PRESBYTERIAN HISTORICAL SOCIETY OF CALIFORNIA
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PRESBYTERIAN HIST. SOC. OF CALIFORNIA

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

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Notes & Comments

WE are requested by the family of the late Mr. D. L. Moody to say that any recollections of Mr. Moody and his work will be very welcome in view of the memoir which is in course of preparation. Such communications may be sent through us, or direct to Mr. W. R. Moody, East Northfield, Mass., U.S.A. Mr. Sankey writes :—

In the death of my friend and brother, Dwight L. Moody, the world has lost one of the greatest and noblest men of the century.

In succeeding issues we hope to give further interesting communications regarding our departed friend ; also incidents gathered from his great work in this and other lands.

The lapse of time is so smooth and imperceptible that the artificial divisions of the calendar are useful not only for secular business purposes, but as providing halting places for the soul. It is well to be "pulled up" suddenly at stated periods, and forced to face the fact that the centuries as well as the years are passing, and that each New Year's Day sees us nearer the last year, and the last day, of our earthly life. It is a warning against continuance in sin and carelessness, and an incentive to make the best of what remains. Now is the time for the worst man to pause in his career of wickedness and turn his face towards the light ; and now is the time for the noblest and the best to fortify some undefended places, correct some belated faults, and to aspire to hitherto unattained ideals. New Year's resolutions are often broken, but they should never be neglected.

"We know the way, but not the end." This is a good summary of the extent and limitations of human knowledge regarding the future. Step by step we find the path of life clearing up as we go, but an impenetrable veil keeps softly moving in front with us, never lifting, never growing transparent, so that we literally know not what a day or an hour may bring forth to us. Those who have no faith in an over-ruling Providence and a guiding hand can only face the future in a spirit of unreasoning optimism or of stoical indifference. But the believer who can thankfully record his faith in the Psalmist's words, "My times are in thy hand," can face the unknown days and years with a calm confidence and an immovable trust, knowing that, whatever befall, it shall be well for those who have made the Lord their refuge, and "who abide under the shadow of the Almighty."

The New Year ought to bring relief to two considerable sections of the community—to shop-assistants, who will then have seats when they can find time to use them, and to half-time children, who will now have improved educational advantages. No doubt the former will find that shops vary ; hard masters will still be hard, and will urge and drive as before. Nevertheless the new system can hardly fail to intensify and quicken the feeling of humaneness, and bring relief to some extent. And good masters will be glad of it, always provided it is not abused ; for there is a danger on that side, too.

In towns, children will now be compelled to attend school morning and afternoon for five days a week up to the age of twelve. Between twelve and thirteen this class of children will be partially exempt, according to the standard passed in each case. More latitude is allowed in country places, but here the children may be driven to work before and after school. Even the best legislation cannot meet every case, and we fall back at last on the old evangelical plan of regenerating the individual.

The *Daily News* last year did essential service by the articles of its Commissioner on "The Dwellings of the Poor." These are being followed this year by a series on the more difficult subject of remedies for the evils which exist. A theory was propounded some years ago which scoffed at "paternal government." Nothing could be more unphilosophical, unreal, untrue. The Great King is God the Father. When governments cease to be paternal, they become negligent or tyrannical, or both. A nation which does not care whether its working classes are properly housed, or whether its poor live in decency or in dirt, cannot maintain the foremost place, and does not deserve to. Ernest Jones wrote of "generations growing down," and prayed—

> Give us, God, to save our nation,
> Less of cotton, more of wheat.

Much paternal legislation, in spite of the school that scorned it, has passed since then ; but owing to the fierce pace at which the world leaves more and more behind in the race, government must be increasingly paternal to take care of them. It is pitiful to think how many "mighty men of valour," in various departments of life are lost to the nation through neglect. Thomas Arnold used to take off his hat to his boys because among them was a possible Wickliffe, or Luther, or Bunyan. We used to let coal-tar run to waste as a useless material until we found that God had stored in that primeval vegetation medicinal properties and lovely dyes. When shall we awake to the fact that we may be letting human lives run to wreck and ruin among whom there are possible Whitefields and Wesleys, Müllers and Moodys ?

The defence of the British Empire—the consolidation of the national resources—is not only a military question. It is also a fiscal and a social question. The march of events in South Africa has brought home to the popular mind the vastness of our Imperial domains, and the weight of our Imperial responsibilities. But it should never be forgotten that these responsibilities can only be effectively and safely discharged by the thews and sinews and intellect of our own people. The myriads of virgin acres in our Empire beyond the seas can only be developed and retained so long as our own people are mentally and physically among the fittest in the world. If we continue to dwarf the physique and neglect the minds of British children by prematurely offering them up as a sacrifice to the Moloch of industry—if we continue to tolerate the growing horrors of overcrowded tenements and cottages —then we must expect to pay for our folly in the gradual loss of Empire.—*Daily News.*

"No man liveth to himself, no man dieth to himself." If society sins against itself in neglect of the poorest street arab, it breaks, in all its members, the law under which society lives and thrives.

There is nothing in existing circumstances, either in the Church or the world, to shake our confidence for one moment in the fact that God reigns. The year opens amid cloud and darkness. Our country is engaged in an awful war. At home, in the Church, the conflict loses none of its bitterness as the months pass. But whatever the issues of these contentions may be, the real coming of the kingdom of Christ will assuredly be advanced. That the New Year begins in the recognition of God is a fact full of hope for the future. Meetings for humiliation and prayer, organized by different Christian committees, prove that there are those in the nation who have not drifted away from God. The country seems to be awakening to the fact that there are good grounds for *humiliation* as well as for prayer, and it could not be found in a better attitude than in lowly worship before the throne of grace as the New Year proceeds.

On the other hand, Sir E. Clarke, senior member for Plymouth, writing to Rev. G. B. Berry, vicar of Emmanuel Compton, near Plymouth, on the subject of a suggested day of humiliation, says :—

I am very sorry to say that I think in the present temper of the public mind the appointment of a day of public humiliation and prayer would only provoke a mischievous and most unseemly controversy. The mere suggestion has produced a correspondence in which those who minister in Christ's Church have repudiated their Master's plainest teaching, and laymen scoff at the idea of the Divine government of the world. A day so set apart would be kept as a holiday, and pulpits would be used, as they are being used every Sunday, to inflame the pride and passion of our people, and to dull and sear their consciences. So far as any Christian spirit is left in the Church, it can find expression in the prayers of the Liturgy better than in occasional prayers in which much less of that spirit is to be found.

Of all the painful revelations of ourselves which the South African war has made, surely this is the saddest, that we are so largely an infidel nation. "They that despise Me shall be lightly esteemed" is equally true, whether "of a nation or a man only."

As Christmas Day drew nigh, by force of strong faith, as well as in obedience to a sublime sentiment, much prayer was offered to God that the sword might not be drawn on the battlefields of South Africa. Lord Radstock writes to us :—

Our dear friend, Rev. Andrew Murray, was allowed by Sir A. Milner to wire to President Kruger, who was requested to wire to President Steyn. It was feared the difficulties from a military point of view would be insuperable, but our Lord brought it about, and we thank Him. Constant prayer is being made for peace throughout England.

Let prayer, earnest and unremitting, be offered for the greater blessing of permanent peace.

No movement of the present day has more promise of good in it than the Student Volunteer Missionary Union. The Conference which is being held this week at Exeter Hall is quite undenominational in character, ministers of every section of the Church of Christ taking part in it. The students in attendance are from all parts of the world.

In the mission field the sharp, ecclesiastical distinctions which prevail at home are not nearly so pronounced, and the happy oneness in Christ Jesus manifested in these gatherings will be a pleasant foretaste of what will be experienced when student-days give place to active service for the King. This strengthening of each other's hands by conference and prayer, by fraternal intercourse and Christian fellowship, cannot fail to speed the cause of missions.

The allusion in the "Monthly Letter" of the C.M.S. to the fact that the Sirdar had given permission to its missionaries who are proceeding up the Nile to go to Khartoum, will give much satisfaction to Christian people interested in the spiritual welfare of Africa. There never should have been any veto put upon missionary work there. Missionaries have always been the pioneers of civilization, liberty, and order. Now that the authorities have granted this permission, we sincerely hope that we shall hear no more of any restrictions placed upon the preaching of the Gospel in this important field of Christian service. With the New Year, let the Truth of the Cross have free course and be glorified.

An L.M.S. missionary, who has spent many years in Madagascar, desires us to modify in some measure a recent Note and Comment (written on the testimony of a director of the Society), regarding the change in the French attitude towards mission work in that country. Referring to our statement that the French Government has "restored the schools and colleges taken from the L.M.S. and given to the Jesuits some time ago," she says that at no time has any school or college been taken by the representatives of that Government from the Society, and that "perfect religious toleration has been announced from the first day of the French occupation of Madagascar."

It is, however, notorious that, during the earlier period of the French occupation, the work of the L.M.S. was almost entirely ruined in the island. This was, as our correspondent points out, partly owing to the heathen insurrection against all white men and their works, which insurrection was made use of as a powerful weapon against Protestantism; and partly owing to the regulation that, in all schools, the French language must be taught. The former misunderstanding is now, happily, at an end; and as the L.M.S. is requiring its intending missionaries to learn, and so be able to teach, French, the latter difficulty is in a fair way of being removed. It will take years to regain lost ground; but with patience and loyal adherance to the spiritual programme of the Society, the good work done in the past will not fail of its due harvest.

The Pasteur Institute in France, it is alleged, is experimenting seriously on a large scale, with a view to "abolishing old age" from the programme of human life by a proper system of nutrition, etc. Such projects, even when proposed by so high a scientific body, awaken more amusement than hope. It is a question, indeed, that has often occupied the thoughts of philosophers, whether physical "immortality" would be a blessing or a curse, and the answer has by no means been uniformly favourable. It would be a far more profitable line of investigation how to retain our youthfulness of mind and spirit, and one which is by no means so hopeless of results. Here are a few of the secrets: contentment, a cheerful temper, an earnest faith in the Providence and love of God, a determined will to get good and not evil from all the experiences of our lot. There is a promise to those who put their trust in God, that they shall "renew their youth like the eagle," and so carry the best qualities of their earlier years right into the shadows and weakness of old age.

Dr. George W. Jacoby, a noted physiological and psychological scientist, says:—

> Worry kills as surely, though not so quickly, as ever gun or dagger did, and more people have died in the last century from sheer worry than have been killed in battle.

Dr. Jacoby recommends as a cure the training of the will to throw off all cares by change of occupation and relaxation. That is the scientific view, but it is inadequate to the whole case. The mind wants a refuge from poverty, loss, and sorrow, while acknowledging the facts and their causes. It never can cease to worry by blinding or deceiving itself, and the only refuge is in God. Science has been anticipated by thousands of years by men who knew the secret, one of whom said, "Cast thy burden on the Lord, and He shall sustain thee; He will never suffer the righteous to be moved." This is an intelligent, scientific, and adequate antidote.

We commented, recently, on Mr. Lathbury's resignation of the editorship of *The Guardian*. We are informed that our view was mistaken, and an esteemed correspondent writes:—

> I believe that *The Guardian* is not, for the future, going to support the Ritualists as it has hitherto done.

From this it would appear that the change is one on which to congratulate our influential contemporary, rather than to provoke hostile criticism. From recent notes in *The Globe* we also infer that *The Guardian* is no longer to be regarded as the organ of an extreme party in the Church of England.

The *Church Times* says that *The Record*—

> must be living in a fool's paradise if it imagines that the Protestantism it is goading to a state of frenzy bears the faintest resemblance to the decent evangelicalism of which it was, and still thinks it is, the mouthpiece.

It is easy to praise the ancients to the disparagement of the moderns, but would the *Church Times* have called that evangelicalism "decent" which preached, as Whitefield did, in Nonconformist chapels; which founded, as the Countess of Huntingdon did, a Nonconformist college; which co-operated, as many clergymen did, with the Nonconformists in establishing the Religious Tract Society and the Bible Society; and which, to this day, has lived on more or less friendly terms with Nonconformists in the work of carrying on temperance reform, missionary enterprise, and the general diffusion of the Gospel? No; the pretensions of the High Church School exclude all who do not favour its disguised Romanism.

The Licensing Committee of the County of Middlesex has resolved to grant a license for a new racecourse out at Wembley Park. The demoralizing associations of horse-racing demand a vigorous protest against any extended facilities for a pastime which corrupts, in ever-increasing numbers, so many of our youth. Our surprise is that the Church of Christ does not adopt some very definite measures to cope with the evil of betting. All classes of society suffer from the pernicious practice of gambling, that increased opportunities for indulging in it should be resolutely resisted by Christian people. Is it too late to take some action in the present instance?

The action of the authorities in causing the seizure, at Watford, of a quantity of pseudo-scientific literature, on the ground that it was calculated to corrupt the morals of Her Majesty's subjects, deserves strong commendation. Much literature of this class is being sent out under the pretence of education which is quite unfit for general circulation, and is not required for professional study; and it is quite time that steps should be taken to reduce the amount, if not to put a stop to it altogether. It is sufficiently difficult to protect the young against open temptations to sin, without the task being made harder still by these covert attacks upon purity.

The personality and work of John Wesley is commanding a remarkable amount of attention just now. The Master of Trinity College, Cambridge, delivered an address on him at one of the London settlements, which, coming from a distinguished Anglican, was full of generous tribute to the great founder of Methodism:—

> Another great ecclesiastical revival had arisen on other lines and was still running its course; but the work of John Wesley still survived and advanced, chiefly among those whom he loved best, the poorer masses of his countrymen—the men and women who worked hard, lived simply, felt warmly, and craved for living contact with the unseen world and the heavenly Friend.

The Spectator, in a recent article declared that Wesley was the most influential Englishman that ever lived. His evangelic fervour and his passion for souls have descended through three generations of believers fired by his teaching and example. As a winner of men to Christ, there is probably only one modern name to be mentioned in the same rank, that of the great American who has just passed to his reward—D. L. Moody, whose work may prove to be as inspiring and permanent.

An agitation is beginning for the inclusion of an inquiry into religious belief at the forthcoming census of 1901. The great objection to such a course is that it gives a very poor indication of the real religious condition of the people; nor does it appear to be the function of the state, as such, to make such an inquiry. A *state* census of religion would make thousands who are really of no religion at all include themselves in the *state* Church for social and other reasons. Altogether it is more than questionable whether any practical purpose is really served by these attempts to classify the religious creeds and sects of a nation.

Reference was made, in a recent note, to the duty of England in regard to colonization and to the evangelization of the world; and an interesting illustration of the spirit in which the former object should be linked with the latter is found in the history of Virginia, the foundation of an English company in 1606, for the purpose of establishing a colony there, having been carried out, not for mere gain, but, as the patent expressed it, that the work might

> by the providence of God, hereafter tend to the glory of his Divine Majesty in propagating the Christian religion to such people as yet lived in darkness and ignorance of the true knowledge and worship of God.

Mr. and Mrs. Henry Varley.—We regret to learn that these beloved friends were unable to commence their mission at Coventry on Sunday last. After such earnest preparation throughout the tours, much disappointment has been felt. The common form of influenza has invalided both of our friends, and the doctor strongly advised our brother not to run the risks which would certainly attend his public ministry earlier than Wednesday, January 3. We are glad to hear that all serious symptoms are passed, and by the time this note is seen by our readers this valued worker will be actively engaged in this campaign. Fortunately, Mr. Chas. Inglis was able to supply Mr. Varley's place.

The New Year.

A NEW YEAR! There is magic in the word new. The love of novelty is a feature of the age. We scarcely wait to question the merits or demerits of the *new* order, it suffices that it *is new*. We are drawn, almost unconsciously, and often foolishly, to follow an unknown and unquestioned guide.

But in the untried future we shall not go astray through a love of novelty if our desires find at once their centre and circumference in the Holy Book, and our lives are shaped thereby; for among the "best" gifts which we are told to "covet earnestly" are "a new heart," "a new name," "a new and living way"—"*all* things new." Yes, and even if the sere leaf is upon us, He can "*renew*" our youth, and bear us as on eagle's wings. Amid the turmoil of this busy age, the unrest, the unsatisfied longings, the disappointments and the failures, there is One beside us who is mightier than the storm; and in the doing of whose will we may find "quietness and assurance for ever."

Perhaps we indulge some misgivings when our friends wish us

A HAPPY NEW YEAR!

In imagination's painted picture of 1900 there are mental reserves nestling in the background, and there are gaunt and ugly fears crouching in the foreground, both while we offer and accept the New Year's greeting. We think of other first days of January, and we long "for the touch of a vanished hand, and the sound of a voice that is still;" we have to confess that life is a sigh rather than a song, and that vows eagerly made have been all too readily broken. *Discouragement* (at all times one of the devil's most powerful weapons), had settled down upon the soul, and been too often followed by a sort of autumn stillness, which might have led to winter's barrenness and death, had it not been for the quickening and awakening of the gracious Spirit of Life—"When my soul fainted within me I remembered the Lord."

In the mighty mechanism of Nature, where God has sway, there sprang even out of *chaos* a *new world*, one upon which He looked, and pronounced it "very good." So, too, in the human heart, the new world in the spirit's realm should so correspond with the Divine ideal as to be pronounced "very good" also. Which of us has not experienced the cheering, invigorating influence on our spirits of the sweet morning air, breathing of hope, of renewal, of better things? We look in wonder and admiration on the face of Nature bathed in freshly fallen dew, by which each blade of grass and cup of tiny flower receive the same wonderful refreshment and vigour as the mighty oak, or sombre spreading cedar. We enter upon a *New Day!* Yesterday may have been marked by failure; we were weary as the shadows deepened, and did not wish for the return of one of its hours. But now the black night has passed, and the sun has risen! Hope "stands tip-toe upon the mountains" in the place of the gloom and regret of yesterday. We take courage and go forward.

One of the social customs of our German neighbours is very suggestive. They open the windows as the old year goes out, and, clapping their hands, welcome the new one. It comes in their imagination as a child leaps into the arms of its mother—young, innocent, full of life and vigour—and, moreover, with a future of unbounded possibilities!

The new things which have succeeded each other so rapidly during the last fifty years mark them as the most wonderful and prolific in novelty that the world has ever seen. Science, art, literature, social life and customs, have all undergone great changes. Those amongst us who have seen the half-century come and go, may look with some feelings of apprehension on the restless onrush of things, and long at times for some quiet harbour wherein Sabbath rest and calm could be found, for we fear the wheel is turning *too* rapidly! But

God's in his heaven—
All's right with the world.

Our day is one of undoubted privilege! We live in a blaze of meridian sunlight; but how this enhances our responsibility! It is certainly an open question as to whether the impression *we* are making upon the world to-day, will, a century hence, compare in any degree with that made upon us by the whole-hearted devotion of *our ancestors*, whose adhesion to truth and principle has placed us in the position of privilege we now enjoy.

Perhaps at no time of the year, or festival of the Christian Church, are prayers more sincere than are those offered in congregations and in private as the Old Year wanes and gives place to the New. And this for various reasons. With some it is because absence from loved ones "makes the heart grow fonder," and prayer may be the only service they can render them, on account of distance. With others the joy of reunion stimulates them to praise the God of families; while to many a wanderer, ah! and even a prodigal, the sound of those chiming bells, revives memories of past and purer days, reminding them of a leaf which may yet be turned, and which, with God's help, might become a record of braver, truer deeds.

Let us, then, believe that He who has the power of making "all things new" will accomplish his gracious purposes in us; for in tracing God's wonderful dealings in the past we have seen how He holds together by the cords of his mighty love our present and eternal interests.

J. N. B.

New Year Poems.

A New Year's Prayer.

"From the heart" (Eph. vi. 6.)

O PERFECT Will! that hath a plan,
The highest, best, for every man!
I fain would do the good I can;
Then show me, Lord, my own true part,
And help me serve Thee from the heart.

O perfect Will! selecting some
For daily duties in the home,
With patient feet to go and come—
If this, Thou showest, Lord, my part,
Here may I serve Thee from the heart.

O perfect Will! that needs must spread
For some weak frames the sufferer's bed—
Thou, Lord, has borne a thorn-pierced head—
And if Thou showest such my part,
There may I serve Thee from the heart.

O perfect Will! that hath a need,
Of human lips heaven's cause to plead,
Of willing feet glad news to speed;
If such Thou choosest for my part,
Thus may I serve Thee from the heart.

O perfect Will! that trusteth store
Of earthly things with numbers more,
And doth good stewardship implore—
If this be my allotted part,
So may I serve Thee from the heart.

O perfect Will! that burdeneth
Some minds with messages, and saith,
"Write of the Life that conquers Death,"
Help me if such be proved my part
To serve, Lord, with o'erflowing heart.

O perfect Will! Not now I see
Why just this niche was left for me,
But I *shall* soon enlightened be!
Till then convince me of my part,
And help me serve, Lord, from the heart!

WINIFRED A. IVERSON.

What may the New Year bring?

A BRIGHT New Year, a glad New Year,
With more of hope and less of fear,
With stronger faith, more ardent love,
And clearer sight of things above;
Each sorrow bringing with its pain
The grace that turns a loss to gain:
Each festive hour a foretaste sweet
Of joy that walks the golden street;
Each welcome fond, or parting kiss,
A link to never-ending bliss—

This may the New Year bring, and more,
Since Love holds unexhausted store
For all the needs of every heart—
For all the days, till Time depart,
And we lose count of years and days,
In God's Eternity of Praise!

J. L. HOE.

A Psalm for 1900.

Thou shalt guide me with Thy counsel,
And afterward receive me to glory.—Ps. lxxiii. 24.

O JESU, LEAD.

WHO opes the New Year's gate refrains to say
What scenes our eyes shall meet;
Nor can the dreams of fancy show the way
God marks for pilgrims' feet.

How rough or smooth, how sad or bright, who tells
What losses, crosses wait?
We hush—no voice replies, no vision swells,
We look—Love holds the gate.

Along the path of bygone years we see
The fair memorial stones,
Inscribed, "Jehovah, faithful Friend is He
Who turned to joy our moans."

The past is one long avenue of love,
O'erarched by mercies' bloom;
Our faithful Guide shall ever faithful prove,
Come days of light or gloom.

Oh, not by sight, but by the better way
Of faith, He leads his own
Through fire, and flood, and dell, by night, by day,
In paths they had not known.

Who softly opes the New Year's door afresh,
In goodness hides the road:
O Jesu, take my hand, how weak is flesh!
Lead on and up to God.

W. A. ESSERY.

The New Year.

TUNEFUL bells, so sweetly ringing,
Echo through the silent night;
And another year, descending
Earthward, wings to us its flight.

Moonbeams soft, like smiles from Heaven,
Hover o'er the sparkling snows,
Loving greetings, kindly wishes,
As the breath of music flows.

Here an unknown path we enter,
There an untrod mount we climb;
Yet another billow bears us
O'er the restless seas of time.

Now a transient span of waiting,
And another watch of night;
Then an upward step to glory,
On the ladder of God's light.

Link to link becomes united,
In his mercy's golden chain,
And a fleeting panorama,
Passes on in chequered train.

Lo! another seraph bears us,
On ethereal wings unfurled;
Heavenward, homeward, sunward, Godward,
Toward the brighter, better world!

HARRIET JULIA EVANS.

His Perfect Plan.

OUR hearts with gratitude o'erflow,
As we life's story scan;
And step by step can clearly trace
The unfolding of God's plan.

Not by haphazard have the months,
Each with their record pass'd,
But fashion'd by a Master Hand
In mould unerring cast.

Things which seem'd hard to understand,
The dark and dreary days,
Now shine and sparkle as they're lit
With Heaven's eternal rays.

Who now would wish one sorrow less,
Regret those hours of pain,
When clearly seen as stepping-stones
To real and lasting gain?

Without them we should stand to-day
Poorer and less refined;
Unless perchance we've failed to learn
The lessons God designed.

Ah! glorious fact—e'en our mistakes
Were overruled in love,
And woven in that perfect web
Prepared for life above.

S. J. H.

Suggestive Readings.

THE BACKGROUND OF SCRIPTURE.—I.

AS every picture has its background, so Scripture, which is the Divine word-picture of God and man, and of the holy and the fallen angels, has its background also.

The rebel who was once Lucifer, the Shining One, but who, through proud ambition to be as God (Isa. xiv., Ezek. xxviii.), became the old serpent, the devil, and Satan, deceiver, accuser, adversary—he and his works form the dark background of all Scripture. These sacred writings are the Scriptures of truth, the Gospel of our salvation, as against the lie of the self-exalted spirit, him who is a liar and a murderer from the beginning.

John came preaching the Kingdom, the Reign, of God; and when John had been cast into prison, Jesus came, saying, "The time is fulfilled and the reign of God is at hand; repent ye, and believe the good tidings."

What time was fulfilled? The fulfilments of many periods concentred in that time. One was that of the usurpation by Satan of the princedom of this world. Satan, by the overthrow of man, had become the prince of this world, and man a vassal under him.

Nothing but disaster and ruin had been the result. Now God, in the person of his Son, had come to take the reins of government, and to assert his sovereignty. But man, instead of becoming "as God," had made Satan the prince and god of this world; and, led captive by the devil at his will, both Jew and Gentile unitedly refused, rejected, and slew the King who had come to claim his own. But Satan's power ends in death. The death of Christ brought overthrow to the devil and his works. God raised Jesus, his King, into a region where Satan could not enter, and now the Gospel of the kingdom has become "Jesus and the Resurrection." For the King is risen and glorified, and where the King is, there is the kingdom.

The prince and power of darkness, the god of this age, the spirit that now worketh in the children of disobedience, he and his works are, as we have said, the background of all inspired history and prophecy.

Thus, when we pray after the manner taught us by our Lord, we declare, in every clause, our return from darkness to light, from Satan to God. Look for a moment at the facts of the case.

As soon as Jesus was born King of the Jews, Satan, the prince of this world, through Herod, one of the princes of this world, sought the young Child to destroy Him.

As soon as Jesus, in his baptism by John, had formally undertaken the redemption of the world, He was driven by the Spirit into the wilderness to be tempted, tested, of the devil. For to this end was the Son of God manifested, that He might destroy the works of the devil. Having been foiled, the tempter left Him for a season; but soon returned, and found nothing in Him. For three years and a half He went about doing good and healing all that were oppressed of the devil, for God was with Him. Then the princes of this world, with the prince of this world at their head, slew Him, "whom none of the princes of this world knew, for had they known Him, they would not have crucified the Lord of Glory."

Thus the ministry of the incarnate Son of God began with the conflict with the devil in the wilderness, and ended with victory over Satan by his own death upon the cross.

Immediately after the temptation, Jesus called out his disciples, preached the Gospel of the kingdom—the good tidings of the reign of God—healed diseases and cast out demons, and great multitudes followed Him (Matt. iv.).

Then He went up into a mountain and propounded the principles of his kingdom. But first He prefaced them by depicting the character of the subjects of the kingdom, in those wonderful verses which we call the Beatitudes. They specify seven characteristics of these blessed ones. They are poor in spirit, they mourn, they are meek, they hunger and thirst after righteousness, they are merciful and pure in heart, and they are peacemakers, for the Captain of their salvation is the Prince of Peace.

These are expressly the features of his own character, and the antithesis of that of the prince of this world. Therefore those who possess them are reviled, persecuted, slandered. But for this very reason they are blessed, for great is their reward in heaven, to which they belong. M.

The Christian Church and the Drink Traffic.

THE attitude of the Church of Christ towards the drink traffic is a question of unspeakable importance. The nation's drink bill for last year exceeded £150,000,000—a larger amount than ever before. As a consequence, drunkenness abounds, wives, mothers, children suffer to an appalling extent. Countless homes are made wretched, and more than ever women are becoming enslaved by drink.

An ingenuity, which may well be called "infernal," is exercised to add to the temptation to drink and to increase the profits of the trade. One brewery firm during the last six years has increased its profits to the extent of about £150,000 a year. An ever-increasing number of persons are becoming shareholders in breweries and distilleries, manifestly willing to share the profits of a trade which is demoralizing and ruining numberless families, and through which poverty, crime, and wretchedness abound.

Those who have given much attention to the subject estimate that year by year 70,000 persons in this country sink into the drunkard's grave. In the face of all this, the Christian Church seems powerless to deal with the calamity, or even to arrest the increase of desolation.

Such considerations as these give great importance to the proceedings of the last Wesleyan Methodist Conference in relation to certain memorials which (as reported at the time) were presented to the Conference. The memorialists approached the Conference to ask that persons connected with the drink trade might not be appointed to office in the Church. How these memorials were treated, and the prayer of the memorialists refused, is told in a pamphlet, entitled "Shall Wesleyan Methodism Uphold the Liquor Traffic?" * The title is startling, but it is justified by the action and the astonishing arguments of those who were against acceding to the prayer of the memorialists. This pamphlet is a clear and dignified statement of the case, and it is not easy to see how its powerful arguments can be satisfactorily answered.

Surely the time has come for all sections of the Christian Church to take a firm stand in this matter. Year by year it becomes increasingly manifest that, if our country is to be saved from sinking still lower under the terrible curse of drunkenness, the Christian Church must put forth its utmost strength to this end. To this end there must be a renunciation of responsibility on the part of those who have a guilty association with the evil. At a recent mission in Oldbury, Mr. Tennyson Smith reported that he had visited the offices of a local brewery, and had found the names of forty clergymen and ten magistrates on the list of shareholders. Thus it appears that representatives of law and Gospel are both involved in the fearful enterprise.

Mr. J. A. Steuart, author of "Wine on the Lees," who has made a study of the trade and its effects simply "for the sake of its dramatic possibilities," assures us that it is an actual state of affairs when, in his novel, he makes Lord Twickham say that 100,000 shares of his company are held by clergymen, and that he could, if necessary, make up a board of bishops and deans. Much may be explained by this widespread complicity—silence where we looked for fearless speech; timid action against the Trade, or positive action in its favour, where we hoped for courageous attack. Many a vote, political, parliamentary, and ecclesiastical, which so much perplexed us, would be intelligible enough if we could see the voter's dividend warrants. So the trade is being pushed, and it is pushing the nation every week into a deeper perdition.

* Shall Wesleyan Methodism Uphold the Liquor Traffic? By John W. Laycock. ("*Joyful News*" *Book Depot, Rochdale.* Price, 1d.)

The Christian Life Illustrated.

THE WATCH.

THE watch, with its moving spring, intricate works, open face, and guiding hands, is one of the best illustrations of the Christian life in its various features of action, service, and blessing; and a careful comparison with it may help us to see the points and power of the simile.

The watch, in its mechanism, order, and arrangement; in its threefold parts of main-spring, works, and outside case, is a striking picture of man, with his threefold powers of spirit, soul, and body; and, as the watch is an object of wonder and admiration, so is man the masterpiece of his Maker. Truly we may say with the Psalmist, "I will praise Thee; for I am fearfully and wonderfully made" (Ps. cxxxix. 14).

THE WATCH A PICTURE OF THE CHRISTIAN LIFE.

1. The Main-spring, illustrates the power of life (Gen. ii. 7; Eph. ii. 15).

2. The Works, illustrate the expression of life (Gal. ii. 20).

3. The Fingers, illustrate the indications of life (Rom. vi. 11; Matt. v. 16).

4. The Chain, illustrates the connecting link of life (Rom. viii. 11).

5. The Key, illustrates the renewing power of life (Jude 20; 1 Thess. v. 17).

6. The Case, illustrates the outward form of life (1 Thess. v. 23).

7. The Service, illustrates the end of life (Rom. xii. 1; John xv. 8; Col. ii. 6).

The Christian, like the watch, needs constant attention to be kept going. He needs to be kept clean by the Word (John xv. 3), wound up by prayer (Eph. vi. 18), oiled by the Holy Spirit (Ps. xcii. 19), regulated by the key of promise (Phil. iv. 19), kept in time by the Sun of righteousness (Rom. xiii. 11, 12), and used every day to be kept bright and useful; and when the case is worn out it will be made anew (Phil. iii. 20, 21). C. Edwards.

Costa Rica.—Writing from Puerto Limon on November 15, Mr. James Hayter, of the Jamaica Baptist Missionary Society, mentions the prevalence of Romanism there, and how pernicious are its results. Mr. Hayter continues:—"Under the blessing of God our work has greatly prospered. Our operations have extended to sixty miles up country, some six churches have been established and substantial buildings erected for Divine worship. Many have been led to the Saviour, and have come out from the vilest of lives. There is a great opening here for some lady desirous of devoting herself to visiting, and work generally, among women."

Problems of the Times.*

By Archdeacon HUGHES-GAMES, D.D.

ONE cannot be justly accused of pessimism if preference be given to contemplating the evils of our day rather than dwelling upon the good that is to be found in our midst. For, by emphasizing the leaven of evil, Gospel remedies may be applied, and the reformation of society be brought about. I propose to deal, in their most general forms, with the following problems, all of which are pressingly demanding solution :—

(1) *Predominant selfishness.* Always characteristic of our fallen nature, but perhaps never manifested in such organized form as at present. The rich are living in unbounded luxury, and absorbed in self-aggrandisement and self-gratification; the masses are seeking their own advantage, often without regard to what is fairly due to the classes. In the pursuit of self-interest there is a growing antagonism between the various sections of society. Hence the fierce competition that obtains in every branch of trade. The effect of this is seen in trade combinations of masters and men, resulting in the strikes and lockouts which are constantly occurring, the capitalist too often disregarding the fair claims of labour, and the labourer forgetting the legitimate rights of his employer. The capital and labour struggle is one of the most momentous problems of the day, and if it is economic it is also social in its character. The key to the solution of this problem lies with the Church of Christ, and can be rightfully settled only on Christian principles; *e.g.*, "Love thy neighbour as thyself," "Owe no man anything, but to love one another," &c. If capitalists and labourers acted

AS CHRIST WOULD HAVE THEM ACT,

these questions would not take long to settle; they would have been settled long ago but for the imperfections of his followers — their passions, selfishness, and greed.

(2) *Absorbing covetousness.* Men are hastening to be rich; and, not content with their ordinary means of making money, they are engaged in gambling of different kinds. This spirit pervades all classes, both sexes, and even, in many cases, affects children. This is one of the most perplexing and important problems with which we have to deal. Hence arise the numerous frauds which have characterized, in a marked degree, our day and generation.

(3) *Intense love of pleasure.* Never was there a more pleasure-seeking age. All classes are running after amusements, and are often absorbed in the pursuit, seeming never satisfied. Even for religious objects it is often

ALMOST IMPOSSIBLE TO RAISE MONEY

unless pleasure is in some way associated with the means employed, for many Christian people will not respond to appeals for direct pecuniary support. Even our religious services are affected with this spirit, and all too many are attempting to justify it. Indeed, without some sensuous accessories, large numbers of people will scarcely attend public worship at all.

(4) *Restlessness.* Largely a result of increased facilities for rapid travelling. Railways interest all civilized countries, and are running everywhere; districts formerly closed are opened up for travel, vast numbers emigrating from their own to distant lands. This leads to a corresponding frame of mind—discontent and the desire for change. The telegraph and telephone, by facilitating the means for mutual intercourse, have tended to intensify the same feeling.

(5) *The conceit which arises from sciolism.* Knowledge has been increased, popular education is widely diffused, discoveries are constantly being made, popularized literature of all kinds, especially novels, flood the Press; newspapers, magazines and periodicals of every description are widely read. The knowledge acquired is but narrow and superficial, and not sufficient to make those who possess it conscious of their ignorance. The result of the wide diffusion of knowledge which specially concerns us is that it makes people impatient of oral teaching, and so diminishes the power of the pulpit, and the influence of the living voice generally.

(6) *The proud, boastful, and scornful spirit abroad.* We are always pluming ourselves on the superiority of this age above all preceding. Even the religious world is too apt to boast of its activeness. Science sets itself against the Revelation of God; but, by its own development, proves those things it would deny.

(7) *Wide-spread scepticism.* This is the result of the foregoing problems. It is ripe in the universities and fashionable gatherings, and pervades ephemeral literature. It is adopted, without any intelligent grasp of its meaning, as a fine sort of thing by

HALF-EDUCATED YOUNG MEN

in society, and not infrequently by young ladies scarce out of the schoolroom. There is nothing upon which modern doubters so confidently take their stand as the immutability of time. There is no room for miraculous intervention, no place for supernatural agency; we are under the reign of fixed and changeless laws, just as if He who made the laws could not alter them at his pleasure, and as if there were not other and higher laws, out of the sphere of our ken, of which we now know nothing, and perhaps can know nothing, which may, at any moment, include our world in their swoop, changing the existing order and bringing about results of which we have previously had no experience.

Another result is (8) *Contempt of authority*, especially that authority which lies at the root of family life, and therefore of all society—that of the parent over the child. This tendency is not only in opposition to human authority, but operates to the subversion of the primal law of God for the regulation of human society. This is especially seen in the observance of the Sabbath and the marriage law.

THE SABBATH IS DISGRACEFULLY NEGLECTED,

and divorce is becoming more easy and prevalent.

It is by Gospel principles alone that these evils can be met, and the problems involved in them solved. How they are subversive of selfishness, condemn covetousness, and mere pleasure-seeking; how they calm the restless spirit, tranquillize the soul, and teach that humility which is absolutely antagonistic to pride and boastfulness; how they enforce parental authority, and inculcate absolute confidence in God and his Word, and complete obedience to his commandments and ordinances—all this is too well known to need enumerating. The Gospel is the only cure for the evils which harass our poor human nature; it is the only panacea for moral and social ills, for it inculcates two great principles—love to God, and love to man for God's sake, and it has set us, in Christ Jesus, a perfect example of what a human being should be. If society is to be purified, it will be by one instrumentality alone —the glorious Gospel of Jesus Christ.

* Notes of an Address at Bristol.

Thoughts on Sin.

By Pastor F. E. MARSH.

VII.—A Contrast (Rom. vi. 23).

"FOR the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wages here signify "the rations" which were supplied as pay to the soldier. The same word is rendered "charges" in 1 Cor. ix. 7, where the Apostle asks the question, "Who goeth a warfare any time at his own charges?" which implies the soldier is supplied with rations.

The contrast is seen when we see the bow of God's salvation in the black cloud of man's sin; and when the "Gift of God" is set over against "the wages of sin," what a difference between the gift and the wages! Well does Hodge say: "Hell is always earned, Heaven never."

Thus in a few master strokes does the Apostle sum up in vivid contrast the truth upon which he had been pondering. Sin's mastery over man means his misery and death. Grace's bestowment means the believer's freedom, holiness, and heaven. Well for us, if the material of our life runs into this mould of truth, so that our inner being is fashioned like unto it.

Notes from New York.

[FROM OUR OWN CORRESPONDENT.]

THE Committee appointed by the House of Representatives to consider the case of Brigham Roberts, the Mormon representative, has received permission to sit during the sessions of the House, and this will tend to hasten the settlement of the matter.

The principal points in this appeal are directed rather to the future than the present, in the way of showing that a dangerous precedent is likely to be created by action that may be taken by the Committee. A distinct denial is given to the statement that Utah has broken her "compact with the United States in the matter of polygamy," that her people contemplate the revival of polygamous marriages, and that the seating of her representative would be regarded by her polygamous population as an endorsement of that institution, and would be a menace to the American home.

It is stated that the President himself has been roused to action by the force of public sentiment, and that he has set in motion the machinery for dealing with men holding federal offices in Utah who are said to be polygamists, and that inquiries on this point are to be made concerning some of the officials of the Logan Agricultural College of Utah. If there are any polygamists among these, he will probably cut off the Government appropriation. The President has also taken in hand the question of the non-enforcement of the laws in Mormon Courts, and the results are likely to be somewhat drastic.

There can be no question that the really "good" people of the whole nation are now thoroughly awake as to the Mormon evil, and determined that the laws of the United States and of the State of Utah shall be enforced.

The Convention of the National Reform Association, just held in the Broadway Tabernacle, adopted the following resolution, condemning "seven-day journalism" unanimously:—"That one of the most insidious and dangerous foes of the Sabbath in the life of the individual, the family, the church, and the State, is the seven-day journalism with which our land, more than any other portion of the earth, is cursed; and that it is the present imperative duty of our Christian citizens and the American churches to unite in a determined effort to render our land as free as is Great Britain from this acknowledged evil."

The Christian Scientist.

The Late Sir J. W. DAWSON.

Thus saith the Lord. . . . Let him that glorieth glory in this, that he understandeth and knoweth Me."—Jer. ix. 24.

Earth's noblest spirits in submission bow,
O Christ, to Thee;
As, lifted from the earth, 'tis thine to draw,
With loving plea,
The great and noble: 'tis a joy divine
To know earth's mightiest intellects are thine.

What though there are who still refuse thy claims,
Thou Christ of God,
There are the bright, the amaranthine names
Which speak aloud
Of soaring minds, and highest gifts of soul,
In meekness bowing 'neath thy sweet control.

Blinded, alas! are they, still held by earth
And reason's wiles,
Whose soul from contemplating heavenly worth
With pride recoils.
Infinite folly! for Thyself to know
Is man's supreme and highest bliss below.

How poor that knowledge is, wreathed round by time
And earth's sad gloom!
Immortal souls need studies more sublime,
With amplier room
For soul expansion. They alone are wise
Whose vision penetrates beyond the skies.

When time shall cease; this knowledge shall endure,
And bloom for aye;
Still heavenly wisdom shall the soul allure
In bliss alway—
There, through unending ages to explore,
In God's own light, heaven's mysteries evermore!

Albert Midlane.

Moslem and Druse Girls.

THE work known as Miss Taylor's Orphanage for Moslem and Druse Girls is closing its thirty-third year. There are over sixty children in the Home, and they are being trained for earth and heaven. In connection with the work of the Home is a large and flourishing day school in another part of Beyrout, which is doing good work. The writer, who has known Miss Taylor and her work for the past ten years, visited the Home recently, and was greatly pleased with the progress of the work, and to see the children looking so bright and happy.

The girls know much about the Bible, which is their principal lesson-book. They can recite by heart whole chapters and psalms, the prophecies in the Old Testament concerning the coming of Christ, and the parts of the New Testament showing the fulfilment of the same. They have the Old and New Testament history at their finger-ends in a manner which would surprise many grown-up Bible students. Hundreds of these dear girls have been won for Christ during the past years. Miss Taylor is a soul-winner, and lives and works for this purpose. The respect and reverence which the Moslem community show for her, is an evidence of her unique influence and devoted life.

While the principal work of the Home is the teaching and training of the sixty children, the place is quite

A CENTRE OF ACTIVITY.

There is a Medical Mission for the poor and needy ones in the district. In nearly all cases the patients are too poor to pay anything even for their medicines. The sufferings relieved and the benefits conferred in this department have called down many a blessing on Miss Taylor's head from the sufferers. At the Mothers' Meetings, women representing many Moslem homes are taught to provide their children's garments, &c. While the women are working, Miss Taylor or her assistants talk, and many a useful hint about domestic responsibilities is given. The mothers are pointed to Jesus, who "taketh away the sin of the world." The Bible is read and explained to them after the time for sewing has expired, so that they may carry away with them the words of Him who spake as never man spake.

Evangelistic meetings are carried on weekly at outside posts. Miss Taylor's house is ever open to the young people of Beyrout, and her Sunday evening meetings have been the means of blessing to hundreds of young men, who always speak of her as their

"BEYROUT MOTHER."

This dear servant of God is in her seventy-third year, but her heart and sympathies are as young and tender as when she was twenty.

At the present time, I understand, Miss Taylor is passing through a time of testing and trial as to supplies. This, therefore, is a call to God's stewards, and the many friends who know her good work, to do their duty. And I am sure this only requires to be known to be remedied. Dr. Ferguson, of Kinmundy, near Mintlaw, N.B.—so well known to the Christian world for his Christian work and interest in the mission field—is hon. secretary and treasurer for the work.

DANIEL OLIVER.

Friends' Syrian Mission, Mount Lebanon.

Ladies Wanted.

THE need of further reinforcements in the Zenana Bible and Medical Mission is great. A letter has just been received from the secretary for the North-West Provinces of India with reference to no fewer than seven vacancies in the stations there, for which no one is at present available. Ladies are required for zenana visiting, educational work, evangelistic effort in the hospitals, and a thoroughly trained lady-nurse and volunteers for work in the villages. Readers are asked to make these needs known, and join in prayer that God will send forth earnest devoted missionaries in increasing numbers. There is much new ground to be occupied as soon as the workers are available. The address of the mission is 2, Adelphi Terrace, Strand.

International S.S. Lessons.

January 14, 1900.

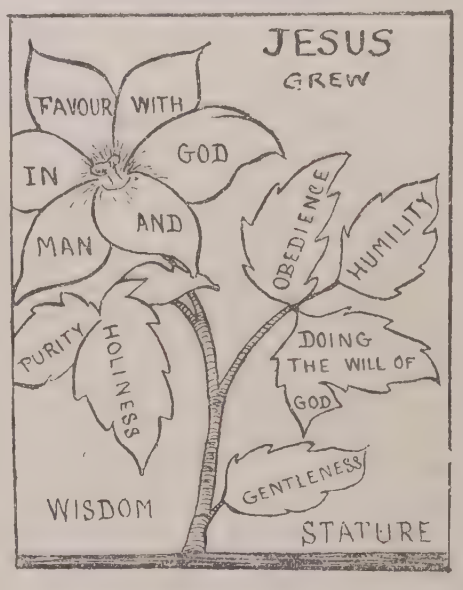
LUKE ii. 41-52.

GOLDEN TEXT.—"And Jesus increased in wisdom and stature, and in favour with God and man" (Luke ii. 52).

INTRODUCTION.

LAST week we learnt about the little Babe born at Bethlehem. Who He was, why He came to our earth, and how we can see in Him the Saviour of the world. To-day we look at another scene in his life, the time when He had grown into boyhood and how He still grew.

PLAN FOR BLACKBOARD.



Key to the Diagram.—Jesus Christ grew from boyhood to manhood like a beautiful plant. He grew in stature as all boys grow; He grew in wisdom, bringing forth in his character holiness, purity, gentleness, etc., as a plant puts forth its leaves. He also grew in favour with God and man, showing that He had in his life the flower of being loved, because He did what was right.

THE SUBJECT OF THE LESSON.

The subject that gives us this scene in the life of Christ was the Passover yearly feast (41, 42). It was one of the three great feasts all Jews were expected to keep "after the custom" (42). Study Exodus xii. 1-28. How important! What memories! Little did the people know the real Passover Lamb was with them, even in their midst, in that quiet Jewish lad of twelve years of age, coming up to Jerusalem with Joseph and Mary (1 Cor. v. 7; John i. 29). The people travelled in companies, in caravans, for safety and for companionship (44).

THE PARENTS.

They lost their Boy (45).

SUPPOSED He was with the caravan (44).
SEARCHED among their friends (44).
SOUGHT Him at Jerusalem (45).
SORROWFUL at the loss (48).

It is ever the same in our day. Some suppose, they hope, they think, they have Jesus with them. It is no good; we must *know* (1 John v. 13). We must seek for Him earnestly, with all our hearts (Matt. vii. 7), and we shall find Him. To be without Jesus means sorrow; with Him means joy (John xvi. 22).

Joseph and Mary found Jesus in one of the many courts of the Temple, talking with the Rabbis (46, 47). In answer to the question, He gives a wonderful answer (49), so full of meaning (Mal. iii. 1), deeper than anyone there could fathom (50) (John i. 10).

THE BOY JESUS.

(1) GREW IN STATURE.

Verse 42. Only a few verses are given us to tell us of the early life of Jesus.

As a Babe (Luke ii. 16).
As a Child ,, (ii. 40).
As a Boy ,, (ii. 43, R.V.).

But these three all have different meanings in a Jewish boy's life (look up Customs of Jews). In our lesson to-day Jesus is twelve years of age, and begins the "grown-up" part. "Grew in stature" is "age" in margin (52). He was a real boy in every sense (Heb. iv. 15); "*all* points." His daily work was carpenter's work (Mark vi. 3). Verse 51. His home, Nazareth, a quiet little village.

(2) GREW IN CHARACTER (John i. 14).

Verse 51. *Obedience.* Found in Temple. Loved God's house. Did not go as a form (Psa. cxxii. 1; Luke iv. 16; Matt. xiii. 54).

Humility. The Son of God a boy? Yes. True humility (Phil. ii. 7).

Purity. Always - in thought, word, and deed (1 Peter ii. 22).

Gentleness. How gently He spoke to Mary (49). How obediently He went with her (1 Peter ii. 23).

Holiness. This always pleasing to God (Heb. vii. 26).

God's Will was always first—perfect submission (John iv. 34; Psa. xl. 8).

(3) GREW IN WISDOM (KNOWLEDGE).

See following references:—Matt. vii. 28; Mark i. 22; Luke iv. 22, iv. 32.

LESSONS TO LEARN.

All the subjects mentioned above we need to learn. Let us sum up all in this:—Jesus is our Example at every stage of our lives, for little children, for boys and girls, and for grown-up men and women (1 Peter ii. 21, John iii. 15, 1 John ii. 6).

Christian Endeavour.

TOPIC FOR JAN. 7.

PRAYER THAT OBTAINS.—Luke xi. 5-13, xviii. 2-5.

THERE are many conditions of true prayer, which will occur to any thoughtful student of the Bible; for instance, it must be *earnest*. There are times when we know we are on the line of God's purposes, when we may dare to be *importunate*. Our prayer must be offered in *the Name of Christ*: that is, it must be in harmony with the nature of Christ, which was devoted to the glory of God, and to the blessing of men. That Name will eliminate the ingredient of selfishness which will mar any prayer by whomsoever offered. Prayer must also be based on some *promise of God*, which is presented to Him as a cheque or note is presented to a bank.

But all these are but steps towards the faith which obtains. It is, after all, not prayer that obtains, but *faith that obtains promises*. That is why our Lord lays so much stress upon receiving, and much of our prayer fails because we forget that He said, Everyone that asketh, *receiveth*; and again, All things whatsoever ye ask for, *believe that ye have received* them (Mark xi. 24). And St. John tells us that whatever we ask according to his will, *we are to know that we have* the petition (1 John v. 13-15).

So far as one can describe the process, it seems something on this fashion. The soul reverently enters into the presence of God, glorifying and praising Him for his greatness and goodness. It is conscious of needing some very special gift which is promised. In the name of the Mediator it presents its request with the confidence of a little child. With earnestness of desire and speech it unfolds the reasons why the boon sought is so necessary. But it does not leave its prayer at this point to go away in uncertainty as to what the issue shall be. By an act of the spirit, the suppliant seems to receive definitely the spiritual gift, or even the temporal; and blessing God it realises that it has received, that the special grace has been imparted, to be discovered and used under stress of need; that the temporal gift has also been received, though it may be kept back until the precise moment when it can be delivered, in much the same fashion as a Christmas present may be purchased long before the hour arrives of handing it to its destined possessor. This is what Christ meant by "receiving."

It has a great effect upon prayer, because it makes it so much more definite. The soul comes into God's presence with a definite object, and realizes that it is transacting definite business.

It also is provocative of praise, because we are able to thank God for what we have received, even though it may not be actually in our hands.

A Christian man once said to me that if he adopted this principle his prayers would become so much shorter. He seemed to suggest that this shortening of prayer was an argument against the truth of the position which I had laid down. But I showed him that, whilst the supplicatory part of prayer might be somewhat shortened by being rendered more definite and direct, the thanksgiving side would be greatly multiplied, for the soul would be perpetually finding new reasons for grateful praise.

You must take as well as pray, do not be constantly sending cablegrams to the other Continent for consignments of goods, without visiting the wharf to unload the heavenly galleons when they arrive. Use the hand as well as the lip—this to take as that to ask. Such is the prayer that obtains.

F. B. M.

"TO THE JEW FIRST."—*Rom. i. 16.*

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The Imperial Protestant Federation and the Protestant Alliance.

(From *The Protestant Observer*.)

We have received, just as we are going to press, a copy of the January number of the Protestant Alliance *Official Organ*, containing an attack upon the Imperial Protestant Federation, for which, at present, we decline to hold the Managing Committee of the Protestant Alliance responsible, since it has never, in its official capacity, taken any action of an unfriendly character towards the Federation. On the contrary, it has, in the most friendly way, joined the Federation, and appointed its own representatives to sit upon its Imperial Council. It is still a part of the Federation, and we know that it has never given its sanction to an attack upon it which, if generally adopted, would lead to the overthrow of the first serious and successful attempt to unite the Protestant forces of the United Kingdom, and expose the Protestant party to the ridicule of the Romanists and Ritualists everywhere. In commenting on the article in the *Official Organ*, it must be understood that we are only acting in self-defence, which is a first law of nature, and the manifest right of every man and every organization also. We make no attack upon, nor do we in any way criticise, the Protestant Alliance. On the contrary, it has our heartiest good wishes; our only desire on its behalf is that its usefulness, income, and energy may be increased a hundredfold, and this notwithstanding the manifest desire of the *Official Organ* to make the Protestant Alliance into another Imperial Protestant Federation. "The main object of the Protestant Alliance," says the *Official Organ*, "is to combine, or to federate all Protestants and all Protestant Societies." The reply to this assertion is in the form of three very simple questions: Why did not the Alliance undertake this work of federating Protestant Societies *before* the Imperial Protestant Federation came into existence? And supposing, for argument's sake, that it had done such work before then, why did it afterwards officially join a new Federation to do the work it was itself already doing? And why should the *Official Organ* now wish the Alliance to do the work which its Managing Committee, when it joined the Imperial Protestant Federation, practically agreed to place in its hands?

The direct object of the article before us is manifestly to weaken, if not destroy, the Imperial Protestant Federation, for it says:—"We therefore urge our readers to give their *entire* support *not to new* and untried organizations, but to the old and the well-tried Protestant Alliance." In other words this really means, let the Federation die as quickly as possible through lack of nutrition. This exhortation will, we are sure, be received with regret and disapproval by all friends of Protestant unity, including the overwhelming majority of the best supporters of the Protestant Alliance. We believe that it will tend rather to increase the donations and subscriptions to the Federation.

And now we ask, What evil thing has the Imperial Protestant Federation done that it should be thus attacked by one in its own household? Is it that it is a useless organization, which is doing no work for Protestantism? On the contrary, the charge is not that it has done *too little* for Protestantism, but that it has done *too much!* It has issued Protestant Electoral Rolls, and that is all! It has even succeeded in issuing and obtaining signatures to nearly three times as many such rolls as the Protestant Alliance. And yet, strange as it may seem, perhaps the best defence of the action of the Federation is found in the very article of the *Official Organ* to which we are now replying. It says:—

"In anticipation of the next general election, the time for which is drawing near, much interest has been awakened in Protestant circles on the question of the registration of Protestant voters in the various constituencies of the country. This is a matter which the Protestant Alliance has kept steadily in view for many years. The Church Association also has bestirred itself in it to some purpose. *These two Societies work together most cordially, though each has its own form of electoral roll. It is affirmed that, because the work of these two influential Societies is distinct, one is antagonistic to the other. Nothing can be further from the truth. There is no rivalry between them; or, if there be, it is only the friendly rivalry of striving to do most for the common cause.* This constitutes united action in the best and most effective form."

Just so. The case is here well and wisely put. But why not extend the principle, and apply it to the Imperial Protestant Federation also? Why should not all *three* organizations "work together most cordially, though each has its own form of electoral roll"? "Where there is a will there is a way," is a good old proverb. Let there be between these three organizations, by all means, only "a friendly rivalry of striving to do most for the common cause," and let neither of them say to the other "Stand aside and do nothing," while there is work enough, and more than enough for all. We believe that every thoughtful Protestant will agree with us in the opinion that the Protestant *cause* and Protestant *work* come before the interests of any Protestant organization whatever. Now the work of securing, by means of Electoral Rolls, the return of Protestant Members of Parliament, is of such a gigantic and widespread a nature, and the time for doing it is so short, that neither the Church Association nor the Protestant Alliance can possibly cover all the ground, and therefore, any assistance in this direction, given by the Imperial Protestant Federation does NOT, as asserted by the *Official Organ*, "take up the work of a distinct and separate society;" it only supplements their efforts where additional help is sorely needed at the present crisis. It does not wish any Protestant society "to give up its own work." The very idea is absurd. As a matter of fact eleven Protestant societies, who are joined to the Imperial Protestant Federation, are at this moment circulating its Protestant Electoral Rolls. It is evident, therefore, that *they* do not think that the Federation is in any way interfering with their work, or "taking up the work of a distinct and Protestant Society." But the *Official Organ* further says:

"Some things have appeared *in print* which imply that all electoral work on the Protestant side should be in the hands of one central society, such as the Imperial Protestant Federation. This is absolutely impossible. Neither the Protestant Alliance nor the Church Association, which have done so much already, would be likely to agree to give up their own work. Indeed, the Protestant Alliance could not, in consistence with its principles, allow its action to be controlled in any degree by the members of other societies."

Now all this is assuming what cannot be proved, and insinuates charges against the Federation which have not the slightest foundation. We respectfully challenge the *Official Organ* to produce any published statement of the Federation to justify its assertions and insinuations. The Federation never has had any desire that "all electoral work on the Protestant side should be in the hands of one central society," or that they should be "controlled" by it in their proper individual work. It aims at controlling no society whatever, but, on the contrary, to strengthen the action of all, and to bring them together in brotherly love and concord, for a common purpose, and in this object it will, it believes, secure the hearty co-operation of the overwhelming majority of the supporters of the Protestant Alliance and other Protestant organizations, notwithstanding what the *Official Organ* may say to the contrary.

We understand that the real wish of a few officials of one or two Protestant societies is that the Imperial Protestant Federation shall not only give up for the future its widely successful efforts to obtain signatures to its Protestant Electoral Rolls, but actually to withdraw those already signed! In other words, that at the next General Election the Protestant Cause shall lose the help of tens of thousands of Protestant voters, anxious and willing to help, at the very moment when help is most sorely needed. Is not this putting Protestant *Societies* before the Protestant *Religion?* We ought, in the present great Crisis in the National Church, to welcome all help, and not grumble because we get too much. A dog-in-the-manger policy will not commend itself to the subscribers to our Protestant Societies, nor do we believe that they will tolerate it.

We have been compelled to deal with this subject in self-defence, as the organ of the Imperial Protestant Federation. We do so with deep and sincere regret at the lack of discretion which has made it necessary.

Mr. Edward H. Garbett is Secretary of the Federation; Mr. James W. Walsh is Assistant Secretary; and the Offices are at 3, Palmer Street, Queen Anne's Gate, London, S.W.

[ADVT.

Day by Day.

SUNDAY, January 7. Job v.

ELIPHAZ said some very beautiful things about the care and love of God. The Apostle quotes the 13th verse in 1 Cor. iii. 19. So we may find comfort in his assurances as to the character of God, "who doeth great things and unsearchable, marvellous things without number."

The greatest field of undiscovered knowledge is not astronomy, biology, chemistry, electricity, great as these fields are, but God. For evermore this field of unexplored knowledge will invite our research, always before us, however far we may go in our discoveries. Abraham, Jacob, Joseph, Moses, David, Daniel, Paul, John, Peter, were the men they were because they knew God. Every day God comes to us and says, I will be all this to *thee*. In view of the dark days that seem to lie before us, the assurances of this chapter are very precious.

Of course, there will be correction; but He binds where his rod has made sores, and makes whole where his hands have wounded. He delivers, redeems, hides. And when we are right with Him, He makes our enemies be at peace, and creation in league with us. We are happy, then, when He corrects. Because as soon as we have learnt the lesson He designs to teach, the chastisement is removed. "Then there came to him a hand, with some of the leaves of the tree of life, the which Christian took, and applied to the wounds which he had received, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so, being refreshed, he addressed himself to his journey."

MONDAY, January 8. Job vi.

Have you ever wished, like Job, to die, that the long entail of suffering might be broken, and that the bitter heart-ache might no longer gnaw? Others have felt this; but they have lived to see the day when joy came back on them, as the tide returns up the beach, and they reaped in joy where they had sown in tears. God does not prolong your life because He takes pleasure in your pain, but because He desires that the affliction, which is but for a moment, may work out for you a far more exceeding and eternal weight of glory. The dentist submits you to pain because a few moments of it will relieve you from hours of agonizing and sleepless suffering, and restore you the powers of digestion and health. Only dare to believe in the personal care of God, and that He is keenly interested. He will not suffer one moment of pain beyond what is absolutely needful. He will, in the meanwhile, give strength as the strength of stones, and make thy flesh as brass (12).

More bitter than physical suffering is our suffering when we are misunderstood or misrepresented by our friends, when they become as streams which are abundant in the winter but dried up in the heat of summer, so that there is least water when it is most wanted. We expect our friends to make allowances for our wild words, spoken in the extremity of agony and grief; to bear with our petulance; to be patient with us. It is a bitter disillusionment when we find we have counted on them in vain. Job found it so. But there is a love that never fails!

TUESDAY, January 9. Job. vii.

As the R.V. suggests there is *a warfare* for man on the earth. Life is one long combat against insidious and strongly-entrenched foes. We can never throw down our weapons, and fling ourselves in listless self-indulgence on the ground. When we are most self-confident, we are most exposed to danger. Life is, also, *a day of toil*, in which the slave longs for the coming of the shadow and his wage. It is, also, like *a weaver's hut*, where the shuttle shoots to and fro, for we are perpetually weaving the fabric of character on the looms of thought and action.

As Job meant them, *vv.* 17-21 are full of bitter reproach against God, as though He were in arms against his poor, suffering child, for purposes of selfish gratification. And herein some of my readers may have participated. When repeated trial has come, you have said, It is too bad, too unkind, too hard of God to treat you thus. The milk turns sour, the sweetness and love of the heart are as gall. At such times God is very near. The mother does not cast aside her child, because, in its passion, it beats its little hands against her breast. Tell out to God what you are feeling. The very saying, or the inability of saying, the hard things you feel, will be their corrective.

But there is a beautiful sense of these words. God does set his heart upon us in Jesus Christ; every morning He visits us, standing by our bedside to call us, and to instil into us sweet waking thoughts; every moment He is trying us, not as Satan does, that we may fall, but that we may rise to higher things. He is the watcher and preserver of men (20).

WEDNESDAY, January 10. Job viii.

From the heavy calamities that had befallen Job and his children, Bildad infers that they had been heinous sinners, and urges the patriarch to seek unto God betimes, and make his supplication to the Almighty, assuring him that He would awake for him and make his lot a prosperous and happy one. This reasoning rested on the false premiss that sin always precedes suffering. In the long process of eternity it is, of course, clear that all wrong-doing must be punished and avenged; but it is certainly not the case that the presence of suffering necessarily implies secret or overt sin. Jesus suffered, but we know that He did no sin. There are disciplinary sufferings; there are fire for the gold and a file for the jewel; there is the proof and test, as of Abraham's faith; there are misfortunes which are allowed to come, as in John ix. and xi., that there may be scope for God to work. Are you suffering? Ask the Holy Spirit to show you if He has any controversy with you. If not, bow under God's mighty Hand; He will exalt you in due time.

Bildad quotes a large amount of ancient lore, summed up and preserved in the proverbial expressions of the ancients. It is all to the same effect, that calamity is a proof of sin. Never accept this dictum, nor allow yourself to be discouraged by the insinuations of your advisers and friends. God is not punishing you, for all your stripes were laid on Jesus; but He may be testing and trying you. Cease from man, and turn to God. *He* will one day explain the mystery of pain to the patient heart. Dare to believe that ere long He will fill your mouth with laughter, and your lips with rejoicing.

Green pastures are before thee,
Which yet thou hast not seen,
Bright skies will soon be o'er thee
Where the dark clouds have been.
Thy hope thou canst not measure,
Thy path of life is free,
Thy Saviour has thy treasure,
And He will walk with thee.

THURSDAY, January 11. Job ix.

How great God is! O my soul, bethink thee of this! He can remove those mighty mountains, nay, He is removing them by the action of countless streams which bear them to the valleys, and will level them in an age of ages. He can shake the earth with convulsions, and veil the sun in eclipse. The stars are lit and trimmed by Him, and some day He will extinguish them. He built the sunny chambers of the south, where men never remark on the weather, because it is always fair. How great God is, but He is thine—thy Father; and thou art his, his child.

Since those words of Job's were written, Jesus has revealed the Father, and the Spirit has come into our hearts—speak to Him, therefore. Say to Him with all reverence, Father, what doest Thou? Make supplication to Him; dare to believe that He has hearkened to thy voice. He will not beat on thee with a tempest, nor multiply thy wounds without cause. He is strong, but his strength is thine. He is a holy judge, but He will set thee a time to plead. He does not laugh at thy trials, nor has He given the earth into the hand of the wicked. Thy hasting days, like the feet of the courier, or the passage of the swift ships, or the flight of the eagle, will bring thee home. Put off thy sad countenance, and brighten up (27). Wash in the fountain opened for sin and uncleanness; cleanse thy stains in the blood that cleanseth from all sin. There is a Mediator betwixt God and men, Jesus Christ, Himself man. That sweet Daysman can lay his hand upon thee and God. Thou canst say what Job could not, for thou hast sat in classrooms in the upper school, that he never reached.

It shall be
A face like my face that receives thee; a man like to me,
Thou shalt love and be loved by, for ever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

FRIDAY, January 12. Job x.

The argument of this chapter is that God has made, and therefore He must bear. In *vv.* 8-13, there is a description of the origin and growth of the human frame, which is all attributed to God. Every clause rings with Thou, Thine, and Thee. And what Job says is true, not only of our physical life, but of our entire environment, our moral and spiritual life, so far as they are due to the inevitable influences among which God has placed us. He made us what we are, and located us in such a place, and at such a time. Nothing is left to chance, to malevolent Fate, or to the malice of others. Of course we may have neutralized and altered what He meant only for good Men may make whiskey out of corn-grain which God intended for food.

But since God is so deeply responsible for us, may we not trust Him? Will He not perfect that which concerneth us? Surely child desertion is as impossible to Him as to any loving parent.

God foresaw all your sinfulness, but He knew the virtue of the blood of Christ. He anticipated all the weakness of your soul and the strength of your foes, but He knew the love and grace of the Holy Spirit. He knew that your path would lie much through the valleys of conflict and of shadow, but He reckoned that his rod and staff would be sufficient. Sin is not a reason that He should turn from us, any more than smallpox is a reason why a mother should disown her babe. God comes to fight sin with us. And days of pain only appeal more powerfully to Him than days of summer sunshine. Do not wish for darkness; lo, the morning is speeding over the hills.

SATURDAY, January 13. Job xi.

Zophar is very vehement, censuring Job's self-justification and refusal to acknowledge the guilt which his friends had attributed to him. There is, no doubt, truth in what he says. Many of us are filled with self-complacency, because we apply too low a standard to ourselves. We judge our best by the worst in others, or we lower the standard by calling infirmities things that God counts for sins. We excuse ourselves, and perhaps have a very inadequate conception of what God is and demands. When a man says that his doctrine is pure, and that he is clean; when we hear the Pharisee in the temple saying that he is not as others, because he has refrained from certain overt acts of crime; when men boast of not having sinned for so long a time, we wish that God might speak, and show his secrets.

What a magnificent conception that is which is contained in *vv.* 7-12: Canst thou reach the depth of God? Canst thou reach unto the perfection of the Almighty? The heights of heaven, what canst thou do? Deeper than Sheol, what canst thou know? Yet this God is our Father, and He is love.

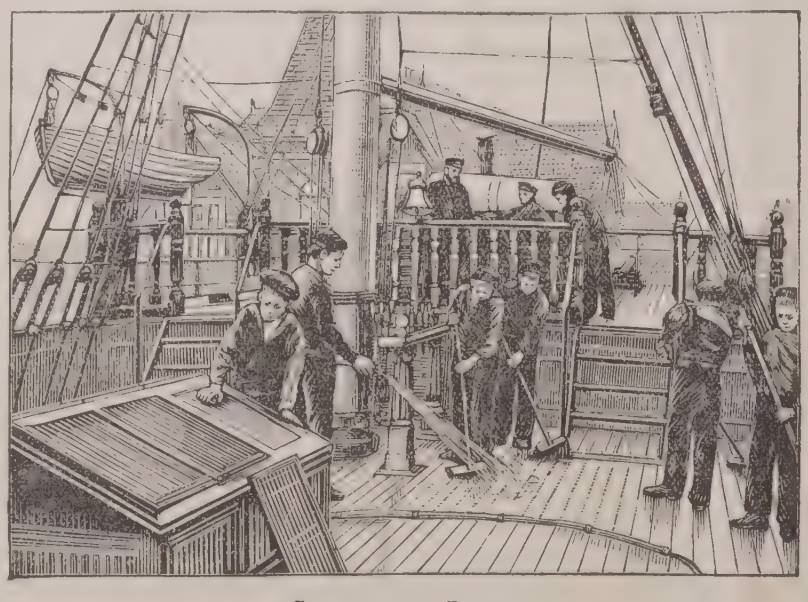
For the closing paragraph by all means turn to R.V. Job had said that he could not lift up his face (x. 15), but when sin is put away we can exchange glances with God without fear, and lift up our face without stain.

Visiting Scotland's Orphans.

Mr. Quarrier's Village, Bridge-of-Weir.

HAVING spent the early part of my life upon the Continent, I always associated, with inmates of orphan homes, short hair and an irritating sameness of frocks. A pleasant surprise awaited me at Mr. Quarrier's Home on the occasion of our recent visit to his orphan-colony. We had come up on a rainy Saturday afternoon, in company with Mr. Findlay, Pastor of the St. George's Cross Tabernacle, Glasgow. After luncheon, as we stood by the window talking, a group of little ones passed the house, their happy faces turning radiant at the sight of Mrs. Findlay, who threw hand-kisses to them, saying, "These are some of our infant orphans." "Why, you have no uniforms, then?" said I. "No, father does not believe in uniform dressing. It puts the stamp of pauperism upon the children whom we wish to save for society. We do not like them to think that they are different from others. Each child is dealt with individually, watched and observed, and when the time comes for choosing a trade or a profession, we know something of the proclivities of each."

Anxious that no individuality should be lost sight of, Mr. Quarrier avoids uniformity even in buildings. Of the fifty-seven Homes which form this "City of the Young," each presents the aspect of a residential villa, with distinct architectural features of its own, and a garden-plot adjoining it. Prizes are given to the Homes that have the best-kept gardens. This system was first objected to on the ground that it involved expenditure; but in the course of time the founder was able to show that taste and beauty, as well as variety, could be effected within the limits of a strict and true economy. For £12 a year, on an average, an orphan is noused, fed, and educated.



Cleaning the Deck.

The ten-roomed Homes are occupied by thirty inmates or less. Girls are under the supervision of a mother. A married couple has the charge of the boys, who, in their spare time, are taught a trade by the father.

As this was the usual half-holiday, we missed seeing the children at work in the Homes; but, being shown round, could easily imagine their beehive-life during the week. From *James-Arthur*, an iron brig of over 120ft in length, the generous gift of a widow lady in memory of her husband, we saw some of the juvenile crew playing football by the banks of the river Gryffe. They reside

with their captain on board the brig, erected on a firm bed of concrete, and are taught navigation, as far as it can be taught, on dry land. Mr. Quarrier hopes thus to raise up some missionary seamen.

In passing some ruins we learned that, owing to the break-out of fire on October 19, all the workshops had been destroyed, including the laundry, bakery, joiner's, shoemaker's, printer's, and tailor's shops.

At the great store—where, as everywhere, cleanliness, neatness, and order are observed—forty-eight dozen loaves of bread pass over the counter every day, and the total per month is about eight tons of flour, two and a-half tons of meal, and one ton of sugar. Much of the wearing apparel is sent in by kind friends, but the largest part is manufactured on the premises. "The Lord will provide" is the motto carved in stone over the entrance to the building.

With Mr. Quarrier it was trusting in the Lord all the way through. Without ever applying directly to anybody, or asking help from bazaars or entertainments, he always had his needs provided in due season. Here is his testimony:—

"We passed through many a sore trial. We were often short of money, but never needed to stint food to our children for lack of provisions," said he, as we sat down by the fireside. "This work is a standing rebuke to those who deny a prayer-hearing and a prayer-answering God."

Yes, truth is stranger than fiction. There is much more romance in the life of a child of God than there is in the most exotic imagination of a novelist. Let us listen to him as he recalls the principal points in his career.

He knew what poverty was, and what it meant to lose a father in early life. Feeling keenly in his own experience the lot of others, he made, like Abraham Lincoln, only much earlier in life, a resolution which he never forgot: "Mother, when I am a big man I shall build a home for orphans just like me." This was said one day in the High Street of Glasgow fifty-eight years ago. Years rolled by, and the little boy was becoming a successful business man, when he took the first step towards the accomplishment of his childish desire, by establishing, in 1864, the Glasgow Shoeblack Brigade, which had for its object the gathering in and assisting of the little street arabs of Glasgow.

The work grew, and seven years later the Lord sent him, in answer to prayer, £2,000, which enabled him to open the first Orphans' Home in Renfrew Lane. It was an old workshop, where some thirty orphans were gathered in and cared for. "How many did you get in the first day?" asked my husband, at this juncture of the story. "Only one; and he was hesitating as to whether he should come or not. We had to coax him in. After giving him a bath and something to eat, we put him to bed, and then he said: 'Oh, that's grand, sir!'"

The City Home soon became too narrow for the many applicants. Mr. Quarrier, wishing to find a place for building a series of Homes—not farther than three miles out of Glasgow—made arrangemen s for the purchase of twenty acres, which were to cost £6,000; but something happened by which the negotiations were set aside. A friend mentioned the present site, but was met with the objection that it was too far out from Glasgow. Yet, on visiting it, he could see at once that it answered his own ideal of what was needed, far more than the other. He lifted up his heart and voice and said: "Lord, this will do. Thy will is far better than mine, and I accept it thankfully."

Mr. Quarrier's Homes, Bridge of Weir.

He purchased forty acres at a cost of £3,560 and the change to Bridge of Weir was made in 1876. In 1878 the first building in which were combined home, church, and school, was finished. The present area consists of 106 acres, and during the past year there were over 1,300 children at the Homes.

As the work became more and more known, people ceased to call Mr. Quarrier an Utopian. Friends were raised for his schemes, and contributions came in from all parts of the world, varying in amount from the widow's mite to the merchant prince's thousands. One day Mr. Quarrier found an old envelope containing

bank-notes to the value of £1,700, with the anonymous request to build a home called Sagittarius. Another time he received a donation of £500 saved in pennies by a poor widow.

Then, again, one day a Glasgow washerwoman sent for him to tell him that she wished to give him her fortune. She had been a hard-working woman all her life, spending most of her time at the wash-tub. Of an economical turn of mind, she put penny to penny and shilling to shilling for a rainy day. Long years of saving and compound interest accumulated her earnings to the handsome sum of over £1,400. She was an unconverted woman. God moved her heart at the right time for the Homes to be provided with pure water by means of her money, and for her to receive the Water of Life through the instrumentality of Mr. Quarrier. She died a few days after the donation act, with the words trembling upon her lips, "Just as I am, without one plea."

These are only a few instances of the wonderful ways in which funds came in just at the very moment they were needed. If they were not coming in, the servant of God would understand that he was not called to do the work that lay on his heart. He never undertakes anything without the necessary amount in hand; consequently there is not a penny of debt upon any of the Homes.

Until recently Mr. Quarrier sent bands of boys to Canada; but, owing to an act passed by the Ontario Government, which came into force in September, 1897, the outlet to the Dominion has for the present been closed. This law prohibits children from being taken into the province without a descriptive licence, which is degrading to the children, as it reminds them and others of their antecedents. Under these circumstances Mr. Quarrier has resolved to make provision for a longer residence in the Homes, thus securing for them a more thorough training for trades and domestic service at home. This will require the erection of ten additional Homes, which will cost £2,000 each.

Since our visit the twenty-eighth annual meeting was held, on November 22, at the Christian Institute, Glasgow, under the presidency of the Hon. the Lord Provost, Mr. Samuel Chisholm, and attended by a large and influential company of friends. W. M.

Gospel Work in Ireland.

DEAR SIR,—I think it will interest all true friends of Ireland to hear of a very hopeful work going on near Portumna, a wild tract of country on the shores of Lough Derg. This district was the cockpit of Ireland during the land war which raged twelve years ago, and is on the notorious "Clanricarde" estate. Previous to this, there was scarcely a Protestant family in the neighbourhood; now there are between forty and fifty.

After the eviction of tenants who, under the direction of the Land League, refused to pay any rent, some were re-instated, but the majority left the country, and the farms were re-let, for the most part, to Protestants from the north, and there is now a flourishing colony. At first, the farmers were obliged to carry on their work under a guard of police, now, happily, this state of things no longer exists. Most of these families live far from any place of worship, and the Methodists have come to the rescue, and for more than a year an evangelist has been working amongst them, holding meetings in the different farmhouses. I was at a "home mission" meeting, recently, in one, and there were about sixty people crowded into the little sitting-room.

There is no place available large enough for the meetings, and the people are not rich enough to build one without help. If some Christians interested in Gospel work in Ireland would contribute towards a room, it would be a great help and encouragement to their work. Any sums sent to Rev. S. W. H. Nesbitt, The Manse, Borrisokane, co. Tipperary; or to me, would be thankfully acknowledged.

C. Butler Stoney.

Portland Park, Roscrea, co. Tipperary.

Evangelism in Limerick.

STRANGE as it may seem, yet i is no less true, that Limerick, the fourth city in Ireland, has no hall where evangelistic meetings can be held on common ground. During the visits of Messrs. Moody and Sankey, Major Whittle and Rev. John McNeill, it was necessary to secure from a Roman Catholic proprietor, at enormous cost, the Theatre, an old building altogether unsuited for such work. This has been in the past a great source of weakness to the evangelical section of the community, as united evangelistic work has consistently been boycotted by those who were in charge of the three halls in the city. From the point of view of those opposed to united evangelistic work, this course of action has succeeded admirably, as Limerick has almost always been left out in the cold when such missions have been planned.

This want is at last about to be remedied by the Limerick Young Men's Christian Association, as they are erecting a hall to seat 400 on a plot of ground in the rear of their newly acquired premises in George Street, the principal business street, with a side entrance in Hartstonge, one of the most suitable sites in the city. Here it is proposed to carry on evangelistic meetings and special missions.

The total cost of the premises and hall will be £1,200. Of this sum the young men themselves have generously given £250; and as no men of ample means are connected with the work, for the remainder an appeal is being made to the Christian public in the three kingdoms. Mr. Robert McCann, travelling secretary of the Irish Y.M.C.A.'s, Bangor, Ireland, or the treasurer, Mr. E. H. Wright, 5, Victoria Terrace, Limerick, will be glad to communicate with interested friends.

There are special reasons which cannot be detailed in public why ready and hearty support should be given to this effort, as it is mission work as needy and as deserving of support as in any foreign land. No better work can be done in Ireland than that of raising up a band of men who will live and preach Christ amongst their Roman Catholic fellow countrymen, a work to which no small amount of success has already been granted.

The Family Gathering.

"Unto Him shall the gathering of the people be."—(Gen. xlix. 10.)

Not here! Not here! Too many absent faces,
We lack the loved ones passed beyond our call.
Not here, but yonder in the heavenly places,
There shall we gather, and shall find them all.

Lucy A. Bennett.

Protestant Lectures. — Conjointly with the Council of the National Protestant Church Union, the Committee of the Central Y.M.C.A. have made arrangements for the delivery, at Exeter Hall, of a series of important lectures on Protestantism. A list of able speakers is announced, and the gatherings will, doubtless, prove profitably instructive. Programmes may be had from Mr. J. H. Putterill, Exeter Hall, Strand.

Our Fallen Sisters.

FEMALE GUARDIAN SOCIETY.

THE Female Guardian Society is a valuable auxiliary to the various Gospel missions, midnight meetings, and rescue societies in London and the provinces, inasmuch as its doors are ever open to welcome our fallen sisters, to whom the Gospel has been effectually brought, and who would, without such an asylum, be again drawn into the vortex of iniquity. It feeds, clothes, and trains in industrial work all, who are thus afforded an opportunity for a fresh start in life.

More than ten thousand young women have entered and been benefited by these homes. It is a sad fact that of this number one-third have been orphans, cast upon the world without a friend, many being mere children. The whole period during which the penitents may share the advantages of the institutions is two years; but they usually leave for domestic service at the end of eighteen months.

A perusal of the minutes of the Ladies' Committee would reveal evidence which would satisfy the most sceptical that by means of the help afforded a great amount of blessing has been bestowed, not only upon the fallen, but upon society generally. The Society shelters 100 cases, and has rescued from the streets many thousands of young women, many of whom have become true followers of the Lord Jesus Christ, and not a few faithful messengers of the Gospel.

The past year has been a difficult one, mainly due to the serious falling off in the revenue of the industrial department, the diminution being largely caused by competition arising out of the boom that has taken place of late in the floating of joint-stock steam laundries. The Society's invested funds are entirely exhausted, and it is earnestly hoped that some of the Lord's stewards may be induced to co-operate with a friend, who offers £100 on condition that four others will do the same. Communications may be addressed to Mr. E. Page, secretary, 191, High Street, Stoke Newington, London, N.

THE RESCUE SOCIETY.

At this time of national difficulty, public attention is diverted from the needs of many worthy philanthropic organizations. Prominent among those in need are a number of societies engaged in rescue work.

The secretary of the Rescue Society, for instance, writes: "The seven homes of the Society are in good working order, and loving hands and warm hearts are there ready to receive those who desire, as far as possible, to retrieve the past, and to welcome those who are in danger. The Society has more cases now under its care than it has had for several years; but no applicant will be refused while there is a vacant bed." Communications may be addressed to Mr. C. Stuart Thorpe, 79, Finsbury Pavement.

FRIENDLESS AND FALLEN.

In connection with the friendless and fallen work, a metropolitan magistrate recently said, in sending a donation in aid of the Home and Night Refuge, "Accept my warm thanks for the assistance you always so kindly give to the cases we send to you from this court." Within the last few days a poor young woman wrote to Mr. Taylor and said: "I am perfectly willing to do all in my power that is right to start a different life. I do so want to be good again. . . . I feel heart broken, and shall be glad to get into your Home. . . . Mr. —— has known me a different woman to what I have been lately, but with God's help I shall again be different." Arrangements were made for her to be received. The managers, in reviewing the goodness of the Almighty, and the blessing He has vouchsafed upon the work committed to them, will, as heretofore, authorize the admission of every suitable applicant during the New Year, even though there may be, from time to time, an exhausted treasury. All particulars of the work may be obtained from Mr. W. J. Taylor, 200, Euston Road, London, N.W.

The Welcome Home, Canning Town, E.—Miss Child writes that, at the "unloading of the Christmas boat" at the Welcome Home, a revival time was experienced. As many as six meetings were in progress at one time, and the work was well followed up by meetings on board the ships in the docks as well as in the mission room.

Home for the Homeless.—One of the most touching of the yearly records is the account of this work which is issued under the title of *Stepping-Stones*. Thousands of all classes, from the cultured academic to the outcast of the gutter, have cause to rise up and call Medland Hall blessed. These pages publish accounts of failures as well as successes. In these pages will be found information as to the general philanthropy of the Congregational Union—free meals for children, country holidays, &c. Copies may be had from Mr. E. W. Gates, Memorial Hall, Farringdon Street, E.C.

D. L. Moody.

DURING the past ten days the Christian world, in East and Western hemispheres, has been mourning the loss of one who was great in many things, but above all listinguished as a preacher of the Gospel of the glory of the blessed God. In our last issue we intimated the fact of the home-going of Dwight Lyman Moody. The departure was as triumphant as the life was fruitful. Ready in service, the worker was ready to leave his earthly sphere; abundant in labour, he made glad departure to see the Lord of his life, the object of his heart's love and devotion.

The end came on Friday week. The cablegram to us was in the following terms:—

"Friday, Dec. 22.

"*Mr. Moody had a triumphant entry into heaven at noon. As early as eight o'clock he said earth was receding and heaven opening—'God is calling me.' He was perfectly conscious to the last, and showed the same courage and faith, unselfishness and thought for wife and children and schools, as always. The doctor says it is a pure case of heart failure, due to absolute loss of bodily strength. In leaving, Mr. Moody gave an unflinching testimony to the truths he had preached.*"

The story of Mr. Moody's early life is well known. We tell it in few words. Born on February 5, 1837, at Northfield, Mass., he was left fatherless at the age of four. He was one of a large family, dependent upon the exertions of his mother, who belonged to the Unitarians of the old New England school. Not being fond of letters, the lad had but slight schooling, but he was naturally of a religious disposition. In 1854, that is, when seventeen years of age, he left home, entering a boot and shoe store kept by his uncle at Boston. Here he was under definite Christian influences; and he not only plunged into business life, but took an interest in Christian work. Now it was that the young man found the Saviour, or was found of Him, and accordingly joined a church of the Congregational order in Boston.

In the autumn of 1855, Mr. Moody went to Chicago, also on business. There he joined the Y.M.C.A., and started a Sunday School on the North Side of the city—a work from which the North Market Mission and Hall have resulted. He did a good work in saving poor girls from lives of shame, and in the midst of many engagements, religious and philanthropic,

HE GAVE UP BUSINESS

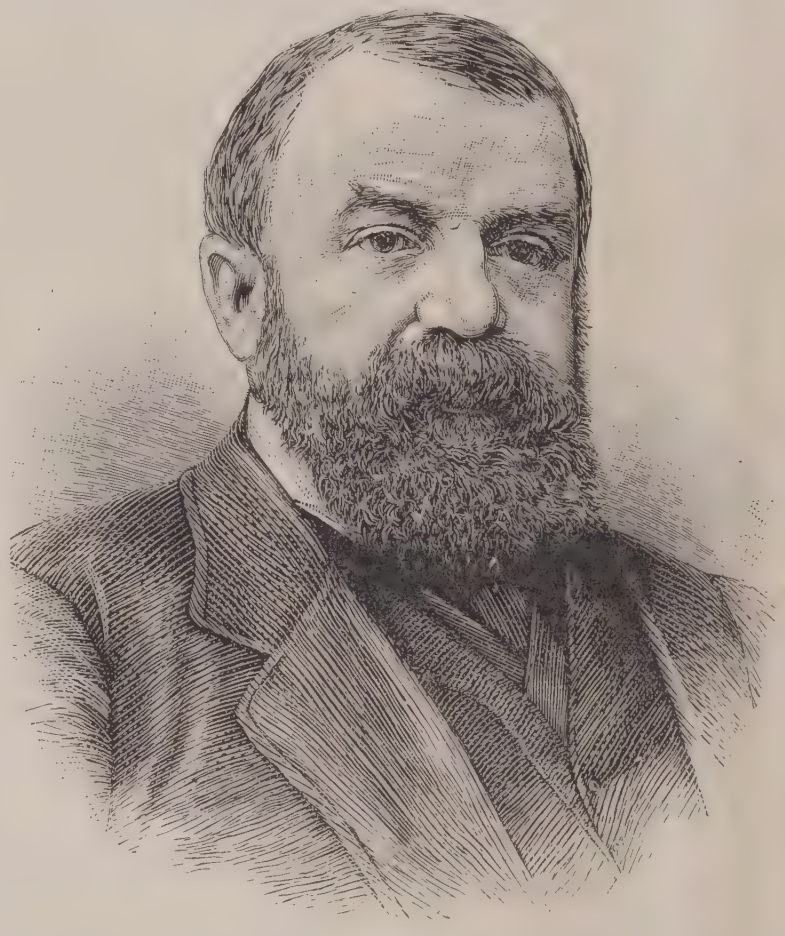
to devote all his time and energies to the service of God. In 1861, during the war of the "Great Rebellion," he ministered to the spiritual needs of the soldiers, and in the following year married Miss Emma C. Revell, of Chicago.

About this time he built, for the use of his Mission, a chapel costing 20,000 dollars. In 1865, he was elected president of the Y.M.C.A. in Chicago, and two years afterwards were built new premises at an outlay of 200,000 dollars. Six months later these premises were destroyed by fire. Thereupon Mr. Moody went to work to rebuild, and in a year or so success crowned his efforts, and "Farwell Hall" No. 2 became the centre of a great work. The great fire of 1871 consumed this structure also, with Mr. Moody's own home. Within a month of the conflagration, the North Side Tabernacle, a wooden building, was put up, and Christian operations advanced once more with rapid strides. Since those days Mr. Moody has been less and less the man of a city or state. The Gospel message claimed his tongue and the world was his field. He was the organiser of efforts on a gigantic scale for many classes in America, including the thousands of prison occupants. His educational establishments enjoy a world-wide fame, and everything he has done has been imitated in many lands. He preached the Gospel to rich and poor; he reproved and comforted, and was ever ready with a word of admonition and exhortation. The newspapers, in eulogising him, have praised one of the humblest of men. For time long to come his name will be held in loving remembrance for the honour put upon him by the Master whom he served with so much fidelity and diligence.

Mr. Moody first visited this country in 1867, and those who knew him then knew him as a prince and a great man in Israel, as now the whole world knows that a prince as a great man has fallen in Israel. His first text in London, was

"TO EVERY MAN HIS WORK,"

and his first work was the establishment of the noon prayer-meeting in the lecture-hall of the



Y.M.C.A., 186, Aldersgate Street, the first meeting of which was held on May 13, 1867. Nearly a hundred were present, and it went on increasing until there was a daily attendance (not on Mondays only) of 200 to 300. We were then beginning to realize that the old country had been bound hand and foot with the grave-clothes of precedent and routine, and the accounts of Christian work in America from Mr. Moody and Mr. Payson Hammond were like a refreshing breeze from the prairie.

Mr. Moody received an inspiration from this country, and he returned it with interest. Speaking at the annual breakfast of the Y.M.C.A., in 1867, he said:

"It has been my privilege to be in your city two months, and I have thought you were exalted to heaven with privileges—privileges so numerous that I pity the man who goes down to the chambers of death and is lost, from the city of London. For years I have longed to visit this city. I have longed to see the founder of the Y.M.C.A. Far away in the western part of America I have often prayed for this Association, and my heart has been full this morning as I have sat hearing my friends, and looking you in the face. I love you; Christ binds us together. I don't know whether I shall ever have this privilege again. It is not likely I shall. Next month I return to my home, but I shall always remember this morning. Though you, perhaps, will not remember it, I shall. It is said that Napoleon, after his army had accomplished a great victory, ordered a medal to be struck with these words on it, 'I was there.' That is all there was. In after years, when I am far away in the western prairies of America, and when May comes, I shall think that, in 1867, 'I was there.' And as the ages, eternal ages, roll on, and if it shall be my privilege to meet in yonder City any that are here this morning, we may there sit down by the banks of that beautiful river of the Water of Life that flows from the throne of God, and talk of this morning. It will give us pleasure then to think that we were in the fight."

Then Mr. Moody went on to tell of new methods of work in America, especially in Chicago, which moved everyone now to laughter and now to tears. His own visits to the saloons and other haunts of sin developed an ingenuity and tactfulness which could only have been born of a deep and passionate love of souls.

Mr. Moody paid a brief visit to Paris, and attended the noon prayer-meeting in the Salle Evangélique. He read part of John xvi., and, in his brief remarks, introduced the following anecdote, related to him by an eminent minister in Dublin:

"A nobleman of the French Court, an infidel, had for some time exhibited great depression of spirits, and the Emperor sent him to an English physician, well known for his treatment of mental disorders. The physician questioned him as to the cause of his depression. Had he lost reputation, or position, or fortune? No, he possessed all these, but for two years past one thought had taken possession of his mind, the thought of

ETERNITY,

and he could not get rid of it. The doctor opened his Bible, and read Isa. liii., explaining to his patient who it was who 'was wounded for our transgressions, and bruised for our iniquities.' Light broke into the mind of this poor rich man, and he said, 'I have no need of your prescription now.' He went away, and has since corresponded with the physician as a believer in Christ. How many Frenchmen of all classes," Mr. Moody added, "are probably in the condition of this nobleman seeking they know not what, unhappy for want of Christ; and, now that the door is open, how earnestly should Christians pray and work on their behalf."

On July 1, after a visit of three months, a farewell meeting was held, as Mr. and Mrs. Moody were leaving for Liverpool and home on the following day. We wrote at the time:—"Few men who have visited a foreign shore have endeared themselves to so many hearts in so short a time, or, with an unknown name and without letters of commendation, won their way so deeply into the affections of a multitude of Christian brethren who had never heard of him before, but who, having talked with him or heard him speak of Jesus, asked for no other warrant to yield him a large measure of their love."

During the meeting Mr. Palmer, of Boston, U.S., came forward and bore testimony to the universal esteem in which Mr. Moody was held in America. He said: "I knew this brother when quite a lad in the Sunday school. He came in, scarcely knowing what a Sunday school or a prayer-meeting was; but he devoted himself to the study of the Word of God, and very gradually was brought to the knowledge

of the Truth. It is remarkable that he should be looking so much for immediate conversion when he was brought so gradually himself. He was a modest, quiet youth. We scarcely heard his voice among us. When he left our church in Boston we gave him a letter of introduction to the churches in the West, and the next we heard of him was that he was at work for the Master week-day and Sunday; and especially during and since the war, by which a wonderful door was opened for Christian work. When I came over to this country I went to the May Meetings at Exeter Hall, and at one of them, to my astonishment, heard my brother Moody announced among the speakers, and I have not seen him since until to-night."

Mr. Moody, taking the old deacon by the hand, said: "I don't know when anything has impressed me as this has. It was this hand that first welcomed me to the Sabbath school, and I am glad to meet this elder here to-night."

From PREBENDARY WEBB-PEPLOE.

Bearing in mind the high esteem in which Mr. Moody held Prebendary Webb-Peploe, we naturally solicited a statement from the busy vicar of St. Paul's, Onslow Square. In sending us a paper specially contributed by himself to *The Outlook*, of New York, in 1896, after his visit to Northfield, he said:

"My heart is very sad about Mr. Moody. The loss to earth is immeasurable, and in our eyes irreparable in many ways. I would have wished to express at some length my sense of the splendid service which the Lord has permitted his honoured servant to carry on for the last quarter of a century in so many lands; of the beautifully simple yet noble character of the man which compelled

EVEN THE DOUBTERS

and the Godless to acknowledge that while they saw little or nothing in so many Christians to make them envious or to excite them to admiration, "D. L." as they called Mr. Moody, was always *straight;* and of the remarkable way in which he was honoured in his own township of Northfield, a rare testimony to the man's uprightness and beauty of life. On all this, and on the power of his work, as studied during nearly a month's sojourn at Northfield, I greatly desire to enlarge, but am compelled to forego this privilege and honour by the pressure of work.

"I would only say that I have never known any man more genuinely true and upright in all his ways; more humbly devout and simple in his faith towards God; and more naturally gifted with the power of sympathy, than Mr. D. L. Moody; and that I am very sure that the world is indescribably poorer for his death, which has robbed Northfield of its central figure, and left a heavy burden on those who are called to take up Mr. Moody's work."

We make a few extracts from Mr. Webb-Peploe's article in *The Outlook*:—

"All work must be initiated by an individual man, but all works do not prove to be really great, nor do they stand the test of time; while of the individuals who initiate works in this world, few indeed live long enough to allow of their works being tested by the crucial test of time, and fewer still of those who survive to see the works they initiated, become effective and powerful, have that real greatness of soul which will enable them to let the works be spoken of as 'great,' while they themselves remain 'small,' and are content to remain exactly what they were at the beginning, viz., mere instruments whom God is pleased to adopt and employ, and who never think of claiming either credit or glory for themselves. Wherever the instrument has been exalted, even in the smallest degree, then, and to that extent, the work has proportionately suffered. This is acknowledged, theoretically, by all, and yet, whither shall we turn to discover more than one in a thousand who can see great results from their works without claiming greatness for themselves? This seems to be the touchstone of human effort upon earth; and, judged by this standard of excellence, few indeed can bear the scrutiny even of their faulty comrades in the struggle.

"The first thing which strikes the observant visitor to Northfield, East Massachusetts, is that the whole place is governed by one dominant mind, and exists as a township for one definite purpose.

Northfield stands out pre-eminently among the townships of America as one of the

Mr. Moody's Birthplace.

THE MOST BEAUTIFUL SPOTS

in the 'Home' States of the East. The Connecticut River, flowing between Northfield and Mount Hermon, gives both grace and beauty of a remarkable kind to the whole valley. The magnificent avenue which runs for one mile and a half through the township gives one of the finest drives that can be seen in any land. The long line of villas lying on either side of the avenue makes the place an ideal residence for the wealthy and the weary.

Yet of all this the visitor hears and thinks little, until he finds how it enhances the delights of his visit. But what he does hear and think of is, that Northfield, with its neighbouring settlement of Mount Hermon on the west bank of the Connecticut, is, in its present condition, practically the creation of one man, and a place where everything, spiritual, social, and material, is literally made to subserve the one end for which that man

LIVES AND WORKS WITHOUT CEASING

—viz., the glory of God in the saving of souls, by bringing them to accept Jesus Christ as their Saviour. To this one single law of life there is hardly an exception, for, while there are both a Unitarian Church and a Roman Catholic Church in Northfield, and some of the inhabitants are, of course, busily occupied with agriculture and trade, there is one man who confessedly dominates the place by his purposes; and while Unitarians and Roman Catholics are, of course, engaged in their own works, and seeking to advance their own principles, so completely has D. L. Moody won his way into the hearts of his own townspeople that, instead of bitter opposition to his institutions and to his work, the stranger hears of nothing but love and good will, even from those who do not agree with him doctrinally and theologically.

Mr. Moody's Residence.

"Of Mr. Moody's work as an evangelist in every part of the world, or of his grand educational establishments at Northfield and Mount Hermon, it is not the writer's province to speak in detail. The incidents and the statistics connected with these are the common property of all English-speaking people both in America and in Europe. We would call attention to

THREE GREAT FACTS:

first, that Mr. Moody is more highly esteemed in his own native town than in any other part of the world (if this be possible); secondly, that the wonderful monuments of his shrewdness and determination which greet the stranger in Northfield and Mount Hermon, and which represent an enormous capital in money, with a magnificent display of wisdom in their location and arrangement, are the work of a man who neither professes to have had an education preparing him

for such results, nor claims at the present moment to enjoy wisdom or learning qualifying him to build and order such enormous establishments; and, thirdly, that while the whole township would seem to be subject to Mr. Moody's dictation and arrangement, everything is so ordered as to be for the general welfare of the inhabitants, and no one would even dare to suggest that all is not done for the common weal. This one man is the *fons et origo* of the whole: of the social, the moral, and the spiritual prosperity of the place, which are sufficiently marked to provoke the admiration and wonder of any thoughtful visitor to Northfield.

"The educational establishments for some 700 young ladies and gentlemen, which have already sent forth their thousands of devoted Christian labourers to engage in the Master's work in all parts of the world, are in themselves

A VERY MIRACLE OF ENTERPRISE,

courage, and generosity. The striking methods adopted, both in the education of the students and for the obtaining of money for those who lack means (by utilizing their services during the vacations, when Northfield is filled with visitors for the conventions), are a constant theme of admiration to all who visit the place; while the moral and spiritual force displayed at all points, in the seminaries, in the boarding-houses, in the hotel life, and in the township, is such as not only to compel the admiration of the onlookers, but to evoke the declaration of those who study it most closely: 'This counsel and this work must be of God and not of men.' And yet, one man, D. L. Moody, is evidently the moving spirit of the whole, and he rules 'with an iron hand well covered with velvet. . . .'

"There is no uncertainty about D. L. Moody's evangelism; and, while Mr. Sankey and others should never be forgotten, but honoured and rejoiced over as God's power in song; and while multitudes owe to the sweet singers a debt of infinite gratitude, it is quite certain that the rock upon which all the educational and evangelistic results of these brethren have been based is that solid rock of the Atonement, or the Gospel of substitution, so freely announced by Mr. Moody and his co-workers, whether as preachers or as singers of the Gospel. . . . In this man, to a most remarkable degree, has been exemplified the words of the Apostle to the Corinthians, 'God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.'"

FROM REV. F. B. MEYER.

To have known D. L. Moody, and come within the range of his strong personality, has been to many men one of the most influential factors in their character and life-work; and it is not easy for such to imagine a world from which the inspiration of his presence has been withdrawn. It is still less easy, under the immediate sorrow of such a bereavement, to characterize this natural prince and leader of men.

He had a marvellous power over others. You cannot read the biographies of Dr. Andrew Bonar, of Dr. A. J. Gordon, of Professor Drummond, or of Dr. Dale, men as far as possible removed from each other in many respects, without encountering the same tribute to the spell which this

STRONG, TENDER, INTENSE

nature exerted over them. There was something magnetic about him. Whoever was speaking at the Northfield Convention, it was the fact that Moody was present—though only as a listener, sitting, probably, off the platform, under the deep gallery on the right—which gave the session importance, and the speaker's words weight. Even when men have not agreed with him, and have seriously antagonized his positions, they have acknowledged the absolute sincerity and nobility of his character.

I met him first in York in 1873, on his arrival with Mrs. Moody and his two eldest children. Accompanied by Mr. and Mrs. Sankey, they had come to our country, as it appeared, by a Divine prompting, and had just landed at Liverpool. Some time before, the secretary of the Y.M.C.A. had impressed on him the two words, "*Bennett, York*;" and not knowing where else to turn, two of his friends having suddenly died, Moody telegraphed to Mr. Bennett, saying, "I will be in York to-night." This was Saturday. On the following day he preached at the chapel, built for Rev. James Parsons, and then occupied by Rev. John Hunter (now of Glasgow). During the following week he held evening services in the old Lendal Chapel, and noon prayer meetings at the Y.M.C.A. After two or three more days with the Wesleyans, he came to the Baptist chapel, of which I was minister, and conducted meetings there for about a fortnight, with ever-increasing numbers and marvellous results. He and Mr. Sankey have often spoken of that little vestry, where we three spent much time in prayer, little weening that the earnestness of our desires and intercessions were the travail pangs of so great a spiritual movement as followed.

These were the days when the "Sacred Songs and Solos" had not been compiled, and we had a number of Hymn-and-Tune papers. But the most lines of Moody's memories and best-loved hymns. He said to me once, alluding to academic honours, "I want to be D. L. Moody, O.O." And we [illegible] asking him what the letters stood for, he said: "*Why, of course, Out-and-Out.*"

He liked nothing better than to get a Bible student alone, and get him with questions as to what he knew of the Bible, or any truth [illegible] had recently received. He was always collecting [illegible], illustrations, notes and other helps, which he stored in large envelopes, on which were written

THE KEY-WORDS OF SERMONS

A portion of [illegible]. He was not so familiar with the Old Testament as he became afterwards, but was diligent, having come to the conclusion that [illegible] he must be [illegible]. He hastened away suddenly to cross to the other side of York, to the house of Dr. Kitchen, with whom he was staying, to get the notes of his address on "Heaven."

The first all-day meeting he held in England was arranged by us as we walked up and down Coney Street, and it was at my [illegible] that the evangelists went on to Rev. A. A. Bonar's, at Kelso, that had visited the communities, which became so widely known, and indeed, carried Scotland, notwithstanding the prejudice against the solo singer, and his "kist o' whistles," that "Mr. Moody would speak, and Mr. Sankey sing, the Gospel."

This was, of course, not his first introduction to [illegible] or to wide and remunerative work. He had first made his mark in Chicago, in an old shanty lighted by [illegible] candles, which had been abandoned by a saloon-keeper, though his own education was then so imperfect that he is said to have been obliged to [illegible] longer words as he read the Bible to his children. His brushes with the saloon-keepers; his efforts for all outcast and neglected souls; his indefatigable labours in connection with the Y.M.C.A. at Farwell Hall; his herculean exertions for the soldiers in camp and in the field of battle, as a delegate of the Christian Commission, during the Civil War; his journeyings in all parts for Sunday-school conventions had given him an amount of experience, and created a wealth of resource, which were only waiting for the open sphere and conspicuous platform that opened before his labours in England.

His two previous visits to our country had been for the purpose of observation, and of coming in contact with leading Christian men. He always spoke with gratitude of the impulse he had received in the direction of [illegible] from a Missionary Conference, and described as one of the most important and decisive of his career, a sentence which he overheard from the lips of an eminent servant of God, in the course of a conversation with a friend. "The secret has got to leave what God can do by a man wholly devoted to Him."

All who have heard him will recall the power of his voice when he told some pathetic story,

portage work; the colleges at Chicago, and Northfield, and Mount Hermon; his books—these will be the works that will follow him. He discovered men, knew how to bring the best qualities out of them, found them spheres, and gave them back to themselves. Men like Mr. Mott and Mr. Speer, of the Student Volunteers; like Mr. Baer, of the Christian Endeavour; like Dr. Wilbur Chapman, the well-known evangelist; to say nothing of hundreds besides, who have passed through his colleges or been influenced by his missions, will perpetuate in the coming generation something of the influence and power he wielded in this,

THROUGH THE GRACE OF GOD.

He never wavered in his attachment to the great fundamentals of the Gospel. His sermons on the Blood, the Holy Spirit, the Love of God in Jesus Christ, were great testimonies to the mighty truths which have been the theme of every revival of evangelical religion. There was no uncertain sound in the Gospel as he preached it, and it was the Power of God unto salvation to tens of thousands.

What a welcome he must have received as he entered heaven! Surely an abundant, a choral, entrance must have been ministered unto him by myriads who are there, because of the message uttered in burning accents by his lips. May God comfort his noble wife, the confidant of his secrets, the partner of his anxieties and toils; and grant that his children may be enabled to maintain the work which he has left them as a sacred legacy and charge.

BY DR. BARNARDO.

"Death of D. L. Moody." The tidings, boldly written as the head of a paragraph, came to me with a shock of a great personal sorrow. Beloved Moody dead! I had not even heard that our dear friend was ill. Now I understand that some notices to that effect had appeared in THE CHRISTIAN, and in various other organs of the Press, but I seemed to have overlooked them. The thought that our beloved friend is really gone, that we shall see him and hear him on earth no more, that all the mighty influences which emanated from him and centred round him are at rest, is almost too much to believe, so large was the space he filled in the minds and hearts of those who knew him! Can anyone who ever had to do with our friend forget him? His commanding and energetic personality made a deep and permanent impression upon all who had ever been favoured with his friendship, or who knew him even less intimately.

Only in June or July last I had received a pressing invitation from him to spend the month of August at Northfield, to address certain audiences of Christian men upon social topics. It was with great regret that I found myself, owing to public engagements previously formed, unable to leave England, and therefore compelled to decline (only for the present, as I hoped) his invitation. But now, alas! dear Moody has "gone before." Will the assemblies at Northfield, should they be continued, ever be quite what they were without the dear friend who called into existence the series of institutions there, and all their varied and manifold activities?

It is not easy just now to speak of D. L. Moody; one's heart is too full of poignant grief over what seems to be an irreparable loss, to permit of the cool survey which alone can give an accurate and discriminating outline. So much in Moody was unique that I can only

SUMMARISE THE LEADING FEATURES

of a truly great man. For he was great in everything: there was nothing little about Moody, nothing small, nothing mean! He was built on a great scale, and, as the years roll on, I am convinced that his character and career will loom out even more impressively to those who love the Lord Jesus. His big-hearted and wise-headed grasp of a situation which puzzled lesser, even if more cultivated, minds; his straightforwardness; his absolute disinterestedness; his keen and clear-sighted discernment; and his uncommon endowment of common sense, which enabled him to steer the bark of his evangelistic mission on its very difficult course amid the rocks and shoals which awaited him in England, were alike remarkable. In Scotland it was comparatively easy to carry on an evangelical mission such as his. The whole heart of Scotland was with him. There were no such church differences or divisions as in England. Here our ecclesiastical partitions are higher; they run everywhere, and they all have broken glass or iron spikes on the top of the walls. Surely Divine wisdom was given him, and God's grace was glorified in this man's success!

What a faithful friend Moody was, too—faithful even to the telling you of your faults, but even more conspicuously faithful in keeping silence concerning the same to all others but yourself. With all his outspokenness, he was wonderfully discreet in speech, knowing when to speak and when to be silent.

A GENERAL TO COMMAND,

but such a general as won the hearts of all who were under his sway, so that he was obeyed as much from love as from the obvious necessity to obedience by everyone who saw the wisdom and rightness of his commands.

Moody loved little children. It was a beautiful side of his character to see how absolutely he unbent among them. He revelled in rollicking games with young folks, and how they trusted him and loved him in return, those who were fellow-guests under the same roof with him will call to mind.

I notice that some of the Press comments speak of him as a man without eloquence; they probably mean without rhetoric, and all that he truly despised. But eloquent he undoubtedly was, if by eloquence we mean the "outpouring of a full soul and an earnest mind, in heart-stirring and convincing speech." Of course, his diction and pronunciation were essentially American. Therein lay not a little of his charm and a great deal of his influence, for, in the first place, it proved that he was always simply himself; he sought neither to fashion his speech, nor to change the garb or colour of it, to suit the audiences among whom he came. He spake, as he had always done,

SIMPLY, DIRECTLY, AND STRAIGHTFORWARDLY,

and of his sincerity no one could ever have a doubt. Thus the vivid forms of speech common in America became a very powerful means of arresting the attention of men and women sated and jaded with religious conventionality.

Here was a man who called a spade a *spade* and not an "instrument of wood and iron designed to penetrate the earth when wielded at an angle of forty-five degrees by a skilful agricultural labourer!" In things religious, men are always apt to be something other than they are in daily business life, and this not unfrequently awakens distrust among a vast section of the non-religious public. But here was a man who never had a "Sunday Soul," who lived, not two lives but one; who was the same in tone of voice, in speech, in manner, whatever might be his topic, except only that his face and eyes were full of love, and his voice trembled at times with genuine pathos when touching themes which went to the root of things. Here lay the secret of his marvellous influence, especially over men and women of rank. The world of the "great" longs for reality. Society is wearied of its own inaneness—that is why it spends itself in the chase of pleasure; even East-end slumming is to it but another form of pleasurable excitement. But, however artificial or unreal the conventions of society may be, its human heart

ACHES FOR REALITY.

When Moody appeared, he carried with him an atmosphere so patently *intense*, and *sincere*, and *real*, in regard to things Divine, that men said at once, "Here is what we want—a genuine man"; and while attention was thus excited and arrested by the central personality of the worker, the Spirit of God blessed his gracious message to hearts that were being slowly and almost unknowingly "opened to receive the Word."

How generous, too, was D. L. Moody! His hand was always an open hand. I do not believe a man ever lived in public more disinterestedly, or was more absolutely unselfish than he! Moody would give away everything—the very coat off his back, the shoes off his feet—to supply the want of another, and then he would pass on brightly and briskly to the next thing, as if he had done nothing worthy of a moment's notice, but had only performed one of the natural functions of life. How indignant it makes those who knew him to read in the obituary notice in *The Times* that this man of God "took up collections of 10,000 dols. at his services" for his own purposes. That *The Times* should write of him in such an unjust and ungenerous fashion is, perhaps, not to be wondered at, although I cannot but think that the leading article which appeared in its columns the following day, comparing the aims and results of Moody's life with those of the late Duke of Westminster, may have been

A SALVE TO THE CONSCIENCE

of the writer of the first article, as if he had begun to realise how feebly he had conceived of the character of the "common" man who "spoke of the King."

Have any of us seen the like of D. L. Moody in this generation? I can think of none other of the same similitude. Shall we ever see his like again? God knoweth. Yet it is not often that He repeats the patterns of his greatest workers! Surely, however, never was man better adapted and equipped for a life-work than was this devoted servant of Christ. Let us then give thanks for a gracious, powerful, and fruitful personality, full of beauty and sweet odours, "All his garments smelling of myrrh, and aloes, and cassia out of the ivory palaces." Our brother has left us, and the world and the Church are the poorer for his loss. But the example of his beautiful life, of his powerful ministry, of his unselfish career, may well supply to all of us who knew him, stimuli that cannot fail, by God's grace, to make us better men.

Public Utterances.

REV. JOHN McNEILL'S TRIBUTE.

SPEAKING in St. Andrew's Hall, Glasgow, on Sunday week, Rev. John McNeill said:—

"We are met to-night under the shadow of a great loss. God has taken home to Himself our beloved brother, Mr. Moody. The great evangelist's death has created a profound impression on all our hearts, and I received the news with the shock that comes of a personal loss. The moment I read it in the newspaper the words leapt to my mouth, 'My father! my father! the chariot of Israel and the horsemen thereof." We feel, I feel, as if the Wellington of the Evangelistic Army had been taken from our head. When one begins to speak about Mr. Moody, one hardly knows where to strike in, and once he has broken in he does not know where to stop. On all sides of him he was a great man; he was a great man in all his measurements. He was

GREAT AS A PREACHER.

"I have sometimes heard people say that they could not account for his success, because they did not see wherein he differed from other men as a preacher. I could not subscribe to that opinion. To me D. L. Moody was an immensely interesting preacher. He was no end of a preacher in resourcefulness, in what you might call tactics; that is, he always kept his audience at his finger-ends, and yet was ever pressing with all his force for the one great mark to capture them for a waiting present Saviour.

"I think he was not merely a preacher; he was an eloquent preacher. I did not hear him during his first visit to this country, when he and Mr. Sankey burst upon Scotland and carried it captive; and they have held it in their grip ever since. It was at Mr. Moody's second visit that I heard him, and yet some folks observed to me, 'You should have heard him during his first visit. Then you would have heard him at his best.' Well, I do not know what his best must have been. I remember hearing him when I was a student, a city missionary. It was in this very hall on a week-

day afternoon that I sat to the left there. That plain, simple American rose up, there being nothing about him that suggested oratory in the academic sense; ah, but I shall ne'er forget that first address of his. It was about Paul. Paul's motto was—

'ONE THING I DO.'

How he made Paul live before us! With what consummate skill he ran through Paul's history! He brought in Paul's persecutions, pointed to the time when they stoned him, and left him for dead; and after they thought that they had wreaked their worst upon him, Paul recovered and pulled himself together. His friends came round him and said: 'Now, Paul, you'll have some sense; you'll give up preaching whilst these fierce Jews are abroad.' And then he brought in with tremendous effect his great text—'This one thing I do! Show me the road to the next town; I must preach Jesus Christ and Him crucified.' The thrilling effect on one hearer of that sermon can never be forgotten.

"Oh! Moody was a great preacher. Although he was untrained, uneducated in our professional, theological, academic sense, in another sense he was educated. He was well described in that picture of the Apostles Peter and John. We are told that when the people saw they were unlearned and ignorant in the academical sense, they took knowledge of them that they had been with Jesus. But if the mark of great preaching be great success and gathering of great crowds, and bringing men to an intelligent decision for Christ, then Moody was one of the greatest preachers who ever lived. Then

HE WAS A GREAT ORGANIZER.

If he had never become a preacher, he would have been at the head of some of those tremendous businesses in the United States, the facts and figures of which we read over here with wonder and almost incredulity. You remember that he was a clerk in a boot and shoe store when he was converted. He started to preach, and by and by he gave up his worldly employment and took to preaching. If Moody had stuck to selling boots and shoes, he would, at length, have been at the head of some gigantic boot and shoe combine that would have dominated the trade on both sides of the Atlantic. He was a tremendous organizer, a man of restless activity, a man of tremendous brain power, and of great insight and foresight.

"Mr. Moody was a great man every way you took him, and if Jesus Christ had not captured him, and claimed him, and used him for his service, he would have been great in the world's work. And then as a man, how unique, how true, how thorough! I admired his genius and power in organizing, He also honoured me with his friendship. I mourn his loss. It was impossible to know him and not to love him.

HE WAS A HOLY MAN, A GODLY MAN,

a saintly man. And when you think of Moody's saintliness, it did not suggest a recluse or a man who lives far from the madding crowds' ignoble strife. Oh! how human he was! When his life is written, I hope those who undertake the task will give us the man Moody as he was. I hope they will give a faithful delineation of him in the human sense, how he lived a hearty life. I have seen him roll on his couch with laughter in the fair happiness and gleefulness of body and soul when a good story would be told during that memorable campaign at the World's Fair in Chicago.

"I said that no man was more saintly, more devoted, no man had a greater passion for doing his work well than he. How human he was in the human side! Even through my tears I smile as I recollect him as a man, as playful to his latest day as a boy. Get Moody amongst children, and he was the biggest romp in the crowd. An hour later that man was a flaming herald of the Cross, lifted up for Jesus Christ in the midst of 10,000 people.

"He is gone! One thinks of him entering heaven. One thinks of the multitudes who would be there to meet him, and of the multitudes who are to follow after him. I feel weaker; all of us on the evangelistic field feel weaker. Scotland to-day feels somewhat emptier. He bulked so large, he was so mighty for Christ. Alas! he is gone! May the Lord bring a great blessing to us out of this removal of his servant! May we creep closer to the Lord Himself; may we cry more mightily unto Him.

"We thank God that we were privileged to know and work with D. L. Moody. His labours are over. What can one say? His end, I should think, was just as he would have wished it. He had gone to Kansas City, where he had spoken in a hall to 12,000 people. Suddenly his strength gave way; his call had come, but God in his mercy gave him time to go home and to have all his family gathered quietly about him; and then his sun set for this world to rise in the next."

He sets as sets the morning star
That goes not down behind the darkened west,
Nor hides obscured amidst the tempest of the sky,
But melts away into the light of heaven.
Servant of God, well done;
Praise be thy new employ,
And while eternal ages run,
Rest in thy Master's joy.

REV. ALFRED ROWLAND.

In the course of a Christmas sermon, in Park Chapel, Crouch End, on "God's Holy Child Jesus" Rev. Alfred Rowland said:—

"Jesus Himself retained the child-heart to the very last; and after his ascension was called by his disciples 'the Holy Child.' He had often declared that unless men became as little children they could not enter his Kingdom, and that none could attain high position in it except as they maintained the mind and heart of childhood. Was not this the secret of the greatness which belonged to Dwight L. Moody, the inspired American evangelist? His death, announced yesterday, will bring sorrow to many hearts, for 'he was a good man and full of the Holy Ghost.'

"His departure to a higher sphere of service is a serious loss to American Congregationalism, and to evangelistic work all over the world.

"I heard him first in the Agricultural Hall over twenty-four years ago, when I visited London with a view to the pastorate of this church, and was moved to tears and holy resolve by his earnest appeals. I heard him last two or three months ago, when he preached in Plymouth Church, Brooklyn, where Henry Ward Beecher, the greatest pulpit orator of the century, exercised his ministry. After service, I had a long talk with Mr. Moody, and, at his request drew up a resolution on the Dreyfus case, which we British delegates signed, and the preacher carried by a unanimous vote of his congregation in the evening.

"He was not a great orator, nor an original thinker, nor an accurate scholar. His language was plain and sometimes rough; his theology was crude; but his was the simple faith of a child, the evangelistic fervour of an early apostle, and multitudes will eternally bless God for the messages they received through him. As I recall what I have known him to be, I thank God for his influence, and rejoice that I can better understand the words—'Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.'"

MOODY.

Sagacity, heart, will, and mind,
All in one sturdy form combined
To save the wreckage of mankind.

He stood foursquare to every blast,
Tides ebbed and flowed, his soul stood fast,
Men found him where they found him last.

Thousands of sinners round him wept,
Thousands of saints arose that slept—
Arose to serve, God-called, God-kept.

That rock gave forth life streams so well
Nations and continents could tell
The magic of that homely spell.

Beside that rock a singing bird
Made music—angel-strains were heard
Blending with thunders of the Word.

We ne'er shall see his like again—
A child in heart, a man with men,
A prince with God, soul-conqueror then—
Foremost apostle of his time,
He fought with demons, drink and crime,
And routed hell long ere his prime.

A warrior every inch, he lay
His sword at Jesus' feet each day,
Awaiting orders for the way.

Sabbaths were his best fighting days,
He spared no class, smoothed down no phrase,
Slew right and left, as Jesus slays.

His words were human through and through,
And of the thousands that he slew
Love slew far more than wrath could do.

Where sin had steeled men's hearts from fears,
And conscience stunned seemed dead for years,
How scalding fell a mother's tears!

No nobler note e'er struck the world,
No flag of truce his hands unfurled,
His bolt both smote and healed, God-hurled.

We loved thee, brother, one and all,
Truth and humanity enthrall
All hearts—earth long shall feel thy fall.

But heaven has gained one victor more,
Spurgeon and Moody tread one shore,
And Jesus counts their victories o'er!

CHARLES A. FOX.*

D. L. Moody.

Moody—we heard his voice and loved to hear it,
Preaching the Word with Pentecostal breath;
Clear as a bell, unswerving as a bullet.
What! is he silenced suddenly by death?

The death bells toll; toll in the hearts of thousands,
Saved by the message which he brought from God;
Or rallied by the trumpet-blast to triumph,
Beneath his banner with the scroll—The Blood.

They ring for him a dirge, and we are weeping,
Even while we say, "Our loss to him is gain."
But hallelujahs rise from hearts in heaven.
And hearts on earth wherein his words remain.

All round the world to-day the churches echo
The joyful sound for which his life was given;
To widen on with vast reverberation,
And Moody preaches still, although in heaven

Donegal, December 25, 1899. J. K.

Letters from Friends.

MR. T. A. DENNY.

The death of the great evangelist, D. L. Moody, at this time, casts an additional gloom upon Christians in Britain, with whom his name has been a household word for many a year. Those of us who knew him best will mourn him most.

Moody was a born leader of men, a wonderful personality, of indomitable will and exceptional common sense, eminently practical and wise, and, more than all, filled with the Holy Spirit. Men who do not usually take rank under others were contented and anxious to serve under his leadership, and tens of thousands in England and America will live to call him blessed, and to thank God for the work of his servant.

His immense enterprises at Northfield and Chicago will doubtless be fully before the Christian public at no distant date. Meanwhile, I would, with all friends of the departed beloved one on this side the Atlantic, offer his sorrowing widow and children our deepest sympathy with them in their great bereavement.

MR. C. BOARDMAN, STRATFORD.

My recollections of dear D. L. Moody are very precious. He has twice stayed at my house, and I have once visited him in his home at Northfield; and the more I knew him the more I loved and honoured him for his personal character as well as for his work's sake.

Only eternity will unfold the blessing flowing to this neighbourhood through his instrumentality, in connection with his three-weeks' mission in the Iron Hall (seating 7,000 persons)

* We are glad to learn from the correspondent to whom this poem was dictated that Rev. Charles Fox is making good progress, although much crippled in eyesight.

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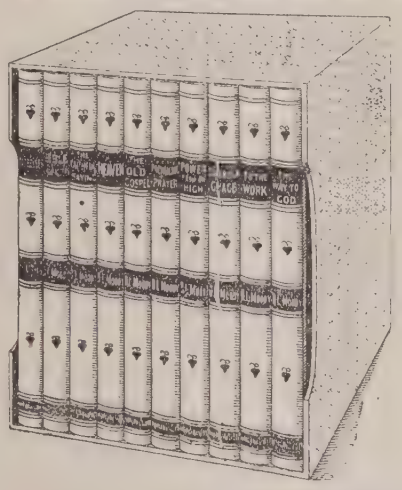

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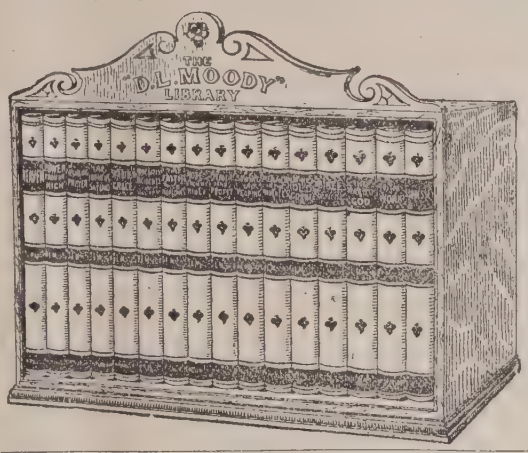

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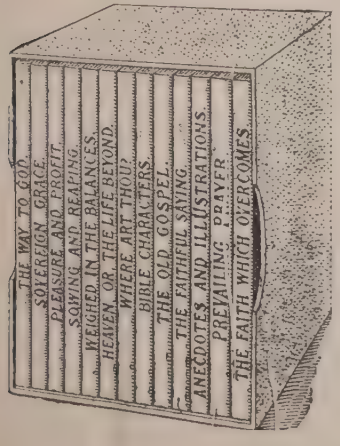

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God's Guiding Hand.

By THOS. J. BARNARDO, F.R.C.S.Ed.

DR. BARNARDO has recently been giving the readers of his "National Waifs' Magazine" some of his early experiences, under the above title. The chapter in the December issue of the Magazine, from which we have made the following extract, is especially interesting. It appears that a speech of his, relative to the numbers of children that he had found sleeping out at night, having been reported, Lord Shaftesbury and other experienced workers amongst homeless children were somewhat sceptical as to the facts. Dr. Barnardo was invited to meet a party of friends at dinner at the house of the Peer-philanthropist, and this is how he refers to what followed:

When the appointed evening came, I found myself at Lord Shaftesbury's residence, one of some fourteen or fifteen guests. Only casual conversation took place during the dinner. Sitting next to me at table was Dr. M——, the well-known physician of ——Hospital, and one of the most charming men I ever met. A friendship sprang up between us on that night which was of incalculable advantage to one so young and inexperienced as I was, and which endured during all his life. After dinner, as we stood together in groups, Lord Shaftesbury came up and spoke to me in a manner which attracted general attention.

"I have heard," observed his lordship, "of your interest in the children of the streets, and I was very anxious to meet you, in order to ascertain from your own lips whether some statements which have been made are accurate. I have heard it said, for instance, that you often find large groups of children asleep at night in various hiding-places in different quarters of London without proper shelter or care. Is that really so?"

I replied in the affirmative.

"Have you any difficulty," he continued, "in inducing such waifs to talk freely about themselves?"

"No," I answered. "As a rule they are most willing to converse with me when they discover how deep my own interest in them is."

"Well," said his Lordship, "do you ever find it possible to induce them to leave their miserable surroundings?"

"Yes," I replied, "in some instances I have succeeded in getting them to leave the streets at once, and have obtained help for them; but my power to assist such poor children has necessarily been very limited."

By this time the assembled guests had gathered round us, in a kind of circle of which we were the centre. After some further remarks, Lord Shaftesbury suddenly inquired, "I suppose, then, you would have no difficulty in finding a group of such boys as you speak of to-night?"

"Oh, certainly not," I said; "any time after 11.30 or thereabouts I could find, at one or two places I know of, quite a number of homeless children sleeping out all night."

At this I observed the Earl's face take on a somewhat graver look. He had, as of course I afterwards found out, a profound interest in slum children, and a very wide knowledge of certain aspects of slum life; but I do not think that he really believed that at that time and in that year of grace, any very large number of waif children, such as I had hinted at, were to be found homeless and sleeping out in the metropolis night after night, and I fear it was his impression that I had deliberately exaggerated the state of the case. At all events, he lost no time in challenging me.

"Could you lead us to-night to one of these resorts?" was his prompt question. I replied, "Yes, certainly; I will do so with pleasure when it is late enough."

The thing was there and then settled. We had our coffee, and shortly after the hour of midnight had struck we sallied to the door with top coats on. Cabs were called and soon we were all *en route*. I gave directions forthwith to drive to Billingsgate, in Lower Thames Street. We left the West End behind us, and ere long we found ourselves down near the "Queen's Shades." On alighting we attracted the notice of a policeman who was on duty, and glad we were afterwards that we had secured his help. The "Queen's Shades" was a kind of *cul de sac* close by Billingsgate Fish Market. Here lay a huge pile of goods of the most varied kind, which either were eventually to be put on board some of the barges in the river, or had been taken from barges and were waiting removal. There doubtless were, also, a great many "empties" in the pile. This great pile was covered over tightly by several enormous tarpaulins, which effectually preserved the goods from damp, but which also had been turned to another purpose than that which the owners intended.

I knew my ground well, for I had often been down to this place before. Indeed, from underneath these very tarpaulins I had frequently drawn forth a number of homeless lads, who obtained their living by selling papers, cigar lights, flowers, or other oddments on the streets. But now, as we stood together, neither Lord Shaftesbury nor his guests nor I could see anything to attract attention except the huge pile securely invested with its waterproof coverings and roped down. At a part of it, however, where two tarpaulins met, I inserted my hand and then pushed my arm and shoulder within as far as I could. On groping with my hand in various directions under the tarpaulin, I suddenly encountered what I expected—a naked foot and ankle! This I seized firmly, and, pushing my other hand in and up, I soon came to the knee Then gently but firmly I threw my weight upon my prize, and presently I drew down a poor, ragged, half-starved looking boy! As he half alighted, half fell at my feet, his eyes still blinded with sleep, he thought that he had been unfortunately caught by the police, and he began to whine a remonstrance. I quickly reassured him; indeed, we all did, and after a little while he collected himself. "You are not the only one inside?" I asked. "No, guv'nor," he replied; "there's a sight more chaps up there." Well, would he be willing to try and get them out for us if we gave him sixpence? He woke up to the job at once! "In *course*," he would, he said. Yet the task was not easy. How was it to be accomplished? There were several methods; the one that commended itself to him first of all was, as he said, to "roof 'em." This meant simply that he should clamber on to the top of the pile where, he assured us, the greater number of sleepers lay, and running all over it dance a kind of tattoo, in which he pounded his feet as heavily as he could on the tarpaulins, and, of course, on the youngsters underneath it.

Our guide informed us that "The whole of the pile is kivered with chaps, and this 'ere 'll wake 'em up fine!" We hardly realised at first what an inhuman method this was, but when we did so we vetoed forthwith. Not, however, before his rough plan had begun to prove effective. The whole mass appeared to seethe and move on the top, struggling beneath his kicks. One boy after another slipped down and appeared at the slit between the tarpaulins, and would have withdrawn again in fright at the sight of our assembled company. But we held them firmly as they reached us. Still this would not have drawn them all out, but that one boy more experienced than the others suggested that we should promise *to give them all something*. Lord Shaftesbury at once agreed to give a penny to each and some food. That was enough. One of the fellows retired within the tarpaulin and communicated the glad tidings, and now we had a regular stampede! The tarpaulins, hitherto stretched so tightly over so large an area, began to collapse in parts for want of the human stay that kept them up, and soon we had, as we arranged them in a single line before us, a strange array of homeless childhood—a terrible proof, as Lord Shaftesbury remarked, of the sad state of things, and of the need of such work as I was even then beginning to do. Few knew better than he what was being carried on by other agencies throughout the Metropolis, and that was what made him incredulous at first as to the number of homeless waifs still abroad needing rescue and training.

When our awakened boys stood in a line we counted seventy-three individuals, big and little, old and young! But few of them had any covering on head and feet, and all them were clad in poor and vilely-smelling rags. However, the great thing now was to feed them. I knew of a coffee shop, open all night, "Dick Fisher's" by name; so thither we all trooped, and our company, excited and vociferous at the prospect of a feast, carried the place by storm and filled it right out, twice over. But at length all were refreshed by the hot coffee and the splendid slices of bread and butter: such a meal as the boys had scarcely had since they could remember! When Dick Fisher knew the rank of our host he put forth unusual efforts to satisfy his unwonted guests. From him, too, change of half a sovereign into pence was obtained, and then into every eager, dirty hand was placed the gift of the promised penny. The cheering that ensued was deafening! Then we talked a little to the boys, and promised to help them further, and it was arranged that some of them should meet us in a night or two elsewhere.

But the important point, so far as I was concerned, was this: that Lord Shaftesbury had now received proof that the statements which he had heard concerning the accounts of what I had discovered were not exaggerated, as he had clearly supposed. Indeed, I never saw anyone more deeply impressed than he was that night. As he stood there, in Dick Fisher's coffee shop, the great tears gathered in his fine eyes while he gazed on that ragged group of forlorn children; children most of them really were, for although a few of the company might be fifteen, sixteen, or even seventeen years of age, the majority of them were under fourteen. Then to me he emphatically whispered: "All London should know of this!" It was long past midnight when we separated for the night, and it was with a warm shake of his hand and a hearty "God bless you!" that my aged host said farewell.

* * * * *

Spite of my own inexperience and ignorance, the work continued steadily to grow upon my hands, and at length it became clearly manifest even to myself that I was acquiring a measure of real power in influencing the wild Arab boys gathered from every reeking slum in the metropolis who came under my notice. I could not conceal from myself that to many of these, neglected as they had once been, and forlorn as was their lot, God had apparently blessed the Old, Old Story of Jesus and his love told out in such simple language at my meetings with them. Nor could I deny that I never felt more at home or more singularly happy than when working among these rough lads and on their behalf. I seemed heartily to rejoice when the hour came at night when I could lay aside my studies and the professional duties that grew out of them, put on an old hat and an old coat, and go forth searching the streets and lanes of the city for homeless waif children. My heart indeed pulled me more and more definitely in this direction; but the question of the "ways and means" of continuing such efforts had become too serious and too urgent to be much longer shirked, while the increasing sense of my own inexperience and want of knowledge of the subject and of the social problems involved, also held me back, and and united with the claims of Medical Missions in China (as I understood them) to awaken serious hesitation and uncertainty as to my future course and present duty.

It was at this time that I began, perhaps more earnestly than heretofore, to make constant and daily request for God's guidance. I often prayed that He would somehow graciously interfere, and even stop me by illness or by bringing my plans to nought if I were following mere personal liking in doing this work among the poor waifs of East London. I remember frequently in prayer arguing thus with my Heavenly Father: "Better, O God, that I should die than that I should take up and carry on this or any any work against Thy will and without Thy presence and guidance." Thus, constantly seeking to realize his direction, I was led one day after much prayer to those remarkable words, "*I will guide thee with Mine Eye.*" It seemed to me then, and since, that here was all I wanted. I took these words as a definite answer to prayer and as a promise given to myself. Here was a pledge of personal guidance which came to me then as if God had spoken it in my ears and to me alone, and had designed it for my peculiar circumstances. Here was a promise upon which I might rest content at all times. I remember that with this promise there seemed to me no longer room for doubt or uncertainty in my mind. The I WILL was emphatic. It was as though the words were printed in my Bible, in large capitals. At last my fears were quieted and I was at peace and rest, for had not God spoken.

* * *

And it was only a few days after that experience that I received an amazing letter, the contents of which were so surprising, so unexpected, and, as I judged, of so manifestly a providential character, that I was brought to a solemn and sudden decision concerning my life's work almost there and then. For although many days passed before I spoke of this letter or its contents to anyone, or even admitted to myself that I had arrived at a crisis in my life, I felt as if the guidance, the answer I had been seeking, had been vouchsafed to me in a wonderful manner.

The contents of that remarkable letter were to this effect: that the writer would provide £1,000 for the furtherance of my scheme of child rescue if I felt able, for the present, at all events, to give up the thoughts I had entertained of China, and would be content to remain in England, and to establish in East London a Home for Waif and Stray Children. No other condition was attached! That letter came from a well-known member of Parliament, whom I had up to that time never met, but who afterwards became, and continued until his death, a warm and close and generous friend of the work of God in my hands. It will be understood with what wonder and amazement I received such an unexpected intimation at such a time and from a person to whom I supposed I was absolutely unknown!

18 to 26, Stepney Causeway, London, E.

in 1884. The permanent outcome of that mission was the erection of the Conference Hall and Y.M.C.A., the hall seating 1900 persons, in which, to large congregations, the Gospel has ever since been proclaimed. The singing is led by a large choir, many of whom are standing monuments of the stability of dear Moody's work; and it has always been a joy to me to know that the work of the Hall and Y.M.C.A. was very near to his heart, as he called it "his child."

The three weeks he was in my house, and during the subsequent visit, he endeared himself to everyone. He played with the little children, and the extra labour involved by early and late meetings and influx of his numerous visitors, was considered by the servants as a privilege, and they were never forgotten by him.

I often hear his voice as he said in his terse way, "Boardman, what's the reward for work?" and remember his characteristic answer, "*More work!*" He was much amused one morning at breakfast at receiving in reply to a request to C. H. Spurgeon (asking that he and a friend might visit him) a letter with only the words,

"Come, sinners, come."

I can but feel that the world is the loser by his death, but thereby Christ has had an answer to his prayer—"Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold my glory." I pray that the Lord will raise up others to carry on the many works inaugurated by D. L. Moody.

Memorial Services.

ST. JAMES'S HALL.

An overflowing audience assembled at St. James's Hall on Sunday afternoon, on the occasion of the memorial service of the late Mr. D. L. Moody. The meeting was characterized by deep solemnity. Many persons wore mourning. The reading desk was draped in white, and bore the letter "M" on a medallion, encircled by a wreath of evergreen.

After Mr. C. Russell Hurditch had engaged in prayer, Rev. Hugh Price Hughes read from Isaiah, and dwelt briefly on the words, "I will trust and not be afraid;" one of the texts, he remarked, which the late Mr. Moody most frequently quoted when urging sinners to repent and believe. It was the custom in the Wesleyan Conference, said Mr. Hughes, to devote some time to the rehearsal of names of ministers deceased, and those who had been best acquainted with the departed ones were called upon to speak of them and their work. With something of this idea in mind, he (Mr. Hughes) had asked some representatives of the chief Nonconformist bodies to speak on the testimony and labours of Mr. D. L. Moody.

Rev. F. B. Meyer dealt with three climacteric points in the life of the deceased evangelist, his conversion, his consecration, and the baptism of power which he subsequently experienced. After describing Mr. Moody's home life in early days, and his business career in a store, Mr. Meyer dwelt upon the powerful influence exercised upon Mr. Moody by a godly Sunday school teacher, and traced the beginnings of the Chicago evangelistic work, and Mr. Moody's development as a preacher. The speaker next alluded to the addresses by Mr. Henry Moorhouse, which led Mr. Moody out to increased Bible study, and went on to portray, with vividness and pathos, the soul struggles of the evangelist in pursuit of a Pentecostal outpouring of the Spirit. That blessing he obtained, and his addresses gained greatly in unction, but he remained always, in spite of his remarkable success, ever the humblest and simplest of souls.

Rev. Dr. J. Guinness Rogers said it was no light thing that Mr. Moody was able to attract such multitudes as he did. "What," they might ask, "constituted his power?" It had been said by some papers that Mr. Moody was "not a great orator." Well, he succeeded, at any rate, in moving his audience, and surely that was no mean criterion. He was a Bible student, and had a great power of shedding new and marvellous light in the course of his public readings. He was a man of great heart, but his appeals did not end in mere "gush," for he happily blended strength of mind and heart in his appeals. There was piquancy in the novelty of his style, there was aptness of illustration, and directness of preaching. Some of us to-day were cultured to the tips of our little fingers, and afraid to go one step out of the beaten path of conventionality, but Moody was fearlessly straight and spoke in plain Anglo-Saxon, "understanded of the people." He was greatly helped, too, by the singing of Mr. Sankey. But the secret of his success was that the man had a message and preached it with power. His great qualities would have been nothing without the Gospel, and they might all—especially preachers—learn the lesson afresh, to avoid mere speculations and discussions, and stand true to the eternal Gospel.

Dr. J. Monro Gibson, while rejoicing in all the work which God had enabled Mr. Moody to do, laid especial stress upon "the witness of his life." Mr. Moody was, doubtless, a man of very strong individuality, but he manifested it in the spirit of ministry. He would never consent to hear himself commended, and upon one occasion, when a speaker was referring to him in terms of praise, he interrupted and bade that speaker give glory, not to the servant, but to the Master. Dr. Gibson went on to describe Mr. Moody as a man of vast charity and equal modesty, with an open mind for new light, never supposing that the last word had been uttered by the Spirit.

Rev. H. P. Hughes next referred to words of sympathy sent by Drs. Parker, Horton, and Clifford, and read the following communication from Rev. Thomas Spurgeon:—

"I regret that I cannot be with you on Sunday afternoon when you do honour to the name of one of the noblest of men, and one of the greatest of evangelists.

"To know Mr. Moody was to love and esteem him ever so much. His unblemished life, his transparent sincerity, his love of the Gospel, his directness of appeal, his large-hearted charity, his lovely humility, and last, but I am not sure it is least, his conspicuous common sense, made him, with God's blessing, a mighty power in the two worlds, and endeared him to thousands in all parts of the earth. It has been my joy to meet Mr. Moody in my late father's company. They loved each other in the Lord, and had very much in common. I was privileged to be with Mr. Moody

MR. MOODY AT 17.

in the thick of the fight during the World's Fair at Chicago. He was a real commander-in-chief, and we, who tried to help, counted it a high honour to be upon his staff. I can never forget how eagerly he heard the 'news from the front' each evening, how he gave God praise for all successes, and how prayerfully he planned the next day's campaign.

"I rejoice that you Methodists were as ready as any to receive Mr. Moody and his sweet-voiced companion when they first visited old England. (If I remember rightly, your honoured Dr. Punshon counselled your denomination so to do), and now you are foremost in glorifying God in him who has been summoned higher to receive his Lord's 'Well done.' These facts in themselves are a grand testimony to his work and influence. Thank God for such a man! Pray God for another, and yet another! The world needs them sorely, and so, alas! does the Church. Meanwhile, we can all have Moody's lofty motives, and employ his simple, God-honouring methods. Is there a better way of honouring his memory?

"I trust you will have a solemn, profitable, and soul-saving season. If Moody could speak to us at our memorial meetings, what think you he would say? Something like this, I fancy: 'Tell them of Jesus, the Mighty to Save.' Oh, that some who mourn the honoured servant would, at this time, trust his loving Master."

In conclusion, Mr. Hughes remarked on the stimulating effect which Mr. Moody's preaching had upon Methodism, and said that a personal, whole-hearted surrender to Christ had characterized their departed friend, who had, moreover, always preached, not an abstract idea, but a real, living Christ.

After the Dead March in *Saul* had been played by the band, the entire congregation standing, Lord Kinnaird closed this solemn and spiritual gathering with earnest prayer.

THE NOON PRAYER MEETING.

The late Mr. Moody had many ties with the noon prayer-meeting held at Aldersgate Street Y.M.C.A., he having initiated it 33 years ago. It was fitting, therefore, that a memorial service should be held in connection with the meeting on Monday last.

In the absence, through illness, of Mr. R. C. Morgan, Mr. M. H. Hodder presided. He referred, in a few terse opening remarks, to the permanent character of Mr. Moody's work, and described his labours in England as those of an epoch-making period. Coupling the name of the late C. H. Spurgeon with that of D. L. Moody, Mr. Hodder said there had been no revival work like that of these two men since the days of Whitefield.

Mr. Ingersoll, a well-known Christian worker of Chicago, gave a touching testimony to the simplicity of Mr. Moody's character. He had seen learned and devout ministers sitting at Moody's feet in order to study the art of reaching the people; yet how free from all suspicion of conceit he always was. Mr. Ingersoll recalled the days when Mr. Moody was unable to put a dozen sentences together grammatically, and when, coming to a string of names difficult of pronunciation, he would remark, openly, "Here's a lot of words I can't pronounce." After describing the well-known facts in connection with Mr. Moody's conversion through the instrumentality of his Sunday school teacher, Mr. Ingersoll referred to the influence of Henry Moorhouse, and the whole-hearted way in which Mr. Moody made the Bible the backbone of his preaching.

After a season of prayer, Lord Kinnaird alluded to his early associations with Mr. Moody in Chelsea, and went on to describe the meetings in Chicago during the World's Fair as perhaps the most remarkable series ever held. There were sixty-six gatherings daily, attended by more people than the places of amusement. Mr. Moody's carefulness to receive no personal praise was notable. At the Montreal Mission, for instance, he used to bolt away through the back door while the final prayer was being offered, so he was far away by the time people began to look for him. Lord Kinnaird closed with pathetic reminiscences of Mr. Moody's vigour, and transparent sincerity of mind at Northfield among his family and the students, or away in some great evangelistic campaign.

After a word from Rev. Joseph Harris on Mr. Moody's directness and earnestness, Rev. John T. Vine, told how he saw

MR. MOODY'S BIBLE

open, and, written against one of the promises, the words "T.P.," meaning, as Mr. Moody explained, "Tried and Proved." The next speaker was Rev. G. Campbell Morgan, whose words naturally gained in interest from his close contact of late years with Mr. Moody. None felt more than he how great is the loss, but Jesus Christ is the same yesterday, to-day, and for ever. Mr. Moody would not have had them sit and sigh, but rise in the strength of God to do the Divine will. A thrilling little piece of personal experience now came from Mr. J. F. Shorey, who told how, twenty-three years ago, a poor slave of strong drink, he was invited into a meeting. "What for?" he replied, "I've got no money!" "Never mind," was the answer, "come in." He heard Mr. Sankey sing, "What shall the harvest be?" and Mr. Moody preached on "God so loved the world." As a result, the power of the drink habit was broken, Brother Shorey was converted, and became an earnest Christian worker.

On Mr. Hodder vacating the chair, Mr. H. W. Maynard assumed the presidency. He spoke of the conversion, under Mr. Moody, of Mr. Studd, sen., of whom a coachman said to Mr. Maynard at the time, "The master's been to town, and come back the old master in a new skin." Rev. D. M. Cameron having added words of reminiscence, Mr. Finley, formerly of Manchester, pictured the early morning prayer meeting, and the people standing an hour and a half, with the snow over their boot-tops, waiting for the doors to open. The same speaker told, too, in vivid terms, of Mr. Moody's help to the Manchester Y.M.C.A. The evangelist told the people that the Y.M.C.A. needed a hall, and that suitable premises could be got for £30,000. The crowd laughed, but Mr. Moody was insistent, appealed to the merchants present, got one promise of £5,000 at once, and raised the whole ere he left the city.

Special interest was felt in Mr. Hind Smith's personal reminiscences. He related how, at the commencement of work in Manchester, the attendances were meagre. "Where are the people?" asked Mr. Moody. Mr. Hind Smith took his friend to a hall where thousands of people were listening, entranced, to a girl's singing. "I see," said Moody; "the people like singing. I've a friend who sings. Next time I come over I shall bring him with me." And so he did. Mr. Charles Cook, Mr. Ned Wright, Rev. T. Richardson, of St. Benet's, Stepney, Mr. Barry Wake, and other friends added words of experience and appeal, and the meeting closed with prayer from Rev. W. Fuller Gooch.

The Glasgow Evangelistic Campaign.

CLOSING MEETINGS FOR THE YEAR.

[FROM OUR OWN CORRESPONDENT.]

WITH Friday, December 22, the meetings of the Campaign were in great part stopped for the Christmas and New Year season. On that afternoon Mr. McNeill completed the third week of his mission in Renfield Street United Presbyterian Church, which have from first to last been attended by large audiences, and have been the source of much blessing to the "business men and women" for whom they were intended.

REV. D. M. CAMERON AT POSSILPARK.

The change in the weather to snow and frost affected the attendance at the meetings in the suburban districts much more than in the centre of the city; but a thoroughly encouraging and successful mission was held during the fortnight before Christmas, in Possilpark Free Church (Rev. W. McKilliam, minister) Allander Street. After an absence of several weeks, Rev. D. M. CAMERON had been able to return to Glasgow for this mission only. The open-air work was thoroughly organized, and, in spite of unfavourable circumstances, many were found willing to listen to the presentation of the Gospel in address and song. The evangelist's heart was much cheered from the outset by the manifest presence of the Spirit of God in prayer. Much prayer had been going on among the workers during the preceding weeks, that God would bless the seed sown. A faithful Gospel ministry had produced ground well prepared; and when the time came there were not only Christians waiting, and praying for an outpouring of blessing, but people ready and anxious to receive it.

On the occasion of our first visit the song preacher was Miss Charlotte Kerr (London Missionary Society, North China), herself a convert at one of Mr. Cameron's meetings, when only twelve years of age. When a deep impression had been made by the singing of "The heavenly Bridegroom soon will come. . . . Trim your lamps and be ready," Mr. Cameron told a number of striking stories of how that hymn had been blessed to the salvation of souls within his personal experience and knowledge.

The address which followed was on "The Trial and Triumph of Abraham's Faith" (Genesis xxii.), from which it was shown that if we are having a good time spiritually, some trial may be expected to come on its heels. But "when God tries (tempts) a man, it is to take away the chaff; when the devil tempts him, it is to take away the wheat." Great emphasis was laid on the substitutionary work of Christ, as it was illustrated in the provision by God of the ram to be offered in place of Isaac. Afterwards Miss Kerr sang "Have you ever heard the story?" and the words of the refrain, that Jesus "is just the same to-day," were caught up and driven home as an invitation to all seekers.

Very few left at the close of the first meeting, nearly all who rose from their seats finding their way to the adjoining hall, for conversation, either as "seekers" or workers. We do not remember seeing the same proportion of any meeting going into an inquiry-room. Like other branches of the work, this was thoroughly organized, only the needful number of helpers being allowed, and workers of each sex being allocated as required; yet the accommodation available was taxed to its utmost capacity. Leading those who were "wise to win souls" were Mr. McKilliam (the pastor), Rev. William Havre (Keppochhill Free Church), and Rev. M. Bruce Meikleham (Rockvilla United Presbyterian Church).

TROPHIES OF GRACE.

Striking cases of conversion had occurred from the very first evening, and we found ourselves seated near a number who had returned to praise God for his mercy, and were finding in the doing of it that still there was "more to follow." Three or four seats farther forward were a number of girls, between the ages of fifteen and seventeen, who made no sign of anxiety; but when the evangelist came round they accepted his invitation to the side room, and as soon as they reached it broke down completely, showing how ineffectually they had been endeavouring to resist the strivings within.

The blessing continued as the mission passed into the second week. One evening, when Mr. Cameron was speaking of the good which often comes through open confession, a man stood right up in the middle of the church. Asked if he wished to say something, he replied, "Yes, I want to thank God that during these few days He has saved my two sisters, and my brother-in-law." This case was typical of many more, where God's people, who have been waiting and praying long for their near and dear ones, have had their desires granted.

At the closing meeting, Mr. J. R. D. McAusland lent the aid of his rich musical voice, and the evening was given mainly to words of instruction and counsel for young converts. In view especially of the temptations to which many would be subjected during the holidays, the twelfth chapter of Romans was read, and attention directed (1) to the warning against conformity to the world in principles, practices, and amusements; and (2) to the exhortation to live a transformed or changed life. All were advised to make their conversion public among former companions without delay, and to give some time every day to prayer and the study of the Word of God.

The young converts present were then asked to make public confession, and were commended to the keeping of their heavenly Father. As we were leaving, it became evident that a warm personal regard for Mr. Cameron had sprung up in the hearts of the people, from the number who waited about to say a hearty good-bye.

THE CENTRAL DISTRICTS.

The WEAVER BROTHERS had one week of meetings in Free St. Peter's Church (Rev. James Brown), Mains Street, during which most satisfactory results were apparent. The district is one of the eddies of the life of the city, where the houses are now rapidly changing into warehouses and offices, but is systematically and thoroughly worked by the evangelistic workers of the congregation. The members of the neighbouring Original Secession Church joined in heartily, and from door to door the fact was made known when and where the way of salvation was being preached. For the second week the addresses were given by Rev. JAMES E. HOUSTON (Cambuslang), and much deep spiritual teaching was presented.

Situated in the vicinity of a number of theatres and music halls, the mission in St. John's Wesleyan Methodist Church (Rev. J. Williams Butcher), Sauchiehall Street, had to face stiff uphill work. Rev. Donald Cameron (Free St. Paul's Church) and Rev. George Gladstone (North Dundas Street Congregational Church) were among the helpers, leading others from their own congregations. The missioner was Rev. GORDON B. WATT (Kilmarnock), and the two weeks were felt to be a time very helpful and very precious to many.

Over and over again the preciousness of the blood of Jesus was presented under different aspects: the unpopularity of such a Gospel being shown to arise from (1) its bringing all to a common level; (2) making everything depend on the work of Another; and (3) doing away with human merit. The hopefulness of such a Gospel was insisted on (1) because the Blood is the purchase price which has been paid for us; (2) it is the propitiation for the believing sinner; (3) it is the continued source of strength for the saved sinner; (4) if rejected, it increases the guilt and deepens the doom of the sinner.

CHRISTMAS WEEK.

It was thought desirable by the executive that work should be maintained at at least two centres during the holiday season. One of these was Cranstonhill United Presbyterian Church (Rev. G. G. Green), Lancefield Street; and the evangelist placed in charge was Mr. JAMES MARSHALL. The number of counter-attractions for the people, and of other special engagements for those deeply interested, put a severe strain on the attendances; yet, in spite of many drawbacks, we found an encouraging meeting when we visited the church on the first Wednesday evening. A fine choir of young people maintained at a high level the service of praise, one of them helping as a soloist; and —with snow on the ground, accompanied by frost and a thick fog—a strong and vigorous testimony was maintained in the open air, several of the helpers having a special gift in this direction. Various ministers and leading workers joined heartily with the local friends.

It was a pleasure to shake hands with the pastor, and to hear his expressions of gratitude for the blessing that had been granted. He was strongly of opinion that when theatres, music halls, and other strongholds of "the world, the flesh, and the devil," were so active, the door of the house of God should not be closed. If the meetings have not been large, God has been unmistakably present.

AT THE TENT HALL.

The other centre of effort during Christmas week was the Tent Hall in Saltmarket, where Mr. W. D. DUNN first took up work directly within the arrangements of the Campaign Committee. From the opening evening (Sabbath, December 24) it was manifest that the Lord was present in power. The meetings have been good considering the unfavourable circumstances of season and weather, and the evangelist's heart has been much encouraged. Elsewhere we have heard it remarked that the sunken and submerged masses were not being reached in any number by the district meetings; but a feature in the gatherings at the Tent Hall is the attendance of men and women bearing every mark of being social outcasts. From among them not a few accepted the invitation to the inquiry room, apparently encouraged by Mr. Dunn's repeated assurance that the Lord would accept "the Devil's castaways."

The closing evening was given up to an address showing the duty and privilege of attaining the joy and blessedness of assurance, based on 1 Thess. v. 16-18. After asking whether any thought it possible to "rejoice evermore," to "pray without ceasing," or to "give thanks in everything," *without knowledge*, he passed on to show that faith and salvation are inseparable. He said that in his personal experience the belief that a man can be a good Christian without knowing it is far more prevalent in Scotland than in England or Ireland. "Where this is got I do not know; it is not in the Word of God."

The remaining districts were occupied by the following evangelists:—Partick, Rev. John Ward; Jordan Hill, Mr. James Marshall; Springburn, Rev. J. M. Benson; Sydney Place Church, Rev. James Symon; Fairburn Free Church, Rev. D. G. Forbes; Govan, Mr. Samuel Mackenzie; Pollok Street Church, Mr. Hugh Paton; Hutchesontown, Rev. John McNeill; Mount Florida, Rev. F. C. Spurr.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *13, Paternoster Buildings, London, E.C.*

New Year's Greetings.

"A HAPPY NEW YEAR!" Once more we hear the old familiar words, and are reminded that another year of our life has passed away. We have thought about the coming of this New Year, and we welcome it as a good friend, and are all excitement over its arrival. We wonder what it will bring for us, what will happen during its days; and we make all sorts of plans and good resolutions, all for the happiness of this bright New Year.

It is not simply another year, but a *new* year. It should not be a repetition of the past, but should mark improvement and progress. The Old Year will soon be a mere memory; in some instances, perhaps, a very precious one, with records of good resolves faithfully kept. What will this New Year be to each of us?

We all know what it means to have a copy-book. We begin on the first line very carefully, trying our hardest to follow the copy; but the next line is not so careful, and so we go on, forgetting all about the top or guiding line, until we get to the last line of the page; then we feel sorry that we have not kept the page more tidy, and that so many blots and smudges spoil its fairness. So we are glad to turn to the next one, clean and white, and resolve to be more careful with it.

Just the same with our New Year. If we have not been quite as careful as we might have been during 1899, and have dirtied our page hopelessly, here we can turn over the leaf, forget all about the old blots and smudges, and begin upon another. How can we keep it clean and beautiful? Let us resolve to be more diligent at school, more helpful at home, truer and kinder friends, more thoughtful, better in every way. The only way we do so is to ask our best Friend, the "Friend for little children," Jesus, to come and take care of the New Year for us and help us; then if we remember, as in our copy-book, to follow Him as our Copy, our Guide, we shall have really "A Happy New Year." It offers to us many opportunities of pleasing Him—by believing Him, trusting to Him, loving and serving Him. Let us enter upon the new time with solemn joy. Welcome it as another of God's gifts to us, affording us a little more of time ere we pass into Eternity with its greater realities.

I will give you some verses which I came across some time ago, but whose author I do not know.

The book of the New Year is opened,
Its pages are spotless and new;
And so each leaflet is turning—
"Dear children, beware what you do!"

Let never a bad thought be cherished,
Keep the tongue from a whisper of guile,
And see that your faces are windows
Through which a sweet spirit shall smile.

And weave for your souls the fair garment
Of honour and beauty and truth,
Which will still with a glory enfold you,
When faded the spell of your youth.

And now, with the new book, endeavour
To write its white pages with care;
Each day is a leaflet, remember,
To be written with watching and prayer.

And if on a page you discover
At evening a blot or a scrawl,
Kneel quickly and ask the dear Saviour,
In mercy to cover it all.

So when the strange book shall be finished,
And clasped by the angel of light,
You may feel, though the work be imperfect,
You have tried to please God in the right.

But while we are wishing each other a Happy New Year, I am sorry to tell you it will not be a happy one for all of us, as you will gather from the following:—

SAD LETTER FROM A FATHER.

DEAR UNCLE TOM,—It is with deep pain and sorrow of heart that I convey the sad news that our beloved little daughter Flora has done her last "Searcher." She passed away to be "For ever with the Lord" on Tuesday, December 19.

Dear little maid, her heart was full of love and sympathy, Oh! what a blank it has left. To her little brother she was all in all. Little adviser, helper, playmate, fun maker, everything; how much she is missed. She always took great interest in everything connected with the "Searcher," and was looking forward with much pleasure to the competition at Christmas. If it is possible in a word or two to convey to the other little searchers the fact of her early decease, I am sure our dear little girl would like it done, and I would thank you.—I am, yours in deep sorrow, W. SIMMONS.

My knowledge of little Flora (who was, I think, eleven years old), was derived only from her Bible Searching, but I can quite believe all her father says about her.

She joined the "Searcher" in Jan. 1897, and from the first did her papers excellently, being eligible for each quarterly competition, and never failed to obtain either a prize or a certificate. This was especially praiseworthy when her age removed her into a higher division in which she would be one of the youngest competitors.

I am sure you all join me in hearty sympathy for the dear ones she has left behind.

"I S'all S'eep wiv Him To-night!"

SOMETIMES I believe that the little ones say the best things, after all. I knew a family in Detroit who were heart-broken and sad this Saturday night. There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their lives went out with the red winter sun only the other night. The father is a railroad man, whose duties called him away from home nearly three-fourths of the time. It was his habit, whenever he was about to start for home, to telegraph his wife, apprising her of the fact. In these telegrams he never failed to mention the name of his little four-year-old, and the despatches usually ran as follows: "Tell Arthur I shall sleep with him to-night." The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "teledraf" a great institution. The other night, when the fever had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed, and said: "Don't ky, mamma; I s'all s'eep wiv Dod, 'oo know. Send Dod a teledraf, and tell Him I s'all s'eep wiv Him to-night." But the message went straight up there without the clicking of wires or the rustle of wings. *Selected.*

"The Christian" Bible-Searcher.

RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.
(2) Those received later, in the one following. But no answers can be dealt with which are received later than the Thursday morning following the issue in which the Competition appears.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above eighteen years of age can be eligible for a prize.

All communications must be addressed to "UNCLE TOM," the YOUNG PEOPLE'S EDITOR OF "THE CHRISTIAN," 12 Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 209).

In Proverbs I—X:—

1. What "six things doth the Lord hate"?
2. What is "more precious than rubies"?
3. How are we keep our hearts? Why?
4. What is said of (*a*) "the fear of the Lord"? (*b*) Slothfulness? (*c*) "the shining light"? (*d*) loving and seeking?
5. Who "wrongeth his own soul"?
6. Who "shall obtain favour of the Lord"?
7. Fill in these blanks:—(*a*) "— — if — — thee — — not;" (*b*) "— not — — thine — — — the — and — — —;" (*c*) remove — — — — —; (*d*) the — of thy — — be —

(Children under *ten* do 1, 2, 3; those under *thirteen* do 3, 4, 6.)

The following are eligible for the Prize Competition, but have failed as yet to give me their addresses. Unless their papers reach me by *next Tuesday morning* they will be too late:—

Ernst Aldwinckle, Guy Cross, Margery Coleman, Maud Eddey, O. L., Arthur and Grace Maurice, Margie Marston, Gilbert Powell, Sarah Tyson.

HONOURS LIST.

The following have been correct each week during the quarter:—

B—Maggie and Alan Banks, Lily Blackman, Massy Baker, Leonard Brown, Maude, Dorothy and Sylvia Barrett, Emily Bridgewater.
C—Anna Chaenyen, Ida and Mabel Cole, John Colville, Beryl Calvert, Maggie Carter, Sophie Cohen.
D—Dorothy Daintree, Violet Dodsworth.
E—Miriam Ecroyd, Benjamin Elsmore.
F—Vincent, Mabel and Olive Fleet, Aileen Figgis, Hyacinth FitzSimons, Louise Filhol.
G—Clarice Gale, David Gardiner.
H—Walter Hinder.
J—Betty Jacobs.
K—Max and Eva Kalb, Maurice Kalinsky.
L—Edith Lockhart, Edward and Sidney Law, Arthur Lamb.
M—Dorothy McMullin, Mildred Morgan, Daisy Martin, Margaret Macphee.
P—Walter Picknell, Evelyn Peters, Gladys Phipps, Geoffrey and Clarice Peach.
S—Douglas Stevens, Kathleen Shepherd, Muriel and Ivy Sherwin, Bertha Stocker, Mary Sowden, Dollie Salt, Betty Stocks, Lionel Studd, and Flora Simmons (until her death).
T—Frank Tomkins, Marjorie Tracey.
W—Agatha Ward, Pringle Wilson, Edith Wheeler, Nora and Ella Wyatt.
Z—Sophia Zaxitsky.

No. 207.—Correct answers have been received from:—

A—Margery Ashdown, Jean and Elizabeth Arbuthnot, Esda Anderson, Ralph, Ernst, and Dora Aldwinckle, Frank*, Ernest*, and Mary Anderson.
B—Gertrude Bristow, Eva Browne*, Herbert Braddon*, Dessy Berry, Kenneth Bewley, Maggie, Alan, and Charlie Banks, Emily Bridgewater*, Edith Blenkarn*, Helen Bate*, S. Barnett, Mary and Susette* Beck, Ella Berryman, Maud, Dorothy, Sylvia, and Evelyn Barrett, Florence and Lily Blackman, Catherine Barber, Gordon and May Bligh, Louis Berthé, Ethel Butteriss, Lucienne Brabandes, Ernestine Buhl*, Rachel Buss*, Mabel Baker, Mabel Birney, Fanny Blackman, Corbet*, Leonard, and Lindsay Browne, Lily Boxer, Dorothy Berry*, Mary Bryant, James Barker, Conyers and Massy Baker*, Frank, Avory, and Lilian Blackie.
C—Daisy R. Clarke, Gladys Clark*, George Crawford, W. Campbell Kate Cope, Kathleen Code*, Margery and Doris Coleman, Bessie Cheal*, Edith Cross*, Anna Chanyen*, Sophie Cohen, Maggie*, Walter and Jessie* Carter, Katie Clark*, Richard Cornthwaite, Daisy Clarke, Gladys Calvert, Susie and E. Cumbers, Dorothy Cooper, Cicely Craven, Minnie and Katie Chubb, Ida and Mabel Cole, John* and David* Colville, Isabel Candlin*, George Cary, Josephine Cheal, Hyde* and Duncan* Campbell, Grace* Percy and Stanley Chappell, Katie*, Philip, Guy and Oscar Cross, Alice Cady, Lydia Cleary.
D—Nellie Dowsett*, Violet Dodsworth, Mabel De Rusett*, Polognia Daws*, Stanley Drew*, Esther Dickson, Harold and Gladys Davis, Marjory and Dorothy Dyke, Vera Dickinson, Ralph and D. Daintree, Irene Duke, Marie Denizot*, Mai* and Violet* Davidson, Constance Devenish-Meares, James Davey.
E—Arthur Ellis. Miriam Ecroyd*. Maud Eddey, Benjamin Elsmore*.
F—Winifred Field, Aileen and F. A. Figgis, Hyacinth Fitz-Simons, Kitty Fausset, Meg*, Agnes and Lewis* Fullarton, Olive, Mabel and Vincent Fleet, Louise Filhol, Jeanne Faucon*.
G—Elsie Goudge*, Ethel George, Aileen Gardner, Edith Grieve, Effie Graham*, Mary* and Daisy Greenacre, David Gardiner, Dorothy Goldsmith, Grace and Evelyn Guiston, Edward Goodfellow, Bertie and Clarice Gale, Ivy and Hilda Godfrey, George Margery and Colin Graham-Brown, Thos. Groombridge, Dorothy Grove.
H—Myra Hunt*, Lottie and Rosetta Hamilton, Elizabeth and Mary Hooper, Dorothy* and Evelyn* Hewer, Hetty Hill, Louie Hooper*, Mary*, Eric and Theodora Hill, Hetty* and Elsie* Hibbs, Freda Hunton, Violet Holford*, Dorothy Harris, James Henderson, Walter and Beatrice* Harland, Elsie Hore, Mary and Freda Haines, Gerda Hayward, Ruth* and Walter Hinder, Sandy and May Handasyde, Kathleen and Dorothy Heckford, Georgetto Hoffmann, Julyan, Florence* and Francie* Hoyte, Ruth Harrison, Winifred*, Edith*, and Henry* Harvey, Beatrice Hastings, Dorothy Havergal-Shaw.
I—Daisy Iredell, Nellie Irving*.
J—Kate Johns*, Lizzie Johnstone*, Betty Jacobs, S. Judd, Emily Jones, J. S. Jackson.
K—Brada and Lily Kinvig, Max* and Eva* Kalb, Maurice Kalinsky*, T.*, Wm.*, Christina, Alex*, Isa* and Agnes* Kay, Dorothy*, Philippa* and Grace* Kerr.
L—Ellen Larke, Murray Lloyd, Georgina Lichtenstein, E., Arthur and Alfred Llewellyn, Edward, Henry, Mary and Sidney Law, Carrie Livingstone-Learmouth, Edith and Nellie Lockhart, Arthur and Evelyn Lamb.
M—Winifred Marshall, Daisy Martin*, Andrew Mitchell, Ada Macnutt*, Dorothy McMullin, Dorothy Miell, Aldyth* and Edith Margetts, Christina Marshall, Margaret McFadzean*, Thomas* and Bella* Mack, Mabel Morris, Daisy G. Martin, Margie Marston, Dora Muir*, Winnie, Dorothy and Leonard Mace, O., Lewis, Arthur and Grace Morice, Bruce and Harry Malaher, Ian McGregor, Philip Martin, Howard Moir*, Frances Munce, Adelaide Moore*, Margaret Macphee*, Frank, Charlie and Leonard Medcalf, Annie* Nellie* and Daisy* Mackenzie, Charlotte Millar*, Mildred Morgan, Mary, Margaret, Daniel and Dorothy Morris.
N—Edith Nash*, Cissy and Peter Nicholson, Maude and Amy Nottage.
O—Eva Oakes, Olive Oxley.
P—Leonard*, Katie*, and Walter* Picknell, Mary Plumb*, Winnie Page*, Ethel* and Kathleen* Pasley, Maggie Pibel, Gladys* and Isabel* Phipps, Kathleen Pincott, Ruth Pledger, Lily Paterson*, Ethel Palmer, M. and Louie Penny, Clarice, Geoffrey, and Percy Peach, Gilbert Powell, Caroline Prentice, Myrtle Perry*, Willie Palmer, John Pearce, Hattie, Mildred*, Syble and Evelyn Peters, Alice Palmer, Edith Purkiss, Laura Percy.
R—Marion and Gussie Roach, Lorimer and Rita Romanes Robert*, Marion*, and Henry* Richards, Nora Read, Elsie Ridewood*, Gwennie Ravenhill, Eveline Reynolds, Penelope Roberts, Elmina, Jessie and Isabel Roe, Beryl and Alice Reid.
S—Edith and Kathleen* Shepherd, Olive Staite, Stanley and David Soltau, Fanny Stileman*, Mary Sowden, Lionel and Bernard Studd, Muriel Sells, Violet, C. R. and May Salvesen, Reginald and Hilda Skinner, Gwendoline, Eric and Gladys Shaw, Mary de Spiganovics*, Betty Stocks, Florrie Smith, Philip Southam, Bertha Stocker, Cicely and Marjorie Sherbrooke, Margery Smart, Maggie and Peter Stewart, D. D. and T. M. Stanier, Nannie Sturrock*, Amy Stileman*, Dollie Salt*, Muriel and Ivy Sherwin, Joseph Stephens, Douglas Stevens, Constance*, Mildred and Gertrude Scott, Bessie Symes, Bessie and Minnie Shepherd, Frank and Emma Sutton, Edgar, Hilda and Constance Schaeffer, Glanvill Smith.
T—Frank and Alice* Thompson, Olive Taylor*, Marjorie Tracey, Winnie and Arthur Taylor, Mary Tibbits, Frank Tomkins, Theodora Thorn, Olive Tritton, Winnifred Turner, Sarah Tyson.
U—Queenie Upton*.
V—May Vickers*, Kenneth and Gordon* Vining.
W—Thomas and Robert Weddell, Evelyn*, Annie* and Sarah* Wood, Florence Wild, Sydney Wisdom, Cecile and Phillis Wright, Delphie Wells, Ernest, Kenrick and Queenie Wakeford, Rachel*, Sarah and Georgina Wilson, Violet Walker, Mabel Wheeler, Madge Wilson, Bertie and Ethel Walls, Willie and Stewart Watson, Nora and Ellie Wyatt, Ella and Alex. Watt, Ella and Agatha Ward, Edith, Edward and John Wheeler, Harry Wintle*, W. Williamson, Pringle Wilson*, Amy and Charles Wingrave, Daisy*, Lilian* and Rose* Watt, Leonard Wall, Ronald Watson, Lucy* and George* Willis Dorothy White, Charles Williams.
Y—Gladys and Maurice Young.
Z—Sophia Zaxitsky

FOREIGN LIST.

No. 191—Gladys Little (Yangchow). **Nos. 191-2-3-4**—Selby Little. **No. 200**—Queenie* and Llewellyn* Dale (India), Louisa Bosch, Polly Loubser, Jack Starke, J. and Nellie Mostert, Peter Louw, Peisie and Harry van Niekerk, Henry Lückhoff, Huldah Krige, Ellen v. d. Spuy (S. Africa), W. B. Henderson (Jamaica). **No. 201**—Queenie* and Llewellyn* Dale, W. B. Henderson, Alice Stone, Huldah Krige, Henry Lückhoff, Polly Loubser, Johanna and Nellie Mostert, John Starke. **No. 202**—Ivan, Lottie and Rotha St. George (Canada), Huldah Krige. **No. 203**—Dora Wallace* (Canada), Ivan, Lottie and Rotha St. George, Dorothea Hayter (U.S.A.). **No. 204**—Winnie Gartshore, Dorothea Hayter. **No. 205**—Frankie and Binford Sellwood (Montreux), Nettie, Willie, Katie* and Ina Thomson (Bulgaria). **No. 206**—Frankie and Binford Sellwood, Nettie, Kate*, Will and Ina Thomson, Phyllis Boyd (Malta). **No. 207**—Helen Eardley-Wilmot* (Davos Platz).

Personal.

Very many thanks for the kind greetings conveyed by means of Christmas and New Year cards, and little notes.

MRS. ROUSE.—The cards you so kindly sent will, I am sure, be much appreciated by some cripple children, to whom they will be sent.

HULDAH KRIGE.—You may answer as you please, in your own words, or a Bible verse, except where specially stated.

Edith Simpkin, Jamie de Hailes, S. Judd, Dorothy and Kathleen Heckford, Beryl Reid.—I am glad to welcome you as new "Searchers," and trust the study will be useful and interesting. A new quarter starts this week with No. 209.

Mabel de Rusett.—Thank you for your letter; but I am sorry you will have to discontinue your searching. I wish you every success in your exam.

Leonard Wall.—I, too, am sorry that you should have missed No. 206; for had that been correct, you would have had a place in the honours list. I am glad to hear you are getting on so well at school.

Children's Scripture Union—Portions for week ending January 13.

Sun., Jan. 7	*Prov.* ii. 1-17	Th., Jan. 11	*Prov.* iv. 14-27
Mon., „ 8	„ iii. 1-18	Fri., „ 12	„ vi. 6-22
Tues., „ 9	„ iii. 19-35	Sat., „ 13	„ viii. 1-18
Wed., „ 10	„ iv. 1-13		

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *St. Jude's, Mildmay*, Jan. 5; *Soldiers' Home Winchester*, Jan. 6-7; *Y.M.C.A. Hall, Derby*, Jan. 8-15; *Doncaster*, Jan. 17-18; *Bradford*, Jan. 19; Mr. J. S. Tyler, *Worthing*, Jan. 14 and 18; Mr. Hankinson, *Woodside, Finchley*, Jan. 15; *Cambridge*, Jan. 18; Mr. Josiah Spiers, *Carnarvon*; Mr. Phillips Welch, *Sydenham*, Jan. 4; Mr. W. H. Wilson, *Lowestoft*, Jan. 4-14; Mr. C. E. Paterson, B.A., *Norwich*, Jan. 6; Mr. H. M. Gooch, *Walthamstow*, Jan. 4; *Hoxton*, Jan. 8; *Forest Hill*, Jan. 9; *Widmore, Bromley*, Jan. 13-19; Mr. E. Hughes, *Peckham Rye Tabernacle*, Jan. 21-26; Messrs. G. and M. Goodman, *Y.M.C.A., Redhill*, Jan. 7-14; Mr. Geo. Goodman, *Y.M.C.A., Hackney*, Jan. 17, 24, 31; Mr. S. J. Hewlett, *Lewisham*, Jan. 21-Feb. 4. A meeting will be held at *Exeter Hall, Strand*, of the Public Schoolboys' Scripture Union, on Jan. 8, at 5.30. Chairman, R. L. Barclay, Esq.; Speaker, Col. Owen Hay.

Irish Notes.

An instance of Christian courtesy much too rare in this country, has taken place in Galway. The Methodist Church in that old town having been closed for some weeks for improvements and repairs, the rector, Rev. Mr. Berry, B.D., placed the Parochial Hall, for the time being, at the disposal of the Methodist congregation, and there they assembled for several Sundays for worship.

Very successful evangelistic meetings have been held near Irvinestown, co. Fermanagh, by Rev. James Bradshaw and others; and at one service eighty persons signed the total abstinence pledge, several of these also signing a pledge against the use of tobacco.

A strong section of the Councilmen of Londonderry remain faithful to the Protestant traditions of that city, and recently defeated an attempt to carry a resolution recommending repeal of a clause of the Catholic Emancipation Act which marks the Jesuits as outlaws. Of course there will be the usual outcry in the Romish Press as to the refusal to grant religious liberty; but freedom of worship is one thing, and the importation day after day of swarms of members of foreign orders is quite another, and it does not appear to be any too soon to direct attention to the laws upon the subject.

Special Meeting for Confession.

At our weekly united prayer-meeting, which is held every Thursday morning in connection with the Evangelical Alliance, we have just had a special gathering for prayer and humiliation in connection with our sad reverses in South Africa.

We had a crowded attendance, and after prayer by General Hutchinson, Colonel Hare, and others, a very suitable address was delivered by Rev. E. L. Hamilton on the subject of Hezekiah spreading the threatening letter of Sennacherib before the Lord. Let us now, in our time of trouble, seek deliverance from the God who hears and answers the prayer of the needy.

At the close of the meeting a resolution was forwarded to Lord Salisbury desiring him to set apart a day for national confession and humiliation. Many of the friends, as they retired, contributed to the Widows' and Orphans' Fund. G. E. T.

Writing Cases for Soldiers.—Miss E. Alice Puckle asks for old Christmas cards and calendars for making into writing cases for soldiers on the troopships and hospitals. The articles are greatly appreciated by the recipients. An Army Scripture Reader at the front writes urgently for a supply. Ink, writing pencils, note-paper, and envelopes are given, with a leaflet or tract in each case. Miss Puckle's address is "The Hollonds," Langton, Tunbridge Wells.

Lonely Women Workers.

In a recent issue attention was called to the lonely women workers of London, with the object of pointing the opportunity enjoyed by some of inviting such friendless ones into their homes and family circle.

The Hon. Emily Kinnaird, Hon. Sec. of the London Y.W.C.A., writes to us:—

"At our headquarters, 26, George Street, Hanover Square, W., we have a ladies' club, open at all times to its members, Sundays included, where they can either enjoy a quiet time, or meet friends, and on Sundays join in the Bible service at four o'clock, and the friendly tea with the members of the Institute afterwards if they wish. All information regarding the club may be obtained from Miss Ranking, the hon. sec.

"The other provision made for women workers is in the City, where we have opened a Noon Rest Room for lady clerks in Paternoster Row; and there is no reason why it should not be opened in the evening also, if the need is made known to the committee. A subscription of 3d. per week or 2s. 6d. a quarter, will make any woman worker a member, and she will find there refreshment and rest in the midst of the City bustle. I cannot help thinking that such opportunities have only to be known to be appreciated, and will afford even pleasanter intercourse to women workers than private invitations."

Soldiers' Memorial Service.

A large and interesting meeting for prayer and humiliation was held at Hyde Park Hall, preliminary to the service in memory of our fallen soldiers, which was held at the Metropolitan Theatre on Sunday, December 24. A spirit of supplication was given, and much earnest prayer was offered for the country, Queen, and army.

Some 3,000 people were gathered in the theatre, and the memorial service was largely attended by relatives and friends of soldiers at the front. Many letters were read from officers unable to be present, and among the audience were seen some soldiers of the Household Troops, and the khaki uniform was also noticeable.

Col. Douglas Jones, of the War Office, wrote, "May our Lord abundantly bless the service, and give you many souls." Col. Macgregor wrote: "Absence from London prevents me from being present at the Memorial Service. I trust it may be blessed of God to many of the persons who will attend." Col. Spencer Acklom wrote: "I trust the glory of the Lord may be manifested among you, and that you may have a time of blessing and refreshing."

A military band was in attendance, and there was a solemn impression when the huge audience stood to their feet as "The Dead March" in *Saul* was played. Mr. Chas. Cook was in charge of the meeting, and spoke briefly from John xi. 25, making pointed and personal reference to the following four points:—"We are here," he said, "to (1) Honour the brave; (2) Sympathize with the living; (3) Express our hope in God; and to (4) Learn the lesson He would teach." There were many tears during the address, and many softened hearts were dealt with. In the after-meeting, to which a large number stayed, the workers were busy dealing with the anxious, and comforting the relatives of our soldiers. Some had husbands and many had brothers at the front, and prayer was offered that God would preserve his own children, and save the unsaved.

The fact that so large a meeting could be held on Christmas Eve evidenced the sympathy felt for our soldiers by the mass of the people, and the Christian spirit shown by the above officers, one of whom was an aide-de-camp to the Queen, touched many hearts. It was not mentioned in the meeting, but Royalty itself had (in private letters) expressed sympathy for all who were suffering and in sorrow; and the Hon. and Rev. E. V. Bligh, in writing, said, "My fervent prayers are offered for the Divine blessing."

The Clapton Mission.

Others besides Primitive Methodists will be cheered by the encouraging report of the social and evangelistic activity of the Clapton Mission workers, under the wise and judicious superintendence of Rev. Thomas Jackson. There has been during the past year evidence of the Divine favour and blessing on the efforts put forth; and hearty co-operation, sympathy, and support of God's people.

To turn men from darkness to light, from the power of Satan to God, is the chief aim of the Mission, and the preaching of the Gospel in the streets of Clapton, the slums of Hoxton, and the busy thoroughfare of Whitechapel Road, has been greatly blessed. These services are largely attended by hundreds who seldom enter any place of worship. Many thousands of tracts, &c., have been distributed, and some 6,000 family visits made by the helpers.

The hungry and starving children are amply provided for, 170,000 free meals for these having been distributed during the past fourteen years, and from the early-morning breakfast in the school-room precious Gospel truths have been carried by the children to their family circles, to bear spiritual fruit, which has transformed homes and hearts.

The past year has been one of remarkable success in the operations of the medical branch of the Mission, upwards of 10,000 attendances having been registered by the medical officer. The poor sufferers who have attended the dispensaries have presented touching and pathetic sights, and the assistance rendered has been of immense service to the deserving poor.

The Working Lads' Institute, now the property of the Primitive Methodist Connexion, forms the centre of a growing evangelistic and philanthropic movement. The workers are hopeful for the future progress of the Mission, trusting in the guidance and wisdom of the Almighty in bringing the widow, fatherless, and those who are ready to perish, to rejoice and be glad in the Lord.

Communications may be addressed to Rev. T. Jackson, 58, Rushmore Road, Clapton, N.E.

Literature for Soldiers.

ROYALTY AND THE SCRIPTURES.

We recently noted that Her Majesty had accepted and also bought copies of the Penny Illustrated Gospels, which are being distributed by the Scripture Gift Mission to soldiers and sailors going to the front. Her Majesty has since commanded that a letter be written to the art editor, in which the following passage occurs:—"The four Penny Gospels, which Her Majesty is much pleased with."

Her Royal Highness the Princess of Wales has caused a similar letter to be written, saying, "Her Royal Highness is delighted with the Gospels."

Surrounded as the nation now is with anxious care, it is comforting to know that those ruling over us find delight in the Word of God. The Mission is very desirous of giving a copy of these Penny Illustrated Gospels to every soldier and sailor at, or going to, the front. The hon. secretary is Mr. Walters at the offices of the Mission, 15, Strand, London, W.C.

FOR THE MEN *EN ROUTE*.

Mr. Albert Carr of the Sailors' Institute, Port Luz, Grand Canary, sends an interesting word of the visits of the Bible Society's agent and himself to the ships conveying the troops, as they call for a few hours at this port. Large numbers of tracts and penny stories (Horner's, Stirling, &c.), have been placed in eager hands, the fact that they were given *gratis* affording an opportunity to speak of the great salvation "without money and without price." He found many hearts softened by the special circumstances, the leaving of home and dear ones, and the uncertainty of return. He pleads for supplies of the above and other suitable literature.

A BOOK FOR THE FRONT.

Rev. F. B. Meyer writes us recommending **Comrades All**, by Rev. W. J. Mathams (1s. *Chatto & Windus*), as "the very book that soldiers will read, and full of the Gospel." He adds, "Of course, a book like the marked New Testament would be best; but 'Comrades All' might take with some who would refuse the Bible. It is recommended by Sir Redvers Buller and Sir George White." Parcels could be sent out marked "Books, Field Force, South Africa."

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, January 1st, 1900.

Will Donors bear in mind that this Donation List was made up for the printers on Monday morning. Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank Ltd."**; this will effectually prevent loss.

M.M.S.—Please say whose "Indigent Crippled Children."
D.D.—Please send your address.
E.P.G.—Please say what 5s. is for.
Inasmuch—Please say whose Mission to Jews.

	£	s.	d.
Demill Ladies' College—Emma E.C.	0	7	6
Mrs. Bruere's Work, Poona (Famine)—E.P., Bath, £1; J.P., 5s.	1	5	0
Friends of Armenia—H.N., 5s.; Of Thine Own, 10s.; (*Widows and Orphans*) — J.R.W., 10s. ...	1	5	0
London Missionary Society—A.S.A., 5s.; W.H.N., £1	1	5	0
Zenana Bible and Medical Mission (Village Work)—P., £10; (*Famine*)—P., £10	20	0	0
Figueras Mission—Readers	5	0	0
China Inland Mission—G.M.C., £1; P.M., £6; G.M., £1 1s.; C.B.M., £3; F.S.N., £5; W.C., 10s. 6d.; W.P.E., £5; J.R.W., £2; A Friend, £1; H.I.S., £1; (*China's Millions*)—Miss F., 1s. 6d.	25	13	0
Wesleyan Missionary Society—X.Y.Z., £1 (*New Guinea*)—W.H.N., £1	2	0	0
Central Africa Mission—A.C.B.	0	10	0
Indian Famine, Bassim (Mrs L. M. Moore)—L.L. ...	0	5	0
Spezia Mission.—Of Thine Own	0	10	0
Miss Procter's Schools, Schwifat—Of Thine Own...	0	10	0
Gospel Mission, Kansas—Of Thine Own	0	10	0
Work in Tunis (Sailors' Room)—Of Thine Own ...	0	10	0
Society Relief Persecuted Jews—A.K.M., 10s.; C.B.M., £2; E.D.B., 2s. 6d.; B.I.W., 10s.; Banked, £2; (*Abraham's Vineyard*)—Thankoffering, 9s.; H.N., 5s.; A.B., 2s. 6d.; Of Thine Own, 10s.	6	9	0
Destitute Children, Korea (Miss Perry)—Of Thine Own, ...	0	2	6
South American Missionary Society—W.H.N. ...	1	0	0
Sailors' Rest, Naples—W.H.N.	1	0	0
Sailors' Rest, Smyrna—W.H.N.	1	0	0
Deacon Abraham's Orphanage—J.H.	3	0	0
Regions Beyond Missionary Union—Beta, £15; P., £20; (*Congo Balolo*)—Beta, £15; W.H.N., £1 ...	51	0	0
Moravian Missions—Beta, £2: G.N., 1s. 6d.; F.J.W., 10s.; Hamish, £20; Rev, R.B., 10s. 6d.	23	2	0
Female Education in the East—Beta	2	0	0
Colonial Missionary Society (Emergency Fund)—E.D.B.	0	2	6
Paris City Mission—W.P.E.	1	0	0
Zambesi Industrial Mission—W.P.E.	2	0	0
Missionary Bureau—W.P.E.	2	0	0
North Africa Mission—W.P.E., £1; W.H.N., £1 ...	2	0	0
Boca Mission, Buenos Ayres—W.P.E.	1	0	0
South Africa General Mission—E.B.S., 5s.; P.M., £6; H.M.C., £1; J.G., £2; Alpha Beta, 10s.; K.M., £1; R.W. and family, 5s.; W.H.N., £1; (*Sick and Wounded*)—E.D.B., 2s. 6d.; A Friend, £2	14	2	6
Transvaal War Fund—G.M., £1 1s.; R., £5; (*Sick and Wounded*)—B.C., £10; P., £5; (*Widows and Orphans*)—O.A., 2s. 6d.; Mayes Hall, Wood Green, £3; P., £10; G.D., £5; (*Wives and Children*)—S.E.C.L., £1; J.B.W., 2s. 6d.; P., £5 ...	45	6	0
Pundita Ramabai's Work—E.M.M. and E.M., 10s.; Central Glasgow Y.W.C.A. Bible Class, 10s.; Thankoffering, S.S.S., £5; Emma E.C., 10s.; E.K., 10s.; (*New Rescue Building*)—Misses M. and Class, 15s....	7	15	0
Mission to Lepers of India—M.E.B., £1; E.P.B., 10s.; (*Famine*)—B.J.W., 10s.; (*Miss Reed's Work*)—R., £2; M.E.R., £1	5	0	0
Baptist Missionary Society—P.M., £4; G.M., £1 1s.; (*Congo*)—W.H.N., £1	6	1	0
Mr. and Mrs. Wright's Work, Nepaul—P.M. ...	4	0	0
Church Missionary Society—Rev. R.B., 10s. 6d.; (*Famine, E. Africa*)—A.H.E., £1	1	10	6
Indian Famine, Rajputana (Miss Marks)—M.E.B., £5; E.P., Bath, £2	7	0	0
Work among Priests in France—M.E.B., £1; E.D.B., 2s. 6d.; J.H., £3	4	2	6
McAll Mission, France—M.E.B., 5s.; W.H.N., £1	1	5	0
Dr. Valentine's Work, Agra (Famine)—Avus, £5; Mrs. B., 5s.; J.T.R., 3s.	5	8	0
Miss De Broen's Work, Paris—C.B.M., £1; Hamish, £5; E.D.B., 5s.;	6	5	0
Church of England Zenana Mission—C.B.M. ...	1	0	0
Madame Matamoros—Hamish, £5; Of Thine Own, 10s....	5	10	0
Work among Soldiers, S. Africa (Mrs. Osborne Howe)—Hamish, £10; E.D.B., 2s. 6d.; C. and S., £2; R., £2; F., Dollar, £1...	15	2	6
Bible Lands Mission—A.B., 2s. 6d.; (*Orphans*)—Of Thine Own, 10s....	0	12	6
British and Foreign Bible Society—Rev. R.B. ...	0	10	
Persecuted Stundists—J.G., £3; E.D.B., 2s. 6d. Of Thine Own, 10s.	3	12	6
Armenian Sufferers Relief—E.D.B.	0	2	6
Famine in India—C.D., 5s.; O.A., 2s.; E. and E.A., 10s.; W.R.R., £1: Mrs. and Miss M.D., £1; J.C.G., 5s.; A.B., 2s. 6d.; E.F.R., 10s.; G.F.H, £2; Of Thine Own, £2; M.P., £1; Col. S.D.W., 10s.; E.B., 4s. 6d.; For Jesus' Sake, 5s.; A Friend, £20; T.O., £1; M.A.G., 2s. 6d.; Hamish, £15; T.R., £2 18s. 5d.; M.P., £1; C.W., £2; Ixion, £2 2s.; Thankoffering, 10s.; E.D.B., 2s. 6d.; Alpha Beta, 10s.; E.G., 5s.; C.G., 10s.; E.M.M., £1; H.H.H., 1s.; J.M.C., £1 5s.; M.C.R., 10s.; H.D., 5s.; K.M., £1; J.R.W., £2; In Memoriam, 2s. 6d.; A Friend, £3; Anon, £5; J.B.W., 2s. 6d.; J.D., 10s.; H.N., 10s.; W., 6s.; M.W., 10s.; M.C., £6 1s.; M.J.T., 5s.; B.M.G., £5; Church of Scotland Ladies' Association for Missions, £1 10s.; S.O.G., £1 10s.; P., £10; Birkdale, £2 10s.; T.G. (spade guinea), £1 8s.; G.D., £5; W.M., Canada, 8s.; A.A., £5; Mrs P's child, 4s. 6d.; E.D.M., £1; A.C., £10	121	12	11
Indian Famine (Gujerat)—G.C.W., £25; Thankoffering S.S.S., £5; Mrs E.J.K., £10	40	0	0
Missions to Seamen—Beta, £3; Banked, £2 ...	5	0	0
London Female Guardian Society—Beta	3	0	0
Rescue Society—Beta, £2; E.D.B., 2s. 6d.	2	2	6
London Cabmen's Mission—Beta	2	0	0

(*Continued on page 32.*)

Friends of Armenia,

47, VICTORIA STREET, WESTMINSTER, S.W.

President: The Lady Frederick Cavendish. Treasurer: Hector Munro Ferguson, Esq. Secretary: Miss E. Cantlow.

PARTIAL FAILURE OF HARVEST. CORN SCARCE AND DEAR. Help needed for the *Widows* and *Orphans* left destitute by the massacres of '94, '95, and '96. Beautiful embroideries made by the women of Armenia are to be seen at 47, Victoria Street, Westminster, any day except Saturday.

CHRISTMAS AND WEDDING PRESENTS. Parcels sent to any part of the Kingdom. Funds needed for WHEAT.

Donations in aid of the above may be forwarded through Hector Munro Ferguson, Esq., Hon. Treasurer, Friends of Armenia, 47, Victoria Street, Westminster, S.W. Cheques should be crossed London—Westminster Bank.

THE SOCIAL WORK OF THE SALVATION ARMY

URGENTLY NEEDS ASSISTANCE!

Although nearly 5,000 are accommodated nightly,

700 men and hundreds of women were turned away through lack of room one night in this month, in London alone.

Address Cheques and Postal Orders to Mrs. BOOTH, 101, Queen Victoria Street, E.C., who will gladly supply Balance Sheets and further particulars, or arrange for personal inspection of the work.

AGED PILGRIMS' FRIEND SOCIETY.

Instituted 1807.

TREASURERS:

F. A. BEVAN, Esq., 54, Lombard Street, E.C.,
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,550 of the Lord's aged poor, of both sexes, and members of the various branches of the Church of Christ, are now on the books; and upwards of **£11,000** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

FRESH CONTRIBUTIONS TO THE SOCIETY AND ASYLUMS ARE EARNESTLY SOLICITED.

JOHN E. HAZELTON, Secretary.
Office, 83, Finsbury Pavement, E.C.

PRELIMINARY ANNOUNCEMENT.

A GREAT UNITED PROTESTANT DEMONSTRATION

To uphold and maintain the PROTESTANTISM OF THE NATION, and to demand the Suppression of THE MASS AND THE CONFESSIONAL in the Established Church,

Will be held (D.V.) in the

ROYAL ALBERT HALL, KENSINGTON, on TUESDAY, January 30, 1900,

Under the auspices of the following Societies:—

THE FOLLOWING BODIES ARE REPRESENTED ON THE UNITED COMMITTEE:—

The Bristol Protestant League.
The Calvanistic Protes'ant Union.
The Church Association.
The Church Association of Ireland.
The Convent Enquiry Society.
The Evangelical Protestant Union.
The Fishponds District Protestant Association.
The Imperial Protestant Federation.
The Industrial Mission Aid Society.
The Layman's League.
The Manchester Protestant Thousand.
The National Protestant Church Union.
The National Protestant Federation.
The National Protestant League.
The Portsmouth and South Hants Protestant Association.
The Protestant Alliance.
The Protestant Defence Association of Ireland.
The Protestant Defence Brigade.
The Protestant Reformation Society.
The Protestant Truth Society.
The Protestant Press Agency.
The Scottish Reformation Society.
The Scottish Women,s Protestant Union.
The S.E. London Protestant Union.
The Trinitarian Bible Society.
The Welsh National Protestant League.
The Women's Protestant Union.

The following bodies, unable to join the Committee, yet express themselves as being in sympathy:—

The Anti-Sunday Travelling Union.
The Belfast Protestant Association.
The Central Young Men's Christian Association.
The Committee of the National Club.
The Free Church of England.
The Irish Church Missions.
The Committee of the Lord's-day Observance Society.
The Methodist New Connexion.
The National Protestant Congress Committee.
The North of England Protestant Evangelical Association.
The Pastors' College.
The Scottish Protestant Alliance.
The Shareholders' Union for the Defence of the Sabbath.
The Working Men's Lord's-day Rest Association.

The Meeting will be addressed by the following Gentlemen:—

The Right Hon. J. W. MELLOR, Q.C., M.P.
CHARLES MACARTHUR, Esq., M.P.
The Rev. W. R. MOWLL, M.A.
FRANCIS A. CHANNING, Esq., M.P.
The Rev. Canon WOODWARD, D.D.
AUSTIN TAYLOR, Esq. And other Gentlemen.

The Chair will be taken at 7.30 p.m. by the Right Hon. the EARL OF PORTSMOUTH.

DOORS OPEN AT 6.30 P.M.

The expenses of the Meeting are estimated at about £550, and the Committee appeal to the Protestant public for Contributions, which may be sent to the SECRETARIES below, or to the Treasurer, Right Hon. Lord KINNAIRD, care of Messrs. Barclay and Co., Ltd, 1, Pall Mall East, London.

Subscribers to the Fund will have the first claim for Tickets.

For Tickets (which will be all free and numbered and reserved), and all other information, application must be made to the HON. SECRETARIES, Great United Protestant Demonstration Committee, 14, Buckingham St., Strand, W.C.

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT;

4, YORK STREET, WALWORTH ROAD; & DECIMA STREET, BERMONDSEY.

THREE OF THE POOREST DISTRICTS IN LONDON. ***Established 22 Years.***

SPECIAL APPEAL

For the General Work of the Three Missions, Relief of the Poor, Aged, and Afflicted, and Free Tea and Christmas Tree to over 1,000 Poor Children.

GIFTS OF GROCERY, COAL TICKETS, AND CLOTHING THANKFULLY RECEIVED.

Will the readers of *THE CHRISTIAN* send a CONTRIBUTION to our Treasurer, F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, London, or to the Superintendents, T. & J. YOUNG, 33, Nelson Square, Blackfriars Road, S.E., or may be sent to the Office of *THE CHRISTIAN*.

ENGLAND'S HOMELESS POOR.

FIELD LANE REFUGES FOR THE DESERVING HOMELESS POOR;
RAGGED AND INDUSTRIAL SCHOOLS;
CRÈCHE AND CHRISTIAN MISSION.

This Charity is doing its utmost to relieve the distress occasioned through the dreadful War.

The Committee earnestly appeal for **£2,000,** which will be required to overtake the expenses by 31st March, 1900.

Please send a Contribution to Messrs. MORGAN and SCOTT, Office of *The Christian*, 12, Paternoster Buildings; or to Messrs. BARCLAY & Co., Ltd., 54, Lombard Street; or to Mr. PEREGRINE PLATT, Secretary, at the Institution, Vine Street, Clerkenwell Road, London, E.C

(Continued from page 31.)

Stockwell Orphanage—Beta, £2; J.C.G., 5s.; G.K., 2s; Readers, £5 5s.	7	12	0
Church Army (*Labour Homes*)—Beta, £2; (*Outcast and Destitute*)—Home, 10s.	2	10	0
British Home for Incurables—Beta	2	0	0
Mr. Fegan's Homes—Of Thine Own, 2s. 6d.; J.A.S., 7s. 6d.; Press, 5s.; E. and L.B., 5s.; J.C.B., 1s.; P.M., £10; H.M.C., £1; Inasmuch, 10s.; P.S.N., £2; Alpha Beta, 10s.; J.R.W., £1; E.P.B., £1; Readers, £5; M., £5; E.E.N., £1; Of Thine Own, 2s. 6d.; (*Christmas Relief*)—H.A.Y., 5s.; P., £5; (*Widows and Orphans*)—A.J.R., £1; Hamish, £20	54	8	6
Friendless and Fallen—H.A.Y., 5s.; A.K.M., 10s.; A.K., 2s. 6d.; H.M.C., 10s.; Inasmuch, 10s.; C.B.M., £1; N., 10s.; P.S.N., £2; Rev. R.B., 10s. 6d.; Alpha Beta, 10s.; W.P.E., £2; J.R.W., 10s.; E.P.B., 10s.; J.H., £1	10	8	0
Field Lane Institutions—E.G.P., £1; H.M.C., £1; M.E.B., 5s.; G.D., £5; W.H.N., £1	8	5	0
Ham Yard Soup Kitchen—H.A.Y.	0	5	0
St. Giles' Christian Mission—E.G.P., £1; B.L.T., 4s; E.B.S., 5s.; G.N., 2s. 6d.; M.S., 2s. 6d.; J.A.S., 7s. 6d.; Press, 5s.; A.J.R., £1; Amiga, 10s.; E. and L.B., 5s.; P.M., £10; H.M.C., £1; Inasmuch, 5s.; C.B.M., £5; Hamish, £20; Memories, 2s.; P.S.N., £5; Rev. R.B., 10s. 6d.; E.D.B., 2s. 6d.; H.E., 10s.; W.P.E., £1; J.R.W., £1; E.S.L., £5; E.P.B., £1; J.H., £1; (*Christmas and Children's Dinners*)—Friends, 5s.; S.H., 10s.; (*Sick and Poor*)—A.K.M., 10s.; Janet, 5s. ...	57	1	6
Aged Pilgrims' Friend Soc.—E.G.P., 5s.; A.K.M., 10s.; E.B.S., 5s.; H.M.C., 10s.; Inasmuch, 5s.; H. and J., 5s.; C.B.M., £1; Hamish, £10; E.D.B., 2s. 6d.; C.G., 10s.; W.P.E., £1; H.I.S., £1; P., £5	20	12	6
Christmas and New Year Help to Poor—A.K.M., 10s.; Beta, £50; C.G., 10s.; M.J.T., 3s.; (*Children's, &c., Dinners*)—C.D., 5s.; Press, 5s.	51	13	0
Liberator Sufferers' Relief—A.B., 2s. 6d.; R.L., £2; Alpha Beta, 10s.; W.C., £1; Emma E.C., 2s. 6d.	3	15	0
Halfpenny Dinners.—A.K.M., 10s.; E.B.S., 5s. ...	0	15	0
Destitute Children's Dinner Soc.—A.K.M., 10s.; E.B.S., 5s.; M.F.S.S., 10s.; E.G., 10s.; John xxi.-15, 5s.; J.R.W., £1; E.P.B., 10s.	3	10	0
Dinners for Sick Children—A.K.M.	0	10	0
Cripples' Nursery, Regent's Park—A.K.M.	0	10	0
Homes Aged Blind, Crouch Hill—A.K.M., 10s.; H.M.C., 10s.	1	0	0
Ragged School Union—A.K.M., 10s.; H.M.C., £1; A.S.A., 5s....	1	15	0
Barbican Mission to Jews—A.K.M., 5s.; D.M., 5s.; M.E.R., 10s.	1	0	0
Robin Dinners—A.K.M., 5s.; E.B.S., 5s.; M.F.S.S., 10s.; Hamish, £2	3	0	0
Dr. Barnardo's Homes—Of Thine Own, 2s. 6d.; J.A.S., 7s. 6d.; T.M., £1; Press, 5s.; A.J.R., 10s.; E. and L.B., 5s.; P.M., £10; H.M.C., £1; Miss G., £10; Inasmuch, £1; Tiny Weany, 5s.; P.S.N., £2; 1 Sam. vii., 12, 5s.; E.D.B., 2s. 6d; G.K., 2s.; Alpha Beta, 10s.; E. and L.M., £1; Mrs. H., £1; H.E., 10s.; F.W., 10s.; J.R.W., £2; E.S.L., £5; Thankoffering, 4s.; D.M., 5s.; P., £5; M.M., 5s.; R., £2; H.T., 2s. 6d.; E.E.N., £1; Of Thine Own, 2s. 6d.; (*Night and Day*)—H.T., 2s. 6d.	46	16	0
Mrs Wilkes' Rescue Work, Poplar—E.B.S.	0	5	0
Jewish Work, London City Mission—E.B.S.... ...	0	5	0
Dock Labourers' Mission—Miss E.W., 2s. 6d. (*Free Dinners*)—E.B.S., 5s.; Mrs S.H., 10s.	0	17	6
Evangelistic Mission—E. and L.B., 5s.; P.M., £5; H.M.C., £1; J.R.W., £1; Readers, £5; W.H.N., £1; (*Meals*)—E.B.S., 5s.	13	10	0
Open Air Mission—E.B.S., 5s.; Norfolk, 1s. 6d. ...	0	6	6
Theatrical Mission—E.B.S., 5s.; H.M.C., 10s.; Banked, £2	2	15	0
George Yard Mission—M.S., 2s. 6d.; Friends, 2s. 6d.; P.M., £10; H.M.C., £1; J.R.W., £1; E.S.L., £5; D.M., 5s.; (*Christmas Dinners*)—Home, 10s.; ..	18	0	0
Flower Girls' Mission—G.N., 1s.; J.A.S., 5s.; A.J.R., 10s.; Amiga, 10s.; H.M.C., £1; Inasmuch, 5s.; M.A.G., 2s. 6d.; J.R.W., £1; E.P.B., 10s.; J.H., £2; (*Orphanage*)—J.C.G., 5s.	6	8	6
Mrs. Meredith's Institutions—Miss G., £10; W.P.E., £1; (*Prison*)—C.B.M., £1; (*Homes*)—J.A.S., 2s. 6d.; H.M.C., £1; (*Holy Land*)—W.H.N. £1	14	2	6
Mildmay Institutions—E.P.B., £1; P., £5; (*Hebron Hospital*)—W.H.N., £1 3s. 8d.; (*Mrs. Codner's Poor*)—Home, 10s.; C.B.M., £1; Hamish, £5 ...	13	13	8
Bristol Orphan Houses—T.M., £1; F.J.W., 10s.; G.M., £1 1s.; E.D.B., 2s. 6d.; G.K., 2s.; Alpha Beta, 10s.; J.R.W., £1; H.T., 5s.	4	10	6
Soldiers' Institute, Portsmouth—C.B.M., £1; Mrs. H., £1; B.W., 5s.; (*Wives and Children*)—Press, 5s.	2	10	0
Rev. F. B. Meyer's Mission Work—Press	0	5	0
Mildmay Mission to Jews—G.M.C., £1; H.M.C., £1; C.B.M., £2; P., £10; M.E.R., 10s.; W.H.N., £1	15	10	0
Rev. J. W. Atkinson's E. London Work—W., 2s.; E. and L.B., 5s.; (*Christmas Dinners*)—M.F.S.S., 10s....	0	17	0
N.E. London Gospel Mission—E. and L.B.	0	2	6
Religious Services in Theatres—E. and L.B. ...	0	5	0
Tower Hamlets Mission—E. and L.B., 5s.; H.M.C., £1; E.P.B., £1; J.H., £2 (*Christmas Dinners*)—S.H., 10s.	4	15	0
Medland Hall Shelters—R.L.	2	0	0
Bridge of Hope (*Miss Steer*)—P.M., £10; H.M.C., £1; Hamish, £10; P.S.N., £2; Alpha Beta, 10s.; F.G., £1	24	10	0
London City Mission—P.M., £5; Rev. R. B., 10s. 6d.; In Memoriam, 5s.; J.H., £2; (*Disabled Missionaries' Widows and Orphans*)—In Memoriam, 5s.; J.H., £3	11	0	6
Miss Macpherson's Home of Industry—P.M., £20; H.M.C., £1; C.B.M., £1; Hamish, £15; E.S.L., £5; P., £2 12s. 6d.	44	12	6
West London Mission—P.M.	5	0	0
National Refuges for Homeless Children—H.M.C....	1	0	0
Sailors' Welcome Home, Miss Child—H.M.C. ...	1	0	0
Miss Weston's Work, R.N.—H.M.C., £1; P.S.N., £2; Mrs. H., £1; (*War Relief*)—E.D.B., 2s. 6d.; (*Homes*)—C.B.M., £1	5	2	6
Late Mrs. Hilton's Crèche—H.M.C., 10s.; E.P.B., £1	1	10	0
R.N. Mission Deep Sea Fishermen—H.M.C., 10s.; C.B.M., £1; E.D.B., 2s. 6d.; E.P.B., £1; D.M., 5s.; W.H.N., £1...	3	17	6
Gratuitous Circulation of The Christian—H.G.B.	1	0	0
Free Breakfasts—Inasmuch	0	5	0
Miss Sharman's Orphan Homes—J.C.G.	0	5	0
Kensit Crusade—G.M.	0	10	6
Society Prevention Cruelty to Children—M.E.B. ...	0	5	0
Society Prevention Cruelty to Animals—M.E.B., ...	0	5	0
Uncle Tom's Cot—Avus	0	5	0
Miss Daniell's Soldiers' Homes—C.B.M.	1	0	0
Somers Town Blind Aid Society—C.B.M.	1	0	0
Homes of Hope, Regent's Square—C.B.M., £1; J.R.W., 10s.	1	10	0
Scripture Gift Mission—E.D.B., 2s. 6d.; (*Soldiers, S. Africa*)—E.E., 2s. 6d.	0	5	0
Homes Working Boys (*Pelham House*)—D.C. ...	0	2	0
Religious Tract Society—Rev. R.B.	0	10	6
London Society for Promoting Christianity among the Jews—Rev. R.B.	0	10	6
Church Association—Rev. R.B.	0	10	6
Dr. Stephenson's Homes—1 Sam. vii. 12, 5s.; J.H., £3	3	5	0
Naval Scripture Readers' Society (*Cape*)—E.D.B. ...	0	2	6
Children's Special Service Mission (*Mr. Dodderidge*) E.D.B.	0	2	6
Home for the Fatherless (*Mr. Toye*)—E.D.B. ...	0	5	0
Army Scripture Readers' Society—E.D.B.	0	5	0
Mr. Quarrier's Orphan Homes, Scotland—G.K., 2s.; W.P.E., £3; J.R.W., £1; A Friend, 10s. ...	4	12	0
National Vigilance Association—Alpha Beta ...	0	10	0
General Booth's Social Scheme—Alpha Beta, 10s.; Readers, £5	5	10	0
Mr. Wintle's Work, Pontymoile—M.	5	0	0
Indigent Blind Visiting Society—C.G.	0	10	0
Shipwrecked Mariners' Society—M.S.	2	2	0
Irish Evangelization Society—W.C.	0	10	6
Union Hall Mission—W.P.E.	1	0	0
Scandinavian Sailors' Home, Poplar—W.P.E. ...	1	0	0
Salvation Army—J.R.W., 10s. (*Slum Work*)—J.R.W., 10s.	1	0	0
Scripture Readers' Society, Ireland—E.P.B.... ...	0	10	0
Central Y.M.C.A.—E.P.B.	0	10	0
Mrs Smyly's Homes (*Bird's Nest*)—R.	2	0	0
Congregational Church Aid Soc.—A.S.A.	0	5	0
Christian Police Mission and Institute—Readers	2	2	0
Welcome Mission, Harrow Green—Readers	2	2	0
Y.M.C.A., Hackney—Readers	1	1	0
Navvy Mission—C.A.P.	0	3	0
Blackdown Hills Mission—Of Thine Own	0	2	6
Working Men's Mission, New Cut—Banked	2	0	0
Bethnal Green Library—Banked	2	0	0
Total	£986	18	1

(ADVERTISEMENTS.)

Ratcliff Strangers' Rest—J.I., 10s.
Darkest England Scheme (*Social*)—L.E.W., £1.
Flower Girls' Mission—H.P.W., 3s. 6d.; J.I., 10s.
Mission of Help to the Suffering Poor—H.P.W., 3s. 6d.
St. Giles Christian Mission—Miss Inglis, 10s.; S. G. Hanwell, Parcel of Clothing.
Bethnal Green Free Library, E.—Mrs. C.C.T., £1 1s.; Mr. and Mrs. W.L.R., £1 1s.

NATIONAL PROVIDENT INSTITUTION. [1835.

Estd.]

FOR MUTUAL LIFE ASSURANCE.

The Profits are divided solely amongst the Assured; already divided, £5,400,000.

Claims Paid nearly - £11,000,000.
Accumulated Fund - £5,400,000.

Endowment-Assurance Policies are issued combining Life Assurance at minimum cost, with provision for old age. The practical effect of these Policies in the National Provident Institution is that *the Member's life is assured until he reaches the age agreed upon*, and on his reaching that age the *whole of the Premiums paid are returned to him*, and a *considerable sum in addition, representing a by no means insignificant rate of interest on his payments.*

48, Gracechurch Street, London, E.C. ARTHUR SMITHER, *Actuary & Secretary.*

CHELSEA HOSPITAL FOR WOMEN,

FULHAM ROAD, S.W.

PATRON - - - H.R.H. THE PRINCESS OF WALES.
CHAIRMAN - - - - - THE LORD GLENESK.

52 Beds for treatment of Diseases Peculiar to Women.
88,011 patients have been cured or relieved of acute suffering since 1871.
Convalescent Home at St. Leonards-on-Sea (22 beds), not restricted to Hospital patients.

HELP GREATLY NEEDED.

BRITISH SOCIETY FOR THE

PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

THE LORD GUIDE AND PROVIDE.

Some of the Work done by the British Society.

1.—It has Hebrew Christian Missionaries and many Voluntary Helpers, all engaged in spreading the Truth of the Gospel. 2.—It has Mission Stations in the United Kingdom, Germany, Austria, Russia, and Turkey. 3.—It has Medical Missions. 4.—New Testaments, portions of Scripture, and Tracts in various languages are distributed. 5.—The Gospel is preached in Mission Halls, and from house-to-house.

6.—**It has Homes for Poor Aged Hebrew Christians.**

We trust you will send all the help you can, **and as soon as ever you can.**

Robert Greer, Esq., Treasurer.

Contributions will be gratefully received by the Rev. Isaac Levinson, 96, Great Russell Street, London, W.C., or may be sent to the Office of The Christian.

URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000**, or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church.**

"Bear ye one another's burdens, and so fulfil the Law of Christ.

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows or Spinsters. **690** are over **70** years of age. **1,460** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
16, Farringdon Street, London, E.C.

EVERYONE SHOULD READ

"Echoes from the Liberator Prison."

Sold on behalf of the sufferers.
16, FARRINGDON STREET. 1s. post free.

The Christian says:—"The third edition of 'Echoes from the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

CHRISTIAN COMMUNITY

(FOUNDED 1865.)

President - - SIR GEORGE WILLIAMS.
Treasurer - - - - - F. A. BEVAN, Esq.
Help is urgently needed for the support of the following operations.

SEVEN MISSION CENTRES.—Where meetings of a varied character are held nightly.

NIGHT REFUGE.—2,000 Homeless Men sheltered last winter.

WIDOWS' INDUSTRIAL FUND.—Which finds employment (sewing) for Widows and Elderly Single Women. **2,160** payments made last year.

FREE MEALS FOR DESERVING POOR.—22,500 given last year.

Also for Children's Dinners, distribution of Food Parcels, and much other work of a religious and benevolent nature.

Donations will be gratefully received by F. A BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of The Christian; or to the Sec., Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

"AN UNEQUAL COMBAT"

IS THE TITLE OF THE

WINTER APPEAL

OF THE

ST. GILES'S CHRISTIAN MISSION.

The Appeal shows how acute are the **SUFFERINGS OF THE INNOCENT CHILDREN AND WIVES OF PRISONERS,** and how constantly their terrible needs are being made known to, and relieved by, the Mission in various Districts and Parishes.

The Appeal also shows that

NOT PRISON CASES ONLY

are dealt with, but that a large number of

THE STRUGGLING, HARD-WORKING POOR

are assisted in their efforts and supplied with

FOOD, CLOTHING, AND FIRING.

Treasurer: F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
Superintendent: WILLIAM WHEATLEY, 4, Ampton Street, Regent Square, W.C.
Cheques and Postal Orders may be crossed—"Messrs. BARCLAY and Co."

NATIONAL WAIFS' ASSOCIATION

(Otherwise known as "DR. BARNARDO'S HOMES").

Over 5,000 Orphan or Waif Children are now in the Homes. Among these Children there are 734 LITTLE INCURABLES, Deaf and Dumb, Blind, Crippled or otherwise Afflicted Children. EIGHT SOULS are added every 24 hours to this Great Family.

38,767 Waifs have already been rescued by the Homes. Of these 10,660 trained Boys and Girls have been successfully placed out in the Colonies, and more than 22,000 sent to Sea or placed in Situations in Great Britain, &c.

Some conception of the extent of the work may be formed from the fact that during the last Two Years no fewer than 4,655 Fresh Cases have been admitted—a number probably in excess of admissions by all other existing Societies put together.

No really Destitute Child has ever been refused admission.

The Doors are open to the Homeless FREELY, Day and Night, all the year round. No eligible case is rejected on the ground of age, sex, creed, nationality, or physical condition.

Even the Smallest Gifts will be thankfully received.

BRASSEY, *President.*
WILLIAM FOWLER, *Treasurer.*
HOWARD WILLIAMS, *Chairman of Council.*
THOS. J. BARNARDO, *Founder and Director.*
JOHN ODLING, *Secretary.*

BANKERS:
London and South-Western Bank; and Prescott, Dimsdale and Co.

HEAD OFFICES OF THE ASSOCIATION:
18 to 26, STEPNEY CAUSEWAY, LONDON, E.

HELPING the HELPLESS, HOMELESS, and HOPELESS, to HELP THEMSELVES.

102 CHURCH ARMY HOMES, &c.,

In London and throughout the Provinces, from Newcastle to Plymouth, and from Cambridge to Dublin, for giving A FRESH START IN LIFE to every suitable case, male and female, entirely irrespective of creed.

21,000 cases—men, women, girls, and boys—dealt with in 1898. Over 50 per cent. of all received genuinely started afresh in life.

Men's Homes, Women's Homes, Girls' Homes, Boys' Homes, Rescue Homes, Inebriates' Homes, First Offenders' Homes, Discharged Prisoners' Homes, Classifying Homes.

Missions conducted all the year round by specially trained Missioners in the Prisons, Workhouses, and Reformatories of England and Wales, free of all charge, with the warm approval and support of the Home Office and the Local Government Board. The only Society in Britain carrying on this special work. Ex-prisoners received direct on their discharge from prison, as well as all suitable cases from Workhouses, Casual Wards, Police Courts, Streets, &c.

Prisoners' Families' Relief Fund and Discharged Prisoners' Aid Funds in full operation throughout the country.

Sixty-six Mission and Colportage Vans always working throughout England, Wales, and the North of Ireland, preaching the simple Gospel, and distributing Bibles, Tracts, Temperance Literature, &c.

Pioneer and Tent Missions in large, poor, and slum town parishes by Special Missioners with special equipment.

Sixty Men and Forty Women annually trained, free of charge, as Evangelists, Mission Nurses, Pioneer and Tent Missioners, Van Missioners and Colporteurs, Rescue and Slum Workers, &c.

The Church Army has, in all its undertakings, the one definite object—TO BRING THE INDIVIDUAL SOUL TO AN EFFECTUAL KNOWLEDGE OF THE GOSPEL OF THE LORD—and no effort is considered to have accomplished its purpose so long as it falls below that standard.

Staff almost wholly Honorary. Office Expenses covered by Profits on Publications.

£150,000 REQUIRED YEARLY. BANKERS—BARCLAYS.

Contributions, and Old Clothes of every description, very urgently pleaded for.

Rev. W. CARLILE, *Honorary Chief Sec.*

HEADQUARTERS, 130, EDGWARE ROAD, LONDON, W.

Obituary.

MRS. FINCH WHITE.

We regret to hear of the death, from influenza and pneumonia, of Mrs. Katherine L. F. Finch White, wife of Colonel Finch White. She was greatly interested in her husband's efforts in Christian work, especially in connection with the McAll Mission in France. Mrs. Finch White contracted the diseases mentioned while nursing one of her daughters, who, though now slowly recovering, is still too ill to be informed of her mother's death.

THE DUKE OF WESTMINSTER.

The late Duke of Westminster exercised a powerful influence upon many religious and philanthropic movements. Probably the wealthiest man in England, he dispensed large sums to charitable purposes. His connection with the Turf was, of course, a matter for deep regret; but many will recall with pleasure the deep sympathy which the deceased nobleman evinced towards the persecuted Armenians, and his labours for the protection of native races from the liquor traffic.

MR. GEORGE HARRIS, LEYTONSTONE.

The district of Harrow Green, Leytonstone, has sustained a severe loss in the decease, on Christmas eve, at the age of sixty-seven, of Mr. George Harris, one of the oldest missionaries employed by the London City Mission. More than forty years ago he commenced work in a poor district in Shadwell, where the people were sadly destitute of Gospel ministry, and left it eleven years ago with a commodious mission hall, in which a flourishing work is still carried on. The centre of his labours at Harrow Green was the Howard Road Mission Hall, connected with the Congregational Church (Rev. G. H. Sandwell); but he also conducted the adult Bible-class at the Montagu Hall, and was for three years leader of the "Men's Own" at the "Welcome" Mission. He was much beloved by the poor of his district.

REV. CANON ELLISON.

The founder of the Church of England Temperance Society, Rev. Canon Henry J. Ellison, passed away at Canterbury on Christmas morning, in his eighty-seventh year. Temperance organization was the great work of his life. It was in 1861 that he seriously took the work in hand, and in the following year the association was formed which developed into the C.E.T.S. It was carried on as a total abstinence organization for ten years, when, in 1872, the Society was adopted by Convocation and established on the present basis, embracing temperance reformers as well as advocates of total abstinence. His letter to Archbishop Tait was the immediate cause of the constitution of a joint committee of all the temperance societies for the purpose of suppressing the liquor traffic among the natives of Africa. He was chaplain-in-ordinary to her Majesty, who made frequent inquiries as to his welfare.

REV. W. WINGATE.

Rev. W. Wingate, who passed away on Dec. 24, was held in deep respect by all friends of Jewish missions. He was born in 1808, and early in his career resigned good business prospects to enter on his life's work of missionary to the Jews. He was sent by the Church of Scotland to Pesth, where his remarkable gifts soon made a lasting impression. Men so well known as Dr. Saphir, Dr. Edersheim, Dr. Tomory (of Constantinople), and others witnessed to the success of a ministry that was cut short by the expulsion of the mission from Hungary by the Austrian Government. The expulsion attracted a good deal of public interest at the time, and marks the change in religious liberty which is now enjoyed on the Continent. The deceased was the eldest of three brothers, one being the late Major Sir George Wingate, and the other the father of Sir F. R. Wingate, the Sirdar and Governor-General of the Sudan.

MR. JOHN HOLDEN.

Wesleyan Methodists will hear with regret of the sudden death of Mr. John Holden, of Folkestone, at the age of seventy-seven. By his liberality, extending over a long period, he did much to promote the building of Wesleyan churches in Folkestone, Sandgate, Hythe, and Dymchurch. As lay representative at the Wesleyan Conference, and as a member of important Connexional Committees, he rendered long and valued service to Methodism. It will be remembered that last year his youngest daughter, Mrs. Applebee, wife of a Wesleyan missionary, was murdered near Pretoria. Her death was a severe blow to her father.

REV. CHARLES STIBBERT SLATER.

The death has occurred, at Plymouth, of Rev. Charles Stibbert Slater, one of the most influential Congregational ministers in the West of England. He had been in failing health for some weeks, and the end came on Saturday morning. Mr. Slater received his ministerial training at Springhill College, Birmingham, and, at the age of twenty-one, took his degree of M.A. in London University. After serving as pastor of Addison Street Chapel, Nottingham, he had charge of the Broughton Park Church, Manchester, and removed to Plymouth, in 1883, to the Sherwell Congregational Chapel, which pastorate he resigned a few weeks ago.

REV. D. L. TAYLOR.

The death is announced of Rev. D. L. Taylor, a venerable and well-known American writer and preacher, and a close friend of the late Mr. H. L. Hastings. While a young man Mr. Taylor became a believer in the personal second coming of Christ, and remained throughout his life a prominent exponent of that doctrine. He prepared a volume made up of the utterances of the Church of Christ through eighteen centuries in regard to the coming of Christ, and entitled "The Voice of the Church." This work was largely rewritten in later years, and was republished under the title, "The Reign of Christ on Earth; or, the Voice of the Church in all Ages Concerning the Coming and Kingdom of the Redeemer." For many years Mr. Taylor was a correspondent of the *Boston Journal*, contributing the annual summaries of current events which formerly appeared in that paper; and at various times he was associate editor of *Messiah's Herald*, the *World's Crisis*, and the *Bible Banner*.

GENERAL HUTCHINSON, C.B., C.S.I.

Many will hear with sorrow of the death of Major-General George Hutchinson, C.B., C.S.I., who died on December 30. Entering the Bengal Engineers in 1844, he discharged great responsibilities during many years. Who shall tell his deeds of skill and daring? He served with the army of Sutlej, 1846; in the Indian Mutiny as political A.D.C. to Sir Henry Lawrence in charge of a movable column before the siege of Lucknow; as an engineer officer throughout the siege, and as director of works after Havelock and Outram entered; as chief engineer to Sir James Outram throughout the occupation of Alum Bagh, and in the various actions there; as brigadier-major of engineers to Lord Clyde throughout the final capture of Lucknow; and as military secretary in Oudh during the suppression of the rebellion. He entered the Bengal Staff Corps, and became chief of police in the Punjab. He reorganized and commanded the new force, 1861-75, and was mentioned in despatches, being specially reported by the Governor-General. He received a special letter of approbation by the Queen, and the medal, with two clasps. For seven years he was lay secretary to the Church Missionary Society, on whose committee he continued to act, as well as on that of the British and Foreign Bible Society, his knowledge of India being of great service in both cases. In these directions of service General Hutchinson was known to many of our readers; his judgment was sound and his devotion deservedly held in admiration.

REV. W. TIDD MATSON.

By the death of Rev. W. T. Matson, the Christian Church has lost a well-known hymn writer. Mr. Matson, who was born in 1833, was in his early days secretary of the European Freedom Committee, and formed friendships with Kossuth, Mazzini, James Stansfeld, and others. Entering the Congregational ministry, he laboured at Havant, Gosport, Portsmouth, and Salisbury Green, as well as Sleaford and Rothwell. The most popular of his hymns have been those beginning, "Lord, I was blind: I could not see;" "Teach me, O Lord, thy holy mind;" and "O blessed life, the heart at rest." The first-named has been translated into Tamil and Chinese. Another well-known hymn, "God is in his Temple," was written at the suggestion of the late Dr. Henry Allon, for the tune "Groningen."

The Y.M.C.A.

Special meetings for humiliation and prayer were held at Exeter Hall on the first day of the year, under the leadership of Revs. F. B. Meyer and G. H. C. Macgregor.

The Archdeacon of London was the principal speaker at the twenty-fifth annual meeting of the Yeovil Association. He gave valuable testimony to the usefulness of the work carried on by Y.M.C.A.'s, as observed by him in his visits to many centres throughout the country.

An important meeting, representative of all denominations, recently took place at the Plymouth Y.M.C.A., at which a resolution was formally adopted, expressing the conviction that daily united intercession on behalf of the forces and the population in South Africa will most speedily terminate the present unhappy war. Upwards of 250 persons attended the first of a series of meetings arranged to be held daily in the Guildhall, Plymouth.

MR. OATTS' TOUR.

Mr. W. M. Oatts writes as follows, dating from the s.s. *Rome*, on the Red Sea: "Mrs. Oatts and myself have started on our world's tour in connection with our mission to the Y.M.C.A.'s and Y.W.C.A.'s in India and the British Colonies. It was our intention to have Bible-readings on board, but this was impossible till we reached Port Said. While coaling there, Mr. Locke, the energetic missionary to the seamen, invited the Christians on board the *Rome* to visit his mission, and have a short service. Twenty passengers accepted the invitation, and we spent one hour and a half in delightful fellowship. Everyone in the room took part. Those who had been in work told of what the Lord had done for, and by, them; and those who were going out to the field told of how the Lord had led them. It was agreed at this meeting to have a Bible-reading on board every forenoon at 11, and each day this week about thirty missionaries and Christian friends gathered around the Word.

"One day a missionary meeting was held. There was a good attendance, the chair being occupied by Rev. Mr. Boyce, of Sydney. The speakers who took part were: Mrs. Gill, American Methodist Missionary, North India; Miss Gedge, C.M.S., Ceylon; Miss Swainson, C.Z.M. to the deaf and dumb in Tinnevelly, India; and Mr. Blair, Irish Presbyterian missionary to the jungle tribes in North India. There is a good deal of worldliness on board a mail steamer, and the Christian becomes a 'peculiar' person. We hope to reach Bombay on December 23. On December 24 we go to Poona for a Secretaries' Conference, and on December 28 an Indian National Conference of Y.M.C.A.'s is to be held in Bombay. We shall value the prayers of the readers of The Christian."

Worthing Tabernacle.—The pastor of this church (Mr. C. Douglas Crouch) and his coadjutors acknowledge no denominational name or interests in their earnest and zealous labours for the glory of God and the well-being and salvation of men. The blessing of God has attended the endeavours of the past year, and numbers have been added to the Church membership. Thankofferings for the furtherance of the work are received at the Tabernacle, Montague Street and Liverpool Road, Worthing.

Children's Aid Society.—By means of this organization children are rescued from poverty, neglect, and evil surroundings, and placed in positions which enable them to become honest and useful members of society. The outcasts are sought by the rescue officers, and maintained and employed in works connected with the Homes in different parts of England, as well as Manitoba. During the past year 1,850 children have come within the beneficent operations of the Society. The secretary of this useful agency is Mr. Arthur J. S. Maddison, 32, Charing Cross, London, S.W.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES*; and be accompanied by sender's name and address.*

Church of England.

The next general meeting of the Bishops is fixed for Jan. 16 and 17, at the Church House, Westminster.

The Church Missionary Society has received a legacy of £5,000 under the will of the late Mr. Thomas Cox, of Longfleet.

The date for the hearing of the Woolwich faculty cases, referred to in our last issue, should have been January 2, instead of January 11.

A discovery of interest has been made at Canterbury Cathedral, definite evidence being now forthcoming that the recess in the north ambulatory of the presbytery, in which the chained Bible lies, was the site where in pre-Reformation times the Easter sepulchre was deposited during Holy Week. The alteration was doubtless the work of Archbishop Cranmer.

The Bishop of Ripon has nominated a Commission to inquire into the needs and spiritual requirements of Bradford with regard to the building of new churches, the removal of unnecessary ones, and the rearrangement of parishes, and to see by what means the resources of the Church may be made more available for the altered condition of the population.

Congregational.

Rev. Enoch Hall, of Skinner Street Church, Poole, lately conducted mission services at Portland. The gatherings were productive of much good. Mr. Hall's devoted labours have been cordially recognised at a recent presentation.

Mr. John Minshull, hon. secretary of the century fund for North Finchley Church, reports that the first list of contributions from the members of the church amount to £850. The Christian Endeavour Society has already raised £30 amongst its members.

Mr. J. Carvell Williams, M.P., has entered upon his duties as chairman of the Congregational Union of England and Wales, in succession to Rev. H. Arnold Thomas, of Bristol. Mr. Williams is the third layman appointed to that office, his predecessors being the late Mr. Henry Richard, M.P., and Mr. Albert Spicer, M.P.

In the course of a sermon at Christ Church, Westminster Bridge Road, on Isaiah i. 15, Rev. F. B. Meyer said that the nation must stand solid at this crisis, because the existence of the Empire depended on the issue of this war, and the British Empire on the whole stood for freedom, justice, and civilization, to say nothing of Christianity. He had gladly drafted a call for prayer, but he felt that the need of the hour was for humiliation for our national sins. To pray without the confession and removal of the wrongs which might be causing the Divine judgments seemed hypocrisy. There was no need for despair, England was England still. Her heart was sound, and in this hour of crisis her noblest qualities were apparent.

Baptist.

The Baptist Church at Chapmanslade, near Warminster, last week celebrated its centenary. Special services were held.

The serious position of the Baptist Missionary Society's finances is set forth in a statement for the New Year just issued. It appears that the expenditure is considerably in advance of the income, and a possible debt at the end of March next is estimated at over £10,000.

Rev. W. E. Wells has resigned the pastorate of the Baptist Church, Woolwich Road. At a valedictory meeting Mr. Wells' labours were cordially recognised. Rev. Hinchcliffe Higgins (Congregational) presided, and Revs. E. Henderson and W. Kendal took part. Letters from some who had been brought to Christ were read.

The new chapel at San Salvador, Congo country, Africa, has been opened. The greater part of it was built with stones obtained from the ruins of the old Catholic convent. The whole of the work has been done by lads brought up on the mission, and the native Christians have found the money for such materials as had to be purchased. The building will seat 500.

The New Year's meeting in connection with the Baptist Missionary Society was held on January 1. Rev. F. B. Meyer, who presided, deplored the present war between Britain and the Transvaal, but he believed, nevertheless, that the British Empire had meant the weal of native races, the elevation and civilization of vasts tracts of country, and ultimately the dissemination of the Gospel of Jesus Christ. Several representatives from other societies took part in the meeting, and a special appeal was made for financial support.

Methodist.

The Special Committee which the Wesleyan Conference appointed as to the admtnistration of the Lord's Supper has, it is understood, agreed upon its report. It will recommend that the ordinance shall be observed in all the larger churches at least once a month, and in the smaller churches at least once a quarter. Certain changes in the arrangements for the service will also be recommended with a view to ensure a more devout and intelligent observance.

The new church of the Primitive Methodist congregation at Wishaw has been opened. The building was densely packed. Rev. W. Stott presided, and addresses were delivered by Revs. J. L. M'Gregor, Wm. Forsyth, and others. This same denomination has also in course of erection in the town a mission hall costing £240, and a new Sabbath school hall in connection with another church in the neighbourhood, which is costing £600.

Lecturing recently on John Wesley, Dr. Butler, Master of Trinity, stated that Wesley's style was "colloquial" and "remarkable for extreme directness." Commenting on this the *Methodist Times* remarks—"We have long been convinced that an un-Scriptural and deadly delusion exists with respect to preaching. The true preacher is, in the Scriptural sense, a 'prophet.' The Methodist pulpit, upon which we must ever mainly depend, would be immeasurably more attractive and powerful to-day if all its occupants kept up the 'colloquial' and 'direct' style of John Wesley."

Rev. W. Darlow Sarjeant has formed part of a deputation sent by the Evangelical Alliance to Dresden to make representations to the Government with respect to the persecutions to which Methodists, Baptists, and other Nonconformists are subjected in Saxony. The deputation requested that liberty should be granted to worship according to the dictates of conscience, to pray and sing audibly, that parents should be allowed to take their children with them to worship God, that they shall be at liberty to advertise their services, and that in all meetings convened by Christian men singing and prayer shall be allowed. The minister interviewed promised that the oppressed worshippers should have State recognition and a degree of liberty at the earliest moment.

Presbyterian.

Rev. Jacob Primmer created a sensation in Dumfermline Abbey at the close of a special service by reading a protest against the character of the service.

At a meeting of the Established Presbytery at Perth, a letter was read from the agents of the late Miss Spottiswoode, of Charlotte Street, intimating that £1,500 had been left to provide a manse for the minister of the East Parish Church, and £1,200 towards augmenting his stipend.

At a meeting of the Edinburgh Established Presbytery it was reported that the church in course of erection at Blackhall would be open in a few months, and would be called St. Columba's, Craigcrook. It was at first feared that there would be some difficulty in obtaining the services of a minister to do pioneer work in this district, but Rev. W. B. Stevenson, Athelstaneford, has undertaken the work.

Society of Friends.

At Richill monthly meeting, Richard Holtom Lamb was liberated for Gospel service in Ireland. He expects that his service will lie chiefly in meetings of Friends in Munster and parts of Leinster.

Fallen Asleep.

On Monday, December 11, Rev. J. GOODACRE, Wesleyan Methodist, of Witney.—Many Congregational institutions have lost a generous supporter by the death, at St. Leonards, of Mr. CHARLES MITTON ELKIN.—Rev. HENRY CHEETHAM, formerly Bishop of Sierra Leone, in his seventy-third year.—East Dereham Primitive Methodist Circuit has sustained a loss by the death, at the age of seventy-seven, of Mr. B. BRETT, who recently attained his jubilee as a local preacher.—At the age of eighty-one, Mr. ALFRED HOATH HEATHCOTE, one of the oldest members of Southernhay Congregational Church, Exeter. He was deacon there for nearly forty years, and senior deacon for several years.—At Donaghadee, Mr. ALEXANDER THRELKELD, an earnest Christian worker.—At Belfast, Mr. W. E. THOMPSON, a devoted Sunday School teacher.—Rev. DAVID J. PATTERSON, of the Second United States Presbyterian Church. He had been pastor of the church for nearly fifty-two years. Although eighty-eight years old, he retained remarkable vigour to the last.—Lady STOKES, wife of Professor Sir George G. Stokes, died on Sunday, at Cambridge, after a long and painful illness.

Appeals.

Rev. J. Tolefree Parr of Surrey Chapel hopes to give meals to 1,200 children of South London, during the early days of the new year. Address, 7, Albert Square, Clapham Road, S.W.

Rev. J. Rolfe Fisher, who has long maintained mission and relief work amongst the poor and destitute of Stepney and Bow Common, seeks aid for the provision of dinners for out of work dockers, free breakfasts for poor children, a soup kitchen, &c. Funds are quite exhausted. Mr. Fisher may be addresse 7, Cottage Grove, Bow Common, London, E.

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Van Houten's Cocoa
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HAVE YOU TRIED VAN HOUTEN'S EATING CHOCOLATE?

Protestantism in Wales.

THE great Protestant demonstration held on the 18th ult. at Monmouth was largely attended. On the platform were many well-known supporters of the evangelical cause. The meeting was convened by the Ladies' League.

Mr. Bosanquet, who presided, said they must remember that Protestantism was not a mere negation. It did not consist merely in denying the authority of the Pope; nor, on the other hand, was it a question merely of forms and ceremonies. It was a question of those vital and scriptural truths for which the first reformers were content to lay down their lives. Especially was it the case with that great truth that there was

NO HUMAN MEDIATION REQUIRED

between God and man, except that one Mediator who made one sacrifice upon the cross for all.

After a few vigorous words from Lady Llangattock, Lady Wimborne, in the course of a forcible address, referred to a direction contained in a work "On Confession," where it was asserted that a person might by moral reservation tell the most exasperating falsehoods. It was not too much to say that in some Catholic countries truthfulness was a negligible quantity, and it was also a characteristic of Ritualism. After all, they must judge a system by its effect on the history of a nation, or on the character of the race. Judged on those grounds, there was not one word to say in favour of Romanism, nor that spurious imitation of it, Ritualism. If they looked over the history of the past, ecclesiastical rule had ever been synonymous with superstition and ignorance, and had ever been the

ENGINE OF CRUELTY AND TYRANNY;

but if they looked at the other side of the picture the whole of the moral and intellectual progress of the world had been due to Protestantism.

Lady Hope said that the women of the country could not regard with indifference the conflict that was going on in the Church to-day. In America the women had been largely identified with the suppression of the drink traffic in certain States, and by personal influence and fervent believing prayers women could be of great assistance in the work before them. The speaker related incidents of extreme ritual excesses, and said an attempt was made on one occasion by two clergymen and a lady to induce the lady's husband to subscribe towards the erection of a side chapel to a church in Belgravia to be dedicated to the Virgin Mary. The interior decorations were to be of lily pattern, and the chapel was to be dedicated to "Our Lady of the Lilies." Lady Hope also described a visit to a Royal Chapel in Madrid, where she heard a Spanish bishop preach an eloquent sermon to a congregation of common people during the American War, in which he described the coming of the Virgin on the day of resurrection; his text being, "*She* shall come in clouds with power and great glory." He also told them that the Virgin would appear in the clouds and lead the Spaniards to victory. The speaker, in conclusion, appealed to the audience for sympathy with the movement which was directed against the

DANGEROUS TENETS AND ERRORS

which had, in former years, done so much harm, and which many ritualistic clergymen were again endeavouring to introduce.

Lord Llangattock, Mr. H. N. Hughman, and other speakers also took part, and the meeting concluded with the singing of "O God, our help in ages past."

London Jews' Society.—Many friends of this excellent Society will hear with regret that the scope and extent of its operations have resulted in a serious deficiency of funds. The annual income is steadily growing, but does not, unfortunately, keep pace with the expenditure. During the last ten years the Society has added considerably to its staff of missionaries in England, Palestine, and Persia, and its agents now number 184. The secretary is Rev. W. Fleming, and the Society's headquarters are at 16, Lincoln's Inn Fields, W.C.

The Livingstone Exhibition.

THE exhibition arranged by Dr. C. F. Harford-Battersby, in connection with his medical missionary training work at Livingstone College, was opened on Monday last at St. Martin's Town Hall, Charing Cross.

The main object of the exhibition is to put before travellers or residents in the unhealthy regions of the world specimens of appropriate articles of outfit which are likely to help in the preservation of health, or which may be needed for the treatment of accident or disease, as well as a number of other conveniences of travel which, by contributing to the comfort of the individual, have a large share in securing health under what are often most disadvantageous circumstances.

In an annexe is shown a loan collection of Livingstone and other relics, full of interesting objects, and arranged by Mr. Frank Wilson, Dr. Livingstone's son-in-law. The Royal Geographical Society has lent two of Livingstone's original maps, his sextant, and some slave chains from Central Africa; while Mr. Wilson contributes Livingstone's Bible, watch, with other personal objects, and some most interesting journals and letters. In the same room are exhibited mementoes of Bishop Hannington and of a number of famous explorers.

At the opening ceremony, Sir George Taubman Goldie said he wondered if people realised the extent of the tropical empire of Great Britain, to which the latest addition had been made only that morning, when the Government took over the territories of the Niger Company. In all tropical regions there were Englishmen serving, some as missionaries, others in the cause of science, some in the pursuit of commerce, and many as soldiers, and this was among the reasons for the present exhibition. The speaker went on to refer to the work of Livingstone, expressing the hope that the efforts of the Royal Geographical Society would result in a suitable obelisk being raised to Livingstone's memory at the remote and lonely spot in Ulala where he laid down his life's work, which, in itself, was a monument more enduring than brass.

Among those present at the opening were Lord Radstock, Rev. H. E. Fox, and Preb. Kitto. The exhibition remains open till the 5th inst.

An Interesting Watchnight.

AT the watchnight service at the Great Assembly Hall, an immense congregation gathered, the Hall being crowded and hundreds standing about the doors. To see a company of over 5,000 at midnight listening to the Gospel is a sight never to be forgotten.

The address was given by Mr. Leonard Weaver. He took for his subject "How best to spend life in order to get the most out of it for ourselves and the world around us."

At the stroke of twelve the congregation joined in singing, with bowed heads, "I will arise and go to my father." An opportunity was then given for all who wished to sign the temperance pledge, and 205 pledges were taken.

At one a.m. the workers left the hall, full of thanksgiving for the wonderful tokens of divine power.

Personalia.

The improvement in the condition of Sir George Williams, we are glad to note, has been well maintained throughout the past week.

Our readers will learn with regret that Mr. George Holland, the venerable and esteemed superintendent of George Yard Mission, Whitechapel, is far from well, and unable to leave his house.

The name of Lord Bennet, who succeeds to the earldom of Tankerville, is familiar in association with the evangelistic meetings of the late Mr. D. L. Moody. On such occasions Lord Bennet took part and sang the Gospel with telling effect. We pray that in his new position he may be increasingly useful in the spread of the Gospel, and the maintenance of evangelical truth

Christmas Festivities.

WORKERS in various parts of London have reported upon efforts to brighten the lives of the poor and desolate during the recent festive season. We are quite unable to notice these efforts in detail; and as they are very much alike in character, there can be little need to specify instances, and go into particulars. A few lines may be given, however, in reference to classes of special interest—if classes they can be called.

The Strangers' Rest, Ratcliff Highway, was the scene of great activity. After elaborate preparations, ably organised and heartily carried out, came the festive day. Miss Bignell, after describing the meetings of English, Swedish, German, Italian, and other sailors, writes: "I never worked so hard at an urn before; I can't think where the tea went. No *café chantant* could compare with this Christmas feast. Sacred solos with guitar and organ accompaniment floated o'er the vast "mixed multitude," in English and foreign tongues, and the "thorough bass" brought up the chorus. After tea the men were told off to their respective rooms, accompanied by a native worker. I spent the evening in the English and American room. Those were calm and awful moments, as the Holy Spirit of God brooded over human hearts. Sailor after sailor rose and told his mates the sweet story of his conversion. Worker after worker was pleading as I left. My story has a sequel which cannot be fully told save in heaven."

"If you want to be happy yourself, try to make others happy." This proverb was fully illustrated on Christmas morning at the Field Lane Institution, when some 890 of the very poorest and destitute men and women were gathered in and provided with a substantial Christmas dinner. Good will and good cheer were the order of the day. The cost was defrayed by contributions specially collected for the purpose, and enough money was obtained to give parcels of grocery, etc., a joint of meat, and a cwt. of coal to 785 families, all known to the workers of this old-established charity, and to provide a New Year's dinner for 700 children.

The Y.W.C.A.

THE centre and branch associations in Derby report progress. A fresh and keen interest has been awakened in Bible study.

At Southport Association much interest is evinced in missionary work. The various departments are reported to be satisfactorily progressing, and the superintendent continues to receive many grateful letters, deeply appreciating the spiritual and temporal care the writers have received.

Exeter Association has just completed its twenty-fourth year. It is a special joy to the workers that the Bible classes are always better attended than any others, that an increasingly prayerful spirit prevails, and that a deeper interest is taken in missions, at home and abroad. The members continue their weekly class among factory girls. The class is very much valued by the girls, both for the help given in their sewing, and for the closing half-hour's talk over God's Word.

Mrs. Bickersteth Cook, secretary of Hampstead Association (who, during the sixteen years she carried on the work, had endeared herself to all connected with the Association), is obliged, by personal affairs, to resign the secretaryship. She remains on the committee as its president, Mrs. Gordon succeeding her as secretary. The committee are desirous of securing an institute with a boarding department, which it is believed would add greatly to the usefulness of the work. Address: 166, Rosslyn Hill, N.W.

Notices.

Applications for Tracts.—Mr. H. Richardson, 481, Kingsland Road (for Gospel Mission); Mr. A. E. Lubbock, 37, All Saints' Street, King's Lynn (Protestant Literature); Geo. Bickle, Rockhead, Delabole, R.S.O., Cornwall; Thos. Ham, Wadebridge, Cornwall; Rev. F. Smith, 89, Bishopthorpe Road, York; A. Sizeland, Y.M.C.A., 67, High Street, Wandsworth; George Jordan, 20, Kinmel Street, Birkenhead.

Communications Received With Thanks.—N.N. F.B.M. L.A.B. A.W.C. R.P. E.S. C.P. Mrs. B. E.W. S.D.W. J.M. D.C. M.H.S. P.W.M. C.A.B. Miss T. W.C. E.P.F. C.J. J.F.T.H. M.M.D. A.W. W.K. R. B.W.M. J.S. J.L.W. A.F.H. H.J.B. T.N.S. E.V.W. H.C.D.C. W.B. E.E. W.W. H.G. H.A.L. A.S. W.N. W.K. H.G.B. E.S.L. W.P. H.G.O. W.W. F.A.W. C.A.L. M.A. G.G. P.P. E.C. A.F.V. W.D.C. G.P.C. P. E.M. H.J.B. A.N.J. F.H.L. L.G. E.B. J.K. M.E.B. E.P. W.R.B. A.M.W. Sir J.B. A.C.W. M.H. C.S.H. E.C.H. E.M.C.B.C. F.M. G.E.T. E.G.A. H.R. W.M. R.M.W. G.G. J.P. F.N.McK. M.J.L. P.B.K. J.B. R.L. J.B. H.L. J.T.P. C.L. A.E.B. F.H.L. C.W. R. C.H. E.L.H. J.M.G. E.A.P. E.F.E. H.R. J.C. W.G.F. W.M.C. E.P.F. Mrs. F. E.D.F. E.T.H. T.A.D. T.L.C. W.B. G.B.H. J.E.M. J.S.S. N.A. R.H.C. S.J. G.T.M. C.P.B. L.H.G. R.S. J.W.W. G.R.K. D.C. F.W.P. R.S. Lord C

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

WE learn from Northfield that the friends of the late Mr. Moody have received a large number of letters and telegrams from Christian workers and others in the old and new worlds, President McKinley and his wife being among the number. The trustees of the Schools propose to raise an Endowment Fund for carrying on those very valuable institutions.

The Life of Mr. Moody, which is to be written by his son, Mr. Will R. Moody, will, it is hoped, materially assist the Endowment Fund. Accordingly, Mr. Sankey writes to a Brooklyn paper:

> I have declined to write for, or to assist in, the preparation of any life of Mr. Moody, other than the one authorized by the family.

This decision is as charitable as it is reasonable, for by the schools many worthy young men and women are educated and otherwise equipped for Christian service.

We have received many letters and communications from friends of the departed evangelist, some of which, together with a tribute by Rev. W. Hay Aitken, we hope to give next week. Meanwhile, we notify our readers that the January numbers of THE CHRISTIAN, bound together in illustrated covers, will form a most interesting memento of the life and work of Mr. Moody. It will comprise portraits of the evangelist, and his coadjutor, Mr. Ira D. Sankey; family groups, and views of Northfield; together with the biographic sketches, particulars of the funeral, and tributes and testimonies from many friends. Orders should be given at once for the monthly part, which will be ready on the 25th inst., price 6d. (post free, 9d.)

The meetings for united and universal prayer, organized for more than half a century by the *Evangelical Alliance*, have this year been made specially emphatic by the setting apart of Sunday last as a day of national humiliation and prayer in relation to the war. Every day this week Christian people are assembling together in confession, supplication, and praise. The whole world is thus girdled with prayer. At any time prayer is never presented to God in vain. There are, however, seasons which render it peculiarly fitting—entrance upon a new year, personal affliction and bereavement, national trouble and alarm, religious contentions, wars and rumours of wars, fightings without and fears within—these are some of the circumstances which give to the observance of the hallowed period of fellowship with God this year a distinctly special character.

The following incident forms an interesting sequel to Mr. Meyer's sermon on Sunday morning last upon "The Background of Life" (see p. 13).

> A working-man having heard this address went home, and was met at the door by his wife, pale and trembling, who said, "I am very sorry I have had an accident, and killed your favourite canary." She was quite prepared for violent usage, but to her surprise her husband said, "Never mind, gal, it can't be helped. See here it is, 'For his Name's sake.'" The eldest boy said to his mother, when they were alone together, "Mother, what's the matter with father? I told yon he'd give it you, and he's done nuffin." Oh that we could be always guided by the thought of his Name's sake! F. B. M.

An address, very gently and courteously worded, has been issued by the Committee of the Peace Union to "Christian Leaders," asking whether we are not bound, in this time of war, to seek for ourselves, and to encourage in others, those dispositions which make for peace. It points out that we should endeavour to think justly, generously, and humanely of all, even of opponents, and to cherish a temper of candour and humility which forbids self-glorification, or an undue dwelling on the faults of others, both in personal and in national relations. Works like these are sorely needed everywhere. War always endangers the temper of mind in which alone the Kingdom of God can abide; we know it at home; and an officer in the Salvation Army, who writes from General Buller's base, where he is kindly treated, bears the following testimony:—"Soul-saving is very difficult work in the camp, the soldiers' hearts are so full of bitterness and revenge."

The impulse is extending in all directions for a more open and definite appeal to prayer as the best means of hastening the advent of an honourable and lasting peace. The enrolment of British Volunteers in South Africa, in view of the numerous Dutch farmers who have joined the Boers, is infusing into the struggle some of the worst elements of civil war, with all its train of bitter feelings and lasting estrangement. There are so many influences at work in the direction of inflaming the passions of the combatants, that, unless we wait more earnestly upon God as a nation, our own temper may be permanently affected, and the spiritual teachings of the situation be entirely lost upon us.

One of the widespread effects of the war news is a growing inability on the part of almost everybody to read or think about any other subject. The sale of serious literature has greatly suffered already, and all classes of new books—except such as deal with military and South African matters—have been affected. It is very important that we should keep our spiritual balance under the disquieting circumstances of the hour. It is apparent that we are in for a long and bitter struggle, unless an unforeseen end comes to the conflict. For people to give themselves over, heart and mind, to the harassing details of the course of events, to the exclusion of the higher topics that should habitually have a place, is a most demoralizing process. Only by cultivating our interest in things eternal and Divine shall we rise above the tyranny of circumstances, and attain a calm and sober view of the situation, and of life as a whole.

Two articles in the *Nineteenth Century* on "The Defence of the Empire and the Militia Ballot," and "The Military Weakness of England and the Militia Ballot," from the pens of Sir G. S. Clarke and Mr. Sidney Low respectively, are devoted to showing that we must either limit our Empire or else increase our army. Without a form of conscription the latter alternative cannot, so we are told, be attained; to attempt the former would be, it seems, to write "Ichabod" over the portals of our Empire. It is well to have the question aired thus early. Let the nation at large awake to the danger, which is truly an appalling one, and which, if realized, would put an intolerable burden on the manhood of our race.

The true source of strength in British rule is indicated by the eulogy pronounced on the Indian Civil Service at the Indian National Council held at Lucknow. We know how carefully that service is chosen, and how the people whose vast affairs it administers praise its uprightness and impartiality. This high standard may not be incompatible with certain cases of failure of justice; even the Indian Civil Service is not infallible, and all its members are not of an equally high character; but the people at home are thankful to know that it is appreciated by those whom it rules. We would rather our empire, all the world over, were dependent on justice than on the sword; indeed, the sword can never accomplish the end, and prudence, if there were no higher motive, would prompt us to be uniformly just and considerate.

The next meeting of the Bishops is fixed for the 16th and 17th inst., probably at the Church House. Very little improvement, if any, has taken place in the ecclesiastical affairs of the nation since their last meeting. Nothing has been really settled by the Archbishops' opinion, while the tension is still as acute in both contending parties. Recent appointments of some of the bishops show that there is no real disposition on their part to save the Protestantism of the country, notably the appointment of the chaplain of the Surrey County Asylum, Brookwood, a member of the E.C.U., to be Rural Dean of Woking. Loyal clergy of Woking have thus been passed over in favour of a pronounced Anti-Protestant. The people will be eager to know whether the Bishops will formulate any "forward movement" against those clergy who defy the Archbishops as to lights and incense.

The Duke of Newcastle is to introduce the deputation to the Archbishop of Canterbury, who will present the petition organized by the *Church Review* against the celebrated Lambeth opinion. The document contains the names of 14,000 lay communicants of the Church of England. Here we have a body of men in deliberate and unabashed revolt against the law of the Church, whose articles they profess to accept, and whose constitution they approve. The situation painfully indicates a resolute determination to resist archiepiscopal recommendations. The issue of this organized rebellion against authority may well be watched with considerable interest.

Dr. Horton, of Hampstead, in reviewing his twenty years' ministry, stated that he had grown to mistrust excitement and emotionalism in religion. It is well known that the late Mr. Moody—contrary to the idea of many who knew him and his work only superficially—always sternly repressed any tendency to give way to mere feeling at his meetings, and appealed to the common-sense convictions of his hearers rather than their sensibilities. Emotion, like the vapour of steam, needs to be carefully regulated and wisely guided in order to issue in efficient activity. Then it gives passion and power to conduct. The more we feel the power, and charm, and beauty, and awfulness of the Gospel, the better for us; the more we conserve our feelings, and turn the awakened energies of the soul into definite channels of service, the longer will our feelings last, and the more fruitful will be the results. Heart and will must work together, otherwise the life will soon be barren.

It often happens that men who seem to differ widely on controversial matters, when they can be brought face to face in friendly mood, find to their astonishment that they are not so far apart as they thought they were. In illustration of this, the *Methodist Times* gives an account of a recent private gathering at Oxford between five eminent Free Church theologians and five Evangelical Anglican Divines. The two most striking features of the conference were, first, the complete theological unity exhibited by the Free Church representatives; and secondly, that in reference to the question chiefly discussed, namely, the nature of sacrifice, the majority of the Anglicans were largely at one with the Free Churchmen. Is it not an unspeakable calamity that earnest men who are so far agreed on fundamental doctrines should be separated by so thin and yet so stubborn a partition-wall of ecclesiasticism, that practical reunion is still a remote consummation, however "devoutly to be wished"?

Dr. Stalker, who has made the life of our Saviour an almost special study, is of opinion that in the near future there will be a great battle around Him. In Germany even orthodox writers have "no hesitation in sacrificing a saying of Jesus as unauthentic when it does not agree with their own views." That is to say, have a theory of your own, and then reject everything that does not fit into it; and, of course, there may be as many theories as there are writers. One result will be that the theories will inevitably be mutually destructive. In the *Contemporary*, Dr. Stalker says:

It is more than possible that within the next decade the Gospels may be issued from the press in all the colours of the rainbow to indicate the different documents of which they are composed, as is happening to the books of the Old Testament at the present hour. The materials already exist in abundance for such an effort, and only a bold hand is required to appropriate them. The total result of the critical processes, as they are usually applied on the Continent, is undoubtedly to attenuate the figure of Christ. His mightiest works and grandest sayings are taken from Him, and what is left reduces Him to a size very different from that in which He appears to the faith of the Church.

There is a brief sentence in an address on the "Vicarious Sacrifice of Christ," spoken by the late Dr. Cairns, which deserves constant remembrance by all Christian workers:

The great centre of life is still the Cross, and the same banner floats above every successful Revival and every advance in the mission field.

We believe that there are signs that the churches are becoming increasingly conscious of their need of the Cross as the centre of life; and certain it is that thoughtful men are more and more impressed with the fact that if we are to have aggressive power at home and abroad, we can have it only through and by the Cross. Christians themselves must abide in Christ crucified and risen, and must preach Him as the one and only Saviour of sinners.

We have frequently urged the establishment of a Council of Conciliation fully empowered to deal judicially with questions affecting Capital and Labour. A recent Report from the Board of Trade on strikes and lock-outs in 1898 materially strengthens the position, as it shows that in the twelve months in question no fewer than 714 disputes took those forms, 253,997 persons having been concerned in them, at a cost of the loss of 15,289,478 working days. Even if a large proportion of the disputes had not been settled in favour of the employers, it would be none the less evident that it would be very much to the advantage of the working classes if these unhappy conflicts could be obviated by the adoption of a wise and Christian method of dealing with the questions which now provoke them.

It is stated that at a recent Civil Service examination for girl clerkships, there were no fewer than 352 candidates for ten vacancies, and that at a previous one for women clerkships, 452 presented themselves for seventy openings. What, therefore, must the competition be where a difficult educational examination is not involved? It is at least unfortunate that, in face of this condition of the labour market, girls are unwilling to accept positions in families in which their comfort and happiness would be regarded, and the remuneration for which would at least be equal to that which is attached to the other coveted and frequently overworked positions.

We are sometimes told that large fortunes are not made nowadays. But it appears that in 1898 seven men died worth more than a million each (in one case it was nearly three millions), eleven worth between half a million and a million each, and nine worth between four hundred thousand and five hundred thousand pounds each. The richest of the number was a brewer. These facts and the high rate of wages, together with the enormous trade returns, prove conclusively that this is a money-making age, in our country at least. Out of this abundance come many of our greatest religious difficulties. Men are absorbed in things temporal; they oppress others to enrich themselves; they provoke emulation; and out of envy and jealousy spring a harvest of sins. The solemn, oft-repeated warnings of Scripture against the love of money were never more necessary than now.

The seven-day newspaper in America stays because it pays, and it pays because Christians advertise in it—so it is affirmed. If they withdrew their advertisements, something might be done. We fancy that this would be the difficulty in this country also. Representatives of both the journals that offended here for awhile have said that there was money in the venture, and therefore we can hardly count ourselves safe, unless Christians should be ready to make a stand and separate themselves. Separation, we imagine, will become a vital question for the Church in the not distant future. Testimony for our Master and his Truth is wanted, and it is not easy to see how we can give it while the world and the Church are so intimately blended.

Mr. D. E. Tobias, himself a negro, has contributed to the *Nineteenth Century* a striking article on "The Position of the Negro in America," and in it pays a high tribute to the Northern Christians and philanthropists,

who have not only given millions of money to educate the coloured race, but also thousands of noble-hearted white men and women, who have gone South, and lived among, and taught, and preached to the coloured races.

But he draws a somewhat painful picture of the present position of the Negro, despite the proclamation of freedom and equality, and adds that it is no exaggeration to say that "missionaries in heathen countries have never been treated as these Northern missionaries have been in the South." In face of this, however, Mr. Tobias is hopeful:—

The race problem is being simplified day by day. . . . . There are more than 30,000 young negro men and women who have graduated from splendid institutions of learning, and they are now at work endeavouring to elevate others of the race, morally and religiously, and industrially; and, with the aid which lovers of humanity will continue to give, the issue is sure.

To enthusiasts in foreign missions the name of Dr. Griffith John, L.M.S., is a synonym for whole-hearted consecration to the service of Christ in China. He reports splendid prospects for mission work in Yochou, in Hunan. On four previous occasions, Dr. John sought to establish a mission in this ripe field for harvesting, but on the first and second occasions he was "pelted out" by an infuriated mob. On the third effort he was carried in and out of the place in a Sedan chair, and nothing was organized. Now all opposition seems to have been dissipated. He writes:—

As to houses, we found the people not only willing but extremely anxious to sell. More than twenty offers were definitely made, and we went to see more than ten. We succeeded at last in fixing upon one of the best sites of the place, on which are two houses.

An eminent Continental Roman Catholic is reported to have said that many English Roman Catholics are Protestants at heart; and the suggestion has just received a fresh illustration. A few years ago an article in one of our reviews by the eminent Catholic scientist, Professor St. George Mivart, was placed on the "Index," and so denounced as heretical. On certain express conditions, and out of respect for the Pope, Dr. Mivart accepted the decree. In this month's *Fortnightly Review*, however, he thus recants his retractation:

I am now free so to act, since, in August last, I wrote to Cardinal Steinhuber, S. J. (Prefect of the Sacred Congregation of the "Index"), to say that since my article had been freshly placed on the "Index" (in a new edition of that publication), if I did not receive answers to certain questions I should feel compelled to withdraw my submission. The reply I received did not answer those questions, and my submission is withdrawn accordingly.

As the right of "private reason" is absolutely forbidden in the Church of Rome against its authoritative decree, this attitude is a distinct rebellion against the authority of that Church. Whether the Sacred Congregation of the "Index" will now excommunicate the English professor, remains to be seen.

The London Council for the Promotion of Public Morality propose to hold their first public meeting, in St. Martin's Town Hall, on February 1. The Bishop of London will take the chair. Mr. A. H. Asquith, M.P., Sir Edward Clarke, and Mr. J. Compton Rickett will also take part. The Society has been formed for the purpose of combining efforts made throughout London by different organizations to combat certain social evils which have reached serious magnitude. The treasurer is Lord Kinnaird. The Council already consists of 100 members. The secretary is Mr. Fox Butlin, and the offices are at 37, Norfolk Street, Strand, W.C.

The Background of Life.

By Rev. F. B. MEYER, B.A.

"For my Name's sake" (Rev. ii. 3).

THERE is a clear distinction between a background and a foreground. In a landscape you have the road, the meadow, the flowers, the copse by the river; and beyond, the chalet, with children's voices, and women going about their work, and men labouring in the garden—all this is foreground. But beyond, bounding the horizon, rise the mighty hills, holding commerce with the skies, swathed in clouds, and sending streams into the valleys—this is the background. The foreground alone is thin and meagre; the background alone is dim and indistinct. Put the two together, and each has depth, meaning, and interest to the other. The villager, as he works upon his little patch, realizes, however feebly, the grandeur and impressiveness which the mountain range gives to the minutest detail.

It is thus with human life. Each of us has a foreground, the details with which we are daily concerned, the work we do, the words we speak, our domestic and business engagements; but to all these there should be the background—the great truths we hold, the vows of consecration we have made, the hopes we cherish, our sense of God and eternity. How meagre and commonplace life is without the sanctions of these imperial thoughts, but how sublime become the minutest

DETAILS OF A FOREGROUND

when set back in the embrace of the background of God's everlasting hills!

To many men *home* is the background. Sir Thomas Fowell Buxton tells us of the impression produced upon him by a visit to the Gurneys, of Earlham—the home-life of that delightful family group, their morning rambles in the park, their afternoon excursions to distant spots, and their evenings of simple family joy. The memory of this home was an incentive to him afterwards at Dublin, elevating and purifying his existence.

The background of our brave soldiers in Africa is the thought of *Great Britain* with all her myriad life, from the dear ones of their households to Her Majesty on the throne. The thought of this dignifies the details of the camp.

The background for other men is a *great purpose*. The lawyer anticipates the time when he will sit upon the woolsack, the employé hopes for the time to come when he shall be the head of the home; the scion of a ducal house hopes that one day his bust may stand in Westminster Hall; the philanthropist consecrates himself to a great mission for the emancipation of the down-trodden. And just as the purpose of taking a distant journey gives meaning and dignity to all the incidents that take place *en route*—the conversations with your fellow passengers, the glimpses of scenery, and the details of eating and sleeping—so

THE PURPOSE OF A GREAT LIFE

gives new meaning to its commonplaces. The mountains of the background lift the plain in their arms.

But the background which is within reach of all of us is a greater one than any of these, and speaks to us from those words of the risen Lord, "Thou hast patience, and didst bear for my Name's sake, and hast not grown weary."

I. The background of the life of Jesus Christ was his desire to glorify his Father's character. As a boy in the Temple he caught sight of the distant hills in the background, when he talked about his Father's business. As his public ministry opened, He told us that the first petition in every prayer should be to hallow the Father's name. When He drew near to his death the cross stood at the end of the vista. He had but one prayer—that his Father's name should be glorified at whatever expense to Himself; and when He approached the gate of Gethsemane, it was his consolation that He had made known the Father's Name, to those who had been specially given Him to train, with the infinite tenderness and watchfulness of a shepherd's heart.

To the ordinary gaze, watching only the foreground of the Saviour's life, it may not have seemed very significant or important. The son of a carpenter making articles of furniture for the villagers of Nazareth, sitting with the rest of the men in the village synagogue whilst his mother sat with the women apart, pursuing his way through Galilee with the train of poor and sick people, educating a number of humble fishermen, unrecognised by the State or Church of his time—the foreground of his life seemed

MEAGRE AND ATTENUATED INDEED.

But behind all that was the constant recognition of God his Father. This was the background of his strong and lovely life.

II. The background of the life of these Ephesian Christians was their thought for the Name and character of their Lord. Ephesus was one of the most brilliant cities of the world, lying in the focus of two continents; it was the resort of travellers, sightseers, business men, of rank, fashion, and wealth. Here a little church of believers had been mustered, under the successive ministries of Apollos, of Priscilla and Aquila, of the Apostle Paul, who spent three years there; and of John the Divine. It had been exposed to great

PRIVATION AND PERSECUTION,

but these were not by any means the worst foes with which it had to contend. Men who called themselves apostles, but were not, had intruded into their ranks; evil men and seducers had come to them in sheep's clothing, but had been proved to be ravening wolves; the Nicolaitans had taught the doctrine of Balaam, and had sought to make the worship of God consist with lascivious lusts. These internal evils had been more trying than the external brunt of suffering; but the little handful of believers had borne with patience, and not grown weary, because from the hills of God, which were veiled by mist from ordinary gaze, but which to them stood out clear and apparent, there came a wind, as from glacier snows, bearing upon it, "For my Name's sake!"

Judged by the foreground merely, there was very little in the lives of these people to excite the interest of onlookers. A handful of slaves, mechanics, artisans; not many wise, or mighty, or noble, just a collection of commonplace ordinary, people; but how much dignity and sublimity become theirs when we remember that this foreground was combined with the sublime background of the risen Christ, and that they endured as seeing Him who is invisible!

III. The background for our own life is the thought of Jesus Christ, and the appeal of the simple words, "For my Name's sake." Be sure not to live in the foreground only, but day by day lift up your eyes unto the hills; for as the mountains are round about Jerusalem, so is God round about his people. Take the motto, "For my Name's sake," as your watch-word for the New Year; frame it, hang it in your room, where you will constantly receive its warning and inspiration.

The man of business comes home at night sorely tempted to make money by some sleight-of-hand. To-morrow he must give a decision. Living in the foreground of the present only, he is strongly tempted to sell his soul; but when he thinks in the quiet evening of the unseen and eternal—when his Master Christ appeals to him for his Name's sake—when he puts the eternal against the temporal, the unseen against the seen—he dares not swerve from the path of strict integrity, and resolves

RATHER TO BE POOR THAN SIN.

The sufferer, whether from external trial or from the fretting yoke of some perpetual pain, is inclined to give up heart and hope, and to faint under the chastening of God. This is largely due to considering the foreground only; but when he remembers that it is "for *his* Name's sake," who endured the cross, despising the shame, when he realizes the eternal weight of glory and the afterward, when the background looms in sight, the suffering seems endurable, the pain even light.

The tempted is near being overcome if he looks only upon the foreground with the pleasure of immediate indulgence; but when, like Joseph, he catches sight of God, the fascinations of evil have lost their power.

"Thou hast not grown weary," the Master said. It is in the mid-passage of life that we get most weary, weary with the burden of responsibility, with the constant strife against circumstances, with the struggle for daily bread, with the unlessening brunt of evil. The Christian worker is sometimes sorely tempted to give all up: "Why should I not take life more easily?" he says. Nor would he be able to endure unless he could view the summits of the hills, and see eternity breaking with the roseate hues of dawn, the first gleam of that eternal life which shall more than compensate for all. Look up to thy background:

> And in the glimmering limit far withdrawn,
> God makes Himself an awful rose of dawn.

Something Between.

'Twas but a rush of service,
Making the heart rejoice;
But there was danger ever
Of missing the Master's voice.
Oh! to know more of his presence sweet,
Spending more time at the Saviour's feet,
Learning to be like Him.

'Twas but a prayer unanswered,
Had it been laid in vain
At the feet of Him who bade me
Plead it in Jesus' name?
Oh! to be willing to leave it there,
And, when the waiting is hard to bear,
Casting the care on Him.

'Twas but a sharp word spoken,
Thoughtlessly giving pain,
And 'twas hard not to answer
Hastily back again.
Oh! to know more of restraining grace,
Putting myself in another's place.
Oh, to be more like Him!

'Twas but a disappointment,
But from the heart it tore
All that was planned for service,
Leaving a blank before.
Oh! to know more of a trustful rest,
Knowing, not *hoping*, it will be best
Leaving it all with Him.

'Twas but—yes, always something
Tempting the heart away;
Small, but how hard to conquer,
Coming anew each day.
Oh! to walk constantly in the light,
Knowing it's "not by power nor might."
But that it's all through Him.

Maud A. Bussell.

Suggestive Readings.

THE BACKGROUND OF SCRIPTURE.—II.

AFTER giving his disciples many instructions concerning the kingdom, Jesus taught them to pray. And as the Beatitudes and the instructions are all painted in the bright and beautiful colours of heaven upon the dark background of the prince of this world and the power of darkness, so this model of all prayer is throughout in allusive contrast to the condition of man, as perverted and spoiled by the Old Serpent, the Devil, and Satan.

Our Father who art in heaven.—We who had become, by faith in his lie, children of the wicked one, repudiate our father the Devil, are born again by faith in God, and yield to the love, and claim the protection, of our Father in heaven. (See Isa. lxiii. 7-16.)

Hallowed be thy Name.—We had dishonoured it by listening to the slanderer. "Yea, hath God said? . . . Ye shall not surely die. . . . God doth know that ye shall be as gods." But we cast off the works of darkness. "Other lords have had dominion over us; Thee and thy Name henceforth will we celebrate." "So shall they fear the Name of Jehovah from the west, and his glory from the rising of the sun."

Thy Kingdom come.—Let the reign of God overthrow and supersede the mischievous and tyrannical predominance of the god of this world, the father of lies, the prince of the power of the air, the ruler of the wicked spirits in heavenly places.

Thy will be done on earth as it is in heaven.—We have been led captive by the Devil at his will, and our own will has been yielded to the spirit which now worketh in the children of disobedience. Keep us free from this evil bondage. We present our bodies to Thee, a living sacrifice, holy, acceptable to God, which is our reasonable service, that we may not be conformed to this world, but transfigured by the renewing of our minds, that we may prove what is that holy and acceptable and perfect will of God.

Give us this day our daily bread.—At the bidding of thine enemy, and ours, we snatched at the forbidden fruit, to our shame and sorrow, and proved it apples of Sodom, that turned to ashes in our mouth. Now we turn to Thee, to feed our spirit and soul and body with food convenient for us; with angels' food, with bread of heaven, the bread of life, the bread of God.

And forgive us our debts, as we have forgiven our debtors.—In thine exceeding grace, Thou forgavest us all trespasses when we came to Thee at the first, and cast all our sins behind thy back. Our Lord has paid the ransom price, not to the Devil, but to Him that sitteth upon the throne. Now, forgive us our trespasses, as we have forgiven them that trespass against us. Forgive us our five-hundred talent debt, as we forgave our fellow-servant his debt of a hundred pence. Satan cannot forgive, neither can he be forgiven.

And lead us not into temptation, but deliver us from the Evil One.—Thou didst declare our Lord Jesus to be the beloved Son in whom Thou art well pleased. The prince of this world came and had nothing in Him. He could be led into temptation: yea, He was driven by the Spirit into the wilderness, to be tempted of the Devil. And He overcame him by the word of his testimony, and by the blood of his cross. But we have a traitor within. We cannot say, "The prince of this world hath nothing in me." Therefore, lead not us into temptation, but deliver us from the Evil One (Matt. vi. 13, R.V.).

For thine is the kingdom, and the power, and the glory.—The usurper has never had a righteous claim to his ill-gotten and ill-used predominance. By right of creation, by right of righteous government, the kingdom, the power, and the glory, were thine from the eternal past, and are thine for the eternal future. Amen. M.

South Africa.

THERE have been many good men in South Africa, who have been misunderstood at home, and recalled when good work was being done. One of these was the Rev. John Mackenzie, of the London Missionary Society. The following are a few extracts from his "Austral Africa; Losing it or Ruling it." (2 vols. 8vo. *Sampson Low*, 1887.)

CHAPTER VIII.—*The Transvaal struggle for supremacy in South Africa. The delegates in England in 1883-1884.*

It was not easy for those who had confidently expected to secure for the Transvaal the leading place in South Africa to have to be content with less than a secondary position.

The delegates' denial of slavery was met by the secretary of the Aborigines Protection Society, who brought forward some awkward testimony of recent date. But what was equally to the point was the suggestion in an evening paper that President Kruger should for ever silence his calumniators by demanding a Commission of Inquiry, which would be authorized to take evidence within and around the Transvaal as they might see fit. This challenge the delegates took good care not to accept.

They freely called names, and tried to lead off public opinion on side issues; but their opponents kept to the main question, and pressed it calmly and without any bitterness: Was the Transvaal to be the future dominant political power in South Africa—to the prejudice of the Cape Colony and of the whole of South Africa, as well as to the detriment of England? The reluctance of the Transvaal Deputation, therefore, to give up its ambitious schemes, only led to the greater study of the question on the part of the English people, and to a firmer and more intelligent resolution than had ever been entertained before to act the part, as well as reap the benefits, of the Supreme Power in South Africa.

English people came to understand the question, and there was no difference of opinion on two points—that supremacy in South Africa was at stake, and that England, not the Transvaal, must exercise it."

The purpose for which these extracts are made is to show that the real question between these contending Powers was thus distinctly stated more than a dozen years ago, and was not originated by the ill-starred Jameson raid four years ago.

There has been from the beginning much mistake and inconsistency, much blundering and vacillation, much culpable governmental ignorance of the condition and trend of things in South Africa, which is becoming daily manifest. But it behoves us as Christians, not unfairly or with exaggeration to befoul our own nest. Those who desire to inform themselves of the events which were leading up to the present position, from the pen of a man of God who, had he been supported instead of hindered, would have done much to prevent this war, may read it in these important volumes, which have a pathetic interest in the fact that the esteemed and beloved author died a year ago.

Postal Employes in South America.—Letters have been received from Mr. and Mrs. Harrison, who some time since went to Buenos Ayres to undertake work among postal employés. They have started a monthly Gospel paper in connection with the work, and from Chili and Venezuela, as well as Buenos Ayres itself, have received earnest requests for supplies. In view of the interest in religious questions which is displayed in the South American continent, it is felt that the dissemination at this time of Gospel truth is a matter of considerable importance. The hon. treasurer is Mrs. C. T. Smith, 35, Eltham Road, Lee, London, S.E.

Soldiers in South Africa.

Cape Town and Wynberg.

IT will interest friends in England to know what is being done for the troops in South Africa at this time. Miss Huskisson, who has had a Home for men in Capetown for some time, and who has recently made a special point of reaching soldiers and sailors, is at work amongst the troops in a temporary camp at Green Point, a suburb of Capetown. She has a splendid marquee pitched right amongst the men, which is used as a Soldiers' Home, as well as for meetings.

Coming to the work of the South Africa General Mission, we must first mention Mr. Smyth, who has charge of the Maritzburg Home. He went to the front with the men, and we recently heard from a friend who had received a letter from Mr. Smyth before he was shut up in Ladysmith with the troops. In this letter he described his opportunities of talking to the wounded and dying on the battle-field: one whole night seems to have been thus spent, and Mr. Smyth had to feel his way in the darkness from man to man,

AS THEIR LIFE WAS SLOWLY EBBING AWAY.

In the docks at Capetown, Mr. Harrell, the worker in charge of our Sailors' Rest, has been more than busy amongst the troops as they land. Local friends have supplied us with tens of thousands of sheets of notepaper and envelopes, and gross upon gross of pencils. These we distribute amongst the men, so that they may send a line or two home before entraining for the front. There is usually a great crush to get hold of the paper, and the men give us

THOUSANDS OF LETTERS TO POST

to friends in the Old Country. This work fills up the time of two men and one lady worker, to say nothing of the rush of work in our headquarters office in stamping thousands of letters, seeing to postage, money orders, registered letters, &c.

The two workers in charge of the Capetown and Wynberg Homes—Mr. Percy Huskisson and Mr. Darroll—have gone up to Orange River. They passed through De Aar, where they had a short time of fellowship with Mr. and Mrs. Osborn-Howe, and then went forward. The officers have been most kind to them, and our friends write full of praise for the splendid openings they have amongst the men. The work is chiefly personal, and they have many small meetings in the tents with groups of men. Numbers of gospels, tracts, &c., have been distributed thus at the front, and the men read them eagerly.

At Wynberg our Soldiers' Home is in full swing. It is well filled at night by men from the Army Medical Corps, as Wynberg is the base hospital. Starting with the New Year we opened our large hall and headquarters building in Capetown as a soldiers' home, which is to form the headquarters for our soldiers' work. It is interesting to know that several Dutchmen who have been blessed in our work at Johannesburg are seeking to do work for Christ amongst the Dutch troops, though quite on their own account. At our Johannesburg Book Room we were able to sell a very large quantity of Dutch Bibles, Testaments, Hymn Books, tracts, etc., to local Dutch ministers, who wanted them for use amongst their own people during the war.

Reports of the work being done amongst the soldiers by the S. A. General Mission will be seen month by month in the pages of the *South African Pioneer*.

ARTHUR MERCER,
17, Homefield Road, Wimbledon, S.W.

At De Aar.

May I convey our thanks to those who have kindly helped us with gifts of literature for the troops at the front? It is impossible at this time to communicate with them individually, but they may be assured that the best use is being made of what they have sent. The marked Testaments lie by many a cot in the wards of the base hospital. Smaller Testaments and Gospels are hidden away in khaki tunics, and carried by the wearers to the front.

Train-loads of troops, passing through northward daily, generally halt at De Aar for an hour

or two. After their two days' journey through the burning karoo, refreshment for the body is most gratefully received by the men, and the precious opportunity is used for giving away literature to individuals or into each compartment.

As the Guards passed through, many copies of the "Springing Well" were distributed. The eagerness with which hands were outstretched for them was remarkable. Not many days later, scores of these men were in eternity.

A young Christian belonging to the Naval Brigade, stole away during the halt to our little prayer-meeting. All were impressed by his brightness and spirituality. In the terrible fight that soon followed, he fell. An officer who was shot at his side knew him, and offered him a stimulant. "Thank you, sir; no," he replied, "I am going to Jesus and to glory."

God has greatly blessed our Camp Soldiers' Home at De Aar as a means of reaching thousands who remain at the base for a week or weeks. Mr. Howe started it with an empty hand, and to-day, five weeks later, he finds £432 has been taken in soldiers' money for refreshments and writing materials. We have no paid helpers—most of them are members of the Railway Mission; and yet, since what is supplied to the soldier is at the lowest possible charge, the expenses connected with the purchase of marquees, with equipment for Gospel meetings, cannot be covered apart from outside help.

The work has extended to two other camps, and we are now on our way to open a Camp Home at the base of the third column under General Gatacre—who favours the project. We have the earnest co-operation of Rev. David Russell and some Christian friends at Capetown, who have formed themselves into a small committee to aid work such as this among the troops now in South Africa.

(Mrs.) M. S. Osborn-Howe.
C.o. J. Storr Lister, Esq., King William's Town, Cape Colony.

Things Japanese.

By Rev. Geo. C. Needham.

We would not for one brief moment seek to divert attention from the fields of war which burden English hearts at the present, yet we plead for a share in their sympathetic intercession for that land of crises—Japan.

The bright hope which had been enkindled regarding the practical working of the new national laws in their relation to mission schools has been sadly blighted. Missionaries are expecting a change in the attitude of the Department of Education, as many Japanese in high places have fully expressed their sympathy towards Christian missions. But as yet there are no indications of a modification.

Christian instruction having been restricted by the law forbidding religious teaching in the schools, the Buddhists are emboldened to agitate for State recognition. Large sums of money have been collected for lobbying purposes. Five hundred priests are delegated to each House to besiege members of the Diet for their influence. Buddhists and Shintoists deem it an opportune time to strike at Christianity.

Meantime, evangelistic work goes on with most encouraging results. The Word is preached in remote parts of the Empire, and in the Hokkaido (the most northern section) new churches are springing up and Sunday-school interests are steadily increasing.

Another source of encouragement comes from a greater demand for the Scriptures. Sales have largely increased. A brother missionary has attempted this work on the trains with surprising results. Since July he sold 16,000 portions, Testaments, and Bibles. The new laws of extra territoriality have quickened the desire for English studies. This also has fallen out for the furtherance of the Gospel. Hundreds of Japanese are now procuring copies of our English Scriptures. Within half a year more than 500 Bibles and 1,800 Testaments have been purchased. Quite recently there have been 700 applications for price-lists.

A good and great woman has been called home—Mrs. H. L. Pierson—who for thirty years wrought assiduously for the conversion of the Japanese. An early pioneer, in company with other godly women, she founded a large school in Yokohama, with its training home for Bible women. It was my privilege frequently to address her large band of native teachers, who for many years were her co-workers in evangelism. They were well taught in the doctrines of Grace, in the practical tenets of our Faith, in the blessed expectation of our returning King, and in the absolute necessity of personal and social purity.

At this crisis in her national life, Japan should be remembered by all the praying people of God. Both foreign and native Christians would welcome good Bible books, and any whose libraries are too crowded with choice works of a deeply spiritual nature will find a ready field for them by mailing, paying full postage, to Rev. H. Loomis, Bible House, Yokohama. He will place them where they will be appreciated. Alas! alas! as I write the dread tidings come that our life-long friend, D. L. Moody, has gone from our circle. The cable will announce to you this sad news. Only a few hours since, a letter from his home reached me full of hope. And now he has fallen asleep. "At home with the Lord."

Narberth, Phila, Pa., December 23, 1899.

The Y.W.C.A.

Friends of the World's Young Women's Christian Association will be glad to hear of the development of the Association in Alexandria. At this time last year the committee had under consideration the possibility of not renewing the lease of the flat. An appeal was made for a worker and for funds. Both were soon provided, and there has been no want during the whole year. Miss Rose Johnstone has opened a small Home in the flat, and a library and a reading-room in an adjoining flat. A resident near Alexandria is able to offer daily help, which Miss Johnstone's ill-health makes very necessary this winter. Friends visiting Alexandria are asked to go and see the work.

A local secular paper publishes the following:—"The Y.W.C.A. has made great strides in Alexandria of late, and bids fair to be one of our most useful organizations. No better thing could have happened to it than to obtain the services of Miss Rose Johnstone. All who knew Miss Johnstone felt that if she could be led to undertake the charge of its interests a new life would be imparted to all its work, and already, in the short time she has superintended, a transformation has been effected. An additional house has been taken, with large rooms, for the use of members, and membership is a very simple affair, neither difficult nor costly. The nucleus of a good library has been formed, and a warm welcome is given to all who may drop in for friendly counsel or advice."

GIRLS AT THE PARIS EXHIBITION.

At the request of the English National Committee of the International Union of Friends of Young Women and of the World's Young Women's Christian Association, we are venturing to ask you to make known a great need in regard to the approaching Exhibition in Paris.

Numbers of English girls will arrive there in charge of the various English exhibits, and many more, alas! will arrive with no such occupation, but merely in search of it; we also hear of hundreds being required as waitresses. We must fully face the dangers and perils to which they are necessarily exposed at such a time.

At the last Paris Exhibition, a home (under our auspices) for English girls employed there was not only very useful but much appreciated. It is now proposed to join in a large scheme for which arrangements are being made by the Paris Committee of the International Union, under the wise and experienced guidance of Madame Fisch, Mdlle. Sarah Monod, and others. They have secured a fine building, not far from the Exhibition, as a kind of Central Institute, and in addition to this there will be different houses secured in the immediate neighbourhood, where each nationality will have bedroom accommodation, and where a lady superintendent will take charge, making the house a "home" in the highest and best sense of the word. A most experienced and devoted English lady, long resident in Paris, has generously acceded to our request to "mother" the British Home. Of course the proper charge for accommodation will be made.

The sum of 6,000f. (£240) is required at once for the British share (as the rents must begin from January), which sum includes the cost of furnishing bedrooms; but it is at present impossible to tell what the total amount needed will be—it cannot be less than £500 or £600, and may be more.

The need for such a Home is very great; the dangers without it are untold! We would entreat all who have influence among English girls to warn them against visiting Paris without a certainty of proper employment. Meanwhile, we earnestly appeal to the generosity of your readers to help in providing a safe abode, more than ever necessary this year, in the great city of Paris, for the many girls arriving alone and friendless on an occasion like that of the coming Exhibition.

Lucy J. Tritton,
President World's Y.W.C.A, and British National Council of International Union.
Mary F. Harrowby,
International Union, Great Britain.

The offices of the World's Y.W.C.A. are at 26, George Street, Hanover Square, W.

A special gathering was held at the Glasgow Y.W.C.A. on New Year's Day. The president, Mrs. Mirlees, after referring to the absence of the secretary, Mrs. Oatts, gave an address, in which she reviewed some of the social developments and scientific advances of the present century. The speaker added some helpful words on "Jesus Christ, the same yesterday, to-day, and for ever." Miss Grierson, from Jaffa, gave an account of a Christmas Day in the schools in that town; and, after tea, Miss Jane Haig gave an historical lecture.

Hammersmith Association (Wycombe House, 11, The Grove) is able to report a forward movement in connection with the various works of the Asssociation. The Sunday Afternoon Bible Class has shown a steady increase, and a greater interest is displayed in the study of the Word of God. The Gospel services continue to be held on Sunday evenings, and it is a cause of much thankfulness to record that from time to time testimony is received of the good done by the preaching of the Gospel to those who seldom or ever attend a church or chapel.

The annual report of the Aberdeen Association is a handsome booklet, giving a terse review of good work. The membership has increased in the Bible classes, and devotional meetings are, on the whole, well attended. The evangelistic work is an important section, open-air meetings held in various parts of the city being largely attended. The Lodging-House Mission Band conducts services on Sunday evenings in the corporation lodging-house. The Missionary Band has an active membership of thirty. The quarterly letter to missionaries in the field has been continued throughout the year. Tract distribution and house-to-house visitation have also been steadily carried on.

The National Refuges.—The New Year's gathering of the staff of the National Refuges and training ships *Arethusa* and *Chichester* took place on the 4th inst. at the Society's headquarters, 164, Shaftesbury Avenue. The address was delivered by Rev. A. J. Poynder. Mr. W. E. Hubbard presided, and many of the Homes of the Society were represented. Mr. H. Bristow Wallen, secretary, Mr. Henry G. Copeland, finance and deputation secretary, and others, took part in the proceedings.

Torre Annunziata Seamen's Mission.—This work, for British seamen and the mission ship *St. Paul*, is conducted on undenominational and temperance principles. The object is to promote the social, moral, and spiritual well-being of seamen. The first annual report has just been issued, in which the story of the beginnings of this work is simply and impressively told. It has had much to contend with, but notwithstanding seems to have gained a footing and to be making headway. Copies of the report, with other information, may be had of the superintendent, Mr. Stephen Burrowes, 7 Vico 2o del Piliero, Naples; or Rev. D. M. Cameron, 515, Wandsworth Road, London, S.W.

Day by Day.

SUNDAY, January 14. Job xii.

HERE is the eternal mystery which has perplexed all the ages, that a just and perfect man should be a laughing-stock, that a praying man should be left in the hands of Satan, while the tents of robbers prosper, and they that provoke God are secure.

Job, however, seems near the true solution when, in the 9th verse, he says that the hand of the Lord has wrought these varieties of the human condition. For with Him is counsel and understanding, wisdom and might. God's absolute sovereignty is the only solution, whether He breaks down or shuts up, whether He withholds the waters or sends them out, whether He spoils counsellors or looseth the bonds of kings.

But whilst every thoughtful man is driven to this, the Christian believes that the Sovereign of the Universe has a father's heart, and that He has a reason for every sorrow He permits, and an alleviation. In regard to alleviation, I saw the other day a tender, moving sight, which helped me. I was visiting an estate where men are being redeemed by work and Christian counsel. They were sowing 6,000 young fruit trees, which were carefully tied each to a stake, in order to support the fragile things against the winter winds. I pitied them as they were caught and bound, as it were, to a cross. But I noticed, to my great comfort, that in each case the men put a piece of flannelette around the tender bark that it might not be abrased by rubbing against the stake; and I thought that wherever our cross frets us most, God would be careful to insert some alleviation or mitigation of our pain. Always a "Thus far and no farther."

MONDAY, January 15. Job xiii.

A man in sore straits may seem to talk unwisely and against reason. These are but the cryings of a child—

> Crying in the night,
> Crying for the light,
> And with no language but a cry.

Bear with him. Do not reproach, or rebuke. Do not enter into long arguments. This is not the time. Some day God wil say, "Let us reason together." In the meanwhile, let him pour out his soul. It is better for this fever to be out than in. In hours of pain those friends help us most who sit beside us holding our hand, and saying as little as possible.

One cannot wonder at Job resenting the words of his friends, the more so as they seemed to be dislocating and distorting religious arguments to serve their own purpose. Only genuine religion can make a man a true comforter, and the genuineness of his religion is sorely tested at such a time. God grant that when we go forth on errands of consolation our memorable sayings may not be proverbs of ashes, nor our defences those of clay (*v.* 12. R.V.).

The 15th verse is a marvellous blending of two opposite poles. Deep down in his soul the sufferer has resolved that he will trust God. Isaac will look beyond the knife raised in the air for the death-stroke to the father's face bending over him. It is easy to trust when a summer sky is over us, but faith only becomes strong when the winter wind screams through the rigging and not a star shows itself in the murky night. Then is the time not to think of God's words, promises, or past dealings only, but to trust *Him*. "I cannot understand, but I will trust." But this attitude is not inconsistent with the desire of the saint to maintain his cause—humbly, with due reverence and meekness.

TUESDAY, January 16. Job. xiv.

The brevity of life is the theme of this matchless psalm. The fading flower which the scythe has cut down with the grass; the shadows of the clouds which pass across the hills; the dwindling brook; the drying river—such are the emblems. Even the tree will sprout from the root, following the scent of water, but after the stroke of Death's swinging axe man revives not again. These images are, of course, true only of man's physical life, and we must remember that, in common with all the ancients, Job had the most hazy conception of a life elsewhere. It was only when Jesus brought life and immortality to light through the Gospel that men were able to stand on the border line between the two worlds, and weigh affliction in one hand and the weight of glory in the other.

We should not read such a chapter as this over those who have died in Christ, except by way of contrast with the triumphal outburst of the New Testament—"In my Father's house are many mansions. . . I will come again and receive you to myself." Or, "The Lord shall descend from heaven with a shout . . so shall we ever be with the Lord."

WEDNESDAY, January 17. Job xv.

From hints and suggestions, as they enter on their new cycle of argument, Job's friends proceed to direct charges and accusations. Rather than sacrifice their own standpoint of associating sin and suffering, they set themselves to accuse their friend of hiding his sins from them, and they proceed to remonstrate with him for posing as a righteous man. He must be a sinner, or their precious system will be upset, and they would rather the character of their friend suffered than their system. Their want of love was probably the surest sign that they were wrong, and he right. Whenever a system of theology and a church association is deficient in the love of 1 Cor. xiii., you may be sure that it is not built on the truth of God.

Whilst Job rightly refused to admit that he was a sinner above all others, since he was an especial sufferer, he could not know, as indeed none of us can, how very far short he had come of God's perfect standard. We have sometimes seen photographs of the huge blocks of stone at Baalbec, quarried, but never carried to their place in some disused palace or temple; and the photographer has ingeniously stationed against them a man, that we might be the better able to measure their enormous bulk. In the same way (in *vv.* 15-16) Eliphaz puts an angel against the burning purity of God, and lo! he waxes dim; the gaslight casts a shadow as the electric light rises behind it. And if an angel's nature is not able to satisfy the lofty demands of Divine purity, how much less can mortal man!

Let us put to ourselves some of the questions here suggested. Are we deficient in the fear of God? Do we restrain our prayer before Him? Do our lips condemn us? If so, let us seek to be forgiven and restored.

THURSDAY, January 18. Job xvi.

Human comforters cannot help us very far. Sometimes they provoke rather than help. I was told once that a minister who had lost his wife received a large number of letters and visits, none of which seemed to touch his case, and his soul was like to cry with Job, "Miserable comforters are ye all." Then another minister who had lost his wife some few months before called, sent up his card, entered his friend's study, put his hand on his brother's hand, and sat perfectly still for some five or ten minutes, and then left without saying a word. But that visit was the one thing which brought comfort to that desolate heart.

The most terrible thing to bear is the fear that God has forsaken the soul, and will be favourable no more. It is not permitted to many to know the darkness of this soul anguish, but wherever it is experienced, the sufferer may know that there is nothing beyond, nothing to be feared. Why such experiences are permitted we dare not conjecture, but we know that in some way they are requisite to the development of the soul. It would seem as though God, who had bestowed upon us gifts without number, expressions of his love and good-will, feared that we should rest too much upon these of which we were so sensible, and drift from Himself. Not unfrequently, therefore, He deprives the soul of the conscious enjoyment of his presence that He may lead it to love Him for Himself, and to trust Him in the darkest midnight.

In this connection it is very beautiful to see that, in his anguish of soul, Job still believes that his witness is in Heaven, and that there is One on high who will vouch for him. A man may forego friends and comfort, and all beside, if he knows that God is working for him.

FRIDAY, January 19. Job xvii.

The patriarch's sorrow waxes more acute. To think that there is no hope in this world makes him long for death. His spirit is consumed, his days are past, his purposes are broken off. He says to corruption, "Thou art my father," and to the worm, "Thou art my mother." Amid such a whirlwind of trouble, there is but one course open—the righteous must hold on his way, and keep his hands clean (9).

Not unfrequently I have been appealed to by those who have lost their faith. It may be that what they thought to be their faith was only the reflection of the faith of others, and they must find a faith of their own. Sometimes the paralysis has come from some nervous and physical shock. Not unseldom young people are disturbed by the questions which are being raised so widely and constantly about Inspiration and the foundations of faith. In all such cases it is my habit to bid them live up to all they know to be right. Let such hold on their way, and, above all, keep their hearts and hands clean. There is only one solution to much of the difficulty through which the soul passes, namely, for God to look in at the window, and, by one glance of his eyes, banish doubt. But in order to get that, the life must face towards Him, and the windows must be kept clean. He that is righteous with his fellow-man is on the way to the full vision. He that will do His will shall know of the doctrine. He that is of the truth recognises the voice of the King of Truth. If you cannot pray, or delight in the fellowship of God's people, or speak as you used, still hold on your way, and do as you did in the moments of your fullest credence, and the light will dawn again. Let us follow on to know the Lord. His coming is prepared as the morning.

SATURDAY, January 20. Job xviii.

Bildad answers Job with great severity, and describes the fate of the wicked man. He uses all sorts of metaphors to describe the waning of his hope, the bitterness of his destruction. It is altogether too bad and unjust. Job might well cry out against the wrong that was being perpetrated on him.

The ancients had a very distinct belief in the punishment which befel sin. No doubt it is far worse than any of us dream. The direst emblems of suffering are none too great to disclose the fate of those who in sinning against God destroy themselves. This note is almost entirely wanting in modern preaching. The ministers of God's Word vie with each other in proclaiming his love. They forget that God does not hesitate to appeal to fear, and some of the most startling revivals have ensued upon the plain declaration of the inevitable woe which must follow disobedience. Who that has read them can ever forget Baxter's "Call to the Unconverted," or Jonathan Edwards's "Sinners in the Hands of an angry God"?

This, too, was an element in the revival work of *the fifties* of this century. As a boy I can well remember the deep impression made on me by a sermon from Brownlow North in St. James's Hall, when he described, in vivid and terrible words, the fate of Dives in hell. We need to know the terror of God ourselves that we may be able to present it to our fellows as a powerful persuasive that they should be reconciled with Him. The doom of sin cannot be otherwise than terrible, when one counts up the enormous cost to which God has gone to deliver us from it. A great Atonement implies great sin, and this involves a great penalty.

Human Documents.

GENERAL BOOTH'S "Darkest England" scheme is but one branch of the world-wide enterprise out of which it has grown; and the summary of the work for 1899 forms a striking testimony to the development of the various agencies of the Salvation Army amongst the lost, the hopeless, and the fallen. Last year over two million and a half of meals were supplied at cheap food depôts, at prices varying from one farthing to fourpence; 1,650,116 lodgings were provided, at a cost to the lodgers of one penny to six-pence per night; £33,609 was received for food and clothing; 12,307 applications from the workless were registered at the labour bureaux; 2,210 persons were received into the Salvation Army's factories or "elevators"; employment found for 12,461.

Six hundred and five ex-criminals have passed through the homes, and have been restored to friends or sent to situations; inquiries were made for 2,744 missing persons, of whom 1,093 were found; and 2,129 women and girls were admitted to the Rescue Homes, of whom 1,823 were either placed in a position of earning a virtuous livelihood or restored to friends.

The Rescue Homes are situated as near to the poor and despairing as possible, and all too sad are the stories told by the inmates of these institutions of characters lost, lives blighted and robbed of all that is good, noble, and Christian. No form of depravity, however, is too deep for the vigilant and arduous workers of the Army to deal with; and the propagation of the Gospel with loving urgency amongst the churchless and Christless crowds of the metropolis has been blessed to thousands of perishing souls.

It is good news to learn that the Farm Colony at Hadleigh is largely self-supporting, the produce realizing £10,000, while the brick-making carried on has produced a sum of £7,833.

The scheme was advanced with hopes that are being realized in a wonderfully encouraging manner, and the report of last year's work will doubtless prove a helpful stimulus and inspiration to those who pray and labour to open the hearts of the friendless to the love of the Friend above all others.

DARE-DEVIL NELL.

Here is a sample of what a loving and affectionate nature can be transformed into by the lack of a common mother love such as is the birthright and heritage even of animals. Surely poor, desolate little Nell never thought that one day she would earn the name of Dare-Devil Nell? She is also a type of what the law failed to do in the way of reformation. We are glad that this sad story has a good ending, and that the "soft spot" in poor Nell's sin-seared soul was found at last.

* * * *

"Well! What now?"

"Mother's funny. Gone off a little, I think. Hev ye noticed?"

"Say out what ye're meanin', Dick."

"That letter she had las' night. She's just acted luny ever since. Got somethin' up her sleeve she's after she don't want us to know."

Nell, a slim girl of nearly seventeen, gazed down at her brother as he rubbed up an extra polish on two rather dilapidated shoes.

"Thought so myself," she responded briefly. "Don't s'pose it's any good she's up to if she's hidin' it from us."

"Have an eye on her, Nell; I'm certain sure she means mischief."

Mrs. Tarbutt, it may be seen, was not a mother who looked after her offspring, but a wandering and somewhat irresponsible individual, devoid of true maternal instinct, whose son and daughter had done their ignorant best to look after her since their father's death.

The worst they feared was a specially bad outbreak of drunkenness, during which it would be needful to mount guard over the clock, the fender, and Dad's old arm-chair, possessions which had a glittering fascination for Mrs. Tarbutt during her occasional hilarities.

An hour later Dick flung back the door and entered breathless.

"She's off, Nell, clean gone! You'd ought to ha' got hold o' that letter, Nell. Old Dubbins told me she was along there this afternoon with a bundle, an' she showed 'em a letter, where it said somebody had died, Cardiff way, and there was money for her if she could prove she was the true an' lawful widdy o' James Tarbutt."

"She'll come back all right," said Nell hopefully, who loved this mother of hers; "she've never gone clean off before. I s'pose we two can keep going. 'Taint no good looking for her. If she gets that money we shall see her back all serene; an' if not, she'll tramp home at her case, I expect."

But she did not. Nell, at work in her lozenge factory, and Dick on the canal, did their best to keep a respectable front to the world, but Mrs. Tarbutt never reappeared.

Then came a sorry day for Nell. Dick had been towing a barge, had slipped through a temporary bridge, and been

DROWNED IN THE FOUL WATER BELOW.

"'Tisn't no good to try an' live on with no folks belongin' to me," said Nell to herself after the dismal funeral was over. "It's the loneliest world as ever was made. You've got to *have* somebody if you're happy, an' I ain't got nobody."

"Yes, you have," said a neighbour to whom

GENERAL BOOTH.

she confided her desolateness, "if you think it's worth while goin' to 'em. Old Dubbins has heard from your mother, and she's married again and living at Y——."

"My mother!" cried Nell excitedly. "Oh, why wasn't I told? I shall be off to her at once. So I have a mother after all!"

Getting all the directions she could, Nell sold her few belongings and tramped off to the distant town, presenting herself with sure expectation of welcome. What was her bitter disappointment to be asked what *she* had come for, and to be told to go off and and seek a place for herself, as there would be no home for her there!

A male lodger of her mother's was present at the scene, and, following the heart-broken girl, he told her that in a public-house to which he often went they needed a servant. Nell dried her eyes, went after the place, and secured it.

They were kind to her in a rough way, especially an old sea-captain, who often dropped in. "Might give that there girl o'yourn a outin', an' cheer her up a bit," he remarked to the landlady. "I'll take her to hear a concert if so be as you'll let her come one evening."

Poor innocent lassie! She was plunged that night into a sink of nameless horrors, and the morning gave her a bitter awakening.

"And I've always been respectable before," she sobbed to herself as she watched her opportunity of slipping into the public-house unseen. "I can't face nobody any more; I'll just get my clothes an' make off where folk ain't never laid eyes on me."

In her desperation she seized five shillings bar money which lay on a shelf, made up a tiny bundle, and stole out again unperceived.

* * * *

Then follows the sad history of her downward career—drink, jail, jail, drink, year in and year out, until at last in her degradation she was led into "the street called Straight," and "for more than twelve months now has been living in the city of Salvation, giving the earnest of a new life of usefulness, and labouring hard to repair the breaches in her own character." Surely there is joy in heaven over the reclamation of this "sheep that was lost." The Report, which is profusely illustrated and replete with most interesting reading, may be had at Headquarters, 101, Queen Victoria Street, E.C.

Stratford Conference Hall.

THE work at Stratford Conference Hall has recently been taken in hand by Mr. Wm. Ross, for some years secretary of the Derby Y.M.C.A. Mr. Ross comes with hearty benedictions from his important Midland sphere, as he enters upon the manifold labours of Mr. Fox Butlin, which have for a long period been as unremitting as they have been devoted, and true to spiritual ends. The Y.M.C.A. connected with the Hall has hitherto been instrumental of great good, the Sunday afternoon Bible Class being a model organization in many ways.

On Thursday last Mr. Ross was formally welcomed, or recognised, at Stratford. Illness prevented the attendance of Sir George Williams, and bereavement hindered Mr. A. Boake from being present. The prevailing influenza also weakened the platform, as, consequent upon a severe attack, Rev. Alex. Jeffrey was regretfully absent. The chair was occupied by Dr. Barnardo, and among those who spoke were Archdeacon Stevens, Mr. W. Hind-Smith, and Mr. C. Boardman. Words of sincere welcome to the new secretary were followed with timely counsels to the members and helpers. Mr. and Mrs. Baker, the blind singers, were present, and rendered duets in the course of the evening.

Seamen's Christian Friend Society.

THE special gatherings of seamen at this Society's Headquarters, London Dock, E., on New Year's Eve and New Year's Day will long be remembered, not only for the large numbers attending, but for the spiritual results following them. Mr. George Lampard, L.C.C., presided at the New Year's gathering. The foreign seamen were addressed in German, Swedish, and Dutch by various friends, and the British paid rapt attention to brief Gospel addresses from Mr. and Mrs. H. W. Maynard, Mr. W. H. Seagram, Rev. John Wilson, of Woolwich, Rev. G. J. Hill, and others, and the addresses were interspersed with sacred choruses, solos, &c.

During the evening, in the absence, through illness, of Mr. R. C. Morgan, a marble tablet in memory of the late Mrs. Hill was unveiled by Mrs. Maynard, of Wimbledon, who made tender and touching reference to her long acquaintance with the deceased and her high esteem of her character and work. The tablet bears the following inscription:—"Sacred to the memory of Emily Hill, wife of Rev. G. J. Hill, and 'the Sailor's Friend,' who entered the Father's House July 12, 1899, aged fifty-three. This tablet is erected by fellow-labourers and friends at headquarters and coast stations, in loving remembrance of her thirty-three years' fruitful service for Christ, and noble efforts towards securing this freehold Chapel and Institute for the use of seamen and the glory of God. 'For to me to live is Christ, and to die is gain.'"

It was stated that, as more had been received than the cost of the tablet, the balance would be handed to the Society in aid of the "Emily Hill Memorial Fund" of £3,000, which the committee are now endeavouring to raise. Mr. W. H. Seagram conducted the closing meetings, at which a number of seamen were led to the Saviour.

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The Great Awakening of 1740.

Jonathan Parsons.

By Rev. J. P. GLEDSTONE.

IN the history of "the great awakening," few men, apart from the leaders, are so attractive in character and labours as Jonathan Parsons, of Lyme, Connecticut, and afterwards of Newburyport, Massachusetts. He was a graduate of Yale College, and in less than six months after taking his first degree he was invited "to preach as a probationer for settlement." The settlement was not quickly effected, because of some difficulties in the young man's mind with regard to the validity of Presbyterial ordination; but in March, 1731, a year after his first visit to Lyme, he was ordained, and took for his rule "the general platform of the Gospel." The population of his parish was "about 768 souls."

In the summer following there was, in his belief, a great effusion of the Holy Spirit upon the people. There was uncommon attention to the preaching of the Word, a disposition to receive advice, and a remarkable concern about salvation. Youth and middle-age were asking the question, "What must I do to be saved?" He urged them very much to good works, and gave it as his opinion that such awakened souls ought to attend the Lord's Supper, advice much like Wesley's in his early years before he found liberty of soul in the Aldersgate Street meeting. In less than ten months fifty-two persons were added to the church; several whole families were baptized; and many of the young turned their meetings for mirth into meetings for prayer, conference, and reading books of piety. Yet, later on, he did not think that many had been truly converted.

Owing to some changes that took place in his views three years after his ordination, he told his people that conversions could not be reckoned by additions to church membership, and that outward profession and a negative blamelessness were not sufficient

EVIDENCE OF REGENERATION.

In other words, he removed the emphasis from things external to things internal, from the form to the life. This his people called censoriousness, and then quarrelled with his doctrine for some time, till he was, he says, "awfully deserted of God, and got into a very dull, legal frame himself; and then some were better pleased."

This time of trying and winnowing must have continued for several years; but in 1740, when revivals were springing up simultaneously in various parts of New England, it pleased God to strengthen and enlarge his desires after the increase of Christ's kingdom, and to stir him up to "more ardent endeavours after the eternal welfare of immortal souls." The news of Whitefield's rising up with great zeal for holiness and souls had a great influence upon his mind. Accounts of Whitefield's labours were sent to him by Dr. Colman, one of those strong and influential ministers in Boston who did so much to give reputation and power to the Evangelical movement. He also went to hear Whitefield himself. The good impressions made upon his own mind he quickly communicated to others, and thus helped to prepare the way for a change. Nor were his people unreceptive.

At last he preached from Isa. lx. 8: "Who are these that fly as a cloud, and as the doves to their windows?" His object was to correct mistakes about

THE GREAT WORK OF GOD

that was going forward, but it was not lacking in direct personal application, and was attended with happy results. "A deep and general concern upon the minds of the assembly discovered itself at that time in plentiful weeping, sighs, and sobs." Many testified that they had never before had such "an awakened sense" of the danger of putting off the concern of their souls to a future season. Then Gilbert Tennent came with that strange ministry of his, which seemed to do little good at the time, but so much afterwards. One of his sermons, preached near Lyme, was heard by several members of Parsons' congregation, none of whom seemed to be blessed at the time, but some were very much enraged with the preacher afterwards. One man especially could not bear the sermon; it was "so censorious." He could not drive it from his mind, but talked against it incessantly, till finally he was made to see that "he was the very man to whose case it was suited, above any sermon that ever he had heard." Now the people began to

FLY AS A CLOUD.

Sabbaths alone would not suffice for hearing sermons; the request was made for lectures in houses and in the church during the week. An evening lecture he had set up the winter before in a private house, for the sake of a young man who was a cripple, though at first "exceeding thin"—only seven persons besides the family—was now greatly increased, and, in about a month, grew to several hundreds, so that he was obliged to turn it into a "public evening lecture." It is pretty evident, though he does not say so, that many of these hearers came from adjoining parishes.

At this time it pleased God to encourage his heart, to give him unusual freedom, and to grant him such vigorous health that he could go through three times the service he had formerly rendered; he says he was able to study and write three sermons a week, and preach several others of his old notes, for he seldom in all the time preached without writing.

He was discovering that with the quickening of the heart there comes also a stirring of every power of body and soul, and that the apparently unattainable is reached. Now also invitations began to come to him for services beyond his parish, and he gladly consented to do what he could. But his heart burned with love to, and pity for, the people of his peculiar charge, for whom he was

ABUNDANT IN LABOURS.

During one month he preached and exhorted publicly, and from house to house, about six times a week, besides attending upon distressed souls upon certain appointed days in his study. And though he spoke to them with unusual moderation, both in his study and in his sermons, that he might the more clearly present the truth to their minds, and they more clearly discern it, yet he was constantly compelled to make pauses of considerable length, and entreat them to restrain their feelings. Afterwards he doubted whether he had not done wrong in asking for this self-restraint, for the pains they took to check expressions of emotion was a greater hindrance to their hearing than their outcries were. Sometimes as many as thirty persons, or more, would come to his study in a day, and for a month he could not remember preaching a sermon which was without the manifest blessing of God. Practically it continued the same during the summer.

The intense feeling was not one exclusively of alarm and anxiety; in a daily increasing number of cases it was a feeling of joy and comfort, an overwhelming sense of the love of God seen under "high discoveries of God reconciled in Christ;" with not a few it was concern for

THE SALVATION OF OTHERS.

He declares, as to the thoroughness and efficiency of the work, that he believes the people advanced more in their acquaintance with the Scriptures, and a true doctrinal understanding of the operations of the Holy Spirit in conviction, regeneration, and sanctification, in six months' time than they had done in the whole of his preceding nine years' ministry. "Love to God and man, with their genuine fruits, were increasing. Rough and haughty minds became peaceful, gentle, and easy to be entreated. Lowliness, long-suffering, forbearance, a courteous deportment, beneficence, and tender-heartedness, meekness and moderation, to all appearance seemed to increase abundantly. And to all these there was observed a delight in Christian fellowship, in breaking of bread, and in prayer." It is well to remember that all this occurred in a parish of 800 souls, where there was only one church and one minister. Similar work in every parish in the land would regenerate a whole nation. Though the converts were chiefly from among the youth, three or four were upwards of fifty, two near seventy, and one ninety-three years of age. In nine months 150 members were added to the church. And still the work advanced!

Writing about it fifty-four years ago, Mr. Joseph Tracy makes some observations which are, perhaps, more apposite in 1900 than they were in 1845. He says: "It would scarce be possible

TO PRODUCE SUCH EFFECTS

on one of the congregations of the present day. The pulpit has laboured so long, and so powerfully, to give all our religious thoughts a practical direction; to engage us in plans for accomplishing appreciable good here on earth; and we have been so thoroughly taught to expend our sensibilities in action for the good of others, that we should need a long and laborious training to make us capable of such engrossing contemplation of objects purely spiritual. Whether we are, on the whole, the worse or the better Christians for the change, is a question not to be answered hastily. There can be no doubt that we are better than they for certain uses, and perhaps we should be better still if we had occasional seasons of contemplation and feeling more like theirs." For "perhaps" we would substitute "certainly." An outside life of activity leads, unless sustained by a life of meditation and prayer, to thinness, feebleness, and ineffectiveness. If "a drawn well never runs dry," an over-drawn one will.

Parsons preached a sermon on Titus ii. 8: "That he that is of the contrary part may be ashamed, having no evil thing to say of you," which he entitled "A Needful Caution in a Critical Day," for the purpose of

WARNING AND SAFEGUARDING

his people against the dangers of the revival. The sermon is a model of good sense and spiritual understanding, and useful for almost all times, though he is too strong on the ministerial prerogative. He was one of those modest men who quickly see their mistakes and confess them, and who did not a little to save the movement from extravagances and consequent censure.

His life, labours, and influence, passed into the great stream of the religious life of the times. He was the beloved and trusted friend of the most conspicuous leaders, and gave them through all his years a loyal and generous support. Into his hospitable house at Newbury-Port, to which place he removed from Lyme, George Whitefield was received on Saturday night, September 29, 1770, very tired and very unwell. When, early on Sunday morning, the alarm was raised that Whitefield was dying, Parsons came to his aid, and saw him die. In front of Parsons' pulpit the great evangelist was buried, and Parsons preached the first of the many funeral sermons for him that were preached in America and in this country.

Under the church of Federal Street,
Under the tread of its Sabbath feet,
Walled about by its basement stones,
Lie the marvellous preacher's bones.

Long shall the traveller strain his eye
From the railroad car, as it plunges by,
And the vanishing town behind him search
For the slender spire of the Whitefield Church.

Still, as the gem of its civic crown,
Precious beyond the world's renown,
His memory hallows the ancient town.

If not in Jonathan Parsons' house, where the marvellous preacher died, then close to it, was Lloyd Garrison, the anti-slavery leader, born.

The Clergy and the War.

DEAR SIR,—Freethinkers often charge the clergy with being indifferent to, if not promoters of, the terrible evil of war. As a matter of fact, as long as party politics divide men, there will be difference of opinion amongst the clergy, as well as others, as to the expediency of war. Fortunately, however, we very seldom find so full a justification for the above charge as in a sermon preached by Rev. Canon Carmichael, of the Church of Ireland, last November. That sermon, which is "published by request," I now have before me.

Briefly the arguments are as follows:—War is not evil, but a "mixture of good and evil." "The Bible hardly seems to see any evil in war at all," and the Old Testament wars and battles are set forth, and Saul's suicide referred to as a deed of bravery and honour. "Nor is the New Testament far behind in this respect. The Lord Jesus never says a word against war. John the Baptist gives advice to soldiers, but never condemns their profession. St. Paul revels in military phrases." The history of the world is full of wars; "then must war be congenial to the mind of God in his evolution of humanity. What does God care for death?

WHAT DOES GOD CARE FOR PAIN?

Many good people go into hysterics about the horrors of war. . . . But all such talk is artificial. Just as horrible things are happening every day around us. The soldier who is killed in battle might, had he stayed at home, have died of some horrible disease." War "purges men of the poison of prolonged peace—the hateful selfishness of a smug security, the quiet fostering of the love of money, the multiplying of worthless lives." "The death of battle is swift and merciful. No long, wasting, hideous agony, as of cancer. 'But what of the soldier's soul?' it may be said. 'He may not be prepared to die.' It is in the hands of the God who made it, and who is responsible for it to his own eternal verities." "To suppress war is impossible; to do so we must get rid of its causes—human nature, and the conditions of society in which God has placed us."

I think a child could answer these arguments. Though war is, at the outset, stated to be a mixture of good and evil, no evils are admitted in the argument. They are shown to be "good," or are called "hysterics," and "artificial." The difference between the spirit of the Old Testament and that of the New is ignored. Our Lord is cited as not opposed to war, our Lord—the Prince of Peace—at whose birth the message was "Peace on earth, goodwill to men": and whose teaching was "Love your enemies," "Blessed are the peacemakers," "Peace I leave with you," and who forbade Peter to appeal to force, saying, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." St. Paul is referred to as revelling in military terms—St. Paul who took care to add "The weapons of our warfare are not carnal' but spiritual." "From whence come wars' and fighting among you? Come they not hence, even of your lusts that war in your members?"

The history of the world is full of wars. It is also full of frauds, and drunkenness, and murders, and sin of every kind; therefore, these things are right and good and part of God's plans! This seems to be the Canon's argument.

Again, because we have diseases and accidents at home, let us add to the causes of death by fightings and war! As a matter of fact, change of climate, food, habits, work, &c., often bring on an epidemic amongst soldiers at the front, and in some of our former campaigns more men have died of sickness than from weapons of war. Death in war is "swift and merciful." Perhaps it is, in the case of one man out of ten. But there are from four to ten men wounded to every one who is killed; and of those killed, I suppose the majority have at least some hours of suffering to undergo before they expire.

As to the soldier's soul, the phrase, "God is responsible for it to his own eternal verities," may or may not be true; for it either means nothing at all, or it means just what the writer or the reader chooses to make it mean. If it does mean anything, it does away with all human responsibility in the matter of our eternal destiny, and makes the Atonement a useless and unmeaning thing.

It may, indeed, be that to abolish war is impossible. It is also impossible to abolish poverty, pain, and crime; but none the less is it our duty to lessen and restrain these evils as much as possible; and during the present century a large number of international disputes have been adjusted by arbitration which otherwise would have resulted in war. This, according to Canon Carmichael's reasoning, must be a real misfortune. Indeed, the logical and natural conclusion of his whole argument is that the best thing that could happen to the human race is for everyone to commit suicide.

That God does and will bring good out of war, and out of every kind of evil, is certain; for *all* things work together for good to them that love God. The greatest blessing that man is capable of receiving has come from the greatest crime man is capable of committing—salvation through the death of Christ; but none the less was that death a crime in all those who took part in it.—I am, yours truly,

AVARY H. FORBES.

59, Brodrick Road, Upper Tooting, S.W.

Ritualists and Schools.

A QUESTION FOR FREE CHURCH COUNCILS.

SIR,—In a recent issue, I noticed in your "Notes and Comments" the warning you gave with regard to the teaching given in public schools. I fear it is almost too late now for much to be done. I have been watching in this direction for years, and find that, as far as I can ascertain, the Ritualists have succeeded in putting teachers holding their views at the head of nearly every educational establishment of any importance, for girls as well as boys.

In the city from which I write, the High School for girls, which was started mainly by money from Nonconformists, under later management is tending in this direction, although the school is called undenominational. Through the schools the Ritualists hope to influence the next generation of statesmen by imbuing them with popish ideas. They are "wiser in their generation than the children of light." They have already almost all the village education in their hands; so that, if something is not done to check them soon, the country will be ripe for the reintroduction of popery.

It would be well if some of the "Twentieth Century Funds" were used to build and carry on schools in the villages instead of building churches, or soon there will be no worshippers to fill the latter. How can the children of Dissenters, being *obliged* to attend the Ritualistic shools, where they are taught that it is a sin to enter a Dissenting place of worship, and "that their parents are going to hell," be expected to attend Dissenting churches when they are built?

When visiting a village in Yorkshire I was told that the Evangelical cause was dying out there, as the children rarely came back to worship with their parents after being trained in the Church schools. No one objected to their being taught there so long as they were taught the truth; but it is different now. It is long since the ritualists have captured most, if not all, of the girls' schools in Brighton, so that it is difficult for parents to find any school where they can be sure of the teaching. The Ritualist party is so subtle and underhand in its methods, and is everywhere trying to get hold of the young. I am told that the tactics pursued (really borrowed from Rome) are the same as in France. This is a matter which should *primarily* engage the attention of the Free Church Council, as even in the Board Schools the Ritualists are endeavouring to introduce their teaching, and the Board of Education does not seem to interfere. While the churches are sleeping, the enemy is sowing a plentiful crop of tares.—Yours, E. M

Industrial Missions.

THE directors of the Industrial Missions' Aid Society report that, notwithstanding the many difficulties necessarily attending the inauguration of a new society, and a certain amount of, perhaps not unnatural, prejudice against the somewhat experimental character of the work proposed, they have, nevertheless, received such encouragement both at home and from the mission field, that they feel confident a large and useful work lies before the Society.

At Cawnpore the Society has been the means of raising £1,200 for the Girls' High Schools, which belong to the Methodist Episcopal Church of America Mission, and produce a substantial income. The money has been advanced on loan for five years at 5 per cent. in order to pay off a mortgage held by a bank at a much higher rate of interest. The advance has been amply secured by a first charge on all the school property.

A carpet industry has been opened at Ahmednagar, the first of a series it is proposed to start in different parts of India. A missionary pointed out to one of the directors of the Society who visited India last year, the opportunity Ahmednagar presented for the establishment of a mission industry, and invited the Society to commence operations there at once, promising the hearty co-operation of his mission; also undertaking, if a factory were started, to supply in a very short time about a hundred trained hands from amongst the youths who are taught carpet-making in the technical school of the mission. For convenience, a small company was registered under the title of the

INDIAN MISSION INDUSTRIES.

Limited, to carry on carpet-making and other industries in India, as an auxiliary to mission work. The factory will be a great boon to the mission, as there has hitherto been no opening for the hands trained in the school, owing to there being no carpet factory in the neighbourhood.

At Sharanpur, Nasik, an arrangement has been come to with the C.M.S., whereby the industrial work—chiefly carpentry—which has for some few years been carried on at Sharanpur will be taken over by the Indian Mission Industries, who will furnish the necessary capital for developing the industry. An experienced European mechanic (who has had a previous acquaintance with India as a missionary) will be sent out immediately as the representative of the company to take charge of the movement, of which Bishop Peel warmly approves. At Aligarh, N.W.P., India, capital has been provided, and advanced to Rev. J. C. Lawson, of the Methodist Episcopal Church, who is commencing industrial work at Aligarh. The amount has been amply secured by a first mortgage on the mission property.

Now that initial difficulties have been surmounted, and as continually increasing interest is shown in the Society's work, it is confidently expected that, under Divine guidance and blessing, the future working of the Society will be of constantly increasing usefulness. The late Mr. F. W. Crossley provided the whole of the initial expenses, and, up to the time of his decease, financed the Society; no appeal, therefore, was made for funds. Since his death, however, this has become necessary. The secretary is Mr. W. H. J. Hatch, 10, Paternoster Row, E.C.

Ringwood.—The opening of St. Ives Gospel Hall, is the result of united effort of the various Christian workers, who, though representing different church governments, are unanimously agreed on the necessity of providing such a place of worship. The opening services recently held were attended with much success, and over £50 was subscribed towards the funds. The results of the efforts of those banded together have exceeded all expectation. The preaching of the Gospel at the hall will devolve chiefly upon working men, who will doubtless have the sympathy and help of all who labour along unsectarian lines. Sunday school work is to have a prominent part in the future of the Mission, the prospects of which are particularly favourable and encouraging.

(59)

The Late D. L. Moody.

FURTHER TRIBUTES AND TESTIMONIES.

AT length particulars have come to hand of the last days of Mr. Moody, and of the circumstances of his lamented death. The passing of his spirit to the rest beyond was as gentle as could have been wished. The family of the evangelist were gathered at his bedside, and the later hours of the departing saint were spent in comforting those around him. He knew that death was near; there was "no pain, no valley;" scenes of glory unfolded to the spiritual vision, as faith was consummated in sight in "the land that is very far off."

According to the *Springfield Union*, Drs. Wood and Scofield were among the witnesses of the final scene. Between some fainting spells Mr. Moody held converse with his family. On one occasion he remarked in a happy strain: "What's the matter? What's going on here?" One of the children replied: "Father, you haven't been quite so well, and so we came in to see you."

Among other things, addressing his sons, Mr. Moody said: "I have always been an ambitious man, not ambitious to lay up wealth, but to leave you work to do." He urged them to continue the work of the schools at East Northfield and Mount Hermon, and of the Bible Institute at Chicago. Mrs. A. P. Fitt, his daughter, remarked: "Father, we can't spare you." The reply, so characteristic of the man, was "I am not going to throw my life away. If God has more work for me to do, I'll not die."

At eight o'clock in the morning (December 22) Mr. Moody said: "I see earth receding; heaven is opening. God is calling me." Shortly afterwards he had entered upon what one of his sons described as "a triumphal march into heaven." Before noon, after a brief sleep, he entered into rest.

The death was not unexpected, although hope for his temporary recovery from illness was entertained, not only by friends at hand, but by those who had listened to his words and teachings on both continents.

The cause of death was general collapse, due to overwork. His constitution was that of an exceedingly strong man, but untiring labours had gradually undermined his vitality until the heart became affected. After his return from Kansas, medical diagnosis excited much alarm; and at length the labourer's task was o'er, and the servant was with his Lord.

On Sunday, December 24, the services at the Congregational Church, East Northfield, were conducted by Drs. C. I. Scofield and R. A. Torrey. Thanks were rendered to God for all that He had done by his servant, whose noble life was the subject of timely remarks, ever in chastened terms.

On page 24 we give an account of the funeral.

Dr. T. L. Cuyler.

Moody's death is the greatest blow the religious forces could have received. The Church has sustained a terrible loss.

From Dr. De Witt Talmage.

I consider the death of Mr. Moody the greatest possible calamity. He represented the purest evangelism, and was a great power for good in every way. He always had access to the eyes and ears of the entire community.

Moody did his work and completed it. Others will come forward and do their work. Men die, but the cause of righteousness will go right on to eternal triumph.

By Dr. J. Monro Gibson.

IT is nearly eight years since the Church catholic has suffered such a bereavement as this. Spurgeon on this side the sea, Moody on that, have stood out from their fellows as field-marshals of the army of the Lord. And now the younger of the two has followed his senior to higher service in another sphere. "The Lord hath given, and the Lord hath taken away," and if we do not forget to lay due emphasis on the giving we shall be able to add, "Blessed be the name of the Lord."

For indeed this gift which has just been withdrawn was a very noble and a very needful one. It is difficult in all the complexity of forces in modern Christendom to measure individual contributions, especially in the case of men of far-reaching and varied influence; but there seems to be a general agreement among those in sympathy with evangelical truth that there is, probably, no man left whose life and work have been such a large factor in the history of the Kingdom of God as his whom now we mourn.

Mrs. Moody and Her Grandchildren.

That he sprang from the ranks of the people; that his nature was so rude and unpromising in the eyes of all who knew him in boyhood and youth; that he was without advantage of education or of culture; that in fact the vessel was so unmistakably earthen, and yet held such incomparable treasure—all this has only served to demonstrate that the excellency of the power has been of God and not at all of man.

"HE WAS A STRONG CHARACTER,"

you say. Certainly; but explain how that strength was so completely redeemed from all selfish uses and consecrated wholly to God and his fellow men. "He had great self-assertion." Yes; for the Kingdom, never for himself. Even on his natural self-assertiveness he had "Corban" written as plainly as on any other part of his many-sided nature. His self-assertion was part of his self-denial; his masterfulness was always in the Spirit, and for the ends of ministry; for, though he was a king of men, a born ruler of his fellows, he was as humble as a child.

He could not bear to hear himself commended. I remember on one occasion, when an injudicious brother fell into that vein, Moody sprang to his feet, stopped him, and intimated that the time was too precious to be wasted in that way. He must speak of the Master, not of the servant. And those of us who knew him intimately can testify that he was just as careful in private to avoid the subject.

Never, perhaps, was a man, judging by natural disposition, more likely to be spoiled by public recognition; never was man exposed to greater risk of spoiling; yet who can point to anything he ever said or did which showed a sign of it? One thing I must not leave out even in a brief

The Avenue, Northfield.

notice—the great value of the example he has left of charity towards those who differed from him. Though a man not only of great heart and lofty and courageous spirit, but also of marvellous strength of mind and

SOUNDNESS OF JUDGMENT,

we cannot speak of him as holding the same high position in the matter of intellectual discrimination; but then he was great enough in all other respects to know and acknowledge his limitations here. He did not, as so many small men do, condemn those whom he could not understand. He had strong convictions, and held to them with great tenacity, and often used very strong language on subjects under controversy. But when he found good Christian men differing from him, even in matters on which he had thus strongly expressed himself, he did not conceitedly assume that he must of necessity be altogether right and they wholly wrong; still less did he condemn and denounce them. He not only recognized the presence and grace of the Spirit in men with whose intellectual position he could not sympathize, but he was noble and modest enough to keep an open mind for any new light there might be for him. He was not among those who supposed that the Spirit had said his last word to the Churches. So we find him not only a teacher and a preacher, but a learner and a listener, to the end. Oh, for the diffusion of that same spirit of

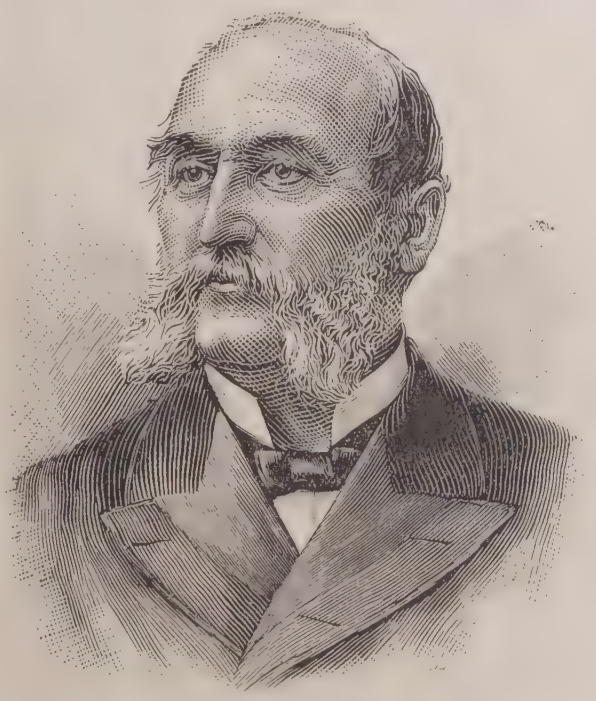
HUMILITY, MODESTY, AND CHARITY

in all who bear the name of Christ, and especially in those who stand forth as champions of his Word of truth!

I have not written of his work, so vast and varied and penetrating; blessed be God for it all,—for all the streams of gracious influence which have flowed from the ever-springing fountain of that consecrated life. But, above all, we thank and bless our God for the witness of the life itself; lived in as fierce a light as beats on any throne, and without the corresponding shelter from criticism and cavil, yet kept unspotted from the world; a great heliograph for these times of ours of the mind of Christ. Blessed, ever blessed, be his name, by whose grace he was what he was in the face of the world, and is what he is before the face of God. May He who kindled that fire in the heart of our Elijah now gone from us, and kept it burning so many years, touch all our hearts with the same fire now; and call many a young Elisha to take up the prophet's mantle with a double portion of the Spirit, to be for light and leading and Spirit-power in the years to come.

By Mr. Wm. Fry, Dublin.

My acquaintance with our beloved departed friend dates from the year 1868, long before his name had become famous, as it afterwards did, throughout the English-speaking world. He was preaching in the Merrion Hall, and stayed with the late Mr. Henry Bewley at Willow Park, Dublin. It was the time of the



Mr. Ira D. Sankey.

"Believers' Meetings," and one of the delightful days at Willow Park was drawing to a close, when D. L. Moody, Henry Varley, Grattan Guinness, and a number of other brethren engaged in the Lord's work, withdrew to a large hay-loft for a season of special prayer, confession, and renewed consecration to the Master's service. It was a wonderful time of the Holy Spirit's presence and power, and Mr. Moody often spoke of the blessing received on that occasion.

The friendship which then commenced deepened and increased as the years passed, and I had opportunity of becoming more thoroughly acquainted with

HIS LOVING, CHILD-LIKE SPIRIT,

the transparent honesty of his aims, and his whole-hearted devotion to his Master's service. I have been with him in many of his missions in England, Ireland, and Scotland, at times when no buildings could be found large enough to contain the crowds that thronged to hear him, when the secular and religious press were eager to report his meetings, and thousands were converted under his preaching. Yet he thought nothing of himself, gladly giving all the glory to God alone. In fact, anything approaching to flattery was very distasteful to him. On a certain occasion, when some remarks of a complimentary nature were made to him by a well-known dignitary of the Church, Moody's reply was, "Well, sir, I believe I am the most over-rated man in Great Britain to-day!"

One never heard him speak of "my converts," or of numbers of conversions, for his object was the glory of God in the salvation of the perishing; and so he truly rejoiced when souls were brought to Christ, no matter who was the instrument used.

In his preaching he did not allow any mere worldly considerations to influence him. I have heard him speak to some of the highest in the land, as well as to the poor; but even in the presence of Royalty his message was the same as before any other audience, for he could say with truth, "I seek not yours, but you." And this

SINGLENESS OF PURPOSE,

with his intense earnestness, compelled the attention of his hearers to the great truths of the Gospel. With his whole heart and soul, both by word and example, he sought to promote the spiritual prosperity of God's people.

In the company of those like-minded with himself he was very happy and sociable; but I never knew him speak an unkind word of a fellow-Christian, or even allow anything of the kind in his presence. Wherever he travelled through the land he made many friends, but I never knew him to make a single enemy. Where differences or estrangements had come between Christians, I have known on several occasions how gladly he sought to be the peacemaker.

When last in London he had the highest medical advice, and was warned by the doctors to be careful on account of his heart, but he still continued his great work with unabated vigour. Personally, he was a strict tectotaler and never lost an opportunity of

ADVOCATING THE TEMPERANCE CAUSE.

In money matters he was most unselfish, and in his living very moderate, preferring the simple and plain food. He suffered much from seasickness, and probably this (considering its effect on the heart) was one of the reasons which kept him from visiting this country in recent years, though his interest in the work of God, and his affection for friends on this side of the Atlantic, never abated.

In his home life he was a devoted and loving husband and father, as well as a dutiful son to the dear old mother who finished her earthly pilgrimage but a short time before her son.

Mr. Moody, Daughter, and Grandchild.

Dr. C. H. Parkhurst, New York.

The secret of Mr. Moody's power and success lay, first of all, in his sterling good sense; second, in the thoroughness of his commitment to the service of his Divine Master.

He had no will but to do God's will, and God empowered him to do it right royally.

He has brightened and sweetened hundreds and thousands of lives.

By Lord Overtoun.

One day in 1873 I met Rev. Dr. Andrew Bonar in the street. We talked together of the daily prayer meeting then being held in Glasgow, and Dr. Bonar said, "I do not suppose it will get fresh life until Mr. Moody comes." This was the first time I had heard the name of our honoured friend, and I then learned of the beginning of his work in England; but I little thought that God was sending us a man who was to be the means of untold blessing to our country.

To know Mr. Moody was to love him, and to have known him intimately and worked with him, is a treasured memory and inspiration to everyone who had this privilege. I had the happiness of being in his inner circle, and working with him on each of his three visits to Scotland. During his first visit I was a member of his committee, and in his later visits, chairman. While I had the pleasure of working with him in London and Liverpool and many parts of Scotland, I, of course, had most to do with his Glasgow Campaign, and the hallowed associations of those times of blessing can never be forgotten.

THE SCOTTISH CAMPAIGN

of Messrs. Moody and Sankey began in Edinburgh, where, in the winter of 1873-74, their meetings were very widely blessed; a deep and genuine work of grace resulted, and the churches received much blessing. The notable movement in Edinburgh awoke the country, and, in many instances, a work of grace had begun before the evangelists reached the district. The Evangelical ministers throughout the country threw themselves into the work, and the churches all over the land received fresh impulse and life. Mr. Moody's work, especially in Scotland, has made preaching and praying much more direct, and has led thousands to love and study the Bible as they never did before. It has led the churches to fresh and successful efforts in aggressive work, and has thus done much to bring them together by united service in the great harvest-field, where earnest labourers lose sight of their minor differences in view of the mighty link which makes all one in Christ Jesus.

Mr. Moody and Mr. Sankey arrived in Glasgow in the spring of 1874, and very soon the expected blessing came. The Evangelistic Committee then formed from all denominations of the Christian Church, arranged the Campaign, and for twenty-five years has continued it; so that now, as the Glasgow United Evangelistic Association, we are celebrating the twenty-fifth anniversary of Mr. Moody's visit by a Gospel Campaign on a larger scale than ever before attempted. Mr. Moody, in response to our invitation, greatly desired to come over and help us, but family bereavements and impaired strength—the result of his manifold labours—rendered his coming impossible; and now, while we are in the middle of the Campaign here, the sad tidings reach us that the loved friend to whom we all owe so much has been called to his rest and reward. Few have ever laid more

GOLDEN SHEAVES AT THE MASTER'S FEET,

and few ever received such a welcome in the "heavenly land" of which he so often spoke.

Space will not allow me to give in detail what I could tell of our honoured friend's character and work, nor the many instances that come to mind of what I saw and heard during these times of blessing. Mr. Moody was a born leader of men, and had the talent of discerning character in a wonderful way; as when, for instance, he selected James Scott, a young divinity student, to be secretary of the committee when he left, and everyone knows how splendidly James Scott justified his choice.

Mr. Moody's wonderful power of preaching and organizing were consecrated to the service of Christ and the winning of souls. Brought up among Unitarians, he early gave up their doctrines, and during all his life most eloquently pleaded the essential truths that circle round the Divine Saviour and his great atonement for the sins of men. Of course, such preaching and work as Mr. Moody's, which made great inroads on the kingdom of darkness, could not fail to rouse strong opposition in many quarters, and many, both in the churches and outside of them, objected to the singing and the preaching of the Gospel. But God set his seal unmistakably on Mr. Sankey's singing and Mr. Moody's preaching, and to-day thousands, both in heaven and on earth, bless God for sending his honoured servants to our islands. As of old, people said that it could not really do good to men to tell them that they would be saved by simply believing in Jesus, and that the doctrine of immediate salvation by faith in Christ was a dangerous one; but the quarrel of these objectors lay, not with Mr. Moody, but with all who preach the Gospel, for this doctrine of justification by faith inspired Luther to shake Europe, and is the theme of every evangelistic preacher, and the teaching of the inspired Word of God.

By Rev. G. Campbell Morgan.

The names of Moody and Northfield must always stand connected. There he first saw the light of day. There the schools that are now world-famous have their home. There also since 1880 have been held the Conferences that have become so great a force in the spiritual life of the world. They began in a very simple way, and have grown in numbers and interest up to that of last year, when the greatest of all, in point of numbers, was held. Over all these gatherings Mr. Moody has personally presided, save during his absence in this country on evangelistic campaigns. He has also organized them, and carried them on his heart as one of the most delightful burdens he has borne. It has been my lot to be present and take some part in the last four of these, and the privilege of doing so I shall always count as one of the greatest of my life.

The last was in very many ways a most remarkable and memorable one, and it is of that, in the light of the ascension of our beloved friend, that I want to write. Over the whole of the sessions there rested the shadow of the illness of little Irene, the beautiful child of his son, Will R. Moody. Yet that shadow was the background which served to throw into brighter relief many of the glorious lights of the Light in which we were gathered together.

Paul Moody met us at Northfield Station and drove us to our home. Mr. Moody at once came to see us. That conversation I shall not easily forget. He first told us of his sorrow about Irene, and we had some glimpse into that great heart. It was

A THREE-FOLD GRIEF—

his own, the little one's pain (which he seemed to feel), and the anguish of his son's heart, which was very real to him. Then he spoke of the Conference, full of hope and confidence. Never had he felt greater joy or expectation. Past years' gatherings were sending their sheaves to this, and people were crowding in, and everywhere his keen ear caught the sound of the going in the tops of the mulberry trees. Then he spoke of our comfort. The rooms were to be arranged so as to make us feel at home. No detail escaped him; and, while his heart was full to overflowing of his own trouble, every little thing that concerned us was considered and attended to. The days moved on. Once he said to me that he had dreaded the burden of the meetings under the existing circumstances of sorrow, and God had just come in and taken all the burden off his shoulders, and he felt the work was going right on independently of him. Whenever he spoke the tenderness of his words told how full his heart was, and surely through that baptism of suffering the Father sent some of his choicest blessings to us.

The Conference closed on Sunday, August 20, and, on the following Tuesday, in the early hours of the morning, to use Mr. Moody's own beautiful words, "the chariot of God came down to the Connecticut valley and took our little Irene home." On the following day we committed the fair form of her earthly tabernacle to rest. What a funeral that was! Flowers were everywhere. Songs of triumph over death were sung. Every address had victory as its key-note, and most beautiful of all was that of Mr. Moody himself, closing with the words: "I thank God this morning for the hope of Immortality. I know I shall see her in the morning, more beautiful in her resurrection glory than she was here." That morning has dawned for him also, and surely he and Irene are together.

During the days following, he gave himself up with loving devotion to his son Will and his beloved wife. He sat with them, he drove with them, he mastered his own grief, and flung across their pathway the joyousness of his bright spirit. Then, as September came in, and

HIS GREAT FAMILY

of boys and girls, the Mount Hermon and Northfield students, gathered back, he opened his heart and took them all in, driving backwards and forwards between the two schools, with always a cheery word and some strong, practical, happy sentence of counsel for each of them.

At last, my work being done, and my extended tour beginning, I had to leave him, but I saw him again at Chicago, Boston, Brooklyn, and New York. How little I imagined these were the last occasions! How good God is to veil the future!

After visiting several places, I reached Chicago, and there I found him at the head of the forces, eager for the campaign. It was his old and earliest battle-ground, and he knew it and loved it well. And what a time it was, and how we all had to "move around!" Three centres, and three meetings a day. He was not a general directing others merely. He was himself busy from morn to night. Some days he took part in as many as six meetings. At last his voice gave way. He was announced to address the students at

CHICAGO UNIVERSITY,

but could not speak. Nevertheless, he came to the meeting, and I had to speak. It was no easy task. A thousand students and the faculty were there to hear him. When I rose I told them they had only to look at Mr. Moody and then at me to know how impossible it was for me to fill his place. His ready humour helped me immediately, for he rose and stood by my side to emphasize the truth I had uttered. The effect was electric, and from that moment I had the attention and sympathy of the audience. That night he left for home.

I saw him next in Boston. Three days' meetings in the Tremont Temple he presided over. There I found his mind very much exercised about our war with the Boers. He could not understand it. Mr. Samuel Smith, M.P., of Liverpool, was staying at the same hotel with us, and one evening, after the meeting, Mr. Moody got him to tell him the story of the Transvaal and of the causes leading to the war. He was intensely interested and deeply grieved at the conflict. My last days of work came

AT BROOKLYN AND NEW YORK.

In the former place the meetings were very large, and Mr. Moody came on from his home to help. He had another building, which, of course, was immediately filled to overflowing, and, when I went to New York for the last three days, he continued the work in Brooklyn.

During those days we stayed together at the Murray Hill Hotel. We had not very much time in each other's company, but the hours we had were full. I cannot write of them. We look back when loved ones have been gathered home, and see the signs to which we were quite

blind till their departure. And so I feel to-day as I look back. Surely he was "like as a shock of corn—in its season." The fuller life, the new light, how manifest these were; yet we saw them not, or saw them only as those that do not apprehend quickly the significance of the King's portents.

My last vision of him is as he stands at the door of the hotel and waves us his farewell, having attended to the minutest matter that made for our comfort—God's gentleman in every fibre of his being. I shall see him next "at Home." Many men have loved him longer, none have loved him more than I.

By Dr. Wilbur Chapman.

Dr. J. Wilbur Chapman, pastor of the Fourth Presbyterian Church, New York—intimately associated in work and joined in heart to the lamented evangelist—was interviewed just after the death by a correspondent of the *New York Herald*, who speaks of him as a "possible successor of Moody in evangelistic work." Among other things, Dr. Chapman said:—

"Mr. Moody was the most lovable man I ever knew, and, aside from my own father, he filled a larger place in my heart than any other man. His chief characteristic was his honesty. He was the most genuinely honest man I ever knew, and as sincere a man as ever lived. He had perfect confidence in the Word of God, and never took any stock in the so-called 'higher criticism.' The only time I ever saw him angry was when he was discussing the utterances of one of these critics.

"He could read a man through and through, and was as keen a judge of human nature as I ever saw. He believed thoroughly in prayer. I knew his secret Christian life, and I saw him before and after his sermons, and in times of perplexity, when

HE TALKED TO GOD

as freely as my own children talk to me. He had perfect confidence. On one occasion he needed a sum of money—5,000 or 10,000 dols.—to complete the Mount Hermon School, and he sat down and wrote for the money to a man in a large city which I will not name. He knew that no human means would induce this man to give the money. Before sending the letter he took it to his chamber, placed it on a chair, and, kneeling, prayed over it as only Moody could pray.

"The letter reached the man at breakfast. He read it and threw it aside as preposterous. But there was something peculiar about it, and he read it again and a third time, and finally went to his library and wrote the cheque, sending it in a letter in which he explained the circumstances, and said he hastened to write before he went to his office, for fear he might change his mind.

"Mr. Moody practised what he preached. He never did a mean thing in his life, and if he injured another unwittingly he was the first to make it right.

"He asked a St. Louis man for money, and the men refused because he thought Mr. Moody did not say enough about

THE SECOND COMING

of the Saviour. Mr. Moody went to Colorado Springs, and in preaching there he mentioned the incident, in touching on hobbies. He gave the man's name, and the papers made a sensation of it. The man wrote one or two sharp letters to Mr. Moody, but the latter saw it was not a matter to be explained in letters. He stopped in St. Louis on his way back, and held a meeting there.

"The man came, taking a seat in the rear of the auditorium. As soon as Mr. Moody saw him he called him to the platform and made an apology, saying he wished it to be as public as the words that had given the offence, though he had intended to give none. He had to raise 200,000dols. a year to carry on the Northfield schools and the work in Chicago. Men rarely refused his appeals. One man in the West who had never seen him told me it was a pleasure to give to him, because he believed Mr. Moody would spend the money more wisely than he himself could.

Mr. Moody's home life was heavenly. His boys and his daughter were literally devoted to him. He lived everything that he preached. His power of inspiring confidence and arousing respect was marked. I think this country has not produced a greater man than he. Some persons thought he was bluff and dictatorial, but he was no more so than any other great leader. He would have been great in any occupation.

"I think he had a premonition of the end, for the last time I saw him he talked of work which he wished to have carried on after he had gone, and said he did not know how much longer he would be here. He feared the result of the weakness of his heart more than he let any one know, yet he never spared himself. Some men complain that to preach twice a week is too much for them, but he thought nothing of preaching twice a day."

Dr. A. C. Dixon.

I think Drummond was right when he said Moody was the greatest man this century had produced. He was a many-sided man. He was not only a great preacher, but, uneducated man as he was, he had no second as an educator.

Dr. Lyman Abbott.

Moody's name and his good works are known and loved throughout the civilized world.

The world has lost its greatest leader. His marvellous energy and kindly spirit made friends for religion by tens of thousands.

Letters from Friends.

From Mr. Martin Hope Sutton.

WHAT has always appeared to me characteristic of our dear departed friend, Moody, has been (1) his remarkable discernment as to the real character of the men with whom he has come in contact; (2) his boldness on behalf of Christ and his cause; and (3) his personal humility.

I think these traits in his character must have been observed by all who knew him. The first-mentioned saved him from disappointments in those who were invited to labour with him. The second was manifest in his public addresses, and the third in his more private intercourse with friends and fellow-labourers.

I remember an occasion when he and his committee were invited to breakfast at the house of one of his most wealthy and most liberal supporters near Hyde Park Corner. Mr. Moody said: "You ought to build here in the West End such a hall as that at Islington;" and when it was replied that it would be impossible because the land here was so valuable, he replied, "Nonsense! You who are now in this room could give the money, and never miss it." His proposal did not meet with much response; but Lord Radstock and another present, wishing the subscription commenced, promised certain sums, and though Mr. Moody's West End hall was never realised, the result was the erection of the Eccleston Gospel Hall in Belgravia, where Lord Radstock and others have since ministered.

Mr. Moody's humility struck me forcibly when spending a few hours one Saturday evening at Cintra Lodge. I asked him to conduct family worship. He expressed himself as much less competent than I should be, but being pressed he did it in the most simple manner possible, though not without one or two of his very telling remarks on the Holy Scripture read. Some of the domestic servants afterwards expressed their astonishment that Mr. Moody should be "so soft and gentle," they having repeatedly heard him preaching in the Town Hall.

From Mr. Charles Inglis.

Some few of us who knew him intimately for more than thirty years can hardly realize that we shall see his face no more on earth, nor hear his voice pleading with thousands to be reconciled to God. While heaven is all the richer, earth will be the poorer for his departure.

How he will be missed in that sorrowing home at Northfield, by those students in Chicago, who used to look up to him as a father, and by some of us who received such a loving welcome from him whenever we landed on the American continent! I do not believe that I ever met a servant of Christ who was more self-denying, more humble, more indefatigable in work for his Master.

Nothing will be a greater source of comfort to Mrs. Moody and her family than to know that there are thousands of Christians in England who are praying for them in this their time of deep sorrow. May every fellow-evangelist follow him, as he followed Christ. Then, when the last message is given, and the last meeting is held, we shall have an abundant entrance into the everlasting kingdom.

D. L. Moody.

DEAR honoured friend of God and man,
The world thy loss will mourn;
In Gospel work thou led'st the van,
'Neath burdens bravely borne.

The Bible was thy chosen creed,
The Christian pilgrim's guide;
'Twas thy delight its priceless seed
To scatter far and wide.

Thy lips its sacred truths to teach,
Were long ago unscaled;
Thy heaven-sent gift of faithful speech
A harvest rich shall yield.

In Britain didst thou labour long
The multitudes to win;
Whilst Sankey's gift of sacred song
Brought countless listeners in.

As brethren in one holy cause
Together did ye toil:
The heroes of unearthly wars,
Ye gathered heavenly spoil!

The Spirit's sword how didst thou wield,
Where few before had gone;
And 'neath faith's brightly-burnished shield
To victory march on!

Once more we hoped to see thy face,
Thy voice once more to hear,
Ere thou hadst run thine earthly race,
And found a higher sphere.

But tho' unwearied was thy zeal,
And loving toil thy choice,
An angel did beside thee steal,
And hush thy pleading voice.

Thy heart that felt the world's deep need,
That angel touch hath stilled,
Thy life from grief and pain hath freed,
Thy soul with rapture filled.

Long shall thy fragrant memory last,
And where Mount Hermon stands,
A hallowed influence, rich and vast,
Stream forth to distant lands.

In yon bright world round Jesu's feet,
Where sainted spirits dwell,
We trust, ere long, once more to meet.
Farewell, dear friend, farewell.

Clevedon, Somerset. WM. KITCHING.

"Three of the . . chief."

WHY am I sad because the brave and strong
Among the Warriors of the Cross lie low?
Why do I grieve when leaders rich of song
In honour of our precious Saviour go—

To swell the choirs above with blissful note
Through the whole regions of eternal peace,
Their happy powers to his renown devote,
And hasten on his boundless Realm's increase?

Three brothers* (mighty in the Scriptures) dear
Wherever Christ is named, with gracious voice;
O'er Hastings, Moody, Lowry—shed a tear,
Then bless our Heavenly Father, and rejoice!

CHARLES ELLIS.

* H. L. Hastings, D. L. Moody, Robert Lowry, D.D.

Memorial Service.

The first memorial meeting in New York City was held at the Calvary Baptist Church, on Tuesday, December 26. The church is one of the largest and handsomest in the city, and is only a stone's throw from the Carnegie Music Hall, where such a mighty series of meetings was conducted by the evangelist a winter or two ago. After prayer and the singing of "Rock of Ages," Dr. Morse, who presided, observed, in respect of Mr. Moody, that he was undoubtedly one of the best Biblical students on this Continent; and that, though he did not read the Bible in Greek and Hebrew, no man was better acquainted with the English Scriptures.

Dr. R. S. MacArthur said that, although Mr. Moody had not learned theology in a college or seminary, he had sat at Jesus' feet and learned of Him. His work had given dignity and honour and glory to the labours of numbers of the laity—people who had never been ordained by man. He had himself been

ORDAINED BY GOD

to be a saver of souls and a comforter of saints. The doctor went on to point out that Mr. Moody had emphasized the gentler rather than the sterner aspects of the Gospel. "He lived with Jesus, caught his spirit, and echoed his message, clothing it in a garment of love. He preached a crucified Saviour in a crucified spirit.

Mr. Stokes, who had known Mr. Moody since boyhood, and who accompanied him to Philadelphia the last time he left New York, gave some of the conversation he had had with Mr. Moody on that last journey. Speaking about some social scandals, he had said, "Money is rushing in on us, and destroying our social and spiritual life." On the subject of bicycles taking the place of the Bible, and science that of sermons, he predicted that there would soon be a reaction, and that the people would soon want the old Bible and the old religion back again. Mr. Stokes, in speaking of Mr. Moody's widespread influence, and of his work as a seed-sower, named Ceylon, Cairo, and St. Petersburg as three places in which he had found persons who had been converted through Mr Moody. Almost the last words Mr. Moody spoke as the train reached Philadelphia were, "Well, Stokes, pretty soon we'll be home!"

Dr. Hillis, who has followed Dr. Lyman Abbott in the pulpit formerly filled by Henry Ward Beecher, gave an eloquent address. He began:—"There was a man sent forth by God whose name was Dwight L. Moody; and by his death the unchurched masses have lost their best friend. He was the greatest evangelist since Whitefield, and no man since the Apostle Paul had addressed so many people. For 300 days in each of seven years he had spoken to audiences of 5,000 persons each afternoon and evening." After a rapid outline of his marvellous personal history, Dr. Hillis mentioned

TWO EXPERIENCES

in which God had prepared Mr. Moody for his special work. In the first he had invited a saloon-keeper to come to his Sunday-school class. The man said he would if he (Mr. Moody) would come to the opening of his saloon on the following Thursday. Moody consented, saying that he had a Friend, without whom he never went anywhere, and he must bring Him along.

The saloon-keeper agreed, but said that if he was going to bring along somebody to talk, he should reserve the same privilege for himself, and to this Moody agreed. About half-past nine on this night Moody proceeded to the saloon, taking with him one of his poor-boy *protégés*. The saloon man was ready for him, and had fortified himself with the aid of an atheist, an anarchist, and a man who railed at everything. After the first civilities, these men began to talk, and went on for three-quarters of an hour, and Moody's heart was in his mouth. Then he said, "I think I should like to pray." "Oh, but," said one man, "the Book says that two or three must gather together. and you are by yourself!" "Oh, no, I'm not; here is a friend of mine who will join me." So saying, he drew forward the boy, and the two knelt down.

AS THEY PRAYED THEY CRIED,

and as they cried they prayed, and God gave him, as a reward, the saloon-keeper and his family.

The other experience (that gave him the inquiry-room) was that of going to visit personally all the girls in the class of one of his helpers, who was ordered away from Chicago to die of consumption. This man came to him telling him of his hopeless physical condition, and declaring that he could not go away without asking each of the members of his class to give herself definitely to Christ. The two men

HIRED A HACK

and set out to do this work, visiting the girls wherever they could find them. Out of the whole number not one was unwilling to avail herself of the chance thus given. Moody made up his mind then that an opportunity for immediate decision should be provided at all his meetings. Dr. Hillis closed with a heart-searching appeal to his audience to do such work as lay within their power for the salvation of souls.

Dr. Hoadley believed that more people had been led to decision by Moody than by any other man since the Apostle Paul, Whitefield not excepted, and for the reason that he was the great world-evangelist. He attributed his mighty influence to two reasons, he believed in Jesus and loved Him with all his heart, and

HE LOVED THE BIBLE,

and believed it with all his heart. The doctor then described the impression made on the preaching of hundreds of ministers by Mr. Moody's work in making their presentation of the truth more acceptable to the people by greater simplicity and by modification of their scholastic methods. He also referred to his marvellous influence among great scholars of the world.

Mr. Harold, formerly a student at Northfield, spoke of Mr. Moody's personal kindness and interest in "even the most obscure" of those who studied there. Mr. James Talcott, who was introduced by Dr. Morse as having been one of Mr. Moody's "strong arms," and with whom he usually stayed when visiting New York, spoke a few words, describing his friend as having been "unselfish, and loving his neighbour better than himself. He is not dead but sleepeth, and I cannot think of him in any other way."

The Funeral.

Our readers will peruse with interest the following note from Mr. Sankey, for so many years Mr. Moody's right hand in the service of song:—

Brooklyn, N.Y., Dec. 28, 1899.

Dear Friends,—On Tuesday, December 26, we laid our beloved brother and friend, Mr. Moody, in his grave on beautiful "Round Top," within a stone's cast of the spot where he was born a little over sixty-two years ago. The day was one of the most beautiful I ever witnessed in Northfield; not a cloud in the sky from morning till night. When I went into the room where he was yet lying on the couch, I could scarcely believe that he was not sleeping, just as I had seen him so often after a hard day's work.

About twenty-five Mount Hermon students carried him from his home to the church, about half a mile down the street; there he lay in state for a short time before the hour appointed for the funeral service. Thousands of his neighbours passed by in tears, looking for the last time upon the face of him who had been a personal friend to almost every one of them. During the service, and while one of his co-labourers was speaking of the joyful death our brother was permitted to die, the sun, which was shining so brightly without, broke through a small opening in one of the window shutters and cast a beautiful ray of sunshine upon Mr. Moody's face and the pillow of roses at his head, on which was written the dying words of the brave warrior, "God is calling me." Every other spot in the building was in the deepest shadow.

We followed him once more through the quiet street, past the house in which he was born, to the spot selected by his family for his last resting-place; and, while the day was dying in the west, we sang a hymn, and laid the tired body away to await the resurrection morning, when we shall clasp glad hands again, and be "forever with the Lord."—Yours, in the "Blessed Hope,"

Ira D. Sankey.

The New York papers give detailed accounts of the obsequies. There were few of the ordinary accompaniments of such sorrowful occasions—no hearse, nor funeral music, nor tolling bells, nor crape, nor veils to hide faces suffused in tears. Tears there were in the eyes of every one of the large congregation present to pay a tribute to the greatest religious force in this century. But there was no weeping; and the calmest faces in the church were those of the immediate family.

The resignation manifested by Mrs. Moody was that of one whose husband had entered into joys unspeakable, which await her also, and which she is to share with him. "I hope no one will speak of me as fatherless." said the daughter to a friend. The sweet voice of the elder son's wife was heard in the Gospel hymns as if only happy days had been hers; there was no suggestion of the loss of her two children, the serious illness of her father and the death of her devoted father-in-law, all within a year.

At 10 o'clock there was a brief service at the house, conducted by Dr. C. I. Scofield, the pastor of the Congregational Church, who was present during those "four glorious hours" before the evangelist fell asleep; and Dr. R. A. Torrey, the pastor of the Chicago Avenue Church, and the superintendent of the Moody Bible Institute in Chicago, also took part. Dr. Scofield read Psa. xc. and 1 Thess. iv., and Dr. Torrey offered prayer. No signs of mourning appeared about the house; no crape was seen on the door. The window blinds were kept up, and people freely entered the house. Their conversation was mainly about Mr. Moody, recalling incidents in his eventful career,—helpful words which he had spoken and deeds of kindness which he had done.

Shortly before 11 o'clock, the body, upon which others had leaned for a generation, was taken from the room upstairs in which it had rested after being embalmed and placed in the cloth-covered coffin with quiet trimmings, and a plate bearing simply the name and dates of his birth and death:

DWIGHT L. MOODY.

1837-1899.

The coffin was placed upon a cloth-covered frame and carried to the church, a half mile distant, by some thirty students of the Mount Hermon School, headed by the officiating ministers and followed by Mr. Ira D. Sankey, Mr. Moody's associate for nearly thirty years; trustees of the Northfield Schools, and other intimate friends. Christmas greens festooned the galleries of the church, while on the coffin and about it were appropriate floral tributes from the trustees, faculties, and students of the several institutions at Northfield and Chicago. At the head was a pillow, in which a crown had been worked in white, with a purple ribbon on which Mr. Moody's last words were seen, "God is calling me."

An open Bible, with "Victory. 1 Corinthians xv. 55-57" on the left side, and "2 Timothy iv. 7-8" on the other, rested at the foot. Palms, ferns, laurel, violets, cut flowers and callas were placed about the pulpit.

Soon after two o'clock the relatives entered the church. There were many well-known clergymen and laymen present, in addition to

those taking part in the services. Besides Mr. Sankey, who was accompanied by his wife, there were three of Mr. Moody's singers present —George C. Stebbins, D. B. Towner, and F. H. Jacobs, besides many friends of long standing.

Dr. Scofield had charge of the services, which began with the hymn, "A Little While." After he had offered prayer, Dr. A. T. Pierson read the Scripture lesson, and Rev. G. C. Needham prayed. "Immanuel's Land" was the second hymn. Addresses were delivered by Dr. Scofield, President, H. G. Weston (Crozer Theological Seminary), Dr. Torrey, and Bishop W. F. Mallalieu. Then came Dr. Wilbur Chapman, Dr. Pierson, Mr. Wharton (evangelist), and Mr. John Wanamaker. Mr. Moody's elder son delivered

A BRIEF FILIAL TRIBUTE

in words of tender affection. Other men, he said, had spoken from various points of view; he wished to speak as a son. Standing beside his mother, unannounced and unexpectedly, he said that if his father, in a moment of impulsiveness, rebuked one of his children, and afterwards learned that he himself was in the wrong, he would come to them, and, with tears in his eyes, would say: "My son, my daughter, I have done wrong; forgive me!" Besides his kindness to his children, and consideration for their feelings, he had done more —he had led each of them to accept Christ as their Saviour. Then, in an impressive manner, he added: "Father did not yearn to die. Life was attractive to him. He loved his work."

The service was closed with the singing, by the Mount Hermon Quartet, of "The Hope of the Coming of the Lord," the words written by Major Whittle, and the music by his daughter, Mrs. W. R. Moody. The coffin was afterwards carried by the Mount Hermon students to Round Top, the Olivet of Northfield, and placed in a vault just at the crown of the little hill, so dear to Mr. Moody's heart, and the scene of so many hallowed associations.

There was sadness in the scene, but not sorrow; how could there be sorrow for one who was "at home with the Lord"?

Round Top, where Mr. Moody is buried.

Mildmay Mission to the Jews.

On the second evening of the New Year, more than 200 Jews and Jewesses sat down to tea at the Central hall, Philpot Street, E. After tea, a Gospel meeting was held, presided over by Rev. J. Wilkinson, who was supported by Mrs. Wathen, Rev. S. Wilkinson, Drs. Dixon and Rocha, and Mr. Fondaminsky. It proved to be a truly happy gathering. The conduct of the Jewish guests was admirable, and the attention given to the various addresses was most encouraging to Mr. Wilkinson and his fellow workers.

On the following evening more than 300 Jewish children were entertained in the same place; and when their hunger was appeased, a truly interesting and happy meeting was held, Mr. Wilkinson being again in the chair. On this occasion he was supported by the Misses Maddicks and Cornwall and Mr. S. Wilkinson. The children belonging to the mission night-school sang sweet Gospel hymns, and repeated from memory a chapter from the Word of God, and other passages in a way to gladden all our hearts.

Numerous prizes were distributed during the evening for good conduct, regular attendance, and diligence in mastering their lessons; and this proved to be a very exciting time. For these two happy gatherings the workers thank God and take courage.

Aggressive Primitive Methodism.

SOUTHWARK has long held an unenviable reputation for squalor and vice, and although for the time being its hooligan bands appear to have been suppressed, yet it would be difficult to over-estimate the need for aggressive Christian work in such a district.

The opening of the magnificent St. George's Hall, in connection with the Primitive Methodist South-East London Mission, is, therefore, an event of high importance to transpontine London. The building is admirably suitable for the purposes of a vigorous evangelistic movement, and affords excellent accommodation for the many departments of Christian effort undertaken by this flourishing mission. The premises are happily situated on the Old Kent Road, one of the busiest of metropolitan thoroughfares, and are of impressive and attractive appearance. A part of the site was formerly occupied by

AN OLD BEER HOUSE,

which in these pushing days would doubtless have developed into a flaring gin palace.

The entire cost of the buildings amounts to upwards of £12,000, of which £11,000 was raised prior to the opening, largely by the personal efforts of the superintendent minister, Rev. J. Flanagan, who has toured the country in the interests of his mission. Certainly the successful development of so important a scheme adds greatly to the usefulness of Primitive Methodism as a potent force in dealing with modern social and religious problems among the masses.

The programme of opening services is announced to cover the entire month of January, many leading Free Church ministers taking part, but the chief functions were the public gatherings held on Monday last week. First, Rev. Hugh Price Hughes gave a forcible address to a large congregation. In the evening there was a great rally of London Methodists, and the proceedings were marked by a delightful freedom and fervency. Mr. W. P. Hartley, who presided, congratulated the congregation and the Connexion on securing so valuable a habitation as a

CENTRE FOR EVANGELISTIC WORK.

Mr. Hartley dwelt on some important considerations with which the workers would necessarily be faced. Dealing chiefly with the subjects of sweating, overcrowding, and drunkenness, the speaker pointed out that Christianity, as the antithesis of selfishness, must be relied on to right these evils. He encouraged Mr. Flanagan and his helpers to go forward in the great work they had undertaken.

Mr. Thos. Robinson, of Paisley, followed on similar lines, and with reminiscences of the mission's early days of darkness and difficulty at an old and unsuitable building in a back street. Rev. William Williams, of Upton Baptist Church, rejoiced in the sound character of the work, the keynote of which was, "Ye must be born again." It was better to have one man converted than a thousand merely moralized. It was obviously useless, from a spiritual point of view, to rest content with giving the poor better dwellings, since the rich folk of the West End, amid congenial surroundings, were at any rate as wicked as the poor of the East. All moral reformation, to be of solid service, must be the outcome of the union of the soul with God through faith. Mr. Williams concluded a glowing address, with the hope that St. George's Hall might deserve the title applied to the Tottenham Court Road Tabernacle of Whitefield, "a soul trap."

Rev. J. E. Wakerley is, of course, quite at home in a mission chapel, and he gave an address instinct with enthusiasm. On behalf of Wesleyan Methodism, he said to his Primitive friends, "Go to those who need you, and who need you most." Mr. Wakerley briefly reviewed the aims of the Mission. There was no longer any need to look to the highly-respectable suburbs for large congregations. The people in the inner districts of London were being reached, and willing, consecrated toilers were going right

DOWN INTO THE MUD

of sin and wickedness to pluck up gems for the Saviour's crown. Mr. Wakerley recalled, in breezy style, some of his own experiences in the translation of a "high and dry" neglected chapel into a popular mission hall, and described his assault on a forbidding announcement of "seats five shillings a quarter," on the bolts and doors of pews, and all other things likely to repel the masses from worship. In conclusion, he adjured them to remember that to be true to the principles of Methodism they must be a soul-saving church. The preaching, the visitation, the nursing of the sick, and every other branch of the work must lead up to this great end—the salvation of souls.

After Rev. Joseph Ferguson had stirred all hearts with an appealing address, Rev. J. Flanagan came forward, at a late hour to give some particulars of the progress of the work. He referred especially to the financial position, and related some touching instances of self-denial among the poorer members of the Mission in the keenness of their desire to aid in the erection of the hall. He went on to acknowledge the timely and generous help received from all classes of society, both in London and the provinces, in the undertaking; and, subsequently, reiterated his intention not to devote himself to preaching in the hall until the debt remaining upon it was cleared.

At the conclusion of the meeting it was found that a sum of £900 was needed to balance the accounts. Communications for Mr. Flanagan may be addressed: 112, Page's Walk, Old Kent Road, S.E.

London Cabmen's Mission, like similar organizations, has its days of darkness and light, its seasons of encouragement and disappointment; but the past year has been one of steady progress. At the King's-Cross Mission Hall the Gospel has been preached simply and earnestly to cabmen, their families, and friends. The distribution of literature, visiting and assisting the needy, afflicted, and dying, and the training of the children in the Sunday Schools, are among the efforts put forth in the interests of these toilers. Many of the cabmen themselves conduct the meetings, and are earnest workers in the cause of temperance. The Mission workers are naturally anxious to extend their operations when funds will permit. The treasurer is Mr. John Dupee, who may be communicated with at the Mission Hall, King's-Cross, W.C.

Students in Conference.

ENTHUSIASTIC GATHERINGS IN LONDON.

SUCH a movement as the British College Christian Union is significant in view of the immense influence which the class that it aims to reach may be expected in after years to exercise. The World's Student Christian Federation, in which some 56,000 students are enrolled, now links together in spiritual brotherhood universities and colleges in many lands, and, as is well known, the members sign a declaration to become foreign missionaries if the Lord should open their way. There is reason for abundant gratitude to God that during the years which have witnessed the operation of these organisations there has been a deepened interest in the great work of world-wide evangelization. The explanation is found in the fact that God, whose is "the kingdom, and the power, and the glory," has provided the movement to perform a ministry demanded by the times and required in the outworking of his gracious purposes.

It was with the object of furthering this great movement, and quickening Christian interest in foreign missions, that the International Students' Missionary Conference was held last week in Exeter Hall. The proceedings opened on Tuesday afternoon, and during following days the gatherings were numerous as well as enthusiastic. The entire Conference was characterized by a spirit of goodwill and Christian love. Delegates were present from America, Norway, Sweden, Finland, Belgium, Denmark, Germany, Switzerland, Hungary, Italy, Spain, Portugal, and Turkey. Of course, the British contingent was large and influential.

THE PREPARATORY MEETING,

held on Tuesday afternoon, was pervaded by a fraternal spirit, and was a singularly helpful and encouraging experience. At this early stage it was evident that many had brought with them happy remembrances of previous gatherings, and had come in the spirit of the words which form the motto of the union, "The Evangelization of the World in this Generation." Mr. H. C. Duncan, M.A., chairman of the Conference, led the meeting, which was of a devotional character.

Dr. H. C. G. Moule gave an address on the Lord's promise, "Lo, I am with you." In a brotherly way he exhorted the company, at the outset, to make a full and complete consecration. The message of the text was held to be one of comfort and consolation to the missionary. The promise was not "I *will be* with you," but "I *am* with you." Then, these were the words of Him who had promised his grace and love, and had left the inspiration of his life and example. Professor Moule concluded with spiritual counsel and encouragement, and with fervent prayer that the students and delegates might be preserved from all error, misunderstanding, and perplexity.

In the evening the hall was crowded, and the meeting was one long to be remembered.

THE BISHOP OF LONDON

gave an address of welcome to the students and delegates, who numbered between 1,700 and 1,800. He greeted them because they were young, because they were students, and because they represented all sections of the Christian Church. The followers of the Lord Jesus Christ had the whole of his commands to obey if they expected to receive every blessing He had promised; and the most important of those commands was to preach the Gospel to every creature.

To his lordship's mind, it was most gratifying to think that the society existed on so broad a basis of Christian zeal, overcoming many of those differences which so often hinder the progress of the Gospel. They were united in the belief that the earth must be claimed for Christ; they were bound together as servants of one common Master, and engaged in one common work. The end and object which God wished to come from their differences was that they should enjoy a clearer and firmer grasp of truth. Proceeding, the bishop observed that to have the energy of youth was a great thing, but it was still better to have the wisdom of the student and the advantage of a trained mind. He prayed that God would bless them in all they did, would guide them into a knowledge of his purposes, and fill their hearts with the love of his holy name.

Dr. Alexander MacKennal followed with an address of kindly welcome on behalf of the Nonconformist churches of the country. When he saw their motto, he felt that it embodied a conception in which there was something more than came from the mind of man. The problems that the Church of Christ has to face to-day are more difficult than those which beset the first disciples of our Lord; and the solution of these problems calls for all the resources of mind and soul under the direction of the Holy Spirit.

Mr. H. C. Duncan replied on behalf of the students, whom he exhorted to beware of mere emotionalism, but to look for spiritual enthusiasm as a result of their consecration to God. He earnestly prayed that they would go forward, a band of men and women, moved with one great desire—to serve Him at whose name every knee shall bow.

Rev. R. J. Campbell, of Brighton, introduced the first subject for consideration at the sessions of the Conference—"The Inadequacy of non-Christian Religions to meet the Need of the World." He defined this need as being triform—a vision of God, redemption from ill, and "more life and fuller." He expounded with eloquence and clearness the principles of the most prominent religions, and their effects upon the world. Many of these religions embody evils against which Christians have to fight. The world is to-day seeking for a vision of God, and nothing less can satisfy the world's need. Christianity reveals God in Christ, it unfolds redemption, and shows the way of life for time and eternity.

WEDNESDAY.

The reception of foreign delegates was the purpose of the first gathering on Wednesday morning. Mr. H. C. Duncan gave a hearty and fraternal welcome to the representatives of the foreign centres, numbering over 200. This was followed by accounts of Continental and other student movements, in which the progress and needs of these organizations were briefly reported.

The Archbishop of Canterbury was the first speaker at the session which followed. In forcible terms, his Grace urged the evangelization of the world as the primary duty of the Church. It was a humiliating thought, he said, that, after 1,900 years, the Gospel message had not been heard all over the world. It seemed as if God was now giving a fresh call to the work of carrying the Gospel to all mankind. Men's minds were increasingly aroused to the duty which the Lord impressed upon the disciples before his ascension; and every Christian, if he loved his Lord, was now bound to think of this great command, and how he could best help to carry it out. God Himself had made preparations for the work. The whole mass of mankind had been brought nearer and nearer to each other, and we have means of communication which our forefathers never knew or enjoyed. Facility of intercourse between man and man is a distinguishing feature of life in the present age; and God has unlocked the door through which the Church can enter upon her work, and find her task to be far easier than ever. Was not this a plain call from God? The way having been prepared, there should be no more hanging back. As God, in the past generation, opened the way, should it not be the work of the present generation to complete the task, so that it might be possible to say that, although the whole earth was not Christian, there was no nation to whom the Christian faith was not taught, and who had not the opportunity and privilege of hearing and accepting the message of God to the world through his Son?

Rev. Alexander Connell followed with some earnest and practical remarks. Evangelism, he said, is the heart of the Gospel, the Gospel is the heart of the Church, and the Church in which Jesus Christ dwells is the heart of the world. The evangelization of the world is the ruling passion of the heart of Christ. The subject needs no hysterical enthusiasm; it only requires to be stated to be declared proved. Evangelization must be the task of all who believe in the Gospel. It is the right of any and every nation to have preachers; it is the function of the Church to send them; and it is the teaching of the Gospel that they should go.

In the afternoon a number of sectional meetings, for the consideration of various mission

FIELDS, SOCIETIES, AND METHODS,

were held, principally to guide the decision of volunteers with regard to different phases of mission enterprise, and to give them opportunities of hearing the results of work. The position of the native races in South Africa was dealt with in the large hall by Rev. W. C. Willoughby (London Missionary Society). He maintained that South Africa being a part of the British Empire, its welfare depends on the English nation. The native problem was one of great difficulty. South of the Zambesi there were probably six or eight millions of blacks, but only one million of white people, and the work of welding the black and the white to form one strong self-reliant and mutually helpful brotherhood is before us. Wherever Englishmen went they took with them enthusiasm for freedom. The natives had caught the contagion, and in all tribes there was an ever-growing impatience of restraint. "For the sake of our sons and daughters emigrating to South Africa," continued Mr. Willoughby, "we must raise the natives to a nobler life. God has put genius under the black skin, and the natives must be educated and turned into useful citizens."

Addresses were also given by Mr. L. H. Gaunt (London Missionary Society), Rev. W. B. Stapleton (Baptist), Dr. Laws and Mrs. Stewart (of Lovedale). A paper written by Rev. H. E. Fox was read, dealing with the problems and needs of the races of the "Dark Continent."

China was the subject of consideration at the meeting in the Lecture Theatre. Rev. W. T. A. Barber (Wesleyan) spoke of the vitality, cohesion, and characteristics of the Chinese race, and their effect on the progress of Christianity. Archdeacon Moule dwelt upon the various religions of the natives, mentioning the evil results of Taoism, Confucianism, and Buddhism on the Chinese mind. Other speakers were Revs. G. Owen (London Missionary Society) and J. W. Inglis (United Presbyterian).

At a meeting held in furtherance of missions in India, Rev. F. B. Meyer presented the claims of our great Eastern dependency, and spoke of the moral and social evils there encountered. Rev. C. E. Wilson (Baptist), Mrs. A. E. Ball (Church Missionary Society), Rev. E. P. Rice (London Missionary Society), and Mr. John Lampard (Balaghat Mission to the Gonds and Baijas) also advanced the claims of India, and spoke of its prospects.

Other meetings were held, at which discussions took place on missions to Japan and Formosa, the Jews, the Mohammedan world, South America, and the lands in which the Greek Church prevails.

At the evening meeting, the Chairman read a message of greeting from twelve former secretaries of the Union, praying that the blessing of God might overflow in the life-purpose of every heart. The subject for meditation was

"THE NEED OF THE WORLD."

Rev. G. Owen (Pekin), in a touching address, dealt with the deep and crying needs of China, spiritual and moral. Rev. James Johnson (Sierra Leone) followed with a pathetic plea for the missions in Africa. Although different in colour, language, and habits, the people are part and parcel of the nations of the earth, and sharers in the redemptive blessings brought by the Saviour. Africa's heathenism bears witness to a sense of religious need. To appease the wrath of offended deities, the people sometimes spend more than half their earnings upon sacrifices. The speaker did not challenge the designation of "Dark Continent," as applied to Africa. The land was dark, not

because the sun did not shine upon her, but through ignorance and gross superstition, degradation and domestic slavery, and, among other things, the belief in witchcraft. "Dark, you confess; but does not that confession throw upon you the responsibility, if you love the Lord Jesus Christ, to take to them that Light in which you revel—the Light of the Gospel — which shall bring peace and happiness to home, heart, and nation?" Dr. BRUCE, of Persian fame, followed with many instances of personal experience as to the way in which to serve the missionary cause. He earnestly exhorted the students to leave the formulation of their life-plans in the hands of God. In Persia there were now thirty missionaries, and through the dissemination of God's Word a knowledge of his love for the world is being brought home to the hearts of the Mohammedans.

THURSDAY.

The morning session was devoted to a historical review of missionary enterprise, Dr. GEORGE SMITH dealing with the period prior to 1800, and Rev. R. WARDLAW THOMPSON (in the absence of Mr. Eugene Stock), with the nineteenth century. Relating the story of the pioneers of modern missions, Dr. Smith spoke of labour in the face of tremendous and innumerable difficulties, and with but few encouragements. Referring to the early movements in Denmark, Dr. Smith said that country still maintains a deep interest in missionary enterprise, and has given a remarkable and powerful impetus to the Moravians, whose missions have reached the most

ISOLATED NATIONS OF THE EARTH.

The inauguration and development of the Baptist, London, Scotch, and Church Missionary Societies were described; also the way in which many obstacles which threatened the existence and progress of missions had been met and surmounted.

Rev. R. WARDLAW THOMPSON, Foreign Secretary of the London Missionary Society, spoke of the nineteenth century as one of the most remarkable in the history of the world in many respects, and declared Christian missions to be one of the most wonderful developments of the age. Having sketched the formation and history of the various organizations, their present position and future outlook, Mr. Thompson pressed home the importance of turning to the best account the opportunities and privileges of the present. The importance of studying foreign missions was becoming more general, and it was not necessary now, as in the early days of the C.M.S., to go to the Continent for the purpose of getting German and Dutch students to prepare for work abroad. Speaking of the signs of progress, Mr. Thompson dwelt upon the increasing wakefulness of the Christian public, and also on the large number of individual missions. God had responded to

THE MISSIONARY SPIRIT

of his people, and made it possible for the world to be evangelized.

A meeting was subsequently held, at which Mr. F. M. GILBERT (Boston, Mass.) gave a brief report of the College Department of the Student Movement in the United States and Canada. During the last four years remarkable progress had been made, no fewer than one hundred additional associations having been formed. He strongly urged upon students to use their influence upon their companions, as he believed no greater opportunity ever came than during their college career.

Miss EFFIE K. PRICE gave a glowing account of the work of the College department of the Young Women's Christian Association of the United States and Canada. The labour of twenty-six years had been abundantly blessed by God to the

SIXTEEN THOUSAND YOUNG WOMEN

with whom they had worked. The desire for Christian service was becoming more prevalent among the women students, who were giving more of their time to the study of the Gospel, and their relation to missionary movements.

Mr. S. EARL TAYLOR had much to say of the attitude of theological students in the American colleges towards missions, and the increasing interest manifested by them in all that pertains to the carrying of the Gospel to the uttermost parts of the earth. As a result of this, over 1,500 had sailed for the mission field during the past ten or eleven years, and seventy-five universities are contributing towards the support of missionaries.

In the afternoon, there was a gathering of theological students under the presidency of Mr. F. Lenwood. Rev. J. H. ELLISON, vicar of Windsor, read a useful paper on the need for and importance of interesting congregations in foreign missions. The average man, he had found, considered missionary enterprise as not coming within the circle of those matters in which he was bound to take an interest. By giving

MORE TIME AND TROUBLE

to this subject themselves, they would be able to bring men to see that the missionary cause was deserving of their serious thought and consideration.

Mr. S. EARL TAYLOR gave some useful and practical advice, and urged reasons why theological students should take up the study of foreign missions.

A discussion on medical missions, at a meeting in the Examination Hall, also attracted a large number of the students and delegates, Mr. W. MCADAM ECCLES presiding. Dr. HERBERT LANKESTER (Church Missionary Society) spoke of the relation between medical and evangelistic work. The doctor, in opening up new ground, can break down hostility by exhibiting practical Christianity; he can strike an effective blow at the

ROOT OF SUPERSTITION

by curing his patients; he can relieve a great deal of suffering, thus following the example of Christ. But the medical missionary must be thoroughly equipped, for he is expected to be, in turn, general practitioner, surgeon, oculist, aurist, dentist, and dispenser. Dr. D. CARR (C.M.S.) spoke of medical missions to the Mohammedans.

At the sectional meeting devoted to the consideration of evangelization, Rev. EGERTON R. YOUNG recounted some of his pioneering experiences among North-West American Indians. The missionaries to these tribes needed a strong constitution, in order to withstand the hardships and climate to which they would be exposed. He must also be a "crack shot" at 500 or 800 yards, as his meals often depended upon bringing down game. The chiefs had a great suspicion of the white man; but nothing appealed to them more than the simple Bible stories.

THE QUESTION OF EDUCATIONAL WORK

in theory—its advantages and dangers—was dealt with by Rev. R. WARDLAW THOMPSON at an assembly in the Examination Hall Buildings, under the presidency of Mr. G. T. MANLEY, Cambridge. Addresses were also given on educational work in practice by Rev. B. K. Cunningham (S.P.G.) and others.

In the evening there was again a full attendance, when extracts from the Report of the Student Volunteer Missionary Union were read by the Chairman. The Report stated that the Union in no way usurped the functions of existing missionary societies, but was the servant of all and the rival of none. It was organized by and for students. Since the inception of the movement 1,320 men and 366 women had been enrolled as members. These were classified as—Theological, 595; medical, 458; arts, 363; and 270 in other faculties. Since the conference at Liverpool, in 1896, the number of volunteers who had reached their field of labour had been more than doubled, and more than 33 per cent. had sailed to the mission field. The Union, however, had not accomplished much of what it hoped to do, notwithstanding the fact that there are now eleven different nations federated, representing 56,000 students and professors. It was necessary that more should be enrolled as members of missionary study bands.

Rev. W. WATSON, who had promised to give an address on "Prayer and Missions," was unable to be present. In his absence the subject was dealt with by Miss EFFIE K. PRICE, in a fervent and impressive discourse. Prayer is an illuminator of man's heart and mind. It is not always an easy matter to pray—it is often a battle. The councils of the eternal God are not lightly entered into, neither can we rush into the presence of the Holy One. We should willingly heed the call to

BATTLE AND PRAYER,

remembering that the conflict would be followed by victory.

"The Holy Spirit and Missions" formed the subject of an intensely earnest and passionate address by Mr. ROBERT E. SPEER, secretary of the American Presbyterian Board of Foreign Missions. We contemplate, said Mr. Speer, that our purposes in this movement are the same as prompted the heart of Christ. His methods are ours: "Not by an army, nor by power, but by my Spirit." When we look on the history of Christ's Church, we see that no relationship can be closer than that between this enterprise and the Spirit of the living God. They believed the Bible to be a missionary book, not merely because it contained a missionary prophecy or psalm, but because it proclaimed the message which was to be carried to every creature. It was the Holy Spirit that could make their labour effective. It was the Holy Spirit that could lift the Church out of her selfishness and indulgence, above her appreciation of the world, and give her a clearer vision of her service.

Mr. SPEER concluded with touching and searching appeals to the students to be ready to make whatever sacrifice might be required of them in the work to which they had dedicated their lives.

(Our Report will be concluded next week.)

A Waifs' Supper.

THE scene at Dr. Barnardo's annual supper for waifs would be difficult to parallel even in metropolitan slumdom. The occasion is a red letter one for many hundreds of miserables. They are hatless, shoeless, ragged, or attired for the occasion in every imaginable kind of shabby cast-off clothing, often several sizes too large, and occasionally variegated with marvellous odds and ends of redundant finery. From the common lodging-houses, of Spitalfields and Mile End, from the mean streets of dingy Stepney and the wilderness of Old Ford, from out-of-the-way yards and *cul de sacs* of gin-sodden Whitechapel, the children set out in squads and bands early in the evening for the famous Edinburgh Castle. Grim humour and heart-breaking pathos were combined in the great supper room. Around the worthy doctor's festive board there was no reserve in conversation; urchin foregathered with urchin, exchanging confidences as to home circumstances, and discussing the New Year's prospects in matters of new boots, or jackets, or skirts.

In the buzz of conversation, as 2,000 little voices sounded shrill appreciation of the promise of a good meal, it was no easy matter to keep order, but the staff of the various homes and the cheery buglers were equal to the occasion, and everything passed off happily.

A bright entertainment was remarkable to the onlooker for the glimpses it afforded of child-character and child-suffering. One sturdy youth would lean back into chuckling laughter, which he seemed to enjoy too much to express. The white face of another puny little mortal would flicker with passing satisfaction, and then set once more into an expression of despair. Among the items which called forth prolonged "hurrahs" of enjoyment was a clever performance on ocarinas by eight boys from the Leopold House Orphan Home.

An address from Dr. Barnardo was, as usual, a feature of the proceedings, and hope must have kindled in many a young heart as the speaker told, with breezy style and in simple language, how eight happy and prosperous "old boys" had, at their own expense, crossed the ocean from Canada in order to revisit the familiar Homes of their childhood and wish the Doctor "A Merry Christmas."

The many institutions carried on in connection with this work of the National Waifs' Association continue to increase in usefulness. During last year 13,290 children were dealt with. Of these, 3,011 were homeless and destitute, including 200 babies in arms, and 78 deaf mutes and cripples. On one day 56 boys and girls were admitted, the youngest child being six weeks old. Of trained boys and girls, 640 emigrated, bringing up the total of those sent abroad to 10,660.

The Glasgow Evangelistic Campaign.

AFTER THREE MONTHS: AND A FRESH START.

[FROM OUR OWN CORRESPONDENT.]

WITH the close of December, the organizers and workers of the Campaign lifted up their hearts in gratitude to God that they had been privileged to accomplish one-half of the plan originally laid out. There had been no "general break" or outpouring of the Holy Spirit over the whole city; but much blessing had been received, and all who had put their hands to it thanked God and took courage as they girded themselves to renewed effort. The work has been very unequal in results in different localities. Certain onlookers have described it as "taking hold" in some districts and not in others, and have indicated their opinion that the same methods are not equally adapted to the different classes of the community. As the result of close observation in different directions, we have found that where the blessing has come there had been much prayer previously; and where this was joined with careful preparation and arrangement, there has been "much fruit." Evangelists of long experience have told us that in some cases what took place in the course of the services was quite inadequate to account for the impression made; but the local workers, who knew what had gone before, recognised the awakening of sinners as a new proof of God's faithfulness to his promises.

REACHING ALL CLASSES.

As a matter of fact the blessing has not come among any special classes, but has been shared alike by West End and East End. In a church in one of the fashionable suburbs a lady came up to her minister, and said: "Dr. ——, I always thought I was a good sort of woman. At one time I joined the Good Templar movement, and thought I was all the better for it. To-night I learned for the first time that I was a lost sinner, needing a Saviour, and I have found him now." It was rather remarkable that two efforts such as that among the business men of the city, and that among men and women employed in ship-building yards and factories, should have been inaugurated at the same time, and should have been at once crowned with an equal measure of success.

CHURCHES, NOT HALLS.

One feature of the campaign to be borne in mind is that the work was, with the exception of the Tent Hall, and the great Sabbath evening services in St. Andrew's Hall, carried on in recognised churches. The writer is an office-bearer of a mission congregation connected with one of the great denominations, and was somewhat surprised that it had not been included in the centres for meetings; but, on inquiry of an official of the Campaign Committee, was informed that no exceptions were being made to the rule that only congregations of full status were to be asked for the use of their buildings. The work was arranged territorially, and churches were used irrespective of their former attitude to evangelistic effort. In these circumstances it is not surprising that in certain quarters there was much to learn as to method, before even the workers felt themselves at home in the meetings; and much to do before the surrounding population came to understand what was really going on.

One evangelist told us of a choir in which not one member would admit assurance of salvation. Ministers, mostly on the younger side of life, who had been labouring and praying long in order to bring their people into line with aggressive work, rejoiced to find themselves so ably supported from the outside, and have been much encouraged at the new start which they have been enabled to make. Naturally, when the meetings changed to churches whose people had all along been among the rescuers of the perishing, the complexion of the work was entirely different; but who shall say which class of cases marks the greater progress?

As we have repeatedly pointed out, denominationalism is being entirely lost sight of, in spite of the fact that the meetings are nearly all being held in churches; and congregations are labouring together as they never did before, even during the memorable visits of Mr. Moody.

SINGING THE GOSPEL.

The singing of the Gospel by soloists has not been a mere adjunct to the addresses, but, as with Mr. Sankey and other leaders in this department, has occupied a place of its own, and borne its own fruit. The leader of the song-preachers has been Mr. J. R. D. McAusland, whose wonderful voice has aroused the attention of the most careless to his message, as he went from centre to centre. His heart has been cheered by persons coming to thank him for words which had reached their hearts. One railway employé, passing in a great hurry, recognised him, and stopped just for a moment to thank him for blessing received through his ministry. Certain songs—notably "Christ is all"—have been in great request, the fame of them going before him.

DEEP PLOUGHING.

The ploughing has been very deep in some of the congregations. Not only the openly careless, but those who had been brought up to manhood and womanhood under the ministry of the Gospel, have been awakened to their lack of the one thing needful. We know of the secretary of a local branch of the Y.M.C.A. who cried out, before many who knew him, what a great sinner and hypocrite he had been; and about a week later we were introduced to him as he was busy redeeming the time by telling his friends and acquaintances what the Lord had done for his soul. At the same mission, one man attended who professed to be a Unitarian, and who would not remain to an after-meeting; but he took care to meet the evangelist on the way home, and yielded himself to the Lord at a street corner. A company of young people have abandoned an annual dance which they have held for a number of years, because of what has taken place at Campaign meetings.

MR. M'NEILL'S WORK.

The personal influence which Mr. McNeill has exerted over the whole movement, cannot be over-estimated. From the very outset it was felt that the afternoon meetings for business men were making their influence felt in every part of the city and suburbs. From various causes, already indicated, the amount of direct good done through them is exceedingly difficult to estimate, but their effects were felt everywhere in the impetus which they gave to the Campaign generally. Yet the preacher was not left without the knowledge of actual fruit. He says that "a considerable number of those business men have said to me what amounts substantially to this, that what had been only head-knowledge, and theory, and traditional respect, had become to them a real living experience."

In addition, Mr. McNeill has been one of the few evangelists who have held on during the whole three months, preaching regularly in the evenings. A writer in one of the daily newspapers had made a calculation of how much public work Mr. McNeill had done during the period, and supplied his readers with a remarkable array of figures. Only a man with exceptional physical powers could endure such a strain. But what shall we say of the "inwardness" of these evening services? The state of affairs which we were able to record regarding the mission in Govan really gives the key-note of all. Carping critics there have been; but the great wave of spiritual power has followed the preacher wherever he went; and, as it gathered volume, has swept before it all that savoured of opposition. A minister, among whose people there had been some who viewed the meetings with unfriendly eyes, publicly declared that never in the course of a long experience had he known the district moved in the same degree.

Undoubtedly the larger measure of blessing has come among the children. As Mr. McNeill put it, "God is saving the situation ten years hence by saving the children now." On another occasion he declared that, while many conversions were taking place all round, it behoved himself and others who were dealing with adults to recognise in the fullest manner the wonderful things God was doing "among the bairns." More than once we have called attention to the fact that in this department the workers seemed to have prepared far too small a vessel to receive what the Lord was ready to give. Over and over again the helpers were far too few to deal in any thorough way with the numbers of really earnest boys and girls whose hearts had been touched. As many as 500 such cases were to be found in a single after-meeting, and frequently the number was over 150.

In every mission that came under our notice great discretion was used in speaking to the young people who remained behind. No encouragement was given, by leading questions or otherwise, to premature or ill-considered professions. Yet from every quarter the testimony is that clear and decided cases of conversion abounded. One well-informed on the subject says that "the quietness, order, decorum, solemnity, and attention, almost universally observed, could not be surpassed;" and adds that between 7,000 and 9,000 children have in this way come into touch with workers.

YOUNG CONVERTS.

At the close of a children's mission held in two churches within the western division, we were present at the gathering of the converts. The whole of the fruit was not by any means represented, yet when those present were classified there proved to be fourteen boys and girls in their tenth year, fifty-one in their eleventh, thirty-six in their twelfth, thirty-eight in their thirteenth, and thirty-eight who were still older, making in all 177 while there were a number still younger, who to their disappointment were discouraged from joining the company. One elder, who was by no means naturally disposed to take an over-sanguine view of such professions, assured us that he had satisfied himself about more than a hundred cases. While every effort was being made to bring all these into actual touch with such organizations as would be helpful to them in the development of the Christian life, and care was taken to inform their respective Sabbath school teachers and pastors of what had been going on, they were affectionately counselled to forestall such formal intimation by personally communicating the good news on the first opportunity.

One preacher touched a deep note in saying that evangelists were apt to forget how many children from Christian families were children of God already, and that he often blamed himself for having addressed his audiences as if they all required still to undergo conversion. Whether this be so or not, there was evidence of ripening for the harvest in the juvenile audiences. Well-attended prayer-meetings were held in connection with many of the missions every evening at an earlier hour than the general service; and in one case, in a southern suburb, a gathering for the instruction and encouragement of young believers was held after the others had left, at which the attendance averaged about eighty.

As time goes on, the campaign reaps the benefit of the work done by the various Christian agencies working in the city. The members of the Bible Institute are particularly valued as workers in the inquiry-room and elsewhere, and their Scripture training inspires confidence in their personal dealing. Missions too, like that conducted by Pastor D. J. Findlay, are all the year round doing the evangelizing and soul-saving work which characterizes the campaign. The cheering aspect of the present movement is the extent to which the churches are identified with it.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

A True Story.

"PIERRE, tu es bien désobéissant; tu me fais beaucoup de peine."

Madame Sagot looked worried and anxious, for Pierre was a constant trouble to her; he was so disobedient, and he was making his little brother almost as bad as himself. Pierre was only seven years of age, with fair, curly hair, and bright blue eyes. A merry, laughing boy, who was always in mischief.

At church, on Sundays, he would make the other boys laugh. Sometimes he would frighten the little ones by bringing a huge hanneton out of his pocket and letting it crawl up their legs, or over their hands. Sometimes he would pinch them, and make them cry; at others he would push them so that they fell over.

In vain the curé talked to him, in vain his schoolmaster punished him, Pierre remained incorrigible.

Pierre had a little card in his bedroom on which was written, "Enfants, obéissez à vos parents"; and, although Pierre saw it many times during the day, he never followed the commandment given, and Monsieur and Madame Sagot were in despair.

They dearly loved their little son, but felt they must send him away from home, for he was leading little Louis into naughty ways.

Monsieur Sagot lived in a small house près de l'église.

Although the house was petite, le jardin était très grand, and contained all kinds of pretty flowers and shrubs; il y avait des roses, des marguerites, des myosotis, and many more, too numerous to mention.

At the bottom of the garden was a narrow road leading to the church.

Now, Madame Sagot allowed Pierre and Louis to play in the garden, but she had forbidden them to go to the garden gate, or to open it, or to play on the road.

One day, late in August, Pierre thought he would just go to the gate, to see if he could see his petit ami Jean, who lived at the ferme à côté de l'église.

Little Louis went toddling after him, and they peeped through the gate together; but as no Jean was to be seen, they opened the garden gate, and as nobody was looking, they went on to the road, to see if Jean were anywhere in view.

Suddenly a large cart laden with blé turned the corner. The horses could not be stopped quickly enough; le pauvre petit Louis became frightened, and Pierre did not seem able to move.

The road was very narrow at this point, and the fermier could do nothing but shout to the children to get out of the way; but it was too late, the first horse knocked poôr little Louis down, the heavy cart passed over him, and he was killed.

Pierre's disobedience was the cause of his little brother's death.

And Pierre? Poor little Pierre! You have had a bitter lesson to learn, but may it help you in future years to remember the words of the Bon Dieu who loves us all:

"Enfants, obéissez à vos parents;" and again: "Honore ton père et ta mère, afin que tes jours se prolongent dans le pays, que l'Eternel, ton Dieu, te donne."

DORA CHESTERFIELD.

St. Genevieve's Bones.

NO doubt when you are grown up many of you will visit the country that is nearest our own. Of course, you know all about France, its capital, its religion, and people. I am not going to give you a geography lesson, but just to tell you something that I saw one day in a church in Paris, and which I have never forgotten. It was the church of St. Geneviève, not a large church, but an important one, because there lies buried the patron saint of Paris, Saint Geneviève; a good lady who lived and died many hundred years ago. Roman Catholics believe that some good people who have died and gone to heaven can hear their prayers and ask Jesus to answer them. It is very sad that they should thus pray to saints who, however good, cannot hear them, and have no power at all to answer them.

Saint Geneviève's tomb is a very beautiful one, enclosed in a railing and covered with ornamentations of brass. On the top of the railing are spikes on which lighted candles are put by people who come to pray at the tomb of the saint. A very well-dressed lady drove up to the church in a handsome carriage, and entered the door just as I was going in. She held by the hand a little girl about five years old. She walked straight up to St. Geneviève's tomb, and handed a little silver locket and chain to the black-robed priest who stood at the iron gate of the railed enclosure. To my great surprise the priest, muttering carelessly some Latin words, opened a little door at the end of the tomb and put the chain inside!

The lady knelt down beside the tomb, and repeated some prayers that she had learnt; but she looked about the church all the time that she was doing so. Unfortunately, she thought that it was the saying of the words which made the prayer, whereas we know that if we say no words at all, but speak to God alone in our own hearts when we really need Him, He will hear us.

After a time the priest opened the door of the tomb again, and took out the little silver chain. Again muttering some Latin words, he gave it back to the mother, who immediately fastened it round the child's neck. Then she produced a candle, which she had bought at the door on entering, placed it on one of the spikes, and left it burning while she returned to her carriage with her little daughter.

I was rather puzzled to know what these things meant, but I soon found out that the chain was put into the tomb to touch the bones of the saint, which, being so holy, were supposed to give some mysterious blessing to anything that came in contact with them. The chain was then placed round her child's neck, and would never be removed. And all her life Saint Geneviève would be the child's patron saint, to watch over her and keep her from harm—so the child was taught. This was the belief of that poor mother. How childish it seems to us! It would almost make us smile if we did not feel so sorry that she and so many thousands of others should be so deceived. We know that it is only Jesus Christ who can keep us from harm, and that it is only in Him that we should trust, not in saints, or so called holy relics, which have no power whatever. We must pray for the poor Roman Catholics of France, and of other countries too, that they may be shown the way to Jesus and Him alone.

EDITH M. BELL.

The Boy who Helps His Mother.

As I went down the street to-day
I saw a little lad,
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
While blithe as blackbird's song,
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't you see?" came the reply,
"I'm busy helping mother.
She's lots to do, and so I like
To help her all I can;
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad;
"Help mother all you can, and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.

Golden Days.

In Memoriam.

Many of you, perhaps, have seen the name "Lily Kinvig," as you have looked for your own in the lists. You will be sorry to hear that hers will never be seen in the lists again, for she was laid to rest on New Year's Day. She was just thirteen years of age, and her short life, for the last five years, has been one of weakness and sometimes pain. Lily had been a diligent little "Searcher" for two years, and although not successful in gaining prizes, her name was very often in the "Honours List." You will, I am sure, join me in sincere and loving sympathy for her father, grandmother, and little sister Brada, who loved her so well, and who will feel her loss so keenly.

Children's Scripture Union—Portions for week ending January 20.

Sun., Jan. 14	*Prov.*	viii. 19-36		Thurs. Jan. 18	*Prov.*	xiv.	19-35
Mon., „ 15	„	x. 9-22		Fri., „ 19	„	xv.	1-17
Tues., „ 16	„	xi. 17-31		Sat., „ 20	„	xv.	18-33
Wed., „ 17	„	xiv. 1-18					

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 210).

1. Say in which verses the *appeals* or *commands* given below occur:—

2. From the other chapters given select a verse, in similar words, to form a *response* to each of the several appeals or commands, and write it out.

a. Come up unto me and help me (Josh. x.: *Response*, Isa. xli.).

b. Lead me and guide me (Psa. xxxi.: *Response*, Isa. lviii.).

c. Give me to drink (John iv.: *Response*, Rev. xxi.).

d. Call ye upon Him (Isa. lv.: *Response*, Ps. lv.).

e. As they honour the Father (John v.: *Response*, 1 Sam. ii.).

f. Believest thou this? (John xi. and *Response*).

g. Worship the Lord in the beauty of holiness (Psa. xxix.: *Response*, Psa. xcv.).

h. Where is your faith? (Luke viii.: *Response*, Psa. cxli.).

(Children under *ten* do any 2; under *thirteen*, any 4; under *seventeen*, any 6.)

ANSWER TO LAST SEARCHER (No. 209).

PROVERBS I.-X.

1. vi. 16-19.
2. Wisdom (iii. 13-15).
3. With all diligence. For out of it are the issues of life (iv. 23).
4. (*a*) i. 7; i. 29; ii. 5; viii. 13; ix. 10; x. 27. (*b*) vi. 6-9; x. 26. (*c*) The path of the just is as the shining light (iv. 18). (*d*) I love them that love me; and those that seek me early shall find me (viii. 17).
5. He that sinneth against the Lord (viii. 36).
6. Whoso findeth wisdom. . . . (viii. 35).
7. (*a*) i. 10; (*b*) iii. 7; (*c*) iv. 27; (*d*) iv. 10.

I am disappointed that hardly any of you have given more than one answer to (*a*) of Question 4. As you will see, there are no less than six references in these ten chapters.

No. 209.—Correct answers (first list) received from:—

B—Helen Bate*, Dorothy Billings, Edith Blenkarn*, Emily Bridgewater*, Mabel and Elsie Baker, Cyril Badham*, Herbert Braddon*.
C—Minnie Chubb, W. Campbell, Anna Chanyen*, Sophie Cohen.* George Cary, Grace, Stanley and Percy Chappell, Cicely Craven, Charles Cowper*, Bessie Cheale, Ida Cole, Daisy Combes*.
D—Randolph and Dorothy Daintree.
E—Arthur Ellis.
F—Kathleen* and Beatrice* Fallows, Temperance Foskett*, Olive, Mabel and Vincent Fleet. Winifred Field.
G—Winnie Garnham, Cicely Gibson*.
H—G., Mary and Eric Hill, Willie, Elizabeth and Mary Hooper, Nellie Hatchett*, Ruby* and Daisy Horne, Gertie Hayward*, Kathleen and Dorothy Heckford.
I—Nellie Irving.*
J—Amelia Jacobson.
K—Max* and Eva* Kalb.
L—Georgina Lichtenstein*, Evelyn and Arthur Lamb, Edward, Henry, Sidney, and May Law, Rosie Langton.*
M—Mabel Mackay, Winnie and Daisy G. Martin, Irene Mawer, Helen, Lottie and Maude* McIlroy, Kathleen and Alice Maylott, Philip Martin.*
N—Valerie Noel, J., G. and H. Neligan.
P—Mary Plumb*, Kathleen Pincott, Evelyn, Syble, Hattie and Mildred* Peters. Dora Phillimore, Leonard, Katie* and Walter Picknell.
R—Mary Richards, Kate Rosenbloom*, Gordon Remington*, Alice Reid, Mabel Redwood.*
S—Glanvill Smith, Edith Shepherd, Betty Stocks, Edith Savory, Douglas Stevens, David and Stanley Soltau, Esther Simmons*, Robert and Mary Scott, Frank Simmons, Fanny Stileman, Douglas and Kathleen* Shepherd, Hilda and Constance* Schaeffer.
T—Joseph and Theodora* Thorn, Winnie and Sarah Taylor, Frank Tomkins.
W—Daisy* and Lillian* Watt, Winifred Wise*, Mansfield White, Ella and Agatha Ward, Sydney Wisdom, Dorothy Woodforde, Cecile and Phillis Wright.
Z—Sophie Zaxitsky.

FOREIGN LIST.

PRIZE COMPETITION (Oct.).—Hon. Men., Div. I., **Amelia Gladys Little**. 2nd Cert., Div. II., Edward Selby Little (China).
Nos. 192, 193, 194—Gladys Little. **No. 199**—Cuckoo and Minnie Lister (S. Africa). **Nos. 200, 201**—Alice Henderson* (Jamaica). **No. 202**—Alice Stone*, Henry Lückhoff (S. Africa), W. B. and Alice Henderson (Jamaica). **No. 203**—Vera and Frank Sjöström (U.S.A.), W. B. and Alice Henderson. **No. 204**—Vera and Frank Sjöström, Dora Wallace*, Lottie, Rotha and Ivan St. George (Canada). **No. 205**—Dora Wallace*. **No. 207**—Frankie and Binford* Sellwood (Montreux), Phyllis Boyd (Malta).

Personal.

CORDELIA MAY, EDITH, KATIE and MARY RICHARDS, CONSTANCE BIRD and three brothers, ELSIE COLLINGS, MANSFIELD WHITE, MARY and ROBERT SCOTT, KATHIE and ALICE MAYLOTT, FRANK HORNE and sisters, JOSEPH THORN, DAISY FIELD, ELSIE HORE, GRACIE SPURGEON.—I am very glad to welcome so many new "Searchers," and trust the study will be useful and interesting.

KATE JOHNS.—Thank you for your photo, and the postal order from your brother, which will be acknowledged in due course. I am sorry you are discontinuing the "Searcher."

WILLIE HOOPER, ALICE CRANG, JOHN and ELLA MCMURRAY.—I have missed your names, week by week, and am glad you are better and can take up the "Searcher" again. I hope you will soon be quite better.

EDWARD GOODFELLOW.—I am sorry you will not be able to answer the questions this quarter, but wish you every success in your examination.

FREDA and GERALDINE WILSON and others.—Perhaps when you get settled down at your new school, you will be able to find time to do your "Searcher." I hope you will like the school.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Y.M.C.A. Hall, Derby*, to Jan. 15; *Doncaster*, Jan. 17-18; *Bradford*, Jan. 19; Mr. Hankinson, *Woodside, Finchley*, Jan. 15; *Cambridge*, Jan. 18; Mr. Josiah Spiers, *Llanberis*; Mr. W. H. Wilson, *Lowestoft*, to Jan. 14; Mr. H. M. Gooch, *Widmore, Bromley*, Jan. 18-19; Mr. E. Hughes, *Peckham Rye Tabernacle*, Jan. 21-26; Messrs. G. and M. Goodman, *Y.M.C.A., Redhill*, to Jan. 14; Mr. Geo. Goodman, *Y.M.C.A., Hackney*, Jan. 17, 24, 31; Mr. S. J. Hewlett, *Lewisham*, Jan. 21-Feb. 4; Rev. A. G. Dodderidge, and Mr. C. E. Paterson, B.A., C.E.Y.M.S. Room *Norwich*, to Jan. 16.

International S.S. Lessons.

January 21, 1900.

Luke iii. 1-17.

Golden Text.—"Prepare ye the way of the Lord." Luke iii. 4.

Introduction.

THE forerunner of the Messiah comes before us to-day, to prepare for his coming. Suddenly John the Baptist begins to preach to the people in a way they have not heard before. "Repentance," "Confession of sin," "Preparation" for the coming of the Christ are his themes.

Plan for the Blackboard.

Key to the Diagram.—John the Baptist preached "Repentance," telling the people the sins they must put out of their lives before the Messiah could enter. Verse 5. Valley of "Sins of Omission"; mountains of "pride" and "selfishness"; crooked and rough places of "backbiting," "grumbling," "dishonesty," "cruelty," "formalism." Verses 8, 13, 14. All must be cleared out.

The People Mentioned.

Verses 1, 2. Tiberius Cæsar, Roman Emperor; Pontius Pilate, Governor or Procurator; Herod, Philip, Lysanias, rulers over portions of country; Annas, father-in-law of Caiaphas; Caiaphas, High Priest; John, the son of Zacharias.

Who John was: Luke i. 5, 13-17, 57-66—Son of Zacharias and Elizabeth.

Verse 4. "The voice," &c.; Matt. iii. 1, "Baptist;" Malachi iii. 1, "Messenger." His clothes, food, and where he lived are given in Matt. iii. 1, 4.

What he came for: To proclaim the coming of the Messiah; to preach repentance (verses 4, 5).

Verse 5. Jesus Christ, the Great Redeemer of the world, was to come amongst the people; but the people must be prepared for Him, and John the Baptist was chosen by God to be the forerunner (explain, go before, get the way ready for the King) and prepare the people. It is the same now; the Lord Jesus can only come to prepared hearts, and can only walk with those who are going in the way of the Lord, the way of holiness. (Isa. xxxviii. 8-10).

Verse 6. Mr. Moody explained this verse as follows:—"Fill up the valleys, sins of omission, defects of prayer, of love, of work, of faith. Bring down mountains of pride, selfishness, sin, unbelief, worldliness. Straighten out the crooked ways of sin. Smooth the rough places of temper, fault-finding."

Verse 7. Many came; all sorts of people, and amongst them publicans (tax collectors) and soldiers.

Verse 8. There must be no boasting of descent. The Jews were proud of this, but it would not lead them to heaven (John viii. 39).

Verses 10, 12, 14. The cry through all ages and to-day, too, "What shall we do?" Repent and believe (Acts xvi. 30, 31).

11. Be unselfish, be kind, tender hearted. 13. Be honest. 14. There must be no cruelty, no back-biting, no grumbling. 15. Such wonderful things, such a new sort of life John taught, people began to think he was the Messiah. 16. No, indeed! See John's humility (John iii. 30).

Lessons we Learn.

One great point is very clear. Jesus Christ wants to come into our lives, but He can only come to hearts that repent of sin, and long to live a new life—a changed life (2 Cor. v. 17). Need of this even in a child. Verse 16. Fire. He will purify our natures (Malachi iii. 2, 3).

What is Repentance?

"Repentance is a change of mind leading to a change of conduct."

It is giving up sin after confessing it to God (Matt. iii. 6).

Christian Endeavour.

TOPIC FOR JAN. 14.

In the Far Country.—Luke xv. 11-24.

YOU need not travel far to reach the far country, not to Paris, San Francisco, or Rangoon. One thought of sin, the wings of one passionate evil desire, the lightning flash of a look, may land you as far from God as the east is from the west. From where you sit you can reach the far country without leaving your seat.

The essence of the far country is selfishness. See, the stress of the prodigal's emphasis is on himself! Give me the portion of goods that falleth to *me*. He desired to enjoy the father's goods and gifts apart from the father's person. This is sin. It is not wrong to make use of and enjoy all the good and perfect gifts with which God strews our life, so long as they are held with thankful and devout recognition of Himself. The wrong arises where God's gifts, apart from God, without the thankful recognition of God, are the centre and object of your being, thinking, and acting.

Where God is absent there is *waste*, for we lack the one object which gathers up all our activities for a worthy focus, and affords a sufficient goal for our endeavours; *riot*, because in the absence of God there is no sufficient corrective or antidote for strong and masterful passion; *want*, because the soul was made for God, and can never be satisfied till it rests in Him. Give it what you will, and it turns wearily and unsatisfied away like the moaning ocean when it cannot rest, crying with Solomon, He hath put eternity in my heart—vanity of vanities, all is vanity. Yes, and the want which an ungodly man feels in this life is only the beginning of an eternal want. In Gehenna the rich man lifted up his eyes, being in torment, and asked that Lazarus might bring one drop of water to quench the fire of his thirst.

How absurd it is for a man who to disjoin himself from God and to join himself to a citizen in the Land of Forgetfulness! It is like leaving the fountain of living waters, and hewing out a cistern that can hold none. The citizens of this world have no recipe to give the starving soul of man, save to send it forth to feed the swine, which stand always for the lower desires of our nature. This is the alternative which too many wiseacres suggest, "See life, take your fill of pleasure, indulge yourself, fill the hours with revelry, amusement, companions, dissipation." This is feeding swine. But the hunger of the soul cannot be appeased thus. It arises amid all the scenes of debauchery and revelry to which it has been driven, and would fain fill itself with husks. But though husks are good for swine, they will not suffice for the sons of men. Have you not found it so? You cannot rest in that which contents others. You cannot abide amid scenes that reach their furthest longings. From the stinking candle-dips, you long for the eternal constellation. From the fœtid swine-troughs you pine for the servants' fare at home. From the stagnant pools you thirst for the crystal water, which flows from the Eternal Throne.

Under such circumstances a man will come to himself. There is a better self in most of us which resents the carob-beans, and cries out. When we go from God we go from ourselves. When we come back to ourselves we come back to the Father.

The son thought that he must bribe his father. He wanted to be made as one of the hired servants; that is, he wanted to earn his keep, to merit his maintenance, to induce his father's goodwill by the bribe of service. But his father would have none of it, he stopped his confession when it reached the point of making this stipulation. No, it must be a matter of pure grace from the first kiss of welcome to the reinstatement in the old place at the family board. Oh, believe in the love of God, which yearns after the prodigal in his departure, which never forgets him for a moment during his absence, which even rejoices in the advent of the famine, and contrives it, and which waits in a coign of vantage on the way back, watching to meet the first distant advances in the return! "When ye was yet a great way off, the father saw him."

F. B. M.

CHRISTIAN ENDEAVOUR NOTES.

In China to-day there are about 400 Christian Endeavour Societies, and more than 10,000 Endeavourers.

Endeavourers in San Francisco organized a society in a regiment just starting for Manilla. Of 110 men over eighty took the pledge, and good results are promised, as they are all of the same company, and can keep together.

Jamaica has just held its seventh Convention—and the best. It has now eighty-eight young people's societies, and thirty-one junior, with a total membership of nearly 7,000. At this Convention the West Indian Christian Endeavour Union was organized, comprising the islands of Jamaica, Cuba, Trinidad, Bermuda, and the other West Indian Islands.

New Year's Day was marked in various places by several Christian Endeavour meetings. This was especially the case at Liverpool, where a "Forward March" meeting was held in St. George's Hall under the leadership of Mr. W. H. Hope. This proved a most inspiring time. Mr. Samuel Smith, M.P., was one of the speakers.

A most inspiring Annual Convention has also been held by the Cleveland and South Durham Union, when Miss M. Jennie Street gave a really magnificent address. The whole of the meetings were instinct with holy power, and New Year's Day will be remembered as a very real Pentecost by the many who were privileged to be present.

The Week of Prayer.

FOR many years it has been usual with evangelical believers to devote the first days of the New Year to special prayer, and the gatherings arranged in this connection by the Evangelical Alliance have afforded to many a welcome opportunity to wait unitedly on God. The sense of national need, and the desire so widely expressed for a definite season of humiliation and prayer, served this year to attract greater attention than usual to the meetings.

There was a large attendance on Monday at the noon gathering at Exeter Hall. The spirit evinced throughout was one of earnest desire to be cleansed from individual and national sins, and of thanksgiving for God's goodness. After a few brief remarks by the chairman, Mr. W. H. Seagram, on Daniel ix., Rev. F. B. Meyer addressed the meeting. After referring to the message, "We are hard pressed," recently received from Ladysmith, as typical of the condition of Great Britain, he contended that the national mission was not yet completed. She still stood, in spite of her sins, for progress, good order, and civilization, but needed to be cleansed and purified by passing through the fire. Mr. Meyer pointed out the striking parallel between the call to prayer to-day and that given in Isaiah i. God's answer was that our prayers and offerings would not prevail until we humbled ourselves before Him, and, with earnest hearts, strove to cast from our midst drunkenness, gambling, immorality, pride, love of money, and many other evils. When we sought to do this his forgiveness and strength would rest upon us, and we should come "the city of righteousness, the faithful city."

At Aldersgate Street Y.M.C.A., Mr. Basil Hewer presided, and the chief speaker was Rev. H. L. C. de Candole, of St. Paul's, Canonbury, who gave an address on John xvi. 23, 24. He submitted that the great need of the Church and the world was prayer, and lamented the want of importance attached thereto. In considering the suitability of a minister, for instance, people too frequently asked: "Is he a good preacher? Is he attractive?" rather than: "Is he a man of prayer?" Mr. de Candole, remarking on the stress and bustle of modern life, said people appeared to consider it a loss of time to spend time alone with God. He recalled Dr. Pierson's anecdote of the two telegraphists, one of whom stayed in charge of the office, which communicated directly with Scotland, while the other went out to collect items of news. When the latter returned he failed to obtain admission, his friend having, apparently, fallen asleep. Going to another telegraph office, the seeker despatched a message to Edinburgh, asking the clerk in that city to wire back into the office, and thereby awaken the slumbering operator. This was done; the nearest way to that man, so close at hand, was round by Edinburgh, and so the nearest way to the hearts and lives of men and women around us was by the throne of grace. Mr. de Candole concluded with a forcible exhortation to prayer for personal and national shortcomings.

At the Centenary Hall, Mr. Frank Bevan presided, and Rev. Ll. H. Parsons instanced, among many reasons for deep thankfulness to God, the pure life and sweet example of the Queen, and the trend of thought in the churches "back to Christ." At the same time the catalogue of national sins was a terrible one, but God was ready to forgive, plenteous in mercy.

DONATIONS

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Mission to Lepers of India—A.W., 10s; G.M.L., £2; (*Famine*)—G.N., 1s. 6d.; St. Clair, 10s.; (*Miss Reed's Work*)—W.M.A., 10s.; M.A., 5s.; S.F.D., 10s; J.C.H., £1; (*Famine*)—I.A.D., £2 ...	7	6	6
Pundita Ramabai's Work—Y.W.C.A., and friend, Wareham, £15; Mrs. F., 10s.; Miss B., £1 10s.; A Friend, £1 10s.; (*Famine*)—S.A.T., £10; E.J.N.A., £1; Thankoffering, £1; C.L.D., 5s.; (*Widow for one year*)—E.F., £8	38	15	0
Baptist Missionary Society—Jago, 5s.; (*Indian Famine*)—Suffolk Seamstress, £1	1	5	0
Congo Balolo Mission—S.F.D., £1; (*Mission Steamer*)—Suffolk Seamstress, £1	2	0	0
British and Foreign Bible Society—Jago, 5s.; W.M., 2s. 4d.	0	7	4
London Missionary Society—1 Cor. xvi. 14 ...	0	10	0
Society Relief Persecuted Jews—Redland, £1; W.H.G., £2; W.H.C., £1; G.N., 2s.; St. Clair, £1 3s.; (*Jerusalem*)—J.E., £1; R.B.C., Bristol, 5s.	6	10	0
Dr. Valentine's Work, Agra (Famine)—W.H.G., £3; A.I.C., £3; E.C., 5s.; Miss P.M., £5; J.E., £3; M.K., 10s.; Ruth, 10s.; A.W.P., £2; N.A.P., 5s.; Miss H., 10s.; R.J., 10s.	18	10	0
Famine in India—Mrs. R., £1 0s. 1d.; C.F.C., 4s. 6d.; J.H.P., 2s. 6d.; C.H., Southsea, 4s.; Miss F.S., £1; Mrs. C., 10s.; A.C., £5; T.W. and family, £2 5s.; W.D.G., 10s.; Major L., £2 10s.; M.M.K., 5s.; L.V., £5; J.G.L., £1; H.C.L., £1; H.H.H., 1s.; M.A.H., £5; M.S.G., £1 16s.; L.P., 10s.; L.S.W., 7s. 6d.; G.P., £1; W.F.K., £5; M.M., Belfast, 5s.; A Poor Woman, 2s.; Mrs. S.S., 10s.; S.G., £1; Pity, 5s.; B.B., £1; Mrs. E., 7s.; E.M.M., 10s.; J.W., 2s. 6d.; Ulverston, 2s. 6d.; Hailsham Gospel Mission Hall, 10s.; Of His Own, £1; Palmers Green, 13s. 5d.; E.A.B., £5; A.S.P.H., £2; E.C., £2 10s.; T.R.T., £2; G.T., £2 2s.; F.F., 5s.; A. and R.K., £2 2s.; Mrs. F., £1; C.L.D., 5s.; Grace, 5s.; E.H.A.D., Sandown, 2s. 6d.; Mrs. D., £10 10s.; S.F.D., £1; M.S.W., £1; C.E.J., 4s. 6d.; A.B., £10; J.C.H., £2; K.T., 10s.; A.H.F., £1; E.E.S., 10s.; E.A.M., 17s. 6d.; E.E., £1 2s. 6d.; G.H., £10; A.L.S., £1; Mrs. H., £2 2s.; W.H.C., £1; Mrs. N., £3; M.H., £10; E.H., 5s.; H.H.H., 2s. 6d.; M.M., 2s. 6d.; E.P., 5s.; E.P., Ilfracombe, 5s.; God's Tenth, £1; Three Friends, £6 5s.; D.J., 2s. 6d.; M.H., 5s.; Bert, 5s.; C.L.M.T., £1; Miss S.W., £1; A.C.E., 5s.; Hereford, 3s; (Poona), Miss H. 10s.... ...	125	16	6
Poor Jews, Jerusalem—M.M.K...	0	10	0
Wesleyan Missionary Society (Indian Famine)—M.O.B.	0	4	0
Transvaal War Fund (Widows and Orphans)—S.A., £1; Hailsham Gospel Mission Hall, 10s. ..	1	10	0
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China Inland Mission—M.A., 5s.; G.A., 11s. 2d.; M.E.H., 10s; F.M., 5s.; Eleanor, £1; G.M.L., £1 1s. 6d.	3	12	8
Late Mr Rabinowitz' Work, Jews—A Servant ..	0	10	0
North Africa Mission—S.F.D., £1; G.M.L., £1 1s. 6d; (*Convert Ahmed*)—V.A., £5	7	1	6
Dr. Barnardo's Homes—New Year's Gift, A.B., 10s.; 1 Cor. xvi. 14, 10s.; Major L., £2; M.M.K., 5s.; M.E., 5s.; G.E., 10s.; C.D., jun., £1; Sister C., 10s.; Major G.M., £5; Collected Doris, 1s.; St. Clair, £1	11	11	0
Destitute Children's Dinner Soc.—E.J.N.A., 10s.; A.I.C., £1; E.H.A.D., Sandown, 2s. 6d.; Isa. lviii. 7, 5s.; L.B., 5s.; V.A., £2	4	2	6
Evangelistic Mission—Major L., £1 10s; H.C.H., £1	2	10	0
Tower Hamlets Mission—A.I.C., £2; Miss H., 10s.	2	10	0
Mr. Fegan's Homes—S.F.D., £1; C.D., jun., 10s.; M.R.B., 2s. 6d.; Miss H., 10s.; M.A.R.P., 5s.; Bert, 5s.; G.M.L., £1; St. Clair, 10s.; K.T., 10s.; (*Medical Mission*)—Eleanor, £1; (*Widows and Orphans*)—E.J.N.A., 10s....	6	2	6
London City Mission—H.C.H., £1; W.H.C., £1; Miss H., 10s.; Eleanor, £1; (*Disabled Missionaries' Widows and Orphans*)—A.I.C., £2 ...	5	10	0
St. Giles' Christian Mission—A.I.C., £2; S.A., £1; J.B.N., 5s.; H.C.H., £1; Isa. lviii., 7, 5s.; R.S.H., £10; K.T., 10s.; C.D., jun., 10s.; M.R.B., 2s. 6d.; Miss H., 10s.; M.O.Y., 2s. 6d.; L.B., 5s.; M.A.R.P., 5s.; Bert, 5s.; Major G.M., £5 ...	22	0	0
Rev. G. H. Turner's Work (Pentonville)—M.E. ...	0	2	6
Friendless and Fallen—Ulverston, 2s. 6d.; P.W.P., 5s.; S.F.D., £1; Maggie, 2s. 6d.; C.D., jun., 10s.; Miss H., 10s.; L.B., 10s.; Marina, £5; V.A., £2; (*Night Refuge*)—J.P., £2 2s.	12	2	0

(*Continued on page 32.*)

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT;
4, YORK STREET, WALWORTH ROAD; & DECIMA STREET, BERMONDSEY.

THREE OF THE POOREST DISTRICTS IN LONDON. *Established 22 Years.*

SPECIAL APPEAL

For the General Work of the Three Missions, Relief of the Poor, Aged, and Afflicted, and Free Tea and Christmas Tree to over 1,000 Poor Children.

GIFTS OF GROCERY, COAL TICKETS, AND CLOTHING THANKFULLY RECEIVED.

Will the readers of *THE CHRISTIAN* send a CONTRIBUTION to our Treasurer, F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, London, or to the Superintendents, T. & J. YOUNG, 33, Nelson Square, Blackfriars Road, S.E., or may be sent to the Office of *THE CHRISTIAN*.

ENGLAND'S HOMELESS POOR.

FIELD LANE REFUGES FOR THE DESERVING HOMELESS POOR;
RAGGED AND INDUSTRIAL SCHOOLS;
CRÈCHE AND CHRISTIAN MISSION.

This Charity is doing its utmost to relieve the distress occasioned through the dreadful War.

The Committee earnestly appeal for **£2,000**, which will be required to overtake the expenses by 31st March, 1900.

Please send a Contribution to Messrs. MORGAN and SCOTT, Office of THE CHRISTIAN, 12, Paternoster Buildings; or to Messrs. BARCLAY & Co., Ltd., 54, Lombard Street; or to Mr. PEREGRINE PLATT, Secretary, at the Institution, Vine Street, Clerkenwell Road, London, E.C.

FRIENDLESS and FALLEN.

TO · SAVE · TO · THE · UTTERMOST

Sincere thanks are tendered to all the Readers of "THE CHRISTIAN" who contributed to the Christmas and New Year's Collection in aid of

THE FIVE HOMES AND OPEN-ALL-NIGHT REFUGE.

Thousands of young women are

FRIENDLESS! HOMELESS! OUTCAST!

and further aid is much needed to continue the work of Rescue and Saving.

Contributions may be sent to Messrs. Morgan & Scott.

Established 1857.

WILLIAM J. TAYLOR, Secretary,
200, Euston Road, London, N.W.

MRS. HILTON'S

Crèche, Infant Infirmary & Orphan Home.

14 and 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

FOUNDED 1871.

All communications to be addressed to Mr. JOHN HILTON, Treasurer,

Under the Patronage of H.R.H. Princess Christian.

Wee Day-Nursery.

At the MARIE HILTON CRÈCHE, 16, Stepney Causeway, London, E.

Mr. HILTON and Dr. BARNARDO feel compelled to make a very earnest appeal for generous New Year CONTRIBUTIONS. Like many kindred Institutions, the above has been sadly cramped from want of funds, and there is urgent need for liberal special contributions at this time. In addition to money, gifts of clothing &c., will be very acceptable.

Cheques or P.O. Orders, *crossed* London and County Bank, to be forwarded to Mr. JOHN HILTON.

(*Continued from page 31.*)

Mildmay Mission to Jews—A,S., 5s.; F.M., 10s.; R., 10s.	1	5	0
Open Air Mission—H.C.H.	1	0	0
Thames Church Mission—H.C.H., £1; Miss H., 10s.	1	10	0
Christian Evidence Society—H.C.H.	1	0	0
George Yard Mission and School—H.C.H., £1; Miss H., 10s.; Major G. M., £3; (*Poor*)—Thank-offering, E.E., 5s.	4	15	0
Lord's Day Observance Society—H.C.H.	1	0	0
Mildmay Institutions—H.C.H.	1	0	0
Theatrical Mission—H.C.H., 10s.; M.A., 5s.; Major G.M., £2	2	15	0
Stockwell Orphanage—J.B.	0	10	0
Ragged School Union—E.M.R., £1; Miss H., 10s.; L.B., 5s.; (*Cripples*)—M.A.R.P., 5s.	2	0	0
R. N. Mission Deep Sea Fishermen—E.M.R., £1; C.D., jun., £1; Miss H., 10s.; G.N., 1s.; J.P., £3 3s.; Major G.M., £5	10	14	0
Flower Girls' Mission—E.M.R., £1; Miss H., 10s.; L.B., 10s.; E.M.S., 2s. 6d.	2	2	6
Scripture Gift Mission (*Soldiers, S. Africa*)—E.M.R., £1; J.C.H., £1 5s.; (*Literature*)—St. Clair, 10s.	2	15	0
Jewish Work, London City Mission—Isa. lviii. 7	0	5	0
Irish Church Colportage Mission—Isa. lviii. 7	0	5	0
Miss Macpherson's Home of Industry—M.A., 5s.; Miss H., 10s.	0	15	0
Aged Pilgrims' Friend Soc.—S.F.D., £1; M.S.W., £1; Ruth, £7 10s; C.D., jun., 10s.; Miss H., 10s.; Bert, 5s.; I.A.D., £1 10s.; Major G. M., £2	14	5	0
Homes Aged Blind, Crouch Hill—S.F.D., 10s.; Miss H., 10s.; J.P., £2 2s.	3	2	0
Bridge of Hope (*Miss Steer*)—S.F.D., £1; 11019, 10s.	1	10	0
Mrs. Smyly's Homes—S.F.D.	0	10	0
Welcome Mission, Harrow Green—I.D.S.	5	0	0
German Baptist Mission—M.S.	0	10	6
Bristol Orphan Houses—C.D., jun., £1; C.L.M.T., £1	2	0	0
National Society Protection of Young Girls—R.	0	10	0
London Society for Promoting Christianity among the Jews—W.H.C.	1	0	0
Evangelical Alliance—W.H.C.	1	0	0
Scottish Reformation Society—W.H.C.	1	0	0
Miss Sharman's Orphan Homes—W.H.C.	1	0	0
Chelsea Preventive and Rescue Homes—M.R.B.	0	2	6
Mrs. Meredith's Mission (*Prison*)—M.R.B.	0	2	6
Shipwrecked Mariners' Society—Miss H.	0	10	0
London Samaritan Society—Miss H.	0	10	0
Golden Lane Mission (*Mr. Orsman*)—Miss H.	0	10	0
Scripture Readers' Society, Ireland—Miss H.	0	10	0
Barbican Mission to Jews—Miss H., 10s.; M.H., 5s.	0	15	0
Jewish Work, London City Mission—Miss H.	0	10	0
Church Pastoral Aid Society—Miss H.	0	10	0
Dr. Stephenson's Children's Homes—Miss H., 10s.; Bert, 5s.	0	15	0
Rescue Society—Miss H.	0	10	0
N.E. London Gospel Mission—Miss H.	0	10	0
Kensit Campaign—Miss H., 10s.; G.N., 1s.	0	11	0
Sailors' Welcome Home (*Miss Child*)—L.B.	0	5	0
Missions to Seamen—M.A.R.P.	0	5	0
Miss Weston's Work, R.N.,—E.A.B., 10s. 6d.; J.P., £2 7s. 6d.	2	18	0
Robin Dinners—V.A.	2	0	0
Mr. Arthy-Tout Fund—M.S.	2	0	0
Liberator Sufferers' Relief—E.M.S., 2s. 6d.; G.N., 2s.	0	4	6
Mr. Quarrier's Orphan Homes—I.A.D.	1	0	0
Soldiers' Institute, Portsmouth—J.M.S.	0	5	0
Christian Colportage Association—Major G.M.	5	0	0
St. Andrew's Waterside Mission—Major G.M.	5	0	0
"*The Quiver*" *Waifs Fund*—Major G.M.	5	0	0
London Cabmen's Mission—Major G.M.	5	0	0
Protestant Alliance—Major G.M.	3	0	0
Monthly Tract Society—Major G.M.	1	0	0
London Medical Mission—Major G.M.	2	0	0
Portsmouth and Gosport Seamen's Mission—Major G.M.	5	0	0
Homes, Little Boys, Farningham—Major G.M.	5	0	0
Church Army—Major G.M.	1	0	0
Y.M.C.A., Central—Major G.M.	1	0	0
Dock Labourers' Mission (*Free Meals*)—T.C.B.	0	10	0
Field Lane Refuges—St. Clair	0	5	0
Alexandra Hospital for Children—St. Clair	0	10	0
Total	£446	16	0

(ADVERTISEMENTS.)

Bridge of Hope (*Miss Steer*)—K.M.T., 12 stamps.

Flower Girls' Mission (*Building Fund*)—Rose, Two Notes; C.P., Highgate, 5s.

Liberator Relief Fund—M.C., 7s. 6d.

Dr. Barnardo's Homes—Symp athy, 7s. 6d.; M.A., £1 10s. 6d

London Lock Hospital and Rescue Home.—An expenditure of nearly £4,000 has been incurred this year, in the reconstruction of the drainage, the improvement in nurses' accommodation, and other things which it was difficult for the Board to avoid. Whilst this necessary outlay has improved the hospital immensely, it has exhausted the funds. The secretary is Mr. A. W. Cruikshank, who may be addressed at the Hospital, Harrow Road, W.

Prince of Wales' Hospital Fund.—Very gratifying is the report of deepened interest in the Prince of Wales' Hospital Fund. An increase in its income of £9,000 over that of last year is itself encouraging. More particularly are we gladdened by the record that the number of hospitals receiving the attention of the visiting committee of the Fund has increased from fifty-eight to eighty-one. Its usefulness is thus extended over a much wider area than heretofore. This also means that a larger number of patients will have derived benefit from the Fund.

Temperance Workers of all shades will welcome the recommendations contained in Lord Peel's Minority Report of the Royal Commission on the Licensing Laws, which should be carefully studied with a view to concerted action thereon. Their issue has well been hailed as "an epoch in the history of the campaign." The principal recommendations, with a valuable contribution from the pen of Mr. James P. R. Lyell, have been published in pamphlet form at 3d. by Mr. Sydney Mayle, of Hampstead, and 20. St. John's Square, E.C.

URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000**, or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church.**

"Bear ye one another's burdens, and so fulfil the Law of Christ.

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows or Spinsters. **690** are over **70** years of age. **1,460** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
16, Farringdon Street, London, E.C.

EVERYONE SHOULD READ

"Echoes from the Liberator Prison."

Sold on behalf of the sufferers.
16, FARRINGDON STREET. 1s. post free.

The Christian says:—"The third edition of 'Echoes from the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President	THOMAS SPURGEON.
Vice-President	CHARLES SPURGEON.
Treasurer	T. H. OLNEY.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

THE

BRIDGE OF HOPE.

THE NIGHT SHELTER.

THE REFUGE.

EIGHT COTTAGE TRAINING.

IMMEDIATE and **GENEROUS** help is needed for the continuance of this **THREEFOLD WORK.**

MARY H. STEER.

Betts Street, St. George's,
London, E.

REMEMBER THE ORPHAN AND DESTITUTE LITTLE ONES.

This is a time of URGENT NEED at

The Children's Home,

WITH ITS

1,100 BOYS AND GIRLS.

Please send contributions and remittances to Rev. Dr. STEPHENSON. Bonner Road, London, N.E.

THE WINTRY WEATHER

HAS BROUGHT ABOUT

TERRIBLE SUFFERING

AMONG THE

3,000 FLOWER WOMEN

OF THE METROPOLIS.

Many of them, well known to the Missionaries and Deaconesses of the

WATERCRESS & FLOWER GIRLS' CHRISTIAN MISSION,

ARE ABSOLUTELY DESTITUTE,

As but few flowers can be purchased at the markets except at very high prices.

But these Women must be cared for, and this Mission is providing

COALS, FOOD, AND WARM CLOTHING

until the dawn of

BRIGHTER DAYS.

Who among the Readers of THE CHRISTIAN will render a helping hand?

FUNDS GREATLY NEEDED.

Treasurer: **F. A. BEVAN, Esq.,** 54, Lombard Street, E.C.

JOHN A. GROOM, *Secretary of The Watercress and Flower Girls' Christian Mission,* 8, Sekforde Street, Clerkenwell, E.C.

AGED PILGRIMS' FRIEND SOCIETY.

Instituted 1807.

TREASURERS:

F. A. BEVAN, Esq., 54, Lombard Street, E.C.,
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,550 of the Lord's aged poor, of both sexes, and members of the various branches of the Church of Christ, are now on the books; and upwards of **£11,000** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

FRESH CONTRIBUTIONS TO THE SOCIETY AND ASYLUMS ARE EARNESTLY SOLICITED.

JOHN E. HAZELTON, Secretary.
Office, 83, Finsbury Pavement, E.C.

MRS. MEREDITH'S PRISON MISSION.

258 Women were steadily employed last year.

260 GOSPEL MEETINGS WERE HELD.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, CLAPHAM ROAD, S.W.

PRINCESS MARY VILLAGE HOMES FOR LITTLE GIRLS.

Mostly Children of Criminals, and some Destitute Cases.

Many are received as babies, or at the tenderest age.

The girls are taught and trained for domestic service and other occupations.

Hundreds have gone out into service since the establishment of the school.

£1,000 urgently needed.

Cheques and P.O.'s should be made payable to Mrs. MEREDITH, and crossed "Union Bank, Charing Cross, S.W.

HAPPY CHILDHOOD AT PLAY at the ROYAL ALBERT HALL, Saturday Afternoon, January 13th, 1900, at 3 o'clock.
A WONDERFUL VISIT, by Limelight, to the GREATEST FAMILY in the WHOLE WORLD, Saturday Afternoon, January 13th, 1900.

YOUNG HELPERS' LEAGUE.

PATRONESS - - - H.R.H THE PRINCESS OF WALES.

THE EIGHTH ANNUAL ENTERTAINMENT

For the benefit of the Funds of the above League, will (D.V.) take place in the

ROYAL ALBERT HALL, on Saturday Afternoon, January 13th, 1900,

At THREE o'clock.

The whole Arena will be occupied by DR. BARNARDO'S WAIF CHILDREN, who will endeavour for two hours to minister to the enjoyment of their visitors. There will be Children's Games, Music by a Choir of Six Hundred Voices, and by Young Instrumentalists, Naval Drill, Musical Movements, Limelight Pictures, Gymnastics, Action Songs, and Nursery Ditties; also

TEN LITTLE CHINAMEN FROM JERSEY.

The Rev. CANON FLEMING, B.D.,

Chaplain to the Queen, and Chairman of the Council of the "Young Helpers' League," will (D.V.) preside and contribute a Recitation.

THERE WILL BE NO SPEECHES.

Purses will be received and Badges conferred by Her Grace THE DUCHESS OF SOMERSET.

Those who intend to offer Purses should inform Miss Norton at once, who will send one Free Ticket to each Purse-giver.

Tickets of Admission Now Ready; Gallery (300 seats only), 1s.; Balcony (unreserved), 2s. 6d.; Balcony (reserved), 3s.; Stalls, 3s. 6d.; Seat in Loggia Box, 4s. 6d.: Seat in Second Tier, 5s. 6d.; Seat in Grand Tier, 7s. 6d.; Whole Loggia Box (seating 8 Persons), £1 10s.; Second Tier Box (seating 5 Persons), £1 5s.; Grand Tier Box (seating 10 Persons), £2 10s.

Any Companion of the "Young Helpers' League" who has prepaid subscription for 1900 can obtain ONE TICKET for personal use only for any part of the house (except the Gallery) at one half the above prices. BUT TICKETS AT HALF PRICE WILL NOT BE ISSUED AT THE DOORS. These must be obtained beforehand from the undersigned. (A Free Ticket will be sent to each Purse-giver).

(Miss) RACHEL NORTON,
Secretary of the "Young Helpers' League."

Headquarters of the League: 18 to 26, Stepney Causeway, London, E.

HELPING the HELPLESS, HOMELESS, and HOPELESS, to HELP THEMSELVES.

102 CHURCH ARMY HOMES, &c.,

In London and throughout the Provinces, from Newcastle to Plymouth, and from Cambridge to Dublin, for giving A FRESH START IN LIFE to every suitable case, male and female, entirely irrespective of creed.

21,000 cases—men, women, girls, and boys—dealt with in 1898. Over 50 per cent. of all received genuinely started afresh in life.

Men's Homes, Women's Homes, Girls' Homes, Boys' Homes, Rescue Homes, Inebriates' Homes, First Offenders' Homes, Discharged Prisoners' Homes, Classifying Homes.

Missions conducted all the year round by specially trained Missioners in the Prisons, Workhouses, and Reformatories of England and Wales, free of all charge, with the warm approval and support of the Home Office and the Local Government Board. The only Society in Britain carrying on this special work. Ex-prisoners received direct on their discharge from prison, as well as all suitable cases from Workhouses, Casual Wards, Police Courts, Streets, &c.

Prisoners' Families' Relief Fund and Discharged Prisoners' Aid Funds in full operation throughout the country.

Sixty-six Mission and Colportage Vans always working throughout England, Wales, and the North of Ireland, preaching the simple Gospel, and distributing Bibles, Tracts, Temperance Literature, &c.

Pioneer and Tent Missions in large, poor, and slum town parishes by Special Missioners with special equipment.

Sixty Men and Forty Women annually trained, free of charge, as Evangelists, Mission Nurses, Pioneer and Tent Missioners, Van Missioners and Colporteurs, Rescue and Slum Workers, &c.

The Church Army has, in all its undertakings, the one definite object—TO BRING THE INDIVIDUAL SOUL TO AN EFFECTUAL KNOWLEDGE OF THE GOSPEL OF THE LORD—and no effort is considered to have accomplished its purpose so long as it falls below that standard.

Staff almost wholly Honorary. Office Expenses covered by Profits on Publications.

£150,000 REQUIRED YEARLY. BANKERS—BARCLAYS.

Contributions, and Old Clothes of every description, very urgently pleaded for.

Rev. W. CARLILE, *Honorary Chief Sec.*

HEADQUARTERS, 130, EDGWARE ROAD, LONDON, W.

Obituary.

REV. H. L. MACKENZIE, D.D.

THE death is announced, at Swatow, of Rev. H. L. Mackenzie, D.D., senior missionary of the Presbyterian Church of England. Dr. Mackenzie had not been in robust health for some time, but his very presence on the field, his influence amongst the students in the Swatow Theological College, his occasional precious visits to the churches beyond the central station, were an inspiration to his brethren and to the native workers; and the gracious and beloved man of God will be sorely missed. He had nearly completed forty years of service.

MRS. SUSAN DOUGLAS.

We regret to announce the death of Mrs. Susan Douglas, wife of Rev. James Douglas, M.A., who passed away at their residence, 48, Lambert Road, Brixton, S.W., on Sunday morning last. Mrs. Douglas had been the invaluable helpmeet of her husband for nearly twenty-eight years of married life, and throughout his long and eventful ministry.

It is impossible to over-estimate the great loss he and his sorrowing family have sustained in this sudden loss. Mr. Douglas has been pastor of Kenyon Baptist Church, Brixton, for over fifteen years, during which time Mrs. Douglas has, by her faithfulness and co-operation, endeared herself to all.

MRS. A. BOAKE.

The death of Mrs. A. Boake, which occurred on New Year's Day, at Loughton, will be regretted by a wide circle of friends. Mrs. Boake's early married life was spent near Stratford. Subsequently, on removing to Highgate, she took an active part, with her husband, in work at Chomeley Hall. She had more recently laboured in connection with the new hall erected by Mr. Boake, at Loughton. Mrs. Boake was a cordial friend of many missionary undertakings. The Figueras Mission, in Spain, found in her a sympathetic helper, and the needs of young women in Armenia were much upon her heart. The deceased lady will long be remembered for her gracious spirit, her helpful conversation, and her many acts of thoughtfulness towards the poor.

MR. JOHN G. M'VICKER.

Last Friday evening Mr. John G. M'Vicker, of Clapton Hall, N.E., "fell asleep in Jesus." To know him was to know a man who "walked with God." He often expressed the desire that he might, if the Lord so willed, be saved from a lingering illness, and his desire was granted. On the day of his departure he was fully occupied in the blessed ministry of visiting and comforting others. About 7.30 p.m. he retired to his own room for a quiet season with the Lord, and at 8 p.m., "he was not, for God took him."

In England, Scotland, and Ireland, his service for Christ has been greatly valued for many years, and many to-day will feel a distinct sense of personal loss in the removal of one whose life as well as words ministered Grace. All will prayerfully sympathize with his widow, who has been his helpmeet and companion in service for nearly fifty years. Mr. M'Vicker was in his seventy-fourth year.

Ram's Episcopal Chapel, Homerton.—The scheme for providing a parsonage for this place of worship has been brought to a successful issue. The fund was opened in November 1898, and the needed amount was realized within a year. The total expenditure was about £1,120, and the contributions exceeded this by £13. The members of the congregation did their part nobly in this matter, and they were supported by the generous aid of several Protestant and evangelical friends outside. The possession of a freehold residence for the Incumbent will greatly strengthen the position of this historic church in North-East London. During the ministry of Rev. F. J. Hamilton, D.D., it has taken a more decided and aggressive attitude in opposing Ritualism and Romanism, and the remarkable success of this undertaking shows that such decided and uncompromising attitude finds favour with a considerable section of the Christian public.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Mr. Walter Walsh is at work upon a new "History of the Oxford Movement." He has obtained access to a number of manuscripts relating to the early history of the movement.

Archdeacon Eyre has offered the incumbency of St. James's, Sheffield, vacant by the death of Rev. James Battersby, to Rev. E. V. Everard, a son of Rev. George Everard, who is at present in charge of the Navvy Mission at Langsett. Mr. Everard has accepted the offer.

The Bishop of Ballarat has announced his resignation of the See. Dr. Samuel Thornton was in charge of St. Jude, Whitechapel, from 1860 to 1864, and Rector of St. George's, Birmingham, from 1864 to 1875, when he was appointed Bishop of Ballarat. He recently paid a prolonged visit to this country.

The venerable Bishop of Liverpool, now resting quietly at his Liverpool residence, is somewhat feeble in health, but evinces keen interest in all the affairs of the diocese. He received a large number of New Year's letters, couched in appropriate language, and emphasizing the good wishes and esteem of the writers.

The Bishop of Chester has written to the Press expressing regret that, "through a well-meant but most cruel kindness, our Reservists are being tempted at the solemn and touching hour of farewell to become the victims of drink. It is a most unhallowed and ill-omened beginning of what is in itself a noble enterprise."

The Bishop of Ripon, in his pastoral for the new year, urges that the year should be set apart for special intercession and prayer. He says: "I suggest, first, that our people should be invited to pray continuously throughout the year for the outpouring upon the Church and the world of that Divine Spirit who alone can bring peace and concord and the spread of the righteous kingdom of Christ among mankind; secondly, that the first Sunday in each month, together with the Saturday that precedes and the Monday that follows it, should be set apart for special intercession."

Congregational.

Rev. A. Thompson, secretary of Tettenhall College, has accepted the secretaryship of Cheshunt College.

"The story of D. L. Moody," writes Dr. Guinness Rogers, "has a moral for all our churches. If we are to be a power in the world, we must adhere faithfully to this ruling idea of his life. In other words, we must be evangelistic as well as evangelical."

At Golborne Road Church, North Kensington, the pastor, Rev. R. Mackay, recently made special appreciative reference to the life and work of the great evangelist, the late Mr. D. L. Moody, and a resolution of sympathy with the family was passed by the entire congregation, and ordered to be sent to Mr. Moody's son at Northfield, Mass.

On Sunday evening last, Rev. E. M. Edmunds informed the members of the English Congregational Church at Ruabon, where he has ministered for over thirteen years, that he had received a unanimous invitation to become associate pastor to Rev. G. Campbell Morgan, of Tollington Park Church, London, with charge of the church in Caledonian Road, Holloway. Mr. Edmunds added that he had decided to accept the invitation, and would commence his new duties on the first Sunday in February.

Baptist.

At West Green Church (Rev. John Edmonds), a meeting was recently held to take farewell of one of its members, Rev. E. Tomalin, who is leaving to undertake work in China.

Mr. Thomas Spurgeon is expected to be at the Baptist Young People's Union Convention in Cincinnati, Ohio, in July, 1900. The invitation is at the instance of the Business Men's League of Cincinnati.

Mrs. C. H. Spurgeon gets weaker rather than stronger, and her serious and prolonged illness is causing great anxiety to those about her. All that medical skill, loving service, and earnest prayer can accomplish is being done for her.

At Wellington Street Church, Stockton-on-Tees, on Sunday last, Rev. F. J. Feltham announced that, owing to domestic affliction, he had felt compelled to tender his resignation of the pastorate, and that his ministry would conclude on the first Sunday in May.

On New Year's Day the pastor of Northcote Road Church, London, S.W., Rev. J. Felmingham, sat to receive gifts for the Debt Fund from the members of the church and congregation. The donations received amounted to £160. During the past year the church has raised, on behalf of this fund, £836.

A new departure in church building is being effected by the Hanson Place Baptist Church, New York, of which Rev. Dr. A. C. Dixon is the pastor. In the plans for the new place of worship, the church is arranging for an open-air auditorium on the roof, and elevators will be constructed to reach it. Many people, it is believed, might be induced to go to church if they could sit on the roof.

The first interim report of contributions and promises to the Baptist Twentieth Century Fund shows that the total sum already promised is £84,247 10s., including—from churches in the Baptist Union in England, £73,953 14s. 8d.; not in the Baptist Union, £1,850 4s. 8d.; in the Baptist Union of Wales, £1,928 6s. 6d.; in the Baptist Union in Scotland, £273 14s. 6d.; in the Baptist Union in Ireland, £5,599 15s. 6d.

Methodist.

The Wesleyan Conference recommends that on Sunday next special sermons should be preached in every Wesleyan chapel, and special addresses given in all Sunday schools, on the objects of the Twentieth Century Fund. The total number of guineas promised is 663,077, and the total amount actually received up to date is £161,858 2s.

Rev. W. L. Watkinson says that he can only smile at the forebodings of critics who, in pessimistic newspaper paragraphs, proclaim the breakdown of the Methodist Million Scheme. He points with justifiable pride to the amount already paid in, £160,000, and says that those who stand in doubt as to the success of the movement do not yet understand Methodism. He urges the necessity of detailed organization and patient effort, for thousands of members have not yet risen to the occasion.

Presbyterian.

Rev. Dr. Stewart, retiring Moderator of the Free Church of Scotland, has safely reached South Africa, and will soon resume his duties as Principal of the College at Lovedale. Before leaving, fifteen friends united in presenting him with gifts amounting to £1,760 towards his educational and other work.

A new Calvinistic Methodist Chapel has been opened at Carmel, near Holywell, to replace the old and dilapidated one erected nearly a century ago. The chapel is situated on an eminence overlooking the Dee estuary, and presents a handsome and substantial appearance. Seating accommodation is provided for 200 persons. The total cost is about £800.

The induction of Rev. James Nairn (formerly of America, and recently assistant at Prospect Street, Hull) to the pastorate at East India Road, recently took place. There was a good attendance of members of Presbytery. Rev. Duncan Macrae acted as Moderator. He dwelt on the need for personal piety and consecration, for earnest Gospel preaching, and for aggressive Christian work.

Society of Friends.

Charles W. and Annie Goddard have been visiting the meetings in Derby, Lincoln, and Notts quarterly meeting. Three meetings were held in a new mission hall recently built by H. Keymer Burtt in his garden at Brandon Lodge, Broughton, which were blessed. They are visiting meetings in Bedfordshire during the present week.

At Lewes and Chichester monthly meeting, Arthur Dann was cordially liberated to hold series of meetings for the conversion of sinners and the quickening of believers in places where aggressive work is carried on in our meeting-houses, within the compass of London and Dublin yearly meetings. The first mission is arranged for Colchester from the 4th to the 11th of Second-month next.

Charles D. Tearell has visited La Pallice. The people seem very grateful for being thought of, and say that if a regular meeting were held many of them would attend it, there being at present no place of worship at La Pallice. It is intended to open the hall there occasionally as a reading and writing room, especially when the mail steamers are in port, and this would, doubtless, greatly extend its influence.

Fallen Asleep.

Mr. A. H. WILSON, shipbuilder, of Aberdeen, has died at Mentone. He was an attached member of Carden Place U.P. Church, Aberdeen.—The death of Mr. BUCKLEY, Bridgend, Glamorgan, deprives the town of a gentleman who had rendered Methodism valued service. He was highly esteemed for his ability as a lay preacher.—At Dorridge, Warwickshire, MARY WINGATE, wife of Arthur Birt West, and daughter of Rev. Dr. McLaren.—The Baptist church at Leamington mourns the loss by death of Mr. THOMAS WILLCOX, for many years a deacon.—Mrs. JAMES CLARKE, the aged widow of the founder and editor of the *Christian World*. She had passed her eightieth birthday, and had survived her husband twelve years.—Rev. W. M. BABBOUR, D.D., late Principal of the Congregational College in Montreal.—Rev. GEORGE Y. JEFFREYS, of Cape Town. He commenced his ministry at Glastonbury over fifty years ago. He served the South African Congregational Union as secretary and chairman.—Rev. WILLIAM HEATON, Rector of Morville-with-Aston Eyre, Shropshire, aged sixty-four. Mr. Heaton, who was a staunch evangelical, was a distinguished scholar, and an active worker all his life.—Mr. HENRY SALMON, a well-known worker in Fulham, died on Friday, January 5, of peritonitis, after three days' illness. The deceased, a member and lay preacher in the Wesleyan Church, was a willing and effective helper in Christian work of whatever denomination. He also took a prominent part in temperance, educational, and philanthropic efforts.

Appeals.

Sister Frances, of Victoria Park Wesleyan Methodist Church, asks help to extend a scheme for helping very poor women by giving them plain needlework to do. The garments they make are sold, and fresh material then purchased. The stock of goods on hand must be sold, as the funds are almost exhausted. Ladies are asked to order parcels or otherwise assist. Sister Frances' address is 33, Gore Road, N.E.

Rev. C. P. Baxter would be pleased to hear from a lady or gentleman who would kindly play the American organ and lead the singing at the chapel services at 6 p.m. on Sundays and Fridays at St. Clement Dane's Almshouses, Garratt Lane, Tooting. Also some one who would do the same on Wednesdays at 10.30 a.m. It would be a help and encouragement to the elderly people attending the services. Mr Baxter's address is Catesby, Gleneagle Road, Streatham, S.W.

Personalia.

Mr. CHARLES ANDERSON, whose name is well known in connection with Glasgow Polytechnic Warehouse and Tolbooth Mission Hall, has gone to South Africa, at his own cost, to act as Scripture reader among the soldiers.

Mr. FRANK WEAVER and Miss LALLAY JOHANSEN were united in marriage at the Great Assembly Hall, Mile End, on the 20th ult. The service was conducted by Mr. R. C. Morgan. A considerable congregation gathered to witness the marriage and wish the happy pair every blessing. The wedding breakfast took place in one of the large rooms attached to the hall.

The Committee of the Bible Society have granted six months' leave of absence to Rev. J. G. WATT, the editorial superintendent, who is suffering from serious illness. Canon Girdlestone, who for some years held the post of superintendent of the translating and editorial department, has volunteered to take temporary charge of Mr. Watt's work, and his offer has been gratefully accepted.

Sheffield.—The third annual meeting of the Gospel Protestant Mission has been held at Christ Church, Ecclesall, the new home of the Mission. A satisfactory report of the past year's work was read by Mr. E. T. Hodgson, hon. pastor of the mission, and addresses were given by Rev. A. McKittrick and Mr. E. Redmond. The cost of the new church was £1,382, of which there is still £715 to raise.

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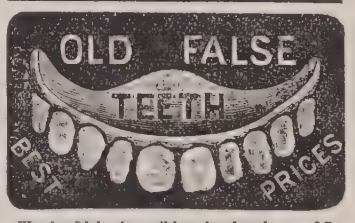

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Scottish Notes.

LAST week a two days' New Year Convention was held in the Baptist Church, Cambuslang. On the first day addresses were given by Rev. John Urquhart, on "The Grace of God;" Rev. A. Miller (secretary of the Baptist Union), on "The Peace of God;" and by Mrs. Todd Osborne, on "The Gospel of God: its Power in Transforming British Soldiers." On the second day a conference on "Our Standing in Christ" was opened by Mr. W. D. Dunn. Rev. John Harper spoke on "Our Fellowship with Christ;" and the President of the Baptist Union (Rev. P. J. Rollo) on "The Priesthood of Believers."

In the course of a visit to Scotland, Mr. William Forbes invited to luncheon, last Wednesday, in the Christian Institute, Glasgow, the ballet and chorus ladies of the theatres of the city, when addresses were given by himself and Rev. George Gladstone, minister of North Dundas Street E.U. Congregational Church. The ladies present numbered about forty, and the company would have been larger but for an extra performance at one of the theatres.

An hospital ship—to be named the *Alpha*—was recently launched, and is now being fitted out at Leith, as the gift of an anonymous donor to the Mission to Deep Sea Fishermen.

The Edinburgh Magdalene Asylum is now on a self-supporting basis, and was recently extended by the addition of a new wing. The inmates in December numbered ninety-one; while during the year thirty women had been placed in respectable situations, and twenty restored to their friends.

Professor White's Bible Studies.

DEAR SIR,—Very many of your readers will be interested to learn that arrangements have now been concluded with Professor W. W. White to resume his course of Bible studies in this country from April to July, the details of which will be announced in due course.

The prayers which his sudden illness evoked last year will now doubtless be renewed by all his friends, that in all spiritual and physical health and vigour his addresses may be greatly blessed to his hearers, and the living Word of God, our Lord and Master Jesus Christ, may be glorified.—Yours faithfully,

J. H. Tritton.

36, Queen's Gate Gardens, S.W.

Correction.—Our Irish correspondent desires us to say that he was misinformed in stating that the proprietor of the theatre in Limerick was a Roman Catholic, and regrets that this mistake should have occurred.

The Late Mr. H. L. Hastings.—Those who know the grand work done by the late Mr. Hastings will learn with satisfaction that efforts are being made to bring out a large memorial edition of the striking booklet, "The Inspiration of the Bible: Will the Old Book Stand?" It is believed that a million copies could be circulated with advantage, and several English friends have subscribed towards the fund of £1,000 now being raised for the purpose. Communications to Mr. J. K. Hastings, son of the deceased, may be addressed 47, Cornhill, Boston, Mass., U.S.A.

The Boys' Brigade, at home and abroad, has for its object the advancement of Christ's kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that makes for true Christian manliness. To attain this end, the methods adopted include Bible classes, drills, parades, athletic and other clubs. Thus it is not merely attempting to teach the boy during one or two hours of the week, but to surround him with Christian influences, and provide for his spare time healthy pursuits. The membership of the Brigade is steadily increasing. The roll for the United Kingdom alone comprises 812 companies, 2,889 officers, and 35,148 boys. In addition to these there are now several companies in the Colonies. From this it will be seen that the organization is gaining ground, and although this extension means an increase of expenditure, the executive rely upon the contributions of friends to meet the necessary requirements. The secretary may be addressed at the headquarters, 162, Buchanan Street, Glasgow.

The Y.M.C.A.

THE address of the North East Metropolitan District Union of Y.M.C.A.'s and East London Young Men's Fund is now Hamilton House, Bishopsgate Street, E.C.

At Canning Town Y.M.C.A. the Sunday evening services for the people have been resumed in the large Public Hall, Barking Road. Dr. Anderson, C.B., was the speaker last week. Volunteer canvassers are urgently needed in this district. Apply to Mr. F. L. Porter, Y.M.C.A., Hackney.

The new year's annual reception of Hackney Association has been held at the invitation of Mr. J. E. Vanner, the president. There was a large attendance, and the proceedings were of an enthusiastic character. A hearty welcome was given to the new assistant secretary, Mr. A. E. Shaltock, of Bristol. A warm God-speed was given to Mr. A. N. Salmon, the fourteenth missionary from the Hackney Association, who was bound for work on the Niger under Bishop Tugwell.

Mr. W. Ross is succeeded at Derby by Mr. F. W. White, of Cornhill Y.M.C.A. Mr. J. Palmer Howard, of Hanley, has been appointed to Carlisle; and is followed at Hanley by Mr. F. J. Chamberlain, of Plymouth. Mr. H. D. Barclay, of Dunscore, N.B., has accepted the general secretaryship of the Paris Anglo-American Association.

News is to hand of the safe arrival in Capetown of Mr. A. H. Wheeler and party of workers, representing the Soldiers' Christian Association, auxiliary of the Y.M.C.A., and of their dispersal to various spheres of service. Their equipment consists of tents for use in the day-time as reading and writing rooms for the soldiers, and in the evening for meetings and other purposes. The Association is maintaining in all eight workers at the seat of war.

Rev. G. Soltau's Bible Studies.

THE second course of the winter series of Bible studies conducted by Rev. G. Soltau has been arranged as follows:—

Monday, January 15, Y.M.C.A., Mare Street, Hackney, 8.30 p.m., "The Person and Work of the Holy Spirit."

Tuesday, January 16, Presbyterian Hall, Quadrant Road, Richmond, 3 p.m., "The Person and Work of the Holy Spirit;" 8.15 p.m., "The Four Portraits of the Lord Jesus."

Wednesday, January 17, Conference Hall, Stratford, 8 p.m., "Numbers."

Thursday, January 18, Shaftesbury Hall, Ealing, 3.30 p.m., "The Four Portraits;" Morley Hall, George Street, Hanover Square, 8.30 p.m., "Numbers."

Friday, January 19, 4 p.m., Finsbury Institute, Finsbury Square, "The Four Portraits;" Y.M.C.A., Camden Town, 8.15 p.m., "The Gospel of John."

Full particulars can be obtained from any of these centres.

Caution.

A lady, at Hampton Wick, writes us that she has been victimised by a person who poses as a friend of Miss Agnes E. Weston, but of whom Miss Weston disclaims all knowledge.

Another correspondent desires to warn our readers against a man giving the name of James Anderson, who obtains money on the pretence that he is a deserter from the Sutherland Highlanders, and that if he can get back to Stirling by a certain time will be saved from undergoing imprisonment. He has deceived a number of Christian workers.

Lord's Day Rest Association.—A New Year's Address, issued by this Association, refers to the successful crusade against seven-day newspapers, the opposition to the Crystal Palace Sunday concerts, and the warning given to the directors by the London County Council, as to opening for trade on Sundays being contrary to the terms of the licence. The address points out that although the Sunday concerts at the Crystal Palace and Queen's Hall had been extensively advertised as in aid of the Prince of Wales' Hospital Fund, nothing had been contributed to that Fund from them. The resolution of the London School Board to let Board Schools for public meetings on Sundays was rescinded on December 14. The express Sunday delivery of letters in London had been a comparative failure, the average of such letters each Sunday being eighty-four in six months. At the eight great national museums and picture galleries in London, the attendance on the last Sunday in October was only 7,912, out of a population of some 5,000,000 persons. At Maidstone a proposal to reopen the museum on Sundays was defeated by 20 votes against 10. At Glasgow a resolution in the Town Council to open the People's Palace, Museum and Picture Gallery on Sundays was defeated by 48 votes against 12.

Evangelistic.

Mr. Charrington's Work.

WITH the month of December closed another wonderful hundred years of our earthly pilgrimage, and another decade of the work so energetically carried on by Mr. Charrington and his devoted helpers for the benefit of the lapsed masses of that part of our vast Metropolis so well known as the East End of London. Always a period of anxiety, the more so this year with families disturbed by the parting of loved ones for the seat of war, and the trying weather that all have experienced in the closing month. These circumstances rendered the average attendances even less than those generally seen at the services of the Great Assembly Hall. It has been the custom always to devote the last month of week days to Gospel Temperance. Mr. George Nokes, a leather merchant, whose business is situated in the very heart of East London, and who is so well known in connection with the theatre, service took the week nights and devoted Thursdays to illustrating his lectures by dissolving views. Few men have a greater hold upon the working classes, and "Gorgie," the Bishop of Whitechapel as he is familiarly styled, has been much blessed.

Mr. J. S. Harrison conducted the Sundays and Wednesday services. His masterly expositions, delivered in an exceedingly fluent manner with great earnestness, has gained for him a reputation which always ensures good audiences upon his visiting the hall, the solid searching Gospel from his lips penetrating many hearts that were strangers to God, and his grace bringing forth the fruit which follows faithful and unvarnished truth in the power of the Holy Ghost. The last Sunday evening service was crammed, an much blessing followed.

Awakening in Chicago.

The gatherings for study of the Scriptures in connection with the Chicago Bible Institute appear to be bearing fruit. Writing on the 27th ult., Professor W. R. Newell said:—"A spirit of increased prayerfulness among Christians is manifest; the sense of individual burdens (for personal blessing, relatives, friends) seems to be swallowed up in an increasing desire for a general outpouring of the Holy Ghost. It is with deep joy that we note this fact. The past week in my Bible classes here has been by far the most marked in apparent results of any since their commencement. Over a hundred, I judge, have confessed Christ for the first time, and I believe there has been very deep conviction among hundreds of others. We beg the prayers of your readers on our behalf, that we may not come short of God's full intention of mercy toward us at this time."

Mr. Richard Spragg has conducted a mission at Camden Hall, Birkenhead. There were signs of blessing, a number of persons seeking the Saviour.

The visit of Mrs. Baeyertz to Bedford will be long remembered as a time of refreshing by many of the Lord's people. Her addresses to believers have been most helpful, and wonderful light has been given on the Word through her exceedingly clear and spirit-taught exposition of the truth. The Gospel addresses have been blessed; many sought salvation, and our hearts are filled with praise to our God.

E. Braggins.

Mr. Jas. Neech, the Lincoln evangelist, has just concluded a fortnight's mission at Old Hay, Paddock Wood, Kent. Despite the unpropitious weather, and a great deal of prevalent sickness, the numbers attending night after night attested to the great interest which was felt on all sides in the simple, earnest, and telling addresses. There is no doubt real spiritual good was done in many instances

A. H. S.

Mr. Bob Johnson has concluded a helpful mission in the Tolbooth Hall, Glasgow. The story of his life and conversion proved an attraction to many. Mr. Johnson, it will be remembered, yielded to Christ seven years since at a mission gathering held on the Derby day on Epsom race-course. He still plays the banjo which he used in the old days, accompanying Gospel songs of his own composition.

A correspondent at Coventry writes:—"Mr. Henry Varley's meetings are going on well, increasing in numbers and power. During the past four nights, more than seventy have confessed their reception of the Word of Life. Mr. Charles Inglis did good service in supplying Mr. Varley's place from the 31st ult. to the 2nd inst. On Wednesday evening, 3rd inst., Mr. Varley was able to be present, and spoke to a large audience on "The Wonderful Character of the Love of God." Sunday last was a

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE give this week a further selection of tributes to the late D. L. Moody, with reminiscences of himself and his work. Next week we hope to give other testimonies, and a selection of incidents arising in his fruitful life.

The friends who formed the original London Committee for organizing Mr. Moody's work in the metropolis, together with a number of workers who have been identified with Mr. Moody during recent years, met a few days since at Exeter Hall, when it was decided to hold two large memorial gatherings on the afternoon and evening of Tuesday, February 6, in Exeter Large Hall. At these meetings brief addresses will be given by friends who have been closely associated with Mr. Moody's work both in England and America, and testimony will be given as to the value and permanence of the work in this country. It is proposed that at the evening meeting a lantern exhibition shall be given, showing the buildings, both in England and America, which have been erected through Mr. Moody's instrumentality. The Committee will be glad to receive in writing testimonies regarding results of Mr. Moody's work, and they will specially value any reports of missions and other agencies which have been established as a result of Mr. Moody's campaigns in this country. Communications should be addressed to the hon. sec., Mr. J. H. Putterill, Exeter Hall, Strand, W.C.

In accord with the express desire of the evangelist, a biography is now being prepared by his son, Mr. W. R. Moody. Only work from that source will be regarded as authorized; and in view of the misrepresentations of some publications professing to outline Mr. Moody's life, the family is discouraging unofficial biographical efforts.

As we intimated last week, the official life will do much to help the great institutions reared by Mr. Moody. On this subject Dr. Cuyler writes to us:

> The Northfield Schools will be Moody's permanent monument. To let them die out, would be an incalculable calamity. No truer evidence of grateful love to the mightiest evangelist of this century can be given than by perpetuating those glorious training schools for Christ. Let Britain remember Northfield also.

As will be remembered, an Endowment Fund is to be raised in the interest of these noble institutions.

One of the lessons pointed by the life and work of Mr. Moody was the great importance of Christian workers being grounded in Scripture knowledge. Dr. Witton Davies, of the Bangor Colleges, whose qualified admiration of the evangelist adds to the weight of his words, says in his letter on page 22:

> I am heart and soul with him in the desire to have young men, looking forward to any kind of Christian ministry, all alive in spiritual things, and saturated through and through with the history, prophecy, poetry, &c., contained within the covers of our English Bible.

Yes; and the knowledge, to be of any worth, must be heart-digested as well as head-received. With the Word of God in mind and spirit, the servant of the Lord is "completely furnished unto every good work."

With the view of placing the special monthly part of The Christian—containing the "D. L. Moody Memorial Numbers"—within the reach of everybody, our publishers have decided to issue it at fourpence, instead of sixpence as previously announced. In covers printed in red and black on art enamel paper, and embellished with an exquisite portrait of Mr. Moody, family groups, and views of Northfield, specially reproduced, these numbers will form a fitting memento of the great evangelist and his work. The part, for which it is expected there will be a large demand, will be ready on 25th inst. (post free, 7d.) To prevent disappointment, orders should be given without delay.

The New Year has come in under the shadow of widespread suffering. Even the war is not so fatal as the influenza epidemic which is raging over the whole land, and is claiming a large number of distinguished men and women as its victims. Only once or twice during its history has it reaped such a harvest of death as during the first fortnight of this year. Congregations are greatly lessened, and show the prevalent depression in many ways. It is a time of trial for the faith of many, and in the situation we find a call to earnest prayer and dependence on the divine mercy and love. It is also an opportunity for the exercise of the finest Christian graces—love, sympathy, hopefulness, helpfulness. Outward calamities call for the manifestation of the highest qualities.

However varied may be the opinions of our readers concerning war in general, or this war in particular, there can be no difference of judgment as to the needs of our soldiers at the front, some of whom are undergoing the most terrible sufferings with heroic fortitude upon the practical sympathy of the nation. And never in the history of nations has there been such a spontaneous and universal outpouring of general helpfulness from all classes of the community. The Lord Mayor's Fund has long since passed the half million; most of the newspaper funds have run into many thousands; the collections on Sunday week, as far as results are known, were large and hearty; and offers have come from the Riviera hotels to find room for convalescent wounded soldiers, free of charge. Among the latest items of interest in this direction is the announcement that the Evangelical Alliance proposes to send out 200,000 marked Testaments, bound in red, for distribution among the soldiers.

The following appropriate and touching hymn, which was composed by Sir George Colley, who died at the battle of Majuba Hill, has been printed on a little card and leaflet by Queen Street Baptist Church, Port Elizabeth, for gratis distribution to the forces in South Africa:—

> Lord, ere I join in deadly strife
> And battle's terrors dare,
> First would I render soul and life
> To thine Almighty care.
> And when grim death, in smoke-wreaths robed,
> Comes thundering o'er the scene,
> What fear can reach the soldiers' heart
> Whose trust in Thee has been?

The soldier who enters on conflict with these lines on his lips is far better prepared for the issues of the fight than by the bitter revengeful cry, "Remember Majuba," which has been too prominent in many a desperate charge in this grim war.

That the recent years have witnessed an immense outpouring of worthless and trashy literature from the press, is a too familiar fact. It is cheering to learn from the *Christmas Catalogue of Books and Periodicals* that one of the most striking phenomena of the times is the deep and enthusiastic interest taken in religious matters by a very large section of the reading community. The immense sale of the Standard Lives of Christ continues with unabated energy. The circulation of the works of Silas Hocking and C. M. Sheldon, both of whom make fiction their medium of teaching Christian truth, is remarkable. As regards the works of Rev. F. B. Meyer, the writer goes on to say:

> During the last few years volume after volume has emanated from his pen, each one of which has commanded a steady and in many cases an enormous sale; so much so, that it is no exaggeration to say that there are very few religious homes in the country that do not possess one or more of his works.

The great output of religious works by such organisations as the R.T.S., the S.S.U., and kindred societies, points the same moral.

Besides these standard works, including a never-ending series of theological works, some of which command very large sales, the circulation of religious periodicals and journals is continually increasing. Many are characterized by literary ability of the highest order. Some of the most gifted of living authors commenced their career, or have made their mark as authors, as contributors to, or as members of, the staff of religious journals. A book or a paper is not to be called good simply because it is professedly religious, but the broad fact remains that there has been a great quickening of the appetite for the better class of literature of late years.

On the other hand, the mixed contents of modern magazines intended for Sunday reading constitute an evil as grave as the foregoing facts are encouraging. The churches are lamenting the dearth of Sunday School teachers and helpers in spiritual work—and no wonder. The appetite for thinly disguised secular reading on the Sacred Day assuredly kills enthusiasm for "abounding in the work of the Lord."

Then again, we have been asked by Christian mothers and workers to protest against the methods resorted to by certain charitable and philanthropic institutions in their endeavour to secure funds. When professed work for Christ and his poor unfortunates takes the form of tableaux, dances, dramatic representations, and so on, in order to raise money for churches, orphanages, missions and charities, it is not surprising that so much distaste is evinced by many of the rising generation for any and every form of purely spiritual work. The excuse, that without resorting to such methods there is no chance to carry on the work, falls to the ground in the face of the experiences of George Müller, and other eminent and

spiritually-minded philanthropists, who built their faith on the efficacy of prayer, and never failed of the wherewithal to carry on their noble task of rescue. Many churches sin in the same direction. It would be well for those who do so to remember that the end does *not* in itself justify the means.

Dr. Barrett believes that the special peril that besets the young life of to-day, and none more than young persons connected with Congregational Churches, is worldliness. He points out with peculiar force that the dread of worldliness is gone, and if the danger is not feared, then the greater it is. Evidences of worldliness are to be seen in the race for social distinction, in amusements, in the books that are read, &c. He pointed out that many young men in the ranks of the Free Churches, while remaining true to the tradition of their fathers, were nevertheless indifferent to everything connected with these churches, though they could be enthusiastic about politics, literature, art, and business. In point of fact, there are no churches which are not gravely threatened by the world-spirit in one form or another. Is it not an old temptation, an abiding, permanent temptation, coming in many forms, but always with the same antagonism to Christ, and with the same intention to destroy the soul? "Love not the world," is an admonition always needed by all Christians, whether old or young.

We hope that much attention has been given to Canon Barnett's remarkable paper in the November number of the *Nineteenth Century*, detailing the results of an experiment on a large scale at Whitechapel in the direction of the relief of the poor. The entire abolition of outdoor relief has enabled the guardians, even with a reduction in the rates, to expend large sums upon what we have from time to time urged as a pressing necessity—the improvement of the workhouses and infirmaries, making the former a place of refuge and the latter the equivalent of a good hospital. In addition, the children have been sent to training homes and farms away from their unhealthy and unhappy surroundings; and the general result of this consideration and thoughtfulness has been not only an economy, but a reorganization of private charity. Jews and Christians in the district have alike taken upon themselves the task of seeing to the needs of those requiring and deserving assistance outside the municipal arrangements, and also those entitled by age and character to a pension at the rate of seven shillings per week. The necessary funds for these outlays are often the same money which had formerly gone in depressing doles, or it was readily given by new givers who welcomed the promise of a method which would secure to every one that sort of help, indoor or outdoor, which, after kindly thought, seemed the best.

This infusion of friendliness and thoughtfulness has certainly Christianized the application of the Poor Laws in Whitechapel, and all those interested in the well-being of the poor would do well to endeavour to bring about the adoption of similar methods in other localities.

In an interesting paper in the current issue of the same review, upon "The Tinkering of Hymns," a protest is made against the unauthorized alteration of hymns in order to bring them into harmony with a particular theological creed—a protest which, it may be remarked, follows upon the lines of a similar one made by John Wesley a century ago. Of course, it must be admitted that in the case of hymns with obsolete or archaic words some alterations and substitutions may be improvements; but in the majority of instances, such as that of the favourite, "Jesus, Lover of my soul," by John Wesley, which is said to have suffered more from alterations than any other hymn in common use, they are unjustifiable; and perhaps never more so than when hymns, in which the Divinity of the Saviour is the keynote, have been taken and made suitable to the barren negations of Socinianism.

Among the many secondary features of the New Testament which are relevant to the present depressing situation, at home and abroad, is its note of cheery faith in the face of trouble. There was nothing in the lot of the writers to predispose them to a bright view of life. They dealt with the most solemn realities, they were surrounded with the most trying discouragements and persecutions, and yet again and again the restrained gladness of the Christ life in them bursts forth into song. The Bible is the most comforting and strengthening of all books. Those who at this time are weighed down by the prevalent sickness, or by sorrow or suspense for dear ones at the "front," can do no better than bathe themselves in its atmosphere of loving trust. God reigns; God loves; God saves; God comforts—these truths glow bright and clear to the eye of faith, and each sacred page is like a window opening towards one or the other of them.

We often lay stress on our love for God. The New Testament emphasizes his love for us: "We love Him because He first loved us." When St. Paul says, "The love of Christ constraineth us," he does not mean believers' love for Christ, but Christ's love for believers. The distinction is all-important. So long as we measure the possibilities of salvation by our response to the divine appeal, we shall have a very poor conception of either. "Our sufficiency is of God." As the fountain is purer than the stream, as the light of the sun is superior to the pale reflection of the moon, so are the potencies of redemption greater than any results of it we may be able to show in our own life, or in the whole world. It is the light-filled sky, not the shadowy earth, to which we must look. God's riches in giving, not our poverty in receiving, is the measure of the glorious Gospel.

It would be interesting to know what proportion of the lamentable absenteeism from our places of worship, which we so earnestly lament, is due to overwork with its result of utter fatigue on the Sabbath, and also to the compulsory Sunday work which obtains in so many trades. Looked at in this light, it is startling and painful to find that a number of our Monday's necessaries are, for want of better and more Christian arrangements, provided at the spiritual and physical cost of the working classes.

The Positivist "Festival of Humanity" has come and gone, and it would have afforded only food for amusement if it were not so sad a thing to find a number of educated people, with Mr. Frederic Harrison at their head, dismissing the churches and the creeds as unworthy of further consideration, not by reason of the work which they have done and are doing, but because of an omission to utter something which would be in accordance with the views of the handful of Positivists who have adopted that lifeless "faith in humanity" which Mr. Harrison would have us substitute for the living faith in Christ which has done so much to transform the world.

When "some well-known artists, musicians, and playwrights," along with their friends, meet to form an Entertainment Reform League, we know at once that the reform will not be in the sense in which our readers use the word. The object is to obtain an amendment of the law regarding the licensing of theatres and concert-halls, and the transfer of the licensing powers from the London County Council to a judicial body. Such a "reform" would remove these places of amusement from the influence of the public conscience, and place them under that of vested interests. While we object to amusements being made the handmaids of vice, we object also to their control being placed in the hands of an irresponsible body of men.

Two proposed measures, now being drafted by the French Administration, are being anticipated with much anxiety by the Jesuits and other communities in France, as it is considered that they are aimed at the privileges now enjoyed by those bodies, whose development and wealth, as we stated in a recent note, doubtless would cause the Government to consider some means for their repression. The Minister who is dealing with the question of these bills dealing with education and with the congregations has already intimated, in regard to the first one, that

parents will retain the right of entrusting the education of their children to what masters they please, only they will bear in mind that three years of University teaching will be a necessary credential for the obtaining of any employment under Government.

This, of course, is equivalent to declaring that the Jesuits and Marists and others will have to give up work as teaching bodies.

"Are the heathen hungering for the Gospel?" is the question which Rev. C. G. Marshall, of Tripatur, Southern India, sets himself to answer, and, on the whole, answers in the negative. The news of salvation by Jesus Christ falls upon ears which are closed, upon hearts that make no response. The souls of the people are "lean and impoverished, and well-nigh dead; but they have no hunger. It has yet to be created." The excuse may be offered that the Gospel is new or foreign; but that is only an excuse.

The nature of the Gospel, its freedom from subtleties and from the piquant stories of the Puranas, its doctrines of God, of sin, of holiness, of salvation and the future life, and its lofty ethics, not only fail to attract, they also repel. Nevertheless, there are many who are restless in their ancient faith, many who are no longer Hindus at heart, and many who are in all stages of progress between turning from dumb idols and really finding the true God. "On the whole, the outlook is decidedly hopeful, and we have every reason to thank God and take courage." It strikes us that it is much the same at home. We need a hunger for the Word.

Why be at any trouble and cost about lepers in the mission field? They are hopelessly diseased, they are cut off from the rest of the community, and they can do nothing to diffuse the Gospel, even if they receive it. The Christian heart at once replies, because they have need of the Saviour who died for them, because their souls are as precious as any, because to go after them is in itself a manifestation of the Spirit of Christ, and because even they can aid in spreading the Gospel by their changed hearts and lives and by their prayers. In all cases of evangelism one answer includes every other—because Christ died for every man.

*The Lord's Prayer.**

By Rev. J. R. MILLER, D.D.

VII.—Deliverance in Temptation.

FORGIVENESS does not take us back into Paradise. We must stay yet longer in this world. We must be tempted again. But we should seek to keep the cleansed garments white. Very fitting, then, is this prayer after we have found forgiveness: "Lead us not into temptation, but deliver us from evil."

Yet the form of the petition is surprising. It is a prayer to our Father, and we plead, 'Bring us not into temptation." Surely God would not bring his children into temptation. He is good and loving, and his will for us is never our harming, but always the keeping of our life unspotted from the world. We are sure that God never inclines us to do evil. James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and He Himself tempteth no man."

Yet it is James who also says, "Blessed is the man that endureth temptation; for when he hath been approved he shall receive the crown of life." Again James said, "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience." It is clear, therefore, that

GOOD MAY COME

out of temptation. It is not said that it is blessed to be tempted—the beatitude is for him that endureth temptation. We are not told to count it joy merely when we fall into manifold temptations, but when we have gathered the fruit of the proving in new patience.

It will help us to understand the spirit of the prayer to remember that the word "temptation" does not mean primarily to allure to sin. *To tempt is—to try, to test, to prove.* New ships are proved before they are entrusted with lives or treasure upon the sea. Anchors are tested before they are allowed to become the only hope of a vessel in the peril of a storm. God proved Abraham, putting his faith and obedience to the test. After the trial, the angel said to him, "Now I know that thou fearest God." Abraham had stood the test. Jesus was tempted before He began his public ministry, that He might be a proved Deliverer.

The temptations to which we are exposed continually are primarily provings, testings, to see whether we will be true to God or not. Indeed, there is no experience that we meet in life which is not,

IN A SENSE, A TESTING.

Every moment we are required to make a choice, and our choices prove us. Here is a duty; shall we do it or not? Here is a call to service; shall we accept it or decline it? Here is an impulse to something worthy; shall we yield to it, or repress it? We have money: shall we use it for God, or shall we clutch it for ourselves? Sickness tries us; shall we bear it patiently, and take from it the gifts of God it brings us, or shall we chafe and repine, and leave our sick room harmed by the experience? Even sweet human love tests us; many are held back by it from self-sacrificing duty. Thus Peter sought to keep Jesus from going to his cross. "Get thee behind Me, Satan," was our Lord's answer. In his love for his Master, Peter had become his tempter.

Thus *testing always implies the possibility of failure.* There is no experience in which we may not sin. Temptation is an opportunity to overcome, to grow stronger. But if we fail to use the opportunity, we sin. Robert Browning puts it thus:—

> Why comes temptation but for man to meet
> And master and make crouch beneath his foot,
> And so be pedestalled in triumph? Pray
> "Lead us into no such temptations, Lord!"
> Yea, but, O Thou whose servants are the bold,
> Lead such temptations by the hand and hair,
> Reluctant dragons, up to who dares fight,
> That so he may do battle and have praise.

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Looking at temptation in this broader way gives a new meaning to the prayer, "Bring us not into temptation." Part of Christian faith is the committing of the life to God's guidance. We sing:—

> Lead, kindly Light, amid the encircling gloom,
> Lead Thou me on.

We put our hand into God's in the morning, and we ask Him to lead us through the day. We know not what experiences may befall us, and we ask Him not to bring us into sore testings. The prayer is a request that in the doing of God's will for the day we may not be brought into places where it will be hard for us to be faithful.

Some tell us that it is cowardly to offer such a prayer. A soldier should not shrink from battle, for this is the very business of his life. A soldier who has never been in an engagement may be brave, but no one can be sure of it; his courage has not been tested. An untempted virtue is only a possible virtue. We must meet temptation and be victorious in it

BEFORE WE CAN WIN THE CROWNS

which are only for overcomers. Is it not cowardly then to plead with God any morning not to be brought that day into places where we must fight? Are we to wish to be soldiers who shall miss danger and hardship? Is that the kind of heroism Christ would teach his followers? He, Himself, did not seek such a life. He shrank from no conflict, and sought to be spared from no hard battle. And would He have us plead not to be brought into trial?

There is a measure of truth in this. If we are following Christ fully, we will not hesitate to go with Him into any experience, however perilous it may be. "He that saveth his life shall lose it." Yet so much is involved in temptation that we dare not desire to enter into it. More than once Jesus Himself warned his disciples to watch that they might not enter into temptation. He knew how frail they would prove in battle with the evil one. We read of soldiers sick of camp and chafing to be led against the enemy, but the Christian who is impatient to be tempted is very foolish. Temptation is too terrible an experience to be rushed into unled by God.

It is right for us to shrink from sore testings, knowing something of the fearful peril there is for us in them. If Peter had gone to Gethsemane that night

PRAYING THIS PRAYER,

instead of boasting that it was not possible for him to fall, he would not have fallen. May we not say that our Lord's own prayer in the Garden was precisely in the spirit of what He taught his disciples in this petition to ask? He pleaded that He might not be brought into the terrible trial on whose dark edge He was then kneeling. Yet He did not plead rebelliously. He did not decline to accept the cup if it was not possible for it to be taken away.

Our prayer should be in the same spirit. While we ask that we may not be brought into trial, we express our readiness to accept God's will. The petition certainly teaches that it would be presumptuous in us to seek temptation, or to rush into it unbidden of God. If we do this, we court peril and we have no promise of divine protection. When God leads us anywhere we go under his sheltering care, but when, without his guidance, we go into places of danger

WE TAKE OUR LIFE

into our own hands. Soldiers led into battle are doing their duty; their place is in the danger. If they fall, they fall at their post. But if one, not a soldier, having no call to enter the battle, presses forward among the fighting ranks, he is without promise of divine keeping, and if he falls he has thrown his life away.

The same is true of all who in any way expose themselves to peril. The mother, the nurse, the physician, whose duty it is to be with the child sick with diphtheria, are not to think of the danger. God has brought them into the place of peril, and they may leave to Him the matter of their keeping. But any one who, uncalled by duty, exposes himself to contagion in the sick-room, is tempting God, and cannot claim the divine protection.

We should shrink from no experience of testing into which duty brings us. If it is the will of God that we should stand where our principles or our character must be tested, we need not hesitate to meet the trial, for we shall have the divine protection.

> Just where you stand in the conflict,
> There is your place!
> * * * * *
> Gird on your armour! be faithful
> At toil or rest,
> Whiche'er it be, never doubting
> God's way is best.
> Out in the fight, or on picket,
> Stand firm and true:
> That is the work which your Master
> Gives you to do.

But if we venture into places of temptation, when duty does not lead us there, we put ourselves outside the divine protection. One of our Lord's temptations was that He should cast Himself down from the pinnacle of the Temple, trusting to the promise of God to give the angels charge concerning Him. But to this suggestion our Lord's reply was, "Thou shalt not tempt the Lord thy God." This answer implies that the promise of angel protection avails only when we are walking in the way of the divine guidance.

The second part of the petition, "but deliver us from evil," teaches us that when, following God's leading, we encounter trials, our prayer should be that we may be delivered from the hurt of sin. We ask, not to be kept from temptation, but to be kept in it. In his intercessory prayer Jesus asked, not that his disciples should be taken out of the world, but that they should be kept from the evil.

THERE IS ONLY ONE EVIL.

It is not poverty, nor persecution, nor pain; sin is the only evil in the universe. "One drop of sin hath more evil in it than a sea of sorrow."

There is a keeping which is infallible. We need not fall in the sorest testing. St. Paul says, "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it." This is a great promise. It is like a castle of infinite safety into which we may flee in every time of temptation.

"Our Father . . . deliver us from evil." We are to turn to God in every stress. In the Revised Version the prayer runs, "Deliver us from the evil one." Terrible as is our adversary, we know that there is One who is greater. We have but to turn to Christ in our weakness and faintness, and in Him we shall find deliverance.

> When the world seems full of evil,
> Lurking near on every hand;
> When I find my strength too feeble
> Its temptations to withstand—
> Then thy strength becomes sufficient
> As to Thee my weak faith clings,
> And I'm kept in perfect safety
> 'Neath the shadow of thy wings.

A Missionary Farewell.—A largely attended meeting was held in Eccleston Conference Hall, Belgravia, on the 12th inst., to take farewell of the Misses Beatrice and Ruth Hurditch (daughters of Mr. C. Russell Hurditch, of the Evangelistic Mission) who shortly leave for the mission field, the former to India, under the direction of the Zenana Bible and Medical Mission, and the latter to Uganda, under the C.M.S. Mr. J. E. Mathieson presided. Rev. A. B. Cavalier gave some vivid details of the work among the women of India, mentioning that there were 38,000,000 girls there, but only about one-third of a million were being educated. He urgently appealed for ladies to offer themselves—as Miss Hurditch was doing—for the work of carrying the Gospel to the women of India. Rev. J. Johnson, D.D., described the missionary outlook in Africa. Revs. F. B. Meyer, Evan H. Hopkins, Frank White, and other friends took part, and the proceedings were of a deeply spiritual and profitable character throughout.

Tired of God.

IF the Bible were a human book, dealing with ordinary human affairs, we should frequently be compelled to accuse it of sensationalism. It is always startling us by asking extraordinary questions, and using extraordinary phrases, and suggesting extraordinary methods.

But being what it is—the voice of God to us—we have to seek another explanation of the startling tone so frequently employed in its pages. This explanation is at hand, and is found in our lack of spiritual sensation. Hence God awakens us by surprising us.

For example, how startling are these words—

Thou hast been *weary* of Me, O Israel (Isa. xliii. 22).
You said, also, Behold what a weariness is it (Mal. i. 13).
Wherein have I wearied thee? (Mic. vi. 3).

This is astonishing indeed. Men weary of God! Creatures weary of the Creator! Sons weary of their Father! It is enough to awaken the dullest spirit. The converse of this need not surprise us. When we read that God is "weary" of religious formality (Isa. i. 14), and of the numberless sins of men (Isa. xliii. 24), and of the absence of principle in his creatures (Mal. ii. 17), we have no cause to be astonished. The wonder is that He does not go farther and discard us altogether.

Nor need we be surprised that men weary of each other, since the discovery of human inconstancy, weakness, and falseness is so continuous. And frequently we are tired of ourselves—our failures, our unkept promises, our meanness, and our coldness. All this can easily be explained. But that anyone should grow weary of the good God! *this* is amazing, indeed!

WAS IT TRUE?

Was the charge true of those against whom it was first made? There can be no doubt about it. They had tired of God and his service, and any enterprise for Him had become a drudgery. The proofs of this abound. The prophets, who charged the people with this unnatural fatigue, pointed to the evidences of it which were visible to all. Many of them had ceased to pray (Isa. xliii. 22); others had omitted to offer the prescribed sacrifices (Isa. xliii. 23); others had lost all respect for God (Mal. i. 6); while others kept up the pretence of making offerings, from which the soul had disappeared. They gave their cast-offs to the Almighty — blind, lame, and sick cattle, which would be rejected at the market, rejected for farm purposes, and rejected by the Persian ruler as an insult offered to him (Mal. i. 7, 8). No wonder that the prophet taunts them, and compares their cowardly and mean conduct with the mistaken sincerity of the heathen—to the credit of the latter (Mal. i. 11).

The charge, then, was undoubtedly true of the ancient people against whom it was launched. *But is such a charge true of any to-day?*

Again, one must reply, there can be no doubt about it. There is no need to "judge:" it is a mere question of witnessing to what is plainly visible. To many at the present hour, churchgoing has become a mere form. It is "the thing" to attend; but the body alone goes, the spirit being occupied in other affairs. To others the service of God has become a drudgery; the hands may do some work for Him, but the heart is with the world. The world receives our gold, and we offer to God our coppers. With many, prayer admittedly has been reduced to its minimum, and sacrifice has not made them "feel" their gifts. Anyone who is widely acquainted with English life must know that indifference in religion is hanging like a horrible fog over the land; and that many who were formerly attendants at church, or who were once Christian workers, have become "weary of God."

The sense of weariness comes to the best of men at times. On account of our physical and mental constitution, it is inevitable that we flag after great pressure of work. Such fatigue, being natural, should not cause any soul a moment's torment. Even our Lord was weary after this manner, and sought repose in the quiet of the desert. It is not *this* weariness that is the matter of complaint.

THE SECRET OF THE WEARINESS.

Now, in common life, the things of which we weary are *artificial*, and it is because they are artificial that we weary of them. The child tires of its familiar toys, men and women tire of certain books, of certain styles, of certain arrangements of things. These things are external to us, and form no part of our real life; hence we discard them after a time. But no healthy person wearies of *essential* things. Food, air, water, light, sleep, green fields, trees, and the spectacles of nature—who wearies of these? They return to us, and we to them, if we are in good health, with perpetual freshness; they always retain their fascination for us, because they are essential to our life and well-being. The sick alone are fatigued with these pleasant things.

Apply these principles to the relation between men and God. Why do men weary of God? Because *He is artificial to them.* He lacks reality to their spirit. He is not regarded as absolutely essential to their life; they feel no need of Him. In a word, they are sick, and their moral appetites and desires are consequently depraved. This is the radical reason, without doubt. But think of a man regarding God as something artificial! The God of his life becoming, in his estimation, a mere ornament! What a degradation, what a descent to the level of animals!

To those who regard God as essential, as being to our spirits what water, light, and food are to our material natures, He can never become a weariness. The fallen alone view Him as being that.

Is it fair to suppose moral disease in the souls of men who exhibit symptoms of weariness of God? Analogy leads us to this certainly. But the Bible, more surely than any deductions of our own, takes this very line, and declares distinctly that weariness of God proceeds from an inner spiritual malady. This malady it exposes with great faithfulness. There are three phases of it exhibited to us.

TRICKY MERCHANTS.

1. *Commercial trickery.* The prophet Micah lays bare the reason of his contemporaries' weariness of God in these words:

The scant measure that is abominable.
The wicked balances.
The bag of deceitful weights (Mic. vi. 10, 11).

The picture is quite Oriental, and one can almost see these tricky merchants engaged in cheating. The prophet of to-day simply alters the terms, and speaks against stock-jobbing, unfair speculation, misrepresentation of values, and the like. A man who in any way unfairly enriches himself at his neighbour's expense suffers from a diseased spirit: the wrong spirit precedes the wrong act. Now, if the spirit be wrong towards men, it cannot be right with God, since love of man and love of God proceed from one root. No wonder, then, that men who are tricky in business should also weary of God. The marvel would be if it were otherwise. In our time, when business has largely been prostituted into a game of chance, men need to remind themselves that the following of worldly ways means the abandoning of God.

2. A second phase of this malady is exposed to us in Job xxi. 9-15. There is not space to develop the idea here, but the reader may ponder it for himself with advantage. Prosperity often turns men from God.

FICKLE DISCIPLES.

3. A third thing is the *too exacting doctrine of Jesus Christ.* Those fickle disciples who deserted Jesus one Saturday morning in Capernaum, did so because they could not "hear" his doctrine (John vi. 66-69). The spirituality of his teaching stumbled them. "Eating his flesh and drinking his blood" was altogether foreign to men whose chief notion of salvation was that of an easy time in national life after the Roman conqueror had been routed. They would never have tired of Christ had He only removed from their necks the yoke of the Roman, and guaranteed to them a prosperous national career. But they grew weary of Him when He taught them the inwardness of religion, and insisted upon union with Himself. These vacillating people are succeeded in our time by that feeble class of men who can only tolerate Jesus Christ when He is presented in a manner enticing to their own ideas. It is "pleasant" religion these seek; and, when this is wanting, they too are wanting. The hardness and the spirituality of Christ's doctrine cause them to weary of Him. These are not all the reasons which might be given for men's weariness of God, but they are the chief ones.

What does God think of man's fatigue of Him? He condescends to reason with us about it. "Wherein have I wearied thee? testify against Me" (Mic. vi. 3). Is the fault in Him? He reminds us of what He has wrought for us. He has redeemed us from the hand of many a cruel foe, guided us by the hand of trusted servants, and protected us in many a danger (*vv.* 4, 5). He has not failed in his love or in his providence. His mercy has endured ever. Hence men's weariness of Him is not due to anything in Him. He has not ceased to be interesting; the fault is wholly theirs. And every conscience, not wholly benumbed will admit the truth of this conclusion.

Tired of God! How ungrateful, how unjust, how wicked! The contrary of weariness is delight. Delight in God is the goal set before the true heart. It is attainable when the heart surrenders itself to the inundation of Divine love, and not until then. Our natures, penetrated with the spirit of love, will instinctively seek the source of their beatitude. Love must grow until it ends in perfect union.

And they who love God cannot love Him by measure,
For their love is but hunger to love Him still better.

O heart! tired of thy chief Good, and hating thyself, perhaps, for thy sin and shame, turn Thee to the Spirit who yearns for thee, and receive from Him that wonderful flood of life which, filling all thy being, shall bring thee to behold in God thy chief delight.

Lewisham, S.E. Frederick C. Spurr.

Dr. James Martineau.—By the death of this religious philosopher a notable man passes from the scene. Aged ninety-four, he occupied for many years a foremost place in an influential circle. Associated with Unitarians, though disclaiming the name, he had great gifts as a thinker and writer, which won for him the admiration of many who entirely dissented from his distinctive views.

The Week of Prayer.

THE subject announced in connection with the Week of Prayer for the gatherings on Wednesday, the 10th inst., was the timely and important one,

NATIONS AND THEIR RULERS.

At Exeter Hall, Rev. Dr. GRITTON, who presided, said he was glad to note the spirit of unselfishness manifested in the meetings held in connection with the week of prayer. Personal needs were forgotten in the great needs of the nation, whose burden lay so heavily on all hearts at the present time. Speaking of the extension of the empire, he expressed the fervent hope that wherever the British flag waved there might be found the Bible, the observance of the Lord's Day, liberty of worship, family purity and individual holiness. Rev. N. F. DUNCAN, secretary of the Irish Church Missions, addressed the meeting in the place of Major Mackinlay, who was absent through illness. Mr. Duncan gave three illustrations of self-exaltation which ended in failure and shame. Pharaoh exalted himself against the people of God; Nebuchadnezzar's exaltation was the result of national pride; and Capernaum's sin lay in exalting itself against Jesus and his works.

The meeting at Centenary Hall was presided over by Mr. S. GURNEY SHEPPARD. After a few remarks from the chairman, Rev. F. S. WEBSTER gave a stirring address on Amos iii., dwelling especially on the words, "The lion hath roared, who will not fear?" In previous chapters the prophet describes the judgments of God upon the nations round about; then the wave of his indignation sweeps upon Israel itself. In these days of national distress God is speaking to us, and it is for us to listen and profit. Israel might have urged, "We are not worse than other nations;" but God's reply was, "You only have I known of all the families of the earth; therefore will I punish you for your iniquities." We might say, with the Psalmist, that "God hath not dealt so with any nation" as with us. Yet how little we have realized his goodness! But recently we celebrated the diamond jubilee of a reign notable for its purity and lofty character. Have we, as a nation, profited by our good Queen's example? Revelations of public scandal testify, unhappily, that we have not.

As to the position of the Empire, God has blessed its colonization in a remarkable degree, and Bishop Tugwell recently gave a remarkable instance of the preference evinced by African natives for British rule. When the line of demarcation was being settled between British and French territories, the natives were highly interested—those who found themselves on the British side were delighted, and some of those left on French ground abandoned their homes and crossed over under the British flag. So far, we may be proud of the love felt for our country. Yet our rule is marred by our connection with the opium traffic, and with the supply of alcoholic liquor to native races. What evils have too often followed in the train of the trader! True, there may be much religious profession; our House of Commons may preface its deliberations with prayer; but what of the standing army of drunkards in our midst, what of the gambling spirit which throws every class of society into a fever of greed? See how the mass and the confessional, two great curses to spiritual religion, have crept into the Church of England! Distress is about us; but let us recognise in it the chastening hand of God. "Shall there be evil in the city, and the Lord hath not done it?" Job said, humbling himself, "The Lord gave, and the Lord hath taken away?" Do we want to say, on the other hand, "God gave, but the devil or chance took away?" If distress comes it is of the Lord's allowing; it is a call to us to put away sin. Whether or no there be a day of national humiliation appointed, there is much of humiliation at this time in the hearts of Christian people. As a nation we have come to be too flippant and shallow. We have put our trust in patriotic feeling, in the bravery of our troops. Now we come to see how useless and impotent all things are without God.

Mr. Webster went on to give a telling paraphrase of the terrible reproaches, concluding "Yet have ye not returned unto Me," given in Amos iv., substituting modern instances of divine visitation for those which came upon Israel. In conclusion, the speaker urged that there should be, not the mere rending of garments in emotional sorrow, but a rending of hearts, a returning unto God.

OUR FAMILIES AND SCHOOLS

was the topic fixed for Thursday. A large company gathered at Exeter Hall. Rev. Dr. GRITTON presided, and Rev. W. H. GRIFFITH THOMAS made some pointed remarks on 1 Sam. iii. 8: "And Eli perceived that the Lord had called the child." He spoke of the many instances of child-life recorded in the Word of God, and the significance of their meaning and teaching. We are apt, he pointed out, to forget what is the child's place in the Kingdom of God, in his plan of redemption, in his heart of love. We need, too, a deeper belief in the power of the Holy Spirit in the lives of children. Then, we should remember our own relation to the young. Eli perceived at last that the Lord had called Samuel. The perceptions and characteristics of childhood are often disregarded instead of receiving proper consideration. The speaker concluded with a telling appeal for more earnest consideration of the problems of child-life.

At the Centenary Hall Mr. M. H. HODDER presided, and Rev. W. FULLER GOOCH gave an address founded on Ezra viii. 21, laying special stress upon the words "to seek of Him a right way for our little ones." Mr. Gooch made some prefatory remarks on the noble patriotism manifested by Ezra and Nehemiah. They laboured in a spirit of deep concern for the glory of God in their nation, seeking to promote the cause of righteousness. The measure of a nation's security is ever to be found in the rightness of its position towards God. As to this country, we have very much Christianity among us that is merely nominal. It is by no means the case that we are in advance of others in vital godliness. After reviewing a number of national shortcomings, Mr. Gooch went on to tell of a visit paid by a friend to the Queen of a South African tribe. The unhappy potentate was in a state of drunkenness, and when spoken to on the subject, retorted, "Well, I used to drink of kaffir beer, and could take a lot without getting drunk, but since the white man has come I must have his 'white beer.' I am so fond of it I must drink all I can." As to our family life, it should be one of our primary aims, as a nation, to "find a way for our little ones." Shall that way be found educationally? France is attempting to shut religion out from her schools. The reaction from a cruel priestism has led her statesmen to think that the best way to evade superstition is to ignore God altogether. But, though the question is not free from difficulties, those difficulties are not to be dissipated in such a way. Drawing attention to the letter on "Ritualists and the Schools," which appeared in last week's issue of THE CHRISTIAN, Mr. Gooch emphasized the need for strenuous action in dealing with the varied forms of error by which it is sought to lure the young from the paths of evangelical truth. Asking if the "way for our little ones" is being found morally, he referred in pathetic terms to the vices of blasphemy, smoking, and, it is to be feared, drunkenness, which characterize to a considerable extent the child-life of the country. In these matters of education and morality, in social affairs and in every way, the spirit and words of Ezra afford an example for us at this time which should not go unnoted. In conclusion, the speaker deprecated the too prevalent neglect of the family altar, and expressed the fervent prayer that these days of national distress may at any rate result in driving the people nearer to God, and causing them also "to seek of Him a right way for our little ones."

FOREIGN MISSIONS

was the subject on Friday. At Exeter Hall, the chairman was Mr. J. PATON, who reviewed the progress of the missionary cause during the present century. Rev. J. W. EWING gave a helpful address on the words of our Lord: "Lift up your eyes upon the fields, which are white already unto harvest." Mr. Ewing pointed to various signs of the times, which go to show that the Spirit of God is being poured out to a remarkable degree upon those whose minds are rooted in ignorance of unbelief, that the influence of the missionary cause is telling upon heathendom, and that those who sat in darkness are feeling their way to the light. The speaker remarked on the vast amount of work that remains to be done in order to keep pace with the demands caused by the increasing populations of heathen countries, and went on to remind his hearers of the spiritual power, love, and grace that are entrusted by God to his people in order that they may be fitted for the work of delivering the Gospel message with effect. In conclusion, he called for redoubled effort in seeking, in the strength of God, to bring about the accomplishment of his purposes concerning the human race.

At Centenary Hall, Mr. A. A. HEAD, who presided, gave a stimulating address on Isaiah xliii. 19, "Behold, I will do a new thing." Mr. Head emphasized the willingness of God to give to his people a new equipment of spiritual strength, in order to enable them to go forth to the great work of the world's evangelization. If they would yield themselves to Him, and experience a new power in their own hearts, then would follow the fulfilment of the words full of evangelistic promise, "I will make a way in the wilderness and rivers in the desert."

Meetings were also held each day at Mildmay and other centres. The topics chosen for consideration on Saturday were, at most of the meetings, Home missions and the Jews.

MILDMAY MISSION TO THE JEWS.

The annual meetings for praise and prayer in connection with the Mildmay Mission to the Jews were held, as usual, on the Monday of the Week of Prayer at Mildmay Conference Hall.

At the morning gathering, Mr. JAMES MATHIESON presided, and Rev. JOHN WILKINSON spoke briefly of the work at the Central Hall, and Dr. DIXON gave full statistics respecting the labours of the Medical Mission. A vigorous address on Zech. iv. 11 was given by Rev. W. FULLER GOOCH.

At the evening meeting Colonel MORTON presided, and Rev. SAMUEL WILKINSON spoke on the work. After reviewing, for the benefit of the many workers present, some of the difficulties of the Mission, and suggesting methods to be employed in meeting them, Mr. Wilkinson spoke of the work abroad. He described the labours of Mr. Reitmann at Capetown, where, since the war broke out, large numbers of refugees have been brought under the sound of the Gospel; and of the useful efforts of Messrs. Samuel and Blum in the interior of Morocco. At the various New Testament depôts in Russia, although the direct proclamation of the Gospel is prohibited, an open door is given through the distribution of Scripture. A permission to distribute the Scriptures carries with it the permission "to explain the nature of the contents of the book." Mr. Wilkinson concluded by reading some letters from Mr. Levinski, giving accounts of the work at the depôt at Warsaw, and of conversation with Jews during railway journeys; and observed that the heart of Israel lies in the Russian Empire. The millions are deep in Rabbinism, and when they come out of that they fall into utter worldliness unless they are laid hold of by the Gospel.

"I Shall Not Want."

PSALM XXIII. 1.

"*Although . . . yet . . .*" (Hab. iii. 17, 18, 19).

RING out this Anthem on the glad New Year,
That ends another century of the age!
Ring out in joy-bell echoes sweet and clear,
"I SHALL NOT WANT," o'er each unwritten page!
"I shall not want," because the LORD is mine,
And I am his by Covenant decree:
Tho' heaven and earth should pass, I'll trust his word;
I am his child, and He's my Lord to me!

When Doubt would darken Faith, then sing aloud
This Hallelujah Chorus of thy Trust!
"I SHALL NOT WANT!" 'twill pierce beyond the cloud,
Return with rich supplies, it will, it must!
The inward, bleeding wound my Lord will heal,
The emptiness of heart his love will fill,
The parting of the clouds will soon reveal
The shining of his Face, in his sweet Will!

Oh! passionate and weary soul, take heart!
Be patient just a little while and see
How thy dear Lord will "satiate" the void,
"Replenish" all that seems so far from thee;
Thy rose will blossom on the thorny bough;
Thy lilies burst the cerements of their tomb,
And all thou longest for, e'en here and now,
If GOOD FOR THEE, will turn to fragrant bloom!

Rise, then, my soul, and tune thy harp in praise,
Fear not the future thro' this coming year,
Commit to God thy purposes, thy ways,
His Name is LOVE, this leaves no room for fear.
Commit thy life, with all its complex folds,
His guiding Hand is ever at thy side;
His "Everlasting Arm" thy weakness holds!
"I SHALL NOT WANT," whatever may betide!

ROSE BENN.

MISSIONARY LITERATURE.—It is significant of the increased interest in Missions that among the announcements in *Oliphant, Anderson, & Ferrier's* new illustrated catalogue, No. 1, 1900, there should be five books on the subject. Among these is the third volume of Dr. Dennis's CHRISTIAN MISSIONS AND SOCIAL PROGRESS, the first and second volumes of which have already run into several editions. A translation from the German of the latest edition of Dr. Warneck's well-known HISTORY OF PROTESTANT MISSIONS is also promised. IN AFRIC'S FOREST AND JUNGLE is the title of a book by R. H. Stone, descriptive of his six years' residence among the Yorubans, while MISSIONS IN EDEN, by Mrs. Crosby H. Wheeler, gives an account of the American Missionary Society in the valley of the Euphrates. They have also just issued a book by Arthur H. Smith, the author of "Chinese Characteristics," entitled VILLAGE LIFE IN CHINA: A Study in Sociology.

Other Lands.

A Peep into Benares.

A FEW days ago I went with several friends to see some of the celebrated places in Benares; and I think it may perhaps interest some of the readers of The Christian to hear something about this great Hindu city. It is considered by the Hindus to be the religious metropolis of India.

As we glided slowly down the river Ganges in a large boat, we were reminded of the beautiful hymn we sing in English and in Hindustani,

Like a river glorious
Is God's perfect peace.

The blue water of the river was shining in the brilliant rays of the sun, and the early morning air was very refreshing. The scene was one of great beauty.

Viewed from the river, the city presents a panorama of beautiful palaces, temples, and mosques, surmounted by domes, pinnacles, and minarets. But on the left bank of the Ganges the same sad sight which has been seen for years is still to be seen—men and women of all classes bathing in what they consider to be the sacred water of the Ganges, and vainly endeavouring thereby to wash away their sins. Up and down the ghats, or bathing places, all day long they come, especially in the early morning—

PILGRIMS FROM ALL PARTS

of India, wealthy rajahs, or bankers, in gay palanquins, fakirs, beggars, men and women, old and young, are to be seen on the ghats, platforms, and piers which project into the river. Oh, how one longed that they should all know of the true and only way of salvation through Jesus Christ; but, alas! the city of Benares, like Athens of old, still appears to be "wholly given to idolatry."

On my return to India, after four years in England, it is very sad to see the idolatry and superstition which still prevail here and that there is little change in this respect. But we are very thankful to see one here and another there in this great idolatrous city coming out and confessing Christ by baptism, though it is still "the day of small things" in Benares.

After leaving the river and the motley crowd of bathers, we proceeded up a long flight of stone steps to the famous mosque of Aurungzebe, which is built on the site of an old Hindu temple, dedicated to the god Krishna. The minarets rise to about 250ft above the level of the river. At the gate of the mosque there is an old pepal tree, and under its shadow six ascetics are seated, their dirty long hair matted together, and wearing scarcely any clothing. One of these so-called holy men was reclining on

A BED OF SPIKES;

but he did not appear to be in pain, and had a calm and peaceful look on his ash-besprinkled face! He thinks he is gaining great merit by doing this. There are many of these men in Benares. I went lately to see one whom my dear husband used to visit—the most revered ascetic at Benares—a man held as divine by zealous Hindus of all ranks of society, from the highest to the lowest, and before whom princes and wealthy men bowed down in adoration and received his blessing. He was sitting in his beautiful garden, and when I entered it he rose to meet me with a look of surprise and joy on his face, as I had not seen him since I left India four years ago. He then led me to a seat under a shady tree and gave me fruit and flowers, and expressed his great pleasure at seeing me again.

I often visited him in former days with my dear husband. We then talked together about the love of Christ for us, and I asked him if he remembered my dear husband's frequent conversations with him on this subject. He replied, "Yes, Jesus Christ was a good man, full of love, like Mr. Hewlett." How much he understood of the Gospel it is difficult to say, but his life was spent in meditation upon God. He died of cholera a few days after my visit.

After a long climb we arrived at the top of one of the minarets, from whence we had a splendid bird's-eye view of Benares, with its

NARROW, WINDING STREETS

and flat-roofed houses. When we were about half-way from the top we stopped to rest, and just below us was a zenana, in the courtyard of which a young Hindu lady was having her hair washed. Two women were engaged in this operation; one was pouring water over the girl's head, while the other was combing her hair, and pulling it so roughly that it came out by handfuls. A clergyman who was with us was very indignant at this treatment of the poor girl, who sat so still and patient. It is what we often see in our zenana visitation. We came to the conclusion that the young lady must be a widow to be treated so roughly.

As we looked down from this lofty eminence and heard the bells from the numerous temples and thought how much remains to be done before Benares is won for Christ, we could not help longing that others should come and share with us in this great work. Thank God there are

MANY MISSIONARIES WORKING

here in connection with different societies, but still they are very few compared with the great need. As we go through the streets and lanes of the city, and see the crowds of people going to worship at the temples, we are inclined to say "What are we among so many?"

I am living close to a large suburb of the city, where many of the women are very poor, and work hard for their daily bread, but they are always glad to listen when I gather them around me, and tell them of the love of Christ and of the heaven He has prepared for those who love Him. There are also many zenanas which are visited regularly, and we have many tokens of God's blessing. We had a school for Hindu girls for several months, but it has had to be closed lately for want of funds. Many of the girls were very bright and intelligent, and were much interested in the daily Bible lesson.

There are many kinds of work in Benares which I should like to mention, but have not space in this account. One is a Sunday-school for Hindu and Mohammedan young men and boys in the L.M.S. High Schools. About eighty assemble there on Sunday mornings. I have a class of young men who can speak and understand English, and they often ask very intelligent

QUESTIONS ABOUT THE BIBLE LESSON.

It is very encouraging to see so many gathered together for the study of God's Word.

May I ask those who read this little account of God's work in Benares to help us with their prayers and their contributions? There may be some who can come at their own charges and share in this work. I am hoping that soon two ladies from England will come and share my home and work. I promise them a very happy time, though it is not all *couleur de rose*, and we have some difficulties and trials to encounter, yet the life of a missionary is a truly happy one.

Perhaps there may be some who are waiting for a decided call from God to go to the foreign mission field. To such I would say, "What can constitute a special call more than our dear Lord's last command, 'Go teach all nations,' and the great need of the heathen, who are passing away daily, many without even having heard of a Saviour's love?"

If we have fully consecrated ourselves to the service of Christ, we shall be willing to follow Him wherever He leads us; and when He comes again, how great will be our joy to see many of those among the redeemed whom it has been our blessed privilege to lead to Him!

Dear Master, when Thou callest,
No voice may say Thee nay;
For blest are they that follow
Where Thou dost lead the way.

Flora M. Hewlett.

Shánti Kothi, Benares.

Famine in East Africa.

WRITING to a friend in England, Mr. Stuart Watt, of the Ngelani Mission, Ukamba, *viâ* Mombasa, British East Africa, says:—

"Mrs. Watt and I came out here six years ago with four little children, the youngest being only a few weeks old. We had only about £750 of our own money, and this was expended the first year in caravan and building expenses. Since then, we have been depending absolutely upon God supplying all our wants, and since then two children have been added to our family.

"No words of mine could convey to you the awful state in which these poor Masai now find themselves. Having been sustained by leaves and roots for several months, and these edibles being now almost exhausted, there is a terrible collapse, and poor, tottering, bony skeletons are falling continually by the wayside in great numbers. Sometimes it is all but impossible to pass along the beaten tracks or pathways, so great is the stench arising from the numerous ghastly corpses which lie around. Only those who have a few cows left are still able to withstand the deadly famine. Every eighth or tenth day they draw blood from these cows, and cook the blood with any few wild edible leaves which they may still manage to glean.

"There is a wonderful opening now for missionaries. If you know any Christian man and wife, or two Christian men, who are thoroughly given up to God, and who could either pay their own expenses out here or get them paid by friends or by contributions, we would be delighted to receive them, get a house built for them, and be responsible here for their food, &c. Never was there such an open door in Central Africa as now. May God lead his people to give themselves, and to give of their substance, towards this blessed work!

"Though we would be glad to be responsible for the food of any missionaries who would, or could, come here, yet this responsibility would simply be the sharing with them of all that God sends to us. He supplies our every necessary want, and He can just as readily supply the wants of twenty missionaries as of our family of eight persons."

Communications regarding this work, which is not under the protection of any society, may be addressed to Mr. W. Roger Jones, 21 and 22, Exeter Hall, Strand.

Notes from New York.

IN his Thanksgiving Proclamation a few weeks ago, Governor Rollins, of New Hampshire, referred in pointed terms to the decay of religion in his State. He has since then delivered an address before the Union of Congregational Ministers in Boston on "The Decay of Religion in New England." The reason of the decline in religion the Governor considered to be the loosening of faith. "You clergymen are no longer the religious guides of the people. The anchor of the old faith has been pulled up before the sails are set for the new."

Discord between the denominations and neglect of the Sabbath, as also the introduction of European Sunday customs, were mentioned, the governor predicting that in a few years even Boston theatres would be open on the Lord's Day. On the important point of the remedy, Mr. Rollins had little to say, but he thought that gatherings of ministers of different denominations for council were good, and he also appreciated the work of the Y.M.C.A.

The Roberts Investigating Committee has resumed its work this week upon the reassembling of Congress after the holidays, but nothing of special importance has yet been done by it. Next week, however, a decision will probably be reached. Roger Martin.

Rev. George Soltau's Bible Studies.—A new series of studies begins on Tuesday, the 23rd inst., at Morley Hall, 26, George Street, Hanover Square, at 12 noon. The topic announced is "Typical Characters in the Old Testament." The studies will be continued each Tuesday till April 10.

A Congo Pioneer.

Rev. W. HOLMAN BENTLEY.

THE subject of this sketch is on his way to Central Africa to resume missionary work at Wathen Station, on the Lower Congo River. A few months ago it seemed as though his labours for Christ's sake in the Dark Continent had come to an end; but medical skill, under the "open-air treatment" at Bournemouth, has effectively dealt with the chest trouble from which he was suffering, and now, with his devoted wife, he has embarked once again from Antwerp for the port of Matadi. The life which has thus been spared for further toil may well find a place for grateful recognition in these pages, as the services Mr. Bentley has been enabled to render, through God's blessing, rank him amongst the foremost in the uplifting of the natives of Congoland.

Holman is the son of the late Rev. William Bentley, who for many years was the Secretary of the Baptist Building Fund. He was born at Sudbury, in Suffolk, now forty-four years ago. He was not trained in any theological institution; but his training in the home manse, afterwards in the Nonconformist Grammar School at Bishops Stortford, with subsequent business experience and Christian activity in association with the Downs Church, Clapton, tended in an exceptional manner to fit him for his future important career.

Twenty-one years this month Thomas Comber, just arrived in this country from his preliminary journey to San Salvador, sent forth his fervid appeal for "two earnest and practical brethren, devoted to Christ's great work, and ambitious to do great things for the Master," to accompany him on his return. Not two, but three, volunteers responded, and of these Holman Bentley was one, the other two being John Hartland and Harry Crudgington. No one who was present at the valedictory meeting in the large hall at Cannon Street Hotel will ever forget that thrilling occasion.

In June, 1879, Mr. Bentley, with his comrades, reached Banana. The first main task before the young missionaries, after visiting San Salvador, was to effect a route to Stanley Pool, that being understood to be the point on the mighty water-way where would end the obstructing rapids and cataracts, and beyond which the vast reaches of the river would be found perfectly navigable. The four pioneers divided themselves into two parties; Comber and Hartland attempting to reach the Pool by the south bank, and Bentley and Crudgington the north bank. The immense physical difficulties and the violent opposition from wild savages, which were fearlessly met and marvellously overcome, are now well known matters of African church history; but in passing over, with this bare reference, the initial stages of the Congo Mission, it must not be forgotten that Mr. Bentley's practical resourcefulness, good judgment, and devoted consecration were important factors in the remarkable success achieved.

On this occasion we confine our observations to Mr. Bentley's labours at Wathen Station, where he has been principally located, so called in consequence of the generous interest taken in the mission by the late Sir Charles Wathen, of Bristol. Apart from what may be termed the more official duties of counsel and general responsibility incidental to seniority (for with the exception of Mr. Grenfell he is the oldest member of the staff), the services Mr. Bentley has rendered may, for the purpose of this notice, be considered in their threefold character, viz., educational, linguistic, and evangelistic.

The founders of the Congo Mission could not have pursued a wiser policy than that of endeavouring to win at the very outset the confidence of the children. The opening of a school-house immediately upon the planting of a station was essential to, and prepared the way for, the prosperity now enjoyed. The boys and girls who at first scampered away into the bush, terrified at the sight of a white man, becoming assured of his friendliness, were soon willing, yea eager, to learn from the white man's book; and as a consequence to-day more than 1,500 scholars are receiving regular instruction at various stations. Add to this the most gratifying and encouraging fact that a considerable number have welcomed the truth as it is in Jesus into their hearts.

One of the foremost in promoting this department of missionary labour amongst the young has been Mr. Bentley. Some six years ago he opened up communications with Sir Charles Wathen, which resulted in the erection of larger and more suitable buildings, capable of accommodating 120 boys, and every way fitted for their mental and moral training. As a general rule the Congo boys have shown great aptitude for learning. The curriculum has not only, as far as secular knowledge goes, embraced "the three Rs," but has been extended to industrial pursuits, gardening, brick-making, carpentry, printing, etc., pursuits which Mr. Bentley, with other missionaries, has always been anxious to encourage. But supreme in importance has ever been kept the spiritual welfare of the scholars, and their future co-operation in the evangelization of their fellow-countrymen. Writing four years ago upon the course pursued, he said:

> It has been our policy at Wathen, for a long time, to seek to gather to our station two or three boys from each of the principal towns about us, even to a distance of sixty miles; to educate them, seeking above all to lead them to the Saviour, and then to train them for Christian work; so that, on their return to their towns, they may tell of the Saviour whom they have found, and spread the Gospel among their own people. In pursuance of this we have gathered into our school here some 150 young men and boys and a few girls, and are now beginning to reap the fruits of this policy.

From a photograph by Messrs. Russell and Sons, 17, Baker Street, London, W.

Since these words were written, still more abundant evidence has been given of the wisdom of the lines upon which the educational work at Wathen is being conducted, and for which Mr. Bentley has been so largely responsible.

It is, however, in the second department of missionary toil, viz., the linguistic, that the subject of this sketch has been permitted to render his most important and most distinguished service. To be privileged to give a people in their own tongue the record of God's revealed will and of his redeeming mercy, is surely to confer upon them the highest and most precious possible boon. On his return after furlough in 1893, Mr. Bentley took back with him to Wathen a complete New Testament in the language spoken in the Lower Congo. What that great achievement involved will be in some measure realized when it is remembered that the translator had to create the very tools and material necessary to produce the translation. In other words, he had to collect his vocabulary, and reduce to grammar and dictionary an unwritten tongue, before he could hope to effect his purpose.

In 1887, the dictionary and grammar appeared, a monument of patient labour. This invaluable volume was dedicated to the King of the Belgians. All this toil was undertaken with a view to the translation of the sacred Scriptures—indeed, portions of the New Testament were all along simultaneously in course of preparation, to be finally revised afterwards. As far back as 1888 Mr. Bentley wrote—and this quotation from one of his letters we give to show how conscientiously his work was done—

> The Gospel of Luke progresses, but not so fast as I wished. I could very soon turn out a rough free translation, which would be superseded as soon as it was printed, but am very anxious to do careful work. At the outset a great deal of time is taken up over terminology which, when once settled, will be settled and be no further hindrance. Terms of expression, idioms, require careful attention; nothing can be shirked. This makes the work move slower at first, but it will go quicker later on. I have nearly eight chapters more to do. I am translating carefully from the Greek.

Should his strength and the time to be given to other important duties allow, it is Mr. Bentley's intention to proceed to the translation of the Old Testament, so that the entire Scriptures may eventually be in the hands of the Congo natives.

It only remains to be said in this connection that the King of the Belgians has not been slow to recognize the invaluable services this distinguished missionary has rendered in these literary achievements to the Free State, having conferred upon him the honour of a Chevalier of the Royal Order of the Lion of Congo.

It is a cause for thankfulness to know that what Mr. Bentley has done for the African people in the Lower Congo region is being done by other missionaries for those dwelling in the districts of the upper reaches of the mighty river.

But whilst Mr. Bentley's linguistic labours and his efforts for the intellectual and religious welfare of the young have consumed a large proportion of his time and strength, he has not, by any means, been backward to engage in distinctly evangelistic work, proclaiming the Gospel to the natives at Wathen or in the immediate neighbourhood; neither has he been

slow to undertake long and wearisome tours, preaching the Way of Life as circumstances permitted, and opening up fresh regions for those who might hereafter follow in his steps. In looking over the many reports of such itinerancies sent to the homeland, there is much to excite the deepest interest and to awaken feelings of thankful joy in the hearts of the friends of Christian missions.

On one of these journeys he tells us how sick and then how angry he felt when for the first time he saw the fork used, as a man was conducted from one town to another, his neck being made fast in a forked stick. His palavers with chiefs, his encounters with the medicine man, his presence at native funerals, and many other incidents of travel, he has graphically described. But nothing will so interest the readers of The Christian as the accounts Mr. Bentley gives of his endeavours to publish to the natives the good news of salvation. In the outskirts of a certain town he tells how his entrance was opposed. "We had nothing," he says, "to awe the people with; my walking-stick was the only weapon we mustered." As the natives gathered around him, he told them about his work, and how the missionaries had established themselves right away to the far cannibal country beyond the Bayansi.

They wondered at the long distances and such energy, and inquired what on earth we came for and what we were seeking. Could we not buy ivory and rubber on the coast? I assured them we do not trade. "What do you come for, then?" "We have come to teach you about the Saviour Jesus Christ, how He died for you, and opened the way to heaven to all who believed in Him, whether white or black." "If that is your business, you will teach, will you not?" "Certainly, that is what I have come for." Then, when others came, increasing the audience, I told them of the love of Jesus and his work.

This is but a sample of what has occurred on many similar evangelistic tours; thus has the light spread. But it is important to remember that these itineraries have had the ulterior object of discovering suitable outposts where native evangelists might be permanently placed, with a view to regular teaching and preaching. And this method of campaign has been crowned with much success. At the present time, in connection with Wathen alone, four such outposts have been established, the native Christians at the centre being encouraged to meet the expenses incurred, whilst in several other villages good work is being done. It was as the result of one of these journeys the great Zombo country has just recently been adopted as a new mission field.

In all his labours Mr. Bentley has been greatly assisted by his gifted wife, she herself being the daughter of a former missionary in China. It is anticipated that these devoted servants of Christ will be again at their station in about four or five weeks, the journey from the coast up country being so greatly facilitated since the opening of the Congo Railway. May their devoted lives be long spared, and may the Divine blessing continue to rest upon their faithful service!

National Thrift Society. — The annual meeting of the National Thrift Society was held a few days ago, Dr. Greville Walpole presiding. The report for 1899 showed that the progressive character of the Society's work in various industrial centres throughout Great Britain and Ireland had been well maintained. The report was adopted, and various suggestions for increasing the usefulness and efficiency of the work of the Society were discussed.

Protestantism in Austria.—Official reports state that, during the first six months of last year, the Protestant Churches of Austria received 3,446 members, and of these 3,275 were from the Roman Catholic Church. The Lutheran Church, however, has lost 272 members, and the Reformed Church 155. Of these 382 associated themselved with the Romish Church, thus leaving a nett gain to Protestantism of nearly 3,000.

For the Missionary Cause.

WHILE here (in Lausanne) in one of the principal centres of the Protestant Missions from Switzerland to South Africa, I have lately seen Protestants of Paris, connected with the French missions to South Africa.

This is the Week of Prayer in England, and in joining my prayers with those of my dear friends in my own country, I am much impressed by the thoughts which have been conveyed to me by missionaries and friends of missionaries here who have lately returned from South Africa. Though in general they strongly condemn the action of the English Government in entering upon this war, they are unanimous in desiring that the supremacy of England may be maintained or restored in South Africa, on account of the missionary cause which is so dear to their hearts. A friend in Neuchatel, who represents a group thus minded, writes to me, "We are all praying that England may retain her paramount influence in South Africa, else what will become of the freedom to preach the Gospel?"

I do not like to say a word here unfavourable to the Boer Government, lest it should seem to be prompted by a spirit of hostility to the country with which we are at war. My heart bleeds for the sufferings of the Boers as it does for those of our own people. But it is well known—it is a matter of history—that the Boer *Government* has never been favourable to missionaries; that, on the contrary, in the strong inherited instinct of that people to isolate themselves, and to drive out from among them any foreign element, they have made life very hard, not only for the natives in their midst, but for the messengers of the Gospel who seek to Christianize those natives. A reference to the text of several of President Kruger's laws or edicts fully proves this.

No doubt God has a controversy, more or less severe, with all the nations. Our own national sins are manifest and many. We are now confessing them before Him. But of the Transvaal Government I cannot doubt He must also say, as the Spirit said to many of the churches: "I have somewhat against thee;" and I cannot help thinking that it is a heavy charge which He will, in his own time, bring against Paul Kruger and his ministers on account of their treatment of the native people and their Christian teachers.

There is a bitter cry coming from the large and happy groups of Christian Zulus in Natal. "Save us from falling under the dominion of the Boers," they say. They are in fear lest they should lose the protection of England. The same cry comes from the Basuto Christians. Good King Khama, who came all the way from his country to Windsor to beg our Queen to take his country under her protection, is now looking on, we are told, with deep anxiety lest in this struggle the freedom of Christian tribes and their teachers should be compromised. I beg you, if you can, to give a space to my letter, which brings a voice, not from English, but from Continental Protestant missionaries, on this subject, and to allow me to beseech of friends who are now united in prayer to remember the case of these poor native Christians, and to ask God to bring out of this struggle conditions not less but more favourable to the spread of the Gospel.

There has recently been published the biography of Adolphe Mabille, a French missionary to South Africa. It is written by M. Dieterlen, an Alsatian of a well-known and noble stock. I commend readers to pp. 125 to 128, which refer to this subject.

I have given the opinions of Continental Protestant Christians; and this at a time when England is regarded with no goodwill on the Continent. The feeling against us resembles an epidemic, almost like that of Anti-Semitism; even just and good people appear scarcely able to resist its influence. Perhaps we have deserved this. In any case, we must bear it with equanimity and without resentment "until these calamities are overpast."

Josephine E. Butler.

The Indian Famine.

THE letters we continue to receive from the famine-stricken districts demonstrate, unhappily, that the distress is greatly increasing. A further communication from Dr. Colin Valentine, of the Agra Medical Missionary Training Institution, dated December 13, says—"The distress is becoming more and more acute. Let Christian friends at home who are able to assist at this time send their contributions to missionaries whom they know, and upon whose judgment they can trust. On Sabbath last we fed 1,872 poor creatures, and preached the Gospel to them."

In a letter from Sholapur, Rev. P. B. Keskar appeals on behalf of the Indian Christians of that district. Mr. Keskar observes—"The Indian Christian Church at Sholapur has started a relief fund, managed by a committee consisting of Rev. L. S. Gates, Mrs. Harding, the pastor of the church, and three church members. Our church is poor; it supports its pastor and manages its affairs without mission help in pecuniary matters. Our rule is to try to secure work for those who are able to work, and help them till they get their first pay." Mr. Keskar, Sholapur, Bombay Presidency, India, is the hon. secretary of the committee.

Rev. F. Stevenson, of Pranty, Gujarat, and a number of other workers, write on behalf of the Irish missionaries in Gujarat. Their letter says: "Five-sevenths of the population of Gujarat fall outside British jurisdiction, and the relief works, hitherto undertaken in most of the Native States, are entirely inadequate to meet the existing needs.

"Now, in what should be the harvest season, barren fields and arid wastes everywhere meet the eye. For want of fodder the cattle have already perished literally by hundreds of thousands. The few that are left will certainly not suffice to do the ploughing for next year's crops. The failure of the grain crops has doubled—in some places trebled—the price of bread, and has thrown nearly all the farm labourers out of employment. The failure of the cotton crop has also had disastrous results.

A letter just received from a trustworthy source tells of several cases of suicide of parents who could no longer bear to see their children starve, and strong men who preferred sudden death to slow starvation. Orphan children are wandering about uncared for, and parents, naturally affectionate, are now offering to sell their children for a few pounds of grain. Others again are known to have starved to death themselves in order to keep their children alive. Let help come quickly, or it may come too late. Two pence will keep a man alive for a day, five shillings will feed a whole family for a week, a pound for a month." Communications may be sent to Dr. D. B. Barkley, 12, May Street, Belfast.

Day by Day.

SUNDAY, January 21. Job xix.

THIS is almost the darkest hour with Job. It seems as though for some reason God had taken sides against him, fencing up his path, setting darkness in his way, taking the crown from his head; and those who ought to have given him true help had failed. The sun in mid-heaven was obscured, and the tiny lights that might have cast a gleam were extinguished by the moaning wind. Forsaken by God, abhorred by his inward friends, and despised by even young children, there was nothing worse to fear.

But, from the midst, a song of faith and hope arose. A voice said in his heart, This is not all, there is something beyond the horizon of your narrow life; there is One who lives to be your Goel, your Redeemer, a Kinsman next of kin, a Brother born for adversity, a strong, loving, loyal Friend. He liveth on the other side of death; neither disease, nor change, nor death can affect his glorious life.

The spirit that was in him bore the patriarch forward to words whose full significance must have been hidden from him. But how pregnant they appear to us! He who comes in the clouds for his own will descend with them to stand at last upon the earth; and though the body may have passed to dust, yet from its ashes a new and glorious body shall arise, from the eyes of which, never to be dimmed with tears, or strained with longing, we shall see God for ourselves.

You shall see Him for yourself, and I for myself; and as we behold, we shall be changed. Happy the soul who through the long, dark tunnel can see the glimmering ray which tells him where daylight awaits, and to which he makes his tedious path.

MONDAY, January 22. Job xx.

All that Zophar said is true. The only bitterness of it was in the application. That the wicked enjoys but a short-lived prosperity, which is haunted by dread whilst it lasts, and is succeeded by irremediable sorrow, is only too true; but he had no right to insinuate that Job's sorrows proved him to be a man of exceptional sin.

In his masterpiece of "Faust," Goethe has embodied an old legend which assumes many shapes in the folk-lore of the world,—a sinner that sold himself to Satan for his life. But amid all the roses with which the prince of this world showered his path, there was perpetual reason for heartache, thorns and briars mingling with them all. Every step of his path was overcast by the shadow of his approaching doom. At the moment of death he had no alternative than to fall into the hands of him to whom he had sold himself. Such tragedies are perpetually happening amongst men, and one day the heavens shall reveal the sinner's iniquity, and the earth shall rise up against him (*v.* 27.)

How tender this should make us in our expostulation and entreaty with those whose treasure is in this world, but who are poor towards God! On a poor woman being asked why she was so sweet and gentle to her husband when he returned at night with his roystering companions, she replied, "I fear me it will go so hard with him in the next world, that I want to be as kind to him as possible in this." That remark led to his conversion. Let us ponder the description of this chapter as it sets forth the portion of a wicked man, and the heritage appointed unto him by God.

TUESDAY, January 23. Job xxi.

It is impossible to determine God's reasons for his dealings with men. "Shall any teach God knowledge? seeing He judgeth those that are high." Why this one dies in his full strength, being wholly at ease and quiet, while another dieth in bitterness of soul and never tasteth of good, is among God's state secrets, of which He giveth no account.

But is there not comfort in the thought that there are reasons for all God's actions which would content us if we knew them? Can we not believe in the sufficiency of those reasons, though we know them not? They are enough for God, and they would be enough for us, if He were to disclose them, as He will some day. This is the discipline of faith: to believe that God's reasons are good and sufficient, and to be as calm about it all as though we knew.

The other day a little canary, belonging to one of my working men, was accidentally killed. His wife met him with the tidings when he went home from one of our services. Instead of losing his temper, as she expected, he was calm and gentle, and quoted the address which he had just heard as the reason for his bearing his trial so equably. It was for Jesus' sake, he said, that he was calm and still. That bird's death was the means of bringing great glory to God in his home, and perhaps through this page. It occurred to me that that bird might have been satisfied to die if it could have known the good which would accrue from its death. Is this a clue to the mystery of suffering? Is it a foil against which God's glory may become apparent? Not unto death, but for the glory of God, that the Son of Man should be glorified thereby.

WEDNESDAY, January 24. Job xxii.

Our blood boils with indignation against Eliphaz. It is altogether too bad. He not only insinuates that Job is guilty, but charges him openly with egregious crimes. More than this, he compares him with those who lived when the world was young, whose sins brought about the Deluge. "They were snatched away before their time, whose foundation was poured out as a stream."

But the advice given is full of beautiful suggestions. That we should acquaint ourselves with God, and receive the laws of our life at his mouth; that we should return to Him, and put unrighteousness far away from us; that we should cease to rely on earthly wealth, laying it in the dust, or among the stones of the brooks (24)—is all excellent advice, as applicable to us as to the olden times in which the words were first uttered.

And the results of such action are very truly and tenderly stated. God becomes a treasure to a man who gives up all for Him. New joy comes into prayer. We lift up our faces to his, to catch a glimpse of his tender, loving eyes; we make prayers, which are certainly heard, because they reflect the Divine thoughts and purposes; success attends our plans and aims, because all are wrought in God; light shines upon our ways; we are able to lift up the downcast and save the humble, and even extend a helping hand to those who are not innocent. Let us ponder these characteristics of a Godly and useful career, and seek that they may be realized in ourselves to the glory of God by the indwelling of the Holy Spirit.

THURSDAY, January 25. Job xxiii.

Wouldst thou know where to find Him? It is not hard to answer that question, dear heart. He is here, "nearer than breathing." He is not even without thee, but within. Turn from the outward courts of the Temple to the inner shrine, where his Spirit dwells—He is there. Or, turn to the Person of the Living Redeemer, as He stands in the midst of the throne, or bends over thee with his matchless tenderness. God is in Christ. He that hath seen Him hath seen the Father. The Father is in Him, and He in the Father. Thou needest not ascend into Heaven, or descend into the depth, He is in thy mouth, and thy heart. Order thy cause before Him, and fill thy mouth with arguments, He will answer thee. Thou needst not fear that He will contend against thee with his great power; He will put his Spirit within thee.

But even better than all—He knows, yes, He knows! He knows the way that we take, how rough, how stony, how the stones burn our bare feet, giving back the heat they have absorbed from the scorching sun. Every step of that way has been anticipated by Him. He has carefully proportioned it to thy strength. It shall not overtask, it shall not overbear. Thou canst not see Him; He seems to be in hiding; but He never takes his eye off thee for a moment. He is only trying thee, burning up thy dross, purging away thy alloy, that thou mayest come forth as gold.

Only don't despair. Hold fast his steps; keep his way; do not go back from the commandment of his lips; treasure up the words of his mouth more than thy necessary food. He will carry his purpose through, and thee also. What if thy heart faint, He will bear thee in his arms through the storm, through the flood, through the dark. See, see, the morning breaketh over the hills.

FRIDAY, January 26. Job xxiv.

The oppressor of the poor, the murderer, the adulterer, are pilloried in this awful chapter. We can see the devastation they cause, and can almost hear their stealthy step. We look around, and behold their inevitable doom. "They are exalted; yet a little while, and they are gone . . . and are cut off as the tops of the ears of corn."

But what a pathetic picture is given of the lot of the poor. The widow's ox taken for a pledge, and the ass of the fatherless driven away. The needy turned out of the way and driven into hiding. No coverlet by night, no shelter from the storm, so that they have to embrace the rock. No deliverer from the oppressor and murderer. All life goes hard with such, and how many are in this sorry plight. Let us think of them with more tenderness, and minister to them more assiduously; the more so as our Master Christ knows the poor man's lot by experience, and has taken the poor specially under his care.

But how many alleviations there are to the poor man's lot. He is not exposed to envy or jealousy. He lies safe in the valley while the storms sweep over him, and beat against the mountain crests. His sleep is not broken by anxiety for the safety of his property, or the cruel detraction of his competitors. He can count absolutely on God, since he has neither help nor hope but in Him. He is able to bend his strength to the acquisition of the eternal riches, which lie beyond the reach of moth and thief. "Did not God choose those that are poor in this world to be rich in faith, and heirs of the kingdom which He has promised?"

SATURDAY, January 27. Job xxv.

God's palace yonder is the Home of elect spirits. Dominion is there in the royalty of those whom He hath made kings. Fear is there, for perfect love animates them; and love, though she casts out fear, fears most of all. There is no limit to the number of those bright and celestial armies which follow the Lamb whithersoever He goeth. "Is there any number to his armies?"

But how can mortal man be just with God? Bright as the moon is, walking the midnight sky in her chastity, she hath no brightness compared with God's ideal; as the candle flame has none in the glare of the electric light. Pure as the stars seem, they are not absolutely so in his sight. A woman's washing, hung out on the clothes line in her back yard, when contrasted with the dingy street, seems pure and clean, but it looks even grimy when a snowstorm mantles the world in heaven's own whiteness. We may seem clean to ourselves and to our fellows, but how can he be clean who is born of a woman?

What a sight our natures must present to the eye of a Holy God. If unconscious nature, which has never wilfully violated his holy law, is nevertheless tainted and defective, when God's search-light falls upon it, what must not be the spectacle which we present! There is sin enough in the holiest hour ever spent by the holiest man on the earth to condemn him absolutely to exclusion from the Divine Presence. We have an absolute need of the blood and righteousness of Jesus, for He is God, and can clothe us in that which God can accept. Nothing less than a Divine Redeemer can satisfy the absolute holiness of God's great white throne.

The Late D. L. Moody.

REMINISCENCES AND TRIBUTES.

By Rev. W. Hay Aitken.

AS I look back upon the happy days long since past, in which I had the privilege of seeing a good deal of D. L. Moody, the thing that perhaps impresses me most about the man, at this moment, was his perfect modesty and freedom from all self-consciousness of his own greatness. It surely is a very remarkable thing that one, whose success in his own line of work was so unique, should have been so entirely unspoilt by it.

His modesty was all the more impressive, because it was wedded with so much strength of character and decision of will, and because he was so utterly free from anything that could be called mock-modesty. Those who do not carefully distinguish between the genuine and the counterfeit article, especially if they only knew him slightly and superficially, will, perhaps, be disposed to wonder at my saying what I have just said. Perhaps they may have noticed with what

QUIET DETERMINATION

and pertinacity he adhered to his own line of procedure, even when his action may have seemed autocratic; and may feel disposed to question how far such "high-handed modes of procedure," as perhaps they would call them, could be compatible with real modesty. But to be thus judged is ever one of the penalties of true greatness, and it was just because Moody was so little self-conscious that he was altogether indifferent to such misinterpretations of his conduct.

He knew what experience had taught him, and he saw no real humility in ignoring the gifts of clear intuition and common sense which God had bestowed upon him; and he valued his work too highly to sacrifice it in any way to an appearance of humility, taking the form of deference to opinions on the part of others which his own judgment condemned.

But who that knew D. L. Moody ever saw him exhibiting anything like the spirit of self-complacency at his great work;

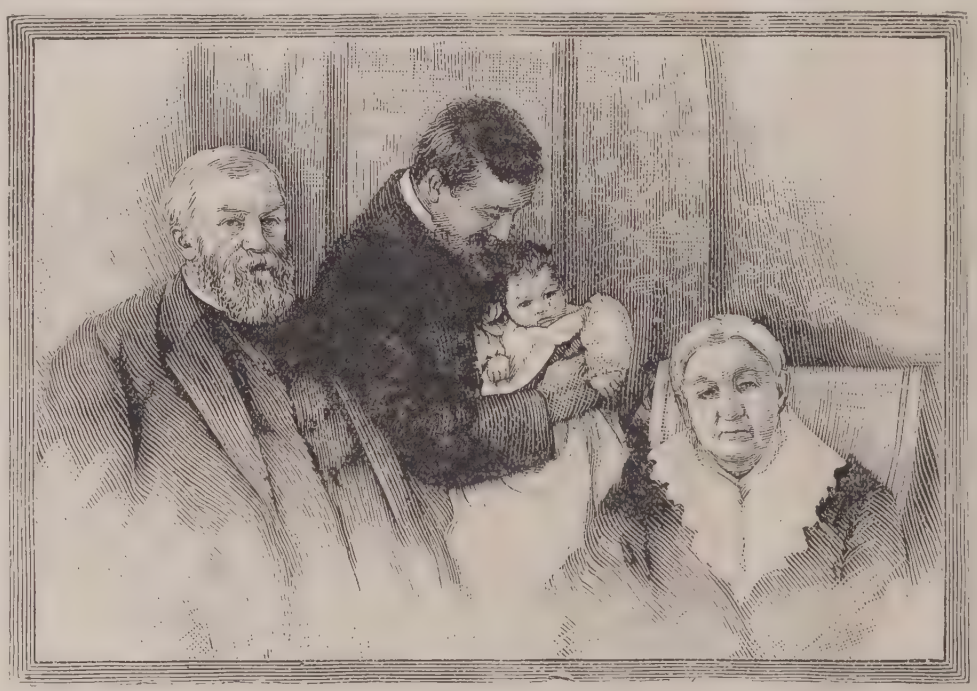
HOW LITTLE HE SAID

about it; how little he seemed to think of his own part in it. Where so many smaller men seem never tired of rehearsing their own exploits, this really great man seemed never to allow his mind to dwell on what God was doing by him, except sometimes when he appeared almost awe-struck at the sense of the stupendous responsibility resting upon him as the result of it.

I shall never forgot a solemn time that I had with him long years ago, just after his wonderful work in London in 1875. He and I were talking about his approaching return to America, as we sat together in a summer house in the grounds of Mount Alyn, the home of Liverpool's greatest philanthropist, Alexander Balfour. With an earnestness that I vividly recall, he said: "I want you to pray for me; for the eyes of all the world are on me now, and oh! if I should make any sort of slip! Just think how poor old David gave great occasion to the enemies of God to blaspheme." "Yes," I added, "and they haven't done with blaspheming God about that matter up to this day." "That is so," he replied, and then he added with the deepest feeling—I think the tears were in his eyes as he said it—"Oh! my dear Aitken, I'd

RATHER DIE THAN LOSE MY TESTIMONY!"

Thank God, he has died without losing his testimony, or even having it in any way impaired by any moral failure or inconsistency; and while, even in those great days, many affected to regard him with suspicion and even contempt, I apprehend that there are few human beings the wide world over of those who have heard his name that do not now regard his memory with profound respect. He has passed from us, leaving an increased weight of responsibility on our shoulders. We cannot be what he was, but we may all the more fully yield ourselves up to the Master to use us in our lesser spheres for his glory, inasmuch as the loss of such a labourer makes the claim for our devotion of ourselves to the cause, that our dear departed friend served so well, all the more urgent.



FOUR GENERATIONS: MR. MOODY, AND HIS MOTHER, WITH SON, AND GRANDCHILD

By Mr. William Noble.

The death of Mr. Moody brings to my remembrance a day spent at Northfield, Mass., in company with my late friend, John B. Gough, in 1885, on the occasion when we spoke at the annual convention. I had often heard Mr. Moody in the early years of his work in England, but I was able more fully to understand the man and his mission from what I saw of him at Northfield and other places.

In 1887, after visiting Australia, I again met Mr. Moody, this time in Chicago. I gave him some messages from friends in the colonies, and pressed upon him the great need of his presence and help in those far-off lands, which he was never permitted to visit. During the day, and at night at the meetings, I was, as before, greatly impressed with the absorbing character of the work to which his life had been given. His knowledge of the workers in different parts of the world, and the nature of their service, were a proof of his wide-spread interest in all that was aggressive in Christian endeavour.

How to reach the drunkard with the Gospel, also the Temperance and drink questions as they affect the Church of Christ and the individual Christian, were problems that weighed heavily upon his heart and mind. Nor did any time-serving considerations close his mouth when he felt it his duty to speak

By Lord Kinnaird.

I knew Mr. Moody intimately for over thirty years, and I suppose I saw as much of his work in this country as any one. I can truly say, without exaggeration, that I have never known his equal for practical ability, whole-hearted consecration, and singleness of aim in Christian work. I suppose few would deny that as an evangelist he occupied in this generation a unique position, similar to that of Charles H. Spurgeon in the pulpit.

With Mr. Moody it was indeed "Jesus only," with

NO SELFISH INTEREST

or personal ambition. Had he wished to found a sect, or to organize a work which would bring his own name prominently forward, he might have been more universally known, but from the first his determination was to work loyally with all the churches, and not to attract his converts to himself, but at once to get them linked to the work of the churches.

I met Mr. Moody first in my father's house, when he came over soon after the American Civil War; this led to a friendship with myself and family which continued to the last. In evangelistic work I had the privilege of taking part with him in several campaigns in England, Scotland, and Ireland, but personally I know most thoroughly

HIS LONDON WORK.

One of the most remarkable series of meetings for permanent and lasting results was on his second visit to this country, I think, when he took services at Mr. Frank White's Chapel, Chelsea. Several of my co-workers to-day thank God for that Mission. Of the larger gatherings, I suppose the most noted were those held at Her Majesty's Opera House Haymarket—the pity was that Mr. Moody could not go on for another month there.

How constantly one meets with converts brought in at his various missions, still working with zeal and energy, the secret of this being, I believe, because Mr. Moody's labours were founded on belief in the Holy Scriptures from cover to cover, and continual teaching of the need for absolute surrender of the whole being to the Saviour.

This great loss comes as a special blow at the present time, when an increasing number of Christian workers feel that a large united effort should be made; and we naturally turned to Mr. Moody in the hope that he would come to our help in carrying on such a campaign; he was so pre-eminently fitted for directing and energising

LARGE MISSION EFFORTS.

His experience of possibly the most remarkable series of meetings ever held, namely those conducted during the Chicago Exhibition, showed a power and a generalship which I fancy had never been surpassed in evangelistic work.

While we shall ever miss this prince of evangelists, there are all over the world many who have been taught by him, and have learned the art of winning souls, who will earnestly seek to continue his grand work, knowing that soul-winning does not depend on individual

rganization, however efficient, but in the pirit of the loved one who has gone, will look o the old Gospel, simply told, as the most owerful means of winning men to our Saviour.

By Mr. Henry Varley.

The last decade of the nineteenth century has een the removal of two of the ascended Lord's ost precious gifts to the Church and the orld — Spurgeon and Moody. Dissimilar nd yet alike, giants yet children, workers ith untiring zeal and boundless energy, ney crowded centuries into decades, and human nfirmities into faith's hold upon the regal orces of God. And these men of God are one from us, their sphere of higher service ntered with abundant welcome and triumphant ong.

Personally, I cannot think of the wonderful fe, so recently removed, without recalling our isit to Mount Hermon and Northfield. It has een a great joy to us to know that, for the ast two years, our beloved daughter has been elping our honoured brother in his literary ork. To use dear Mr. Moody's generous ords, "a God-send to us, and an indispenable helper." A visit to his modest yet eautiful home but a few months since was replete ith refreshing and enjoyment to my beloved ife and myself. Pressure of various kinds, nselfishly and bravely borne, evidently eighted his latest experiences. Work enough o have crushed the strongest men he nobly houldered and carried to the end.

Few people who have not seen Northfield can ealize the extraordinary character of the work. visit to Mount Hermon, Northfield, and Chicago has been a perfect revelation to thouands. Mr. Moody's complex character—so nanly, yet withal so godly—appears to be ranscended by his

ABOUNDING IN THE WORK OF THE LORD.

Evangelist, teacher, Bible student, president, ead of colleges, schools, and homes, he had become the living centre of scores of agencies nd workings. With well-nigh 1,300 students t the Chicago Bible Institute, at Hermon, and Northfield, who can begin to measure his onderful individuality?

My earliest interviews with our beloved rother date back as far as 1867. How well we ecall his first visits to Notting Hill, his reaching at the West London Tabernacle, nd the striking character of the Noon Prayer Meetings in the City.

He changed dead proprieties into living hours f fellowship one with another, and most of all ith God. They were bonnie meetings and oyal days, and to this date the living power nd charm of those prayer and praise seasons bide in the City.

Few of your readers are familiar with the ears that intervened between the evangelist's irst visit to England and the commencement of his third visit, the time of the great Scotch revival. They were wonderful years; n a very real sense, years of preparation at he hands of the living God for the times of evival which followed. Those who can recall he fraternal gatherings, the days of fasting, rayer, and waiting upon God held at the Metropolitan Tabernacle; the times at Mildmay, Oxford and Brighton Conferences, out of which came a deepening of spiritual life that continues to this day; and last, not least, the memorable Believers' Meetings at Dublin, nderstand how the presence and power of God were manifestly there. At the invitation of beloved Henry Bewley, hundreds of us met ear by year in Dublin, and there I renewed

EARLY FRIENDSHIPS WITH MR. MOODY.

Our contact with many brethren, masters in the school of God, was a remarkable education and discipline—the rude awakening that was ours of conscious unfitness for service, our felt ignorance of true conceptions of the meaning of the Sacred Scriptures as these teachers and leaders in Israel held us spellbound by their wonderful expositions of the sacred volume.

I think I see our honoured brother Moody now, with his beaming countenance, penetrating eye, and energetic step. There he stands, note-book in hand, asking any number of questions, bagging thoughts, facts, and illustrations by the score from all comers. How strong his common-sense, how quick his discernment! Every inch "the American," but much more the man of God—tender and sensitive, yet bold and determined. Mark his hold upon his Bible! How the leaves bear testimony that precious truths are furnishing the man of God to every good word and work!

Probably to many of us the most memorable Conference was that which just preceded Mr. Moody's return to Chicago. I think it was in July, 1872. A deep conviction had taken hold of us that if we could but have an accession of the power of God "working in us mightily," the truth, we knew, would intensify so far as its energy through us to others was concerned. To this end a number of us met in a kind of upper room. The meeting at Willow Park was closed. The great company had separated. About thirty of us agreed to spend the night in prayer.

It was just about 11 o'clock, and silence had settled upon the scene. We had no president, no human arrangement. We had come to meet the Captain of the Lord's Host; and He was there. The tides of prayer rolled on. Never while memory holds shall we forget the confessions, tears, and strong cries to God that were then made. Dear Moody was there. Prostrate upon our knees, with faces and foreheads bowed upon the very floor, we passed hour after hour. We had broken clear of

THAT HORRID INERTIA

which to the natural man is common and to the man spiritual a dread. Yes, we were free, and the wretched incrustation of human nature which makes waiting upon God a weariness was, for the time being at least, crushed, and we were at liberty.

'Twas a night much to be remembered. We were humbled in the very dust before our gracious Lord. If my memory serves me, "the ascending of the morning" saw us separating for a brief sleep. I am not sure that it was a character-making night, for character has a wide and deep meaning; but it was to many of us a time of crisis, of marked submission to our Lord, and, as the sequel showed, a time of rich blessing from Himself.

My soul rejoices in our brother's wonderful work through all the following years, and most of all in his loyalty to

THE WHOLE COUNSEL OF GOD.

His own testimony, and that of his loved co-worker, Mr. Sankey, has been clear and faithful to the end. I cannot say that I was greatly surprised to hear of our beloved brother's failing strength. His natural force evidently was a declining quantity as I saw him at Northfield. For two months it was mine to share in the evangelistic campaign at the World's Fair in Chicago, and to reside beneath the hospitable roof of the Moody Bible Institute of that city, and share almost daily the bright and sunny fellowship of this honoured servant of Christ.

"God is calling me." So he spake on the morning of his departure. In his glorious turn is heard the inspiring word, "For I am ready to be offered, and the time of my departure is at hand." "And I heard a voice saying, Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

D. L. Moody

A CAPTAIN of the hosts has gone,
A fearless fighter on the field,
He lies with all his armour on,
His Saviour's name upon his shield.
His worn-out body—let it rest,
A dreamless thing beneath the sod;
Fold softly on the quiet breast,
The hands so often raised to God.

But count him not among the dead,
He joins the deathless—that is all;
"My God is calling me," he said;
And quick he answered to the call.
Thou valiant soul, receive thy crown,
Drink deep from Life's o'erflowing cup.
But Oh, the work thy hands laid down—
A thousand hands shall take it up.

(Mrs.) ELLEN M. H. GATES.

By Mr. J. E. Mathieson.

The writer's first acquaintance with D. L. Moody was during one of his earlier visits to this country in 1872. The evangelist was then little known in our Christian community, which became so familiar in later years with his remarkable personality and "the work of faith with power" which God had in store for him to accomplish. At that period Mr. and Mrs. Moody spent a night at my home in Hampstead, he taking the weekly service in a mission room for the poor, which was favoured from time to time by the presence of many of the evangelists who were raised up in the memorable time succeeding the revival of 1860.

I have no recollection of any very distinct impression of unusual power in the address of that evening, or of the bearing of Mr. Moody, unless it be his simple earnestness. Some of your readers are aware that it was in response to a pressing invitation from three saintly men that Mr. Moody came over in 1873; but the Rev. William Pennefather, of Mildmay; Mr. Henry Bewley, of Dublin; and Mr. Bainbridge, of Newcastle-on-Tyne, were all three taken home to their heavenly rest before he reached London; and then, without the aid of influential friends, there was begun that remarkable campaign whose results, though they cannot be tabulated on earth, were largely manifest in conversions of men and women to Christ

THROUGHOUT OUR LAND,

culminating in the four months of services in the spring and early summer of 1875, which called forth the willing help of London Christians, brought out into active service many of those who hitherto had shown little activity in the Lord's work, and made a mark in the lives of large numbers of believers by the intensifying of their spiritual life, and enlarging their conceptions of what they owed to their Redeemer and Lord.

It was, indeed, a memorable time; and many Christians in the home fields, and many labouring in distant lands, can testify to the impulse then imparted. Who that witnessed the vast crowds which gathered in the Agricultural Hall; the West Enders in the Opera House, Haymarket; the East Enders in the large temporary Hall at Bow; or the suburban dwellers who filled the similar great hall at Camberwell; can ever forget the intensity of expectation as the people assembled in these halls; the solemn hush when Mr. Moody rose, the thrill of emotion as Mr. Sankey sang one of the solos, then so new to us, now so familiar; the vivid and solemnising impression of the evangelist's brief, incisive, homely, practical address? And what a volume of praise ascended when the audiences (of perhaps 4,000 people) joined in singing the sweet hymns set to simple melodies which have become household words and music all over Great Britain.

AND THE INQUIRY ROOM!

to so many a new experience, and to many amongst these a test of inexperience in dealing with souls about the vast issues of Eternity; but what an education it proved to many who, in their turn, became men of might in handling the Word of Life.

There is a current saying, concerning some wise and gifted men, that "it was a liberal education to have been familiar with them and their converse." Of Moody it might be said it was a true theological training to have become acquainted with him and his method of winning souls for Christ. He was, above all things, practical; and, whilst full of energy, he did not waste energy, but directed it where it was fitted to move, to awaken, to convince of sin, to persuade the awakened that "God is love." He manifested a great capacity as a commander or leader of men; and this was undoubtedly owing to his sincerity of purpose, unselfish aim, and obvious ability to plan and carry out his great mission.

I remember two incidents — one at the meeting of clergymen, ministers, and laymen in Freemasons' Hall in 1875, to hear Mr. Moody about the purpose of his mission to London. One questioner suggested the printing and circulation of a leaflet, specifying the doctrines he proposed to enunciate in his meetings.

The reply came, swift and clear: "It has all been printed already; you will find it in the fifty-third chapter of Isaiah." The whispered comment of the late Principal Chalmers, as we left the hall together, was an application to the evangelist of the word in Isaiah xli. 15—"A sharp threshing instrument, having teeth."

THE OTHER INCIDENT

occurred at a smaller meeting, prior to his London mission in 1884, composed chiefly of the men who had rallied round him in 1875. Suggestions were invited, and a good many were offered; and then our good friend and Moody's friend, Mr. T. A. Denny, rose and said: "Haven't we had as many suggestions as we can make use of; for, when all is said and done, Mr. Moody will just take his own way of putting this business through, and we can trust him to do it better than we can plan for him—" (or words to that effect). I remember no occasion, or no demand for help for specifically Gospel purposes, which obtained so rapidly or more generously the willing response of Christians; as treasurer, I received for the four months' mission over £28,000, no part of that money being given to Messrs. Moody and Sankey, but all disbursed for the very heavy expenses entailed on the committee.

One cannot pen these sentences without recalling one who was inseparably

ASSOCIATED WITH MOODY

throughout the missions in 1875 and 1884, our lamented brother Robert Paton, to whose skill, energy, and devotion so much of the success of these missions was due. Of the forty-eight members of committee, and the thirty-two members of council, who gave their names, the weight of their influence, and their presence and practical support to the work, I believe about forty have "gone over to the majority," whilst a similar number continue with us until this day. I have their photographs before me now in a greatly-prized volume.

God gave to his beloved servant, whose departure we mourn so much, a helpmeet well fitted to comfort and encourage him in his labours of love. Mrs. Moody is of English birth, bright, cheery, and fully in sympathy with the honoured husband who has been taken away from her side. He had a tender heart, and loved children. After incessant meetings from Lord's day morning till Friday night, there was no one more ready than he for a game with young people on his resting-day, Saturday, and no one more merry. "The joy of the Lord was his strength," else how could he have accomplished these wonderful missions with such freshness of spirit and endurance of fatigue? It is understood that the death of his little granddaughter deeply, very deeply, affected this strong man, this valiant soldier of Jesus Christ; we can well believe it; he was tender, true, and faithful.

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

A Message to the Colleges.

Dr. T. Witton Davies, of the Baptist, Congregational, and University Colleges, Bangor, writes:—

"The work accomplished by the late Mr. Moody among young men seeking to be Christian workers, evangelists, &c., seems to me to read to the leaders of our ministerial training colleges a lesson or two, to which it might be well to pause and attend. I crave permission to say a word on one matter, or rather on two matters, though they almost run into each other and make but one thing: I mean

THE SOVEREIGN PLACE

he assigned in his instruction to the spiritual side of all Christian effort, and to the careful study of the Bible, and the Bible as a whole.

"With much that Mr. Moody taught, and with many of his methods, I have but little sympathy; but I am heart and soul with him in the desire to have young men, looking forward to any kind of Christian ministry, all alive in spiritual things, and saturated through and through with the history, prophecy, poetry, &c., contained within the covers of our English Bible. Those who know me, and most of all those who have been in my classes, can have no fear that I undervalue the study of Bible languages or of Biblical science in its most advanced stage; but I have pleaded before, and I plead again, for a more comprehensive and systematic study of the Bible than is possible in Hebrew and Greek classes. No student should be allowed to leave any college who has not been guided right through the Bible with the aid at once of modern knowledge and of a sympathetic instructor. The problems of so-called introduction should be dealt with, the principal dates of literary composition and of history, the contents and drift of the *several* books, and of *all* the books, should be gone into. Nor do I think the religious aspect should be taken for granted, as it too often is in Germany, and perhaps in Great Britain; rather it should be explicit and very prominent.

"So far as the Old Testament is concerned, it is my intention to offer such a course next session to the Baptist and Congregational Colleges in this city, though my offer may not be accepted. The A.T.S. examinations do not take in the general knowledge of the Bible, for which I plead. A thousand pities they do not, Nothing they do take in is of so much consequence to the future minister, and nothing could be more easily or pleasantly compassed. Our colleges are dreadfully in danger of being killed by traditionalism and routine."

VIEW OF NORTHFIELD.

By Dr. Newell Dwight Hillis (Brooklyn).

The evangelistic church has lost its greatest leader. There will be sincere mourning to-night throughout the length and breadth of the land. Moody's was a religion that appealed to all humanity.

By Dr. T. S. Hamlin (Washington).

I had known Mr. Moody for over twenty years, much of the time very intimately; and I regard him, on the whole, as one of the greatest men of the century—one who could easily have risen to the first rank in any walk of life.

He was a man of singular purity of life—modest, humble, and even retiring by nature, but always ready to undertake any work that came to hand. He has left a deeper and more enduring impression upon the English-speaking world than any other man of his generation.

Mr. Moody's Students.

HOW THEY ARE TRAINED.

ONE splendid characteristic of Mr. Moody's "boys and girls" (of whatever nationality) is their readiness to go at the word of command into church or slum, among oor or well-to-do, thieves or church members, ust wherever, at a moment's notice, they may e required. And a finer training for practical Gospel work at home and abroad than is given t the Bible Institute would be hard to find. Here are a few examples that came under my wn observation during a visit to Chicago at ne time of the World's Fair.

Mr. Moody was holding meetings in a low uarter of the city. "You needn't think you re going to get an audience down there for ne asking," he said to his workers, when the ngagement was first made. "I know the istrict well. The working-men don't get to ed till 1 or 2 a.m., and they are not coming to n 11 o'clock meeting without some pressure. f we want an audience, we'll have to go out nd *get* it, and that means *work*. We'll have dmission by ticket only, and you'll have to esiege the side-walk and the back streets, and et the people out."

Then began the work, and the helpers set to with a will. Not that it was an easy task. ne lady, with a heart full of love for the outast, was met at one house after another with othing but curses. At last, after a long limb upstairs, she reached the top of a rickety enement, only to receive more vehement aths than had been cast at her heretofore. hysically spent, and somewhat discouraged, ne boldly tackled her assailant thus: "Now ook here, I've had nothing but curses all this fternoon, so don't *you* begin. Please get me drink of water instead, for I'm done up!" hat "touch of nature" that "makes the hole world kin" had the desired effect, and esulted in a hospitable reception, that was as efreshing as it was unexpected.

Again, twenty men visited the "back parts" f the city for several hours on the Saturday ight and Sunday morning, distributing tickets f admission from house to house, in drinking nd gambling saloons, and in the lowest byeays of the city

INFESTED WITH HAUNTS OF VICE.

Naturally, a vein of ready wit and tact are aluable, and, indeed, necessary on such casions. An amusing incident occurred uring this district visitation. A saloonkeeper, becoming enraged at the invasion of is premises for such a purpose, tore up the ckets, which he grabbed from the hands of is customers, and summoned a policeman to ject the perpetrator of the outrage. A portly rm in blue promptly seized the offender, who, owever, by dint of some facetious remark, aised a laugh at the officer's expense. This spelled the solemnity of the occasion, and he llowed up his advantage by asking the aloon-keeper whether, as he objected to his stomers going to the meeting, he would not present them by going himself. "Ah," he id, "you wouldn't welcome me if I did!"

"Indeed we would," was the reply. "See, re's a special ticket" (writing a pass to served seat on a visiting card).

"Then I'll go," he responded, "that's a et;" (Nor was it an idle boast; like a man, e kept his word). The visitor was allowed to peat his distribution among the customers, nd the policeman, somewhat disappointed, sumed his beat alone.

In another saloon the keeper, an irascible erman, besought the visitor not to "*make fool ut of himself*," which gave rise to a diseussion between himself and his wife (who, anding behind the bar, had already accepted a cket), during which the distribution was conued without further interruption.

This class of work, reviewed to-day, throws an teresting sidelight upon the personality of r. Moody himself, whose work has been so reatly blessed for over thirty years. He was onderfully respected in his native land, and in hicago, in which eighteen years of his arliest public life were passed. I spent me considerable time visiting among the saloons and gambling houses of the city, which are frequented by men of various positions in society (and out of it); and it was quite a rare experience to find a man abuse him, or take any serious exception to his work. On the other hand, I have frequently heard such sentiments as these, from those to whom I had handed cards of invitation: "Is this *the* Moody? Well, well; I heard him ten years ago in Kansas City, and should have been a better man if I had taken his advice." "Hullo!" says another, "our old friend Moody back again! Yes, I guess I'll go and hear him;" another, "Well, Moody's

A GOOD OLD SORT!

I believe in him. He means what he says and lives up to it."

In a large saloon one of the two brothers who owned it said, "We're all saloon folks here, young man, but we like old Dwight, though he does hit us pretty hard sometimes. But we are none of us as good as we ought to be. Yes, give 'em round, and if you like to leave some (tickets) I'll give 'em to those who come in later."

Thus it was especially gratifying to find the unqualified respect in which the evangelist was held by those whose business suffered at his hands. Even more forcible than the individual testimonies to this, were the splendid musters of men of every class who thronged every building in which he was announced to preach. Let this statement go forth in strongest refutation of the assertion that his own countrymen heeded him not.

The calls upon the wisdom and forbearance of these workers are many and varied. They must be "ready for anything," and truly they "live and learn," sometimes in a rather startling way. What, for instance, would some speakers do, if, during a mission hall service, when you had just "got into their subject,"

TWO STALWART ARABS,

clad in their native garb, marched majestically up to the front seat, and after a while rose, and, in the same stately manner, departed? To maintain the interest of the audience in an address under such circumstances was not an easy task.

The solemnity of a similar gathering was not increased when a drunken Irishman, in a heavy sleep, fell over backwards, chair and all; and when the preacher urged his hearers to "forget the little episode," the subject of his attentions remarked, "D'ye hear that now! It's a *little episode* he's callin' me!"

Let me give a typical illustration of Mr. Moody's special work as a preacher during the same period. An enormous circus tent was pressed into service. Those who are familiar with the reputed magnitude of "Barnum's Show" as the "biggest on earth" will be able to estimate the size of an audience which can fill another

"THE SAME AS HIS, ONLY BIGGER,"

for that is what is practically claimed by the "Forepaugh" proprietors. With no less than 10,000 seats placed round a vast arena capable of holding as many more, it will be readily conceded that a gathering such as would be the envy of every secular entertainer in town could easily be made comfortable. Whether the Gospel was ever before preached under such circumstances I know not, but it was wonderful to ear and eye alike. In the centre of the arena a platform was erected sufficient to seat the speakers and a few of the singers, the rest of whom were ranged immediately around it. Overhead were trapezes and similar paraphernalia appertaining to the show, while close at hand in another tent, forming an annexe, were caravans containing a variety of live animals, fierce and tame, slim or unwieldy, some fascinating to the gaze of such small boys as could bore a hole through the tightly-drawn curtains, and others that could boast of such beauty as lay in their innate ugliness. And there, among the most incongruous surroundings, the voice of praise blended with the occasional roar of the lion and laugh of the hyena, which, though lost to sight behind the canvas sheets, announced their presence in a mildly interested sort of way.

But what a crowd! Men, women, and children, 18,000 of them, and on a Sunday morning too! By half-past nine the choir took their places in front of an audience already vast in extent, although tickets were available for half an hour yet, before entrance was free to all comers. Be it understood, however, that tickets were not in use to keep people *out*, but to get them *in*. In other words, they had been placed in the hands of all who would accept them.

After nearly an hour of singing, individual and congregational, which swept like the voice of the ocean across the field of heads, Mr. Moody rose before probably the largest audience he had ever been called upon to face, and delivered one of those addresses, burning with earnestness, pathos, and love, which, owned by the Spirit of God, have drawn so many not only under the *sound* of the Gospel, but also under its *power*; and this before a throng which, for diversity of appearance, incongruity of surroundings, but, at the same time, closeness of attention, stood, perhaps, unique in the annals of Gospel work, as he unfolded the ever-beautiful story of the "Son of Man" who "came to seek and to save that which was lost." The following was at that time

HIS FAVOURITE HYMN.

How he loved to hear it sung, and kept time with hand or foot! He couldn't sing a note himself, but his "heart kept singing" all the time. And now that he is gone, how true of him each verse is in the light of his life:—

I would not ask for earthly store—
Thou wilt my need supply;
But I would covet, more and more,
The clear and single eye,
To see my duty face to face,
And trust Thee, Lord, for daily grace.

Then shall my heart keep singing, . .
While to the cross I cling: . .
For rest is sweet at Jesus' feet,
While homeward faith keeps winging.

I care not for the empty show
That thoughtless worldlings see;
But gladly do the best I know,
And leave the rest with Thee;
Well satisfied that sweet reward
Is sure to those who trust the Lord.

Whate'er the crosses mine shall be
I would not dare to shun;
But only ask to live for Thee,
And that Thy will be done;
Thy will, O Lord, be mine each day,
While pressing on my homeward way.

And when at last, my labour o'er,
I cross the narrow sea,
Grant, Lord, that on the other shore
My soul may dwell with Thee;
And learn what here I cannot know
Why Thou hast ever loved me so.

But to return to the students. Year by year there go forth numbers of these young people, whose hearts the Lord has touched, to take the Gospel wherever an opening occurs, in slum or church, in mission or foreign field. Here is solved a principle, the problem of "how to reach the masses," by *going to them;* and many a hard-worked pastor to-day "thanks God and takes courage" at having such helpers as these at his right hand.

"Small means, but high aims," may be said to be the qualifications for admission of the students of either sex, and the results that have been attained have more than justified the highest expectations. The teachers are efficient and godly men and women, who see in their pupils such great possibilities of future usefulness as to nerve their highest endeavour to "show themselves workmen approved of God," in the training that they impart.

There are no restrictions as to nationality. The fact that all nations need the Gospel is in itself reason sufficient for admitting any suitable candidate, that he may learn to declare in his own tongue the wonderful works of God. In this manner those who have been prospered in earthly things minister to others in heavenly things, by sending to the admirable institutions at Northfield and Chicago young people of spiritual promise whom they are able to support, or the means (£20 a year) for maintaining some of the many applicants waiting to be received.

G. E. M.

Student Volunteers.

CONFERENCE AT EXETER HALL.

(*Concluded.*)

FRIDAY.

THIS was another busy and full day for the Conference. At the morning session "The Spiritual Standard of Giving" was the subject of an address by Rev. E. A. Stuart, of Bayswater. Christian almsgiving was shown to be one of the greatest blessings to the world. The making haste to be rich appeared to be the ruling force of men's lives, and they were in danger of becoming as yellow as their gold. But a great change had been wrought, one of the evidences of which was the magnificent sympathy and generosity which had recently been manifested to servants by employers, who were considered to be only thinking of the

AMASSING OF WEALTH.

Speaking of methods, Mr. Stuart remarked that the Apostle Paul advised systematic almsgiving. Did they sufficiently realize that God had a right to their property? It was a shame, he thought, that there was no single religion in the world whose followers gave so little for the furtherance of religion as those who follow that of Jesus Christ. He believed the idolater and Roman Catholic even gave more than many Christians. If they did not give systematically they would not know how *little* they gave. He could not conceive how any Christian man could give less than

ONE-TENTH OF HIS INCOME.

Almsgiving was a proof of the reality of our faith. Every Christian could not go out as a missionary, but he should give proportionately to his income to those who went. It was by giving as God prospers us that we can supply what is lacking in the missionary cause. Almsgiving should be an act of worship to God, a means of grace, and for the fulfilment of the commission to preach the Gospel to every creature.

Mr. G. A. King viewed the subject from a business standpoint, and enlarged upon the use of money. It was a means placed in the hands of men by God whereby He may be glorified, and a higher and permanent interest aroused in the work of the Church of Christ.

At the noon session, Dr. C. F. Harford Battersby spoke thoughtfully on the physical preparation of the missionary; and Rev. T. W. Drury followed upon the mental preparation of the student. It was folly, said the latter, to

TRAIN THE MIND

of a young missionary at the expense of the body; and it was not needless to say, even to those training for spiritual work, that bodily exercise might occupy a place disproportionate to other interests. It is not so much the message, as the man, that must be prepared. There have been many cases where the daily life of the missionary has won converts even without the Word. We must so train the mind as to form the character—so apply the discipline of Christ as to mould the habits after his example. "Steep your minds in Scripture" was the advice of a missionary, and he would say, "Learn all you can about the Bible, but, above all, learn the Bible itself, for the Word of God is the sword of the Spirit which you will have to wield."

Dr. R. F. Horton gave some useful hints as to the best spiritual preparation of the missionary, specially emphasizing the position prayer should occupy. The

PHILOSOPHY OF PRAYER

was like that of the human body—intensely interesting, but not indispensable. What they could not do without in the human body was breath—so in the spiritual life there must be the breathing of prayer. Yet there was nothing so difficult as to pray always. He strongly urged upon the students the practice of perpetual intercession as one of the chief elements of spiritual discipline. There must also be fasting from the world, in order to receive the manna which fell from heaven.

In the afternoon the Union was divided into some thirty sections, the majority of which met at the London offices of the various missionary societies to confer upon the best means of preparing for future work in foreign parts.

In the evening the students and delegates were addressed by Mr. Robert E. Speer, secretary of the American Board of Presbyterian Missions. In the course of an earnest and powerful address, he indicated what the

STUDENT VOLUNTEER MISSIONARY UNION

means to the world. It is not an outburst of youthful enthusiasm, nor the result of a hasty and impetuous decision, but rather the outcome of the most mature and deliberate steps the students had ever taken. What does it mean to the Church? The departure from her midst of thousands who have taken upon themselves to enter the mission field. He believed that if one-half of the ordained ministers were sent to the mission field it would be the greatest blessing the world and the Church had ever known. Then what does the Union mean to the missionaries? He thought of the companies of workers in foreign lands looking back across the seas for the relief and reinforcements that never came. What does it mean to the little bands converted from heathenism, and to the millions who had never heard of the Saviour of the World? What is life without a knowledge of Christ? Lastly, what does the movement mean to Him who committed to his followers the task of preaching the Gospel to every creature? The

CENTURIES ARE ROLLING BY,

and He is still waiting—waiting as yet in vain—to return and claim his crown and throne, for He has said that, when the Gospel had been preached as a witness to all nations, would the end come. Surely He meant that the time of his coming and the evangelization of the world were allied. Christians must fulfil those human conditions on which the return of the Lord and Master is made to depend.

The Bishop of Newcastle followed with some helpful and encouraging remarks on the watchword of the Union, which he thought was neither superficial nor revolutionary, but had been completely vindicated.

WHAT THE CONFERENCE COST.

In the course of the evening, Mr. Tissington Tatlow, secretary of the S.V.M.U., read a financial statement as to the cost of the Conference. This amounted to £1,200. Happily, the speaker was able to add that the whole of this sum had been subscribed. The entire cost of the Union, with its four different departments, for the year ending August, 1900, would be £1,600. Of this sum £600 had already been promised, and in order to raise the remaining £1,000 contributions were solicited.

Subscription forms were handed round, and promises made amounting to £850 towards the expenses of the current year, and £200 to be paid before the end of 1900.

SATURDAY.

"The Need of Thinkers for the Mission Field" was the subject of a stirring address by Dr. Clifford. He was followed by Dr. Richard Glover, who held that the need is for men and women who will do their work in the most thorough way, and bring the intellect thereto as well as the passion of sympathy and pity.

Rev. J. H. Bernard spoke of the "Need of Advance in Missionary Education." There had been a lack of scientific knowledge of missionary needs and methods on the part of those preparing to serve the ministry of the Gospel, both at home and abroad. He confessed that, as things stood, he did not think it possible to find a place in the overcrowded programmes of theological colleges and divinity schools for the history of the work of the Church abroad, even during the past 100 years. They could not teach a young clergyman all he ought to know in one or two years, but if they could bring home principles to the hearts of such as were to teach, they would have done a great deal to prepare them for the study of modern missions.

Rev. George Robson (Perth) presented several pleas for advance in missionary study. Among these was: (1) The royal relation of missions to the progress of the world; and (2) the fact that without the study of missions it is impossible to have a right idea of the position of the kingdom of God in the present age.

A QUESTION MEETING

was held in the afternoon, and a fair number of students attended to hear answers to queries suggested by the various discussions during the Conference. Mr. R. E. Speer, in reply to a query whether there was room for art students in the mission field, declared that there was room, providing their artistic talent were made the handmaid of missionary effort.

Another question referred to the length of time that might elapse before results might be seen of work in the missionary cause. Dr. R. Laws, who replied, gave some of his personal experiences abroad, saying that if God was so patient in the evangelization of the world, human workers must not be impatient. The sowing of the seed was theirs; the issues belonged to God, who had promised that his word should not return unto Him void. Rev. W. T. A. Barber, head master of the Leys School, closed a profitable meeting with an address on personal devotion and consecration.

The closing meeting was undoubtedly one of the most impressive of the week. Although it was Saturday evening, and many of the delegates and representatives had to be occupying pulpits on the Sabbath, there was scarcely any falling-off in the attendance, and one and all were inclined to regret that a week, fraught with such uplifting and inspiration, was about to close.

Mr. S. F. Hawkes, chairman of the General College Department, was the first to give

A FAREWELL MESSAGE

to the students, The Conference had, he remarked, been a time of preparation—life itself was nothing more—and the future would be the testing-time for the strength they had gained by communion and fellowship during the days of the convention. Although their enthusiasm might not remain as warm as it had been during the last few days, there was consolation in the thought that God and his purpose and will concerning them would never fail.

Dr. Karl Fries (Stockholm) also spoke helpful and encouraging words. He voiced the appreciation and gratitude of the foreign delegates towards those who had ministered to their spiritual needs during the days of conference. The farewell message of Miss Effie K. Price was one of beautiful simplicity. Its keynote was "I come to do thy will, O God." The doing of his will was to secure greater joys than had ever been known, and the following of that path which would shine "more and more unto the perfect day." In all circumstances the eternal and irresistible will of God must be done.

Mr. Duncan's parting message was "Jesus Christ, the same yesterday, to-day, and for ever." With intense feeling, he urged a continual looking to the One who was able to maintain their daily strength. So would they return to their colleges with stronger determination to meet the trials and problems of life in the spirit of Christ, and with the assurance of victory.

Mr. Speer followed with

A MOVING APPEAL

to any who had not yet surrendered themselves to Christ. To such the words came home—"Behold I stand at the door and knock." It was, he said, a dreadful thing if any were going from that gathering with hearts and minds steeled towards the Crucified One. Many had seen great visions, formed new resolutions and purposes. To these he would say memories of that wonderful Conference or even Bible study would not keep them from stumbling. Only the Almighty Saviour was able to keep them from stumbling. Mr. Speer exhorted to stedfastness in faith and practice.

The singing of the hymn "O, Jesus, I have promised," was followed by a season of silent devotion, and a few solemn words of prayer from Mr. Duncan. And then the proceedings ended, and the Conference was numbered among past events and experiences; but, by God's blessing, it will never be forgotten by many who attended its sessions.

The Glasgow Evangelistic Campaign.

GENERAL RESUMPTION OF MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

ON Sabbath evening of last week (January 7) the work of the Evangelistic Campaign was resumed in all the districts. Towards the close of 1899 there appeared to be a slight falling-off in the attendances; but, so far as we have been able to judge, the fresh start was made with larger gatherings. During the holiday season attention was called over and over again, by the secular press, to a remarkable falling-off in the number of arrests for drunkenness and petty offences. This was entirely attributed to the influence of the South African War; but we venture to think that another cause, to which a portion of the charge may fairly be assigned, was the work which the Lord has been doing among our people.

Two old and tried friends—Mr. George Clarke and Mr. Richard Hill—have returned to the meetings after temporary absence. Four new voices are being heard, namely those of Mr. John Climie, Rev. Henry Montgomery (Belfast), Mr. F. Wycliffe Pascoe (London), and Mr. Harry Young. As we go to press Rev. John McNeill is inaugurating his new crusade among the great numbers of respectable young people who spend their evenings sauntering up and down some of the principal streets.

COWCADDENS FREE CHURCH.

As we announced in our last issue, on the closing evening of 1899 a mission was begun in Cowcaddens Free Church by Mr. F. WYCLIFFE PASCOE, which has been attended by many evidences of blessing. The centre was a specially favourable one on account of the continual aggressive work carried on during the long pastorate of Rev. William Ross. Worshipping with the congregation on the two Sabbaths (December 31 and January 7), we were deeply impressed with the thoroughness of the preparation for this special effort.

One evidence of the readiness of the people was the stream of requests for prayer, which began to pour in even before the evangelist arrived. Here, as elsewhere, God's people with one consent united to ask "the God of the households" for their husbands, wives, brothers, sisters, and children—and ere many days passed the supplication was changed to thanksgiving in a number of cases.

Open-air work has always been a special feature of the congregational work, a recess within ear-shot of the great thoroughfare of Cowcaddens affording suitable accommodation for it. The local branch of the Mizpah Band was in strong force, and short, clear testimonies to the

SAVING AND KEEPING POWER

of the Lord never failed. The two missionaries, Mr. Alexander Fraser and Mr. P. McB. Stewart, were busy at all times, encouraging and stimulating workers, as well as going farther afield to invite the passers-by to step inside. Special mention was made of the valuable help received also from the workers belonging to the neighbouring mission of Renfield Street United Presbyterian Church.

On the Saturday evenings and Sabbath mornings there were large companies gathered to wait upon God; and during the week gatherings were held every afternoon for Bible reading and prayer. The debaucheries of the immediate neighbourhood led to much special intercession for the victims of the drink sin. These additional meetings were started with considerable misgiving as to attendance, but the spirit of prayer was poured out upon the people, and mothers and wives especially came in encouraging numbers.

From the beginning much blessing followed Mr. Pascoe's Gospel ministry. A regularly-organized band of "soul-winners" took charge of all cases of inquiry as soon as they became apparent, and night after night Messrs. Ross, Pascoe, Fraser, and Stewart, with their helpers, had their hands full of pleasant and fruitful work. On Tuesday evening the Lord was present in power, and when Thursday evening came there seemed to be a culmination. Usually Friday shows a great falling-off in Cowcaddens, but this time

THE WORKERS WERE SURPRISED

at the turn-out and the interest manifested. The regular Campaign meetings were suspended on Saturday, but the men of the Mizpah Band carried on their work, and the blessing continued, there being, as Mr. Ross testified, three of the most satisfactory cases of conversion, so far as man could judge, that had been known in the church for a long time.

Many respectable working people were found in the audiences, with a goodly number of

THE WAIFS AND STRAYS

who abound on every side. A man who disturbed the meeting much one evening when we were present, remained at the close to pray, after some tactful and patient handling. Another who was anxious, but had not found the light, persuaded a brother and sister to accompany him on his second visit; and all three went home rejoicing in the Saviour. A girl who was converted on the first Tuesday returned on Wednesday with her sister, and she too was saved. Two young couples, newly married, were all led to the cross, starting their new life under circumstances strangely different from what they had anticipated. A woman, who sat in the pew in front of us one evening, had evidently come with her mind quite made up to bring the matter to a conclusion; and, when she came into contact with a wise, gentle sister, was surprised to find the Lord more anxious to receive her than she was to come. A large lodging-house for men close by, supplies a continual stream of hardened cases, and all through the neighbouring slum district the church is a very lighthouse to which those who are in distress instinctively turn.

MR. GEORGE CLARKE IN DENNISTOUN.

Mr. GEORGE CLARKE returned to the Campaign work last week, and began on Sabbath evening in Dennistoun district, where earlier in the winter he had done good work for the Master. The centre chosen was the Free Church, of which Rev. James Barr is minister. The meetings were large and hopeful in appearance. Visitors were at once impressed with the way in which young men and women came out whenever Mr. Clarke's name was announced. Many years ago, when his labours were so much blessed in the West-end, the same charm was noted; and again, when at another time he went to Springburn, God wrought a marvellous work through him among the young workmen.

The excellent arrangements for open-air work made in connection with former missions in the district had not been renewed on this occasion. This lack was cause of deep regret to Mr. Clarke, and he made it his business, from the outset, to stir up the Christians in this matter. Having a deep love himself for work among children, he at once caught the fire on hearing the Monday's reports on work among the boys and girls, and urged parents to bring out the little people, as the meetings would be as suitable for them as for adults.

On Monday evening the evangelist told his audience that, on going home the previous evening, he had prayed much for a message for that service. When the answer was borne in on his heart, he said to the Lord that he could not give it. But every time he prayed the message came back again. He himself wanted to speak upon another subject altogether, and entered the prayer meeting intending to do so.

But while they were praying, the Lord sent the old message home to him: *and he "must give it."* He would not say that it was not intended for himself; it might be for ministers, elders, or deacons. At any rate he was assured it was *for some who thought they were all right.*

Reading in Revelation iii. 14-22, he called special attention to verses 15 and 16, and described them as containing "the most extraordinary statement ever made by the Lord to mortal man." Then followed a terrible indictment of the fashionable religion of the present time, which was shown to be exactly the same as the condition of things in the Laodicean Church. "The worst spiritual state a man can be in, in the eyes of Jesus Christ, is the very state the so-called Christian of to-day is most proud of being in."

"Hot" persons were pictured as those who shout texts at the street corners, who talk about religion in their offices, who tackle people about their souls, and who are expected by everybody to be

ACTIVE AND ZEALOUS

whenever a special mission is announced. "A religion without enthusiasm is worse than none. A red-hot man is one who believes in his heart what lots of people believe in their heads."

There was a hush of deep solemnity all through the meeting, as Mr. Clarke seemed to be tearing aside the veil from the secret places of many hearts; and a special thrill came with the recounting of his own experience when, after telling the story of the Cross, his own brother said, "Well, George, if I believed that *in my heart*, I would throw up all else and go out to tell others about it." That went home to his own heart, and he came to the same conclusion himself. On the occasion of his first visit to Scotland, Mr. Moody had warned him that the people there knew the Gospel story as well as he did, but what they needed was to have it brought down from the head to the heart.

Among other leading Christian workers present in addition to the pastor we noticed Major Colquhoun (of Corsica), Rev. Thomas Somerville (Blackfriars Parish Church), and Rev. David Lowe (London Road Free Church)

MR. W. D. DUNN AT BETHANY HALL.

The Campaign meetings have now reached Bethany Hall, in Bernard Street, Bridgeton, and Mr. W. D. Dunn is the evangelist in charge. The gatherings have been large from the outset, and testimony abounds on every hand that the Spirit of God has been present in power. Mr. Dunn says he does not remember the same breaking down since "the seventies," when, in company with the late Mr. J. M. Scroggie, he was frequently at work in the neighbourhood.

The open-air work is thoroughly organized, and the companies go farther afield than at any other centre we have visited. An effective novelty is the use of the lantern on the street, with specially striking pictures dealing with wrath, judgment, and salvation. A set of slides vividly illustrating the evils and effects of drink are causing a special stir, and a number of the publicans are openly resenting the exhibition of them. Three bands go to different centres each evening, the enthusiasm of the leader (Mr. Robert Logan) pervading all.

We found the large audience well mixed, the main elements being from the more comfortable working classes and a much poorer labouring section. Mr. Dunn was doing deep foundation work during the first week, night after night emphasizing the absolute ruin of man by nature, but never failing also to preach the blessed fulness of the remedy. At the close there was a soul-stirring manifestation of the depth of the work. Those who had brought unsaved ones with them were first invited to claim an interest in the prayers, then backsliders, and both classes freely responded. A number of backsliders who had been restored on previous evenings bore their testimony openly, and afterwards a number of penitents came out to the front, accompanied by friends and workers. Altogether it was a solemn time, and reminded us more of revival times than most of those we have seen. Old and young are being born again night by night.

"Hildah's Folly."

By Mrs. HARVEY-JELLIE.

"HOW tired the child seems to-day, Frank; yet he wants to go to Sunday school," said a weary-looking woman as she closed the door after seeing a boy of eight years go off. "Poor laddie; ah, wife, if only I could take you and the boys to the sea for one week," said Frank Shalton, and he gave a desponding look out into the narrow street, where the hot sun seemed to focus its fiercest beams.

His wife, was one of those patient women who bear long and much uncomplainingly. Constant drains on the weekly supply, for medicines and extra necessaries in illness, had left her no margin for even ordinary comforts for herself, and, after bearing up cheerfully thus far, it seemed all spirit was going and she must collapse.

"Sometimes I wonder, Frank, how it is many (seemingly worldly people) have all comforts and health-giving pleasure, and so many who are Christ's disciples pine in discomfort, and have no means to enjoy life at all. I feel for you, toiling in that killing office, and for the children." And, sitting one on either side of the small window, two more refined and weary faces could scarcely be found. The hot day passed on, and the boy of five years cried with headache, and Harry told how kind teacher had been to him in school.

"What did she say, Harry?" asked his mother.

"She said I wanted fresh air, mother, and she held my hand when she stood up to sing, 'cos I was tired."

Quite early that Sunday night the four weary lives under that roof lay sleeping—restless, troubled sleep.

. . . . .

In a pretty villa, about a mile away, slept Hildah Ashton. No want or weakness disturbed her; but now and again some wakening thought aroused her, causing sleep to play "fast-and-loose." The Ashtons prided themselves on being a "well-connected family," and it was a study with them how best to maintain their right position with becoming dignity.

Hildah, the second daughter, however, greatly puzzled and perplexed her two sisters and widowed mother.

To her "a right position" meant to be on the side of Christ in the world, and true "dignity" was synonymous with humility and love. Her brightest pastime was in doing kindly deeds in a gentle spirit, and in her Sunday class she had one boy whose delicate features and thin form made the haunting vision of her sleeping hours. She was not neglectful of her charge, and knew more of the secrets of her scholars' home-life than some would trouble about.

One day, unseen by any, she had found her way to the street, amid high houses and low basements, and standing near a barred window she saw Frank Shalton bending over his desk. His face was worn, his eye held a dispirited look as he turned to reach a paper. She knew he had been out of work for some time through illness—knew his wife was troubled about him.

To the three sisters of the Ashton family a "windfall," in shape of a small money gift, had come, and each one had an equal portion. Clara saw the prospect of richer dress and longer travels. Adeline saw a chance to lay by something; but to Hildah the gift opened up a way for blessing and helping.

"Foolish girl! who cares for your sacrifice," said those at home. "Look after yourself, and tell others to do the same," said her sister.

Yet on Hildah's face shone the brightest ray of gratitude, and in her heart dwelt the noblest purposes.

The Shaltons were not altogether unnoticed—one pitied them, another blamed them, and someone even expressed a wish that he could help; but Hildah took up their trouble, and bore it with them. She entered into the details of their suffering, and shared their difficulties. In spite of ridicule and reproof, she went to a country house where she knew it would be a help, engaging board and rooms for a fortnight; and in the evening hour, when Frank would be home, she called. The sight made her long to tell her errand.

"I am rejoicing in prospect of a great pleasure," she said.

"And you deserve it, Miss Ashton, for your goodness in patiently teaching my boy. I want to thank you," said Jennie, with a languid sigh. Hildah noticed the pinched look on the children's faces and the hollow cheeks of the mother, as she replied, "There is a charming spot away in the country, among trees and lanes and shady dells, and I want you all to go and spend a free and restful time there.

Astonishment was crowned by thanks, and tears bathed the teacher's hand as Jennie held it before parting.

Left alone, they looked at one another in blank amazement.

"To think of it, Frank—away from the stifling city, out in God's pure air and sunshine!" And Jennie began to make preparations, while her husband obtained leave of absence.

"What folly!" exclaimed the Ashtons. "Do you suppose those people appreciate all this outlay?"

"Do you think I can appreciate the honour of being able to give this health-restoring pleasure?" was Hildah's answer.

Nearly a week went on, and instead of the worry and care of the close house, and the trying atmosphere of the office, Frank and Jennie Shalton were sitting under a spreading oak tree, and the children playing around them.

In the romantic house their comfort was attended to, and for once they knew the rare luxury of perfect rest of mind and body. Blue sky overhead, green grass beneath, daily they luxuriated in God's goodness to them. The holiday worked wonders, and the Shaltons returned with new energy and restored health.

. . . . .

Months slipped away and summer came again, but Hildah lay dying. Many times Jennie Shalton had called to ask about her, telling often of the new life that had come to them all since the time when they went right away to the glorious country.

"What do you say, now?" asked Hildah of her sisters one day. "Shalton is well, and able to take a better place; his wife is stronger, and the children well cared for. Didn't I put my money to good interest? I wonder if you have as much gladness out of yours?"

The sisters watched her grow weaker, the mother became alarmed, and more than astonished at her daughter's peace. As the days passed, scholars and parents came with entreaties to see the one who had always made their sorrows hers, and their interests her pleasure. "God bless you, miss," said one woman. "You brought life and love into my dark home, and we all thank God for you."

"Oh, teacher, we'll all come to you one day: we'll never forget your lessons. Everybody loves you," said one of her class.

A message of cheer was sent to each from her bed, and Hildah's only regret seemed to be that she had not done more. The last to see her was Harry Shalton. With timid tread the boy crossed the room, carrying a bunch of flowers.

"Teacher, mother says we all send you these flowers; they must remind you of our love and thanks. Father says you saved us, when you sent us away last summer. He doesn't think he would have lived to pick these flowers if it hadn't been for you; and what would mother and us have done without father?"

"Harry, tell them I'll prize these blossoms, because they speak of the joy I had in helping you all!" she whispered.

So they laid her to rest, and instead of calling it "*Hildah's Folly*" they spoke of her loving deeds and Christian service as "*Hildah's Joy.*"

How happily the working days
In his dear service fly!
How rapidly the closing hour,
The time of rest, draws nigh,
When all the faithful gather home—
A joyful company!
And ever where the Master is
Shall his blest servants lie!

"The Real Presence."

Thoughts on the Lord's Supper.

"Do this in Remembrance of Me" . . . "until He come" (1 Cor. xi. 24-26).

LET us, putting aside all teaching of men, and preconceived notions concerning the Lord's Supper, prayerfully "search the Scriptures" to ascertain the teaching of the Word about it. What is the leading thought connected with it?

1. The Romanist will at once say:—The real bodily Presence of Christ, under the appearance of bread and wine. "Body, Blood, Soul, and Divinity" (Council of Trent); or, rather, the real presence of millions of human bodies and millions of divinities of Christ, as every crumb of bread, and every drop of wine contains, under its appearance, a perfect, living Christ—Transubstantiation.

2. The Lutheran, while denying Transubstantiation, still clings to a real Presence, not "*in*" but "*with*" the elements—Consubstantiation; and asserts that, in some inexplicable way, Christ is received.

3. Then there are Evangelicals, who, while they reject both the above views, still cling to a real though spiritual Presence, as the leading thought in the Supper, their idea of it being a kind of banquet at which Christ is spiritually present, and to which believers are "gathered" to worship a present, though unseen, Lord. They sing:—

Jesus, Lord, we know Thee *present*,
At thy table, freshly spread,
Seated at thy priceless banquet,
With thy banner overhead.
(Solomon's Song ii. 4.)

4. What is the Bible view? Exactly the opposite of all these. The real bodily *absence of the Lord*, rather than his bodily or spiritual presence is the leading thought.

"Do this in *remembrance* of Me," involves the idea of *absence*. "*Until He come*," also fixes the mind on the fact that *He is not present*.

During his *absence* Christ has directed his children to meet together from time to time to praise and worship Him, and to call to mind what great things their *absent* Lord has done for them, especially by dying on Calvary. The very essence of the feast is that our hearts should be centred on Him, *while He is absent*, "*until He come*." Of course, as God, Christ is "*omnipresent*," but that thought is not one to be emphasized in the Lord's Supper.

When the angel at the tomb said to the women, "*He is not here*," what should we think of Mary Magdalene, had she said, "Jesus, Lord, we know Thee present." Why! that she was bringing in a truth which was singularly out of place at the time.

Let me illustrate my meaning:—Suppose a man had for some reason to live abroad, and to leave his wife and children in England. He wants his children not to forget him, so he tells his wife to put an empty chair, every Monday morning, at the breakfast table, and his photograph in a prominent place; to talk to the children about him, to remind them of his love to them, to explain to them that all they have comes from him, &c.

He agrees to ring the telephone bell during the meal, and directs that one of the children be allowed to listen to the voice of the *absent* one, and tell the others what he may say to them. All this is to be done "until he comes" home.

This seems to me to be exactly the Bible idea of the Lord's Supper. We come together to talk of the *absent* One, to listen to his voice speaking through his Word, and to "remember" all He has done and is still doing, and will yet do for us—"until He come." This is true worship! "Come quickly, Lord Jesus."

W. P. Partridge,
Deputy-Surgeon General.
Beckenham.

Islington Clerical Meeting.

THE programme of this annual gathering of clergy, which took place on Tuesday of last week, diverged somewhat from the lines upon which the meetings have hitherto been conducted. There was but little discussion; but the tendency of some of the speeches was suggestive of a desire for a wider and more comprehensive Protestantism than has characterized these Evangelical conferences in the past.

There was a large attendance. Prebendary Barlow, D.D., presided, and in his opening address referred to the subjects for consideration, which were suggested by an address of the late Archbishop Benson, when he described the Church of England as "Catholic, Apostolic, Reformed, and Protestant." He touched briefly upon these distinctions and principles of the National Church. Canon Edmonds opened with "The Church of England: Catholic." The historical and modern interpretation of the word

"CATHOLIC"

was dealt with at length, as were also the teachings which tended to narrow and specialize the term. It was maintained that the Church of England is Catholic, with all the rights of a National Church. Underlying all methods of worship two things emerge—the one the expression of our deepest thoughts of God; the other finds its law in the highest attainable attitude of the nature of man. The Church's organic independence of the great Western See (Canon Edmonds held) is a question which involves her Catholicity. She lifts up her eyes and looks upon the fields, but is not satisfied with what she sees. The Church is not yet wholly Catholic, but the deficiency is not one that Pope or Primate can supply. We need more of the presence and power of our Lord, for "where Jesus Christ is, there is the Catholic Church."

To Chancellor Bernard was allotted the treatment of the subject, "The Church of England: Apostolic." He pointed out that the Church of England did not make any exclusive claim to the attribute Apostolic. It was

AN APOSTOLIC CHURCH

which the Lord founded. His method of foundation was to gather and train apostles, not so much as the governors, but rather as the nucleus, of the Church, as the eye-witnesses and expounders of the truth. The speaker dealt with the many beliefs and teachings of the saints and professors of the early centuries, and showed that elements of unscriptural teaching may exist without vitiating the power of a church as an instrument of God's purposes of salvation. While admitting this, with regard to the Catholic Church, they must also admit it as referring to their own branch of it; and the necessary action in withstanding error within it must be tempered by this conviction.

"The Church of England: Reformed," was the basis of a forcible and stirring address by Bishop Barry. How far, he asked, did our English Reformation pursue the ideal of the apostolic exhortation to the Romans? "Be transformed in the renewing of your mind, to prove what is the good and acceptable and perfect will of God."

THE REFORMATION

was not an isolated movement, for in the fifteenth and sixteenth centuries the idea of Church Reform was in every thoughtful mind. The era itself was one of change and development. The result of the bold, deep inquiry into Catholic truth was that men began to look searchingly into the great system of religious thought known as Scholastic Theology. One of the characteristics of the Reformation was that it was a distinctly national movement, but of the nation as a Church. It was true reformation, and not revolution—not the setting up of a new faith or a new church—but an earnest attempt for spiritual renewal of the old by reversion to "the apostolic doctrine and fellowship." This ideal was not, however, perfectly realized. In the Prayer Book (contended the Bishop) were embodied the permanent spirit and principle of the Reformation; and the claim of independence for self-reformation involved an isolation of the Church of England from the churches which still accept the autocracy of Rome. In conclusion, the Bishop remarked that forms may change, and often ought to change; but principles, if once true, were true for all time.

To Professor Ryle was committed the discourse on the Protestant view of the Church of England. Remarking that the word "Protestant" was in some quarters derided when applied to the Church of England, he said it denoted that the Church of the sixteenth century renounced the supremacy of Rome, and purged itself of unscriptural corruptions in teaching, discipline, and rite. The word, he pointed out, is not merely retrospective or an echo of the sixteenth century, but bears upon the modern life of the Church. He deprecated the Protestantism that spends itself upon the abuse of the Pope, Romish priests, and Catholics.

THE PROTESTANT CHARACTER

of the Church was determined by at least three distinctive principles: (1) Holy Scripture as the one absolute standard of Christian doctrine and conduct; (2) complete liberty of conscience and the right of private judgment as the prerogatives of the believer in Christ; (3) the independence of the National Church from foreign control. Protestantism, he maintained, is not dead, but is a living force. Its power and spirit have been absorbed in the life of the country, and have been brought into the conscience of the human race. If the Protestantism of the Church is to retain its hold of the people, it must be true to the traditions of the Reformation, and lead in spiritual and mental movements. The Church has something more to do than go over the ground traversed by our forefathers. Old truths are always truths, but have to be stated in new ways; but old shibboleths lose their power, and are quickly forgotten or relegated to ridicule. It is from a Protestant Church—neither professing infallibility nor acquiescing in corruptions and imperfections—that we look with hope for reform. Professor Ryle went on to denounce attempts at reunion with Rome, declaring that there is more gladness in the English mind at the thought of a better understanding between the Church of England and members of the great Nonconformist and Scotch Presbyterian communions than in the contemplation of any questionable intrigue with the Vatican.

The afternoon session was not so largely attended as usual, but the subjects for consideration were of a more practical nature.

"How can the Church of England faithfully discharge her duties to the nation as a whole?" was dealt with in a paper read by Archdeacon Perowne, who pointed out that the Church still had power and

INFLUENCE WITH THE PEOPLE.

He adduced proofs of the intimacy of the relation in which the Church of England stands to the nation as a whole. In spite of the existence of much that is to be deplored, and of what has yet to be achieved, England is, in much more than name, a Christian country. He did not believe that the close relationship to the State was a hindrance to the Church. If Disestablishment came from without, it would be a calamity to the Church and a disaster to the nation; but if it came from within it would be an unmixed evil, would aggravate their "unhappy divisions," and inevitably tend to disintegration and disruption. The Church must faithfully discharge her duties, and not follow, but lead the country in all matters of faith and practice. If the Church was true to the nation, true to herself by being true to God, there would be no need to fear.

Rev. F. S. Webster followed with an impressive discourse, pointing out that God deals with nations as well as individuals, although in a different manner.

PERMANENT BLESSING

to the human race, he contended, does not come by education, social influence, or ecclesiastical operations, but by the personal work of the Holy Ghost. The Church of England best fulfils her duties by seeking to build up the character of the individual, and to supply the nation with salt that has not lost its savour. If this generation is to be judged at all, it must be now. God's dealings with nations are characterized by retribution, swift and exact. Righteousness—which sometimes brings an individual, like John the Baptist, beneath the headsman's axe—exalteth a nation. Sin, though sometimes in the individual it prospers and is preferred, is a disgrace to any people. God keeps shorter accounts with nations than with individuals—the reckoning day comes in the present life. The Church should seek to reform, not follow, public opinion. Personal character should outweigh everything else in estimating men. Mr. Webster boldly denounced any countenancing, on the part of the clergy, of questionable amusements and indulgences.

Prebendary Webb-Peploe defined the methods and principles on which the Church of England should discharge her

EVANGELISTIC AND PASTORAL

office to individuals, in an earnest and deeply thoughtful discourse. He spoke of the results which flow from the constitution of the Church. Work for souls must be recognised as the very necessity of its being. Having explained at some length the scriptural significance and the modern interpretation of the words, duty and office, Mr. Webb-Peploe declared that every member of the Church of England has to discharge the evangelistic and pastoral office of the faithful by a clear presentation to others of what the Lord has revealed to them of the unsearchable riches that are in Christ Jesus—the making known in simple terms the good tidings of God's love, grace, mercy and power. We are the *media* by which the work of the Lord may be carried out. Those who claim to know most of Christ should so live Him that the world may be compelled to acknowledge "God is in those men of a truth." The work of evangelizing and shepherding the people will only be done when each single servant of the Blessed Master—whether clergyman or layman—takes up the high, holy, and heavenly calling that we have received, and is set apart utterly and only for the business of the King. Every idea, aim, action, dream, letter, sermon, conversation, engagement, whether social or public, should be pervaded by the one thought, "God so loved the world that He gave; and I have to pass on, to them that need it, the glorious love of God in Jesus Christ our Lord."

REV. E. A. STUART,

speaking on the same subject, remarked that in dealing with individuals it is necessary to insist upon a conviction of sin. He referred to the opportunity of getting into touch with individual members of congregations, and the necessity of becoming acquainted with the younger members of the Church.

CANON CHRISTOPHER,

who has attended these annual assemblies for fifty years, closed the meeting with a few words of encouragement and counsel. Referring to the fact that High Churchmen had been asked to address them, he heartily welcomed them in the work of resisting the efforts that were being made to undo the Reformation.

Irish Notes.

DURING the past year the Church of Ireland lost by death forty-one of its ministers, including one bishop, two deans, four archdeacons, and two baronets. Eleven of these were over eighty years of age, and two were eighty-nine, while twenty-nine were seventy years or upwards.

The Bishop of Cork seems to be a hardworking man. In his annual charge to the united diocese he says he delivered during the year eighty-three sermons or addresses in fifty-six different churches, and travelled several thousands of miles.

Valuable work continues to be done in Belfast by Rev. Henry Montgomery in connection with the Shankill Road Mission. On Saturday nights special open-air meetings are conducted for the purpose of trying to reach drunken men; while, of course, indoor services of various kinds, including evangelistic addresses and Bible classes, are not forgotten. Besides, the temporal wants of many of the poor are carefully looked after. Nearly all the workers are voluntary, and the mission is practically self-supporting, although there is still a building debt of £4,400 upon it.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Waifs at Work and Play.

MANY a heart must have thrilled at the sight presented at Albert Hall on Saturday last, when Dr. Barnardo's Waifs and Strays entertained the members and friends of the Young Helpers' League. Very good hosts and hostesses they proved too, giving an entertainment as varied as it was delightful. There were no speeches, but during the afternoon Canon Fleming recited, in his own powerful and masterly fashion, "Give us Men!" and the Duchess of Somerset received purses in aid of the work. The songs were well chosen, and capitally rendered by a choir of some 600 voices, accompanied by a fine band.

After reviewing gallant little bluejackets, and khaki-clad lads, our thoughts were brought back to more work-a-day scenes by the appearance of wash-tubs, clothes-lines, mangling machines, &c., the laundry girls doing their work with expertness. Following these came tradesmen bearing trophies of their crafts. They in their turn gave place to dainty maidens and stalwart lads who most creditably engaged in club and wand drill, rhythmical romps and lantern processions. Ten little Chinamen and their quaint action song, the top-boot race, the tugs-of-war, and the dressing-up competition were sources of keen amusement. The entertainment closed with a limelight tour through Slumland, returning by Stepney Causeway, and finally crossing the ocean to the Canadian Homes.

Looking at the bright, healthy faces, and hearing the happy laughter of these once waifs and strays, recalled the lines,

> Ah! what would the world be to us,
> If the children were no more?
> We should dread the dark behind us
> Worse than the desert before.

Surely this work of rescuing the child-life of our cities will be richly blessed, for it is so entirely in harmony with the teaching of One who said, "Suffer the little children to come unto Me." There are many, young and old, who have not yet taken their share in this glorious work. To such Miss Rachel Norton, secretary of the Young Helpers' League, 18, Stepney Causeway, will be glad to make suggestions as to how they too may help.

K. H.

Pen Pictures from Afar.

VERY many are the instances which missionaries can give of the wonderful transforming power of the Gospel of Christ upon the minds and hearts of the heathen. From every field of missionary enterprise converts have not only given their hearts to Christ, but have felt the Divine call to hand on the torch of truth, lift high its bright light, that they themselves may be missionaries in turn to their own people.

Some of my pen pictures have already sketched native workers whose labours God has greatly blessed. I doubt, however, whether any labourer in the Master's vineyard has done better home-missionary work than the Hunan convert, Li Yiu Ken, of whom I think you will be delighted to read. It is such a beautiful proof of the saving power of the Gospel when converts from heathendom risk the loss of all things—life, property, friends, relatives—all for the great joy of telling their former companions how much God loves them.

Li Yiu Ken came to Hankow from the province of Hunan on a visit. He never dreamt of the infinite blessing that he would carry back with him. He was

A VERY WILD AND WICKED MAN,

and had for a companion one who was still more wicked than himself. One day as Li was passing Kia Kiai Chapel, he thought it would be amusing to go in. He had not listened very long before he heard for the first time that there was a God in heaven and a Saviour from sin. He was arrested at once, stayed a long time, and the next day went again. This he did, day after day, for nearly two months, spending much time in the study of the truths of the Gospel. Then he was baptized as a Christian as he was just about to leave for his distant home.

Now the missionary fervour began to burn. He bought a number of Christian tracts and some Gospel portions to distribute among his friends at home. When he first told his own people that he had become a Christian, they were very angry with him for "eating the foreign doctrine," and "selling his heart to foreigners," as they called becoming a follower of Jesus Christ. Threats and scoldings had no effect whatever upon Li. At last his patience silenced the opposition. One after another began to be interested in the new doctrine. They even joined him in worship some of the neighbours also called at his house for a talk about God.

By giving away religious books, and by frequent conversation with his neighbours, this fervid disciple sought to win them to the Lord. He started a free-night school, where he taught a number of children and young people the elements of the Christian faith. For years he held on, in the face of great opposition, nothing daunted. At last his work and faith have been rewarded. Four families in his native place, including his own, have become Christians, and will be baptized as soon as one of the missionaries is able to go up to his village.

Don't you think that is grand? Toiling in faith—scattering the good seed of the Kingdom all those years without a doubt as to the result. And best of all

THE CROWN OF JOY

was given him after awhile, when news was brought to him that his former wicked friend, whom he had entreated to serve Christ, gave his heart wholly to God. Will you be surprised to hear that this once bad man, P'eng Lang Sen, is now one of the brightest, bravest, and most earnest Christians in the whole of China? An indefatigable worker he is, too, trying to lead others to the Lord Jesus Christ. A year or two ago Li Yiu Ken came down to Hankow from his far-away home in Hunan, and you may imagine how happy these two friends were to meet as Christian brothers.

Would you not like to know the object which brought Li to Hankow? It was to hand over, as a free gift to the church, a house and land, so that as soon as possible a mission station might be opened in his native village. How I wish I could sketch you his portrait! But this pen-picture is enough to give you an idea of his beautiful character.

What I want all my readers to do is to thank God for raising up such splendid native teachers as Li Yin Ken and P'eng Lan Seng. Then will you pray, too, that multitudes of missionaries to their own people like these may be raised up in all native churches?

"The Christian" Bible-Searcher.

SIXTEENTH PRIZE COMPETITION.

FIRST PRIZES.

Division I.—Alice Reid, Edward and Edith Wheeler.
Division II.—Frank Thompson, Gladys Phipps, Nora Read, Evelyn Hewer.
Division III.—Ada Palmer, Edith Nash.
Division IV.—Jack Moir.

SECOND PRIZES.

Division I.—Leonard Wall, Elsie Hibbs, James Davey, Jessie Palmer.
Division II.—Duncan Campbell, Margaret Morris, Kathleen Shepherd, Philippa Kerr.
Division III.—Mary Plumb, Maude Oakes, Evelyn Barrett, Mary Colville, Lewis Morice, Elsie Goudge, Hetty Hibbs.
Division IV.—Isabel Phipps, Eva Oakes, Kate Johns, Ada Macnutt, Ethel Butteriss, Francie Hoyte, Dorothy Grove, Alfred Llewellyn, Florence Blackman, Kenneth Vining, Ruth Pledger, Ethel Pasley, Lucy Wills, Benjamin Elsmore.

FIRST CERTIFICATES.

Division I.—Mabel Wheeler, Cicely Craven, Ella Hake, Binford Sellwood, Gladys Young, Sophie Cohen, Maurice Kalinsky, Madge Wilson, Anna Chanyen, Leonard Picknell, Ella Berryman, Dorothy Berry, Annie Levine, Daisy G. Martin, Marjorie Rainey, Georgina Lichenstein, Lottie Hamilton, Eddie Palmer, Rose Killowich.
Division II.—Louis Berthé, Dora Hill, Florence Hoyte, Myrtle Perry, Max Kalb, Willie Palmer, Marjory Dyke, Pringle Wilson, Ruth Hinder, Ernestine Buhl, Polognia Daws, Vera Dickinson, Ivy Sherwin, Dorothy Cooper.
Division III.—Marion Richards, Alice Palmer, Daisy and Lilian Watt, George Cary, Kathleen Pasley, Isabella Mack, Amy Nottage, Olive Tritton, Hyacinth FitzSimons.
Division IV.—Mabel Birney, Bessie Symes, Arthur Llewellyn, Myra Hunt, Isa Kay, Freda Hunton, Edith Blenkarn, Delphie Wells, May Bligh.

SECOND CERTIFICATES.

Division I.—Edward Law, Mabel Fleet, Dora Symons, Doris and Marjory Coleman, Kitty Fausset, Winifred Marshall, Mildred Morgan, Miriam Ecroyd, Walter Hinder, Donald Stanier, Cecile Wright, Lucienne Brabandes, Eva Fletcher.
Division II.—Katie Picknell, James Barker, Dudley Symon, Edith Grieve, Mary Law, Dorothy Hewer, Hettie Hibbs, Eva Kalb, Dorothy Dyke, Frank Sutton, Aileen Gardner, Mary Beck, Walter Picknell, Stewart Watson, Louise Filhol, Muriel Sells.
Division III.—Gladys Clark, Evelyn Shaw, Edith Purkiss, Katie Clark, Evelyn Wood, Gordon Bligh, Emily Bridgewater, Peter Nicholson, Louie Penny, Thomas Stanier, Constance Schæffer.
Division IV.—Winifred Page, Emma Sutton, Margaret Macphee, Fanny Stileman, Ralph Daintree, Kitty McAuliffe, Dorothy Kerr, Mabel De Rusett, Muriel Palmer, Maud Eddey, Sarah Tyson, Kathleen Code, Muriel Sherwin.

HONOURABLE MENTION.

Division I.—Lewis Fullarton, Daisy R. Clarke, C. R. Salvesen, Nora Wyatt, Evelyn Peters, Evelyn Gulston, Ellie Wyatt, Sandy Handasyde, George Graham Brown, Maud Barrett.
Division II.—Douglas Stevens, Agatha Ward, Betty Stocks, Daisy Iredell, Herbert Braddon, Mabel Morris, Florrie Smith, Betty Jacobs, Lizzie Johnstone, Abraham Mack, Vincent Fleet, Edward Goodfellow, Stanley Drew.
Division III.—Cissy Nicholson, Maude Nottage, Esther Blumenthal, Meg Fullarton, Queenie Upton, Katie Chubb, Beatrice Harland, Bessie Cheale, Leah Tushinsky, Dorothy White, Alice Ingberg.

THIS WEEK'S BIBLE SEARCHER (No. 211).

Complete the following, giving chapter and verse:—

1. Pray for . . love thee (Psa. cxx.-cxxiii.).
2. Pray for . . persecute you (Matt. iv.-vi.).
3. Pray . . Lord . . send . . (Matt. viii.-x.).
4. . . pray . . enter . . (Matt. xxv.-xxvii.).
5. Confess . . another . . pray . . (James iv.-end).
6. Men . . pray . . not to . . (Luke (xvii.-xix.).
7. Be careful . . prayer and . . (Phil. iii.-end).
8. I will . . pray . . lifting . . (1 Tim. i.-iii.).
9. O thou . . prayer . . shall . . (Psa. (lxiv.-lxvi.).
10. I pray not . . take . . (John xvi.-xviii.).
11. In everything . . thanks . . (1 Thess. v.).
12. In that day . . praise . . declare . . (Isa. x.-xiii.).
13. I . . praise . . for . . (Isa. xxiv.-xxvi.).
14. The living . . praise . . do . . (Isa. xxxvii.-xxxix.).
15. For praise . . upright (Psa. xxxii.-xxxiv.).

(Children under *ten* do any 4; under *thirteen*, any 7; under *seventeen*, any 12.)

ANSWER TO LAST SEARCHER (No. 210).

a. Josh. x. 4. *Response:* "Fear not; I will help thee." Isa. xli. 13.

b. Psa. xxxi. 3. *Response:* "The Lord shall guide thee continually." Isa. lviii. 11.

c. John iv. 10. *Response:* "I will give unto him that is athirst of the fountain of the water of life freely." Rev. xxi. 6.

d. Isa. lv. 6. *Response:* "I will call upon God." Psa. lv. 16.

e. John v. 23. *Response:* "Them that honour me I will honour." 1 Sam. ii. 30.

f. John xi. 26. *Response:* "I believe that Thou art the Christ." John xi. 27.

g. Psa. xxix. 2. *Response:* "O, come, let us worship and bow down." Psa. xcv. 6.

h. Luke viii. 25. *Response:* "In Thee is my trust." Psa. cxli. 8.

No. 210.—Correct answers (first list) received from:—

A—Eada, Ernest* and F. L.* Anderson, Ralph, Ernest, W. A. and Dora* Aldwinckle.
B—Fanny Blackman, May and Gertrude* Bristow, Gordon*, May* and Daisy* Bligh, Herbert Braddon*, Edith Blenkarn*, Ella Berryman*, Emily Bridgewater*, Mabel Baker, Mabel Birney, Cyril and Dorothy Badham, Rachel Blumenthal, Edith Banks, Harry Bank*.
C—Bessie Cheale, Sophie Cohen*, George Cary, Joseph Cook, Gladys Calvert*, Gladys and May Clark*, Josephine and Elma Cheal, Charles Cowper*, Elsie Collings*, Anna Chanyen*, Daisy Churchward, Minnie* and Katie Chubb, Kitty* and Carl* Cope, Philip, Guy and Oscar Cross, D. Campbell, Olive*, Doris* and Margery* Coleman, Cicely Craven, Dorothy Cooper, Grace Charik, Daisy Clarke.
D—Violet Dodsworth*, Violet and Kitty Donaldson-Selby, Stanley Drew*, Dorothy* and Ralph* Daintree, Irene Duke*.
E—Arthur Ellis, Joseph Elkin*.
F—Mabel, Olive and Vincent Fleet, Daisy Field, Sarah Finkelstein*.
G—Cicely Gibson*, Constance Gabbett*, Bertie and Clarice Gale, Irene* and Kathleen* Gough, Elizabeth Gerechter*.
H—Mary*, Elizabeth* and Louie Hooper, Dorothy* and Evelyn* Hewer, Myra Hunt*, Mary* and Eric* Hill, Daisy, Ruby* and Alfred* Horne, Elsie Hore*, Walter* and Beatrice* Harland, Nellie Hatchett*, Elsie* and Hetty* Hibbs, Betsy Holik.
J—Amelia Jacobson*, Betty Jacobs*.
K—Maurice Kalinsky*, Max*, Eva* and Stanley Kalb, Elsie Knight*, Gertrude Krambach*, Esther Killowich*.
L—Georgina Lichtenstein*, Edward, Henry, Sidney* and Mary* Law, Edith* and Nellie Lockhart, Ellen Larke*, Mary Levine*, Arthur and Evelyn Lamb.
M—Andrew Mitchell*, Evie and Godfrey Miller, Lottie, Maude and Helen McIlroy, Winifred Maunder*, Aldyth* and Edith* Margetts, Kathleen* and Alice Maylott, Lewis, Arthur, and O. L. Morice, Margie Marston, Irene Mawer, Mabel Morris, Dorothy McMullin, Mildred* and G. Morgan, Daisy*, Philip* and Winnie* Martin, Dora Marples, Mabel Mackay*.
N—Cissy Nevill*, Peter* and Cissy* Nicholson, Leah Niels.
O—Olive Oxley.
P—Daisy Phillips*, Dora Pomeroy, Ruth Pledger*, Mary Plumb*, Kathleen* and Ethel* Pasley, Maggie and — Pibel, Winnie Page*, Dora Phillimore*, Alice, Ethel, Fred and Gladys Palmer, Emma Pringle*, Hattie, Mildred, Evelyn and Sybil Peters, Katie*, Walter* and Leonard* Picknell, Margherita Perlmann*.
R—Alice Reid, Henry,* Marion* and R.* Richards, Mabel Redwood*, Kate and Mary Rosenbloom*, Aileen and Penelope Roberts*, Sydney Robertson*, Abraham Rabinowitz*, Philip Rosenberg*.
S—Kathleen Strangman*, Douglas Stevens, Raphael and Henry Schwartz, Fanny* and Amy* Stileman, Esther* and Frank* Simmons, Edith Kathleen* and Douglas* Shepherd*, Betty Stocks, Kenneth* and Lucy Soltau*, Dorothy Symons, Hester Savory, Marjorie* and Cicely* Sherbrooke, Dollie Salt*, D. J.* and Mary Symon, Glanvill and John Smith, Margery Smart, Bernard and Lionel Studd, Lizzie Simons*, Hilda*, Edgar* and Constance* Schæffer, Flora Shadbolt*.
T—Frank Tomkins*, Archibald Thorn, Olive Taylor*, Olive Tritton, Marjorie Tracey*, Frank Thompson, Rachel, Leah and Isaac Tushinsky.
U—Queenie Upton*.
V—Gordon*, Kenneth and Roy* Vining.
W—John*, Edward* and Edith* Wheeler, Ella and Agatha* Ward*, Winifred Wise*, Lucy*, George*, Rose* and Annie* Willis, Madge* and Frank* Wilson, Evelyn Wood*, Cecile and Phillis Wright, Joanna Wolnitzer, Sidney Wisdom.
Y—Rachel*, Kenneth*, C. Maurice and Gladys Young.
Z—Sophia Zaxitsky*, Sarah Ziph.

No. 209.—Correct answers (second list) have been received from:—

A—Robert and Nellie Allen, Margery Ashdown, Ernest*, Frank, and Mary* Anderson, E. C. Mooring Aldridge*.
B—Dessie Berry, Ada Blencowe, Alan, Maggie and Charlie Banks, Ella Berryman*, Susette Beck*, Fanny* and Florence* Blackman, Cecil*, Constance*, Sydney, and Nelson Bird, Harry Banks*, Esther and Leah* Blumenthal, Edith Banks, Stanley Boxer, Lucienne Brabandes, Ernestine Buhl*, Rachel Buss*, Allen Baker, Herbert* and Dorothy* Berry, Lilian Butler*, Maud and Evelyn Barrett.
C—Isabel* and Mabel Candlin, Katie Cope*, Walter, Jessie* and Maggie* Carter, Lydia Cleary, Edith Cole*, Alice Craig*, John* and David* Colville, Gladys Calvert*, Mary Cobb*, Ella Clapp*, Grace Charik, Josephine Cheal, Ethel Craigie, Dorothy Cooper, Edith Cross, Hyde* and Duncan* Campbell, Ada Catt*, E. E. C.
D—Kitty and Violet Donaldson-Selby, Polognia Daws*, Nellie Dowsett* Mai Davidson*, Marie Denizot, Isabel, Elmina, and Jessie Deane-Roe, Dorothy Dyke*.
E—Joseph Elkin*, Edith Elphick*, Eddie Ecroyd, Helen Eardley-Wilmot.
F—Eva Fletcher*, Daisy Field, Sarah Finkelstein*, Louise Filhol, Helen* and Malcolm* Forbes, Percy and Norris Fitch, F. A. and Aileen* Figgis, Richard Farmer, Jeanne Faucon.

G—Ethel and Ernest George*, Ivy Godfrey, Evelyn Gulston*, Clarice* and Bertie* Gale, Mary Glass, Muriel Green, Edith Grieve, Mary Greenacre*, Colin, George and Margery Graham-Brown, Winnie and Dorothy Grove, Stuart, Dorothy, Jack and Edith* Gray, Frank and Albert Gibbs.

H—Beatrice Hastings*, Hetty* and Elsie* Hibbs, Betsy Holik, Dorothy Havergal-Shaw, Elsie Hore*, Georgette Hoffmann*, Violet Holford, Kathleen Hughes*, Louie Hooper, Ruth Hinder, Theodora Hill*, Ella Hake*, Francie* and Florence Hoyte, Jamie de Hailes, Winifred*, Henry and Edith* Harvey.

J—Daisy Iredell.

J—J. S. Jackson*, E. M. Jarvis, Eileen Julian, Grace, Dora and Dudley Joyce, Lizzie Johnstone.

K—Elsie Knight, Gertrude Krambach*, Esther Killowich*, Willie* Isa* and Agnes* Kay, Elsie Kirby*, Flossie Key*.

L—Hannah Lowell, Mildred Long*, Margaret and Guinefred Leigh, Dora Lamb*.

M—Godfrey and Evie Miller, Charlotte Millar*, Ella* and John* McMurray, Dorothy, Mary, Mabel*, Margaret, and Daniel Morris, Christina Murray*, Jacob Michaels*, Barbara Maconchy*, Dora Muir, Eliza and Ian McGregor, Fanny Messenger, Margie Marston, Christina Marshall, Grace, Arthur, and O. L. Morice, Winnie, Dorothy, and Leonard Mace, Margaret Macphee*, Mildred Morgan*, Margaret, Bella, and Abraham* Mack.

N—Emily Norris, Maude and Amy Nottage, Leah Niels*, William Nevill.

P—Ruth Pledger, Myrtle Perry, Laura Percy*, Alice, Eddie, Ada*, and Jessie Palmer, Percy, Geoffrey, and Clarice Peach, John Pearce, Winnie Page, Isabel and Gladys Phipps, Gilbert Powell.

R—Beryl Reid*, Penelope*, Cyril and A. M. Roberts, Lorimer and Rita Romanes, Philip* and Maud* Rosenberg, Abraham Rabinowitz*, Mary Rosenbloom, Marjorie and Herbert Rainey, Sydney Robertson*, Gwennie Ravenhill.

S—Gwendoline Shaw, Olive Staite, Bertha Stocker, Mary de Sniganovicz, Lucy Soltau*, Helen Stalker*, Philip Southam*, Cicely* and Marjorie* Sherbrooke, Bessie Symons*, Agnes Shields*, Constance and Mildred Scott, Raphael* and Henry* Schwartz, Lizzie Simons, G. Spurgeon*, Margaret Sinclair*, Florrie Smith*, Edith Simpkin, Mary Sowden, Bessie Shepherd*, Margery Smart, Susie Sutton*, Peter Stewart, M. and D. D. Stanier.

T—Olive Taylor*, Alice Truslove*, Isaac Tushinsky*, Evelyn and Marjorie* Tracey, Louie Tibbits*, Frank Thompson.

U—Queenie Upton*.

V—Kittie Vigers*, Roy Vining.

W—Lucy*, Rose* and Annie* Willis, Sarah* and Annie Wood, Florence Wild*, Ellen and Constance Williams, Stewart and Willie Watson, W. H. Williamson*, Charles and Amy Wingrave, Louise Wolnitzer*, Queenie Wakeford, Bertie and Ethel Walls, Ella and Rose* Watt, Geraldine* and Frank* Wilson, Leonard Wall*, Nora*, Lilie*, and Dorothy* Wyatt, Louisa, Violet*, and Arthur Walker, Arthur Wright*, Edward, Edith, and John* Wheeler.

Y—Rachel, Gladys*, and C. Maurice Young.

FOREIGN LIST.

No. 205—Frank Sjöström*, Winnie Gartshore*, Rotha, Lottie and Ivan St. George (Canada). **No. 206**—Vera Sjöström*, Dorothea Hayter (U.S.A.), Dora Wallace* (Canada). **No. 207**—Frank and Vera Sjöström.

Personal.

MALCOLM FORBES, MURRAY BUXTON, WINNIE GARNHAM, WINIFRED MAUNDER.—I am glad to welcome you as new "searchers," and trust the study will be useful and interesting.

"E.E.C."—Thank you for your letter; I am glad to know the little ones are better again. I shall be glad to have you for a "searcher," and hope you will enjoy the searching as much as the younger ones do.

ALICE HENDERSON (Jamaica).—Many thanks for the card with the group, which I am very pleased to receive.

STANLEY DREW.—I am glad you are better again, and able to do your "searcher."

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Doncaster*, Jan. 18; *Bradford*, Jan. 19; Mr. Hankinson, *Cambridge*, Jan. 18; *Chapel St. James*, Feb. 14; Mr. Josiah Spiers, *Llanberis*; Mr. J. S. Tyler, *Holy Trinity, Worthing*, Jan. 18; *St. George's Mission Church Worthing*, Jan. 28; *St. Margaret's Parochial Hall, Brighton*, Jan. 30; Mr. H. M. Gooch, *Widmore, Bromley*, to Jan. 19; Mr. E. Hughes, *Peckham Rye Tabernacle*, Jan. 21-26; Messrs. G. and M. Goodman, *Wimbledon*, Feb. 4-11; Mr. Geo. Goodman, *Y.M.C.A., Hackney*, Jan. 17, 24, 31; Mr. S. J. Hewlett, *Lewisham*, Jan. 21-Feb. 4; Mr. C. E. Paterson, B.A., *Guildford*, Jan. 18; *Beckenham*, Jan. 19; Mr. J. H. P. Cutting, *Harvey Street, Hoxton*, Feb. 3-9.

Children's Scripture Union—Portions for week ending January 27.

Sun., Jan. 21	*Prov.*	xvi.	1-16	Thurs. Jan. 25	*Prov.*	xx.	1-13
Mon., „ 22	„	xvi.	17-33	Fri., „ 26	„	xxii.	1-15
Tues., „ 23	„	xvii.	1-17	Sat., „ 27	„	xxii.	16-29
Wed., „ 24	„	xviii.	10-24				

The Gospel should be heard with attention, with affection, with believing application, with obedient compliance, and with humble prayer.—*Kidd.*

Suffering Assuaged.—The Spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with a sense of his love.—*Gurnall.*

Domestic Servants' Benevolent Institution.—Since the formation of the Institution in 1846, 326 pensioners have been elected, ninety-four of whom are at present in receipt of £15 and £20 each per annum. Upwards of £50,000 has been given in relief. Just now there are 110 candidates, many of whom are over seventy years of age, waiting in sore need of the pension. In consequence of the great falling off in donations and subscriptions, the committee has issued an earnest appeal for help. Communications may be addressed to the secretary, Mr. Wm. Sly, 32, Sackville Street, Piccadilly, W.

San Fernando, one of the suburbs of Buenos Aires, has not, until recently, received the ministrations of Christian workers. A few months ago Mr. and Mrs. Finkle, and Mr. and Mrs. J. F. Smith, commenced a quiet and unobtrusive work, which already bears promising results. A Sunday school was conducted in a private house for some time, but as numbers increased it became necessary to procure better accommodation. A larger house was taken, and here the school grew in numbers, and became appreciated by the English-speaking families as well as the Spanish. Evangelistic services have also been commenced, and attended with encouraging success. Mr. Torre, of Quilmes, conducts evangelistic meetings in Spanish.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of London has offered the living of St. James-the-Great, Bethnal Green, vacant through the recent death, under pathetic circumstances, of Rev. F. W. Wix, to Rev. C. H. Davidson, curate of Stepney Parish Church, who has accepted it.

The secretaries of the Protestant Demonstration, to be held in the Albert Hall on the 30th inst., state that great interest is being aroused in the gathering, and that nearly every Protestant organization in the country will be represented at the meetings. Lord Kinnaird has been added to the list of speakers.

Rev. W. G. Vernon has announced to the Bishop of Worcester his intention of resigning the living of St. John's, Kenilworth. Mr. Vernon is an earnest evangelical, and his loss will be felt. Previous to his going to Kenilworth in 1898, he had been vicar of Penn-fields, Wolverhampton, where he carried on a happy and successful ministry for a period of sixteen years.

It is proposed by the friends of the late Rev. P. B. Power, M.A., and by those who appreciated his writings, to erect a memorial window in St. John's Church, Eastbourne, where he worshipped during his later years, and where his funeral was held. Communications may be sent to Mrs. Power, The Cliff, Eastbourne, or to the Vicar, Rev. W. Talbot Hindley, St. John's, Eastbourne.

The work at St. James's, Hatcham (Rev. E. J. Kennedy, vicar), continues to make progress. In order to reach the lowest section of the people in the poorest portion of the parish, mission buildings are about to be erected in Pagnell Street, New Cross. By means of such a useful building it is hoped to benefit the surrounding inhabitants spiritually, morally, physically.

It is proposed to form the new ecclesiastical district of St. John's, Crawshawbooth, out of the parish of Goodshaw, near Rawtenstall. The population embraced by the new district will be 3,300. Lord Crawshaw has offered a donation of £1,000, and £500 has been offered by the Hons. W. and M. J. Brooks respectively, to be used for the purpose of providing benefactions, to be offered with a view to securing for the living an endowment of at least £150.

The Archbishop of Canterbury has issued a "message for 1900" to his diocese—the words of Paul in Eph. iv. 31, 32 and v. 1, 2:—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us."

The Bishop of Norwich has issued a letter appointing Septuagesima Sunday as the day on which he invites the clergy to call attention to the subject of temperance. "Most of you know right well," he says, "that the house in your village which is the resort of the drinkers is the focus of those influences which are hostile to morality and religion. A poor unhappy young man, who was hanged for murder last month, told me that he had spent 4s. 5d. in drink at the public-house on the night when he committed the crime for which he suffered. Habits of intemperance are hostile to, nay destructive of, habits of worship. Intemperance disposes men to neglect God; nay, to disbelieve in God."

Rev. Prebendary Barlow has received the following reply from the Bishop of Liverpool in acknowledgment of the address passed at the Islington Clerical Meeting:—"I am truly grateful to you for the long and very kind address you have sent to me from the Islington Clerical Meeting. I do not feel that I deserve it at all. If you and your kind friends could only read my heart, and see all that I feel about myself, you would understand a little of my deep sense of unworthiness. But I know you all mean well in what you have said, and if in the course of my ministry I have done and said, and written things which you like and approve, I am very grateful. But I ask you to remember that I only wish to be regarded by you as a debtor to mercy and grace.—Believe me always to be, yours affectionately in Christ, J. C. LIVERPOOL."

Congregational.

Rev. W. J. Woods, B.A., continues to make satisfactory progress towards recovery.

Rev. J. Boughey has resigned the charge of the Dewsbury Unitarian Church, and is seeking to enter the Congregational ministry.

Rev. George McKendrick, minister of the Church at Langholm, has resigned his charge in order to become a medical missionary to Central Africa.

At Princes Street Church, Norwich (Rev. Dr. Barrett), the report on the Twentieth Century Fund shows that 440 subscribers have contributed, the promises amounting to £2,525.

The church at Oakleigh Park, near Barnet (Rev. J. Milnes), a continuation of the church at Totteridge, with which Richard Baxter was connected, was totally destroyed by fire on the 8th inst.

Chapel Street Church, Southport, has held its annual meeting. The minister, Rev. A. Scott, stated that about £2,400 had been raised during the past year, including £1,100 for building purposes, which had entirely cleared their new school premises of debt. As to outside objects, the London Missionary Society had received over £200 from the congregation.

On Sunday last Rev. Dr. Guinness Rogers completed the fifty-fourth year spent in the Congregational ministry. Dr. Rogers has arranged to close his ministry at the Grafton Square Congregational Church, Clapham, on the last Sunday in this month, the thirty-fifth anniversary of the day on which he first preached in the church with a view to undertaking the pastorate. He accepted the invitation in March, 1865, and entered upon his work in May of the same year.

Rev. Stanley Rogers writes: "The war spirit seems to possess the minds and hearts of our children and young people just at present to an amazing extent. May I venture to suggest to parents that an effort should be made in the home to consecrate it to holy uses? In connection with our Congregational Century Thanksgiving Movement, we have issued a booklet containing hymns and tunes full of the marching and militant spirit, and we are advising parents in our Congregational churches to teach these to their children."

Baptist.

Rev. Thomas Phillips, B.A., late of Fuller Chapel, Kettering, has commenced his ministry at St. Mary's, Norwich, as successor to Rev. J. H. Shakespeare.

At a recent special conference in the Kelvinside Church, Glasgow, the services and devotion of Pastor Rev. A. W. Bean were cordially recognised. It was stated, too, that a site had been secured for the erection of a permanent place of worship.

Rev. R. W. Mansfield, after thirty-two years' ministry at Bourton Shrivenham, the last nine years also at Stratton Green, has resigned the pastorate of both churches, and his ministry will terminate on March 11 at Bourton.

Rev. Charles Williams, of Accrington, who writes to a correspondent in reference to the announcement as to his probable retirement: "My sole purpose in referring to the matter in my New Year's letter was to prepare the way, to make retirement easy, and to enable me at any time which might seem to be suitable to carry out a long-cherished purpose. The fact is that I could not, however willing, long continue both church work and work for the denomination. I think that probably I can render better and certainly less exacting service if free from pastoral responsibilities.

Methodist.

Mrs. H. J. Ellis, widow of the late devoted chairman of the Gold Coast District, after a six months' rest in England, is returning to the scene of her former labours with a view to do something more for the people whom her husband loved so well. Her permanent postal address will be Wesleyan Mission House, Cape Coast, West Africa.

The theatre services at Brighton have now reached the fifth of the services in the Alhambra Theatre, King's Road. They are conducted by Rev. J. Gregory Mantle, and they have steadily grown in influence and numbers. On a recent Sunday, a large number responded to the preacher's appeal for immediate surrender. A further addition to these enquirers was made in the after-meeting, the number of young men who rose being a specially gratifying feature.

The "quiet day" for London ministers at Wesley's Chapel was a time of much blessing. How greatly the opportunity was appreciated might be seen from the attendance. Notwithstanding the ravages of the prevailing epidemic, the meetings were thoroughly representative. Circuits, missions, and departments mustered in strong force, and some ministers from the country parts of the three districts were able to attend. At the close of the day Dr. Jenkins voiced the feeling of all when he said, "I shall go back richer than when I came."

Presbyterian.

In the Glasgow U.P. Presbytery, fifty years of ministerial service will this year be completed by two of its members—Revs. James Reunie, St. Vincent Street Church, ex-Moderator of Synod, and Wm. Clark, M.A., Barrhead.

At a recent meeting of Glasgow Established Presbytery, Mr. John Hall, elder, gave notice of the following motion:—"That a special committee be appointed to consider the whole question of Sunday trading, principally the opening of ice-cream, tobacco, newspaper, and other shops on the Lord's Day, such trading being detrimental to the moral and spiritual well-being of the community, and, if so advised, to memorialize the Glasgow Town Council to take such immediate steps as are deemed best for the suppression of this crying evil, and to report to an early meeting of Presbytery."

Society of Friends.

Charles W. Goddard has visited Wellingborough. At the monthly meeting he had considerable service in the meeting for worship, besides offering useful counsel to the members of the meeting on Ministry and Oversight.

Speaking at the adults' school at Selly Oak, Birmingham, George Cadbury remarked that he came before them for the first time no longer as owner of the building in which he was speaking. It had now been handed over to trustees, and was secured for ever to the village. It is provided that when the institution can no longer be made good use of by Friends for the good of the neighbourhood, it shall be handed over to the District Council for a public reading room, or for any such purpose as decided by the governing body of the district.

Fallen Asleep.

The Congregationalists of Manchester district have lost a devoted adherent in Mr. J. BRYSON. He was largely instrumental in securing the Queen's Park Church to the denomination, and in raising £3,000 for the removal of its debt. The church at Newton Heath is also indebted to his energy for its school premises.—The sudden death is announced, of Rev. WILLIAM DODDS, at Dumfries, in his seventy-second year. Mr. Dodds, a minister of the Church of Scotland, held appointments for many years as chaplain to Crichton Royal Institution, the prison, the infirmary, and the poorhouse, Edinburgh.—Mr. JOHN JACOB FLITCH, of Chapel Allerton, Leeds, one of the oldest and staunchest Methodists in the districts.—Rev. WALTER COATES, who entered the Wesleyan ministry in 1838, recently passed away at Tottenham. For some time he had been unable to do more than take a kindly interest in the work.—Mr. CHARLES LILLYWHITE, who passed away on the 10th inst. at Wadhurst, was for a long period actively engaged there in Gospel labour. He was one of the early pioneers to hold open-air services at Bow Common, and was for a many diligent missionary to the workers in the tanyards of Bermondsey.—At St. Albans, aged seventy-one, Mrs. ELIZABETH LITTLE, a worshipper in the Wooden Room, cheerful in good works, and always ready to confess the Master whom she served.—At Lisburn, Mr. EDWARD ALLEN, father of Rev. Samuel Allen, Methodist minister.—At Killybegs, co. Donegal, Mr. B. PRICE, an earnest Sunday-school worker, aged eighty-three years.—Rev. W. E. BATTY, rector of Finchley, aged seventy-seven.—Rev. ROBERT JAMES SIMPSON, a former well-known rector of St. Clement Danes, Strand, and for some years clerical secretary of the South American Missionary Society, aged seventy-seven.—Rev. Canon ANSTEY, who, at an advanced age, recently resigned the benefice of St. John's, Redland, Bristol, to organize and carry on a mission in the populous district of Bedminster.—Mr. C. P. MASON, one of the most distinguished schoolmasters of thirty or forty years ago. He was best known as one of the first schoolmasters to systematize the teaching of English Grammar.—Mr. ALEXANDER INNES, of Tranmere, Birkenhead, long and well-known in connection with his special interest with African Missions.

In an advertisement of a book entitled "Whispers from the Unseen," on page 4 of THE CHRISTIAN for December 21, a wrong quotation was attributed to Professor Handley Moule. The words should have been, "I have read every word of it, and am pleased, more than pleased with it. . . . *By all means* use any words of mine about 'Whispers.' They are heartily meant."

About Books.

THOMAS ERSKINE AND HIS WORK.

In Erskine of Linlathen: Selections and Biography, by Henry F. Henderson, M.A., Dundee (6s. *Oliphant, Anderson, & Ferrier*), the present generation is afforded a glimpse of the life and labours of a Scotchman who was greatly distinguished in moral personality as well as in family ancestry. Thomas Erskine was a profound thinker and a mystic; all the same he was a strong believer in practical religion. His views, which were regarded (and rightly so) as dangerously "advanced," were heartily welcomed by prominent contemporaries; and, as is generally the case, they greatly disturbed many devout souls. His name was a synonym for latitudinarian doctrine, though he was ever content to send men to the Scriptures for authoritative teaching. Doubtless his heart revolted against Calvinism as it was enunciated by many teachers in the first half of the century; and in this he was by no means alone. His strong human sympathy led him to indulge universalist hopes, regarding which it is sufficient to say that they are unjustified in sound thought, and lacking in the sanction or support of Holy Writ. The book before us is deeply interesting, and affords ample evidence that, though a "layman," Erskine exercised a strong influence in the theological world. The selections from his various works are well chosen; they are chaste in diction as well as contributions to the discussion of sublime themes. Those who seek explanation of present tendencies in thought will not read Mr. Henderson's book without impressions of a very definite and interesting order.

INDIA AND THE GOSPEL.

Dr. J. Murray Mitchell has long been regarded as an authority on Indian missions; if that were not so, his new book **In Western India:** Recollections of My Early Missionary Life, would suffice to make him a good reputation. (5s. *Edinburgh: David Douglas.*) The pages deal with religious thought and feeling in our Indian Empire, and they are readable and instructive in a high degree. Though not strictly an autobiography, the book contains many facts of personal interest, from the time the author entered Marischal College, Aberdeen, at the age of fourteen, now some sixty years ago, till quite recent years.

For the most part, however, the pages deal with the mental state of India, Dr. Murray Mitchell's experiences being given as typical of those of missionaries in general in the country. Missionary tours are described, and particulars are given of the various classes of the community, with their institutions and prejudices. The story of Romish missions, as associated with the name of Xavier, is outlined, also the work of the various Protestant churches. A peculiar interest attaches to the account of the Bene Israel and the remnant of the Syrian Church in Malabar. By the way, we have extracts from the author's journals while travelling outside India, *e.g.*, in Egypt and Palestine; and the names of Havelock and Molesworth, Daniel Wilson and Samuel Gobat, with other worthies, stand out in connection with work and incidents of great significance in the story of missionary enterprise.

The chapter on Higher Education in India is full of important information. The case is thus summed up: "India *will* have higher education. Chaos is before us if that education be wholly secular. Government cannot give religious education. What remains? The Church of Christ is bound to come to the rescue. Christian schools and colleges ought to be multiplied all over the land." We trust this valuable work will do something to advance the cause which lies so near the heart of its venerable author.

A useful book for the young is **Pictures and Stories from the Old Testament,** by Kate Thompson Sizer. (1s. *C. H. Kelly.*)

Dr. J. H. Townsend's contributions to devotional literature have been helpful to many. His latest work, **Thoughts for Watchers,** is a reverent statement in regard to prophecy and the important bearing thereon of some recent events in Egypt and Palestine. (1s. *Marshall Bros.*)

Stories of Travel Adventure (1s. 6d.), by George Mundell, is a thrilling and true narrative of remarkable incidents in the lives of well-known explorers of the present century; who, in order to add to human knowledge, have made their way through pathless forests, fever-infested swamps, and barren deserts.

Among recently issued books of reference are those excellent little compilations the **Baptist** and the **Congregational Almanacks.** Each contains, as usual, portraits and sketches of leading ministers, and a great amount of useful information, both of a general and special character. (2d. each. *R. Banks & Son.*)

Mr. J. R. Miller's booklet, **Unto the Hills,** is a choice meditation on Ps. cxxi. It is beautifully illustrated, and, in every way, sumptuously produced. (1s. *Hodder & Stoughton.*)

The Awe of the New Century, by Dr. Horton, is a booklet for the hour. It surveys the nineteenth century as regards discovery and diffusion, and educes some stimulating comparisons and contrasts —religious and moral, social and political. (1s. *James Clarke & Co.*)

Fry's Royal Guide to the London Charities is a clear and accurate reference book. Carefully edited, and containing a great amount of information, the thirty-sixth annual issue is prefaced by a telling appeal from the pen of Mr. John Lane. (1s. 6d. *Chatto and Windus.*)

A grand book for the young is **The Children's Hour.** (2s. 6d. *Nelsons.*) Here are nine short stories by Mrs. Molesworth, with twelve coloured plates and many smaller pictures. What is more, the readings and illustrations are in every way "the very thing" for the young mind and heart.

The Broad and the Narrow Way picture, which is known to many of our readers, still pursues its helpful ministry, and it is desired to make it yet more widely useful. A copy of the beautiful chromo-lithograph, printed in six colours, together with the illustrated explanatory pamphlet, can be obtained from *Mr. Frank Cockrem,* Secretary, Open-Air Mission, 11, Adam Street, Strand, London. (1s. post free.) The lecture on the large copy of the picture is also still delivered by Mr. Cockrem, in succession to the late beloved Gawin Kirkham.

Miss C. Maud Battersby is well known to our readers, especially by her tender verse. Some of her pieces, chaste in structure and spiritual in tone, are collected in a little volume, entitled **Twilight and Dawn:** Hymns, Fragments, and Poems. (1s. and 2s. *Putney, S.W.: Pearce & Co., 80, Upper Richmond Road.*) Whatever their starting point or subject note, these compositions bear definite messages, and God richly blessed them when first published. In collected form, they will be welcome to many weary and tried workers and pilgrims.

A choice little volume of addresses has been issued by *Alexander Gardner,* entitled **The Lilies of the Bible.** It is from the pen of Walter R. Paton, minister-emeritus, Free Church of Scotland, who, while laid aside from active service, has endeavoured through the printed page to instruct, console, and guide fellow-pilgrims on the way to Zion. Taking as texts the Scripture references to the Lily, Mr. Paton presents very welcome teaching. He introduces the emblem to enforce the lesson, and from first to last his pages are beautiful and instructive.

Glorious Themes for Saints and Sinners is a volume of wise and striking sayings by C. H. Spurgeon, printed in large type that may easily be read by young and old. It is calculated to console and edify the saint, and to arrest the attention of the sinner. The readings number near four score, and the subjects are alphabetically arranged. To the invalid and aged this volume should convey timely and welcome messages. We recommend it as an ideal present for such as are consciously near the end of life's journey. (3s. 6d. *Passmore & Alabaster.*)

The reign of Charles the First suggests unhappy memories to English Nonconformists. Baptist history tells of fierce persecution in that *bad* old time. In a little book entitled **In the Days of the Star Chamber** (1s. *T. H. Hopkins, 16, Gray's Inn Road, W.C.*), we of the nineteenth century are reminded of the sufferings of spiritual ancestors in the seventeenth. The names of Kiffin and Jessey flit across the page, and a love story runs through the narrative which illustrates the regard for high principle and devotion to conscience which characterized the Puritan age.

Wayside Angels and other Sermons (1s. nett) is a thoughtful and practical little book, by W. K. Burford, minister of Wicker Congregational Church, Sheffield. The discourses are seven in number. In the series of "Small Books on Great Subjects," Dr. Clifford has issued nine addresses, the first of which provides the propositional and expressive title, **Social Worship: An Everlasting Necessity.** (1s. 6d.) The pages are a testimony to the author's earnestness and eloquence, though the doctrinal trend is occasionally wide of the historic evangelical position. (*J. Clarke & Co.*)

The "Useful Arts and Handicrafts" series provides a small, practical handbook weekly. Already several issues are ready—**Designing and Drawing,** by Charles Godfrey Leland, M.A. (Hans Breitmann); **Wood-Carving for Beginners,** by C. G. Leland and "Jack-Plane;" **Picture Frames by Novel Methods,** by C. G. Leland and F. Bolas; **Dyes, Stains, Inks, Varnishes, and Polishes,** by T. Bolas; **Decorated Woodwork; Bent Iron Work;** and others. (6d. each, nett. *Dawbarn & Ward.*) These booklets, with artistically-executed plates, will be welcomed in many a home for use during the winter evenings.

A singularly readable volume is **Torch-bearers of the Faith;** A Book of Christian Heroes, by Alexander Smellie, M.A. (3s. 6d. *Andrew Melrose.*) Beginning with the days when Ignatius and Perpetua fought with beasts, this volume sketches the careers of men of light and leading, who counted not their lives dear unto them in the service of Christ. Young people, as well as old, would do well to read the pages, with their story of Tauler, Savonarola, and Coligny, and many others. What lies behind such a title as "How Leonard Dober Embraced Slavery for Jesus' Sake," or "How Ion Keith-Falconer, being perfected in a short time, fulfilled a long time?" The chapters are short, but very readable and well illustrated.

Dr. Edward Clayton has brought out a new and revised edition of his book, **The Precious Stones of the Bible:** Descriptive and Symbolical—being a treatise on the Breast-plate of the High Priest, and the Foundations of the New Jerusalem, with a brief History of each Tribe and each Apostle. (3s. 6d. *Simpkin, Marshall & Co.*) It is over twenty years since this very interesting work was first published, and it was speedily out of print. Now, at length, it is re-issued, much improved in form and substance. Under Dr. Clayton's treatment, the gems of Scripture become parables of deep spiritual teaching. The pages give us entertaining dips into history and archæology, combined with emblematical and other instruction that is divinely precious. The breast-plate of the High Priest is admirably depicted in colours on a plate given as frontispiece. We trust the book will have many readers.

Messrs. Nelson have reissued, in handsome form, Robert Bird's book, **Jesus, the Carpenter of Nazareth.** (6s.) In the words of the preface, "This life is written in short, realistic pictures, endeavouring to avoid theology and sectarianism, that mothers of all creeds may read it to their children, and that children in later life may read it for themselves." Not an easy task to be sure; and a task in which we should obviously find an illustration of the rule, "So many men, so many minds." Nevertheless, Mr. Bird's honest endeavour deserves recognition as a distinct success. He does not attempt to unfold mysteries to the youthful mind; he rather brings to view the Divine Teacher, Guide, and Example, leaving deeper truths to be learnt in after years. The story is divided into incidents, addresses, and lessons, and there are 136 illustrations, from drawings by John Lawson and Archibald Webb.

For experimental teaching, at once solid and tender, we always go with confidence to the writings of the late Dr. James Culross. Whether studying a formal section of Scripture, or merely dealing with a fact of the story, or a point of doctrine, our lamented friend was always thoughtful as an expositor, and true to his life-purpose as a minister of the Gospel. We gladly associate with these thoughts a neat little volume just issued from *Drummond's Tract Depôt,* **Christ's Joy,** and other papers. (1s. and 1s. 6d.) While the pages were passing through the press, their author passed into a fuller realization of the theme which furnishes the title, in the light of John xv. 11. Other papers deal with "The Revelation of Jesus Christ" (Matt. xi. 25-30); "Christ our Life" (Phil. i. 21); "Belonging to Christ" (Acts xxvii. 23); and "The Church of Church" (Matt. xv. 18.) There are twelve papers in this little book, and all are well worthy the prayerful study of believers.

Though Egypt boasts a past going back to the beginnings of civilization, it also claims the attention of the present generation as a rising country, with great future possibilities. Hence Mr. John Ward, F.S.A., has given to his volume of sketches from Egypt the very expressive title **Pyramids and Progress** (7s. 6d. nett. *Eyre & Spottiswoode*). That is to say, he tells the story of ancient and modern Egypt, giving an account of Pyramid times, also the latest indications of national regeneration and social advancement. The work, which contains upwards of 300 illustrations, is designed both for the traveller on the Nile and the home reader, the aim of the author being to give a popular account of Egypt,—its scenery, history, places of interest, its people and its irrigation works. Much of the work has had the approval of Lord Cromer, to whom it is dedicated; while Professor Sayce writes a cordial introduction. The volume has been produced in a sumptuous manner. It will greatly assist such as wish to study the antiquities of Egypt, while those who intend travelling in the country would do well to digest the pages beforehand, or make the volume a *compagnon de voyage.*

A striking tract on gambling is BOOKIES AND BACKERS, or What are the Odds? by Chaleureux (2d. *G. Stoneman.*)

Some useful and common-sense "Talks with our elder girls" appear in Mrs S. Ellen Gregory's THE HEDGE AND THE SERPENT. (4d. *C. H. Kelly.*)

A committee of Congregational ministers is issuing a series of "Tracts for Congregationalists." The first is devoted to Church MEMBERSHIP. (1d. *Alexander & Shepheard.*)

Mr. A. Le Lievre, 2, Buckland House, Offord Road, Barnsbury, N., will forward specimens of valuable tracts on Romanism to persons sending stamped addressed envelope.

ANNUAL VOLUMES.

The monthly parts of **India's Women and China's Daughters**, the organ of the C.E. Zenana Missionary Society, make a very attractive yearly volume. The illustrations afford a good idea of the varied classes among whom the Society works, and the letter-press shows that if there are disappointments, so also are there encouragements. (2s. 6d. *Marshall Bros.*)

The Sun-Children's Budget, edited by Phœbe Allen and Dr. Henry W. Godfrey, is a quarterly magazine, in which botany is taught in the language and style of childhood. Printed in light blue and tastefully illustrated, the pages are artistic in appearance, as well as instructive in contents. By this volume noble interests are introduced in attractive garb into the juvenile kingdom. (3s. *Wells Gardner, Darton, & Co.*)

STORY BOOKS.

A charmingly written story of London life, as viewed from a Methodist settlement, is **Polly, of Parker's Rents**, by G. T. Kimmins (Sister Grace). Pathos and kindly humour are happily blended in this interesting volume, in which restraint and delicacy are found in place of the sordid realism which has unhappily characterized the work of some writers on slum life. The illustrations are by F. Mabelle Pearse. (3s. 6d. *Bowden.*)

Mr. Ralph Connor has achieved some reputation as a writer on life in the great North-West. His latest volume, **The Sky Pilot**, is a vivid account of the progress of pioneer religious work among the wildest of cowboys. As a concession to verisimilitude, the character of conversation, in religion as in other matters, is occasionally grotesque. The description of the erection of Swan Creek Church is a pathetic piece of writing. (6s. *Hodder & Stoughton.*)

Miss Florence Kingsley adds to her works on Bible subjects, **Paul, a Herald of the Cross.** As readers of Miss Kingsley's previous productions will anticipate, she takes the Biblical record of Paul's career, and weaves it into a fluent and picturesque narrative. Those who care for a scripture paraphrase, characterized by force and earnestness, and somewhat in the style of "Quo Vadis," will enjoy the volume. Miss Kingsley luminously portrays the horrors of paganism. Tiberius and Caligula, Sergius Paulus and Felix, as well as Lydia and Onesimus, live in these vivid pages. (5s. *Ward, Lock & Co.*)

Recent issues by the *Religious Tract Society* are: Amy le Feuvre's **The Carved Cupboard**, which is written with characteristic point and charm (2s. 6d.). A story for girls, mainly connected with Moravian school life, is **Rhoda Lethbridge**, by Greta Gilmour (2s.). **In Small Corners** is an interesting moral tale by Flora E. Berry, the title being taken from the familiar words, "You in your small corner and I in mine." **Two Little Maidens**, by Helen Wilkie, is a story of every-day life, lit up with occasional passages of helpfulness and stimulus, and illustrated by some clever line drawings from the practised pencil of Lancelot Speed (1s. 6d. each). In **Bunny's Friends**, Amy le Feuvre imagines a little girl, nicknamed "Bunny," falling asleep upon a moor and dreaming that a rabbit, a pony, and a white heather bloom entertain her by "telling stories." The animals appear to speak in a strain somewhat too "grown up" for so tiny a child as "Bunny;" but the flower talks prettily. The playful piece of fiction of which Bunny's father was guilty should have been labelled as such; otherwise tiny readers may conclude that deceit is allowable. (1s.)

In **Stray Thoughts**, a booklet of poems by "Hibon" and "E. J. W.," there are evidences of high spiritual aim, and, as a rule, the versification is apt. (6d. *Stevens & Co., Church Street, Malvern.*)

Two little books of great worth are: **The Story of a Roman Soldier**, by Mark Guy Pearse; and **Take Heart Again**, by F. B. Meyer. The former is a powerful exposition and application of Luke vii. 2-10; in the latter, helpful words are addressed to the discouraged, aged, weary, sorrowing, and disappointed, and there is a chapter on "Life's Little Worries." (1s. each. *Horace Marshall & Son.*)

Christian parents will read with deep sympathy a little book just issued by *E. Wilmshurst, Blackheath*, entitled **A Conquest of Grace**: Being an Account of the Conversion and the Lord's Gracious Dealings with Alfred Russell, of Wimbledon, who died in June last, aged twenty-three years. The pages should encourage parents to continue in prayer for their children. The story, as told by the young man's mother, is at once unvarnished and pathetic.

Mr. W. R. Bradlaugh will shortly publish his book, **The Christian's Armoury**, being 300 solutions of infidel objections and scriptural difficulties. This has already appeared in serial form. The answers given to points raised by enemies of the faith are clear, incisive, and conclusive, and for those thrown among infidelity the book should prove a veritable storehouse of facts and information. The price will be 5s. (*Geo. Stoneman.*)

Many, amid the bustle of daily affairs, will rejoice to turn for spiritual refreshment to Mr. Leonard K. Shaw's **Noontide Thoughts for Busy Lives**, a helpful little volume of meditations, which is evidently the outcome of an earnest desire to induce habits of prayerful thought and regular worship among those who may be in danger of becoming unduly absorbed in commercial matters, to the exclusion of spiritual considerations. (1s. *Marshall Bros.*)

Messrs. Williams & Norgate have issued a new and cheap edition of Rev. H. J. Martyn's book, **For Christ and the Truth.** (2s. 6d.) The pages consider the most sublime themes, and ever in a most suggestive manner. Three chapter headings will show the scope of the volume. "Is Christ a Historic Person?" "Was Christ Sinless?" "Jesus, a Surety of Life Beyond." There are also papers on the Trinity and the Golden Rule.

The Print of the Nails is the title of a small but valuable work by T. H. Darlow, M.A. The paper which yields the title comes first, and among the others are "the Heritage of the Meek," "the Name that is Called Wonderful," and "the Lost Fear of God." This is the most recent of the series of "Little Books on Religion." In wealth of thought and teaching, however, it has the best qualities of a great book. (1s. 6d. *Hodder & Stoughton.*)

Mr. W. H. Groser's very useful **Sunday School Teacher's Manual**, setting forth the principles and methods of instruction as applied to Sunday School work, has reached its sixteenth edition. (2s. 6d. *S.S.U.*) This fact is sufficient proof that, in the judgment of practical workers the book is of value, and merits recommendation. A glance at the pages confirms the impression that we have here a comprehens ve statement of the whole duty of the Sunday School teacher.

Surrounded as we are by things which are passing away, we need to be reminded with serious persistency of things that will and must of necessity remain. Hence we are thankful for the counsel and stimulus afforded in **Abiding Things**: A Book for Believers. By Rev. W. Milne, M.A., Montreux. (2s. *Nisbet.*) We are put in remembrance of the Abiding—God, Christ, Spirit, Union, Word, and Kingdom; also of abiding Work, Graces, and Wrath. The pages are tempting to the spiritual appetite, and should have many readers.

The "Present-Day Preachers" series has included volumes of special excellence; and the latest, by Rev. W. L. Watkinson, is fully up to the high standard of the whole. The title is **The Blind Spot**, which is the subject of the first of the eighteen discourses. It is founded on Luke xi. 36—"having no part dark." Like the other works of Mr. Watkinson, this is remarkably suggestive. The subjects are uncommon, and the treatment distinctive. Illustrative points from scientific and literary fields greatly enrich the sermons. There is a highly-finished photogravure of the preacher. (3s. 6d. *Horace Marshall & Son.*)

Sir William Muir invites Moslems to read the Bible in a learned booklet, **The Old and New Testaments.** (6d. *T. & T. Clark*). Having been asked to write something for the Moulvies of Persia, who live much in mystic contemplation, it occurred to him that an appeal on the propriety and duty of seeing and reading the Tourât and Gospel—books so highly praised in the Koran—might be profitable and right. Hence these pages, wise and judicious in tone and substance. Mission workers in Mohammedan lands should read the booklet, and consider the method of its learned author.

The Cambridge Bible for Schools and Colleges is a series of handbooks that have been of great service in private study as well as public tuition. The latest additions to this very useful library are: **The Books of Chronicles**, edited by W. E. Barnes, D.D. (4s.), and **The Proverbs**, edited by the Ven. T. T. Perowne, B.D., Archdeacon of Norwich (3s.). The introduction and notes are on the same model as previous volumes, and, in all respects, the work is instructive and suggestive. Here is information such as junior students need, and condensed treatment, with the results of erudition, such as scholars will deservedly value very highly.

The Young Scholar's Illustrated Bible is an edition of the Authorized Version, in ruby type, with thirty-two illustrations, principally drawn from the monuments of the nations intimately associated with the Jews. The selection of illustrations for this purpose has been made by Mr. W. H. Rylands, secretary of the Society of Biblical Archæology, who contributes a very useful introduction. Not one of the pictures is of the imaginary and misleading nature which puzzled young people a generation ago. For the most part, the engravings represent physical scenes or monumental remains. (2s. and upwards. *Eyre & Spottiswoode.*)

Prayers from the Poets: A Calendar of Devotion, compiled and edited by Laurie Magnus, M.A., and Cecil Headlam, M.A., is a volume of many charms. (*W. Blackwood & Sons.*) The book presents a poetical selection for every day in the year, the literature of all times and countries being laid under contribution. Some of the translations are original, and the arrangement has been made with a certain regard for special days and events in British annals. Being gathered from all quarters, the contents are varied: here and there one meets with views sadly limited; at other times with the baldest Romanism, as in "O Mary, Mother," given for March 28 (Rafael's birthday), by Alfred Austin.

Evangelical Christians in communion with the Church of England will value a manual just issued by *Mr. Thynne*. It is from the pen of Rev. F. E. Middleton, M.A., tutor in charge of the Church Missionary Preparatory Institution, and is entitled **Lambeth and Trent**: A Brief Examination of the Thirty-nine Articles (1s. nett.) The pages expound the well-known Confession of Faith in the language of true Protestantism, the divergence of Romanism from Scripture teaching and wholesome practice, being indicated under various heads. This is a book for all who would understand the questions at issue in modern controversies in the Church of England.

Archdeacon Madden has given us another volume of addresses to men and women. **Tombs or Temples?** the subject of the opening discourse (founded on Matt. xxiii. 27, and 2 Cor. vi. 16), is the title. (3s. 6d. *Elliot Stock.*) The archdeacon has had a large experience amongst all classes of men in the north, and here we have a selection of thoughtful, straight, and "up-to-date" addresses, delivered at "meetings for men only." Twenty-one in number, the addresses deal with the following among other subjects:—Sin, the Power of Christ's Resurrection, the Judgment to Come, and Liberty, Equality, Fraternity. A few of the addresses were spoken to women. Christian workers will find this a suggestive book.

In the Life and Letters of the late Bishop Chauncy Maples, a promise was held out that some of his journals and papers might afterwards be published. This promise has been redeemed, and we have before us **Journals and Papers of Chauncy Maples, D.D., F.R.G.S.**, late Bishop of Likoma, Lake Nyassa, Africa, edited by his sister, Ellen Maples. (6s. 6d. *Longman & Co.*) The pages are of great interest. The journal is that of a keen observer and sincere Christian worker; the papers are the product of a mind that had considered the problems that are encountered in the evangelization of Africa. The Bishop had his own views of things, but his narrative has a value all its own, quite independently of ecclesiastical opinions or associations. Students of foreign missions, and all who follow the opening up of the African continent, should read this book.

Prayer books, and manuals for the help of the devout, are varied and plentiful. Some value such books more than others; there are those who cannot use them, also those who find them of definite service in ordering their desires before God. In this line it would be difficult to suggest a more beautiful volume than **A Book of Family Worship**, containing Scripture passages and prayers for every day in the year, edited by W. Robertson Nicoll, M.A., LL.D. (5s. *Hodder & Stoughton.*) The title-page bears the line MORNING, whence it is inferred that a companion volume for the Evening is in preparation. The list of contributors gives the names of twelve ministers, representing various denominations in England, Scotland, and Ireland. There are also Scripture selections and prayers for special occasions.

The Evening and The Morning, by Rev. Armstrong Black (3s. 6d. *Hodder & Stoughton*) presents us with meditations suggested by "Toward Evening" (Luke xxiv.), "Midnight" (Matt. xxvi.), "the Breaking of the Day" (John viii.), and other time expressions appearing in the Gospel record. Hence the pages relate to occurrences of sublime interest in regard to Christ's communion with his Father in the solitudes of night, to Gethsemane and its sorrows, and to the post-resurrection appearings and sayings. These addresses cover a wide range of stimulating thought. They come from the heart, and to the heart they are directed. The book occupies a place of its own in the literature of spiritual meditation, and its external get-up is in harmony with its intrinsic excellence. Christian people may rely on this proving an acceptable presentation volume to contemplative souls.

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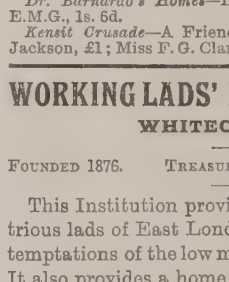

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Contributions will be gratefully received by the Rev. ISAAC LEVINSON, '96, Great Russell Street, London, W.C., or may be sent to the Office of THE CHRISTIAN.

THE BRIDGE OF HOPE.

THE NIGHT SHELTER.

THE REFUGE.

EIGHT COTTAGE TRAINING.

IMMEDIATE and **GENEROUS** help is needed for the continuance of this **THREEFOLD WORK.**

MARY H. STEER.

Betts Street, St. George's, London, E.

REMEMBER THE ORPHAN AND DESTITUTE LITTLE ONES.

This is a time of URGENT NEED at

The Children's Home,

WITH ITS

1,100 BOYS AND GIRLS.

Please send contributions and remittances to Rev. Dr. STEPHENSON, Bonner Road, London, N.E.

MRS. MEREDITH'S PRISON MISSION.

258 Women were steadily employed last year.

260 GOSPEL MEETINGS WERE HELD.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, CLAPHAM ROAD, S.W.

PRINCESS MARY VILLAGE HOMES FOR LITTLE GIRLS.

Mostly Children of Criminals, and some Destitute Cases.

Many are received as babies, or at the tenderest age.

The girls are taught and trained for domestic service and other occupations.

Hundreds have gone out into service since the establishment of the school.

£1,000 urgently needed.

Cheques and P.O.'s should be made payable to Mrs. MEREDITH, and crossed "Union Bank, Charing Cross, S.W.

"AN UNEQUAL COMBAT"

IS THE TITLE OF THE

WINTER APPEAL

OF THE

ST. GILES'S CHRISTIAN MISSION.

The Appeal shows how acute are the **SUFFERINGS OF THE INNOCENT CHILDREN AND WIVES OF PRISONERS,** and how constantly their terrible needs are being made known to, and relieved by, the Mission in various Districts and Parishes.

The Appeal also shows that

NOT PRISON CASES ONLY

are dealt with, but that a large number of

THE STRUGGLING, HARD-WORKING POOR

are assisted in their efforts and supplied with

FOOD, CLOTHING, AND FIRING.

Treasurer: F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
Superintendent: WILLIAM WHEATLEY, 4, Ampton Street, Regent Square, W.C.
Cheques and Postal Orders may be crossed—"Messrs. BARCLAY and Co."

DESTITUTE CHILDREN'S DINNER SOCIETY

Beg to announce that they will shortly re-open their Dining Rooms, and in order to commence work

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 18, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of THE CHRISTIAN.

CHRISTIAN COMMUNITY

(FOUNDED 1865.)

President - - SIR GEORGE WILLIAMS.
Treasurer - - - - - F. A. BEVAN, Esq.

Help is urgently needed for the support of the following operations.

SEVEN MISSION CENTRES.—Where meetings of a varied character are held nightly.

NIGHT REFUGE.—2,000 Homeless Men sheltered last winter.

WIDOWS' INDUSTRIAL FUND.—Which finds employment (sewing) for Widows and Elderly Single Women. **2,160** payments made last year.

FREE MEALS FOR DESERVING POOR.—22,500 given last year.

Also for Children's Dinners, distribution of Food Parcels, and much other work of a religious and benevolent nature.

Donations will be gratefully received by F. A BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of THE CHRISTIAN; or to the Sec., Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

THE

MISSIONS TO SEAMEN.

Patron—

ADMIRAL OF THE FLEET, H.R.H. THE DUKE OF SAXE-COBURG AND GOTHA, K.G.

Increased funds are urgently needed to meet the expenditure involved by the recent extensions of the operations of the Missions to Seamen to several new Ports, including Calcutta, Wellington, New Zealand, Cape Town, Portland, Oregon, and Hamburg, where formerly the crews of British ships were destitute of religious ministrations.

A further extension of the work amongst seagoing men in the great Port of London has recently been made by opening a Seamen's Institute opposite the Board of Trade Shipping Office at the Victoria Docks, whilst many urgent appeals cannot be responded to owing to lack of funds.

The Society maintains 190 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 70 seaports in every part of the world.

Sixty-nine Mission Steamers, Sailing Vessels, and Boats, and 91 Seamen's Churches and Institutes are in daily use, winter and summer.

Expenditure in 1898—£41,025 11s. 7d.

Annual Subscriptions, Donations, Offertories, Drawing Room Meeting Collections, &c., are earnestly asked for to maintain the existing sailor work, and to extend it to other ports. They should be sent to Commander W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

ENGLAND'S HOMELESS POOR.

FIELD LANE REFUGES FOR THE DESERVING HOMELESS POOR; RAGGED AND INDUSTRIAL SCHOOLS; CRÈCHE AND CHRISTIAN MISSION.

This Charity is doing its utmost to relieve the distress occasioned through the dreadful War.

The Committee earnestly appeal for **£2,000,** which will be required to overtake the expenses by 31st March, 1900.

Please send a Contribution to Messrs. MORGAN and SCOTT, Office of THE CHRISTIAN, 12, Paternoster Buildings; or to Messrs. BARCLAY & Co., Ltd., 54, Lombard Street; or to Mr. PEREGRINE PLATT, Secretary, at the Institution, Vine Street, Clerkenwell Road, London, E.C.

FRIENDLESS and FALLEN.

THE FIVE HOMES AND OPEN-ALL-NIGHT REFUGE

have, for forty-three years, been seeking and saving young women and girls to the utmost Thousands are

HOMELESS! FRIENDLESS! OUTCAST!

The Gospel is the great lever to lift them up. The Reader is earnestly asked to help this Mission of Mercy.

Established 1857.

WILLIAM J. TAYLOR, Secretary,
200, Euston Road, London, N.W.

Christian Endeavour.

TOPIC FOR JAN. 21.

"Send Me" (Isaiah vi. 1-10).

ISAIAH was probably one of the best known men in Jerusalem when the incident described in this chapter took place. He had already made his power felt, accosting sinners in high places, and denouncing the sins of the time. But there was a further and deeper knowledge of God, and of himself, which was both necessary and possible. The counterpart of this happens still. A child of God may be earnest and useful up to a certain point, and then those that watch are conscious of a very decided deepening of character and increase of spiritual power, which are, so to speak, the sixth chapter of their life-story.

It is probable that Isaiah left his home in the early afternoon to attend the service of evening sacrifice and prayer in the Temple. In company with hundreds of fellow-worshippers, he climbed the Temple steps, and finally stood in the great court or enclosure. In a direct line, one behind the other, were the brazen altar, the laver in which the priests washed, and the lofty doors of the Temple itself. On either side, were rows of white-vestured Levites, singing the Psalms of David. Then, suddenly, he ceased to be conscious of his immediate surroundings, for there came in view, in mid-heaven, the throne of the Eternal. Instead of the bands of Levites, he saw the choirs of angels and the worship of the holy seraphim, the sons of fire. Instead of David's Psalms, he heard them crying one to another, "Holy, holy, holy!"

"One cried to another." Learn how we may incite one another to praise and prayer—just as one bird will set off all the feathered songsters of the woods to vie with each other in musical notes, or as one earnest soul may set a prayer-meeting on fire, so one of the seraphims called to the rest, as much as to say, "Higher, brothers, higher, touch nobler chords, reach higher levels of song, give utterance of yet worthier, nobler, chords." Let us so stir one another.

It was the vision of their holy service that convinced the prophet of the sinfulness and unworthiness of his. They had each two wings for reverence, two for modesty, and two for flight on any errands on which God might send them. Two-thirds of their energy given to contemplation, and one-third to service. And when the prophet saw it all, he felt that all he had done and been was unfit to be mentioned in the same breath. It is good to learn how unprofitable and unworthy are our very best attempts. Our holiest service needs forgiveness. Our tears need cleansing. Our songs and prayers require the purifying of God's coals of fire.

But we need more than to be convinced of sin; we require the blood and fire. *The blood*, because the coal must be taken from the altar where the Lamb has been slain. This stands for the precious blood of Christ, which cleanseth from all sin. *The fire*, because that is not only purifying, but kindling and quickening. This stands for the Holy Spirit, who came on Pentecost to the Church in dividing flames of fire.

We must seek each of these. Let each examine whether the blood has spoken peace, and the fire of the Holy Ghost kindled the dull and sluggish heart. If so, we shall hear the voice of God calling for servants and heralds, for missionaries and evangelists, and we shall answer, "Send me, send me."

The xiii. chapter of the Acts tells us that Paul and Barnabas were sent forth by the Holy Ghost; but each Sunday school teacher, each Christian worker, may, and should, be conscious of the same commission. Wait before God, crying, send me to whomsoever, whithersoever, and howsoever Thou wilt, only send me. Let me feel that I am in the line of Thy purpose, and commissioned to bear the message of Thy love. And He will bid us go. Always lift your eyes and heart to God before putting your hand to any work for Him, saying, "I will not go, except Thou send me."

F. B. M.

CHRISTIAN ENDEAVOUR NOTES.

The Tenth Legion enrolment has now reached 15,943.

* * *

Dr. Clark is now on a visit to the C.E. Societies of China and Japan.

* * *

The President's meetings last week were held at Castleford and Wigan, and were of a very impressive and helpful character.

* * *

New Zealand has just held its Seventh Convention at Auckland. It proved a thoroughly earnest, upbuilding time, with addresses of the highest order, and interest and spirituality were at high-water mark.

(114)

International S.S. Lessons.

January 28, 1900.

The Baptism and Temptation of Jesus (Matt. iii. 13 to iv. 11).

Golden Text.—"This is my beloved Son, in whom I am well pleased" (Matt. iii. 17).

Introduction.

LAST week we saw Jesus Christ as a boy, to-day we find He is grown up and thirty years of age (Luke iii. 23). His life had been lived at Nazareth in Galilee (Matt. ii. 23, iii. 13; Luke iv. 16-22), and his daily occupation had been that of a carpenter (Mark vi. 3).

Now his great life-work begins, the fulfilling of God's plan for the redemption of the world.

He would go every step of the way, preparing a path for man to follow from earth right into heaven (Heb. x. 20). So He was born a little helpless babe at Bethlehem. He grew as other children grow to manhood, and then He gives Himself to service and work for the rest of his earthly life.

Two scenes are brought before us to-day.

1. The approval and blessing of his Father at his baptism by the descent of the Holy Ghost.

2. The temptation, or testing-time, in the desolate, dreary wilderness.

Key to diagram.—Luke says the Holy Spirit descended in the bodily form of a dove upon Christ (Dove, emblem of peace, &c.). God's blessing rested upon Him, and He was filled with the Holy Spirit (Luke iv. 1).

In the Temptation, Jesus uses "the sword of the Spirit" to fight the enemy. To Satan's three "ifs," Christ answers with three: "It is written," and He conquers (Eph. vi. 17).

The Baptism (iii. 13-17).

Verse 13. When Jesus came to John to the River Jordan to be baptized, he did not realize at first who it was (John i. 32-34); and when he understood he did not feel worthy to do it (verse 14), but he humbly obeyed (verse 15) when he knew it was the wish of Christ.

Luke gives us more points (see chap. iii. 21). Christ went alone into the river (how much loneliness all through his life). He was praying (trace how He was a Man of prayer). The Holy Ghost in bodily shape like a dove (fulfilment of prophecy) (Is. xi. 2; lxi. 1-3).

To live the Christ-life we, too, must often be found praying (1 Thess. v. 17).

We may, too, have God's approval and blessing in the fulness of the Holy Spirit (Luke xi. 13; Eph. v. 18).

Verse 17. "Beloved Son" (see John iii. 16), "Only Begotten" (and Col. i. 13), "His dear Son" (margin, "Son of his Love"). "Well pleased!" Three times during Christ's life was God's voice heard in these words from heaven. Let us follow our Great Exemplar (1 Peter ii. 21), and live a life of "well-pleasing" to our God.

The Temptation (iv. 1-11).

Verse 1. After special blessing often comes a testing-time (illustrate ships, ropes, bells, &c., tested). There is no sin in being tempted, the sin begins when we begin to yield. Jesus did not yield, therefore He did not sin, "was in all points tempted like as we are yet without sin" (Heb. iv. 15).

Mark i. 13 says, "wild beasts" were in the the wilderness. Jesus was there forty days and forty nights (verse 2). We know not all He went through, but we know fierce temptations assailed Him. In what form the Devil came to Him we know not, but we do know he tempted Christ just where he thought he could make Him fall, as he ever does to human beings. Satan had his plan of temptation, and he carried it out much the same as he did in the garden of Eden. We shall find it in 1 John ii. 16. Lust of the flesh; lust of the eyes; the pride of life—Eve fell, Christ conquered.

1st DISTRUST OF
2nd DARING
3rd DISHONOURING GOD

Enlarge on these from verses in lesson-portion. Note verse 11. Angels, Luke iv. 1. "Jesus full of the Holy Ghost;" iv. 14 "Jesus returned in the power of the Spirit."

How beautiful! He went through it all *with* the Holy Spirit. What a lesson for us in all temptation. 1 Thess. v. 19; Eph. 4. 30; Luke iv. 13 "for a season." This was not the *only* time Christ was tempted, so He can help us in all our temptations. (Heb. ii. 18).

Lessons We Learn.

If we are willing to serve God all our lives, He will bless us and give us his Holy Spirit in all his fulness.

When we are tempted to do wrong, Jesus is able to help (Heb. iv. 15.) He knows all about it, don't forget "in *all* points." See James i. 12, 13; also the "overcomes" in second and third chapters Revelation.

Juvenile Emigration to Canada.

IN a very interesting article on Mr. Quarrier's work in The Christian of the 4th inst., the writer speaks of a stop having been put on Mr. Quarrier's emigration work through the legislation of the Ontario Government in 1897, and says: "This law prohibits children from being taken into the province without a descriptive licence, which is degrading to the children, as it reminds them and others of their antecedents."

It is quite a mistake to suppose that "a descriptive licence" raking up an unhappy past is required. In fact, there is no question of licence for the *children* at all; but the Act provides that only accredited *societies*, authorized by the Lieutenant-Governor in Council, may engage in the work of juvenile immigration, and that each such society shall provide a permanent home to which the children may be returned when circumstances require, and that each child shall be visited at least once a year.

The Act provides that if a child has been returned by an employer for any grave misconduct or immorality, it should be the duty of the Society to acquaint any person about to employ the child again of the nature of such offence. But surely this is only right!

It also makes it unlawful to bring into the Province any child of defective intellect, or unable from physical infirmity to earn his living, or one of habitual criminal propensities.

I can only say that whatever forebodings any had as to this Act have proved groundless, so far as our experience goes, and that, on the contrary, it has given us what we never had before—a legal *locus standi*—as we are now constituted the lawful guardians of the children we emigrate till they are eighteen years of age.

Personally I am very sorry that our dear friend Mr. Quarrier is not continuing the emigration work in which he was so conspicuously successful, and I hope that he will re-consider his decision, and feel reassured by the experience of others as to the humane spirit in which this Act was passed, and the most courteous spirit in which it is applied. If any of your readers interested in the question would like to read the Act for themselves, I shall be pleased to lend them my copy.

J. W. Fegan.

The Boys' Home,
95, Southwark Street, S.E.

Southsea.—During the year Southsea Common was again the scene of earnest and profitable gatherings. Mr. John Denning and his fellow-workers have, for nineteen summers, pitched their tent for meetings at this centre. The services brought many under the sound and power of the Gospel, and hundreds of souls professed to find peace and forgiveness. By means of visitation amongst God's people, and the reading and expounding of Scripture, believers are edified, and doubting ones have their faith strengthened. There have also been open-air meetings, Gospel services in halls and cottages. The poor are also relieved in various ways. The Mission is conducted on simple, undenominational lines. Communications may be addressed to Mr. John Denning, Shirley Lodge, St. Ursula Grove, Southsea.

Obituary.

MR. W. W. PERKS.

On Tuesday morning, last week, Mr. W. W. Perks, of the Friary, Winchester, and father of the Misses Perks, of the Soldiers' Home, passed peacefully into the glory. He was in his eighty-eighth year, and his testimony to the saving and keeping power of the Lord Jesus was life-long. Perfect peace was the experience of this aged Christian during his last illness, which was only short. He was quite conscious to the last, and dwelt especially on the Scripture, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." To a friend who came to see him, he said, very emphatically, "Christ is all sufficient."

MR. F. SANDFORD.

Members of the Shrewsbury Y.M.C.A. have to mourn the loss of their president, Mr. F. Sandford, who passed away after a very brief illness on the 10th inst. at the advanced age of eighty-five. Elected president nineteen years ago, he took a deep interest in the work, and was always ready to help forward every movement that had to do with the spiritual welfare of young men.

MISS ELIZA HOLDSWORTH.

The death recently occurred at Ealing, of Miss Eliza Holdsworth, in the 103rd year of her age. Miss Holdsworth, who had always led a very quiet and frugal life, was an earnest Christian and a total abstainer. She was in possession of her mental faculties up to the time when she passed away in perfect peace. Her last words, addressed to her nieces, were "God bless you, my dears. I rest in the Lord Jesus Christ." Some considerable time before her death she gave directions as to her funeral, and desired that on her coffin might be placed the words:

Nothing in my hand I bring,
Simply to thy cross I cling.

MRS. L. J. BROOKE.

The death is announced, at the age of eighty-three, of Mrs. Letitia Jane Brooke, of Westbury, Kingstown, Dublin, widow of the late Rev. Butler Brooke, and sister of the late Mr. Wm. H. M. Archdall. Strong in her religious convictions, and deeply earnest in her piety, the life of the late Mrs. Brooke was a model of unostentatious charity and good works. She lived for God, and the gifts which He bestowed on her were spent and distributed in his service.

REV. J. R. MACDOUGALL, D.D.

The many friends of evangelical work in Italy will hear with regret of the death of Rev. J. R. MacDougall, D.D., of Florence, founder and honorary president of the Free Italian Church. Dr. MacDougall had for some time suffered from pneumonia, with complications, and the end came on the 12th inst.

The lamented minister was well known and esteemed for his devotion to the cause of the Gospel in Italy. He commenced work in Florence in 1857, under the auspices of the Free Church of Scotland, and joined in the evangelical work which was being vigorously carried on in secret (in spite of Grand Ducal threats and Papal bulls) by Dr. Stewart, of Leghorn. Circumstances led him to take up, in 1869, with Gavazzi, the cause of the Italian Evangelicals, and in June, 1870, when they met in synod in Milan and the Free Italian Church was formed, he became their treasurer, and generously undertook to find material support for this friendless Church, in addition to continuing various efforts which he had initiated in the interests of the Waldenses.

The deceased minister's labours for the evangelization of Italy were incessant, even up to the time of his death. He was the chief link, too, between the Evangelical Church and its British and American supporters. His lamented illness and death have necessarily placed the committee in a difficult position, and his old friend, Dr. Alexander Robertson, of Venice, begs that friends of the cause will at this time of mourning pray that the work which Dr. MacDougall so devotedly carried on may be continued in the best possible way.

Mission Work at Evian-les-Bains.

THE report of this well-known Mission for the past year shows hopeful progress. There is certainly a spirit of determined resistance, in some places more marked than formerly, but this is often found to defeat itself. There is now working at this Mission an evangelist who for the last four years of his preparation for the Roman priesthood was racked with doubts which no discussions with professors could ever set at rest. Possessing a Latin Testament, he brought the doctrines of the Roman Church to it, and as he studied the Word he saw they were in contradiction to it. After a struggle he came out, and is now earnestly fighting the errors he once desired to teach.

A small cottage home has just been acquired, half-an-hour's journey above Evian, and a few articles of furniture have been put into it, a Swiss friend having given all necessary for a sitting-room. The sick and convalescent are drafted here as occasion requires and means allow. The difficulties of village work are very trying. One dark winter's evening, as a lady-worker left one village, about fifty young men and children followed her, shouting, ringing bells, and beating old tins; she walked at the head of this troupe till she came to the curé's house. He came out to see what the noise meant, and the lady told him it was his fault the villagers had so insulted her. He took no notice, but said to the crowd, "You have not done well to insult a lady, though it was good to drive her out of the village."

Communications may be addressed to the Misses Wellington, Evian-les-Bains, Haute Savoie, France.

BOVRIL

Influenza.

From all sides come reports of an exceptionally severe visitation of Influenza, the outbreak in many quarters being very serious, particularly in regard to the rapidly-spreading nature of the infection.

BOVRIL

The Resisting Power

required to protect you from an attack of Influenza is provided in an agreeable and convenient form by Bovril. An occasional cup of this stimulating and comforting beverage imparts tone to the system, sets up an immediate glow of natural warmth, and overcomes the exhaustion and numbness due to the penetrating cold and damp. Bovril is at all times the best of restoratives.

A Glance at Spitalfields.

NUMEROUS, varied, and useful are the organizations at work in this parish associated with Christ Church, Spitalfields. The enormous common lodging-house accommodation and the hundreds of free beds in shelters in some measure account for the increase in poor population of the district, and thus the demands made upon the resources of the church become more pressing year by year. The assiduous rector, Rev. Wilfred H. Davies, and his staff of workers have vigorously sustained during the past year many attractive and profitable meetings, clubs, and classes for the poor, and these have formed, as in other cases, counter-attractions to the public-house.

The young are provided for in various ways. The Sunday School, Boys' Brigade, Band of Hope, &c., are means by which the children are brought under Christian influence and teaching. The cry for sympathetic help is not disregarded. Mothers pleading for their children to be sought and found, children abandoned by their parents, drunkards longing to live soberly, professional men and women who have fallen from their estate to the low level of the submerged, some of these have been placed in situations, others helped into better surroundings, and the children placed in homes or refuges.

In the interest of the Jews much has been accomplished; and the agencies of the church have been abundantly blessed in adding joy and beneficence to the lives of the desolate and starving amidst scenes of darkness, difficulty, and depression. Copies of the annual report on these agencies may be obtained from Rev. W. H. Davies, Christ Church, Spitalfields, E.

The Bermondsey Settlement.

IT is gratifying to find that settlements are multiplying both in Great Britain and America, and are becoming recognised as institutions holding a foremost place among the social agencies of these countries. At Bermondsey there is every evidence that the movement is being carried forward to a successful issue, embodying as it does those principles which are vitally important to the effective dealing with social problems. Multitudes are deriving help from this settlement, which exists for no special creed or class, and therefore represents a fellowship in and for a higher life, comprehensively understood, in which all may claim a share.

The Workers' Association has continued to grow both in numbers and efficiency. Amongst the evangelistic efforts must be mentioned the united mission conducted by Mr. W. R. Lane in the Town Hall under the auspices of the local Council of the Free Churches; and throughout the year there have been gratifying signs of sound and steady progress. The Pleasant Sunday Afternoon services, Sunday School, Band of Hope, sewing and other classes and clubs, have also been vigorously maintained. The Rotherhithe Children's Mission has sustained a Sunday evening service, attended by some 400 children.

The lectures and theological classes have been equally well attended, and have proved an important development of the past year. The educational work has also been attended with results highly satisfactory. The students were more numerous, regular, and responsive, and have manifested deeper sympathy with the highest aims of the institution.

The Choral and Orchestral Union has met the needs of musical students, and the performance of oratorios and other devotional works has tended to promote that growing spirit of co-operation between Christians of different churches which the settlement recognises as one of its highest and most important ideals.

The various clubs and guilds associated with the settlement have provided means of self-improvement and recreation for the young, who are thereby both entertained and instructed. The kindly feeling shown towards the settlement, and its activities, by men of different shades of opinion in the neighbourhood is a striking testimony to the efficiency and importance of the institution's efforts to show forth in word and deed the glories of the kingdom of God in the redemption and purifying of social life.

Owing to an increase in general and other expenses, there is a deficiency on the year's working of £581 12s. 9d., notwithstanding an increase in the subscriptions. It is earnestly desired that the annual income shall be sufficient to meet the liabilities. The treasurer, Rev. Walford Green, and the warden, Rev. J. Scott Lidgett, may be addressed at the Settlement, Bermondsey.

The Late Mr. J. G. M'Vicker.

A SCENE of solemn and heartfelt sadness was witnessed at the Clapton Hall, N.E., on Wednesday afternoon last week, on the occasion of the interment of the remains of Mr. J. G. M'Vicker. Those who had known and watched the unremitting devotion, patient and unwavering zeal, and powerful influence of the departed worker, assembled in large numbers, and the hall was crowded.

The service was as simple as it was impressive. The hymn, "For ever with the Lord," was sung, only as it can be, when the heart is burdened with grief. Prayer followed, after which Mr. A. M. Kyd paid a kindly tribute to the memory of Mr. M'Vicker. The twenty years Mr. Kyd had known him had been a period of gracious, tender, and loving ministry. To know him was to love him. In Ireland, and everywhere he was known, he was equally beloved and spoken of in affectionate terms. His words would remain with them until the dawn of the day that would reveal the face, now lost to sight, radiant with glory, in the presence of the Eternal One. To say that he would be missed was to say what all felt who had had happy fellowship with him in his ministry.

Dr. Henry Soltau spoke of his association with the departed, in terms of gratitude and pleasure. He made his life so real to each one that it was hard to think he could possibly love others besides; and the way he took all to his heart was wonderful. Christ lived in him and worked through him. His humility was always manifest; he learnt to follow Christ, and enjoyed unbroken communion with Him.

Mr. Alexander Stewart remarked that a few days before his death Mr. M'Vicker wrote a note deploring the decease of Mr. Moody, and earnestly praying that others might be called and prepared to take his place. After the singing of the hymn, "The countless multitude on high," prayer was offered for the comfort and consolation of the Holy Spirit to be given to the bereaved and sorrowing widow and family.

The interment took place in Abney Park Cemetery, in the presence of a numerous company of relatives and sympathizing friends. Mr. Alexander Stewart read portions of Scripture. Mr. T. Dudgeon engaged in prayer, and after the singing of "On that bright and golden morning, when the Son of Man shall come," the mourners dispersed sorrowfully—it must needs be so—but with the assurance that their beloved friend had entered upon higher and nobler service.

The Albert Hall Demonstration.

SIR,—A very grave statement is being circulated, I understand, on the authority of the committee. It is that the majority have decided to exclude Nonconformists from the platform. If this is true, and my information justifies me in believing its accuracy, how can Nonconformists be asked or expected to swell the audience on the occasion? There is no human possibility of Churchmen ousting Popery from the National Church without the help and co-operation of Nonconformists. To boycott them on political grounds, or those of expediency, seems even worse than the boycotting of Mr. John Kensit at the last demonstration. I do hope that the decision will be annulled, and that all Protestants will be united together in this great and imperative effort to save our Church and our country from being Romanized. What have Nonconformists done to be thus excluded?

A Protestant Churchman

Irish Church Missions.

THE Society for Irish Church Missions to the Roman Catholics for the past fifty years has been doing a great and blessed work in the Sister Island. Some thousands of humble converts in the wilds of Connemara, in the early days of the work, were gathered from the fold of Rome into the flock of Christ. During the past five years 176 adult converts have publicly renounced Romanism in connection with the Dublin mission alone, openly coming forward in the mission church, many more being now under instruction. Considerably over 1,000 children are daily taught the Word of God in the schools and homes of the Mission, many of whom have been led to the Saviour.

Missions have been opened in Cork, Waterford, Belfast, Galway, Dundalk, Drogheda, and Limerick. In each of these workers have been placed, and the Gospel has found entrance into many receptive hearts in these large Roman Catholic centres. In Limerick a medical mission has been at work for some time. Notwithstanding great opposition from the priests, many thousands of patients have attended, and have been pointed to the great Physician. Some, it is a joy to add, have proved His healing power for their sin-sick souls.

A great seed-sowing has taken place by the wayside, and in the scattered hamlets, and cabins of the Irish peasantry. Itinerating evangelists have, during the last five years, visited more than 1,000 fairs and markets. At these the Gospel has been preached, and nearly 50,000 books, chiefly copies or portions of the Scriptures, have been sold. During the same five years, colporteurs have sold to Roman Catholics more than 70,000 books, also for the most part copies or portions of the Scriptures.

Recent extension of work has involved largely increased expenditure, but the ordinary income has remained almost stationary. Only some £12,000 is annually received from ordinary sources to meet an expenditure of £20,000. In dependence upon God, the committee have sought neither to reduce the staff nor to employ worldly means for raising money. God has honoured their faith, and hitherto the needs have been supplied by large and often unlooked-for legacies.

The offices of the Society are 11, Buckingham Street, Adelphi, W.C., the secretaries being Rev. N. F. Duncan and Mr. Wm. Pasley.

The Y.M.C.A.

MANY departments of work are represented in the annual report of the Eastbourne Association. The president, Mr. Steinle, has conducted a Bible Class for German waiters. Many gatherings for Bible study have been held, and a Christian workers' training class has met weekly.

The eight workers who have proceeded to South Africa under the auspices of the Soldiers' Christian Association, equipped with reading, writing, and meeting tents for the use of the troops engaged in the war, have met in conference representatives of the Y.M.C.A. at Capetown. It has been resolved to join forces, and a mutual basis of co-operation has been agreed upon. Work has already been commenced at Queenstown, and two officers have departed with a large marquee for the Orange River. Mr. A. H. Wheeler, General Secretary of the S.C.A., will remain for the present in Capetown. The Pietermaritzburg Y.M.C.A. is rendering valuable help under the direction of its president, the Hon. Henry Bale, Attorney General in the Natal Government.

Mr. Christian Phildius, on behalf of the Central International Committee at Geneva, has completed a tour through Austria, and has formed, during this visit, no fewer than twenty new associations. The most important of these is at Trieste, where a very promising work has been commenced. Mr. Phildius returns from Austria each time more convinced of the needs of that country, and of the good which can be done there by the associations—now ninety-seven in number.

Present Afflictions and Future Bliss.—The reasonableness of present afflictions will appear if we consider that they are the way to the rest; that they keep us from mistaking our rest, and from losing our way to it; that they quicken our pace towards it; that they chiefly incommode our flesh, and that under them God's people have often the sweetest foretastes of their rest.—*Baxter*

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

NOW ready, the "D. L. Moody Memorial Numbers" of THE CHRISTIAN, bound together in a beautifully illustrated wrapper. (Price 4d.; post free 7d.) The cover has been specially designed, and contains a lifelike portrait of Mr. Moody, family groups, and views of Northfield. The pages are also embellished with portraits of Mr. Moody and his co-adjutor, Mr. Sankey, numerous engravings, and the tributes and testimonies which have appeared in our pages during the present month. The whole forms an attractive and timely memento of the evangelist and his work.

A book of special interest at the present time is D. L. MOODY AT HOME: HIS HOME AND HOME WORK (2s. 6d. *Morgan & Scott*), which embraces a full description of the educational institutions established at Northfield and Mount Hermon, with some account of the Christian conferences held, and nuggets from the addresses of D. L. Moody, Dr. H. Bonar, Dr. A. J. Gordon, Dr. Pentecost, Dr. Pierson, Major Whittle, and others.

Not since the day on which the deaths of Mr. Parnell and Mr. W. H. Smith were announced has there been such an extraordinary list of obituary notices as met the eye last Monday. The Duke of Teck, whose position as grandfather of a direct heir to the British throne gave him particular importance, succumbed on Saturday at his Richmond home. The kindly sharer with his genial wife of many a philanthropic labour of love, the Duke became still better known to the public when his only daughter married the Duke of York. It is a coincidence that within a few days of the publication of the "Life of the Duchess of Teck" her husband should have died, after several months of retirement, consequent upon the shock caused by the Duchess' death. Not one of his children was able to be present during the last hours. To the Queen and the Royal Family we tender our sympathy in this time of sudden bereavement.

Mr. John Ruskin's death at Coniston, on Saturday, has removed from us one of the last of the century's great writers. A man whose genius often verged on eccentricity, Mr. Ruskin has served the world by revealing to thousands the handiwork of God in nature and in art. He expressed his opinions on many subjects, including Evangelical doctrine, in terms which showed his slight acquaintance with them; but several of his pages are as eloquent testimonies to the omnipresence of God as can be found anywhere in literature. He much enjoyed the preaching of Mr. Spurgeon, and was a visitor to "Westwood" more than once.

The author of "Lorna Doone," whose death synchronized with that of Mr. Ruskin, was a writer of many wholesome stories. Of Mr. R. D. Blackmore, indeed, one might say "He wrote no line which, dying, he would wish to blot." It would be well if some of our younger authors would strive to earn such a record.

Parliament is called to meet on January 30. If ever there were pressing need for the prayers of all Christians that wisdom may be granted to the Members of both Houses, surely it is at the present crisis in our nation's history. "Fightings without, and fears within," well describes the state of Great Britain, and only the recognition of the Divine rulership—the Imperialism of God—can steady the minds and control the wills of our senators. Each House opens its daily proceedings with formal prayer, too often a period used for the mere purpose of securing a seat. We know there are many Members who are devout men, and private gatherings for prayer have been the rule for many years. But as the representatives of the nation are sent to Westminster by the suffrages of the people, so let us aid them in the performance of their Parliamentary duties by public and private prayer.

"Every idle word"—how little do we consider that injunction as to careful speech. The messages from the seat of war are all placed before the Press Censor, whose work it is to strike out every sentence which would hamper the conduct of the war by giving information of future plans. But the censorship does not apply to the budgets of private letters from officers and privates, and many of these epistles, which were never written for publication, have been sent to the newspapers by indiscreet relatives. Harsh criticisms, unkind insinuations, terrible stories, have been set before the public. Reputations of generals and officers, which have taken a lifetime to build, may thus be blasted by a sentence written hastily on mere hearsay evidence. "Every idle word"—what need there is for all, in every walk of life, public and private, to heed the warning of our Saviour, and to "set a watch" over our tongues.

It is cheering to hear that prayer meetings at the front are not confined to the Boers. A message has been heliographed from Ladysmith that a daily prayer meeting is held in the besieged town, and it is attended by over 1,000 men. Among the most regular attendants is Sir George White, the commanding general, and many of his officers. From other sources we hear that a good spiritual work is being done at other centres. The old "camp-meeting" is being revived to some purpose under the Southern Cross. In spite of the gruesome aspects of war, there is something peculiarly sobering in a soldier's life. He lives literally under the shadow of eternity, and knows not what a day may bring forth. We trust that as good and permanent a work will be done in the British Army in South Africa as was done among American soldiers during the Cuban War.

The way in which the present war is working to undo the results of the Peace Conference is shown with sinister force in the incident of the *Bundesrath*. This (German) vessel was detained by a British cruiser on the charge of carrying contraband of war for the Transvaal. Strong feelings were aroused in Germany, fed by subtle semi-inspired paragraphs resenting this reflection on the national honour, just at the moment when the Government were anxious to push through a strong Navy Bill. This was the Emperor's opportunity, and he has made use of it to the utmost in forestalling all opposition to his plan of doubling the navy in a few years. The question of the *Bundesrath* was, of course, settled on its merits, and there is no friction between the two Governments. But the Navy Bill is secure; and that is all the German Government cared for. The incident appears trifling, but it may be fraught with grave issues in the not distant future.

Rev. J. G. Moffatt has been speaking some salutary truths on "Black and White in South Africa." He told the Capetown Christian Ministers' Association that the English, who came later to the Cape than the Dutch, brought with them the results of the great revival of the missionary conscience which took place at the close of the eighteenth century. Yet the English had not always walked in the path of righteousness in dealing with the black man. They must remember this, and speak gently of their neighbours—the Dutch.

> And now (said Mr. Moffatt) comes in the most serious consideration of all. It is a fact that Europeans who come to this country are liable to drop the European view of the native, and to adopt the Boer view, and sometimes, as is the way with converts or perverts, to surpass the Boer himself in selfish injustice towards the black man.

We remember the Bechuanas, whom England drove from their country two years ago, and then "apprenticed" to Boer farmers for a term of years; and we recall the contempt with which we have recently heard in England "the black man" referred to. Behind the question of franchise, and gold, and equal laws for the white man is that of the native for both Boer and Briton to face.

The Angelus, an American monthly, announces the following news:—

> Archbishop Jones, the Anglican Metropolitan of Capetown, South Africa, has lately received the Methodist "Vicar-Bishop" Dwane, "Presiding Elder" Monoke, and upwards of twenty preachers, into the Catholic faith. The *Christian Recorder* (Methodist) admits the loss of these workers to be a serious blow.

Dwane is a native of South Africa, from Khama's tribe, and had it in his mind quite lately to found a native Church as a protest against the white men, who will not allow the natives to mix with them in church-life and affairs. This idea has evidently fallen through, and all that Dwane and his friends have done—if the report be correct—has been to go from the Wesleyan Church to the Episcopalian.

The City of London Bible Class Union, in connection with which so many useful departments of spiritual work are maintained in the interest of City business men, has arranged for an evangelistic mission to be held at the City Temple on February 5-9 and 12-16 inclusive. Special efforts are to be made to reach the thousands of talented young fellows who occupy so important a position in the commercial life of the Metropolis. Mr. Henry Varley's peculiar gifts and aptitude for dealing with men, mark him as admirably suitable for such

work, and he has been wisely chosen to conduct the meetings. In an address to business men, Mr. Varley characterizes some of the aims of the mission:

To build up ourselves in our most holy faith through intelligent study of the Word of God is a principal object. To inquire into the nature and character of some of the fundamental truths of the sacred Scriptures, and to use the adapted means in order to the revelation of Christ in the life and experience of many; these are among the results which we long to see wrought out and effected by this campaign.

While some readers have expressed satisfaction at the article on "The Real Presence" in our last issue, others have hardly appreciated the position taken up by the writer, Deputy Surgeon-General Partridge. "There am I in the midst" is a blessed truth; but the condition is, not that the Lord's Table be spread, but that his disciples be gathered—"Where two or three are gathered together in my name." Dr. Partridge recognises this as fully as the friends who have courteously criticised him; his aim was to show that the Supper was not intended to emphasize that truth, but rather to remind us of One whose return is the subject of prayer and hope. The Holy Spirit was given to realize in the soul of the believer a continual presence of Christ. To some the Supper assists that blessed experience; to others the experience is enjoyed without the Supper. The disciple of Christ is entitled to know, not an occasional but a perpetual presence; and this was not called in question in Dr. Partridge's article.

There is always a mental satisfaction in having the observations and conclusions of ordinary persons on some important moral question verified and confirmed by some one of professional standing, who has the ear of all classes. Any city missionary or Bible-woman could have told us right off that drunken mothers are a physical and social plague; nevertheless we are glad to hear what Dr. William C. Sullivan has to say:

He had conducted his observations in the women's section of the Liverpool Prison, and had selected from the abundant material at hand 100 cases of chronic drunkards who had borne children. His inquiries had been formulated under three heads. Firstly: "Did maternal inebriety produce a high rate of infantile mortality?" Secondly: "With the progressive increase of maternal alcoholism, was there a progressive decrease of infantile vitality?" Thirdly: "Among the surviving children, was there any evidence of unusual frequency of nervous abnormality?" He thought all three questions should be answered in the affirmative. The inquiries he had made furnished abundant evidence of the social gravity of female inebriety.

Yet we allow this physical and moral pestilence to rage among us, and thousands grow rich in promoting it!

In the *Revue de Morale Sociale*, Dec. 1899, is an article on "The Wages of Women," by Kaethe Schirmacher, in which the writer demonstrates that poverty and low wages are the chief causes of driving women to the streets. In Italy and Austria, as well as in Germany, France, England, and the United States, the working woman receives but two-thirds or half the amount of the wages paid to the man in equal conditions. In many instances, she is not only unable to save a little for a rainy day, but she cannot even keep herself, unless aided by her family. And those who have no family and no well-to-do friends—what of them?

According to M. Charles Benoist, who has made a special study of this subject, the average working woman in Paris earns 2fr. per day. This gives her for 300 working days 600frs. But for her to live in Paris requires the minimum of 850frs. Even then the worker disposes of but 65c. (6d.) daily, and is obliged to live upon a very meagre diet. Taking into account the enforced holiday of the dead season, her income shows a deficit of 250fr. And the agonizing question comes up again: Where to find this sum?—"In the street, mesdames." This miserable phase of our social economy points and drives to one solution. All who have studied the question are agreed on this.

In speaking of the sewing woman, M. Benoist says, with a cruel cynicism:

In every kind of work the time must come, and it does come, when the wages of the worker fall below what is indispensably necessary for her maintenance. It is for her to fill the void by remembering that she is a woman.

No doubt there are other causes beside poverty, but the facts here stated show that of all forms of cruel cheapness the most inhuman is the unjust under-payment of the woman-worker.

Some recent prosecutions of women, with the view of clearing the moral atmosphere of the Metropolis somewhat, will doubtless have a beneficial effect; but the question naturally arises, why, in such cases, the men concerned are allowed to go scot-free, even in cases in which evidence regarding their culpability has been given in court? Such unequal treatment of the sexes certainly tends to give a feeling of impunity to the male offender, and it is desirable that, even as a deterrent, there should be a change in practice, and that these vicious persons should be made to share in the punishments now inflicted only upon their female companions.

The chief indictment against the London County Council in regard to their licensing action appears to be that they have "attempted to dictate a code of morals to the frequenters of places of amusement," a course of action which the soi-disant Entertainment Reform League professes to find intolerable. All those, however, who are familiar with the temptations of modern life in the Metropolis will be thankful to the Council for what they have done, and will hope that their hands may be strengthened in going still further. All licensing work and all legislation in such directions must essentially be in the direction of an attempt to impose a code of morals if it has to be of any value, and if the London County Council have had to deal more largely with the repression of immorality than other licensing bodies have, the responsibility for the necessity is not theirs.

"What is the secret of spiritual strength?" The *Methodist Times*, in a strong leading article, answers the question by enlarging the two important words, *Theological Preaching*. Every great age religiously has been an age of preaching. Equally true is it that it has been an age of theological preaching. A great dignitary of the Church of England recently said that people go to church, not to hear sermons, but to worship, and that we ought to have less preaching. "But preaching, real preaching, Scriptural preaching, is of the very essence of public worship." It is the distinctive offering of the intellect to God, as prayer is the offering of the heart. "Thou shalt love the Lord thy God with all thy *mind*," and preaching quickens the mind's love for God by feeding it with the truth of God.

And strong, searching, effective preaching must be theological in the best sense of that much-abused term. There is a theology *falsely* so-called, that is infinitely heavy and dull, and remote from the needs of the soul. That is more honoured in the breach than in the observance. This, however, is no reason why theology, truly so-called—which is the "science of God," *i.e.*, Divine truth applied to human needs—should not be earnestly proclaimed and driven home. It is because this generation has largely lost the secret of this kind of preaching, not because it is out of date, that we have so little of it nowadays. Dry-as-dust dissertations are as out of place as shallow appeals to feelings. What is wanted is the wonderful genius of St. Paul, who in his deepest passages never loses sight of practical applications, and in his minutest directions for conduct always speaks under the inspiration of some great and mighty doctrine. Every great preacher has followed him here, and few preachers could fail of great results if they did likewise.

Walking through a great pottery works the other day, the writer saw some exquisite vases with elaborate designs thereon. He asked about the method of their manufacture, and learned that it was necessary for these particular vases to pass eight times through the furnace. Not until the eighth time did the dull gold of the design shine with all the required brilliance. Some of our readers must have been passing lately through the fires of affliction. Blow after blow of bereavement may have fallen upon them; the furnace has seemed to glow with a heat past bearing. Yet the experience will, if received with patience and faith, result in the dull gold of their life shining with a radiance not human but Divine. The "eighth furnace" must accomplish its work.

Rev. G. B. Berry, an evangelical clergyman at Plymouth, who had arranged an interchange of ministerial service between himself and the Nonconformist brethren of the town, was prohibited by his bishop from permitting a Dissenter to preach in his pulpit, and also from preaching himself in a Dissenting pulpit. In response to the prohibition, he yielded on the former point, but utterly refused on the latter. The law is clear that no layman (under which title, from the Episcopalian point of view, must be included all Nonconformist ministers) can occupy the pulpit of an Anglican church, though he may read the lessons. But the law is not clear that a clergyman of that Church may not preach where he likes in his own parish—or in another, if the resident clergyman in charge of it does not object. The question is an important one, and should be cleared up in the interests of all concerned.

The late Archbishop of Canterbury made a shrewd observation when he said:

It is plain enough to see the difference between worldliness and religion, but unbelief now wears a chasuble. I mean a vestment on which the *word* religion is joyously worn. And unbelievers pretend that no one is religious except non-Christians.

So it is said that a scientific mind repudiates miracles as the marvellous tales of the world's infancy, and a truly religious spirit has no need of them—is, indeed, somewhat hindered by them. The most religious man is he who keeps on denying and denying, shedding first one "excrescence" and then another, until his Gospel bears to the original as much resemblance as a ghost to a real human being. There is more of this pretentious "spirituality" than we like to think, but we fancy it is somewhat on the wane. The soul wants something to live by, something to believe and to lean upon. Negations are wind, and no soul can live upon that.

Our Lord pointed out the dangers of a conscience manufactured by religious scruples created by the traditions and commandments of men. Thus the true law, to which there ought to be submission, is made vain, and the new law, concerned about trifles, is exalted. Men "strain out a gnat, and swallow a camel." The evil effects assume, in some cases, national proportions. For example, in Italy, says a native minister,

the only things recognised as sins before God are those which the human penal code recognises; whilst all sins of thought, bad language, uncharitable judgments, offences, and blasphemies against God and Christ, public scandals, concubinage, usury, selfishness, and such like, are for Italians but trifles or natural defects not worth calling sins.

The true upward trend in a nation is made when the individual conscience is moved by the truth and Spirit of God. "*I* will give them an heart of flesh." Then laws and all other repressions of the moral sense of a nation assume purer and higher forms, and exert a reflex influence for good.

In illustration of a note in a recent issue, in regard to some of the literature of the day, it may perhaps be pointed out that much of the so-called religious fiction of the day simply deals with Christ from a diluted Socinian point of view; and that, if there is no formal and actual negation of the Divinity, the manhood alone is referred to. In view of this we are glad to see that a daily contemporary, in a forcible review of what it terms "Another Bible Novel," protests strongly against "the undesirable modern fashion of turning the Scriptures into novels." A hope is expressed that the one in question "may kill the Biblical novel," a hope we sincerely join in, for we are satisfied that such books, parodying as they do the Scripture narratives, do not lead to an increased reverence for the Scriptures.

Cardinal Vaughan has put forth an extraordinary and novel argument in favour of an Irish Roman Catholic University. Irishmen, he says, are pouring out their life-blood in defence of the Empire; and therefore Nonconformists, who occupy themselves at home in rejecting the claim and thwarting the conscience of the Irish people, are thus continuing to hold them down in a position of educational inferiority, are unpatriotic! The plea is as inaccurate as it is irrelevant. There is no conceivable connection between loyalty in the field of war and a claim to special ecclesiastical privilege at home; indeed, the loyalty that claims such rewards wears in itself a suspicious look. Nor is there anything unpatriotic in insisting on unsectarian centres of learning, as against such as are sectional and denominational.

The Roman Catholic Bishop of Liverpool, in a recent letter to the priests in that district intimating a day for special prayer in regard to the war, points out that while it is true that

the British nation has done much for the extension of the Gospel by furthering the cause of liberty in many lands, if as a nation it has clung loyally to the revelation of God through Christ our Redeemer, YET, on the other hand, there is much in this nation to call down the just anger of God.

In this all thoughtful persons must concur; but we are quite unable to go with Dr. Whiteside when he proceeds to cite in illustration the "harsh treatment" which England has "meted out especially to our Holy Father, whom it has allowed to be despoiled of his temporal sovereignty." The rule of the Pope was notorious by reason of its utter depravity, the simple statement of which, in About's *La Question Romaine*, obtained for that famous indictment the honour of a place in the Index. The Italian nation adopted the "harsh treatment" none too soon.

The Art of Exclusion.

IT is not always remembered that a telescope shuts out from our sight far more objects than it reveals. By concentration of the vision upon a limited area, it enables us to discover far more about the object of our inspection than could possibly be the case if our eye were roaming over a boundless vista. Is there not a need in these days of comprehensiveness to learn this art of exclusion, so that by concentration of the soul we may discover the manifold lessons which are only waiting to be revealed?

If there is one adjective which Christian people ought to regard with suspicion in the description of their own views and the views of others, we think it is the word "broad." Yet many are more eager to be called broad in their sympathies, broad in their ideas, broad in their tolerance of all manner of doubtful things, than they are to exclude from their life the recognised sins which afflict them. They hate to be thought narrow, and so they do as the world does, forgetting all the while that the broad way leadeth to destruction. They fear to be considered intolerant by their own family and friends, and so they lose their birthright for a mess of pottage. They shudder lest men should see any difference between them and those who do not claim to be religious, and so they hasten to remove all possibility of being called "peculiar people" by claiming to be "broad." They have yet to learn the art of exclusion, and until that lesson is understood, their vision will be as restless as the roving eye of the unsatisfied man of the world.

While admitting that the complexity of modern life has added many a new difficulty to the path of the Christian, we claim that he often creates fresh tests of his faith and new dangers to his safety by failing to exclude the "inexpedient" things which are on the frontier of Christian conduct. If he would be spared many an anxious question, he must limit rigorously his outlook to those objects which he knows can only aid and never hinder his progress. One has seen an island which can be reached, when the waves around it have retired, by walking on stepping-stones. But how few there are whose courage and whose caution suffice to enable the perilous exploit to be accomplished! It is a narrow path, and many shrink from the danger and the difficulty of the wave-lapped stones. In like manner the Christian pathway is by single steps which have to be taken across a perilous sea, where with failing faith we may soon sink unless Christ in the vessel enables us to smile at the storm. The peril of the passage from the shore to the island lies in the temptation to divert the mind from the business in hand. The peril of the Christian life is found in the distraction of the soul from the main road to heaven.

If we applied this law of exclusion to our daily life, we should be amazed to see how it would simplify our difficulties. If we refused rigorously to consider all doubtful views, inexpedient amusements, uncertain tasks, we should find at last the leisure which has always seemed to evade us. We should discover the new duties to be so full of joy that, as the naturalist who has only examined carelessly a flower finds under the microscope unimagined beauties, we should awake to realize that we had been living with blind eyes amid God's garden. If you have grown perplexed with divergent claims on mind and time—if you have been too busy to pray with entire surrender of self—try this divine art of exclusion. Become, for a period at all events, a man of one Book; limit your vision to the things which are on no border-line, but are sure and steadfast; tread the "narrow way," despite the sneers of a world which delights in a breadth that leads nowhere but to destruction; and you will gain at last a peace of God unruffled by the waves of conflict.

With Heart and Hand.

ARE you one of those who are constantly lamenting the wickedness of the world? Take care lest such a frame of mind lead to self-righteousness. The spirit is abhorrent which says: "I thank Thee that I am not as other men."

The other day one of those young fellows, plenty of whom you may see loitering at the street corners, guided two little children across the road. Perhaps no one noticed it but myself. I looked at the young man as he came back. There was no conscious look upon his face that he had done a kind deed, but it seemed to me that his action was as great as, if not greater than, that of a duke presiding over a crowded philanthropic meeting. But the lad was an outcast.

The masses! Sheep having no shepherd. Can you not understand how the loving heart of Christ was moved with compassion when He beheld the multitude? And that heart is the same to-day. We pride ourselves on our Christianity. But may there not be more of the Spirit of Christ in many of those desolate outcasts than in some of us?

Not long ago I had a great misfortune. My heart was hardened, not by my misfortune, but by the unkind charity that was shown me. Do you know what it is to be a helpless recipient of condescending kindness—a charity that puts out its hand from afar off? In many cases it is not so much the purse or the gift that is wanted as the throbbing heart, the moistened eye. I was sitting in my room in the evening, when a single knock came to the door, and the servant ushered in a rough navvy to whom I had been able, on one occasion only, to lend a helping hand. He had heard of my misfortune. He had come to me. We clasped hands, and he got out the words, "Oh, sir, I—" but he could get no further. His strong, rude face was working, his eyes moist; and my heart, which had been like ice, was melted before this true heart, who could give me a hand-clasp, and a heart-clasp, but nothing more. Yet that to me was more than all.

Fold to thy heart thy brother!
Where pity dwells the peace of God is there.
To worship rightly is to love each other—
Each smile a hymn, each kindly deed a prayer.

M. S.

Not Dark With Jesus.

NOT dark with Jesus—I can trust my Friend;
These eyes are dim, I trust to Him,
Rejoiced, I cannot see the end:
'Tis never dark with Jesus.

Not dark with Jesus; I can leave it there,
This tearful task He would not ask,
Were it not best for me to bear:
'Tis never dark with Jesus.

Not dark with Jesus; for my friends are his,
Tho' far they dwell, He loves them well,
And bids me trust Him e'en to this:
'Tis never dark with Jesus.

Not dark with Jesus; lo, the clouds are gone!
"Child, be of cheer, for I am near!"
My soul shall glory in the sun;
'Tis never dark with Jesus.

E. V. K.

The Exercise of Benevolence.—If there be a pleasure on earth which angels cannot enjoy, and which they might almost envy man the possession of, it is the power of relieving distress. If there be a pain which devils might pity man for enduring, it is the deathbed reflection that we have possessed the power of doing good, but that we have abused and perverted it to purposes of ill.—*Colton.*

The War in South Africa.

By Mr. HENRY VARLEY.

"VERILY there is a God that judgeth in the earth."

There is no platform for the judgment of nations, as such, in the world to come. The coming final judgment in the eternal sphere is of individuals. National judgment, even as national growth and development, must be looked for here. A nation has its birth, childhood, youthtide, manhood, and maturity. Proportioned to its establishment in righteousness and justice will be its continuance. National endorsement of injustice, slavery, and iniquity, by any people, will hasten national judgment and final overthrow. It is but a question of time and of the Divine forbearance. "The mills of God grind slowly, but they grind exceeding small."

The history of Babylon, Egypt, Greece, and Rome are but illustrations and proofs of the fact that the judgment of nations takes place in this present world. The events which have recently transpired in many nations distinctly tell that God's judgments are abroad in the earth; and the crises which have arisen and the events now happening are surely the solemn protests of the Moral Governor of the Universe

AGAINST NATIONAL SIN AND INIQUITY.

The past generation has seen Austria in the throes of judgment by her national corruption. War was the devastating scourge in her case. Next came judgment upon the papacy in Italy in immediate connection with the fearful sin of passing into law the doctrine of the Pope's infallibility. France was compelled to remove her troops from Rome, and the temporal power was overthrown and knew judgment. Next came the tremendous struggle and the sacrifice of life between Germany and France. A few years later Turkey and Russia stood out as examples in regard to the penalties which pertain to despotic and cruel rule. The United States also, with the four years of civil war, was pledged to the judgment which belonged to her guilt in foisting upon the free constitution of the Republic the horrible institution of slavery. France, broken and crushed by Germany, is so weighted with her national licentiousness that her population knows no increase. She is now in process of judgment, and gradually sinking.

Spain came next by reason of her long continued oppressions in Cuba and the Philippines. The United States was evidently God's sword to avenge the millions

ENSLAVED AND EVIL ENTREATED

by this European stronghold of Popery. It was Spain that murdered thousands of God's saints, and subjected them to the horrors and tortures of the Inquisition. It was Spain that fitted out and manned the great Armada designed to crush the Reformation and destroy liberty in England. Turkey just now hangs in the balance. The voice of 100,000 murdered Armenian Christians cries for retributive judgment. Abraham Lincoln, General Garfield, the Czar of Russia, the President of France, and the Empress of Austria, all assassinated, yield fearful proofs of national iniquity, bound up with and evidenced in these terrible events.

Similarly, are not the British nation and the Boer republics at this time standing out as a solemn lesson and warning to the whole civilized world? The war raging in South Africa at the commencement of the year 1900 must not, so far as its causes are concerned, be confined to the past fifteen years, or narrowed to a question of a recent quarrel between Boer and Briton. The roots lie very much deeper down. For three or four generations past the Boers (the Dutch) have been up to their neck in the guilt and villainy of the African slave traffic. Inhuman cruelties were, I grieve to say, perpetrated by Briton and Boer when Central and Southern Africa was for years the hunting ground for tens of thousands of slaves whom our fathers exported to Cuba, the West Indies, and the great slave markets which then existed in the Southern States. The Dutch and the English both as nations were involved in this inhuman traffic.

The question is, are these nations now face to face with part payment of the penalties which necessarily attach to those atrocious crimes? The fact is before us. The two guilty peoples are destroying one another. Are the cries of the hunted and tortured slaves of two, three, and four generations back being recalled and reproduced in the groans and terrible deaths of the Boers and the Britons? There is no room to mistake the solemn words of Divine threatening: "Visiting the sins of the fathers upon the children unto the third and fourth generation." My position in this paper is that there is

NO ESCAPE IN THIS WORLD

from the penalties which the oppression of the inferior races entails upon the oppressors. The might and arrogancy of Egypt and the Pharaohs could not turn God's judgment aside. The deliverance of 3,000,000 slaves from the house of bondage was the time of the breaking in pieces of Egypt's imperial power.

The United States would not let the African slave go. Wilberforce, Clarkson, and the noble band of the emancipators in the States, pleaded in vain to "undo the heavy burdens, and let the oppressed go free." Judgment came; terrible, prolonged, and effective. One million of the flower of the manhood of the great Republic fell. The Divine judgment, involving four years' civil war, produced "liberty for the captive and the opening of the prison to them that were bound." It will be justly asked: Did not the British people pay £20,000,000 for the emancipation of the slaves in the West Indies? I answer, joyfully, Yes; and that fact in our national history may be said to have stayed the heavy hand of penalty at that time. The British people then were thoroughly loyal and enthusiastic

AGAINST THE INIQUITY OF SLAVERY.

But the question arises, Are they loyal to-day? My feeling is there has been a serious loosening of conviction in regard to this and many other forms of slavery and national iniquity during the past twenty years. The oppression of the South African races, at the hands of the British and the Dutch, are roots which belong to this terrible war. The past generation has seen no less than six South African Wars. It is a humiliating fact, account for it as we may, that the British nation appears to be incompetent, apart from the Gospel of Christ, to raise up what they call the "inferior races." Whether New Zealand, Australia, or South Africa be considered, our relation to the natives has been deplorable. We have plundered them of their lands and possessions, decimated them by our intoxicants, infected their women with disease, driven them back and down, so that

IN MANY CASES THEY ARE DYING OUT.

When I was in Capetown ten years since, the strongest brandy was being sold retail at 4d. per quart, and wine at 1d. per bottle. I shall never forget New Year's day in that city. Hundreds of coloured people, Hottentots and other natives, were to be seen in every stage of drunkenness. When I protested against the iniquity of the Cape Government in furnishing the scandalous facilities for buying these maddening spirits, it might be heard, "Oh, let the natives drink themselves to death, the sooner the better."

Take again the shameful traffic in hollands, and every vile compound in intoxicants which has been carried on for years on the West Coast of Africa.

We are mourning, as well we may, the loss of nearly 2,000 of England's sons, slain recently by the Boers; but who has had a word to say or mourning to make concerning the tens of thousands of Africans slain by this traffic? This has been going on for years amid

SCENES AKIN TO PANDEMONIUM.

Out of this vile traffic English, Dutch, and American capitalists have made, and are to-day making, huge fortunes. I presented the facts of this West Coast crime against the natives some years since to the British House of Commons. It was all in vain, and now, I doubt not, judgment in regard to these slaughtered thousands is being known. How England should hear the voice of righteous indignation was the question. The time, however, has come, and judgment is doing and will do her retributive work.

It is well known that the Boers went to the Transvaal purposely to fashion a Republic in which slavery should have free course. They are now reaping the early harvest of the wrath of God for this fundamental violation of his Word, that "as ye would that men should do to you, do ye even so to them." They have treated the natives as beasts of burden, and have denied them their manhood rights, even the law of marriage. As regards the reverses which have been sustained by our forces, there has been with us a good deal of tampering with slavery in connection with the Kanaka labour traffic from the New Hebrides, and the enormous Chinese coolie traffic, of which Singapore has been for years the great receiving and export centre. Not a single year should be lost in examining and stopping these so-called labour traffics. They are closely allied to slavery.

The woe of the God of heaven is sounding out in notes of lamentation, judgment, and death, to all associations of unprincipled men who have torn the crown and glory of manhood from the native races, in order to make them beasts of burden, to the end that fortunes should be made, and gold and diamond values exalted far above

THE VALUE OF MEN AND WOMEN

made in the image of God.

In the judgment of many, nothing less than the wars in North and South Africa could have broken in pieces the oppressors. Moral suasion was not in it. As in the United States, war will become the deliverer of the slave. Those who to-day stand firmly for the freedom and protection of the native races are spoken of as "weak-headed sentimentalists," and certainly "not up to date."

Despite the weakening to which I have referred, our Government and our laws have been, and still are, in the main sound and on the side of liberty and righteousness. The throne of our gracious Queen is thus so far established. Herein is our strength and confidence. Though we are knowing rebuke and chastening, the position taken stands for liberty, just government, and peaceful progress in South Africa. In the interests of these foundation principles of freedom, England must be paramount and the Transvaal Republic overthrown.

The early successes of the Boers will turn out to be of exceeding value to the Imperial Government. They prove beyond all question that for years President Kruger and his Government have been arming to the teeth, and were prepared to overthrow the supremacy of Great Britain, even at the price of a distinct declaration of war. When the time of settlement comes, the Imperial Government will have a platform for action and strength, which the Boers themselves have fashioned, and which will stand for ever as a witness, that "there is a God that judgeth in the earth," and that He is against the Transvaal as a stronghold of slavery, cruelty, and oppression, despite the crude appeals of Oom Paul Kruger to the sacred Scriptures in order to find a sanction for holding the natives of South Africa as chattels and slaves.

In conclusion, I have not touched the political aspects of this question, and for this reason: The hand of God is behind all that is transpiring, so that Africa may be delivered from the curse of slavery. It is a well-known fact that for the first two years of the civil war in the States, the emancipation of the slave was not in the political programme. Abraham Lincoln and his Government intended compromise. The Eternal God meant freedom, and when Lincoln and his Government came in line with the will of God in this respect, victory rested with the Federal forces, and the freedom of the slave was the contemporary fact accompanying the overthrow of the Southern Confederacy.

The Indian Famine.

WRITING from the Medical Missionary Training Institution at Agra, Dr. Colin Valentine says:—"The famine is closing more and more tightly around us, and the suffering and misery are increasing. The sad thing is that they will continue to increase until the end of September, 1900. On Sunday, December 24, we had 2,502 poor creatures at our Beggars' Church. Many of them had come from the surrounding Native States. No rains have yet fallen; one looks forward to the hot season. The other day two women came to us and wished us to buy their three children. This, of course, we could not do, but we sent them with a servant to the nearest police station to make a deposition that they were placing the children in our care of their own accord. They grew so alarmed, however, at the inquiries made and the entering of the replies that they took fright and fled away. The examination was, of course, according to law, and the native official was really anxious that we should have the children. How difficult it seems to do good! Hundreds of famine children are picked up and carried away for evil purposes by wicked men and women who hover about these famine districts like unclean birds, and nothing is said about it."

In the Egyptian Delta.

IN a journal giving their experiences during travels in the Delta, Messrs. C. T. Hooper and A. T. Upson, of the North Africa Mission in Egypt, write:—"We left Alexandria on November 6, and after an express run of eighty miles to Tanta, and an additional slow journey of fifteen or twenty miles by local train, we arrived at the enterprising town of Shebin-el-Kom. As is well known, Egypt is divided into fourteen Mudeeriehs (provinces), eight in Upper Egypt and six in the Delta. One of the most fertile and pleasant of these provinces, that of Menoufieh, which we have just entered, lies between the East and West branches of the Nile near the apex of the Delta triangle. Its capital, where are found the Governmental buildings, residence of the Mudeer (governor); large jail, hospital, &c., is the town of Shebin-el-Kom, occupying a central and desirable position.

"Of the 650,000 inhabitants of the Menoufieh Province probably

SEVEN-EIGHTHS ARE MOSLEMS.

The town of Shebin itself contains 21,000, of whom 20,000 are followers of the false prophet, the odd 1,000 being principally representatives of the ancient Copts, with a few Roman Catholics and a fair number of Greeks. It is distressing to see large districts utterly devoid of a single Christian missionary.

"In Shebin there are many sheiks (or Mohammedan teachers), whose principal use to the people consists in their intervention in questions of marriage and divorce. They are utterly unable to render any spiritual help to their adherents, and never attempt any kind of pastoral work, even in their own peculiar tenets. There are also two coptic priests, who 'elevate the host,' or something akin to it, during the Sunday morning Mass at the Coptic Church. There are also two priests of the Greek Orthodox Church.

"We have secured a temporary house in which to receive visitors, and

TALK WITH THEM ON THE GOSPEL.

Here we must quietly live for the present to get better known and trusted by the people. Meantime, we are negotiating for a permanent mission house, which we hope to secure shortly. For the present our operations will consist principally of itinerating in the province. We hope to provide Arabic Gospels for careful distribution. There are sixty-six large villages in the one district of Shebin, each of which can be visited in the day. The question is brought home to us of providing good strong donkeys for this special work."

The Soldier's New Testament.

IN last week's issue, a timely piece of enterprise on the part of the Scripture Gift Mission was, in error, attributed to the Evangelical Alliance. How to secure a New Testament which, by reason of its distinctive features, would be a treasure to the soldier, and, in point of size, would secure the approval of the military authorities—that was the problem. It has been solved by the Scripture Gift Mission, and the resultant volume will assuredly be sought after by English-speaking soldiers and their friends in all parts of the world. The book will be about three-eighths of an inch in thickness, two and three-quarter inches across, and four and three-eighths inches long. The covers will be in red, white, and blue, and of these we give a sketch on a reduced scale.

This is the "Soldier's New Testament;" the name has the highest sanction, for in a prefatory note Lord Wolseley, Commander-in-Chief, writes: "In my opinion there could be nothing more suitable for the spiritual comfort of a soldier on active service than this Testament. The size permits him always to carry it in his khaki jacket pocket, and each soldier who possesses a copy will have something of far higher value to him than the proverbial marshal's bâton." The book is to contain fifty illustrations of Eastern life, of the kind used in the embellishment of all the publications of the Scripture Gift Mission. The undertaking is

essentially of a mission character, for Christian workers will have the joy of distributing the books, to begin with, in South Africa among the rank and file of home and colonial forces, doctors, nurses, &c. Full particulars may be had from the secretary of the mission, Mr. W. Walters, 15, Strand, W.C.

Ex-Priests in Rome.

IN Italy, as in France, there are many priests who are ready to give up friends, kindred, position, even means of subsistence, for Christ's sake, in order to find the true light of the Gospel. For the succour of such a Home-Refuge has been opened in Rome. It provides a temporary home for men in soul trouble—a place where the helpless and perplexed may serve God according to their conscience, until suitable employment is found for them.

Encouraging accounts of the work have been sent lately by the acting secretary, Rev. H. Piggott. Every case received hitherto has proved satisfactory; by conduct and life in the Home, the inmates have given proof of sincerity, and, it is hoped, of enlightened conviction. One of these, who was secretary to his bishop, besides giving up, for his faith's sake, all that life held most dear, has had the keen, added trial of being obliged to deprive his aged parents of the assistance they were accustomed to receive from him as the parish priest, living under their own roof.

Mr. Piggott writes: "One great need at present is clothing for the inmates. They come with their priests' vestments on them, and some of them with nothing beside. Most of them have but scant provision to meet the wintry weather. Cast-off garments will be very welcome."

Parcels of clothing, if sent direct, will be gratefully received by the manager of the home (himself a priest thirty years ago), Signor Professor F. Calvi, 28, Via Palermo, Rome. Or they would be gladly forwarded by Miss Ward, Gottesruhe, Montalt Road, Woodford Green, N.E.

"Loved unto the End."

("Who shall separate us from the love of Christ?")

Thy love, O Christ, can never fail or change,
Time cannot lessen its deep, constant flow;
Thy friendship nought can alter or estrange,
"No separation" can thy loved ones know.
John xiii. 1. Romans viii. 35-39.

"Thou art the same"—"thy years shall never fail,"
Though generations rise and pass away;
Man's life is but the "telling of a tale,"
With Thee—"a thousand years are as a day."
Hebrews i. 12. 2 Peter iii. 8.

The century ebbs out: and we who stand
Upon the threshold of the dim unknown
Rest satisfied. Our "times are in thy hand:"
Thy love will "to the end" surround thine own.
Psalm xc. 1, 2. Psalm xxxi. 15.

Thou hast not failed us through the years now fled—
How often have we proved thy love and care!
Through life's deep waters Thou hast safely led,
Our burdens borne, and answered many a prayer.
Genesis xlviii. 15, 16. Joshua xxiii. 14.

We look around and miss the friends of yore
Whose love and kindness cheered us on our way,
Their homes (by strangers filled) "know them no more"—
Ere this year pass, we too may be "away."
2 Samuel xii. 23. Psalm ciii. 15, 16.

"But Thou remainest" ever present Friend,
Our Rock of Refuge when life's storms beat high:
'Tis on thy strength our weakness must depend,
Upon thine Arm thy weary ones rely.
Hebrews i. 11. 2 Chronicles xvi. 8, 9.

Like thy disciples in the days of yore
We oft distrust Thee, or deny thy Name,
Forsake or grieve Thee—and our love grows cold;
And yet, thy love to us remains the same.
Matt. xxvii. 56. John xx. 25-29.

"Thou lovest to the end"—O Saviour dear
We rest upon thy perfect, changeless Love;
Teach us to know Thee better year by year,
As more and more thy faithfulness we prove.
2 Chronicles xiv. 11. Philippians iii. 10, 11, 12.

Constrained by such great love, O may we give
Our time and talents, all we are, to Thee!
Thus be it only "Christ" henceforth "to live,"
And "gain to die," because "with Christ" to be.
2 Corinthians v. 14. Philippians i. 20, 21, 22.

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PROFITS IN AID OF A PAROCHIAL FUND.

"Blessed be Egypt."—Under this title a quarterly magazine has recently been issued dealing, as the title may suggest, with Egyptian missionary work. It is admirably edited by Miss A. Van Sommer. The January number, which is the second of this welcome literary venture, contains much valuable information in addition to missionary news of various societies, and a number of spiritual articles. On the cover appears an appropriate and exquisitely drawn design by Miss Lilias Trotter. (3d. *Marshall Bros.*)

Japanese Sailors.—A number of Japanese sailors are now on their way to England to man and take home a new battleship which is being constructed here. They are due in London at an early date, and Miss McLean, who has so thoughtfully cared for former parties of these interesting visitors to our shores, appeals for further supplies of envelope-shaped book bags, twelve inches by ten, and of comforters and cuffs. Miss McLean has prepared a helpful paper, entitled "The Japanese Seamen's Friend," which will be amongst the contributions to the book bags. Address, Japanese Christian Institute, Dock Road, Tilbury Docks, Essex.

Day by Day.

SUNDAY, January 28. Job xxvi.

THERE is a strong vein of sarcasm in Job's opening words. He taunts Bildad with the weakness of his answer, which had failed to bring him any comfort or inspiration. He then enters on eloquent descriptions of God's power, as manifested in the world of the departed (5, 6), on earth (7), in the sky (8-11), and in the heavens (13).

At first sight there may not seem to be much connection between these magnificent outbursts on God's power and the anguish of a breaking heart; and yet there is a very deep and strong connection, because all God's might is pledged on the behalf of his weary and suffering children.

Further, the evidences of God's wonderful working, which come under our cognizance, are only the extremities and circumference of his might; and, compared with the fulness of his power, they are as but a whispered word compared with the roll of the thunder. How obviously unfair it is to judge the part by the whole. The permission of sin and pain, the silence of God amid the blasphemies and contentions of his creatures, the moral problems of which the air is full—these are but parts of his ways, and it would be needful for us to understand all, to see the end from the beginning, to behold the complete pattern, before we could form a true idea of his wisdom, power, and love. Ah, sufferer, this is but part of God's dealings; wait till his work is perfected!

MONDAY, January 29. Job xxvii.

It is a sublime spectacle when a child of God, in the midst of afflictions and temptations which shake the soul to its foundations, still holds fast its integrity. We cannot command prosperity or health or the food of one of our fellows, but we can daily exercise ourselves, so that we may have a conscience void of offence towards God and man. We remember that Paul said that he had lived in all good conscience before God until that day—*he* held fast his righteousness, and would not let it go.

At the same time, we must ever admit that our own righteousnesses are as filthy rags. Though we may know nothing against ourselves, yet are we not thereby justified. It may be that our vision is very limited, or that we have not caught sight of God's infinite standard of purity. In any case there are sins enough about us in our coming short of the glory of God, which are sufficient to sink us into the bottomless pit, apart from the blood and righteousness of the Lord Jesus. In Him alone can we have a righteousness which shall avail before God.

Job remarkably repeats and endorses the views of Zophar and the rest concerning the Divine judgments which befall the wicked even in this life. There is a great deal which demands the (future) rectification and adjustment before the judgment-seat of God, as Job contended; but even here there is a great deal of just retribution. Job does not hesitate to admit this, though he refuses to admit that special suffering is inevitable and always retributory, or that it indicates the special sufferer as a special sinner.

Through what marvellous alternations the mind of man passes—now on the crest of the wave, and again in the trough, arguing, debating with itself, questioning; now antagonizing the position of its opponents, and again almost prepared to accept their opinions. This is a frequent experience; but be of good cheer, at eventide the light will break. "I have been within the gates," said one brave explorer, "and there is no dark valley."

TUESDAY, January 30. Job. xxviii.

A graphic and interesting account of ancient mining, as in those ancient times it was carried on in Idumea, the peninsula of Sinai, and Egypt. We learn from Genesis that even iron, the most difficult of metals, had been in use before the deluge (iv. 22). This description should be read in the R.V. The shaft into the earth, the miner's exile from the cheerful haunts of human life, the exposure of life to dangers from foul air, water, and the falling-in of the mine, are vividly portrayed. But the miner's search finally conquers every obstacle, and is rewarded by the nuggets of precious ore. Paul was a great miner, who said that he counted all things but loss for the excellency of the knowledge of Jesus Christ. It was as though he went down into mines of pain and sorrow, of deprivation and neglect, that he might bring to light the treasures of God's wisdom and love, which enrich his pages.

But we must distinguish between a mere speculative and a personal knowledge of God. As to the former, it will ever elude us. It is hid from the eyes of all living, and kept close from the fowls of the air. Only God can know God. With whom did He take counsel, and who instructed Him? His ways are past finding out. But there is a practical, personal knowledge of God, which is within the reach of us all. "The fear of the Lord, that is wisdom, and to depart from evil is understanding." Of what use, to adopt the language of the Imitation, is it to be able to discourse profoundly and learnedly concerning the doctrine of the Trinity, if thou art wanting in the character which shall commend thee to the Trinity? Let us arise and mine for those treasures of wisdom and knowledge which are hidden in the Son of God.

WEDNESDAY, January 31. Job xxix.

What an exquisite portraiture of the godly man. Watched over by God, walking through darkness by his light, with his secret in his tent; amongst men, held in high honour and respect; in the council chamber, speaking words of weight and help; in relation to the poor and needy, so assiduous and careful, that the blessing of him who was ready to perish breathed through parched and pallid lips; whilst, in the humble cottage of the widow, songs welled up beneath his kindly touch. The wicked, foiled in his plans and robbed of his prey, might gnash on him with vain disappointment and chagrin; but all good men rejoiced in his growing prestige and power.

Are these traits yours? Why should they not be? If they characterized the patriarch, how much more should they be characteristic of those who live after the Day of Pentecost has given Christ to indwell by the Spirit!

After the course of happy years has sped, we think that we shall have a continuance of our prosperity. We say that we shall die in our nest, and that what has been will be. We have seen something of the same kind in our national life of late, a rooted belief that the prosperity which has attended our country must necessarily be continued. It seems impossible, we say, that a day which has been so unclouded should end in rain and storm. Ah, Lord God, it is only by thy favour that our mountain can stand strong; and if thy face is hid, nothing can stay the avalanche of trouble!

How sad it is when we say with Job, "Oh, that I were as in months past!" or sigh with Cowper—

> Where is the blessedness I knew?

To remember the music of a chord which was struck once, in the vestibule of life, and has been resounding ever since, and to be unable to recover it; to know that the waters no longer touch the rootlet, and the dew does not visit the branch—this is sorrow indeed which incites the prayer for God's reviving grace.

THURSDAY, February 1. Job xxx.

In contrast to the respect with which Job had been treated—the voice of the nobles was hushed when he spake, and the aged rose up and stood when he drew near—he describes the contumely to which he was exposed at the hands of young men whose fathers he would not have thought of employing. In *vv.* 2-8 he gives a vigorous description of the outcasts who deem themselves at liberty to heap on him their revilement. The common rabble rose against him now, and marred his path, and rolled in upon him as a sea through a wide breach. It is bitter when we lose the respect to which we had been accustomed!

At the sixteenth verse he turns from man to God, and begins again to reason. Disease lay heavy on him: it seemed as though God would not answer his cries. For some reason which he could not fathom, his Almighty Friend had turned to be cruel to him, and there seemed to be but one outlook—the grave. Ah! soul, there is One who did no sin, neither was guile found in his mouth, who has trodden on these burning cinders. The Man of Sorrows knew the sorrow of feeling forsaken by the Father. But it is only through such paths as this that thou canst reach the throne.

Loneliness is most apparent when we are in the company of those who misunderstand or dislike us. We may be companions of the ostriches of the desert when all around us are human voices. We drink the bitterest cup when the hoarse cry of "Crucify" rises from ten thousand throats. To sit alone is not loneliness; but to be hated by men is loneliness indeed. But even so, thou mayest say: "I am not alone, because the Father is with me."

FRIDAY, February 2. Job xxxi.

In this chapter, Job enumerates the sins of which his friends had accused him, and indignantly repudiates them. First, the sin of impurity or adultery (2-12); then, injustice in dealing with the servant, the poor, or the helpless (13-18); next, failure to minister help to those who needed it (19-23); next, sins of covetousness, idolatry, gladness at the destruction of an enemy, the refusal to welcome the stranger (24-32). One by one he shows that he could not have been guilty of sins like these; they were so utterly abhorrent to his inmost thought. Are we able to say with him, "My hands are clean"? Methinks there are many Christians who are not able to speak with this assurance of their own integrity. And let it be borne in mind that the Patriarch here accounts as sin the *not-doing*. In this way Job anticipates the words of our Lord, "Inasmuch as ye did it not . . . depart."

In *v.* 33 Job suggest that to cover our transgression because we fear the multitude, to keep silence and to hide ourselves within the door of privacy, would be an aggravation of our sin. Spiritual snapshots are constantly being taken of us in every attitude and situation of our lives, and there is only one way in which they can be obliterated—namely, by a frank confession to God and man. This wipes the sensitive plate clean, so that our sin is as though it were not.

SATURDAY, February 3. Job xxxii.

Elihu is young, talented, eloquent. He can no longer contain himself. His wrath is kindled against Job because of his persistence in self-justification, and against the friends because their reasonings revolved so small a compass, held by so short a tether. There are many things in his opening words which are well worth pondering by those who have the gift of speech.

First. Silence is golden. Hold back till the moment is ripe. Your turn will come.

Second. Be sure to inbreathe the Spirit of the Almighty. Drink it in as one long imprisoned in a sick chamber inhales the breath of the salt sea. Third. Be humble. Do not vaunt yourself because they who are most sure of having found wisdom are most likely to be vanquished, and shown to be fools.

Fourth. If you desire to be full of words, let the Spirit constrain you. Open heart and mind to the impulse of the love of Christ. Remember, it is written that when the Apostles were filled with the Holy Spirit they began to speak as the Spirit gave them utterance. When the sap is in the branch it will reveal itself in fruit. The important thing is not in the words we may speak, but in the Spirit which is stirring within us. Too many consider the form in which they express the truth, instead of becoming inspired by the truth itself.

Fifth. Be sure not to speak flattering words, or to respect any man's person. Remember how the Apostle reminds us that if we do this we cannot call ourselves servants of God (1 Thess. ii. 4).

The Guild of the Brave Poor Things.

"BUT what is the Guild you talk of?" cry the uninitiated. "What does it mean?" At first it must be owned it does sound rather a strange title; but if we look a little deeper we shall see how apt the name is. The idea is taken from a story by the well-known child writer—Mrs. Ewing.

It tells of a little boy (one of a long line of gallant soldiers) who, when he is about six years old, is fired with the idea of becoming a soldier by the camp settling near their home. He cherishes the hope till one fatal "field day," when he meets with an accident, which makes him a cripple for life. The story goes on to tell of Leonard's bitter disappointment at the failure of all his plans, but at last he learns from his mother that "the courage to bear and the courage to dare are one and the same thing;" and that, if he will enlist in the Army where the Captain is the Lord Jesus Christ, and fight bravely and manfully, despite his pain, it will be even a nobler thing than if he had fought for his country and died on the battlefield.

Leonard makes a "roll of honour" for those who are afflicted in any way, and yet are brave in their sufferings; he has the motto of their house inscribed in it: *Lætus sorte meâ* (Happy in my lot), and called it the "Book of the Poor Things." Hence the name of the Guild. Sister Grace (now of the Bermondsey Settlement) founded it in the summer of 1894, at the West London Mission. Since then branches have formed in Brighton, Bristol, Grimsby, and many other places. Members are visited in their homes, and helped in times of sickness and need; tickets are given for surgical appliances, and letters for the various hospitals.

The only qualification for membership is suffering in some form—the blind, lame, crippled, or maimed are always welcomed—and to try and lighten the load of these men, women, and children who have thus fallen by the way, is one object of the Guild. The general method of working the Guilds is the same, though the details necessarily differ with the circumstances.

The Tug of War hymn (so-called because in Mrs. Ewing's story the soldiers "pull over" the organ and the choir) is: "The Son of God goes forth to war," and is sung at all Guild meetings.

Indeed, the keynote of the Guild may be said to be struck in the second verse:

> Who best can drink his cup of woe
> Triumphant over pain,
> Who patient bears his cross below,
> He follows in his train.

And some of the very smallest seem to catch the spirit of it. One little cripple girl, who often had to bear terrible pain in her back, was asked what it meant to be "lætus." "Oh, it means I mustn't cry till mother's round the corner!" she replied; and the heroism one sees among these suffering ones is wonderful.

Weekly or fortnightly meetings are held in some bright room, gaily decorated with flags and the banner of the Guild, inscribed with *Lætus sorte meâ*. The brave, poor things form such a merry party that it is difficult to believe that a great number are blind, others crippled, and all disabled in some way. There being no restriction as to age, there are tiny child members and old men and women on the roll-call, all knit together by the common bond of suffering, showing a very kindly fellow-feeling for each other, for sometimes a blind member will wheel a lame one, thus following out the helpfulness the Guild teaches. The blind are taught different handicrafts, the favourite one being basket-weaving, the children paint, make paper-flowers, or play with toys, while the women knit and talk among themselves.

Shortly before the close, the books and toys are put away, and those who are not too crippled or stiff stand for the tug-of-war hymn. This is followed by a few earnest words from a clergyman, minister, or some friend who is interested in the work, and the afternoon closes with the Lord's Prayer or Benediction. The Guild is entirely unsectarian, and the workers for a time sink their differences of creed; and, in trying to bring out the true notes in the "still, sad music of humanity," the jarring discords, which so often spoil life's music, are not heard.

The Guild days are the bright patches of colour in their very colourless lives, and though the workers are glad enough that they should be so, they would do more for them than give them a pleasant afternoon once a week; they would have them all soldiers of the Cross, fighting under the banner of the Great Captain of our Salvation.

> Oh, may thy soldiers, faithful, true, and bold,
> Fight as the saints who nobly fought of old,
> And win, with them, the victor's crown of gold!

SPHINX.

The Home of Industry.

THE guests at our New Year's gathering were those amongst whom we labour all the year round, claiming the promise, "They that sow in tears shall reap in joy." It was with pleasure that we gazed into the faces of about 200 of our widows and members of our adult Bible classes, and felt that, with many, the teaching of God's Word, "Line upon line, and precept upon precept" had had effect. It was a loud acclaim of praise which opened and closed their happy evening.

The resident workers were fewer than usual, some being away for rest, and others nursing sick kindred, but the Lord supplied the needed service. One kind helper was Mr. George Clarke, from Tientsin, and two others were young missionaries, one a former member of our family at the training home *en route* from Toronto to Africa, to labour in an industrial mission in the Soudan.

Mr. W. R. Lane, who gave the address, with a tender heart and a burning love for souls, took no deep portion of Scripture to expound, but gave the story of "Christie's Old Organ," singing verse by verse as he told out the story of the Cross. Mr. Clarke followed, in his own original way, bringing his illustrations from the far-away land of China. It was a bright and happy evening, and we had but one wish—that all who had contributed to it could have heard the expressions of gratitude.

"Were there no men present in the audience?" Yes, a few, who with their wives are regular attendants at our Gospel services—some Christians, and others in whom we trust a work of grace has been begun. The last man, on leaving the hall, came up very shyly and offered his hand, introducing his wife. This was indeed a joyful surprise. Tears came to our relief, for memory aided in recalling incidents of thirty years ago, when this man was, while in drink, the terror of Flower and Dean Street. Last May, as he stood one Sunday morning in the open-air service in Bird Fair, listening to the testimonies of our young men as to what the Lord had done for them, the Holy Spirit convicted him of sin. Soon after he yielded himself to the Lord, and desired to live an honest life; but without a character who would give him work? A Christian employer, a large contractor, took him as a stonemason, and now he once more has that sacred spot called "home," and his wife is in our mothers' meeting.

A. M.

Reduction of Working Hours.—It is interesting to note from the Board of Trade *Labour Gazette*, just issued, that the tramwaymen in the employment of the London County Council have had their working days reduced from seven to six per week, and that, in the case of the tramwaymen of Liverpool, there has been a reduction of twelve hours per week. The West Ham Corporation, too, have adopted the eight hours day as regards their servants, 600 in number. In the case of close upon 30,000 workpeople throughout the country there has been an average reduction of between three and four hours per week. Undoubtedly all this must lead to a kindlier feeling between employers and employed, and it is hoped that it will be to the spiritual and mental, as well as the physical advantage of the men.

The Welsh Forward Movement.

THE record of the Welsh Forward Movement is one of remarkable spiritual progress. Started, as many will remember, some eight years since, in a borrowed tent, in one of the most neglected districts of Cardiff, its rapid growth, as well as its sound character, is a matter for deep thankfulness.

Within the space of eight years no less than thirty-five mission centres have been established in the midst of thickly-populated districts, reaching and influencing for good very many people whom ordinary church methods left untouched.

From many quarters the directors receive fervent appeals to commence fresh missions. Among the places that have cried loudest and longest is Cathays, a

PURELY WORKING-CLASS

division of Cardiff, and reputed to be growing faster than any other district in Great Britain. It is separated from other parts of Cardiff by the Taff Vale railway on the one hand and the Rhymney railway on the other. Here, it is calculated, there are at least 17,000 non-church-goers. The committee of the movement have been hoping for over seven years to commence work in this neighbourhood, but the lack of funds, and inability to secure a suitable site on which to erect a large hall and schoolroom, have hitherto rendered any action in the matter impossible.

Some fifteen months since, however, an excellent site was secured from a builder on payment to him of his out-of-pocket expenses; for he had already commenced to build. Next, the missioners proceeded to prepare the people for the proposed new hall. "We began," says Rev. John Pugh, the enthusiastic general superintendent, "by securing and fitting up two mission rooms, and engaging part of a house. These places are situate to the east, west, and north of the proposed new hall. For Roath Park we hired and furnished a long room to hold 300, over some stables; for the Heath, a part of a house; and for Lower Cathays we hired, fitted up, and furnished some outhouses connected with the Universal Club, which until recently was one of the most notorious

SUNDAY DRINKING CLUBS

in Cardiff. Thus we have turned a part of the premises that were once a source of evil into a place of blessing. And truly the change has already been marvellous. The club is situated in the darkest spot in Cathays. It has several large rooms, and is considered very suitable for a Home for Friendless Girls. There is sufficient room also to build a Gospel Hall at the rear."

Another very needy district is The Heath, separated from Cathays by the Cardiff cemetery. There is not one place of worship or mission-hall in this working-class district, but there is a huge hotel and a military barracks. At the earnest request of many of the poor neglected people a site has been secured, and it is proposed, if funds are forthcoming, to proceed with the erection of a school-house to hold 350 persons. The cost will be £700. Communications may be addressed to Rev. J. Pugh, 129, Claude Road, Cardiff.

The Churches of New York.—The official reports of the Baptists, Methodists, Presbyterians, and the Dutch Reformed Churches in New York for 1899 show that all of them lost in membership of both churches and Sunday Schools. In Brooklyn the Presbyterians made a slight gain, but they lost in all the other boroughs, their total falling off being 636. Their loss in Sunday School membership was close on 3,000. The Methodists made all their losses in Manhattan and the Bronx, as they gained slightly in all the other boroughs. Their net falling off was 1,510. The net gain in Church membership of the seven religious bodies in New York last year was 9,139. Sunday Schools in these bodies show a decrease of 3,390, the Lutherans alone making any considerable gain. Congregationalists increased 1,000, but Episcopalians only 300.

The Glasgow Evangelistic Campaign.

FOURTEENTH WEEK OF MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

ON Sabbath morning of last week (January 14) Rev. John McNeill resumed work in connection with the campaign, preaching in St. Vincent Parish Church (Rev. J. Bell Henderson). When intimating the arrangements for the mission, he called on Christians to let everything else stand that could be made to stand. The need was great. Every part of the city must be rising or sinking; and there could be no denying that whole parts of Glasgow are sinking. "We cannot," he said, "allow that to go unchallenged, and our challenge is the meaning of the campaign. It is a challenge to the unbelief, the ungodliness, the prayerlessness, the materialism, and the animalism which are threatening to sink us. The Church, in one sense, stands defeated. . . Positions are not being carried. I am not speaking with one atom of despair; but it is the part of true wisdom to face facts, and the facts of Glasgow to-day are dismal enough."

The subject of the sermon was, "The Woman who Touched the Hem of his Garment" (Mark v.). Pointing out that this wonderful chapter contains an epitome of the whole problem represented by human sin, and the power of Jesus Christ to solve it: "In the beginning you have the madman; in the middle this woman with the weary, wasting trouble; and in the end the little girl who was dead altogether." "Sin in some is like

THE MADNESS OF THE MAN;

in others it is like the death of the little girl. But in most it is represented by this woman. They are not notorious sinners, not abandoned. Like this woman's trouble, it is a secret, hidden, clinging curse, which they cannot laugh, or dance, or dream away, or drown in business."

Mr. McNeill makes a practice, in common with the other evangelists, of preaching on Sabbath mornings to the congregations in whose churches he is advertised to speak during the week. These opportunities are carefully taken advantage of for the stirring up of the members to service, and for dealing with any who may have back-slidden; but in addition they enable the mission preacher to reach with his Gospel call a number who cannot or will not attend the special services. In the evening Mr. Bell Henderson improved the occasion by speaking on "The Evangelistic Compaign: what it is, and how to profit by it."

YOUNG MEN AND WOMEN.

The meetings for young men and women in Renfield Street United Presbyterian Church, at nine o'clock in the evening, began on Monday, and were crowned with success from the very outset. Open-air meetings in the ordinary sense were impossible in front of the Church, on account of the constant traffic; but a small choir took up a position on the steps, and attracted many by their singing, while at intervals invitations were given to all within hearing. When the meeting opened, there was a large gathering of what Mr. McNeill described afterwards as "the right sort." The audience was mixed, but young men were in an overwhelming majority—a well-dressed, well-mannered, careless crowd. We do not remember seeing so few Bibles in use at a Scottish religious service—only three or four, one of which was in the pulpit. But canes and walking-sticks filled the stands, and the naturalness with which certain utterances were applauded proved how many were more accustomed to gatherings different from church services.

As Mr. McNeill had another meeting at St. Vincent Parish Church each evening at eight o'clock; the minister of the church (Rev. Andrew Forrest) conducted the opening exercises. A deep hush fell on the audience as Miss Gladstone sang "There is a green hill far away." When Mr. McNeill arrived he expressed his pleasure at the excellent start that had been made. He intended, he said, to preach each evening from 9.15 to 9.50, and he hoped they would make this known among young men who perhaps had

A VAGUE DISLIKE

to long sermons. The Christians were asked to busy themselves for half an hour before each meeting along the line from Charing Cross to Argyle Street, inviting the strollers to come.

The opening subject—"The Story of the Three Crosses" (Luke xxiii.)—carried the work at once into the heart of the Great Theme—Sin and Salvation; and without preliminary the preacher struck right into his subject: "I. *The Left Hand Cross*—with the thief dying in his sin. II. *The Right Hand Cross*—with the thief dying out of his sin. III. *On the Central Cross*—the pale, pinched Man dying for sin." Mr. McNeill gained the ear of the meeting when he declared that, as in the case of the impenitent thief, the crowning sin of to-day is *unbelief*—cold-blooded rejection. Picturing the terrible scene, with its lights and shadows, he showed that the turning point in the penitent man's career came when he revolted at the blasphemy of his companion, and denounced vehemently the use of foul language, which is such a blot on our commercial and manufacturing life. The point appealed so directly to the hearers that they almost unconsciously broke out into

A ROUND OF APPLAUSE.

Many heard the Gospel preached that evening who had not done so for long. At a short after-meeting, Mr. McNeill asked the workers to be much in prayer for him in this special effort. When we left, at a late hour, he was still busy trying to make the way more plain to three gentlemanly young fellows who had remained for the purpose.

Tuesday evening proved that there were greater things to follow. Besides the idlers on the streets, it began to be apparent that a mission at that hour would appeal to and reach the great class of shopkeepers, who cannot attend under ordinary circumstances except on Sunday. There was great power in the gathering. One young man seated near us, much to their surprise, declined to leave with two lady friends beside him, and kept his seat until an elderly worker was able to reach him, when he immediately showed that he was determined there and then to close with the offer of salvation. Others were scattered over the church, and there was no lack of experienced leaders to help them.

REV. HENRY MONTGOMERY (BELFAST).

On the Sabbath evening we joined the congregation of the Evangelical Union Church (Rev. William Dunlop) in Nelson Street, where the evangelist was Rev. Henry Montgomery, of Belfast. Rev. Dr. James Wells (Pollokshields Free Church) presided, and Gospel songs were sung by Miss Montgomery.

At the opening Mr. Montgomery addressed the Christians on the present condition of our large cities. There might not be very much pronounced infidelity, but there was a very great deal of practical heathenism. "What is wanted is a quickened church, with the sympathy of the Lord Jesus Christ for the lapsed multitudes." He felt the importance of stirring up the Christians wherever he went. "If the half-blessed Christians were awakened, there would be a revival of which both heaven and hell would hear." After having walked through the district surrounding the church, he declared that he had never seen a neighbourhood in any city in the world more needy yet more hopeful. The sermon was on

BLIND BARTIMEUS.

I. "He knew he was blind." The scene was vividly pictured, and the application of it to sin was faithfully made. "II. He wanted to get rid of his old life. Many are kept back now, because they are not willing to have done with the old life. III. There is still the multitude, not to help but to hinder."

An after-meeting was held for the fresh surrender of God's people, and nearly 200 remained behind. Dealing first with anxious inquirers, Mr. Montgomery told in simple words the story of his own coming to know the Lord Jesus Christ. He owed nearly everything to his mother's prayers; but the text most used was John iii. 36. The thought came to him that he must be at one part or other of the verse. After nearly two years of darkness, he saw that salvation was not by feeling but by faith. A friend had asked him if this verse were not a fact, whether he believed it or not, and he assented. Then seeing that he was seeking salvation, and believed that Jesus was able to give it, his friend asked again if it did not seem pretty plain that he must have it. Some time later he saw a man who was nearly drowned rescued by another man with a buoy and a rope; and the simple fact that the rescued man gave all his thanks to the one who pulled him in, without looking at the rope, taught Mr. Montgomery his final lesson. He had been thinking about his faith, rather than about the Master; and learned not to think so much of the rope as of the Man at the end of the rope.

Mr. Montgomery addressed the meetings from January 11 to 17, the remaining dates of the fortnight being taken by Mr. James Marshall. Among other song-preachers besides Miss Montgomery were Mr. J. R. D. McAusland and Mr. Gillespie.

IN THE NORTHERN DISTRICT.

From Cowcaddens Free Church the centre of operations in the northern division has been moved to Cambridge Street Baptist Church; and, on visiting it last week, we were warmly greeted by the pastor (Rev. Edward Last), and the evangelist, Rev. James Mursell, of London. There was a bright, hearty meeting. The congregation is noted as a centre of Christian endeavour and other forms of Christian activity, with a large band of earnest, devoted young men and women ready for any branch of service. The district is not favourable for large audiences, but by well-planned and attractive open-air services the Gospel is being carried in song and testimony to those who will not come to the church. Although the attendance inside was largely made up of Christians, there was also evidence of that most effective of all methods in doing Christian work—the seeking out and bringing along of "the ones and twos." The meetings are growing, and the workers are full of faith for much greater things than they have yet seen ere the Mission comes to a close. As an evidence of the widespread oneness of spirit in this work, we may mention that we found the choir on the platform for several of the evenings to be that of the neighbouring Renfield Free Church Mission. Mr. Mursell's addresses were of a deeply-spiritual type, with faithful dealing on the subject of sin and its consequences.

WINNING THE CHILDREN.

A hearty greeting awaited us at Renwick Free Church (Rev. J. Fairley Daly), Cumberland Street, where Mr. Thomas M. Pratt has has had a successful mission among children. Night after night the church was filled, and the excellence of the order, as well as the quiet spirit of the meetings, impressed us all through. Patiently and simply the essential doctrines of Christianity were explained in words suited to the youthful understanding. When asked what constituted the Pilgrim's burden, the children were sure it was "sin," and it was a new idea to learn that it was "the knowledge or sense of sin and the fear of wrath." On Friday we met with those present who had been spoken to during the week, and noted an earnest spirit with perfect naturalness of demeanour.

THE LATE

Rev. Samuel Chapman,

OF MELBOURNE, AUSTRALIA.

WHEN, one day last autumn, the cable flashed a message from Australia that Samuel Chapman was dead, the news brought a sad heart-pang to many in this land. We all have our heroes, and Mr. Chapman was one of ours. His extreme modesty led him to shrink from putting himself forward, and kept him from being known to an even larger circle than that in which he moved.

By many he was looked upon as one of the great Gospel preachers of our time, and some of the sermons he preached in Scotland a quarter of a century ago still live in the memory of those who heard them, and have been an inspiration through all the intervening years. Well do we remember taking a leading worker to hear Mr. Chapman preach in the autumn of 1874. The blank look on our friend's face is with us yet, as, after the service, he asked the writer, "Is it possible that you can have attended that man's ministry for four years without being converted?" The thing seemed impossible to him, and well it might, for Mr. Chapman's was a mighty, converting ministry.

SAMUEL CHAPMAN was born in Sheffield sixty-eight years ago. At the age of fifteen he left school and entered business in his native city. He had a thorough training in commercial life, which stood him in good stead in his ministerial work. At twenty-four he was baptized on profession of his faith in Christ. Four years later—in the historic 1859—he decided to relinquish a business career and devote his life to the ministry of the Gospel. Some years were spent in seeking a fuller equipment, first at Edinburgh University, and afterwards at Rawdon College, near Leeds, in both of which institutions he proved himself an eager and successful student.

His first pastorate was in Heneage Street, Birmingham, where he continued six years, and where his ministry was very largely blessed. Whilst in Birmingham he formed intimate friendships with the late Rev. Charles Vince and Dr. R. W. Dale, friendships which he greatly valued, and which were only terminated by death. A short pastorate in Rochdale followed, and in 1870 Mr. Chapman took up residence in Glasgow as colleague and successor of the late Dr. James Paterson, in Hope Street Church. Here he continued seven years, and no pen could adequately tell of the blessing that attended that ministry. Hundreds, if not thousands, were brought to Christ directly through Mr. Chapman's preaching, and some of those converts proved the brightest and best Christians we have ever known. Well does the writer remember waiting his turn with some twenty others, one Wednesday night, at the door of the pastor's room, each of the company being desirous either to enquire as to the great matter of personal salvation, or to make confession of faith in Christ.

This for a long time was a weekly occurrence, and for years it was a regular matter, after the Lord's Day evening service, to find eight, ten, or twelve men and women anxiously seeking the Saviour. The remembrance of those days makes one's heart burn; and how one sighs and cries to see such times again! During Mr. Chapman's ministry at Hope Street, the church increased from some 300 to over 700 members, and the old building had to be pulled down and a much larger one built in Bath Street.

But Mr. Chapman was no mere evangelist; he was a man in whom the gift of the teacher was combined with that of the evangelist in an uncommon degree. As an expositor of Scripture, he was very strong, clear, and original. He was a thinker, and he thought to most excellent and helpful purpose. How the memory pictures him in the pulpit, with the Bible tilted on end and his arms crossed over it, as he brought out some fine point of doctrine! How he used to expound the views of the various commentators, and finally gave his own view, which usually seemed to his hearers to be best.

When, in 1877, owing to the condition of Mrs. Chapman's health, he found it needful to resign his charge and proceed to Australia, hundreds of hearts felt his going like a personal bereavement. He took up the pastoral charge of the principal Baptist Church in Melbourne —Collins Street—and there he has ministered with conspicuous success and blessing for the

last twenty-two years. Four times he has been elected to fill the presidential chair of his denomination; and, indeed, he has for long been looked up to as a kind of Nonconformist "Bishop" throughout the colony. The position he gained in the estimation of all sections of the Church is abundantly evidenced by the long and appreciative notices which have appeared in many of the Colonial papers and magazines, both religious and secular.

Mr. Chapman took little part in matters outside the proper sphere of the ministry of the Gospel. He did not consider it part of his work to be an election agent, a political propagandist, or a caterer for the amusement of the people. His pulpit was his throne, and truly, when he stood there, he was a king amongst men. His whole being revelled in preaching the Gospel of the grace of God. How he rejoiced in signs of revival and spiritual blessing, and how heavy was his heart when there seemed to be dearth of such "signs following!" No measure of outward prosperity could ever satisfy him apart from the signs of the Holy Spirit's working.

Foreign missions occupied a large place in his heart, and he most unstintedly gave his valued help, not only to the missions of his own denomination, but to such missions as the China Inland and the Poona and Indian Village Missions. In the councils of these missions he was as a pillar of strength, and his spiritual sagacity and clear-headed business common-sense were of the greatest value. When, seven years ago, he paid a visit to the homeland, he returned viâ America and China, and spent some time visiting the stations of the Inland Mission, visits lovingly remembered by many of the missionaries to whom he was made a blessing. A number of years ago a great stimulus came into his life, and he was brought to know the experience of Christ's indwelling in a measure and degree that he had not known before. Habits that had become like second nature to him were seen to be hindrances, and were gladly renounced for Christ's sake. About that time the Geelong Convention was commenced, and Mr. Chapman was one of its principal promoters, and, as long as health permitted, its able chairman. Some of the addresses he gave at Geelong have made history in the hearts and lives of many who heard them.

One chief secret of the great blessing that attended his ministry lay in the fact that, beyond many, he was a man of prayer. He delighted in special and prolonged seasons of prayer. For a long time he was accustomed to meet weekly with a "band" of like-minded men for a "half-night" of prayer. These were seasons when he and others got very near to God, and real business was done at the Throne of Grace.

The hope of the imminence of the Lord's coming again was very real and joyous to him, and in his letters he continually referred to it.

For some years Mr. Chapman suffered from an affection of the heart, and for five months previous to his death he was confined to bed; but, although experiencing great weakness and weariness, it is a comfort to his friends to know that he had very little actual pain. On Lord's Day morning, September 10, the end came very quietly. His funeral was attended by a great concourse of people; and, at his own request, the "Hallelujah Chorus" was made to take the place usually occupied by the "Dead March" in *Saul*, which would surely have been most inappropriate. Mr. Chapman is survived by his wife, six daughters, and two sons.

With painful interest, the writer received a letter from Mr. Chapman, dictated a few days before his home-going, with the request that it should not be sent till after he was gone. In it he said:—"I think I have received my marching orders, but am not sure. In any case I want to send you the signal that thrilled our hearts in the by-gone days. 'Hold the fort, for He is coming. All glory to his name!' Hearty love to all who love the Lord."

D. J. F.

The Nurses' National Total Abstinence League has for its object the union and encouragement of nurses in the advancement of temperance, by example and influence upon those with whom their duties bring them into contact. The Society is federated to the W.T.A.U., and although only formed in 1897, it has made considerable progress. Many nurses are ennobling their calling by conferring upon morally weak patients such comfort and encouragement as will aid in the rescue of those who have fallen through strong drink. Copies of two booklets, "Questions for Nurses," and "Reasons for joining the League," with further information, may be obtained from the secretary, Miss Hilda Dillon, 47, Oakley Street, Chelsea, S.W.

Mr. Moody's "Coronation Day."

A Tribute.

BY HIS SON, MR. W. R. MOODY.

FOR forty-six years my father had been a *partaker of the Divine life*, and the transition from the seen world to the unseen, from the sphere of the temporal to that of the eternal, was no interruption in the life with which we were familiar. For nearly half a century his one aim in life has been to do the will of God, and with characteristic readiness he responded to God's summons. Only a few days before his going, in conversation about some future plans, he referred to the possibility of his life-work being nearly completed. In reply to my remonstrance and attempt to encourage him, he said: "I'm not discouraged.

THERE'S LOTS OF HARD WORK

left in me yet, I believe. I want to live as long as I'm useful, but when my work is done I want to be up and off."

On November 17 father broke down in Kansas City in the midst of one of the best missions he ever had. God had tried his servant in many ways; but, after sixty-two years of an unusually active life, with the remembrance of not more than one or two days of slight illness, to be suddenly laid aside to wait patiently and in extreme weakness for God's will, was indeed a severe test. But in this he was found "not wanting," and it was with a sense of exultant and victorious joy that he entered the joy of his Lord, and heard the words, "*Well done, good and faithful servant.*"

No man loved his family and life-work more devotedly, and frequently I have heard him say,

"LIFE IS VERY SWEET TO ME,

and there is no position of power or wealth that could tempt me from the throne God has given me." It was not that he was tired of life, and wanted to be done with service, that made him so ready to leave, for he knew the joy of Christian service such as few have experienced. The final summons came suddenly to us all. I heard him speaking in slow and measured words suddenly, and he was saying, "*Earth is receding; heaven is opening before me.*" The first impulse was to try to arouse him from what I thought to be a dream. "No, this is no dream, Will," he replied. "It is beautiful. It is like a trance. If this is death, it is sweet. There is no valley here. God is calling me, and I must go."

Meanwhile the nurse was summoning the family, and the physician, who had spent the night in the house. Father continued to talk quietly on, and seemed to speak from another world his last message to the loved ones he was leaving. "I have always been an ambitious man," he said—"ambitious to leave no wealth or possessions, but to leave lots of work for you to do. You will carry on Mount Hermon. Fitt* will look after the Institute; Paul will take up the Seminary when he's older, and Ambert† will help you in the business details." Then it seemed as though he saw beyond the veil, for he exclaimed: "This is my triumph;

THIS IS MY CORONATION DAY!

I have been looking forward to it for years." Then his face lit up, and he said, in a voice of joyful rapture, "Dwight! Irene!—I see the children's faces," referring to the two little grandchildren God had taken from our home in the past year. Then, as he thought he was losing consciousness, he said, "Give my love to them all." Mother then came into the room, and he exclaimed, "Mamma, you have been a good wife to me!" and with that he became unconscious.

In half an hour, however, he revived. Again he talked with us about the work to be done, assigning to the sons the Northfield Schools and to his daughter and her husband the Chicago Bible Institute. Then, in answer to what mother's charge would be, he said, "Oh, mother is Eve, mother of all the living." To the urgent plea that he should remain longer with his family, he said: "I'm not going to throw my life away. I'll stay as long as I can, but if my time is come I'm ready."

Then a new thought seemed to possess him, and he exclaimed: "I'm not at all sure but that God may perform a miracle and raise me up.

I'M GOING TO GET UP.

If God wants to heal me by a miracle that way, all right; and if not I can meet death in my chair as well as here." Then, turning to one of us who was applying warm cloths, he said: "Here, take those away. If God is going to perform a miracle we don't want them, and the first thing I suppose we should do will be to discharge the doctor." He did not insist on this, however, but was determined on getting up, and could not be dissuaded. He then walked across the room to an easy chair, where he sat down for a few moments. A second sinking turn left him exhausted, and he was willing to return to bed, where he remained, quietly awaiting the end, for an hour. To the very last he was thinking of those about him and considering them. Turning to mother, only a little while before he left, he said, "This is rough on you all, and

I'M SORRY TO DISTRESS YOU

in this way. It is hard to be kept in such anxiety." The last time the doctor approached to administer an injection, he looked at him in a questioning and undecided way, and said perfectly naturally: "Doctor, I don't know about this. Do you think it best? It is only keeping the family in anxiety."

In a few moments more another sinking turn came, and from it he awoke in the presence of Him whom he loved and served so long and devotedly. It was not like death, for he *fell on sleep* quietly and peacefully, and it was not hard to imagine his reception in that other world among the hosts of loved ones awaiting his coming.

* His son-in-law. † His nephew.

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AUTHORIZED BIOGRAPHIES.

The announcement of publication of a number of biographies of D. L. Moody has forced the family to deny that any such will have their authorization or co-operation. Although Mr. Moody was steadfastly opposed to any biographical notices during his life, he knew it could not be avoided after his death, and a few years ago expressed the wish that his eldest son, W. R. Moody, should undertake it, in order that many false statements now current might be corrected.

The family have a large number of private letters, as well as photographs, and other material, which will be reserved for the only authorized biography. The request is made to friends all over the world, who can contribute authentic material, to send it to W. R. Moody, East Northfield, Mass.

Memorial Services.

AMERICAN papers to hand during the past few days contain many articles in honour of the late D. L. Moody, including appreciations of his character, and tributes to his usefulness as an evangelist and philanthropist. Several memorial meetings, representative of the Christian Church at large, have been held, at which words have been spoken that altogether agree with the warm terms in which friends in Great Britain have described the great loss sustained. One of these services, held in the

CARNEGIE HALL, NEW YORK,

on January 8, was an immense demonstration of feeling and interest. Not long ago, Mr. Moody preached the Gospel in the spacious building; now five or six thousand persons assembled to thank God for his life and ministry. On the platform were dozens of ministers of the Gospel, and others who have been identified with the work to which the evangelist devoted his life. Mr. William E. Dodge, who was always a great admirer of his honoured friend, presided, and, at his suggestion, the service opened with one of Mr. Moody's favourite hymns: "In the Cross of Christ I glory." Mr. Ira D. Sankey led the singing. The Scripture was read by Rev. Dr. Pierson, and, after prayer by Rev. John Balcom Shaw, Mr. Dodge gave an address.

In the whole history of the Church of Christ, said he, few men can be found who have

TOUCHED SO MANY HEARTS,

and influenced so many lives as the man whom they had assembled to remember. It is no exaggeration to say that if all who knew and loved him answered the summons to these services in his memory it would take a hall ten times as large as that to hold them. "There is not to be a note of sadness or a touch of funereal gloom in our service. We are only here to thank God for such a life, and to pray that the influence of it may continue. He is not dead; he has merely gone to a better life."

Proceeding, Mr. Dodge said that Mr. Moody's theology was simple, in the words of John iii. 16, and his creed was God. He carried God's message all over the world. "Two great influences came into his early life, and continued to direct him ever afterwards. One was the companionship and brotherhood of the Young Men's Christian Association, and the other, an even greater and stronger influence, was his study of the Bible. He had the idea at first that if God wanted him for his work he would put words in his mouth, and so his early efforts were failures, and his addresses were repetitions of one another. A benevolent gentleman talked with him, and told him that what he needed to do was to go and

STUDY THE BIBLE.

Mr. Moody followed the advice with the greatest intensity. He got from it an arsenal of fact, promise and warning, which he had used with magnificent power. His was the most intense and superb enthusiasm that I ever knew; but it was tempered with marvellous common-sense. He had a wonderful intuitive knowledge of men. He was a great preacher, but those who knew him well knew that in his personal talks lay his greatest power. The most powerful sermon I ever heard from him was one night, just after midnight, when we were walking along Madison Avenue together, and a man came up to us and asked Mr. Moody how he should go about it to accept Christ. In a few concise, clear-cut sentences, Mr. Moody put the truth to that man, so that there was no getting away from it, and the man became a Christian then and there."

Rev. Wilton Merle Smith said Mr. Moody was a hard-driven man—hard driven of God. The greatness in him, which topped everything else, was the God-power.

Rev. Dr. T. L. CUYLER spoke of the departed evangelist as an extraordinary and unique Gospel preacher. "To him was allowed the privilege of pouring the Gospel into more human hearts than any man that ever lived. If you ask me to mention the names of

THE TWO GREATEST AMERICANS

that ever lived, men who worked their way from obscurity to positions where they were of service to the world, men whom our boys should study, I should unhesitatingly say, Abraham Lincoln and Dwight L. Moody. God called both of these men from humble homes to do his work.

"Moody's great heart, fired as it was with the love of Jesus, gave to his very utterances that pathos which touched human hearts, and brought weeping multitudes to his pulpit. Mr. Moody's last utterances in New York, made just before his trip to Kansas City, were in the Fifth Avenue Presbyterian Church, and indicated a premonition of the illness that was coming. He said: 'When you read in the newspapers that Moody is dead, it isn't so. God gave me the gift of life everlasting.' Aye, aye, thanks be to God, Moody's alive. Moody is living, and his spirit is in this hall with us this afternoon."

Mr. ROBERT FULTON CUTTING said:—"It is many years since I saw Mr. Moody at his home, but I have been a richer man ever since. He had a simple, direct manner—so essentially human that it reached all. He knew men as few did, and he reached them by

THE TRANSPARENCY OF HIS LIFE.

In the midst of his most magnificent successes he seemed to have no conception of his own part in them. He knew his field and he knew his God, but he didn't know himself. He forgot himself when he gave his life to God."

Rev. Dr. D. J. BURRELL said:—"A good man has gone home, and we can't be sorry. It was a wonderful death, was it not? And it ought to have been a wonderful death, for it was a wonderful life that went before it. He followed Jesus Christ, who came into the world to do one thing; and he said—'That one thing will I do.' I am going to erect a monument to him in my ministerial life. I am going to love the Bible better because he loved it so, and I am going to love God better because he loved Him so.

Mr. John Wanamaker was to have spoken next, but Mr. Dodge read a despatch from him in which he stated that illness kept him at his home in Philadelphia. Mr. Wanamaker particularly requested that Mr. SANKEY should take his place, and Mr. Dodge called on him. After singing "Saved by Grace," Mr. Sankey gave a very beautiful account of the burial of Mr. Moody at Northfield. Speaking of Mrs. Moody, he said—

"One of the greatest powers in Moody's life was

THE PARTNER GOD GAVE HIM.

Honour and credit are due to her, more than to any other living being, for his successful career."

Mr. JOHN R. MOTT, secretary of the Student Movement, spoke of the power and influence of Mr. Moody's words and works upon college and university men and women, and gave figures showing that already 2,000 students had gone into mission work of various kinds from American and British colleges as a result of the Student Volunteer Movement. Mr. Mott attributed Mr. Moody's success among these classes of readers and thinkers to his matchless knowledge of the human heart; to his wonderful honesty; to his reality and freedom from cant and professionalism; and to his overflowing sympathy and heart power. The

AUDACITY OF HIS FAITH

appealed to the heroic in many, as also his self-sacrificing fervour. In addition to these were also his abounding vitality and spiritual life, due to his being a God-possessed man.

Rev. Dr. A. C. DIXON remarked that Mr. Moody's life showed the difference between influence and power, the power of his life being God Himself. Jesus was not a man of influence—"He made Himself of no reputation"—but He had power. Paul and Silas had not influence enough to keep them out of jail, but they had the power that shook the whole place while they were in it. Mr. Moody incarnated the words "God is able." The philosophy of his humility was that he was always face to face with some gigantic work for God, so big that he could only see the work and the God who could do it.

Rev. Dr. J. M. BUCKLEY referred, in some detail, to the magnitude of the loss sustained both by the Church and the world in Mr. Moody's death. Passing on to the man himself, he mentioned

TWO CHARACTERISTIC INCIDENTS.

In the early days in Chicago, some Catholic boys broke the windows of Mr. Moody's hall, and he went to see Bishop Dugan about it. The Bishop received him courteously, and became so interested in his visitor that he expressed regret that he was not in the true Church, and said he would pray for him. "Will you?" said Mr. Moody, "then will you do it right now? because I'm a busy man, and have a great deal to do." As he said this, he dropped on his knees. The Bishop did the same, and prayed earnestly that his guest might be led into the whole truth of God. As soon as the Bishop was through, Mr. Moody promptly began a prayer that God would enable him to see the truths of the Gospel without any intervening clouds of doctrines of men, and so forth. The Bishop, after that interview, always expressed the greatest respect for the evangelist, and no more windows were broken.

The other incident was about twenty-six years ago.

THE EMPEROR DOM PEDRO,

of Brazil, was in New York, and Mr. Moody was preaching in the hippodrome. Mr. Dodge (chairman of the present meeting) was sitting in the centre of the platform then, and the Emperor, entering the hall, was beckoned to the platform, where he took the chair vacated for him by Mr. Dodge. Mr. Moody at the moment took no notice of the occurrence, but shortly afterwards, in the course of his address, exclaimed, lifting up his hand, "Even an emperor cannot *buy* heaven!" Dom Pedro's comment afterwards was—"A man like that is to be listened to and believed."

The meeting closed with the benediction after Mr. Sankey had sung, to his own accompaniment, a hymn written by him in memoriam, entitled "Out of the Shadowland" (see p. 20).

Service at Brooklyn.

Memorial services were also held in due course in the Central Presbyterian Church at Marcy and Jefferson Avenues, Brooklyn. It was in that church, of which Rev. Dr. Carson is pastor, that Mr. Moody was last heard in Brooklyn. Surrounding Dr. Carson, who presided, were: Mr. Ira D. Sankey, Rev. Dr. Chadwick, one of the local presiding elders of the M.E. Church; Rev. Dr. Dixon, of the Hanson Place Baptist Church; Rev. Dr. Pierson, and others. The speakers on the occasion were men who had been closely connected with Mr. Moody, and who had been sympathetically working with him in his great world's work.

"I have only just begun to realize," Mr. SANKEY said, "that my beloved brother and friend has gone from among us, and that we are not again to hear his voice. When we got to Northfield the other day, we gathered in little groups and talked of him who had gone from among us, and every now and then watched the door of the hotel, almost thinking that he ought to enter and say something cheery as was his wont. But

THE DOOR DID NOT OPEN.

Another door had opened for him. I saw my dear friend's form on the couch. He looked as if he was sleeping. He looked as if he had just come in from a hard day and night's labours, after addressing big multitudes, and thrown himself down, worn out, to rest, just as I had seen him do many times during the thirty years that I was with him. His family told me of this saying, which was among his last, and which has given me the keynote for the selection that I am about to sing, 'I've been inside the gates; don't call me back: there is no valley.'"

Mr. Sankey then sang, "There'll be no dark valley—when Jesus comes"—a hymn that Mr. Moody dearly loved.

Hearty words having been spoken by Drs. A. C. Dixon and J. S. Chadwick, Mr. D. W. MCWILLIAMS, of South Portland Avenue, an old and highly esteemed acquaintance, delivered an address. Of his departed friend, he said:—"He was a great soul. His master passion was the salvation of other souls. His immense achievements were the result of natural endowments, *plus*

THEIR ENTIRE CONSECRATION

to the will of God, and to the service of our sinning and suffering race. It was a favourite saying of his that the world had yet to witness the possibilities of a human life wholly consecrated to God.

"In the minds of those who knew Mr. Moody intimately, he seemed to be the man who was chosen of God to illustrate that proposition. His consecration was not a mere expression of the lips. His was a costly consecration. It cut deep in what he called 'the flesh,' and it pervaded his whole being. It placed him unreservedly and devotedly at the service of the Church and Sabbath School, Young Men's Christian Associations, missionary efforts of every kind, temperance—indeed, every good cause. But the Gospel was the foundation of it all.

"With Bushnell he held that the soul of all improvement was the improvement of the soul. He had no confidence in what is called reform, when it was unaccompanied by the implanted life from above.

HE BELIEVED GOD.

Those who were with him in his early career will recall how often he quoted these texts: 'One shall chase a thousand, and two shall put ten thousand to flight;' 'Be strong and of a good courage;' 'Is anything too hard for the Lord?'

"The world is encircled with institutions and buildings which he founded, builded, or aided, while men and women who were converted under his preaching are to be found in every nation and clime. Who can number the Christians who were led by him into the life more abundant? His absorbing desire to learn, and his adaptation to circumstances, were also secrets of his success.

"I recall that one day in a railroad train he heard the newsboy, with a bundle of books under his arm, shout, 'Here you are, Ingersoll on Hell.' He promptly grabbed that boy, thrust a book into his hand, and said, 'Here, my lad, here is Moody on Heaven; give them this at the same time.' And the boy went through the cars shouting, 'Ingersoll on Hell, and Moody on Heaven.'

"Mr. Moody was 'a good man, and full of the Holy Ghost and of faith.' Through obscurity, poverty, and opposition, he went forth with Him without the camp bearing his reproach, in service as an evangelist; giving wise direction to Christian workers and soul winners. He organized, founded and provided means for schools, seminaries, institutes, churches, Sabbath schools, Young Men's Christian Associations, summer and winter conferences and conventions, and many other enterprises, all

WITH ONE OBJECT—

the glorifying of God in the extending of the kingdom of his Son and divine Lord. Has any man lived in the nineteenth century who has made happy as many persons as he?

Rev. Dr. PIERSON, who closed, spoke feelingly of Mr. Moody, and paid a high tribute to his character and life's work. Incidentally he said that Mr. Moody, Mr. John Wanamaker, and himself were all born in the same year, and had been closely associated in Christian work. He had attended Mr. Moody's funeral service, and never before witnessed such a funeral. There were no semblances of mourning anywhere about. No crape was displayed, and there were no drawn blinds. It was a Christian death and burial beyond anything he had ever seen. It was a triumphant march into heaven.

Mr. Sankey led the congregation in singing the hymn, "God be with you till we meet again," and dismissed the assembly with the Benediction.

Further Tributes and Testimonies.

By Mr. John Anderson,
GLASGOW BIBLE INSTITUTE.

MY attention was first directed to Mr. Moody by reading the report of an address which he delivered in London on the occasion of a brief visit in 1871. Following upon that came the announcement that he had been invited to return to this country to undertake an evangelistic mission. I resolved to watch for his arrival, and thus it happened that a request from me that he should visit Ardrossan was the first invitation he received from Scotland. Two years later he and Mr. Sankey recalled with amused interest the tenor of the letter they sent me from Nottingham telling of the first direct fruits of their mission on the previous evening. During that and his subsequent visit I was privileged to meet Mr. Moody frequently, and to attend many of his services in England and Ireland as well as in Scotland. The memories left by this intercourse suggest some impressions of the man and his work

THE MAN.

As a man, he was "cast in nature's largest mould." Large-minded and large-hearted, he had also in a marked degree that unaffected simplicity that is the unfailing accompaniment of true greatness. With him common sense was so fully developed that it blossomed into genius. Amongst the qualities that gave him the outstanding pre-eminence he attained, and that would have brought him to the front rank in any sphere of life, we note these: 1. A swift, intuitive insight that enabled him to go straight to the heart of any question that presented itself, and by an unerring instinct to distinguish between what was essential and what was secondary. 2. Ability to take in the whole situation at a glance, to discover the line of least resistance, and with rare wisdom and tact to adapt his methods to the end in view. 3. A shrewd perception of character, seldom at fault, that enabled him to select suitable helpers for the task in hand. 4. An unselfishness of disposition and transparent honesty of purpose that disarmed the criticism of opponents, and won the confidence and affection of friends. And 5, there was a force of character and also a business-like promptitude and precision in carrying out his ideas, which made it inevitable that, in any movement with which he was connected, D. L. Moody would, by universal consent, be accorded at once the position of leader.

THE CHRISTIAN.

As a Christian man his many admirable qualities were so evenly balanced that it is difficult to say which were the greatest. But prominent amongst these we are disposed to place his whole-hearted devotion to Christ. This, in fact, was the ruling principle of his life. His daily attitude of soul would have found its truest expression in Paul's question, "Lord, what wilt Thou have me to do?" And he might have adopted as his own, to an extent few others could, that same Apostle's testimony: "I live, yet no longer I, but Christ liveth in me; and the life that I now live in the flesh is a life of faith upon the Son of God who loved me and gave Himself for me." His character was crowned by a humility so genuine that it was entirely destitute of self-consciousness. He did not claim any special degree of holiness, and yet he possessed it in its rarest, because thoroughly practical, type. He was upright, straightforward, pure, lovable, unselfish, and Christlike, without the least admixture of pretentious piety. He did not speak much about consecration, but his life was a prolonged exemplification and exposition of its meaning and value. His views and his teaching on the development of spiritual life were sane and wholesome. He was singularly free from any tendency to adopt those partial views of truth that find expression in pet phrases that in turn become the watchwords of parties and swaddling bands that stifle healthy growth. He presented the truth of God on its own broad Scriptural lines, that appeal to men of every type, and that reach and develop the whole man in the will of God.

THE PREACHER.

As a preacher, his great power doubtless lay in his unique personality moved by the Divine Spirit. Emerson hit the mark when he said, "What you are speaks so loudly that I cannot hear what you say." It was this element that baffled the critics who went to hear him, and wondered where the secret of his power lay. His themes, too, were very human, just because they were divine; and they were fresh and attractive, because they were always practical. He took his stand at the centre of all truth, "Jesus Christ and Him crucified;" and from that centre he followed the radiating lines of truth as they smote the sinfulness and waywardness of men, or ministered to their deepest needs. Added to this, his naturalness gave a great charm to his preaching. He never attempted to preach or orate, and no mannerisms or false tones ever marred the effect of his addresses. He spoke from his own heart and out of his own experience, and so spoke to the hearts of others. He had supreme faith in the Word of God. Its characters under his touch became living men and women, none the less real that they spoke sometimes with a pronounced nineteenth century dialect. The truths of God's Word were eternal verities to his soul, clearer than the sun in the heavens, deeper and stronger and more enduring, than the everlasting hills. Hence he *so* spake that many believed. Doubt was dissipated in the bracing atmosphere of his buoyant faith, and vacillation and indecision gave way before the appeals of his masterful will as used by the Spirit of God.

THE ORGANIZER.

As an organizer it will be hard to find his equal. He has impressed his spirit and method on the evangelistic work of his generation. When an idea took root in his fertile brain, he was quick to see how it could best be applied, the psychological moment to introduce it, and the right persons to carry it through. And when his ideas took shape his practical wisdom, dauntless courage, and boundless energy carried them to a successful issue. The splendid institutions he founded and brought to such a high degree of perfection at Northfield, Mount Hermon, and Chicago, remain as monuments of his self-denying efforts for the good of others, and his matchless ability as an organizer.

It was my great privilege some years ago to spend ten days with

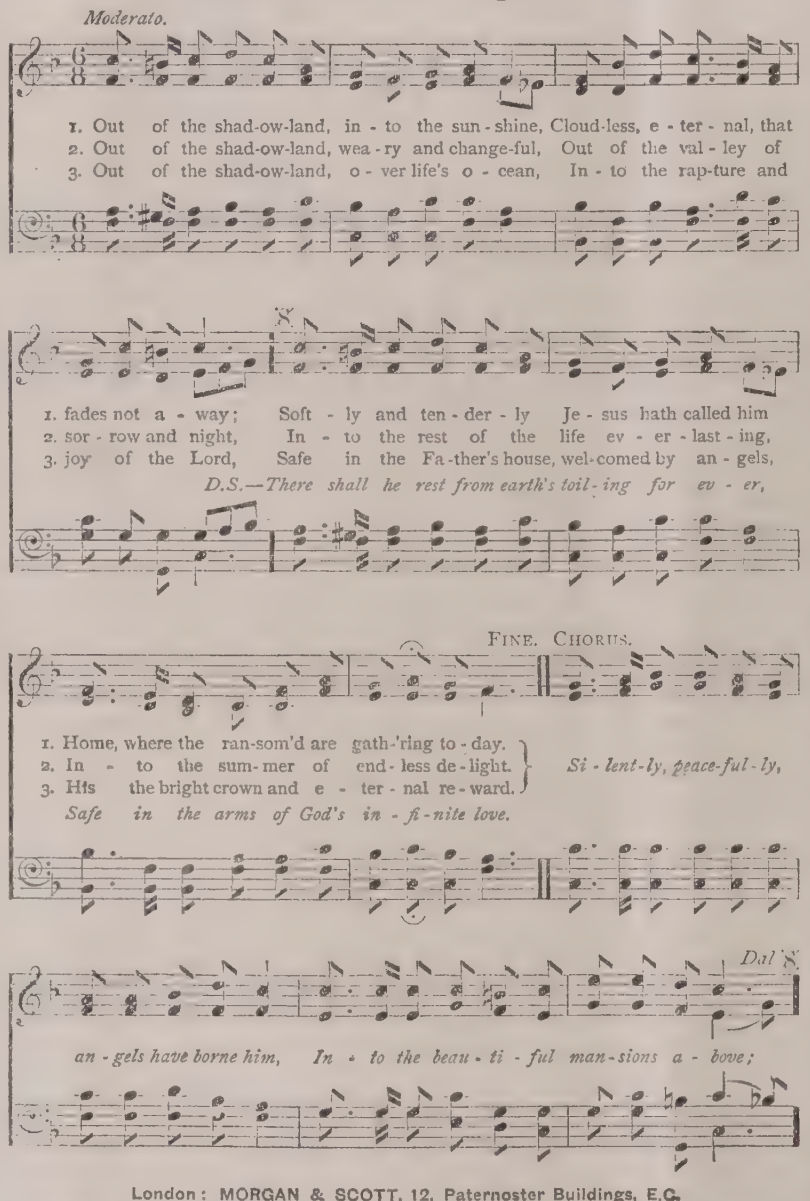
MRS. MOODY AT NORTHFIELD.

Her constant kindness on that occasion will ever remain as a fragrant memory. I was introduced to Mr. Moody's friends and taken over his favourite walks and drives, and what I saw and heard there added reverence to my former feelings of admiration for our friend whose loss we are now deploring. If it be the case, as some travellers tell us, that the spirit of Moses still seems to breathe in the desert air of the Sinaitic peninsula, it is equally true that the name and influence of Mr. Moody seemed to rest as a benediction on that quiet and beautiful New England village, even during his prolonged absences. And to have come from Mr. Moody or to have enjoyed his friendship was a sure passport to the hearts of his friends and neighbours. He will be mourned and missed all the world over, but to Northfield the loss will be irreparable. May God Himself speak to the hearts there so sorely stricken, and give "beauty for ashes." Who will, who can, fill his place? What will become of the institutions and movements that owed everything to his impulse and fostering care? These and other questions crowd upon us as we stand to-day bewildered and heavy-hearted by the greatness of the blank that has been made by the sudden

Out of the Shadow-Land.

"God is calling me."—D. L. Moody.

Words and Music specially composed by IRA D. SANKEY, and sung by him at the D. L. MOODY Memorial Service, Carnegie Hall, New York.


Moderato.
1. Out of the shad-ow-land, in - to the sun - shine, Cloud-less, e - ter - nal, that
2. Out of the shad-ow-land, wea - ry and change-ful, Out of the val - ley of
3. Out of the shad-ow-land, o - ver life's o - cean, In - to the rap-ture and
1. fades not a - way; Soft - ly and ten - der - ly Je - sus hath called him
2. sor - row and night, In - to the rest of the life ev - er - last - ing,
3. joy of the Lord, Safe in the Fa-ther's house, wel-comed by an - gels,
D.S.—There shall he rest from earth's toil - ing for ev - er,
FINE. CHORUS.
1. Home, where the ran-som'd are gath-'ring to - day.
2. In - to the sum-mer of end - less de - light.
3. His the bright crown and e - ter - nal re - ward.
Si - lent-ly, peace-ful - ly,
Safe in the arms of God's in - fi - nite love.
D.C.
an - gels have borne him, In - to the beau - ti - ful man-sions a - bove;

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home-call of our beloved friend. We can but remind ourselves that while the servants pass the Master remaineth. "The Lord liveth, and blessed be my Rock."

Dr. J. M. Buckley (New York).

Soon after the time when the British Association met in Belfast, and the brilliant Professor Tyndall uttered words that grieved all Christians throughout the world, evangelical and unevangelical (which expression Professor Tyndall many years afterward tried to modify, as even his fellow-scientists declared it an unscientific utterance), Messrs. Moody and Sankey began their services, and more converts of the intelligent class than had been received into churches for many years resulted.

As their audiences increased, the higher class of periodicals attempted philosophical explanations of the movement.

LORD SHAFTESBURY THANKED GOD

publicly that Mr. Moody had not been educated at Oxford, "for he had a wonderful power of getting at the hearts of men, and while the common people heard him gladly, many persons of high station have been greatly struck with the marvellous simplicity and power of his preaching." Lord Shaftesbury added that the Lord Chancellor of England a short time before had said to him, "The simplicity of that man's preaching, the clear manner in which he sets forth salvation by Christ, is to me the most striking and the most delightful thing I ever knew in my life."

The London *Times*, in a leading article, said: "Mr. Sankey confines himself to the kind of tunes and to the mode of singing with which large multitudes can be most readily brought into harmony. Both the crowds and the music, however they may contribute to the general result, are perfectly legitimate aids, and it is a mere matter of good sense for a preacher to employ such influences for predisposing his hearers to listen to him. But people would not come together for weeks merely to hear impressive singing, nor to yield to the impulse of association. They come to hear Mr. Moody, and the main question is, What has he to say? Is any Christian Church in this metropolis in a position to say that it can afford to dispense with any vigorous effort to rouse the mass of our people to a more Christian life? The congregations which are to be seen in our churches and chapels are but a fraction of the hundreds of thousands around them, of whom multitudes are living little better than a mere animal existence. If any considerable portion of them can be roused to a mere desire of something higher, an immense step is gained; and if the churches are really a higher influence still, Mr. Moody will at least have prepared them a better material to think upon."

His career, one of the most impressive phenomena of the last half of this century, presents a problem for solution.

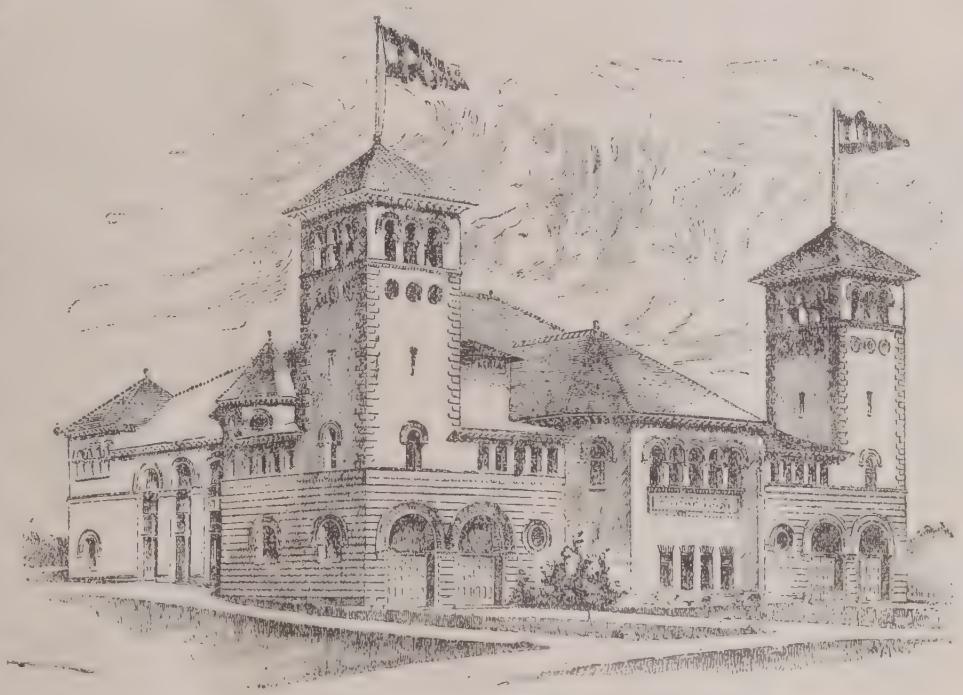
WAS THERE ONE SECRET

of his power, or were there many? Did he become extraordinary by an unusual aggregation of ordinary qualities and deeds, or were there one or more elements rarely found elsewhere? There were many secrets of his success. His physical powers were an important element. He was energetic, untiring, and full of animal spirits. His native intellect was strong. Only his primitive ignorance, lack of cultivation, and bashfulness caused people to think that he would never achieve anything of moment. His development was slow but sure. Conversion unified and intensified his powers, and placed before him a target at which he steadily aimed. He shunned no responsibility, and was strong enough to meet every one. As an orator he improved as long as he lived.

The late Professor Drummond, over whose life Mr. Moody exerted a greater influence than any other man, thus describes him: "In sheer persuasiveness, Mr. Moody has few equals, and rugged as his preaching may seem to some, there is in it pathos of a quality which few orators have ever reached, and an appealing tenderness which not only wholly redeems it, but raises it not unseldom almost to sublimity. No report can do the faintest justice to this, or to the other most characteristic qualities of his public speech."

By Dr. T. L. Cuyler (Brooklyn).

Although I had some acquaintance with Mr. Moody during the sixties, yet my intimate knowledge of him began in February, 1872. During the following July we met in London, and together we delivered several addresses in the old hall of the Young Men's Christian Association in Aldersgate Street. One day he



THE AUDITORIUM AT NORTHFIELD. *(See Page 25.)*

came into my room in King Street, Cheapside, and said to me: "They want me to stay on here, and hold evangelistic meetings over England." My reply was, "I must hasten home to my flock; but do you stay here by all means; the English people are wonderfully good listeners to the Gospel." After a few moments he said, "I will go home and get some one to sing with me and come back here and preach." How he did—in God's good providence—join with him that noble kindred spirit,

MR. IRA D. SANKEY,

and how they twain went on from Newcastle to Edinburgh, and from Edinburgh carried forward the banner of the Cross from town to town until they set Scotland all aflame, the whole Christian world knows already. In August, 1874, I ran up from Liverpool to Glasgow just to spend a couple of hours with Moody and to see how he looked since he had become famous. His head was as level as ever; exaltation had not turned it one iota, and never did to his dying day. Celebrity sobers a wise man; but notoriety makes a fool a bigger fool than ever.

After Mr. Moody returned from that wonderful work in Britain, I went on to Northfield—in October, 1875—to hear from his own lips the thrilling story of what God had wrought. At the farmhouse table of his venerable mother—who lived to enjoy the glory of her son until she was past ninety—he narrated some of his experiences. When I asked him who had helped him most, he replied, "Dr. Andrew A. Bonar and the

LORD CHANCELLOR CAIRNS.

The first one helped me by inspiring hints of Bible truth for my sermons; the other one by coming to hear me often, for people said that if the Lord Chancellor came to my services they had better come too." Mr. Gladstone took a seat on the platform at one of his vast meetings in the Agricultural Hall; and, after the service, he said to Mr. Moody, "I would give a great deal to have your voice." Our Yankee brother's quick reply was, "And I would give a great deal more to have your head."

By Rev. H. Montgomery (Belfast).

The first visit of Mr. Moody and his singing companion to Belfast was largely brought about by a visit of the late Professor Watts, D.D., and Mr. Chas. Finlay, to Edinburgh, at the time Mr. Moody was carrying on his first mission there. The city was deeply stirred, and these Irish visitors came back with glowing accounts of the mighty wave of blessing which was passing over the Scottish capital.

Immediately a hearty invitation was despatched to the evangelists, and they arrived in Belfast in the early autumn of 1874. Much prayer had been offered, and already the spirit of expectation had been aroused, so that, through God's blessing, the ground was more or less prepared. The meetings were crowded from the very beginning, and the whole community was aroused. Salvation was in the air. Gay and frivolous people began to think, but the blessing largely fell upon nominal believers and church-goers without any clear or definite interest in the Saviour.

The news of revival spread all around. It was taken up in the warehouses, mills, factories, and other public works, and at the daily tasks of life as well as at dinner-hour meetings. Mr. Moody's clear, simple, direct Gospel appeals were repeated, while the stirring songs of Mr. Sankey captivated and blessed multitudes of the people.

Many who had "a name to live" began to look to the foundation on which they had been building, and it is only the simple truth to say that the Church of God took on new life and power through the visit of his honoured servants. That the work was most blessed amongst church-going people explains its brightest and best features, for those thus quickened were the best qualified to act as the happy agents for spreading the good news. To have had a good, solid, religious training in the Bible and Bible truth is a splendid equipment for a man after God's Spirit has reached and changed him. So it proved during this memorable time. Those brought under the power of the truth became earnest and useful propagandists. Mr. Moody's

SIMPLE SAXON SPEECH,

his terse and telling way of putting things, his word-painting of Bible stories and parables, and his numerous illustrations, gathered in many cases from his experiences in the American War, all lent themselves to young and eager minds for assimilation and future service.

There was a happy contagiousness about the hymns. At that time the hymn-book was very

limited, but those earlier Gospel pieces did a work which can never be told till we reach the land of everlasting song. One can never forget "The sweet by-and-by," "Jesus loves me," "Jesus of Nazareth passeth by," "The ninety and nine."

There is impressed deeply upon the writer's mind the Rev. Professor Watts, a veritable Great-Heart for the old evangelical position, giving out that wonderful Gospel statement, "O Christ, what burdens bowed thy head!" with the tears running down his face. It tells so blessedly the great substitutionary work of the Lord Jesus that it captured the good professor's heart as a

MARVELLOUS STATEMENT OF GOSPEL TRUTH.

Mr. Moody's services were all very bright. He disliked dulness, and has more than once interrupted an imprudent brother delivering a rambling discourse under the name of prayer. His service of song was always well arranged, and suitable to the topic for the day. His prayers were always short and to the point, and had in them a directness and a fervour which made one feel "there is a man who believes in the reality of the unseen."

Who shall describe his sermons? Clear as spring water, cogent as the argument of a lawyer, saturated with the Word of God, brought home by illustrations so varied and apt as to make Moody almost unrivalled in this department, and backed up by telling application and appeal, often delivered in tears. Marvellous man! Marvellous preacher! But all of grace. Mr. Moody was a great

SPIRITUAL GENERAL.

His management of men was a remarkable testimony to his great force of character. He could handle committees with the most dexterous skill, and draw into line hard-headed men who were critical and fearful rather than full of faith and zeal in the work.

In managing, as he often did, three meetings in one night, his powers of organization and resource were at once apparent. He could pass from one service to another, and enter heartily into his work at once. He had also great discernment in selecting lieutenants to help him. By a kind of spiritual instinct he was drawn to or repelled from would-be helpers, and though the instinct may have erred it very seldom did. Often when large crowds had gathered long before the hour of service he would say to some trusted comrade,

"THIS MEETING IS VERY FLAT.

Pray now for God to lift it." He could feel a meeting as a doctor feels the pulse of a patient, and looking into its face could fairly well tell how best to deal with it. With an eye like an eagle's he would sweep with keen glance over vast crowds of judgment-bound humanity, and take in the situation like a spiritual Wellington. Then everything was definitely directed to what he regarded as the particular needs of the audience on that given occasion.

He was very strong upon the point, not only of making definite decision for Christ, but of letting it be known to others. He made people ashamed of being ashamed. He delighted to show how blessing was attached to witness-bearing and open confession. His Christian candour on the liquor question, worldliness, Sunday newspapers, and the Sunday question generally, led sometimes to wavering followers disappearing from the ranks. He was straight and above board, and never hesitated to say what he believed to be true. He delighted to relate how his wife was once teaching her little boy a Sabbath school lesson. She was telling him to notice how sin grows till it becomes a habit. The little fellow thought it was coming too close to him, so he coloured up and finally said—

"Mamma, I think you are getting a good way from the subject."

Some evangelists are careless about the Press. They do not care to use it much even if they could. Mr. Moody was not amongst these. He delighted in getting the secular press interested in his work, and was careful to secure the presence of reporters at many of his services. The result was that considerable portions of his sermons were read by thousands of persons who never could be induced to come to his meetings. He would often purchase 500 or 1,000 copies of a morning paper having a sermon in it, and send them through the post or distribute them at his meetings. The result was that many came up from all over the land as inquirers.

The writer remembers very well dealing with a country public-house keeper and his wife, who had made a pilgrimage to Belfast, wishing Mr. Moody to speak to them about salvation. They had read his sermons, and God had made these messages instrumental in arousing this aged couple, who had spent well-nigh a lifetime in the liquor trade, to anxiety about their souls. Mr. Moody paid three visits to Belfast, and also brief visits to several towns in the province of Ulster, and wherever he went God made use of his servant in stirring up a deep and real interest in the things pertaining to the Kingdom. His last meetings were held in an enormous auditorium in Belfast, built for one day's political meeting, and capable of holding over 10,000 persons. There he discoursed for a fortnight with all his old-time charactertic power.

Numbers are in the ministry and the mission field, who were led to the Saviour at his meetings, and many of the most prominent Christian workers in Belfast and the North of Ireland to-day owe either their conversion, or much Christian stimulus, to his gracious and Spirit-owned ministry. His memory will ever be fragrant in this portion of the Emerald Isle, and many, we believe, will be found at the Great Day who were wise to win souls, and whose first aspirations in that blessed, difficult work came to them in the meetings of God's honoured ambassador.

"DRIVING AROUND IN HIS USEFUL BUGGY." (*See page* 25.)

"THE GREAT REFORMER."

Mr. S. E. Bridgman, of Northampton, Mass., writes to us: "Nowhere was the evangelist more deeply loved and honoured than in his boyhood's home. All classes and conditions of men were alike to him in Northfield. He was ever ready to listen to a story of suffering or wrong, and to give the help sought. On one occasion the writer asked his advice as to rescuing a soul that was in great peril. He replied, 'It is now near midnight. I leave for my home by the 8 o'clock morning train to-morrow. Meet me at the hotel at 7.30 o'clock.' The story was told in a few moments, and we two alone bowed in prayer. So earnest, tender, importunate a petition went up for the stranger unknown to him, that I was made to feel that we were in the immediate presence of the 'Son of Man.' His prayer was answered; the soul was saved.

"A Unitarian neighbour told me that men of all shades of belief looked to 'D. L.' as an unique reformer. He has not only touched a thousand springs of influence outside our town, but here at home he has

LIFTED THE TONE OF SOCIETY,

has changed its physical condition, and is looked upon as 'The Great Reformer.' In his business dealings he had not a flaw. The marvel of the man's life was his deep unconscious humility and the utter absence of selfishness. Said we to him one day while riding together, 'Don't you ever get "set up" a little by the honours piled upon you in all parts of the world?' He quietly replied—'If I am set up for one moment, I am set down the next.' His name has been honoured above degree; his name is a household word in all Christian nations. An Armenian student from Central Turkey says: 'The first names that I remember in my childhood were Moody and Sankey.' His presence was the delight of the humblest farmer in the village; he has been entertained in royal palaces. He has moreover, achieved success like, perhaps, no other man since St. Paul; for while a preacher of righteousness like Whitefield, Wesley, Spurgeon, he has set in motion

A THOUSAND SPRINGS OF INFLUENCE

that has touched the world. As author, publisher, educator, founder of institutions, philanthropist, he has no rival even in this age of philanthropy. From the Atlantic to the Pacific and over the sea he had identified himself with the Y.M.C. Association, colportage work, the welfare of college students, among army boys, prisoners, seeking everywhere to rescue and to save.

"The question arises: Will the schools continue as of old? Of course, if the two hemispheres respond to the appeal of the trustees, and raise quickly an endowment of 3,000,000dols. for the three schools to honour the work and service of the greatest evangelist of the century or of the age! The world cannot afford to build a lesser monument to his name. Will R. Moody, his eldest son; A. P. Fitt, his son-in-law; Ambert G. Moody, his nephew, are royal souls, and they will seek to carry out the ideas and aims of D. L. Moody."

VISIT TO DUBLIN.

Mr. J. L. Dixon, of Dublin, writes:—"On looking over my diary concerning our brother Moody's visits to Ireland, it would appear that his first public utterance concerning the

'Gospel of the grace of God' was given in the old Metropolitan Hall, Lower Abbey Street, Dublin, a place ever to be associated with his name, and though now no longer known by this title, yet its new surroundings and name, 'The Christian Union Buildings,' still bear the imprint in all its work with the original founder, D. L. Moody, the majority of the present directors and workers having been associated with him from the first.

"At this time—thirty years ago—services had been held regularly for three years by all the best known and honoured servants of God throughout the world, and every inch of ground seemed sacred. It was here that Richard Weaver sounded out his first note of praise, also here our brother, C. H. Spurgeon, first held an Irish audience thrill-bound by his masterly exaltation of the person and work of Christ. And here, too, that Joseph Denham Smith felt more at home than anywhere else, and never seemed happier than when calling upon some convert by name to give testimony of what the Lord had done for him. Nor were these all. Numerous giants in the

two hours before the advertised times for commencing. The clergy and ministers of all denominations attended in large numbers. The Bishop of the diocese; Rev. Dr. McCaw, moderator of the English Presbyterian Church; Rev. Dr. Macfadyen, chairman of the Congregational Union; and Rev. Charles Garrett, president of the Wesleyan Conference, were present on different occasions, and expressed their satisfaction with the services. The Executive Committee took the names and addresses of 1,843 persons, who professed to have received good during the mission, to hand over to the Christian ministers for visiting and gathering in.

"At the close of one of the Bible readings the bishop told Mr. Moody and Mr. Sankey how much he had enjoyed the meeting. The following evening, when I was at Bishopscourt, before going to preside at the annual meeting of our Sacred Song Association (which formed the mission choir), he asked me to state publicly how very much Mrs. Fraser and he had enjoyed the Bible-reading by Mr. Moody, and the singing of Mr. Sankey."

questions was, 'What are you young men going to do?' If any of us had not made up our minds that there was something that we could do, we were soon well informed on that point.

A PLAN WAS ORGANIZED

for the visitation of every place of worship in Leeds, for the purpose of making sure that a notice of the forthcoming meetings should be given out in the various pulpits on the following day.

"One of five meetings attended by Mr. Moody in one day was intended to be a temperance experience meeting, A number of men rose to tell of the advantages of total abstinence, and particularly of the benefits they had themselves derived from it. Mr. Moody listened with great impatience to these testimonies, as most of them were of a very unspiritual character. The advantages consisted, for the most part, of improved dwellings, better meals, better clothing, watches and chains, and an improved condition of health. After one of the speakers had thanked God that he neither drank, snuffed, nor smoked,

"THE YOUNG PEOPLE PROCURED A HAY WAGON DRAWN BY A SUPERB TEAM OF OXEN." (*See page* 25.)

Word, of various sections of the Church of Christ, ministered here with great success. A few only might be named—Harry Moorhouse, Dr. John Hall, Dr. Urwick, Rev. Marcus Rainsford, Dr. McKee, Dr. Mackay, author of 'Grace and Truth,' &c., with a host of evangelists, whose praise is in all the churches; and thousands of whom it shall be said concerning the old Metropolitan Hall were 'born there.'"

WORK AT MANCHESTER.

Writing on the evangelist's work in Manchester, in 1883, Mr. W. H. NEWETT, of the Y.M.C.A., says: "Messrs. Moody and Sankey told 'the old, old story,' by speech and song at twenty-one Gospel meetings, attended by 68,000 persons; at fourteen Bible lectures, attended by 46,000 persons; at five meetings for men only, attended by 16,000; they had two meetings for Christian workers, attended by 7,000; and ten prayer meetings, attended by 7,500. Hundreds of letters were opened daily from the surrounding districts asking for tickets. The crowds were so great that, to relieve the pressure, the doors had to be opened usually

CATECHIZING AT LEEDS.

Amongst other reminiscences, Mr. HENRY THORNE recalls his first meeting with the evangelist, thirty years ago:—"I had received a letter from a well-known Christian worker, in which Mr. Moody was warmly commended to me as a man of exceptional power. He was described as a 'second Billy Dawson,' and I was urged to do what I could to induce him to pay a visit to Leeds, the town in which I then resided. When I met him at the Great Northern station I was not very favourably impressed with his appearance or manner. Little did I think, as I rather resented his abrupt utterances, that I should some day regard him with the true respect and affection which for many years I have felt for him.

"About a dozen young men had arranged to meet Mr. Moody for prayer and conference on the evening of his arrival. The evangelist was asked to preside, but peremptorily declined, and until the Benediction had been pronounced he said nothing. We were about to separate when he sprang to his feet and plied us with a series of practical questions. The first of the

Mr. Moody rose and fired off a volley of old-fashioned Gospel talk, in which he made it clear that if those in the meeting had got nothing more than total abstinence, they were still destitute of what was their greatest need, which was a saving knowledge of Jesus Christ."

A BLESSING AT KESWICK.

Mrs. BANKS writes: "Mr. and Mrs. Moody's visit to Keswick is one of the pleasantest of our home reminiscences. The evangelist had long desired to visit the Convention, and when the opportunity offered (in 1892), he gladly availed himself of it. He was detained in England, owing to the illness of his youngest son, and was very urgent that Rev. F. B. Meyer should go for him to the Northfield Conference. This Mr. Meyer consented to do, on condition that Mr. Moody would go to Keswick and preach on behalf of the Congregational Church there on the Convention Sunday. This was readily agreed to, and thus Keswick had the great privilege of hearing the noted evangelist.

"We can never forget the prayers of these

two eminent servants of God; they prayed for each other at family worship on the night of Mr. Meyer's departure for America, each commending the other to God, and seeking blessing on the work that they were undertaking for one another. The Sunday service had to be held in the large tent owing to the numbers who wished to attend, and at nine o'clock, so that all the churches should not be empty at the usual hour for worship.

"Dr. Newman Hall was conducting the usual service in the church; Mr. Moody was taken there privately, sitting in the vestry and leaving early so as to avoid the crowds. He did not wish to attract attention; but,

LIKE HIS MASTER,

'he could not be hid.' Mr. Moody was exceedingly pleased with Dr. Newman Hall's discourse, and said that a wish long indulged had been gratified in the hearing of this aged minister. Several evangelistic services were conducted in the Convention tent by Mr. Moody, Mr. Burke leading the singing. Many were deeply impressed, and these were all visited and helped afterwards, with lasting results.

"At the Saturday morning prayer meeting it is the custom for the various speakers to give a text and testimony. Mr. Moody rose and said: 'I came to this Convention seeking a fresh blessing in my own soul, and praying God to give it me.

I GOT IT THE OTHER MORNING,

not from any word of man's, but through this text, which one of the brethren quoted: "Son, thou art ever with me, and all that I have is thine." This was my heavenly Father's message to me, and I said, 'It is enough; what can I want more? for infinite resources are mine.' The tears were streaming down his face as he spoke, and he buried his face in his handkerchief and wept on resuming his seat. Such was his childlike spirit.

"Mr. Moody's last words in Keswick, when driving off from our gate, were, "Now let your hearts keep singing until I come and see you again,' words suggested by a favourite hymn."

GLASGOW IN '74 AND '82.

Major A. S. D. Colquhoun, the founder of the Corsican Evangelistic Mission, immediately after his conversion, was intimately associated with Mr. Moody in his work at Glasgow. "The first time I heard Mr. Moody's voice was in the spring of 1874, when the evangelists had already made their mark in Scotland. One day my clerk came in, remarking: 'It's a wonderful sight—Moody and Sankey in St. George's Church, crammed to the ceiling.' A day or two afterwards St. Silas' Episcopal Church was crowded, but I found a seat. I saw a thick, dark-set bearded man in the prime of life. At that moment, he was saying something about the 'lids 'of his Bible. I almost resented the peculiar diction and the strong American accent, and was

INCLINED TO LAUGH.

Not many minutes had elapsed ere I knew I was listening to a man of God, preaching the Gospel in its simplicity and power."

Major Colquhoun attended another meeting of Mr. Moody's, "at which," says he, "I laid aside my pride and reticence, and took my place as an unconverted man before God. I thanked Him, and stood up. I went unhesitatingly forward and clasped Moody by the hand. He did not speak a word—eye to eye he knew. That unquestioning grasp of Moody's hand mightily confirmed my faith. I said within myself, 'Yes, it is as simple as that; he does not need to ask.'" Major Colquhoun was soon in the thick of the work.

As illustrating the marvellous stir the visit of the evangelists made, the City Hall was found to be quite inadequate, and Mr. Moody suggested the Kibble Palace, believing it could be managed. Benches were obtained from all the West-end churches. But the Palace was not to be free before 10 p.m. the night previous to the Convention. One hundred men wrought all night; the statues were draped; a great platform to hold 300 people and strong barricades were erected; the west area was fully seated. Everything was ready by eight a.m., and by nine each man stood to his post. Moody was delighted. The crowds of notables were a little difficult to manage. Such a meeting had never been held in Glasgow or all the West. But everything passed off without a hitch.

Later in the season we tried it again. The result as to numbers attending was prodigious. Town and country cried out for tickets. We issued them like autumn leaves. The 5,000 persons to fill the Kibble Palace took their places hours beforehand. But neither Moody nor any of the rest who were bidden ever got near. When Mr. Allan's carriage appeared, bringing Mr. Moody, an hour before the time, with 5,000 within the building, there were at least 25,000 without, standing shoulder to shoulder on the green sward. The carriage advanced with much difficulty as far as the centre of the enclosure, whence, standing on the box, Mr. Moody addressed the assembled multitude. The subject will be found registered in the prints of the day, if the reporter ever got within earshot. Those inside the palace passed the time singing hymns. They had come to hear Moody, and no one else ventured to address them. By and by the vast crowd melted away as quietly as it had assembled. Not a mishap so far of any kind occurred in connection with any of Moody's meetings in Glasgow.

DUBLIN IN '67.

Mr. W. Nobbs, of Hereford, recollects meeting Mr. Moody at Dublin, in the old Metropolitan Hall, in 1868. Some remarkable gatherings took place, one of which was held in a small unfurnished room. "Here the Lord manifested Himself to all hearts. One lady got up and walked quickly out of the room, saying, 'I am a hindrance to this meeting.' After a time Moody entered the room. We were lying on the floor in tears, sobbing out our confessions and prayers, and Mr. Moody was soon doing the same. We did not go down to the larger meeting. A message came from it that Mr. Henry Varley was wanted to address the meeting. He did not wish to go, but Mr. Moody said, 'Go, Henry; we'll pray for you.' We continued in prayer, and Mr. Varley went, and was much helped in speaking.

"Mr. Henry Moorhouse was with Mr. Moody at Willow Park. After the gatherings we were sitting on the lawn, when Moody, with paper and pencil in hand, came round to different workers, asking them if they had anything good on certain passages of Scripture, jotting down what he gathered."

HIS LIFE A GOSPEL.

Rev. J. T. Wrenford (of Newport, Mon.), bears his testimony to the noble Christian character and work of Mr. Moody. "Having been with him in Dublin, Inverness, London and Newport, I knew him well. What struck me most was the sense of absolute reality under which he preached the 'glad tidings of the kingdom of God;' his intense yearning of soul so to set forth the Divine love that sinners might be drawn irresistibly to the feet, yea, the arms, of the Lord Jesus; his strength of faith in God, his yearning tenderness of heart, and the undimmed brightness of his own Christian life—that life was a gospel in itself, as influential as his true and faithful words.

"There was also the broadest of catholicity in his sympathies. Mere denominationalism was but little in his thoughts, I feel sure. In the arms of his love he embraced Episcopalians and Nonconformists with equal affection, if only they truly loved the Lord. He was a man of unaffected humility, of singleness of purpose, of transparent sincerity. Surely we may say of him that, by the grace of God, and being filled with the Spirit, he lived out the Christ-life; and this was the secret of all his wonderful success. For the last eight-and-twenty years my feelings towards Mr. Moody have ever been those of admiration, respect and love."

THE CHURCHES AND CRITICISM.

In the beginning of his public work, Mr. Moody worked outside of churches, and was often misunderstood by ministers. He felt that there were scores of men in every denomination who could reach the people far better than he could, if they would lay aside a little clerical dignity and make the man outside feel that the church was as desirous of his salvation as her Master was. But in his later years he worked more in harmony with the ministers, and won the entire confidence of the great majority of them, hundreds availing themselves every year of his invitation to Northfield.

He was very plain in denunciation of unbelieving criticism. "I believe," he said, "that there are a good many scholars in these days, as there were when Paul lived, who, 'professing themselves to be wise, have become fools'; but I don't think they are those who hold to the inspiration and infallibility of the whole Bible. Ministers of the Gospel who are cutting up the Bible in this way, denying Moses to-day and Isaiah to-morrow, and Daniel the next day, and Jonah the next, are doing the devil's work. They may be good men, but that makes the results of their work all the worse. Do they think they will recommend the Bible to the finite and fallen reason of men by taking the supernatural out of it? They are doing just the opposite to that. They are emptying their churches, and driving the young men of this generation into infidelity."

Points and Stories.

From Mr. Moody's Books and Addresses.

The compassion of Christ inclines Him to save sinners.

The power of Christ enables Him to save sinners.

The promises of Christ bind Him to save sinners.

Faith gives us living joy and dying rest.

Ever since sin entered the world, and death by sin, the earth has been a vast burying-ground for her children.

We have not to put out the eyes of our reason to see with the vision of faith; but if once we are sure that God has spoken, we are to do his will whether we understand it or not.

A Christian worker once said to a man, "God does not want your learning." "No," said the other, "nor your ignorance either."

The great outlet of sin is the tongue; the great inlets of temptation are the ear and the eye; but of the whole body the heart is mistress. Therefore let grace rule the heart, and the whole man shall be subject.

There is a great difference between sin dwelling and reigning in us. It dwells in every believer, but reigns in the unbeliever.

The blood alone makes us safe. The Word alone makes us sure.

We are—as to our bodies, in Egypt:
" " " experience, in the wilderness:
" " " faith, in the Holy Land.

Never was there a lock of soul-trouble yet but there was a key to it in God's Word.

"Blessed be the God and Father of our Lord Jesus Christ"—
Who hath blessed us. Eph. i. 3. *Past.*
Who comforteth us. 2 Cor. i. 3, 4. *Present.*
Who hath begotten us again unto a lively hope. 1 Pet. i. 3. *Future.*

CALLING A SPADE A SPADE.

A lady once said to me, "I have got so in the habit of exaggerating that my friends accuse me of exaggerating so that they don't understand me."

She said, "Can you help me? What can I do to overcome it?"

"Well," I said, "the next time you catch yourself lying, go right to that party and say you have lied, and tell him you are sorry. Say it is a lie. Stamp it out, root and branch; that is what you want to do."

"Oh," she said, "I wouldn't call it *lying*."

But that is what it was. Christianity is not worth a snap of your finger if it doesn't straighten out your character.

SOWING THE TARES.

I was at the Paris Exhibition in 1867, and I noticed there a little oil-painting only about a foot square, and the face was the most hideous I have ever seen. On the label attached to the painting were the words, "Sowing the Tares." The face looked more like a demon's than a man's. As he sowed these tares, up came serpents and reptiles, and they were crawling up his body; and all around were woods, with wolves and animals prowling in them. In my mind's eye I have seen that picture many times since. Ah! the reaping time is coming. If you sow to the flesh you must reap corruption.

"THEY LOVE A FELLOW THERE."

Show me a church where there is love, and I will show you a church that is a power in the community. In Chicago, a few years ago, a little boy attended a Sabbath school I know of. When his parents moved to another part of the city, the little fellow still attended the same Sunday school, although it meant a long, tiresome walk each way. A friend asked him why he went so far, and told him that there were plenty of others just as good nearer his home.

"They may be as good for others, but not for me," was his reply. "Why not?" she asked. "Because they love a fellow over there," he replied. If only we made people believe that we loved them, there would be fewer empty churches, and a smaller proportion of our population would pass by the church door. Let love replace duty in our church relations, and the world will soon be evangelized.

RECEIVING THE SHILLING.

One day I was walking through the streets of York, England. I saw a little way ahead a soldier coming toward me. He had on the red uniform of the infantry—the dress of the army. I knew at once when I saw him that he was a soldier. When he came near me, I stopped him. I said: "My man, if you have no objection, I would like to ask you a few questions."

"Certainly, sir," said he.

"Well, then, I would like to know how you first became a soldier."

"Yes, sir; I will tell you. You see, sir, I wanted to be a soldier, and the recruiting officer was in our town, and I went up to him and told him that I wanted to enlist. 'Well, sir,' he said, 'all right;' and the first thing he did was to take a shilling out of his pocket and put it into my hand. The very moment a recruiting sergeant puts a shilling into your hand, sir, you are a soldier."

I said to myself: "That is the very illustration that I want."

That man was a free man at one time. He could go here and there, do just what he liked; but the moment that shilling was put into his hand he became subject to the rules of war, and Queen Victoria could send him anywhere and make him obey the rules and regulations of the army. He is a soldier the very minute he takes the shilling. He has not got to wait to put on the uniform. And when you ask me how a man may be converted at once, I answer, "In the same way as that man became a soldier." The citizen becomes a soldier in less than a minute, and from being a free man becomes subject to the command of others. The moment you take Christ into your heart, that moment your name is written in the roll of heaven.

"I CAN'T HELP YOU DIE!"

After the battle of Pittsburg Landing and Murfreesboro, I was in a hospital at the latter place. One night after midnight, I was waked up and told that there was a man in one of the wards who wanted to see me. I went to him and he called me "chaplain." I wasn't chaplain, but he said he wanted me to help him die. And I said: "I'd take you right in my arms and carry you into the kingdom of God, if I could; but I can't do it—I can't help you die." And he said, "Who can?" I said, "The Lord Jesus Christ can; He came for that purpose." He shook his head and said: "He can't save me; I have sinned all my life." And I said, "But He came to save sinners."

I thought of his mother in the North, and I knew she was anxious he should die right; and I thought I'd stay with him. I prayed two or three times, and repeated all the promises that I could, and I knew that in a few hours he would be gone. I said that I wanted to read him a conversation that Christ had with a man who was anxious about his soul.

I turned to the third chapter of John. His eyes were riveted on me, and when I came to the fourteenth and fifteenth verses, he caught up the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him might not perish, but have eternal life." He stopped me and said, "Is that there?" I said, "Yes." And he asked me to read it again, and I did so. He leaned his elbow on the cot, and clasped his hands together, and said: "That's good; won't you read it again?" I read it the third time, and then went on with the rest of the chapter. When I finished, his eyes were closed, his hands were folded, and there was a smile on his face.

A TRAGIC ENDING.

At one place where I went to hold meetings it was advertised in the papers that I was going to stay thirty days. Now, there was a lady who was a member of one of the churches, and she said—

"I don't want to have my boy brought under the influence of those meetings. I'm afraid he'll be brought into the Young Men's Christian Association, and they'll have him out on the street with tracts, and it would be very mortifying to me to have my son doing such a thing as that."

So she planned to take her son out of the city for the thirty days. She told her pastor, but I knew nothing about it.

The meetings went on, and just at my right hand sat that minister, from the beginning till the end, until the last meeting, when he was absent. On that occasion it was just as the Benediction was pronounced and the people were about to leave that he came in, and said he was sorry he had not been before.

"I have just been called on one of the saddest errands of my life," he said; and he went on to tell me that that mother, who had taken her son away from the influence of those meetings, had brought him back in his coffin, and he had just come from the funeral.

By R. C. Morgan.

My earliest recollections of Mr. Moody date from his first visit to this country in 1867. And though I have been intimately associated with him in all his subsequent visits, as well as having accompanied him at various times in different parts of America, he was never more interesting to me than on that first occasion. It was like a breeze from the prairie, the life of the free, far West suddenly and unexpectedly thrust upon the conservative East. For in those days Chicago was distinctly and typically far West, and its ways as unlike our humdrum and "established" life, as ours are unlike those of the Asiatic East.

Truly we had to study a development new to us when we heard the way in which, in his young days, Moody had gathered his Sunday school class, and how he handled them when he had got them together. It was so new to us because precedent had ruled in religious as well as in other matters.

His experiences as a delegate of the Christian commission were then fresh in his remembrance, and his vivid stories of the wounded and dying men to whom he ministered, showed the devotedness with which he had fulfilled his mission, the sympathy with which he won the sufferers' confidence, and the wise tact which he had acquired in dealing with their spiritual state. Those months in camp, in hospital, and on the fields where battles had been fought, were used by the Spirit of God in further training him as an evangelist, and as a soul-winner.

One of his first meetings in England was held in a little hall at Wood Green, seating less than 200 persons. His text was one from which afterwards he often preached to immense audiences—"To every man his work." It was one of the foundation principles of his fruitful life to lead every one, not only to work, but to do the work for which he had been prepared of God: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." With true spiritual instinct the preacher had gathered from the Evangelist Mark's brief record of the Master's words the principle and the obligation more fully elaborated in after years by the Apostle Paul (Mark xiii. 34; Eph. ii. 10).

The special purpose for which Mr. Moody first crossed the Atlantic was not to acquire a European experience and reputation, but to see and hear and know two men of God, whose fame had reached him in his own land—George Müller and C. H. Spurgeon. The high regard with which he always spoke of them proved how fully his heart had been satisfied by his intercourse with them then, and ever afterwards. "Hiram was ever a lover of David." Moody was ever a lover of men of God.

My wife and I have very happy recollections of our journey with Mr. Moody in 1897 from Northfield to Winnipeg, and thence to Minneapolis, and of our meeting with him in 1899 at Detroit. It was evident that, whether in Canada or in the United States, he was never held in higher esteem than when his labours were drawing to a close. There have been few men who, constantly in critical positions, made fewer or so few mistakes. He was a man honourable and high-minded, considerate of others and generous toward them.

He was a great man morally, spiritually, humanly; great in his own home, in his native town, in his great country, and throughout the world. May his mantle and a double portion of his spirit fall upon the young men and women of his schools and institutes, and upon all who have been associated with him in his too brief but most influential life.

Concerning our Illustrations.

The auditorium, shown on page 21, was for many years a desideratum urgently required. Since 1894 it has been an accomplished fact. The building is constructed of brick, with terra-cotta and brownstone trimmings, while the foundation, which extends several feet above the ground, is of granite. The interior of the structure is no less grand. The floor surfaces are arranged with curved inclines, so that the platform can be easily seen from any quarter of the large room. The seats are placed about the platform in a semi-circle, and will accommodate 1,400 people, while above is a gallery in the horse-shoe form extending on three sides, and this will seat 900. In addition to this there are 300 seats in the choir gallery, at the rear of the platform.

As indicating the more homely side of his all-round ministry, one who has visited Northfield more than once writes: "Mr. Moody's personality is impressed like a seal upon the entire countryside. This is the more remarkable in view of the large proportion of his time that he has spent elsewhere. Everybody knows him; and, like a 'father of his people,' he is welcomed by them all. He is here from Chicago for a few days, but will soon fly off again to the heat and bustle of that cosmopolitan city. Meantime he enjoys the quiet and restful change, wisely electing to derive all the benefit he can from the pure country breezes.

"Accordingly, he may be seen at any hour after early morn driving around in his useful buggy,* receiving salutations from everyone he meets, though not without an occasional rebuke from one and another that he does not 'come inside' when passing their door.

"'Ah, well,' he replies cheerily, 'I only go indoors when I'm obliged to, for meals and sleep. This fresh air is so good, I take in all I can.' Yet he breaks this rule sometimes, for he has only to hear of sickness or trouble casting a cloud o'er any household, and he is there to solace or to help.

"He is a man greatly beloved, and no wonder, with so large and generous a heart as

* See page 22.

his; and the fervour of his religion pervades the whole atmosphere of the town. Climb the hillside, wander through meadow or wood, take a seat by the side of a passing teamster, or pause to purchase a trifle at the village store, and not a word but of appreciation will you hear; while 'Then shall my heart keep singing,' or 'This is my story, this is my song,' comes floating over the newly-mown hay which husbandmen and labourer are gathering in.

"Mr. Moody's arrival was hailed by one of those genial little incidents which are common to Northfield, and which add so much to its enjoyment. The afternoon, during Conference time, is usually devoted to purposes of rest and recreation, unless some special call for a meeting arises. On this occasion† between twenty and thirty of the young people procured a hay waggon drawn by a superb team of oxen, and having elegantly decorated the "turn out," and amply covered the floor of the waggon with straw, created no small stir and amusement by proceeding to meet the train by which Mr. Moody was to arrive some three miles away. Their exuberant spirits showed that a long series of meetings in nowise had a depressing effect upon them, but that the religion of Jesus Christ inspires pleasures second to none that the worldling enjoys.

"As his train drew up, a song of welcome burst forth, which caused many a passenger to open eyes and windows to see whence it came. The train-men are evidently familiar with such little tokens of the esteem in which the evangelist is held by those who know him and his work. A splendid view of the seminary buildings may be had from the railway, as they stand on the hill-slope among the trees, with the Connecticut River flowing between.‡ There was a peculiar fitness, therefore, that immediately after obtaining a sight of them the passengers should have their attention drawn to the founder in this somewhat original way. These 'straw-rides,' 'corn-roasts,' 'picnics,' &c., form a pleasant feature of the recreation hour, when the parties are sufficiently large to ensure variety in the methods of whiling away the time, the pace being necessarily rather slow."

THE MOODY INSTITUTIONS.

With commendable diligence, the friends of Mr. Moody have devised plans for the continuance of his various institutions. On Thursday, the 11th inst., a meeting was held in New York of the trustees of the Bible Institute, Chicago; Mount Hermon School for Young Men; and the Seminary for Young Women, at Northfield. Among those present were: Will R. Moody, the eldest son of the evangelist; A. P. Fitt, his son-in-law; Rev. R. A. Torrey, superintendent of the Chicago Institute; H. M. Moore, president of the Northfield Seminary; Colonel J. J. Janeway, president of the Institute at Mount Hermon; J. J. Estey, of Brattleboro', Vt.; C. A. Hopkins, of Boston; Fleming H. Revell, of Chicago; Ira D. Sankey, of Brooklyn; D. W. McWilliams, of Brooklyn; J. D. Cutter, of New York; C. H. Bailey, of Winthrop, Me.; and Charles R. Otis, of Yonkers.

The meeting lasted for three hours, and it was formally resolved to continue the work. To this end a Moody Memorial Endowment was established, with the following Advisory Committee: Messrs. William E. Dodge, James Talcott, Morris K. Jesup, Anson Phelps Stokes, jun., D. W. McWilliams, D. Willis James, John S. Kennedy, and Ira D. Sankey, all of New York; John H. Converse and John Wanamaker, of Philadelphia; C. A. Hopkins, of Boston; Francis White, of Baltimore; and E. G. Keith, Cyrus McCormick, and Victor Lawson, of Chicago.

It was decided to appeal to the public to subscribe the three million dollars required to provide the endowment. Mr. McWilliams was selected treasurer, and Messrs. Wm. E. Dodge, James Talcott, and Morris K. Jesup were appointed the Committee on Investment, to take charge of moneys and invest them as received. Lord Overtoun (Glasgow) and Mr. T. A. Denny (London) were selected to co-operate with the American Committee in raising money in England and the colonies.

† *See page 23.* (146) ‡ *See our illustration last week.*

Scottish Notes.

At the monthly conference of the Ayrshire Christian Union, held at Irvine, the subject was "The Glory of God." Provost Logan (Troon) presided, and the other speakers were Mr. John Climie (Glasgow), Mr. William C. Gray (President of the Union, Ayr), Rev. Hugh Macluskey (Irvine), and Mr. James Cumming (evangelist of the Union).

In the person of Mr. John Vallance there has passed away one of the leaders of the temperance movement in Edinburgh. When the 1851 Exhibition was proposed the support given to it in Scotland was largely due to his efforts, and when the idea of opening it on Sabbath was mooted he organized a vigorous opposition. Joining the Total Abstinence Society in 1854, he has taken a prominent place in such work ever since, and to his excellent arrangements was due much of the success of Mr. John B. Gough's crusade in the city. He was the first president of the Band of Hope Union, and an elder of the New North Free Church.

Lord Provost Chisholm presided at the annual meeting, in Glasgow, of the Scottish Navvy Mission. From the report submitted by Sir Archibald S. L. Campbell, Bart., of Succoth, it appeared that an addition of four has been made during the year to the staff of paid missionaries, making the number eleven. There are, however, several works in progress at which missionaries might be placed with advantage, were the necessary funds obtainable.

A Christian conference was held last Saturday in the rooms of the Y.M.C.A., Perth, when there was a large attendance. Rev. J. J. Glen Kippen, of Pitcairngreen, presided, the subject being "The Work of God." Interesting and instructive addresses were given by Rev. J. Murray, Edinburgh: Rev. Mr. Benson, Dundee; and Rev. A Murray, Fossoway.

Colonel McHardy, C.B., presided last week over a meeting of the Edinburgh Local Committee, appointed in September last, to consider the advisability of opening a Labour Home in connection with the Church Army. Final steps were taken for the purchase of a house, that an effort may be made at once to meet a want long felt in the city.

Following up the meetings of the Evangelistic Campaign in Cowcaddens Free Church, Glasgow, a fruitful mission has just been held by Mr. Samuel Mackenzie (of Campbeltown), whose addresses—aided by the effective Gospel singing of his daughter—have reached classes not touched by the previous meetings.

At the annual meeting of the Glasgow Y.W.C.A., held last week, Lord Overtoun estimated that only about one-tenth of the church members of the city were actively doing anything whatever for the cause of the Kingdom of Christ. The report showed a membership of 2,703, with thirty-nine branches in operation, including the Union for Hospital Nurses, the Teacher's Branch, and two junior branches for girls under fifteen years of age. One branch had been added during the year.

A correspondence in a Glasgow newspaper, on the evils of Sunday trading, has elicited the following statement: "A shopkeeper in Govan admitted publicly quite recently that Sunday School children were his best customers, and returned an empty collection-box belonging to the church school near at hand, that had been found on his premises, its contents having been extracted and spent."

United Mission Services.—The tent campaigns of last year, conducted in connection with the South London Christian Union, will be long remembered as times of spiritual blessing and stirring experience. Since the closing of the Peckham Tent the Union have continued the work in various chapels, mission halls, and in the open air. The labours of Rev. J. T. Vine, Mr. Chas. Cook, Mr. Ned Wright, and others have been owned and abundantly blessed of God. The representatives of many churches have united in the work for the Master, and it is gratifying to learn that the membership of the Union is largely increasing; but its funds are not in so flourishing condition as is desirable. The secretary—Mr. William Hardwick, Conference Hall, 43, High Street, Peckham, S.E.—will forward copies of the annual report and other information.

The Salvation Army.

The annual gathering in connection with the women's social work of the Salvation Army was held on Tuesday evening last at the Holborn Restaurant. Viscount Hampden, who presided, testified to the good work accomplished by the Army in New South Wales. There must be, the speaker contended, something true and spiritually divine in a teaching which induced so many hundreds of men and women to devote their lives to the relief of misery and distress. The Salvation Army had earned the support of all classes of people, because the work which it did was a necessary work. He had visited some of the Salvation Army shelters, where an admirable work was being done amongst the very poorest class.

Mrs. Bramwell Booth presented a satisfactory report of the year's work. About 1,600 women, the great majority of them being amongst the most abandoned and desperate characters, had been cared for each day, and 2,129 women had passed through the rescue homes. At the lodging-houses and shelters for the homeless there had been 228,932 attendances; 300 homeless women had been rescued and taken away from their surroundings, and 267 women had been received into the homes from prison. She appealed for £12,000 for the extension of the work. Mrs. Commissioner Booth-Tucker, who with her husband is in charge of the Army's operations in the United States, added an interesting account of progress made in the social work. Other speakers included Sir John Coclburn and Mr. T. A. Denny.

Ragged School Union New Offices.

The late Lord Shaftesbury was wont to regard the operations of the Ragged School Union as representing the chief work of his life; and for very many years two rooms at Exeter Hall sufficed as the headquarters of the secretary and his working staff. A few years ago more extended accommodation was secured in Norfolk Street, Strand; but the continuous expansion of the operations carried on under Mr. John Kirk have rendered necessary still larger premises at 32, John Street, Bedford Row, W.C.

The lease of a substantial house—three floors and a basement—has been granted by Sir Roger Doughty Tichborne, the proprietor of the estate; and the old-time family residence will afford all of the additional accommodation, which, for some time past, has been urgently needed. The spacious drawing-room on the first floor will serve admirably as the Council Chamber, Mr. W. J. Orsman, J.P., being chairman for the present year. Here conferences, prayer-meetings, &c., will also be held. The dining-room, will serve as an office for the superintendent of the cripple department. The secretary's and other offices are on the ground floor; while the covered-in garden space gives ample room for the storage of clothing, &c., as well as for those who are engaged in the distribution.

The neighbourhood is rich in memories of Christian service. The earliest Ragged School centres in the earlier forties, when the work began, were situated in the vicinity; and close at hand, the saintly Baptist Noel carried on his memorable ministry, the chapel being still there. All well-wishers of the Union will be glad to find the working-staff so conveniently housed at a time when the work is expanding. Many liberal supporters, including the late Duke of Westminster, have lately passed away; and the general receipts show some shrinkage in consequence of the large demand made on the public by the War, Widows', Orphans', and Refugees' Fund.

Tunbridge Wells.—The New Year gatherings in connection with the Bible Mission Halls were held on Thursday last. In the afternoon a Bible lecture was delivered at John Street Hall by Mr. James Sprunt, on "The Prospect of the Believer." A crowded meeting was subsequently held in the large hall in St. John's Road, when Dr. Eugene Cronin, of Clapham, presided. Addresses were delivered by Capt. Baring, Mr. James Sprunt, Mr. J. A. Brown, and Pastor John M. McAuliffe.

Christian Endeavour.

TOPIC FOR JAN. 28.

LESSONS FOR SIMON AND US.—Luke vii. 36-50.

OUR Lord was anointed twice in his life: here by one who had greatly sinned; and at last, before his death, by one of the noblest of her sex. Thus saintliness and sinnership are alike attracted to Him, and find their loftiest office in the expression of love to his dear Person. Christian experience is something like a spiral staircase, by which we come back and back to the same position, but on a higher round.

There are three persons in this matchless story who stand for types of the love of God, the way it operates, the manner in which it is received or rejected, and the consequences of its rejection.

The first is our blessed Lord Himself. In his parable He declares the frankness and freeness of God's forgiveness. The debtors had nothing wherewith to pay, but it mattered nought, each was immediately and utterly forgiven. Let us remember also that Jesus teaches us that the love of God is not turned away by our impurity and sin: it lingers around us in spite of all our transgression, not spurning us, not drawing the robes of austere piety around its person; but welcoming the most degraded to touch, and kiss, and weep their tears upon its person. And Jesus teaches us also that when we love He expects us to serve, that He looks for the manifestation of the devotion that fills our hearts. May it not be a solemn question to us all whether we have not rather resembled Simon than the woman? He has expected water for his feet and oil for his head, but He has looked for them in vain; He has passed by, disappointed of his cherished hopes; his wounded love has returned to his own heart unrequited. Surely those of us who have had many proofs of the love of Christ may well be ashamed that we have given Him so little service and devoted requital.

The second figure in the story is the woman. Her sins, which were many, were forgiven. Not because she loved much—we must never think that for the sake of our love God will pass over our sin. Christ means that her love was the proof that her sin was forgiven. We say, for instance, the woman is in distress, *for* she weeps; we do not mean that the weeping is the reason for the distress, but it is the means by which we are convinced that there is distress. So this woman's love showed that she had experienced the forgiveness of sin.

Take your sinful heart to Christ, and realize his forgiving love. He says to you, as He had probably said to her, "Come unto Me and I will give you rest," and when He has spoken the word of pardon in your soul, love will well up like a spring from the depths of the earth, and show itself in what you will do, if not for Him, at least for those whom He has made his heirs, for inasmuch as we minister to the poor and suffering, He tells us we do it unto Him. Our box of ointment is our heart; its contents are not very sweet or precious, yet let us give Him them as they are; and, as we offer them, they will be transmuted into the rarest and choicest perfume. We do not feel our sins, or weep for them, until after we have realized Christ's forgiving love; we dread the punishment they deserve, but we never break into sobs for the sinfulness of sin until we have seen how much it costs our Saviour.

The third figure is Simon himself, respectable in life, rigid in morals, unquestionable in orthodoxy, but utterly destitute of love. Let us avoid the religiousness which consists in ritual, or the repetition of orthodox creeds. Let us never rest until Christ has broken these hard hearts, and penetrated the crusted ice of a mere externalism, to open fountains of devotion which will flow for ever. F. B. M.

SUNDRY NOTES.

The Presidential Meetings last week were held at Exeter and Cardiff. Mr. Meyer was accompanied by Miss M. Jennie Street and Rev. Richard Richard, of Bristol.

In the Australasian Christian Endeavour Union there are now 1,800 Societies, with a total membership of 60,000 young people. Rev. Joseph and Mrs. Walker, of Ipswich, Queensland, have been appointed as delegates to the 1900 World's Convention in London.

Amongst the speakers who have already promised to be present at the Convention are—Principal Handley Moule, Dr. Monro Gibson, Dr. Clifford, and Mr. Arnold F. Hills. America will be represented by Rev. Dr. Babcock, of New York; Rev. William Paterson, of Toronto; Bishop Arnelt and Bishop Walters, two coloured bishops; Rev. Dr. Lorimer, Rev. C. M. Sheldon, and Mr. Ira D. Sankey.

The great watchword of the Convention will be "The Old Power for the New Age."

International S.S. Lessons.

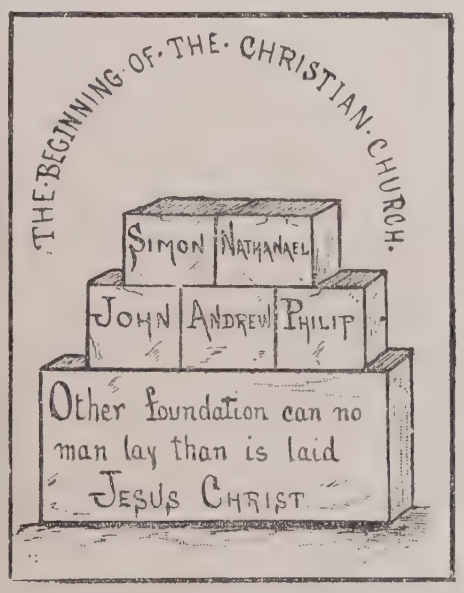
February 4, 1900.

"The first disciples of Jesus."—John i. 35-46.

GOLDEN TEXT.—"They followed Him."—John i. 37.

INTRODUCTION.

JOHN THE BAPTIST, who was baptizing people in the river Jordan, one day saw Jesus Christ pass by, and he said, "Behold the Lamb of God" (verses 28-29). The next day the same thing happened (verses 35-36), and two of the Baptist's disciples named John and Andrew heard what he said and they followed Jesus (verse 37). (Golden Text).



Key to the Diagram.—In our lesson to-day the first five men who came to Jesus are brought before us, and thus commenced the building of the Christian Church, which will not be completed till Christ comes again. All Christians are stones in that great temple. Are you one? Jesus Christ is the true and only foundation (1 Cor. iii. 11).

THEY SAW
FOLLOWED
ABODE WITH
BROUGHT OTHERS TO **JESUS**

Verse 36. "*Behold the Lamb of God.*" (*They saw Jesus*). The two disciples John and Andrew were with John the Baptist when he said these words, and in verse 36 it says "looking upon Jesus," so that all their eyes were directed towards Him, and they "*saw Jesus.*" By the title John gave Christ, we can only believe he saw more deeply into the Messiah's real character than many people.

Trace "Lamb of God" through the Bible from the solemn service of the Passover Feast (Ex. xii. 1-14) to the "Lamb slain from the foundation of the world" (Rev. xiii. 8), and all through the Book of Revelation.

Verse 37. *They followed Jesus.* They wanted to know more about Him. See them quietly going after Him. Verse 38. "And Jesus turned" (to encourage), and He spoke. Did not "their hearts burn within them," as in Luke xxiv. 32? Jesus always notices the least sign of any heart wanting to get near Him, longing to hear Him speak his peace to their soul. "Jesus turned" (to rebuke) in Luke xxii. 61.

To see Jesus by faith (Gal. ii. 20) is the first thing, to believe He is the real Saviour; and the second is to follow Him, to listen for his voice, to talk with Him. (John x. 27.)

There must be no "but" about the following (Luke ix. 57-62). It must be "straightway" and "left all" (Mark i. 18).

Verse 39. *They abode with Jesus.* After the "seeing" and "following" comes the "abiding" (*see* John xiv. 23; xv. 4), and the prayer that will rise to our lips the more we realise these grand promises will be "Abide with us" (Luke xxiv. 28-29).

Verse 41. What joy rings out. "We have found the Messiah," and what joy it always brings when we each one to-day find the Messiah too. Not only joy, but "rest" (Matt. xi. 28) and "peace" (John xiv. 27).

Verses 40-45. *They brought others to Jesus.* What a history in these few short verses. Andrew in his new-found joy goes at once to his own brother Simon.

Verses 41, 42. Think of the result afterwards given us, especially in the Book of Acts, of bringing this one man Peter to the Lord Jesus. "Home first," but how difficult to witness in our homes, to tell brothers and sisters what Jesus is to us, and yet what Andrew did we can do. See others Andrew brought to Christ (John vi. 8-9; xii. 20-22).

Verses 43-45. Philip no sooner believes in Christ than he goes to his friend, Nathanael, and tells him and brings him to Jesus. Philip's words come to us to-day to "come and see" for ourselves what Christ will be to us.

Verse 46. Therefore "come and see" in Him the—
Christ of GOD (verse 41).
Only-Begotten of the FATHER (verse 14).
Messiah (verse 41).
Emmanuel—"GOD with us" (verse 14).
AND
Son of GOD (verse 49).
Everlasting Light (verse 9).
Everlasting Life (verse 4).

LESSONS WE LEARN.

1. To see in Jesus our own personal Saviour.
2. To follow Him, by reading our Bible to learn the way.
3. To abide with Him, and talk to Him in prayer.
4. To tell others about Him, at home and abroad.

This is the way to be a stone in God's Temple.

The Y.M.C.A.

MR. AND MRS. OATTS' TOUR.

MR. W. M. OATTS writes from Bombay, under date January 2: "Mrs. Oatts and I reached Bombay on December 23. The Conference of Y.M.C.A. general secretaries was held at Lanowli, a lovely village in the Ghaut mountains. There were present Messrs. R. P. Wilder, J. Campbell White, D. McConaughy, G. S. Eddy, J. H. Oldham, Frank Anderson, Oliver H. McCowan, Dr. J. Rutter Williamson, and several others. The Conference was practical and deeply spiritual. The men in India are face to face with a great problem in endeavouring to win the young manhood of this great empire for Christ. Vigorous work is being carried on in several of the colleges, and there is a longing desire on the part of the workers to see conversions to God. The field is enormous. Only at a few central points is work being carried on, and the National Committee long for more workers to come out and possess the land for Jesus. Money is also required for their support; shall that not also be forthcoming?

"The Indian National Conference met in Bombay from December 28 to January 1. Sixty-six representatives gathered from various parts of the Empire, many of them travelling over 1,400 miles to be present. One of the interesting and striking features of the gathering was the number of native delegates, men of ability and education, all greatly interested in the spiritual welfare of the young men of their country. The subjects discussed at the Conference were very similar to those we are accustomed to at home, but to most of the delegates they were fresh and full of interest.

"The Y.M.C.A. has developed greatly during the past ten years. To-day there are 125 Associations, with a membership of 5,300. The property owned is valued at £42,000."

The Tottenham Association, which held its annual meeting on Wednesday evening, the 17th inst., under the presidency of Mr. J. Cloudesley, J.P., has done good work during the past year.

The city of Glasgow is co-operating in the movement of the Soldiers' Christian Association among the troops in South Africa by sending out three workers with a well-equipped tent, and through the help of Miss Sands, two further workers are proceeding from Belfast, one of whom is Mr. D. A. Black, the well-known general secretary of the Belfast City Y.M.C.A.

News is to hand of the annual conference of Association secretaries in India. There are now no fewer than twenty-five men giving their whole time to the work there: eight American, seven native, six British, and four Eurasian. One hundred and twenty-five Associations are in existence, and although the work is surrounded by great difficulties, the look-out is brighter to-day than ever it has been.

Mr. Thos. Ostler, of Bristol, has given in the Y.M.C.A. *Monthly Record* of that city some interesting reminiscences of the meetings held in Bristol by the late Mr. D. L. Moody, in 1867.

Paris.—The helpful institutions, so familiar under the title of "Miss Leigh's Homes," continue to exercise a beneficial influence upon the English and American girls who for business or pleasure visit the French capital. During the forthcoming Exhibition many girls will need help and guidance. Communications may be addressed to Mrs. Brewer, 34, Westwick Gardens, Kensington, W.

Young People.

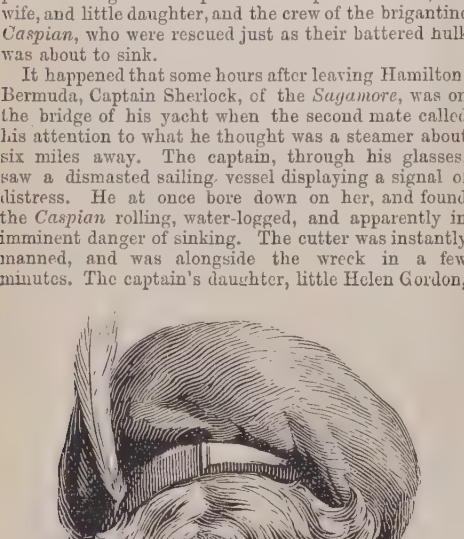
All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

The Wreck of the "Caspian."

"The Lord will save us."

THE big steam yacht, *Sagamore*, which recently arrived in New York harbour, bore a number of trophies from wrecked Spanish cruisers off Santiago; but she also carried a far more precious freight in the person of Captain Gordon, his wife, and little daughter, and the crew of the brigantine *Caspian*, who were rescued just as their battered hulk was about to sink.

It happened that some hours after leaving Hamilton, Bermuda, Captain Sherlock, of the *Sagamore*, was on the bridge of his yacht when the second mate called his attention to what he thought was a steamer about six miles away. The captain, through his glasses, saw a dismasted sailing vessel displaying a signal of distress. He at once bore down on her, and found the *Caspian* rolling, water-logged, and apparently in imminent danger of sinking. The cutter was instantly manned, and was alongside the wreck in a few minutes. The captain's daughter, little Helen Gordon,



four years old, was first handed from the wreck into the boat. She cried for her papa to be taken with her, and it was only when she was assured that he would be quite safe that she consented to go. Her mother followed her, and then the crew, the captain being the last to leave the vessel.

Mrs. Gordon subsequently told the story of their terrible experiences. "We left Charlottetown, Prince Edward's Island," she said, "bound for Jacksonville, and all went well until we were struck by a cyclone. It was about eleven o'clock at night when the blow came. It was more like thunder than wind. We were thrown down, and I and my little one lay in darkness in the cabin for hours, expecting every moment that the vessel would sink. When one of the crew made his way to the cabin window asking for the captain, I made up my mind that my husband was gone, and I gave up all hope. He came to us later, however, and when morning broke and we were able to go on deck, I saw that every stick of rigging had been carried away, and the falling spars had torn great holes in the decks.

"Fortunately we did not lack water, and we were provisioned for three months, but we had no means of cooking food save over the little stove in the cabin. On the following day we sighted a steamer, but although we were in plain view she disregarded our signals and proceeded on her way. A few days later we saw a schooner, but she also passed us by, and on Thursday, the day before we were picked up, a barque, apparently Norwegian, passed us close without paying any attention to us. I had comforted my little Helen by telling her that the Lord would save us, and the dear child's first inquiry on being taken on the *Sagamore* was, 'Is the Lord aboard, mamma?' I told her that the Lord had indeed saved us, as I told her he would do, and then seeing my husband and his men crowding around the owner of the *Sagamore* to thank him, she innocently asked, 'Is that the Lord, mamma?'" *Selected.*

From an Armenian Orphan.

DEAR UNCLE TOM,—We like looking for the texts you give in The Christian very much; and when we told our superintendent so, she asked if we would not like to write and tell you. Hence I am writing, and I think our teacher will put my letter into English for you.

There are seventy-five of us orphans in this home. We are very grateful to the kind friends in England and Ireland who have sent money for us. Before I came here, I knew nothing about God; but now I am trying to do what will please Him.

On Sunday mornings we go to Sunday School; in the afternoon to church; and in the evening we have a happy time with our superintendent, who is from England. She gives us the questions from The Christian one Sunday, and we find them for the next. We all have to learn a text from the Bible; we older girls have to teach the little ones where to find them.

We would be so glad if you would send us a letter. We think the little English girls and boys must be very happy having a page for themselves in The Christian every week.—Your loving niece,

Aruseak Killisyan.

Aintab, Turkey in Asia.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 212**)

(Genesis xxx. to xxxvii.; xl. to xlv.)

1. Who was Benjamin?
2. Who was (*a*) his father, (*b*) his mother?
3. Give the names of his eleven brothers.
4. What reason did Jacob give for wishing to keep Benjamin behind when his brothers first went to Egypt?
5. Which brother stayed in Egypt as a surety for Benjamin?
6. By whom and to whom were the following said: (*a*) Slay my two sons if I bring him not; (*b*) Ye shall not see my face except your brother be with you; (*c*) If it must be so now, do this?
7. What promise did Judah make to his father concerning Benjamin?
8. (*a*) In whose sack was the silver cup found? (*b*) Who put it there?
9. (*a*) What did Joseph say, and (*b*) what did he do, when he saw Benjamin?
10. What blessing did Moses pronounce on the tribe of Benjamin? (Deut. xxxiii.).
11. What New Testament character is spoken of as "of the tribe of Benjamin?" (Philippians).

(Children under *ten* do any 3; under *thirteen*, any 6; under *seventeen*, any 9.)

ANSWER TO LAST SEARCHER (**No. 210**).

1. Ps. cxxii. 6.
2. Matt. v. 44.
3. Matt. ix. 38.
4. Matt. xxvi. 41.
5. James v. 16.
6. Luke xviii. 1.
7. Phil. iv. 6.
8. 1 Tim. ii. 8.
9. Psa. lxv. 2.
10. John xvii. 15.
11. 1 Thess. v. 18.
12. Isa. xii. 4.
13. Isa. xxv. 1.
14. Isa. xxxviii. 19.
15. Psa. xxxiii. 1.

No. 211.—Correct answers (first list) received from:—

A—Mary*, Frank* and Ernest* Anderson, Ernst, Ralph and Dora* Aldwinckle.

B—Harry Banks, Elsie Brinkworth*, Ella Berryman*, Herbert Braddon*, Eric Brown, Fanny Blackman*, Gertrude Bush, Gordon*, May* and Daisy Bligh, Hannah Bridgman, Ethel Brooks*, Mabel Banks, May and Elsie Baker, Edith Blenkarn*, Gertrude and May Briston, Emily Bridgewater*.

C—Bessie Cheale, Ruth Cater, K. Carey-Brenton, Bertha Courtenay, Anna Chanyen*, Sophie Cohen, Daisy Clarke, Gulielma Cheal, Edith*, Mabel and Ida* Cole, Arthur* and Winnie* Cox, Minnie and Katie Chubb, George Cary, Daisy Churchward, Cicely Craven, Percy and Grace Chappell, Charles Cowper, Kate Cope, Guy and Oscar Cross, Ella Clapp, Doris, Margory and Olive Coleman, Elsie Collings, Gladys Clark.

D—Albert Davis, Stanley Drew, Bessie*, Hilda, and Constance Drayson, Nellie Dowsett*, Dorothy Daintree, Polognia Daws*, Violet Dodsworth, Esther Dickson, Ralph Daintree, Irene Duke, G. Drayson.

E—Joseph Elkin, Arthur Ellis.

F—Kitty Fausset, Gertrude* and Winnie Francis, Winifred and Daisy Field, Mabel, Olive, and Vincent Fleet, Freda and Eva Fullerton.

G—Winnie Garnham, Alice Goad, M. Gover, Bertie and Clarice Gale, Constance Gabbitt, Laura Godfrey, Philip Green.

H—Alfred Horne*, Mary, Elizabeth, and Louie Hooper, K. and Dorothy Heckford, Evelyn* and Dorothy* Hewer, Willie Hooper, C. Hopkins, Hetty Hill*, Ruby Horne*, Gertie Hayward, Mary* and Eric Hill, Hetty* and Elsie Hibbs, Myra Hunt.

I—Nellie* and Robert* Irving, Daisy Iredell*.

J—S. Judd, Amelia Jacobson, Betty Jacobs*, Linda Jones*.

K—Stanley Kalb, Maurice Kalinsky, Margaret Kinnaird.

L—Ellen Larke, Georgina Lichtenstein*, Evelyn and Mary Lamb, Leonard and May Ling, Edward, Henry, Sidney and Mary Law, Blanche Lindup*, Nellie and E. Lockhart.

M—Jacob Michaels, Irene Mawer, Kathie and Alice* Maylott, Margie Marston, Helen and Maude* McIlroy, Evie Miller, Marie Meek, Grace, Lewis, Arthur and O. Morice, Winnie and Daisy G. Martin, John Moir, Mabel Morris, Andrew Mitchell, Dorothy McMullin, Philip Martin*, Margaret McFadzean, Edith and Aldyth Margetts, Winifred Maunder, Tom McGlone*.

N—Cissy Nevill, Amy and Maud Nottage, Valerie Noel, H. Neligan.

O—Olive Oxley.

P—Kathleen Pincott, Ethel Palmer, Emma Pringle, Gordon and Maggie Pibel, Marjorie Porteous, Hattie, Mildred, Syble and Evelyn Peters, Winnie Page*, Mary Plumb*, Walter*, Kate* and Leonard Picknell, Ethel and Kathleen Pasley.

R—Philip Rosenberg, Abraham Rabinowitz, Eveline Reynolds, Aileen, Marjorie, Winifred, and Penelope* Roberts, Kate Rosenbloom*, Jack Ridley, Alice Reid, Sydney Robertson*, Mabel Redwood, Gordon Remington, Marion* Henry*, Edith and Kate Richards.

S—Henry* and Raphael Schwartz, Hester Savory, Esther Simmons*, Mary Scott, Douglas Stevens* Bernard Studd, Douglas, and Kathleen Shepherd, Frank Simmons, Amy Stileman*, Kathleen Strangman, Edgar Schaeffer, Betty Stocks*, Joseph Stephens, Margery Smart.

T—Isaac Tushinsky, Alice Truelove, F. Tomkins, Frank Thompson, Olive Taylor*, Theodora* and Archibald Thorn.

W—Daisy* and L.* Watt, Edith and Edward Wheeler, W. H. Williamson*, Rose*, Lucy*, and George* Willis, Sydney Wisdom Arthur and George* Wright, Frank* and Madge Wilson, Harry Wintle, Cecil* and Phillis Wright, Winifred Wise*, Agatha and Ella Ward, Evelyn*, Sarah*, and Annie* Wood, Florence Wild, Douglas Wilkinson.

Y—Kenneth Young.

Z—Sophia Zaritsky.

No. 210.—Correct answers (second list) received from:—

A—Harry Archer, Mabel, Alice, Robert and Nellie Allen, Louie Adams, Myra and William Akerman, Irene* and Margery* Ashdown.

B—Ethel Brooks*, Catherine Barber, Lindsay and Corbet Browne, Eleanor Bennett, Ada Blencowe, Dessie Berry, Connie and Agnes Bradley, Charles Brown, Harry Butler, Ernest Bond, Louis, Berthé, Gordon and Stanley Boxer, Charlie and Maggie Banks, Florence Blackman, Lucienne Brahandes, Ernestine Buhl, Elsie Brinkworth*, James Barker, Mary Bryant, Dorothy Berry, Rachel Buss, Massy and Conyers Baker, Gertrude Bush, Elsie Baker, Constance, Cecil, Nelson, and Sydney Bird, Dorothy, Evelyn, Maud and Sylvia Barrett, Susette* and Mary Beck, Ethel Butteriss, Esther Blumenthal.

C—Joan Clarke, Mary Colville*, Flavelle Caldwell, Alice Crang, Lydia Cleary*, Katie Clark*, Isabel Candlin*, Mary Coote, Dorothy and Daisy M. Clarke, Edith Corrick, Walter Carter, John* and David* Colville, Kate Cope, K. Carey-Brenton, Maggie* and Jessie Carter, Lionel Champion, A. and Winnie Cox, Ella Clapp, Mary Cobb, Katie Cross, George and Mary Coward, Susie Cumbers*, E. E. C., Ada Catt, Daisy Combes*, Duncan* and Hyde* Campbell, George Crawford, Edith Cross.

D—Harold and Gladys Davis, Mai Davidson*, Dorothy* and Marjory Dyke, Polognia Daws*, Vera Dickinson, Bessie, Hilda, and George Drayson, Marie Denizot.

E—Miriam Ecroyd*, Maud Eddey, Helen Eardley-Wilmot.

F—F. and Aileen Figgis, S. Fewster, Agnes*, Meg* and Lewis* Fullarton, H. and Kitty Fausset, Hyacinth FitzSimons, Olivia Ferguson, Leonard, Laurence and Herbert Farmer, Beatrice and Kathleen Fallows Jeanne Faucon, Louise Filhol, Norris and Percy Fitch, Helen and Malcolm Forbes, Freda and Eva Fullerton.

G—Hilda and Ivy Godfrey, R. Greenleaf, Amy Grant, Hugh and Ivan Garrod, M. Greenleaf, Ernest George, Margery, George and Colin Graham-Brown, Alfred and Frank Gibbs, Elsie Goudge*, Dorothy Garfit, David Gardiner, Aileen Gardner, Ethel George, Thomas Groombridge, Mary Glass, Edith*, Dorothy, Edith*, Margaret*, Jack and Stuart Gray, Winnie Garnham, Grace* and Evelyn* Gulston, M. Gover, Dorothy Grove, Mary* and Daisy Greenacre, Violet Goldring.

H—Jean Hendrey*, Florence* and Julyan* Hoyte, Ella Hake*, Winifred Harvey, Beatrice Hastings* Kathleen Hughes, James Henderson, Dorothy Havergal Shaw, E. and W. Hopkins, Kathleen and Dorothy Heckford, Theodora Hill, Dorothy Harris, Freda Hunton, Hetty Hill, Francie Hoyte*, Rosetta and Lottie Hamilton, Gertie Hayward, Georgette Hoffmann, Ruth Herrison, Violet Holford, Jamie de Halles* Walter and Ruth Hinder, Ethel Hutchings.

I—Winnifred Ingram*, Ami* and Isabel* Inglis, Daisy Iredell, Nellie Irving*.

J—Linda* and Emily Jones, Lizzie Johnstone*, S. Johnson, Emily Jeynes, S. Jackson*.

K—T.*, Alex, Agnes, Isa, William and Christina Kay, Elsie Kirby, Flossie Key.

L—Arthur and Irene Llewellyn, Graham and Murray Lloyd, Hannah Lovell, May Ling.

M—Harry and Bruce Malaher, Margaret*, Mary, Daniel and Dorothy Morris, Ella and John McMurray, Christina Marshall, Tom McGlone*, Charlotte Millar*, Ian Macgregor, Dordelia May, Lois Mewburn, Beryl Mather, Christina Murray, Margaret McFadzean, Dora Muir*, Dorothy, Winnie, and Leonard Mace, Leonard and Charlie Medcalf, Abraham* and Margaret Mack, Kitty McAuliffe*, Margaret Macphee, Gwendoline* and Howard* Moir, Kathleen Morris, Nellie, Annie and Daisy Mackenzie.

N—Edith Nash*, Eleanor and Valerie Noel.

O—Eva and Maude Oakes, Mattie Osmond.

P—Isabel* and Gladys* Phipps, John Pearce*, Marjorie Porteous*, Clarice, Percy and Geoffrey Peach, Hannah Pearman, Lily Paterson*, Caroline Peek*, M. Penny, Eddie, Jessie, Ada, and Willie Palmer, Gilbert Powell, Edith Purkiss, Laura Percy, Vera, May and Dolby Petrides, Carolina Prentice.

R—Lorimer and Rita Romanes, Herbert and Marjorie Rainey, Elmina, Isabel and Jessie Roe, Gussie and Marion Rosch, Gordon Remington, Edith, Kate and Mary Richards, Gwennie Ravenhill, Maud Rosenberg.

S—Edith Simpkin, T. M. and D. D. Stanier, Bertha Stocker, Agnes* and Hugh* Shields, Gracie Spurgeon, Eva Sutherland, Lilian Sargeant, May Short, Adele Smith, Helen Stalker, Robert and Mary Scott, Gladys, Eric, Mervyn, Gwendoline and Evelyn* Shaw, Susie Sutton, C. R. May and Violet Salvesen, Peter and Maggie Stewart, Margaret Sinclair, Madeline and St. Maur Smith, Mary de Spigancvier*, Mary Sowden.

T—Evelyn Tracey, Gertie*, Doris, Jennie and Madge Twite, E. Thorne, C. Thick, Sarah Taylor, Louie Tibbits*, Blanche Thomson*.

V—May Vickers*.

W—Ellen Williams, Dorothy White, Sarah, Rachel, James, Georgina, Geraldine and Freda Wilson, W. H. Williamson, F. White, Herbert Wright, Stewart and Willie Watson, Ernest, Queenie and Kenrick Wakeford, Amy Wingrave, Annie Wood, Florence Wild, Sarah Wood, Alexander and Ella Watt, Dorothy Wyatt, Charles Wingrave, Helen and Fred Webb, Winnie, Constance and Charles Williams, Thomas and Robert Weddell, Leonard Wall, Lilian*, Rose* and Daisy* Watt, Mabel Wheeler, Louisa, Arthur and Violet Walker, Mansfield White, Ethel and Bertie Walls, Nora and Ellie Wyatt.

FOREIGN LIST.

No. 202—Cuckoo and Minnie Lister, Belsie van Niekerk (S. Africa). **No. 203**—Polly Loubser, Letty de Villiers (Durbanville). **Nos. 203, 204**—Henry Blankenberg, Harry and Belsie van Niekerk, Nellie and Johanna Mostert, Loisa Bosch (Durbanville). **No. 204**—Henry Luckhoff, Alice Stone (S. Africa), W. B.* and Alice* Henderson (Jamaica). **No. 205**—Alice Stone, Alice* and W. B.* Henderson. **No. 206**—Rotha, Lottie and Ivan St. George (Canada). **No. 207**—Dorothea Hayter (U.S.A.), Nettie, Kate*, Ina and Willie Thomson (Bulgaria), Jean Scott, Winnie Gartshore (Canada). **No. 209**—Nettie, Willie and Kate* Thomson, Frankie* and Binford* Sellwood (Montreux), Phyllis Boyd (Malta).

Personal.

Eric Brown, Robert Irving, Dudley Tove, Tom McGlone.—I am glad to welcome you as new "Searchers," and hope the study will be useful and interesting.

Willie Watson.—Many happy returns of your birthday.

Francie Figgis.—Thank you for your sympathetic little letter.

Fred Webb.—I hope all the invalids are better now. Thank you for the nicely printed little text.

Nora Read.—Thank you for your card. Your prize has been selected, and will be sent to you in a day or two.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Radford, Nottingham*, to Feb. 2; Mr. Hankinson, *Chignal St. James*, Feb. 14; Mr. Josiah Spiers, *Llanberis*; Mr. J. S. Tyler, *Hove*, Jan. 25; *Chichester*, Jan 27; *St. George's Mission Church Worthing*, Jan. 28; *St. Margaret's Parochial Hall, Brighton*, Jan. 30; Mr. E. Hughes, *Peckham Rye Tabernacle*, to Jan. 26; Messrs. G. and M. Goodman, *Wimbledon*, Feb. 4-11; Mr. Geo. Goodman, *Y.M.C.A., Hackney*, Jan. 31; Mr. S. J. Hewlett, *Ladywell Baths, Lewisham*, to Feb. 4; Mr. J. H. P. Cutting, *Harvey Street, Hoxton*, Feb. 3-9.

Children's Scripture Union—Portions for week ending February 3.

Sun., Jan. 28	*Prov.* xxvii. 1-17		Wed., Jan. 31	*Prov.* xxx. 10-31	
Mon., „ 29	„ xxviii. 1-14		Thurs. Feb. 1	*1 John*	i. 1-10
Tues., „ 30	„ xxix. 1-9		Fri., „ 2	„	ii. 1-14
		24-31	Sat., „ 3	„	ii. 15-29

About Books.

FEELING AFTER GOD.

THE story of the Telugu Mission is one of the most remarkable in the annals of the Church. It has been told again and again, and we welcome a book which, although it does not unfold the marvellous narrative, yet gives us important facts bearing on the reception of the Gospel by one of the humblest and most despised of the pariah tribes of South India. The Madigas are the leather workers in the Telugu country, and for centuries they have tanned hides, sewed sandals, prepared leather buckets for the wells of the Sudras, and made trappings for their bullocks. Emma Rauschenbusch-Clough, Ph.D., wife of a distinguished missionary to the Telugus, shows us that this poor people have long been feeling after God, and in view of their life-absorbing occupation, she has entitled her book **While Sewing Sandals.** (6s. *Hodder & Stoughton.*) In rehearsing legends and tales, gathered from the people, regarding their history and cults, she occupies ground in a large degree untrodden. The curse which so long seemed to rest upon the community is accounted for, and the hope inspired by the Gospel is set forth in the light of providential leadings that are as wonderful as they are patent. In brief, Mrs. Clough tells the story of the "Indian Pentecost," since which one part of the Telugu country has been virtually Christianized. The mass movement of the people, demanding Baptism in token of their faith in Christ, took place in 1878, when 3,536 persons were baptized in three days, and 9,636 added to the Church at Dugole in the course of twelve months. Mrs. Clough's book is entertaining as well as instructive, and it is not alone in showing that, in very strange ways the ground is Divinely prepared for the reception of the Gospel seed.

ANNUAL VOLUMES.

Many plain talks of spiritual value are to be found in **Foots-eps of Truth.** A useful feature is the Bible studies, practical expositions, and suggestive notes. (2s. *John F. Shaw & Co.*)

The twenty-seventh volume of **The King's Highway** contains many thoughtful messages on the doctrines of grace and in promotion of scriptural holiness. Its pages will minister instruction, help, and counsel. (2s. 6d. *Marshall Bros.*)

The annual volume of "The Herald of Mercy," is entitled **The Pilot's Warning** (1s. *Morgan & Scott*). There are many budgets of reading for the people, but this has its distinctive qualities. First, it is made up of brief articles; and secondly, whether prose or poetry, the contents all aim at spiritual ends. In a word, this is an evangelistic periodical, and in volume form is a quiver of arrows sent forth in faith and prayer to bring men and women to Christ and his service.

Regions Beyond was never more readable and useful than to-day. It represents growing activities in a singularly attractive manner. The title page describes it as the organ of the R.B. Missionary Union, with its associated colleges and missions in Congo-Balololand, Peru, and Argentina. The volume containing last year's parts is rich in missionary facts and arguments, and there are chapters from the life-story of the late Mrs. Guinness. Altogether this volume is as readable as its subject-matter is important from the point of view of all who realize the binding urgency of the Lord's command to preach the Gospel to every creature. (*Partridge & Co.*)

It is good news for preachers and Christian workers in many lands to learn that there is no sign of the giving-out of the stock of sermons by the late C. H. Spurgeon. The discourses are still being issued weekly, and there are several hundreds of manuscripts, hitherto unpublished, in the hands of *Messrs. Passmore & Alabaster*. We welcome the volume containing the periodical issues of last year—**The Metropolitan Tabernacle Pulpit**, vol. XLV. It is expected that the entire series will number more than fifty annual volumes. This latest has all the wealth and utility of its predecessors. The expositions which accompany the sermons are sure to prove of service to many. (7s.)

Humane interests could hardly be advocated more effectively than they are by **The Animals' Friend**, edited by Mr. Sidney G. Trist. The duty of men and women towards what we call "the lower creation" is interpreted in the light of the undoubted rights of beings that suffer as much from want of thought as they do from want of heart on the part of those who assert the rule over them. These pages not only reprove the cruel and instruct the ignorant, but they also courteously address those who know but are neglectful. The annual volume is a library of information, admirably illustrated; rural scenes and activities, reproduced from photographs, brighten the pages and add to their attractiveness. (Cloth, 2s. 6d. *G. Bell & Sons.*)

Hymns and their Writers, by B. S. Olding, is a pamphlet that will please many, even although not able to agree with some of the opinions expressed. (4d. *Elliot Stock.*)

Messrs. Gall & Inglis have issued a new and enlarged edition of the Rev. James Gall's **Easy Guide to the Constellations**, with a Miniature Atlas of the Stars. (1s.) The maps are remarkably distinct.

Dr. Haydn Brown has written a remarkable booklet, entitled **Worry, and How to Avoid it.** (3d. *James Bowden.*) The pages may bring a message of mental peace to many a distracted reader.

Dr. Joseph Parker's booklet, **Gambling in Various Aspects**, is now in its fourth edition. (3d. *James Bowden.*) It is a denunciation of a great sin, and more; principles of truth and righteousness are set forth in a striking light.

The singularly interesting volume on **The Precious Stones of the Bible** (3s. 6d. *Simpkin, Marshall, & Co.*) described in our last issue, is by Dr. Edward Clapton (not Clayton, as stated in error). During many years past Dr. Clapton has been giving attention to the fascinating subject to which his book is devoted.

Gospel Extracts from C. H. Spurgeon is a book with a title fully descriptive of its contents. The extracts are over three-score in number, and they cover the solemn ground of righteousness, temperance, and judgment to come. Saints and sinners alike will find something for themselves in these pages. (1s. *Passmore & Alabaster.*)

In Journeyings Oft is a new publication from the *Church Missionary Society* (1s. 6d.) It is a collection of chapters on travelling in foreign lands, written by missionaries, and provided with a preface by the Bishop of Athabasca. The pages convey much information, and should foster in the minds of the young a growing interest in the work of spreading Gospel light in the dark places of the earth.

"He Goeth Before": In Memoriam Linda Rochford Wade. These pages outline a story full of tender pathos. They are from the pen of the sister of a beloved missionary to the Chinese women; and we cordially echo the words of Irene H. Barnes, in the preface, that it is "the record of one who proved that whole-hearted surrender to God is indeed a happy and fruitful thing." (1s. *Marshall Bros.*)

Pastor Archibald G. Brown has collected ten of his striking sermons in a little volume, entitled **In the Valley of Decision.** (1s. *James Bowden*). In the preface Mr. Brown says of the discourses: "The one aim in preaching them was to 'save some,' and this is the only desire in their present publication." The sermons are animated reading, and a serious evangelistic purpose runs through the pages.

The Vision of Christ, by Rev. William Miller, of Lenzie, Glasgow, is a singularly impressive little book. What it is to see Christ, and what the vision should effect in those who experience it, are among the points presented. The book is beautiful as well as instructive. Every page is charged with spiritual light and stimulus. (1s. nett. *Oliphant, Anderson, & Ferrier.*)

Messrs. Partridge have published in a neat booklet, entitled **Songs of the Christian Life**, upwards of a hundred hymns by Dr. Newman Hall. Whether expounding a Scripture portion, expressing some truth of doctrine or practice, or addressing God in prayer and praise, many of these pieces are as welcome as they are good. They may be read as well as sung, and doubtless many who cannot lift up the voice will lift up the heart in their perusal. (6d.).

In **A Public School Boy**, Mrs. L. T. Meade tells the story of Harry Scholfield Wristbridge. He will long be remembered at Dulwich College. The parents of other school boys will read the pages with sympathetic interest. Testimony is borne, by the way, to the spiritual fruitfulness of the summer camps at Highcliffe. The lad wished to be a missionary, but he died in his eighteenth year. His life was a sermon, of which this simple story is a welcome echo. (1s. 6d. *Nisbet.*)

Several years ago Rev. Dr. John Smith, of Edinburgh, addressed a gathering of young men on the important subject of Christian character. Subsequently, he developed his views in a series of articles. Now, at length, he amplifies and completes his studies, and gives them to the world in a volume entitled, **Christian Character as a Social Power.** (3s. 6d. *Hodder & Stoughton.*) The first part of the book deals with preparation for service, the second with Christian character at work in the social spheres. The book enunciates great principles, and is calculated to excite noble ambitions. It is suggestive and stimulating, and we trust it will have many readers.

Sir Isaac Pitman & Sons have added several valuable books to their series of business helps. First comes **Commercial Correspondence and Commercial English**, which is full and practical. Then we have what is virtually a phonographic edition of the same, entitled **Shorthand Commercial Correspondence**, a good book admirably printed. All the letters contained in these are reproduced, accompanied by additional matter, in **French Commercial Correspondence** and **German Commercial Correspondence.** Young people entering upon business life will find these manuals of great service, and some of their elders would be the better for studying the correspondence models and other instructions. (Cloth, 2s. 6d. each.)

The Story Books of Little Gidding: being the Religious Dialogues recited in the Great Room, 1631-32. From the original manuscript of Nicholas Ferrar. With an introduction by E. Cruwys Sharland. (6s. *Seeley & Co.*) It is with the consent of the present representatives of the family that these records are published for the first time in their entirety. A quaint interest attaches to every page, even the smallest personal details having an important historical relation after the lapse of 260 years. The story of the original books is outlined, and a hope is held out of the eventual publication of other volumes. As a frontispiece there is a highly-finished portrait of Ferrar, and several other illustrations are a valuable embellishment.

In modern literature of an experimental character, a high place must be assigned to the works of the Bishop of Liverpool. Dr. Ryle is one of the soundest of theologians, and in spiritual succession to the giants of the Reformation and the great teachers of Puritan days. One of his many useful works is that entitled **Holiness**: Its Nature, Hindrances, Difficulties, and Roots. We welcome a fifth enlarged edition. Whether viewing the subject by preference from moderate Calvinist or evangelical Arminian standpoints, thoughtful readers will find this a singularly suggestive book. The pages (500 in number) are eminently practical, and several of the papers included are enriched by notes and supplementary extracts from the writings of the Puritans. (2s. 6d. nett. *C. J. Thynne.*)

There have been many books written to "improve" the Church's year; but we have met none more suggestive in teaching and more instructive in character than **The King and his Servants**, by E. M. Dewhurst (5s. *Elliot Stock.*) The author has aimed at showing the harmony of the Scriptures appointed for the Church Services of each Sunday, including the Epistle, Gospel, and Proper Lessons for the day, also the Collect; and has desired to apply the truths thus harmonized to the practical and daily walk of Christian people. The chapters are short, and may be found suitable for Sunday evening readings in the family. Although following method, the work is in no sense mechanical. Happy the home in which the Lord's Day concludes under the influence of such teaching as is presented in these pages.

Illustrative matter is of great service to preachers and other public speakers. There are many collections of such material, but to a large extent they cover common ground, and present time-honoured stories in the company of such as are more modern. To command fresh points and incidents, there is nothing for it but to read widely in biographical and general literature. Some cannot face this task, and for them in particular Rev. J. F. B. Tinling has laboured in the compilation of his new volume, **Pulpit Points from Latest Literature**: A Thousand Illustrations for Preachers and Teachers. (5s. *Hodder & Stoughton.*) Mr. Tinling gives a list of the principal works of travel and biography, as well as other books not so easily classified, which he has read, and there is every evidence that periodical literature was subjected to the same process of "taking the cream." Sources are indicated with precision, and there are topical and textual indexes. The work is an admirable supplement to Mr. Tinling's well-known "Fifteen Hundred Facts and Similes for Pulpit and Platform."

We are informed that a work will shortly be published by *Samuel Bagster & Sons, Limited*, which will supply the long-felt want of accurate marginal dates for the Bible, derived from the Bible itself.

In CALLED WONDERFUL, Mr. Avary W. H. Forbes, M.A., deals with cause and effect as seen in Christ. The pages convey no uncertain sound in their refutation of agnosticism and scepticism, and in their strong vindication of the omnipotence of the despised Outcast of the Jewish race. (2d. *Partridge.*)

The sermon on ROMAN CATHOLICISM AND NATIONAL LIFE preached at Portman Chapel by Rev. W. H. Griffith Thomas on November 5 last, is issued in tract form. Mr. Thomas adduces scriptural warrants for Protestant doctrine, and forcibly contends for the cardinal principles, loyalty to, and liberty in, Christ. (1d. *Partridge.*)

The Gentlewoman is issuing as weekly supplements a series of autograph photogravure portraits of THE HEADS OF THE CHURCHES. Each picture measures 15in. by 11in. on fine paper, and they are chiefly from portraits taken specially, and never before published. They form an interesting set for framing or to keep in a portfolio. The Personages represented are: Church of England—The Archbishop of Canterbury, Dean Farrar, and the Bishop of Stepney; Roman Catholic—Cardinal Vaughan; Baptist—Dr. Clifford; Presbyterian—Dr. John Watson; Congregationalist—Dr. Joseph Parker; Jewish—The Chief Rabbi. (6d. weekly. *Office: Arundel Street, Strand.*)

Obituary.

REV. J. R. COTTER.

THE death of Rev. J. R. Cotter, rector of St. Mary Magdalene, Colchester, removes a devoted evangelical clergyman and an ardent supporter of the Protestant party in the English Church. On succeeding to the charge at St. Mary Magdalene, Mr. Cotter made some radical changes in the church services and decorations, but the attendances largely increased. Previous to going to Colchester, Mr. Cotter was for about twenty years rector of Winterbourne, Dorset.

REV. CANON TWELLS.

The death is announced, at Bournemouth, of Rev. Henry Twells, at the age of seventy-seven. After labouring for some years, first as a curate and afterwards in connection with educational work, he was appointed, in 1870, to the rectory of Baldock, Herts. Subsequently he was rector of Waltham-in-the-Wolds, Leicestershire, and became honorary canon of Peterborough in 1884. He was widely esteemed as the author of a number of hymns, of which the best known is the tender, spiritual, "At even, ere the sun was set."

MR. T. H. OLNEY.

The death of Mr. Thomas Harding Olney deprives the Metropolitan Tabernacle and its institutions of a most generous supporter. As deacon and treasurer of the church, he was unsparing in his devotion to the work. On the death of Dr. James Spurgeon, he accepted the office of treasurer of the Stockwell Orphanage, and in connection with the Baptist Missionary Society and other organizations his sympathy and practical aid were unfailing. As treasurer of the Tabernacle Rebuilding Fund, Mr. Olney's intense desire was to see the restored structure opened free of debt, and his contributions to that end were on a generous scale. He will be greatly missed, too, by struggling churches in various parts of the country, which have been the subject of his kindly aid. He was intensely loyal both to his own pastor and church and to the Baptist body, and will be deeply mourned by many.

Personalia.

Rev. Dr. Angus has completed his eighty-fourth year. It is satisfactory to know that the venerable Baptist minister is still in the enjoyment of excellent health.

Our readers will be glad to learn that, according to the latest news respecting Sir George Williams, the esteemed patient is making gradual progress towards recovery.

Mr. John Lampard, founder of the Balaghat Mission to Gonds and Baigas, India, is at present in England, and will be glad of opportunities to represent the needs of these aboriginal hill peoples at drawing-room or other meetings. Address: J. Lampard, 114, Clapton Common, London, N.E.

Rev. Robert and Mrs. Wallace, of the Marchmont Home, Belleville, Ontario, have arrived in England, and expect to take out a party of boys in the early spring. They report that there is plenty of room and good prospects for any number of boys and girls in Canada. Their London address is care of the China Inland Mission, Newington Green, N.

Scattering Abroad.—The Hampshire Village Mission, which operates amongst the outlying hamlets and country districts of Dorsetshire, Hants, and Sussex, has during the past year been attended with encouraging success. The work of promoting the circulation of the Scripture and Christian literature, the visitation of the aged, sick, and dying, the scattering of the "seed of the Kingdom" broadcast by preaching in halls, barns, cottages, and the open air, has been well maintained. The combat with error and false doctrine, callous indifference, needless to say, has been severe. But in spite of this spiritual desolation and darkness, the workers look forward with hopeful expectancy to the future, encouraged with what has already been accomplished in the Master's name, and relying upon his servants for prayerful and practical sympathy. Communications for the superintendent of the Mission should be addressed, Mr. John Hasell Charlton, Mission House, Fareham.

TOWER HAMLETS MISSION.

AN UNSOLICITED TESTIMONY.

Mr. JOHN WOOD, Hon. Sec. of the Evangelisation Society, recently said, "that he was very glad to have the opportunity of publicly testifying to the enormous good accomplished by Mr. Charrington's Mission. That of all the Halls in London where Evangelistic Work was carried on, the Great Assembly Hall was far ahead of any other, as the testimony of his various correspondents from all parts of the Globe went to show."

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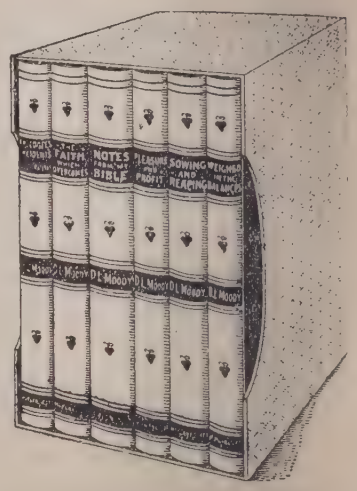

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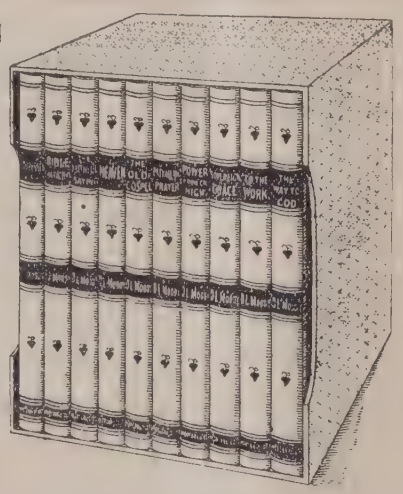

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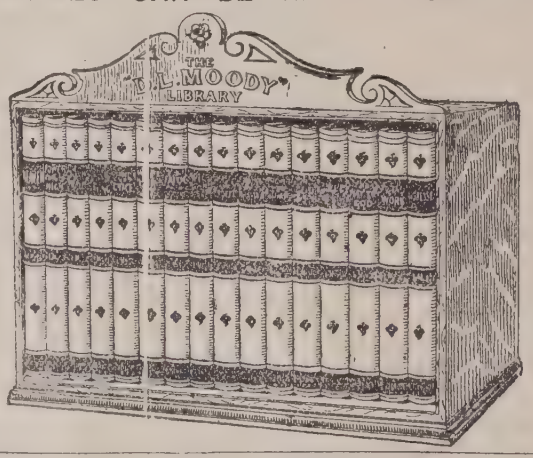

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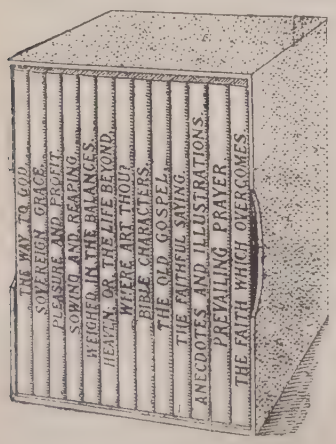

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Indian Famine, Gujerat—C.S.	0	5	0
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Persecuted Stundists—E.M., 10s.; C.S., 5s.; (*Stundists and Armenians*)—Of Thine Own, 10s.; (*Armenian Refugees*)—Miss C.M.S., £1	2	5	0
Work at Evain les Bains—Atem	1	10	0
South African General Mission—E.B., £10; (*Native Christians*) — C.S., 10s.; (*Refugees*) — Mrs. E.K.N.M.B., £2 2s.; (*Soldiers*)—S.D., £2; (*Sick and Wounded*)—Of Thine Own. 2s. 6d.	14	14	6
Transvaal War Fund (*Sick and Wounded*)—Thankoffering, 2s. 6d.; (*Widows and Orphans*)—For His Sake, £1; H.C.T., £5	6	2	6
Missions to Lepers of India—Of Thine Own, 10s.; (*Famine*)—L.B.R., £1; (*Miss Reed's Work*)—Lancaster, £5; C.S., 10s.	7	0	0
Friends of Armenia—M.A.P.	2	0	0
Lemill Ladies' College—O., £10; T.H., £25; C.S., 15s.	35	15	0
Work among Priests in France—H.C.T., £2; C.S., 5s.	2	5	0
Madame Matamoros—E.H.G., 5s.; C.S., 5s.... ...	0	10	0
Mrs. Bruere's Work, Poona (*Famine*)—R.Y.A. ...	0	5	0
Dr. Valentine's Mission and Famine—C.S., 10s.; (*Famine*)—Norwich, £5	5	10	0
Mrs De Broen's Work, Paris—C.S.	0	5	0
Mr. and Mrs. Innes Wright's Work, Nepaul—C.S. ...	0	5	0
Figueras Mission, Spain—C.S.	0	10	0
Signor Capellini's Work, Rome—C.S.	0	10	0
Barcelona Cottage Hospital—C.S.	0	5	0
Schwifat Mission—C.S.	0	5	0
Deacon Abraham's Work—C.S., 10s.; (*Armenians*)—C.S., 10s.	1	0	0
Pastor Lecoat's Work, Brittany—C.S....	0	10	0
Mr. and Mrs. Wall's Work, Rome—C.S.	0	5	0
Balaghat Mission—C.S.	0	5	0
Spanish and Portugese Church Aid—C.S.	0	5	0
Gospel in Saxony—C.S.	0	10	0
Dr. Andrew Moody's Jewish Work—C.S.	0	10	0
Bible Lands' Mission—Of Thine Own	0	10	0
Indian Famine (*Mrs. Mantle*)—Of Thine Own ...	0	10	0
Famine East Africa (*Mr. Stuart Watt*)—Of Thine Own	0	5	0
Indian Famine, Rajputana (*Miss Marks*)—Mrs. R., 2s. 6d.; Mrs. H., 2s.; Miss C., 10s.; Mrs. M., 5s. 6d.	1	0	0
Dr. Barnardo's Homes—J.W.R., 2s. 6d.; L.H., 10s; Omega, 7s. 6d.; J.S., 10s; Southern Cross, £10; Lela, 5s.; Lillian H., £1; T.L.B., 10s. 6d.; F.R.J., 5s.; H.C.T., £2; E.P., £1 10s.; A.S., Torquay, 2s. 6d.; Mrs. C.S.P., £2; In memory of dear John, £5 5s.; Of Thine Own, 2s. 6d.; E.J.S., 5s.; W.M., 1s.; B.R.J., 10s.	25	6	6
St. Giles' Christian Mission—R.C.S., £2; F.R.J., 5s.; S.S., 2s. 6d.; E.K., 10s.	2	17	6
Bridge of Hope (*Miss Steer*)—R.C.S., £2; 1 Peter v. 7, £10; M.J.L., 10s.; Mrs. E.K.N.M.B., 10s. 6d.	13	0	6
Mrs. Meredith's Institutions (*Village Homes*)—R.C.S.	2	0	0
R.N. Mission Deep Sea Fishermen—R.C.S., £2; Mrs. B., 2s. 6d.; E.H.G., 5s....	2	7	6
Tower Hamlets Mission—R.C.S., £2; Of Thine Own, 5s.	2	5	0
Friendless and Fallen—R.C.S., £2; E.K., 15s. ...	2	15	0
London City Mission—R.C.S., £2; Lillian H., 10s.; T.O., £5; H.C.T., £2; Mrs. C., £1; Mrs. E.K.N.M.B., 10s. 6d.	11	0	6
Late Mrs. Hilton's Crèche—R.C.S., £2; H.C.T., £1	3	0	0
Evangelistic Mission—R.C.S.	2	0	0
Ragged School Union—R.C.S., £2; Mrs. C., 10s. ...	2	10	0
Homes Working Girls, London—R.C.S.	2	0	0
Working Men's Mission, New Cut—R.C.S., £2; E.P., £1	3	0	0
Missions to Seamen—Help, £1; E.L., £1	2	0	0
London Society Promoting Christianity among the Jews—Help	1	0	0
Bristol Orphan Houses—A. and H.A., £2 6s. 3d.; A.G., 10s.; S.D., £2; C.S., 5s.	5	1	3
Trinitarian Bible Society — Mrs. B., 5s.; A Friend, £1	1	5	0
Thames Church Mission — Mrs. B., 2s. 6d.; Amico, £10	10	2	6
Miss Sharman's Orphan Homes—Mrs. B.	0	5	0
Halfpenny Dinners—D.K.	0	2	6
Robin Dinners—Sympathy	0	2	6
Mildmay Mission to Jews—Atem, £1; Southern Cross, £10; Lillian H., 10s.; E.B., £5; M.A.P., £1	17	10	0
Mrs. H. Grattan Guinness' Children's Home—Atem	1	0	0
George Yard Mission—Amico, £10; H.C.T., £1; 1 Peter v. 7, £5; (*Poor*)—S.D., £1	17	0	0
Gratuitous Circulation of THE CHRISTIAN—J.E.C.	0	9	4

(CONTINUED ON PAGE 34.)

URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000**, or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church**.

"Bear ye one another's burdens, and so fulfil the Law of Christ.

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows or Spinsters. **690** are over **70** years of age. **1,460** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
16, Farringdon Street, London, E.C.

EVERYONE SHOULD READ

"Echoes from the Liberator Prison."

Sold on behalf of the sufferers.
16, FARRINGDON STREET. 1s. post free.

The Christian says:—"The third edition of 'Echoes from the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

Friends of Armenia,

47, VICTORIA STREET, WESTMINSTER, S.W.
President: The Lady Frederick Cavendish. Treasurer: Hector Munro Ferguson, Esq. Secretary: Miss E. Cantlow.
PARTIAL FAILURE OF HARVEST. CORN SCARCE AND DEAR. Help needed for the *Widows* and *Orphans* left destitute by the massacres of '94, '95, and '96. Beautiful embroideries made by the women of Armenia are to be seen at 47, Victoria Street, Westminster, any day except Saturday.
CHRISTMAS AND WEDDING PRESENTS. Parcels sent to any part of the Kingdom. Funds needed for WHEAT.
Donations in aid of the above may be forwarded through Hector Munro Ferguson, Esq., Hon. Treasurer, Friends of Armenia, 47, Victoria Street, Westminster, S.W. Cheques should be crossed London—Westminster Bank.

MRS. MEREDITH'S PRISON MISSION.

258 Women were steadily employed last year.

260 GOSPEL MEETINGS WERE HELD.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, CLAPHAM ROAD, S.W.

PRINCESS MARY VILLAGE HOMES FOR LITTLE GIRLS.

Mostly Children of Criminals, and some Destitute Cases.

Many are received as babies, or at the tenderest age.

The girls are taught and trained for domestic service and other occupations.

Hundreds have gone out into service since the establishment of the school.

£1,000 urgently needed.

Cheques and P.O.'s should be made payable to Mrs. MEREDITH, and crossed "Union Bank, Charing Cross, S.W.

THE SOCIAL WORK OF THE SALVATION ARMY

URGENTLY NEEDS ASSISTANCE!

Although nearly 5,000 are accommodated nightly,

700 men and hundreds of women were turned away through lack of room one night in this month, in London alone.

Address Cheques and Postal Orders to Mrs. BOOTH, 101, Queen Victoria Street, E.C., who will gladly supply Balance Sheets and further particulars, or arrange for personal inspection of the work.

"Thy Brother Hath Need."

270,000 Committals to Prison Yearly.
77,000 of these are Women.
1,021,000 Paupers.
Many thousands are able-bodied.
8,000 Committals Yearly of Children to Reformatories, &c.

The CHURCH ARMY is the only organisation in Britain carrying on systematic work *inside*, as well as outside, the Prisons, Workhouses, and Reformatories. Missions conducted last year in almost every Prison in England and Wales, and in over 200 Workhouses and Reformatories. The simple Gospel is preached by the Missioners in the plainest and most direct manner they know how. God has greatly blessed the work.

HOMES for Men, Women, Girls, Boys, Discharged Prisoners, First Offenders, Inebriates, and all who have "gone under" in the sea of life.

£3,000 WANTED AT ONCE

for the Work amongst Discharged Prisoners, and the Destitute Families and Dependents of Prisoners.

BANKERS: BARCLAYS.

REV. W. CARLILE, *Hon. Chief Sec.*
130, Edgware Road, London, W.

THE WINTRY WEATHER

HAS BROUGHT ABOUT

TERRIBLE SUFFERING

AMONG THE

3,000 FLOWER WOMEN

OF THE METROPOLIS.

Many of them, well known to the Missionaries and Deaconesses of the

WATERCRESS & FLOWER GIRLS' CHRISTIAN MISSION,

ARE ABSOLUTELY DESTITUTE,

As but few flowers can be purchased at the markets except at very high prices.

But these Women must be cared for, and this Mission is providing

COALS, FOOD, AND WARM CLOTHING

until the dawn of

BRIGHTER DAYS.

Who among the Readers of THE CHRISTIAN will render a helping hand?

FUNDS GREATLY NEEDED.

Treasurer: **F. A. BEVAN, Esq.**, 54, Lombard Street, E.C.
JOHN A. GROOM, *Secretary of The Watercress and Flower Girls' Christian Mission*, 8, Sekforde Street, Clerkenwell, E.C.

DESTITUTE CHILDREN'S DINNER SOCIETY

Beg to announce that they will shortly re-open their Dining Rooms, and in order to commence work

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 14, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of THE CHRISTIAN.

REMEMBER THE ORPHAN AND DESTITUTE LITTLE ONES.

This is a time of URGENT NEED at

The Children's Home,

WITH ITS

1,100 BOYS AND GIRLS.

Please send contributions and remittances to Rev. Dr. STEPHENSON, Bonner Road, London, N.E.

(Continued from Page 33.)

Miss Macpherson's House of Industry—E.B., £10; (*Emigration*)—1 Peter v. 7, £5; (*Poor*)—S.D., £1	16	0	0
Miss Weston's Work, R.N.—E.L., £1; Mrs. C.S.P., £2...	3	0	0
Soldiers' Institute, Portsmouth—E.L.	1	0	0
Church Army—E.L., £1; (*Social Work*)—E.A.B., 10s. 6d.; (*Homes*)—Mrs. C.S.P., £1...	2	10	6
British Society Propagation Gospel among the Jews—For His Sake, ...	0	5	0
Mr. H. Barnett's Jewish Mission, Bow—A.H. ...	0	6	0
London Medical Mission—M.A.P.	1	0	0
Mr. Fegan's Homes—F.R.J., 5s.; M.L., 5s.; Of Thine Own, 2s. 6d.	0	12	6
Distressed Widows' Society—S.D.	1	0	0
National Blind Relief Society—S.D.	1	0	0
Kensit Crusade—H.C.T., £2; Mrs. C.S.P. £1 ...	3	0	0
Country Towns Mission—1 Peter v. 7...	10	0	0
Stockwell Orphanage — 1 Peter v. 7, £10; Miss S.W., 5s.	10	5	0
Mrs. Birt's Sheltering Home, Liverpool (*Emigration*)—1 Peter v. 7	10	0	0
Home for the Fatherless (*Mr. Toye*)—1 Peter v. 7, £10; C.S., 5s.	10	5	0
Sailors' Welcome Home (*Miss Child*)—1 Peter v. 7	5	0	0
Protestant Alliance—1 Peter v. 7, £10; Mrs. C.S.P., £1	11	0	0
Aged Pilgrims' Friend Society—1 Peter v. 7. ...	5	0	0
Christian Community—1 Peter v. 7, £5; Mrs. C., £1	6	0	0
Scripture Readers' Society, Ireland—1 Peter v. 7 ...	5	0	0
Evangelistic Village Mission (*Mr. Shipley*)—1 Peter v. 7, £5; Of Thine Own, 5s.	5	5	0
Liberator Sufferers' Relief—1 Peter v. 7, £5; Mrs. C., £1; M.J.L., 10s.; Mrs. E.K.N.M.B., 10s. 6d.; Of Thine Own, 2s. 6d.	7	3	0
Samaritan Free Hospital—Mrs. C.	1	0	0
Destitute Children's Dinner Society—Mrs. C., 10s.; E.K., 5s.	0	15	0
General Booth's Social Scheme—Matt. xxv., 40 ...	5	0	0
Barbican Mission to Jews—E.K., 5s.; C.S., 5s. ...	0	10	0
Flower Girls' Mission—P.A.A., 5s.; G.P.L., 10s. ...	0	15	0
Mrs. Smyly's Homes—C.S., 5s.; (*Bird's Nest*)—Of Thine Own, 2s. 6d.	0	7	6
Rev. D. Baron's Work Jews—C.S.	0	5	0
Mr. Quarrier's Orphan Homes—D.T.	0	10	0
Mr. Matthew's Jewish Mission, Newcastle-on-Tyne—Of Thine Own	0	10	0
Bible League—Of Thine Own	0	2	6
Y.M.C.A., Bournemouth—M.	2	2	0
Association Free Distribution of the Scriptures—Thanksgiving	20	0	0
Discharged Prisoners' Aid Society—Mrs. E.K.N.M.B.	0	10	6
Crippled Children—M.M.S.	0	4	0
Total	£521	14	1

(Advertisements.)
Dr. Barnardo's Homes—Mother, 5s.
Flower Girls' Christian Mission—M.D., 5s.
Bethnal Green Free Library, E.—Anon, 5s.
Mr. Fegan's Homes (*Little Wanderers*)—M.D., 5s.
St. Giles' Christian Mission—G.M.C., 7s.; A Friend, 10s.

Scripture Readers in South Africa.

A COMMUNICATION received by Col. Philips, secretary of the Army Scripture Readers' and Soldiers' Friend Society, furnishes some particulars as to the movements of the Readers in South Africa. The writer, who is with the 12th Royal Lancers at Modder River, referring to the battle which took place on December 11, says:—

"I went on the field early, and remained till ambulances began to bring their ghastly loads down to our hospitals, where I thought I should be of more use. I am glad I did so, though it was dreadfully sickening work. Blood and bandaging everywhere. It was literally kneeling among the dead and dying. God wonderfully helped me physically and spiritually, and I never felt Him nearer nor had more liberty and power in preaching Christ; and how the poor maimed and mangled fellows drank in the

GLAD GOOD NEWS.

I went through every tent and out-house where the wounded were, and read and prayed in most of them. In all, the way of salvation, through simple faith in Christ, was told in as few words as possible. This I have continued to do daily.

"It was a sad, sad work, and I wished much that the Lord's people at home could have been with me, if only for one hour; they would have got a more vivid idea of the need of Army Scripture Readers than they will get from the most thrilling stories written or spoken. I am having good times, and

SOULS ARE BEING SAVED;

men are praying who never prayed before; from a spiritual standpoint the prospect is good. We have a meeting just outside our lines every night, near enough for the Gospel to be heard by men in the tents.

"Numbers vary; on Sunday night there were 150 or 200 standing round. We get the mails fairly regularly, and I should be so glad if you could get some good people to send me a small packet of good, sound Gospel tracts. Large numbers of newspapers, &c., arrive, and surely numbers of God's people would help us with the more needed and useful reading-matter, treating only of 'How to be saved.' I have given away all the Sankey's hymn books I brought out, so that the men could read them in their tents and bring them to the meetings."

The Society has had the joy of sending out several Readers quite recently. Tracts and other gifts of Christian literature are gladly received and forwarded by the secretary. They should be addressed (with other communications) to the offices, 112, St. Martin's Lane, Trafalgar Square, W.C.

STOCKWELL ORPHANAGE,
CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - CHARLES SPURGEON.
Treasurer - - - - T. H. OLNEY.

A HOME AND SCHOOL
FOR
500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE
TEN THOUSAND POUNDS
A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

AGED PILGRIMS' FRIEND SOCIETY.
Instituted 1807.

TREASURERS:
F. A. BEVAN, Esq., 54, Lombard Street, E.C.,
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,550 of the Lord's aged poor, of both sexes, and members of the various branches of the Church of Christ are now on the books; and upwards of **£11,000** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

FRESH CONTRIBUTIONS TO THE SOCIETY AND ASYLUMS ARE EARNESTLY SOLICITED.

JOHN E. HAZELTON, Secretary.
Office, 83, Finsbury Pavement, E.C.

"AN UNEQUAL COMBAT"
IS THE TITLE OF THE
WINTER APPEAL
OF THE
ST. GILES'S CHRISTIAN MISSION.

The Appeal shows how acute are the **SUFFERINGS OF THE INNOCENT CHILDREN AND WIVES OF PRISONERS,** and how constantly their terrible needs are being made known to, and relieved by, the Mission in various Districts and Parishes.

The Appeal also shows that

NOT PRISON CASES ONLY

are dealt with, but that a large number of

THE STRUGGLING, HARD-WORKING POOR

are assisted in their efforts and supplied with

FOOD, CLOTHING, AND FIRING.

Treasurer: F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
Superintendent: WILLIAM WHEATLEY, 4, Ampton Street, Regent Square, W.C.
Cheques and Postal Orders may be crossed—"Messrs. BARCLAY and Co."

ENGLAND'S HOMELESS POOR.

FIELD LANE REFUGES FOR THE DESERVING HOMELESS POOR; RAGGED AND INDUSTRIAL SCHOOLS; CRÈCHE AND CHRISTIAN MISSION.

This Charity is doing its utmost to relieve the distress occasioned through the dreadful War.

The Committee earnestly appeal for **£2,000,** which will be required to overtake the expenses by 31st March, 1900.

Please send a Contribution to Messrs. MORGAN and SCOTT, Office of THE CHRISTIAN, 12, Paternoster Buildings; or to Messrs. BARCLAY & Co., Ltd., 54, Lombard Street; or to Mr. PEREGRINE PLATT, Secretary, at the Institution, Vine Street, Clerkenwell Road, London, E.C.

FRIENDLESS and FALLEN.

TO SAVE TO THE UTTERMOST
FA

THE FIVE HOMES AND OPEN-ALL-NIGHT REFUGE

have, for forty-three years, been seeking and saving young women and girls to the utmost

Thousands are

HOMELESS! FRIENDLESS! OUTCAST!

The Gospel is the great lever to lift them up.
The Reader is earnestly asked to help this Mission of Mercy.

Established 1857.

WILLIAM J. TAYLOR, Secretary,
200, Euston Road, London, N.W.

READY FRIDAY, JANUARY 26th.

THE SPHERE

THE GREAT NEW ILLUSTRATED WEEKLY NEWSPAPER.

Edited by CLEMENT SHORTER. **Price SIXPENCE.**

THE FIRST NUMBER of **THE SPHERE** will be ready on Friday, the 26th of JANUARY, and will be obtainable of all Newsagents and Booksellers, and at all the Railway Bookstalls.

THE S-P-H-E-R-E will contain the most interesting pictures of the War in South Africa, from Sketches and Photographs by our six Special War Artists.

THE S-P-H-E-R-E will be a bright, up-to-date Paper for the home.

THE S-P-H-E-R-E will be printed by Messrs. EYRE & SPOTTISWOODE, the QUEEN'S PRINTERS, on fine paper, and will be got up in all respects in the very best style.

THE S-P-H-E-R-E will spare no expense to illustrate all current events of interest in the finest and most artistic manner.

THE S-P-H-E-R-E will take its place in the front rank of Illustrated Newspapers, and will be a distinct advance in illustrated journalism.

THE S-P-H-E-R-E will not be overcrowded with advertisements. It will appeal to everyone who can afford to take in a Sixpenny Weekly Paper.

Remember! THE SPHERE is spelt S-P-H-E-R-E. You want THE SPHERE. Insist upon having it; you may be offered something else instead, which you don't want.

SIX SPECIAL WAR ARTISTS.

A number of the most distinguished newspaper artists and of the most famous writers of the day will contribute to THE SPHERE.

The Writers whose work will be found in the first volume include:—

S. BARING-GOULD.
ROBERT BUCHANAN.
SHAN F. BULLOCK.
HALL CAINE.
ROBERT W. CHAMBERS.
MISS MARIE CORELLI.
F. MARION CRAWFORD.
MRS. ANDREW DEAN.
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GEORGE GISSING.
THOMAS HARDY.
E. W. HORNUNG.
JEROME K. JEROME.
SIDNEY J. LOW.
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A. E. W. MASON.
F. FRANKFORT MOORE.
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W. E. NORRIS.
OUIDA.
MAX PEMBERTON.
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W. PETT RIDGE.
ADELINE SERGEANT.
FLORA ANNIE STEEL.
J. A. STEUART.
MRS. HUMPHRY WARD.
CHARLES WILLIAMS.

The Artists whose work will appear in "THE SPHERE" include:—

W. D. ALMOND, R.I.
STANLEY BERKELEY.
A. BIRKENRUTH.
MISS MAUDE CLARKE.
OSCAR ECKHARDT.
J. FINNEMORE, R.I.
HEDLEY FITTON.
M. GREIFFENHAGEN.
JAMES GREIG.
MISS CHRIS HAMMOND.
DUDLEY HARDY, R.I.
A. STANDISH HARTRICK.
JOHN HASSALL.
G. GRENVILLE MANTON.
PHIL MAY, R.I.
SIDNEY PAGET.
WAL PAGET.
J. BERNARD PARTRIDGE, R.I.
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ROBERT M. PAXTON.
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HUGH THOMSON, R.I.
F. H. TOWNSEND.
EDGAR WILSON.
T. WALTER WILSON, R.I.
W. B. WOLLEN, R.I.

ON SALE EVERYWHERE, FRIDAY, JANUARY 26th.

Every Newsagent can supply it if it is ordered at once; he can procure all that may be required if he orders at once, but he cannot ensure this after the date of the publication.

For a Faithful Pictorial Record of the War see THE SPHERE. **Publishing Office: 6, Great New St., London, E.C.**

National Waifs' Association

(Otherwise known as "DR. BARNARDO'S HOMES").

Over 5,000 Orphan or Waif Children are now in the Homes. Among these are 734 LITTLE INCURABLES, Deaf and Dumb, Blind, Crippled or otherwise Afflicted Children. EIGHT SOULS are added every 24 hours to this Great Family.

38,767 Waifs have already been rescued by the Homes. Of these 10,660 trained Boys and Girls have been successfully placed out in the Colonies, and more than 22,000 placed in Situations in Great Britain, or sent to Sea, or given Trades to.

Some conception of the extent of the work may be formed from the fact that during the last year (1899) no fewer than 3,011 Fresh Cases have been admitted—a number in itself far in excess of all the admissions of Orphan and Waif Children by all other existing Societies put together.

No really Destitute Child has ever been refused admission.

The Doors are open to the Homeless FREELY, Day and Night, all the year round. No eligible case is rejected on the ground of age, sex, creed, nationality, or physical condition, or lack of Funds.

HELP URGENTLY NEEDED. Even the Smallest Gifts will be thankfully received.

BRASSEY, *President.*
WILLIAM FOWLER, *Treasurer.*
HOWARD WILLIAMS, *Chairman of Council.*
JOHN ODLING, *Secretary.*

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The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Mrs. Ley, of Epperstone Manor, Notts, has given a sum of £1,000 towards the erection and fitting up of an iron church in an outlying portion of St. Thomas's Parish, Derby.

On Thurs., Jan. 11, the Bishop of Islington dedicated the Mission Church of St. Saviour's, Wood Green. The building, which is very suitably appointed and fitted, accommodates 300, and has been built with a grant of £350 from the Bishop of London's fund.

Rev. W. Russell Finlay, vicar of All Saints', Camberwell, speaking on the 16th inst., at the first annual meeting of the shareholders of his "Victory" Coffee House, announced a 3½ per cent. dividend upon the money invested. He ascribed its success "firstly, secondly, and thirdly to cleanliness." It is intended in the immediate future to open fifteen other houses.

Mr. W. D. Cruddas, M.P., has (in addition to a gift of £500 to the Barbican Mission to the Jews), through the medium of Prebendary Webb-Peploe, divided £10,000 amongst the following institutions: Wycliffe Hall, Ridley Hall, the Oxford Pastorate, the Cambridge Pastorate, the Church Trust, Trent College, and Dean Close School.

The *Record* states, in reference to church missionary work in the Soudan: "Dr. Harpur is now in residence at Omdurman, but the prospect of definite missionary work there seems at present uncertain. The new Sirdar is, like Lord Kitchener, apprehensive of the results of any direct evangelistic approach to the Mohammedans. It is said that even the Gordon College, with its entire separation from distinctive Christian teaching, is regarded with suspicion by the natives. In the meantime the Church Missionary Society at Khartoum is able to provide some additional services for the British officers and non-commissioned officers of the Egyptian army."

Congregational.

Rev. Dr. Mackennal, of Bowden, has been appointed the Carew Lecturer at Hartford University for 1901, with "The Sources of English Congregationalism" for his subject.

At the first Communion Service of the New Year, Rev. J. W. Atkinson, Latimer Chapel, East London, gave the right hand of welcome to twenty-three new members, who, on that evening, joined the church.

The new Bon Accord Congregational Church, Aberdeen, was formally opened on Jan. 14. Rev. A. Brown preached in the morning, and Rev. Dr. Stewart in the afternoon, while the new minister of the congregation, Rev. James Ross, addressed the young people at the afternoon service.

The Congregationalists of Blackpool have opened a new chapel at Alexandra Road, South Shore. The ceremony was performed by Mr. James Wood, of Marton. At the service which followed there was a large attendance. Rev. W. Evans presided, supported by many local ministers; and Rev. T. Willis, secretary of the Lancashire Congregational Union, delivered a dedicatory address. In the evening a sermon was preached by Rev. Dr. Goodrich, Manchester.

Eleven years ago a small Congregational Mission Chapel was built at White Roothing, Essex. Owing to changing circumstances, and the ruined state of an old chapel at Abbotts Roothing, it was felt that a wise and desirable step to take would be to sell that old property, and, with the money realized, form the nucleus of a fund for the enlargement of the Mission Chapel at White Roothing. It is now proposed to erect a building in front of the present one to seat 120 persons, with arrangements for including the present chapel when necessary. The people are very poor, and are struggling to raise the necessary money. The secretary is Rev. J. E. Rattee, Abbotts Roothing, Ongar.

Baptist.

Mrs. C. H. Spurgeon remains very ill. On several occasions her condition has been critical, and has given great anxiety to all around her. A slight improvement was lately manifest, but she is still extremely weak.

Rev. Archibald G. Brown is laid up with influenza. He was to have given an address recently at the Young People's Missionary Association, but his place was taken, at very short notice, by Rev. D. H. Moore, of Vernon Chapel, King's Cross.

Rev. J. G. Greenhough, of Leicester, recently sat in his vestry to receive gifts for the Twentieth Century Fund. Contributions and promises from 10s. to £100 came in so rapidly that Mr. Greenhough had to get two friends to help him, and in the end upwards of £1,000 was thus secured.

The annual report of Carey Hall, Leicester (pastor, Rev. A. H. Tolhurst) announces the addition of sixty-four members to the Church roll during the year just passed, bringing the membership up to 160. The Church was formed by Rev. Wm. Medley, M.A., in January, 1898. The report states that the first aims of the Church have been spirituality and evangelistic zeal. A great work is being done among the young.

The members of Cavendish Baptist Church, Ramsgate, have been earnestly seeking, for several years, to secure new and greatly-needed Sunday school premises. The old schools were not only quite inadequate—there being insufficient room even for the members' children—but were in a dangerous condition. The total cost of the undertaking to provide a new building is to be £4,200, of which sum £2,200 has been raised, while an old debt of £600 has been cleared. A strenuous effort is being made to open the schools free of debt, and to that end the friends find it necessary to make a wider appeal for aid. Pastor T. Hancocks writes: "We are avoiding bazaars, and depending wholly on God for the free-will gifts of his people." Communications may be addressed to Mr. Hancocks, at 3, Ellington Terrace, Ellington Road, Ramsgate.

Methodist.

Rev. W. Goodman, president of the Primitive Methodist Conference, is deriving some benefit from his stay at Bournemouth, but it will be some considerable time before he is fit for his public presidential duties.

Mr. W. P. Hartley, of Aintree, has forwarded a cheque for £108 1s. 3d. to the Primitive Methodist Missionary Society, in accordance with his promise to give 25 per cent. on the net increase for the year. Mr. Hartley repeats his offer for the current year.

According to official returns the Connexional statistics of Primitive Methodism at the beginning of 1900 were as follows:—Members of Society, 198,980, an increase of 1,748; travelling preachers, 1,102; local preachers, 16,617; class leaders, 10,704; Sabbath schools, 4,341; teachers, 61,015; scholars, 467,884 Connexional chapels (home), 4,287; other chapels and rooms (home), 728; hearers, 622,919; value of church property in the United Kingdom, £3,664,253; debt on same, £1,009,187.

At the anniversary of Oxford Place Wesleyan Mission, Leeds, Rev. S. Chadwick said the Mission was expected to do aggressive work, and was doing it. They had a witness to bear against the wickedness that prevailed in the city, and they would bear it unflinchingly. He did not wish to overstate the case, but he believed the man was not born who could adequately set forth the horrible things that took place in the city every night, and without any interference by any authority. He spoke of the advantages secured by the amalgamation of the three Missions, and of the spirit of peace and harmony that prevailed among all the workers.

The Wesleyan Methodist Metropolitan Chapel Building Committee state in their annual report that within little more than twelve months they have sanctioned an expenditure of not less than £140,000. In those buildings are included suburban churches, also commodious mission halls, with all necessary appliances for dense artisan populations. Seven Wesleyan churches have been opened in and around London; six others will shortly be ready, and three more are to be almost immediately commenced. Sixteen sites are now held for chapels, and nineteen other cases have been presented in one form or other for the Committee's practical aid. No fewer than 112 chapels have been built in London within the past thirty-seven years, mainly as the result of this fund.

Presbyterian.

The occupants of the Crouch Hill pulpit during Mr. Meharry's absence will include Revs. Dr. John Watson, Principal Dykes, Dr. Marcus Dods, Hugh Price Hughes, Dr. Hanson, and Alex. Connell.

Dr. William J. Gillespie lately resigned his charge at Aspinwall, U.S.A., to the U.P. Presbytery of Alleghany, that he might go to a weaker field, not able to pay the amount usually considered neeessary to support a minister and his family.

The congregation of Fifth Avenue Church, New York, has given a unanimous call to Rev. George T. Purves, D.D., Professor of New Testament Literature at Princeton, New Jersey. Dr. Purves is an eloquent preacher, and thoroughly evangelical. He has accepted the call, and enters upon his new duties in April.

The new church erected by the Inverness Free Church Congregation in North Church was recently opened for service in the presence of a large attendance of members and adherents. There were two services—one in Gaelic and the other in English—both of which were conducted by Rev. J. R. Mackay, the newly-erected minister of the congregation.

Rev. Alexander Ramsay, of Highgate, has submitted an overture to the Presbytery of London North, asking the Synod, in view of the increasing claims and opportunities of service presented to the Church at home and abroad, and of the beginning of a new century, to mark the year 1901 by arranging for special meetings with a view to the deepening of the Church's spiritual life.

Definite information has now been received from Rev. J. M. Russell, of Capetown, Moderator of the last Synod of the Presbyterian Church of South Africa, relative to the churches and ministers in those districts affected by the war. Dr. Mathews, to whom the letter was addressed, says the account of the scattered condition of the Presbyterian churches is "exceedingly sad, while the necessities of many of the ministers must already be very great."

Salvation Army.

Eight new shelters and elevators have recently been opened in the United States.

One hundred and forty Salvation Army schools for children are now established in Gujerat.

Salvation Army officers are at work in the camps of Lord Methuen and General French, and with the various columns in Natal. They are holding services, acting as correspondents to soldiers, receiving information for their friends, visiting the tents, and assisting the sick and wounded. A new soldiers' home has been established in Pietermaritzburg.

Society of Friends.

Bristol and Frenchay Monthly Meeting has welcomed a proposal for the holding of a Conference for the deepening of spiritual life at Bristol, from March 25 to 29. The Conference to be specially for members of Bristol and Somerset, Western, and Devon and Cornwall quarterly meetings.

The Dukhobors in the Canadian North-West have still much suffering to endure. The Canadian Government are looking to those who have helped them in the past to tide over this winter for them. Friends of Philadelphia have already helped nobly, and are continuing to do so, but there is still need for the assistance of English Friends.

Ellwood Brockbank, Fanny Reynolds, Walter Robson, Frederic Taylor, and Margaret Youell visited different meetings in Devon and Cornwall on First Day, the 7th inst., and following day, preparatory to attending the quarterly meeting at Plymouth. Considerable emphasis was laid on the necessity of work both to the individual and the church, and faith, hope, and love were manifested in the deliberations.

Fallen Asleep.

At Valence, Captain JOSEPH R. PIM. His death must prove a great loss to the few Christian workers in the Drôme.—At Torquay, Rev. S. H. BEAMISH, formerly Vicar of Lamorbey, and well known as a firm supporter of the Church Missionary and other Evangelical Societies.—The oldest Wesleyan Methodist of the island of Portland has passed away in the person of Mrs. LOWMAN, of Easton, at the age of ninety-three. She joined the Society in 1826.—Miss TROWT, the oldest member of George Street Baptist Church, Plymouth, aged eighty-four. Miss Trowt, when a child, accompanied her mother to Serampore, where Dr. Carey took her upon his knee, and Dr. Marshman led her to see Dr. Carey's garden. This circumstance in her early childhood she related with great zest.—Miss ELIZABETH COLES, a devoted helper of the Wesleyan Church at Stotfold, Beds., at the age of sixty.—Rev. JOHN COLLINGE, of the United Methodist body, in his seventy-third year. He travelled in some of the widest agricultural circuits, where he had long journeys to take. During a three years residence in one of these circuits he walked between 6,000 and 7,000 miles. He was an untiring worker, an earnest preacher of the evangelical sort, and a diligent pastor.—The wife of Rev. A. W. WOOD, of City Road Baptist Chapel, Winchester, has passed away at the early age of thirty-eight. She had shared his pastoral labours at Havelock Chapel, Agra, India, and at Broughton, Hants, previously to their work in Winchester.—On the 13th inst., Rev. A. R. BARTON, D.D., Incumbent of Zion Church, Dublin.—Mr. JOHN MACRAE, an esteemed Free Church minister, of Duirinish, Skye. As a preacher, he was faithful and practical, deeply exercised, and rich in Christian experience.—At Longford, Rev. WM. CHRISTIE, Methodist minister, aged seventy-seven years.—At Clones, Rev. JAMES ELLIOTT, Methodist minister, aged seventy-five years.—At Belfast, Mr. ALEXANDER GLENDENNING, an earnest Presbyterian elder.—At Dublin, Rev. A. R. BARTON, D.D., Rector of Zion Church, Rathgar.—At Ballymena, Rev. ROBT. KING, aged eighty years.

Evangelistic.

An eight days' mission has been held at the People's Hall, Boone Street, Lee, S.E., conducted by Mr. J. H. HAYNES, of the Evangelization Society. The occasion will long be remembered for the messages of love and truth which were delivered, and for the prevalence of a deep spirit of quiet thankfulness to God for the gift of his Son. A number sought Christ. We pray that they may become faithful soldiers of the Cross. W.

On Sunday last, GIPSY SMITH began a ten days' mission at Dr. Clifford's Church, Westbourne Park. The attendances were large, and some thirty persons yielded to Christ. The gatherings aroused widespread interest, and were remarkable for spiritual power, while the appeals of the speaker moved many to tears. Dr. Clifford was busily engaged in dealing with those who were convicted of sin.

We have just concluded a fourteen days' mission in Merthyr Street Hall, Barry Dock, conducted by Mr. C. E. BARRACLOUGH. The addresses have been sound, and evangelical to the core. The speaker's handling of Bible characters was very natural and original, and well suited the working-class population of Barry Dock. Some of the unconverted have been definitely blessed, and the children of God greatly refreshed. GERALD COULTAS.

Mr. WILLIAM FORBES has conducted gatherings at Blackett Street Presbyterian Church, Newcastle-on-Tyne, for young women engaged at the local theatres. After tea, the assembly was addressed by Rev. R. Leitch, pastor of the church, and by Dr. Ross and Mr. Forbes. The proceedings, which were characterized by a happy unconventionality, proved to be of so helpful a character that it was decided to make an effort to reach other members of the theatrical profession.

Mr. W. R. BRADLAUGH commenced a mission in the Iron Mission Hall, Templemore Avenue, Mount Pottinger, Belfast, on the 7th inst. The first week's services were purely evangelistic, and there were a number of instances of blessing. During the remainder of the mission Mr. Bradlaugh dealt with "Things hard to be understood," receiving from members of his audience questions on matters of doctrine and experience, and furnishing answers from the Bible. Interest in the mission deepened as the mission proceeded, and the gatherings were largely attended. Young men, especially, have received spiritual light and stimulus as a result of the services.

A ten days' mission, conducted by Mr. JOSIAH NIX at Thirsk, was concluded on Monday, January 15. The services were powerful and well attended, and have been made a great blessing to the Wesleyan Circuit. At the Sunday afternoon services many of our Sunday scholars decided for Christ. A special feature of the meeting was an "At Home" for shop assistants on the early closing afternoon. About 120 accepted invitations, and were entertained to tea. Subsequently an address was given by Mr. Nix, and at the close a number signed the pledge. At the Saturday evening gathering, too, many pledges were taken. The last two nights of the mission will long be recalled. Many had come—some from long distances—with the purpose of seeking salvation. They quickly found their way to the inquiry room, and left rejoicing in Christ. The prayers of a revived Church will follow Mr. Nix in his future work. On the Wednesday following the mission the ministers and class leaders met the senior converts, a large proportion of whom joined classes. The junior converts were also met by the class leaders, and will be well looked after. Other churches have shared in the blessing. R.A.F.

Requests for Prayer.

That the Lord would be pleased to greatly bless four consecration meetings ito be held by Pasteur Cophel in the Brussels Y.M.C.A., Feb. 11-14.

For special services to be held in the Ebenezer Baptis Chapel, Abertillery, January 27-February 1, conducted by Rev. A. T. Jones, Newport, Mon.

Evangelists' Engagements.

MR. W. R. LANE.—Till Jan. 29, Folkestone; Feb. 3-12, Harrogate; 17-26, Newport, Mon.

MR. JOHN BURNHAM.—Till Jan. 29, Newbold, Lancs.; Feb. 5-14, Stantonbury.

GIPSY SMITH.—Feb. 3-12, Blackpool; 17-26, Ramsgate.

MR. CHAS. INGLIS.—Suns. in Jan., Polytechnic, Regent Street, W.; Feb. 4-16, Borough Road; 18-28, Forest Gate.

MR. JNO. T. MATEER.—Till Feb. 4, St. Heliers; 18-26, Waltham Abbey.

MR. JAMES SPRUNT.—During Jan., Suns. and Thurs., Malden Hall, Kentish Town, N.W.; during Feb., Kilburn Hall, High Road, Kilburn.

MR. NEWTON JONES.—Jan. 27-Feb. 5, Southend; 10-19 Liverpool.

REV. THOMAS WAUGH.—Jan. 28-Feb. 6, Wednesbury; 11-20 Cheltenham.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

THERE has not been for many years so difficult and trying a task before the British Parliament as that which confronts it just now. Every individual member must feel the stress of the responsibility that weighs on him. Our national assembly is as truly on its trial as our army, and only a deep and solemn sense of duty can meet the occasion. We need Divine guidance and help and sustaining grace as seldom in our history before. The eyes of the world and, what is more solemn still, the eyes of Heaven are upon us. This is a time when true patriotism involves in a special sense the call to prayer that wisdom, courage, and unflinching faithfulness to the highest principles may be granted to our legislators. Party interests become paltry nothings in the face of the uncertainties and sorrow of the times.

We may not realize it, but perhaps one of the worst foes to British power is the famine in India. We cannot control the seasons or make the rain fall, but the millions of people, our fellow-subjects, are there all the same, and requiring to be fed. One of the greatest of India's servants has expressed the opinion that famine will one day break down the Indian Government. It is a recognized duty to feed the perishing, and as this is too great a task for private charity it has to be done out of Government funds by Government agents. The mistake of our rulers has been to pay so little heed to the plans of such a man as the late Sir Arthur Cotton, who showed conclusively that by irrigation, by canals, and by the right use of railways built to meet public needs, any famine might be successfully fought. Grow more grain, and adopt means to carry it to needy places.

The terrible losses inflicted on our wealthier historic families in this disastrous war will have a far-spread sobering effect on their views of war in general. Indeed, all classes are suffering in almost equal proportions, though the loss falls here and there with special force on particular neighbourhoods. It is said that in one street in Dublin as many as eleven families are lamenting relatives killed in action. These, with all such mourners, must have the deep sympathy of followers of the Lord Jesus.

There is a growing conviction that we entered upon the struggle in a spirit almost of levity; before its close, the nation will probably be profoundly smitten. The lesson, bitter as it is, may not, in the end, be without its peaceable fruits of righteousness. For such an issue let us still earnestly pray.

The Dean of Durham has made a timely protest against the drunken orgies that in some cases have marked the departure of men to the front. Mr. Justice Grantham, on the other hand, protests that our soldiers have gone out "in a spirit of godly trustfulness." No doubt sobriety has characterized the great majority, but we are surprised that his lordship should speak of drunkenness as "affecting individuals, but intemperance of speech and tongue" as "a national crime." Surely the Dean's honest protest deserved better treatment than this!

The drinking that has gone on under the name of good fellowship is notorious. Strong speech depends upon whether there is cause for its expression. It is high time measures of some kind should be taken to restrain our national intemperance in the direction of boasting, making light of war, and getting drunk as an expression of good fellowship. A kind of reeling "Goodbye, old fellow," is utterly unbecoming departure for the seat of war. It is matter for regret that any judge should reprove men of God who protest strongly against sin and the common curse of intemperance which threatens the stability of the Empire.

Too little attention is being given to the legalized stimulation of drinking habits among the people by the means of the "tied houses," with the consequent monopoly in the interests of the wealthy brewers. Many of these houses are perfectly superfluous, "the Trade" being strong enough to manipulate the requisite certificates, the rating, and the loans to the otherwise penniless tenant. With the wealthy brewer on one side, and in some localities the complaisant magistrate upon the other, righteousness is made almost impossible. Yet, when we do get a reasonable official report in regard to the drink question, it is found convenient to pigeon-hole it, and meanwhile the havoc and destruction caused by intemperance are increasing around us day by day.

The century that is passing away has been remarkable for the number of noble men of thought who have been distinguished by a grand simplicity of life and by an absence of all mean ambitions. Perhaps nothing shows this humility of mind more than their almost unanimous disinclination for post-mortem honours. John Ruskin, who, despite his comparative wealth, was as single-minded and simple in his ideas as a child, belonged to this honourable company, and left instructions that he was to be buried "where he fell." The offer of a grave in Westminster Abbey was, therefore, declined by his friends, and he rests beside lovely Coniston, and under the shadow of the mountains he loved so well. The temporary disappointment felt by his many admirers will soon be forgotten in a sense of the fitness and dignity of such a decision. The true man is more concerned about how much good influence he leaves behind him than where he lies entombed.

The simple, joyful service which marked the funeral of Mr. Moody, and the equally beautiful service at the funeral of John Ruskin, are satisfactory signs of progress in a right direction. As Ruskin once wrote, "Why should we wear black for the guests of God?" Surely, if our dear ones have spent their lives in brightening and beautifying the lives of others; if they have gone whither their hearts have longed to depart and be "with Christ, which is far better," we have no right to mark their last obsequies by gloomy clothing and sad demeanour. "This is my coronation day," said Mr. Moody as he was dying, and his friends did well to rejoice over his triumphant departure.

The authorised Biography of D. L. Moody, as intimated in our last issue, is being prepared, in accord with the express wish of the evangelist, by his son, Mr. W. R. Moody. This life, which will be published in the interests of the institutions at Northfield and Mount Hermon, will necessarily take some time to prepare. Meanwhile a Shorter Life of D. L. Moody is being edited by Mr. W. R. Moody for immediate publication. This interim volume will appear simultaneously in Great Britain and America, and will be published by Messrs. Morgan and Scott.

The Earl of Northbrook, who was Viceroy of India a quarter of a century ago, has shown that he retains his interest in the great Empire by publishing a small book for the natives, entitled "The Teaching of Jesus Christ in his own Words." (2s. nett. *Sampson Low & Co.*) The scope of the book is thus explained by Lord Northbrook:

> My purpose has been to put before the natives of India the teaching of Jesus Christ in his own words as recorded in the four Gospels. Those parts of the teaching which were addressed specially to the Jews, have been left out, and also a few passages which cannot be fully understood without explanation. I wish to leave the words of eternal life without any comments or references to questions upon which opinions differ.

While there may be objections to excerpts from the Bible, except as they are used as magnets to draw readers to a study of the whole Book, this evidence on the part of a former Viceroy of his deep solicitude for the spiritual progress of India is as welcome as the little volume will prove useful.

Dr. Cobern, of Denver, in an article on Mr. Ingersoll's use of the Bible, points out one reason why that popular man failed to shake men's faith in the Bible. It was largely because they were led from his own words to believe that he was overstating his case, and was not scrupulously accurate in his statements. As an example, Dr. Cobern mentions his assertion that the ten commandments were in force in Assyria and Persia thousands of years before Moses was born, yet there was no Persia until centuries after Moses died. The moral on the side of Christians, especially when they are defending their faith, is this: Verify your own statements and question every one made on the other side. "Vain philosophy, science falsely so called," and unveracious history perish beneath the microscope of the man who is determined to know the facts and the truth.

The publication, a few days ago, of the long-promised biography of Ambrose de Lisle throws a very singular light upon the secret history of Romanism in Great Britain during the last half century; and, following so closely upon the statements as to disintegration which have now resulted in the excommunication of Dr. St. George Mivart, the revelations will not be deemed well timed by those who persist in claiming for the Roman organization an exceptional unity which is not to be found in any other body. Unfortunately Mr. Purcell died before the completion of the volumes, but the book was completed by Mr. De Lisle's son who has been anxious to clear his father from

any complicity in the courses which, up to the present, have resulted only in deepening that impassable gulf between Protestantism and Rome.

No good comes from suppressing facts, and even if it did, such a practice, if not actually dishonest, breeds suspicion in England of those addicted to such arts. The advocates of the art of suppression failed so absurdly in regard to the "Life of Cardinal Manning" that no one, I imagine, will repeat the offence. That "Life" has cleared the atmosphere, has dispersed the fools' paradise in which a few simple or timid men were content to live under the persuasion that among Catholics, bishops, and religious orders, clergy, secular, and regular, there was nothing but uninterrupted peace and concord in word and deed.

So wrote Mr. Purcell; and, in his turn, Mr. De Lisle regrets that Mr. Purcell was weak enough to allow the suppression, in the life of Manning, of some remarkable notes as to the Jesuits. It was to De Lisle that Newman wrote the memorable words:—

Never could I, please God, proceed *per saltum* from the pastoral office in one church into another church. Such an act is repugnant to all my feelings of propriety and decency, of charity towards my flock and my brethren, of awe and reverence towards my Master.

In the face of this solemn assertion, it is less difficult to account for the gloom which appears to have settled around Newman's life after his perversion.

The protest made by Prof. St. George Mivart against the intellectual bondage which still fetters progressive Roman Catholics has brought severe penalties from his ecclesiastical superiors. His articles in the reviews on this subject have attracted attention throughout the world, and the publicity with which the Episcopal rebuke has been delivered creates a curious situation. It is clear that at heart the Romish Church is still the intolerant and rigid enemy of human liberty that she was when she imprisoned Galileo and burned Giordano Bruno at the stake for proclaiming truths long since universally acknowledged. In such Protestant countries as England, she does not dare interfere with liberty of thought except when directly challenged, as has been the case in this instance. But the intellectually perplexed, who imagine they will find peace in the communion tyrannized over by the Vatican, must surely come to see that it is the peace of suicide alone that is guaranteed by Rome.

It is sad to think how many come out of Rome bereft of faith. Cardinal Vaughan stigmatizes Professor Mivart's position as "Protestant"; but, as it seems to be associated more with unbelief than faith, it cannot properly be so designated. The presence or absence of the Reformation spirit decides the issue in every conflict with Rome. Hence, in some lands the conflict has been followed by a prevalent infidelity, in others by a predominant Protestantism. Dr. Mivart's writings suggest the fear that, becoming disgusted of Romish dogmas, he has been spoiled by a false philosophy. We trust his freedom from Papal tyranny will render him amenable to influences whereby he may come to the full enjoyment of Gospel light and peace.

When Christian workers in London are tempted to despair, it may be well for them to remember the progress that has been made already. Mr. Richard Whiteing, author of *No. 5, John Street*, has written recently this statement:—

If London, with its present population, had preserved its old proportion of vice, and crime, and indigence, the city would have been uninhabitable. We should have had a horde of savages at our very doors.

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The traveller in the Alps learns with astonishment that glaciers move an inch a day, and he realizes a little of the meaning of eternity as he thinks of such a fact. Social progress is at a slow rate, but we *do* progress nevertheless. We realize all too little how much we owe to the constant all-the-year-round labours of the servants of God for the hearts and lives of the people, nor how much the rapid advance of evil is thereby held in check.

A striking sentence occurs in one of Mrs. Isabella Bishop's tributes to missionary work. The great traveller says:

My journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan to those shady streams by which the Jewish exiles wept when they remembered Zion, and from the icy plateaus of northern Asia down to the Equator, I have seen nothing but sorrow, sin, and shame, of which we have not the remotest conception.

The point to which we desire to draw attention is "the misery of the unchristianized world." It will be by a realization of this, and a concentration of our sympathies upon this, that missionary work will become an irresistible call to us. Too often we are led to dwell on the slow progress, the discouragements and difficulties of missionary labours; rather, let "the misery of the unchristianized world" burn into our souls, and then the evangelization of the world will seize on our imagination.

The London correspondent of the *Manchester Guardian* draws attention to a serious hindrance to missionary work in China. Nearly a generation ago Sir Rutherford Alcock told Pope Pius IX. that Christianity was then greatly hindered by the claims of the Jesuits to consider their converts under the protection of their respective Governments as regards native officials. The French Ambassador at Pekin has now obtained from the Dowager Empress an official status for the Roman Catholic ministers. An offer is being made to accord equal privileges to Protestant missionaries of all denominations. Whether this offer will be accepted depends on the point of view taken by the official heads of the various missionary societies here and in America. The probability is that it will be declined, as bringing missionary effort into dangerous relations with civil life, with the consequent danger of friction. "My Kingdom is not of this world" is a word that seems to apply to the present situation.

Lord Salisbury has had his attention called to statements in *The Outlook* that the interests of missionaries in China and Samoa have been ignored during the political convulsions of the last few years, and he has replied to his correspondent denying the charge, so far at least as Samoa is concerned. It is to be hoped that evidence will be forthcoming in support of his lordship's reply; at present we are very much in the dark. Usually missionaries are ignored by the Governments of their own land until their work, or their sufferings, supply an opportunity for interference in support of some political claim. Witness the case of Germany in China a year or two ago. This is rank ingratitude, even from a lower point of view. When we consider the immense services done by missions to the cause of civilization and humanity, it is the least that statesmen can do to see that their work is safeguarded from interference, and their rights are respected by all.

The remarks of the Chinese Minister in his tour round our manufactories and great institutions have been remarkable for penetration and wit, and have excited much attention. But perhaps his observations at the famous orphan houses built by George Müller are the most significant of any he has made.

In this world of materialism and utilitarianism they had, he said, nearly lost their faith in the Great Being, but that institution convinced them that they must have faith in the Creator. "Mr. Wright (he concluded), I thank you very much. You have converted me from Materialism to Faith."

Whether Sir Chichen Lofengluh knew or did not know that Mr. Müller's ultimate purpose in maintaining his orphanage on the principle of faith *was intended* as an antidote to materialism, and as an evidence that our Father lives and hears his children's prayers, such was his avowed end and aim. Behind the feeding and clothing of the bodies of the children, he wanted to feed the souls of men with bread from heaven. Nor have the friends of the orphan been unsuccessful in this also.

We hesitate to add fresh burdens to those already borne—in most cases so nobly—by parochial clergy. But there can be no doubt that Dr. Collingridge was right in saying, at a meeting of the Church Sanitary Association, that the clergy who see, or who may see, so much of the homes of the poor, can do a great deal in giving hints to parents as to how they should manage the sanitation of their homes. They can also see that the existing laws are put into operation by local authorities. Indeed, doctors themselves can do these things better than the clergy, and there is also room for the wise co-operation of all friends of the poor.

But it should be wise and kind. A poor man's home *is* his home, and its sanctity should be respected by all who would befriend him. An officious intermeddling would almost inevitably be resented, and defeat the most kindly-meant efforts. Nor should it be forgotten that disease is not seldom traceable to the rich, rather than the poor, man's house. It is clear that the two ends may be largely secured together by wise advice in the one case, and earnest Scriptural teaching in the other. The Mosaic Law stands in the forefront of the revealed Word; and it is the grandest combination of spiritual teaching and physical sanitation that the world has ever seen. To this day the Jews are largely immune against epidemics, because as a race they are scrupulous in the fulfilment of their ancient ceremonial law.

The agitation against the use of white phosphorus in the manufacture of matches seems at last to have been crowned with success, one firm having obtained valuable patents by which they will be able to produce a "strike-anywhere" match that is free from the chemical that has done such terrible and fatal injury to workpeople. This is another instance of the possibility of bringing trade up to the humane standard without doing any harm to trade itself. Human life is more important than dividends, and if the two clash the latter ought to go. But we do not believe that attention to humane considerations will, in the long run, injure any business. The firm in question has just announced a dividend of 15 per cent. for the past year; we shall be curious and interested to see what it is a year hence. The absence of phossy-jaw from the homes of their employés will, anyhow, be a clear gain. We only wish the new invention were not restricted by patents from general use.

A Remarkable French Trial.

DOUBTLESS many of our readers have followed the extraordinary prosecution of the Assumptionist Fathers in Paris, which terminated last week in an order for the dissolution of the confraternity and the infliction of fines. The event may prove of far-reaching importance, and in any case it provides us with abundant food for reflection.

Who are the Assumptionist Fathers? Their strict title is the Congregation of Augustin Fathers of the Assumption, and their existence as a separate confraternity was approved in 1864 by Pius IX., the predecessor of the present Pope. They have undertaken various kinds of missionary work in the East, but latterly their activity has been chiefly exercised in subterranean political channels. They started a newspaper called *La Croix* with the avowed purpose of influencing public opinion in France in favour of a form of government more in sympathy with the Church of Rome. Believing that the power of the Jews was one of the chief barriers to the attainment of their purpose, the Assumptionists set themselves sedulously to work up a popular animosity to all Jews. The Dreyfus case gave them their opportunity of exerting to the utmost this anti-Semitic agitation. Ignoring the fact that the Founder of the Christian religion was a Jew accused falsely, the Assumptionists laboured to prove the guilt of Captain Dreyfus with a zeal that they had never displayed in religious work.

The violence and wicked malice which characterized the columns of *La Croix* for several weeks led to its being described by *The Times* as "the most abominable newspaper published in the French language." The circulation—said to be a quarter of a million copies in Paris—was not confined to the newspaper itself, for its disgraceful contents were circulated in about fifty local papers; so that the influence of *La Croix* had become considerable and widely spread. When the tide of public opinion turned in favour of Captain Dreyfus, and attention was drawn to the hostile attitude of the Roman Catholic papers, many attempts were made by Roman Catholic writers to disprove this charge. They failed utterly; and, to add to their discomfiture, the Pope received Father Bailly, the director of *La Croix*, in private audience! This mark of approval was used immediately by the Assumptionists as a further advertisement of their efforts. Only a few days ago Cardinal Richard visited the office of *La Croix* and urged the staff to continue their good work! In face of this further official encouragement, it is absurd to plead that the views of the Assumptionists are not sanctioned by the Vatican.

It was not in the least because of their religious opinions that the French Government (which includes some staunch Roman Catholics) instituted proceedings against the Assumptionists. It was solely because of their ill-concealed attempts to bring the Government of the country under clerical dominion. The trial in Paris was the only logical sequel to the raid which was made on the premises of the Fathers. Unless the French Government were to remain passive under dangerous incitements to rebellion, it was compelled to take steps to dissolve this political confraternity. Of course, the sentence of the Court will only cause a momentary disappearance of these agents of Rome. The unrest of mercurial France offers just the opportunity to such clever men to suggest the advantage of clerical rule. The atoms, dispersed for a brief period, will doubtless form some other dangerous amalgam.

The trial brings forcibly before us the persistent aim of the officials of the Church of Rome in other countries than France. At the back of all their propaganda is the determination to secure clerical rule as opposed to civil liberty. The Church of Rome welcomes converts; but that is not its whole aim or purpose. It desires to assert its power over all the political machinery of the State, and from this task it never turns back. The French Government, in no spirit of religious intolerance, has, for the time, repulsed the efforts of one influential section; but the battle will have yet to be fought in other ways and places. As *The Times* in a recent leader remarked on the action of the Government, "It is dealing simply with political agents aiming at the subversion of society, employing the most scandalous and immoral methods, and using their ecclesiastical *status* simply as a cloak to disguise their real character, and a means of envenoming the dagger they seek to plunge into the side of the body politic."

Once again an impressive lesson is being read to the people of Great Britain. In France, where Romanism has long had free course, a check is put upon the operations of ecclesiastical orders inimical to political freedom and social well-being. In England, on the other hand, where Protestantism has prevailed and its blessings have been enjoyed to the full, "religious" orders and houses are multiplying without hindrance, and are, in fact, being indulged as institutions for the public good. It is time for us to awake from a false security.

The Christian Life Illustrated.

FELLOWSHIP,

ILLUSTRATED BY THE FLEET.

A GREAT deal is constantly said and written about our fleet. The number, quality, and efficiency of our ships are often duly discussed in the daily papers, and in late wars we have seen an appalling proof of the mighty power of battleships.

The fleet represents the nation's strength, power, and safety, and not till the Millennium arrives shall we be able, as a nation, to dispense with our ships. God speed the day of the world's peace and prosperity, when her safety shall not depend upon her great fleets of ships, but upon the power of the Reigning King Himself.

The nation's fleet of ships is nothing to the Church's great fleet of ships, which is the Church's peace, power, and praise. Let us see:—

1. Sonship. The Spirit of Relationship (Gal. iii. 26; 1 John iii. 2).

2. Worship. The Link of Communion (Eph. ii. 18; Phil. iii. 3).

3. Fellowship. The Bond of Brotherhood (1 Cor. i. 9; 1 John i. 3, 7).

4. Partnership. The Co-operation of Love (1 Cor. iii. 9; 2 Tim. ii. 12).

5. Citizenship. The Title to Heaven (Eph. ii. 6; Phil. iii. 20).

These are all very fine ships expressing the power of Divine grace in the hearts and lives of every child of God. The members in Christ's Body are fellow-heirs (Eph. iii. 6), fellow-citizens (Eph. ii. 19), fellow-soldiers (Phil. ii. 25), fellow-workers (Col. iv. 11), fellow-labourers Phil. iv. 3), fellow-helpers (3 John viii), fellow-servants (Col. i. 7, and iv. 7; Rev. vi. 11); and heirs together of the grace of life (1 Pet. iii. 17), framed together (Eph. ii. 20), knit together (Col. ii. 2), striving together (Phil. i. 27), followers together (Phil. iii. 17), and will be caught up together (1 Thess. iv. 17).

C. Edwards.

Winchester.

Finding Ourselves.

By Rev. J. P. Gledstone.

THERE is often no one whom a man knows so little about and understands so imperfectly as himself; he is a world to be discovered. Born with a body possessing certain faculties, he has to find out their uses. At first a child does not know what to do with his feet, and needs no small encouragement to stand on them, and then walk. He has to learn that everything must not go into his mouth, and gradually and unconsciously he corrects the impressions of sight.

His mind is full of mysteries. Some few are born with positive instincts of genius which are indubitable and irrepressible; but the most of men seem to have only the faintest conception of what they are, and what they can do. By the aid of a wise tutor or of a kind friend, he may gain some knowledge of his weak and strong points; but chiefly by self-observation will he attain to self-knowledge; only it must be self-observation that is keen and honest, taking note of weaknesses and limitations, as well as of strong points. Deep below this again, in our sub-consciousness, is an unexplored world.

THE UNKNOWN HEART.

Apart from the teaching of the Holy Spirit, most men have a strange misconception of their spiritual nature and condition. "The heart is deceitful above all things and desperately wicked," and one of its deceits is to hide its deceit, and cover over its wickedness. "Is thy servant a dog that he should do this thing?" is the indignant interrogation with which we meet any hint as to our weakness. "Although all men should be offended, yet will *I* never be offended" is the proud, sincere, mistaken boast of even a Christian apostle. In one sense our self-measurement is both too high and too low—too high as to what we are in ourselves, of ourselves, by ourselves; too low as to what God by his grace can do in us and for us and through us.

HOW SELF-DISCOVERY COMES.

One way by which we may attain to self-knowledge is by being allowed to run our course, to bring forth our fruit, to show ourselves. The prodigal went his own way, and came to self-discovery. His fancy picture of himself was that of an independent, enterprising, capable young man who could manage his own affairs, if only he were liberated from the trammels of the old home. But lo! the grand gentleman turned out to be a vile sinner, the independent young man became a poor starveling and the slave of others, and the companion of all "the fast set" found his way to the swine. Then when he touched the bottom of his self-inflicted humiliation, he came to the knowledge of himself; and he came also to himself, to a new self born in the sorrow and shame of a broken heart and a contrite spirit. Put into the school of experience and allowed to develop themselves, sinners find out that they are sinners.

Peter found himself out in this way. Jesus warned him once and again of the weakness that was in him, and of the sin to which it would lead, but he would not believe it, and yet he was, in part, a divinely-taught man even at that time. Then came the denial, the grief, the restoration; and Peter had a very different estimate of himself after the crucifixion from what he had before. It was not merely that he grieved over his sins, but that he discovered his sinfulness. He saw the tremendous possibilities of evil in a heart that, under temptation, could lie and blaspheme.

In some similar way, thousands are led to know themselves, their weakness, their tendency to sin, and their need of grace from above. Countless multitudes more might do the same if they were willing to learn; but "they love darkness rather than light, because their deeds are evil." They remain in ignorance, esteeming themselves to be wise, while they are fools; to be right, while they are wrong; to be good, while they are sinful.

THE HOLY SPIRIT'S WORK.

The Holy Spirit alone can cause us to see ourselves in a true light, and to judge of ourselves as God judges us; but we must give heed to Him. If we will allow his light to shine within He will expose to our view a very different person from the one whom we have accounted ourselves to be. He will show us a soul moved by unholy motives, agitated by sinful passions, seeking selfish ends, not honouring God, not living to God, not desiring the knowledge of God. He will take the tinsel from all unreal goodness, and the covering from all impurity. He will strike into the heart a consciousness of what we are, and will abase our self-righteousness, and destroy our self-confidence. But we must welcome his ministry—we must yield to Him.

SELF-DISCOVERY BY CONTRAST.

Self-discovery is promoted by contrasting the human with the Divine, the nature of man with the nature of God. The great trouble with which Job began his complaints was the darkness of the world, the mystery of God's dealings, the mystery of suffering; the trouble with which he ended, was the condition of his own heart. After searching in vain in the height above and in the depth beneath, he came to believe that in himself lay the real evil, the only thing worth his serious thought. "I have heard of Thee with the hearing of the ear," he said to the Almighty, "but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." He had said many foolish things, his feelings had been rebellious, he had clamoured for explanations, but God gave him no satisfaction along the line where he sought it. A flash of heavenly light came to him, and in that he saw his own exceeding sinfulness; *here* was the thing that required attention; *here* was something personal for which he was accountable. Great outside questions may be left alone until the heart is cleansed and set right. We shall better understand the universe and the ways of God when we better know ourselves.

Isaiah was in a very different mood from Job when the vision of God was granted to him, but it produced the same impression and effect. He exclaimed: "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." In the radiance of the infinite purity, we see our own impurity. As the sun-beam reveals the million motes floating in what appears to be pure air, and the glittering white snow exposes any taint that touches it, so any contact with the Holy One shows us our sinfulness. Hence the soul that walks most closely with God has the keenest sense of sin, the most profound consciousness of unworthiness. On him, too, comes the cleansing fire from out the holy place. He knows that his sin is purged, and his iniquity taken away; yet he walks humbly with his God, because he realises something of the infinite distance that is between them.

A similar experience to Isaiah's came upon the apostle Peter when the glory of the Saviour flashed upon him in the miracle of the great draught of fishes, and he cried out, "Depart from me; for I am a sinful man, O Lord." The Divine light had, for a long time, been as near to him, but he had not been conscious of it, had not seen and felt it as at that moment. How strange that it should always be so near to us, and we so often insensible to it. "God was in his place, and I knew it not." When we know it, his power thrills us through and through.

God searches and knows us altogether. Jesus knew the Jewish Rabbi when he came by night, and they spake together of the deep things of God; He knew that Nicodemus needed to be born again, and Nicodemus also knew it before the interview closed; and he became a new man in Christ Jesus, There is One who can not only tell us all things that ever we did, but also all things that we are.

Memories of Mr. D. L. Moody.

WE continue to receive recollections of the late Mr. Moody from Christian people who recognise the greatness of the departed, and mourn the great loss thereby sustained by the Church at large.

By Rev. E. Payson Hammond.

In the year 1862 I first met D. L. Moody on a train going from Canada to Chicago. He was then greatly interested in hearing of the work of grace in Hamilton, Canada. Two years afterwards he attended a series of meetings which I conducted in Chicago, and did all in his power to help them on. Whenever he spoke he had something to say that was interesting, and the people eagerly listened to his words. In the very first inquiry meeting he entered into the work of leading souls to Christ with all his heart.

We frequently had open prayer meetings, and Mr. Moody was always ready to take part in them. He had at that time an old building in which he had gathered a Sunday school. He asked me to spend two or three evenings with him. As we approached the building he said, "Let us have an open-air meeting and gather a crowd, and help fill the building." We did so, and quite a number came in. The next night the same thing was repeated, but the third night there was another element mingling in the meeting; bar-tenders were there to break up the service. While Mr. Moody and I spoke the crowd remained silent; but when I introduced a Jew to tell his experience, suddenly there was raised

A CRY OF "FIRE! FIRE!"

A crowd soon collected, and every time he made an attempt to speak they renewed their cry, until the whole square seemed black with people. I then sprang to my feet and said, "Let us pray." They suddenly became quiet. Mr. Moody then urged all to come into that North Market Mission building, and we had a solemn service; and at the close of the meeting we found many anxious for their souls' salvation. He especially loved the inquiry meetings, and seemed as much at home in them as in later years. These meetings continued for nearly six weeks in different parts of the city, and many were gathered into the fold.

Hot weather came on, and I was called away to St. Paul and to Minneapolis. After three months, I found my way back to Chicago and to Mr. Moody's mission building. A man took me by the hand, saying: "I was an infidel in Germany; I read of the Mormons in Utah, and finally became one myself, but I got disgusted with Mormonism and came to Chicago, where for sixteen years I never attended church. One evening when I was going to my home I heard a loud cry of 'Fire! Fire!' I hastened around the corner, and there found a dense crowd trying to prevent a man from speaking by shouting 'Fire' at the top of their voices. Suddenly I heard the voice of prayer. I was impressed, and took Mr. Moody's invitation, entering the mission building, where I heard the story of Christ's suffering and death; and at the inquiry meeting my heart went out in love to Jesus." As Mr. Moody chanced to be standing by, he heard these words and said, "This man is one of the best workers I have had; he is always at the services ready to do what he can to lead others to Christ. The devil surely

MADE A FOOL OF HIMSELF

when he tried to break up that meeting by leading those men to raise a cry of 'Fire!'" Mr. Moody received no salary, but God supplied his wants, sometimes in a striking manner.

Less than twenty years ago, while spending three days at his home in Northfield, he took me one morning with his horse and buggy to the cemetery, to the grave of his youngest brother, to whom he was greatly attached. He found his grave without a stone or monument. As I asked the reason why he said, "I hope to be able to build a girls' school on the hill-side yonder." I asked, "Have you not good schools here in Northfield?" He replied, "I want a school for young women in which they can fit themselves for usefulness." The next year a building was erected, and everybody knows how one building after another has been added until the influence of this educational work is felt over the world.

We were at the World's Fair, in Paris, in 1867; but Mr. Moody was more interested in the daily prayer meetings than in seeing Emperor Napoleon and the Sultan of Turkey. Wherever he went, the world over, his heart was filled with love for the Saviour.

From an English Physician.

I have not read all the memorial notices of "Moody, the Great Evangelist," the title by which, I think, he might deservedly be distinguished. But there is one characteristic of his missions which was very marked, which was specially valuable, and of which there is some danger lest nowadays it should be forgotten, or even (God forbid!) be allowed to pass away altogether.

Mr. Moody's missions were pre-eminently Christian, both in matter and in manner. He "preached Christ, and not himself," even indirectly. This may be said, and with thankfulness, of many other missioners, and we may confidently hope that this feature of missions will remain. But there is another feature of Moody's missions, and there is considerable danger lest this, the united, not *un*denominational, but strictly *inter*-denominational character of Mr. Moody's missions should pass away.

My personal experience of missions is not large, but it is sufficient to make me emphasize the point to which I wish to draw attention. In the town from which I write we have had several missions during the last thirty years, but only two that have left an abiding impression. One of these was

INTER-DENOMINATIONAL.

It was conducted by one person, in the main single-handed, but of course supported by many workers, and there was diligent house-to-house distribution of notices. This was nearly twenty years ago, and to be able to say that the fruit of it still remains is a strong testimony to the excellence of such a mode of proceeding.

All the others, both before and since, have been denominational. Of these only one, I think the first, for it was in November, 1873, is specially worthy of note. It was organized by a clergyman occupying an exceptionally favourable position, of marked individuality, spiritually minded, and in sentiment boldly Catholic, Apostolic, Reformed, and Protestant Several of the ablest Church of England missioners were engaged in it, in the different churches, each being supported by a large staff of workers, and, best of all,

THERE WAS DILIGENT PREPARATION

for several months previously. So far as I can remember, the Nonconformist Churches were in full sympathy with it. It was a glorious time.

Nevertheless, the plan of working all together, with one simple object, to bring sinners to Christ as a personal Lord and Saviour, in one name—the name that is, and ever will be, above every name, was Moody's plan, and if this distinctive feature has not been emphasized, I hope it may not be too late to do so.

Glimpses of Romanism.

By Rev. ALEXANDER ROBERTSON, D.D., Venice.

An Historic Retrospect.

"What a nice man Cardinal So-and-so is. He is so humble and affable!" "And Father So-and-so. What a fine priest he is—frank—intelligent—good." "And the Pope. When in Rome I was granted an audience, and I was struck with his spiritual appearance; and, although I am a Protestant, he asked so kindly about me and my family, and gave me his blessing." "And, after all, the Roman Catholics do so much good! They have their forms of worship, and we have ours; but we are all seeking the same end, and we should respect each other."

TO all such talk an Italian would knit his brows, and clench his fists, and hiss through his teeth the words, "*Cani, canagli*" (dogs, villains), and he would utter the simple truth. He has reason to know for he has been told by his elders, if he has not had personal experience, of the unspeakable cruelty and treachery exercised against Italians by popes and cardinals, by bishops and priests; and he can yet point to the Agro Romano, and to whole tracts of equally malarious country in other parts, of what were once the Papal States, and instance the great leeway his country has yet to make up in education, in commerce, in industry, in public confidence, and in religion, as a proof of the pestiferous character of Papal rule. He knows, what all of us can know if we take the trouble to inquire, that the Pope's sovereignty in Italy, up to 1870, when it was overthrown, was—in its influence on man and woman and child, on beast and bird and tree, on the very ground men trod on—only, always, everywhere, an unmitigated evil.

Italy, "the garden of the world, the home of all art yields and nature can decree," was under the Pope "a land of the dead," "a garden without the tree of knowledge and without the tree of life." And he knows further, what we have yet to learn in England, that if

POPES AND PRIESTS

are less the enemies of personal liberty, of the Bible, of religion, of the sanctity of the home, of commerce and industry, of everything that underlies individual happiness and national prosperity than they were, it is only because they are held in check by the strong arm of the law, and by a wholesome, powerful public opinion. Pio Nono made that clear when, in 1874, he published the eighty anathemas of the Syllabus; when he said, as Adolphus Trollope tells us in his life of the Pope: "He who talks of reforming me means to abolish me;" he who runs may read it in the condition of every priest-ridden people and country on the face of the earth.

Let us now, however, go back thirty years in Italian history, and see what was the condition of things in Italy under Papal rule, so that we too, like the Italians, may have a righteous detestation of the Papal Hierarchy, Church, and system.

The Pope ruled in Italy, as everybody knows, up till the overthrow of his sovereignty on September 20, 1870, by the aid of French and Austrian bayonets. His government was so abhorred that if these foreigners had been withdrawn it would not have lasted half an hour. And no wonder. His subjects were kept in worse than Egyptian bondage. They were enslaved in soul as well as in body. It was such as, in Cavour's opinion, to call for the intervention of Europe. It was such that even Austria, itself wading waist deep in Italian blood, protested against the atrocities. Every man, woman, and child in the Papal dominions was entangled in the meshes of

AN INFAMOUS SYSTEM OF ESPIONAGE.

Cardinals, archbishops, bishops, priests, servant girls, bravos, thieves, idlers, vagabonds, all were Papal spies, and were in the pay of the *sbirri*, the Papal police. Indeed, the criminal and semi-criminal portion of the population were the Pope's chief supporters, who brought him information and looted in the support of the Church. People were arrested without warning, put into prisons full of sewage, rats, and vermin, without regard to age or sex, or social status, were fed on garbage, and finally starved to death or executed without trial. Instruments of torture and the lash were used to extract confession. Men were drugged with belladonna that they might betray themselves unwittingly. After every insurrection, "the country was studded with gibbets, the galleys crowded with prisoners, Europe with exiles, and almost every other house in the Papal States was in mourning."

Patriots, who were seeking to free Italy, did not wish to go into exile, and in any case it was difficult, for most men were under *police surveillance*, by which they were confined to their houses between sunset and sunrise, and were compelled to go to confession once a month. Confessions were continually betrayed by the priest for political purposes, just as when Venice was under Austria, duplicates of confessions were sent to Vienna. Medical advice was denied to the sick and dying who refused to see a priest or to receive the sacrament. All wills were invalidated which did not contain legacies to the Church. I need not say that

THERE WERE NO BIBLES,

and no good books, nor would they have been of much use if there had been, for the vast majority of the Pope's subjects were kept in utter ignorance. One could go from parish to parish, and from commune to commune, and not find a man or a woman who knew the alphabet. Education was entirely in the hands of the clergy, and the result was—what it is wherever that is the case—the people were uneducated. There were no girls' schools. As Adolphus Trollope tells us in his life of Pio Nono, the priest said: "It was *una cosa vergognosa* (a shameful thing) for a girl to be able to write," as she might write love-letters. There were few newspapers, and the official gazettes "gave more space," as Mr. Bolton King shows, "to the affairs of India and Japan than to those of Europe, and had no intelligence of contemporary politics." Men were publicly whipped for having in their possession papers published in Piedmont. The mottoes of the clericals were, "Tolerate vice and proscribe thought;" "Keep people ignorant, they are easier to govern;" "The political results of education are to be feared."

The late Thomas Arnold, of Rugby, writing from Bologna, says: "The ignorance of the people is prodigious—how can it be otherwise? The booksellers' shops, sad to behold—the very opposite of that scribe, instructed to the kingdom of God, who was to bring out of his treasure things new and old—*these scribes, not of the kingdom of God, bring out of their treasures nothing good, either new or old, but the mere rubbish of the past and the present.*" There was

LITTLE OR NO COMMERCE.

All that there was was hampered by customs barriers, and by divers weights and measures. Shops were compulsorily closed on saints' days and church festivals, which often occurred twice and thrice in a week. The lottery offices and drink shops were, of course, all open, festival and Sunday.

Industrial enterprise was similarly trammelled by heavy taxation and clerical restrictions. The construction of railways was disallowed, as they might work damage to religion. As Trollope says: "Steam-engines and their works are incompatible with Papal pretensions and purposes." Even gas was under ban, as it enabled the people to see to work too well after sunset. There is nothing more hateful to the Papal Church than light, whether it be spiritual, intellectual, or natural. Vaccination was forbidden. Epidemics were rife. There was no system of proper drainage even in Rome, and no effective water supply. The streets were filthy beyond description. In a city of celibates there were more foundling hospitals than in any city in Europe. Agriculture was almost at a standstill. There was not an acre of ground in the Papal States properly cultivated, whilst

WHOLE TRACTS OF COUNTRY,

belonging to prelates and religious houses, were given over to malaria, and to desert waste. Brigandage flourished in close alliance with the Church. These highwaymen wore their crosses and their scapularies, and went regularly to Rome to confess and to receive absolution. For this they paid heavily, so that practically they received the Church's protection and blessing, and shared with it their spoils of robbery and murder. Hunted brigands have been known to rush into churches, when the officiating priests would at once yield their places to them at the altar, and when their pursuers entered, the brigands were unrecognizable in the priests' garb.

The late Dr. Howard Crosby says: "I have seen with my own eyes Gasparoni, the brigand chieftain, with his band of 300 men, come down out of the mountains to get absolution, and then go back to their nefarious occupation. Afterward, when he was put in prison, it was said that it was because he refused to divide longer with the Pope. I had a talk with Gasparoni myself. He told me he had killed seventy-one men with his own hand in cold blood. Holding up a cross before him, I asked him if he knew what that meant. He said that it meant that he was a Christian. 'But,' I said, 'how can you be that if you have

MURDERED SEVENTY-ONE PEOPLE?'

'Oh,' he said, 'but I did not kill any of them on Friday!'"

When, after 1870, the brigands could no longer give money to the Vatican, the Vatican gave money to them. In this way it sought to impede the Italian Government in its efforts to put them down, and to make life and property secure. Thousands of the Pope's subjects lived on the very verge of starvation, whilst thousands of pounds were spent on theatres and theatrical church processions and displays. On the other hand, thousands were demoralized by charities. Someone has said, "All Romans wore either the tonsure, or livery, or rags."

Such is a necessarily brief and imperfect sketch of the state of men and matters in Italy under the rule of an untrammelled Papal Church. Happily it is no longer untrammelled, and under the beneficent rule of King Humbert and a constitutional government, everything is being regenerated. The incubus of the Papal power has been lifted off men and nature, and it has been like a refreshing from the presence of God. And in view of the past, one does not wonder that twenty millions of Italians, two out of every three persons one meets, do not go to the Papal Church, but one wonders that any go at all. In view of the past, one does not wonder at all the legislation enacted to

KEEP THE CLERICAL PARTY IN CHECK,

but rather that they are left yet so free to plot against the country.

And what the Papal Church was in Italy, that it was in England, and that is what it is still in every country where it can assert itself. "Clericalism," said Gambetta, "that is the enemy;" and we see to what a condition of degradation it has brought France. It is the enemy of England; and, were it once again to come into power, it would make Great Britain what it made Italy under the Popes, "a garden without the tree of knowledge and without the tree of life"—a "land of the dead."

A Welcome Discovery.—So much misery has been caused by the dread disease of "phossy-jaw" that we hail with pleasure the formal announcement of the discovery, and adoption by, at any rate, one large firm of match-makers of a process under which the operatives will no longer be subject to the terrible risk.

Railway Casualties.—From a report issued a few days ago by the Royal Commission on railway accidents, it appears that the deaths and injuries sustained by railway servants are considered by the Commissioners to be unnecessarily numerous, and that there could easily be a diminution. It is startling to find that in 1898 no fewer than 499 railway officials were killed, and 12,376 injured; and if it is the fact that many, or indeed any, of these were preventible, and the Companies, from motives of economy or want of proper regard for their servants, do not take the necessary steps, an increase in the power of control by the Board of Trade certainly is required, and it is desirable that Christian philanthropists should combine in pressing for it.

Day by Day.

SUNDAY, February 4. Job xxxiii.

WHAT power it gives a man when he knows, as Elihu did, that he is in living union with God, and that the breath of the Almighty is giving him life! Be sure that you are every day inhaling that breath, and remember that now, as of old, it is true "He breathed on them, and said, 'Receive ye the Holy Ghost'!" It is good that the man in whom God's breath is, is made of clay, even as others are; his words, therefore, are tempered to human spirits. Throughout the Bible, God sends, not angels, but sons of men, to speak his word.

God speaks to us perpetually to withdraw us from some evil purpose. A certain course may seem good to us, but He knows that it will land us in the pit, and therefore by earnest appeal, and sometimes by sore chastening with pain upon our beds, He enforces his Divine remonstrance. Well is it for us at times like this if there be some loving and loyal friend, or, best of all, the Holy Spirit, the Divine Interpreter, who shall explain to us God's inner meaning; for then, in our repentant soul, there will ensue a full realization of the exquisite portraiture which follows. The old youthful energy and joy will come again; and our prayers will penetrate through the brooding clouds into the light of God's face. The R.V. should be studied for *v.* 27, for it suggests that God will put a song into the lips of the restored soul, in which, whilst it tells the tale of its sin, it also magnifies God's redeeming mercy. It may be that God is working these things with you, my friend, "twice, yea, thrice." If so, I pray you, work out what He works in, that you may be enlightened with the light of life.

MONDAY, February 5. Job xxxiv.

Elihu stands in verse 10 as God's apologist. God's absolute and impartial justice is at all times a matter of such untold comfort. There will be no cause of ultimate complaint, but from the lips of the holiest beings in the universe, most able to pass an opinion, the cry will ascend, "Great and marvellous are thy works, O Lord God the Almighty. Righteous and true are thy ways, thou King of the Ages. . . . Thy righteous acts have been made manifest." Ponder those last words. God's righteous acts have not yet been made manifest; it is therefore foolish and wrong to pass judgment upon an unfinished programme. Wait, mortal man, until, at the great white throne, God shall unfold his inner reasons. If it is not fit to say to a king, "Thou art vile," how much less to Him who lives through the ages, while the people are shaken and pass away, and the mighty are taken away without hand!

It is meet to say unto God, "I will not offend any more . . . What I see not, teach thou me." This is what God was waiting for Job to say. Perfect as he thought himself to be, it was needful that he should know that there were sins in the inner life which called for Divine rebuke. God cannot suit his dealings with us to our notion of things. He must choose his own method whether we like it or not, and we must be willing to be tested "to the end" (36). Perhaps, dear sufferer, God wants to teach thee much that thou knowest not, but shouldst know. Humble thyself under his mighty hand, and He will give thee the chastened, quiet heart (29).

TUESDAY, February 6. Job xxxv.

Job had said in effect that either righteousness was of no profit, or that a mortal man had keener perceptions of the deserts of righteousness than even God Himself. And Elihu sets himself to combat these insinuations.

God is so exalted in his nature above man that He is altogether independent of him. When men sin against Him, they hurt not Him, but themselves. There is no motive, therefore, of retaliation or revenge in his chastisements. "Not for his pleasure," the Holy Ghost saith in another place. "but for our profit" (7, 8).

Instead of seeking after God our Maker, who can give songs in the darkest night that ever befel a human spirit, we are too apt to despair. Instead of crying to God, we cry against Him. We murmur and complain. We arraign God. There is our pride (12). We regard iniquity in our heart, and God cannot answer us until we change our note for one of loving, trustful submission. "God will not hear vanity, neither will the Almighty regard it."

Let us change our temper, and our note. Have done with the proud self-will that chafes and argues and complains. This will not speed thy cause at God's bar. Humble thyself under his mighty hand, and He will exalt thee. "The meek He will teach his way."

WEDNESDAY, February 7. Job xxxvi.

What a sublime idea these men of the old time had of the righteousness of God our Maker! Let us take comfort from Elihu's words!

He is mighty, but He does not despise thee, though thou be the least of saints. He will give thee thy right, O afflicted soul. His eyes are upon thee for good, and He will set thee upon his throne for ever. Art thou bound with the cords of affliction and sorrow? He will stoop to thy low dungeon, whispering instruction to thine ear, and commanding thee to return. Oh, hearken and serve Him, that days of prosperity and years of pleasantness may be thine! There are broad places before thee in which there shall be no straitness; tables await thee full of fatness. Let God send thy feet into the path that leads from thy present prison-house, into the liberty and light which await thee in the near future!

If we refuse to humble ourselves before God (*vv.* 18, 19), trusting in our own sufficiency, our riches, or our strength, we really set ourselves against Him, whose hand shows itself in our troubles. And how absurd it is to come into collision with Him! Ponder well Elihu's conception of his greatness. Magnify his work. Remember the unsearchable numbers of his years. Behold the wonderful machinery by which He collects from ocean, lake, and stream the clouds which, like great floating cisterns, carry the waters to be bleached in the snow of the hills, and oxidized in the torrent beds! How much love and thoughtfulness for man are displayed in these Divine contrivances! Yes, child of man, there is more love in creation than terror. Nature's myriad voices proclaim with scripture, God is Love. Think, too, of the gentle beauty of the morning light, and the exquisite grace of submarine foliage (*v.* 30); of the abundant provision for food. He cannot, therefore, be indifferent to the righteous man, or neglect him. He may discipline him to make him hate sin; but, when this end is attained, He will assuredly withdraw his rod (10, 11).

THURSDAY, February 8. Job xxxvii.

It was as though a thunderstorm at this moment rolled over the heads of the disputants. At the close of the previous chapter the dark clouds had begun to gather, and the lightning had been launched in the air; and now Elihu asks his audience to listen to the noise of God's voice, as the thunder hurtled above them.

In these days we speak of nature, and law, and natural processes; but it was better in those old-world days, when all was attributed to the direct agency of our God and Father. *He* thundered marvellously; *He* said to the snow, "Fall thou;" *his* breath gave ice; and *He* laded the thick cloud with moisture. The greatness of God in creation was a perpetual object-lesson to men, who had no daily papers, no telegrams, no posts, little to stir the daily routine of life. Around them vast solitudes, trodden only by the slow-moving caravans: above, the stately measured procession of the heavens. The world was young, and seemed to have an abundance of leisure, and men were able to ponder the ways of God. He seemed nearer to them than we are, save when we can isolate ourselves from the incessant and boisterous interruption of men and affairs.

How absurd it is to say that we will believe in nothing that we cannot see or understand. When a man once said as much to a preacher, the man of God turned on him and said, "Did you ever see your brain, yet I suppose you think you have one?" We cannot tell why our garments are warm in the days of the south wind, or why the colour of the heavens is blue, or how the clouds are kept in due proportion to the needs of the earth. We cannot understand God in Nature, how much less in Grace! Touching the Almighty, we cannot find Him out; but amid all the darkness which surrounds Him there is ever a bright light—the rainbow of his love. In the midst of the throne, lo, "a Lamb as it had been slain."

FRIDAY, February 9. Job xxxviii.

Do not be afraid of the whirlwind, if He is at its heart. It is but his chariot, which brings Him near thee. The series of questions with which this chapter is full is very sublime, and to which of them can we give answer? The induction, therefore, is to convince us that God's ways must be above our comprehension, and his thoughts beyond our reach. If we cannot approach God in the grasp of his power and the scope of his infinite wisdom in the natural world, it is obvious that we must be prepared to confess our inability to judge of his dealings with us in the moral world. O little child, be still, submit, and wait. God is great, boundless in power and wisdom: Eternity is his sphere, and the Infinite his home. Some day thou mayest have grown a little maturer in thy power to comprehend. In the meanwhile,

> Leave Him to order all thy ways,
> And trust in Him whate'er betide.

Notice some of the exquisite gems of this chapter. Angels were present at creation, and saw the origin of all things; but instead of murmuring at God's conceptions and workmanship, they sang, adoring Him for his goodness and wisdom: and shall man, the latest born, presume to sit in judgment? It would be better far for him, like them, to shout for joy. Then again, how absolutely beyond man are the phenomena of the natural world, with the succession of day and night, the separation of sea and land, the laws which regulate snow, hail, ice, and rain! All our modern investigations have taught us one thing, that we cannot create, cannot control, cannot alter—and that at the best we must *submit* to the laws of natural forces as the only means of inducing them to serve us. Why should we not therefore *submit* to God in the moral and spiritual realm, though equally unable to comprehend? "*Submitting* ourselves to his holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life."

SATURDAY, February 10. Job xxxix.

This noble description of the various animals of God's creation should certainly be studied in R.V. What graphic touches there are in these sketches of the wild goats, of the uncontrolled freedom of the wild ass, of the wild ox, of the ostrich, of the war horse, and of the eagle!

The main conception seems to be that each animal is guided by its God-given instinct to adopt the means best suited to its sustenance and preservation. How wise God is in this adaptation! Even where we are puzzled, as in the case of the ostrich, by apparent anomalies, we find on further thought that there are counter-balancing advantages. Now, would God have taken such minute and particular care over the lower orders of creation, and be indifferent to the needs of his nobler creature—man? Everywhere there are traces of design, everywhere evidences of loving arrangement.

If God so clothe the grass of the field, and so feed the birds who have neither storehouse nor barn, will He forget you, O ye of little faith? Your Heavenly Father knows what ye have need of. There is nothing in the entire range of his creation that does not affect Him. Not a bird falls to the ground without his knowing. Not a mouse is caught in a trap, nor a lamb snatched by the eagle from the pastures, nor a rabbit shot by a gun, that He does not instantly perceive. And He knows your sorrows, is sensible of your pain, is hastening with remedial help. He cannot leave you to suffer unaided, unhelped. The world is all awry through sin; He may not yet have reached the point of stopping its evil and cruelty, though this is coming; but meanwhile He has ways of escape and angels to send on errands of ministry.

Other Lands.

The Indian Famine.

ACCOUNTS continue to reach us of the heartrending condition of affairs in many parts of India. It is to be hoped that the events which are transpiring in South Africa, and the many demands which are made by the war, will not result in any lack of appreciation concerning the needs of, and our duties to, our great eastern dependency.

Rev. J. E. Scott, Ph.D., D.D., of the American Methodist Episcopal Mission, writes from Muttra, North-Western Provinces:—I have just returned from an extensive tour throughout the famine-stricken land of Rajputana, and assure you that the condition of things is awful beyond description, and is growing worse every day. The situation may be summed up: but little rain for three years, no fodder for cattle, no food for man except as imported; and, in many places, no water even to drink. Thousands, in this cold season, are perishing from off the face of the earth. All the official relief combined cannot drive back this wolf from the door. Our missionaries' hands are empty, and they must stand with bleeding hearts and see all this misery, starvation and death. We are doing what we can. The children are being gathered by agents who visit the villages, and housed, fed and clothed.

A communication from Rev. Albert Norton, Kedgaon, Poona, quotes the *Times of India* that "we must make up our minds to the painful certainty that the present disaster will be more widespread and serious than that of 1896-7, to say nothing of that of twenty years before." Mr. Norton goes on to remark on the good work undertaken by the Government in the way of relief; but as the famine goes on much more needs to be done. "On the relief works which we visited men were receiving one penny three farthings per day; and women one penny one farthing; while jowasi, the cheapest grain, cost three and a-half farthings per pound. As we passed by the relief-works, emaciated women, in ragged clothes, supposing us to be government officials, came and fell at our feet, saying, "Oh, sir, we cannot live on five farthings a day, when grain is so high priced, and this stone-breaking is such hard work for us."

Mr. Norton asked the native gentleman who had charge of the works visited—"Where do all these women and girls sleep at nights?" He replied, "On the ground, under the trees; we have no other place for them." Very few had any blankets—nothing but the thin cotton cloth—and the nights are cold. What a help a blanket would be to those poor women and girls, working so hard for a "subsistence ration"! And a blanket can be purchased for 1s. 4d. If some hundreds of thousands were distributed right away, how many lives they might help to bridge over this sad time!

"The famine orphans have such promise in them under future Christian training. Even on low, economic grounds, such as cementing the bonds of empire, what a pity to let them die of starvation or famine diseases! Many thanks to those but very few of the men or women on the relief who have helped us."

Mr. John Lampard, of the Balaghat Mission, who is now in this country, and may be addressed at 114, Clapton Common, London, N.E., has recently received a letter from a worker at one of the mission stations, saying: "To-day a party of seventeen people came to me, the most famine-stricken objects I have ever seen; it made my heart ache to see them. They said they had not tasted proper food for many weeks, and I believe it. They are Gond bird-catchers. Nearly all were sick. Of course, I did not hesitate to admit them, and they will probably remain here. Our workers, European and native, are all hard at work ministering to the needs of the hill people."

Soldiers in South Africa.

REPRESENTATIVES of the South Africa General Mission, the Soldiers' Christian Association, and Mr. and Mrs. Osborn Howe's work recently met at Capetown to confer as to the best means of uniting their forces with a view to more effective work. It was resolved that the organizations should, as far as possible, combine and concentrate their efforts and influence, and a basis of co-operation was agreed upon. The conference also decided that the missions should be free to work in their own way, in no sense subject to each other, but united in heart and purpose, keeping in close touch with each other, though not overlapping.

The Camp Homes.

Mr. and Mrs. Osborn-Howe, writing from Forward Camp, Third Division, say: "We came round the coast by sea from De Aar, *viâ* Capetown, to open, with General Gatacre's permission, Camp Soldiers' Homes for his column. Our object in proceeding directly here, the headquarters, was to introduce to their work our two colleagues, Messrs. Stewart and Denman, of the Soldiers' Christian Association.

"As soon as a marquee, which is being built for us through the generosity of the residents of King William's Town, is ready, we hope to open a seventh Camp Home at the patrol advanced camp, some distance from here. We have good tidings of our Camp Homes in the Western Province.

"Our hearts were gladdened by the sight in camp here of about thirty men waiting to hand in their names for a copy of the khaki Bible. This in broad daylight, and before the eyes of their comrades.

"As we are constantly travelling, letters and parcels may be addressed, Care of Miss Scott, Y.W.C.A., Long Street, Capetown. Parcels for free distribution among H.M.'s troops are sent freight free on application to the shipping companies, on being clearly so marked."

In the Hospitals.

Writing from Wynberg, Mr. Hinde, of the Soldiers' Christian Association, who has gone forth from Miss Sandes' Homes, says:—"The hospital-visiting is trying; it almost breaks one's heart to see the wounded lads, and to hear from their own lips all they have had to go through at Modder River and elsewhere. We ask friends at home to pray as never before for the wounded and dying men and officers, and for us that we may be filled with the love and sympathy of Jesus. The Lord is answering prayer, and is giving real blessing."

Mr. Fleming, who is working with Mr. Hinde, also writes:—"Hospital-visiting and addresses occupy us all day. We get many opportunities for straight talks. We are conscious of much power in our meetings, and it is delightful to get so many men to listen to the 'old, old story.' There are a great many real Christians in the regiments here. To hear their testimonies is a great encouragement.

"God has enabled us to have meetings in the village schoolrooms; they have been crowded, and outside the room there is always a great number waiting to get in. It is a great blessing to hear a plain Gospel preached to the lost ones, and to silently plead with the Holy Spirit to convict many souls."

The Troops on Board Ship.

Mr. Frank Cockrem, of the Open-Air Mission, reports work on board H.M. troopships leaving the Royal Albert Dock and Tilbury Dock, with Royal Artillery and other troops for the front. Permission was obtained to go on board the ships and speak freely with the men, distributing among them copies of the Marked New Testament, Miss Marsh's beautiful booklet, "Victory," and other suitable publications.

Much encouragement was experienced in the work, which will be continued as long as troops are leaving. Prayer is asked that great blessing may result. Mr. Cockrem will gratefully receive gifts of Marked Testaments, tracts, &c., addressed to the Open-Air Mission, 11, Adam Street, Strand

Notes from New York.

THE Tuskegee Normal and Industrial Institute is doing marvellously good work among the negroes of the South. In connection with the work, a building has been added in memory of John J. Slater, who gave 1,000,000dols. to constitute the Slater fund, and of General Armstrong, the founder of the Hampton Institute, from which Booker T. Washington (the President of Tuskegee) was graduated. The million of bricks and the lumber were made by the Tuskegee students, and the building throughout is the result of student labour.

A few days ago mortgages to the extent of 30,000dols., including the entire indebtedness of all the Methodist churches in the city of Albany (the capital of this State), were publicly burned in the presence of Bishop Warren and other prominent men of the denomination.

The Church Temperance Society proposes to introduce two Temperance bills in the Legislature at Albany next month, these bills being the results of conferences by the Society with ten other religious and philanthropic societies and Columbia University. One of these provides for the appointment of a probationary officer for each city magistrate's court, to look after fines imposed for drunkenness. This officer comes on the scene when a man is fined and unable to pay, in order to report the culprit's circumstances to the magistrate, and see that the fine is paid within a specified time. Many such men under the present plan lose situations through having to go to prison because unable to pay a fine, or find the money promptly. The other bill provides for a farm colony to which inebriates sentenced for periods of from thirty days to six months may go, instead of to Blackwell's Island.

The scheme calls for some ten or twenty acres of land in a rural district upon which the men are to work. The institution is to be in charge of a physician, so that the inmates may receive remedial treatment. As the State is now receiving 12,000,000dols. annually from saloons, an expenditure of 1,000,000dols. of this amount may, without impropriety, be applied to counteracting the evils of drink.

In Albany, a crusade has been inaugurated against swearing. At a large meeting, the members of a number of religious organizations and other citizens pledged themselves to further every effort to stop the use of profanity and of indecent language, and to help the city authorities to enforce the laws prohibiting profanity in public places.

The last church in this city in which Mr. Moody ever spoke was the Fifth Avenue Presbyterian, and in his prayer at the morning service he referred to that pulpit as being the most important in America. Dr. Purves, of Princeton University, has been unanimously called to the pastorate. His first sermon was based on Heb. xiii. 8: "Jesus Christ, the same yesterday, to-day, and for ever." "Christ is still man. He did not cast his lot with mankind for just the thirty-three years of his residence on earth, but when He became man He became man for ever. On the throne of God He bears man's nature for evermore."

Roger Martin.

Zenana Bible and Medical Mission.

THE Zenana Bible and Medical Mission has recently appointed two experienced missionaries to Durbhunga, in the North of Behar, which is the most neglected district, as regards mission work, in India. Miss Poynter and Miss E. Wright are at present itinerating in Durbhunga. They have met with a very hearty welcome, and find many openings. The population of the district is 3,500,000; and, amongst these, Miss Poynter says, there has hitherto been only one missionary at work—a German. Nothing whatever has previously been done for the women and girls. The Z.B. and M.M. are most anxious to strengthen their work in North India, and are praying for many more ladies to offer, and that funds may be provided to meet the perpetually growing needs.

A Missionary Call From the War.

By J. F. T. Hallowes,
Principal of Cliff Missionary College.

HOWEVER much we may deplore the present conflict (and the writer of this deplores it greatly), yet we are free to admit that the enthusiasm, the determination, and the self-denial with which the campaign is being conducted are all very significant and instructive, especially from the point of view of the battles of the Christian Church in heathen and Mohammedan lands.

I. *Our soldiers are giving freely the most precious thing of all—life itself—in the interests of their country.* On December 30 it was stated in the daily press that of our officers and men 968 had died of wounds and disease, 3,524 were wounded, while 2,311 were missing—in all, 6,813 have been put out of action, in addition to those invalided by sickness due to severe tropical rainstorms, considerable privations, and forced marches. What supreme devotion these men are showing! In spite of the sacrifice of young and vigorous life, no voice, able to catch the nation's ear, cries, "Withdraw, the sacrifices are too great!" And yet there are Christians able to make themselves heard in ecclesiastical circles who have sounded that note when the climate has been specially deadly, and our missionaries have seemed to die before their time.

Such ought to learn a lesson from the prevalent enthusiasm, and recognise that the fulfilment of our Captain's commands is worth dying for.

II. *As our soldiers fall, others press forward*, thus proving how ardent is their zeal for their country. The Reservists come to the front, the Volunteers, the Yeomanry, the Honourable Artillery Company are by thousands putting themselves at the disposal of the War Office, being willing to leave England, though the men of the three last-mentioned arms are not pledged to do so. Truly such might alter the verse of the well-known hymn, and, substituting "Land" for "Lord," say:

> Yet if I might make some reserve,
> And duty did not call,
> I love my land with zeal so great
> That I could give it all.

For many of our citizen soldiers are giving up good positions in professions and in trade. Oh, that a corresponding spirit might animate the Church, that her vast reserves would come forward with similar self-denial, and especially that well-to-do Christians who have no special home-ties, natural or spiritual, would go to the realms shadowed by heathenism and Mohammedanism, without being chargeable to any missionary society, even though they join one.

III. How suggestive, too, is *the self-sacrifice of relatives* who are freely giving up their sons, husbands and brothers in the interests of their country! Here, indeed, is a lesson to those who, in the Holy War, possess no corresponding zeal, but who often surround the would-be missionary with an atmosphere of opposition which is not justified by the circumstances, and which makes the hardest of his battles the battle of leaving home.

A solid phalanx of protesting friends has often stood between the missionary and the land to which God has called him.

IV. *Many who cannot actually fight are going to South Africa to attend to those who can.* More than 2,000 doctors, nurses, stretcher-bearers have already gone. Of the latter, several have fallen while seeking the wounded or conveying them from the field. We need an analogous ministry in the "regions beyond." We need far more "Homes" than we have whither wounded missionaries can retire, and where they will have the benefit of wise ministrations, physical and spiritual.

Our missionaries are frequently subjected to a double strain—the depressing influence of a tropical climate and of the hell-impregnated atmosphere of heathendom. Both these wear down their nerves and their spirits too; but both could be happily antagonized in Christian "Homes" where the moral atmosphere was charged with love, joy and peace, and where there were daily ministrations of the truth of God.

V. *Gold is being poured out most lavishly* for the conveyance and support of troops, for military munitions, and in a hundred other ways demanded by the prosecution of scientific warfare. We shall, indeed, be fortunate if £50,000,000 covers all expenses, especially in view of the fact that the Crimean War, with half the number of men engaged, cost £100,000,000.

How ungrudgingly these enormous sums are given that a maximum number of men may be hurried into eternity in a minimum of time; but how hard it is for our Missionary Societies to get sufficient means to support that army of spiritual soldiers, certainly not more than 15,000, with about 62,000 native auxiliaries, which is fighting against sin and Satan with a view to the everlasting salvation of the souls of men!

Never was war so costly as at present, for it was never so scientific as it is now; but in view of national honour, national defence, and the extension of the empire, money seems to be no object. When will rich Christians generally rise to the liberality of a very few of their number, and give some fair proportion to foreign missions for the glory of Him "who has given them power to get wealth"?

VI. *Neither Great Britain nor Greater Britain is dismayed at the difficulties of the task before the Empire.* Our regiments may be decimated, our finest officers killed, immense sums expended, thousands of persons ruined—it matters not, the spirit of Britain and her Colonies rises with every defeat and disaster.

Our colonies rally round the Mother Country. Australia, Canada, and New Zealand send contingent after contingent. Great Britain and Greater Britain mean to win, if human valour, science, and determination can compass victory. Truly "the children of this world are for their generation wiser than the children of light;" and not only wiser, but more zealous and courageous in that lower realm in which their activities are engaged. The Paris newspaper, *Le Temps*, commends the present spirit of England in the words: "It is the unshakable determination of a people opposing an unyielding front to adverse fortune, and unable to brook defeat."

But this spirit is only found in the minority of the Church of Christ. Immense countries have been but very partially evangelized; whole provinces have as yet in them not one single soldier of the Cross. And this sad fact gives no inspiration to multitudes of Christians, who take it as much for granted as they do the succession of the seasons. Most of us are so well able to brook defeat that we take hardly any pains to send reinforcements—young people eager to go and qualified for the fight. When the tithes come into the Lord's treasury, the reinforcements will go out to fight the Lord's battles, and weary missionaries, contending almost single-handed against hosts of foes, will rejoice at new prospects of victory.

Lancing Homes.—The seaside homes of rest, in connection with the N.E. London Gospel Mission, fulfil a useful purpose. The sick poor received at the institution have benefited both spiritually and physically. The freehold of the capacious premises has been offered to the mission on very desirable terms, but the sum contributed by friends in response to an appeal has proved insufficient. The owners kindly consent to keep their offer open until March 25 next. Mr. Wm. Chorley, superintendent, 6, Clephane Road, Canonbury, will gladly supply full particulars.

The Worthies of Past Years.—This poor nation of England hath, for many generations in a succession, had a number of precious, righteous ones, who have, through God's grace, walked close with God, and been kept in a great degree unspotted from the defilements of the ungodly times they lived in. These were the Atlases of their several ages; these have often found favour of God to beg the life of this nation when its neck hath been on the very block. But they are gone, or wearing away apace, and a new generation coming in their room. Unhappy would that day be called when you were born if you should be the men and women that, by degenerating from the power of holiness, should cut the banks which was their chief care to keep up, and so let in a desolating judgment to overflow the land.

William Gurnall.

Christian Endeavour.

TOPIC FOR FEB. 4.

Things that Endure (Matt. vii. 21-27).

THERE is a large amount of nominal religion in the world. And it consists in speech and act. Men *say*, Lord, Lord; and men in Christ's name cast out demons, and *do* wonderful works. How much unreality there is in us all. We are unreal in our attitudes, we bend our heads in apparent prayer, but our hearts are far away. We are unreal in our speech, often saying things to people we do not mean. We are unreal in our prayers, asking for things we have no real desire for. We are unreal in our protestations to our Master Christ, for who of us always does what He would wish? This unreality will not endure beyond the confines of this world. In the dread eternity we shall be judged not by our professions but our possessions; and how awful to hear Him who sits on the throne protest that He never knew us!

We are all engaged in building structures which must be tested. Some build in gold, silver, and precious stones; others wood, hay, and stubble. But whether we wish it or not, our characters are bound to rise tier on tier, brick by brick, course after course. Our life-work proceeds inevitably. We cannot say that we will relinquish and discontinue our building; even this is a part of our erection, for evil, and subsequent chagrin. The choice of the foundation is all-important. No house is stronger than its foundation; should that be weak, nothing will save it from disintegration. The pattern may be beautiful, and the arrangement convenient, but the underground choice and work are the most important. If these be faulty, the whole fabric is doomed.

The wise man chooses the rock. Do you ask what the rock is? The Lord answers the inquiry, by saying, "Whoso heareth these sayings of mine, and doeth them." To obey Him, to cling to Him, to take Him as the Lord and King of our life, to will his will and take his way—this is to build on the sure foundation, and the precious corner-stone of which the prophet Isaiah, and the Apostles Paul and Peter speak.

The foolish man selects the sand. It is certainly easier to dig foundations there, if foundations they can be called. "Sand" stands for the profession which is not possession; for the easy acknowledgment of Christ with no obedience or change of life; for saying Lord, Lord, and not doing the things that He says. And indeed one cannot tell the frailty of such a foundation until the hour of trial comes. A row of houses looks much the same from end to end; it is only when an earthquake comes that you can discern which were on the rock and which on sand. Only the man who built them knows for certain.

The description of the storm is very vivid. All parts of the buildings were assailed at once. Rain descended on the roof; floods came against the foundations, and winds against the walls. It was as though a second deluge had broken forth. But it soon detected the rock-foundation from the sand. "He that believeth shall not make haste." There was no need for the wise man to rush from his home for shelter. He knew that there was an impregnable foundation beneath him, and that he had put good, steady work into the fabric. The house of the foolish man fell. The Apostle says of some men that they may be saved, while all the work of their life will be destroyed.

The storm is an emblem of temptation, of trial and trouble, of some awful crisis, of the hour of death, and the day of judgment. These hours come to us all, and woe be to us if we are not built into that living stone to whom coming, we as living stones are built up a spiritual house. If we are united to Christ, we can view without fear the wreck of worlds. If not we shall be swept down with the torrent.

F. B. M.

C. E. NOTES.

A Christian Endeavour sailor, who is with the Naval Brigade at the Modder River, writes thus: "Meetings are held every night by our lads, and we have some blessed times here. We have King Jesus with us, and it is at these times that we can realize 'What a Friend we have in Jesus,' amidst all the danger of shot and shell which we are exposed to. We can and do trust Him in all things, and if it should be his will to call us up higher, may it be said of us, 'they have fought a good fight.' Praise God! We have several hundred wounded men lying here, so we lads go tent visiting, speaking a word for Jesus."

* * *

In an article, entitled "Some Certain Possibilities for 1900," Dr. Clark urges Christian Endeavourers to listen to the same voice which spoke to Moody in his early career, saying to him: "The world does not yet know what God can do through a fully consecrated man." He adds: "It is my longing desire to realize during this New Year the possibilities of the indwelling of God."

A Question for Ingersoll:

"WHAT HAS TAKEN THE KICK OUT OF MY LIFE?"

GOLIATH was surprised to see young David coming out to fight against a giant. Not less surprised must have been the late Colonel Robert G. Ingersoll when he saw one morning a young man, of about twenty-five years of age, entering his apartments and facing him, the great champion of infidelity, with the question: "What do you consider the right way in which a young man should live? In other words, which do you think would help a young man most, Christianity or infidelity?" Not receiving any reply, the visitor continued: "Perhaps, if you knew a little of my past life, and of the change that has come over me, you would be better able to tell me"—and hurriedly he gave him a retrospect of his past.

It was the story of a "Good for Nothing," shirking school, defying all discipline, mischievous, daring, bold, trying a dozen different trades and positions, and sticking to none—at the same time the pride and the grief of a mother's heart. Afforded facility for riding on horseback, he early developed a passion for horses, which led him to race-courses and later on to America, where he continued to lead a more or less wild life until the blessed truth of the Gospel dawned upon him and turned the whole current of his thoughts and desires into heavenward channels.

It was at a meeting of the Boston Y.M.C.A. that he received the full assurance of personal salvation, and the next evening found him on board the old training-ship *Ohio*, giving his testimony to the young men there. The next step was to write to his fiancée in New York of the happy change in his life and urge her to come to the Saviour, which she did. They were married soon after, and happily settled with Mr. Sargent, a rich estate owner who had been employing young Roberts before, and had proved helpful in his conversion. During the whole of his lifetime he remained a faithful friend to the young man, who in his turn became instrumental in the salvation of scores of his fellow men.

How he regretted his neglected education! Happily, not long! With his usual energy, he set to work, dragging through the spelling process at a night school and in private classes until able to enter college, where he studied for three terms of six months each. To proclaim the joyful news in his spare time, no matter where—to subordinate every factor in his life to the great cause of Christ—to try the almost impossible in order to be fully equipped as a messenger in the Lord's message—this was the new ambition of the new man, and proved far more fascinating than all the former pleasures of sporting life. Seeing the spell-binding effect of music and singing upon unconverted masses, he began to play the cornet, and was soon able to lead the singing in mission and open-air work.

Invited in 1878 by some members of the Y.M.C.A. to conduct a series of meetings in a little room of the old building, he did so, and God blessed his word above all expectation. The little room could not take in the people. A larger room became also crowded. Finally they had to remove to another building. Hundreds were brought to God as the result of that revival. Largely due to it was the erection of the new Y.M.C.A., which counts among the finest buildings of Boston City.

At the time of the interview referred to, Messrs. Moody and Sankey, Whittle, and McGranahan were on an evangelistic visit to Boston. It was in the year 1877; Mr. Roberts helped in the work as much as his time permitted. One Sunday morning, when returning from the ships at the wharves, where he had distributed religious literature, he read a notice of Colonel Ingersoll's delivering one of his infamous lectures against God, and instantly the Spirit prompted him to go and see the lecturer. What could he say to the wonderful change which had taken place in his heart the moment he believed in the Son of God? Let us quote Mr. Roberts' own words in his book, "Ways and Means," published by James H. Earle, Boston.

Colonel Ingersoll said: "Oh, no doubt you were influenced by some religious excitement or other, and you were carried away by it, such as a revival, or something of that kind."

I replied: "No, it was not in any revival, but alone in my closet I commenced to seek after God." I kept that thought before him—how could he account for the change which had come into my life?

Finally he said: "Oh, you were like a young colt who had been kicking over the traces, until you thought you had enough of this nonsense and would quit."

Here was where I considered Mr. Ingersoll's argument to be a lame one. He was talking to the wrong man about colts, for I had served my apprenticeship at that business, and knew that when it was natural for a kicking colt, he would kick when he was an old horse, unless that nature to kick were changed.

That was just what I had asked Mr. Ingersoll to explain. What has taken the kick out of my life, wherein I had been kicking against God?

If I remember rightly, I said to him, "Colonel, you don't seem to understand how such a change could be brought. Well," I said, "the Word of God explains why you don't understand; for it says, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.'"

He said, "No, I cannot see it in that way."

Again I replied, "It is because the god of this world has blinded your mind, lest the light of the glorious Gospel of Christ should shine unto you."

There was snow on the ground, and I said, "Colonel,

MR. T. D. ROBERTS, BOSTON, U.S.A.

if you were riding out with me in a sleigh, and you had on a pair of blue glasses, would not the snow be to your natural eye the colour which the blue glass would make it, and, instead of the snow being white, would it not be blue?"

He caught my illustration in a minute, and said with a laugh: "I need spiritual glasses, do I?" I said: "You need the Spirit of God if you ever expect to understand his truth, or see the mysteries concerning the kingdom of God. 'For eye hath not seen, nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.'"

After some more talk, I said: "Come, Colonel, answer my first question; now you know a little about what I have been, who I am, and what I am trying to do, what would you advise me—to go on the way I am going, or leave it and do as your teaching of infidelity would have me do?"

He said: "I should go on in the way you have been going if I were you, if you are persuaded that is the right way to live."

I said: "Colonel, I am persuaded that is the way to live, and that is the way I intend to go, and you had better come and go that way too. Let us have a word of prayer."

I fell upon my knees, and prayed most earnestly that God would bless my visit that morning to bring light and save this man with whom I had been talking. During my prayer Mr. Ingersoll never moved; but, as I looked up quickly after prayer, his head was bowed, and his chin was resting in his hand against his breast. I reached to him my hand, wished him good-bye, and took my departure.

Since 1888 Mr. Roberts has held the position of president of the Boston Industrial Home, which was started twenty-two years ago by the late Dr. Gordon and others, with the aim of helping the homeless, the friendless, and destitute, by lifting them up to a higher plane of life.

As reports show, God has wonderfully blessed this work, both materially and spiritually, under the efficient methods of an evangelist with thorough business knowledge. On our recent visit to Boston, we had the pleasure of seeing the Home, which in late years has grown into an important institution.

During 1898 no fewer than 534 men and 383 women, discharged from penal institutions, were received into the Home, and over 700 of the total number signed the pledge.

We never saw a more magnificent gaol than the Massachusetts Prison on Deer Island, to which Mr. Roberts kindly conducted us. The passing traveller in a foreign country cannot possibly form an opinion of things and surroundings. He can only speak of impressions. Mine was that the range of buildings along the seashore looked more like a seaside resort than a prison. Inside lofty halls men and women silently at work; throughout the place a scrupulous cleanliness, and the infirmary a perfect gem of a hospital; the vestibule full of flowers, the floors beeswaxed; in the ward two mothers, their new-born babes, lying—would you believe it?—on frilled pillows! What an inducement for a poor, harassed human being to come back to such a place!

Mr. Roberts, to whom we made this remark, said: "For that reason the importance of a Home like ours cannot be over-estimated. Idle hands are the devil's ministers. By giving people the opportunity of earning their living, and by keeping them away from the contaminating influence of those haunts where idleness and crime congregate, we are able to help them without making paupers of them. Every man and woman is placed under the sound and influence of the Gospel, and the many cases of conversion are most encouraging to our work."

Dr. Gordon in his preface to the book mentioned above spoke appreciatively of Mr. Roberts's instrumentality in this special work. In the "Record of Christian Work," April, 1897, Rev. John L. Scudder, of Jersey City, writes: "You will be interested by the mighty work done here by T. D. Roberts, the evangelist from Boston, who is also superintendent of the Boston Industrial Home. For three weeks he has been labouring in this city with great effectiveness. One church alone will receive over a hundred members as the outcome of the work."

W. M.

"Not Heavy—Not Shortened."

NOT "heavy" is the Ear
Thy prayers are seeking.
Why shouldst thou, seized with fear,
Forbear thy speaking?
As mothers' ears are keen,
Awake or sleeping—
So God, alert, unseen,
Safe watch is keeping.

Not "shortened" is the Arm
To thee extended;
Then bid thy false alarm
Be quickly ended.
That stretched-out Arm is strong,
Almighty ever;
That out-stretched Arm is long,
And faileth never.

Not shortened is God's Arm,
Nor dull his hearing;
He bends with welcome warm,
And both hands bearing
The blessings thou dost crave
In richest measure.
Receive, till thou shalt have
Abounding treasure.

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Flashes of Light:
From the Convict Cell.

By CHAS. COOK.

"FIVE years' penal servitude!" The man sentenced before me got "for life;" but although stunned by the fact that I was a convict, yet I felt thankful it was so much less than "for life." But perhaps 'tis but a dream.

. . . . . .

A year has gone, I cannot say flown! It has seemed a millennium. Yet how changed I feel! Have seen no darling children, yet seem contented and supported. That chaplain's a brick. Fancy him saying to me:

"Just consider yourself a slave till your time is out. Every action of your life will have to be just what your taskmasters may command you to do. Try and bear up meekly and submissively, and remember that though your body is condemned to slavery, your thoughts, your mind, and heart *are free*—free to commune with God, free to pray, free to praise, and free to repent. Blessings you little dream of may, by God's mercy, arise out of what is now so bitter a trial."

. . . . . .

It seems impossible that only three years have gone since in our lovely home I saw my own loved little ones and wife, now.

BADGED, AND CROPPED, AND CLOTHED,

I stand—a convict! By birth a gentleman, by education a scholar; but through one sin a felon! Nor would I have it otherwise, despite the awful degradation, for only since this ordeal have I been really free.

Thank God for that man in this awful inferno. He has treated me as a gentleman, and that appealed to my heart.

Yes, it was through his preaching that I first grasped and realized the pure, great, simple fact that salvation was free—perfectly free to everyone who would really, truly, and as a little child accept it with a full determination to repent truly, and, by God's help, strive to lead a new life. He also taught me the great fact that man needs no one to stand between himself and his God but Christ his Saviour; and no man, priest or layman, ordained or unordained, consecrated or not, to be a go-between or medium between Jesus and sinful men. Were it not that I dare not for my children's sakes, some of whom have never known of my disgrace, or where "father is travelling for these long four years," I would, on my release, publish abroad the name and value of the man through whose help I found my very prison a palace, and my penal servitude a pleasure.

. . . . . .

Bravely shone the sun one bright spring morning when outside the door of H.M. Prison at P—— a lady stood waiting. Presently the door opened, and a gentleman appeared. A loving embrace! a cab drew up, and in a moment was driving to the station.

"Thanks be unto God, wife; He has preserved me in body, and set my spirit free to serve Him."

A MURDERER THROUGH DRINK.

Whilst passing through the carpenters' shop in H.M. prison, Portsmouth, I said to a convict—on whose arm I saw the fatal initial L, which told me he had been sentenced "for life"—"For what were you sentenced?"

"For killing a man, the authorities say," answered the man, "but I know no more about it than you, sir."

"Do you mean you are not guilty?"

"No, I don't mean that, I awoke in a police cell one morning, some four years ago, to find I was to be charged with murder.

"I have no more recollection of striking that man than you have, sir. I occasionally did get the worse for liquor, and it appears one night, in a drunken quarrel, I struck a man several times, with this result—he died, and I exist a life convict!"

"Do you seek the Lord in your trouble?" I asked.

"Well, I've tried, but a convict prison is hardly the place to cultivate a Christian life—there's nothing congenial in your surroundings, and there seems no one here to help a fellow."

"God can help you, and you have his Word; and, at least, I will pray for you."

"Thank you, sir; thank you. Good morning, sir;" and the hopeless, dejected-looking man went on with his monotonous work.

Strange to say, before I had left the prison I had spoken to two other men whose experience was almost identical with the above—drink the cause; and until awakened in custody they had no knowledge of the awful sin they had committed.

A BACKSLIDER IN PRISON.

It was at the close of a service for women prisoners in the city of Stockholm that we saw her. Some forty in the congregation had sought an interest in our prayers; but she appeared hardened, until some word spoken in kindness by the lady who was with me touched her heart, and she broke down in tears.

She *had been* a Sunday-school teacher, had loved the Lord, and had been a worker for souls; but had grown cold, had neglected prayer; then was found in company with an unconverted friend, who led her astray and betrayed her trusting confidence.

"My father cursed me, my mother turned me from her door, and, without food for my babe, I preferred to drop it into the river than see it dying with hunger." Tried and found guilty, she was sentenced to "Imprisonment for life."

Visiting again the following day, we had the joy of seeing her face wreathed in smiles.

"The Lord has restored unto me the joy of his salvation. Oh, how gracious He has been! Will you praise Him for his goodness to me?"

Yet though God has forgiven her, He has not released her; and I presume she still remains the inmate of a prison cell, though a child of God. How fearful are the consequences of sin. Let Christians beware of the beginnings of sin. The blessed Lord had forgiven her backslidings, but He does not blot out the trial, the sentence, the punishment, the disgrace, the stigma. What had this poor girl's backslidings cost her? Penal servitude for life! Awful fate! and more especially so because *a child of God* is suffering it.

A CONVICT, YET A CHRISTIAN.

After serving nearly twenty years out of a "life" sentence, he was discharged to my care, and became our hall-keeper.

When I first saw him I asked him what he had been "outside." "A soldier, sir." "How long?" "Seven years, sir, and the Duke would tell you that there has never been a mark against my character."

"Now tell Mr. Cook," said Chief Warder George, "how many times you have been reported." He smiled.

"I have no report against me this twenty years."

A MAN WORTH HELPING.

After being with me over a year, we got him parochial work, and though the end may sound like a story book, yet it is none the less a fact: he married and "lived happily ever afterwards," all the world and his wife knowing nothing of his past. It was while reading the Bible in his cell that the light shone into his soul; and concerning his wife (a middle-aged woman, living as servant in the house adjoining Hyde Park Hall), he said to me, "Thank the Lord, sir, we are both rowing in the same boat."

Child-Saving.

HAPPILY there are between seven and eight hundred child-saving institutions in this country, exclusive of ordinary orphanages. Each institution has its own particular province, limited by age, sex, or some other circumstance; but by far the greater number of them are in some way connected with the central office of the Children's Aid Society.

The Society has a staff of officers ever actively engaged in seeking and saving destitute and neglected children; but, besides this, the information and help given in the office of the Society are instrumental in preventing many a child from drifting to ruin. The flexibility of this part of the work may, perhaps, be best demonstrated by the following applications which came to the office within one or two days quite recently.

A widower steps up to the counter with his three girls and one boy. He has no one with whom he can leave his children to be trained and controlled. He is poor, but offers £40 a year out of his income towards their support.

A mother from Lancashire left her child boarded out; and, as she had cause to suspect that the infant was not well treated, one of the Society's agents went to fetch the child, which was placed within reasonable distance of where the mother was in service.

The Society's officers visit some 2,000 children every year. Half of this number are placed in reformatory, industrial, or voluntary homes. Inquirers about these children, years afterwards, prove that about 80 per cent. do well, and much evidence of consistent Christian living has been forthcoming.

The office of the Society is at 32, Charing Cross, S.W.

The Y.M.C.A.

DR. HARRY GUINNESS'S week's mission in Dublin, conducted under the auspices of the Y.M.C.A., was attended by large numbers, and the gatherings, which aroused widespread interest, were remarkable for spiritual power. The appeals of the speaker moved the hearers to tears. Many instances of definite blessing have come under notice, and the children of God were greatly refreshed. The two missionary lectures were vivid and impressive. The mission gave much blessing and encouragement to the Y.M.C.A. members.

As a result of the evangelistic mission recently held at Canning Town, over 100 young men have expressed a desire to join the local Y.M.C.A. An effort is being made to secure new premises, which are greatly needed.

The Dumbarton Association, through the generosity of Lord Overtoun, has freed its building of a debt amounting to about £800.

Mr. Herbert Smart, a worker in connection with the Bristol Y.M.C.A., has been appointed to the secretaryship at Weston-super-Mare, vacant by the resignation of Mr. H. Harrison. Bristol has sent no fewer than eleven of its best workers into the Y.M.C.A. secretariat.

The Anglo-American Y.M.C.A. of Paris have issued their thirty-first annual report, in which it is announced that the Extension Scheme Fund has now reached over £600. The committee are desirous of effecting many needful improvements in view of the forthcoming Paris Exposition. The secretary is Mr. Henry D. Barclay, 160, Rue Montmartre, Paris.

The Derby Association at its annual meeting, presided over by Sir Henry H. Bemrose, M.P., welcomed its new secretary, Mr. Frank W. White, late of Cornhill; and Mr. F. J. Chamberlain, late of Plymouth, was similarly welcomed at the anniversary gathering of the Hanley Y.M.C.A., when Mr. Robert Heath, J.P., of Biddulph Grange, occupied the chair.

The annual social meeting in connection with the Manchester Y.M.C.A. was held in the Association Building, Peter Street, on the 25th ult. There was, as usual, a very large attendance of members and their friends, and a varied programme was provided. Mr. W. J. Crossley, president, occupied the chair. The general secretary (Mr. W. H. Newett) submitted an abstract of the annual report, giving a number of interesting particulars of various departments of work, and adducing statistics which showed the extent and varied character of the movement. Among other items it was shown that 458 Bible classes and other religious meetings had been held, with an attendance of 6,015. Addresses were subsequently given by the Bishop of Manchester and Sir W. H. Houldsworth, M.P

The Glasgow Evangelistic Campaign.

FIFTEENTH WEEK OF MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

Testimony of Ministers.

In pastoral letters and otherwise, a number of ministers have been giving utterance to their feelings of gratitude for what they have experienced of the Campaign. An East-end pastor testifies that "instead of the interest in the movement being exhausted in its beginning, it is growing steadily. We may reasonably hope that it will go on growing throughout the whole winter, and that the spiritual and moral life of our city will be quickened." One, whose church was a centre of operations, says, "Christians are strengthened in the faith and encouraged in the work. It is felt that lasting good has been done through the meetings."

Many lessons are being brought home to Christian workers. Sabbath School teachers are receiving one on the great value of opportunities lost in the past through lack of individual dealing with their scholars. The church at large is being awakened to the need for a more effective link than at present exists between itself and the growing generation, and to the fact that this cannot be adequately provided by Sabbath Schools alone, as these are at present conducted.

Big Lads and Girls.

In the reports handed in on Monday it was evident that the work among the children was still being most conspicuously blessed. A new departure had been made by Mr. Alexander Mackeith in connection with meetings held in the mission hall of Wellington Church. During the first week they had been conducted on the usual lines, but a restriction was then introduced, allowing the attendance only of boys and girls over fourteen. The outcome was eminently satisfactory, we ourselves being pleased to find—at the closing meeting—a good representation of a class which we had not found at any other campaign service. Speaking to a number of lads in the after-meeting, we were impressed with the representative character of the audience, all whom we met being from neighbouring schools and missions.

Speaker and workers all felt their hearts uplifted by what they saw and heard, and we noticed a specially tender tone in Mr Mackeith's voice as he tried to help on the "Little Faiths." The Pilgrim's Progress lessons opened each evening with a picture of the Cross, and a truly spiritual work was done. A touching feature on the girls' side, was the activity of the members of Wellington Church Christian Endeavour Society, in seeking out and bringing to the services girls in whom they were specially interested.

Another gratifying report was that of a mission conducted by Mr John Stewart (the Children's Evangelist) in Free St. Mary's Church, Govan, and into which the minister (Rev. Robert Howie) and local workers had thrown themselves with great energy. On the closing evening, only those who had been personally dealt with at previous meetings were admitted, yet the audience numbered about six hundred, no fewer than four hundred of whom had come provided with Bibles.

One of the latest and loudest calls for the help of the Campaign workers is on behalf of the fallen women of the city.

Mr. M'Neill in the Western District.

In going from district to district for his fortnightly missions, Mr. McNeill has been obliged to accommodate himself to ever varying circumstances. His meetings during the last two weeks were in St. Vincent Parish Church. A little to his own surprise, it became evident from the opening evening that they were to be largely gatherings of Christians, with comparatively few outsiders. Church members and office bearers came in goodly numbers and from all denominations, and the meetings proved to be of great value as a means of quickening and deepening the spiritual life of the congregations represented. The evangelistic side of the work was also kept in the front throughout, and ministers and workers were cheered by the fact that the Lord was unmistakably working in their midst.

On visiting the mission on Monday week (January 22), we found the evangelist opening the second week with a note of praise to the Lord for what He had wrought. Christians were called on to be up and doing, for it behoved them in such a time to be busy with tongue, and foot, and hand. Wherever Mr. McNeill has gone he has stimulated many humble ones by showing the way in which the Lord uses things "ridiculously weak" to glorify his own great Name. "Speak a simple word to your neighbour during the day, as if you meant it—a kindly word spoken with your own accent and emphasis; and God is behind you and it."

The subject was the story of the four lepers in the gate of Samaria (2 Kings vii.), and the main object of the preacher seemed to be to arouse nominal Christians to the necessity of examining the ground on which their profession rested. In speaking of the great change which salvation brings, he insisted on *the element of complete surprise* on the part of the individual, and declared that if any of them ever did get over this it would be a bad sign indeed. "If any of you have no feeling of surprise, *are you Christians at all?* . . . God grant to all preachers, especially, a wave of infinite surprise that they themselves are saved!" Pressing the subject home, he added that "it is awful—the darkness of the decent, respectable, church-going, but unsaved heart; dark in the midst of light, dying in the midst of plenty. . . . The professing Church has lost the blood-heat it had. God give it back as in the Pentecostal days." In closing, the earnest hope was expressed that from such meetings there might go out a company of "cleansed, pardoned, saved sinners," who would be always anxious to tell to somebody this great fact, which is dearest and deepest in their hearts.

Ever and anon there came a ringing appeal to the unsaved, as when he reminded them that this might be the night of salvation for them, and dwelt solemnly on the fact that if they missed it then they might miss it for ever.

Among others who took part in the service were the minister of the church (Rev. J. Bell Henderson) and Mr. Peden (Home Missionary of Claremont Church). As Mr. McNeill required to leave immediately at the close of his address for the service in Renfield Church, the after-meeting was conducted by Rev. Mr. Gibson, and a large company remained to pray.

Dennistoun Division.

Joining the workers of Alexandra Parade United Presbyterian Church (Rev. William Mackenzie) in the open air on Tuesday evening, we found a bright and vigorous testimony being borne. Point was given to the Gospel message by their being able to tell of conversions on the previous evening. On the march to the church a halt was made at every crossing, and invitations to come to the Saviour as well as to the meetings rang out from the lips of the evangelist (Mr. James Marshall) and local workers.

The attendances have been good, and the work is being loyally supported by the neighbouring congregations. In addition to the pastor, Rev. William Arnott (Dennistoun E.U. Church) took part in the service.

Mr. Marshall finds in the great Biblical biographies the basis of much of his preaching. Having begun on Sabbath with Daniel, we found him dealing with Ruth, the personal and definite nature of whose choice of God was vividly brought home, especially to the younger people. The example of Orpah was pictured in the background, as a warning against outward profession while the heart is still unchanged. Illustrations were drawn from a long and rich experience. Telling the story of his own conversion thirty-six years ago, he was urgent on young converts to come out clearly at the first. Two men were leaving the church when a worker asked if they would not like to know the Lord, and found both really ready to yield themselves to Christ, which they did before leaving.

Good Work in Springburn.

Mr. W. D. Dunn began work last week in Springburn United Presbyterian Church (Rev. Alexander Gilchrist), and found himself in the midst of a praying people zealous to win souls. From the first the blessing came down. On Wednesday evening the weather was cold and wet, but Mr. Logan and some fellow-workers from Bethany Hall had brought along their open-air lantern apparatus, and a crowd of between three and four hundred was held spellbound while a series of pictures and texts illustrated a stirring address. As Mr. Logan denounced in strong terms the evils of the drink traffic, we heard fervent responses in low tones from men near us. Mr. Gilchrist assured us that many were hearing the Gospel in this way who repelled all invitations to church or hall.

Through an excellently organized band of workers, a continuous testimony is borne among the teeming artisan population, and the evangelist finds himself labouring in soil thoroughly prepared. Christians are being strengthened, backsliders restored, and brands plucked from the burning. Among the helpers Mr. Dunn found one who had been blessed at his meetings twenty years ago, and another in 1873. Rev. B. J. Davidson, Rev. George Hanson, and other neighbouring workers are lending loyal support.

Mr. Dunn's preaching is of a heart-searching description, and is being used to bring forth the signs of true repentance. Speaking on "The Living Way" (Hebrews x. 20), those who were in doubt were counselled to test themselves by asking (1) whether they hungered more in the morning for the Word of God, or for "news from the front;" or (2) whether they had experienced the difference between praying and "saying prayers."

The after-meeting was a time of the presence of God. A woman, who told of her conversion in 1859, was gladdened by the conversion of her grandson. A mother, with her baby in her arms, had come from Bridgeton (four miles away) because of the joy she had found at Mr. Dunn's previous mission. "Pray for me," came from many a strong young man, and all such left with smiles on their faces. A young girl near us found peace in believing.

Nine o'Clock Meetings.

The impression made by the nine o'clock services in Renfield Street Church has continued to grow during the second week. On Wednesday and Thursday the building was entirely filled; and on Friday nearly so, in spite of a snowstorm before the hour of meeting. Careless, worldly people are finding their way to the meetings in large numbers. "I liked that," said one little accustomed to such experiences; "I'll be back to-morrow." Mr. McNeill has publicly acknowledged his appreciation of the honest work done by many in inviting men and women who are strolling about. He feels it a great privilege to be thus brought face to face with fresh audiences.

In conversation at the close, Mr. McNeill said he had felt very much encouraged by the success which had followed these meetings. Clear-cut decisions for Christ have been made by those for whom the new life means a great change. We met a man of our own acquaintance, from the far East End, who had been caught by some words in the first address, and has been coming every evening. Tramway men and other special classes are being reached through the late hour of meeting.

A newspaper called attention to the fact that two neighbouring theatres dispersed at the same time as the meeting one evening, and added that there was little to distinguish the different congregations—a statement which will, all unwittingly, be eloquent to our readers of the class that is being reached.

The Church Army.

THE varied character of the Church Army's work, the enthusiasm and energy with which its many officers, both evangelistic and social, pursue their efforts for the bettering of humanity, have doubtless contributed largely to bring the organization into its present prominent position before the public.

Upholders of Evangelical truth, rightly jealous for their cause, have possibly been inclined to view the rise of the Army with a measure of doubt, objecting that the evangelists, in the course of their aggressive ministry, occasionally undertake missions in connection with parishes where ritualistic views obtain. Surely, it has been urged with some force, this means the formation of a working partnership, not to say an offensive and defensive alliance, with the arch enemy, sacerdotalism. The reply of Rev. Wilson Carlile is that he dare not refuse any opportunity for

PREACHING THE GOSPEL,

even where high church views obtain. The principles of the Church Army do not allow of any interference with direct effort to lead souls to Christ, and the workers must be conceded the right to declare the whole truth, and press for immediate decision. This being so, Mr. Carlile contends, Evangelical believers will surely see no objection to a Church Army mission in a ritualism-ridden district, since in such a locality a faithful presentation of the evangel is obviously greater than in one where sounder views hold sway.

These special church missions, however, now form but one department of the Army's undertakings. The catalogue of agencies is lengthy, but fresh branches of work are being continually added. One of the latest developments is an evangelistic effort to reach the most miserable classes of the population. By means of the slum "Pioneer work" the poorest have been influenced. Their deeply-rooted objection to entering an orthodox place of worship, but, it has been proved, can readily be gathered into a "Pioneer tent." When the sides of the tent are up, hundreds can stand round and listen, even whilst smoking. The tent is pitched in the most suitable spot available, decorated inside with bright mottoes and banners, and provided with comfortable seats. In cold weather it is heated by a stove.

For the work of missioner, a "man to reach the masses" is chosen. It is observed that he "can rarely boast of public school or university education—but what university or public school did St. John the Baptist know? He has had the education which Christ's great forerunner—the first Christian pioneer—had: a call from God to tell the glad tidings to his fellows." Certainly there will be little disposition to dispute the credentials of the workers while they can call forth words of encouragement such as lately fell from a Lancashire vicar, who said that, owing to Church Army evangelistic work, a certain man who, when drunk, had flung a companion through a public-house window was now a devout and valued member and church official; and another, who had been over

SIXTY TIMES BEFORE THE MAGISTRATES

for drunkenness, was a communicant and industrious worker.

The Army has, in more recent years, undoubtedly fulfilled a helpful purpose in calling attention to the need for work in prisons and workhouses. Recent statistics gave the average daily population of the local and convict prisons of England and Wales as 16,000. Among such a people, and under such circumstances, the work of missioning might well be regarded as especially difficult; but fruit has been seen after many days. In one instance a worker, after attending a conference in Exeter Hall, went with two friends into a restaurant near by, and, while seated there, a pencilled note was handed to him by a well-dressed man, who had risen from another table. It read as follows:

Dear Sir,—An unfortunate mistake brought me to Wormwood Scrubbs Prison, where a few months ago your words encouraged me to hope against a cold world, since which time I have been doing very well indeed, and am to-day writing for newspapers with good results. The past is not forgotten—can never be—but a new life has opened. Many thanks for words of encouragement. Often wished to see you and give you these thanks verbally. Now the opportunity. —Always faithfully yours, (Signed) ——.

The effort which has been made to reach the country's workhouses must also command sympathy. There are no less than 231,606 persons on our roll of indoor paupers, and to the work of preaching the Gospel to this great and unhappy constituency the Church Army evangelists have addressed themselves. By the use of plain terms, and with directness and fervency, they have, by the blessing of God, succeeded in arousing deep interest in spiritual matters. Their congregations have necessarily included representatives of many classes of society, and victims of widely differing forms of sin or misfortune. They deal with the "social failure," shambling and characterless, with shifty gesture and lack-lustre eye; with the ne'er-do-well, able and educated, but mad with the lust for alcohol; with the worn-out, senile toiler, tottering on the verge of the grave. Yet the effects of these

PREACHINGS TO THE PAUPERS

have been such as to call forth thankfulness and praise. In such a connection some recent words of the chaplain of the City of London Union are notable: "The missioners were earnest and the services of a helpful character. The addresses were practical, and uttered in words full of enthusiasm, and well adapted to the capacity of the congregations. The pure word of God was preached in all earnestness to awaken the conscience and to touch the heart. I believe that great good has been done."

What may be termed the regular social work of the Army is replete with useful undertakings. There seems to be a special home, wisely and economically administered, to meet the needs of almost every kind of repentant reprobate or distressful unfortunate. Amid so much bustling toil, it is satisfactory to note the consecrated spirit with which the officers seek the personal welfare and salvation of those committed to their charge. The homeliness of the institutions is on their side. In the labour homes, the aim is to have a small number of men, supervised in kindly fashion by a "father" and "mother,"—some devoted married couple, who get to know the spiritual position of each of their "boys." That is to say, the Army's clients are units calling for individual care, as distinct from a mere heterogeneous crowd of ticketed miserables. About 100 outcasts pass annually through each of the seventy-two Labour Homes. Of these it is calculated 50 per cent. obtain a fresh start in life.

The labours of the mission-nurses, of the midnight rescue officers, of the public-house and lodging-house evangelists, also present many points calculated to arouse sympathy. Summing up the work, we may remark that while the Army holds to evangelical principles, and labours so unremittingly in the interests of those "ready to perish," it may well claim an interest in the support and prayers of those who have at heart the spiritual welfare of the masses.

The Mission to Business Men, to be conducted by Mr. Henry Varley, in connection with the City of London Bible Class Union, promises to be one of wide-spread influence and blessing. Special efforts are being made by members of the leading firms in order to secure large attendances, and the arrangements for the musical portion of the meetings are being made on an important scale. The meetings are to be held at the City Temple, February 5-9 and 12-16 inclusive, at 7 p.m.

The Operative Jewish Converts' Institution has enjoyed another quiet and progressive year. This home receives young Christian Jews in distress, and during their period of residence they are taught various trades and instructed in Christian truth. Six converts entered the home last year, and of those who left one obtained a situation in a city office, another is now a parochial agent of the London Jews' Society, and others are also doing well. The funds of the home are assisted by means of bookbinding and printing, which are carried on at the Institution, Palestine House, Bodney Road, N.E. The treasurer is Mr. Alfred R. Pite.

Among London's Work Girls.

THE annual conversazione of the Mission to Girls in Factories and Workshops, with which the name of Mrs. Fisher has been identified for so many years, was held at the Y.M.C.A. rooms, Aldersgate Street, on Thursday evening. The first part of the proceedings was a social gathering, after which a meeting of praise and thanksgiving was held, under the presidency of Mr. M. H. Hodder.

The Chairman spoke a few kindly words of encouragement and appreciation of the useful work undertaken by Mrs. Fisher and her associates, who labour so devotedly to gladden the lives and hearts of girls engaged in the city. Having alluded to the fact that the room at Aldersgate Street had been vacated on account of the expiration of the lease, he was pleased to add that a room had been secured at Falcon Square, where the young women's prayer meetings are now held.

Mrs. Fisher, in giving some details of the past year's efforts, expressed her gratitude for all the help she had received, and said they had been enabled to minister to some 3,000 young women. Since they had been at Falcon Square their meetings had been more numerously attended.

A pleasant duty was then performed by Mr. Hodder, who said many of the friends and associates of Mrs. Fisher, desirous of expressing their warm affection for her, had put into his hand a purse of money, which they wished him to present to her.

Mrs. Fisher, overcome by surprise and thankfulness, feelingly acknowledged the gift. The meeting was then open for anyone to speak of the past year's work. Mr. Downing testified to the cordial reception he had had, and the many happy services held during the midday interval. Miss White, Miss Green, and others spoke of the eagerness with which the gatherings are looked forward to by the girls. In many places of business there is an affectionate regard for the workers who strive to lead these young hearts to a knowledge of the love of God, and the redeeming grace of his Son.

By means of social and musical evenings, the girls had been gathered together in large numbers at the "Welcome," and Miss Borton and her sister told of the many anxious inquirers after truth who had attended the meetings.

Mr. Wates, speaking as an employer, paid a kind tribute to the labours of Mrs. Fisher and her associates, and spoke of the marked improvement in the conduct and lives of the girls where the work had been carried on.

The hearts of all present must have been cheered, while one after another testified, with gratitude, of the many open doors for the extension of the work. It is pleasing to find that employers heartily welcome the workers to their places of business, and render every assistance to those who are seeking to promote the spiritual interests of those in their employ.

Glasgow Y.W.C.A.

THE Glasgow Y.W.C.A. held its annual meeting in the City Hall on Monday evening, the 15th ult. After tea, Lord Overtoun alluded to the loss sustained by the Association in the absence abroad of Mrs. Oatts, the secretary, and went on to express the hope that each member might be stirred up to take some part in the work. The report showed advance in every department, that the members now number over 2,700, and that as workers retire or are called to new fields of labour, others have come forward to fill their places. A very racy and impressive address was given by Rev. Marcus Rainsford, of London, who took as his text "The Spirit also helpeth our infirmities," and pointed out the different kinds of infirmities to which human nature is prone, and the tender love and sympathy with which the Heavenly Father meets these, as well as the Divine power which is in Him to overcome them. The closing address was by Rev. J. Fairley Daly, and was a most thoughtful and helpful one, the subject being two pictures from the Bible of the ideal Christian young woman, Mary of Bethany, typifying the young woman in the home, and Lydia the woman of business.

Leeds Wesleyan Mission.

DURING the past year the three Wesleyan Missions in Leeds have been amalgamated, and from the first annual report of the organization there is every reason to believe that a wise step has been taken in the interests of the movement. A deeper spirit of hope and determination has become manifest, and the new arrangement has happily brought relief from much financial strain.

A derelict mission has been taken over, and a music hall secured for Sunday evening services. There have been signs of remarkable vitality at Oxford Place Chapel, Wesley Chapel, St. Peter's, and the other centres. The influence of the Missions has been felt increasingly by those who are indifferent to their spiritual needs.

Amongst the sick and poor the beneficent work has been carried on with diligence and efficiency, and many instances might be given of the joy and comfort brought to sad homes by this kind and timely help.

Rev. J. Gawthrop writes concerning the meetings held for lodging-house men at St. Peter's:—On Sunday evening 200 to 300 men from the model lodging-houses were gathered into the school-room, and fed with buns and tea. A policeman, who saw them, said there were present some of the worst men in the city. Yet they were most orderly. I was struck with their singing, which led me to test them, and, to my surprise, I found ninety per cent. had gone through Sunday schools.

The patient and heroic service of the Sisters has been abundantly fruitful. Each Sister finds the kind of work to which she is best adapted. One develops gifts for social effort, another has great influence among the young people, a third is specially gifted for ministering to the sick, while a fourth is wise to win souls. Sisters Annie and Mary are co-pastors of the church as well as mission workers, and their visits to the homes of the people are a means of grace. Thus specialists are found for many fields of labour, and the gracious results of their godly toil are manifold and far-reaching.

The Mission has promised 2,300 guineas to the Twentieth Century Fund, and will, of course, fulfil its promise from its own people, and the effort is, of course, kept quite distinct rom all local claims. The superintendent minister is Rev. S. Chadwick, 17, Springfield Mount, Leeds.

Worn-out Cabmen.

EXPOSED, in the pursuit of their calling, to the inclemencies and variations of the British climate, it may well be contended that our cabmen have a right to a special measure of consideration in their old age. With this idea in mind a company of friends, who take a special interest in the welfare of those "cabbies" who are past work, invited some hundreds of men, recipients of small pensions from the Cabdrivers' Association, to a dinner and social gathering. The function took place on Thursday last at St. James's Hall. The men were accompanied by their wives.

Miss H. S. Murphy, sister of the gentleman who initiated the Cabmen's Street Shelter Movement, had undertaken the responsibility of providing the meal. In the course of a forcible address, dwelling on matters of personal and national righteousness, she reminded her hearers that their first duty was to serve God. Madame Antoinette Sterling rendered spiritual messages in song; Sir S. Bancroft promised to provide a new night shelter for cabmen; and a pathetic little speech, expressive of the men's gratitude for the recognition given to them, was made by an aged and weather-worn ex-driver.

Bible Studies.—The Bible studies conducted by Rev. G. Soltau are proving interesting and profitable to many, and there are signs of a revival of faith in and study of the word of God. At the three new centres at Hackney, Richmond, and Ealing large audiences have assembled, and there have been manifest tokens of blessing.

Oxford Letter.

(FROM OUR OWN CORRESPONDENT.)

OXFORD has got back to its normal condition again after the Christmas holidays, and the first week of term has brought us visits from two well-known workers: Lady Henry Somerset, known throughout the world as the president of the B.W.T.A.; and Rev. J. E. Watts-Ditchfield, Vicar of St. James-the-Less, Bethnal Green, so well known as the inaugurator of men's services, and that with such singular success.

The address of the former on Tuesday evening in the Town Hall on her favourite topic of temperance was a powerful plea for individual effort against the drink curse. Speaking of the growing power of vested interests, she urged that organization must be met by organization. The diffidence of all political parties, she urged, was a sure sign of the influence of "the trade." Illustrating her appeal from the war in South Africa, she said thousands were volunteering for the front in what they deemed to be, rightly or wrongly, the cause of liberty. "But what about the shackles at home?" she asked. Let them, one and all, unite in the cause of a greater liberty. One day lived by Christians as Jesus lived would give the answer to the problem. There was nothing so great in all the world as personal influence. Let them bring it to bear on this question.

Mr. Watts-Ditchfield came from London to address the annual meeting of men held on Monday in connection with the Sunday afternoon service at St. Aldate's. Rev. Canon Christopher presided. Mr. Ditchfield's address will not soon be forgotten.

After giving a few incidents in connection with his work in Bethnal Green, showing how, in answer to prayer, over £20,000 had been raised in two and a-half years, he said he wished to hit every man in the room. His subject was "A Bow Drawn at a Venture." The man in disguise, the man who is discontented, the man with a home, the man with a sin, were each described; and then the speaker said: "I may not have succeeded as yet in hitting all present; but I shall do so now—I speak of the man whom God wants! Is there a man here who will get up and say 'God does not want me'?"

One illustration his hearers can never forget. It went right home to the hearts of the 150 men present. He told of a potman, who, when converted to Christ, gave up his situation, joined his band of workers, and took a district. The seeds of disease had, however, been long sown, and he began to fail. One day, when Mr. Watts-Ditchfield called, to his surprise the man's wife said he had gone. Thinking he was dead, he then found that the sick man had left the house. He returned after a short time, and it was then ascertained that lying on his bed he had been thinking of his district, and of the men who had not yet come to Christ, and determined to make one more appeal before he died. Dressing himself, he had gone and pleaded for the last time with the men in his district. *He died that same night!* Readers of The Christian will not be surprised to find that the writer heard a remark next day from one who was present: "He made us all feel ashamed of ourselves," and that already the meeting has borne fruit.

Another Romish Sisterhood for London.—The French Protestant journal *Le Signal* reports that the Sisters of the Good Shepherd of Nancy have sold their establishment to another congregation, and intend to continue operations in London. Why in London? The question is asked by *Le Signal*, and answered. "Are we not told by the clericals that Catholics are wickedly persecuted in Protestant countries? Can it be that the statement is not true?" A correspondent informs us that the Sisters have been made uncomfortable at Nancy because of their notorious cruelty to children placed under their care. Not for the first time do Papist congregations that have been found out in Roman Catholic countries seek refuge in our Protestant land, where toleration often makes room for hurtful licence.

Scottish Notes.

FRIENDS will be glad to have, mainly through Mrs. Todd Osborne, the following particulars regarding the movements of Scottish Christian workers who have offered for service with the army in South Africa. Mr. J. W. Moodie (the Soldier Evangelist) and Mr. W. C. Charteris sailed by the *Kinfauns Castle* on January 20—the former to rejoin his old regiment, the 78th Seaforth Highlanders; and the latter to work among the Highland Light Infantry. The following are awaiting War Office instructions:—Mr. Lennox Fraser, who goes to the Cameron Highlanders; Mr. W. A. Boyd, for the Royal Irish Fusiliers, under General Gatacre; and Mr. J. Young, who is to labour among the King's Own Scottish Borderers. Messrs. J. Garrioch, R. Kerr, and H. Talbot Crosbie, hope to sail on February 3, taking with them a large tent, to be used for reading, writing, and refreshments, and, when possible, for meetings. Mr. Adam Tarvet is with the Argyle and Sutherland Highlanders, at the Modder River; and Mr. Charles J. Anderson (Glasgow) with the Second Northumberland Fusiliers, at East London. Among other volunteers for Christian work at the front are Rev. W. W. Beveridge (Port Glasgow), and Dr. Young, missionary at Aden, presently on furlough.

Mr. Wallace, evangelist, of the General Assembly, has just held a fortnight's mission in the Free Church at Letham.

At a meeting held last week in the Castle Mission Hall, Montrose—Colonel the Master of the Erroll and other officers being present—a branch of the Army Temperance Association was formed among the men of the 3rd Royal Highlanders. Seventy-eight men were enrolled, and were promised the use of a room for the purpose of holding meetings.

A notable address was delivered at the annual meeting of the Edinburgh Medical Missionary Society by Dr. Main, of Hangchow. Calling attention to the general recognition of the fact that the kind of work most likely to overcome prejudice, ignorance, and superstition in the foreign field is that of the medical missionary, he passed on to declare his belief that if China is to be evangelized, it must be through the Chinese medical missionary.

During last year 741 patients were treated in the Glasgow Sick Children's Hospital, sixty-two of whom were infants under one year. The number of cases treated at the dispensary was 7,128.

Much new interest in work among the Jews has been aroused by a successful series of meetings in Glasgow, Dumbarton, and other towns, addressed by the Rev. Samuel Wilkinson.

The Y.M.C.A. travelling secretaries are directing special attention to the desirability of paid secretaries being appointed more widely for work among young men, the latest recommendation of the kind that has come under our notice being for the town of Dumbarton.

The report of the Glasgow Home Mission Union shows the number of co-operating congregations to be now 188, fully one-half of these sending in returns which show 1,225 persons gathered into services, and 471 united to church fellowship. Year by year the work of the Union is securing a more satisfactory place among the activities of the churches.

Lancaster Town Mission.—The half-yearly gathering of this organization recently took place at Lancaster. A large number of friends took part. From the report given by the secretary, it appeared that the workers had zealously maintained the aggressively evangelistic character of the movement. Councillor Satterthwaite, who presided, observed that the gentlemen who took so lively an interest in the working of the Mission were the busy men of the town; who, after a hard week's work, were willing to devote a considerable portion of their time on the Sunday, which so many people made a day of idleness, to the promotion of this good work. As to the congregations, it was evident that some who did not care for a set form of religious service derived good by attending the services held by the Town Mission.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Are Brothers Bothers?

I HAVE had a nice letter from a little Dutch girl in South Africa, who is one of my nieces, and does the "Searcher" every week. She feels very sad about the war, as she has six uncles in it, and does not know if they are alive or dead. She says she prays every day for peace, and hopes that her little English cousins are doing the same.

Her English is not perfect, but she writes very well for one so young. Speaking of her brothers and sisters doing the "Searcher," she says: "Then I have a *bother* called Ado, but he always wants to do it, and never does it." You will smile at her spelling: of course she means a "brother"; but I am afraid sometimes there is very little difference between the two in some families. I hope none of you who are brothers will become bothers to those around you.

Then there is the other part of her sentence: "He always wants to do it and never does it." I know a good many boys who are like that (and girls, too), who are always wanting, and intending, and talking about doing things; but who, somehow, never persevere. Do you remember the two boys that our Lord spoke about, and their replies to their father who sent them on an errand? The one said, "I go, sir, and went not;" the other refused, but "afterwards he repented and went." I am sure your parents and teachers could give you quite an interesting little talk upon that subject, and perhaps some day you may be thankful that my little Dutch friend ever wrote her letter.

A Child's Rebuke.

"DO you ever pray?" asked a tiny bit of a girl of an avowed infidel one day as she had strayed into his office from an adjacent room on the same floor.

She was a pretty, bright child, and the young lawyer had been pleased with her fair face and winning ways, and had often, by means of candies and other small gifts, encouraged her to come; and at this time, although the office was crowded with clients, he had called her to his side and given her a seat upon his knee, where she had remained unusually quiet, until a pause in the conversation had given her opportunity for the question which seemed uppermost in her mind.

"Say, *do* you?" she persisted, as he hesitated, visibly embarrassed. Although he was now an open follower of infidel doctrine, he had in his boyhood a Christian home, and, somehow, he could scarcely have explained why, he was ashamed to meet the honest blue eyes of that five-year-old child, and frankly acknowledge that he did not pray.

"Do *you?*" he inquired at last, desperately; hoping thus to change the, to him, very obnoxious subject; for there was an unmistakable smile showing upon the faces of his visitors at his evident unwillingness to answer.

"Oh, yes, of course!" she answered promptly, not in the least disturbed by the question; "once every night and morning, besides lots of other times. But say, do *you?* You know—you did not tell me."

"Didn't I?"—the colour actually crimsoning his forehead. "Well, I think I might say, 'God bless my little child!' Do you think that would do?"

"Yes, sir," naively, "but I think you would much better pray for yourself."

"I could have stood up and faced and answered the most scathing rebuke ever levelled at infidelity in public," he said, in repeating the story afterward to a company of friends in my hearing. "I could have laughed in the face of the most eminent divine who dared to urge upon me the duty of prayer; but that child's question completely nonplussed me. I believe in all the defeats I ever experienced, I never felt so unspeakably little as I did that day."—*Christian Standard.*

Keep on Praying.

ONE James Smith, an English labourer in the navy yard on the Thames, had a little boy, Johnnie. James was a very intemperate man. After the death of his wife sorrow kept him sober for a while, but he took to his cups again and, as poor Johnnie expressed it, "got badder and badder all the time."

One night the drunkard awoke, a most uncommon thing for him at such an hour, and lay very still, for he heard a sound. It was his motherless boy praying by his bedside. He heard him say, "Please God, make daddy a better man, for Jesus' sake." James Smith could not sleep any more. He rose very early and went to his work. He came home early that night without having drank a drop of liquor. His heart was melted. He said to Johnnie:

"What put it into your head to pray for your worthless old dad?"

Johnnie told him that it was because he loved him; and besides he had been to a Sunday class where the teacher taught him the commandment, "Honour thy father and thy mother."

"Then keep on prayin', keep on prayin', little lad," said James. "I believe God has answered you already; I've been prayin' for myself, that God would make me a better man."

The prayer was answered. James Smith reformed, and from that time lived a steady, Christian man.—*Wesleyan Methodist.*

Weynken's Testament.

WEYNKEN VAN RENESSE was a young girl of eighteen, who lived in the old city of Bruges, in Flanders, three hundred years ago, when the people who loved and read God's Word for themselves were persecuted and killed for what was called their heresy.

A good man named Tyndale had translated the Testament into a language the people could understand, and his Testaments were to be found here and there in families brave enough to seek the truth for themselves.

Weynken's father had received one from the hands of Tyndale, and when he died he left it to his daughter.

She was head nurse in a family of kind people who loved her very much, and no doubt she taught her little charges the beautiful stories of Jesus that she read in her Testament.

But one day a friar came to the house and accused Weynken of being a heretic.

Her kind mistress wanted to prevent her from confessing the truth, as she knew what the consequences would be.

But Weynken boldly spoke out and said, "Yes, I do believe in the Lord Jesus Christ, and I read his Word and love it."

So she was sentenced to a very terrible death. They gave her a whole week to decide if she would give up her faith in Jesus. But she held on, wishing to save her soul, even if it meant losing her bodily life.

And so she died, leaving her dear Testament to the family she had lived with, and it has been treasured and read, and handed down to children's children ever since, while the story of her faithfulness to Jesus is not forgotten yet.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER **(No. 213)**

Fill in the words of the following texts; the initials, read downwards, will form the name of a proud man humbled.

1. A more excellent — than they (Heb. i.-iii.).
2. Neither his — heavy (Isa. lv.-lx.).
3. Because thy loving-kindness is — (Ps. lx.-lxv.).
4. Who can — the mighty acts (Ps. ciii.-cviii.).
5. And have no — dwelling-place (1 Cor. i.-v.).
6. Take heed, therefore — ye hear (Luke v. 10).
7. For his name — is excellent (Psa. cxlv. end).
8. Teach us to number our — (Psa. lxxxv.-xc.).
9. Marvel — at this (John ii.-vi.).
10. For my yoke is — (Matt. ix.-xii.).
11. The sinners in — are afraid (Isa. xxx.-xxxv.).
12. The hands of — have laid the foundation (Zech. i.-v.).
13. In thy name we go — this multitude (2 Chron. x.-xv.).
14. Be of good comfort — he calleth thee (Mark v.-x.).

(Children under *ten* do any 4; under *thirteen*, any 7; under *seventeen*, any 11.)

ANSWER TO LAST SEARCHER **(No. 212).**

(Genesis xxx. to xxxvii.; xl. to xlv.)

1 and 2. Youngest son of (*a*) Jacob and (*b*) Rachel (xxxv. 4).

3. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Dan, Naphtali, Gad, Asher (xxxv. 23-26).

4. Jacob was afraid lest mischief should happen to him (xlii. 4).

5. Simeon (xlii. 24).

6. (*a*) Reuben to Jacob (xlii. 37); (*b*) Judah told Jacob that Joseph said this (xliii. 5); (*c*) Jacob (Israel) to his sons (xliii. 11).

7. xliii. 8-10.

8. (*a*) Benjamin's (xliv. 12); (*b*) Joseph ordered his steward to do so (xliv. 2).

9. (*a*) xliii. 29; (*b*) He wept.

10. "The beloved of the Lord shall dwell in safety by him" (Deut. xxxiii. 12).

11. Paul (Phil. iii. 5).

Correct answers (first list) received from:—

A—Ralph and Ernst Aldwinckle.
B—Ella Berryman*, Cyril Bennett, Edith Blenkarn*, Gordon* and May* Bligh, Ethel Brooks, Mabel Baker, Eric Brown.
C—Anna Chanyen, Sophie Cohen*, Katie Cross, Gussie Clark, George Cary, Olive, Margory, and Doris Coleman, Kittie and Carl Cope, Mabel Cole.
D—Violet Dodsworth, Hilda and Constance Drayson, Stanley Drew*, Dorothy and Ralph Daintree, Vera Dickinson*.
E—Arthur Ellis.
F—F. Fullerton, Kitty Faussett, S. Fewster, Vincent, Olive, and Mabel Fleet, Eva and Mabel Fletcher.
G—Cicely Gibson, Clarice* Gale.
H—Theodora Hill, Winifred and Gladys Head, Mary Hill, Myra Hunt, Willie Hooper, Annie Horstcraft, Alfred Horne* Evelyn* and Dorothy Hewer, Beatrice Harland, Louie Hooper, Elsie* and Hetty* Hibbs.
J—Amelia Jacobson, Betty Jacobs.
K—Eva Kalb*, Elsie Knight*, Margaret Kinnaird, Maurice Kalinsky.
L—Georgina Lichtenstein*, Sidney, May, Edward and Henry Law, Ellen Larke, Evelyn and Arthur Lamb.
M—Kitty McAuliffe*, Dorothy McMullin, Alice and Kathie Mayiott, Grace and Lewis Morice, Margie Marston, Godfrey Miller, Mabel Morris, Maude Mollroy, Marie Meek.
N—Valerie and Eleanor Noel, Cissy Nicholson.
O—Olive Oxley.
P—Leonard*, Katie*, and Walter Picknell, Winnie Page*, Maggie Pibel, Kathleen Pincott, Sybie Peters, Alice Palmer, Ruth Pledger*.
R—Kate Rosenbloom*, Alice Reid, Henry and Marion* Richards.
S—Esther Simmons*, Betty Stocks, Alan, Mary and D. Symon, Margery Smart, Frank Simmons, Kathleen and Douglas Shepherd, Mary Sowden, Mary and Robert Scott, Fanny Stileman, Stanley and David Soltau, Douglas Stevens, Hilda Schaeffer.
T—Dudley Toye*, Frank Tomkins,
V—May Vickers*.
W—Rose and George* Willis, Edith, Edward and J. W. Wheeler, Ella and Agatha Ward, Cecile Wright, Frank Wilson.
Y—Gladys, Kenneth* and Rachel* Young.
Z—Sophia Zaxitsky*.

No. 211.—Correct answers (second list) received from:—

A—Irene* and Margery Ashdown, Nellie Ames, Esda Anderson, Hazel Adams, Nellie, Alice and Robert Allen, Harry Archer.
B.—Catherine Barber, Evelyn, Sylvia, Maud and Dorothy Barrett, Cyril and Gertrude Badham, Conyers and Massy Baker, Teresa Blackie, Lilian Butler*, Dorothy Berry*, Ethel Butteriss, H. Boucher, Alan and Charlie Banks, Ernestine Buhl*, Lucienne Brabandès, Florence Blackman, Ada Blencowe, Nelson and Constance Bird, Agnes Bradley*, Frank Bentall*, Gladys Bartlett, Mary and Susette* Beck, Dorothy Billings, Murray Buxton, Eva Browne*, Ernest Bond, Harry Butler, Charles Brown, Gordon and S. Boxer.
C—Alice Cady, Dorothy Cooper, Susie Cumbers*, Joan Clarke, Ada Catt*, Muriel and Ethel Craigie, Katie Clark*, Kittie Cope*, Dorothy Clarke, Millicent Craven, Alice Crang, Isabel* and Mabel Candlin, George Crawford, Mary Coote, John* and David* Colville, Lydia Cleary, Gladys Calvert, Lady Rosemary Cairns, S. Clutsom, Jessie* and Maggie* Carter, Edith Cross*, Florence Combes, Edith Corrick, Daisy Clarke, George and Mary Coward, Hyde* and Duncan* Campbell.
D—Violet and Mai* Davidson, Marie Denizot, Mary Dening, Violette Donaldson-Selby, Emmie Dann, Marjory* Dyke, Rupert Dewsbury.
E—Maud Eddey, Edith Elphick*, Helen Eardley-Wilmot.
F—Laura Finch, Aileen and F. A. Figgis, Marie* and James Freegard, Helen and Malcolm Forbes, Eva and Mabel Fletcher, Olivia Ferguson*, Agnes*, Meg and Lewis Fullarton, Jeanne Faucon, Louise Filhol*, Hyacinth FitzSimons*, Norris and Percy Fitch, Beatrice Fallows.
G—Mary Glass, Violet Goldring*, Dorothy Grove, Elsie Goudge, Daisy and Mary* Greenacre, Gracie Grout, Dorothy Garfit, Frank Gibbs, Irene Grandy, Edith Grieve, Elizabeth Gerechter, Hilda and Ivy Godfrey, Irene and Kathleen Gough, David Gardiner, Grace and Evelyn* Guiston, Ernest George, George, Colin and Margery Graham Brown, Aileen Gardner, Amy Grant, Reggie Greenleaf, Hugh Garrod.
H—Nellie Hatchett*, Walter and Ruth Hinder, Kathleen Hughes, Francie*, Julyan and Florence Hoyte, Edith and Geraldine Holms, Bessie Hope, Albert Hughes, Ella Hake, Edith*, Winifred and Henry Harvey, Ruth Harrison, Marjorie Hogge, James Henderson, Sandy Handasyde, Basil, Laurence, Winifred and Gladys Head, Beatrice Hastings, Annie Horstcraft, Dorothy Havergal-Shaw, Lottie Hamilton, Freda Hunton, Jamie de Hailes, Theodora Hill, Frederick Hulstead, Dorothy Harris.
I—Winifred Ingram*, Ami and Isabel Inglis.
J—Stanley and Eileen Julian, Emily Jeynes, S. Johnson*, S. Jackson*, Emily Jeynes, Lizzie Johnstone*.
K—Willie, Isa*, Christina and Alex.* Kay, Elsie Kirby, Gertrude Krambach, Esther Killowich*, Philippa*, Dorothy* and Grace* Kerr, Jeanie Kyle.
L—Hannah Lovell, Margaret Leigh, Arthur, Irene and Edward Llewellyn, Lilian Lloyd*, Mary Levine, Mildred Long, Carrie Livingstone Learmouth.
M—John MacMurray, Margaret and Abraham Mack, C. Mercer*, Leonard Medcalf, Daniel, Margaret, and Dorothy Morris, Dorothy Morgan, Margaret Macphee, Ian and Eliza McGregor, Charlotte Millar*, Elsie Milne, Leonard, Winnie, and Dorothy Mace, Maggie McDougall, Gwendoline* and Howard* Moir, Bruce and Harry Malaher, Mildred and G. Morgan, Gladys and Hugh Mather, Cordelia May*, Emilie Mathias, Anna McFadden, Nellie and Daisy Mackenzie.
N—Sarah Norman*, Peter* and Cissy* Nicholson, Emily Norris, Edith Nash*.
O—Katie Oliver*, Eva and Maude Oakes, F. and Mattie Osmond.
P—Laura Percy, Edith Purkiss, Willie, Eddie, Ada and Jessie Palmer, Gilbert Powell, Caroline Prentice*, Ruth Patient, Isabel* and Gladys* Phipps, Margherita Perlmann, Muriel Patten, Mary and Louie Penny, Ernest and Hilda Pearce, Lily Paterson*, Nellie, William and Ernest Poter, Dora Phillimore*, Myrtle Perry*, Ruth Pledger*, Percy, Geoffrey and Clarice Peach, Walter Ferryman, Hannah Pearman.
R—Jessie and Elmina Roe, Marjory Rainey, Rita and Lorimer Romanes, Isabel Roe, Ada Rawlinson, Gwennie Ravenhill, Beryl Reid.
S—Susie Sutton, Florrie Smith, Evelyn Shaw*, Edith* and Bessie Shepherd, Mary de Spiganovicz*, Mary Sowden Nannie Sturrock*, Margaret Sinclair*, Bessie Symes, Helen Stalker*, Bertha Stocker, Lizzie Simons, Adele and Glanvill Smith, Violet, May and C. R. Salvesen, Edith Simpkin, Maggie* and Peter* Stewart, D. J. Symon, Kenneth and Lucy Soltau, T. M. and D. D. Stanier, Philip Southam, G. Spurgeon, Fanny Stileman, Dollie Smith, Constance Schaeffer*, Mildred Scott, Gerty Slade, Lilian Sargeant, Winnie Stangoe, L. and E. Short, Eric, Gladys, Mervyn and Gwendoline* Shaw, Eva Sutherland.
T—Sarah Tyson, Horace Truscott, Evelyn and Marjorie Tracey, Edith, Ada and Harry Thompson, Louie Tibbits*, Sarah Taylor, Blanche Thomson*, Arthur and Winnie Taylor, Elsie Thorne, Olive Tritton, Nettie Thomson.
V—Gordon* and Roy Vining, Edwin Vickers.
W—Mabel Wheeler, Arthur and Violet Walker, Helen and Fred Webb, Ronald Watson, Nora* and Ellen* Wyatt, Queenie, Kenrick and Ernest Wakeford, Stewart and Willie Watson, Louise* and Joanna Wolnitzer, Robert and Thomas Weddell, Leonard Wall, Constance* and Alfred* Williams, Rachel*, Georgina and Sarah Wilson, Dorothy White, Dorothy Wyatt*, Ella and Alexander Watt, Freda* and Geraldine Wilson, Bertie and Ethel Walls, Amy and Charles Wingrave, Florrie White, Herbert Wright, Louisa Walker.

Children's Special Service Mission.

Mr. Hutchinson, *Radford, Nottingham*, to Feb. 2; *Nottingham*, Feb. 3; *Stony Stratford*, Feb. 15; *Anerley*, Feb. 19; *Bishop Stortford*, Feb. 25; Mr. Hankinson, *Chignal St. James*, Feb. 14; Mr. Josiah Spiers, *Llanberis*; Mr. J. S. Tyler, *Kemp Town*, Feb. 7; *Clifton and Bristol*, Feb. 10-28; Mr. E. Hughes, *Lewisham*, Feb. 9; *Windsor*, Feb. 28; Messrs. G. and M. Goodman, *Wimbledon*, Feb. 4-11; Mr. S. J. Hewlett, *Ladywell Baths, Lewisham*, to Feb. 4; Mr. J. H. P. Cutting, *Harvey Street, Hoxton*, Feb. 3-9; Mr. C. E. Paterson, *Lincoln and neighbourhood*, Feb. 6-20; Mr. Sydney Spiers, *Drawing Room Meeting, Forest Hill*, Feb. 21.

Children's Scripture Union—Portions for week ending February 10.

Sun., Feb. 4	*1 John*	iii. 1-12	Thurs. Feb. 8	*1 John*	v. 1-12
Mon., „ 5	„	iii. 13-24	Fri., „ 9	„	v. 13-21
Tues., „ 6	„	iv. 1-10	Sat., „ 10	*2 John*	v. 1-13
Wed., „ 7	„	iv. 11-21			

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

MESSRS. Morgan and Scott have now in the press, to be issued in a few days, the British edition of the authorised popular Life of D. L. Moody. This is the forerunner of the more comprehensive work now being compiled by his son, Mr. W. R. Moody, which will be published in due course. Both volumes will be sold in the interests of the Northfield Institutions, and are the only ones which are authentic, and issued with the sanction of the family, in accordance with the expressed wish of Mr. Moody himself. Each will contain an introduction from the sympathetic pen of Rev. F. B. Meyer. (Paper, 6d.; cloth, with eight illustrations, 1s.)

The annual winter mission to business men, arranged by the City of London Bible Class Union, commenced in the City Temple on Monday evening. It is being conducted by Mr. Henry Varley, and is to be continued until the end of next week. The attendance on the opening night comprised a large number of the city merchants and their employés, who had subordinated other claims and considerations to one common desire to take part in what promises to be a stirring mission. Mr. Varley extended a hearty and brotherly welcome to his audience, and his faithful and earnest delivery of the Gospel message was listened to with appreciative eagerness. A feature of the services is the careful attention which has been given to the musical arrangements, and our readers will join with the workers in praying that many may be led into the Kingdom by both the preaching of the Word and the service of praise.

The Anglican bishops have sent out an impressive "Call to United Prayer." It is the last year of an eventful century, and they think it will conduce to the welfare of all the world if Christian people will join in praying unitedly on the first Sunday in each month and the following day. The sorrows and anxieties of the present war, the national sins of gambling, impurity, and drunkenness, and especially the unhappy divisions that affect the church just now, are suggested as suitable subjects for intercession. They urge that prayer be made through the year for the outpouring of the spirit of love, zeal, and brotherliness, for the removal of all that hinders Godly union and concord for the realization in practice of the spirit of Christ. This appeal should find a hearty echo among Christians of all denominations.

As the formal announcement regarding the Bishopric of Liverpool cannot be long delayed, we desire to emphasize the need of prayer that so important a sphere may be filled wisely. In the midst of so many anxieties and perplexities, the Prime Minister must feel that all questions of this nature are especially bewildering. We remember reading of a Prime Minister of the Queen who besought the prayers even of some youthful visitors that he might be rightly guided in suggesting names for two bishopries. Liverpool has been for so long the scene of the grand and fruitful labours of the venerable Dr. Ryle that the appointment of a successor is more than usually important.

The reign of the Queen is generally spoken of as a peaceful one; it, therefore, comes upon one with something of a shock to be told, as we are in the *Home Magazine*, that war and preparations for war in her reign have cost £2,500,000,000. We spend now £42,000,000 a year on the Army and Navy. The present war will add an enormous sum to the heavy total already against us. War is, indeed, a game of "beggar-my-neighbour," if it may not be called "beggar-everybody." He loses who wins, as well as he who is defeated.

Dr. Barnardo and his council, determined to prove the national character of their Institutions, have resolved to reserve one thousand or more places in their various Homes for the free admission of any destitute boys or girls, the children of soldiers, sailors, or civilians, who may be orphaned in the present war.

Among those whose bravery and self-sacrifice should be warmly recognised in connection with the war are the ambulance and medical staff, including the Indian bearers, who have all freely risked their lives in order to rescue and minister to the wounded under fire. If it is better to save life than to take it, this spirit is the highest that can be shown on the field of battle. Nor should the newspaper correspondents who cheerfully undertake the risks of battle in order to furnish the public at home with independent accounts of events be forgotten. The perils of war are theirs, with but little of its glories. And while abroad the spirit of self-sacrifice is being shown, it is not wanting at home, as is shown in a striking incident recently. A P.C. of the name of Funnell, after rescuing two women from a burning house at Dalston, plunged a third time into the flames to save another, and lost his life.

A curious sentence occurs in a recent letter to the *Morning Post* from its gallant young correspondent, Mr. Winston Churchill, who escaped from the Boers. He hid among the trees, and prayed "to that Higher Power which interferes more often than we are prone to admit." Mr. Churchill continues: "I prayed long and earnestly for help and guidance. My prayer, as it seems to me, was swiftly and wonderfully answered." Mr. Churchill, we may mention, is the eldest son of the late Lord Randolph Churchill, and has already distinguished himself by much personal courage.

Sir Sidney Shippard, K.C.M.G., D.C.L., who has been a judge in Cape Colony, and a Deputy High Commissioner for the Bechuanaland Protectorate, in dealing with the native question in South Africa, regards the loyalty of the natives in the present crisis as evidence of the effects of British rule. He urges that one of the first cares of the Government after the restoration of order should be "the establishment of a sound and liberal educational system." Further, he goes on to say:—

> Missionary efforts have doubtless done the natives much good in many ways, and chiefly in teaching them milder manners, the use of decent clothing, and the benefits to be secured by honest labour . . . But how far they will ever be able to comprehend the subtleties of dogmatic religious teaching is doubtful, but the attempt to instruct them is praiseworthy and well meant.

This is grateful testimony so far, but no student of the history of British colonization can overlook the influence which the teaching of the Christian religion has exercised in the development of the Empire, and the elevation moral and spiritual, of the native races. The preaching of salvation through Jesus, and Him crucified, has been the most powerful factor in the true civilization of most of our possessions, and there has been no need to introduce "the subtleties of dogmatic religious teaching" where the Gospel has been preached in sincerity and in truth.

It is gratifying to learn that, in spite of the demands entailed by the war, the sense of responsibility towards our great dependency is so strong, in this time of exceptional trial, that the Lord Mayor has opened an Indian Famine Fund. Subscriptions may be addressed to his lordship at the Mansion House, E.C.

The change in the ruler of China will doubtless be accompanied by an alteration in the Government's attitude towards the missionaries. It is not hopeful to read that the new Emperor, nominated by that astute old lady, the Dowager Empress, is a son of a prince who is head of more than one secret society. One of the societies with which his father is connected is understood to have had a good deal to do with the recent murder of Mr. Brooks, the missionary. There is therefore need for urgent prayer that the new Emperor may not be guided by the prince's unfriendly methods of resisting the introduction of Christianity into China. The fate of the Emperor Kwang-su is uncertain; it is quite possible that he has died, for in China such a fact is often concealed for several weeks before being announced publicly.

Not long ago it was found that a telegraphic cable, which had been laid on marshy ground in Tonquin, had been destroyed by the inroads of tiny but persistent insects. The cable failed to carry the electric current in consequence of this insidious damage, and was entirely useless. The incident may suggest a reason for the failure of some of our prayers. The continual interruptions, mental and social, which rob men of their proper seasons of prayer, may result in communication between the soul and its Maker being suspended altogether.

"Rusticus" writes in the *Puritan* a suggestive account of an experiment initiated five years ago among London working men to befriend them by means of opening his garden for a quiet Saturday afternoon. All he stipulates for is honest souls who may come and sit under the trees, talk, and spend a quiet time away from the town. Three thousand have accepted this brotherly invitation in the five years, but not one has solicited for alms or personal assistance in any form, and not a farthing's worth of damage has been done to flowers, fruit, or trees. "Rusticus" is persuaded that *personal brotherliness* is the crave in men's hearts—not doles. They long for a realization of comradeship. Is not this the secret of the success of almost all kinds of clubs and gatherings of men? There may be drink and gambling and other accessories, but the fundamental desire is for comradeship.

Christians ought to know how to meet and satisfy that; "Rusticus" shows us one way.

The indebtedness of Scotland to John Knox and the Reformation we all know to be great, but few perhaps have realized what Cardinal Newman once said in a letter:—

Has it ever drawn your attention that the English nation would have come back, or probably so, except for the Scotch? It is the Scotch Protestant party now which is the life of the opposition to us in Parliament and Exeter Hall.

We sincerely wish that Scotch influence over English thought and life—if it be of this order—were stronger than it is. It comes, no doubt, with Scotch ministers and the thousands of Scotchmen that dwell on this side the border, as well as with Scotch members of Parliament, and it generally represents a sturdier faith and life than we have south of the Tweed. Our Protestantism needs more of the spirit of the Covenanters.

A Roman Catholic newspaper, in the endeavour to qualify its inevitable admission in regard to John Ruskin, that he was, in his early days, very antagonistic to the Roman Church, says:—

This hostility can be traced in his writings up to mature age. . . . [but] there took place a change in his religious opinions, which became very marked during later life,

and adds the unjustifiable insinuation:

and so the change went on until some years ago his venerable neighbour and friend, Father Laverty, was able to assure us that Ruskin accepted all the Catholic doctrines; though, strange to say, he did not think it necessary to enter the fold.

Of course the word Roman has, we assume, intentionally been omitted from this Jesuitical statement, and it is true that John Ruskin believed the cardinal and essential doctrines of the Christian faith, but it should be quite unnecessary to insist that his opinions in regard to Romanism remained unchanged. How strong those views were is well known to every student of his writings; but it may be said here that, in a recent issue of his noble *Stones of Venice*, he reprinted part of a letter from his father, which he considered to bear upon a passage as to the exclusion of papal ecclesiastics from all share in the Venetian Councils, an exclusion which he believed to be due to "her knowledge of the spirit of the Church of Rome."

In giving prominence to that letter, he repeated that he endorsed the opinions expressed in it. Some of them, referring to the British Constitution, were as follows:—

It is a creation essentially Protestant, growing with the growth, and strengthening with the strength of Protestantism . . . It was admitted by all that by the very act of abandoning the Roman religion we became a free and enlightened people. It was only by throwing off the yoke of that slavish religion that we attained to the freedom of thought which has advanced us in the scale of nations . . . I do not expect any statesman to discuss the point of transubstantiation between Romanist and Protestant, but can any statesman that shall have taken even a cursory glance at the face of Europe hesitate a moment on the choice of the Protestant religion?

Stronger expressions than these might be quoted, but it is hardly necessary to do so. We may, however, perhaps add that not very long ago Mr. Ruskin wrote in terms of unqualified praise regarding one of the Evangelical volumes issued by our own publishers, a little book in which the truth as it is in Jesus is simply and clearly taught.

The baseless assumptions of Roman Catholicism are well illustrated in an article by Father Clarke, a Jesuit, in the *Nineteenth Century* for the current month. He sets forth the following extraordinary statement of what our Lord dealt with in his post-resurrection talks with his disciples:—

Our Lord instructed his disciples on the nature of the Church which He had come to found on earth, its constitution, its government, its discipline, its sacraments, and above all, on the sacred doctrines which it was commissioned to teach to mankind. He bequeathed to it a body of dogma, clear, definite, and unmistakable, which was to be the substance of all its future teaching. This sacred deposit He placed in the hands of his twelve apostles. After the death of the last of them no sort of addition was to be made to it.

A more curious conglomerate of probabilities, fancy, and fiction it would be difficult to conceive.

It is to be hoped that when the new century dawns, it will not have proceeded far on its way without proper provision being made for the inspection of the numerous monasteries and convents which have sprung up in all parts of this country. There is abundant evidence of the necessity for such a regular and strict inspection of these institutions as shall prevent the virtual imprisonment of young men and women against their wills. The writer was shown the diary of a nun who had thus been prevented from leaving a convent into which she had gone under most specious promises of personal liberty.

The pages of this lady's diary were pathetic to read, for they told of the cruellest suppression of all affection, and the exercise of a merciless authority on the part of the Mother Superior. Every attempt of this young woman to return to her home was thwarted with the cleverest ingenuity; and we have sad reason to believe that her case was only one of many which could be brought forward. It is high time that the same rules of Government inspection which apply to other public institutions were carried into force with regard to these "religious houses."

The report of Professor Ince on the "Preliminary Examination of Candidates for Holy Orders" is not an assuring one. The most serious thing in it is the revelation it gives of the ignorance of candidates both of the Old and New Testaments.

It is no exaggeration to say that not an inconsiderable number of the candidates would show to disadvantage if examined side by side with the top classes in good elementary schools. The Psalms part of the paper was generally worse done than the Kings and Amos part. . .

The Gospel is clearly the harder subject, and unfortunately familiarity with the words seems to encourage intellectual sloth. Few candidates had thought out the meaning of the words of Christ, or even taken an intelligent view of the circumstances under which the Gospels were composed.

Is this altogether the fault of the candidates? Those who have to do with their preparation ought to see that they know something of the Scriptures of which they are to be expounders. The fact, we fear, is that, amongst students in all churches, too little is known of the Scriptures themselves, and too little attention is given to them as compared with human dissertations upon them and against them.

Dean Milman, whose biography has just appeared, had an explanation of ritualism, which, no doubt, had a great deal of truth in it. Young clergymen, he thought, were in many cases unequal to the strain of preaching some hundred and fifty sermons in a year.

They are almost driven into other ceremonialism. . . . Further than this, undistinguished (however good, active, and zealous they may be), poor, hardly able to keep their place in society, can we wonder that they invest themselves in their priestly dignity, and are tempted to console themselves for their inferiority in most respects by assuming the belief in their sacerdotal superiority?

There is yet another explanation, which will account for many, though by no means all, of the ritualistic clergy. Many of them, in their college days, are openly wild, and make no secret of their intention to "have a good time to finish up with, before taking orders." To such men, when ordained, a spiritual, devotional service would be unbearably dull. Lacking the *spirit*, they naturally turn to the ceremonial *form* of worship, and compensate to ear and eye for that which is lacking in the heart. The profession made by every clergyman at his ordination is that he is moved by the Holy Ghost to take upon him that responsibility in the Church. Where this is true, the Holy Spirit will not leave him without messages and power to deliver them. Such ministry is not human, merely, but the working of the Spirit through men.

A correspondent calls our attention to the deplorable amount of bad language which assails one's ears in the streets and in trains and vehicles. We are afraid that the wicked and foolish habit of swearing has not really diminished, as some would have us believe, although it may have altered some of its phrases. One prolific cause of bad language is, we think, to be found in modern fiction and dramatic plays. Few historical novels, and hardly any theatrical representations, are free from this evil perpetuation of a foul habit. Young people become accustomed to reading and hearing language which ought to be banished from a civilized nation; and the step from merely hearing to using the language is perilously short. Christian parents cannot be too careful as to the books which their children read, for the "written word remains" in a sense other than the proverb meant.

The Lord's Call to Repentance.

MANY are hearing the Lord's call to England at this time, and a widespread desire exists for a day to be set apart in which we should all unite in owning our sins and the sins of the nation. Already in many places special services have been held. At the invitation of the Evangelical Alliance, Sunday, January 7, was observed by some, and now the bishops have invited the Church of England to observe Sunday next, and these arrangements have been very limited in character and extent. With respect to February 7, it is to be feared that owing to the short notice, a large number even of the Church of England people will not be prepared to observe the day. Meanwhile, before the bishops' announcement an invitation has been sent to observe February 28 (Ash Wednesday) as a day when we should humble ourselves before the Lord and seek the fulness of blessing which He intends for us by this chastening of our nation. This proposal has the support of the following among other representative servants of God:—

Professor Handley Moule.
Prebendary H. W. Webb-Peploe.
Rev. F. B. Meyer.
Rev. C. A. Fox.
Rev. J. B. Figgis.
Canon Fleming.
Rev. E. N. Thwaites.
Mr. James Wright (Bristol Orphan Homes).
Rev. F. S. Webster.
Rev. Mark Guy Pearse.
Rev. G. Hanson, D.D.
Rev. W. Fuller Gooch.

Will the Lord's servants each in their own locality co-operate so that "*all* that in *every* place call on the name of our Lord Jesus Christ" may draw near to Him, and in heart, at any rate, to one another. Radstock.

4, Park Place, W.

Wanted: "A Loftier Tone."

IN Lord Rosebery's speech on the opening of Parliament there was a fine sentence in which he pleaded for "a loftier tone and a truer patriotism."

The appeal comes not before it was needed. There has been a sad absence of seriousness, not only in the attitude of some of our statesmen, but also of many of our fellow-countrymen in this time of national crisis.

As Christians, we dare not ignore this phase of a controversy which, in its political aspect, cannot be treated in these pages.

It is dishonouring to God when politicians talk of the "impossibility" of carrying out the principles contained in our Lord's teaching, and when even our Prime Minister attributes the disasters in the Transvaal merely to the insufficiency of Secret Service money, and the cumbrousness of our constitutional methods. It does not need a very keen analysis to discover in this national crisis far higher, deeper causes than financial reasons, or the existence of old-fashioned machinery of government. Words uttered by a bishop years ago echo in our ears: "The first object of the true politician, as of the true patriot, is to keep himself and his party pure, and then to secure victory." It is a melancholy exhibition of how far our politicians have travelled from "the kingdom of God and his righteousness" when they put on one side Christ's principles as "impossible," and urge a reliance on money and prestige.

This war, it has been said, has acted as litmus paper in detecting the presence of acids which are corrupting our national and social life. The wholesale turning aside from even the formal attention to Divine worship; the immense growth of gambling and the retrogression in temperance; the love of money and the demand for all manner of evil pleasures—surely these phases of our life have more to do with our "pitiful humiliations" than the supposed causes mentioned by the Prime Minister? Already many have learned some of the lessons which the war was meant to teach. Some who have long disregarded the claims of God's House have returned in penitence; many who had grown formal and cold in their prayers have now found new calls for contrition and intercession; and people generally seem to be listening far more attentively to "the still, small voice" which at last has a chance of making itself heard amid the clangour of the world.

Who could estimate the value of any such change in our current thought? A moment's consideration of what would have been the result of immediate victory for the British arms will give an idea of the lesson we have had to learn. No one can doubt that, if our army had triumphed easily, and at little cost of life, the British Empire would have seen an extraordinary increase of the godless pride which ignores all sense of Divine Government. Instead of this, we have had a sharp, bitter humiliation in the eyes of an unsympathetic world. Thousands of homes have been shadowed by the Angel of Death; hundreds of gallant men will never return to their loved ones; and, even now, we are faced with the sad certainty that "the end is not yet."

What a call to prayer there is, under these circumstances, that into our national life may flow the clear, pure stream of righteousness, that multitudes may be awed into repentance, and be turned from their idols to serve the living God. His messages are not to be read through the envelope in which they are enclosed, but we cannot doubt that nevertheless He is sending each one of us a message which it is perilous to ignore.

"Wanted: A loftier tone" might well apply to others besides statesmen. We want "the upward look" in our churches, our houses of business, our homes. If we exclude any sphere of our life from the influence of God we are limiting the power of the Almighty. His rule is not meant to apply to sections of our experience, just as it is not confined to certain districts of the world. Let us all take "a loftier tone," and claim the kingdoms of this world as the kingdoms of our God.

II.—Finding God.

By Rev. J. P. GLEDSTONE.

THE knowledge of God is attainable. Not the knowledge that comprehends Him—the finite never can comprehend the Infinite—but the knowledge that apprehends Him, that is persuaded of the reality of his existence and of the nature of some of his attributes, that emboldens a man to say, "I believe that God is." It is almost inevitable that man—with his habit of observation and with his power of inferring, placed in the midst of such a system of things as constitutes the universe, endowed with such a nature as has been bestowed upon him, and having such a panorama of history to contemplate—should come to the invincible conclusion that behind all and moving in all is some great Power—intelligent and righteous. It is not necessary that anyone should be a scientific man to do this; all that is wanted is the power to observe facts and to draw an inference, the power bestowed on us all. There can be no doubt that multitudes who would not be called intellectual have

THE PERSUASION THAT GOD IS,

because to their minds the universe bears such plain marks of intelligence, power, will, and goodness. Dr. Flint says that "the minds of multitudes may readily be supposed to rise legitimately from perception of the visible universe to apprehension of the invisible personal Creator, although either wholly unconscious or only dimly and inaccurately aware of the nature of the transition; and although, if called on to indicate the conclusion at which they had arrived, they would employ far weaker reasons in words than those by which they were actually convinced in thought. The principles of the theistic inference may be very badly determined, and yet the theistic inference itself may be perfectly valid."

This knowledge of God may not be very operative in the life, may lack that quickening touch of personal contact with the Invisible which will enable us to say, "I have found God." It is a remarkable fact that natural religion has never successfully held its ground *alone;* atheism, polytheism, and pantheism having always been more popular and claimed more disciples. The great men who have held it alone have all failed to effect any deep and extensive reformation. They did not turn men from the worship of the idols they themselves rejected, nor to the service of the true God in whom they believed. Some disturbing thing comes in and renders nugatory the right conclusion of the reason, obscures it, robs it of its proper force. The knowledge of God thus gained is inadequate to do for man all that he needs: true as far as it goes, it yet lacks some quality by which he may be thoroughly illumined and transformed in every part of his nature: it is like a ray of light without warmth, or life, or transforming power.

But the knowledge of God, the real finding Him, is always represented in Scripture as the most operative influence that can touch us. What is there of God, then, which even this wonderful universe cannot express or convey to us? How much nearer to God must I come than this order of things admits me before I can say I have found Him, and before I can be quickened and energized by Him?

The darkening cloud that obscures God, the hindering thing which keeps us back, the counteractive in our nature which nullifies the knowledge we gather from the constitution and order of things, is Sin. We must, therefore, know God in some other light than as the Creator and Upholder and Ruler of the universe, if we are to know Him truly; and if we are to be saved by the knowledge, we must know Him as the God of Grace. Some have an intimate knowledge of Him in this character who know little of Him in any other light. They are like children who have the closest fellowship with their father, yet know nothing of the splendour of his intellect or the wonder of his achievements. That intimate knowledge, that personal fellowship, that childlike understanding of the Almighty is the privilege into which we need to be brought before we can be said to have made the great discovery.

We never know God until we know his *love*—whom do we know until we know his love?—and we never know his love until we know Him in Christ Jesus. Creation cannot tell sinners of forgiveness, nor enemies of reconciliation, nor depraved beings of cleansing and spiritual renewal. Its message is of a different kind—on a different theme. Grace alone can speak to us of these things, and

GRACE SPEAKS IN JESUS.

"God was in Christ," and he who would find and know God must seek Him in Christ. "Jesus is the effulgence of God's glory, and the very image of his substance." The wisdom of God has a brighter manifestation in Him than in all the marvels of this inexhaustible universe, and the power of God—the moral power by which He subdues hearts and wills to Himself—is greater in the cross than in all the forces that move countless worlds. In Jesus is the very heart of God. "God is love." Jesus is "God manifest in the flesh."

Jesus Himself was most emphatic in declaring that the knowledge of Himself was the knowledge of the Father. "This is life eternal, that they should know Thee, the only true God, and Jesus Christ whom Thou didst send." "He that hath seen Me hath seen the Father." The experience of believers agrees thereto. They know that to find Christ is to find God. Their hearts declare that Jesus is not merely one of the sons of men: Luther said, "on earth is not his fellow." They are conscious that they have found "in Him all the fulness of Godhead bodily."

ACQUAINTANCE AND KNOWLEDGE.

There is a great difference between having a man's acquaintance and having the knowledge of the very man himself. You may be familiar with his figure and form and countenance, with his voice and many of his modes and peculiarities of thought, and yet be profoundly ignorant of the real man who is behind all. But some day an event occurs which shows his heart to you, how noble and self forgetting and self-sacrificing he is, how ready to serve you at the expense of himself, and from that time forward you regard him in a new light. You have touched *him*—heart to heart, spirit to spirit.

Most persons have only an acquaintance with Christ; it is concerned with externals, and is not an inner shining that brightens and warms the heart. They know the facts of his earthly life and the views that are entertained of Him—some high, some low; but they do not know Him in Himself. So the people

of his own time knew Him when He was upon earth, and they could have pointed Him out to anyone; yet were their eyes holden by unbelief, and they had no spiritual vision. It is

SPIRITUAL VISION

we need. Even the light in the face of Jesus is as darkness until God opens the eyes of our hearts to see it. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus." And this light shines in part in every one. "There was the true light, even the light which lighteth every man coming into the world." It will grow more and more unto the perfect day if we "seek the Lord while He may be found, and call upon Him while He is near." We must also *walk* in the light while we have the light, lest darkness come upon us. Remember Cornelius, whose prayers and alms were a memorial before God, and to whom Peter was sent to declare the way of life more perfectly. "He that seeketh"—*i.e.*, is always seeking—"findeth;" *i.e.*, is always finding. There is no limit to our knowledge of Him who is past finding out into perfection.

The late Mr. D. L. Moody.

MEMORIAL MEETING IN LONDON.

THERE have been many meetings in London and the provinces in memory of the late Mr. Moody, and it will be long before the people of God relax interest in the work associated with his name, or cease to rehearse the deeds which the Lord wrought by him. No meeting in this country, however, has been so large and enthusiastic, so warm and stimulating, as that which was held on Tuesday evening in Exeter Hall. Convened in compliance with a widely-felt desire, and at the invitation of a committee representing various Evangelical denominations, it filled the spacious building, which, for a full half hour before the formal beginning of the proceedings, resounded with the melody of Gospel song.

Mr. T. A. Denny, a well-known friend of the late evangelist, presided, supported by a number of gentlemen who from time to time and in various ways promoted the work of Mr. Moody, both in this land and America. The opening hymn was, "Look, ye saints, the sight is glorious," which having been sung, Mr. Theodore Howard led in prayer. The Lord was praised for what Mr. Moody was and did; and prayer was made that all that he began in the fear of God and for the love of Christ might be continued with abundant fruit. Finally, the Lord was besought to let the mantle of Moody fall upon a multitude of men and women. Among those who were

UNABLE TO ATTEND

through sickness were—Prebendary Barlow, who was sorry not to be able to bear witness to the life of so true a prophet; Lord Kinnaird, who felt that we should never again see the like of Moody; and Sir George Williams, who telegraphed his prayer that God would prepare many to follow in the footsteps of the departed saint. Illness also kept away Canon Trotter and Rev. G. Campbell Morgan. Among others who regretted absence were—Lord Overtoun, Mr. C. Boardman, Rev. Dr. Thornton, and Rev. F. B. Meyer. Mr. F. N. Charrington's message was: "Thousands in East London will for ever thank God for Moody's visits."

In the course of an address full of sympathy, the Chairman spoke of the moral greatness and spiritual power of the man. The effects of Mr. Moody's labours are everywhere, direct and indirect, and they will not soon pass away. He thanked God for the loan of the man to the present generation, and urged prayer to God to send another devoted and able worker to fill his place.

Words of kindly appreciation were spoken by several friends. Mr. M. H. Hodder emphasized the importance of the Noonday Prayer Meeting at Aldersgate Street, started by Mr. Moody in 1867, which in due course became the point of departure for many institutions, some of them of national importance.

Mr. J. H. Tritton spoke in particular of the London work. Having in mind the way in which large buildings were filled month after month to hear Mr. Moody's preaching, and the rich fruit which God gave to his servant's endeavours, he was constrained to say, "We will abundantly utter the memory of thy great goodness, O God!"

Mr. J. H. Putterill claimed Mr. Moody as a pillar of the Y.M.C.A., and read an interesting communication from Ireland. The author, an active worker, said that the Association in Ireland was greatly indebted to the evangelist. More than that, the churches of the Sister Isle have ever since been more active and more evangelistic in their operations. There are testimonies out of number as to the abiding character of the work; and many who were converted under Mr. Moody's preaching and teaching have since entered upon labour for Christ in the home and foreign field. In conclusion, Mr. Putterill mentioned the part played in the work in London by Messrs. Robert and W. T. Paton, both of them now departed, but greatly revered.

Rev. G. H. C. Macgregor spoke of the work of Mr. Moody in Northfield and Chicago. The geniality and energy of the man were described, also the popular respect and affection for him. The tenderness of the evangelist and his largeness of heart were mentioned with admiration, also his home life. "To know Moody you must see him at home, and then you will agree with Professor Drummond's description of him—'He is the greatest human I ever met.'"

The next speaker was Rev. Thomas Spurgeon, whose reception was specially cordial. Taking his name as an acrostic, he spoke of Moody as—

Mighty—in the Scriptures;
O riginal—terse, pointed, and practical;
O rthodox—in the doctrine he preached;
D evout—and devoted to his Lord;
Y oung-hearted; which he ever was.

In a few words of personal testimony, Mr. Spurgeon recalled a memorable Lord's Day, when, having said "Farewell" to an audience at the Metropolitan Tabernacle, he was about to return to the Antipodes, not knowing whether he would again come to the old land. Mr. Moody was to preach in the evening, and many were standing around to say "Good-bye." Putting forth from the vestry, in his own daring way, the company of officers and friends, Mr. Moody knelt in prayer with him, and asked that, if it were God's will, the son might succeed the father in the pastorate of the Tabernacle Church, and that prayer, so simple and loving, would never be forgotten. When he once asked for "a corner" in his heart, Mr. Moody replied: "I have no corners in my heart; come right in!"

Mr. Spurgeon was thankful for Moody's life and influence, and asked that God would make all his people a little like him.

Prebendary Webb-Peploe also referred with joy to the life and labours of the evangelist, especially in his native town of Northfield. He spoke of his own association with him and with mission work in England and America. Having learned the Gospel, he preached it with all simplicity. He realised what it was to be utterly consecrated to God, and was absolutely forgetful of himself. He worked for the glory of God, and was ever content to keep in the background. One Sunday at Northfield, the auditorium being crowded, he noticed Mr. Moody to be sobbing while the love of Christ was being depicted; and when it was expected that he would speak, he got up and said: "What! preach after that? I guess I should be ashamed! Just go home and think!" And the people had come from miles round on purpose to hear him! The dry wit of the evangelist and his readiness of speech were also mentioned with cordial appreciation. "May we," concluded Mr. Webb-Peploe, "following in the steps of those whom God has taken, learn to live *by* the Son of God, and *for* the Son of God, so that by-and-by we may know what it is to be *with* the Son of God in glory!"

Brief testimonies were given by other friends:—Mr. A. A. Head, who traced his conversion to the meetings held at Camberwell in 1875; Rev. E. Bacheler Russell, whose very interesting story is told on page 20; Mr. A. Churchill, who spoke of the Down Lodge Hall at Wandsworth, in which the work of the 1883 mission has been continued; and Mr. Tom Richardson, who, though never spoken to as an anxious inquirer, was yet arrested by Mr. Moody's preaching on the words, "What think ye of Christ?" His secularistic notions were then shattered and God had since owned his poor endeavours in a most gracious way. The work which he is privileged to do at Rotherhithe is widely known, and was described as "following Moody as Moody followed Christ."

After the addresses, Dr. Harry Guinness gave a limelight exhibition illustrating Mr. Moody's work. Before entering upon this operation, he said that by God's mercy he owed to Mr. Moody his call to a definite interest in evangelistic work. He loved Jesus before meeting with the departed preacher, but he did not love souls. Moody led him to more blessed ministry, in regard to which it is time that the Church of Christ should wake up. Not upon a man should the mantle fall, but upon all the Lord's people. He prayed God to help him to make a fresh start in the great work.

The slides dealt with the man and his work, scenes in his daily life, and institutions of which he was the honoured founder. The large audience listened with deep interest to the addresses, and followed the panorama with evident pleasure.

With much appropriateness the hymn which the evangelist so much loved was sung, with the popular refrain, "Then shall my heart keep singing." In the course of the evening allusion was several times made to the hymns sung by Mr. Sankey, and their place in mission effort, among all sorts and conditions of people gathered to hear the Word of God.

COMMEMORATION AT DUBLIN.

The Committee of the Dublin Branch of the Evangelical Alliance have set apart Friday, February 9, for the commemoration of the great and important work accomplished through the instrumentality of Mr. Moody in Dublin and in Ireland. Three meetings will be held on that day in the Christian Union Buildings, which are themselves the most conspicuous memorial of his mission in 1874. Perhaps in no city in the United Kingdom or in America, in proportion to the numbers accessible, was the success more remarkable, or the results more abiding. As a permanent result of this mission, the Christian Union Buildings were erected at a cost of over £16,000. They are the home and centre of varied activities, including a daily prayer meeting, the annual Christian Convention, and various missions held from time to time.

On subsequent visits to Dublin, in 1882 and 1893, Mr. Moody was cordially welcomed, and great numbers attended his meetings. It is therefore right and fitting that the Christian people of the Irish metropolis should remember the man and his work, and return thanks to God for all that He accomplished through this beloved and honoured servant. The committee are making an appeal to the Christian public in connection with these commemoration meetings for a thankoffering to assist in removing a debt of about £900 which has been incurred in effecting necessary alterations and improvements in the buildings.

Humanitarian League.—With a view to the suppression of the so-called sport of hunting park deer a memorial has been forwarded to the Marquis of Salisbury requesting that no further appointment be made to the Mastership of the Royal Buckhounds. The petition has been promoted by the Sports Department of the Humanitarian League, and its 220 signatories include the Earl of Stamford, Viscount Harberton, Viscount Powerscourt, Lord Coleridge, Lord Rendel, seventy members of Parliament, as well as a large number of bishops and other church dignitaries, Nonconformist ministers, &c.

Echoes of a Great Revival.

AN esteemed correspondent, Mr. J. R. Miller, of Glasgow, sends us the copy of a letter written over sixty years ago by the late Rev. William Chalmers Burns (afterwards of China), with reference to the well-known revival at Kilsyth and Dundee. It will be remembered that while the sainted Robert Murray McCheyne was travelling in Eastern Europe and Palestine, inquiring into the progress of the Gospel among the Jews, Mr. Burns supplied his place in parish work at St. Peter's, Dundee. Mr. Burns's father was pastor at Kilsyth, and just at that time the great revival broke out there. Returning to England, McCheyne wrote to Mr. Burns inquiring how the work had been proceeding, both at

DUNDEE AND KILSYTH.

The reply was given in a letter, dated November 18th, 1839, which Dr. Andrew Bonar briefly summarizes in his memoir of his beloved friend. The communication itself will be read with interest at the present time. From a copy in the handwriting of Dr. Bonar, carefully preserved by a fellow elder of Mr. Miller's in Finnieston Free Church congregation, we make the following extracts from Mr. Burns' letter:—

"Before coming to your congregation, I had spent seven years of my life (the period since my conversion) without ever seeing a single instance of open and visible transition from darkness to light. An awakened sinner seeking after Jesus with his whole heart, I do not remember to have seen from the time I myself began to feel interest in the Spirit's work.

"Besides the Sabbath preaching, I continued the prayer meeting on Thursday evening, and the male and female classes, which were attended by about the same number as when you were here. But

THIS OFTEN APPALLED ME

that so few seemed, under my ministry, awakened to supreme concern about their souls. Only two or three persons seemed awakened by me.

"At the time I was called to attend my father's communion at Kilsyth, there was indication of some revival—increasing earnestness in prayer among the younger Christians. One person, to whom I was remarking the general deadness, told me that she had seen several persons last Sabbath shedding tears; and in the male class, the last time I was there, there was more than usual solemnity; one young man in particular wept profusely, who has since been savingly converted. I left Dundee on Tuesday, July 16th, to be present at Kilsyth on Sabbath, 21st. The marvellous outpouring of the Spirit of God, which was witnessed on Tuesday, 23rd, kept me there. I returned on August 8th. The accounts given by Mr. Lyon, missionary here, who went to supply for me in Dundee, and the fact of my being detained by having been an instrument in the work, had produced a deep impression.

"I cannot say that I returned to Dundee with the distinct expectation of a similar work there. Also, I was

INCLINED TO BE HOPELESS

on my return, believing that I must be worn out by the labours of the preceding fortnight. I had rather the idea of taking rest than of beginning as constantly in the same blessed work. With this idea, I met with the young men's class on Wednesday, and dismissed them without any particular indications of the Divine presence; and on Thursday requested Mr. Law to take my place at the prayer meeting. This he did, and all went on as usual until, just before concluding, I rose up to say a few words to the people on my return to them, and what had kept me.

"I felt, in speaking, powerfully impressed with the necessity of improving the time as a call to awaken sleeping sinners. Under this impression, and after addressing them urgently, I intimated that I would wait a few minutes to converse with any who knew they were as yet unconverted, and would join with them in pleading for the outpouring of the Spirit to convert.

ABOUT A HUNDRED REMAINED.

I addressed them upon a passage of Scripture, entreating them to believe on the Lord Jesus, and felt unusually the solemnity of my position. In prayer there was very deep solemnity—some were in tears, all seemed in deep earnestness.

"After the blessing was pronounced (about half past ten) a considerable number lingered in the passage even after the lights were put out; and when, in passing to the vestry, I began to say a few things about Kilsyth, and the hardness of their hearts in resisting the power of God, on a sudden the power of God seemed to descend upon them, and they were in a moment,

BATHED IN TEARS.

It put me in mind of the scenes I had left, and I was at that moment inflamed with the desire and elated with the hope of seeing similar revelation of the Right Hand of Jehovah.

"I called on Mr. Thoms, who was beside me, to pray; and before we parted I intimated there would be another prayer meeting, that we might wrestle for the Spirit until it was given. On Friday, accordingly, more than the usual number assembled, and Mr. Baxter conducted the meeting without anything occurring, except that before the blessing I again invited the same class to remain behind. There might be present from 150 to 200, but the number increased while we remained together. In prayer with them I felt more than I had ever done, except at Kilsyth,

THE PRESENCE OF THE HOLY SPIRIT.

While pressing on them the Lord Jesus, all at one time seemed bathed in tears; and one or two persons who had been convicted under your own ministry cried out for mercy.

"In prayer, also, immediately after the address, the tender frame increased upon them, so that, in concluding the meeting at half-past eleven, Mr. Baxter and I felt it still our duty to give any that chose an opportunity of conversing with us in the vestry. And I think I shall never forget what I saw when I opened the door to admit those that wished to see us! They seemed to be pressing towards the door like a pent-up flood; and when it was opened, they rushed in like the same flood, when it has burst its barriers and carries all before it. They pushed forward

WITH BREATHLESS ANXIETY,

the tears literally streaming from their eyes, and some of them like persons who had been seized with a frenzy.

"One young man (the individual who had been weeping in the class) screamed out and gasped for breath, so that John Wighton and another man had to hold him in their arms for half an hour! When we proposed to pray, all, as if seized with one impulse, threw themselves upon the ground, weeping and crying after Jesus to come and save them. In singing Psalm xlv., especially

Thine arrows sharply pierce the heart,

the souls of all seemed so much on fire that one said 'he never heard such singing as then.'

WE PRAYED AND SPOKE

with them, and dismissed them at half-past one o'clock. At the special request of the people, we intimated another meeting on Saturday night, which was larger than the former ones. Mr. Baxter first officiated; the people were in the same frame as on the preceding night, so that we both remained till Sabbath morning had come in.

"On Sabbath I preached with more than usual liberty, though I had scarcely time to do more than choose the subject before going up. I invited the unconverted to meet me in the evening in the church at seven, saying that any others might come also. I intimated also public prayer meetings for every night during the week. All went on as usual at night while I addressed inquirers from Luke vii. 32-52, the woman that was a sinner; but after service was over, on my way to the vestry, I found many still keeping their seats. I therefore returned to the desk; and, after giving out a psalm, asked Mr. Caird to pray and read a chapter (Luke xv.), adding at my request a few most suitable remarks. I then prayed, and spoke upon Isa. liii. The great part (many hundreds were present) were in tears, and many were almost overcome either with the agony of conviction or a transporting sense of the love of God. We separated about twelve. I was in no degree excited, and enjoyed (as I have done all through this wonderful period) most refreshing rest.

"On opening my Bible next morning my eye rested upon Acts xviii. 9-11, and truly I had need of some such support, for

THE WHOLE CITY WAS IN AN UPROAR.

Many said that we were gone mad; and few of the people of God, except those who had been present, sympathized with us. Some even charged me with an intentional effort to ruin the interests of vital godliness in the city. On Monday and Tuesday (Mr. Baxter having to go to Edinburgh to attend the meeting of commission) I conducted the service myself. On Wednesday Mr. Stewart, of Lochee, assisted. On Thursday Mr. Hamilton, of Abernyte, conducted most of the service. On Friday and Saturday I was alone. During the whole week our services were crowded to suffocation, and hundreds went away without obtaining admission. Nothing characterized these meetings except unusual special attention. We generally separated at ten. I began this week, also, the plan of meeting in the forenoon to converse with those that were anxious.

"Sabbath, August 18th, was one of the greatest days of the Lord's power. When I was preaching on Isa. liv. 6, many persons sobbed and cried aloud; but this was little regarded, as the impression on the audience was so great in general. A greater number have attributed their awakening to that discourse than to any other single sermon I have preached, except that at Kilsyth, on July 23rd.

"I have given you a specimen of our meetings in the first week. They have been continued, with a few exceptions, every night since then.

DURING TWO MONTHS

the attendance was very great; since then smaller, many that used to come from the country not being able now to do so, and some falling away who at first seemed impressed.

"The chief instruments have been Mr. McDonald, of Urquhart; Mr. Cumming, of Dumbarney; and the ministers sent at the communion season. Mr. Horatius Bonar's labours have been specially owned for conviction and conversion. Mr. McDonald told the people once that if any one denied this to be a work of the Spirit, they might, on the same grounds, deny every revival that had ever taken place in Scotland; he had seen similar outward effects under his own ministry. He conversed with eighty persons; and of these said 'that not a single case seemed other than a work of the Spirit.'

"Several hundreds have been awakened. Glory! Glory! Glory to the Lord Jehovah! Come, Lord Jesus, come quickly."

*"He Knoweth our Frame."**

PSALM ciii. 14.

TAKE the sunshine of to-day,
Leave the coming sorrow;
God will surely make a way,
Through each dark to-morrow.

Do not let a thought of dread
Cloud your path with sadness;
While amid life's flowers you tread,
Thank Him for the gladness.

O remember, restless heart,
God is always guiding;
You can bid all fear depart,
In his strength abiding.

Leave the future in his hands,
Wait with trustful meekness;
God will choose—He understands
All our human weakness.

EDITH HICKMAN DIVALL.

* From MESSAGES; a packet of six dainty folding cards. (6d. *Paternoster Publishing Company, 5, Paternoster Square, E.C.*) These little missives are the best adapted for enclosing in letters that we have met with lately. The author's experience of the comforting hand of God upon her lends freshness to her thought and facility to her pen.

Day by Day.

SUNDAY, February 11. Job xl.

JEHOVAH finally takes up the argument, and deals with his child. All through the long discussion, He had been waiting that He might have mercy, waiting till the storm of the perturbed spirit was allayed, waiting till the clear heaven was again reflected in the placid surface of the patriarch's bosom. How true this is of all God's dealings! Job had often challenged Him to speak before, but heaven had maintained its silence, because the lesson was not perfectly acquired, and Job had not reached the true posture of humility and faith. Now, however, as he was returning to himself and his rest in God, the voice of God is heard pleading with Him.

> Where is thy haunt, eternal voice—
> The region of thy choice?

Not in the storm-rent mountains, not in the valleys scored with torrents, not in the whirlwind only, the fire or the thunder, but in the still small voice, pleading in the heart.

In those days, when as yet the Cross had not come in view, Nature presented the chief works of God, and it is on one of the mightiest of these that the Almighty focuses his child's attention. The hippopotamus, or river-horse, is the chief of the ways of God. The consideration of this mighty beast must have still further quickened Job's sense of insignificance. Ah, it is a good thing when a man feels his littleness and nothingness in the midst of this great universe, and lays his hand upon his mouth.

MONDAY, February 12. Job xli.

What a magnificent description of the crocodile! There is nothing to compare with it in any page of the world's literature. The inference is that the Maker of so marvellous an animal must be superlatively great. If the creature be so wonderful, what must not the Creator be? If you cannot approach or tame the monster, which buries itself in the seething water and eludes your sight, how helpless you are to follow the track of the Divine Providence, or bend it to your will!

One great lesson from all these chapters seems to be the desirability of acquainting ourselves with the works of God in Nature. No devout student in the school of this instructress can ever leave it without loftier conceptions of Him whose handmaiden Nature is. A great God is the goal which they must reach who travel, from the tiny gnat that blows its horn, or the smallest humming bird that glances in the sunbeam. Nature is always beautiful, but to the ordinary eye of men's curiosity or admiration she does not unfold her choicest aspects. There is a colour in the rainbow which evades, and a music in the waterfall which eludes, and a note in the storm which remains unheard by any, save those whose heart is pure and childlike and full of the love of God. If this be yours, adopt some line of natural study, have your hobby, as they say. It may be a shell, an egg, a fossil, a cone, an orchid, but each of these may lead your thoughts to God.

TUESDAY, February 13. Job xlii.

In the earlier part of this chapter we have Job's penitent reply. In his first sentence he own's God's omnipotence over nature as contrasted with his own feebleness, and goes on to acknowledge the justice and holiness of God in contrast with his own sin.

What an epoch is inaugurated in the history of the soul when it ceases to hear merely, and begins to see! There is too much of hearsay religion in the world; too little of that which comes of direct vision. You have heard of God from men like George Müller, or John Paton, or D. L. Moody; but why do you not prove Him for yourself?

When Job had confessed that perfect as he was there was more evil in him than he knew, and had abased himself before God in dust and ashes, placing his hand upon his mouth, and confessing himself to be vile, there was no further need for God to keep silence. The sluice gates which had pent in the blessing were therefore opened, and at the earliest moment in which Job could receive God's best gifts to the fullest extent, and with the least injury, the river of God poured forth its plentiful supplies.

In the case of Job, of Mary, and Martha, of the Syrophenician woman, and in many other instances in Scripture, it is clear that God's delay did not mean denial, did not mean that He had disregarded or forgotten his servants' case, but that He was preparing them for the blessing He had prepared for them, which was to be according to heaven's measure, pressed down, and running over. God takes care not to give us power until we have reached a position of humility and penitence where He can help us without injury.

THE BOOK OF PSALMS.

WEDNESDAY, February 14. Psa. i.

This psalm begins in the Hebrew with an exclamation, "Oh the blessednesses!" An exclamation of strong emotion, as though it were the result of the Psalmist's reflections. The trend of those reflections may be gathered from the tenour of the psalm.

The righteous man is described, first with reference to his outward life, then to his inner. He is compared to one of the most beautiful objects in nature; and lastly, he is thrown into strong contrast with the wicked. Perhaps the psalm will best open up to us if we consider it under these divisions; and let us be careful to see that each of the characteristics of the righteous man appear in our own life and conduct.

It has been often said that *walking* leads to *standing*, and *standing* to *sitting*; that the counsel of the wicked leads to the way of sinners, and this in turn to the seat of the scornful; that the wicked becomes a sinner, and the sinner, scornful. There is a regular deterioration of character in those who yield to the solicitations of their own nature. However enticing their life may seem, it has in it the seed of decay: "the way of the wicked shall perish." True blessedness is only possible for those who steadfastly oppose the will of God to the delights of sense. Joseph knew this blessedness in Potiphar's house; and Jesus, when He refused to use his Divine power to turn stones to bread.

Would you be kept from yielding to desires and tastes like these? There is but one antidote—delight in the law of God. Let it be your daily study. It is antiseptic to carnal desire. They plant the eucalyptus round some cities in Italy to keep out the bacillus of the plague. It is not enough to read the Bible. You must meditate upon it. Then comes the evergreen leaf of a daily fresh experience, and the ceaseless prosperity of the purpose and industry of our life.

THURSDAY, February 15. Psa. ii.

St. Paul applies this psalm to the resurrection and ascension of Christ; but is there one age to which it has not been applicable? Men are quite prepared for you to talk about religion until you demand that they should be bound in the bands of obedience, and tied by the cords of loyal subjection to God. When this comes within measurable distance they gnash their teeth. Let even a dignitary of the Established Church press home an unpalatable truth, and demand that men should literally heap coals of fire upon the head of their enemies, and he is assailed with an outburst of uncontrollable rage and hate. Religion is well enough so long as men are asked to patronize it, but they vehemently resent it when it conflicts with their interests.

Nothing, however, can alter God's decrees. Before the dayspring had its birth, or the sons of God first shouted for joy, it was agreed between the Father and the Son that the supremacy over the hearts of men should be assured to Him. We see not yet all things put under Him. Nearly 1,900 years have passed since He emerged from the open grave, the first begotten of the dead, and the Prince of the kings of the earth; and, as we look upon the face of the world, the dream of prophets and saints seems further away from fulfilment than ever. But let us never forget this Divine "yet"—"*Yet* have I set my King." Canute's throne on the seashore was threatened by the advancing wave, although he were a king of unconquered prowess; but let the tides of time dash never so proudly around the throne of Jesus, it stands sure and supreme.

What God has effected in the heavenly places shall yet be repeated in our world; and this planet also, which has broken away from its allegiance, shall be filled with men who kiss the Son, and lay their swords at his feet.

FRIDAY, February 16. Psa. iii.

There are times when adversaries accumulate. As Luther said, they are "as numerous as tiles upon the housetop." They rise against the soul, as the Scottish clansmen, at the call of their chief, from behind every stone and bush. At such times they are profuse in prophecy, and predict our downfall, because they suppose that by some sin, like that which David perpetrated, we have alienated the Divine help. They cannot understand how God can help those who have sinned against Him. They do not ween how instantly and absolutely God forgives the soul that abandons itself to Him in repentance and faith. There was as much help for David as though he had not sinned at all. Indeed, I sometimes think that the weakest and most sinful have the larger supplies of Divine help, if only they will dare to cry with the Psalmist, *But Thou, O Lord.* . . .

Lie down and sleep, O harassed and driven soul. It is useless for thee to rise up early, and sit up late, and eat the bread of care. Granted that ten thousands of the people ring thee around, God is in the inner circle encompassing thee with songs of deliverance. There is a picture of Satan sitting beside the prostrate form of the sleeping Saviour considering Him, his face dark with malignant hate; but there is a divine arrest placed upon his malevolence, he is bound as by a spell, there is an invisible shield around that precious form. Such a shield is ours. We are hidden in the secret place of the Most High, encompassed behind and before, and covered by a strong and loving hand. Be at peace, child of God. As a babe might be hushed with its nurse's lullaby in the keep of a strong castle, though the beleaguering foe should wait around the impregnable wall, so thou mayest lay thyself down to sleep. The responsibility of thy safeguard is with God.

SATURDAY, February 17. Psa. iv.

It is good to know that God hath set apart him that is godly for Himself. It is as though, driven forth from all other hearts, He takes refuge in the pure and holy one. Such a man is God's peculiar treasure. He retreats into his converse with such an one as a husband, weary with the strife of the world, seeks the society of his pure, strong, loving wife. What converse there is between God and the godly soul! It cries, and the Lord hears. Its enemies are his. Its perils and temptations are his. The godly man often finds himself, as David did, beset and surrounded. At such times we must stand still, not fretful, not vindictive, not wishing to avenge ourselves, but communing with our own heart, and being still. How often one thinks of the great Robert Hall, when, heated by an argument in defence of what he deemed to be right, going by himself into a corner of the room, and saying in a low voice, "Calm me, Lamb of God, calm me." The heart which knows God can afford to be still.

Such a man is independent of the sources of human joy. Others must have their corn and their wine increased, or gladness evades them; he wants only that God should lift his face above the high mountains, and send shafts of light into the lowland valley where he dwells. This is his supreme good. There is no good but one for him, and that is God.

Let us often turn the Psalmist's affirmation into prayer, and ask that God shall put gladness into our heart. By nature it is a stranger there, and we cannot create it; but God *can put* gladness into the most sorrowful heart that ever wearied for death, and complained against the slow passage of the heavy moving hours.

Other Lands.

An "Open Door" in China.

A WONDERFUL CHANGE.

THE veteran Chinese missionary, Dr. Griffith John, has been greatly cheered lately by a remarkable change in the attitude of the Chinese officials in Yochou. On his previous visits he has been repulsed by incivility, and, twenty years ago, even by stones. "All that is now changed," writes Dr. John, "and so great is the change that I found it almost impossible on this visit to realize that the Yochou of to-day could be the same place as the Yochou of former days. Often did I stand still and ask myself: '*Can* this be Yochou?' I found it difficult to believe my eyes and ears. It seemed too good to be true!"

SYMPATHY IN PLACE OF INCIVILITY.

Dr. Griffith John makes it clear that the alteration in the official manners towards the missionaries and their work was not due to there being different men in office. The district magistrate, who was on this occasion so sympathetic to the missionaries, was the same man who had treated Dr. John with great incivility so recently as 1897. He now expressed himself delighted with the prospect of a mission being established in Yochou. The Taotai was just as pleasant.

"He and I had met in 1880 at Ch'angsha," writes Dr. John, "he being at that time the district magistrate of Shanhua. He recognised me at once, shook me by the hand, and said, 'We are old friends.' He then took us into a private room, where we found a table covered with cloth of faultless whiteness, and spread with refreshments in the shape of foreign biscuits and sweetmeats. We had tea served in the foreign style, with milk and sugar. His champagne we did not drink, and his cigars we declined with thanks. His Excellency is a most affable man and a great talker. We discussed all manner of subjects for about half an hour, and parted the best of friends."

A REMARKABLE PROCLAMATION.

After sites had been procured by the missionaries—the district magistrate foregoing the usual *yamen* fees as a sign of sympathy—they had further evidence of official approval in the form of the following proclamation:—

1. The tenets taught by the London Missionary Society have their origin in exhorting men to be good.

2. The object of building chapels is for the purpose of preaching and exhorting men to cast out the false and adhere to the Truth.

3. Officials, civil and military, will therefore protect both those who come to teach and those who wish to learn Christianity.

4. Those in authority have long ago received their instructions, and it is the duty of all respectfully to obey.

5. I hereby command the Gentry in charge of the militia and police to make it their duty to make this known to all.

6. Should reckless men and rowdies attempt to give trouble, the authorities will punish them severely and show no leniency.

A STIRRING APPEAL.

Dr. Griffith John concludes his deeply-interesting letter with the following appeal, which we commend to our readers:—

"Now that we are in possession of Yochou, we shall have no difficulty in working the whole of the Siang Valley, where we have, in all, more than twenty congregations of Christians already. Yochou is an important place in itself, and will make an exceedingly attractive mission station. But it is also the key to the whole of Hunan, but especially to the cities on the Siang, the London Missionary Society's sphere in the province. The Hunan missionaries will find at Yochou a quiet home and a safe retreat, should there be any trouble or fear of trouble in the more inland cities. We might have begun at Hengchou, but the risk of temporary failure would have been greater. At Yochou there is not, so far as I can see, any risk at all. It will be as easy to carry on work there as it is here at Hankow. Everything is now in full working order, but we want more men. The London Missionary Society ought to have ten men at least in Hunan. The call from Hunan is a Divine call. It is my constant prayer that the directors of the London Missionary Society may have the faith and courage to face this call, and send us the men we need."

South African Letters.

THE kindly interest which so many readers of The Christian, in various parts of Great Britain, have shown in the work of the Colonial Missionary Society in South Africa, leads me to feel that they will be glad to see the following extracts from letters received "from the front." My hope is that many will be led to pray that the men and women who are so bravely standing at their posts of duty may be helped to be faithful to the end.

Zulus in Natal.

Rev. G. John Pugh, who has charge of the Table Mountain Mission, Cato Ridge, writes that the work among the Zulus continues to give him much encouragement, and that his workers are conscious that they are doing the will of the Master.

Our fellow-workers, Misses Whitly and Wright, are well, and God is prospering their abundant labours amidst many difficulties and disappointments. Their work has grown so much that the need of a larger and more suitable building for worship is seriously felt.

What a picture of faith, when those who are only a short distance from the war talk of extending their work!

Johannesburg.

The following letter from Rev. Frank C. Rollin, B.A., tells its own story. It is beautiful to note that he asks us not to be anxious on his account.

I am quite safe, and believe that God is with me. I am the only Congregational minister who has been allowed to stay here. The authorities have very kindly given me a "permit," so I am all right. I have been treated with the greatest kindness and consideration by all. My best thanks are due to all the officials for their great courtesy. I have received several special privileges from them. Of course my church has suffered very considerably through the present trouble. I have had to give up the morning service for the present, owing to lack of congregation. The evening service, however, keeps up wonderfully well. The Sunday School is progressing splendidly; my only trouble is the lack of workers. I have to combine in myself all the offices of the church and school.

Ladysmith.

Special interest is now centred in Ladysmith, where our friends, Revs. C. Thomson, Fred H. Tapp (who went out two years ago from Harley House), and A. J. Andrews are shut up. The last-named is at the front as chaplain to the Natal Volunteers. He is reported as "playing the hero in ministering to wounded men." Writing from Maritzburg, Rev. John Fernie says:—

We are getting very anxious about Messrs. Thomson and Tapp, as the bombardment of the town seems to be going on with great severity. One letter from Mr. to Mrs. Thomson was got through, and reached her on December 7. At that time the shelling of the town had done little harm; but reports—or rumours—since are more serious. It is said that the Town Hall and Congregational manse are both destroyed. Mr. Thomson, who wrote at that time in fairly good spirits, said his health was good, and he was able to hold Sunday services on his front verandah. The church had been taken by the military for a hospital. Since the starting of the camp at Ladysmith he has acted as "Presbyterian" chaplain to the troops. Whether that holds good now I cannot say. The Gordons have their own chaplain with them.

Mr. Thomson, when he wrote, was living at home with one or two (Presbyterian) ministers who had taken refuge there. Part of the population had been moved four or five miles out to a spot which the Boers promised to respect as "neutral ground." Others are living between their own homes and caves dug out by the riverside, going and coming according to risks in the houses. . . . After expecting Ladysmith to be relieved two or three weeks ago, we are greatly cast down at its being now worse pressed than ever, and the enemy in an impregnable position between our troops and it. We fear for its holding out, while its surrender would be a disaster that we dare not let ourselves think of.

A later mail has brought me two letters containing much that is too tender and private to quote, though they had to be so written as to be passed by the Censor. But the dominant note is of trust in God, though shells are falling round the writer. Mr. Thomson says:—

But don't be anxious about us. The Lord reigns over all, and not a sparrow can fall to the ground without his word. We commit all to his keeping, and it is well whatever comes. Only a little while, and I hope to have you all (*i.e.*, his family) back again.

Mr Fernie in a private letter to me adds:—

We cannot be too thankful that we have such a man as Mr. Thomson in Ladysmith. He never makes the least pretence, or in anyway calls attention to himself, but he never fails when there is a bit of urgent or self-denying work to be done. He is always the same—always to be relied on.

Vryburg.

Referring to Rev. R. Olver, of Vryburg, whose pathetic letter was recently published in The Christian, Rev. J. P. Ritchie writes on December 28 from Port Elizabeth:—

I have just had an interview with one of the deacons of our church, who was ordered to quit as a dangerous individual, along with 400 English residents. They had experienced grievous hardships on the way; got as far as Christiana in the Free State, when they were intercepted and ordered back to Vryburg. Rev. R. Olver was among them in this first exodus, it having been *falsely* reported that he had expressed himself desirous of having every Dutchman shot. On the return of the fugitives the slander had exploded, and he received a "permit" to remain, when the second expulsion took place. . . . There is no means of communication yet available with Vryburg, so that in the meantime no help can be sent, even if it were available.

A South African Emergency Fund is being raised in connection with the Colonial Missionary Society. Funds are sent to Capetown and Durban, to be forwarded as soon as communication is open. D. Burford Hooke.

22, Memorial Hall, E.C.

Notes from New York.

THE American Bible Society has taken up with vigour the translation of the Bible into Filipino dialects, and the circulation of the Scriptures in our eastern possessions. Translations into the dialects of the Tagalos, Pangasinans, and Visayans are already in progress, and scholars are studying others. Instead of depending upon missionaries from here for circulating the Word of God, two natives are to be sent into the interior as colporteurs. The Society also has in view a plan for distributing Bibles on the ships that come to Manila, similar to that worked very effectively at Port Said.

The Editor of the *Capital News*, of Topeka, Kan., the home of Rev. Charles M. Sheldon, author of "In His Steps," has offered the entire management of the paper to that gentleman for one week, beginning March 13. Mr. Sheldon, during that period, will have full control of every department of the paper, both editorial and advertising. A large sale of the paper may be safely predicted during that period in all parts of the country, and the cost to the enterprising editor of the advertising his paper will receive between this date and then will be comparatively small.

The Committee appointed by the House of Representatives at Washington to investigate the case of Representative-elect Roberts, of Utah, has delivered majority and minority reports. Five out of seven declared for his exclusion from the House on the ground of his being a polygamist, while the other two think he ought to be allowed to take his seat and then be promptly expelled. The State of Utah in general, and the Mormon Church in particular, will receive a practical proof of the fact that this nation is not so indifferent to the observance of the laws of God and of Congress as many people think. Roger Martin.

The Indian Famine.

THE communications which we continue to receive from the famine districts are deeply pathetic in their accounts of the extreme suffering which exists. According to Mr. John Elliot, government meteorological reporter, an area comprising nearly two-thirds of India is suffering from the most severe drought of the century.

Mr. W. M. Oatts, who is touring in the East under the auspices of the Y.M.C.A., describes the state of Rajputana: "No rain has fallen since August (Mr. Oatts' letter is dated January 17). The famine is raging. You see poor creatures wandering over bare fields, picking up dried leaves, pulling up some roots here and there, and all looking so thin and hungry. At several points we passed Relief Works where thousands of men and women were employed, receiving as remuneration 1d., or 1¼d. per day."

Mr. Oatts goes on to describe the work connected with Dr. Colin Valentine's Medical Missionary Training Institution, Agra. The Beggars' Church was started eleven years since, in a time of need, and has been carried on ever since. On Sunday, January 14, 2,186 poor creatures attended—the blind, the lame, the leper, men, women, and children, with all kinds of deformities and sores. Not one person had on a whole garment; they were clad simply in rags. The children were pitiful to behold. There came a company of over twenty persons, carrying small bundles on their heads. They were farmers from a district 120 miles away—a few months before were well-to-do, but now had lost all. Here was a poor woman who had crawled on all-fours for more than a mile, in order to be present. Starving as these poor creatures are, they would not accept food from the hands of Christians, so money had to be given. The average dole was ½d., sufficient, that is, to purchase two meals.

Mr. Watson Grace, the secretary of the Friends' Foreign Mission Association, writes to us as follows from 15, Devonshire Street, Bishopsgate, E.C.:—

"In the midst of some of the worst famine districts in the Central Provinces and in the native States of Central India, the Friends' Foreign Mission Association is at work, and receives weekly reports from its missionaries, showing wide-spread and growing distress. The sum of £2,500 has already been contributed, mainly by members of the Society of Friends, to the fund which the missionaries of the Association are administering. Relief is chiefly being given by the employment of famine-stricken natives in works of permanent utility, such as the sinking of wells and the deepening of tanks."

Rev. Dennis Osborne, well known as a minister and evangelist of the American Methodist Episcopal Church in India, and who is due to arrive in England within the next few days, wrote from Poona on January 5: "I am coming as a missionary to plead for the starving, the orphan, and the destitute, under the terrible combined visitation of plague and famine, which has ravaged India for more than three years. I shall be deeply obliged for the privilege of speaking upon the subject in the churches.

Mrs. J. C. Lawson, who, with her husband, a minister of the American Methodist Episcopal Mission at Aligarh, N.W.P., India, is industriously labouring to alleviate the suffering, writes under date January 17: "Last week there were 70,000 people on relief works in the Hissar district alone. We found a woman trying to sell, for two rupees, her little girl of two years, and a dear little boy of six. We told her we would care of the little ones, and take her too. I have never see a more grateful creature. Yet we have to refuse many appeals."

The Gospel in Madagascar.

By Mrs. J. PEILL.

MADAGASCAR is represented in our school maps on so small a scale, that few of us realize its extent, or remember that it would need four Englands or seven Scotlands to make an island of equal size. The Gospel was first taken there by a small handful of missionaries eighty years ago. The writer has seen and conversed with their very first native disciple, who was taught to read and form letters traced on the sand of the sea-shore.

MALAGASY CHRISTIAN FAMILY.

It was not, however, at the coast, but in the highlands of the interior, that the light was set on a candlestick and began to give light to all the ruling tribe of Hova people. Superstitions and cruel customs gave way before it; knowledge was increased, and the light began to spread north and south from the central province of Imérina. But owing to the fewness of the missionaries and the shortness of the time—(where was our own land eighty years after the first introduction of the Gospel?)—only a comparatively small part of Madagascar has yet been evangelized. In fact, fully two-thirds of that great island still lies in

THE DARKNESS OF HEATHENISM.

Even in the evangelized province of Imérina there still remains much superstition, and many still cling to the ancient heathen customs, secretly hating the white men's religion, and longing to get rid of it. Their opportunity came, as they thought, soon after the French occupation. Full of confidence in the idols and heathen charms with which the rehabilitated witch-doctors had provided them, they came boldly up to the French fire, expecting that the bullets would fall harmless from bodies rendered invulnerable by the charms that covered them. The results proved the death-blow to heathenism in Imérina. No Hova now wants to wear charms, and the witch-doctors have made haste to go into other lines of business.

These charms consisted of little bits of sacred wood, strung into a necklace of crocodiles' teeth, real or imitation, and of horns filled with a dirty mixture of honey, ashes of selected plants, and other substances prepared with incantations while stirring over the fire. They also wore on the forehead a round flat shell called a *failana*, and a band of dark blue cotton round the head was supposed to render them invisible to their enemies.

Bands of these warriors rushed upon the villages and forced the defenceless inhabitants to assist them in demolishing their churches and schoolhouses, and in burning all the Bibles and hymnbooks they could find. After that they compelled the unhappy villagers to follow them to the desert or forest, the men to march in their ranks, the women and children to live as they could in camp. Great sufferings were endured, and many died of starvation in these camps.

But meantime the Christians had fled from their village homes to the capital or to a mission station. Many village pastors, teachers and local preachers, gathered about us at Ambohimanga, some taking the opportunity to study French and attend my classes, all coming regularly to the weekly prayer meeting and Bible reading held by Mr. Peill. These faithful Christians were a great joy and encouragement to us at a very trying period, and we count it a privilege to have been able to help their faith and steadfastness.

One of these earnest native pastors, with his family, is seen in the photographic group. The wife is just as zealous a worker as her husband, especially in visiting and exhorting the people in their homes. The two boys are both promising scholars in our mission school, and by God's blessing will yet be his messengers to carry forward the light in Madagascar.

Capital Punishment.—At a meeting, under the auspices of the Prison Reform Department of the Humanitarian League, held last week in St. Martin's Town Hall, W.C., Dr. Josiah Oldfield lectured on capital punishment. The chair was taken by Rev. Dr. W. Douglas Morrison, late Chaplain of Wandsworth Prison, who, speaking from a long personal experience of such scenes, expressed the opinion that the carrying out of the death-sentence "necessitates the repression of every sentiment of humanity in the human heart." Dr. Oldfield, after carefully criticising the various arguments alleged in support of the gallows, and showing that many of them had been used long ago in favour of hanging for theft and other petty offences, made a strong plea for a tentative discontinuance of the death-penalty. Referring to some answers he had received from the judges on this point, he said that the Lord Chief Justice had expressed himself as "opposed to capital punishment;" but one of his colleagues, with a levity which the lecturer deprecated on so serious a subject, had written that, in his opinion, it was not capital punishment, but the murderer, that should be "suspended for a time." The lecture wil appear in the *Humane Review* for April

United Protestant Demonstration.

In view of the remarkable activity of Romanism, and the leanings in the same direction shown by many nominal Protestants, it is of the greatest importance that those who value political freedom, liberty of conscience, and Evangelical truth, should make their voices heard at the present time. That this is a widespread conviction is certain from the enthusiasm which characterized the united demonstration of Protestants held on Tuesday last week in the Royal Albert Hall. A goodly body of influential clergy and prominent laymen occupied seats on the platform; and though all the boxes were not available for the occasion, there was a very large attendance, gentlemen, of course, being in the majority. In fact, some 3,000 applications for admission had to be refused.

The tone of the meeting itself was but another evidence that Protestants are determined to uphold and maintain the principles on which the nation has been nourished, and to resist with vigour every attempt to introduce Mass and the Confessional in the Established Church.

THE EARL OF PORTSMOUTH.

presided, and representatives were present from 163 towns, and delegates from seventy provincial organizations. No fewer than 221 telegrams expressing sympathy with the object, also cablegrams from Sydney, Agra, and Cairo, and a letter from Bishop Cabrera, of the Reformed Church of Spain, were received.

The speakers were cordially received, and their utterances loudly applauded. The Bishop of Sodor and Man, and Lord Kinnaird, who intended to be present, wrote regretting unavoidable absence.

Prebendary Webb-Peploe opened with prayer and a portion of Scripture. "Fight the good fight" was then vigorously sung, the gathering entering into the spirit of the words.

The Earl of Portsmouth was the first to address the assembly. He began with a question as to what the bishops had done to restore law and order in the Church. From all parts of the building there were answers of "Nothing," and exclamations to the effect that "things were worse than ever." That demonstration, said the Chairman, was a proof that the protest, which their opponents thought would be smothered under the excitement of war, was as keen as ever. It was impossible to charge Protestants with any wish to embarrass the Government at a time of national emergency; they only asked the Government to stand by its pledges. "It is for Protestants to review by

THE SEARCHLIGHT OF FACTS

what the bishops have done." Men of all classes agree as to the responsibility of the bishops; Lord Salisbury has said it was their duty to restrain the lawless clergy, and if they did not do this they deserved to be punished themselves. The Prime Minister did not proceed to say how he proposed to punish the bishops, but perhaps he had in mind the action of his great ancestor, William Cecil, who in the days of Elizabeth made a complete sweep of the whole bench of bishops!

Lord Portsmouth went on to criticise the attitude of the Archbishop of Canterbury, who had described the Protestant movement as a "little fire among a little straw." The Primate knows better now, for since that date he had at least learnt something, and had confessed that the Church was unquestionably in a critical position. That crisis will continue so long as the bishops retain irresponsibility and their unconstitutional right of veto. His Lordship strenuously denounced the course taken by the archbishops in dealing with points submitted for their decision—the reservation of the Sacrament, ceremonial use of incense, and the use of processional lights. The archbishops had not dared to pronounce any action upon reservation. They had condemned the use of incense and altar lights, but we owe them little for that. The bishops had told the public that the clergy had conformed, but this was merely with the object of lulling the people into a sense of false security. If the bishops did not act, the clergy were perfectly

FREE FROM ANY OBEDIENCE.

Proceeding, the Chairman spoke with hopefulness as to the prospects of the Protestant cause. If the bishops, and those waiting on events, imagined that this was a mere quarrel between parties in the Church, they would find themselves disappointed. It was the Protestant faith that was at stake, not a mere church or sect. Upon Protestant principles rest the vigour of our race and the freedom of our homes. The agitation would be continued until the Church of England was saved as a Protestant institution, even though, through the apathy and cowardice of those within her, reform is rendered impossible, and disestablishment and disendowment offer the only remedy to an embittered people.

The Right Hon. J. W. Mellor, Q.C., M.P., then submitted the first resolution in

THE EARL OF PORTSMOUTH.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

the following terms: "That this meeting, believing the preservation of the Protestantism of the National Church to be a matter of paramount importance, and that the revival of the Mass and of the practice of auricular confession is disastrous to the spiritual and moral welfare of the nation, pledges itself to uphold the principles of the Reformation, as being the only effectual guarantees of civil and religious liberty."

There were two things, remarked the speaker, for which the people of this Empire would fight—first, for their religion; and, secondly, for their country. They knew how they could fight for their country—many of them descendants of, and successors to, the

GREAT PURITAN IRONSIDES.

Their ancestors fought and died for the Protestant faith, and they had to ask themselves, What had they done? He urged all to make up their minds to do something to support the Protestant cause, remembering that there were constitutional means of which they could avail themselves in the struggle. The Government had promised to take up the question if the bishops did nothing in the meantime; and this being so, it was the duty of the public to call upon them to keep their pledges. "We want an honest, simple bill that will compel every man to obey the law." Some would charge them with being "extreme" Protestants; others would insinuate that theirs was a "narrow" Protestantism. Their answer was simple: they took their stand on the Gospel. If that was narrow, then they were narrow; if that was extreme, then they were extreme. Other people said, "You will stir up strife." He did not dispute it. In this matter they had to deal with Mr. Ready-to-Halt, the man who went about saying, "Leave it to the bishops;" and with Mr. Feeble-Mind, who said they were

"STIRRING UP STRIFE."

What? Were they to neglect to defend their religion for fear of stirring up strife? It was by sitting with folded arms that they had allowed things to drift into so shameful a strait. Half the clergy were against them, but the laity were on their side. The speaker concluded by remarking that the state of matters in the Church had become intolerable, and for the sake of the Protestant religion they must pray that God would extend his right hand to the Church for help and defence in its hour of need.

Canon Woodward (Liverpool) seconded the resolution. In the course of his address he contrasted the state of affairs in England—doctrinal and ecclesiastical—before and after

THE REFORMATION.

> There was a time when God, who was Love, was obscured, and his loving-kindness libelled. The intellect and conscience alike were under despotic sacerdotal rule. Sinful and unhappy man must resort to his director for confession and absolution; to Virgin, saints, penances, indulgences, and payments. Then came extreme unction and purgatory. Into the midst of all this mediæval darkness came evangelical Protestantism, proclaiming liberty of access, and entrance into the presence of the Holiest through Jesus Christ and the grace of the Holy Ghost. Having reviewed the growth and effects of Protestantism on our national life, the speaker said they had been told to be careful as to controversy; but a higher authority than archbishop or bishop had commanded that they should contend earnestly for the faith once for all delivered to the saints; and whatever might be the immediate result of this strife, or the power of the adversary, in God Almighty's sovereign wisdom, the time would come when the apocalyptic angel would sound his triumphant note, proclaiming "the kingdoms of the world have become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever."

Mr. Austin Taylor, of Liverpool, moved a resolution pledging the meeting to support any well-considered Bill in Parliament having for its object the putting an end to the anarchy now prevailing in the Established Church. He declared in fearless and emphatic terms that the bishops had only

PLAYED WITH THE FRINGE

of the Ritualistic question. They had given opinions, pronouncements, and declarations; but the Mass and Confessional were as rampant in the Church of England as they were twelve months ago.

Mr. J. W. Fraser, in seconding the resolution, referred to the half-hearted, halting way in which the bishops acted, practically apologizing for asking their clergy to conform to the law. Mr. Fraser forcibly appealed for influence to be brought to bear upon the Legislature to redress Protestant grievances.

The next resolution was proposed by Mr. F. A. Channing, M.P., affirming the necessity of maintaining the control of Parliament over the Church as the only means by which, at present, the voice of the Protestant laity could be effectively heard. They were, he said, face to face with rebellion against truth and authority. They had to deal with rebels, some of whom they could afford to

despise. The men they had to dread were those who came with catch phrases and watch-words, winning recruits even among the intellectually acute and discriminating. Having referred to the pernicious superstitions, vitiated and corrupt practices of the darkest ages, which they were told to cherish, Mr. Channing said they were resolved to keep the right to think and act in the dread but inspiring responsibility to the all-wise and all-merciful God.

Rev. W. R. Mowll (Brixton), in an earnest and powerful address, urged the demand of a voice for the laity in all the departments of Church life. He strongly advocated education preceding legislation. The young must be educated in the mighty truths of the Protestant faith. Referring to the doctrines of the Church of England, as contained in the Thirty-nine Articles, he asked, in the name of all that was holy and pure, how far were those doctrines preached from the pulpits of the Church of England to-day? Apart from what Parliament could do for them, the bishops could, by a stroke of their pen, alter the existing state of things and cancel the orders of any rebellious curate. Holding up the Bible, Mr. Mowll declared, above loud and incessant cheering, that that was the

CHARTER OF OUR LIBERTY.

As long as England had her Bible, she had a mighty bulwark against the foes of freedom and religious thought.

All the resolutions were carried with enthusiastic acclamation, and the result of the great gathering will assuredly be a further consolidation of the forces working for the suppression of Romish practices carried on in so-called Protestant churches, and without let or hindrance on the part of rulers and leaders of Church thought and action.

During the evening a cablegram was despatched to Field Marshal Lord Roberts, praying that God would vouchsafe his guidance and protection to officers and men fighting for the vindication of the honour of their country.

The National Anthem was sung spontaneously and with much fervour. Again, at the close, the familiar words were sung; and the proceedings, which were hearty throughout, were brought to a close by the Benediction.

Manchester Waifs.

THE Homes of the Manchester and Salford Boys' and Girls' Refuges and Children's Aid Society, which are situated at Strangeways, Manchester, contain a large and increasing family of helpless children, drawn from many quarters, and whose interests lie near the hearts of numbers of sympathetic friends.

At the six Orphan Homes there are now resident 113 children. The Open-all-night Shelter, during last month, had under its care fifty-five children. Sad to relate, thirty-two of these were admitted between ten at night and four in the morning. Most of these were restored to friends, but five had to be retained. The various branches of the Homes continue to be systematically conducted, and the workshops and institute, as well as the messenger and shoe-black brigade, are proving effective means, whereby instruction is imparted in temporal and spiritual considerations.

Many are the cheering letters received from boys and girls in distant lands brought up in the institutions, expressing gratitude and love for the home to which they owe so much. From Canadian farms and training ships come welcome tidings and thankofferings. The following is an instance of many encouraging communications:

Enclosed please find 20s. We consider this small thank-offering the least we can do for the old place, from which we have both derived so much benefit in times past. Willingly do we become from this date annual subscribers to the noble work, and trust that by its influence many more may be helped.

The hon. secretary, Mr. Leonard K. Shaw, will be glad to furnish full particulars of the institutions. He may be addressed: Broom Holm, Cheetham Hill; or at the Refuge, Strangeways, Manchester.

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Points for Workers.

ILLUSTRATIONS FROM THE WAR.

AT the present time practically the sole topic of conversation in Great Britain is the terrible war which has been raging in South Africa since October. It may be, therefore, useful to some speakers who would like to draw spiritual lessons from this carnal conflict if we suggest some illustrations connected with it.

"Misled by Guides."

This phrase occurred in the General's despatch which recounted with frankness the terrible mistake he made in approaching within a dangerous proximity the lines of the enemy. But what a thought the words carry to any who have seen their fellow-men "misled by guides" in matters of eternal importance! How many a young man, entering on a commercial or professional career, has been "misled by guides," who told him that the roads of pleasure and sin were quite safe, only to discover too late that he was bound hand and foot by the enemy of souls. One recalls the story of the Alpine travellers who were found frozen to death, not more than a hundred yards from the path which would have led them safely into the village below. "Misled by guides"—ah, we all know how our hearts have turned aside from the old, safe paths, and found to our sorrow nothing but disappointment and danger.

"There shall be no turning back."

Such were the brave words with which Sir Redvers Buller encouraged his men in their desperate attempt to reach Ladysmith. But though they crossed the River Tugela, and stormed the height of Spion Kop, they had, after all their gallant endeavours, to retrace their steps. With Christ as our leader, "there shall be no turning back." We have but to follow and victory is secure. Not a few who once pledged themselves and their houses to serve the living God said: "There shall be no turning back." But, alas! some of them are now backsliders, defeated by the fierce onslaught of the enemy. Let them return penitently, and, in the strength of the Lord, resolve that "there shall be no turning back."

"Officers have not yet learned the value of scouting."

In this sentence we have one explanation of the failure of some of our churches and missions. Mr. Moody understood "the value of scouting" very early in his remarkable career. In his directions to workers we read—"Search out every family. . . . It would be well to ask some friend to go with you." The way to fill our churches is to follow our Lord's command, and go out into the highways and "compel them to come in." This is not "scouting" in the military sense but in the evangelical sense. Mr. Moody scouted when he paid two visits to this country before coming for the great revival of 1875. He studied the enemy's ground and the enemy's methods. All that prayerful preparation and common sense could do was done, and similar "scouting" we commend to all who conduct missions, and to ministers and deacons who want to see their churches filled.

Kettering.—Pastor S. de Courcy, of Kettering, writes:—"We have in connection with our mission work, in which we reach a large number of people of the working class, an institute where men and women come in the evenings to read. We are urgently requiring books for our library, and shall be glad if friends can help us in the matter." Address 25, Tennyson Road, Kettering.

Cambridge Notes.

(FROM OUR OWN CORRESPONDENT.)

THE Cambridge Inter-collegiate Christian Union has been addressed this term by Rev. J. O. Dykes, D.D., Principal of Westminster College, and by Prebendary Webb-Peploe. The latter is always welcome in Cambridge, and large numbers assembled last Sunday to hear him.

Last week a well attended meeting was held in connection with the Congregational Twentieth Century Fund, when Rev. Dr. Guinness Rogers was the chief speaker. The movement is being well taken up in Cambridge, and it is said Emmanuel Church has already promised £500.

The Protestant Reformation Society held a meeting in Cambridge last week, when their organizing secretary, Mr. W. Limbrick, spoke on Ritualistic manuals for English children.

The University Church Missionary Union has been addressed by Mr. John Jackson, of the Mission to Lepers in India and the East; and by Mr. Barbrooke Grubb, the pioneer missionary to the Gran Chaco, Paraguay (S.A.M.S.). Both meetings were well attended.

The last two Sundays; he University pulpit has been occupied by the Hulsean lecturer, Professor Mason. The first Sunday this term he dealt with "Invocation of Saints," and last Sunday he denounced the introduction of mediæval rites and ceremonies into the Church of England. Professor H. C. G. Moule is continuing this term his series of devotional addresses on doctrine, in Holy Trinity Church, on Monday evenings. Last Monday his subject was "Grace and Sacraments."

Public Morality.

THE London Council for the Promotion of Public Morality promises to occupy, with great usefulness, an important position in the life of the Metropolis. Its initial public gathering was held on the 1st inst. at St. Martin's Town Hall.

The Bishop of London, who presided, expressed the hope that the Society and the object it had before it would soon take deep root in public convictions. Those interested in the movement had taken great care and spent much time in thinking out the possible action the new Society should inaugurate. In dealing with the objects which they set before themselves he desired to avoid all exaggerated language. The first thing they had at heart was to do their work in a plain, practical, and business-like way, knowing what they were doing, and facing the problem exactly as it was. They recognised that, in the long run, in all attempts to benefit mankind they could only succeed if they were able to claim the sympathy and support of every right-thinking man who gave the subject any consideration. The desire they had chiefly before them was to cope with organized temptations to immorality. All they could hope to do was to see that men should have less temptations to vice than incitements to virtue. Their object was to see that no difficulty was placed in the way of any one who wished to keep to the path of virtue. They had to trust to the wisdom of experience, rather than the dreams of enthusiasm. They believed that the Society which they were founding would bring to light a great many things which were now carefully hidden; and they further believed that, when they were brought to the light, steadily, persistently, remorselessly, before that light they would perish. They had begun with a due sense of the responsibility which attached to them in making such a beginning; but they meant to go on steadily, until they had accomplished at least the result of compelling public opinion to consider a matter which was of the greatest importance to public welfare. A motion was subsequently carried: "That this meeting recognises the need for concerted effort to meet the organized immorality of London, welcomes the formation of this Council, and bespeaks for it the liberal and continued support of those who have at heart the social and moral well-being of London."

The Glasgow Evangelistic Campaign.

SIXTEENTH WEEK OF MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

As new districts are entered with the Campaign work, fresh difficulties are encountered, but additional reasons for thanksgiving also come to light. At Tollcross the meetings were languishing, but after the evangelist had caused it to be widely intimated that Mr. J. R. McAusland (the Gospel tenor soloist) would sing, the largest hall in the district was crowded. When a children's mission was begun at Bishopbriggs, local workers ready to deal with the youthful inquirers were not numerous on the first two or three evenings; but it became manifest that the movement was of the Lord, and by Thursday many were asking what they could do to help. Here, too, the work spread from children who were blessed to their parents, and in some homes both generations are rejoicing in the Saviour. Last Monday Rev. J. T. C. Gullan called attention to the prejudice against Evangelical effort which appears to exist in the minds of a large number of the younger artisans of the city, and special prayer was asked that this barrier might be removed.

As Mr. McNeill goes from church to church on Sabbath mornings and afternoons, it is interesting to find buildings which are usually thinly attended filled to the extent of discomfort. A large proportion of the regular attenders are never seen at the evangelistic meetings, and so would not otherwise be easily reached with the trumpet call. But the preacher is ever welcomed and appreciated. His intimate acquaintance and deep love for the old Scottish Psalms and their music enables him to reach the hearts of many; and the exquisite pathos and unerring taste with which he uses the Lowland Doric in his preaching disarm any antagonism aroused by the directness of his appeals. One of the most touching features of these services is his yearning for the prayers of God's people on behalf of the evening meetings. His own estimate is that night after night, in Renfield Street Church, a thousand people have been gathered by 9.15, 900 of them being men averaging rather under than over thirty years of age. Church members are specially urged to invite careless neighbours and acquaintances to accompany them to St. Andrew's Hall on Sabbath evening, where the audience continues to fill the great building. Probably the influence of the Campaign meetings can be more adequately realized there than at any other centre. The very atmosphere seems to be filled with a spiritual thrill, and the large number of anxious inquirers at the close of each gathering is but a portion of the fruit reaped.

On the afternoon of Sabbath, January 28, Mr. McNeill was in the pulpit of his old fellow-student, Rev. Donald Cameron (Free St. Paul's); and the key-note of his mesage was, "Christ's Presence our Salvation, Individually and Collectively" (Mark iv. 35). A keen insight into the mind of the sacred writer was manifested, as he showed "what manner of Man" the Saviour was. Pointing out Jesus as the grandest Example of faith as well as the great Object of it, the closing appeal to the unsaved was one of great power.

"STONY GROUND."

At several of the centres of work during the past week we found the meetings comparatively small, and the audiences largely composed of workers and other Christian friends. In each case the surrounding district had been faithfully visited, and the people personally invited, while the open-air work was being done in a prayerful, earnest spirit; yet the people did not come in any great numbers. These "stony ground" places are much on the hearts of God's people in Glasgow, and they present a great opportunity for praying ones everywhere to join in intercession. It is noticeable that in such localities ministers and evangelists are making good use of the gatherings to give "straight talks" to the professing believers who attend. In one or two instances indeed the missions have almost assumed the appearance of Christian conventions; and there is promise of much good resulting in days to come.

The present territorial method of work is producing excellent results in different directions, but there are portions of the city area in which the local churches and missions are quite unable to do what is required. It becomes increasingly evident that after the present arrangements have been carried out there will be need for a second campaign, in which large bands of workers from all parts shall join hands in order to carry the Gospel to the sunken and sinking localities. May the Lord grant wisdom and grace that this may be done to the glory of his name!

RUTHERGLEN ROAD DISTRICT.

One of the stiffest experiences was in connection with the mission in Rutherglen Road district, held in Augustine Free Church. The locality is densely populated with working people, and very needy in a spiritual sense. Besides the difficulty already referred to among the younger men, there was a wide-spread apathy among people of all ages. During the first week the meetings were addressed by Rev. William Baird (United Presbyterian evangelist) and Rev. Jones S. Stewart (Strichen); while for the second week Rev. Matthew Dickie (Sanquhar) took the place of Rev. William M. Clow (Edinburgh).

The preaching was searching and faithful. Pastor (Rev. J. T. C. Gullan) and speakers were men of prayer, and we found them alike urging upon the people the need for much waiting upon God in connection with the work, frankly declaring that if the Church were set right there would be different results apparent. Mr. Dickie, although a substitute, spoke with the confidence of one assured of being sent by God with a message for some in the neighbourhood. Systematic door-to-door visitation was kept up in the surrounding streets, the minister taking the lead in this, as in other departments of the work. Crowds were wanting, yet the workers were encouraged and strengthened by what they saw of the goodness of the Lord, both at open-air and after meetings, among those who did attend.

REV. JAMES SMITH (COALSNAUGHTON).

After giving a much appreciated series of addresses at St. George's Cross Tabernacle, Rev. James Smith (Coalsnaughton) joined the body of Campaign workers a fortnight ago. His first mission was in Hood Memorial Congregational Church (Muslin Street), where there was a sweet season of refreshing, and both he and the local workers regretted that arrangements previously made compelled them to part after so short a time together. Last week he was located in East Campbell Street United Presbyterian Church (Rev. Dr. Shaw Stewart), the district surrounding which has proved to be another of the slowest in the city to move.

An earnest body of mission workers, led by their experienced missionary, are using every means to stir up the people round about, and by means of the open-air services the Gospel bell is being rung in the ears of very many. The indoor gatherings have been bright and interesting, while the preaching has been characterized by great force and directness. Running through the whole service was the evidence of a longing for earnest, believing prayer that "the mighty power of God may be manifested." On Tuesday evening the subject was the "Conversion of Saul," coupled with Matt. xviii. 3; and from many points of view the necessity and characteristics of the great change were vividly and lovingly pointed out.

Mr. John Anderson (assisted by the staff and students of the Bible Training Institute) is taking charge of a mission in New City Road Congregational Church (Rev. William S. Todd), but here again the response from the neighbourhood has not been hearty, though the meetings have been bright and interesting.

GOOD WORK AMONG SEAMEN.

Our hearts were much uplifted by a visit we paid on Thursday evening to the Seamen's Chapel, in Brown Street, Anderston, where Mr. James Macfarlane (evangelist) is labouring. After the preliminary prayer meeting, a procession was formed for a march eastward along Broomielaw, and a great crowd gathered round at once when a stand was made at Glasgow Bridge (Jamaica Street). A new start was being made with about a dozen lanterns—each composed of a light, square wooden frame, with white linen stretched round the outside, and bearing short texts and invitations painted on the sides—carried on the top of light poles, and the result was such that the number is to be increased as speedily as possible.

The evangelist expresses great gratitude for the loyal and efficient support of the local workers, led by Mr. John Morrison (chaplain), Mr. James Taylor (secretary), and Mr. Galbraith (librarian). The meetings have been well attended, and have been very cosmopolitan in character. Seafaring men of many nationalities, and of different creeds, are mixed with a sprinkling of residents in the neighbourhood; while the Holy Spirit is moving many hearts to the conviction of sin, and to salvation by faith. A German sailor had come to the city for one day only, but was caught in the Gospel net, and went away a new creature in Christ Jesus. A Highland woman who had been dealt with often before found the scales falling from her eyes as the Word was preached. One young man who had found his way in only on the evening before he was to sail for a long voyage, was led from darkness into light; and when he named his ship, a worker said the first mate had also visited the Institute earlier in the evening seeking help. Another man we met had been converted twenty years ago in the old Glasgow Bethel, but had fallen away through drink when far from Christian fellowship. He had been once more arrested at the open-air gathering, and restored to the peace and joy in believing which he had lost for so long. Several young people have given bright and clear testimony to what the Saviour has done for them.

Mr. Macfarlane has special qualifications for working among the classes here represented, his strong attitude on the drink question appealing to men specially exposed to that sin. The Gospel stories are presented with great eloquence and dramatic power. We heard him deal with the story of blind Bartimeus (Mark x.) in a fresh, original manner, using it as an illustration of the way to be saved, which, he said, corresponded to a window of a room, the purpose being to let in light. The key-note of this address, as of all the preaching, was that there is cleansing but no cure for sin. He insisted that all must come, like Bartimeus, without being able to see the way: the seeing being possible only after the coming.

A fine spirit was manifested in the after-meeting, and the Christian men and women present found much to do in talking with those who remained. Some who had been enlightened on previous evenings were present to tell of it; and the heartiness of the responses proved how near and how dear were the spiritual things.

The men being mainly strangers unacquainted with the city, have in many cases to be sought out and brought to the services individually. The Sailors' Home and the surrounding boarding houses are visited just before the meeting opens, all who are willing, or can be induced to come, being accompanied to the chapel; and men are being saved who have been brought in after this fashion. Those from Roman Catholic countries form the most difficult class to deal with. A French-Canadian whom we met was the subject of many prayers, and similar cases are met with every evening.

Ealing Home for Girls.

As London, in its ever widening area, encroaches further and further upon field and hedgerow, it absorbs from time to time old-fashioned mansions which in former days were delightful country homes. Such a building is the St. Mary's School for Girls at Ealing, one of the many useful institutions known as the National Refuges. Wonderfully changed, and added to, and modernized with wisdom and taste, the old mansion makes an ideal Home, cosy and comfortable, and at the same time a model of what sanitary science can accomplish.

The institution is notable for the all-round character of the instruction it affords. After passing through the school—which, by the way, is subject to the supervision of the Education Department—each girl undergoes a course of practical training in all departments of domestic duty. The snowy output of the laundry, the neatness of the house, and the excellence of the outfits made in the needlework room, bear witness to the soundness of the instruction given. In these days of a famine of reliable domestic servants, it may well be considered satisfactory that so many girls are grounded in the arts of successful "service." A

BUSINESS-LIKE PROMPTITUDE

is observable throughout the establishment, and habits of restraint and courtesy are inculcated; but, beyond that, one is reminded at every turn, by embossed texts, by printed words of pithy appeal and reminder, or by the sound of "psalms and hymns and spiritual songs," of the high aims of the institution. Scriptural instruction is given daily. Nor is there any lack of means for physical exercise. At the rear of the Home is a capacious asphalte playground, a play-room, and a wide expanse of lawn, in addition to a good kitchen garden, where an enterprising girl, appreciative of the modern movement in favour of women gardeners, may commence studies in the production of potato, carrot, or beet crops.

One of the most interesting incidents of a visit to St. Mary's Home is a glance at the great kitchen when a cooking lesson is being given. A batch of eighteen bright and cheery little lasses, white-aproned and sleeved, are standing at the temporary tables, their gleaming pile of utensils before them, each eagerly waiting the word to "fillet plaice," or "crack eggs." Presently they set briskly to work, and the result is subsequently seen in a well-prepared meal for all the children in the Home. These cookery lessons are given in a scientific style by a professional lady, who subsequently awards marks according to method, knowledge, and result, and explains any matters difficult to be understood.

The complete character of the education afforded enables the directors to observe the peculiar abilities of each girl, and to encourage her in choosing that

VOCATION IN LIFE

for which she is best fitted. The majority, passing out into situations at the age of fifteen or sixteen, are usually placed with Christian families as undermaids. A careful oversight is, however, still given, in order that the girls may be helped to persevere in the ways of righteousness, and guided and advised in times of difficulty.

The girls are, as a rule, motherless; but kindly consideration is exercised in dealing with each case on its merits. There are a few children, for example, whose fathers still live; but in one instance the unfortunate parent has lost both hands as the result of an accident, and in another he is suffering from a terrible form of cancer. Other little ones, again, have been rescued from circumstances of grave moral danger; but all present an appearance and exhibit a quickness and thoroughness which reflect credit upon the institution. The call for their services is so great that for each trim young person who goes out there are ten or more applications. The responsibility of maintaining the various institutions in connection with the National Refuges is, of course, a heavy one. The Secretary is Mr. H. Bristow Wallen, 164, Shaftesbury Avenue, London, W.C.

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A Clergyman's Conversion.

On Sunday week, at a meeting of men held in his church, Rev. E. Bacheler Russell, Vicar of Leyton, told the story of his conversion. Mr. Moody was the instrument in God's hand to deliver Mr. Russell from a worldly life, and to introduce him to the Saviour. Some 300 men listened to the story, which was told with great force and power. In the course of his narrative, the Vicar said:

"It was on March 12, 1875, that I was brought from darkness into the marvellous light and truth of the Gospel. Up to that time I had no idea that I was not what could really be called a Christian man. I was as ignorant of the simple plan of salvation and the Gospel message as a man could possibly be, though living in the midst of a Christian community, and in a Christian land. I had my racehorses; I spent a great deal of time at the card table, in the ball room, in the theatre. With shame I must say it, I began to gamble; I had a horse which carried everything before him, and consequently I was very much elated, and so lay on more and more, until the tide turned and

I LOST HEAVILY.

Then I was troubled. Just at that time a great deal was said in the daily papers about Mr. Moody and his work in Scotland. He was announced to be coming to London, and one day just before that time I came home from the racecourse weary, depressed, worn out. Everything had seemed to go wrong, and there in my room all alone I knelt down—you may think I was very foolish and very ignorant—I knelt down before a painting of my father, who passed away in my childhood, and I made a vow before him, and in the presence of God, that I would not go to another race meeting until I had asked Moody whether it was right for a Christian man to go to races.

"On the day when Moody was to hold his first meetings in the Agricultural Hall I was tempted to go to the theatre. I went, and never had such a miserable time in the theatre before. The next evening I went to the Agricultural Hall, and sat close to the platform. That night I listened to the message—I was not thinking much about it—and I heard the singing of the hymn by the gifted Mr. Sankey, "Come home, come home, O prodigal, come home." No doubt that had some effect upon my soul, but I did not go into the after-meeting that night. The following night I went again, and after the meeting went into the inquiry room—it was quite a new thing in those days, and I was one of the first to go. Very soon Mr. Moody came to me, and when I asked him whether he thought racing was wrong for a Christian man, he shook me by the hand—oh, such a grip, it seemed to come from the heart—and he said,

'ARE YOU A CHRISTIAN?'

If anyone had before implied that I was not a Christian I should not have liked it, and should have thought it very rude and impertinent. But I didn't with this man. For the first time in my life I realized I was not what he meant by a Christian. 'No,' I said, 'I am not,' 'Do you want to become one?' he said. 'Yes, I do.' 'Very well,' said Mr. Moody, and then he asked me to wait a few minutes whilst he spoke to someone else.

"After a while I was going away, like Naaman, in a rage, passing Mr. Moody, who was talking to two young men. Then he gave me another grip, which seemed to soothe me at once, and he said, 'Well, is it all right?' 'No,' I answered, 'it's not all right.' 'Oh,' he said, 'but you must not go away like that. Bring a chair, and sit down with us.' I did so, and speaking to us three young men, he said, 'There are three things that I want you to do—believe, receive, trust Jesus.' Afterwards we knelt down and he prayed. Then I went away, and as I didn't feel anything I thought it was not all right.

"That night I went back to my hotel, and I went right up to my room. I didn't want any food for the body, and in my room I prayed as well as I knew how, 'Lord, I believe, help Thou mine unbelief.' The next day I arose about ten and didn't want any breakfast. After a while I made my way to Mr. Moody's prayer meeting at Exeter Hall. Pale and ill-looking I know I was, and I sat near the platform, feeling absolutely miserable. I knew now I was wrong, but I longed with my whole soul to get right. Mr. Moody told the audience about his inquiry-room meeting the night before—how he was talking to two young men and a third came up to him. It was then, on the 12th day of March, 1875, that the light broke into my soul, and as I sat there, miserable up to that moment, I thought, 'What a fool, what an utter idiot, I have been. I have been praying, "Lord, I believe," and I never believed at all.' Here, now,

I PUT FORTH MY HAND

for salvation and took it, and I believed God. And oh, the peace that came into my heart and soul in a moment. Oh! what a change! Mine was what is called a sudden conversion; but every man's conversion is a sudden conversion. One moment we are this side the line, and another we are that; there can be but one moment in passing over the line.

"I was a very happy man before; I don' believe any man was happier apart from Christ. Put me on the back of a good horse, and there was nobody happier than I was. Now in comparison it seemed as if I never knew what happiness was before. I went on the platform before all the people, and said to Mr. Moody, 'Do you remember me?' 'Why,' he said, 'you are one of the three young men I talked with last night. Is it all right now?' 'Yes,' I replied, 'it's all right now,' and he said, 'Thank God for it!'

"It was subsequently my great privilege, with Henry Drummond, afterwards Professor Henry Drummond, to take a part in young people's meetings. I want to say what I think was the secret of Moody's life and power. It was simply that he was a man who sought to live solely for the glory of God—'none of self and all of Him!' For twenty-four years, with many, many failures, I have followed Mr. Moody's Master, and the way grows brighter and brighter still."

Scottish Notes.

A CONFERENCE, under the auspices of the Lanarkshire Christian Union, was held at Cambuslang on the afternoon of Saturday, January 27. Subject, "The Glory of God." Mr. Hugh Macfarlane presided, and addresses were also given by Rev. J. Burleigh, Blantyre; Mr. John Colville, M.P., Motherwell; and Mr. Samuel R. Clark, of the China Inland Mission.

Mrs. Stirling Boyd reports that 2,093 children were sent last year to different country houses by means of the Edinburgh Children's Fortnightly Holiday Fund, being an increase of 145 on the numbers for the previous year. A gratifying feature in connection with this fund is the noticeable increase in contributions received from parents and others in charge of children, voluntarily offered in gratitude for the kindness experienced.

At the annual meeting of the Glasgow United Evangelistic Association, held last week, some interesting figures were presented. The average attendance at the poor children's Sabbath dinner was 1,779; the number helped in day refuges, 446; total since the beginning in 1875, 11,447. Boys and girls to the number of 7,424 were sent to the country under the the Fresh Air Fortnight scheme, making 75,513 since 1885; while 3,800 more was sent for a day in the country, bringing the number of such treats to 27,782. The number helped through the Inquiry Committee and otherwise was 1,220, bringing the total during twenty-six years to 21,477.

The annual meeting of the Scottish Protestant Alliance was held in Glasgow on the evening before the great gathering in the Albert Hall. Mr. W. C. Maughan presided, and there was a good attendance of ministers and leading laymen. Resolutions were passed expressing approval of the efforts made in Parliament to stop the abuses of Ritualists in the Church of England.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

*The Tale of a Cabbage.**

MEG was born in a London slum, and lived in a cellar in one of those tall, tumbledown houses. You clattered down a flight of stone steps, which led into a totally dark passage, and pawed along a wall till you came to a crazy door, which opened into the awful place Meg called "home." There was a heap of rags in one corner of the room, a couple of orange boxes turned upside down, and a very rusty fire-grate, by way of furniture. Meg's mother had a hard fight trying to get food for her little family, who were always hungry because they never had enough to eat. Often and often there was no breakfast, nor dinner, nor tea; and Meg and the little ones would be forced to roam about the streets and fight with the dogs in the gutter, and round the costermongers' stalls, for stray pieces of crust and rotten fruit. These were hard times.

In good times Meg and her brothers and sisters had whole chunks of clean bread, and sometimes it was actually smeared over with dripping! But never, I am afraid, at the best of times, did they know what it was to have really as much as they could eat—except when they went to the farthing breakfasts in the winter at "th' Harmy."

But in the desert of Meg's life there was one little "oasis." It was up a narrow court and one of a row of houses.

Meg knew the exact hour to a minute when her funny little knock would open that door wide, and a smiling girl in a scarlet blouse and big apron would bid her "Come along, dear;" whereupon Meg would patter along after the slum captain into what she regarded as little less than fairyland.

Meg learned a great many things in her corner by the stove. She learned that behind the great doors which men call Death there is a wonderful, beautiful country, where people are never hungry, or thirsty, or cold, or sick, or miserable. She learned, too, about the Friend of the children—the Jesus who died that she might come into all this bliss. Perhaps if you paid a visit to those slums when self-denial week was near, you would think the people hadn't very much to deny themselves of. But the captain knew better, and so did little Meg. The meeting in which the captain explained her plans was a long one. What could she do, poor starved mite? And yet her whole heart and soul were in this effort.

Meg drew her rags closely round her and shivered as she left the warm hall. As she went scudding along the streets, swiftly and silently as a little rabbit, she passed a row of barrows, and one coster said to the other: "Look at that there poor little 'un; seems to me she's half starved."

"Ay," said the other; "how they lives puzzles me. Hey, Cis! take this!" and he pushed a flabby, faded cabbage into her hands.

Meg's eyes danced as she thanked the man! A whole cabbage; who'd ever have believed it! She'd had next to no food all day, and it was all she could do to keep from nibbling it there and then; only the thought of her hungry little brothers and sisters stopped her. Still, her mouth watered, and she ran faster than ever, hugging her precious vegetable tight.

Just before Meg reached her court she slackened her pace. She forgot that the wind was chill, and that she was famished and tired. Slower and slower she went, and at last she retreated into a dark doorway and stood lost in thought.

. . . . . .

The Captain and her Lieutenant were getting ready to go to bed. Just as they had taken up their bedroom candle, there was such a knocking and banging at the door!

"Whoever can it be at this time of night?" they said.

Both of them went to the door, and the Lieutenant held the candle while the Captain undid the bolts and let down the chain. The minute the door was opened in bounced Meg, panting and breathless.

"Oh, Captain!" cried Meg; "it's—it's—for Jesus, for the meetin'. I had to bring it now; couldn't take it home—we'd eat it sure, if I did," and Meg thrust the flabby wilted cabbage into the astonished Captain's hands.

Little by little the facts began to dawn upon the Slum Officers—facts which were verified next day by the costermonger. Oh, how the Captain hated to take that cabbage from Meg! But, as she looked into her happy, beaming face, she dared not refuse. It would have broken Meg's heart if she had.

"God bless you, dear!" she said, as she bade her good-night; "you are the first to give anything for the sale."

Somehow the story of that cabbage leaked out, and you may be sure something more tasty than a raw cabbage found its way to Meg's cellar before long. And one after another who had "nothing to give," and "nobody could expect them to give anything," changed their minds and brought along their offerings, and the amount raised in that corps was the wonder of all beholders. In one of the most conspicuous places was Meg's cabbage. It had been hard work keeping that vegetable alive for the occasion; but it had been done—to Meg's satisfactian at least. She beamed all through the meeting, and never had a longing for even one little nibble.

And the angels looking down from heaven saw it with Meg's eyes—to them it was the most beautiful thing there.

MAJOR EILEEN DOUGLAS.

* Abbreviated from WORK AND WORKERS OF THE DARKEST ENGLAND SCHEME. A most interesting narrative of facts, published at the Salvation Army Headquarters, Queen Victoria Street, E.C. Abundantly illustrated.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 214)

BIBLE CLOCK.

Make a circle to represent a clock; mark off the hours from one to twelve; and, taking the word PEACE for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words, to represent the hours. Chapter and verse must be given.

(Children under *ten* do any 4; under *thirteen*, any 7; under *seventeen*, any 10.)

ANSWER TO LAST SEARCHER (No. 213).

1. **N**ame (Heb. i. 4).
2. **E**ar (Isa. lix. 1).
3. **B**etter (Psa. lxiii. 3).
4. **U**tter (Psa. cvi. 2).
5. **C**ertain (1. Cor. iv. 11).
6. **H**ow (Luke viii. 18).
7. **A**lone (Psa. cxlviii. 13).
8. **D**ays (Psa. xc. 12).
9. **N**ot (John v. 28).
10. **E**asy (Matt. xi. 30).
11. **Z**ion (Isa. xxxiii. 14).
12. **Z**erubbabel (Zech. iv. 9).
13. **A**gainst (2 Chron. xiv. 11).
14. **R**ise (Mark x. 49).

NEBUCHADNEZZAR (Daniel iv. 33).

Correct answers (first list) received from:—

A—William and Myra Akermann, Esda Anderson.

B—Agnes and Connie* Bradley, Mabel Birney, Dorothy Billings, Daisy, May, and Gordon Bligh, Gertrude Bush, Eric and Mary* Brown, Ada Blencowe, Eleanor Bennett, Emily Bridgewater, Susette* and Mary* Beck, Elsie Baker, Herbert Braddon, Elsie Brinkworth*, John and Cyril Bennett, Leah, Rachel, and Esther Blumenthal, Leah Baginsky, E. Butteriss, Gertrude Bristow.

C—Ida, M. and Edith Cole, Kate Cope, Oscar Cross, Josephine and Elma Cæsal, R. Cater, Ella Clapp, Lydia Cleary, W. Campbell, Gussie Clark, Dorothy Cooper, Winifred* and Arthur Cox, Kittie and Carl Cope, George Cary, George Crawford, Lionel Champion, Sophie Cohen, Anna Chanyen, Minnie and Katie Chubb, Cicely Craven, Percy Chappell, Daisy Churchward*, Gladys Clark, Grace Charik, K. Carey-Branton*, Elsie Collings.

D—Kitty and Violette Donaldson-Selby, Irene Duke*, Stanley Drew, Dorothy and Ralph Daintree, Nellie Dowsett*, Hilda, G., Bessie* and Constance* Drayson, Polognia Daws.

E—Arthur Ellis.

F—Sarah Finkelstein, Olive, Mabel, and Vincent Fleet, Kitty Fausset, Winifred Field.

G—Elizabeth Gerechter, Alice Goad, Irene Gough, Bertie and Clarice Gale, M. Gover, Cicely Gibson.

H—Dorothy Havergal-Shaw, Betsy Holik, Myra Hunt, Mary* and Eric* Hill, Nellie and Reginald Hatchett, Elizabeth and Mary Hooper, Beatrice* and Walter* Harland, Evelyn* and Dorothy* Hewer, Daisy, Ruby, and Alfred* Horne, Kathleen and Dorothy Heckford, Rosetta and Lottie Hamilton, Annie Horstcraft, Gertie Hayward, Hetty Hill*.

I—Nellie* and Robert* Irving.

J—Amelia Jacobson, Betty Stocks, Emily Jones*.

K—Esther Killowich*, Gertrude Krambach, Maurice Kalinsky, Max* and Eva* Kalb, Elsie Knight, Margaret Kinnaird.

L—Ellen Larke, Georgina Lichtenstein, Mary, Henry, Sydney and Edward Law, Winifred Lowe*, Mary Levine, Rosie Langton, Nellie and Edith Lockhart.

M—Kitty McAuliffe*, Winifred Maunder, Aldyth and Edith Margetts, Irene Mawer, Margaret McFadzean, Dorothy McMullin, Beryl Mather, Andrew Mitchell*, John Moir, Alice and Kathie Mayliott, Evie and Godfrey Miller, Winnie* and Daisy G. Martin, Elsie Milne, Mabel Mackay, Mabel Morris*, Dorothy Morgan*.

N—Leah Niels, Amy and Maude Nottage, Valerie and Eleanor Noel, Gilbert Norris.

O—Elsie Owen, Olive Oxley.

P—Kathleen and Ethel Pasley, Margherita Perlmann, Maxse, Gordon, and Maggie Pibel, Marjorie Porteous, Leonard, Walter*, and Katie* Pickneil, Mary Plumb*, Winnie Page*, Ruth Pledger*, Evelyn, Mildred*, Hattie*, and Sybie Peters, Bertha Pott, Kathleen Pincott, Gladys and Ethel Palmer, Dora Phillimore*, Alice Palmer, Emma Pringle*, Dora Pomeroy.

R—Kate, Mary, and Edith Richards, Gordon Remington*, Gwennie Ravenhill, Sydney Robertson, Kate Rosenbloom*, Henry and Marion* Richards, Aileen Roberts, Alice Reid, Maud Rosenberg, Mary Rosenbloom.

S—Betty Stocks, Lizzie Simons, Cicely* and Marjorie Sherbrooke, Lionel, Bernard and Flora Shadbolt, Frank Simmons, Glanvill Smith, Esther Simmons*, Rider Smith, Amy Stileman, S. and David Soltau, Margery Smart, Fanny Stileman, Robert and Mary Scott, Mary Sowden, Douglas and Kathleen Shepherd, Mary and Alan Symon.

T—Blanche Thomson*, Naomi Torff, Leah Tushinsky, Olive Taylor*, Frank Tomkins, Marion Tarry, Archie and Theodora* Thorn, Dudley Toye*, Olive Tritton.

V—May Vickers*.

W—Harry Wintle*, Florence Wild, Sarah* and Annie Wood, Cecile and Phillis Wright, Ella and Agatha Ward, Dorothy Wyatt*, Ellen Williams, Dorothy White, Douglas Wilkinson, Evelyn Wood, Frank and Madge Wilson, Sydney Wisdom, Geo.*, Lucy*, Rose, and Annie Wilson, Joanna and Louise Wolnitzer.

Y—Rachel*, Kenneth*, Maurice, and Gladys Young.

Z—Sophia Zaxitsky.

No. 212.—Correct answers (second list) received from:—

A—Mary Anderson*, Alice, Robert and Mabel Allen, Irene* and Margery Ashdown, Hazel and Louie Adams, William and Myra Akerman.

B—Ernest Bond, Harry Butler, D. Billings, Susette Beck*, Conyers Baker, Ethel Butteriss, Sylvia and Maud Barrett, Nelson, Sydney and Constance Bird, Lucienne Brabandes, Ernestine Buhl, Teresa, Lilian, Frank and Avory Blackie, Florence Blackman, Louis Berthé*, Charlie Banks, Robert and Douglas Beveridge, Lilian Butler and Charles Brown.

C—Edith Cross*, Muriel Craigie, Katie Clark*, Dora and Edith Corrie, W. Campbell*, Ada Catt, Bessie Cheale, Duncan* and Hyde* Campbell, Isabel and Mabel Candlin, Dorothy Cooper, Dorothy Clarke, Jessie* and Maggie* Carter, Millicent Craven, Daisy R. Clarke, Alice Crang, Josephine Cheal, John Colville*, Joan Clarke.

D—Kitty Donaldson-Selby, Constance Devenish-Meares, Kate De Rusett, Marie Denizot, Harold and Gladys Davis, Marjory Dyke*, Ernest Davey, Emmie Dann.

F—Eva Fullerton, Olivia Ferguson, Laura Finch, James and Marian* Freegard, F. and A. Figgis, Percy Fitch, Winifred Field, Louise Filhol, Jeanne Faucon, Malcolm Forbes.

G—Evelyn* and Grace* Gulston, Winnie Garnham, Dorothy Grove, Elsie Goudge, D. Gardiner, Stuart, Jack, Dorothy, Edith*, and Margaret* Gray, Edith Grieve, Dorothy Garfit, Margery and George Graham-Brown, Ivy Godfrey, Constance Gabbett*, Violet Goldring, Amy Grant, Ivan and Hugh Garrod.

H—Ruth Harrison, H. Hunter, Ruth and Walter Hinder, Ella Hake, Jamie de Hailes, Lottie and Rosetta Hamilton, Elsie Hore, Francie* and Florence* Hoyte, Sandy and May Handasyde, Kathleen Hugh, Winifred and Edith* Harvey, Betsy Holik, Fred Halstead.

I—Ami Inglis, Nellie* and Robert* Irving.

J—S. Johnson, Lizzie Johnstone*, S. Jackson.

K—Flossie Key, Dorothy* and Grace Kerr, Elsie Kirby.

L—Alfred Llewellyn, Margaret Leigh, Carrie Livingstone-Learmouth, Mary Levine, Mildred Long, Nellie and Edith Lockhart.

M—Margaret Macphee, Maggie McDougall, Louis MacGregor, John Moir, Winnie and Dorothy Mace, Mildred and Dorothy Morgan, Daisy G. Martin, John and Ella McMurray, Charlotte Millar*, E. Mathias, Harry and Bruce Malaher, Margaret*, Dorothy* and Daniel Morris, Ian McGregor, Elsie Milne.

N—Maude and Amy Nottage, Edith Nash*, Sarah Norman*, Lydia Nicholas, Leah Niels.

O—Maude and Eva Oakes, Mattie Osmond.

P—Isabel* and Gladys* Phipps, Doris and Madge Twite, Muriel Patten, Laura Percy, Dora Pomeroy, Percy, Geoffrey and Clarice Peach, Eddie, Willie, Ada and Jessie Palmer, Ernest Pearce, Marjorie Porteous.

Q—Annie Quick.

R—Abraham Rabinowitz, Gwennie Ravenhill, Elsie Ridewood*, Beryl Reid, Marion Roach, Jessie Roe, Jack Ridley, Rita and Lorimer Romanes, Maud Rosenberg, Mary Rosenbloom, Herbert and Marjorie Rainey.

S—G. Spurgeon, Adele Smith, May, C. R. and Violet Salvesen, Olive Staite, Nannie Sturrock*, Edward and Fred Short, Gerty Slade, Madeline Smith, Philip Southam, Lucy Soltau, Lizzie Simons, Bessie Symes, Gwendoline Shaw, Marie de Spiganovicz*, Peter Stewart, Margaret Sinclair*, Susie Sutton, D. D. Stanier.

T—Frank Thompson, Leah Tushinsky, Blanche Thomson*, Winnie Taylor.

U—Queenie Upton.

W—Bertie Walls, Mary Wood*, Herbert Wright, Winifred Wise*, Annie Wood, Willie Watson, Leonard Wall, Sarah Wilson, Louise Wolnitzer, Ronald and Greta* Watson, Ernest, Queenie and Kenrick Wakeford, Evelyn Wood (Stoke Newington), Ellie and Nora Wyatt, Iris West, Helen and F. Webb, L. Watt*, Arthur and Violet Walker, Constance Williams.

FOREIGN LIST.

PRIZE COMPETITION.—William Thomson, Div. IV., 1st Cert; Nettie Thomson, Div. III., 2nd Cert.; Katie Thomson, Div. II., 2nd Cert.; Ina Thomson, Div. II., Hon. Men. (Bulgaria); Vera Sjöström, Div. III., 2nd Cert.; Frank Sjöström, Div. II., 2nd Cert (U.S.A.); Lottie St. George, Div. IV., 2nd Cert.; Rotha St. George, Div. III., Hon. Men.; Ivan St. George, Div. II., Hon. Men. (Canada). **No. 197**—Selby and Gladys Little (Chinkiang), Alex and Alan Hogg, Olive Mudditt (Wei-hai-Wei). **No. 198**—Selby Little, Olive Mudditt, Alex. and Alan Hogg, Royden Ramsey (Wei-hai-Wei). **No. 199**—Gladys Little. **No. 203**—Cuckoo and Minnie Lister (S. Africa). **No. 204**—Cuckoo Lister. **No. 205**—Henry Lückhoff, Loisa Bosch (Durbanville), Christine and Maud Krige (Stellenbosch). **No. 206**—Christine Krige, Alice Stone (S. Africa), W. B. and Alice* Henderson, (Jamaica). **No. 207**—Alice Stone, Christine, Maud, Huldah and W. A. Krige, Dora Wallace, Lottie*, Ivan and Rotha St. George (Canada), W. B. and Alice* Henderson. **No. 209**—Dora Wallace, Winnie Gartshore (Canada). **No. 210**—Frankie* and Binford* Sellwood (Montreux), Ina, Nettie, Kate*, and Willie Thomson (Bulgaria), Phyllis Boyd (Malta). **No. 211**—Phyllis Boyd, Binford* and Frankie* Sellwood.

Personal.

C. J. BENNETT.—I am glad you have recommenced, and hope you will soon be quite well again. This quarter began with No. 209.

LINDSAY BROWNE.—Thank you for your note. I hope your brothers will like their new school. Perhaps, after they have settled down there, they will find time to begin again.

RUBY HORNE.—Yes, it has been indexed to your name.

MRS. ARBUTHNOT.—I am so sorry to hear about my little "nieces," Jean and Elizabeth, and trust they will soon be restored to health again. Please give them my love and good wishes for their speedy recovery.

MANSFIELD WHITE.—Yes, you may use ruled paper; it is better for you. *You must always give the name of the book, chapter, and verse to all answers.* OTHER "NIECES AND NEPHEWS" PLEASE TAKE NOTE.

ELSIE KNIGHT.—Some little time ago a new rule was inserted, that no papers would be counted correct that arrived later than Wednesday, and for Scotland and Ireland later than Thursday morning. That is why your name did not appear.

MARY COOTE.—I am sorry to hear of your loss.

JOAN DUNSFORD, IRIS (the Sun Dial), EVELYN WOOD, ELIZABETH AND EDNA PEART, VIOLET CONSTABLE.—I am glad to welcome you as new "Searchers," and trust the study will prove interesting and useful.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Stony Stratford*, Feb. 15; *Anerley*, Feb. 19; *Bishop's Stortford*, Feb. 25; Mr. J. Spiers, *Llanberis*; Mr. J. S. Tyler, *Clifton and Bristol*, Feb. 10-28; Mr. E. Arrowsmith, *Woburn Sands*, Feb. 8; *W. Kensington*, Feb. 9; *Godmanchester*, Feb. 11; *St. Neots*, Feb. 12; *Alconbury*, Feb. 13; *Soham*, Feb. 21; Mr. E. Hughes, *Lewisham*, Feb. 9; *Windsor*, Feb. 28; Messrs. G. and M. Goodman, *Wimbledon*, to Feb. 11; Mr. S. J. Hewlett, *Exmouth*, Feb. 17-28; Mr. J. H. P. Cutting, *Harvey Street, Hoxton*, to Feb. 9; Mr. C. E. Paterson, *Lincoln and neighbourhood*, to Feb. 20; Mr. Sydney Spiers, *Drawing Room Meeting, Forest Hill*, Feb. 21; *Oakley Mission Room, Chelsea*, to Feb. 22.

Children's Scripture Union—Portions for week ending February 17.

Sun., Feb.	11	*3 John*	*vv.* 1-14	Thurs., Feb.	15	*Psa.*	viii. 1-9
Mon., ,,	12	*Psa.*	v. 1-12	Fri., ,,	16	,,	ix. 1-20
Tues., ,,	13	,,	vi. 1-10	Sat., ,,	17	*John*	i. 1-14
Wed., ,,	14	,,	vii. 1-17				

Requests for Prayer.

For an outpouring of the Spirit in connection with Rev. Charles Inwood's visit to Egypt, that the native Christians may be aroused to a sense of their privileges.

On behalf of Mr. W. D. Dunn's Mission at Castle-Douglas.

For the Ipswich monthly meetings for the deepening of spiritual life, February 15. Speaker, Rev. Wm. Houghton.

On behalf of services being held at the Primitive Methodist Chapel, Truro.

On behalf of a mission at the Primitive Methodist Chapel, Briton Ferry, February 11-15.

Christian Endeavour.

TOPIC FOR FEB. 11.

"Seek first the Kingdom of God" (Matt. xiii. 44-46).

THESE two parables unfold the double way in which souls are led into the full enjoyment of the life of God. Primarily they refer to the Jews, to whom Christ was then offering the Kingdom; but they are true universally. The difference between them consists in this, that the first man comes on the true life, as it were, suddenly and unexpectedly; whilst the other discovers its secret after prolonged and anxious search and comparison.

It is the custom in the East to bury treasure. In the absence of banks, there is no other way of preserving precious things from the hand of the spoiler. Whenever the foot of the invader treads the land, the inhabitants hasten to bury their valuables. If then they die, the clue to the buried treasure is lost. One day, a husbandman, driving his plough across a field, hears a chink. Its course is arrested and diverted. He hastens to the place, and to his great joy discovers coffers of golden coins, which bear the marks of considerable age. They are too heavy to carry away, and so, at any cost, though he sacrifice his all to obtain it, he purchases the field. Then at his leisure he exhumes his prize. No one can challenge his possession; many envy him.

So we are all called to drive the ploughshare of daily duty, scoring long furrows across the field. Each morning we start out to the inevitable duty. We plod on, expecting, anticipating, forecasting nothing. There comes a day, however, which is to date a new era with us. We *seem* to stumble across a character, a book, a letter, a voice of entreaty and invitation, which had never come to us before, which we had never expected for ourselves, which we had heard of as falling to the lot of others. But we suddenly realize that we are within touch of the greatest of all treasures. We hide the blessed discovery, concealing it in our secret soul, though, almost in spite of ourselves, our step is quicker and our laughter more contagious for very joy. We have found Jesus—nay, we have been found of Him. The early Disciples (John i.) and Saul of Tarsus (Acts ix.) are

DESCRIBED IN THIS PICTURE

with marvellous accuracy. All sudden conversions, too, may be classed under this heading. But let us confess our joy, not hide it.

Some have thought that the merchantman seeking goodly pearls must be the Saviour Himself. The parable may be so rendered, but it is not the most obvious or natural interpretation. It is better to think that the soul of man is here represented seeking for the secret of blessedness. In other words, this parable is an exact epitome of the Book of Ecclesiastes, in which Solomon is the merchant in search of the chief good, endeavouring to discover it in any quarter which seemed likely to disclose it, and at last brought to the fear of God and obedience to his commandments.

Jesus is the pearl of great price. Pearls are the result of *suffering*, for we are told that each pearl is the effect of some wound which the oyster has received, or some grit of sand which has irritated it and been covered by a secretion of mother-of-pearl. It is through suffering that Jesus is what He is to us and to all men. Pearls are exquisitely *pure*. Their texture is so light and lovely that it seems worthy of the pure ocean depths where it was woven. They seem to be the concentrated

ESSENCE OF OCEAN WATER

of the purest, rarest quality. But what can rival the purity and beauty of our Saviour's character? Pearls are *hidden* to all, save those who seek for them. The great ships pass over the oyster-beds, unwitting of the priceless treasures which lie below; but the pearl-fishers moor their ship in one chosen spot, and let down the trained divers into the still, deep water, who return presently with their spoils. So Jesus is hidden from those who have no thought or desire for the best that life can bring. But when anyone is set on finding Him, He will be found of them. "They that seek Me early shall find Me." "He that seeketh, findeth."

There are many pearls in this world, but they are not perfect. Some flaw, some discolouration, some excrescence impairs their value and beauty. Jesus alone is the priceless pearl, with whom nothing can compare; to win whom, as St. Paul said, a man may well be prepared to risk the loss of all things, and to count them as dung. Have you found Him? What joy there was as Andrew said to Peter, and Philip to Nathanael, "We have *found* the Christ."

C. E. NOTES.

The Christian Endeavour Movement was nineteen years old on February 2.

* * *

Most earnest, enthusiastic meetings were held last week at Bristol in connection with Rev. F. B. Meyer's presidential visit. They were attended by the clergy and ministers of the neighbourhood, and in the evening Endeavourers crowded Broadmead Chapel to overflowing.

* * *

The Prison Committee at Raleigh, N.C., held a Christmas service in the State Prison. The prisoners themselves decorated the chapel. Christian Endeavour cards, with Christmas greetings on them, had been previously sent. Much tender feeling was manifested during the service.

International S.S. Lessons.

February 18, 1900.

Jesus at Jacob's Well (John iv. 5-26).

Golden Text (John iv. 24).

LAST week we studied a conversation between Jesus and Nicodemus, a Jew, a Pharisee, a man of high position; in a house, at night. To-day we listen to a conversation between Jesus and a sinful woman, a Samaritan, a woman from the common ranks, by the roadside, at midday. All things quite opposite except the subject of conversation; Jesus Christ was ever the Good Shepherd seeking lost sheep (*v.* 4; Luke xix. 5), and just as He tried to lead Nicodemus to accept everlasting life by showing him he must be born again, so now He tries to lead this poor sinful woman to accept everlasting life by drinking of the "Living Water," to be found only from Himself.

Key to Blackboard Plan.—The well and the water-pot suggest the whole incident. How much depends on that little word "If."

"*If* thou knewest the gift of God."

"*If* thou knewest who it is that saith to thee, etc." Verse 10. The big letter "W" divides the lesson up for our study.

The Weary Saviour (6).—This shows the true humanity of Christ, "He was weary": (Matt. viii. 24), "He was asleep"; (John xi. 35), "He Wept"; (John xix. 28), "He was thirsty"; (John xix. 28). He was true Messiah, too, though the woman did not know it (25, 26); (see also ix. 37, xviii. 5).

The Woman of Samaria (7, 9).—Explain about the Samaritans, how they were a sect despised by the Jews, had little religion, etc. (Acts x. 28). The Jews were very strict in this matter. (Turn back to introduction for what sort of woman she was).

The Well (5, 6, 12).—It was Jacob's well we are told (Gen. xxxiii. 18-20). It was probably about 100 feet "deep" (11); it is now dry. Hewn out of solid rock, the cool water would be most refreshing on a hot day. See the contrast Christ draws between Jacob's well and the "well of water springing up unto everlasting life" (14). Trace other "wells" in the Bible; the Jews obtained all their water from these sources (Gen. xvi. 14, xxi. 30; 2 Sam. xxiii. 15).

Verses 10, 13, 14. Water.—Turning aside from the woman's questions (verses 11, 12), Jesus takes the well and its water as a beautiful illustration of Himself as God's gift to men and as satisfying to every human soul—"shall never thirst" (Isa. lv. 1; Matt. v. 6). Shall we put it very simply.

GIFT of GOD GIVEN for the asking } Matt. vii. 7; 2 Cor. ix. 15; Eph. ii. 8.

There are three necessities for life, viz.: 1. Bread; 2. Water; 3. Light; and Jesus Christ is all three (chap. vi. 33, 35; iv. 10, viii. 12).

Verses 21, 24. Worship.—Before there can be true worship there must be sorrow for sin, and so Jesus has to bring to this woman's mind her past sinful life (verses 16-18), after which he proceeds to explain to her what worshipping God means.

Verses 20, 21. No mere form or ceremony can be accepted by God as worship. The place matters not either. The heart's adoration (verses 23, 24) is the only way to worship, be it in a barn or cathedral, on the sea or on the lonely common. The condition is "sincerity, true and genuine."

Note the word "Father" used by Christ (verses 21-23). For worship such as the Father cannot approve of see Isa. i. 11-15; Ezek. xxxiii. 31,32; Matt. vi. 5; xv. 8, 9.

Verses 13, 14. Whosoever. Golden text for last week, "Whosoever." Mr. Moody says: "You may write on every water pot of the world, 'Thirst again.'"

Trace the following:—Psa. xxxvi. 9; Jer. ii. 13; Ezek. xlvii. 9; Zech. xiii. 1; xiv. 8; Isa. xii. 3; xli. 17, 18; Rev. vii. 17; xxii. 17.

Lessons from the

Weary Saviour.—That He knows how we feel when tired, thirsty, weary and troubled (Isa. liii. 3, 4).

Woman.—To talk often in prayer with Jesus, and He will satisfy us, and reveal Himself more and more to us (iv. 26).

Well.—The wells of earth will not quench soul-thirst; only the Well of Salvation can do that.

Water.—Jesus will not only put the well in our hearts, but He will make us overflow to help others (John vii. 37-39).

Worship.—When we go to God's house let us put aside everything, and with the heart's true love worship Him in spirit and in truth.

Whosoever.—This means you, me, and everybody else.

A Mission at Dr. Barnardo's.

AT the Boys' Homes, Mr. James B. Wookey had placed himself unreservedly at our disposal for the special evangelistic services of January, and proved God's messenger to many of the lads. Mr. Wookey's love for the souls of his hearers fitted him to win the ears and hearts of a somewhat critical and difficult congregation. That God enabled him to win the ears of all was evident to those who were present at the meetings, while there is abundant testimony coming in from all sides that many a heart was touched, and touched deeply, by the story of God's love in Christ. Sin was shown in its true character as directed against God, and as a violation of the Father's love. Its consequences in this life and the next were faithfully pointed out and driven home, but Mr. Wookey never failed to point to the Redeemer from sin's guilt and power.

I asked a lad, who came to see me before leaving for a situation, if he were a Christian. "Yes," he said, brightly. I rarely rest satisfied with an indefinite "yes," so asked further, "When did you give your heart to Christ?" The answer came at once, "Since Mr. Wookey's Mission began." "Which is the best; the old life or the new?" "Oh, the new!" said the lad, but with a ring in his tone which only experience can give and no one can simulate.

A number of letters, too, have reached us, showing that the writers were "troubled in spirit," while others took advantage of the opportunity given to have a private talk with the evangelist.

But perhaps the greatest sign of encouragement and cause for thankfulness is an evident change in the tone of the household. We are looking for greater things yet, and believe that a work has begun which, by God's grace will not cease.

W. H. Finney,
Chaplain of the Boys' Home.

At the Girls' Village Home, earnest prayer ascended that the Lord would send his servant, Mr. J. B. Wookey, to us in "the fulness of the blessing of the Gospel," and we have every reason to believe that our petitions were answered. The faithful message was listened to by the children of our Home with rapt attention. It awoke many careless ones, and stirred up God's true children to a closer walk with Him. We look confidently for the "increase" on the good seed sown in Christ's name.

Oliver W. Darling,
Chaplain of the Girls' Village Home.

With the Soldiers in South Africa.

THE secretary of the Soldiers' Christian Association, Mr. Arthur H. Wheeler, has reported to his committee on the work in South Africa. Having visited De Aar, Mr. Wheeler proceeded to Orange River, where Messrs. Davies and Heath were actively engaged in hospital visitation. "We soon erected a large tent, and from the moment it was up it has been thronged with men for reading and writing, and in the evenings for meetings. It is not too much to say that men are pressing into the Kingdom; there has not been a night without several distinct conversions to God, and backsliders being restored. After encouraging the brethren, I went on to Belmont, to confer with Dr. Barrie, who is stationed with the Canadian contingent.

"At Modder River I found Mr. Percy Huskisson, of the South African General Mission, and our branch secretary at Wynberg, doing a grand work, having secured an iron building for the purpose of a soldiers' home. I took the opportunity of visiting the Boer camp, and the site of the battle of Magersfontein. I could not help thinking of the many lads who had fallen who had taken part in our conventions at Exeter Hall. Among them was Colour-serjeant McMillan of the Black Watch (who spoke last year in the afternoon). When his officers were cut down, he called out:—'Men of A Company, prepare to meet your God. Forward, charge!' Then he himself fell mortally wounded, and died singing hymns. On the way to Enslin I passed many smaller camps, promising boxes of literature, for which the officers commanding were devoutly thankful, as they had nothing to read."

Mr. Wheeler gives very favourable accounts of the progress of the various agencies at other centres, and also mentions the exceedingly sympathetic attitude of the officers towards the work, and their readiness to help in every possible way.

Appeals are being received for additional tents for the use of the workers, which, however, cannot be responded to on account of the lack of funds. Communications for the Soldiers' Christian Association should be addressed to the office, Exeter Hall, Strand, London.

"AT MODDER RIVER."

A booklet under this title, issued by the South African General Mission, contains some striking incidents in connection with the work of the Society's agents after that memorable engagement. The opportunities for service are, as a matter of course, particularly numerous on such occasions, and readers of this little book will follow, with mingled feelings of pleasure and pain, the movements of those who minister to the sick and dying in their hour of need. (1d. Arthur Mercer, 17, Homefield Road, Wimbledon, S.W.)

GIFTS FOR THE SOLDIERS.

In view of the numerous useful gifts which are being made by thoughtful friends of the soldiers, a suggestion by Miss E. Stewart Sandeman, 11, Boulevard Carnot, Cannes, Alpes Maritimes, France, is worthy of consideration. Miss Sandeman says; "I have found it a good plan to embroider neatly on a strip of silk some short and earnest words, such as 'God guard you,' and sew it in the inside of the tam-o'-shanter. Known to the wearer, it is hidden from the casual glance, as anything public and hackneyed in such things is apt to do harm rather than good." Workers at Soldiers' Homes will gladly direct efforts in this line.

Services for Men.—The men's services conducted at St. Peter's, Highgate, by Rev. A. H. Hart, are a potent factor in the religious life of North London. The annual report which has just been issued, shows that the interest taken in the services is unabated, the average attendance being about 500. The mission work carried on among bricklayers, masons, carpenters, and labourers has also been blessed. A service is held in their canteen, close to some great buildings which they are erecting. From various sources the workers have heard of homes made happy through the agency of the mission. Mr. Hart's address is 4, Hargrave Park, Upper Holloway, N.

About Books.

THREE MINISTERS.

BIOGRAPHIES of three ministers are before us. Though varied in temperament, these good men were harmonious in spirit, and each exercised a noble influence in his particular sphere.

First comes **Josiah Viney**: A Record of his Life and Work. By Henry Johnson (5s. *Elliot Stock*). It is the story of a man content to render a quiet service, but indefatigable in the discharge of the same. In the words of his friend, Rev. R. Lovett, who writes a brief preface, the book is "an example of wholehearted consecration to the service of men out of love to Christ, and a stimulus in the pathway of daily unassuming devotion to those duties which lie close to the hand of every one of us." In this we heartily agree. A native of London, Mr. Viney held several pastorates in the Congregational body, being esteemed by his brethren in the ministry, and beloved by his flocks. His memory is blessed in Herne Bay, Bethnal Green, and Highgate. During later years of his life, he did a most important work as treasurer of the Congregational Schools at Caterham. He will not soon be forgotten by those who knew him as a man and a Christian. This volume, with its excellent portrait and other illustrations, is a welcome monument of one who was privileged to exercise the ministry for fifty-six years, and who testified on his eightieth birthday—"A life spent in the service of Christ is the happiest life upon earth."

Next comes a larger book—**Charles A. Berry, D.D.**: A Memoir. By James S. Drummond, his fellow-student and co-pastor. (6s. *Cassell & Co.*) The story of the Lancashire lad who achieved such fame as a preacher that he was invited to succeed Ward Beecher as minister of Plymouth Church, Brooklyn, U.S.A., has often been told; but here we have it in reasonable fulness, written at the request of Mrs. Berry and with her personal assistance. The narrative shows us the persevering youth, the student of whom a distinguished career was early predicted, and the minister who willingly spent himself in the cause to which he devoted his life. At Bolton and at Wolverhampton he did an all-round work; and as the years sped by he became much in request for platform and pulpit service throughout the Congregational denomination and beyond. He laboured with zeal in the interest of Free Church Federation, and was the recipient of academical and ecclesiastical honours in recognition of his talents and labours. Long life was hardly consistent with such strenuous endeavour, and, as is well in memory, death robbed the Church of this worker just a year ago, at the early age of forty-seven. Inability to agree with all the sayings and doings of the man must not stand in the way of hearty acknowledgement of his industry and devotion in Christian life and work. The volume contains a striking portrait, also appreciations by Drs. A. M. Fairbairn and J. Guinness Rogers.

The most substantial book of the three is **Alexander Moody Stuart, D.D.**: A Memoir, Partly Autobiographical. By his Son, Kenneth Moody Stuart, M.A., Moffat. (6s. *Hodder & Stoughton*). The fine photogravure frontispiece affords an admirable idea of the subject in his maturer years. Combining intellectual strength with a gentle disposition, Dr. Moody Stuart was an exemplary Gospel minister. He was a native of Paisley, and died in 1898, at the advanced age of eighty-nine. He will long be remembered with affection for his pastoral labours in Holy Island and Edinburgh, also for his efforts in promoting the Jewish Mission of the Free Church of Scotland, and in helping the cause of the Gospel in Hungary and Bohemia. He celebrated the diamond jubilee of his much-blessed ministry in 1897. The narrative before us is compiled with much skill, and its substance is as rich as its style is attractive. Here we have recollections of McCheyne and the Bonars, of Duncan Matheson and Peter Jackson; and those who knew these worthies will revel in the pages that tell the story of one who was like them all in heart and mind. Dr. Moody Stuart was pre-eminently a man of prayer, and precept and example are beautifully associated in the story and teachings of the book. The letters, devotional diary, and selected sayings breathe the spirit of the classic memoirs of McCheyne and Andrew Bonar. Strong in the advocacy of truth, and withal gracious in controversy, Dr. Moody Stuart rendered a great service to his generation by his addresses and writings, and it was witnessed of him that "his life was a living one to those who sat under his ministry." There are several illustrations besides the portrait.

STORY BOOKS.

SOME of the very readable short stories contributed by the late Talbot Baines Reed to the *Boy's Own Paper* are published in book form for the first time in **Parkhurst Sketches and other Stories.** (2s. 6d. *Religious Tract Society.*) "Boys we have Known" and "Boys of English History" are included; and both these are useful as well as interesting.

Out in Life's Rain, by Mary E. Mann, illustrates the folly of pursuing a vain ambition. The chief character was a workhouse girl. Adopted by a good clergyman, she did not know when she was well off. She listened to the enticements of a worthless father, and suffered much through his wickedness and her own ingratitude. A well-constructed and impressive story. (*Hutchinson & Co.*)

The name of the author is a sufficient indication of the lively character of **A Captain of Irregulars** (5s. *Nelsons*). The writing is in Herbert Hayens's best style; and the illustrations are by Sydney Paget. The scene is laid in Chili, in the second decade of the century. Needless to say, the "irregulars" were engaged in securing the independence of Chili from the yoke of Spain.

Dr. Gordon Stables writes a stirring tale with the title **Kidnapped by Cannibals** (3s. 6d. *Blackie & Son*). Leaving home under a sense of wrong, a Scotch lad takes to the sea. There is a mutiny on board the ship, and, with others, Willie Stuart is cast upon an island in the South Seas. Why and how, with attendant experiences and subsequent adventures, furnish the warp and woof of a story that will rank among the author's best.

Marget at the Manse, by Ethel T. Heddle, is a volume of Scottish tales, which owe much of their point and interest to a worthy housekeeper, of whom the bachelor "meenister" of Pitcurbie says: "There was no spite about Marget, and her gossip was never ill-natured; only, the shadow of humbug and deceit always aroused her deepest ire." The stories, nineteen in number, are alternately grave and gay, and the humour, combined with good sense, comes out well in the Scottish dialect. There are illustrations drawn by Gordon Browne. (6s. *Wells Gardner, Darton & Co.*)

The Three Homes: A Tale for Fathers and Sons, by Dean Farrar, is now in its thirty-first thousand. Whether light stories or erudite discussions, the works of this eloquent and resourceful writer are sure of a wide circle of readers. The vitality of this story, however, does not depend upon its authorship, for it was (for reasons given in the preface) originally issued under a pseudonym. For the past few years it has stood in the list of Dean Farrar's works, and it is well worthy of commendation for its intrinsic interest and the useful lessons which it inculcates. (*Cassell & Co.*).

The February number of *National Righteousness* contains a portion of a striking letter relating to the Opium Question, written in the year 1882 by the late General Sir Arthur Cotton, K.C.S.I., together with a portrait of that valued and esteemed officer. (1d. *Morgan & Scott.*)

Out of the Shadow Land. This song, which was specially composed by Ira D. Sankey, and sung by him at the D. L. Moody Memorial Service, and which appeared in a recent issue of THE CHRISTIAN, is now published in both old notation and tonic sol-fa. (2s. 6d. per 100, or 6d. per dozen. *Morgan & Scott.*)

A specially attractive publication, by the Early English Text Society, is **The Pilgrimage of the Life of Man**, "Englisht by John Lydgate, A.D. 1426, from the French of Guillaume de Deguileville, A.D. 1335. Edited from three fifteenth-century MSS. in the British Museum, by Dr. F. J. Furnivall." The first part of this singular work forms Vol. LXXVII. in the Extra Series. The chief interest of Lydgate's poem lies in its supposed relation to Bunyan's well-known allegory; and Dr. Furnivall expresses the prevailing judgment that this "pilgrimage" had not to do with "The Pilgrim's Progress." (10s. *Kegan Paul, Trench, & Co.*)

A book with a soul is **Enlisted; or, My Story.** It is from the pen of Elise Sandes, and embodies incidents of life and work among soldiers. Imaginative stories may have their interest, but this true tale holds you because of its spiritual origination and significance. The pages outline a life of service at once strenuous and noble; faith and works in holy combination form the substance of the narrative. Here we have the history of Christian devotion in the establishment and direction of Soldiers' Homes. The book is in its second edition, which includes chapters about the work in India. We bespeak for the pages a still wider circle of readers. There are portraits and several other illustrations. (Paper, 1s., cloth, 2s. *Cork, Soldiers' Home; London, Partridge & Co.*)

Obituary.

MAJOR A. W. COCKBURN.

THE death is announced of Major Alexander William Cockburn, late Royal Engineers, who passed away last week at his residence at Blackheath, aged forty-eight. A devoted Christian, he gave, while in India, addresses and Bible readings which were blessed to many, but of late his health had prevented him from taking an active part in his Master's service. The memory of his saintly character will long be prized by a wide circle of friends.

REV. DR. NIXON.

The death of Rev. Dr. William Nixon removes the oldest minister of the Free Church of Scotland, or indeed, it is believed, of any of the Evangelical denominations. Dr. Nixon was well known for his long connection with Montrose, and he could well recall the Disruption period, when he came out with almost all his congregation. He was Moderator of the Free Church in 1868, and was the oldest Moderator. Dr. Nixon was an able debater, and when he was well above eighty he showed great vigour in his speeches in the Free Assembly against the idea of tolerating the Higher Criticism in the Free Church. In his nonogenarian days he still possessed much vivacity, and was generally able to attend one of the Sabbath services at Burntisland, walking nearly a mile to the church.

REV. WILLIAM BIRCH.

The news of the death of Pastor William Birch, which occurred in Jersey on January 22, will at once recall to many some fragrant memories of the deceased worker's labours at the Free Trade Hall, Manchester, where for years he preached weekly to the second largest congregation in England, the Metropolitan Tabernacle being the largest. His style of preaching was earnest, homely, and affectionate. Subsequently he left Manchester for New Zealand, and was pastor for some years of various churches in Australasia. A few years ago, when his health failed, he settled in Jersey, where a mild climate seemed, for a season, to promise renewed health. On Sunday, January 28, a memorial service was held in the Free Trade Hall, Rev. George H. McNeal preaching to a crowded congregation from Num. xi. 29: "Would God that all the Lord's people were prophets." Hundreds of Mr. Birch's old congregation were present, and many who had passed through his Orphanage.

SIR THOMAS GRAINGER STEWART.

By the death of Sir Thos. Grainger Stewart on February 3, Edinburgh has lost not only one of her famous physicians, but a well-known Christian leader. An elder at Free St. George's Church, presided over by Dr. Alexander Whyte and Rev. Hugh Black, he was always ready to assist any movement which aimed at evangelizing the city. Sir Thomas had to resign his classes about a year ago owing to illness, and lately all hope of his ultimate recovery was abandoned. He was only sixty-two, but his career was full of distinction, reaching a climax in 1898 with the honour of being president of the British Medical Congress.

Sir Thomas had a deep interest in foreign missions, and was an enthusiastic supporter of the student movement. In the world of medicine he was an important personality, and attained to the Presidency of the Royal College of Physicians in 1890. He was Physician in Ordinary to the Queen for Scotland. Apart from his many contributions to medical journals, Sir Thomas contributed some most interesting articles to the *Free Church Monthly*. He was intensely loyal to the Free Church of Scotland, and she has lost by his death a wise counsellor. Of a gracious and kindly character, Sir Thomas will be missed for many a day by his friends in Scotland, and by the wide circle of medical men who have in past years attended his lectures.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

In conjunction with the Archbishop of Capetown and the military authorities, the Church Army is arranging for a number of experienced evangelists to proceed to the front in South Africa, for the purpose of assisting the military chaplains among the troops and in the hospitals.

The Bishop of Ripon is reported to be suffering from a severe attack of influenza, which has rendered him very weak. Though he is now improving, he is still confined to his bed, and his medical advisers state that some weeks must elapse before he will be able to resume his public duties.

At the annual meeting of the subscribers to the Manx Clergy Sustentation Fund, the Bishop of Sodor and Man announced that the movement had during the past year produced £530, which had been of considerable assistance in augmenting the stipends of the poorer beneficed clergymen in the Isle of Man.

Rev. W. Odom, vicar of Heeley, Sheffield, gives some interesting parochial facts and figures in connection with his work. "During 1899 the baptisms numbered 486, the parish magazine reached a circulation of nearly 14,000, and the attendances at communion numbered 1,853, the largest in the history of the church."

The Pioneer Tent Missions which are being conducted by Church Army Missioners in the slums of the metropolis, and the large provincial towns, are meeting with encouragement. At one of these missions the work was interrupted by a gang of roughs who invaded the tent, but before the close these same young fellows were among the most attentive, and at the conclusion they went in a body to the vicar and asked him to start a Bible Class that they might attend. Fifteen of them had not been inside a church for over ten years

Congregational.

Mansfield College Council has appointed Mr. Frank Lenwood, B.A., the present senior student of the College, to a lectureship in the New Testament. In addition to his regular teaching, Mr. Lenwood will exercise to a certain extent the function of University pastor, and will in various ways endeavour to serve the best interests of the Free Church students of the University.

It has been suggested that the establishment of a scholarship at Mansfield College, Oxford, which should be open to candidates from all the Free Churches of the country without any regard to denomination, would be a fitting way of honouring the memory of the late Rev. Dr. Berry. A committee has been formed and promises of generous contributions have already been made which justify the hope that such a proposal would command such a large amount of sympathy as to make its success certain. It is calculated that the amount required will be £1,600. Mr. Geo. Cadbury is hon. treasurer, and the hon. secretary is Mr. James Rutherford, Corporation Street, Birmingham.

Baptist.

The annual meeting of the church at Teignmouth and Shaldon (Rev. S. J. Thorpe) was cheered by interesting accounts of progress in various departments of work. The church is in a flourishing condition.

Pastor W. Carey Sage, M.A., B.D., of Duffield, who is president of the Belper Free Church Council this year, has started a united local preachers' theological class, attended by members of all the Evangelical Free Churches. The class meets twice a week.

At the annual meeting of the church at Worthing, the pastor, Rev. A. W. Leighton Barker, presided, and the reports showed that considerable progress had been made. For missions, Sunday schools, and other objects between £200 and £300 had been raised. Thirty new members have been added to the fellowship during 1899.

In connection with the one hundredth anniversary of the birth of the late Pastor Oncken, of Hamburg, who accomplished such a valuable work on behalf of the Baptist churches in Germany and adjacent countries, a denominational demonstration of the various churches of Hamburg is to be held, at which addresses on Baptist principles and doctrines are to be given.

At the Rochester Church (Rev. G. Anderson Miller) the missionary anniversary was celebrated on Sunday, January 28, when sermons were preached by Rev. J. H. Anderson (from India), deputation from the Baptist Missionary Society. On the following evening a public meeting was held, Councillor S. J. Hart presiding. The services were of an inspiring character.

In connection with a recent gathering in connection with the Baptist Deaconesses' Home and Mission, Doughty Street, London, John Street Chapel schoolroom was crowded with the poor people of the slums, who accepted the invitation of the sisters to a tea and meeting. At the meeting Mr. Larment, of Forest Gate, and Mrs. Smetham, of Stoke Newington, sang and gave addresses. Kindly words were spoken by the Sisters Constance, May, Lizzie, Annie, and Hilda. After the meeting useful garments were distributed, with a text almanac, to all the guests. It was a remarkable demonstration of the good work being done—a work only limited for want of more means.

At Major Road, Stratford, E. (Rev. W. Knight Chaplin) a piece of land adjoining the chapel has been acquired for the erection of new Sunday schools and lecture hall, and for the enlargement of the church. Foundation-stones were laid on the 30th ult. by the Mayor of West Ham, and Mr. Henry Wood, J.P., treasurer of the Baptist Union. An address was delivered by Rev. John Bradford, president of the London Baptist Association. In the evening Mr. H. J. Cook, J.P., presided over an enthusiastic public meeting. The inauguration of this extension work, in a densely populated artisan district, has been attended with much encouragement to the workers. An eight days' mission, conducted last month by the pastor, resulted in great blessing to the church and congregation.

Methodist.

In the Queen's Bench Division, the widow of Rev. G. W. Clutterbuck has been awarded £2,600 for the loss of her husband in the *Stella*. She also was awarded £250 for her eldest son, £400 for her second son, £250 for her daughter, and £40 for personal effects lost in the *Stella*.

An important scheme of church extension is to be proposed to the Primitive Methodist Connexion. It will aim chiefly at opening up new centres in London, meeting the growth of large provincial towns, and the erection of new churches in the growing watering-places. An income of at least £10,000 a year will be needed for this special work.

Presbyterian.

The Queen has sent a contribution of £200 towards the "Smaller Livings Fund," in connection with the Established Church of Scotland.

At the annual meeting of Somers Town Church, Rev. Z. B. Woffendale, who presided, gave an earnest and encouraging address, in which he stated that sixty-three new members had been added to the church roll during the year, and that the membership was now 500. He rejoiced that the various agencies connected with the church had been satisfactorily maintained, and that a good testimony had been borne in Somers Town for Christian truth and living.

The Presbytery of Manchester recently held a conference with the office-bearers of the congregations within its bounds on the home-mission and church extension work of the Presbytery. Rev. J. H. Scott said that the Presbytery, he thought, might well do more than it had done to develop the evangelistic spirit and to utilize the gifts of men and women fitted for and aspiring after evangelistic effort. He suggested that Ancoats should be made the centre of home-mission effort.

Society of Friends.

Francisco G. Cala, of Cuba, who was brought up in the Roman Catholic Church and became a licentiate, has been greatly impressed by reading Murray's Life of George Fox, and has, with some three hundred followers, constituted a Cuban Society of Friends.

Sussex, Surrey, and Hants quarterly meeting was attended by a deputation from the Home Mission Committee. The object of the deputation was to stimulate effort for building up the Society and for the extension of the Redeemer's Kingdom.

Friends in Canterbury have had a very acceptable visit from William Hobson and Sarah Bell, who have taken part in a series of special meetings. William Hobson closed the mission with a lecture on William Penn. Bible readings each afternoon and Gospel meetings each evening were held, and the ministry of these Friends proved a great help.

William Noble has held a series of meetings in the Meeting-house at Reading. Bible readings were held each afternoon, and Gospel meetings in the evening. The attendance has not been large, partly in consequence of the prevailing illness. Those who have been present can thankfully acknowledge that the meetings have been owned and blessed by the Lord.

Arthur Dann has been liberated by Lewes and Chichester Monthly Meeting to hold a series of meetings for the conversion of sinners and the quickening of believers in places where aggressive work is carried on in Friends' Meeting-houses in Great Britain and Ireland. His concern extends to paying family visits in some places, and uniting with other friends in religious conferences.

An effort has been made to obtain the release of those Dukhobors who were exiled to Siberia—about 110 in number—before the emigration was permitted. A memorial to the Tzar, praying for their liberation, was adopted by the Meeting for Sufferings, and was taken to Petersburg by two Friends. Though no intimation was given that the prayer of the memorial would be acceded to, the deputation entertains the hope that their efforts will not have been altogether in vain, and that the exiles may yet be permitted to join their friends in Canada.

Fallen Asleep.

Miss TAIT, daughter of the late Rev. H. Tait, headmaster of Rossall Preparatory School, expired on January 28 in Rossall Church while kneeling at prayer. Her father preached in the same church a fortnight previously, and a few hours later was found dead on the sea beach.—The Baptist Church at Harlesden mourns the loss of Mr. A. MEIKLEJOHN, the senior deacon and treasurer of the church from its formation.—Rev. C. SNELL, rector of Oulton, near Lowestoft, aged seventy-seven.—Rev. A. C. TRACY, rector of Gunton, near Lowestoft, aged seventy.—Rev. J. B. WILLIAMS, rector of Pulford, Cheshire. He was appointed rector of Hendsor, Buckinghamshire, in 1860, and had been rector of Pulford since 1870.—Rev. F. J. PARKINSON, incumbent of St. Athanasius, Liverpool. He was a true evangelical, and stout upholder of Protestant principles. His message was always the message of the Gospel, and his one desire was to preach "Jesus Christ and Him crucified."—Mr. JAMES HAMPTON, founder and superintendent of Hampton's Mission for the Blind, Webber Row, London, S.E. He devotedly laboured for thirty years among the poor blind.—Rev. ISAAC THOMAS, of Landore, Swansea, ex-president of the Baptist Union of Wales. Mr. Thomas occupied a very prominent position in the Welsh Baptist ministry.—In her ninetieth year, Mrs. ELIZABETH PARKER, mother of the late Miss Emma Parker, evangelist.—At Clevedon, Mr. JOHN CORDEUX, on January 28, aged 73. He was an earnest helper at Copse Road Chapel, and has for years supported a small mission room in connection therewith.

Notices.

A correspondent would like to know where to find a hymn beginning, "I shine in the light of my God." The concluding verse begins, "Do I forget? Oh, no!"

APPLICATIONS FOR TRACTS.—Miss Draper, 3, Ventnor Villas, Hove, Sussex; L. W. Harvey, Lower Bourne, near Farnham, Surrey; Mr. B. Spencer, care of Longwood, Fairfield Road, Eastbourne.

COMMUNICATIONS RECEIVED WITH THANKS.—H.R.C.W. B.S.W. H.T. T.H. E.F.B. H.C.W. F.A.H. J.W. J.G. C.E.F. E.H. J.S. R.H. A.J.P. P.H.E. M.C. F.A.W. W.C. Miss M. J.N.G. W.H.F. J.W.F. W.D. J.W.F. D.M. W.R.C.L. F.O. H.W.H. W.C.J. A.M. B.P. W.L. Dr. H. T.H.S. C.P. W.F. Mrs. J.C.L. E.B.R. M.M. J.E. O.H.McC. W.M.O. W.G. J.A.G. F.H. M.K. E.H.K. M.M. A.E. H.L.W. O.L.H. G.A.M. E.S. J.J.F. H.S. J.C. A.K.S. M.G.B. W.E.W. C.C.B. G.W. J.H.G. E.V.K. A.W. R.B. J.N.G. A.W.R. C.R.S. D.F.S. B.H. H.C. W.H.E. H.B. Miss D. E.A.A.

Appeal.

READING FOR THE BLIND.—Mrs. T. Macknight, writing from Latira, Las Palmas, Canary Island, says: "Several blind people are here in an entirely neglected condition. I should be glad of a blind-type Bible to teach some of them to read, if friends were kind enough to think of this."

Mr. George Holland.—We regret to hear that during recent days the condition of Mr. George Holland, the esteemed founder of George Yard Mission, has given serious cause for anxiety to his many friends. The latest news is of a grave character, Mr. Holland being in a very weak state.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription Rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE popular Life of D. L. Moody is now ready. It is a compact little work, designed to satisfy for the moment the deep interest in the departed evangelist and his career. (Tinted covers, 1d.; Cloth, with eight illustrations, 1s. *Morgan & Scott.*) Having been prepared by members of the family, it is "authorized." Stories and incidents that have appeared from time to time in garbled form, and with an admixture of fable more or less attractive, are here given in their true light and setting. The monumental biography will, of course, take some time to write; of that we hope to give particulars in due course.

The movement for observing February 28 (Ash Wednesday) as "a day of humiliation before the Lord, remembering the national sins of drunkenness, gambling, covetousness, and disregard of God's law," continues to increase in force and extent. The list of those who have signified their adhesion includes many prominent and familiar names. Churchmen and Nonconformists unite in this important matter, in accordance with the suggestion that all servants of the Lord should combine to "seek a right way" for our nation. Those wishing to join are invited to communicate with "Humiliation," Conference Hall, Eccleston Street, S.W.

It is well to cry to God for our nation in this time of national need; but as the empire is made up of units, the time is especially one for the humble and heart-felt confession of individual sins and shortcomings. The national failures before God are due to the omissions of the individual to confess Christ day by day, to our own lapses into unrighteousness. Only as the citizen fully accepts his responsibilities in regard to the extension of Christ's kingdom upon earth, can the State become a righteous and God-fearing one, carrying his name to the ends of the earth.

One effect of the war has been to create activity among many women in the upper classes on behalf of kindly sympathy. A result which is curiously interesting is the great sale of knitting needles among many people who ordinarily do very little of this kind of useful labour. This may be cited as one of the redeeming effects of war, that it awakens benevolence in many directions.

It is unfortunately impossible to foretell when this distressing and tragic war will be over, but it is not too early to do something to educate the public on the question of the native races in South Africa, so that, when the final settlement takes place, their interests may be safeguarded. The Aborigines Protection Society is preparing the way for this, and an appeal is to be made to Lord Salisbury to fulfil his promise that, as one result of these hostilities, due precaution shall be taken for securing justice to the coloured people, "of whose destiny," as he has said, "I fear we have been too forgetful." The legal status of the native, his education and religious training, his social position, his chances of advancement in life—these are all matters that need careful study and statesmanlike and humane treatment. They constitute the problem of the future in South Africa, perhaps more than the relations of the Boer and Briton.

The *Church Times* is forward in announcing that "the Church" must bestir herself for future work in South Africa; and, in doing so, points out some things that require amendment. For example—

> The missionary in South Africa is everywhere confronted by the refusal and reluctance of the white to worship with the coloured people. It is, indeed, most happily true that here and there the problem finds a partial solution. In Capetown Cathedral, children of every hue attend the children's services; at a church of the Cowley Fathers' Mission racial difficulty is unknown. But elsewhere the white will indignantly leave the church which the coloured man presumes to enter.

Evidently the equal treatment of the races, of which we have heard much of late, is more a beautiful theory at home than an honoured practice abroad. The subject is a large one, involving as many coloured people as there were slaves in America at the time of the war; and we are sure that God will not let it slip into obscurity.

A correspondent writes saying that she has noticed a disposition, among those who were last year concerned about the Church crisis, to lessen their interest in ecclesiastical matters, owing to the absorbing attention they are devoting to the war. We think this attitude is decidedly wrong. While the political situation calls for our prayers, there is no reason to cool our ardour on behalf of the great movement which aims at restoring the Protestant character to the Church of England. It will be playing into the hands of the party which has already achieved so much success, owing to lukewarm opposition, if we relinquish the battle for truth and Evangelical faith. While Christian people are much divided in opinion as to the war, all Evangelical believers are, we believe, unanimous in desiring the abolition from our churches of those forms and ceremonies which are opposed to the simple faith once delivered to the saints. The Ritualistic party will be only aided in their dangerous work if our prayers and sympathies are diverted by the national calamity from the channel of earnest support of the Protestant position.

We are sorry to notice a growing tendency to use Scriptural phrases in political controversy. A member who addressed the House of Commons last week was a deliberate offender in this direction. He turned into ridicule certain Biblical incidents in so amusing a way that the House laughed loudly at what was, nevertheless, most reprehensible and blasphemous. Again and again the expression that a politician has "found salvation" is used in a debate—the idea being that he has become changed in his view of a policy. We think it would be well for all Christian members of Parliament—and we rejoice at their large preponderance—to set themselves strongly against this habit of importing phrases and incidents of a sacred nature into parliamentary and platform oratory. Much of the lessened honour paid to God's Word nowadays is due to the familiar way in which it has been used for supplying novels and plays with titles, and speeches and newspapers with catching phrases.

The death of Sir Wm. Wilson Hunter, at the age of sixty, has deprived us of a valuable public servant who had a real love of the natives of India, among whom he dwelt for several years. His story, "The Old Missionary," was read by many who would not ordinarily peruse missionary literature. One recalls how, like another distinguished servant of the Crown, Sir Stamford Raffles, Sir William Hunter lost by shipwreck very valuable data and literary material which were to have assisted him in the writing of a History of British India. The result of twenty years of industrious collection was swept away into the sea, and it was ten years before the first volume was ready, owing to the double labour involved in its preparation.

Mr. George Cadbury seems to have initiated an excellent scheme at Bourneville, near Birmingham, for drawing men away from large towns, giving them an interest in the land, and preventing congestion of population. To an interviewer he said:—

> I am practically handing over the estate to trustees, and the whole income is to be devoted to developing the estate. This will mean £5,000 a year, and I presume in twenty years it will be worth £200,000. Anybody who likes to come out of Birmingham will benefit. It is not intended specially for my work-people.

The project resembles the Peabody Estate scheme, save that land is given instead of money. The houses are not to exceed six to the acre, each must be two storeys high, and the buildings must not occupy more than one-fifth of the entire space. The estate will have to pay 4 per cent. Should it succeed, as we trust it will, there will be an excellent example set for other men of means to follow. If we are getting a plethora of millionaires, there never were such opportunities for the wise and useful employment of large sums of money.

The establishment of the Council for the Promotion of Public Morality in London, which has just been initiated, is a movement in the right direction. In recent times the efforts made to raise the general tone of morals, and to deal with flagrantly immoral forms of amusement, and haunts of vice, have been hampered both by divided aims and by an occasional lack of statesmanship in the leaders. If this Council succeeds in uniting the fragmentary forces of reform, and in bringing all enthusiasts into the line of practical progress, it is possible that great results will soon be manifest. The lamentable effects of scattering effective forces have been only too evident in the conduct of the South African campaign: it will be well if we can learn the lesson in fighting the organized resources of immorality and vice. Concentration, patience, unfaltering faith, combined with sound tactics, are sure to win at last.

Sunday closing, in the opinion of Mr. F. Maddison, M.P., should be more prominently pressed as a measure of justice to overworked *employés* in "the trade." It has always received

some attention on that ground, but Mr. Maddison contends further that Sabbatarianism does not exhaust the case for Sunday closing. "The trade," alarmed at the thought of this first day being made a "dies non" for their business, urge that it would mean less wages for the worker. The hours average ninety a week now, the wages are poor, and the work dangerous. Seeing that publicans enjoy their monopoly by Act of Parliament, is it not time for trade unionism to tackle the scandal of over-work? Meanwhile, let those who also have at heart the sanctity of the Lord's Day relax no effort.

The Memorials of Hugh M. Matheson, edited by his wife (6s. *Hodder & Stoughton*), is a volume which young and old may read with interest and profit. The pages present to view one who combined great natural ability with much spiritual power, a commercial career with religious devotion. We hope in our next to give some particulars of the book; meanwhile, we commend it to the notice of those who knew and loved Mr. Matheson, also to the larger public, who would learn lessons from the achievements of one who was at once esteemed as a merchant and distinguished as a promoter of Christian work at home and abroad.

A correspondent of the *Methodist Times* draws attention to the fact that, whereas the various Christian Churches speak of advance in so many directions, there is so marked a dearth of conversions in all of them. It is clear that our success is not proportionate to the efforts put forth. Not a few earnest Christian workers and preachers are asking, with the old pained surprise and discouragement of the disciples, "Why could not we cast him out?" The remedy lies in two directions—(1) We must secure the Lord's presence in our work; and (2) we must fulfil his conditions of success, for "this kind can come forth by nothing but by prayer and fasting." Without Him we can do nothing; with Him all things are possible. Work without prayer is artillery without ammunition; to work and to pray is to command the enemy's position in front, flank, and rear.

From almost every quarter to which missionaries have been sent, come complaints of the evil which is being worked by English, French, German, and other nations in flooding heathen countries with intoxicants. Excellent work is being performed by the Native Races and the Liquor Traffic United Committee in letting light in upon this nefarious trade. In the death of their president, the late Duke of Westminster, who took a deep and active interest in the question, the Committee sustained a serious loss. With but small means, it has done much in the way of influencing Parliament and in educating the public upon the subject of this demoralization of our dependent and other races. Its success would remove a barrier to missionary effort among those who are now being sacrificed to commercial greed.

It is gratifying to hear that the French Government is determined to check the mania for bull-fights such as have recently been introduced into the arena at Boulogne. It was high time something were done, for the evil had been spreading, and preparations were being made for the carrying on of these brutal spectacles in connection with the forthcoming Exhibition. The present Government in France is favouring a demand for urgency to make all spectacles illegal at which bulls are put to death. We sincerely hope they will succeed. Our own good name has recently been imperilled by the presence of Englishmen in these sports, and every support should be given to this laudable endeavour to do away with them.

The feeling of unrest is spreading day by day among Roman Catholic priests in France, and the number of those who are leaving the ranks is visibly swelling week by week. Naturally the Roman organs do not give publicity to these numerous conversions to Protestantism, but there can be no doubt that what with this remarkable exodus, and the strong attitude taken by the French Administration in regard to the Orders, France is now giving great anxiety to the Jesuit rulers of the Vatican.

A singularly instructive work on the many subjects to which women have been giving thought and attention during recent years has been issued by *Mr. T. Fisher Unwin*—The Life and Work of Susan B. Anthony: Including Public Addresses, her own Letters, and many from her Contemporaries during fifty years. By Ida Husted Harper (two volumes, 32s.). Illustrated with many portraits and other plates, this great work is a story of enterprise and philanthropy on a large scale. It exhibits many interesting and useful points of contact between social and political life and work, and is rightly described on the title page as "a story of the evolution of the status of woman." In a future issue we hope to notice the work in detail.

"The tide of zeal in the mission-field is affected by the extent of fervour at home." So an experienced missionary testifies. This is what we should expect, but perhaps it is not so constantly realized as it should be. The influence of every professing Christian on all around him is greater for good or for evil than he imagines; the consistent man aiding all his brethren, even those who have no personal intercourse with him being quickened and strengthened by his example; and the idle, worldly man damping the zeal and repressing the life of everyone. In the mission field, both at home and abroad, our brethren are men of susceptible hearts, and if they see their brethren, whom they are supposed to represent, careless, they cannot but feel daunted. On the other hand, they take note of the faith and devotion of the churches, and are accordingly encouraged. If they heard that missionary prayer-meetings were crowded, with what renewed hope and confidence they would go forward!

Mr. J. H. Shorthouse, the author of "John Inglesant," one of the most impressive religious novels of the past generation, has recently been discussing the influence of the Roman Catholic Church on the world generally, and summarizes a scathing condemnation in these words:—

> Springing from the worst traditions of decadent Pagan Rome, the Papal System never was a Church. It never was anything but a propagandist machine for extracting forced obedience and alms from an ignorant, a deceived, and a terrified world. The Papal Curia is founded upon falsehood, and falsehood enters, consciously or unconsciously, willingly or unwillingly, into the soul of every human creature that comes under its influence. It has poisoned the wells of religious life. Its story is of horror, and of crime, and of cruelty. . . . It always has been and is the enemy of the human race.

This is a crushing indictment from a cultured and broad-minded as well as devout student of history.

The Need of Evangelism.

WHILE a large section of the Christian Church is occupied with thoughts and feelings aroused by the "Home-going" of that champion of Evangelism, D. L. Moody, there must be a cloud of earnest prayer uprising to the Throne of God, that in his own Divine time Revival may sweep through the land again, and that, as in days gone by, tens of thousands may be willing and eager to hear the Word of Life.

There is surely much to encourage such prayer, and even expectation, that it shall be so. For our God has not exhausted Himself nor his resources, but is ever ready to unfold fresh wonders of his Grace and Power.

The period covered by the life of this honoured servant of Christ has been marked by a great deal of earnest effort to reach the teeming masses, and there are many permanent centres of work where the simple, yet Almighty Gospel continues to flow out as an ever-living stream in a dry and thirsty land. But is there not a tendency among the Lord's people generally to settle down in some little groove, satisfied or perhaps discouraged, that they can do so little, and waiting until some specially qualified instrument shall in the hands of God do the work?

It is painful to find bodies of Christians who a few years ago were pre-eminently evangelistic and successful in soul-winning, now reduced in numbers, and doing but little to reach the Christless multitude. This, it is to be feared, is the normal condition of things in very many places. Oh, that there may be poured forth a spirit of holy enthusiasm, that while God is calling to Himself those whose lives have wrought such marvels for his Name and Kingdom, the rank and file may press to the front, if not to fill their places, yet to do all in their power to win the lost ones back to God, remembering that even the least service to his Name will not be forgotten in "that Day."

London Tent Campaign.

FROM all parts come the encouraging statements that the unreached masses, who, from some reason or other, never darken an ordinary church, are willing to gather in public buildings and tents to hear the Gospel lovingly and faithfully preached, so that there is a glorious field of service awaiting the Christian Church.

Encouraged by the marvellous blessing given to the Tent Campaign during the past summer in South-West London (when not only thousands gathered daily to hear, but very many were won for Christ), it is proposed practically to girdle London with tents during the coming summer. The work may be divided into about eleven centres, each to have a tent seating from 1,500 to 3,000 people. This will give about a month's mission to each place.

In many of the districts local committees and meetings for prayer are being arranged, preparatory to the work. Most of the well-known evangelists will take part, and the meetings will be conducted, as in the past, on thoroughly interdenominational lines, the churches and Christian workers all being invited to co-operate in this united effort to bring the Gospel to the ears and hearts of the many wrecks upon life's ocean.

The Central Committee are in need of £4,000 to complete purchase of tents, &c.; and it is earnestly hoped that this sum will be contributed at once, so that there may be no hindrance to the good work. Mr. Arthur Garstin, Queen Square, E.C., is hon. treasurer; or gifts may be sent to the office of The Christian. Above all are asked the prayers of God's people that in all He may be glorified.

Leonard Weaver.

25, Park Avenue, Willesden Green, N.W.

The Sins of our Nation.

F national sins and iniquities are visited with judgment in this present world, it is time to look carefully and righteously the causes of our recent serious and most xpected defeats in South Africa. The ition is so remarkable that to many the d of God, in very solemn reproof and judg- nt, is clearly seen.

In a former paper I referred to the loosen- of conviction that has been so marked in gland during the past twenty years, not y in regard to slavery and care for the native es, but still more so in regard to certain minent national iniquities. These are not er forces, to be overcome by soldiers, Maxim ns, and lyddite. They are home-growths, ernal enemies, that have been fostered and tected, and within gunshot of St. Stephen's lf.

I.—THE LONDON SLAVE MARKET.

Talk of slavery in South Africa and the pression of the native races, in the West d—the very centre of the first city in the rld—is found the largest and most abomin- e slave market that exists on earth, the ts of which are well known to members of Imperial Parliament.

For splendour of circumstance and setting as no peer. All that wealth and gilding n do to make evil attractive, respectable, and cinating has been effected. This is no na of depravity produced and sustained by verty. Imposing buildings, magnificently ed theatres, gorgeous licensed drinking uses, and midnight supper rooms abound in s fashionable centre.

Thousands of the sisterhood of shame present the chief material and the central raction to this London slave market, which n rolling in wealth maintain the whole year und. So completely is a certain area given to the lawless depravity of nightly crowds, at no respectable woman dare walk alone thin its limits. I have seen 120 stylishly essed daughters of shame in one of the ighbouring music halls at one time.

The Imperial Legislature and the police are t only powerless to interfere with the market, t they literally recognise it, keep order, and otect the situation. Millions of money e expended upon this huge seed-bed of tional demoralization. For every life sacri- ed in South Africa by the shooting of the ers, twenty at least have been, and are being, st in this gilded slave market. Death and rial for many of our devoted and noble sons South Africa may mean eternal glory; but shonour, shame, disease, death, attach to e filling of the graves of lust.

Recently a meeting was held to protest ainst the existing condition, but I fear that thing effective will come of it. The moral nse of the nation has, without question, dis- ctly declined, and vice holds high carnival id all the accessories of gaiety, wealth, and lendid intemperance.

How England should recognise the reaping the harvest of her shame in allowing, under e very shadow of the Houses of the Legisla- re, this monstrous slave market, was the estion. As certain as "the nature of ings," judgment should come; and it s come, and heavy penalties await payment the hands of the nation.

II.—THE DRINK CURSE.

The intemperance identified with these eat centres is simply appalling. The fact is at the drinking houses connected with the eat London slave market are active partners this metropolitan pandemonium. Wine d strong drink inflame the base passions of the tens of thousands who frequent it. So frightful are the excesses that one splendidly furnished drinking house prohibits, for mere decency, the entrance of any woman after 9 p.m.

Though the appalling national vice of intemperance is so well known, here again national conviction as to the crime and sin of the traffic in intoxicants has seriously declined. It has actually become respectable, and is regarded as quite legitimate, to take stock in and buy distillery and brewery shares. During the past twenty-five years the traffic has been practically established and endowed.

Thousands of professing Christians in Scotland and England are now in partnership with the licensed drink traffic, which has been truthfully described as "a part of the war between heaven and hell." Retired matrons and ladies think nothing of investing their money in these fatal joint-stock companies, and are content to live upon dividends which represent money gained at the price of the degradation, poverty, and death of multitudes of their fellow-countrymen.

The fair and not seldom beautiful slaves in the London market are, almost without an exception, intemperate. Their dread experience entails fearful exhaustion, and drives to these fiery stimulants, as also to drown the voice of conscience in their career of sin and shame. Would to God that I could show some of the holders of stock in these brewing and distilling companies the scenes which belong to the terrible partnership which exists between intoxicants and vice.

III.—THE GAMBLING MANIA.

Next in order comes the national curse of gambling. The nation, in its great majorities, appears to have become destitute of any conscience about this frightful evil. Gambling, in all its forms, has been embraced, enlarged, and endorsed to such an extent, that any daily journal that should fearlessly attack this evil, or shut out from its columns racing, betting, and sporting news, could scarcely live.

This foul cancer has eaten into our national health, morally considered, to such an extent, that it has undermined honesty, industry, and legitimate commerce. Contentment with the gradual accretions which come of personal industry and application to honest labour is at a discount, and thousands of gamblers, bookmakers, and loafers handicap the social life of the country.

The slave markets which pertain to intemperance, licentiousness, and gambling are destroying tens of thousands of our countrymen, and it is high time that the nation was aroused to see that the harvests which pertain to these national iniquities must be reaped.

Had righteousness marked our way, nationally considered, we would not to-day be deploring the reverses we have met with in South Africa. Lower in our national life, the conviction of the supreme importance of righteousness and judgment will certainly follow. Oh that our rulers and people would honestly recognise the great loosening of conviction in regard to these national iniquities, and come to genuine repentance! Then there would be hope that England's serious and remarkable adversity will in due time give place to the righteousness, prosperity, and peace, which come from the blessing of the Living God.

HENRY VARLEY.

An Army 100 Miles Long.—In the course of an address given at Croydon, on Tuesday, by the secretary of the National Thrift Society, it was stated that the paupers in the United Kingdom numbered 800,000, and these, placed four abreast, would form an army 100 miles in length. The solution for gradually dissolving such an army was the exercise of thrift, temperance, and industry by the up-growing generation.

III.—Finding our Place and Work.

BY REV. J. P. GLEDSTONE.

IT will be admitted by all that it is of the greatest importance for everyone to be in his right place, and doing his right work in life. There is a place for everyone in the Divine order of things, and a work for him amid the Divine activities. It would be contrary to the whole constitution of things were it otherwise. He who has given a place and a work to each atom of matter cannot have left any man, with his wonderful mind, heart, and conscience, like so much material for which He has no room and no use. True, each one has his own will and power of choice, and may therefore choose wrongly, may get out of his proper sphere, and may waste his life over things he should never touch. They may not necessarily be wrong things, but they are wrong to him, if they are outside God's plan of his life. Everyone has the tremendous power of saying to God, "I will not fill my right place, I will not do my right work, I will go my own way, and do my own pleasure." And in so deciding he will be liable to the jars, and friction, and collisions of him who persists in driving on the wrong side of the road. Nothing will go well with him, so far as his eternal interests are concerned.

From the human point of view it seems to be easy for some to find their place and work; they just begin where they were born and brought up, and in their father's line of life. They inherit a family aptitude, a peculiar skill, a marked tendency, as if they were the concentration of the quality of their ancestors. There are farmers, merchants, artists, engineers, lawyers, statesmen—thousands who answer to this description. The talent, no doubt, the natural aptitude, if it be of a marked kind, decides, and ought to decide, what kind of work a man shall do; it is God's way of deciding for him. But to talent must be added *character* and *principle*—what he is in his soul and heart—as well as what he is in ability. Meanwhile, the *place* of service may be anywhere; and the indication thereof must be given by the Divine hand.

GOD DOES NOT MOVE IN GROOVES.

Let it not be thought that God moves in grooves, or is in bondage to antecedents. He seems, sometimes, to break the family type, even after He has moulded generations upon it. He sends someone with new faculties, with strange aptitudes: a painter where there never was one before; a scholar where they have all been of the money-making order; a linguist where they never mastered more than one language, and that one not over well. The strange new comer is probably resisted as an intruder; for who is he to depart from the family tradition, and to take a way of his own? Like a speckled bird among the birds is he. "A prophet is not without honour, save among his own people, and in his own house."

ABIDE IN YOUR CALLING.

Whatever be his gifts, every one will find uses enough for them in the kingdom of God; the Lord has need of all. We may be sure that the consecration of our gifts will be accepted and blessed. "Only, as the Lord hath distributed to each man, as God hath called each, so let him walk." If that precept be carried out, we shall have every gift of nature and every atom of influence belonging to varied positions in the world laid as a tribute at the feet of our Saviour.

Missionaries and ministers cannot win all men, and were not intended to do so. The

Christian merchant in China and India can do things that are impossible to missionaries. The Christian sailor can carry the influence of the truth into every port. The Christian traveller can sow the seeds of evangelization among savage and heathen peoples. The Christian working man at home can preach the Gospel by life and lip in places where no one else would be heard. The place of each in life is just where the Saviour found and saved him.

This does not necessarily imply that a change may not at some time or other be necessary—a change both in place and occupation; but it means that work for Christ may be done in any place, and that we should not be anxious to shift from place to place, from work to work. When our Master wants us to change, his desire will be clearly indicated. As He called Simon and Andrew from their nets, so will He call us, if we are willing to follow Him. If change is more likely to be useful to his cause, He will seek the servant who has been faithful in a few things and in a lowly place.

PARENTS AND CHILDREN.

A very delicate and difficult point is raised when we ask, what are parents to do in settling their children in life? One thing ought to be clear to all, viz.: that the child's aptitudes, especially if he have them in any marked degree, should be honoured, and should have great weight in deciding his place and work. It is wrong to force a child with a longing for the freedom of the country and fitness for country life into the stony ways of the city; or to take one of studious habits, formed for a scholar, and compel him to be a merchant. So long as he does not wish to do anything wrong or doubtful, or to run into temptation, he will be best helped by encouraging him to be the best man of his trade or profession, and to serve God in it with an upright heart. Was it not a saying of a godly man of former times to his children, "If you please God, and please yourselves, you will please me"? God first, children next, and parents last; the order is right, in deciding this momentous question of a young person's place and work. If parents put themselves first, they are sure to throw confusion into a career which might otherwise have run on smoothly and successfully from stage to stage. The self-will of children is disastrous, but perhaps it is not worse than the self-will and arbitrariness of parents.

It may be that a child has no marked qualities, and hence has no distinct preferences; you may, within certain limits, make almost anything of him. The will of God will determine what it is to be, if God be put first.

It is as much an advantage to have men with general gifts serving in many things as to have specialists who can do but one thing perfectly.

TOSSING ABOUT.

It is no uncommon thing for good and useful men to serve a strange apprenticeship for their true work, tossing about from one thing to another until their hands find it. They try and fail; but the failure is an education and the prelude to success. By a process of exhaustion they learn what they cannot do, and then know and are sure of what they can do. If God weaves all their experiences in the web of life, not a step has been astray; if God "leads the blind by a way they know not, and in paths that they have not known;" and it will be a "right way." One man's life may be simple and unobstructed; another's may be crowded with difficulties. One may have an open eye for new enterprises, may scan the horizon and see large possibilities—may be like Abraham, a wanderer into unknown regions; while another may be quiet and restful as Isaac! One may never leave his cottage-home, another may be called from following the sheep to feed a nation. To answer our call is *the* important thing.

Notable Conversions.

A series of deeply interesting articles, under the title of "Notable Conversions," are appearing monthly in the *United Presbyterian Magazine*. The numbers so far have been devoted to John Bunyan and Rowland Hill. We make brief extracts:—

JOHN BUNYAN.

BUNYAN'S conversion—so to call it—the thorough surrender of himself to God—was not the result of any one overwhelming incident in his moral history. As he looked back over his life, he saw plainly that at no time had he been left to himself. He was one of those "royal" natures, as Plato calls them, who bear within them an unquiet soul, prone to misgivings and anxieties, liable to the extreme both of joy and despair. The events of his life seemed to Bunyan to be singling him out, and holding him face to face with God.

After listening to a sermon on Sabbath-breaking, which profoundly affected him, a voice darted from heaven into his soul, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" For a moment the two voices struggled for his soul's assent. But he believed that he had sinned so long that repentance was now too late.

Again and again did Bunyan protest against the secret insistence of conscience. Again and again did he harden his heart against his own uneasiness, and set himself to blow out the light that was within him. But the forces which were contending on the side of God moved closer to his heart. "The good providence of God called me to Bedford, to work in my calling, and in one of the streets I came where there were some poor women sitting at a door talking about the things of God. Their talk was about a new birth, the work of God in their hearts—how God had visited their souls with his love in the Lord Jesus. There was such appearance of grace in all they said, they were to me as if they had found a new world. My own heart began to shake, and mistrust my condition as naught, for I saw that in all my thoughts about religion and salvation the new birth did never come into my mind, neither knew I the comfort of the word and promise."

A day came when a voice assaulted him, saying, "Sell Christ! Sell Christ!" He resisted for a time, but at last he seemed to consent. "Now was Satan's battle won, and down fell I as a bird that is shot from the top of a tree." For some hours he wandered among the fields; but a kindly voice pursued him, saying, "Return unto Me, for I have redeemed thee."

This is the incident which, on Bunyan's own word, put an end for ever to his worst misgivings. He was passing into the field with a heavy heart, feeling that he was far away from himself, when suddenly the sentence fell upon his soul, "Thy righteousness is in heaven." "I saw that it was not my good frame of heart that made my righteousness better, nor my bad frame that made my righteousness worse, for my righteousness was Jesus Christ Himself—the same yesterday, to-day, and for ever. Now I saw Christ Jesus was looked upon by us as that common or public person in whom the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by Him, rose from the dead by Him, got the victory over death, the devil, and hell by Him; when he died we died, and so of his resurrection!"

Thus Bunyan's soul came home. Thenceforth he may be pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not left behind; smitten down, yet not destroyed. He learned to venture himself on God, as God had come to the world and to him in Christ.

ROWLAND HILL.

The conversion of Rowland Hill was not, like that of John Bunyan, a terrible, protracted, spiritual battle, attended by remarkable vicissitudes of inward experience. It was—or at least the only element in it of which he was clearly conscious seems to have been—a decisive act of the will to trust and follow Christ. The chief instrument used in his conversion was his elder brother Richard, who, through long, fruitless wandering in a wilderness of doubt and perplexity, was enabled to lead his younger brother to an assured certainty of salvation by a less circuitous and toilsome road. Rowland, while at Eton Public School, accepted the Evangelical truth as the guiding star of his life. He was never much troubled by speculative difficulties. His strong, practical intelligence brushed aside in a moment the cobwebs of subtle speculation. For a brief period he oscillated between two extremes—sometimes wholly given up to religion, like his brother Richard; and sometimes utterly irreligious, like most of his school companions. At last he was led to make the great decision, once for all, to be an out-and-out Christian. He thereupon manfully appealed to his companions to make the same choice; and his overtures, though by the majority repelled with coldness, met a warm response from a few who spent part of their holiday together, and formed themselves into a club or society.

When, at the age of eighteen, he entered the University of Cambridge, he had already formed the design to devote his life to the ministry. With all his popular qualities, so intense was the general aversion to godliness that he said, on account of his religion, he was so despised and hated that no one belonging to the college ever gave him a cordial smile, except the old shoeblack at the gate, who had the love of God in his heart.

Worship.

THE writer of an article in The Christian of a recent date, states:—"This seems to me the Bible idea of the Lord's Supper. We come together to *talk* of the absent One, to *listen* to his voice speaking through his word, and to *remember* all that he has done," etc. Then he adds, "this is true worship."

With reference to this affirmation, may I point out that "talking," "listening," and "remembering," although sometimes valuable accessories, yet they do not of themselves constitute worship. For this there must be adoration—the rendering reverentially of divine honours—the actual ascription of praise to God for his character, as revealed in the Person and work of the Son of his love. "Hallowed be thy name"—this is worship.

Let me go briefly through some passages of Scripture, the subject being very important:

Acts iv. They lifted up their voice to God with one accord and said, O Lord, Thou that didst make, &c.

Rom. xvi. Now to Him—the only wise God—through Jesus Christ—be the glory unto the age.

2 Cor. i. 3. Blessed be the God and Father of our Lord Jesus Christ, the father of mercies, and the God of all comfort, &c.

Eph. i. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly affairs in Christ, &c.

Eph. iii. Now unto Him is the glory, &c.

1 Pet. i. Blessed be the God and Father of our Lord Jesus Christ, who begat us again, &c.

Jude. Now unto Him who is able to guard, and to present, to the only God, our Saviour, through Jesus Christ, be the glory, majesty, dominion, and power, before all time, and now, and unto all the ages.

Rev. i. Unto Him that loveth us, and freed us from our sins by his blood, &c.

Rev. iv. Worthy art thou to receive, &c.

Rev. v. Worthy art thou, for thou wast slain, &c. Worthy is the Lamb to receive, &c.

Rev. vii. Salvation unto God and the Lamb, &c. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God unto the ages of the ages.

In all these passages there is the actual ascription of praise for the Divine character and works. "Talking," "listening," and "remembering" may prepare for this. But they are not the thing itself, which is "having liberty . . . by the blood . . . and a great High Priest." Let us draw near, and through Him offer up a sacrifice of praise to God continually; that is, *the fruit of the lips which make confession to his name.* SEVENTY-SEVEN.

Repentance carries with it a *divine rhetoric*, and persuades Christ to forgive multitudes of sins committed against Him.—*Bunyan.*

The Blacksmith's Hammer.

By Rev. EGERTON R. YOUNG.

"WHAT do you mean by the word consecration?"

Thus was I abruptly addressed by a big, sturdy blacksmith, one day as I as hurrying along to the post office in a little wn in Ontario.

Struck by the man's earnestness, as well as the importance of the question, I at once opped and entered into conversation with him. fter a few more words, I said:

"Your question is such a broad one that I ould like to know why you have asked it?"

Without any hesitancy, and in a most emphatic anner, he told me his story, which was as llows:—

"When the Salvation Army girls came to the wn, I, with scores of others, out of curiosity, id perhaps for a bit of fun, went to see and ear them. I had never been inside of a urch for many years. The tavern and the loon were the places I visited when not sleepg or at work; and often when I ought to ve been at my anvil I was boozing with my unken chums. As a natural result, my wife id children had a hard time of it, especially hen the money that ought to have been spent r their comfort had gone for the drink, and I as, by it, made worse than a brute beast. Hower, the first day I went to the Salvation Army eeting there was not much whisky inside of e, for the good reason that both

MY MONEY AND MY CREDIT

ere gone, and that day I had had no jobs of ork that had brought me in any ready money. o there I was on the back seats, with some of y chums, waiting for the fun to begin. Soon came the procession from the street, where had been marching, and singing, and praying. was always fond of music, and so the lively rs to which they sang their hymns very much terested me. I was struck at once with the urage of these girls in their queer costumes, ho did not fear to tackle the biggest sinners in e crowd, no matter who they were, and tell em that they were sinners and needed salvaon. For a time I enjoyed the fun of seeing me of these fellows squirm under the rong pointed questions of these brave girls. o wedged in was I that I never dreamed that y would come and tackle me.

"For a time the meeting went on, and to my mazement a number of my old drunken mrades yielded to the pleadings of these rls and went forward to be prayed for. At rst I thought they were only doing so in a irit of mischief, but when I saw the big tears nning down some of their dirty faces, and ard them beginning to cry to God for salvaon, all the fun left me, and I began to be rangely alarmed, and cursed myself for having me to such a place.

"While looking for a way to get out of the jam which I was crowded, a number in the seats fore me rose up and went forward. This left opening for me, and I said:

"'Now's my time to get out of this.'"

"However, I seemed unable to make a start r the door, and there I was strangely held ck. One of the girls seemed to be watching d reading me, and before I could get away e had hold of me, and, with all her might, s urging me to surrender to Christ and get lvation.

"At first I wanted to answer her rudely and th oaths, as I had generally done to others o had dared to talk to me about

MY SINS AND WICKED LIFE;

t here I found it to be impossible. I was on in a cold sweat. Then I began to tremble, d I felt as weak as a child. As she told me my wicked life, she seemed to know all of y past history and of my present wretched ndition. She told me there was yet hope, d that I and my wife and my children might t be happy. I was mad at her nearly all e time she was talking, for she seemed to ow so much about me, that I imagined some sybody had been putting her up to it.

"Well, the fact is, I went forward with r, and God was merciful to the old drunken blacksmith and forgave me my sins, and I have ever since had a comfortable assurance that all is now right between us.

"If you want to know how great has been the change" (he said this with a quiet chuckle), "just go and ask my wife and children.

"Well," he continued, "this has been now going on for some weeks. I go as often to the Army meetings as I can, and very much enjoy them, but do not always obtain the food or instruction I crave."

On my asking him in what way he felt there was something lacking in the spiritual food supplied, he quickly answered:

"Why, there they talk about sanctification, and full salvation, and consecration, and words that I know nothing about; which," he added, "is, I suppose, my own fault, as I have not been inside of a church since I was a lad. What do they mean anyway? Do tell me, for my head or heart is now hungry to know all of these things of which I have been so long ignorant." Then, abruptly, he almost sternly asked again the question, with which he stopped me on the way:

"WHAT IS CONSECRATION?"

Looking into the strong face of this earnest inquirer, and realizing his strong craving for information that would be helpful, I could only, at first, breathe a prayer for help that I might say something to this honest man that would be really helpful. Then I said:

"Mack, you have, I suppose, a splendid steel hammer with a hickory handle?"

"Yes, I have got it out of pawn again, and am once more using it," he answered.

"When you supply the power of your strong right arm, that hammer never fails you?"

"No, never," he answered.

"When you bring it down upon the anvil or the iron that is to be bent or formed in any way, it never chips, or breaks, or gives in any way?" I again asked.

"Never; it is always true," he replied.

"Well, Mack, the consecration that God wants of you—and this will be the best meaning of the word for you just now—is this: He, your great loving Father, who has been so good to you in so many ways, and now, last of all, in your salvation, wants you to be in his hands, like that hammer is in yours. When He would use you, you are never

TO BEND OR BREAK

in his hands. You are to stand firm to the stroke every time. As your good hammer is often in use, so you will find that there is much for you to do in your Master's service. The drink is to be forsaken, the tavern to be for ever shunned, the oaths never more to be uttered; in short, there will be a lot of work required of you, and I am sure you have found this out already, that there will be some heavy knocks and blows given and received. Well, in all of them, you are to be like the steel hammer with the hickory handle, ever ready for service, and never once must you fail.

"I call that a perfect hammer of yours, a fully consecrated hammer, and if you, in your Master's hands, are always found obedient to his commands and responsive to his wishes, you will be a consecrated man, a consecrated Christian. This, Mack, is the best reply I can give you just now in answer to your question. And may God keep you strong and true."

I often met him after this first interview. He was true to his conversion and after instruction. In these subsequent meetings, he often referred to the first memorable one, and would repeat with pleasure as if relating a valuable find:

"A consecrated Christian in God's hands is like the consecrated hammer in the hand of the blacksmith."

The Girls' Letter Guild continues its mission of kindness and sympathy, with many encouraging results. The Leeds centre comprises a wide and extensive area, and includes a large number of young women. About 100 of these are at present without correspondents. Many ladies doubtless will gladly undertake service such as this. Communications of those interested in this work may be addressed to Miss Alice M. May, 5, Herbert Terrace, Penarth, South Wales.

Missionary Conference in Sunderland

ONE of the most hopeful signs of the times, from the Christian's standpoint, is the growing interest taken in missions, and in missions which are inter-denominational in character. This interest was strikingly illustrated in the Conference held in Sunderland on February 9-13, at which several inter-denominational missions were represented. Mr. M. Broomhall attended for the China Inland Mission, Mr. E. H. Glenny for the North Africa Mission, Messrs. P. Whytock and J. Z. Hodge for the Congo-Balolo Mission, Rev. Geo. Craven for the South American Mission, Mr. F. Wilson for the Mission to Deep-sea Fishermen, and Mr. M. Coates for the South Africa General Mission. The operations of other societies were not overlooked; they were mentioned with sympathy, and rehearsed to the praise of God.

The Conference was opened on Friday evening by a lime-light lecture, given by Mr. F. Wilson, son-in-law of the late Dr. Livingstone, illustrating the work among deep-sea fishermen. The lecture was described as "Brief, bright, and brave."

When nearly two feet of snow are lying on the ground, and the snow still falling, the fireside is likely to be more attractive than the missionary meeting. This was the case on Saturday evening, when Mr. P. Whytock described work for the Lord on the Congo. Those who braved the storm had their hearts stirred as they listened to the oft-repeated story of Africa's need, and the way the Gospel meets it.

On Sunday, Rev. Geo. Soltau gave two missionary addresses. The one in the afternoon was to men only, and the one in the evening to Christians in general, on the corn of wheat sown and dying (John xii. 24).

Bright sun overhead and beautiful snow beneath the feet, may describe the weather in Sunderland on Monday morning. By the time the afternoon meeting gathered the sun had begun to melt the snow, and the people, evidently expecting a thaw, did not turn out in large numbers. Rev. G. Craven narrated the ever-interesting origin of the South American Missionary Society. He spoke of the difficulties of the work among the Indians, and also of the encouragements.

Mr. Whytock gave some telling sentences in his address. Christ's kingdom is a *going* concern, and also a *growing* one. When we yield ourselves wholly to God's power, God's power yields itself wholly to us. The secret of missionary zeal is to have only one ambition—Christ. Every piece of rubber we use, and every piece of ivory also, is stained with the blood of the natives of the Congo, because of the cruelty of the white traders. One of the things which has impressed the natives is the death of the missionaries who have laid down their lives in the cause of the Gospel.

On Tuesday evening attention was directed to North Africa and China. Mr. E. H. Glenny spoke of the need of the former region. There are at the present time 100 missionaries labouring in connection with the North Africa Mission, and £10,000 per annum is required to carry on the work.

Mr. E. Vardon, of the Friends' Mission, labouring in West China, gave many striking facts about the Lord's work in the Celestial Empire.

Sydenham.—The thirty-third annual report of the Gospel Hall Mission, Wells Road, Sydenham, discloses facts which go to prove the usefulness of the various agencies of the work. The past year has not been one of unbroken prosperity so far as the finances are concerned; but the workers have cause for much rejoicing for the abundant blessing which has descended upon their endeavours to win souls for the service of the Master. The meetings are well attended, and vigorously sustained. The students of Harley College have from time to time given a helping hand in the services, and many instances have been forthcoming to prove that labour has been attended with true success.

Day by Day.

SUNDAY, February 18. Psa. v.

THIS Psalm has been divided into two parts—*vv.* 1-7 and 8-12; the former referring to the inner side of the devout life, the latter to the outward side—our conduct, the way in which we desire to be led, but for which sinful men come to ruin because they will not walk therein. The first verse of the second part corresponds with the last verse of the first, and this inverted parallelism pervades the two halves.

In the morning the devout soul naturally turns to God; but words should always presuppose meditation: we should "order" our prayer, and keep watch, as well as lift up our voice. The habit of audible prayer, which was a common practice amongst the Jews, greatly quickens the spirit of prayer: our cry should have a voice. They that keep watch should cause God to hear their voice, as the old watchmen were accustomed to do throughout the night.

God is against the proud heart and the high look; they that approach Him must put away the wickedness which gives Him no pleasure.

In verse 7 the psalmist returns to the personal pronoun, and contrasts his own access to the Divine Presence with the separation of evil-doers. But note that he bases his acceptance on the multitude of God's tender mercies. It is only because of the multitude of God's loving-kindnesses that he dares to come into his house. Not even Paul himself, that great Apostle of the grace of God, had a greater apprehension of God's unmerited love than David. He never exhausted his recapitulation of the multitude of God's loving-kindnesses, and upon this he founded his plea for guidance (*v.* 8), and rested his faith that God would compass him about as with a shield (*v.* 12). He who trusts rejoices, he whom God defends shouts for joy, those that love his name are joyful. Trust, obedience, love are the threefold source of joy.

MONDAY, February 19. Psa. vi.

We do not know the occasion of this psalm, but evidently the psalmist was suffering keenly. The trouble of his spirit was reacting upon his physical health: perhaps he was suffering from the double calamity of sickness and the hostility of man. We are very liable to suffer at the hands of our fellows in one of three ways—from their ingratitude, their criticism, or their opposition; and by one or all of these gates, trouble was breaking in upon the psalmist's heart.

In the days of our trouble it is well to look beyond the immediate cause, and realize that God is behind it—it is his rebuke, his hot displeasure, his chastening; and if the soul shall be delivered, its prime need is to get right with God; hence the cry for mercy, for healing and deliverance.

The argument of the psalm is the consequence which must follow "if He do not deliver." The soul is face to face with death, and like all the men of his time, the writer thinks of Sheol as a dim region, where the departed spend a poor, thin, shadowy life, with very little consciousness of God. Happy are we that Christ has brought life and immortality to light, and we know and are sure that the moment after death is as keenly conscious and sentient as any that had preceded it. Many another psalm is fragrant with such thoughts, and the psalter evidently represents the transition time, when men were slowly being led to realize that to depart is to be with Christ, which is far better.

The description of the psalmist's sorrow is very pathetic. He expresses it in many, different forms: he had wept his eyes away, so that they had become dim like those of age; his nights had become sleepless with weeping. Suddenly a rift of light breaks in upon his sorrow: "the Lord hath heard, the Lord will answer." Remember that weeping has a voice which God can interpret.

TUESDAY, February 20. Psa. vii.

The title Shiggaion may indicate a disconnectedness in the composition of the psalm, a though its measure was broken. The thought, however, is strong and clear; the psalm peals with the trumpet-note of judgment; the psalmist fronts some enemy, whether Shimei or Saul, with unquivering courage.

In the first strophe (1-5) innocence appeals to God for deliverance; in the second (6-10), appeals for judgment; in the last (11-17), judgment looms in sight. It is not often that we can lay claim to such absolute freedom from wrong-doing as that which the psalmist protests. He says again and again that there is no iniquity in his hand; he has not rewarded evil treacherously to those who were at peace. Too often we set the avalanches rolling which come upon our own heads. Let us seek for this blameless life; let us exercise our conscience daily, that it may be void of offence towards God and man; let our lives be so absolutely blameless and harmless that we may be the sons of God without rebuke, except in so far as it concerns the law of our God; let us live so that if the minutest and most secret of our actions was investigated, we could face the eye of the fiercest day.

But this will not avert the hatred and malice of others. Nay, it will rather attract it, as the loftiest pinnacle does the lightning. An Athenian voted for the banishment of Aristides, because he was weary of hearing him always called, the just. At such times we may appeal to that other bar, where God judges righteously, and arises to vindicate the misunderstood and oppressed.

WEDNESDAY, February 21. Psa. viii.

Let us take the telescope and sweep the resplendent glories of the midnight sky, the work of the fingers of God. How wonderful that the Maker of such myriads of worlds should stoop to remember and visit man! Yet see what He has done. He can make a babe his stronghold so full of his divine power that it may curb and restrain the malice of his foes, as when in the temple of old the songs of the children overpowered the malicious criticism of the Pharisees and scribes. Though He makes man a little lower than the angels for the discipline of this mortal life, it is only as a stepping-stone to his coronation. What if for the present we see that man's crown is rolled from his head, and the sceptre wrenched from his hand, yet as we look up we see the Lord Jesus, our Representative and Head, to whom we are to be conformed, sitting at the right hand of God. In Him the psalmist's prophecy is more than realized. During his earthly life, the fish of the sea, asses and their colts, birds and flowers, ministered in various ways to Him, and now all nature waits his word.

O child of God, rejoice in the knowledge that the great God is pledged to thee. He is mindful of you amid the roll of worlds; He visits you, though He passes by angels to do so. If you are his, all things will serve you, all creation minister to you; and just as our life is enriched with commodities and produce from all the world, so will the gifts of the universe focus upon your little life.

THURSDAY, February 22. Psa. ix.

This psalm is the first of the acrostic psalms in the Hebrew. It is a good thing to give thanks to God at all times, but not unfrequently the rush of praise for some marvellous interposition sweeps away the dam of ordinary reserve. It was as though the psalmist had seen the enemies, which had gathered around his life, break and flee for no obvious reason but because they were confronted with the Divine Presence. So utter was their overthrow that their name was blotted out, and the enemy came to a perpetual end.

God has done this so often that out of our own experience we may bid all oppressed ones take comfort. To all those who flee to Him in times of trouble God will be a high tower; only let us learn his name, his character, then trust will rise easily and naturally, and from trust we shall pass on to praise, and the declaration of his great deeds.

The glory of the psalms is their perception of God's interposition on the part of the needy. In the days of those terrible old world despotisms it was hard to find a ruler who did not take bribes of the rich, and respect the person of the strong. For the poor and needy to be vindicated was of rare occurrence. Too often they were forgotten, and their expectations perished for ever. But the psalmist anticipated an age in the which these conditions would be reversed, when the nations of wicked men would suffer from an inevitable nemesis, and sink into the pit which they had made for others. Then would the righteous shine forth as the sun, and show forth the praises of their Deliverer. The strength of weakness, the prevailing cry of martyred innocence, such are the themes of anticipation and hope.

FRIDAY, February 23. Psa. x.

A terrible picture is presented in this psalm, which is evidently the transcript of bitter experience during one of those turbulent times when the wolves howled around the defenceless sheep. It may be that someone will read these words who is suffering from the malice of man. The portraiture of this psalm may be exactly realized in the person of some proud tyrant, who acts as though there were no God, and no reckoning hereafter, who laughs at his adversaries, and lies in wait for the poor.

Remember that before you ever felt it, others have realized the anguish of being apparently left to the mercy of such when God seems to stand afar off and hide Himself, and when there appears no hope of escape; but remember that God has seen it. All the mischief and spite, all the pride and godlessness, are beheld, and will be taken in hand. No helpless soul can commit itself to God without finding Him a very present help; no meek soul will breathe its desire, but that He will cause his ear to hear. The Lord is King for ever and ever. Man has his day and ceases to be, but God's throne is for the ages, and those who ally themselves to Him by simple faith have an eternity before them in which all tears will be wiped away. Into the praying, trusting heart, whilst it prays, the peace of God steals. It knows that its cry is heard, it realizes that God is only waiting for the best possible hour to appear to judge the fatherless and the oppressed.

SATURDAY, February 24. Psa. xi.

This Psalm is referred by some to the eve of Absalom's conspiracy. David was so surrounded with hatred that flight seemed the one condition of life. It may be that voices spoke in his heart, and that we hear his dialogue with himself; or it may be that his friends advised him to be gone. But, whichever way it was, how well the psalmist's words describe the temptation which often sweeps across us to abandon resistance to prevailing evil, as hopeless and useless, and to betake ourselves to some soft nest embosomed in the rocks, beyond the reach of bow-shot, or cannon-ball.

But this is an ill counsel. Preservation of our own skin must not be our first consideration. It is better to stand at our post than, coward-like, retreat to the rear. We must not abandon the post of duty, for upon the fidelity of the lonely sentry the whole position of the army may depend. Besides, God is in heaven, all must be right. God is righteous, He loveth righteousness, He will uphold and avenge the upright. Those who have seen that great sight will remain unabashed amid the tempest of hate and evil-doing which howls around us. He may be trying us. The present ordeal may be his cleansing fire, and if we come forth from it, shown to be pure metal, approved before heaven and earth and hell, He will love us with a tenderer love; whilst the wicked, who are shown to be but base metal, will be cast into infinite sorrow. Which will you have it, whether with A.V. "His countenance doth behold the upright;" or with the R.V. "The upright behold his countenance"? We need not spend words in preference of either; suffice it that there is a mutual gaze, the eye of loving confidence towards God, the Divine eye of loving regard towards the tried and trusting believer.

Other Lands.

awlessness in North China.

N the recent anti-missionary movement in South Chi-li, Mr. James H. McCann, labouring at Lin Ching, North China, writes as follows to his brother, Mr. obert McCann, of the Irish Y.M.C.A.'s:—

"There is a secret society here of sudden d rapid growth, calling themselves the 'I io Chuan,' the 'United Fists,' or 'The oxers.' Little was known of them except at they began in a small village called Lin, me few miles south of Lin Ching, three or ur years ago. During the past summer they ve been much in evidence through deeds of under, kidnapping men; and by destruction of operty, burning houses and crops; and all ese acts of violence have been directed gainst the native Christians.

"Pan Chang, a station of the American oard of Missions, was only saved by the in-rvention of soldiers, on the order of the overnor, and a conflict took place, resulting in e killing of ninety-eight men; but since then e governor of the province strongly con-emned all concerned with the affair, and reatened to behead the chief official—who has nce committed suicide. He ordered the lease of all taken prisoners, and forbade the ldiers firing on the rebels, only to make a ow.

"The natural consequence of this action has en to give a fresh impetus to the rebellion, d

THE BOXERS

e now more active than ever. They have oved their centre of operations south, and are pidly increasing in number and boldness. or the past ten days they have been all around r field of labour, and the Christians have been ffering in the outlying stations. Just now eir base of operations seems to be Po Ping d Ching Ping. To-day a man came in from ing Ping, saying that the home of one of the lest Church members had been burned, and his grain taken. They have threatened to id the mission premises here, but the autho-ies have promised us protection, which, of urse, does not amount to much. As a pre-utionary measure, we have sent an inventory our belongings, and told the officials we uld hold them responsible, and a rendezvous r all the missionaries has been arranged in a mpound just opposite the city military head-arters.

"Revs. H. D. Porter, D.D., and A. H. nith, D.D., who have been nearly thirty years the field, say that there has never been

SUCH A DISTURBED CONDITION

affairs in North China since foreigners first me here, and the present condition of semi-mine makes it all the more complicated. An peal by telegram to the United States nister at Pekin, who made representation to e central authorities, has led to the Governor the province being peremptorily ordered to nd troops and repress the rebellion.

"Amid all this persecution the work of God es on, and, in spite of it all, twenty-five came rward at the Communion last Sunday to be ceived as full members, and some on proba-n. I believe these persecutions are going to a great blessing to the Church. They have orded an opportunity for the native Chris-ns to show how deep and true is their love d concern for the missionaries."

Prayer and the War.—In a small country town Germany (inhabited by descendants of French guenots), at the time of the Franco-German war, pastor opened his church every day for prayer for twenty young men who had gone to the front from ir midst. The war came to an end, and the twenty ng men returned home safe and sound. One of them y had been wounded slightly. Truly God answers ayer.—S. W.

Church Work in Canada.

THE Presbyterian and Methodist Churches of Canada are making progress towards the realization of a Twentieth Century Fund. The amount aimed at by each church is one million dollars, and before the year closes the goal will undoubtedly be reached. In the Presbyterian Church the ministers are taking the lead, and pledging themselves for one-tenth of the amount. The Methodists have already secured more than one-half of their fund, and are making an active campaign for the remainder. In both denominations the money will be used for missionary and educational purposes and the extinction of church debts, the Methodists giving the donors the privilege of naming the object to which their gifts will be applied.

The Congregational and Baptist denominations are also engaged in an effort to mark the new century by a special fund for the extension of their work. The Congregationalists will direct their attentions more particularly to the Canadian North West, while the Baptists will seek generally to strengthen their forces all along the line.

As to the general church work in the Dominion, there is reason for great encouragement. The annual meetings of the various churches, which are now being held, are reporting improved financial statements and gratifying accessions to membership. Attention is being given to sociological questions, and missionary work is receiving an impetus.

An Encouraging Work.

WRITING on January 21, Mr. G. R. Witte says:—"It was my privilege last month to speak at the Indian Training School at Carlisle, Pa., where Major Robert Pratt has

1,030 INDIAN YOUTHS

under his care. Imagine the inspiring sight of speaking to nearly one thousand Indian youth, of whom three-quarters are members of either a Young Men's or a Young Women's Christian Association. From a small beginning, less than twenty years ago, this school has grown until now it graduates on an average thirty qualified Christian teachers per year, and in addition turns out a multitude of skilful mechanics, such as carpenters, harnessmakers, waggon-builders, and farmers, who mostly go back to their Indian tribes to carry the blessed Gospel with them, and to LIVE pure, earnest, consistent Christian lives.

"Major Pratt has offered me the best qualified Christian graduate, now at the school, for

WORK IN BRAZIL,

if I can find the money needed for his support.

"There is one other need which I want to bring before the readers of THE CHRISTIAN. I expect to locate the Indian Station on the Rio Branco, north of Manaos, and sufficiently remote from the white settlements to be out of the reach of the rum-traffickers and vicious rubber dealers. To go there and keep communication open, I urgently need a suitable steel canoe, which will cost about £250. The boat ought to be in Manaos by next June, and consequently it is necessary to place this appeal before our missionary friends at once for this 'Amazon Mission Boat.'"

Progress in Old Normandy.

HARFLEUR, formerly called Hareflot, lies four miles to the east of Havre. Three centuries ago it was a seaport of importance and a maritime fortress, but the sanding-up of its harbour and the rise of Havre led to its decay.

No Protestant Christian assembly has been held there for more than 200 years. For some time past the members of the Wesleyan Mission at Havre have had it on their mind to do something for the 2,300 inhabitants of this benighted spot.

The new electric railway connecting it to Havre is giving new life to the place. Land is being sold for building purposes, and we shall soon see several blocks of artizans' dwellings filled with people. On Friday, January 26, my colleague (Rev. T. H. Groves), a few members of our mission, and myself took possession of the "Salle des Fêtes," the largest hall in the town, and held a lantern-service illustrative of the "Life of Christ." The town crier had announced the service at the close of Mass the previous Sunday, and some opposition was feared.

During the afternoon the rain descended in torrents, yet 200 persons turned up at the appointed hour. Not a very orderly audience at first; but little by little the attention grew in intensity, until breathless silence filled the hall, as the love of Christ for little children was dwelt on, the Father's love, illustrated by the prodigal's return, and Calvary's cross shown to be this world's only hope.

At the close of the lecture several New Testaments were sold. We hope that they will be the means of leading their purchasers to the Saviour. We pray that a door will be opened for us to preach Christ again at Harfleur. We could buy a plot of land for £50, and build a mission chapel there if means were forthcoming.

PAUL H. ELLENBERGER.

6, Impasse Massieu Clerval, Havre.

The Gospel in Corsica.

FROM the earliest ages Corsica remained steeped in Pagan superstition, which was, in time, succeeded by Roman Catholic idolatry. No successful effort seems to have been made to evangelize its people until recent years. Bible colportage and evangelization were intermittently attempted, with but little success. The Consistory of Marseilles, of the Reformed Church of France, sent a pastor to Bastia some twenty-five years ago; but after a time he was compelled to leave the island on account of insufficient sympathy and support. A renewed effort is now being made by the same church.

In the year 1891, Major A. S. D. Colquhoun, the founder and director of the Corsican Evangelistic Mission, visited the island. From conversation with intelligent and educated Corsicans, he came to the conclusion that the general feeling of the people was unfavourable to Romanism, but they were so involved in the system, and family life was so dominated by the priests, that immediate acceptance of the truth was not to be expected.

The result of this visit is given in the report of the mission, covering a period of eight years. It is a collocation of varied and perplexing experiences of those who have proclaimed the Gospel with prayerful persistency both in public and to individual hearers in the island.

Simultaneously with circulation of the Scriptures a systematic distribution of tracts, &c., has been carried on; and, notwithstanding the many attacks by the priests for the purpose of leading astray public opinion with regard to Gospel teaching, the confidence of the people has been won. The Word of God is finding entrance to the hearts and homes of these once hostile people. Communications respecting the Mission may be addressed to Mr. R. Hunter Craig, hon. treas., 12, Waterloo Street, Glasgow; and to Major Colquhoun, who is at present in Scotland, with Mrs. Colquhoun, in the interests of the mission, and taking part in the Evangelistic Campaign. His address is—Christian Institute, Bothwell Street, Glasgow.

The Evangelization of India.

WITH the portrait of Rev. Isaac F. Row, we introduce to notice a very important Christian agency. The Anglo-Indian Evangelization Society takes the Gospel to tens of thousands of our scattered kith and kin living in depressing and degenerating conditions in our great Eastern Dependency.

Mr. Row is a man of years and experience. His life has been full of purpose, and by the grace of God the purposes have ripened into abundant spiritual fruit. Beginning his career as a Wesleyan minister in London, in 1869, he was called to America, where he laboured for six years. After that he offered himself for missionary work in India, and landed in Bombay in 1876, under the auspices of the Methodist Episcopal Mission. He was placed in charge of the work in Bombay city—work which had grown out of the visit, some time previously, of William Taylor, of California, so widely known in more recent years as Bishop Taylor of Africa. After labouring for several years in Bombay and Madras, Mr. Row's attention was directed to the work of the Anglo-Indian Evangelization Society, and he accepted a call to become one of the evangelists of that organization. In due course he was appointed Indian Secretary, and for many years discharged secretarial as well as evangelistic duties—in fact, until coming home on his present furlough.

The Society is not new to our readers, and its claims assuredly require no laboured advocacy. So long as the needs of the Europeans and Eurasians in India are neglected, the mission to the heathen of that great land must be carried on under a serious disadvantage. The English in India should be an object-lesson to which the missionary can confidently point the interested native; but it is a sad fact that in many cases residence in heathen surroundings has well nigh paganized men who were brought up in Christian homes in our highly favoured land. Missionaries of all denominations would rejoice if the churches at home could be brought to realize the importance of work for the spiritual welfare of the British communities living in commercial centres, along the railways, and on the coffee estates of India.

For nearly thirty years the Anglo-Indian Evangelization Society has been doing a truly noble work, but it has not been so liberally supported as it deserves to be. We heartily endorse the words of the *Indian Witness*, of Calcutta: "We should like to see at least fifty well-equipped agents of this Society on the wing in India. The progress of mission work among the natives is so largely affected by the character of the Europeans and Eurasians with whom they are in contact, that the great societies might properly and profitably make grants to the Society to help it in its work." The Free Church of Scotland is now doing this.

The Society is strictly interdenominational, and its work unsectarian. It is prepared to employ ministers of all evangelical denominations without interfering with their ecclesiastical connexions. So, whilst now occupied wholly in the operations of the Society, Mr. Row is still a recognised minister of the Methodist Episcopal Church, and intimately associated with Bishop J. M. Thoburn, whose missionary work and administration in India are so widely known.

Besides work amongst our own scattered countrymen, Mr. Row has had some remarkably interesting and indeed striking experiences in ministry among the native churches, and notably so in connection with the Church Missionary Society in Cochin and in Tinnevelly. In the latter district he was most kindly entertained by the late Bishop Sargent, and spent some three weeks with him holding services in his large and interesting mission district.

Mr. Row is now passing his first winter in the homeland in twenty-three years, and his furlough will continue until about the end of September. While at home he is anxious to find as many opportunities as possible to advocate the claims of India, and for evangelistic work. Having travelled nearly 500,000 miles in India, and seen much missionary work there, he has a deeply interesting tale to tell. He is a forcible speaker, and will be welcome in many a pulpit during his sojourn among us. We trust he will meet with the sympathy which his genial personality and his good cause deserve, and that one result of his furlough will be a great strengthening of the forces of the Anglo-Indian Evangelization Society. Communications for Mr. Row may be addressed to our care.

The Indian Famine.

WE continue to receive urgent appeals from workers in India regarding the famine which is at present raging in that country. Whether connected with British or American missions, their story is one of woe, and their cry is that God's people will enable them, at this critical time, to minister material help to the millions among whom they are teaching and preaching the Gospel of Christ. The situation is forcibly described by

REV. ISAAC F. ROW.

From Photograph by Messrs. W. S. Bradshaw and Co., Newgate Street, E.C.

Rev. Dennis Osborne, of Poona, a worker connected with the American Methodist Episcopal Mission, in the following letter to us:—

"From the year 1896 India has been torn by calamities more disastrous than war. From 1896 to 1897 gaunt famine raged, chiefly ravaging Northern and Central India. Millions perished from sheer starvation. Multitudes still more vast sickened and died, even after relief reached them, from disorganized and enfeebled health. The one cause of

THIS TERRIBLE CALAMITY

was drought or failure of the monsoons' rains. The one want of India for raising food supplies is water. When the moisture of the clouds fails, the people must perish unless a wise and beneficent government provide means of irrigation. There are parts of India where famine is unknown now, because systems of canal irrigation from the fertilizing rivers with which India abounds have fought back aridity and barrenness. Following this terrible visitation, and due in no small degree to it, came the deadly scourge of plague. Men fell suddenly stricken by thousands. Chiefly in Western India did the dire calamity rage. Business paralyzed, cities depopulated the wail of the suffering and dying filling the streets—such were the dire concomitants of this visitation. In Poona, upon a two-thirds depleted population of about 30,000, the daily death-rate rose to over 400. A pall as of death hung over the city for months. All who believed in God fell upon their faces and cried to Him. He sent relief, and saved the doomed city; yet the deadliness of disease still hangs upon the country. News just received from Bombay announces the appalling fact that the highest death-rate for a single day of over 400 has been reached.

"And now, this year, in consequence of another period of drought, we are brought face to face with

ANOTHER TERRIBLE FAMINE.

This time the parts most affected are Western India (notably the Province of Gujerát, famed for its fertility) and the States of Rajputana. The last hope of relief from winter rains is over. Lord Curzon, cabling from India, states that his worst fears are surpassed. All the resources of Government are taxed to afford relief to the suffering and starving. Already grim starvation is clutching the poor by the throat, while the destitute waifs of both sexes stagger hither and thither craving relief at any cost, It is difficult to conceive the appalling perils to which they are exposed, o which

DEATH IS NOT THE DEADLIEST!

"These suffering ones are our fellow-subjects, and not a few of them our fellow-Christians, for multitudes of the poorest of our Christians are literally lacking food. Missionaries are doing their best to preserve their lives, and to gather the waifs into homes and orphanages. In my own district more than 400 rescued children are already gathered, and as many more might be received if means permitted. Their recital of woe would send a shuddering horror through the most callous heart. It is on behalf of these starving ones, and of those exposed to evils worse than starvation, that I plead."

Mr. John Lampard, of the Balaghat Mission to aboriginal tribes, Central Provinces, writes from 114, Clapton Common: "All my letters tell of rapidly increasing distress. We are carrying on relief measures from two of our stations, employing some of the natives on relief works, in addition to those who are helped gratuitously and the kitchen children."

A communication has been received at the Salvation Army International Headquarters from Lieut.-Col. Nurani, of Gujerát, a devoted lady worker. She writes:—

We have in this Territory many thousands of soldiers and adherents enrolled upon our books, and a multitude of little school-children to care for, besides the thousands of others, who look to the Salvation Army as their helpers and religious teachers. To care properly for them, something on a large scale should be organized, and that immediately. We have already opened twenty grain shops with free distribution; but this is only like a drop in the bucket compared to the need. I have received the most distressing letters from each officer in charge of a grain shop, the *crowds which are turned away* are four or five times as large as those they can supply. Not only ought these grain shops to be increased, but we ought to open up at least ten more, as the distances between the grain shops are great.

Other workers in all parts of the affected regions write to a like effect; and their appeals will assuredly not be in vain.

Moab and Edom.—Sir Charles Wilson, K.C.B., F.R.S., gave an interesting address a few days ago, before a meeting of the members of the Victoria Institute, descriptive of the results of a recent visit to the ancient lands of Moab and Edom. He pointed out that from the remotest historic period down to our own day there had ever been something of mystery and strange wild interest connected with those regions; the ancient inhabitants appeared to have been men of great stature and renown. He showed, among other things, the marvellous harmony between the actual condition of things and the description set forth ages ago in the writings of the prophets of Israel.

THE LATE

Mr. John G. McVicker.

WE recently announced the departure of Mr. McVicker, whose ministry in North-east London has been fraught with so much blessing to many believers. It is a pleasure to be able now to give some particulars of his life and service.

Mr. John G. McVicker, who "fell asleep in Jesus" on January 5 last, was born in Belfast on March 15, 1826. He had God-fearing parents, and their careful religious training laid a good foundation for his future useful life. School life filled up the years between four and fifteen, when he entered college, with a view to the ministry of the Reformed Presbyterian Church.

"At the age of eighteen (to quote his own words some years later) my mind was first seriously turned to the question of personal religion, and a concern was begun within me which has never been since entirely dismissed, but which has not yet turned into establishment and peace."

He passed through the usual college course with distinction, but owing to his unsettled spiritual condition, gave up, for a time, the thought of the ministry, and at the age of twenty-two went to America with a view to taking up secular work there. During a voyage of over seven weeks, amid many dangers, he had time for thought and study, and this, combined with the persuasion of friends in America, turned his mind once more to the calling which he had almost abandoned, but which God had purposed as his life's work. He was licensed to preach, and continued to do so there for about two years.

Returning to Belfast, he was united in marriage on October 16, 1850, to Miss Montgomery of that city, who has been his companion and helpmeet for nearly fifty years.

Soon after this he was called to the Reformed Presbyterian Church in Newtownards, and after preaching there for two years received a call to a larger congregation at Cullybacky, near Ballymena, where he continued till 1859.

In 1859 he, like many others, was awakened by the Spirit of God to know with reality and power in his own soul truths which hitherto he had been anxiously seeking after. He often, in later years, referred to his experience at this time as his "conversion," and told with sorrow how, as a professed servant of Christ, he had sought to teach others what he had not himself experienced.

The account of his conversion is deeply interesting. At Loughmorne, near Carrickfergus, where he had gone to assist in the half-yearly communion service, the minister of the congregation addressed the communicants from the words—"It hath pleased the Father that in Him should all fulness dwell." God there and then revealed to him in a remarkable way the fulness there is in Christ, and he found the needs of his soul fully satisfied. He realised a peace and joy to which hitherto he had been a stranger. He wrote in a letter:—

> I had such a time of earnest, tearful communion with Christ this morning. Last night I had what a little while ago I would have called a bad night. I slept none till 3 or 4 a.m. I cannot describe what a peaceful, joyful night I enjoyed.

The following day he wrote:—

> A line to tell you how much peace and joy I continue to feel. I am doubtful if I ever believed before. I certainly never had anything like the same feelings. *I have salvation.* I see my acceptance with God as clearly as I do this paper. The way of salvation is now as plain to me as the alphabet.

The fulness of Christ for saint and sinner characterized his ministry ever afterwards; and, as recently as last Christmas morning, this was the theme of an address he gave. He said of this meeting that "it was a long time since he had enjoyed so much in his own soul the Word which he ministered." From the beginning, up to the day he died, his desire that others should know the same joy and blessing was always evident to those with whom he came in contact.

His first words to his wife, when he met her on his return from Loughmorne, were—"Have you found Christ?" She, with his mother, three sisters, and a brother, were all brought to Christ at the same time through his testimony. One tells how they all at his mother's house sought to give expression to their new-found joy in singing the Scotch metrical version of Psalm cxvi.

A few months after his conversion the question of Believers' Baptism greatly exercised

From Photograph by Mr. J. S. Dodington, 62, Upper Street, London, N.

him. He found it impossible to be obedient in this and at the same time remain with his congregation, and so severed his connection with it. He also felt that, as the Lord's servant, he should look to Him alone for his temporal as well as his spiritual needs. To the last he loved to testify that during forty years, although his faith was sometimes severely tried, God had never failed him.

Toward the close of 1859 Mr. McVicker began Gospel work in Ballymena. It was difficult to find a suitable place for meetings, but at last a livery-stable keeper offered him the use of his yard for Sundays. This was only partly covered; but there during a month God gave seasons of great blessing, many being added to the Lord. In those days of hunger for the Word comfortable meeting rooms were little thought of. Afterwards a large room over a stable was secured, and the work continued with increased power and fruit.

As many know, during these revival days the blessing spread all through the North of Ireland, and Mr. McVicker's labours extended beyond Ballymena to the surrounding towns and villages. To-day there are many all over the world who thank God for blessing received through these visits. After coming to reside in London, he continued to have a very tender regard for those who were his spiritual children there; and it was always a joy to him, as to them, when he was able through a visit to Ireland to confirm their faith in Christ.

His first visit to Clapton was at the invitation of the late Mr. John Morley, in the Iron Room days, over twenty-five years ago. In fellowship with Mr. J. Denham Smith, Mr. T. Shuldham Henry, and others, he took occasional months of services there until 1879, when, at Mr. Morley's invitation, he came to reside permanently in the neighbourhood. As it had been in the North of Ireland, these proved to be days of much blessing in the Gospel, many being brought to know the salvation of God. Soon a goodly company of believers was gathered together in Church fellowship, needing the care of those who could guide and shepherd them. To this service Mr. McVicker gave himself during the greater part of the remaining twenty-one years of his life. God had graciously given him the heart of a true pastor, and in going in and out among the children of God he gave all to feel how truly he entered with them into their joys and sorrows. He had but one object—to minister Christ—and he had a very happy way of bringing the conversation round to spiritual things, thus convincing all that he was truly "a man of God."

One has said, "Mr. McVicker seemed to take to his heart every child of God he met." Those whom he could not visit received a reminder of his continued interest in them in the form of a letter, and he kept up to the last a large correspondence. Many who are labouring for Christ in distant lands will miss his help and cheering influence in this way.

One great burden of his heart was that God would raise up men mighty in the Scriptures, full of love for souls and care for saints. The removal of several standard-bearers recently seemed to touch him greatly. In a letter dated December last he thus expressed himself:

> And Moody is gone! The greatest living force in Gospel testimony in all the world taken from us! Spurgeon and Gordon and Müller and Moody—who are to fill their places? He who gave them and took them can give others. "My Spirit remaineth among you: fear ye not." Some one said, no one like Robert Hall would arise after him. Carlyle said (virtually) no one would advocate Christ like him if Chalmers were gone. Yet Spurgeon came. Who will follow Moody? God will not repeat Himself. One of a new pattern will be given us. *May many.*

A fortnight later, he himself was called home. Up to the last he showed marvellous activity for his years, finding time not only for what lay to his hand near home, but also to visit various places in London and throughout England, Scotland, and Ireland. As years began to tell upon him, he seemed to dread the thought of being laid aside from work. The Lord graciously gave him the joy of dying in harness. His last day on earth was full of service for Christ, and his death was almost a translation. Without pain he passed away, sitting in an arm chair—the Bible he had been reading falling on the floor at his feet.

Mr. McVicker was a unique man in many ways, always gracious, and giving those who met him to feel he lived and walked in communion with God—a man who gave himself to much prayer. The following is a quotation

from a letter written by one of his most intimate friends on hearing of his death :—

God was a great reality, a mighty, living Person, to John McVicker. I have many a time felt very small when he has been offering the simplest prayer to God. He was too real for the rounded phrase or well-finished sentence. I have seen the man for the last time who most led my soul into God's presence.

The large and representative company which, on January 10, gathered in Clapton Hall, and afterwards accompanied his remains to Abney Park Cemetery, was a striking manifestation of the love and esteem in which he was held by all who knew him.

Christian Endeavour.

TOPIC FOR FEB. 13.

THE SIN OF LIQUOR-SELLING (Hab. ii. 1-15).

WE have every reason to fear that drinking and drunkenness are greatly on the increase. The consumption of liquor is increasing year by year. The great brewers are bedizened with titles, and sit in the House of Lords; whilst larger workhouses, asylums, and philanthropic institutions are being constantly called for to house the wretched victims of their trade. There is a great deal of sophistry talked about "the drink," as a good creature of God. It may be that the grain and the grapes, the hops and the fruit are, but not their corruption and decay. These are the results of man's manipulation and manufacture.

It is well to get into our watch-tower, and ask what the Lord may have to say about this great and growing evil, and our relation to it. It is not a question what others advise or do, but what the Lord desires you, as his servant, to do. Look out to see what He will say. In view of the present distress, because you have no right to put an impediment in your brother's way, because you are bound by every reason to make it easier for him to do right by your example and behaviour, surely the Lord will ask you not to take wine so long as the world standeth, or anything by which your brother is made weak. I heard only the other day of a woman in my own work, who had been saved from an awful life of drunkenness, having the old taste for drink aroused by a glass of ginger wine given her in a teetotaler's house. We cannot be too careful.

Wine deals *treacherously* with men (5. R.V.). Almost invariably the spirit of wine assures the moderate drinker that *he* at least will never become a drunkard. "You have too much self-respect," it whispers; "you would never go beyond a certain point." As well tell a child that he will be able to resist the current of a Niagara! And it is surely true that *it enlarges its desire like hell* (5). Glutted though the drink-demon is with the anguish and misery of mankind, it is always asking for more. And, however much a man may have to drink, it is always creating an appetite for itself. The drunkard will not thank you if you but give him the quantity that satisfied him ten or five years ago. His desire is always enlarging as hell, he cannot be satisfied. *It gathereth all nations* (5). There are no nations that may not become drunkards, and probably there are none known to the historian that have not had to fight the love of strong drink or fall beneath its decimating hand.

It would seem as though the liquor-seller were described in the next verses (6). We must not condemn all indiscriminately; but it is too true that, in too many cases, he takes that which is not rightfully his, at least not in the eye of God, since it is the money which should provide food and clothes and other necessaries for the hapless wife and children of the drunkard. The next verse, as translated in R.V., has a marvellous touch of realism about it, because the pawnshop, with its pledges, is sure to flourish in the neighbourhood of the public-house (7). Our whole population is bitten, vexed, and become as booty to the liquor trade. And unless very strenuous efforts are made by the new young generation, nothing can possibly save our country from falling out of the first rank of nations. It is impossible for us to go on bearing the overwhelming weight of the drink bill, and the waste of time, strength, happiness it stands for (8).

THREE WOES follow (9, 12, 15). *The first* against the extortionate and fraudulent speculator, who gets evil gains that he may set his nest on high. From his protected nook he thinks he may safely look out on all the misery that may surround him, as a swirling tide around a rock. But the very timbers of the house shall cry out against him: within the confines of his home there will be contention and discord. *The second woe* is against those who build up towns of blood. There are towns, which we might mention which stand on the ruins of happy native homes, desolated by fire and sword and rum, that the white man may take their place as the site of his own settlement. *The third woe* is against those who give neighbours drink—women who tempt other women; men who teach younger men and lads; the rich owners of tied public-houses, who force drink on the community for their own gain. God have mercy on such; they know not what they do! But God cannot pass over the awful wrongs which are being perpetrated in the public-houses and spirit-vaults of our country—wrongs to women and innocent children, to the weak in disposition and will-power, to the masses of the poor.

F. B. M.

C. E. NOTES.

Mr. Meyer's meetings during February are as follows:—Oxford, February 20; Worcester, February 27; Northampton, February 28.

The Presidential meetings held in Exeter were felt to be so deeply helpful, that the Union has decided to follow them up by a further series of meetings for the deepening of spiritual life.

Christian Endeavourers in London celebrated Endeavour Day on Saturday, February 2, by holding seventeen simultaneous meetings with identical programmes. At each meeting messages were read from Dr. Clark and other prominent C.E. workers.

Dr. and Mrs. Clark are to spend a month in Japan; and will attend the Triennial C. E. Convention for all China, in Foochow, on April 4. They will attend other meetings in Shanghai, Tientsin, Peking, and various other points in Northern China. Corea will also be visited.

International S.S. Lessons.

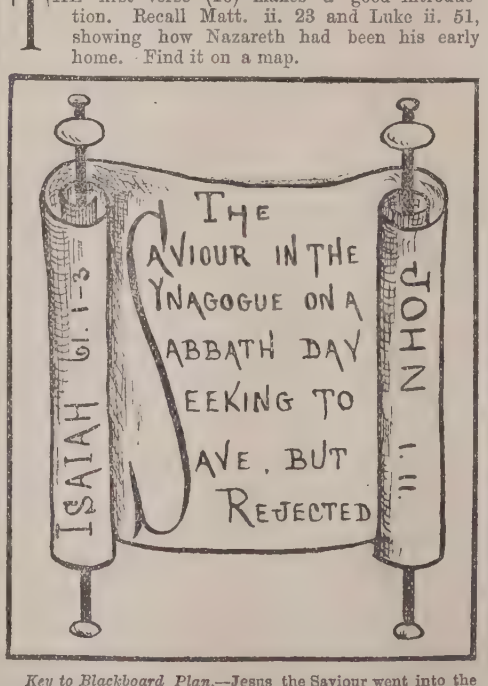
February 25, 1900.

"JESUS REJECTED AT NAZARETH" (Luke iv. 16-30).

GOLDEN TEXT: "He came unto his own, and his own received Him not" (John i. 11.)

INTRODUCTION.

THE first verse (16) makes a good introduction. Recall Matt. ii. 23 and Luke ii. 51, showing how Nazareth had been his early home. Find it on a map.



Key to Blackboard Plan.—Jesus the Saviour went into the synagogue, and a book (like the picture, really a roll) was given Him to read. It was the roll of Isaiah, and He turned to the verses on the left hand. He tried to make them understand that many things prophesied about Him were now being fulfilled; but we read in the right-hand text with sadness they would not own Him.

1. HE came unto
2. HIS own, and
3. HIS own received
HIM not.

These three divisions will help our study.

1. HE CAME (16)—Place. To his native town (See introduction). Into the synagogue, the Jewish place of worship. "On the Sabbath day, as his custom was." What an example for us! Is it our custom to be found in our place on God's day in God's house? God has blessings for those who thus keep his day. (See Is. lvi. 7, lviii. 13, 14, and many more.)

Very often several took part, and read portions, so that no one need wonder when Jesus stood up to read (17); the minister (20), or care-taker of the rolls, handed the Lord Jesus the book of Isaiah, and He unrolled it, and read three verses of chap. lxi.

Rolls mentioned in the Bible—(Ezra vi. 1, 2; Jer. xxxvi. 23, 28).

He came—Object and purpose (18, 19). He came to preach good tidings, to heal, to release, to save. "The Spirit of the Lord upon Him" (Luke iv. 1, 14; Is. xi. 2, lxi. 1; Acts x. 38).

"*Anointed*," dedicated, set apart for a purpose. Kings and priests were anointed (1 Sam. x. 1; Ex. xxviii. 41).

"*Heal broken-hearted.*" For example, Mary and Martha (John xi); also those broken-hearted because of sin (Matt. xi. 28-30).

"*Preach deliverance to captives.*" Palsied man (Mark v. 2-10, &c.); also captives of Satan (John viii. 36).

"*Give sight to blind.*" Man born blind (John ix. 1, 25); also spiritual blindness (2 Cor. iv. 4).

"*Set at liberty the bruised.*" Zacchæus (Luke xix. 1-10, and Is. xlii. 3).

To all sorts of people with all sorts of diseases, both bodily and spiritual (Matt. iv. 23, 24; viii. 16).

"*Gracious Words*" (20, 32, 36). There was something very beautiful, tender and sweet about Christ's words. No wonder they listened; but their wonder did not last—they began to question who He was, &c. (Mark vi. 2; John vii. 46).

2. UNTO HIS OWN (Jews). First to his own nation and people, the Jews, descended from Abraham (Matt. i. 1; Rom. ii. 10; Acts xiii. 46).

It is sad to see how little they thought of Him. They could not see in Him their long-looked-for Messiah (Mark vi. 3; John i. 45, 46; vii. 5; Matt. xxi. 37, 39).

So they doubt and question (22-27); and Christ has to tell them that He quite understands. He knows they will reject Him, and He illustrates by reminding them that as Elijah and Elisha did wonderful things far away from their homes, so He will have to do the same if they will not believe on Him.

Unto his own (all Christians). Christians *are* two-thirds his. 1st, his by creation; 2nd, his by redemption; and He wants them to be fully his by (3rd) willing consecration. It must be our choice (Rom. xii. 1; 1 Cor. vi. 20; Gal. v. 6; John x. 14, 16).

3. THEY RECEIVED HIM NOT. Rejected Him (28, 29); would even have killed Him had they been able. They did that later on, but it was not yet God's time (John vii. 6; viii. 59; x. 39).

So He left Nazareth and afterwards made his home at Capernaum.

LESSONS WE LEARN.

To keep God's Day holy.
To attend regularly God's House.
To study God's Word.
To acknowledge God's Son.
To receive into our hearts God's Redeemer.

Mission to the Blind.—The mission to the blind poor, founded and carried on for so many years by the late Mr. James Hampton, is now under the direction of the committee. It is hoped that the loss of the leader will not entail any falling off in public support. The organizing secretary is Mrs. S. Ritchin, Hampton's Mission for the Blind, Webber Row, Waterloo Road, S.E.

The Welcome Home, Canning Town.—Since its formation some years since, in connection with the Welcome Home, the "Christian Lifeboat Crew" has proved a great blessing to the work, and the monthly muster is always a time of mutual help and strengthening. The February gathering was a worthy successor to those which had gone before. Miss Child presided; and, after a brief but practical address from Mr. William Luff, Mr. Adam Podin, from Russia, formerly a sailor and now a much-honoured missionary in his native country, expressed his gratitude to God for the Welcome Home, where he had been led to give his heart to Christ and to devote his life to mission work. His wife subsequently spoke in her native tongue, and cheering accounts were given of recent exertions in evangelistic work at the Welcome Home.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

A Dove's Talk.

YOUNG people are very fond of birds. They love to see them in their flight; they admire their pretty and soft plumage; they love their song; most of all, perhaps, they are charmed by the harmlessness of birds, and their readiness to make friends.

Above all, my young friends, you love those birds that allow you to touch and fondle them, such as we doves or pigeons do. You cannot think how fond we are, too, of you, and also of men and women who are kind to us. That is how it is we live so happily where you live, and fly over or rest upon the tops of your dwellings. That explains how it is we come down into your streets and roads, your gardens and playgrounds. Yes, if you are only very quiet, we will perch upon your hand, and eat crumbs therefrom. But sudden and noisy movement, or harsh noises, soon frighten us.

The race to which I belong is not only harmless and friendly, but we are very pretty. Look at our liquid eyes, the curves of our neck and body, the softness and richness of our feathers. Observe also how daintily we walk, how far and how rapidly we fly. Then you must know that sometimes we can sing sweetly, though the cooing of some is thought to be mournful. Our name expresses our ability to *dive*, as we swiftly rise and fall when on the wing.

Very early in the world's history I was of some service to man, for Noah took me in his hand and let me fly outside the Ark to find rest on some tree. But all the trees on the lower slopes of the hills were buried in water, so I returned in the evening to the rest and shelter of the Ark. Noah was on the watch for me, his faithful flying friend, so he put forth his hand to take me in, weary and hungry as I was with my long flight that day. However, after seven days, he let me out once more. I was so glad to find an olive tree peeping above the water that I plucked off a leaf and took it in my mouth to my kind master, Noah. He knew thereby that the flood was passing away.

Again, after seven days, I was sent forth once more, and that time I did not return, for I found plenty of olive and other trees where I could live a free and happy life. Soon after that, Noah himself and all his family, human and animal, were able and glad to come forth once more on to dry land. Peace is represented by picturing me with an olive leaf in my mouth. When you see that, you little people must think of my early life with Noah in the wonderful Ark.

Like my big and amiable friend, the lamb, I had the privilege of being much used in the temple services. Many a time would a worshipper bring a lamb and a dove for sacrifice; and very often, when a worshipper was too poor to buy a lamb, the good Creator accepted a second dove instead. And you can read in your wonderful book, the Bible, how the Mother of Jesus brought into the Temple a pair of turtle-doves, as commanded. This shows that she was poor. We have always been regarded as emblems of gentleness, of purity, and peace. So it is said in sacred history that God's Spirit descended on his Son "as a dove." God's Son Himself taught his disciples to be "wise as serpents and harmless as doves."

When the great King David was once in great trouble from the wickedness and oppression of his fellow-men, he cried out, "Oh that I had wings like a dove, for then would I fly away and be at rest!" We doves are very fond of one another, also of our home the dovecote. Though we may fly many miles off, we find our way back, and though we do not use the same words as boys and girls, we do really say, "There's no place like home." In saying "Good-bye" to you, my young friends, let a kind, little happy dove whisper that he hopes you will be able to say the same of your home. C. H. P.

Children's Special Service Mission.

Mr. Hutchinson, *Stony Stratford*, Feb. 15; *Anerley*, Feb. 19; *Bishop's Stortford*, Feb. 25; *Lambeth*, March 11-16; Mr. J. Spiers, *Llanberis*; Mr. J. S. Tyler, *Clifton and Bristol*, to Feb. 28; Mr. E. Arrowsmith, *Soham*, Feb. 21; *Northwood*, March 4; *Wakefield*, March 7-9; *Harrogate*, March 10-24; Mr. E. Hughes, *Windsor*, Feb. 28; Mr. S. J. Hewlett, *Exmouth*, Feb. 17-28; *Blindley Heath, S. Godstone, Surrey*, March 3-4; Mr. C. E. Paterson, *Lincoln and neighbourhood*, to Feb. 20; Mr. Sidney Spiers, *Drawing Room Meeting, Forest Hill*, Feb. 21; *Oakley Mission Room, Chelsea*, Feb. 22; Mr. Phillips Welch, *Clapham*, Feb. 16.

A "Little Man."

THIS was what I heard his mother call him one hot day in June. He was a little fellow, not quite four years old, and could not talk "straight" yet. He was playing on the front porch, having a good time with his building-blocks, and much interested in the store he was building. Presently a stray dog came along, stopped, and looked at the little boy longingly. The dog was hot and tired.

"I dess he's firsty," said the boy. "I'll det him somefin' to dwink."

A tiny saucepan was on the porch. The little fellow poured some water into it and set it before the dog, who lapped it eagerly.

"It's all don," said the boy. "I'll det some more."

Five times the little boy filled the saucepan; then the dog bobbed his head, wagged his tail, and went off. The little fellow laughed gleefully.

"He said, fank you, didn't he mamma? I dess he was glad to det some cold water, wasn't he?"

"Indeed he was," mamma answered.

That same day, a little later, two little children came along. Stopping outside the fence, they peered into the yard. They wore ragged clothes, and were barefooted. They looked at the small boy within the gate with an expression similar to that with which the dog had regarded him.

"Dey want somefin', mamma," he said. "Maybe dey is firsty, too. Shall I ask 'em?"

"You may, if you wish," mamma answered, smilingly.

"Is you firsty?" he began, getting nearer to the fence. "Can we have just one flower?" questioned one waif, longingly. "One for each of us," put in the other.

"You tan have you hands full," was the smiling answer. "I'se dot a whole bed full of flowers."

He hurried around, picking the flowers—violets and pinks, and June roses—which his fair hands held out to the "unwashed," who thanked him with grateful voices, and passed on with radiant faces.

"Bless my little man!" said his mother, in a low, fervent voice. He did not hear her; but I am sure God will bless him.—*Christian Observer.*

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 215).

Birds.

Find and complete the following texts:

1. And be like (Jer. xlvi.-xlix.).
2. Nest for herself (Psa. lxxx.-lxxxv.).
3. Alone upon the (Psa. xcvi.-ciii.).
4. And not by right (Jer. xvii.-xix.).
5. Did mourn as (Isa. xxxvii.-xxxix.)
6. More value than (Matt. v.-x.).
7. Relate shortly the story of the first dove.
8. How did Christ illustrate God's care for man? (Luke).
9. With what bird did David compare himself, and why? (1 Sam. xxv.-xxviii.),
10. Of what was the dove a symbol? (New Testament.)
11. With what is a "causeless curse" compared? (Prov. xxiv.-xxvi.).
12. What simile did our Lord draw when weeping over Jerusalem?

(Children under *ten* do any 4; under *thirteen*, any 7; under *seventeen*, any 10.)

ANSWER TO LAST SEARCHER (No. 214).

Bible Clock.

I. Peace (Ps. cxlvii. 14).
II. My peace (John xiv. 27).
III. Abundance of peace (Ps. lxxii. 7).
IIII. The peace of God (Phil. iv. 7).
V. For He is our peace (Eph. ii. 14).
VI. Grace be unto you and peace (Col. i. 2).
VII. The work of righteousness shall be peace (Isa. xxxii. 17).
VIII. To be spiritually minded is life and peace (Rom. viii. 6).
IX. Now the God of peace be with you all (Rom. xv. 33).
X. We have peace with Christ through our Lord Jesus Christ (Rom. v. 1).
XI. Grace be with you, mercy, and peace, from God the Father (John ii. 3).
XII. Pray for the peace of Jerusalem: they shall prosper that love Thee (Ps. cxxii. 6).

Correct answers (first list) received from:—

A—Myra and William Akerman, Esda Anderson.

B—May and Gertrude Bristow, Rachel Buss, D. Billings, Rachel and Esther Blumenthal, Leah Baginsky, Edith Bank, Mabel Birney*, Fanny Blackman, Edith Blenkarn*, Elsie Brinkworth, Emily Bridgewater, Herbert Braddon, Mabel and Elsie Baker, Ada Blencowe, Eleanor Bennett, Mary Brown, Dorothy Berry, Olive Burton.

C—Elsie Collings, K. Carey-Brenton*, Grace Charik, Gladys Clark, Daisy Churchward, Percy, Grace and Stanley Chappell, Daisy R. Clarke, Sophie Cohen, Ida and Mabel Cole, Ella Clapp, Olive, Margory and Doris Coleman, Bessie Cheale, Kate and Kitty* Cope, George Cary, Lionel Champion, W. Campbell, Lydia Cleary, Dorothy Cooper, Violet Constable.

D—Violette and Kitty Donaldson-Selby, Bessie, Constance and Hilda Drayson, Polognia Daws*, Dorothy Daintree, Stanley Drew, Nellie Dowsett, Ralph Daintree, Joan Dunsford.

F—Sarah Finkelstein, Winifred Field, Olive, Mabel and Vincent Fleet, May Fooks.

G—Elizabeth Gerechter, Cicely Gibson, Clarice and Bertie Gale.

H—Betsy Holla, Alfred* and Ruby* Horne, Myra Hunt, Eric Hill, Grace Hawkins, May Hollis, Dorothy Haverga'l-Shaw, Hetty and Elsie Hibbs, Hetty Hill, Nellie Hatchett, Willie Hooper, Beatrice* Harland, Dorothy* and Evelyn* Hewer, Gertie Hayward, Annie Horstcraft, Beatrice Hastings, Harry and Mabel Hodgkinson, E. Hopkins, Walter Hinder.

I—Nellie* and Robert* Irving, Daisy Iredell,

J—Amelia Jacobson, Emily Jones.

K—Elsie Knight, Gertrude Krambach, Esther Killowich, Eva and Max Kalb, Maurice Kalinsky, Margaret Kinnaird.

L—Mary Levine, Georgina Lichtenstein, Rosie Langton, Sidney, Mary, Edward and Henry Law, Millie Laidlaw, Susie Long*, Winifred Lowe, Beatrice Le Mesurier.

M—Aldyth and Edith Margetts, Winifred Maunder, Philip Martin, Elsie Milne, Godfrey and Evie Miller, L., G., and Arthur Morice, Margaret McFadzean, Dorothy McMullin, Kathleen and Alice Maylott, Tom McGlone, Daisy G. and Winnie Martin, G. Morgan, Adelaide Moore, Cordelia May.

N—Leah Niels, Valerie Noel, Gilbert* and Emily Norris, Peter Nicholson, Maude and Amy Nottage.

O—Elsie Owen.

P—Ethel and Kathleen Pasley, Margherita Perlmann, Mary Plumb, Leonard, Katie and Walter* Picknell, M. Penny, Ethel Palmer, Kathleen Pincott, Dora Pomeroy, Gordon* and Maggie Pibel, Emma Pringle, Dora Phillimore, Evelyn, Mildred, Syble and Hattie Peters, Ruth Pledger.

R—Mary Rosenbloom, Maud Rosenberg, Jack Ridley, Kate Rosenbloom, Elsie Ridewood, Sydney Robertson, Alice Reid.

S—Margery Smart, Lizzie and Dora Simons, Frank Simmons, Flora Shadbolt, S. and David Soltau, Mary and Robert Scott, Agnes* and Hugh* Shields, Marjorie and Cicely Sherbrooke, Douglas, Kathleen and Edith Shepherd, Betty Stocks*, Rita Sidky, Glanvill and Rider Smith, Mary Sowden, Fanny and Amy* Stileman, Kathleen Strangman, Douglas Stevens, Lionel and Bernard Studd, Constance Schaeffer, Lucy Soltau, G. Spurgeon.

T—Leah Tushinsky, Naomi Torff, Olive Tritton, Theodora and Archibald Thorn, Frank Tomkins, Blanche Thomson, Marion Terry, Frank Thompson.

V—May Vickers.

W—R. Wilkinson, Louise and Joanna Wolnitzer, Frank and Madge Wilson, Dorothy Wyatt, Sydney Wisdom, Annie and Sarah Wood, Florence Wild, Harry Winkle, Greta Watson, Douglas Wilkinson, Edith, William and Edward Wheeler, Cecile and Phillis Wright, Ella and Agatha Ward, Dorothy White, Ellen Williams, Evelyn Wood, Winifred Wise, Charles Wingrave.

Y—Kenneth, Rachel, Gladys and Maurice Young.

Z—Sophia Zexitsky.

No. 213.—Correct answers (second list) received from:—

A—Harry Archer, Ralph and E. Aldwinckle, Ernest*, Frank* and Mary* Anderson, Nellie and Alice Allen, Irene* and Margery Ashdown, Hazel and Louie Adams, Louise Ayley.

B—Adeline Baker, Harry Bank, Harry Butler, Charles Brown, Ernest Bond, Lilian Butler, Edith Blenkarn*, Dessie Berry, Rachael Buss, Ella Berryman*, Gordon and Stanley Boxer, Ernestine Bibi, Luciene Brabandes, Robert and Douglas Beveridge, Frank Bentall, Conyers Baker, Catharine Barber, Dorothy, Sylvia and Maud Barrett, Avory, Frank, Lilian and Teresa Blackie, Alan, Maggie and Charlie Banks, Marion Boyle, Dorothy Berry, Maud Barker, Constance Bird*, Ethel Brooks, Louis Berthé*.

C—Muriel and Ethel Craigie, Alice Crang, John* and David* Colville, Isabel Candlin*, E. E. C., Jessie* and Maggie* Carter, Gladys Calvert, Dorothy Clarke, Katie Cross, Katie Clark*, Olive, Doris, and Marjory Coleman, Dora Corrig, Walter Carter, Joan Clarke, Alice Cady, Mary Cobb, Susie Cumbers*, Bessie Cheale, Ada Catt, Edith Cross*, Ellen Carter, Duncan* and Hyde* Campbell.

D—Emmie Dann, Ernest Davey, Marie Denisch, Winnifred De Rusett*, Marjory Dyke*, Violet and Mai Davidson, Esther Dickson, Harold and Gladys Davis, Vera Dickinson.

E—Joseph Elkin, Edith Elphick*, Maud Eddey, Helen Eardley-Wilmot.

F—James and Marian* Freegard, Hyacinth FitzSimons, S. Fewster, Olivia Ferguson*, Louise Filhol, Jeanne Faucon, Helen and Malcolm Forbes, Agnes, Lewis, and Meg Fuliarton, Laura Finch, Norris and Percy Fitch, F. and Aileen Figgis, Eva and Mabel* Fletcher.

G—Hugh Garrod, Amy Grant, Reggie Greenleaf, Ivan Garrod, Evelyn* and Grace* Gulston, Edith Grieve, Edith*, Dorothy*, Stuart and Jack Gray, Elsie Gouge*, Violet Goldring*, Winnie Garnham, Margery, George and Colin Graham Brown, Hilda and Ivy Godfrey, Constance* Gabbett, Dorothy and Winnie Grove, David Gardiner, Grace Gasson, Mary Glass, Gracie Grout, Ernest George, Dorothy Garfit, Daisy and Mary* Greenacre.

H—Eleanor Harris, Frederick Halstead, Florence Hoyte*, Theodora Hill, Elsie and Hetty* Hibbs, George Hoffmann, Gladys, Laurence, Winifred and Basil Head, Willie Hooper, Jamie de Hailes, Ruth Harrison, Winifred*, Henry and Edith* Harvey, Elsie*, Howard*, and Eileen* Hill, Ella Hake, James Henderson, Sandy Handasyde, Dorothy Harris, Violet Holford, E. Hopkins, Louie Hooper*, Ruth* and Walter Hinder, Bessie Hope, Geraldine and Edith Holms, Albert Hughes, Ethel Harfield, Ethel Hutchings*.

I—Isabel and Ami Inglis, Daisy Iredell*, Winnifred Ingram*.

J—Sinclair Jackson, Lizzie Johnstone, Emily Jeynes, S. Johnson*, Maud Judd.

K—Stanley Kalb, Cecilia, Philippa*, Grace* and Dorothy* Kerr, Isa Kay*, Flossie Key, Elsie Kirby.

L—Beatrice Le Mesurier*, Mildred Long, Hannah Lovell*, Alfred, E., Irene, and Arthur Llewellyn, Lilian Lloyd*.

M—Jacob Michaels, Arthur, Grace, Lewis and O. Morice, Charlotte Miliar*, Olive and Lois Mewburn, Philip Martin*, Barbara Maconchy*, Lillie Mallory, Christina Marshall, John MacMurray*, Cordelia May*, Marie Meek, Dora Muir*, Mary, Dorothy, Daniel, and Margaret* Morris, Adelaide Moore, Mildred Morgan*, Winnie, Dorothy, and Leonard* Mace, Tom McGlone*, Margaret Macphee, Maggie McDougall*, C. Mercer, Maude* and Lottie* McIlroy, Nellie*, Daisy*, and Annie* Mackenzie, Abraham and Margaret Mack, Gwendoline Moir*, Leonard Medcalf.

N—H. Neligan, Edith Nash*, Cissy and Peter Nicholson, Lydia Nicholas, Sara Norman.

O—Mattie and F. Osmond, Eva and Maude Oakes.

P—Joanna Pearman*, Walter Perryman, Muriel Patten, Gladys* and Isabel* Phipps, M. Penny, Gilbert Powell, Clarice, Percy and Geoffrey Peach, Myrtle Perry*, Laura Percy, Lily Paterson*, Nellie and William Potter, Willie, Ada, Jessie and Eddie Palmer, Edith Purkiss, John Pearce, Ruth Patient, Caroline Prentice.

R—Philip Rosenberg, Abraham Rabinowitz, Marjorie Rainey, Penelope Roberts, Marion and Gussie Roach, Beryl Reid, Eveline Reynolds, Elsie Ridewood*, Mabel Redwood*, Isabel Roe.

S—Bessie Symes, Henry* and Raphael Schwartz, May and Edward Short, Lilian Sargeant, Gertie Slade, Winnie Stangoe, Douglas Stevens, G. Spurgeon*, Lucy Soltau, Olive Staite, Dollie and Florrie Smith, Kathleen Strangman, Eva Sutherland, Maggie and Peter Stewart, Vera Stapylton, Madeline Smith, Bertha Stocker, Eric and Gladys Shaw, Hugh* and Agnes Shields, Dollie Salt*, C. R. and May Salvesen, Edie and Bessie Shepherd, Nannie Sturrock, Edith Simpkin, Evelyn Shaw, Susie Sutton, Adele Smith, Constance, Hilda and Edgar Schaeffer, Philip Southam, Mildred and Gertrude Scott, Mary de Spiganovicz, T. M. Stanier, Rose Smith, Margaret Sinclair*.

T—Isaac Tushinsky, C. Thick*, E. Thorne, Frank Thompson, Effie*, Arthur*, and Winnie Taylor, Marjorie Tracey, Alice Truelove, Louie Tibbits.

U—Queenie Upton.

V—Kitty and Dorothy Vigers, Roy and Gordon* Vining, W. Vickers.

W—Herbert Wright, Ethel and Bertie Walls, Greta and Ronald Watson, Rachel, Georgina, James, Sarah, and Freda* Wilson, Alexander and Ella Watt, Charles and Amy Wingrave, Winifred Wise*, Zoë and Ruby Wilkins, Stewart and Willie Watson, Helen and Fred Webb, Annie Whatley, Robert and Thomas Weddell, Queenie, Kenrick, and Ernest Wakeford, Mabel Wheeler, Iris West, Pringle Wilson, Arthur and Violet Walker, Edward, Edith, and William Wheeler, Ellie and Nora Wyatt, Louisa Walker, Charles, Alfred*, and Constance* Williams, Leonard Wall, Daisy* and Lilian* Watt.

Uncle Tom.

Children's Scripture Union—Portions for week ending February 24.

Sun., Feb. 18	*John* i. 15-28		Thurs., Feb. 22	*John* ii. 13-25	
Mon., „ 19	„ i. 29-39		Fri., „ 23	„ iii. 1-13	
Tues., „ 20	„ i. 40-51		Sat., „ 24	„ iii. 14-24	
Wed., „ 21	„ ii. 1-12				

The Glasgow Evangelistic Campaign.

SEVENTEENTH WEEK OF MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

STRIKING scenes have been witnessed at some recent meetings. A praying mother whom we met pointed the evangelist to the penitent form in front of the platform, and said: "Mr. ——, there are my four daughters kneeling all at one time." Beside them were the two daughters of a neighbouring publican, and on the other side a Roman Catholic. "I'm lost, Mr. ——, I'm lost," was the greeting of a big strong man in the prime of life, as he entered for the sixth evening in succession. "Thank God for that," was the reply, which astonished him not a little; but before he left he had learned that his great sense of need was the surest preparation for a blessed meeting with the Saviour.

SOME CHEERING REPORTS.

On Monday week (Feb. 5) the reports presented were very unequal, but some of them caused hearts to sing for joy. A special note of praise was rendered in connection with the work at Springburn. We had attended the closing meeting, when there was a large gathering of those who had received blessing. No meeting was held without tokens of the working of God's Spirit; one young man had waited till this final gathering of Christians, always too timid to betray his anxiety, but realizing that the opportunity was slipping away he summoned courage to speak out, when like the others he found the promises "Yea and amen in Christ Jesus." The evangelist (Mr. W. D. DUNN) bore public testimony to the way in which he had enjoyed the fellowship of the workers, and the ministers present gratefully acknowledged the time of refreshment experienced by their congregations. An outstanding feature had been the Bible-readings, held in the afternoons, when railway-men employed during the night, and others, attended in large numbers. One worker assured us that several addresses on "The Second Coming" were a source of real blessing to many Christians. By special request the Bible readings were continued for a week after the evangelistic services were removed to another centre.

AT THE TENT HALL.

Since the beginning of winter several special missions have been held in the Tent Hall, and in the intervals special importance has been attached to the Sabbath services. As his children's meetings rarely began till Monday, Mr. J. W. VAN DE VENTER has been doing a large share of this work, and has won for himself a high place in the esteem of workers. On Sabbath evening there was a large audience, and we found Mr. David M. Pratt presiding over the interesting service, which was brightened up by solos sung by the evangelist ("I was poor as the poorest") and Miss Mary Kerr. The subject was "The Water of Life" (John iv. 14; Rev. xxii. 17), and a telling address was well illustrated by graphic descriptions of a number of American experiences in Gospel work. Weary souls find their way to this centre from many quarters, as to "a city set on a hill." Three men asked prayer on their own behalf. Before we came away two of them had been brought to the point of decision, while the third (a bright young fellow) went home with the declared intention of settling the matter alone with God, and several workers united in remembering him before the Throne.

MR. JOHN CLIMIE IN OVERNEWTON.

After experiencing much blessing in connection with a mission at Millerston, Mr. JOHN CLIMIE has been working for the past fortnight in Overnewton United Presbyterian Church (Rev. Timothy W. Stirling). On going to visit the meeting on Monday evening, we found the Partick Gospel Brass Band lending valuable assistance at the street corner; and on other evenings help was given in this connection by Mr. R. G. Munsie and friends, from the Artisans' Mission Hall, Kelvinhaugh. The minister (Rev. E. D. Fingland) and other workers from Free St. Enoch's Church lent hearty support and co-operation in the mission.

Plain in demeanour, grave in manner, and earnest in spirit, Mr. Climie is a man of the people, who thoroughly understands the needs and ways of workmen. He has been busy with dinner-hour meetings in the open air, and has been showing that he knows the value of tract distribution, in all of which he has met with much encouragement. His preaching is direct and forcible. Dealing with "The Giving of Himself by the Lord Jesus Christ" (Gal. i. 3, 4). he showed from all sides the voluntary nature of the sacrifice, then the aim in view through it all, and wound up by emphasizing the fact that the whole scheme of redemption was "according to the will of God."

We met with a number who had passed from death to life, all of whom showed by the brightness of their testimony that there was joy behind. A man who staggered in under the influence of drink, and sat near us, was apparently laid hold of by the Holy Spirit, and is now being followed up by the workers. One interesting case was that of a young married woman who had just been led to the truth, at her own fireside, through reading the current number of Mr. Climie's little monthly *Evangel*, which had been handed in at the door by a tract distributor. On making some inquiry, she found the editor was evangelizing at her own door, and so she came to tell of the Lord's goodness to her. Now this woman is busy among her relatives and neighbours telling the story. The after-meeting was a gracious season of praise and prayer, much enjoyed by the Lord's people.

THE BROTHERS WEAVER.

The first thing that caught our eye in Emmanuel Baptist Church, Eglinton Street, was the C.E. banner, hung prominently beside the pulpit, and we found the spirit of the C.E. movement pervading the whole gathering. In a bitterly cold wind a hearty testimony was maintained in the open air, and at few centres have we found unconverted seeking souls form so large a proportion of the audience. After a week in the Tent Hall, during which their ministry was richly blessed, the BROTHERS WEAVER were conducting the services. The pastor of the congregation (Rev. James Anderson) spoke with great gratitude of the things God had wrought in their midst every evening from Sunday onward.

After the first service, seven persons, who had been under the conviction of sin, left with words of joy on their lips. The first case was that of a man who had been converted at one of Mr. Richard Weaver's meetings in the City Hall of Glasgow, forty years ago. During the last twenty years he had been a backslider, and his agony of soul when the Holy Spirit laid hold on him again was touching to witness. Now, however, he is again among those who have a testimony to give. On Monday five persons, and on Tuesday four, professed conversion. On Wednesday a strong-looking young man at the front was first to seek the inquiry room, then a young woman in the pew behind us burst into tears and followed, a well-dressed gentlemanly man in the prime of life then rose up in the centre, a man who had slightly disturbed both open-air and indoor services remained to pray, and a second woman completed the "slain of the Lord" on that occasion —so far as was then known. Among the workers in the inquiry room the lead was taken by the wives of the evangelists. Among others whom we found present were Mrs. William Clyde (of the Tent Hall), and Rev. James Ross, minister of the neighbouring Congregational Church.

On Wednesday evening Mr. Frank Weaver sang two solos, while Mr. Bewley Weaver's address was founded on Mark xvi. 15, 16. The preaching all through was a simple and earnest presentation of the way of salvation. Sin was faithfully dealt with, and the necessity of repentance, prior to belief, pressed home.

STARTLING VILLADOM.

Mr. HUGH PATON, while at work in Dowanhill United Presbyterian Church (Rev. William Dickie, minister), found himself surrounded by a praying people, with much practical experience of aggressive effort. Determined to make the meetings known in their own immediate neighbourhood, the local friends (with the help on several evenings of the Partick Gospel Brass Band) considerably surprised the dwellers in villas and terraces by their marches along the quiet roads. The attendances were excellent, and a deep interest was manifested in spiritual things.

The closing words were on "Lessons from Four Characters in the Book of Ruth." We felt as if the message were specially appropriate when backsliders were identified with Naomi, and also when those who are prevented by worldliness from yielding themselves entirely were shown to be represented by Orpah. These classes were dealt with in a loving and most tactful manner, and shown the fulness of the provision for their need. The after-meetings were helpful times, the evangelist being specially gifted for putting the way of salvation in simple words. A pastor in another part of the city assured us that during a mission conducted by Mr. Paton among his people last year, an unusual feature of the work was the number of persons who were enabled to accept the Saviour during the preaching, without waiting for the after-meeting.

STROLLERS AND STUDENTS.

During the third week of the "Strollers' Meetings" Mr. MCNEILL threw his whole energy into that work, and then brought the mission to a close, for the time being. Last week he resumed his regular district evening services, preaching in Langside Free Church (Rev. D. F. Mackenzie), and thus reaching a large suburban population hitherto scarcely touched by the Campaign. In the afternoons he had a meeting every day, from Monday till Friday, among the students of the University, held in the University Union; and, as we go to press, a second series of addresses is being given there to hearty gatherings. Meanwhile, his great effort each week continues to be the Sabbath evening meeting in St. Andrew's Hall.

AMONG YOUNGER PEOPLE.

A feature of the work among the children during the past week was the combined effort made in the Calton district. Mr. J. W. VAN DE VENTER was "chalk-talking" in Chalmers Parish Church; a little farther east Mr. Thomas M. Pratt was giving Scripture lessons illustrated by limelight pictures; while not many streets distant Mr. Alexander Mackeith was conducting a mission for boys and girls over fourteen years of age—giving "Five Nights with Bunyan's Pilgrim," and also using the lantern. The last-named mission was only the second of its kind, and has proved beyond all doubt that this great class, hitherto scarcely touched by the Campaign effort, can only be reached by meetings confined to themselves. Experience shows that these young people who have left the Board schools, and are now earning wages, will not mix freely in meetings with their younger brothers and sisters. On the other hand, they do not feel at home in the adult services. Wisely and gently taken in hand by those who are not deterred by a little brusqueness or stand-offishness, these lads and girls are proving that underneath such exteriors there are hearts yearning and aching for spiritual guidance. Better than that, they are yielding themselves to the Saviour at a critical time in their lives, and giving promise of great usefulness in days to come.

After doing the same at Clydebank, Mr. WILLIAM THOMSON, jun., has been conducting two meetings each evening in Rutherglen United Presbyterian Church (Rev. John McNeill)—one for children at half past five o'clock, and a second for adults at eight.

Scottish Notes.

A STRONG desire is being expressed that the penalty for Sabbath trading, which was fixed under an Act of Parliament about 200 years old, should be raised from sixteen merks Scots (equal to about eighteen shillings sterling) to £10. No new law is required in Scotland, but simply such a modification as would make the penalty an actual deterrent.

Attention is being called to the growth of working men's drinking clubs in Glasgow, which are on the increase in various parts of the city. By paying a small membership subscription (in one case within our own experience amounting to four shillings) any man becomes entitled to obtain drink for himself (and under certain conditions also for his friends) at any hour at which the rooms may be open, night or day, week-day or Sabbath.

A return of shops in Glasgow of all kinds, open on Sabbath for the transaction of business, shows the numbers to have been in 1898 2,880, and in 1899 3,077, an increase of 197.

During a visit to Scotland last week Rev. J. H. Shakespeare (secretary of the Baptist Union) congratulated the Scottish congregations on having promised to raise something like £20,000 for the Baptist Twentieth Century Fund.

The Paisley Home for Incurables at Gleniffer has been extended, and can now accommodate thirty-six patients instead of sixteen. In all, forty-four persons have been treated.

Rev. John McKay, the well-known and much respected Highland evangelist, has met with a serious accident. In alighting from a train at Inverness railway station he fell and sustained a fracture of the collar-bone. Our readers will be pleased to learn, however, that Mr. McKay is making satisfactory progress towards recovery.

A Highland Home.

FOR nineteen years the Highland Orphanage, Inverness, has carried on its beneficent operations, to the blessing of many children bereft of parental protection and love. The special claims of the Orphanage have been generously recognised by numerous friends and supporters in the past; and, although the removal by death of many contributors is recorded in the annual report, it is gratifying to learn that the work has not lacked the support it so worthily deserves. Year by year the number of inmates increases, and the operations of the institutions are being extended.

The education of the children has been capably conducted, and the inspector's report of last year shows that very satisfactory examination have been passed.

The Sabbath school, which is conducted by Mr. Donald Maclennan Drummond, continues to be well sustained, and has proved a source of spiritual benefit to many young lives. The secretary of the Orphanage — Mr. George Walker, 26, Ness Bank, Inverness — will be glad to communicate with friends interested in the welfare of these Scotch homeless and destitute.

"Coming to London."—Mr. W. T. Piper, Evangelistic Secretary, West London Mission, writes:—"I frequently receive letters from young men and others, who are coming to London from the provinces, asking me to secure apartments for them. This I have been able to do, and also to have them met on arrival. At the same time, in connection with our mission work, I have found many, who for want of timely help, and unaware that these matters can be properly arranged, have found themselves not only in unsuitable apartments, but in places of questionable character. I shall be happy therefore, to find apartments and meet persons, if they will communicate with me." Address 27, Store Street, Bedford Square, W.C.

Comforts for Soldiers.—Miss E. Shubrick, Hon. Lady Superintendent of the Soldiers' Home, Hill Street, Woolwich, desires to obtain gifts of chocolate, cocoa, &c., to soldiers engaged in the war. A sergeant has written from Modder River:—"The water is so bad that it has to be boiled, and then it does not cool in the great heat. Chocolate or tea tabloids would be most acceptable." Miss Shubrick may be addressed as above.

Motherless Children.

MANY a time and oft have poets sung and artists painted the woes of the lonely "Mitherless Bairn." One readily recalls the plaintive verse of Thom of Inverurie and the powerful canvas of Sir David Wilkie, each, in its order, brimful of pathos in its vivid presentation of the child-mourner's

PLEADING LITTLE FIGURE.

The practical needs of the community, however, have called for more than sentimental sympathy, and from time to time philanthropic workers have arisen to provide homes for the orphaned. Among more recent efforts of the kind, and possessing the special interest that it aims, professedly and directly, to receive motherless children, is the deserving work initiated by Mr. R. T. Smith, of Chiswick.

The need of such an institution was borne upon Mr. Smith in the course of his evangelistic labours. The wife of one of the many 'busmen who lived in the vicinity died suddenly, leaving twins a week old. What could the unhappy husband do? His hours of work were long and his wages scanty. His humble lodging afforded no room for a housekeeper even if his financial resources or the fear of scandal allowed him to employ one. Recourse was had to a number of charitable institutions; but they objected, not unnaturally, to receive the poor little infants on the ground that, if the mother was dead, the father was living. To this incident the genesis of the Chiswick Homes may be traced.

Mr. Smith's undertaking at once became very popular. It met so obvious a need in so kindly and sympathetic a way that it quickly ceased to be of merely local importance. Larger premises were secured in a remarkably bright and healthy position close to Turnham Green, and the work still continued to grow. A second Home was opened, and a small country cottage, secured in the first instance as a holiday home had perforce to be permanently utilized. Accommodation is now provided for ninety children in all. In each instance the father contributes towards the support of his child.

A visit to the chief institution, at Chiswick, is a confidence-inspiring experience. The absence of anything

FORBIDDING OR BARRACK-LIKE

is delightfully realized in a brief tour through the Home, and it would be difficult to find a brighter family circle. As the bevy of youngsters troop merrily into the parlour to greet a visitor, one is struck by their neat appearance, too, as by their excellent spirits. One chubby little fellow, a Samson of four, holds out his arms that he may be lifted up and his weight properly gauged; and the baby of the establishment, yclept Tom Thumb, would evidently consider himself slighted if he, too, were not given a "jump." There are "nods and becks and wreathed smiles" from the happy troop, and then, with a loud "good-bye," they are off to the Board School.

Upstairs, as down, every room is spotlessly clean. The cots and beds, with their pretty white counterpanes, the Scripture wall texts gleaming in the sun, the photographs and pretty decorative gifts which thoughtful helpers have given—all contribute to a very charming effect. Certainly this is a delightful refuge for the motherless. No uniform is worn, so that gifts of clothing are welcome. The interest in the Homes

BY CHRISTIAN WORKERS

of various denominations has doubtless done much to establish the effort upon its present firm basis. In recognition of aid afforded, one of the dormitories is named after Rev. F. B. Meyer. The Ragged School Union and other well-known Societies have also bidden Mr. Smith "God speed." The ever-increasing number of applications for admission, many of them of a most pitiful character, have forced Mr. Smith to take steps to secure "The Roystons," a convenient property which has been obtained on very desirable terms. A portion of the necessary funds has been subscribed; but some £750 remains to be raised. Mr. Smith's address is 90, Thornton Avenue, Chiswick.

Aged Hebrew Christians.

AS workers among Jews are only too well aware, the way of a Hebrew Christian convert is beset with difficulties. His enemies are those of his own household. Especially in such densely-populated centres of Jewish population as the London Ghetto, the opposition which he has to encounter is bitter and strenuous. Happily, many who have been led to Christ by the operations of the various Metropolitan societies which exist for the evangelization of the Jewish race, witness firmly and well to the truth, "enduring hardness as good soldiers," and preaching the true Messiah to their fellows.

It is only just, however, to recognize that when old age gradually comes upon them, lonely and feeble as they are, and separated from kith and kin by gulfs of hatred and prejudice, Christianity has duties towards them which must not be neglected. Humanly speaking, it would seem that they must face the pitiable alternative of choosing between

STARVATION AND PAUPERISM.

At such a time of distress many have found a safe haven in the British Jews' Society's Homes in North London. At those admirable institutions, a number of worthy Hebrew Christians are enabled to pass their declining years, supported modestly but sufficiently in quiet retirement. One home is for men, one for women, and suitable cases are received without election, the only stipulation being that applicants have been for years honourably associated with some Christian church and are duly recommended by their pastor. There is, therefore, no limitation to the converts of the British Jews' Society. Inmates are received from various denominations and societies, and, once admitted, they are cared for during the remainder of their days with diligence and Christian thought. So it comes to pass in the humble experience of many a needy one of God's ancient people that "at evening time there is light."

Some of these estimable and venerable Christians are able to tell of long experience in many departments of religious work; most have had to battle on "through sorrow, toil, and pain." There is an old gentleman, for instance, of seventy-seven years of age. He has brought up a large family, giving them a godly training, but a variety of difficulties has brought him into straitened circumstances. Another case is that of an

AGED BLIND LADY

of seventy-nine, baptized many years ago by the late Dr. Ewald, respected for her consistent Christian walk, and delighting to testify of her hope in the Lord. Perhaps the oldest of this notable family is one aged eighty-five, who was baptized—also by Dr. Ewald—so long ago as 1864. An industrious and respectable artisan, he had become quite friendless, the report on on his case reading—"the workhouse or us." Many other instances occur, but these may suffice to convey an idea of the work.

The administration of the Homes is wise and economical. Lodging and household requisites are provided, and a sufficient sum paid weekly wherewith to purchase food. Rev. M. Nachim, the esteemed missionary, conducts services daily for the assembled inmates, and in the course of visitation gives spiritual consolation and cheer to the old folk, while a party of devoted lady workers pay especial regard to those of their own sex.

The general work of the Society is manifesting many and cheering signs of progress, but the regular funds, being specifically contributed for missionary operations, cannot, of course, be diverted to the maintenance of the Homes for the Aged. A sum of £500 is required at once in order to clear the debt. It would be a matter for deep sorrow if so excellent an undertaking should be curtailed in any particular, especially as there are just now many deserving cases of lamentable distress which call loudly for help. Communications may be addressed to Rev. Isaac Levinson, 96, Great Russell Street, London, W.C.

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Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

THE Oxford Y.M.C.A. held its annual meeting on Thursday, when its newly-elected president, the Hon. and Rev. W. Talbot Rice, presided. Rev. Prebendary Webb-Peploe gave a stirring address. It was an appeal to men to accept Christ on the grounds of gratitude to God, who had given his Son to be the Saviour of the world. We are hoping that under its new president the Association will extend the spiritual side of its work, and that the coming year will be one of increasing usefulness.

Canon Christopher entertained on Saturday some 300 members of the University at breakfast, when the Right Rev. W. Ridley, Bishop of Caledonia, gave an address. The veteran missionary had an attentive audience, and he spoke with much power of his work in British Columbia. Speaking of the change created by the Gospel, he said that when he went first to the Indians in the West, life and property were not safe; now, in the stillness of the evening, you may hear the hymns sung by the Christian community as they wend their way across country.

"What you say makes clear what we dimly think," was the testimony of an Indian to the bishop's preaching, showing that God had been sowing already in the heart, and preparing the way for his Gospel. "Never shall I forget," said the bishop, "the moment when I heard a notorious character praying for the first time. He had previously fought against the government. Now he was a soldier of Christ. Having gathered round him some seventy natives, he was pouring out his heart in fervent prayer for them and for the Mission. It was one of those delectable moments in a man's life when he feels life is worth living. 'Behold, he prayeth!'"

It was a happy gathering; and, as Bishop Mitchinson said, in thanking Canon Christopher, who had been successful in gathering together men of different views, "The Foreign Missions of the Church constitute a point of reunion."

It is not often that Rev. Mark Guy Pearse finds time to visit Oxford, but he did so on Monday, preaching in the Wesley Memorial Church in the afternoon, and delivering a lecture in the evening on "Christian Socialism." There was a large audience on both occasions. The object of the lecturer was to arouse our interest in the needs, the claims, and the perils of London. He states that the population of London to-day about equalled the population of England and Wales in John Wesley's time, and of this population 1,000,000 were under conditions that made life not worth living. This he declared meant that London was built on a volcano, and only reformation could stop revolution.

Mr. Pearse urged that the remedy was socialism—not the socialism of hate, but of love—the socialism of Jesus Christ. There was a socialism that broke, battered, and burnt, and there was the socialism that blessed. He contended that no great movement had come through the churches. The churches opposed the abolition of the slave trade, and he was not sure that the great temperance movement owed much to the churches. They wanted the socialism of the Lord Jesus Christ, which held sacred the great humanitarian movement for better homes.

Welcome Home, Portsmouth.

THE Council of Reference, which have been supporting Mr. Thomas Hogben in his work for the past two years, have been so gratified with the progress made, that they have accepted the joint responsibility with him to form a board of trustees and a working committee to carry on the Mission.

Premises are now being taken for enlarged accommodation close to the new Naval barracks, which will include a Christian Home for Service men, together with Sunday schools and suitable rooms for work among youths and elder girls. Friends visiting Portsmouth, who are interested in a good aggressive and progressive work, will do well to pay Mr. Hogben a call,

Irish Notes.

DEAN O'HARA, Dean of Belfast, has been elected Bishop of Cashel, in succession to Dr. Day.

Sunday hunts are becoming quite common among the Roman Catholics in co. Cork, and frequently disturb Protestant congregations in the neighbourhoods where they are being held.

A Sunday School Teachers' Conference has been held in Londonderry, and at it several important points were discussed, such as the danger of giving too much attention to the details of Old Testament history, and the difficulty of getting the scholars to prepare for the lessons at home.

A ministers' meeting has been established in connection with the Methodist Church in the Portadown district, with the object of considering from time to time matters which will help them in their spiritual work. Rev. W. S. Morris has been appointed secretary, and the first meeting has recently been held in Lurgan.

The fifty-sixth annual meeting of the Belfast City Mission has just been held. Mr. S. McBride presided, and Rev. Henry Montgomery delivered an address. About twenty-five missionaries are constantly employed in visiting from house to house, organizing Sunday-schools and holding cottage meetings. The past year was one of the most successful the mission has ever had.

Littlehampton Home of Rest.

A CONFERENCE of Christian workers has been held, February 2-6, at the Home of Rest, Littlehampton. It was convened by Rev. and Mrs. W. Darlow Sarjeant, and proved to be a time of unmixed blessing. From the first meeting throughout, there was unity of spirit and testimony. The general subject was the deeper life in Christ in all its fulness.

The meetings began on Friday evening, when Rev. F. Uttley spoke with power and tenderness on "The Abiding Life," as presented in John xv. Saturday morning's service was addressed by Mr. Sarjeant, who spoke with great profit on "The Love of God." Miss Louise Shepard, of New York, followed, speaking of the practical life of love. The session closed with a quiet time of heart-searching. So that the meeting began at high tide, and simply overflowed.

During the afternoons of the days of the Conference there were meetings for prayer and testimony, presided over by Mrs. Sarjeant and Sister Emma—a helper in the Home. A prayer circle was more definitely established, under the guidance of Mrs. Sarjeant. On Saturday evening, Dr. L. Gauld, of Mildmay, gave an address on "The Body of Christ." Sunday morning was taken up by many striking and helpful testimonies. Among them was one given by Mr. Lampard, of the Balaghat Mission. Rev. G. Pryor also gave a very tender talk. The evening meeting was addressed by Rev. J. D. Tetley on the "Building," and was followed by Miss Shepard.

The meeting on Monday morning was addressed by Rev. R. Harding and Mrs. Perrott; in the evening by Mrs. Sarjeant and Mr. W. Woods Smyth. The closing day was one of great blessing, the morning being devoted to testimonies given by Miss Shepard, Miss Christian, and a very helpful address by Rev. E. R. Gibbens; and the evening togeneral meeting for helpful testimony, which showed the deep working of God through the past days. The meetings were well attended, the Service Hall of the Home being comfortably filled.

As is well known, the Home is under the able direction of Rev. and Mrs. Darlow Sarjeant. "The Hillyers" is delightfully situated on the seashore, and is admirably adapted to the work for which it is used—a quiet Christian home for disabled ministers, tired Christian workers, and those who need spiritual help, physical rest, and heartfelt sympathy.

The Home accommodates about eighty guests, and about 1,000 persons pass through it during the year, and return to their different spheres of labour, blessed and to be a blessing. The work is undenominational, and provides a Christian Home in every sense of the word. The testimonies that are written and given show that God is greatly blessing this work, and that the spiritual teaching given here is being multiplied.

Ragged School Union.

THE new offices secured by the Ragged School Union at 32, John Street, Bedford Row, were formally opened at a gathering of friends and workers on Thursday last. It was fitting that the occasion should be one of praise and thanksgiving, in acknowledgment of Divine favours and blessings which had been bestowed upon the efforts put forth by the workers of this institution. As announced in a recent issue, the expansion of the operation of the Union has called for larger and more commodious premises. At the meeting held during the evening, Mr. W. J. Orsman, J.P., spoke of the development of the Union, and said the object of that gathering was not to settle down, but to rise to new activity. Christ must always be put first, and all social matters made the means to an end.

Mr. John Kirk, the secretary, referred to the many happy memories associated with the old headquarters at Exeter Hall, where the offices of the Union had been for forty years. With better facilities the work would now be divided in a way which its growth and efficiency demanded.

Mr. W. C. Parkinson spoke of the work as being more than ever before adapted to meet the needs of the times; and Mrs. Bevan reiterated the words of the late Lord Shaftesbury to her:—"Stick fast to the Ragged School Union."

Literature for Soldiers.

THE many friends who have so willingly contributed to the distribution of Gospel literature amongst the soldiers proceeding from various ports to South Africa will learn with pleasure and satisfaction of the cordial manner in which these gifts are appreciated by the men.

Quartermaster-Sergeant William Dawson writes from the Soldiers' Home, Eastney, Portsmouth, that there are now 2,000 Marine Artillery in the barracks. By means of marked Testaments, tracts, &c., it is endeavoured to win these men to Christ, that on leaving their native land they may go forth as missionaries of the Cross. Mr. Albert Carr, at the Sailors' Institute, Port Luy, Grand Canary, states that many of the troops, on their way to the seat of war, have called for a few hours, when advantage has been taken of this opportunity of presenting them with Gospel books, which are gladly received. "'How much have we to pay for them?' was the question asked," says Mr. Carr. "We, of course, told them they were free gifts, and went on to speak of the gift of God to the world in Jesus Christ. It is a grand and glorious work, especially among the reservists. On many occasions the men swarmed around us, and our stock was exhausted in a very short time." Parcels addressed to the Institute will be despatched free by Messrs. Forwood Bros. and Co., if sent to them at St. Katherine's Dock, London.

The free grants made from the Stirling Tract Depôt have weighed seriously upon the resources available for the supply of this literature to the troops, and many appeals for assistance in this direction are still forthcoming. These, of course, will be met as funds permit.

Palestine Tours.—Rev. J. W. Miller, B.A., is arranging private educational tours to the Mediterranean, Egypt, and the Holy Land for Christian people, at the lowest possible rates, in order to allow many workers to visit scenes of Biblical interest. The first party, consisting of a number of ministers and evangelists, sails on February 24, and a second party is timed to leave a month later. Mr. Miller's address is De Montfort Square, Leicester.

Notes from New York.

THE Hanson Place Baptist Church, of which Rev. A. C. Dixon is pastor, proposes to erect a new church building. The chief novelty about the plans is that they provide for what we call a "roof garden," for use in hot weather. This open-air auditorium is an idea taken from several of the places of amusement here, and will certainly, if carried out, abolish "the heat" as an excuse for not attending religious services at Hanson Place. This roof-garden has a waterproof roof, and is so designed as to be sheltered in all weathers. It is planned to accommodate about 1,500 people.

Dr. Dixon, and Dr. L. G. Broughton, of Atlanta, have been carrying on a great evangelistic campaign in Brooklyn, supported by many of the ministers and of the Churches. They have, however, created quite a stir among religious people by outspoken declarations concerning Unitarianism, as also about the worldly "amusements"—dancing, card playing, &c.—indulged in by professing Christians. At Plymouth Church, on Sunday, the assistant pastor announced that he would not read the notice of the meetings because of the attitude taken up by the revivalist leaders with regard to Unitarians, and his congregation applauded him. When Mr. Dixon was seen at his home about this, he said that the most illiberal and uncharitable men he had ever met were those who were so broad that they would have nothing to do with Christians who were less broad.

Rev. Charles M. Sheldon, the author of "In His Steps," who is to have an opportunity in March of running the *Topeka Daily Capital* on the lines of "What Would Jesus do?" says, in a letter to a New York paper, that although he has always denounced the Sunday newspaper as an evil not to be tolerated, he will print a Sunday issue of the *Capital*. He thoughtfully adds that he does not care to say how he will do this and yet be consistent with his attitude towards the Sunday paper as an institution. General J. K. Hudson, the editor of the newspaper, declares that he would not edit or control a daily paper conducted upon the lines indicated, and this view will doubtless be upheld by other newspaper men. Mr. Sheldon's experiment will be worth watching.

ROGER MARTIN.

Central School of Bible Study.

FEW will be found to question the wisdom displayed by the Committee of the Central Young Men's Christian Association in making Bible study the prominent feature in their programme of work. A syllabus just published shows a number of engagements each week in connection with the Association, all having for their purpose the imparting of instruction in Biblical knowledge.

One of the most important of these is the course of Bible Readings which is to be delivered by Rev. G. H. C. Macgregor, M.A., in Exeter Hall, on Thursdays, both afternoons and evenings. The first lecture, dealing with the Prophecy of Hosea, was given on Thursday afternoon last, when there was a large attendance, Mr. Macgregor's exposition of the sacred text being followed with the deepest interest.

The Committee have again arranged for synopsis of each lecture to be distributed as friends enter the Hall, it being felt that this plan enables the audience to follow more intelligently the course of the lecture, and also to take away with them a permanent record of the leading points.

"Temperance Ironsides."—In connection with this movement a united temperance campaign has been held in the Public Hall, Caledonian Road, N. The annual meeting of the organization was a leading feature of the programme. A scheme for carrying on the work was formulated by the national council, largely as a result of the initiative of the president, Mr. Richard Cory. In the course of the gathering, which was of an enthusiastic character, Mr. Cory spoke in high terms of the work, and a delegate from South Wales referred to the great revival of temperance sentiment which had resulted from the efforts of Mr. Smith in the Principality.

Obituary.

MRS. W. D. CRUDDAS.

A gracious-spirited and beneficent lady, Mrs. Cruddas, the esteemed wife of Mr. W. D. Cruddas, M.P., had endeared herself to many far and wide. She passed away after a short illness, and thus many a valuable public cause loses a warm and active supporter. Her decease will be acutely felt and sincerely mourned. As the helpmeet of her husband in his many responsible duties, public and domestic, Mrs. Cruddas afforded a rare example of devotedness.

MISS EMMA F. REYNOLDS.

The death of Miss Emma Frances Reynolds, which occurred on the 27th ulto., removes a busy but unostentatious Christian worker. In spite of physical weakness she was unremitting in her efforts to benefit others. She is perhaps best known for her labours in connection with the *British Anti-Tobacco Journal*, which paper she edited for twenty-eight years.

SIR WILLIAM HUNTER.

Well known as a distinguished civil servant and Orientalist, Sir William Hunter, who passed away on the 7th inst., at his residence near Oxford, was also a man of religious convictions, and of strong sympathy with all good work. His name is inseparably connected with many famous statistical and geographical compilations, such as the monumental "Imperial Gazetteer;" but his idyllic volume, "The Old Missionary," with its vividness and pathos, showed how well he understood, and how deeply he appreciated, the value of the missionary efforts maintained in our great Eastern dependency.

REV. J. EDWARD SHAWE.

The Moravian Church has sustained a great loss by the death of Rev. J. Edward Shawe, of Bristol, which took place on the 6th inst. at Buxton. Mr. Shawe was formerly assistant tutor in the College at Fairfield, where he exercised a powerful influence on the students. In order to become acquainted with the practical work of the ministry he took charge of the congregation at Brockweir, on the Wye; thence he removed to Kimbolton. About a year ago he was appointed to the charge of the church in Bristol. Only so recently as January 16 he was married to Miss Libbey, daughter of the late Rev. J. D. Libbey, formerly of Fairfield. The couple were spending their honeymoon at Buxton, when the deceased caught a cold, which developed into pneumonia. Mr. Shawe's sterling character had won general respect.

REV. DR. JOHN KENNEDY.

The death of the venerable and esteemed minister, Dr. John Kennedy, removes a distinguished worker in Nonconformist spheres of labour. He was born in 1813 at Aberfeldy, where his father was an Independent minister. He studied at Edinburgh under Dr. Chalmers, and after occupying a ministerial position at Aberdeen, was called to Stepney, where his labours were greatly blessed. In 1872, Dr. Kennedy was chairman of the Congregational Union of England and Wales. In the same year he accepted the chair of Apologetic Theology in New College, but after four years he found the dual work of pastor and professor too much for him. Ten years later he left Stepney to live in retirement. Dr. Kennedy was the author of some admirable works of an expository and evidential character. His book on "The Resurrection of Jesus Christ" will be recalled by many readers as a specially profitable volume, while on "the Unity of Isaiah," and the authenticity of the Book of Daniel, he made valuable contributions to theological literature. The funeral service, which took place at Dr. Horton's church, Hampstead, was conducted by Rev. R. Wardlaw Thompson, of the London Missionary Society, of which organization Dr. Kennedy had been a director since 1843.

PROFESSOR WAAGE.

By the death of Professor P. Waage, who passed away recently at Christiania, religious movements in Norway have lost an earnest and devoted advocate. In 1879 he organized a branch of the Young Men's Christian Association in Christiania, and had since occupied the position of president. His name is revered not only in his own country, but throughout the whole of Scandinavia. His favourite work was that of the Y.M.C.A. and Y.W.C.A.; and to his whole-hearted service, attended by the Divine blessing and benediction, many owe their conversion. A short time before his death he opened a home for young men, and what proved to be his last testimony for the Master was a faithful and loving appeal for young life to be consecrated to God's service. He was followed to his grave by thousands of young people, sorrowing that so true a friend had been removed, yet grateful for his Spirit-filled life and fruitful labours.

The Y.M.C.A.

THE Athenæum Hall, in Tottenham Court Road, has been secured by the Committee of the London Central Association for an extended series of weekly meetings for men only. On the 8th inst. as many as 150 men attended, and an address was delivered by Mr. J. H. Putterill. It is hoped shortly to commence work at several other outstations of this kind.

The first annual meeting of the Bedford Y.M.C.A., in the handsome new Association building, was held on the 8th inst. Colonel Wroughton presided, and Dr. Carter, chairman of the company which has erected the premises, was able to announce payment to the shareholders of the first dividend of 5 per cent. The building occupies a commanding position in the centre of the town; substantial income is derived from a number of shops on the ground floor; and a fine suite of rooms overhead is let at a small rental to the Association, which has the opportunity of gradually acquiring the shares, and ultimately securing the entire property. The secretary, Mr. A. M. Edmonds, reported recent additions to the membership numbering over 140. An address was given by Mr. Frank Howe, of Exeter Hall.

Reports from the College Y.M.C.A.'s of China show that the number of associations has increased during the past year 33 per cent.; also that 40 per cent. of the students, where there are associations, are either active or associate members, practically every Christian being a Y.M.C.A. member.

In response to urgent appeals the committee of the Irish Union of Y.M.C.A.'s have assumed the financial responsibility of the Y.M.C.A. buildings in Donegal. The premises provide a temperance café and rooms for the local Y.M.C.A., and a hall seating about 300 persons. The premises were erected and partly paid for by public subscription, but it is thought would certainly have passed into Romanist hands but for the intervention of the committee. In connection with the scheme, and for repair and remodelling, a sum of £2,500 will be required. Communications may be sent to Mr. Robt. Anderson, Donegal Place, Belfast.

The thirteenth annual report of the Cork Y.M.C.A. shows that the work has been kept prominently before the young men of the city. An impetus to the efforts of the members has been the fact that during the year seventy young men joined the Association, which now comprises 467 members and associates. The evangelistic services for men, the Bible classes, and cottage meetings have been attended with much success, and followed by profitable and lasting results. Large numbers of the young men take an active interest in the Regions Beyond Helpers' Union, and other missionary organizations, and several have gone forth to take up work in foreign lands.

A great work is being done by the various Associations in South Africa in connection with the war. "Thousands of refugees," writes Rev. Dr. Haggar, of Durban, "will have occasion to be grateful for the Y.M.C.A.'s incessant toil. Capetown, Maritzburg, and Durban Associations are as full-handed as they well can be. At the last-mentioned Association useful instruction was given in nursing and ambulance work. Subsequently, as Ladysmith was being invested, some 400 soldiers' wives and children who had left the town, and who arrived at Durban hungry, and in some cases almost destitute, were hospitably attended to. Work of this character is largely needed in such a centre, Durban being the chief port of Natal, and, as such, a place where much distress, calling for the intervention of Christian workers, exists at the present time." Dr. Haggar may be addressed, Y.M.C.A., Durban, Natal.

"Who will Win?"

THE Protestant revival has been attended, happily, by a number of forcible and explicit exposures of Romish error. By voice and pen, many stalwart champions of evangelical truth have re-told for fresh hearers and readers the old story of the cunning and tyranny, of the blighting and corrupting influences of the Papal system. A recent and spirited contribution to the literature of the controversy is the learned and comprehensive volume "Who will Win?" (5s. *Hodder & Stoughton.*)

The author, who veils his identity under the *nom de plume* of "Zuinglius Junior," has put his case in the form of a story, possibly for the purpose of interesting in the important subject those who may not care to engage in the study of professedly controversial works. The plot, however, is a subordinate matter, the chief merit of the work being found in the dialogue. There are many arguments between the various characters, on an extensive variety of topics, and the author gives, in a style which is sometimes chatty, generally informing, and always readable, what is practically a review of the pretensions of the Papacy, and its attempts to "break or bend" the stubbornly Protestant British.

The characters are well drawn, and, as may be surmised, are divided into three groups—the sturdy Protestants, the designing Romanists, and the seekers after truth who are doubtful under which banner to enlist. On the political and social aspects of the question, too, there is a perpetual struggle, and the question is "Who will win?" One of the chief characters is an emotional young person with a way of confusing millinery effect and devotional feeling, who observes:—

Mauve is not the proper colour for this season. The ecclesiastical colour from Christmas eve till the octave of the Epiphany is white, and our dress ought to be similar to what our Church ordains for her altars. I put off my violet on Christmas Eve, but I shall soon be allowed to wear green.

The story of intrigue and chicanery by which this young lady is persuaded into becoming a probationer at a Continental nunnery is well told. Then comes her disillusionment:—

She sobbed aloud, and her shivering shook the bed on which she was stretched; the novice-mistress was just passing through the room, when she immediately extinguished the light and forbade any of the novices to speak to Helen. This more than ever convinced Helen that she had become the dupe of a system in which all earthly feelings were stifled and ignored.

The author has evidently gathered much useful information from Continental sources as to the methods and results of Romanist operations:

. . The very word "Bible" is absolutely unknown to the masses in France. A pastor was telling me lately that the peasants would not know whether a Bible was an animal or a piece of furniture. In fact, a gentleman not long since inquired for a Bible in the largest book store of a provincial city. "Bible," said the bookseller, "I never heard of such a book." Then he turned to his assistant and inquired if he knew anything about it. "It is not yet out," was the reply. So the bookseller turned to his customer, and said, "I hear that it is shortly coming out in Paris, and as soon as I can obtain a copy I shall let you have one."

So many subjects are dealt with in a conversational form that a somewhat disjointed effect is occasionally created, while statements regarding Methodist forms of procedure will hardly be endorsed by followers of John Wesley. All things considered, however, it may be said that, "Who will win?" is an honest and impressive piece of work which should prove specially valuable in Protestant families where the daughters of the household are in danger of succumbing to the insidious influences of sacerdotal propagandists. Certainly "Zuinglius Junior" deserves praise for loftiness of tone in his apt exposures of Jesuitical double-dealing. He does not adopt the controversial methods of Romish organs; it is with restraint and perspicuity that he shows the contention to be, not a mere disagreement as to trivialities of dress and decoration, but a holy warfare of light against darkness, truth against error, spiritual worship against the degrading blasphemies and idolatries of the Vatican.

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The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Richmond, in the presence of a large congregation, recently consecrated a new parish church at Chapel Allerton, Leeds. The new church cost close upon £20,000, exclusive of the land.

Speaking at Chester on Saturday, Bishop Jayne referred to the prevalence of bad language in the streets. It was simply a monstrosity that our streets should become schools of obscenity and profanity, and efforts ought to be made to get at the root of the evil. The meaningless use of such language made it none the less offensive and disgusting to other people.

A movement has been started for the restoration of the south transept of Chester Cathedral, as a memorial to the late Duke of Westminster. The Duke opposed the erection of a statue of himself during his lifetime, and strongly desired the restoration of the transept. Sir Horatio Lloyd, who is moving in the matter, has already received many promises of support.

St. Saviour's Church, Falkner Square, Liverpool, was, on the 4th inst., destroyed by fire. The flames spread with extraordinary rapidity, and when the fire brigade arrived little could be done beyond trying to save the tower. The church books, parish registers, Communion-plate, and some valuable furniture were saved, but the windows and organ are destroyed. The church had accommodation for 1,050 worshippers. Rev. R. M. Ainslie, who succeeded the Bishop of Carlisle, is vicar.

Canon A. J. Robinson has issued his report of the work in the parish of St. Martin, Birmingham, during the past year. The ordinary work has gone on steadily, and progress is to be noted in many ways. A gratifying increase in the number of communicants is reported. The Sunday afternoon service for men is one of the most encouraging features of the past year's work, and the results have been most satisfactory. The parochial organizations have thrived, and all appear to be in a healthy condition. The mission work of the parish has been much blessed, and the open-air services have been particularly well attended.

Congregational.

The reopening of Holloway Chapel takes place on February 18, when Rev. G. Campbell Morgan, of New Court, Tollington Park, will preach in the morning; and Rev. E. M. Edmunds (who has accepted an invitation to take charge of Holloway Church and to be associate-pastor of Rev. G. Campbell Morgan) in the evening.

Rev. Urijah R. Thomas has completed his thirty-eighth year as pastor of Redland Park Church, Bristol. He is compelled to take rest in view of the throat trouble from which he has for some time been suffering. Ere departing for this well-earned leisure he was invited by his Church and congregation to a social gathering in Redland Park Hall, when warm testimony was paid to his fortitude in continuing his duties to the end of the Church's year.

Baptist.

Rev. Robert Glennie, who, in consequence of the health of Mrs. Glennie, was obliged to retire from the Congo Mission, has been appointed travelling secretary to the Baptist Total Abstinence Association.

Mrs. C. H. Spurgeon continues in much the same condition as previously reported. She is still quite confined to her bed, but her strength is fairly maintained. She has been very thankful to be able to see her late husband's Autobiography complete.

Methodist.

In Sheffield North Circuit of the Methodist New Connexion, a lay agent has been engaged; and the ministers, Revs. H. Hope and D. Patterson, remain a fifth and second year respectively. Very encouraging reports of the new mission at Hillsbrough were presented to the quarterly meeting. Malin Bridge Society has paid for a site for a new church and school, and has £300 also for building purposes.

Throughout British Wesleyan Methodism, boards of trustees are now busy is holding their annual meetings for the proper audit of accounts. Together these number no less than 8,328, having a total income from all sources which does not fall short of half a million. During the past forty-five years no less a sum than £2,568,502 has been raised to pay off debts on chapel and other trust property in this country.

The Wesleyan services in the Theatre at Swindon have more than met the expectations of the promoters. Each Sunday evening the theatre has been packed, and scores turned from the doors. On a recent Sunday evening, notwithstanding fearful weather, every seat was occupied, and 200 or 300 stood. It was estimated nearly 2,000 persons were present. The two local ministers are usually present, and give the address in turn. The people who go to no place of worship are the ones reached. The services will be continued for another three months.

The half-dozen ministers belonging to the Wesleyan Methodist British Conference still at their posts in the Transvaal are on the whole receiving generous treatment. Rev. J. Schofield Morris, formerly of the Tooting Circuit, but for the past seven years a Wesleyan minister at Pretoria and Johannesburg, in a recent letter to his sister, says:—"Not once in the whole of this trying time have I had a rough or discourteous word addressed to me by an official or by any burgher. My requests for special permits to be out at night and to go outside the town limits on my bicycle have been readily granted. My work has not been hindered in any way."

The Bishop of Liverpool, in the course of a reply to a farewell note from Rev. Charles Garrett, said:—"I must request you to convey to the leading members of your body the expression of my deep respect for all the faithful followers of John Wesley. I learned to respect him when I was only a boy, and I continue my feelings towards him at the age of eighty-three. I pray that his people may continue to maintain his principles, and may always have God's blessing. We shall probably not meet much more in this world, but I shall not forget you, and I live in the hope that we shall meet to part no more in the world to come, where there is no death, and where there will be no tears."

Presbyterian.

Dr. Thornton has nearly completed his arrangements for the tenth annual missionary meeting under the auspices of the North and South London Presbyteries. It will be held in the Queen's Hall on Tuesday, May 15, 1900.

It is stated that the college arrangements of the United Church (the result of the union between the Free and United Presbyterian Churches) will be that the Principalship of Glasgow College will be held by Principals Douglas and Hutton jointly, and that Professor Orr will simply succeed to the main work of Professor Bruce's chair. Professor Hislop's work at Glasgow will correspond to his present work in Edinburgh.

At the thirty-seventh annual congregational meeting of the members of Trinity Church, Claughton, Birkenhead, the pastor, Rev. William Watson, reviewed the year's work, mentioning how cheered he was to note the growing devotion of many of the members to personal Christian and philanthropic work, both inside and outside the congregation, and how deeply he had been affected by the recent remarkable accessions to the membership.

Society of Friends.

At the quarterly meeting of Warwick, Leicester, and Stafford, a minute was passed expressing sympathy with those in trouble and distress on account of the war in South Africa, and appealing to Christians "to remain firm to those truths which in calmer moments they have recognised, and not to allow themselves to be carried away by the present tide of popular excitement."

Henry S. Margrett and his wife much interested the Home Mission committee of late by giving particulars of the work in the neighbourhood of Diss, in Norfolk. The work of Friends in the town is in a hopeful state, and a spirit of unity pervades it, whilst the neighbourhood is well worked with the help of some seventeen willing helpers, in addition to assistance from Norwich, &c.

At the Warwick, Leicester, and Stafford Quarterly Meeting interesting accounts were given of the smaller monthly meetings, especially in connection with Shipston-on-Stour and Stoke-on-Trent. In the former the Adult School is cause for much encouragement. In the latter the attendance of children at the evening meeting seems to have compelled Friends there to start special work on their behalf. Dr. George Newman spoke on "The Claims of the Community on the Individual." His lively and stimulating address must have stirred many of those present to fresh determination to use even the least of their gifts for the good of the community.

Fallen Asleep.

Through the death of Mr. ISAAC DODGSHUN, at the age of eighty-two, Leeds has lost a valued citizen, and the Congregational body a staunch and ever-generous supporter.—Mission work in Somers-town, St. Pancras, has lost an earnest supporter by the death of Mrs P. A. BALL, the wife of the secretary of the Christian Men's Union Gospel Mission. Mrs Ball was a daughter of the late Rev. F. Cox, founder of the mission.—Mr. JOHN NICHOLS DICKINSON, of Leeds, in his eighty-sixth year. He had been connected with East-parade Chapel for more than sixty years.—Sergeant CANDY, of the 1st South Lancashire Regiment, who was wounded at Spion Kop and has since died, was a local preacher at Darwen and conducted a Sunday-school class. While in South Africa he did excellent religious work in the camp.—Rev. J. CORNFORD, M.A., well known in Evangelical circles as a former lecturer at St. John's Hall, Highbury, died suddenly on Friday, February 2. Since 1898 he had been chaplain of the Princess May Village Homes, Addlestone.—At the age of 101, Mrs. ANN GIBSON, of Walnut Tree House, Beathwaite Green. She was born June 3, 1798, had lived in the parish all her life and was a staunch Methodist. Her father-in-law, George Gibson, was the founder of Methodism in the district.—Aged seventy-two, Sir WILLIAM GEDDES, Principal of Aberdeen University.—At Kells, co. Antrim, Rev. THOMAS EATON, M.A., Presbyterian minister.—At Cork, Rev. M. KERR, Presbyterian minister.

Notices.

"CHELTENHAM:" Yes, provided the source is acknowledged.

Several friends have written supplying the answer to the inquiry as to a poem beginning "I shine in the light of God." It is a message for bereaved Christians, and entitled "A Voice from Heaven." It has been issued in a neat leaflet by the Drummond Tract Depot, Stirling; the Dublin Tract Repository; Mr. John H. Bell, 31, Castle Street, Edinburgh; and Mr. Alfred Holness, 14, Paternoster Row, London. It has also been included in several collections of poems.

COMMUNICATIONS RECEIVED WITH THANKS.—E.M.H. A.D. L.R.B. A.G.H. F.M. W.J.D.M. H.K. D.M.McI. F.H.H. E.H.P. E.H.D. P.T. MRS. F.P. G.B.M. J.C. F.P. E.S. A.S.D.C. A.M.M. J.P.G. E.W. MRS. F. MISS S. E.S.P. W.K. MISS N. H.C. T.T. A.G.F. M.C. R.C. C.O. J.W.C. J.J. S.W. M.S. W.B. W.D. C.D.S. H.S. R.T. J.M. G.C.C. G.H.P. J.E. W.E.D. M.G. H.N. J.B. A.N. E.L. J.E.W. E.C. C.M.P. P.S. T.D. A.R.H. A.M. P.G.K. H.M.B. A.M.L. G.C.S. R.J.M. R.A. T.S. H.V.N.

APPLICATIONS FOR TRACTS.—A. B., care of Mr. G. Webb, 18, Affleck Street, Pentonville Road, London, W.C. (for home missionary work); A. Athelstan Smart, 51, Baxter Road, Islington (lodging houses); Mr. H. W. Fry, 417, Cowbridge Road, Victoria Park, Cardiff; Mr. William Bilton, 20, Great Eastern Street, Cambridge.

Appeal.

CAPTAIN KNOX, R.N., would be glad to receive cards and calendars for his Bible Albums, and for rewards to Sunday-school children in Canada and Newfoundland. They may be sent by parcel or book post to 27, Cliveden Place, Eaton Square, S.W.

Requests for Prayer.

For a mission to children at Walford Hall, Stoke Newington, Feb. 18-25, to be conducted by Mr. C. Dudley Smith.

For special services to be conducted at Central Hall, Sheffield, Sunday, February 18.

For a meeting of the Royal Courts of Justice Temperance Society at Middle Temple Hall, on February 21.

Fire at Hadleigh Colony.—Early on Monday morning last a fire occurred at the Salvation Army Colony at Hadleigh. The men's dining-room, together with the adjacent kitchen and jam factory, were destroyed. Happily, the buildings involved being isolated, no further damage was done. The loss is covered by insurance.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WHAT with war, weather, and influenza, this winter, which is dying exceptionally hard, has been the dreariest within living memory. The depression from which all have more or less suffered is visible everywhere. Preachers say they never remember a time when congregations were so small, and so little interest was shown in sermons. All that people desire is to get home early from work and cultivate the quiet of the hearthstone. Meanwhile, as Mr. Chamberlain said in a recent speech, "The nation longs for guidance." This is true, not only politically, but it every sense.

One thing in connection with the South African War gives confidence to faith, viz: the increasing evidence that Christian people are giving themselves to prayer about it. Diversity of opinion as to the righteousness of the war, or the immediate causes which led to it, do not prejudice the fact that thousands of people are solemnly and fervently bringing the whole matter to the Throne of Grace. We could hardly have better evidence that God's chastisements have not been in vain. A nation in prayer means a nation cultivating a broken and contrite heart.

We are glad to observe the continued and wide-spread development of the organization for the setting apart of Ash Wednesday (February 28) as a day of humiliation and prayer. It is felt by many that the partial removal of recent national pressure by the relief of Kimberley, and the subsequent English advance into the Free State must not render the country less willing to hear, "in the midst of the trouble and anxiety around us, the call of the Lord to repentance for national sins." Leaders of religious thought in connection with various denominations continue to signify their adhesion to the movement, and we may prayerfully anticipate that the occasion may be one of deep and lasting blessing to all sections of the community. Persons wishing to join are invited to address their communications to "Humiliation," Conference Hall, Eccleston Street, S.W.

Whatever estimate may be held of Mr. Labouchere or his views, all sober-minded people will agree with him in thinking it is somewhat gruesome for fine ladies to get up balls to help the wounded, and that it would be better to contribute what they can without dancing over graves. The *Church Times*, speaking of "the fooling at Her Majesty's Theatre," says that our junketings cover their untimely levity with a sanctimonious veil of patriotism and charity. "But tear the veil away, and we see nothing but a social function, the costly revels of a decadent society." Our contemporary does not hesitate to express its belief that it is to the extravagant trifling of the wealthy ruling class that we owe the position in which we find ourselves at present. Be this as it may, every one should set his and her face against associating selfish pleasure with the agonies of the wounded on the battlefield and with the solemn stillness of the dead.

Sir Algernon West, who was a member of the Licensing Commission, has criticised Lord Peel, the Chairman, for—

> The pious Ichabod which Lord Peel proclaims when he states, "It has come to a struggle for mastery between the State and a trade who is to be master."

Yet this view has been held for years by thousands of observant Christian men. Certainly the State has multiplied the facilities for drink far beyond any real needs, and "takes toll" for them. The ordinary mind is clear on this—that as the licences were originally granted for one year only, and for nothing, there is no ground for the plea of vested interests, and the proposals to compensate the holders if the State were to reduce the number. The ratepayer must not be called upon to bear the burden of compensation in addition to the cost of drink-created poverty and crime.

At Accrington a brilliant search-light has been thrown upon the urgency of adopting more active measures to bring about the Sunday closing of public-houses. The editor of a newspaper in that town found on a particular Sunday that the men in the public-houses doubled those in the various places of worship. These drinking facilities on the Lord's Day present enormous temptations to the working classes to desecrate the Sabbath. Christian workers and temperance leaders should take up this burning question and see the thing through.

No doubt Accrington closely resembles all other English towns on a Sunday. Chief among many remedies for the state of things described is the fuller preaching of the greatest themes of the Bible. When George Whitefield first went to Moorfields, which at that time was infested with desperate characters, it was believed by some that he never would come out alive. He preached on our Lord coming in judgment, and was heard in profound stillness. Men could not mock or be careless before such a theme in the mouth of such a preacher. And now, as then, they can only be controlled; but they can be controlled by the grandest and most searching themes of all. Poets and dramatists appeal to "the great human heart." Preachers must increasingly do the same.

The measure of a man's responsibility is hard to fix, partly because, in some cases, work and trust have to be delegated to others. But the delegation is a responsibility. An owner of estates appoints agents for their management; is he responsible if they exact more than is just? An employer of labour appoints managers and foremen and others over a multitude of employes; is he responsible for acts of harshness and of positive oppression committed in his name? A thousand shareholders appoint three managing directors; are they responsible *morally* for the policy carried out and the way in which trade is carried on? Decidedly, yes. One of the needs of the day is that responsibility should be realised. Delegation does not *abolish* it; it only *obscures* it.

In *The Humanitarian*, Miss Rosa Barrett recently showed that there is a considerable and steady decrease in crime in Ireland; an exceedingly gratifying fact in view of the unhappy position of so many of the ignorant and but poorly educated section of the population of the sister island. Some of the writer's statements are, however, by no means so pleasant, as for instance when she remarks that drunkenness was the cause of half the total committals, and of 53 per cent. of the convictions, the average daily prison population being 56 per 100,000 of the population as compared with 47 in England.

Although there is a large decrease in juvenile criminals, Miss Barrett writes in strong condemnation of the existing system in Ireland under which young children are sent to prison, even if only for a very short period, before being sent to a reformatory. "To imprison a child at all is a ruinous process," the writer urges; and, whatever may be done in the way of separation from adults, we share the opinion. Such imprisonment before committal to a reformatory has been abolished in England, and we quite fail to see why a similar course should not be adopted in Ireland, especially as it appears that in Dublin alone in one year no fewer than 562 children under ten, and 1,678 under fifteen years of age, were brought up and charged at the Metropolitan Police Court.

Miss Barrett, in referring to the undoubted close connection between education and decrease in crime, urges that, despite all that has been done for the protection of child life in England, there are still serious gaps in our legislation. To some of the most evident omissions we called attention in a recent note dealing with the question of the connection between drunkenness and the crowds of starving children in the Board Schools, and she adds:—

> One-fifth of juvenile crime is directly traceable to the drunken habits of the parents, yet the arrests for drunkenness are increasing both in Great Britain and in Ireland at an appalling rate—they have doubled in England during the last thirty years, and Mr. Justice Kenny states that during August and September, 1899, offences arising from intoxication in the County of Dublin are nearly double what they were in the corresponding months of 1898, and, as we have already seen, half the prisoners in Ireland are committed for drunkenness.

Naturally the writer of this striking article asks how much longer are we going to permit this wholesale manufacture of crime to continue unchecked, the answer to which pertinent question doubtless is: Until the entire Christian community insists upon the problems being dealt with by the Government.

So many beautiful things anent the late Duchess of Teck are to be found in the recently published Memoir of the Princess, that the country is only just beginning to realize the heavy loss it has sustained by her decease. To so many benevolent and Christian objects she gave her thoughtful and sympathetic help that her abundant charities must be sorely missed. Her kindly considerateness for the aged is alluded to more than once in the memoir. Here is a pathetic instance:—Noticing an old lady waiting for her turn to fish at a bazaar in a fish-pond at which H.R.H. was presiding, she rose from her seat

and said, "Now you must all make way for that old lady; she will be very tired of standing till her turn comes." Surely a striking lesson to the younger anglers upon veneration and respect for old age.

There is ample room for a very large element of pity in dealing with the question of the removal from the streets of that "sisterhood of shame" to which Mr. Henry Varley called attention in our last issue, and it is to be hoped that the Council for the Promotion of Public Morality in London will endeavour to deal primarily with the causes rather than the effect. The male offender certainly is responsible for most of the evil, and from places above the level of the streets streams of pollution are permitted to flow unchecked, demoralizing and corrupting the young. Suppression of the publication of the vile records of the Divorce Court, and more frequent prosecutions of publishers of immoral literature, are sorely needed. The advertisement stations, with their semi-indecent posters, and a number of shop-windows, even in leading thoroughfares, need to be looked after.

By the application of the Robson Act, under which the age of children employed in mills and other places has been raised from eleven to twelve years, "another year of childhood" has been conferred upon at least half a million children. But there yet is much in child-life, especially in our large cities, that calls for amelioration, though it is difficult to arrive at the means to be employed. In a recent case it was stated that a man and his wife and two children were at work match-box making from 7 a.m. to 11 p.m. daily for a wage of 1s. 8d.; and in another, as recorded in an official report, a woman and five children working at that business "from morning till night" incessantly could only earn 1s. 5½d. Truly, the greed for large dividends is responsible for much misery.

The Christian public is much indebted to the Special Commissioner of the *Daily News* for the revelations he has given of the terrible severity of the labour allotted to little lads in coal mines. Not that these "trapper" and "putting" boys complain. They accept their hard lot with a heroism that makes one wish it were expended in an employment more humane.

> The law says boys of twelve can come down; so they come down. . . . "I was going to work in the pit like father; it seemed natural I should come down." Who can read, also, how the derailed coal-trucks are replaced without feeling that a cruel wrong is being done? "The little lads get down on their haunches, place their backs against the derailed trucks, and then, placing their feet so as to get some 'purchase,' give a little jerk with their backs, and if they are experienced they replace the truck at the first effort. If they are weak they will require several efforts before they succeed."

How they escape permanent injury is a marvel! Can nothing be done for them?

The decline of family worship is rightly exercising our contemporary the *Methodist Times*. We recollect there was not very long ago a symposium in one of the magazines, which showed the rarity of family worship in the homes of modern Christians. The chief reason which is adduced for this change is the difficulty and awkwardness of assembling the family together. While this may apply to some cases, we have usually found that "where there's a will there's a way." It is not easy to do anything which is right; and if we once begin considering the ease with which we may do the will of God, we shall find how few are the duties which call for no sacrifice. Everyone who recognises the sacred duty and privilege of family worship will discover how to perform it. Some adaptation of home affairs will perhaps be necessary, but it is worth any inconvenience to maintain the family altar.

A most helpful series of lectures to Sunday-school teachers, on "The Firm Foundation of the Christian Faith," by Prof. Agar Beet, will be delivered at the offices of the Union in the Old Bailey during the next seven weeks. The purpose will be to clear away the fog of uncertainty that hangs over many of the great fundamental truths of religion in the minds of a large number of those who are at work training the young. The many controversies and divergent views of the time, when viewed from without, tend to unsettle the confidence of not a few earnest Christian men and women, and any help to realize the immovable stability, as well as the grand simplicity, of the saving truths of our faith will be gratefully received. The failure of much Sunday school work is due more to its vagueness than to any other cause. Whatever be the possibilities of religious teaching in our Government day-schools, *definiteness* should be one of the salient features of all Sunday school work.

In the current *Fortnightly* an interesting account is given of the institution called Ruskin Hall, at Oxford, which bids fair to fill an important function. One of the frequent causes of trouble in the industrial world is the fact that so many labour leaders have never had the opportunity of studying the conditions of social progress and prosperity, except from their own point of view. Ruskin Hall provides such an opportunity. A year's course of resident study is arranged for at a rate, for tuition and board, which is within the reach of many working men, the total cost amounting to £31 a year, a part of which may be defrayed by scholarships. The main principles of social science, of true citizenship, of economic well-being, are carefully taught, and encouragement given to the formation of broad, accurate, well-informed judgments. Few forms of education are more needed. Such institutions—and they are multiplying—ought to have a widespread and beneficent influence.

Dr. Wace has done the Protestant cause a great service by his masterly lecture on the "Reformation Settlement," in which he controverted the position taken up by Canon MacColl in his book under that title, that no such great or drastic changes were introduced into England at that time as we have been in the habit of claiming. Dr. Wace conclusively proved the contrary, and drew a vivid contrast between religious life and usages at the beginning of the sixteenth and seventeenth centuries respectively. During that period the following reforms were accomplished by constitutional means—the prohibition of the once general custom of bequeathing money for masses for the dead; the substitution of Holy Communion for Mass, of English for Latin in the services, and the universal reading of the Bible throughout the land. It is the attempted re-institution of some of these discarded and forbidden usages that is creating the present crisis in the Church. Their abolition cost the nation a deadly struggle. Their successful revival would gradually undo the work of four centuries of spiritual travail. Therefore the call comes to all true Protestants to watch and to fight.

We have been accustomed to believe that the so-called "Concert of Europe" was little better than a charter of impunity for the Turk in his habits of oppression and cruelty towards subject races. There is one happy result, however, which must be put down to its credit. The interference of the Powers in the case of Crete has proved an immense blessing to that unhappy island. Prince George of Greece, who was appointed governor some two years ago, has shown great tact and firmness in his manner of ruling the complex population. For the first time Mohammedans and Christians are living together in peace and increasing amity. For many centuries there was a state of intermittent warfare between these two classes, and it seemed as though the sword would never be sheathed. A regimen of combined firmness and tact has proved the contrary; and once more evidence has been shown that, while Mohammedans are incapable of ruling Christians equitably, Christians can and do rule Mohammedans justly and well.

According to the Berlin correspondent of *The Standard*, slavery still flourishes in the German African Colonies. Special reference has been made to Togoland in a report recently laid before the Reichstag by the well-known traveller, Herr Krause. We believe this traffic in human beings is repugnant to the sentiment of all Christian people in the Fatherland. The Government has decided that the matter shall be brought before the Reichstag for discussion.

The late Miss S. E. Cooper, of Blackburn, a member of the Congregational Church in that town, has bequeathed the interest of £1,000 to Rev. J. P. Wilson, pastor of the church, during his lifetime. Should Mrs. Wilson survive her husband, she is to benefit in the same way from this practical benevolence. What care would be lifted from many ministerial homes were such acts of practical sympathy more frequent, even if on a lesser scale! To many a struggling, godly minister substantial help in this form would not only relieve immediate anxiety, but indirectly give a new *verve* to his preaching.

We trust that the dearth of candidates for service in foreign mission fields, which the London Missionary Society laments, is not a general experience. The outlook in heathen lands would be dark indeed if it were so. No recruits, no volunteers to maintain or extend the work which consecrated souls have pursued in many a far-off station with evident signs of Divine approval! *The Chronicle* of the L.M.S. reports five resignations from highly-valued workers during the past few months—chiefly in consequence of ill-health; and then goes on to say:

> Several appointments, urgently needing to be filled, have been postponed from month to month, both by the Ladies' Examination Committee and the Men's, because no suitable candidates were forthcoming. Is the financial straitening which has been pressing on the Society for the last few years to be followed by a dearth of workers?

We sincerely hope not. The record of the L.M.S. is so honourable, its missionaries have been so enthusiastic, and its labours so abundant—that we fearlessly believe God has workers in his own mind who, in due season, will offer themselves, and hand on the torch of Divine Truth in the world's dark places, and win jewels for the King's Crown. "Pray ye, therefore, the Lord of the harvest to send forth labourers into his harvest."

The Culture of Family Life.

THERE have been satisfactory indications lately of a renaissance of interest in the home as the centre of influence. We were glad to see in one of the leading newspapers a report of a sermon delivered by Dr. McClure, headmaster of Mill Hill School, in which the preacher said: "You cannot love your dear ones too much; you cannot dwell on your family relationships too much. Make much of family life, strive to understand the fulness of human affection. For God is love, and every time that human love throbs up within us it should give us a foretaste of the Divine love." Three prominent public men on the same day alluded to the home as being the neglected key to national righteousness.

All this attention to the home will, we believe, result in good. God has set the world's inhabitants in families. Not one of them but belongs to a family, and the Bible lays extraordinary stress on this fact. We have lost much of the Jewish reverence for family life, and our social system of to-day minimises relationships. This change in thought has, we are certain, resulted in a revolution of society—taking the word in the widest sense—which has been far from good. Nowadays children are often permitted to treat their parents in a spirit of chaffing contempt, which has the most injurious effect on themselves as well as on their fathers and mothers. They are allowed to criticise and sneer at relatives, and hold all blood relationships at a discount. It is quite true that we choose our friends, but cannot choose our relatives. Nevertheless, the family ought to be a sacred idea, and the ties of relationship ought to be held more seriously than they are. The most beautiful passages in classic biographies are those which tell of the self-sacrificing love like that of Charles Lamb for his sister, the regard of Dr. Arnold for his family, the warm-hearted love of David Livingstone for his home folks, and similar cases of the cultivation of home affection.

There is a deep religious idea embodied in the family quite apart from the social and economic standpoint. Set as we are by God's good hand in families, He means the family to be united in heaven as on earth. If we mar from carelessness or selfishness the unity of the family on earth, we hinder the realization of the unity above. The home circle contains the keenest critics of our religious life, and that is one reason why sometimes members of a Christian family may stand aloof from professing religion. Sincere and stalwart must be the faith that stands the scrutiny of unsympathetic members of the family. Yet if it pass the test, the effect will be certain to be seen sooner or later in the conversion of those we love, but who at present love not God. We have repeatedly spoken of the decadence of family worship. We would plead with those who have allowed this custom to fall into abeyance to build afresh the family altar. What a happy thing it would be if, in this closing year of the century, a prayerful attempt were made to link again the family bonds which have been broken by gusts of passion or misdeeds, and by loving self-sacrifice begin to realize the unity and blessedness which will win this exquisite relationship with Christ. "Whosoever shall do the will of God, the same is my brother, and sister, and mother."

The School of the Cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.—*Bunyan.*

"Wilt Thou Not Revive Us Again?"

DR. GRIFFITH JOHN, of China, once wrote, "Brethren, we *all* need power; we need *spiritual* power; and we need the *maximum* of this power. Let the Church be full of the Holy Ghost, and she will be full of Divine light and power. Her messengers to the world will be lights burning and shining, kindling by their touch the spirits of their fellow-men." To those who are in a position to take a broad survey of the present state of religion, there is presented this solemn fact: That there have without doubt been periods in the history of the churches of Jesus Christ when the ideal condition of spiritual life indicated by Dr. Griffith John seemed to have come nearer its realization than appears in the actual experience of the great majority of the churches of to-day. Perhaps there is no problem that is more deeply engaging the prayerful thought of many of our ministers at the present time.

This is, in itself, a sign full of hope; for when the ambassadors of peace begin to weep for the sins of God's children, and to take up the prayer, "Wilt thou not revive us again: that thy people may rejoice in Thee?" then we may know that the set time to favour Zion

CANNOT BE FAR DISTANT.

The age in which we live is one peculiarly marked by religious activity, elaborate organization, and noble generosity in connection with the work of God on every hand.

Never were such energetic measures called into operation for the evangelization of the heathen world as we are privileged to behold at the close of the nineteenth century. Never was so much zeal displayed by the churches in combating the forces of evil in the form of intemperance, gambling, impurity, and Sabbath desecration as is witnessed to-day. Never did the churches possess, and use so vigorously, such vast and magnificently adapted machinery with which to execute their divinely appointed tasks as we see on every side. And our hearts rejoice in that we are privileged to live in such an age. Truly, the lines have fallen unto us in pleasant places, and we have a goodly heritage. We live in the day of golden opportunities. Moreover, it is pleasing beyond all expression to observe in not a few instances unmistakable signs of a healthy spiritual vigour in church life. Prayer is prevalent. The ministry of the Word is effective. Faith triumphs. Through the mighty working of the Spirit of God in the hearts and lives of believers, the subjugation of the strongholds of sin becomes more and more manifest. Transgressors learn the ways of the Lord, and sinners are converted. And, to see the beauty of the Lord thus adorning His churches, and to behold the work of the Lord thus established in their midst, fills the heart with joy. Such churches have discovered something of the truth underlying the words of Dr. Griffith John to which allusion has been made.

But is not this happy condition of things found to be

AN EXCEPTIONAL EXPERIENCE

in the history of the churches? What of the churches generally? Even in those instances where there are certain external marks of prosperity, such as crowded congregations, well equipped and vigorously prosecuted agencies of a religious and philanthropic character, and many other expressions of zealous activity, the question that has to be faced is as to how far the hidden springs of spiritual life beneath the surface are deep and full; how far the kingdom of God is, in reality, being advanced. For if, as churches, we fail here, we come short of the glory of God. Whatever else may be achieved, the supreme object of the Master remains unaccomplished. Is there not a widespread feeling extending through many of the churches at the present time that a manifest decline of spiritual life is with us? Is not the fact pressing itself more and more forcibly on the minds of God's children that the churches have lost to a large extent the conscious presence and power of the Holy Ghost? Where is the spirit of

EARNEST, IMPORTUNATE, BELIEVING PRAYER,

which brings church members together for the express purpose of pleading with God for the opening of the windows of heaven? Where is the hunger of the heart for a fuller knowledge of the truth as it is in Jesus, which induces a keen delight in the exposition of the Word, and leads to a diligent and intelligent study of the Scriptures? Where is the burning zeal for souls which forces Christian men and women out into the highways and hedges to rescue the perishing, and bring sinners to Christ? "As soon as Zion *travailed*, she brought forth her children."

Is there no answer here to the question which is being asked on every hand as to the reason why there is such a dearth of conversions in the churches? A spirit of Laodicean indifference and worldly conformity has been allowed to creep into our midst. Many professing Christians are lovers of pleasure more than lovers of God. Not a few church members seem to be far more engrossed with the pursuit of material wealth and worldly honour than with the promotion of Zion's interests.

THE SAVIOUR'S INJUNCTION,

"Seek ye *first* the Kingdom of God and his righteousness," has become, in many instances, a dead letter, with no power to move the soul to holy ambition and heavenly aspiration. The baneful influence of this spirit of unbelief and worldly conformity is painfully manifest. It is paralyzing the Church's energies, weakening its stability, and frustrating the Master's purpose.

Many of our ministers and leaders in the churches have come to feel that what is needed pre-eminently at the present time is a baptism of Divine Power for the deepening of the spiritual life of believers. There are those of God's children connected with the various sections of the Christian Church who, realizing their need of this deeper work of grace in their own souls, are to be found gathering themselves together from time to time to wait upon God in prayer and meditation, to the end that they may be brought into closer fellowship with Christ, and receive a fuller baptism of the Holy Spirit. Has not the time arrived when the churches of Jesus Christ might, either

INDIVIDUALLY OR IN COMBINATION,

and with untold and unimagined gain to their spiritual influence, meet to seek definitely, through the prayer of faith, a deeper experience of the life of God?

Never will God use any church as his chosen instrument for effecting the salvation of the unregenerate until the truth contained in Acts i. 8 has become the actual experience of those who form that church. *God's own people stand to-day in urgent need of a Divine quickening.* Might not the churches, in their Associations and Synods, prayerfully consider whether concerted action could not be taken towards encouraging their members, *as such*, to come together with more or less frequency for purposes of mutual edification in the deepest spiritual sense of the term?

Are there not in our midst men of God, whose ministry has been marked by more than ordinary spiritual power, who would be gratefully welcomed if they could be set free as the messengers of God to go in and out among the churches, as did the Apostles of old, to confirm the faith of believers, and to stimulate them to covet earnestly the highest spiritual gifts?

When a Pentecostal manifestation of the Divine power is found to have entered into the experience of the ministers, office-bearers, members, Sunday-school teachers, and all those who are actively engaged in the service of God in connection with the churches of our Lord and Saviour Jesus Christ, then shall the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth—then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear Him. *Not till then.* F. J. F.

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Mr. Moody's Friends.

A DRAWING-ROOM meeting of friends of Mr. Moody was held on the 5th inst., at the house of Mr. Stokes (68, Park Avenue, New York), a munificent donor to the Y.M.C.A. in Rome (where he has "built them a synagogue," or at least an institution) as well as in other places. The meeting was held in the interest of the Northfield and Mount Hermon Schools, and the Bible Institute at Chicago.

Mr. W. R. Moody remarked that the real and best endowment existed in the hearts of those who loved his father and his work. He gave a lucid and touching account of the inception, progress, and present position of the schools, and said that their three chief characteristics were:—The Bible the basis of all education; The dignity of manual labour; and, The provision of an inexpensive training for promising students who were unable to pay large school fees. The institutions provided one half, and the students or their friends the other.

Mr. Speer said that it remained to be proved whether Mr. Moody's work in founding the schools was a great success or a great failure. That depended on those who survived him. If the institutions are maintained as they began, then they will be a great and permanent blessing; if otherwise, a mournful failure.

Mr. Dodge spoke in similar terms, and thanked God that He had given Moody two such sons and son-in-law to carry on the work which he had left. He was reminded by that meeting of an occasion when he sat with his dear friend on Mount Hermon, of which the latter had just come into possession. After a heart-to-heart conversation Mr. Moody knelt down and consecrated the ground to God in a prayer such as he had never heard before or since. The site, with all that might be placed upon it, was thus rendered back into the hands of Him who had given it, and God will care for his own.

Forthcoming Paris Exhibition

IT has been the earnest wish of the M'All Mission, in common with others interested in the evangelization of France, to make use of the coming Exhibition for special efforts to reach, not only the crowds of French, but the people from all parts of the world who will be visiting the Exhibition.

A site that was at one time under consideration having had to be given up, it seemed as if the project must be altogether abandoned, when an existing hall, nearly opposite the *Porte Rapp*, one of the principal exits, was unexpectedly offered; and this offer is still open. The M'All Mission, owing to its already unsatisfactory financial position, is unable to undertake any pecuniary responsibility in the matter, but will gladly help in arranging meetings if the funds can be obtained. A special committee has therefore been formed to have charge of the work, composed of M. Sautter and Rev. C. E. Greig, representing the McAll Mission; M. Theodore Monod, representing French Protestantism; and M. Vasseur and Mr. J. G. Alexander representing the Society of Friends, some of whose members are taking a warm interest in the effort.

A sum of not less than £1,200, of which only a small proportion has yet been promised, must be raised in order to secure the premises and fit them up for Gospel preaching and Scripture and tract distribution. The prayers of those interested in the extension of the Saviour's kingdom are asked that this opportunity for making known the love of Christ may not be lost. Communications may be addressed to Mr. J. B. Braithwaite, 312, Camden Road, London, N.; or Mr. J. G. Alexander, 8, Grove Hill, Tunbridge Wells.

The Student Movement at Bristol. — A course of twelve lectures is now being delivered weekly at Bristol in connection with the Student Volunteer Missionary Union. The attendance so far has been particularly encouraging, and increasing interest is being manifested in missionary enterprise.

The Bible in Japan.—I.

THE circulation of Scriptures in Japan has been attended with special difficulties that have constantly interfered with its progress. The chief hindrance has been the universal contempt to which any person is subjected who engages in any sort of traffic. According to the old and traditional ideas, tradesmen were classed next to the tanners and butchers, who were too vile to mingle with other people, and had to live in a quarter by themselves. No matter in what the trade consisted, the very fact that a man sold articles of any kind made him an object of contempt.

These hereditary notions deterred men of education and social standing from engaging in the work of Bible selling, because they would at once lose caste, and their influence as evangelists or teachers would thus be diminished. To some extent the same prejudice existed towards any foreigner who attempted the sale of books. A common idea was that he was doing so for gain; and such persons were looked upon as belonging to an inferior rank and unsuited to be teachers. For these reasons only men in distress, or of the lower class, could be obtained to act as colporteurs, and these would inevitably give up selling Bibles just as soon as they could receive employment as evangelists.

Until recently the booksellers were usually reluctant to sell Bibles, or any Christian books, because it would create feeling against them on the part of their customers, and thus injure their general trade. Of late, however, the hostility towards Christianity among the Buddhists and others has ceased to hinder the booksellers from selling Scriptures; and now they are on sale at

NEARLY ALL THE PRINCIPAL BOOK-STORES

in Japan. In fact, the demand for Bibles seems to have become so universal that they are fast becoming one of the essential portions of a complete stock-in-trade. The change in public sentiment is most evident and remarkable in the success that has been met with by Rev. Mr. Snyder, who has recently given his attention to this branch of Christian work.

About six months ago Mr. Snyder began in a small way to see what he could do in the circulating of Scriptures as a means of spreading abroad a knowledge of Christ. By degrees he gave more time and thought to it, as he discovered that here was a new and most promising field for Christian effort. One method was to go from house to house, and to his surprise he found that on an average he was able to sell one of the Gospels or a New Testament in seven out of every ten houses that he visited. The same results were met with in Sendai and Yokohama.

H. Loomis.
Yokohama, Japan. (Agent A.B.S.)

Barcelona Protestant Hospital.

THE year just closed is one of the most prosperous we have known in connection with this institution. Never have we had so many patients; never have so many serious cases been successfully treated; never have the relations between the patients and the working staff been more harmonious and profitable, and seldom have we had to record so few deaths. In all, sixty-six patients, of whom eighteen were foreigners, have been treated, making 2,383 days of residence, or from six to seven patients per diem. Only three deaths have taken place, and these were hopeless cases from the beginning. Particulars are given in the report.

Trials and anxiety have not been wanting, but when it seemed as if the last shilling would have to be spent, the Lord has sent the needed funds. Our income has been £473; our expenditure £485. A work of this kind cannot be self-supporting; but how much it is valued at Barcelona is shown by the fact that £242 were raised by local subscriptions, donations, and collections. The German Emperor has again sent a donation of £15. I trust our English friends will not forget the needs of the suffering Protestants in Barcelona, nor the home which we are very anxious to have for our aged poor. I will gladly receive and forward subscriptions, and send reports to any interested in the work.

Anna von Mielecka.
25, Carlingford Road, Hampstead, N.W.

Notes from New York.

DR. MADISON C. PETERS, of the Bloomingdale Reformed Church, has resigned his pastorate because he cannot any longer continue to baptize infants. As the Bloomingdale Church was considered one of the most liberal in the city, this action of its pastor is the more significant, as showing a reaction in favour of the more conservative religious views. It has made the deeper impression because it follows, within a year, the entering of the Episcopal Church by Dr. Briggs, formerly a Presbyterian, and the "going over to Rome" of Dr. De Costa, of the Episcopal Church. In a city like New York, where all the ministers live closer to the public than in London, and where they are better and more widely "known," therefore, than is the case in the British capital, these occurrences attract wider attention, and produce larger results than many people would at first think. Dr. Peters has had no call to any other church, and has no definite plans for the future. He has been at the Bloomingdale Church for eleven years, and has brought the membership up from a very small number to between five and six hundred. The original church was formed by persons representing twelve different religious bodies.

"General" Henry H. Hadley, lay director of the Church Army, has tendered his resignation to the Church Army Commission, under whom he immediately worked. He points out that no harm will come to the posts already established in the different dioceses, because the Army is operating on a diocesan or local basis, which would seem to show that the maintenance of a central authority in New York administering for the whole country did not find favour with the bishops and ministers as a whole.

More than a hundred persons have engaged passage with the New York State Christian Endeavour excursion to the international convention to be held in London next July.

Roger Martin.

Zambesi Industrial Mission.

A MEETING to bid farewell to six missionaries was held on Thursday last, at 1, Gresham Street. Sir Brampton Gurdon, M.P., presided, and briefly described the nature of the work in Africa, giving some helpful advice to the party going out, which consisted of Messrs. Valentine, Schwarzel, Holmes, Chorley, Rowlands, and Price. The last-named had already served four years in British Central Africa; the others were new men.

After each had given a brief testimony, Mr. Caldwell sought to emphasize one thought that seemed to possess the mind of the Lord Jesus during his ministry on earth—the thought of his being a Sent One—a Missionary. In almost every recorded utterance of our Lord in St. John's Gospel, He refers to his Father as the One who had sent Him—sent, *not* to do his own will, *not* to speak his own words, *not* to do his own works, *not* to seek his own glory, but to do the will and the works of the One that sent Him. Mr. Caldwell urged a careful study of the more than forty passages in which Christ thus speaks of Himself as the One sent. The missionary holds the same relation to Christ as He held to the Father. "As the Father hath sent Me, so have I sent you." "Go; lo, I am with you."

Addresses were also delivered by Mr. Grant Jackson, of Edinburgh, and Rev. John Johnston, Raleigh Memorial Church, who dwelt chiefly on the civilizing and spiritual value of industrial missions and the power of prayer.

Naples Sailors' Rest.—Mr. Stephen Burrowes writes that a good work is being done in connection with the rising Mission at Torre, while the Naples Rest and the various movements connected therewith are also making satisfactory progress. The branch at Catania is developing under Mr. Cassia, the Waldensian colporteur. A debt still remains on the mission ship *St. Paul*. Mr. Burrowes' address is the Sailors' Rest, 7 Vico 2, del Piliero, Naples.

The War in South Africa.

From a Prisoner of War.

Many friends of the troops will read with interest the following extract from a letter by a man in the Royal Irish Fusiliers. The references to the 18th Hussars will touch hearts in the East as well as at home, for along with the Glosters they proceeded to South Africa from India:—

"The Boer Commandant here (at Waterspaal) has been very good to us in supplying us with a large tent for the purpose of conducting religious worship, and I am very pleased to let you know that God has blessed us wonderfully in the various meetings which have been conducted from time to time under the leadership of Sergeant Dudley of the 18th Hussars, assisted by Sergeant Hewitt of my regiment. Quite a large crowd gathers outside our tent to hear the Divine truths which are preached.

"Many of the men seem to pay great attention to what is being said. We had a watch-night service in our tent, and it was a very solemn and a most impressive gathering. At the close of one meeting we formed a ring outside the tent and sang 'God Save our Gracious Queen' in good old English style, and gave three cheers for Her Majesty. I am glad to say that many men have come out on the Lord's side during the past two months whilst we have been here as prisoners of war."

Literature for the Front.

Friends of the troops in South Africa continue to show a lively interest in their moral and spiritual comfort and well-being. The various agencies which aim at these objects are busy, and books and papers are being sent for different parts of the colony.

The Marked Testaments are much appreciated by the missionaries. There is a proposal to send out another supply, for which the workers of the South Africa General Mission have cabled. Help towards the object may be sent to the hon. sec. of the Association for the Free Distribution of the Scriptures, Chesils, Christchurch Road, Hampstead, N.W.

The striking booklet, At Modder River, giving incidents of mission work amongst soldiers whilst under fire in South Africa, has been issued in an enlarged form, and with illustrations, by Mr. Arthur Mercer, secretary of the South Africa General Mission, 17, Homefield Road, Wimbledon, S.W. (One penny.) A booklet which many will like to read is: A Message from South Africa to the Christian People of Great Britain, by Mrs. Lewis, sister of the Prime Minister of Cape Colony. (One penny. *Marshall Bros.*)

Dr. C. F. Harford-Battersby has introduced a timely inset into his little book, Daily: A Help to Private Prayer. (1s. *Marshall Bros.*) In the form of a leaflet he sets out the various objects calling for intercession in the present time of national anxiety; and those who follow the plan will have the consciousness of being in the company of many who, with one accord from day to day, are approaching the Throne of Grace in definite and urgent petition concerning soldiers and others who are "in danger, necessity, and tribulation" in South Africa.

The Indian Famine.

In a stirring utterance to the Viceroy's council, Lord Curzon recognised that the authorities had to deal with a visitation unprecedented in character and intensity. The news which continues to arrive from many quarters more than bears out his lordship's words, and is indeed of a terrible nature.

The kindness of our readers has enabled us to despatch help to reliable workers in several of the most deeply afflicted districts, our conviction being that the missionaries of the various evangelical denominations constitute the most reliable medium through which to alleviate the sufferings of the people. We shall continue to remit at short intervals as funds come in.

Saddening intelligence has been received from the missionaries of the Irish Presbyterian Church. Rev. R. Gillespie, writing from Borsad to Rev. D. G. Barkley, under date January 26, says:

"As to the heathen here, their state is terrible. Deaths from cold and hunger are of nightly occurrence. On the way to inspect a village school I noticed a man asleep, as I thought. I went up and found him dead, and on my way back I heard that two other dead bodies had been found not far from the place where he was lying. There is a poorhouse here, which I visited. I found 150 children and 180 adults, all fearfully emaciated, and not one blanket among them all. There had been frost the night before. Government gives each person fifteen ounces of food daily, and leaves the matter of clothing, except in case of the sick, to private charity. So everybody's business becomes nobody's business, and those who would otherwise live are permitted to die of cold." There is a large orphanage at Mr. Gillespie's headquarters, in which many more children have been received since the famine began, and, as to those now being offered, he says: "There are so many orphans to be had that we cannot take in—children of whom one parent is living; and as I give them a few pice for food and send them away, I almost feel as if their death would be on my head." Mr. Barkley may be addressed at the Assembly's offices, 12, May Street, Belfast.

Mr. John Jackson, of the Mission to Lepers, writes in the interests of those unhappy creatures who are smitten by the double sorrows of leprosy and famine: "The famine needs are urgent. In many of our asylums the numbers are largely increased by the leper victims of famine, who are naturally among the first to feel its severity. Diseased, emaciated figures come stealing to the doors of the asylums; and the kind-hearted missionaries plead most earnestly for funds to relieve the frightful distress existing among this helpless class."

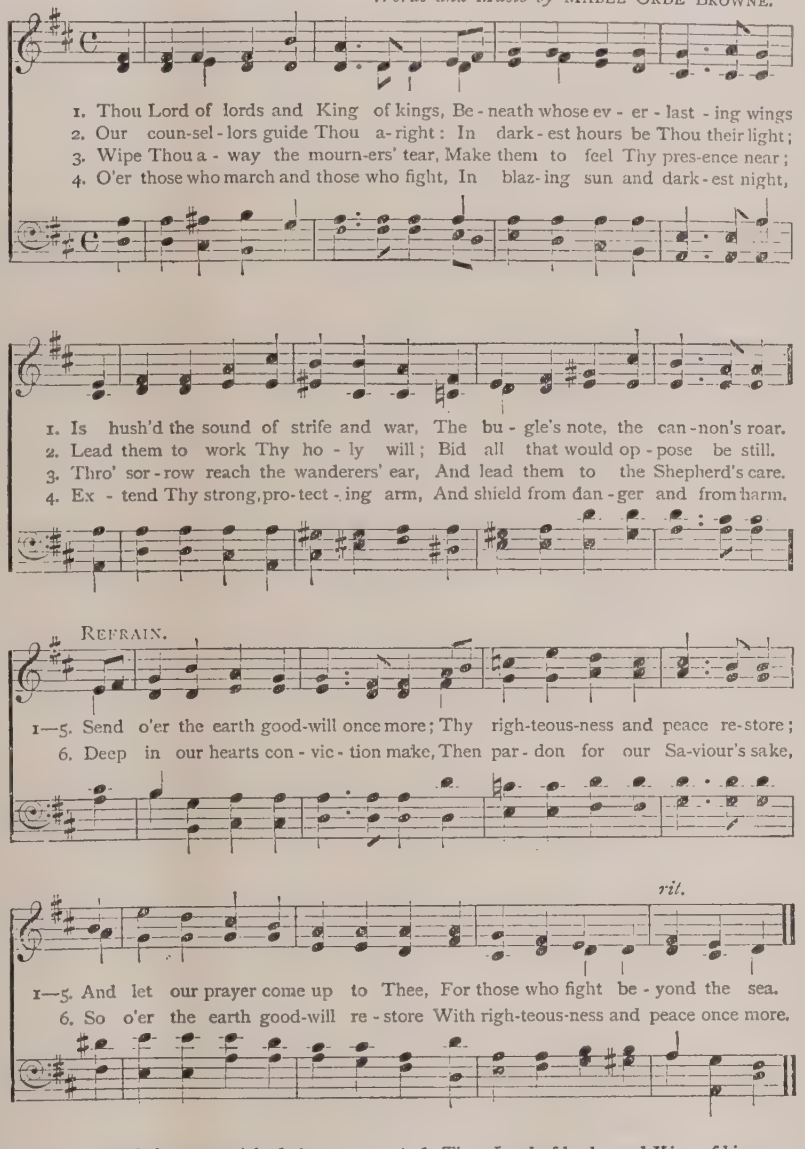
Mr. Isu Churran, of the Indian Christian Realm Mission (Raj-i-Masih), writes from Almora:—"The famine in this district is working sad havoc. Gaunt figures totter about the bazaars, or lie in the roads and fields, and some seem so dazed and stupefied with suffering, that when a coin is thrown to them they are unable to look up to see where the money is thrown from. Cattle are offered for sale for a few coppers by those who will not eat meat, in order that their lives may be saved for a few days."

From a communication received from Mr. Alfred S. Dyer, it appears that Pundita Ramabai is feeling the strain very keenly. Two of the four wells at her village of Mukti have dried up. Yet she cannot refrain from receiving more starving young women and girls. Three weeks ago she had added seventy to her already large family of over 300.

The Queen has sent the Lord Mayor a cheque for £1,000 as a donation to the Mansion House Fund, and contributions have also been received from the Prince and Princess of Wales and the Duke and Duchess of York.

Thou Lord of Lords.

Words and Music by Mabel Orde Browne.


1. Thou Lord of lords and King of kings, Be - neath whose ev - er - last - ing wings
2. Our coun-sel - lors guide Thou a-right: In dark - est hours be Thou their light;
3. Wipe Thou a - way the mourn-ers' tear, Make them to feel Thy pres-ence near;
4. O'er those who march and those who fight, In blaz - ing sun and dark - est night,
1. Is hush'd the sound of strife and war, The bu - gle's note, the can - non's roar.
2. Lead them to work Thy ho - ly will; Bid all that would op - pose be still.
3. Thro' sor - row reach the wanderers' ear, And lead them to the Shepherd's care.
4. Ex - tend Thy strong, pro-tect - ing arm, And shield from dan - ger and from harm.
Refrain.
1—5. Send o'er the earth good-will once more; Thy righ-teous-ness and peace re-store;
6. Deep in our hearts con - vic - tion make, Then par - don for our Sa-viour's sake,
rit.
1—5. And let our prayer come up to Thee, For those who fight be - yond the sea.
6. So o'er the earth good-will re - store With righ-teous-ness and peace once more.

5. To wounded, weary, sick, forlorn,
To those by burning fever worn,
Speak, and rebuke with mighty power
Their various ills this very hour.

6. Thou Lord of lords, and King of kings,
Whose presence judgment with it brings;
Come Thou our nation purify
From all the sin that meets Thine eye.

[ALL RIGHTS RESERVED.]

In Charente-Inferieure.

Before the revocation of the Edict of Nantes, Charente-Inférieure was an important centre of Protestant activity; it appears now to be returning to its old faith and affection. M. Robert, pasteur at Pons, directs a deeply interesting work on aggressive lines, and enjoys the co-operation of M. Fr. Bonhomme, an ex-priest, whose "escape" from the Church of Rome stands greatly to his credit throughout the Saintonge.

Other devoted helpers are also engaged, so that M. Robert directs a work which comprises ten places of worship, and with public efforts for worship or instruction in thirty-two localities. Friends in England have rendered substantial help in this enterprise, and their continued sympathy is confidently relied upon.

Day by Day.

SUNDAY, February 25. Psa. xii.

WITH what a delightful cry this psalm begins! So short, so comprehensive, so appropriate. Between a question and our answer, between a temptation and our yielding, between a proposal and our acceptance, we may launch this arrow from our bow, directing our prayer, and looking up. How often in the midst of a sermon, or an argument, or a rain of hailstones of critical sarcastic taunts, may we send up the cry, Help Lord!

When godly men cease and faithful men fail, there is the more need to turn to God, from whom such men are sent. "There was a man sent from God. . . ." At any moment, God may send a man who can take the place of those who have ceased. He can replace a Spurgeon or a Moody. Do not bewail the paucity of great or good men; your regrets are vain and useless. Pray the Lord of the harvest that *He* may send forth labourers.

The contrast in the psalm is between the words of sinners and those of the Lord (6). The words of which the psalmist bitterly complains are described as vain and empty, as flattering and double, as proud and vainglorious. They are hateful to the Lord, by whomsoever spoken, and He will cause them to cease. Whenever they are spoken contemptuously against one of his children, He notes them. Oh, for another Pentecost to fill with love and praise lips that are now filled with pride and hatred! What a contrast it is to turn from these words to those of God, which have come down through the ages, tried and tested by myriads of saints, by the fires of criticism and rejection! Let us feed on them till we partake of their nature and are impervious to the fires.

MONDAY, February 26. Psa. xiii.

A wonderful and precious psalm, wrung from a breaking heart, agonized with God's delays and apparent forgetfulness.

Five times the psalmist cries, How long? He reminds us of men who hold a fort. Around are the besiegers, with their terraces of cannon; attacks are frequent, disease and shortness of food are doing their deadly work within the lines. Message after message has been sent by runners to hasten the tardy progress of the relieving column. But still it tarries! The disciples may have said it, when toiling across the lake; and the sisters, when Jesus came not to the house where Lazarus lay slowly dying. We have said it often, How long? How long?

The primary cause in the psalmist's case seems to have been the hostility of his foes. Read 1 Sam. i., and see how well it befits such a case as Hannah's, vexed by her adversary. But perhaps we need not look so far back; we can furnish a parallel from our own experience.

How pathetic the appeal, "Lighten mine eyes, lest I sleep the sleep of death"! How cogent the appeal, "But I have trusted in thy mercy!" Trust on, O sorrowful and harassed heart! thy help has been laid on One who is mighty, and He is at hand. Thou canst bear the ordeal, or it would never be permitted. The Physician's hand is on thy pulse, whilst the surgeon is using the knife. Be of good cheer; as this psalm sung itself clear, so shall thy life clear itself also. You shall yet rejoice in his salvation, and let the certain hope of this be for thy comfort. He is dealing bountifully with thee. Thou shalt see it ere long; be of good cheer. Wait, I say, on the Lord.

TUESDAY, February 27. Psa. xiv.

The fool says it, but he does not believe it; he says it because he is a fool. No wise man can affirm that there is no God. The most he can say is that he does not know of any. "I have lived a long time," said an aged Esquimaux to Sir John Franklin, "but I have never seen God." Even if you could prove that God was nowhere in our world, or in our sphere, yet you could not prove that He was not somewhere else, in the height above or in the depth beneath. You cannot prove a negative. You would have to be yourself God, and possessed of an infinite knowledge, before you could say that God was nowhere existent.

But how often the men who profess themselves satisfied that there is no God are men of profligate and careless life. Their photograph is set forth in the following verses, which are only too true and accurate in their delineation of men whom we have known, and of whom it seemed true to say that their lives were so evil that it was convenient to believe that there was no God to bring them to account. They had so blackened the window of their souls that the light of God's glorious personality and power could not shine in unto them. Their deeds affected their judgment, silenced the voice of reason and conscience, and suggested desires which became parents to their atheistic philosophy.

From such men the believer looks with longing desire, when the saints shall no longer be a little harried community in the midst of their mighty foes, but when their captivity shall be brought back, and they shall reign with Christ over a saved and righteous world. May the Lord bring back our captivity, whether as churches or individuals!

WEDNESDAY, February 28. Psa. xv.

God's tabernacle for us is the covert of his wing, his environment, the sense of his perpetual presence. Not in the next world only, but in this, He spreads his tabernacle over his own (Rev. vii. 15, R.V.) His holy hill is the place of separation, which is also the place of vision. From the hill-top we look across the valley to the unseen and eternal. From such a place we have an immense purchase and advantage in dealing with men. What an advantage the holding of a kopje gives a combatant. Mr. Moody said once in the Cooper Institute, "Since I left the world, forty years ago." Yet few men have done more for the world. If you would move the world, you must find a pivot outside of it.

But notice the characteristics of those who find God to be all this to them. They must walk uprightly, lifting up their faces to God and man without shame, as those whose conscience is void of offence. They must work righteousness, and speak truth. These three positive qualities are followed by three negative ones, which do not appear to have impressed the imagination and gripped the conscience of modern Christians to the extent they should. Not to slander another, not to take advantage of another, not to pass on a reproach against a neighbour—these are not always discoverable in professing Christians—to despise a reprobate, even if he is a millionaire; to honour the God-fearing, even if they are paupers; to stand to our word as our bond, even though we lose by it; to lend our money freely to those who need our help (see Ex. xxii. 25; Lev. xxv. 36) are rare virtues, and secure an unmovableness and steadfastness of character and influence.

THURSDAY, March 1. Psa. xvi.

We have the authority of the Spirit at Pentecost for ascribing this Psalm to the sweet psalmist of Israel. *Michtam*, its heading, which means to hide or treasure, may imply that it is replete with golden wealth, or that it is full of hidden meaning. To its deep treasures there is no key like that given in the Person and work of the Lord Jesus (Acts ii. 25-31).

It is very blessed when the soul can truthfully tell God that it has no good outside the circle of his will, or the environment of his presence. Have you also come to feel that all your delight is in the people of God? If so, say these two things: speak them out, and take God from henceforth to be the portion of your inheritance and of your cup. What a word is this! To have a claim on the whole nature of the ever-blessed God! Have you ever taken an inventory of your property? Do you know what you possess? If so, why do you not thrust the fences of your conscious possession and enjoyment further and further out, so as to take in more of the acreage of that boundless territory which is yours in Christ? "Heirs of God, and joint-heirs with Christ."

How the thoughts crowd! That all God is ours; that the cup of our life is filled with his love; that He will maintain for us that which He has given us; that the measuring lines enclose pleasant things, and that the heritage is good—what blessings are these! But, in addition, whenever we are called to descend, as Jesus did, into the crypt of death, and to be able to sing, even as He did, the song of hope—to be sure that He will not leave us in the darkness: to know that He will show us the path of life, which shall lead us back into the daylight, into his presence, into fulness of joy, near his right hand, and amid pleasures for evermore—ah, what rapture is here!

FRIDAY, March 2. Psa. xvii.

The persecuted, misunderstood, and slandered soul has always the right of appeal to the Court of King's Bench. If you are conscious of your integrity, appeal from man to God. He will hear and vindicate you, and give a righteous judgment in your cause. How good it is when, like the Apostle, we have a conscience void of offence. Tried, but nothing found consciously in the bosom with which God could be displeased; the paths of the destroyer avoided; the steep cliffs held fast by the patient feet of the mountain climber. It is good when we feel that so much is true of us.

But still the sons of men oppress and rise up against us. Insensible to God's claims and to human suffering, they persecute the saints! With the stealth of a beast of prey they lie in wait for our fall! Satisfied with what this world can give, even to superfluity, they despise those whose only wealth is not that which the world accounts worth having! Ah, how much they vaunt themselves, and how keen the suffering they inflict by that sharp tongue! But there is a refuge for the saints in the marvellous loving-kindness of God. As the pupil of the eye is defended by strong frontal bones and eyelashes, eyelids, tear-water, and the spontaneous uplifting of the arm to ward off an injury, so will God protect us. As the mother bird spreads her wings to shelter her brood, so will God. He will deliver by his sword and by his hand (13, 14, R.V.). And there is a blessed moment coming when we shall awake to find ourselves in the very presence of God, changed into his likeness, and enjoying his favour—we shall be recompensed and satisfied then. The treasures of this world cannot satisfy and will not last, but "when I awake, I shall be satisfied."

SATURDAY, March 3. Psa. xviii.

This is one of the most sublime and beautiful of David's Psalms. It was probably written after his great wars were over, and tells the story of his great distress, and the manner in which Jehovah interposed for his relief, from which, in verse 20, he proceeds to lay down the general principles of the Divine government.

We may not dwell on the whole, but notice that every man brings the measure of his own nature to God, and receives according to what he brings, whether of mercy, uprightness, purity, or frowardness. What you are you will find God to be. With what measure you mete, it shall be measured to you again. And when the soul dares to make the uttermost use of God, what can it not do? It runs through a troop of opposition, it leaps over walls of division and separation, it wraps around its loins the girdle of strength, it climbs high places which had seemed destitute of foothold, it pursues its enemies on the battlefield, its head is lifted in conscious triumph.

"As for God, his way is perfect" (30). Dare to believe this, even though it may greatly exercise your faith to accept it. Say it again and again—"O my God, thy way *is* perfect." And then take a further step, if not by sight, yet by faith, and say, "He maketh *my* way perfect." It is a great thing to say such things, till at last the pained and weary heart dares to believe, and to utter a deep Amen, even if it cannot always add, Hallelujah.

Home Missions.

Mr. Quarrier's Work.

A SUNDAY AT THE HOMES.

A SUNDAY with the orphans gives inspiration to the visitor. No matter whether the sun shines or keeps hiding behind the clouds, there seems to be sunshine in every heart. With the chiming of the bells little groups move towards the church, a real House Beautiful, with its profusion of light and flowers, both akin to the little buds of humanity. Two large banks of choice blossoms on either side of the platform give one the impression of summer within winter.

The church is filled with young people—boys in the rear, girls in the front. It is an intelligent congregation, well-behaved, quiet, attentive. From the interest they take in the service, one can easily conclude how great the punishment would be to be kept away from church for any reason. Mr. Jack, who in many ways helps Mr. Quarrier, conducted the first part of the service, my husband the second. The Scripture portions are read by the children with emphasis and accuracy, with due regard to commas and full stops. The singing is hearty and joyful, and the listening such as to put many an adult to shame.

"A West End congregation," somebody remarked. Yes, indeed, and better than some. Look at that pretty, dark-eyed lassie, in her red bonnet, as she looks up wistfully to the preacher's face. Would she not delight any mother's heart? And who would recognize in the fair curls and refined features of another bonny face the offspring of degraded parents? In one sense those little ones belong to the highest aristocracy, for God is the Father of the fatherless, and Jesus is the King of kings.

The service finished, we walk down Love Avenue to Faith Avenue. Others go to Hope Avenue, &c. Praise Avenue encircles the city.

Destitution being the only plea for admission, ill-health is not reckoned a barrier to entrance.

Some only come to be nursed and cared for until the Master sees fit to remove them to the home above. For such and other cases of sickness two homes are provided, the "Elim Home" for boys, and "Bethesda" for girls. We entered the latter. It is light, cheerful, airy, and combines all the conveniences of the modern hospital. In the afternoon we attended a service at the

SANATORIUM OF CONSUMPTIVES,

the first of a series of buildings proposed for the benefit of the poor, not far from the Orphan Homes. The situation is ideal, facing the south, and unfolding a charming panorama of hilly woodland.

In face of the great responsibilities which the management of the orphan colony involves, one is rather surprised that Mr. Quarrier should have felt led to engage in a new work of such importance and magnitude. To a wondering "Why?" he replied: "All felt the need of it; nobody seemed to want to do it. I started, and God has blessed my labours."

The first building, with an accommodation for thirty patients, each having a separate, good-sized bedroom, was opened nearly two years ago. For the first nine months the system of artificial temperature was followed with little good result. Since then the double windows had been removed, doors and windows thrown open, and patients instructed to sit in all kinds of weather and temperature bareheaded in open air. Shelters are provided against rain; but no mackintoshes allowed.

This so-called Nordrach treatment has proved a great success. According to the medical report, 21 per cent. were completely cured, and others much improved, taught how to fight the battle for life. It is interesting to note that almost every individual who has been under treatment continues to practise in their own dwelling the efficient ventilation in which they have been trained, thus disseminating the knowledge of the ordinary hygienic laws and of the means by which the infection of healthy individuals can be prevented.

Here, as at the orphanages, the one condition for admission is poverty. If you can pay you can't get in.

THREE MONTHS' RESIDENCE

is considered the least time necessary for effecting a cure, which is most probable in the first stage of consumption. Patients, therefore, in an advanced stage of the disease or with complications are not admitted. During the treatment the best quality of food is given. The diet is mixed, meat (one pound and a half daily, weighed after cooking) and sweet milk forming the chief part of it. After a stay from three to five months, patients have gained in weight from one to three stone. A treatment thus described necessarily involves a large outlay, but money cannot be put into question where the lives of thousands of mothers, fathers, and young people are at stake. Who will have a share in saving their lives?

An executive building, containing laundry, wash-house, suite of baths, and a secretary's home have been erected previous to admitting patients.

There is no sanatorium yet for men. The second building in construction, which is to hold forty patients, is also for women. The generous donor in the East of Scotland desires to remain unknown. £30,000 more is needed to complete the scheme of six sanatoria. The sum required for the daily maintenance of the present number of patients is £3,000 per annum. It will be £7,000 after the other building is completed and filled. W. M.

Police Court Missions.

PRACTICAL pity finds scope for full play in and out of the London police courts. Here, indeed, is an extensive field of opportunity—full of misery, merited or undeserved. There are those to be met with who have experienced temptation, not only to commit crime, but to despair of reaching a higher and nobler life. Magistrates, officials, and solicitors combine in their testimony as to the useful labours of the eighteen missionaries of the London Diocesan Police Court Mission.

The annual report of this agency, which is a branch of the Church of England Temperance Society, gives a concise summary of last year's work. Instances—numerous and pathetic—are recorded bearing upon the cases which have been dealt with. The destitute and fallen have been reclaimed, the despairing have heard words of encouragement and inspiration, and a helping hand is extended to those who are the victims of the sins and follies of others. An idea of the scope of the operations of the mission may be gathered from the report, which states that 12,383 visits have been paid to police courts and sessions, over £1,603 have been expended in helping cases at courts, and 657 persons have been placed in situations. The five mission women have had handed over to their care some 1,918 cases; 1,207 of these women and girls were actually dealt with, and no fewer than 11,595 visits were paid respecting these cases. The Women's Shelter Home has admitted forty-two patients, while the Boys' Shelter Home has received 150 lads.

It is earnestly hoped that the needs of this worthy agency will not be overlooked at the present time, and that its activity will not be hampered through lack of support. The secretary of the mission is Rev. J. H. A. Law, 4, Sanctuary, Westminster.

Cambridge Letter.

[FROM OUR OWN CORRESPONDENT.]

SPECIAL services for undergraduates were held on Sunday, February 4, and three following days, in Holy Trinity Church, by Hon. and Rev. W. Talbot Rice, of Oxford. They were well attended throughout Mr. Rice's quiet but earnest appeals cannot have failed to have been a means of much blessing.

Last Sunday Rev. T. W. Drury, Principal of Ridley Hall, addressed a very well attended meeting of the Christian Union.

Rev. W. Gidney has given the University Missionary Union a brief account of the London Jews' Society, and Mr. L. H. Nott spoke on Haussaland—that vast country to which a small C.M.S. party has recently set out. Mr. Nott, who is himself kept from returning by ill-health, pleaded earnestly for the Haussas.

The University sermon was preached on Sunday, the 4th, by Rev. W. A. Whitworth, Vicar of All Saints, Margaret Street. Basing his sermon on Romans iv. 5, he dealt with the two conditions upon which the value of prayer depends, defining them as intention and attention. He suggested that these two words correspond with St. Paul's use of the terms faith and works.

On the following Sunday, in the unavoidable absence of the Dean of Lichfield, Professor Handley Moule preached the sermon. He took as his text, Rev. iii. 19. After deploring the long delay in the public summons to prayer, he expressed his regret that, in the Order of Intercession being used that day throughout England, there should be introduced into one of the Litanies intercession for the repose of the faithful departed. With that exception, however, he heartily approved of the Service of Intercession. He then dealt with God's great love for England, showing how He had first trained England and then entrusted her with that great empire which we see and feel to-day. Then passing on to the second part of his text, he showed how God had rebuked and chastened England during the past four months. Dr. Moule then alluded in most touching and sympathetic language to those lists of "casualties" which are not mere office lists, but which have doubtless been wet many a time with the tears of the leaders who have sent them.

"Henceforth."

"HENCEFORTH" my walk and life below
The power of Christ must clearly show;
No more in vanity of mind,
But to God's will my will resigned.
(Eph. iv. 17-19.)

"Henceforth" from sin's hard bondage free,
The Saviour's bond-slave I would be;
Rejoice at his command to move,
His grace sufficient daily prove.
(Rom. vi. 6, 7.)

"Henceforth" no other lord I own,
My aim to live for Christ alone;
Instead of self, God's blessed will
My only purpose to fulfil.
(2 Cor. v. 15.)

"Henceforth" in Christ I learn to grow,
A settled rest begin to know;
From craft and sleight of men secure,
My confidence is tried and sure.
(Eph. iv. 14, 15.)

"Henceforth" to me He will impart
The secret counsels of his heart.
He calls me friend. O wondrous bliss!
Can earthly joy compare with this?
(St. John xv. 15.)

"Henceforth" his work on earth I share,
And help his kingdom to prepare,
By catching men from sin's dread strife
To share the blessing of his life.
(St. Luke v. 10.)

"Henceforth," when earth's short life is run,
When victory by his grace is won,
A crown of righteousness for me,
The Lord Himself mine eyes shall see.
(2 Tim. iv. 7, 8.)

S. J. H.

The P.S.A. Movement.

NATIONAL CONFERENCE IN BIRMINGHAM.

CARR'S LANE CHAPEL, Birmingham, was last week the rallying place of the leaders of the P.S.A. movement throughout the country, who foregathered in large numbers on the occasion of the fifth National Conference, and also to celebrate the twenty-fifth anniversary of its foundation.

The Conference was convened by Mr. John Blackham, of West Bromwich, who was prominently associated with the formation of the first P.S.A. in the country, and has spent a quarter of a century of active service in the cause. Delegates attended from all parts, it being officially stated that over five hundred had accepted the invitation. For about a hundred of these hospitality was provided by Rev. F. W. Collyer and Mr. John Lawson, who acted as secretaries of this department.

At the opening gathering on Tuesday evening, a sermon was preached by Rev. R. J. Campbell, of Brighton, upon

Work and Prayer,

having regard to the character of the movement. All work conscientiously done had an immediate spiritual significance and a value for good, which, though it might not be evident to us now, was known to the great Artificer of our destinies. No work should be adventured upon without prayer. The preacher enlarged upon the power of prayer. It was truly said that "prayer would either make a man leave off sinning, or sinning would make him leave off praying." To pray for a man was to love him, for prayer was love at work.

Rev. J. H. Jowett presided at the Wednesday morning gathering and prayer-meeting. The Gospel of Jesus Christ, he said, was a Gospel to unite men. They must lay hold with the strongest possible grip of the primary truth, that Christ's Gospel was the only evangel that would touch the needs of men. There was a great temptation not to stand staunch to the faith, and an inclination to assume that they could discharge their duty by other means. But if they relied on anything else the result would prove a most melancholy fiasco. Commerce, amusement, literature would not bring men into unity. "Made in Germany"—the very words showed jealousy, and the phrase had been coined as a kind of national defence; and yet a distinguished English thinker had told them that commerce was to unify while we were making phrases which suggested jealousy! Neither amusement, commerce, nor literature could meet men's needs, and hence he emphasized the assertion he made at the outset, that only the Gospel could accomplish all that was desired.

Mr. and Mrs. T. Howard Lloyd, of Leicester, also spoke, the former urging the necessity of prayer. They wanted not merely to provide a pleasant hour for those who attended their meetings, but to bring them into close touch with the Almighty, and help them to realize that life was worth the living.

Rev. F. B. Meyer pointed out that earnest workers might help God in the culture of souls by quiet, earnest work among individuals. He spoke of the example of the late Mr. Moody, saying it was in his ability

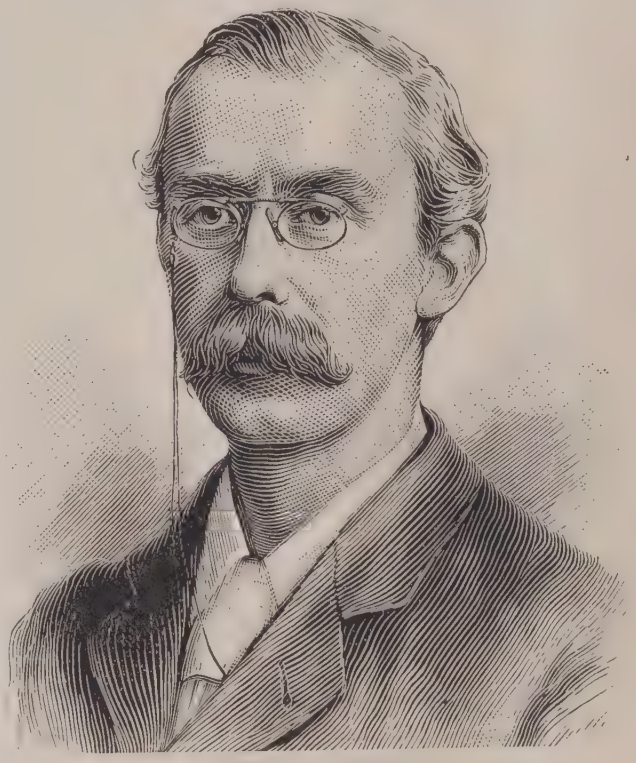
TO REACH INDIVIDUALS

that his great power lay. Mr. Meyer expressed his personal conviction that as many people had been converted by personal solicitation as by the public preaching of the Gospel. The politics and the social life of the world were not much in the eyes of God except for the souls concerned, and as they worked for those individual souls their hands would get more delicate and tender, their eyes swifter and keener, and their whole souls more alert in the service of their fellows.

In the afternoon the first subject discussed was

P.S.A. Development.

This was introduced by the chairman, Rev. J. K. Nuttall, of Liverpool, who suggested for the consideration of workers three points which, if understood and rightly acted upon, would help them on the right lines with the development of P.S.A. work. These were—(1) adjustment to the Divine will; (2) appropriation of Divine power; and (3) adaptation of methods to God's end. Mr. John Blackham, who spoke with vigour and earnestness, said the attainments of the past were remarkable, but the future possibilities of the movement were enormous. At present, however, they remained practically stationary; if there was a difference in the balance, it was on the side of progress. The movement was growing in London and Lancashire; it was strong in the Midlands, but not so strong in Yorkshire as ought to be the case. They must not rest until they had five millions of the people of England gathering every Sunday afternoon round the Old Book. In his judgment there was never a time when working men were more ready to listen to and profit by its teachings. Alderman Price Lewis did not consider great progress, speaking generally, had been made during the year. Subsequent speakers discussed matters of detail connected with the management, the principal question raised being as to the age limit, which some advocated should be below eighteen, but it was generally agreed that nothing should be done which would interfere with the work of Sunday schools.



REV J. H. JOWETT.

From Photograph by Mr. H. J. Whitlock, Birmingham.

Rev. F. W. Collyer, of Sutton Coldfield, initiated a discussion on

The Relation of the Movement to the Churches.

His remarks were mainly of a critical character. He did not consider the spirit of self-sacrifice was manifested or even taught. They had gone in for cheap religion—the cheaper the better, for the most part. There was jealousy, too, between the church and the P.S.A., and he quoted instances in which meetings of the latter were held in public halls instead of being held in the churches. The organization had no systematic teaching of God's Word, and there was, in his judgment, a tendency to forget the spirit in which the movement was conceived, so that the gatherings often drifted into mere entertainments; and when such a movement drifted in that direction it would be better it should drift itself away to nothing. Like all other democratic institutions, its danger lay in its running away with itself. The movement tended to give the impression that the work of the churches was dull and old-fashioned. On the other hand, he acknowledged that many ministers and churches were out of sympathy with the ideals and the opinions of the artisan classes. He should like to see the P.S.A. a permanent and popular evangelical auxiliary to the church work.

Rev. J. Tolefree Parr, who followed, took the view that the church did not keep pace with the population. The masses seemed to be alienated, and some means must be devised to lay hold of those who might be described as the lapsed masses. His contention was that the P.S.A. movement had proved that if the church would take one step out of its rigid ecclesiasticism, and

CARE MORE FOR THE SOULS OF THE PEOPLE

than for "ism," routine, and tradition, the people would attend the churches. The P.S.A. was, in his opinion, the ally, and not the rival, of the church, and as such it needed the fellowship and instruction of the church. The evening gathering took the form of a

Moody Memorial Meeting.

The Chairman described the great evangelist who has passed away as a mighty hunter amongst the unchurched multitude. The lessons the P.S.A. movement had learned from Moody were punctuality, brevity, homeliness, freedom, and joyous tone, and he attributed the success achieved in a great measure to the adoption of these rules. Mr. Blackham went on to advocate the formation of a Moody Memorial League, which should be a million strong, and should put into practice Moody's rule of speaking every day to some one about his soul's salvation. Mr. Meyer estimated that, if the suggestion of Mr. Blackham could be carried out, in seven years every person in the world would have been spoken to on the subject of his eternal welfare. Mr. Meyer gave an eloquent appreciation of the late evangelist and his life and work. The meeting was a most impressive one throughout.

Mr. Edward Smith, of Bewdley, the Conference treasurer, presided on Thursday morning. All who were connected with the movement, he said, recognised in it the hand of God. The P.S.A. had solved the problem of how to reach the masses, and having done that they must see to it that they had a very clear conception of why they wanted to reach them. It was not merely to amuse them, to spend a pleasant hour with them, or to enjoy imparting intellectual facts and discussing social problems, it was for the

CULTIVATION OF THE HEART,

and to effect any good results they must be moved with loving sympathy and brotherhood. Their work must be to teach the simplicity of religion, to train men who had been strangers to religion to recognise the natural cravings of the soul, and to show them that nothing but Jesus Christ could satisfy their yearnings. Alderman White, of Birmingham, so well known in connection with the Adult School movement, while expressing his interest in the work, said there were some things one would like to see a little different. Sometimes a little more reverence would be desirable, and the singing might be made to a much greater extent a means of praise and thanksgiving. Speaking from personal experience, it was delightful to him to know how amenable to good influences working men were when they were

DEALT WITH IN THE PROPER WAY,

and when sanctified common sense was brought to bear. Other speakers were Rev. J. Moffatt Logan, of Bristol, and Rev. R. G. Cairns, the American evangelist, who is now engaged in conducting a six months' mission amongst the P.S.A. societies in Lancashire. He gave an excellent testimony to the sturdy whole-souled enthusiasm of the

men of Lancashire, and said that in connection with the mission over 1,900 names had been taken of those who had publicly stood up and declared their acceptance of Jesus Christ as their Saviour.

In the afternoon, Mr. Edward Smith again presided. The subject for consideration was the

P.S.A. and Citizenship,

but a discussion upon the war occupied the allotted time. Councillor Goldsworthy deprecated the introduction of controversial subjects, and the rest of the session was devoted to testimonies and experiences.

Rev. Dr. Whyte, of Edinburgh, preached in the evening to a large congregation on

The Power of Prayer,

speaking also at the closing meeting on Friday morning. To these addresses we must, owing to pressure on our space, reserve allusion to a later issue.

The Committee of the Conference are deeply sensible of the fact that great blessing has attended the deliberations.

Scottish Notes.

At the annual meeting of the *Monthly Visitor* Tract Society, held in Edinburgh last week, Mr. R. Henderson Smith (secretary) reported a circulation last year of 5,092,474 copies of the tract, through distributors all over the country, being an average monthly of 424,373, or an increase of 4,338 over the average of 1898. Eighty-seven new centres of distribution have been opened during the last twelve months. Ten thousand of the tracts are being sent to South Africa for the soldiers there, in addition to a quantity in Gaelic specially for Highlanders.

During the past year 215 persons have been admitted to the Springwell Rescue Home, Edinburgh. In the same period eleven inmates were returned to relatives, 159 transferred to other institutions, and seventeen placed in service or other employment, while twenty-eight left of their own accord. The total number of women and girls dealt with in twenty-two years is 3,811.

The Army Scripture Readers' and Soldiers' Friend Society for Scotland reports having sent two agents to South Africa, to labour chiefly among Scottish soldiers, while a third is ready to embark as soon as his passage has been secured.

The mission conducted by Mr. Samuel and Miss Mackenzie in Cowcaddens Free Church, Glasgow, was brought to a close by a conference last Saturday, subject, "Elijah and Elisha;" and is being succeeded this week by a Gospel Temperance Campaign, at which Mr. John Mackay (of the Scottish Temperance League) is assisting.

The Grove Street Mission Hall, Edinburgh, was crowded on a recent occasion when a lecture was delivered by Baba Sodhi, on "The Sikhs of the Punjaub." The lecturer, a medical student from the Punjaub, is (as our readers know) a zealous missionary, full of love for the welfare of the fatherland and the land of the Five Rivers. The lecture dealt with the manners and customs of the people of the Punjaub, and the rise and development of their religious beliefs.

At a meeting held in Glasgow last week of the British Women's Temperance Association, it was shown that 25,000 women are now banded together in 207 branches throughout Scotland for aggressive temperance effort, 5,000 of these members belonging to the thirty branches in Glasgow and neighbourhood.

East London Tabernacle.—The annual thankoffering day has been fixed for Monday, Feb. 26. A meeting for prayer will be held in the morning from 7.30 to 8.30; in the afternoon at 3.30 Dr. Harry Guinness will preside over a public meeting. In the evening, at 7.30, the chair will be taken by Mr. G. W. Ovenden. Former members of the church (who are now scattered throughout the country) will, in mind and spirit, participate in these services of thanksgiving by forwarding freewill offerings to the secretary or deacons of the church—East London Tabernacle, Burdett Road, E.

The late Mrs. Wittenmyer.

THE death is announced, at the age of seventy-two, of Mrs. Annie Wittenmyer, the remarkable and devoted American lady who, first coming into notice through her self-denying labours for the wounded during the great civil war, has since done so much to alleviate human sorrow and distress. She went to the front in April, 1861, and continued her services from Vicksburg to Petersburg. On her heroic rounds on the battlefields she found some alive who had been left for dead, and rescued them. Some of these are living yet.

Her efforts, however, were not only those of a nurse; she was a great organizer. The "special diet kitchen" system, which she founded, saved thousands of lives in the army hospitals. The change she brought about was so marked that General Grant said her methods were the best he had ever known. Besides contributing a large sum of her own, she raised and expended for the benefit of soldiers at the front some 360,000 dollars. President Lincoln put his written endorsement on her plans, and commended her to the surgeons and officers of the army.

In 1863 Mrs. Wittenmyer started a Soldiers' Orphan Home. It proved a very great success, and became one of the public charities of the State of Iowa. Thousands of children have been educated and trained within its walls. After the war her activities continued. She became secretary of a Methodist missionary society, presenting its claims with great force and industry. She was conspicuous, too, in temperance work, presiding for five years over the operations of the temperance crusade. During that time she laid broad and deep foundations for the W.C.T.U., and the society had a wonderful growth. Army nurses also gained by her devoted advocacy of their cause. By personal effort she not only secured the passing of the Army Nurse Pension Law, but helped over 500 nurses to secure their pensions under its provisions. The Pennsylvania Memorial Home owed its existence to her. She rallied a large band of workers to the support of the scheme, and during the last nine years many homeless soldiers' wives, or widows and children, have been supported there in comfort. Later, she secured as a gift a fine old college property, wherein the work was developed as a National Home.

Mrs. Wittenmyer was at the first regular convention of that great philanthropic organization, the Woman's Relief Corps. She helped to form it, was the author of its handbook, and had been its national president. The Society is one of the largest societies of women in the world, and its charities amount to nearly 200,000 dollars a year. Many other noble undertakings owe much to her self-sacrificing toil.

In the years since the war she had also been engaged in literary work, editing various magazines and papers, and writing a number of historical and other books. Some of her hymns have been translated into many languages, notably the familiar one, "I have entered the valley of blessing so sweet." As a Christian she was consistent and exemplary, never obtrusive, but ever ready to testify for her Master. She frequently assisted in revival missions and camp meetings, and often spoke from pew, platform, or pulpit; while her public and private prayers were models of strength, beauty, and simplicity. Her loss is widely mourned throughout America, and her noble example will surely live in the records of the world's great and devoted women.

Sunday School Teaching.—The college at Handsworth, Birmingham, organized under the auspices of the Birmingham Sunday School Union, for the training of Sunday School teachers, was opened on the 19th inst. by Dr. R. F. Horton. There was a large attendance of ladies and gentlemen identified with the Evangelical Free Churches. Twenty resident students can be accommodated in the college, and non-residents will also be allowed to join in the studies, the classes meeting in the evening in order that the regular occupations of students may not be interfered with. Several lecturers have been appointed.

Pleasant Memories.

REFLECTING upon pleasant days gone by, Mr. G. T. Snook, of Bath, writes:—"I had been spending my summer vacation, as I have for many years before and since at Havre and Honfleur, France, helping in my humble way the late Hon. Lady Beauchamp in her noble work (still continued) amongst sailors at these two ports. The meetings were most interesting; the well-known and much-loved Sankey hymns were sung in half-a-dozen languages, interspersed with earnest and loving words of counsel and Gospel invitation.

"The life, words, and example of that truly honourable lady were an inspiration to all who were brought under her influence. My short fortnight soon passed away, and the time came for my departure. The steamer starts at midnight. On entering the cabin I found that every berth (except the one I had engaged) was occupied, and had been for several hours. The atmosphere there was too much for me, so I made up my mind to pass the night on deck rather than in the close cabin. As I sat shivering upon a seat, a man whom I found afterwards was the ship's carpenter, stopped in passing, and, looking into my face, asked if I remembered conducting a service at Honfleur Sailors' Home five years before, and added, 'Don't you remember saying that your arm was a picture of your past life?'

"I remembered the meeting quite well. I was speaking upon the necessity of the new birth. I asked the men to look at my arm, and to notice the two colours black and white, as my hand is the opposite in colour to the sleeve of my coat. So conversion has changed my heart and life. I concluded by asking the men whether there had been a time in their lives when 'old things had passed away.' My friend said that that meeting decided him to be a Christian. He did not come into the light all at once; but gradually the light dawned unto him. Soon after his conversion he was sorely tried; his only son, a little boy he loved more dear than life, sickened and passed away.

"Referring to this time, he said: 'I know that if I had not Jesus as my stay and support, I should have ended all by jumping into the dock, but praise God I knew I should meet my dear one again in the better land.' After expressing our mutual pleasure at meeting once more, and thanking Him whose grace had saved us, my friend asked the reason of my being on deck instead of in my berth; on my telling him, he obtained leave from the captain for me to have a deck cabin all to myself.

"Early next morning my new friend waited upon me with breakfast. Soon afterwards we parted, praising God for his goodness. The steamer was not the usual one, but one doing duty whilst the other was under repair, so that I have never seen my friend since, but I hear that he is still diligent in well-doing, earnestly endeavouring to lead others to the Saviour he has found so precious."

Antwerp Sailors' Rest.—This institution was founded some two years ago by Miss Smith Cone (who, it will be remembered, was a voluntary worker at the Sailors' Rest, Ratcliff Highway, for nearly twenty years). The advantages of a reading-room, well supplied with Christian periodicals and facilities for writing, are, needless to say, widely appreciated. The movement has received the hearty support of Sir George Williams, Mr. McCall, and many others, who have recognised the need and utility of such a "Rest" at Antwerp. Communications respecting the work should be addressed to the treasurer, Mr. W. C. Parkinson, 18, Carleton Road, London, N.

East Leeds Mission.—The first annual report of this mission shows that its many agencies, which have been initiated in the interests of the masses, have given evidence of everlasting good. Some 126 open-air services and sixty-five cottage meetings have been conducted, and the holiness gatherings have proved the means of deepening the spiritual life of the members. In the large factories of the city the mid-day meetings have been attended with much blessing. Personal visits to the number of 2,756 have brought the workers face to face with the darkest side of city life. Further particulars of the mission may be obtained from the pastor-evangelist, Mr. W. R. Clank-Lewis, 4, Bexley Terrace, Harehills Road, Leeds.

International S.S. Lessons.

March 4, 1900.

Jesus Healing in Capernaum.—Mark i. 21-34.

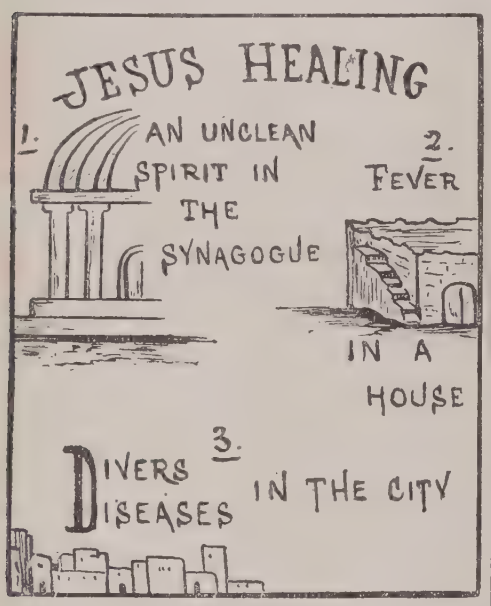
Golden Text.—"And He healed many that were sick" (34).

Introduction.

AFTER Jesus had been rejected at Nazareth (21), He seems to have made Capernaum his home (Matt. iv. 13; Luke iv. 31).

Again it is a Sabbath day. What an example the Lord Christ sets before us as to the keeping of our Sabbaths! This was a day of doing good to others.

Jesus again "teaching" (22, see Luke iv. 22). The way his teaching told upon the people is expressed in such words as "astonished," "wondered," "amazed" (Matt. vii. 28, 29). Were they not indeed "Wonderful words of life"?



Key to Plan for Blackboard.

1. an unclean spirit
2. a fever
3. Divers diseases

Healing in the Synagogue. a house. the city.

Even in a synagogue, the place for the worship of God, Satan is to be found, and a Saviour's power is needed.

In the home Jesus is wanted, and no home is truly happy till He has visited it and used his mighty power there.

Out in the city streets the Redeemer of the world must use his authority for casting away all that offends his Heavenly Father's eye.

It was Christ's work to get rid of all sorts of diseases, in all sorts of places, among all sorts of people.

1.—In the Synagogue.

There was another great power present in that synagogue (23)—Satan's evil power shown in the poor man with the unclean spirit (Luke iv. 33—"devil"). There seem to have been many such about. Christ always turned them out, and made the people whole. The unclean spirits knew the Lord Jesus, and knew that He was holy (24)—exactly the opposite to themselves. (See Jas. ii. 19; Acts iii. 14; Matt. viii. 29; Luke i. 35; Psa. xvi. 10.)

Christ's power was the strongest, and overcame the other (25, 26). Holiness will always overcome evil.

"*Authority*" (27), as in 22 (see Luke v. 17). Christ can conquer all the evil and wickedness in our hearts: He can turn out the bad spirits. Where we only fail, He is more than conqueror (Eph. vi. 12).

"*Let us alone*" (24) (see Job xxi. 14), the cry of all afar off from God, who do not wish to love Him. Jesus wants us to be *united* to Him. "Abide *in* Me, I *in* you." "Without Me ye can do nothing."

The unclean spirit cried: "What have we to do with Thee?" There is no salvation without Christ: "Believe on the Lord Jesus, and thou shalt be saved."

2.—In the House.

Jesus goes into an ordinary Jewish home, the house of Peter and Andrew (29). Here lies a woman ill with fever. Again Jesus uses his Divine power.

He "rebuked" the unclean spirit (see Luke iv. 39). He "rebuked" the fever. He spoke to the evil spirit. He touched the poor woman's hand (Mark v. 41).

"*Ministered*"—brought them supper, served them. Quite well, fever all gone. How wonderful!

3.—In the City.

The setting sun (32); Sabbath ended. The Jews were very particular about doing anything on the Sabbath (Mark iii. 1-5). Out in the city street, all sorts of illnesses, diseases cured by Jesus, more devils cast out (Luke iv. 41; Matt. xiv. 36); "all made perfectly whole."

Lessons to Learn.

The lessons are many, but they can be all gathered up into one point—viz., "Christ has power to heal *all* who come to Him."

The three pictures we have looked at show us that Christ not only heals bodily disease, but spiritual diseases too. Sinful souls are under Satan's power; the terrible vices of our land show us this only too clearly. Fever-stricken souls, who will do anything for greed of gain, &c., need Christ to release them, and make them calm and quiet. No one but the Saviour can cure the divers soul diseases we meet on every hand.

1. Christ is wanted in our churches and chapels to cast out evil spirits.

2. He is wanted in our homes to rule there.

3. He is wanted in our towns and cities to cast out all the awful wickedness from them.

One condition will bring Him: We must be willing for Him to come, we must ask Him to come, we must welcome Him when He does come.

The Y.M.C.A.

THE members and friends of the Hammersmith Y.M.C.A. held a special gathering on the 8th inst. to inaugurate a "Missionary Parliament" in connection with foreign missions. Mr. E. S. James, of the C.M.S., presided, and an interesting address on India was given by Rev. A. R. Cavalier.

The report of Bournemouth Y.M.C.A. tells of all-round advance. While the material and physical advantages of the members are not uncared for, the committee ever place in the van the primary object of the Society's existence, that of the spiritual and moral welfare of our young men. Bible classes, prayer meetings, evangelistic services, and a variety of special meetings have proved fruitful.

Omagh Association continues to make progress. Among recent special gatherings a visit from Rev. Frank Paton may be noted. He gave a graphic account of his experiences, and of the methods adopted for the evangelization and civilization of the inhabitants of the New Hebrides. Mr. J. G. R. Porter presided, and notwithstanding the inclemency of the evening there was a good attendance.

By kind invitation of Mr. W. H. Seagram, the annual international social reception in connection with Hackney Y.M.C.A. took place on the 15th inst., and was attended by many representatives of various nationalities. The gathering was unique and enthusiastic. Amongst those taking part were Rev. John Gritton, D.D., Dr. Harry Guinness, Col. Bentinck, Mr. F. L. Porter, and others. Friends were also present from Denmark, Holland, Russia, Roumania, Austria, France, New Zealand, and other countries. Solos were sung in their native tongues by several of the delegates, and the hall was decorated with flags of all nations.

The War Relief Committee in Pietermaritzburg have been accommodated in the hall and offices of the Y.M.C.A. by the special invitation of the association, the leaders of which are heartily co-operating in the work, as it affects both soldiers and refugees. At Capetown and Durban also the associations are still very active in the same cause.

The annual meeting of the Birkenhead Y.M.C.A. was held on the 13th inst., when there was a large and representative attendance. Mr. C. J. Procter, who presided, stated that he believed so firmly in the work that he intended to give £500 towards the further reduction of the mortgage on the building. Rev. Canon Fleming gave a stirring address upon the Y.M.C.A. generally, specially alluding to the missionary aspect of the work as exemplified by the number of Christian workers sent out to the front in South Africa. He believed there was a great future before the Y.M.C.A., but it would all depend upon its keeping closely to its Christian character.

Personalia.

The latest news regarding the condition of Mr. George Holland, of George Yard Mission, received on Tuesday, was "slowly losing strength; very calm and bright spiritually."

Mr. Musa Bhai, well known both in India and at home in connection with the Salvation Army, is about to return to India with a view to undertaking work of an undenominational character as an evangelist. His address is 1, Gladsmuir Road, Highgate, N.

Mr. R. C. Chapman, of Barnstaple, is a personality of peculiar interest in a wide Christian circle. His friends will be glad to hear that cabinet photographs of this veteran witness for Christ may be had (price 1s. 6d.) from Mr. E. S. Pearce, 9, New Buildings, Barnstaple. The proceeds of sales are given to Gospel work. Pictures for framing may also be had.

Christian Endeavour.

TOPIC FOR FEB. 25.

The Strength of Humility (Luke xviii. 9-14).

AMONGST these who trusted in themselves that they were righteous, and set all others at nought, might have been the young Saul, who, in all probability, was a student in Jerusalem at this time, and was busily engaged in weaving a righteousness of which he thought that he had every reason to be proud (Phil. iii. 4, &c.; compare also Rom. x. 3). Very many of God's saints, notably Luther and Bunyan, who describes his experiences in the *Grace Abounding*, have passed through this phase of experience.

The Jews and Orientals mostly *stand* when they pray (Matt. vi. 5; Mark xi. 25), and the Pharisee would stand apart, where he could be seen. There is an exclusiveness in the religious life of the self-righteous man which makes him stand to pray *with himself*. Perhaps those words also mean that his prayer did not go beyond the ceiling of the temple-porch, but came back on himself. Self-complacent prayers, full of self-congratulation and pride, do not rise as sweet incense to God, but hang heavily in the atmosphere of our world, as the smoke of our great cities does, when the air is heavy.

Let us be warned. When we are truly righteous, we shall be truly humble. When we have the robe of God's righteousness on, we never forget how dark and black we were by nature. The saint's dress is lined with the softest humility and tenderest love for others. Whatever we may be, we ascribe all the honour and glory to Him, whose grace has been so conspicuous in arraying us in the righteousness, pure and white, which is his gift to his saints.

Would you not have the penitent's heart, which, as the Saviour says, is dear to God, which confesses itself *the* sinner, which has no plea but the mercy of God? Ah, it is the most precious gift of the Holy Spirit, made to meek faith, and broken hearted contrition of soul. I think (1) *It comes from considering our sins in the light of God's Holy Word.* The lambs seem white till the snow falls, and we may be self-complacent, so long as we judge ourselves by human standards. Let us compare ourselves with God's, and we shall see sin where we had not suspected it. (2) *It comes from considering our lives in the light of our opportunities.* It was this that made Paul describe himself as the least of saints and the chief of sinners. He recalled his vision of the living Saviour, and the long-suffering grace which had been shown him, his visions and revelations—and it was in view of these that he felt himself to be so specially unworthy. Think of what you might have been rather than what you are. (3) *It comes from comparing ourselves with the best qualities in others.* The reverse is too often our practice. We look at the notorious crimes of notorious sinners—the extortioners, adulterers, and unjust—and comparing our excellencies with their glaring deficiencies, we are well satisfied. Let us, on the contrary, be always on the outlook for the best things in the best people, that we may be humbled. It is good to read the biographies of God's saints, for as the recital of their faith and prayers, their tears and sacrifices, their exploits for God is made, we feel that we are as tiny pigmies comparing themselves with giants.

The word translated, Have mercy, is really, "Be propitiated." As we become conscious of sin, we realize our need of the propitiation of our Saviour, who bore our sins in his own body on the Cross and shed his blood on our behalf. In Jesus God meets *us*, and *we* meet his perfect purity and justice. Peace is made by the blood of the Lamb of Calvary. We are not only forgiven, but justified; *i.e.*, we are treated as though we had never sinned, but had always been God's elect children. Humility is the other side of the faith which accepts God's atonement: so Jesus said this man went to his house *justified*, but not the other.

F. B. M.

C. E. NOTES.

Rev. F. B. Meyer visited Halifax on February 13, the meetings being well attended in spite of severe snow.

* * *

"Endeavour Day" was celebrated in one Society by a special prayer meeting, followed by an evangelistic service, when twenty-five of the Sunday school scholars came out definitely for the Lord.

* * *

The Free Parliament on "Home and Evangelistic Endeavour" proved most interesting. One story was told of a young Endeavourer who, in celebrating his twenty-first birthday, added a personal invitation to come to Christ to the notes sent to his friends.

The Glasgow Evangelistic Campaign.

A FRUITFUL WEEK.

[FROM OUR OWN CORRESPONDENT.]

INCIDENTS are continually cropping up which go to show that evangelists rarely know of more than a part of the actual fruit which has been reaped at their missions. A coachman, who was leaving one church, remarked to a friend of ours, "I wish there was more of that kind of preaching. My wife was here last night, and came home a changed woman. Then she sent me to-night." In this case, as in many others, no remark had been made at the time. An evangelist, who had seen no fruit for several evenings, had this message sent to him from a distance by a man who had been present, and had been aroused by some words to Christians on receiving the Holy Spirit: "Tell Mr. —— that, although he heard no thanksgivings from those present, after I went home my wife, who has till now been a Roman Catholic, gave herself to the Saviour." After leaving a West-End church an evangelist was met by a minister, who had gone in one evening and sat in a back seat. Three young people whom he found beside him all assured him they had realized the truth, and trusted unto salvation during the preaching, but nothing had been said to the local workers by any of them.

Mr. Robert Logan and other friends from Bethany Hall have been going from centre to centre as they were able, enlivening the gatherings out of doors by the use of their limelight lantern, and drawing many within the sound of the Gospel who would otherwise have passed by on the other side.

The mission among seamen, to which we have already referred, went on "from strength to strength." Long marches with the Gospel lanterns along Broomielaw, Argyle Street, and other thoroughfares, aroused the neighbourhood in some degree to a recognition of the fact that something unusual was going on. This open-air work earned for itself a separate blessing. One case was that of a woman who had just come out of a hospital, and was visiting her son in an adjacent street. Seeing the crowd at a stopping place, and being a stranger, she crossed over to see what it meant. Within a few minutes God laid hold of her. A "bow drawn at a venture," sent the arrow of conviction to her heart. "Well," she said, "I am fifty-four, and it is time I was saved." Following the procession when it moved on again, she came to the service, remained to the after-meeting, and is believed to have been savingly changed before she left.

CHILDREN'S SERVICES.

Large meetings of children were going on last week in Nelson Street Evangelical Union Church (Rev. William Dunlop), the following Sabbath schools uniting with the local one to provide the audiences: Camphill Mission, Kingston Parish Church, with Tradeston and Union Free Churches. The neighbourhood is densely populated and drink-sodden, so that the presence of a rowdy element was not matter for surprise. On Tuesday evening when we looked in, we found over 600 boys and girls present, with Mr. JOHN STEWART ("The Children's Evangelist") conducting the service. Mr. Stewart is a man of much resource and tact, as well as experience in such circumstances. All unruliness was quelled, and the meeting kept under control without even a raising of the voice.

The lessons on the two opening evenings were on "The Good Shepherd"—excellent illustrations being shown by lime-light. An unusual number of slides, containing texts for repetition, and verses to be sung, kept the attention closely concentrated on the spiritual truth. The incidents of the Parable of the Lost Sheep, and the thoughts of the twenty-third Psalm, were interestingly interwoven with the Parable of the Good Shepherd.

About a hundred of the young people waited to the after-meeting, and while a number of these did so for different reasons, all trace of flippancy soon disappeared. We noticed a tender, far-away look in some of the young faces as we spoke to them of Jesus and his love. Hopeful professions of conversion had been made on Monday evening, and it was pleasant to find the same children back with Bibles in their hands. A group of big lads who came in after rather a rollicking fashion—one even whistling all the way up the aisle—and sat near us, remained to the second gathering, and were among the last to leave the church. They all took prayer cards, and manifested a spirit that led one worker of long experience to remark, "I like to see that."

At the opening service it was intimated that a special meeting for young Christians would be held each evening, and on Tuesday over a dozen appeared, Bible in hand, an hour before the others. These are valuable times for the giving of instruction, as well as for prayer. In this connection, as well as in others, experience is proving the desirability of one speaker remaining for a full fortnight in the same locality, and in a measure consolidating the work. In addition to the local workers, led by Mr. W. P. Crawford, we found that Mr. John Orr, Mr. Harrison Gibson, and other friends from a distance were rendering much valued assistance.

Another evangelist found a great lack of help for personal work among the children, the Sabbath School teachers leaving whenever the second meeting began, and the older children going with them. But after much prayer and tactful dealing a break was made. A board school teacher was herself led into the light one evening, and at the same time more than half a dozen of the senior girls asked to be spoken with.

FRUIT FROM THE EAST END.

Following up Mr. MacKeith's work among the senior lads and girls, and in close touch with the junior services conducted by Mr. Thomas M. Pratt and Mr. J. W. Van de Venter, Mr. HUGH PATON began last week a fortnight's mission for adults in St. Thomas' Wesleyan Methodist Church (Rev. T. Harrison Gower, minister), Gallowgate. This Church is a centre from which aggressive effort is continually going forth, the congregation retaining much of old breezy vim and vigour, so characteristic of Methodism. The open-air work consists of spirited marches through the surrounding streets, any portable musical instruments available among the workers being brought into service.

The solo-singing proved a great attraction to the meetings, as well as a valuable means of grace. Among those who helped in this department were Mr. J. R. D. McAusland, Mr. Matthew Morton, and Mr. Colville; while many bright young Christians were doing all in their power in the open air and elsewhere to "lift up" Jesus.

Mr. Gower's most stirring appeal to the people was for always more prayer, and for "the grace of persistence," that nothing might be left undone to bring the Gospel to the ears of the people in their district. "Some need a great deal of moving," he said, and much waiting for the Holy Spirit was sought, in order that He might move effectually.

The preaching on the earlier evenings was much about love, a strong point with Mr. Paton being his presentation of "the King in his Beauty." On Wednesday evening, before preaching on the well-known John iii. 16, he dealt with an answer frequently presented to him in after-meetings, that persons spoken to "had believed in Jesus all their lives, and yet they were not saved." It was shown that such belief was "about" Him, rather than "in" Him—such persons still standing one step away from the Kingdom of God. The evangelist's great desire was to awaken the real and deep sense of need, knowing that then "three-fourths of the battle would be won." The love of God was pictured in words wondrously simple, and hearers were still further helped by the use of homely illustration and anecdote.

The audience was good, and about two-thirds of the people remained behind to pray or to seek for further light. Several showed a determination to bring their spiritual unrest to an end there and then, among them a strong-looking young man and a well-dressed woman in middle life. The week had begun well with six professions of conversion on the Sabbath evening, and, as the "droppings of blessing" continued evening by evening, an assurance was borne in on the hearts of the Christians that a precious time of reaping was being graciously granted to them. Workers from Bethany Hall and Sister Street Baptist Church are joining hands with the local band in most effective fashion.

Our readers will be glad to know that at another East-End centre—London Road United Presbyterian Church—a good and successful mission is being held, the preacher being Mr. James Shields.

MR. M'NEILL'S MEETINGS.

The people of the district came out in large numbers all through Mr. MCNEILL'S fortnight of evening services in Langside Free Church. We heard the minister (Rev. D. F. Mackenzie) return fervent thanks for the way in which the Spirit of God had been arousing some and quickening others, while Mr. McNeill bore public testimony to the sympathy and co-operation of the ministers uniting in the effort.

In intimating that he proposed to go straight on with the mission, only changing the place of meeting to the neighbouring Shawlands Parish Church (Rev. John Sloan), Mr. McNeill appealed to the people to see that there should be no break in the continuity of the work. Referring to some who had been attending, he said, "I know you are prejudiced. I see the look on your faces, and know quite well what it means." He was assured that garbled accounts in newspapers had wrought much harm in this way, but that now prejudice was breaking down, and many were ready to hear and obey.

The closing address at Langside (text Phil. ii. 12) was a stirring call to God's people in no way to slacken their efforts, but rather to go on with greater earnestness and zeal. In a searching word on the temptations of social life, Mr. McNeill said, "If you follow the Lord Jesus, why ask your minister if you may go to a ball, or to the theatre, or if you may indulge in a social glass? Will they put you into better fettle for a quiet time, with your Saviour and your Bible? If not, you have your answer."

A determined effort was made to enlist every professing Christian in the ranks of aggressive workers. No after-meeting was held, but the impression made had been too deep for all to go away. The preacher was met as soon as he reached the vestry by the old cry, "What must I do to be saved?"

AMONG THE STUDENTS.

A student writing about the University services says: "'Have you heard John McNeill?' And the answer is usually 'Yes. Next comes, 'What do you think of him?' Then there is a pause. But someone then has the courage to state that he has been surprised, and forthwith all cordially agree that John McNeill is a remarkable man. His only affectation is lack of that quality; but this is an amiable fault. And when you see the man standing there in his rugged intensity, frowning and smiling with his varying passion, slinging those plain Saxon words which Spurgeon said could best pelt sinners, you feel what our age too often despises—the joy of conviction and enthusiasm." The striking fact brought out is that with the students—whom we believe he has never addressed in the same fashion before—as with every other class, the preacher has at once won the hearts of his hearers, and disarmed any lurking or open antagonism to evangelistic methods.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

A Malagasy Warrior.

PEOPLE who have never lived in heathen lands have no idea how much they owe to the Gospel of Jesus Christ. Once our own country was heathen, and our ancestors no better than the native of Madagascar whose photograph is printed below. He is a strong man, and thinks that he can make himself stronger by wearing charms tied about his head, his neck, arms, and body. In these he puts his trust, expecting them to render him bullet-proof and victorious.

Dressed up in these charms, and armed with guns and spears, he and his companions have been the terror of the border country of Imérina. They would come up suddenly some moonlight night and attack a village, setting fire to the thatched roofs, and shooting down the first men who ran out to try and protect their families. Then they would tie the women and children and the weakest of the men together by their necks, making them carry their own household goods, fowls, ducks, &c., in baskets on their heads. Gathering up all the cattle they could find, these robbers drove all in front of them—men, women, children, cows, and oxen—to be sold or killed, leaving a desolate heap of ruins where the smiling village had been. Well, now, that is heathenism—terror and misery on the one hand, cruelty and oppression on the other.

When God's messengers sow the seed of the Gospel in such a land, gradually the whole state of things is changed. The good get stronger and stronger, and the bad people get fewer and weaker. Those who hear about Jesus and believe in Him become brave through trusting Him. Those who lived by robbery begin to work instead of stealing; and, although some bad people still remain, the good ones who have learnt that God is their Father begin to help one another, and stand together to resist the wrong. And then these men who trusted in charms come to find out that their charms are really no good at all.

Already a great number have thrown the charms away, and have come to the missionaries or teachers to learn to follow Him who is the true strength of those that put their trust in Him. Thank God, dear boys and girls, that you belong to a Christian land, and ask Him every day to send out more messengers of his Gospel to the heathen lands, where still there are so many thousands who have never heard his name! A. P.

Hindu Children and Dolls.

WRITING to the secretary of a Watchers' Band acknowledging a present of dolls, Rev. Otto Stursberg, of the London Mission, Gora Bazaar, Berhampur district, North India, says:—

"You will be pleased to hear that the dollies and everything else arrived in good condition. *One* of the dolls you sent would have been of quite special value if they had come a short time earlier. You may remember that amongst all the girl-dolls there was just one boy. Now at prize day, at one of my wife's girls' schools, the girls were coming up in order of merit to choose their dollies, when one little damsel came up, looked, and *took none*. On being asked whether she didn't see one she liked, she said no; she wanted a Sahib.

"You see, all the dolls having fair complexions, they are *Europeans* to these childrens; so the girl-dollies would be Mem Sahibs, and any boy-dollies would be Sahibs. The little maid was told there were no others, only what she saw, and she was urged to take one of those. This she was at last prevailed upon to do, still, however, protesting that she wanted a Sahib, and that her mother had told her to be sure and pick a Sahib. I wonder whether, in a few years' time, that little maid will be as anxious to annex a young man as she was that day? So if your party of dolls had arrived before, we should have been able to gratify that little woman's wish.

"I must tell you something else about dolls. Miss Robinson had two little blackies sent her—regular little Kaffir dolls. She was going to give them away at Christmas; but not a child would so much as touch them, and some cried in fear of them. The ridiculous thing about this is that, of course, the skin of all these children is very far from white, and some of them have very dark skin indeed. But at last a little girl was found willing to take a black dollie to her heart, and I saw her only yesterday in the Khagra mission compound carrying it about with her. The other blackie is, so far as I know, still an 'unclaimed treasure.'"

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"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 216**).

1. Who hid themselves because they were afraid—
Sharing the shelter of that garden-shade? (Gen. i.-v.)

2. Who hid her father's idols in her tent, And sat upon them till his wrath was spent? (Gen. xxx.-xxxv.)

3. Who slew and hid another in the sand? (Ex. i.-v.).

4. Himself aforetime hidden in that land (Ex. i.-v.).

5. Who of strange gods his household wholly rid, And underneath an oak some earrings hid? (Gen. xxx.-xxxv.)

6. Beneath whose roof did two hid spies remain? (Josh. i.-v.)

7. Who threshed and sought to hide the precious grain? (Josh. v.-x.)

8. Who took (and hid) of the "accursed thing?" (Josh. v.-x.)

9. For six long years who hid an infant king? (2 Kings x.-xv.)

10. Who, turning eastward, hid beside a brook? (The ravens there his daily breakfast took) (1 Kings xv.-xx.)

11. Who hid a hundred prophets of the Lord? (1 Kings xv.-xx.)

12. Where did the psalmist hide the sacred Word? (Ps. cxix.)

13. Who hid a girdle by Euphrates' tide? (Jer. x.-xv.)

14. To whom did certain princes say, "Go, hide"? (Jer. xxxv.-xl.)

(Children under *ten* do any 4; under *thirteen*, any 8; under *seventeen*, any 12.)

A MALAGASY WARRIOR.

ANSWER TO LAST SEARCHER (**No. 215**).

1. Jer. xlviii. 28, Dove.
2. Psa. lxxxiv. 3. Sparrow, swallow.
3. Psa. cii. 7. Sparrow.
4. Jer. xvii. 11. Partridge.
5. Isa. xxxviii. 14. Crane, swallow, dove.
6. Matt. x. 31. Sparrows.
7. Gen. viii. 8-12. Dove.
8. Luke xii. 6, 7, 24. Sparrows, ravens.
9. 1 Sam. xxvi. 17-20. Partridge.
10. The Holy Spirit. Matt. iii. 16; Mark i. 10; John i. 32.
11. Wandering bird, a flying swallow. Prov. xxvi. 2.
12. Hen and chickens. Matt. xxiiii. 37; Luke xiii. 34.

Correct answers (first list) received from:—

A—Fanny and Nellie Ames, R., Ernst and W. Aldwinckle, John Allsop.

B—Mary Brown, Olive Barton*, Mabel Baker, Edith Blenkarn*, Gordon* and May* Bligh, Herbert Braddon*, Ella Berryman*, Mabel Birney, Rachael Buss, Florence Blackman.

C—Mary Coote, Kittie Cope*, Mabel and Ida* Cole, Oscar Cross, Gussie Clarke, Lydia Cleary*, Stanley, Percy and Grace Chappell, Gladys Clark*, Sophie Cohen, Anna Chanyen*, Daisy R. Clarke, D. and Ralph* Daintree, Vera Dickinson*, Joan Dunsford, Violet Dodsworth, George Cary. **E**—Arthur Ellis.

F—Vincent, Olive and Mabel Fleet, Winifred Field.

G—Cicely Gibson*, Irene and Kathleen Gough.

H—Hetty* and Elsie Hibbs Florence and Francie* Hoyte, Gertie Hayward, Elizabeth and Mary Hooper, Walter Harland, Willie Hooper, Annie Horstcraft, Kathleen Heckford, Grace Hawkins*, Myra Hunt*, Eric, Mary* and Hetty Hill, Dorothy Havergal-Shaw.

I—Daisy Iredell*. **J**—S. Johnson, Betty Jacobs, Amelia, Jacobson*.

K—Elsie Knight, Margaret Kinnaird, Eva* and Max* Kalb Maurice Kalinsky.

L—Elsie Larner, Henry, Edward, May and Sidney Law, Winifred Lowe*, Georgina Lichtenstein.*

M—Mildred Morgan,* Winnie and Daisy G. Martin, Arthur, O., Lewis, and Grace Morice, Andrew Mitchell, Philip Martin*, Godfrey and Evie Miller, Mabel Mackay, Dorothy McMullin.

N—Peter Nicholson, Emily Norris. **O**—Elsie Owen.

P—Evelyn, Syble, Mildred* and Hattie* Peters, Maggie and Gordon Pibel, Walter, Katie* and Leonard Picknell.

R—Alice Reid, Kate Rosenbloom*.

S—Philip Southam, Fanny and Amy* Stileman, Lionel and Bernard Studd, Frank Simmons, Hugh* and Agnes* Shields, Mary Sowden, Mary Symon, David and Stanley Soltau, Esther Simmons*, Kathleen and Douglas Shepherd.

T—Dudley Toye, Theodora and Archibald Thorn, Frank Thompson. **V**—Edwin and May* Vickers.

W—George* and Rose* Willis, Dorothy Woodforde, Douglas Wilkinson, Evelyn Wood*, Ella Ward, Cecile and Phillis Wright, Annie* and Sarah* Wood, Florence Wild*.

Y—Kenneth Young*. **Z**—Sophia Zaxitsky*.

No. 214.—Correct answers (second list) received from:—

A—Margery and Irene* Ashdown, Nellie Allen, Ambrose and Louie Adams, Louisa Ayley, Ernest and Mary Anderson, Harry Archer*.

B—Conyers, Allen and Massy Baker, John and Cyril Bennett, Robert Beveridge, Harry Bank, Ernestine Bühl, Lucienne Brabandes, Maud, Sylvia, Dorothy and Evelyn* Barrett, Dorothy Banfield, Stanley and Gordon Boxer, Dessie Berry, Constance Bird, Teresa, Avory and Frank Blackie, Ernest Bond, Frank Bentall, Adeline Baker, Maggie, Charley and Alan Banks, Dorothy* and Helen* Bate, Charles Brown, Ethel Butteriss, Mary and Susette* Beck, Ethel Brooks, Louis Berthé.

C—V. Clutsom, Katie Chubb, E. Hyde* and Duncan* Campbell Ada Catt, Jessie, Walter and Maggie Carter, Elma* and Josephine Cheal, Ethel and Muriel Craigie, Gladys and Beryl Calvert, John* and David* Colville, Cicely and Millicent Craven, Susie Cumbers, Isabel Candlin, Edith Corrick, Edith Cross, E. E. C., Dorothy, Daisy, and M. Joan Clarke, Alice Crang, Olive Coffin.

D—Mai and Violet Davidson, Gladys and Harold Davis, Marie Denizot, Marjory Dyke*, Vera Dickinson, Emma Dann, James Davey. **E**—Joseph Elkin, Maud Eddey, Helen Eardley-Wilmot.

F—Eva, Mabel and Maggie Fletcher, Laura Finch, Olivia Ferguson, Lewis and Meg Fullarton, Jeanne Faucon, Louise Filhol Hyacinth FitzSimons*, Aileen and F. A. Figgis, Helen and Malcolm Forbes, Norris and Percy Fitch, F. Fullerton.

G—Frank Gibbs, Colin, Margery and George Graham-Brown, Elsie Goudge, Dorothy Garfit, Ernest George, Grace and Evelyn Gulston, Edith Grieve, Mary and D. Greenacre, Mary Glass, Muriel Green, Winnie Garnham, Violet Goldring, Aileen Gardner, Amy Grant, Reggie Greenleaf, Margaret*, Dorothy*, Edith*, Jack and Stuart Gray.

H—Ruth Harrison*, Eileen and Theodora Hill, H. and Harcourt Hunter, Freda Hunton, Georgette Hoffmann, Lily Hutchins, Albert Hughes, Bessie Hope, Violet Holford, John and James Henderson, Elsie Hore, Henry, Edith and Winifred Harvey Francie and Florence* Hoyte, Rosetta and Lottie Hamilton Basil, Gladys, Lawrence and Winifred Head, Dorothy Harris Ella, Hake, Fred Halstead, Louie Hooper*. **I**—Ami* and Isa.* Inglis.

J—S. Johnson*, Maud Judd, Lizzie Johnstone.

K—Dorothy*, Phillippa and Grace Kerr, Elsie Kirby, Isa*. Agnes* and Alexander Kay.

L—Edward, Irene, Arthur and Alfred Llewellyn, Grahame, Lilian* and Murray Lloyd, Maggie and Guinefred Leigh, Hannah Lovell, Carrie Livingstone-Learmouth, Edith and Nellie Lockhart, Arthur and Evelyn Lamb.

M—Christina Marshall, Kitty McAuliffe*, Nellie* Annie* and Daisy Mackenzie, John Moir, Bella and Abraham Mack, Margaret Macphee, Maggie McDougall, Ella and John McMurray, Dorothy*, Margaret* and Daniel Morris, Maud McIlroy, Dorothy and Winnie Mace, Mildred Morgan, Charlotte Millar, Emilie Mathias, Barbara Maconchy*, Bruce Malaher, Margie Marston.

N—Sarah Norman, Lyddy and Nellie Nicholas.

O—F. A. and Mattie Osmond, Maude* and Eva* Oakes.

P—Laura Percy, Vera, May and Daisy Petrides, Hilda and John* Pearce, Marjorie Porteous*, Arnold Pomeroy, Ruth Patient, Winnie Page*, Caroline Peek*, Edith Purkiss, Willie*, Eddie* and Ada Palmer, Gladys Phipps*, Muriel Patten, Joanna Pearman, Percy, Geoffrey and Clarice Peach.

R—Penelope Roberts, Beryl Reid, Abraham Rabinowitz*, Elmina Roe Edith, Mary, Henry and Marion* Richards, Marjorie and Aileen Roberts, Mabel Redwood.

S—Maggie and Peter Stewart, Joseph and Bessie Shepherd, Alan and Mary Symon, Raphael and Henry Schwartz, Rose Smith, Eva Sutherland, Susie Sutton, Dollie Smith, Dollie Salt, Edith Simpkin, Madeline Smith, Vera Stapylton, Olive Staite, H. Stalker, Bertha Stocker, Bessie Symes, T. M. and D. D. Stanier, May, Violet and C. R. Salvesen, F. and Ernest Short, W. Stangoe, Gerty Slade, Lilian Sargeant, May Short, Evelyn Shaw, Nannie Sturrock Florrie Smith.

T—Marjorie and Evelyn Tracey, Isaac Tushinsky, Olive Trench, Alice Truelove*, Louie Tibbits, E. Thorne. **V**—Dorothy Vigers.

W—Ruby and Zoe Wilkins, Arthur, Violet, and Louisa Walker, Rose and George Willis, Kenrick and Ernest Wakeford, Leonard Wall, B. and Ethel Walls, Ronald Watson, Ellie and Nora Wyatt, Rachel, James, Sarah and Georgina Wilson, Fred and Helen Webb, Alfred and Constance Williams, Daisy* and Lilian* Watt, Iris West, Pringle Wilson, Winnie and Charles Williams, Alexander and Ella Watt, F. White, Willie and Stewart Watson, Violet Walde.

FOREIGN LIST.

Prize Competition—Div. III.—Hon. Mention: Johanna Mostert.

No. 204—Christine and Grahame Pearson (Tasmania). **No 205**—Cuckoo and Minnie Lister (S. Africa). **No. 206**—Henry Luckhoff, Johanna Mostert*, Julia D'Uminy, Harry and Belsie van Niekerk, Peter Louiv, Louisa Bosch, Cuckoo and Minnie Lister. **No. 207**—Nellie and Johanna* Mostert, Peter Louiv, Harry and Belsie van Niekerk, Henry Luckhoff. **No. 209**—Eric, Lottie, Rotha and Ivan St. George, Dorothea Hayter (Canada), Frank and Vera Sjöström (U.S.A.), Christine, Huldah*, Rhoda, Ado and Maud Krige, George Stegmann (Stellenbosch). **No. 210**—Dorothea Hayter, Frank Sjöström, Dora Wallace, Rotha, Lottie, Eric and Ivan St. George. **No. 211**—Willie, Nettie, Ina and Kate* Thoms or (Bulgaria), Dora Wallace, Winnie Gartshore*, Dorothea Hayter. **No. 212**—Binford* and Frankie* Sellwood (Montreux), Phyllis Boyd (Malta), Kate Thomson*. **No. 213**—Ina, Kate*, Willie* and Nettie Thomson, Phyllis Boyd, Frankie and Binford Sellwood.

Personal.

Bessie Symes.—Thank you for the letter, and the gift enclosed. It has been duly acknowledged.

Jessie Palmer, Mary Colville, Francie and Aileen Figgis, Mary de Spiganovicz, Dorothy Garfit, Hugh Shields.—I am so sorry to hear you have been ill, and hope you will soon be quite well again.

Dora Pomeroy.—A "star" is given for neatness and extra care in answering the questions.

Ivy Sherwin.—Thank you for your little letter. I am glad you were successful in winning the prize.

Willie Hooper, Hugh Mather.—Many happy returns of your birthday.

Doris Hodgkinson.—I am sorry you cannot be included in the list this week. Chapter and verse must be given whenever possible.

Agatha Ward, Francie and Florence Hoyte.—Thank you for your letters. I was interested in reading about your various pets.

Mary Hill.—You had nine words for seven o'clock.

Lionel and Bernard Studd.—No chapter and verse were given. (Lionel).—The same mistake made your paper wrong in 211.

Alice Truelove, Gladys Clark, Daisy Iredell, Penelope Roberts, Pringle Wilson, Marjorie Tracey, Fanny Blackman.—You each gave the wrong answer to *b* of question 6. See answers to searcher 212.

Cicely Craven.—Your answer to question 5 (212) was incorrect.

I am glad to receive so many little letters acknowledging prizes and certificates and expressing so much satisfaction; but there are so many, it would be almost impossible to answer all personally.

Uncle Tom.

For Children's Special Service Notices see next page.

"Acceptable Words."

OUR friend, Mr. George Hatton, reminds us what a valuable service may be done by Christians who can use the pen. The death of Rev. P. B. Power, the author of "The Oiled Feather," and numerous other useful stories, recalls an instance of a man who was debarred from much use of his voice at an early period of his career as a clergyman, and who therefore employed his pen with probably far more influence than would have attended his labours in a parish. Mr. Hatton writes:—

"Forty years ago, when little more than a lad, I attended a meeting at St. James's Hall, at which Brownlow North delivered one of his soul-stirring Gospel addresses, which moved all hearts. The gathering was under the auspices of the Great Marlborough Street Branch of the Y.M.C.A., and collecting forms were placed on the seats inviting subscriptions on behalf of the funds of the Association. A trifling sum, with name and address, was placed by me in the collection-box. Two or three days afterwards, to my surprise, not only an acknowledgment, but a most kindly letter, inquiring after our spiritual interests came from the pen of the dearly-beloved H. F. Bowker. He not only dealt faithfully with the soul, but invited me to go and see him, fixing the day and hour.

"That interview, following upon Mr. North's powerful words, produced deep anxiety, and soon led to a complete surrender to God. Since the receipt of that timely letter, which influenced me for life, I have been most deeply impressed with the striking value of letter-writing as a means of winning souls, and as an ever-living source in the Holy Spirit's hands of comfort and blessing to weary workers and sick and suffering saints."

The Y.W.C.A.

THERE are twenty-one branches of the Y.W.C.A. in North London; of these fifteen are undenominational. The return forms give a membership of 2,430, an increase on last year of 167. Of these 1,170 are Prayer Union members, an increase of 134 on last year. Bible classes are held in seventeen branches, with an average weekly attendance of 686. Prayer meetings are also held weekly in nearly all the branches. Missionary work is well supported: most of the branches either have working parties for some special mission, or they collect for the same, and have missionary meetings. Highbury has a missionary library; Mildmay has two members in the mission field, and last year subscribed over £64 for the support of their own missionary.

In the South-east district there are nineteen branches. In every branch but three the Prayer Union members have increased, and there are 1,029 this year, as against 855 last year. The Prayer Union members in every branch are engaged in either Home Mission work, Sunday school teaching, visiting, or in helping the work of their own branch, and in nearly all the branches an interest is taken in foreign missions. Hatcham supports a Bible-woman in India and two Chinese boys. Beckenham supports a Chinese girl, and has collected over £14 for Home and Foreign Mission work. Penge has sent £5 to the China Inland Mission, besides raising £10 for other work.

The Torquay Branch reports a numerous membership. Among the many and various departments of wholesome influence the Bible class stands first, it being considered that whatever tends to stimulate closer study of the Holy Scriptures must of necessity be of high importance. The attendances at the classes are large. Great interest is evinced in foreign missionary work, support being accorded to the Zenana Bible and Medical Mission and other agencies.

Children's Special Service Mission.

Mr. Hutchinson, *Bishop's Stortford*, Feb. 25; *Lambeth*, March 11-16; Mr. J. Spiers, *Llanberis*; Mr. J. S. Tyler, *Clifton and Bristol*, to Feb. 28; Mr. E. Arrowsmith, *Northwood*, March 4; *Wakefield*, March 7-9; *Harrogate*, March 10-24; Mr. E. Hughes, *Windsor*, Feb. 28; *Stockwell Orphanage*, March 14; *Brondesbury Hall, Brondesbury*, March 31; Mr. S. J. Hewlett, *Exmouth*, to Feb. 28; *Blindley Heath, S. Godstone, Surrey*, March 3-4; Mr. Sidney Spiers, *Oakley Mission Room, Chelsea*, Feb. 22; Mr. Hankinson, *New Cross*, March 6; *Hampstead*, March 7; Messrs. G. and M. Goodman, *Bayswater*, March 4-11; Mr. M. Goodman, *Hammond Square, Hoxton*, March 19-23.

Children's Scripture Union—Portions for week ending March 3.

Sun., Feb. 25	*John* iii. 25-36	Thurs., Mar. 1	*John* iv. 43-54
Mon., „ 26	„ iv. 1-14	Fri., „ 2	„ v. 1-13
Tues., „ 27	„ iv. 15-30	Sat., „ 3	„ v. 14-24
Wed. „ 28	„ iv. 31-42		

Letters to the Editor.

"The Idea of a Personal God."

DEAR SIR,—One of our leading newspapers says: "We are now got beyond the idea of a personal God!" Are there amongst Christians reasons for fear that there is truth in the statement?

1. Is there not a growing aversion to united prayer? According to Acts iv., when the early Christians were suffering, they assembled for prayer, and they were relieved. There are many instances to the same effect contained in the same records. But now calls for prayer are met by counter calls for the exercise of common sense and practicality. Men like Mr. D. L. Moody and Mr. Geo. Müller seemed to find *unfailing* guidance in communion with God. It is now the exception to find a large company of earnest Christians meeting together to breathe out their desires to a God who hears and answers.

2. Is there not considerable irreverence—a tendency, even when speaking of the Supreme Being, to do so with lightness, as if we were considering laws and philosophy, and not that we are in the presence of Him who liveth and judgeth?

3. Is there not a grave disregard of divine authority? Take such points as (*a*) Living to ourselves. (*b*) The command to give the Gospel to every creature—neglected entirely by multitudes of *Christians*. (*c*) A going forward even in Christ's service without certainty as to his guidance, so that great mistakes are made and valuable resources wasted.

4. Is not fervour often lost in formality? It is so easy to exhaust ourselves in secondary matters, even when we complain of ritualism. Instead of laboured brilliance, should there not be the setting forth of the Saviour as coming amongst us now with all his old power, so that wrongs may be righted and our hearts made to burn within us? Why should the old moral weight of the ministry, the appeals, the conversions, be neglected? There is proof that God is doing a saving work all around; but might it not be greatly increased?

5. Is there not a tendency to discountenance spiritual life? A mother will send her daughter away to balls with the deliberate intention of crushing out the germs of divine life in the soul.

6. Is not activity often fruitless through want of faith? It is said by those able to judge, "Never was there more activity, but corresponding result is lacking through lack of faith." If judgment is to begin at the house of God, let us judge ourselves that we be not judged.—Yours faithfully, J. S.

The Churches and the Drink Traffic.

DEAR SIR,—It is universally admitted that the drink traffic is the greatest hindrance to the work of the Christian Church. It is also generally admitted that if the Christian churches would exert their power they could crush the traffic. There is a large section of Christians—ministers and laymen—who earnestly desire to see the work accomplished. Much effort has been put forth by the churches to promote the temperance cause, and so undermine the traffic. And yet it must be admitted that (as you said recently in an article on the subject) "the Christian Church seems powerless to deal with the calamity, or even to arrest the increase of desolation."

Will you allow me to indicate what I believe to be the cause of the unsatisfactory result of the efforts of the Christian Church of to-day in its warfare against the traffic? In doing so I shall simply be reiterating that which I have been saying publicly for the past five years.

I maintain that the failure of the Christian Church to deal an effective blow at the liquor traffic is the lack of definiteness in its work. Of vague denunciation and condemnation in general terms of the evils of the traffic we have had enough, but of attempts by actions on the part of the Churches to show their hostility to the traffic we have had comparatively little. Indeed, it is painful to have to assert that any attempt to give practical effect to the declarations of hostility to the traffic made by the churches has been bitterly opposed by the churches in conference, and by many of their leaders.

More than four years ago an agitation was started to induce the churches of all denominations to give practical evidence of their antagonism to the drink traffic by refusing to allow men engaged in this soul-destroying business to be elected to office in the Church. Surely a mild proposal! And yet this suggestion, that the Church should be true to its own declarations, has been met with fiercer opposition and more definite attack than has ever been shown towards the traffic!

If the Christian churches really mean what they say when they declare that the drink traffic is the greatest foe of Christianity, let them do something to prove the sincerity of their utterances. Let them act consistently by, at any rate, refusing to allow those who are carrying on the business to officiate in the Temple of the Lord.—Yours heartily,

E. Tennyson Smith.

Birchfield House, Deganwy, Llandudno.

A Vision:

CAN WE REALIZE IT?

"Thine eyes shall see the King in his beauty; they shall behold the land that is very far off (a far-stretching land," R.V.)—Isa. xxxiii. 17.

LIFE must have an aim; youth its castles in the air, middle life its ambitions, old age its hope more or less wistful. These may fail unless supported by one thing. "One thing, I desired of the Lord." "But one thing is needful." "Seek ye first *the kingdom of God*."

The Kingdom of Heaven.—Where? "The kingdom of heaven is within you." I look within. No, all is not right here yet. Who shall subdue this wayward spirit, these moods? The King; and He shall bring in the kingdom of peace.

The King.—The first step in regeneration is to "see the King in his beauty." "The pure in heart shall see God." "We all with open face beholding—as in a mirror—are changed into the same image."

The King is seen in the Gospel story. The Babe of Bethlehem, the little child at Nazareth, the boy earnest about his "Father's business," the youth "subject unto his parents," the Teacher, Healer, Friend of sinners, One with power over death, the persecuted, the crucified, the risen and ascended Saviour. "Jesus Christ the same yesterday, to-day, and for ever." "Lo, I am with you alway." "Thine eyes"—yours and mine—may now "see the King in his beauty," who says "Thy sin be forgiven thee;" "Go, and sin no more."

His name is Counsellor; He is *the Truth*. Do we long to know about God and his kingdom? "He that doeth his will shall *know*."

"Thine eyes shall behold *the land*." People's doubts and fears about the future, about death, the way thither.

To those who walk with Jesus—

> Death seems but a covered way
> That leadeth unto light.

Not a far-off land to such, but "a far-stretching land," reaching even to where we now are.

(1) The spirit land all around us. (Cf. the prophet and his servant whose eyes were opened.) World of holy influence—"Are they not all ministering spirits?"—the holy angels. (2) The home of those gone before—"Be ye followers." (3), Christ is there, interceding "Our great High Priest;"—preparing, "I go to prepare a place." The land where they need no light of the sun nor of the moon; where there shall be no more death, neither sorrow nor crying, "where his servants shall serve Him, and they shall see his face."

J. C. Barnett.

Pan-African Conference.—In view of the lack of information which is prevalent regarding the treatment of native races under European and American rule, the African Association, which consists of members of the race, resident in England, has resolved to hold a Conference in Westminster Town Hall London, in July of this year, during the Paris Exhibition. It is hoped by this means to influence public opinion on existing proceedings and conditions affecting the welfare of natives in South Africa, West Africa, the West Indies, and the United States. The hon. secretary will be pleased to hear from representatives who are desirous of attending. Communications should be addressed to the Common Room, Gray's Inn, London, W.C.

About Books.

A CHRISTIAN MERCHANT.

IT is a great pleasure to call attention to a biography which, while calculated to interest all readers, is sure to prove edifying to earnest Christian people. A volume of sterling worth and peculiar charm is that now before us—**Memorials of Hugh M. Matheson**: Edited by his Wife, with a Prefatory Note by the Rev. J. Oswald Dykes, M.A., D.D., Principal of Westminster College, Cambridge. (6s. *Hodder & Stoughton.*) The worth and charm will be admitted by all who enter into the story, with its light and shade, its joy and sorrow, its high purpose and noble activity; while to those who enjoyed a personal acquaintance with the subject of the narrative—so humble and tender-hearted, so manly and devoted, so faithful and true—the pages will have a more intense ministry, as they bring to mind the sayings and doings of one who was greatly beloved, and whose work for God was much blessed, both at home and in the foreign field.

As will be remembered, Mr. Matheson departed this life just two years ago, aged seventy-seven. His was a distinguished career in the world of commerce, and quite exceptional in religious usefulness, for he was privileged to hold office in the Presbyterian Church for over fifty years. The memorials are largely autobiographical. Beginning with early life in Scotland, they describe a tour in the East—while yet a young man. Passing on, they present a beautiful outline of family life, for the most part constructed from letters to friends, also the story of activities in connection with the Presbyterian Church of England. Other chapters give particulars of work in the promotion of foreign missions, especially in China, and deal with Christian effort at home, in which Mr. Matheson rendered important service in many directions; he was deservedly held in high esteem for his wise and energetic help on the occasion of the first and second visits of Messrs. Moody and Sankey to the United Kingdom. The story of the Rio Tinto mines in Spain reveals the evangelical Christian as well as the enterprising man of business. There is also some account of the Highland home at Strathpeffer; and then the end—all peace and rest.

To read such a book as this, is a means of grace. A man of principle, cultivating love and patience, stayed upon God both in days of prosperity and adversity, Mr. Matheson was "a succourer of many." With him nothing was secular or profane; he was a servant of Christ, and everything that was placed in his charge received a steward's care. His courtesy was apparent to all, and his sincerity could not be hid. Once, when he had presided over a meeting at Inverness, a man was heard to remark to a fellow concerning him: "Yon's a man! He's gotten a' the ten commandments written on his face." The book presents a word-picture of a man who enjoyed God; and the pages are calculated to carry comfort and blessing to the hearts of merchants who have not the same trust in God and the same resource in times of anxiety and difficulty. There are excellent portraits and other engravings.

The well-known temperance tale **Driven into the Ranks**, by Rev. Rabson Vennell, has reached its third edition. (1s. *Sunday School Union.*)

His First Day's Work, by G. J. Bridges, is a railway story (1s. *Nisbet*) and tells of a lad who paid a great penalty for courage in the performance of duty.

Messrs. Weekes & Co. issue: **The Union of the Two Flags.** Words by Mrs. Shorey (author of "My Lord and I,") music by Frederic Arthur. A song which is sure to become popular.

One and All Gardening is a popular annual for amateurs, allotment holders, and working gardeners. The issue for 1900 is fully illustrated, and rich in practical contents. (2d. *Agricultural and Horticultural Association, 92, Long Acre, W.C.*)

The labours of a Methodist minister on the fringe of Australian civilization, among aboriginals and bush-rangers and stockmen, are depicted with force and unconventionality in **The Backblocks Parson,** by T. Bluegum. (2s. 6d. *C. H. Kelly.*)

The address delivered lately by the Earl of Rosebery, on the unveiling of the statue to the Great Protector, has been issued in booklet form (with portrait) by *Andrew Melrose*, with the title, **Oliver Cromwell**: A Eulogy and an Appreciation. (6d. nett.)

Band of Hope workers will find in **Temperance Readings** (1s. 6d.) and **Chats with Children on Temperance Topics** (1s.) many forcible and pointed talks on the principles and benefits of total abstinence. (*Church of England Temperance Society.*)

Comfort and Help for Common Days is a choice booklet by Dr. J. R. Miller. The cover is golden, and poetical selections for every day are given by lithography in gold and colours. "A thing of beauty" properly describes the booklet. (1s. *S.S.U.*)

The timely address on **Experimental Religion**, delivered at the Church Congress by Mr. Eugene Stock, has been issued in booklet form. Earnest in tone and direct in expression, it should command, as it deserves, a wide circulation. (2d. *Marshall Bros.*)

Boers or English: Who are in the Right? is an English translation of a pamphlet by Edmond Demolins, author of the well-known work on "Anglo-Saxon Superiority." The pages claim to be "a scientific vindication of British Colonial policy." (1s. *The Leadenhall Press.*)

Fugitive Verses, by Rev. Robert J. Golding-Bird, D.D. (*Elliot Stock*), contains poems on many topics. The first part is confined to compositions on times and seasons, civil and ecclesiastical; the second to domestic, patriotic, and religious sentiments, with thoughts on natural charms and wonders.

Those who follow the progress of thought in the Quaker community will read with interest Mr. William Tallack's pamphlet, **The Scriptural Limitations of the Friends' Doctrine of the Sacraments.** Reprinted from the *Friends' Quarterly Examiner*, the pages are characterized by an excellent spirit. (2d. *Headley Bros.*)

A little volume that will be welcome in many a home is **Round the Hearth**, a selection of true stories told in easy words, with some original verses. By Charles Tylor and Gordon Hargrave. (2s. *Headley Brothers.*) The readings are in simple words, and easy of comprehension. There are some highly-finished illustrations.

Mr. Elliot Stock has issued a cheap edition (1s.) of **The Anglican Sister of Mercy**, originally edited by the late Miss Whately. It tells the story of one who left the Devonport Sisterhood in 1852, and was at first entitled "Maude." The lady who wrote what Miss Whately edited, has lived to prepare this issue for the press.

The Starless Crown and Other Poems, by J. L. H., have now been reissued. During the years of its circulation the book has been a source of untold blessing to believers—strengthening trust, ministering spiritual and holy comfort, and inspiring and bracing them for the stress of every-day life and duty. (2s. 6d. *Elliot Stock.*)

Laura L. McL. Backler is a spiritual and graceful writer. Her recently-published little volume of verse, **Voices of Christian Love and War**, includes some brief poems characterized by simplicity and directness. The proceeds of the book are to be mainly devoted to charitable purposes. (1s. *The Author*, "*Norland*," *Champion Park, Denmark Hill, S.E.*)

Mark Hamilton's Daughters, by A. Fraser Robertson, is a brightly-written story of country life. Occasionally the dialogue deals somewhat in trivialities; but, taken as a whole, the book will be read with profit as well as interest. The two sisters, one selfish and worldly, the other dutiful and self-sacrificing, are admirably contrasted. (2s. *Nelson & Sons.*)

Those who are interested, either theoretically or practically, in the Open-air Treatment of Tuberculosis, will be glad to peruse an illustrated pamphlet, entitled **British Sanatoria**, issued by *John Bale, Sons, & Danielsson, 83-89, Great Titchfield Street, W.* (1s. 6d. nett). The chapters have been reprinted with additions from the "West London Medical Journal."

Messrs. Jarrold & Sons have issued a small work entitled **Approximate Chronology of the Life of Our Lord Jesus Christ**, by Rev. W. H. Yarrington, M.A., LL.B., rector of St. Luke's Church, Burwood and Concord. Some notes are added on salient points of Old Testament chronology. The work is specially designed for the use of students of small resources in the way of books. (1s. 6d.)

The latest production of Rev. Charles Bullock's facile pen is **Courtship and Marriage**, a bright little book which contains sage and timely counsel, as well as many apt quotations from various authors. The volume need not be regarded as exclusively designed for those who contemplate entering the married state; it may be read with profit by others. (1s. 6d. *Home Words Office.*)

Trusting and Toiling, the organ of the Mildmay Mission to the Jews, has completed another year. We welcome the volume containing last year's parts, as a repository of information regarding God's ancient people, and evangelistic work carried on among them in many lands. Whether in monthly or volume form, this magazine is sure of the sympathetic interest of many of our readers. (*Marshall Bros., Paternoster Row.*)

Messrs. Cassell have begun a new serial, to be completed in about twenty-four monthly parts, entitled **Britain's Sea Kings and Sea Fights.** The exploits of the navy, from the days of Drake to the present time, will be narrated and illustrated. The contributors will include B. Fletcher Robinson, Angus Evan Abbott, Commander Claud Harding, Major G. Le Gretton, and others. Famous paintings will be reproduced, also interesting old prints, maps, plans, &c. (6d. each part.)

Messrs. Ward, Lock & Co. have issued in a handsome form David Livingstone's **Missionary Travels and Researches in South Africa**, including a sketch of Sixteen Years' Residence in the Interior of Africa. (2s.) It is the first volume of a reissue of the Minerva Library; and there is a striking portrait, also many excellent full-page illustrations. What Dr. Livingstone wrote of the Boers will be read with special interest at the present time. The volume is furnished with a full index.

Jack and Jill's Journal is the record of a tour through the plant kingdom. It has been written by Phœbe Allen, who is well known as the author of "Playing at Botany," and illustrated by Dr. Henry Godfrey. (3s. 6d. *Wells Gardner, Darton & Co.*) The book is a work of art,—written in the language of the young, and printed in blue. With such volumes available, there is little excuse for intelligent children being left ignorant of one of the most fascinating departments of scientific research and recreation.

The Gardening Year Book has appeared for the forty-second time, and it is more than ever worthy the designation of "The Garden Oracle." The records of new plants, fruits and flowers are retained, but in addition are included essays on the culture of a variety of popular plants, lists of the horticultural societies and of the public parks and gardens of the United Kingdom, and many other helpful articles. (1s. *Gardeners' Magazine Office, 4, Ave Maria Lane, E.C.*)

A Voice for Christ is a volume of sermons and outlines by Rev. W. E. Chapman, rector of Freshford, Bath. (*John F. Shaw & Co.*) The title describes the object of the preacher-author. The subjects are varied and of supreme importance. For those who like the reference after the quoted passage, and the tracing of truth to its sources and through its channels in the Written Word, this will be a welcome book. The outlines, as well as the fuller discourses, will be of real service to many a hard-pressed worker. The pages are expository and practical, and vital with the spirit and substance of Holy Scripture.

Dr. J. Rutter Williamson, late chairman of the British Student Volunteer Missionary Union, has written a striking treatise on medical missions, entitled **The Healing of the Nations** (2s. *S. V. M. Union, 22, Warwick Lane*). Designed to meet the needs of students and young people in missionary study classes, it is a powerful statement and appeal on a subject of pressing importance. The pages bear evidence of wide reading, and a bibliography is given for the help of those who would follow up the subject. Manner and matter combine to make this a book that should perform a very useful ministry in the great missionary cause.

Dr. Maclaren's published sermons are a literary extension of a singularly powerful and blessed ministry. All the qualities that belong to volumes of his discourses issued during past years are found in useful combination in **Leaves From the Tree of Life.** (5s. *Isbister & Co.*) There is nothing of the nature of verbiage here. The sermons, or studies, are about fifty in number, and not too long for reading by an invalid. For vigour of style and spirituality of substance, these "leaves" come in no degree behind the best of the author's work. That is saying much—and assuredly enough; for Dr. Maclaren's sermons are to be read and enjoyed, not to be criticised or even described by those who admire loyalty to Scripture teaching and sincerity in the application of Divine truth.

The February number of FOOTSTEPS OF TRUTH is largely of a missionary character. It contains verbatim reports of the addresses given at the Missionary Conference at Eccleston Hall. (1d. 164, *Alexandra Road, N.W.*)

THE JESUITS: WHAT ARE THEY? is a pamphlet for the present day. It asks what the order has done and is doing, and unfolds a tale of blackness and horror. Rev. F. A. C. Lillingston writes an introduction, and the publication is now in its fifth edition. (1d. *R. Banks & Son.*)

A MEDITATION ON GOD'S COVENANT OF GRACE, by the late Rev. Marcus Rainsford, minister of Belgrave Chapel (1d. *Partridge & Co.*), is a booklet convenient for use as a tract. The attributes of God are impersonated in conference with the Son of God, at which the requirements of justice are met by Christ offering to suffer in man's stead.

A TALK ABOUT MY WORK IN PRISON is the title of an address, issued in pamphlet form, by Rev. John Alexander, Chaplain of H.M. prison, Glasgow. The author gives some vivid and pathetic accounts of prison life, and expresses his views as to the causes of crime and the effects of imprisonment. (1d. *C. Glass & Co., 43, Mitchell Street, Glasgow.*)

Appropriately clothed in a cover of the popular khaki colour is the ILLUSTRATED SOUVENIR OF THE CITY OF LONDON IMPERIAL VOLUNTEERS, just published at the offices of the *City Press*, 148 and 149, Aldersgate Street, London (2d.). It is illustrated with portraits of the officers and men, and includes pictures of many incidents connected with the formation and departure of the regiment.

Many who read with profit Mrs. W. E. Legg's booklet, "A Gift: Will you take it?" will be glad to know that its sequel, THE GIFT ACCEPTED is now issued. There is here a message of loving admonition to those who have rejected the offered mercy, and are content to remain in sin, with many touching incidents. (1d. *Partridge*, or *The Author*, 7, *Woodville Gardens, Ealing.*)

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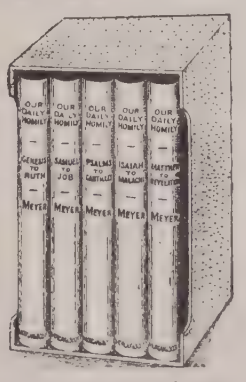

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Obituary.

MISS K. QUARME.

A DEVOTED worker has passed away in the person of Miss Kate Quarme, of Scotforth, Lancaster, in which village she, with her deceased sister, had for many years, carried on a fruitful mission in a room lent for the purpose by the Society of Friends. Miss Quarme, who had attained the age of sixty-three, was well known for her unremitting labours in various branches of aggressive work, and many owed their conversion, under God, to her earnest endeavours to lead them to Christ.

MRS. SHERIFF HILL.

The death of Mrs. Hill, of Dingwall, removes an earnest and gracious Christian lady. Her position lent influence, which a consecrated Christian character fully utilized for the glory of God and the good of her fellows. Indeed, it might well be said that whatever tended to bless and benefit others was of the deepest interest to Mrs. Hill. She delighted in Gospel work, and the humblest missioners who visited the town, as well as Mr. Moody, Major Whittle, and other honoured evangelists, were certain of her sympathy and co-operation. Her wide and intelligent knowledge of the Scriptures has added interest to many a Bible reading; and she also laboured devotedly in the Y.W.C.A. In many Christian circles her death will be sincerely mourned.

MISS A. T. PATON.

Not eleven months ago we recorded the death of Mr. W. T. Paton, and shortly afterwards gave a portrait and biographical sketch of him. In October last Mrs. Paton followed him into the presence of the Lord; and now their only child, Miss Alice Turnley Paton, has also been called away. Both Mrs. and Miss Paton were, like the husband and father, devoted workers for Christ. They carried on, with much blessing, the Cloudesley Institute for young women in Barnsbury, a branch of the Y.W.C.A. On Saturday last the mortal remains of Miss Paton were laid to rest at Abney Park, after a service at St. Mary Magdalene's, Holloway, conducted by Revs. A. Mercer and M. Rainsford. A great number of the young women and girls connected with the Cloudesley Institute assembled round the grave, and sweetly sang "Good Night" in farewell to the friend they so dearly loved. The Institute, which was originally a fruit of Mr. Moody's great campaign at the Agricultural Hall in 1875, is now, in its thrice bereaved condition, humbly committed to the care of Him in whose name it was begun and continued.

E. S.

MR. W. A. KINGSCOTE, LATE R.N.

By the death, on Sunday morning, the 11th inst., of Mr. W. A. Kingscote, of Pigeonsford, Llangranog, South Wales, the Open-air Mission has lost one of its most devoted and earnest preachers. As a valiant soldier in the army of the Lord, and a truly noble, yet humble, witness to the power of the Gospel, his manly presence will be greatly missed on Epsom Downs, on Ascot Racecourse, on Doncaster Town Moor, and at many other places, where last season his cheery talk and faithful example were such an inspiration to his comrades. Once a gambler and owner of race-horses, his testimony on these "high places of the field" was always practical and scriptural.

Mr. Kingscote commenced life as an officer in H.M. Navy; and, although his conversion took place only six years ago, there have been crowded into that brief space labours indeed abundant. In October last, at the three great Midland fairs—Peterborough, Nottingham, and Leicester—he was much used by his Master, and enjoyed the work immensely. His beaming face was an inspiration to see. I parted with him at Leicester, when he was in excellent health. However, a few weeks since, at his home in Wales (where he will be greatly missed), he was seized with congestion of the lungs, with heart complications. He passed away triumphantly with the repeated exclamation: "Victory through our Lord Jesus Christ!"

B. Barry Wake.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Bangor is confined to his house at Aberdovey by laryngeal catarrh, and, acting under medical advice, he has given directions for postponing his visitation, which had been fixed for various centres during the present week.

Rev. W. H. Griffith Thomas is announced to deliver lectures on "English Church Teaching" at St. Phillip's, Bristol, on seven Wednesday evenings, February 21 to April 4, and in Christ Church, Clifton, on seven successive Thursday mornings, February 22 to April 5.

Rev. H. S. Pigot, vicar of Horwich, proposes to erect a new iron church to provide for the spiritual wants of about 900 persons. The building will hold 300. All the seats will be free, and as the site, which is valued at £200, has been given, it is estimated that the cost of erection will not exceed £400.

The trustees have appointed to the vicarage of St. George's, Tufnell Park, Rev. G. E. Asker, Vicar of St. Andrew's, Lambeth. Mr. Asker has shown conspicuous ability as a preacher and organizer, and has won the esteem of his parishioners, while he is also well known in connection with the work of the Children's Special Service Mission.

At the annual meeting of the Liverpool Diocesan branch of the Church Pastoral Aid Society it was resolved, the gathering expressed "its sincere regret at the approaching departure of Rt. Rev. John Ryle, Lord Bishop of Liverpool, who during his episcopate has always been the warm and sympathetic friend and supporter of this Society, and the firm and consistent champion of Evangelical truth."

Mr. Colin F. Campbell, the Hon. Social Secretary of the Church Army, is sending out regularly large parcels of woollen underclothing, flannel shirts, socks, &c., for the troops in South Africa. The whole of the material so far has been provided by friends of the Society, and the articles themselves have been made by the female dependents of soldiers serving at the front, full trade prices being paid to the women for their work.

During the time that Bishop Ryle has been at Liverpool, he has seen the number of parochial clergy increased from 255 to 431; forty-four new churches have been consecrated, and seventeen smaller churches have been licensed. Furthermore, fifty-one new mission halls and church rooms have been erected; there has been church restoration and improvement over the whole diocese; and by means of the scheme which Dr. Ryle instituted for the augmentation of poor livings, the income of every clergyman in the diocese has been increased to £250.

Congregational.

Rev. C. W. Cliffe, who has accepted the pastorate of Queen's Park, Manchester, will begin his ministry there on March 18.

The manual of the Dulwich Grove Church, over which Rev. Albert Swift recently settled with so much promise, gives account of many well-directed agencies. The church is free from debt, and bent upon aggressive evangelization.

The church at St. Ann's Well Road, Nottingham (Rev. J. D. Allan), has been pewed throughout, and galleries for organ and choir are in course of erection. At the re-opening services, which also memorized the anniversary of the pastor's settlement, a number of leading ministers took part.

Baptist.

Meetings on behalf of the Century Fund have been held in Bloomsbury Chapel (Rev. B. J. Gibbon). Revs. A. F. Riley and J. H. Shakespeare were present as a deputation, and promises were received amounting to £280.

The annual meeting of Bow Road Church, E., has been held, Pastor Fred H. King presiding. The reports showed a healthy condition in every branch of the work. During the afternoon the pastor sat in his vestry to receive thankofferings, which amounted to nearly £80.

The annual meeting of the Baptist Sunday-school Union of Wales was recently held at Tredegarville Chapel, Cardiff, under the presidency of Rev. T. Jones (Aberdare). There was a large attendance of ministers and delegates from the districts included in the Union, and the reports showed that important work had been done during the year.

At Cavendish Church, Ramsgate (Rev. T. Hancocks) progress continues to be made with the efforts to secure new schools. Memorial stones were laid on February 8 by the Mayor of Ramsgate (Mr. J. B. Hodgson), Mr. Henry Wood, treasurer of the Baptist Union, and other friends. At the subsequent meeting Mr. G. H. Deane, presided, and spirited addresses were given. All the local Free Church ministers took part during the day. The pastor's statement showed about £450 as the day's proceeds, £1,500 more being required in order that the schools may be opened free of debt. Mr. Hancock's address is 3, Ellington Terrace, Ramsgate.

Methodist.

The Liverpool district of the United Methodist Free Churches numbers 2,215 members. It has already promised nearly 5,000 guineas to the Twentieth Century Fund.

The executive of the Wesleyan Methodist Twentieth Century Fund, the object of which is to raise a sum of one million guineas for connexional purposes, have already £250,000 in hand, and contributions are being received from all parts of British Methodism at an average of more than £1,000 per day.

Rev. Charles Ogden, superintendent of the Baillie Street Circuit (Rochdale) of the United Methodist Free Churches, is intending to retire from active circuit work at the annual assembly of 1901. Mr. Ogden will then have been a minister forty-one years, having been accepted in 1860 from the Todmorden Circuit.

Dr. Fitchett has informed the President of the South Australian Conference that he has Rev. H. Price Hughes' permission to announce that he hopes to visit Australia next year, accompanied by Mrs. Hughes. It is his intention to spend four months in the colonies, preaching, holding conventions similar to those of last year in this country, and addressing united meetings of the Free Churches.

The Primitive Methodist College at Manchester will benefit to some extent by the sale, for £5,000, of the old Theological Institute at Sunderland, which has now passed into the hands of the Roman Catholics, the first purchaser having thus disposed of it. For thirty years it has rendered good denominational service. Rev. Dr. William Antliff was first principal, and a number of men who now lead in connexional matters were trained within its walls.

Presbyterian.

At the annual meeting of the Plymouth Church, a large and representative gathering was presided over by the minister, Rev. W. Harvey-Jellie, and reports of a highly encouraging nature were presented.

At the forthcoming great missionary demonstration in Queen's Hall, on May 15, Rev. Dr. Watson ("Ian Maclaren"), who by that time is expected to be Moderator of the Synod, will preside, and Rev. Dr. Paton, of the New Hebrides, has been invited to be one of the speakers. He has already reached America, and will probably stay over the International Missionary Congress, which assembles in New York in April.

Salvation Army.

A Shelter for women has been established in Paris.

Breakfasts for poor children are being supplied at eight London Slum Corps, at the charge of ½d. per meal.

Sir Charles Warren speaks warmly of the Army's work amongst the troops in his column at the front in South Africa.

Twenty-seven additional village banks have been established in India, to which country ten additional English officers are proceeding this week.

Society of Friends.

Richard Lamb, with minute of Richhill Monthly Meeting, has visited Limerick. In the evening a social meeting was held at the house of Joseph Bennis, at which most Friends were present, and Richard Lamb had a message of cheer and encouragement.

At Westminster and Longford monthly meeting, held at Westminster on the 15th inst., Wm. Hobson expressed the concern, that for many years had been on his mind, to pay a visit, in Gospel love, to Friends in the United States, especially of the Middle and Western States, and in Canada. After careful and prayerful deliberation, and the expression of hearty sympathy, the monthly meeting gave a minute of unity and encouragement for the prosecution of the undertaking. Such visits used to be more frequent than during recent years.

Ellwood Brockbank has had valuable service in a visit to Gloucester, visiting Sherborne Street Adult School, and addressing the Friends' meeting for worship at Grey Friars. In the afternoon he gave a Bible reading to the largest adult Bible Class held for a long time, and preached at Sherborne Street the same evening. The Sherborne Street Mothers' Meeting on Monday afternoon and a meeting for workers in the evening completed his service in the city. In all the gatherings the Lord's power was manifestly present, and the visit has left happy memories and promising results.

Fallen Asleep.

Mrs. Charles Keen, only surviving daughter of Mr. John Jones, of 64, Godolphin Road, Shepherd's Bush, the well-known evangelist and tract writer. Mrs. Keen died after only a brief illness, borne with Christian fortitude.—Rev. W. Spensley, pastor of St. George Street Congregational Chapel, Sunderland.—Mr. William Francis, of the Willows, North Bradley, connected with Back Street Baptist Church, Trowbridge, nearly fifty years. For many years he was deacon of the Church and treasurer of the Sunday-school. Mr. George Henshall, of Sandbach, who had for many years rendered valuable service in many capacities as a Wesleyan Methodist. —Wesleyan Methodism at High Green, in Sheffield (Thorncliffe) Circuit, has sustained a great loss in the death of Mr. Robert H. Fletcher. He was of a retiring disposition, but his sound judgment made him sought for.—Birmingham has suffered the loss of one of its most eminent Evangelical Churchmen in the death, last Sunday, of Mr. J. D. Goodman, at the ripe age of eighty-three. Mr. Goodman was a trustee of four of the town parishes.—At Winchester, Rev. William Lambert, late of Woodmansterne, Surrey, and late vicar of Pennington, Hants, aged eighty-five.—At the Rectory, Buxted Sussex, Rev. George Purves Pownall, late vicar of St. John's, Hoxton, and formerly Dean of Perth, Western Australia, aged seventy-seven.—Mr. Andrew Coats, of Perth, One of the most philanthropic gentlemen in Perth, Mr. Coats was associated with every charitable organization and institution in the city. He was a strong supporter of the Free Church.—Sir Kenneth S. Mackenzie, of Gairloch, Bart. This esteemed public man was an elder of the Free Church, Maryburgh, Ross-shire.—On the 9th inst., Mr. Isaac P. Dickerson, ex-slave and original jubilee singer. Mr. Dickerson had of late been conducting evangelistic services by speech and song, with marked blessing.—Mr. J. C. Parker, a London City Missionary, who had for many years laboured with great blessing in the visitation of public-houses.

Notices.

A correspondent would like to find some lines beginning:—

"Immanuel's orphan cry was heard,
'My God, I am forsaken,'
That of the lost no soul might use,
Those words of desolation."

Another reader inquires for the first line and author of a hymn ending:—

"Heir of glory
That shall be for me and Thee."

A third desires: "Where can I find a tract, entitled 'A Flower and a Mourner?'"

A reader would like to know the publisher's name of a leaflet. "Only a year since she died."

Communications Received With Thanks.—R.T.L. A. de St. D. F.H.K. K.W. J.T.V. T.H. J.H.A.L. E.N. I.G.K. G.H.W. S.J.W. J.T. H.A.K. M.H.D. W.B. M.H. A.F.P. L.W.P. N.F.F. E.E.T. Miss L.A.W. R.C.G. C.D.J. Mrs. H.H. E.B. F.W.M. L.L. D.G.B. E.D.A. E.E. W.A.I. A.D. H.M.J. M.E.G. A.G.F. E.M.S. T.L.C. P.H. J.R.D. E.M.G. F.C. Miss L. R.D.S. F.B. P.T.J. J.A.S. W.D. G.D.T. E.A.D. A.P. S.A.H. A.J.C. Z.H.L. H.C.T.K. F.E.L. J.T.B. Z.J. H.G.C.K. Miss F. H.S. E.J. A.S. J.H.S. L.R.H. W.T.R. M.H.C. R.C.M. J.J.W. M.B. A.M. W.C.D. F.J.F. F.L. R.D.P. H.J.P. F.S. Mrs. C.C.T. E.H. R.N. J.C. T.L.C. H.L.H. S.M. R.W.M. E.S. R.C. E.H.C. H.J.E. G.A.A. P.S. S.B. G.L.W. E.F.E. Miss W. J.B. J.H.G.L. J.W.W. J.G.A. W.F. Mrs. T.C. H.K. Mrs. L. A.R. M.C. J.P. A.S. W.J. B.C.M. Mrs. G. G.D. G.M.R. Mrs. A. E.F.P. W.J.L. M.A.B. G.E. C.L. A.T.D. J.C. M.L.R. T.P. G.D. A.R. S.M.R. A.B. R.W.R. M.A.C. F.J.D. R.M. A.J.C. E.D. F.I.B. D.C. M.A.H. J.F. E.R.Y. M.M.S.

Applications for Tracts.—Juan J. Wilson (English and Spanish), Casilla No. 403, Santiago, Chile, South America; Pastor F. J. Durnston, Salem English Baptist Church, Tongwynlais, South Wales (for a "visitation campaign" on Easter Monday); Miss Tibbetts, Ventnor Houses, Tudor Road, Leicester; Mr. George J. Cole, Superintendent, 1, Macklin Street, London, W.C.; Mr. W. G. Cox, 9, Shirley Road, Stratford, E.; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; Thomas Day, junior, 123, St. John Street Road, Clerkenwell; Mr. Walter Drake, Littabourne, Crediton, Devon; Mr. S. Cowley, Skelmorlie, Abinger Common, Dorking; Mr. H. Bray, 44, Bucharest Road, Earlsfield Road, London, S.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

A FAMOUS preacher, whose years of service cover half a century, writes: "The work never seemed so great as it does now—now as the shadow lengthens on the plain, and the day wears on to evensong." In no other work is there the same feeling of the immense field of labour still to be covered. The scientist often realizes how little he has discovered, the astronomer knows how much is still hidden from his gaze, the scholar understands the ever-growing scope of literature; but in a peculiar way it is left for the Christian worker to feel how vast is the task which he is privileged to attempt.

And it is right to be conscious of our own weakness. If a preacher or teacher were to feel at the close of his career that he had done all he could, that the work committed to his hands had been carried out to its full extent, we might well doubt the sincerity of his heart. The greatest worker realizes how little he is doing, and as the day of life wanes he is most conscious of the honour he has had in being a co-worker with God.

"The sense of grace bestowed upon the unworthy is the living pulse of all working and joyful Christianity." So said a Christian who abounded in labours, and "brought forth fruit in old age." The truth of it is seen in the life of every real Christian. The power and impulse to move, the strength to endure, the patience and faith to be ready to every good work, no matter what the discouragement, is, in this sense, of grace. We need a richer enjoyment of the love of God in Christ, rather than urgent entreaties and admonitions to do our duty. Duty really never lags behind grace—welcomed with thanksgiving into the heart.

There is a thought for some Christians in an incident which has recently been reported. A cyclist was tried by court-martial for "circulating reports calculated to cause despondency amongst Her Majesty's troops." The trial took place in beleaguered Ladysmith, and ended in a sentence of twelve months' hard labour. Dangerous as such a crime would be in a town surrounded by the enemy, and in dire straits, it is not less dangerous for "reports calculated to cause despondency" to be circulated among Christian workers. If they fail to retain hope, then indeed is their position a sad one. God cannot use a faithless man, and the worst service anyone can perform in a church or a mission is to spread despondency.

The past few days have brought news of desperate fighting in South Africa, attended in various directions with success to British arms. Many incidents have enforced the appeal to humane instincts and Christian feeling; and it was a great relief to learn on Tuesday morning that General Cronje had surrendered with the force under his command. All will hope and pray that the conflict may soon end, and that peace may speedily reign in South Africa and throughout the world.

The fact that during the last two centuries our country has expended over £200,000,000 upon war, and that we are paying over £20,000,000 a year as interest, may well give rise to painful reflections, especially as in regard to many of the wars in which we have unfortunately been engaged perhaps only few of us know what they were about or what was the result. Yet our rulers continue to speak glibly about war, and the possibilities of war, instead of crying day and night to Him, to whom all power in heaven and on earth has been given, to grant us peace in our time—peace to allow us to labour for the salvation of the heathen races, and for the spread of his kingdom who is the Prince of Peace.

Although responsible members of the Government have declined to use the word compulsion or conscription in connection with the proposed military changes, we are not out of danger. Other men have announced their wish to see our young men compelled to enter the army, and they mean to use every opportunity to carry their point. It will require strenuous effort to avert this calamity, which will be worse than losing many South Africas. The whole tone and manner of British life will be altered. New ideals, and lower, will be placed before us. Home life will be broken up. The barracks will supersede the cricket-ground. Military exercises will draw young men away from our places of worship. Parades will extinguish prayer meetings. Business will suffer, but the Church will suffer most of all. And the nation will enter on another path from that which she has trodden for hundreds of years. Appealing to the sword, she will perish with the sword.

Notwithstanding the fact that the Mansion House Fund for the relief of the Transvaal sufferers from the war has reached about £720,000, it speaks volumes for the generosity of the British public that the Indian Famine contributions amount to about £100,000 already. A recent telegram from the Viceroy to the Secretary of State for India gives the total number of persons in receipt of assistance as 3,913,000. The widespread nature of the famine makes it extremely difficult to deal adequately with the appalling distress. One sure channel of relief should be through missionaries on the spot. Many of them are in the closest touch with the most destitute sufferers. On Friday, March 2, at 3.30 and 7.30, Revs. I. F. Row and Dennis Osborne speak on the subject at Mildmay Conference Hall, and they may be relied upon for impartiality in the succour they give.

The Commissioner of a daily contemporary has given to the world a pathetic summary of a "Stroll through Netley Hospital." Just now such a visit is brimful of the deepest interest. Some of the inmates, invalided home from South Africa, are eager to return to the front. With many, however, there is a reticence on the general subject of the war. Their experiences of the battle-field, with its untold horrors, have been totally different from their dreams of martial glory. All have passed through scenes of danger, death, and suffering that can never be forgotten. To not a few hospital life has been a season of serious thought. So near they have been to the gates of death that the need of a personal interest in the atonement of God's dear Son has been brought close home to them. To many the day of battle may prove to have been the day of spiritual victory through the power of a living faith.

Professor Handley Moule's recent sermon at Cambridge on "Be zealous, therefore, and repent," contains remarkably apt reference to the present crisis through which our country is passing. He says:

> God has a controversy with us for our declining reverence for his revelation, for his day, for the worship of his most sacred Name. He has a controversy with us for a national self-confidence far different from grave self-reliance—rather its parody, expressing itself not often loudly, but often crudely, and as if our destinies lay in our own right hands. He has a controversy with us for extremes of luxury here, and for wild lust of sport and pleasure there, and for the ineffable wrong of more than tolerated intemperance, and of regulated vice, and for the soulless excitement of the gambler.

Multitudes will read these words with sincere thankfulness that one whose spiritual influence is so powerful has spoken in this faithful manner on the sins and iniquities of our time. We are drawn to earnest prayer as we read them that the whole nation may "be zealous, therefore, and repent."

The crisis in the Church of England is having at least one beneficent result, in that it is forcing the bishops to declare themselves definitely on some disputed points of ritual and doctrine. Dr. Creighton, in his charge to the London Diocese, clearly affirms that the great boon of the Reformation was the gift of spiritual liberty to England, and any attempt to entangle us back to the old bondage must therefore be resisted. On the other hand, the clergy must loyally abide by the Prayer Book, which, the bishop affirms, allows no place in the Church of England for the "Mass," and for private confession in the sense now insisted upon by many Anglicans.

The Archbishop of Canterbury has been inundated with letters relative to the prayer for the dead which was included in the recently published form of intercession. We cannot say that his reply, through his chaplain, is very creditable either to his ingenuity or his exegesis of Scripture. His chaplain writes:—

> The prayer is not for all the dead, but only for the faithful. To them the Lord has promised entrance into his kingdom in heaven, and just as we pray for that kingdom to come, knowing that it certainly will come, so we may pray that the faithful departed may be admitted there, knowing that they certainly will.

The idea of praying for certain established results, according to the Archbishop's letter, hardly commends itself to our belief in what Christ intended by prayer. The introduction of prayers for the dead is absolutely unjustified by Scripture. The following sentence of one protest should be carefully studied:—

> The committee of the National Club desire most strongly to protest against any such idea being allowed to prevail, and they cannot but fear that the introduction of the clause referred to is likely to have very dangerous results, emphasizing, as it does, those points of disagreement which tend to promote the disruption and disestablishment of the Church!

The *Liverpool Diocesan Calendar* gives a remarkable account of what Dr. Ryle has achieved during the years of his episcopate. The material work, of course, is tangible; the spiritual is of another sort, and cannot be scheduled. Two remarks are noteworthy; one of them says that the improvement is seen

in the spiritual advancement of the Church, as witnessed in the growth of its Sunday-schools, number of confirmees, increase of men's services, and the large additional interest in the work of Home and Foreign Missions.

This is the highest standard of efficiency. But on this again the report goes on to say:—

Here we would call attention to an important conclusion, which, after twenty-five years' close observation, appears to be an indisputable fact—viz., that Nonconformity does not flourish in an Evangelical Diocese like that of Liverpool.

We wonder whether the Nonconformists of Liverpool will admit this conclusion, or whether they will affirm that there are other determining factors in the question. No doubt hungry souls will go where their spiritual needs are best supplied.

We are glad to learn that the tentative concession of reduced fares, granted last year by Railway Companies to representatives at the provincial meetings of the great religious denominations and societies, will be permanent. Return tickets will therefore be issued at a fare and a quarter. This will facilitate the attendance of delegates in much larger numbers than heretofore, and will help to enhance interest in the gatherings. At last religious bodies have been granted similar privileges to those enjoyed by racing and kindred fraternities.

The United Parliamentary Council of the liquor trade has stated that all measures for the limitation of the Sunday trade in drink must be "strenuously resisted," adding that nothing has occurred to indicate that the majority of the people would be willing to relinquish "a right that has existed for centuries." The duty of the Christian elector is, therefore, as urgent as it is clear.

It is more noteworthy, however, to find the Council in a state of alarm in regard to the Bill to prohibit the sale or delivery of intoxicating liquor to any person under the age of sixteen for consumption on or off the premises. The public mind appears to be pretty well made up in regard to that point, and it goes without saying that a trade which, by the admission of its own representatives, profits largely by the demoralization of children, is an enemy to the best interests of the State.

Birmingham, which has so often taken the leadership in great public movements, among others in the promotion of adult Sunday-schools, is now making a still bolder step forward in the establishment of a Training College for Sunday-school Teachers. The plan is to provide accommodation and tuition at a very reasonable rate in the evenings for twenty resident students, who must be young men of approved Christian character, with teaching provision for non-resident students of both sexes. If carried out in the right spirit, this idea should have excellent results. It is too often taken for granted that zeal and willingness are all that are demanded in Sunday-school teaching, with lamentable results later on in the revolt of scholars from the ignorance and incapacity of teachers to deal with their difficulties. It would be an immense service to the church of the future if, to the devotion that has characterized Sunday-school teaching, is added a true and adequate knowledge of teaching methods and of Biblical truth, such as is provided for in the Bible Institutes of Chicago and Glasgow, described in this issue of our paper.

"Pass a friend to meet a stranger," said an American pastor recently to his congregation, to guide them in their treatment of casual visitors to his church. This principle might appropriately be commended to churches in our own country. Many officials and more members are, to say the least, never demonstrative in their welcome of strangers. Cordiality is not always a distinguishing grace with them. At the close of public worship, opportunities not unfrequently occur for the interchange of those Christian amenities that go a long way to make the "stranger within the gates" feel that he is welcome.

Dr. G. S. Barrett (of Norwich), in a recent sermon on "Hallowed be thy Name," made an earnest plea for the cultivation of a more reverent spirit in our religious life. True reverence would show itself in manner as well as feeling. It would promote such frequently neglected habits as punctuality. The man who bounced into his seat just as service commenced, who sat bolt upright during prayer, who was only singing the words of the hymns oblivious of their meaning, and who was thinking of last week's business during the sermon, was not worshipping. Reverence for the name of God also promoted reverence for his book. In this respect a great deal of the higher criticism seemed irreverent; some of the critics treated the Bible like a Greek play or a Chinese classic. Without laying down artificial limits to the critic's function, he claimed that it was better to be a little less wise about some matters if the heart but retained its reverence and sense of solemnity at the thought of God.

Mrs. Humphry Ward is again hard at work proclaiming her scheme for a "new and powerful" Broad Church wide enough to include all those who desire to gather round the Lord's Table, and yet to retain their antagonistic views in regard to a number of the vital doctrines of the Christian belief. Apparently, Mrs. Ward cannot find comfort or strength in the invertebrate anomalies of Socinianism, and yet is unwilling to exchange what she terms the "conclusions of history and criticism" for the simple truth as it is in Jesus. There is only one effective remedy for the restlessness of latitudinarianism, and it does not lie in the direction of extending the boundaries of that barren land.

Most modern innovations in religion are exploded ancient heresies revived. It is not generally known that this is the case with Christian Science. It is simply a phase of ancient Alexandrian Gnosticism modernized. The old and the new teaching are strangely alike in that they both posit the essential non-existence of matter, and pain, and evil generally—these are but shadows, the only reality is spirit. We have, therefore, but to believe that we are well, to be well; and good, to be good; and holy, to be holy; it is all a matter of will. Gnosticism began, like "Christian" Science, with the deification of faith as the one principle of the true life. But it is the wrong kind of faith in both cases, being faith in the resources of the self. The danger is that the same ultimate catastrophe be repeated, and what began with an appeal to faith should end in the enthronement of licence.

The question raised by Rev. R. Wardlaw Thompson in the *Contemporary* is of vital importance, viz.: Is a strong nation like ours justified in handing over to another nation a weak people, such as the Samoans, without consulting their wishes? True, no doubt, that the Germans, to whom the Samoans have been given as we might have given a piece of land, may treat them well; but what are we but dealers in men when we act in this way? And can we do violence to sacred principles without injuring our moral sense as a nation and our moral prestige among the nations of the earth? It is always by their treatment of the feeble and helpless that the strong reveal themselves. In the case of the Samoans we handed over, not only without their consent but against their wish, a great body of fellow Christians.

We are very slow at admitting any appeal to the secular power on account of a man's religion, but at the least he ought to be allowed to worship God without being persecuted or placed under any disability. In South India, in the native states of Travancore, Cochin, and Mysore, native Christians are deprived of their rights "on the ground of their religious connection." With these states our Government has great influence, but it refuses to advise them to alter their procedure. Our missionaries think that its reasons are unsound and unworthy. It recalls the original British policy in India which discouraged Christianity and fostered heathenism. By all means, let there be no favoritism: we only plead for freedom from persecution, and surely every man has a right to that.

Rev. J. B. Turner, of Tientsin, North China, now home on furlough, makes some startling statements in a contemporary regarding the progress of the opium traffic in China. As the statements of missionaries and religious workers are very much at a discount with Government officials and a large section of the public, the evidence of the Viceroy Chang Chih Tung, one of the foremost ministers of the Emperor, in his recent book on "Siam," is not likely to be controverted. He says:—

The Customs returns for the past few years give the value of our imports at 80,000,000 ounces of silver (about £11,500,000), and the exports at 50,000,000 (about £7,000,000); the balance of 30,000,000 ounces of silver (about £4,500,000) represents what has been consumed in smoking the pernicious opium. Assuredly it is not foreign intercourse that is ruining China, but this dreadful poison. Oh, the grief and desolation it has wrought to our people! A hundred years ago the curse came upon us more blasting and deadly than the great Flood or the scourge of the Fierce Beasts, for the waters assuaged after nine years, and the ravages of the man-eaters were confined to one place.

A new effort is being made to suppress gambling in the United States. As in this country, so in America there are important companies which become sureties for the honesty of *employés*. These companies have intimated lately that the moment an employer becomes aware that the *employé* has been gambling the surety for his honesty becomes void. Perhaps such a stern rule, if introduced into this country—with the addition that the moment an *employé* is found to be gambling he shall be dismissed—would have as wholesome results. It is a tribute to Christianity that employers who do not profess to be religious should often make a point of being served by men and women who are known to be religious. We have even heard of brewers insisting on nearly all their staff being pledged teetotalers, and bringing up their families upon total abstinence principles.

The Force of a Personal Plea.

MR. MOODY had good reason to believe in the value of personal dealing with individuals, for he never forgot the ffectionate interest shown by his teacher in is soul's welfare. He used to say that he ways felt the touch of that good man's hand n his shoulder.

Many Christian workers beside Mr. Moody ould bear testimony to the enormous impor- nce of a personal appeal to the unsaved. Ien and women may be impressed in the rowd, they may weep and pray in a throng, ut it is the heart-to-heart work which leaves ie most abiding impression.

Andrew is sometimes called "the Intro- ucer," a title which any man might be proud bear in the cause of Christ. It was he who oke to his brother Philip and led him to hrist; it was his alert intelligence that rought the boy with the loaves and fishes to esus, when the multitude hungered. Doubtless, e spoke to many another on the fringe of each udience, and though not a prominent disciple, e may have been one of the most useful. Oh, r more Andrews in the Church to-day! In the fe-long experience of a famous evangelist, he ould only recall one case where tactful con- ersation on religious matters was resented. Ien and women are often only too ready to espond to the slightest advance, if they can el that the speaker is sincere. The world ust be our Holy Land. Up and down the usty roads of life we must walk, diffusing hrist-like sympathy and love. On its lakes nd mountains, in its crowded towns, we must peak the good news to our fellow-men. Only small minority of Christians can ever expect address the crowds, but we may all speak to lividuals.

n this work we shall do well to remember proximity to Christians, and constant course with them, may be helpful to a which is yet outside of Christ; but it ot not save it. Every link on a gold chain ust be stamped separately to ensure the enuineness of the chain. It is not enough to le[illegible]hat on either side of one little link ere ... one that is stamped; proximity will ot make the unstamped link equal to its ompanions. So, in family life and church fe, each member must come individually to hrist, and not rest on the vain belief that, ecause he or she is in the midst of Christians, herefore there is no need for personal anxiety. ach group of acquaintances, each family rcle, contains probably someone who has not ade peace with God. Let us seek to have ach link in the beloved chain stamped with he hall-mark, "Saved."

This dealing with individuals is no easy sk. It involves careful consideration of every- ody's idiosyncrasies and methods of thought. here must be a loving realization of each one's ifficulties, but at the same time a deep-set onviction that in Christ all difficulties can be et. Some people hug their unbelief, and re almost impervious to any argument which ould rob them of their doubts. They dispute bout various minor matters with a skill nd verbosity which tell of long practice. hey could not explain to you the mplest facts of life—the methods by hich we digest our food, travel by steam, peak through the telephone—yet they refuse believe the Bible because they cannot entally grasp how certain miracles were per- rmed. It will be wasted time to argue upon uch matters; the best way is to make men ealize, not their own supposed wisdom, but eir sinfulness before God. By the side of nsolved problems, the certainty of their sin will stand out as a great undeniable fact. We shall be wise to emphasize the sense of sin.

If Christians set themselves the duty of dealing with individuals, they would find in the work not only a great joy, but an added strength to their own spiritual life. We know so little of one another; there is a hedge between even the most friendly. Nothing will add to our powers of sympathy like a personal acquaintance due to religious conversation. If the courage to speak to friends and relatives be lacking at first, begin with utter strangers.

But go to the task fresh from communion with Christ; realize his infinite compassion, his yearning over the multitude, and covet the glorious title of "Introducer."

Thoughts on Prayer.

By Dr. ALEX. WHYTE.

PREACHING in Carr's Lane Chapel, Birmingham, in connection with the P.S.A. National Conference, Dr. Alexander Whyte took for his text, "It came to pass that as He was praying in a certain place, when He ceased, one of his disciples said unto Him, Lord, teach us to pray" (Luke xi. 1). After referring to the indications which were given in his text of Christ's habits of appealing to his Heavenly Father in prayer, the preacher reminded his hearers of an old Scotch minister who used to say, "God delights in adverbs much more than verbs," meaning that it was not so much the perfunctory performance of an act of worship which was appreciated by God, as the quality of the act, the spirit in which it was performed. He had jotted down a few adverbs for the consideration of his audience, and the first of them he would take from the Master's own lips. Christ had said,

PRAY SECRETLY.

Christ was very strong upon secret praying, and as all his teaching was experience, it had about it a note of reality and authority. It was not necessary to shut oneself up and lock a wooden door in order pray secretly. Secrecy was in the heart. It was sometimes a great help to a man to secure himself against intrusion and pray until he brought himself sensibly into the presence of God. Prayer was, he thought, as much a duty as a splendid and indispensable privilege. Family prayer, social and congregational prayer, was great; but secret prayer had in it a delight, a refuge, and a solace peculiar to itself.

PRAY DELIBERATELY.

Let us not only pray by ejaculation on our way to business; not only when the bell rings, or when we feel some stab of conscience, some pang of a broken heart. We must pray as we perform our daily work—putting our hearts into it. "Praying," said the preacher, "is a thing that has often dislocated men's bodies. It has sometimes brought blood to a man's handkerchief by the sweat of his brow. You will need to mend your manners before you make much progress in prayers. You will never be saved in your sleep. Take your coat off to your prayers." Just as people consider their business seriously, they should consider their prayers to God.

PRAY IMAGINATIVELY.

Prayer could often be more real and earnest if the gift of imagination were brought into action. William Law said, "Don't be in a hurry when you kneel down; wait and shut your eyes and open the eyes of your soul, and don't begin till you have fairly got a hold of God. Wait until you are quite sure you have seen the mercy seat, and the Lamb standing beyond it, and the multitude that no man can number. And you will see them letting down the censer to your very lips and your very heart, and you will begin to pray without any effort. Your heart will sure to be there. Make a picture of the heavenly country." Men would pray with more innerness, more tenderness, if they prayed imaginatively. The picture-making power is a divine power lodged in the human heart for impressing the understanding and the conscience. We should pray pictorially, pray imaginatively, pray ourselves into sympathy with those with and for whom we pray.

And further, prayer should be undertaken "sacramentally;" we should get into the way of bringing the Word into everything we do, and then every action of our daily lives would be made sacramental—a means of grace.

PRAY IMPORTUNATELY,

pray particularly. Generalities never pierce a man's conscience, and in prayer we must not lose ourselves in dead generalities. Pray vicariously for all people, for your children. Devote a day of prayer to each, and when you have learned to pray for your own, pray for other people's children.

It is not so much the act of praying that God looks for, but the kind of man who prays and the way he prays.

The Hardening of Pharaoh's Heart.

By Rev. A. S. COOK, M.A.

THE Scripture informs us of a double action in this:—1. Pharaoh hardened his heart (Ex. viii. 15, &c.) 2. God hardened Pharaoh's heart (Ex. iv. 21; x. 20, &c.) Both of these statements are true and consistent. It is noticeable that Pharaoh, after each of the first five plagues, persisted in his obstinate unwillingness to be influenced by the wondrous miracles sent with a gracious purpose, and refused to let the children of Israel go. Any apparent relenting on his part only endured so long as he lay under the ban of the plague. It is said in Ex. viii. 15, that, "when Pharaoh saw there was respite he hardened his heart." It is plain, therefore, that it was but an unwilling consent which was wrung from him, and he had no intention of fulfilling his promise. His conduct, after those first five plagues, exhibits a progressive insensibility to the Divine message of each miracle, and shows how free-will may be exercised wrongfully, in spite of the most striking attempts to induce its possessor to exercise it aright.

After the sixth miraculous plague a change is apparent. It is not Pharaoh now who is said to harden his heart—his day of grace seems over; it is God who has intervened in a very special manner, and after each of the remaining plagues it is said the Lord hardened Pharaoh's heart. Note.—Ex. ix. 34 must be viewed in the light of what is said in Ex. x. 1. Thus, from the narrative itself, the position of Pharaoh, as an active agent at first, and then as a doomed object of Divine wrath, is clearly seen, an awful object-lesson of the folly of trifling with a long suffering, much-enduring God.

The question will naturally arise, Does there not seem to be in Rom. ix. 17, an evidence of the pre-ordained doom of this wicked man, to the extent that he was powerless to have acted otherwise? Apparently, yes; actually, no. The abundant manifestations of Divine power which would otherwise have been a mockery, were given to Pharaoh to profit thereby, but because he wilfully set himself to disregard the Divine admonitions, his fore-known heart-obduracy brought upon him a fore-ordained fate. "Known unto God are all his works from the beginning of the world" (Acts xv. 18).

The Almighty made him a monument of judgment. In that passage of Rom. ix. 17, the Divine side only appears, whilst the history of Pharaoh in the book of Exodus shews the double picture of human action *arousing* Divine condemnation. Men are "raised up" to different elevations; some like David and Daniel use their positions for God's glory, others like Pharaoh and Saul, use them for their own selfish ends, and falling from their high estate, exhibit the justice of God, after despising and rejecting his long continued goodness and mercy.

Mr. Gladstone wrote an excellent article on this subject in the *Nineteenth Century* some years ago from which I will quote. Writing of Homeric accounts of Olympian deities interfering in human affairs, especially in setting "divinely

interposed hindrances to the repentance of offenders," he says:—

The hardening of Pharaoh's heart is predicted in Exodus iv., but nothing of the kind takes place, until a solemn demand has been made upon him and contumeliously refused. From the beginning of chap. v. down to chap. ix. 34 we have two forms of statement intermixed; the one, that the Lord hardened Pharaoh's heart, and the other that he hardened his own heart. From this stage onward, Pharaoh seems to have fallen into an incurable obstinacy; and we are told in another place only that God hardened his heart. And so it is that *would not* ever passes into *could not*; that under the stern law of mental habits grounded in nature, the evil we have chosen takes deeper and deeper root, and at last passes beyond our power to recall. There are gradations of impenitence marked; an opportunity of free pardon is offered, and lighter punishments foreshadow the greater. When it is said that Pharaoh hardened his heart, we are viewing the voluntary and human side; when it is said that God hardened his heart, we see the judicial and penal side.

On this ground an appeal is made to sinners: "Harden not your hearts." The consequence of not obeying this injunction is seen in the action of God in taking off restraint from the powers of evil, and allowing Satan to exercise full influence, which he is able to do when softening grace is withdrawn, and the Holy Spirit no longer performs his gracious, pleading work. In this sense God indirectly hardens man's heart, for being left to himself he is given over to a reprobate mind (Rom. i. 28), and even to idolatry itself (Acts vii. 42).

Christ Church, Weymouth.

The Christian Life Illustrated.

THE BELLS.

ALMOST everything about bells illustrates some feature of Divine truth. The bells' sound, call, and warnings are like varied notes of the Gospel, warning men to flee from the wrath to come, calling men to the blessings of Divine grace, and cheering men with sounds of song and praise.

The bell-bearer, the bell-hanger, and bell-ringer are also pictures of active Christian workers, teaching the truth, preaching the Gospel, leading the flock, and holding forth the Word of Life in this dark world of sin and death. Let us note a few useful bells:—

1. The Warning Bell (out at sea) says, "Be Awake" (Acts xxvii. 31; Rom. xiii. 11; Eph. v. 14; Jonah i. 6).

2. The Call Bell (at the factory) says, "Be Active" (Matt. xxi. 28; Mark v. 19; Acts v. 20; Mark xvi. 15).

3. The Sheep Bell (in the field) says, "Be Obedient" (John x. 27; John viii. 12; John xiii. 17).

4. The Door Bell (at home) says, "Be Prayerful" (Matt. vii. 7; Phil. iv. 6; 1 Thess. v. 17).

5. The Time Bell (at the station) says, "Be in Time." "Be in time for salvation" (Heb. ii. 3); "Be ready to travel" (Ex. xii. 11); and "Be ready to change" (Matt. xxiv. 44; 1 Cor. xv. 51, 52).

Bells are used for many purposes. They call us to school, invite us to dinner, remind us of work, ask us to church, warn us of danger, and tell us of death.

The passing bell of death may soon be tolling for us (Heb. ix. 27). C. Edwards.

Winchester.

Newton Abbot Convention, held February 13-15, was remarkable for a "record" in weather. During the three days we had a snowstorm, followed by torrents of rain, culminating on the last evening in a flood, which mounted right up to the door of the hall! The chairman and speakers had given up all thought of holding the meeting, but went down town to see the sight. On the former looking in at the room, he found it lit up and some thirty people waiting, the water meantime rapidly falling. Thereupon the speakers entered, walking through water, and a good meeting was held. Though cold without, we had the fire of the Holy Ghost within. Glory be to Jesus! Many are praising God for a fuller revelation of his love and the gift to his people. The speakers were Messrs. Robt. Atkins and G. H. Dymock, of Brighton, and on the platform were Messrs. H. G. C. Bishop and T. J. Joce, Revs. S. Lyne and J. Payne. B.

(300)

The Open Door.

By Mrs. HARVEY-JELLIE.

STUART GLENDON had thrown himself languidly on the sofa in his father's surgery. He lay watching the steady glow of the fire, musing the while over what he had been hearing that evening.

"A fine speech that, and from a man who is neither a humbug nor a cant," the voice within was saying. "For any other than Colonel Maber I wouldn't have crossed the threshold."

At this moment the doctor entered.

"Don't move, my son. You are home early."

"I have been to hear the Colonel's address to young men, and I lay down to keep your lonely fire company, father."

"You are welcome to the help and rest it can give, for I am off to a serious case at once;" and, selecting sundry necessary things, Dr. Glendon closed the door behind him, and Stuart's thoughts again framed themselves in words.

"'An open door.' That was it. What a stirring speech! 'I have set before thee an open door.'" (Rev. iii. 8). And then for an hour he was led by the mysterious hand of imagination to see the "open door" of which thrilling discourse had been made. He saw it there before him in the mirror of the fire; and steps were broad and easy, yet no one entered.

His thoughts grew strong and eager, and he rose and paced the room till the large bell told him that his father had returned and the day's work was ended.

"An open door"—its massive portals stood before the young man's gaze, turn anywhere he might. Its silent invitation spoke with alluring eloquence, and

UNKNOWN POSSIBILITIES

lay beyond. Fain would he enter, but was he prepared for all it might entail? According to the Colonel's speech, it meant a life of nobility, fidelity, a growth of grace and goodness, a life of usefulness. It seemed as if he was struggling to ascend those steps, and walk within the doorway of his vision; but a weight retarded him, and with all his seeming efforts he got no further.

Through the duties of the following day Stuart never lost sight of that "open door," and a strong resolution sent him out in the evening to walk off his restlessness.

At the crossing of the streets he was faced by one he knew. "What did you think of the Colonel last night? I saw you there," said Lieutenant Moorfield.

"No waste words, certainly; he lays hold of his audience. I'm wondering if it's all quite practicable, though. How does that kind of thing look to you in your line of life?"

"That's a straight question, Glendon. You know, in the Service it's all up with a fellow if he shams.

ONE'S LIFE IS AN OPEN PARADE,

as it were; yet the men respect sincerity." And the bright young lieutenant halted in his speech, and Stuart added: "So do I; it is the awful amount of 'goodyism' that doesn't mean real goodness that knocks a young man off the beat when he would be better."

"Look here, Glendon, this is how it seems to me. Some of our men fail to keep rank; but the others step out just as firmly, obeying orders on their own account, and the Commander knows who's who. I heard my directions last night when Colonel Maber was speaking, and I mean it, honour bright. I'll march through the open door, and

RISK WHAT LIES AHEAD."

"You're right, I know. I wish the wrongs and slips of others did not affect me so much. There's plenty of aimless living. The sight of *the open door* inspires the wish to seize the opportunity presented," said Stuart Glendon, surprised at his own courage; but he felt his companion was honest.

"If 'tis true 'the golden opportunity is never offered twice' we must let side questions be, and march straight on. I'll be bound for it that to me the way will be harder; but he who hugs his weights isn't worthy for the race. The Colonel could answer to that. Hear him again on Wednesday; he is to give another evening, I heard," said the Lieutenant.

They parted. One was on the danger side of life, seeing the way to goodness, usefulness, and boundless possibilities; the other bravely stepping forth in obedience to the heavenly King.

* * * * *

A noisy company filled the room, where some were busy at the billiard table, some at cards. One of the number sat back in his chair. Evidently to him the game was over, and he had gained no cheer therefrom.

"You've had your turn, old fellow; you needn't look so glum," said one. But Stuart Glendon remained uncomforted. Alas! the fear of others, the procrastination, the wavering thoughts had slackened his resolutions, and leaving Lieutenant Moorfield that evening a year before he failed to enter the open door.

Once, after leaving home, he recalled the Colonel's rallying words. Twice he had allowed his mind to dwell on the subject of that address. Several times the sterling conduct of that frank Lieutenant had commended itself to his admiration, but other forces were too strong.

"Doctor, I am grieved," said Lieutenant Moorfield as he sat in the surgery one night; "I would do much to put Stuart on his feet again. What can he mean?"

"Mean! he means nothing; there lies the wrong. He lost all power to rule himself, and it was all up with him," said Doctor Glendon with a dark shadow over his face. "If you can reinstate him, you'll have my blessing. This bitterness of heart

ROBS MY LIFE OF ALL SUNSHINE."

Having at last found out where Stuart was living, Moorfield took a first chance to get at him. A run to London was easily accomplished, and the place where his father thought he was staying soon discovered; but the one he wanted to see was out. To pass the time Lieutenant Moorfield walked along the busy streets. Turning into the more public thoroughfare, he was getting nearer than he knew to him he sought.

Through all the maze of sinful company, and evil associations, Stuart still saw in the distance some vision of upleading steps, and a door that had not altogether closed; but it was far away now. A few minutes before he reached the highway some such thoughts had crossed his mind, to be banished again, had he not encountered a familiar person.

"Where on earth are you going?" he said gaily to Moorfield.

"That's the very question I came to ask you, Glendon. Where are you going? Have you no remembrance of our talk a year ago?"

"I didn't see the need of out-and-out marching, as you had been drilled to, and I faltered just a little, that's all; and yet I sometimes seem to see the way still, as the Colonel said."

"True, 'no man can shut it.' Glendon, pull yourself together, and play the man before it's too late. It all seemed too easy to you, and you made no effort. To me it was struggle, fight, and pray—or I knew defeat was certain; but had you forgotten Christ is the door, no right step can be taken, no door to a beautiful life be entered, but through Him?"

"I'd give all the world to enter," said Stuart as they sat in the little room later on.

"Do the more possible thing, Glendon. Give yourself to it, and through Christ it will be done surely and for ever."

Again they parted, the soldier to pray, and the other to kneel in penitence, and that night by faith the young man mounted the steps and entered the open door.

Walton-on-the-Naze.—The Home of Rest at Walton has continued during the past year to be a means of restoring health, both physical and spiritual, to the many women and girls who have stayed there. The visitors consisted chiefly of Biblewomen, mechanics' wives, needlewomen, shop assistants, dressmakers, &c., who could only afford to pay 8s. per week in addition to the railway fare. The hon. superintendent is Mrs. C. Moore, 102, Regent's Park Road, London, N.W.

Day by Day.

SUNDAY, March 4. Psa. xix.

THE glory and handiwork of God speak to us from the blue tapestry of the skies, if we have eyes to see. The splendour of the midnight skies, the depths of space, the rocession of the seasons, sunset as you see it a stormy sky, the aurora as you see it in the rctic circle, sunrise as it flushes the mountain eaks—all are evidence of the glory of God, his taste for beautiful things, and power to roduce them endlessly. The days "pour rth" speech of this; yet there is no speech. No speech, no words; unheard is their voice." Their line" may be the string of a musical inrument, for so the LXX. and Rom. x. 18 treat ; but if so, there is music in the spheres, though ncaught by ear of man. Whilst David comses his psalm, the sun comes forth as a brideroom to wed the earth.

But the influence of the Word of God is escribed in words almost as striking. In point fact, what the objects of nature are in the ater world, the Word of God is within. It the sun of the spiritual sphere. Six different ames are given to it, because it is too manyded for one; and many different effects are tributed to it, because, in the varying exeriences of the inner life, it is always equally, ough variously, appropriate. Restored vigour, isdom for our simplicity, gladness for our eart, enlightenment for our eyes, enrichment r our poverty, warning for our mistakes, ewards for our obedience, are amongst the enefits of a devout reading of the Word of od; and if David found this true of the small olume of Scripture which he possessed, how uch more should we find it so!

Alas, we cannot think of the pure heavens nd the holy Word without being reminded of ur sins, secret and open, inadvertent and highanded! What a comfort to turn from them One who is able to cleanse and redeem!

MONDAY, March 5. Psa. xx.

Suggested by war, this psalm has often been the hearts and on the lips of those who fight gainst oppression and wrong. In all lives ays of trouble come, when these words, comosed probably at a time that David was cononted with a coalition of his foes, are pecuarly appropriate.

In the earlier verses (1-5) the combatant, suing forth to the battle, is met by a procesion of well-wishers and friends — priests, erhaps, issuing from the Holy Place, and omen, with their clear, sweet voices. It is ood to have such a send-off. Hard as it is to ithstand the onset of battalions of evil, it is uch harder to stand alone. The soldier on ie battlefield is greatly nerved to the fight by ie thought of an expectant and sympathetic atherland. And let not the soldiers of Christ rget, amid the ugly knocks they are certain receive, that they are compassed about with great a cloud of witnesses, and that they are ghting beneath the eye of the Lord.

In the words of the warrior (6) we may *now* that the Lord saveth his anointed. here the oil of the sanctuary has descended, id the Divine plan is being fulfilled, there ving strength may always be counted upon.

Hark to the chorus of all the ages of the ints (7)! "Some of chariots, and some of orses make mention, but we of the name of ur God." It is so easy to go down into Egypt r help, as Israel in the days of Isaiah, but ch expeditions invariably end in disaster. In turning and rest is salvation; in quietness id confidence is strength.

TUESDAY, March 6. Psa. xxi.

The preceding psalm was a prayer for success war; this is a thanksgiving for victory, and erhaps refers to the same campaign. There ie warrior went forth to war, amid the ncouragements of his people; here he returns triumph. But the psalmist is clearly carried beyond the immediate occasion of the historical incident which suggested the psalm, to the kingdom of the Messiah, when He shall be exalted to the universal throne, all enemies being made his footstool.

Perhaps, also, there is a sense in which we may appropriate its blessings to ourselves and our dear ones, in proportion as there is any measure of fulfilment of the royal nature which we have in union with the Lord Jesus. They who are made kings and priests unto God, may claim the realization of these blessed promises.

They will have their heart's desire, because their will and God's are identical. Their requests will not be withholden, because they will only ask such prayers as God can answer. The blessings of God's goodness will prevent or go before them. Theirs will be crowns of honour, theirs the eternal life, theirs blessedness and goodness, theirs the immovable steadfastness which comes to simple-hearted trust. Of how many of our sainted dead may we not say that, in answer to their faithful prayers, God has made them most blessed for ever, making them glad with his countenance!

But as the fire which ripens fruit consumes straw, so the same love which deals so tenderly with the saints is stern to punish all who oppose themselves. Beware, O hardened sinner, lest in a moment thou be plunged into irretrievable ruin! Be thou exalted, O blessed Christ, in all coming ages, for thy reign means joy and song to thy saints.

WEDNESDAY, March 7. Psa. xxii.

We may well say with the Ethiopian statesman, "Of whom speaketh the prophet this? Of himself or of some other?" Whatever may have been its immediate occasion in David's life, it is clear that he was borne along by prophetic impulse, and said things which he must have questioned after he had written them, searching what the Spirit of Christ that was in him did signify, when it testified of the sufferings of Christ and the glory that should follow.

The anguish of the Crucifixion throbs through every sentence—the cry of forsakenness, the consciousness of being the reproach of men, the scorning laughter of the bystanders, the taunting challenge, the melted heart, the dislocated limbs, the fever thirst, the pierced hands and feet, the parted garments, the breaking cloud, the final shout of triumph. There is an aggregate of resemblances between the predictions and the reality which cannot be accounted for by coincidence. How could all these details have been suggested to the psalmist so long before, except by the Spirit of inspiration? The shadow of the cross fell backward over those previous centuries, as it falls forward over our own, and o'er the wrecks of time it towers. It is impossible for us to fathom the mysterious silence which our Lord maintained during the midday-midnight; but this psalm gives us some clue.

You who bear the cross with Christ shall share the glory of the closing paragraphs. In the great congregation of the glorified you shall stand to declare his Name and praise Him; you will be able to attest that He does not despise nor abhor the affliction of the afflicted; you will be able to vindicate his righteous dealings.

THURSDAY, March 8. Psa. xxiii.

The sweetest singer this in all the choir. It is the child-chorister amid the hundred and fifty voices that sound from the psalter through the ages. We hear its sweet, clear treble above all the rest, as from the liquid voice of the boy shepherd carolling to himself as he drives his flock slowly over the dewy pasture-lands of Bethlehem. No trace even of sin: it was as though no blemish or stain had as yet soiled the stainless garment of that soul which was destined one day to indite the Fifty-first Psalm, but not yet—not yet.

The dewy pastures of the morning, through which the shepherd precedes the flock, give place at noon to the verdant meadows that line the slow-moving stream; and then, as the heat of the day is passed, and strength is restored, there is guidance along the open road until it dips down into the valley, where the shadows of the night begin to cast their darksome shade, and the roar of the wild beast is heard. The way lies up the glen; and beyond the fold, where the sheep are safely penned, gleam the lights of home with spread table, and the preparations for the feast with its anointing and the overflowing cup; whilst goodness and mercy, the twin-angels who had followed the soul through the day of its life, stand sentry to ward off sorrow and sighing, and all other pain and grief. Thus the psalm is a complete delineation of the successive stages of our life, from dawn till eve.

Notice its present tenses, for the care which is specific for one stage is diffused through all. Mark also how life is one long colloquy and conversation with God. Notice that the soul speaks as though there were no one but God and itself in the world. God makes all the arrangements, and it enters upon them with the certainty that He who prepares for to-day will not do less for all the morrows that shall succeed.

FRIDAY, March 9. Psa. xxiv.

This psalm is a piece of tapestry wrought in gold. Though all the earth is the Lord's, He has his holy place, and though all that dwell in the world belong to Him, some are permitted to ascend and stand there. The question of verse 3 is evidently parallel with the words of Isaiah, "Who among us shall dwell with the devouring fire! Who among us shall dwell with everlasting burnings?" because in each case the answer is the same. Thus we learn that the devouring fire, and everlasting burnings of the prophet, are those of the presence of God. For us, I suppose the question is, Who may have access with confidence into the presence of God, to enjoy the daily consciousness of his care and love, and to be treated on terms of confidential intimacy. How absolutely important it is that the hands be clean, and the heart pure, that we be separate from vanity, and filled with transparent truth!

By universal consent the closing verses are applied to the ascension of Christ, when—mighty in battle, Conqueror over death and the grave, He drew near the ancient doors of heaven, which were summoned to uplift their heads to admit Him. But surely also the words may be applied equally to the challenge which Jesus gives to us all, to lift up the head of gate and door which oppose his entrance to the citadel of our soul. How secure you will be, if the King of Glory, instead of being without, is within!—if the strong and mighty Lord holds the key of your inner life, and garrisons you by his own presence against all the power of the enemy! You have only to lift up the door, and the King of Glory *shall* come in.

SATURDAY, March 10. Psa. xxv.

"Unto Thee do I lift up my soul;" "on Thee do I wait all the day;" "I put my trust in Thee;" "I wait on Thee"—such is the attitude for the tried and harried leader. From such an one there goes up, first, the cry for guidance (4, 5, 8, 9, 12); next, for pardon (11); and lastly, for deliverance from the net laid by the enemy and avenger (15).

The main burden of the psalm, therefore, is the cry for direction, and the certainty that it will be vouchsafed. Even though we be sinners, God will instruct us in the way for his goodness' sake. If we were more holy and wise, we might not have so strong a claim on Him as we have now. It is just because we are so unworthy and helpless that we can plead with Him to make a plain path before our feet.

The R.V. gives an exquisitely beautiful rendering for verse 14, in [the alternative reading of "friendship" for "secret." So that the psalmist is made to say, "the friendship of the Lord is with them that fear Him," recalling the name which was given to Abraham, known as the friend, and anticipating the words of our Lord, "Ye are my friends if ye do whatsoever I command you." Be sure that there is a secret between you and God, a secrecy of communion, a secret understanding, passages of holy intimacy and intercourse, and hours of joy in which strangers cannot intermingle, depths around the margin of which no feet but yours shall stray, and into whose crystal depths no eyes but yours shall gaze.

Other Lands.

The Bible in Japan.—II.

THE one method that has proved to be the most interesting and successful is the sale of portions and Testaments on board the railway trains. Wherever this has been tried the same results have followed.

Mr. Snyder's plan is to board the train with his supply of books, and as it begins to move he takes his station near the centre of the car. He speaks to the occupants to this effect:—"The country has now been admitted to the comity of nations, and as a result you will come more and more in contact with people from other lands. A large portion of them will come from countries where the Bible is their guide in matters of religion. In fact, in all enlightened countries this is the basis of civilization. Now, it is important that you should know what kind of a book this Bible is, and whether its teachings are good and useful or not. Here are some samples that you can purchase at one sen (half a cent) per copy. Just look at them and see what they are like."

Then he usually hands to each passenger who will receive them three of the Gospels, and when all are supplied he goes back to the first who has received, and asks if he wishes to keep them. If so, he takes the money; if not, he gets back the books.

NEARLY ALL RETAIN THE BOOKS,

and some ask to have Testaments instead; when he shows them that for ten sen (five cents) they can have the larger and more complete book. The trains generally stop about every ten minutes. In that time he goes through an entire car; and when the next station is reached, he enters another car and repeats the same thing. In a few instances objection has been made on the part of the conductor, but generally there is entire liberty to carry on this work. If asked what authority he has, he at once shows a Government licence to sell such books that he obtained of the local officials at a cost of 5½ sen (about 2½ cents).

One thing has been a most agreeable surprise, and that is the eagerness of so many people to procure copies of the Scriptures. All classes are alike ready to buy when the opportunity is thus given. Among the purchasers are a considerable number of Buddhist priests, who very frequently purchase New Testaments. In one case, a Buddhist priest had not the money, and

HE BEGGED OR BORROWED IT

from his neighbour. Most of the work on this plan has been done on the trains between Yokohama and Tokyo. The usual time occupied by the trip is fifty-five minutes. During that time, on one occasion, Mr. Snyder sold 155 volumes on the same train, and a total of 639 in a day! His largest sales in one day were between Kyoto and Kobe, when he sold 651, and during the week 2,285 books, including fifty-two New Testaments.

About the middle of September the transport *Sherman* reached here with a body of soldiers on board, *en route* to Manila. Learning that some of them wished to have a copy of the Bible to carry with them, Mr. Snyder went on board, and in a very short time he sold 411 Bibles and Testaments on this one ship. No doubt they will be a great comfort to these men, who were afterwards sent to the front, some of them probably laying down their lives on the battle field.

Since September 1 Mr. Snyder has given the most of his time to this work alone. The result to date (December 16), is the distribution of 22,066 portions, 795 Testaments, and 138 Bibles. This is practically the beginning of a revolution in bible work in Japan. It is thus demonstrated that the foreigner has here a most remarkable opportunity to spread a knowledge of God and the way of life to great numbers of the people, through the distribution of the Word.

The success that Mr. Snyder has met with has encouraged many others to undertake the same thing. As one after another finds out how ready the people are to buy, they become more and more interested, and gladly devote whatever time they can spare to this work. It is probable that the most important results of Mr. Snyder's efforts will be the introduction of a more general effort to circulate God's Holy Word all over Japan.

H. Loomis.

Yokohama, Japan. (Agent A.B.S.)

Mr. Moody's Organizations.

THE departure of Mr. Moody has very naturally brought before the minds of Christians throughout the world the numerous institutions with which his name must for all time be identified. Varied as these organizations may be, there is a unity of spirit and purpose in the grand object for which one and all exist—the extension of the kingdom of God amongst men.

The Moody Bible Institute at Chicago has during the past year made exceptional progress. When showed the summarized report of the work of the last decade, Mr. Moody himself remarked, "I did not realize we had done that well." The Institute was opened in September, 1889. During Mr. Moody's wide experience and keen observation, he marked the absence of general training in the English Bible. There was an evident need of men and women who should understand the Word of God, and know how to use it in bringing others to Christ. All over the land he met those who would, with a little well-directed study and training, become efficient workers in the cause of Christ, and who would prove valuable assistants to their pastors.

Several preliminary institutes, lasting from a few weeks to three months each, were organized in the Chicago Avenue Church—which is the outcome of Mr. Moody's labours among Sunday-school children during his earlier years in Chicago. The attendance at these institutes was so large, and the results so encouraging, that it was determined to found on a permanent basis

THE BIBLE INSTITUTE,

which is the direct result of this movement. The institution is cosmopolitan in character, receiving students of many tribes and nations, and sending out men and women with the message of the Gospel to all lands.

The Bible Institute has been called the "West Point" of Christian work. It endeavours to embody all the principles which characterize a successful Christian worker. Study and work go hand in hand. A portion of every day (except Monday) is spent in actual work in the needy parts of the city and suburbs, the object being to teach the students not only the theory, but also the practice of evangelistic work. This course has proved to be a means of testing and training for the students, many of whom did not know the gifts they possessed until they were put on trial.

During the ten years the Institute has been built, over

THREE THOUSAND MEN AND WOMEN

have studied there. It is often the case that work to which graduates of schools and colleges devote their life, has little or no connection whatever with what they learned in the class-room. The following particulars, however, indicate that this is not the case with the students who have passed through the Institute. Over 200 are in home, city, or rescue missions. The combination of study and practical effort through which the students pass fits them especially for this kind of Christian work. Some 180 are engaged in evangelistic work as

PREACHERS AND SINGERS;

368 are pastors' assistants and church visitors; 186 are preaching the Gospel in foreign lands, and the Institute has representatives in nearly every part of heathendom where missionaries have penetrated. In addition to these 58 are Sunday school missionaries, 25 are Christian Association secretaries, 32 are colporteurs, 38 are in educational and philanthropic work, and 64 are superintendents of city missions and similar institutions.

The advantages of the Institute are not confined to its own students, but are enjoyed by

GRADUATES OF COLLEGES

or theological seminaries who wish to supplement their education by a thorough study of the English Bible and methods of aggressive Christian work.

Many college and seminary students spend their vacations at the Institute. The late Dr. A. J. Gordon, of Boston, said that "without intending it, the Bible Institute is really supplying a post-graduate course to many candidates for the regular ministry." Ministers, evangelists, returned missionaries, and Christian workers in general, who have had actual experience in the field, and who wish to give some time to further study and preparation for larger usefulness, also study at the Institute; as well as those who do not intend to devote their entire time to Gospel work, but who desire a larger acquaintance with the Bible and methods of Christian effort in order that, while pursuing their secular callings, they may more intelligently and successfully labour in winning others to Christ.

Ten Turkish Prisoners.

IN October last we called attention to the imprisonment of ten Christian brethren in remote Asia Minor. Rev. W. A. Essery, of the Bible Lands Missions Aid Society, has just received most interesting information concerning the whole ten, who are still in prison.

The first is the pastor of a little church in the heart of Kurdistan, and a man of no mean ability. He is the strongest man on the committee which has in hand the translation of the New Testament and preparation of the hymn-book in the Kurdish language. He can preach in three languages besides Kurdish.

The second is a theological student, a successful teacher preparing for the ministry. Over a year ago he was arrested, and his friends have not been able to see him since. His father was a Chaldean priest, killed in the late massacres.

The third is the son of an old Christian helper, and (like the second) a graduate of the High School. He was preparing to depart with his family, to labour in the Arabian Mission, when he was seized in his own house and hurried off to prison a year ago.

The fourth is a brother of the last. His only guilt is that he is the brother of the other, and was mentioned in one of the letters seized. He is a church member, an earnest young man, and by trade a weaver.

The fifth is son of the first, a student in the High School, and working to pay his way. A letter in pencil to his brother, though a short and ordinary one, was the starting-point of all the trouble which has gathered round him. The letter was seized by the police, and being in Armenian had to be translated into Turkish. The translator, a renegade to Islam, added political colouring to the letter. Accordingly, the bearer of the note was imprisoned, together with those whose names were found in it.

The sixth person is the bearer of the harmless note just named. He is accused of carrying incriminating documents, and was arrested eighteen months ago.

The seventh and eighth are two villagers named in the letter seized in the house of the third prisoner. The word "eggs," in the letter, the Government regarded as a cypher referring to the Ulemas! This is their offence.

Prisoners nine and ten are excellent brethren, members of a native church in Kurdistan. Since the massacres, having been plundered of all they possessed, they have been obliged to work for a morsel of bread. Their offence is that they served as "house-fathers" in certain mission orphanages in Eastern Turkey.

The correspondent concludes: "We are almost despairing of any release for these innocent people. We need more assistance to keep them in food and clothing." Communications to Mr. Essery may be addressed Bible Lands Missions Aid Society, 7, Adam Street, Strand, W.C.

The Indian Famine.

MUCH and pathetic information respecting the famine was imparted by Rev. Dennis Osborne at the noon prayer meeting at Aldersgate Street Y.M.C.A. n Monday. At the outset, he reviewed the sitations of late years; first, the famine of 897, in which five millions of people perished; ien the scourge of bubonic plague; and now ie unexampled famine which, unless prompt d be afforded, must result in the death of vast ultitudes. Mr. Osborne went on to picture the evastation which has overtaken the homes of ie natives, both Christian and heathen, and oved many hearts by his account of an tempted murder of a child, of which he was ie eye-witness. The deed was wrought by a poor arving mother who, nursing a babe at her breast id with a little son walking by her side, was amping through the country in search of food. a frenzy she suddenly dashed the lad to the round, evidently intending to end his sufferngs in death. Mr. Osborne went to the rescue, id the woman replied, in a state of anguish. He has not tasted food for three days; would ou have him die by inches before my eyes?"

NUMBERS OF ORPHAN CHILDREN

e now wandering at large, and men of incredible ickedness are endeavouring to obtain possession of the girls, for evil purposes. Mr. sborne concluded with a fervent appeal for elp, which melted the audience to tears; and a ollection for famine relief was spontaneously ken up by Messrs. Inglis, Ned Wright, id other well-known workers. In the course the meeting, which was throughout of a llowed character, Mr. M. H. Hodder exressed the hope that Mr. Osborne's short ission to this country would create the wideread sympathy with India which the position emands; and Mr. Robert Scott urged that fts should be generously offered in the spirit, under the circumstances, recorded of the rly disciples in Acts xi. 28-30. Mr. Musa HAI, a native evangelist, added a final and ffecting word as to the national responsibilities England towards her great dependency.

Mr. John Lampard, of the Balaghat Mission, entioned that, as an additional measure, ork was being given to the aboriginal tribes, it was found that many elected to die at ome rather than go to the Government relief orks. Evangelistic meetings were being onducted on Sundays at the Government orks. At a recent gathering, great numbers natives

LISTENED WITH EAGERNESS

the Gospel message, many securing positions vantage in the branches of the trees in order hear the speakers better.

Rev. J. C. Lawson writes from Aligarh, .W.P., India: "This famine includes fiveths of the Central Provinces, nearly the hole of the Berars, North Deccan and Gujarat, id South-east and Central Punjab; also many ative states in Central and Western India, rge groups in North Bombay, the Baroda tate, nearly all of Indore, all of Rajputana, id minor states in Central India. There are January 25) 3,000,000 people on relief works, id the number is increasing very rapidly. ut what are even 3,000,000 people among the 0,000,000 or more, where the famine is the everest?

"The more pastor-teachers we can place in ie villages, the better will these poor people e helped. This is but the beginning of the amine. Two or three months hence the great istress will come. £5 a year will support one f these pastor-teachers."

With reference to the descriptions of famine fferings by Mr. Isu Churran, of the Raj-i-Masih Mission, which appeared in our last ssue, it should be understood that, although ated from Almora, N.W.P., the scenes referred were were witnessed in Gujarat.

Pray Often, for prayer is a shield to the soul, a crifice to God, and a scourge for Satan.—*Bunyan.*

Evangelical Church of Italy.

THE Evangelical Church of Italy, as a native organized mission amongst Roman Catholics, came into being with the movement of the unification of Italy. At the time of the Grand Duke and of the Bourbons, the Bible was secretly read and believed in by many families in the fair peninsula. Favoured by the granting of liberty of conscience, the isolated and secret converts felt the need of becoming organized amongst themselves. Amongst these the first place was occupied by Friar Barnabita and the celebrated Alexander Gavazzi.

When the ideal of the unity of Italy had become a concrete fact,

SIGNOR GAVAZZI

began to give himself entirely to the preaching of the Gospel. "After having helped to give his country civil liberty," writes Dr. Robertson, of Venice, "he was anxious to see it possess that better liberty wherewith Christ makes his people free." During his long and active ministry he was often constrained by the needs of the work to come to Great Britain to plead the cause of "my little church," and "my children," as he loved to call the children he represented.

The work of which Gavazzi was the leading spirit has had during the last thirty years, and up till the present time, as its great friend and supporter, Rev. Dr. McDougall, of Florence, whom God has just now taken to his rest. He made the ideal of Father Gavazzi his own, and for many years collected the greater part of our funds himself. Notwithstanding all sorts of difficulties, the Evangelical Church has gradually consolidated itself, to the point that lately, especially through the energy of Rev. S. Fera, it has been

LEGALLY RECOGNISED

by King Humbert and the Italian Government as a moral and religious administration, with the right of legally holding property, and governing itself under the name of the Evangelical Church of Italy.

The towns or missionary centres of our work are forty-four in number. In many cases keen persecution has been faced, and here and there it has been overcome by consistency and devotion to Gospel principles and work. In Rome we have two congregations, the Church of Porta S. Angelo, with 174 communicants, and the Church of Porta Pia, with twenty-eight communicants. Fourteen new members were last year added to this first congregation. Amongst those that seek for truth there is a man employed

IN THE HOUSEHOLD OF THE POPE,

who comes amongst us like Nicodemus. Another is a certain Cesare Sornaga, who, after an illness and commercial misfortunes for seventeen months, one day in despair went to Ponte S. Angelo, with the intention of throwing himself into the river. It was Sunday. Looking round, he saw our church open, and to pass away the time he entered. What he heard moved him deeply; the prayers and the hymns acted as a balm to his heart and conveyed to his soul a new idea of religion. This was his first step towards Christ, and from that day Sornaga never missed a service, and after trial he has been accepted as a member of our church. We also have in Rome an evangelical club, by means of which were sold last year 1,050 Bibles and portions of the Scripture.

The same encouraging results can be narrated more or less of the other forty parts of the field. We had last year about 500 converts attending our Bible classes, more than 15,000 adherents,

SCATTERED ALL OVER THE COUNTRY

and attending more or less regularly our services. The converts under instruction which were accepted as communicants last year were 289. We have also, in connection with the forty-four main centres, evangelistic work carried on in 138 small towns and villages.

The schools (Sunday, day and evening schools) are forty-two in number; they constitute a most important part of our work. In general they suffer from want of means; but in all places we find that liberal Roman Catholics prefer them, for they say: "We do not care to send our children to the schools of the priests, where they are taught to hate patriotism and every principle of liberty, while in the schools of the Government and municipality they are educated without religion and morals." We receive from all quarters requests to start others.

Communications regarding the work may be addressed to the organizing secretary for England and Wales, Rev. O. Golia Mauro, 57 Callcott Road, Kilburn, N.W.

Soldiers in South Africa.

CHEERING news reaches us from all the Soldiers' Homes. There is an earnest spirit of inquiry, and souls are being brought to Christ. We ourselves have for some weeks been with the third column in the forward camp at Sterkstroom, and have been enabled to open Homes in the camps, which are six miles apart. Five or six men are giving all their time and strength to the work; and, like our twenty-four other helpers, are receiving no remuneration beyond their maintenance.

The expenses, nevertheless, are great in providing tents and camp equipment for workers, marquees with lighting, and the many necessary things connected with the sale of refreshments. As everything is sold to the soldiers at the lowest price possible, even the working expenses are not covered by the sales.

Our permanent address for letters is care of Mr. J. Storrdister, King Williamstown. Boxes of literature will be conveyed freight free, if marked for the use of the troops and addressed to us, care of Messrs. Donald Currie's Agent, Cape Town, or East London.

G. B. and M. S. Osborn Howe.

From Naauw Poort.

In a letter written from Naauw Poort, on January 29, Corporal J. V. Woodey sends cheering accounts of the services which are held in the camps. "We had a glorious meeting last night in a shed made of a few pieces of wood and a canvas cover thrown over it. I there met some of the brethren of the Gloucester Regiment, and we had some hearty singing and praise to God for his wonderful mercy towards us. The Gloucesters had nine converts on their voyage coming here."

Books for the Troops.

Miss Agnes Weston writes:—"I am sending every month to the Naval Brigade, but I am making a special effort to benefit the soldiers as well. I have issued a 'War Edition' of my magazine, *Ashore and Afloat*, and of my 'Monthly Letters,' of which I am just beginning to send large consignments. I should be glad if friends would help me to circulate 100,000 of our own publications; I shall also be glad of Bibles or Testaments (small) for pocket of khaki jacket, Sankey's Hymn Books (small, limp cloth), and Text Cards prettily illuminated (small, the size of a court envelope). I am forwarding to South Africa almost every week, and any of the books named in this letter will be gratefully received, if sent to me at the Royal Sailors' Rest, Portsmouth."

The Poor of Spitalfields.

THE annual report of the King Edward Ragged Schools, Youths' Institute, and Christian Mission marks the completion of fifty-four years' successful endeavour to improve the spiritual and temporal status of a neighbourhood steeped in poverty and distress. The winter season is always a trying time for the poor, and necessarily means heavier expenditure for clothing and domestic requirements at a time when work is less abundant and sickness invariably more prevalent. Such are some of the difficulties which these institutions help to solve for the poor and needy.

Coming to individual agencies, it is pleasing to learn that the continued prosperity of the Sunday-school has again been manifest. The limit of the accommodation has been reached, the attendance now numbering 1,500. The seed sown in the junior class is bearing fruit in the senior departments, and the drifting away of elder scholars—often a source of anxiety and discouragement to numbers of earnest and devoted workers—has not been found to follow the Sunday-school effort; but the Bible-classes and reading associations are largely sustained by those who are young in Christian life and experience.

In the various classes for girls—needlework, dressmaking, knitting, cooking, &c.—the same interest has been manifest, and the instruction imparted has been of a permanently useful character. The technical training of the boys in carpentering, cabinet-making, fretwork, &c., has been attended with exceptional success, and has brought to light much hidden genius.

The beneficence of the institution is not, however, confined to the Ragged Schools and Mission.

During the winter the free dinners for the poor have been provided three times a week, a total of 12,000 meals being given during the season.

In the summer time the children are sent away to various parts of the country to seaside homes. The visitation and nursing of the sick in the homes of the poor have been extensively appreciated.

Further particulars of the Mission and Ragged Schools may be obtained of the secretary, Mr. Charles Montague, 16, Addington Road, Bow.

The "King's Own" Mission.

ONE of the chief features of the King's Own Mission, Kennington, S.E., is the vigour and persistence with which it seeks to reach the unevangelized masses.

The report of work accomplished during the past year contains much good news. At the open-air meetings large crowds have gathered to hear the Gospel, and times of spiritual power have been experienced. While the meetings are in progress, workers are told off to engage in conversation with those who appear to be impressed, and in this way some have been led to seek Christ, and subsequently to become workers in the mission.

The visitation work has also had an especially gracious influence. The lady visitors are able to record many instances of lasting good. Encouragement has come, too, from the weekly Bible readings conducted by Mr. William Green. As to the evangelistic meetings held in the capacious hall, attendances at the Sunday services have increased, and a most pleasing feature is that so many of those who attend are recruited from the class who seldom or never attend a place of worship.

Many other departments of religious and temperance work are carried on, and the Mission fulfils a position of high usefulness in a needy district of the metropolis. The treasurer is Mr. William Green, Moorlands, Bickley, Kent.

Have a special care to sanctify the Lord's Day; for as thou keepest it, so will it be with thee all the week long.—*Bunyan.*

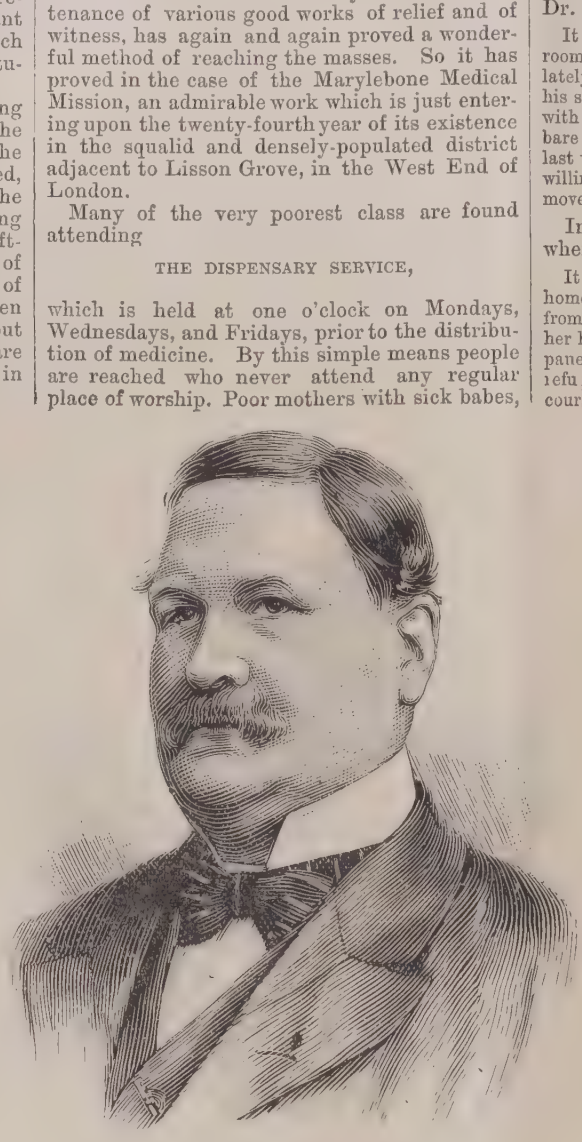
Marylebone Medical Mission.

EVEN amongst those who are most hardened against the Gospel, a medical mission, it is ofttimes found, will exercise a beneficent influence when other aggressive agencies are either positively ignored or at least regarded with dislike. Especially among slum populations the exercise of the healing art, combined with an earnest Christian testimony and the maintenance of various good works of relief and of witness, has again and again proved a wonderful method of reaching the masses. So it has proved in the case of the Marylebone Medical Mission, an admirable work which is just entering upon the twenty-fourth year of its existence in the squalid and densely-populated district adjacent to Lisson Grove, in the West End of London.

Many of the very poorest class are found attending

THE DISPENSARY SERVICE,

which is held at one o'clock on Mondays, Wednesdays, and Fridays, prior to the distribution of medicine. By this simple means people are reached who never attend any regular place of worship. Poor mothers with sick babes,



DR. R. CHAMBERS.

From Photograph by Messrs. Brown, Barnes, and Bell, 12, Baker Street, W.

street-hawkers smitten with bronchitis or pneumonia, as a result of exposure, old men, worn out with toil and yielding to the grip of some epidemic—all kinds and conditions of the suffering poor are found in the dispensary. Evidently, too, they enjoy the bright Gospel service, and arrive at the conclusion that Christianity improves upon acquaintance. Once drawn to the Mission Hall, they not infrequently attend the Sunday services also. In this way many have been brought to seek and confess Christ.

The work continues to make good progress under the guidance of Dr. Robert Chambers, whose devoted labours have done so much to enlighten one of the darkest districts of the great metropolis. In addition to the dispensary and the mission services, a Bible class for women, conducted by one of the three deaconesses connected with the movement, has been used in attracting many to the Saviour, and in building up the faith of a large number of humble disciples of the Lord, whose lot is cast in most difficult and trying circumstances.

The chief strength of the work lies, perhaps, in its visitation system. The Gospel is taken to the slum, garret, or cellar, to the inhabitants of those one-rooomed houses which are such a reproach to the land, where every vice is easy and every virtue difficult, where, in circumstances of the deepest degradation, the rising generation grows up familiar with iniquity even in childhood. How can we wonder that from such plague-spots there come criminals and harlots? And how could we fail to uphold, by sympathy and prayer and practical aid, those consecrated people whose lives are devoted to rescuing the perishing amid such sordid and melancholy surroundings?

Here is a sample case of misery, visited by Dr. Chambers:

It was a bitterly cold day in winter. In a small room lay a poor old man afflicted with cancer, and lately discharged from the hospital as incurable. By his side, on the wretched bed, lay his wife seriously ill with bronchitis. It was a miserable apartment, quite bare of furniture but for the bed. Two hours after my last visit the old man died, and his wife lay there, willing but unable to help him, for she could not move. A few days later she also died.

In many cases the sufferers are cured, even when the circumstances seem almost hopeless.

It was a foggy, frosty day. In one of the slum-homes—a dreadful place—a woman lay suffering from pneumonia. To add to the danger of the case, her head rested close to the window, of which three panes were broken. We could but advise her to seek refuge in the workhouse, but she objected that such a course would break up her home! The "home," alas! consisted of what we should call "a few sticks." However, we supplied her with medicines and nourishment, and she made a good recovery, and came round to the mission hall to express her gratitude.

The question of "How the Poor Live" receives additional illustration from the following incidents:—

We were called to see three children who were suffering from whooping-cough and bronchitis. The father was, it appeared, out of work; the room was in a filthy condition, and the unhappy little ones were starving. We provided milk and other nourishment and tended the children until they were convalescent.

A young woman of respectable appearance told us that her husband had beaten and deserted her. She had gone to live with her father, and it was there we found her, suffering from a serious attack of bronchitis. Her father, too, was ill, but there was only one bed in the room, so they took turns in resting their sick and weary bodies.

Many branches of work are carried on in connection with the Marylebone Medical Mission, but the chief aim of each is to point sinners to the Saviour. Communications may be addressed Dr. Chambers, 12, Bell Street, Lisson Grove, N.W.

A Plea for the Villages.

WRITING from Ross, Herefordshire, Mr. John Coates, of the Ross Bible Carriage Tent and Evangelistic Mission, appeals for the prayerful and earnest sympathy on behalf of village populations. "I am fully persuaded that there are hundreds of villages in Great Britain where the sound of God's glorious Gospel is never heard.

"During a recent mission to one of these dark villages, with a population of 390 souls, we only met with one Christian in our visitation, which extended over a month. Recalling my long period of work, I may mention that one village in which we held a mission had not had a visit from an evangelist for fully eleven years. A deep interest was manifested, and night after night the building was crowded with attentive listeners. The Gospel seemed like a new story to them. Doors are opening on every hand, but in all new fields of pioneering work there is, of course, much expense associated." Mr. John Coates' address is: Northleigh, Ross, Herefordshire.

Folkestone.—The mission work undertaken in some Folkestone slums by Miss Moore, of the Y.W.C.A., needs sympathetic assistance. "In 1894," writes Mrs. M. E. Thompson, of Pelham House, West Folkestone, "when the mission hall was opened, the Narrows was so sinful a place that the police hardly dared to venture there alone; but the work grew, and Miss Moore, toiling with courage and devotion, purchased the land, and, as money came in, built the hall." The work has been blessed to the poor, but a debt of £100 seriously hampers Miss Moore's efforts. Communications may be sent to Mrs. Thompson as above, or to Mrs. Murray Macgregor, 18, Millfields, Folkestone.

Mr. John Anderson,

BIBLE TRAINING INSTITUTE, GLASGOW.

HOW frequently do our biographical notices carry us back to the great Revival of 1859! In that year there arrived in Ardrossan a worker who had visited the North of Ireland to learn something of what the Lord was doing there, and also two shipmasters from America who had come under the influence of the same wave of blessing, as it passed over their own land on its course eastward. One of the first to be aroused by the story they had to tell was Mr. John Anderson, who was led into the light after a struggle lasting some weeks; and he was soon engaged in aggressive work for his new Master.

A mission which had been carried on for some years among the sailors visiting the port was given up about the year 1863, and it was then laid upon Mr. Anderson's heart to attempt something definite in the shape of Gospel work among these men. His business brought him into daily contact with the harbour authorities, as well as with the shipping; but an application for accommodation to hold meetings was firmly declined. The only place then available in the vicinity was an old loft, which had been used as a store for petroleum; and with all its drawbacks, this was taken advantage of for a year and a half.

With a grateful heart Mr. Anderson still speaks of the goodness of the Lord in these early days. Many times he went out absolutely alone to bear his testimony in the open air; but, as seals were granted to the ministry, a small group gathered round. When it came to be noised abroad that real and lasting good was being done, a hint received from an official led to another application to the Harbour Company; and on this occasion the best space available—capable of seating an audience of 250—was freely placed at Mr. Anderson's disposal. Blessing came among the people of the town, as well as on the strangers; and as the work developed it was found advisable to secure entire possession of the largest hall in the town (holding 600 persons), and after a time that was not more than sufficient to meet the requirements.

By-and-by the workers went out, by invitation, to different places throughout the county to help in beginning similar efforts. These, too, were richly blessed; and as bands of workers were formed, it came to be felt that some organization was desirable to afford opportunities for the scattered brethren to meet and talk about the things of the Kingdom. The outcome of this was the establishment of the Ayrshire Christian Union—mother and leader of the county unions now so well known in Scotland—formed in the year 1877, of which Mr. Anderson was president for the first dozen years.

Another step, taken mainly with a view to the consolidation of the evangelistic work, was the starting of *The Reaper*, in 1881. The pressure of other engagements has led Mr. Anderson more than once to contemplate the discontinuance of the magazine; but, whenever such a proposal has been mooted, friends who know its value have protested so vigorously that it is still with us—holding out the hand of fellowship to many a weary, lonely worker, and standing ever true to its aim as "a magazine for the promotion of spiritual life, Scriptural doctrine, and consecrated service." The paper fills a useful place as the organ of the Glasgow United Evangelistic Association; and, by means of localized editions, of the various county Christian Unions.

Round the Ayrshire Christian Union and *The Reaper* there has grown up also the South Morocco Mission. It would be difficult, we fear impossible, to allocate the shares taken by each, but the central figure in all three was that of Mr. Anderson. The thought of sending workers from Ayrshire to that benighted Mohammedan country came to him during a visit he was obliged to make to the North of Africa on account of the state of his health in 1887-8. For the first time he was brought face to face with the horrors of such a life as the people in that country were living; and, though he only arrived home in April with health far from completely restored, two missionaries left before the year closed. At the outset there was no formal organization, the idea being to associate with other labourers; but in 1890 the state of affairs led to another visit from Mr. Anderson, when the Mission was formally constituted on its present basis, with twelve missionaries in the field, a number which has since grown to twenty-one.

From Photograph by Messrs. Maclure, Macdonald and Co., 2, Bothwell Circus, Glasgow.

The work with which Mr. Anderson is most closely identified is that of the Bible Training Institute in Glasgow; and the steps which led to the opening of that building, as well as to his connection with it, tell a heart-stirring story of the gracious leading of God. At an early stage in his career he had made local beginnings in this direction by organizing training classes for evangelistic workers at Kilmarnock, Kilwinning, and Ayr, with membership varying up to 150, but young men only were admitted. One of the first to propose to him the attempting of such an effort on a national scale was Rev. James Banks, formerly minister of the United Presbyterian Church in Paisley, who fully recognized the need for the better equipment of Christian workers not seeking the office of the regular ministry, but were handicapped in the doing of lowlier service through lack of such guidance and direction as might be given by a wise and experienced leader of a consecrated spirit.

On returning from his second visit to Morocco, Mr. Anderson found himself physically unable to continue the old active life, and had planned a restriction of his public Christian work mainly to such training classes as those mentioned. The next link in the chain was provided when Mr. D. L. Moody, at the annual meeting of the Glasgow United Evangelistic Association, on March 10, 1892, publicly urged the directors to make a new departure, by establishing a Training Institute for Christian workers offering themselves for home or foreign service, for which he felt there was a great need in Scotland; and recommended them to invite Mr. John Anderson, of Ardrossan, to be superintendent. Mr. Anderson's first intimation of the fact was obtained from the newspapers of the following morning.

The idea was at once taken up, and it may not be out of place to mention that the two men most deeply interested had each received a dying charge to carry through such a scheme. Mr. Anderson had been pledged by the death-bed of Mr. Banks not to turn away from it, should a proposal of this nature be made to him; and Mr. J. Campbell White (now Lord Overtoun) had received a charge from his sister, the late Mrs. J. E. Somerville, to help forward a scheme with the same end in view, while she left in the hands of her trustees a large sum of money as the nucleus of a building fund.

Before six weeks had elapsed from the making of the proposal by Mr. Moody, the directors had formally agreed to undertake the responsibility, with two principal aims in view: "(1) The training of Christian workers, carefully sifted, who, for the time being, should be resident in the Institute, and under the eye of the superintendent; and (2) the establishment in the Institute of classes, which might be attended not only by residents, but by others desirous of availing themselves of the training so provided." They had further entered into an agreement with Mr. Anderson, by which he was to give up his business, and to set about making such preliminary inquiries as might be necessary before the establishment of the Institute. In the course of the summer he visited various institutions in this country and America, notably that at Northfield, and prepared a report which became the basis of the scheme under which a beginning was made in January of the following year.

The course of study extends over two years. During that time the students are carefully taken through the entire Old and New Testaments—the great aim being to give them a thorough working acquaintance with the English Bible, without the teaching of Greek or Hebrew. Other courses include the outlines of Christian doctrine, homiletics, Christian evidences, and church history. The particular qualifications of the worker are strongly insisted on, and then he is well grounded in the classification and treatment of subjects and texts, being taught how to divide and apply them along textual, typical, topical, and other lines, with practical class exercises. Close attention is also given to proper methods of conducting various kinds of meetings—such as those in the open air, for general Gospel preaching, for fellowship, and for children—as well as of dealing with inquirers. The young men undertake no

medical study, except such as they may do on their own account on Saturdays; but the young women go in turn for training at the dispensaries of the Glasgow Medical Mission, where they receive lessons in the diagnosis of disease, medical and surgical treatment, and dispensing.

Men and women alike receive from the life of the Institute an impress which is at least as valuable as the theoretical instruction. Mr. Anderson stands to all the inmates more in the relation of a father than that of a teacher. His strong character and devout spirit have placed the Bible Training Institute in its present high position in the estimation of the Christian world. The dominant note of the house is the practice of the presence of God. Prayer meetings are neither regarded as formal, nor given a secondary place. The atmosphere is that of the fellowship of God.

The basis of the Institute is thoroughly undenominational; but one rule has been made which will be widely appreciated—namely, that students must, during their course, remain loyal to the Church from which they were received. It is desired that candidates for admission should have had a fair elementary English education, but "it is indispensable that they give satisfactory evidence of conversion and of genuine Christian character. They must also give proof of their sincerity, and of some degree of fitness by having been engaged in some form of Christian work."

During the first winter the number of students residing in the house was twelve, while twenty-three outsiders were enrolled for attendance at the day classes, and 360 for those meeting in the evening. For the current session, 1899-1900, there are seventy-three resident (men fifty-three, women twenty), but evening classes are suspended on account of the Glasgow Evangelistic Campaign. Of those who have gone forth already, rather more than one-half are in the foreign mission field, while the remainder are engaged in home mission work, or have gone back to business—using the time at their own disposal in Christian service.

The staff and students are now recognized as one of the most potent forces for aggressive Christian work in Glasgow. Great crowds of people gather round their open-air demonstrations, and they are ever ready to afford help to any cause. Last year the number of meetings conducted was 1,493, with an aggregate attendance of over 160,000, and no fewer than 3,618 inquirers were personally dealt with. Visitation in connection with the police courts and Glasgow Prison has so commended itself to the authorities, that Bible classes are now organized among the prisoners, under the official recognition of H.M. Commissioners.

Increasingly churches and missionary societies are seeking the workers. From one Scottish Presbyterian Church letters have been received speaking in the highest terms of men sent to them for service at home. A sister Church, which had taken a student for service abroad, is now applying for other two, in the hope of obtaining men of like spirit and capacity. It has been noticed that societies which have sent candidates for training are yearly doing so in increasing numbers. During the present winter it has been noted that three of the most successful evangelists in connection with the Glasgow Campaign have been men trained in the Institute.

Woman's Christian Temperance Union.—A convention is to be held in Edinburgh next June, under the auspices of this union. The names and addresses of delegates intending to be present should be sent to the secretary, Miss Agnes E. Slack, Ripley, Derbyshire.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD and District Christian Endeavour Union held a series of meetings on Tuesday week. There was a service in the afternoon at which Rev. F. B. Meyer preached, followed by a conference and a meeting in the evening. The Union gave an enthusiastic welcome to Mr. Meyer, and his visit will doubtless do much to stimulate the movement.

At the evening meeting, Mr. Meyer spoke of the consecration pledge as "the hub of the movement." Perhaps the most interesting part of the address was that in which he showed that Christianity was to sanctify every department of life. Consecration was consistent with a perfectly natural life.

The annual meeting in aid of the Universities' Mission to Central Africa was held in the hall of Hertford College on Monday, under the presidency of Dr. Ince, Regius Professor of Divinity. The claims of the mission are that it was the response of the University to Dr. Livingstone's appeal to carry out the work in Africa that he had begun. Its sphere of work has two centres, viz., the island of Zanzibar and Lake Nyassa. Among the special features of its work is the building up of a native church with a native ministry, and the gradual abolition of the slave trade in this part of Africa has been largely due to the work of the Mission.

The Bishop of Zanzibar, in his address on Monday, pleaded specially for the educational part of the work. They wished to train a native ministry who would carry on the work of the Church themselves, and so set them free to pass on to other races. As God guided events in South Africa, there would be an immense field opened out for Christian work, and he hoped the University of Oxford would take a share in that work.

Irish Notes.

IN view of the successful evangelistic work which has been carried on in the wooden hall, which was built last year at Nenagh, it has been decided to erect another, which is now being constructed. The workers associated with the mission have been much encouraged by the large numbers attending their unconventional place of worship, and the blessings with which the work has been fraught since its inception. Communications respecting the movement may be addressed to Mr. John Carroll, 47, Castle Street, Nenagh.

The Evangelistic and Missionary Alliance has accomplished much in the service of the Gospel in Ireland. There has been much real progress in the face of circumstances often discouraging. Christian workers who have conducted evangelistic services in the South of Ireland have experienced much difficulty in securing places for holding meetings. This has been the case with the Evangelistic and Missionary Alliance, and friends who know of any places—schools, halls, barns, or empty houses—will confer a benefit upon the Society by communicating with Messrs. R. and J. M. Todd, Manor House, Enniscorthy, co. Wexford.

The After-Care Association, for Poor Persons discharged recovered from Asylums for the Insane, held its annual meeting at 48, Wimpole Street, W., on Monday last week, at the house of Dr. Blandford. The report, which was read by the secretary (Mr. Thornhill Roxby), showed that in 1899 there were 222 cases before the council.

Christian Endeavour.

TOPIC FOR MARCH 4.

How God Pays Men (Matt. xix. 30; xx. 1-16).

GOD is always going out to call labourers into his harvest. Some are hired *early* in the morning of life when the dew is on the grass and the fresh breeze of the opening day fans the face; glad hours of service are these, when work is a luxury! We have no thought of reward, because it is so blessed to handle the young vines, or train the long arms over the trellis-work, or use the pruning knife, standing knee-deep in fronds. He comes again to those who have passed the hours of early youth, and in the *third hour*, calls young men and maidens to enter his service before their best energies have been dissipated in the business or pleasure of the world. Are you standing idle in the world's great market-place, waiting a summons from the highest bidder? Have you seen hour succeed to hour, and though many have passed, you have as yet been unattracted by any face or proposal? I pray you idle no more, when the precious hours are passing so quickly, and opportunities for work are dwindling, and vines are spoiling, and Jesus waits to give you employment worthy of your powers. Do not barter with Him about payment, He will give what is right, and surely that will satisfy. See the door stands ajar, and through the aperture you hear the happy voices of the vineyard workers. Go your way.

The sixth hour may stand for the meridian of life, when we reach the thirties; whilst *the ninth* may represent the late forties and the fifties; *the eleventh*, the call to the aged.

Perhaps a truer rendering of the parable would treat the early called, who bear the burden and heat of the day, as representing the martyrs, those who have suffered and sacrificed most, those who have shed their blood for the Gospel. The third hour may represent such as have not actually laid down their lives, but have wrought for God with untiring heroism, as Luther or John Knox; while the later hours may represent efforts in the cause of Christ which have taxed in less degrees the strength and resource of God's servants. You and I, probably, unless some awful age of persecution is at hand, will not be able to rank with the first or second, but our light exertions may rather be depicted in the last labours of the sunset hour, when the stress of the day is over.

Now as to payment. It seems at first sight unfair that those who wrought at so small cost should receive as much as the others, but remember (1) That no wrong is done to the earliest comers, they get all that was promised, and as much as they need, according to the computation of the value of a penny, for the maintainence of themselves and their homes. (2) All is of grace, and there is no reason why the householder should not add as much as he chose to the money that was actually earned, so as to bring it up to a penny. (3) The consciousness of having done efficient work through the long day, is itself a vast addition to the actual wage. (4) But, lastly, and chiefly, it is very beautiful that those whose circumstances have forbidden them doing as much for God as they would wish to have done, or that others have accomplished, will not at last come off worse than they, if only they *did their best* during the one brief hour of opportunity.

The young clerk who is tied to the office desk for the maintenance of his mother, but who longs to be a foreign missionary, who can only do some small service when his other work is over, will find that at last he will be rewarded for what he did, equally as his friend who went out to the mission-field, and died for God at the hands of savages; because the motive that prompted him was equally lofty as that of his companion.

F. B. M.

C. E. NOTES.

An American prison society has a temperance committee that has secured fifty-two signers to a strong temperance pledge. The society numbers only twenty-five.

* * *

When a contingent of Australian troops for the Transvaal were leaving Melbourne, the Christian Endeavourers supplied the ship with a case of books for the use of the soldiers on their long voyage.

* * *

The Convention lately held in Bengal showed the power that Christian Endeavour is becoming in the evangelization of India. One society reported that it was supporting a colporteur who preaches to the pilgrims. Another carries on four Sunday schools. "Our fathers did mission work for pay," said one Bengali Christian. "Christian Endeavour is teaching us to work freely and gladly."

The Glasgow Evangelistic Campaign.

EIGHTEENTH WEEK OF MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

ON Saturday, February 17, a special united prayer meeting was held in the Christian Institute, when the deep interest taken in the Campaign work by many of God's people was abundantly manifested. Confession was mingled with yearnings for true searching of heart, as districts were remembered where the work has been seemingly fruitless; while much praise was rendered for the goodness of the Lord in other localities. The spirit of prayer was so evident that, by general consent, the time was extended beyond the original intention, and a desire was expressed that a similar meeting might be held on the following Saturday for intercession on behalf of the services still to be held.

At the conclusion of the Students' Mission, Rev. Dr. Hastie (professor of theology in the University) publicly thanked Mr. McNeill for his addresses. He and his colleagues were assured that much good had been accomplished, and that further blessing would yet follow. In reply, Mr. McNeill expressed the gratification he felt at having the support of the recognised professors of theology in his evangelistic work, and at having during these weeks added largely to the number of his true friends.

Many touching letters have been coming in from persons who have been blessed at the various missions. One of the most striking that has come under our notice was by a man whose wife, himself, and several members of his family, have been led into the truth all at different centres, and under the preaching of different evangelists.

THE NORTH-WESTERN DISTRICT.

At few centres have the "missions" been so truly "united" as was the case with one just concluded in Free St. Stephen's Church (Rev. Hugh Ross), New City Road, where, during the opening week, the meetings were conducted by the Brothers WEAVER, followed by Mr. JOHN ANDERSON (of the Bible Training Institute). In the absence of Mr. Ross (on account of health), the Rev. John Pollock (Shamrock Street United Presbyterian Church) presided. Besides the Shamrock Street and local friends, the workers from St. George's Cross Tabernacle and Grove Street Institute were throwing all their strength and energy into the campaign, their own week-evening services having been suspended during the continuance of the mission.

The very wintry weather experienced day after day told severely on the audiences and workers alike, but the people continued to come out in surprising numbers, and a deep spirit of prayer was manifest among the Christians. Among other leading workers whom we found lending a helping hand were Mr. Richard H. Boyd, Rev. John Torrance, Mr. Robert Logan, Mr. Daniel Walker, and Mr. Walter Miller.

Mr. Frank Weaver's voicing of the Gospel in song, night after night, and Mr. Bewley Weaver's addresses, were much used of God to the conviction of sinners. The truth about the true condition of even the most respectable and outwardly correct persons, if still in an unconverted state, was faithfully presented. As the brothers go from place to place in the city many memories are revived of the blessed work which God used their father to do in former years. The other evening a man, who had been living a life of terrible sin for many years, sought out the sons because he remembered that long ago his sainted mother had spoken much of their father. He remembered also that his mother had told of a terrible experience at her conversion, and could with difficulty be assured that it was not necessary to show the same great excitement and outward evidence. In the end he seemed to receive the gift of God simply as a little child.

Mr. POLLOCK (who is editor of *Scottish Endeavour*) remarked on Thursday, "This is our Endeavour night, and they are all here." The badge of the C.E. movement was much in evidence, and men and women with divers talents found full scope for the use of them in connection with the meetings. Several falls of snow put to a severe test those whose duty it was to go through the district from house to house inviting the people; but the arrangements were carried through in a thorough manner.

POSSILPARK DISTRICT.

Mr. JOHN CLIMIE has taken up work in Possilpark District, where the Rev. D. M. Cameron was labouring some weeks ago. On this occasion the meetings are being held in the United Presbyterian Church (Rev. M. Bruce Meikleham, minister). The mission made a promising beginning on Sabbath evening, the audience being large, and about sixty Christians remaining behind for a special time of prayer and consecration. Mr. Climie spoke earnestly on the call to service and the opportunity presented. Mr. Meikleham is an enthusiast in open-air work, and is well supported in it by his congregation. Cold and stormy weather did not deter the helpers on Monday night, and they had a good time at Saracen Cross—looking and speaking, said a visitor, "as if they meant business for God."

The subject of address was "The healing of the woman with the issue of blood" (Luke viii. 47). Looking at the preceding verses, Mr. Climie showed that the neighbours of the man out of whom the legion of devils were cast might have been expected to burst out in praise, but instead they asked Jesus to go away. The question involved was that of an unclean trade, such things leaving no room for Him, and the men who carry them on resenting even yet the advent of spiritual work into their neighbourhood. This woman was one of a crowd who showed a great contrast, receiving Him gladly. A graphic description was given of the manner in which Jesus led her to confess Him publicly.

At the close a number of young people showed a disposition to be spoken with, and a workman who remained behind seemed to realise the truth before he went away.

VARIED EXPERIENCES.

Mr. JAMES SHIELDS (of the London Evangelization Society) is at present spending six weeks at the work of the Campaign, and has already experienced something of the way in which the attendances vary in different districts. Beginning in London Road United Presbyterian Church, he found himself in the midst of a splendid band of workers. Led by the minister (Rev. J. Anderson Watt), and the missionary (Mr. Edgar), the people from the outset took up the open-air work vigorously, as many as sixty helpers gathering round on several evenings. The distribution of the intimation cards from door to door was so thoroughly done that the whole of the customary supply was exhausted within the first three days.

The preaching was a simple presentation of the Gospel. No personal pressure was applied, but the Spirit of God was left to work, and He honoured the faith of his servants. A noteworthy feature of the mission was that more than one-half of the persons who were converted were enabled to trust the Saviour in the course of the services, and came forward at the close, not to seek guidance, but to tell what the Lord had done for their souls. One of the workers, an earnest, devoted young lady, had been at four gatherings on the opening Sabbath, and was suddenly called to the higher service on Tuesday morning. The news of her death made a deep impression on the audience, and it was observed that, on that evening, only one man left the church before the after-meeting. The mission was reported at the preachers' meeting as the best attended of those held in East-End churches.

On removing to Whitevale United Presbyterian Church—still in the East End—Mr. Shields found himself in a field stiff and unresponsive. An excellent spirit pervaded the services, but the attendances were not large. We met the minister (Rev. W. H. Kellock) and a faithful band bearing witness on the street, when snow was falling. The evangelist addressed himself to the church members in a sympathetic and tactful manner, pointing out from his past experience how an unpromising beginning might lead to much fruit in the end. Earnestly did he lay before them the invitation to be workers together with God, and workers together through prayer. Though now hailing from the south, Mr. Shields is a native of the West of Scotland, well acquainted with the local needs and opportunities of Gospel work.

The address we heard was on the invitation to the Laodicean Church (Rev. iii. 20), and the subject was treated in a fresh and deeply interesting manner. A friend of Mr. Shields' early days (Miss Mounts) presented the Gospel call in song. True liberty in prayer was experienced, an earnest spirit pervaded the whole gathering.

Mr. Shields expects, during his closing fortnight, to be located in the Tent Hall.

WORKING LADS AND GIRLS.

At White Memorial Free Church, Paisley Road, we found Mr. WILLIAM THOMSON, jun., in the middle of a mission which has so far been crowned with success. Meetings were arranged at half-past five o'clock for boys at school, and during the current week for girls. We were informed that there was a rowdy element in the afternoons, but in the evening we found none. For these later gatherings the qualifying age is fourteen years, the intention being to reach working lads and girls. Like Mr. Mackeith's experiments in the Anderston and Gallowgate districts, this mission has shown the greatness of a field to which special attention has seldom been turned. The rigid exclusion of school-children is hard to do, but experience proves the necessity of it if the special class aimed at is to be reached.

We were impressed with the fine staff of workers, led by the minister (Rev. James Paterson) and the missionary (Mr. Edward Gillespie). The male portion of the audience was composed of lads ranging up to seventeen or eighteen years, and a reverent and quiet spirit dominated the entire service. Mr. Thomson's lesson was on the human heart, illustrated by a series of eight pictures—the first four representing in allegorical fashion the descent to perdition, while the remainder showed the renewing of the Holy Spirit upward to sanctification. The passions were represented by different animals. Deep interest was aroused, and the hymns were sung with great earnestness—especially one in the Lowland Scottish doric.

During the singing of the closing hymn—"Just as I am"—Mr. Thomson invited all who were seeking the Saviour to come out to the front, and the unusual fact appeared that three times as many lads as girls were in the company. Possibly this may be partly accounted for by the way in which their confidence was won through the use of many homely phrases and references to topics in which they were interested. An appeal was made for all young Christians to speak to their neighbours, and offer to accompany them to the front. Seated in the middle of the audience, it was pleasant to overhear snatches of the conversation which then sprang up on every hand. In boyish terms we heard frank yet affectionate inquiries made into the spiritual condition of a number, and in at least one case the result was hearty congratulation on the facts thus revealed.

In the course of the week, including afternoon and evening meetings, not fewer than three hundred and seventy young people were personally dealt with, and took away covenant cards. In many of the cases cautious workers gladly testified that there was good evidence of a change of heart, but all the names and addresses have been recorded, and the work will be followed up.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Looking Up.

EVERYTHING Jesus did is full of meaning, and his look often meant more than the words of most people. We are often told of his look of pity on the sick and of compassion on the multitude, his look of displeasure on the Pharisees and his look of reproof on Peter, and four times the Gospels mention that Jesus "looked up to heaven." It was natural and beautiful Jesus should look up to his own home, the Father's house, that He should turn his face to where his treasure was and his heart abode.

The first mention of Christ's up-look is made in Matt. xiv. 19; Mark vi. 41; Luke ix. 16, when He took the five barley loaves and two small fishes, and, "*looking up* to heaven, He blessed and gave." This was the up-look for *blessing* on what seemed like very small mercies. It expressed thankfulness for the boy's offering, though it appeared so inadequate for the great need. Christ teaches us to be grateful for the least mercies. The blessings that come to the thankful hearts who look up when others would look down, and complain that "there is not enough," will help us to make the most of what we have; and the little, when carefully used, will go a long way.

The next time we are told that Christ "looked up" was when He sighed and said to the deaf and dumb man, "Ephphatha—be opened" (Mark vii. 34). Jesus sighed or groaned because of the sin and suffering in human life, because there were so many all round Him who were deaf to his words and would not hear or heed God's truth; and though they had ears to hear, they would not listen to his message. Midst all the hardness of men's hearts and the disappointment and discouragement of his work, He looked up to heaven for help and healing for this poor man who could not hear a word Christ said.

Thus Jesus teaches us to look up when we are troubled and burdened, and when sighs are in our hearts. If we are ever to do good to others and help to heal their woes, we must look up. Afterwards, when the man heard and spoke, the people said of Jesus, "He hath done all things well."

Our well-doing in life largely depends on our looking up. Many a life would be more useful if there was more up-looking. Many words of cheer, many deeds of mercy, many works of love will flow from the life that can look up when the heart is full of sighs.

The third time is when Jesus stood by the grave of Lazarus (John xi. 41). Then, in the presence of death and sorrow, "Jesus lifted up his eyes and said, Father, I thank Thee that Thou hast heard me." We are told (verse 33) when Jesus saw Mary weeping, and the Jews also weeping, He groaned in spirit, and was troubled and wept; and then, coming to the grave, Jesus again groaned as He ordered the stone to be rolled away, "He lifted up his eyes" and prayed. The sorrow that made Christ weep was not only sympathy for the sister, but grief over the unbelief of those around Him; and yet with eyes dim with tears, the Master looks up in thankful confidence to the Father. From the dark tomb that typifies the world's sin and sorrow, Jesus looks up to the bright home of peace and joy. Past answers to prayer give new hope for the present and fresh expectations for the future. This up-look from the grave is in thankfulness for comfort and life.

Lastly (John xvii. 1), when Jesus knew that his hour was come—the hour of agony and death, and of the perfect fulfilment of the Father's will—He lifted up his eyes and said: "Father, glorify thy Son." This was the up-look of resignation and submission, of prayer for the disciples, of victory over sin, and triumph over death and hell. It was night, and He looked up beyond the shining of the Pascal moon and the clear light of stars to God, in whom there is "no darkness at all."

What Jesus did he bade his disciples to do. Let us look up for others. Look up in days of darkness and sorrow, in work and play, look up to the light for help and grace.

Sale. J. Johnson.

Children's Scripture Union—Portions for week ending March 10.

Sun., Mar.	4	*John*	v. 25-35	Thurs., Mar.	8	*John*	vi. 28-40
Mon., ,,	5	,,	v. 36-47	Fri., ,,	9	,,	vi. 41-58
Tues., ,,	6	,,	vi. 1-14	Sat., ,,	10	,,	vi. 59-71
Wed. ,,	7	,,	vi. 15-27				

It Is Time.

It is time to be brave. It is time to be true.
It is time to be finding the thing you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet,
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing.
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart.
It is time for the lilies of meekness to start;
For the heart to be white, and the steps to be right,
And the hands to be weaving a garment of light.

Selected.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 217**).

1. In Shinar's plain, I dominate the land,
   Confusion follows what ambition planned. (Gen.)
2. A province in which Shushan's palace stood,
   When Daniel found himself by Ulai's flood. (Dan.)
3. Subject to Egypt were a people who
   The prophet names as those "that bend the bow." (Jer. xlvi.)
4. Two brothers, reconciled, go on their way.
   Where was the elder's destination, pray? (Gen.)
5. Then name the place from which Jehovah sent
   The faithful patriarch, who obeying, went. (Gen.)
6. A king named Shinab in my halls did reign;
   Where now is water—once a verdant plain. (Gen.)
7. A little city, which escaped the doom,
   When God, in justice, others did consume. (Gen.)
8. Please name the tribe whose coast is near the sea,
   Its lot assigned where prosp'rous havens be. (Gen.)
9. A heap of stones—the culprit's grave is there:
   Reveal the name the valley hence shall bear. (Josh.)
10. Where fought God's host, by Amalek assailed,
    The leader strengthened and the host prevailed. (Ex.)

The initials of the above form the name of a monarch who made a feast.

(Children under *ten* do any 3; under *thirteen*, any 6; under *seventeen*, any 9; over *seventeen*, write a short account of this person.)

ANSWER TO LAST SEARCHER (**No. 216**).

1. Adam and Eve (Gen. iii. 8).
2. Rachel (Gen. xxxi. 34).
3. Moses (Ex. ii. 12).
4. Moses (Ex. ii. 2).
5. Jacob (Gen. xxxiv. 4).
6. Rahab's (Josh. ii. 4).
7. Gideon (Judges vi. 11).
8. Achan (Josh. vii. 21).
9. Jehosheba (2 Kings xi. 2).
10. Elijah (1 Kings xvii. 3-6).
11. Obadiah (1 Kings xviii. 4).
12. In his heart (Ps. cxix. 11).
13. Jeremiah (Jer. xiii. 5).
14. Baruch (Jer. xxxvi. 19).

Correct answers (first list) received from:—

A—William and Myra Akerman, Louisa Ayley, Esda Anderson, R. and Ernst Aldwinckle.

B—Edith Blenkarn*, Gertrude Bristow, Fanny Blackman, Emily Bridgewater, Elsie Brinkworth*, Elsie Baker, Olive Barton*, Mabel Baker, Gordon* and May Bligh, Cyril and John Bennett, Ada Blencowe*, Eleanor Bennett, Adeline Baker, Herbert Braddon, Ella Berryman, Rachel Buss, Mabel Birney, Eric Brown, Dorothy Billings.

C—Percy, Grace and Stanley Chappell, George Cary*, Elsie Collings, Kittie Cope*, Josephine* and Elma* Cheal, Gladys Clark, Daisy Churchward, Muriel Collett, Joan Clarke, Bessie Cheale, George Crawford, W. Campbell, Kate Cope, Sophie Cohen*, Anna Chanyen*, Lydia Cleary*, Mabel* and Ida Cole*, Olive, Doris and Margory Coleman.

D—Vera Dickinson, Violette and Kitty Donaldson-Selby, Ruth Dawson*, Ralph Daintree, Joan Dunsford, Polognia Daws*, Nellie Dowsett, Constance Drayson*, Stanley Drew, Esther Dickson.

E—Arthur Ellis*.

F—Winifred Field, Mildred Fooks*, F. and Eva Fullerton, Vincent, Mabel and Olive Fleet, Kitty Fausset, Daisy Field.

G—Clarice and Bertie Gale, Irene and Kathleen Gough, Clifford and George Gulley, Alice Goad, Jessie Gray, Cicely and Dorothy Gibson.

H—Dorothy Havergal-Shaw, Myra Hunt, Eric* and Mary* Hill, G. Hawkins*, Florence* and Francie Hoyte*, Louie and Willie Hooper, Nellie Hatchett, Hetty Hill, Mary and Elizabeth Hooper, Rosetta and Lottie Hamilton, Beatrice Hastings*, Annie Horstcraft, Beatrice and Walter Harland, Ruby Horne.*

I—Winifred Ingram.

J—Amelia Jacobson, Betty Jacobs, Emily Jones*.

K—Elsie Knight, Annie Kingsford, Eva* and Max* Kalb, Maurice Kalinsky, Margaret Kinnaird.

L—Susie Long*, Elsie Larner, Winifred Lowe*, Georgina Lichtenstein, Henry, Edward, Mary and Sidney Law, Rosie Langton, Ellen Larke.

M—Tom McGlone*, Aldie* and Edith*, Margetts, Winifred Maunder*, Dorothy McMullin, Mabel Mackay, Margie Marston, Irene Mawer, Marie Meek, Daisy G., Philip and Winnie Martin, Elsie Milne, Mabel Morris, Margaret McFadzean, Lewis, Arthur, G., and O. Morice.

N—Reginald Norris*, Nellie, Daisy, and Lyddy Nicholas, Emily Norris, Valerie Noel, Cissy Nicholson, Edith Nash*, J. Neligan.

O—Elsie Owen.

P—Ethel* and Kathleen* Pasley, Mary Plumb*, Walter* and Leonard* Picknell, Alice, Ethel, and Gladys Palmer, Mildred, Evelyn, Hattie, and Syble Peters, Maggie, Maxse, and Gordon Pibel, Winnie Page, Dora Pomeroy, Dora Phillimore, Kathleen Pincott.

Q—Annie Quick.

R—Alice Reid, Gordon Remington* Henry and Marion* Richards, Kate Rosenbloom*.

S—Betty Stocks*, Stanley and David Soltau, Bernard and Lionel Studd, Cicely Sherbrooke, Constance, Edgar and Hilda Schaeffer, Douglas Stevens, Esther Simmons*, Mary Symon, Glanvill and John Smith, Margery Smart, Amy Stileman, Mary Sowden, Philip Southam, Frank Simmons, Florrie Smith, Fanny Stileman*, Douglas and Kathleen Shepherd.

T—Theodora Thorn, Dudley Toye*, Marion Tarry, Olive Tritton*, Blanche Thomson*, Frank Thompson.

V—May* and Edwin Vickers.

W—Rose* and George* Willis, Gwladys Walkins, Mansfield White, William, Edward and Edith Wheeler, Dorothy Woodforde, Cecile and Phillis Wright, Ella Ward, Evelyn Wood, Dorothy Wyatt*, Harry Wintle, Annie* and Sarah* Wood, Florence Wilde, Madge and Frank Wilson, Dorothy White, Ellen Williams.

Y—Rachel, Kenneth, Gladys and Maurice Young.

Z—Sophia Zaxitsky*.

No. 215.—Correct answers (second list) received from:—

A—Hazel Adams, F.*, Ernest*, and Mary* Anderson, Margery and Irene* Ashdown, Louie Adams.

B—Elsie Brinkworth*, Frank Bentall*, Dorothy Billings, Ernestine Buhl*, Lucienne Brabandes, Harry Butler, Charles Brown, Ernest Bond, Gertrude Bristow, Charlie, Maggie, and Alan Banks, Louise Betts, Frank and Avory Blackie, Ethel Brooks*, Louis Berthé*, Dorothy Berry*, Dorothy Banfield*, Dorothy Butcher, Conyers and Massy Baker, Susette* and Mary* Beck, Leah Baginsky, Esther Blumenthal, C. and John* Bennett, Dessie Berry, Dorothy Bate, Gordon and Stanley Boxer.

C—K. Carey-Brenton, Cicely Craven, John* and David* Colville, Dora Corrie, Walter, Jessie*, and Maggie* Carter, Isabel Candlin*, Edith Corrick Dorothy Cooper, Elsie Collings, Daisy M Clarke, Bessie Cheale, Mary Cobb*, Edith Cross*, Gladys and Beryl Calvert, Alice Crang, Ella Clapp, Grace Charik, Muriel Craigie.

D—Harold and Gladys Davis, Marie Denizot, Emmy Dann, Violet and Mai Davidson.

E—Maud Eddey.

F—Eva and F. Fullerton, Olivia Fergusson*, Norris and Percy Fitch, Marion Fresgard Meg*, Lewis* and Agnes Fullarton, A. and F. Figgis, Helen and Malcolm Forbes, Laura Finch, Jeanne Faucon, Louise Filhol.

G—Edith Grieve, Violet Goldring*, Amy Grant, Hugh and Ivan Garrod, Grace and Evelyn Guiston, Dorothy Garfit, Gracie Grout, Aileen Gardner, George, Colin and Margery Graham-Brown, Mary Glass*, Elsie Goudge*, Ivy and Hilda Godfrey, Winnie Garnham.

H—Kathleen Hughes, R. and Helen Hunter, Gladys, Winifred, John, Laurence and Basil Head, Violet Holford, Ruth Harrison, Louie Hooper, May Hmer, Theodora Hill, Lottie and Rosetta Hamilton, Georgette Hoffmann*, Sandy and May Handasyde, Fred Halstead, Dorothy Harris, Lily Hutchins, Albert Hughes, Geraldine and Edith Holms, Bessie Hope, Jamie de Hailes, Eileen*, Howard* and Elsie* Hill, Ruth and Walter Hinder, Henry, Edith* and Winifred Harvey.

I—Nellie Irving*, Isabel* and Ami Inglis.

J—Lizzie Johnstone.

K—T.*, Alex.*, and Agnes* Kay, Grace* and Dorothy* Kerr, Elsie Kirby, Gertrude Krambach, Esther Killowich*.

L—Lilian*, Grahame, and Murray Lloyd, Rosie Langton, Susie Long*, Alfred E., Irene, and Arthur Llewellyn, Hannah Lovell, Evelyn and Arthur Lamb, Mary Levine* Nellie Lockhart, Beatrice Le Mesurier.

M—Charlotte Millar*, M. J. M., Margaret*, Daniel, and Dorothy* Morris, Edith and Aldyth Margetts, Irene Mawer, Winifred Maunder*, Margaret Macphee, Cordelia May*, Maggie MacDougall, Dorothy Morgan*, Margaret and Abraham Mack, Gwendoline Moir, Leonard Medcalf, Maude* McIlroy, Annie and Daisy* Mackenzie, Leonard*, Winnie and Dorothy Mace, Kathleen and Alice Mayliott, John and Ella McMurray, Dora Muir*, Marie Neek, Bruce Malaher, Adelaide Moore.

N—Edith Nash*, Leah Niels.

O—Katie Oliver*, Mattie Osmond, Olive Oxley, Maude* and Eva* Oakes.

P—Winnie Page, Alice Palmer, Clarice, Percy and Geoffrey Peach, Gladys* and Isabel* Phipps, Ruth Pledger*, Ethel* and Kathleen* Pasley, Ruth Patient, Vera and Daisy Petrides, Edith Purkiss, Caroline Peek, Marjorie Porteous, Dora Phillimore*, Margherita Perlmann, Walter Perryman, Lily Paterson*, Muriel Patten, Dora Pomeroy, D. Parker*.

R—Beryl Reid, Henry and Marion* Richards, Rita and Lorimer Romanes, Elsie Ridewood†, Jack Ridley, Catherine* and David* Rees, Jessie Roe.

S—Nannie Sturrock, Bertha Stocker, Gwendoline, Eric, Gladys and Mervyn Shaw, Helen Stalker*, Vera Stapylton, Madeline Smith, Mary and Robert Scott, Winnie Stangoe, Lilian Sargeant, May and E. Short, Gerty Slade, B. Shepherd, T. M. and D. D. Stanier, Mildred and Gertrude Scott, Edith Simpkin, Mary de Spiganovicz*, Bessie Symes, Flora Shadbolt, Olive Staite, Joseph Shepherd.

T—Olive Tritton, E. Thorne, C. Thick, Marjorie* and Evelyn* Tracey, Frank Tomkins, Alice Truelove, Sarah Tyson.

U—Eva Usher.

W—Sarah, Rachel, Georgina, Madge, Frank and Freda* Wilson, Robert and Thomas Weddell, Sydney Wisdom, Charles and Amy Wingrave, Fred and Helen Webb, H. Wright, Iris West, Constance Williams, Leonard Wall, Bertie Walls, Ronald Watson, Edith Wheeler, Louise Wolnitzer, Queenie and Ernest Wakeford, Greta Watson.

Personal.

It gives me much pleasure to be able to hand over to the Indian Famine Fund two subscriptions, one of 2s. 2d. from "Little May," who says:—"I am a little girl eleven years old, and I thought I should like to help the starving children in India. These are my farthings which I have saved up;" and another of 2s. from George Easton, who is six years of age, and says, "Mother often tells me about the Indian Famine. I am sending my birthday present to feed some of the poor children. It must be sad to be hungry."

Will the following please send me their addresses:—Kitty Donaldson-Selby, Evelyn Moir, Charles N. Wright.

Marion Boyle.—Please write your answers by yourself, or I cannot include them in the correct list.

Jeanie Kyle.—How glad you must be to know you have been so successful in your examinations. Accept my hearty congratulations.

Aileen Gardner, Alice and Kathleen Maylott.—There were quite a number of "Searchers" without names attached. Perhaps yours was amongst them.

Rachel Young.—Your first answer is incorrect. *Heath* is not a bird.

Jennie, Gertie, Madge and Doris Twite, Eric St. George, Cecilia Kerr, J. Hamilton, Violet Walde, Dorothy Banfield, Dorothy Bate, Eileen and Charles Inwood, May Fooks, May Barton, Marion Boyle, Grace Gasson, Louisa Ayley, Rose Smith, Dorothy Wyatt, Blanche Thomson, Mary Brown, Gilbert Norris, Elsie Owen, Bertha Pott, Olive Pine-Coffin, Reginald Norris, Jessie Gray, Louise Betts, Annie Kingsford.—I am glad to welcome so many new "Searchers," and hope the study will be useful and interesting.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Lambeth*, March 11-16; Mr. J. Spiers, *Penmaenmawr*; Mr. E. Arrowsmith, *Northwood*, March 4; *Wakefield*, March 7-9; *Harrogate*, March 10-24; Mr. E. Hughes, *Stockwell Orphanage*, March 14; *Brondesbury Hall, Brondesbury*, March 31; Mr. S. J. Hewlett, *Blindley Heath, S. Godstone, Surrey*, March 3-4; Mr. Hankinson, *New Cross*, March 6; *Hampstead*, March 7; Messrs. G. and M. Goodman, *Bayswater*, March 4-11; Mr. M. Goodman, *Hammond Square, Hoxton*, March 19-23; Mr. J. H. P. Cutting, *Redhill*, March 4-9: *Boxford, Suffolk*, March 11-18; Mr. J. S. Tyler, *Wesleyan Church, Worthing*, March 4; *Christ Church Schools, Worthing*, March 5-10; *St. George's Church, Worthing*, March 11; Village Council Meeting will be held at *15a, Warwick Lane, on Saturday afternoon*, March 10, at 2.30 p.m.

The Story of a Great Work.*

THIS biography of one of the most remarkable women of the century ranks high in importance, from the fact that it covers the period of the entire Women's Movement from its inception to the present time.

Not the least interesting portion of the first volume is the earlier part, which depicts the life of Quaker Christianity in the New England States a century or more ago. Susan Anthony came from a good, sterling stock, whose sturdy if somewhat crabbed piety contributed much to her own forceful character. The discipline of her school life, however, is as awe-inspiring in its pedantic demands as it is amusing in its method, and the wonder is that it did not tend to wreck the mental balance of its victims. A wandering thought, a roaming eye, an innocent smile during tuition were deemed to be heinous sins, while spectral fears, born of morbid introspection, made hideous the solitude of the night watches, or the dread hours of composing the periodical letter home.

It is not often that a pioneer lives to see such substantial development of his aims, or such progress along the thorny path of reform, as has Miss Anthony. Few persons born in later years can conceive the bitterness of persecution, the injustice of vested interest, the malice of unprincipled opposition, that beset the way of this noble woman in her struggle for freedom. Says her biographer:—

It must seem a strange contrast to the woman who has worked so perseveringly in the face of untold difficulties—this change that a few years have wrought. It has not been so very long since she was the universal butt of ridicule, lampooned and caricatured, with all that malice, in its coarsest and most brutal form, could suggest. Her age was the favourite theme of the callow witling, her cause a never-failing subject for reproach and abuse. It is all over and done with, thanks to the new race of men which women themselves are training and educating. There are no words for her nowadays but those of praise and affection. She has lived to see truth survive and justice vindicated. Men no longer regard her as the arch enemy to domestic peace, disseminating doctrines that mean the destruction of home and the disorganization of society. They perceive in her, rather, the advocate of that liberty which knows no limitations either of sex or of condition—a freedom which, achieved, means the incalculable advancement of the race.

It is noteworthy that the emancipation of the slave and the claims of temperance were the first to elicit Miss Anthony's active sympathy. But she had not proceeded far along this line, especially in the latter cause, before the disabilities of her sex were forced upon her attention. Step by step the advance had to be forced, whether over mountains of prejudice, or in valleys of despair; up rocky steeps of misrepresentation, or through the pleasanter meadows of kindly and well-meant criticism.

With all the positions contended for we may not agree, nor follow her in all her ambitions concerning Women's Suffrage, which was the one great and ultimate plank in her platform. Our admiration is excited rather by the fearlessness of speech, the desperateness of purpose, the relentless persistency of will, which characterized the advocacy of her ideal; coupled with a nobility of mind, a gentleness of soul, a charity of disposition unsullied and unembittered by the scathing ordeals through which she passed. Here is an illustration:—

The members of Congress always knew when Miss A. had arrived in Washington. Other women accepted their word that they were going to do something, and waited patiently at home. Miss A. followed them up, and saw that they did it. If she could not find them at the Capitol, she went to their homes. If they promised to introduce a certain measure on a certain day, she was in the gallery looking them squarely in the face. If they failed to do it, they found her waiting for them at the close of the session. Senator Blair wrote this humorous note: "I thought just as likely as not you would come fussing around before I got your amendment reported to the Senate. I wish you would go home. Cockrell has agreed to let me know soon whether he won't allow the report to be made right off without any bother, and I have been to him several times before. I don't see what you want to meddle for anyway. Go off and get married! I hope you will always live in this world. Heaven has got more than its share of good people already."

Miss Anthony's declining days (she has just passed her eightieth birthday) are deservedly brightened by the universal esteem in which she is held; and she is fortunate in having a biographer so impartial and yet so appreciative, who sums up her character thus:—

Steadfast! No other word so fitly defines the keystone of the arch of noble attributes upon which this heroic life is founded—as constant to a principle as to a friendship. There is nothing of a martyr in Miss A.'s nature.

"I do not look back upon a hard life," she says; "I have been continually at work because I enjoy being busy. Had this never-ending toil made me wretched in mind or body, I have no doubt that in some way I should have gotten out of it." "What thanks did you receive for the stand you made?" once was asked her. "I had my own thanks for retaining my self-respect," was her reply.

The volumes are a marvel of selection and judicious compilation. The mass of material to dissect was stupendous, and nothing less than heroic was the task to which the gifted authoress set herself. But she has done her work with a skill which goes far to establish one of the principles for which the subject of the biography has so long contended—the ability of woman under equal conditions to do work which had been regarded as the monopoly of the sterner sex. Patience, resourcefulness, and exceptional literary gift are as evident in Miss Harpur's labours as in those of Miss Anthony herein set forth. She has given us a perfect encyclopædia of events incident upon the evolution of women's rights from women's wrongs.

* The Life and Work of Susan B. Anthony, by Ida H Harpur. (Two vols., 32s. *Fisher Unwin.*)

God's Last Argument.

GOD has done all He can to bring man to reason. The consequences of revolt have been made known. His holiness, his power, and his wisdom have been declared; yet the arms of rebellion are not grounded, and enmity still holds the citadel of our being. We act as though God had not spoken.

But mercy rejoices against judgment, and God's ultimatum is not the sword, but the Cross. Where all else had failed, love conquers. "We were reconciled to God by the death of his Son," "I couldn't break my mother's heart" has been the answer of many a young man to a life of sin. "I couldn't bear to see the Son of God crucified for me, to hear Him cry, 'My God, my God, why hast Thou forsaken Me?' It broke my heart. I couldn't stand unmoved at Calvary. There I saw sin slay the Son of God; there I saw hatred trample upon the Divinest pity; there I saw the fruit of disobedience; and, when the multitude turned away, I remembered Christ's prayer, and cast myself upon the mercy of God."

Howard T. N. Ussher.

The Habit of Swearing.

ADVERTING to a recent note on the use of bad language, an esteemed correspondent sends us the following lines, written in 1817, by Lieutenant J. W. Poyntz of the 30th Foot:

A FRIENDLY HINT.

It chills my blood to hear the blest Supreme,
Loudly appealed to on each trifling theme!
Maintain your rank, vulgarity despise:
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death—
Reflect: your Maker now may stop your breath.

Friends, who may be so disposed, are at liberty to reprint these lines, the circulation of which may be influential of much good.

Lectures for City Men.—Under the auspices of the London Banks' Prayer Union, four lectures are to be delivered by Rev. Dr. Samuel Kinns, F.R.A.S., in the Centenary Hall, Bishopsgate Street. They will deal with the Historical Accuracy of the Bible, as confirmed by reference to the Assyrian and Egyptian monuments in the British Museum and elsewhere. The first of the lectures, which are not exclusively for bank employés, will be given on Tuesday, March 6.

The Life of C. H. Spurgeon.

AT length the monumental Life of C. H. Spurgeon is completed.* The fourth volume, now before us, like its predecessors, is largely autobiographical; and, while as interesting as the others, it is specially attractive by reason of the frequent reference to events that are well within the memory of thoughtful persons of mature age.

This volume takes up the narrative in 1878, and ends with the great preacher's departure from this life in 1892. There is an admirable index to the entire work, while the illustrations are numerous and of a high order. From first to last the pages are singularly attractive; as we read, we hear again the melodious voice of "the prince of preachers."

It was fitting that the concluding volume should, in a measure, be descriptive in character. "Son Tom" relates how he shared a furlough with his father at Mentone; the story of Westwood is told; a typical week's work is outlined; and "Mr. Spurgeon as a Literary Man" is the text of three charming chapters. Other sections deal with the pastor's silver wedding, and describe the development of the institutions which grew up under his care. Twelve pages are devoted to "The Down-grade Controversy, from Mr. Spurgeon's Standpoint," and the treatment will doubtless meet with general approval, for it combines charity and candour in happy proportions.

The pages devoted to Mr. Spurgeon's letters are some of the most readable and instructive in the book. Then again we have communications from many of his friends and admirers, several well-known American brethren being in this worthy class, including Messrs. Moody and Sankey, Drs. Cuyler and H. L. Wayland, and Mr. J. B. Gough.

While there are many passages by quoting which we should have liked to sample this great biography, we must at present confine ourselves to a few striking sentences that are displayed in a frame in the penultimate chapter of the fourth volume. They are Mr. Spurgeon's last words at the Metropolitan Tabernacle, spoken on July 7, 1891, as follows: "If you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, He always takes the bleak side of the hill. The heaviest end of the cross ever lies on his shoulders. If He bids us carry a burden, He carries it also. If there is anything that is gracious, generous, kind, and tender, yea lavish and superabundant in love, you always find it in Him. His service is life, peace, joy. Oh that you would enter on it at once! God help you to enlist under the banner of Jesus Christ!"

While giving us an admirable idea of the pastor's Christian life and testimony, these volumes also exhibit the man of genius and humour, the powerful writer and the faithful exponent of Divine Truth.

Lagos.—Prince Fayemiwo, of Owo, recently visited Lagos in order to be baptized, and to invite Dr. Mojola Agbebi, of the native Baptist Church, to visit his country, which is 300 miles distant. After some instruction, Prince Yayemiwo was baptized, on profession of faith, in the Lagos river, in the presence of a large crowd of people, which included Mohammedans and heathens, as well as Christians.

The "Golden Lectures."—The second course of the "Golden Lectures," by Rev. F. S. Webster, M.A., will commence on Tuesday, March 6, at 1.15 p.m., in St. Margaret's Church, Lothbury (opposite the Bank of England). Under the general heading of "Examples and Warnings from the New Testament," the following subjects are announced:—(1) The Man who commended the Wine, (2) The Man no Christians spoke well of, (3) The Woman who showed Great Faith, (4) The Man who neglected his Soul, (5) The Man who looked into Eternity, (6) The Woman who wrought a Good Work. Papers announcing the services can be obtained of W. Green, 127, Great Portland Street, W.

*C. H. Spurgeon's Autobiography: Compiled from his Diary, Letters, and Records, by his Wife and his Private Secretary. Vol. IV.—1878-1892. (10s. 6d. *Passmore & Alabaster*).

Rifts in the Cloud.

By Rev. HENRY STURT.

The Antidote to Fear.

"What time I am afraid I will trust in Thee." "The Lord is my light and my salvation, whom shall I fear?" "I sought the Lord, and He heard me, and delivered me from all my fears." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in Me."

FEARS are the foes of peace, and the tormentors of the soul. Their name is legion. For, although the root is one, the branches are many. The first fear of which we read was the offspring of sin. "I heard thy voice in the garden, and I was afraid." Since that gateway of fear was opened—how it has come in troops into the heart and life of man! The uncertainties of life, the perils that surround us, the wants that daily return upon us, the weakness of which we are conscious, are so many channels of fear, besides those which spring out of conscious guilt, or the many forms of sin dwelling in the breast.

There is, however, a perfect antidote to fear. "Perfect love casteth out fear;" and so does a perfect confidence in God. "Thou wilt keep him in perfect peace whose mind is staid upon Thee, because he trusteth in Thee." One beautiful life crossed the stage of human history without fear. He was the Author and finisher of faith, the great Leader and example of a perfect trust in God.

However far the believer may come short of it, yet it is his privilege to live a triumphant life, free from fear. How often our Lord rebuked the disciples for their fear through unbelief! He who knew all the secrets of heaven, earth, and hell told his disciples to have no fear. "Ye believe in God," said He, "believe also in Me." This was to be the sure antidote to fear. There was to be no fear about food, or raiment, or the power of man, or any other power of evil. Even death may be disarmed of its sting, and they who all their lifetime have been in the bondage of this fear may be delivered through faith in Him. What peace we forfeit and what ills we suffer for want of faith in God! Many of our fears are groundless, rising from our own doubting hearts. If the thing we fear comes upon us, it is often different from what we dread. Grace too is given according to our need. Unexpected deliverances come; and timely, tender and true is the help of Him who goes before us with the blessings of goodness, dropping them in the pathway we shall have to tread. In old times, when dangers threatened, Asa called upon Him and the Ethiopians were overthrown; Hezekiah spread the threatening letter of Sennacherib before Him, and the Assyrians were slain; David called upon Him and was delivered out of his distresses. God is ever with his people, caring for them in love, guiding them in wisdom, and upholding them with the arm of his power. Our fears in reality are needless if we walk in the pathway of obedience. The triumphant life of faith is shewn in the language of the Prophet:—"Although the fig tree shall not blossom, neither shall fruit be on the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

Give to the winds thy fears,
Hope, and be undismayed;
God hears thy sighs and counts thy tears—
God shall lift up thy head.

The Late Rev. J. R. McDougall, D.D.—A service in memory of this honoured and devoted worker was recently held in the Scottish Church, Florence. Dr. A. Robertson, of Venice, gave a brief sketch of Dr. McDougall's labours in connection with the condition of Italy before and after its unification. Dr. Robertson has written, by request, a short account of Dr. McDougall's career, for publication in Italian and English.

(310)

International S.S. Lessons.

March 11, 1900.

The Paralytic healed (Mark ii. 1-12).

Golden Text: "The Son of Man hath power on earth to forgive sins" (10).

Introduction.

CAPERNAUM again (1). See last lesson: Jesus inside a house, crowds coming to see Him and hear Him speak. If Christ is in the house, your neighbours will soon know it.

"*Scribes*" (6) (see Luke v. 17) and Pharisees, etc., were there. Their character is given in Luke xviii. 9.

"*Preached*" (2) (See Luke viii. 1) "glad tidings" (Isa. lxi. 1).

Key to plan.

1. The paralytic was bound by an invisible "chain," the "chain of sin;" his body was helpless—it was but a picture of his soul. Christ's first words to him were, "Thy sins be forgiven thee."
2. His getting up, taking up his bed (mat), was but a picture of Christ breaking that chain; no longer held by Satan's bonds, he is free.
3. The chain has vanished, his walking and worship is a picture of all souls forgiven for Christ's sake, walking in the path to heaven and living for the glory of God.

The Paralytic.

(1) His Malady.—Paralysis, a helpless, hopeless sort of disease, common in Palestine. He could not walk or even sit up.

Four friends carry him (3, 4): nothing shall hinder them, or keep them from the Mighty Healer. Explain an Eastern house; courtyard full, flat roof, steps up from outside, tiles easily removed, poor man on his mat lowered right in front of Jesus (Luke v. 19) (tiling).

All souls are paralytic, bound by Satan with chains of sin, hopeless, helpless. No way of getting free but by coming to Christ. Let nothing hinder. Friends pray together for any such soul. "Where two or three are gathered," &c. One condition, that soul must be willing to come. The paralytic evidently was willing.

(2) His Cure. Proof of Christ's power, the poor paralytic pardoned and raising God.

Christ always cures with kindness (5): "Son" (Matt. ix. 2), "be of good cheer." It was a complete cure (11, 12)—"walked." Jesus not only cured his body, but his soul too—"forgiven," "pardoned" (5) (Psa. ciii. 3). Proof of his cure—"Praising God" (Luke v. 25). The people joined in the praises. "Bed" (11): a mat easily rolled up.

(3) Christ's Power.—Golden Text and Luke v. 17: "For thine *is* the power."

Christ's power was shown as well in his reading the thoughts of those crowds of people present (Matt. ix. 4; xii. 25). Four times in Luke we are told Jesus knew their thoughts (8).

In 8, see the questions. They look upon Christ as quite an ordinary man. They will not recognise in Him their Messiah. True, only God can forgive sins; but Christ is "Immanuel" (Matt. i. 22).

Lessons we Learn.

A Sinner Seeking Christ, and Coming to Him is Forgiven and made Free to walk, and Glorifies God.

1. Sinners seeking, will always find (Matt. vii. 7).
2. Christ's great word of invitation is "Come" (Matt. xi. 28).
3. The result of seeking and coming is to be forgiven, to be made free to walk the Christian life (Col. ii. 6), and to glorify God (Matt. v. 16).

"Beyond the Madding Crowd."

AN evangelist, who has laid upon his heart the needs of our country villages, writes:—"It will give you a little idea of the poverty in our villages when I tell you that yesterday afternoon friends proposed a collection for me, the little chapel was crowded, and the dear souls seemed so pleased with the collection and thought it extra good—it was exactly 6s. My travelling expenses to get here were just about double that sum. I return for work in Devonshire, where two or three working men have taken a temperance hall for me to have a mission. They wrote to say they were very poor, and to ask if I could supply the bills, which I shall gladly do when I return home.

"The Lord knows all about these poor and needy places, and He also knows I delight to help such all I can, and He does and will supply all our need. Oh, the joy of winning souls to Christ, and I have had such joy hundreds of times, and long to see thousands more.

"The Lord is saving precious souls at almost every meeting, so we are going to have a thanksgiving service. At a similar meeting some years ago over eighty gave bright testimonies for Christ, and my heart has been cheered greatly to find so many bright and earnest Christians amongst those we had the joy of winning then."

"The Hem of His Garment."

St. Matthew ix.

The power of God, and the wisdom of God."
"Jesus Christ, the same yesterday, to-day, and for ever."

Only the hem of his garment! but the healing work was done,
Only a hand that trembled! but the gift of Christ it won,
He turned and looked on the woman, his sweet voice thrilled her soul,
'Daughter, be of good comfort—thy faith hath made thee whole."

Multitudes, no man can number, sheltered and safe to-day,
Where the river of life is flowing, where the tears are wiped away—
They touched the hem of his garment—so little and yet so much,
Life, even life everlasting, was won by that faltering touch.

Perhaps from the land of childhood, there floated a verse, a word
With the precious name of Jesus, from lips long silent heard,
And a heart that was weary listened to that echo of far-off days,
A hand went forth to the Master, a soul awoke to his praise.

Or out on the ebb of the current, nearing the roar of the sea,
There came the cry of the drowning, "Lord Jesus, remember me."
And dying eyes beheld Him, shining with love divine,
And a voice came over the waters, "Fear not, for thou art mine."

Oh, love, that we cannot fathom! Oh, patience and hope untold!
Feet that have spurned the Master are treading the streets of gold,
For He followed them through life's journey, albeit they shunned Him still,
And He wrenched the prey from the mighty, where the river of Death ran chill.

One by one, through the ages, they come with the trembling plea,
"Lord Jesus, I am a sinner, but Thou hast died for me!"
Only the hem of his garment! Only the cry of a soul!—
And ever and ever Christ's answer—"Thy faith hath made thee whole!"

Mary Gorges.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

IN our next issue, we hope to give the first of a new series of Scripture meditations, from the pen of Rev. F. B. Meyer, on John the Baptist, the great New Testament character, of whom the Lord said: "Among them that are born of women there hath not arisen a greater than he." For years Mr. Meyer has been studying the life and work of him who came "in the spirit and power of Elijah;" and those who will read are asked to pray that God will bless the papers, and give his people more of the courage and faithfulness of the bold Forerunner of the Messiah.

Our readers will be sorry to hear that Major Whittle, who for many years had been the successful co-worker with Mr. Moody, is still laid aside at Clifton Springs, marvelling why God should have taken his robuster friend and left him behind. While attempting to walk across the room, in the absence of his nurse, he fell down, and injured his foot, so that he is more than ever confined to his bed.

Friends of Gospel simplicity on the basis of Scripture truth will learn with satisfaction that arrangements have been made for Mr. James Neil, M.A., to deliver a course of Bible Lectures, illustrated by the display of his life-sized oil paintings of Palestine life. Mr. Neil will begin his work shortly in the Conference Hall, Eccleston Street, S.W. During many years past, through the Press and on the platform, Mr. Neil has laboured to expose error and defend truth, as relating to Holy Scripture and its teachings; and his present important undertaking may well command the sympathy of Christian people. There are various ways in which friends may help, and of these particulars may be had from the hon. secretaries, Holy Land Lectures Fund, Newcourt, Acton, W.

No one was surprised on Monday when the Chancellor of the Exchequer, in presenting the Budget to Parliament, proposed taxation and other measures to meet the cost of the South African War. Such conflicts absorb treasure as well as shed blood; and if it will be long before the tears of mourners are dried, so also it will take many years to wipe off the heavy debt incurred. For the most part the taxation proposed will affect familiar commodities; and, while there may be divergence of judgment on points of detail, a readiness to fall in with the Chancellor's plans has been very generally expressed.

The drink traffic will be made to yield a large proportion of the money; and in view of the mischief it works, this seems quite fitting. We are not anxious, however, that the money calculated to come from such a hurtful source should be realized. Let "the trade" decline, and other industries will assuredly advance, and the general well-being will be improved in proportion.

It is far from satisfactory to find that during last year the increase in the drink bill for Great Britain and Ireland amounted to no less than £6,169,465, the total being £162,163,474, an expenditure amounting to £3 19s. 11½d. for each man, woman, and child of the entire population. Dr. Dawson Burns, in calling attention to this huge increase, says:—

> How a different expenditure might have blessed and increased the nation must be left for each one to consider. . . . A very large sum must be added as economic loss in the support of drunkards, criminals, and in the maintenance of institutions that would not have been required in a sober country.

In the face of these facts there is only too much room for very vigorous effort in the direction of temperance reform.

Dealing, with the question of legislation for the Sunday closing of public-houses, a weekly contemporary, which claims to represent the views of the socialist and sceptical section of the working classes, says, after urging that the movement is simply a Calvinistic and Puritan one of making the first day of the week "unlovable":—

> Sunday will take care of itself. The working man does not get drunk on Sunday. *He has no money left to get drunk with.*

This only goes to show that earlier closing on Saturdays would certainly lead to a better observance of the Sabbath, and consequently to the greater welfare, spiritual and temporal, of the working-classes.

Mr. John Hilton is our authority for saying that there are 420 men—out of 670—in Parliament whose names are in the almanacks of the brewers as pledged to support the trade. Both parties are implicated, and one can no more be depended upon than the other to effect a temperance reform. The trade will make reprisals, as far as it can, for any action that seeks to limit its scope of operations. Of course the electors have the power, if they only had the will, to defy the trade and to shield any man who might work and vote for the nation's emancipation. The Press could do much to teach, guide, and strengthen the nation in the path of temperance if only it would rise to the occasion.

Our Queen knows well how to enhance any gift she bestows by the graciousness with which she confers it. Lately she sent the Victoria Cross which was awarded to Lord Roberts' son (who died after the gallant deed which had secured his recommendation for it) to the young soldier's bereaved mother. She mentioned that her own hand had placed the Cross in its case. A slight fact, but one which may teach us the art of gracious giving. Many a kindly-meant deed has been robbed of its charm by a tactless method; many a tiny gift has been rendered invaluable to the recipient by the words with which it was accompanied. Our Queen is truly "Her Gracious Majesty." The same kindly spirit is evidenced in the substitution of a visit to London, for her intended stay at Bordighiera at this time of the nation's anxiety.

As a proof of how far some critics go in assailing the Scriptures, we may quote these astonishing sentences from an article by a well-known American preacher:

> The Bible is the literature of a movement. The movement produced the literature, and not conversely. The movement is superior to the literature, and controls it. The literature gains its peculiar character from the unique quality of the movement. The movement is the master and the Book is the servant.
>
> Within a certain very circumscribed area inside the Church, and within about three centuries of time, the servant has been unwisely elevated into a position to which it never claimed title. This action has been confined solely to a portion of Protestantism within Great Britain and the United States.
>
> The task now is to remove the Bible from the unwarranted place assigned to it, and to do this in such manner that it will not suffer diminution of the honour which belongs to it of right and in its own place. But the task must be done.

What is "the unwarranted place" assigned to the Bible? We should say it was time rather to give the Bible its rightful position as master of the world's conscience. It is strange that clerical critics do not see that every step they take in belittling the authority of Scripture is undermining their own authority as preachers.

If the Bible is only literature created by a "movement"—whatever that may mean—then preachers have no warrant for calling men to repentance, or instilling into them the principles of a Divine life. "The Book is the servant." Then how can it claim any authority? Servants do not decide the rule of a household; they are "under authority." Despite all the destructive work of Biblical critics, apparently none of them agree so completely as to venture on publishing an edition of the Scriptures with all the omissions they suggest as unveracious. The critics of one generation answer those of another; and the Bible retains its hold on the world in spite of all the assaults made against it.

Attention is being drawn to Nonconformist disabilities in relation to training colleges. The undenominational colleges freely admit episcopalian candidates who have distinguished themselves in their examinations, but the denominational or Church training colleges will not admit Nonconformists within their borders, though largely maintained by public funds. In this way a double weapon is wielded for the advance of Church influence and control in our school system. The relentless way in which this advantage is being used constitutes a very sore place in our educational system, and helps to exacerbate the relations between Anglicanism and Dissent still more. There is little hope of any interference on the part of the Government just now; but in the meanwhile it is well that the facts should be known.

During the recent P.S.A. Conference at Birmingham, the question of the character of the services was debated. Instances were given of the highest success having been attained by the P.S.A. movement where it was decidedly spiritual in its Sunday meetings. There is need for great care in the direction of such a movement, because many excellent people imagine that all manner of topics—political, social, scientific—will attract and benefit working men on a Sunday afternoon. But there is the clearest evidence that such apparent success is short-lived and useless. Leaders of P.S.A. meetings should aspire to the degree of "O.O." which Mr. Moody used to define as—"Out and out for Christ"—if they desire permanent results to be gained.

The movement towards unity among the Christian churches is taking definite shape across the Atlantic, where a conference has been held, at which it was determined that "the time had come for the institution of a National Conference for federation among churches and Christian workers in the United States." The scheme of operations is to be worked modestly at first, centres being formed here and there where conditions are favourable, and spreading as good results appear. Of course, as in England, the federation is to consist exclusively of Evangelical churches. This uniting of Christian forces, if it is carried through on truly spiritual lines, cannot fail to be fruitful in good results, provided that first things are kept first.

The cancelling (in consequence of a vigorous protest) of the luncheon of the Wesleyan Methodists, at which Mr. Chamberlain was invited to speak, was a wise movement, which will, we hope, help to check the custom of asking prominent politicians to preside or speak at religious gatherings, irrespective of their spiritual qualifications. There is nothing gained and much lost by such a custom; truly it is "more honoured in the breach than in the observance." The basis of all such invitations should be community of conviction on vital religious questions; any other basis is rotten, and unworthy of the Christian Church. Many pleasant things doubtless can be conscientiously said at such gatherings by prominent political leaders, about the good work done by the churches, but there is an air of unreality about the whole thing which cannot but lower the tone of such meetings.

"In what esteem ought an organization to be held which can point to the erection under its auspices, during 1899, of a handsome structure as often as once in ten days?" This question is asked in the Boston *Congregationalist*. From it we learn that the Y.M.C.A. Associations of North America have really done this, many of the buildings erected costing from £10,000 to £40,000 each. It is not in the mere construction of edifices that we rejoice. But each completed building, occupied by bands of young men "whose hearts the Lord has touched," becomes a centre of religious and moral influences which radiate in every direction. What auxiliaries such organizations are to the spiritual work of the Churches! A nation may well be proud of an association which is doing such honourable service for Christ as the Y.M.C.A. The prospect for another year's work in North America is equally encouraging.

In the will of a wealthy benefactor of the Church, which was proved recently, the stipulation was made that the church which benefited should retain the Protestant character of its services. Such a proviso is perfectly reasonable, in view of the prevalent dallying with the Church of Rome. At the same time, it may not be easy to define exactly what constitutes Protestant services, and the difficulty suggests once again the advisability of people giving in their life-time, when they can personally explain what they want, and "see that they get it." Many cases have occurred wherein large sums have been frittered away by legal disputes owing to the ambiguous conditions stated in a will.

It seems to have been inevitable that current dissensions and controversies in the National Church should have effected unfavourably some departments of her work. Upon the growth of sacerdotalism, and the inexplicable inactivity and optimism of the bishops in relation to the entire situation, a large section of the warmest supporters of the Establishment feel acutely. This has reduced the total incomes of several church organizations that have done splendid service in the cause of Christianity. Foreign Missions as well as Home Missions suffer a decline. A considerable drop is noticeable in the Bishops' Funds. Although there is an increase in receipts for diocesan inspection and training colleges, the annual contributions for day-schools register a falling off from last year's amount of more than £100,000. Church building also shows a decrease; but the income for the endowment of benefices and for other support of the clergy has improved. No comment could be as eloquent as are these facts upon the present crisis.

Converts to Roman Catholicism soon begin to write and discuss their new faith. Mr. Algar Thorold is one of the latest. An essay on Catholic Mysticism is being issued by Mr. Kegan Paul. Mr. Thorold is the son of the late Dr. Thorold, Bishop of Winchester. His essay is understood to voice the new movement, whatever that is, in Roman Catholicism. The writing of Mr. Gibson, son of Lord Ashbourne, and the more recent controversy with Dr. St. George Mivart show very clearly the difference of views nowadays held by Roman Catholic authors. Yet apologists for the Church of Rome are claiming constantly that the unity of thought which prevails in the Church is one of its greatest attractions to a distracted soul. The fact is that Roman Catholic authorities suppress discussion or argument as much as possible, but nevertheless a few outward manifestations prove how disunited the thoughtful writers in that Church really are.

The exciting events that are succeeding each other so rapidly on the fields of battle should not blind us to the fact that "peace hath her victories no less renowned then war." The struggle with social evils at home is far more important than with enemies abroad. Mr. Chaplin's Bill for for the better housing of the poor, inadequate as it is, is an important step towards grappling with the overcrowding problem, which is the worst that now confronts us in this country. If the cheering protest of the Vicar of Lambeth against the tendency to look upon the poorest quarters of London as actually poisoned by crime and shamelessness is true, it is nevertheless unquestionable that the conditions under which at least a million of our fellow citizens live are provocative of the worst forms of vice; and anything that can be done to better these conditions is a greater boon to the Empire than the addition of thousands of square miles to our territory.

The fact that the population of London increases at the rate of about 60,000 per annum adds another important factor to the already pressing question of the insufficient provision for the temporal and spiritual needs of the people. The difficult problem of the housing of the poor becomes week by week less easy of solution in view of the continued and steady exodus from the villages, in many of which the conditions under which the labourers live are little, if any, better than those of the East-end and other overcrowded districts of the metropolis. To a certain extent the state of things in London is a result of the unhappy environments of life in the villages, and the effect would be far-reaching if the Christian philanthropists in more remote places would band themselves together in the resolve to enforce the carrying out of the necessary remedial measures. Where morality and common decency are rendered almost impossible, the path of the Christian teacher is blocked by obstacles which should not be permitted in any civilized community.

Russia must be suffering greatly from the loss of so many of its noblest-minded citizens. Only a year has elapsed since it expelled the ten thousand Quakers, who found a home in Canada; it keeps up a pitiless persecution of the Stundists; and now the Finns are leaving their country to seek a better lot in the United States. Whole communities are said to be going forth. If the strength of a country be its people, then Russia is doing itself a great wrong, and will, sooner or later, proportionately suffer. When the best of its citizens are gone, where will be the salt to purify the community? It is a strange madness to drive away those who are the most peaceable, the most industrious, the most law-abiding, save that they claim to worship God in the way approved by their consciences.

The nature of God will always remain the profoundest mystery of all, just because God is God; nevertheless, we get thoughts concerning Him which are supremely helpful, and are, no doubt, some small portion of the vast realm of truth. Never do we remember to have seen the truth of the Divine immutability, and the Divine sensitiveness to good and evil so forcibly put forward, or placed in such a striking light, as by Professor Godet:—

> Love of good and hatred of evil form the invariable law of his being, and from this it results that each instant infinite changes take place in the mind of God in accordance with the moral condition of his creatures. We must not represent to ourselves the Divine immutability as though it were like that of a stone; it is comparable rather to that of a column of mercury, which, in constant obedience to the same physical law, rises or falls in the tube in perfect accord with each change in the atmosphere. As a friend once said to me, God is, of all beings, the most delicately and infinitely sensitive. From afar He sees and rejoices over the first movement of a heart that turns towards good; and equally does He perceive and is grieved by the faintest drawing of the soul towards evil.

If anything is wanted as a complement to this forthsetting, it is a remembrance of the fact that, through all alternations of feeling and conduct in us, God remains unchangeably the same in his desire that all men should be saved and come to the knowledge of the truth.

Whatever theory of the Atonement thinkers may hold, there seems to be a very general admission that the substitutionary theory is that by which evangelistic work becomes a force and converts to Christ are made. It is the mightiest power for awaking the soul, causing a sense of sin, breaking up hardness and selfishness, and turning sinners into saints. Is not this practical test a better one than that of logic, or the appeal to a sentimental feeling which has not been ploughed and harrowed by the sense of sin and the fear of God? The Holy Spirit would not employ teaching that is fundamentally erroneous as the means of guiding souls into truth. Liberty would not be proclaimed to the captives by a falsehood. And if it be said that our real and final court of appeal must be the Scriptures, then we have men of the highest scholarship and of the ripest religion saying: "The 'for me,' understood as in the sense of 'in my place,' is the centre of the Gospel, as it is the nerve of the Christian life."

In the Hour of Victory.

"WASTED shade is worse than wasted sunshine," as Sir Henry Taylor—a writer unappreciated by the present generation—remarks in one of his most thoughtful poems. The Empire has been in the shadow during the last four months, and we believe the shade has not been "wasted." Now, as the light changes, we are concerned that the sunshine should not be accepted merely as Britain's due, but received with a devout gratitude.

Not long ago in this column we referred to the lessons which the nation had been learning in the school of suffering, anxiety, and disaster. The lessons are not over, though their aspect may have altered. The change of feeling which every victory produces is liable to be tinged with vanity and reliance on the work of men's hands, instead of producing a humble recognition of the Divine Hand which has guided the course of events.

We learn least when we have most. The sun of success dazzles our eyes and keeps them turned toward the earth, rather than lifted to heaven. Few can hold the cup of triumph with a steady hand, and at this time of national satisfaction there is more than ever a tendency to ascribe success only to the valour of troops, and the skill of generals. From the gloom of the last few weeks we have passed into the transitory sunlight, but we must consider our ways with all the deeper desire to do God's will, if the sunshine, as well as the shade, is to be a valuable educator. The removal of the load of anxiety which has been weighing on the Empire ought to have the result of sending our thoughts heavenwards, just as the detachment of a heavy weight releases a balloon and allows it to soar into the sky.

Now that we have entered upon a series of military successes, perchance we have also come to our gravest national dangers. Excitement, a sense of power, pride, and the determination to be paramount in South Africa, may make us careless of those great laws of righteousness which work on with unvarying effect through all the ages and in all lands. When we consider how, for half a generation, the passions of two nations have been centred round the fatal word "Majuba," to utter which was to arouse a storm of unholy feelings on both sides, it was the more remarkable that General Cronje should have been forced to surrender on the anniversary of the British defeat in 1881. Let the one event now neutralise the other, and so help to heal the bitterness of sentiment occasioned by the memories of the past. That would be the beginning of a brighter day for South Africa.

While yet the echoes of "humiliation services" were in the air, there came the loud note of victory; and we must be careful we do not ignore our national sins while rejoicing over our hard-won triumphs. Britons have enjoyed for so long prosperity and extension of empire that the recent defeats in South Africa came with peculiar force upon the nation. We had taken so many gifts from God that at last we regarded them as our rightful heritage. Then, when the moment of awakening came, we were stunned into solemnity. The shade has not been "wasted," if in its darkness many have turned to the Light of the world.

This phase of national experience has its parallel in every individual life. There are the days when all is gloomy and sad, when business is bad, and illness comes. "The clouds are never at an end," says a modern writer, "but each one passes and melts away." And so from the shade we pass into the sunshine. It is then that the crisis of many a life has to be met. Not when all is joyless, and the world's smiling face is turned away from us, is our life in most spiritual danger; but when the clouds have chased one another across the horizon, and the sun is blazing down with all the genial warmth of prosperity.

The day of defeat is less hazardous to many a soul than the hour of victory. Self-satisfaction, independence, self-reliance—these seize the man who imagines that his success has been wrought by his own strength.

So let us not repine when we are sent into the seclusion of the sick room. Just at that time we shall be quite unable to do the will of God anywhere else. Or, if our schemes of work fail, and we are in danger of becoming petulant, let us not forget that afterwards will come the season of clear shining, and we shall not need less but more grace to bear ourselves in the time of triumph.

Some men will never know how much they have gained in their hour of what the world called failure. Let our utmost ambition be that His will shall be done on earth as it is in heaven. Then, whether we succeed or fail in an earthly sense, we shall receive the "Well done, good and faithful servant," and enter into the joy of our Lord.

The Real Presence.

MANY who teach the corporeal presence in the "Sacrament" do so thinking they thus honour the Son of God and strengthen the faith of believers in the actual presence of Christ in his Church. But in some cases may not this have a contrary effect? Some may say, "Christ is actually present in the Holy Communion. He cannot be thus present at other times and places." This may weaken faith in the real presence of Christ at all times. He said, "I am with you *alway*," and "where two or three are gathered together in my name, there am I in the midst of them." This is "REAL" Presence. The body of Christ is actually in heaven; but the Spirit of Christ is ever in his Church, and in the heart of every disciple. Is not this forgotten by many in the mere outward circumstances of social or private worship? Would not a constant hallowing assurance of the presence of our Lord in every act of worship be more honouring to Him and more profitable to ourselves than the homage paid to his presence exclusively at the Holy Communion? NEWMAN HALL.

House of Rest, 10, Finchley Road, N.W.—At the Pillar Room meeting last Friday afternoon, Rev. A. B. Evans (co-pastor with Rev. F. B. Meyer) gave a suggestive address on "Character." Basing his remarks on Heb. i. 3, he showed by parallel passages in Scripture that the end of redemption is the Christian's likeness to Christ, and that, as He is the image or picture of the Father, so the Christian should be the image or picture of Christ, manifesting forth his character to those around. In the evening Col. Oldham addressed the meeting on the seven "ifs" found in the 1st Epistle of St. John.

The Liberator Fund.—So far, £92,000 have been raised towards the £100,000 for which Rev. Stockwell Watts has appealed to aid the sufferers by the "Liberator" collapse. This amount has brought some surcease from trouble to thousands who had invested the savings of a life-time in the Balfour Companies. Recently a lady having £1,000 to invest, was arrested by the heart-stirring appeal of Mr. Watts for help to complete the sum aimed at. She forthwith sent the whole amount to him, thereby foregoing the investment. We have faith enough to believe that ere long the sum upon which Mr. Watts has set his heart will be raised, notwithstanding the multiplicity of urgent calls upon Christian love and sympathy.

"Diversities of Ministries."

READ 1 COR. xii. 4-11.

NO two leaves of any tree are perfectly similar. No two faces are quite alike. Probably no two persons, from Adam to the last man, have ever been or ever will be, in all respects, the counterparts of each other. Neither are the mental or spiritual qualities and capacities of any two individuals identical. Nor is the life-work of anyone the same as that of any other. All Israel nationally, and every Israelite individually, were God's witnesses. "Ye are my witnesses that I am God." The Church as a body, and every individual member of it, are Christ's witnesses. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and Samaria, and unto the uttermost parts of the earth" (Isa. xliii. 10-12; Acts i. 8).

But no witness is the exact repetition of another. Therefore they who measure themselves by themselves and compare themselves among themselves are not wise. Neither are we permitted to pass judgment upon one another: we are incompetent to do so, being ignorant of the purpose which the Master of assemblies has concerning each. "Judge not that ye be not judged." "Who art thou that judgest the servant of Another? To his own Master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand" (2 Cor. x. 12; Matt. vii. 1; Rom. xiv. 4).

Every man of God in every age has had his own line of things marked out by the Ruler of all, and the Apostle was taught of God and guided by his Spirit when he determined not to boast in another man's line of things made ready to his hand (2 Cor. x. 16).

These principles are of utmost importance at all times in the Church of God. A number of witnesses are not summoned to a court of justice simply to say ditto to each other. Each has his own peculiar point of view. And so God's witnesses of old had each his own special line of things, which no other could imitate. Seth was not a repetition of Abel, nor Joshua of Moses, nor Elisha of Elijah, nor the Lord Jesus of John the Baptist, nor Peter of John, nor Paul of James.

George Müller and others, his predecessors and contemporaries, were called to be witnesses of God's faithfulness as the Hearer and Answerer of prayer. God laid it upon their hearts to care for orphans, and made them understand that the covenant was between them both; that the servant should only breathe his needs into the ear of the Master, and that the Master would supply all his needs, in all that He required him to undertake, according to his riches in glory by Christ Jesus.

But there have been, and are, other of God's servants who seem to have been called to bear witness to the Church and to the world that society is responsible for every helpless child; that the principle, "Ye that are strong ought to bear the infirmities of the weak," does not apply to one Christian more than to another—nay, does not apply to a Christian more than to any other man: for the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," are not of limited, but of universal obligation, and will form the test of obedience at the great assize.

Therefore they whose witness lies in this direction are called to "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." In every appeal—e.g., which

philanthropists make—they virtually say to society, "The care of these waifs and strays, these children whose parents were left behind in the race of life, these weak and incapable ones who are pressed to the wall by the capable, the enterprising, the pushful, and the violent, are those of whom the Creator of all men, the Father of believers in Christ Jesus, has said, 'Ye that are strong ought to bear the infirmities of the weak, and not to please yourselves.'" The men and women who care for widows and orphans, for hirelings oppressed in their wages, for girls in peril, for "unfortunates weary of breath," for those whose crime is the colour of their skin, for those who suffer from any of the many ills that flesh is heir to, have every right to appeal, and are doing right when they appeal, loudly, importunately, to those whose proxies they are, in fulfilling duties and responsibilities which belong to every one according to his ability.

So also with God's faithful servant, D. L. Moody. Some have thought that, having begun as an evangelist, he ought to have devoted his every energy and talent to that one object, and not to have built schools, nor founded Bible Institutes, nor set an army of colporteurs to work in carrying pure and wholesome books to thousands who never entered a bookseller's shop to buy them, and would not always have found them if they had.

God uses one agent for many purposes. Fire, air, earth, water—how many functions they each subserve! Paul was an evangelist of the highest order, but he was also a pastor and a teacher, a help and a government, and above all other men, a man of letters. We cannot limit the varied ministries for which the Lord the Spirit may qualify a servant who begins his new life with the question, "Lord, what wilt Thou have me to do?" continues it in the prayer of his Lord, "Father, glorify thy name;" concludes it with "I am ready to be offered," "God is calling me;" and with his last breath whispers the dying testament of his Saviour, "Father, into thy hands I commend my spirit." M.

Mr. Ira D. Sankey.

In a letter to us, Mr. Ira D. Sankey says that on account of the death of Mr Moody he will not be able to visit Great Britain this spring, as he had expected. It has been announced in several papers that he would be present and sing at the World's Christian Endeavour Convention in London in July; but having promised to assist in the Northfield Conventions this summer, he cannot be in this country earlier than September.

It is not Mr. Sankey's intention to engage in evangelistic effort, in the strict sense of the term; but he hopes to visit some of the scenes of his early work, and revive memories of labours in association with his departed colleague. It was the desire of both to cross the Atlantic once more, but in the wisdom of Providence that purpose has been frustrated.

Mr. Sankey will no doubt hold services in the places visited; but the visits will necessarily be of short duration, and the meetings will probably consist chiefly of services of Sacred Song and Story, such as he has lately been holding in many of the large cities in the Eastern States, where the well-known singing evangelist has lately taken part in a number of Moody memorial meetings.

A Promising Organization, with many useful possibilities, is being developed under the supervision of a special committee of the Sunday School Union. Its designation is the "Home Department," and the idea is to enrol in its section those who are unable to attend the regular sessions of the school. Numerous branches have already been established in Great Britain with gratifying results. Full particulars of the movement will be furnished by the Sunday School Union, 56, Old Bailey, E.C.

A Grateful Gaolbird.

One of the most grim and pathetic scenes of the great panorama of London work-a-day life is the discharge of a batch of prisoners from one of the great gaols. As the prison clock chimes nine the head of the forlorn procession emerges from the little wicket-gate on one of the huge rivet-studded doors.

The released men present, indeed, a piteous spectacle. They have just assumed the garments—generally tattered, but occasionally smart and stylish—which they wore prior to incarceration. As they pass into the roadway, bands of friends come forward and hand them bottles of spirits and clay pipes filled ready for lighting, or escort them into the inviting bar of the

NEAREST PUBLIC-HOUSE.

Here, a sobbing woman, pale and thin, clad in rusty black, throws herself on the neck of a shivering wretch, who first affects unconcern; and then, with a gesture, melts into tears. There, a mother is rudely repulsed by her son, a ferocious youth of the costermonger type. Many, however, have no personal friend to greet them, and seem almost as much isolated from their fellows without the prison walls as within. Gazing furtively round, in a sort of agony of loneliness, they gather their garments close and stride rapidly away, or turn again to speak to the eager representatives of the St. Giles' Christian Mission.

The work of the mission in question, dealing as it does with the vast army of discharged prisoners, is necessarily of a difficult and exacting nature. Not readily do hardened criminals turn into the narrow way. For one influence that would guide them aright, there are a score to confirm them in the paths of evil. Yet the encouraging signs are many, and among them it may be profitable to glance for a moment at the case of an old gaolbird, whom we may call George Oldham. His term had been five years' penal servitude for larceny. His papers are before us, the blue "description," with his photograph, the warning to "report yourself to the chief police station in the locality to which you may go within forty-eight hours," and the printed catalogue of terms on which he was

RELEASED ON LICENCE,

reminding him that he, a convict, is liable to a sentence of twelve months' hard labour—

if found in any place, whether public or private, under such circumstances as to satisfy the court before whom he is brought that he was about to commit or aid in the commission of any offence punishable on indictment on summary conviction, or was waiting for an opportunity to commit or aid in the commission of any offence punishable on indictment or summary conviction.

George Oldham was, however, wise in his generation. Spoken to prior to leaving prison, he had accepted the kindly offers of Mr. Wheatley, the prison philanthropist, and his papers are endorsed, "Destination, St. Giles' Christian Mission." In due course, he arrived at the institution in Brooke Street, Holborn, where so many ex-prisoners have found shelter, and was set to work as a kind of odd man to undertake such matters of repair and manufacture as are affairs of daily need in so large an establishment. Then ensued a wonderful change. The ex-convict, influenced by words of spiritual counsel and invitation, became a converted man, and in the most devoted and unostentatious way set himself to do all he could for the Mission. The modest amount of his workman's pay seemed to him quite heavy in comparison with the extreme need for helping friendless discharged prisoners such as he had been, and he earnestly begged Mr. Wheatley to reduce the sum. After some demur this was done; but George Oldham still held to his Good Samaritan purpose, and proceeded to pay every spare copper into the Post Office Savings' Bank, for the benefit of the Mission. Once, at a time of special financial strain, he drew five pounds, which was duly paid

INTO THE MISSION FUNDS;

but by small contributions he soon made the amount in hand larger than ever. A few weeks since he suddenly became ill, and in a few days passed away. His total savings were willed to the Mission.

A pathetic passage in the life of this grateful ex-convict refers to his children. It would appear that he had lost all trace of them, while it is to be feared that his wife made a separate pathway for herself. Among his few simple belongings were found, after his death, two letters from one of his daughters—the first in large, childish round-hand, and the second somewhat more developed. The latter runs:—

Dear Father,—

I received your kind and loving letter. I will do as you tell me. I am very glad to hear that you will soon be released. George, Ernest, and Rose, and also myself, send our very best love to you. My dear father, . . . I hope mother is quite well for she has not answered my letter. Dear father, I hope you will soon be able to come and see us, for I am longing to see your face once more. Dear father, I will read the Bible as you have told me, and we will all try to be good. I am very glad to think that you are soon coming to see us. . . . Cheer up, father, don't be sad; look to Jesus and be glad. I wish these kisses were on your cheek instead of on the paper. "Wash me and I shall be whiter than snow."—I remain, your loving daughter, Lydia.

By what means parent and children became permanently parted, it is of course impossible to say. Suffice it, that the St. Giles' Christian Mission workers performed the last sad offices to the mortal frame of George Oldham, and do not despair of being able some day to find and extend a helping hand to his children, should they be in need. But in any case the workers will not readily forget the self-denying toils and timely gifts of the grateful ex-convict.

Habitual Prayer.

At the closing meeting of the recent National P.S.A. Conference at Birmingham, Dr. Alex. Whyte delivered an address on the power and blessing of habitual prayer. He dwelt in particular upon the life and work of William Law. When, as a student, that remarkable man went to Cambridge, he made a resolution, to which he adhered during the whole of a fruitful life, that, over and above his morning and evening devotions, he would go aside for special prayer three times a day, as he went aside for his meals.

William Law used to sleep with his window facing the east, and get up at five o'clock every morning of his long life, singing hymns and repeating psalms to himself as he dressed. And even the most literary and philosophical person might find it an edification and inspiration to cultivate this habit of audible singing and praise to God. He will prove that the very constitution of our minds and bodies is such that we can affect the heart by the voice, just as the feelings of the heart can deepen and enrich the voice.

Moreover, Law made it a habit of his life to pray steadfastly for one object. He used to say that the devil of pride was in his heart, and he would pray every single morning that he might be made of humble mind. This should teach us to concentrate our thoughts on one object in prayers, and to avoid generalities. Then again he prayed at noon that he might learn to love his fellowmen. He found that the surest way to destroy envy and jealousy of another's prosperity was to pray for him. Prayer would make room for love, and under its influence we shall come to rejoice in our neighbour's prosperity and to wish him well. In the afternoon Law prayed for contentment with the Divine will, until he should learn to take everything from God's hand.

Free Dinners for School Children.—The Board School Children's Free Dinner Fund has suffered to a great extent by reason of the enormous demands made upon the public for sufferers in other lands. Many poor children attending the day schools are thus in great distress. The annual report and other information will be forwarded to friends sympathizing with the movement, by Miss Anna Pennington, hon. sec., 16, Crossfield Road, South Hampstead, N.W.

Day by Day.

SUNDAY, March 11. Psa. xxvi.

THE psalm begins and ends with protestations of integrity; and the psalmist bares his heart before God, asking to be examined and searched: "Examine me, prove me, try my heart." This is not an attitude of soul which we are wont to imitate for ourselves, or commend in others. We are inclined to associate it with a proud self-assertiveness which is the precursor of a fall. But it differs from this by a whole heaven. It is rather akin with the apostle's avowed rule of exercising himself that he might have a conscience void of offence toward God and man.

Is it not possible for us to take our integrity too much for granted, to suppose that all is right, and in this way to evade, or burke inquiry? The business man who supposes that he is making a profit, but never calls in the auditor, may be surely approaching a sudden and irretrievable failure. It is good to expose oneself to God's searching scrutiny, and after it has been exercised to be conscious that there is, so far as our consciousness goes, no cloud between God and us, no controversy, nothing to call for his rebuke. This, of course, does not mean that we are faultless. We shall never be that, until we are presented before the presence of his glory with exceeding joy; but it does mean that we may be blameless up to the measure of our light.

Wash your hands in innocency before you compass God's altar, whether in public or private prayer. The clean heart will be the glad heart, which causes its thanksgivings to be heard; and the loyal one, which loves the place where God's honour dwells. May we wash our hands in innocency! But, best of all, may they be cleansed in the blood of Christ!

MONDAY, March 12. Psa. xxvii.

Whatever God is to you, there is always something to seek after. If He be light in dark hours, and salvation in dangerous ones; if He be the strength of the life when imperilled by hosts of foes, still there is a boon to be craved and received—the white stone in the heart of the breastplate, which is only given to the pure in heart; and it is the dwelling in the Lord's house, the beholding of the Lord's pleasantness, the inquiring in his Temple. O happy soul to whom that boon is granted! It stands evermore at an altar, presenting sacrifices of joy.

But such exultation leads to supplication; and at the middle of this psalm (7) we hear the voice change its note from singing to entreating and crying. This was in response to God's call to seek his face. How good it would be if we never disappointed God! He comes to us so often saying, "Seek ye my face," and we turn our face away. Oh that we could respond, instantly and always, "Thy face, Lord, will I seek." It would be such a vision of that face as would transform our faces. But too often, when we are sunk in lethargy and absorbed in a thousand trifles, and refuse to seek his face, we come to find, when we need it, that it is hidden—turned away in anger.

But if once God has taken thee into his fellowship, fear not that He will cast thee off. Father and mother may forsake, false witnesses may rise to breathe out cruelty, dark clouds may come up upon the wind; but He will still teach and lead, and thou shalt see his goodness in the land of the living. Oh, wait on the Lord; be strong, and let thine heart take courage! Faint not, believe to see. The hour shall dawn when faith shall be turned to sight.

TUESDAY, March 13. Psa. xxviii.

The silences of God have been the problem of devout hearts in all ages. As in the case of the Syrophenician woman, in spite of all our prayers and tears, it seems so often the case that God answers never a word. But silence is not denial; silence is not disregard; silence is not a sign of lack in love. God waits that He may be gracious. He is silent until the golden moment comes when He can speak with best effect. During the long spell of silence, which appears as though it would never be broken, He pours in his grace and help, that the expectant soul may be able still to endure.

There is another side, however, to God's silence. We remember that Jesus said, "If it were not so, I would have told you." From this we may gather that sometimes God's silence is a tacit consent. When the great deep of the heart is broken up, and the instinctive yearnings of our nature assert themselves, crying for immortality; for the restoration of broken ties the other side of death; for the recognition of loved ones in the world to come; for the adjustment of injustice and misrule in the world—the fact that no answer comes from the infinite and unseen God may indicate that He will not fail to gratify the instincts which He Himself has implanted.

The psalm clears itself. Blessedness already steals into the singers soul. He says softly: I am helped; God hath heard; my heart greatly rejoiceth. How often we have felt this! The answer has tarried, the deliverance has not been wrought, but in the dark we have found God; we know Him as our strength; we hide in Him as our stronghold, and we feel his mighty arms bearing us up.

WEDNESDAY, March 14. Psa. xxix.

It is not necessary to explain that the occasion of this psalm was a thunderstorm that rolled up from the Mediterranean. The thunder was reverberating through the heavens, which the psalmist recognised as his Father's voice. With the ecstasy of the poet and believer combined, from some coign of vantage he watched it pass over the land from west to east, until it died away on the table-lands of Kadesh beyond the Jordan.

For us the practical lesson is the contrast between the effect of that voice on the world of nature, and its result in making the priests of the temple—yes, and every whit of the temple—say, Glory. Child of God! Have you learnt this lesson? When the storms of war, and anguish, and soul-travail are abroad, hurtling through the sky, do you know what it is in his temple to meet every intonation with the response, Glory be to the Father, and to the Son, and to the Holy Ghost? Let this be the attitude of your nature—to stand and worship the Lord in the beauty of holiness, giving to Him glory and strength. There is nothing which becomes a consecrated heart more completely than to cry, Glory to God in the highest, and on earth peace.

The rush of water reminded the psalmist—as R.V. indicates, *v.* 10—of the flood. At the flood the Lord sat as King, and on every flood He sitteth as King for ever. Do not be afraid of the flood. The waves broke over Canute's throne, placed by his courtiers within their margin; but no waves shall ever shake the throne of the Eternal God. At the moment when the storm is highest, He will say: Peace, be still. Again the stars will shine, while the raving winds drop into a calm. "The Lord will bless his people with peace."

THURSDAY, March 15. Psa. xxx.

When God has raised you up, raise Him up; when He has wrought a great deliverance, tell Him of it. Love likes to recount the excellencies and kindnesses of the beloved; the troubadour beneath the castle window would sing the praises of the fair and brave. Let us tell the beads of mercy, and find in each the beginning of a new sonnet.

Weeping is for the night—the brief Eastern night—and it only comes into the heart-house to tarry as a guest in an inn. There is a limit to your sorrow; it is a parenthesis in the golden stretches of light. It is as the shadow of the tunnel, cast for a moment on the passing train. Weeping will presently have to call for its account, pay it, and depart. And in her place, as the morning breaks, joy comes for the long summer day. Joy will stay for ever, not because the mountain is firmly rooted in the socket of the earth, but because God makes it to stand strong. There may be momentary hidings of God's face; but the sun will shine again if we confess and put away our sin. Then, He turns to us in mercy.

This psalm was composed as David entered a new home. It is at such a time that we review the past. We remember all the occasions in which mourning has been turned to dancing, as though it were the raw material for joy, as the dark clouds are the elements out of which sunsets are made. How often God has come, and with his gentlest touch has loosed the sackcloth round our loins, and girded us with gladness. O, my soul, the glory of my moral nature, sing praise to Him, and let every new abiding-place become the home of song!

FRIDAY, March 16. Psa. xxxi.

Very sad and lonely was the psalmist at this time. Because of his iniquities his life was spent with sorrow and his years with sighing. Because of the affliction which he was bearing as the result of his misdeeds, his neighbours and friends stood apart, and his enemies took counsel together. But he had the strength of faith which dared to trust God. In spite of his mistake and sin, notwithstanding that to a large extent he deserved all the obloquy and hatred which had befallen him, he turns to God for extrication and deliverance. Still, he dared to trust Him; still, he appealed for Divine leading and guidance; still, he asked that the face he loved so well should shine again upon him; still, he anticipated the time when God will show him his marvellous loving-kindness in a strong city.

A profound lesson is here. When we suffer wrongfully we do not hesitate to appeal to God; but when we suffer the results of our faults, whether they be errors of the mind or of action, we are disposed to consider that there is nothing to be done but suffer. It is quite right to suffer patiently; but amid it all let us never flinch from avowing our unfaltering trust that God will step in to help us, that He will bow down his ear, and deliver us.

And according to our faith, it shall be done. His presence shall environ us with its covert: his pavilion shall keep us with its secret place. He will preserve those who dare to trust Him, and repay the proud doer to his face. Hope in God, friend, who hast lost hope in thyself, thy friends, and thy strength. He shall strengthen thee and make thee strong, and put thee back in the old place, with a deeper experience of the abundance of his grace.

SATURDAY, March 17. Psa. xxxii.

David has just been assured of forgiveness. What rapture is this! The elder brother, dwelling always in his Father's home, can form no adequate conception of the ecstasy of the forgiven prodigal. Our soldiers will value home and fatherland with a new devotion because of the hardships of the campaign.

For a whole year the king had kept silence. He had refused to acknowledge his fault. He had been too proud to confess his transgressions. The words of confession suggested from his conscience stood petrified upon his lips. Finally, Nathan's appeal had broken down the barrier. Through the open sluice-gates the torrent of his emotion had poured in tears and cries, and had been immediately met with the assurance of forgiveness. But it was an experience never to be forgotten. That anguish of soul, inducing fever-heat for the body and ague for the bones, came back to memory, and served as the background for the joy which now shed its light upon his heart. He realized not only that his transgression was forgiven, but that his sin was *covered*; and that word contains the thought of propitiation and atonement, as the mercy-seat covered the law. Let us distinguish between forgiveness and justification. It is much to be forgiven; but it is more to know that our forgiveness is based on justice, and that the claims of a violated law have been met.

Shall God forgive, and can He not deliver? Will He not instruct and teach the obedient soul in the way that it should go? Will He not check us on the brink of the precipice, and direct us on the King's highway of holiness? Only let our regard to Him be as tender as the mouth of a well-trained horse. Then mercy, gladness, joy and shouting shall take the place of penitential tears.

Other Lands.

To Help the Stundists.

IN consequence of the fierce persecutions of the Christians in Russia, it is well known that many whole families have escaped from their own country to others where more toleration and religious liberty are granted. Several Stundist families have fled to Roumania, where, after the persecutions they have endured in Russia, it has been a wonderful rest and comfort to them to be able to breathe freely in a country blessed with entire religious freedom.

Only lately eight of the Stundist brethren have been condemned to banishment to the Transcaucasus. Even should the Stundists in Roumania get permission to return to Russia, they would still not be *free*; their return would be followed by close surveillance from the police for several years, and free religious development and a quiet peaceful life, such as the Apostle recommends as the object of our prayers, are out of the question.

Because of the prevailing famine in Roumania, a Stundist woman sought leave to go back to Russia with her children, but failed, the authorities explaining the refusal by saying that "the wife of a Stundist would have a bad influence on the Russian population!" From Russia, then, there is evidently no help to be expected for our brethren in Roumania; and yet it does seem to us high time that these poor persecuted ones—on whom their manifold trials and terrible experiences have left marked traces—should have rest at last.

Roumania, like all Balkan States, is a war-like nation, and foreigners only receive the right of citizenship after ten years' residence in the country. During those ten years they have to fulfil all the duties of a citizen. Against the Russians the Roumanians have a special antipathy; and these are the conditions under which our brethren in Roumania live. They cannot expect to feel themselves at home, nor could they wish it, as most of them are convinced that they, as Christians, and their children as well, should avoid the compulsory military service. They are, therefore, now directing their attention to British America, especially Canada, whither—thanks to help from the Friends—7,000 Dukhobortsi from Russia have lately emigrated.

At a council held by the Stundists about three months ago, seven families resolved, God willing, to emigrate to Canada this spring if by that time the necessary means for such an exodus could be obtained. It was further calculated that on arrival each of these seven families would require a sum of at least £40 with which to make a start, in case the British Government should grant them land for a settlement.

These poor Stundists have no resources other than the help of Christian friends. There are many believers in Roumania, especially Germans, who would be deeply thankful if the money for the passage to America only could be given them, as the condition of things in Roumania is getting more and more insufferable. Communications may be addressed to Herrn Patvakan Tarainz, Strada Militara, 30, Constantza, Roumania.

MARIE H. BECHLER.

Constantza, Roumania.

Paris City Mission.—When it is remembered that, out of a population of 3,000,000 in Paris, only 40,000 are Protestants, there will be no explanation required for the steps taken by the Paris City Mission, to increase the number of missionaries. The committee are anxious to aid the McAll Mission by engaging the services of Mons. Bouiteau, an earnest French evangelist. At the forthcoming exhibition twelve missionaries, including a converted Roman Catholic priest, will assist at the daily services to be held in the new Salle Evangélique, to be erected, as well as distributing and selling Bibles, Testaments, tracts, &c. Reports of the Mission and full particulars may be had from Mr. H. E. Weylland, secretary, 14, Nicoll Road. Harlesden, London.

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Off to the Philippines.

AN esteemed worker in Spain, Mr. L. B. Armstrong, of San Gerrasio, near Barcelona, writes to us: "The American Baptist Missionary Union has resolved to open a strong mission in the Philippines, under the direction of one who has for many years laboured in Spain—a very capable man. God brought to him a young Philippine, a native of the Visayas, and under his supervision this young man has translated into Visayan the four Gospels, and also some tracts. This young man was converted in Barcelona, and at his own request received believers' baptism.

"Though Spain will, under this arrangement, lose one of her best missionaries and I a dear Christian brother, I cannot but rejoice. For I am sure that God has 'much people' amongst these simple Philippines, who, in spite of three centuries of Spanish and Romish domination (what a duo!), have been preserved by God from being contaminated as Cuba and all South America, where family life is at such a low ebb. In the Philippines, I am told, large families are not uncommon, nor three generations living in the same town or village. Sixty per cent. of the natives, I am informed, know how to read, having been taught by each other, and not by Spaniards.

"There are regular public Gospel meetings in Manila; civil marriage is in force, and the Philippines make use of it, afterwards going to the Protestant chapel for the religious rite. What a change! It is said that the Tagalo Roman Catholics elected as their bishop, without any reference to Rome, a Tagalo priest. Thereupon the Archbishop of Manila excommunicated the priests—this being all he can do *now* under American law. There are many American and English families in the islands."

"Blood-Stained Rubber."

HAVING regard to a remark attributed to him in the report of the recent Missionary Conference at Sunderland, Mr. P. Whytock is anxious to prevent misconception on the part of African traders. He writes:

"It would be most unjust to charge all with cruelty to the natives. It is true unscrupulous men amongst the white traders have been tempted by greed for gain to adopt cruel and illegal practices in forcing the people to gather rubber, for which some have been punished by the Congo State authorities. His Majesty King Leopold of Belgium, we rejoice to know, has issued humanitarian orders through his agents on the Congo, and the directors of the rubber companies make it known that instead of countenancing inhumanity to the natives, any case of alleged misconduct on the part of any of their agents will be inquired into, and if proved, duly punished. This they have done on more than one occasion, so that things have greatly improved on the Upper Congo.

"Not a few of the rubber agents encourage the missionaries to preach to the men who bring the rubber to their stations, giving unique opportunities of evangelizing representatives of remote towns and districts otherwise difficult to reach. It would be a pity if the impression got abroad that the missions were antagonistic to the traders, for this is not the case. In our Congo Balolo Mission, our workers are particularly directed not to interfere between the people and the State and the traders, but, as far as they are able, to encourage them to submit to authority and to habits of industry."

Portugal and the Gospel.—Cheering news is to hand of the progress of Protestantism in Portugal. Those who belong to the Reformed Churches in that country are but a feeble folk, their numbers being only 15,000 in all, with but 2,000 or 3,000 communicants. There are four Protestant Churches in Lisbon, two being Anglican, one Presbyterian, and one Baptist. These are united by the closest fraternal bonds, and work well together, and the number of converts is constantly increasing.

British Soldiers in India.

INDIA is not the most favourable location for British troops, as the climate is hot and uncongenial for the greater part of the year. It is not, perhaps, generally known that English soldiers enjoy the benefit of summer sanatoriums, which are provided in the hills of the north-west country by the Government. To these pleasant resorts several thousands of the British soldiers are marched up every year in the month of April, and are allowed to remain there until October. Each of the thirteen sanatoriums has a commodious hospital for invalids, as well as barracks for the accommodation of those sent up simply to avoid the summer heat of the plains.

Writing from Chakrata, Mr. Thomas Evans says: "This is one of the finest hill stations in the country, and has barrack-room for 2,000. The spiritual welfare of the soldiers is not overlooked. There are ministers for the various denominations, prayer, reading, and temperance rooms." In one of the Welsh regiments, there are over 400 total abstainers. The Gospel is preached in Welsh, and the majestic Himalayas resound with the praises of God in the sonorous and powerful language of that Principality. Mr. Evans adds that, in spite of over 23,000 abstainers in the ranks, the consumption of beer is prodigious and emphasizes the necessity of recruits being urged to take the pledge before leaving England. Drunkenness, he suggests, should be visited with far heavier penalty than at present, while total abstainers should be rewarded with badges of honour. Such a rule, thinks Mr. Evans, would tend to diminish the evil habits of drink and debauchery in the Army.

Notes from New York.

THE Salvation Army annual meeting at the Carnegie Music Hall, took place Tuesday, February 13. There was a large audience consisting chiefly of officers, soldiers, and attendants of the Army meetings in this and neighbouring cities, although a number of wealthier persons occupied most of the boxes. The greater part of the stage-platform was occupied by a number of children in coloured caps and blouses, the company being so arranged as to afford a fairly correct representation of an Army flag.

Commander Booth-Tucker, in his address, confined his figures reporting progress chiefly to the period of the last four years as a whole, and these mostly dealt with the social side of things—lodging-houses, farm colonies, &c. But he promised that during the next twenty years (it being just twenty years since the Army first entered the United States), the Army would have 1,000,000 people at its penitent-forms, provide 26,000,000 meals, and 6,000,000 Christmas dinners, and find work for 1,000,000 persons.

The infant son of Commander and Mrs. Booth-Tucker was dedicated to God and the Army, Colonel Higgins receiving him on behalf of the organization. Mrs. Booth-Tucker gave a lengthy address of the conventional Salvation Army type, upon the enthusiasm and hard work of the Army, and Commissioner Howard, of London, spoke more briefly, and made a very favourable impression.

English Services in Paris.—Mr. George Whelpton, of the Evangelistic Methodist Church of France, writes expressing the need for a voluntary worker to take charge for some weeks of an English service each Sunday at St. Servan, St. Malo. The congregation is one of residents and sailors, and meets in the French Chapel. Mr. Whelpton may be addressed: 4, Rue Roquépine, Paris.

English Girls in Paris.—The secretary of the British and American Mission Homes in Paris, Mrs. A. Brewer, calls attention to the necessity of ladies volunteering as secretaries in the homes, or for the Exhibition work. Each lady pays for her board in the home, and gives her assistance free. Copies of "Guidance for Lady Workers," and other information may be obtained from Mrs. Brewer, 21, Westwick Gardens, Kensington, W.

Soldiers in South Africa.

IT is not generally known that soldiers are not supplied with underclothing, beyond the small outfit they receive on enlistment, so that some gifts of this kind which we were enabled to send to the field hospital, were greatly appreciated; as also were some carpet slippers which are now worn by the orderlies, as the sound of their heavy boots on the boarded floors was not conducive to the patients' recovery.

We have also been enabled, by Colonial friends, to send a yard of mosquito net for each patient—the flies being such a plague, and preventing sleep.

In addition to our daily Gospel meetings, we have started a daily Bible reading at 2 p.m., a time which allows of the attendance of Christian soldiers. Every Sunday afternoon all are invited after the meeting to take tea in the Soldiers' Home marquee, and in addition to soldiers and workers a number of chaplains and evangelists join us.

A word as to the workers connected with the Camp Homes. Most are men who have been thrown out of employment on account of the war—refugees from Transvaal or other towns, who are living on their small savings. We cannot offer them remuneration, and they seek none, but they are heart and soul with us in the work, witnessing for Christ, and seeking to win souls. (Mrs.) M. S. Osborn Howe.

Care of Mr. J. Storr Lister,
King William's Town, Cape Colony.

With the Highland Brigade.

A booklet of much interest—"Scripture Readers with the Highland Brigade"—contains items from the pages of Adam Tervit's diary, relating many striking instances of the wonderful working of the Spirit in the hearts of the soldiers, both during the voyage and the march to the front. The proceeds of the sale of the publication are to be added to the emergency fund for providing additional Scripture Readers for the troops.

The Livingstonia Mission.

THE February number of *Chambers' Journal* contains a strong testimony to the power of the Gospel in the salvation of the heathen races. Dr. George Smith, C.I.E., after dealing with the historical, commercial, and imperial aspects of the subject, says:

"As a mission to the dark races, that which so worthily bears Livingstone's name may claim, in this the twenty-fifth year of its operations, to be the most thorough and complete in its methods, and the most rapidly and permanently successful, in both its direct and its secondary results, of all Christian missions, ancient and modern. Preaching has the direct and immediate aim of conversions, resulting in a self-governing, a self-supporting, and a self-extending native Church. Here, before the eyes of this generation, the process has been evident and rapid, in a way rarely seen elsewhere. How soon may a new mission be expected to see true and working converts?

"The question shuts out the old system of mass movements such as brought into Christendom our fathers, and consolidated the great Russian Church. On the individualistic system of at least Scotch missions, the early result must be slow, but all the more thorough and certain in the future. In British Central Africa the first Chinyanja convert dates from 1881, six years after Laws began his Bible translation; in 1883 there were nine, of whom two were women; in 1889, forty-eight; in 1894, 277; in 1899, about 1,300. Among the lately bloodthirsty Ngoni around Ekwendeni, as among the once enslaved Atonga around Bandawé, there have of late been scenes of almost national covenant-making and personal consecration such as have not been surpassed in the revival and hillside sacramental seasons of Scotland, but free from all excess and physical manifestations"

A Bright Spot in Natal.

THE mission which has been carried on in Ikwezi Lamaci by Mr. and Mrs. Aitchison since 1877 is undenominational and independent of any society. Its progress has been watched with eager interest, and its reports have been a source of pleasure and inspiration to those who have assisted in its development.

A valuable addition to the mission property is the Girls' Home. The cost of the building has been almost defrayed by one donation. For a good many years it has been Mr. and Mrs. Aitchison's earnest desire to have a large number of girls under training at Ikwezi, for the conversion of the natives of the future to Christianity must, to a certain extent, be accomplished by influencing the children before they come under the bondage of the heathen superstitions and customs. The home is worked in conjunction with the mission. The plans adopted for the education of the children have proved successful. Except so far as Mrs. Aitchison has been able to train a few girls in domestic work in the Mission House, and to bring them under personal influence, it has not hiterto been practicable to do much for the girls, although many have passed through her hands with encouraging results. The parents are not willing to allow their daughters

CHRISTIAN AND HEATHEN GIRLS.—A CONTRAST.

to be taught to give up the customs of the heathen. They do not mind so much about the boys; but they expect that, when the girls are married, to receive payment in oxen for letting them leave their homes. Mrs. Aitchison's experience, however, proves that she can induce the parents to let her have their girls, provided she can keep them as in a boarding school. The Kaffir boys go away to other places for work, on railways, docks, in gold mines, &c., become accustomed to European clothes and food; and when they return with their savings and prepared to marry, there are but few girls who have had any training or education. Trained Christian girls are wanted, and then it follows that, with more Christian mothers, the practice of sending children to school will in time become general, and the future success of the Mission will be assured.

In a recent communication Mrs. Aitchison wrote: "We are encouraged and sustained, as from time to time some one or other emerges from heathen darkness to rejoice in the light of the Gospel. From this centre the seed is constantly and faithfully sown over a wide area—it may be in weakness; but the power of God is manifested, and He can bless the instruments in his hands."

Much anxiety has very naturally been felt for the safety of the mission workers, owing to the restlessness of the natives on account of the war. "There is not a white family in this district," says Mrs. Aitchison, "who has not either husband, sons, or relatives as volunteers, which of course has brought trial and suspense to numberless hearts and homes. The ruin throughout the colony is already appalling, and the homes can never be as they were before."

Notwithstanding the numerous difficulties which have been encountered, it is gratifying to learn that the influence and utility of the mission are extending. One of the evidences of this is the large increase in the number of children attending school. There are now over 260, and there are many places where the people are crying out for schools. First and foremost the Gospel message is proclaimed, and is being received with increasing appreciation, with the result that the natives are being brought under the influence of the only religion which can overcome their heathenism and break the bonds of superstition. By means of education they are brought into touch with the great world which lies beyond the undulating grass-lands which surround their homes, extending for miles in every direction.

Much has been written about the superstitions and customs of the natives of this part of Africa, and it is a subject which calls for the prayerful and practical sympathy of all who realize that the tidings of God's love to the world is the only potent weapon that can be effectually applied for dispelling the darkness and ignorance of heathenism. Communications respecting the mission should be addressed to Mr. E. A. Page, Y.M.C.A., Needless Alley, Birmingham; or to Mr. G. Gilkes, Lynnside, Kendal.

Starving Armenians.

IN a letter to the secretary of "Friends of Armenia," Dr. Raynolds gives a pitiful description of the present condition of that country. Already deaths from starvation are being reported. Fully three months must elapse before even the poor substitute of roots can be dug up to preserve life. Those who possess fields are selling them to the Koords, or mortgaging the next year's crops, in order to keep themselves alive. In this way the Christian population is being rapidly thinned out—some starving, others managing to secretly flee the country. The Industrial Bureau continues its beneficent work; the average number of women entitling them to obtain cotton for spinning is 1,035, and upwards of 6,000 persons are dependent upon the bureau. The applicants for aid are becoming more numerous and importunate, and the clamorous demands of the starving more oppressing. Communications for "Friends of Armenia" Society may be addressed to the hon. treasurer, Mr. Hector Munro Ferguson, 47, Victoria Street, Westminster, S.W.

THE VAN ORPHANAGE.

The past year's history of this Orphanage, which is associated with the Women's Armenian Relief Fund, gives cause for much praise and thanksgiving. Nearly all the 100 children recently received through the offices of Pastor Lohmann, of Germany, are small—ten years being the average age. So great was the crowd of destitute applicants who besieged the doors of the orphanage when it became known that some admissions were to be made, it was heart-rending to make a selection, and turn back the poor little ones, not only to poverty, but to ignorance and hopelessness of finding a Saviour.

The condition of the orphans is most satisfactory, and from the youngest to the oldest show themselves amenable to the influence of love and kindly reasoning. The Orphanage has eleven boys and one girl engaged in teaching village schools, and there are more than a hundred different villages represented among the inmates. The experience of the past strengthens the hope that the future will bring forth blessed results.

Communications respecting the Van Orphanage may be addressed to Mrs. Cole, Danehurst, Putney, S.W.

Cairo Soldiers' Home.

WHEN at Keswick Convention in 1898, I asked four of the Black Watch who were there, to pray with me that the money to purchase the Alhambra, Cairo, to be used as a soldiers' home, might be given me. A lady kindly invited us to her house, where, with a few friends, we waited upon the Lord. I wish it were in my power to convey to the readers of The Christian the pathos of the prayers of those rough Highland soldiers.

"O God," one prayed, "only You know what it is for a poor lad to leave his barracks for the first time with his uniform on, and go out into a strange town where he has no friend and no home, and nobody to care for him. O God, give our sister the £3,000 to buy a house for us poor soldiers; give it to her, Lord; give it to her." He wept, and I think we all wept. It was in broad, Scotch, and the wail "Na frien'," "na hame," "na body ta care fur him," was unspeakably touching.

On the Monday following, it was my privilege to plead for the soldiers, and when the meeting was over, one of the Lord's stewards said the Lord had told her to give me £1,000. Next day another friend had it laid upon her to give £1,000 (although I did not hear of it for some days after), and within a week another friend sent £1,000 for the purchase of the Alhambra.

At Magersfontein, one of these men who prayed with me was wounded on both sides of his head, and, when found, was quietly singing the praises of Christ. On being offered a drink of water he said: "No, give it to the man next me; I've had a drink of the Water of Life." And so he left the field of battle and death to be with Christ, which is far better.

The Home in Cairo is fast approaching completion, and we hope ere the summer to occupy it. We have paid for it, with legal and other expenses, £3,800 sterling. We have in hand £1,700 towards the £3,552, the estimate for alterations, painting, &c. The property is a valuable one, and will grow more so as the ground in the centre of the city is being rapidly taken up. For furnishing, and to complete the building, £2,000 is still required. I hope to go out at the end of March, and would be so thankful to be able to open our Home free of debt. Perhaps some one would like to help to furnish a room to be used as a prayer room, in memory of Robert Wilson who died at Magersfontein, and through whose prayers, with those of his comrades, we will have a place where many a soldier lad will learn to "drink of the Water of Life."

Alice Todd Osborne.

Rysland, Newton-Mearns, N.B.

Serious Outlook in Patagonia.

MR. HUGH DAVIES, the presbyter-in-charge of Llanddewi church, Churbut, in a recent communication describes the conditions of life in that colony as precarious and distressing. The devastation wrought by the terrible floods which followed the heavy rains last July are being attended with disastrous results. Not only were the dwellings of the people demolished, school-houses swept away, and places of worship destroyed, but the crops were ruined by the inundation, and fodder is extremely scarce. "There is no prospect of another harvest for two years at least, as the canals and their adjuncts are partly demolished or rendered useless." Mr. Davies adds that his church and home were miraculously saved from destruction. Mr. Hugh Davies is labouring under the auspices of the South American Missionary Society, and may be addressed: Bryn y Neuadd, Upper Valley, Colonia del Churbut, *viâ* Buenos Ayres.

The Northfield Home.

IT is a beautiful winter day, the air sharp, the atmosphere clear. After days of abundant rain, the frost set in again the previous night, and transformed the melted snow into *une mer de glace*. Walking upon the slippery surface seems dangerous. So the rough-shod horse climbs with us to Round Top, and we, the first pilgrims from the other side of the Atlantic, alight at the spot where the earthly remains of the "man of God" are buried.

Evergreen covers the grave, and we notice a beautiful wreath, the love-gift of friends, on his sixty-third birthday, February 5. Beside the head is a pillow of mountain violets and immortelles, bearing the name, "Grandpa." The devotion of a daughter prepared it, and the little hands of a tenderly loved grandchild deposited it there as a birthday memorial.

We learn that a lady kindly offered to erect a monument to his memory, but the family declined, having decided for a simple headstone. "A monument as proposed would suggest death to us," said Mrs. Fitt, "and we love to think of him as a living one." With saddened voice she added: "Nowhere do I feel so far away from father as here. What little comfort there is in the pilgrimage to a grave! I am nearest him when I lift up my heart to Jesus. He is there, and not in the grave.

THE ALHAMBRA SOLDIERS' HOME, CAIRO.

"No, not here," we exclaim with her, remembering how many times his voice rang out the triumphant assurance: "When they tell you some day, D. L. Moody is dead, don't believe it. He will be

MORE ALIVE THAN EVER."

As we look around us upon and beyond the school-buildings, we see the distant ranges of the Green Mountains. White fragments of ice appear like water-lilies floating upon the Connecticut river. In the bright sunlight, dale and hill are clearly defined. On Mount Hermon we can discern the tower of the newly-built chapel, the last addition to the living monument which the faithful servant, on entering his well-deserved rest, left behind him. Could there be a more magnificent memorial than the throbbing life in hundreds of souls, as, among other important subjects, they are taught the most vital one—the way to heaven?

America is fragrant with the memory of D. L. Moody. Even papers hostile to Christianity admit his genuineness and sincerity. Also, that he died comparatively a poor man, answers many questions and refutes many a false assertion. His conciliatory spirit won a multitude of friends. To use the expression of a prominent minister—"Many are trying to capture him after death, and proclaim him as their own, who had no spiritual kinship with him during life." As varied and as manifold as his powers were, are now the testimonies to his sterling character. We heard him being compared with the leaders of the past. Lincoln and he are called the

TWO GREAT AMERICANS OF THE CENTURY.

As the statesman's reforming genius upheaved and transformed society, and as his influence is being felt to the present day, so will that of the great evangelist have a lasting future. "He will do more good," said one, "in the coming fifty years, than he has done during his lifetime."

Whatever may be said about the achievements of his public life, the picture cannot be considered life-like without those beautiful little touches of womanly tenderness, thoughtfulness, and devotion in home life, which combine to bring out the perfect loveliness of his character. It has been said that there was something in Mr. Moody that discouraged the expression of love for him.

This is true, yet there was no more loving man on earth than he. While incessantly about the King's business, he found ample time for his sick grandchild. To drive her about, to win a faint smile from her lips, to surround her with loving, motherly care, was as natural to him as addressing thousands, and saving souls. Never did he leave his family without feeling home-sick as soon as he entered the train; yet he never hesitated to follow a call from God, even if thousands of miles afar. "I have always been ambitious," said he to his loved ones a little time before he went, "not for money, but for work." In this respect his bereaved family is of the richest.

It is touching to see how each member strives to walk in his footsteps. "What would father do?" is the question preceding everything that is being done. They are calm and resigned. "For," says Mrs. Moody, "we have no right to call him back. Love rejoiceth, self mourneth." The prattle and laugh of a little girl helps to dispel the gloom. She knows that Grandpa is with Jesus, and that he is playing with Irene and Dwight. His photo is in every room; his spirit seems brooding over the house.

In the home of Mr. and Mrs. Will Moody, whose hearts, after the passing of their babyboy, and their four-year-old Irene, moaned "for the touch of a vanished hand, and the sound of a voice that is still," another pretty infant girl looks at the visitor with winning smile.

Mr. Moody was at Kansas City at the time of her coming. When the glad news reached him, he wrote to his daughter something to this effect: "It is like clouds and roses. I fear that this time I will be the cloud." After his return little Mary for once was put into his arms. We had the opportunity of hearing her voice, and hope that, like her mother, she will grow up to be a singer for Jesus.

At Northfield all are active. Mr. Fitt carries on the colportage work, while Mr. Will Moody is absorbed in the preparation of the large biography which promises to be intensely interesting. Miss Varley is also a valued co-worker on "The Record of Christian Work" and "Northfield Echoes." All intimately related with the institution have the assurance that the Lord will not permit the work to fail, but that it will be carried on in the spirit of the founder, by friends wishing to have a share in the great inheritance of opportunity and responsibility.

Mrs. Moody and Mrs. Fitt have mothers' meetings at their home. The latter has also been busily engaged in recruiting attendance for the revival services, held by Dr. Scofield at the Old Veterans' Hall, formerly the church. In spite of distance, rain, snow, cold, and the difficulty of walking upon a sheet of ice, these services were well attended. It was evident that the Spirit of God was moving upon the people at home, and on the assembled audiences. The clear, sound teaching of Dr. Scofield is most helpful.

Wilma Morgan.

A Suburban Mission.

WOODFORD, quiet and rural, nestling among the ancient trees of Epping Forest, is still a synonym for restfulness and recreation to the jaded citizen of London Town; but the ever-advancing waves of Metropolitan extension are lapping up to its borders. The enterprising builder has marked Woodford for his own; the greenery of the fair landscape is dotted by Queen Anne villas in terra-cotta, and red rows of spick and span residences proclaim that the old-time forest hamlet must soon be included in great Suburbia. This social condition imparts additional importance to so sound and comprehensive an undertaking as the Grove Road Mission, South Woodford. The

VIGOROUS UNDENOMINATIONAL WORK

in question rejoices in a remarkable record, and promises to become of increasing usefulness in view of the rapid growth in population. The fine buildings in which the work is carried on are the outcome of steady development, under the direction of the esteemed founder and honorary superintendent, Mr. Edward Hobbs.

It is now twenty-two years since, on settling at Woodford, Mr. Hobbs began to seek opportunity for ministering to the spiritual needs of the more neglected sections of the community. At first he commenced to hold gospel meetings in the front room and kitchen of a little cottage. The work prospered, and a removal was made into a humble, but suitable hall, originally designed to be a carpenter's shop. This was adopted to mission purposes. The people crowded to the services, and in the course of time a further extension became necessary.

At this time a plot of ground, conveniently situated, but intended by the owner as a site for a public-house, came into the market, and an estate agent, interested in the welfare of the rising Mission, offered the plot to Mr. Hobbs, undertaking to arrange a free conveyance of the land, and to allow five years in which to raise the purchase-money. Mr. Hobbs felt led to accept the offer, in faith that God's blessing would continue to attend the work. His next step was to issue circulars appealing for the necessary funds. At first, the result seemed discouraging, for only one response, and that a small one, was forthcoming. "Perplexed, yet not unto despair," Mr. Hobbs happened to relate his experience to a friend in the course of a brief conversation in a railway carriage. The talk was providentially overheard by a gentleman who was an entire stranger, but who a few days later sent for Mr. Hobbs in order to say that, in obedience to a leading which he believed to be divinely given, he desired to donate £200 towards the cost of the land. Other incidents of a similar kind encouraged the band of converts and friends who had gathered round, and soon a handsome hall was erected, which from the opening day to the present time has been a centre of evangelistic and pastoral work, conducted on undenominational lines.

At a time when the need for class rooms was keenly felt in connection with Bible study and the Sunday-school, Mr. Hobbs had been studying the

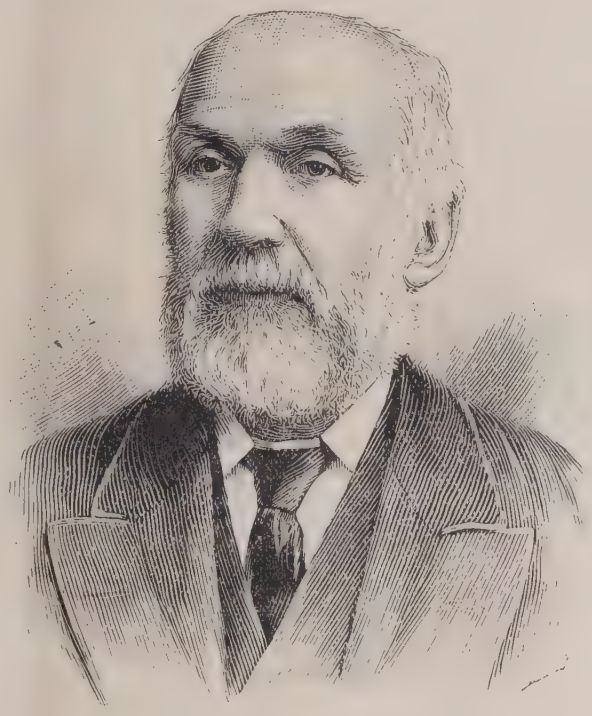
MEMOIRS OF BILLY BRAY,

and, by adopting the methods of that famous worthy when setting about the erection of a chapel, managed to get the necessary materials and labour given. Further developments were premises for a branch of the Y.W.C.A., a couple of rooms for a children's day nursery, and a handsome and commodious hall for Y.M.C.A. work. The buildings are free from debt, and, though erected at various times as a result of the Mission's gradual expansion, form harmonious and convenient whole, while the many flourishing departments of Christian effort carried on therein testify to the blessing which attends the labours of the enthusiastic workers who have ranged themselves by Mr. Hobbs' side.

One of most useful sections is undoubtedly the crêche, which has proved a great convenience for the poor mothers of the vicinity who have to go out to daily work. It is a model of cleanliness, and, under the care of two devoted sisters, the many little ones have a continual good time in the cosy nursing or play rooms. Certainly the most important branch of what may be termed the social side of the work is found in the Homes for the Aged Christian Poor. Three houses have been secured in close proximity to the Mission. Plainly furnished, but comfortable, quiet and homely, the institutions afford accommodation for eighteen old people, who are enabled to pass the closing days of their life in peaceful retirement, surrounded by

HELPFUL AND ENCOURAGING INFLUENCES.

A spirit of warmth and kindliness pervades these admirable homes. The inmates give the brightest of welcomes to a visitor, and delight to engage in conversation reminiscent of pilgrim experiences. One feeble but cheery



MR. E. HOBBS, HON. SUPT. SOUTH WOODFORD MISSION.
From Photograph by Mr. Gandy, 5, Bishopsgate Street Without, E.C.

old lady points to an intaglio text on the wall tells how the words have comforted her in moments of depression, and goes on to trace with a glad heart how the Spirit's guidance brought her to the Woodford Homes. Another, bent with age, but

WITH A GLOWING EXPERIENCE,

gives a little homily on the virtue of patience. Each member of the little colony seeks to contribute to the general welfare.

Another thoughtful arrangement for the benefit of the local poor is the setting apart of a room for the use of the relief officer when distributing parish allowances. Formerly a long distance had to be traversed in order to reach the relief centre. Some might regard this as a trifling matter, but at Woodford nothing is too small to consider that tends to help the poor and suffering. It should be added that, with the exception of the caretaker and the crèche nurses, the work is entirely of an honorary character. So, in the course of years, the seedling has become a sturdy tree, the gospel gatherings in cottage and carpenter's shed have developed into an extensive Mission, which, we may hopefully anticipate, will continue to be a fervent evangelistic centre and the spiritual birthplace of many in the days that are to come.

John Newton's Conversion.

Continuing the series of articles on "Notable Conversions," the *United Presbyterian Magazine* for March contains an interesting account of John Newton, from the pen of Rev. W. H. Macfarlane, Keith.

HAVING rehearsed the familiar story of Newton's early dissipated, wayward life, his experiences in the service of African slave-dealers, and his subsequent return to England, the writer says:—"The darkest hour is before the dawn, and the perils of this voyage, together with a chance reading of *Thomas à Kempis* started Newton into serious thought. At first, indeed, he affected to make light of the storm which arose shortly after the ship left the Newfoundland coast, saying it might serve as a jest over a glass of wine but when the utmost efforts of himself and others at the pumps seemed unable to keep her afloat, he cried involuntarily: 'If this will not do, the Lord have mercy upon us;' and then, surprised to hear such words from his own lips, he added: 'But what mercy can there be for me?' For long he had ridiculed the Gospel history as an idle tale, and plunged headlong into infidelity and vice; so that now he was without chart or compass—a more helpless wreck than the ship in which he sailed.

"It was on March 21, 1748, that 'the Lord sent from on high and delivered him out of deep waters.' When at last the ship reached the North of Ireland he engaged himself solemnly to God, went twice a day to prayers at Londonderry, and received the sacrament. Shortly after, a friend in Liverpool offered him the command of a ship, but as he had hitherto led such a wild, insubordinate life, he judged it more prudent to go as mate.

"The result, unhappily, justified his caution. The ship had not been long under way when he began to backslide, and when he reached the coast of Guinea he had so forgotten mercies and vows that, 'profaneness excepted, he was almost as bad as before.' A sharp attack of fever again roused him. Believing for a time that the door of hope was quite shut, he rose from his bed, while still weak and somewhat delirious, and, 'creeping to a retired part of the island, he here found a renewed liberty in prayer; but, daring to make no more resolves, he cast himself upon the Lord to do with him as He should please; whereupon the burden was removed from his conscience, and ever after he was delivered from the power and dominion of sin.'

"He had to plod his way through many a bewildering experience and painful conflict to fulness of knowledge and entire simplicity of trust; and when, at length, he was, delivered from all fear of relapsing into former apostasy, and taught to expect preservation, not from his own power and holiness, but from the power and promise of God;' he could truly say with the great apostle, 'The Gospel which was preached of me is not after man; for I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ.'"

Dublin Medical Mission.—Begun in prayer and dependence on the Lord, the Mission has been continued in the same spirit. It has now grown to such an extent that the committee is brought face to face with the necessity for further organization to carry on the work. We propose to do this by opening a branch dispensary in the north-east part of the city, as we have had over 400 patients in the last four months from the east of Sackville Street. We have also found that, unknown to the committee, other workers had been praying for a dispensary to be established in that neighbourhood. The work in Chancery Place has proved to be such a means of blessing, that we believe we ought to establish a similar dispensary within easy reach of others. We think we could accomplish this (for the first year) by an increased income of about £150, and an outlay of about £100 for initial expenses.

(Mrs.) Edith E. Figgis.
6, Chancery Place, Dublin.

International S.S. Lessons.

March 18, 1900.

Jesus at Matthew's House (Mark ii. 13-22).

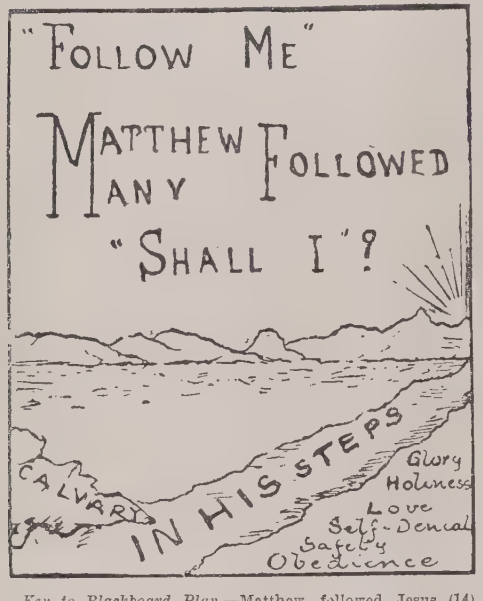
Golden Text—"He said unto him, Follow Me" (Luke v. 27).

Introduction.

FOR the third week we have the words, "*He taught them*" (13). To-day it is not in a synagogue, but out in the open air by the seaside.

Levi, son of Alphæus (14). His other name was Matthew. He wrote the Gospel of Matthew. He was a collector of taxes or tolls. Zacchæus was another tax-collector (Luke xix. 1-10).

Receipt of Custom—the place where the tolls were paid (Matt. ix. 9).



Key to Blackboard Plan.—Matthew followed Jesus (14). Many followed Jesus (15). Jesus calls to us to do the same. Where shall we follow? The way Matthew followed and thousands since. The way He has been before and left us an example that we should follow "in his steps." The way begins at Calvary. It is a safe way, it claims our obedience and. love and self-denial; it is a way of holiness, it leads to glory Shall we follow?

A Way of Safety.

"*Follow Me*" (14). It is always safe to follow Jesus; to begin to follow we must live (John iii. 16), and this verse was complete at the Cross of Calvary. Matthew at once rose up and, Luke v. 28 adds, "left all" and followed Jesus. He must have believed in Him to do this. If we are to walk in his footsteps, we too must do the same, and we shall find it is a way of safety that leads to heaven (Heb. vi. 20; John xiv. 6).

A Way of Obedience.

Matthew went at once (14). He did not hesitate; he did not trouble about his earthly gains; he promptly obeyed the Master's command, "Follow Me." Shall we not obey to-day? Not only is the first act "obedience," it will be obedience all along the way. See what Jesus said (John xiv. 15, 21; xv. 10, 14).

A Way of Love.

Matthew wished to show his friends that he not only meant to follow Jesus, but he loved Him (15, 16). So he invited Him to his house (Luke v. 29): "A great feast"—made specially for Jesus—"in his own house." He was not ashamed to own his Lord. Explain how Eastern houses are open to all sorts of people. At a feast it was the custom for many to come besides the invited guests. Among them were publicans, tax-gatherers, and sinners—outcasts (16). This shows us, if we love Christ, we must love all men. Christ did, therefore the way to heaven is a way of love.

A Way of Self-denial.

Matthew "left all" to follow Jesus (Luke v. 28).

"*I came*," said Jesus (17). Here was the deepest self-denial set by our Saviour in coming down from heaven to live on our earth (Phil. ii. 5-8).

Christ tries to teach the people what self-denial is (21, 22). That is, not patching, not trying to live the new life *and* the old together; but it must be a complete leaving, giving up, of the old self-life, and a new, clean life begun with the whole heart (Gal. vi. 15; 2 Cor. v. 17).

A Way to Holiness.

Jesus came to call to "repentance" (17), and true repentance is always followed by a life of holiness (Isa. lv. 7.; xxxv. 8).

"*The righteous.*" There are none righteous (Rom. iii. 10), but some in Matthew's house thought they were (Luke xviii. 9). Let us take care lest we think this of ourselves. We cannot walk the way of holiness until we have taken our place first as sinners.

A Way of Glory.

He has gone before (20), but He has left light all along the way. And although He cannot be seen by human eyes, He is Himself the light (John i. 9; viii. 12; Prov. iv. 18)—"shineth more and more" (2 Cor. iii. 18)—from glory to glory.

Lessons to Learn.

The way to heaven is narrow, but there is no way on earth to be compared to it.

Let us do as Matthew did—follow Jesus at all costs—and we shall find the way He leads will land us in the glory-land.

Irish Notes.

THE Irish Branch of the Evangelical Alliance have issued their annual invitation for the observance of a day of prayer for Ireland. As March 17 falls this year upon Saturday, the Council suggest that the following day be observed, when ministers of all denominations are urged to draw attention to the claims of the people of this country, to the dangers arising from its unhappy divisions from the prevalence of intemperance, Sabbath desecration, and from the political animosities which have so long separated those who should be living in amity and concord, and cordially co-operating for the common good.

The Belfast Prison Gate Mission for men is doing an important work. Last year sixty-two released prisoners were admitted to the Home, while 197 were given a free breakfast on the morning of their realease and kindly spoken to. A Sunday morning Bible class has been regularly held, and the attention and behaviour of the men have been all that could be desired.

Dr. John R. Gillespie, M.A., has been ordained in Sandys Street Presbyterian Church, Newry, as a medical missionary for China, where his eldest brother, Dr. W. H. Gillespie, M.A., has been labouring in a similar capacity for several years.

The Open-Air Mission of Ireland has had a fruitful year. Forty towns were opened for the preaching of the Gospel in the streets, and 3,000 Gospel addresses were delivered, while 200 volunteers assisted, and several thousands of people listened attentively to the discourse delivered. This is a great change for the better as compared with a few years ago, when to preach on the streets in most parts of Ireland was as much as a man's life was worth.

Rev. F. Paton, son of Rev. Dr. Paton, of the New Hebrides Mission, has been addressing large meetings in Dublin, and has been awakening considerable interest in missions by stories of the glorious Gospel triumphs which he has witnessed in the South Sea Islands.

The Beacon-Light Village Missions, in Derbyshire, continue to flourish under the direction of Pastor Richard Howton. The trustees and members of the Mission are exerting themselves to reduce the existing debt on the Glossop Hall. The agencies of the Missions are varied and useful, and are supported by voluntary contributions. Communications may be addressed to the Pastor, Furness Buildings, Glossop, Derbyshire.

Christian Endeavour.

TOPIC FOR MARCH 11.

Mark xii. 1-9.

WE will turn from the historical and original meaning of the parable to the personal and practical. The vineyard is your heart and mine, enclosed from the world of men, and intended to bear crops of ripe fruit for God (see also Isa. v. 2). How much God has done for us to make us bear fruit! Is there anything more that He might have done?

The owner went into another country. That may be interpreted to mean that God leaves us to work out the principles of his Holy Gospel. He is absent so far as interference is concerned, though He is always at hand to help, and love, and bless. The faithful husbandman has Him ever near as an abiding Presence, else no fruit would grow; but the sin and misery of the unfaithful are that they think God afar off.

Then at the proper season God seeks for the result of all his care and pains. In the case of the Jews, He sent them the prophets, who met with habitual maltreatment. It is a remarkable fact that the Jews were uniformly hostile to their prophets. They always hated, and very often murdered them. And notice how their ill-treatment grew worse and worse, from less to more; from beating they went to wounding, and thence to killing. So God comes to us for fruit—love, joy, peace, long-suffering, gentleness, goodness, faith. But how often He has come to plead in vain! Yes, and in some cases we have not only refused, but have met his claims with contumely and violence. How often backsliders will grow wrathful and violent in their refusal of the message of God's love. The sun hardens clay, the feet of the sower trample the ground he treads on.

See how Jesus describes Himself. He knew that He was God's beloved Son. Had this not been proclaimed over the Jordan waters at his baptism, and did He not know it in his heart? He knew, too, that He was the Heir, to whom all the world of men and the universe had been bequeathed. Had not God said: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" Is it not written, "Whom he made Heir of all things?" Are we not made "heirs of God, and joint-heirs with Christ?" And how well Jesus knew his fate, that so far from being welcomed, He would be rejected; that He was God's last appeal, which would meet with the same answer as all the former ones; that as they had not listened to Moses and the Prophets, so they would not heed Him, though He rose from the dead.

The counterpart of this has been fulfilled in us also. By his Providence and Spirit, Jesus has come to us to plead for fruit unto God. As He came to the fig-tree in the early morning, so He draws near us seeking fruit. He stands outside and knocks. Too often we keep Him there, and drive Him away with contumely. This is what St. Paul calls crucifying the Son of God afresh, putting Him to an open shame, and trampling the blood of the Covenant beneath our feet. To reject Christ thus is to lay up for ourselves wrath against the day of wrath, and the perdition of ungodly man.

Even if a man rejects Christ he does not rid himself of Him. If you will not build on the stone of his foundations, you cannot escape that stone, for it will leap from crag to crag until it crush you. If we will not have Christ, He will pass to those who will. If we reject Christ, we shall be certainly punished by forfeiture of privilege. There is, says the apostle, fiery indignation awaiting for those who do not obey the Gospel. Let us bear fruit unto God, accepting and honouring the Son, that we may be accepted in Him, be built into the living temple, and bear much fruit.

F. B. M.

C. E. NOTES.

The Tenth Legion enrolment has this week reached 16,265. This is an enrolment of Christian Endeavourers pledged to give to God at least a tenth of their income. The name was proposed by the New York C.E. Union, in memory of Cæsar's undaunted soldiers, who could always be depended upon when others shrank from the conflict.

* * *

Twelve Endeavourers pledged themselves on Dec. 15, to pray daily that at least one hundred souls might be saved during their revival services in January. 108 names were handed in.

* * *

Christian Endeavour in South Africa moves on undaunted. The Cape Peninsular Union, at its annual meeting, reported eleven societies on its roll, with an increase of 40 per cent. in membership during the year

The Glasgow Evangelistic Campaign.

A SPECIAL EFFORT AMONG THE YOUNG.

[FROM OUR OWN CORRESPONDENT.]

AGAIN and again in the course of the Campaign, indications have fallen from the lips of Mr. McNeill and other evangelists of their strong desire that some definite steps should be taken to deal with the sins connected with drinking, as constituting the great barrier to the success of Gospel work among classes and masses alike. This same feeling was in the minds of Mr. Moody and other leaders in 1874, when the Mizpah Band was formed from among 1,000 men rescued out of this particular pit. The band is still with us as a monument of the grace of God, and every succeeding wave of spiritual quickening which has passed over the city has led to additional action along the same lines.

After his Campaign service at Pollokshields last Monday evening, Mr. McNeill went to a temperance meeting which was being held in Free St. Peter's Church, and poured forth in burning words his feelings regarding this matter. He is not hopeless, because once and again in the course of his evangelistic tours he has seen not only the drunkard reclaimed, but the publican closing his shop at once and for ever. He believes firmly that the preaching of the Gospel is the one and only way in which the Church will get at the root of this or any other sin; but it so meets workers at every point that it compels them to pay special heed to it. Calling attention to the manner in which "God has our nation in his grip" at the present time, Mr. McNeill declared that Britain had as an instrument for his work become blunted and hacked on the edge. God's dealing had already been painful, and he was not sure but it might yet be more so; but he was assured that it was all for the purpose of bringing the people back to a state of usefulness. "Good will come out of it, because it is a process of healing and cleansing." He believed also that God had his eye specially on the drink traffic, and was dealing with it.

Another Campaign preacher who also came in to speak was Rev. William Muir (Blairgowrie), and among others who took part were Rev. William Ross, Rev. George Gladstone, Rev. D. M. Forrester (all members of the Campaign Committee), and Rev. Dr. Alexander Whyte (Edinburgh).

IN THE CENTRAL DISTRICT.

The Tent Hall has been during the last two weeks the centre of a very interesting work among the younger people of the central district. A special effort was made to reach the older lads and girls who attend the free dinner service on Sabbath afternoon, as well as those who, within the last few years, have outgrown it. Cards were sent out to all suitable persons whose names and addresses were obtainable, while the lodging-houses within reasonable distance were specially visited, and the younger residents especially invited. House-to-house visitation was organized, and by a regular patrol of the streets large numbers of young people were asked to come and hear the Gospel. The helpers at the regular open-air services were divided in order that other much-frequented localities might be visited. Above and beyond all, there was much prayer, and God has graciously granted his blessing.

Mr. J. W. Van de Venter addressed the meetings, and towards the close he was able to tell with a grateful heart that every evening there had been wanderers seeking the way of salvation. We have heard the remark made in different localities that the special class aimed at did not seem to be reached in any great degree. It is true that the poorest and outcasts are not seen elsewhere in very great numbers, but in the Tent Hall the waifs and strays are always well represented. Even on Sabbath evening poor, bonnetless women—and that means a great deal in Scotland—come freely, as well as men who are at the lowest ebb.

One lady worker has made a special effort among girls "in their teens," and her efforts have been crowned with success, as many as five on a single evening giving hopeful evidence of the great change. A gentleman who had spoken to a girl one evening received the reply, "No, I do not want Christ." But he persisted, and asked: "Would you like to speak to Miss ——?" "Yes," was the answer, and in a few minutes the girl was among the number of those who had sought and found Him whom before she seemed to despise. Those who had been brought into the light returned with their companions, one very interesting case coming under our own notice. We saw Mrs. Mackeith in earnest talk with a girl, and learned afterwards that though she believed she had been converted two days before, she had come back anxious to make "quite sure of it." Before leaving she seemed indeed to have her desire. Mr. Mackeith, Mr. Steel, Mr. Pratt, and many more, found much to do in dealing with the inquirers. We left Mr. Steel, on our last visit, on his knees alongside a man who had come for a temperance pledge card, that he might lay it on his counter the following day as an answer to any who came tempting him to drink. He got the card, but God had a deeper work to do in his heart, and there is promise of the new life.

Many young people who find their way to the adult free breakfast on Sabbath are at present showing a disposition to speak of spiritual things, and are being helped to make a new start in this life, as well as being pointed to the higher life in Christ.

GOOD WORK AT PARKHEAD.

After an absence, during which he has experienced much blessing in missions in the North of England, Rev. D. M. Cameron has been conducting his sixth mission under the Campaign arrangements in Parkhead Congregational Church (Rev. John Graham), Westmuir Street. The district, which has a large population of working people, is noted as a centre for open-air and other aggressive Christian effort, and the workers from neighbouring churches rallied loyally round the evangelist. On visiting the mission we found the United Presbyterian and Wesleyan Methodist ministers—Rev. William Young and Rev. Mr. Hirst—combining in the leadership of those who were engaged in the quest for souls. The meetings have been moderate in size, but, as Mr. Cameron testifies has been his experience throughout the campaign, there has been continuous blessing. The audiences were well mixed as to sex and age, and the deep hush and intent look on all the faces proved the depth of the interest aroused. In announcing the arrangements, Mr. Graham pleaded for daily prayer on the part of all Christians.

The preaching was direct and thoroughly Scriptural, and, as results proved, appealed very strongly to young people. "Abraham's Sacrifice" (Gen. xxii. 2, 3) we heard treated in a typical and most helpful manner. Two pictures—(1) of God, as represented by Abraham; and (2) of Jesus, by Isaac—led to a clear exposition of the substitutionary work in salvation. As a lad, Mr. Cameron had been in spiritual darkness for a number of weeks when meditation on this subject led him to see light through the cloud; and he related that the very companion who had taken him to evangelistic meetings remained himself under the cloud, until Mr. Cameron took him to an aunt who taught him also the doctrine of Substitution.

At the close of the address the offer made was to show any anxious ones "from the Scriptures" the way of salvation. A room set apart for inquirers was freely used, while workers and friends were enjoying a season of prayer. A number sought intercession on behalf of friends and relatives. After one girl had professed to find the Saviour, Mr. Graham gently invited all present to examine their own hearts with the question why they might not also *realize* the forgiveness; and at the close we found him in the vestry telling to a group of youthful inquirers the circumstances attending his own conversion at the age of fourteen. Mr. Cameron was specially urgent that workers should show willingness to accompany anxious ones to the inquiry room. His parting words to us were full of gladness: "The Spirit of God is indeed working, and souls are being saved here." God bless the lads and girls; it is among them that the greater part of the ingathering during the entire Campaign has been. God willing, it is Mr. Cameron's purpose to return to the work of the Campaign again before it closes.

A STIFF FIELD.

Mr. Hugh Paton has seen the Campaign work under various aspects. His latest change took him from the midst of a well-ploughed field, where the Good Seed proved its living power in rich measure, to one hard and difficult. The meetings are being held in Barrowfield Parish Church, Queen Mary Street. The workers from Bethany Hall, which is not far distant, have rallied round the evangelist, as they have done at several other Campaign centres, and God has set the seal of his approval on what they are doing. Preliminary prayer meetings could not be arranged, and for the first few evenings, after-meetings were not deemed expedient, but on Wednesday there was evidence of a deepening impression, and it was found that while many of the unsaved left with a vague promise "to see about it," a few remained with God's people to pray and to seek light. The message for the evening had been a very searching one on "Once to **die**, and after that the judgment." Mr. James Gillespie was rendering much appreciated help through the singing of the Gospel, and the open-air testimony was among the brightest and most attractive we have heard.

A WEST-END MISSION.

During last week Rev. William Muir (Blairgowrie) conducted services in Woodlands Church (Rev. David Woodside). The attendances were good from the outset, and the gatherings deeply impressive. Times of refreshing were enjoyed by the workers from the various co-operating congregations at the preliminary prayer meetings and at the brief after-meetings.

On Friday evening the preacher addressed a special gathering of children before the adult service, on "The Deliverance of Peter from Prison," pointing out especially its lessons on the readiness of God to hear and answer prayer. At the close Mr. James Maclay told the story of a similar meeting of young people in connection with a mission fifteen years ago. At the close all who wished to decide for Christ were invited to remain behind for conversation; and, though at first all went out, one after another returned till ten boys and girls were earnestly seeking to know the truth. All the ten made profession of conversion, and are believed to be still maintaining a consistent walk. The old invitation was now repeated, and the workers had the joy of speaking to eight bright boys and girls in whom a deep interest had been aroused.

The addresses during the week gave a systematic presentation of the great facts of sin and salvation. On Friday the teaching was summed up in an address on Hebrews ii. 3, when there were pointed out (1) the necessity of making a choice, (2) that not to choose is to make the saddest choice of all, and (3) that putting off is the easiest method of rejection, and therefore the most dangerous.

Among other missions which have been followed by much blessing have been one for adults in Buchanan Memorial Free Church, conducted by the Brothers Weaver; and one for children in Polmadie by Mr. John Stewart. One of the interesting off-shoots of the Campaign is a mission now in progress, under the charge of Mr. Mackeith, among the inmates of Mr. Quarrier's Orphan Homes at Bridge of Weir.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

An Ideal Household.

SUCH is Netley Cottage Convalescent Home, Folkestone, belonging to the London Medical Mission. The doors are open all through an early spring, long summer, and late autumn for the poor and suffering, and in some cases for the lonely. It is to a real home they come, and Miss Brown and her faithful helpers have welcomed many of the same patients for years past. One dear old woman, over eighty years of age, who was called "Grannie" by everyone, had been coming frequently for seventeen years or so. "And a letter, here in my pocket, my dear, to say Dr. Saunders would let me come at a reduced price. I've kept it all these years."

I used often to go in and sit with Grannie. She had known better days, and told me over and over again of the pleasant house she had had long ago, with gas even in the scullery, and now she lives in an apartment, and only a candle! On Sundays she arrayed herself in a very old black satin gown and a lace collar. It was a remnant of those old past days, which had been such happy ones to her. Grannie liked to talk to me about them, and of the sorrows she had then, and had now, and of her special joy in the love of her dear, good son. "Such a good boy he's been to me; and only the other day he sent me such a beautiful piece of cake and

ONE OF THOSE YALLER THINGS

in husks. I'd only eaten one before in my life."

"A banana," suggested Miss Brown.

"Ah! is that what they're called? I'll just think of Dr. Barnardo; that'll remind me of the name." And then she went on to tell me of her granddaughter "such a dear girl. She came down here one year with me, and it changed her life completely. It was here she learnt her need of the Saviour, and found Him; and when she came back home with me, she so loved to read her Bible and engage in prayer, and now she's gone away to be with Him for ever."

Another woman who interested us very much was Mrs. M——, the mother of seven children, in very poor and straitened circumstances. It had just been discovered that she had cancer, and she came down to the home for a little bit of cheer. She stayed a fortnight, and then went back to her little family. A friend gave Miss Brown ten shillings to give her just as she was on the eve of returning home, and the following letter was received a few days after:—

Dear Madam,—I have been to the mission some years now, but never saw Dr. Saunders until last week at Folkestone. I have heard a great deal of him, and his kindness to the poor in London. Will you kindly tell Miss S—— that I have learnt my children that little verse she so kindly taught us in the sitting room at Netley Cottage about the clouds.

I am glad to tell you I feel much stronger than I did before my visit to Folkestone. What a blessing to know that we have such a loving Saviour and Friend to take our troubles and joys too. It was so easy to be good at Folkestone, under Miss Brown's teaching. It was so very plain: no one could ever leave Netley Cottage, and say they had not been shown the way of salvation. I am going to see Dr. Soltau on Thursday, God willing, and shall tell him of the present you were so kind as to give me. My children were very pleased when I told them. One of the little ones asked me if it was a bright farthing.

We sent them in a little extra treat, now and again, for their breakfast, of a dish of sausages. The poor things were so pleased, and gave three cheers for my mother and me, and a few mornings later, when my father supplied them with the same dainty dish, one poor lonely woman, who had been brought up a Roman Catholic, suggested, by way of variety, that they should "give a thousand welcomes in Irish to his honour." But I could never quite make out how they did it!

It seemed the happies time of the day when the blinds were drawn down and the lamp brought in, and the Bibles and hymn books were laid out on the table, and these poor suffering ones sang their hymn of praise to the Lord for all his love and care, and listened so earnestly while Miss Brown told them of the Lord Jesus, who came to bear our sins and our sorrows, and many a weary conscience and sad heart have found their rest in Him.

Selina E. Saunders.

London Medical Mission, Endell Street, W.C.

Children's Scripture Union—Portions for week ending March 17.

Sun., Mar. 11	*John*	vii.	1-18	Thurs., Mar. 15	*John*	viii.	31-47
Mon., „ 12	„	vii.	19-36	Fri., „ 16	„	viii.	48-59
Tues., „ 13	„	vii.	37-53	Sat., „ 17	„	ix.	1-12
Wed „ 14	„	viii.	12-30				

(340)

The Wisest.

A saying quaint had Grandma D.,
When boys and girls could not agree—
"*The wisest holds his peace.*"

Each angry word will only make
The quarrel worse; then counsel take—
"The *wisest* holds his peace."

The wise are wanted everywhere;
True wisdom you and I may share—
"The *wisest* holds his peace."

To make a *quarrel* it doth take
Two people; *one* can always make
The strife to quickly cease.

When next a quarrel has begun,
Remember this, and hold your tongue—
"The wisest holds his peace."

Amicus.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 218**).

1. Who lost his two sons in a battle, and what were their names? (1 Sam. iii.-v.)
2. Who is spoken of as the "captain" in 2 Chron. xii.-xiv.)?
3. What were the nobles fighting for? (Neh. iii.-v.)
4. What did each man in Gideon's army carry when they set out against the Midianites? (Judges vii.)
5. What did the priests say to the army before it went forth to the fight? (Deut. xix.-xxi.)
6. How does David account for his enemies turning back? (Psa. lv.-lvii.)
7. What reason did Christ give for his servants not fighting? (John xvii.-xix.)
8. What fight are we to engage in? (1 Timothy v.-vii.)
9. (*a*) What are our weapons of warfare? (*b*) What captives are we to take? (*c*) Whom shall we make our captives obey? (2 Cor. ix.-xi.)
10. (*a*) In whose strength must we fight? (*b*) How are we to be armed? (*c*) What enemies shall we meet? (Ephesians.)

[Children under *ten*, do Nos. 1, 4, and 8; under *thirteen*, do No. 10 and four others; under *seventeen*, do No. 10 and seven others.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of March will be set from the books of—

Job i.-xii. and xl.-xlii. (Divisions 1 and 2).
Job i.-xii. and xxxviii.-xlii., and Jonah (Division 3).
Job and Jonah (Division 4).

ANSWER TO LAST SEARCHER (**No. 217**).

1. **B**abel (Gen. xi. 9).
2. **E**lam (Dan. viii. 2).
3. **L**ydians (Jer. xlvi. 9).
4. **S**eir (Gen. xxxiii. 16).
5. **H**aran (Gen. xii. 4).
6. **A**dmah (Gen. xiv. 2).
7. **Z**oar (Gen. xix. 20-22).
8. **Z**ebulon (Gen. xlix. 13).
9. **A**chor (Josh. vii. 26).
10. **R**ephidim (Ex. xvii. 8-12).

BELSHAZZAR (Dan. v.).

Correct answers (first list) received from:—

A—Myra Akerman*, C. and R. Aldwinckle, Ernest*, Mary*, and Frank* Anderson.
B—Rachel Buss*, Gertrude Bristow, Daisy*, Gordon* and May* Bligh, Dorothy Billings*, Elsie Brinkworth*, Mabel Baker*, Ella Berryman, Mabel Birney, L. Baxter*, Ada Blencowe*, Eleanor Bennett*, Fanny Blackman*, Eric Brown, Susette* and Mary* Beck, Emily Bridgewater*, Edith Blenkarn*, Cyril* and John* Bennett, Herbert Braddon*.
C—Kittie* and Carl* Cope, George Cary*, Gladys Clark*, Duncan* and Hyde* Campbell, Josephine* and Elma* Cheal, Sophie Cohen, Myrtle, Calloway, Olive, Margory and Doris Coleman, Ida* and Mabel* Cole, Lydia Cleary*, Ella Clapp, Cicely Craven, Dorothy Cooper, Percy, Stanley and Grace Chappell, Kate Cope*.
D—Vera Dickinson*, Kitty and Violette Donaldson-Selby, Ruth Dawson*, Stanley Drew*, Ralph and Dorothy* Daintree, Joan Dunsford*, Irene Duke*, Polognia Daws*.
E—Arthur Ellis*.
F—May* and Mildred Fooks, Kitty Fausset, Vincent* and Olive* Fleet, Winifred Field*, Eva* and F. Fullerton.
G—Dorothy and Cicely* Gibson, Irene* and Kathleen* Gough, David Gardiner*, Ada*, Clifford* and Stuart* Gulley.
H—Myra Hunt, Lottie and Rosetta* Hamilton, Eric* and Mary* Hill, Kathleen and Dorothy Heckford, Dorothy Havergal Shaw, Beatrice Harland*, Ruby Horne*, Beatrice Hastings*, Annie Horstcraft, Mary, Willie and [Elizabeth Hooper, G. Hawkins*, Hetty Hill*, Elsie Hibbs.
I—Nellie* and Robert* Irving.
J—Amelia Jacobson, Emily Jones*.
K—Annie Kingsford, Elsie Knight*, Margaret Kinnaird.
L—Edward, Henry, Mary and Sidney Law, Rosie Langton*, Susie Long*, Nellie* and Edith* Lockhart, Winifred Lowe*.
M—Irene Mawer, Tom McGlone*, Edith and Aldyth Margetts, Dorothy McMullin, Mabel Mackay, Winnie and Daisy G. Martin, Kathie and Alice Maylott, John Moir, Mary Meek, Cordelia May*, Lewis* and O. Morice*, Godfrey and Evie Miller.
N—Gilbert*, Reginald* and Emily Norris, Peter and Cissy* Nicholson, J. Neligan.
O—Elsie Owen.
P—Ethel and Kathleen Pasley, Ruth Pledger*, Arnold Pomeroy*, Walter and Katie Picknell, Mary Plumb*, Kathleen Pincott, Mildred, Hattie and Evelyn Peters, Maxse, Gordon and Maggie Pibel, Dora Phillimore*, Alice Palmer*.
R—David Rees, Gordon Remington*, Alice Reid.
S—Frank Simmons, Douglas Stevens*, Lionel* and Bernard Studd, Betty Stocks*, Mary Sowden, Agnes* Shields, Amy* and Fanny* Stileman, Margery Smart, Hilda, Edgar and Constance* Schaeffer, Kathleen* and Douglas* Shepherd.
T—Theodora* and Archibald* Thorn, Frank Thompson*, Winnie Taylor*, Frank Tomkins*, Dudley Toye*, Olive Tritton*.
V—May* and Edwin Vickers.
W—Harry Wintle, Cecile and Phillis Wright, Mansfield White, Madge and Frank* Wilson, Evelyn Wood*, Dorothy White*, Ellen Williams*, Ella and Agatha Ward, Edward, William*, and Edith Wheeler, Gwladys Watkins*, Douglas Wilkinson*, Annie* and Sarah* Wood, Florence Wilde*.
Y—Gladys* and Maurice* Young.
Z—Sophia Zaritsky.

No. 216.—Correct answers (second list) received from:—

A—Harry Archer, Olive Abraham*, Nora, Fanny and Nellie Ames, F*, Mary* and Ernest* Anderson, Warren Austin, Charles Ardley, Hazel, Louie and Ambrose Adams, Margery and Irene* Ashdown.
B—Esther and Rachel Blumenthal, Leah Baginsky, Charles Brown, Harry Butler, Ernest Bond, Marion Boyle, Dessy Berry, Hilda and Clifton Bassett, Louis Berthé*, Eva Browne, Gordon Boxer, Susette* and Mary* Beck, Dorothy Banfield*, Lillan, Teresa, Avory and Frank Blackie, Ethel Butteriss, Massy and Conyers Baker, Florence Blackman, Ethel Brooks*, Louise Betts, Dorothy, Sylvia, Maud and Evelyn Barrett, Maud Barker, Ernestine Buhl, Lucienne Brabandes.
C—Grace Charik, Daisy M. and Daisy R. Clarke, Gladys Calvert, Edith Corrick, Katie, Oscar and Guy Cross, Dorothy Clarke, Edith and Dora Corrie, Isabel Candlin*, Muriel Craigie, Katie Clark*, John* and David* Colville, Alice Crang, V. Clutsom, Walter* and Maggie* Carter, E.E.C., Gussie Clark, Evelyn Constable, Dorothy Cooper, Cicely Craven, Alice Cady, Mary Cobb*, Susie Cumbers*, Ada Catt, Duncan* and Hyde* Campbell, Ella Clapp, Ellen Carter, Myrtle Calloway.
D—Harold P. Davis, Emmie Dann, Dorothy Daintree, Violet and Mai Davidson, Marjory Dyke*, Hilda and Bessie Drayson, Harold and Gladys Davis, Marie Denizot.
E—Maud Eddy.
F—Sarah Finkelstein, Helen and Malcolm Forbes, Olivia Fergusson*, Marion* and James Freegard, Lewis*, Meg* and Agnes* Fullarton, Maggie, Mabel and Eva Fletcher, Hyacinth FitzSimons, Norris and Percy Fitch, Aileen and F. Figgis, Jeanne Faucon, Louise Filhol.
G—Amy Grant, Ivan and Hugh Garrod, Reggie Greenleaf, Winnie and Dorothy Grove, Dorothy Green, Winnie Garnham*, Hilda and Ivy Godfrey, Margaret*, Edith*, Stuart, Jack and Dorothy* Gray, Violet Goldring*, Edith Grieve, Evelyn and Grace Guiston, Bertha Greenhaven*, Mary* and Daisy Greenacre, Margery, George and Colin Graham-Brown, Aileen Gardner, Frank Gibbs, Elsie Goudge*.
H—Betsy Holik, Frederick Halstead, Ella Hake, Kathleen and Dorothy Heckford, Elsie Hore, Eileen Hill*, Violet Holford*, Sandy and May Handasyde, John and James Henderson, May Homer, Helen and Harcourt Hunter, Kathleen Hughes, Basil and Ruth Harrison, Freda Hunton, Winifred, Henry and Edith* Harvey, Gladys, Winifred, Laurence, John and Basil Head, Jamie de Hailes, Theodora Hill, W. and E. Hopkins, Dorothy Harris, Elsie* and Hetty* Hibbs, Lillias and Isabel Hardie, Bessie Hope, Edith and Geraldine Holms, Ruth and Walter Hinder, Lily Hutchins, Rose Hayden, Georgette Hoffmann.
I—Daisy Iredell, Isabel and Ami* Inglis, Robert* and Nellie Irving.
J—Sandford Johnson, Lizzie Johnstone, J. Jackson*, Maud Judd.
K—Esther Killowich*, Agnes*, Wm.*, Christina and Alexander* Kay, Dorothy*, Grace*, Philippa*, and Cecilia Kerr, Jeanie Kyle, Elsie Kirby, Isa Kay*.
L—Mary Levine*, Mildred Long, Beatrice Les Mesurier, Fred Levin, Alfred, Irene, Arthur* and Edward Llewellyn, Graham, Murray and Lilian* Lloyd, Hannah Lovell*, Arthur Lamb.
M—Bruce and Harry Malaher, Mildred Morgan*, A. Moore, Dorothy* and G. Morgan, Daniel, Mary, Dorothy* and Margaret* Morris, Charlotte Millar*, Kathleen McClure, Lewis MacGregor*, Gwendoline* and John Moir, Barbara Maconchy, Maggie McDougall, John McKenzie, K. McAuliffe, Margaret Macphee*, Margaret, Bella and Abraham Mack, Evie and Godfrey Miller, George* and Lillie Mallory, Lois and Olive Mewburn, Leonard Mace, M. J. M., Claude McIlroy*, John* and Ella* McMurray, Annie, Daisy and Nellie Mackenzie, Christina Marshall, Cordelia May*.
N—Leah Niels, Maude and Amy Nottage, Sarah Norman*.
O—Mattie* and F.* Osmond, Eva* and Maude* Oakes, Katie Oliver.
P—Isabel* and Gladys Phipps, Olive Pine-Coffin, Edith Purkiss Nellie and William Potter, Myrtle Perry, Willie*, Ada and Eddie Palmer, Walter Perryman, John Pearce, Clarice and Geoffrey Peach, Ruth Pledger*, Caroline Prentice*, Emma Pringle*, Laura Percy, Maisy and Daisy Petrides, Ruth Patient, Marjorie Porteous.
R—Mary Rosenbloom, Mabel Redwood*, Marjorie and Herbert Rainey, Penelope Roberts, Anna Radcliffe*, Beryl Reid, Jack Ridley, Kate and Edith Richards, C. Roberts, Elsie Ridewood*, Jessie Roe, David Rees, Lorimer and Rita Romanes, Gussie and Marion Roach, Sydney Robertson.
S—Raphael* and Henry*, Schwartz, Lizzie Simons, Gerty Slade, Lilian Sargent, May* and Edward* Short, Bertha Stocker, Bessie Symes, Nannie Sturrock*, Dollie Smith, Eric, Mervyn, Gladys and Gwen. Shaw, Olive Staite, Helen Stalker,* Darcy Sharp, Madeline Smith, Vera Stapylton, C. R., May and Violet Salvesen, Maggie* and Joseph Shepherd, Mary and Robert Scott, Flora Shadbolt, T. M. and D. D. Stanier, Lucy Soltau, G. Spurgeon*, B. Shepherd, Evelyn Shaw*, Eva Sutherland, Agnes* and Hugh* Shields, Susie Sutton, Mary de Spiganovicz*, Edith Simpkin, Maggie and Peter Stewart.
T—Naomi Torff, E. Thorne, Charles Thick, Arthur Taylor, Winifred Tozer, Frank Tomkins, Grace Taylor, Marjorie* and Evelyn Tracey, Alice Truelove.
U—Queenie Upton.
W—Joanna Wolnitzer, Herbert Wright, Thomas and Robert Weddell, Willie and Stewart Watson, Queenie and Kenrick Wakeford, Fred and Helen Webb, William Williamson*, Violet Walde, Alexander and Ella Watt, Winifred Wise*, Mabel Wheeler, Leonard Wall, Charles and Amy Wingrave, Pringle*, Rachel, James, Sarah, Freda* and Georgina Wilson, Nora and Ellie Wyatt, Greta, Ronald and May Watson, Iris West, Bertie Walls, Florence Wooller, Constance and Alfred Williams, Emily Ward, Louisa, Arthur and Violet Walker, Charles and Winnie Williams, Ruby Wilkins.

FOREIGN LIST.

Prize Competition.—2nd Prize, Div. III., Alice Henderson.
Nos. 200, 201, 202—Selby Little (Chinkiang). **No. 201**—Gladys Little. **No. 207**—Cuckoo and Minnie Lister (S. Africa). **No. 210**—Alice* and W. B. Henderson (Jamaica), Christine, Maud, and Huldah Krige (Stellenbosch), Loisa Bosch, Belsie and Harry van Niekerk, Letty de Villiers, Nellie and Johanna Mostert, Polly Loubser, Julia Dunning, Henry Lückhoff (Durbanville). **No. 211.**—Alice* and W. B. Henderson, Percy Barron, Huldah, Maud, and Christine Krige, Vera* and Frank* Sjöström, Roths, Ivan, Eric, and Lottie St. George (Canada). **No. 212**—Eric and Ivan St. George, Dorothea Hayter (Florida), Vera* and Frank* Sjöström, Dora Wallace. **No. 213**—Dorothea Hayter, Jean Scott, Dora Wallace, Winnie Gartshore (Canada). **No. 214**—Binford* and Frank* Sellwood (Montreuk), Ina, Will*, and Katie* Thomson (Bulgaria), Hilda von Greisheim* (Germany). **No. 215**—Frank and Binford Sellwood.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Lambeth*, March 11-16; Mr. E. Arrowsmith, *Wakefield*, to March 9; *Harrogate*, March 10-24; Mr. E. Hughes, *Stockwell Orphanage*, March 14; *Brondesbury Hall, Brondesbury*, March 31; Messrs. G. and M. Goodman, *Bayswater*, to March 11; Mr. M. Goodman, *Hammond Square, Hoxton*, March 19-23; Mr. J. H. P. Cutting, *Redhill*, to March 9: *Boxford, Suffolk*, March 11-18; Mr. J. S. Tyler, *Christ Church Schools, Worthing*, to March10; *St. George's Church, Worthing*, March 11; Rev. S. M. Warner, *Pennfield, Wolverhampton*, to March 10; Mr. W. H. Wilson, *Friends' Hall, Barnet Grove, Bethnal Green.*

Twenty-first Anniversary of the Scripture Union.

THE anniversary meetings will be held (D.V.) in Exeter Hall, Strand (Large Hall), on Tuesday, April 3, at 3 p.m. and 6.30 p.m. The Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting, and F. F. Besley, Esq., J.P., in the evening. Two conferences of local secretaries and assistant secretaries of the Scripture Union will be held in Exeter Lower Hall, Strand, on Monday, April 2, at 3 p.m. and 6.30 p.m. Mr. E. T. M. Dennes will preside at these conferences.

Homeless by Night.

THE loneliness of a stranger amid the turmoil of the streets of London has a pathos that is accentuated by the bustle of the surrounding throngs. When, however, the stranger is a young girl, absolutely homeless and penniless, the position has an element of danger which calls for practical sympathy.

An admirable institution for the reception of such unhappy wanderers is the "Open-all-night" refuge at King's Cross. Cases of rescue, of a most interesting character, are of frequent occurrence, and the good that is wrought proves, in many instances, to be permanent. For instance, there is the case of E.E.S., a young woman of respectable character, and only needing temporary assistance. This being afforded her, she re-entered service soon afterwards, and thus, at a trifling expense, she was started again in life. The matron of the refuge had a visit from her a few months ago. She is now married, and the object of her call was to report the happy event, as well as to express her thanks for the kindness shown during the brief time she was at the refuge. But for timely aid, who can say that this young person would be happily settled in life?

Another case worthy of note is that of E. A., a respectable young country woman of twenty-four years of age. She had an invalid mother who was largely dependent upon her children for support. The girl had been in service near home, but eventually came to London, engaging herself at a place which she felt it necessary to leave suddenly. It was night when she left, and, not knowing where to go, the poor girl wandered about the streets until 3.30 a.m., when she was directed to the refuge, and was promptly received.

It was soon found that in addition to inexperience, which rendered her sojourn in London very undesirable, her health had been gradually growing poorer since her arrival in the metropolis. Accordingly, her mother was communicated with, and as the girl had clothes, and a good character, and there was every prospect of her finding a situation very quickly, she was sent home. A few days afterwards a letter came to hand announcing her safe arrival, and expressing her gratitude. There is little doubt but that she would have become an easy prey to any designing persons had she fallen into their hands; but through the help afforded she was mercifully saved. The refuge is only one of the many and excellent institutions of the well-known society for the aid of those who are "Friendless and Fallen." The secretary is Mr. W. J. Taylor, 200, Euston Road, N.W.

The Primate and Prayer for the Dead.

ARCHBISHOP TEMPLE'S remark, that "prayers for the dead are not forbidden by the Church of England," has rightly called for vigorous criticism. An esteemed correspondent (Sir Charles S. King) calls our attention to the words of the "Homily concerning prayer," to which (*v.* Article xxxv.) his grace assuredly gave his "assent and consent," as follows:—

"Neither let us dream any more that the souls of the dead are anything at all holpen by our prayers; but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell, whereof the one needeth no prayer, the other is without redemption."

Work Among Ballet Girls.—Mr. William Forbes celebrated his twenty-second anniversary of work amongst theatrical employees on Thursday last, at Bloomsbury Chapel. Some 130 were present, including a number of children, and all seemed to thoroughly enjoy themselves. After tea a short service was held, and on leaving each one present received a buttonhole of flowers, sent by the Flower Girls' Mission. These tea meetings and mission services are held throughout the country during the year; the sick are visited, cases of distress are relieved, and many a helping hand has been given in this way to those whose temptations are great. Such work as this deserves hearty support. Communications to Mr. Forbes may be addressed 71, Tollington Road, N.

Cambridge Letter.

[FROM OUR OWN CORRESPONDENT.]

THE Church Missionary Union was addressed last week by Dr. Johnson, Assistant Bishop of Western Equatorial Africa, who spoke mainly of the Yoruba country, in which he has laboured for many years. The native congregations of Lagos, the Bishop said, although numbering only a little over 4,000, raise £3,000 annually to support their pastors, all of whom are natives. Alluding to the drink traffic, he said that the Gospel must go before the drink, unless we would have not only "Dark Africa" to evangelize, but "Drunken Africa."

Last Thursday a meeting was held of the Ely Diocesan Branch of the C.E.T.S., Archdeacon Emery in the chair, when Viscount Peel, who was chairman of the Royal Commission of the Licensing Laws, defended the "Minority Report." This was his first address at a public meeting since the closing of the Royal Commission.

The University pulpit was occupied on February 25 by Canon Body, who preached there a sermon on "The Baptism of Fire." He took as his text Matt. iii. 14—"He shall baptize you with the Holy Ghost and with fire."

Last week special meetings were held in Cambridge in connection with the Baptist Twentieth Century Fund, when addresses were given by Rev. Dr. Glover, of Bristol, and Rev. J. H. Shakespeare, secretary of the Baptist Union.

Prophetic Conference at West Norwood.

THE sixth annual conference on the Return of the Lord was held in Lansdowne Hall, West Norwood, on the first four days of last week. The subject was treated from an intensely practical standpoint by the various speakers, the object being to quicken spiritual life rather than to controvert or discuss disputed points. The speakers included Dr. Robert Anderson, C.B., Revs. E. Brewer, M.A., A. G. Brown, Dr. Barnes, J. Douglas, M.A., W. Fuller Gooch, W. Houghton, M.A., W. Darlow Sargeant, R. Middleton, James Outram, M.A., G. Turner, John Wilkinson, together with General Brownlow, Colonels Roberts, Sladen, and Walkley, Dr. W. G. Kemp, Messrs. W. H. Seagram, C. Inglis, and C. Russell Hurditch.

Special emphasis was laid on the importance at the present time of united testimony on the points of agreement, to the exclusion in public conference of points of divergence, so that attention might be called without distraction to the great facts of the personal and premillennial return of our Lord as manifestly near at hand.

The growing interest in the subject considered was abundantly manifested by the large assemblies which gathered each day, from 700-800 being present each afternoon and considerably more than this each evening. Many testimonies were borne to the presence and power of the spirit of God; much prayer and praise mingling with the word of teaching spoken. A full report of the conference will be on supply at the hall (1s. 2d., post free).

H. M. G.

The Y.W.C.A.

A "TEN-DAYS' school" has been arranged at the Y.W.C.A., Finsbury Square, E.C., from March 27 to April 4. The school is open to working members of the Y.W.C.A., and any ladies desiring an insight into work among girls. The list of speakers includes Lady Henry Somerset, Lady Hope, Hon. E. Kinnaird, Revs. F. B. Meyer, and W. H. Griffith Thomas, Professor White and Dr. Schofield. The subjects cover a wide range of topics—Bible study, hygiene, legal training, evangelistic and temperance work are amongst the list of subjects. At the final meeting, which is to be held in Exeter Hall on April 4, at 8 p.m., Professor White is to speak. Fuller particulars may be obtained from Miss Morley at the address given above.

The Y.M.C.A.

AT the annual public meeting of the New Cross and Brockley Y.M.C.A., held on 27th ult., Rev. W. H. Griffith Thomas, M.A., spoke on "The Foundation of Manhood," observing that character makes the man, and that true character is made by Christ. Mr. W. R. Lane took as his subject "Temptation," dealing with the question from various points of view, and showing that there was a threefold assurance of victory in "an interested God, an interceding Saviour, and an indwelling Holy Spirit." The chair was occupied by Mr. W. H. Seagram, who was supported by Revs. E. J. Kennedy, J. Storer Clark, John Lewis, &c.

Kettering Y.M.C.A., sustained by the sympathy and co-operation of all the churches in the town, has held a large mass meeting of men in the Victoria Hall, at which addresses were delivered by Rev. W. Hay Aitken on "Intemperance:" by Mr. Robert Cameron, M.P., on "Gambling;" and by Colonel Everitt, on "Impurity."

A return is to hand of Y.M.C.A. work in India. Of 131 Associations now on the list, 101 report an aggregate membership of 5,265; whereas three years ago reports were received from only thirty-one, and only seventy-four had been organized. Ten years ago there were eighteen Associations in India, widely scattered, and most of them not aware that the others were in existence.

Fifty years have passed away since the City of Dublin Young Men's Christian Association first asserted its claim to be recognised as a potent factor for the true development and welfare of young men. The report of work during last year is excellent reading. Many departments of work are maintained, and all are in a healthy condition. The evangelistic services, the various devotional gatherings, show a satisfactory record, while at the open-air services large audiences have assembled, and some remarkable results have come under notice. At the annual meeting, held on Tuesday last, enthusiastic testimonies were given as to the value of the work. One hundred pounds is needed to clear the debt. The secretary is Mr. W. A. Boyd, 43, Upper Sackville Street, Dublin.

Limerick Association celebrated its tenth anniversary meeting on the 1st inst. The chief feature of the occasion was the opening of the new hall, which has a seating capacity for 400, and will prove a convenient centre for evangelistic and missionary gatherings, and Christian work generally. The meeting was a thoroughly representative one, ministers of various denominations being present. Mr. Thomas Grubb, president of the Association, gave a concise history of the Y.M.C.A. work in Limerick, and expressed gratitude to God for its record of blessing. Revs. W. T. Cairns, R. H. Semple, and Mr. Robert M'Cann gave appropriate addresses. On the following day an evangelistic meeting was held, at which Mr. McCann and others spoke. These special gatherings are to be followed up by a fortnight's evangelistic mission.

The Liverpool Diocesan Calendar and Churchman's Year Book contains, as usual, a vast amount of ecclesiastical and educational information—local and general. The resignation of the honoured and venerable Bishop, after sixty years' ministry, calls for a chapter on the Church's Progress in the Diocese during his episcopacy. During this period about 555 of the clergy have been ordained deacons, 541 have been admitted to the order of priesthood, and 133,947 young persons have been admitted to the rite of confirmation. No fewer than forty-four churches have been consecrated, and fifty-one churches or rooms licensed for Divine worship, and the number of parochial clergy has been increased from 275 to 431. (1s. 6d. *Parker & Co., Southampton Street, Strand; Thompson & Co., 24, Elliot Street, Liverpool.*

Noon Prayer Meeting.—At the noon prayer meeting at Aldersgate Y.M.C.A. on Monday last, Mr. Wilké, of the Victoria Homes, gave a pathetic account of the origin of the work in connection with the Emigrants' Home at Blackwall, and recalled many incidents and experiences in connection with Gospel and relief work among various nationalities of emigrants. Mr. Wilké went on to portray the sufferings of homeless men in east London at the present time, and concluded with a fervent appeal for a revival of Christian interest in temperance legislation. Subsequently, Mr. Barry Wake gave some description of a visit on Saturday last to a troopship in the Albert Dock, when a large number of booklets were distributed among the men. Mr. Wake's sound and kindly advice was evidently appreciated and understood, for a number signed the temperance pledge, and some expressed their intention of living a godly life. A happy thought was the provision of some hundreds of postcards printed with a farewell message to friends at home and asking for prayer. Mr. Wake was working in connection with the Open Air Mission.

Rifts in the Cloud.—II.

By Rev. HENRY STURT.

The Anchor of Hope.

"Hope thou in God." "We are saved by hope." "The Lord taketh pleasure in them that hope in his mercy." "Experience worketh hope, and hope maketh not ashamed." "Be not moved away from the hope of the Gospel." "Which hope we have as an anchor of the soul—both sure and steadfast, and which entereth into that within the veil."

THE words of the Apostle in the Epistle to the Hebrews remind us of a well-known simile, "Life is like a ship at sea." It is a journey over an unknown and trackless ocean. There are many perils, and some of them hidden like sunken rocks, shoals, and quicksands. There may be sweet zephyrs and favourable breezes to carry the vessel and her precious cargo to the desired haven. There may also be dangerous storms, or still more dangerous calms. Supplies may be exhausted, the vessel may be strained at every point, and the skill and courage of the captain and sailors severely tested, and the anchor and its anchorage may be the only hope of salvation from shipwreck.

Some of the trials of life are like this, when every element of Christian character may be severely tried. Sun, moon, and stars may be darkened, while the tempest beats. Hope alone may remain, and if all hope that we shall be saved be taken away, our case will be dark and painful indeed.

But it is wonderful in the greatest extremities of life what a vitality there is in hope. There may not be the clear vision which the full assurance of faith gives, but hope keeps the soul steady until the clear shining comes when the storm is over. Experience does not falsify this hope, which springs perennial in the human breast. On the contrary, "experience worketh hope," showing it is not a will-o'-the-wisp to deceive and lead us astray. The great framework of things all around us is not a mockery, a delusion, and a snare to raise hope and then land us on the barren rocks of despair. The hope that God has planted so deeply in the human soul is warranted and confirmed by experience. Especially is this true of a believer in Christ. The hope which his blessed Gospel imparts maketh not ashamed by any painful discovery of delusion.

Child of God, let no trial that may befall you move you away from the precious hope of the Gospel. We are saved by hope. If faith be weak, remember that the Lord taketh pleasure in them that hope in his mercy. The sailor's anchorage may be fatal to his hope, for his anchor is cast downward, and may lay hold of an insecure foundation, and the ship be wrecked after all. But yours is cast upward, and enters into that which is within the veil. It lays hold of the unchangeable Lord, and those things which are unseen and eternal. As our forerunner, He has passed before us to give this solid foundation for our hope, that we may be kept sure and steadfast in every storm that may assail the soul.

Amidst temptations sharp and long,
My soul to this sure refuge flies;
Hope is my anchor firm and strong,
While tempests blow and billows rise.

The Power of Sin.

A CHINAMAN, much addicted to gambling, and earnestly desiring to break himself of the habit, visited the temple of his idol, and, after many prostrations, dashed a bowl to pieces, with the words, "Thus may my life be broken if I ever gamble again."

The fear of breaking his oath kept him for a while; but in course of time he drifted into the habit again. Once more visiting the temple, after similar prostrations, he held up a candle, and, blowing out the flame, exclaimed, "Thus may my life be blown out if I ever gamble again," with the same result as before.

Here is an illustration of the futility of human endeavour to conquer sin in our own strength. This Chinaman, being subsequently converted to God, found that only Christianity can supply the necessary power.

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Realities!—I.

By Mr. CHAS. COOK.

"HAVE you heard that Mr. R—— is dead, sir?" asked the waiter.

"No," I replied; and the news forcibly reminded me of the last two occasions on which I saw the man.

"He was here on Monday and Tuesday, as usual, and on his way to business on Wednesday fell down dead."

The scene was a dining-room in the City, where I frequently attend; and a few weeks ago several gentlemen and myself heard this man make use of a most obscene remark. It was suggested that one of us should publicly rebuke him, but this was not done. The proprietor, however, was told of the matter, and two at least of the diners subsequently abstained from visiting the house.

Still more recently, while sitting within three or four seats from the same person, I was obliged to hear him speaking of some grossly indecent pictures, and promising to send them by post to the man seated next to him. And this was he who was described as "dead."

This week, whilst dining at the same house, the proprietor was present, and I said to him:

"They tell me that they've buried *the body* of Mr. R——. Where is HE?"

"I beg pardon!"

I repeated the words, and added, "*He* is not buried; 'tis only his body that's in the ground; I'm wondering where *he* is!"

"Well, *he was* 'a bit too thick!'"

"Don't think me 'goody-goody,' but I'd rather have my chance of heaven than his."

"Ah, you're right! its awful!"

And again I thought of the destiny of this soul.

DEATH.

Death is a tremendous reality! Men think that *they have* souls; the fact is, *I am* a soul, and have a body. What then is death?

Men by nature are dead spiritually; their bodies die, that is physical death; but there is a psychic, or soul death, and, what is worse, there is a "Depart *from Me* ye cursed!" This is death indeed!

A death to be feared, will you fear it?

Let the sinner realize what death is, and he will appreciate "the gift of God which is eternal life." Let those of us who are evangelists grasp the reality of death, and we shall aim direct at men's consciences, and, knowing the "terrors of the Lord," cry in all the intensity of our being, and warn them to "flee from the wrath to come."

So live that when thy summons comes to die
You go—not like the quarry-slave, scourged to yon dungeon—
But, sustained and soothed with an unfaltering trust
Approach thy grave, like one wraps the drapery of his couch about him
And lies down to pleasant dreams.

But this is only done by those who can say, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

SIN.

An awful reality! The sins which dishonour God, the sins which destroy man, are realities indeed; but they are but the outcome of the root, SIN! The pride of intellect that refuses to bow before the "many infallible proofs;" the self-righteousness that declines to submit to "the righteousness of God," the aggrandizement of the creature who dares to ask, "Who is the Almighty that I should serve Him?"—are not these evidences of "the heart of unbelief," the source and root of all sins?

Why are men "condemned already"? Why will those who are not saved be lost for ever? Not because they are sinners, not because they have not kept the Ten Commandments, but "because they have not believed;" in other words, because they will not obey God. "Ye will not come unto Me." "Ye do always resist the Holy Ghost." "I have stretched forth my hands unto a *disobedient* and gainsaying people." Whether against Father, Son, or Holy Ghost—the sin of disobedience is the same.

Disobedience to God is, and ever has been, the damning SIN of man. From Adam to Anti-Christ, from Eden to Armageddon, all adown the ages, God has been calling "Come;" and man has replied "I will not;" and all the centuries along it has ever been, the fist of man in the face of the Almighty; whilst the devil has educated the sinner to say, "I never do anybody any harm," and "I do unto my neighbour as I would have my neighbour do unto me;" whilst "guilty before God" is the position of the children of disobedience. "What saith the Scriptures?"

The Holy Ghost is to convince the world of *sin*, not sins merely! What sin? The sin of sins; as Jesus puts it: "Of sin because they believe not on Me."

That is, men refuse to obey Christ. The sins against our fellow creatures are sometimes awful in their character:

Man's inhumanity to men
Makes countless thousands mourn.

But the carnal mind is in enmity against GOD, and this is a reality that has to be faced and dealt with. The question is not what I have done against my neighbour, but, Have I obeyed the call and command of God?

"John, I want you to stay in to-night with me."

The son—a wild, reckless profligate, who had broken his mother's heart some months previously—was preparing to leave the room, and he answered:

"Not me; I've promised to meet my friends at nine, and it is nearly that now."

"My boy, do as I bid you; get your mother's Bible down, and let us read and pray together."

"I won't stay to pray nor read; let me get out."

The old man locked the door and said:

"No, you shall not go. I'll make one more effort for your good, and you shall go over my body before you leave this house to-night."

With one effort the son flung the old man down, turned the key, and o'er the body of his old father he went forth, to sin, *to ruin*, and TO HELL.

So man pushes from his path the Lord Jesus, refusing Him who pleads with him to be saved, and wilfully rushes on to destruction.

And there before us stands the Cross,
Two arms outstretched to save;
Like a watchman set to guard the way,
From that eternal grave.

London Tent Campaign.

MR. T. A. DENNY invited about thirty gentlemen to meet him at Exeter Hall on Tuesday morning last. The discussion of breakfast was a small matter in view of the subject awaiting attention. The esteemed chairman said: "We are met to consider the proposal to erect eleven large canvas tents estimated to hold about 1,800 people. They are to be placed in prominent positions in various parts of London, and made great centres for the people, for the four months of the approaching summer. Enthusiasm of the right kind possessed the entire company.

Mr. LEONARD WEAVER showed that for an expenditure of £3,000 these new and substantial tents can be constructed. This includes seating and expense of erection. The three tents which had been in Clapham and the vicinity last year had proved a remarkable success. This was confirmed by the testimony of several of the evangelists who were present.

Mr. DENNY showed that as there was much indisposition on the part of masses of the people to come into the churches and chapels, we must go out to them and get hold of them by such means as was here suggested. The plan was approved and taken up most heartily. As an illustration of the sympathy existing, and of the determination to carry out with zeal and energy the campaign to meet and get at the spiritual needs of tens of thousands in the great city right away, no less a sum than £1,550 was immediately subscribed.

The work is begun in earnest faith and dependence upon God. Success, we believe, will be given by the great Master of assemblies. The treasurer is Mr. A. Garstin, who may be addressed Y.M.C.A., 185, Aldersgate Street, E.C.

The Scriptures for Jews.

ON more than one occasion you have called attention to the Yiddish version of the Scriptures prepared for uneducated Jews. To the Jew, of course, the Bible means the Old Testament. As issued from the Jewish press, the Hebrew text occupies a comparatively small space; while the commentaries, printed in Rabbinical type below and in the broad margins, look like a huge frame surrounding a small picture. These traditional commentaries, which are based on the Talmud, are held to be as infallible as is the Word of God itself. Such annotated editions of the original Scriptures are only of use to those Jews who know at least so much of Hebrew as to understand the contents of the Law of Moses, and certain small portions of the prophets, with the aid of the commentaries.

Every Jewish child is taught to read Hebrew, but only to utter the sound of the words correctly; the sense and meaning are known only to the learned few. The Jewesses are still more ignorant of the Scriptures. A teacher of the Talmud, to whom a portion of the Yiddish translation had been sent in proof-sheets, writes: "Our wives and daughters know absolutely nothing of the Holy Scriptures, pure and simple, but only with the many perplexing Rabbinical explanations. As you have undertaken

THIS MOST LABORIOUS TASK

of translating the whole of the Old Testament into this language, I am sure you will have the blessing of at least 5,000,000 of our people following you."

Since the return from the Babylonish captivity, the Jews, as a nation, have not had the Scriptures in the language all could understand (Neh. viii. 7, 8). It is, therefore, with heartfelt gratitude to God that we record that 10,000 copies of the complete Old Testament in Yiddish have been printed, and are being circulated in all parts of the world. A pamphlet, entitled "A Yiddish Bible for the Jews," which will be sent free to anyone applying to me for it, gives some account of the present effort to supply the need. Friends have come in to pay printing bills as they became due, and through such liberality the entire work has been paid for, and no debt has been incurred.

Of the New Testament, tens of thousands of separate portions have been printed and circulated in all parts of the world by the various Jewish missionary agencies, chiefly by the Mildmay Mission to the Jews. This was done while the translation was in progress.

The whole Book was set up in type by an unconverted Jew; the task has done its own work in the heart and life of that Jew, for his attitude towards Christianity is thoroughly changed. The Book was printed about two months ago, and of the first edition of 3,000 copies the Mildmay Mission have taken 2,500. I am anxious to print a larger edition, and I am looking to the Lord to enable me to do so, through the kindness of his people.

It is no small matter of encouragement and thankfulness that, through the good Hand of the Lord upon me, I have been kept from incurring debt, and have never been compelled to desist for any length of time through lack of funds. It is true, had more money come in, a much larger edition might have been printed. What are 10,000 copies of the Old Testament and 3,000 of the New among six or seven millions of Jews, who, it is computed, are able to understand the book as thus translated? I trust that the Lord's stewards will prayerfully bear in mind the great need there is for a larger supply of the Bread of Life for the many hungry ones in Judah. (Amos viii. 11.)

That hunger is everywhere increasing. This may be judged by the letters which constantly reach me from Jews and missionaries working among them. I am now engaged on a second translation of the Bible in another dialect. I am anxious to put it into the printer's hands as funds come in. With these two dialects we shall be able to reach Yiddish-speaking Jews in all parts of the dispersion.

MARCUS S. BERGMANN.

222, Burdett Road, Bow, E.

The Indian Famine.

WITH a view to stimulating a wider and deeper interest in the efforts which are being made to relieve the suffering in connection with the famine in India, two meetings were held on Friday in the Mildmay Conference Hall. In the afternoon Colonel MORTON presided over a numerous attendance. Mr. ROBERT SCOTT briefly reviewed the eight famines which have visited India during the Queen's reign, with their disastrous consequences and appalling sacrifice of life. He referred to the beneficent and effective labours of the late Sir Arthur Cotton, whose scientific skill had been the means of preventing the recurrence of famine in the States where his methods of irrigation and fertilization had been adopted.

Rev. ISAAC F. ROW having spoken a few words, a searching and passionate appeal was made by Rev. DENNIS OSBORNE for sympathy with the millions who are on the brink of starvation. He recalled

HEARTRENDING SCENES

which he witnessed before leaving for England. Many were moved by the thrilling instances of human suffering, of families deprived of parental care and protection, of fathers and mothers disposing of their children rather than witness the languishing sickness and ultimate starvation. No fewer than 50,000,000 were now affected by the famine—thousands of these living on one meal a day. The sufferings of the poor Christians were alarming. With earnest pleadings Mr. Osborne urged their claims upon Christians at home, beseeching his hearers to exert their influence as much as possible in the interests of India in her hour of need.

Mr. B. BROOMHALL added a few words regarding the value of irrigation; and Mr. T. A. DENNY spoke of the abundance of water in India. It was by bringing the water and land together that famine in the future would be rendered impossible.

At the evening gathering, which was equally marked by deep feeling and sympathetic warmth, introductory words were spoken by several supporters of Mr. Dennis Osborne's present mission to this country. Colonel MORTON (who presided) gave some reminiscences of Christian work in India. Mr. ISAAC ROW recalled some pathetic scenes in Hyderabad during the last famine; and Mr. ROBERT SCOTT again put a strong case in favour of irrigation, pointing out that it was practically in the power of the Government to prevent famine by carrying out works of irrigation, which are the crying need of India.

Rev. DENNIS OSBORNE then gave a characteristic address, dwelling on the terrible sufferings which are being undergone by the people in the vast districts affected. The great famine of 1896-7 was scarcely over when the plague broke out. At that time Mr. Osborne's centre of operations was Poona, where for a time, out of a depleted population of 40,000, no less than 400 deaths were recorded daily. Then came the present fearful famine; and, as Mr. Osborne had been transferred by the authorities of his Church (the American Methodist Episcopal) to the superintendence of a large portion of Western India, he again found himself surrounded by sufferers. By this famine, Mr. Osborne pointed out, 60,000,000 of people are affected, and it must be remembered, in considering this fact, that the normal condition of great numbers of the poorer classes is one of semi-starvation.

After cordially recognising the energy of Lord Curzon and the extent of the Government relief works, Mr. Osborne created a deep impression by observing that, in spite of all, judging by previous experience and viewing the position as a whole,

5,000,000 MUST DIE

of starvation. Moreover, it might well be estimated that as many people will subsequently die as a result of weakness and disease, even if they survive the actual famine. Mrs. Osborne has travelled throughout the affected districts, and is able to testify that many of the sufferers are whole-hearted followers of Christ. Going on to plead for immediate help in feeding the people, and rescuing the orphan children, who were wandering about the country in search of food, from the hands of wicked men, Mr. Osborne said that the remedial measures he should adopt were: first, to establish relief works in connection with missionary operations, and second, to establish grain shops and distributing centres.

The speaker's description of the sorrows of the children, and of the admirable results which had followed the efforts put forth on their behalf during the last famine, moved the audience to tears. A number of the girls so rescued are now Christian workers. Mr. Osborne concluded his address with a fervent appeal for help; and Col. MORTON, in a closing word, while recognizing the Lord Mayor's fund, pointed out the strong desirability of constituting the missionary workers as almoners of the generous aid which would doubtless be forthcoming from Christian people.

Great Missionary Conference.

AT the Ecumenical Conference on Foreign Missions, to be held in New York, April 24 to May 1, missionaries and societies of every land will unite with the home church to diffuse better knowledge of mission work and arouse greater interest in it.

The scope of the Conference is indicated by its title. Every country will be represented, either in the person of delegates setting forth its share in the aggressive work, or by those who will indicate the work therein being and to be done.

The general plan is that of the organizations to which it owes its origin. It will review the past, gathering encouragement from the wonderful story of a century of missions. There will be a survey of the present, setting forth the as yet unoccupied fields—very few inaccessible, many only just entered upon. There will be an outlook over the future. What of the century to come? Shall it show an advance greater even than that already attained?

Other problems will come up: the relation of the Christian Church to the non-Christian religions, with their strange mingling of the false and true; the relation to be held to governments, whether of the home lands or of those lands where the work is done; problems of Bible translation and the preparation of a Christian literature; problems of philanthropy, the degree to which the work of the physician may be a free gift, and its relation independent of or subordinate to the evangelistic purpose.—*New York Independent.*

Prayer and Revival.

I HAVE intimated my fear that it is visionary to expect an unusual success in the human administration of religion unless there were unusual omens. Now an emphatical spirit of prayer would be such an omen; and the individual who should solemnly resolve to make proof of its last possible efficacy might probably find himself becoming a much more prevailing agent of good, in his little sphere. And if the whole, or the greater number, of the disciples of Christianity, were, with an earnest, unfailing resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign of a revolution of the world being at hand. JOHN FOSTER.

Crippled Children Festivities. — It is gratifying to learn that, notwithstanding the severe demands made upon the purse of the public at the close of last year, the friends of the crippled children rallied round Alderman Treloar as usual, and their liberality enabled operations to be considerably extended. In connection with the usual banquet at the Guildhall, some 5,252 hampers (a record number) were distributed. The cost of the hampers was £1,050 8s. 9d., and the banquet £95 10s. A small balance is left in hand as a nucleus of a fund which it is hoped to raise for the same object this year.

*Missions in China.**

By Mrs. J. F. BISHOP.

THE growing influence of Christianity cannot be measured either by the numbers of communicants or inquirers. For many years past large numbers of Christian men and women have been scattered through nearly all the provinces of China, making their homes among the Chinese, with the avowed object of promulgating what is known as the "Jesus Religion." Their methods of propagandism — preaching, conversation, schools, dispensaries, hospitals, and the circulation of Christian literature—only differ slightly. Their knowledge of Chinese is necessarily imperfect, and they often make grotesque and even serious blunders. As their methods and mistakes in the language are much alike, so too are their lives. . . .

The direct part of missionary work need scarcely be touched upon. It consists in awakening the conscience to a sense of sin by the preaching of "righteousness, temperance, and judgment to come." It dwells upon the justice and love of God, on the atonement of Christ, on that Divine Fatherhood before whose infinite compassions there is not a stranger, an alien, a foreigner; on the "one sacrifice for sin once offered;" and teaches that the purpose of the sacrifice, and of law and gospel, is that men may live "soberly, righteously, and godly in this present world" in preparation for a stainless and endless life. It teaches that the morality of the Great Teacher is but a "shadow of good things to come"—of the

HIGHER AND PERFECT MORALITY

demanded by the Divine law, and that the power outside ourselves, which "makes for righteousness" and "helps our infirmities," is the power of God; that "God is love," and yearns over his wandering children; that He has "showed man what is good," and that "his only begotten Son," who in some mysterious manner "bore our sins in his own body on the tree," is "He who is alive for evermore," and "ever liveth to make intercession," and that He "hath abolished death, and brought life and immortality to light through his gospel."

This, in brief, is the teaching of all Protestant missionaries in China, to whatever church they belong, and, with one or two exceptions, all regard baptism as an obligatory confession of faith, and as the evidence of a complete break with the beliefs and practices of heathenism.

Under such teaching 80,000 Chinese in 1898 were making a public profession of the Christian faith. Many annually lapse—the greater number owing to family influence, and difficulties in the abandonment of the time and custom-honoured social observances connected with idolatry; some because they find the moral restraints of Christianity too hard for them, and others because they hoped for worldly advantages which they failed to obtain. A large number of professing converts are employed by missionaries as servants, gatekeepers, teachers, printers, translators, and writers, of whose sincerity it may not always be possible to judge, as foreign employment is much coveted.

But after putting these and other dubious converts aside, there remains a large body of native Christians, gathered into societies, which, after long and careful inquiry, I believe to be

FULLY UP TO THE AVERAGE

mark of our churches at home in essential knowledge, and above it in practice, specially in propagandist zeal and liberality—societies of men and women, in which the virtues of purity, honesty, self-denial, and charity are apparent. These converts contribute liberally out of their poverty to Christian objects, specially for the advancement of Christianity in their own country, in some regions contributing 6s. per head per annum. These Christian societies are constantly showing an increasing disposition to help themselves by the building of church edifices, as at Paoning Fu and elsewhere, and by contributing the entire support of not a few of their own pastors.

A large number of these converts are earnest and successful propagandists, and the very large increase in the number of Christians during the last five years is mainly owing to the zeal, earnestness, and devotion of Chinese converts, both men and women, who owe their conversion and instruction, as well as guidance and inspiration, to the foreign teachers. In Manchuria a few years ago the senior missionary told me that out of between 3,000 and 4,000 converts, he estimated that not more than twenty had received Christianity directly from the European missionaries, and the same proportion holds good with regard to the 6,000 inquirers at the present date. In Che-kiang the present Bishop of Victoria estimated the number of converts through the work of Chinese as 80 per cent. of the whole.

These societies, in the beginning very small, and numbering from ten up to 400 members, are gradually

CRYSTALLIZING INTO BROTHERHOODS,

with a very strong bond of union and definite aims of their own. They show in a marked degree the strong Chinese tendency to combination and association, and may be regarded as guilds. At present among the communicants there is a strong desire to conserve the purity of the churches by a careful exercise of discipline. Members who fall back into evil ways, as many do, are "suspended," and if incorrigible are sloughed off, and it certainly would not be possible for such abuses as disgraced the Church of Corinth to exist in the infant churches of China.

In brief these Christian societies are earnest in propagandism, zealous for purity and discipline, liberal in their contributions, desirous for instruction, docile and teachable, and apparently increasingly anxious to translate Christian doctrine into righteous living. These bodies in very many places are slowly exercising an influence in favour of righteousness, and are thus among the many influences which are tending to undermine the old superstitions.

If China is to be Christianized, or even largely leavened by Christianity, it must inevitably be by native agency under foreign instruction and guidance. The foreigner remains a foreigner in his imperfect and often grotesque use of the language, in his inability to comprehend Chinese modes of thinking and acting, and in a hundred other ways; while a well-instructed Chinese teacher knows his countrymen and what will appeal to them, how to make "points," and how to clinch an argument by a popular quotation from their own classics. He knows their weakness and strength, their devious ways and crooked motives, and their unspeakable darkness and superstition, and is not likely to be either too suspicious or too confiding. He presents Christianity without the Western flavour. It is in the earnest enthusiasm of the Chinese converts for the propagation of the faith that the great hope of China lies.

* From Mrs. Isa Bird Bishop's new book, The Yangtze Valley and Beyond: An account of journeys in China, chiefly in the province of Sze-Chuan and among the Man-tze of the Somo Territory. With many illustrations. (*John Murray.*)

The Threefold Christ, by S. Levermore, presents in booklet form an address based on Isa. xxx. 2. The pages are full of spiritual light and truth. (1d. *Holness.*)

A patriotic lyric, True Sons of Britain, by Mr. Mackenzie Bell, inspired by the Colonial aid in the South African War, has been set to music by Mr. Charles Mills, and is being published by *Messrs. Hart.*

The Temperance Central Evidence Board has issued a Summary of Recommendations contained in the Majority and Minority Reports of the Royal Commission on the Licensing Laws. (*Church of England Temperance Society.* 6d.).

The Garden, a bright and useful weekly, has begun a new series. In its new and improved form, it hopes to gain the attention of garden lovers, whether amateurs or those interested in horticulture in other ways. (3d. 20, *Tavistock Street, W.C.*)

The *Religious Tract Society* has issued a new service of song, entitled Christie, the King's Servant. The musical illustrations (old notation) have been adapted and composed by Rev. L. Meadows White, M.A. (6d). Tonic Sol-fa edition, without the readings (4d.).

"The Christian Mission Pioneers" is the title of a federation of evangelistic missions in various parts of the country. The organ of this new but vigorous movement is a monthly magazine, entitled the Christian Pioneer. (1d. *Mr. W. Blackhurst, 89, Farringdon Street, E.C.*)

Messrs. Dawbarn & Ward have added to the "Useful Arts and Handicrafts" series three little works on Marquetry and Inlaying, Church Decoration, and Artificial Wood and Shavings in Decoration. The latest part is devoted to Fret Cutting. (6d. nett.) Artisans and amateurs will find reliable information in these admirable publications.

About Books.

DR. ANDERSON'S LATEST BOOK.

A RIDDLE lies in the title of Dr. Robert Anderson's latest work, **The Buddha of Christendom** (5s. *Hodder & Stoughton*). A definite impression is, however, gathered from the title-page, which describes the book as "For the Present Crisis," and the preface makes the object perfectly clear—to set forth Christianity as distinguished from the religion of Christendom, to show the relation of Ritualism and Romanism to Evangelical truth and Protestant principles. Like the author's other works, this is characterized by wide knowledge and keen reasoning; the writer states a strong case in a forcible manner, and it will not be his fault if the reader does not, in the end, declare for his views on the various questions discussed.

Dr. Anderson finds in Buddhism a counterpart of Christian apostasy and declension. "Just as the principles and practices of Buddhism are marked by the most flagrant opposition to the teaching of Gautama, so also the religion of Christendom stands out in open contrast with the teaching of Christ. I would not be understood as bracketing Gautama with the Lord Jesus Christ. I deplore such profanity. But I appeal to the history of Buddhism as a striking instance of the working of that same law of spiritual gravitation which has been so apparent and so disastrous in the history of what—if it be lawful to coin a much-needed word—might be described as *Christianism*."

In these pages we have not a superficial statement of erroneous teachings, but rather a searching investigation, tracing the things that are seen to motives deep-seated in the human heart, and to their origination in the history of mankind. Romanism and Ritualism are not mere perversions of the Gospel, but adaptations, more or less developed, of Pagan doctrines and practices. To show this Dr. Anderson quotes from ecclesiastical historians and others, and sets in a light which will assuredly astound many a sincere and God-fearing soul, the teaching of Papists and High Anglicans regarding Baptism and the Lord's Supper. In the course of the centuries, it is conclusively shown, the simple ordinances of the Gospel have been completely supplanted by mysterious rites performed by a wonder-working hierarchy.

Whether as a historical study or as a theological criticism, this is a work of great interest and importance. It puts the Sacred Scriptures in the right place; on the one hand, it exposes the folly of intellectual pride, and on the other it shows the corrupt origin of much that passes as respectable in religion. Not all the positions defended are of equal strength or value; but, in general, Dr. Anderson occupies ground that is absolutely safe from assault. Several points are developed in detail in copious appendices, and the work is calculated to open the eyes and stir the hearts of thoughtful readers. It will help the Protestant cause; beyond that, it will stimulate to increased loyalty to Scripture teaching. It is appalling to think of the extent to which Evangelical truth has been leavened with Roman corruption. "How few," says Dr. Anderson, "there are to whom the Lord Jesus Christ is a living and ever-present Divine Person! How entirely the dead Buddha, the historic Jesus of the Rationalist, or the traditional Jesus of the Romanist, has supplanted Him!"

"Accomplished at Jerusalem" is a brief memoir of Rev. Sydney Gibbon, late missionary of the Church Missionary Society in Jerusalem. It has been written by Rev. W. J. L. Sheppard, M.A., assistant secretary C.M.S. There is a portrait, also other illustrations. Though slight, the memoir is touching and stimulating. (1s. *C. J. Thynne.*)

Mr. E. Kaufmann, 5 & 6, Paternoster Square, E.C., issues some very attractive Sunday School reward tickets. The new "Emmanuel" series, in various sizes, are artistic and bright, each card bearing a Scripture text. The sheets are, in many cases, perforated, so that the cards may be separated as easily as postage stamps.

Sir Isaac Pitman & Sons have added several handy books to their commercial publications. Among them are:—**German Business Interviews**: series 2, and **French Business Interviews** (1s. and 1s. 6d. each, according to binding); **Office Routine for Boys and Girls**: second stage (6d.); **Examinations in French, and How to Pass them** (6d.); the **Ideal Manuscript Books** for Book-Keeping (four at 2d. each). Three new serials, at 1½d. each part, are:—**Business Terms and Phrases** (ten parts); **Advanced Book-Keeping** (twelve parts); and **Manual of Business Training** (fifteen parts).

Evangelistic.

Mr. C. Inglis at Forest Hill.

MR. CHARLES INGLIS has just concluded a ten-days' mission at Sydenham Chapel, Forest Hill. A special feature in the mission was the afternoon Bible readings, which were well attended and much appreciated. The services for young people were most impressive, and as a result many of the senior scholars in the Sunday school stood up, as expressive of their desire to be Christians. The last Sunday of the mission was a memorable day. Many were broken down, and a large number sought the Saviour. There was a crowded attendance at the concluding lecture. The mission has been of a robust, healthy character throughout, and the breezy utterances of the missioner have been most invigorating. J. C. F.

Mr. Leonard Weaver at Willesden.

Blessing has resulted from a week's mission, conducted by Mr. LEONARD WEAVER, at Willesden Green Baptist Church, N.W. Large congregations were present at all the services, and a wave of revival has passed over the whole church. Special services for children and Bible readings were conducted by Mr. ARTHUR W. PAYNE. The names of upwards of 100 persons have been received as seeking the Saviour during the mission. Several well-known workers assisted in the services, amongst whom may be mentioned Mr. Chas. Cook, Mr. James Gracie, and Mrs. Alexander. The hearts of all the workers are full of praise at the gracious influence of the meetings and the large ingathering of souls.

WILLIAM J. SEARS, Pastor.

Mrs. Baeyertz at Kendal.

A fruitful mission has just been concluded in the above town by this well-known Jewish evangelist.

The mission was held under the auspices of the Free Church Council of Kendal and district. The week before Mrs. Baeyertz arrived was spent in united prayer, the meetings being held each evening in the different Free Churches of the town. These preliminary meetings were made a great blessing in drawing together the members and workers from the various churches.

Mrs. Baeyertz began her mission on Sunday, February 11, with a Bible reading in the Y.M.C.A., and an evangelistic service in the evening in the Friends' Meeting House, which is one of the largest buildings in Kendal.

During the first week the attendance was somewhat interfered with by the very severe winter weather, but we had good companies notwithstanding.

The Bible Readings were a marked feature of the mission, and the attendance at these in the second week was so great that they were transferred from the Y.M.C.A. rooms to the meeting-house itself.

These afternoon meetings were most helpful to the members of the churches, and cannot but have lasting effects on all who were privileged to be present.

Mrs. Baeyertz has a wonderfully living knowledge of God's Word, and she explains its teaching on the many phases of the Christian life with clearness and power, and the influence of these gatherings will abide for many days.

The evening meetings were blessed to the conversion of many—a large proportion of those yielding to Christ being scholars in the Sunday schools and Bible classes of the town. It is always difficult to tabulate results, and the spiritual influence of the meetings can never be expressed by mere figures.

Mrs. Baeyertz' exposition of Jewish customs, Passover, Day of Atonement, &c., were specially interesting. The last service of the mission was a most impressive one. The subject of the address was "Holiness," and it was set forth in clear, forceful language. May the results abide and fruit be seen after many days!

J. C. J.

Mr. W. R. Lane at Newport, Mon.

By the invitation of the Newport Free Church Council, Mr. W. R. LANE has conducted a ten-days' mission in that town, beginning on February 17 in Stow Hill Baptist Church, and closing on the 26th in Tredegar Hall. Mr. Lane was not a stranger to Newport. He had conducted a mission here some years ago, and had then made many friends, who were glad to welcome him once again.

We are thankful to God for his visit, and for his work. It has been a time of great blessing. The beginning was quiet; the growth was gradual; the end was glorious. No excitement! No sensation! But power, quiet, irresistible, that swayed preacher and people, and swept many into blessing!

We noted with great joy the expectancy of the people. There was a wistful eagerness writ deep upon their faces. They came in hope. They wanted something. They were not the formal, decorous folk who sit so staidly in our pews of a Sabbath, who can listen without a tear to the great Gospel of God, who can hear without a tremor of the wrath of God. They were eager! They were passionately in earnest! To service after service they came, increasing in numbers, in depth of emotion, in zeal of prayer. If Mr. Lane could have remained another ten days, one knows not to what outbreaks of blessing the work would have opened. The heart of Newport is right. At its heart there is a Gospel earnestness, an evangelic eagerness that bodes well for coming times.

The men's meeting on Sunday afternoon was perhaps the most amazing sight of all. Great efforts had been made to secure a large attendance; but scarcely had the most sanguine anticipated such a gathering. From half-past two to three the men streamed in, till the great hall was filled.

The address was on "Keep thyself pure!" God grant that the tender thunder of this message may do his Holy Will in the manhood of Newport. At the closing meeting on the Monday evening Mr. Lane gave his life-story. J. G. D.

Mr. Henry Varley at Bradford.

Despite the inclement weather and almost incessant rain, the visit of Mr. Varley to this busy northern centre has been full of encouragement in the interest manifested in the Word of God.

The Sunday services were full of power. The afternoon lecture drew together a representative audience of a thousand men; and many, it is believed, have during the mission passed from death into life. To believers the work was helpful in the "building up in their most holy faith" of the people of God.

Miss Shepard from New York joined Mr. and Mrs. Varley in their work, and added much to these effective meetings by the service of praise. Mrs. Varley and Miss Shepard held meetings for the women of Bradford with much acceptance. An interesting feature in this campaign was the association of Mr. Varley with his esteemed son, Henry Varley, B.A., minister of Norton Lane Congregational Church, where a number of the addresses were given.

The Bible readings in the Mechanics' Institute proved seasons of instruction, drawing together many of the ministers and Christians from all the churches. A very gracious spirit of revival now prevails. Mr. Varley invited a large number of the ministers of the city to meet him for breakfast at the Great Northern Hotel. This proved a most interesting gathering. Many who were present expressed deep interest in the mission already held, and regretted that the campaign was so soon to close. The inquiry came: "Could not Mr. Varley stay on and continue the work." One gentleman who had been attending some of the meetings said that he believed such a ministry as Mr. Varley's was exactly what Bradford needed, and proffered £20 toward the expenses if the mission could be continued. More than twenty of the ministers, by unanimous vote, pledged themselves to do all in their power to help forward the work if Mr. Varley could return. Another hour was spent in conference concerning the work of God in Bradford.

A committee representing more than twenty of the ministers and churches of Bradford was formed at once. Mr. Varley has arranged to conduct a second campaign, beginning at 3 p.m. on Tuesday, the 14th inst., in the Mechanics' Institute. Prayer is earnestly asked for this work, in which the hand of the Lord has already been so clearly seen.

At Cox Green, near Bolton, in the large room at Messrs. Garnett's spinning mills which is set apart for religious work, Mr. HENRY COLLINS, of the Evangelization Society, has laboured on various occasions with much acceptance. Many who are now earnest workers have come out on the Lord's side under Mr. Collins's preaching, and during his latest mission spiritual benefit has been received by many. At Mr. HENRY THORNE'S mission at Walsworth Road Chapel, Hitchin (Rev. R. Holme), which concluded on the 26th ult., the Bible readings and Gospel services were of a profitable character. The addresses were marked by restraint and solemnity. The Lord's people were refreshed and sinners yielded to Christ.

At the mission conducted by GIPSY SMITH at Ramsgate a deep impression was made, and the immediate fruits were most encouraging. The influence of the mission upon the Christian life of the churches was marked. Writing from The Manse, Ottery St. Mary, Rev. A. G. Marler describes in earnest words the services recently conducted in the Congregational Church by Mr. ERNEST BAILEY, of the Evangelization Society. Notwithstanding heavy snowfalls and floods, there were increased congregations, and the streets were paraded by willing workers. Much blessing was realized. Rev. THOMAS WAUGH'S visit to Cheltenham was remarkable for a gracious work among the young men and women of Methodist families. Mr. J. H. BRUNTON, jun., has been conducting services for three and a half weeks at Weston-super-Mare. The attendances increased until it was difficult, on Sunday evenings, to accommodate the people. Christians were refreshed, and many professed to believe unto salvation.

A revival is reported from the Methodist Church, Sharpstown, Maryland. A large number of young women converts, employed at a factory, were so affected while singing hymns in the factory that work ceased, and a meeting was held. Many people, hearing of the demonstration, joined in; and ultimately some of these sought the Saviour. Mr. D. V. Mays writes concerning Rev. E. PAYSON HAMMOND'S mission at Charleston, South Carolina:—"Great interest is manifested. A considerable number have professed conversion. Mr. Morgan knows something of the work in the South, he and his wife, and his friend, Mr. Wintle, having been here last year, when many were brought to Christ. Charleston is a city of about 75,000 people. Mr. Hammond's 'Roger's Travels' was circulated here before the meetings commenced, and, no doubt, did much to prepare the way for this work. That book has led many to Christ."

Evangelists' Engagements.

MR. HENRY VARLEY.—Mar. 8, West London Tabernacle, Lecture, "The Curse of Manhood," to men only, 8 p.m.; Mar. 11, at 11 a.m., West Norwood (Rev. W. Fuller Gooch's); 6.30, West London Tabernacle, Notting Hill.

REV. D. M. CAMERON.—From Mar. 18, Glasgow Campaign.

MR. J. S. HARRISON.—Mar. 11, Conference Hall, Stratford; 18 and 25, Borough Road.

MR. LEONARD WEAVER.—Till Mar. 17, Metropolitan Theatre and Hyde Park Hall.

MR. JAMES SPRUNT.—During Mar., Suns. and Thurs. Folkestone Road Hall, Walthamstow; Weds., Albany Baptist Chapel, Walworth.

REV. W. HAY AITKEN.—Till Mar. 12, St. Cuthbert's, Bedford; 17-Apl. 2, Malew, Isle of Man.

MR. W. R. LANE.—Till Mar. 12, Hexham; 17-26, Stockton; 31-Apl. 9, Bridgwater; 14-23, Pontypridd.

GIPSY SMITH.—Till Mar. 12, Bournemouth; 17-26, Rawtenstall; 31-Apl. 9, North Shields; 14-23, Sowerby Bridge.

MRS. E. L. BAEYERTZ.—Mar. 18-Apl. 2, Helensburgh.

MR. CHAS. INGLIS.—During Mar., Edinboro' Castle, Limehouse; Apl. 1-12, Rotherhithe; 15, Stratford; 22-30, Walsall.

MR. NEWTON JONES.—Till Mar. 12, Epsom; 14-23, Leighton Buzzard Y.M.C.A.; 25, 26, Wisbech; Hill Street Baptist Church; 27, Huntingdon (Congregational).

MR. C. E. BARRACLOUGH.—Till Mar. 9, Leytonstone; 11-16, Welcome Mission, Leytonstone; 18-30, Nunhead.

REV. J. MANTON SMITH.—Till Mar. 11, Sawbridgeworth.

MR. HENRY THORNE.—Till Mar. 12, Hinckley; 17-26, Bideford.

REV. J. JAMESON.—Till Mar. 12, Swinton, Rotherham; 18-26, Hope Street, Hull; 31-Apl. 9, Denholme.

REV. F. C. SPURR.—Till Mar. 12, Leeds; 17-Apl. 1, Shanklin; 3-8, Portsmouth.

WEAVER BROTHERS.—Till March 31, Glasgow Campaign; April 1-13, King's Lynn.

MR. JOSIAH NIX.—Till Mar. 12, Louth; 18-26, Cardiff; Apl. 1-9, Shildons; 22 and 23, Dalston.

MR. JOHN ELLIOTT.—Mar. 11-20, Immanuel Hall, Castle Hall, Southsea.

MR. JAMES NEECH.—Mar. 18-Apl. 1, Paddock Wood; 3-17, Dalston.

MR. R. SPRAGG.—Mar. 11-30, Home of Industry, Bethnal Green Road; Apl. 1-13, Birkenhead.

MR. PERCY H. THOMPSON.—Mar. 18, Wimbledon; 25, Ipswich.

MR. NED WRIGHT.—Mar. 11-16, Orpington; 21-27, Blackpool.

MR. BARRY WAKE.—Suns. in March, St. Giles' Christian Mission, Little Wild Street, Drury Lane, W.C.

MR. BOB JOHNSON.—Till Mar. 10, Cullercoats; 11-16, North Shields; 17-19, Sheffield.

MR. G. W. CLEGG.—Mar. 11, Germoe, Cornwall; 18, 25, and Apl. 1 and 8, Chacewater, Cornwall.

MR. F. C. RANGER.—Mar. 18, High Wycombe; 25, Ealing.

MR. S. LEVERMORE.—Mar. 11-25, Earlham Hall, Dalston; Apl. 1-8, Torquay; 15, Lowestoft.

MR. J. WESTWOOD has commenced a seven weeks' mission in Melton Mowbray Primitive Methodist Circuit.

MR. J. T. MATEER.—Till Mar. 11, Crayford, Kent; 18-25, Ridgmount, Beds.

MR. G. R. CAIRNS.—Till Mar. 9, Warrington; 11, Lancaster; 18, Broughton, Manchester; 25, Newton Heath; Apl. 1, Edgington Baptist P.S.A., Birmingham.

MR. AND MRS. A. HARRISON.—Mar. 11-21, Grantham; 25-Apl. 5, Cleethorpes; 8-19, Wishaw.

MR. MUSA BHAI.—Mar. 18, at 11 and 6.15, Tanners' End Mission, Edmonton; 3.0, Edmonton and Tottenham Congregational Church; 19, Tanners' End. (Mr. Musa Bhai, a native Indian worker of experience, is undertaking evangelistic missions in England, prior to commencing work of a similar character in India. His address is 1, Gladsmuir Road, Highgate, N.)

EVANGELISTIC MISSION.—During Mar., *Kilburn Hall, Kilburn Gate, N.W.*, Suns., at 7, Mr. G. Andrews; Thurs. at 8, Mr. Edward Hurditch; *Willesden Hall, Brondesbury, N.W.*, Suns. at 11 and 7 and Weds. at 8, Mr. Edward Hurditch. *Malden Hall, Queen's Crescent, N.W.*, special mission, till Mar. 11, Mr. Monro Collings, Suns. at 7, week-nights at 8; Sun. 18, Mr. C. Russell Hurditch; 25, Mr. W. H. Seagram. *Bignold Hall, Forest Gate, E.*, Sun. 11, at 7 p.m., Mr. P. Mallinson; 18, Mr. J. S. Brunning; 25, Mr. Chapman; Thurs. 8, 15, and 22, Mr. Chapman; 29, Mr. Ransome Wallis.

Requests for Prayer.

For services being conducted at Boardman Hall, Grimsby, by Mr. William Day.

For the monthly meetings for the deepening of spiritual life, Ipswich, March 15.

On behalf of services to be conducted by Mr. Gerald R. Coultas, at East Barnet Gospel Mission.

Mrs. Wall, of Rome, asks prayer that special services being held nightly during Lent may result in the conversion of many souls.

"Only the Hem of His Garment."—The verses, by Mrs. Gorges, which appeared in our last issue, under the above title, can be had from Caswell, Birmingham, 4d. a dozen. 1s. 6d. for fifty.

Obituary.

REV. W. M'ILWRATH.

MUCH regret is felt by a wide circle of friends at the death of Rev. William McIlwrath, of Newtownards, one of the most highly esteemed ministers in the Presbyterian Church. Converted during the great revival of 1859, in 1860 he took up his abode in Newtownards as a voluntary, self-supporting, evangelistic worker, and greatly endeared himself, especially to the poor, by his kindness and earnestness. After he had remained in this capacity for some years, and had gathered a congregation, he was accepted by the Presbyterian Church, and became one of its ministers. He was an effective preacher and a faithful pastor, and will long be remembered for his work in Newtownards.

REV. ROGER PRICE.

The death of Rev. Roger Price removes a devoted and veteran worker in the South African Mission field. He had been associated with the London Missionary Society since 1858, in which year he was appointed to the Makololo Mission. In later years his name was familiar in connection with the Moffat Institute at Kuruman, and it will be remembered that he was a brother-in-law of Livingstone, and a son-in-law of Moffat. Mr. Price had a long and useful career, and we hope to give his portrait and sketch of his life in an early issue.

MR. JAMES GORDON GULICK.

Those who are acquainted with the labours in Spain of Rev. W. H. Gulick, the esteemed American missionary at San Sebastian, will hear with regret of the death of his eldest son, Mr. J. Gordon Gulick. Nearly six years ago he bade his father good-bye, as he went to study at Harvard. In November, 1899, he was appointed to a Government post in Puerto Rico. On arriving at the island he fell ill, became insensible, and it was thought well to embark him on a transport for New York, but he never recovered consciousness, and passed away on the voyage. His earnest Christian character, and the bright promise of a useful career, had won wide respect from all with whom he came in contact.

COLONEL TRAVERS.

The death of Colonel Travers removes an earnest and devoted Christian worker who, with characteristic warmth, had made his personality felt for good in many directions. He was especially well known in south-east London, at Woolwich and Plumstead. A member of the Established Church, he regarded with strong sympathy all supporters of evangelical truth. As a guardian of the poor, he was wont to visit all the infirmary patients, affording encouragement to each and giving addresses in the wards as well as in the workhouse. Among other undertakings, Colonel Travers was president of the local branch of the Bible Society, and for thirty-six years superintended the Sunday school which now meets in Bloomfield Road School. He was widely esteemed amid all sections of the community as a true follower of the Master.

Personalia.

Sir ANDREW WINGATE, K.C.I.E., has accepted the invitation of the committee of the British Jews' Society to become their president. Sir Andrew is the distinguished son of the late Rev. W. Wingate, so highly esteemed for his many years' labours as missionary to the Jews in connection with the Free Church of Scotland at Buda-Pesth. From the earliest days of the Society's history the Wingate family have been identified with it.

Mr. F. T. WATT, of Leytonstone, for many years associated with ragged-school work, and for more than eight years past superintendent of the Welcome Mission, Harrow Green, E., is the subject of an interesting sketch, with portrait, in the March issue of the R.S.U. organ, *In His Name*. At Hornsey, Peckham, and Dartford, Mr. Watt is held in high esteem for his labours in past years, while at Leytonstone he has most devoted helpers and seconders in important and fruitful mission operations.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishopric of Liverpool is now vacant, and the Archbishop of York and his officials will take charge of the diocese till a new bishop is appointed. Bishop Ryle intends to live at Lowestoft.

We regret to learn that Rev. F. J. Horsefield, Vicar of St. Silas's, Bristol, is suffering from overwork. Acting on medical advice, he may shortly leave England for a two-months' cruise in the Mediterranean.

The Bishop of Shrewsbury (Sir L. T. Stamer) has opened a new mission church for the growing parish of Perry Barr, near Birmingham. The total cost has been £1,500, of which no less than £1,400 has been raised since last Easter.

The effort to raise £2,900 for the enlargement of Carnforth Church is now nearly completed. The present small church, holding 293, was built twenty-five years ago, but the rapid strides of the town have demanded that the preaching of the Gospel must keep pace with the growth of five public-houses and other attractions for its 3,300 working people. £900 is still needed. Rev. E. A. S. Scott, the vicar, may be addressed, The Parsonage, Carnforth.

The Bishop of Worcester pleads that Wednesdays and Fridays in Lent may be observed for humiliation, confession of sin, and intercession in connection with the war in South Africa. "I trust we shall unite in earnest intercession with God that He will not only give victory to our troops, and patience and moderation in victory, but that He will also vouchsafe wisdom to our rulers; and I feel that these and other subjects for intercession should be recommended by the clergy to their parishes. . . . Services of intercession having direct reference to the war will excite an interest and give a reality to our observance of these days which, I fear, is too often wanting in our ordinary routine."

Congregational.

A circular sent out to all the Congregational Churches in Scotland, and signed by Revs. David Caird, as chairman, and Alex. Maclennan, as secretary of the Church-Aid Committee, states that in response to the appeal made last November on behalf of the aided churches the whole amount asked for has been subscribed.

At Bishopsgate Chapel, E.C., a successful dinner-hour service is being carried on. Rev. Thomas Grear, who has conducted it for some years, has just issued a programme for March and April, containing the names of Revs. H. Elvet Lewis, J. E. Wakerley, W. B. Selbie, M.A., and W. Pedr Williams. The service is held on Wednesdays from 1.30 to 1.50, and is highly appreciated by the workers in the neighbourhood, many of them young people, who attend most regularly.

Baptist.

The proceeds of Thankoffering Day at the East London Tabernacle reached £800.

Revs. J. G. Raws and Charles Bright, both of Adelaide, are expected shortly in England, and will represent the South Australian churches at the assembly of the Baptist Union.

The annual meeting of West Green Church (Tottenham) took place on the 28th ult. The secretary gave an interesting and cheering account of the year's work, and was able to speak of progress in the many departments of service.

The roof of the Metropolitan Tabernacle is now being slated, and the rebuilding operations are progressing rapidly. The iron columns on which the pulpit of the late Mr. Spurgeon was supported will be employed for a similar purpose for the new pulpit. It is hoped the new building may be opened free from debt.

Miss Ada Ward, the converted actress, gave a history of her conversion, at the P.S.A. meeting at Immanuel Church, Southend. Her subject was, "My Life's Story: from the Stage to the Cross." The pastor (Rev. J. Kemp) presided, and the building was crowded to overflowing half-an-hour previous to the commencement of the service. Miss Ward's discourse, which was of an impressive nature, was listened to with marked attention.

The East London Tabernacle was crowded on Sunday last. Mr. Henry Varley preached both morning and evening. It was a memorable day, and the power of the word of truth was evidently felt by the large congregations that assembled. There were hundreds present at the meeting held at the close of the evening service, when the ordinance of the Lord's Supper was observed.

At the first annual meeting of the Blackpool Baptist Mission, Rev. H. C. Wagnell presided over a large company. Satisfactory accounts of progress were given. The congregations in the Opera House have been remarkably good, and during the year £1,100 has been paid on the site and buildings acquired for the prospective tabernacle. Mr. Wagnell attributed the development of the work to plain Gospel preaching.

The Year Book for the Woodberry Down Church (Rev. G. Hay Morgan) has just been issued. The original debt on the building has been entirely paid off; but the complete renovation of the building and repairs to the underpinning through defective building have necessitated a new debt of £1,800. The Sunday school has a membership of 640 teachers and scholars. The contributions to the Baptist Missionary Society amount to £171 9s. 4d.

The first thank-offering day in connection with the church at Leytonstone Road (Rev. W. Graham Scroggie) was observed on the 22nd ult. The amount received amounted to nearly £90. The sum is to be devoted to the Building Fund, a new chapel being needed, as the present iron building does not afford sufficient accommodation for the congregation which assembles.

Methodist.

Sir Christopher Furness has undertaken to pay off all the debts on the Free Churches in Hartlepool and West Hartlepool. The promise represents a gift of several thousands of pounds.

At Rev. H. Price Hughes' first Sunday evening at St. James Hall, subsequent to his return from the East, there were signs of the presence and power of God. A number of persons were dealt with in the inquiry rooms.

When the Act for the regulation of youthful street traders was passed, Rev. Charles Garrett, of Liverpool, of the Wesleyan Mission, caused alterations to be effected in connection with the Alfred Street Institution in that city in order to provide for the reception of children to which the new regulations applied. Something like £75 was expended in the improvements, and towards this the Corporation has voted the reverend gentleman £50. A number of lads have been received into this mission home, and it is satisfactory to note that in the majority of instances permanent employment has been found for them.

The South-West Branch of the Wesleyan London Mission, whose headquarters are at Lambeth, has just issued its first report. It states that one of the most hopeful features in dealing with the problem of the unchurched is the industrial element that has come to live in its area. The south-west has largely become the workshop of the Metropolis. It further states that conversions are constant; that, besides the regular preaching services and prayer meetings, there are thirty-eight Society classes, a Wesley guild, mission bands, and numerous other auxiliary forces which are all in a flourishing condition. During the severe weather over 3,000 free breakfasts have been provided for destitute children. At the forthcoming anniversary, March 6, it is hoped to raise £1,000.

Presbyterian.

Rev. Dr. Matthews has had to decline the request of the Council of the Pan-Presbyterian Synod to represent that body at the first meetings of the Federated Presbyterians of Australasia.

Rev. Alex. Connell, of Regent's Square, and Rev. T. Barclay, of Formosa, have been visiting Cambridge as a deputation from the English Presbyterian Missionary Society. At Westminster College they met not only all the theological students but a number of University men, upon whom they urged the claims of foreign missionary service.

Camden Road Church, N.W., has had a good year. There has been an increase in the membership; the church supports two local missions and three Sunday schools; and the "Year Book" gives an account of some fifty-three agencies connected with the church or missions. Including £300 for the Westminster College, the total amount raised during the year was £1,900.

The March *Missionary Record* of the United Presbyterian Church announces the definite organization of the Presbyterian Church of Central Africa. The North Livingstonia Presbytery has been constituted, and Rev. Dr. Elmslie appointed first Moderator. There is to be a South Livingstonia Presbytery for the Dutch Reformed section of the mission, and the two Presbyteries are to form a Synod, to whose jurisdiction the native Church, is subject.

Society of Friends.

Among the missionaries who are coming home is Joseph Taylor, who for ten years has been engaged in active service in India. He presents a pressing appeal for reinforcements, more especially from the educated young men of the Society of Friends and from those trained in the Friends' public schools.

Charles W. and Annie M. Goddard were present at a meeting of Friends and attenders of meeting, school, and missions at Oldham on the 22nd ult. About seventy were present, and highly appreciated the earnest Gospel address of Charles Goddard on "The Kingdom of Heaven." Since then these two Friends have sailed on their return voyage, on board the Cunard liner *Lucania*.

A social gathering has been held at the Meeting House, King Street, Hereford, to inaugurate the monthly congregational meetings of members and attenders, in accordance with the recommendations of the yearly meeting. The meeting is by no means a new one. In 1676 Friends were imprisoned in Hereford for their persistence in preaching in the open air in the streets, and meetings have been kept up ever since.

G. A. Wilson recently delivered an anti-opium lecture in the Friends' Institute, Dundee. Bailie Doig presided over a fairly large audience; and, in introducing the lecturer, said they could not but regret the untold misery caused by the use of opium in China. The lecture was illustrated by lime-light views, shown by James Merry. At the close, a resolution was carried protesting against the manufacture and sale of opium by the Indian Government.

Fallen Asleep.

Rev. T. G. JONES, Congregationalist, of South Africa, who for nearly twenty years did a splendid work among the Fingoes. He acquired a knowledge of the Kaffir tongue, and for years preached to the natives in their own language.—THOMAS JACKSON, of Auckland, New Zealand, of the Society of Friends. His service was much valued, and had been very helpful to Friends in that distant colony.—Rev. JAMES MUIR, minister-emeritus of Bridge of Allan Church, at the age of seventy-five.—Rev. W. A. GRAY, minister of the South Free Church, Elgin.—Miss ANNICE NAYLOR, of Lee Mount Baptist Church, Halifax; by her death the sick and poor lose a faithful helper.—Mr. J. K. PYLE, a well-known American philanthropist. Born in Nova Scotia in 1823, he emigrated to New York in 1845, was converted in the great revival of 1857, and became a Baptist. He was a most generous contributor to the church and all benevolent causes and personal appeals.—At St. Bees, aged sixty-seven, Captain ANDERSON, for many years connected with Parton Congregational Church, Whitehaven. — Mr. ROBERT BAIN, of Elgin, senior deacon of the Congregational Church in that town.—Aged sixty-one, Rev. W. H. COLLINS, Rector of All Saints, York, formerly a C.M. Missionary in China.

Appeal.

Mr. B. K. MUKHUSI, secretary of the Y.M.C.A. library, Khalifahag, Bhagalpur, India, asks for gifts of newspapers magazines, and old books, for the reading room, which is attended by a large number of non-Christian English-speaking people.

The Late Mr. J. G. McVicker. — Photographs of this departed worthy may be had from Mr. J. S. Dodington, of 62, Upper Street, Islington. There are three positions, all of them good and true. Cabinet, 1s. 1d.; large size platinotype, 1s. 9d.—both post free.

A Christian Workers' Cycling Club would be pleased to assist at temperance or mission services on Saturday evenings during the summer, within a radius of about twelve miles from Oxford Circus. Address, Secretary, Ivy Wheelers, Polytechnic, Regent Street, W.

THE INDIGENT BLIND VISITING SOCIETY has removed its central offices from 27, Red Lion Square, to No. 8, Red Lion Square, W.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE Free Church Federation is holding its fifth National Council this week at Sheffield. Notes of the opening gatherings and of the President's address will be found on p. 22. The report will be continued, with portraits, next week.

We are obliged to defer for a week or two the commencement of Mr. Meyer's series of papers upon "John the Baptist."

Rev. F. B. Meyer has been exposed to some criticism lately regarding his attitude to the war. As he appears to have been to some extent misunderstood, the following extract from a letter he has written to the *Westminster Gazette* will be of interest to our readers:—

> At the present moment the nation is divided into two great classes, and those who do not belong to the majority are characterized as pro-Boers. But many of us who dissent from the dominant militarism do not wish to pose as sponsors for all the sayings and doings of the Boers, past, present and future. We yield to none in our loyalty or patriotism; indeed, it is our patriotism that forces us to take up the position we occupy. *Our sole contention is that our Government should propose an armistice to consider with the Boers the terms of a lasting settlement.* Those terms might be as drastic as you will, including the free rights of all, with sufficient guarantees—but let them be formulated and considered. In case of failure, we can but fall to blows again; but we shall have the satisfaction of knowing that we have done a Christian, humane, magnanimous, and politic thing. And it might give us all we want without the loss of our noble soldiers' lives. Surely the casualty lists are plea enough.

Lovers of fair play and of free speech ought to oppose the present attempts to prevent the stop-the-war party from being heard. Freedom has been the very breath of England's life, and it is strangely inconsistent to be fighting for equal rights in South Africa while by mob-law a section of our fellow countrymen should be deprived of an elementary right at home. Whatever view be taken, from a practical standpoint of proposals for peace at the present juncture, roughs must be taught to keep in their places, and not to meddle with peaceable citizens who do not meddle with them.

The nearer comes the evident triumph of British Arms in South Africa, the more careful should our religious teachers be not to allow the bellicose spirit fostered by victory to hide the gravity of the problems before us on that continent when peace has been proclaimed. These are, broadly, the basis of future government, the relations of capital and labour, and the status of the native races. These are questions whose settlement will tax the resources of all our statesmen, and the great thing is that those who will have to attempt their solution shall have no doubt of the existence of a compact and powerful public opinion, determined to see justice done alike to Boer, Briton, and Black. If the Federal States are added to British territory, as seems to be likely, if not inevitable, the Christian public must see to it that neither Force, Fraud, nor Mammon is to have a hand in determining the relations between the races that inhabit the country.

In an article on "Prayers on the Battlefield," in the current *Quiver*, some interesting facts are given as to the habits of devout soldiers before and during battle. When Lord Clyde asked his officers to pick the bravest men in order to form a forlorn hope in a desperate attack on Delhi, he was answered—"There is a prayer-meeting going on now in camp. If you go there you will find all the bravest men"—a remark which has been echoed recently by Sir George White about his beleaguered soldiers in Ladysmith. Washington, "Stonewall" Jackson, Grant, General Gordon, and many other popular generals were all devout men. The Bishop of Rochester, in his just issued "Lenten Call," quotes the words of a soldier at the front:

> War seems to turn fellows Godward—a great call from selfishness, and luxury, and content—both for those who are here and for every one at home. Near to Him we must judge ourselves. For the Lord is a God of judgment, and by Him actions are weighed.

The debasing and cruel aspects of war are so painfully evident that this testimony to its solemnizing effect is something as a set-off on the other side.

Deep satisfaction will be felt generally at the appointment of Professor Chavasse, of Wycliffe Hall, Oxford, to the vacant See of Liverpool. He has all the qualifications essential to make the successor of Bishop Ryle an efficient spiritual force. There will be no retrograde movement toward sacerdotalism. A fervent, liberal Evangelical, scholarly, no partisan, a good preacher, and excellent organizer, the newly appointed bishop will be welcomed to his diocese by a large number of devout Christian men, cleric and lay, cordially prepared to give him every assistance in carrying on the work which the late bishop did so well. Held in much esteem by all parties in the National Church, we may confidently anticipate a long period (D.V.) of great usefulness for the former professor, in the important duties which he has been appointed to undertake. His missionary zeal ought to prove infectious, for he has a true enthusiasm for humanity.

The *Church Times* has been lamenting the disappearance of set fasting among modern Nonconformists, contrasting them with their Puritan ancestors who, while rejecting the old Lenten fast, substituted a Parliamentary fast-day once a month. The point raised is not without its significance, though not of the kind suggested by our contemporary. The ritual practice of physical fasting is an unimportant matter; but the *principle* of fasting is perennial. What does it stand for? Self-control, self-denial; the due subjection of the physical appetites and passions to the spiritual affections and activities; an earnest spirit of waiting upon God. Now these exercises are not matters of times and seasons; they belong to every-day life. If any believer thinks he can better attain these ends by abstinence from certain kinds of food for set periods, there is no harm in doing so; but that they can be realized always without outward pomp and show is proved by the experience of thousands of devout and spiritual men and women.

The same paper, in enforcing the idea of the importance of worship, has taken occasion to sneer at "the British Protestant notion of the use of a church, that it is a mere preaching place." The writer overlooks the important part which the sermon has had in building up the religious life in these islands. How different was the view taken by John Ruskin of the essential importance of the preaching of the Gospel and the responsibility of the preacher:

> A man sent with a message to us which it is a matter of life or death whether we hear or refuse . . . a message to convince men of their weakness, to shame them for all their sin, to warn them of all their danger, to stir the hard fastenings of the doors where the Master Himself has stood and knocked, yet none opened . . . let us but once understand and feel this, and we shall look with changed eyes upon the frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation perhaps upon the utterer and listener alike, but assuredly against one of them.

A very unhappy picture of the condition of a large proportion of the country and other clergy of the Establishment was presented by Archdeacon Sinclair, a few days ago, in a sermon on behalf of the Clergy Fund. He stated that of the 15,580 incumbencies in England more than half had salaries of less than £180 per annum, and that in some cases the clergyman's house is the poorest and worst in the village. Leaving out of sight altogether the question of the poor curates, these figures are eloquent in favour of an effort in the direction of equalization, such as that which has been tried in Ireland since the Disestablishment.

It is a great pity that certain political associations of London have come to the resolution to fight the forthcoming School Board Elections on political party lines. This is one of the most questionable lines of policy that could be followed. Our educational system has nothing to do with party politics. The only conceivable relation between them is the result of the "rapprochement" of the High Church Party and the Conservatives in their various campaigns, which is in itself a most questionable alliance from the religious point of view. It is to be devoutly hoped that the voters on both the so-called Moderate and Progressive sides will repudiate this disturbing factor in the educational problem, and that the choice of candidates which is now actively proceeding will be determined solely by their views on education, and not by their political complexion. Any other result would be disastrous in its effects on our educational system, and open the way to many abuses.

Prof. Seeley, in his remarkable volume on Napoleon, points out how all his plans and movements were really directed against Britain, whom he always regarded as his arch-enemy. It would appear that the same is true of the Vatican. The arch-enemy of Rome is Britain, and the hierarchy of that Church never loses an opportunity to work against us. The machinations of the Jesuits, and the secret service money so freely spent on the newspapers abroad just now, account more for the present hatred of England on the Continent than all other causes combined. So far there is, however, little to trouble about in this, for the power of Rome is everywhere on the wane. In the end a nation, like a tree, will be judged by

its fruits. Our present duty is to stand for righteousness, and to fulfil our place and function in the world under the dominance of the highest principles.

We have heard nothing lately of the "leakage" from the Roman Catholic body to which such prominence was given in their journals before their union for the "Conversion of England" was formed. But apparently, in view of the evident failure of the latter movement, Cardinal Vaughan feels that matters are becoming too serious for silence. In his Lenten Pastoral he therefore says, after intimating that twice during the last seven years he has had a census taken of the Roman Catholic population of his diocese, respecting which he "need not enter into detail:—

Suffice it to say that out of 35,000 young persons who have left school, and ought to be regular attendants at Mass and their duties, it appears that about 27,000 live in the neglect of religious observances. We say nothing as to the number of nominal Catholics unknown to the priests . . . It is not that the sects get hold of our children, *the devil gets hold of them in another way* . . . Hence our losses are to be counted not by the hundred, but by the thousand.

This noteworthy condition of things suggests the need of vigilance and activity on the part of Protestant workers to find some of these wanderers, not merely to "proselytize" them, but to save them from the wiles of the devil.

The attention of the Christian public should be drawn to the action of the Crystal Palace Company, in view of the refusal by the Penge magistrates of a seven-day licence. The offer of a six-day licence, as heretofore, has been indignantly refused by the company, who are appealing to the Quarter Sessions. It will be remembered that when, last summer, the Palace was opened on Sundays, it was for the purpose of holding sacred concerts "for the benefit of the neighbourhood." The public were later on permitted to use the Palace and grounds on the Lord's Day, for the purpose of attending these concerts or of walking about. Now the directors want to supplement their concerts with the attractions of the drinking bar, and we may be sure that no stone will be left unturned to get permission to transform the Palace into a respectable Sunday drinking saloon, "for the benefit of the inhabitants of the neighbourhood"—and others!

The history of these successive steps, whereby the money-making instinct encroaches on the restrictions laid down by the common-sense of the community, is instructive. The order in all such cases is the same. An appeal is made to liberal sentiments, the Sabbatarian spirit unsparingly denounced, and a request preferred to the authorities to permit a seemingly harmless privilege. A little later this is made a stepping-stone to another concession, and imperceptibly the line is crossed which enables every one to see that all through there is but one object in view—dividends. We hope these insidious attacks on the sanctity of the Lord's Day, in connection with one of the most respectable resorts for amusement in the country, will be sternly repulsed, and that the company will be soundly beaten in their attempt to occupy another strategic position for the Anti-Sabbatarian movement, which has already been far too successful.

In a recent unpleasant case in the courts, it transpired that one of the defendants, an hysterical and ailing woman, had been told certain things by a palmist, and that she had "dwelt upon them night and day until she believed them." There are many such cases evidencing the harm done by these people, and it is difficult to understand why, in the Metropolis and other cities and towns, they are permitted to prey upon the weak-minded and the superstitious with impunity, seeing that in Liverpool and elsewhere prosecutions have been successfully carried out against them.

Such questions as that of the housing of the poor assume a much greater interest if we take the trouble of thinking over some of the details. Speaking at the recent opening of the Boundary Street Estate, Bethnal Green, the Prince of Wales urged the necessity of "vigorous action in cleansing the slums which disgrace our civilization, and the erection of good and wholesome dwellings." That course followed in the Boundary Street district has resulted in the demolition of one of the vilest of the slum districts in London, a place described by a popular author as "a sink of iniquity and a forcing house of crime," where nearly 6,000 people existed in wretchedness and sin almost indescribable, and the erection of blocks of healthy buildings in which about the same number of persons can live in decency and comfort. What these figures represent in the direction of morality and religion it is, however, next to impossible to estimate.

The pressing need for a better provision of cheap and healthy dwellings for the poor was emphasized pitifully enough by some recent eviction scenes in Old Street, St. Luke's Parish, E.C. Some small tenement houses having been condemned, and a closing order by the magistrates being disregarded, an attempt to evict the tenants resulted in two determined efforts to regain possession of these miserable buildings. The poor people, in fact, do not know where to go, and naturally they cling tenaciously to their rookeries. When we see how cheerfully the nation contemplates paying many millions for the cost of the war in South Africa, it seems incredible that it is so hard to find the means whereby the poor at our doors may be adequately sheltered from weather and disease. It is all a matter of rousing public sympathy; when that can be won over, the means for accomplishing this reform would be found easily enough. And the first condition of gaining public sympathy is to spread a knowledge of the facts far and wide.

The *Labour Gazette*, a Government publication, informs us that during ten months in 1899 no less than 3,426 persons were killed while doing their daily work, and 66,441 were injured. A large proportion of the sufferers are women, young persons and children. And this killing and maiming goes on year by year at our doors, yet how few realize what it means of sorrow and heartbreak and life-long toil to hundreds of thousands? Truly, "one half the world does not know how the other half lives." A more exact knowledge would create a deeper, wider sympathy, which would call forth preventive measures that would save many useful lives.

Is not the imposition of sex disabilities in matters of national education a mistake that should be rectified without delay? It seems that the Duke of Devonshire is prepared to advocate their removal. He stated, in reply to a recent influential deputation of women, that in the forthcoming Bill the Government would provide for the presence of women on the governing bodies of secondary educational organizations. A clause would also be introduced for the appointment of women on the small consultative committee of the Board of Education. In the educational work of the kingdom nothing should prevent a qualified woman from taking her proper share.

We are glad to note that at some of the great meetings called by the Baptists in raising their Twentieth Century Fund there have been manifest results in soul-saving. While such meetings are directed towards eternal purposes, there can be no doubt as to their usefulness. These funds are only dangerous when they lead to denominational pride and over emphasis of the monetary aspect of Christian work. When they are raised in a devout spirit, and lead to the conversion of men, they are of the highest value to all concerned in them. The Wesleyan Methodists put great importance on the spiritual portion of their campaign, and other workers are wise in keeping this steadily in view.

Dr. McLaren has spoken some searching words to the Manchester Sunday School Union on the reasons why so many scholars drift away. He does not hesitate to say that it is because an enormous proportion of teachers are not up to their work.

We have teachers who consider they have done their duty when they have read some goody-goody little story-book to the children, or who are content to have a chapter read round, verse after verse, and who then shut up the book. We want to get rid of all that. We would like all Sunday school teachers to feel that careful preparation is essential to success in their work. "The gods give everything to labour," said an old Latin proverb; and it is true of Sunday school teaching as of other things, that what costs the giver nothing is just worth what it costs.

No doubt these words are based on good foundation, and the venerable speaker knew the fault he was exposing; if so, there is room for contrition and ground for hope that, under improved conditions among teachers, we may once more see our Sunday schools pouring strength into the churches.

It is very evident from many of the reminiscences recorded in the recently published autobiography of Rev. Dr. Whipple, Bishop of Minnesota, that one of the chief stumbling blocks in the way of his efforts to convert the Indians was the "fire-water;" but he had sufficient success with them to make that portion of his book which deals with those tribes singularly interesting and valuable. Part of a letter from one of his Indian missioners certainly shows the power of the Gospel in the mental as well as spiritual elevation of the native races:

All of your red children send you their love, and say, "Tell him that we remember and pray for him, and that our prayers are not lip-prayers, they are from the heart." We do not know the seat of the faculties of men. Some wise men say it is the brain. We do not know. We know that the Lord said that Pharaoh's heart was hardened. He did not say Pharaoh's brain. Jesus said, "My son give Me thy heart. He did not say give Me thy brain. Jesus said, "Let not your heart be troubled," He did not say let not your brain be troubled. . . . Had you told us to pray out of our brains we should have tried to do it, but I think they would have been brainless prayers."

Our tobacco bill for the year is now equal to our bread bill. We hardly imagine the addition by the Chancellor of the Exchequer of an extra tax on tobacco and foreign cigars will much affect smokers. But it is time that parents exercised more authority over their young sons in preventing their indulgence in a taste which all agree is detrimental to their health. Medical men are unanimously of opinion that smoking by boys retards their proper development and is injurious to their well-being. It often leads them into doubtful company, and takes them away from their homes at an age when parental influence is most needed.

An Analysis of Conversion.

PROBABLY never before has Conversion been the subject of such careful examination statistically as in the book by Dr. Starbuck, entitled "The Psychology of Religion," published by Mr. Walter Scott. This volume has been already reviewed in various newspapers, mostly in a spirit of levity ill-suited to the solemnity of its theme. It may seem at first thought a curious idea to analyze conversions and reduce the results of hundreds of inquiries to formal statistics after the manner of Mr. Mulhall. But when the analysis is undertaken in the reverent spirit shown by Dr. Starbuck, and for the purpose of providing *data* on the most important matter in the world, it may be useful and wise.

We shall not follow Dr. Starbuck through the intricacies of his calculations—a task which would require much space—but the volume has suggested one or two points which may be of interest to those engaged in Christian work. The first of these is the established fact that most conversions take place before the age of twenty-five. This will not be disputed by those who have had any wide experience in preaching the Gospel. Few, indeed, are the cases of conversion which occur in old age; few, also, in middle life; the vast majority of decisions for Christ are made

IN THE GOLDEN DAYS OF YOUTH.

The figures on this point show an overwhelming majority in favour of young converts.

In analyzing the replies as to the circumstances of the conversion which have reached him, he says that in many cases there was a definite stirring of the conscience and heart about the age of twelve, and if this met with no response a second call came about the age of sixteen.

Does not all this emphasize the importance of Christian work among the young? Evangelists are devoting more and more time to the children, and with splendid results. Preachers nowadays are wisely sparing a few minutes for the children in their morning service, and they appeal specially to young people on many Sunday evenings in the year. Sunday school teachers may take heart at these figures of Dr. Starbuck, for many of the conversions of our noblest men and women are owing to the earnest prayers of their teachers in the days of youth. Despite all that some people say as to the impossibility of the conversion of children, the fact remains that several of the biographies of eminent Christians prove that they were led to Christ quite young in years. Isaac Watts was converted at the age of nine, Jonathan Edwards at the age of seven, Robert Hall at twelve, William Penn at nine; and numerous modern examples can be adduced in support of this earliness of conversion.

Without labouring the point, we may say there are many reasons why a youthful mind is more susceptible to Christ's appeal than one in later life. "Heaven lies about us in our infancy" in other senses than Wordsworth meant. When we are young our minds are open to holy influences because they are not already absorbed by the fascinations of this world, or the cares and anxieties of life. We are readier in responding to emotion, we are quicker to be touched to fine issues. Then, also, more spiritual power is brought to bear on the young by parent, preacher, teacher, and friend. Children are moved to solemn thoughts by events which hardly affect the middle-aged. So that on several grounds the preponderating conversion of children is not surprising.

But we would hasten to add that conversion is so essentially the mysterious work of the Holy Spirit that it is impossible to account for the circumstances surrounding it. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." The work of the Holy Spirit cannot be tabulated or analyzed. If we take the examples of conversion, as we should term them in our modern parlance, which occur in God's Word, we are reminded immediately how varied was the work, how different was the environment, how various were the persons called from darkness into light. Saul was arrested on the road, the Ethiopian eunuch was driving, the woman of Samaria was at the well, fishermen were mending their nets, a tax-gatherer was at the receipt of custom, the gaoler at Philippi, Lydia the seller of purple—all these, and many more, were "converted;" yet

IN WHAT DIFFERENT WAYS.

This variety may surely comfort those who are anxious and troubled because salvation has not been accepted by them quite in the most usual manner, or at the customary age. "The Spirit of God lies all about the spirit of man like a mighty sea, ready to rush in at the smallest chink of the walls that shut Him out from his own." Christ says: "Except ye be converted"—*not* "as little children," but—"and become as little children, ye shall not enter into the kingdom of heaven." Conversion in many cases has occurred as unconsciously as when a traveller passes unknowingly over the frontier of a foreign country. Some of our most distinguished Christian leaders cannot name the day when the great change took place; others can look back on the event with a distinctness of memory which adds to their sense of its reality. Whatever be our experience, we may direct our prayers most definitely to God for the conversion of others, realizing that such a change is God's own way of reconciling men to Himself through Jesus Christ.

The New Birth.

JOHN I. 12, 13.

How beautiful the life
Of God within the soul!
He blesseth man with second birth,
And maketh new the whole.

New joy, new hope, new aim,
New blessings and new love;
A new relationship and name,
A new "sweet home" above.

Not merely beautiful!
But most essential, too,
This life of God within the soul—
This new life through and through.

"Ye *must* be born again!"
It is no question thus
Of like, dislike, or unconcern,
That stands confronting us.

"Ye must be born again,"
But not a power on earth,
No will of flesh nor will of man
Can bring to pass this birth!

We must with willing hearts
The Saviour Christ receive;
We must with simple, childlike trust,
On his dear name believe.

Then of God's Spirit born,
We shall have gained the right,
To be his children well-beloved,
His treasure and delight.

WINIFRED A. IVERSON.

God Save the Queen!

IT would be impossible to exaggerate the admiration and affection inspired by the Queen by her attitude towards her people during this war. Never during her long reign have her wisdom and tact been so conspicuously manifest. Her kindly sympathy to the relatives of the fallen, her visits to Netley Hospital, her gracious messages to the commanders and regiments who have shown conspicuous gallantry at the front, have united the whole Empire into an unbounded love to the Sovereign Lady who gathers up into the personal love with which she is regarded all that is highest and best in the sentiment of patriotism. Her recently announced intention of spending her spring holiday in Dublin, instead of going to the Sunny South, is one of the wisest acts. It will, we trust, tend to remove the last relics of disaffected feeling in Ireland, whose soldiers have so cheerfully and bravely encountered the sacrifices and privations of the war.

If Her Majesty had any doubt of the survival of the love and reverence which greeted her at the time of the celebration of her two jubilees, it must have been absolutely dispelled when she gazed through her tears of joy at the vast multitudes who awaited her arrival in the metropolis. The oldest court officials testify that they were surprised beyond measure at the

EXTRAORDINARY OUTBURST

of enthusiasm of which she was the recipient wherever she went during her recent visit. She herself, with a lifelong experience of popular enthusiasm, was no less gratified.

It is worth while asking why the Queen has evoked this abnormal interest. Some will answer that it is accounted for by the recent victory achieved by her soldiers; others might argue that it was in response to the Imperial feeling which is gaining ground so speedily: yet others would hold that some of the acclaim of the crowds was due to the intimation that the Queen was about to visit Ireland. While all these factors have doubtless weighed with the public, may not the real reason be one which reflects far more honour on the Sovereign and her subjects? The Queen is GOOD, and millions of her people recognise that in all her acts she has been governed by the humble desire to do God's will in the unparalleled position to which she was called as a young girl. Queen Victoria has allowed herself to be inspired not by the wish to be great, but to be godly; she has striven to fulfil the highest dictates of conscience, and has thus lived in intimate relation to her Maker, earnestly seeking to do his will in every crisis of her life.

Other monarchs have given a formal adhesion—almost a patronage—to Christian worship and work. Not so Queen Victoria; hers has been "the better part" of devotion and ready surrender to the absolute commands of the King of kings. She has not simply been a bulwark of Protestantism: she has been the greatest and most permanent force for goodness and philanthropy that this Empire has ever known. A mere list of the new ideas she has inspired would astonish those who fail to understand how ingeniously she has discovered the best way to accomplish gracious works of kindness. It was our Queen who first set the example of Royal visits to hospitals and homes of suffering; she was the first to think of the Victoria Cross as a decoration for splendid self-sacrifice; no British sovereign published a diary for the perusal of the nation until her "Leaves from the Highlands" appeared. In manifold ways she has shown

how to honour the good, and withal she has set her subjects the great example of submission to God's decrees in a manner which has adorned the saddest past of her glorious reign.

The events of last week proved conclusively the extraordinary affection felt for Her Majesty by the people. At no period in her illustrious reign, except on Jubilee Day, have there been such crowds assembling along the line of route where the Queen drove, and massing round the gates of Buckingham Palace till late at night, in order to catch a glimpse of the dear Sovereign.

Reverence and affection for Queen Victoria is not the submissive adulation of a ruler which one sees in other countries: it is the admiration for a noble life as well as for a great ruler. Men and women the world over are ever ready to admire the sincerely righteous in whatever rank they may be found. Would to God it were easier to find them! The Queen has stood the test of the fierce light that beats upon a throne, and because she has shone so brightly in her personal character, her subjects everywhere pray, with a fervour that grows with the swiftly passing years, "God save the Queen!"

Worship and Communion.

RECENT articles in our columns have evoked communications from various correspondents on the essentials of Christian worship. There is a tendency to disparage the more ordinary gatherings in the Name of Christ by applying certain well-known passages of Scripture almost exclusively to meetings at which the Lord's Supper is observed. Against this several correspondents have lately written to us; but all that we can do is to indicate the points of their letters.

Mr. W. Cope Devereux (Ealing) emphasizes the leading thought in the Lord's Supper to be, as embodied in the Prayer Book, "the remembrance of Christ's meritorious Cross and Passion, whereby believers obtain remission of sins, and are made partakers of the Kingdom of Heaven." The writer points out that the words of Christ—"Do this *in remembrance* of Me"—do not involve the loss of a spiritual presence, but precisely the contrary. It is not likely that the gracious promise of his spiritual presence would be denied to grateful communicants. Mr. Devereux maintains that the sacred feast is infinitely more precious and comforting by the remembrance of Christ's gracious promise to be present where two or three are gathered together in his name. Christ is not *in* the sacrament, but spiritually present *at* the Communion.

In a similar communication, Mr. W. Miller (B. Ferry) writes: "It is essentially a commemorative ordinance. It is a love-feast in which we hold sweet communion with brother Christians, and with Christ as the Master and provider of the feast. It is a joyous ceremony: to mourn an absent Lord is not joyous, but grievous. The broken body and shed blood speak only of *death*, not of *absence*."

Another correspondent, R. H. M., writes: "While we break the bread and take the cup of Communion in remembrance of Him who died for us and our sins, and who is really absent from earth, as touching his manhood, we do not seek to call Him down from heaven by any mystic ceremonies; but, our life being hid with Him in God, we are represented there, where He is. 'We see Jesus,' and are present with Him, and He is present with us; and so his gracious Word and promise is truly and really fulfilled. 'For where two or three are gathered together unto my Name, *there* am *I* in the midst of them.'"

Be of good courage; whatever you lose for God, you will find in God.—*Thomas Hardcastle.* (1675).

Realities!—II.

By Mr. CHARLES COOK.

Judgment.

"JUDGMENT must begin at the house of God." One of the great realities of the Scriptures is, that God judges his people. The father of John the Baptist was struck dumb because he believed not the words, which God had spoken; the prophet of the Lord, who in one chapter is styled "the man of God" fourteen times, is slain by the lion because of his disobedience.

Paul in writing to the Corinthians says, "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."

These are cases where God's people are judged in this life. But there is a future judgment where, at the "judgment seat of Christ," the works of the believer will pass in review before his Lord, and he will be rewarded in proportion to his faithfulness. This should tell upon our service whilst here. "Behold, I come quickly, and my reward is with Me to give every man according as his work shall be."

Peter, however, when writing of judgment, asks the question: "What shall the end be of them that obey not the Gospel of God?"

Brutus in Rome sentenced his own sons to death when he was satisfied of their guilt. The feelings of the father were lost in the righteousness of the judge; the love he bore them was submerged in the love of the commonweal, and 'tis said of him: "He loved his country better than his children." God will by no means clear the guilty. God will judge the world in righteousness, and who can tell the awful realities of an undone eternity? It was Burke who once said: "What shadows we are and what shadows we pursue!" And Cowper says:

> The rest too giddy and too gay to wait,
> On the sad theme, their everlasting state;
> Sport in a day and perish in the night,
> The foam upon the water not so light.

And yet right fronting man is the Great White Throne where the judgment of God against all who have rejected Christ will be irreparable, irrevocable, and eternal. Not long since, I stood in a prison in a continental city, and before me were 350 convicts in chains, all under life sentences. In that country there is no ticket-of-leave system, and these men have no chance of being released. Homeless, hopeless, helpless, and in many cases in despair are they! To complete the picture, I was hindered from speaking to them the Gospel, and forbidden by the governor to give them the Word of God.

What Dante speaks of as being written on the gates of his "Inferno" might well be written on the walls of that prison-house—

"ABANDON HOPE ALL YE WHO ENTER HERE."

And is it not so when God shall have judged the unsaved?

> There are no pardons in that world,
> And brief is mercy's day.

"We laughed," said an American forger, "at the artlessness of the authorities of the Bank of England in permitting us to abstract their money by tens of thousands of pounds but *we never laughed again for twenty years;* that dark Old Bailey, that darker prison-cell, that awful judge, and, ah, that life-long sentence, with all its degradation and suffering!"

Oh that men would think of the future! Eternity! Where shall we spend it? Will our exit from this world be a rising to heaven or a sinking to hell?

Who can describe the contrast between "the Throne of the Almighty" and "the bottomless pit"?—"the river of life" and "the lake of fire"?—the city of which it is said, "There shall be no night there," and "the blackness of darkness," where "they shall never see light"?

The Lord is at hand! The verities of the other world are nearing! Jesus is coming; and we who love him cry, "Come, Lord Jesus, quickly," for then shall we "see the King in his beauty." But when He comes in judgment men will cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath *is* come, and who shall be able to stand?"

Rifts in the Cloud.—III.

By Rev. HENRY STURT.

The Spirit of Submission.

Submit yourselves therefore to God. The Lord's will be done. Not as I will, but as Thou wilt. Even so, Father, for so it seemeth good in thy sight. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

IT is easy to submit ourselves to God when all is pleasant and prosperous, but not so when, with Jacob, we are led to say: "All these things are against me." The brother of low degree has no difficulty in rejoicing that he is exalted; but it needs much grace for the rich man to rejoice that he is brought low. It relieves our impatience when we can be active, but it tries the temper and tone of the soul when we can only stand still, and wait for the salvation of God. Yet submission to God is an exalted triumph of the soul. It is the pathway of wisdom as well as piety, and it is the doorway into the arbour of the peace that passeth all understanding.

The root of sin is rebellion against the Divine will. Not thy will, but mine be done, was the language of the wicked one, as in the spirit of self-exaltation he reared the standard of revolt against God. The object and spirit of the Son of God were exactly the reverse of this: "I came not to do mine own will, but the will of Him that sent Me." "I always do those things that please Him." "Father, thy will, not mine, be done." And He taught us to say, "Thy will be done on earth, as it is in heaven."

In your affliction you have to exercise this spirit of submission in its most difficult form. It is not so much in the form of obedience in active service, but in accepting and bearing his will in the form of trial with a patient and uncomplaining spirit. You have to give up something which is precious to you, and around which the tendrils of the heart are closely entwined. You have, perhaps, to bear weakness or pain in the long hours of the day and the weary hours of the night. You have to drink some bitter cup of woe from which every natural feeling recoils. It is under such trials of faith, patience, and the spirit of obedience as this, you have to submit yourself to God. And the true spirit of submission calls upon us to do this. It is not a sullen acquiescence in what is inevitable; nor is it an indolent quietness which suits a slothful temperament. It is a recognition of a supreme right which belongs to God to dispose of us and all we have as seemeth good to Him. It is faith in a perfect wisdom holding the helm. It is an assurance of a love which is working out the highest good in the best way, and of a faithfulness and power that cannot fail. It is a surrender of self in a spirit of consecration which delights in the will and glory of God. This submission to God is at once our duty, our privilege, and our glory. It is one of the greatest triumphs of grace. It is the gateway into the perfect liberty of the sons of God, and with it there comes the sweetest foretaste and foreshadowing of heaven.

> Still will we trust, though earth seem dark and dreary,
> And the heart faint beneath His chastening rod;
> Though rough and steep our pathway, worn and weary,
> Still will we trust in God.
>
> Our eyes see dimly till by faith anointed,
> And our blind choosing brings us grief and pain;
> Through Him alone Who hath our way appointed,
> We find our place again.
>
> Choose for us, Lord! nor let our weak preferring
> Cheat our poor souls of good Thou hast designed;
> Choose for us, Lord! thy wisdom is unerring,
> Our eyes are dim and blind.
>
> Let us press on in patient self-denial,
> Accept the hardship, shrink not from the loss;
> Our portion lies beyond the hour of trial,
> Our crown beyond the cross.

Day by Day.

SUNDAY, March 18. Psa. xxxiii.

HOW seldom, alas! do people give themselves up to joy in the Lord. We pray to God, we commune with God; but we seldom break out into singing. Probably the conditions in which this psalm was composed were more quiet and tranquil than those in which our lives are spent, and so the psalmist's heart was able to yield itself to thoughts on which the fire of holy joy could feed.

Let us rejoice first in the character of God, that He loves righteousness, and that the earth is full of his lovingkindness. Dwell, O Christian soul, on the attributes of God, until the passage of holy meditation breaks into flame, as with those new mantle lights, in which it is only necessary to turn the tap, and the rush of gas causes the ignition by which the lamp is lit.

Next turn to the works of God: the heavens, the seas, the marvels of creation, the moral government of the Most High, the omniscient knowledge which God hath for the children of men. Like as the student breaks out into exclamations of wonder while passing through corridors lined with a master's achievements, so let us break into song as we pass along the lofty passages of the universe, adorned with the works of God.

But oh, what tongue can be dumb as we consider God's personal dealings with us! Let us dwell on the linked mercies of *vv.* 18-22. That his eye is upon us; that by his death He has delivered our souls from death; that by the gift of Himself He keeps us alive in famine; that He is our help and shield, the source of rejoicing, the ground of hope. Rejoice in the Lord, and give thanks.

MONDAY, March 19. Psa. xxxiv.

The inscription of this psalm makes it the more marvellous. A few days before, David had acted the madman before Abimelech. In the failure of his faith he had adopted a method of disguise that seems to us hardly becoming. For God's anointed to scrabble on doors, seemingly possessed with frenzy, was a sad descent. And now this psalm, one of the most delightful of all his compositions, lifts its clear, sweet voice above the hubbub and mêlée of his life. He was the poor man who had cried, whom the Lord had heard, and whom the Lord had saved.

The man who has experienced God's delivering help, who has been engirdled by the encamping angel, who knows how nigh the Lord is to those who are afflicted, is the one to whom we can listen in good earnest when he says, "O taste and see that the Lord is good." Yes, the Lord is good. Notwithstanding all appearance to the contrary, in spite of the malicious calumnies of men, notwithstanding the misgivings of our own hearts, He is good—good in his gifts and his withholdings, good in his hastenings and delays, good in his forbearance and patience.

> His every act pure blessing is,
> His path, unsullied light.

Would you see that good (*v.* 12)? There is many a sunrise which opens heaven's choicest hues over your home, which you miss because you lie drowsily in your shuttered chamber. There is no need for you to lack any good thing, but you must fulfil the conditions on which the beatific vision can be imparted to you. Amongst these, be sure to keep your tongue from evil, and your lips from speaking guile; to depart from evil, and seek peace—then the Lord will come nigh to you, and, as in the case of Moses, He will sweep before you through mountain-rent, and make all his goodness pass before you.

TUESDAY, March 20. Psa. xxxv.

The godly soul is here holding the lists against all comers. From every quarter it is assailed. In David's case the foe was probably men of his own race; and often with us, too, our enemies are they who are of our own household. But if there is nothing for you to fear from man, then you have still to meet the principalities and powers in the heavenly places.

It is much to know that God is our Salvation, but when He *says* it, how much it means! "In the midst of some unequal fight, when heart and flesh fail, when I am on the point of succumbing, when the enemy threatens to give me the last terrible throw, then say to me, I am thy salvation; and my ebbing courage will flow again, and my soul will be strong."

The imprecations of this and other psalms are startling, and have elicited many explanations. But we must remember that David had not heard Christ's new commandment of love; and that he viewed his enemies as plotting against God, whose representative he was. An interesting light is shed upon his dispensation in contrast to ours, by the comparison of 2 Chron. xxiv. 21, 22, and Acts vii. 59.

Let us see to it that we do not return evil for good. Let us go on acting kindly and considerately to those who are opposed to us, keeping their best interests always in view, and heaping coals of love on their obstinate and obdurate heads. There is no need for us to try and avenge ourselves; our cause is safe in the hands of our heavenly Father, who will ultimately avenge it.

WEDNESDAY, March 21. Psa. xxxvi.

The servant of the Lord, as the superscription tells us, is speaking here. His heart is so loyal to his Master that it is thrilled with the bad ways and words of the wicked. "The transgression of the wicked saith within my heart." What a portrait of high-handed wrong he draws! Arrogance, pride, and deceit, like a legion of demons, occupy his heart.

But what a blessed thing it is to turn our eyes from man to God, to see his lovingkindness in the heavens, and his faithfulness in the clouds. All nature speaks of God to the godly man. Everywhere there is the same priceless love. Rivers flow on! Fountains rise up! Light shines forth! Oceans reflect the heaven of God's care! Nature as one great mirror shall reflect the character of God! Be mine the pure and loving heart that can see God everywhere.

Notice the attributes of God, as they are here enumerated. *Thy* lovingkindness, *thy* faithfulness, *thy* righteousness, *thy* judgments, *thy* lovingkindness (twice again, 7, 10). It is well when we cease to consider ourselves, our downsittings and our uprisings, and concern ourselves with what God is. Our salvation depends not on what we are to Him, but on what He is, and will be, world without end.

THURSDAY, March 22. Psa. xxxvii.

Why should we fret because of evildoers? Their time is short, and they will soon be cut down. Their day will come, when they shall be like the thin column of smoke, which ascends for a moment in the air, and is then dissipated to the four winds; or they shall fall prone on the ground like some forest monarch, whose heart has long been corrupted by the borer-worm, and it falls beneath an autumn gale.

Let us only trust in the Lord, and persevere in our course of righteousness. Be not discouraged that others do wrong and prosper: their short-lived prosperity is not worth the awful sacrifice by which it is purchased. It should not daunt us that, in doing good, we suffer cruel wrong; we must persevere in doing good, because it is right to do it, because God is satisfied, and because, finally, the right must win the day. When once our will and mind are given up to God, so that we are animated by the thoughts and aims which He is pursuing through the ages, we are bound to proceed and to be at rest.

> He always wins who sides with God.

This is the secret of rest. Remark the alternative rendering of the margin: Be silent unto God, or be still before Him (7. R.V.). How wonderful the effect wrought by going into his presence, and compelling ourselves to be still! To refuse to express our grief to man is often the best way of calming and stilling the stricken heart. When all the avenues of the soul-life are closed, save that which opens to God, and when, by a mute appeal, we look up to Him for help, we get calm, and still, and strong. When taunted, persecuted, maligned, driven to desperation, go into a solitary place, and rest in God; be silent before Him, lift up your tear-stained face; He understands the unspoken language of sighs and tears, and his peace will spread through thee like sweet music. Do not hurry Him; He has the ages to work in. Wait patiently, and fret not.

FRIDAY, March 23. Psa. xxxviii.

This psalm, says the inscription, was intended to bring to remembrance—Was it God that seemed to have forgotten? The psalmist was evidently in a desperate plight, for this psalm has been described as a long-drawn wail, passionate at first, but gradually calming into submission and trust, though never passing from the minor key. Thrice over David invokes the name of God (*vv.* 1, 9, 15).

O Lord, rebuke me not. Three ingredients had been pressed into the psalmist's cup of woe. First, God's judgments; second, the heavy consciousness of sin; and, third, his mental and physical sufferings. Let us never lose sight of God in all the afflictions we are called upon to endure. It is only when we recognise Him that we can suffer aright.

Lord, all my desire is before Thee. Now the chief complaint is the desertion by friends and the hostility of foes. But the complaint is not quite so vehement. The storm begins to abate and sighs itself to rest. There is peace, also, to the tortured heart in the memory that God knows all. God knew all before a word was uttered; that, however, did not make prayer needless, but made it pleasant and easy. We do not say, God knows, and therefore we need not speak; but, God knows, and therefore we may tell Him all; and in the telling peace comes.

In Thee, O Lord, do I hope: Thou wilt answer. "Thou wilt answer"! What a word is this! Will my God verily answer for me to my foes, to the accusations of my heart, to the besetments of Satan? Will Jesus answer for me before his Father, and at the Judgment-seat (2 Cor. v.)? Then I may be comforted. Mark the four successive *fors*, as though the psalmist would pile up the reasons for his confidence.

SATURDAY, March 24. Psa. xxxix.

The wicked are often before us, but it is wise not to speak when they are. We might say something that we should regret; let us take heed. However hot the fire burn, do not allow a volcanic explosion of passionate speech. You will be sorry if you do. Wait till the tempest is passed.

We would all like to know our end; *i.e.*, the issue and purpose which God has in view, and the length of time it will take Him to work it out. How brief man's life is! It is altogether *vanity*—a breath that curls for a little in the morning air, and is lost. "Surely nothing but a breath is every man, stand he ever so firm." It is a *shadow*, "a vain show," an unsubstantial apparition, like the will-o'-the-wisp. Ah! how aimless is human life apart from God! "*Disquieted in vain.*" All the treasures which the prosperous man labours to amass must be left to one who may scatter them in prodigal waste within six months of his death.

But why linger over these dark and sad broodings! Let us leave them and cast ourselves on God. In Him we shall be lifted above the brevity and superficiality of existence. "And now what wait I for? My hope—to Thee it turns" (7). Out of this comes a blessed silence. We are dumb; we do not open our mouths; we lie still while He strikes, and we bless the rod.

It is not inconsistent with such a frame of mind, to plead humbly, as the psalmist does, that the cup should be removed. But suppose that God does not remove it? Well, there is comfort still that we are God's guests, that He is responsible for all that concerns us, and that, after all the anguish and effort of this brief life is over, we shall come to the ancestral home of elect souls, where the noblest of all ages are already gathering. "We are strangers with God" (Lev. xxv. 23).

Other Lands.

From America.

We sailed from Liverpool on January 27, one day later than last year. The sea was choppy and uncomfortable, but we seem to have missed heavier weather, which belated many other steamers.

MR. AND MRS. BOOTH TUCKER

were fellow passengers, from whom we learned many interesting facts about Salvation Army work, both at home and abroad, especially in America. The Social Scheme has done a great deal of good in opening the way for the Gospel, in this, following the footsteps of the Master, who healed all manner of sickness and disease among the people.

Our friends gave me a newly-invented fountain pen, the patent for which the Army had purchased for a small sum, but for which they had been offered 30,000 dols., which they declined. It has a syringe inside and does away with the glass-filler. It may be obtained at S.A. Headquarters, Queen Victoria Street, London. It supplies a missing link towards a perfect pen.

MR. IRA D. SANKEY.

Our brother evidently feels very keenly the loss of his friend and fellow-labourer, Mr. Moody. He has been giving accounts of his visit last year to the East, before crowded audiences in various places, under the title of "Singing through Egypt and Palestine." Also an equally appreciated lecture, entitled "Service in Song and Story," which gives a new zest to many of the Songs and Solos because of events connected with their origin or with their history in the years during which they have been sung.

Mr. Sankey proposes to visit England after the Northfield Convention in August, instead of in April or May. I fear this will disappoint many who looked for his presence at the Y.P.S.C.E. Convention in July, but he finds that he will be needed at Northfield this summer more than ever.

THE COUNTESS SCHIMMELMANN

was in New York during our stay there, and we had the pleasure of a couple of hours' interview with her and the eldest of her adopted sons. We had enjoyed two of her meetings on the previous day, in the auditorium of the Y.M.C.A., Fifty-seventh Street. In her address there was no new or strange doctrine, but there was very emphatically the accent of conviction in her burning words, of which the intensest heat was concentrated in "the Blood of Jesus." The phrase is so familiar, but from her lips it went forth like a sword; and while writing I am reminded of the word like a fire shut up in Jeremiah's bones.

I hear the words of love;
I gaze upon the blood;
I see the mighty sacrifice;
And I have peace with God.

While we sat with the countess in her hotel, several callers came to lay their wants before her. One was the enthusiastic chaplain of a Veteran Sailors' Home, accompanied by his equally enthused wife. He was so intent upon his story that he could not sit to tell it, but asked to be allowed to stand. His interested auditor promised to come and speak at the appointed time and place.

Another interviewer was a lady, concerned on behalf of others in a very sad and painful matter, into which the countess entered with all her heart. To her the parties will owe much if it turns out well.

There has been quite a revival in Brooklyn, in which she was taking daily part. There are said to be numbers of ministers of various denominations, pledged to preach the unsearchable riches of Christ in an anti-Higher-Criticism manner; and in Baptist, Presbyterian, and other churches this faithful witness of Christ has given a very certain sound in connection with special services, as well as pleading the cause of the poor and the oppressed. She remembers, with lively gratitude, her English friends; but since the war began their contributions have fallen off.

Pointing to a picture representing her as a lovely young lady of the Court, wearing a valuable necklace, she said: "That was swallowed last winter by my Chicago poor." Her nerves have not yet recovered from her fall into Lake Erie, of which a full account was given in these columns at the time. Showing the extremes of her experiences, the countess spent a recent Christmas Day in one of the poorest of fishermen's huts, and New Year's Day in the palace of the Emperor of Germany.

We are just leaving for Havana, where we expect to spend a week or two seeing something of the condition of Cuba under its new rulers.

R. Cope Morgan.

Tampa Bay, Fla., Feb. 24.

Notes from New York.

Dr. CHARLES HERR, pastor of the First Presbyterian Church in Jersey City created a considerable sensation recently at a funeral service. The deceased had been a charter member of the Jersey City Club, an organization that includes many prominent men in the community. After words of consolation to the relatives, he went on to say that the liquor bar of the Club was, at least, a contributory cause of the death, and that but for that bar, and the habits and associations it had engendered, that service would not be taking place. He appealed to the members of the Club who were present, as to whether they could continue to sustain an institution that helped to do such work as had been done on Mr. McIlroy and the members of his family.

The opponents of Mormonism are by no means resting on their laurels, after their success in excluding Brigham H. Roberts from Congress. The agitation is still being actively prosecuted in committee rooms in Washington. Dr. Josiah Strong, formerly secretary of the American branch of the Evangelical Alliance, and now President of the League of Social Service, said, a few days ago, that nothing short of Federal interference could prevent Mormon influence from becoming supreme in every State west of the Mississippi. They have 13,000 missionaries, in the Southern States alone, busy making proselytes. In this connection, some of the public statements recently made by Dr. Sarah J. Elliott, who has spent several years in Utah, in the practice of medicine, are not without interest as to what up-to-date Mormonism really is. She says that the Bishop of the community where she lived would not allow the Bible to be taught in his Sunday schools, because he considered it too bad a book to be placed in the hands of the young, and that the theology taught the children is that boys will be gods, and the girls will make the boys gods. Polygamous marriages are not recorded, but take place all the same. As Christian people are not neglected here by the Mormon emissaries, it may be well that British communities should be warned of the facts that the leopard has not changed his spots, and that his claws and teeth are as sharp as ever.

The New York *Tribune* says:—"The First Baptist Church of Columbus, Ohio, is known as the 'Woman's Church,' because the women designed it, and were responsible for its erection. It was for many years a stock complaint, with the men of that parish, that the church seats were uncomfortable, the air was bad, and the space cramped, and for these reasons they did not care to attend Sunday services. But the matter was taken in hand by the women, and a church was soon completed, which is unique in its arrangements for comfort."

Over 600 ministers in New York and its vicinity brought the claims of the coming Ecumenical Congress of Foreign Missions before their congregations on Sunday, Feb. 25.

Roger Martin.

Chamberi Mission, Madrid.

The decided opposition of the Romish Church to the work amongst the young is an evidence of the latter's value. A ladies' association has been specially directing its efforts of late against our girls' school, and by dint of rewards to them, and gifts to their parents, some of them have left; but our family is a goodly one still, and we rejoice that in the five schools close upon 400 children listen daily to the unadulterated Word of God from the lips of their Christian teacher.

One of these being called away to her dying father, it was my privilege to give the Bible lesson each day for a week, affording me an opportunity for testing the effect of her instruction and general influence over her scholars. It was most gratifying to hear the quick and intelligent answers of several, and to observe the results of Christian training, that would compare favourably with any similar school in our own land. Openings for visiting the parents are abundant, when we urge on their acceptance the truths taught to their children. On looking into a sort of eating-house kept by two who are unconverted, I observed on the wall a large sheet almanack and a beautifully executed text with the familiar words of John iii. 16; thus in a most unlikely place is Christ silently preached to many who come and go.

We had recently the joy of receiving six into church fellowship, who had previously confessed their Lord by baptism; four of them were young men who, we trust, will be

VALIANT FOR THE TRUTH.

An additional interest attaches to one, as he was educated in the schools, where he received his first spiritual impressions; another first heard the Gospel from an earnest worker who labours amongst his countrymen in North Africa. When he made our acquaintance, about two years ago, he was evidently *convinced* of the truth; but he yet needed to know the deep meaning of the words, "Ye must be born again." Since his conversion, his relatives—who, outwardly at least, are devout Romanists—have bitterly opposed him, but he has remained firm.

After sixteen years' faithful service in the boys' school, Don Mariano Francho has, with my full approval, given himself to evangelistic work. It has long been his desire thus to devote his time and talents to more direct Gospel labours, though whilst acting as schoolmaster he frequently took part in the meetings. He is an acceptable speaker, and his steadfast walk and consistent Christian character encourage the hope that he will be an instrument of much blessing to his own people. I would heartily commend this brother to the practical sympathy of God's people, and shall be glad to pass on to him any gifts entrusted to me for his support, for which I am morally responsible.

With this additional help our great desire is to enter new doors, both in the city or outside, as God may guide. At present our attention is specially directed to a district where we have had a flourishing school for many years, and I hope to secure soon a small local building where public meetings may be held that, we trust, may result in the repetition of our experience in Chamberi, where there is a steady congregation and a goodly company of believers in church fellowship.

For the sixth time it is necessary to reprint the hymn-book that has been a gracious means of blessing both in Spain and America. Sixteen thousand copies have been circulated, and 4,000 more will shortly issue from the press. It contains a large number of our standard English hymns, and also of those so much appreciated in Gospel meetings conducted by the late Mr. Moody, translated into or adapted to the Castilian tongue.

Chas. E. Faithfull.

Paseo de Areneros, 6 Prol., Madrid, Spain.

The Will of God is the reason of all his own actings, and the rule of ours; the will of his precept willingly to be performed; the will of his providence cheerfully to be submitted to; and the more severe the will seems to be, the more honourable is obedience and subjection to it.—*Thomas Hardcastle* (1675).

"No God Here!"

CALLING upon an English pastor in the Riviera, after the interchange of a few friendly greetings, almost his first exclamation was, "Oh, there is no God here!" Even English visitors fall into the prevailing neglect, and pay little, if any, regard to the Sabbath, or indeed to any religious observances. Possibly a few may attend an early morning service (often Ritualistic), but the rest of the day is devoted to pleasure and ordinary secular occupations.

I had only arrived from England a few days, when I experienced painful confirmation of the truth of my friend's exclamation. I had spent two Sundays in neighbouring seaside towns in trying to work for the Lord. The shops are all open, and display their tempting wares to the passer-by. Cafés and restaurants are in full swing, with their nimble garçons flitting about, anxious to supply customers. In some cases I observed groups of men sitting at outside tables playing cards, while others were tossing coppers at the street corner. Railway trains run without intermission as on week days, while vehicles of all sorts are waiting ready for hire. Pleasure craft of various kinds are moored on the beach, tempting to a pleasant sail or row on the lovely blue waters of the Mediterranean.

GOD IS SIMPLY IGNORED.

Utter reckless abandonment of the very thought of God and eternal realities is evident everywhere. Even the workman is busy with his tools in the streets or gardens of the vicinity, and masons and carpenters work all the day. Gambling, pigeon-shooting, horse-racing are the favourite recreations of the wealthy, and altogether one feels sad at the contrast with our quiet English Sunday, notwithstanding the lamentable and, it is to be feared, increasing desecration which exists in many places even in our own land. The bewitching climate and almost incomparable beauties of the southern French coast have often been described; looking at the moral and spiritual condition, the Christian's experience is graphically described in that line of the missionary hymn, "Every prospect pleases, and only man is vile."

It must not, however, be concluded, that effort is wanting, either by Continental or English agencies, to attract attention to the claims of religion and the Gospel of Christ. Many such means are employed, and no doubt good is accomplished. Some Christians make themselves useful by giving away tracts, and in places a colporteur will be found selling the Bible. Protestant friends in England will be glad to know that the Prince of Monaco has recently permitted and authorized Pastor Wettstein to hold evangelical services, with the stipulation that they should be conducted in German, French, and English. Previously to this, no Protestant service was allowed. Last year suitable premises were found in Monaco, and services in German and French were arranged. I have just commenced an English evangelical service at Monaco, in co-operation with Pastor Wettstein, and am hopeful of starting a similar effort at the neighbouring watering-place of Beaulieu-sur-Mer when suitable accommodation can be obtained. Will Christians in England pray for a blessing upon this new effort to extend the Kingdom of Christ? W. Corden Jones (of London).

Villa Notre Pella, St. Jean-sur-Mer,
Alpes Maritimes, France.

A Weekly Bible Class has been instituted at the Army and Navy Stores, and gives evidence of a promising future. The staff are regular in their attendance, and the addresses are given week by week by ministers and laymen of various denominations. Mr. William Morgan, No. 1 Department, is the secretary.

The Dukhobortsi.—Nothing but good has come of the emigration to Canada of the Dukhobors. Some 7,000 of these persecuted Christians are now settled in Manitoba and are greatly prospering. Their industry, orderliness, energy, and consistency are winning the confidence of the Canadians. The villages they are building testify to their inherent powers of organization. The Canadian Government advanced money to purchase machinery, and in less than a year they repaid 80 per cent. of it.

Teaching Chinese Children.

THE importance of instructing the children in China is conceded without argument. Accordingly, the Church of England Zenana missionaries have started small boarding-schools in various villages, hoping that friends at home will undertake the support of individual children.

The object of these schools is to prepare a growing generation of "witnesses" to the Gospel in their future spheres—of workers, wives, and mothers; so that in the event of China becoming dismembered, the native homes of these girls may be centres of light amidst the surrounding darkness.

Such a school has been opened at Dang-Seng, a village near Hing-Hwa, in Fuh-Kien province, the scene of the late Miss Lloyd's labours. Miss Tabberer and Miss Reid, after eighteen months, have now twenty girls, daughters of Christians or inquirers. The conditions of admittance are:—(1) Parents are to allow their children to remain for four years. (2) To promise to marry them to Christians, and not to heathen under any circumstances. (3) To be willing to have their feet unbound. (4) To be recommended by the catechist of their village, and one or two of the leading Christians. The instruction given is chiefly Scriptural, as that is, of course, the only object for which they are gathered in this way. This is varied by lessons in singing, writing, classical Chinese, geography, and musical drill. The ages vary from eight to seventeen years, and many have become earnest followers of Christ,

AND WITNESS BRIGHTLY FOR HIM.

Dua-moi is the only surviving child of a family of ten. Her father and mother are Christians, who live on the Sieng-ni mountains. When she first came to the school, eighteen months ago, she had bound feet; and, according to the rules of the school, we unbound them, and now she is able to run about like other children.

Ah-huah has a very sad story. She was bought as a little slave girl, and was most cruelly treated. The woman used to tie her up by her hands to a beam and beat her terribly, sometimes with a hot iron, and leave her in that position all night. She was brought to the hospital in the most dreadful state; her arms were so bad she could not lift them above her head, and she was badly marked by frequent beatings. Under hospital treatment she gradually grew better, but dreaded the idea of going back to her owner. However, this was settled by the Misses Forge (two C.M.S. nurses in the hospital) buying her from the woman, and now she is in the Dang-Seng school.

The cost for supporting each pupil is only £3 3s. a year. Help may be rendered either by adopting one as their "own," or collecting the amount, or taking one as a special object for which to work in class, sower's band, or such like organizations. Further particulars, with the names and stories of the children, will be gladly supplied by Miss Beach, 46, Thomas Street, Limerick, Ireland.

Antwerp Sailors' Rest.—In a recent notice of this Institution, it should have been stated that the "Rest" is conducted by Miss Mary A. Smith, who was connected with the Ratcliff Highway Sailors' Rest for nearly twenty years.

Saved from Rome.

ON the occasion of the opening of St. Paul's Church Hall, Palermo, Buenos Aires, Sen. Matias Fernandez Quinquela, who has now been received into membership, mentioned in his address the resolve he had made of giving up his life entirely to the service of Christ. The story of his personal spiritual experience has been translated by Rev. W. C. Morris, of the South American Missionary Society, the following being an extract:

"At the age of twelve years, I was offered as a

NOVICE TO THE DOMINICAN CONVENT,

and to my disgust I was not accepted, because of insufficient age; but it was arranged with my mother that I should be admitted when I came to be fifteen years old. When that time arrived every tie between the Romish system and myself was broken, and my home was now the constant scene of a terrible struggle between mother and son. Notwithstanding my strong opposition, expressed and maintained with all the energy of a youth exceptionally full of life and vigour, I yielded one day to the desperate entreaties of my mother, and went to the College of San Salvador to confess to a priest. I can never separate from my mind the sickening disgust produced in my spirit by the vile details of that confession; but my object was to make my mother happy, and I compelled myself to submit. But I was unable to continue the farce. All the

FORCE OF MY OLD CONVICTIONS

flooded me, and I became more unhappy than ever. The Bible was snatched from me, and disappeared from our home. This caused me to plunge into all kinds of reading, and placed me on the brink of all scepticisms and negations. Hungering for faith, although I had not dared to hope for spiritual peace, and after having read all that I could obtain on various philosophical systems, I dedicated myself to a comparative study of various religions, seeking among these some fragment of religious truth. In this study it became necessary to consult the Bible, and the Light appeared.

"Great things God has done for me; and after so much suffering for want of faith, I now pray to our Father that the great aspirations of my mother concerning me may be realized in the service of our Saviour and Master, Jesus Christ, for I now know Him to be my only Mediator and Lord."

Among Indian Converts.

SINCE writing about the baptism of Sajan Merji, the headman of the Bheel village of Kantharia, near Broach, our way has been so ordered as to enable us to pass through that district. It was very encouraging to see this man and others about whom we had heard. Some things were cause of great grief, but most of those who had found Christ were standing well as witnesses for Him among their countrymen.

The work of the Indian Christian Realm in that part is mostly among Bheels, who inhabit all one side of the district. Sajan Merji was found most anxiously asking prayers for the conversion of his wife, son, and mother-in-law, who are followers of the Kabir sect.

During our visit we partook of the Lord's Supper with the converts. Nothing more primitive and solemn could well be pictured. Mohammedan neighbours are hostile to the work, and create disturbance, so that it was impossible to have this service in the place where meetings for outsiders are held. We, with the converts, therefore stole away to a quiet spot towards the riverside, where we sat, and the Scriptures were read before partaking of the bread and wine. Nothing of a priestly nature attached to the simple and solemn commemoration by a gathering of Indian brothers in Christ; and Christ Himself was felt to be present. E. Churran.

Indian Christian Realm Mission,
Almora, India.

The Indian Famine.

WHILE the particulars of the terrible famine continue to reach us from missionaries in various parts of the affected districts, it is satisfactory to note that sympathetic interest has been aroused by the brief visit to England of Rev. Dennis Osborne. Rev. Isaac F. Row, who is also conversant with the condition of affairs, is remaining in this country until September next.

Mrs. F. M. Hewlett, writing from Shanti Kothi, Benares, says: "Many starving people come to me almost daily," and expresses the hope that relief may be sent quickly to relieve the hungry people. Mrs. Hewlett works on undenominational lines.

Mrs. Laura Wheeler Moore, of the Basim Mission, Basim, Berar, writes: "In our district alone, over 30,000 are on relief work, besides the large number who receive help in other ways. One sad feature is the large number of nursing children, whose natural food is cut off, because of the mother's starved condition. It is pitiful, indeed, to see the poor little starved skeletons, looking scarcely human in their emaciated condition. One of these, a little girl five months old, was cast upon our charity a few days ago, by her widowed mother. We feel that we cannot turn these little ones away. Those who wish to make merchandise of the persons of these, are wide awake. Shall we be less diligent?"

As we go to press we learn that Rev. Dennis Osborne is to speak on the famine, at a breakfast and meeting to be held at Cannon Street Hotel on Tuesday, March 20, at 9 a.m. Mr. T. A. Denny, Mr. Frank Bevan, Rev. Isaac F. Row, and others have arranged to take part. Tickets, price 2s. 6d., may be had from Mr. B. Broomhall, 2, Pyrland Road, London, N. Mr. Osborne leaves for India the same evening.

On the subject of relief, an esteemed correspondent writes:—

With reference to the needs of the starving in India may I call attention to the contrast in Isaiah lviii. 6,7, between the man-imposed or self-inflicted fasts of a religious routine, in which Israel at the time found pleasure, but not God; and that true fast which He could recognise. "Is not this the fast that I have chosen . . . *to deal thy bread to the hungry*, and that thou bring the poor that are cast out to thy house?"

May not the present famine be an especial opportunity for the Lord's people, who have fully recognised the unscriptural character of much in the way of fasting, which is merely imposed and regulated by the commandments of men, to seek to enter into the spirit of the fast which God has chosen? In this we have the great example of our Lord Jesus Christ, who, "though He was rich, yet for our sakes became poor, that we, through his poverty, might be rich." Perhaps the following may also serve as a guide and an encouragement to some.

A Christian, known to the writer, desirous of showing in some little way practical sympathy with the sufferers from the famine, has since the beginning of last December gone without two or three articles of diet not necessary to health, and put the price of the same aside daily for transmission to India, when a sufficient sum should be realized. Some may be led to adopt this plan, and if they do it as unto the Lord they will not only have the extra amount to give, but, as this brother says he has, they will experience his blessing on the little effort "to deal their bread to the hungry."

Sailors at Portsmouth and Gosport.—Established in the year 1853 by the late Henry Cook, the Portsmouth and Gosport Seamen's Mission has had a career of uninterrupted and steady progress. The annual report details the various agencies and their utility, and calls for much praise and thanksgiving that so worthy an organization should have occupied its wonted position in the numerous and ever-increasing institutions provided for sailors, while at sea or on shore. Copies of the report of the mission will be gladly forwarded by the superintendent, Mrs. Henry Cook, 47 Stoke Road, Gosport, Hants.

The Soldiers' New Testament.

WE recently called attention to a remarkably attractive edition of the New Testament in course of production by the Scripture Gift Mission. In all its distinctive features the work deserves its name—The Soldiers' New Testament. The cover is characteristic, and the preface will carry it anywhere among rank and file of the British Army. The book is within regulation size and weight; and alongside the sacred text, printed in bold and clear type, there are fifty illustrations, which are at once beautiful in themselves and useful as explaining Scripture references to Oriental places and customs.

Desiring fuller details of this enterprise, a representative recently sought an interview with Mr. W. Walters, the founder and secretary of the Scripture Gift Mission. The accompanying portrait indicates the man of experience; a moment's conversation reveals the Christian of single aim and high purpose. As a lad, Mr. Walters found light and peace through a Scripture passage which had secured a lodgment in his mind; and he has for years looked upon endeavours to place the Word of God in the hands of the people as a vocation worthy of his energy and prayers. He has

MR. W. WALTERS.

From Photograph by Mr. Edward Smith, 3, Cheapside, E.C.

aimed at bringing the Water of Life within reach of thirsty souls.

In course of conversation, Mr. Walters said that an edition of 200,000 New Testaments of this special design was nearly completed, in order that every soldier, sailor, doctor, nurse,

and other person officially connected with the Home and Colonial Forces in South Africa, might possess a copy. In order that the distribution might be thoroughly carried out, a special representative, bearing a letter from Lord Wolseley, had been despatched to South Africa to make needful arrangements. Certain it is that such a book, received at such a time, is likely to be regarded with special interest, alike by troops in South Africa and their friends in the homelands—in mother Britain or her daughter Colonies. Having been produced specially for this campaign, it will be kept and treasured as a memento of the war.

We give a reduced fac-simile of the cover of the book, which, with evident propriety, is printed in red, white, and blue. The preface, by Commander-in-Chief Lord Wolseley, reads as follows:—

In my opinion, there could be nothing more suitable for the spiritual comfort of a soldier on *active service* than this Testament. The size permits him always to carry it in his khaki jacket pocket, and each soldier who possesses a copy will have something of far greater value to him than the proverbial marshal's bâton.

Many clergymen and ministers of various denominations have shown an interest in this undertaking, and collections in aid have been already taken in a number of instances. Accordingly, a fly-leaf will be inserted in the book, describing it as "Presented to ——, belonging to the British Home and Colonial Forces engaged in South Africa, 1900, by the United Home Churches, with their greetings and prayers for personal blessing."

To prepare and despatch this large edition of the New Testament will cost about £4,500. Mr. Walters readily acknowledged the hearty co-operation in this work of many well-known friends of our soldiers and sailors, but he was not able to say that anything like the entire sum required is in hand. In fact, more than half the amount is yet to come.

A remark having been made as to his boldness in going forward with such an enterprise confident of Christian help, Mr. Walters said that, having realized the need and opportunity, he saw no alternative; and now that the book is being put into circulation, he is sure that the money will all be forthcoming.

It was gratifying to hear, that the fact of Her Majesty the Queen and the Princess of Wales having recently expressed their appreciation of the illustrations employed in the books issued by the Mission, had led to the accession of some new friends.

A special committee has been formed to advise and assist in this particular work. The treasurer of the Soldiers' New Testament Fund is Mr. John McCall, who may be addressed at the offices of the Mission, 15, Strand, W.C.

The Y.M.C.A.

A PUBLIC meeting is to be held on March 22 in the Reading Room, Ilford, for the purpose of inaugurating a Y.M.C.A. in that important and increasing suburb. Christian people willing to afford help may communicate with Mr. F. L. Porter, Hamilton House, Bishopsgate Street, E.C.

By the help of the N.E. Metropolitan District Union and of a number of friends, Grays Association has been enabled to erect new premises for its work at a cost of £320. Mr. T. F. Victor Buxton presided at the opening ceremony in the afternoon, supported by the Vicar of Grays, the various Nonconformist ministers, and Messrs. Robert Burn and F. L. Porter. An evening meeting was also held, at which Mr. E. W. Brooks presided.

The Mayor and Mayoress of Cardiff invited leading residents, to the Mansion House there, on the 7th inst. for the purpose of securing co-operation in the furnishing of the new Y.M.C.A. building, which has been erected at a cost of over £15,000, and is nearing its completion. The Bishop of Hereford spoke at the annual public meeting held in the evening, when the president of the Association, Mr. John Cory, occupied the chair. The Bishop laid emphasis upon the value of the institution as a distinctive religious agency, helping to promote the best type of manhood.

Rev. Dr. J. Guinness Rogers.

THE retirement from the pastoral office, though not from the wider ministry of Christian service, of Dr. Guinness Rogers, is a fitting opportunity for us to sketch the career of this well-known preacher. Dr. Rogers retains so much of the vigour associated with the prime of life that one forgets that he has passed his seventy-seventh birthday. He has as keen an interest in public affairs as ever, and it is this faculty that has contributed not only to his own happiness, but also to the effectiveness of his service. He is no pessimist, no praiser of past days at the expense of the present. He has learned the art of keeping young while growing old, by "repose and hope amid eternal things."

Rev. Thomas Rogers, father of Dr. Guinness Rogers, was the son of a Cornish farmer, and had been trained in the principles and practices of the Established Church. Led to God under the impressive influence of Rev. Timothy Wildbore, he decided to enter the Independent dent ministry. Mr. Rogers went to Dublin, and joined the Academy connected with the Irish Evangelical Society. In Ireland he met his wife, and in Enniskillen their son, James Guinness Rogers, was born on December 29, 1822. The family crossed the Irish Channel, and the father became the courageous pastor of a small and struggling Congregational Church in what Dr. Rogers has called "a decaying town of Lancashire."

An earnest, thoughtful man was the father of Dr. Rogers, eager to see removed the grievances under which Noncomformists then suffered; and from his zeal the son derived the inspiration which has made him a champion of freedom. Not long ago, Dr. Rogers re-visited the scene of his father's pastoral labours, and found how truly "the memory of the just is blessed." In his recollections of those early days, the prayer-meetings stand out with peculiar distinctness. The little vestry might only contain a dozen or fifteen people; but Dr. Rogers says, "As to the prayers, I have seldom heard any which could compare with some in which I have joined there."

The only school Dr. Rogers ever attended was Silcoates, which had been founded for the education of sons of Congregational ministers. "The Liverpool and Manchester Railway had just been opened, and by it my father and I travelled to Manchester. On the following morning we had a long ride of nearly seven hours on the outside of the coach. To a mere child (for I was only nine years old) it seemed as though an interminable distance had been placed between me and the home which I had never left before." It was while he was a scholar that, at the age of fourteen, Jas. Guinness Rogers spoke first in public, at a tea-meeting. It was characteristic that this early speech was a defence of a minister who had been slighted.

After leaving Silcoates School, Mr. Rogers enjoyed the advantage of attending a tutor in Trinity College, Dublin, for a portion of the year. He was thus enabled to graduate B.A. in due course, and gained an interest in the 'Varsity life which was of service to him afterwards. It was while he was a student that he heard the great Daniel O'Connell, and he retains a vivid recollection of the Irish orator. From Ireland, as we have mentioned, the family moved to Lancashire, a fact which accounted for young Rogers entering the Lancashire Independent College, on his having decided to become a Congregational minister. As a matter of fact, he was the first student at the College. Among his contemporaries there were Enoch Mellor, Alexander Raleigh, Alfred Vaughan, and others destined to do good work in the ministry.

Mr. Edward Miall was then exercising a great influence in religious circles, and Mr. Rogers was an enthusiastic reader of the *Nonconformist*, little dreaming that in later years he would edit that paper. When Mr. Rogers was twenty-four, he accepted his first pastorate at Newcastle-on-Tyne. He cherishes to this day a deep affection for the "strong heads and warm hearts" of the men of the North. After five years in Newcastle, the young minister removed to Ashton-under-Lyne, where he laboured for a period of fourteen years. From Ashton Mr. Rogers gained his wife, with whom for fifty years and more he has experienced the blessedness of a home life with ever-widening interests. The celebration of their golden wedding brought many tokens of the widespread love and esteem in which Dr. and Mrs. Rogers are held. In 1865, he was elected Chairman of the Lancashire Congregational Union, and his addresses and speeches during his year of office were productive of much stimulus to the life of the churches. It was the last year of his residence in Lancashire; for, in response to an earnest call, he went to Grafton Square Congregational Church, Clapham, in 1865.

REV. J. GUINNESS ROGERS, D.D.
From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W

The Congregational cause at Clapham had a distinguished record. Dr. Arthur had been ejected at Clapham in 1662, and at least two other ministers who suffered hardship as good soldiers of Christ Jesus were ministers in this locality. It was during the pastorate of Rev. James Hill that the present fine church was built. Mr. Hill testified that "a kindlier or more considerate people no pastor ever had," a tribute which was endorsed concerning the congregation's successors by Dr. Rogers recently.

Very soon Mr. Rogers made his influence felt, not only at Clapham, but in the councils of the denomination. His pen and his voice were exercised continuously all over the country in defence of those Protestant principles which he holds so tenaciously. In politics he was an enthusiastic supporter and an intimate friend of Mr. Gladstone. The public became acquainted with Mr. Guinness Rogers as a sturdy fighter, as "one who never turned his back, but marched breast-forward."

In company with Dr. R. W. Dale, he toured through the country in behalf of the views he expounded so energetically. He associated himself with journalism by editing *The Congregationalist* and its successor, *The Congregational Review*. Besides this, he was a contributor to some of the leading reviews, and in later years his name has been familiar to readers of the *Independent*, the *Nineteenth Century*, the *Contemporary Review*, and other well-known periodicals. About half-a-dozen volumes also testify as to his activity as an author. At Clapham, many young men who have since entered public life were his enthusiastic friends; and on them, as on many hearers throughout Great Britain, Dr. Rogers has exerted much influence.

In the education controversy, the pastor of Grafton Square Church did yeoman's service; and, indeed, when any public question has been raised during the last quarter of a century, Dr. Rogers has striven earnestly and eloquently for what he believed to be the right. Although controversy rarely produces an amiable character, yet it may truly be said that Dr. Rogers has gained the esteem of his opponents quite as sincerely as the love of his friends. He has never forgotten, in the excitement of platform discussions, to be the Christian minister as well as the eager patriot.

It was a letter from Dr. Rogers that led to the inception of the Federation movement among the Free Churches, which is such a hopeful event in their recent history. And it was a letter from Dr. Rogers that commenced and inspired the Twentieth Century Fund which the Congregationalists are now raising. Dr. Rogers's energies are happily so remarkable that we should hesitate to consider these two great ideas as the last which may emanate from the veteran leader.

On completing the thirty-fifth year of his pastorate at Clapham, and fifty-four years in the ministry, Dr. Rogers received handsome testimonials from his congregation and friends last January. He has, since that event, devoted himself to furthering the Twentieth Century Fund, and is also, we are glad to learn, writing the reminiscences of his singularly active and productive career. Twenty-six years have passed since he was Chairman of the Congregational Union of England and Wales, and in that period he has seen the corporate life of the Free Churches stimulated and increased beyond all expectation. The motto of his ministry, chosen fifty-four years ago, was, "For I determined not to know anything among you save Jesus Christ and Him crucified," and it remains the sole motive of his life. That Dr. Rogers may still live many years to serve his Master with the same fidelity, is the wish of countless thousands who know and love him.

Divine Discipline.—I have often thought that the best of Christians are found in the worst times; and I have thought again, that one reason why we are not better is, because God purges us no more. Noah and Lot, who so *holy* as they in the time of their afflictions! and yet, who so *idle* as they in the time of their prosperity!—*Bunyan.*

The Glasgow Evangelistic Campaign.

NINETEENTH WEEK OF MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

THE attendance at the third of the Saturday afternoon prayer meetings (held on March 3) indicated a deep yearning on the part of God's people for a larger measure of blessing; and, instead of fixing one meeting at a time, it was agreed by a large number of those present to meet weekly for special prayer on behalf of the Campaign until the close of the work.

The intercession on behalf of future services gathered mainly round two points: (1) For the multitude of victims of intemperance, a topic to which we referred last week; with (2) a special cry that there might be an outpouring of the Spirit in the West-end, where as yet the work has taken comparatively little hold.

On leaving an evening meeting not long ago, we heard some of the workers making arrangements for a "half-night of prayer" on behalf of the Campaign, and special gatherings for this purpose have come under our notice in different localities.

THE BROTHERS WEAVER IN CALTON.

The Brothers Weaver have experienced the goodness of the Lord in their various missions during the Campaign. On Sabbath evening of last week, an excellent and promising beginning was made at Young Street Free Church (Rev. John McCracken, minister). The church is well situated for aggressive work, in a most densely populated part of the East-end, and the spirit of the workers promised that nothing would be lacking on their part to make good use of the opportunity. At the corner of the Gallowgate we found Mr. McCracken vigorously leading an open-air gathering, and himself singing a solo. The indoor gathering was warm and bright. Among the intimations was an urgent call that none should wait for spare evenings on which to join hands in the work: "You have no spare evenings; NOW is the time to work." Visitors from other congregations and from the neighbourhood were assured that everything possible would be done to secure the personal comfort of any whom they could induce to attend.

The address—subject, "No Room for Jesus," based on Luke ii. 7 (last clause)—was largely a clearing of the ground, to show that under ordinary conditions the same state of affairs continues to-day, in (1) national life, (2) municipal life, (3) business life, (4) society life, and (5) family life. A special appeal was made to Christian parents to give their children a fair chance in this respect. The majority of the congregation remained to the after-meeting, and Mr. Bewley Weaver sought to lead the Christians present upward by three steps to an appreciation of the Witness of the Spirit—(1) Belief in a fact accomplished, reading Isaiah liii. 5; (2) reception of a living, present, precious Jesus (John i. 12); (3) confession (Romans x. 10). "When we have reached that point God, will vindicate his character."

Mr. Frank Weaver's singing of the Gospel proved itself anew to be a powerful means for the presentation of the truth. Before we left, the pastor's heart was made glad by a profession of conversion by a member of his Bible class, and another young woman also gave evidence of coming out clearly on the Lord's side.

IN THE SUBURBS.

On visiting the outlying district of Anniesland we found Mr. JOHN CLIMIE at work in the local hall—where the missionary in charge is Mr. Malcolm Ferguson, formerly of the Lanarkshire Christian Union. Three neighbouring congregations—belonging to the Established, Free, and United Presbyterian Churches—are co-operating; and on Tuesday evening the Gospel Brass Band from Lambhill came to help in bearing testimony in the open-air. Mr. R. F. Beveridge attracted many of the careless by his singing of the Gospel. The neighbourhood is almost rural, but the meetings were well attended, and were pervaded by much enthusiasm. A noticeable feature was the large number of young men and women present. Among the Christians there was evidence of a thoroughly prayerful spirit; and the evangelist testified to a vivid consciousness born in his own heart that the Lord had prepared for them a season of blessing.

We saw the first-fruits of the mission. A young woman, who sat in the front bench, could not go away with the others. When Mr. Climie went over to her, her cry was, "Oh, I do wish I had this matter of salvation settled." After a little conversation, the light seemed to come into her soul in great fulness, and she left with the evidence of a change written on her very face. Several young lads, who had quite evidently come in a very frivolous spirit, were entirely subdued, and left with faces that told, at least, of deep pondering on the Word that had been spoken.

LANTERN WORK AMONG ADULTS.

After a preliminary walk round the neighbourhood, we were prepared to learn that the workers at Lyon Street Free Church (minister, Rev. J. W. Jackson) were finding the Campaign mission very uphill work indeed. Four neighbouring congregations and missions were co-operating, and we found excellent work being done at the corner of Garscube Road by a large band of workers. This was no mere intimation of the service. Ample time had been allowed, and several exhortations to seek the Saviour were driven home by the personal testimony of the speakers.

After one week of addresses to adults, the missioner—Rev. GEORGE ORR, Langholm—arranged to add an additional service each evening at six o'clock for children. As had been anticipated, the result was an increase in the adult service, in addition to being the beginning of a good work among the children themselves. The lantern being introduced for the earlier meeting was used in that for the adults as well (the first time we have found this in the Campaign), and with equally good effect in both cases. Many men and women who had listened in the open air went their way when eight o'clock arrived, but a number came within doors, and the audience was highly satisfactory in the circumstances of the case.

A short series of coloured pictures, illustrative of scenes in the life of Christ, formed the groundwork for a forcible presentation of the Gospel message. Throughout the mission there were continuous signs of the working of the Spirit in the hearts of the people, and we noticed that several young men and women sought the inquiry-room without having been spoken to in any way. Besides the pastor, Mr. Baird (of Cedar Street Mission), took part in the service, and among other well-known Christian workers we noted the presence of Mr. Baird (of the Christian Endeavour Union) and Mr. William S. Connel. Several soloists—including Mr. James Gillespie and Mr. Stenhouse—rendered help in the ministry of song.

The mission was brought to a close on Friday evening by the holding of a praise and testimony meeting. Lyon Street itself is a field of the very "stoniest" character, but trophies of grace are being won there through the efforts of the congregation, and a band of zealous visitors from St. George's Cross Tabernacle.

OTHER MISSIONS.

A special effort is being put forth in Pollokshields during the current fortnight. Mr. McNeill began, on March 5, a series of afternoon meetings, the attendance at which has gladdened the hearts of workers of long experience; and, in the evenings, addresses were given by Professor Simpson (Edinburgh) and Rev. J. S. Stewart (Aberdeen).

The other preachers last week were Mr. Rowland D. Edwards, Woodlands Church; Mr. James Marshall, Whitevale Free Church; Mr. Hugh Paton, Renwick Free Church; and Mr. James Shields, Tent Hall.

WEST-END BOYS AND GIRLS.

Bath Street is remarkable for the number of its churches within a very short distance, and six of these united in a Children's Mission held in Renfield Free Church. In addition to inviting the children in attendance at the Sabbath schools, the immediate neighbourhood and the district of Garnett Hill were canvassed with cards. We found the whole of the arrangements in the charge of Mr. R. W. Henry (Elgin Place Church), with the able assistance of Mr. McCracken, Mr. D. R. Somerville, and other friends.

It was natural that in this quiet west-end street the audience should show a marked difference from some of those we have visited elsewhere, and we were deeply gratified by the excellent spirit manifest through the whole gathering. On the second evening, Mr. John Stewart (the evangelist of the mission) made a most encouraging start with a meeting for young Christians an hour before the public service, there being twelve present. Night after night the boys and girls showed their desire for instruction in spiritual things, as well as their liking for Christian fellowship—Mr. Stewart describing their own prayers as "short, simple, Scriptural, and sincere."

The after-meetings were also satisfactory, about three hundred names and addresses having been taken down of boys and girls dealt with personally. While in some cases it is believed that the children did not fully comprehend all that was meant by the remaining behind, in many others deep and permanent spiritual impressions have been made. Importance was put on each worker speaking more than once with the same children, and thus carrying the work on as far as possible; the leaders having recognised that even under the most favourable conditions it would be difficult for the Sabbath school teachers to take it up just at the point where they left off. Above all, the aim being kept in view was that the special effort should be "begun, continued, and ended" in prayer.

A lack of workers obliged those in charge, evening after evening, to send home all under eleven years of age, there being still a large "class" for every helper available. We spoke to a group of twenty-one boys over twelve, who were evidently deeply interested, and many of whom expressed their intention to write out their testimony and send it in to Mr. Stewart. One girl of fifteen, who seemed to realize clearly the way of salvation, returned next evening with her younger sister, anxious that she, too, should share the blessing. Two brothers of twelve and fourteen specially attracted the attention of one worker by the decided stand they were enabled to make.

The following evangelists were also speaking to young people:—Rev. William Baird, Mr. T. M. Pratt, and Mr. J. W. Van de Venter. Mr. William Thomson, jun., had two meetings each evening in Martyrs' Free Church—at 5.30 for school children, and for older lads and girls at eight o'clock.

Spreading the Word.

SCOTLAND AND BIBLE CIRCULATION.

FROM the annual report of the National Bible Society of Scotland we learn with regret that, while openings for expansion are presenting themselves in many directions, and the circulation of the Scriptures in Roman Catholic and heathen lands is advancing by leaps and bounds, the directors find themselves crippled, through a shortcoming in income. For six years the Society has been using up a reserve of legacies and exceptional donations, but is now obliged to draw the attention of the Christian public to the actual position of its affairs. The circulation during 1899 amounted to 955,392 Bibles, Testaments, and portions—the largest in the history of the Society. Of this year's circulation 551,669 copies went to the great nations of the East—China, Japan, Korea, and India—among whom no fewer than 298 colporteurs were employed.

From the chair of the annual meeting, held a few days ago in Glasgow, Lord Overtoun called special attention to the danger of such a cause being allowed to suffer through giving to such objects as the war funds. There was no liberality in simply altering the destination of money which they were in the habit of giving; and he did not think it was Christianity, or patriotism either, to take money away from the cause of Christ, the Great King, to give it to the cause of Queen Victoria. In these days of sending out munitions of war, he earnestly trusted that, whatever other countries might do, Scotland would not be backward in sending the munitions by which the Gospel of Jesus Christ is

CARRIED INTO DARK LANDS.

The secretary—Mr. William J. Slowan—in presenting the report, read extracts from letters from China, announcing large demands for copies of a new edition of the Four Gospels and Acts (printed in both styles of the language, Wenli and Mandarin), each volume being provided with a short introduction, brief explanatory annotations on all technical terms, and words likely to present difficulty to an ignorant heathen reader, a map of Palestine, and a coloured illustration. Mr. Archibald (of Hankow) reported that these books were found to be so attractive that he was afraid to make them more widely known, lest the increased orders should be more than the Society's funds could provide!

Rev. Thomas Barclay (Formosa) gave an interesting address, in which he quoted examples to show how much the value of the Scriptures—when placed in the hands of untaught heathen readers—was enhanced by the forward step taken by the National Bible Society of Scotland in providing such notes, and declared his belief that no more urgent appeal could be made for the support of the Christian public. He also pointed out the importance of the work in upbuilding and strengthening

THE NATIVE CHRISTIAN CHURCH.

The Chairman of the Board of Directors, Rev. Professor Nicol, D.D. (Aberdeen), speaking from intimate knowledge, told how the directors had been obliged to intimate to correspondents abroad that serious curtailments of the work might be necessary in the near future; and moved "That this meeting, humbly rendering thanks to Almighty God for the Society's unprecedented issues during the past year, and for the ever wider doors set before it, especially among the vast heathen populations of the world, expresses the earnest hope that funds will be provided to relieve the present strain on its resources, and to enable it to go boldly forward with the Word, and in the work of the Lord to which it has been called."

Another interesting view of the Society's work was given by Rev. Dr. Laws (Livingstonia), who tendered warm thanks for versions published for the use of different tribes in Central Africa; and, as the result of twenty-five years experience there, expressed his conviction that the truest test of the progress of civilization in any part of the world is the amount of work the Bible Society is able to do there.

A collection was taken, and other sums were announced, exceeding £220, while the Chairman promised a contribution of £1,000. Another friend has since sent a cheque for £400—all in order that advantage may be taken of opportunities presenting themselves for an increased circulation of the Word of God.

The address of the Glasgow office is 224, West George Street (Mr. William J. Slowan, Secretary).

Scottish Notes.

A WELL-ATTENDED mission of a fortnight's duration was brought to a close last Friday evening in Mount Park Free Church, Greenock, when the address was given by the minister—Rev. Andrew D. Grant.

In his latest statement of the work at the Orphan Homes of Scotland, Mr. William Quarrier says:—"We had another call yesterday, asking, from one of the Reservists called to the front, whether we could take charge of his two little ones (only two and four years of age). The mother is ill-doing, and quite unable to look after them. By receiving these, and others such as them, we are doing our best to lessen the great suffering that this terrible war is bringing."

Mr. Quarrier also announces that, as the outcome of experience gained in the Consumptive Homes, Glasgow friends are moving in the direction of establishing paying sanatoria. A suitable estate—possessing the requirements for the proper conduct of such an institution—has been secured, and building will be proceeded with almost immediately.

The report of the Glasgow Foundry Boys' Religious Society shows that there are now seventy-nine branch meetings in operation, with 1,932 workers on the staff, and 16,974 lads and girls in attendance.

The Dundee Female Rescue Home began last year with thirty-nine inmates; during the twelve months thirty-seven were admitted, and thirty-one left—seven going to service, six to other work, two sent abroad, nine taken by friends, five leaving on account of restlessness, and two being sent to hospital. The year was one of quiet, steady, prayerful, earnest work, which, it is believed, has already borne good fruit, and from which it is still hoped to gather more—even though it may be after many days.

The Lochee Tract Society reports an annual income of £12 11s. 11d., and a total distribution of 25,600 publications.

The Boys' and Girls' Religious Society of Dumbarton reports two meetings in operation—one at the Town Mission and the other at the Y.M.C.A.—with an attendance of 319.

The Successful Minister.

THE longer I live the more I find that the successful Christian minister—in the highest meaning of the word—is not the eloquent preacher, the fussy worker, nor the great scholar—not the sensational sharp business man—but the man whose character is manifestly based upon constant personal communion with Christ. Christian character is the mightiest force in regard to ministers. *Be*, then *do*, then speak. *Be* first, and you will do more by being than by anything else.—*Dr. Maclaren.*

The People's Mission, Cockington, Torquay, is a centre of undenominational, evangelical activity. Mr. Levi Powell has laboured in the locality for twelve years, and has gathered around him a band of earnest workers, who, in addition to Sunday and week-day Gospel services, conduct a large Sunday school, adult Bible Class, clothing club, savings bank, &c., and the visitation of the sick and aged. The increasing needs of the mission have led to the building of the capacious hall in Innerbrook Road, where the work is at present being carried on with growing enthusiasm. The secretary of the mission is Mr. V. Coleridge, The Hurst, Cockington, Torquay.

Christian Endeavour.

TOPIC FOR MARCH 18.

John iii. 7.

NICODEMUS was one of the three wealthy men in Jerusalem, and at the same time a leading teacher of the Jews. Our Lord speaks of him in the tenth verse, as being the teacher of Israel (R.V.) He supposed that Christ's main work in the world was to teach, and came to Him as one of the same profession. It was as though he said, Thou art a teacher, I, too, am a teacher, let us confer together about our common work. Instantly our Lord met him with the reply, It is not teaching that men want, but life; it is needful for thee, instructed as thou art in all law, to pass through the same process, with the humblest, and simplest, and least instructed. For you and for all, there is but one gate into the kingdom, "Ye must be born from above."

It is clear that by nature men have not the life of God; they no more possess it than a stone the life of the plant, or the plant the life of the animal. If they are to have God's life, they must be born into it; it must be born into them. The living God must give his life to the soul, which otherwise is dead in trespasses and sins. We may go to church, enter upon Christian work, and be outwardly decorous, and yet may lack the one essential element of Divine life, without which we are dead to God, and to eternity, and to true goodness. The possession of life is indicated by four distinct acts:

Firstly: By assimilation.—The living body is able to partake of nourishing food, and change it into its own likeness; so, if you enjoy the life of God, you will be able to feed on the Bible, which is the bread of the living soul.

Secondly: There must be separation.—The living organism casts out all that has served its purpose, or is inconsistent with its nature. If we have God's life we shall put away from us everything that is vain, and worthless and harmful.

Thirdly: There must be reproductions.—Life passes on. The soul which is alive unto God is perpetually yearning after others, desiring that they, too, shall share its life.

Fourthly: Whilst there is life there will be constant change of particles.—The increasing stature of the little child, the development of the human frame, the soul which is alive unto God must grow; when it ceases to grow, death and corruption are at work.

This Divine life is in Jesus Christ, "He that hath the Son hath life." Just as soon as we open our hearts and let Jesus enter, we receive the incorruptible seed, and are born again, "not of the will of the flesh, but of God" (John i. 13). The Apostle Peter also refers to this when he says that "We are born again, not of corruptible seed, but of incorruptible."

We must also be willing to give outward evidence of repentance and faith, and at the same time open his heart to the Holy Spirit, for just as the wind brings on its breath the seeds of life to tropical islands—which, being sown on the fertile soil, take root and become plants and trees—so does the Holy Spirit, entering the heart of man, bring the germs of the Divine life which are in Jesus Christ, and which become the seeds of that life which is eternal and full of glory.

F. B. M.

C.E. NOTES.

Seven C.E. Societies have been organized in Beirut, and this in answer to a spontaneous demand from the young men of the churches. It is only fifty years ago that the first Christian Church was organized in Syria with only eighteen members.

* * *

The members of a South London society undertook to raise £100 to build a women's hospital on one of their Chinese mission stations. They gave themselves three years in which to complete the task. The money is now all in the hands of the secretary, eight months before the specified time.

* * *

Christian Endeavour work in American prisons is making rapid strides. Many prisoners have been converted through its agency, and have gone out to live useful lives.

* * *

On the British prison ship Manilla, in Simons Bay, a society has been organized among the Boer prisoners by one of their number, formerly a student at Stellenbosch.

* * *

The Baptist Society at East London (South Africa) holds open-air meetings among the Kaffirs, and distributes tracts in their language from hut to hut. It is also most active in the work of its own church.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

The Soldier and the Drummer Boy.

By WILLIAM LUFF.

JAMES was a soldier of the Queen, and a soldier of the King too. Feeling he could serve his Master more in healing than in killing, he asked to be transferred to the medical staff. This was done, and soon he was on active service in the Matabele war. Before leaving, a lady at the Soldiers' Home, Winchester, gave him a copy of Miss Havergal's "Loyal Responses."

The book went with him, and on his return he presented it to Miss Perks, at this Home. On looking through it, she traced a bullet track to the ninth day, and there it stopped. I looked at the arresting words.

> Precious, precious blood of Jesus! shed on Calvary—
> Shed for rebels, shed for sinners, shed for me.

There was a small dent on the next page, and I read:—

"My Lord, dost Thou indeed remember me?"

A slighter dent upon the following page marked the answer.

"My child, I do remember thee."

Thus saved from death, this Christian soldier devoted himself still more to the Lord. One day he had a drummer boy brought into hospital whose thigh had been broken on a route march. The next morning he called James to him, as soon as he entered the ward, and whispered; "Orderly, will these men hurt me if I kneel down to say my morning prayers?"

"My boy," was the reply, "never be afraid of what men may say. I will see that they don't hurt you; but Jesus will hear your little prayer where you are. He knows you cannot get out of your bed."

Then he gave the little chap, who was only fourteen years old, some books about Jesus, sent him by Miss Perks.

Now I must tell you the rest in the orderly's own words, copied from a letter I saw at the Soldiers' Home.

"The poor lad the doctor attended to late Saturday night, by another accident in the ward in my absence, Monday 9.45 a.m., making an attempt to rise from his bed, by some means not yet found out, he was struck by a private, and at 8.25 this morning he passed away to be with Jesus. The doctor asked a first-class orderly to set the night duties for the twenty-four hours, and I asked that I might be one, as I felt for the poor boy, and, having permission, I took the first relief from 10 to 12 p.m. I passed the two hours with the lad; and it was a sad and yet the most blessed time I have ever spent. It seemed as if the Lord Jesus was there with us Himself. The laddie said to me with a sigh, 'James, does you think that Jesus wants me home in the beautiful skies with Him? But if I die, what about poor mother and father in Scotland? If they could only see me here they would cry bitterly; but never mind, I shall be better there. Shall I wear a crown?'

"I could not answer at that moment, in the ward at 11 o'clock. I burst into tears; for I felt it too much after attending to such a good-hearted lad—I could not do bear it. As I knelt there beside the bed, I asked God if it was his will to spare the lad. Then a word came from his lips:

"'Father, do look to poor father and mother, and poor sister Bessie.'

"I arose, and as the time came to be relieved, I took a look at the lad's face and said: 'Good-night, Berty.' He answered: 'Don't cry, it will be all right if Jesus takes me. I know He is coming to-night for me.'

"I went away with eyes full of tears: and at eight o'clock this morning the orderly came and called me out of my room from my breakfast, saying:

"'The lad wishes you to stay with him the next hour.'

"As I entered the ward, he looked at me, and I said:

"'Well, Berty, what is it you want, my boy?'

"He said, 'Do stay with me.' So I sat down, and he went into a deep stupor. After a quarter of an hour we heard him say:

"'Jesus, I'm coming now.'

"I took his hand, but before I could speak again he had gone to be with Jesus."

After reading about Berty, who died, shall we not say with James, who lives, and is working among the soldiers to-day:

"I promised the Lord Jesus at that bedside that, come what may, I would serve Him?"

(372)

Nothing is Lost.

Nothing is lost—the tiniest seed
By wild birds borne or breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.

So with our words; or harsh or kind,
Uttered, they are not all forgot;
They have their influence on the mind,
Pass on—but perish not.

So with our deeds; for good or ill
They have their power, scarce understood;
Then let us use our better will
To make them rife with good!

Selected.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 219).

"Be not."

Find and complete the following:—

1. "Be not faithless" (John xix.-xxi.).
2. "Be not unwise" (Eph. ii.-v.).
3. "Be not afraid" (Matt. xii.-xiv.).
4. "Be not envious" (Pro. xx.-xxiv.).
5. "Be not ignorant" (2 Peter i.-iii.).
6. "Be not drunk with wine" (Eph. iii.-vi.).
7. "Be not overcome of evil" (Rom. x.-xiii.).
8. "Be not slothful" (Heb. iv.-vi.).
9. "Be not conformed to this world" (Rom. x.-xiii.).
10. "Be not weary in well-doing" (2 Thess. i.-iii.).
11. "Be not forgetful to entertain strangers" (Heb. xi.-xiv.).
12. "Be not unequally yoked" (2 Cor. v.-vii.).
13. "Be not partakers with them" (Eph. iv.-vi.).

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 10.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from the books of—

Job i.-xii. and xl.-xlii. (Divisions 1 and 2.)
Job i.-xii. and xxxviii.-xlii. (Division 3.)
Job and Jonah (Division 4.)

ANSWER TO LAST SEARCHER (No. 218).

1. Eli. Hophni and Phinehas. 1 Sam. iv. 17.
2. God. 2 Chron. xiii. 12.
3. Brethren, sons, daughters, wives and houses. Neh. iv. 14.
4. Trumpet, empty pitchers, and lamps within the pitchers. Judges vii. 16.
5. Deut. xx. 3, 4.
6. Psa. lvi. 9.
7. John xviii. 36.
8. 1 Tim. vi. 12.
9. (*a*) 11 Cor. x. 4. (*b* and *c*) 2 Cor. x. 5.
10. (*a*) Eph. vi. 10. (*b*) Eph. vi. 11. (*c*) Eph. vi. 12.

No. 218.—Correct answers (first list) received from:—

A—Miriam* and Olive* Allam, Esda Anderson, Ernest*, Frank*, and Mary Anderson, Hugh Austin, Ernst and R. Aldwinckle.

B—Esther and Rachel Blumenthal, Dorothy Berry, Harry Bank, Lizzy Baxter, Olive* and May Barton, Ella Berryman*, Rachel Buss, Marion Boyle, Eric and Mary* Brown, Dorothy Billings, Master Baker, Herbert Braddon*, Gordon* and May* Bligh, Gertrude Bush, Gertrude Bristow.

C—Grace Charik, Daisy R. Clarke, Gladys Clark, Daisy Churchward, Ida Cole*, Kittie* and Carl Cope, Doris, Margery, and Olive Coleman, Ella Clapp, Anna Chanyen, Sophie Cohen, Josephine Cheal*, Gussie Clark, Oscar Cross, Elsie Colling.

D—Ruth Dawson*, Ralph and D. Daintree, Winnifred De Rusett*, Nellie Dowsett*, Vera Dickinson*, Esther Dickson, Joan Dunsford, Stanley Drew.

E—Joseph Elkin*, Arthur Ellis*.

F—Hyacinth FitzSimons*, Kitty Fausset, Mildred Fooks, Olive, Mabel and Vincent Fleet, Winifred Field, F. and Eva Fullerton.

G—Winnie Garnham, Stuart, Jack, Margaret*, Edith*, and Dorothy* Gray, Clifford, Ada* and Stuart Gulley, Bertha Greenleaves*, Mary Gover.

H—Jamie de Hailes, Myra Hunt, Mary and Eric Hill, Kathleen and Dorothy Heckford, Nellie Hatchett*, Sylvia Harbottle*, Willie Hooper, Lottie Hamilton, Beatrice* and Walter Harland, Elsie Hibbs, G. Hawkins*.

I—Charles Inwood.

J—Sandford Johnson, Betty Jacobs*.

K—Gertrude Krambach, Esther Killowich, Elsie Knight, Margaret Kinnaird.

L—Mary Levine, Henry, Edward, Mary and Sidney Law, Elsie Larner, Nellie Lockhart, Georgina Lichtenstein, Arthur and Evelyn Lamb.

M—Jacob Michaels, A. Moore, Dorothy McMullin, Mabel Mackay, Lewis, Grace and Owen Morice, Margie Marston, Philip Martin, Irene Mawer, Kathleen and Alice Maylott, Marie Meek, Barbara Maconchy, Margaret McFadzean, Godfrey and Evie Miller, Mildred Morgan, Elsie* and Annie* Moule, Winifred Maunder, Edith and Aldie Margetts

N—Leah Niels, Gilbert* and R.* Norris, Maude and Amy Nottage, Eleanor and Valerie Noel.

O—Elsie Owen.

P—Margherita Perlmann, Arnold Pomeroy*, Mary Plumb*, Ruth Pledger*, Leonard*, Walter* and Katie* Picknell, Alice Palmer, Mildred Peters*, Dora Pomeroy, Kathleen Pincott, Winnie Page*, Dora Phillimore*, Maxse, Gordon, and Maggie Pibel, Kathleen* and Ethel* Pasley.

R—Sydney Robertson, Abraham Rabinowitz, Gordon Remington*, Henry Richards, Gwennie Ravenhill.

S—Gracie Spurgeon, Lizzie Simmons, Raphael* and Henry* Schwartz, Betty* Stocks*, David and Stanley Soltau, Philip Southam*, Bernard and Lionel Studd, Glanvill and Rider* Smith, Amy Sulleman*, Mary Sowden, Esther Simmons*, Margery Smart, Mary and Robert Scott, Cicely Sherbrooke, Fanny Stileman*, Douglas and Kathleen Shepherd, Constance and Edgar Schaeffer, Douglas Stevens, Amy and Frank Simmons.

T—Isaac Tushinsky, Winifred Tozer, Archibald and Theodora Thorn, Olive Tritton, Marion Tarry, Dudley Toye, Frank Thompson, Frank Tomkins.

V—May and Edwin Vickers.

W—Madge Wilson, Joanna and Louise Wolnitzer, Amy and Charles Wingrave, Ella and Agatha Ward, Rose* and George* Willis, Freda Wilson, Winifred Wise*, Evelyn Wood, Gwladys Watkins, Sydney Wisdom, Cecile Wright, Harry Wintle, Edith* and Edward Wheeler.

Y—Rachel Kenneth* and Maurice Young.

No. 217.—Correct answers (second list) received from:—

A—Hugh Austin, Esda Anderson*, Irene and Margery Ashdown.

B—Harry Bank, Harry Butler, Charles Brown, Frank, Avory Teresa, and Lilian Blackie, Lucienne Brabandes, Ernestine Buhl*, Maud, Sylvia, Dorothy and Evelyn Barrett, Hilda Bassett*, Stanley Boxer, Maggie*, Alan and Charles Banks, Dessie Berry, Gladys Bartlett*, Louise Betts*, Dorothy Berry, Ethel Brookes*, Louis Berthé*.

C—Lionel Champion, Ada Catt*, Maggie* and Jessie* Carter, Dorothy Clarke*, Grace Charik*, Mary Cobb*, Susie Cumbers*, George Crawford*, Katie Clark*, Oscar* and Guy* Cross, K. Carey-Brenton*, Isabel Candlin*, Walter Carter*, Gladys* and Beryl* Calvert, Edith* and Dora* Corrie, David* and John* Colville, Muriel Craigie, E. E. C., Alice Crang.

D—Ethel* and Mai* Davidson, Bessie and Hilda Drayson, Marie Denizot, Harold* and Gladys* Davis, Marjory Dyke*.

E—Joseph Elkin, Maud Eddey*.

F—Meg*, Agnes* and Lewis* Fullarton, Hyacinth FitzSimons*, Nora and Percy Fitch, Jeanne Faucon, Louise Filhol, Maggie*, Eva* and Mabel* Fletcher, Olivia Ferguson*, Malcolm and Helen Forbes, Aileen and F. Figgis.

G—W. Garnham*, Aileen Gardner, Frank, Gibbs, Hilda and Ivy Godfrey, Elsie Goudge*, Margery, Colin and George Graham-Brown, Evelyn* and Grace* Guiston, Violet Goldring*, Dorothy and Winnie* Grove, Clarice and Bertie Gale, Margaret*, Edith*, Jack, Stuart and Dorothy* Gray.

H—Helen and Harcourt Hunter, George* te Hoffmann, Ruth Harrison*, Basil, John, Laurence and Winifred* Head, John and James Henderson, W.* and E.* Hopkins, Jamie de Hailes, Francie* and Florence* Hoyte, Marjorie Hogge*, Walter and Ruth* Hinder, Theodora Hill*, Louie Hooper*, May Homer, Edith* and Winifred Harvey, Sandy and May Handasyde, Ella Hake*, Freda Hunton, Ethel Hutchings*, Violet Holford* Doris Hughes.

I—Daisy Iredell*, Ami and Isabel Inglis, Eileen and Charlie Inwood.

J—Sandford Johnson*, Sinclair Jackson.

K—Stanley Kalb, Grace*, Cecilia*, Philippa* and Dorothy* Kerr, Flossie Key*, Esther Killowich*, Jeanie Kyle*, Willie*, Christina, Agnes, Alexander and Isa Kay, Elsie Kirby.

L—Irene, Arthur, Alfred and Edward Llewellyn, G. and Murray Lloyd, Arthur Lamb, Mary Levine*, Carrie Livingstone-Learmonth, Mildred Long.

M—Jacob Michaels, Dora Muir*, Gwendoline Moir*, Lois Mewburn, Dorothy* and Margaret* Morris, Emilie Mathias, John* and Ella* MacMurray, Maude McIlroy*, Dorothy Morgan*, K. McAuliffe*, Charles Meredith*, Mildred Morgan*, Margaret Macphee, Margaret and Bella Mack, Charlotte Millar*, Harry Malaher, Maggie McDougall*, James*, Nellie and Phemy McArthur, L., Winnie, and Dorothy Mace.

N—Edith Nash*, Maude and Amy Nottage, Daisy Nicholas.

O—F. Osmond*, Eva* and Maude Oakes*.

P—Walter Perryman, Lily Paterson*, Willie, Ada*, Eddie and Jessie Palmer, Daisy Parker*, Winnie Page*, Olive Pine-Coffin*, John Pearce*, Clarice, Percy and Geoffrey Peach, Gladys* and Isabel* Phipps, Edith Purkiss.

R—Abraham Rabinowitz*, Penelope Roberts*, Rita and Lorimer Romanes, Ada Reauls, Beryl Reid, Elsie Ridewood*, Gwennie Ravenhill, Marjorie and Herbert Rainey, Henry* and Marion* Richards, Elmina and Jessie Roe, Jack Ridley, Marion and Gussie Roach.

S—Raphael* and Henry* Schwartz, Mary de Spiganovicz*, Helen Stalker, Florrie Smith, Lizzie Simont*, Gertrude and Constance* Scott, Gwendoline and Eric Shaw, May, C. and Violet Salvesen, Susie Sutton, Glanvill Smith, Hugh Shields*, Cicely Sherbrooke, Olive Staite, Nannie Sturrock*, G. Spurgeon*, Lucy Soltau*, Evelyn Shaw, Dollie Salt, D. D. and T. M. Stanier, Joseph and Maggie* Shepherd, Edith Simpkin, Maggie and Peter Stewart.

T—Isaac Tushinsky, Evelyn and Marjorie* Tracey.

U—Queenie Upson.

W—Pringle Wilson*, Constance Williams, Stewart Watson, Ethel Walls*, Ronald Watson, Queenie Wakeford, Ellie* and Nora* Wyatt, Mabel Wheeler, Iris West, Rachel, Sarah and Georgina Wilson, Winifred Wise*, Freda Wilson*, Dorothy Wyatt, Sydney Wisdom, Charles Wingrave, Rose and George* Willis, Violet Walde, Robert and Thomas Weddell, Leonard Wall, Helen and Fred Webb, Ruby Wilkins, Violet*, Arthur and Louisa Walker.

FOREIGN LIST.

Nos. 199, 200, 201.—T. Alan Hogg (Wei-hai-Wei). **Nos. 210, 211.**—Alice Stone (S. Africa). **No. 213.**—Lottie, Rotha, Ivan, and Eric St. George (Canada), Vera and Frank Sjöström (U.S.A.). **No. 214.**—Dora Wallace, Winnie Gartshore (Canada), Vera Sjöström. **No. 215.**—Willie Thomson. **No. 216.**—Ina, Katie*, Willie, and Nettie Thomson (Bulgaria), Phyllis Boyd (Malta), Frankie* and Binford* Sellwood. **No. 217.**—Dorothy Banfield* (Wiesbaden).

Personal.

Hilda von Griesheim, Hylm and J. McKenzie, Bertha Greenleaves, Hugh Austin, Amy Simmons.—I am glad to welcome you as new "Searchers," and trust the study will be useful and interesting.

Carl Cope, May Fooks, Mabel Redwood, Edith Lockhart, Katie Picknell.—I am sorry to hear you have been ill, and hope you will soon be quite well again.

Myrtle Calloway, Violet and Arthur Walker, Duncan and Hyde Campbell, Evelyn, Maud, Sylvia, and Dorothy Barrett.—The first answer to 215 was wrong. *Heath* is not a bird. Louisa Walker.—Your answers to 9 and 11 of 215 were wrong.

Mabel Fleet.—You had given *Libyans* instead of *Lydians*.

Mary Scott, Ellen Larke.—If it is not too late, let me wish you many happy returns of your birthday. You may continue in the some division until next quarter.

Walter Harland.—Yes, if you like.

Maud Judd, Ellen Carter, Lily Hutchins, Maud Barker, Lily Ward.—You must always give your age.

Vera Dickinson.—Thank you for your interesting little letter. I am glad to hear you are so fond of music.

One of my little nephews, Fred by name, writes:—"I thought you would like to know that Helen and I collect money to support one little Indian orphan. We started three years ago, when the famine was so bad. We have twelve little friends who give a penny a week, and we make up the rest. We send £3 10s. a year, and mother thought perhaps some more of our little cousins might do the same if it were suggested to them."

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Lambeth*, to March 16; Mr. E. Arrowsmith, *Harrogate*, to March 24; *Wakefield*, April 7-28; Mr. J. Spiers, *South Benwell, Newcastle-on-Tyne*, March 30 to April 12; Mr. Hankinson, *Throcking, Buntingford*, April 18; *Maindee, near Newport, Mon.*, April 22 to May 2; Mr. H. W. Pewtress, *Baptist Church, East Finchley*, April 1-8; Mr. E. Hughes, *Brondesbury Hall, Brondesbury*, March 31; Mr. M. Goodman, *Hammond Square, Hoxton*, March 19-28; *Stratford Conference Hall* (Boys only) March 26-29; Mr. J. H. P. Cutting, *Boxford, Suffolk*, to March 18; Mr. J. S. Tyler, *St. George's, Kemp Town*, March 19; *Leicester and neighbourhood*, March 28 to April 10.

Twenty-first Anniversary of the Scripture Union.

THE anniversary meetings will be held (D.V.) in Exeter Hall, Strand (Large Hall), on Tuesday, April 3, at 3 p.m. and 6.30 p.m. The Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting, and F. F. Belsey, Esq., J.P., in the evening. Two conferences of local secretaries and assistant secretaries of the Scripture Union will be held in Exeter Lower Hall, Strand, on Monday, April 2, at 3 p.m. and 6.30 p.m. Mr. E. T. M. Dennes will preside at these conferences.

Children's Scripture Union—Portions for week ending March 24.

Sun., Mar.	18	*John*	ix. 13-29	Thurs., Mar.	22	*John*	x. 31-42
Mon., ,,	19	,,	ix. 30-41	Fri., ,,	23	,,	xi. 1-16
Tues., ,,	20	,,	x. 1-18	Sat., ,,	24	,,	xi. 17-31
Wed. ,,	21	,,	x. 19-30				

Ratcliff Strangers' Rest.

On Tuesday last week meetings were held in token of the twenty-second anniversary of the Strangers' Rest for Sailors, Ratcliff Highway. There were goodly musters, both in the afternoon and evening. Friends and supporters were interested, and the workers were assuredly encouraged by the very hearty proceedings. At the former meeting, presided over by Mr. John McCall, an instructive address on the inspiration of the Scriptures was delivered by Mr. Henry Varley; at the latter, report was rendered of continued progress in several important directions.

The Rest is one of those hives of industry of whose doings it becomes more difficult, year by year, to give anything like an adequate account. At length, Mr. J. Theo. Isaac, the devoted secretary, has given up the attempt. He still stands by the work; but he no longer tries to tell its story in ten minutes. Having prepared the report beforehand, he last week distributed it in pamphlet form at the meetings, so we were able to "take and read," and forthwith digest the striking story.

In a word, the report is a record of continued effort, leaning, as for years past, in the direction of steady expansion. If in some degree the sailors are leaving the Highway, there are still needy men ever moving to and fro, and there are also hosts of women and children spending their lives in the neighbourhood—from a physical point of view, in conditions of squalor; from a moral and spiritual point of view, in conditions of sin and degradation. Hence to efforts, indoors and out, engaged in every day in the week all through the year, to reach the many sailors and their comrades, are now added special endeavours to benefit the women and children. The need has long been a "crying" one; and all who hear of these lines of work, combining mercy and truth, kind deeds and evangelistic meetings, will invoke the blessing of God upon the Rest and its band of self-denying labourers.

At the evening meeting on Tuesday, presided over by Mr. T. B. Miller, farewell was said to Mr. and Mrs. George Knapman, who are shortly returning to their work at the Zanzibar Strangers' Rest. Their past service has been very fruitful. Rev. J. R. Wood, of Upper Holloway, spoke words of kindly leave-taking and timely counsel. In the course of the evening, reference was made to Mr. and Mrs. Waugh, medical missionaries, at present carrying on the work, which is in the interest of the Swahili-speaking population as well as the great sailor community of Zanzibar. A brief address was delivered by Mr. W. H. Seagram, and Gospel melodies were rendered by Mr. and Mrs. Baker, the blind singers from Philadelphia.

The report of the Zanzibar Rest has also been issued in booklet form. The works are financially distinct. Copies of either report may be had from Mr. Isaac, at the Rest, 163, St. George's Street, Ratcliff Highway, E.

The Welcome Home, Canning Town.—Friends and members from various ports and parts assembled in good numbers on the occasion of the March muster of the "Christian Life Boat Crew." Miss Child conducted the meeting. Mr. Blaauw gave a brief account of the work during the past month, and Mr. Blanchard, from the London City Mission, testified to the satisfactory condition of the work.

The Dublin Visiting Mission, during the past winter, has had before it an appalling task. The poor have experienced a season of ususual distress and misery; a widespread epidemic, followed by a prolonged spell of damp, foggy weather, rendered the slums almost unbearable. The sixteen visitors of the Mission have, with untiring energy, gone in and out among the poor, endeavouring to relieve their distress, and influence them for good. Many thus visited and helped are led to attend the mothers' meetings, Bible classes, and other agencies of the Mission, and Divine grace has proved the regenerating power of hearts and homes. Much effective itinerating work is also conducted, and for this purpose the portable wooden hall of the Irish Church Mission has been used. Copies of the annual report and other particulars will be forwarded on application to Mrs. Ellen Smyly, 35, Upper Fitzwilliam Street, Dublin.

Lay Mission Bands.

In reference to a remark in a recent issue of The Christian, to the effect that "There are thousands of earnest and competent laymen in the Anglican Church whose talents are lying idle for lack of encouragement and use," it may interest many to learn that a movement is being made to bring about that "bright day" when "the embargo of silence will be lifted, and their gift allowed its opportunity."

A Mission Band has lately been launched here, and is known as "The Church of Ireland Lay Mission Band." Already members have been enrolled from quite a number of churches who are agreed upon the importance of such a combination of lay mission workers. "They have resolved, as led by the Spirit of God (after much prayer for direction), to endeavour by prayer and effort—

1. To unite all who are engaged in mission work in each parish.

2. To unite mission workers of all parishes for united, believing, prevailing prayer; for encouragement, fellowship, and mutual help; for inter-parochial lay missions.

For example, let A, B, C, represent three parishes; A+B+C, mission workers, to hold a mission at A, B, or C (that would be a "combined mission"). Our first mission of this kind has just been held, and has been much owned of God. During the six nights we had eight different parishes represented—twelve speakers in all, and a number of singers. Then another plan is for A mission band to go to B parish, and B mission band to hold forth at A parish, &c. Were such a movement as this taken up in the name of God everywhere, it would do much to bring about John xvii. 20-23.

Belfast. (Rev.) E. F. Allworthy.

Cardiff Sailors' Rest.

A visit to the Cardiff Sailors' Rest must, of necessity, prove a matter of interest and inspiration to all who are acquainted with seafarers' lives and experiences. One of the most appreciated features of the work is the reading-room. Here every effort is made to make the men feel at home. At twelve o'clock the doors are opened, and then commences a steady stream of men coming and going the whole afternoon and evening. After a while the men are scattered about the room, reading, playing, or writing their letters home. At half-past four one of the lady workers arrives to hold a short meeting.

After this the sailors withdraw for tea, and reassemble for the service, which is held in the evening. These meetings vary in character, and include Gospel addresses, lantern lectures, social gatherings, entertainments, and temperance meetings. But while the services vary in character, the aim is to produce a class of God-fearing, sober sailors; and many bright, active Christian workers have cause to praise God for the ministry of the Sailors' Rest.

The present premises are inadequate to meet the demands of the floating population of Cardiff, which now numbers

TWELVE THOUSAND SEAMEN.

A building fund has been opened, and the list of subscribers bears the name of the King of Greece, who has contributed £50.

One of the converts writes: "Our steward died at Maranham. About two weeks before I was talking to him, and he said, 'You are having

A HARD FIGHT,

but you are holding out good. I am sorry for having placed obstacles in your path, for I want to be a Christian myself, but something keeps me back.' I used to read my Bible and 'Grace and Truth' to him, translating it into Norwegian as I went on. I soon saw a great change in him, and when he was taken ill there was no fear of death, but rather a longing to go to his eternal home."

The annual report may be obtained from Mr. R. M. Richards, Sailors' Rest, Bute Road, Cardiff.

International S.S. Lessons.

March 25, 1900.

Review of Quarter's Lessons.

Golden Text.—"The Son of Man came not to be ministered unto, but to minister."—Mark. x. 45.

Introduction.

In going through the review for the quarter, it will be best to carry out the golden text, and we shall find what Christ did for man, and how we are to follow in his steps.

Plan for Blackboard.—The key to this is carried out in the lesson,

1. Jesus Christ is *born* at Bethlehem (Luke ii. 1-16). He began at the beginning of human life, and passed through it all to death. He understands us at any age from quite a small child, and He wants us to live as He lived. *Lesson.*—To live the Christ-life we must be born again (John iii. 3). Loving Jesus because He first loved us.

2. Jesus *grew* (Luke ii. 41-52), just as other children grow, in body, in mind, in character (see Luke ii. 16—a babe; Luke ii. 40—a child; Luke ii. 43 (R.V.)—a boy. *Lesson.*—We must grow in character and knowledge of Christ (2 Peter iii. 18; Gal. v. 22, 23).

3. John the Baptist prepares the way for the *coming* Messiah by telling the people to repent of their sins and to lead a new life. *Lesson.*—We must let Jesus have complete control of our hearts, turning out all sin (John xv. 4).

4. Here we see Jesus beginning his life-work by receiving his Father's blessing, and going through the *testing time* (Matt. iii. 13 to iv. 11). *Lesson.*—We must be willing to work for God; He will give us a blessing, and we shall be tested (1 Peter i. 7).

5. Jesus *calls* to Himself the first five helpers (John i. 35-46). This is the beginning of the Christian Church, now numbering millions, all on the one foundation, Christ Himself. *Lesson.*—Let us call others to come and follow the same Master (John i. 41).

6. Jesus Christ *guiding* a soul into the way of life (John iii. 1-18), speaking wonderful words, and telling of wonderful love. *Lesson.*—Hold out a helping hand, and guide someone into the way of life (Acts xvi. 30-34).

7. The weary Saviour *giving* living water to a sinful woman (John iv. 5-26), and to all who thirst after righteousness. *Lesson.*—As Christ gave the living water, as He gave Himself, let us give all we can that others may hear of Him (Matt. xxviii. 19).

8. Jesus teaching the people to understand his mission to the world (Luke iv. 16-30); but they would not be taught, they rejected Him. *Lesson.*—Tell all around you that Jesus saves. Do not be ashamed to own Him (Eph. vi. 10).

9. The Great Physician HEALING all sorts of people of all sorts of diseases in all sorts of places; none too bad to be cured by Him (Mark i. 21-34). *Lesson.*—We cannot heal, but we can bring people by prayer to be healed (James v. 16).

10. Souls need healing as well as bodies; all are sick with sin, and Jesus heals by *forgiving* and breaking the chains of sin (Mark ii. 1-12). *Lesson.*—Neither can any human being forgive sins, but we may learn to forgive wrongs done us (Matt. xviii. 21, 22).

11. What great *love* the Saviour shows! It includes even publicans (tax-gatherers) and sinners (Mark ii. 13-22). *Lesson.*—Let us learn to love as Christ loved—the bad as well as the good (1 John iv. 8, 11).

National Council of the Free Churches.

THE sessions of the fifth annual National Council of the Evangelical Free Churches have been held during this week in Sheffield. The cutlery city is a stronghold of Nonconformity. But since a hundred more delegates are attending the meetings of the Council in Sheffield than at any previous gathering, it is not to be wondered at that the hospitality of members of the Established Church as well as of the Free Churches has been offered to the guests.

On Monday evening a reception of delegates and their hosts and hostesses was given by the Lord Mayor of Sheffield, Mr. Samuel Roberts, J.P., in the new Town Hall. The reception rooms and council chamber were thronged with guests. The Lord Mayor is a member of the Established Church. His words of hearty greeting and broad catholicity were therefore all the more welcome. Equally hearty were the responses from the representatives of the Council, including Dr. Mackennal, the retiring president; Rev. C. H. Kelly, the president elect; and Messrs. R. W. Perks, M.P., and Batty Langley, M.P. Most of the leaders of the Free Church Federation movement seemed to be present, including, in addition to those already named, Dr. Clifford, Rev. H. Price Hughes, Dr. Monro Gibson, Dr. Randles, Rev. Silas K. Hocking, and Messrs. J. Compton Rickett, M.P., Moses Atkinson (of Leeds), Bamford Slack (of London), and many others.

When the session opened on Tuesday morning at 9.0 o'clock in the Carver Street Chapel, a large audience heard

DR. MACKENNAL'S SERMON

on "God's Discipline of the Nations." The text was Luke xxi. 24. The preacher emphasized the sacredness of the national life. God's demands upon a chosen people were more exacting than upon those who had not received the gospel; and his ethical demand became, as time went on, more exacting still. As a nation we shared Israel's probation and its more exacting ethical demands. The true seat of a nation's life was the national conscience, which ought to be Christian. It might be that England would not fulfil her noblest destiny except she suffered martyrdom, which would quicken the conscience of the world.

When Dr. Mackennal introduced the president-elect, every part of the chapel was filled; and the great audience responded heartily to the powerful address which Rev. C. H. Kelly then delivered.

The address, which was in vigorous English, took its note from the year which stands between the centuries. The retrospect was instructive, the prospect hopeful. Reviewing the past, Mr. Kelly referred to political and other movements. We give a typical paragraph: The last has been the great century of the Methodist movement:

THE REVIVAL OF EVANGELICAL RELIGION;

the development of the Free Churches. It has been the Bible Societies' century, the Sunday school century, the missionary century, the Young Men's and the Young Women's Christian Association century, the great Temperance century, the Ragged School century, the Salvation Army century, the Moody and Sankey century, the Young People's century of Christian Endeavour, the Epworth League, and the Wesley Guild, the century of the International Sunday School Lesson system, the century that has seen the removal of many—not all—ancient disabilities of an irritating, disgraceful, and insulting description under which the Christian Dissenters of this kingdom writhed and were persecuted for ages.

On "the Breaking of the Dawn," Mr. Kelly remarked:—We are in for a keen and long campaign, a campaign of many battles. There will be contests of thought, of ideas. The fight, as of old, will be as to morals, purity, sin, and holiness; but it will be also more and more intellectual, mental. Already the deadly yoke of priestly authority is broken, and can never again be put on the necks of Britons, especially if we Free Churchmen are true to our responsibilities and to our convictions, and do our duty. But will the Church be able to bear the strain? Will the Free Churches? Are we strong enough for the fight? Are we sufficiently armed? What of our generalship, is it to be relied upon? Have we a captain—a Divine leader—whose leadership means victory? The despondent say "No!" The enemy says "No!" The valiant, the true, the men and women in whose veins blood flows like that in the veins of Milton, Bunyan, Knox, Wesley, and Cromwell, say

"YES!" A TREMENDOUS "YES!"

Having outlined the doctrinal foundations of the Evangelical Free Churches, the President said: We still regard doctrinal truths as essential. We will sacrifice none of our principles to mere temporary expedients. Next to having sound doctrine taught, the new century will demand right teachers to teach it. There will be a distinct demand for a proper supply of preachers for its pulpits. The Christian ministry must not be a mere profession by which men get a living. If Christianity is to exert the power it should exert, its exponents must be fully abreast of their fellow citizens. The leaders of the people must not be behind the people. Ministerial position will become less and less a matter of vestments, attire, office, or order; and more and more one of character, intellectual vigour, and of highest thought. Straight, earnest, sincere preaching of the Gospel of Jesus Christ will as surely produce the most blessed spiritual results in the future as ever it did in the past. No church will command the coming century that has to rely mainly on

ATTITUDE, LATITUDE, AND PLATITUDE.

Proceeding to state some fundamentals of the Free Churches, Mr. Kelly said:—We stand together upon certain definite, fundamental principles—for Jesus Christ, God's only Son, and man's only Salvation; for all He has taught us respecting God the Father, and God the Holy Spirit; for the supremacy of the Scriptures; for the communion of saints; for the principles of civil and religious liberty: we are determined to enjoy them and to transmit them. We want these principles to live; and we know nothing helps life like life. So we will live them, and keep them alive. We stand as lovers of liberty; as determined defenders of personal rights. We stand for that proper individualism that is in accord with the healthful democratic spirit, the tendency of which is to widen the scope of both personal and associated activity in Church and State.

We mean all that when we say we have so much in common. But we do not mean that we have no distinctiveness. We do not mean that this great Federation is the burial-place of Denominationalism, that we aim at any organic union. We shall not ask each other to give up highly cherished beliefs; to change Church polity; to aim at a mere professed uniformity; to submit to us for legislation the internal management of the various churches. If we did, we should cease to be Free Churchmen. No; our unity does not consist in a hard-and-fast, a cast-iron conformity of external organization or government; nor in

A TIRESOME IDENTITY

of belief in all particulars; nor in a monotonous sameness of outward type and form of liturgy and discipline. But in oneness of life in Christ; in the identity of one indwelling Spirit; in one faith, one hope, one love.

In further passages of an address altogether worthy the occasion, the president adverted to Romanism, which he described as a "dangerous foe to the religious liberty of the Empire and the spiritual interests of men." The aim of Popery, and the encouragement given to it, call upon all Free Churchmen to be true to their Protestantism. All the old reasons for the maintenance of the staunch Protestantism of our fathers continue and are intensified. With all the experience of long ages Popery has not improved; with all the religious and civil liberty granted to its Church in this Empire, it is still the foe of true liberty, of free speech, of private judgment. In the lands where it has been dominant, ignorance, superstition, and moral evils prevail.

Then, again, with warm personal approval the President observed that during the next year the Federation will hold simultaneous missions. He said: Tens of thousands will attend the services. The aim is definite—to carry the tidings of salvation so as to secure the conversion of sinners. It is hoped that crowds of people will attend the services who have given their souls no chance for years—they have been non-worshippers, indifferent. We hope they will be attracted, that God will speak to them, and that they will start the new century with a new life. The movement is of vast importance. England needs it. There must be no retreat of the Churches from the masses.

After the presidential address, the Council turned its attention to public affairs. Mr. R. W. Perks, M.P., moved the first resolution on education, protesting against the injustice by which, in 8,000 parishes of England, the only public schools were those worked in the exclusive interest of the Church of England. Dr. Bruce seconded, and in the discussion which followed Revs. T. Gascoyne and W. Cuff spoke. The latter decried the statement that it was hopeless at present to expect much from legislation; they must fight with the spirit of their fathers.

Resolutions on temperance followed. Sunday closing was dealt with by Rev. Silas K. Hocking and Rev. T. Eynon Davies, who made vigorous speeches. Mr. T. Snape moved a resolution in favour of Mr. Spicer's Bill protecting children of tender years from some of the evils of the drink traffic. Rev. F. W. Bourne also moved a resolution of protest against the granting of a seven-days' licence to the Crystal Palace. The Council was unanimous in all its resolutions on temperance.

Will the Work Go on?

When my hands shall cease to toil,
When my heart shall cease to beat,
When I bring no more the spoil
To my loving Master's feet,
Will the work go on?

Will fresh toilers take my place?
Fill the post I occupy?
Carry on the work of grace?
Meet earth's need with heaven's supply?
Will the work go on?

That which I had hoped to do,
But, alas! is left undone,
Will another carry through
Ere the setting of the sun?
Will the work go on?

Hush, my foolish heart, be still!
Can the Lord Himself deny?
He must work his perfect will,
Thou shalt see, beyond the sky,
His great work go on.

God has workmen coming on,
Each, in turn, to do his share;
When this generation's gone,
Others shall his burdens bear,
And his yoke take on.

Toil thy best in this thy day,
Scatter seeds for after years,
On thy gracious Master stay,
Grant no audience to fears;
Love's work must go on.

George A. Suttle.

Littlestone-on-Sea Convalescent Home. —The benefits invariably conferred upon patients by a visit to this seaside home, with its pure, invigorating air, genial surroundings, and provision of wholesome food, are beyond doubt of the utmost value. To many, also, with delicate health, wearied with the burden and strain of continuous work, such a visit, combined with Christian sympathy and advice, is remembered with gratitude. There are thirty-one beds in the home, maintained for the benefit of women and girls between the ages of ten and sixty-five, without, of course, distinction of creed. Copies of the annual report, setting forth the progress and utility of the institution, and other information, may be obtained from the hon. director, Mr. E. H. Tubbs, 9, Farringdon Avenue, E.C.

Oxford Letter.

OXFORD men of all schools of thought will, we believe, welcome the appointment of Rev. F. J. Chavasse to succeed Dr. Ryle as Bishop of Liverpool. As a preacher of great power, for eleven years Mr. Chavasse drew immense congregations to the church of St. Peter-le-Bailey; but he was much more than a preacher—he was a devoted worker in his parish. Another eleven years have passed away since Mr. Chavasse accepted the responsible position of Principal of Wycliffe Hall. If high spirituality of character and singleness of aim can satisfy churchmen in Liverpool, they will certainly find these in their new Bishop.

The pulpit at the Wesley Memorial Church on Sunday was occupied both morning and evening by Rev. W. H. Bradfield, the occasion being the annual sermons on behalf of the Wesleyan Home Missions. Mr. Bradfield is quietly making his work tell in Oxford. He has just instituted a monthly service for workers, which he always takes himself, and which is proving most helpful.

The Christian Social Union is doing good work by drawing attention to grievances which ought to be remedied. On Thursday evening Rev. H. J. Carlyle, Rector of St. Martin's and All Saints', presided over a meeting of the Society, at which the administration of poor relief was criticized. There is no doubt that the relief in many cases is quite inadequate, and it is right that the attention of the community should be drawn to those questions which lie so near the hearts and consciences of those workers who know most about the poor. It is hard sometimes to justify God's ways to these sufferers, and this is sometimes made more difficult by the existence of remediable evils.

The Oxford and District Sunday School Union held their annual winter gathering on Tuesday, in the hall of the Y.M.C.A. Rev. B. Eason presided. After the reading of the report, which revealed the fact that the Union had been visiting the village schools during the year, and thus helping to foster the spiritual life of the outlying districts, a presentation was made to their treasurer, Mr. Clifford, honoured in the district for his devoted work. As was aptly said by one of the speakers, the Union is doing much the same for the churches as the Agricultural Association is doing for the farmers—it is improving the cultivation of the Church's acres, introducing better machinery, and teaching how to deal with waste products and waste places.

"Charity, False and True," and "The Mediatorial Work of Christ" were the subjects of two sermons preached in St. Aldate's Church on Sunday week by Dr. Wright, of the Protestant Reformation Society. He urged that faithfulness to God was true charity to man, and that the truest charity to those who were in error was to do all they could to make known to them "the unsearchable riches" of grace in Christ. Dr. Wright also lectured in the Town Hall on Monday, choosing as his subject, "Prayers for the dead." At the close of a learned address, he pointed out the consolations of the Gospel, and the certainty of salvation to everyone who simply believed in Jesus. He denied the gross misrepresentations which sought to make the loving Father an inexorable torturer of "the heirs apparent of the Kingdom of Heaven," and implored English Protestants to do all they could to rescue out of darkness those who were entanged therein.

St. Luke's Gospel Medical Mission.—This beneficent agency has again proved a boon in the neighbourhood of Bunhill Row. The weak and suffering poor have, through the means of the dispensary, been relieved and succoured; and, through the timely aid thus rendered, patients have been enabled to enjoy the benefits of a surgeon's skill and advice. The Friends of the Bunhill Mission provide accommodation on their premises where, three days of each week the people flock in, several ladies being in attendance to speak and sing with them while waiting to see the doctor. The secretary, Miss Gertrude Beck, 3, Glebe Place, Stoke Newington, N., will forward copies of the annual report to friends in sympathy with the Mission.

The New Bishop of Liverpool.

THE announcement of the appointment of Principal Chavasse, of Wycliffe Hall, to the Bishopric of Liverpool is one that will afford lively satisfaction to all supporters of the cause of evangelical truth.

The new bishop is the son of Dr. Chavasse, a Birmingham physician. He has filled, with conspicuous ability, a number of important positions in the Church. Ordained in 1870, he spent three years as curate of St. Paul's, Preston, and was then appointed vicar of St. Paul's, Upper Holloway, where, in a crowded district, his ministry was blessed to many. His next scene of labour was Oxford, where, as rector of St. Peter-le-Bailey, he came to exercise a powerful influence, especially upon the undergraduate life of the University, as an enthusiastic and attractive teacher. In 1889 he succeeded Canon Girdlestone as Principal of Wycliffe Hall. In the words of Professor Moule, "he brought to his task a distinguished University record, thorough parochial experience, great gifts as a preacher, high capacity as a teacher, and the priceless gift of a strong influence already established." The remarkable development of Wycliffe Hall under the administration of Mr. Chavasse has been a potent factor in the maintenance and propagation of evangelical principles, and promises well for the future of the diocese of Liverpool, while the fact that he has not been prominent in controversy will serve to conciliate those who had hoped for the appointment of a sacerdotalist.

Mr. Chavasse has always evinced deep interest in the work of the Church Missionary Society, and, at the same time, in the grave social problems which affect the welfare of the people. It is a matter for congratulation, that choice has fallen upon one whose record is of so sound and true a character.

Personalia.

During a recent visit to Venice, the Hon. Gertrude Kinnaird gave an interesting address, at the Scottish Church, on Zenana work in India. The pastor, Dr. Alex. Robertson, presided.

We regret to hear that Mr. George Holland, of the George Yard Mission, continues in a very low condition. The prayers of our readers are asked for this venerable and esteemed worker.

Many of our readers who have expressed a desire, from time to time, to communicate with Mr. Henry Varley, will be glad to hear that he may be addressed at the office of this paper, 12, Paternoster Buildings, E.C.

Pastor Frank White was, we are glad to say, able to resume his ministry at Talbot Tabernacle on Sunday morning last. This will gratify many friends who have been anxious as to his state of health of late.

We regret to learn that Rev. H. B. Macartney, of the Bible Society, has received official intelligence to the effect that his son, Lieut. H. G. B. Macartney, of the Royal Fusiliers, who received a gunshot wound at Pieters Hill, is in a critical condition.

The late Rev. W. S. Lewis.

AFTER six months' retirement, following on a long life spent in the Master's service, Rev. W. Sunderland Lewis passed away on the 5th inst. He was vicar of Holy Trinity, Ripon, from 1848 to 1868; of St. George's, Worthing, from 1868 to 1881; and of St. Mary's, Hornsey Rise, from 1881 until the middle of last year, when advancing years led him to resign the cares of this onerous parish into younger hands. All who had the privilege of knowing him, testify to his ripe scholarship and his consistent, godly life.

Fallen Asleep.

Aged seventy-nine, Rev. D. Richards, who had been minister of Bethel Welsh Church, Caerphilly, for thirty-nine years. He was the compiler of the "Congregational Tune Book."—Aged seventy-nine, Mr. J. W. Petty, whose name has been associated with Leeds Methodism for over fifty years.—Mr. John Munro, J.P., a prominent Presbyterian at Stanley.—Rev. Samuel J. Banks, Baptist minister, of Banbridge, Ireland.—At Aberystwyth, Rev. R. Morris, formerly Baptist pastor at Hawkesbury, near Coventry.—Workington Wesleyan Circuit has lost a valuable worker and a highly-respected member in the death of Mr. Josiah Raine.—A mainstay in the Woking and Leatherhead Wesleyan Circuit has been removed by the death of Mr. J. West, of Effingham.—Rev. J. J. Beck for the past six years congregational minister at Little Waltham, Essex, where under his care the cause prospered.

Palestine in London.

AT length Mr. James Neil, M.A., is within sight of performing his promise, to display in a central position in London his beautiful pictures of the life of the Holy Land, which he is never weary of reminding us is still, in its main features, the unchanged life of Bible Lands for the past 4,000 years, and, therefore, the life alluded to in all parts of Holy Scripture. After the thronged "At home" at Lady Augusta Mostyn's and Lady Isabel Bligh's at 6, Portman Square, last July, a small committee was formed, with the help of an influential council of reference, to carry out the work. Lord Radstock has most kindly lent the Conference Hall, Eccleston Street, S.W., and the demonstrations commence on Tuesday, March 27, when the two first displays will be made (3.30 and 8 p.m.).

Mr. Neil's pictures, most of them specially prepared to explain great Bible difficulties, and all of them designed to make the Word of God a living reality, are of three kinds: First, there is a collection of sixty-four magnificent oil paintings of Holy Land life and scenery, the work of that well-known portrait and figure painter, Mr. James Clark, assisted as to the scenery and flowers, by Mr. J. Macpherson-Haye, and, as to the animal subjects, by Mr. S. B. Carlill.

In the next place, Mr. Neil has a painting, by J. Macpherson-Haye, of some 150 species of the identified trees and plants of the Bible. These are all shown in full bloom, and in their respective habitats—mountain, desert, river, rock, and meadow. This picture has been greatly admired by artists, for the wonderful way in which so much detail has been given without degenerating to the form of a diagram. Where competent Scriptural botanists differ, the various suggested identifications are given, and Mr. Neil candidly discusses their claims with his audience. This picture alone is worth a dozen visits, and Mr. Neil proposes to deal with some two different plants each day.

In the third place, Mr. Neil displays a copy of Mr. George Armstrong's raised map of Palestine, painted specially for him—a most laborious and beautiful piece of scientific work, showing every natural feature of the country in its exact position. It is truly "a sign of the times" that Palestine is the only country on earth (England itself being no exception) that has been modelled throughout, with expert accuracy from its Ordnance Survey!

There is nothing "ordinary" in the exhibition; no representations of Christ or the Apostles, or Old Testament characters. Every detail in these scenes is unconventional and true. Hundreds of Bible allusions start into light—many of them into new light—on these canvases. There is no greater living authority than Mr. W. Holman Hunt on Bible pictures, and this eminent artist after requesting Mr. Neil to give him a private view of a few of these paintings, wrote:—

"These (James Clark's pictures) commend themselves to my mind as remarkably true to Syrian life and character, as seen by an observant student in the land at the present day, and as well calculated to illustrate, as they do, the unchanging facts and habits of the people—to point out the living meaning existing throughout the Old and New Testaments in unnoticed words and phrases. The full collection will be most interesting to the visitors to your exhibition, not only to those who have not seen the country itself, but those also who have passed through it without the guidance of a master like yourself who can draw attention to the instructive points of each scene."

The City of London Total Abstainers' Union continues its efforts in the cause of temperance with gratifying success. During the year special meetings have been held at business houses with a view to helping assistants and others to withstand temptations by which they are surrounded. Many have thus been led to take the pledge. The secretary, Mr. F. G. Toller, will gladly give any advice as to the arranging of similar meetings. He may be addressed 186, Aldersgate Street, E.C.

About Books.

SCRIPTURE FIGURES OF SPEECH.

BY his latest book on Scripture interpretation,* Rev. Dr. Bullinger takes us back to studies that were more highly esteemed by great expositors in the seventeenth century than is the case to-day. Somehow or other, types and parables, designed to give concrete and picturesque form to abstract ideas, have come to be styled "figures of speech," to the practical obscuration and disregard of those literary forms or figures which were identified and classified by grammarians and rhetoricians as far back as the days of old Greece and Rome. The volume before us, extending to 1,150 large pages, places at the service of the English Bible student the labours of Glassius and Bengel, Macbeth, Hervey, and Boys. It does more: with the fruit of wide research, Dr. Bullinger gives us the rich results of long and independent labour in the field of Scripture exegesis.

This work not only renews our acquaintance with deeply interesting studies of years gone by—studies that have ever yielded light and leading in thought upon God's Word—but it illustrates in a forcible manner the uncertainty of critical fashion and expository style. The more modern the comment, the less disposition does there seem to be to recognise figures of speech in the true sense of the term. Hence poverty and weakness, often imputed to the Scriptures, and more often inherent in annotations thereon. "Applied to words (writes our author), a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis."

Dr. Bullinger undertook a large work when, many years ago, he laid this volume on the stocks. There was, first, a difficulty arising from the terminology of rhetoric; so he gives us the English equivalent to the various Greek and Latin names. Then, the large number and complexity of the figures compelled great discrimination, also care in applying the needful tests; he has here catalogued over two hundred figures, several of them with many varieties. Again, he had to decide upon some mode of classification at once simple and rational; and we question if it is possible to improve upon the plan he has followed. He has grouped in the first class figures depending on omission—Elliptical; in the second, those depending on addition or repetition—Pleonastic; and in the third those depending on change or alteration in usage, order, or application of words. There are several appendices on subjects of great importance in Scripture exposition, including (*a*) the use of different types in the English Versions; (*b*) the distinctive senses in which the genitive case is employed in the Old and New Testaments; (*c*) on homœoteleuta in the MSS. and printed editions of the Hebrew Bible; (*d*) on Hebrew homonyms; and (*e*) on the Eighteen Emendations of the Sopherim. At the end are well-nigh a hundred pages of indexes—for the most part devoted to passages of Scripture explained and illustrated in the volume, also lists of Hebrew and Greek words similarly treated.

In one of the sections on Ellipsis, Dr. Bullinger writes on—

Matt. xxi. 22.: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive;" *i.e.*, add "*if it be His will.*" Compare Matt. xxvi. 39-44; Jas. v. 14, 15; 1 John v. 14, 15. This is the one abiding condition of all real prayer, and the Ellipsis must be thus supplied wherever it is found.

In Mark v. we have, by way of illustration, three prayers—(1) In verses 12, 13, "The devils besought Him," and "Jesus gave them leave." (2) In verse 17, The Gadarenes "began to pray Him to depart out of their coasts." And Jesus left them. (3) In verses 18, 19, "He that had been possessed with the devil prayed Him that he might be with Him. Howbeit Jesus suffered him not."

"No!" is an answer to prayer! and often, very often, a most gracious and loving answer too. No greater calamity could come upon us than for God to answer "Yes" to all our ignorant requests. Better to have our prayers refused with this man who had been the subject of his grace and love and power, than to have them answered with devils and Gadarenes.

This Ellipsis is none the less real because necessitated by sound doctrine rather than suggested by grammatical structure. Some passages of Scripture are considered under a variety of heads. What preachers would regard as "great texts" are again and again under consideration. The third division of the book, including figures that involve change in the meaning, arrangement, and application of words and phrases, is specially instructive. Here we meet with Heterosis, Metonymy, Synecdoche, Simile, Metaphor, &c. In the last-named category, we have a very useful discussion of Matt. xxvi. 26, "This is my body." Having explained the use of the substantive verb in the sense of "signify" or "represent"—a usage which abounds in literature at large—Dr. Bullinger writes:

In the very words that follow, "this IS (*i.e.*, represents or signifies) my body," we have an undoubted metaphor. "He took the cup . . . saying . . . this IS my blood." *Here*, thus, we have *a pair* of metaphors. In the former one, "this" refers to "bread," and it is claimed [by Romanists] that IS means *changed into* the "body" of Christ. In the latter, "this" refers to "the cup," but it is not claimed that the cup is changed into "blood." At least, we have never heard that such a claim has been put forward. The difference of treatment which the same figure meets with in these two verses is the proof that the former is wrong. In 1 Cor. xi. 25 we read "this cup IS the new covenant." Will Romanists, in and out of the Church of England, tell us how this "cup" becomes transubstantiated into a "covenant?" Is it not clear that the figure in the words, "This IS my body," is *forced* into a literal statement with the set purpose and design of making it teach and support erroneous doctrine?

On the general neglect to distinguish literary figures, and the mischievous consequences of such indifference, Dr. Bullinger speaks with no uncertain sound:—

Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of God's Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord's people, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or figure of language: thus, not only falling into error, but losing the express teaching and missing the special emphasis which the particular figure was designed to impart to them.

This book is a valuable work of reference—not less valuable because some sections are of less importance than others, and occasionally the positions taken up may be open to question. It will promote careful study of the Bible; and equip, for independent effort in that direction, those who have entered upon the task with limited resources. It were time more attention was given to those forms of utterance that lie on the very surface of Scripture language; and what has been long awaited has here been produced by one who combines fulness of scholarship with unwearying application to exegetical work. To be complete, the book had to be large, and that may possibly hinder it from getting into the hands of some who would value it. Those who would show kindness to a studious clergyman or minister may be put in mind of this as a presentation volume that is sure to prove welcome and useful.

A very readable biographical sketch of **Field-Marshal Lord Roberts**, by Horace G. Groser, has been issued by *Andrew Melrose*. (1s. nett.)

Yet another book of outlines—**Tools for the Master's Work**, collected by J. Ellis. The present budget comprises over 250 sermon outlines, Bible studies, Gospel addresses and themes. (1s. 6d. *H. R. Allenson.*)

The March issue of **The Bookman** is a Ruskin Memorial number of "The Bookman," and contains a unique collection of Ruskin pictures. The pages are of great interest and permanent value. There is a handsome separate plate. (6d. *Hodder & Stoughton.*)

Points, Parables, and Pictures is described on the title-page as a volume of "new illustrations for preachers, teachers, and platform speakers." It has been compiled by Rev. H. O. Mackey, and is intended as a companion to his "One Thousand New Illustrations." The selections are generally very brief, and there are subject and textual indexes. Many terse sayings by great men are given a place with the more substantial items. (3s. 6d. *James Bowden.*)

The Story of Peter, from Bethsaida to Babylon, is a volume of Sunday afternoon addresses to young men, delivered at the Polytechnic Institute, Regent Street, London, by Mr. Quintin Hogg (5s. *Horace Marshall & Son*). The subject is familiar, and it would not be difficult to recall many scholarly studies; but this volume, which is as thoughtful as it is characteristically modest, is worth a library of the more critical sort. The work is in two parts; nineteen chapters are devoted to the Fisherman's training, and seventeen to his teaching. The pages are earnest and practical, designed to give an extended usefulness to words that were helpful when originally uttered. We commend the book to teachers, and in particular to friends of the author, who dedicates his book to "the dear Wife whose Love and Companionship have been the chief blessing of my life."

Band of Hope workers will find helpful material in BAND OF HOPE OUTLINE ADDRESSES, by J. Johnson Baker. (*Church of England Temperance Society.* 4d.)

LIGHT AND LOVE (1d. *Woodford, Fawcett & Co.*) is an illustrated interdenominational magazine. Its contents are varied in character, and contain some bright and instructive reading.

A pamphlet, entitled THE COST OF A SEALSKIN CLOAK, by Joseph Collinson, depicts the fearful cruelties involved by fur-sealing. The publication is issued free by *The Humanitarian League, 53, Chancery Lane, W.C.*

The "Have You?" series of booklets is designed for purposes similar to those which for many years have been issued by the Monthly Tract Society. (Embossed covers; six in packet, 6d. *Drummond's Tract Depot.*)

Mr. Joseph Houghton Spencer, architect, unfolds abstruse and strange facts and arguments in his pamphlet, "AS OLD AS ADAM;" or, First Principles in Religious Geometrical Symbols and Alphabetical Characters. (1s. *Nisbet.*)

* FIGURES OF SPEECH USED IN THE BIBLE: Explained and Illustrated. By E. W. Bullinger, D.D. (20s. net. *Eyre & Spottiswoode.*)

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

THE rapid development of events in the Orange Free State kindles the hope that the end of the war is nearer than we ventured to anticipate a month back. Lord Roberts believes that it is by the help of God, and the bravery of the British troops, that so much progress has been made. The surrender of Bloemfontein, and the flight of the "late" President, Mr. Steyn, will undoubtedly have considerable influence in both Republics. The reception of the troops in the Free State capital, and the loyalty to her Majesty, expressed in the singing of the National Anthem, are most significant. Divided counsels had prevailed in the city for some time. Now affairs generally are almost in a normal condition, save for the presence of the soldiery. This is a time for redoubled supplication to God that He may speedily end the bitter conflict, and that in the rifts and chasms of loss and suffering caused by it, there may speedily grow the flower of reconciliation and mutual brotherhood.

Is it not time that the churches recognised the need of "entering into God's courts with praise," of "being thankful unto Him"? Calls for national humiliation and prayer have been made, and the people have "come boldly to the throne of grace, and found grace to help in time of need." That recent united prayer has not been a vain thing there is no shadow of doubt. Now that God has, in his great goodness, remembered our country in a time of great national peril and anxiety, should we not let our praise be heard? Individual Christians will have presented their thanksgivings in private and in their families. Throughout the land praise should be equally as widespread and as fervent as prayer. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Following Mr. Souttar's victory in the House of Commons in obtaining the second reading of a Bill to prohibit the sale of intoxicants to children, comes another in the second reading of that for including Monmouthshire under the Welsh Sunday Closing Act—a welcome sign of some life on moral questions. We have always believed that the temperance reformation, whenever consummated, would come about by gradual steps, rather than by one great stroke. Now that Scotland, Wales, and Ireland are practically favoured with Sunday closing, it will, perhaps, in time become possible to add some English counties and towns that wish for the same boon.

We have sometimes felt that one reason for the slow progress of the temperance cause in this country is the jocular treatment of the subject by its advocates. Very often a temperance meeting has only been a synonym for a light entertainment, with a humorous speech interpolated between the items on the programme. If advocates of temperance do not take themselves seriously, there is little probability that their hearers will. "Gay wisdom" is all very well; but if the temperance movement is to advance, there must be more force and less folly.

Mr. James Neil's "Palestine in London" Exhibition opens on Tuesday next in the Conference Hall, Eccleston Street, Belgravia. We gave some particulars of the artistic appointments in our last issue. It is a pleasure now to be able to assure intending visitors that the lectures will deal, in popular and instructive fashion, with Eastern life and scenery, as they elucidate and confirm Holy Scripture. The demonstrations will be given three days each week—Tuesdays, Wednesdays, and Thursdays—afternoon and evening, excepting on Wednesday, when there will be no evening lecture. Full prospectuses may be had from the hon. secs., Holy Land Lectures, Newcourt, Acton, W.

London workers will learn with interest that Mr. Charles Cook is about to complete his twenty-fifth year of service in the Metropolitan Theatre. His labours in Hyde Park have attained a certain celebrity, and all who have witnessed them have admired the devotion of the singers and other helpers who for twenty-nine years have assisted him in the outdoor gatherings. We hope next week to give some particulars of Mr. Cook's life and labours. Meantime, he is desirous of completing the quarter of a century with the work free of debt. At present the account shows a deficit of £70. Mr. Cook's address is 6, Frithville Gardens, Shepherd's Bush, W.

Mrs. Luke, whose children's hymn, "I think when I read that sweet story of old," has a world-wide fame, has just issued a little volume of autobiography. She wrote the hymn, which has been sung by millions of children, when she was about twenty-six years old. Little thought she that the simple lines, penned for the use of a Sunday-school, were destined to live in many a memory, and make the Saviour known in a very real sense to tens of thousands of little ones. It is one more case of God using the consecrated soul to bless a numberless host of fellow beings.

We are grieved to learn of the serious turn which the illness of Dr. Ryle, ex-Bishop of Liverpool, has taken. It must be an alleviation of his natural sorrow at quitting the See over which he has presided so long for Dr. Ryle to know that his successor is an earnest Evangelical divine, fired with a special zeal for missionary work. We hope Dr. Ryle may be spared to enjoy the well-earned leisure of retirement after his exceptionally busy life. He is upheld by the earnest prayers of thousands who have good reason to regard him with true affection.

The Archbishop of Canterbury has been called upon in the House of Lords to justify his action in issuing a prayer for the dead in connection with the special service in memory of those fallen in the war. This, according to Captain Cobham, of the Church Association, was tantamount to an unconstitutional change in the doctrinal standards of the English Church. The Archbishop's reply to Lord Kinnaird was far from satisfactory. He acknowledged that under ordinary circumstances the clergy were forbidden to offer prayers for the dead, because they had bound themselves to use the prayers in the Prayer Book, and they were not allowed to go outside it without lawful authority, which he contended had in this instance been given, *i.e.*, by the two archbishops.

Signs are not wanting which go to prove the baneful consequences of this position. If it is, as stated, that the question of restoring to the liturgy one or two of the prayers for the dead found in the first Prayer-Book of Edward VI. is shortly to be brought before Convocation, we sincerely hope that the Evangelical section of the clergy will let their voices be heard in deliberate, forceful protest. A most dangerous claim lies hidden in the terms of the Archbishop's plausible reply. The power of the bishops has recently been increasing by leaps and bounds, and this apparently harmless exercise of it, not only trenches on the prerogatives of Parliament, but if allowed to pass unchallenged, forms a precedent which might lead to endless innovations in the formularies of the Established Church.

"Clocks converted to chiming"—such were the words that caught the writer's eye in an advertisement of a watchmaker's wares. "Conversion to chiming" is precisely what many need nowadays. In the midst of gloom and sorrow, what a call there is for bright Christians who can advertise the grace of God, which is able to dispel all sorrow and care. Many are converted who yet are far from chiming, and they require the change which can fill their lives with a music never dying, ever singing. Then there is a thought in the chime which may stimulate us. Chimes are striking constantly, often every quarter of an hour, always every hour. How about our testimony for Christ? Is that as frequent as it ought to be? Are we not often silent instead of chiming Christians?

"An unconditional surrender" is a phrase made familiar to readers of the war news lately. The words may serve to remind Christians of what is demanded of them in the warfare of the soul. Surrender to their Lord and Master which is partial and reserved cannot enable them to render Him effective service. Only in proportion as we yield spirit and soul and body, "in full and glad surrender," can He commit to us his work, and entrust us to carry it out.

On page 27 we give a letter from Dr. Gritton on the Paris Exhibition, in special reference to the threatened outrage upon the Sabbath rest. We have also received a letter from Dr. Peake, secretary of the Lord's Day Observance Society, in which an earnest hope is expressed that British exhibitors will maintain the national reputation for a reverent regard for the sanctity and rest of the Lord's Day. We make a brief extract:—

> At the various exhibitions which have taken place during the last forty years, the representatives of British commerce and industry have almost unanimously covered their exhibits, and declined to transact business on Sunday. Yet the world has not found British manufacturers and British merchants less keen or less successful because they have reverently and thankfully adopted, for themselves and for their servants, the Divine institution which God's love and God's wisdom appointed for man's advantage.

The assumption of authority by the clerical over the lay mind could not have been better exemplified than in the following extract from a letter by an Oxford M.A., who is in Holy Orders, to a correspondent who had challenged his accuracy in quoting a certain verse of Scripture :—

I wish to treat him with the utmost courtesy ; but I believe he is not in Holy Orders, and I make it an invariable rule never to engage in religious controversy with a mere layman. *It is for me to teach, for him to learn.*

It is this spirit of intolerant contempt for the "mere layman" which has ended in the final breach between the manhood of many a Continental country and the priesthood ; and if we in this country are happily not in that mood, it is because the sacerdotal spirit has been kept in due check by the widespread and deep-rooted principles of Protestantism which have gone to the making of the English character. The man who wrote the above words has need to learn the fundamental virtue of humility before he can be a follower of Him who said He was "meek and lowly."

It is pleasing to record the success of a movement started about a year ago at two of our City churches. It provides a bright service every morning for the crowds of girls employed in those localities who have to travel to the City by the workmen's trains between 6.30 and 7 a.m., and who cannot go to their places of business until 8.30 or 9 o'clock. At each of these churches there is now an average daily attendance of about 150 young women, who, after the service and an organ recital, fill up the time by knitting and sewing until the hour comes when they can enter the warehouses. It is testified that the excellent behaviour of these humble work-girls, who are thus kept out of the streets during the interval, would make a special object lesson in reverence.

It is a pitiable condition of things which prevents Presbyterian and Wesleyan chaplains in the army from using consecrated chapels in India for the conduct of public worship. The Government of India has taken legal opinion in the matter, and now announces that such chapels can be used by "other religious bodies" only with the consent of the diocesan. We sincerely deplore such a decision. In the mission field, at least, no restrictions should be allowed to interfere with the cordial co-operation of the great Evangelical societies in the extension of the Kingdom of Christ.

The house-to-house visitation recently undertaken in South Manchester by the Free Church Council of the district showed some significant results. The visitors only met three cases of avowed atheism ; 4,500 families returned themselves as belonging to one or other of the Free Churches ; 3,800 to the Established Church ; nearly 1,100 to the Roman Catholic, or other bodies ; while 2,000 confessed that they attended no place of worship. On the face of it, this looks very encouraging ; but in spite of these figures the workers were deeply impressed with the manifest indifference shown to religion. Even in the case of those professedly identified with a particular church, there were a large proportion who seemed totally devoid of any real depth of religious principle.

We fear that this only too accurately represents the general state of our large towns and cities. The chief enemy of religion at present is not militant unbelief or open aggressive hostility, but rather that mood of entire carelessness which is so difficult to deal with. Large numbers of our fellow-beings live in utter oblivion of spiritual realities, and are completely impervious to the appeal of all the ordinary religious agencies. The example of this and other Free Church Councils, which are striking out a new line of approach to these people, deserves to be followed more widely. A friendly visit of clergyman, minister, or layman, with a frankly religious purpose, is seldom resented if managed with tact and heartiness ; and this, properly followed up, often leads to a new attitude towards the church and the ministries of public worship, which is one step towards a true religious awakening.

The system of visitation adopted, too, in a certain part of Birmingham by the ladies of Carr's Lane Chapel is worthy of a wider experiment on the same lines. Every month these Christian women visit 3,000 homes, the work being carried out with the utmost fervour and enthusiasm. The result is an extraordinary influence for good in the neighbourhood, where the visits are heartily welcomed and their spiritual influence cheeringly responded to. The visitors have found that the people have three great needs. The first of these is the Gospel ; the second, cleaner homes ; and the third, better cooked food. The first they have sought to convey by their regular visits, pointing with kindly words to the source of salvation. Means are being organized for better provision for the second and third, as well as other physical and social wants, such as better doctoring, and the usual thrift agencies. The success of these experiments shows what may be done by taking the Gospel to the people's homes instead of waiting for them to come to church.

In the interests of commercial morality we are glad that the names of the contractors who served the Government with inferior goods have been published. This is another proof, and a very welcome one, that the efforts of the Lord Chief Justice and the Right Hon. Sir Edward Fry, on behalf of purifying trade transactions, are bearing fruit. Nothing probably is more injurious to young Christian men than a sense of despair in making trade honourable and righteous. Yet we have had in this century many a noble instance of the possibility of a merchant prince attaining success by strictly honest methods, and keeping himself "unspotted from the world."

Rev. S. Baring Gould, in a reference to the convict prison at Dartmoor, has pointed out that the average cost of the prison maintenance of each convict is about £20 per annum, the total amount for the year 1898 being £604,696, and that the preliminary outlay in law and upon police amounted to £8,759,900. Naturally the question arises whether we are not "penny wise and pound foolish" in spending so comparatively little upon prevention and so much upon punishment ; or, as Mr. Baring Gould puts it, "so much to get men into prison and keep them there," rather than in devising means to keep them out.

If it be true of men that they reap what they sow, it is also true of churches. The Protestant churches of France, which were suddenly called upon to do an extra amount of missionary work in Madagascar, are finding this out to their joy and profit. One of their pastors said recently that he desired to thank the missionary society, because it had asked him and his friends for money. Thus the farmer who knew only how to hoard had learned how to give. He said a kind of social revolution had been made. He further testified that the home ministers and Christians were debtors to missionary work, for showing them the possibility and necessity of conversion. The record of work done abroad was, he said, strengthening and comforting, and was the most cherished reading next to the Bible. We heard of a minister the other day who greatly doubted the reality of conversion ; but he surely cannot be a reader of missionary news, either home or foreign. Anyhow, it is refreshing to find that France is receiving quickening grace through the labours of her missionaries to the heathen.

A beautiful manifestation of Christian unity amongst Protestants of all denominations is being witnessed during the Sundays in this month in Beverly, Mass., U.S.A. The same Biblical subjects are to be taken by the various ministers in the town on successive Sundays. The selected topics are :—"The Living God," "The Almighty and Consuming Fire," "The Fear of the Lord," and "The God of Love." This speaks eloquently for the brotherliness amongst the ministers as leaders of Christian thought and life, and should have a great deal to do with commending pure and undefiled religion to those not yet in real fellowship with God in Christ. When pastors can "agree to differ" on minor points of church organization, and unite on the great, living evangelical truths of the Gospel, the influence is sure to spread amongst their congregations. Might not uniform sermon topics be adopted with distinct advantage now and again in our own pulpits?

It is painful to compare the clear declarations of the Gospel—"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7), and that Jesus, "his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness"—with the utterances of the Roman Catholic Bishop of Liverpool in his recent Lenten Pastoral :

Continual penance is required in order to satisfy fully for past sins. When conscious of grievous sins, man seeks forgiveness in the Sacrament of Penance . . . even though the sinner's guilt is washed away by the Sacrament generally, there will remain a debt of satisfaction still to be paid to the justice of an offended God. . . . For ourselves, therefore, we should never be without fear for forgiven sins, even though we have every hope that they have been washed away in the Sacrament of Penance. For unless we have offered adequate satisfaction for them, we store up for ourselves punishment in those fires from which there is no escape.

Of the making of religions there is no end, as an American book on "Some Latter-day Religions" shows. The writer, himself a thoroughly evangelical thinker, details the recent substitutes for Christianity under the following heads : "Æstheticism, Theosophy, Otherism, Faith Cure, Pessimism, Agnosticism, Materialism, Liberalism, Spiritualism, Mormonism, Christian Science, and Socialism." Some of these are distinctly moribund creeds ; others have just appeared above the horizon. There is one significant omission from the above list, which would not have been possible fifteen years ago—"Secularism," which, since the death of Mr. Bradlaugh and the defection of Mrs. Besant into the ranks of Spiritualism, has altogether lost its hold as a public movement. The above creeds are doomed to the same fate, for they have no real gospel for the soul of man. One by one they will be consigned to the lumber-room of exploded heresies, while the "faith once delivered to the saints" will steadily march to final conquest. But these deadly errors must be fought in order to be killed ; and the best weapon is a living faith.

The Folly of Intolerance.

TOLERATION of the views of others in things political and religious has been a virtue of slow growth, and is not over robust even yet. One of the surest signs of a true toleration is giving freedom of speech to those who differ from us, and visiting them with no pains or penalties which we may have it in our power to inflict. The right of free speech is one of the strongest safeguards of national progress and greatness. No clamour of patriotism, or even of religion, mistakenly so called, should be allowed to imperil it. Better suffer some abuse of it than allow it to be infringed or abolished. The men who outrage it should remember that they, in turn, may some day badly stand in need of it. No one is obliged to believe what another says; he can refrain from hearing what he disapproves. If liberty of speech is interfered with for one reason, it may be for another. England's greatness is vitally connected with her freedom: robbed of that, her days will soon be numbered.

It is very regrettable that a spirit of intolerance has manifested itself lately in the dangerous form of riot and disorder at public meetings held by men who are at any rate honest and sincere in the views for which they desire a courteous hearing. The debate in the House of Commons on Thursday last served to emphasize the feeling which all thoughtful men hold as to the unfairness and illegality of such uproar as has characterized recent gatherings in the cause of peace.

We are sorry there was a disposition on the part of one or two Cabinet Ministers to minimize the seriousness of the disgraceful riots which have taken place. It is a scandal that a family so respected for good works as are the Rowntrees, of Scarborough, should be subjected personally to the attacks of an unruly mob, which also damaged various establishments belonging to them to the extent of about £2,000. Not long previously a peace meeting at Exeter Hall was the scene of tremendous uproar, and only the belated arrival of a posse of policemen prevented actual bloodshed. A few minutes of further delay, and many lives might have been sacrificed. A long list of similar disturbances has been published, and it represents a symptom in our national life which demands serious attention.

Dr. Phillips Brooks, the eloquent Bishop of Massachusetts, wrote some years ago a fine essay on "Tolerance," pleading in a masterly way for courteous toleration by Christians of the divergent opinions which are held by other Christians. Such a crisis as the present war proves a severe test of charity and Christian temper. We may be sure of the strength of our own views, and yet patient and just to those of others. No convert was ever won by a discourteous insistence on the incontrovertible wisdom and knowledge of his opponent. "Truth is quiet," we need to remember, and truth will ultimately prevail.

The manifestation by mobs of their dislike of other opinions than their own is not so very surprising. It dates back to the days of Christ, and long before He came to earth. Intolerance is often only a longer word for ignorance. The truly wise man is not so eager for the victory of his own opinions as that he may know the truth.

We say nothing here as to the merits or demerits of the opinions held by the Peace Party in this country. But, reading the names of distinguished ministers of religion and self-sacrificing workers for the common weal in the list of its supporters, we say it is shameful that such men should be subjected to insult and personal danger. The venerable Dr. Maclaren, delivering a most useful Sunday school address, was interrupted by the sudden incursion of uproarious students, and had to bring his remarks to an untimely conclusion. The Mayor of Cambridge has had to be protected by the police since a sentence was passed on undergraduates for destroying shop-fronts in the University city, after news of a victory had filled them with enthusiasm.

We hope this unpleasant epidemic of intolerant disorder will soon pass away. Meantime, in private as well as in public affairs, we need to cultivate a gracious regard for the feelings of others, and a humility as to the expression of our own opinions.

Rifts in the Cloud.—IV.

By Rev. HENRY STURT.

THE GATEWAY OF HEAVEN.

"He that believeth in Me shall never die." "I have a desire to depart—to be with Christ, which is far better." "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

DEATH is often called the King of Terrors, and even in the Word of God he is called "the last enemy." Death is the fruit of sin, and "the sting of death is sin." We instinctively shrink from death and all its natural associations, but within the veil there are other associations which awaken apprehension and dread. Bishop Heber well describes this feeling and its cause:

To dream through life a gaudy dream
Of pride, and pomp, and luxury,
Till wakened by the nearer gleam
Of burning, boundless agony;
To meet o'er soon our angry King,
Whose love we passed unheeded by,
O Death, this is thy deadly sting!
And this, O grave, thy victory!

Peter Damian also gives this powerful description of the same thing:

Fleshly lusts of fancied sweetness
Are converted into gall,
When on brief and empty pleasure
Everlasting dolours fall;
Then what late appeared so mighty,
Oh, how infinitely small!

How wondrous, then, must be the grace that can change the whole aspect of things, and by a spiritual transfiguration turn the gloom to glory. Yet this is the triumphant note of the Gospel. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Dr. E. R. Conder has well expressed this thought thus:—

We know! We know!
We follow One who passed the gate, and then,
Reclad in flesh, came back and talk'd with men.
Through the once silent darkness voices clear
Ring out—"The Lord is risen; He is not here!"
But where He passed the heavens are still aglow.
Therefore we know! We know!

How many are the songs of triumph which that one victory has called to life! How sweet the light which streams across the grave through the opened heavens, through which the risen Lord ascended to glory! Bishop Heber, after describing the rising and setting sun, thus applies it:—

Just such is the Christian, his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way.
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace;
And gives a sure hope at the end of his days,
Of rising in brighter array.

Rev. J. Conder also speaks thus of the believer's entrance into rest:

Angels, let the ransomed stranger
In your tender care be blest,
Hoping, trusting, free from danger,
Till the trumpet end her rest.
Blessed fold, no foe can enter,
And no friend departeth thence.
Jesus is their sun, their centre,
And their shield, Omnipotence.

How many souls have also rejoiced in the lines of Dr. Watts:

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

Yearning souls have often breathed forth their longings in the words of Dickson's sweet hymn:

Jerusalem, my happy home;
Name ever dear to me.
When shall my labours have an end
In joy and peace and thee?

Why should I shrink from pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

Or else, with Montgomery, they have sung:

For ever with the Lord!
Amen, so let it be:
Life from the dead is in that word—
'Tis immortality.
My thirsty spirit faints
To reach the land I love,
The bright inheritance of saints—
Jerusalem above.

What a glowing description Bunyan gives of the gateway of heaven, which Dr. Arnold said he could never venture to read aloud. I give a slightly condensed quotation.

After crossing the river, "the shining ones met them and said, 'We are ministering spirits, sent forth to minister to those who shall be heirs of salvation.' The talk they had with them was about the glory of the place, who told them that the beauty and glory of it was inexpressible. 'There,' said they, 'is Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. You are going to the Paradise of God, wherein you shall see the tree of life, and eat the fruits thereof; you shall have white robes given you, and your walk and talk shall be with the King all the days of Eternity.'

"Now, as they drew near the gate, a company of the heavenly host came out to meet them, to whom it was said by the shining ones, 'These are the men who have loved our Lord, and forsaken all for his holy name.' Then the heavenly host gave a great shout, saying, 'Blessed are they that are called to the marriage supper of the Lamb.' There came out also some of the King's trumpeters to meet them, who with melodious voices made even the heavens to echo with their sound. This done, they compassed them round on every side, so that the very sight was to them as if heaven itself was come down to meet them. And now were these two men, as it were, in heaven before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the City itself in view, and thought they heard all the bells ring to welcome them. Oh! by what tongue or pen can their glorious joy be expressed!

"Now I saw in my dream that these two men went in at the gate; and lo! as they entered, they were transfigured, and they had raiment put on that shone like gold. There were those also that met them with harps and crowns, and gave them to them. Then all the bells in the City rang again for joy, and it was said to them, 'Enter ye into the joy of our Lord.'

"Now just as the gates were opened to let in the men, I looked in after them, and behold the City shone like the sun; the streets also were paved with gold; and the men had crowns on their heads, palms in their hands, and golden harps to sing praises withal. After that, they shut up the gates; which, when I had seen, I wished myself among them."

True and precious are the words of Jesus: "He that believeth in Me shall never die." Death is the gateway of heaven.

Passing out of the shadow
Into a purer light;
Stepping behind the curtain,
Getting a clearer sight.

Passing out of the shadow
Into eternal day;
Why do we call it dying,
This sweet going away?

Day by Day.

SUNDAY, March 25. Psa. xl.

IT is impossible to tell what the "pit of noise" to which the Psalmist refers in *v.* 2, stands for. Evidently he had been passing through a time in which the hatred and antagonism of his enemies had reached a climax. They had sought to destroy his soul. In the midst of all this, he had waited patiently for the Lord, believing that He would make no tarrying, but that in the fourth watch of the night He would appear. This is the true attitude for us all; however poor and needy, the Lord thinks upon us, and brings us up from the horrible pit, to set our feet upon a rock.

In the meanwhile, let us be sure to follow that line of conduct which is suggested in the sixth and following verses. Originally they were spoken of the Psalmist, but evidently there was a meaning in them which could not be exhausted by his experiences. In their true intention they refer to Christ, as we learn from Heb. x. We cannot thank God enough for having rescued us, and filled our mouth with songs. But the best expression of our thanks will be yielded, not in sacrifice and offering, not in penance and charity, but in a consecration of our life to do his will.

Happy the soul that can say with the Psalmist, "Mine ears hast Thou opened." Whether that expression refers to the putting back the long hair which covered the ear, that the least whisper might be caught, or to the boring the ear to the doorpost, as in the old Hebrew ceremony (Ex. xxi.), it describes the attitude of a reverent and obedient spirit. If we choose God's will, we shall presently delight in it.

MONDAY, March 26. Psa. xli.

It was a season of bodily suffering. The psalmist was prone on a couch of languishing; his discomfort was increased by the consciousness of guilt, and aggravated by the ingratitude of friends, and the calumny of foes. His enemies spoke evil against him, wondering when he would die and his name perish. They gloated over his misfortunes. Under such conditions he began to ask with new desire for healing: "Heal my soul, for I have sinned against Thee." "Have mercy upon me, and raise me up."

How suitable is this prayer for us all, "Heal my soul, for it is stricken with many diseases." John describes our Lord's miracles as *signs*, because each one sets forth an ailment of the inner life, and the Divine method of treatment. Some blind, some paralysed, some on the verge of death—the Great Physician is bending over us. By faith let us derive healing virtue as we touch the hem of his garment.

The Lord Jesus referred *v.* 9 to Judas, except the clause about trusting; for from the first He had been aware of the untrustworthiness of the traitor. But what comfort there is in turning from faithless friends and persistent foes to the Divine vindication! He who vindicated Abel, whilst his blood was yet warm, has done as much for all his murdered and misunderstood saints; and He will set them before his face for ever in that world where they see eye to eye, and are face to face with faithfulness that cannot forget, a truth that cannot deceive, a love which cannot misunderstand.

TUESDAY, March 27. Psa. xlii.

We all get to "the land of Jordan" sometimes, with its distance from the scenes of happy fellowship with God's believing people. It may be the sick chamber, or the long and distant journey, or the call to dwell among the heathen for his missionary work. At these times, what a halo of interest circles around the blessed past. The throng of reverent worshippers, the holy days, the burst of joy and praise from thousands of voices—ah, with what new interest do these appeal to us!

In addition to isolation from the blessed convocations of God's saints, we may have to experience the taunts and hatred of his foes. They are like a sword in our bones. They say continually, "Where is thy God?" Then it is that deep calls unto deep, and that the soul resembles a tempest-driven ship, her sails torn to ribbons, her masts snapped, the water pouring over her decks, her timbers creaking and letting water, whilst above is a dark and stormy sky, and the wind blows a hurricane. We are in woful case when the deep without calls to the deep within, and, joining hands, they threaten to overwhelm.

Then we turn to the living God, who is also the God of our life (*vv.* 2 and 8). We pant for the revelation of his face. We thirst for the sensible enjoyment of his presence. What is this that steals in upon my heart, soothing it amid the drenching tears, the rush of the storm? It is the sweet minstrelsy of Hope. Let us listen to her song: Yet the Lord shall command his lovingkindness in the day-time, and in the night his song. God hath commanded her to sing *his* song. O my soul, I bid thee hope, not in a turn of the tide, not in the necessary advent of dawn, but in God, *my* God.

WEDNESDAY, March 28. Psa. xliii.

We must distinguish between our standing and our experience, between our position and our condition. It is impossible to think that God can ever cast us off. We are bound up in his love and life, for are we not joined to Him in the indissoluble bonds of his covenant? But we may lose the sensible enjoyment of his presence, and our circumstances may appear to be drifting us whither they will, apart from his guidance or control. Yet God is, all the while, waiting to be gracious. He is holding Himself ready to intervene at the precise hour when his help will aid us most—then his light and truth will be seen proceeding forth from his presence, like twin angels to bring us to his holy hill.

Count God your exceeding joy. Even in moments of darkness and depression, dare to say of Him, "God, my exceeding joy." Even in the darkest hour, dare to touch the strings of your harp, and say, "God, my God." Sometimes the voice of praise and hope will kindle our heart again to hope and song. Joy is much more the result of our choice and will than we are sometimes disposed to think. There is always something to praise God for. He always leaves more than He takes. He always contrives alleviations for the darkest, saddest lot. He is always there Himself, with all the fulness of his strength and salvation. Look to Him, for He is the health of thy countenance. Just as the body, when it rests and eats and exercises rightfully, becomes healthy, the bloom and hue of health is seen on the cheek, so when the soul finds its all in God, it becomes healthy—there is a flush, a glow, a hue of health, which reveals the health within. Hope then in God!

In darkest shades, if He appear,
My dawning is begun;
He is my soul's bright morning star,
And He my rising sun.

THURSDAY, March 29. Psa. xliv.

In the first paragraph of this Psalm (*vv.* 1-8) we have an exact delineation of the method of the best kind of life. We do not get the land in possession by our own sword. Fighting will not help us, nor wrestling, nor anxiety. There is a sense in which praying will not bring us thither. Nothing but simple faith in the living Saviour—in his right hand, his arm, and the light of his countenance. Through Him we push down our adversaries; through his Name we tread under the serried ranks of our foes. Again and again I am asked for the secret of victory. Why do you fail? Surely you have not yet come to an end of yourself, you have not sunk down at the feet of the Son of God in absolute helplessness and dependence, you have not died to your own righteousness that you might receive God's. This will cause failure, until, like Job, you are stripped of all creature help, and hand over the entire responsibility of making you a victor, and a saint, to Him who loves you.

But what a contrast in the closing paragraph (9-26). Disaster and defeat had followed on each other's heels, and all the outlook and prospect of the land had become overcast. How true this is in the history of the soul! Times of failure and sin befal us, to our unutterable anguish. We may suppose that the cause is traceable to some apathy on God's side. But it is not so. He has not forgotten or forsaken. His eye has not slumbered, nor his strong hand become paralysed. The failure is due to some lapse in our faith and earnestness. Our steps, unlike the psalmist's, have declined from his way, and we have spread out our hands to strange and foreign help. Would that our conscience were as clear on such matters as the psalmist's was. But if the water is low in the lake, there has been some silting up in the channel, so that the gracious help of God is shut off.

FRIDAY, March 30. Psa. xlv.

The margin of *v.* 1 tells us that the psalmist's work was "for a king." This ode was probably composed for the marriage-day of Solomon, but it has a far wider import. There is only one that can be described as fairer than the children of men, whose lips drop with grace, and who rides in majesty. The quotation of *vv.* 6, 7 in Heb. i. proves beyond controversy the Messianic reference. It is the Son of God who is the centre picture in this tableau. His garments smell of sweet spices; his arrows are sharp in the heart of his foes. Oh that He would ascend his triumphal car, and ride forth in truth, meekness, and righteousness.

Christ's bridal is with his Church. She stands at his right hand, having forgotten her people and left her father's house. If thy soul is included in the limits of the Church, as it may be by a living faith in Christ, you must be all-glorious within; your clothing must be inwrought with the gold of a Divine Saviour; you must know something of the joy and gladness with which the nuptials are celebrated, you must enter into the presence of the great Bridegroom of loyal hearts, for thy Maker is thy husband, the Lord of Hosts is his Name.

What a blessing it is for a family when children succeed to fathers, and they become princes. One great end of the family life is the creation of a godly seed. The Church on earth is constantly being replenished by the children of pious homes, and the pulpits filled with sons of the manse. So, shall the name of Jesus be borne forward to coming generations. The torch of testimony shall pass from hand to hand. One generation shall declare to another his righteous acts, that to the utmost bounds of of time his name should be continued, as the one means by which salvation is brought to those that believe.

SATURDAY, March 31. Psa. xlvi.

THE STORM (1-3); the mountains that root themselves below the ocean surface tremble. Is it that volcanic fires are burning in their heart? In any case the waters break with fury, they roar, and seethe, returning on the mountains with terrible reverberation. Such storms visit our world when the most stable things are affected, when it seems as though God is saying, "I will overturn, overturn, overturn." All that is capable of oscillation shall feel the tremors. At such an hour, when men's hearts misgive them for fear of the things that are coming on the earth, God is a sure harbour. Put Him between thyself and everything, let thy life be hidden with Christ in God.

THE RIVER (4-7). If the first verses describe the onslaught of Sennacherib, these dwell on the glorious Lord, as a place of broad rivers and streams (Isa. xxxiii., 21). During that invasion, the great want of Jerusalem was a river to intercept the foe, and supply the citizens with water. But amid the great cities of the world, Jerusalem was singularly destitute of a river. Thebes and Nineveh were founded on rivers; for Jerusalem there was none; and the poet-prophet suggests that God Himself would be everything a river provided. God always completes our need.

THE CALM (8-11). The storm has spent itself. God has helped as the morning broke (5, *marg.*). Sennacherib's army strews the ground like withered leaves. Be still then, and know that the Lord is God. It is only when the heart is still from alarm, in God's secret place, that it can know all that He is prepared to do and be.

The Glasgow Campaign.

A TIME OF REAPING.

[FROM OUR OWN CORRESPONDENT.]

THE Prayer Meeting on Saturday, March 10, was almost entirely a time of thanksgiving. From the East End especially this was marked. Three friends poured out their praises for what the Lord had wrought in the Gallowgate district. From Kelvinside there came tidings of large gatherings, in which the Spirit of God was manifestly working, and from Pollokshields the same story was told.

There was a lack of any statement of plans for the coming days which would have led to greater definiteness of intercession, but it was evident that such a meeting was highly valued by the workers. The great mass of the helpers are unable to avail themselves of the daily gathering at noon, and no central meeting out of business hours was held during the early months of the Campaign. The attendances on these four Saturdays should lead to the continuance of the privilege so long as the Campaign and any extensions of it may be continued.

THE CENTRAL DISTRICT.

The special effort is being vigorously prosecuted at the Tent Hall, where Mr. J. W. GALLETLY (in room of Mr. James Shields laid, aside by illness) took up work among adults during the last two weeks. After a good beginning on the Sabbath evening, the meetings continued satisfactory throughout. Careless and thoughtless people were found coming, who certainly could not themselves have explained why; and every evening some remained to be spoken with. There was no effort to force matters to an issue; yet bright cases of conversion gladdened the hearts of God's people. On the second Sabbath we heard Mr. Galletly preach on "The Reasonableness of the New Birth" (John iii. 7); and close attention was given while it was being conclusively shown, from different points of view, that unregenerate human nature could not, under any circumstances, enter the kingdom of heaven.

REV. W. R. MOWLL (BRIXTON).

In the Western Division, the centre of work was St. Silas' Episcopal Church (Rev. Sholto D. C. Douglas, incumbent), the missioner being Rev. W. R. Mowll, of Brixton, London. In addition to the evening service a Bible-reading was given every afternoon, an opportunity much enjoyed by those unable to attend evening services.

From the outset the missioner gave a systematic course of instruction on the place of the sinner before God—"condemned already." Making the third chapter of Romans—"the great levelling chapter"—the basis of his earlier discourses, he examined, on Sabbath evening, two charges by which the guilt is proved—(1) godlessness, (2) the love of money. Then, on later evenings, he passed on to (3) unprofitableness, which he applied specially to the neglect by Christians of the opportunity of serving God through the special services of the Campaign; and (4) unbelief, which is calling God a liar—"the sin which is extolled as a virtue to-day."

There was felt to be great power in the gatherings, and many Christians were praying and watching for the working of God's Spirit.

MR. ROWLAND D. EDWARDS.

The work in the North-Western District is now going on at North Woodside Free Church (Rev. Mr. Weatherhead). There is an enormous population in the district, and the mission began in such hearty fashion that the evangelist (Mr. ROWLAND D. EDWARDS) felt there was promise of much blessing. "Droppings" have been granted, and as we go to press God's people are crying out for "showers." Here, as in several other districts, there is a decided feeling that as the Campaign draws to a close a time of greater reaping is beginning. The district is well provided with faithful open-air workers, and by song and testimony the Gospel is reaching a very large number of the inhabitants. The expectancy in the hearts of Christians was touchingly manifested by the way in which mothers brought requests for prayer on behalf of their children, and others for their dear ones.

It was among the respectable and correct that the work here had to be done, and Mr. Edwards set himself to unmask the condition of those who believed they "had never done anybody any harm," but were still unsaved. He insisted on the point that "not only have all sinned, but all sin is against God." The Word has been blessed, and heart-searching foundation work is being done, which, under the guidance of the Holy Ghost, will bear fruit for many days to come.

MR. M'NEILL AT KELVINSIDE.

General satisfaction is felt at the outcome of Mr. McNeill's evening services at Kelvinside Free Church, where a deep impression has been created among many who seldom come under the influence of evangelistic work. During the opening week the evangelist appeared to be doubtful as to the message reaching the hearts of his hearers, but a note of triumph appeared in his preaching as the days passed. An invitation to any who wished further light on their spiritual difficulties was always accepted. Some of the cases were of a most interesting character—clear and decided, coming out on the Lord's side. During the second week a short series of addresses on "The Passover" was made the occasion of much simple and plain teaching on the place of sacrifice in the plan of salvation.

IN THE EAST-END.

The work in the East-end has been very gratifying. The Brothers Weaver have brought to a close a fruitful mission at Young Street Free Church. The force of the work grew as it went along. On Monday of the second week fifteen persons voluntarily remained to inquire more about salvation, and on the following evenings such numbers as thirteen, eight, and fourteen fell to be dealt with. Every kind of ecclesiastical connection was represented, while a good proportion could lay claim to none at all. Every grade of society was there, and every period of life from childhood to age. On one evening the men were specially touched; on the next, women only were in the room.

Towards the close, a special address was given to those who had been burdened and struggling during the mission. During the fortnight, interesting dinner-hour meetings were held in connection with one of the great factories. The open-air meetings are known to have attracted several casual passers-by, who professed to trust the Lord before they left.

Mr. Hugh Paton has been making a special effort to reach the workers at the Dead Meat Market.

SOUTH OF THE RIVER CLYDE.

The fortnight has been marked by a special effort in Pollokshields, where the mission assumed the appearance of a Convention. Every afternoon an address was given in the Free Church by Rev. JOHN MCNEILL; while in the evenings the speakers were Professor Simpson, Rev. J. S. Stewart, Rev. Dr. Hood Wilson, Rev. W. M. Clow, and Rev. Robert Campbell.

On the closing Friday evening, Mr. Clow's subject was John v. 40, from which he showed that the deepest longing of every man is for "life that will never weary," and pointed to Jesus as the only source of it. "Coming to Jesus" was defined as accepting (1) his message, (2) his mercy, and (3) his mastership. "Great as are the others, for delight, power, and felicity there is none to touch the third." This closing address was mainly an appeal to those who had accepted the first two, "to complete the process of coming."

Bibles Wanted.—In connection with the Working Men's Mission, Collingwood Street, New Cut, London, S.E., the Brothers Young ask for gifts of Bibles for the use of their large school, which numbers over 500 children. The school funds are exhausted. Communications may be addressed: Messrs. T. and J. Young, 33, Nelson Square, Blackfriars Road, London, S.E.

Scottish Notes.

THE Glasgow City Mission has now a staff numbering thirty, who, in addition to house-to-house district work, give special attention to patients in fever and small-pox hospitals, to cab-drivers and stable men, to policemen on night duty (with meetings at suitable hours), to prisoners in police-cells, to invalids at convalescent homes, and to showmen.

A report has been received of a mission now in progress at Chryston Free Church (Rev. Andrew Shepherd), in the course of which much blessing was received, especially among young men and women. The evangelist was Mr. Samuel Mackenzie.

Speaking last week at a meeting of the Edinburgh Working Men and Women's Christian Sabbath Society—subject, "The Defence of the Sabbath"—Rev. John Kelman, jun. (Free North Church), said he believed the public sentiment of the country to be in favour of the preservation of the Sabbath free from labour. Those who were endeavouring to introduce labour on that day were seeking to create a demand, and not to supply one.

The committee of the Scottish Labour Colony—which is doing excellent service in the reclamation of men from the slums of Glasgow—reports that 1899 opened with sixteen men at the farm of Mid-locharwoods (Dumfriesshire), forty-five were admitted during the year, and thirty-nine left. Twenty-one were placed in situations, four were restored to friends, and two joined the army in South Africa.

At the Craigie House of Refuge for girls, Perth, the number of inmates is now kept up to the limit allowed by Government rules, namely, sixty, and if accommodation were available could be largely increased. Of all the girls who have left recently, good reports have been received. At the annual meeting the other day the secretary declared it to be no figure of speech to say that the object for which the institution existed had been attained so far as lay within their power; and many young girls, who would otherwise have been the victims of destitution, and surroundings physically and morally unwholesome, had been rescued to become useful members of society.

At Perth Free Presbytery last week the gratifying fact was noted that the young people in attendance at senior classes numbered half as many as those in ordinary Sabbath schools. Strong emphasis was laid on the difficulty experienced in obtaining male teachers.

Three Hundred Fatherless Girls.

SINCE the formation of the Brixton Orphanage, nearly 300 girls have been admitted to the benefits of the Home. Children between the ages of seven and twelve years are eligible for admission, without any payment whatever, priority, of course, being always given to the most necessitous.

The general management and administration of the affairs of the Home are under the direction of Mrs. Montague. The utmost economy that is consistent with the health and happiness of the children is practised. Every officer is honorary; the staff only receiving salaries. No servants are kept, the entire housework being done by the elder girls, who are instructed in all household duties, and trained as domestic servants. Situations are obtained for the girls over fourteen years of age, and each provided with a suitable outfit.

In the event of the girls being out of situations they are received into the Homes temporarily, providing their conduct while in service has been good. During the year fifty children have entered the Home. Of these twenty have been placed in situations, and thirty-eight have returned to friends. There are at present 291 girls resident in the Home.

The secretary, Mrs. Greenwood, will forward copies of the annual report and other information. She may be addressed at the Orphanage, Barrington Road, Brixton.

National Free Church Council.

THE annual meetings of the National Council of the Evangelical Free Churches closed on Thursday evening in Sheffield. The sessions of the Council itself, as well as the public meetings in connection therewith, were very largely attended, and a high level of interest was maintained to the end. A high spiritual tone marked many of the gatherings, and the proceedings were harmonious throughout. At one point the introduction of the engrossing subject of the War in South Africa threatened to disturb the equanimity of the delegates; but owing to the wise guidance of the President, and the self-suppression of many brethren who refrained from expressing the strong opinions they held on one side or the other, the danger was averted. The committee had advised that no discussion on the subject should take place in the Council, and the Council itself readily approved of this decision. The conversation which took place at the opening of the session on Wednesday afternoon arose in regard to a memorial which had been circulated among the delegates. Eventually the phraseology of the memorial was so altered that it made no allusion to the Free Church Council, and thus the document became the expression of opinion on the part of private individuals.

The session in which the spiritual tone rose to the highest point, and which will have, in all probability, the most far-reaching consequences, was that in which the Council considered the proposal to hold

A GREAT SIMULTANEOUS MISSION

throughout England in 1901. A suggestive paper on the subject was read by Rev. J. Tolefree Parr, of London. He pointed out that as the century drew to a close, thoughtful Christian men were oppressed by the magnitude of the social and religious problems that confront them. The extraordinary expansion of the great towns had far outstripped the enterprise of the Christian Church, and the vast majority of their populations had ceased to worship. The two outstanding features of the proposed mission were its magnitude and simultaneity. Nothing had hitherto been attempted on such a scale. The mission would be held in London from January 27 to February 3, and in the provinces from February 17 to February 24. Mr. Parr gave many valuable suggestions as to the organization and preparations necessary for success. As Free Churches, he declared they were nearer to the conditions of Pentecostal blessing than they had been for 300 years.

The resolution, committing the Council to this great enterprise for Christ and human souls, was moved by Rev. H. Price Hughes, and seconded by Professor Rendel Harris. The former, with eloquence and fervour, expounded and justified the proposal, and the latter with solemn earnestness dwelt upon the spiritual aspects of the movement. Rev. F. W. Bourne, the famous author of "Billy Bray," with tremulous voice, pleaded that the personal preparation might begin there and then in the soul of every delegate; and Gipsy Smith, one of the evangelists employed by the Council, followed up this appeal with great effect. He closed his address by requesting the great audience to join him in prayer. A very gracious influence pervaded the Council. Dr. Mackennal, indeed, on the following day, said he had never attended a more solemn and moving meeting at any assembly. After prayer, at the call of the president, the members of the Council sang fittingly enough the old hymn—

Oh for a thousand tongues to sing
My great Redeemer's praise!

Rev. S. B. Lane afterwards read a paper on "What the Councils can Do for the Villages." Mr. Lane described the village churches as the backbone of Nonconformity and the outposts of Protestantism. The strength of many of the town churches was due to the accessions they received from small and out-of-the-way congregations. The difficulties of village work were multiplying, amongst them being an aggressive sacerdotalism, and the constant migrations to the towns. A notable suggestion was made by Mr. Lane—to the effect that *Home Missionary families* were needed, to settle in the villages, and become in them the rallying point of Christian work. Men who retired from business, instead of settling down in a suburban retreat, might, with advantage, establish themselves in some village, on account of the unique sphere of usefulness it presented. Would that a thousand families might have a vision of needy rural England, and readily respond to the Divine call. Mr. Lane also suggested that the wealthier churches should be responsible for the work in one or more villages.

The Sabbath Rest for the People of God.

In the absence of Rev. W. F. Macdonald, the President of the Wesleyan Conference, through illness, the official sermon was preached on Tuesday evening in the Carver Street Chapel by Rev. H. Price Hughes. There was a crowded congregation, which listened with deep interest to a powerful discourse. The text was Heb. iv. 9. Mr. Hughes referred to his recent visit to the "Morning lands of history." The ruins of the cities of the dead, the ancient homes of wealth, commerce and empire—all cried out to him: "Your rest is in none of these things. Your home is not here." There was an other-worldliness, born of selfishness and cowardice and ignorance, that needed to be denounced; but there was a true other-worldliness they ought to preach, which was the only remedy for some of the greatest evils of their time. How could they destroy mammonism? They could not wean a man from the love of money by denouncing it. They needed what Dr. Chalmers termed "the expulsive power of a new affection."

The increase of pessimism and suicide in Europe coincided with the increase of materialism, and the loss of a deep conviction of the future life. One check upon materialism was to remind their people everywhere that the world, "this unsubstantial pageant," was destined to decay; but there remained a Sabbath rest for the people of God. For pessimism they needed a tonic of sunshine and hope. Things were not as they seemed. Their present experiences would not last for ever. The promise of the text was

NOT PERFECTLY REALIZED HERE.

For the Sabbath rest included rest for the body. That meant an end of pain, and there was really no solution in time for the mystery of pain. It included also rest for the mind, and that meant an end of doubt. In the eternal life there was no darkness at all. It included rest for the spirit, and that meant an end of temptation. They would never more be harassed by the world, the flesh, and the devil.

This rest was the goal and the destiny of the believer. In part it might be theirs now, for, as Bunyan said, the land of Beulah was much like heaven, and it was on this side of the grave. But the complete and final deliverance from sin and misery came at death. Mr. Hughes then severely condemned the doctrine of purgatory, which was really borrowed from paganism, and of prayers for the dead. The fundamental need of man was forgiveness of sins. Mr. Hughes effectively

ILLUSTRATED THIS POINT

from his recent travels. He had sat in the gallery of the Mosque of St. Sophia in Constantinople at a special service during the Mohammedan Lent. When the officiating priest in the course of the service uttered the word "Sin," all the worshippers fell on their knees, and bowing their heads to the ground, wailed out together, "Forgiveness." The heart of man, Mohammedan as well as Christian, cried for "Forgiveness." Another illustration enforced the same point. A dying man, hungry, neglected, friendless, was visited by a minister who said, "I will get you food, a doctor," and so forth. But the poor man broke in with "O sir, what I want is to know that my sins are forgiven." No improvement of circumstances could suffice. And there was only one religion that offered complete deliverance from sin.

John, in Patmos, wrote the most sanguine and inspiring message to Christians. The Apocalypse was a bugle call to victory, and yet it was the voice of a prisoner. "He was in the Spirit on the Lord's day," and was able to say "I saw a door opened in heaven." They, too, needed a similar experience. When they had fathomed the Divine truth of the text they would never despair; they would never grow weary in well-doing. It was a prophecy of everlasting joy.

A CHURCH PRAYER-MEETING.

The morning session on Wednesday opened with a sermon by Rev. W. Cuff, the Vice-President of the Baptist Union. The preacher, in racy and earnest fashion, carried his hearers back to some of the conditions of success in Church work in the early days. His text was Acts iv. 31. The early Christians profoundly believed in the power of prayer. If one member of the Church was sick unto death, they prayed him back to life. If one was put in prison—and they were quite respectable enough in those days to go to gaol—they prayed him out. The very life of that early Church overflowed in her prayer-meetings. There was not much said about church music in those days. It was when the Church was weak in preaching and praying that they fled to music. When these early Christians had prayed, they moved God, and God moved them, and then they moved the people. Apostolic faith and prayer would bring back the Apostolic days. With great power Mr. Cuff described the passionate longing for a great revival which filled many of their hearts.

Temperance Questions.—Lord Peel's Report.

Rev. C. F. Aked (of Liverpool) read a forceful paper on "The Free Churches and Temperance Legislation." The immediate outlook, he thought, was not very favourable to Temperance Legislation. But a recognition of facts did not spell "Pessimism" but "Persistence." Mr. Aked brought out the point, amid cheers, that what was called the Minority Report was at any rate signed by a clear majority of all the disinterested members of the Commission. The Peel Report suggested a vast and sweeping reduction in the number of public-houses. If its proposals were carried into law, in Liverpool the on-licences would be reduced from 2,109 to 839, in Manchester from 2,361 to 720, in Sheffield from 1,187 to 475. In the whole country public-houses would be reduced by one-half. The compensation proposed was only an act of grace and expediency, and he contended that the publicans themselves who stayed in the trade should compensate those who went out. He earnestly urged

TEMPERANCE MEN OF ALL PHASES

to welcome legislation on these lines as an instalment of a long-delayed reform. Let them cease bickering, and get to business.

Mr. J. Compton Rickett, M.P., moved a comprehensive resolution approving of Lord Peel's report, and urging immediate action in support thereof on the local councils throughout the country. In quiet tones, but with effective arguments, he urged that a point had been reached when there might be a general consent among temperance workers to demand these reforms. He explained the advantages of many of the provisions of Lord Peel's report. It was a compromise with the possibility of extension. Rev. Charles Joseph, in seconding, paid a warm tribute to the dogged perseverance and persistent faith of their veteran leader, Sir Wilfrid Lawson, who had done so much to keep the temperance movement to the front. The resolution was unanimously adopted, and the adhesion of the National Council was thus given to the movement for securing the enactment of the provisions of Lord Peel's report.

The Protestant Movement

was then introduced in a thoughtful and suggestive paper by Dr. Barrett, of Norwich. So far as Romanism, as such, was concerned, he did not think they need be greatly alarmed. It was making no progress in the land. It was the Romanism which did not call itself such, that was revolutionising the Church of England. They were compelled to utter their solemn conviction that sacerdotalism was utterly hostile

to the truth as it is Jesus. How was the Romanizing movement to be met? The attitude of the bishops was unsatisfactory. They seemed to have more sympathy with the sacerdotal party than antagonism to it. He thought they were mistaken who urged that the remedy for Romanism was to be found in Disestablishment. All that Disestablishment could do would be to purge the people from any kind of implicit complicity in the Romanizing movement, to deprive that movement of the sanction and prestige of the State, and to give the laity a larger and more influential place in the Church.

He thought the future of Protestantism in England lay with the Free Churches, and the future of the Free Churches depended upon their fidelity to the Gospel of Christ. He had also long held the opinion that unless they set themselves to discover what were those elements in the worship of the Church which most deeply moved those who joined in it, they would never successfully combat the Romanizing movement. He closed with a plea for dignity, and reverence, and beauty to be recognized in the worship of God.

MR. WALTER WALSH,

the author of the "Secret History of the Oxford Movement," spoke on the same subject. As a member of the Established Church, he received a welcome of great heartiness, the Council rising to greet him. He gave figures to show the formidable extent of the Romanizing conspiracy. There were 4,400 clergy, and thirty-two bishops, who were members of the English Church Union—the Romanizing confederacy. About 1,800 of the Church of England clergy were members of the Confraternity of the Blessed Sacrament, which was established for the purpose of bringing back the self-same sacrifice of the Mass which the Protestant martyrs in Queen Mary's reign died to put down. The sacrifice of the Mass was offered in thousands of parish churches every week, and auricular confession was marching through the land like a spiritual plague. Great religious movements always led to civil commotions, and he feared they might expect, in the near future, fiercer conflicts than England had ever seen since the time of Bishop Laud.

Rev. J. Stephens, of Wellingborough, moved a resolution of protest against the sacerdotal teaching and practices prevailing in the Church of England.

Rev. W. B. Lark, of Bradford, roused the enthusiasm of the Council in an eloquent speech, in which he set forth the shortcomings of the Established Church as a bulwark of Protestantism. There were loud calls for Dr. Clifford and Dr. Horton, who each added brief remarks, after which the resolution was carried unanimously.

Report of a Year's Work.

The report by Rev. T. Law, organizing secretary, was then presented, and an earnest conversation took place thereon. Being a volume of eighty pages, the document naturally presented many topics for discussion. Dr. Mackennal, who moved its adoption, thought the most important matter contained in the report was the reference to the arrangements for the great

EVANGELIZING MOVEMENT OF 1901.

The Federation movement had spread to other lands, and was making considerable progress in America. Emphasizing the importance of work in the villages. Dr. Mackennal illustrated how much might be accomplished in a village by a resident man of God. No family in all the land should be allowed to live outside the reach of some definitely appointed man of God. The wonderful growth of the Federation movement was shown by the variety of enterprises undertaken in all parts of the country.

Dr. Townsend, in seconding the adoption of the report, pointed out that the number of associated councils continued to increase, 644 having now been formed in England and Wales. He emphasized the fact that the greatest part of the work of the Councils was done on spiritual lines. He rejoiced that the attempt during the year to establish seven-days newspapers had been frustrated.

Dr. Monro Gibson and Rev. J. Hirst Hollowell also spoke, the latter dealing with educational matters. He gave a painful example of village intolerance in Nottinghamshire, where the daughter of Baptist parents was not allowed to become a pupil teacher because she would not turn her back upon the Nonconformist chapel. In that same village the children were taught that they had no right to pray "Our Father, which art in heaven" unless they had been baptized at church.

SPECIAL MISSIONS.

Gipsy Smith gave the most effective address of the afternoon. With mingled wit and wisdom he told of the mission work he had been doing as one of the evangelists sent forth by the Council, and emphasized some of the conditions of success. The pastor should take his stand by the missioner. The Gipsy told how Dr. Clifford had loyally stood by him during the services he had conducted in his church, and added: "It would do all these leaders good to pass through a mission." He declared it was an exploded idea that people could not be got to come to a church or chapel. They must earnestly seek the outsiders to win them. "When you laymen are candidates for civic honours," said the evangelist, "you send a carriage for the man you want; but when you want him to come to church, you ring a bell."

The morning session on Thursday opened with a practical and powerful sermon by Rev. George Jackson, B.A., of Edinburgh. Of this we hope to give notes in a future number.

Some Interdenominational Possibilities

was the general subject then discussed. Professor A. S. Peake, of the Primitive Methodist College, Manchester, introduced the subject of "Theological Education." He urged that, by a scheme of federation among the colleges training young men of the Free Churches for the ministry, considerable advantages might be secured for the students and for the professors.

TOWN EVANGELIZATION,

as a region of interdenominational possibilities, was dealt with in a paper full of practical and useful suggestions by Mr. J. Rutherford, who has had considerable experience in organization in the Midland district. He pointed out that town evangelization was the problem the twentieth century would have to solve. The nineteenth century had been conspicuous for the growth of large towns. In 1801, three were only eighteen towns having a population of 20,000 and upwards. In 1891, there were 183. Mr. Rutherford thought that though town evangelization would be best carried on permanently on denominational lines, so that the sense of responsibility should not be weakened, there were interdenominational possibilities in co-operative, consultative, and united work on the part of the churches. He gave numerous examples of fields of combined effort.

Mr. T. Worthington, J.P., of Wigan, opened an animated discussion on this subject. In sturdy fashion, and with rousing earnestness, he described

THE NEED OF PERSONAL CONTACT

with the men they sought to save. "We," said he, "not merely somebody we send, but our own dear selves, must go down to these people if they are to be reached and saved. We have not discharged our obligations when we have given something to some fund to send some man to do some work." "I come," said he, "from an old town. And all old towns have heart disease. They are bad in the middle." People talked about keeping down the rates; but there was one rate they sometimes forgot—the death-rate. He urged that as Christians it was their duty to seek to destroy those agencies that brought about death.

Rev. H. Price Hughes took exception to a sentiment in the paper read that for open-air services testimony bearers, not preachers, were needed. He declared that

OPEN-AIR PREACHING

had fallen into disrepute because the ablest preachers had often neglected it. The Socialists put up their best speakers in the open air. The great victories of the Evangelical Revival were won by Whitefield and Wesley in field preaching. He urged his brethren to preach in the open air. Rev. John Wilson, B.D., of Sunderland, followed with a fervent appeal to the laymen to follow their ministers into the open air.

SECONDARY EDUCATION.

Professor Massie, of Oxford, introduced this subject, and dealt with it with all the skill of an expert. He urged that it was their duty to secure freedom for the conscientious son or daughter of conscientious parents, to follow up education from step to step without any obstacle in the way of religious honesty, and freedom for the conscientious man or woman to hold educational office. On the motion of Mr. Percy W. Bunting, a series of resolutions were agreed to, of which the first was to the effect that in any future organization of secondary schools, the local authority should be a public representative body. Where public money was granted, it was contended that a conscience clause should be enforced.

THE INDIAN FAMINE.

Mr. J. Compton Rickett, M.P., moved a resolution deploring the recurrence of famine in India, inviting the prayers and sympathies of the Free Churches, and suggesting that practical evidence of sympathy should be given by aiding the Famine Relief Funds. This resolution was carried unanimously.

THE NEXT PRESIDENT.

Rev. C. H. Kelly nominated as his successor in the chair of the Council Rev. J. G. Greenhough, of Leicester, an ex-chairman of the Baptist Union, describing him as one who has rendered signal service to the Free Church Council movement. It was a source of regret that Mr. Greenhough was unable to attend the meetings in Sheffield because of sickness. His nomination was adopted by a rising vote. The officers were re-elected: Rev. Dr. Monro Gibson as hon. secretary, and Messrs. R. W. Perks, M.P., George Cadbury, and Evans Spicer, as treasurers. The national committee was constituted by fifteen ministers and fifteen laymen.

THE CARE OF YOUNG WOMEN.

In the afternoon "The Free Churches and the Care of Girls" was the subject discussed. Thoughtful papers were read by Mrs. Cadbury and Mrs. Percy Bunting, and a larger proportion of ladies were present at this session than on any previous occasion. Many suggestions were made, which, if carried out, would be to the great advantage of girls in domestic service and in other employments. It was decided to form a "National Free Church Girls' Guild," by means of which many of the suggestions made can be put into practice. It was felt that it was necessary to counteract the sacerdotal influence of the Girls' Friendly Society. Miss "Marianne Farningham," of literary renown, was listened to with great interest on this subject.

CLOSING MEETINGS.

The sessions of the Council closed with the Communion Service, conducted by the president. A deeply spiritual address was given by Dr. Horton, in which he brought home to the members of the Council very beautifully the sense of the Master's presence. A gracious influence pervaded the service, and the deliberations and activities of these busy days were fittingly closed by Dr. Horton's devout meditation upon the crucified yet ever-living Christ.

Rev. Charles H. Kelly.

REV. CHARLES H. KELLY, who was last week inducted into the chair of the National Council of Evangelical Free Churches, held in the Carver Street Chapel, Sheffield, is a distinguished leader and ex-President of the Wesleyan Methodist Church. If Mr. Price Hughes may be taken as the foremost representative of the younger and progressive school in Wesleyan Methodism, Mr. Kelly may be said to unite in his person the past with the present. He is conservative of all that is best in old-fashioned Methodism, and reveres its glorious past; but his buoyant faith and Christian optimism enable him to have full sympathy with modern movements of aggression, and to claim the future for Christ and his Church.

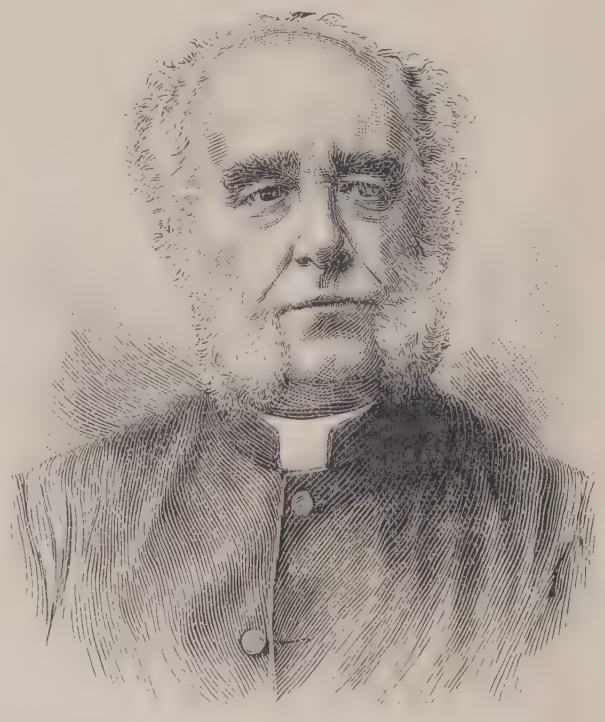
Intensely loyal as he is to his own denomination, Mr. Kelly none the less has warm sympathy with all the Free Churches, and is a declared advocate of a closer fellowship between the various branches of the Methodist family. A thorough Nonconformist, and a Protestant to the core, he has no vestige of the rancour of a narrow and bitter hostility to the Anglican Church. He has already ably served the Free Church Federation movement on the platform and in committee, and for two years in succession was President of the Metropolitan Federation. Mr. Kelly's whole-hearted devotion to this movement was not looked upon with great favour by some of the venerable ex-Presidents of the Wesleyan Conference, who doubtless feared that political entanglements might ensue. In his address from the chair of the Metropolitan Federation, Mr. Kelly humorously referred to the doubts of some of his friends. It had been said to him by some of his brethren that if John Wesley had been alive, he (Mr. Kelly) would not have occupied that position. To that he replied that he thoroughly believed it, for the office was the very one that Wesley would have rejoiced to fill himself.

Mr. Kelly is no stripling in point of age. He was born at Salford, Manchester, on November 25, 1833, and entered the Wesleyan ministry in 1857. He is thus in the sixty-seventh year of his age, and the forty-third year of his ministry.

Venerable in appearance, he is alert and active as a youth. His energy and enthusiasm seem undiminished, in spite of the weight of years, and his capacity for work is a revelation to many a younger man. For many years Mr. Kelly has served the churches in many capacities. He has travelled hither and thither throughout the length and breadth of the land, and yet it can be said of him that he has never been compelled to break an engagement through failure of health. On the human side, Mr. Kelly accounts for his immunity from sickness by declaring "I don't worry; I clear things off as they come up—that saves a great deal of trouble and anxiety. It's not work, but worry, that kills men—and preaching memoriter."

Mr. Kelly received his early training in a Quaker school, and it is on record that he began at the early age of eleven years to engage in Christian work in the Sunday school. Thus the child was the father of the man. For Mr. Kelly is pre-eminently the authority on Sunday school work in Methodism. He was accepted as a candidate for the ministry in 1855, and spent four years in Didsbury College. During the last year of his residence he acted as assistant to Rev. John Bowers, the governor, who was that year the President of the Conference.

From the college class-room, the young minister passed to the rough life of the camp and of the barrack-room; for in 1859 he was sent to Aldershot to join Rev. Dr. Rule in his care for the spiritual interests of Methodist soldiers in the Queen's army. From her earliest days, Methodism has had devout representatives serving under the colours. But the religious liberty of the Nonconformist soldier was not secured without a stern fight. In these days it will scarcely be credited, but it is none the less true, that in the beginning of the century two corporals at Gibraltar were degraded, and received 200 lashes each for the fearful crime of attending Methodist services! Such atrocious cruelty could not long be perpetrated, but it was not until 1839 that an order was issued by General Lord Hill, the then Commander-in-Chief, giving every soldier full liberty to attend his own church. In actual practice it was long before this boon was absolutely secured to the Nonconformist soldier.



From Photograph by Messrs. J. J. & S. Johnson, 83, Church Street, Sheffield.

To Dr. Rule and to Mr. Kelly belongs the honour of gaining the complete victory for religious freedom in the Army. Mr. Kelly gained the right of entrance into military hospitals and prisons, and was the first Wesleyan minister to conduct services under the authority of the War Office.

During the eleven years which Mr. Kelly spent in the army work, first at Aldershot, and afterwards at Chatham, Sheerness, and in London, he laboured incessantly for the benefit of the men under his charge. Manly, outspoken, sympathetic, he won his way to the hearts of officers and men alike. The little iron church on the bleak hill above Aldershot was crowded with hearers. And in personal dealing with men Mr. Kelly was conspicuously successful. It has been said by one who has known him for forty years, that he has received probably more confidences from men than any minister now living. "Men of all ranks, sons of the gentlemen of England, lads run wild out of Christian homes, rough young fellows who had 'listed through sheer devilry—all sorts and conditions of men were drawn to him."

After a comparatively brief experience of circuit work in Wandsworth and Westminster, where he was very popular among the students of the Training College, Mr. Kelly was called to fill the office of secretary of the Wesleyan Sunday School Union. It was an eminently suitable appointment, and for fourteen years he cared for the interests of the youth of Methodism. Year by year, prior to Children's Day, Mr. Kelly published a "Letter to the Children," containing earnest appeals for decision, and pleading with the young, with a wealth of tenderness and felicity of illustration that were calculated to make lasting impressions upon the minds of the hundreds of thousands of lads and lasses into whose hands his "letters" came. As a preacher and speaker to the young, Mr. Kelly holds a position all his own. There is probably no Methodist minister who has preached more Sunday school anniversary sermons than he.

In 1889, Mr. Kelly became the Connexional Book Steward, an office which he still holds. As such, he is the head of the great religious publishing concern which dates from the days of Wesley, and which, under modern conditions, carries on the work, begun by the far-sighted evangelist himself, of circulating pure literature throughout the land. But the Book Steward retains his deep interest in all that pertains to the welfare of the young. It was an address by Mr. Kelly that led to the appointment by the Wesleyan Conference of 1894 of a committee to consider what steps should be taken to secure the extension of God's work among the youth of Methodism. The result was the establishment of "the Wesley Guild"—a young people's organization, combining the best elements of the Christian Endeavour movement, and of the old mutual improvement societies.

For two years Mr. Kelly was President of the annual gatherings of the British Chatauqua, and for a quarter of a century he has taken deep interest in the social and spiritual welfare of the boys of the Wandsworth Reformatory. He preaches to them frequently, and by personal influence seeks to win them from social ostracism to Christian citizenship. Space fails in which to enumerate all the departments of noble service in which Mr. Kelly has been engaged, but enough has been said to prove that the new President of the National Council is a man in every way worthy of that high distinction.

As a preacher, Mr. Kelly is racy and popular, fervently Evangelical, and intensely practical. He has none of the arts of the mere rhetorician, but speaks with the true eloquence of sincerity, and the directness of one who desires the immediate acceptance of the truth. On the platform Mr. Kelly's happy humour, illustrative power, and breezy optimism, combine with his other qualities to make him a bright and particular star in the oratorical galaxy of the leaders of the Free Churches.

Strength and Weakness.—God is with us whilst we are with Him. The greatest safety lies in duty, and keeping close to it. He is most in danger, and runs himself into it, that declines duty for fear of the cross and suffering from men. It has been our great error that we have not trusted in the power of God. We have reasoned about the worst that men can do, but have not believed the best that God can do. Sense and carnal reason must be left behind in the things of God. *Thomas Hardcastle (while in Bristol gaol for conscience' sake, 1675).*

Rev. Dennis Osborne,

OF POONA.

DURING recent weeks, from many pulpits and platforms in and around London, the cause of the famishing millions in our great Indian dependency has been advocated with telling effect by Rev. Dennis Osborne, of Poona. This week our friend returns to his sphere, to resume work which at the present time is attended by special difficulties and anxieties.

Mr. Osborne was born in India, and was orphaned at the age of thirteen, in the great Sepoy rebellion of 1857. Entering the Government service, he enjoyed social and other advantages above the common; but when at length he gave his heart to Christ, he resigned his appointment as Assistant Secretary in the Public Works Department, North-West Provinces, in order to preach the Gospel.

In the course of an interview last week, Mr. Osborne informed us that he was brought to the Lord in the city of Lucknow. He was subsequently greatly helped by the revival which followed the mission of William Taylor, afterwards so widely known as Bishop Taylor of Africa. He was, indeed, privileged to take part in the meetings held in connection with the movement, and his religious life acquired tone and symmetry thereby. Having joined the Methodist Episcopal Church, Mr. Osborne began a life of ministry which has continued to this day. For twenty-two years he has been a presiding elder of the Church: he opened up work at Allahabad, where he laboured for ten years; he undertook a like enterprise at Mussoorie, where he stayed for twelve years. In 1897 he was transferred to Western India as presiding elder of the Bombay district, and made his home at Poona.

Questioned as to the object of his visit to England, Mr. Osborne described this as twofold. First, he came to seek a headmaster for the mission school at Poona; secondly, to bring before the British people the claims of India's millions in the present hour of trial, resulting from the visitation of plague, and attendant upon the prevailing famine. Though an utter stranger, he had been graciously helped in his enterprise, and was full of praise to God and gratitude to Christians of all denominations for the leading and assistance that had been given him.

Proceeding, Mr. Osborne remarked that he had selected a man who would follow him to the East to preside over the mission school. He was glad also to believe that God had blessed his endeavours to create increased interest in India's need, and to enlist deepened sympathy with her in the hour of sorrow.

The mere mention of Indian famines stirs the heart of Mr. Osborne. Too well he knows what they mean, in sadness for Christian workers, in misery and mortality among the native community. He remembers the famine of 1876-8; and that of 1896-7 is hardly passed into the region of recollection. Indeed, missionaries who then laboured to feed the hungry are still on the sick list. His appeals on many platforms during the six weeks of his stay among us have been singularly powerful, and the fearful facts in their mere recital have done the rest—inducing many to give liberally in aid of the relief funds now being raised by Christian people.

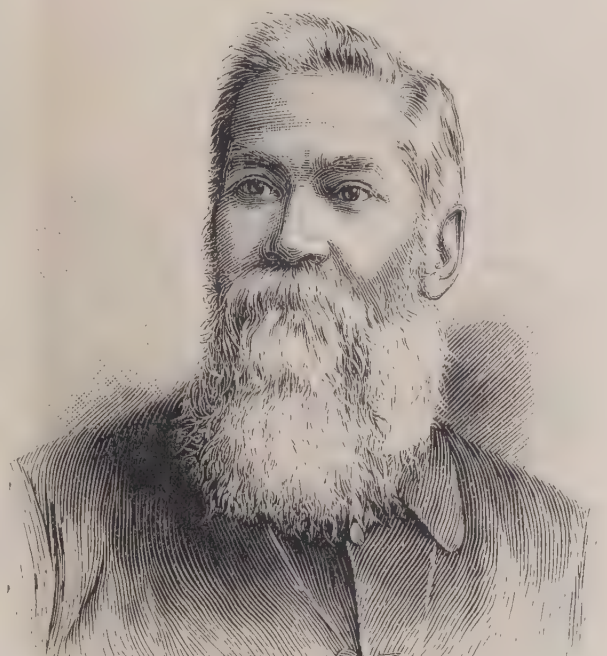
In some further remarks on his life and work, Mr. Osborne said that he had been for four years general evangelist for the Methodist Episcopal Church in India. He had twice represented the Church as delegate in the General Conferences in the United States of America. On those occasions, while passing through London he had spoken in Exeter Hall and other public places, and was honoured in becoming acquainted with Sir George Williams, and the late Mr. C. H. Spurgeon.

FAREWELL TO MR. OSBORNE.

Mr. Osborne was bid God-speed on Tuesday morning last, when a breakfast was held at Cannon Street Hotel. The occasion was remarkable as evidencing the extent to which public opinion is being awakened to realize the devastating character of the famine visitation. There was a large attendance of ladies and gentlemen well known in religious and philanthropic circles, and the proceedings were marked by the deepest interest and sympathy.

Mr. Frank Bevan, who presided, after reviewing the position and describing the Government works for the relief of the starving, went on to emphasize the dictum of Lord Curzon that an incalculable amount of good could be accomplished by private benevolence. The Viceroy had appealed for help in moving terms, adding that any person who should start to visit the affected districts with a hard heart would surely return with a broken one.

Rev. Dennis Osborne followed with a brief farewell address. He spoke as a sorrowful eye-witness of the succession of visitations which had fallen of recent years upon India. After referring to the last famine, and to the bubonic plague which so soon succeeded it, Mr. Osborne reviewed the state of the affected provinces, describing the import of the awful



arithmetic of famine statistics as difficult to grasp. To gain an idea of the position, they needed to imagine a population as large as that of London in the throes of slow but sure starvation. The speaker pictured the homes of the peasantry, graphically outlining their normal condition of want, and moved his hearers to tears with a recapitulation of shocking sights which he had personally observed. He appealed both for the starving adults and for the orphan waifs who were wandering at large exposed to the machinations of unprincipled people; and said that many of these hapless little ones would be entrapped into vice unless help was forthcoming. Mr. Osborne's final words were full of hearty thanks for the sympathy which was being accorded to India by the British people, and of entreaty that no time or effort should be lost in meeting the urgent need.

Subsequent speakers were Rev. G. B. Durrant (C.M.S.) and Rev. R. Wardlaw Thompson (L.M.S.), both of whom had pathetic accounts to give, lately received from workers on the field; and Rev. I. F. Row. The grave questions of the frequency with which famines recur and of the necessity for undertaking preventive measures were dealt with by Mr. Robert Scott, who urged that the water supplies of India were sufficient, if properly conserved and distributed, to avert famine.

Mr. T. A. Denny added a genial word of encouragement; Lord Radstock suggested a general effort to raise money by the thank-offerings of Christian people; Mr. Samuel Smith, M.P., expressed the fervent hope that this country should raise no less than a million sterling for the benefit of the sufferers.

The Indian Famine.

COMMUNICATIONS continue to reach us from many parts of the affected districts. It is evident that, while relief works are being organized by missionaries of all denominations, the sufferings of the natives are growing more and more acute.

Miss Fentiman, of Faizabad, is endeavouring to alleviate the miseries of women in Mohammedan zenanas who do not dare to leave their seclusion to seek aid. Industries are being started whereby these sufferers will be enabled to earn sufficient to keep them from starvation. Underclothing is to be made and drawn thread-work done. Particulars may be obtained from Mrs. Wiseman, Women's Auxiliary, Wesleyan Mission House, Bishopsgate Street, E.C.

Dr D. G. Barkley, convener of the Irish Presbyterian Foreign Missions, has received a letter from a missionary at Anand, in the Kaira district, under date February 23, stating that, including those relieved by missionaries or other private persons, at least one-fifteenth of the population of the district were being relieved. It had been found necessary to reduce the task required at relief works, to save the lives of those who are greatly weakened by hunger. Since this change the works had got a better name, and were more freely resorted to. "But," adds the missionary, "it is no exaggeration to say that there are thousands who are needy, and who, for one reason or another, are not willing to come on Government relief works. Some of them overcome their dislike to the works only when it is too late. They are already too far gone to be saved. No matter where I go in this district, I hear of individuals of this class dying of starvation." "I have seen," he continues, "several who have died in the famine poor houses. I have seen several who might almost be called living skeletons, and some of the sixty orphans we have taken in might be so described. Two have died, and some others are in a critical state." Dr. Barkley's address is, 12, May Street, Belfast.

A communication from Pundita Ramabai will be read with interest. Writing from Mukti, Kedgaon, Poona District, she says: "The famine is very distressing. About 350 people are receiving help and support on our relief works. Hundreds are hearing the Word of God read to them daily. Some of my Bible women are sent out into the districts where the famine is at its height, and are busy rescuing young girl widows and deserted wives; 180 young girls have been saved from starvation and degradation up to this time (March 2), and I hope to receive many hundreds more. Of all the young women and girls rescued during the last and present famine, nearly 10 per cent. had been driven to a sinful life by dire need. The help sent by your readers came in time to help me build a small house for these, and to give help to starving people in the district."

The Hon. Gertrude Kinnaird desires to make it known that the Loving Service League appeals to ladies generally for help in making garments, supporting widows and orphans, and raising contributions for famine relief. Particulars may be obtained on addressing Miss Kinnaird at 115, Mount Street, London, W.

Timely Advice.—Labour to keep your eye more upon God, and lean not too much upon instruments. God can do us good by anything, and nothing can do us good without God.—*Thomas Hardcastle* (1675).

Other Lands.

Missionaries at the Front.

SOUTH AFRICA GENERAL MISSION.

A MEETING, convened by the South Africa General Mission, was held on Wednesday last week at Exeter Hall. So large was the demand for seats that the Lower Hall, which had been engaged, was found insufficient, and the Large Hall was requisitioned, the move being justified by the presence of some 1,500 people.

The chair was occupied by Mr. Thos. B. Miller, who was supported by Rev. E. W. Moore; Mr. A. W. Bell, C.E.; Mr. John Colville, M.P.; Mr. T. A. Denny; Colonel Wellesley Robinson, C.B., and all the members of the Council. There were, in addition, on the platform several who had been engaged in missionary work in South Africa, or who were about to depart thither.

After hearty words by the Chairman, and by Mr. E. C. Faithfull—who, with Miss Ringland and Miss Rose Brown, is shortly to leave for the South African missionary field—the Secretary, Mr. Arthur Mercer, explained that the Mission exists for the purpose of taking the message of the Gospel not only to the Europeans and natives, but to the soldiers who are now fighting their country's battles. Much had already been done, and many soldiers had given their hearts to the Lord in the "Soldiers' Home" at the front. Among the immediate needs of the work was a sum of £300 to convert the hall in Capetown into a serviceable Soldiers' Home; and an urgent request for a like sum had also just come to provide for specifically Christian work at the front.

The Chairman reminded the meeting that the Mission tried to do good to the bodies as well as to the souls of our soldiers. Nothing, he added, gave them greater joy than to hear of such simple practical work amongst brave men, to whom the nation owed so great a debt of gratitude.

Mr. Michael Coates, who, with his wife, has been working amongst the natives of Swaziland, told of the deep workings of God's Spirit there, and instanced a native "boy," who, after conversion, worked hard to make restitution for property and money stolen from a former master.

Miss Heard, from Johannesburg, described the work there as consisting of every kind under the sun, among people of every nationality, speaking many languages; there were Dutch, Jews in great numbers, Chinese, Indians, English-speaking people, and natives.

Mr. Palmer Jones, also from Johannesburg, followed with an account of work amongst the natives in their compounds. It is far-reaching in its results, and has been productive of much blessing.

Mr. Samuel Holt, now stationed in Tembuland, spoke of his missionary labours among the Cape Mounted Rifles, who, he said, were stationed in the native territories at some eighty stations, some containing three or four men, and some thirty or forty; his work was to go up and down on horseback, and get into touch with them.

Mr. Frank Huskisson, one of the first workers and a superintendent of the Mission, gave touching details of efforts amongst our forces. He spoke of the work of God's Spirit in men of the Black Watch by a sergeant, who the other day sent over £28 to help on the work in South Africa, mostly the result of his own self-denial. In addition to the Soldiers' Homes at Cape Town, Wynberg, and Pietermaritzburg, three men had been up at the front, one with Sir George White at Ladysmith, and two at the Modder River. The former thought it an inestimable privilege, after Elandslaagte, to spend the night groping his way from man to man, binding up wounds, bringing water, or helping in any way. He was thereby afforded wonderful opportunities of whispering messages of God's love to wounded and dying men. The two latter workers, whose labours are described in "At Modder River,"* have had thrilling experiences under fire with Lord Methuen's forces, and Lord Methuen has called personally to thank them for their services, adding: "I have heard of newspaper correspondents sometimes risking a little when they are well paid for it, but you fellows seem to have no idea of danger; the shadow of the Almighty seems over you, or you would have been ere this in your graves, with many more of our brave men."

Altogether the S.A.G.M. has some nine workers at present fully occupied among the soldiers, with three or four others who give up a good part of their time to the same work.

After Rev. E. W. Moore had engaged in prayer, the Doxology brought the meeting to a close.

WITH GENERAL GATACRE.

THERE seems no end to the opportunities we have of helping the soldiers in various ways, and we all know how sympathy and kindly help will touch hearts and make a way for the messages of life. There is a spirit of inquiry among the soldiers. Men come to the tents of the Christian workers to inquire after the way of peace; others are finding Christ in the meetings whilst the Word is being preached.

Our large marquee, a gift from the residents of King William's Town, has been opened by Sir William Gatacre, who addressed the troops, nearly 2,000 of whom had tea and fruit outside the tent. They responded by a spontaneous outburst of cheering. The General, when sending us a donation towards the expenses, expressed his appreciation of its usefulness and good effect upon his men.

Next month we expect to realize the approach of cold weather in these highlands, where snow falls in winter. The troops are to be provided with woollen khaki uniforms. Our workers have only cotton khaki. If we had the material of strong khaki serge for thirty uniforms (tunics and trousers), we could have them made up. The material is not to be obtained in the colony. Gifts for the sick and wounded in the shape of cardigan jackets or waistcoats, warm socks, and jersey caps would be very acceptable.

Parcels may be sent to Mr. Ettmann, Mildmay Mission to the Jews, Central Hall, Philpot Street, Whitechapel, London, E. With the kind permission of Rev. J. Wilkinson, he is coming to join us as soon as possible.

(Mrs.) M. S. Osborn Howe,

Care of Mr. J. Stow Lister, King William's Town, Cape Colony.

Moravian Missions.—We are sorry to learn from its clerical secretary that the London Association in Aid of Moravian Missions (7, New Court, Lincoln's Inn, W.C.) closes its financial year with an income £3,000 below that of last year. This is a serious matter. For there is a pressing need of increased funds (the Morton legacy, be it remembered, being only available for commencing new work), which, unless forthcoming, makes one of two alternatives—another deficiency or the surrender of more missions—inevitable. The causes will suggest themselves. We can only hope, and, as the Association bids us, pray, that God's people will supply the remedy speedily, and save the work from hindrance, or, may be, partial extinction. The annual meeting has been fixed for May 4 at 3 p.m., Lower Exeter Hall.

* "At Modder River," An Account of Work amongst Soldiers. (Price 1d. *Arthur Mercer, 17, Homefield Road, Wimbledon.*)

The Hope of Burma.

IT was the privilege of the writer on a recent occasion to visit the Karen Theological Seminary at Insein, which is conducted by the American Baptist Missionary Union, and so strong were the impressions received during the visit that I feel constrained to bring the Institution before the notice of friends in the homelands.

The hope of Burma's speedy evangelization is largely centred upon her own sons; all that has been said concerning the advantages of an indigenous ministry for Africa and other countries applies here with equal force, and one cannot help feeling that in the establishment of this seminary the Mission has gone to the root of the problem of evangelization.

The Institution was founded in 1845, and for several years was conducted in Rangoon. Subsequently it was removed to Insein, its present location, nine miles distant. During fifty years some hundreds of trained workers have been sent forth into the whitening harvest field, and there are to-day about 180 students, 150 of whom are Karens, and the remainder Burmans, in preparation for their grand life-work of seeking to

SAVE THEIR FELLOW-COUNTRYMEN.

It was a great privilege to be given an opportunity of addressing these students. The attention throughout was most marked, and their voices at the close, uplifted in the hymn "To the work, to the work," seemed like an "Amen" to all that had been said. Most touching was the story told of two young workers who went to a distant station known as Minelongyi. Before they had been there six weeks one died of cholera; but the undaunted survivor, in writing to his college friends for a volunteer to fill his place, said, "You must not be deterred by the death of our old friend. Cholera may meet one anywhere, and God is over all. Think of our past successes, and be assured that God will bless us in like measure in the future!"

Let us think of this band of young men, soon to be the King's ambassadors in Burma, away among the wild hill tribes, across the Chinese and Siamese frontiers, and to the teeming millions beyond. Let us pray that before they go they may be endued with power from on high, and that each may be, in the coming years, an instrument in God's hand for turning many to righteousness, and for the pulling down of the kingdom of darkness and superstition.

Oliver H. M. Cowen.

Y.M.C.A., Rangoon.

Destitution in Jerusalem.

AT the kind invitation of Mrs. Elborough-Woodcock, a drawing-room meeting, in aid of the Society for the Relief of Persecuted Jews, was held at 8, Buckingham Gate, S.W., a few days ago. Colonel Knollys presided, in the absence of Lord Aberdeen, who wrote, as also did Lord Radstock, regretting unavoidable absence. Rev. Dr. Sheilds, of Kensington, bore testimony to the excellent work which was being done by the Society among the poor Jews in Jerusalem. He had recently visited the city, and had seen the work done in Abraham's Vineyard—the manufacture of the Kosher Soap (made of pure olive oil, and by the use of which many cases of eczema have been cured), building water-cisterns, from which the poor are supplied; stone-dressing, carpentering, &c.

Mrs. Finn, founder and secretary of the Society, told of the persecutions endured by the Jews in Russia, Roumania, and other parts of Europe, at the hands of so-called Christians; and of the work accomplished by the Society—seventy poor Jews are employed in the various works at Jerusalem, and thus enabled to provide for themselves and their families. "There are," she said, "45,000 Jews in Jerusalem, the majority of whom are in hopeless destitution, and to thousands of these work could be given if the Society had but the funds with which to go forward."

From America.—II.

ON the day after landing (Sunday, Feb. 4) we went to the First Presbyterian Church (the late Dr. Hall's), and were delighted to hear a thoroughly sound and evangelical sermon, with evident reference to current modern views. The preacher was Dr. Patton, President of Princeton University; and his subject, Paul's Gospel (Gal. i.). His divisions were—

I. What was Paul's Gospel? This was answered, not by teaching that Paul preached a Gospel peculiar to himself, and different from that of the other Apostles, but that it was the one perennial Gospel of Salvation by faith in the Lord Jesus Christ, crucified and risen.

II. How do men preach another Gospel? (1) By misrepresenting what Paul said, putting a new meaning on it. (2) By discrediting Paul. It is said that his Epistles represent the opinion and feeling in Paul's time, but not what men think now. (3) Men who are not scholarly, and who would not be listened to if they talked on either of the above lines, preach another Gospel by ignoring sin and atonement, and teaching that man is working up to perfection by education, progress, improvement. But Paul says, "If man or angel preach any other Gospel than he has preached, let him be accursed."

III. Why is it perilous to preach another Gospel? Because if this Gospel means anything, it means salvation. Why is it safe to hold on to the old Gospel? Because there are no fashions with God—no change—He is the same yesterday, to-day, and for ever. This Gospel, which satisfied Paul, which changed him from a persecutor to a minister and a martyr, is not a forgery or a fraud, but the very and only way of salvation for men. What the world wants more than anything else is a revival of the Gospel which Paul* preached with the Holy Ghost sent down from heaven. "My mind reverts," continued Dr. Patton, "to the splendid man who so recently passed from us, and who, knowing little of criticism or of modern thought, could say with Paul, 'One thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'" Of all the eulogiums and appreciations of God's translated and transfigured servant, D. L. Moody, none has been more eloquent, more hearty, or more discerning than that with which Dr. Patton closed his valuable discourse.

One evening at Mr. Sankey's we met Dr. Cuyler, who lives close by. He is a patriarch among Presbyterian preachers, and has always been a leader on the old safe lines. He called our attention to an article on "The New Reformation," which appeared in the January number of "The Association Outlook." This is the organ of the "International Young Men's Christian Association Training School," from which come the secretaries of the Y.M.C.A. Dr. Cuyler referred with sorrow and indignation to the article referred to. It seems to be intended as a manifesto. I quote one sentence:—

> Atonement is at-one-ment. It was not offended justice, but unquenchable love that was made manifest in the life and death of Christ. Salvation is the result of a Christ-changed character. Redemption is not a legal process, but a vital process.

The fallacious statement that "atonement is at-one-ment" is perhaps the most concentrated possible form of "another gospel, which is not another." If "atonement is at-one-ment," there is no atonement in the true meaning of the word; for atonement is expiation, and at-one-ment is reconciliation. Atonement (*i.e.*, expiation) is the cause; at-one-ment (*i.e.*, reconciliation) is the effect. To say that the cause is the effect is to deny the cause. It is as false as to say that a father is his own child, or that the Creator and his creation are the same.

That "salvation is the result of a Christ-changed character" may be true or false, according to the way in which the sentence is interpreted. At best it is an ambiguous statement, and ambiguities are dangerous according to the importance of their subject. None are so dangerous as those which concern our eternal salvation. It is to be hoped that the Y.M.C.A. here and in Great Britain will repudiate the false statement that atonement is at-one-ment, and avoid the ambiguous formula that "Salvation is the result of a Christ-changed character."

On the other hand, in this "Association Outlook" is a wise and useful article on Bible Study; and in a paper on "The Love of Others," I find this observant passage:

> Under what conditions do American young men,
>
> OR ANY MEN OR WOMEN,
>
> sacrifice themselves? . . . It is comparatively easy to raise money . . . to help a man who had his hand jammed between two freight-cars, and who must therefore be unable to work and support his family for some weeks. The young man is giving his money for some definite thing. On the other hand, it is with difficulty that he will be persuaded to give his money to help secure the adoption of an automatic coupler that will prevent men getting their hands jammed. . . .
>
> One of the successful plans now being used by the Missionary Boards is to get Churches to be responsible for individual missionaries, thus bringing to bear this consciousness of the individual concrete case. Men will give to the support of the concrete missionary more than they will give to missionaries in the abstract.

I respectfully commend the wise discernment of this principle to any Missionary Boards which may be discouraging the support of individual missionaries by a church or by an individual Christian, and adopting the rule of merging all contributions in one general fund.

R. Cope Morgan.

Havana, Cuba, March 3, 1900.

* May I be forgiven for saying that I enjoyed hearing the apostle designated, as in the New Testament, by his name without the prefix conferred by Rome, and which is coming into such general use in these increasingly ecclesiastical days. It sounded far more dignified and manly, and I thought "our beloved brother Paul" would have liked it better.

The Gospel in Spain and Portugal.

THE Reformed Churches, with which the name of the late Lord Plunket, Archbishop of Dublin, will always be identified, go forward in their labours with manifest proofs of the Divine blessing. Persecution has revived in various quarters in Spain, and at present not only a number of innocent men, but also their legal adviser, are charged with offences against a constitution that professes to grant religious liberty.

Some months ago fears were entertained lest four brave reformers should be sentenced to four years' imprisonment; and, although the fears still exist, they are decreased by the fact that the Bar of Valladolid has undertaken the defence of the advocate who has been attacked through the influence of the local priests on account of his alliance with the Protestants. The supposed crime of the Protestants is that they did not take off their hats to a religious procession which they could not possibly have seen. In other parts of Spain the Government officials have refused to listen to the appeals of ultramontane bigots, and the Gospel continues to be preached by faithful ministers.

In Portugal the Reformers increase in numbers and influence beyond the expectations of their friends, and during the past few weeks the secular press of Lisbon has boldly defended the character of a Roman Catholic priest who, on publicly joining the Reformed Church, was assailed by the ecclesiastical authorities. Funds are urgently needed for carrying on the work of reform.

Communications regarding the work may be addressed to Rev. Thomas J. Pulvertaft, M.A., at the office of the Society, Church House, Westminster.

A Secret of Heart Rest.—The more singly, solely, and sincerely we deal with God in any matter, the more composed and quiet shall our hearts be, and the fewer our straits and disappointments, though they may seem otherwise to the world.—*Thomas Hardcastle* (1675).

Notes from New York.

THE Board of Bishops of the Methodist Episcopal Church have appointed a week of penitence and prayer for their denomination, beginning on the 25th. The reason for this action is found in the decrease shown by statistics in Church membership and attendance at public worship. In their letters to the churches, pastors and members, the bishops name the following as causes of the retrogression to which attention is called:—Labour troubles, and the standing aloof from them on the part of the church; neglect of "the submerged tenth"; the Church being above its business, and allowing others to do its work among these classes; the speculations and vagaries of Christian Science; the absence of camp meetings; light literature; the excessive number of amusements, and the character of many of them; the side-tracking of moral and spiritual force necessary to build up the Church, and the lack of self-denial; the absence of revivals; criticism of ministers and of sacred things, and the "Higher Criticism."

The Controller of the City of New York, the Hon. Bird S. Coler, delivered the opening speech at the Methodist "Twentieth Century Movement" Convention at Syracuse, New York, on March 5. He thought that it was a great mistake to spend 200,000dols. on a church, and then only use it once or twice a week, and that these buildings should be used for educational as well as religious purposes. The Church, as a whole, should aim to make good citizens as well as good Christians; and he eulogized the work of the University Settlement Society of New York, which devotes much time and effort to teaching the foreign population in low parts of the city the ideals of American citizenship and government. From the free library maintained by that society, 30 per cent. of the books taken out refer to American history.

A press despatch from Topeka, Kansas, gives some interesting details that show the enormous interest felt in Rev. Mr. Sheldon's coming experiment in running the *Daily Capital* of that city for a week according to a standard advocated in his book, "What would Jesus do?" The pastor takes the editorial chair on Tuesday, March 13, and since last Friday over 100,000 subscriptions have been received for the series of papers that will come out under his direction. The total number up to yesterday was over 250,000. The advertising business of the Sheldon issues has also been enormous, although the rate now (March 8) stands at 26 dollars per inch for each insertion. Even at this figure the applications for space are far too many to be granted. All advertising contracts are accepted by the business managers of the paper on condition that they prove acceptable to Mr. Sheldon.

The Sisters of the United Brethren denomition at Marmaton, Kan., decided to erect a meeting-house in their town, but they only had enough money to buy the materials for the building. After some little delay in debate, they resolved to dig out the ground for the foundations themselves. So about a dozen of them put on old dresses, and set to work with pick and shovel on the excavation, only stopping to get dinner for their families. When they reached the scene on the third morning, they found a number of townsmen ready to relieve them of the balance of labour.

Roger Martin.

The Indians of Guatemala.—In the course of a recent communication, Mr. A. E. Bishop, Central America Mission, pleads for more workers amongst the Indian tribes of Guatemala. Much progress in this direction has been made already, but the scarcity of native workers calls for the larger sympathy of Christians, that these vast numbers of heathens may be brought into contact with eternal things. "Humanly speaking," says Mr. Bishop, "these tribes are in easy reach, living generally in healthy localities and in delightful climates, gathered together in cities and towns, reaching as many as 25,000. Shall they continue to pass into eternity with no one to tell them of a Saviour's love?" The work is considerably hampered by the existence of a heavy debt. Communications for Mr. Bishop may be addressd to him at Box 119, Guatemala City.

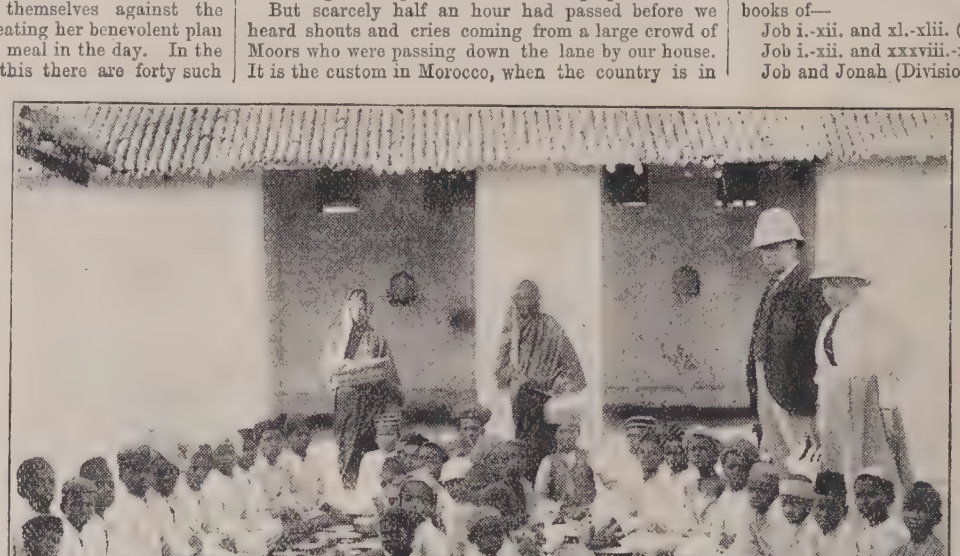
Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

Famine Boys at their Afternoon Meal.

THE picture which appears on this page is from a photograph, taken at Ahmednagar, of boys fed in the Christian Literature Society's Normal School. This Society has been working in Ahmednagar for over thirty-five years. There is a large school, conducted by Mr. J. S. Haig, where, besides primary education, boys are trained to be teachers. It is a very useful institution. Most of its graduates are employed by various missions, and especially by the American Marathi Mission, as schoolmasters. The parents of these children are brought into frequent contact with the schoolmasters, who preach to them the truths of Christianity.

Mr. S. Karmarkar, one of the mission preachers, who supplies these particulars, adds: "This year's famine is more severe than the one of 1897. The hardships which a great many persons have to undergo are greater this time, as this famine has come so closely upon the former that the people have not been able to fortify themselves against the calamity. Mrs. Haig is repeating her benevolent plan of giving the schoolboys one meal in the day. In the picture which accompanies this there are forty such boys. The two women shown are cooks. They both are Christian widows. One has a basket of bread, and the other a vessel of curry. Each boy gets a whole *bhákar* (bread) and a cupful of curry. But for this one meal the boys would have looked mere skeletons — as crowds of famine-stricken children can be seen in this land. This hospitality cannot continue without help. We are aiming to save these and others from premature death."



MRS. HAIG'S FAMINE CHILDREN, AHMEDNAGAR.

Another effort to help starving children is that which is being made in the the Telugu district of the Madras Presidency. In that part thousands of people are living on roots and leaves, and in several villages there is not a drop of water to be obtained.

As the dry and hot season is approaching, the results are appalling to contemplate. In view of these conditions, it is gratifying to find that definite steps are being taken in this locality for the protection of orphans—the ever-plentiful fruit of a famine. A number of missionaries recently assembled at the home of Dr. J. E. Clough, and decided to establish an orphanage. The institution is to be known as the Ongole Faith Orphanage, and is to be dependent upon voluntary offerings.

Although the undertaking is born of the present great need for the relief of famine orphans, it is desirable that the work shall sufficiently develop to meet the need of a permanent institution.

A Kind Little Lady.

THE following incident will show how the kind thoughtfulness of our brave hero, General Sir George White, for all those around him, has descended to his little daughter of some six years. She was walking with her nurse near the borders of Windsor Great Park, when she met the cripple boys from Princess Christian's Holiday Home. Fastening her eyes on the most helpless one of the number, she said: "Poor little boy," "Poor little cripple boy."

No rest would she give those around her till she was driven into Windsor to buy oranges and cakes for the little sufferers; and when the news of the gallant relief of Ladysmith came she was allowed further to show her sympathy by inviting all the boys to tea. A beautiful repast was then enjoyed, followed by fireworks.

Surely these boys were among the most highly favoured in the land! We thank God for the loving kindness shown towards them by the little daughter of the brave General. J. K.

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Aiweesha.

"If ye have faith."

AIWEESHA is a pretty, brown-eyed Moorish maiden, about ten years old; she has for some time made my house her home, attending the school which we hold in the morning, and having her meals with me. She has learnt many Psalms and Scripture passages, and is getting on well in needlework and reading, the latter of course in Arabic, as that is her native language. She was born in Tangier, and has never been more than a mile or two from her home.

An American missionary and her children had promised to spend the afternoon with us before I left. This greatly delighted Aiweesha, as she dearly loves the whole family. It was a bright, sunny morning. I was busy in the house, when, about twelve o'clock, Aiweesha ran into my room with tears in her eyes, and said, "Oh, Tabeeba, what shall we do?" Everything is arranged in the garden (for in that sunny land the afternoon was to be spent out of doors), and now see what dark clouds are coming up; it is going to rain, and no one will be able to come." And the tears flowed faster and faster. However, before I had time to reply, she said: "I know what I will do; I will go and ask God not to let it rain." Away she ran, and, as usual when she prays, shut herself up alone in the small schoolroom. Before long she came back to me again, with a happy, satisfied face. "I have told God about it," she said "and asked Him not to let it rain;" and away she went into the garden again to continue her preparations.

But scarcely half an hour had passed before we heard shouts and cries coming from a large crowd of Moors who were passing down the lane by our house. It is the custom in Morocco, when the country is in need of rain, for the better educated men and boys to assemble in large numbers and go all round the town, continually shouting prayers to God to send the rain. They have a way of generally starting these processions when they see the clouds gathering!

Poor Aiweesha, of course, heard the shouting; and again she ran into the house in the greatest distress. "Oh, Tabeeba, what will God do? I have but just asked Him to give us sunshine, and now there are all these men praying to Him to send the rain. What will God do?" "I do not know, dear," I said, "what God will do; but whatever He does is sure to be just right."

Somewhat happier, Aiweesha ran off to the roof, and there stood watching the clouds grow darker and darker, until at length some big drops fell; but presently I heard a little voice shouting joyfully, "The rain has stopped, the clouds are going, the sun is coming out again." By two o'clock, the time we expected our guests, the sun was shining brightly, and Aiweesha, from her watch-tower, called out "They are coming, Tabeeba; I can see them—baby and all." And away she ran to meet them.

A happy afternoon followed, without a cloud, and our friends safely returned to their home. In the evening, as Aiweesha and I sat working, the rain came. It fell in such torrents that soon we were both hard at work trying in vain to keep it out of the house; it was pouring through the ill-fitting doors and windows. As Aiweesha merrily helped me, she suddenly looked up and said, "Tabeeba, it was true; God did know what to do, for He has sent both the sun and the rain," and together we thanked Him.

Will you remember to pray for this little one, and also for the thousands of children in dark Morocco, who have never heard of Jesus? Jennie Jay.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 220).

Psalm xxiv.-xxx.

Find and complete the following texts:—

1. His anger endureth, but...
2. He shall set me up...
3. The earth is the Lord's...
4. Teach me thy way...
5. In the house of the Lord...
6. In the land of the living...
7. Lift up your heads...
8. Lead me in a plain...
9. Give unto the Lord...
10. Yea, the Lord breaketh...
11. Save thy people...
12. Draw me not away...
13. Mine eyes are ever towards...
14. Remember, O Lord...
15. O keep my soul...
16. Examine me, O Lord...

When found, take the first letter of the first word in each of the above texts, and arrange these letters in such a way as to form another complete text, and say where this is to be found.

[Children under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 13.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions next week will be set from the books of—

Job i.-xii. and xl.-xlii. (Division 1 and 2).
Job i.-xii. and xxxviii.-xlii. and Jonah (Division 3).
Job and Jonah (Division 4).

I shall be glad if as many as possible will send me in their answers to No. 220 *quite early*, on account of making the "Eligible List" for the Prize Competition as complete as possible.

Will each "Nephew" and "Niece" kindly remember to give their full address, as well as their name and age?

ANSWER TO LAST SEARCHER (No. 219).

1. John xx. 27.
2. Eph. v. 17.
3. Matt. xiv. 27.
4. Prov. xxiv. 1.
5. 2 Pet. iii. 8.
6. Eph. v. 18.
7. Rom. xii. 21.
8. Heb. vi. 12.
9. Rom. xii. 2.
10. 2 Thess. iii. 13.
11. Heb. xiii. 2.
12. 2 Cor. vi. 14.
13. Eph. v. 7.

No. 219.—Correct answers (first list) received from:—

A—R. Aldwinckle, Miriam* and Olive* Allam, Ernest*, Mary* and Frank* Anderson.
B—Rachel Buss, Fanny Blackman, Gertrude Bristow, Ella Berryman, Eleanor Bennett, Ada* Blencowe, Mary Beck, Edith Blenkarn*, Dorothy Billings, Gertrude Bush, Adeline Baker*, Emily Bridgewater*, Daisy*, Gordon* and May* Bligh, John Bennett*, Olive* and May Barton, Marion Boyle, Mabel Baker, Herbert Braddon*, Mary and Eric Brown, Mabel Birney*.
C—Elsie Collings, Daisy R. Clarke, Kate Cope, Lydia Cleary*, Ella Clapp, Josephine and Elma Cheal, Gladys Clark*, Daisy Churchward*, Isabel Candlin*, Gussie Clark, Anna Chanyen, Sophie Cohen, Cicely Craven*, George Cary, Carl* and Kittie* Cope, Rosemary Cairns, Grace*, Stanley and Percy Chappell, Margory, Olive and Doris Coleman, Guy and Oscar Cross, Ida and Mabel Cole.
D—Polognia Daws*, Joan Dunsford, Winifred De Russett, Esther Dickson, Kitty and Violette Donaldson-Selby, Ralph and Dorothy Daintree, Nellie Dowsett*, Stanley Drew, Irene Duke*, Ruth Dawson.
E—Hilda Evans, Arthur Ellis.
F—Winifred Field, Kitty Fausset, Mildred and May Fooks, Eva Fullerton, Mabel, Olive and Vincent Fleet.
G—Stuart, Clifford and Ada* Gulley, Kathleen* and Irene* Gough, Bertie and Clarice Gale, Mary Gover, Bertha Greenleaves*, Dorothy* and Cicely* Gibson, N. Garfit.
H—Hetty Hill, Mary and Elizabeth Hooper, Annie Horstcraft, Beatrice Hastings*, E.* and W. Hopkins, Myra Hunt*, Dorothy Havergal Shaw, Lottie and Rosetta Hamilton, Grace Hawkins*, Beatrice* and Walter* Harland, Elise, Eric and M.* Hill.
I—Charles Inwood, Robert* and Nellie* Irving.
J—Reginald Jarratt, Emily Jones, Nora Johnston*, Betty Jacobs, Amelia Jacobson, Sandford Johnson*.
K—Annie Kingsford*, Elsie Knight, Margaret Kinnaird, Maurice Kalinsky, Eva* and Max Kalb.
L—Winifred Lowe, Georgina Lichtenstein, Sidney, Mary, Edward and Henry Law, Elsie Larner, Rosie Langton, Ellen Larke.
M—Irene Mawer, Aldyth and Edith Margetts, Winifred Maunder, Andrew and Walter Mitchell, Margie Marston, Daisy G. Philip and Winnie Martin, Tom McGlone*, O., Grace and Lewis Morice Godfrey and Evie Miller, Mabel Morris*, Annie* and Elsie* Moule, Marie Meek, Albert Moore, Dorothy Morgan, Alice* and Kathie Maylott, Dorothy McMullin, Mabel Mackay, Cordelia May*.
N—Emily, R. and Gilbert* Norris, Eleanor and Valerie Noel.
O—Elsie Owen.
P—Ethel* and Kathleen* Pasley, Dora Phillimore*, Daisy Parker*, Alice Palmer, Kathleen Pincott, Mary Plumb*, Hattie, Evelyn, Mildred and Syble Peters, Walter*, Katie* and Leonard* Picknell, Winnie Page*, Maggie, Maxse and Gordon Pibel, Dora Pomeroy.
R—Penelope Roberts, Kate Rosenbloom, Jack Ridley, Gordon Remington*.
S—Amy Simmons, Lionel and Bernard Studd, Betty Stocks*, G. Spurgeon*, David and Stanley Soltau, Frank and Esther Simmons, Amy Stileman*, Lucy Soltau, Hugh* and Agnes* Shields, Douglas

Stevens, Andrew Simpson, Cicely and Marjorie Sherbrooke, Margery Smart.

T—Blanche Thomson*, Arthur* and Winnie Taylor, Theodora and Archibald Thorn, Frank Tomkins, Dudley Toye*, Olive Tritton*, Marion Tarry.

V—May* and Edwin Vickers.

W—Gwladys Watkins*, Edith and Edward Wheeler, Florence Wild, Annie, Evelyn* and Sarah Wood, Mansfield White, Ellen Williams, Agatha and Ella Ward, Rowland, Rose* and George* Willis, W. Williamson*, Frank and Madge Wilson, Cecile and Phillis Wright, Harry Wintle, Dorothy Wyatt*, Sidney Wisdom, Dorothy White.

No. 218.—Correct answers (second list) received from:—

B—Eva Browne*, Dorothy Banfield*, Maggie and Alan Banks, Ernestine Buhl*, Lucienne Brabandes, John and Cyril Bennett, Ethel Brooks*, Stanley Boxer, Dorothy Bate, Mabel Birney, Evelyn Barrett, Hilda Bassett*, Dorothy Butcher, Susette Beck*, Maud Barker, Allan and Massy Baker, Louise Betts*, Gladys Bartlett, Avory, Teresa and Frank Blackie, Louis Berthê, Elsie Brinkworth*.

C—Alice Crang, Isabel Candlin*, Walter Carter, Hyde* and Duncan* Campbell, Lydia Cleary*, Katie Clark*, Cicely Craven, Grace*, Stanley and Percy Chappell, Lionel Champion, Muriel Collett, Dorothy Cooper, Muriel Craigie, Dora and Edith Corrie, Jessie* and Maggie* Carter, David* and John* Colville, Daisy M. Clarke, Mary Cobb*, Gladys and Beryl Calvert, George Crawford, Dorothy Clarke, Kate Cope*, Ada Catt.

D—Ethel* and Mai* Davidson, Marie Denizot, Marjory Dyke*, Violet Dodsworth, Bessie and Hilda Drayson, Irene Duke*, Harold and Gladys Davis, Rupert Dewsbury, Polognia Daws*.

E—Maud Eddey*.

F—Olivia Ferguson*, Eva, Mabel* and Maggie* Fletcher, Jeanne Faucon*, Louise Filhol*, Helen and Malcolm Forbes, Agnes*, Meg* and Lewis Fullarton, Percy and Norris Fitch, F. and A. Figgis.

G—Ivy and Hilda Godfrey, Evelyn* and Grace* Gulston, Colin, George and Margery Graham Brown, Violet Goldring, Dorothy and Winnie Grove, Daisy* and Mary* Greenacre, Edith Grieve, Gracie Grout, Mary Glass, Aileen Gardner, Frank Gibbs, Clarice Gale*, Elsie Goudge*.

H—May Homer, Annie Horstcraft, Beatrice Hastings*, Georgette Hoffmann, Winifred*, Henry and Edith* Harvey, Dorothy Hayter, E. Hopkins*, Theodora Hill, Kathleen Hughes, Mary and Elizabeth Hooper, John Henderson, Ruth* and Walter Hinder, Ella Hake, Basil, Laurence, Gladys and John Head, Helen and Harcourt Hunter, Violet Holford, Bessie Hope, Ruth Harrison, Louie Hooper*, Elsie Hore, Francie Hoyte*, Rose Hayden, Lily Hutchins, Hetty Hill, Freda Hunton, Dorothy Havergal Shaw.

I—Daisy Iredell, Ami* and Isabel* Inglis.

J—Lizzie Johnstone, Sinclair Jackson, Emily Jones*, Mabel Jenkins, Maud Judd.

K—Dorothy*, Grace* and Philippa* Kerr, Agnes*, Alexander*, Christina and Willie* Kay, Jeanie Kyle.

L—Mildred Long, Beatrice Le Mesurier, Hannah Lovell*, Graham Lloyd, Winifred Lowe*, Irene, Edward, Alfred*, and Arthur* Llewellyn.

M—Margaret*, Dorothy, Mary, and Daniel Morris, Charlotte Millar*, Ella* and John* MacMurray, Charlie Meredith, Kitty McAuliffe*, M. J. M., John* and Gwendoline* Moir, Abraham and Margaret Mack, Maggie McDougall*, Margaret Macphee*, Christina Marshall, Maude McIlroy*, L., Winnie, and Dorothy Mace

N—Emily Norris, Edith Nash*.

O—Maude* and Eva* Oakes, Katie Oliver.

P—Lily Paterson*, Walter Perryman, Vera Petrides, Gladys* and Isabel* Phipps, Mary and Louie Penny, Clarice, Geoffrey and Percy Peach, Olive Pine Coffin, Ruth Patient, Ada* and Willie Palmer, Edith Purkiss, John Pearce, Laura Percy, Daisy Parker*, Marjorie Porteous.

R—M. Redwood*, Marjorie and Herbert Rainey, Beryl Reid, Ethel and Kate Richards, Elsie Ridewood*, Jack Ridley, Rita and Lorimer Romanes, David Rees*, Walter and Percy Rich, Gussie and Marion Roach.

S—Dollie Salt*, Olive Staite, Gladys, Eric and Mervyn Shaw, Maggie and Joseph Shepherd, Helen Stalker*, Lucy Soltau*, Bertha Stoker, Nannie Sturrock, Florrie Smith, Bessie Symes*, Darcy Sharp, Agnes* and Hugh* Shields, Mary de Spiganovicz*, Florence Simpson, Evelyn Shaw*, T.M. and D D. Stanier, Violet, May and C. Salvesen, Edith Simpkin, Maggie and Peter Stewart, Edith and Bessie Shepherd.

T—Winnie and Arthur Taylor, Evelyn and Marjorie* Tracey, Alice Truelove.

U—Queenie Upton*, Eva Usher*.

W—Georgina and Rachel Wilson, Ella Watt, Frank Wilson, Stewart, Ronald and Willie Watson, Ethel and Bertie Walls, Ellen Williams, Dorothy White*, W. Williamson, Nora and Ellie Wyatt, Douglas Wilkinson*, W. Woodforde, Dorothy Wyatt*, Ernest, Queenie and Kenrick Wakeford, Greta Watson, Leonard Wall, Iris West, Annie* and Sarah* Wood, Florence Wilde*, Helen and Fred Webb, Violet Walker*, Constance Williams*.

FOREIGN LIST.

No. 211.—Harry, Belsie, and Dolcie van Niekerk, Henry Lückhoff, Polly Loubser, Nellie and Johanna Mostert, Loisa Bosch (Dordrecht). **No. 212.**—Letty de Villiers, Peter Louw, Darcy van Niekerk, Henry Lückhoff, Nellie and Johanna Mostert, Loisa Bosch, Huldah Krige*. **No. 213.**—Maud, Christine, and Huldah* Krige, A. Knobel, Alice Stone (S. Africa). **No. 214.**—Ivan, Eric, Rotha and Lottie St. George, Jean Scott (Canada). **No. 215.**—Winnie Gartshore* (Canada). **No. 217.**—Frankie* and Binford* Sellwood (Montreux), Phyllis Boyd (Malta). **No 219.**—Dorothy Banfield (Wiesbaden), Hilda von Greisheim (Wernigerode).

Personal.

Walter Mitchell.—I am glad to welcome you as a new searcher, and hope the study will be useful and interesting.

Grace Hawkins.—Many happy returns of your birthday.

Daisy Field.—A "star" is given for extra care and neatness in answering the questions.

Archibald Thorn.—No marks are given for the weekly "searchers." Only those who have been correct nine times are eligible for the Quarterly Prize Competition.

Winifred Field.—Many happy returns of your birthday. Yes, you may continue in the same division until next quarter.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Arrowsmith, *Harrogate*, to March 24; *Wakefield*, April 1-28; Mr. J. Spiers, *South Benwell, Newcastle-on-Tyne*, March 30 to April 12; Mr. Hankinson, *Throcking, Buntingford*, April 18; *Maindee, near Newport, Mon.*, April 22 to May 2; Mr. H. W. Pewtress, *Baptist Church, East Finchley*, April 1-8; Mr. E. Hughes, *Brondesbury Hall, Brondesbury*, March 31; Mr. M. Goodman, *Hammond Square, Hoxton*, to March 23; *Stratford Conference Hall* (Boys only) March 26-29; Mr. J. S. Tyler, *Leicester and neighbourhood*, March 28 to April 10; Rev. A. G. Dodderidge, *Matfield, Kent*, April 7-14; *Croydon*, April 14-16; *Gipsy Hill*, April 18.

Twenty-first Anniversary of the Scripture Union.

The anniversary meetings will be held (D.V.) in Exeter Hall, Strand (Large Hall), on Tuesday, April 3, at 3 p.m. and 6.30 p.m. The Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting, and F. F. Belsey, Esq., J.P., in the evening. Two conferences of local secretaries and assistant secretaries of the Scripture Union will be held in Exeter Lower Hall, Strand, on Monday, April 2, at 3 p.m. and 6.30 p.m. Mr. E. T. M. Dennes will preside at these conferences.

Children's Scripture Union—Portions for week ending March 31.

Sun., Mar. 25	*John*	xi. 32-44		Thurs., Mar. 29	*John*	xii. 33-50	
Mon., „ 26	„	xi. 45-57		Fri., „ 30	„	xiii. 1-19	
Tues., „ 27	„	xii. 1-19		Sat., „ 31	„	xiii. 20-38	
Wed. „ 28	„	xii. 20-33					

International S.S. Lessons.

April 1, 1900.

"The Beatitudes" (Matt. iv. 25 to v. 12).

Golden Text—"Blessed are the pure in heart for they shall see God" (Matt. v. 8).

Introduction.

FIND on a map the places mentioned in the first verse given for study, viz., Galilee, Decapolis, Jerusalem, Judea, Jordan; by this we can understand what a mixture of all classes, all ages, all characters, there would be; to these people Christ had many new things to say and teach, such things they had never heard before, and in our lesson we read some.

Mr. Moody said: "If you live *by* the Gospel precepts, you may live *on* the Gospel promises." Jesus Christ has to teach us some precepts to-day, and to every one is a promise given.

"Set" (1)—In the East teachers sit to teach.

"Disciples"—Many followers, not only apostles.

Key to Blackboard Plan.—The one word "Blessed" is given to every division; it means the highest possible degree of happiness. The divisions are carried out in the lesson.

These beatitudes give us the true Christian character, and the first step towards this end is to be "poor in spirit," (3) which means "being humble."

The humble-minded are the subjects of the Kingdom of Heaven. Humility always was, and always will be, the only way to true repentance. "Poor in spirit" is the opposite to pride, and pride, we read, is an abomination to the Lord (Psa. li. 17; Prov. xiii. 7; Isa. lxvi. 2; Isa. lvii. 15).

As the first step was "humility" (4), the second is "repentance," viz., sorrow for sin. The one follows the other, and the result is "comfort," which means Christ's own peace and rest (Isa. lix. 2; lxi. 3; Matt. xi. 28-30).

The next stage in Christian growth is "meekness" (5), willing to abide by God's will, willing He should carry out his plan with us, even though we do not always understand it (Psa. xxv. 9; xxxvii. 11; 1 Peter iii. 4).

Hunger and thirst (6) show a healthy body; so does hunger and thirst after spiritual things show a healthy soul. Righteousness—right actions, right motives, &c. (Psa. cvii. 9; Isa. lv. 1; John vii. 37, vi. 35).

"Merciful"—kind, forgiving. In the Lord's Prayer we are taught to pray, "Forgive *as* we forgive." As we deal with our fellow-men, so will God deal with us (Psa. xli. 1; Prov. xviii. 24; Mark xi. 25).

As the Christian grows, purity must of necessity come into the life (8). "Without holiness no man shall see the Lord." God is holy, and the subjects of the Kingdom must be holy, too (Psa. lxxiii. 1, xxiv. 4; Heb. xii. 14; 2 Cor. vii. 1).

God is a God of peace (9); Jesus Christ is the Prince of peace. The Holy Spirit brings peace when He takes possession of a heart, and that heart, in its turn, must be a peacemaker (Phil. iv. 7; Isa. ix. 6; Gen. xiii. 8).

The persecuted will be blessed (10), for persecuted in this world the Christian soldier will be if he is true to his colours (2 Tim. iii. 12; ii. 12; Rev. vii. 14-17; 1 Pet. iii. 14).

Notice "*ye*," "*you*" (11). It all turns on "for *my* sake." What are we willing to bear for his dear sake? Insult, false accusation, lies, hatred, separation, and even to be cast out as evil. (See Luke vi. 22.) And why? Because you resemble the Christ whom the world hates (Heb. xi. 26; 1 Pet. iv. 14).

Like a beautiful bell chimes in that word at the end, "Rejoice," "Rejoice," "Rejoice" (12). It is worth all the persecution to receive the great reward at last, and hear the Master who drew out this plan say, "Well done."

"Blessed are the
Poor in spirit,
Pure in heart,
Peacemakers,
Persecuted,
Mourner,
Meek,
Merciful,
the Hungry, and Thirsty.

THE FORMING OF THE CHRISTIAN CHARACTER.

1. Humility.
2. Repentance.
3. Meekness.
4. Deep desire to do right.
5. Kindness.
6. Purity.
7. Peacemaking.
8. Patiently bearing persecution.
9. Living "for Jesus' sake."

Y.M.C.A. Notes.

IN response to the invitation of the British Commissioners, a handsome stand has been prepared by the English National Council to represent the work of the Y.M.C.A. at the Paris Exhibition, and is assigned a prominent position in the Social Science department. The world-wide character of the work is strikingly shown by an artistic illuminated design, in which, under the figure of a spreading and well-fruited tree, the Association is depicted sheltering a group of young men of various races and climes. Beneath this is the Association motto, "That they all may be one," while above it is a large reproduction of the Y.M.C.A. emblematical badge.

Returns of the work in Germany show that there are now in that country 1,687 associations, with an aggregate membership of 92,500. Sixty-one of these occupy their own buildings, which are of a total value of 3,105,000 marks; and twenty-nine enjoy the advantage of the whole-time services of a secretary.

In France, where the work is attended by extreme difficulty, there are 146 associations, of which, however, only ninety are connected with the National Alliance. The total membership of the affiliated societies is 4,587, which is an increase of 60 per cent. upon the returns for the year 1895.

The opening of premises in Glebe Street, for the use of the recently-formed Association at Stoke-on-Trent, took place on the 15th inst. Well-attended and most enthusiastic meetings were held afternoon and evening in the Town Hall, under the chairmanship of Mr. H. M. Robinson, the president. Addresses were delivered by Rev. Canon Sutton, of Aston; the Vicar of Stoke, Rev. A. L. Fillingham, and the travelling secretary, supported by the Mayor of Stoke, Mr. R. Heath, J.P., and others.

The Y.M.C.A. at Poona shows signs of spiritual progress. The Workers' Training Class has for its leader Mr. J. H. Lowe, whose Bible teaching has been blessed to the members. Two new Bible circles are inaugurated, one for Indian Christians and one for clerks.

At the annual meeting of the Sydney, New South Wales, Y.M.C.A., interesting accounts of the work were given by the general secretary. The principal event of the year was the mission conducted by Rev. C. H. Yatman. In 20 days he held forty-three meetings, and 1,450 inquirers filled up covenant cards. A move has been made to reduce the mortgage debt, Sir James Fairfax having started the fund with a donation of £500. Other donations brought the total up to about £900. Religious work had been carried on as usual, with good results in all departments.

The Council of the N.E. Metropolitan District Union of Y.M.C.A.'s, at their last meeting decided to make a grant of £30 to the Tottenham Y.M.C.A., and £100 to the New Premises Fund of the Canning Town Y.M.C.A. It was also decided to continue the special crusade demonstrations, against intemperance, gambling, and impurity, at a number of the largest centres throughout the district.

The annual meeting of the Brompton branch will take place on Monday next at St. Columba's Church-room, Pont Street, at 8 p.m.

Intercession.—Christ suffers not that one should pray for himself alone, but for the whole community of all men. For He teaches us, not to say "My Father," but "Our Father." Prayer is a spiritual, common possession; therefore we must despoil no one of it, not even our enemies. For, as He is the Father of us all, He wills that we shall be brothers amongst each other, and pray for one another, as for ourselves.—*Martin Luther.*

Seamen's Christian Friend Society.

Of the numerous efforts put forth for the weal of the sailor—initiated and maintained by well-directed philanthropy—the Seamen's Christian Friend Society occupies a conspicuous position. The spiritual results which have crowned the endeavours of fifty-three years, are sufficient to prove that the blessing of God has attended the labours of those who are working in the interests of seafarers and others associated with shipping. Not only from the port of London, but from the Sailors' "Bethels" and "Rests" around the British coast, there come tidings of continuous blessing, and the missionaries' reports abound with incidents showing how God has prospered the "Word of his Grace" to the eternal benefit of those brought under the sound of the Gospel at little meetings on shipboard, in forecastle or cabin, and the larger gatherings at the institutes on shore.

At the Society's headquarters the work is both extensive and varied, comprising English and foreign Evangelistic meetings, noon-day devotional gatherings, Bible classes, Christian Endeavour Society, Sunday school, &c. The attendance and interest of sailors has been most encouraging, and many are those who have been arrested from their careless and indifferent living. On one occasion, after the Gospel had been proclaimed in English, German, and Swedish, nearly forty seamen from various climes resolved to forsake their former evil ways, and turn with full purpose of heart unto the Lord.

The Society endeavours to urge upon the sailors the benefits of total abstinence, believing that taking the temperance pledge has proved the means of preventing many from falling victims to the snare and curse of the taverns while on shore. At Lynn another mission has been started, with a temporary seamen's institute and home, which, it is hoped, will shortly become a permanency.

The world-wide correspondence which is conducted by the missionaries has been of a fruitful character. The letters which arrive at the institutes bear striking testimony to the valuable service rendered in this department. One of these runs:—

"I sincerely thank you for your kind Christian letter, which has done so much to cheer and comfort me, for, alas! I find my shipmates are not only strangers to the love of God, but scoffers at religion."

Another sailor writes from Copenhagen:—"It is many months since I was at your place, but I will not forget it. As I look back to it, I feel it was the happiest time I ever spent on shore."

Whilst seeking to befriend sailors in every possible way, safeguarding their interests, and promoting their temporal comfort, yet the Society's main object is to win them for Christ. Many are the instances of the mysterious workings of God's goodness, and innumerable are the expressions of gratitude from men who have been tided over seasons of darkness—temporal and spiritual—and have been led to trust their lives in the keeping of One who has declared Himself to be the "confidence of them that are afar off upon the sea."

Communications may be addressed to Rev. G. J. Hill, 255, Burdett Road, Limehouse, E.

"Underground London."—At the present moment four new underground railways are being constructed in London, viz.: The Baker Street to Waterloo, the Moorgate Street to Islington, the Finsbury Park to Moorgate Street, and the Bow to Whitechapel. Nearly 4,000 men are employed in constructing these lines. Mr. E. G. Smith, of the Navvies' Institute, writes: "My colleague and myself visit three of the railways, descending into the tunnel where the men are working (in some parts from ninety to upwards of 100 feet below the surface). We give short addresses and distribute Gospel literature." The Navvy Mission Society pay the stipends of the missionaries; but good literature would be gladly received at the Navvies' Institute, Station Road, Walthamstow, E.

The Wickliffe Preachers.

THE work of the Wickliffe Preachers, in connection with the Protestant movement inaugurated by Mr. John Kensit and organized under the title of the Protestant Truth Society, has undoubtedly been productive of much good in directing public attention to the pretensions and operations of the sacerdotal party, and arousing evangelicals to take action, where needed, in defence of Reformation principles.

Evidently the preachers are young men of earnest and devotion. We have been privileged to look through some of the weekly report forms which the workers fill in and forward to London, and have found therein evidences of industry and ability. A preacher's position is by no means a sinecure. The days are well occupied in morning bible study and prayer, followed in the afternoon by house-to-house visitation and the distribution of helpful literature, the evenings being occupied with open-air or indoor meetings.

In the course of their peregrinations, the preachers have visited many parts of the provinces. Their sustained protest against the introduction and maintenance of Popish practices, especially in those places where fear or lethargy has allowed the Romanizing party to hold sway, has been timely and valuable. Recently compiled accounts show that great numbers of people have been reached. It must be remembered that the mission of the preachers is not only to controvert error, but to preach the Gospel. It is part of their charge that they shall "forget not, at every meeting, to invite poor, lost, guilty, hell-deserving sinners to Christ for immediate salvation," so that "God the Holy Ghost will bear witness, with the Word, and precious souls shall be born again by the incorruptible seed of the 'Word of God which liveth and abideth for ever.'"

As to literature, over 350,000 pamphlets have been given away, including a history of the Reformation, an edition of Foxe's Book of Martyrs, sermons of an evangelistic character by Rev. E. A. Stuart, and a number of anti-infidel works.

To follow on and strengthen the preacher's work, bands of local workers have been organized, and some good work is in progress. Controversial classes and open-air and indoor lectures are to be arranged, and Protestant electoral rolls sent out. Owing to the war contributions have fallen off of late, but it is hoped that no curtailment of the work will become necessary.

Communications may be addressed to Mr. John Kensit, 18, Paternoster Row, E.C.

Personalia.

Dr. T. C. Edwards, principal of Bala Theological College, is very ill. On Tuesday he was reported to be in a critical condition.

Dr. John Marshall Lang, minister of the Barony Parish, Glasgow, has been appointed to be Principal of Aberdeen University, in the room of the late Sir William Geddes.

Mr. Whytock (late of the Congo), deputation secretary of the Regions Beyond Mission Union, is leaving to-day on a visit to Canada and the United States. He will be thankful for opportunities for missionary testimony on the other side, and may be addressed: Marchmont Home, Belleville, Ontario.

The announcements as to Rev. G. Campbell Morgan resuming work immediately are inaccurate. The operation in his throat proved more severe than was expected. He is now enjoying complete rest at Aberystwyth, and when he resumes work, at the end of April, he will confine himself to his pastoral duties at Tollington Park. His place at the Colonial Missionary meeting in May will be taken by Rev. W. Hardy Harwood.

Batley.—At the annual church meeting in connection with the Gospel Hall, Batley, Yorks, the reports from the various agencies at work proved to be of an encouraging character. Throughout the year the evangelistic services had been crowded. Several drunkards had been reclaimed, backsliders restored, and believers quickened to higher life and service. The work among the carriers and cabmen, open-air meetings, public-house door missions, hospital and workhouse visitations, and women's Bible meetings had been vigorously prosecuted.

London Wesleyan Mission.

THE vigour and enthusiasm which characterizes the operations of London Wesleyans in their mission enterprises were manifest on Monday evening at the annual meeting of the London Mission. A large audience assembled in the Queen's Hall, and the gathering was in every way worthy of the great object of its promoters.

The chair was taken by Mr. T. R. Ferens, of Hull, who spoke in appreciative terms of what had been accomplished by the mission, especially in the interests of the constantly flowing stream of young life from the country. Some from his own town, on coming to live in the metropolis, had been received by the Mission into membership.

Rev. W. D. Walters, general secretary, gave a brief summary of the work at the mission centres during the year. The membership of the Mission now numbers 3,000, and there has been advancement "all along the line." He strongly appealed for the support of all who desired to see that progress maintained.

Rev. Walford Green spoke of the reflex influence of the Mission—not only in London, but in other centres, where their methods had been adopted and blessed by results beyond all calculation.

Mr. R. W. Perks, M.P., in a vigorous address, regarded the success of the past as very little compared with what the future promised. Methodism had not to tell off its best ministers to consider in solemn conclave whether incense should be burnt in places of worship either for purposes of worship or for sanitation; nor had they to discuss whether they should burn candles in the daylight or not. Their primary duty must be to preach the Gospel of Christ, and promote agencies which aimed at the regeneration of man.

Rev. Hugh Price Hughes spoke at some length on the organization of the Mission, and the co-operation of the provinces in the undertaken. Referring to the West London Mission, Mr. Hughes said that 90 per cent. of the young men who entered the inquiry rooms came from the country. The only limit to their work was the incapacity of the halls to hold the congregations, every Sunday hundreds of people being crowded out.

Rev. Peter Thompson spoke in warm appreciation of the valuable aid of the Sisters. Many he had known personally had been led to seek Christ through the patient, persevering visits and exhortations of these ladies. The medical department enabled them to supply material aid as well as spiritual comfort. He earnestly appealed for more workers for the East End, and gave some encouraging evidences of the fruitful and permanent work of the Mission.

Irish Notes.

AT the twelfth meeting of the Belfast branch of the Irish Missions to the Jews, it was stated that over a thousand Hebrew New Testaments, as well as a large number of Yiddish tracts, had been distributed. Referring to the objects of the Society, Mr. J. Julian Grande remarked that at the present time there was great need on the part of Christians for a stronger enthusiasm on behalf of the Mission to the Jews in Ireland, for at no time were there more opportunities for their evangelization than now. The Gospel seed had already taken root, and spread itself all over the Irish Jewry.

The Dublin Battalion of the Boys' Brigade has had two very successful meetings in the Metropolitan Hall, the place being crowded to overflowing each evening. On the first evening there were 1,156 boys present, and on the second 1,070. The leading ministers of the various denominations were also present, and so was the Lord Mayor of Dublin. The Archbishop of Dublin presided on one of the evenings, and delivered a very suitable address, in which he urged the boys to be manly and to follow in the footsteps of the Saviour. On the second evening Lord Justice Holmes presided, and amongst those who took part in the proceedings were Revs. S. Prenter, Wesley Guard, G. Mahaffy, and the Dean of the Chapel Royal.

Christian Endeavour.

TOPIC FOR MARCH 25.

"The Glory of Obedience" (Matt. xxi. 28-32).

YOU can picture the early morning in the homestead. The vineyard is the family patrimony. The definite article indicates it as the object of the family's common work and toil. The father has the burden of responsibility and direction. *Son, go work!* There is an air of command in the words, coupled with tenderness. Though God is our Father, He is also Governor and King, and expects literal obedience. The mistake of too many Christians is that they are willing to take the shelter of the Father's home, and share in the benefits of Christ's redemption, without yielding literal obedience. Sonship implies obedience. Note that the obedience follows the sonship; we do not work to become sons, but having had the right granted to us to become the sons of God, we are prepared to hear Him say, "Go, work!" We were created unto good works, which God afore prepared that we should walk in them. There is a bit in the vineyard which will never be cultivated until you put your hand to it; souls to be won by you, which perhaps will never yield till you take them captive.

Young sons and daughters of God! Go, work! He will not give you heavier work than you have strength to perform; will send you refreshment in the noontide heat, and at evening a full reward.

The answer was an abrupt refusal, "I will not." Children often treat their parents with a brusque unpoliteness which they would not think of extending to strangers. The more the shame! But those who are so blunt and rough often hide a tender heart in their breast. The hard rind conceals luscious fruit: like the cocoanut, the tough exterior needs simply to be tapped, and refreshing milk issues. There is always hope in a man who at the first vehemently refuses and antagonizes the Gospel. Only yesterday I was told by a Christian worker that the man who had blankly refused a tract had no rest until he had apologized, and sought the Saviour. This son was the type of many people who seem least likely to be moved by the appeals of the Gospel. This class includes men like Saul of Tarsus, St. Augustine, John Bunyan, John Newton, and Brownlow North. But so often such become the most earnest Christians. There is a sense in which it takes a very bad man to make a good man; reclaimed poachers make the best gamekeepers. Despair of none. The man who says, "I will not," is the one who probably within an hour will repent himself and make for the vineyard, toiling all day, not without some shame in his soul.

Beware of the temperament of the younger son! Easy-going, pleasure-loving, mobile, polite. Notice he says, "Sir." With bland suavity, he assures the father that he will attend to all his wishes. But as hour follows hour, his friends drop in, amusements invite, the growing heat disinclines, various excuses suggest themselves, with the result that he does not darken the vineyard paths. One has met this type of character in the home circle and inquiry room, and probably there is no nature so hard at the heart as this plausible and well-spoken individual.

The one point with Christ was, to do the will of God. It was a matter of comparative indifference whether the speech was rough or smooth, the manner polished or uncouth; everywhere and always he asked that men should do the will of the Father that was in heaven. If the publican, who seemed least likely, did it, he was accepted; whereas the Pharisee, who promised so well, but failed to perform, must stand rejected. Mr. Moody once asked Mr. Spurgeon to come to the East End of London, promising him an audience of 10,000 persons as an inducement. Mr. Spurgeon gave a memorable reply: "I am not eager to speak to 10,000 persons, but to do the will of God."

F. B. M.

C.E. NOTES.

Dr. Clark writes that when on board the *China* en route for the East, he met many missionaries bound for China, Japan, Korea, Siam, and the Philippines, all of whom were deeply interested in the propagation of Christian Endeavour. One of these had received his first impulse to the missionary life from the C.E. Convention at Minneapolis.

* * *

The sixth annual Scottish Convention is to be held in Paisley on April 21, 22, 23, and 24. Arrangements are now being made for special speakers and topics. Amongst the former will be included Rev. Henry Montgomery and Rev. H. B. Workman, of the British National Council.

About Books.

A Manual of Sermon Construction, by Rev. Robert J. Wardell (1s. *C. H. Kelly*), is a singularly clear and succinct statement of method designed to assist local preachers.

Sir Isaac Pitman & Sons have issued a new pocket **English-German Dictionary of Business Words and Terms**, with a list of abbreviations in general use. It has been prepared by Fritz Hundel, and is a model of compression and comprehensiveness. In content, it will meet all reasonable demands of the commercial clerk; in shape it is what the pocket requires, being two inches and a half broad and six and a half long. (2s. 6d.)

Rev. R. Wardlaw Thompson has written the story of his recent voyage in the North Seas, and he gives it to the world in a handsome volume, **My Trip in the "John Williams."** All friends of missions will delight in the pages; supporters of the L.M.S., who followed with a personal interest the building of the mission vessel, will have a still stronger attraction to the book (2s. 6d. *L.M.S. House;* and *Simpkin, Marshall. & Co.*)

A very instructive volume of studies is **Twice**: The Repeated Words of the Lord Jesus, by L. M. Moor. (1s. 6d. *Marshall Bros.*) The pages show that to a remarkable extent our Lord expressed similar truths and made like declarations in different periods of his ministry. These repetitions are distinguished as to time and significance; and those who study the book will thank the author for leading them into very interesting and highly profitable fields of Scripture investigation.

Two useful little books by Rev. Charles Bullock are: **Sunrise in Britain**: How the Light Dawned; and **The Eclipse of Truth**: How the Light was Obscured. (1s. 6d. "*Home Words*" *Office.*) The latter book is the sequel of the former; and the two tell the story of the introduction of the Gospel to Britain, and the subsequent arrival of Roman agents with the teachings and practices of Popery. The treatment is essentially popular, and both volumes are admirably illustrated.

Oliphant, Anderson & Ferrier have added to their useful series of missionary books descriptive of the work in particular countries, **In Afric's Forest and Jungle**, in which Rev. R. H. Stone summarizes his six years' life and experiences in the Yoruba country. Mr. Stone moved much among the people, discussed religious and humane questions with bloodthirsty chiefs, and observed with a keen eye the appalling horrors of uncivilized life in the Niger towns. His book is a welcome contribution to missionary literature. The illustrations are numerous and good (3s. 6d.)

A pamphlet at once substantial in form and useful in content is **Westminster College, Cambridge**: An account of the opening of the College at Cambridge, on 17 October 1899, with a history of the College from its foundation in 1844 to the present time. (1s. nett. *Publishing Office, Presbyterian Church of England, 14, Paternoster Square, E.C.*) Edited by Rev. A. Halliday Douglas, M.A., and fully illustrated, these pages will not only have attractions for all members of the English Presbyterian body, but likewise for such as are interested in theological colleges and their important work.

The late Rev. J. Jackson Goadby was a man who deserved well of Evangelical Nonconformity. His "By-paths in Baptist History" testified to his historical erudition and literary attainments. One of his works, which was originally published privately, has now been issued in a second edition, **The Best Society, and Other Lectures.** Among other contents may be mentioned "The Wit and Wisdom of Thomas Fuller;" "Wise Saws, English and Foreign;" also character-sketches of Oliver Cromwell, Bulstrode Whitelock, Mrs. Lucy Hutchinson, John Howard, Sydney Smith, and William Cobbett. This is a very instructive book, with an admirable portrait of the lamented author. (5s. *Elliot Stock.*)

The Poetical Works of John Milton, as issued by *Mr. Henry Frowde*, is a beautiful book. Edited after the original texts by Rev. H. C. Beeching, M.A., it is in bold type, and reproduces those features which the careful student and literary antiquary will know how to value. There are many facsimiles of title pages, also a fine frontispiece after the engraving of Faithorne. (3s. 6d.) The "Oxford Miniature Edition" is an admirable companion volume. The text is the same, but with the spelling modernized. By the use of the well-known India paper, the publisher is able to give us the complete poetical works of Milton printed in clear type in a very handy pocket volume. Though the pages number nearly 1,100, the book is only about three-quarters of an inch thick. (3s. 6d.)

Mr. G. Washington Moon's little book, **The Soul's Inquiries Answered from the Bible**, is properly described in the preface as "a sacred mosaic of over 1,750 texts of Scripture." The pages give readings for every day of the year; and these are so arranged that a Scripture question is answered by one or more Scripture statements of fact or faith, experience or hope, love or devotion. The compiler's fear of dogma has carried him too far in some instances; as when, in answer to the penitent's question: "What shall I do to be saved?" he gives an answer suited to the believer's inquiry as to the means whereby he may glorify God. The book has already had a large circulation; the revised edition is said to be "practically a new work." (Paper, 8d.; cloth, 1s. 6d. *Longmans.*)

In his goodly volume, **The British Empire and Alliances**: or Britain's Duty to her Colonies and Subject Races, Dr. Theo. E. S. Scholes discusses problems which have a moral significance as well as a political importance. Here is a survey of the British Empire, with the story of its commercial development, also a discussion of international relations, actual and possible. The growth and decline of other great Powers are also described, and lessons drawn therefrom. Taking his facts from sources of acknowledged authority, Dr. Scholes is not content to argue for political expediency on the part of Great Britain so much as for moral rectitude and national righteousness. He discusses Chinese trade and the sugar question as regards the West Indies; but no pages of the book are so timely in information or so strong in argument as those in which he deals with the colour question. His championship of the cause of the Negro race is based on fulness of knowledge and thorough sympathy; and we trust the pages will be instrumental of much good in lands where the white and dark races are found side by side. In a chapter entitled "Our Future Policy," Dr. Scholes holds that, in view of the dangers attending expansion, "it seems incumbent that we should make the concentration and consolidation of the empire our future policy." (8s. 6d. *Elliot Stock.*)

Mr. Mackenzie Bell's patriotic poem entitled "True Sons of Britain," which lately appeared in the *Morning Post*, has been set to music by Mr. Charles Mills. (2s. *Hart & Co.*)

Under the title of Be Definite, Mr. Gerald Coultas adds another to his series of plain and earnest booklets on spiritual topics. (1d. *Marshall Brothers.*)

Cassell's Illustrated History of the Boer War is a new penny serial that is sure of many readers. The second part will appear on March 28, and succeeding parts weekly thereafter.

Messrs. Dawbarn & Ward have issued, in the excellent "Useful Arts and Handicrafts" series, a capital little book on Repousse and Metal Chasing, and another on Tools and their Uses (each 6d. net).

Mr. A. R. Sidders, 55, King's Road, Chelsea, S.W., successor to R. J. Masters, of the Victoria Publications, has issued a chaste intaglio card, in green and silver, entitled Asleep in Jesus, and bearing a short poem by Mary Fenton, based on 1 Thess. iv. 14. (4d. post free.)

The Evils of Alcoholic Liquor and The Liquor Traffic is the title of Mr. Silas Henn's latest pamphlet. Those who want telling facts as well as strong arguments will find both here, from the pen of a Christian who grieves over the evil he exposes. (3d. *The Author, 4, Himley Road, Dudley, Worcestershire.*)

Messrs. Bemrose & Sons, Limited, have issued, in pamphlet form, a letter by Mrs. Lewis, sister of Mr. Schreiner, Prime Minister of Cape Colony, entitled The War: A Voice from South Africa. (2d.) Mrs. Lewis holds the present conflict to be "a holy war, designed by the Most High to secure justice and freedom to the native tribes of South Africa."

Pamphlets of real value and interest are The Comforter: His Mission and Work, by W. J. Norton—a paper read at a meeting of the Women's Protestant Union. (3d. *A. H. Stockwell & Co.*) The Rock of Ages, a New Year sermon by C. Silvester Horne, M.A., an issue of "The Kensington Congregational Pulpit." (1d. *Passmore & Alabaster.*)

The Everlasting People, by Tillie Entrican, deals with the Jews—their past, present, and future. Within the limits assigned her the authoress has done exceptionally well in her attempt to set forth the facts of history and the anticipations of prophecy. (2d. *The Author, Y.M.C.A., The Parade, Bridlington.*)

Rev. N. Dimock, M.A., deals with a subject on which he can speak with authority in The Crisis in the Church of England: its History and Present Position (3d. *Elliot Stock*). The pamphlet contains a paper read, in June last, at a meeting of the South-Eastern Clerical and Lay Church Alliance, and printed by request of those who heard it.

The opening lecture of the session of the United Presbyterian College, delivered in November last by Rev. Principal Hutton, D.D., has been issued in pamphlet form. It is entitled Christian Unity and Ecclesiastical Union, in relation to the Mission of the Church. (6d. nett *Alex Gardner, Paisley*). Great principles are dealt with in these pages.

The *City Press, 148 and 149, Aldersgate Street, E.C.*, has issued The C.I.V. Souvenir, No. 2. The illustrations are different from those appearing in No. 1, and include portraits of many of the Imperials and new groups of the detachments. A revised list of the men forming the regiment is also published. (2d.)

In Firm Footpaths for Young Feet, Mr. J. H. Greene points out, by means of many texts and illustrations, the path to be taken, and the devious and dangerous by-paths to be avoided. As a missioner to children, Mr. Greene is on familiar ground, and his talks to the young in this booklet are simple, earnest and direct, and are written in the light of long experience amongst children. (1d. *Church Association.*)

District visitors, scripture readers, and all who would comfort the suffering, will find helpful thoughts in Canon Bateman's Short Sermons for Sick Rooms (1s. 3d. *C. J. Thynne*). The boldness of the type, and the excellent arrangement of these brief discourses, render the book one that is sure to prove of service to those who minister to the sick and dying.

Evangelistic.

Gipsy Smith in Bornemouth.

AN eight-days' mission, under the auspices of the local Free Church Council, by Gipsy Smith has proved a great blessing in Bournemouth. Beginning on Saturday night in the Shaftesbury Hall, the building was found far too small to accommodate the numbers which came, and adjournment was made to Richmond Hill Congregational Church. From 1,400 to 1,600 gathered each evening, while on the closing Sunday probably 2,000 were packed in the building. Rev. J. D. Jones, M.A., B.D., pastor of the Church, conducted an overflow meeting in the Lecture Hall. About 300 passed into the inquiry rooms through the week, and all the Free Church ministers cordially co-operated.

Mr. George Clarke at Bolton.

Mr. George Clarke has conducted a fifteen-days' mission in the Temperance Hall, Bolton, under the auspices of the Free Church Council, assisted by the Nonconformist Ministers' Association, the Y.M.C.A., and the Sunday School Union. The mission commenced with a gathering of young people, which crowded the Hall. After the evening services in the churches there was a "rush" for the Temperance Hall, and thus an opportunity was afforded the missioner of speaking to Church members and inspiring them for effort to reach the unsaved. Interest in the work deepened as the mission proceeded, and large numbers of all classes have received blessing.

Mr. Charles Cook's Work.

A fortnight special mission has been held at Hyde Park Hall, with gratifying results in the conversion of many unsaved, and the building up of God's people. Mr. Leonard Weaver spoke with power, and the singing of Miss Rose Williams was helpful. At each meeting some confessed Christ. On Sunday evening we returned to our usual meetings, when the Metropolitan Theatre was crowded; and we were busy for an hour subsequent to the service, pointing sinners to Christ. Next Sunday, March 25, I hope to celebrate my twenty-fifth year of ministry as an evangelist in this one building. Chas Cook.

Hinckley Evangelical Alliance of Free Churches.

The recent ten-days' mission in connection with the above, conducted by Mr. Henry Thorne, has resulted in spiritual revival. The meetings were held in the various Free churches, and on most occasions the seating capacity was tested to its utmost capacity. When expounding the Scriptures the missioner was particularly at home, his method having a telling effect. A large number of persons, apart from the children of the Sunday-school, entered the inquiry room. The mission will doubtless have the effect of awakening many to a higher sense of their responsibility and also in the closer union of the Free Churches for the common weal.

Rev. E. Payson Hammond in the Southern States.

In the course of his recent tour, Rev. E. P. Hammond, after leaving Charleston, was invited to Orangeburg, S.C., to visit Claflin University and the State College, which have an aggregate of 1,200 students. A blessed work was done among them, especially in the State College, whose president, Hon. T. W. Miller, is a conspicuous leader of the coloured race.

Columbia was next visited. Several hundred professed conversion in five days, and a revival began in Allen University. Mr. Hammond then spent the Sabbath at Momtreat, a resort where people from the North have sought an equable climate. It was founded by Rev. J. C. Collins, who still resides there, and some of whose children had been converted in Mr. Hammond's meetings in New Haven. The son of another minister there had been similarly blessed in Los Angeles; while a third minister, when a boy, had been converted in one of Mr. Hammond's meetings for children near Alton, Ill. In the services a number of persons yielded to the Saviour. The work will be continued by local ministers. Mr. Hammond next visited Biddle University at Charlotte, N.C. In two days and a half, over 300 gave in their names professing conversion. The Christian students assisted in the inquiry meetings.

The Gospel Tent Campaign.

Already a considerable band of well-known evangelists, pastors and teachers are prepared to enter into and vigorously sustain this work during the coming summer. Bands of players and singers, with consecrated music and voices, are needed for this mission. Some hundreds of preachers will be needed; and, comprehending the Lord's people of every name, and making vital union with Christ the great aim and object of the mission, the work must succeed.

"Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves." There should be also at an early date the fixing of two or three whole nights for special waiting upon God. There is a capital room in Aldersgate Street Y.M.C.A., suitable for such meetings of evangelists, ministers, and brethren who know their need of enduement with power from on high. We shall be glad to hear of suggestions in order to increase of "love, power, and a sound mind." It is not numbers but reality, not quantity but quality, that is needed. There should be a great—yea, a divine exorcising power received, in order to cast out the demons of unbelief, indifference, intemperance, covetousness gambling, sensuality, and ungodliness. These kinds go not forth save by prayer and fasting—by direct divine intervention.

What can we say to induce scores of ladies whose ordinary social life has in it so little of real usefulness, to come to the meetings, not only to get blessing, but to impart it? What home visitors they might become!—what living advertisements of the executive forces which should "boom" the campaign! Who will distribute invitations and visit tens of thousands of the houses? Who will help to scatter the Word of life in the homes, and sing the Gospel into human heads and hearts?

May the summer months of 1900 know a Gospel campaign that shall be felt throughout the lengths and breadths of the great city! London needs such a mission. The people are ready for it. They will hear. They will come, and in this respect "the King's business requireth haste." The monetary cost is trifling. It is not more than a tenth of the sum which is often expended upon some church edifice in which to-day a mere handful of people congregate. It is neither buildings nor large sums of money that are needed, but men and women who are fully yielded to God, surrendered to his service, and prepared to come to the help of the Lord against the mighty forces of evil and sin, which are destroying multitudes of our fellow men. We trust that the end of the month will see the £3,000 either promised to or in the hands of Mr. Garstin, the well-known and estimable treasurer of the London Tent Campaign. His address is Queen Square, Aldersgate Street, E.C. Henry Varley.

Mr. W. R. Bradlaugh has just completed a fifteen-days' mission in the East-end Tabernacle, Derby Road, Gloucester. The services on Sundays, morning and evening, have been evangelistic, and in the afternoon, for men only, on social purity. Several yielded to the Saviour. The mission was a source of blessing, specially to young men. Sceptics sought interviews, and at the week night services the meetings were thrown open for questions from those seeking light. At Clason Memorial Free Church, Motherwell, Mr. Charles Galletly, of the Evangelization Society (Scottish Branch), has conducted a fortnight of special services with much acceptance and with tokens of the Lord's gracious presence.

A very helpful four-weeks' Gospel Mission has just been held in the Baptist Chapel, Longhope, Gloucestershire, by Mr. J. Coates, of Ross, and Mr. G. Bentley, of Stroud; the pastor, W. Leyshon, co-operating. The meetings throughout were remarkably well attended, and between forty and fifty persons, chiefly young people of the Sunday school, professed conversion.

At the mission lately held at Wootton, Oxfordshire, by Mr. J. Harris, of the Evangelization Society, a spiritual awakening followed on the preaching of the Word. Mr. Thomas Payne's recent eleven-days' mission at the Bloomsbury Institution, Birmingham, was, Mr. T. Henry informs us, an encouraging time, many coming to the Lord, and blessing being given to believers. Mr. John Elliott writes of meetings at Immanuel Hall, Southsea. "The Lord is working in our midst, especially amongst the young, and the meetings are to be continued." Mr. W. Sampson, the Cornish evangelist, has held a mission at St. Albans. Notwithstanding rough weather, many attended the services. Mr. Sampson rang a large bell, and announced the services in several important streets. Good work was done.

The meetings being held by Mr. Henry Varley at Bradford are growing in numbers. Arranged so as to cover large portions of the city, many hundreds in all parts are hearing the word of life. Sunday last was a memorable day. The afternoon gathering of men will not soon be forgotten. Mr. Varley's address upon "the largest word for meaning that we ever use" was enthusiastically received by the large company of men who assembled, whilst at night the Manville Methodist Free Church witnessed a scene that made all hearts glad. The congregation was large and deeply impressed; Miss Shepard, of New York, sang "Saved by Grace" very tenderly. In the after meeting forty confessed Christ, and the night's service closed with joy and gladness to many hearts. The meetings are continued throughout the coming week.

Evangelists' Engagements.

Mr. Henry Varley.—Till Mar. 25, Bradford, Yorkshire (Inter-denominational Mission. Meetings will be held in fifteen churches, representing ten denominations); Suns. Apl. 1 and 8 at 11 a.m., and 6.30 p.m., East London Tabernacle, Burdett Road, E.

Mr. J. S. Harrison.—Mar. 25, Borough Road.

Mr. John Coates (of Ross Bible Carriage Mission, accompanied by Mr. W. Grove).—Till Mar. 26, Upton-on-Severn.

Mr. Leonard Weaver.—Till Apl. 1, Netherton, Dudley.

Mr. James Spruntt.—During Mar., Suns. and Thurs. Folkestone Road Hall, Walthamstow; Weds., Albany Baptist Chapel, Walworth; 26, Edmonton.

Rev. W. Hay Aitken.—Till Apl. 2, Malew, Isle of Man.

Mr. W. R. Lane.—Till Mar. 25, Stockton; 31-Apl. 9, Bridgwater; 14-23, Pontypridd.

Gipsy Smith.—Till Mar. 26, Rawtenstall; 31-Apl. 9, North Shields; 14-23, Sowerby Bridge.

Mrs. E. L. Baeyertz.—Till Apl. 2, Helensburgh.

Mr. Chas. Inglis.—During Mar., Edinboro' Castle, Limehouse; Apl. 1-12, Rotherhithe; 15, Stratford; 22-30, Walsall.

Mr. Newton Jones.—Till Mar. 23, Leighton Buzzard Y.M.C.A.; 25, 26, Wisbech (Hill Street Baptist Church); 27, Huntingdon (Congregational); 31-Apl. 19, Cavendish and district.

Mr. C. E. Barraclough.—Till Mar. 30, Nunhead.

Mr. Henry Thorne.—Till Mar. 26, Bideford.

Rev. J. Jameson.—Till Mar. 26, Hope Street, Hull; 31-Apl. 9, Denholme; 15-19, Batley; 21-30, Normanton.

Rev. F. C. Spurr.—Till Apl. 1, Shanklin; 3-8, Portsmouth.

Weaver Brothers.—Till March 31, Glasgow Campaign; April 1-13, King's Lynn.

Mr. Josiah Nix.—Till Mar. 26, Cardiff; Apl. 1-9, Shildons; 22 and 23, Dalston; 29 and 30, York.

Mr. John Elliott.—Till Mar. 25, Immanuel Hall, Castle Road, Southsea.

Rev. Jas. Lyall.—Till Mar. 29, Bow Baths' Hall, E.

Mr. James Neech.—Till Apl. 1, Paddock Wood; [3-17, Dalston.

Mr. Ned Wright.—Till Mar. 27, Blackpool.

Mr. Barry Wake.—Suns. in March, St. Giles' Christian Mission, Little Wild Street, Drury Lane, W.C.

Mr. Bob Johnson.—Mar. 25, Victoria Theatre, London, (Mr. Johnson's permanent address is 84, Osnaburgh Street Regent's Park.)

Mr. G. W. Clegg.—Mar. 25, and Apl. 1 and 8, Chacewater, Cornwall.

Mr. S. Levermore.—Till Mar. 25, Earlham Hall, Dalston; Apl. 1-8, Torquay; 15, Lowestoft; 22-29, Balham.

Mr. R. Spragg.—Till Mar. 30, Preston; Apl. 1-13, Birkenhead; 15-27, Oldham.

Mr. F. Wycliffe Pascoe.—Till Apl. 1, Public Hall, Paignton.

Mr. G. R. Cairns.—Mar. 25, Newton Heath; Apl. 1, Edgington Baptist P.S.A., Birmingham.

Mr. and Mrs. A. Harrison.—Mar. 25-Apl. 5, Cleethorpes; 8-19, Wishaw.

Messrs. A. and C. Coffin.—Till Mar. 24, Congregational Church, Havant, Hants.

Evangelistic Mission.—During Mar., *Kilburn Hall, Kilburn Gate, N.W.*, Suns., at 7, Mr. G. Andrews; Thurs. at 8, Mr. Edward Hurditch; *Willesden Hall, Brondesbury, N.W.*, Suns. at 11 and 7 and Weds. at 8, Mr. Edward Hurditch. *Malden Hall, Queen's Crescent, N.W.*, Suns. at 7, week-nights at 8; Sun. 25, Mr W. H. Seagram; Thurs. 29, Mr. C. Russell Hurditch. *Bignold Hall, Forest Gate, E.*, Sun. 25, Mr. Chapman; 29, Mr. Ransome Wallis.

Requests for Prayer.

For an eight-days' special mission to be conducted by Miss Huxtable at Clarendon Mission Hall, Notting Hill, W.

For our Queen and her Ministers, British Representatives in South Africa, and the Boer Presidents, their advisors, and the Press, that there may be an early peace, and one which shall secure the rights of Uitlanders, Boers, and natives.

Notices.

Communications Received with Thanks.—H.W. W.S.B. A.M.H. H.V.S. W.T. J.L. E.G.W. J.M. A.M.B. M.G. L.F.S.M. W.B. W.C.D. C.D. W.D. S.J.C. E.H. K.A. A.M. M.K. A.P. J.D. J.B.K. Mrs. F.C. F.P. T. and J.Y. E.J.F. A.R.S. R.A. J. and S. H.W.R. G.R.C. W.H.H. S.W. M.S. M.A. F.D. D.A.F. R.M. E.O.E. W.R. D.J.E. J.P.G. C.S.R. A.F. J.L. J.H. W.D.W. H.C.P. T.L.C. E.B. F.C.F. J.G. J.F. J.H.C. G.D.H. E.C. T.G. S.T. H.V. H.J.B. W.M. F.J.M. M.H.A. H.R. H.G.E. W.W. T.N. I.D. W.B. W.L. J.B. K.R. T.D. M.B.G. J.J.P.

Applicants for Tracts.—F. Rider, 97, Kingsland Road, Shoreditch End; A. M. Scantlebury, 3, Llanover Street, Cadoston, near Barry, South Wales; Miss Emma Whenday, Freshold, Hadlow, near Tonbridge, Kent; John Eccles, 17, Bankside, Dalton-in-Furness, Lancashire; B. Brooklebank, 8, Broughton Road, Dalton-in-Furness, Lancashire; C. Radford, Catherine Street, Mill Road, Cambridge; Mr. Henry Ryder, 57, Wells Street, Oxford Street, London, W.; Wm. J. Roberts, 2, Shakespeare Square, Consett; Mrs. Jane Kindore, 21, Church Road, Aston, Birmingham; J. G. Bulman, 14, Cliff Place, Leeds; Mr. A. Hunt, 67, Burnham Street, Canning Town, London, E.; Mr. W. S. Baker, 78, Bronfelde Road, Clapham, S.W.; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.

Manuel Matamoros' Mother.

IT is a pleasure to learn that some friends have come forward to help the mother of Manuel Matamoros in her present need. As we recently stated, she finds herself in pecuniary difficulties; as the mother of one who was a martyr to the cause of religious liberty in Spain, the mere statement of her necessitous condition should be its own appeal.

Mr. William Greene, of 3, Endsleigh Gardens, Euston, N.W., who has for many years been the English correspondent of Dona Dolores, writes that some months ago about £50 was sent to her; about £10 is still required to relieve the burden which weighs upon the aged lady's mind. This amount will, doubtless, soon be in hand.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IT seems to have impressed everyone who saw the Queen at Woolwich that she had no smiles even for the patients. Her Majesty's manner does credit to her heart. The wreckage of a battlefield can cause nothing but sadness to a sensitive mind. It was not merely what the Queen saw there, but possibly the scenes her imagination depicted at Magersfontein, Colenso and Paardeburg that made her face grave. The maimed men she went to cheer were also only a fraction of the sufferers; and thought will pass from the present to the absent. Nor can it be forgotten that the deadly work still proceeds.

It is distressing to hear that, as a result of the war, the financial circumstances of many admirable societies are in anything but a satisfactory state. A lady, well-known in connection with work among the poor in West London, writes us, emphasizing the fact that much suffering must result if the generosity manifested towards the Army should divert sympathy hitherto accorded to religious and philanthropic work. She reminds the Lord's stewards: "These things ought ye to have done, but not to leave the other undone."

The enormous application for the war loan of £30,000,000 is another proof of the vast wealth of this country. About £350,000,000 was offered to the Bank of England, much of the amount being doubtless attracted by the high rate of interest on such safe security which the loan provided. The recent debate in the House of Commons on the death duties proved the very large number of wealthy people who live in this country. Yet the experience of nearly every charitable society shows that the small givers' donations are the most reliable source of income.

Some missionary societies are in sore straits to maintain the work to which they are already pledged; while extended operations—the entering in at open doors—is out of the question altogether. Assuming that at any rate some proportion of the wealth of the country is in the possession of Christian people, "What shall we then say to these things?" Does it not seem that Christ's disciples have the means for everything else—luxury, pleasure, investments, self-gratification—except the sending of the knowledge of his saving name, in obedience to his own command, to the ends of the earth? Oh, for a new baptism from heaven of the missionary spirit!

By the time these lines are before our readers, Mr. James Neil will have launched his course of illustrated lectures on "Palestine Life" in the Conference Hall, Eccleston Street, S.W. Undertaken under the auspices of the Holy Land Lectures Fund, these demonstrations should prove of great service to preachers, teachers, and Bible students. There are afternoon lectures every Tuesday, Wednesday and Thursday (3.30), and evening lectures on the first and last named days (eight o'clock). The admission is free, and there are some reserved seats.

Although the Bill for preventing the sale of intoxicating drink to children under sixteen years has passed its second reading, advocates of the temperance cause cannot afford to slacken their efforts in its promotion. Notices of various amendments have already been given. One member is to move the insertion of the word "knowingly" in the clause defining the offence, thus relieving the licensee from responsibility for the acts of his employés, and throwing upon the prosecution the onus of proving that the landlord knows what takes place on his premises. Another member proposes to make a distinction between the child as a messenger and the child as a purchaser; and by a subsequent amendment endeavours to take out the heart of the measure by restricting its operation to drink purchased by children under sixteen for their own consumption. Another would confine the restriction to drink sold for consumption on the premises, thus leaving the children at liberty to purchase drink inside the house, and consume it on the doorstep.

Fortunately, there is no proposal to lower the age recommended by the Commission, but there is every evidence that the opponents of the proposal will leave no stone unturned to obstruct and mutilate the measure. No modification will at all meet the needs of the case. One of the main purposes of the Bill is to stop children being sent to the public-house as "messengers."

The Cardiff Council have taken a very desirable step in deciding to establish an Inebriate Home for that locality, as at present there is no such establishment in the district to which offenders under the Acts can be sent. As the Government will contribute ten shillings per week per inmate, and these inmates will be required to work for the benefit of the home, the additional cost to the ratepayer will be comparatively small. The total, however, is another amount to be added to that huge bill which the sober citizen is annually required to pay simply because the State persists in bolstering up the drink trade, with its inevitable adjuncts of poverty and crime.

In a recent interview, Mr. Richard Whiteing, the author of a volume, "No. 5, John Street," is reported to have said that the religious agencies at work in the poor districts of London, and other cities,

> are too closely identified with the social and economic systems from which the poor believe that they themselves suffer, and in that sense their very benefactions and charities tell against them . . . The most tremendously successful organisation in dealing with the poor would be some poverty-stricken order as poor as themselves, supposing only it was tremendously rich in the gifts of the Spirit.

Mr. Whiteing has painted some terrible pictures of the condition of things in some of the slum districts; but we should like to ask him, and those of his literary colleagues who have found a vein in realistic stories of life in certain districts of the Metropolis, what London would have been to-day if it had not been for the labours of devoted men and women who, endowed with intense love and burning faith, and often without purse and scrip, went down into the depths to proclaim Christ and Him crucified to the perishing? Socialism may be, and is, "in want of a personal force." The Gospel has that personal force within it, and its blessed influence is certainly, if slowly, making its presence felt.

The National Union of Teachers has collected some valuable information on the relation between crime and education. During the ten years before the passing of the Education Act, the prison population increased from 115 out of every 100,000 of the population to 128. In the next decade, 1870 to 1880, it had fallen to 111, in 1890 to sixty-eight, and in 1899 to fifty-six—less than one-half what it was thirty years ago. In the same time prisons have decreased from 135 to sixty-six. It seems also that all our prison population but 2·5 is drawn from the uneducated of our people; for a large number of our children even yet obtain very little education or none.

Favourable as these results are, we must not shut our eyes to the irreligious condition of vast numbers around us. The grievous thing is that a living and operative religion has so small a hold upon the nation; to change that should be the unceasing effort of all the churches.

We heard the other day of a wealthy man who was giving away large sums of money. When asked the reason, he said that he was anxious to improve his ledger account in heaven. A lady of considerable means was recently about to conclude arrangements for investing a large sum in a remunerative fashion, when it suddenly struck her that the best form of investment would be to give the money to a charitable cause. She sent the cheque at once, and had the satisfaction of assisting a large number of the most deserving poor. There is no need for us to point the moral. These facts speak for themselves, and may give the hint to some who are blessed with much of this world's goods.

Exceedingly popular is the appointment of Rev. Dr. Marshall Lang, of the Barony Parish Church, Glasgow, as the new Principal of Aberdeen University. He is a man of considerable attainments, and is the author of several religious and theological works, including one of the Theological Library Series, "Life—is it worth Living?" His sympathies are large and generous, without reflecting in the least upon his decided Evangelicalism. Though a loyal Presbyterian, he is in much esteem in circles beyond the bounds of his own church. An eloquent preacher, a capable leader, a sympathetic friend, numerous opportunities will be given him of using, in the best interest of the Church of Christ, the great gifts the Lord has entrusted to him. Seven years ago Dr. Lang was the Moderator of the General Assembly of his Church, and more recently President of the Pan-Presbyterian Alliance.

The oldest Baptist minister in the United Kingdom is the venerable Rev. John Aldis, who is spending the evening of his days at Beckington. Mr. Aldis is considerably over ninety years of age, but he retains a pathetic interest in the work of the Baptist Churches, and indeed in all religious efforts. He recently wrote, on the occasion of the Sunday-school anniversary of Spencer Place Chapel, Goswell Road, a letter mentioning that he had joined that church seventy-six years ago. Mr. Aldis concluded, "I am waiting to renew my fellowship where will be no sin nor sorrow."

Recently the *Church Times* had some sneering remarks in regard to the use of the Rosary, to the great astonishment and indignation of the Romish Press. In the current issue of the *Church Review*, however, a prominent position is given to the views of a writer who professes to have been wounded by the "unseemly attack," and who urges that

> English Catholics should be more fervent in their use of the holy Rosary, [as] apart from the liturgical services of the Church, it is the most beautiful form of devotion used in the Catholic Church, and it can never be appreciated until it is tried.

And yet, apart altogether from any question of Mariolatry, there is an inspired injunction against "vain repetitions," and the warning example of those who were denounced by St. Paul as having "worshipped and served the creature more than the Creator, who is blessed for ever."

Some very interesting and instructing facts are given by a contemporary upon Free Churchmanship and Crime. Cornwall is instanced as a typical county. Out of over 52,000 Communicants, nearly 40,000 are connected with the Free Churches. Very few of the inhabitants, comparatively, find their way to the workhouse, while it is notorious that no other county is so free from crime. This is exceedingly gratifying, showing that the principles of the Gospel, as taught in the New Testament, apart from ecclesiasticism and priestcraft, go to make Christian citizens, who are a strength to the community where they live, and an honour to their country. We have not yet seen the end of the moral and religious influence of Free Church thought and life upon the national character. "Protestant Dissent discourages pauperism and crime."

Those who are acquainted with Free Church polity and practice will not need to be convinced that there are serious reasons why the door of the ministry should be carefully guarded. From time to time this subject has come under consideration in the Congregational bodies, and on Monday last it was before the Staffordshire Congregational Union in session at Hanley. There are many difficulties, but yet something may be done. Among other things, a special committee desiderated satisfaction on (1) Christian character, (2) views as to Christian doctrine and Church polity, (3) educational qualifications, and (4) ministerial aptitude of the minister or evangelist. These points cover a wide ground, and possibly go as far as reason and prudence will justify.

Encouraging reports reach us of the activity of Christian young men in New York City to engage in mission service. A gentleman, prominently identified with the aggressive work of the Episcopalians there, says :—

> On the books of the Society there are more names of applicants for service in connection with outposts and mission chapels than there are places in which to station them.

(9.6)

A group of young men in Brooklyn Tabernacle have also undertaken special work in the missions this church sustains. It is a hopeful sign when the younger life in a church undertake the spiritual uplifting of those who are "without God in the world." Only living churches can thus inspire and send forth workers, burning with zeal, in the great cause of evangelism.

Rev. Herbert Tugwell, the Bishop of Western Equatorial Africa, who for some little time has been subjected to much unpleasantness owing to his having stated in *The Times* that a large number of the deaths of Europeans in West Africa are due to intemperance, has furnished to an interviewer his views in regard to the drink question so far as the native races are concerned. It is hardly necessary to say they are in accord with those of almost every evangelist in the mission field. After an episcopal experience of nearly ten years, the Bishop remarks :—

> Drinking to excess amongst the educated Africans is far more common than it used to be. Then, with regard to the unchristianized native population, great mischief is wrought by the sale of cheap spirits, and that hideous traffic undoubtedly greatly hinders all attempts at progress on the coast.

The Bishop's testimony to the results of mission work is, however, unmistakable, and a striking point in it is the statement that last year the converts contributed £5,330 in support of the Mission, with an additional sum of £741 for other mission work, and £200 for the British and Foreign Bible Society. It is pleasant too to know that, owing to the Bishop's bold action in the matter, it has been decided to impose a much higher duty on spirits.

A missionary in Arabia has carefully calculated that the number of Mohammedans at the present day is no fewer than 196,500,000, including 20,000,000 in China and 58,000,000 in India. Looking at these astounding figures, we certainly may find cause to cry to God day and night to hasten the time when the Saviour, "lifted up," shall have fulfilled his promise to "draw all men" unto Him.

It seems strange that Germany and France should be able and willing to protect their sailors from crimps in foreign ports, and that Britain should have her far more numerous sailors quite exposed to these harpies and their satellites, yet such is the case. It is affirmed that in the Consular Shipping Office at New York these crimps may be seen like so many officers of justice taking possession of half-drunken seamen of our nationality, and hauling them off to dens of infamy. Our consuls complain, but in vain. Greed of gain appears to be a great motive at the bottom of the evil; it is even affirmed by responsible men that between some ship-owners, or their agents, and these crimps there is an arrangement whereby each receives mutual advantage. The whole system needs another Samuel Plimsoll to expose, denounce, and change it.

The author of a recently published volume dealing with the "Scientific basis of Morality" professes to have discovered that "there is no real evidence of the existence of a universal brain, without which a universal mind could not exist." It would therefore follow that creation has been self-creative! And it is upon froth such as this that many of the pseudo-scientific critics of the Bible are forced to feed. Not one of them is yet able to answer the simple protoplasm argument put forward by Joseph Cook in the Boston lectures some years ago. As in David's day, so in our own time, with its accumulated evidence of proofs of the Divine government, it is the fool that hath said in his heart, There is no God.

The Bishop Designate of Liverpool, in the course of his address to the clergy and laity of his diocese, says :—

> Like St. Paul at Corinth, I am coming amongst you "in weakness, and in fear, and in much trembling," trusting that He who stilled the fears of his apostles by the vision of Himself, and by strong words of hope and of good cheer, will not fail to guide and strengthen with his Divine Presence and counsel the servant whom He is sending amongst you.
>
> There are two great boons which, stranger as I am, I would ask of you :—
>
> 1. Give me your prayers. One far stronger and more able might well shrink from the oversight of such a diocese as Liverpool. But "He that calleth is faithful," and prayer links man's weakness to God's almightiness. With this letter I venture to send a copy of an old Collect from the Order of Consecration of Bishops. It is based upon St. Paul's words to Timothy, and sums up some of the chief needs of a bishop in all ages.
>
> 2. Be patient with me. Confidence and sympathy are not the creation of a day, but the growth of months or years. I do not ask for them at first. I shall make mistakes. "A man who never makes mistakes seldom makes anything."

Every now and again we get one of those cumulative attacks upon the Bible narrative which seem to mark the high-water point of what has been misnamed "religious thought," and at almost stated intervals our monthly reviews are flooded with discussions upon questions of Biblical criticism which have been met and disposed of again and again during the last half century. At the present time we are suffering from such an infliction; but fortunately it is not necessary to re-read these attacks upon Divine truth—they duly pass into the waste-paper basket, as their predecessors did before them, and the Word of God abideth for ever with its Gospel of pardon and peace, "the same yesterday, to-day, and for ever."

That we are "fearfully and wonderfully made" has always been known to self-observant persons; but the truth of the words becomes more apparent the more we know of ourselves. For example, a medical expert, who gives his whole time to brain investigation, estimates that the organ contains over three thousand millions of bodies called neurons, each neuron again being a complex body. These are combined in an infinite number of smaller and larger groups, to regulate the functions of the body and the operations of the mind. The energy of the brain is distributed over its several areas; of mind, muscles, nutrition of the body, and digestion. One area can, under pressure from the will, use up some of the energy belonging to others; but the process is injurious alike to brain and body. God has tempered the whole together, and any interference with his ideal of the harmony and interdependence of the parts is sure to do harm. The old saying, "Know thyself," has more force than ever, and more solemnity is in the words, "Your bodies are the temple of the Holy Ghost."

"Aged Pilgrim" Votes.—If any of our readers have votes for the forthcoming election not yet disposed of, we shall be glad to hear from them.

"Surgical Aid" Letters.—We receive many applications for these, and shall be glad if any of our readers have spare ones they will entrust to us for careful distribution among special cases.

The Prevention of Famine.—I.

THE absence of water is the cause of famines, yet India's greatest treasure is water. The eternal snows of the everlasting Himalayas—five miles in height, and 1,500 miles long—form an unfailing source of supply of this life-sustaining element.

The magnificent rivers of India, equal to any in the world, are sufficient, when treated by experienced hydraulic engineers, to supply the needs of our dependency of India, and to insure that famine in that land shall be an unknown calamity. Prevention is better than cure.

There are men who, in the face of the magnificent canals executed by the late General Sir Arthur Cotton in connection with the great rivers in the Madras Presidency—the Godavery, the Kistnah, and the Cauvery—are unable to see that prevention of famine is possible. One noble Lord, on whom Sir Arthur called to urge the claims of India in this respect, for want of something better to say, remarked that "water would not run up-hill!" Other opponents, equally prejudiced, have said that canals for irrigation and navigation cannot be executed *everywhere;* to which Sir Arthur's common-sense reply was—"Do it *where you can.*" Others, again, have stated that in a season like the present even some of those great rivers run dry. For this his remedy was—*The storage of water.*

In my close intimacy with Sir Arthur for over two years, amongst many other things, I learned from him that in connection with the Toombudra, which has a fall of only seven inches in a mile for some seventy miles, a bund or embankment of 100 feet high would form a lake of ninety miles in length, containing four or five thousand million cubic yards. This would be only one among many tanks which, at a comparatively small outlay, could be provided in various parts of India, forming inexhaustible reservoirs, sufficient to keep all the canals which could be made throughout India in working order, in the absence of the Monsoon rains, or in any time of drought.

Allowing 5 per cent. for interest and repairs, the cost would be about £1 per 200,000 cubic yards of water—a perfectly nominal cost when compared with well water at £1 per 3,000 cubic yards, and that for a water incomparably inferior to river and tank water.

The objection raised by successive Governments is—the want of money. This is the crowning fallacy of all, and has been the most fatal to the increase of canals for irrigation and navigation throughout India during the last sixty years.

This is the eighth famine during the reign of our Gracious Queen, and Empress of India. From official sources I learn that—

In the famine of 1837-8, 8,000,000 of people were affected, and 800,000 died.

1860-1—13,000,000 were affected, and upwards of 1,000,000 perished.

1863—a quarter of the population died in some of the districts. The total deaths were enormous; nearly the whole of the labouring population were swept away.

1866—nearly 1,000,000 persons perished.

1868-9—1,250,000 persons, according to the Government estimate, died of hunger.

1876-8—the mortality exceeded 5,250,000.

1896-7—In June of the latter year there were no fewer than 4,500,000 persons in receipt of relief, and Lord George Hamilton stated at the Mansion House that at that date upwards of £10,000,000 sterling had been disbursed in relief. But at a later date, when the sum total was arrived at, it was stated in the columns of *The Times* to amount to the almost incredible sum of £90,000,000 sterling.

Referring to the famine of 1876-8, the late Sir James Caird wrote:—

The people of England can hardly realize the loss by death in that famine. Over 5,000,000 of human beings—more in number than the population of Ireland—perished in that miserable time. If the people of this vast metropolis (London), with the millions in its neighbourhood, were all melted away by a lingering death, even this would not exceed in numbers the loss of India. A result so fearful in extent, and so heartrending in its details, was brought about by *want of timely preparation* to meet a calamity, which, though irregular in its arrival, is periodical and inevitable.

The total amount expended on canals for irrigation and navigation up to 1897 was £37,000,000 sterling; and all that outlay shows most wonderful returns in the shape of an ever-increasing governmental revenue, to say nothing of the growing prosperity and consequent contentment of the natives.

The irrigation and navigation canals connected with the three great rivers — the Godavery, the Kistnah, and the Cauvery—which were executed and completed by the late General Sir Arthur Cotton, and his able coadjutors, about fifty years ago, show extraordinary results, giving in these three pioneer works a financial return—in the Cauvery, 55 per cent.; in the Kistnah, 18 per cent.; and in the Godavery, 17 per cent.

After this, to complain of want of money is ridiculous in the extreme. There is no safer or more remunerative investment than these canals for the millions of money in this country waiting to be advantageously employed.

Robert Scott.

Why Not Rejoice More?

By Rev. T. L. CUYLER, D.D.

EVERY child of God may well rejoice because he has such a Father in heaven. "I have set the Lord always before me; therefore my heart is glad, and my glory rejoiceth." "In his presence is fulness of joy." This refers to the experiences of the present life, and then up at his right hand will be the "pleasures for evermore." It is a bad heart that skulks away from a loving Father in sullen distrust and dread. Then, too, what joy is kindled in our souls when we are brought into full reconciliation with God, through the atoning love and mediation of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving Father.

Earth has a joy unknown in heaven,
The new-born peace of sins forgiven.
Tears of such pure and deep delight,
Ye angels, never dimmed your sight.

The assurance of a full salvation is enough to keep our hearts aglow. "I give unto you eternal life," says our omnipotent Saviour; "ye shall never perish, neither shall any man pluck you out of my hand." All things work together for good if we love God.

EVEN SHARP PRUNING

may make us yield richer clusters of spiritual fruit, if we will let God have his way. And when the discipline and conflicts of this earthly school-life are end ed, we look upward, and see that "our names are written in heaven."

All these joys our loving God provides for us, and offers them to us. We cannot create canary birds; but we can provide cages for them, and fill our rooms with their music. Even so we cannot create the rich gifts which Jesus offers; but they are ours if we furnish heart-room for them.

Now, with all these pure and substantial joys within our reach, it is a sin and shame for a genuine Christian to be wretched. Is not disobedience to God a sin? He commands us to rejoice. No duty is more clear. "Rejoice in the Lord always, and again I say rejoice!" "The joy of the Lord is your strength." You can fill your soul with inspiring thoughts, and with memories of mercies; you can occupy your soul with plans of doing good to others and with acts of obedience to the inward voice of Christ, such as will kindle your soul into a glow. A noble woman of my acquaintance makes rainbows on the cloud of her widowhood by ministrations of mercy to the poor and the destitute.

THERE IS A "GODLY SORROW"

over our shortcomings, and over the woes and wrongs of others that every Christian ought to feel; but such sorrow must never be allowed to drown out the deep abounding joy of the Lord down in the very core of our souls. There is a gulf-stream of God-given joy that ought to send its warm current through the wintriest waves of trials and adversities.

The coal-beds are solidified sunshine. The love of Jesus streaming down into your soul makes the central heat; that heat generates spiritual power. So doth the joy of Jesus become your perennial strength. A doubting ague-smitten Christian cannot do much but shake. A backsliding Christian is on his road to a cell in the castle of Giant Despair. But "he who is nearest to Christ is nearest to the fire," and the contact keeps the heart aglow. Why not rejoice more? Count up your golden mercies, count up your opportunities to do good, count up your exceeding great and precious promises, count up your joys of heirship to an incorruptible inheritance, and then march on the road heavenward shouting!

The Song of the Lonely Seamstress.

He is my only Master,
I work for Him alone;
My fingers fly the faster
To feel I'm all his own.

And as I work He watches,
And cheers me with a smile;
I answer Him in snatches
Of love-notes all the while.

And when I stop to measure,
Or breathe a moment free,
He, too, has ample leisure,
And spends it all with me.

I love to entertain Him,
All through the livelong day;
And though my sins have slain Him,
He will not go away.

He is my own dear Master,
And still, as Cana's Lord,
He wardeth from disaster
His child's poor, scanty board.

Sometimes when I am pining
For human friends to come,
I see a sudden shining
Fill all my little room.

Through the dark night He eyes me,
And should the tear-drop start,
His whispered sweets surprise me
Like music in my heart.

Then when the dawn has painted
With gold my casement dim,
"Thou'st borne, and hast not fainted!"
Awakes me straight from Him.

"For my sake hast not fainted—"
I say it o'er and o'er;
The Man with grief acquainted,
I love Him more and more!

I rise, and boldly yield me
To Love where'er it lead;
I know that grace will shield me
From sin and want's dire need.

And though sweet gleams of childhood,
White cot and sunny stream
The tangled copse and wildwood,
Will haunt me like a dream—

I kneel, and desperate, borrow
New strength from Him each hour;
Till lo, my dark to-morrow
Seems yesterday in flower!

Charles A. Fox.

25, Eaton Terrace, S.W.

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Living Sewing-Machines.

THOUGH in the manufacturing of garments, as in every department of industry, machines are now working at full speed where clever hands used to excel, the art of sewing still exists, and ladies with dainty taste prefer the insertions and hemmings of their wear done by hand. The difference in price, if any, is insignificant. How is it that so much labour should have so small a value? In reply to a similar question, asked at one of the London shops, this illuminating answer was given: "We get these articles from the Irish convents."

We do not know how far these convents resemble those pious institutions in France, with regard to which Madame O. Gevin-Cassal (Inspectrice Générale des Services de l'Enfance) exclaims: "If there be a horrible leaven which France cannot tolerate in her veins any longer, it is the hypocrisy that is being manufactured in those houses so carefully shut up from the lay world."

We give a résumé of what she says in her article on "Claustral Education," which appeared in a late number of the *Revue de Morale Sociale*. Under the shadow of the Cross or the effigy of the Virgin, deeds are being perpetrated which make us tremble with sorrow and indignation. Little daughters of poverty-stricken families, waifs and strays, are gathered into a huge prison under pretext of charity, and presumably for education. What is their life, and

WHAT THEIR TRAINING?

Little ones under thirteen years of age rise at 5 o'clock in summer and 5.30 in winter, sewing until 7 o'clock. From 7 to 8 prayer, breakfast, and mass; from 8 to 12 school. One hour for dinner and recreation. Then sewing again until 7 or 7.30, with but one half-hour's interval. The older girls rise an hour earlier, and their work consists of sewing all the day long until 8, and sometimes, when orders are pressing, until 10 and 11 o'clock at night.

With a poor diet, consisting mostly of soup, bread and vegetables (no milk), and the utter neglect of hygienic laws, can there be any doubt as to results of such a system? They are trained to be living sewing-machines, and sewing-machines they are, sensitive only to the striking of the clock. Woe unto her who has not finished her two chemises in the day, or whatever the task may be. The punishment awaiting the backward, and sometimes administered by the priest, is as varied as it is cruel and fiendish. We cannot enumerate its diversities, as some of them are of a most revolting nature. Those who have the heart to shut up a child with a corpse in the "refroidissoir" are worthy imitators of the Spanish Inquisitors. Why are the orphans thus treated? Is it to alleviate the sufferings of others, to bring help to the destitute? Oh, no! It is for the display of Romish supremacy, for the erection of beautiful chapels, and the showing-off of a magnificence in their religious rites which

DAZZLES AND SUBDUES THE SENSES.

One would think that after leaving the convent these clever needlewomen could easily earn their living. No, they have no idea of cutting out. Everything has been given into their hands cut and prepared. Even if they had been taught, they could not possibly compete with the religious establishments, which, to be sure of customers, make the lowest possible prices; thus, on the one hand, cutting the ground from under the women who might struggle for honest livelihood, and, on the other hand, providing luxuries for the demi-monde—their best paying customers.

The Virgin is well off in such places, and fascinating, for coveting young eyes, are the precious stones of her necklace—bought, may be, with the tears of starving orphans, and the gold of immoral women.

Well may we ask, What is the prospect of these girls, then? As long as they are fit for work, the sisters are anxious to keep them, and do so not infrequently by force. Their health or sight failing, they are gladly dismissed, with little or no money, and, what is worse, without any experience of the world and its dangers. If not led astray from the first, they may endeavour to find their living; but how? Domestic service requires knowledge of domestic work; it also requires bodily strength. Having neither, they fall.

AND FINALLY FALL.

In strong terms Madame G. C. protests against the existence of paying educational convents. Five-sixths of the young French generation receive their instruction in these establishments. "Bon ton" and fashion very often take the place of commonsense. Men who publicly oppose this system as pernicious send their own children to convents in order to be at peace with their wives, or for some other reason touching the comfort of daily life.

"Enlighten the woman, and she will turn her back upon the confessional." Rome is perfectly aware of that; hence her hatred against freedom, and hence her endeavour to dwarf the woman's brain, like the Chinese dwarf their feet.

Within the sheltering walls of a convent the future mothers of coming leading men are imbued with pettiness, prejudice, and vanity. The meek sisters under whose care the young souls are placed made a vow of life-long poverty and humility. We would expect them to discourage any manifestations of caste. But far from it: the pupils "of consequence" know very well the prestige given them by the position or the money-power of their parents, and others know it too; hence jealousies and enmities.

The system of confessional espionage—opening and intercepting letters, &c.—naturally leads to hatred, intrigue, and deceit. A hyper-hysterical prudery, such as is observed by order in these houses, does positive harm to soul and body: it makes cleanliness impossible, and awakens a curiosity in the pupil's mind dangerous in its suggestiveness. Add to this the fascinating nerve-exciting mysticism of the Romish cult, and then wonder no more if so many young ladies re-enter their homes compromised in health and spiritually crippled.

"All these crimes," says the author, "have lasted too long. Is it not enough to make disappear one or the other of these fortresses of wickedness, which may have caused more scandal than others? Away with the whole convent-education!" Every lover of justice and truth, every friend of the oppressed, will join in this rally-cry. W. M.

"Tell Jesus."

TELL Jesus when the burden seems too great for you to bear;
Go lay it at the feet of Christ, and know that He will care;
And tell Him all the little things that come to cloud your way,
The puzzles and perplexities that trouble you to-day.
Tell Jesus all there is to tell—about your daily needs;
About the dim uncertainties through which your pathway leads;
About the cherished hopes that lie crushed lifeless at your feet,
The golden dreams left unfulfilled—the labour incomplete.
If you could know how tenderly He makes our cares his own,
You would not stand apart again and bear the pain alone;
You would not miss the joy and peace of walking at his side,
Of finding tempest changed for calm, and sorrow sanctified.
I tell Him all the story now—no other friend can be—
In morning light or evening shade—what Jesus is to me;
His human heart is still the same to-day as yesterday,
And in his love I find my rest, and in his strength my stay.

Southborough. EDITH HICKMAN DIVALL.

*From MESSAGES; a packet of six dainty folding cards. (Id. Paternoster Publishing Company, 5, Paternoster-square, E.C.)

"Good News To-Night!"

ONE night, just before the midnight hour, the men were crying the news in the streets—

"GOOD NEWS TO-NIGHT! GOOD NEWS TO NIGHT!"

It was startling to hear these words called in the still hours of the night, and the sudden cry, wafted up to the windows of sleepers and watchers alike, had a deeper meaning than at first appeared.

It reminded many of those words in the Book of God—

"IN SUCH AN HOUR AS YE THINK NOT,"

when, with startling clearness, the voice of Jesus will fall upon the ears of his *watchers*, and He will call his own.

"GOOD NEWS TO-NIGHT!"

The good news of the Gospel of God the Saviour; it is in our midst morning, noon, and night, and how many of us hear it and heed it? That night very few bought the paper containing the "good news." Some thought: "Oh, it is too late—I can wait until morning." Others nodded knowingly to one another, saying: "Don't heed! There's no fresh news—it is only a tale." Yet others, awakened by the cry, turned in their beds, thinking: "Bother those men! One cannot even sleep in peace!" Some again would perhaps say: "Good news! Well, it does not trouble me *what* the news is!" Some opened their windows and listened: "Oh, it is the same old cry; we had all that in this morning's papers." "Good news!" another would snort. "I don't believe in it!"

And so the news was received—only a few caring to possess the papers containing the news, yet all the time the news was *true*. In seven different ways, and perhaps many more, men heard the cry:

"GOOD NEWS TO-NIGHT!"

1. Some put it off till to-morrow—"Oh, yes *some* day I will be a Christian."
2. Others doubted its urgency—"There's no danger. God is a God of mercy."
3. Others rejected it—"Take thine ease; eat, drink, and be merry."
4. Some were indifferent—"Oh, I'll take my chance; *I* don't worry."
5. Others thought the news stale—"That old Gospel! We want a new one."
6. Many did not believe—"We will not have *this* Man to reign over us."
7. Others, again, believed and were glad—"How beautiful. . . . are the feet of Him that bringeth good tidings, that publisheth salvation!" (Isa. lii. 7). "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; and they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. li. 11). What do *you* think of God's "Good News To-night"?

M. B. GERDS.

Hallowing Christ.

"WE do not hallow Christ as we ought, unless we absolutely confide in every word of his lips. Did you ever think that *not to trust Jesus Christ is to blaspheme and profane that holy name by which* we are called; and that to hallow Him means to say to Him, 'I believe every word that Thou speakest, and I am ready to risk my life upon thy veracity'? Distrust is dishonouring the Master, and taking from Him the glory that is due unto his name."—*Dr. Alex Maclaren.*

"Do Something."—I have often had occasion to observe that a warm, blundering man does more for the world than a frigid, wise man. A man who gets into a habit of inquiring about proprieties, and expediencies, and occasions, often spends his life without doing anything to purpose. The state of the world is such, and so much depends upon action, that everything seems to say loudly to every man: "Do something—do it—do it,"—*Richard Cecil.*

Day by Day.

SUNDAY, April 1. Psa. xlvii.

THE Lord's Day should be full of praise; this psalm is therefore the most appropriate for the beginning of the week. Let us desire to have lightsome hearts for ourselves, and that our song should be caught up by all the world, Christ hath been made a Minister of the truth of God, that the Gentiles might glorify God for his mercy (Rom. xv. 9-11). He is already King over all the earth (4-7), but as yet unrecognised. When will the day arrive that the King shall come to his own, and his own recognise Him with song?

Have you ever realized that God is prepared to subdue your enemies for you? Your failure has arisen from your perpetual effort to grapple with and overthrow them; you have yet to learn, through failure and disappointment, your utter impotence, and to throw yourself at the feet of Christ and ask Him to subdue what has hitherto been unsubdued, and to bring every enemy under his sceptre, that God may be all in all, for He must reign till He hath put down in our heart, as well as in the universe, all hostile rule and authority and power.

The soul that trusts God to subdue its foes trusts Him also to choose its inheritance. Oh, well is it when, in the morning of life, the maiden or youth puts the choice of all the unknown in the hands of God; when the choice of the partner of life, of the career and future home, of friends and pursuits, is perpetually consigned to Him who has a purpose of love in every creation, and desires to work out in each some unique and perfect plan! The R.V. gives in its margin the present tense, "He subdueth . . . He chooseth . . . He loveth." Thread these three, and wear them next your heart. It is a threefold cord, full of comfort.

MONDAY, April 2. Psa. xlviii.

This psalm commemorates a great deliverance. The kings of the earth had assembled themselves to overthrow Jerusalem: their forces on the land were supplemented apparently by ships, the ships of Tarshish upon the sea. A confederation of kings were in league to fulfil some purpose of destruction.

Then in the Temple the people gathered to think of God's loving kindness. Their prayer ascended into his holy habitation, and in answer God make Himself known in the palaces of Mount Zion for a refuge. We are not told the precise manner of the Divine deliverance. It seems as though some sudden panic-trembling took hold upon the allied forces, whilst an east wind broke the ships. But in any case the embattled hosts melted away as the snow before the sun—they were dismayed and hastened away; and as God had done in the past, so He had done again; and as his people had heard, so had they seen.

It is a great thing to see as well as hear, to put God's promises to a test, and verify them to ourselves; for we are able to magnify the greatness of God, and to say, "as is thy name, so is thy praise." It is important to remark these two contrasts (*vv.* 8, 10), for they contain the very heart of experimental religion. Yes, dear soul, try God to the uttermost, and He will be to you all that He has promised, all your forefathers have declared. He will be your God for ever and ever, and your Guide even unto death. Do you ask what the towers and bulwarks of Zion are? They are the perfections and attributes of God. These fence around the defenceless with an invulnerable protection.

TUESDAY, April 3. Psa. xlix.

A proclamation to all the world! The psalm resembles the old public criers, who commenced their proclamations with "Oh yes! Oh yes!"—a corruption of the French "*Oyez*" (*Hear*). And indeed wisdom and understanding have suggested the significant utterances that follow, and which are of universal importance. It would seem that the psalmist himself was listening to voices unheard by ordinary ears which suggested the speech. Be sure to incline your ear to God's parables before you open your dark sayings and interpret the mysteries of his providential dealings with men! It is interesting to know that dark sayings may be set to heart-music. Things which seem dark and foreboding, when explained by the Spirit of God break in music on our soul—soothing, stirring.

The burden of the psalmist's proclamation is the impotence of wealth. The millionaire cannot prolong the life of his brother, wife, or friend. If, like Queen Elizabeth, he cries from his dying bed: "A million of money for a moment of time!" the inextricable sand passes unheeding through the hour-glass. He must leave stocks and shares, jewels and gold, at the call of Death, who is described in *v.* 14 (R.V.) as the shepherd who calls his flock, to fold it in Sheol.

How different the lot of the upright! As the morning of eternity breaks, they enter upon their dominion; their soul is redeemed from the power of Sheol, and welcomed into the mansions of the Father's home. The everlasting habitations open wide their portals to receive the upright. If this life were all, we might be inclined to envy the wealth and glory of this world; but what are these as compared to the true riches of spiritual character, which not only give peace of conscience in this world, but are imperishable in all worlds, and in all future ages?

WEDNESDAY, April 4. Psa. l.

This is certainly one of the most majestic of all the compositions of the book. For literary power and beauty it cannot be excelled. The psalmist has heard the voice of God calling the entire earth from east to west. It is as though his speech accompanied the effulgence of the dawn with which He shines forth. The advent of God is prepared for and announced by tempest and fire, and when presently He is come and has seated Himself upon his throne, He calls to the heavens above, and to the earth beneath, and the whole creation assists whilst He judges his people.

Then, through the crowded hosts, his saints advance—a silver stream through shaggy banks. They stand before Him, and He, who before addressed the listening earth, directs his speech to his saints, who have entered into covenant relationship with Himself. Have you entered into that relationship? For, if so, you shall hear from the judgment-seat of God the words: "I am God, even thy God." There is no need for us to expatiate here upon the spiritual insight of the psalmist, who realizes that God cannot be enriched by anything that we can bring, because all things are his; but we may urge on ourselves and others to offer the sacrifice of thanksgiving, to pay vows of consecration, and to call aloud for help in the day of trouble. These are the characteristics of all those whose God is the Lord, of the people whom He has taken for his own inheritance, and whom He will avouch as his own in the judgment.

THURSDAY, April 5. Psa. li.

This Psalm reminds one of a ladder which climbs from the horrible pit, with its miry clay, into heights of sunny joy, where the new song is appropriate. It is the cry of the lost sheep, which has been torn by barbed fences, harried by wild dogs, and drenched with the mud of the morass, but which the Shepherd has found, and is preparing to place on his shoulders rejoicing. These stones have been worn by the feet of myriads of penitents, and are wet with the tears of the saints, who, like Augustine, tell their life-story as a confession.

That sin is a stain that needs washing, an ill-inscription which needs obliteration, a leprosy that demands the cleansing of the High Priest; that we must confess our sins if we would be forgiven, and that we are forgiven as soon as we confess; that, in addition to the hereditary taint which we receive from our parents, we voluntarily yield to the power of the tempter; that, in addition to forgiveness, we need the inward cleansing, the resetting of broken bones, the creation of the clean heart, the renewal of the right spirit, the joy of salvation, the willingness for consecration, and over all a crown of blessed joy—such are the lesson which successive generations have learnt from these memorable words.

But who shall describe the service that succeeds forgiveness, when transgressors are taught, and sinners converted; when the loosed tongue sings aloud, and the mouth is opened to show forth God's praise? There are no sacrifices so dear to God as broken hearts, no offering so precious as contrite spirits; and it would be impossible to compute all the walls which have been built, all the Jerusalems which have been founded, all the congregations which have been won, as that at Pentecost was, by men whose service was inspired by an immeasurable gratitude for the forgiveness of which once they had entirely despaired.

FRIDAY, April 6. Psa. lii.

The inscription points the occasion of the psalm. Two threads are interwoven, let us trace them.

The ungodly is often a mighty man. He boasts himself in mischief, his tongue resembles the sharp razor that slips in the hand and inflicts a grievous wound; he loves evil and lying; he loves words which devour reputations and the peace of homes, and the welfare of souls. But his destruction comes apace. Dragged forth from his tent, cut off root and branch from the land of the living—such is the end of the man who refused to make God his stronghold, and trusted in his wealth and wickedness. It is not difficult to see conspicuous illustrations of this. One died recently in a wretched condition in Birmingham; others fill high places.

But what a contrast is presented in the humble believer who trusts not in the abundance of his riches, but in the mercy of God, which abideth continually, for ever and ever (*vv.* 1, 8), who waits on the good name of God in the presence of his saints. He is like a green olive tree in the house of God, and flourishes in the courts of the Lord. From his heart proceeds a perennial thanksgiving, as he beholds the overthrow of his foes, and gives thanks to God for ever because He has done it.

Let us notice the tender similes of the Psalms. The tree planted by the streams of water, whose leaf does not wither; the palm tree and the cedar; the fruitful vine in the innermost parts of the house; the plants which grow up into early maturity—such are the emblems of devout and holy souls. We can have this portion only when we hear Christ saying, "From Me is thy fruit found."

SATURDAY, April 7. Psa. liii.

That this psalm should be repeated from Psa. xiv., with very few variations, indicates, like the "Verily, verily," of Christ, that the truths contained in these words merit unusual attention, and the remarkable fact is that they supply the Apostle with the phraseology with which he describes the state of the ungodly in the presence of God, closing his quotation by saying, "We know that what things soever the law saith, it speaketh to them that are under the law, that every mouth might be stopped, and all the world might be brought under the judgment of God."

We have here the photograph of the natura heart. Whether the camera is held before Jew or Gentile, the result is equally terrible: all may not have gone equally far from the fold, but all are astray. In this case the glass is cracked, and in that shivered, but the cracked is no more perfect than its companion. The professor of religion, as truly as the publican and harlot, requires a salvation from outside.

It is interesting to notice the differences between the two psalms. In *v.* 1, the *works* of sin described in Psalm xiv., are *iniquity* in Psalm liii. In *v.* 3, *to go aside* is equivalent to *going back*. In *v.* 4, God is *in the generation of the righteous* that He may *scatter the bones of those that encamp against his chosen*. Compare also xiv. 6 with the last clause of liii. 5.

The two psalms close with identical words, longing for a return from captivity. God alone can bring again the captivity of his people when captured by strong besetting sins, or periods of backsliding and relapse. Turn again our captivity, O Lord, as the streams in the south!

On the Way to Cuba.

GOING, like Abram, still towards the south, we came to Tampa. Mr. Plant, the founder of the Plant System of railways and steamers, built here the Tampa Bay Hotel, one of the most luxurious on the American continent. Tampa has become historical as the place where the U.S. army encamped, and the port from which they embarked for Cuba in the recent war.

Previous to their departure a good work was done among them. The Presbyterian minister, Rev. J. G. Anderson, induced Mr. D. L. Moody to organize meetings, and Major Whittle, Dr. A. C. Dixon, Mr. Sankey, Mr. Stebbins, and other preachers and singers came down, and the results were great. Mr. Anderson told us that, in meetings conducted by himself, more than 500 soldiers professed their faith in Christ as their Saviour. Most of them were engaged in hot fighting and never returned.

THE CITY OF TAMPA

is nine miles above Port Tampa. In 1880 its population was 700; in 1890 it had increased to 7,000. It is now 30,000, and likely to grow still more rapidly, for the opening up of Cuba will create an increased trade, of which this will be one of the principal receiving and distributing places. This city and the island of Key West (which belongs to the United States) are the chief factories of Havana cigars. In Tampa 3,000,000dols. a year are paid to the employés, and 20,000,000dols. worth of cigars are exported to Great Britain alone. Some of them are sold at the fancy price of a dollar each. It is pitiful to think of such an amount of labour and money being expended on a traffic so wasteful and so deleterious. We were conducted (by permission) through the largest of the factories. Among the thousand men and women we discerned very few healthy or happy-looking faces. Men, women, children—all smoke, half-a-dozen cigars being a daily allowance.

With regard to its religious condition, we were told that Tampa is "a conglomeration of heterogenous and miscellanous incongruities," whose spiritual state cannot be estimated. It contains twelve nationalities, with many creeds, yet mostly with none. Roman Catholics preponderate, for the people are chiefly Cubans. Also it is the form of religion which makes "the two go together." A factory-girl told us that she was formerly a Baptist; but she got fond of dancing, and found that the two didn't go together.

We met here Mr. Moody (a namesake, and perhaps a distant relative of our departed friend), who had been pastor of the first Baptist church for two years, during which time over a hundred had been added to its membership; but he lamented that though his strong convictions and stern rebukes had created a stir among easy-going professors, he had not succeeded in placing the card-table and the theatre outside the pale of social amusements. He had accomplished this in his previous pastorate at Hot Springs, where he is accepting an invitation to return, and will arrange for the approaching Southern Baptist Conference, said to be the largest in the world.

I was reminded of an experience last year in Georgia. At an hotel dinner-table a lady, who used to arrange for evening card-parties, offered to introduce us to the manager of the opera; but, seeing that we did not seem grateful, she said, "But perhaps you don't go to the opera." She asked what denomination we belonged to; she said she was a Baptist, and her convictions were very decided on that subject.

Mr. Moody did not seem much surprised when we told him of the incident, but counterbalanced it by another. A young lady in a ballroom in Mexico declined a request for a dance, saying she was a Baptist and did not dance. The mayor of the city inquired who these Baptists were who did not dance, and having gained the information, he contributed to their funds 250,000dols. Doubtless a girl of so much Christian courage and consistency would be led on to draw the line outside the ballroom altogether, as the safer and more consistent position.

PORT TAMPA CITY

is laid out in streets, but as yet the houses are few and scattered. We turned into an Adventist Chapel, where a preacher from Georgia was come to hold a mission. He had an extensive knowledge of the letter of the Bible. He insisted that the meek would not go to heaven, but inherit the earth, according to Matt. v. 5. The spirit of meekness, however, was not evident in the dear man himself, though most of what he said was true, though I did not say Amen to the above assertion. He declared that he was not there to explain what the Bible *meant*, but to tell them what it *said*.

As we left we fell in with a deacon of the church, who was going our way. He had been a Methodist, but a year ago had joined the Adventist Church. He was manager of Picnic Island, which he invited us to visit. He had been

A SLAVE-HOLDER IN ANTE-BELLUM DAYS,

and had lost his left arm in the war. "Do you allow any coloured people into your meetings?" I asked. "Yes, if they take the back seats. One young thing came and sat in the front seat. I very soon told her to sit behind." "Do you thing Jesus will prepare a back seat in heaven for his redeemed blacks?" asked my wife. "Oh, I guess we shan't know the difference there—yellow, green, or black will

MR. A. L. SAWYER.

be all the same." "Then colour can't be of much importance, anyhow." I reminded him that the Bible says, "God hath made of one blood all nations of men to dwell on the face of the whole earth." "Yes, but He did not say we shall be all equal." "Nor do I. There are social grades among the whites as well as among the coloured. I am speaking to a citizen of a free country regarding the simple human rights of men, white or coloured." I told him of Miriam being smitten with leprosy for speaking against Moses because he had taken an Ethiopian wife. But he would not have it there was equality of any kind, and if the Bible seemed to say so, he didn't believe it meant it. In reply to which, I reminded him that the preacher had insisted that our business is with what the Bible *says*, not with what we think or wish that it might *mean*.

Perhaps before we absolutely condemn this ex-slave-holder we had better each examine ourselves whether we are willing and obedient in everything to what the Scripture says.

Leaving Port Tampa at 11 p.m., we

ARRIVED AT KEY WEST

by 3 p.m. next day, and stayed there a few hours. As we left the hotel, a little man entered, who afterwards came to our boat. He is forty-one inches high, weighs fifty-six pounds, is thirty-seven years old, well formed, all his members in due proportion. His name is A. L. Sawyer. He offered us some photographs, and we got into conversation. He was born in one of the other islands, but for thirty-five years has lived in Key West.

"And are you going to heaven?" I asked. "I expect so," he replied, with a bright look and a cheerful voice. "Why do you expect?" "Because I trust in Christ and his righteousness. I have no righteousness of my own to trust in." Then he told us he was converted at eighteen, and since then had been living a Christian life. He might have made money if he had consented to make a show of himself; but has never regretted not having done so. Christ has enabled him to live according to his principles, and he is glad.

"Do you think you will come to England?" asked one. "I don't know. When Paul got converted on his way to Damascus he did not know what a long way the Spirit would take him. He did not then think he should see Rome."

Two Methodist ministers, going to establish a mission in Havana, asked what church he belonged to. "Well, I am a Baptist, but I am working with the Methodists."

Several gathered round the little man, listening with evident interest to his intelligent testimony. What a small thing can break down the shyness which keeps us apart. We were reminded of the lines:

> Were I so tall to reach the pole,
> Or grasp the ocean with a span,
> I must be measured by my soul.
> The mind's the standard of the man.

Many of our readers will remember Pastor A. J. Diaz, a sketch of whose career was given several years ago. Since reaching Havana, we have found him carrying on the work of conversion in a converted theatre, which accommodates 3,000 people, of which more in another letter. R. Cope Morgan.

Havana, Cuba, March 6, 1900.

A Pathetic Story.

A TOUCHING incident is related by Pasteur Ferdinand Faivre in connection with Gospel Work amongst French priests at St. Aubin de Blaye, Gironde. A young man who has been afflicted with general paralysis for seven years past became a Christian after six months' illness. His sufferings have increased, and he is now all but blind. In spite of this, he is always calm, serene, and happy under circumstances which to the world are appalling. No one comes near him without being enlightened by his speaking to them of the Gospel. Some time ago a small wooden carriage was made for him. On this he wheels himself about, distributing New Testaments, and telling of the solace and comfort, joy and peace, which fill his heart.

A pastor who had spent thirty years in the ministry remarked to him, with tears in his eyes: "In all the time I have been at work as a pastor, I never met a man like you." "Then," answered the young man, "it is a great grace that God has shown me." He often meets with infidels who declare that their reason refuses to believe. "You cannot understand? What is your intelligence beside that of God. Do you ask the drop of water to connect France with America—to carry ships from here to the United States? No; but what the drop of water cannot do the ocean does. The ocean is God; the drop of water is yourself."

Some singularly gratifying results of evangelistic effort among French priests have been witnessed; and while the work has been fraught with true blessing, its operations are somewhat hindered by the deficit in its funds. Communications may be addressed to M. Ferdinand Faivre, St. Aubin de Blaye, Gironde, France.

Portrait of a Good Preacher.—A good preacher should have these virtues and qualities: First, he should be able to teach plainly and in order. Secondly, he should have a good head. Thirdly, he should have good power of speech. Fourthly, a good voice. Fifthly, a good memory. Sixthly, he should know when to stop. Seventhly, he should be sure of his message, and study it thoroughly. Eighthly, he should be ready to stake limb and life, goods and glory, on its truth. Ninthly, he must be content to be vexed and criticised by any and everybody.—*Martin Luther.*

The Indian Famine.

THE news from the famine-stricken districts continues to be of a terrible character. Lord Radstock has issued a circular letter, suggesting that on Good Friday, when we specially remember how our Lord "carried our sorrows," a general effort should be made in the interests of the sufferers from famine. The circular says:

"The land from which 60,000,000 get their only food is rainless and parched, and already 5,000,000 of gaunt sufferers are trying to earn a bare subsistence on relief works, while many more, equally destitute, are too far away, or too weak, to profit by Government help; and for some time past corpses have been found in the jungle, and children are being sold by their parents. Worse still, till July, at the earliest, no grain will be available for food or fodder for cattle. Besides this, in districts outside the famine area, grain is at famine prices. According to the latest statement, help on the largest scale is needed, for food, for comforts for sick, for clothing of destitute, and housing of orphans, and replacing agricultural and industrial plant. Many of his people desire to help, in his name, these starving millions, and to send an offering—in some small degree commensurate to their debt to Him—and thus, in a practical way, commend the Gospel of Jesus to their helpless fellow-subjects in India. They believe many wish to try and save some of the millions of sufferers, and thus serve our Lord, who has entrusted them to our care. Therefore they invite their fellow-Christians to help to make the offering adequate to the need and worthy of our Christian faith and Empire." The idea has received wide and influential endorsement. Contributions can be sent to Mr. F. A. Bevan, 54, Lombard Street, E.C., who will transmit the fund, as a "Christian Offering," to the Central Committee, Calcutta.

We append some communications recently received from workers in India:—

Dr. Colin Valentine, Agra Medical Missionary Training Institute, Agra, quotes Lord Curzon, who recently said, at Calcutta: "To anyone who may think that the recent rains which have fallen in some parts of India, and the fringe of which has even reached us in Calcutta, may sensibly alleviate the position, I must regretfully point out that while they have been of some assistance in parts of the Punjab, even there they have produced no check upon the upward rise of relief figures; while elsewhere in the afflicted parts there has been no rain at all, and the ground is like an oven which, as spring grows into summer, will become hotter and still more burning." Dr. Valentine adds: "The rain was too little in amount, and came too late to do us any good. There are now upwards of four millions of people on famine relief works. Before the end of June the number will have increased to seven and a half millions. This state of matters will go on increasing until the end of July, when, if the rains are favourable, there will be grass for the few cattle that remain. It will be a month later, however, before the grain crop can be reaped; and, until then, the mortality will be great, especially among young Hindu widows and children."

Mr. John Lampard, of the Balaghat Mission, writes to us:—

"Contributions from readers of The Christian and others have enabled us to do something for the famine stricken Gonds. These aboriginal people have a deep-rooted dislike to mixing with other castes and people on large Government relief works, so that they greatly appreciate the help we are giving them in or near their own villages. We have been enabled, too, to employ from 100 to 150 adults. Our two kitchens, where cooked food is given twice a day to destitute children, it is satisfactory to know, are highly spoken of by Government officials. A large number of little ones attend daily, and the throng is increasing weekly. The children are taught the story of Jesus, to sing hymns, and learn Scripture texts during the interval between meals; they return to their own homes at night. We should much like to be able to give help in the way of bullocks and seed grain to ruined cultivators before the season commences in June; also blankets and cloth to the needy when the rains begin in that month. Our workers are availing themselves of the special opportunities of relief operations to preach the Gospel to the poor demon-worshippers among whom we work."

The War in South Africa.

BY the courtesy of a correspondent we are enabled to give some extracts from an interesting letter lately received from a private at the front:—"There are five of the Lord's followers in this half of our regiment. We are meeting together every night for prayer, and to talk of Him who has done so much for us. "We have had two dear brothers called up higher since the war commenced, one at Kimberley and the other here with us; he was shot through the heart while bandaging up a wounded comrade. An unconverted man remarked to me about the smile he had on his face when dead; he used to be so simple in the Lord, and the amount of persecution he stood was a good testimony of our Lord's grace and power. The other brother was the oldest Christian in the regiment, and was a great help and example to us; he used to live very close to the Lord.

"There was a dear lad in the 42nd Regiment at the battle of Magersfontein, who was severely wounded, lying by some more of his wounded comrades, and who, when offered a drink of water, said: 'No, thank you, give it to some of the others; I am drinking of the Water of Life.' He died soon afterwards; praise God for such testimonies of his grace. A brother in one of the Lancer Regiments was telling me about a conversion of one of the 5th Fusiliers. A man asked him (the Lancer) to help him put a beer barrel into a cart at Orange River, before we marched out to our first battle; he met the man again one night at Modder River, and the man said that he was now saved and told him how it came about. It appears that during the battle of Belmont he cried out to the Father of mercy, and that after he arrived in camp, he was eating his breakfast and everything seemed so different to him to what it used to be, and that suddenly the truth came to him that he was a converted man."

The Soldiers' New Testament.

THIS deeply interesting little book is now in course of distribution. Consignments are on their way to South Africa, and arrangements are in progress for securing circulation among the troops.

As we have already stated, the book is bound in red, white, and blue. It bears on its covers emblems of war and peace—also on one side the words, "South Africa, 1900," and on the other side, "Peace through the blood of his Cross," and "My peace I give unto you," with Scripture references.

In the words of Field Marshal Lord Wolseley, the book is "admirably printed on good paper, and nicely illustrated." The illustrations are fifty in number. Lord Wolseley adds, "I should be glad to hear that every soldier in South Africa possessed one of them." This wish will doubtless soon be realized; doctors, nurses, and others coming in for similar treatment.

Particulars of the book may be had from Mr. W. Walters, at the Scripture Gift Mission, 15, Strand, W.C. Memento copies will be sent post free for 7d.

For the Paris Exhibition.

NOTICE TO YOUNG MEN.

THE English National Council of the Young Men's Christian Association, announces that the French-speaking Association in Paris, which occupies a handsome building in the Rue de Trévise, is making special arrangements with hotels and private families, in order that Y.M.C.A. members and friends may find comfortable accommodation in Christian surroundings. An officer has been set apart entirely for this work, and for the purpose of assisting young men and others with necessary information as to places of interest, churches, &c.; and the Association restaurant, reading and correspondence rooms, gymnasium, and baths, will be generously placed at the disposal of accredited visitors. Communications should be addressed to M. Paul Théis, Secrétaire-Général, Union Chrétienne de Jeunes Gens, 14, Rue de Trévise, Paris.

The English-speaking (Anglo-American) Association, which has rooms at 160, Rue Montmartre (near the Bourse) is also desirous of rendering help in the reception and guidance of visitors; and its secretary, Mr. H. D. Barclay, will be particularly glad to welcome and advise young men from this country or America. Regarding this Association, an esteemed correspondent, "J. F. A.," writes: "The Association is now thirty-two years old, and has been struggling through manifold financial difficulties all along, but has been able through God's grace and help to 'keep its head above water,' and to be the means of drawing many a young man's heart to Christ. The committee are doing their best to collect the necessary amount for better, larger, and more comfortable quarters, and have started an Extension Scheme Fund for the purpose—they were in hopes of realizing the full amount (£3,000) required before the end of April; but not more than £620 have been collected and promised. With £1,000 in hand, they could secure the new premises and move into them at once; and thus offer to the young men and their friends better accommodation than at present."

TO YOUNG WOMEN.

Writing of the work of the European Continent Standing Committee of the Young Women's Christian Association, the Bishop of Stepney says:—"A Home in Paris for English girls employed in the Exhibition is being opened by some large societies which make the well-being of girls and young women their care. The office in London is 26, George Street, Hanover Square, W., and the Home in Paris, 32, Avenue Duquesne. All who are in anyway responsible for girls who may be seeking service at the Exhibition, should not fail to communicate with the office, from which investigations will be made as to the situations offered in connection with the Exhibition."

In view of statements in a society journal "that one of the horrors of the Exhibition of 190h will be the wholesale ruin of hundreds of English girls," a letter has been addressed to Britis0 exhibitors for distribution amongst their employees. Signed by Rev. Dr. Noyes, hon. chaplain to Her Majesty's Embassy at Paris, it says: "I venture to ask if you would kindly supply each of your employees coming over with one of the enclosed notices of services in the English Church. They will thus be informed of the names and addresses of the clergy to whom they could apply if necessity arose. I also enclose particulars of two homes in Paris for young women, where they could reside in safety, in the society of respectable English girls, and have the benefit of counsel from ladies who are devoting themselves to this work. We are anxious to do everything we can to look after the spiritual and temporal welfare of those who are to be employed at the Exhibition this year. I shall be happy to answer any inquiries upon the subject." Dr. Noyes's address is: 103, Rue la Boetie, Paris.

Miss M. McLean, of the Japanese Christian Institute, Tilbury Dock, Essex, is in want of bags (for books), for distribution to a party of 300 Japanese sailors shortly arriving at Portsmouth.

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The Late Lord Harrowby.

MANY will hear with sorrow that the Earl of Harrowby passed away on Monday last. He had been ill with bronchitis for nine days only, and as recently as March 13 presided over the Staffordshire County Council, of which he had been chairman since its creation. He died at Sandon Hall, near Stone, in the presence of the Countess, and Mr. J. H. Dudley-Ryder, M.P. (his nephew), Mr. R. J. H. Somerset (an old friend), and Mr. J. Cubitt (his personal attendant).

The late Peer (Dudley Francis Stuart Ryder) was son of the second Earl of Harrowby, and born in 1831. He was educated at Harrow, and at Christ Church, Oxford, where he graduated in due course. In 1856 he was elected M.P. for Lichfield, which city he represented as Viscount Sandon till 1859; and for some time he was private secretary at the Colonial Office. He was first elected M.P. for Liverpool in January, 1868, and was three times elected for the borough. To the first London School Board he was returned for Westminter (1873). In February, 1874, he was appointed Vice-President of the Council of Education in Lord Beaconsfield's ministry, and for four years represented that Department in the House of Commons. He afterwards held the post of President of the Board of Trade, with a seat in the Cabinet, having twice refused the Chief Secretaryship for Ireland. He succeeded to the title of Earl of Harrowby on the death of his father, November 19, 1882.

The late Earl was much besides a politician. He was an authority on educational matters, and served on the Royal Commission on Education in 1886. He was also more than that: he was a man of Christian principle and religious activity, and took a deep personal interest in Christian work. In the language of *The Times*:—

> Like his father before him, he held strongly, but without any trace of acrimony, the Evangelical position; and it was natural that after Lord Shaftesbury's death, when the presidency of almost every Protestant society was vacant, their committees should look to Lord Harrowby as a natural successor. He was by training a man of affairs who was understood to stand to Disraeli as Shaftesbury had stood to Palmerston, as a *nomenclator* of suitable candidates for ecclesiastical vacancies. Lord Harrowby made it a wise rule not to accept the empty dignity of the presidency of a society unless he could take an active part in the direction of its affairs. The most distinctively Evangelical society with which Lord Harrowby agreed to ally himself was the Church Pastoral Aid Society. He gave a limit of time for his holding of the presidency, and, finding that it meant the display of more vigour and more readiness to fight than his health allowed, he retired when the limit was reached. Consequently he has had no part in the violent religious struggles of the last year or two, except that he kept a firm hold on his own Evangelical convictions.

The one office which the Earl held to the last, and which he ever esteemed it a great privilege to hold, was the presidency of the British and Foreign Bible Society. As succeeding Lord Teignmouth, Lord Bexley, and Lord Shaftesbury, he entered into a heritage of honour, and his services to the Society were many and unstinted. Latterly, through physical weakness, he could not attend the weekly committee meetings as formerly; but occasionally he was able to avail himself of the privilege, though it involved being carried up to the committee-room in an invalid chair. It was always a pleasure to meet him on the occasion of the Society's annual meeting. His addresses were comprehensive and pointed; his deep interest in Bible work, and his eager concern for the spiritual welfare of mankind at large, were ever manifest. Personal nobility and strength of character were admirably combined in his presence and bearing.

The lamented Earl married, in 1861, Lady Mary Frances Cecil, daughter of the second Marquis of Exeter; and he is succeeded in the earldom by his only brother, the Hon. Henry Dudley-Ryder. He was a kind-hearted man, and his charities were on a considerable scale, and always singularly unostentatious.

Among the Red Indians.

By Rev. EGERTON R. YOUNG.

LAST summer it was my great joy to attend a camp meeting, with some hundreds of Indians, on Christian Island, in Georgian Bay, Canada. For the whole week, three delightful services, of great spiritual power, were held every day, out under the shade of the great forest trees. To this beautiful spot came hundreds of Indians from six reservations. They pitched their tents around the well-wooded spot selected for the services. Diligently they worked until the church in the woods was well cleared of all underbrush, and comfortably seated for the hundreds of worshippers.

The only roof consisted of the great overhanging trees, whose intertwining branches, covered with innumerable leaves, kept off the heat of the summer sun. A number of fire stands were speedily erected, and from them, during the evening services, the brilliant fires made the camp-ground almost as light as day.

From Photograph by Messrs. Maull and Fox, 187A, Piccadilly.

The Indians all come well supplied with food, and two natural springs of purest water, near at hand, furnished abundant supplies. There was not one drop of intoxicating liquor on the whole island. So all were well and happy.

The services were eminently spiritual and profitable. Many of these Indians are devout Christians, as very faithful, earnest work has been done among them by devoted missionaries for years. Still, there were many who had not yet fully decided for Christ, and to them especially these

CAMP MEETINGS

are found to be of great service and blessing.

Every morning at six o'clock a prayer meeting was held on the ground, conducted by the Indians themselves. At the same hour all the whites who could muster met in the largest room in the home of the resident missionary. Very hallowed and precious were these early gatherings for praise and prayer. Then all repaired to their tents for breakfast and family prayers.

At ten o'clock the bell was rung, and the people gathered for the first public service. Bands of singers, from the different Indian reservations, were organized into a choir, and sweetly did they, from their own happy hearts, both in English and Indian, sing the songs of Zion. After the opening services, a sermon was preached by a white missionary, followed by an earnest address by an Indian evangelist and preacher. These Indian addresses were often of great eloquence and spiritual power, and produced profound impressions upon the unconverted, frequently causing many, then and there, to decide for Christ.

At the close of the Indian's address, the after-meeting would be held, in which much prayer was offered up, and instruction was given to those seeking the Lord. It was most delightful, and at times affecting to see how,

THE HAPPY CONVERTED INDIANS

went out into the ground among their still undecided friends and relatives, and with loving words, and often even with tears, besought them to be reconciled to God. Very seldom did they plead in vain. It was very blessed to see a chief go out into the crowd, and, finding his own brother, a great stalwart fellow who had wandered far away into sin, put his arm around his neck and plead with him, with such importunity and yet with such tenderness, that the proud will surrendered, and the weeping, trembling man bowed down at the feet of the Crucified, and soon received the blessed assurance of the Divine favour.

Three times a day were these full services thus held. In addition, there were many smaller ones, where peculiar cases wanted Scriptural instruction and special prayer. A blessed memorable week it was, as during it many scores of Indians were happily converted—among them a chief, a man of great force and influence.

It is a remarkable historical fact that this camp meeting is not a mile distant from the ruins of the old fort, made by the Hurons more than two centuries ago, when they made their last desperate stand against their terrible foes, the Iroquois. In spite of all their efforts, the poor Hurons were defeated with awful carnage, as more than six thousand of them were here slain. As, guided by an Indian, I traced out the foundations of the fort, now nearly all overgrown by

FOREST TREES AND SHRUBS,

I could not but contrast the former scenes with what we are now witnessing so near at hand. Then there were the war-whoops and yells of the victors and vanquished, with all the attendant horrors of that awful massacre. Now the forests are vocal with the songs of Zion. Here at least the Prince of Peace is King to-day, and for this we will and do rejoice.

Against the successful holding of the camp meeting from year to year there is one great drawback, and that is the absence of any place in which the daily services can be held in case of wet or stormy weather. There is no suitable building of any kind.

What they need is a large tent, capable of holding several hundred people. This, with the necessary seats, lamps, and flooring, can be obtained for about £100. At a council held last summer this matter was thoughtfully considered; and, as I saw how essential it was for the success of these annual meetings, I gladdened the hearts of those poor but thankful Indians by telling them that, as I was soon going to Great Britain, I would try and raise the money. Communications may be addressed to me at 21, Gutter Lane, E.C. I expect to remain in England till the end of May.

Christ was offered once for all; now He requires nothing but that we should give Him thanks for ever.—*Martin Luther.*

The City of London Total Abstinence Union held its annual meeting a few days ago, when the Bishop of Stepney gave a forcible reply to the question, "Why am I a total abstainer?" Several directors and employers spoke of the useful and permanent service rendered by the Union in the interests of the temperance cause, especially in houses of business.

A 29 Years' Record.

MR. CHARLES COOK, EVANGELIST AND PRISON VISITOR.

FOR many years past our readers have been familiar with the many-sided work of Mr. Charles Cook. His travels in the interest of prisoners have aroused the sympathies of people who know nothing of dungeon life, and have, in more countries than one, led to wholesome reforms in dealing with criminals. His labours as an evangelist have been characterized by features that have met the warm approval of evangelical Christians, and wherever he has gone he has made sincere friends and witnessed the blessing of God attendant upon his preaching. He is one of the great army of open-air preachers; and, alike in London parks and on the sands of fashionable watering-places, he has proclaimed the Gospel, with "telling" effect, during a long period of years.

A Londoner by birth, Mr. Cook has put the greater part of his life into work in the Metropolis. He was born in 1846, at Notting Hill; his family were of the well-to-do trading class, but not of the decidedly Christian order. Thus, in early life, he lacked the influence of spiritual training, and was easily drawn into worldly courses and the ways of sin. Being active in body and mind, he developed a smart young manhood, and everything portended a successful theatrical career.

The dramatic power and talent which have marked the Gospel preacher were exhibited in a marked degree by the youth. Attention was in those days divided between the theatre, the dancing-room, and the racecourse; and reading and observation were largely concentrated upon the literary and artistic side of acting and stage demonstration. In a casual way, just at this critical time, the young man listened to a sermon based on the words "Resist the Devil." He realised the need of taking a personal stand against sin; and, trusting Christ as his Saviour, he found peace and joy.

This crowning experience became his in one of the buildings of the Y.M.C.A. in West London. Separation unto God meant separation from the world; and this involved service for Christ and a concern for men and women who are living "without God in the world." In a word, Mr. Cook's was a "thorough" conversion.

For ten years Mr. Cook sat at the feet of Mr. John Hawker, the well-known Y.M.C.A. secretary, growing in spiritual experience and in practical acquaintance with Christian work. As a public speaker he showed much readiness, and those about him very soon learned to rely upon his ability and sweet reasonableness in Christian testimony. At length, in 1872, the moment arrived for the gift thus cultivated to be exercised to definite purpose. That year Hyde Park was thrown open for public speaking, and here the Gospel preacher took his stand, alongside the sceptical critic and the political and social agitator. Thus Mr. Cook's talent, combined with fervid zeal, was placed at the service of Christ, and, in due course, open-air meetings that were truthfully described at the time as "the largest in the world" were being conducted in West London by an evangelist who was still young in years. Scores of people were converted, and the question had to be faced: "What can be done for the comfort and shepherding of the converts?"

As he had not waited for any human call to preach, so also Mr. Cook did not hesitate to assume pastoral responsibilities. A building was erected in Stourcliffe Street, Edgware Road, and designated Hyde Park Hall. In less than six months the hall was enlarged, but even then it was inadequate to the needs of the growing work. *Amplius!* was still the cry, and the Metropolitan Theatre was hired, and congregations of two or three thousand gathered Sunday by Sunday. Here, as in the Park, a soul-saving work has gone on for many years; and converts of many nationalities have been banded together in happy fellowship. Others have gone to swell communions in various parts of London and the provinces. The congregations in the Park have often included men of name and distinction. It was once rumoured that Mr. Gladstone had been present, and upon hearing this the late Mr. Gawin Kirkham wrote to the great statesman, inquiring if this were so. The reply was: "I not only was present, but I had the pleasure of helping the good preacher by keeping a little child quiet."

Our readers have been made familiar from time to time with Mr. Cook's work in the interest of prisoners in many lands. His travels in this ministry of mercy have brought him into contact with many statesmen and philanthropists, and have resulted in various reforms tending in the right direction. The late C. H. Spurgeon spoke of him as "the John Howard of our day," and the designation was true to fact. In this line of work Mr. Cook has been particularly anxious to carry the Word of God to those who were removed from all human comfort. In Spain and Morocco, in Egypt and Russia—among Papists and Mohammedans, and those who know even less of God and his Christ—he has taken the Gospel in one hand, and the bread that perisheth in another. In a word, he has appeased physical hunger, and told of Him who is the Bread of Life.

Mr. Cook's movements in this special work has not been unattended with danger—have, in fact, had a spice of adventure and romance about them. His book, "The Prisons of the World," enlarges upon these aspects of his philanthropic labours, and tells many stories of crime and criminals. It were worth some toil to be able, as in one instance, to secure the immediate liberation of 150 men, who for years had been unlawfully detained in prison awaiting trial.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

Enterprise and boldness of action on the part of our friend have not, however, been limited to prison visitation work. Some years ago he rescued a lad from drowning in the sea at Lowestoft; on another occasion, while crossing the Tête Noire Pass in Switzerland, he was privileged to save the lives of three ladies. More recently he has been honoured by the Royal Humane Society for "gallantly saving life in the Thames."

In the midst of these varied endeavours, Mr. Cook has not merely enjoyed a certain distinction, but has possessed the confidence and esteem of Christians of all denominations. As a lecturer on social and religious topics, he has occupied platforms throughout the United Kingdom, and upon such journeys it has been his delight to meet with men and women who have laboured with him in the Gospel in West London. And this leads to the remark that, along with other qualities, Mr. Cook has ever exhibited that most important characteristic of the Christian worker—a co-operating disposition, in which personal good nature and kindly consideration for others are closely combined. As a result, there are among his helpers to-day, in the choir and other departments, men and women who for years have considered it a joy to "lend a hand" in advancing the work of the Mission.

At the end of twenty-nine years of labour Mr. Cook may seem weary in the work, but he is not weary of the work. On Sunday last, he completed the twenty-fifth year of service in the Metropolitan Theatre, and the anniversary gatherings were very largely attended. In fact, directly the doors opened, the people streamed in, and in a short space the huge building, resplendent with its showy decoration and electric light, presented an imposing spectacle. The proscenium was occupied as usual by the choir, and from the rear of the stage there gleamed, amid the heavy crimson hangings, an inscription, in large characters: "To God be the glory." Those words well represented the spirit of the meeting.

The service was distinctively evangelistic, and Mr. Cook occupied but a few minutes in referring to the many happy associations connected with the anniversary. He pointed out that, eschewing politics, they had consistently aimed to demonstrate that the Gospel of a risen Christ and a coming Kingdom was mighty to attract and convince the masses. Indeed, what story other than that of a Saviour's love, would suffice to fill the same building for twenty-five years? As to results in soul-saving, Mr. Cook desired to say little, but the spiritual eagerness and devotion of the regiment of workers around him needed no statistical emphasis. All the members of the evangelist's family have been brought to the Lord in connection with the Mission, and all but one are actively engaged therein.

Mr. Cook made reference, of course, to the open-air work, observing that the toil of his friends on the platform was not confined to that building, nor to the Hyde Park Hall. They rejoiced to preach salvation in the Park, with God's heaven for a sounding-board and mother earth for a platform. It appeared that the converts gathered in represented no less than twenty-eight nationalities; and that during a tour undertaken by Mr. Cook in

America, in every town he visited, with one single exception, there were some who sought him out to bear witness that they found Christ as a result of the Hyde Park work, and were still holding to the truth.

Reminiscences of friends who had spoken at the Theatre brought in the names of C. H. Spurgeon, Dr. Talmage, Rev. J. McNeill, and others. Mr. Cook concluded his address with a pointed appeal to the unconverted. Such tried supporters of the work as Lady Hope, Mr. T. A. Denny, and Mr. F. A. Bevan took part in the proceedings. Lady Hope drew encouragement from the remarkable character of the service, and went on to speak of the love of Christ and the joy of Christian work. Mr. T. A. Denny expressed his satisfaction at being present on that "red letter night," and at having been long associated with the movement. Mr. Bevan rejoiced that the people were being gathered in, and recalled how, when difficulties were placed in the way of preaching in theatres, the great Lord Shaftesbury dealt convincingly with the matter in a debate in the House of Lords.

The timely words of the speakers received earnest attention, but certainly the most notable moment of the evening was that when, following the spontaneous action of some members of the choir, the entire audience—including saint and sinner, well-to-do, middle class, and denizens of West End slumdom—rose, and sang with feeling "Praise God from whom all blessings flow."

All who know Mr. Cook will pray that his usefulness may be enlarged with the passage of the years. Some would fain hope that the time is coming for him to place his time and energy at the service of the churches generally. His ministry as a teacher has been as acceptable as his special work in the department of evangelization. Should he feel disposed and prepared to launch out upon wider endeavours, he will find in the churches many friends ready to welcome him as a Gospel missioner.

Free Breakfasts in Edinburgh.

THE Sabbath Free Breakfast Mission of Edinburgh has now attained its semi-jubilee. To the Drill Hall, Sunday by Sunday, hundreds of bare-footed, ill-clad children make their way to be fed with both temporal and spiritual food.

Being an outcome of the revival which attended Mr. Moody's visit to Edinburgh in 1874, the mission has carried on a steady work amongst the lowest classes of Edinburgh society, amidst scenes of depravity and vice—never needing to reconsider its policy or methods, its main purpose being to bring the lowest and most degraded to a knowledge of the Lord Jesus Christ.

In addition to the preaching of the Gospel, there has grown up in connection with the mission quite a network of agencies for the rescue and reclamation of young and old. Of these none perhaps are more distinctly successful than the meetings which are held in three lodging-houses, each accommodating between seventy and eighty men. The Sabbath school is another flourishing department. It was commenced with twenty or thirty children, but the attendance now numbers from 350 to 400, under the care of thirty-six teachers.

It is impossible to estimate the far-reaching results of these twenty-five years of labour. About a thousand every week, through the instrumentality of the mission, hear the Gospel; the lowest dregs of society are reached—not by one great spasmodic effort, but by quiet, patient, and continuous work.

The hon. treasurer and superintendent is Mr. Robert Wilson, 3, Queen Street, Edinburgh.

Will any Friends of Mr. Jesse Dupee, Potters Bar, communicate with Mr. T. B. Summerfield, Fairlawn, New Barnet?

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The Glasgow Campaign.

[FROM OUR OWN CORRESPONDENT.]

THE evening meeting in St. Andrew's Hall assumed larger dimensions than ever on Sabbath of last week. The Fisk Jubilee Singers, who were on a visit to the city, were enlisted to take part in the praise; and the overflow meeting filled Berkeley Street Church.

In all the divisions the closing missions are in progress, and to-morrow (Friday) will see the conclusion of the six months Campaign.

CHALK TALKING TO ADULTS.

In making a beginning at the Mizpah Hall, Pitt Street, Mr. J. W. Van de Venter was agreeably surprised to find an excellent gathering, notwithstanding exceptional attractions held out a short distance away. He found himself in the midst of a large company of praying people. The open-air work was vigorously prosecuted, and by this means careless ones were attracted and brought in.

Mr. Van de Venter has been mainly engaged among the young since coming to the city; but his chalk-talking has more than once proved its adaptability to the needs of the parents as well as the children. When we looked in at the hall, the subject was, "Jesus knocking at the door;" and, as the unmistakable outline of the head of the Saviour was rapidly sketched, all were on the alert. The music was bright, the prayers voiced a spirit of earnest waiting upon God, and at the close there was visible evidence that the Holy Spirit was in the midst. One man seemed in a few minutes to be enabled to open the door and let the Saviour in. Another case was that of a man much addicted to drink, who "could not see the way," and at the evangelist's request half a dozen of the workers agreed to unite in prayer for him.

IN THE EAST END.

Mr. Hugh Paton took up work in Wardlaw Memorial Church, Bellgrove Street. There being no other congregation specially interested, the workers were agreeably surprised at the successful beginning they were enabled to make with their own small numbers; and both at the corner of the Gallowgate and in the church the attendances on the Sabbath evening augured well for the days following. The field was one in which evangelistic missions were not familiar; but Mr. Paton showed great tact in accommodating himself to the circumstances. Preaching first from his favourite text (John iii. 16) he set himself at once to disarm all prejudice against after-meetings. A promise simply to tell the story of his own conversion resulted in only three persons leaving the church when opportunity was offered; and ere we left a number were aroused as they never had been before.

A MISSION AMONG HIGHLANDERS.

Glasgow Bridge is recognised as the best centre for reaching numbers of the Highland people of Glasgow for any purpose whatsoever, and so it was peculiarly fitting that, when Rev. John Mackay (formerly Free Church minister at Cromarty) joined the Campaign evangelists, he should be located in Tradeston Free Church. The northern accent was heard on every side, both out of doors and in the church, and the audiences had an entirely different aspect from those at any other centre. The first tune as we entered on Tuesday evening was "Old Hundred," and it was sung as only a Highland congregation can.

The evangelist showed, from beginning to end of his address, his complete familiarity with the religious difficulties, and prejudices, of his fellow-countrymen. The condemnation and responsibility of the sinner, along with the tender love of God, were proclaimed (from Ezekiel xviii. 4, 20, 23; xxxiii. 11), and all through the Saviour was lifted up. Outward responsiveness during the service there was none, but intense earnestness was written on many faces, and it was a moving sight at the close to see a hundred such men and women stand up to renew their consecration.

THE BROTHERS WEAVER.

For their closing mission the Brothers Weaver were transferred to the Tent Hall, and the meetings were among the brightest and most successful held there during the winter. One noteworthy feature of the audiences was the gathering in of converts and other friends from the other missions which the evangelists have recently held in different parts of Glasgow.

Evening after evening the Word has been blessed. At the opening service a Highlander, who had been for some months in spiritual darkness, was enabled to take God at his word simply as a little child; and later in the week we saw young men and women whose faces changed to an expression of joy as the way of salvation was explained to them.

On Thursday evening a specially interesting gathering was held in Young Street Free Church. Over seventy persons who had professed conversion during the visit of the Messrs. Weaver were invited to meet the workers and other friends, and nearly all were able to come. The minister (Mr. McCracken) and his coadjutors realize the importance of following up what has been already done.

OTHER MISSIONS.

Mr. Rowland D. Edwards has closed his mission in North Woodside Free Church with a feeling of profound thankfulness to God. During the second week he had the continuous help of Mr. J. R. D. McAusland, whose exquisite presentation of the Gospel in song seemed to crown the work. On the closing evening the lessons of the mission were summed up and pressed home in a talk on "Confession" (Matt. x. 32; Rom. x. 9; Lev. xvi. 21; 1 John i. 9); and the Word was with power. Blessing has come to a number of the unsaved, and the manifest pouring out of the spirit of prayer showed that Christians have been quickened and strengthened.

The remaining evangelists at work during this week have been Rev. John McNeill, Dowanvale Free Church; Rev. W. R. Mowll, St. Silas' Church; Mr. James Marshall, Garngad United Presbyterian Church; Mr. Harry Young, New Cathcart Free Church; and Mr. William Thomson, Kirkintilloch.

CHILDREN'S MISSIONS.

The work among boys and girls is now being conducted on a more restricted scale than formerly, the ground having been almost entirely covered. In addition to his adult services in the evenings, Mr. Thomson has been holding afternoon meetings for children at Kirkintilloch. Mr. John Stewart was at work in another neighbouring town—Shettleston. Two missions were going on in the city. Rev. William Baird was in the East End (London Road Free Church), and we found Mr. T. M. Pratt in Pollock Street United Presbyterian Church.

Being his own artist, Mr. Pratt's series of illustrative slides are continually changing and growing, and in his hands the lantern is a most efficient supplement to the preaching. The crowds that have remained to after-meetings in some of the missions have led to strenuous efforts being made to sift those who thus stay behind. The result was that the children with whom we came into contact seemed to have their minds really set on "the things above." The prayer meetings for young Christians also gave evidence of a deep and good work going on.

Scottish Notes.

MUCH prayer is being offered in connection with a series of special meetings for young ladies in the west-end of Glasgow, to be held in the hall of Kelvinside Free Church, from April 2 to 11. The services will (D.V.) be conducted by Miss Etches, of London.

The semi-jubilee meeting was held last week of the Edinburgh Sabbath Free Breakfast Mission—Rev. Dr. J. Hood Wilson presiding. It was reported that the total attendance during last year had been 44,508 persons, including 22,122 men, 10,900 women, and 11,486 children. The average per Sabbath was 855. Dr. Wilson said the mission was originally started by Mr. Moody, and no church or society in Edinburgh had done better work. Sometimes it had been said that the workers held out a bribe to people; but, if so, it seemed of all bribes the most legitimate, useful, and desirable. If by this means the lowest stratum of Edinburgh society was reached a work was being accomplished of the utmost importance. Rev. George Wilson (St. Michael's) also gave an address.

Arrangements have been completed by which the now well-known Bible Booth will, during the summer season, make the round of the principal race-meetings and fairs of the West of Scotland. As in former years, it will be under the charge of Mr. Daniel Graham, of the Religious Tract and Book Society of Scotland, who will be assisted by a number of the colporteurs.

The Anti-Gambling League (Scotland) has been congratulated by the London Society on the success which has attended a case raised before the law courts, dealing with the issue of gambling coupons by a weekly paper, which had been appealed to the High Court of Justiciary. It was reported at a meeting held last week that the Paisley Corporation have included in an omnibus Bill, now before Parliament, clauses which, it is hoped, will enable the police to deal more effectively with betting and gambling.

Last Sabbath was observed as Young People's Day in Glasgow, and in other centres throughout the Free Church of Scotland, and full advantage was taken of the opportunity for instructing the rising generation on the struggles which the Church has passed through, and the fundamental truths for which Nonconformists have contended both in Scotland and England.

The fifteenth annual conference of the Scottish branches of the Railway Mission was held at Hamilton on Saturday, March 17. The reports presented showed that the twenty-seven branches are in a healthy state, and that the work is making satisfactory progress. It is worthy of notice that the mission has three representatives at present in South Africa, where they are provided free with two saloon carriages for their accommodation and travelling. On the Sabbath a preliminary prayer meeting was succeeded by a number of evangelistic addresses, and thereafter by two large open-air gatherings at the Old Cross and the New Cross of the town.

Many friends will be interested to know that Pastor D. J. Findlay (St. George's Cross Tabernacle, Glasgow) is so far restored in health that he and Mrs. Findlay hope to sail tomorrow (Friday) on the *ss. Alaska* for a trip to Constantinople and the Black Sea ports. They expect to be absent for about ten weeks. During this period the services at the Tabernacle will (D.V.) be conducted by Messrs. James Macfarlane and Hugh Paton.

United Christian Evidence Brigade.—The aim of this useful society is "to declare and defend Christianity as a Divine revelation." Its headquarters are at The Edinburgh Castle, Limehouse, E., and Dr. Barnardo is the president. During the past year the members have been able to carry on an aggressive work with beneficial results, in various densely populated parts of East London. Open air speaking is largely relied on, and the work of "declaring" as well as "defending" has been kept well in view by the many workers. Communications may be addressed to the Hon. Sec., Mr. W. R. Truscott, 25, Robeson Street, St. Paul's Road, Bow, E.

Opposition in Ireland.

MAY I ask the earnest prayers of your readers with regard to the work of the Irish Church Missions Society in the city of Cork? For a considerable time it has been possible to hold open-air services in and near the city without molestation, and with much encouragement; but on Sunday, March 11, our two open-air services were broken up by an infuriated crowd, the workers being beaten, and only rescued with difficulty by the police.

The trouble seems to have arisen out of the fact that someone, a few weeks previously, gave a copy of one of the Gospels to a Roman Catholic, in or near one of the Roman Catholic Chapels. The incident was at once made use of by the Roman Catholic press, and the "iniquity" of "circulating Testaments in a Catholic Chapel" was held up as a gross insult to the Roman Catholic faith. Public feeling, already at a high tension owing to the war, was easily aroused by exaggerated statements in the press, with the result above recorded.

Not only, however, are the open-air meetings broken up, but the house-to-house visiting is only carried on in the face of much opposition and violence, the workers being assaulted and shamefully treated. Doubtless the better feeling of the populace will assert itself in time; but for the present there is much need of earnest prayer that the workers may be Divinely protected and cheered, that the Roman Catholics generally may become more tolerant, and that many of them who disapprove of the violence meted out to our workers, may be led to search the Scriptures for themselves.

N. F. Duncan, Clerical Secretary.
11, Buckingham Street, Adelphi, W.C.

Irish Notes.

THE annual meeting of the Qua Iboe Mission has just been held in the Y.M.C.A. Buildings, Belfast—Mr. W. S. Mollan presiding. The Mission on the West Coast of Africa sprang into existence out of Mr. D. L. Moody's visit to Belfast in 1874. The chairman said he did not know any mission more economically managed or more successful. The report stated that during the year ninety-two persons had been received into church-fellowship, and the total membership was now over 450 persons. The two great obstacles with which the missionaries had to contend were the liquor traffic and polygamy, and they were gradually conquering both. Among those who took part in the proceedings were Rev. John Entrican and Mr. Ed. Heaney.

A meeting to bid farewell to Miss Ellison, who is going out to Jerusalem as a missionary nurse, has been held in Dublin. Miss Ellison, who is a daughter of the late Dean of Ferns, and a niece of the Bishop of Killaloe, was presented on the occasion with copies of the Bible in German, Spanish, and Arabic.

Galashiels.—Mr. Tennyson Smith's temperance campaign in Galashiels concluded on Thursday night, March 22. The whole town has been stirred, the hall having been packed night after night, and numbers being turned from the doors. The temperance cause has received a great stimulus from the visit.

The Bishop Hooper Protestant Van has been visiting Baptist Mills (Bristol), Frenchay, Winterbourne, and other villages in the locality during the past month. Increased interest in the Gospel has been manifested, and the lantern lectures on Martin Luther and the Martyrs have been widely appreciated.

The Ecumenical Conference on Foreign Missions which is to meet at New York from April 21 to May 1 bids fair to be the most important assembly of the kind ever held. The 2,000 delegates who are expected to attend will include veterans from all parts of the mission field. Some seventy of these representatives have been appointed by missionary organizations in this country. The Conference is attracting remarkable interest in America. Many who cannot attend the Conference may be glad to study the full report which is announced for publication during the summer. Communications should be addressed to Rev. T. H. Darlow, hon. secretary of the British Committee, 146, Queen Victoria Street, E.C.

Christian Endeavour.

TOPIC FOR APRIL 1.

"Always Ready" (Luke xxi. 29, 36; xii. 35-40).

IN the first instance our Lord referred to the fall of Jerusalem, which was to take place within forty years from the moment of speaking (see *vv.* 20, 21, 24). Every one that can should read the account of the siege and fall of Jerusalem, as told by Josephus, one of the most graphic and interesting narratives in the world. This, in a deep sense, was a coming of the kingdom of God, which was to be as summer to the world; and this will explain how Christ was able to say that the generation should not pass till all things were accomplished. He knew that it must be so, and that his words were the very truth of God.

But there are other crises in our lives which come to us all, as sudden and destructive as the legions of Titus were to the material city. And, against these, we need to be always on the watch. When these days break on our lives, no angel faces look out of heaven to warn us; no trumpets sound the alarm; and we are overwhelmed before we know, unless we "take heed" to ourselves. There are three sources of weakness which indispose us to resist temptation, and by yielding to which we render ourselves unable to stand when that day comes suddenly "as a snare." If our hearts are overcharged with surfeiting and drunkenness, which are largely temptations to our physical life, and with cares which affect the mind, we fall before the temptation as the forest tree does before the storm, when the borer-worm has already eaten out its heart. In all days of temptation and crisis and alarm, only those prevail to escape who watch at every season; only those are able to stand blameless and faultless before the Son of Man whose lives have been full of supplication and prayer (*v.* 36).

The second passage given for our study presents the brighter aspect of the coming of Christ. Every cloud has the darker and brighter side, like the cloud that led the march of Israel, and which was a midnight to the Egyptians, whilst it was like the morning dawn to Israel. So the fall of Jerusalem, which was full of menace and terror to the ungodly Jews, whose hands were wet with the blood of Christ, only led his children into closer fellowship with Himself—to them it was like the union of the marriage feast. But much more will this be so at the second advent, which may take place at any time, and to which our Lord's words have a deeper reference. Whilst it introduces the great tribulation for the world, it will inaugurate the marriage feast for his own. They will lift up their heads and cry: "This is our God, we have waited for Him. He has come to save us."

It becomes us to gird about our loins for alert and earnest service, to trim our lamps, filling them with the oil of the Holy Spirit, and to be always on the outlook for Christ, as in the East they wait through the darkness for the coming of the bridegroom with his train. To them that look for Him He shall appear without sin unto salvation.

What a beautiful thought is contained in verse 37, where the Lord shows his respect and love for the faithful servants who have continued to watch! He treats them as He did his disciples in the upper room, when He girded Himself and began to wash their feet. In heaven Christ's servants will serve Him, but the Master will also serve them. The love of God to all eternity must express itself in tender ministries to his children.

The 39th and 40th verses may be applied to death's intrusion into the house of life. Because we know not when Christ comes in the air, or sends his angel Life, in the disguise of death, to bring us home, let us be ready.

F. B. M.

C.E. NOTES.

Many junior C.E. Societies are now adopting the catechetical method of instruction, and find it most useful.

* * *

The Free Church Assembly of Scotland has recently decided to recognise Christian Endeavour as one of the agencies of the Church under the supervision of the Assembly's Youth Committee.

* * *

Wales will hold its Convention during Eastertide at Cardiff. Special sermons will be preached in most of the local churches on the Sunday, the annual Convention sermon being preached on the Wednesday by Rev. John Pollock, of Glasgow.

* * *

Rev. F. B. Meyer's campaign for April includes his tour in Scotland during Easter week, when he will visit such places as Dumfermline, Dundee, Kilmarnock, Aberdeen, and Glasgow, the Edinburgh meeting already having been held.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

David, Shepherd and King.

I COUNT it a great honour that my name is dear to the young, and that my life has such unfading charm for them. Were I now to tell you the whole story of my romantic, yet Heaven-directed, career, I should keep you listening for hours. All that I can possibly do, in the short time and space allowed me, is to give you, in a few sentences, the barest outline of the life I lived, many generations ago, in Palestine, my native land.

My father's name was Jesse, the grandson of Ruth. He had eight sons, and I was the youngest. I early learned to tend my father's sheep in and around Bethlehem, my birthplace. My name signifies "beloved;" it may have been given me in special tenderness as the darling of my family. I had two sisters: one was named Zeruiah, whose sons were Abishai, Joab, and Asahel. The other was named Abigail, whose son was Amasa. Bear these facts in mind, and you will be more interested in what the Scriptures record of these my nephews.

While Saul was King of Israel, I was anointed by Samuel to succeed him; and for that purpose they fetched me from my sheep-watching. Being able to play upon the harp, I was fetched to Saul's palace to soothe and amuse him. He was so pleased with me that I became his armour-bearer. I often took up my harp to remove his melancholy.

At length he bitterly persecuted me. Twice or thrice he tried to kill me with a javelin while I was harping before him, and many a time he hunted for me among the rocks and woods of our country.

When the Philistines made war with Israel, with my sling and stone, trusting in God, I slew the haughty Goliath. That brought me great fame among my countrymen, but it increased Saul's jealousy and bitterness. With the aid of my men I slew 200 of our enemies, and thereby won the hand of Michal, Saul's daughter, in marriage. I also secured the unfailing friendship of Jonathan, his son.

My wife once saved my life when her father sent to kill me. She let me down at night from a window, and placed an image in my bed as if I were ill. At various times I fled for my life to Nob, Adullam, Moab, Hareth, Maon, Engedi, Ziph, Gath, sometimes having a band of men, over whom I was captain. My royal enemy died by his own hand in battle on Mount Gilboa, and my beloved and fearless friend, Jonathan, was slain there by the Philistines.

Then I was chosen King of Israel, and as such I reigned in the ancient city of Hebron seven years. I was thirty years old when I began to reign. Before I was thus exalted from the sheepfold, I had endured much hardship and sorrow, also encountered many dangers. I removed my palace to Jerusalem. There I spent the remainder of my life, thirty-three years, having been King for forty years, with all the honours, responsibilities, and labours of rule and government.

I engaged in many wars. One of the worst was the civil war of Absalom, my son. Through God I overcame all my foes; my nation was prosperous, and I made great preparations for building the Temple. I sought God's forgiveness for all the wrong I had done. He blessed me with such a sense of his power and wisdom, and fatherly love and mercy, that He enabled me to write many of those psalms you sing. My son, Solomon, reigned in my stead. I died full of honours, yet simply trusting in God's mercy. Let that spotless and loving Almighty King, Jesus, who sprang from my family, be your pattern and your King all your days.

C. H. P.

"The Christian" Bible-Searcher.

17th Quarterly Prize Competition.

January to March.

RULES.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Divisions:—
   - I. Those under ten years of age.
   - II. Those over ten and under thirteen.
   - III. Those over thirteen and under fifteen.
   - IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your answer paper* write very clearly your Division, your Full Name and Address, and your Age last birthday.
5. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Wednesday, April 11. The results will be announced on April 26.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.

Every answer will be examined separately by three persons; and no papers can be re-examined after the lists appear.

Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly.

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

Division I.

1. (*a*) Mention Job's different trials. (*b*) Which was the worst? (*c*) What did he say about his losses? (*d*) What did he "long for"?

2. (*a*) Give the names of his three friends; (*b*) How did they first show their sympathy?

3. What is said—and by whom—of (*a*) sparks, (*b*) shuttle, (*c*) chastening, (*d*) white of an egg, (*e*) shock of corn, (*f*) spider's web, (*g*) a post.

4. (*a*) What did God say to Job's friends? (*b*) What did He command them to do? (*c*) What did Job do for them?

5. Complete the following verses, and say by whom each was spoken:—(*a*) Cease from troubling, (*b*) The Lord hath taken, (*c*) Canst thou by searching find? (*d*) He is not a man, (*e*) granted me life, (*f*) an appointed time.

Division II.

1. How is Job's character described (*a*) by God, (*b*) by Satan, (*c*) by Eliphaz?

2. Complete the following verses, and say by whom each was spoken:—(*a*) Know it for thy good. (*b*) Should man be just? (*c*) Can the rush grow? (*d*) Is there any daysman (*e*) Then thou markest me (*f*) Is not my help in me?

3. (*a*) How many children had Job? (*b*) Name his daughters. (*c*) What did Job do "continually" for them? (*d*) What were they doing just before their death?

4. (*a*) What advice did Job's wife give? (*b*) What did he reply?

5. What is said—and by whom—about (*a*) the crafty, (*b*) right words, (*c*) the lowly, (*d*) children of the foolish, (*e*) brook, (*f*) shadow, (*g*) swift ships, (*h*) Leviathan?

6. (*a*) What did God permit Satan to do to Job? (*b*) What did He forbid? (*c*) What did Satan ask God to do?

7. Give a list of Job's possessions (*a*) at the beginning, (*b*) at the end of this history.

Division III.

1. Give a list of Job's possessions (*a*) at the beginning; (*b*) at the end of this history.

2. Summarize Job's description of God in Chap. ix.

3. What is said about (*a*) hypocrisy; (*b*) old age; (*c*) life after death; (*d*) visions of the night.

4. Give instances of the last-named from other parts of Scripture.

5. (*a*) How, (*b*) by whom, is "a man" compared with "his Maker?"

6. Where is Job mentioned elsewhere in the Bible?

7. (*a*) What did God "prepare" in the Book of Jonah? (*b*) Describe the purpose of each. (*c*) What is said about a whale?

8. Why did the shipmaster wake Jonah?

9. What lessons did God teach him?

Division IV.

1. Give from New Testament verses similar in idea to (*a*) vii-1, (*b*) vii-2, (*c*) from Psalms give one like vi-30.

2. Distinguish briefly between the light in which Job regarded his sufferings and that in which his friends regarded them.

3. (*a*) Who was his fourth friend? (*b*) Why was his wrath kindled? (*c*) What was his chief contention?

4. What is the appropriateness of the comparison in vi-15.?

5. How did Job describe (*a*) his comforters, (*b*) his own earlier life?

6. (*a*) In what two phrases did Job express his humility? (*b*) what led him to this?

7. Explain Job's references to (*a*) a daysman; (*b*) redeemer (*c*) ransom; (*d*) forgers of lies; (*e*) physicians.

8. What is the chief lesson taught by this history?

9. Summarise the lessons taught by Jonah's history.

10. (*a*) What was it that led Nineveh to repentance? (*b*) Give instances in Kings and Chronicles when King and people acted together for good or evil.

11. What lesson does (*a*) James teach from Job? (*b*) Jesus from Jonah?

12. How would you summarise the character (*a*) of Job? (*b*) of Jonah?

The following are eligible for the Competition:—

A—Irene and Margery Ashdown, Ralph Aldwinckle, Frank, Mary, Ernest and Esda Anderson.

B—Gordon and May Bligh, Charlie and Harry Banks, Ella Berryman, Susette and Mary Beck, Louis Berthé, Maude Barrett, Lucienne Brabandes, Ernestine Buhl, Dorothy Berry, Stanley Bexer, Herbert Braddon, Gertrude Bristow, Edith Blenkarn, Rachel Buss, Mabel Baker, Dorothy Billings, Ethel Brooks, Charles Brown, Elsie Brinkworth, Mabel Birney, Esther Blumenthal, Ada Blencowe, Emily Bridgewater, Cyril Bennett.

C—Lydia Cleary, Grace Charik, Bessie Cheale, Kate and Kitty Cope, Anna Chanyen, Ida and Mabel Cole, David and John Colville, Gladys Calvert, Walter, Jessie and Maggie Carter, Dorothy, Joan and Daisy R. Clarke, Cicely Craven, Duncan Campbell, Alice Crang, Isabel Candlin, Dorothy Cooper, Sophie Cohen, Gladys Clark, George Cary, Margory and Doris Coleman, Hyde Campbell, Percy and Grace Chappell, Ella Clapp, Ada Catt, Olive Coleman, Muriel Craigie, Elsie Collings, Josephine Cheal.

D—Mai Davidson, Pelognia Daws, Dorothy and Ralph Daintree, Stanley Drew, Marjory Dyke, Vera Dickinson, Marie Denizot, Harold Davis, Hilda and Bessie Drayson, Gladys Davis, Violet and Kitty Donaldson-Selby.

E—Maud Eddey, Arthur Ellis.

F—Vincent, Mabel and Olive Fleet, F. and A. Figgis, Louise Filhol, Helen and Malcolm Forbes, Jeanne Faucon, Maggie and Lewis Fullarton, Olivia Ferguson, Winifred Field, Percy and Norris Fitch, Hyacinth FitzSimons, Eva and F. Fullerton, Kitty Fausset.

G—Clarice and Bertie Gale, Jack Gray, Edith Grieve, George, Margery and Colin Graham-Brown, Dorothy Grove, Grace Gulston, Elsie Goudge, Hilda and Ivy Godfrey, Winnie Garnham, Evelyn Gulston, Violet Goldring.

H—Eric, Mary and Hettie Hill, Lottie and Rosetta Hamilton, Willie Hooper, Ella Hake, Florence and Francie Hoyte, Georgette Hoffmann, Elizabeth and Mary Hooper, Theodora Hill, Violet Holford, Edith and Winifred Harvey, Ruth and Walter Hinder, Hettie and Elsie Hibbs, Myra Hunt, Dorothy Havergal-Shaw, Ruth Harrison, Louie Hooper, Kathleen and Dorothy Heckford, Jamie de Hailes, Annie Horstcraft, Nellie Hatchett.

I—Nellie Irving, Isabel and Ami Inglis, Daisy Iredell.

J—Sinclair Jackson, Lizzie Johnston, Amelia Jacobson, Sandford Johnson, Betty Jacobs.

K—Dorothy and Grace Kerr, Elsie Knight, Esther Killowich, Elsie Kirby, Margaret Kinnaird, Eva Kalb, Gertrude Krambach, Maurice Kalinsky.

L—Nellie Lockhart, Mary Levine, Georgina Lichtenstein, Edwin, Henry, Sidney and May Law, Arthur and Evelyn Lamb.

M—Margaret, Daniel and Dorothy Morris, L. O. and Grace Morice, D. McMullin, Charlotte Millar, John McMurray, Mildred Morgan, M. Macphee, Abraham and Margaret Mack, Evie and Godfrey Miller, Dorothy, Leonard and Winnie Mace, Edith and Aldyth Margetts, Philip, Winnie and Daisy G. Martin, Irene Mawer, Maude McIlroy, Kathleen and Alice Maylott, Maggie McDougall, Margie Marston, Cordelia May, Mabel Mackay, Tom McGlone, Gwendoline and John Moir, Winnie Maunder, Marie Meek, Dorothy Morgan.

N—Valerie Noel, Leah Niels, Amy and Maude Nottage, Edith Nash.

O—Eva and Maude Oakes.

P—Mary Plumb, Katie, Leonard and Walter Picknell, Ernest Pearce, Ruth Pledger, Kathleen and Ethel Pasley, Laura Percy, Ada and Eddie Palmer, Winnie Page, Gordon Pibel, Mildred, Hattie, Syble and Evelyn Peters, Gladys and Isabel Phipps, Kathleen Pincott, Maggie Pibel, Geoffrey, Percy and Clarice Peach, Alice and Willie Palmer, Dora Phillimore, Dora Pomeroy.

R—Alice Reid, Marion Richards, Marjory Rainey, Kate Rosenbloom, Rita and Lorimer Romanes, Henry Richards, Beryl Reid, Abram Rabinowitz, Gwennie Ravenhill, Penelope Roberts, Gordon Remington, Mabel Redwood.

S—Douglas Stevens, Kathleen, Douglas and Edith Shepherd, Fanny and Amy Stileman, Esther and Lizzie Simons, Mary Sowden, Helen Stalker, D. D. and T. M. Stanier, Frank Simmons, Nannie Sturrock, Lucy, David and Stanley Soltau, Susie Sutton, Florence Smith, Betty Stocks, C. R. Salvesen, Mary de Spiganovics, Constance Schaeffer, Margery Smart, Bernard and Lionel Studd, Peter Stewart, Henry and Raphael Schwartz, Glanvile Smith, Olive Staite, Robert and Mary Scott, Grace Spurgeon, Edith Simpson, Agnes Shields.

T—Frank Tomkins, Marjorie Tracey, Frank Thompson, Olive Tritton, Evelyn Tracey, Isaac Tushinsky, Theodora and Archibald Thorn.

V—May Vickers.

W—Annie and Sarah Wood, Cecile and Phillis Wright, Agatha and Ella Ward, Florence Wild, Winifred Wise, Georgina, Sarah, Rachel, Madge and F. Wilson, Queenie Wakeford, Edward and Edith Wheeler, Ronald Watson, Leonard Wall, Violet Walker, Charles and Amy Wingrave, George Willis, Sydney Wisdom, Helen and F. Webb, Nora and Ellie Wyatt, Bertie Walls, Evelyn Wood, Stewart and Willie Watson, Rose Willis, Ellen and Constance Williams, Dorothy Wyatt, Louise Wolnitzer, Dorothy White.

Y—Kenneth and Rachel Young.

Z—Sophia Zaritsky.

No. 220.—Correct answers (first list) received from:—

A—Hugh Austin, Miriam* and Olive* Allam, Ralph and Ernest Aldwinckle, Esda Anderson.

B—Adeline* and Mabel* Baker, Eric Brown, Olive Barton*, Mabel Birney*, Harry and Edith Bank, Fanny Blackman, Dorothy Billings, Gertrude Bristow, Elsie Brinkworth*, Ella Berryman*, Esther* and Rachael Blumenthal, Eleanor Bennett*, Ada Blencowe*, Gertrude Bush, Edith Blenkarn*, Ethel Brooks, Lizzie Baxter, Emily Bridgwater, May Barton*, Herbert Braddon*, Susette* and Mary* Beck, Louise Betts* John and Cyril Bennett, Rachel Buss, Lucienne Brabandes, Ernestine Buhl.

C—Susie Cumbers*, Joan* and Daisy R. Clarke, Beryl Calvert*, Mabel* and Ida* Cole, W. Campbell, Daisy Churchward*, Gladys Clark, Elsie Collinge, Kate Carey-Brenton*, Grace Charik*, Grace, Stanley, and Percy Chappell, Lydia Cleary*, Annie Cleave, David* and John* Colville, Kitty* and Carl* Cope, Josephine and Elma Cheal, Isabel Candlin*, Ella Clapp*, Olive, Doris and Margory Coleman, Gladys Calvert, Anna Chanyen*, Sophie Cohen, George Cary, Lionel Champion, Cicely Craven, Edith and Dora Corrie.

D—Bessie Drayson, Nellie Dowsett*, Ralph* and Dorothy* Daintree, Ruth Dawson*, Stanley Drew*, Winifred De Russett*, Joan Dunsford*, Violet and Kitty Donaldson-Selby, Marie Denizot.

E—Arthur Ellis*.

F—Norris and Percy Fitch, Hyacinth FitzSimons*, Eva and F. Fullerton*, Aileen and Frances Figgis, Kitty Fausset, Vincent*, Mabel* and Olive* Fleet, Mildred* and May* Fooks, Olivia Ferguson*, Daisy Field, Jeanne Faucon, Louise Filhol.

G—Ivy and Hilda Godfrey, Bertie* and Clarice* Gale, Grace* and Evelyn* Gulston, Winifred Gardner, Winnie Garnham*, Elizabeth Gerechter, Mary Gover, Irene and Kathleen Gough, Clifford*, Ada* and Stuart* Gulley, Bertha Greenleaves*, Elsie Goudge*, Cicely Gibson*, Winnie Grove.

H—Stanley*, Francie* and Florence Hoyte, Elsie* and Hettie* Hibbs, Doris Hughes*, Jamie de Hailes*, Elsie Hore*, Willie* and Louie* Hooper, Lottie and Rosetta Hamilton, Eric*, Mary* and Theodora Hill, Myra Hunt*, G. Hawkins*, Beatrice Hastings*, Dorothy Havergal-Shaw, May Hollis*, Dorothy and Kathleen Heckford, Nellie Hatchett*, Walter Harland, Georgette Hoffmann, Ella Hake*, Marjorie Hogge*.

I—Eileen* and Charles* Inwood.

J—Nora Johnston*, Mabel Jenkins, Betty Jacobs, Amelia Jacobson, Sandford Johnson.

K—Stanley, Eva* and Max* Kalb, Annie Kingsford*, Gertrude Krambach, Esther Killowich*, Margaret Kinnaird, Maurice Kalinsky*.

L—Edith* and Nellie* Lockhart, Evelyn and Arthur Lamb, Ellen Larke, Minnie Laidlaw, Elsie Larner, Georgina Lichtenstein, Edwin, Henry, Sidney and May Law, Rosie Langton.

M—Mabel Morris, Margie Marston, Godfrey and Evie Miller, Irene Mawer, Leonard Medcalf, Cordelia May*, L. F., Winnie and Dorothy Mace, Jacob Michaels*, Dorothy McMullin, Mabel Mackay*, Maude McIlroy*, Tom McGlone*, Gwendoline* and John Moir, Aldyth, and Edith Margetts, Winifred Maunder, Kathleen* and Alice* Maylott, Daisy G. and Winnie Martin, Margaret McFadzean, Marie Meek*, Elsie* and Annie* Moule, Dorothy Morgan*, Lewis*, O., Arthur and Grace Morice.

N—Edith Nash*, Peter* and Cissy* Nicholson, Valerie and Eleanor Noel, Amy and Maud Nottage.

O—Elsie Owen, Olive Oxley.

P—Arnold* and Dora Pomeroy, Ruth Pledger*, Walter* and Leonard* Picknell, Mary Plumb*, Ada Palmer, Kathleen* and Ethel* Pasley, Willie*, Jessie, Eddie and Alice* Palmer, Margherita Perlmann, Winnie Page, Kathleen Pincott, Hattie, Syble, Evelyn and Mildred* Peters, Percy Phillips, John Pearce, Gordon, Maxse, and Maggie Pibel, Dora Phillimore*.

R—Gwennie Ravenhill*, Jack Ridley, Henry and Marion* Richards, Penelope Roberts*, Abraham Rabinowitz, Alice Reid, Mary Rosenblum, Gordon Remington*, Kate Rosenbloom, Mabel Redwood*.

S—Edith Simpkin, Glanvill, Florrie and John Smith, Douglas* and Kathleen* Shepherd, Lucie Sampson, Henry and Raphael* Schwartz, Gertrude*, Mary and Robert* Scott, Philip Southam, Frank, Amy and Esther* Simmons, Lizzie Simons, Evelyn Shaw, Gracie Spurgeon*, David and Stanley Soltau, Hugh* and Agnes* Shields, Rita Sidky, Douglas Stevens, Margery Smart, Lionel and Bernard Studd, Betty Stocks*, Fanny Stileman*, Edgar and Constance* Schaeffer.

T—Frank Thompson*, Marion Tarry*, Isaac Tushinsky*, Naomi Torff, Theodora* and Archibald* Thorn, Frank Tomkins*, Winnie and Arthur Taylor, Evelyn and Marjorie Tracey, Dudley Toye*.

U—Queenie Upton*.

V—May* and Edwin* Vickers.

W—Cicely and Phillis Wright, Gwladys Watkins, Leonard Wall*, Sydney Wisdom, Rose*, George* and Rowland Willis, Douglas and Evelyn Wilkinson, Nora*, Ellie* and Dorothy* and Edith Wheeler, Fred Webb, Ronald Watson*, John*, Edward* and Edith Wheeler, Agatha* and Ella* Ward, Joanna* and Louise* Wolnitzer, Harry Wintle, Dorothy White*, Ellen Williams, Evelyn Wood*, Amy and Charles Wingrave, Winifred Wise, Pringle Wilson*.

Y—Rachael*, Gladys and Kenneth* Young.

Z—Sophia Zaritzky.

No. 219.—Correct answers (second list) received from:—

A—Hazel and Louie* Adams, Irene* and Margery* Ashdown, Nellie and Fanny Ames, Esda Anderson*.

B—Harry and Edith Bank, Leah Bazinsky, Esther and Rachel* Blumenthal*, Cyril Bennett*, Ethel Brooks*, Lizzie Baxter, Louise Betts*, Louis Berthé, Hilda Bassett*, Dorothy Berry*, Maud*, Sylvia, Evelyn and Dorothy* Barrett, Dorothy Butcher*, Gladys Bartlett*, Allen, Cenyer and Massy Baker, Dessie Berry, Lindsay Browne, Charlie* Maggie* and Jean Banks, Lucienne Brabandes, Ernestine Buhl, Dorothy Brooks, Ernest Bond, Harry Butler, Charles Brown*, Dorothy Bate, Gordon and Stanley* Boxer, Maud Barker.

C—Daisy, Dorothy* and Dora Clarke, Dorothy Cooper, Grace Charik*, Bessie Cheale*, Maggie* and Jessie* Carter, Alice Cady*, Mary Cobb*, Muriel Collett, Alice Crang, Ada Catt*, John* and David* Colville, Dora* and Edith Corrie, Walter Carter, Susie Cumbers*, Janie and George Crawford, Muriel Craigie, K. Carey-Brenton*, Katie Clarke*, W.*, Duncan* and Hyde* Campbell, V. Clutseon.

D—Gladys and Harold* Davis, Rupert Dewsbury, Hilda and Bessie Drayson, Vera Dickinson*, Marie Denizot, Mai* and Ethel* Davidson, Marjory Dyke*, Jessie* and Elmina* Deane-Roe.

E—Joseph Elkin*, Maud Eddey.
F—Laura Finch, Sarah Finkelstein*, Percy and Norris Fitch, Hyacinth FitzSimons*, Agnes, Meg and Lewis Fullarton, Helen* and Malcolm* Forbes, F. A. and Aileen Figgis, Jeanne Faucon*, Louise Filhol*, Olivia Ferguson*, Daisy Field.
G—Elizabeth Gerechter, Elsie Goudge*, Mary Glass*, Frank Gibbs, Winifred and Aileen Gardner, Margery, Colin and George Graham Brown, Grace and Evelyn Gulston, Dorothy and Winnie Grove, Daisy and Mary* Greenacre, Ruth and Mary Gregory, Dorothy Green, Winnie Garnham, Ivy* and Hilda* Godfrey, Violet Goldring*, Ivan Garrod*, Reggie Greenleaf, D. Gardiner*, James* and Edith* Grieve.
H—Ruby Horne*, Elsie* and Hettie Hibbs*, Walter and Ruth* Hinder, Mabel, Doris* and H. Hodgkinson, Doris Hughes*, Jamie Hailes*, Francie*, Florence and Stanley* Hoyte, Basil*, Laurence*, Gladys*, Winifred* and John Head, May and Sandy Handasyde, Charlie Hayes, Dorothea Hayter*, Ella Hake*, Violet Holford*, Henry*, Edith* and Winifred* Harvey, L. K. Hughes, Nellie Hatchett, Dorothy Harris, Freda Hunton, Willie and Louie Hooper*, Georgette* Hoffmann, Frederick* Halstead. Helen and H. Hunter, James* and John* Henderson, Ruth Harrison*, May Hollis, Rachel Hinton, Lily Hutchins.
I—Winifred Ingram*, Daisy Iredell*, Isabel* and Ami* Inglis.
J—Emily Jeynes, Mildred Johnson*, Lizzie Johnstone*, J. Sinclair-Jackson*.
K—Stanley Kalb*, Gertrude Krambach*, Esther Killowich*, Agnes* and Isa* Kay, Elsie Kirby*, Grace*, Cecilia*, Philippa* and Dorothy* Kerr, Flossie Key*.
L—Beatrice Le Mesurier*, Mary Levine, Mildred Long, Hannah Lovell*, Nellie* and Edith* Lockhart, Susie Long*, Arthur and Evelyn Lamb, Caroline Livingstone-Learmouth*, Nellie Laidlaw, E. A. R., Alfred*, Arthur* and Irene Llewellyn, Grahame and Murray Lloyd.
M—Charlie Meredith, Mildred Morgan*, Jacob Michaels*, Christina Marshall, Charlotte Millar*, Barbara Maconchy*, Adelaide Moore*, James*, Effie and Nellie McArthur, Margaret Macphee*, Maude McIlroy, John and Gwendoline* Moir, Abraham, Margaret and Bella Mack, Dorothy*, Daniel, Mary and Margaret* Morris, Olive and Lois* Mewburn, Maggie McDougall, Dora Muir, Kitty Malin, Emilie Mathias*, G. B.*, Ella* and John* MacMurray, Leonard Medcalf, Winnie, L. F. and Dorothy Mace.
N—Amy and Maud Nottage, Leah Niels, Edith Nash*, Peter and Cissy* Nicholson, Sarah Norman*.
O—Katy Oliver*, Eva and Maude Oakes.
P—Arnold Pomeroy*, Margherita Perlmann*, Louie and Mary Penny, John Pearce*, Ada*, Jessie*, Willie* and Eddie Palmer, Myrtle Perry, Olive Pine-Coffin, Walter Perryman*, Caroline Prentice, Cuthbert Pratt*, Caroline Peek*, Laura Percy*, Geoffrey, Clarice and Percy Peach, Isabel* and Gladys* Phipps, Percy Phillips.
Q—Annie Quick*.
R—Sydney Robertson, Abraham Rabinowitz*, Mary Rosenblum, Gwennie Ravenhill, Elsie Ridewood*, Henry Richards, Marion and Gussie Roach, Marion Richards*, Alice Reid, David Rees*, Annie*, Jessie, and Walter Rich, Ada Renals*, Rita and Lorimer* Romanes, Marjorie Rainey, Beryl Reid, Mabel Redwood*.
S—Raphael* and Henry* Schwartz, Constance* and Edgar Schaeffer, Fanny Stileman*, Lizzie Simons*, Kathleen*, Joseph*, Maggie*, Edith, Bessie and Douglas* Shepherd, Mary Sowden, Susie* Sutton, Dollie* and Florrie* Smith, Nannie Sturrock*, Dollie Salt*, Violet and C. R. Salvesen, Mary Spiganovicz*, Gwendoline*, Gladys* and Evelyn Shaw, C. Bessie Symes*, D. D. and T. M. Stanier, Olive Staite, Bertha Stocker, Helen Stalker*, Florence Simpson*, Edward Short*, Rita Sidky*, Maggie and Peter Stewart, Edith Simpkin*, Robert* and Mary* Scott.
T—Winifred Tozer, Isaac Tushinsky* Naomi Torff, C. Thick*, Marjorie* and Evelyn* Tracey, Louie Tibbits.
U—Queenie Upton*, Eva Usher.
W—Winifred Wise, Joanna* and Louise* Wolnitzer, Amy* and Charles* Wingrave, Leonard Wall*, Sarah, Georgina, James, Pringle and Rachael Wilson, Alexander and Ella Watt, Douglas Wilkinson*, Ella* and Bertie* Walls, Ernest Kenrick*, and Queenie* Wakeford, Ruby and Zoe Wilkins, Iris West, Dorothy Woodforde, Greta*, Stewart*, Ronald, and Willie* Watson, Robert* and Thomas* Weddell, Herbert Wright*, Nora and Elie Wyatt, F. H. and Helen Webb, Constance Williams, Violet and Louisa* Walker.

FOREIGN LIST.

Nos. 203, 204, 205, 206—Selby and Gladys Little (China). **No. 209**—W. B. and Alice* Henderson (Jamaica). **No. 211**—Cuckoo and Minnie Lister (S. Africa). **No. 212**—Alice Henderson*. **No. 213**—W. B. and Alice* Henderson, Julia Duminy, Loisa Bosch, Johanna and Nellie Mostert, Polly Loubser, Henry Luckhoff (Durbanville). **No. 214**—Huldah Krige, Alice Stone (S. Africa). **No. 215**—Roths, Ivan, Eric and Lottie St. George (Canada). **No. 217**—Willie, Kate* and Nettie Thomson (Bulgaria). **No. 218**—Binford* and Frankie* Sellwood (Montreux).

ANSWER TO LAST SEARCHER (No. 220).

(Ps. xxiv.-xxx.)

1. xxx. 5.	9. xxix. 1.
2. xxvii. 5.	10. xxix. 5.
3. xxiv. 1.	11. xxviii. 9.
4. xxvii. 11.	12. xxviii. 3.
5. xxvii. 4.	13. xxv. 15.
6. xxvii. 13.	14. xxv. 6.
7. xxiv. 7.	15. xxv. 20.
8. xxvii. 11.	16. xxvi. 2.

Initial text: "The Lord is my light" (xxvii. 1).

Some time ago, I announced that I should give Special Prizes to those who should win ten prizes or certificates out of the sixteen competitions between January, 1896, and January, 1900.

I have been glad to find that no less than forty-seven of my "nephews" and "nieces" are entitled to these Special Prizes, which have been sent off, as it shows their continued interest year after year, as they have passed out of one division into another.

I am glad to receive so many letters from those who have received them, but there are so many I cannot answer them all personally.

Personal.

Charles Ardley, Elsie Brinkworth, Joan Clarke, Gladys and Beryl Calvert, Dorothy and Kathleen Deckford, Elsie Hore, Elsie Morgan, J. Neligan, Ruth Pledger, Muriel Shaw, Darcy Sharp, Glanvill and John Smith, Frank Thompson, Freda Wilson, Rachel and Kenneth Young.—Your answers to No. 219 were quite correct.

Annie and Jessie Rich, Ruth and Mary Gregory, Kitty Malin, Winifred Gardner, Percy Phillips.—I am glad to welcome you as new "Searchers," and trust the study will be useful and interesting.

Winifred Ingram, Francie, Stanley and Florence Hoyte.—Thank you for the donation. I hope you enjoyed your "plain fare" for a week.

Willie Hooper, Rowland Willis.—I am sorry you have been unwell, and hope you will soon be quite better again.

Grace Chappell.—I hope soon to hear that your poor finger is quite well.

Stanley Drew, Elsie Hore.—Thank you for your letter giving change of address.

Uncle Tom.

Children's Scripture Union—Portions for week ending April 7.

Sun., Apr. 1	*John* xiv. 1-15		Thurs., Apr. 5	*John* xvi. 1-15	
Mon., „ 2	„ xiv. 16-31		Fri., „ 6	„ xvi. 16-33	
Tues., „ 3	„ xv. 1-16		Sat., „ 7	„ xvii. 1-13	
Wed. „ 4	„ xv. 16-27				

International S.S. Lessons.

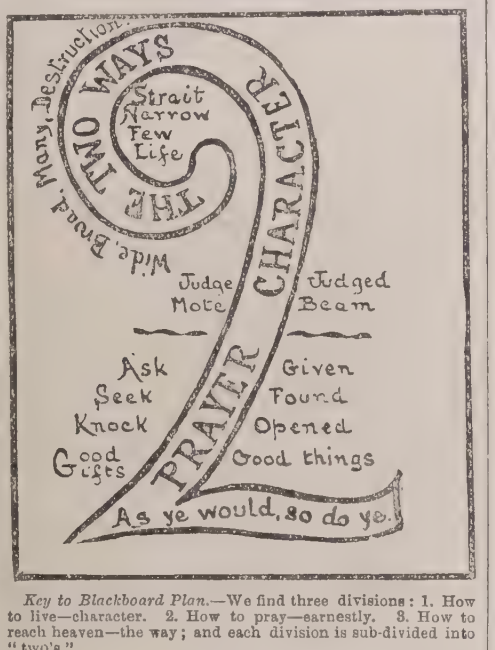
April 8, 1900.

"Precepts and Promises" (Matt. vii. 1-14).

Golden Text—Verse 12: "Whatsoever ye would that men should do to you, do ye even so to them."

Introduction.

TO-DAY'S lesson continues from last week, and is part of that wonderful Sermon on the Mount, when Jesus Christ put before men life and religion in quite a new aspect to them.



Key to Blackboard Plan.—We find three divisions: 1. How to live—character. 2. How to pray—earnestly. 3. How to reach heaven—the way; and each division is sub-divided into "two's."

1. *How to Live.*—As we grow our characters are being formed. Every day we live we add good or bad to that character. How shall we form ours? Christ teaches us.

To be careful how we talk about people—not to pass unjust, unkind, unnecessary sentences on anyone (1, 2). To judge means to declare, or tell, something about a person. The judging of these two verses has nothing to do with the work of the judges who go about the country to punish crime; it has to do with us as individuals, and how we are to behave towards our fellow men. It means we are not to try and hunt up another's failings and sins and then pass our opinion on them. Last Sunday we learnt "Blessed are the merciful." (See Rom. ii. 1; xiv. 3, 4, 10, 13; James iv. 11, 12.)

We may be guilty of the very faults of which we accuse others; also we may be, and very probably are, the worse of the two (3, 4). Compare a mote (particle of dust) to a huge beam in the roof of a house.

A hypocrite (5) is one who acts a part that is not true or genuine; for instance, we are hypocrites when we pretend to be what we are not. To pretend we have no great faults, to think we are much better than others. Let "us *be* what we seem to be," and get rid of hypocrisy from our lives.

In character-forming for good, there must come in the Golden Rule (12); so that, as well as "Be what you seem to be," there should be added, "Do as you would be done by" (Luke vi. 31); also "Forgive, and ye shall be forgiven," &c.

2. *How to Pray.*—Some people pray like boys who knock at doors and then run away. Jesus Christ would teach us there must be much earnestness about prayer. It is as though He said: "Inquire."
"Search earnestly."
"Persevere."

True prayer consists of three parts: 1. Asking. 2. Giving. 3. Receiving.

Asking (7-11). This word occurs five times in five verses. It is enlarged in "seek," "knock." The conditions of asking (John xvi. 23, 24; 1 John iii. 22, v. 14, 15; Matt. xxi. 22; Mark xi. 24).

Giving:—Sending the answer to the asking. Stones may look like bread, but they are useless for food. Serpents may appear like fish, but they are hurtful (9, 10). Earthly parents would not give like this, neither would the heavenly Giver, "our Father" (James i. 5).

Receiving:—Getting the answer from the Giver. The conditions are in Jer. xxix. 12, 13; Prov. viii. 17. We need the Holy Spirit above all (see Luke xi. 13; Eph. iii. 20).

3. *How to reach Heaven.*—Contrast the two ways: two entrances, two endings, &c. The narrow gate is wide enough for penitence, high enough for humility, but too narrow for guilt.

Choose *you* this day which way *you* will go.

Lessons We Gather.

That to reach heaven we must live the right life and pray much.

"I believe God answers prayer,
I am sure God answers prayer,
I have proved God answers prayer.
Glory to his Name."

The Y.M.C.A.

THE forty-fourth annual meeting of the Association at Stafford Rooms, London, W., took place on the 19th inst., at Marylebone Presbyterian Church. Lord Kinnaird presided, and addresses were delivered by Revs. H. J. R. Marston, M.A., Dr. J. Lawson Forster, and Dr. George Hanson. The report presented showed a year of interesting work.

The new building and hall of the Woolwich and Plumstead Y.M.C.A. have been opened by Lord Kinnaird. At a public meeting, addresses were given by Rev. A. E. Abel and Mr. J. H. Putterill. The total cost of the building, including furnishing, is £1,400, of which £320 still remains to be raised.

At the fourteenth annual meeting of the Wakefield Association, on the 21st inst., there was a large attendance. Mr. Alfred Haley, president, occupied the chair. The Earl of Aberdeen, who was one of the speakers, testified to the immense amount of good the Y.M.C.A. was doing in Canada, and described the Association as "a first rate investment."

Kennington Association has had a fruitful year's work. Forty Evangelistic meetings have been held monthly, and 150 introductions have been given to neighbouring churches. Revs. Walter Horne, M.A., Archibald Brown, and H. B. Macartney, M.A., were the speakers at the annual meeting.

Under the auspices of the North-East Metropolitan District Union of Y.M.C.A.'s, a meeting was held on Thursday last in the reading-room, Ilford, for the purpose of inaugurating a local association in this rapidly increasing suburb. Some 150 young men were present, most of whom expressed their desire to join as members or associates, addresses being delivered by local ministers and friends. At the request of a number of young men, an association is now in course of formation at Leytonstone. A similar effort is also being made to reach the young men of Forest Gate and Upton Park.

The anniversary gatherings of the Bayswater Y.M.C.A. have been held. At the afternoon gathering the Paddington Baths hall was filled with a sympathetic audience. Mr. F. A. Bevan presided, supported by Rev. Preb. Webb Peploe, Dr. G. Hanson, and many other friends. Mr. Walter Wild's report bristled with interesting facts, and showed that a sound and extensive work is in progress. At the evening meeting Mr. Samuel Smith presided, and reviewed the advantages of Y.M.C.A. work. Revs. J. G. Train and Henry Dening (rector of St. Werburgh's, Bristol) also spoke, the latter urging his hearers to stand firm by Protestant principles. Mr. Wild is endeavouring to provide a lodging home for young men. For this purpose £2,000 is required. Mr. Wild's address is 172, Queen's Road, Bayswater, W.

Children's Special Service Mission.

Mr. Hutchinson, *Trinity Church Schools, W. Hampstead*, April 16; *Lansdown Hall, Norwood*, April 19-26; *Rawtenstall*, April 29; Mr. E. Arrowsmith, *Wakefield*, April 7-28; Mr. J. Spiers, *South Benwell, Newcastle-on-Tyne*, March 30 to April 12; Mr. Hankinson, *Throcking, Buntingford*, April 18; *Maindee, near Newport, Mon.*, April 22 to May 2; Mr. H. W. Pewtress, *Baptist Church, East Finchley*, April 1-8; Mr. E. Hughes, *Brondesbury Hall, Brondesbury*, March 31; Mr. M. Goodman, *Stratford Conference Hall* (Boys only) to March 29; Mr. J. S. Tyler, *Leicester and neighbourhood*, to April 10; Rev. A. G. Dodderidge, *Matfield, Kent*, April 7-14; *Croydon*, April 14-16; *Gipsy Hill*, April 18; Mr. C. E. Paterson, B.A., *Grammar School, Bedford*, April 1; *Winchester*, April 5; *St. Jude's, Mildmay*, April 6; *Hackney Wick*, April 11.

Twenty-first Anniversary of the Scripture Union.

The anniversary meetings will be held (D.V.) in Exeter Hall, Strand (Large Hall), on Tuesday, April 3, at 3 p.m. and 6.30 p.m. The Rev. E. A. Stuart, M.A., vicar of St. Matthew's, Bayswater, will preside at the afternoon meeting, and F. F. Belsey, Esq., J.P., in the evening. Two conferences of local secretaries and assistant secretaries of the Scripture Union will be held in Exeter Lower Hall, Strand, on Monday, April 2, at 3 p.m. and 6.30 p.m. Mr. E. T. M. Dennes will preside at these conferences.

Scripture Union Conferences will be held at *Victoria Hall Ealing*, April 27, at 7.30; *Town Hall, Ipswich*, April 29, at 3.30 and 7 p.m.; *Central Hall, Bolton*, May 1, at 7.30 p.m.; *Y.W.C.A., Manchester*, May 3, at 3 and 6.30; *Y.M.C.A., Sheffield*, May 15; *Hope Hall, Liverpool*, May 17, at 4 and 7.30; *Church Institute, Bradford*, May 18, at 7.30.

Home Missions.

Midnight on Piccadilly.

"AT the foot of Regent Street," recently remarked Mr. Henry Varley, "is the largest slave market in the world." And none whom circumstances have made familiar with the scenes of midnight riot under the blaze of Piccadilly's electric lamps will feel disposed to dispute the testimony of the evangelist.

Despite private remonstrance and public agitation, the inhuman traffic continues to flourish, and despite the devoted toil of the Christian workers who nightly brave the curses of the male upholders of the system, Piccadilly is a favourite resort of the abandoned and profligate of all countries. It is a standing menace to the morality of the country:—

> How oft the sight of means to do ill deeds
> Makes ill deeds done!

Moreover, it is a door through which continental impurities find a lodgment in England. Unhappily, it is not difficult to find reasons for the continuance of this sin in our midst. The vested interests concerned in its maintenance are powerful and extensive. Public-houses, restaurants, and music-halls profit largely by the condition of the neighbourhood; and authority, usually slow to move, and prone to rest easily upon small accomplishments, seems to supervise rather than suppress.

Amid these melancholy scenes God has not been without witnesses. Salvation Army lasses and Sisters of the West London Mission have been enabled to rescue some of the unhappy victims of vice. From eleven o'clock at night until one or two in the morning they thread their way through the giddy crowd, speaking words of warning or consolation to the hardened or repentant women. In this connection Sister Margaret, one of the Mission workers, tells a touching

STORY OF A SNOWDROP.

A friend who had received a large box of spring cut flowers gave some of them to Sister Margaret, one of the workers, who chose some beautiful snowdrop blossoms to take with her to Piccadilly. Near the Circus she handed a posy to a gaily-dressed girl, who started violently at the sight of them, and for some unknown reason appeared to be deeply affected. A brief conversation elicited the fact that the girl had formerly been a member of the Snowdrop Band, a young women's purity society, so that the white bloom came with the force of a divine reminder and appeal. The poor creature's sobs told of her penitence; she was led from that scene of degradation and helped into a situation. To-day she is a humble follower of the Lord, "wearing the white flower of a blameless life."

From that time the Sisters resolved to take flowers with them regularly, and have found in them both a means of introduction and a topic on which to ground spiritual remarks, which otherwise might have fallen on unheeding ears.

"Give us a flower, Sister," was the simultaneous cry from two girls who were crossing one of the bridges into the busy whirl of the midnight west.

Steeped in wickedness, as it appeared, from an early age, their hearts were stirred at the words of a better life which accompanied the floral gift. The girls subsequently turned from evil. Kindness and perseverance had their effect. Later, when one of them was again in circumstances of moral danger, she ran back to the Home, crying, "I *will* be good." By God's blessing she resisted the tempter. Both these young women are giving evidence of true conversion, and have the praise of their employers.

But interviewing on the streets by no means represents the whole of the efforts put forth. It is well understood in various districts of "Lower London" that there is a standing invitation to take tea with the Sisters; and cards which are distributed read:

> WEST LONDON MISSION.
> 5, Eastbourne Terrace, Paddington.
> *If at any time you need a friend or advice, Sisters Margaret and Faith will be pleased to see you at the above address.*

The record of the small Home is a satisfactory one. True, out of fifty persons received last year, eleven went back to their wallowing in the mire; but seven of these subsequently returned, penitent. The administration is characterized by sanctified common sense. The primary aim is to point souls to Christ. In the business training, care is properly taken to place a girl in that calling for which her abilities seem to fit her. Some are dressmakers, many have found places in business houses, others have become domestic servants, and from the highest class have been drawn governesses and teachers. The result represents an amount of labour not to be expressed in reports and statistics. The reclamation of each case means an individual battle, won only through sweat of brain and agony of soul. Not easily are creatures of impulse, with intelligences sapped by incessant doses of whisky, transformed into rational beings. They have lived in a topsy-turvy world of false liberty; to them day has been as night, and night as day. It is a marvel if deceit had not become ingrained in their nature. Their existence has been one either of luxurious laziness or sordid wretchedness, with no apparent way out, even if a reversion of feeling has created a desire to escape. Something of the

CHANGES WROUGHT BY GRACE

may be seen, however, at the Home on each succeeding Sunday. Girls who have been helped rally, subsequent to attending morning service at St. James's Hall, for dinner and a subsequent afternoon Bible study with the Sisters, in which the building up of character is especially aimed at. The homely character of the surroundings and the spiritual cheer are doubtless a stimulus to many, and the increasing number of rescued ones is an emphatic encouragement to those who fish for pearls in the deep and muddy waters of Piccadilly wickedness.

Communications respecting the work may be addressed to Sister Margaret, or Sister Faith, 5, Eastbourne Terrace, Paddington, W.

The Homes of Hope.

THE useful institutions known as the Homes of Hope have now been established over forty years, and have, by the goodness of God, been greatly blessed in affording timely aid to those who, through youth, inexperience, or misplaced affection, have strayed from the right way.

The Society aims especially to help young mothers. Out of 4,987 women rescued, no less than 2,780 have belonged to the class referred to. The committee in no way wish to excuse their sin, but in helping them at a particularly trying time they seek to lesson the temptation to fall into deeper evil. A case which illustrates this is that of G——, who was taken to the Homes by her married sister. It appears that she was filling the situation of housemaid in a private family, and was only eighteen years of age, and of very simple and trusting nature. There was a large number of servants in the house, and it does not appear that any great amount of control was exercised over them. In the end she was led astray by a fellow-servant who was considerably her senior.

G—— was received, and after a considerable period was deemed fit to fill a situation, where she was placed and is now doing well. Her child is still living, and the married sister helps to support it. Writing to the Homes she says: "I do not know how to thank you enough; but may God reward you."

In reference to this case, it should be remarked, young female servants are often placed in circumstances of moral danger. No family should feel justified in employing men servants unless they place over their kitchens and halls a motherly housekeeper, prepared to exercise the same guardianship of the young female servants that the mistress herself exercises with regard to the protection of her own daughters.

The operations of the Homes are not confined, however, to cases of the kind described above. Any who are in distress are regarded as having a legitimate claim to help. Many are saved just in time, as was L—— R——, a young girl of attractive appearance, who came up to London to visit a young servant of her acquaintance. She stayed the first night with her friend, and the next day they went sight-seeing. Subsequently the friend deserted her as the evening came on, leaving this young country girl homeless and friendless on the streets. Happily, she was found by a kind-hearted policeman, who directed her to the Homes, where she was at once admitted. After communicating with her mother, it was arranged that she should stay for a time to be trained for service.

It should be borne in mind that this class of the fallen are, in the majority of instances, not yet depraved. They shrink from a life of continuous sin; but, having once lost their position in society, they become surrounded with difficulties impossible for them to overcome without aid. In the language of an old writer: "There is surely a great difference between one intentionally going out of the way and continuing there by depravity of will, and a helpless wanderer straying by delusion and desirous of retracing her steps."

The Secretary of the Homes of Hope is Mr. William Hornibrook, 4, 5, and 6, Regent Square, Gray's Inn Road, London, W.C.

Wesleyan Seamen.

EXTENSION is the order of the day in connection with the Wesleyan Mission to Seamen, which works so admirably in the dock districts of East London, among those who "go down to the sea in ships."

At the anniversary meetings held on Wednesday last week, in Limehouse Town Hall, Rev. David Roe, the esteemed Superintendent, gave a breezy account of the work, and outlined, to an interested audience, his proposals for the future.

The cost of the new premises, which are to be erected, was estimated by Mr. Roe at upwards of £10,000. The Mission would obtain for that sum a hall, coffee palace, with sleeping accommodation for every grade of seamen, and sixteen suites of dwellings for their wives and families. The work they would there be enabled to carry on would be international and interdenominational. If the buildings could be opened free of debt, they anticipated an income from them, which would be devoted to Evangelistic work among seamen.

Rev. F. W. Macdonald, still physically weak, gave a forcible address, in which he said that the Christian Church had been led, during the last generation, to generalize its work, so as to meet the infinite needs of humanity. One specialized form was a due regard for the spiritual interests of the maritime population, and he rejoiced that, as Wesleyan Methodists, they had undertaken this new development in London.

Subsequently, a number of workers in connection with the Mission gave accounts of their labours, from which it appeared that large numbers of seamen had been reached with the Gospel. Communications for Mr. Roe may be addressed 18, Stainsby Road, Poplar, E.

The Ladies' Protestant League has done a bold thing in starting a monthly organ of their own—the *Ladies' League Gazette*. Lady Wimborne, as president, writes a valuable article on "The Origin and Need of the League." It is to this, undoubtedly, that most readers will first turn. Designed to circulate amongst the upper ranks of society, the *Gazette* is tastefully and handsomely printed. This will commend it to the class for whom it is intended. The League, through its numerous adherents, should do a valuable work for Protestantism.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD is moving in the matter of social reform. On Tuesday last week a large and influential meeting was held in the parish room of St. Mary the Virgin, for the purpose of forming an association in Oxford for promoting the better housing of the working classes. It is generally admitted that the housing of the poor in Oxford is very expensive and very defective. It is hardly to be expected that the Council—which always has a large amount of purely routine work to do, and whose members, drawn mainly from the comfortable and well-to-do middle classes, do not feel the pressure of actual need—should face great social problems. Hence the action of the meeting on Tuesday is all the more welcome.

There was a large gathering in the Town Hall on Tuesday week to hear "General" Booth speak on "The lesson of my life drawn from the spiritual and social operations of the Salvation Army." The meeting, as might be expected, was very enthusiastic, and much as the methods of the Army may be criticised, the array of facts marshalled by the "General," proving its power to reach the masses, must forbid harsh judgment and lead all to acknowledge the hand of God in the movement. There must be something vital in a movement which has called into existence 7,000 societies, with more than 14,000 officers, with farm-colonies, labour bureaux, slum-posts, children's homes, and rescue homes.

Speaking of the social side of their work, he said that there were in this boasted Christian land thousands and tens of thousands of men and women who were so bound down and hemmed in by poverty, circumstances, and vicious habits arising in many cases therefrom, that it seemed quite impossible to do anything for their spiritual necessities without doing something for their temporalities. He urged that if Christian workers cared for the souls of the lapsed masses, they must go down on their knees, put their arms round them, and help them in their temporal circumstances.

In a Convocation, held on Tuesday, it was resolved *nem. con.* to confer the degree of D.D. by diploma upon Rev. Francis James Chavasse, M.A., Bishop designate of Liverpool. Dr. Chavasse, in acknowledging the many letters sent to him, has asked for special prayer that he may be endued with the Holy Spirit for his new work.

Aldersgate Noon Prayer Meeting.

THE gathering at Aldersgate Y.M.C.A., on Monday last, was of an instructive and interesting character. After prayer from Rev. W. Cuff, Rev. W. Fuller Gooch spoke on clearness of spiritual vision, pointing out some of the weaknesses which are entailed upon Christian work, because so many, whose office it is to teach, are uncertain in their experience, seeing the most important truths but dimly, and consequently bearing only a hesitant testimony. Mr. Gooch mentioned a number of foundation facts, such as the Atonement, and assurance of salvation, in which there should be no want of clear view, and went on to demonstrate the plainness of Bible teaching on these matters, as free from anything of a nebulous or doubtful character. Subsequently a number of workers gave words of testimony. Rev. J. Lyall had experienced revival times at Old Ford; Mr. Charles Inglis, at the Edinburgh Castle, E., had seen many seeking the Lord; a recent mission at Vernon Chapel, King's Cross, had proved fruitful; and Dr. Harry Guinness spoke of a remarkable Sunday at an East End chapel, the building being crowded, and a large number of penitents entering the inquiry room.

Caution.—Some years ago a society was started, one of the principal objects of which was to persuade men to give up the Christian Sabbath and to return to the Jewish. By the issue of weekly and monthly papers, as well as of books and tracts in attractive forms and at cheap rates, they have spread their teachings and done much harm in many parts. The books and tracts are often on the subject of *health*, which they seek to circulate at first. Their papers and periodicals nearly always contain one article on this subject. By adopting the name of "The International Tract Society," they keep their peculiar teachings in the background for a time. It seems very important to warn your readers to make inquiry before having anything to do with these propagandists or their publications.
Helsingfors. J. D. Kilburn.

Soldiers and Sailors at Home.

THE various accounts, as detailed in the annual report of the Welcome Soldiers' and Seamen's Homes at Chatham, Sheerness, and Gravesend, illustrate how extensive is the work of these institutions in promoting the welfare of soldiers, marines, and seamen of her Majesty's forces. The men are provided with facilities for recreation, reading, and mental improvement, as well as accommodation for sleeping and refreshment. The report shows that never before was the work more needed, more appreciated, or more successful.

At Chatham there has been an increase on the year of £224 taken at the bar for refreshments, while as many as 360 have been sheltered under the roof in one night.

At Sheerness there has been a loss on the year's working, but it is hoped with concentration of interest and effort, and increased support, that the turning point will soon be reached. Many difficulties have arisen at Gravesend, and the necessary expenditure of refurnishing and renovation, probably accounts for the deficit with which the year closes.

The general secretary is Rev. James Fletcher, the "Welcome," Chatham, from whom further information of the Homes may be obtained, or of any of the resident managers.

London City Mission.

IN connection with the City Mission's Military Home at Woolwich, some thousands of the troops departing for the front were dealt with, and presented with New Testaments, Scripture portions, &c. In one instance, a convert and helper of the Home was, in the absence of a chaplain, appointed to that post on board the transport in which he sailed. He preached the Gospel every Sunday to hundreds of men gathered on the quarter-deck.

Now that the sick and wounded are returning, the hands of the workers are more than full. One writes: "There is the military hospital with twenty-one large wards, and soon there will be sixteen temporary iron huts. Also there will be 1,000 wounded men and invalids, beside the garrison sick, who always number from 300 to 350." The committee are appointing an additional missionary to deal with the sick.

Y.W.C.A.

A BRANCH of the Young Women's Christian Association has existed in Rome for some years, though on a small scale. The number of members has substantially increased, and the requests for further developments are urgent. These facts justify the issue of an appeal, which has been made with the approval of Madame Schalch, of Turin, president of the National Committee, in order to secure a suitable building, in which the work can be more extensively and satisfactorily carried on. For this purpose, it is intended to purchase and furnish a "Home" where art students, and others who have no friends in Rome, can be accommodated. Detailed information of the Association, and any particulars, will be forwarded by Miss Morgan, 10, Vicolo del Bottino, Piazza di Spagna, Rome.

The Evangelistic Lay Preachers' Association, at its annual meeting, held a few days ago, recorded progress in every section of the society's operations. The membership now numbers eighty-three, and during the year sixty-four indoor services have been held, and speakers supplied to numerous churches and mission halls. The secretary is Mr. S. H. Ablett, 16, Beresford Road, Hornsey, N.

The Flower Mission.—Hundreds of girls who are busily employed day after day in the factories and laundries of London, into whose lives but little sunshine finds its way, are happily cheered and helped through the numerous clubs connected with the Factory Helpers' Union. It is not only in these clubs and evening homes that the workers meet the girls, but regular visits are paid to the factory and work-room, where services are held and flowers distributed. These gifts are eagerly looked for by the girls week by week, and often are the means of softening stony hearts and preparing them for the message of the love of God. Spring flowers will soon be plentiful, and doubtless many will respond to the appeal of the workers of this Mission in providing the necessary requirements of this worthy cause. Miss Laura E. Tritton, 68, Cromwell Road, S.W., the secretary, will be pleased to furnish the address of a club or visitor where the flowers may be sent.

Obituary.

MR. GEORGE STIRRAT.

IT was with painful surprise that friends of Mr. George Stirrat, of Coatbridge, heard of his peaceful passing away, after an illness of five months, borne with patience and fortitude. Though not a public man in the strict sense of the term, he was an exemplary and worthy citizen. While in principles a Baptist, he was a servant of all Nonconformist Churches, being particularly interested in evangelistic work, and there were few meeting places in the district where his voice has not been often heard making known the Gospel of the Grace of God.

PRINCIPAL EDWARDS.

Few men have done so much for Welsh Nonconformity as Rev. Dr. Thomas Charles Edwards, Principal of the Theological College, Bala, North Wales, who died on the 22nd inst. He was the eldest son of Dr. Lewis Edwards, co-founder and first Principal of the Calvinistic Methodist College at Bala. He was an original preacher, impressing his congregations not so much by emotion or eloquence as by the force of his individuality. As a writer the contributions which he made to some of the most important series of English Biblical commentaries were distinguished by spiritual insight. His learning and attainments were among the recommendations which led to his appointment, with general approval, as Principal of the University College at Aberystwyth. In 1891, the more lucrative post at Aberystwyth was resigned for Bala. A man of striking personality and enthusiasm, he will be sincerely mourned by a large circle of friends.

Personalia.

Pastor D. J. Findlay, of Glasgow, starts this week for a tour in the East, his health having been occasioning some anxiety of late. We hope the rest and change will reinstate it.

Rev. G. Campbell Morgan is slowly recovering from the effects of the serious throat operation which he underwent some weeks ago. He is at present resting at Aberystwyth, recruiting his strength. In the meantime the pulpit of New Court Congregational Chapel, Tollington Park, is being supplied by well-known ministers.

Rev. Isaac F. Row, for many years secretary in India of the Anglo-Indian Evangelization Society, who is now at home on furlough, will be glad to deliver addresses on the present condition of India and its needs. Mr. Row has travelled very widely over the Indian empire, and seen much of both European and native life there. Letters for him may be sent to our care.

The Aldenham Institute.—The year 1899 was one of quiet and steady progress in almost every department of the Institute's work. The religious agencies have been carried forward with assiduity, and at no time in its history have so many young men been actively engaged in the Christian work of the Institute. The healthy tone of the agencies has stimulated the council to more persevering efforts. The members, realizing that the success of the Institute depends upon individual effort, have laboured strenuously to advance the object of the Institute in every possible way. The secretary is Mr. Herbert S. Mingard, Goldington Crescent, Pancras Road, N.W., who will give every information regarding the movement.

Destitute Widows and Orphans are the objects of care of the Mission of Help to the Suffering Poor. To assist in times of sickness and emergency, to supplement the parish dole to the aged and infirm, has been the aim of the Mission; and its sixth annual report records much that has been done in relieving anxiety and destitution from those ill fitted to cope with such burdens. Several cases of aged or afflicted poor, before whom there seemed no prospect but the workhouse, have had secured to them the coveted boon of a little home of their own, where they may end their days in peace and comfort. Life with many of these has been rough; and now, scarred with its battles, exhausted with its toil, broken-hearted with its loneliness, they turn to the ever-ready sympathizers and friends of charitable organizations to supply their simple wants for the short span of life left to them. Copies of last year's report and other information may be obtained from the hon. secretary, Miss Annie F. Perram, 90, Darenth Road, Stamford Hill, London, N.

Letters to the Editor.

Answered Prayer.

Dear Sir,—I have not seen it noticed in The Christian, although it must have struck many, that it was just after the day of intercession in churches and chapels (Septuagesima Sunday) that our successes in South Africa began.

It is the third time that I can recall when God has graciously answered in so manifest a way. The first was after the great gathering for prayer at Belfast, when the Protestant Irish were afraid of being handed over to the mercy of Rome if the Irish Home Rule Bill became law. *Almostimmediately afterwards Mr. Parnell was disgraced, and the whole scheme fell through.* The second was at the time of the Russian persecution of the Jews, and their chief enemy was on his way to Berlin to endeavour to persuade Prussia to join in his plans against God's chosen people. *He died quite suddenly on his journey.* In these days of doubt and unbelief, it is strengthening and encouraging to recall such plain cases of God's answer to prayer.—Yours faithfully,

M. G. O. S.

Christ and the Scriptures.

Dear Sir,—Apropos of your warning words in a recent Christian in reference to the "astonishing" views on the Scriptures lately propounded by "a well-known American preacher," I have just finished reading the deeply interesting Memoir of the late Dr. Moody Stuart, of Edinburgh, written by his son Kenneth.

Dr. Stuart took a leading part in the controversy which arose in the Free Church of Scotland on the publication of the views of Professor Robertson Smith in regard to the genuineness and authenticity of the books of Moses, and other portions of the Old Testament. "He studied the whole question," says his son, "with great care, and came to the conclusion that these views were erroneous in fact, and dangerous in their tendency, and should not be allowed to be taught in our theological halls to candidates for the holy ministry."

The theory that these authors merely "personated" Moses in accordance with a supposed literary usage of the time, in order to secure for their writings the highest sanction, Dr. Moody Stuart rightly regarded as utterly "inconsistent with their Divine origin"—and that such a theory of inspiration "covered the use by the inspired writers of expedients of a very questionable moral character." Again, "since the Lord Jesus Christ Himself attributes these writings to Moses, and others to David, which this newer criticism denies to them, it involves a very low view of the Saviour's supreme authority as a Divine Teacher. At the same time these teachers present Christ, as *contrasted* with the Scriptures, as the object of faith."

"In these days," Dr. Moody Stuart writes in his diary, "many good and able men count it a great discovery, and a grand principle, that the authority on which we are to trust is not the Bible, but Christ, and so they have no scruple in making the Bible one of the least trustworthy of all books. Yet we know nothing of Christ except what we read in the Bible, and when it is discredited men can have no Christ to trust except by their own conception. The authority of both is supreme. *We have both, or we have neither.*"—Faithfully yours,

Frank H. White.

Talbot Tabernacle, Notting Hill.

The East-End Mothers' Home continues its beneficent and valuable mission in the interests of poor married women. During last year seventeen midwifery pupils and twenty-two monthly nurses were trained for attendance on the poor at their homes for a nominal fee. Of the eighteen beds in the Home, the average number occupied daily throughout the year was twelve. Out of 519 cases one maternal death only has occurred. The number of outpatients registered last year was 293. Communications should be addressed to the lady superintendent, Miss S. E. Blomfield, East-end Mothers' Home, 396, Commercial Road, London, E.

About Books.

PURITAN PREACHING.

THE lectures on preaching delivered at Yale University in October last by Dr. John Brown, of Bedford, have been published in a handsome volume, entitled **Puritan Preaching in England**: A Study of Past and Present. (6s. *Hodder & Stoughton*). The subject is eminently fitting for our day, and no man has better qualifications than Dr. Brown to conduct the study to profitable ends. After chapters on preaching in the Middle Ages, our author comes quite pleasantly to Reformation and Puritan times. He is thoroughly at home when writing on "John Bunyan as a Life Study for Preachers," and no less in his element when he brings before us "Richard Baxter, the Kidderminster Pastor." The last three chapters are descriptive of "Representative Preachers of Modern Puritanism;" here are sketches of Thomas Binney, C. H. Spurgeon, R. W. Dale and Alexander Maclaren. If this part of the book made the greatest demands upon the discernment of the author, the peculiar interest attaching to the names of the worthies whose character and work are reviewed, fully justified the difficult undertaking. The result is all that could be desired. The volume has much that will assist and stimulate preachers desirous of realizing the Puritan ideal; it will also prove instructive to all thoughtful Christians. History and doctrine—high principles exemplified in life-work—are admirably combined in these pages.

A life-story which cannot but prove singularly attractive to spiritually-minded Christian workers is **God My Exceeding Joy**: A Sketch of the Trials, Labours, and Triumphs of the late Miss Jean McLean. By her Twin-sister Margaret. (Paper, 1s. 6d.; cloth, 2s. 6d. *Passmore & Alabaster*). As a missionary in China, Miss Jean McLean was greatly beloved. Her sister, the author of this book, is widely known for her work in Japan, and latterly among the Japanese in London. The pages which reproduce the journal of the departed lady, are good and stimulating reading. A book so intense will have a message for many earnest souls.

Rev. L. Maclean Watt, M.A., B.D., minister of Turriff, N.B., has issued a series of lectures on the Lord's Prayer. The book is entitled **God's Altar Stairs** (*Aberdeen University Press*), and the pages are calculated to prove of service to many readers. The petitions are expounded to excellent purpose, and in a manner which cannot but prove suggestive to preachers or others who would open up the prayer which our Lord taught his disciples. The pages are in no sense commonplace; they are illustrative as well as expository, and not only are the clauses of the Prayer dealt with, but the underlying principles are applied to the complex conditions of modern life.

Two years ago Mr. Robert Ashby gave a series of Bible Readings on the Dispensations at Southampton and Shirley, and at the request of those who heard them he has reproduced and extended his studies in a book, entitled **What is Man?** The Purposes of God Traced Through the Course of Time. (2s. 6d. *Marshall Brothers.*) Many books on prophecy are so burdened with speculative details as to be of little service to Bible students. This work is not of that class. It deals with outlines—facts that impress all schools, questions that cannot be designated trivial, or create prejudice against such investigations. The book may be commended above most as suitable to be placed in the hands of those who are inquiring for help and direction in reading the prophetic Scriptures.

Students and their friends who attended the memorable Conference in January last at Exeter Hall, and all interested in the great missionary cause, will welcome the volume published last week—**Students and the Missionary Problem.** This handsome book of nearly 600 pages contains the addresses delivered at the Conference—dealing with topics of momentous significance relating to the great principles underlying missionary operations all the world over. The discourses abound in suggestion and information, and are admirably adapted for the nourishment, guidance, and counsel of those who have given themselves to the direct service of God, either in the foreign field or at home. The achievements of the past, the pressing needs of the present, and the prospects and possibilities of the future are represented with conspicuous clearness, and much instruction is given regarding missionary duty enterprise. (6s. *Student Volunteer Missionary Union, 22, Warwick Lane, E.C.*)

Last week's issue of *The Graphic* was a double number of exceptional interest, containing numerous photographs and sketches, by special artists and others, of the Siege and Relief of Kimberley.

The Daily News, reviewing the

AUTHORISED

LIFE OF D. L. MOODY,

By his Son, W. R. MOODY,

With Introduction by Rev. F. B. MEYER,

Published by Morgan and Scott,

said:—"This popular sketch of the famous American Evangelist will be welcome to a very large circle of readers. Though it is necessarily concise, it furnishes a great deal of interesting information, in a simple and pleasing style."

Many of the great provincial papers have reviewed this

AUTHORISED

LIFE OF D. L. MOODY.

We can only quote a few extracts:—

The Dundee Advertiser:—"Very well written. . . Its biographical details are extremely interesting, but the sense of personality is more so."

The Yorkshire Herald:—"The book is one the perusal of which will interest and benefit young and old."

The Manchester Guardian:—"An interesting outline of a remarkable career."

The North British Daily Mail:—"Will be eagerly read. . . . The volume is beautifully and profusely illustrated."

From the Notices of the

AUTHORISED

LIFE OF D. L. MOODY,

which have appeared in the Religious Press, we take the following:—

The Christian World says:—"Anticipating the larger and more complete biography which he is preparing, Mr. W. R. Moody has already issued an authorised popular life of his father, which is published by Messrs. Morgan and Scott. It is illustrated with a number of capital portraits of Mr. Moody and his family, and with views of Northfield."

The Christian Leader says:—"This biography of Mr. Moody comes at a time when no name is more on men's lips in the religious world than that of the noted American Evangelist. The facts of his career are familiar to all, and need no repetition here. In this well-written and tastefully got up little volume, we have these facts chronicled in a clear and attractive manner, without any of that baldness which makes of most small biographies a dreary piece of reading. Every page almost is enlivened with anecdotes which, while amusing, are full of half-hidden traits of character. The book is admirably written and has a literary merit of its own, apart altogether from the interest of the theme with which it deals. We commend it to all Christians of whatever school or creed."

THE AUTHORISED LIFE OF D. L. MOODY,

By his Son, W. R. MOODY,

With Introduction by Rev. F. B. MEYER,

Is a first-hand Memoir of Mr. MOODY, embracing much information which is exclusively in the possession of the family. Stories and incidents that have appeared from time to time in garbled form, and with an admixture of fable more or less attractive, are here given in their true light and setting.

THE AUTHORISED LIFE OF D. L. MOODY

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The Christian.

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SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

We begin this week a new course of studies by Rev. F. B. Meyer. The life of John the Baptist yields teaching for all classes and all seasons; and, as preliminary to any proclamation of the grace and truth that came by Jesus Christ, we must needs address the unheeding multitude, as well as thoughtless individuals, in the words of the great forerunner: "Repent ye, for the kingdom of heaven is at hand." We bespeak for Mr. Meyer's new series the prayerful attention of our readers.

The Queen, who was stated to be in good health, left Windsor on Monday night, accompanied by Princess Christian and Princess Henry of Battenberg, by special train for Holyhead, *en route* for Dublin. Many prayers attend her Majesty in this visit to the Sister Isle. May God guard our Sovereign Lady, and bless her in all her movements. And may He give peace in Ireland!

The death of Principal T. C. Edwards has deprived Wales of one of her greatest sons. At the funeral of Dr. Edwards last week all business in Aberystwyth was suspended and all the schools closed, as a token of respect to the distinguished theologian. Despite all other changes in Welsh ways, we are delighted to see that the Principality retains its admiration for scholars and its deep respect for religious leaders. Thousands of people attended the funeral service in the cemetery, and the sight was most touching. In every town throughout the Principality the news of Dr. Edwards's death was felt as a great loss to the cause of theology and education. So long as Welshmen pursue with such ardour the study of theology, and retain their admiration for distinguished ministers of the Gospel, we have no fear that Wales will fail to produce famous preachers and theologians.

The death of Dr. St. George Mivart, which occurred suddenly last Sunday, comes as a sad conclusion to the long controversy which he has waged with the dignitaries of the Roman Catholic Church. It may be remembered that one of his letters to Cardinal Vaughan contained the statement that he had written it "under a sense of duty, thinking death not far off." Perhaps Dr. Mivart has been, in the classic phrase, "happy in the opportunity of his death," for his last service to humanity has been to reveal the absolute impossibility of a truly thoughtful mind surrendering its personal liberty to the dictates of a hierarchy. Dr. Mivart was a famous zoologist, and he will long be remembered by reason of the unhappy controversy of his later days.

The debate on the proposed Roman Catholic University for Ireland once more proved how perilous a question is here, and how watchful must be the friends of true religious liberty if its enemies are to be finally defeated on this question. The advocates of the movement—including, as they do, the Leader of the House of Commons—seem to be incapable of discouragement at any number of checks in the division-lobby, and come up smiling after every defeat, in the hope of finally wearing down all opposition. In view of this state of things, it should never be forgotten that what they aim at is the endowment of a sectarian University from public funds, thus reviving a principle which has been discarded for three centuries in this country, and in the face of the fact that there is not a single Roman Catholic University endowed by the State in the whole of Europe—not even in such Catholic countries as Spain, Italy, or Bavaria! When fairly put, the case breaks down at once; nevertheless, it will need continual watching.

By the death of General Joubert the Boers have lost the ablest and most high-minded of their leaders in the hour of their greatest need. The respect in which the deceased soldier was held by his recent opponent, Sir George White, as a chivalrous and magnanimous man, has found a striking echo in the comments of the English Press generally since his death. Though politically an enemy of Britain, General Joubert had been from the outset against this war, and had only gone into the field with a heavy heart at the call of his country. The sense of impending defeat probably hastened the breakdown of an overtried constitution. The loss of such men of character and influence is not the least lamentable result of this terrible war, which, by all appearances, is to cost both sides many more precious lives before it can be brought to an end. As the gigantic struggle develops, the need of looking to God for the issue increases day by day.

In praying that the result of the present conflict may be the spread of Christ's Kingdom and the elevation of the African races, do we fully realize that the natives in Natal number over 600,000, occupying nearly forty reservations, in which white settlers are prohibited? We all know something of what has been done in the way of civilization, but do we recognise our national and individual responsibility in regard to carrying the glad tidings of the Gospel to each and all of those who have, by the providence of God, been placed under our rule and given into our keeping?

Affairs in China are engaging the serious attention of the friends of Christian missions. There is not the slightest doubt that the revolutionary spirit is obtaining a strong hold, and its leading feature is antipathy to the British, more especially towards British missionaries. The secret society called the "Boxers" has been very active of late, and, unless the Government make speedy representations to the Chinese Government, one fears that a dangerous outbreak of fanatic hatred will result in attacks on the mission houses. A correspondent from Pekin asks very pertinently why it is left to all the other foreign embassies to get their way in compelling the Chinese Government to act properly. Colonel Hay has lately achieved success in the matter of the "Open Door" where British diplomatists would seem to have failed.

When papers such as the *New York Times*, *The Herald*, the *Evening Post*, and *The Tribune* begin to lift up their voices unitedly in condemning the present-day theatre in that city on the score of its radical obscenity, two things are pretty clear: (1) that the evil must be unutterably bad, and (2) that there is a tardy sense of justice even in the secular press. Referring by name to three or four plays now on the boards, *The Tribune* goes so far as to say that—

> these various exhibitions of the moral gangrene of Paris and London (!) are made, not because they disseminate an atmosphere of good teaching, but because they allure by their depravity of topic, and gratify by their swinish filth—that the purpose of the whole business is to get money by pandering to the lowest instincts and the worst tastes of the multitude.

If a religious paper had ventured to give utterance to such strong expressions, we can well imagine the charges of narrowness and bigotry that would have been made. Let the "unbiassed judgment," therefore, of the daily papers have its due weight.

Mr. Sheldon's plucky attempt to give an object-lesson of what an ideal Christian newspaper ought to be, has been watched with interest by the whole continent of America. It has not, however, even according to his own showing, been a success. His week's control of a daily which an enterprising editor placed under his charge, brought in a large revenue from the advertisements that were poured in from all quarters; but no class of reader seems to have been satisfied with the literary matter. In fact, a newspaper is more what the readers demand than what the editor would like to make it, and the only hope of a regenerated newspaper is to begin with regenerating the community. The promoters of a paper may have considerable influence indirectly through exclusion of objectionable and inclusion of desirable matter; but, on the whole, the periodical Press is, to a large extent, a *mirror*, as well as a *pioneer*, of public opinion, and as such it must be dealt with and considered.

A correspondent suggests that public and private prayer should be offered more frequently that journalists, as guides of public opinion, may be endued with wisdom and a love of righteousness. He says very truly:

> The nation is largely what the Press makes it; and, consequently, journalists have the same claim upon our constant recognition in prayer as our Parliament, ministers of the Gospel, and school teachers receive.

It is good to know of not a few of our leading journalists who are earnest Christians. The editor of a powerful daily newspaper, to our knowledge, is a life-long worker in the Sunday school; another influential editor has laboured for years among the poor of the East End; a third, whose name we recall, has delivered many Gospel addresses to great meetings of men in the provinces. By all means let us pray that God may anoint all writers with special grace to avoid the varied perils of their position, and direct public opinion with that personal sense of responsibility to God which alone will enable them to fulfil their duties aright.

The severe fine imposed upon a Birmingham editor for insulting Mr. Justice Darling for warning the Press of that city against publishing the details of a disgusting case, tried

before him, opens up the difficult question how far publicity should be given to undesirable facts in our courts of justice. It cannot be denied that the pressure of social opinion is one of the most subtle deterrents from evil-doing, and one of the most efficient means of punishing crime; and social opinion can only act on information. At the same time, it is easy to do more harm to the innocent, and especially the prurient, by publishing the details of *causes célèbres*, than can be compensated by any amount of punishment of the guilty by directing upon them the healthy scorn of the community. The better class newspapers, on the whole, strike the line of high-minded common-sense; but there are certain evening papers which pander to a very unhealthy taste in this matter, and a strong warning is at times not unnecessary.

As the efficiency of the Board School system wins its way into public favour, and the bugbear of "unsectarian education" is gradually laid, it is no wonder that the supporters of "Voluntary Schools" steadily drop off. In most cases it is the Clerical party alone who care about keeping up that rival system of popular education, and their zeal in this matter is more denominational than religious. The "dole" to Voluntary Schools has not succeeded in reviving many that were in straits before; indeed, the more the Government contributes, the less inclined are the subscribers to continue their gifts. At Edmonton, for instance, the Rev. L. G. Fry says the great mass of Churchmen are utterly indifferent as to whether Church day schools are continued or not; out of £1,643 needful to run his schools, he can only get £27 out of the parishioners! The increased Government grant is indeed not unlikely to be the ultimate death of denominational schools. In the end the "religious question" will probably be peacefully solved in that way.

It was stated a few days ago, in an application for permission to clear four areas in the metropolis, that the death-rate in one of them was forty-two per thousand as compared with nineteen per thousand for the whole of London; that in none of them was it less than double, and that the infant mortality was fifty-five per thousand. These figures are startling enough. Unfortunately, we have come to look almost with equanimity upon the striking contrast between the death-rates of our large manufacturing centres and those of the southern towns and localities, as being part of the price we have to pay for our comforts and necessaries. Yet much improvement could be effected if only the question were taken up for treatment by a Christian statesman instead of my mere politicians.

For years the Recorder of Liverpool, Mr. Hopwood, Q.C., has been labouring indefatigably in favour of the adoption of short sentences. It is pleasant to find no less an authority than the Chief Justice testifying to the gratifying results in the cases in which mercy has been given a fitting place in the dealings with criminals:—

It has been recognised that prisoners were not complete outcasts, but were still human beings with capabilities and possibilities of improvement.

This element of pity and Christian sympathy has been the basis of the blessing which has followed the labour of the various Prisoners' Aid Societies and Prison-gate Missions; and, although it has taken long to bring about the change, it is gratifying to find the prevention, rather than the vindictive repression, of crime becoming more and more the aim of the judge and the magistrate.

A writer in *The Rock* gives an excellent object-lesson of the possibilities of voluntaryism in the Church of England, where it is supposed that the principle can never be worked. At the Church of St. Silas, in Liverpool, there is no endowment whatever, and the incumbent has to depend on his congregation for his maintenance, just as Free Church ministers have to do. Not long ago the congregation, in a building that accommodates 1,000 people, had dwindled down to about seventy. A new vicar came who speedily won the hearts of the people by his fervent spirit and his firm evangelical preaching and his assiduous pastoral visitation; and now there is a great congregation at every service, of which men compose a large proportion, and the church is full of spiritual life and energy. This shows what may be done, even in the Church of England, by trusting the people and supplying their spiritual needs.

Those who have travelled much in continental countries are familiar with the wayside crosses and crucifixes that disfigure the landscape with their gruesome realism, and few things are more refreshing on returning to this country than to lose these objects altogether from view. The vicar of Hensall in Yorkshire, however, has made a determined attempt to break against the established order by erecting the first wayside crucifix in England since Puritan times. The Archbishop, who has systematically ingnored glaring illegalities in the way of images in the churches in his diocese, has been roused to take action by this latest innovation of Anglo-Romanism, and the offending vicar has had the courage to follow the dictates of his ecclesiastical conscience, and has resigned his living. If all of his school acted with equal high-mindedness, the crisis in the Church of England would be of short duration, and the present ferment would speedily die down. Small chance, however, of that, we fear.

Religious teachers of the young might well emphasize more frequently the companionship of Jesus as a source of strength to boys and girls in their daily life. Children are endowed with a wonderful sense of imagination which ought to be exerted in spiritual spheres. If they can be made to realize the ever-present personality of Jesus, they will be led by natural steps to trust and love Him. Sunday-school teachers will find it most helpful to their work if they can instil in young hearts the idea that Jesus is the invisible but ever-present Comrade and Elder Brother. Too often the child's sense of the Saviour is of a far-off Power who cannot sympathize with the work and play that are so important to the child. We need to bring the Lord Christ very near to every little child.

"We are not called to succeed, but to work," said an eminent preacher; and the thought may comfort some who, after many a night of toil, have had to confess they had caught nothing. One can easily make too much of success, especially the success which is only measured by statistics, finances, and outward manifestations. Let our utmost ambition be that God's will may be done through us, and He will not fail to reward us. Think what that means. A man may lie on a pauper's bed—destitute, forsaken, dying—and yet be successful! Only the other day one of the sweetest hymn-writers died in such poverty that at the time of his death there was not a shilling in the house. Yet who can doubt that he was much more successful than many a millionaire? His hymns have been sung by tens of thousands, and have brought comfort to multitudes. "We are not called to succeed, but to work."

The (Roman) *Catholic Times* announces in the most matter of fact way that "miracles by Jeanne d'Arc are being asked for to further the cause of her canonization," and adds:—

The heroine-saint would do well to begin a series of miracles in the moral order. She would do well to drive back as pilgrims to the great shrines of France those English whom, as soldiers, she drove out of that country in the fifteenth century.

One might reasonably laugh at such puerile folly as this were it not for the painful thought that Romanism reduces its followers to the low mental level in which these things are accepted as truths.

Great Missionary Conference.

By Rev. G. C. NEEDHAM, Philadelphia.

CARNEGIE HALL, the largest and best equipped auditorium in New York City, will soon have within its walls the most important gathering ever held in America. Delegates from almost every country under the sun, numbering possibly two thousand, will convene as the representatives of Foreign Missions. How to provide accommodation for home sympathizers additionally will task the ability of the admirable Committee. No doubt neighbouring churches will be called into requisition, but it is unfortunate that there is no room suitable for ten thousand sittings. There never was so much interest in Missions amongst us, and it would be a glorious testimony if delegates and friends could find such accommodation—a testimony to the unity, power, and world-wide scope of the present missionary movement.

London has pioneered in Foreign Mission Ecumenical Conferences, having had one in 1878 and another in 1888. The United States will hold its first of the kind beginning April 21. This great meeting will become historically identified with the dawn of the twentieth century. Notable men, not professionally connected with Missions, will give the Conference countenance. Ex-President Harrison and President McKinley will participate in the proceedings.

Great Britain will tie us with a new link of gold to her better self through her shining representatives. Many men of high social position, of professional and commercial strength, are expected. The list of missionaries, God's famed heroes who wish to be known only as disciples of our Lord, is calculated to stir our blood, and create a fresh outburst of enthusiasm. What a sight awaits us to hear and to see Chamberlain, and Hudson Taylor, and Thoburn, and Jessup, and Ashmore, with hundreds more "of whom the world is not worthy" on the same platform. Weighty subjects relating to the comity of missions, education, evangelization, medical work, and philology will receive careful attention. A missionary exhibit covering 100 years of effort in many lands will be an object-lesson of great value. The moral conditions of pagan nations, and their progress in the useful arts since the Gospel was first preached among them, will hereby create more than passing interest.

Inaugural meetings have already been held, with the special object in view of invoking the presence of the Holy Spirit to preside over the sessions, and through the agency of this Ecumenical Conference to stir the churches to dare and do mightier things than formerly, in sending the message of the Kingdom to every nation, and tribe, and people. We now lay this matter upon the hearts of God's remembrancers, to join with us in constant prayer for his presence and help.

[In due time we hope to furnish reports of the Conference proceedings to the readers of The Christian.—Ed.]

Separation by Elevation.

OF all the continuous difficulties which face the Christian, perhaps one of the greatest is his duty to the command, "Be ye separate." One solution of the problem of how to be in the world, yet not of it, is to be above it. That is the idea represented by our title, "Separation by Elevation."

Life is so complex nowadays; our interests have become so much more varied, and are so often interwoven with the affairs of utterly dissimilar people, that the Christian becomes perplexed and involved, for want of a clear principle.

Yet if there is a sincere determination to follow Christ's rule, out of the noisy uproar will come the unmistakable voice saying, "This is the way; walk ye in it." Across the ages there have been wafted these beautiful words from a saint who answered, in his own life, the Divine call:—"Man, if thou desirest a noble and holy life, and unceasingly prayest to God for it, if thou continue constant in this thy desire, it will be granted unto thee without fail."

What is to be the delimitation of frontier between the world and the Spirit? We fancy it will be made most definitely in the attitude of the mind towards the affairs of this world, rather than in the actual separation between the affairs of the world. We cannot help mingling amid the so-called "common things of life." They surround us, occupy us, and face us at every turn. "The hills of Time," Tennyson once remarked to a friend, "often shut out the mountains of Eternity." Whether we like it or not, however, the hills of time confront us every day. Be it ours to climb to the hill-top, to rise above the sordid cares and toils, by imparting into our daily work the upward glance, which gazes towards Eternity.

An aeronaut can obtain a more comprehensive bird's-eye view, and can discern the hedges which separate various estates with greater accuracy, than can the plodding surveyor below. If we would see clearly where the absolute border-lines lie in Christian conduct, we must rise, and, by elevation, obtain a knowledge of definite separation. It will prove a hard, if not an impossible task, to discriminate between right and wrong, unless we look at both from the serener height of fellowship with Christ. Too often we are tempted to settle our course by excellent reasons of expediency and convention, instead of referring the whole matter, *first of all*, to Christ.

If we would be truly separate, it can only be as we are wholly consecrated. In gold-refining, the rough quartz is placed under a crushing machine. If there is the smallest speck of sulphur in the quartz, it prevents its being acted upon, except by a very strong acid. If we are not yielding the whole of our will to God, there will be no hope of the gold of our life being refined. This principle of separation by elevation will be understood by all Alpine climbers. The higher one ascends, the easier is it to walk, for the rarefied air makes weariness disappear. The more we walk in the heavenly places, the easier it will be to reject the evil and choose the good. Thus shall we be in the world, but not of it, because we are above it.

"There are ships that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth, and sea, and sky; and, when the fury is overpast, and the light that knows no night breaks forth gloriously, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows. These are they who have been piloted by the Holy Spirit; these are faithful ones, whose inner soul was anchored to Jesus Christ."

The Prevention of Famine.—2.

By ROBERT SCOTT.

It is manifest that the results accruing from canals for irrigation and navigation, in increased produce and cheap transit, would so enrich the peoples of India that, instead of a burden being imposed on the Government, the increase in wealth would be so enormous that India would vie with the most prosperous of our colonies.

A few days ago the mother of a Bengal Commissioner sent me the following extract from a letter of his dated Bankipore, October 7, 1896:—

I have just got back after a fortnight's absence spent in the Gaya district, during which I travelled nearly 300 miles by train, road, and steamer, and saw a great deal of the district. I ended up with a trip which would have delighted the heart of Sir Arthur Cotton—a run of seventy-eight miles in a steam-launch up the Patna and Gaya Canal. Years ago, when I first came to Bengal, they began this great work which starts with a huge Anicut, more than two miles long across the River Sone.

On each side of the river starts a great canal; one irrigating the Gaya and Patna, the other the Shahabad district.

The chief engineer was with me. My business was to learn all I could from him as to the administration of the canals, and to see that they were being worked to the best advantage. I was eminently satisfied in both respects. It was delightful to see the vigour and care thrown into every detail—the careful though simple devices for economising every drop of water, and for using it to the best advantage in the fields; and it was heart-stirring to look from the canal bank across miles of wavy Paddy (growing rice)—a most magnificent crop—representing in this year of scarcity lakhs of rupees and thousands of lives saved.

My steam launch made the run from one end of the canal to the other in one day, doing seventy-eight miles in 14¾ hours, including eight locks.

Another testimony: *The Times* of Wednesday, April 5 last year, had a telegraphic report of a speech delivered by Lord Curzon (the only Viceroy who has shown a practical interest in this subject) at Allahabad on the previous day, as follows:—

A new Viceroy, on coming to India, learns many interesting lessons and sees many surprising things. Among the most novel and gratifying is the operation of the great system of irrigation, which in England we dimly know has filled up numerous blanks in the map of India, made the wilderness to blossom like the rose, and provided sustenance and a livelihood for millions of human workers.

Four years ago Lyallpur, now a flourishing township and mart for agricultural produce, was a barren, uninhabited jungle. In six years 1,000,000 acres have been brought under cultivation, at a capital outlay of £1,500,000, while the net revenue for the last year was sixteen lakhs of rupees, or a return of nearly 7½ per cent. of the capital expended. It is now estimated that the total value of the crops in a single year equals the capital cost of the entire works. On the land thus reclaimed there has been planted a large and prosperous peasant population of 200,000, where six years ago there were no inhabitants.

Surely the time has come for the Government of India to call for a return of all the canals at present in existence, and a survey to be made to ascertain in what districts either new or additional canals could be formed.

The earliest and most striking testimony of all is that of my friend, Sir Arthur Cotton, admittedly one of India's greatest hydraulic engineers, to whose magnificent works I briefly referred last week.

Some men, in ignorance of this tremendously important aspect of India's affairs, have characterised—or perhaps stigmatised—this great man as a "visionary" and an "enthusiast." If a clear-sighted, far-sighted, and fore-sighted man, fifty to sixty years ahead of his generation, is a visionary, then Sir Arthur was one. If a man of indomitable perseverance, encountering difficulties—not to *shirk* but to *overcome* them—be an enthusiast, then he was one indeed.

Had he been listened to, the millions that have had to be spent on famine relief would have gone a long way towards bringing all the great rivers of India under control, to the extinction of famine, and the untold prosperity and loyalty of the peoples of our great dependency.

Christian Life Illustrated.—Joy.

BIRDS.

EVERY living thing in this world has its place, privilege, and purpose; and the end of everything is the glory of the Creator Himself. Birds of all descriptions fill a unique place in God's creation; and their habits, lives, and service in the world are full of suggestive lessons.

In nature they are object-lessons for the eyes. In the Bible they are object-lessons for the heart. Three or four words well express the special features of bird-life: activity, joy, praise, and service. And these particulars should characterize the Christian's life; then the great purpose for which he was saved would be answered, even glory to the Lord.

1. Birds' Humble Nest—*The Joy of Rest* (Psa. lxxxiv. 3; and Num. xxiv. 21).
2. Birds' Busy Wings—*The Joy of Love* (Ruth ii. 12; Psa. xvii. 8).
3. Birds' Warm Feathers—*The Joy of Protection* (Psa. xci. 4).
4. Birds' Soaring Flight—*The Joy of Faith* (Isa. xl. 31; Isa. lx. 8; Psa. lv. 6).
5. Birds' Trustful Life—*The Joy of Peace* (Matt. vi. 28 to 34).
6. Birds' Bright Song—*The Joy of Gladness* (Isa. xl. 3; Eph. v. 19).
7. Birds' Happy Service—*The Joy of Service* (Psa. c. 2; Luke i. 74 and 75).

Let us build our nest on the rock, and rest in God's power. Seek Divine protection, covered with his feathers; enjoy his love, hide under his wings, mount up by faith into his light. Trust in his providence. Sing all the day long of his goodness, and serve Him all the days of our life. Then will our peace flow as a river, and our joy abound more and more.

Winchester. C. Edwards.

"Is It Peace?"

Hark! the echoes from afar
Of that woeful Afric war!
Hear the furious din and rattle
Of the hot contested battle!
Storms of shrapnel, shot, and shell
Poured as by the powers of hell!
Shrieks of wounded, moans of dying,
Shouts of victors, oaths of flying!
Horror-stricken, if I cry:—
"When will this dread tumult cease?"
Mocking voices hurl reply:—
"What hast thou to do with peace?"

Type of hurricanes that roll
Through the caverns of the soul,
While the powers of darkness wage
War with grim, determined rage;
Inward fear and outward fighting,
Evermore their victims smiting.
Striving, struggling, groans he ever,
With despairing, panting breath:—
"Wretched man! who shall deliver
From the body of this death?"
From that taunt can none release—
"What hast thou to do with peace?"

Peace? Ah, yes; it may be mine
By Omnipotence Divine;
Peace, amid the stress and strife
Of a sore beleaguered life;
Peace, amid the rage and jar
Of interminable war.
O'er the din of arms a voice,
Clear and calm, exclaims: "Rejoice!
Tempted, I have slain temptation;
Fear not then, though storms increase:
In the world is tribulation,
But in Me is perfect peace."

Derby. Sperabene.

John the Baptist.

By Rev. F. B. MEYER, B.A.

The Interest of his Biography.

John, than which man a sadder or a greater
Not till this day has been of woman born;
John, like some iron peak by the Creator,
Fired with the red glow of the rushing morn.

This, when the sun shall rise and overcome it,
Stands in his shining, desolate and bare;
Yet not the less the inexorable summit
Flamed him his signal to the happier air.

F. W. H. Myers.

THE morning star, shining amid the brightening glow of dawn, is the fittest emblem that Nature can supply of the herald who proclaimed the rising of the Sun of Righteousness—answering across the gulf of three hundred years to his brother prophet, Malachi, who had foretold that sunrise, and the healing of its wings.

Every sign attests the unique and singular glory of the Baptist. Not that his career was signalized by the blaze of prodigy and wonder, like the multiplication of the widow's meal or the descent of the fire of heaven to consume the altar and the wood; for it is expressly said that "John did no miracle." Not that he owed anything to the adventitious circumstances of wealth and rank; for he was not a place-loving courtier, "clothed in soft raiment, or found in kings' courts." Not that he was a master of a superb eloquence like that of Isaiah or Ezekiel; for he was content to be only "a cry"—short, thrilling, piercing through the darkness, ringing over the desert plains. Yet, his Master said of him that "among them that are born of women there hath not risen a greater than John the Baptist;" and in six brief months, as one has noticed, the young prophet of the wilderness had become the centre to which all the land went forth. We see Pharisees and Sadducees, soldiers and publicans, enthralled by his ministry; the Sanhedrim forced to investigate his claims; the petty potentates of Palestine caused to tremble on their thrones; whilst he has left a name and an influence that will

NEVER CEASE OUT OF THE WORLD.

But there is a further feature which arrests us in the life and ministry of the Baptist. He was ordained to be "the clasp" of two covenants. In him Judaism reached its highest embodiment, and the Old Testament found its noblest exponent. It is significant, therefore, that through his lips the law and the prophets should announce their transitional purpose, and that he who caught up the torch of Hebrew prophecy with a grasp and spirit unrivalled by any before him, should have it in his power and in his heart to say: "The object of all prophecy, the purpose of the Mosaic law, the end of all sacrifices, the desire of all nations, is at hand." And forthwith turning to the True Shepherd, who stood at the door waiting to be admitted, to Him the porter opened, bowing low as He passed, and crying: "This is He of whom Moses in the law and the prophets did write, Jesus of Nazareth, who was for to come."

Few studies can bring out to clearer demonstration the superlative glory of Christ than a thoughtful consideration of the story of the forerunner. They were born at the same time, were surrounded from their birth by similar circumstances, drank in from their earliest days the same patriotic aspirations, the same sacred traditions, the same glowing hopes. But the parallel soon stops. John the Baptist is certainly a grand embodiment of the noblest characteristics of the Jewish people. We see in him a conspicuous example of what could be developed out of eight hundred years of Divine revelation and discipline. But Jesus is the Son of Man: there is a width, a breadth, a universality about Him which cannot be accounted for save on the hypothesis, which John himself suggested, that He who cometh from above is above all.

In each case, life was strenuous and short—an epoch being inaugurated, in the one case in about six months, in the other some three years. *In each case*, at first, there was abounding enthusiasm, bursting forth around their persons as they announced the Kingdom of God, like the flowers which carpet their own fair land after the rains; but side by side the unconcealed hatred of the religious world of their time. *In each case*, the brief sunny hours of service were soon succeeded by the rolling up of the thunderous clouds, and these by the murderous tempest of deadly hatred, even unto death: "Their dead bodies lay in the street of the great city, which spiritually is called Sodom and Egypt." *In each case*, there was a little handful of detached disciples, who bitterly mourned their Master's death, and took up the desecrated corpse to lay it in the tomb; whilst they that dwelt in the earth rejoiced and made merry, and sent gifts to one another, because they had been tormented by their words (Rev. xi. 10).

But there the parallel ends. The life purpose of the one culminated in his death; with the other, it only began. In the case of John, death was a martyrdom, which shines brilliantly amid the murky darkness of his time; in the case of Jesus,

DEATH WAS A SACRIFICE

which put away the sin of the world. For John there was no immediate resurrection, save that which all good men have of their words and influence; but his Master saw no corruption—it was not possible for Him to be holden by it—and in his resurrection He commenced to wield his widest and furthest supremacy over human hearts and wills. When the axe of Herod's executioner had done its deadly work in the dungeons of Machaerus, the bond which knit the disciples of John was severed also, and they were absorbed in the followers of Christ; but when the Roman soldiers thought their work was done, and the cry "It is finished" had escaped the parted lips of the dying Lord, his disciples held together in the upper room, and continued there for more than forty days, until the descent of the Holy Spirit formed them into one of the strongest organizations that this world has ever beheld.

JOHN'S INFLUENCE ON THE WORLD

has diminished as men have receded further from his age; but Jesus is King of the ages. He creates, He fashions, He leads them forth; He is with us always to the end of the age. We have not to go back through the centuries to find Him in the cradle or in Mary's arms, in the fishing-boat or on the mountain on the cross or in the grave; He is *here*, beside us, with us, in us, "all the days."

John was "a burning and shining torch," lifted for a moment in the murky air; but Jesus was That Light. As the star-light—which fails to illumine the page of your book or the dial-plate of your watch—is to the sunlight, as the courier is to the sovereign, as the streamlet is to the ocean—such was John as compared with Him whose shoe-latchet he felt himself unworthy to stoop down to unloose. Greatest born of women he might be; "sent from God" he was: but One came after him who bore upon his front the designation of his Divine origin and mission, behind whom the gates of the past closed as when a king has passed through, and at whose girdle hang the keys of the doors and gates of the Ages.

Those times were by no means favourable to the cultivation of the deepest religious life. Herod was on the throne—crafty, cruel, sensual, imperious, and magnificent. The gorgeous temple which bore his name was the scene of priestly service and sacramental rites. The great national feasts of the Passover, of Tabernacles, and Pentecost, were celebrated with solemn pomp, and attracted vast crowds from all the world. In every part of the land synagogues were maintained with punctilious care, and crowds of scribes were perpetually engaged in a microscopic study of the law, and in the instruction of the people. In revenue, and popular attention, and apparent devoutness, that period had not been excelled in the most palmy days of Solomon or Hezekiah. But beneath this decorous surface, the rankest, foulest,

MOST DESPERATE CORRUPTION THROVE.

To the aged couple in the hill-country of Judæa, as to Mary and Joseph at Nazareth, must have come tidings of the murder of Aristobulus, of the cruel death of Mariamne and her sons, and of the aged Hyrcanus. They must have groaned beneath the grinding oppression by which Herod extorted from the poorer classes the immense revenues which he squandered on his palaces and fortresses and the creation of new cities. That he was introducing everywhere Gentile customs and games; that he had dared to place the Roman eagle on the main entrance of the temple; that he had pillaged David's tomb; that he had set aside the great council of their nation, and blinded the saintly Jochanan; that the religious leaders, men like Caiaphas and Annas, were quite willing to wink at the crimes of the secular power, so long as their prestige and emoluments were secured; that the national independence for which Judas and his brothers had striven, during the Maccabæan wars, was fast being laid at the feet of Rome, which was only too willing to take advantage of the chaos which followed immediately upon Herod's hideous death — such tidings must have come, in

SUCCESSIVE SHOCKS OF ANGUISH,

to those true hearts who were waiting for the redemption of Israel, with all the more eagerness as it seemed so long delayed, so urgently needed. Still, they made their yearly journeys to Jerusalem, and participated in the great convocations, which, in outward splendour, eclipsed memories of the past; but they realized that the glory had departed, and that the mere husk of externalism remained.

The darkest hour precedes the dawn, and it was just at this point that Old Testament predictions must have been so eagerly scanned by those that watched and waited. That the Messiah was nigh, they could not doubt. The term of years foretold by Daniel had nearly expired. The sceptre had departed from Judah, and the Lawgiver from between his feet. Even the Gentile world was penetrated with the expectation of a King.

And so those loyal and loving hearts that often spake together, whilst the Lord hearkened and heard, must have felt that the advent of their Lord was nigh. "Behold, He shall come," rang in their hearts like a peal of silver bells. At any moment might a voice be heard crying, "Cast up, cast up the highway, gather out the stones, lift up an ensign for the peoples, say ye the daughter of Zion, Behold, thy salvation cometh." Those anticipations were realized in the birth of John the Baptist

Day by Day.

SUNDAY, April 8. Psa. liv.

IT was very trying for David that the people amongst whom he sheltered, and whom he desired to help, treacherously turned against him, not once, but twice. Men act thus because they do not set God before them. Treachery is breathed into the human soul from the pit of hell. Too often the friend turns against his friend, not because of any malicious purpose, but because in an unguarded moment he is led on from one confidence to another, and what has been said cannot be unsaid.

Let the persecuted turn from man to God. Leave Him to avenge your cause; it is for you to give any explanation or apologies that the case may demand, but not to avenge yourself. Vengeance is God's, He will requite. Remember that you are his priest, that He requires of you priestly service. Be yours the freewill offering of praise and adoration. Still better, be the freewill offering yourself. "I beseech you, by the mercies of God, present your bodies a living sacrifice . . . that ye may prove what is the good and acceptable and perfect will of God."

It is remarkable that in this, as in so many psalms, the petition with which the Psalmist opens becomes a matter of thanksgiving and praise, as though it were already in hand. It is so here (see *v.* 7): "He *hath* delivered;" "Mine eye *hath* seen." Does not this originate in that acceptance of God's gifts by faith, which realizes that if we ask anything according to his will we have the petition? It is consigned to us even though not delivered; it is labelled with our name and only awaits a suitable opportunity to come into our hands. In all the philosophy of prayer, there is no condition more absolutely imperative than Christ's "Believe that ye have received" (Mark xi. 25, R.V.).

MONDAY, April 9. Psa. lv.

It is quite likely that this psalm emanated from that awful crisis in David's life when Absalom headed the revolt, and Ahithophel abetted him. What Ahithophel was to David, Judas was to our Lord. In either case, and in any parallel situation in which we find ourselves, we can very well repeat the moaning to which the psalmist twice refers (*vv.* 2, 17).

It is of no use to wish for wings like a dove. They could not bear you far away from heart-sorrow. Though outwardly your circumstances might be relieved, yet as long as the heart carried within it the sense of unjustness and unkindness, rest would for ever evade it. Outward circumstances cannot bring anodyne to wounded hearts; that comes only when they have made their flight to the heart of Christ, and have found their hiding-place from the stormy wind and tempest in his bosom. "Come unto Me," He says, "and I will give you rest."

It was a heavy burden that David carried! To know that his familiar friend was his adversary; that the tide of ungodliness had broken through the barrier, and was sweeping over the country; that his own sin had given the enemies of God reason to blaspheme; that many whom he loved were suffering grievously through his fault—these were the burdens which God had permitted to come to him. Here his true religion came out, that he should dare to cast it all back on God. No man can ever do that without at once feeling the sustaining arm beneath him. God will undertake his difficulties, may show a way out of his perplexities, may relieve him of the pressure, or give such a sense of his very present help, that the sufferer will be sustained. Thou mayest have fallen, but if only the intention of thy heart is towards God, He will not suffer thee to be moved.

TUESDAY, April 10. Psa. lvi.

There are times when the air is thick with the fiery darts. We are like the heroic garrison in the besieged Mafeking, on whom tons of shot have fallen. Day and night the beleaguered soul dreads that it will be swallowed up; and as the besieged soldiers make earthworks, and burrow under the ground, and send the defenceless deep down the mines, so does the soul shelter in God. And from out its hiding-place there comes the song of praise; for what can flesh do unto the man who abides in the secret place of the Most High?

It is on this psalm that the Apostle builds the magnificent apostrophe with which Rom. viii. closes. "What can flesh do?" the Psalmist asks (*vv.* 11, 12.) "Nothing!" is the Apostle's reply. Neither death, nor life, nor angels, nor principalities shall be able to hurt the man who has made God his stronghold. As soon as his enemies hear him appealing to God, they know it is useless to prosecute his destruction further, and they turn back disappointed.

The closing verse is extremely beautiful. It may well be a life-prayer. Live as a man on whom God's vows rest. Thank Him that by his agony and bloody sweat, his cross and passion, He has delivered thy soul from death; and ask Him henceforth to deliver thy feet from falling, to keep thee even from stumbling. He has done so much, will He not finish? He has wrought such wonders, is it asking too much that He should put a crown on them? Whenever the temptation seems more than can be endured, breathe the cry, Wilt Thou not deliver my feet from falling, and let the light of thy face cast its unbroken radiance upon my life?

WEDNESDAY, April 11. Psa. lvii.

O shadowing wings of God, how many souls have come within your range! From the days of David until now, the thought of the mother wing beneath which the nestlings gather, has been precious to tried and tempted ones. There is no doubt that our calamities will soon be overpast, but, in the meanwhile, it is well for the soul to be dry and safe and warm.

God performs all things for those that trust Him. Well would it be if we trusted Him to do more. "Blessed is she that believed, for there shall be a performance of those things spoken to her from the Lord." Let God perform all things for thee, that thou mayest be free of anxious care to serve Him, and thou shalt behold his twin-angels, Mercy and Truth, sent forth to minister, even though they must needs find their way into a lion's den, or a ring of fire.

The fixed and stable heart, like the Eddystone Lighthouse amid the tumultuous sea, is only possible when it is welded to the eternal rock. Oh that our hearts may be ever fixed on the glory of God, waking up all that is within us to sing and give praise! What exuberant ecstasy there is here! Can this be the harried soul which a little while ago was crying for the shelter of God's wings? Waking with the dawn, it awakes the sleeping music of psaltery and harp, as when one bird in the spring woodland starts its morning lay and sings until the copse is one great orchestra. The happy soul makes its joy contagious. Sing, O child of sorrow and distress, until the skies are blue again above thee; thou shalt see Mercy and Truth, who had come forth for thy deliverance throned and crowned. (Cf. *vv.* 3, 10.)

THURSDAY, April 12. Psa. lviii.

The psalmist addresses the godless great ones of his time, perhaps specially Saul and his court. From their childhood bad men go astray, poisoning the peace of those that love them best, and deaf to all reproof. It might seem that the psalmist's words savour of vindictiveness, when he wishes them to melt away and to crackle as the sudden fire of thorns which dies out before the pot can feel the heat. But there is no personal animosity in his desire that wicked men should come to a swift and untimely end. As the last verse indicates, his great desire was to vindicate the righteous government of God, that men might be compelled to say: Verily there is a God that judgeth in the earth.

In those days the arguments which have been elaborated by Butler, Paley, and others, had not as yet been thought out. The evidences on the behalf of a great moral Governor were not formulated as they are to-day; they largely consisted in the results of observation. Hence the anguish with which good men saw the prosperity of the wicked, and the eagerness with which they set themselves to prove that, if the wicked prospered, it was only for a short time; and they fell prematurely pierced through with many sorrows.

In other words, David was chivalrously eager for the glory of God. He wanted His honour vindicated. It was everything to know that men were convinced of God's existence and moral rectitude. All would come right if only God was in his heavens. Truth might be stricken to the ground; but she would rise again, because connected with the very nature of the living Jehovah.

FRIDAY, April 13. Psa. lix.

All round David's house the messengers of Saul prowled like the wild dogs of an Eastern city. He could hear their muttered curses as he lay quiet, like a young lion in its lair when hunters are abroad. They belched out with their mouths; the words on their lips were like swords. Then, as was his wont, he fell back upon God. Notice the R.V. *v.* 9. "O my Strength, I will wait upon Thee," which is repeated *v.* 17. There is a difference, however, between the verses: in the first, he professes his intention to wait; in the second, to sing.

Twice over God is described as being the source of that peculiar special mercy which David appropriates as his own, the God of *my* mercy. *Your* mercy would not suffice for me, nor mine for you. Our needs are unique. The medicine that heals my disease would not touch yours. The conception of God which ministers comfort to my heart, would be as unintelligible to you as the gnat's shrill trumpet to your ear. Each has his own gift from God. In another psalm we are told that goodness and mercy follow; here we learn that mercy prevents, that is, goes before. As the courier precedes the sovereign, so does mercy prepare our way, strewing it with the soft garment, and cutting down branches from the palm-trees, preceding and following with songs of "Hosanna in the Highest." O happy soul, in the heart of such a procession! Mercy before, behind, around, and over thee; thou mayest well sing aloud of God's mercy, as the morning breaks, and the enemies who had environed the house of life slink unsatisfied away.

SATURDAY, April 14. Psa. lx.

The first stanza tells of disaster: cast-off and broken-down, the land trembling and rent, the people learning hard lessons, and reeling in the weakness of drunken men. The measure to which it was set is said in the margin to mean "Lily of Testimony," whilst the object is described in the inscription, "Michtam of David to teach." It is good to hold up the mirror, to ascertain what and where we are. The time spent in diagnosing the disease is far from being lost. Let us learn what we are, that we magnify the grace that has raised us from our low estate, and made us to sit with princes. But through it all God yearns over his beloved, and waits to save with his right hand.

No sooner is the prayer uttered than the answer is at hand. God speaks in his holiness, and forthwith Shechem and Succoth, Gilead and Manasseh open before him like a map. They fall absolutely into his power, whilst the surrounding enemies, who had resisted, are reduced to abject submission. And as the strong city of Petra, rock girded, laughs the invader to scorn, the psalmist is filled with the comfortable assurance that that too must open her gates to his arms.

Ah, soul! it is well for thee when thou art verily assured that the help of man is vain, when in thine abject helplessness thou fallest at the feet of the Son of God, and leavest it with Him to tread down thine enemies beneath Him. He has delivered, and will deliver; He has conquered, and will conquer. No weapon that is formed against thee shall prosper; neither earthly nor hellish power shall prevail.

The Decrease of Crime.

THE question as to whether serious crime is or is not decreasing in our land continues to be debated from time to time; and while willing to hear all sides, we have been accustomed to look facts boldly in the face. The most trustworthy data upon which to build can be found in the annual reports of the Commissioners of Prisons; and these officials, who deal with facts coming to them at first hand, have for years insisted that serious crime is on the decline. We have also closely interviewed Mr. William Wheatley, of the St. Giles's Christian Mission, on the same subject, and his testimony agrees with that of the Commissioners. In point of fact, the officials, as well as Christian workers and social reformers, are directly encouraged in their service by what they see taking place before their eyes.

The outlook is specially encouraging because of the work carried on for the reclamation of youthful offenders. It is on this very account that so high a value is set on Mr. Wheatley's work by members of the bench, police officials, and the commissioners of prisons. "If the prison population becomes more and more limited to recidivists," it is remarked in a recent Blue Book, "and the total prison population continues to decrease as at present, it is a proof that fewer recruits are entering the army of crime." It is then significantly added, "One of the most satisfactory signs of the times is that the number of young offenders under twenty-one

SHOWS A TENDENCY TO DECREASE,

We believe we see here the practical result of that admirable and increasing activity of philanthropic effort to save children and young persons from evil homes and surroundings. It is a commonplace, which cannot be too often repeated, that the real safeguard against national crime consists in prevention." Half a century ago the rapid increase in the number of juvenile criminals inspired considerable alarm even among people who were not disposed to take pessimistic views of the situation. The conviction of lads under sixteen are over nine hundred a year less than they were only seven years ago, while the proportionate falling off is even still greater in the case of girls.

What has to be kept well in mind, however, is the fact that, while a number of boys who may have been exposed to criminal courses are a veritable band of hope, if attention is given to them in time,

THEY BECOME MORE DANGEROUS,

as well as more difficult to reclaim, with every year that is added to their age. Mr. Wheatley would readily admit that the experience of the St. Giles's Christian Mission has confirmed this over and over again. Out of some 500 lads who are annually received into the homes for training, few indeed disappoint those who befriend them; but there is always more uncertainty and consequent anxiety concerning those who get entangled in criminal courses after they have turned twenty years of age. It is not only more difficult successfully to bring good influences to bear upon them; it is far harder to find the employment for them which is always urgently needed.

It would be difficult to over-estimate the direct and indirect gain to society which comes in the reclamation or saving of those to whom the commissioners refer as including a proportion of "dangerous young criminals who, in the insolence of youth, have made up their minds to defy the law, and to obtain their living by other than honest means." But if we take into account their having had all things against them in childhood and youth, we find that the boys who are trained for honest industry by the St. Giles' Mission merit our sympathy quite as much as our blame. Thus, we find that out of over 1,200 who got into trouble during last year, nearly half had received little or no education; a large proportion were orphans, while nearly 400 either had bad homes or no homes at all. In other words, there is so much of good human material running to waste which is capable of being utilized for the best of purposes.

The Open-Air Mission.

THE need of organized effort to reach, by means of open-air preaching, those who treat religious matters in general and places of worship in particular with neglect or distain has of recent years received a renewal of attention. Amongst other societies, the Open-Air Mission, with its regular organization and well-sustained agencies, has done much to demonstrate how readily the masses may be brought under the influence of Gospel truth.

The annual gatherings of the Mission were held on Thursday last at the Lower Exeter Hall. There were large attendances both afternoon and evening, and the utmost heartiness prevailed. At the evening meeting, Mr. T. A. Denny, who presided, gave a racy address, dwelling on the value of enthusiasm "in these degenerate days of a distorted Gospel," and expressing his sense of the importance of such work as the Mission undertook in going to the common people with the foundation truths of the Gospel.

Mr. Frank Cockrem, the secretary, in reviewing the past year's work, had an agreeable task to perform, for the report was full of good tidings. Meetings had been held at races, athletic sports, fairs, wakes, markets, regattas, feasts, and cattle shows. Advantage had also been taken of holiday times in preaching and singing the Gospel at popular resorts, and unexpected descents had been made on places frequented by Sabbath desecrators.

Mr. Cockrem's recital included references to the campaigns on Epsom Racecourse and at "royal Ascot," and at the sea-side, followed by a brief description of the troopship work recently undertaken in connection with the

DEPARTURE OF SOLDIERS

for the front. When the khaki-clad troops have embarked, and the boom of the siren is heard as the vessel is about to cast off, and a thousand hearts beat high at the thought of loved ones left behind, and the last glimpse of the old homeland, a wonderful opportunity is afforded for words of kindly counsel and gospel invitation. Evangelists from the society have the permission of the authorities to labour regularly on board the troopships leaving the Royal Albert Dock, Tilbury Dock, and Liverpool. A happy addition to the gospel preaching has been the supply of postcards for home, running, "I arrived safe on board here just now. We are going to sail at once. I hope, please God, we shall have a safe passage and a victorious return. God bless you all. Pray for me. Farewell." These cards are addressed and signed by the soldiers and duly posted by the evangelist. Many men have received spiritual encouragement, and the outcome has been an increase of testimony and other service, both during the voyage and on the field of active operations in Africa.

Mr. F. A. Bevan, in some hearty words, remarked that the Open-air Mission should command the support of all Evangelical denominations, for its direct aim was to lead sinners to Christ; and it stimulated the spiritual life of the churches. Moreover it was economical. He could recall no organization in which work was done for a relatively smaller outlay. Lady Hope expressed the satisfaction which must be felt that the Mission stood by the Gospel in its pristine simplicity, and followed so literally the example and methods of Christ with regard to open-air preaching. The speaker went on to draw from her unfailing store of Gospel reminiscence a telling history of a lady friend who was converted at Llandudno through catching the words of an open-air speaker preaching in the distance to a crowd, as he quoted, "Behold, now is the accepted time; behold, now is the day of salvation." Lady Hope added a touching account of some little fellows at Belfast, who, converted and desiring to work for the Lord, set out to invite children in the street to attend Gospel meetings, and yield to the Saviour.

Revs. J. Stuart, of Watford, E. W. Moore, of Wimbledon, and other friends, subsequently took part, speaking in high terms of the Mission, and advocating further extension. Copies of the annual report may be had from Mr. Cockrem, at 11, Adam Street, Strand.

Mildmay Medical Mission.

THROUGH the operations of this beneficent agency, thousands of the sick poor of Bethnal Green and other districts have been provided with means of relief and restoration to health. Food is supplied to the needy, as well as other invalid necessaries and comforts. To all the Gospel is preached—either by addresses in public, or the quiet talks at the bedside in the hospital wards, or the homes of the patients.

The wards for men and women are usually well filled. According to the annual report, 519 patients were treated during the year 1899; while the total number of visits of out-patients amounted to 23,557. The results of treatment have been most satisfactory, while the opportunities afforded for pointing sinners to the Saviour have been embraced with prayerful and patient earnestness.

The majority of the nursing staff and missionary workers are ladies from the Mildmay Deaconess' House. Many are the encouragements given by those who come for bodily help. Very wild spirits get tamed through kindness and the Scriptural truths which they hear, and many a desire is awakened in them for better and higher things in life.

Numerous instances are recorded of the usefulness and far-reaching influence of the institution. A young married woman was dying of consumption in a tiny back-room. After the doctor's visit one day, a Sister followed with necessaries for making the patient comfortable. She sat down on the only chair, dirty and broken, and talked with her of Christ as our Substitute, and of the forgiving love of God. The woman saw it clearly, but would not then forgive her husband, whom she had left six months before on account of his ill-treatment. Eventually she overcame her feeling, and prayed earnestly, "Forgive us as we are forgiven." This spirit she manifested until she passed away.

The Ossulston Convalescent Home, High Barnet, has during the year received 623 patients—men, women, and children—from the Mildmay Mission and its Hospitals. It is gratifying to learn that nearly all received benefit to their bodily health, and were led to seek the Great Physician, to find healing for their souls. The hearts of the workers are constantly cheered by the grateful testimony of patients recognising how much they owe to the institution.

Communications respecting any of the organizations may be sent to the Treasurer, Colonel J. F. Morton, Conference Hall, Mildmay Park, N.

Spurgeon's Colporteurs.

THE Metropolitan Tabernacle Colportage Association, founded by the late C. H. Spurgeon more than thirty-three years ago, is unobtrusively carrying on its good work in more than fifty districts of England, with continuous indications of spiritual results both from the sales of Christian literature, the house-to-house visitation, and the direct evangelistic labour of the colporteurs. Its work is unsectarian, and earnest endeavours are made to secure the highest possible standard with regard to the books disseminated.

The agents make some quarter-of-a-million visits each year, pursuing their rounds among the cottages and homes of their extensive districts, and as preachers of the Word, some six or seven thousand services are conducted by them in chapels and mission buildings connected with all sorts of evangelical denominations during the same period. Some of the colporteurs have maintained their position in the same district for more than a quarter of a century, and quite a number have exceeded twenty years of faithful and useful service.

The influence for good exercised by these brethren in localities where, but for them, there would be scarcely any means of grace, cannot be over-estimated. New districts are about to be opened, and the Association is seeking aid on behalf of its general fund, which greatly needs augmenting. The secretary is Mr. S. Wigney, Pastors' College, Temple Street, S.E.

Women's Holiday Fund.

A NUMEROUSLY attended drawing-room meeting, in support of the Women's Holiday Fund, was held, through the kindness of the Hon. W. F. D. Smith, at 3, Grosvenor Place, on March 21. The Bishop of Stepney, who presided, drew a pathetic picture of the drudgery and monotony of the lives of poor working London women, and dwelt upon the need of rest and change to avert what, in many cases, would otherwise be an inevitable breakdown in health.

The Hon. Maude Lawrence, in an interesting speech, dwelt on the satisfactory progress of the Fund, which in the first year of its existence, in 1895, sent away only forty-four women, and had now increased the number to 300. She referred to the beneficial action of the Society in encouraging thrift, by requiring every woman sent away to bear a share of the cost of her holiday; and mentioned the fact that the average contribution of the women had risen from 2s. in 1898, to 9s. last year. The fund was entirely undenominational, questions of religious belief never being raised.

Mr. John Murray warmly advocated the claims of the Society, and emphasized the fact that, owing to its admirable organization, excellent results were obtained by a small expenditure of money—the cost to the Fund of the 300 women sent away last year having been only £250, the remainder, £127, having been defrayed by the women themselves. He added that the donor of £1 might feel sure that, by that sum, he would secure for some deserving poor women the benefit of a three weeks' holiday at the seaside or in the country.

The hon. treasurer, Mr. A. S. Daniell, of Fairchildes, Warlingham, Surrey, made a short financial statement, and added that the Fund was greatly in want of more regular subscribers, in order that the Committee might be able to reckon upon a more settled income.

Postal and Telegraph Christian Association.

ON Tuesday and Wednesday last week the annual conference of the senior section was held in the Lower Hall of the City Temple, Holborn. One who was present says: "The sense of the presence of God was great, and souls could not but be blessed." Another testified: "We have never before had more reality and unity."

Rev. E. L. Hamilton (Bath) and Dr. White (Portsmouth) led the general meetings. In the meetings connected with the foreign and colonial work, Miss K. Tristram (C.M.S.) spoke for Japan, Mr. Evans for Spanish America, and Mr. Craig for South Africa. Brief accounts were also given by secretaries of the P.T.C.A. (Senior) work in India, and the Scattered and Colonial Branches.

On Wednesday morning there was a helpful Conference on the work in post-offices at home. "I have long been on the look-out for some such Christian Association," lately wrote a Scotch official who has joined as a scattered member; and we are touched at receiving, in this time of trial in South Africa, names with applications to join as scattered members from the post-offices in Van der Byl's Kraal, another in Vredenburg, and another in Clarkebury, Tembuland.

We ask the help of the Lord's people in this work. Will you help us by prayer for the post offices at home and abroad? As He leads will you give us your time to take meetings and classes, or to write and send "Quarterly Mails" to those far away? Will you help us by contributions, however small?

Persons wishing to join the prayer union, or to give their lives, or other help, may communicate with the secretary, P.T.C.A. Series, The Institute, 4, Goswell Road, E.C. E. E. E.

Railway Men.—A Gospel mission is being commenced for the benefit of a number of the Midland Railway Company's employés at Cricklewood, who find it difficult, on account of the secluded position of their cottage dwellings, to attend a religious service. It is hoped to erect a small hall, and various friends have promised to help in the furnishing. The hon. sec. is Mr. F. L. Grosvenor, 22, Lichfield Road, Cricklewood.

Mrs. Meredith's Work.

"GOD buries his workers, but carries on his work." The sainted Elizabeth Fry, whose memory must ever be cherished for her devoted labours among women prisoners, passed to her rest, but one of the young associates and followers of her later days, Mrs. Meredith, realizing the neglected condition of the criminal population, felt called of God to devote herself entirely to the maintenance of such work. Since the initial days, many developments have come, until, at the present time, most of the prisons of Great Britain are represented in the large family employed at Mrs. Meredith's well-known mission for female ex-prisoners in the South of London. A visit to the institutions in question is an education in reformatory principles. Mrs. Meredith's methods are, in some respects, unique, but their fruitful character bear testimony to their soundness.

The large laundry, which, it may be remembered, has its habitation in a spacious building formerly used as a skating rink, is the chief means of employment for the women, the interior of which presents an interesting and picturesque sight. Amid the whirr of many wheels and the plash of water, one discerns a spirit of eager industry manifested on every hand. There is evident anxiety, not merely to do the work but to do it well, a fact which appears highly satisfactory when we remember that many of the women have been familiar with every means of gaining a livelihood without working for it. No case is refused, and so, in this line of industry, there are found widely differing natures, and the success of the mission may well be set down as a triumph of the Gospel, since Christianity is the motive force and pervading spirit of the whole.

Each day there are morning prayers; and, later in the day, a Bible reading. Evangelistic services are also held frequently; but there is nothing that could suggest coercion into a religious profession. The women appreciate the many spiritual efforts put forth on their behalf, and it is satisfactory to find that there is much fruit. Many of them walk humbly with God, conscious that their sins, which were indeed many, are forgiven. Some of the transformations are remarkable. Lovelace's famous lyric, referring to a prison, says that

> Minds innocent and quiet take
> That for a hermitage.

These minds, however, were anything but innocent and quiet. Rather, they were filled with passion and turbulence; but a process of Christian administration has changed all that, and the matron is able to instance many cases in which those who have gone out to situations have become trusted and honoured in various households.

The laundrying, one is able to testify from personal inspection, is admirably done. The management aims to make the institutions self-supporting, and it is a pity that such praiseworthy efforts are hindered for want of an additional calender machine for mangling, ironing, and finishing. If this were obtained, a much larger quantity of work could be turned out; and this is the more desirable, as offers of important contracts have at present to be declined. The cost of such a machine is estimated at £175.

Communications respecting the work may be addressed to Mrs. Meredith, 143, Clapham Road, London, S.W.

Christian Endeavour.

TOPIC FOR APRIL 8.

"CHRIST our Missionary Model" (John iv. 5-15). The tired Son of Man gives rest. The thirsty gives the living water. The Jew overleaps the barrier of nationality, and fills a Samaritan village with joy. And what are the methods He pursues?

Firstly. *There is the touch of nature.* Weariness, thirst, need, appeal to the woman's heart. They make a common meeting-ground. It is so important to establish a link of connection between yourself and those whom you address, whether at home or abroad. Few things have done more for the cause of God in a district on the Congo, that I know, than the birth of a little babe in a missionary's home. Here, at least, was a fact that bound the missionary and native with the tie of a common feeling. Hence the great necessity, in India and elsewhere, to break down, as far as possible, the barriers between race and race by the mingling of a common life.

Secondly. *Our Lord rose naturally from the outward to the inward; the material to the spiritual.* It is in the highest degree unwise, in most cases at least, to intrude too hastily and precipitately on the sanctities of the soul. Some men have been honoured of God in the carrying of souls by the rush of a bayonet charge, but most are won by the gradual closing in of the lines of attack. In McCheyne's life we are told that one morning when out riding he stopped at a blacksmith's forge, and alighting, entered the smithy, and, after some lighter remarks, asked the smith what the fire made him think of—a question which led to his conversion.

Thirdly. *Our Lord appeals to her experience of the futility of the best this world can give to slake the thirst of the soul.* When he says, "shall thirst again," he appealed to the innate consciousness of the woman's soul. She knew that she needed to come again and again to draw, not only from that well, but from the wells of human love. Her repeated marriage had not satisfied her heart's cravings. She acknowledged it when she said, "Give me that which will save me coming all the way hither to draw." You must convict people of the vanity and unutterable emptiness of life apart from God. For the most part it will not be difficult to do it; if only the soul is true to itself, it will answer to your appeal.

Fourthly. *In contrast to the unsatisfactory nature of her experiences, Christ cites the advantages which He waits to give.* What a picture it is! Against the dull pit of which she speaks, He puts the sparkling spring, always rising as a fountain day and night. Against the inability of the water she drew to remove thirst, He places his promise of giving water of which we drink never to thirst. Against the necessity of seeking water outside the home by the tedious journey to the well, He puts the inwardness of true religion. It rises up within. Against the quibbling as to whether God were to be found here or there, He puts the truth that the heart of man is his shrine, and that those who worship must worship the Father there.

Fifthly. *Our Lord sets Himself to win one soul.* Men are fond of inventing schemes for the salvation of the heathen. They will civilize, educate, teach them the arts of life, introduce the manners and customs of the West. It is not thus that the only work which shall last can be effected. Men must be born again. Not first the new state, but first the new heart. And if you want to win a tribe, a race, or continent, you will do it best by concentrating your thought upon individuals—one here and one there—who will be for the rest what this woman was. There was hardly need for Jesus to visit her native village. She herself became its apostle (*vv.* 29, 39, 42).

C.E. NOTES.

The general subject for the World's Convention, July 13-29, is to be "The Old Power for the New Age." Topic for Monday meetings, "Twentieth Century Endeavourers on the King's Service." Topic for Tuesday, "Ye are his Witnesses." Topic for Wednesday, "Thy Kingdom Come."

Special meetings for Bible study, conducted by Mr. Robert Speer; and conferences conducted by Rev. C. M. Sheldon will be arranged if possible.

On the Sunday there will be Endeavour sermons preached in many churches and chapels, whilst the chief feature of the day will be the quiet hour or devotional meeting held at the close of the evening services.

Mrs. Clark received the following letter from China before starting thither:—"The ladies of the Church Missionary Society are very friendly to Christian Endeavour, and your coming would help very largely to strengthen C.E. work in that Mission. . . The people are praying to have you come."

A Succourer of Many.

THE LATE MRS. MARSHMAN.

MRS. MARSHMAN, whose portrait accompanies these lines, devoted her long life to the good of others. The daughter of Mr. John Eddowes Sparrowe, she was born in 1816 at Ipswich, where her family, who own the well-known "Ancient House," had been settled for 400 years. She went to India in 1840, and often recalled the text of the first sermon she heard on Indian soil: "Blessed be the Lord, for He hath shewed me his marvellous kindness" in a strange city. She was full of religious zeal, and received a warm welcome from those who were already working there in the Master's service.

In 1846 she married Mr. John Clark Marshman, the son of Dr. Marshman, of Serampore, and editor of the *Friend of India*. She thus became connected with the work of the devoted missionaries, Carey, Marshman, and Ward. They had passed from their labours; but Hannah Marshman, the aged widow of Dr. Marshman, still survived, and gave her an affectionate welcome.

When, in the following year, Hannah Marshman was called to her rest, Mrs. John Clark Marshman took charge of the school for native girls which had been founded by her mother-in-law, and she carried it on with great success. At first she tried speaking to the girls through an interpreter; but soon, realizing her failure to make the desired impression through the medium of a third person, she determined, in spite of her own imperfect knowledge of the native language, to address the girls herself.

What brought her to this decision was the inadequate way in which her interpreter was describing the love of Jesus. She interrupted her, and dipping her finger in a glass of water addressed the girls thus: "Do you see this drop of water at the point of my finger? That represents *our* love for Jesus. Do you see yonder," pointing to the window, "your beautiful flowing Ganges? That represents *Jesus'* love for you."

Mrs. Marshman soon became a fluent speaker in the native language, and took the greatest delight in her class. She used metaphor very largely in her Bible teaching, because, she used to say, Christ taught in that way, and she took Him as her example in this as in all things.

At this time she studied homœopathy, that she might, under God's blessing, be able to alleviate the pain and sickness around her. There was no doctor near who would attend the poor natives gratuitously, and scarcely a day passed that she was not called upon to visit some fever or cholera patients; but no amount of heat or other discomfort caused her to flinch from these errands of mercy. She was much encouraged by a success which she attributed to God's blessing on her prayerful efforts. She used to note down the cases treated, and in one month prescribed for 101 cholera and fever cases, all but two of whom recovered.

This work, which gave her great happiness, was continued for seven years, when she returned to England. In 1855, Mr. and Mrs. Marshman settled in London, where she at once resumed her life of benevolent activity. Her presence on the Zenana Committee was gladly welcomed, as she brought much personal experience to the work. But she felt there was yet more for her to do in the Master's vineyard. The trials and difficulties of young needlewomen and shop-girls, who found themselves stranded in London without a home, appealed very much to her sympathy; and in their interest she founded in Bayswater the second Young Women's Christian Association, the first having been organized by the late Lady Kinnaird in Pall Mall. From these have sprung numbers of similar institutions all over the country, and through them the lot of these young girls has been considerably ameliorated, not only directly, but through influence brought to bear upon their employers, who undertook to give more care and thought to the needs of their working hands.

In this direction Mrs. Marshman's efforts led to a further development. She found so many weak and weary girls needing rest and change at the end of the busy London season, that she determined to extend similar benefits to them. Thereupon she formed the project of establishing a Convalescent Home at Dover. She commenced with very inadequate funds, but nothing daunted her. She received kind encouragement from the London, Chatham, and Dover Railway Company; who, in answer to her request, placed the Old Ship Hotel, Dover, at her disposal, granting reduced fares to and from London for her invalids. Five years later, when there was a question of the Company selling the house, she brought to their notice the fact that she was paying them £500 a year in the railway fares they had so generously reduced for her, and she was permitted to remain in possession. For seven years she carried on this most useful and successful work; then she was reluctantly compelled to transfer her "Home" to Brighton. Here, also, the Lord blessed her, and likewise the work which she was

From Photograph by E. Pannell, 49, St. George's Road, Brighton.

enabled to carry on with increasing success for twenty-seven years. She received during that time 54,000 invalids, by whom her name is loved and revered.

On first transferring her work to Brighton, Mrs. Marshman rented Crescent House, which has since been a haven of rest and a scene of restored health to many thousands of invalids. But after a short time the proprietors determined to sell the property. Mrs. Marshman prayed earnestly that God would not allow her poor invalids to be turned out. The house was put up to auction, but not a single bid was received. Thereupon Mrs. Marshman asked God's help to enable her to raise money for the purchase of it. Her favourite expression when in any difficulty was, "I will take it to the Throne of Grace," and at such times she often quoted the words, "My God shall supply all your need." Her experience on this, as on many other occasions, was to receive a rich "recompense of reward." Within one year, without an appeal to the public or the Press, she raised amongst her sympathizing friends the sum of £4,500, and Crescent House, with its garden and beautiful trees, thus became in perpetuity a Home of rest and comfort to many weary toilers.

At first she controlled the Home from London, seeing each invalid, and personall investigating every case she sent down. She paid a visit to Brighton every Thursday, and addressed all the inmates, remaining to hold the Sunday afternoon Bible class. This she carried on for many years, till the weekly journeys began to tell upon her health. Whenever remonstrated with for overworking herself, she would say with a bright smile, "It is better to wear out than to rust out." But after a time she decided to live in Brighton, and in 1892 she left London for good, taking a house near the Convalescent Home, which she delighted so much to visit. Here she continued her Thursday and Sunday Bible classes, as she loved to feel in touch with her large family at Crescent House. In summer time they would all gather round her under the trees, while she spoke to them of the Saviour's love, her whole face lighting up when discoursing on this her favourite theme.

Her life was one of continual happiness and joy in the Lord. "Out of the abundance of the heart the mouth speaketh," she would often say. Many a time was she urged not to try her voice in the open air; and after she had reached the great age of fourscore years, her daughters and her doctor, being most anxious about her health, tried to persuade her to give up the weekly addresses. But all realized that, though the continued effort might be fatal to her, she could not live without her loved work; and Sunday after Sunday her beautiful face and sweet voice gladdened many a sad heart. She was full of energy to the last, and only the day before she died (February 12, 1899) sent a message that she feared she could not take the class next day. How little did those watching round her think that, at the very hour of her Bible class, her gentle spirit would pass away!

Mrs. Marshman had the pen of a ready writer, and, at the request of one of her daughters, she wrote two small volumes of Bible stories in verse for her grandchildren. These were published in two parts, called "Bible Narratives" and "Gospel Narratives." She also wrote several other short poems; and two years ago, at the urgent request of many who had profited by her teaching, she published "Outlines for Bible Classes," a remarkable effort for an octogenarian.

The Gospel in Spain.

EVANGELIZATION in Spain is carried on under circumstances of increasing difficulty. It is gratifying to learn that efforts in this direction are being attended with singular success. Mr. Armstrong, of the Association for the Diffusion of the Gospel in Spain, writes:—"In our own humble work, in and around Barcelona, we are carrying on, weekly three simple prayer meetings of a few Christians in their houses. The results have surprised us, so quickly have come the answers to prayer.

"One of these meetings is held in a large building, where live in rooms, it is said, nearly 150 souls. The only known Christians are a woman whom we have known for years, and a young deformed girl. From the provinces of Valencia some favourable accounts are received. Mr. Nisbet can speak well for the work in the capital and several villages of Castile, and in Corunna and Marin."

The testimony of Mrs. Armstrong is similarly gratifying. "It is cheering to see how these very poor people listen to the simple Gospel, related or sung, and how the presence of our Almighty Saviour impresses them, one after another crying for mercy." Mr. Simpson, of Aguilas, who has sustained a terrible trial in the loss of his wife, journeys through the provinces in company with the Spanish Bible Colporteurs, not only preaching the Gospel, but confirming and strengthening the faith of Christians living alone in country districts. The secretary is, Mr. S. Southall, 51, Cliff Road, Leeds.

Palestine in London.

LIFE AND WORK OF REV. JAMES NEIL, M.A.

As a writer and platform teacher, Rev. James Neil has long been before the Christian public. His books number well nigh a score, and the topics upon which he has lectured are as numerous. Therefore, he stands in little or no need of introduction. He is generally admitted to be a premier authority on Holy Land Life as it throws light on the Bible. In view of his great undertaking in connection with the "Palestine in London" demonstration, we embrace the present opportunity of outlining the story of the man and his work.

Mr. Neil was born in 1843, at 13, Brunswick Terrace, Brighton. His father came of a Scottish family long settled in Galloway; his mother, Hannah Phillips, belonged to a well-known Jewish family. Passing some years of youth at St. John's Wood, London, Mr. Neil was privileged to come under the influence of that eloquent preacher, Rev. George Fiske. Being weak in health, he was sent to school in Yorkshire. In order to enter the legal profession, he was in due course articled to a firm of London solicitors, and after passing the prescribed examination, in 1866, was enrolled a solicitor of the High Court of Chancery.

From the Law, Mr. Neil passed to the Gospel; and for thirty-five years, righteousness and truth have been the warp and woof of his life and ministry. He has never regretted his legal training. On the contrary, he has advocated so-called "secular" professions as offering important preliminary experience for clergymen and ministers. It was during his legal studies that Mr. Neil was savingly converted to God. He was brought out of a life of ungodliness into the light and peace of the Gospel. This was at the age of twenty; and he at once became a Sunday-school teacher under that godly minister, Mr. Widdrington, at St. Mark's, Hamilton Terrace, N.W.

Deeply impressed with a desire to enter the ministry, Mr. Neil went to Oxford, in 1866, for a course of reading. This brought him into contact with Rev. A. M. W. Christopher (now Canon) and other earnest men. Having been ordained by the Bishop of Worcester, he began parochial work in Birmingham under Canon Wilkinson. He was at once brought face to face with the problem of reaching the masses; and he solved it by going after them.

For a year and a half he laboured in that way; then, giving up his curacy, he went into residence at Corpus Christi College, Cambridge, as a fellow-commoner. Still he combined active work with preparatory study. During the early part of his University life he toiled in the parish of Barnwell; subsequently he had charge of St. Luke's, Chesterton. He was careful to secure simplicity in the form of service; and the church was soon crowded with people who had previously been alienated by sacerdotal innovations. Cottage meetings and open-air gatherings were carried on by lay helpers, and the devoted clergyman became the head centre of a round of agencies for good. Notwithstanding the many interests that engaged his attention, Mr. Neil took an excellent degree, being bracketed first in the first class in the Theological Special in 1870.

Soon after this came the turning point in Mr. Neil's life. He had married Miss Shenton, of Rotherham, who heartily threw herself into parochial work; and, among other responsibilities, had become deputation preacher for the C.M.S., and University, Town, and County secretary for the London Jews' Society. To this latter well-known organization he now offered his services as a missionary to the Jews, and was appointed incumbent of Christ Church, Jerusalem. He spent several years in the Holy Land, and during that time acted as private and examining chaplain to Bishop Gobat. He enjoyed unique opportunities of studying the people and their life, also their peculiar manners and customs. His powers of observation and keen interest in everything Palestinian led him along paths of investigation that were singularly fruitful of information.

Returning to England in 1874, Mr. Neil resolved upon placing before the public the results of his researches; and after a spring trip to Egypt and a tour of Palestine, in 1875, he devoted himself to extensive literary labours. In the meantime, he held for a time the incumbency of Berwick, near Shrewsbury, and gave ministerial help in many

English parishes. In 1887 he came to London for the education of his sons.

His first book, "Palestine Re-peopled," appeared in 1875, and it has gone through over twenty editions. Three years later came "Palestine Explored" (now in its eighth edition), the pages of which throw light on many difficult passages of the Old Testament. Smaller works followed in swift succession, all of them attractive from the antiquarian point of view. Then, in 1893, came "Pictured Palestine," a valuable contribution to the same important class of literature. These works are all expository in substance, and designed to confirm and illustrate Holy Scripture. Some of them have been circulated to the number of 120,000.

That which Mr. Neil aimed to do by his books he has in more recent years endeavoured to achieve in other popular ways. The power of pictures—the influence of appeals to eye-gate—needs no apology. So, eight years ago, Mr. Neil designed a Holy Land and Oriental Exhibition, which was open for some months, first at Brighton and afterwards at Brixton. He has since gone further, and, as already intimated, opened "Palestine in London," in the Conference Hall, Eccleston Street, Belgravia. Week by week he is lecturing every Tuesday, Wednesday, and Thursday afternoon, and on the evenings of the first and last-named days; and is showing (under a high light) his exquisite life-sized oil paintings, by Mr. James Clark and other artists. These paintings cover, for the first time, with minute and perfect realism, all the main features of Eastern life as they throw light on the Bible. Different lectures and pictures are delivered each week, and to some extent there is variety each day. Admission is free, and there are a few reserved seats.

As a lecturer, Mr. Neil enjoys a well-deserved popularity. There is the fibre of the Puritan in his attitude toward Divine things; there is a spice of humour (and assuredly the subject gives many an opportunity) in his description of things Oriental. His magazine articles, and papers read before learned societies, show the breadth of his knowledge; and church dignitaries combine with ministers of all denominations in testifying to the practical utility of his illustrated lectures. The general subject last week was "Nazareth; or, Village Life," which was delineated with much power, and shown to illuminate many portions of Scripture, including the Gospel narrative. This week the subject is "Jerusalem; or, Town Life." Next week the scene will change once more, and the lecturer will dwell on "the Wilderness of Judæa; or, Desert Life."

Prebendary Webb-Peploe, who presided at the opening meeting, spoke with enthusiasm of the lecture he had heard, and rightly acknowledged the herculean undertaking of Mr. Neil. Rev. H. B. Macartney, who presided in the evening of the same day, was equally warm in his encomium, and said he should attend as often as he could during the course. The truthfulness of the pictures, and the impressiveness of the lectures, was attested by both these speakers, who did not hesitate to acknowledge that they had been learning while they listened. Doubtless their hearty approval will secure the attendance of many who otherwise would not be attracted to the meetings. Lord Radstock, also, at another lecture, said that all present owed a deep debt to Mr. Neil for his important life-work. Personally, he had learned many things, and hoped to attend other lectures.

With the method of the lawyer, the purpose of the theologian, and the vigour of the traveller and expert, Mr. Neil developes facts that have a wide human interest, and applies principles that play an important part in the building of Christian character. We join most cordially in the commendations expressed by Preb. Webb-Peploe and Lord Radstock, and sincerely hope that many ministers, Sunday-school teachers, and others, will avail themselves of this opportunity of gaining instruction on topics of surpassing importance to all Bible students.

The Protestant Alliance is pursuing a vigorous campaign, with the object of enlightening the public concerning the grave issues which are bound up with the maintenance of the Protestant religion. Lectures have recently been given at Surbiton, Norwood, Brentford, Gunnersbury, and other suburbs and parts of London; also at a number of provincial centres. Protestant educational classes and meetings for debate have been sustained in several districts throughout the winter.

Other Lands.

A Peep at Cuba.

AFTER 400 years of Spanish bondage, fair Cuba is said to have been rediscovered to freedom and its benefits.

As the *Olivette* enters the picturesque harbour of Havana early in the morning of March 3, we are shown the wrecked *Maine*, a pathetic memento of the sudden and cruel death of 266 brave men on February 15, 1898.

Havana was founded about half a century previous to any settlement in the States, and presents a curious picture with its low, vividly painted houses, its (for the most part) narrow streets, and almost imaginary pavements. As we roam about the city we emerge into a fine square; and, led by the gestures and signs of a fine-looking, half-clad brown boy, we enter the place where Columbus is said to have attended the first Mass in the Western Hemisphere.

The number of natives existing in Cuba in 1511 is variously estimated at from 200,000 to 1,000,000. Twenty years later only 5,000 of them remained. Bad treatment and heavy labours drove many to suicide. By this means the indigenous population was so diminished in 1523 that negroes began to be imported. Slavery thus established lasted until 1886.

The subsequent history of Cuba, up to the time when thousands of reconcentrados were literally starved to death, is the continuation of one tale of cruelty and oppression—corrupted governors on the one side, fanatic clergy on the other.

On our way here, we were told repeatedly to be on our guard against being taken in, there being no fixed prices anywhere. The stranger is sized up, according to the value which he represents in the estimation of the Cuban; and so made to pay for his purchases. So far as our own experience goes, we did not find this feature in an abnormal degree; but, if we had, we should not wonder. Just as the child unconsciously reflects the mother, so the tendency of a nation is to follow the example of those in high places. It is stated that, during centuries, Governor after Governor was sent to this country with the object of redressing the wrongs of his predecessor, and that each returned to Spain a rich man, sometimes a millionaire.

The clergy have been tools in the hands of the Government, and consequently have not conserved much authority over the people. Havana has more theatres than churches. Before going to a Protestant place of worship we saw High Mass at the Cathedral, and found but a small congregation present, most of the men being lookers-on, like ourselves. Among those attending the conventional Mass in the morning, and masked balls in the evening, there are some devoted souls, reaching in the dark after God, if haply they may find Him. Our hearts bleed at the sight of men and women, as we meet them at the different altars offering up their prayers before lighted candles.

Here is a well-dressed woman upon her knees, counting the beads of her rosary, her eyes fixed upon the image of the Virgin, as if in a trance; there another one, ragged, destitute, with traces of small-pox upon her swarthy face, makes a pilgrimage round the altars, and finally reaches the door, begging for an alms as we are leaving.

Wherever we look it is Mary—Mary with the Babe in her arms, Mary crushing the serpent's head, Mary the Queen of Heaven, Mary the Merciful, Mary in velvet, Mary in silk; but for the most part Mary in the gorgeous apparel of the sixteenth century with ear-rings and necklaces. There are, in every form of heathenism, some remains of primeval truth; but Popery has deliberately and increasingly made the Virgin Mother superior to the Son of God.

If, as it has been said, the influences of our childhood never entirely lose their hold upon us, how is it then, that the writer, who was brought up under Romanism and taught to confess, and to worship the Virgin, can lift up her heart with jubilant gratitude to Him who in his infinite mercy has delivered her from the devil's snare and led her into marvellous light?

Many a good Protestant, especially if he never lived in a predominantly Catholic country, has been heard to say: "There is something good in every religion." Of course there is. But the Romish Church, where she dares, does not extend the same tolerant view to any form of Protestantism. In her girlhood, the writer was told that entering a Protestant Church or touching a Protestant's garments was pollution to her soul, and ought to be confessed and repented of. To smile with approbation at the Church of Rome because there is some good in it, is like failing to urge the opening of doors and windows because there is still some oxygen in the poisoned air of a room.

One engaged in Christian work said to us, "I used to have some regard for the priest, but not since I came to live here." Yes, you must live in a Catholic country in order to know the degrading influence of Romanism. One striking feature of it is the desecration of the Lord's Day. To unaccustomed eyes it seems like Sodom and Gomorrah; yet Havana is hardly worse than Vienna or Paris, only that, owing to the climate, the vice is more public here than in the colder countries.

Whatever sport, whatever amusement, there may be, it is considered fit to be done on a Sunday. Ball-rooms and theatres are crowded, and the promenade and thoroughfares are thronged with people of all ages and colours, from the matron to the tiny child, from the white beauty to the negro belle, all eager to be pleased, and in their chase after pleasure forgetful of God and his commandments.

We visited the Penitentiary. Of 225 prisoners some have been awaiting their trial for the last six months. We saw a poor Spanish policeman, who, having shot a man by mistake, had been condemned to seventeen years imprisonment. Here we were shown the garrotte, an essentially Spanish instrument by which thousands of Spanish victims have been executed. There is a seat fixed to a post, in the front of which is an iron cravat and a screwing mechanism at the back of it. When the condemned man is seated, the cravat is closed and pinned around his neck. A quick turn of the screw causes the cravat to press against and break the spine, and death follows. It is stated, we were informed, that during the first half of the Cuban Civil War (from 1868-1873) 4,672 prisoners were killed either by shooting or by garrotting.

In passing the chapel, we asked whether any services were held there. "No," replied our guide, "The priest wants 45dols a month, and that nobody else should be allowed to preach. So we do without him." In showing us the spot where the prisoners used to confess, he added with contempt: "He never shakes hands with one of them." Seizing the opportunity, our friends, who accompanied us, Revs. L. C. McPherson and—Menzies, offered to hold Sunday services gratuitously, and were gladly accepted.

There is much scope for Christian work to be done in this island, and we hope to be able to say something about it in the next letter.

Wilma Morgan.

Miami, Fla., March 14.

The Indian Famine.

NOTES FROM WORKERS.

THE communications we are receiving from workers in various parts of the affected districts afford striking testimony as to the terrible character of the visitation.

Writing from Basim Berar, Mrs. L. W. Moore says:—"One of the chief needs in the relief camps is clothing for the destitute women and children, and for the aged. Water is growing more and more scarce. What we are to do the next three months I cannot imagine. By the kindness of readers of The Christian we have been enabled to clothe at least some of the naked, and to give greatly needed help to some of the feeble and aged native Christians. Famine babies have also been received, and we have bought grain to feed the children in our orphanage."

Rev. P. B. Keshkar, of Sholapur, writes under date March 9:—"Most of the people are pictures of famine. Yesterday afternoon a woman asked me whether I could buy one of her five beautiful sons. She does not expect to live, and desires to place her children in places of safety. I undertook to take them all if her husband agreed to the step. The missionary ladies here are taking babies and children daily as they are brought to them—our boys' school is full—and yet many parents and the friends of the children, are anxious for their children to be in the Mission Boarding School. We have opened a poor-house for those who are unable to work. One of the men is a leper, and we have a lame and a blind woman, while others are very weak and old. We have many opportunities for doing good."

Rev. D. O. Fox, of Poona, who is in charge of Mrs Bruere's work in that important centre, says: The distress is terrible all about us, and it is steadily increasing. The Government authorities are doing all they can, but they cannot reach all the needy. We have relief work in the city especially for the poor women and children. At the same time the Gospel is preached to them. They listen attentively. Many of them are families who belong to our schools. They have nothing to live on. We thank your readers most heartily for the help received."

From Muttra, N.W. Provinces, Rev. J. E. Scott (Methodist Episcopal Church) writes: "The famine in Rajputana, India, is so severe and so long-continued that thousands are starving, and among these are hundreds of our native Christians who were poor before the famine came, and who now have absolutely nothing. We have arranged to take children into our schools, and to feed the poorest of their parents."

Rev. E. J. Jones writes from Nasih: "I am anxious to open a grain shop at Yeola, near Ahmednugar, where the famine is very bad, but especially to rescue the children. Girls and boys are being sold, and many are left orphans. Two were being sold to bad women at Yeola a few days ago, when a passing Brahman advised the parent to bring them to the Christians, who would bring them up well. Shall we not prove that this confidence is not reposed in vain?"

A German Centenary.—*The Quarterly Report of the German Baptist Mission* gives an account of the centenary celebrations, held in January last in Hamburg, in connection with the 100th anniversary of the birth of the late Pastor Oncken. Not only had the four other churches in Hamburg-Altona co-operated in a hearty manner in all the various arrangements, but there were also present many friends from a distance, and the union of the German Baptist Churches had sent three of their leading men as representatives. A memorial tablet was placed on the grave of Pastor Oncken, bearing the following inscription (translated):—"In memory of their never-to-be-forgotten First Pastor, Johann Gerhard Oncken, the Founder of Churches of immersed Believers in Germany, this Memorial Tablet was erected on his 100th Birthday, January 26, 1900, by the grateful First Baptist Church in Hamburg.—'Remember your teachers who have spoken unto you the Word of God, considering their end, whose faith follow.' —(Heb. viii. 7.) (Luther's version)." In the course of addresses on the history of Evangelical Nonconformity in Germany, interesting contrasts were suggested.

"Regions Beyond" Missionary Union.

THE two-fold work of the "Regions Beyond" Missionary Union has never failed to commend itself to the sympathy and support of Christians of all evangelical denominations. The training of young men and women as missionaries for foreign lands, and the maintenance of workers in new and otherwise unoccupied fields in the "regions beyond" have combined to realize results full of encouragement and promise.

By these agencies a thousand young men and women have been trained for service; while over a hundred are resident in the various colleges at the present time. It was only fitting that the meetings of the Union in Exeter Hall, held on Tuesday last week, should be marked by the unabated interest of those who realize how vast is the work, and how numerous are the difficulties and obstructions which intercept, thwart, and hamper the advance of missionary toilers.

In the afternoon the Lower Hall was crowded to overflowing, and the meeting was pervaded by a spirit of earnest supplication and praise. Mr. F. A. Bevan, who presided, introduced to notice the countries to be considered—Central and South America and India. Christians, he said, are sick at heart when they remember how much is being spent in the destruction of men's bodies, while so little is being expended for the salvation of their souls. South America, he thought, had been neglected chiefly because England has but little territory in that country.

Dr. Harry Guinness gave a résumé of last year's efforts, and outlined the proposed operations for the present year. He recalled his personal experiences in Peru, and spoke of the arduous tasks the missionaries have to face. By

INDUSTRIAL METHODS

they are gaining the confidence of the heathens. Mr. Peters has a studio, and while the natives refuse to hear the missionary, all are anxious to be photographed, and those who have their portraits taken also have the Gospel preached to them. Of the Argentine Republic Dr. Guinness had a gratifying report to give, as well as Costa Rica and Guatemala. The urgent needs of India, with her millions without the Word of God, were emphasized, particularly the dangerous district of Behar.

Rev. James Fanstone had much to say of the Republic of Brazil, where he has laboured for twenty years. He strongly urged young men to go out to teach the English language, by which means they could earn their living, and help the missionary cause. There is much persecution and opposition, but the work goes on steadily and surely. There are hundreds of towns in Brazil without one single voice being raised in defence of the Gospel. Mr. Fanstone's appeal moved many hearts.

Rev. E. Palgrave Davy has been for some time at Behar, where, he stated, there are still 12,000,000 untouched. In India there were only 2,000 missionaries and 8,000 native workers, while in the British Isles there were 38,000 ministers. Mr. Davy spoke hopefully of the results of the translation of the Scriptures into native languages, which was proving the best means of disseminating Gospel truth.

A few words of parting testimony were spoken by Mdlle. Elise Dufey, who has spent three years at Doric Lodge, and is now shortly leaving for Costa Rica; and Miss Clarke, who returns to the Congo, and whose labours at Ikau and the surrounding villages have been attended with so much fruit.

The meeting in the evening, over which Mr. T. A. Denny presided, in the large hall, was indeed a time of spiritual refreshing. The large assembly, drawn together in warm sympathy with the noble purposes of the Union, and thrilled by the reports presented at the afternoon gathering, was enthusiastic in its reception of those who spoke on Central Africa.

A few remarks were made by the Chairman, after which Rev. D. J. Stather Hunt, vicar of Holy Trinity Church, Tunbridge Wells, commented upon Phil. iii. 2 and other passages. Earnestly the speaker dwelt upon the power of Christ as alone being able to subdue the heart. Did they realize what this subduing meant? If the love of Christ reigned in their hearts, they would come out and take their stand for him. No single copper was given in vain—no prayer offered which was not a step in the march of the God of armies, going forth to the accomplishment of his purpose. "Christ all strengthening" is

COMFORT FOR THE MISSIONARY.

They had an enemy to fight, and there was only One in whose strength they could overcome. "Christ all satisfying" brought consolation. When we have Christ for our portion we are satisfied, for He is "all in all." Christ was all sufficient. There was no need He could not supply. Did they realise all Christ had done for them? "When they nailed his hands to the cross they brought your hands to labour for Him."

Rev. Henry Richards told how the natives on the Congo, on the profession of their faith, have often to leave home and suffer persecution. He cited some touching instances of how boldly these men and women defended their religion when once they had been led to accept it.

The description of Mr. J. R. Ellery's pioneer journeyings on the Maringa revealed many trying and dangerous experiences. On one occasion, having been warned of the threatenings of the natives, they continued their journey and found 500 people waiting for them and their message.

Mr. G. H. Harber gave an encouraging account of the new station which is being opened on the Juapa.

Dr. Harry Guinness, having announced that the £4,000 required for the new ship on the Congo had been subscribed, and many magnificent promises had been made that evening, proceeded to give his report, representing ten years progress on the Congo. This was illustrated by means of limelight views; and the contrasts which the slides presented bore remarkable testimony to the changes which followed the labours of the evangelists in that dark and neglected region.

Soldiers at the Front.

THE CAMP HOMES.

IN the advanced camp which we are just leaving, there have been many tokens of the Holy Spirit's presence and power. Night after night men have sought salvation; others have confessed they gave their hearts to Christ "in the meeting." The marquee, which is about the size of the former overflow tent at Keswick, has been crowded every night. One Sunday, after the address, the Christians were asked to stand, then those who desired salvation. After two or three had risen, a voice was heard from the further end of the tent saying, "I will stand for Christ;" another stood and repeated the words. Then three stood up in the front rank; and one who did not rise, our own orderly, yielded to Christ. Speaking of this afterwards, he said, "I felt I dared not leave the tent without accepting that invitation."

Just now, with troops moving in and out and through the camps, the resources of the Soldiers' Homes are being taxed to the utmost in providing free meals. A few days ago 350 men of the Royal Scots, after a long, heavy day at Dordrecht, marched into camp at sunset; darkness followed almost immediately. They had had no food since 6 a.m., and on the previous day hard fighting and hard work, with little to eat. Whilst they pitched their tents, Mr. Howe hurried to the village to persuade the bakers to sell all their bread. Passing through the dark camp, he heard men inquiring of their comrades, "Which is the way to the Soldiers' Home?" "Is it true there is free grub there to-night?"

Our hearts were moved as we saw the throng of hungry, exhausted men come in with pinched and haggard faces, and heard their expressions of gratitude. To-night saw a similar scene, only we had nearly 1,000 men. The greater number enjoyed their coffee outside the marquee, seated on the veldt, and lingered on until the moon shone upon them, and God's messages of love and mercy sounded out and fell upon their ears.

Mrs. M. S. Osborn Howe.
Care of *J. Storr Lister, Esq.,*
Kingwilliam's Town, Cape Colony.

SOUTH AFRICA GENERAL MISSION.

Through the kindness of Lord Methuen, Mr. Percy Huskisson and Mr. Darroll have been attached to the Highland Brigade Bearer Company. As the little Home at Modder River had to be turned into a hospital, Lord Roberts kindly supplied tents in its place. Our two workers have been again under fire, at Paardeberg, and over and over again it has been very evident that "the shadow of the Almighty," as Lord Methuen put it, had been over them.

On that terrible Sunday, February 18, Mr. Percy Huskisson and Mr. Darroll went backwards and forwards under fire helping the wounded. While helping one wounded man, Mr. Huskisson heard his name called, and on looking round he saw one of the men who had been converted at our Soldiers' Home at Wynberg some years ago. Going up to the lad, he said, "Are you wounded?" "Yes," was the reply; "but praise God it is not in my head." The bullet had gone right through the back of his neck, and though he was bleeding profusely, he was humming a chorus to himself. Later on the major came up, and said of the lad: "He is the most cheerful case that has been in the dressing-room to-day; he was brought in singing a hymn." An unconverted man was heard to say later on: "A chap coming in like that to the dressing-room does more good than anything, as he keeps the fellows' spirits up."

Details of the work can be obtained in the booklet, "The Surrounding of Cronje."

Arthur Mercer.
17, Homefield Road, Wimbledon.

FROM THE WINCHESTER HOME.

Friends of our mission who assisted us in our tents at the autumn manœuvres last year will be very glad to know we are continually receiving letters from soldiers at the front who gave their hearts to the Saviour during the special efforts on Salisbury Plain. Many of the men were stirred to work for the Master, and have since done noble missionary work amongst their comrades, and also among the natives. Very many have fallen on the battlefield, but not before cheering our hearts with the message that, should they fall, they would be safe on the other side.

The following is an extract from a letter received from a young soldier in General Gatacre's division. He was impressed in our tent at Bulford, but did not decide. When embarking for the front we saw him on board, and again had an earnest word with him:—

"Thank you for your letter, which did me much good; and, praise the Lord, I can now say I am his. I gave myself to Him on the boat, and two more with me. I find the Lord a never failing Friend. Will you be so kind as to send me a small pocket Bible, as I have none, and am anxious to get one, so as to read his Word daily. I will forward the price. If it be his will that I should come back again, I will come and see you. The Lord knows whether I shall or not. My all is in his hand."

A. K——.

In the death-list of March 19 we read:—"Private A. K——, of enteric fever, at Kimberley, March 14." Also one of the comrades, of the same disease, at Wynberg, March 13.

We praise God for letting us receive the news of the conversion of these two men. We are preparing to reach more soldiers with the Gospel this year.

F. E. Perks.
Soldiers' Home, Winchester.

Miss Orlebar's Work in India is young, and as yet not widely known in England. By its agency the Scriptures are sold in Hyderabad City, Deccan; there are homes of rest for missionaries in South India; also a school for the children of missionaries in Coonoor and soldiers' homes in Calcutta and Darjeeling. Suitable workers for the soldiers' part of the work are especially needed. Particulars may be had from Miss Raby Clark, c/o 41a, Pyrland Road, Mildmay Park, N.

Notes from Victoria.

LOYALTY to the Empire, which has been so signally manifest in these Colonies, is proving a costly thing. Already several Victorians have fallen in the war with the Boers. The intelligence has caused universal sorrow, and will probably do something towards restraining the Jingo spirit which has prevailed. In this direction there is still something to be done.

Sunday, February 11, was observed throughout the Colony as a day of humiliation and prayer. The success of Lord Roberts' tactics for relieving Kimberley was reported a few days afterwards. Was there any connection between the two?

One evil result of declaring as true the doubtful conclusions of Higher Criticism appeared in a sermon preached on Sunday last by Cardinal Moran, of Sydney. The occasion was the opening of a new Roman Catholic Church in West Melbourne; the theme was "The Heritage of Blessings in the Catholic Church." The second of these blessings was the *spiritual authority* which Christ vested in his Church; and, in speaking upon this, the Cardinal made numerous quotations from Protestant authorities. He quoted from one who described the Bible as "a rope of sand!" from another, who declared that "the Scriptures abound in myths and fables," and who compared the Bible to the City of Jerusalem, which "was buried beneath the rubbish of more than eighteen centuries. The work of historical criticism was to dig through this mass of rubbish!"

There seems to be no way of escaping the Cardinal's conclusion, which he gave in a quotation from one of the English magazines:—"The original Protestant position set forth by divines like Hooker, who denounced as one of the fundamental errors of Rome, the doctrine that 'Scripture was insufficient without tradition,' is by the Protestantism of to-day being itself denounced and repudiated, and a doctrine which, in some respects at all events, resembles that of Rome is more or less explicitly being set up by them in its place. This is the doctrine that as a guide to truth, or as a proof of it, Scripture is altogether insufficient unless it is guaranteed and interpreted by some authority external to itself." Are we not forced to such a conclusion? And since Criticism is so contradictory and changeful, to what authority other than that of Rome can doubting souls appeal?

God forbid that they should do this, for they would have to receive upon Rome's authority not only the inspiration of the Bible and much that is true besides, but all the heresies and idolatries which Rome has added to Scripture teaching. But the peril is great. Souls tossed with doubt hear two voices. One that of Protestant professors, who say "the Bible is a mixture of truth and fable;" the other, that of Rome, which says "the Church is the infallible expositor of Scripture, and the Divinely-appointed guide of souls."

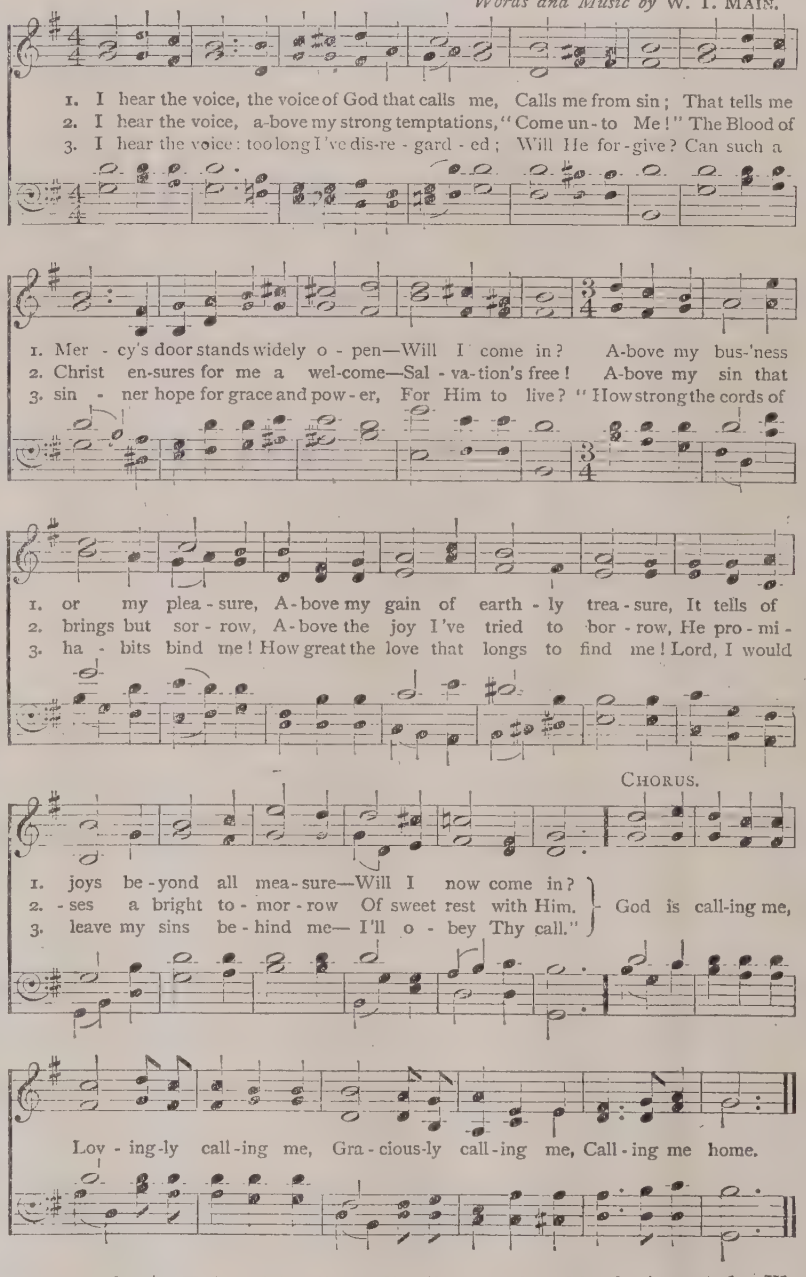
A Newspaper Pulpit.

THE Sheldon newspaper experiment has moved the *New York Journal* to place a page of its evening issue under the editorial control of Dr. R. S. MacArthur, pastor of one of the most prominent Baptist churches in the city. The *Journal's* announcement is that the Doctor will conduct "a daily pulpit of the news," "as a representative clergyman thinks it ought to be," without attempting to judge of the Saviour's possible or probable attitude on the matter. The page on March 11 was certainly both interesting and instructive. Three articles—"Wide-open New York," "A Far-reaching Pulpit," and "Enterprising Journalism"—were signed by the Doctor. The first of a series of articles on the subject announced that "the Churches" are not losing ground in the country, but that their membership is increasing faster than the population. A number of figures are given in support of this encouraging announcement, which will surprise a good many people. Among other items of news are: the combination of twenty-six Brooklyn churches to fight one of our liquor laws, and the baptism on a recent Sunday of 184 men, women, and children at Mount Olivet Baptist Church (coloured). Among the candidates was a woman who had for several years been a cook in the family of the late Colonel Ingersoll.

ROGER MARTIN.

"God is Calling me."

(*D. L. MOODY.*)

Words and Music by W. T. MAIN.

1. I hear the voice, the voice of God that calls me, Calls me from sin; That tells me
2. I hear the voice, a-bove my strong temptations, "Come un-to Me!" The Blood of
3. I hear the voice: too long I've dis-re-gard-ed; Will He for-give? Can such a
1. Mer-cy's door stands widely o-pen—Will I come in? A-bove my bus-'ness
2. Christ en-sures for me a wel-come—Sal-va-tion's free! A-bove my sin that
3. sin-ner hope for grace and pow-er, For Him to live? "How strong the cords of
1. or my plea-sure, A-bove my gain of earth-ly trea-sure, It tells of
2. brings but sor-row, A-bove the joy I've tried to bor-row, He pro-mi-
3. ha-bits bind me! How great the love that longs to find me! Lord, I would
CHORUS.
1. joys be-yond all mea-sure—Will I now come in?
2. -ses a bright to-mor-row Of sweet rest with Him.
3. leave my sins be-hind me— I'll o-bey Thy call."
God is call-ing me,
Lov-ing-ly call-ing me, Gra-cious-ly call-ing me, Call-ing me home.

"Goodbye" to England.

FEW more interesting or impressive sights can be imagined than that presented on Friday evening last in the little chapel of Dr. Barnardo's Home, Stepney. On the following morning 254 youngsters, selected from the great family of 5,373 boys and girls, in the various Homes of the "National Incorporated Waifs' Association," as the well-known Institutions are now called, were to sail for Canada in the s.s. *Cambroman* (Dominion Line), and here all the young *voyageurs* were assembled for their last religious service in the old land, and for the last words of fatherly wisdom and affectionate farewell from him who had, to many of them, been the only father and friend they had ever known.

Of course, there was hearty singing by the fresh young voices, and short, earnest prayers offered by one or two friends, and a brief and suggestive address by Dr. Barnardo. But what must have impressed the onlookers most was the unknown and uncountable potentialities of such a group of well-trained British boys going from under godly and prayerful influence, and evidently having before them ideals of life not often shared by lads of their condition.

Many of these dear fellows were well-known in their several homes as Christian lads of approved character. The breathless interest with which all, even the youngest, followed the address, and the rapidity and accuracy with which answers were given aloud to the questions now and then put by the speaker, showed how keen had been the attention and comprehension of the hearers, and how excellently all had been trained. Nor must we forget to chronicle the fact that the whole group of 254 lads, of their own will and choice, knelt to utter aloud the words of a pledge, common in the Homes, against the use of intoxicants, and followed by this brief prayer, uttered clause by clause: "O God, help me, by thy grace, to keep this solemn pledge, while life shall last, for Jesu's sake, Amen."

When the final moment came, and all reverently knelt in silence to invoke the Divine blessing, we felt that no more impressive "send-off" could have been designed; and then, as they quickly filed out, Dr. Barnardo and Mr. Finney went down the line, shaking hands with each boy, and often adding a brief word of personal and affectionate interest. The glistening eyes and fervent handgrasp, especially of the older youths, told its own tale of a friendship esteemed and reciprocated. We left the little house of prayer, breathing from our hearts the words of the patriarch of old: "The angel which redeemed me from all evil, BLESS THE LADS!" J. R.

On the following morning, the boys, 254 in number, left Euston for Liverpool, in charge of Mr. Owen. By this they are well on the way to the new lands of the West.

The Brixton Orphanage.—Since the foundation of this orphanage nearly a thousand children have been admitted. Of these, 300 have been outfitted and placed in situations, and are now making favourable progress in life.

Widows and Orphans of Firemen.—The eighteenth annual report of the Metropolitan Fire Brigade Widows' and Orphans' General Benefit Club records a large increase in the number of widows on the pension list, involving an expenditure unequalled in the history of the society.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

A Lesson from Ladysmith.

By WILLIAM LUFF.

"As a Besieged City" (Isa. i. 8).

THE besieged cities of which we have been recently hearing illustrate the condition of every unsaved sinner.

"My heart," said a sailor, "was for years like Ladysmith—shut up; but the Lord brought deliverance."

Two forces are seeking to enter every besieged heart: Enemies—as the world, the flesh, and the devil; friends—Christ, the Holy Spirit, and all heavenly powers. They have different and opposite purposes: to destroy, and to deliver.

Man is by nature cut off from God and surrounded by sin; but the object of Satan is to obtain entire possession. In Ladysmith—

The railway was cut. The Scriptures are God's line of communication, by which heaven's bounties enter the soul. This the enemy will stop, if possible.

The water supply was stopped. The means of grace are channels for supplying the water of life. This supply the foe will intercept.

The telegraph wires were sundered; and in our case prayer is the telegraph, which Satan will sever if he can.

Where the heart is thus shut up there will still be an occasional pigeon post; messages from heaven that reach the soul, and appeals from the soul that reach heaven.

Want was in the besieged cities; and a heart isolated from God will soon be in a starving condition.

Disease and death were there; 8,000 men passing through the Ladysmith hospital during the four months of the siege. How the disease of sin develops when the spirit is cut off from God! There were also deaths from shot and shell in Ladysmith; the deaths amounted to thirty officers and 575 men. Oh the good desires, good resolutions, &c., that die in a spiritual siege!

No rest night or day had the beleaguered; and no rest have they who are beleaguered by Satan. During the 118 days, 12,000 shells fell in the city at the rate of three tons per day. What rest could be had under such circumstances?

Then there were actual attacks by the Boer forces. What special attacks Satan makes upon a weakened soul!

Beside this, there were fears that, putting on khaki, the enemy might draw near as friends—yea, as the relieving army itself. Satan can thus pretend to be "an angel of light."

Sorties were made, it is true; and they were partially successful; some troublesome guns were silenced; but the foe remained. Strong, determined, resolute action may conquer some prominent evils; but the siege of man's soul is not raised. Our relief can only come from a power outside ourselves.

It came to besieged Kimberley and Ladysmith, and it comes to us. Let us not despair and yield. A cyclist, who in the South African city circulated reports "calculated to cause despondency," was sentenced to twelve months' hard labour. Besieged one, guard against such! Every day the besieged armies were getting weaker: and so are we. To delay the relief may mean that we fall into the power of the enemy, from which there will be no deliverance.

One evening Lord Dundonald and his men rode into the British lines.

"Who goes there?" was the challenge.

"Ladysmith's relieving army," was the glad answer. Relief had come! Now the foe scattered, and for isolation and danger there was communication and security. Want gave place to plenty, and captivity was exchanged for liberty. Such is the relief Jesus brings, and no foe can stay his on-coming. Shall we postpone it?

And what did the relief cost? In bringing relief to Ladysmith 5,000 were killed and wounded. When Christ enters a soul, it is "not without blood"—his own precious blood.

"London gone mad with joy!" Such was the state of affairs when, next morning, the news reached us: "Ladysmith is relieved!" When a soul is delivered from the power of the enemy, there is joy in the presence of the angels of God.

For what are we relieved—merely that our lives may be spared? Nay, that we may be strengthened, and then fight against our foes, under Him who has been our Deliverer. Until delivered, we are useless.

Backslider, have you been separated from the main army? You are not forsaken and forgotten. Our God is able to deliver thee.

In one sense the Church is still "as a city besieged"—sin is on every hand; but our Deliverer is coming with his angel army.

"Hold the Fort, for I am coming,"
Jesus signals still;
Wave the answer back to heaven,
"By thy grace we will."

Mother.

YOUNG people, look in those eyes, listen to that dear voice, and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have the most precious of all good gifts—a loving mother.

Read the unfathomable love of those eyes, the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear friends; but never will you have again the inexpressible love and tenderness lavished upon you which none but a mother bestows.

Often do I sigh in my struggles with the hard, uncaring world for the deep, sweet security I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night.

Years have passed away since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory.—*Lord Macaulay.*

"The Christian" Bible-Searcher.

NEW QUARTER.—RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above eighteen years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

New Quarter.

THIS WEEK'S BIBLE SEARCHER **(No. 222).**

1. Say in which verses the *appeals* given below occur.

2. From the other chapters given select a verse, in similar words, to form a *response* to each of the several appeals or commands, and write it out.

(*a*) Lord, what wilt Thou have me to do? (Acts. ix.: *Response*, Micah vi.)

(*b*) Is it well with thee? (2 Kings iv.: *Response*, Eccles. viii.)

(*c*) How can we know the way? (John xiv.: *Response*, Psa. xxxii.)

(*d*) Is his mercy clean gone for ever? (Psa. lxxvii.: *Response*, Psa. ciii.)

(*e*) Whither shall we go? (Jer. xv.: *Response*, Hosea vi.)

(*f*) Wilt thou not be made clean? (Jer. xiii.: *Response*, Psa. li.)

(*g*) What shall I render unto the Lord? (Psa. cxvi.: *Response*, Pro. xxiii.)

(*h*) Whom have I in heaven but Thee? (Psa. lxxiii.: *Response*, Isa. xlv.)

[Children under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

No. 220.—Correct answers (second list) received from:—

A—Louisa and Hazel Adams, Frank, Mary and Ernest* Anderson, Irene* and Margery* Ashdown.

B—Lilian Blackie, Dorothy Banfield*, Dorothy Butcher, Louis Berthé, Gladys Bartlett, May and Gordon Bligh, Maud, Sylvia, Dorothy and Evelyn Barrett, Dorothy Berry, Stanley and Gordon Boxer, Alan, Maggie and Charlie Banks, Marion Boyle, Hilda Bassett, Eva Browne*, Allen, Conyers* and Massy* Baker, C. Barnes, Dessie Berry*, Maud Barker.

C—Vernon Clutsom, Ada Catt, Dorothy Cooper, Maggie*, Jessie* and Walter* Carter, Daisy M. and Dorothy Clarke, Bessie Cheale*, George Crawford*, Alice Crang, Flavelle Caldwell, Muriel Craigie, Rosemary Cairns, Mary Cobb*, Alice Cady*, Duncan* and Hyde* Campbell.

D—Harold and Gladys Davis, Esther Dickson, Rupert Dewsbury Mai and Violet* Davidson, Marjory Dyke*.

E—Maud Eddey*, Joseph Elkin*.

F—Lewis, Meg* and Agnes* Fullarton, Eva, Mabel and Maggie Fletcher, Laura Finch, Malcolm and Helen Forbes, Winifred Field.

G—Edith Grieve, Colin, George and Margery Graham-Brown, Gracie Gasson, Hilda von Griesheim, Aileen Gardner, Stuart, Edith*, Margaret* and Jack Gray, Violet Goldring, David Gardiner, Dorothy Grove, Mary Glass.

H—Elise Hill, Laurence Higgins, Dorothy Harris, E.* and W. Hopkins, May and Sandy Handasyde, Marjorie and Elsie Hooper, Kathleen Hughes, Charlie Hayes, Laurence, Gladys and John Head, Elizabeth and Mary Hooper, Freda Hunton*, Ruth* and Walter* Hinder, Helen and Harcourt Hunter, Winifred, Henry and Edith Harvey, James and John Henderson, Lily Hutchins, Violet Holford.

I—Ami and Isabel Inglis, Nellie* and Robert* Irving, Daisy Iredell.

J—Lizzie Johnstone, Sinclair Jackson.

K—Elsie Kirby, Jeanie* and John Kyle, Cecilia*, Dorothy*, Grace* and Philippa* Kerr, Elsie Knight, Willie*, Alex. and Agnes Kay.

L—Carrie Livingstone-Learmonth, Murray and Graham Lloyd, Arthur, Edward, Irene and Alfred Llewellyn, Beatrice Le Mesurier, Mildred Long, Hannah Lovell.

M—Lois* and Olive Mewburn, Christina Marshall, Kitty McAuliffe, Mildred Morgan*, Dora Muir, Mary, Margaret*, Dorothy* and Daniel Morris, Charlotte Millar*, Margaret Macphee*, Maggie McDougall, Barbara Maconchy, Ella* and John* McMurray, Adelaide Moore, Bruce Malaher, Charlie Meredith, Abraham and Margaret Mack.

O—Katie Oliver*, Maude* and Eva* Oakes.

P—Caroline Peek, Olive Pine Coffin, Edith Purkiss, Cuthbert Pratt, Daisy Parker*, Marjorie Porteous, Walter Perryman, Gladys* and Isabel* Phipps, Lily Paterson, Laura Percy*, May Penny, Geoffrey, Clarice and Percy Peach, Myrtle Perry*.

R—David Rees*, Elmina Roe*, Ada Renals, Percy, Jessie and Walter Rich, Marjorie Rainey, Rita and Lorimer Romanes, Elsie Ridewood, Beryl Reid.

S—Maggie and Peter Stewart, B. Shepherd, Susie Sutton, Mary Sowden, Mary de Spiganovicz*, Gladys and Gwendoline* Shaw, Bessie Symes, Darcy Sharp, D. D. and T. M. Stanier, Lucy Soltau*, Helen Stalker*, C. R., May and Violet Salvesen, Bertha Stocker, Maggie and Joseph Shepherd, Mildred Scott, Marjorie and Cicely Sherbrooke, Nannie Sturrock*, Olive Staite, Andrew, Florence and Isabel* Simpson, Elizabeth Sellick, Dolly Salt*.

T—Olive Trench, Olive Tritton*, Louie Tibbits.

U—Eva Usher*.

W—Louisa Walker*, Ruby and Zoe Wilkins, Mabel Wheeler, Iris West, Bertie Walls, Frank and Madge Wilson, Stewart, Willie and, Greta Watson, Georgina, Sarah, James and Rachel Wilson*, Arthur and Violet Walker, Violet Walde, Alexander and Ella Watt, Kenrick Queenie and Ernest Wakeford, Robert and Thomas Weddell.

FOREIGN LIST.

Nos. 214 and **215**—Walter and Alice Henderson (Jamaica). **Nos. 215** and **216**—Vera* and Frank* Sjöström (U.S.A.). **Nos. 216** and **217**—Jean Scott, Dora Wallace (Canada). **No. 216**—Eric, Ivan, Lottie and Ruths St. George (Canada). **No. 217**—Frank* and Vera* Sjöström. **No. 218**—Phyllis Boyd (Malta), Nettie, Ina, and Kate* Thomson (Bulgaria). **No. 219**—Binford and Frankie Sellwood (Montreux), Phyllis Boyd, Kate*, Nettie, Ina and Willie Thomson.

Personal.

Marjorie and Elsie Hooper.—I am glad to welcome you as new "Searchers," and trust the study will prove interesting and useful.

Frankie and Binford Selwood.—Please number each "Searcher" that you send.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Trinity Church Schools, W. Hampstead*, April 16; *Lansdown Hall, Norwood*, April 19-26; *Rawtenstall*, April 29; Mr. E. Arrowsmith, *Wakefield*, April 7-28; Mr. J. Spiers, *South Benwell, Newcastle-on-Tyne*, to April 12; Mr. Hankinson, *Throcking, Buntingford*, April 18; *Maindee, near Newport, Mon.*, April 22 to May 2; Mr. H. W. Pewtress, *Baptist Church, East Finchley*, to April 8; Mr. J. S. Tyler, *Leicester and neighbourhood*, to April 10; Rev. A. G. Dodderidge, *Matfield, Kent*, April 7-14; *Croydon*, April 14-16; *Gipsy Hill*, April 18; Mr. C. E. Paterson, B.A., *Guildhall, Winchester*, April 5; *St. Jude's, Mildmay*, April 6; *Hackney Wick*, April 11; Mr. P. Welch, *Hinde Street*, April 18; Mr. E. Hughes, *Aston*, April 20; *Burdett Road, Bow*, April 22.

Easter Holiday Meetings for Schoolboys at Memorial Hall, Ashley Road, Hornsey, April 18-20 (Mr. A. C. Kestin).

Twenty-first Anniversary of the Scripture Union.

Scripture Union Conferences will be held at *Central Hall Bolton*, May 1, at 7.30 p.m.; *Y.W.C.A., Manchester*, May 3, at 3 and 6.30; *Y.M.C.A., Sheffield*, May 15; *Hope Hall, Liverpool*, May 17, at 4 and 7.30; *Church Institute, Bradford*, May 18, at 7.30.

Children's Scripture Union—Portions for week ending April 14.

Sun., Apr. 8	*John* xvii. 14-26		Thurs., Apr. 12	*John* xix. 1-15	
Mon., „ 9	„ xviii. 1-14		Fri., „ 13	„ xix. 16-30	
Tues., „ 10	„ xviii. 15-27		Sat., „ 14	„ xix. 31-42	
Wed. „ 11	„ xviii. 28-40				

Professor W. W. White.

AT length Professor W. W. White, D.D., Ph.D., from Mr. Moody's Bible Institute, Chicago, is with us once more. We have not forgotten the service he rendered last year by his course of Bible lectures. Many are ready to welcome him, and avail themselves of his School for Bible Study.

Mr. J. H. Tritton writes to us: "Professor White will visit Glasgow and Edinburgh during April, and in May will resume his courses of Bible Study in London. Particulars will be announced in due course. Meanwhile, any communications addressed to Miss L. Meager, secretary, 26, George Street, Hanover Square, W., will be acknowledged. The committee trust that prayer may be widely and continuously offered for blessing on this great undertaking."

1900.

The Glasgow Campaign.

THE CLOSING WEEK.

[FROM OUR OWN CORRESPONDENT.]

THE closing week of the meetings was fittingly opened by the monthly conference of the Christian Workers' Union, when a great gathering crowded the large hall of the Waterloo Rooms, under the presidency of Mr. A. B. Munro. The speakers for the day were three prominent Campaign workers — Mr. J. W. Van de Venter, Mr. Alexander Mackeith, and Mr. Hugh Paton. Particularly by Mr. Mackeith the subject—"Christlikeness"—was urged as of the utmost importance in daily life; the keynote of the gathering being that the greatest force for good which Christians can exert is by living the Christ life before their relatives and intimates.

GOOD-BYE TO THE CHILDREN.

During this closing week four evangelists were at work among the children. Mr. Thomas M. Pratt continued in Pollok Street United Presbyterian Church, Rev. William Baird moved to Bethany Congregational Church (adjacent to the well-known Bethany Hall), and Mr. William Thomson, jun., changed to another church in Kirkintilloch.

On a cold, wet night we found Mr. John Stewart with an audience of boys and girls which filled the United Presbyterian Church of Polmadie (Rev. Mr. Taylor). In this district and the neighbouring one of Govanhill difficulty has been experienced in controlling the juvenile audiences, but firm dealing reduced everything to good order, and the results of the work have been very cheering. The pastor and his co-worker, Mr. Robert Rodger, zealously supported the evangelist.

The numbers who waited to the after-meetings were too large for anything of the nature of personal dealing; but there, and in the preliminary prayer-meetings, there was evidence of that simple acceptance of the Saviour and trust in Him which have moved the hearts of many workers to their very depths during the winter.

THE EASTERN DIVISION.

The changes in the East-End arrangements included the removal of Mr. Hugh Paton to Dalmarnock Parish Church, Mr. ROWLAND D. EDWARDS taking up the second week of meetings in Wardlaw Congregational Church. As the outcome of what had gone before, there were signs on the Sabbath evening that the Spirit of God had been working among all classes in the congregation. One worker of long experience, speaking for more than himself, expressed the conviction that the hearts of many had been awakened to a sense of the great need, and that they were ready now to receive the truth. The testimony of the pastor (Rev. W. N. Challice) was that he was conscious in his young people's Bible-class of a spirit of awakening and inquiry. During this second week the work has been growing, and there is good ground for believing that the fruit gathered in during the present effort will prove to be but the earnest of much that is yet to follow, through the new spirit infused into the workers.

In his new sphere Mr. Paton is finding the meetings small, but there again the Lord set his seal on the Word. A much larger number heard the Gospel proclaimed through the open-air meetings than within doors. As at a number of other centres, Mr. Robert Logan and a band of devoted fellow-workers from Bethany Hall gave vigorous and valued help in this department. Among the soloists of the mission were Mr. James Gillespie, Miss Kerr, and Mr. J. R. D. McAusland.

GAELIC ADDRESSES.

On visiting Tradeston Free Church last Monday, we found a considerable increase in the attendance over the previous week. It is to be noted, too, that at this centre there are two meetings each evening, Rev. JOHN MACKAY'S co-worker, Rev. Mr. CAMERON, addressing a meeting in Gaelic—the only use of that language in connection with the Campaign that has come under our notice—at an earlier hour. We found Mr. D. McColl (of the Glasgow Highland Mission) giving a stirring address in the open air. Referring to manifest tokens of a process of sifting going on among the people, Mr. Mackay said he generally found people who came out on Monday evening to be those who really wished "to do business with the Lord;" and, accommodating himself to the circumstances, he conducted the service on the lines of guiding inquirers. "I feel," he said, "that some of you have come here to say 'yes,' and to say it out;" while after experience proved that he had formed a right estimate of his audience. Few left at the close of the first meeting, and we have seldom seen workers find reaping so ready to their hand.

Reading Heb. x. 11-22, the Blood of the Redeemer was insisted on as the only ground of reconciliation. From 2 Tim. i. 12, it was show that the apostle expected all who knew him to understand how completely his mind was occupied with spiritual things, because (1) he does not define "that day," (2) "that" which he had "committed," or (3) the One to "whom" he had committed it.

On Tuesday Messrs. Grant and Maclellan gave some account of the Lord's doings during a work of grace in which they were engaged in Inverness last year, along with Mr. Alexander Fraser. Mr. J. R. D. McAusland and other solo-singers helped at the meetings.

MR. M'NEILL'S IMPRESSIONS.

During these closing weeks Mr. McNeill has been preaching in Newton Place United Presbyterian Church, Partick; and on Friday evening he brought his Campaign work to a close with a meeting crowding the building in every part. Referring to the work of the six months, he said he had been asked, "Do you think the Campaign has done any good?" His reply was, "Yes. It has done the highest good to thousands of men and women, and to tens of thousands of young people." Deprecating the idea that such work can be fully tested by figures, he yet thanked God that the workers have figures of which they can speak. "But above and beyond all," he said, "we cannot total and reckon up God's work through preaching. Not only have people been converted, but backsliders have been restored, Christians have had their lives brightened, and in many congregations the temperature has been raised. Who can estimate the outcome of all this?"

Speaking of the fact that those who have been at the heart of every evangelistic movement in the city for forty years have been engaged in this effort, Mr. McNeill declared their united opinion to be that Glasgow had never experienced such "a turning over" with the Gospel as during the present winter. There have been small meetings, he admitted, but never a night without results; and this work can only be done with each man and each woman "apart," one individual at a time. Through it all his heart had been gladdened by the fact that "Glasgow's old connection with the Gospel had been re-established and strengthened."

His mind seemed to dwell with deepest satisfaction on the juvenile meetings, and repeatedly he reverted to the subject. He believed God was safeguarding the situation ten or twenty years hence by what He has been doing among the boys and girls during these months. "He is, as it were, lying in ambush, and in some day of great need these will start up suddenly to turn the tide in favour of God and his Church."

Mr. McNeill hopes, after a period of rest, to resume work among the masses of Glasgow, making use of the City Hall and other great structures; and earnestly asks for the continued prayers of God's people, as well as a concentration of effort when these services are commenced.

Y.W.C.A. Spring Conference. — The Conference arranged for April 5-7, at the Morley Hall, 26, George Street, Hanover Square, includes some fixtures of special importance. The subjects are:—Thursday, April 5, 11.30, "Work in the Country," chair, Mrs. Bevan; 3.0, "How we help the Barmaid, Blind, &c.," chair, Lady Hope; 6.0, "Quiet Hour," Mrs. Penn-Lewis; 8.30, "Bible Study," Rev. G. Soltau. Friday, April 6, 11.0, "Work in Towns," chair, Mrs. C. E. Tritton; 3.0, "How we help Girls"; 8.30, closing meeting, Mrs. Penn-Lewis. Saturday, April 7, members' conference at 3.0 and 6.30.

Scottish Notes.

PROFESSOR SPENCE has just brought to a close his classes in Edinburgh and Glasgow in connection with the Protestant Institute. In each city the first part of the course was devoted to the consideration of the dogmas of "Papal Supremacy and Infallibility tested by Scripture and History," and in the remaining weeks the "Historical Argument of the Papal Claims" was examined.

The Glasgow Samaritan Hospital for Women reports 1,224 cases treated during twelve months—325 indoor and 899 outdoor.

The Dundee United Presbyterian Town Mission has now attained its jubilee, it being now fifty years since the first agent was appointed to work among a population of the most careless and Godless. Spiritual results have not been lacking; and, through the blessing of God on the efforts of the agent and willing helpers, the committee are assured that much will yet be accomplished.

Speaking last week at the annual meeting of the Glasgow Houses of Shelter for Females, Colonel Macaulay (governor of the prison) said that last year 37,602 persons had been arrested in the city for being drunk and incapable, or for those breaches of the peace which are closely allied; while in Liverpool the total was only 7,000. He referred to the case of a woman who spent fifty-four days in the Shelter last year and 234 in gaol (having been arrested thirty-four times). She also spent forty-five nights in police cells, so that she was only free during thirty-two days out of the 365 days.

Rev. A. A. Milne has resigned the pastorate of Cambuslang Baptist Church, in order to take up the appointment of travelling evangelist for the Scottish Baptist Total Abstinence Society.

The report of the Scottish Women's Protestant Union speaks of a successful year's work, chiefly by means of the distribution of literature and the delivery of lectures on Romanism and Ritualism; and alludes with great satisfaction to the supplying of Dr. Walsh's book and the Union's own booklets to the students of the four theological colleges in Edinburgh.

Lord Overtoun has bought a property in the High Street of Dumbarton, known locally as Walker's Close, and bearing a somewhat unenviable reputation. We understand that it is his intention to tear down the old buildings, and to erect in room of them mission premises for the use of the Free High Church congregation.

Under the auspices of the Scottish Sabbath School Union a special conference was held in Glasgow on Friday last, on "The Pastoral Work of the Sabbath-school Teacher, with special reference to the Evangelistic Campaign." The subject was introduced by Mr. James Maclay, M.A., LL.B.

Speaking on the demoralizing influence of the public-house on the young, Professor Murdoch Cameron called attention last week to the fact that the Helensburgh magistrates have refused to renew a licence because the holder was in the habit of giving sweets and other articles to children.

British Methodism "Farthest North."—Writing from Unst, Shetland, Rev. W. T. Haydon says:—"For over seventy years we have had a chapel at Burravoe, in the south of the island of Yell, where the Gospel has been proclaimed to the salvation of many, some of whom are in heaven, others are across the seas, while a few remain to tell of the days gone by. During the flight of years the old chapel has become quite unsuitable for our needs. It is dark and damp, while its situation is a mile from the nearest road, with a dangerous by-path along an unprotected sea-cliff as the only means of access. We are now about to build a new chapel on a more central site. The people are chiefly crofters and fishermen, and can give but little. They are, however, doing nobly, but the house of prayer cannot be provided without help from the South. We want in all £340 to build a chapel and schoolroom, and towards this sum I have in hand £140. It is most important that we begin to build as soon as our spring weather allows." Mr. Haydon's address is Haroldswick, Unst, Shetland Isles.

Obituary.

MRS. TRESTRAIL.

THE *Baptist Magazine* announces the death of Mrs. Trestrail, widow of Rev. Dr. Trestrail, in her eighty-seventh year. A daughter of Mr. John Dent, of Milton, she was an accomplished linguist, and a diligent student of history and science. Her biography of Dr. Trestrail, "The Short Story of a Long Life," is a charmingly-written volume, as is also the short memoir of Mrs. Sale, the pioneer of the Zenana movement in India, which appeared last year. Mrs. Trestrail was, like her husband, one of the founders of the girls' school at Stewart Town, Jamaica, and in every respect a true friend of missions.

REV. G. H. KADARI.

By the death of Rev. George Harding Kadari, the Wesleyan Methodist Hyderabad Mission has lost one of its most gifted and effective workers. For sixteen years he laboured with much effectiveness as a minister of the Gospel and a pioneer missionary. He was a most acceptable preacher and pastor to our town congregations, and gave new impetus to the work in the Siddipet circuit, but it was in Medak that he toiled most fruitfully. He was the pioneer in those parts. He bore all the brunt of the early days of struggle and trial, when without influence or favour we planted the standard of the Cross amidst scoffing enemies, and proclaimed the evangel to a heedless people. Times have changed, and our lamented brother lived to see the Gospel triumphing everywhere, the name of Jesus a praise in the land, the preaching-shed give place to a noble sanctuary, and the little one become a thousand. Hundreds attended the funeral, Christians, Hindus, and Mussulmans, for our brother was esteemed by all.

CHARLES W. POSNETT.

MRS. DAVID APPERLY.

This lady passed to the bright home above on March 22. She was the mother of the Apperlys of Stroud and Reigate, and the widow of Mr. David Apperly, who was one of the three brothers known years ago in Stroud for their bold and earnest witness to the truths of the New Testament. These have long since passed into the presence of the Lord, but their widows have remained till this winter, when, having attained to over four-score years, within a few weeks of each other, they, too, have heard the home-call.

Mrs. David Apperly, the last called away, was a woman of rare and beautiful character. It was truly a gift from God, ripened and sustained by Divine grace. It may truly be said of her that no harsh or unkind word ever escaped her lips. To be with her was to be in an atmosphere of love. Debarred from an active work for the Lord by deafness, caused by a railway accident, she served Him in the quiet seclusion of her home, witnessing to all around how He gives grace to bear a most severe affliction. She uttered no murmuring word, and though forced to sit in silence while others were engaged in happy discourse, she never exhibited any sign of impatience. It was the will of God, and that was enough for her.

So she was laid to rest in the graveyard of Rodborough Tabernacle with those she had loved best on earth by her sorrowing children and grandchildren, without leaving behind her one painful remembrance. Truly we may say, "Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them." A. E.

Mount Hermon Girls' Orphan Homes.—In a recent circular letter Mrs. M. A. Parry writes: "I am very desirous to get a cottage or small house by the sea for the summer months. There are always some children among the orphans constitutionally delicate, who really need a change from London in the summer. I think it probable that some kind friends, when planning a seaside holiday for their own little ones, may be led to remember this need of delicate orphans." Mrs. Parry's address is 55, Cambridge Avenue, Kilburn, N.W.

International S.S. Lessons.

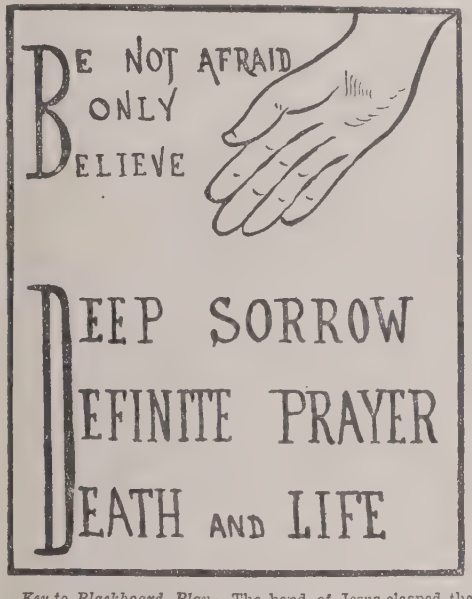
April 15, 1900.

JAIRUS'S DAUGHTER RAISED (Mark v. 22-24, 35-43).

GOLDEN TEXT—"Be not afraid, only believe" (Mark v. 36).

INTRODUCTION.

IT is as well to read the story in Matthew ix. and Luke viii. Let us now turn to the various people mentioned: Jesus Christ, the Great Physician, full of sympathy and kindness. The ruler, his name Jairus, an elder of good position. Little girl, only child of Jairus, twelve years old, ill and dying. Peter, James, John, the three who on other occasions went alone with Jesus (Matt. xxvi. 37; Mark ix. 2). The mourners, those who were hired to cry and wail ("making a noise"—Matt.) because of death—paid to do it; not real sorrow, only sham mockery.



Key to Blackboard Plan.—The hand of Jesus clasped the child's, and his touch brought life. "His touch has still its ancient power." Believe, be not afraid, and He will touch your dead soul and give you life.

The lesson divides itself into the three divisions:—1. Deep sorrow. 2. Definite prayer. 3. Death and life.

1. DEEP SORROW.

Jairus loved his little daughter with a true, tender love; he would do anything to save her from dying. What should he do? He would take his great sorrow to the Christ he had heard of and tell Him all about it; he felt sure Jesus would listen to him (23), and found it was just as he thought—Jesus at once went with him (24).

There is another kind of "deep sorrow" that Jesus is always ready to listen to and to relieve; but it must be as genuine and real as Jairus sorrowing for his sick child. It is sorrow for sin. When a soul discovers that sin brings death, he also discovers he needs some one to lift off that burden, and he knows that no one can help him but Jesus. (See what sorrow for sin means in Ps. li. 17; Is. lxvi. 2.)

2. DEFINITE PRAYER.

Jarius was very definite; he had a great need, so he did and said that which was definite: he fell at the feet of Jesus (Luke viii. 41) and worshipped Him (Matt. ix. 18) and prayed (23). "She is dying; come, Lord, lay thy hand upon her, and she shall live." That was all, so little and yet so much.

How Christ encourages such definite prayer (36), and how He answers too (Luke viii. 50), "She *shall*."

Looking at the other side of this subject, we see that deep sorrow for sin brings definite prayer. "God be merciful to me a sinner" was the definite prayer of a soul that felt its need. Let us be as definite. (Mark ix. 24; Acts xvi. 30; Heb. xii. 2).

3. DEATH AND LIFE.

"She is not dead, but sleepeth" (39). Beautiful symbol of dreaded death.

"Jesus took her by the hand" (41). The touch of the Great Life-Giver brings life; and remember, "His touch hath still its ancient power."

"And she arose!" (43). Alive? Yes, proof of it—"did eat."

Death and Life, the two subjects of greatest importance to every being born into this world. Consider also the deeper meaning. Multitudes are dead while they live—viz., they are alive in the body, but their souls are dead. They need the Great Life-Giver's touch to give them life. (Eph. ii. 1; John v. 40): "Ye will not." (Matt. xxiii. 37): "I would," "Ye would not."

"They laughed Him to scorn" (40). How many are doing the same to-day? With never-dying souls, they neglect, reject, ignore, and even laugh to scorn the Mighty Saviour, who gave his life that they might live. (Matt. xxvi. 67, xxvii. 31, 39; Zech. xiii. 6; Heb. vi. 6.)

The lessons we learn can be put into a few questions:—

1. Have you ever felt deep sorrow for sin?
2. Have you ever come to God in definite prayer for forgiveness?
3. Have you been touched with the life-giving touch of the Lamb of God?
4. Are you treating the Lord Christ with scorn and neglect?

The Y.M.C.A.

THE annual social meeting in connection with Omagh Association was held on the 27th inst. in the Royal Assembly Hall. The building was filled to overflowing. Mr. G. G. Porter, who presided, was able to report that the work had made considerable progress; and Mr. R. McCann gave an address full of sound spiritual advice.

The Bristol Y.M.C.A. conducts a model junior department, for which the services of a separate general secretary are retained. A large number of lads connected with this section, and the report of their various meetings, clubs, &c., presented at the recent anniversary, showed that the work of the past year has been fruitful.

There is every prospect that the Lewisham branch will shortly have to consider the question of acquiring additional premises for their work. During the year the membership has more than doubled, while the spiritual needs of the district have exercised the minds of the members. Four meetings are held every Sunday (in the winter months in the Lecture Room, and in the summer months in the open air). These services continue to be maintained with vigour, while the social agencies are also in a flourishing condition.

The members and friends of the Association at Brompton Road, S.W., had a refreshing time at the annual meeting on the 26th ult. Mr. F. A. Bevan presided, and hearty addresses were given. This branch is a small one, but it has been used to the blessing of many. Spiritual affairs are kept in the foreground. Good work is being done by its members in Bible class and mission work.

In connection with Hackney Y.M.C.A. there is an Open-Air Cycle Mission Band, which runs every Saturday afternoon to some place a little way out of London, where, after tea, a bright Gospel service is held. Any Christian young men would be welcomed. The secretary is Mr. G. W. Simmons, 275, Mare Street, Hackney, N.E.

The Y.W.C.A. at Fulham.

THE thirteenth annual meeting of the Fulham Branch was held in the Town Hall on the 22nd ult. The hall was filled. Mr. F. A. Bevan, who presided, congratulated the members upon the purchase, during the past year, of the premises, 1, Barclay Road, which had been rented for some years by the Association for the purpose of carrying on the classes, and also as a home for young women. Helpful addresses were given by Rev. Prebendary Webb-Peploe and Rev. H. J. Shirley (Congregational Church, Dawes Road). The meeting must have given great encouragement to those engaged in the work. The report showed that the work among both the senior and junior members had made good progress.

Personalia.

We regret to hear that the condition of Mr. GEORGE HOLLAND, of the George Yard Mission, shows no sign of improvement. The esteemed worker is in a very weak state.

REV. GEO. C. NEEDHAM has had very large union meetings in Grove City, Pa., and other places this winter. He makes a specialty of Bible teaching, and, finding the people everywhere hungry for the bread of the Word, deals it in large measure.

REV. ROBERT and Mrs. WALLACE, of Marchmont Home, Belleville, Ontario, sailed for Canada on Thursday with a party of boys from the Refuge, Strangeways, Manchester. They would value the prayers of readers for wisdom in placing out their young charges.

Evangelistic.

Mr. Josiah Nix at Louth.

THE mission recently conducted at Louth, Lincs., will be long remembered. A special feature was—an open-air service in the market for the country people, when Mr. Nix spoke to an immense crowd, practically stopping all business for half-an-hour. On the early closing day an "At Home" for shop assistants was given. The school-room was carpeted and made into a drawing-room. The mission proved of spiritual benefit to many.

Great Assembly Hall.

During the month of March, Mr. T. W. Canning, of the Evangelization Society, attracted large audiences at the Great Assembly Hall, Mile End Road, while the sweet singing of Master Percy Kahn was appreciated. Large gatherings of men and women listened to the truth proclaimed in speech and song. Mr. Canning gave a clear presentation of the fundamental truths of the Gospel. The matter contained in his addresses is nothing if not practical, and no one can listen to him without being convinced of his desire to win souls. The careless were warned and awakened, and believers edified. The mission proved most fruitful in blessing.

Mr. Henry Thorne at Bideford.

Under the auspices of the Council of the Free Churches of Bideford, a Gospel Mission has been held for ten days by Mr. Henry Thorne. The many earnest Christian workers in the town welcomed the mission with enthusiasm. The afternoon Bible readings were largely attended day by day, and the Gospel addresses were powerful. Many thank God for the hour their feet were led into the various chapels, where evening by evening the Saviour was held forth "mighty to save." The ministers were full of practical sympathy and help, and many of the leading business men of the town gave time to the work. The Free Churches are to be congratulated on so helpful a mission.

Mr. C. Inglis at the Edinburgh Castle.

For nearly thirty years, with but few exceptions, Mr. Charles Inglis has visited the Castle annually for a month at a time. Last Sunday brought another of these periodical visits to a close, one crowned with loving-kindness and abundant blessing to all classes throughout the month. It was manifestly evident that the Word preached reached the consciences of many who sought and found the Saviour in the inquiry rooms. Great has been the joy of the Lord's people at what they have seen of his power being displayed among the unsaved through his servant. Mr. Inglis leaves us with the earnest prayers of God's people that his present mission in connection with the Rotherhithe Free Church may prove a mighty blessing.

W. N.

Mr. Varley at Bradford.

The Inter-denominational Mission recently conducted at Bradford by Mr. Henry Varley, terminated on March 29. Bible readings have been given every afternoon in the Mechanics' Institute, and each evening and on the two Sundays services have been conducted in different places of worship throughout the city. Great blessing has been received at the hands of God during the mission. The ministers and churches have been brought into closer fellowship, and some hundreds of persons have confessed Christ in the course of the meetings. At the closing gathering in the Mechanics' Institute, a resolution was passed expressing indebtedness to Mr. Varley for the many and valuable Bible lessons he had given, and high appreciation of his services. It is gratifying to know that Mr. Varley is as vigorous and forceful as ever. Bradford wishes him God-speed in his world-wide labours of love.

Arthur J. Harding.

Dr. Munhall at Des Moines.

Deep interest has been aroused at Des Moines, U.S.A., by revival services conducted by Dr. Munhall. At an afternoon meeting for young men fully 2,500 were present in the auditorium. The *Des Moines Daily News* says "that in the course of the sermon the evangelist dwelt upon the moral sins and temptations that beset the pathway of young men, and by his illustrations and admonitions, coupled with the plain teachings of the Bible, he wrought upon the hearts of his audience. Over 400 rose for prayer, and many of these surrendered to Christ. It was in the eyes of Dr. Munhall the meeting of the day, though not in point of attendance. The evening service was the occasion of the greatest assemblage of people ever seen in one building in the city of Des Moines, when every seat was filled, every inch of standing room was utilized, and although fully 1,000 people took seats and standing room on the stage, the doors had to be closed against many people who were unable to obtain admittance. Many persons sought the Saviour.

Rev. W. H. Aitken in the Isle of Man.

A very interesting mission has just been conducted by Rev. W. Hay Aitken at Malew and Castletown, in the Isle of Man. The mission has excited no small stir in the neighbourhood, and the congregations have continued to increase day by day, and the interest to deepen; and, best of all, souls are seeking after Christ, and, it is believed, are finding too. The last Sunday of the mission will long be remembered as a time of wonderful blessing. The old church was nearly filled in the afternoon with a congregation of men only, who listened with rapt attention to the vigorous appeal of the preacher as he called on them to take the side of God and the right against the sins that threaten ruin to the country. In the evening the church was crammed as, perhaps, never before in its history, and large numbers had to go away unable to obtain admission. Many who were present must have felt that the mission preacher was right, in affirming, in the words of his text, that Jesus of Nazareth was passing by. A goodly number met him in the gallery as anxious inquirers, and "there was much joy in that church that night." Mr. Aitken purposes conducting Holy Week Services, preaching from Palm Sunday to Easter Day at Christ Church, Claughton, Birkenhead, where he held a mission some years ago. On April 29 he has arranged to begin a mission at Carlton, near Worksop.

Mr. W. R. Lane at Stockton.

We have just concluded a ten-days' united mission with Mr. W. R. Lane, for which we thank God. Some of the more striking features of the mission were—the prominence given to the Word of God, insistence upon old-fashioned, foundation truths, and the absence of any attempt to force men and women into the inquiry-room. In spite of bitterly cold and stormy weather, the attendance was on the whole good, and there was shown an earnest spirit of hearing. Limits of space forbid my attempting to give anything like a full account of the services, but I would like to mention the meetings of the last three days.

On the Saturday Mr. Lane lectured on "Bunyan and the Pilgrim's Progress" to a large audience. The lecture was beautifully illustrated by fifty slides, being full of Gospel truth. On the last Sunday afternoon a meeting for "men only" was held. For this some 15,000 invitations were distributed at all the iron-works, foundries, ship-yards, engineering works, &c., and this resulted in the gathering together of probably the largest meeting of men ever held in Stockton. Mr. Lane's address was powerful, dealing with the question of purity from a physical, moral, and spiritual standpoint, and considering it in its bearing upon the personal, social, and national life of those present. The enthusiasm of the meeting was stirred, although the speaker did not in any sense "speak to the gallery," but steadily kept the main thing well to the front, closing a remarkable address with an earnest appeal for personal surrender to Christ. It is impossible to estimate the good likely to flow out of such a meeting, but we cannot doubt that the whole town will feel the effects of it in after days, and that the moral tone of the community will be sensibly raised as a result.

On Monday evening, at the closing gathering of the mission, Mr. Lane told the story of his conversion while serving in the Coldstream Guards, to the largest audience of all. The simplicity and "humanness" of this experience must have found an echo in every heart, and many a one present lived over again the experience of their own conversion, as they listened to the recital of the tender mercy of our God in his gracious leading of a poor lost soul "from the gambling table to the mercy seat!" Many will gratefully remember, with thanksgiving to God, our brother's visit to this district.

William Lawrence Tweedie,
Hon. Sec., Stockton and Thornaby Free Church Council.

Mr. Oatts in Calcutta and Ceylon.

Mr. W. M. Oatts writes from Colombo: "Mrs. Oatts and I have spent ten days in Calcutta, and now ten days in Ceylon. The meetings in Calcutta were principally for Bengalese students, of whom there are 10,000, all speaking the English language. In the Christian colleges, half an hour each day is set apart for religious instruction, and the students are expected to attend this session. It was my privilege to give several addresses in different colleges. The meetings in the College Y.M.C.A. were attended by over 100 men each evening. They gave an attentive hearing to the simple story of deliverance from sin by the atoning work of Jesus Christ. At the close of almost all the meetings there were inquiries. One night, when dealing with temptation, sixty men raised their hands for prayer, and I got near to many of them thereafter. Ceylon is the garden of the earth, 'every prospect pleases.' We have here seen some of the interesting work of the C.M.S. and other missionary societies, and we have had meetings two and three times daily."

In a mission recently held at Paignton by Mr. Wycliffe Pascoe, of the Evangelization Society, members of the various churches took part. A choir led the singing, and visitors and laymen of the denominations supported the missioner on the platform. Blessing was given both to Christians and sinners. The former were stirred to greater effort and enthusiasm, while many of the latter were led to personal decision for Christ.

Banff Parish Church had a Parochial Mission from March 18 to 30, conducted by Rev. Gordon B. Watt, of Kilmarnock. Great interest was manifested in the mission, and large numbers attended without respect to denomination. A brotherly spirit was exhibited and stimulus given to all Christian work. The addresses on the Christian life at the afternoon meetings were particularly helpful, and could not fail to strengthen faith and upbuild Christian character. The tide of interest continued rising till the very close, and a goodly number remained to the after-meetings, where some very definite work was done. The mission had been well prepared for, and the soil was ready for the seed. The blessing still continues, because the Blesser abides. B.

A fruitful mission has been conducted at Bow Baths Hall, E., by Rev. J. Lyall. At the concluding evening service the large building was filled, and many sought Christ.—Mr. John Harris, of the Evangelization Society, has visited Hull Bridge Mission, Essex; the meetings were well attended, and many received blessing.—Mr. Richard Spragg's fortnight's mission at Preston was full of stimulus; Mr. J. Wallbank writes: "We have indeed had a blessed time. God's love was richly manifested in bringing poor sinners out of darkness into his marvellous light."

At services conducted at Castle Street Mission Hall, Kingsland, N., by Mr. W. J. Moys, the Word was powerfully proclaimed, and a number of persons, chiefly young men and women, yielded to Christ.—A season of blessing is reported in connection with the Free Church, Auldearn, Nairn, by Rev. J. McNeill, minister. Some of the unconverted have been "plucked as brands from the burning," and many of God's people have been spiritually quickened. — Good tidings come from Rev. A. Shepherd, of Chryston Free Church, Glasgow. A three weeks' mission has been held there by Mr. Samuel MacKenzie, and his daughter. "About sixty professed to find Christ as their Saviour. The Sabbath School, Boys' Brigade, and Bible Class especially shared in the blessing; and many of the congregation experienced a time of refreshment. The minister and session of the church rejoice in the outpouring of God's spirit among them."

Evangelists' Engagements.

Mr. Henry Varley.—Sun., Apl. 8, at 11 a.m., and 6.30 p.m., East London Tabernacle, Burdett Road, E.; Apl. 15 and 22, The Edinburgh Castle, Limehouse, E.

Mr. George Clarke.—Apl. 29-May 12, Southport.

Mr. W. R. Lane.—Till Apl. 9, Bridgwater; 14-23, Pontypridd.

Gipsy Smith.—Till Apl. 9, North Shields; 14-23, Sowerby Bridge.

Ned Wright.—Till Apl. 12, Lady Ashburton's Mission Hall, Canning Town; 15, Haddon Hall, Bermondsey.

Mr. James Sprunt.—During Apl., Suns. and Thurs., Kilburn Hall, High Road, N.W.; Weds., Willesden Hall, Willesden Lane, N.W.

Mr. J. J. Scroggie.—During Apl., Merrion Hall, Dublin; May, Park Hall, Barking.

Mr. Chas. Inglis.—Till Apl. 12, Rotherhithe; 15, Stratford; 22-30, Walsall.

Mr. Newton Jones.—Till Apl. 19, Cavendish and district; 21-30, Darlington (C.E. Union and S.S.U.).

Mr. C. E. Barraclough.—Till Apl. 13, Golcar, Huddersfield; 15-20, Skyreholme, Yorks.; 22-27, Shrewsbury.

Rev. J. Jameson.—Till Apl. 9, Denholme; 15-19, Batley; 21-30, Normanton.

Rev. F. C. Spurr.—Till Apl. 8, Portsmouth.

Mr. John Elliott.—April 8, Temperance Hall, Bovey Tracey, Devon; Good Friday and Easter Sunday, Inwardly Green, North Devon.

Weaver Brothers.—Till April 13, King's Lynn.

Mr. Josiah Nix.—Till Apl. 9, Shildons; 22 and 23, Dalston 29 and 30, York.

Mr. James Neech.—Till Apl. 17, Dalston.

Mr. Bob Johnson.—Easter, Colchester; Apl. 22-May 7, Leeds.

Mr. S. Levermore.—Till Apl. 8, Torquay; 15, Lowestoft; 22-29, Balham.

Mr. R. Spragg.—Till Apl. 13, Birkenhead: 15-27, Oldham.

Mr. and Mrs. A. Harrison.—Apl. 8-19, Wishaw

Rev. Thos. Waugh.—Apl. 8, Hartlepool; 15, Southport; 22, Preston; 29, Bolton.

Mr. J. Neech.—Apl. 18-30, Lincoln.

Mr. James Wharton.—Till Apl. 8, Grosvenor Hall Dublin.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IT is a happy coincidence that Easter-tide comes in the season of awakening life on the earth. To the devout the spontaneous charm and glory of the spring is thus hallowed by the spiritual suggestions that come from the awakening songs and bursting buds that greet us on all hands. After the long and trying winter season come soft winds and broadening sunshine, and the joy of life bursting through its prison-house. So rose the Lord of Life out of the grasp of death and the grave, because "it was not possible that He should be holden of it." He died that we might live, and He lives that we may have perfect assurance that they that are in Him "shall never die." These thoughts should make the brightness of this season, with its promise of abundance in the months to come, sacred and full of comfort to all believers.

We publish on page 17 an especially interesting interview with Rev. Robert Howie, of Glasgow, regarding the recent Gospel Campaign in that city. Among other important points brought out are the following, which, with the entire article, are worthy of the earnest and prayerful consideration of all church members and workers. Mr. Howie says of inter-denominational effort:—

> Even when ministers were enthusiastic about co-operation, they did not always find their congregations willing to give up their own work to help another church . . .
>
> We have found that what we gained in extension we lost in intensity.

The last-named experience would seem to be but the natural outcome of the foregoing cause. It was very different when James and John "beckoned unto their partners in the other ship." The ready response of the latter did not lack intensity in its reward.

Mr. Howie emphasizes the necessity of *following up* a mission:—

> Unless the churches set themselves carefully to gather up the fruits . . . we shall not reap the benefit.

This is where so many fail. Too often a church resumes its customary weekly routine immediately a mission closes, instead of instituting instruction classes to strengthen the belief and faith of those who have professed conversion, and to help others to decision. We remember an instance of a London church at which, on the concluding Sunday evening of a mission, it was announced: "To-morrow the Literary Society will meet, when the volume under discussion will be 'Beside the Bonnie Brier Bush—'" which seemed effectually to stick prickles into the impressions made during the mission!

Concerning the work among children, Mr. Howie speaks encouragingly:—

> If even a mere fraction of those who have made profession turn out to be genuine converts, and we are assured that very many of them are, there has been a very great work of grace...[But here again] *its value will depend very much on how it is followed up.*

Two other important points are emphasized which will bear extended application:—

> 1. The quickening of Christians is, perhaps, the most important matter. That attained, there would be a passion for souls.
>
> 2. It was a noted feature of the Wynd Mission that the whole district was permeated by small meetings in the homes of the people; and these, more than anything else, will reach a class not touched by the largest placards or the best-known evangelists.

The Queen's visit to Ireland is destined to be remembered for a great outburst of loyal feeling on the part of her Irish subjects. Her courage, tact, and self-possession in entrusting herself to the hospitality of the people have thus borne immediate fruit, and it is to be hoped that the Royal stay in Dublin will help to remove the last trace of disaffection between the population of the two islands. The reverence in which the presence of Royalty has ever been held in both, could be turned to no better use than to remove the last traces of historic disaffection, and to bring still closer the ties of common interest and brotherhood that should bind the two races. Happily the Queen has given abundant proof that she lives for her people, and that it is the dearest wish of her heart that all who own allegiance to her may dwell together in peace and affection. May she live to see this good work completed.

The remarkable, providential escape of the Prince of Wales from assassination on his way to the Court of the King of Denmark has called forth a chorus of profound regrets from all the European Governments and almost the whole of the Continental press. Strong attempts have been made to show that it was the act of an irresponsible madman, without political or racial significance. This is on the face of the evidence unlikely. The untoward incident is at least indirectly due to the unrestrained ravings of the press of the Continent during the past months, in which the most unbridled charges and innuendoes have been indulged in respecting this country, and especially our Royal Family. The Governments that have permitted these bitter and disgraceful attacks are, therefore, to some extent, accountable for the result. They will now probably keep a firmer hand on the unprincipled journalists who have fomented the spirit of Anarchism, of which this outrage was the unfortunate but logical outcome.

But it is not simply of such a peril as that which surrounds any prominent personage that we are reminded. There are moral, as well as the physical, dangers which beset those of high estate. Their life is pictured frequently only on its public side, when all seems pleasant and gracious. But Royalties have their trials, troubles, and temptations like the rest of mankind, and these are of a peculiarly perilous nature. They are subjected to the temptation to be selfish, haughty, disregardful of anything except their pleasure and dignity. They are tempted by flatterers and toadies to imagine that their power can almost stay the advance of the waves. They are importuned by all the voices of worldliness, luxury, and vice; and have from their high position all manner of pleasant dangers within their reach. The wearisome monotony of public functions, the mockery of smiles when hearts are sad, the glitter of pageant when private griefs call for retirement—all these constitute some of the perils of position. "Here at the top one loses sight of God" has been only too true of some monarchs. Yet surely no one needs more the comfortable assurance that "all is well because God is all" than those in high positions of power and influence.

It is sometimes a good thing to have the real principles of Anarchism and other schemes for the destruction of society put into unmistakable words, for, as a rule, it masquerades under all manner of specious philanthropic disguises. Here is the statement, as given to a correspondent of the *Daily News* by an avowed Anarchist expounding his "doctrine":—

> "Yea! kill a few thousand idlers that millions of toilers may live! Inflict torture that regeneration may ensue! Bleed bloated society that it may recover health and vigour! Wage war that peace may reign! Hate with our whole heart, strike with all our might, destroy foes, annihilate every one of those who unconcernedly listlessly loll through existence while fellow-beings mourn and suffer; teach men that there is no after life, and that they must be happy now or never; teach them Atheism, teach them Rationalism, kindle such a fire that all idols be burned and humanity should, like a phœnix, rise from the pile radiant with universal love; such is our aim, such the doctrine we preach, and will make to triumph (or to ensure its victory), and many besides me are willing, are ready, are anxious to die."

This is a strange jumble of religious mania and diabolical misanthropy, and there is no reason to doubt that it represents the creed of thousands of misguided men on the Continent, and of a few in this country. It is the direct negation of the Gospel of Jesus Christ, with which it wages a deadly war.

The account given in the above article of the condition of Anarchism in this country is startling. There are, it appears, about 6,000 Anarchists in this country, chiefly divided between two sections—first, the "idealists," whose aim is attained by endeavouring to educate the people in the principles of wholesale levelling; and, secondly, the "militants," who advocate the use of the bomb and the dagger, and seize every opportunity to put their ideas into "practice." These people are "governed" by an international committee, controlled by an inner circle of arch conspirators composed of thirty members of various nationalities, and these in turn by an *inner circle* of five persons who have the power of life and death over all their accomplices. The further description of their methods reveals a marvellously close-knit and seemingly efficient organization. The wonder is that such explosive social forces do so little practical harm. The more than counter-balancing forces of progress and co-operation make Anarchism a more or less futile thing. Like the pent-up fires of the earth, they break out only here and there, and over all rules the guiding Providence of God.

Two eminent Christian workers of diverse gifts celebrated notable birthdays this week. Dr. Joseph Parker, of the City Temple, was seventy on April 9, and General Booth was seventy-one on April 10. Both men have retained exceptional vigour with which to serve their day and generation, and both men seem now in the meridian of their power and influence. General Booth and Dr. Parker have both passed through the same valley of the shadow in the loss of their beloved partners, and for each of them the world and its busy scenes must now have very little attraction except as the sphere of spiritual labours.

It is stated that in announcing the death of her husband, Mrs. Jacob Bright had notices sent out on pure white paper headed with a laurel wreath and a rising sun, "a prophecy of the life to come," with the words "Entered the land of light, November 7, 1899, aged seventy-eight years." It is so frequently the case that all the trappings of woe take away the thoughts from the blessedness of the believer entering into the joy of his Lord that it is pleasant to find an instance in which the simplicity of faith and trust is made prominent.

A great desire exists in the Baptist denomination that Dr. Alexander Maclaren, one of the greatest of living preachers, should be President of the Baptist Union in 1901, in succession to Pastor William Cuff. Dr. Maclaren is over seventy-four years of age, but lately he has seemed to renew his youth. Doubtless our Baptist friends would spare the eminent preacher all fatigue as far as possible if he would consent to be again President. His message from the Chair would be of no uncertain note.

The mid-day services in St. Paul's Cathedral, which are held annually in the Lenten season, suggest that such services might be extended over most of the year. The Cathedral has held many thousands of interested men and women, drawn mainly from City warehouses and offices, during the last few weeks. They have stolen a brief interval from their busy work to listen to well-known preachers. We believe that if the Cathedral authorities selected suitable preachers for other seasons of the year, there might be almost daily services in the Cathedral at mid-day.

We hope that in the centenary celebrations of William Cowper's genius due regard will be paid to the poet as a hymn-writer. It has been suggested that on the Sunday before the centenary day (April 25) some of Cowper's exquisite hymns should be sung in our churches. This would be an admirable way of recalling his remarkable work, which will do more to perpetuate his fame than poems like "The Task," delightful as many of his poems are. Who can ignore hymns so immortal as "God moves in a mysterious way," "Oh! for a closer walk with God," "Jesus, where'er thy people meet," and others of the Olney collection? By all means let us recollect Cowper's great services to the Church universal as one who voiced the needs and hopes of countless multitudes.

Dr. Farquharson, M.P., again calls attention to the increase of pauper children, and the lack of sensible system in dealing with them. In the Metropolitan area alone there are 1,716 children under the care of the Local Government Board in workhouses, gaining, we fear, little chance of improvement in such environment. The Marquis of Lorne, as an ex-Governor-General of Canada, writes in the *Nineteenth Century* urging more emigration of these children. Dr. Barnardo and various emigration societies testify the marked and rapid improvement — physical, moral, and spiritual—which attends careful emigration. We hope that pauper children will soon cease to be retained in our workhouses, being sent either to cottage homes or to our Colonies.

The Bill for the better protection of the lives of railway employés is at last in a fair way of becoming law. It will be remembered that last year a similar attempt was defeated by the pressure of railway "interests," as the automatic couplings, which will, it is hoped, soon become compulsory, will necessitate a large expenditure of money, which unfortunately is still often held more precious than life. The call for such a measure is seen in the fact that shunters are pratically "wiped out" every ten years by more or less preventable accidents. In America the humanitarian movement has long since triumphed over vested interests in this matter, and it is found in the end that economy of life is accompanied by economy of expenditure. There can be no further excuse for the postponement of this beneficent measure, which is long overdue, and which will result in the saving of many lives every year.

Under the title, "Prince Hohenlohe's Idea," *The Spectator* recently contained an article on the value of modern progress which some of our chief optimists would do well to weigh well in their estimate of the value of our civilization. The Prince, who is one of the best-informed and most observant men of the time, declares that though he has been in favour of progress all his life, he has come to doubt whether it has not beeen arrested, for the present, at any rate, by the "too severe struggle for existence," and the desire of all men for a larger share of physical comfort and well-being. This raises a fundamental question. Poverty is a comparative term, and is really to be measured by the "excess of our wants above our means." Thus if the better average distribution of wealth, which is unquestionably going on, is to issue in greater social happiness, there must not be a corresponding increase in "wants." Unfortunately the contrary is usually the case; every enlargement of income being accompanied by a still larger call for luxuries. Poverty may, therefore, increase *pari passu* with wealth. This is a paradox, but it is, nevertheless, a profound truth.

The lesson of all this is clear. The Christian virtue that needs most to be preached and taught and mastered just now is that of *contentment*. "Be content with such things as ye have" was the golden advice of the Apostle to the earliest members of the Church of Christ, in another age of extravagance and luxury and Mammon-worship; and it is advice that needs re-emphasizing to-day, after 2,000 years of Christian progress. Half the sorrow and anxiety of modern life lies in neglect of this principle. While we are longing for what we have *not*, we cannot properly enjoy what we *have*; and, till we count our blessings more carefully and thankfully, we shall never be able to value them at their worth. Truly, "Godliness with contentment is great gain!"

It is said, on the authority of travellers who have seen the world pretty thoroughly, that there is more undisguised profane swearing in London than in any civilised city. It is a disgrace to our manners and an insult to our religion that expressions should be tolerated in the streets of our capital that would bring speedy rebuke on the culprits in any American or Colonial city. It would be well, therefore, if the "Anti-Profanity League," which is being started in the States, should open a vigorous branch in our own capital. At least, a determined "set" should be made by those who have any social influence, against this pernicious and degrading habit. The fact that so many indulge in loose and ribald language more from thoughtlessness than depravity is only a stronger argument for its suppression, for it shows that many who do so only need their conscience awakened and their moral taste purified to make an honest and manly campaign against swearing more or less successful.

We have already called attention to the Sunday Closing question in relation to the Paris Exposition. At previous English and American Exhibitions the various departments were closed on the Lord's Day, and the representatives of these two countries have strongly urged that they may be permitted to close their exhibits on one day in seven. The British Commission has, on the contrary, issued a regulation that all exhibits must be open on every day on which the Exhibition is open; promising only that such Exhibitors' attendants as do not wish to work on Sunday can have substitutes provided for them on payment of certain sums. Even in Continental exhibitions it has hitherto been allowable for those who desire to do so to close their special exhibits on Sunday. This drastic rule is greatly resented by many intending to take part in the Exposition, and the attention of Parliament is being directed to it. We hope this will not be done in vain.

The Countess of Meath, in a paper in the current number of the *Leisure Hour*, calls attention to a grave defect in workhouse administration, in both Great Britain and Ireland, under which the terrible abuse arises of housing sufferers from the painful disease of epilepsy with the lunatics. Lady Meath very properly designates this shameful treatment of a helpless and much to be pitied class as barbarism, and especially as it is already open to the Guardians to take a more Christian course, and to send the unfortunate creatures to institutions at which they receive proper care. No doubt a vigorous expression of local opinion on the part of Christian ratepayers would go far to hasten the time when, as the writer of the paper says, people will look back with surprise that such cruelties were possible.

There are few texts more often quoted in an erroneous sense than 2 Cor. iii. 6: "The letter killeth, but the spirit maketh alive." The "letter" is supposed to mean the language of Scripture, the "spirit" its inner meaning and general tenour; and to use the former is said to be killing, while the latter alone is life-giving. It is clear from the context, however, that by the "letter" St. Paul means the *Old Covenant*—the law given on Sinai; by the "spirit" the *New Covenant*, of which he was minister—even the Holy Ghost sent down from heaven. The one killeth because it is a ministry of condemnation, the other maketh alive because it is a ministry of righteousness unto life from Him who is the quickening Spirit.

The first publication of the Catholic Truth Society of Ireland has seen the light, and in it the Roman Catholic Bishop of Limerick states that the educational condition of that country is deplorable, and behind that of every country of Europe, and a century behind civilization. Naturally the Bishop finds the reason of this in the alleged incapacity of the Imperial Parliament to deal with educational questions in Ireland, but finds it convenient to ignore any comparison between South and North America, Belgium and Holland, France and Germany, the Catholic with the Protestant Cantons in Switzerland, or the South with the North of Ireland. A closed Bible is the real cause, and as Rev. Dr. Horton has said, "a blight has fallen wherever the Papacy has triumphed, and the world has moved forward in light and liberty and joy wherever that fatal claim has been repudiated and made void."

Fellowship with Christ's Sufferings.

(A MEDITATION FOR GOOD FRIDAY.)

"That I may know . . . the fellowship of his sufferings" (Phil. iii. 10).

A SANE aspiration after suffering is a rare and unique thing in the world. In verse, men have, with poetic exaggeration glorified it; but in the strict prose of life, they shrink from it; and when it becomes inevitable, they employ every means to mitigate its horrors. Such a desire as that of Paul is rare amongst Christians, but we are about to see that it ought to be common amongst us, that in proportion as this aspiration is ours we are like Christ, and, *per contra*, in proportion as it is *not* ours we are unlike Him.

Our redeemed life is the direct outcome of suffering.—Saved by the suffering of JESUS, the Christian is called upon in turn to suffer on behalf of his Lord. He must, *because he is saved*, submit to an inner violence upon his sin and bad habit, and upon all else within him which contradicts the purpose of our Lord's Atonement. Crucified *representatively* with Christ, he must be crucified *actually* in his own life. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24). More than this, the Christian in contact with a world hostile to his Divine Master, is warned that suffering awaits him from that source. Reproaches, distresses, unkindnesses, and even death—these are the things which our Lord bids us expect at the hands of the world (see John xvi. 2, Matthew x. 21-22, John xv. 20). When we suffer thus for Him, we are to account it a matter for *rejoicing*. "If ye be reproached for the name of Christ, blessed are ye" (1 Peter iv. 13-14). So there is a suffering which is

ESSENTIAL TO THE TRUE CHRISTIAN LIFE.

But the aspiration of the Apostle rises far higher than this ordinary suffering. He wants a partnership *with Christ's sufferings*. It is not suffering *for* Christ that he is here thinking about, but a suffering *with* Christ. He desires to enter into the mystery of our Lord's sorrow, and in some way to become a partner with it. Elsewhere he expresses the same idea (see 2 Cor. i. 5; and Col. i. 24, R.V.).

Now what are these sufferings in which he desires to have a share? Many limit them to those dolorous and dreadful hours in Gethsemane and upon Calvary. Without doubt, that terrible baptism of torment exceeds the utmost limit of human imagination. The scourging, the crown of thorns, the cruel nails, the thirst, the fever, the agony of crucifixion, and, worst of all, the forsaking by the Father—ah! who can sound this depth of woe? But Jesus suffered long before the Passion came. His whole human life was a life of suffering from the same cause which eventually took Him to Calvary. The sin of men pressing upon his sacred soul, was to Him a continual source of pain. Jesus also suffered long before He entered our world in his incarnate life. From everlasting He was God—the second member of the Holy Trinity. When He became incarnate He had no new feelings towards the human race; but He represented visibly to men the feelings which had, ever since man's fall, been in his heart, and in the heart of the Father. The love, pity, pardon, and sorrow which men beheld in Him had all been exercised up in heaven long before earth witnessed them. In life He was a *Man* of sorrows, because God was a *God* of sorrows. "In all their affliction *He was afflicted*" (Isaiah lxiii. 9).

Infidelity wickedly represents a suffering world and a callous God; the truth is that the world is callous and God suffers. Christ is the great Sufferer. He suffered before Bethlehem, He suffered between Bethlehem and Calvary, He suffered on Calvary, and He suffers still, since He remains our Priest and Mediator.

IN WHAT WAY DOES CHRIST SUFFER?

Try to picture the qualities of sin, its quantities, and its aggravations. Sin goes on day and night in every quarter of the globe; it has gone on for many generations, and in spite of every kind of warning. And yet He bears with it! But the bearing of it is a positive pain to his heart. It attacks his holiness and his Love; it destroys his masterpiece, man, and it breeds disorder in his universe.

Within ourselves we have a feeble image of his suffering. In proportion to the perfection of any of our faculties, we suffer pain when we encounter imperfection in similar faculties possessed by others. The ear of the musician suffers when an instrumentalist produces discords; the taste of the artist suffers at the spectacle of a wretched painting; the soul of a good person suffers in the presence of wickedness. These are poor images of that supreme suffering which Christ, the All Pure, endures on account of sin.

And He suffers, not because He must, but because He wills. He could crush men, banish them, and cleanse his world. He elects to suffer—why? One answer only can be given—because He is LOVE. Love always suffers when its object is being harmed; and the more perfect the love, the more terrible the suffering. It was his LOVE that led to the supreme suffering of the cross. Would GOD, that on this Good Friday men would think of all this. Men do not know that God suffers on account of their sin; or, if they do, many of them seem

NOT TO CARE THAT HE DOES.

It was a partnership with *this* suffering that Paul aspired after. He wanted to enter into our LORD'S feeling for men. JESUS wants all his people to rise to this aspiration. He suffered to make us happy, but He wants us to suffer in union with Him until all the world is happy. The Church is his body, his agent, and He would have the body feel with the head. He wants the world to look upon his Church, and see in her what *He* is. He wept over cities; He wants us to weep over them. But let me be quick to add that these sufferings *are not on our part meritorious*. It is not to win Him that we are thus called, but because we have been won by Him that He wants us to be partners with his sorrow.

But where is this partnership with his sorrow? Do the majority desire it? Has that easy-going religion which contents itself with a comfortable pew in church, a two hours' attendance at church per week, an occasional alms, a careful avoidance of unpleasant people, a general satisfaction with "maintaining the cause free from debt," and a deliberate ignoring of the great commission—has this cheap religion, I ask, any sort of resemblance to a "partnership with his sufferings"?

Christians! the vast majority of human kind are still "without Christ." Their sin makes Him sorry. Shall we seek a partnership with that sorrow? Such a partnership will lead to action, and action perchance to success. And when better can we begin than upon the anniversary of the day when he shed his precious blood for the redemption of mankind?

FREDERICK C. SPURR.

Lewisham, S.E.

Thoughts for the Week.

Forsaken.

"My God, my God! why hast Thou forsaken Me?"

O JESUS, Saviour of mankind,
What wondrous love was thine!
To bear my sin on Calvary's cross,
Thyself to death resign.

As on thy bleeding form I gaze,
My heart with love o'erflows
To think that Thou shouldst so endure,
Didst feel such bitter woes.

I hear thy supplicating cry,
Which seems thy heart to break:
"My God, my God! in this dark hour,
O why dost Thou forsake!"

But sin was on thy sacred head,
For us vile sinners laid:
By suffering there, thy sacrifice
Hath full atonement made.

My Saviour, to thy cross I come,
To view by faith the sight;
O take my heart, my life, my all,
Now claim thy purchased right.

Glory in the Cross.

"God forbid that I should glory save in the cross of our Lord Jesus Christ."

WE cannot praise Thee, Lord, enough
For sacrifice so great,
That Thou didst on that cross of shame
Redeem our lost estate.

The blood now pleads within the veil
Where Thou dost live for me;
With boldness I may enter in—
Thou wilt my Surety be.

But, Saviour, I would tread the road,
The pathway of the Cross;
Now daily bear it after Thee,
Esteem earth's gain but loss.

My heart shall be by Thee possessed
Lord, claim me as thine own;
Thy child, redeemed from Satan's thrall,
I'll follow Thee alone.

S. J. H.

With the Lord.

RESURRECTION THOUGHTS.

Luke xxiii. 27; Gal. ii. 20; 1 Cor. xv. 55-57.

WE wept beside thy sacred cross
For sins which drew Thee down from Heaven,
And counted all things else as loss,
Because such price for us was given.
We died with Thee, O thorn-crowned King,
And lo! all death had lost its sting.

John xx. 11; Rom. vi. 4.

We wept beside thine empty tomb,
And feared that Thou wert lost to sight;
But morning dawned upon our gloom,
And with it came the Light of Light.
Buried with Thee, we rose again,
And sang our Easter's glad refrain.

Acts i. 9, 10; Colossians iii. 1-3.

We wept, and strained our weeping eyes
To follow up the cloud-paved way
Which Thou didst take to reach the skies,
And longed in vain that Thou wouldst stay.
We found the wings of Faith and Love;
They raised our hearts to "things above."

Psa. cxxvi. 6; Matthew xxviii., 19, 20.

We wept, and took thy precious seed
To scatter with a patient hand;
And stony seemed our path indeed,
And hard at first thy last command.
Too heavy was the load we bore,
Till Thou didst whisper, "Weep no more."

Ephesians ii. 6; Romans viii. 25.

We may not pierce the veil between,
Nor gaze with mortal eyes on Thee;
But where Thou wert we too have been,
And where Thou art we soon shall be.
Come, Life! for "nothing can divide."
Come, Death! and raise us to his side.

C. MAUD BATTERSBY.

Cromlyn, Rathowen, Ireland.

John the Baptist.

By Rev. F. B. MEYER, B.A.

The House of Zacharias.

Luke i.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime. —*Keble.*

TO the Evangelist Luke we are indebted for details of those antecedent circumstances that ushered John the Baptist into the world. He tells us that he had "traced the course of all things accurately from the first." And in those final words, "from the first," he suggests that he had deliberately sought to examine into those striking events from which, as from a wide-spreading root, the great growth of Christianity had originated. As a physician, accustomed by his training to accurate research and experiment, he went back to scenes and events anterior to any which his brother evangelists recorded. He compensated for the authority of an eye-witness by thoroughness and care as an investigator.

What were the sources from which the Third Evangelist drew his information? We cannot be sure, but may hazard a suggestion, which is supported by the archaic simplicity, the indescribable grace, the almost idyllic beauty of his two opening chapters. Critics have repeatedly drawn attention to their unique character, and insisted that they are due to some other hand than that which has given us the rest of the story of "the Son of Man." And why should we not attribute them to "the Mother" herself? It has been truly said that mothers are the natural historians of their children's early days —never tired of observing them, they never tire of recounting their prodigies; and, in an especial manner, Mary had kept all things, pondering in her heart those wonderful circumstances which had left on her life

SO INDELIBLE AN IMPRESSION.

The story of John the Baptist was so clearly part of that of Jesus, that Mary could hardly recall the one without the other. And, besides, Elisabeth, as the angel said, was her kinswoman, perhaps her cousin, to whom she naturally turned in the hour of her maidenly astonishment and rapture. Though much younger, Mary was united to her relative by a close and tender tie, and it was only natural that what had happened to her should have impressed her almost as deeply as her own memorable experiences. So it is possible that from the lips of the mother of our Lord we obtain these details of the House of Zacharias.

I. The Quiet in the Land. God has always had his hidden ones; and, whilst the world has been rent by faction and war, ravaged by fire and sword, and drenched with the blood of her sons, these have heard his call to enter into the doors, and shut themselves in until the storm had spent its fury. It was so during the days of Ahab, when the eye of Omniscience beheld at least seven thousand who had not bowed the knee to Baal. It was so in the awful days of the Civil War, when Puritan and Royalist faced each other at Marston Moor and Naseby, and the land seemed swept in a blinding storm. Groups of ardent souls gathered to spend their time in worship and acts of mercy—like those at Little Gidding, in Huntingdonshire, under the direction of Mr. Nicholas Ferrar. It was so when the thirty years' war desolated Germany, and "the quiet in the land" withdrew themselves from the agitated scene of human affairs to wait on God.

It was eminently so in the days of which we write. Darkness covered the earth and gross darkness the people. Herod's infamous cruelties, impurity, and bloodshed were at their height. The country questioned with fear what new direction his crimes might take. The priesthood was obsequious to his whim, the bonds of society seemed dissolved. Theudas and Judas of Galilee, mentioned by Gamaliel, were but specimens of the bandit leaders who broke into revolt and harried the country districts for the maintenance of their followers. Greed, peculation, and lawless violence, had ample and undisputed opportunity to despoil the national glory and corrupt the heart of the national life.

Is it to be wondered that the godly remnant would meet in little groups and secluded hiding-places to comfort themselves in God? We are told, for instance, that Anna spake of the Babe, whom she had probably embraced in her aged trembling arms, "to all them that were looking for the redemption of Jerusalem" (Luke ii. 38, R.V.).

THE GLOOM OF THEIR TIMES

only led them more eagerly to con the predictions of their Hebrew prophets, and desire their accomplishment; and when they met, the burden of conversation, which flowed under vine or fig-tree, by the way side or in humble homes, would be of their cherished hope. So as they beheld the hapless condition of their fatherland, the cry must often have been extorted: "How long, O Lord, holy and true, will it be ere He shall come whose right it is, who shall sit on the throne of his father David, and of whose kingdom there shall be no end?"

We are not drawing on our imagination in describing these true-hearted watchers for the rising of the Day-star. They are fully indicated in the Gospel story. There was Simeon, righteous and devout, unto whom it had been revealed by the Holy Spirit that he should not see death before he had seen the Lord's Christ; and Anna, the prophetess, who departed not from the temple, worshipping with fastings and supplications night and day; and the guileless Nathanael, an Israelite indeed, who had perhaps already commenced to sit at the foot of the ladder which bound his fig-tree to the highest heaven; and the peasant maiden, Mary, the descendant of a noble house, though with fallen fortunes, who, like some vestal virgin, clad in snowy white, watched through the dark hours

BESIDE THE FLICKERING FLAME;

and last, but not least, Zacharias and his wife Elisabeth, "who were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

For us, too, the times are dark. It is as though the shadows were being thrown far across the fields, and the light were becoming dim. Let the children of God draw together, to encourage each other in their holy faith, and to speak of their great hopes; for He who appeared once to put away sin by the sacrifice of Himself shall appear a second time without sin unto salvation.

But this attitude of spirit, which dwells in the unseen and eternal, is the temper of mind out of which the greatest deeds are wrought for the cause of God on the earth. The Marys who sit at Christ's feet arise to anoint Him for his burying. Take for instance, the Moravian Church, born and cradled amid the pietism of which Spener of Berlin and Franke of Halle were the acknowledged leaders; and it has given to the world a larger number of missionaries in proportion to its membership than any Church of the age. Or take the followers of George Fox, who have maintained through unparalleled suffering their testimony for spirituality of worship; and it is undeniable that some of the greatest reforms which have characterized the receding century have found their foremost advocates and apologists from their somewhat meagre ranks. Those who wait on God renew their strength. The world ignores them, scorning to reckon their tears and toils amid its renovating energies; but they refuse to abate their endeavours and sacrifices on its behalf. They repay its neglect by more assiduous exertions, its ingratitude by more exhausting sacrifices: content if, from out their ranks, there presently steps one who, like John the Baptist, opens a new chapter in the history of the race, and accelerates the Advent of the Christ.

II. The Parentage of the Forerunner.—As the traveller emerges from the dreary wilderness that lies between Sinai and the southern frontier of Palestine—a scorching desert, in which Elijah was glad to find shelter from the sword-like rays in the shade of the retem-shrub—he sees before him a long line of hills, which is the beginning "of the hill country of Judæa." Here and there are the crumbled ruins which mark the site of ancient towns and villages tenanted now by the jackal or the wandering Arab. Amongst these, a modern traveller has identified the site of Juttah, the village home of the priest Zacharias and his wife Elisabeth.

To judge by their names, we may infer that their parents years before had been godly people. *Zacharias* meant *God's remembrance*; as though he were to be

A PERPETUAL REMINDER

to his fellows of what God had promised, and to God of what they were expecting from his hand. *Elisabeth* meant *God's oath*; as though her people were continually appealing to those covenant promises in which, since He could swear by no greater, God had sworn by Himself that He would never leave nor forsake, and that ere the sceptre departed from Judah and the law-giver from between his feet, Shiloh should come.

Zacharias was a priest, "of the course of Abijah," and twice a year he journeyed to Jerusalem to fulfil his office, for a week of six days and two Sabbaths. There were, Josephus tells us, somewhat more than 20,000 priests settled in Judæa at this time; and very many of them were like those whom Malachi denounced for degrading and depreciating the Temple services. The general character of the priesthood was deeply tainted by the corruption of the times, and as a class they were blind leaders of the blind. Not a few, however, were evidently deeply religious men, for we find that "a great number of the priests," after the crucifixion, believed on Christ and joined his followers. In this class we must therefore place Zacharias, who, with his wife, herself of the daughters of Aaron, is described as being "righteous before God."

The phrases are evidently selected with care. Many are righteous *before men*, but these were righteous *before God*. Their daily life and walk were regulated by a careful observance of the ordinances of the ceremonial and the commandments of the moral law. It is evident from the apt and plentiful quotations from Scripture, with which the song of Zacharias is replete, that the Scriptures were deeply pondered and reverenced in that highland home, and we have the angel's testimony to the prayers that ascended day and night. In all these things they were blameless; not faultless, as judged by God's infinite standard of rectitude, but blameless, because they lived up to the fullest limit of their knowledge of the will of God.

But they lived under the shadow of a great sorrow. "They had no child, because Elisabeth was barren, and they both were now well stricken in years." But had it not been for this sorrow they might never have been qualified to receive the first tidings of the near approach of the Messiah. Sorrow opens our eyes, and bids us see visions within the veil, which cannot be descried by those who have not wept. All natural hope may have become dead, and the soul be plunged in hopeless despair. "Yet the Lord will command his loving kindness in the morning;" and it will be seen that the dull autumn sowings of tears and loneliness and pain were the necessary preliminary for that heavenly messenger who, standing "on the right side of the altar of incense," shall assure us that our prayer is heard.

III. The Angel's Announcement.—One memorable autumn, when the land was full of the grape-harvest, Zacharias left his home, in the cradle of the hills, some 3,000ft. above the Mediterranean, for his priestly service. Reaching the temple he would lodge in the cloisters, and spend his days in the innermost court, which none might enter, save priests in their sacred garments. Among the various priestly duties, none was held in such high esteem as the offering of incense, which was presented morning and evening, on a special golden altar, in the Holy Place at the time of prayer. "The whole multitude of the people were praying without at the time of incense." So honourable was this office that it was fixed by lot, and none was allowed to perform it twice. Only once in a priest's life was he permitted to sprinkle the incense on the burning coals, which an assistant had already brought from the altar of burnt-sacrifice, and spread on the altar of incense before the veil.

The silver trumpets had sounded. The smoke of the evening sacrifice was ascending. The worshippers that thronged the different courts, rising tier on tier, were engaged in silent prayer. The assistant priest had retired; and Zacharias, for the first and only time in his life, stood alone in the holy shrine, whilst the incense which he had strewn on the glowing embers arose in fragrant clouds, enveloping and veiling the objects around, whilst it symbolized the ascent of prayers and intercessions not only from his own heart, but from the hearts of his people, into the presence of God. "And their prayer came up to his holy habitation, even unto heaven."

"And there appeared unto him an angel of the Lord standing on the right side of the altar of incense." The people would have ceased to marvel at the long suspense could they have known the cause of the delay. Presently he came out, but when he essayed to pronounce the customary blessing his lips were dumb. Dumb, because he believed not the Archangel's words! Dumb, that he might learn in silence and solitude the full purposes of God to set them presently to song. Dumb, that the tidings might not spread as yet. Dumb, as the representative of that wonderful system, which for so long had spoken to mankind with comparatively little result, but was now to be superseded by the Word of God.

With the light of that glory on his face, and those sweet notes of "Fear not" ringing in his heart, Zacharias continued to fulfil the duties of his ministration, and, when his work was fulfilled, departed unto his house. But that day was long remembered by the people, prelude as it was to the time when their blessings would no longer come from Ebal or Gerizim, but from Calvary; and when the great High Priest would utter from heaven the ancient words:

The Lord bless thee and keep thee.
The Lord cause his face to shine upon thee and be gracious to thee.
The Lord lift upon thee the light of his countenance and give thee peace.

Weighted.

I AM not rich in houses of glass, nor in fruitful vines; so, though I dearly love grapes when they fall in my way, I know little about their culture, and the other day I was filled with perplexity at the appearance of the vines in a friend's hot-house. It was not that they were leafless—I was prepared for that; but the great brown unsightly stems were all detached from their usual symmetrical positions in the roof, and with weights and cords, and fetters of various kinds, were pinioned earthwards, looking about as grotesque and uncomfortable as vegetation in any of its stages and processes could possibly do.

Of course I questioned the gardener—a woman is nothing if not inquisitive—and he, with the delight in his work that is so characteristic of the profession, gave me full explanation. I was told that the sap mounts very quickly in the branches of the vine, and bursts in leaf, and subsequently in cluster, at the highest point, leaving the lower part of the stem bare; and so all this trammelling and thwarting of its natural instincts and impulses are resorted to that the life-giving principle may be trained to be faithful first in that which is least and lowest.

And now imagination was stirred. I began to picture the vine as a sentient thing, conscious of all these apparently inimical processes, and greatly disturbed by them. One could almost hear its plaintive voice murmuring remonstrance. "What does it all mean? I was hard at work propelling the sap to the topmost branches, and soon there would have been a goodly show of beauty; and now everything is checked and impeded!—a complete topsy-turvydom of all my aims brought about by that interfering, ignorant gardener. And what is the result? Instead of verdure, barrenness; and what hurts my feelings most of all is to see my poor brown branches looking so weird and unsightly in their inverted condition." Poor vine!

And then in a few days I went to look again, and lo! at every joint of the lower stem were out-bubblings of greenness, and so—the old adage being attended to, "Doe ye nexte thinge"—the time had nearly come for the upraising to their normal position of

THE HUMILIATED BRANCHES.

One of Nature's wonderful parables—new to me at least if not to my readers. At any rate I am constrained to tell it out to some discouraged ones, and ask them if, assured as they are on the highest authority of being branches of the true Vine, they cannot trust the Divine Husbandman to know what He is doing in His training of them.

Looking at the interested and gladly-expectant face of the gardener in my friend's vinery, it would have been foolish as well as unjust to think that those weights were placed there with no purpose but the indulgence of a capricious fancy; and yet we—with those parting words of the Saviour's ringing in our ears, "My Father is the Husbandman"; "every branch that beareth fruit He purgeth it *that it may bring forth more fruit*"—are tempted to charge Him foolishly whenever He comes into His garden and uses His pruning-knife or trains the branches; and are the veriest pagans in our non-recognition of any agent in our trial but either a blind fate or a vindictive Nemesis.

Let us determine to come into happier relations with the Divine Vine-Dresser; the Holy Spirit can establish as perfect harmony between Him and the plants of his right-hand planting as exists between an earthly gardener and his charge; and if, by the power of this Gracious Spirit we were set free from an attitude of distrust and resistance to His will, we should see that what we have murmuringly called trials and "mysterious providences" are just a blessed constraint towards fruitfulness and beauty.

These weights that so trouble and perplex us—the crippling and thwarting circumstances of our daily life, domestic anxiety and friction and disappointments, physical disabilities, mental and spiritual clouds, and whatever other form of distress is so oppressing us that we are not able to look up—shall they not cause us to inquire very carefully for the "need be?" Has there been activity in outside work, perhaps specially congenial to our taste, whilst homelier and nearer duties have been neglected; committees and public organizations, it may be, attended to whilst there has been comparative disregard of the highest welfare of the children and servants; or acts of benevolence and courtesy to strangers performed, but the beautiful amenities of home life ignored or practised grudgingly; or, on the other hand, selfish absorption in our own and our family interests with no going forth of practical sympathy to the outside radius? In other words, to revert to our parable, there has been efflorescence at the summit of the branches, but many a bare and barren space below. Shall we not be thankful for any process, however humbling, that binds self down, and lets the vitalizing power of grace have free course?

There is great comfort, if we will but take it, in the thought that in the spiritual, as in the natural world there is no arbitrary use of energy without an equivalent benefit. Just as Christ learned obedience by the things that He suffered, so may we. Who are the loveliest, and kindest, and most sympathetic souls we know? Are they not those who have been most frequently under the gardener's hands for culture and pruning? Is not the same lesson taught in the present aspect of our national affairs? Terrible disasters and loss of costly life; but how much heart-searching and turning to Him who has had to use the pruning-knife so sharply!

And what new and mighty chains of loyalty bind English hearts to-day to the Gracious Queen who has made her people's sorrows so entirely her own, and has shown such motherly love and gratitude to her brave soldiers? But Who gave us such a Queen, and Who has heard a nation's agony of intercession and given us victory? Let us praise and trust Him evermore.

M. C. F.

Percy Park, Tynemouth.

Conversion of a Ritualist.

THE April number of the *Evangelical Alliance Quarterly* (1d. *Morgan & Scott*) relates how a converted Ritualist clergyman, after working for some time in the parish of a devoted cleric in London, he was led to prepare for the ministry. He proceeded through one of the High Church Theological Colleges, and associated himself with one who called himself a "Prayer Book Churchman." After this, nothing but ultra-Ritualism would satisfy him, and he settled in a parish where every phase of Romish illegalities were practised.

The question of the position of Nonconformists eventually came prominently before him, through lodging at the house of two earnest members of what was then Mr. Archibald Brown's church in the East End. "I could not," says the clergyman "harmonize the earnestness of these brethren and their holy lives with the doctrines of my so-called Catholic friends. I became a sincere seeker after the truth. My understanding gradually cleared, and I was able in time to express with my lips what my heart had always felt from the time of my conversion. He who has the power to forgive sin has power also to keep day by day those whose trust is in Him. It is a strange road along which I have travelled—from the Salvation Army, through moderate High-churchmanship, back again to the simple Gospel faith, and clear knowledge from the Word of God of the truth as it is in Jesus."

Liverpool Strangers' Rest.—At the twenty-third anniversary gathering of the friends and supporters of the Strangers' Rest, Park Lane, Liverpool, a very acceptable report of the year's work was presented by Mr. T. A. Leigh, treasurer. Over 860 meetings have been conducted in various languages, and 126 sailors' bags have been filled with books. Mr. G. Oliver Jones, Secretary of the Liverpool Seamen Friend Society, announced that Mr. R. M. Brocklebank had presented to the Society a steam yacht for the use of the mission.

Day by Day.

SUNDAY, April 15. Psa. lxi.

THE overwhelmed heart sometimes thinks that it has reached the end of the earth. It has come to the end of all human help; it is desolate and sorrowful. All around the deluge of trouble pours its weltering waters, but in the distance the rock emerges from above the floods which promises safe resting-place. How often we have read the story of fugitives before the swiftly incoming tide, before whom a rock has reared its black, gaunt surface. They have hurried to it, climbed to stand above the level of the highest reach of full tide. Sometimes the younger children have been helped by a brother's strong hand to stand secure and happy on a rock they could not reach for themselves. So we ask God to lead us and lift us up to the rock that is higher than ourselves.

In the hour of trouble we go back on the past to what God has been—the Refuge and Tower from the enemy—and this encourages us to resolve to dwell and take refuge in Him. Ah, what a heritage is ours! We are blessed with all spiritual blessings in Christ. The mischief is that we avail ourselves too little of our abounding wealth.

In the closing stanza David turns to plead the great promise of 2 Sam. vii. 12-16. This is the true attitude for prayer. With the Rock of Ages beneath our feet, the heritage of the saints at our disposal, and a definite promise in our hand, we may move the arm that moves the world. God waits for us to plead the promises. Faith is the necessary condition of blessing, and those that have learnt to deal at first hand with God have acquired the secret of perennial praise, and daily perform their vows.

MONDAY, April 16. Psa. lxii.

It is a little thing to say: "My soul waiteth only upon God;" but only the discipline of life can quiet the many voices that clamour within, and reduce the soul to that humble attitude in which God becomes all in all, and his words roll in music through its innermost depths. In our early Christian life we run hither and thither to help ourselves. We rely on our resolutions, the new habits we intend to form, the assistance of new circumstances. It is long before our self-reliance dies down, and we abjure all creature confidence, looking for our salvation from no earthly quarter, but looking upward for its descent from heaven.

Look up, O soul, from the assaults of men. Be silent unto God (see *marg.*). Wait for Him. Trust in Him at all times. Pour out your heart before Him. There is nothing which helps us so much as to empty out into his ear the full tale of foreboding and trouble. Then from the "not greatly moved" of the second verse, we shall come to "not be moved" of the sixth verse.

Two things belong to God, power and mercy, and each of these is exercised in harmony with justice. It remains therefore for us to rest upon God's unfailing help. In the earlier part of the psalm the sweet singer repeats the word "my" some dozen times; in the closing verses he turns to address the people. Our experiences of God enable us to pass on comfort and help to others; and amongst the sacred legacies that we have received from the tried and tempted saints of the past is the exhortation to trust God at all times, in times of doubt and darkness, as well as of the clear shining of an assured faith, when He slays as when He heals. Every time is a time for trust. "The times that go over us" should bear us to higher reaches in the life of faith.

TUESDAY, April 17. Psa. lxiii.

My soul thirsts. In the morning of my life I come to Thee, my God. Ere the business of the world fills my soul with clamour, I will betake myself to the footstool of thy merciful help. I want not thy help alone, but Thyself. The land is dry and weary around me, creature comforts have failed, love and friends stand far away. There is no water here; but Thou, who hast nothing to draw with, art able to create springs of living water, of which, if I drink, I need never thirst. Let me see thy power and thy glory; let me tasts of thy love. Life itself can bring no richer boon than opportunities of knowing and loving and praising Thee.

My soul shall be satisfied. To desire Thee is to have Thee. To long for Thee is to feel the cool stream passing over my parched lips. To desire to praise Thee is to make my lips move joyfully. To remember Thee upon my bed rests me as does balmy sleep. To meditate on Thee in the night watches makes the darkness even as the light. The *shadow* of thy wings is better than the most brilliant day that ever broke over the world. Life itself has no meaning apart from Thee, as the grey morning waits for sunrise.

My soul followeth hard after Thee. Like Caleb, it follows Thee fully, like Jonathan's armour-bearer, when he climbed the steep upon the footsteps of the young prince. Always Thou art before me, not far away, but a step or two; and it is because I see the gleam of thy presence that I leave the valleys swathed in mist, and my companions with their merry laughter, to climb the steeps. Those that seek my soul to destroy it are in the lower parts of the earth; they cannot reach me here, but I am able to stand upon these high places because thy right hand upholds me. For me, there is fulness of joy.

WEDNESDAY, April 18. Psa. lxiv.

The presence of Saul and his emissaries supplied so much material for David's psalms that our minds are constantly brought back to their malignant hate. Yet we feel that this great lesson stands out amid all others, that we should take the troubles and difficulties of our life into the presence of God, laying them before Him. Probably, if we realized all the hatred with which we are regarded by our spiritual foes, if we understood how eager they are for our overthrow, we should be more prepared to avail ourselves of these petitions, and apply them to our inner experiences.

The one lesson we learn is to be sure that we give as little opportunity as possible to the foe. Just because the world is so full of evil men, disposed to put the wrong construction upon our actions, let us be on our guard to give no occasion for calumnious attacks. We must walk carefully towards those that are without; men are sure to whet their tongue, like a sword, and shoot in secret at us, to encourage themselves in their attack, and search out our iniquities. To be forewarned of this should lead to forearming. It was said of Savonarola that no breath of suspicion was ever breathed against his saintly life—his motives were so pure, his conduct so exemplary. But comparatively few of us are so transparent, so perfectly and utterly given up to God, that we deprive our foes of an opportunity for assailing us. Let us be more guarded, that they may say of us as of Daniel, that they can find no cause against us, except in so far as it concerns the law of our God.

If you are righteous, trust in the Lord. Let Him shoot at your foes who shot at you; so shall they stumble to fall, whilst you shall glory in the God of your salvation.

THURSDAY, April 19. Psa. lxv.

I cannot say to Thee all I would, O God of my life. Sometimes my words drop down into silence for the very fulness of my soul which cannot express all its thought. And what can stir my heart more than the memory of what Thou hast done, for Thou hearest my prayer, purgest away my transgression, choosest me, and causest me to approach unto Thee, satisfiest me with the goodness of thy house? Thy vows are upon me, vows of consecration to thy service, of surrender to thy will, of life-long loyalty, and to Thee shall they be performed.

God's answers come sometimes in "terrible things," as when Israel came out of Egypt amid the terrors of the last plague. We cannot dictate the kind of case in which God may pack his choice gifts. He is a great God, and his ways past finding out. Let us, however, always remember that He combines the most wonderful contrasts. On the one hand, He stills the roaring of the seas, but He makes the earth soft with showers. He startles those that dwell in the uttermost parts, but He nourishes the tender grass of the mountains. He is girded with might, but He girds the hills with the joy of green pastures, over which the flocks spread themselves. For every great and terrible display of his providence, there is a sweeter, gentler aspect of his grace.

Notice the present tense in which the psalmist conceives of God's work in nature. It is not what He did, or will do, but his ever-present activity, which is the theme of unceasing congratulation. He is the I AM. Whatever is done in the world He doeth it Himself. The God of perpetual spring—beneath his touch all is growing daily younger in eternal progression towards immortality.

FRIDAY, April 20. Psa. lxvi.

Come and see the works of God. To see is to praise, to worship, to adore. See his works in redemption, in creation, in his deliverances.

Come and hear, all ye that fear God. But how can they hear without a preacher? Be sure to declare what He hath done for your soul.

Note the remarkable phrases in this psalm, which live in our English tongue. "They went through the flood on foot." An apt similitude of our passage through many overflooding streams, and notably the river of death, which shall be cut off as we approach. Whenever the floods rise, remember that God can turn seas into dry land, and cleave paths through the mighty waters.

Again, "Tried as silver is tried." The alloy must be eliminated, the impurity removed. Nothing less than fire will cleanse and melt. Heart and flesh fail in the ordeal, but we must remember that it is only because we are so precious that it is worth God's while to pass us through such searching discipline.

Again, "Through fire and through water." This is the way to the place of abundance. It is only as we suffer that we reign, as we bear the extremes of heat and cold that we become God's Bessemer steel, for as you may know, the toughest steel is wrought by exposing metal first to the extreme of fire, then of cold water repeatedly.

Out of all this deep experience comes finally the mellow autumn of life, in which we look back and find that God had heard, had attended to our prayer, had visited us with mercy. Blessed be God.

SATURDAY, April 21. Psa. lxvii.

Bless *us*, say God's saints. Be merciful unto *us* and bless *us*: cause thy face to shine upon *us*. Why? For your delectation only, because his blessing is so sweet, because the sunshine of his face banishes the winter of murmuring and discontent? No; but that his way be known upon earth, his saving health among all nations, and that the peoples may be glad and sing for joy. Abraham was blessed that in him all the nations of the earth should be blessed; and we may well desire to be replenished with all that God can give, if only his saving health may be known among all nations. The world little realizes how much it gains from the prosperity of the Church.

But that is not all. Just as the Church reacts upon the world of men, from amongst whom she has been redeemed, so when the peoples praise God the earth yields her increase. There is a close connection between man and the world he inhabits. When he is virtuous and temperate, the travail of the earth is lessened, and her scars are healed. She is no longer constrained to bear the opium poppy, or the barley for strong drink. She is no longer seamed with the graves of her children smitten down while life is strong and young.

What an extremely beautiful title—*our own God.*

> Breathes there a man with soul so dead,
> Who never to himself hath said,
> This is my own . . .

There is a sense of proprietorship when we can put these tiny words before any object whatever. But we must be his, before we can call Him ours. Let the brook hear the call of the ocean, and yield herself to it.

Side-Lights of the War.

THE grand mountains and peaceful valleys of fair Natal are echoing with the roar of artillery and the rattle of musketry. Many of its homesteads have been looted, crops destroyed, and cattle taken by the Boers. The graves of our brave soldiers and volunteers are to be found on its hillsides, while in the old country many homes are desolate and hearts broken.

The transports arrive, and in a few hours the troops are all landed and entrained. Crowds are present to give our soldiers a parting cheer, which is taken up again and again as the train, filled to overflowing, passes through Durban. We can see them pass from the verandah of our Mission House, if in open trucks, with helmets lifted upon their rifles; if in carriages, crowding to the windows, answering to the shouts of the crowds.

Permission having been obtained, we have had the privilege of visiting the Castle Liner *Lismore Castle*, which has been turned into a hospital ship, and is full of wounded and sick soldiers. It is beautifully fitted up, and the comfort of the sufferers studied in every way. On the deck we found the convalescents. As we went from one to another we were able to give away booklets, and speak a word or two for the Master. Two dozen fishing lines quite won the hearts of the men and helped to break the monotony for them.

We were much cheered to find some of the lads on the Lord's side. One told us how he had come back to Him on board the transport on his way out. Another, a Gordon Highlander,

HAD FACED DEATH

in that memorable charge at Elandslaagte, and having recovered from his wounds was going to the front again. We stood by the side of one dear fellow, mortally wounded. "I am very bad," he said. "But do you know the Everlasting Arms are under you?" we inquired. "Please, sir, you must not talk to him; he is very ill," said an orderly, and we reluctantly passed on. He belonged to the Devons, and we heard afterwards that he was a Christian; his last words were, "I am going home."

We spoke with two who had had remarkable escapes. One was crossing a short flat when a Mauser bullet smashed a finger on his left hand; a minute afterwards, on the same hand, another finger was smashed, the bullet passing out at the back of his hand. He listened very tenderly as we engaged his thoughts upon the great salvation. Another man had a still more wonderful escape. A bullet had passed through his ear, destroying the drum and coming out at the back. He was healed and just going to the front again.

One poor fellow, a reserve man, was down with pneumonia, and too ill to write home. An offer to write to his wife was very gladly accepted, and

OPENED THE WAY FOR CONVERSATION.

"I am a good living man, sir," he said; "but I know that won't do," and his tears told us he was a seeker. Passing on, we came to another, a Connaught man. He was a child of many prayers, but a slave to drink. He knew the Belfast Soldiers' Home well, and our good friends, Miss Somers and Miss Ella Potter. "I have tried it," he said; "it is no good, but I am sure the ladies at the Home are praying for me."

Our booklets were gladly taken, and we were able to leave a good supply of envelopes and paper, which were greatly appreciated. The patients are being constantly removed, and fresh ones taking the vacant cots, so in this ship alone we have splendid opportunities. The Marked Testaments, so much used of God, have been most acceptable.

The desolating influences of the war are to be seen in many a colonial home. The other day we rode to one of our Natal farmhouses, hidden away in a gum and wattle grove. Only a few weeks before two sons of a widowed mother left for the front, as volunteers. They were blessed with a praying mother. Two weeks previously the younger brother had become serious and thoughtful, and this was followed by unmistakable signs of conversion. His letters home expressed the change. During a sortie from Ladysmith he was struck down, a Mauser bullet going through his neck. He was carried to the hospital by his comrades, and soon passed away. His brother has been shot in the leg, which has been amputated. It was blessed to see the peaceful face of this old saint, and hear her speak of her boy as being safe.

Yet another scene. In a town in which we have often preached, and in a home we know, a Christian mother prays for her boy fighting in the ranks of the Boers. She was drawn out in much prayer that morning, and asked the Lord to give her a word of comfort. "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee," was the word given.

That day the battle of Elandslaagte was fought, and her son was chased by some Lancers. Coming to the steep bank of a river he threw himself off his horse, rolled down the bank, and threw himself into the swollen waters. He was taken safely across, and escaped. Surely our God is a prayer-hearing God.

Durban. W. Spencer Walton.

Notes from New York.

MR. BALLON, of the McAuley Cremorne Mission, told me last night that his work is in an extremely satisfactory condition, so much so that plans of extension are in the air. A home for women will shortly be opened under the superintendence of Mrs. Ballon, and a good deal of the necessary money is also in hand for a new building for the Mission itself. Mrs. Ballon mentioned one curious circumstance that had come to her notice a day or two before, which shows the moral, or rather immoral, character of the district in which the Mission is situated. Although New York is "full" of day nurseries for the children of poor mothers, not a single one is to be found in the whole of what is termed the "Tenderloin" district — a plain proof of the dearth of *families* there—of even poor people.

Dr. Louis Klopsch, the enterprising proprietor of the *Christian Herald*, includes, among other items for the good of his fellow-citizens, the finding of the money needed for the spiritual side of the Bowery Mission. This Mission carries on an excellent work in the saving of both souls and bodies right in the very vortex of the deepest maelstrom of vice and woe in this city. About three months ago Mr. J. G. Hallimond, a gentleman of wide experience of evangelistic work in American cities, became superintendent, and the results of his energy and experience in aggressive effort are already both seen and felt. Roger Martin.

New York, March 27, 1900.

Borneo.—A correspondent writes:—"At a recent meeting of the Royal Geographical Society I heard an interesting letter from Northern Borneo, but was sorry to learn that there were no missionaries in this part, although it has been under British government for sixty years. At present Mr. Charles Hose is resident in the Baram district, Sarawak. There is no mission work of any sort in that locality. It seems sad that our Christian Government should not have sent the Gospel to these intelligent, though un-Christianized, people during these sixty years."

Christian Endeavour.

TOPIC FOR APRIL 15.

"The Bread of Life" (John vi. 24-40).

THE miracles which John relates were signs. In them we see the deep significance of our Lord's life, always reaching back from the outward and visible to the unseen and eternal. The Lord longed and longs that the hunger of the body should have its analogue in that of the soul.

We must first obtain Bread. For most men this must be by the sweat of the brow; but for the Israelites, whose table was spread in the wilderness, there was no exertion beside that of gathering. Yet even those who work hardest, and eat their bread in the sweat of their brow, must remember that it is God who supplies seed to the sower and bread for food. What our Father does in the physical, He does also in the spiritual realm. He taught our souls to hunger, and gave his Son as the Bread of Life. As corn is indigenous to the world, so the Gospel suits the need of all men.

We must masticate our Food. Good health depends upon deliberate eating. Here we have a deep spiritual lesson. The word of Christ must abide in us. We must meditate on it. We must roll the promises under our tongue as a sweet morsel. It is impossible to grow strong if we always take our meals standing at restaurant bars, listening for the bell which announces the express; and it is equally impossible to soul-health if we read our Bibles hastily in the mornings, snatching the first morsel that offers itself, and slurring over our fellowship with God in prayer.

We must assimilate our Food. The wonderful inner economy is intended to reduce our articles of diet to such a form that they may be easily appropriated by our system. After some hours of chemical process the food is reduced to a whitish liquid, which pours through the great ducts, and as it passes each part of the body appropriates nourishment for its special need. Here it makes bone, there nails or hair, and again, the grey matter of the brain, or the delicate tissue of the nerves. And thus, through the enriched blood, the whole system becomes vigorous. So we must assimilate the Bread of God, and so Christ will become the nutriment which each part of our moral life demands. The same Lord Jesus will be strength for moments of endurance, patience for irritation, meekness for affront. All we want is in Him, and all that is in Him waits to be appropriated and applied.

We must take our meals regularly if we would be in health. To pass over the time when we are accustomed to take a meal is most injurious. Better take a crust of bread than nothing. Here again we have a suggestion well worthy of attention. We must feed regularly on Christ. It isn't enough to have one good meal in the week and to starve for the rest of the time.

To adopt a habit of morning, afternoon, and evening prayer in early life; to be careful to read the Bible before we turn to the dissipating columns of the paper or story-book; to read deliberately, regularly, and in due course from cover to cover, are rules of indispensable value. In this lesson, notice that coming to Christ, and believing on Him, are one and the same (*v.* 35). Again, all those whom the Father gives come; therefore those who come are included in the Father's gift. You may know that you are one of the elect if you have come. Lastly, that He who offers Himself as the Bread of Life, so imparts his nature to those who believe that they begin to live in his own life. Death has no power over them, and amid the awful scenes with which this age shall close, they shall be shut up with Him, as Noah's family in the ark that floated across the deluge. F. B. M.

C.E. NOTES.

The President's London Meetings will be held on Good Friday in the City Temple, commencing with a sermon at 3 p.m. Rev. G. H. C. Macgregor will be amongst the other speakers. The programme throughout the day will be the same as that adopted in every city and town which Mr. Meyer has visited in his presidential campaign.

All difficulties in the way of securing Alexandra Park and Palace as the site of the World's Convention, July 13-20, appear now to have been cleared away. The Great Central Hall will accommodate upwards of 10,000 persons. At least one of the American tents, seating upwards of 9,000 people, will be erected in the Park.

A Nottingham Endeavourer, who was called to the front, gained permission to hold daily prayer meetings on the deck of the transport on which he sailed, and held them with such good effect that, before the steamer reached Capetown, the little company of professing Christians doubled its number, and formed a C.E. Society, which has since carried on its meetings at Modder River.

A Tour in Gerona.

I RECENTLY visited Figueras, partly for health, and also to see something of the work for God being carried on by Pastor Rodriguez and his devoted wife. The Province of Gerona, in which Figueras is situated, was well chosen for mission work. Political feeling is intense, and the bigotry of the one party against the Gospel is sufficient to induce the other to look on it more favourably. Certain it is that the work has been most successful.

In Figueras, a town of 20,000 inhabitants, substantial mission premises have been built, consisting of a hall capable of holding 400. At the back of it is another extensive building, destined for the hospital; but, as yet, sufficient funds have not been forthcoming for it to be opened, so the building is used for the Medical Mission, which is much appreciated by the people. Whilst waiting for the doctor, the patients, who come from all parts of the Province, have the Gospel simply put before them, and on leaving each receives a Scripture portion, or tract. Two doctors are employed, one for the dispensary, the other for the treatment of patients in their own homes. The average attendance is from 2,000 to 3,000 a year; and since the work was started, the number of visits made by patients has been 26,185.

The public services in the Figueras Mission Hall are well attended, notwithstanding that it is absolutely forbidden to give any indication outside as to the purpose to which the building is devoted. Therefore, the growth of the congregation must be entirely due to the interest which the services have produced. The work amongst the children is most promising. In Figueras and out-stations, there are altogether six schools. In the former, the attendance is about 100. These schools are conducted in a most orderly way, and the pupils seem extremely happy and interested and are evidently very well advanced in both secular and religious knowledge. Outside Figueras there are

SEVEN MISSION STATIONS,

and in these an important work is being done by *itinerating* evangelists, who scatter much "precious seed." Pastor Rodriguez finds great difficulty in renting suitable premises, both in towns, such as Gerona, and in outlying districts, some of which we visited, and the *locales* are neither sanitary nor suitable for mission work. In spite of the drawbacks, the services were always crowded. It was remarkable to notice the esteem in which Pastor Rodriguez is held wherever we went. One instance out of many will suffice. Returning to town after dark, our carriage stopped at the entrance, to be searched by the Custom House officer. When that official, lantern in hand, recognized the pastor, he simply shook hands, accepted our assurance that we carried nothing liable to duty, and directed the coachman to drive on. To anyone acquainted with the Spanish Customs, this means much—more than the bare facts imply.

Christians desiring to escape the rigour of an English spring, could not do better than visit Figueras, where they can count upon a time of real profit, physical and spiritual. The impression left upon our minds was, that the work being done by the Figueras Mission is of a very real, spiritual character, and that it is worthy of the hearty support of English Christians.

I ought to mention the need for further lady volunteers. At present there are three English ladies at work with Madame Rodriguez, their duties being to visit the people in their homes, conduct mothers' meetings, and shop-girls' classes. Whole-hearted volunteers, who can pay a guinea a week, which will cover all cost of living, will be heartily welcomed, and will find a valuable field for service.—Yours truly,

Loughton, Essex. A. Boake.

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THE LATE

Professor John R. Sweney.

THE ministry of song has taken up an increasingly important place of late years in connection with religious movements amongst the masses.

It would appear that the Lord's people have been perhaps a little slow to recognise what a hold is obtained on the popular mind by new and easily singable words of pathos or appeal, wedded to some striking melody. True, the golden words, the

BALM AND CONSOLATION

of the Psalms of David, might well have stimulated thought upon the subject. We are reminded, too, of the power which political songs have exercised upon national feeling. To go no further back, the West Country ballad, "Trelawney," shook the throne of James II. Of "Lillibullero," Lord Wharton, the author, opined that it was the means of singing that same stubborn James out of his kingdom. "Malbrook" doubtless inspired the Grenadiers of Louis XIV. to resist the conquerer of Ramilies and Blenheim. The armies of the Republic, under Hoche and Bonaparte, gloried in the inspiration of the "Marseillaise." At the present day England rings with a jingle that has called many thousands of pounds into a fund for the relief of the wives and children of soldiers at the front.

To return to the more congenial topic of "psalms and hymns and spiritual songs," what Evangelical Christian who can recall the Moody and Sankey revival does not remember how Mr. Sankey's solos came as a kind of revelation of the extent to which singing in the power of the Spirit convicts sinners and stimulates saints. From that day Christian people have gladly welcomed the appearance not only of good singers, but of men and women with gifts for the composition of telling

VERSES AND MUSIC.

The demand stimulated many writers, especially in America. The works of Mr. Sankey himself, of Messrs. James McGranahan, George C. Stebbins, and others, "are familiar in our mouths as household words."

Worthy of record among the names of these brethren is that of Professor John R. Sweney, an elder in the Third Presbyterian Church, Chester, Pa., who, it will be remembered, passed away on April 10 of last year. He had remarkable gifts as a musician. He published, as Sunday school books, "Songs of Love and Praise," "Radiant Songs," and "Winnowed Hymns." He wrote the music of "The new, new song," "Beulah Land," and "There is sunshine in my soul." He was also the editor of several anthem books. It was, however, as a musical leader that Professor Sweney chiefly excelled, imparting his religious enthusiasm to the great audiences that he led in important meetings and conventions in various parts of the United States. He was well known too in connection with his musical leadership, extending over many years, of the

BETHANY SUNDAY SCHOOL

in Philadelphia, one of the largest and best organized schools in the world, and with which the name of Mr. John Wanamaker is closely associated.

Professor Sweney was also an industrious worker in Christian Endeavour circles. At the convention held in July, 1896, at Washington, D.C., there were some 20,000 Endeavourers gathered, and one of the chief features of the meetings was the hymn teaching and leading of the esteemed Professor. He was in demand for camp meetings, and will be readily remembered by those who have been privileged to attend the well-known Ocean Grove meeting ground. His memory will surely be cherished as an American worthy and a useful contributor to the musical requirements of Christian work.

From Klondyke Gold Fields.

THE Association for the free distribution of the Scriptures has been encouraged by the receipt of news of good fruit attending efforts to circulate the Word of God in out-of-the-way places, where it is unobtainable otherwise, and often greatly valued by those who receive it. A letter just received from an earnest worker far up country, at Skagway, describes the distribution of a number of the Red-Marked Testaments, which were sent out last spring, and got safely over the snow ranges before the winter set in and the roads were again closed. The writer is the field secretary of the Arctic Committee of the Y.M.C.A. in the North-West Territories. He says:—

"The marked Testaments arrived in good condition, and their distribution thus far has afforded me much pleasure. I value this acquisition to our work more than I can tell; the help that they have been is simply inestimable. In this I speak not simply for myself and our work, but for the missions and various churches who have been permitted to use same. I have even found among our Christian workers—those who have never before realized the advantage of a marked Bible—who used the little Testaments in preference to their own Bibles, with the result that they are learning to mark their own Bibles.

"One young man, who said he never could get interested in the Bible, as he found it to be dull and uninteresting, was given one of the marked Testaments, and he never stopped reading until he had read every marked passage, and then he said it was a new book to him. We have used discretion in giving them out, so that every book has been made to tell. We never send a new convert up country without placing one of these in his hands."

God or the world must be neglected at *parting* time, for then is the time of trial.—*Bunyan.*

Paris Exhibition and the Lord's Day.—The Working Men's Lord's Day Rest Association has organized a memorial to the Royal Commission for the Paris Exhibition from upwards of fifty English exhibitors, expressing disapproval of the clause requiring the display of exhibits on Sundays, "contrary to our national custom, and contrary to the practice of many English exhibitors at past exhibitions." The memorial asks that the clause may be withdrawn. Several exhibitors have expressed their determination to refuse compliance with the Sunday opening regulations.

After the Campaign.

INTERVIEW WITH

Rev. Robert Howie, M.A., Govan.

IT was a pleasure to meet Rev. Robert Howie a few days ago, and to hear from him something of the Glasgow Evangelistic Campaign, as seen through the eyes of one whose whole heart has been in aggressive home mission work for a generation. As a divinity student, he caught the fire of the Revival of 1859-60, and the writer has heard from his lips soul-stirring narratives of incidents which came within his own experience during these eventful years.

Ordained to the ministry of the Free Church of Scotland in the year 1860, Mr. Howie was at once placed in pastoral charge of the famous "Wynd" Church, situated in the very heart of the slum district of Glasgow. The experiment of placing so much responsibility on a young man at the beginning of his career was recognised to be attended by considerable risk; but the outcome has long ago shown that the finger pointing the way was that of the Lord Himself. Though a student all his life, the "few years of quiet," said to be necessary to every young minister, have never come to Mr. Howie. After nearly four years in the Wynd, he took up the task of establishing one of its offshoots—Trinity—and, eight years later, removed again to Govan, to gather together a fresh congregation from among the rapidly increasing artisan population. Like the others, this last effort has been crowned with success. At the ordinary day services on Sabbath the congregation requires all the space available; and one who has frequently occupied the pulpit assures us that he knows no other church in which the same proportion of the audience is composed of men of mature years.

Besides being the convener of the Home Mission Committee of his own Church, Mr. Howie has room in his heart for any scheme to carry the Gospel among the masses of our population. As soon as the Evangelistic Campaign was proposed it appealed strongly to his sympathies; and one felt that, when he used the word "we" in regard to what was being planned or done, it was as feeling a full share of the responsibility.

"Has the Campaign fulfilled your expectations," we ventured to ask, "in view of your past experience of aggressive effort and times of blessing?" "Yes, it has," he replied. "The circumstances have been peculiarly adverse. On the one hand, the weather has been particularly unfavourable, but the main distracting element has been the war. On the whole, however, a large number of people have been brought under the preaching of the Gospel."

Passing on to speak of conversions, he added, "I never care to deal with numbers. There has not been a revival; but then we could not plan a revival. All we did was to arrange aggressive work on a larger scale than usual, and there have been many professions of conversion, especially among the young. The circumstances have been, from a spiritual point of view, entirely different from such a time as we had in 1859-60. Whoever was the speaker then, we had crowded meetings, with many passing into the Kingdom, and a general impression about divine things all over the community. We have not had these in the same degree this winter, and could scarcely expect to have."

"Do you think that the nature of the work was clearly understood at the outset?" "No. I have felt all through that perhaps we did not recognize sufficiently how completely a time of blessing must be the work of the Spirit of God alone. It may be that we trusted too much to the arm of flesh. However, some of the meetings have been remarkably well attended all through.

"What was your experience in Free St. Mary's?" "In my own church, Mr. McNeill's meetings were crowded every evening, but I understand these were the largest gatherings he has had in any church."

"In what way were you impressed with what came under your notice of Mr. McNeill's general meetings?"

"The meetings in St. Andrew's Hall were quite phenomenal. There were seventeen Sabbath evening gatherings in succession; and to have that great building crowded week after week, *with the class who attended*, is itself a remarkable fact."

From Photograph by Messrs. T. and R. Annan and Sons, Glasgow.

"Then you think the attempts to reach special classes in St. Andrew's Hall and elsewhere have been successful?" "Yes. The audiences in the Hall were largely made up of West-End people not often seen in evangelistic meetings. The special effort made in Pollokshields to reach a large and influential class, was equally encouraging. Five or six hundred men and women came out to hear the Gospel preached at three o'clock in the afternoon. The five weeks of meetings for business men, and three weeks for men and women, were as remarkable as anything we have had in the city of Glasgow. Then the three weeks' mission for 'strollers' must have produced a very widespread interest in divine things."

"Do you think that any lessons might be learned as to the choice of men to lead such a work?" "Yes, I think a mistake was made in using so many men as evangelists who, however effective as preachers, were not known in Glasgow. I refer to lay evangelists as well as to ministers. I think it would have been better if even well-known Glasgow ministers had been chosen; and that, humanly speaking, they would have done quite as effective service, if taken to parts of the city different from their permanent fields of labour, as some of those brought from a distance. The expense would have been less, and another advantage would have been gained in that the names of those conducting the meetings would at once have been well known."

"Do you think that the undenominational basis materially strengthened the movement?" "The attempt was very good in theory, and had certain important advantages in bringing together the ministers and members of different churches at the earlier stages; but it largely broke down as time passed. Even when *ministers* were enthusiastic about co-operation, they did not always find their *congregations* willing to give up the work in which they are engaged from week to week to go and help in another church. In my own congregation we suspended our weekly prayer-meeting while the Campaign missions were going on in the district; and we find that it has suffered through being discontinued. It is a considerable sacrifice for a congregation to give up for a time its regular work. Personally, I was laid aside during a part of the winter through illness, due to the efforts made at an earlier part of the Campaign, and so was unable to be present as much as I desired at the meetings held in other churches."

"Have you had any other experience of 'united missions'?" "Yes. In that connection the experience on this occasion is exactly similar to ours a good many years ago in the Free Presbytery, when we tried to group together our own congregations in various districts throughout the city. We have always found in such movements that what we gained in extension we lost in intensity."

"Have any lessons for permanent work been brought home to you?"—"The main one, I believe, is that we need to do better the proper regular work of the church from year to year. One drawback of all special efforts is that they are apt to be followed by a reaction; and unless the churches set themselves carefully to gather up the fruits of this movement, we shall not reap the same benefit as might have been the case after steady persistent work by each congregation on its own lines, and with evangelistic meetings under its own auspices."

"How would you describe the place of evangelistic missions in connection with a regular congregation?"—"I believe in the necessity for such series of meetings from time to time, as fitted to bring to decision a good many people who have been in a lethargic state. You have the advantage that, with the reiteration night after night of Gospel truth, you are producing a greater impression than is possible when you have only the ordinary Sabbath services, with one meeting during the week."

"Would any change in the arrangements commend itself to you in view of future efforts in Glasgow or elsewhere?"—"Generally, perhaps, we attempted too much. If we had to begin over again, I believe we should do so with fewer centres. The Campaign proper closed at the end of March; but Mr. McNeill intends to carry on work in a large wooden erection, to hold at least 3,000 persons, which may be moved to different important centres, giving a month to each, and *being ready to follow the leadings of Providence.* The importance of a free hand in the conducting of such work was evident from our experience in Govan. Mr.

McNeill and the people were equally anxious that he should remain there for a longer period; but the arrangements of the committee made necessary his removal to another district. He left Govan just when a widespread impression had been produced, which would apparently have been much more lasting and extensive if he had remained."

"How long would you have wished the mission to be continued?"—"As long as the meetings remained crowded. I believe Mr. McNeill wishes, in view of that experience, to resume work in Govan with this wooden building. Then the effort will be more thoroughly dissociated from any church."

"Do you think the importance attached to the work among children is borne out by experience?"—"Its value will depend very much on how it is followed up. But if even a mere fraction of those who have made profession turn out to be genuine converts, and we are assured that very many of them are, there has been a very great work of grace. Among the lessons we have learned is to use the black-board and the lantern to a greater extent when speaking to children, for they are impressed even more through the eye than the ear."

"Have any new methods worthy of notice been introduced?"—"We did nothing in connection with the mission in my own church which I have not done again and again."

"In what direction do you think the attention of the Church would be specially turned at present?"—"The quickening of Christians is perhaps the first important matter to occupy our attention. That attained, there would be a passion for souls which would lead to persistent efforts, not only on special occasions, but from one end of the year to the other, and from year to year, to win men and women for Christ."

"If the churchless population of Glasgow is to be reached, along what lines do you think the work should be planned?"—"We must have a far greater attention to details, by personal house-to-house visitation, and by the conducting of small kitchen meetings by office-bearers and members of churches; in short, we must have a revival of the territorial system advocated by Dr. Chalmers. The greater attention given to that system was a remarkable outcome of the work of grace in 1859-1860 in many parts of Scotland. In a country parish with which I was familiar twenty-three weekly meetings were at once established, and the effects continue to the present day. It was also a noted feature of the Wynd Mission that the whole district was permeated by small meetings in the homes of the people; and these, more than anything else, will reach a class of the community who are not touched by the largest placards announcing meetings to be addressed by the best-known evangelists. In recent years we have been contented with a wholesale way of doing mission work, instead of attending to the quiet, unostentatious form of aggressive effort which is implied in the Master's words—'Go ye out into the highways and hedges, and compel them to come in, that My House may be full.' In a word, we need to depend more upon the *aggressive* than upon the *attractive* method. Those who come to large gatherings are generally people already impressed, and in a susceptible frame of mind; but the more difficult part of the problem is to move the spiritually inert mass. As Mr. Moody put it, we must go to them, *for they will not come to us.*"

"How far do you think these ends have been gained by the Campaign?"—"I think a number of our people are more in earnest than they were about soul-winning. Though we do not see the difference yet, it will tell as time passes. The war has distracted the attention of even Christian workers, and we need a somewhat different atmosphere created by the Spirit of God in order to have such an enthusiasm as we desire. But I believe what has been done during the past months will tell in that direction when quieter times come."

Many friends of Mr. Howie will learn with pleasure that the *senatus* of the University of Glasgow, his own *alma mater*, has announced its intention of conferring on him the honorary degree of Doctor of Divinity. ERNIN.

Scottish Notes.

A WELL attended conference in connection with the Lanarkshire Christian Union was held in Motherwell, a few days ago, Mr. John Colville, M.P., president, in the chair. The subject was "The Cross of Christ," and among those who took part were Rev. William Muir (Blairgowrie), Rev. J. E. Houston (Cambuslang), Mr. James Macfarlane (Evangelist), and Mr. Andrew Ferrie (Glasgow). The report showed a total of 2,013 meetings conducted.

At the Presbytery of Ayr, last week, Rev. Mr. Duncan spoke out on the necessity of dealing with the opening of ice-cream shops on Sabbath, an evil which is becoming clamant all over the country. He said these places were more than temptations to children. There is abundant evidence that shebeening is carried on in them, and there is reason to suspect that they are sources of greater evil still. He hoped that before long something like national action would be taken with a view to legislation on the subject.

It will fall to the coming General Assembly of the Church of Scotland to decide on the proposal made last May for the amalgamation the two official publications, *Life and Work* and the *Mission Record*. It is desired to issue an entirely new monthly paper which might supersede the present magazines, while at the same time retaining the best features of both.

At the Presbytery of Annan last week, Dr. Crichton reported a decrease of five in the number of Bible classes during the year, and said that ministers of other churches are having a similar experience. Last year he said he was obliged to discontinue his own class through the absolute paucity of numbers. He urged that earnest attention should be given to the subject, that some means might be devised for bringing their young people together and arousing their interest.

Last Friday, Professor W. W. White delivered in Glasgow the first of a series of Bible lectures, the course being intended to extend till April 20. Mr. John Anderson, Principal of the Bible Training Institute, presided, and welcomed Dr. White to Glasgow, remarking that he came with a wide reputation as an instructor on Scriptural subjects. The subject of the opening lecture was the Gospel of John.

The resignation by Professor T. M. Lindsay, of the Foreign Mission Convenership of the Free Church of Scotland, removes from the front rank one who has done much to widen and deepen missionary interest in Scotland. It is matter for additional regret that Dr. Lindsay has been led to take this step under the advice of his medical adviser.

Children of Sorrow.

AMONG the social forces which have contributed both to inform the public mind and to mould opinion as to the requirements of the poor, the Ragged School Union has a familiar and worthy record. To its wise Christian philanthropy, associated for so long with the name of the noble-minded Shaftesbury, the nation is also a debtor. As the years have passed by and the School Boards have undertaken the work of teaching, it has continued and extended its spiritual and Samaritan work. Among other departments its

BAREFOOT MISSION

and Poor Children's Aid branches are deservedly esteemed as valuable auxiliaries to elementary schools. Indeed, the ragged little children of slumdom would fare ill but for the Union. The organization has many equipments for the far-reaching ministry which it has undertaken. Its staff, under the large-hearted direction of Mr. John Kirk, includes a goodly number of ladies and gentlemen who gladly find their chief occupation in visiting suffering children in all parts of the Metropolis. Moreover, the system of personal inquiry and oversight is so complete as to prevent imposture.

The scene at the boot and clothing distributing depôt at the Union offices is full of interest, as the stream of applications pours in day by day, and the industrious workers select and pack the articles required. A glance at the stack of "forms" reveals the story of many a terrible struggle with misery; the curtain that hides the sorrows of the great under-world is drawn aside. Here, for example, is an application for "boots and two vests" for a delicate little seven-year-old girl, who lives in a noted East-End slum. The particulars are—"Father's earnings, twelve shillings a week. He could earn good money, but suffers from chronic pleurisy. There are six in family; the mother is ill, and it is a very deserving case." Again, a letter from a South London Mission worker describes "a family of father, mother, and six children, the oldest being nine years old. The baby is

WASTING WITH CONSUMPTION,

doubtless brought on as a consequence of poverty. The next child has rickets very badly. The others are without boots or socks, and are half naked. The father has been ill for six months with abscesses on his leg (he has only one leg). He is a tailor, out of work, but hopes to get employment at an early date. They were without food or firing, but appeared to be steady and deserving people. I thought, if you should have some boots and socks at your disposal, it would be the blessing they most need. If they had boots they could go to the school and the free dinners."

Attention is directed by other forms to that large class, the workmen who are disabled by physical injury. Not a day passes but some accident of the kind occurs. A labourer falls from some scaffolding, or a street hawker, as he stands in the gutter, is knocked down by a passing vehicle. A crowd gathers; there is a cry, "Give him air," and another, "A policeman has gone for the ambulance." Presently the sufferer is wheeled away to the hospital, and the mob dissolves. Probably but few consider what the accident means to

THAT BREAD-WINNER'S FAMILY,

but the Ragged School Union is good enough to show us. "This man," writes a lady worker, referring to the father of a family of nine, "has met with two accidents, first breaking his leg and then his collar-bone. He is a labourer, doing odd jobs. This week his earnings are nil, and his wife's seven shillings. They are a very poor family." Later the same lady wrote: "I never saw any one more thankful than the mother was when I gave her the clothes. The children are attending school." The children of poor widows are also remembered. Mr. Kirk notes a case in which boots and a frock were wanted for a girl of twelve, very slender and delicate. Her father has been dead seven years. There are six in family. The mother has three days' work per week at 1s. 6d. per day. "Very industrious, a thoroughly

deserving case," says a School Board mistress. There is a little fellow, too, less than six years old, whose father is a blind man, securing a precarious living by

SINGING IN THE STREETS.

There is another lad in this family, who, although partially blind and mentally deficient, acts as "leader" to his father. A pitiful household indeed, and one wherein the "knicker suit, two shirts, two pairs hose, and pair boots" must have appeared a delightful parcel. Certainly they were needed, since the lady visitor had written: "This child cannot go out or to school. When I saw him he had only one garment on, and the mother said she had nothing else for him."

Pathetic cases might be multiplied. Imagine a worthy man struggling to maintain his family of five in decency on eight shillings a week! "This," observes a lady worker, "is a very deserving case—very clean, and the mother has to work very hard also to keep home together. The child for whom a frock is asked is a cripple." In another instance a lady asked for a night-dress in which "to lay out a dead child."

Although the work has been carried on quietly and undemonstratively, lest the demands should grow beyond the possibility of supply, a great amount of useful help has been accorded to deserving people. In order to maintain it help is sought from those who may be able to give material for making up, or to form sewing classes; but the particular requirements of the hour are new frocks for girls of eight to fifteen years of age, underclothing, and boys' suits and boots. Mr. Kirk's address is 32, John Street, Bedford Row, W.C.

Children's Scripture Union.

THIS flourishing organization celebrated its twenty-first birthday on Tuesday, April 3. At a largely attended meeting held in Exeter Hall in the afternoon, when the chair was occupied by Rev. E. A. Stuart, the president, Mr. H. Hutchinson (organizing secretary) reviewed the work and progress of the Union from its inauguration up to the present time. The Children's Scripture Union, as its name implies, was established with the special object of securing on the part of young people the habitual reading and study of God's Word. There are about 512,000 members at home, 56,000 in the colonies, and 88,500 in foreign countries. Moreover, kindred societies at work respectively amongst young women, girls, railwaymen, policemen, and foundry boys have adopted the daily readings appointed by the Union. The speaker urged his hearers to establish branches, where these did not already exist, in their different localities, and so further extend the much-needed work that the Union was seeking to carry on.

Rev. E. A. Stuart, in the course of his address, enlarged, to the interest and profit of his audience, upon four Scripture metaphors—the mirror to show themselves, the laver to cleanse their ways, the lamp to guide their feet, and the food, the sustenance, to enable them to walk in the pathway of God's commandments.

Rev. J. F. Sheldon, Vicar of Cromer, referred to the importance of the work now being done, and added that half the curates who had served under him since he became an incumbent had been the direct fruits of the Children's Special Service Mission, the well-known agency affiliated with the Union—which carries on its operations at various seaside places during the summer months.

After Mr. Eugene Stock (C.M.S.) had referred to the good work accomplished by the Scripture Union which he himself had personally witnessed in India and Australia, Rev. Bernard Herklots spoke of the earnest efforts that are being put forth in different parts of India.

Alderman Belsey, J.P., presided at the evening meeting, which was also largely attended, and interesting and encouraging addresses were given.

The Late Mr. J. P. Dickerson.—Mr. W. J. Chatten, of 8, Speranza Street, Plumstead, will be glad to hear from any relative of this departed evangelist.

Cage Lane Mission, Plumstead.

WITH the hearty co-operation of a band of earnest workers, Mrs. Anderson has had the joy of witnessing the development and increasing usefulness of the Cage Lane Mission. Her untiring devotion and unremitting energy as director of its movements have won the practical sympathy of an ever-widening circle of interested friends; while numbers of Christian workers scattered in various cities and towns owe their initiation into the higher life and service to the influence of the Mission.

The annual report presents many points for thanksgiving and congratulation. The agencies of the Mission have been maintained with aggressive earnestness, and are in a flourishing condition. The Gospel services, both in the hall and in the open air, have been productive of much good, while the efforts put forth in the direct interests of the children have resulted in an ingathering of many young lives.

At the anniversary of the Mission on Thursday evening there was a large gathering of sympathisers. Colonel F. Roberts presided, and in the course of a few remarks exhorted those who had undertaken to follow Christ to be careful as to their daily walk and conduct, that no stumbling-block be placed in the way of those anxious to find the way of life.

Colonel Yates, speaking of what the Mission had already achieved, said there was yet much more to be done, which could only be accomplished as a result of abiding in Christ. He emphasized the necessity of holding constant communion with God, and urged the responsibility of Christians for those who were in spiritual darkness.

Captain Dawson gave a helpful and encouraging address to the teachers in the Sunday School. Their work could not fail to accomplish its end if entered upon in the spirit of fervent prayer. They had the promise of the Master—"Lo, I am with you alway."

Several other brief addresses were given, and a happy and enthusiastic meeting terminated with the Benediction.

London's Young Women.

THE annual meeting of the London Y.W.C.A. was held in Exeter Hall on Wednesday evening, April 4. It was preceded by a conversazione of which Lady Hope, the president, was hostess, and to which a large number of the committee and supporters of the Association resorted.

Mr. T. A. Denny (in the unavoidable absence of Lord Kinnaird) presided, and was supported by Messrs. Samuel Smith, M.P., S. Gurney Sheppard, the Misses Kinnaird, and many others who are interested in the welfare of the young women of the metropolis. During the past year the work had been extended in Finchley and Hampstead. A noon rest room for lady clerks had been opened in Paternoster Row, and had proved a great boon to many weary girls. New branches had been formed at Peckham, Marylebone, Cambridge Heath, and Forest Gate. The Central Institute in George Street, Hanover Square, continues to prosper. There were now fifty institutes and homes in London, for total membership of over 15,000—an increase of 1,000 during the year.

Among the various departments doing good work were that for the blind, the deaf (a number of whom, many of them friendless, had been helped), the Employment Agency, and the Convalescent and Holiday Department. About 174 factories and laundries had been regularly visited by the Factory Helpers' Union, and thus nearly 10,000 girls were reached weekly. The Park Mission, Teachers' Department, and Continental Office reported steady progress.

Lady Hope, Mrs. Menzies, and others, spoke favourably of the work; and Professor W. W. White gave an appealing address on "Is it Folly to Pray?"

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—*Bunyan.*

The Y.W.C.A.

THE twenty-third annual meeting of the Liverpool Young Women's Christian Association was held on Thursday last, under the presidency of the Rev. Canon Spooner. Amongst those present were the Countess of Derby and the Lady Mayoress. The chairman, in reviewing the work, remarked that the Liverpool Y.W.C.A. was of great utility, and that it was specially beneficial in befriending young girls coming from the country into the city. There were evidences of efficiency in the way this was carried out, and the two homes were homes indeed. The scope of the association was very wide, and the girls were cared for in every way—socially, physically, and religiously.

A correspondent writes:—"There are thirteen Protestant Missions in Spain where regular Bible classes, and sometimes night-school classes are held, connected with the Y.W.C.A. From these encouraging reports are received. In one place the young women have gathered by themselves since their superintendent left, and continue the prayer meetings regularly. This year a new departure is being made in Madrid. Two good rooms have been taken and simply furnished. There are educational classes in the week-day evenings, always preceded by a brief Bible lesson and hymn-singing, and a Bible class on Sunday. The attendances are very good, and are increasing. A young Spanish lady and her sister conduct the meetings. The members are poor, being girls from the factories, shops, &c. There is also a Y.W.C.A. at Gibraltar. Further information can be obtained from Madame Gay, Continental Department of the Y.W.C.A., 26, George Street, Hanover Square, W."

The Y.M.C.A.

AN Evangelistic "At Home" was conducted by the Sunderland Association on the 4th inst. About 100 young men accepted the invitation of Mr. and Mrs. Gilbertson, and Rev. J. Macdonald gave an interesting address. Mr. J. Wright Johnson spoke upon the "Higher Life," and a number of young men expressed their desire to realize this in their own experience.

The Annual Spring Conference of the South-Eastern District Union of Y.M.C.A.'s was held on April 4, at East Grinstead, when a large number of delegates from the various Associations took part in the proceedings. Mr. Walter Langton, of Tunbridge Wells, occupied the chair. At the afternoon session a paper was read by Mr. Hedley G. Burrough, secretary of the Eastbourne Association, upon "How to Preserve the Proper Balance between the Secular and Religious Work of our Associations."

The anniversary of the Tunbridge Wells Association was held recently in the Great Hall. In the afternoon Rev. Mark Guy Pearse gave an interesting lecture on "Some Cornish Religious Characters." Mr. W. Langton, J.P. (President), occupied the chair at the evening meeting, which was well attended. The report, presented by Col. Wilson, the hon. secretary, showed progress.

An interesting account is to hand of the work done by the first Y.M.C.A. formed in Iceland. The work took its rise from the Association movement in Denmark, and not only is there now a prosperous branch of the Y.M.C.A., with thirty or forty members, but a similar movement has been set on foot for young women.

The Wolverhampton Y.M.C.A. started over three years ago a branch in Salop Street for young men of the poorer class. It has now thirty-two members all over sixteen years of age, and good work is being done. On the 31st ult. the annual prize distribution took place, when a large company were received by Mr. Marmaduke Odgen.

House of Rest, Finchley Road.—The address at the afternoon gathering on the 6th inst. was given by Rev. R. Middleton, of Norwich. He spoke under the auspices of the Bible League, and, while confining himself chiefly to the devotional aspect of the Bible, showed how baseless and mischievous were a number of conclusions which had arisen out of the teachings of the Higher Critics.

Portsmouth Welcome Mission.—The twelfth annual report of this Mission records singular progress in spite of much opposition. A perusal of the extracts from the workers' diaries, appended to the report, will serve to indicate how varied and useful is the ministry of the institution. Much has been done for the comfort and cheer of those soldiers who, in obedience to their country's call, have gone forth amid the shout and song of the multitude, and often the heartrending cries and sobs of dear ones. To these the love of God has been made known, and not a few have enlisted in the army of the Prince of Peace. Copies of the annual report may be obtained from Mr. Thomas Hogben, Welcome Mission, Edinburgh Road, Portsmouth.

Other Lands.

From Cuba to the Bahamas.

PREVIOUS to the Spanish-American War only two Protestant Churches existed in Cuba—the Methodist Episcopal and the Baptist. The latter has achieved by far the greater results in aggressive mission work and membership. The founder, Dr. Diaz, whose portrait and life history appeared some years ago in The Christian, is a native of Cuba. He studied and took his M.D. degree at the University of Havana. Subsequently to his conversion, during a visit to the United States, he became a most earnest fisher of men. Well may his heart rejoice as, after eighteen years of faithful labour, he looks back upon the work which the Lord has permitted him to accomplish within this stronghold of Romanism. It was natural that a man of so strong a personality, and with such a keen love for Christ and freedom, could not remain on good terms with the Spanish Government. On visiting the Penitentiary, we were shown the cell where, prior to the recent war, he was kept prisoner. It contained no furniture. The weary body must seek rest on the floor. Being an American subject, the U.S. Government obtained his release.

Persecution is to the Christian faith as the storm is to the sapling, obliging the tender roots to cling firmly to the ground. Thus abundantly watered, at its beginning and more recently, Dr. Diaz's work has grown under the smile of God into a beautiful tree. The present membership of his church in Havana, with its branches in other parts of the island, is about 2,700. A large congregation can be accommodated in the "Iglesa Bautista," originally a theatre. A part of what used to be the stage, is now the platform. In the background, below the inscription in large letters, "God is Love. Cuba Para Christo," is

AN ARTIFICIAL GROTTO

through which, by an ingenious arrangement, a stream flows constantly; the people having the idea that running water answers more accurately to the river Jordan where John baptized.

One day we went to Matanzas, a delightful little town about eighty miles from Havana. We called upon Dr. Cova, a co-worker of Dr. Diaz, and were kindly welcomed by him and his wife and daughters, all thoroughly devoted to the cause of the Gospel. Dr. Cova said that he had kind friends in England. We inquired who they were. "I don't know them personally," was the reply, "but I receive tracts from the Stow Hill Tract Society, Newport, Mon., and also from Paternoster Buildings." When he understood who we were he became more interested in our visit.

We learned that the Cubans are eager to hear the Gospel, and that there was encouraging experience in preaching the glad news to them. The people have become tired of dead forms and rituals. They begin to cry out for the living—for the real thing—that meets their need when Masses and confessions fail. The old, old story satisfies their longing as nothing else could do.

Mr. Arnold Moody (nephew of our departed friend) whom we had the pleasure of meeting, expressed himself in the same hopeful manner. Since the war he and his coadjutor, Mr. Kelley, have been engaged in the Army and Navy Y.M.C.A. in Cuba, and hope within a short time to organize a city association. Rev. — Rioseco, a Cuban by birth, superintends a successful Presbyterian Sunday School Mission, in which children, besides elementary education, are instructed in Scripture. We dropped in one afternoon, and it did us good to hear their fresh young voices heartily sing our familiar tunes to Spanish words. All intelligent observers are aware that now is the time for the Evangelical Churches to influence the people, and the best way to do so is to get hold of the young generation.

(500)

There are as yet no public schools in the island. Only twenty-five per cent. of the population can read or write. Rome, so solicitous for the young of Protestant countries, never did anything for her own fold. There was no danger, consequently there was no need for her to trouble herself with educational schemes. To-day she is rubbing her sleepy eyes; some day she will awake and realize her threatened position, and then a subtle rivalry will begin, with all the art and cunning at her disposal, putting on philanthropic garments if need be.

There are sceptics who do not think that Cuba will ever become Christianized. They regard its people as incapable of self-government, and equally unable to assimilate the principles of Christianity. Others who know the saving power of Jesus in their own experience think differently. Cuba is in a transition epoch. The United States is giving her a fair trial in self-government, and it is to be hoped that she

WILL STAND THE TEST.

The Cuban woman, as she strikes us, is a graceful brunette with the peculiar charm of limpid eyes and an inborn capacity of tasteful dressing without looking conspicuous. The men are of middle size and demonstrative in their love for children. Rev. L. C. and Mrs. McPherson, and Rev. and Mrs. Menzes of the Christian Church Mission, who came from the United States last October, and who showed us much courtesy, said that their children proved a great blessing to them, as through them they frequently got into touch with people whom otherwise it would have been hard to approach. "A little child shall lead them."

Hearing as we reach Florida that a boat is ready to start for the capital of the Bahamas, we leave Miami the same day, and fifteen hours later behold the magnificent sight of a sea ever changing in colour, delightful, fascinating. The exquisite tints of green and blue, purple and amber, baffle description. They are caused by the white sands and the variety of sea-vegetation in these shallow waters.

Many a wreck has taken place among these islands. Last year a fearful hurricane swept their coast, tore boats from their moorings, and destroyed more than 260 lives. Such hurricanes come more or less every year, and the dread of them is

THE NIGHTMARE OF THE INHABITANTS.

What in the age of adventure and romance used to be the Eldorado of buccaneers and pirates like the dreaded Blackbeard, is now becoming more and more a fashionable winter resort. The material advantage is somewhat counteracted by the evil influence of greater prosperity. Drink is sadly on the increase, as we learn from a B.W.T.U. lady. We also regret the custom of visitors to throw pennies among a scrambling crowd of children. For the sake of a little amusement they are being demoralized and systematically trained into beggars. "Boss, give me a penny," "Missys—a penny," were the constant pleas from little children's lips, some of whom, judging from their appearance, must have been of well-to-do families.

The Union Jack is much displayed in Nassau. A young lady, leader of the Primary Presbyterian Sunday, to whom I made the remark that we thought the place to be Americanized, gave the lively reply: "Americans find us, on the contrary, very English, and we like that. The Bahamians are loyal British subjects." As a proof of it, she showed me the picture of Sir Redvers Buller. "It was of good service in an entertainment which we arranged in aid of the British War Fund. Our simple efforts raised fifty-two guineas."

Though some speak of increasing desecration of the Bahama Sunday, the Lord's Day spent at Nassau was to us the most typical English Sunday we have seen since leaving home. A perfect day, a hush of quietness over the whole town, interrupted only by the hearty singing in the churches. After service we see groups of men in their best suits, and girls in freshly-ironed white frocks quietly moving about. No yelling, no sudden outbursts of mirth. These are reserved for the week. W. M.

Nassau, March 19, 1900.

The Indian Famine.

APPALLING REPORTS.

WE continue to receive from the afflicted districts a large number of appeals of a pathetic and urgent character. We give some excerpts from these communications, and trust that their effect may be to arouse increased interest and stimulate generosity.

In a letter from Ajmere, dated March 15, Mrs. Lilian E. Marks, of the Methodist Episcopal Church of the United States, gives

A TERRIBLE DESCRIPTION

of the condition of Rajputana:—"Hundreds have already died of hunger, thirst, and disease, thousands of homeless, naked and starving ones wander about from village to village in search of work, water, and food. Heart-rending cases have come under my own observation. No pen can exaggerate the suffering. Families separate to seek food never to meet again. Children are beaten and turned from their homes. Wives are thrust out with two or three children clinging to them. The old, the crippled, and the blind are left by the wayside to die. Hundreds of orphans wander about begging. In the market they pick up every grain that falls, and gather manure to wash out undigested grains.

"Yesterday, a boy thirteen years of age was brought to our verandah just as he was gasping his last. The emaciated body told the sad tale of starvation. A few minutes afterwards two more boys came up, and if you could only have heard the heart-rending cry of those two brothers as they gazed upon the face of the dying lad whom they had lost in their wanderings and had not seen for fifteen days. 'Have we found you only to look into your dead face?' they wailed. Their mother and father had succumbed to hunger, and these three brothers had for a time tried to keep together; but in their quest for food they were separated."

In another letter Mrs. Marks says:—"Hundreds of children are left fatherless and motherless; many have been forsaken by relatives. Roman Catholics, Mohammedans and Hindus stand ready to grab the girls—the former to convert them to their faith, and the latter two to use them for immoral purposes. The other day day a man killed his little boy, roasted and ate him. When caught, he said, 'Mera pet ne Kuja' (My stomach did it).

A TIMELY SUGGESTION.

We would call special attention to an important letter from Dr. Colin S. Valentine, of the Medical Missionary Training Institute, Agra, dealing with the subject of relief. Dr. Valentine says:—"The reports that reach one of the mortality among children, and those who are unable to eat or digest the food that is supplied to them on relief works and famine camps, is simply appalling. Were consignments of the following nourishing and easily prepared food sent to missionaries and others who are interesting themselves in these poor people, I feel sure that the lives of thousands would be saved who would otherwise perish. The names of some of these foods are Mellin's Food, Nestlé's Food, Condensed Swiss Milk, Bovril, arrowroot, Indian corn-flour, &c. Ladies and gentlemen in charge of famine hospitals and orphanages could prepare these foods in a few minutes."

In carrying Dr. Valentine's idea into effect, we have communicated with a number of well-known firms; and several of these, manifesting a laudable interest in the work of relief, have agreed to supplement orders placed with them by the addition of goods by way of donation. Messrs. Allen and Hanbury, the Frame Food Company, Messrs. Clay, Paget, and Co. (Malted Farina), the Natural Food Company, Messrs. Neave, Messrs. Armour, the Infant and Invalid Food Company, Messrs. Brand (of Mayfair), Messrs. J. S. Fry and Sons, Messrs. Dunn and Hewitt, Messrs. Rowntree, Messrs. Peek, Frean, and Co., and the Bovril Company are among those who, in cordial terms, have agreed to co-operate in this way.

We hope to send in a few days 100 or more cases to Bombay to the care of Messrs. William Watson and Company, bankers. Their manager,

Mr. Carroll, who takes a personal interest in relief operations, will despatch the cases to the various famine-stricken centres.

Writing from Madras, under date February 27, Mr. G. S. Eddy, of the Indian National Council of Y.M.C.A.'s, says: "India is entering upon the greatest famine of the century. The Viceroy and Imperial Council, surveying the entire country, have said officially 'We are now face to face with famine of water, and food, and cattle, which is unprecedented in character and intensity. No Government can undertake at such a time to prevent all suffering. The aggregate famine area will be about 300,000 square miles, with a population of forty millions. There is a further population of twenty-one millions, in which more or less general distress prevails.'

"In South India I lately saw a veteran missionary. Already the crowds of hungry people were beginning to gather about his door. I saw one group of gaunt spectres, who had walked seventy-five miles, stalk silently in from the dusty road. 'Sir,' they said, 'we have no work, no food, no water; how can we live?' The missionary could only point them on, thirty miles further, where there was a little work at a penny or two a day. 'But what will become of our wives and children?' The missionary could not answer. In his own field are 10,000 Christians already suffering. He told me they were living on berries and cactus; and these could last but two weeks longer.

"In the next mission station half of the 18,000 Christians were destitute. In some places disease was following the famine. In one little village the people in forty houses had small-pox. And these people were starving. Some had eaten nothing for days. The missionary could not buy them a handful of grain in that village, for there was none to sell.

"On arriving in Bombay, I met an old acquaintance. He had just come in from his station in Gujarat. I noted down his statements in pen and ink:—'Gujarat was a fertile country, thickly populated. Now every blade of dry grass is gone. Every leaf was long ago torn from the trees for cattle, and now the trees themselves have all been cut down for wood. The whole country, once green as an English park, is now a blasted waste of barren stumps and burnt fields. Eight or nine months more of famine lie before us, even if the rain comes next monsoon. The cattle are dead. The Government officials say they find men dead along the road-side. As I passed the poor-house I saw two men lying dead in the street. They had arrived just too late. The streets were filled with children winnowing the dust, and even the manure, for particles of grain. Every day women come to me crying, and ask me to take their children from their arms, or from their empty breasts, and save them alive. Some of the poor little skeletons died after I took them. They were too far gone to be saved by food. Repeatedly the parents have offered me their children for one rupee (about 1s.). And they love them as we love ours. Children are now being offered as low as 2d. each, or for a measure of grain. The Mohammedans are buying little girls at this price.' One has to live in a heathen land to know what they will do with them. And to-day my friend goes back to fight the famine, almost empty-handed, for lack of money, and there are hundreds like him. One missionary told me she had lost her own little girl in the last famine, by going a little too far in trying to deny themselves and share their food with the natives. The missionaries are waiting and praying. The people are waiting. They are at your door. There are children still innocent who can be saved from heathenism for Christ; there are men who can be saved from the horrors of starvation; there are women and girls, still pure, who can be saved, in their desperation and helplessness, from what is worse than death. They are waiting. And our Master is waiting. It is a time to test the reality of our relationship to Him and to our fellow-men.

FAMINE CHILDREN. (*The Clothes had to be borrowed by the Photographer.*)

STARVED TO DEATH. (*This Man died five minutes after the Photograph was taken.*)

"As the College Secretary of the Student Volunteer Movement, my work has taken me through the famine districts of India. I have never thus asked before for help. I need nothing for myself or my own work. But in all my life I have never seen such need, or such an opportunity for doing good with money. Five shillings will save a child in an orphanage in South India for a month. Two pounds will rescue a girl during the famine. Five pounds could save a family. Twenty pounds might relieve a small village, or build an orphanage of mud or thatch, for deserted and starving children. You can send the money through the treasurer of your missionary society. I have made a list of thirty of the neediest missionaries I know, of all denominations and of isolated faith missionaries and orphanages. If you know of nowhere else to send it I will place the money where I see the greatest need, and where it will do most good, sending you a receipt and rendering an account to you when the famine is over. Communications may be sent through the secretary, National Council of Y. M. C. A.'s, Exeter Hall, Strand, or direct to me."

The appeal circulated by Lord Radstock, to which we have alluded in a recent issue, continues to receive influential support. The gist of the appeal is contained in the words: "The Government of India point out that help on the largest scale is needed for those whose caste prevents them from seeking Government relief, for comforts for the sick, for clothing the destitute, for housing orphans, and to replace cattle and industrial plant, which in many districts have almost wholly disappeared.

"On April 13 (Good Friday) we are reminded of Him who 'bare our sins' and 'carried our sorrows.' . . . Surely we are called in the light of the Cross to help, in his Name, these millions in distress for whom Christ died, and thus commend the religion of Jesus to our helpless fellow-subjects in India."

The treasurer of the movement is Mr. F. A. Bevan, 54, Lombard Street, who will transmit the Fund as a "Christian Offering" to the Central Committee of the Famine Fund, Calcutta.

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Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

How Thomas Conquered.

(Read John xx. 19-28).

IN this chapter we are told how, when our Lord's disciples were assembled together in a room after his resurrection, they were suddenly startled by his appearing to them and saying, "Peace be unto you!" After he had left them, Thomas came in, and, when he heard what had taken place, he could not believe it.

A week later, Jesus appeared again when Thomas was there, so that Thomas was convinced that He was indeed risen, and said. "My Lord and my God!"

From these incidents we generally speak of Thomas as "doubting," and "unbelieving." Very often our failures are remembered by other people much more than the good things we do. You see, therefore, how important it is to be careful in our words and deeds, if we want our friends to think well of us.

But there is a better side than the unbelieving one to Thomas's character. You will find in John xi. 16 how deeply he loved his Master. When Jesus was going to Bethany to raise Lazarus from the dead, some of his disciples said, "Master, the Jews recently tried to stone Thee; art Thou going thither again?" But Thomas said, "Let us also go that we may die with Him." Was not that very true and noble of him?

Now you will remember that the disciples had been expecting Jesus to set up a kingdom on the earth: to be the king of it Himself; and they quarrelled among themselves "who should be the greatest" in it; and the mother of James and John came and asked Jesus that her two sons might sit, the one on his right hand and the other on his left in his kingdom.

Imagine therefore how terribly disappointed they all were when they saw Him crucified, and his dead body taken down from the cross and buried. Where were all their hopes and expectations now? All dead and buried too. No wonder the two disciples, who were walking to Emmaus (Luke xxiv. 13-21), were so sad and disheartened. But, like Thomas, they *loved* the Lord very dearly; and so, while their *faith* was severely tried and their *hope* seemed dead, yet their *love* lived, and helped them to bear the trial.

Now you will find (perhaps even now, but certainly more so later) that there are many things about Jesus and the Bible that you do not understand. I have heard of children being so disappointed because something they have prayed and hoped for has not come to them. But if you love Him, you will be so much better able to bear what you cannot understand. Thomas could not understand how Jesus could have risen from the dead; but while He lay in the tomb he *loved Him;* and then at last Jesus revealed Himself to him, and he bowed before Him and said: "My Lord and my God."

Dear young people, let this Easter time teach you this lesson—you will find there are many things in life and religion and your friends that you cannot understand; but though your hopes are not fulfilled and your faith is tried, ask God to keep alive your love for Him and for his Son Jesus Christ, and for your parents and teachers. And then, though, like the disciples, you pass through dark days of disappointment, you will some day be gladdened by a sense of Jesus' love and presence, as surely as the bright Easter morning followed the gloom of the days that had gone before.

Little Gustave.

(A DREAM OF EASTERTIDE.)

Methought 'twas Easter Eve, and chill
The air; the hour was late;
An angel, clad in robes of snow
Passed through Heaven's western gate.
Adown the twilight's purple stair
He came with noiseless tread,
Nor paused till close beneath his eye
A village churchyard spread.

The granite block, the marble slab,
And stately pile were there;
And many a flower the hand of love
Had brought with mindful care.
Methought the angel passed them by,
Though tenderly he smiled;
Nor stayed he till at length he knelt
Beside a weeping child.

A lonely grave, and newly made!
And cold and brown the clay!
No secret of the mother-heart
Beneath would it betray.
The boy had eyes of wondrous blue,
A light shone in his hair,
As though the sun's declining ray
Were held a captive there.

"They laid her here, so low, so low!"
The orphan softly sighed.
"They could not wait for her to wake—
They told me she had died.
She slept so long, so soundly too,
She neither smiled nor stirred,
And though I often called her name,
She answered not a word.

"They left her in the dark alone,
They led me quite away;
But she will wake again, I know,
When it is Easter Day!
She used to tell me, long ago,
How Jesus died to save;
And how upon the third glad morn
He rose and left the grave.

"'Death could not hold Him long,' she said,
'The stone and seal were vain;
I, too, in God's great Eastertide,
Shall surely rise again.
The Resurrection and the Life,
On Him my heart is stayed;
In his kind arms I lay me down,
How should I be afraid?'

"As stars at night her eyes were bright,
Her cheeks were pale and thin,
Save only that two roses red
Went softly out and in.
And oftentimes her hands were clasped—
She prayed for me, I know.
How near the Saviour must have been—
Her whisper was so low—

"More tired and yet more tired she grew,
And bade us all 'Good-night.'
'When the archangel calls my name
I shall be fresh and bright.'
She kissed me, and she held me fast,
'Beyond yon skies so fair,
Our home shall be with Christ,' she said.
'My Gustave, meet me there!'

"So I am waiting, waiting here,
To meet her, as she said;
For early on the Easter morn
Christ Jesus left the dead.
And she will ask for me, I guess,
When Christ shall call her name.
I know she will not love me less,
But will she look the same?"

Methought across the clay, so brown,
Two snowy wings were spread;
Methought upon the angel's breast
Reposed a golden head.
The Easter morn broke rosy fair,
With glory all aflame;
But little Gustave wept no more,
For Christ had called his name.

Lucy A. Bennett.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 223).

As no doubt most of you will find plenty to occupy you during the Easter Holidays, I have given you fewer questions this week.

In Matt. xxviii.; Mark xvi.; Luke xxiv.; John xiv. and xx.

1. Who said, "He is risen?" describe briefly the circumstances.
2. What was the command of Jesus when He appeared to the women?
3. What happened when Jesus appeared to the eleven disciples?
4. What were his questions when He appeared to the two going to Emmaus?
5. What were the words of Jesus when He appeared to Mary Magdalene?
6. How did Thomas show his unbelief?
7. What was it Thomas did not know?

[Children under *ten*, do No. 5; under *thirteen*, do any 3; under *seventeen*, any 5.]

ANSWER TO LAST SEARCHER (No. 222).

(*a*) Acts ix. 6. *Response.* Do justly, love mercy, and walk humbly with thy God (Micah vi. 8).

(*b*) 2 Kings fv. 26. *Response.* It shall be well with them that fear God (Eccles. viii. 12).

(*c*) John xiv. 5. *Response.* I will instruct thee and teach thee in the way which thou shalt go (Ps. xxxii. 8).

(*d*) Ps. lxxvii 8. *Response.* The mercy of the Lord is from everlasting to everlasting (Ps. ciii. 17),

(*e*) Jer. xv. 2. *Response.* Come and let us return unto the Lord (Hosea vi. 1).

(*f*) Jer. xiii. 27. *Response.* Create in me a clean heart, O God (Ps. li. 10).

(*g*) Ps. cxvi. 12. *Response.* My son, give me thine heart (Prov. xxiii. 26).

(*h*) Ps. lxxiii. 25. *Response.* There is no God else beside Me (Isa. xlv. 21).

HONOURS LIST.

The following have been correct each week during the quarter:—

B—Lucienne Brabandes, Ernestine Buhl, Dorothy Billings.
C—John Colville, Maggie Carter, Alice Crang, Isabel Candlin, Dorothy Cooper, Sophie Cohen.
D—Dorothy and Ralph Daintree, Marie Denizot.
F—Vincent and Olive Fleet, Frances and Aileen Figgis, Louise Filhol, Jeanne Faucon, Malcolm Forbes, Percy Fitch.
G—George and Margery Graham-Brown, Winnie Garnham, Evelyn Gulston.
H—Winifred Harvey, Elsie Hibbs.
L—Edward, Sidney, Henry and May Law.
M—Margaret and Dorothy Morris, Charlotte Millar, Mildred Morgan, Margaret Macphee, Maude McIlroy.
P—Walter Picknell, Ruth Pledger, Winnie Page, Gladys Phipps, Geoffrey and Clarice Peach.
S—Kathleen and Douglas Shepherd, Fanny Stileman, Frank Simmons.
T—Frank Tomkins, Frank Thompson.
W—Cecile Wright, Ella Ward, Frank Wilson, Edith Wheeler Leonard Wall, Rose Willis.

No. 220.—Correct answers (first list) received from:—

A—Ernst and R. Aldwinckle, Edith Aldis*.
B—May* and Daisy* Bligh, Marion Boyle, Eric Brown, Herbert Braddon*, Edith Blenkarn*, Emily Bridgewater*, Ella Berryman*, Gertrude Bristow, Grace and John Bennett, Gertrude Bush, Mabel Baker, Lizzie Baxter, Olive Barton*, Eleanor Bennett, Ada Blencowe.
C—Oscar and Guy Cross, Augusta Clark, Kate Cope, Lionel Champion, Elma and Josephine Cheal, Elsie and Daisy* Churchward, Anna Chanyen, Sophie Cohen, D. Campbell, Annie Cleave, George Crawford, Mabel and Ida* Cole, Lydia Cleary*, Isabel Candlin*, Susie Cumbers*, David* and John* Colville, Kittie Cope*, Elsie Collings.
D—Kittie and Violet Donaldson-Selby, Pelognia Daws*, Dorothy Daintree, Joan Dunsford, Stanley Drew*, Nellie Dowsett*, Bessie*, G., Constance* and Hilda* Drayson.
F—Temperance Foskett*, S. Fewster, Mabel, Vincent and Olive Fleet, Daisy Field.
G—Stuart, Ada* and Clifford Gulley, Kathleen* and Irene* Gough, Cicely Gibson*, Alice Goad, Kenneth* and Constance* Gabbett, Winifred Gardner, Bertha Greenleaves*.
H—Marjorie Hogge, Jamie de Hailes, Violet Hatch*, Willie, Mary and Elizabeth Hooper, Hetty Hill, Ruby Horne*, Dorothy Havergal Shaw, Walter* and Beatrice* Harland, Kathleen Heckford, Hetty* and Elsie* Hibbs, Beatrice Hastings*, Annie Horstcraft, Ethel Hutchings*.
J—Mabel Jenkins, Betty Jacobs, Amelia Jacobson*, Nora Johnston*, Emily Jones*.
K—Annie Kingsford, Margaret Kinnaird, Maurice Kalinsky, Max and Eva Kalb.
L—Susie Long*, Ellen Larke, Winifred Lowe, Georgina Lichtenstein*, Edith and Nellie Lockhart, Blanche Lindup*, Elsie Larner, Rosamund Langton, Arthur and Evelyn Lamb.
M—Lewis Morice, Cordelia May*, Winifred Maunder, Edith and Aldyth Margetts, Alice and Kathleen Maylott, Winnie and Daisy G. Martin, Margaret McFadzean, Kitty McAuliffe, Mabel Mackay, Dorothy McMullin*, Godfrey and Evie Miller, Margie Marston, Annie* and Elsie* Moule, Mabel Morris*, Grace, Arthur and Nellie* Morice, Philip Martin*, Irene Mawer, Tom McGlone*, Fanny Messenger*.
N—Edith Nash*, Eleanor and Valerie Noel, Emily Norris.
O—Elsie Owen, Katie Oliver*, Gilbert Oxley.
P—Arnold Pomeroy, Ruth Pledger,* Kathleen* and Ethel* Pasley, Percy Phillips, Isabel* and Gladys* Phipps, Katie, Walter and Leonard Picknell, Mary Plumb*, Kathleen Pincott, Dora Phillimore*, Winnie Page*, Mildred* and Evelyn Peters, Alice Palmer*.
R—Mabel de Rusett*, Kate Rosenbloom*, Alice Reid, Sydney Robetson.
S—Ernest*, Francis and Margaret Stevens, Marjorie Sherbrooke, Kathleen Slark, Alan, Mary and D. J. Symon, Philip Southam, Frank Simmons, Betty Stocks*, Alfred Stembridge, Esther Simmons*, Fanny and Amy* Stileman, Kathleen* and Douglas Shepherd, Edgar and Constance Schaeffer, Darcy and Dorothy Sharp*.
T—Dudley Toye*, Archibald Thorn, Marion Tarry*.
V—May* and Edwin* Vickers.
W—Freda Wilson*, Sarah and Annie Wood, Florence Wilde, Douglas and Evelyn Wilkinson, Delphie Wells*, Gordon and Grace* Winn, Mansfield White*, Harry Wintle*, Dorothy White, Cecile and Phillis Wright.
Y—Gladys Young.
Z—Sophia and Alec Zaxitsky.

FOREIGN LIST.

No. 214—Julia Duminy, Johanna and Nellie Mostert, Polly Loubser, Henry Luckhoff (Durbanville). **No. 215**—Peter Louiv (Durbanville). **No. 216**—Alice Stone, Huldah*, Maud and Christine Krige (S. Africa). **No. 217**—Eric, Ivan, Lottie and Rotha St. George (Canada). **No. 218**—Dora Wallace (Canada). **No. 220**—Phyllis Boyd (Malta), Binford* and Frankie* Sellwood (Clarens-Montreux), Kate*, Willie, Nettie and Ina Thomson (Bulgaria).

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Trinity Church Schools, W. Hampstead*, April 16; *Lansdowne Hall, Norwood*, April 19-26; *Acton*, April 27; *Rawtenstall*, April 29; *Staleybridge*, April 30; *Bolton*, May 1; *Ancoats, Manchester*, May 2; *Manchester*, May 3; *Grantham*, May 4; Mr. E. Arrowsmith, *Wakefield*, to April 28; *Malvern*, May 5-15; Mr. J. Spiers, *South Benwell, Newcastle-on-Tyne*, to April 12; Mr. H. Hankinson, *Throcking, Buntingford*, April 18; *Maindee, Newport, Mon.*, April 22 to May 2; *Nailsea, Som.*, May 3; Rev. A. G. Dodderidge, *Matfield, Kent*, to April 14; *Croydon*, April 14-16; *Gipsy Hill*, April 18; Mr. C. E. Paterson, B.A., *Hornsey Rise*, April 13; *Boys' Drawing-Room Meeting, Tulse Hill*, April 20, 24, 26; Mr. P. Welch, *Hinde Street*, April 18; Mr. E. Hughes, *Acton*, April 20; *Burdett Road, Bow*, April 22.

☞ Easter Holiday Meetings for Schoolboys at Memorial Hall Ashley Road, Hornsey, April 18-20 (Mr. A. C. Kestin).

Twenty-first Anniversary of the Scripture Union.

Scripture Union Conferences will be held at *Central Hall Bolton*, May 1, at 7.30 p.m.; *Y.W.C.A., Manchester*, May 3, at 3 and 6.30; *Y.M.C.A., Sheffield*, May 15; *Hope Hall, Liverpool*, May 17, at 4 and 7.30; *Church Institute, Bradford*, May 18, at 7.30.

Children's Scripture Union—Portions for week ending April 21.

Sun., Apr. 15	*John*	xx.	1-18	Thurs., Apr. 19	*Psa.*	x.	1-18
Mon., „ 16	„	xx.	19-31	Fri., „ 20	„	xi.	1-7
Tues., „ 17	„	xxi.	1-14	Sat., „ 21	„	xii.	1-8
Wed. „ 18	„	xxi.	15-25				

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Mr. George Faber, M.P. for York, has sent £1,000 to the Dean of York, with the request that he will allot £800—part of that sum—to the fund for the restoration of York Minster, and the remaining £200 to the York Minster Organ Fund.

The Council of the Sheffield Church Conference has declined to renew the grant to St. Matthew's Curacy Fund, on the ground that the vicar (Rev. G. C. Ommanney) has openly refused to comply with Archbishop Maclagan's request to discontinue the use of lights and incense.

The Rector of St. Mary-at-Hill Church, Monument (Rev. W. Carlile), is arranging for the introduction of a large gramophone to be used at the 1.15 daily limelight service in the church. By means of the gramophone the congregation will hear brief addresses from the leading dignitaries of the Church, and from a number of prominent laymen.

Rev. F. S. Webster, in his report of the work in the parish of All Souls, Langham Place, says: "Most thankfully I must acknowledge the decided advance that has been made. Every class in our parish is now largely represented in our Sunday congregations. The freeing of the galleries (with the exception of the front row) has been a great help. Every Sunday I see working men, young men from business houses, servants, and members of our mother's meetings, occupying the gallery pews and entering heartily into the service."

Rev. W. Odom, vicar of Heeley, in the course of a controversy on the Confessional, quotes some cogent words of the late Dean Vaughan's: "We will venture to say that neither Scripture nor our Church's teaching gives the slightest encouragement to that sort of systematic and habitual confession, the periodical carrying to a priest the secrets of the conscience and of the life, which had its natural place among the many errors of Romanism, and which some would bring back in these days into the bosom of a Reformed and Protestant Church."

Congregational.

At the meeting of the London Congregational Union on the 3rd inst. the City Temple was crowded. Rev. J. M. Gibbon's address was devoted to showing why Congregationalists were justified in maintaining their protest against the Church of Rome, and in preserving their own denominational identity.

Rev. David Walters has commenced his pastorate at Headingley Hill Church, Leeds. In the evening Mr. Walters spoke with earnestness on "The Passion for Saving Souls" which, he said, should animate every professing follower of Christ and every Christian Church seeking to fulfil its only true mission.

At the meeting of the Executive Committee of the Twentieth Century Fund, gratifying progress was reported, it being stated that since the meeting in December, 229 additional churches have adopted the movement, and that upwards of £4,000 has been remitted to the central office. More than forty speakers had been engaged in deputation work, and seventy-two meetings have been addressed during the present year.

Baptist.

Anniversary services have been held in connection with Catford Hill Church. Revs. F. B. Meyer, John Vine, and Mr. C. Russell Hurditch, took part. Pastor Newton Vanstone, in reviewing the work, was able to report satisfactory progress.

Fourteen days' special services have been held at Sheep Wash, Devon, by the pastor, Rev. H. Smart. A number of persons expressed their faith in Christ. The mission concluded by a tea given by two friends to the members and converts.

Methodist.

The committee of the Wesleyan Mission at Liverpool have decided to invite Rev. Arthur Wood, of Wesley's Chapel, City Road, to become Rev. Chas. Garrett's successor.

The Primitive Methodist Missionary Society, owing to the war, are postponing for the present the extension of their Zambesi Mission, and Rev. A. A. Kidwell, who was to have proceeded there this year, will take temporarily an English station instead.

The progress of Methodism at Thornton Heath has been hindered, owing to the need of suitable premises. After years of hard work and sacrifice, the members' efforts have been rewarded. The memorial stones of the new church were laid in the presence of a very large number of spectators. Rev. Walford Green gave an encouraging address.

Clarence Street Chapel and City Road Mission Room, Newcastle-on-Tyne, with the second minister's house, have been transferred to the Newcastle Mission. Thus another important stage in the development of the Mission has been passed. The premises now acquired will provide an admirable centre for aggressive work in the East End of the city.

Rhodesia Wesleyan Methodist District has now 195 members, with 245 on trial, while some thousands of heathen are being reached by the Gospel. During the year the first Mashona chief to receive Christianity has declared his faith by baptism along with his wife, son, and daughter. The first converts in the Tegwani River Mission, in Matebeleland, have also been baptized during the year.

About three years ago a Wesleyan mission room was opened in Lower Compton, a rapidly developing suburb of Plymouth. The room was filled at the first service, and has been full ever since. A Sunday school was gathered which became too large for the mission room, and a second cottage was taken. More room was required, so it was decided to build a portion of what will eventually be a large modern Sunday school. At the opening services of these premises Rev. C. H. Kelly preached.

Presbyterian.

The report of the Presbyterian Settlement, Esk House, East India Dock Road, E., tells of good work in a needy district. Accounts are given of visiting in families and factories, of the factory girls' club, of mothers' meetings held in connection with the Millwall and Bow churches, and a variety of other Christian and philanthropic work. There is a heavy deficit on the year's income, though the annual expense only amounts to the modest sum of £200.

The spring sessions in connection with the North Wales Calvinistic Methodist Association have been held at Rhosllanerchrugog, under the presidency of Rev. Griffith Ellis. Rev. D. D. Williams, Oswestry, read a paper on "The Best Means to Adopt for Preparing for the Pulpit and Ministerial Visitations," and Rev. W. Pritchard, of Penarth, opened a discussion on "The Influence of the Methodist Revival on the Life and Character of Wales." Meetings were held for ministers, deacons, and church members, respectively, the emainder of the time being devoted to preaching services.

Society of Friends.

The Conference of the Friends' Prayer League at Bristol attracted a good attendance, and was felt to be a time of spiritual refreshment and impetus.

At Swindon, the meeting for worship, without design or effort, has developed in the direction of family worship. A number of children are generally present with their parents In this way the attendance had increased, and it is probable, steps will soon be taken to commence the new premises.

The jubilee of the First-day School at Bradford has been celebrated. "The work," commented the *Bradford Observer*, "has never been trumpeted before the public, but the record which was presented of the past fifty years is a story of wonderful perseverance born of zeal and enthusiasm."

Fallen Asleep.

In a letter from Rev. R. L. Rogers to Rev. Marshall Hartley, dated Durban, March 10, he mentions that a Methodist local preacher at Mafeking, Councillor JAMES DALL, son of the late Dr. Dall, was killed by a shell, while in his home preparing food for his wife, who was in the women's laager.—Broughton Road Baptist Church, Melksham, Wilts, has lost its oldest member by the death of Mr. ELI OATLEY, at the age of eighty-one. He was a deacon for many years, local preacher, and worker in the Sunday school.—The death has occurred of Rev. DAVID LANDALE, of Applegarth, Dumfrieshire, at the age of sixty-nine. Mr. Landale was ordained 1856, and at his death was "father" of Lochmaben Presbytery. Applegarth was his first and only charge.—The death is announced of Rev. E. W. DADSON, D.D., pastor of Olivet Baptist Church, Montreal, and formerly editor of the *Canadian Baptist*. Dr. Dadson was known throughout Canada.—At the age of eighty-four, Professor AUGUSTUS RAUSCHENBUSCH, D.D. In 1855 he was entrusted with the organizing of the German department of the Theological Seminary in Rochester, N.Y. This position he filled with ability, performing a most valuable service for the German Baptist churches in the United States.—Aged eighty-one, Miss HARRIETT EVITT, a devoted and esteemed lady who had for many years rendered active service in many departments of evangelical Church work.—The oldest parish clerk in England, Mr. JOHN LAMB, has died at the age of ninety-five. For seventy years he had been parish clerk at Reedness, near Goole.

Notices.

BIRMINGHAM POSTMARK.—Postal order for £1 received in reparation.

A reader would like to know the author and publisher of a pamphlet entitled, "Love's Chastening."

Another inquires for a leaflet poem, "Oh, the snow, the beautiful snow."

A third asks for the first line and particulars of a poem in which occurs the lines—

"And vie with Gabriel while he sings,
In notes almost Divine."

There is yet another inquiry for the words and music of the children's hymn, beginning—

"These two little eyes that God has given
Must always look to Him."

The hymn, "Christ, He sits on Zion's Hill," appeared in the first Primitive Methodist hymn-book, issued in 1822, edited by Hugh Bourne.

ERRATUM.—In a recent article, "Rifts in the Cloud," Rev. Henry Sturt erroneously ascribed to Heber the lines of Watts, "Just such is the Christian."

Mr. Charles Cook.

THIS well-known evangelist has been ordered a sea-voyage, as his health has been seriously impaired by over-exertion. The constant strain of speaking to large audiences in the Theatre and Hyde Park during many years has occasioned a heart-weakness. The doctor prescribes a month or so of rest and change.

The Metropolitan Theatre services close for the season on Sunday next, and Mr. Cook will start on his voyage soon afterwards. For rent and other expenses, about £80 is needed if the account is to close without debt. If this amount were forthcoming without delay, our friend could leave almost immediately. During his absence the general work of the mission will be well sustained by approved workers. Many will doubtless regard it a privilege to do something towards relieving Mr. Cook of anxiety at the present time.

A Temperance Conference.—A numerously-attended conference of the total-abstaining members of the present London vestries, with representative temperance electors of the metropolis, was held a few days ago in St. Martin's Town Hall. A resolution was adopted emphasizing the desirability of returning to the new borough councils gentlemen not only of marked business capacity and administrative ability, but more especially those who have the social and material improvement of the metropolis at heart. It was urged that candidates should be selected whose views and capacities are in sympathy with such administration as will conduce to the well-being of the people by lessening the facilities for the sale and use of intoxicating liquors.

COMMUNICATIONS RECEIVED WITH THANKS.—S.L. B.T.W. E.C. J.W.W. T.A.C. Miss C. E.T.A.S. E.F.P. H.M. E.A. McN. A.W. J.S.S. L.M. M.E. H.D. A.J.M. R.C. M.C. M.L.D. J.P.W. R.K. W.D. J.O.B. Mrs. A.H.C. L.E.L. T.B.R. W.W. Mrs. M.J.M. J.W. F.C.R. J.G.D. J.H.C. J.W.M. M.S. L.E.M. C.B.W. R.H. F.L. N.P. R.H. G.B. D.S.M. H.A.K. E.H.F. S.A.C. C.R. L.J.W. P.J.H. J.M. J.P.W. K.L.S. A.F. H.J.E. D.C.C. A.F. Sr. M. G.H.W. B.J.W. J.H.B. W.C. A.J.S.M. J.O.B. W.M.R. J.H.T.H.

APPLICANTS FOR TRACTS.—W. F. Plummer, 114, Sprowston Road, Norwich; V. M. White, care of Mr. Pettit, 46, High Street, Walthamstow; Mr. H. Westwood, 2, Albert Road, George Lane, South Woodford, Essex; Mr. Cornell, Home Missionary, Charles Street, Cambridge; James Kirkham, City Missionary, 43, Monsall Street, Queen's Road, Miles Platting, Manchester; William Croll, 60, Manor Park Road, Manor Park, London, E.

Japanese Sailors.—A party of 800 sailors from Japan have arrived at Southampton. Miss McLean, who is giving them kind attention, solicits book-bags, scarves, and comforters for immediate distribution. She may be addressed: Japanese Christian Institute, Tilbury Docks, Essex.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Fri. 20	3.0 p.m.	Army and Navy Missionary Union	*m* Soldiers' Home, James St., S.W.	Sir W. Stirling.
,,	6.30 p.m.	Baptist Missionary Asso. (Young People)	*m* Mission House	Mr. F. J. Marnham.
Mon. 23	2.30 p.m.	Baptist Union	*m* Bloomsbury Chapel	Rev. W. Cuff.
,,	3.0 p.m.	City of London Police Institute	*m* Sussex Place, Leadenhall Street	Mr. T. A. Denny.
,,	7.0 p.m.	Baptist Union (Young People)	*m* City Temple	Mr. H. Marnham.
Tues. 24	3.0 p.m.	,,	*c* Holborn Town Hall	Sir J. Barran.
,,	3.0 p.m.	Church of England Temperance Society	*m* Library, Lambeth Palace	Archbp. of Canterbury
,,	3.0 p.m.	National Refuges	*m* Exeter Hall	Earl of Jersey.
,,	3.0 p.m.	Hebrew Christian Testimony to Israel	*m* Brunswick Chapel, Whitechapel	Mr. J. E. Mathieson.
,,	7.0 p.m.	,, ,, ,,	*m* Mission House, 241, Whtchpl. Rd.	Rev. D. Baron.
,,	7.0 p.m.	Baptist Missionary Society	*so* King's Hall	Mr. D.Ll. George, M.P.
,,	7.0 p.m.	Trinitarian Bible Society	*m* Exeter Hall	Lt.-Col. Bentinck.
,,	8.0 p.m.	C.E.T.S. Juvenile Workers	*m* St. Martin's Town Hall	Mr. E. S. Howard, J.P.
Wed. 25	8.45 a.m.	Baptist Zenana Mission	*b* King's Hall	Mr. J. Town.
,,	12 noon.	Baptist Missionary Society	*s* Bloomsbury Chapel	Rev. Dr. Denney.
,,	3.0 p.m.	Baptist Union	*m* ,, ,,	Rev. W. Cuff.
,,	3.0 p.m.	Strangers' Home for Asiatics	*m* Home, West India Dock Road	Gen. Sir J. J. H. Gordon.
,,	4.0 p.m.	Wesleyan Missionary Society	*s* Wesley's Chapel, City Road	Rev. F. W. Macdonald.
,,	7.0 p.m.	Telegraph Messengers (P.T.C.A.)	*m* Memorial Hall	Rev. W. E. Burroughs
,,	7.30 p.m.	Wesleyan Missionary Society	*s* ,, ,, ,,	Rev. C. W. Andrews.
,,	7.30 p.m.	Baptist Missionary Society	*s* Bloomsbury Chapel	Rev. J. H. Jowett.
Thurs. 26	10 a.m.	Baptist Union	*m* ,, ,,	Rev. W. Cuff.
,,	11 a.m.	C.E.T.S. Women's Union	*c* St. Martin's Town Hall	Mrs. Wilberforce.
,,	2.30 p.m.	,, ,, ,,	*c* ,, ,,	Mrs. Temple.
,,	2.45 p.m.	Reformatory and Refuge Union	*m* St. James's Hall	Sir Jno. E. Dorington.
,,	3.0 p.m.	South American Missionary Society	*m* Sion College	Lord Chancellor.
,,	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Mr. T. A. Denny.
,,	4.0 p.m.	Children's Fresh Air Mission	*m* Holborn Town Hall	Justice Bruce.
,,	5.0 p.m.	London Lock Hospital	*m* 91, Dean Street, W.	Lord Kinnaird.
,,	6.0 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. J. Marnham.
Fri. 27	9.0 a.m.	,, ,, ,,	*b* Exeter Lower Hall	Mr. W. R. Rickett.
,,	11.30 a.m.	Wesleyan Missionary Society	*s* Great Queen Street Chapel	Rev. J. H. Jowett.
,,	3.0 p.m.	Factory Girls' Holiday Fund	*m* Mansion House	The Lord Mayor.
,,	3.0 p.m.	Reformatory and Refuge Union	*c* 32, Charing Cross	Sir H. H. Bemrose, M.P.
,,	6.30 p.m.	Dr. Stephenson's Homes	*m* Wesley's Chapel	Mr. T. Walker.
,,	7.0 p.m.	Baptist Missionary Socy. (Young People)	*m* Exeter Hall	Mr. F. F. Belsey, J.P.
,,	7.30 p.m.	Boys' Brigade	*m* Queen's Hall	Earl of Aberdeen.
Sat. 28	9.0 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. W. Middlebrook, JP
,,	4.0 p.m.	Commercial Travellers' Chris. Assocn.	*m* ,, ,,	Mr. W. Nicholson.
,,	6.30 p.m.	,, ,, ,,	*m* ,, ,,	Mr. J. E. Viney.
Mon. 30	11.0 a.m.	Wesleyan Missionary Society	*m* ,, ,,	Mr. E. Aston, J.P.
,,	3.0 p.m.	Barbican Mission to Jews	*m* St. Paul's Ch. Room, Onslow Sq.	Preb. Webb-Peploe.
,,	6.30 p.m.	Church Missionary Society	*s* St. Bride's, Fleet Street	Bishop Johnson.
,,	7.0 p.m.	National Temperance League	*m* Exeter Hall	Archbp. of Canterbury
,,	7.0 p.m.	Watercress & Flower Girls' Chn. Missn.	*m* Shoreditch Town Hall	Mr. R. Scott.
,,	7.30 p.m.	Church Association	*m* St. James's Hall	Capt. Cobham, J.P.
,,	7.0 p.m.	Wesleyan Missionary Society	*m* Wesley's Chapel	Mr. D. F. Shillington.
MAY.				
Tues. 1	10.55 a.m.	Church Missionary Society	*m* Exeter Hall	Sir J. H. Kennaway.
,,	11.0 a.m.	,, ,, ,,	*m* St. James's Hall	Col. R. W. Williams.
,,	3.0 p.m.	,, ,, ,, (Ladies)	*m* Sion College	
,,	7.0 p.m.	,, ,, ,,	*m* Exeter Hall	Bishop of Ossory.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

The Exaltation of Christ.

By Rev. E. E. JENKINS, LL.D.*

IN the history of Christianity this one fact has been made clear by uniform testimony, that when the Church has neglected her missionary calling, when she has turned aside from the high road of Gospel aggression, there have followed invariably stagnation, barrenness, and death. And, moreover, where the Church has not forgotten her missionary obligations, but has been so absorbed in other departments of service as to suffer an abatement of zeal and support in prosecuting her foreign work, there has been in proportion to this abatement a corresponding decline in all her societies and institutions.

If it be true that, in spite of the freedom of inquiry and that licence of speculation which has accompanied the advancement of science, there never was a time when the Church exercised so wide a beneficence as she does to-day, when her followers were so many, so courageous, and so united—when her influence in the politics and literature of the nations was so commanding—we must ascribe it to the revival of foreign missions. That spirit of enterprise and unselfish love which is the direct inspiration of missions must be the animating genius of all Church work.

In measuring from a human standpoint the ascendancy of God among the nations, we must not restrict our estimate to the net result of missionary societies as set forth in their reports. This result is glorious. The record of foreign churches with their galaxy of schools, colleges, and charities is astounding. But beyond these marvellous creations there is an intellectual commotion and a moral unrest disturbing millions of non-Christians. And is not unrest a form of seeking after God? In many cases it amounts to an absolute dethronement of idols; and where it falls short of a repudiation of the native faiths, there is a profound misgiving in the minds of their leaders as to whether their traditions and authorities can abide the closer tests of historic and scientific inquiry.

The ascended Christ pervades by his Spirit everything that touches the mind of nations—the tides of public opinion, their ebb and flow, the changing bases of the religious sentiment, the circulation of literature, the strife and issue of the battlefield, the revolutions of commerce, and the fate of Governments. Christ is in all these movements, appropriating every force, and using it for the exaltation of God among the nations.

The ultimate fate of the Christian religion is a subject of intense interest, even to those who do not believe in its divinity. I refer, of course, to thoughtful men who study the forces which are moving the world. No thinker, whether in the domain of philosophy, literature, or politics can afford to neglect the religious sentiment of the masses, or those great doctrines by which that sentiment is nourished and sustained. These intellectual observers see in Christianity a tremendous power, with a history behind it and a prospect before it, which not only places it above the rivalship of other faiths, but leaves it absolutely alone as the one religion which educates the highest principles of humanity and commands the civilization of the world. They assail its dogmas, they predict its fall, and yet are compelled to acknowledge that, in spite of the disunion which distracts its labours and weakens its federations, its march upon the convictions of mankind was never so swift, never so triumphant as it is to-day. The argument which has the most weight with men of this school is the exaltation of Christ among the nations.

"The Friend of Armenia" is the title of the organ of the Society known as Friends of Armenia. The first number contains much information—naturally appalling—of the conditions of life in that country. There are numerous illustrations, demonstrating how strenuously the Society's agents are coping with the distress, sufferings, and privations of the inhabitants.

* Notes of an address at Sheffield.

International S.S. Lessons.

April 22, 1900.

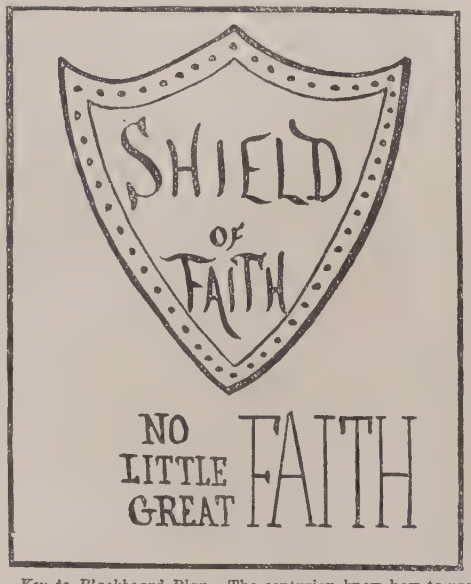
The Centurion's servant healed (Luke vii. 1-10).

Golden Text.—Ps. ciii. 13, "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Introduction.

Let us contrast last week's lesson with to-day's:—

Jarius' daughter raised.	Centurion's servant healed.
Jarius—a ruler.	Centurion—a soldier.
Daughter—his loved child.	Servant—his loved slave.
"Why trouble the Master?"	"Lord, trouble not Thyself."
Took the damsel by the hand.	"Speak the word only."
The maid arose.	The servant made whole.



Key to Blackboard Plan.—The centurion knew how to use the shield of faith, and so well did he use it that Jesus said, "I have not found so great faith, no, not in Israel." See Mark iv. 40 for "no faith;" Matt. xiv. 31 for "little faith;" and Luke vii. 9 for "great faith."

Let us study the three principal people.

1. Soldier.
2. Servant.
3. Saviour.

1. The Soldier.

The centurion (5) was a Gentile, a Roman soldier.

He commanded 100 soldiers (8), and held about the same rank as a captain does in the English army.

He did not go himself to Jesus. First he sent some Jews (3), and next he sent some friends (6). This was often done in the East, someone between being employed to convey messages, &c.

His character shows us that he was no heathen at heart, for he lived the Christ-life in his ignorance so well that he puts us to shame.

Note his unselfishness (3), his generosity (5), his kindness (2), his humility (6, 7), his great faith (7, 8).

He did not seem to mind what trouble he took for his slave. The synagogue he built for the Jews was a large gift prompted by love (1 John iii. 14). Twice he says, "He is not worthy;" and he keenly believes Jesus can command life and death, health and sickness, even as he commands his own soldiers.

Notice—

(1) What the Jews said about him: "He is worthy."

(2) What he said about himself: "I am not worthy."

(3) What Jesus said about him: "Great faith."

See other centurions—they make instructive Bible studies (Luke xxiii. 47; Acts xxvii. 43; Acts x. 1, 2); so also does—"I am not worthy" (Gen. xxxii. 10; Matt. iii. 11; Luke xv. 19); but *He* is worthy (Rev. v. 12). To be a good soldier of Jesus Christ we do well to copy the character of this soldier in his humility, unselfishness, and great faith.

2. The Servant.

Many people came to Christ on behalf of sick ones, but this is the only instance of coming to Him for a slave or bond-servant. The man was very ill with palsy (Matt. viii. 6), nearly dying, and evidently in great pain; (*v.* 2) he must have been a good servant, and had endeared himself to his master (Ex. xxi. 5).

Christ healed him (10) in answer to his master's prayer of faith. How do we treat those below us? With contempt or kindness? How do we treat those above us? With rude independence or faithful service? (Eph. vi. 5, 6; 1 Pet. ii. 18.)

Other servants dear to masters—"Joseph" (Gen. xxxix. 4-6; and "Onesimus" (Phil. xvi.).

3. The Saviour.

Always kind, always full of sympathy, always ready to help; we can only repeat what we have been learning for weeks past; the yearning love of Jesus for every soul that comes to Him, that feels it needs Him. "Marvelled at the great faith" (9). Note Mark vi. 6—"Marvelled at unbelief." It is only twice we are told, "Jesus marvelled," and they are the two extremes.

Lessons We Learn.

1. To be humble, loving, generous.

2. To treat those below us with kindness, those above us with courtesy.

If we serve—with faithfulness.
If we rule—with love.

3. May Christ say of each one of us—"Great faith."

Personalia.

The Earl of Aberdeen has accepted the presidency of the National Vigilance Association in succession to the late Duke of Westminster.

Rev. A. R. Whately, Curate of St. John's, Deptford, has been appointed Vice-Principal of St. John's Hall, Highbury, in place of Rev. S. Legg, who has resigned the post.

Rev. S. Pearce Carey, late of Loughborough, has been spending three weeks in the United States before returning to England, on his way to Melbourne, where he is to take charge of Collins Street Baptist Church.

Pastor Charles Spurgeon, who has been suffering for the greater part of the present year from the effects of a severe attack of influenza, had so far recovered as to be able to take a Sunday evening's service. He has now gone away for a change of air for a short time.

Rev. A. A. Milne has been appointed travelling evangelist for the Scottish Baptist Total Abstinence Society. His first pastorate was in Lerwick, where he remained over six years. From thence in 1892 he removed to Cambuslang, where his ministry has been very successful.

Rev. William Taylor, D.D., who, prior to the union of the Congregational and Evangelical Union Churches in Scotland, was Professor of Systematic Theology at Glasgow, and has since held the chair at the United College in Edinburgh, has resigned his position. He has seen more than fifty years of ministerial service.

Rev. Chas. Garrett, who is now in his seventy-seventh year, has made up his mind to retire from active labour, and to relinquish his position as the head of that remarkable organization the Liverpool Wesleyan Mission. Mr. Garrett has communicated his determination to the committee of the Mission, together with an intimation that the resignation would be laid before the forthcoming Wesleyan Conference.

Rev. Norman Bennet has accepted, temporarily, the head-mastership of Monkton Combe School, one of the principal Evangelical schools, whose past history is connected with much practical missionary effort, about thirty-four missionaries having gone from the school into the foreign field. Mr. Bennet has only taken the matter up for a time, owing to the resignation of the late head master, and he is consequently still retaining his work among public school boys.

North London Schoolboys.—Holiday gatherings for games, meetings, &c., will be arranged on April 18, 19, 20, by officers of the Universities Camps for Public Schoolboys. Particulars from Mr. A. C. Kestin, 71, Crouch Hill, N.

Algiers.—A correspondent writes: "The absence of English visitors in Algiers, on account of the anti-British feeling there, has so affected trade that the authorities have become aroused. It is encouraging to note that on the recent death, at Algiers, of Field-Marshal Donald Martin Stewart great military honours were rendered to him, which was a practical display of the good sentiments which exist in the higher ranks of the French nation towards the British, again revealing that all the mischief is due to the Press under Jesuit influence."

Shaftesbury Brotherhood, Manchester.—This Society consists of young men formerly connected with the Strangeways Refuge, and is now a branch of Mr. and Mrs. Kirlew's work among children. Its object is to promote Christian brotherhood and mutual help. At the annual meeting a few days ago many cheering messages were read from distant brethren. One minister wrote from a little village among the Adirondack Hills, where he preaches the "unsearchable riches" to intelligent Yankee farmers. He went out, an orphan boy, seventeen years ago, to be trained in Mr. Moody's school at Mount Hermon. The hon. treasurer of this Society is Mr. C. Arthur Buckley, 33, Princess Street, Manchester.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature could in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All advertisements should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

THE Paris Exhibition is open, and we once more urge visitors to respect the Sabbath day when in the capital of France. The Exhibition will not be closed on Sundays, and there is therefore, all the greater necessity for avoiding anything which seems to patronise the breaking of the Sabbath. British visitors are often accused of leaving their consciences behind them when they go abroad. Let us remove by the way in which we live on the Continent that we are no less sincere than when supported by tradition and public opinion at home.

Christian workers are reminded that it is desirable to give a timely warning to young women who are seeking or are offered situations in Paris and France just now. We call special attention to the fact that many of the advertisements for assistants in connection with the Exhibition, and the influx of visitors, are of a dishonest and misleading kind. Very great care should be exercised, and no advertisement should be acted upon without advice, as they are only too frequently intended to trap the innocent and unwary.

It is fortunate that France has at the head of the State a man who declines to encourage the irritable attitude of so many of his fellow-countrymen towards this country. The voice of the alarmist is being continually raised that war with France is inevitable, that it is a mere matter of months, and that it will the most terrible of history. President Loubet, in an interview of the most cordial kind he has just granted to the Secretary of the Peace Society, stated, on the contrary, that he regarded war between Britain and France an impossibility; that they had too many interests in common, and should be brought closer together; and deplored the fact that certain people tried to stir up strife between them. These are wise and timely words, which ought to be remembered when the irresponsible vapourings of the French Press and of a section of our own are in danger of being listened to. There are no worse criminals than those that stir up strife between nations.

We are sorry to see a rather unpractical attitude on the part of some temperance workers with regard to the report of Viscount Peel's Commission. It is obvious to all students of the problem that retrogression, instead of progress, has been made in the past few years, and some change of policy is essential. The enormous growth of the liquor interest, and the wide distribution of its influence, call for a serious union of all reformers. This must mean concession of individual views for the common achievement of the great task. We hope this course will be adopted in view of the importance of the issue.

The South London magistrates have had the courage to uphold the refusal of the Petty Sessional Bench at Penge to grant the Crystal Palace a seven days' licence. It will be remembered that the demand was made as a corollary to the holding of Sunday concerts, and the Company determined not to continue these concerts unless the licence were granted. This was practically an attempt to coerce the authorities to grant the doubtful privilege, trusting that, as most of the magistrates were known to be favourable to the concerts, they would strain a point further and allow the licence. The attempt has deservedly failed, and a sound and healthy blow has been dealt to the ever-widening campaign of attack on the Day of Rest.

Of course we approve the decision of the directors to close the Palace on Sundays; but, at the same time, their motive for doing so once more illustrates the "canting hypocrisy" (a phrase often used by the secularizing party against the upholders of all moral reform) of the promoters of the Sunday concerts. Their professed solicitude for the "elevation of the people" collapses like a pricked bubble when they are denied the privilege (*and profit!*) of demoralizing them with drink at the same time.

The presiding magistrate at the above-mentioned Session, however, gave utterance to an extraordinary protest against the custom of sending in petitions for or against such demands as those made by the Crystal Palace Company. He said that he considered this "one of the most improper proceedings that anybody, however disinterested, or however good their intentions may be, can be guilty of;" the implication being that it involved a more or less deliberate attempt to interfere with the course of justice, "as gross as though the memorials were presented to a jury or to a High Court of Justice." In view of the facts that these petitions are a recognised part of the plan of campaign on both sides in the war of licences all over the country, that the custom is time-honoured, and is as useful to the magistrates as to the public in determining the expediency of granting or refusing applications, and that the Lord Chancellor has held that magistrates sitting for licensing purposes *are not a judicial tribunal*, but an administrative body, this protest on the part of the presiding magistrate was altogether irregular and untenable.

The Bill designed for the better management of children committed to industrial schools seems to meet a difficulty which has been experienced by the managers and others connected with those institutions. It seeks to extend the power of control over the children until they are eighteen years of age, and also to empower the magistrates to make an order upon the parents for a maintenance contribution; also to punish the parents or guardians for any cruelty or neglect leading to the committal of a child. We trust, therefore, that the proposed measure will become law, as at present the means of dealing with cruel and intemperate parents are too limited.

An interesting little discussion has been going on as to the real origin of the word "teetotal," which has become so entirely a part of common speech that its irregular etymology is little known. Mr. Thomas Aspden, in a letter to the *Daily News*, thus gives the historic account of its first appearance.

About September, 1833, Dicky Turner (the converted weaver), when delivering one of his fervid speeches in the Temperance Hotel, Preston (the cockpit, where the Earls of Derby formerly fought their cocks for three centuries), in favour of the new pledge, declared with emphasis that "nothing but the tee-tee-total pledge would do." Mr. Joseph Livesey, upon hearing this, immediately cried out, amid great cheering, "That shall be the name." The newly-coined word was taken up by the succeeding speakers, and was afterwards used at all the meetings held in the town and neighbourhood. It was soon adopted in every part of Lancashire, and was eventually accepted as the true designation of total abstainers, not only in the United Kingdom, but throughout the civilized world.

Dicky Turner was one of the "Seven Men of Preston" who first signed and advocated the total abstinence pledge, which was in the following words: "We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicines." Such was the beginning of a world-wide reform which has done incalculable good in checking intemperance, and bringing innumerable souls within reach of the Gospel of Jesus Christ.

The precariousness of a curate's living in the Church of England is one of the most acute problems of the day. A "Country Parson," writes strongly to the *Church Times*, in terms which have, unfortunately, only too much truth in them. It is tragic that so many men who are pledged to the service of a Christian organization, and have been fully accepted for that ministry, should be, as far as any stability in their means of livelihood is concerned, so utterly at the mercy of circumstances. The attention of Convocation is to be seriously called to this matter.

It is also a great pity that the voice of congregations is so consistently ignored, not only by private patrons, but by bishops, in fresh appointments to livings. Two such cases have just occurred. At Hull, many of the parishioners wished the curate-in-charge to be appointed as successor to the late vicar. A Leicester vicar was appointed over his head, while the man who, by years of good and faithful service, had commended himself to the community, was sent adrift. In another instance, at Birkenhead, it was desired that the son of the late Rev. Charles Fenton, who had built St. Peter's Church, secured its endowment, and ministered to it for forty years, should be appointed in his father's stead. Within two days of the latter's death a petition to that end to the Bishop of Chester was got up and signed by 2,000 persons. The Bishop, however, had already appointed another man to the post. The relationship of the clergy to the laity is not helped by such arbitrary acts as these; nor is the work of Christ furthered.

"An open confession is good for the soul," and the *Church Times* may be congratulated on its frankness in having so clearly thrown over the Reformation. In last week's issue it refers to Dr. Wace's criticism of the following sentence in the late Mr. Wakeman's "History of the Church of England."

The Church revival of the present century is seen in nothing more than a complete reaction against the Protestant movement of the sixteenth century.

This, according to the High Church papers, is a statement that cannot for a moment be doubted; the only question remaining being

whether that reaction is justifiable or not. Dr. Wace, as a Low Churchman, thinks not. The *Church Times* and its school, on the other hand, openly think it is. It is well that we know whither we are drifting in this painful controversy. It will stiffen the backs of true Evangelical Churchmen to find their Protestantism thus summarily rejected; and it ought to open the eyes of the "moderates" to the real position of things.

Perverts to the Church of Rome appear to be of somewhat doubtful advantage to her, as they seem to find it more than difficult to give up utterly their right of private jugement. The latest instance is that of Mr. R. E. Dell, whose paper in the current *Nineteenth Century* is a damaging indictment of the Romish system. Certainly the number of candidates qualifying for the honour of excommunication grows larger rapidly, and Cardinal Vaughan just now must be anxious to be delivered from his friends who are not willing to accept unquestioned the Roman dogma that "as the (Roman) Church is commissioned by Christ to teach his truth, she is incapable of teaching error."

Mr. Dell, after a tribute to the intellectual power of the men who "went over" during the early days of the Tractarian movement, says:

> We are relapsing as a body, so far as intellectual vigour and mental capacity are concerned, into the state from which the extraordinary accession of able men rescued us two generations since. . . . The arrogant dogmatism, the childish credulity, the appetite for superstition, which are to be found even among educated Catholics naturally gifted with mental capacity, are not seldom the outward and visible sign of an inward and deep-rooted scepticism destitute of true faith. They can only retain its husk by the suppression of their reason and intelligence.

More remarkable still, however, are some of Mr. Dell's remarks upon the mental attitude of Cardinal Vaughan in the ranks of the Roman theologians who "too often prove in practice apostles of unbelief," with a "devotion" quoted from a penny manual issued last April, "Our Father and Patron, St. Joseph," by Herbert, Cardinal Vaughan:—

> Hail, Joseph, image of God the Father!
> Hail, Joseph, Father of God the Son!
> Hail, Joseph, treasury of the Holy Ghost!

The Roman Catholic journals have said but comparatively little in regard to the departure of the Duke of Norfolk for the Seat of War, following, as it does, so closely upon his correspondence with the Pope as to the attitude towards England of the Vatican Press. None of them have reminded their readers that one of the Duke's ancestors was a leader against the Armada, when as one of our great historians has said "the only chance of Spanish success lay in a Catholic rising," and "in the crisis patriotism proved stronger than religious fanaticism in the hearts of the English Catholics."

In an article on "Puritanism and the Theatre," published in the *Morning Leader*, the distinguished dramatic critic, Mr. William Archer, speaks straight words about the moral, or rather *im*moral qualities of the modern drama. He complains, on the one hand, that the "Puritan" mind fails to discriminate between "what is noble in the theatre and what is base"; but he very pertinently caps this question with another—"Can we" (*i.e.*, those who uphold the theatre) "reproach them while we ourselves attempt no such discrimination?" Referring to the success of a certain play that has recently been the rage in the West End, and which he describes as "one long glorification of the vulgarest order of debauchery," he scouts the idea that the audiences which kept it going for eighteen months belonged, except as regards a small part, to the fundamentally vicious, but included thousands of people of education and breeding who fully realized the "clotted vulgarity entertainment, and revelled in the sense of superiority involved in that very realization."

This charge against the *audiences* is certainly very plausible. Actors and even managers, not to mention play-writers, are, no doubt, to a certain extent, the servants of the public; they produce, as a rule, what their instinct, or experience, tells them will command success. Many of them have no preference for plays that are immoral or low; many often feel keenly the degradation of having to represent characters upon the stage which are abhorrent to their own soul. But so long as the "respectable people of education and breeding, of decent life and presentable manners," continue to patronize these doubtful or evil plays, and bitterly resent "puritanical interferences" with their standard of taste—so long will the theatre be what it is, an institution that its best critics denounce as in league with prurient tastes and decaying morals.

What is the precise character of the sin of gambling? This has been a question for casuists from far-off times. It is in truth not a little difficult to locate the precise element of immorality in an evil, the worst features in which are its cumulative results, and the imperceptible manner in which, in its milder forms, it shades off into legitimate aspects of enterprise. Dr. Horton defines it as, "Robbery by mutual consent." One party consents to be robbed without complaint, on condition that he may have a chance of turning the tables on his antagonist and so rob *him*. Gambling and betting are thus a transgression of the eighth commandment. That both parties are mutually agreed on the conditions only makes their fellowship in evil more marked, and deepens their guilt in that they knowingly involve another in their own sin.

The widespread tendency to believe in some occult method of reading the future, even among people who might in virtue of their education be supposed to be above that kind of weakness, has been illustrated in a remarkable degree in the evidence at the trial of a Bond Street palmist. The incident is of little interest except as a testimony to an extraordinary survival of superstition in cultured circles. It is forgotten by many that ignorance of our future lives and destiny has been imposed upon us by our Maker for our good, and they are perpetually trying, by foul means or fair, to tear aside the veil that hides to-morrow from their eyes. Our Master spoke in love as well as warning when he said, "Take no anxious thought for the morrow, for the morrow will take thought for the things of itself." Being such creatures as we are, it is well for us that we know not what a day may bring forth.

Be Patient.—We often want to know too much and too soon. We want the light of to-morrow, but it will not come till to-morrow. And then a slight turn, perhaps, will throw such light on our path that we shall be astonished we saw not our way before. "I can wait," says Lavater. This is a high attainment. We must labour, therefore, to be quiet in that path from which we cannot recede without danger and evil. —*Richard Cecil.*

The Grace of God in Vain.

By Dr. NEWMAN HALL.

RECONCILIATION by Jesus Christ i the grace of God. This is th great fact and theme of the Gospel The fact is divine, the publication of i is human. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." His the grace, ours the publication, man's guil the refusal. "We, then, as workers togethe with Him, beseech you also that ye receiv not the grace of God in vain" (2 Cor. v 18, 19).

The message is that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." Th first act of God's reconciliation was forgiveness and the proclamation of grace by the ministry of reconciliation. When this grace is accepte the renewed heart, no longer at enmity with God, is "at one" with Him, trusting, loving obeying God in Christ. It is the function o all Christ's ministers and witnesses to believe and be saved by accepting the grace of God.

St. Paul says: "We are workers togethe with Him." "We are ambassadors therefore o behalf of Christ, as though God were entreating by us." What an honour and privilège! Hov can this be? We work together for the same *purpose*—the salvation of the world; by th same *method*, the message of reconciliation by the same *power*—the Holy Spirit of God This togethership demands *reverence*, devout ness of thought, of motive, of manner: n turning of service into frivolity, no wresting o the Divine message for worldly laughter, n making our work for God an opportunity o personal display.

If fellow-workers with God, we shall b *industrious*, for He is the watchful Overlooker we shall be *humble*, for it is He who gives u strength, opportunity, and success; we shal be *hopeful*, for though of ourselves we coul expect no true result, by Him "we can do al things;" so that even when we see no frui of our work, we are confident that by hi working-together there must be fruit.

As "workers together," we must work in th same *spirit;* not so much accusing, censuring condemning, as *entreating*. "We, as worker together with God, *beseech you*." The messag committed to us by God resembles his own "God hath committed unto us the ministry o reconciliation; now, then, we are ambassador for Christ, as though God did *beseech* you b us, we *pray* you, in Christ's stead, be y reconciled to God." Oh for more of this tende entreaty in all our efforts to win souls! "*beseech* you, therefore, brethren, by the mercie of God" (Rom. xii. 1).

Along with so many gracious promises o help we are warned of the possibility o neglecting, or even opposing the promise blessing. "We beseech you that ye receiv not the grace of God in vain." This ma arise from faults of the ambassador. Succes in delivering the message may depend, no alone on the accuracy of the message itself but on the manner and character of th messenger. Success of teachers often depend less on what they *say* than on what they *are* The Apostle adds this warning, "Giving n offence in anything, that the ministry be no blamed, but in all things approving ourselve as the ministers of God."

Then follows a comprehensive enumera tion of features in the ministry, which wer proofs that the Apostles were "ministers o God"—much patience, necessities, persecu tions, pureness, kindness, righteousness, &c

Cor. vi. 3-10). If teachers and preachers e evidently seeking self-ends, fame, ease, spectability, notoriety, conformity to the orld's evil customs, opinions, and pleasures, ther than by example enforcing the precept, Come out from among them and be ye parate," may not such teaching, by *example*, unteract the effect of the verbal message, d thus the "grace of God" not be fully eached, and thus be "received in vain," by e ear alone and not the heart (2 Cor. vi. , 18)?

The grace of God, faithfully proclaimed, is ceived in vain "when received as the seed the beaten path, or on rocky ground, or among orns—'in vain,' when, resisted by wicked nduct, or by delay instead of heeding the hortation: 'behold, *now* is the accepted ne; behold, *now* is the day of salvation.'" as, how deep the guilt, how fearful the peril thus receiving the grace of God in vain! But teachers and preachers ponder the admoni- n: "Giving no offence in anything that the nistry be not blamed," lest, inadvertently, we use the grace of God to be received in vain those to whom we preach it.

Thoughts on Light.

HAVE you ever watched the light breaking in at dawn of day? First, a reddened glimmer in the east, gradually deepening, until the sun lights up the landpe, making all things beautiful.

The Light of Love breaks in upon your life, d makes it beautiful; and it is *constant*. e comforting thought of God's love is—once shines in our heart, no night can extinguish it. The sunlight *peeps in everywhere*. It ghtens the attic, illumines the wan features the poor cripple looking out at the window on the squalid court below; it shines upon mansion. Yea, the same sun that ripened peaches in the millionaire's hothouse, nted the roses around the poor man's cottage. erywhere the sun shines, on sea and land. ght comes, but the sun never dies out, it is ning elsewhere. Thus, when nights of uble come, we must not think God has forzen us. He still lives, and ere long will in reveal his love, 'tween the shadowy mists. The sunlight *marks the time*. The shadow the dial tells how the day is fleeting. Where he hand pointing in our lives? What is the ord when the light shines upon it? How we spending our days?

The sun *shines upon all*. It paints the lily h its regal beauty, yet it gilds the daisy's heart. ch is beautiful. Let us not be discouraged our station in life. God cares for all, and nes upon all who love Him, from the highest the lowest.

Sunlight *is life*. From it springs colour and ign. It permeates our beings. Without it world would be dreary, desolate—one dark, nal night; no flowers, no fruit, no cheerful . Without God the world would be a blank, ilderness.

The sunlight is *a miracle-worker*. From the ming nothingness of the negative it prints shaded beauty the photograph. God shines hin your heart, and out of chaos makes it ar, bright, and beautiful, and reveals to you icture full of love. George S. Astins.

Great Consolation.—Duties are ours; events God's. This removes an infinite burden from the ulders of a miserable, tempted, dying creature. On consideration only can he securely lay down his d and close his eyes.—*Richard Cecil.*

ible Flower Mission.—The Superintendent, . W. W. Turton, 110, Cannon Street, E.C., es expressing her gratitude to those friends who e sent in extra supplies of useful articles, while e has been a dearth of flowers. The mission is requiring silk pincushions in order to complete annual distribution among the sisters and nurses he various hospitals.

A Roused Temperance Sentiment.—I.

By J. GLYN DAVIES, Newport, Mon.

ALL true men will agree that *the use of alcohol is excessive*, and that it ought to be reduced. Note well the following facts:—(1). The consumption per head in the United Kingdom is much greater now than it was sixty years ago. Then it was £2 18s. 10d. per head. In 1898 it was £3 16s. 10½d. And in spite of every temperance effort, it is slowly and surely rising. (2). The population may be set down at 40,000,000. Of these, 14,000,000 are children, and perhaps 3,000,000 are total abstainers. It appears therefore that 23,000,000—give this enormous figure a little serious thought—23,000,000 are consumers, moderate or excessive, of alcoholic drinks! (3). We are told that the limit of the useful effects of alcohol is 1½ fluid ounces in twenty-four hours. Beyond this the effects are bad. In 1898, it has been calculated that the daily average was 2⅕ ounces. England, on the showing of unprejudiced men, drinks twice too much! (4). The amount spent on drink in 1898 was £154,480,934, an increase upon 1897 of £2,199,211. This alarming sum is equal to all the rents of all the houses and farms in the United Kingdom! It fills one with dismay, and is not only a grievous economic waste, but

A GRAVE MENACE TO OUR VERY LIFE!

Give these facts the calm thought they deserve. Consider them slowly, duly, one by one. Let their meaning be clear. Let their evidence accumulate. In the face of such facts, and in the name of all that is good, is there no need of a *roused temperance sentiment?*

2. All true men will agree that the *contributory influences* of intemperance are more deplorable than words can tell. The social and moral aspects are bad. We need not quarrel as to whether intemperance is more of a result than of a cause. It *is* a result. The strained conditions of life are producing it. Life to many is an unutterable dreariness. The rack-renter, the sweater, and the brewer are the triune evil that drives the joy out of hearts and homes, and makes the Drink the solace of men. Many drunkards are more sinned against than sinning. All that granted, we must remember that Intemperance is also a *cause*. A fountain and origin of untold ills! Crime, and Poverty, and Insanity—write them in letters of black—these are some of its gaunt results. Who can ever tell the tale of woe that lies behind these grim words?

It is calculated that 1,800 men and women died last year in England and Wales of chronic alcoholism, and that 400 died in delirium tremens! All must note with most anxious alarm the

GROWTH OF FEMALE INTEMPERANCE.

By Grocers' Licences, by medical advice, by social custom—by these and other means, intemperance among women grows on a scale so vast, at a rate so fast, as to constitute a danger and a disgrace of the gravest kind. We know also of the temptation and the contamination to which our children and young people are exposed. How all this must tell on home life!

Give these thoughts the place they ought to have. Go down to the misery, the humiliation, the woe which they mean. Look this pestilent thing full in the face; and then answer the question, as a question of conscience before God, Is there no need of a *roused temperance sentiment?*

3. The *national character is at stake*. The struggle of progress is keener than ever. Other nations are forging ahead. America, as we must know, is especially active and progressive. The ferocity of competition demands physique, nerve, mind, pushful manhood. Englishmen must be strong, and sane, and therefore—*sober*. Our success depends on our fitness, our efficiency, our physical and moral worth. What do we find? Two-thirds of our huge drink bill is incurred by the working classes! At least £100,000,000! Six shillings a week for every working-class family! Money that ought to be spent on food, clothing, education, recreation, and all else that makes for high fitness! The result is that our strength, our physique, our manhood are being, in this slow, deadly way, daily undermined. The marrow of the nation is being slowly, silently, very silently sapped. Our blood is sottening, and our brain is muddling. We are losing our smartness, our inventiveness, our grand old energy.

ONE DAY THE COLLAPSE WILL COME.

In hot honour for the national name, look this possibility in the face. If our drink bill were reduced to the proportion of that of America, it would be smaller by £57,000,000. Enough to provide all the funds for a national scheme of old age pensions, and to pay in twenty years the whole of the National Debt! Is there no need, one asks again, of a *roused temperance sentiment?*

Christ—Way, Truth, Life.

John xiv. 5, 6.—"Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life."

'Tis ever so—whenever thou dost fail
To understand thy Lord, and fain would'st know
His purpose in his guidance here or there,
His meaning in his message, or his strange,
Deep secret in the mystery of Time—
Eternity — "things present" — "things to come,"
He points thee to *Himself*, directs thy gaze—
Thy much-bewilder'd sight—to *Him*, th' I AM.

Thou sayest, "Lord, ah, whither dost Thou go?
I cannot follow with the path unknown,"—
Listen, perplexed one, dost hear his voice
Behind thee saying, "Child, *I am the way?*"

Thou prayest, "Holy One, who teachest all
Who seek to do thy will and claim to know
The doctrine, I, so foolish, ignorant,
E'en as a brute before Thee, fain would know,
Would comprehend Thy word—thy wondrous law;
But thy great thoughts are all above my ken,
As heaven above earth,—my brain doth reel!"
Hear,—'tis his answer to thy seeking soul,—
He saith to thee, "My child, *I am the Truth!*"

And when, in labyrinths of time and sense,
The darkness deepens o'er thy heart and throws
Its mantle o'er thy mind in doubt or fear;—
When, reaching forth into the great unknown,
Thy spirit longs to pierce the clouds and soar
Up to the Throne of God and of the Lamb,
Whence flows the river pure, like crystal clear;—
And thou dost ask, in trembling tones, "Ah, why
This parch'd existence in a world of drought?
Oh, tell me how to know that, though I die,
I yet do live!" He answers thee Himself,—
The First, the Last, the Living One doth say,—
"*I* AM *the Life;* and thou, because I live,
Shalt also live, and know, and walk, in ME!"

H. E. L. Purcell.

John the Baptist.

By Rev. F. B. MEYER, B.A.

His Schools and Schoolmasters.

Oh to have watched thee through the vineyards wander,
Pluck the ripe ears, and into evening roam!—
Followed, and known that in the twilight yonder
Legions of angels shone about thy home!

ZACHARIAS and Elisabeth had probably almost ceased to pray for a child, or to urge the matter, when suddenly the angel of God broke into the commonplace of their life, like a meteorite into the unrippled water of a mountain-sheltered lake.

It is not impossible that prayers that we have ceased to pray, and are in despair about, will yet return to us with the words, *Thy supplication is heard*, endorsed on them in our Father's handwriting. Not unfrequently dividends are paid on investments which had been given up as valueless. Fruit that mellows longest in the sun is ripest. Such things may transcend altogether our philosophy of prayer; but we are prepared for this, since God is accustomed to do exceeding abundantly above all that we ask or think.

"And the child grew, and waxed strong in spirit." "And the hand of the Lord was with him." There were several remarkable formative influences operating on this young life.

I. THE SCHOOL OF HOME.

John's earliest memories would doubtless register the frequent absence of his father in the fulfilment of his course; and, on his return, with what eagerness would the boy drink in a recital of all that had transpired in the holy city! We can imagine how the three would sit together beneath their trellised vine, in the soft light of the fading sunset, and talk of Zion, their chief joy. No wonder that in after days, as he looked on Jesus as he walked, he pointed to Him and said, "Behold the Lamb of God"; for, from the earliest, his young mind had been saturated with thoughts of sacrifice.

When old enough his parents would take him with them to one of the great festivals, where, amid the thronging crowds, his boyish eyes opened for the first time upon the stately temple, the order and vestments of the priests, the solemn pomp of the Levitical ceremonial. Doubtless, the young heart dilated and expanded with wonder and pride, but how little he realized that his ministry would be the first step to its entire subversal.

He would be also taught carefully in the *Holy Scriptures*. Like the young Timothy, he would know them from early childhood. The song of Zacharias reveals a vivid and realistic familiarity with the prophecies and phraseology of the Scriptures; and as the happy parents recited them to his infant mind, they would stay to emphasize them with impressive personal references. What would we not have given to hear Zacharias quote Isaiah xl., or Malachi iii., and turn to the lad at his knee, saying—These words refer to thee:—"Yea, and thou, child, shalt be called the Prophet of the Most High; for thou shalt go before the face of the Lord to prepare his ways."

There were also the associations of the surrounding country.

The story of Abraham would often be recited in the proximity of Machpelah's sacred cave. The career of David could not be unfamiliar to a youth who was within easy reach of the haunts of the shepherd-psalmist. And the story of the Maccabees would stir his soul, as his parents recounted the deeds of Judas and his brethren, in which the ancient Hebrew faith and prowess had revived in one last glorious outburst.

How ineffaceable are the impressions of the Home! What the father is when he comes back at night from his toils, and what the mother is all day; what may be the staple of conversation in the home; whether the father is willing to be the companion of his child, answering his questions, and superintending the gradual unfolding of his mind; how often the Bible is opened and explained; how the weekly rest-day is spent; the attitude of the home towards strong drink in every shape and form, and all else that might injure the young life, as gas does plants—all these are vital to the right nurture and direction of boys and girls, who can only wax strong in spirit when all early influences combine in the same direction.

II. THE SCHOOL OF HIS NAZARITE-VOW.

The angel, who announced his birth, foretold that he should drink neither wine nor strong drink from his birth, but that he should be filled with the Holy Spirit. "John," said our Lord, "came neither eating nor drinking." This abstinence from all stimulants was a distinct sign of the Nazarite, together with the unshorn locks, and the care with which he abstained from contact with death. In some cases, the vow of the Nazarite might be taken for a time, or, as in the case of Samson, Samuel, and John, it might be for life. But, whether for shorter or longer, the Nazarite held himself as peculiarly given up to the service of God, pliant to the least indication of his will, quick to catch the smallest whisper of his voice, and mighty in his strength.

"Mother, why do I wear my hair so long? You never cut it, as the mothers of other boys do," he might question.

"No, my son," is the proud and glad reply, "you must never cut it as long as you live; *you are a Nazarite.*"

"Mother, why may I not taste the grapes? The boys say they are so nice and sweet. May I not, next vintage?"

"No, never," his mother would reply; "you must never touch the fruit of the vine. You are a Nazarite."

If, as they walked along the public way, they saw a bone left by some hungry dog, or a little bird fallen to the earth to die, and the boy would come near to touch either, the mother would call him back to her side, saying, "Thou must never touch a dead thing. If thy father were to die, or I, beside thee, thou must not move us from the spot, but call for help. Remember always that thou art separated unto God; his vows are upon thee, and thou must let nothing, either in symbol or reality, steal away his power from thy young heart and life."

The effect of this would be excellent. It would give a direction and purpose to the lad's thoughts and anticipations. He realized that he was set apart for a great mission in life. The brook heard the call of the sea. Besides which, he would acquire self-restraint, self-mastery. The strength of a man is in proportion to the feelings which he curbs and subdues, and not those which subdue him. The man who receives a flagrant insult, and answers quietly; the man who bears a hopeless daily trial, and remains silent; the man who with strong passions remains chaste, or who with a quick sense of injustice can refrain himself and remain calm—these are strong men; and John waxed strong, because, from the earliest dawn of thought, he was taught the necessity of refusing things which in themselves might have been permissible, but for him were impossible. On each of us rests

THE VOW OF SEPARATION

by right of our union with the Son of God, who was holy, harmless, undefiled, and separate from sinners. Remember how He went without the camp, bearing our reproach; how they cast Him forth to the death of the cross; and how He awaits us on the Easter side of death—and surely we can find no pleasure in the world where He found no place. His death has made a lasting break between his followers and the rest of men. They are crucified to the world and the world to them. Let us not taste of the intoxicating joys in which the children of this present age indulge; let us allow no Delilah passion to pass her scissors over our locks; and let us be very careful not to receive contamination; to have no fellowship with the unfruitful works of darkness, but to come out and be separate, not touching the unclean thing.

But whilst we put away all that injures our own life or the lives of others, let us be very careful to discriminate, to draw the line where God would have it drawn, exaggerating and extenuating nothing. It is important to remember that while the motto of the old covenant was Exclusion, even of innocent and natural things, that of the new is Inclusion. Moses forbade the Jews having horses; but Zechariah said that in the new they might own horses, only "Holiness to the Lord" must be engraven on the bells of their harness. Christ has come to sanctify all life. Whether we eat or drink, or whatsoever we do, we are to do all to his glory. Disciples are not to be taken out of the world, but to be kept from its evil. "Every creature of God is good, and not to be refused if it is received with thanksgiving; for it is sanctified by the Word of God and prayer." Natural instincts are

NOT TO BE CRUSHED, BUT TRANSFIGURED.

This is the great contrast between the Baptist and the Son of Man. The Nazarite would have felt it a sin against the law of his vocation and office to touch anything pertaining to the vine. Christ performed his first miracle by providing wine in abundance, though of a innocuous kind, for the peasants' wedding at Cana. John would have lost all sanctity had he touched the bodies of the dead, or the flesh of a leper. Christ would touch a bier, pass his hands over the seared flesh of the leper, and stand sympathetically beside the grave of his friend. Thus we catch a glimpse of our Lord's meaning when He affirms that, though John was the greatest of women born, yet the least in the Kingdom is greater than he.

III. THE SCHOOL OF THE DESERT.

"The child was in the deserts till the day of his showing unto Israel." Probably Zacharias died when John was quite young, and Elisabeth also. But "the hand of the Lord was with him."

Beneath the guidance and impulse of that hand he tore himself from the little home where he had first seen the tender light of day and spent happy years, to go forth from the ordinary haunts of men, perhaps hardly knowing whither. There was a wild restlessness in his soul. A young man, pleading the other day with his father to be allowed to emigrate to the West, urged that whereas there are *inches* here there are *acres* there; and something of this kind may have been in the heart of John. He desired to free himself from the conventionalities and restraints of the society amid which he had been brought up, that he might develop after his own fashion, with no laws but those he received from heaven.

Thus, a lone man, he passed for th into the great
l terrible wilderness of Judæa, w ich is so
olate that the Jews called it the ab omination
desolation. Travellers who h av e passed
r and through it tell us that it is destitute
ll animal life, save a chance vult u re or fox.
the most part, it is a waste of s a nd, swept
wild winds. When Jesus was t here, some
or three years after, He found n othing to
; the stones around mocked his hu nger, and
re was no company save that of the wild
sts.

n this great and terrible wilderne ss, John
ported himself by eating locusts—th e literal
ect, which is still greatly esteemed by the
ives—and wild honey, which abound ed in the
vices of the rocks; whilst for clot hing he
s content with a coat of coarse camel's hair,
h as the Arab women make still; and a
lle of skin about his loins. A cave, li ke that
which David and his men often found re fuge,
ficed him for a home, and the water of the
eams that hurried to the Dead Sea, w as his
erage.

Can we wonder that under such a regime n he
w strong? We become weak by conti nual
tact with our fellows. We sink to their
el; we accommodate ourselves to their
hions and whims; we limit the natural
elopments of character on God's plan; we
e on the colour of the bottom on which we

But in loneliness and solitude, whe rein we
et God, we become strong. God's strong
n are rarely clothed in soft raiment, or found
kings' courts. Obadiah, who stood in awe of
ab, was a very different man to Elijah, who
s of the inhabitants of Gilead, and stood
ore the Lord.

Yes, and there is a source of strength be side.
who is filled and taught, as John was, by
Spirit, is strengthened by might in the
er man. All things are possible to him that
ieves. Simon Bar-jona becomes Peter when
touches the Christ. The youths faint and
weary, and the young men utterly fall; but
y that wait on the Lord renew their
ength: they who know God are strong and
exploits.

Jerusalem.

E Holy City sleeps among the hills,
Surrounded by her treeless mountains bare.
housand tombs bespeak thy greatness past,
A thousand voices wail thy dire despair!
vidowed queen still sits in haughty pride.
Yet nay! for widowhood forsooth is not thy
fate;
t wife—debased—estrangéd from thy Lord—
This is thy crime, and this thy sinful state.
y mem'ries of three thousand years and
more,
On every hill, in every valley, stand;
y kings and prophets, and thy sacred bards,
Still hold their sway through all thy wondrous
land.
ey are not dead; their voices cannot die;
Unseen of men, they in their patience wait.
anwhile their dirge is echoing o'er thy hills,
"Your land is left unto you desolate!"
e Moslem and the Hebrew, Greek and Jew,
On camel, ass, or Arabs' fiery steeds—
wrangle on thy pavements, in thy courts,
O fallen city, mother of the creeds!
y lands so fair and lovely to behold,
Thy skies of sapphire blue, and wondrous
light.
all thy people sunk in shame so low,
Thy glory merged into the gloom of night.
en wilt thou rise, a lovely, joyous bride,
Thy sweet love-song o'er all the earth to sing?
pent, return unto thy waiting Spouse,
And claim Him for thy Sovereign Lord and
King.

B. J. Willats (of Hanwell).

Jerusalem, March, 1900.

The Indian Famine.

NOTES FROM WORKERS.

THE communications which we continue to receive from missionary workers in the famine-striken districts, supply additional evidence of the heartrending condition of affairs with which the Government and the missionaries have to contend. It becomes more and more apparent that, unless private charity gives generously and promptly, a terrible loss of life must ensue.

Rev. Robt. Ward, (Man Sukh Lal) writes under date March 24, Mission House, Godhra, Pauch Mahals, India:—

"The famine grows worse day by day. At the back of the mission house there is a a dried up watercourse, in the bed of which groups of emaciated figures crouch and sicken and die. Some gather leaves from the already impoverished trees, and sell them for a few pice; others drag their shrunken limbs along at the rate of four miles a day, to the Government Relief Works; others, too weak for either task, sit down by the scorching rocks and wait—not long—for death. I cannot walk many steps without seeing dead bodies. In some cases a partly gnawed trunk is all that is left. A wild-looking old man and his family are now taking shelter in a hole fifty feet from here. They have rigged up a shelter with dried wood and some empty grain bags which I lent them, and they huddle together with their eighteen goats, and pray for rain, which has

NOT FALLEN FOR TWO YEARS!

"'Sahib,' said the old father to me the other day, 'we were well off in our own country before the drought, and lived in a tiled house; but the cattle died before our eyes, and we have left the house—putting a bundle of thorns in the doorway.' Our missionaries are working early and late organizing work for the people, such as cloth-weaving, well-sinking, and land-levelling. During the last few months my wife and I have sold, at a cheap rate, sixteen railway waggon-loads of maize. This very day we have turned away crowds of people—many of whom have walked twenty miles—because we cannot get the corn quick enough. The worst of the famine is yet to come. The leaves are gone from the trees, and that was the last hope for keeping the cattle alive; the *mowrah* berries, due now, have not appeared; and the rains, if they come, are yet three and a half months ahead." Mr. Ward also cables appealing on behalf of

200 FAMINE ORPHANS.

Rev. Albert Norton, of Dhond, Poona district, says:—"The price of grain is still rising. The hot season, now commencing, is unusually hot. We are engaged in putting up inexpensive quarters here at Dhond, which, as soon as finished, we expect the Lord to fill with new orphan and destitute lads from the famine. We are employing nearly 100 famine sufferers, and almost daily increasing the number. The distress is very great."

A letter from Rev. M. B. Fuller, of Bombay, tells us that: "Parents, losing all natural affection through hunger, sell their children or forsake them, and the Government

POOR-HOUSES ARE FILLED WITH CHILDREN.

and infirm people, many of whom were well and strong a few weeks ago. Nursing mothers and their babies are reduced to skeletons. A cartload of over twenty boys was brought to one of our orphanages the other day, and when they reached the haven of rest where they could be cared for, several were delirious from fever induced by weakness. At one other orphanage we have averaged a funeral a day for a good many days. We are selling grain at low rates in nearly all our fifteen stations, and feeding large numbers of children, who will return to their parents after the famine, beside three hundred orphans already received. We hope to sell thousands of pounds worth of grain at a loss of, say, 20 per cent."

Mr. Frank J. Clark, of the Chief Engineer's Office, G.I.P. Railway, Bombay, sends us a batch of letters from which we extract some items: "Miss Clarke, of Malegaon, tells of six dead bodies of starved people being picked up in one day close to the mission compound, and this although the missionaries are doing their utmost to provide food for all."

Rev. W. Mulligan, of Jhalod, wrote: "We estimate that one-third of our district Bhils may possibly survive the famine; the other two-thirds (20,000 or 25,000) have little chance of pulling through. Kushulgarh to the east, Chilkari to the north, and Sunth to the west, are quite as badly off as Jhalod; that is, for these four small patches of territory we may expect a mortality from famine about as great as the total army now commanded by Lord Roberts in South Africa."

Lord Radstock, in a published appeal, gives extracts from letters. We reproduce some sentences:—"I am sick at seeing children's funerals and children dying. There have been two deaths a week in our compound, and our community is little over a hundred." "Food is now quadrupled in price. Starving children come to the mission gates, or are picked up by the road." "Already we have sixteen orphanages going—one at each station, and at some sub-stations also." "We go out for a walk every morning, and whenever we find a child lying by its dead mother, we of course bring it back with us. Yesterday morning I saw sixteen dead bodies within 200 yards from our door. This in a native state. From two or three sources we hear that in several of the native states next to nothing is being done in the way of relief."

In consequence of the reports from their missionaries, and in view of the fact that many parents are

SELLING THEIR LITTLE GIRLS

for a few pence in order to obtain food, the Committee of the Zenana Bible and Medical Mission have resolved to make provision without delay for receiving a considerable number of orphan and destitute girls. The Memorial Home, which is being erected at Munmar, about 140 miles from Bombay, in memory of the late Mr. W. T. Paton, is to be utilized for this purpose. Sanction has already been given to the admission of 100 girls. The cost of their support will be £3 10s. each per annum.

In the course of a long and interesting letter, descriptive of relief work commenced as long ago as September last, Miss M. MacKellar, M.D., of the Canadian Presbyterian Mission, Neemuch, Central India, writes: "Last September the poor people in less favoured districts began flocking into Central India, feeling sure that here they would get food and fodder, but they were doomed to disappointment. It has been with great difficulty that those in authority have driven back outsiders to their respective states. It was while these

STREAMS OF PEOPLE

were passing to and fro that we started in a small way to give food. Some 200 persons have been taken in by our mission in Neemuch. Of that number several are children, forsaken by their parents in the bazaar, streets, or out in the fields; they were picked up by policemen or some of our workers and brought to the orphanage, where they are tenderly cared for by the big girls, who were saved from the famine of three years ago. Others were brought by their parents. The number might have been double or treble what it is, had we been willing to *buy* the children brought to us for sale."

THE DESPATCH OF FOOD.

In our last issue we referred to a timely suggestion made by Dr. Colin S. Valentine, of Agra, that easily-prepared foods would be of great use in relief work, and that well-known makers of reliable food stuffs might be pleased to help in the matter.

To the list of firms who have replied in favourable terms to a communication from us, it is our pleasurable duty to add the following names:—Messrs. Cadbury, the Liebig Extract of Meat Company, Messrs. Mellin, and Messrs. Nestlé. These firms have largely supplemented with generous donations the various orders placed with them. Messrs. Carr, of Carlisle, are sending a consignment of biscuits.

Day by Day.

SUNDAY, April 22. Psa. lxviii.

AN ancient invocation stands as the first verse of this Psalm, and indicates its intention. It was composed as a processional hymn, when the ark was borne to the holy hill of Zion. It has three aspects:

(1) The Psalm looks back on the Exodus, when God went forth before his people, and led them through the wilderness, whilst Sinai itself trembled before Him.

(2) It looks towards the Ascension. In Eph. iv. the Apostle gives it that application. As the ark was borne up the hill, surrounded by the joyful clamour of the people, it anticipated the time when Jesus Christ ascended, leading as captive, bound to his chariot wheels, Death, Hades, and the power of the devil. It is sweet to think of Him, seated in his ascended glory, with gifts even for the rebellious.

(3) It looked toward the then present need of Israel. The little country was surrounded by strong peoples, who were jealous of its growing power. It was very necessary that God should be known as the God of deliverances, and that He should grant his people issues from death. As the stately procession swept past, with singers before and minstrels following, with little Benjamin, Judah, and Zebulun in their place, it was comfortable to know that God was in their midst, prepared to rebuke the wild beasts of the reeds, which may stand for Egypt, and to scatter such as delighted in war (*v.* 30).

The charm in the thought of God's providence, of which the pious Hebrew never wearied, lay in his tender pity to the defenceless; that He was a father of the fatherless, and a judge of the widow; that He set the solitary in families, and brought out prisoners into prosperity; that He was prepared to give his goodness to the poor. It was for this that the saints would ascribe, for evermore, strength and excellency to Jehovah.

MONDAY, April 23. Psa. lxix.

Save me, O God! There are times in a man's life when he comes to close grips with God for himself. However thoughtful he may have been of others, he must now have God for himself. When there is no standing in deep mire, when the floods rise by inches to the lip, when the eyes fail for weeping:—what hope is there for the soul in times like these, save in God?

The keynote of this psalm is the word, *Reproach*. What awful trouble man causes to his brother! We need to watch our lips lest we make life harder for other souls. The psalmist's days were greatly embittered because of those that hated him without a cause. Reproach broke his heart, gall was given for his meat, and vinegar for drink. Of none are these words so true as of our Lord, who came unto his own, and his own received Him not; but, in a measure, they have fallen to the share of most of the disciples.

It is especially bitter when we suffer reproach for the sake of Christ, because we must needs bewail the blindness of those who see no beauty in Him, that they should desire Him. We smart for ourselves, but we weep most for those who are utterly indifferent to the claims of Jesus. Does one read these words who is suffering such reproach from his brethren, from his mother's house, because of his zeal for the name of Christ? Are you a proverb because you mourn your sins and theirs? Is your heart well-nigh broken with reproach? Then be of good cheer; God will turn to you in the multitude of his tender mercies. He knows all your reproach and shame and dishonour, and will draw nigh to your soul and redeem it. He will not hide his face from you, but deliver you speedily.

Is it not wonderful how psalm after psalm, which begins in the depths ends, as this does, in songs of praise! Ah! we shall one day praise God for even the darkest passages of our experience. There are sparks even in flints.

TUESDAY, April 24. Psa. lxx.

Rudyard Kipling's noble hymn, "Lest we forget, lest we forget," comes to mind as we peruse the inscription of this Psalm. It was written *to bring to remembrance*. We are too inclined to be insistent, when trouble is near, and to forget God, when it is past.

The psalmist was in desperate straits. Thrice he bids God to make haste, and once to make no tarrying. Like Peter, he is sinking in the water—another moment, and he will have gone under. His foes threatened to be too much for him. They sought his soul, and delighted in his hurt; and they nearly had their way. It was only in the nick of time that they were turned backward and brought to dishonour.

Are you poor and needy? Nothing could be better. To be thus, constitutes our strongest argument with God. It is the helpless and ailing child that gets most certainly its mother's care. If there were a fire at night, breaking out in the homestead, the mother's first thought and effort would be in the direction of her cripple or imbecile child. And if you are poor and needy, you are sure to have God as your Help and Deliverer. And notice, those that *seek* Him always have reason to rejoice and be glad in Him; and those who love his salvation have cause to magnify Him. Yes, the sweets of Christian living are not reserved for the mature saints alone, but for the sucklings and babes—for those who are nothing in themselves, but find their all in God—whose only desire is that God should be magnified in their body, whether by life or death.

WEDNESDAY, April 25. Psa. lxxi.

The prayer of an old man, who has seen a good deal of life on its roughest and most strenuous side. But he sees that God has been in it from the first. His hope and trust in his youth, his teacher from his youth, the friend and guide who had led him to the brink of the whirlpool and shown him great and sore troubles, but had withheld him from their vortex—all this and much more God had been to him through the years of the past; and now that he is old and grey-headed, he is confident that he will not be deserted or put to shame.

Our consuming desire at the end of life should be that by no act or word we should overthrow the fabric at which we have been labouring. Better never to have lived than to have brought shame on God's name or our own. And yet, such is our frailty, and the hatred of our foes, that we shall certainly make shipwreck unless God interpose to save us. Therefore the prayer, "Cast me not off in old age, forsake me not when my strength faileth."

Our purpose should be to pass on the name and honour of God; to desire to tell of his righteousness and salvation all the day; to describe the mighty acts of God, and to make mention of his righteousness, even of his only. We long to declare his strength and might to coming generations; and to pass on the torch to young hands, which shall bear it forward. These are laudable desires. Let us be as eager for spiritual children to perpetuate our testimony and influence, as the Hebrew mother was for offspring.

God's praise should be our chosen employment (*vv.* 8, 14, 22, 23). "My mouth shall be filled" . . . "my mouth shall tell" . . . "my mouth shall talk." Oh, that our mouth might be fragrant with these holy themes!

THURSDAY, April 26. Psa. lxxii.

O Son of God, hasten thine Advent and thy Kingdom. Thy Bride longs for thine appearing, and the evils that sin has wrought can never be uprooted until Thou hast set up thy Kingdom, which is righteousness, peace, and joy. Thy people are often misjudged and misunderstood, the poor and needy cannot get justice at the hands of the proud, the lawless ones are exalted at the expense of righteousness and peace, sin like a deluge submerges the ancient landmarks; come, oh, come, Emmanuel.

Thou shalt come. Thy Father hath given Thee the kingdom. Before times eternal, He ordained that Thou shouldest put down all rule, authority, and power, and every high thing which exalts itself against Him. The sun shall never set on thy kingdom; the moon herself shall tire and fail in her ministries to the earth before thy power shall wane. The kings of men, its artists, poets, authors, politicians, shall own thy supremacy—the poor and lowly—the differing races of men, even to the wild sons of Esau that range through the deserts, shall submit themselves to thy sway.

And as to results, they shall be as refreshing as the showers that bring the aftermath on the grass. Judgment, righteousness, and peace; deliverance for the needy, and redemption for the oppressed. To Thee, who lovest men, shall come the expression of their love. Presents from the Gentiles of the far West, gifts from the monarchs of the East. Men shall pray to Thee, and bless Thee. Nations shall be blessed in Thee, and send back their devout desires that Thou shouldst be blessed for evermore.

FRIDAY, April 27. Psa. lxxiii.

The R.V. *marg.* substitutes for *surely* the word *only*. "Only good is God." There is none good but One, that is God, and God is only good. Only good comes from the great and good God. Dare to believe this of all that befalls you day by day—it is only good.

His every act pure goodness is,
His path, unsullied light.

The description of the prosperity of the wicked is a very vivid one, and is as applicable to what we see in modern life as in the old Hebrew world. Still we are tempted to wonder whether we have not cleansed our heart and washed our hands in vain. The dark spirit whispers that we should have done as well and better if we had not been quite so precise. And we have only kept back the expression of such thoughts lest we should offend against the generation of God's children, who might be injured were we to say what we think. This is well. By all means keep these dark and faithless thoughts locked up within your breast. To express them will be to accentuate them; you have no right to scatter thistledown.

The true position for forming a right estimate of life is where Asaph found it, in the sanctuary of God, because, from its elevation, you are able to see the far horizon of the future. If in this life only we have hope in Christ, we are of all men most miserable; but if we take into consideration the hereafter, what Lazarus would exchange his lot with Dives? At the moment of death the entire fabric of wealth and fame, for which the worldly man has pawned his soul, will vanish like the baseless fabric of a vision (20). But for the righteous, there is God's continual presence and upholding here (23); beyond, the heaven of his presence and love.

SATURDAY, April 28. Psa. lxxiv.

It was a time of sore rebuke. The enemy had broken through the sacred defences of the temple, and was engaged in destroying its richly-carved work. Their ruthless mission of devastation could only be compared to the havoc wrought in the forest by the woodman's axe. Fire, too, had burst out in the Holy Place, and the blackened walls of the sacred sanctuary told a bitter story. One of the most pathetic laments of any history is that of *v.* 9.

To the pious Hebrew it seemed as though God had cast off his people whom He foreknew. He had put his hand into his bosom, leaving them to their fate. There are in most lives periods of apparent Divine absenteeism. There are no signs that God has heard our prayers, or come to our aid. We seem drifting on a boundless ocean, surging under a darkened sky. We do not realize that from yonder mountain Christ is watching us with unslumbering eyes. But such periods are no without their blessing. If they are for our testing, they make us yearn for Him with new zest. If for our sins, they lead us to humble heart-searching and confession.

Let us go back on the past. Has God purchased us to cast us aside? Was He our king of old, and will He not work for our salvation still? Did He divide the sea, and break Rahab in pieces, to stultify all his work by deserting us? Aye, and there is no plea so potent as to remind God of his covenant, sealed with the blood of the cross. "Even if we are utterly undeserving and evil, have respect unto the 'I Wills' of thy covenant (20)."

Home Missions.

The Theatrical Mission.

LONDON alone possesses nearly 600 theatres and music halls, giving employment to some 100,000 persons. The life of the great majority of minor actresses wing to the excess of the supply over the mand) is more or less one of

ANXIETY AND POVERTY,

th the inevitable sequence—temptation. For e honest and pure, the life is one of peculiar fficulty. Realizing these facts, the Theatrical ission seeks to help in every possible way ose girls who, through force of circumstances, ther than from choice, find themselves difficulty, and desire to live an honest and rtuous life. With this object in view, Home is provided where these young people ay be sure of sympathy and succour. An idence of the appreciation of this agency is entioned in the annual report, which states that ring 1899 all the cubicles at Macready House re occupied, and numbers desiring to share its nefits had frequently to be refused. In this ay hundreds of young women, having no other me in London, have found a temporary refuge. hese form but a meagre proportion of the mber benefited by Macready House, for its ors are open daily; and, being in the centre of e theatrical neighbourhood of London, it fers a convenient place of resort to hundreds girls.

One case may be mentioned as showing the sappointments of the profession and the eful purpose served by this institution.

A girl who had been brought up under Christian luences in a seaside town somewhat suddenly suf- ed the loss of both parents, and found herself, at e age of nineteen, practically friendless and penni- s. Altogether unfitted for

THE BATTLE OF LIFE,

ving only just left school, she was induced to see a ay. It was the first time she had ever entered a eatre; and as she sat there, held spell-bound by e development of the play, it seemed as if a new and autiful world was opening to her, and there and en she resolved to "go on the stage." Coming to ndon she was trained as a dancer, as a preliminary her appearance on the stage. As one of a troupe of ncers this delicate and refined girl "took a turn" at veral music halls, and then suddenly found herself on the stream," without engagement, home, or end. Subsequently she was admitted to Macready ouse, where she remained for some time. When oken to about her bill for board and lodging, she rst into tears, and said she could easily get it paid, t it would mean her ruin. The memory of her ristian training, and her only sister, a missionary China, led her to express a desire "to keep right." edless to say, she did not leave Macready House til employment had been secured.

At the special services, the assembly of tiny ildren at Macready House presents a picture pathetic interest. The "Old, old story" listened to with eager interest. The love of rist finds a quick response in their young arts. The daily service for the residents of e Home is still maintained, and many are the asons of blessing experienced.

Apart from the direct work of Macready ouse, the valuable service rendered by the 0 or more lady letter-writers has been lovingly ntinued, and the writers have had the joy of nowing that their correspondence has been llowed by encouraging results. Clothing is so provided for poor cases.

The secretary of the Mission is Mr. S. E. urrow, Macready House, Henrietta Street, ovent Garden, W.C.

Venice Industrial Home.—According to the neteenth annual report, there are now nearly forty ys in this institution. A large number of boys have ssed through the Home, and the gratitude of these after years is being constantly expressed in various ays. The Holy Spirit has worked among the lads the Home in a wonderful way, and during the past ar several have made a public confession of their ith, and have given evidence of a true change of art. The address of Mrs. A. Karl Antonini is 923, ndomenta Cannaregio, Venice.

"Weary in the Work."

WHEN it is considered how disproportionate is the number of Christian workers compared with the enormous populations of our cities, it will be easily understood how necessary it is that provision should be made for them in seasons of weakness, weariness, and sickness.

The Houses of Rest at St. John's Wood and Eastbourne provide temporary homes for deaconesses, parochial mission workers, nurses, Bible women, and others, when health and strength need recruiting, or when requiring to look for new spheres of labour. There are, of course, no restrictions as to religious denomination, all Evangelical Protestants being received. Many are the weary toilers in the service of the King who have found at these houses the respite which their devotion to labour in the cause of the needy has rendered essential, and have derived therefrom encouragement and inspiration for the work to which they have given their lives.

The Seaside Branch at Eastbourne during the year admitted 590. The applications for admission are sometimes very pathetic, revealing details of much suffering and privation. Equally grateful are the testimonies to the relief and change afforded by a sojourn at the institution as the workers return to their spheres of labour renewed in body and mind.

The Aged Workers' Home, Finchley Road, founded in 1893, has proved a boon to many of those whose best years have been spent in the service of Christ, and whose old age has rendered them unfit for active service. There are now twelve rooms occupied by the inmates, whose expressions of gratitude for the help and comfort provided are a source of much encouragement. One, who for thirty years was engaged in ragged school and Bible women's work, writes: "It is with pleasure and thankfulness that I wish to say how very much I appreciate this benevolent provision for aged workers. I thoroughly enjoy the teaching and Christian fellowship, in addition to my domestic comforts and blessings."

Another, who for forty years worked in various parts of London and the provinces amongst the sick poor, remarks: "How graciously and abundantly has He supplied the need of the aged ones in the Home! What a boon it is to us! What a rest after years of toiling to find such a halting place, where one is able to look back and see the goodness which granted and denied various prayers and aspirations."

Copies of the annual report of these institutions will be gladly forwarded by the hon. superintendent, Miss Mason, 10, Finchley Road, St. John's Wood, London, N.W.

Welcome Home, Canning Town.—An interesting incident occurred in connection with the April muster of the "Christian Life-boat Crew." Miss Child always selects the text for the month, which is only given out after the meeting has begun. After she had done so, Rev. W. J. Sears, from Willesden Green, intimated that it was the same message which the Lord gave him. The text was Joel iii. 16: "The Lord is the hope [harbour] of his people." Mr. Luff, in his usual happy style, summed up the various explanations and exhortations, in the harbour being a place of Refuge, Rest, Reunion, and Recognition. A Norwegian captain gave a graphic story of his seafaring experiences. His vessel was expected to be wrecked, and he and all his crew lost through a storm; but in answer to prayer the Lord changed the wind, thus bringing him and his ship to a safe harbour.

London Medical Mission.

THIS mission continues, with gratifying success, its varied branches of work in the interests—physical and spiritual—of young and old. The first dispensary was opened in the year 1871. The lease of a beer shop at the corner of Endell Street and Short's Gardens, St. Giles, was purchased; but the premises soon became crowded, with the result that additional property had to be acquired. In addition to this, the freeholds of the Convalescent Home and Netley Cottage, Folkestone, have now been purchased. Since the first holiday home was opened in 1878 near Hatfield, the utility of this branch of the Mission has made much progress, and has proved a gracious boon to those children whose parents have not the means for recouping their lost health and strength. The report of the clothing department shows how sorely needed and greatly appreciated have been the parcels forwarded by sympathising friends.

During last year 2,678 cases were admitted to the St. Giles dispensary, and 5,650 to the one at Lambeth. To the Convalescent Home 264 were admitted, and to the Holiday House 197. Copies of the annual report will be forwarded by the secretary, Mr. C. Oakey, 33 and 34, Short's Gardens, St. Giles, W.C.

The Y.M.C.A.

MR. H. J. SMART, of the Bristol Y.M.C.A., has been publicly welcomed to the secretaryship of the Weston-super-Mare Association. The Sunday afternoon Bible-class, which has been a remarkable feature of the work, having an average attendance of over two hundred young men, will continue to be conducted by the retiring secretary, Mr. Harrison.

The *Diamond Fields Advertiser*, dated Kimberley, March 15, gives an interesting account of the opening of a Soldiers' Christian Association tent at Newton Camp. Mr. Arthur H. Wheeler (Secretary S.C.A.) and Mr. W. G. Sprigg (Secretary Cape Town Y.M.C.A.) took part in the proceedings; and the Mayor of Kimberley formally opened the tent, giving an earnest Christian address. "At the close of the meeting," says the account, "the large, well-lighted green tent presented a pleasing sight, crowded with men, all feeling at home and delighted."

The Good Friday meetings at Stafford Rooms, Titchborne Street, Edgware Road, have for many years been a feature of the work at this old and honoured centre of Association activity. This year meetings were arranged for morning, afternoon, and evening. The breakfast at eight o'clock was followed by a meeting to which friends from the whole of the West Metropolitan district were invited, and for which the help had been secured of Revs. Dr. Hanson, F. B. Meyer, W. H. Griffith Thomas, and S. A. McCracken. Dr. J. H. Gladstone occupied the chair. Mr. and Mrs. H. C. Worraker invited the members to a social gathering in the afternoon, and in the evening Rev. A. Audley Parry spoke upon missionary work in Western India.

Ratcliff Strangers' Rest.

IT was a great pleasure, after a long absence from England, to re-visit this well-known spot. On Good Friday evening Mr. and Mrs. Isaac and their helpers were at work among the sailors with unabated energy, and the old spirit of enthusiasm was manifest everywhere. A numerous company of sailors of several nationalities was kept interested by continuous services of song, prayer and exhortation from 4 p.m. to 9 p.m., half an hour of the time being given to the consideration of a substantial tea. Addresses in German and Swedish, as well as in English, were listened to with attention. A useful department of this work is the distribution of Bibles, and it transpired during the evening that one man had by him, in constant use, a Bible that had been given him by Mr. Isaac fifteen years ago.

J. Lampard.

The Faith of God's Elect is the acknowledgment of the truth which is according to godliness. (Titus i. 1.) Never let the great design of Christianity be lost in an eager contention for any of its appendages, or any of its parts. Yet alas! how often has it, in particular instances, been wounded almost to death in a furious attempt to rescue it, and that, sometimes perhaps, from only an imaginary danger.—*Dr. Doddridge.*

The Late Colonel Travers, R.A.

THAT esteemed worker, Colonel John Travers, R.A., whose decease took place on February 16 last, in his eighty-third year, was a conspicuous figure in religious and philanthropic circles in the metropolis. A veteran in Christian service, he was a man of transparent sincerity, and of strong evangelical sympathies.

As speaker and organizer, his services were in constant demand, his message being accepted not less for its directness than for the gracious spirit in which it was delivered.

Early in life, and under notable circumstances, Colonel Travers yielded to the Spirit's call to Christ. In 1841, when a lieutenant, he was returning home from India, on board H.M.S. *Rattlesnake*. As the vessel rounded the Cape of Good Hope,

A TERRIBLE STORM

arose. The young officer was deeply impressed; his heart was stirred, not by personal fear, for he was conspicuously brave, but by a strong sense of the Divine presence, which humbled him. God and eternity became actualities to his soul. He retired to his cabin and engaged earnestly in prayer. The answer came in a personal realization and application of the Saviour's words, "Him that cometh unto Me, I will in no wise cast out." From that time forward Lieutenant Travers bore fearless testimony for his Master under varying circumstances of difficulty, and in many climes. In the course of his military duties he was engaged in the Crimean war; and in those dark and trying days when, in addition to the terrors of battle, the troops had to encounter extreme suffering from frost and hunger, and from the want of proper arms and equipment, he evinced remarkable energy in sustaining the courage and confidence of the British soldiery, and imparting spiritual cheer and consolation. Rev. John Wilson, of Woolwich Tabernacle, tells us that a sergeant who had served under Colonel Travers in the Crimean campaign, and who died some two years since, was wont to say of his old leader: "He was the best man I ever knew." While before Sebastopol, he was privileged to minister to Captain Hedley Vicars, when that beloved officer was wounded.

As time went on, Colonel Travers devoted himself to Christian work in the neighbourhood of Woolwich and Plumstead; where, amongst other undertakings, he superintended, for thirty-six years, the Sunday school which now meets in Bloomfield Road. The good influence which he exerted upon the scholars

HAS BORNE ABUNDANT FRUIT.

In later years he was intimately associated with the work of the Bible Society, being president of the local branch of that organization. At the same time he evinced a keen interest in the Christian Colportage Association, the London City Mission, and indeed in many agencies having for their object the spread of Gospel truth.

A member of the Church of England, he had intimate fellowship with Christian people without regard to denominational position. To give him an opportunity to speak for Christ was to confer an honour upon him; and, in spite of the weakness contingent upon advancing years, he was indefatigable in visitation work. He was usually accompanied by his wife, a true fellow-labourer in the Gospel, on his missions of love and mercy. "No private worker," said one who knew him well, "has been so much engaged or so much blessed of God in visiting the sick and dying, of various denominations or of no denomination."

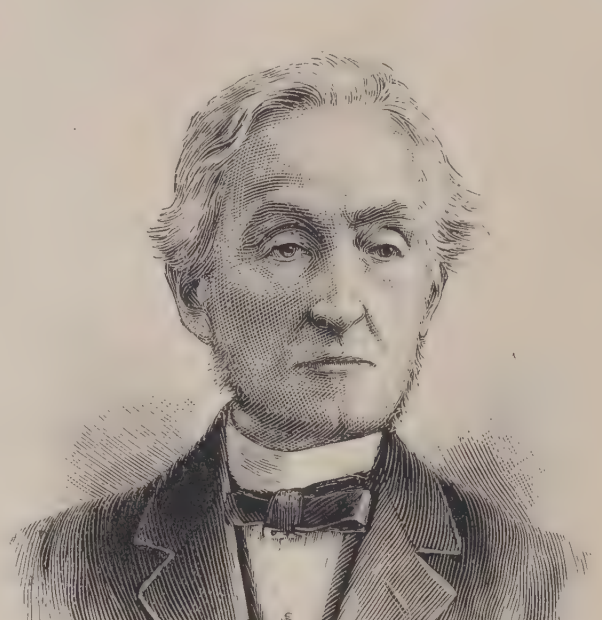
It was a feeling of concern for the neglected condition of the masses which led Colonel Travers into a new spere of service as a member of the local Board of Guardians. Of that body he was for some time chairman, and his influence was consistently exercised for good. In the infirmary he was regarded with esteem on account of his efforts on behalf of the

SPIRITUAL INTERESTS OF THE POOR.

He would visit ward after ward, and he had a cheery word for each patient. After the transaction of business on a board day, he was wont to set out for the workhouse to meet "his friends," as he styled the inmates, at tea, and to conduct a service for their edification.

No one questioned Colonel Travers's right to preach. His experimental knowledge of the doctrines of grace, his holy life, his passion for souls, were all evidence of the divine sanction—yea, of an antecedent impulse, God-given and God-directed; and the seals of the Colonel's ministry are to-day found in many parts of the world.

The manner of Colonel Travers's departure was full of mercy to him and the dear companion of his life. To the end his example was one of humility, and earnest effort to lead sinners to Christ. The esteem in which he was held was evidenced at the funeral, not only by the presence of ministers and representatives of the Church of England and Nonconformity, but by a vast attendance of the common people, who could not but mourn the loss of a godly and consistent friend.



Slavery Under Britain's Flag.

AT the annual meeting of the Anti-Slavery Society, held last week, Sir Thomas Fowell Buxton, who presided, said that the Society still upholds the principle that freedom should not be restricted to the British dominions and to white races, but that all on British soil should receive freedom.

The meeting recorded its satisfaction at some improvement, announced by recent reports from the islands of Zanzibar and Pemba, in regard to the working of the decree abolishing the status of slavery, but expressed its regret at the slow rate of progress in regard to the number of slaves emancipated. Mr. E. W. Brooks said that the most recent regulation issued by the British Governor at Zanzibar was that no slave was to be able to obtain his (or her) freedom unless he could show his future means of subsistence. Of the 250,000 slaves in that part only some 3,000 or 5,000 had been emancipated. Mr. H. S. Williams (hon. sec. of the Pan-African Conference), as one who had benefited by the abolition of slavery in the West Indies, spoke of the pitiable plight of the natives on the African East Coast, and of the "apprenticeship" system, which is virtually slavery, in South Africa.

"Study Big Maps."

THE advice once given by the Prime Minister to "study big maps" has much in it which might be accepted profitably by us all. We are in danger of becoming insular in our spiritual life as well as in our social and other interests.

If we studied big maps, for instance, the shocking realities of the Indian Famine would appeal far more forcibly to us than as a tragedy affecting a far-off land. We should awaken to the enormous amount of suffering, and the vast area over which it is spread in waves of varying misery. If we studied big maps we should be absorbed in the great empires of Japan and China, with all their future possibilities, in a way which infrequent reading or hearing of missionary addresses fails to create in us. We should extend the frontier of our sympathies until the woes and needs of the wide world awakened in us an irresistible appeal.

Then, in our individual soul, the study of big maps will work in us a valuable relief to many of the cares of life. A gifted writer says in one of his letters to a self-sacrificing man who was debarred from many of the solaces of others: "I don't think you will be lonely long. It is the self-centred people who are lonely. The richer the gift, the richer the giver." If our outlook is extended, and embraces the cares and anxieties of other people—if we "study big maps" in the vast continent of sympathy—we shall be all the happier ourselves. Many a good man and woman has degenerated almost imperceptibly into a querulous self-centred being, just because the horizon of interests was bounded by the home in which he or she dwelt. And, on the other hand, how often the grandest, happiest workers have been those whose own private experience was the bitterest. The sharpest corners in life must be turned alone; but, thank God, life does not wholly consist of sharp corners. The man who has

"A HEART AT LEISURE FROM ITSELF,

to soothe and sympathize," is he who "studies big maps." If you turn resolutely away from your own griefs to wipe the tears of neighbours, you will yourself grow calm and happy.

One of our greatest needs is a sense of proportion. If we are to understand how vastly more important are eternal matters than all our mundane hopes and fears, joys and sorrows, we must see things in their correct relation. To "study big maps" is a spiritual necessity if we are to progress in our life. Realize how absolutely imperative are God's commands, and what a small insignificant place on the map our own wishes will occupy. Study God's map and follow his guiding hand, and all the intricacies will be threaded safely. As in our geographical maps the hills and villages are not usually marked, so in God's map they are hidden mercifully from our inquisitive eyes. To-day we may be walking in the heavenly places; to-morrow, in the valley of the shadow of death. But our task must be to go forward daily on the King's business, our eyes fixed more often on the needs of others than on our own troubles, our hearts filled with a self-forgetful sympathy and yearning for the souls of our fellow men.

Prayer and the War. — The Executive Committee of the Memorial Hall, Augusta Place, Leamington, have issued an invitation to all the clergy and ministers of the town to use the hall for united daily prayer meetings in connection with the war in South Africa. The Memorial Hall has been recently opened, and set apart for purposes of evangelical Christian work. In their address, the committee say:—"Do we not need to pray for the desolate homes, for the bereaved, the widow, the orphan, the anxious; *so many* husbands, sons, fathers, brothers, laid low? Do not our statesmen need the prayers of God's people at this critical time? Finally, is there not need to pray earnestly, unitedly, for the restoration of peace and goodwill throughout South Africa?"

A Healer by Faith.

FREDRIK BALTZIUS.

A FEW years ago, living in Stockholm, I heard for the first time of the wonderful peasant of Wermland, Fredrik Baltzius, and of his gift of healing by prayer. Wishing to judge for myself, I went to see him one evening, and found him sitting with his open Bible, in the midst of a number of lame, deaf, blind, and sick people. He was talking familiarly with them, encouraging or scolding them. I was so much interested that I repeated my visit, and felt more and more attracted by this plain man, with his great and childlike faith. I can easily imagine that those who know him but imperfectly misjudge him, for he is of a very unconventional, original type. He can tell you the most unpleasant truths face to face; but those who know him well must surely discover the most tender heart under a very rough outside.

Baltzius was born on May 13, 1836, in the fine country of Wermland, in Sweden, in the village of Grawa, near the town of Carlstad. His father's grandfather had been a German physician, but his grandfather came to Sweden and took his abode at Grawa. His father was a commissioner for the province, and there were eight brothers and sisters in the family. Our friend is a tall man with characteristic features, and talks in a coarse, rustic dialect.

From childhood the Lord blessed him with good health and a very robust constitution. When his comrades quarrelled with him he used to seize the strongest of them by the neck and gently bend him to the ground, never hurting him. He was shy and reserved as a boy. In 1850 some preachers entered his home; then he thought himself to have become a child of God. Soon afterwards, however he realised that his experience was one of feeling only; he became indifferent and actually hostile to spiritual impressions. Shortly after that his conscience troubled him greatly on the question of sin. The preaching which he mostly heard was on death, judgment, and hell. The uneasiness of his soul rose to despair; he could find no peace, but walked alone in the neighbouring woods, wringing his hands in anguish. Several times he tried to kill himself, but the Lord prevented his doing so.

In 1865, he got peace and rest in Jesus, after an entire year of terrible anxiety of soul. He was now born anew, to be a living child of God. A Divine work began in him, and God's love was poured into his soul. He had now an ardent desire to testify for and to confess his Saviour. His mother and sister, to whom he told his conversion, would not believe him at first, but he proved in his life the reality of the change professed, so that at length they became conscious of not being converted themselves, and surrendered to the Saviour.

The life-task of Baltzius was now to live for Jesus, and to become a help and support to his neighbours. By his firm faith and unshakable trust, he became, and still is, a blessing to many. The Lord showed him that he had received freely, and must also give freely. The Spirit summoned him to go and to "preach the Gospel to every creature," to cast out devils, and to lay his hands on the sick. He obeyed the voice implicitly.

He began by walking about to the peasants' cottages and estates, collecting rags and ironmongery, which gave him rich opportunity to talk of Jesus, and to testify of God's love for sinners. The first occasion when he tried to trust the Lord as his Physician was when he got a sore foot, which prevented him from walking about. He had been reading that Jesus and the apostles laid their hands on the sick, and they received health and strength again. He remembered what is written in Mark xvi. 17: "These signs shall follow them that believe," &c. Accordingly, he laid his hand on the sore foot, and prayed; having done this, he put on his boots believingly, and began to jump about. He was restored to health! The Lord became greater to him by this, and His name was glorified. An inner voice told him he should go out and help the sick and miserable. He began with less severe maladies, laying his hands on the sick, praying the Lord to help; and he saw the sick recover. At this Baltzius was very glad, giving glory to God. Being blessed to the sick and sorrowful, he became full of pity for the poor, and the Lord owned his word and deed. Having few needs himself, he has distributed to the poor with a liberal hand. When he saw that lighter maladies disappeared by the prayer of faith, he dared soon to believe for more severe sicknesses. He was permitted to witness the blind receiving their sight, the deaf hearing, and the lame being empowered to leap. Many a deadly sickness vanished before God's all-healing power.

A word must be said as to Baltzius' manner of examining the faith of sick persons. He talks to one at a time, and presents strong proofs from Scripture of the Lord's power as our Physician. Then he says that faith must precede help, and he asks, "Do you believe that God will restore your health?"

Further, he puts the question: "When is God willing to do so?" If the answer is "at once" he takes the sick one to be treated. He insists that the sick person must be converted, and that there shall be nothing crooked or uncertain in his position in the presence of God. Before selecting a sick person out of a larger assembly he says the short prayer, "Dear Lord, do show me whom I am to take." When God's Spirit has shown him the right person, he takes the patient into another apartment. Those that are left are bidden to pray the Lord to help, while the treatment is proceeding in the adjoining room. Baltzius prays with the patients, anoints them with oil, and lays his hands on them. He even uses handkerchiefs, after Acts xix. 11, 12. He never affords himself any rest, and is often engaged till late in the night. He is very anxious that honour should not be bestowed on him, and emphatically repeats that it is the Lord Jesus who is doing the work, he himself doing merely the servant's part on the lowest stage. It is touching to hear his fervent prayer to be preserved from thinking himself to be anything.

A more childlike, simple, and faithful follower of the Lord Jesus it would be difficult to find. His prayers prove his implicit faith and his habitude to converse with God. A short example of it may be allowed: "We now pray to Thee, dear heavenly Father, that Thou mayest open the windows of heaven and that torrents, *torrents*, torrents of thy Spirit may come over us. O Lord, Thou who hast created heaven and earth, it is *nothing* to Thee to cure these sick ones. Thou hast given us so many promises; thy book, the Bible, is full of them." Then he will begin to count up all the books of the Bible from Genesis to Revelation, sending them up to God's throne with all their divine promises. This is generally followed by an assurance in his spirit that God has heard his prayer. Many of the most wonderful cures have happened in Sweden, and are still happening. I heard this testified by believing clergymen. It were easy to understand that such a simple-minded man should be deceived and make mistakes, believing too eagerly in the recovering of some; but independent witnesses agree in confirming th startling statements.

But the cure of the body is not the principal object with Baltzius; he is very eager for his patients' souls. If he is heartily bent on a soul's salvation, he will lie on his face for a long time praying for it. Neighbours hear him praying aloud in the middle of the night for the conversion of souls, and that the Holy Spirit may be poured out on cities and countries. He never dismisses the sick without having treated them with good coffee and cake; when his provision is at an end, he simply tells the Lord, thanking Him beforehand. The thing begged for is sent to him shortly. Then his joy is great, and he exclaims, "Have I not a good landlord? Was I not right to leave my first master, and to choose this one?" On the road you will often meet him, bearing a bundle, consisting of a coloured peasant's handkerchief, containing his large Bible and provisions for his sick ones; or he may be leading by the hand some blind or invalids, taking them to other sick or believing people to strengthen their faith. In his leisure, when at home, he helps his sister to dig out potatoes in the field; or he reads his Bible in a loud voice. He has done this in the streets of Stockholm, and boldly goes about speaking aloud to his God. He is often asked to hold Bible readings, and then he generally speaks in a very childlike manner of the Lord's coming and the beauties of the New Jerusalem.

Many were the lessons this dear old man taught me; first of all, that we must "be converted and become as little children." A. v. K.

Bible School for South Devon.

ARRANGEMENTS have been made for the holding of a twelve weeks' Bible School in Plymouth, Devonport, Torquay, Newton Abbot, and Exeter. Committees of ministers and laymen have been formed for the different centres. Halls have been secured, and already much prayerful interest has been created in the movement.

The dates and hon. secretaries are as follow: *Torquay*, commence Wednesday, April 18; Miss Perrens, Piercefield, hon. sec. *Newton Abbot*, Thursday, April 19; Mr. H. G. C. Bishop, Greenbank, hon. sec. *Plymouth*, Friday, April 20; *Devonport*, Monday, April 23; Mr. W. A. Moore, Royal William Yard, Stonehouse, hon. sec. *Exeter*, Tuesday, April 24; Rev. J. H. Cooke, LL.D., 29, St. Leonards Road, hon. sec.

I shall be glad to open up communications with friends for the formation of an autumn course in and around London.

85, Lordship Park, N. George Soltau.

A Pastoral Testimony.—It pleased me nothing to see people drink in opinions if they seemed ignorant of Jesus Christ and the worth of their own salvation. Sound conviction for sin, especially for unbelief, and an heart set on fire to be saved by Christ, with strong breathing after a truly sanctified soul—that it was that delighted me; those were the souls I counted blessed.—*John Bunyan.*

Other Lands.

In the Bahamas.

NASSAU.

HERE I called on the Presbyterian minister, Rev. R. T. Bailey, whom I found to have been a college chum of Rev. Henry Montgomery, of Belfast. They stood together, with others, in a photograph which he showed me. A large new hotel was built last year by Mr. Flagler, who had also bought and enlarged the Royal Victoria. He practically owns and works the railway on the East Coast of Florida, and has built along the coast several large hotels, some with extensive grounds exquisitely laid out. He also owns the vessel which plies between Miami and Nassau. Thus, the traffic on that coast and at Nassau is entirely in his hands; as also it is on the west coast in the hands of the Plant Co., whose Tampa Bay Hotel is one of the finest houses in the United States.

When Mr. Flagler brought 400 men from the Southern States to build the new hotel, "The Colonial," Mr. Bailey took occasion to impress upon the foremen that all men are equal before the law in the Bahamas, and that if a white man assaulted a black man he would be treated just the same as would the other if the cases were reversed. They received his counsel, and there was no trouble. Indeed, conditions which prevail at Nassau must have been a wholesome object-lesson to those workmen.

Mr. Bailey preached on the Sunday morning on "Diversities of Gifts," naming as illustrations three great men who had recently passed away—D. L. Moody, Dr. James Martineau, and John Ruskin. He fully appreciated the evangelist, said that the Unitarian divine, like Channing, was far better than his creed, and eulogized Ruskin from various points of his many-sided character. From my point of view, I thought that had the first-named come last it would have made a better climax.

The largest congregation in Nassau is the coloured Baptist, over which Rev. C. A. Dann, formerly of the Pastors' College, presides. Mr. Rowland Edwards, now of the Evangelization Society, preached there a year or two ago to congregations for whom there was no room inside the building. Mr. Dann is doing good work. There is a large number of members in this church, including its several branches in the other islands.

The Established Church is represented by the two extremes of High and Evangelical. There is an able and earnest coloured Baptist minister, Mr. Roberts, and a second white Baptist pastor, Rev. Mr. Wilshere, with six branch churches in other islands. There is also a Congregational Church, and more than one meeting of "the Brethren." The Presbyterians have a useful school in the suburbs, called the Quarry Mission.

Nassau is becoming quite a popular resort, and the large accommodation provided will tend to multiply the visitors in the coming time. "Summerlands," published at Nassau, contains much interesting information.

AN UNEXPECTED MEETING.

A friend writes me: "If you live long enough, there will not be a spot on the habitable globe that you have not visited." But I am continually reminded how small the world is. Here at Nassau a letter came from an American lady, whom I had known in London, asking me to call upon her. She and her husband had been unwearied tract and Scripture distributors. Their last field had been in Mexico, where they had sold at two cents each thousands of the beautiful Illustrated Gospels of the Scripture Gift Mission. Thousands of tracts and portions were constantly being given away for years by this devoted pair, both in delicate health. Last year the husband was called to the home above; now the one that is left has for her chief purpose in life to carry on the same work wherever she may be led.

The currency in Nassau is, of course, English—at least nominally. But there are so many Americans there, and so much business is done with the United States, that dollars and cents are in very general use. Indeed, I wonder more and more that we should cleave so blindly and tenaciously to the antiquated and artificial, complicated and cumbersome system of £ s. d., and sell heavy goods by Avoirdupois weight, 16oz. 1lb., and the precious metals by Troy weight, 12oz. 1lb. Why should we waste the precious time of our children, our clerks, our customers, and handicap our home and foreign trade, by methods of calculation which could be done in half the time, with half the liability to error, by the decimal system? The go-a-head American, the retrogressive Spaniard, the superficial Frenchman, the plodding German, are all in advance of us in this respect. The inconvenience of the change would be temporary, the benefit would be permanent. It will have to come some day; the sooner the better, the easier, the more advantageous.

NEW Y.M.C.A. BUILDINGS.

Last year Mr. Gordon Sprigg, the able and indefatigable secretary of the Y.M.C.A. at Capetown, was in England endeavouring to raise funds for a new building in that important city, now more important than ever, especially for our young men. I have just heard from Mr. T. D. Patton, the efficient and energetic secretary of the Y.M.C.A. of the city of Winnipeg, Manitoba, that they hope to begin their new building as soon as the frost is out of the ground. They have within 10,000dols (£2,000) of the total amount needed to erect and equip the building; and the canvass is being pushed vigorously, as they want to have every cent promised from the beginning. They wish their friends in the old land could see the great need, and that a little help might go that way.

Seeing how much Cape Colony and all South Africa have suffered from the disastrous war, and how much and how nobly Canada has helped us, has not the Y.M.C.A. in each country a valid claim on our aid in their new buildings, which are chiefly for the benefit of our own young men? Very large sums have been contributed to the war, the wounded, and the bereaved, but a great proportion has come from those outside of ordinary Christian givers. The terrible Indian famine is now also urgently appealing to us. But may we not hope that during the year, by the good hand of God upon us, we may be able to have some stones in both of these much-needed buildings, as well as helping to save our famishing fellow-subjects in India from death? R. Cope Morgan.

Tuskegee, Alabama, March 31.

Hebron Medical Mission is one of the numerous beneficent institutions associated with Mildmay. The attendance during the year 1899, of Jews, Christians, and Moslems has again emphasized the utility and importance of the work, and how wide is the influence brought to bear upon the lives of the deserving and afflicted poor in Hebron. The mission, however, is not simply a dispensary, for the homes of the villagers are constantly visited and cheered by the sympathy and assistance of the workers. The treasurer and superintendent of the Mission is Colonel J. F. Morton, Conference Hall, Mildmay Park, London, N.

Notes from New York.

A SOMEWHAT remarkable sermon was preached on Sunday, April 1, in St. Patrick's Cathedral, by Father Pardow, upon the Bible. He took the position that Luther's great cry was "The Bible, the whole Bible, and nothing but the Bible," and that the effect of the "Higher Criticism" was to admit that the principles of the Reformation were wrong, in so far as that movement's object was to give the infallible Bible to the people. He quoted Pope Leo XIII. as saying that "Higher Criticism resolves itself into the reflection of the bias and prejudices of the critics; and, seeing that most of these men are tainted with false philosophy and so-called rationalism, their criticism must lead to the elimination from the Bible of all prophecy, of all miracle, and of everything that goes beyond the natural order." The preacher also expressed his surprise that Protestants should send so many Bibles to the heathen, without also supplying a key for the discovery of the errors which they assert to exist in them.

The New York Rescue Band is an energetic body of workers, that carries on many forms of religious and philanthropic effort. It has about a hundred volunteer labourers, representing some twenty-three churches of the city. A night or two ago I went to the first anniversary of their Thecla Home for Wayward Girls. It is a building well adapted for the purpose; formerly it was a saloon. There is accommodation for about half-a-dozen girls, besides the officers in charge. During the year twenty-seven girls have passed through it, of whom seven have been sent back to their own homes, three placed in other homes, and seventeen are doing well—some of them in positions of credit as well as usefulness. Three are now members of churches. All the girls received (seven being now in the Home) had been brought up in professedly Christian homes.

Negotiations have been completed between the British Government and the *Christian Herald* (New York), by which that energetic paper is authorised to charter a steamer to take a cargo of (Indian) corn to India. It is expected that the cargo will consist of about 3,000 tons of grain. The daily amounts received by the *Christian Herald* for the benefit of the famine sufferers in India are about 3,000dols, and more than 30,000dols have been already cabled to that country.

The Christian Endeavour Unions of Louisville, Ky., have been raising money for a farm to be used this summer as a playground for the poor. Among others who contributed were some distillers of the city, who gave among them more than 1,000dols. Much to the disgust of the liquor men, the Christian Endeavour people have decided to return these donations.

We are solemnly informed by a press despatch from South Bethlehem, Pennsylvania, that as a result of a temperance campaign conducted by Colonel Hadley (late of the U.S. Church Army), the entire police force of the town has "sworn off" liquor, and adopted the blue button—the latter being the successor of the blue ribbon. Bethlehem is a kind of American Sheffield, with great ironworks, from which a great deal of armour plate has been sent for our Navy. Roger Martin.

New York.

The Evangelical Alliance Quarterly (1d. *Morgan & Scott*), contains some useful comments on matters of momentary and general significance. A thoughtful sermon by Rev. F. B. Meyer on "The Gift of the Holy Spirit for Service," and deeply interesting items of news from other lands, render the current number particularly valuable.

Quietness, to the person endued with it, or practising it, begetteth tranquility and peace; for he that letteth others alone, and cometh in no man's way, no man will be apt to disquiet or cross him—he keepeth himself out of broils and factions. But the busybody createth vexation and trouble to himself—others will be ready to molest him in his proceedings, because he disturbeth them in theirs; he that will have a sickle in another's corn, or an oar in every man's boat, no wonder if his fingers be rapped.—*Isaac Barrow.*

Moorish Prisoners and their Friends.

I HAVE to thank many kind friends for their liberal response to my appeal in The Christian some months ago, in behalf of the wives and children of poor Moorish prisoners. We have clothed over 100 children, and over fifty women have received garments. Christmas dinners were given to women and children, and prisoners were helped in various ways. After a meeting at which the Gospel was explained, one of the hearers said: "You talk of heaven. This is heaven! Never since we were born has anyone taken such an interest in us."

In all, we have helped some 500 persons. Our kindness, however, was viewed in another light by the Moorish Government. To see nearly 100 children leaving the Mission House with new garments was too much for the fanatical section of the Moslem community. Many praised us—"Those who do such things will get to Paradise as well as ourselves. They are

BETTER THAN THE MOSLEMS,

whose hearts are hard and unsympathetic, while theirs are tender and full of love."

Apparently our interest in the prisoners and their families was communicated to the Sultan and his Ministers, for we had scarcely finished our work when an order came from the Sultan to drive the wives and children of the prisoners out of the town, and have their huts and tents razed. One Sabbath morning, in the midst of a perfect hurricane of wind and rain, the order was carried into effect, and the people sent back to their own country. It was most heart-rending to witness mothers and their little ones crying and pleading with the soldiers to leave their huts and tents until the storm was over. Their entreaties were of no avail. Many of the women and children were imprisoned in a fonduk (native inn) till the morning, when they were driven off by the soldiers

LIKE SO MANY CATTLE.

The rivers were in flood, and, in the midst of an indescribable scene of weeping, the poor women were made to cross as best they could. Several, we were told, were carried down the streams, and heard of no more.

Surely, one day, ere long, the cry of these poor sufferers will be heard by God Himself! The sad condition of the people here ought to make us sincerely grateful to God for a humane Government and kind Christian friends to help and care for the suffering and erring. Any who may feel interested in the sad lot of the poor prisoners, and our work, might kindly communicate with our hon. secretary, Mr. Grahame Wilson, 191, Meadowpark Street, Dennistoun, Glasgow.

Robert Kerr.

Rabat, Morocco.

'Ngelani Mission, East Africa.

LABOURING single-handed amongst the Wakamba and Masai, Mr. Stuart Watt finds that the work is out-growing his strength; he needs a married couple to assist him. Besides having built his own little mission church, he has to act as doctor to the surrounding tribes.

An evangelist and his wife have volunteered to go out in October, after the former has learnt a little practical craftsmanship; and, as Mr. Watt's private means have been exhausted in carrying on a pioneer mission at his own charges for the last seven years in this half-way station to Uganda, it is necessary that the candidates raise their own passage money and outfit expenses.

Determining to know nothing but "Jesus Christ and Him crucified," and finding no society willing to finance a mission in an hitherto unoccupied corner of dark Africa, Mr. Watt went out trusting in God alone for all needed supplies. Money is urgently needed now that the work is established in the hearts of the warlike natives, and more especially as Mr. Watt has come to an end of his own little property.

George Fennell.

41, Allison Road, Acton, W.

Itinerating in China.

IN a letter to English friends, Mr. Archibald Orr Ewing relates his experiences while visiting the mission stations in the north-east of Kiang-si. He writes:—

Having reached Tong-hsiang-hsien on Saturday afternoon, oppressed by a severe cold, I was little equal for the labours of the Sabbath. Quite a number of persons came twelve miles to worship, which meant that after the forenoon service and a meal they had to return home. To come this distance steadily week by week shows a real desire on their part to serve God.

A number of workers had formerly been opium-smokers, and Miss Caroline has, by the blessing of God, enabled them to get free from the injurious habit. They have banded themselves together, praying for one another, and encouraging each other to trust the Lord to keep them from backsliding. The number of pressing invitations I received to visit the people in their homes was astonishing.

One man, a military graduate, had brought his horse for me to ride, by way of ensuring that I should go to his place, but I had reluctantly to refuse. Having visited Hsu-uan, where Miss MacFarlane and Miss M. Brown are designated to work, we left for Kink-hsien. Here we found Miss Cormack, who had come from Shang-ts'ing to meet us. This little city is a quiet place, situated among the hills, and there are quite a number of people interested in the Gospel.

A very serious fire had just taken place in the city, and the remarkable thing about it was that the flames travelled north and south, stopping on the north side just in time to save the house of an inquirer. On the south side a similar thing occurred. Between the houses of these two Christians fully 200 buildings, consisting of the principal shops of the place, were burnt down. The natives were struck with the way God had delivered his children. We had a crowded meeting, and there seemed to be a deep desire after the truth in the hearts of the people.

Starting the following morning from Shang-ts'ing, we were favoured with only a small amount of rain. Next day was Sunday, and we could not accommodate with any degree of comfort the large number of people who crowded the chapel; though only one was received, there seems promise of a large ingathering, as people attend worship from many surrounding villages. A member and his wife were ready to give their services to the Lord's work free of any remuneration if we were prepared to open a hall in a place about ten miles off, which we quite hope to be able to do.

At Ing-tuen the Romanists have a large chapel and buildings; they are much disliked by the people. There is a most flourishing work in the town. Not long before our visit an innkeeper named Kuei, formerly an opium-smoker, celebrated his mother's seventieth birthday. He desired to do it in a manner pleasing to the Lord, so he rented a newly-built shop, bought lamps and other decorations, spread a feast and invited the sisters, making the day a time of preaching. We had a very hearty reception, and a splendid meeting in the evening. At the service in Kuei-h'i we had a large attendance, and on Monday morning very early we had our first of the seventy-six baptisms which took place here during our visit.

A Missionaries' Rest.

ALLOW me to inform you that we have taken a house at the address below with the object of helping African missionaries.

In addition to the usual furlough every four or five years, because the African climate is so severe on Europeans, there is need of rest and change for a brief period in order to *prevent* illness and possibly worse.

We invite missionary friends to stay with us *free* for a fortnight, and afterwards *15s.* a week till recruited. My house is five miles from Las Palmas, at an elevation of 1,000 feet above sea-level.

T. M. Macknight.

Tafira, Las Palmas, Canary Island.

The Mission to Lepers.

NOT long ago a Chinese mandarin gathered the lepers of his district together, under promise of a supper, and while they were feasting had the building fired, soldiers being placed on guard to shoot those who escaped the flames. From Sumatra a lady missionary writes, that, on going to see a leper woman recently, she was shocked to find only the burnt trees which grew around her hut. Only two days before, another leper was put to death in the same way. He was a strong man, and tried to escape, but was thrust back into the fire with spears. This was the fourth leper burned alive during this past year in that district alone!

The readiness of lepers to accept the Saviour is confirmed by workers from most of the fifty-five stations in which the Mission to Lepers is now at work. Their very affliction, their isolation, their utter helplessness, all constrain them to listen to the message of the missionaries, who have shown them the only kindness they can find on earth. Testimony is also often borne to the influence of such very practical Christianity on the heathen around. Every Leper Home is an object-lesson of the true character of the Christian faith, and many of the non-Christian natives have been profoundly impressed by the fact.

During the past year the Mission to Lepers has erected new hospitals, wards, or children's homes, at six centres, and they are undertaking work in six new stations this year. New buildings of various kinds are about to be erected in Seoul (Korea), Sumatra, Miraj (India), Ludhiana, and Ramachandrapuram, as well as in two places in China. The London office of the Mission to Lepers is at Exeter Hall, Strand, where further particulars may be obtained from Mr. John Jackson.

A Christian Home in Paris.

THE Exhibition opened on Sunday, April 15. Alas, Sunday is the world's day and not the Lord's day in Paris. In many quarters numerous workmen are still toiling day and night, Sunday and week-day alike, constructing the new transient city in the old one.

Thousands of English-speaking Christian young women will doubtless come to sojourn a little while near the "Exposition," either for business, or instruction, or recreation, and it is most important that they, or those who take an interest in their souls' welfare, should know of a Christian home where they would be in a congenial atmosphere. There are a few such in this gay and giddy Romanist capital—the Girls' Friendly, Miss Leigh's, and one or two others; but there is one which is not known to most Christians in England. It is the "Training Home for Bible Readers," under the superintendence of Madame D'Alencourt. This highly esteemed Christian worker founded her work of evangelization twenty-nine years ago, and it has supplied lady workers to the French Missions to the Heathen, to the McAll Mission, and to other evangelistic societies. Her "Home" is now at 67, Rue du Théâtre, Grenelle, only ten minutes distant from one of the main entrances of the Champ de Mars Exhibition grounds. It is situated in a quiet street, has bright and airy rooms, also a pleasant garden. It is a plain, clean, and comfortable abode.

During the Exhibition of 1889, several persons who sojourned in this "Training Home" testified to its being "a quiet, healthy, Christian home, which had proved a spiritual boon to them." French, of course, is the language used there; but Mme. D'Alencourt speaks English also. Nobody should come without having previously corresponded with her, and being introduced by a minister of the Gospel, or some well-known Christian, as otherwise there may be no bed free for them when they arrive.

Considering the Exhibition season, the terms will be very moderate. A stay in this Christian Institute will give an insight into French women's work for Christ in Paris. S. H. A.

Soldiers in South Africa.

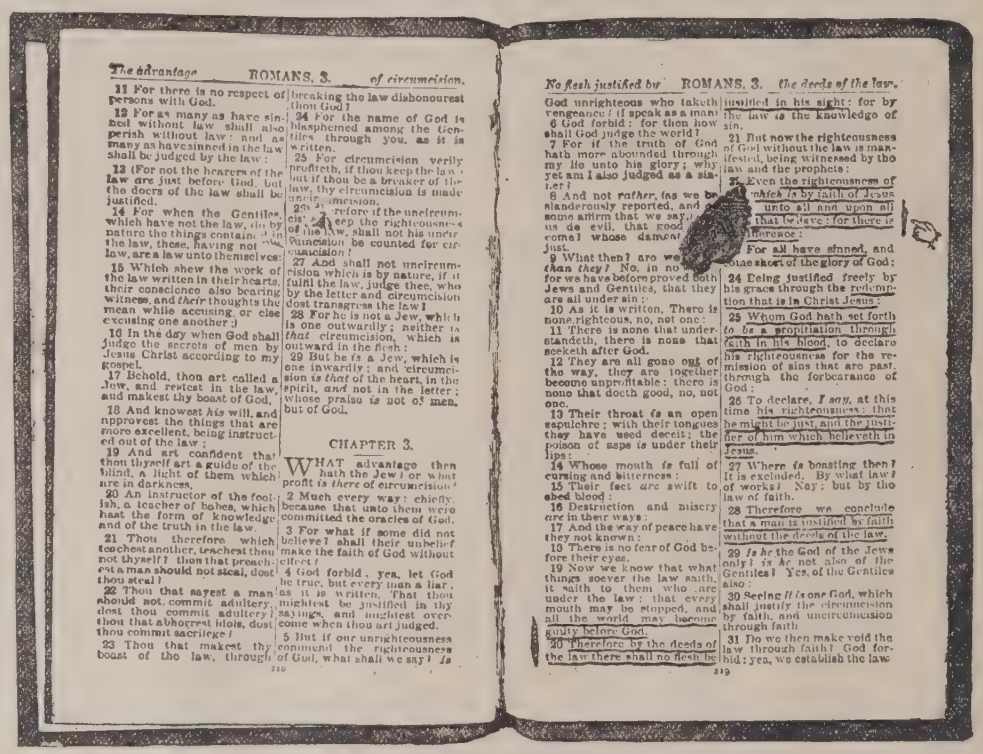
BIBLE SOCIETY'S WORK.

THE Bible Society is distributing the Scriptures in South Africa irrespective of race or party. Among prisoners on board the *Penelope*, and others at the convict station, 213 Dutch Bibles have been distributed. To the Wynberg Military Hospital over 400 Bibles and Testaments have been sent, and more are to follow.

About 13,000 Testaments, Gospels, and Psalms, in a neat and portable form, have been circulated among the troops on active service in South Africa. Recently 2,000 New Testaments and Gospels, mostly Dutch, well bound and of good type, were sent to Pretoria for the sick and wounded, and for the British prisoners. They have been forwarded by the permission of the authorities, and by the favour of the United States Consul-General.

A "BULLET-PROOF" TESTAMENT.

We have received the following interesting communication from Mrs. Menzies, of Liverpool:—"A Christian soldier, a 'rough-rider,' when recently distributing at embarkation, amongst his fellow-men, some of the red-marked Testaments, published by the Oxford Press, said to each comrade:—You will value it, as it is 'bullet-proof.' The accompanying photograph of one of the Testaments, which was in the engagement of Graspan and was brought down to Cape Town, shows how, when the book in question was struck, it not only shielded the owner, but the bullet, after passing from the back of the book through 142 pages, stopped at page 218, and there remained embedded as 'a monument of mercy.' How many more bullets may yet be found in a similar position, to speak as clearly, has yet to be told. This photograph would interest many praying wives and mothers who have those they love at the front."



The advantage ROMANS. 3. of circumcision.

11 For there is no respect of persons with God.
12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.
14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another;)
16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,
18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast of the law, through

No flesh justified by ROMANS. 3. the deeds of the law.

God unrighteous who taketh vengeance? (I speak as a man)
6 God forbid: for then how shall God judge the world?
7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
10 As it is written, There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:
14 Whose mouth *is* full of cursing and bitterness:
15 Their feet *are* swift to shed blood:
16 Destruction and misery *are* in their ways:
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.
21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
22 Even the righteousness of God which *is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
28 Therefore we conclude that a man is justified by faith without the deeds of the law.
29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.
31 Do we then make void the law through faith? God forbid: yea, we establish the law

SCRIPTURE READERS AT THE FRONT.

Amid storms of bullet and bursting shrapnel these devoted workers have pursued their task, of ministering to the needs of the wounded and dying. Leaves from Adam Tervit's Diary disclose numerous thrilling incidents and experiences of those engaged in this work of love and self-sacrifice. (Nos. 1 to 7, 10d. per doz. *Mrs. Todd Osborne, 45, Hope Street, Glasgow*).

ON A TROOPSHIP.

An esteemed correspondent sends us a letter which he has received from a friend who is engaged on active service. From this we give extracts bearing on Christian work: "I have had several deeply interesting conversations, and have pressed the Gospel with its claims and offers on my fellow-officers. My senior subaltern was, I think, a little disconcerted on the first night or two, when I quietly produced my Bible and read it. He refused to be drawn into any remarks. At mess, two or three days ago, there came a criticism on my teetotalism, and an assault on the inspiration of the Bible. I tried to utilize the opportunity to the best advantage, and the whole mess listened with the deepest interest. Nor did the incident close there; again and again I have been 'tackled' in public and private by one and another. Several appear to be earnestly seeking the truth. Though I feel my weakness, and the impossiblity of really touching the soul by mere argument or entreaty, I feel that God is working and answering, not only my own prayers, but those of many at home."

Dunkerque Sailors' Rest.

THE seventh annual report of this mission among British and foreign seamen in Dunkerque, conducted by Mr. and Mrs. Stewart Mackenzie, is an encouraging record of Gospel effort. It gives an account of a wonderful work of grace on board a steamer trading between Dunkerque and England; through the influence of one of the engineers, an earnest Christian man, and one of the firemen, who was converted at the "Rest," several of the crew have been saved, and blessing has extended to their homes in Rotterdam and Liverpool. We make a brief extract:—

"The last Sunday in December, J.B. (the fireman) brought with him to our Sunday evening service a young man, R.K., who had recently joined the ship. The first hymn sung was 'O happy day that fixed my choice.' Before we reached the last verse, our new friend was deeply affected. The memories of past years, when he was a member of a Bible-class, and of the holy and happy influences that surrounded his youth, flooded his memory, until he could no longer restrain his emotions. He broke down utterly, and cried to God to have mercy upon him. It was our privilege to lead this sorely-stricken soul to the fountain of living waters.

"That night R.K. left not only the old year, but the old life of sin and self behind him. His wife and brother had long been praying for his conversion. Who can tell with what feelings of joy and gratitude to God they received the tidings from Dunkerque that he had been brought into the fold of the Good Shepherd!"

Thus, from this mission in a comparatively unknown seaport on the coast of France, the Word of God goes forth with power, bringing new hope to sin-sick souls, and touching with a divine radiance the common round of daily toil, as well as brightening the homes of many whom we have never seen, and never may see in this life. Through the loss of friends and supporters, the work is in financial need. The superintendent is Mr. D. S. Mackenzie, Sailors' Rest, Dunkerque, France.

Chinese Bible Women.

THE Chinese Bible Woman's Mission, working in co-operation with the Church Missionary Society and other approved agencies, and affiliated with the Society for Promoting Female Welfare, has before it the sending forth of native Bible women. In addition to this the Mission supports beds in the hospitals at Hangchow, Ningpo and Foochow, and a day school at Ningpo.

The *Lamp of China* (1d. quarterly. *Morgan & Scott*) contains some deeply interesting communications from missionary ladies in China bearing grateful testimony to the work accomplished by these Mission agencies. One of these letters runs:—"We meet with many who seem to be interested in the doctrine we teach, and ask us to teach them to pray to the true God, and promise to do so themselves instead of praying to Buddha."

Surely these poor dark souls are groping for the light of the Gospel, and it is a happy privilege and joy to witness many being born again. Another communication reads: "Your Bible woman in Chuki has her hands very full. She is single-handed, and has to prepare candidates for baptism and confirmation; she frequently to take up temporary residence at our country stations for this purpose." From Hong Kong a lady writes: "Our Bible women are working diligently. Last Sunday I was at one of the C.M.S. stations on the mainland—Kowloon. Some people were baptized in the little church. One was a woman whom Sun Tsing, your Bible woman, had been teaching from a village close by. The husband is already a Christian. There is only one other Christian home in this village, but a good many of the women receive Sun Tsing and listen to her teaching. Will you pray that they may do more—repent and believe?"

The urgency of the work is obvious from the fact that the Bible Women are able to go where foreign missionaries find no entrance. £5 supports a Bible woman for a year in most parts of China. Many more such workers could easily be placed.

The hon. treasurer of the Mission is Mrs. Elborough Woodcock, 8, Buckingham Gate, S.W.

Negroes in Canada.

THE successor to the well-known Bishop Hawkins has come to Great Britain to plead the cause of the coloured Methodists of Canada. Forming the British Methodist Episcopal Connexion, these people are not specially numerous, but particularly poor, and scattered in the Provinces of Ontario, New Brunswick, and Nova Scotia. Rev. C. A. Washington, the present Bishop, is soliciting help for an agency which is calculated greatly to assist the church life of his people. In a word, he asks for help towards the establishment of an aged and worn-out ministers' Home. About £1,800 will be needed, and already nearly half has been promised. Composed largely of liberated slaves, or the children of such, this community cannot, unaided, supply this great lack in its religious organization. Bishop Washington will be glad of opportunities to tell the story of his Church, and plead for its need. He may be addressed the next few weeks—Wild's Hotel, 34, Ludgate Hill, E.C.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Pen Pictures from Afar.

WORSHIP IN HINDU TEMPLES.

NONE of my young friends will, I hope, suppose that worship in Hindu Temples in India resembles at all worship in churches and chapels in England. Most of the sacred buildings there are too small for a congregation of any size to assemble in them. The great majority are only just large enough for the image they shelter and the priest who officiates at the altar. Eight or ten feet square is an ordinary size for a Hindu temple.

The image occupies, perhaps, two feet of this: the space in front being for the priest as he mutters the texts, rings his bells, and offers fruit, flowers, leaves and water to the idol. The hideous idol of course hears nothing, and knows nothing of the object for which the pilgrim presents his offering. The aim of the worshipper, if such he may be called, is evidently to hurry to the priest with his present, make his offering, and get away as quickly as possible. There is no prayer, no hymn of praise, no exhortation—just a scramble to get to the front of the image, and then a hasty retreat. And this is believed to secure the forgiveness of sin, and to be at the same time a meritorious act.

Contrast with this your own house of prayer, where the Father of all mercies is the supreme object of worship, and Jesus Christ is exalted as the "Lamb of God who taketh away the sin of the world." Not because you fear God do you come to Him as the Hindu comes to his shrine, but because you love Him and desire to grow like Him.

But you would like a pen-picture, I am sure, of some particular Hindu temple. Here, then, is one, larger than most, which stands at Kali Ghat, near Calcutta. A holy place it is, to which pilgrims come from all parts of India because of the great benefits a visit is supposed to secure.

The temple stands on the banks of a small stream that is believed to have once been the bed of the Ganges. It is almost hidden by a number of small shops, as the pilgrims who visit the holy place are anxious to carry away with them mementoes of their visit and presents for their friends. In front of the temple proper is a platform with a roof, but no walls, where a number of Brahmans are always to be seen reading the sacred books or repeating the names of the gods. In front of this platform are the frames fixed in the ground for holding the victims that are there to be sacrificed. On the other side of it is the shrine, between which and the platform is a narrow passage used by visitors in order to pass in front of the image.

But of the shrine itself? It contains the image of the goddess Kali—a most repulsive-looking object. She is represented as a black woman, with three glaring eyes—the *third* being in her forehead. Her huge tongue, made of bright gold, protrudes from her mouth, reaches to her waist, and is seen better than any other part of the image. For earrings she has two human heads, a garland of human skulls for a necklace, and a waistband formed of human hands. All these decorations she is supposed to have taken from the enemies she slew during her visit to the earth.

The temple is an immense source of profit to its owners, as they receive about 7½d. as a fee from every goat that is sacrificed there. The priests and all the numerous attendants are in the service of the family that profits by the falsely called worship before this gruesome image. And every offering or supplication has to be presented by a priest. No ordinary Hindu can perform religious rites for himself. At certain times the number of victims slain in front of this image is so many that the courtyard literally streams with their blood.

And this is a representation of religious worship in India to-day. Can you wonder at all that Christian people in England, who have heard Christ's command, "Go ye into all the world and preach the Gospel to every creature," hunger and pray to send the knowledge of Jesus Christ to the perishing millions of India? I fervently hope that many of the readers of these pen-pictures will by-and-by consecrate themselves to missionary work in some part of the great heathen world.

J. Woodhouse.

For "Personal," "Children's Scripture Union," and "Special Service Mission," see page 28.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 224).

Make a circle to represent a clock; mark off the hours from one to twelve; supply missing numbers in the following texts, giving chapter and verse, and arrange them in order.

[Children under *ten* do any four; under *thirteen* any eight; under *seventeen* do all. Those over *fifteen* give a list also of the various numbers referred to in the chapter from which question *b* is taken.]

(*a*) "Hast thou but —— blessing?" (Gen. xxvi.-xxx.)

(*b*) "There be —— things little upon the earth" (Pro. xxvii.-xxxi.)

(*c*) "—— are better than one" (Eccles i.-v.)

(*d*) "Where are the ——?" (Luke xv.-xx).

(*e*) "Goliath of Gath, whose height was ——" (1 Sam. xv.-xx.)

(*f*) "Jesse made —— of his sons to pass before Samuel" (1 Sam. xv.-xx.)

(*g*) "A pool having —— porches" (John iv.-vii.)

(*h*) "Take with thee —— loaves and cracknels" (1 Kings xii.-xv.)

(*i*) "Behold the son and the moon and the —— stars" (Gen. xxxvi.-xl.)

(*j*) "Æneas, who had kept his bed —— years" (Acts v.-x).

(*k*) "—— men seek thee" (Acts x.-xv.)

(*l*) "Are there not —— hours in the day?" (John x. xv.)

ANSWER TO LAST SEARCHER (No. 223).

1. The Angel of the Lord (Matt. xxviii. 1-8; Mark xvi. 1-8; Luke xxiv. 1-9).

2. "Go tell my brethren that they go into Galilee" (Matt. xxviii. 10).

3. Matt. xxviii. 16-20; Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-29.

4. "What manner of communications are these?" (Luke xxiv. 17). "What things?" (verse 19.)

5. John xx. 17.

6. John xx. 25.

7. Thomas did not know the *way* (John xiv. 5). He also did not know Jesus had risen (John xx. 24).

☞ Owing to the Easter Holidays I cannot give a "*First List*" of Answers to last Searcher (223). The complete list will be inserted next week.

No. 222.—Correct answers (second list) received from:—

A—Margery* and Irene* Ashdown, Wilfred and Leonard Allen, Fanny and Nellie Ames, Elsie Aldridge, Hazel Adams, Frank* Mary* and Ernest* Anderson.

B—Conyers and Allan Baker, Dorothy Berry, Avory*, Frank* and Lilian* Blackie, Susette Beck*, Dorothy Brooks,* Ellen Byford, Percy Barker, Gladys Bartlett, Evelyn*, Maud*, Sylvia and Dorothy Barrett, Hilda* and Clifton Bassett, E., Godfrey and Ernest Bates, Charlie, Maggie and Alan Banks, Lucienne Brabandes, Gordon Boxer, Helen Bate, Dorothy Billings, Leah Bazinsky, Edith Bank.

C—Ethel and Muriel Craigie, Vernon Clutsom*, Margaret and Joan Clarke, Mary Cobb*, Bessie Cheale, Ada Catt, Winnie Cox*, Janie and Nellie Crawford, Hyde* and Duncan* Campbell, Edith Corrick, Walter Carter, K. Carey-Brenton, Maggie* and Jessie* Carter, Mary Colville*, Gladys* and Beryl* Calvert.

D—Llewellyn Dale, Rupert Dewsbury, Albert Davis*, Annie* and William* Deas, Winnifred de Rusett, Marjory Dyke.

E—Muriel Edwards*, Maud Eddy.

F—Meg, Lewis and Agnes* Fullarton, Aileen* and F. A.* Figgis, Laura Finch, Olive Fountain*, Norris and Percy Fitch, Louise Filhol, J. and Marian Freegard, Sarah Finkelstein*.

G—M. Glass, David Gardiner*, Evelyn* and Grace Gulston, Mary* and Daisy Greenacre, Dorothy Grove, Ivy and Hilda Godfrey, Florrie Griffin*, Amy Grant*, W. Garnham.*

H—Louie Hooper*, Sandy and May Handasyde, Dorothy Harris*, Violet Holford*, Florence, Julyan, Norman and Francie* Hoyte, Lila and Doris Hughes, May Hollis, Georgette Hoffmann, Elsie Hore*, Theodora*, Eileen* and Elise* Hill, H. and Helen Hunter, John Henderson, Betsy Holik, Ella Hake.

J—Maud Judd, Mildred Johnson*, Lizzie Johnstone*.

K—John and Jeanie* Kyle, Grace*, Dorothy* and Cecilia* Kerr, Elsie Kirby, Willie*, Alexander* and Agnes* Kay, H. L. Knight, Rose Killowich*.

L—Hannah Lovell*, Henry, Edward, Sidney and Mary Law, Guinefred Leigh, Linda and Harry Lowe, Carrie Livingstone-Learmonth*, Annie Levine.

M—Louis Maclachlan, Arthur and Gwendoline* Moir, Margaret Macphee*, Annie Mackenzie, Christina and Winifred Marshall, Frances Munce*, Ella* and John* MacMurray, C. F. and Leonard Medcalf, Charlie Meredith, L. F., Winnie and Dorothy Mace, Maggie McDougall, Adelaide Moore, Tita* and Daisy* MacKenzie, James McArthur, Abraham, Bella and Margaret Mack, Jacob Michaels*, Kitty Manley*, Mildred Morgan, Daniel, Mary, Margaret and Dorothy Morris, Mary Milne, Daisy M. Martin*, W. and George* McClure, Barbara Maconchy*, Lois Mewburn*.

N—Peter and Cissy* Nicholson, Dora Niels.

O—Mattie Osmond.

P—Caroline Peek*, Laura Percy, Jessie Palmer, Marjorie Porteous*, Elizabeth Platts, Gordon Pibel, Daisy Parker*, Cuthbert Pratt, Walter Perryman, Margherita Perlmann*.

R—Winnie Richardson, Walter, Percy, Annie and Jessie Rich, Kate and Marion* Richards, Ada Renals*, Alice Rouse*, Elsie Ridewood*, Beryl Reid*, Herbert and Marjorie Rainey, Margaret Reid, David Rees*, Mary Rosenbloom.

S—Isabel, Andrew and Florence Simpson, Mary de Spiganovics*, Lucy Sampson*, Jack, Nellie, Evelyn*, Eric and Connie Shaw, Mary Sowden, Agnes* and Hugh* Shields, Edith Simpkin, Poppie Stidolph, Rider, Florrie and Glanvill Smith, May Short, Gertie Slade, W. Stangoe, Muriel Spurgeon, May, Violet and C. R. Salvesen, Rita Sidky, T. M. and D. D. Stainer, Dolly Salt*, Lizzie and Dora Simons, Bessie Symes, G. Spurgeon.

T—Louie* and Nannie* Tibbits, Marjorie and Evelyn* Tracey, Elizabeth Sellick, Elsie Thorne, Frank Tomkins*, Rebecca* and Rachel Tushinsky, Naomi Torff.

U—Eva Usher.

W—Arthur and Violet Walker, Mabel and Edward* Wheeler, Constance* and Alfred* Williams, Willie and Ronald Watson, Nora*, Ellie*, and Dorothy* Wyatt Mildred Westoby, Kenrick Wakeford, Gordon and Ralph* Wilkinson, Robert Weddell, Winifred Wise, Rose and George* Willis, Ethel and Bertie Walls, Georgina, James, Pringle* and Sarah Wilson, Charles and Amy Wingrave, Alexander and Ella Watt, Joanna Wolnitzer.

FOREIGN LIST.

No. 216—Harry and Belsie van Niekerk, Henry Luckhoff, Jack Starke, Johanna and Nellie Mostert, Loisa Bosch (Durbanville), Alice* and W. B*. Henderson (Jamaica). **No. 217**—Huldah Krige (Stellenbosch), Alice Henderson*. **No. 218**—Vera* and Frank* Sjostrom (U.S.A.), Jean Scott, Ivan, Eric, Rotha and Lottie St. George (Canada). **No. 219**—Vera* and Frank* Sjostrom, Dora Wallace*, Winnie Garlshore* (Canada). **No. 222**—Dorothy Banfield (Germany).

*"I am Ready!"**

IT is said that Oliver Cromwell, while visiting one of the great churches in England, discovered a number of silver statues in the niches of a side chapel, and demanded sternly of the trembling dean, "What are these?" "Please, your highness," was the reply, "they are the twelve Apostles." "The twelve Apostles, are they? Well, take them down, and coin them into money, that, like their Master, they may go about doing good." I see many rich gifts and powers adorning your lives—gifts of speech, of song, of love, of influence, of capacity for work. They are very beautiful there, in your soul, but Christ wants them at work, doing good.

This is my first counsel to Christian young people. Bring every grace and gift of your life into Christ's service. Not only use well the gifts you have employed already, but develop what you have into greater skill and power. Strive to excel. Grow by working.

An artist, when asked, "What is your best picture?" answered, "My next!" Never look back for your best work for Christ, but forward; make to-morrow your best day.

Again, I exhort you to live better, to be better Christians. There is a resistless power in personal holiness. Not what you *do*, but what you *are*, counts most among your acquaintances.

I know a man who says many brilliant, eloquent things every time he speaks; but his words have no more influence with those who know him, than the patter of hail on a rock. The man lacks *character*; nobody believes in him. I know another man, with neither eloquence, nor brilliance, yet that man's plainest, commonest words are listened to with respect which amounts almost to reverence. People know him to be a genuine man, a godly man, and believe what he says to be from his heart.

"You are not as good as your Book," wrote a Hindu Brahmin to a missionary. "If you were as good as your Book, India would soon be at the feet of Jesus Christ." This word may be spoken to Christians here. We are not as good as our Book. If we were, what power would we have merely in the silent influence of our lives! Let your life be so pure that it will shine like a dewdrop.

Oftentimes it is the little faults, little carelessnesses in conduct, little blemishes in character, the "no harms" that make even fairly good people almost useless, so far as their influence goes.

There was a great lighthouse out at sea. One night the men lighted the lamps as usual. Some time afterwards they saw that there appeared no light on the water where ordinarily there was a brightlane of beams. They examined their lamps—they were burning brightly. But they looked outside, and there were millions of little insects on the glass, so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by—because the light had been obscured by the insects.

You get the lesson? The lamp may be burning brightly in your soul or in mine, but little faults—pride, ugly tempers, selfishness, half-heartedness, bad habits of tongue, carelessness about paying debts or keeping promises, a hundred other such things—may so cloud our lives as to obscure the shining out of Christ in our souls. Perhaps already some soul has been lost because your lamp does not shine out with clear light. I counsel you, Christian young people, to be good, beautiful in your character, faithful in all duties, careful not in the smallest ways to dim the lustre of the Christ-light within you.

So I call you to *work* and to *goodness*. I call you to no idle good time, but to loyal, loving service. Now in the last moments I call you to *prayer*. Prayer leads you to God, from whom alone blessing can come. Without prayer work accomplishes nothing. Without prayer you cannot attain Christ-likeness.

I like those words we find dropping so often from St. Paul's lips, "*I am ready!*" No matter what it was, life or death, danger or safety, hardship or ease, to preach or to suffer, to go to the ends of the earth for Christ, or to a dungeon, ever the clear voice rang out, "*I am ready!*"

I give these words for a motto for every young Christian, "*I am ready!*" That is what consecration means. It is doing what Christ commands. It is going where Christ sends you. It is not a mere sentiment—warmth of heart, good feeling—it is *being* good and *doing* good. Oh, be earnest. Be faithful. Be true. Be strong. Believe in Christ. Cleave to Him. Do your work for Him. Lift up your face toward your blessed Master, and, as you catch his eye, say to Him, "Master, I am ready. I know not what Thou hast for me to do, to work or to suffer, to live or to die, but I am ready. I am ready to speak for Thee, to endure persecution for Thee, to live for Thee. I am ready; I am ready."

* From The Dew of Thy Youth, by J. R. Miller, D.D. (6d. *Sunday School Union*).

Thanksgiving at Glasgow.

LAST week the annual public meeting of the Glasgow United Evangelistic Association was combined with a thanksgiving service for blessing received throughout the city during the recent Evangelistic Campaign. The audience numbered about 3,000, and a spirit of praise and gratitude to God pervaded the whole of the proceedings.

At the outset Mr. John W. Arthur (honorary secretary) gave a brief sketch of the work of the year. In the Bible Training Institute nearly eighty students are trained on the basis of the Word of God, and receive practical instruction in the winning of souls for Jesus Christ. At the Tent Hall, the Sabbath Free Breakfast has an average attendance of 1,300, and the Poor Children's Dinner of 1,871, while the Gospel is preached every day of the year. Bethany Hall, in the East End, is a large and flourishing Mission carried on by working men and women among their neighbours, under the leadership of Mr. Robert Logan. The Fresh-air Fortnight Homes have received 7,424 children during the year, and the Weary Workers' Rest 172 young women, while 3,800 boys and girls and 2,116 mothers were sent for a day to the country or seaside. The Mizpah Band—with its eight branches and rescue wing—and the Bonar Memorial Mission to the Jews have been at work in hard and difficult fields, yet meeting with much encouragement.

From the chair, Lord Overtoun took the key-note of praise for the goodness of the Lord from Psalm ciii., and traced the different waves of revival which have passed over Scotland since the Reformation, leading up to a personal testimony to the great work which Mr. Moody was used to do in "the seventies." Passing on to speak of the Campaign itself, he emphasized the way in which it had linked together all the churches in

THE SERVICE OF WINNING SOULS.

The 400 missions had included over 3,000 meetings, and 150 prominent evangelists had been enlisted in the work. One of the striking developments had been in the work among the young people. No fewer than 20,000 had been personally dealt with by their own desire. "All the churches have been helped, and those that have specially thrown themselves into the work have received most help and blessing."

Lord Provost Chisholm expressed the deep interest with which, in the midst of civic duties, he had watched the great and widespread effort that had been going on throughout the winter. He had been able to take little actual part, but he looked back to days when he had many times preached the Gospel in the open-air; and, speaking as a municipalist, expressed in the heartiest manner his conviction that no real raising of the sunken masses can be done apart from the preaching of the Gospel.

The report of the hon. treasurer (Mr. Alexander Mackeith) showed that while the whole income had amounted to £24,518 1s. 10d., the expenditure had been £27,383 5s. 11d. The expenses connected with the Campaign had been £5,000, of which £1,000 had not yet been met.

Professor White (of America), who is at present giving a series of Bible lectures in the city, related some interesting experiences during a recent sojourn in India, and declared his belief that God had given blessing to the city because believers in Glasgow have been interested in the call from heathen lands. "In order to save Great Britain, we must in a very real sense save the world."

The closing word was spoken by Rev. John McNeill, who thanked God for being permitted to bear a share in the work of the six months. "We are familiar with united missions, conducted in some large central building, and round some large central man like Mr. Moody; but this has been a new thing in Israel. For once we have removed the reproach that evangelistic work is confined to theatres, music halls, and circuses; in this Campaign the lapsed and the careless have been brought into God's house to hear the Gospel. What has impressed my mind is that this must not be the last movement of the kind; and if we have learned anything for the future it is that to go back into the battlefield we must have more mobility and adaptability. We must allow the ordinary Christian to get looking at the field with his own eyes, and feeling in his own blood the shame, the scandal, and the need. We must let him get striking his own blow from his own shoulder. We must get out of the rut, and into actual contact with the forces of sin. Realizing the conditions of life in our great cities like Glasgow, Liverpool, Manchester, and Birmingham, not to speak of London itself, we must have a gathering of all the officers, and a reorganizing of Christ's campaign through the Gospel, if we are to win the day for Him."

A special feature of the proceedings consisted of the attractive Gospel songs sung by the Fisk Jubilee Singers, Miss Margaret M. Gladstone, and Mr. J. R. D. McAusland.

Irish Notes.

A MEETING on behalf of Dr. Barnardo's Homes has been held in the Young Men's Christian Association Hall, Belfast, under the presidency of Dr. Crawford Johnston. Miss Pryce-Brown gave an interesting account of the work, and said that since July last over sixty Belfast children, one of them being only about four months old, had been sent to the Homes in England.

Belfast City Mission continues to do a good work. During the past month the meetings and Bible classes had an aggregate attendance of 13,960 persons. Moreover several professed to have decided for Christ.

A Methodist Ministers' Union has been formed at Portadown, and at the last meeting, which was largely attended, an excellent paper on "Spiritual Work in the North of Ireland" was read by Rev. J. T. Agnew. The paper was most favourably discussed by those present, and its author was requested to publish it.

Mr. James Dixon has conducted a fruitful Gospel mission in Roscrea Methodist Church, and Mr. William Smyth has held similar missions in Ballybay and Cootehill Methodist Churches.

The Bible in Ireland.

FOR the last forty years the Bible and Colportage Society of Ireland has been quietly, steadily, and earnestly circulating the Holy Scriptures, and religious books and periodicals founded on the same, in needy and out-of-the-way districts in Ireland.

During last year the Colporteur Evangelists sold some 36,652 copies of the Scriptures, portions, &c. The agents also act as useful helps to the clergy and ministers in their districts, visiting the sick, reading the Scriptures, conducting cottage meetings, teaching in Sunday schools, &c. At the present time there is a great opening for Christian work in Ireland. The people are more willing and ready to receive the Gospel than they have been hitherto. We could place six additional agents in needy districts and parishes, where they would be welcomed and their work greatly valued; but we are hindered through lack of means, while the fields are "white unto the harvest" and none to "gather in the sheaves."

At the present time we are most anxious to strengthen and extend our work — to take advantage of opportunities presented to us in every province of Ireland. We need at least £500, so that we may be able to occupy some of the spheres open to us. We have faith in God; we have faith in his people. We therefore earnestly and confidently appeal to them to help us in seeking the salvation of our beloved native land by scattering his Word broadcast among its people.

(Rev.) Robert Montgomery,
Deputation Secretary.
Stoneleigh House, Dursley, Gloucestershire.

Scottish Notes.

ON Sunday and Monday of last week (April 8 and 9) a Conference in connection with the Student Volunteer Missionary Union was held at Dundee, when the attendances at the various meetings were large. Mr. C. W. Scrimgeour presided over the gatherings of Sunday. In the earlier part of the day Mr. S. A. K. Wilson (Edinburgh University) introduced the subject of "The History of Missions," and Mr. Y. Fukunda, of Japan (Edinburgh University), gave an address on "The Student Volunteer Movement." In the evening Mr. A. G. Fraser (Oxford) spoke on "Evangelization, the Duty of the Individual;" while Mr. Fukunda dealt with "The Systematic Study of Missions."

On Monday, the Rev. George H. Morrison (Free St. John's Church, Dundee) occupied the chair during the morning sederunt, when the subjects taken up were "The Evangelization of the World in this Generation," by Mr. A. G. Fraser (Oxford); and "Holding the Ropes at Home," by Mr. C. W. G. Taylor (Edinburgh University). At the closing gathering in the evening, Professor Sutherland (Dundee University College) presided, and Mr. James Cormack gave a lecture on "China" (from which country he has recently returned), with lime-light illustrations.

At the Glasgow United Presbyterian Presbytery last week much attention was given to the subject of the widespread decrease in the attendance of young people at Sabbath schools and Bible classes, and the striking fact pointed out that alongside this state of affairs the greatest success of the Evangelistic Campaign was among these same classes. The question was seriously asked whether there is not a rising prejudice against Sabbath schools, with a setting in of the old systematic instruction by parents.

Lord Provost Chisholm presided on Tuesday of last week over the annual meeting of the Glasgow Home Mission Union, and delivered a notable address, in which he spoke in the highest terms of the work done during the last seventeen years. He called attention to the practical nature of the Union, in laying down the essential principles of true Christian unity, while at the same time it makes no attempt to obliterate religious differences; and expressed his belief that, if the Christian churches would do their duty, the whole of the city—every street, and lane, and close—would be overtaken, and there would be spread over it such a network of Christian agencies as would make it impossible for anyone to escape being reached, though not necessarily being blessed and saved, for that was not in our hands.

The special Communion Services, under the Hope Trust, with unfermented wine, conducted on old Presbyterian lines, still form a centre to which a numerous body of earnest Christian workers and ardent temperance reformers can repair twice a year. On a recent Sunday, Queen Street Hall, Edinburgh, was filled with a congregation of worshippers, drawn together by the deep spiritual tone of the services, and a desire to advance the Unfermented Wine Movement.

Stornoway.—Mr. J. F. Macfarlane, writing from Stornoway Parish Council Chambers, asks for religious periodicals, tracts and booklets, for distribution among the men (thousands in number) of the large herring fishing fleet now in northern waters. He adds:—"Please request the prayers of your readers for God's blessing upon these messengers." Parcels may be sent to the address given.

East London Poor.—The report for the year 1899 of what is now known as the Evans Hurndall Mission and Relief Work contains many particulars of suffering and privation patiently borne by those who do not make their distress known, but who require searching out. Happily there has been no lack of workers, and while a helping hand has been offered to the deserving poor, no pains have been spared in emphasizing the importance of self-help and self-reliance. Copies of the annual report may be obtained from the treasurer, Mr. Samuel Dean, 320, Roman Road, London, E.

International S.S. Lessons.

April 29, 1900.

"Jesus and John the Baptist" (Luke vii. 18-28).

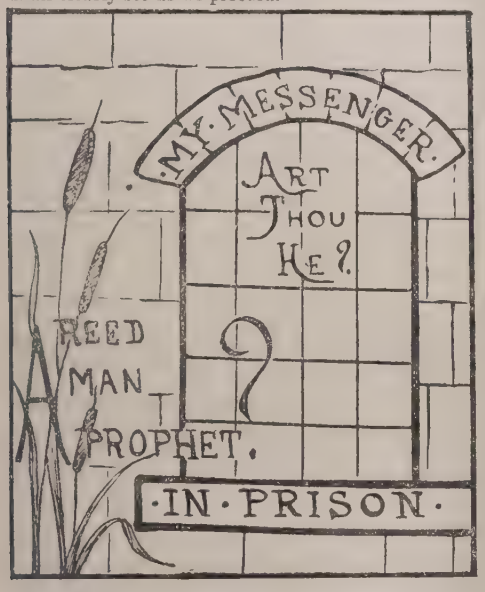
Golden Text.—"He hath done all things well" (Mark vii. 37).

Introduction.

We have two people brought before us to-day to study:—

Jesus and John — Messiah and Messenger.

We learn an important lesson from each which we shall clearly see as we proceed.



Key to Blackboard Plan.—John the Messenger (27), in prison, sends to Jesus the Messiah two of his disciples with a question: "Art Thou He?" Jesus turns to the people and asks them three questions about John.

I. John.

John in prison (Matt. xi. 2) for doing his duty by telling Herod of his sin (Mark vi. 17-19).

Perhaps John grew down-hearted and sad. One thing is evident, doubt began to creep into his mind about Jesus, whether He was the true Messiah or not; so, in verse 19, we read he sent two men to ask Christ if He was indeed the One prophesied about, &c. (Num. xxiv. 17; Zech. ix. 9; Psa. xl. 7).

John was not the only man who can be found in this despondent state (see Elijah, 1 King's xix. 4; Jeremiah, Jer. xx. 7; Thomas, John xx. 24, 25).

The answer to John's question can be found also in John iv. 25, 26; ix. 35, 37.

Although John doubted, Jesus Christ sees through all his circumstances and surroundings that tended to make him so; Jesus knew that John really loved Him and believed in Him, it was but a passing cloud; therefore as soon as John's friends had gone, Jesus turned to the people and gave his faithful servant high praise (24-28).

A reed? So easily shaken by public opinion, is this John? No indeed.

A man decorated for earthly show and pomp? No indeed.

A prophet? Yes, and more even than that. A man as true as steel, honest and humble (John iii. 30). Christ knew all that lay below the surface, as He always does (1 Kings viii. 39; 1 Chron. xxviii. 9; Jer. xvii. 10). Study John's names (Mal. iii. 1; John i. 23; Luke i. 76).

II. Jesus.

Jesus is always to be our example (John xiii. 15; 1 Pet. ii. 21; 1 John ii. 6; and our Golden Text).

Instead of answering John's question by a long message or argument to prove his Messiahship, He simply says to the two men sent by John: "Look, see what I do; go tell John that" (22). By actions, by deeds, by kindness, the question is fully answered. Who but the Saviour of the World, the long-promised Redeemer, could or would do such wonderful things? (Give an example of each from the Gospels.)

"Actions speak louder than words." Many people can talk well and all appears fair from their conversation; but look at the life, see if deeds correspond.

When asked: "Are you a Christian?" if you can say "Yes," then prove it by your actions, prove it by following the example of the meek and lowly Jesus; *live* Christ (Gal. ii. 20; 1 John v. 12; Phil. i. 21).

Anyone can talk, numbers can write; but to live is the test. Let us examine ourselves, let us test our lives by some of the following references:—Gal. v. 22, 23; James i. 26; 2 Peter i. 5-8; Phil. iv. 8, 9.

Lessons we Learn.

Not to doubt our loving Saviour.

To *live* the Christ-life, not talk about it only.

The strongest proof of the truth of Christianity is not to be found in ancient MSS. but in its *works*—changed homes and lives; hospitals, orphanages and Christian missions.

Christian Endeavour.

TOPIC FOR APRIL 22.

Serving God Joyously (Matt. xxii. 1-14).

GOD'S servants are entrusted with invitations to the world, calling to the gladness of a marriage feast. In marriage long-severed hearts are united in blessed and indissoluble oneness, amid the congratulations of relatives and friends. "The Friend of the Bridegroom rejoiceth greatly" . . . It will be a happy day when our separation from the Lord Jesus will be at an end, and we shall be for ever with Him. We do not sufficiently set forth to men the joys of religion, here in faith, there in sight; now in fellowship with Him whom, not having seen, we love; presently in the blessed realization of his face. Oh, there is joy in serving Christ! It is like sitting always at a marriage feast, where all who love us and are loved by us gather, in their best array, with unsullied, perfect satisfaction.

In a feast there is satisfaction for the appetite. No good thing is lacking. There is satisfaction for the heart, because beside us sit those whom we know and love; and there is satisfaction for the most unselfish joy in beholding the Bridegroom's face. And if this is so for the guests, how much more for the Bride! Yet the Church is the Bride, the Lamb's wife; and if we believe in Christ we have been married to another, even to Him that was raised from the dead.

Gentiles are invited to God's marriage feast. The Jews, for whom it was first prepared, made light of the invitation, and therefore the invitation has been passed on to us. "Their fall is the riches of the world, and their loss the riches of the Gentiles." Notice that it is equally unreasonable and wicked to make light of the royal invitation as to use violence to the King's messengers. Those that do the one may come ultimately to doing the other. In any case, to do either is to miss the joys of the feast and come under the wrath of the King.

In the highways of the world, we, who are honoured to be of God's messengers, must seek the good, in their apparent religiousness, and the bad, in their hopeless depravity. All alike need the Gospel of God's grace. The righteousnesses of the good are as filthy rags. "All have sinned and come short of the glory of God." To be an inch below the divine standard is as perilous as to be a foot. Besides, what is good in the sight of man is abomination in the sight of God.

The wedding garment was provided in the eastern house, and not to put it on in the vestibule indicated hostility and disrespect. It was an intentional slight which this unworthy guest offered to the king. Yet he was accosted as a friend, as Judas when he came to betray Christ in the garden; and an opportunity was given him for explanation, apology and amendment. We must turn to Rev. xix., 8, and xxii., 14, as given in R.V., to understand the full significance of the wedding garment. If in the one passage we are told that the pure garment consists of the righteousness of the saints, in the other it is made clear that such have to pass through the cleansing blood of Jesus Christ. We stand before God in his righteousness, which is imputed to all who believe, so that we can appropriate the words of Isa. lxi. 10.

The servants of verse 13 are not the same as of verse 2. They are ministers, and are probably therefore angels, who are ministering spirits (Matt. xiii. 41). But what a fate! The outer darkness of despair, the weeping of hopeless sorrow, the gnashing of teeth of implacable hatred. The farm and merchandise may engross your interest, and give a kind of tepid satisfaction; but the soul is starved, missed its true joy, and is filled with all that hatred to God and love, which is the essence of the fire that is never quenched.

F. B. M.

C.E. NOTES.

From 30,000 to 40,000 delegates are expected to attend the World's Convention in July at Alexandra Palace. Some 5,000 of these will encamp in the Park, while others will be lodged in the Palace itself, and the remainder in various boarding-houses and private homes. Among the speakers who have already promised to take part are Rev. C. M. Sheldon, author of "In His Steps," Dr. Lorimer, Dr. Clifford, Rev. F. B. Meyer, Dr. Monro Gibson, Rev. Maltbie Babcock, D.D., Bishop Arnett, Revs. J. G. Greenhough, Hugh Price Hughes, and Dr. Handley Moule. Rev. Francis E. Clark, D.D., the founder of the Christian Endeavour Movement, will preside.

The arrangements are now assuming definite shape. Two simultaneous meetings will be held each morning in the Great Central Hall, holding 10,000, and tent seating 9,000; whilst in the evening there will be four meetings, the Theatre and Concert Hall being also used.

Dr. Barrett, of Norwich, speaking of the Christian Endeavour Movement the other day, said he regarded it of the greatest promise amidst the movements of the day.

GOOD FRIDAY MUSTER.

Crowds of enthusiastic Endeavourers assembled at both the afternoon and evening meetings held in the City Temple on Good Friday. It was a time of great spiritual refreshing. The speakers for the afternoon were Rev. F. B. Meyer, who based his remarks on Rev. ii. 3; Miss E. M. Weatherley, whose earnest address on "The Endeavourers and the Home" was much appreciated; Rev. W. Knight Chaplin, and Rev. G. H. C. Macgregor, who, in an eloquent and able address on "The Endeavourer and Bible Study," pointed out that the C.E. Movement was a gigantic Bible and prayer movement, and that every Endeavourer needed to realize the importance of Bible study and prayer, and their mutual dependence one on the other.

The chairman for the evening meeting was Mr. Charles Walters, President of the London Union. Rev. James Mursell, in a powerful address to young men, drew from the life of "Gideon" many helpful lessons. We do not, he said, usually expect to find our "mighty men of valour" threshing corn on the sly; but it was to such a young man that the call of God came. Gideon felt his weakness, but he obeyed the call, and it is only when a young life obeys the call of God and comes out from the ranks that it is clothed with the full glory and splendour of manhood. Gideon built an altar to God, but found it was impossible to keep the old altar to Baal standing as well. One or other must come down. "Arise, fling down the altar of Baal" was the command Gideon received. If a young man would follow Christ, there are altars in his life which must be razed to the ground.

(1) *Impurity*, for a young man cannot be strong in God while impure thoughts, impure desires are in his heart, eating away at it. Would he serve Jesus Christ, he must be clean hearted and clean handed.

(2) *Covetousness*. This evil is working in our midst more powerfully than we guess. We can be covetous over pennies as well as pounds. The genius of Christianity is generosity. "Freely ye have received, freely give"; but the covetous man will learn that "whosoever saveth his life shall lose it."

Two results arose from Gideon's stepping out on the Lord's side—(1) he was mocked, received a nickname; (2) he became clothed with the Spirit of the Lord. We need Gideons to-day, who will bear ridicule, and who are clothed with God's spirit, for the Midianites of the drink traffic, gambling, legalizing of vice, the desecration of the day of rest, are still in the land. Men of great faithfulness are wanted rather than men of many talents, for "manhood with courage is a thousand men."

Following the address to young men, came one to young women by Miss Jennie Street, whose pleading appeal must have winged its way to many a young woman's heart. She urged upon her sister Endeavourers the need for *thoughtfulness* in word, action, and life; *helpfulness*, for a helpful life has no time to be dull or morbid; *happiness*, because there is such great need in this world for strong, true, loving women with the sunshine of Christ in their souls, who will scatter that sunshine along the common walks of life, making these beautiful with the gladness of God.

The meeting was brought to a close by an earnest and eloquent address by Rev. F. B. Meyer, who urged upon the Endeavour members the need to stand like a rock for their Endeavour principles. He held that a C.E. Society had better cease altogether than drift into a mere debating or mutual improvement society. Mr. Meyer also spoke of the necessity for whole-hearted consecration—not one little part of the life being consecrated, but the whole being brought under the sway and service of Jesus Christ—for the man who touches God most closely is the man who touches all that is truly human most closely. Not exclusion, but inclusion is the true law of consecration. Young men and women of this day needed, he said, to read more deeply. Trashy literature did them no good either mentally or spiritually; but strong, good books, which would feed their minds and their souls with nourishing food, should be sought after. Then Mr. Meyer spoke of the power of Jesus Christ to both save and keep, giving pathetic examples from his own life, which must have touched many a heart present, filling them with a sense of how far short they had fallen of the glory of God, and firing them with a resolve to love and follow the Lord more faithfully and more whole-heartedly in the coming days.

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About Books.

PRAYERS FOR THE DEAD.

IT is a truism that danger attends the investing even of acknowledged truth with a disproportionate importance, or the assigning of a fictitious place thereto in the body of Christian doctrine. Where Scripture is reserved, the Christian should not be too bold; where Scripture is silent, the disciple should hold his tongue. In regard to the state intermediate between death and resurrection, curious inquiry is not content to accept things as revelation leaves them. Hence assumptions that seem innocent, but which, in turn, are made to support others which are fraught with many evil consequences. Spiritualism and Romanism both depend, in a very large degree, upon conclusions which are easily reached by such as are prepared to be wise above what is written regarding the intermediate state. This is shown with much force by Dr. Charles H. H. Wright, in his new book **The Intermediate State and Prayers for the Dead**: Examined in the Light of Scripture and of Ancient Jewish and Christian Literature. (6s. *Nisbet & Co.*) The pages are the result of much research, and the contentions of those who would find Scripture authority for prayers for the dead are triumphantly refuted. As a study (within limitations) of the eschatology of the Bible and the Apocrypha, and of early Jewish and Christian writers, this volume is a valuable addition to a singularly attractive branch of literature. Dr. Wright is alive to the grievous developments of error that follow prayers for the dead, including the system of masses; and he here conducts investigations that will prove of great service to those who would join in the denunciation of Romish presumption and perversion, alike as to the death state and as regards prayer for those departed this life.

MISSIONARY BOOKS.

A beautifully illustrated record of the Church of England Zenana Missionary Society's work in Fuh-Kien has been compiled by Marion Hook, under the title of **Save Some** (9d.). The story of the Barrackpore Converts' Home is told by Fanny Good in **Gathered Out** (6d.). Much interesting information is here given of the Society's work, and the glimpses of native life in China are graphically portrayed. (*C.E.Z.M.S., 27, Chancery Lane, W.C.*)

An admirable sketch of Friends' Missions in India is given in **Samuel Baker of Hoshangabad**, by Caroline W. Pumphrey. (3s. 6d. *Headley Brothers.*) While interesting as a story of life and work, the book has a value as showing that, given the call and the grace of God, it does not need great gifts, so much as patient continuance, to make a good missionary. In the words of the preface: "With its temptations strenuously resisted, the circumstances of even commonplace missionary life are powerful to call out all that is best in any man in the formation of character. No work for God misses its aim, and in missions as elsewhere He leads from small beginnings to great results." This is a story of hearty service nobly rendered. There are excellent portraits and other illustrations.

Messrs. Oliphant, Anderson & Ferrier are issuing a series of valuable works on various parts of the great mission field—on the one hand describing countries and their inhabitants, on the other narrating the progress of the Gospel among the nations. In the former class may be placed **Village Life in China**: A Study in Sociology. (7s. 6d.) It is by Arthur H. Smith, D.D., an American missionary long resident in the Flowery Land, and known in the old and new worlds as the author of "Chinese Characteristics." The pages cover a singularly wide range of topics, dealt with in a generous spirit, and will be read with pleasure and profit, not only by friends of missions, and such as are interested in Chinese institutions and customs, but also by those who study ethnic cults, practices, and folklore. From first to last the book is bright with animated incident, and full of striking facts; and there are many highly-finished engravings. Another volume in the series is **Missions in Eden**: Glimpses of Life in the Valley of the Euphrates. (3s. 6d.) This is from the pen of Mrs. Crosby H. Wheeler, for forty years a missionary of the American Board in Harpoot, Eastern Turkey. The pages unfold a story of devoted labour—educational, religious, and social—attended with encouraging results. In this region heavy clouds have passed over the scene, and martyr stories are interwoven with the deeply instructive narrative. There are several illustrations, and the book is to be commended as a singularly readable record of work in a field that commands much less than it deserves of prayerful interest and support.

Lizzie Long, by S. H. Parr, is a story of peasant life 150 years ago. The experiences of Lizzie in the Metropolis must prove useful and instructive to girls whose knowledge of the world is not mature. (1s. 6d. *Jarrold & Sons.*)

Workers in connection with the Church of England will welcome Rev. A. E. Barnes-Lawrence's new book—**Confirmation Lectures**: Notes on the Church Catechism. (1s. 6d. *Nisbet.*) It has been prepared for the use of younger clergymen and teachers of advanced Bible classes.

Fundamental truths are set forth with admirable clearness in **Quiet Waters of Rest and Refreshing**, by the late Henry Heath. Dr. Maclean, of Bath, writes a cordial introduction. Young Christians will find this little book helpful in a high degree. (Cloth, 1s. *John Ritchie, Kilmarnock.*)

The Church Association (*14, Buckingham Street, Strand, W.C.*) has issued a pamphlet, entitled **A Gross Scandal in the Diocese of York.** It gives particulars of Romish practices in the parish of Hensall-cum-Heck, a village in which a wayside crucifix was lately erected.

The Lady Isabel is a tale of social life in the "olden time." It is a breezy, lively, and not improbable story, vividly portraying life among the reckless, though loyal, nobility in the days of the barons. It is full of facts and fancies, reproduced in a sprightly, amusing, and entertaining style. (2s. 6d. *Elliot Stock.*)

The New English Poetry Book, edited by E. E. Speight, is a selection from English poems and ballads—Spenser to Swinburne. (1s. nett. *Horace Marshall & Son.*) Intended for the use of children from the age of thirteen upwards, this book has been so compiled as to illustrate style as well as promote intellectual development.

Mr. James H. Smith has issued a cheap edition of his deeply instructive book, **Our Faithful God**: Answers to Prayer. (1s. 6d. *J. F. Shaw.*) There are details of 150 cases of answered prayer—for temporal needs and spiritual blessings—by Christian workers and others. Many will read this book to the confirmation of their faith.

The Charities Register and Digest for 1900, like its predecessors, is replete with information of general utility. As a work of reference in regard to conditions of admission to the benefits of institutions and societies, this compilation remains unsurpassed. It is the *vade mecum* of the intelligent philanthropist. (4s. *Longmans, Green & Co.*)

Dean Stanley's **Life and Correspondence of Thomas Arnold, D.D.,** is a book that needs no commendation. It is a pleasure, however, to call attention to an edition in every way excellent, and in point of price well within the reach of a very large circle of readers. There is a good portrait, also a number of full-page illustrations. (2s. *Ward, Lock & Co.*)

In **The Passion and Resurrection of our Lord**, G. P. H. has consolidated into one narrative the statements given in the Four Gospels. (*Elliot Stock.*) The text used is the A.V., and as the book is intended for devotional use, no notes are given. The source is indicated in the margin, and there are blank pages for individual notes of the results of private study.

The author of "I think when I read that sweet story of old," has written an intensely interesting little volume, **Early Years of my Life.** (1s. 6d. *Hodder & Stoughton.*) Those who appreciate the hymn will like to read the story of Mrs. Luke, whose recollections go back to the beginning of the century, and have important points of contact with the great missionary movement.

The "Story of the Nations" series is one of the most useful undertakings of modern times. Already over fifty volumes have been issued. The latest is **Modern Italy**: 1748-1898, by Pietro Orsi, Professor of History in the R. Liceo Foscarini, Venice. The work has been translated into English by Mary Alice Vialls, and there are many excellent illustrations. In view of the peculiar interest attaching to the subject, this is a specially welcome addition to a very valuable series.

The profession of a nurse is a noble one, and rightly gives those who follow it a position of public esteem. But there are nurses and nurses, and in **Mock Nurses of the Latest Fashion**, Mr. F. J. Gant, F.R.C.S., exposes various methods by which designing women make the calling a means to evil ends. The author deals very plainly and vigorously with the subject, which, although nauseous, evidently required attention. (3s. *Baillière, Tindall & Co.*)

The Third Series of **A Cloud of Witnesses to Christian Life and Doctrine**, by Rev. W. F. Fraser, is directed against Arianism, and is devoted to the story of St. Athanasius. (3s. 6d. *Wells Gardner, Darton & Co.*) The story of the great Father, with his many trials and controversial experiences, is outlined in a readable manner. The author seems disposed to attribute to him the Athanasian Creed, though he gives no reasons other than those which have been generally considered insufficient.

Mr. Mackenzie Bell is "one of the sweetest of our modern poets." So writes Rev. J. J. Nesbitt in the introduction of his latest book, **The Taking of the Flag** and other recitations. (1s. *Thomas Burleigh.*) We think the description justified. There are over a score pieces in this book—some patriotic and some pathetic; while the humorous element is also present. This is an admirable selection from Mr. Bell's best poetical work.

Rev. R. A. Torrey, of Chicago, has given us several works of peculiar value on the Scriptures and how to use them. We welcome very cordially the latest—**The Divine Origin of the Bible**: Its Authority and Power Demonstrated and Difficulties Solved. (1s. 6d. *Nisbet & Co.*) Having travelled from cold scepticism to implicit faith, the author summarises in these pages the grounds of his confidence. The style is plain and unechnical; the pages are impressive in facts and strong in argument. Such a book was wanted, and it should be a pleasure for Christian people to help its circulation.

Social problems seem ever in the mind of Rev. Hon. James Adderley, and it is not surprising that the Epistle of James should have engaged his attention in the course of popular instruction at Berkeley Chapel. His unconventional commentary has been issued with the title, **The Epistle of St. James**: with Notes for General Readers. (2s. 6d. *Wells Gardner, Darton, & Co.*) It is an unpretentious book, and High Church views are plainly enunciated. Nevertheless, the pages will be helpful to such as require practical suggestion regarding the teaching of a singularly practical portion of Holy Scripture.

The Class and the Desk (four volumes, 1s. each) is a manual for teachers and preachers. The comprehensive and analytical method of Scripture exposition will render this work of special service to many. **The Biblical Museum**, a companion work (fifteen volumes, at 1s. each), is also issued in a cheap and compact form. Illustrations, apothegms, anecdotes, and quotations from standard writers, serve to explain the text, and assist in the application of its teaching. Each book of both the Old and New Testaments is prefaced by an introduction and synopsis of contents. (*Elliot Stock.*)

The late Professor Kirk of Edinburgh enjoyed wide popularity as a writer on health questions. His newspaper articles were collected in eleven volumes, which have been largely read. It was his wish to compact the whole for ready reference, but death intervened. At length his purpose has been carried into effect, with the result that we have before us a handy volume entitled **Papers on Health**, by Professor Kirk, revised and edited by his son, Edward Bruce Kirk. (2s. *Simpkin, Marshall, & Co.*) This is not a doctor's book in the ordinary sense of the word; but rather a manual calculated to assist reasonable people in the laudable aim of preserving their health and living lives of greater usefulness and comfort. The contents are presented in alphabetical form, so the book is easy of use for purposes of reference.

A verbatim report of the sixth annual prophetic conference, held at Lansdowne Hall in February, is issued in a substantial pamphlet under the title of **When the King Comes.** The addresses include words by Dr. Robert Anderson, Pastor Fuller Gooch, Rev. J. Douglas, Colonel Morton, Rev. Archibald Brown, Rev. W. Houghton, and others. The teaching is not so much devoted to points of difference as to matters of agreement among prophetic students. The faith "once for all delivered to the saints" is that for which the speakers earnestly contend, as well as for the promotion of that fellowship in the Spirit which knows no party aim, and the dissemination of that light and truth which comes only through the revelation of Scripture. (1s. *Lansdowne Hall, West Norwood.*)

May's Pocket Guide to May Meetings is, as usual, a handy and reliable compendium of information. (1d. *68, Fleet Street.*)

Down a City Alley is a true story of a wasted life, calculated to make people think on the evils of drink. (*Church of England Temperance Society.* 4d.)

By Lone Craig-linnie Burn is the title of a new volume of Ulster Idylls, by Archibald McIlroy, which *Mr. T. Fisher Unwin* will publish shortly at a popular price.

From the pen of a New Zealand writer comes A Search for a Princess; or, The Uttermost Parts of the Sea. The narrative is told in simple, easy style. (2d. *Stoneman.*)

"I'm Not Your Way of Thinking" is a conversation between two working men, and embodies many practical suggestions and useful lessons. (6d. per dozen. *Partridge.*)

A pamphlet which many will be glad to study is: A Synopsis of the Twelve Minor Prophets, with special reference to the national restoration of Israel, by A Student of Prophecy. (6d. *George Stoneman.*)

The pamphlet containing Three Letters on the Proposal for a Roman Catholic University, addressed to a High Churchman, by W. Blair Neatby, is already in its second edition. (2d. *Robert Banks & Son.*)

Dean Farrar's new work on the Life of Christ, on which he has been engaged for some years past, is nearly ready for publication. It will be issued by *Messrs. Cassell & Company* under the title of "The Life of Lives: Fresh Studies in the Life of Christ."

The acceptance of the position of Hon. Colonel of the City of London Imperial Volunteers by Lord Roberts is recorded in the third City Press Souvenir ("*City Press*" *Offices, Aldersgate Street*), the frontispiece being an excellent portrait of the popular general. The story of the regiment is continued, and, in addition to the groups and other pictures, there are over 140 portraits of officers and men.

Evangelistic.

Gospel Work at Barry Dock.

WE are deeply thankful to God for the gracious revival which He is granting us to see at this seaport town. We have proved again and again the power of the Gospel. While recently holding our open-air service outside a public-house, a drunkard came up to interrupt. He was spoken to by one of the workers, and induced to attend the service in the Hall. A decided change came over him, and within a week he came boldly out on the Lord's side. His wife and son have also professed faith in Christ. Gerald R. Coultas.

A Village Mission.

A seven-weeks' evangelistic mission in the villages of Melton Mowbray Primitive Methodist circuit has been conducted by Mr. J. Westwood, of Cleethorpes, under the auspices of the District Missionary Committee. Mr. Westwood's labours have been confined to the villages of Sowerby, Thorpe Satchville, and South Croxton. The services have been well-attended, several persons at each place have professed conversion, and the societies have been blessed. At South Croxton the cause had been a source of anxiety to the circuit authorities for many years; but, as a result of the Mission, new life has been infused, and we hope permanent good accomplished. At Thorpe Satchville a Y.P.S.C.E. has been commenced with eighteen members. Mr. Westwood's faithfulness, both in the visitation and in pulpit work, has created a deep impression. T. Tyers, Supt. Minister.

Mr. Ira D. Sankey's Movements.

In the course of his public work, Mr. Ira D. Sankey has of late interested and impressed large congregations in various parts of the United States by a number of addresses on "The Gospel in Song and Story."

At Newark, N.J., Mr. Sankey conducted services, on the 25th ulto., in three churches. In the evening, says the *Newark Advertiser*, "the doors of the Clinton Avenue Reformed Church were besieged, long before the hour of service, by a great crowd of people eager to see and hear the evangelist. Nearly 2,000 people were packed into the church, and far more than that number must have gone away unable to get in. Mr. Sankey introduced several reminiscences of his associations with Mr. Moody, and related the history of several of the hymns which he sang." Although he spoke for an hour, the large audience remained to the conclusion, and some were deeply affected, especially at the singing of "There were Ninety and Nine."

Referring to this meeting, Rev. D. H. Martin, the pastor, wrote: "There were several thousand people who could not get in to hear you; why not arrange to come again? I expect a great ingathering at the Easter Sunday Communion, and such a service as yours would certainly be the means of great blessing to many who are just halting before crossing the line. I know of many cases in which your address last Sunday evening had the effect of bringing about a decision. On Monday I received a letter from a young lawyer, who said that for many months he had been halting between two opinions; but your story of singing 'The Ninety and Nine' at Northfield, where —— was converted, had decided him to come out for Christ."

Our New York correspondent writes:—"Mr. Sankey has conducted a service at the Bowery Mission, which is located in one of the worst parts of the notorious Bowery. His congregation presented a remarkable contrast to his usual audiences. In introducing Mr. Sankey, the superintendent, Mr. J. G. Hallimond, mentioned that it was through Mr. Sankey's singing and Mr. Moody's preaching at Darlington, as long ago as 1873, that he determined henceforth to be an aggressive evangelistic worker. Mr. Sankey did not content himself with singing to the men. He spoke to them with great earnestness, and then went down to the floor and dealt personally with many. He remained to the very end of a late meeting (and the homeless condition of a large percentage of the congregation makes all the Bowery Mission meetings late in closing, especially on chilly nights), and spoke to each man as he passed out."

Many of our readers will have observed, with satisfaction, the announcement that Mr. Sankey hopes shortly to visit England and Scotland, and will pray that the evangelist's coming may be full of revival blessing.

At Denholme Congregational Church, times of reviving from the presence of the Lord have been experienced, in connection with a ten-days' mission conducted by Rev. J. Jameson, (Yorks. county missioner). There have been large congregations. Several persons yielded to Christ, whilst God's people were strengthened in the faith.

A three-weeks' mission has just been held in connection with the Aberdeen Y.M.C.A., conducted by Rev. James Smith, of Coalsnaughton, and Rev. G. H. C. Macgregor, of London. On the third day of the mission Mr. Smith was laid aside by illness, and the gatherings were carried on by Mr. J. A. Smith, of the Gordon Mission. The meetings were not large, but several were dealt with each evening. The last week was conducted by Rev. G. H. C. Macgregor, and was largely attended at each service. Onr correspondent writes, "We believe the mission has been a time of great blessing to many."

Miss Huxtable has conducted eight days' services at Clarendon Mission Hall, Notting Hill. "Her words were blessed to the hearers; sinners sought the Saviour, and workers are going forth with renewed zeal." At Hampden Chapel, Lauriston Road, Hackney, on Sunday last, Rev. J. Spence, of Chelsea, concluded an eight days' mission. A number of persons sought salvation, and Christians reconsecrated themselves. "The heart of the church has been touched," writes a correspondent, "and we are trusting Christ for a useful future. Mr. Thomas Payne has been holding meetings at the Evangelical Mission, Gay Street, Liverpool. Much of the presence and power of God was realized. Mr. Payne has also conducted missions at Parkgate and at Mr. Elam's "Good News" Mission in Liverpool, and on Easter Monday addressed a convention for Christians, held in St. Albans Parish Room by Rev. E. Ince, vicar of St. Albans.

Evangelists' Engagements.

Mr. Henry Varley.—Sun., Apl. 22, at 11 a.m., and 6.30 p.m., The Edinburgh Castle, Limehouse, E.; 29-May 3, Maidstone, Kent.

Mr. George Clarke.—Apl. 29-May 12, Southport.

Mr. W. R. Lane.—Till Apl. 23, Pontypridd.

Gipsy Smith.—Till Apl. 23, Sowerby Bridge; 28-May 7, Taunton.

Ned Wright.—Till Apl. 30, Mr. Young's Mission Hall, Walworth.

Mr. Henry Thorne.—Apl. 20, Scarboro'; 21-26, Hull; 28-May 7, Stockwell (Rev. A. Mursell's).

Mr. James Sprunt.—During Apl., Suns. and Thurs., Kilburn Hall, High Road, N.W.

Mr. J. J. Scroggie.—During Apl., Merrion Hall, Dublin; May, Park Hall, Barking.

Mr. Chas. Inglis.—Apl. 22-30, Walsall.

Mr. Newton Jones.—Apl. 21-30, Darlington (C.E. Union and S.S.U.).

Mr. C. E. Barraclough.—Till Apl. 20, Skyreholme, Yorks.; 22-27, Shrewsbury.

Rev. J. Jameson.—Apl. 21-30, Normanton; May 5-10, Bingley.

Weaver Brothers.—April 22-May 4, Leith; 6-18, Polmont, N.B.

Mr. Josiah Nix.—Apl. 22 and 23, Dalston; 29 and 30, York.

Mr. James Neech.—Till Apl. 30, Lincoln.

Mr. John Elliott.—May 13, Gerston Hall, Paignton, South Devon.

Mr. and Mrs. A. Harrison.—Apl. 22-May 5, Parkhead, Glasgow.

Mr. Bob Johnson.—Apl. 24, 25, Epsom Races; 27, Pontefract Races; 28-May 7, Leeds.

Mr. S. Levermore.—Apl. 22-29, Balham; May 6-13, Home of Industry, Bethnal Green.

Mr. R. Spragg.—Till Apl. 27, Oldham.

Rev. Thos. Waugh.—Apl. 22, Preston; 29, Bolton; May 6, Oldham.

Mr. Monro Collings.—Apl. 22, 25, 29, May 2, Morton, Norwich, and Briston, with tent.

Mr. F. C. Ranger.—Apl. 29-May 13, Weymouth (Children's Meetings).

Mr. J. S. Harrison.—Sundays during April, St. Giles' Christian Mission; during May, Merrion Hall, Dublin.

Mr. J. Henry Brunton, Jun.—Apl. 22-May 6, Clevedon.

Mr. Barry Wake.—Apl. 24, 25, Epsom (Races); May 6, St. Giles' Christian Mission.

Mr. J. Weedon.—Till end of June, Great Harwood.

Evangelistic Mission.—*Kilburn Hall, Kilburn Gate, N.W.*, during Apl., Suns., at 7, and Thurs., at 8, Mr. James Sprunt; *Willesden Hall, Willesden Lane, N.W.*, Suns. at 11 and 7, Mr. George Andrews; Weds. at 8, Mr. Edward Hurditch. *Malden Hall, Queen's Crescent, N.W.*, Suns. at 7, and Thurs. at 8; Mr. Edward Hurditch. *Bignold Hall, Forest Gate, E.*, Suns., at 7, and Thurs., at 8, Mr. P. Mallinson.

Requests for Prayer.

For a fifteen-days' mission by Mr. William Forbes at Rotherhithe, S.E., to begin on Sunday, April 22.

On behalf of a three days' Convention at Ipswich, April 25-27, for the deepening of spiritual life, conducted by Rev. Robt. Middlelow, of Norwich.

For the Campaign at Lincoln Fair, April 21-29, by members of the London Open-Air Mission.

Notices.

Applications for Tracts.—Mr. W. Bilton, evangelist, 24, Gilbert Road, Belvedere, Kent; Mrs. Marner, care of Mrs. Woolven, Ashington, near Pulborough, Sussex; Mr. J. F. Macfarlane, Stornoway (for distribution among sailors); Mr. J. Neech (for Lincoln Fair, April 21-29), 20, Colegrave Street, Lincoln.

Communications Received with Thanks.—B. McC.B. H.G.E. H.L.H. J.E.M. W.H.S. J.M. C.H. G.R.C. J.M. H.D. W.H.N. R. and A.U. Mr. N. G.F. J.H. L.E.T. S.B. R.L. P.S. E.W.M. F.P. A.J.C. G.S. J.F.McF. J.C.C. G.F.L. H.G. G.P.T. A.R. C.P. J.L. J.S.T. J.N. W.T. H.C.W. E.E. A.L.W. K.H. E.L.N. G.F. L.T.T. T.T. A.P. H.S.R. E.F.P. E.W. S.A.G. G.J. J.B. E.F.E. W.J.R. A.J.C. T.W. E.E.T. G.W.H. J.H.G.L. E.S. G.A.U. J.B.B. H.T.R. Mrs. A.A.I. E.M. A.S. A.E.W. Mrs. B. W.A.R. M.M.G. J.N. M.L.J. H.A.E. F.C.S. E.H.P. W.H.G. C.H. J.W. S.W. Mrs. E. W.S.T. T.H.C. R.A. F.S. G.F.

Obituary.

REV. PROFESSOR ROBERTS.

THE death of Rev. Professor Roberts removes a well-known figure from the Baptist body. He died on Monday last at his residence in Folkestone, from a paralytic stroke. Educated at Bristol Baptist College, he took his B.A. degree at London University; and became Principal of Regent's Park College, after acting for a considerable time as pastor of the Notting Hill Baptist Church. In 1892 he was appointed president of the Baptist Union, and since 1878 he had been a member of the council of the Union. During recent years he had suffered much from physical weakness.

REV. DAVID CLARK.

The news of the death of Rev. D. Clark, Dundee, at the age of forty, will be received with regret, especially by Scottish members of the Baptist Church. Mr. Clark, while in Glasgow, was brought under the influence of Messrs. Moody and Sankey, and from that time became absorbed in mission work. While on a holiday he preached in Long Wynd Church, Dundee, and the congregation were so impressed with him that they gave him a unanimous call. It was mainly through his energy that the church in Ward Road, Dundee, was opened in 1895. Though cultured and earnest in his pulpit ministrations, Mr. Clark owed much of his general acceptance to the interest he took in the members of his flock individually.

Personalia.

Rev. G. F. Assiter, who has for some years laboured in the United States as pastor and evangelist, is now on his way from New Franklin, Missouri, to England. His London address will be care of the Y.M.C.A., 186, Aldersgate Street, E.C.

Rev. P. R. Mackay and Mr. Andrew Stewart, of the Anglo-Indian Evangelisation Society, are expected to arrive in London on the 24th inst. Mr. Mackay's chief object in returning home for the summer months is to obtain several ministers and evangelists to return with him in October to fill the openings for work which he has found on the railways and in planting districts of India and Ceylon. Mr. Andrew Stewart has travelled widely in India, Australia and New Zealand as an hon. evangelist, and has gained much valuable information for the Society. Several drawing-room meetings have been arranged for their reception in London.

Censuring others is an argument that we do little mind our own case, or consider to what a dreadful judgment we do stand obnoxious. Did we think of that, we should see cause to employ our leisure and care in stating our own accounts, rather than in examining those of others. We should not be forward to carp at anything; we should scarce have the heart to condemn any man. This, St. Paul seemeth to imply when he argueth, "Why dost thou judge thy brother, or why dost thou set at nought thy brother. We shall all stand at the judgment seat of Christ." That is, why do any of us judge others, seeing we must all be judged ourselves?—*Isaac Barrow.*

The Bible Carriage and Gospel Tent Mission, which is superintended by Mr. James A. Vicary, continues to make much progress in towns and villages where inadequate provision is made for the spiritual needs of the community. Four tents were utilized during last season; but as two of these are now worn out, it will be necessary to provide others. The Bible carriages have covered a larger area than formerly, the workers accompanying the vans visiting from house to house with Bibles, Testaments, &c., and preaching in the evening. Mr. Vicary's address is: Wallington Lodge, 63, Ashley Road, Bristol.

What If Christ Comes to us in person as a poor, helpless stranger? What if we saw Him destitute of food and raiment, or in want of any other necessaries of life? Should we not contend for it as an honour which of us should receive Him into our houses, which of us should entertain Him at our table, which of us should even strip ourselves of our clothing to give it to Him? And yet he tells us (Matt. xxv. 40) that He is in effect with us in his poor members; and we invent a thousand cold excuses for neglecting to assist Him, and send our compassionate Saviour away empty! Is this the temper of a Christian? Is this the temper in which we should wish to be found at the judgment day?—*Dr. Doddridge.*

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The death of Lord Harrowby left vacant the Presidency of St. John's Hall, Highbury. At the unanimous request of the Council, Rev. A. Peache (who, with the late Miss Peache, founded the Hall) has accepted the office of President. Mr. J. Round, M.P., has been asked to fill the vacant seat on the Council.

Rev. Dr. Wright, of the Protestant Reformation Society, has been conducting services in the eastern districts of London. At St. Mark's, Victoria Park, he spoke on "The Bible and the Church," and also gave an afternoon address to some 200 of the senior Bible classes on "After Death" and "Paradise." At Leyton Parish Church Dr. Wright has delivered a course of sermons, the final one being a timely and instructive discourse on "Prayers for the Dead."

A circular, signed by the Bishop of Shrewsbury, announcing a convention for the deepening of spiritual life, to be held at Stoke-on-Trent, May 14-18, says: "The challenge with which the world meets us on every hand is this, 'What effect does your Christian faith have upon your daily life?' The great masses of our fellow-countrymen in the large cities of the land will never be won to real belief in our Saviour Himself until they see far more manifestly than at present the effect of his salvation upon our lives."

In the discussion on the Confessional which is proceeding in the *Sheffield Daily Telegraph*, a correspondent challenged the Vicar of Heeley to say what he would do in case a sick person desired absolution. To this Rev. W. Odom replied that during a ministry of twenty-three years he had visited nearly 2,000 sick persons. "It has often been my privilege," he added, "to give spiritual counsel and advice, and should anyone come to me with a view to receive absolution I should point him to Holy Scripture, tell him that the only true confessional is the Throne of Grace, and that the only absolution worth the having is that of our great High Priest, the Son of God."

The church at Brierley Hill, of which Rev. H. H. Dibben is Rector has been reopened. The interior has been transformed, the cost being upwards of £5,000, of which £2,500 was given by Mr. John Corbet. Three times in the day, on the 8th inst., the church was thronged. In the afternoon, at least 600 or 700 men filled the whole body of the church, whilst the galleries were crowded with women and children. The workmen who had done the work in the church were nearly all present, and wore rosettes as a token of the work they had done. The sermon was preached by Rev. George Everard, on the words, "The righteous shall flourish like a palm tree." The preacher dwelt on the beauty and glory of a faithful Christian life.

Congregational.

At Hope Chapel, Clifton, Bristol, the new pastor, Rev. F. W. Bryan, having settled, all branches of the work are making very satisfactory progress. From April 1 to 9 a temperance mission was held, which resulted in a temperance society being formed, and about fifty pledges being taken.

At the stone-laying in connection with the new mission hall of Finsbury Park Church, Rev. Ll. H. Parsons stated that the building would consist of lecture hall, club-room, and also a coffee-bar, the latter greatly needed as a counter-attraction to the public-houses. The Marquis of Northampton, in the course of an earnest address, said that until the last quarter of a century home missions had been much neglected.

Among the directors of the London Missionary Society some acute difference of opinion is manifesting itself as to the future policy of the society. The position of affairs, financially, is disturbing. A deficit of between £23,000 and £26,000 will have to be faced on the year's accounts, while just at this juncture there come from China and India urgent appeals for extension work, which will, if undertaken, involve considerable further outlay.

Dr. Chavasse has sent a letter to Rev. Stanley Rogers, as secretary of the Liverpool auxiliary of the London Missionary Society, expressing his sympathy with the work of the Society. "I most heartily wish your L.M.S. anniversary God-speed," he wrote. "I trust my firm allegiance to the Church of England will never prevent me from appreciating the good work of the Nonconformist Churches, and of lovingly admiring many of their members."

Baptist.

Rev. Charles Williams, of Accrington, has left for America. On the eve of his departure he left behind him a twofold suggestion—first, that the Baptist Union should next year meet in Edinburgh, and second, that when it thus meets Dr. McLaren should preside.

The twenty-first anniversary of the foundation of the Church now worshipping in West Cliff Tabernacle, Bournemouth, was celebrated on April 11. A sermon was preached in the afternoon by Rev. D. J. Hiley, of Bristol; followed by a tea and public meeting. The pastor, Rev. G. D. Hooper, reported that there was a present membership of 269. £85 was raised towards the building fund.

The report of the Baptist Deaconesses' Home and Mission, 59, Doughty Street, W.C., is a carefully-drawn and well-illustrated pamphlet, telling in simple and eloquent language the story of a work in every way admirable among the London poor. Rev. W. Brock having retired through ill-health, Rev. E. Henderson is now superintendent of the work, and Rev. A. B. Middleditch hon secretary.

At a district meeting of the Lancashire and Cheshire Baptist Association, at Liverpool, Rev. Charles Green introduced the subject, "Why does our denomination increase so slowly?" In the first place, he stated that all Christian churches suffered, as the Baptist church did, from the lukewarmness and want of spirituality among many professing Christians. The working classes, and others also, found the atmosphere of the church repellant; class distinctions were carried into the House of God; clothes had much to do with the regard paid to the attendant; and wealth commanded undue and wicked homage. Many ministers, too, conceived it to be their duty to deal with the current topics of conversation and of interest.

Removal.—Rev. G. W. Humphreys, late of Wellington, Somerset, has removed to 4, South Parade, Clifton.

Methodist.

Mr. Samuel Chadwick, of Rochdale, belonging to the United Methodist Free Church, has promised £500 to be devoted to the building of a new wing of the Children's Home at Alverstoke. This will enable the committee to enlarge its plans, and do much more efficiently what needs to be done for the afflicted children.

The Committee of the West London Mission have been compelled to make arrangements for the appointment of an additional minister, so that Rev. Mark Guy Pearse may be free, in the interest of both his health and the work of God, to pay long-anticipated visits to various countries abroad. The new minister is to be Rev. J. Gregory Mantle, of Brighton, who will join the mission staff next year.

The Manchester and Bolton Wesleyan Districts intend holding a Foreign Missionary Loan Exhibition. It will be opened on May Day, and will continue to the end of May 5. The huge St. James's Hall, in Oxford Street, Manchester, has been secured. On the last Sunday evening in the present month a foreign missionary meeting is to be held in the Free Trade Hall, Manchester, and on the evening before a similar meeting in the new Victoria Hall, Bolton.

The Sunday evening services conducted by Revs. G. R. Graham and F. J. Murrell, inaugurated at the beginning of the winter in the Queen's Theatre, Swindon, have been fruitful. During four months this building, holding over 2,000 people, has been crowded every Sunday evening. A testimony to the impression created is given by the Superintendent of the Swindon police force, who states that since the services were started the streets have been cleared of young people, leaving the police nothing to do. So gratified is he at this ideal state of affairs that he gratuitously supplies two constables to assist as doorkeepers at the services.

At the last monthly meeting of London Wesleyan ministers, Rev. John Bond gave an address on Present Day Methodism. He deeply regretted the decline in family worship, and said that in many cases men of feeble religious life were put into official position in their churches. As regarded public worship, one service a week had to do for many of their people, the number of "half-timers" being largely on the increase. If to-day they had broader views, higher education, and the like, they lacked the hearty enthusiasm which characterized their fathers. If there was no fire in the preachers, there would be none in their church officers, nor in the congregation. Speaking of the conduct of public worship, Mr. Bond avowed disapproval of an anthem after the sermon. Their sermons, too, must not be abstruse. They must get back to intense evangelical preaching, and their chapels would be filled.

Presbyterian.

Rev. J. B. Meharry has had a cordial welcome in Sydney, and has been asked to occupy the Woollahra pulpit for nine months. Mr. Meharry has asked his Presbytery and the Crouch Hill congregation to agree to this.

Miss Graham, who before going to China as a missionary was a member of Regent Square Church, has, together with her sisters, given £500, the sum needed to build the women's hospital at Chinchew, in memory of their mother.

The question of the exclusion of Presbyterian troops from cantonment churches in India, built at the public expense, will come before the Synod by overture from the South London Presbytery. There is considerable feeling on the subject in Presbyterian circles.

Rev. Dr. Baxter has retired from the pastoral charge of Loughborough Road U.P. Church, Kirkcaldy. It was remarked at the Presbytery meeting that Dr. Baxter would be remembered, not simply as the first minister of the church, but as the minister to whom it might be said the congregation owed its existence.

In Edinburgh Rev. Principal Rainy, and in Aberdeen Rev. Principal Salmond, in delivering the valedictory addresses at the Free Church colleges, naturally referred to the impending changes which union with the United Presbyterian Church will bring. When the colleges reopen in the autumn the "United Free Church of Scotland" will, it is anticipated, be an accomplished fact, and thus the colleges will belong to a larger Church, with an augmented staff of professors, and with additional subjects included in their course of study.

Dr. John Gillespie, convener of the Smaller Livings Scheme of the Scotch Established Church, speaking at Dundee, made a strong appeal on behalf of the underpaid ministers of the Church. At present, he mentioned, there were still 200 parishes with a stipend under £200. A sum of £7,000 annually would yet be required to raise them to the desired minimum, and it would only take 2½d. per head of the communicants of the Church to find the amount. He believed in Church extension, but they must give the minister a living wage, so that he might be free from great anxiety.

Society of Friends.

A series of meetings, extending over a week, and conducted by W. Liddell, has been held in the meeting-house at Oxford, and on week-nights in the mission room. Whilst the attendance of the general public was small, members and attenders of the meeting came up well, and several speak of the spiritual help this special effort has been to them.

The new meeting-house at Hartney, Manitoba, has been a blessing to the neighbourhood. The congregations have kept up remarkably well, and have grown considerably since the opening. This is largely due to the stable in connection with the meeting-house, for if the horses are not comfortable the people cannot enjoy the meetings. The stable is twenty-four feet by thirty-six feet, and it is filled with horses standing close together, rigs always being left outside.

At the London and Middlesex quarterly meeting, William Tallack referred to the need of organizing our work of oversight as well as the ministry of the Word. Frederick Taylor pointed out how little Friends knew of each other in some of the London suburbs. It is often a matter of surprise to those who think themselves isolated to discover how many Friends are really living in the neighbourhood. Friends were also encouraged to simple faithfulness in following the guidance of the Spirit in all directions, and to remember the twofold work of the Church—extension and consolidation, evangelization and edification.

Salvation Army.

The results of Self Denial Week are reported to promise well as compared with the efforts of previous years. It is expected that the total proceeds will amount to nearly £30,000.

Fallen Asleep.

Rev. CHARLES ANDERSON, M.A., session clerk of Ealing Presbyterian congregation (Rev. Dr. Thain Davidson's), and a member of that church from its foundation. Mr. Anderson never held a pastorate, but was for many years Principal of the South African School and College at Stellenbosch.—The oldest Sunday-school worker in Lincoln Free Methodist Circuit has passed away by the death of Mrs. LILLY, a teacher for sixty-five years.—Elder JONATHAN VAN CLEAVE, of Indiana, at the age of ninety-four. For sixty years he acted as Baptist pastor at Crawfordsville, preaching three sermons a week. He also preached throughout Indiana, Illinois, and Missouri.—Mr. E. CARR-DEAKIN, one of the most prominent supporters of Egerton Congregational Church, Bolton.—Mr. THOMAS PALMER, for many years a highly-esteemed and active deacon of Latimer Congregational Church, East London.—At Milford, co. Donegal, Rev. J. F. BECK, M.A., M.D., Reformed Presbyterian Minister.—At Derryluskan, co. Tipperary, Mr. J. ASHMORE, an earnest Christian worker, aged seventy-eight years.—Miss TAYLOR, sister of Mrs. General Anderson, of Plumstead.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Fri. 20	3.0 p.m.	Army and Navy Missionary Union	*m* Soldiers' Home, James St., S.W.	Sir W. Stirling.
,,	6.30 p.m.	Baptist Missionary Asso. (Young People)	*m* Mission House	Mr. F. J. Marnham.
Mon. 23	2.30 p.m.	Baptist Union	*m* Bloomsbury Chapel	Rev. W. Cuff.
,,	3.0 p.m.	City of London Police Institute	*m* Sussex Place, Leadenhall Street	Mr. T. A. Denny.
,,	7.0 p.m.	Baptist Union (Young People)	*m* City Temple	Mr. H. Marnham.
Tues. 24	3.0 p.m.	,, ,,	*c* Holborn Town Hall	Sir J. Barran.
,,	3.0 p.m.	Church of England Temperance Society	*m* Library, Lambeth Palace	Archbp. of Canterbury
,,	3.0 p.m.	National Refuges	*m* Exeter Hall	Earl of Jersey.
,,	3.0 p.m.	Hebrew Christian Testimony to Israel	*m* Brunswick Chapel, Whitechapel	Mr. J. E. Mathieson.
,,	7.0 p.m.	,, ,, ,,	*m* Mission House, 241, Whtchpl. Rd.	Rev. D. Baron.
,,	7.0 p.m.	Baptist Missionary Society	*so* King's Hall	Mr. D.Ll. George, M.P.
,,	7.0 p.m.	Trinitarian Bible Society	*m* Exeter Hall	Lt.-Col. Bentinck.
,,	8.0 p.m.	C.E.T.S. Juvenile Workers	*m* St. Martin's Town Hall	Mr. E. S. Howard, J.P.
Wed. 25	8.45 a.m.	Baptist Zenana Mission	*b* King's Hall	Mr. J. Town.
,,	12 noon.	Baptist Missionary Society	*s* Bloomsbury Chapel	Rev. Dr. Denney.
,,	3.0 p.m.	Baptist Union	*m* ,, ,,	Rev. W. Cuff.
,,	3.0 p.m.	Strangers' Home for Asiatics	*m* Home, West India Dock Road	Gen. Sir J.J.H. Gordon.
,,	3.30 p.m.	Palestine and Lebanon Nurses	*m* Exeter Hall	Rev. F. Paynter.
,,	4.0 p.m.	Wesleyan Missionary Society	*s* Wesley's Chapel, City Road	Rev. F. W. Macdonald
,,	7.0 p.m.	Railway Mission	*m* Exeter Hall	Sir H.H. Bemrose, M.P.
,,	7.0 p.m.	Telegraph Messengers (P.T.C.A.)	*m* Memorial Hall	Rev. W. E. Burroughs
,,	7.30 p.m.	Wesleyan Missionary Society	*s* ,, ,, ,,	Rev. C. W. Andrews.
,,	7.30 p.m.	Baptist Missionary Society	*s* Bloomsbury Chapel	Rev. A. Connell.
Thurs. 26	10 a.m.	Baptist Union	*m* ,, ,,	Rev. W. Cuff.
,,	11 a.m.	C.E.T.S. Women's Union	*c* St. Martin's Town Hall	Mrs. Wilberforce.
,,	2.30 p.m.	,, ,, ,,	*c* ,, ,,	Mrs. Temple.
,,	2.45 p.m.	Reformatory and Refuge Union	*m* St. James's Hall	Sir Jno. E. Dorington.
,,	3.0 p.m.	South American Missionary Society	*m* Sion College	Lord Chancellor.
,,	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Mr. T. A. Denny.
,,	4.0 p.m.	Children's Fresh Air Mission	*m* Holborn Town Hall	Justice Bruce.
,,	5.0 p.m.	London Lock Hospital	*m* 91, Dean Street, W.	Lord Kinnaird.
,,	6.0 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. J. Marnham.
Fri. 27	9.0 a.m.	,, ,, ,,	*b* Exeter Lower Hall	Mr. W. R. Rickett.
,,	11.30 a.m.	Wesleyan Missionary Society	*s* Great Queen Street Chapel	Rev. J. H. Jowett.
,,	3.0 p.m.	Factory Girls' Holiday Fund	*m* Mansion House	The Lord Mayor.
,,	3.0 p.m.	Reformatory and Refuge Union	*c* 32, Charing Cross	Sir H.H. Bemrose, M.P.
,,	6.30 p.m.	Dr. Stephenson's Homes	*m* Wesley's Chapel	Mr. T. Walker.
,,	7.0 p.m.	Baptist Missionary Socy. (Young People)	*m* Exeter Hall	Mr. F. F. Belsey, J.P.
,,	7.30 p.m.	Boys' Brigade	*m* Queen's Hall	Earl of Aberdeen.
Sat. 28	9.0 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. W. Middlebrook, J.P.
,,	4.0 p.m.	Commercial Travellers' Chris. Assocn.	*m* ,, ,,	Mr. W. Nicholson.
,,	6.30 p.m.	,, ,, ,,	*m* ,, ,,	Mr. J. E. Viney.
Mon. 30	11.0 a.m.	Wesleyan Missionary Society	*m* ,, ,,	Mr. E. Aston, J.P.
,,	3.0 p.m.	Barbican Mission to Jews	*m* St. Paul's Ch. Room, Onslow Sq.	Preb. Webb-Peploe.
,,	6.30 p.m.	Church Missionary Society	*s* St. Bride's, Fleet Street	Bishop Johnson.
,,	7.0 p.m.	National Temperance League	*m* Exeter Hall	Archbp. of Canterbury
,,	7.0 p.m.	Watercress & Flower Girls' Chn. Missn.	*m* Shoreditch Town Hall	Mr. R. Scott.
,,	7.30 p.m.	Church Association	*m* St. James's Hall	Capt. Cobham, J.P.
,,	7.0 p.m.	Wesleyan Missionary Society	*m* Wesley's Chapel	Mr. D. F. Shillington.
,,	7.0 p.m.	Bible Christian Missionary Society	*m* Exeter Hall	Mr. R. Bird.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"AND continued all night in prayer to God." These words are written of our Lord. His repeated action in this ministry of dependence upon God is most instructive and precious. He is thus revealed as the perfect servant in his submission, as well as "the only begotten of the Father, full of grace and truth." What an example to us for all time the Lord has become! "Power from on high" is the divine result which comes of "continuing instant in prayer." Human helplessness and weakness stand in his presence possessed of divine strength and sufficiency. "He cannot deny Himself."

The Noon Prayer Meeting at 186, Aldersgate Street, E.C., will be addressed from Monday, April 30, to Friday, May 4, and from Monday, May 7, to Wednesday, the 9th, by many of the workers in the approaching Tent Campaign. Messrs. H. Varley, Leonard Weaver, W. Grove, J. T. Vine, and others, are taking part in these preparatory gatherings, which it is hoped may stimulate Christian workers to united and sustained prayer on behalf of this grand effort to reach the unsaved masses of London.

We deeply regret to learn that Rev. Geo. H. C. Macgregor is very seriously ill and lying in great weakness. A member of his congregation mentions that he has recently been preaching with remarkable power; and his ministry in other departments has been very abundant, and has proved a blessing to many believers. His family and friends will greatly value the prayers of our readers on behalf of this young and zealous servant of Christ.

It will be a source of satisfaction to our readers that Rev. William Cuff, the esteemed pastor of Shoreditch Tabernacle, has succeeded to the presidency of the Baptist Union. Mr. Cuff's address to the Union on Monday last was a stirring appeal for whole-hearted and faithful service:

> Thousands of books (he said) are on our shelves, but what is wanted is a ministry charged with the Holy Ghost, and a Church baptized into and filled with the Holy Ghost. This is the most pressing urgent need of England to-day. There is no need for fear, but there is great need of more prayer and stronger faith.

The re-election of Rev. Dr. Maclaren to the vice-presidency, which carries with it the presidency for the following year, speaks well for the sustained energy and devotion of the venerable Manchester pastor.

We are full of joy and thankfulness for the overwhelming reception given by Ireland to our beloved Queen, whose love and tact have been manifested in consistency with all her past. For loving consideration of others is the source of *tact*, which is *touch*. The heart of Queen Victoria has always been in touch with her people, especially with the suffering and sorrowful, and her messages and her actions prove her to be in touch with God.

The Queen's visit to Ireland has been in every sense a success. It seems to have been thoroughly enjoyed by Her Majesty, and everywhere she has been received by the people with unbounded loyalty and enthusiasm. She was unable, for precautionary reasons of health, to extend her visit to Belfast. The physical well-being of our beloved Sovereign is too precious to be risked for any reason, the cause of peace and goodwill and brotherhood among the nations being centred in her venerable person in a way that has never before been realized by any monarch. So far, she seems to have benefited by her activities during the sojourn in Dublin. The whole world watches her simple and self-forgetful life with affectionate pride, and all true patriots pray that she may yet live for many years to be the mother of her people, and to guide their destinies with her wise and gentle presence.

Among many revelations made during the past bitter months, not the least is this exhibition of the true feeling of our sister nation, Ireland. Now we know that the animosity expressed by disunited bands of agitators represents themselves, or at best a minor section of the Irish people.

The opening of the Paris Exhibition has been, from the commercial and international point of view, a great success. There is a good deal to be said for the panegyrics uttered at the opening ceremony in praise of these world-wide exhibitions as a binding and pacifying force among the nations. Perhaps we British owe more to the fact that this huge display of commercial and industrial output was going to be held than we shall ever know, for in the heated Anglophobe temper of a section of the French nation there is no knowing what might have happened but for this powerful restraining influence. The certainty that a European war would have ruined the Exhibition has profoundly affected international politics during the past year or two. By the time it is over, we must pray that some other equally "valid" interests, as well as the true peace sentiment of the world, will continue to safeguard it.

There was indeed one glaring omission in the opening ceremony of the Exhibition; there was no reference whatever, in word or deed, to religion. *Science* was glorified as "the secret of the material and moral greatness of communities;" *altruism*, "which aims at lessening in every nation the repulsive inequalities springing from nature or the social system;" and *industry*, "liberating and sacred industry." All this would be very fine if it were true, but it is to the sorrow and the shame of France in the midst of her unquestionable industrial and artistic greatness.

The delegates at the National Union of Teachers at York took up a significant attitude on the question of "private doles to schools." In most of the national schools the "grant in aid" has been wisely and properly administered; but in others it has been used for other than its proper purpose of increasing the efficiency of schools. The teachers themselves hope that

> at no distant date the schools of the country may be rendered independent of the charity of the few, and may look for adequate support under forms of government which will bespeak national confidence.

In his presidential address, Mr. Marshall Jackman also claimed for primary school teachers—

> as public servants, working in public schools, paid for wholly, and in very great part, out of public funds—that their tenure of office should depend only on the fulfilment of their duties, and not on matters entirely outside their school work—

an unmistakable reference to the way in which ecclesiastical managers sometimes demand other than educational services from teachers. The general trend of opinion among teachers is evidently against the voluntary school system, which is not likely to survive for long in the face of the gradual loss of confidence shown in so many directions.

Among the social problems of the day, the well-being of the shop-assistant holds a prominent place. At the annual meeting of the "National Union of Shop Assistants" a strong protest was made against the "living-in" system, which it was generally agreed, was bad for the young people, "mentally, morally, and physically." A protest was also made against the pressure put upon them to "live in" by making their board and lodging a compulsory part of their pay. Sunday labour was also strenuously denounced, as well as "overtime work." On the whole our shop-assistants form a highly respectable and deserving part of the community, and wise and sympathetic employers will do well to meet the spirit of reasonable reform among them by such concession as may be possible. These young people, by their steadiness, industry, and almost unfailing courtesy, deserve well of the public also, who can do a great deal by kindness and thoughtfulness to lighten their sometimes hard and monotonous lot.

Some very interesting results emerge from the recent Socialist and Labour Conference convened at Glasgow. In the first place, instead of the old-fashioned spirit of unreasoning iconoclasm, shown by the working-men delegates, there was a very practical attitude taken up towards many of the sore problems that affect our working-class communities, a disposition to show up the vices that are the root of so much industrial and social misery, and a fruitful batch of suggestions for reform as regards the poor-laws, the housing problem, and many other questions. The reports not only furnish excellent and instructive reading, but mark a new and promising departure in practical social science. As soon as the working classes give themselves to study the real causes of well-being, and to open their minds to the part they can play in their own social improvement, we shall begin a fresh chapter of progress. This conference gives some hope that this may soon take place.

The Œcumenical Missionary Conference in New York, opened on Saturday last. Mr. Harrison, ex-President of the United States, presided at the inaugural meeting, in the Carnegie Hall, which was attended by some 2,000 delegates, among whom were many British and German ministers and other workers. The delegates were welcomed by President McKinley and Mr. Roosevelt. The President paid a high tribute to missionaries, saying he classed them with the world's heroes, although they wielded only the sword of the Spirit. We hope to give an account of the proceedings in future issues.

Ominous news comes across the Atlantic of a campaign of Anglophobia which is being fomented by the Bryanites under the form of advocating the Boer cause. The relations between the two countries have been improving so steadily during the last two years that it will be a calamity if this movement effects its immediate purpose of embittering the feelings of the two peoples—it can scarcely have an appreciable influence on the issue of the present war. To make this one of the test questions in the forthcoming Presidential election is a most mischievous step, and can breed nothing but evil. On our side it calls for great temperance of feeling and speech, for to go back to the condition of things before the Cuban War would be a blow to all that is hopeful and progressive in the present situation. It takes two to make a quarrel, and this is as true of nations as of individuals.

The Archbishop of Canterbury, in speaking on the importance of safeguarding "the position of the Church" in the new movement for properly developing secondary education, committed himself to the extraordinary statement that "religious equality is in practice interpreted to mean religious non-existence." Such crude and misleading generalisations do great harm. It is not true, as regards the "unsectarian teachings" in our primary Board Schools, that religious equality means "religious non-existence." It is not true of our colonies, or of the United States, that "religious equality" means "religious non-existence." "Religious *in*equality" is a term that bears its own condemnation on its face.

Cheery and encouraging accounts have come to hand of the results of the recent amalgamation of the various Methodist communities in South Australia. Hitherto there had been three forms of Methodism in the Colony—Wesleyan, Bible Christian, and Primitive. Since January 1 these three have been organically united in one church. Reports of the first united conference bear witness to the hearty spirit of brotherhood that marks the combined churches, to the business-like ability with which delicate questions of adjustment have been mastered, and to the devout and spiritual tone of the gatherings. Our colonies are giving us some valuable lessons in more directions than one. This practical experiment in Christian reunion is an object-lesson that should not be lost on our home churches. There may be some difficulties peculiar to this country that are not found elsewhere; but there are several converging paths of reunion that ought to lead to their natural end ere long, and this happy instance of union accomplished ought to hasten the time.

The (Roman) *Catholic Times* announces that the remains of Dr. St. George Mivart have been deposited in the catacombs at Kensal Green without any religious ceremony, part of the inscription upon the coffin being the words, "Ex umbris et imaginibus in veritatem." Another Romanist journal, generally less diplomatic in its utterances, says:

> The ceremony was no ceremony at all, strictly speaking; but in accordance with the requirements of sanitation it was necessary to transfer the body of the late scientist from his home to some place licensed and approved by the civil authorities. There, pending the decision of Rome on the matter as to whether Doctor Mivart can be buried as a Catholic, the body must for the present remain.

The decision doubtless will be looked for with much interest by the thousands of Romanists in England who, it was stated by a Roman Catholic writer in one of the daily journals a week ago, hold similar views to Dr. Mivart's in regard to the dogmatic claims of Rome.

The organ of the Holy Synod of the Greek Church, the *Zerkovni Viestnik*, makes some startling admissions in dealing with the Nonconformist communities of Russia. The cruel persecution waged against them, which took the form of deportation to Siberia, just as though they were on a par with the vilest criminals, is pronounced an entire failure as well as cruelly intolerant; and it calls for the abrogation of the law that makes such treatment possible. More than this, a hearty tribute is paid to the exemplary life and character of the Nonconformists, which is commended to the emulation of the "faithful," and to the heroism which rapidly fills up the gaps caused by the transportation of those thus persecuted for their faith. All this augurs a better day for religion in Russia, where the principle of toleration has been very slow indeed to manifest itself.

The law which prohibits dramatic performances upon Good Friday might reasonably and with justice be extended to other entertainments of a kind quite inconsistent with the solemnity of that day. A performance, as near a prize-fight as the law allows, was announced for Good Friday last by a club in the South of London, one of the reasons given being that it was an "off night" as regards numbers of men. Surely if our legislators considered it to be right, and it is right, that the theatre should be closed, disreputable carnivals such as the one in question ought also to be made illegal. We hope some Christian members of Parliament will take up the matter, with a view to the suppression of so grave a scandal.

The "personality of Satan" has long been thought to be a thoroughly discredited theory in "cultured" circles. It would appear, however, that even advanced theologians are beginning to return to the undoubted teaching of the New Testament on this important question. Canon Gore, in one of his Lenten addresses on the 1st Epistle of John, has spoken with no uncertain voice on the matter.

> Why do we believe in a kingdom of evil? [he asks] Because we see, behind all the good efforts of individuals, something which plainly gives it continuity and connection; so that all goes on from age to age with a certain unity and continuity. Think of the vast organizations of evil in the world, and of their continuity; think of all the lives, of all the wrong love of money, and of all the tyranny of money. Surely there is something more than a mere accident of an individual sinner here. Evil has its kingdom and its king too.

"After the last returns the first." The great doctrines have a way of reasserting themselves; after a period of neglect or repudiation, they return and conquer by the sheer weight of their evidence and manifest truth. Thus belief is no mere academic theory, it is interwoven with the whole tissue of the evangelic faith. Christ came to "destroy *the works of the devil.*"

It is gratifying to observe that a Bill has been introduced into the French Chamber prohibiting tradesmen from employing their assistants more than six days per week; and we sincerely trust that the measure will soon become law. Apart from higher considerations, the breaking of the Sabbath always has meant to the working man seven days' work for six days' wages; and if, as is now proposed in the Bill in question, a limit is placed upon the number of days, it will soon be found to be in the interest of the employer to exclude from them that one which God has graciously provided to be a day of holy rest.

Points and Outlines.

A Condition of Blessing.

Blessing and iniquity never can co-exist in the same heart. The iniquity must go, then the blessing will come. The wickedness must depart, and then angels will hasten into the soul. Let us know, believe, and say with the frankest speech, that no man can really be blessed who has not been turned from his iniquities. —*Dr. Parker.*

The Power of Christ.

Christ is able—(1) To forgive sins (Mark ii. 9-11); (2) To save to the uttermost (Heb. vii. 25); (3) To keep (2 Tim. i. 12); (4) To succour the tempted (Heb. ii. 18); (5) To act beyond our thought (Eph. iii. 20); (6) To make all grace abound (2 Cor. ix. 8); (7) To subdue all things (Phil. iii. 21).

"The Lord is My——"

(Psa. xxiii.)

(1) *Shepherd*—Keeping me from want.
(2) *Rest-Giver*—Making me lie down.
(3) *Guide*—Leading me.
(4) *Repairer*—Restoring my soul.
(5) *Example*—Leading in holiness.
(6) *Illuminator*—Lighting all darkness.
(7) *Protector*—Giving me joy before enemies.
(8) *Sanctifier*—Anointing my head.
(9) *Satisfier*—Filling my cup.
(10) *Perpetual Entertainer*—Taking me to dwell with Him for ever. *F. I. B.*

Facts for Christians.

(Phil. ii. 15, 16.)

1. *What we are.*—"The sons of God" (John i. 12; 1 John iii. 1, 2).
2. *Where we are.*—"In the midst of a crooked and perverse nation" (1 John v. 19).
3. *What we should be.*—"Lights in the world" (Matt. v. 16).
4. *What we should do.*—"Hold forth the Word of Life" (2 Tim. iv. 2).
5. *Why we should do it.*—"That we may rejoice in the day of Christ, that we have not run in vain neither laboured in vain" (Acts xx. 26-24, 26, 27).

J. P. Coster.

A Worker's Prayer.

Oh that I could lie lower! then should I rise higher! Could I take deeper root downwards, then should I bear more fruit upwards. I want to be poor in spirit. I want to be meek and lowly in heart. I want to have the whole mind that was in Christ Jesus. Blessed be his Name for what He has given me already. Blessed be his Name, that out of his fulness I receive grace for grace. Oh that my heart was Christ's library! I would not have one thief to lodge in my Redeemer's temple. "Lord, scourge out every thief," is the daily language of my heart. The Lord will hear my prayer. —*George Whitefield.*

Successful Prayer.

(Mark xi. 24.)

"What things soever" has limitations. "Whatsoever ye shall ask *in my Name*" (John xiv. 13). The text indicates three steps, and gives a blessed assurance:

I. *The Desire* in the heart; a desire so strong as to override all others, and to carry compliance with all conditions.

II. *Prayer*—"when ye pray." God will be "inquired of." He says—"Ask and ye shall receive; seek and ye shall find."

III. *Faith*—"believe that ye receive them." Doubt paralyses prayer. "Without *faith* it is impossible to please God" (Heb. xi. 6).

The Assurance follows: "Ye shall have them."

Blessed and Tragic Unconsciousness.

("Moses wist not" . . . "Samson wist not" Ex. xxxiv. 29; Judges xvi. 20).

(1) *Beauty and strength come from communion with God.*

(2) *The bearer of the radiance is unconscious of it.* (*a*) Let us try to lose ourselves in Jesus Christ. (*b*) Let us think constantly and longingly of the unattained. (*c*) Let us cultivate a clear sense of our own imperfections.

(3) *The strong man made weak is unconscious of his weakness.* Christian people may lose their strength, because they let go their hold upon God, and know nothing about it! (*a*) Let us watch ourselves very narrowly. (*b*) Let us ask God's help: "Search me, O God, and try me."

Let us keep near to Jesus Christ, near enough to feel his touch, hear his voice, see his face; that we may carry with us a radiance which will tell even the world that we have been up where the Light lives and reigns. *Dr. Maclaren.*

*A Roused Temperance Sentiment.—II.**

By J. GLYN DAVIES, Newport, Mon.

THE growing power of the drink traffic is an appalling feature of British life. (1) In England and Wales there are 125,944 licensed houses—one to every 243 inhabitants. True, the number has been reduced. But the reduction is balanced out and out by the rebuilding, the enlargement, the decoration of those that remain. While temperance reformers are trying to reduce the number, the Trade is busy increasing the size, the attractiveness, the snariness, and, generally, the capacity for doing mischief. (2) We have 8,686 licensed brewers, a class of men of whom it is difficult to speak with moderation. They make their money, build their mansions, rise to honour—through the blood of their fooled fellows. O that the British workman *understood* the British brewer! Great God, do Thou open his eyes!

(3) At least £230,000,000 is invested in the Trade. And under the company system, this is distributed among many. In Guinness alone there are 9,000 shareholders, without including debenture-holders! Of these, 178 are "Revs." How the thing ramifies all society! What a hindrance to reform there is in this crowd of shareholders!

(4) There are 3,990 drinking clubs, with a membership of nearly 1,000,000. These are

NURSERIES OF DRUNKENNESS,

very dens of vice, opposed for ever to all that is pure and true.

What a power we have in our midst. Think of it. Go round it. Mark well its bulwarks. Then answer the question, is there no need of a *roused temperance sentiment?*

5. The drink traffic is now taking its part in political and municipal life. The "Trade" is their one motto, their one end and aim. The "Trade" is their politics. The "Trade" is their civic creed. Not the good of the nation, not the welfare of the community, but the "Trade"! Public-houses are becoming schools of politics, and through them, the 125,000 of them, the Trade, an elaborate, rich, determined, organized force, is a factor in all imperial and municipal elections. There is no doubt that the great Conservative victory of 1895 was secured by it. Sir William Harcourt's Bill brought out all its determination, all its ferocity, all its energy. A desperate enthusiasm was created that went to all lengths. All that experience could suggest, all that skill could devise, all that money could procure, all that activity could realize—all was done, not for the Commonwealth, not for the State, not for man, but for the "Trade."

Truly said Lord Rosebery, "If the State does not soon control the traffic, the traffic will soon control the State." In the face of this menace to healthy politics, this interference, as unwarrantable as it is shameless, in civic and imperial control—in the face of it, honestly and without prejudice, is there no need of a *roused temperance sentiment?*

6. The drink traffic is a Sabbath breaker. The unlicensed, irresponsible shebeens, nearly 4,000 strong, open their doors all the Sabbath long. They are packed, if report be true, with drinkers, loafers, and others of that ugly ilk. In England, the pity it is, the public-houses, for certain hours of the Sabbath, are sharers with the shebeens in this guilty work. These open doors are an incalculable help to that drift of desecration which is now menacing our Sabbath rest. Moreover, the traffic employs 300,000 people seven days a week. No rest for these poor slaves all the week! It is a traffic that

DRIVES ITS SERVERS INTO DOOM

and death at a frightful pace. Is there any true man who can say a good word for it?

Let these facts sink into the mind. Ponder them well. As we value our Sabbath rest, as we stand for the rights of God, as well as of man, is there no need of a *roused temperance sentiment?*

7. Religion is suffering. The Church of Christ is weakened, wounded, insulted, pained beyond words. For every minister of the Gospel, we have three licensed houses! Bishops and presbyters lay solemn hands on ministers, and send them out to save their fellows. The State at the same time gives licence to publicans, and sends them out with the ministers, *three to one!* For every primary school we have six licensed houses! Schoolmasters are trained, certificated, and sent out to educate and lift the young. The State at the same time gives licences to publicans, and sends them out with the schoolmasters, *six to one!* What chance has the minister or the schoolmaster?

Is there a greater, bitterer foe to the Church of Christ, to the cause of man, than this State-licensed drink traffic? A mocker of the pulpit! A scorner of the truth! A destroyer of souls! Need? There *is* need, never was greater need, of a roused temperance sentiment. A sentiment coming from the very soul of the Church! A sentiment that will permeate society, senate, and school! A sentiment that will weld all sections of the community into one undivided, unbeaten force! A sentiment that will be work, hard work, brave work, long work!

The foe is busy. The fight is hard. The issues are great. We need to be roused—all that is intelligent and tender, all that is human, all that is Christlike, in us—roused to earnest action. We rest our cause upon God and good. Then, as the Lord liveth, let us arise. To dare! To do! To strive! And to win!

*This and the preceding article may be had in booklet form, of W. Jones, 159, Commercial Street, Newport, Mon.

Our Will and God's Word.

ONE of the sad facts in connection with the life of most Christians is the mistakes so often made as to what is the will of God concerning them. Personal bias and desires are often in the ascendancy when least expected. The human will is so strong, and so easily mistaken for the guidance of God; and when failure results we learn our error.

Often one is tempted to wish one lived in the times when God's people, guided by the pillar of fire and of cloud, could not possibly err in their movements (Num. ix. 15-23), though many would find it irksome to have to go forward or halt whether they willed or no. But *we* have a word of prophecy *more sure*; whereunto we do well to take heed (2 Pet. i. 19). In God's written Word we have our true guide-book, and we may always be assured that *the Lord's will for us never runs counter to his will as revealed to us in the Bible.*

Our Bibles must not be used as fate-books turned over in a haphazard way, and guidance taken from isolated texts or parts of texts; passage must be compared with passage, and the times and circumstances of those to whom it was first addressed taken into consideration.

A young woman well known to us, a real child of God, had lived years in a Christian family where she was much valued. Wearying rather of the daily routine, she conceived the idea that God wished her to make a change; she said she was guided by God's Word, for again and again she had let her Bible fall open before her, and it always showed her the same passage which told her to go. She went, but soon found out that it had been a mistake.

A very devoted Christian girl, the sole comfort to an aged father, after attending a missionary meeting, was sure she was called by God to go abroad; and, in spite of remonstrance from friends, left the old man to droop, and gave herself to the fresh and more congenial work. Had she studied God's Word, we doubt not she would have learned more clearly

HIS WILL IN ALL DUTY.

An earnest Christian worker, of somewhat erratic and restless disposition, thought it God's will that she should leave husband and family, and go off for several years and visit mission stations. It was her own strong desire to do a great work for the Master, but surely God's Word would teach that since He had placed her in a home, duties to husband and family stood first. A Sunday school teacher, who was gaining great influence over his boys, thought himself called to a much higher work, in village preaching, and the class was often neglected and the lads scattered.

Examples might be multiplied. Surely we need the exhortation of St. Paul, "Be ye *steadfast, unmovable*, always abounding in the work of the Lord." Happy are they who follow the leadings of God's providence as explained by the directions in God's Word.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Keswick. E. J. Banks.

April's Call to the Woodlands.

O come forth, ye woodland children, spring is here!
That bright, happy, holy thing,
Dropt from heaven, whose name is Spring—
The sweet childhood of the innocent young year.

O come forth, ye woodland children! climb the stile;
And lo! veiled in withered grasses,
Some alone and some in masses,
Baby buds are breaking open with a smile.

O come forth, ye woodland children, come abroad!
All the solitary places
Are alive with new-born faces,
Watching Nature writing down the thoughts of God.

O come forth, ye woodland children! come and ponder,
How through death life forced its way,
And its progress none could stay
Till the soul is filled with wonder, filled with wonder.

But remember, O remember in your youth,
How alone against the world
The first snowdrop stood unfurled,
Like another Athanasius for the truth.

O the fair, fair risen life, the risen life!
While the world is filled with clangour
Of the nations in their anger,
There comes healing, healing, healing midst the strife!

O come forth, ye woodland children! dance and sing,
For all the world is singing,
And Love's fairy bells are ringing;
Birds, and butterflies, and bees are on the wing.

But O hush! ye woodland children, halt a minute,
In yon thorn-bush, screened with care,
There's a nest all moss and hair,
And three lovely mottled eggs are lying in it!

O come forth, ye woodland children! earth is ours,
The delicious old green earth,
With its rainbows and its mirth,
And, like fairies' swinging censers, come the flowers!

Then come forth, ye woodland children! Heaven's come down,
And through copses wet with rains
Angels cleave their soft green lanes,
And all Eden shines encamped about the town!

Charles A. Fox.

John the Baptist.

By Rev. F. B. MEYER, B.A.

Prophet of the Highest.

"THOU, child, shalt be called the Prophet of the Most High"—thus Zacharias addressed his infant son, as he lay in the midst of that group of wondering neighbours and friends. What a thrill of ecstasy quivered in the words! A long period, computed at 400 years, had passed since the last great Hebrew prophet had uttered the words of the Highest. Reaching back from him to the days of Moses, had been a long line of prophets, who had passed down the lighted torch from hand to hand.

But as the voice of Old Testament prophecy ceased, with its last breath it foretold that it would be followed, in the after-time, by a new and glorious revival of the noblest traditions of the prophetic office. "Behold," so God spake by Malachi, "I will send you Elijah the prophet before the great and terrible day of the Lord come." (Mal. iv. 5, 6). Consider—

I.—The Formative Influences by which the Baptist's Prophetic Nature was Moulded.—Amongst these we must place in the foremost place *the Prophecies*, which had given a forecast of his career. From his childhood and upwards they had been reiterated in his ear by his parents, who would never weary in reciting them. He would ponder the reference to himself in the great Messianic prediction—"Comfort ye, comfort ye, my people, saith your God. . . . The voice of one that crieth, Prepare ye the way of the Lord; make straight in the desert a highway for our God . . ." There was no doubt as to the relevance of those words to himself (Luke i. 76; Matt. iii. 3). And it must have unconsciously wrought mightily in the influence it wielded over

his character and ministry.

There was, also, that striking anticipation by Malachi which suggested Elijah as his model. Had not Gabriel himself alluded to it, when he foretold that the predicted child would go before the Messiah, in the spirit and power of Elijah (Luke i. 17)? And again his statement was confirmed by our Lord in Matt. xi. 14.

Thus the great figure of Elijah was ever before the mind of the growing youth, as his model and inspiration. He found himself perpetually asking, How did Elijah act, and what would he do here and now? And there is little doubt that his choice of the lonely wilderness, of the mantle of rough camel's hair, of the abrupt and arousing form of address, was suggested by that village of Thisbe in the land of Gilead, and those personal characteristics which were so familiar in the Prophet of Fire.

But the mind of the Forerunner must also have been greatly exercised by *the Lawlessness and Crime* which involved all classes of his countrymen in a common condemnation. The death of Herod, occurring when John was yet a child, dependent on the care of the good Elisabeth, had led to disturbances which afforded an excuse for the Roman occupation of Jerusalem. The sceptre had departed from Judah, and the lawgiver from between his feet. The High Priesthood was a mere forfeit in the deals of Idumæan tetrarchs and Roman governors. The publicans were notorious for their exactions, their covetousness, their cheating and oppression of the people. Soldiers filled the country with violence, extortion, and discontent. The priests were hirelings; the Pharisees were hypocrites; the ruling classes had set aside their primitive simplicity and purity, and were given up to the voluptuousness and licence of the Empire. "Brood of vipers" was apparently not too strong a phrase to use of the foremost religious leaders of the day—at least, when used, its relevance passed without challenge.

Tidings of the evil that was overflowing the land like a deluge of ink were constantly coming to the ears of this eager soul, filling it with horror and dismay; and to this must be traced much of the austerity which arrested the attention of his contemporaries. The idea, which lies beneath the fasting and privation of so many of God's servants, has been that of an overwhelming sorrow, which has taken away all taste for the pleasures and comforts of life. And this was the thought by which John was penetrated. On the one hand, there was his deep and agonizing conviction of the sin of Israel; and on the other, the belief that the Messiah must be nigh, even at the doors. Thus the pressure of the burden increased on him till he was forced to give utterance to the cry it extorted from his soul: "Repent, for the kingdom of heaven is at hand."

But in addition to these, we must add *the Vision of God*, which must have been specially vouchsafed to him whilst he sojourned in those lonely wilds. He spoke once of Him "who sent him to baptize." Evidently he had become accustomed to detect his presence and to hear his voice. This is the characteristic of the true prophet. He has been a seer. He has spoken, because he has beheld with his eyes, looked upon, and handled the very Word of God. The Divine Prophet, speaking for all that had preceded Him, said: "We speak that which we know, and testify that we have seen."

In this we may have some share. Let us remember that we are to be God's *witnesses* in the Jerusalem of the home, the Judæa of our immediate neighbours, and to the uttermost parts of the earth of our profession or daily calling. God demands not advocates, but witnesses; and we must see for ourselves before we can bear witness to others, the glory of that light still flushing our faces, and the accent of

conviction minted in our speech.

These are the three signs of a prophet: vision; a deep conviction of sin and impending judgment; and the gushing forth of moving and eloquent speech; and each of these was apparent, in an exalted and extreme degree, in John the son of Zacharias.

II.—An Illustrative and Remarkable Parallel.—As John came in the spirit and power of Elijah, so, 400 years ago, in the lovely city of Florence, a man was sent from God to testify against the sins of his age, who, in many particulars, so exactly corresponds with our Lord's forerunner that the one recalls the other.

Who can read of Savonarola's saintly life,* over which even the breath of calumny has never cast a stain—of his depriving himself of every indulgence, content with the hardest couch and roughest clothing, and just enough of the plainest food to support life—without remembering the camel's cloth, the locusts and wild honey of the Baptist?

If John's lot was cast on evil days, when religion suffered most in the house of her friends, so was it with Savonarola. The fourteenth and fifteenth centuries witnessed the increasing corruption and licentiousness of popes and clergy. The offices of cardinal and bishop were put up to auction, and sold to the highest bidder. The bishop extorted money from the priests, and these robbed the people. The grossest immorality was prevalent in all ranks of the Church, and without concealment.

The herald of Jesus possessed a marvellous eloquence, beneath which the whole land was moved; and so it was with Savonarola. During the eight years that he preached in the cathedral, it was thronged with vast crowds; and as he pleaded for purity of life and simplicity of manners, "women threw aside jewels and finery, libertines were transformed into sober citizens, bankers and tradesmen restored their ill-gotten gains."

What Herod was to John the Baptist, the Pope and the magnificent Lorenzo di Medici were to Savonarola. The latter seems to have felt a strange fascination towards the eloquent preacher, tried to attach him to his court, was frequent in his attendances at San Marco, and gave largely to his offertories. To use the words of the New Testament, he feared him, "knowing that he was a righteous man, and a holy" (Mark vi. 20). But Savonarola took care to avoid any sign of compliance or compromise, declined to pay homage to Lorenzo for promotion to high ecclesiastical functions, returned his gold from the offertories, and when they ran to tell him that Lorenzo was walking in the garden, answered, "If he has not asked for me, do not disturb his meditations or mine."

Like John, Savonarola was unceasing in his denunciation of the hypocritical religion which satisfied itself with outward observances. "I tell you," he said, "that the Lord willeth not that ye fast on such a day or at such an hour; but willeth that ye

avoid sin all the days of your life."

The fate of martyrdom that befell John was awarded also to Savonarola. Thrust into a loathsome dungeon; languishing there, amid every indignity and torture, for some weeks, on May 23, 1498, he was led forth to die. When the commissioners of the Pope arrived at his trial, they brought with them express orders that he was to die, "even though he were *a second John the Baptist*." It is thus that the Apostate Church has always dealt with her noblest sons. But Truth, struck to the ground, revives. Hers are the eternal years. Within a few years, Luther was nailing his theses at the door of the church at Wittenberg, and the Reformation was on its way.

There is a legend, which at least contains a true suggestion, that when Savonarola was on his way to Florence from Genoa, as a young man, his strength failed him as he was crossing the Apennines, but that a mysterious stranger appeared to him, restored his courage, led him to a hospice, compelled him to take food, and afterwards accompanied him to his destination; but on reaching the San Gallo gate he vanished, with the words, *Remember to do that for which God hath sent thee!*

The story recalls forcibly the words with which the Evangelist John introduces his notice of the Forerunner—"There was a man, *sent from God*, whose name was John." Men are always coming, sent from God, specially adapted to their age, and entrusted with the message which the times demand. See to it that thou too realise thy divine mission; for Jesus said, "As the Father hath sent Me, even so send I you." Every true life is a mission from God.

And when we read the words of the Apostle Paul about John "fulfilling his course," we may well ask for grace that we may fill up to the brim the measure of our opportunities, that we may realize to the full God's meaning and intention in creating us: and so our lives shall mate with the Divine Ideal, like sublime words with some heavenly strain, each completing the other.

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* *The Author desires to acknowledge his obligations to an interesting article on Savonarola, in a recent number of the 'Friends' Quarterly Examiner.'*

Day by Day.

SUNDAY, April 29. Psa. lxxv.

THERE are high moments in the soul, when we feel that God's name is near. The room in which we sit becomes holy ground; the atmosphere is the thin veil behind which trembles the very presence of the Eternal. Then we give thanks, we give thanks. What is life without God? But when He is near, summer is in our hearts, and all the trees are filled with singing birds.

The godly man must not be content with praising God, great and good as that work is. He must be prepared to take his part in bearing up the social fabric. The more especially in times of chaos and dissolution, he must be prepared to assume responsibility in directing and influencing the course of events. I gravely question if the Church of God is exerting a sufficient influence at the present crisis. We may do much, not only by our prayers, but by breathing the spirit of our Master in social circles.

What fret it takes out of the life to know that our promotion in the world to positions of trust and influence does not depend on our plannings and strivings, but that God is the source of all. He who lives for God, and whom God can trust, shall be placed in positions of trust. He who will use his influence for God shall be dowered with influence. He who is faithful over talents shall be allowed to try his hand on cities. Let the arrogant and wicked say and do as they like; with God is the ultimate decision, and He can interfere on the behalf of his saints. The horn is always the symbol of strength. The horns of the wicked may sprout, but they shall be cut off by the saw of the divine judgment, whilst those of the righteous shall be exalted.

MONDAY, April 30. Psa. lxxvi.

In the second verse "tabernacle" may be rendered *covert*, and "dwelling-place" *lair* (see R.V. margin). God is compared to the lion, the dreaded monarch of beasts, which finds his home in a den, on which no inferior animal dares intrude. How secure then must Salem and Zion be! No weapons that are formed against them shall prosper; they are all snapped and broken by his power. As the mountains are full of prey to the young lion, so the hills around Jerusalem, where Sennacherib pitched his camp, were full of spoil to the armies of the Lion of the tribe of Judah. The stout-hearted captains of Assyria slept their last sleep. Both chariot and horsemen were overwhelmed in the sleep of death.

For the Angel of God laid his wings on the blast,
And breathed on the face of the foe as he passed.

Some of the meek of the earth may read these lines. Humble towards God, they are meek towards their fellow man. They do not avenge themselves. Weak and helpless, they turn their eyes to God; and He cannot fail. He will cause his sentence to be heard from heaven, and when the earth hears, it will be still. He will arise in judgment and save all the meek of the earth. "Blessed are the meek, for they shall inherit the earth."

There is a "thus far and no farther" to human wrath. God will not let it go beyond certain limits, and it is remarkable how He is able to make it subserve his own purposes. Pharaoh's wrath, Nebuchadnezzar's wrath, Herod's wrath, have really been used to effect what otherwise God would have brought about by holier means. Bring Him gifts and presents, O meek souls. Fear not *ye*; but let the proud Roman soldiers quake and become as dead men (11, 12).

TUESDAY, May 1. Psa. lxxvii.

Yes, it is well to cry with your voice in the day of your trouble. It is a mistake to lock your secret anguish in your heart. Better a hundred times to let it forth. Even in the night, stretch out your hand; it will touch another Hand. Take no comfort from any lower source; not from Christian work, not from the diversions of society, not from a proud steeling of your nature against the brunt of tribulation—no, refuse to be comforted, till God has pressed the poison from your wound and comforted you Himself.

Go back on the past. Consider the way in which He has stood by his saints in the days of old, the years of ancient time. Recall his dealings with thee in the days that are gone. He cannot cast off. When once He sets his love He never takes it back. There may be the temporary shadow, as of the dark tunnel, but thy life shall shoot out into the brilliant sunshine again. His mercy and promise are the inalienable possession of the soul. It is thy infirmity which makes thee question thus. Like John the Baptist, thou art enclosed in a dungeon cell of some kind, and this depresses thee, but oh, remember "the years of the right hand of the Most High." Has it ever faltered? Has it ever been withdrawn? And think who sits there, exalted to his right hand, a Prince and a Saviour!

No. Betake thee to the sanctuary. Recount the wonders of the Red Sea, and the wilderness. Remember how tenderly God led his people, as a shepherd his flock. And He is thine, and thou art his, for ever.

WEDNESDAY, May 2. Psa. lxxviii.

Hymns like this were learnt by children and young people in the old Hebrew homes, that they might set their hope on God, and not forget his works. It is a good custom to store the young mind with hymns and words of Scripture. They will often return in after life. Parents might do so much for their children if they would sow their memories thick with the seed-germs of God's Word.

What a story is told here of the waywardness of the human heart! Notwithstanding all that God has done, we are perpetually asking: *Can God?* "Can God prepare a table in the wilderness? Can He give bread?" Nothing is more detrimental to our peace and prosperity. God will do anything we can trust Him for, but directly we begin to question, we tie his hands. His anger is kindled against those who do not trust in his salvation.

Sometimes God gives men what they lust after, because He sees their hearts are fully set on it, and that He may teach them the hollowness and unreality of all below these skies. But, in spite of all his beneficence, the human heart will continue its rebellion, turning to Him in moments of despair, and following its own wild way when prosperity returns.

The story of the Book of Judges and 1 Samuel is told with graphic force in *vv.* 55-64; and it is very fine to hear of the divine awakening of *v.* 65. There have been many times in the history of religion when God has seemed to sleep. Sin and evil have held, apparently, uninterrupted sway. Then a time of revival has carried all before it. Some man has been raised up—a Luther, a Spurgeon, a Moody. God send us such times again!

THURSDAY, May 3. Psa. lxxix.

A cry of mingled agony and surprise! It seemed almost incredible that the heathen (who probably stand for Nebuchadnezzar and his officers) should be allowed to enter the holy city, defiling the Temple, and laying Jerusalem waste. Yet so it had been. The streets were choked with the slain, and the watercourses had run blood. The Psalm in many respects closely resembles the Book of Lamentations, with which it should be compared. The same horror, the same agony, the same pitiful entreaty to God to interpose, the same intense hatred against the victors.

There is a sense in which we may apply the Psalm to our own life. How often the heathen force their way into the inner temple of the Spirit—heathen thoughts and imaginations, unholy and malicious passions, hurtful and deceitful lusts! Sometimes we have beheld this intrusion into the hearts and lives of those who are dear to us as our own souls! Young hearts, which were intended to be the city and temple of God, invaded by strange and foreign enemies to their peace and blessedness.

Does it seem as though God were angry with you, and that your life is laid waste by the fire of his indignation? Are you brought very low, and as it were appointed to death? Is the reproach of the enemy ever in your ears, saying, Where is your God? Then, turn first to inquire whether there may not be some sin which lies between God and your soul. Confess it, and put it away. And then turn to God with a free and glad heart. Ask that his tender mercies may prevent, and his help succour, for the glory of his name. And your sighing will come before Him, and He will deliver and keep you as the sheep of his pasture, purging away your sins.

FRIDAY, May 4. Psa. lxxx.

Like the preceding, this Psalm probably dates from the time of the devastations perpetrated by Nebuchadnezzar and his generals. Thus the pious Israelite bewailed the low estate of his people. The conception of the Psalm, mentioning especially Ephraim, and Benjamin, and Manasseh, the three tribes which, in the olden line of march through the desert, followed the sacred vessels of the sanctuary, evidently suggests that God is still leading his pilgrim hosts through the desert to the Land of Promised Rest. Notice the special reference to Joseph, who stands for the ten tribes of Israel, as though, in this time of trouble, the ancient antagonism between the northern and southern kingdoms was abolished: and ponder on the tender refrain with which each stanza closes (3, 7, 14, 19).

We may turn this ancient litany into a prayer for the Church of Christ in these days. There is considerable reason for anxiety. Larger masses of people stand aloof from her than at any period in the closing century. On the one hand, there is an alarming increase of sacramentarianism, and on the other a terrible prevalence of mere intellectualism; the reign of higher criticism is at its height in many pulpits, whilst worldliness and infatuation for amusement obtain in the pews. If ever there was a moment when God's children needed to pray for revival, it is the present. God's vine is burned with fire, it is cut down—is it not time for us to plead with Him to turn again and save us, to lift on us the light of his face, to quicken us again, that we may call upon his name?

If we are willing to be turned, we have already commenced to turn, and presently the twilight will brighten into the perfect daylight. If we want to be saved, we are already being saved.

SATURDAY, May 5. Psa. lxxxi.

Ah, how much we miss because we do not open our mouths wide enough (*v.* 10). We are not straitened in God, but in our own limited and straitened faith. There is no good thing that He will withhold from us if we walk uprightly.

Think of what God has done! Has He not delivered us from Egypt, our shoulder from the burden, and our hands from the basket of our taskmasters? Has He not delivered us in trouble, and answered us in the secret place of thunder? Has He not brought us through the Red Sea, and strewn its shores with the dead bodies of our foes? And will He not continue to supply all our need out of his riches in glory by Christ Jesus? He that spared not his own Son, but freely gave Him up to the death for us all, will He not with Him also freely give us all things?

Alas, that we have not hearkened to his voice, and that we have preferred our own ways and energies and resources. If only we could die absolutely to these! If only we could write the death-sentence on all that belongs to our own natures! If only we could learn to be dead indeed to the "I" principle, that we might live only and wholly to God!

Then He would subdue our enemies and turn his hand against our adversaries. He would cause our time to endure for ever. He would feed us with the finest of the wheat, and satisfy us with honey from the Rock. Let us turn to Him with purpose of heart, being divested of all confidence in ourselves, and satisfied to receive all from the Hand of God, our strength and our salvation.

*The General's Story.**

A BOY'S SACRIFICE.

IT was during my Indian service—stirring times, too, ripe with mutiny and murder.

At that time I had in my regiment a little bugler. I had often noticed him as being too fragile and delicate for the life he had to lead; but he was born in the regiment, and we were bound to make the best of him. His father, as brave a man as ever lived, had been killed in action, and his mother had just drooped and died six months later.

She was the daughter of a Scripture reader, a delicate, refined-looking creature, and had brought up the boy strictly, according to her lights. In spite of her chapel-going propensities, she was generally liked and respected, and the boy was her image; but, as he liked better going to prayer-meetings with her than joining in the horse-play of the other boys, he was not popular, and suffered from many a coarse taunt and mocking gibe.

After his mother died—I heard all this afterwards—his life was made a misery to him by the scoffing sneers and ribald jokes of the men whose butt he was.

About two years later, when Willie Holt was fourteen years old, the regiment was bivouacking some miles from camp for rifle practice. I had intended leaving the lad behind, thinking him too delicate for such work—the ground was swampy and unhealthy—but my sergeant-major begged hard 'to take him along.'

"There is mischief in the air, Colonel,' he said; "and, rough as they treat the lad—and they do lead him a life—his pluck and his patience tells on 'em, for the boy is a saint, sir; he is, indeed."

I had a rough lot of recruits just then, and before we had been out a fortnight, several acts of insubordination had been brought to my notice—those were ticklish times—and I had sworn to make an example of the very next offence, by

HAVING THE CULPRIT FLOGGED.

One morning it was reported to me that, during the night, the butts, or targets, had been thrown down and otherwise mutilated, and the usual practice could not take place. This was serious indeed, and on investigation, the rascally act was traced to a man or men in the very tent where Willie Holt was billeted, two of them being the worst characters in the regiment. The whole lot were instantly put under arrest, to be tried by court-martial, when enough evidence was produced to prove conclusively that one or more of the prisoners were guilty of the crime. In vain were they appealed to to produce the men, and at last I spoke:—

"We have all heard the evidence that proves the perpetrator of last night's dastardly act to be one of the men before us."—then turning to the prisoners I added:—

"If any one of you who slept in No. 4 tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all, each man in turn to receive ten strokes of the cat."

For the space of a couple of minutes dead silence followed; then, from the midst of the prisoners, where his slight form had been completely hidden, Willie Holt came forward.

He advanced to within a couple of yards from where I sat, his face was very pale, a fixed intensity of purpose stamped on every line of it, and his steadfast, shining eyes met mine clear and full.

"Colonel," said he, "you have passed your word that if any one of those who slept in No. 4 tent last night comes forward to take his punishment, the rest shall get off scot free. I am ready, sir, and please may I take it now?"

For a moment I was speechless, so utterly was I taken by surprise; then, in a fury of anger and disgust, turned upon the prisoners.

"Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? for that he is guiltless you know as well as I." But sullen and silent they stood, with never a word.

Then I turned to the boy, whose patient pleading eyes were fixed on my face, and never in all my life have I found myself so painfully situated. I knew my word must stand, and the lad knew it too, as he repeated once more, "I am ready, sir."

"Sick at heart, I gave the order, and he was led away for punishment.

Bravely he stood, with back bared, as one—two—three strokes descended. At the fourth a faint moan escaped his white lips, but ere the fifth fell a hoarse cry burst from the group of prisoners who had been forced to witness the scene, and with one bound, Jim Sykes, the black sheep of the regiment, seized the cat as with choking, gasping utterance he shouted:

"Stop it, Colonel, stop it, and tie me up instead. He never did it, but I did," and with convulsed and anguished face he flung his arms round the boy.

Fainting and almost speechless, Willie lifted his eyes to the man's face and smiled—such a smile—"No, Jim," he whispered, "you are safe now; the Colonel's word will stand."—His head fell forward—he had fainted.

The next day as I was making for the hospital tent where the boy lay, I met the doctor. "How is the lad?" I asked. "Sinking, Colonel," he said quietly. "What!" I ejaculated, horrified and startled past words.

"Yes, the shock of yesterday was too much for his feeble strength. I have known for some months it was only a question of time," he added; "this affair has only hastened matters,"—then gruffly—"he is more fit for heaven than earth;" and with a suspicious moisture in his kind old eyes, he stood aside while I passed into the tent.

The dying lad lay propped up on the pillows, and half kneeling, half crouching at his side was Jim Sykes. The change in the boy's face startled me; it was deathly white, but his great eyes were

SHINING WITH A WONDERFUL LIGHT,

strangely sweet. The kneeling man lifted his head, and I saw the drops of sweat standing on his brow as he muttered brokenly,

"Why did ye do it, lad? Why did ye do it?"

"Because I wanted to take it for you, Jim," Willie's weak voice answered tenderly. "I thought if I did it might help you to understand a little bit why Christ died for you."

"Why Christ died for me!" the man repeated listlessly.

"Yes, He died for you because He loved you, as I do, Jim; only Christ loves you much more. I only suffered for one sin, but Christ took the punishment of all the sins you have ever committed. The punishment of all your sins was death, Jim, and Christ died for you."

"Christ has naught to do with such as me, lad; I'm one of the bad 'uns, you ought to know that."

"But He died to save the bad ones, just them. He says 'I came not to call the righteous but sinners.' 'Though your sins be as scarlet, they shall be white as snow; though red like crimson, they shall be as wool.' Dear Jim," the earnest voice pleaded passionately, "shall thy Lord have died in vain? Listen; He is calling you. He has poured out his precious life blood for you. He is knocking at the door of your heart. Won't you let Him in? Oh! you must, and then, we shall meet again."

The lad's voice failed him, but he laid his hand gently on the man's bowed head.

A choking sob was the only answer, and for a few minutes there was silence.

Standing there in the shadow I felt my own heart strangely stirred. I had heard such things once, long, long ago. Thoughts of the mother I had idolised came floating back out of the dead past, and the words seemed a faint echo of her own.

How long I stood there I know not, but I was roused by a hoarse cry from the man, and then I saw that Willie had fallen back on his pillow, fainting. I thought he was gone, but a few drops of cordial from the table at his side revived him. He opened his eyes, but they were dim and sightless. "Sing to me, Mother," he whispered, "'The Gates of Pearl,' I am so tired." In a flash the words came back to me. I had heard them often in that shadowy past, and I found myself repeating them softly to the dying boy:—

Though the day be never so long
It ringeth at length to evensong,
And the weary worker goes to his rest
With words of peace and pardon blest.
Though the path be never so steep,
And rough to walk on and hard to keep,
It will lead, when the weary road is trod,
To the Gates of Pearl—the City of God.

"Thank you, Colonel," he whispered, "I shall soon be there."

His tone of glad confidence seemed so strange to me, I said, involuntarily, "Where?"

"Why, heaven, Colonel. The roll call has sounded for me; the gates are open, the price is paid." Then softly, dreamily he repeated as if to himself:

Just as I am without one plea,
But that thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God—I come.

Then once more he lifted his eyes to mine: "You will help him, sir?" he breathed, laying his hand feebly on the head of the man still crouching at his side; "you will show him the way to—the—Gates—of—Pearl."

As each word fell haltingly, fainter and yet fainter came the breath from between his parted lips. Suddenly a glorious light flashed into his dying eyes, and with a radiant, happy cry, he flung out his arms as if in welcome: "Mother! —mother!"

His voice rang out, thrilling the heart of every man who heard it. Then gradually the weak arms drooped, the light faded from the shining eyes, and the brave spirit of the martyred boy had fled to God."

Jack Gray.

* Abbreviated from The General's Story. Price, 6d. per dozen. *Morgan & Scott.*

The Home of Industry.

IT has been an exceptionally trying winter for our needy and aged widows, but we have been enabled to supply both medicine and nourishment to the sick and feeble. The weekly sewing class and free tea have continued regularly, with the much-valued message from God's Word.

Our hearts have been kept tender as we thought of the relatives of our poor and aged away at the front in South Africa—husbands, fathers, and sons. Their prayer-meetings have been most touching. We have listened to first a mother, then a sister, and then a wife, pleading most pathetically that their loved ones might be preserved, and that if it were God's will the war might soon cease. The sorrow and starvation in India were not forgotten, and when our women heard how help was needed, they gathered their pence, and 15s. was the result of their self-denial.

Another branch of our privileged service for the Master has been the gathering in of the children. For many months our Training Home has been bright with a happy family party; their elementary education has been continued day by day, enlivened by their sweet hymns, action songs, and healthy walks in Victoria Park.

But now this our seventy-sixth family is being fitted out, and hopes to sail in the *Tunisian* on May 10. The Lord has supplied the means, and the readers of this record have supplied many of the garments. Thus we send them forth—some wee ones to be pets, others to be helps, in the homes of plenty in Canada. We know from our past thirty years' experience they will be treated with kindness, and in return give hearty service with gratitude and obedience.

Those who have shared in thus caring for the lambs once neglected, and in danger, take comfort from "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded."

A souvenir of the outcome of the work amongst the little ones can be had if a stamp is sent to the Home of Industry, 29, Bethnal Green Road, E.

Annie Macpherson.

Other Lands.

From Florida.

IF we sighed with disappointment when entering first the State whose name is so suggestive of flowers and beauty, it was with regret that, after a sojourn of five days at Orlando, Florida, we said farewell to a little band of saints who had welcomed in us members of the one Body of Christ, and whose prayers and blessings followed us on our way to the night train.

Here, as well as in Havana and Nassau, my husband enjoyed the privilege of bearing witness to the mighty power of the Word of God, and his expositions met with ready hearers and kind acceptance among various congregations: Baptists (English and Cuban), Congregationalists, Presbyterians, Methodists, "Disciples," Christian Alliance. Owing to his introduction to Principal Ward of the

ROLLINS COLLEGE, WINTER PARK,

by Mrs. Drury Lowe, a worthy daughter of a noble mother (Lady Beauchamp), he was also given the opportunity of addressing an assembly of students and Christians at that College.

This institution was founded under a special charter from the State of Florida in 1885, and opened during the same year with the object of promoting the general interests of Christian education, and of qualifying its students for the various duties of life.

Latterly the College has received a number of Cuban students, many from families made destitute by the war, and who consequently had to be assisted financially. Rev. G. M. Ward believes that the best way to settle Cuba is to educate her people in American ways and up to American standards. Another feature of the work is that they are brought under the influence of Bible teaching. Though nominally Roman Catholics, a great majority have shown a strong aversion to that system. About two-thirds of the students have been regular attendants at the Protestant churches and the Christian Endeavour meetings in the towns. Principal Ward consented to give free tuition to two Cubans, to be selected by the Cuban Educational Society.

We arrived at Orlando one Thursday afternoon. While taking a walk in the evening through the unknown city, we found ourselves before an open meeting room, and, lifting up our eyes, read W.C.T.U., and beneath, The Christian Alliance. A lady was just speaking, her face shining with transfiguring joy as of one who dwells in heaven and looks down upon the earth. Three souls were given her that evening—father, mother, and son, coming out to confess their Redeemer. We learned afterwards that Mrs. Palmer was from Syracuse, N.Y., and that she had passed through the furnace of sorrow and bodily affliction until she became, according to her own expression,

A BUNDLE OF DISEASE.

When the doctors despaired, she turned to her God, and proved that her extremity was his opportunity. She is now well and rejoicing, and on an errand of love at Orlando.

The members of the Christian Alliance belong to different churches. They have united together for active service, and carry the Gospel into out-of-the-way places, holding meetings in cottages, log-cabins, or barns; visiting prisoners and sick ones, and praising the Saviour in constant expectation of his coming. The work is not without a reward even now. The other day a young man in the prison became converted, so manifestly that none who went to see him doubted it.

Colonel and Mrs. Drury Lowe keep in touch with the different Christian agencies. Their attitude rather puzzles some who would like to find out their denomination. They are also warm friends of the negroes, not discussing but acting. The longer we are in the South the more we are convinced that arguing the race-problem with Southern citizens will not advance its solution, but rather repress it. The white man is born and bred in the prejudice; only the grace of God can make him deny what has become a part of his nature. Christians, whose sincerity we would not doubt for a moment, confess to it, and ministers of the Gospel of the meek and gentle Jesus, who said: "I am among you as He who serveth," will expect every coloured visitor to come by the back door, no matter what his social position is, and consider it a condescension to address a man of Booker T. Washington's intelligence and education as "Mister." Generally we find that those who speak with the greatest

CONTEMPT OF THE BLACK MAN

know nothing of his achievements. They have never read a book from the pen of a coloured author, nor inquired into their institutions, nor taken the trouble of ameliorating their filthy conditions where they exist. Ostracism no doubt is the nightmare that frightens many a kind-hearted man and woman.

Mrs. Drury Lowe took her stand from the very first, and has remained a faithful advocate of the principle of brotherhood and sisterhood in Christ Jesus, never grudging a kind smile or a handshake to the dark-skinned child of God. Once a week she gathers the mothers at the Afro-American Episcopal Methodist Church, Orlando, reading and expounding the Bible to them. Following the mothers' meeting is a children's class. I had the pleasure of being present at both of the meetings. How these harassed women's eyes hang on their teacher's lips, and how attentive and well disciplined the children seem! "We do love her," said one; "We would not know what to do without her," said another; and "Hulloh, Mrs. Drulow," cried the children, waving their hands as we drove past their cottages. A seven years' experience like that of Mrs. Drury Lowe might well refute any assertion as to the negro being a hopeless case.

Her mission work is more emphatic still at her own home. The servants under her care are taught to read and write, and in order to reward their painstaking a geography lesson is given them now and then. At family prayer the Colonel takes the trouble to break up the assigned portions of Scripture into fragments that can be taken and assimilated, if need be, by babes. By these means they grow in knowledge and grace. In compliance with their own request, Mrs. Drury Lowe arranged a Sunday class for them, after dismissing the little ones, whom she gathers around her every Sunday afternoon. Their residence is three miles out of Orlando, and about one mile from Winter Park—a charming spot in a region of lakes, especially at this time of the year, when

THE ORANGE GROVES WHITEN

with blossoms, and the air is laden with their fragrance. Our first call happened on the Colonel's sixteenth spiritual birthday. This led to comparing our respective experiences and instances connected in each case with that happy, happy day. The conversation turned, as one would expect, to Mr. Moody and Mr. Sankey, who, as well as the lady who is now the Colonel's wife, were factors in fulfilling the sainted mother's prayers for his conversion.

Then we talked of the country, of the war, and our beloved Queen; and at last we walked out into the grounds. In spite of palmettos, palms, and magnolias, I could not shake off the impression that we were in an English park. This was due to the art of the proprietor, who had contrived to transform the primary wilderness into a scene of cultivated loveliness. The grounds slope down to a lake, which is seen from the verandah, and in which, on bright evenings, the setting sun is reflected. We were often charmed with the sunsets on our journeys, and often reminded of Wordsworth's beautiful lines:—

Fair as a star when only one
Is shining in the sky.

An old Negro is busy clearing the grounds from the fallen leaves, and Mrs. Drury Lowe introduces me to him, saying, "I know you like to know the Lord's children. This lady is one of them."

"Yes, I do, I do, Missys," said "Billy," grasping my hand. And then with an illuminated face he related his past experience, how the Colonel used to talk to him of God and the Bible, and how he refused to believe, until he was quite miserable, and wanted to die and not to speak to anybody again. But instead of dying, he began to live again a life so new—oh, it was grand—and now he cannot help talking of Jesus, no matter to whom and where. He must talk of Him, because he knows what He has done for him. This somewhat incoherent testimony was touching to hear. He cannot read, and for some time his brain seemed incapable of taking in the teaching of master and mistress. In his intense desire to know he used to pray: "O God, sense into me wha, the Missys teaches." And the Lord answered his prayer.

WILMA MORGAN.

Tuskegee, Ala., April 2, 1900.

Side-Lights of the War.

AMERICAN SYMPATHY.

OUR American cousins have practically shown their sympathy in our hour of trial in sending to South Africa the well-equipped hospital ship *Maine*. Actions like these help to bring out the unity of the Anglo-Saxon race, and to wipe away any misunderstanding or strained relationships which might have existed in the past.

It was most touching to see the tender care the doctors and their orderlies showed to our poor wounded soldier lads on board the *Maine*. We had received a very cordial response to our request to visit the wounded and distribute the specially-bound

MARKED NEW TESTAMENTS

our good friends, Mr. and Mrs. Stephen Menzies, have sent us for this purpose. The convalescents on deck crowded round us, eagerly requesting us to give them one; and as we left them we found not a few settling down again in their comfortable deck chairs, looking at the marked texts.

The wards below were spotlessly clean, and the cots with their spring mattresses and fittings helped to bring out the inventive genius of our American friends. Money was not spared to make the wounded and sick comfortable. We passed from cot to cot distributing God's Word, and giving a message as we moved about amongst them. One bright-faced man in the Middlesex Regiment drew our attention to the fact that John iii. 16 was *well* marked. "What do you know about it?" we asked. "I am saved and have everlasting life," was the response. A short season of fellowship and we passed on to his neighbour, who had turned to the same text, but as one who was seeking. Words of assurance were spoken, and we left him with his Testament still open at that wonderful chapter.

Passing on from ward to ward, we found on all sides the eagerness of the men for a marked Testament, and although 120 were given away we still needed fifty more, so that every wounded man should get one. One or two Christians were met with, and their experiences seemed to have brought them out all the brighter.

The U.S.S. Co.'s tug, *Natal*, came alongside on her way to the hospital ship *Nubia*, to leave eighteen wounded men to fill up the vacant cots. Stretchers were brought out, and it was touching to see the true sympathy of the Americans as they so tenderly

CARRIED THE SEVERELY WOUNDED

up the ladder, across the deck, and down into the wards, or directed those who could walk to some chair, while the worst cases were being attended to.

Fresh from the recent war in Cuba, those on board the *Maine* arrived in our midst with newly acquired and valuable experience. The *Lismore Castle* and *Spartan* have both returned from Cape Town after leaving their freights of wounded and sick, and already we hear nearly 100 have arrived on the former and more to follow. More visits will be paid, and the Testaments distributed before they steam away on another visit to Cape Town. We are counting upon the prayers of friends in England.

W. SPENCER WALTON.

(559)

Soldiers at the Front.

NEWS FROM ELANDSLAAGTE.

IN the camp at Elandslaagte we are having blessing. Many of the soldiers are giving themselves to Jesus. There are two of us in the Fourth Brigade conducting Gospel work.

On Sunday last (March 18), as there is no Presbyterian minister, I did service for the Presbyterians; also any other duty such as burying the dead. Every night of the week—unless when fighting or marching prohibits—we have a Gospel meeting among the tents where the men are. There are four regiments in the brigade, so we occupy the space which is generally between the different corps, and which just allows us accommodation to stand. The Christian men off duty gather round us, then we strike up a hymn, and as soon as the soldiers hear they come and form a circle round us; and, as the nights are nice and warm, they will lie on the ground singing Sankey hymns as long as the daylight permits. Moreover, these listen while we tell them of the wonderful salvation God has provided for us in the Lord Jesus Christ. We have simply put the way before the men. The Spirit has shown it them; and at the end of the meeting many have come and told us that they have decided for Jesus. Night and day before their comrades they are witnessing a good confession. We are having a good deal of sickness breaking out now amongst us, especially dysentery and fever, and our hospital is getting large.

J. Ewing, A.S.M.,
2nd Scottish Rifles, 4th Brigade.

HOSPITAL VISITATION.

Some evangelists who are labouring in connection with the work which is represented at home by Mr. T. McLaren, of Glasgow, give particulars of visitation work in the hospital at Woodstock: "Some of the soldiers particularly ask for Testaments, and we trust the reading the same may lead them to the Lord. The tales they tell from the front are very pitiful. Enteric fever and rheumatism have claimed many—the men having had to stand, walk, and even sleep in wet clothes and in pools of water. The Romanists are very attentive to the men; nuns meet the transports, and give to any who will accept them, small crucifixes, with two or three charms to wear near the heart, as a preservative against danger while in the war. We ask for prayer that many may be saved."

Nature.

"The earth was full of his praise."

The vault of blue and fleecy cloud,
With lofty hill-tops girt around,
Proclaim the hand of God aloud,
Although the worldlings catch no sound.

The bird, upborne on pinion strong,
And circling in the ambient air,
Outpours its praise in happy song,
And warbles tender notes of prayer.

The flower-bed, in its splendid bloom
Of varied tints and hues of green,
Exults with colour and perfume,
Though act of homage be not seen.

The murmur of the sad sea wave,
And maddened ocean's mighty roar,
As cradle soft, or stormy grave,
The waters, in all moods, adore.

When Nature all around him breathes
A tuneful, or unuttered prayer,
And for her God a garland wreathes
Of praise, on land, in sea, and air;

Shall man alone, creation's crown,
The great Creator-God ignore?
Ah, no, but fall submissive down,
And from his very heart adore.

Mary G. Hunter.

(560)

The Indian Famine.

NOTES FROM WORKERS.

THE famine continues to increase in intensity, and, although the Government and the various missionary agencies are doing much, it is clear that enlarged financial support must be forthcoming in order to cope with the terrible need.

We have received a number of letters from workers to whom remittances have been sent. Rev. J. Hawthornthwaite, of St. John's College, Agra, writes: "One of our missionaries is feeding hundreds of extreme cases daily. He is one of three or four Englishmen in a large district inhabited by thousands of Bheels. As there is no Government organization possible, there being no Government officials, the people

ARE ABSOLUTELY DEPENDENT

upon such famine relief as the missionaries are able to give. They are remote from railway facilities, and the price of grain has long been prohibitive.

The following is from Rev. Albert Norton, of the Boys' Christian Home, Dhond, Poona: "We have now fifty-two orphan and destitute boys, nearly all of them from high-caste Hindu families. The boys are bright, cheerful, and affectionate. They also send their grateful thanks to all the kind friends who have helped to rescue them. We are now giving relief to more than 200 daily." Mr. Norton again refers to the need for blankets, of which articles he is buying and distributing many, and for sarees. The saree is the Hindu woman's chief article of clothing; she wraps it around her as a skirt, then about the waist, and finally over the head. Many women are in rags, and both blankets and sarees are required in large numbers.

In the course of a letter dealing with the outlook, Rev. C. B. Ward, of Yellandu, Nizam's Dominions, writes:—"In spite of all, there is famine-suffering that no relief measures can reach, which missionaries must do. More Christians are affected in this than in any previous famine. The chief call for help from or through the missionaries will come later on, when the unclaimed and orphan children must be provided for, poor cultivators supplied with seed-grain, tools, cattle, and the famished sick and aged fed, after Government relief ends, with the coming of rain. Let Christians in favoured lands who have missionary friends in India help to hold up their hands by timely and generous help. It will be needed, sorely needed, as soon as it can reach India. Terrible months are ahead of us.

THOUSANDS OF WIDOWS,

orphans, lepers, blind, crippled, sick, and infirm will come from these stricken millions. It is for distinctively Christian sympathy to embrace these in their valley of weeping. More than ever before do missionaries feel that in these dark hours in history it is Christ-like to show in practical fashion their love for the suffering."

Dr. Colin Valentine, of the Agra Medical Missionary Training Institution, writes:—The numbers attending our Beggars' Church have become so great that we do not attempt to count them—upwards of 5,000 every Sabbath morning. By and by we will require to have them twice or thrice a week. My attention has of late been directed to the rescuing of famine children and Hindu widows. We have no arrangement for keeping them ourselves, but I do my best to assist those who do so. I have a list of orphanages prepared to receive these helpless ones, and have a concession along several lines to have the children sent forward to refuges for half-fare. In some cases I held myself responsible for the payment of the other half." Dr. Valentine goes on to illustrate the value of wells, by referring to the case of "a friend who has for the last eighteen or twenty years systematically dug wells, with the result that in every part of his extensive estates there is not a corner left uncultivated. Both proprietor and cultivators are increasing in wealth, while others in the same position are starving."

THE PREVENTION OF FAMINE.

Speaking in the Legislative Council at Calcutta on March 28, Lord Curzon dwelt at some length on the question of irrigation in connection with the prevention of famine. In the course of his remarks the Viceroy said: "I am so much in agreement with the general proposition, which has received a good deal of support from many quarters in the course of the present debate, that irrigation should be encouraged, both because of the extension thereby given to the growth of food supplies, and because, in the case of what are known as productive works, of the extraordinarily remunerative character of the capital outlay, that I have inaugurated a definite extension of our irrigation programme. In my predecessor's time the annual irrigation grant amounted to 75 lakhs. In the year just expired we have spent 90 lakhs; while during the forthcoming year, in spite of the general curtailment of our programme owing to the famine, the irrigation grant is fixed at 100 lakhs."

THE DESPATCH OF FOOD.

Referring to the announcements made in recent issues of the despatch to the famine districts of large consignments of various foods, meat extracts, &c., we are glad to state that the first shipment goes to-day (Thursday) by P and O steamer, that company having generously undertaken to deliver the goods freight free. The arrangements for shipping have been carried out by Messrs. Wm. Watson and Co., of 7, Waterloo Place, S.W., and we hope next week to give a statement of the goods sent, as well as to report in reference to the progress of a second consignment going out on an early date.

PROPOSALS OF CORRESPONDENTS.

A lady correspondent, writing over the signature "M.," with respect to the appeal of Mr. G. S. Eddy in our issue of the 12th inst., says: "The piteous appeal has caused the words, 'What owest thou to my Lord?' to come with force into my mind. Two pounds is much to many of us—it is much to me; but will nine others join me by sending £2 each to raise the £20 necessary for building a small orphanage, as mentioned by Mr. Eddy?"

An esteemed correspondent at home suggests the "appointment of a 'Famine Sunday' by the churches generally, throughout England, in order to emphasize the need of contributions, and secure a larger number of them. It is clear that England, largely absorbed in the present war, has not yet realized the magnitude of a famine which, by the most recent accounts, is affecting more than one-fourth of the whole population of India, and which has reduced immense tracts of country to a desert, without vegetation of any kind; wherein all the great reservoirs are dry, and the channels of all but the greatest rivers are waterless."

Stay now Thine Hand.

Stay now thine hand! O Father, sheathe the sword,
As by the threshing floor Thou didst of old!
It is enough; stay now, stay now thine hand;
Speak Thou the word, and bid the slaughter cease!
We own our nation's sins against Thee, Lord,
And merit nothing but thy just rebuke,—
Yet stay thy righteous anger, and forgive!
Look on the widows' hearts, the mothers' tears,
The homes made desolate through mortal strife,
And let thy judgments bring us to our knees!
Break down the need—remove the curse of war—
Give nations wisdom rightly to decide
Conflicting questions, not by deadly strife,
But by calm reason and by earnest prayer,
Leaving results to Thee, our God and King!

Thomas D. Barry.

Liverpool, February, 1900.

On the Zambesi.

In the latest issue of *News from Barotsiland* Rev. F. Coillard relates the experiences of his recent journey from Sesheke to Lealuyi, giving many interesting details of the development of the mission stations *en route*.

"Lemonja, the Christian chief who had been appointed by the King to travel with me on the river, behaved admirably, watching and guessing what he could do for my personal comfort. I had not the slightest difficulty with the men, although to feed so many mouths (180 every day) was a puzzle which I could not always solve either to my satisfaction or to theirs. They had been as much as two days without food, but they knew I could not get it at any price; and when we killed some big game they freely took their revenge, and ate to their hearts' content all the night through, and on they paddled cheerfully."

At Lenanga, M. and Madame Boiteux have commenced a new station, which has been wonderfully prospered. Mr. Coillard says: "It took us all by surprise, and especially myself. I knew the place well. Often I had camped there, tried to gather the people, to preach and sing, when it seemed that my voice was

LOST IN THE WILDERNESS.

Now I found, under the shadow of a few rough shelters, hastily put up, a beautiful school, that welcomed us when we landed with the cheerful song, 'Jesus shall reign,' which sounded like a prophecy for this dark part of the country, and moved me almost to tears. The people flocked from all sides to come and greet us, and on the Lord's Day we had a gathering of some 300, mostly men. This promises to become an important centre of work in the mission. At Nalolo, there was a great display of bunting and flags of all the nations represented in our mission, and the banks of the river were lined. As we neared, a hymn burst from the crowd; it was still the same, 'Jesus shall reign,' and in a moment we were in the arms of our brethren. "Arriving at Lealuyi, the party were received with a great demonstration. The King who had been awaiting their arrival at the station, became impatient and marched out with the men of the village to meet them. The place was swarming with people, and thundering with salutation. "It was a trying day, so was the next, and more so the Sunday, when I preached to overflowing congregations of more than 800 packed in the church."

Unfortunately, at Lealuyi a sad accident befel Mr. Coillard. It appears that Mrs. Mann was

ATTACKED BY A VICIOUS DOG,

seizing her and leaping towards her baby. Without reflecting, M. Lienard went to the rescue, the dog immediately rushed upon him, and bit his thigh. Mrs. Mann escaped without any injury, but the child had two horrible wounds. Mr. Coillard brought a bottle of ammonia which had been exposed to the rays of the sun. Having removed the stopper, the whole of the contents spurted into his face. Uttering a shriek of agony, our friend staggered into his room. For some time he could only utter moans of pain. His sight decreased rapidly and disappeared. For some time the patient was without his sight, but according to the latest details he has now happily recovered the use of both eyes, and it is believed that no permanent injury will remain. The other victims are reported to be progressing favourably.

The news from other stations is most reassuring, although the semi-nomadic habits of the Barotsi render mission work extremely difficult.

The hon. secretary of the London Committee is Miss C. W. Mackintosh, Harley House, Bow, E.

Gifts of Books.—Mr. T. H. Reeves, 17, Senrab Street Stepney, E., appeals for books for the library of the Sunday schools, held in the Friends' Meeting House, Brook Street, Ratcliff, London, E.

Sunday Rest in Venice.

TRAVELLERS in Venice are struck with the progress the city has made in the observance of Sunday. Once, and that but a few years ago, every shop was open the whole day; now almost every shop, at any-rate in the chief thoroughfares, is closed at mid-day, if it takes down its shutters at all. The change has not been brought about but at the expense of time and labour.

The movement is entirely a lay one. It was begun a few years ago, in a desire to work six days, as well as to rest the seventh. Indeed, these two things hang together. The one is the complement of the other. As Mr. Ruskin has said, "If we would keep the seventh day in imitation of God's rest, we must keep the other six days in imitation of God's work."

The people had thus a double work to do. They had to cast overboard the observance of saints' days, which were too numerous to allow of steady work being done, and they had to secure Sunday cessation from toil. In both these sides of work they have succeeded. The city was canvassed, and the opinions of the shopkeepers ascertained, and after some persuasion and time, almost all agreed to close on Sunday, and on festival days recognised by the State. It so happens that some national festivals are also Church festivals, but this decision really did away with the observance of all festivals on the authority of the Church, as those retained were henceforth observed not because of the authority of the Church, but of the State. Then Sunday was observed to a large extent in spite of the influence of the Church.

To see that the shopkeepers who undertook to close on Sundays really kept to their promise, a committee of young men patrolled the city every Sunday, and if they found any shops open that ought to have been closed they there and then put up its shutters. Some weeks ago, at whose instigation I cannot say, although I am afraid the clericals had a hand in it, the committee of young men was stopped in the streets and broken up. Technically, the law permitted this, as processions are not allowed unless by special permit.

This incident caused the Sunday Closing Committee to adopt new tactics. It pasted up on the shutters of all the shops whose owners had undertaken to close them bills in four languages—English, French, German, and Italian—asking the public to help them in their endeavours to secure Sunday closing by practically boycotting those shops that were open. The words of the bill ran thus: "The Sunday Rest Association begs you to give your valid support by abstaining from making purchases in any shop open on Sunday after mid-day." Since these appeared, slips have also been put up all over the city with the two words only, "Sunday Rest, Sunday Rest."

The Sunday Rest Association (in which Jews take a prominent part) is forming itself into a permanent organization, as I see it is arranging to have banners with appropriate mottoes, and so to carry on the agitation till its object is perfectly secured. I believe the Government is coming to its assistance by closing its public works, and by in part closing its public offices. The postmen, too, who go their rounds on Sunday, as on any other day, are loud in their demands for a day's rest. As things are, they are often hardest worked on a Sunday, as for example, at this time of the year, when Easter greetings are largely exchanged. A. R.

Opening in South China.

IN and around the large district of Hui-an, north of Amoy, there are about a million people without a doctor. The points of interest in all these Chinese are very marked. They are well inclined to us. Some have given money to provide rooms for a doctor's residence. The mandarin promised sympathy and help. More than this, we already have the ground for a hospital. The Hui-anites are a fine people, terribly earnest in their heathen life, and equally resolute as Christians. Many of our pastors and preachers come from this region.

The care of the health of a hundred pupils in schools, and all the women and children of between twenty and thirty Christian communities, weighs heavily on the one lady worker who lives amongst them. The missionary, in his circuit, is oppressed by the many sufferings of the people, specially by the ravages of the plague.

The L.M.S. desire to meet the need, but are unable. Seeing the urgency of the case, and its various merits, it has been suggested that a few special friends should take up the matter as their concern. It will be a component part of L.M.S. work. The general income will not be interfered with. The present will be a small auxiliary effort.

The sum needed to meet a doctor's salary, Chinese helpers, medicines, and rent of hospital, will be £300 per annum. Two friends have started a £25 yearly subscription, and it is hoped that others will follow. J. Sadler.

Social Reforms in Canada.

THREE great moral questions are prominently to the front in Canada. The first of these is temperance, and the results are satisfactory to its promoters. In Manitoba, Premier Macdonald has promised to introduce a prohibitory measure at the next session of the Legislature. Premier Moreland, of Quebec, has also been waited upon by a deputation, who urged the separation of the liquor from the grocery business, local option on the question of licence, and the reduction of licences in towns with less than 4,000 of a population. The special changes sought in Ontario are the inspection of so-called temperance houses, and the yearly tenure of the licence system. The Dominion Alliance is also making an active campaign to secure 100,000 pledged prohibition voters at the next general elections.

Sunday observance is also actively prosecuted. The most recent act of the Ontario Lord's Day Alliance has been to place a secretary in the field who shall devote himself wholly to this work. The need of such an official has been gradually declaring itself. Though Canada is one of the best Sunday-observing countries in the world, yet there are constant encroachments on the Day of Rest. Sunday street cars are much more common than they were a few years ago, while other forms of Sunday toil and pleasure have increased. There is great reason for satisfaction that the day is so generally observed as it is.

Prison Reform is the third great question which is pressing for a solution. At present gaols and prisons are very faulty, inasmuch as first offenders are brought in touch with old and hardened criminals. It is proposed to remedy this evil. Indeterminate sentences and the parole system are being constantly urged. A reformatory for inebriates instead of the county gaol, and the reorganization of the women's and boys' reformatories, and the girls' refuge, are other improvements that are sought. J. P. G.

Genoa.—The Ospizio Cristiano, or Christian Pension for Strangers, is much frequented by English visitors. The institution was founded by Pastor Wettstein, with the object of providing comfortable residence for missionaries and ladies who are travelling, and to afford protection against the extortionate changes which are often imposed in Italy. The pension is conducted on the principles of a Christian home, and is situated in the Palazza of the Prince of Centurione, No. 12, via Caffaro, Genoa.

A South African Veteran.

The Late Rev. ROGER PRICE (Kuruman).

THE London Missionary Society received, with extreme regret, the news of the death of its veteran missionary stationed at Kuruman, Rev. Roger Price. The death took place on January 21. In November last Mr. Price had a severe illness, which left him in a state of great prostration. He was arranging to go down to the Cape for change and medical advice when the Boers captured Kuruman. So far as is known, they did not molest the Mission station or the missionary, but the proposed visit to the Cape was thus rendered impossible, and Mr. Price succumbed not long afterwards.

The death of Mr. Price severs another link in the chain which binds us to the days of Livingstone and Moffat, for the deceased missionary was a son-in-law of the latter and brother-in-law of the former. Born in the county of Brecon in 1834, Mr. Price was within a few days of his sixty-sixth birthday at the time of his death. A curious story is told of his early childhood. It seems that Roger and a brother of his were seriously ill at the same time. The brother died, and the doctor who was attending them gave no hope of Roger's recovery and advised the parents to prepare two graves, which was actually done. Happily God spared the life of the second boy, having great work for him to do in South Africa.

Showing signs of strong Christian character and ability, Mr. Price entered Western College, Plymouth, and in due course offered himself to the London Missionary Society. He was accepted, and was forthwith appointed to the Makololo Mission. This was in 1858, the same year which saw the appointment of another missionary destined to play a prominent part in the history of South Africa—the late John Mackenzie, the "statesman-missionary of South Africa," whose death preceded that of his colleague by less than ten months.

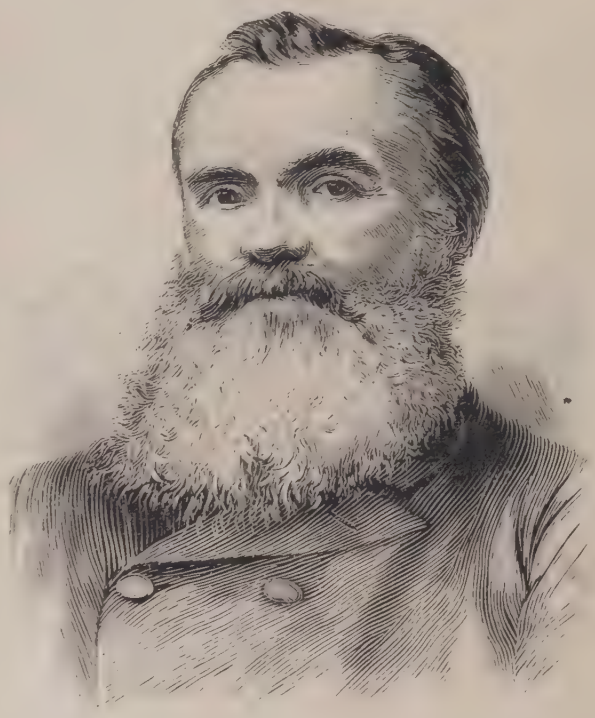
The new mission party was met at Capetown by Robert Moffat, who brought them in safety to Kuruman by the last day of the year (1858). After a few months' rest to make the necessary preparations for their further journey, Mr. and Mrs. Price, with Mr. and Mrs. Helmore and their four young children, set out for their destined station a thousand miles into the interior. After suffering many hardships during the eight months' journey, they reached their destination, and settled down at Linyanti, the town of an important chief named Sekeletu. Then began a tragedy almost unparalleled in the history of missions. The whole party was prostrated with fever (or, as was afterwards thought, with poison); first, two of Mr. Helmore's children died, soon to be followed by their mother and Mrs. Price's little baby. Then Mr. Helmore himself received the summons, and of the original mission party of nine only four were left. The survivors were cruelly treated by the natives, who robbed them of all they possessed, including most of their means of transport. Finally, they managed to escape, but before they had been a fortnight on the way Mr. Price had the unspeakable sorrow of leaving his own wife in a lonely grave. It was in June, 1860, that they left Linyanti; not till February, 1861, did Mr. Price and the two surviving children of Mr. Helmore reach Kuruman again, less than two years since they had left, with hearts full of hope and courage.

This was a sad beginning to the young missionary's career, but his enthusiasm was not quenched. After taking the two children down to Cape Town and seeing them safely off for England, he returned to Kuruman. There, a year and a half later, he married Elizabeth, daughter of Robert and Mary Moffat, who for nearly forty years has shared her husband's joys and sorrows and is now left to mourn his loss.

From 1862 to 1866, Mr. and Mrs. Price laboured at Shoshong, the capital of a chief whose son, Khama, has borne so honourable a part in the history of South African missions. In 1867 their work was transferred to Logageng (now Molepolole), where a mission had been begun twenty years earlier by David Livingstone. After eight years of faithful work here, Mr. and Mrs. Price took a well-earned furlough to England, which Mr. Price had not seen for seventeen years. When the directors of the London Missionary Society projected their mission to Lake Tanganyika, they commissioned Mr. Price to make full inquiries as to the best route and other arrangements. He not only did this, but accompanied the new mission party a long way on their journey.

In 1879 he settled down to his old work at Molepolole, where he remained till, in 1884, he was appointed to succeed Rev. John Mackenzie as tutor at the Moffat Institute for training native evangelists, situated at the old historic station of Kuruman. There he remained, save for two furloughs to England, until the end, dying like a brave soldier at his post, finishing his course at the same place where he had entered on his work forty-one years previously.

Mr. Price was a true missionary, energetic



and enterprising, full of love for Christ and for the souls for whom He died. Kuruman had for some years been declining in importance, being off the line of the new railway. But before the war broke out there was talk of connecting the town with the railway, and Mr. Price was looking forward to a revival of its old importance. He was a clever linguist, and his last great work was the completion, in 1896, of a new translation of the Old Testament into the Sechwana language from the revised English version. Whether Kuruman regains its old importance or not, it will always hold a high place in the history of missions, bound up so closely as it is with the work of Livingstone and Moffat; nor will the quieter but equally honourable work of Roger Price be soon forgotten.

The National Refuges.—A booklet, entitled "For Queen and Country," has been issued gratis by the committee of the National Refuges and Training ships *Arethusa* and *Chichester*, 164, Shaftesbury Avenue, London, W.C. It states that over 12,000 poor boys of good character have benefited by the Society, which has a great number of "old boys" in the army, some of them at the front in South Africa. *Arethusa* "old boys" are to be found in nearly all the ships in the British Navy. The booklet is bright and well illustrated.

Spreading out in Germany.

[FROM A CORRESPONDENT.]

CHRISTIANS in England will rejoice to hear of blessing enjoyed by Christians in Saxony, and other parts of Germany, in connection with efforts for the revival of spiritual life and the spread of the Gospel among the unsaved. The course of recent events in Saxony has led to Pastor Mascher resigning the pastorate of the Baptist Church in Dresden, to take up the work of missioner on evangelical lines in any part of Saxony, as well as in other districts where doors are open for special effort.

Friends interested in the movement have undertaken the support of our brother for two years in order that he may be free for such labour in the Lord's service. It would be a great blessing if several other brethren could be united with him in work on similar lines, but at present the way has not been made clear for this. Since January Pastor Mascher, assisted by various local and other workers, has held meetings in Gorlitz, Chemnitz, Halle, Schmollen, Planitz, Leipzig, Cainsdorf, Selkra, and other places. The Lord has abundantly confirmed these services with his blessing, many testimonies having been given to the Word of his grace, both

AMONG SAVED AND UNSAVED.

Invitations come from all sides to go and conduct series of meetings, and engagements are made up to July, and some also for the autumn and winter months. The aim is to work wherever possible on lines in which all Evangelical Christians can rejoice, seeking only to bring together the children of God and to win souls for Christ. If means were forthcoming, other workers could be found, and many towns and villages be reached; the desire for Gospel truth being wakened in many places. The travelling and other expenses involved must, however, be mainly borne by outside help, the people among whom the bulk of the work is carried on being poor, and the difficulties in some cases being great.

Drawing-room meetings conducted by Pastor Mascher and others have for some time been held regularly in the houses of Christian workers in Dresden, and have been the means of much happy and profitable fellowship in the study of God's Word. The Evangelical Alliance is also prosecuting its valuable work with manifest results, beneficial alike to the spread of unity among the people of God and

THE ADVANCEMENT OF TRUTH,

while many pastors and workers are being filled with fresh energy and holy impulse.

Conferences such as those held at Blankenburg, Blankenese, and elsewhere, are bringing forth much fruit, and not a few are feeling an incoming tide of grace full of promise for further and blessed results. The Conference held last week at Blankenese, in the vicinity of Hamburg, was attended by Dr. Gritton and Pastor Fuller Gooch, as English speakers, a number of German pastors being also present, and was the scene of very hallowed fellowship; a spirit of intense earnestness as well as of prayer and praise pervaded the well-attended gatherings.

English Christians can do much by brotherly aid to encourage their brethren on the Continent, and to knit together in one the children of God scattered abroad. Help for Gospel work in Saxony and elsewhere will still be gladly received at the office of The Christian, or by either of the brethren whose names are mentioned above. Earnest and continued prayer is asked of all who bear on their hearts the work of God throughout the world, that showers of blessing may fall upon all in Germany who are labouring for Christ.

RIGHT REV.

F. J. Chavasse, D.D.,

BISHOP OF LIVERPOOL.

FROM the time it became evident that the veteran Bishop Ryle would soon be compelled, by increasing weakness and ill-health, to resign the bishopric of Liverpool, very many, both inside and outside of the Church of England, began to take a keen and prayerful interest in the choice of a fit successor. It was almost instinctively felt that no High Churchman could possibly be acceptable to so Protestant a city as Liverpool; while the special atmosphere of public opinion created by the "Church crisis" tended to confirm the conviction that an Evangelical would be offered the bishopric. Rumour was, of course, busy with several names, from the time of the announcement of Bishop Ryle's resignation, but, to the surprise of most people, none of these names was selected, and the bishopric was offered to, and accepted by, Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford. The appointment has been hailed with delight by everybody who knows Dr. Chavasse, and it is pretty certain that the hopes centred in him will, by God's goodness, be fully realised.

Dr. Chavasse is the son of a Birmingham physician, and was born in 1846. He was educated at Corpus Christi College, Oxford, and graduated in 1869 with a First Class in the Honours School of Law and Modern History. He was ordained by Bishop Fraser, of Manchester, in 1870, and commenced life as curate of St. Paul's, Preston. There he made his mark rapidly, so that in three years' time he was acceptable to the vicarage of St. Paul's, Upper Holloway, London. Again success stamped him as a man of power and promise, and in 1878 he followed the revered Canon Linton as rector of the important central parish of St. Peter-le-Bailey, Oxford.

Since then Oxford has been his home, and there the main work of his life has, thus far, been accomplished. The circumstances of his parish happily allowed him time and opportunity for direct work among undergraduates; indeed, it was mainly for this that the appointment was made. The history of Evangelical Churchmanship at Oxford, if ever it comes to be written, will prove of intense interest, and is, to those who know it, a record of marvellous personal power blessed by the grace of God. The names of Edward Hathaway, A. M. W. Christopher, and Henry Linton are among the pioneers, and the advent of F. J. Chavasse worthily maintained and increased the influence of the tradition. It was a fresh voice and a new power in Oxford, distinctly Evangelical, definitely Scriptural, but withal expressed in newer terms and modes. His Sunday evening services were soon crowded with townsmen and gownsmen, while a Sunday evening Greek Testament class, commenced by Bishop French, was continued by Dr. Chavasse with increasing acceptance and blessing.

In all this he was a model pastor, diligent in visiting, overflowing with sympathy, the friend and guide of an attached people. Thus he laboured for eleven fruitful and happy years, becoming meanwhile an increasing power to successive generations of undergraduates and a real influence in the whole of Oxford life.

During the early years of his incumbency, the Evangelical movement was started which led to the foundation of Wycliffe Hall at Oxford, and Ridley Hall at Cambridge. The need of an Evangelical Theological College was only too evident, and the first principal was Canon Girdlestone, who retained his leadership until 1889. On his resignation one man was designated by popular choice, and then by the unanimous decision of the trustees, as successor, and that was Dr. Chavasse; and it was with great joy and satisfaction that Evangelicals heard that he had accepted the principalship. For eleven years he has occupied the position with conspicuous success and has proved his capacity as a leader, teacher, guide, and friend of men. The Hall rapidly filled, and is now more than full, even after enlargement, so that additional accommodation has had to be provided.

Dr. Chavasse is a man of singularly charming character, quiet, unobtrusive, and humble to a fault. He has not been seen much in public, nor has his name often appeared on the lists of annual meetings; but if his influence has not been extensive it has assuredly been intensive, for he has made Wycliffe Hall a great power in Oxford and in the Church of England. "The little man," as his old students affectionately (but privately!) call him, has made his Master's mark (not his own) deep on many a life, and the ministry of the Church of England is rich to-day in lives that owe almost everything to him.

From Photograph by Messrs. Russell and Sons, 17, Baker Street, London, W.

Dr. Chavasse has had several offers of preferment. He declined the rectory of Stepney while still at St. Peter-le-Bailey, and, later on, refused a canonry at Exeter rather than leave his work at Oxford. He was also one of three named for the Primacy of Australia, but the offer did not actually reach him. That he has now accepted the bishopric of Liverpool is only due to the strong pressure of some of his closest and most valued friends, who felt that the call was to a greater work even than that at Wycliffe Hall, and could not be refused.

Dr. Chavasse is well-known and thoroughly trusted in the councils of Evangelical Churchmen and Evangelical Societies. He has preached the annual sermon of the Church Pastoral Aid Society, and would have preached the annual sermon of the C.M.S. this year but for the appointment to Liverpool, which compelled his withdrawal. He will doubtless preach the sermon as Bishop before very long.

Some of the truest men have gone out from Wycliffe Hall to the foreign field, such as Rev. W. A. C. Fremantle, Rev. J. S. Callis, and Rev. W. S. Cox, all of whom are now at rest after service in India and Africa. The vicars and curates labouring at home who rejoice to call themselves "Wycliffe men" are far too numerous to mention, but many of these are occupying prominent positions.

Dr. Chavasse is an undoubted Evangelical, but of a different type from his revered predecessor in the bishopric. He has as deep convictions as any Evangelical, but wider sympathies than most, and he has not taken any part in any of the controversial methods of working which characterise, and rightly characterise, some Evangelical work. "Many men, many methods," and Dr. Chavasse has had his own work to do, and has done it in his own way. As a well-known clergyman connected with the Church Association once said in conversation, "I am thankful Chavasse has never joined the Church Association; it would have halved his influence in Oxford"—a sentiment that does infinite credit to the wise and large-hearted Protestantism of the speaker. Undergraduates, many of whom have but unfledged convictions, tend to abjure religious controversy and need positive guidance, and this they have assuredly had in Dr. Chavasse. It must not, however, for an instant be thought that he has hidden his Protestantism under a bushel, for on many occasions his Sunday evening sermons have rung out unmistakably, and only a year or so ago he preached a course of sermons, on current Church questions, full of clear, wise, strong guidance, which have since been published.

He is one of the few Evangelica members of the Christian Social Union, which, however, does not meanl "Socialism," as that vague term is often used, but the study of all social questions from a Christian standpoint. It is the misfortune, and perhaps the fault, of Evangelicals that more of their number are not members of the C.S.U. The modern outlook of the Bishop may also be gauged from the fact that he is a member of the Church Reform League, which laudably aims at greater self-government for the Church.

Dr. Chavasse is not a man of profound scholarship, or a theologian of the first rank; but he has the more practical and personal gifts that will make him an ideal bishop. He will be a true "father in God" to his clergy, and may be depended upon not to allow the incessant calls and inevitable routine of a bishop's life to interfere with that spiritual influence that he has wielded wherever he has hitherto been.

The spirit in which the new Bishop looks forward to his work may best be seen from his letter to Archdeacon Madden at the time of his appointment. The man himself is in every line of it:—

> It is with a heavy heart, and with strong misgiving, that I have decided to go to Liverpool; but after my Bishop and eight of my wisest friends assured me, independently, that, whatever ties Oxford had for me, it was my duty to go, I had no alternative. I can only cast myself upon God, whose bidding means enabling, and face the future, which I know must be full of peculiar anxieties and difficulties, in dependence upon Him. It is an unspeakable comfort to know that you and so many others are so ready to welcome one who is so unworthy of the post, and that you are remembering me before God in prayer. God

help me never to disappoint you. God grant that his Church may never take hurt or hindrance through my ministry. One thing I desire—to be your fellow in the Lord Jesus.

It is already known with what joy and satisfaction Bishop Ryle has hailed the appointment of his successor; and, as we take leave of the veteran warrior who will go down to posterity as the first Bishop of Liverpool, we thank God that the (true and only) "apostolic succession" will be so worthily maintained in the second occupant of the See. Entering on his great work at the age of fifty-four, in the vigour of manhood and the maturity of ministerial experience, the Church may have, if the Lord tarry, twenty years of service from the new Bishop, than whom there could be no one more eminently fitted to help to guide the Church of England in the dark, difficult, and dangerous days that seem to be before her.

"Questions for the Times."

THIS was the general topic of a Convention held in Bethesda Free Chapel, Sunderland, on April 16-19. The meetings were attended by Christians of all denominations, and great interest was evinced in the questions, as was shown by the crowds who came together.

Two of the meetings stand out with special prominence, because of the manifest presence of the Lord, and these were those of Tuesday and Thursday evenings. On the first, Mr. Macgregor spoke of "The Enduement of the Holy Spirit for Service;" and on the latter, Mr. Urquhart urged "The Accuracy and Inerrancy of the Scriptures." Needless to say, these are topics in dealing with which the respective speakers were well at home.

Rev. J. S. Rae, in answering the question, "Why did Christ die?" gave a fourfold answer. (1) Christ died to bring us to God (1 Pet. iii. 18). (2) To exhibit the love of God (Rom. v. 8). (3) To redeem us from all iniquity (Titus ii. 14). (4) To bring forth much fruit (John xii. 24).

Rev. J. Wilkinson dwelt upon two points in answering the question, "What is the mission of the Church?" namely, (1) *To be.* (2) *To do.*

THERE ARE FOUR THINGS

among others, which believers are to be—a light to reveal the character of Christ, salt to prevent corruption, epistles to make known, and loving to the brethren. There are many who rejoice in John iii. 16, who do not carry out 1 John iii. 16. (2) *To do.* The mission of the Church is to spread the Gospel. To tell out *all* the Gospel, to *all* people.

Rev. G. H. C. Macgregor gave a five-fold definition of holiness, in replying to the question, "What is holiness?" (1) Separation from sin. (2) Dedication to God. (3) Appropriation by God. (4) Transformation to Christ. (5) Manifestation of Christ.

In the evening Lieutenant-Colonel Roberts had for his subject "Are there Signs which indicate

CHRIST'S NEAR APPROACH?"

and called attention to the chronological, geographical, historical, and social signs which are manifest to every student of the prophetic Word.

Rev. G. H. C. Macgregor followed with a powerful address upon "What are the Conditions of Spiritual Power?" He first reminded us of the source of the power, Christ Himself; and then the nature of the power, the Person of the Holy Spirit; and, lastly, the conditions to be observed in order to experience the power—namely (1) Tarry, (2) Ask, (3) Receive.

The second day of the Conference was opened by the Rev. J. Urquhart, who answered the question, "Are the Scriptures the Word of God?"

Dr. McKilliam followed with an address on "What is the Hope of the Believer's Calling?" and pointed out that the essence of the hope is that Christ will have us in his glory, and we shall have Him. Many other questions were dwelt upon and answered.

Thoughts on Gladness.

By Pastor F. E. Marsh, Sunderland.

THERE are many ministers to the believer's gladness in Christ. Let us consider—in the light of the Greek word *chairo* ("to rejoice")—seven feeders to the river of the joy which flows through the nature of God's children.

1. Reconciliation. "It was meet that we should make merry and be *glad*" (Luke xv. 32), is the rebuke of the Father to the elder son, who grumbles at the rejoicing occasioned by the prodigal's return. We are glad in the Father's gladness in being welcomed to his heart, hearth, and home, for they speak of his love, and care, and protection, and the joy He has in blessing us.

2. Registration. "*Rejoice*, because your names are written in heaven" (Luke x. 20). Love inscribed our names in the Lamb's book of life. This registration, not only tells of the security of the believer in Christ, but it also proclaims the individual interest He takes in each believer, as Billy Bray used to say, "The Lord knows my name, and where I live."

3. Redemption. "He went on his way *rejoicing*" (Acts viii. 39). The eunuch had found release from sin's penalty and power; hence, joy filled his heart after he had confessed his faith in Christ as his Emancipator. The meaning of the word Redemption, is being "set at liberty by virtue of a price paid." This is aptly illustrated in the experience of the eunuch.

4. Reciprocation. "*Rejoice*, inasmuch as ye are partakers of Christ's sufferings" (1 Peter iv. 13). Thus the Apostle comforts, the suffering saints; Christ bids us do the same (Matt. v. 13), and the early Christians exemplify it (Acts v. 4). The keen edge of suffering is removed where there is this mutuality in suffering; yea, He suffers in us (Col. i. 24; Acts ix. 4), and we bear his marks (Gal. vi. 17).

5. Reflection. "I *rejoiced* greatly that I found of thy children walking in truth" (2 John 4; 3 John 3). The consistent life of a believer as it corresponds with the truth brings a four-fold benefit, for it honours the God of Truth to his glory, it strengthens the walker in truth to his betterment, it influences others to a corresponding action, and gladdens those who are going the same way.

6. Recognition. "When he came, and had seen the grace of God, was *glad*" (Acts xi. 23). Barnabas recognised the working of God's grace in the conversion of those who had believed in Christ at Antioch. As the flowers, in their variegated beauty, proclaim the properties of the artistic sun; so, wherever the sun of God's grace shines into the heart, its properties are seen in the graces of the Spirit, which adorn the life.

7. Recollection. "Then were the disciples *glad*, when they saw the Lord" (John xx. 20). The cause of their gladness was the uplifted hands of Christ. What a host of recollections would crowd into their minds, as those pierced hands were shown to them, for those hands not only reminded them of his living presence, but of his consummated work on Calvary. We may well be glad in having *Him*, for He is the *secret* of joy, the *spring* of gladness, the *substance* of rejoicing, and the *source* of all blessing.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See page 22.*)

The Cripple Chorister.

WHAT pitiful sights are seen by the gate-porter of a London hospital! Here comes a little lass lame for life; it was her mother's one grief. That she had to work hard for herself and her child was no hardship. But this was a new trouble, the crutch had slipped on the greasy paving of the court. There was broken glass, and her hand, the hand that held the crutch was badly cut. Too well she knew the way to the hospital, and she hastened to take it.

"I won't hurt her much," said the doctor, as he took the little hand in his. "Indeed, it might do her good to have a little cry. I wouldn't mind, if she will only hold her hand still."

The child looked up, and quietly said, "I would rather sing, if I may!" So while the doctor's deft fingers were putting in the stitches, her voice resounded through the ward:—

Learn to live!
Learn to live!
Life's the gift of God.
Learn to give!
Learn to give!
Giving comes from God.

Learn to pray!
Learn to pray!
Prayer comes from God.
Sinner, say,
Sinner, say:—
"Father, Father, God!"

Learn to see!
Learn to see!
Sight's the gift of God.
Patient be!
Patient be!
Pity comes from God.

You may die!
You may die!
Death's the gift of God.
"Welcome home!
Welcome home!"
Hark, the voice of God.

The doctor had encouraged this effort for a special purpose, and now it was accomplished. The lacerated hand had been bound up without pain. Now the patient must be kept quiet.

I am not going to weary you with the varying conditions of this little lass; but she did not hasten to convalescence. Sometimes she would have a bright spell, and nurse would allow her to talk a little. What wonderful things she had to tell of one whom she called, after the manner of her court, "my lydy." It would appear as if this friend had all the qualities of a fairy god-mother, in addition to those of noble womanhood.

Who was she? you ask. She was one of the honorary visitors of the Shaftesbury Society, whose aim it is to find a personal friend for every poor little cripple child in the metropolis.

What precious confidences the nurse received—how the "lydy" had lent her picture books, and given her toys; how she had taken her in a pram, with other cripple children, to a place where there was only grass and trees, and a great arch of blue sky—a day ever to be remembered.

Another day the talk would turn to a place called "Our Parlour." A place appointed for cripples, and cripples only. Why, there was in it a carpet and a piano, and more fun was made there than any sound children ever knew.

But "Our Choir" was the climax; she and Nelly Smith and Ada Jones, cripples, went to a room filled with children, cripples all, where they were taught to sing. Sometimes the choir would be asked out, and she had always to sing her song. And then she would ask leave to sing it to nurse that very moment, and nurse would say: "No, dear, not now."

It was difficult for nurse to realize how any child could enjoy life as did this little lass, who had always had a crutch for a companion. Why, she had actually been to the Lord Mayor's Show, a sight described as grander than the Queen upon her throne. What a day that had been! The Cripples' Alderman had invited them, and supplied them with unlimited sandwiches and lemonade. The same Alderman had sent a "hamper" at Christmas to every cripple child in London; and when she began to tell all what it contained, she became so excited that nurse found that she was needed elsewhere.

One day her temperature rose; she became delirious; she lived her choir life all over again.

"It's my turn next," she whispered; and then she sang. The tears that were shed now were those of sorrow and sympathy. Softly came the lines:—

You may die!
You may die!
Death's the gift of God.

Then with all her might:—

"Welcome home!
Welcome home!"
Hark, the voice of God.

She took a long rest, and then said, "I'm so tired to-night, mother, do you think you might carry me home?"

That night the nurse sent out two letters, and the morning brought the mother and the "lydy." The screen was round the bed: a sign that all understood.

How tender last moments are! Messages were whispered for cripple companions. She had no others. Then she spoke with her eyes, and other eyes answered, until the little head drooped.

* * * * *

A few years ago cripple children in London, as a class, were unknown. The poor mothers nursed their children and their sorrows alone and in silence. Now they are known to exist by the thousand. Their names and addresses, their needs and their ailments, are all tabulated, and visits are paid to them in an organized fashion. Sympathetic visitors knock regularly at the door to link the cripple prisoner to companionship and a wider world. This work has been planned by the Shaftesbury Society and Ragged School Mission, 32, John Street, Bedford Row, W.C.; and, seeing its schools and missions are established in the most congested districts of the city, they form admirable centres for cripple discovery and ministration. There is no part of the work of this energetic Society which bears richer promise. W. M.

"The Christian" Bible-Searcher.

Results of the Seventeenth Prize Competition.

FIRST PRIZES.

Division I.—Edith Harvey, Leonard Picknell, Annie Wood, C. Alice Reid, John Colville.

Division II.—Duncan D. Campbell, Gladys M. Phipps, Louis W. H. Berthé, Pologuia Daws.

Division III.—Ada E. Palmer, Ada M. Vickers, Mary E. Plumb.

Division IV.—Ruth Pledger, Isabel W. Phipps, John L. Moir, Violet Goldring, Owen L. Morice, C. Bessie Symes.

SECOND PRIZES.

Division I.—Marie Denizot, Gwendoline L. Moir, Dorothy C. Morgan, Maud Barrett, Eddie Palmer.

Division II.—Dorothy Morris, Willie Palmer, Gladys Calvert, Dorothy Wyatt, Rosa T. Hill, Gladys O. I. Head.

Division III.—Evelyn Barrett, Evangeline A. Fullerton, Henry Schwartz, Olive Tritton, Maude N. Oakes.

Division IV.—Eva L. Oakes, Alfred J. Llewellyn, Mary C. de Spiganovicz, M. Josephine Cheal, George E. Cary, Elsie Goudge, Elsie M. Knight, Dorothy P. Grove, Ralph Daintree, Frances H. Stileman, Eleanor M. J. Hatchett, Maude McIlroy, Violet G. Donaldson-Selby, Bessie W. Shepherd, Mabel Birney.

FIRST CERTIFICATES.

Division I.—Anna Chanyen, Edward G. G. Wheeler, Frank L. Anderson, Mary Hooper, Marjorie Tracey, Frank Simmons, G. Binford Sellwood, Malcolm H. O. Forbes, Mildred Morgan, Lucienne Brabandes, Kathleen E. Pincott, Nora M. Wyatt, Alice Mayliott, Maurice Kalinsky, Daisy R. Clarke, Ella Berryman, Maggie Pibel, Sophie Cohen, Dorothy Berry.

Division II.—Frank Thompson, Esther Killowich, Hetty Hill, Sarah Wood, Ernestine Buhl, Clarice M. Peach, Walter V. Fleet, Agnes Shields, Esda Anderson, Louise Filhol, Lizzie Johnstone, Margaret A. Morris, Florence Wilde, Kathleen A. Shepherd, Betty Stocks, Vera C. Dickinson, Abraham Mack, John E. Pearce, Susette Beck, Dorothy Cooper.

Division III.—Cordelia H. May, Margaret L. Carter, Cyril G. Bennett, Frank R. Wilson, Marion B. Richards, Dora M. Phillimore, Hetty A. Hibbs, Grace Kerr, Nellie Irving, Meg Fullarton, Theodora Thorn, Isabel Candlin, Winifred G. Clark, Jessie D. Carter, Edward S. Hopkins, Hyacinth B. FitzSimons, Kathleen A. Pasley, Kitty Donaldson-Selby, Violet Walker.

Division IV.—Ethel M. Pasley, Frances A. Figgis, Ella M. M. Clapp, Laura D. Percy, Dorothy B. Kerr, Conyers Baker, Edith J. Purkiss, Edith Blenkarn, Arthur B. A. Llewellyn.

SECOND CERTIFICATES.

Division I.—Susie Sutton, Ellen C. Wyatt, Olive G. Fleet, Amelia Jacobson, Georgina Lichtenstein, Leonard N. Wall, Mary Anderson, Madge Wilson, Geoffrey T. Peach, D. D. Stanier, Evelyn M. J. Gulston, Willie Hooper, Muriel Craigie, Cecile H. Wright, Percy Fitch, Elsie Hibbs, Ethel V. Davidson, Helen M. Webb, Kathleen M. Heckford, Kathleen Maylott, John MacMurray.

Division II.—James S. Jackson, Mary Beck, Mary Levine, Ethel Brooks, Georgette Hoffmann, Frank Tomkins, Agnes Fullarton, Sophia Zaxitsky, Agatha S. Ward, Bessie Drayson, Elsie M. Collings, Charlotte A. Gardner, Mary A. S. Law, Raphael Schwartz, Ruth Hinder, Joseph Elkin, Mabel Fleet, Mabel Baker.

Division III.—Louise H. Hooper, Thomas McP. Stanier, Marion J. Clarke, Mabel B. Redwood, Olivia L. Ferguson, Gertrude A. Bristow, Edith L. Margetts, Sidney E. Law, Edward Llewellyn, Elsie Kirby.

Division IV.—Edith Simpkin, Evelyn G. Wood, C. Gordon Remington, Rachel Buss, Aldyth Margetts, Hannah Lovell, Maud Eddy, May Glass, Margaret J. Macphee, Sandford I. Johnson, Myra Hunt, Ernest Anderson, Thomas McGlone, Olive Staite.

HONOURABLE MENTION.

Division I.—George F. Graham Brown, Mary Sowden, Walter Hinder, Alice E. Crang, Queenie Wakeford, Dorothy McMullin, Winifred Field, Eva Fletcher, E. Marjorie Rainey, Dorothy Havergal-Shaw, Kathleen M. Fausset, Edward F. B. Law, Percy W. Peach, Henry R. S. Law, Douglas H. Shepherd, Doris B. Coleman, Beryl Reid.

Division II.—Kate Rosenbloom, Bertie Walls, N. A. Marjory Dyke, Dorothy T. Daintree, Winifred Harvey, Helen S. A. Forbes, Olive Coleman, Mai Davidson, Walter Picknell, Stanley Drew, Marie A. Meek, Esther Simmons, Sydney J. Wisdom, Frederick H. Webb, Edith J. Wheeler, Betty Stocks, Jeanne Faucon, Hilda Drayson, Harold Davis, D. Winifred Garnham, Ami Inglis, Cicely M. Craven, Winifred M. Fullerton, Violet A. Holford, Eva Kalb, Louisa Wolnitzer.

Division III.—Bessie M. Cheale, Florence Smith, Lewis F. Morice, Mary Cobb, Grace Chappell, Penelope Roberts.

THIS WEEK'S BIBLE SEARCHER (No. 225).

1. Who is spoken of as "filled with knowledge?" (Exodus xxx.-xxxii.).
2. What did Solomon ask God for? (2 Chronicles).
3. Who is the giver of wisdom? (Prov. i.-iii.).
4. What knowledge is given to the disciples of Jesus? (Matt. xii.-xiv.).
5. What is the beginning of knowledge? (Prov. i.).
6. Name some of the gifts which wisdom bestows on those who seek for her. (Prov. iv.).
7. How will a son show his wisdom? (Prov. xii.-xiv.).
8. What does St. Paul desire men to know? (Ephesians ii.-iv.).
9. How does a wise man act, and what is true wisdom? (James ii.-iv.).
10. What knowledge will bring us eternal life? (John xvi.-xviii.).
11. What knowledge does St. Paul pray for for the Colossians? (Col. i.).
12. What does Jesus say about the man to whom many gifts are given? (Luke xii.).
13. Find a verse which shows that knowledge alone will not make a man great (1 Cor. xii.-xiv.).

[Children under *ten*, do questions 2, 5, 7, and 10; under *thirteen*, do 1, 2, 3, 5, 7, 8, and 10; under *seventeen*, any 11.]

ANSWER TO LAST SEARCHER (No. 224).

Bible Clock.

a. I. Gen. xxvii. 38.
b. IV. Prov. xxx. 24.
c. II. Eccles. iv. 9.
d. IX. Luke xvii. 17.
e. VI. 1 Sam. xvii. 4.
f. VII. 1 Sam. xvi. 10.
g. V. John v. 2.
h. X. 1 Kings xiv. 3.
i. XI. Gen. xxxvii. 9.
j. VIII. Acts ix. 33.
k. III. Acts x. 19.
l. XII. John xi. 9.

b. Two daughters, verse 15; three things, yea, four, verse 15; three things, yea, four, verse 18; three things, and for four, verse 21; three things, yea, four, verse 29.

No. 224.—Correct answers (first list) received from:—

A—Edith Aldis*.

B—Edith Blenkarn*, Harry Bank, Lizzie Baxter, Mabel Baker, Ada Blencowe, Eleanor Bennett, Mabel Birney, Connie Bradley, Emily Bridgwater*, Dorothy Billings, Robert Bushby.

C—Susie Cumbers*, Henry Charik, Grace, Stanley and Percy Chappell, Sophie Cohen, Anna Chanyen, Daisy R. Clarke, Lydia Cleary*, Gladys Clark, Ida*, Edith and M. Cole.

D—Marjory Dyke*, Kitty and Violet Donaldson-Selby, Nellie Dowsett, Stanley Drew, Joan Dunsford, Irene Duke*.

E—Joseph Elkin.

F—Temperance Foskett, Eva and F. Fullerton, Hyacinth FitzSimons.

G—Cicely Gibson, Florrie Griffin, David Gardiner, Winifred Gardner, Clarice and Bertie Gale.

H—Harry Hodgkinson, Nellie Hatchett, Dorothy Havergal-Shaw, Grace Hawkins*, Myra Hunt, Mary and Elizabeth Hooper, Beatrice Hastings, Beatrice* and Walter Harland, Violet Hatch*, Willie Hooper, Kathleen and Dorothy Heckford.

I—Daisy Iredell, Nellie Irving.

J—Betty Jacobs, Amelia Jacobson, Emily Jones, Mabel and Sydney Jenkins.

K—Annie Kingsford*, Stanley, Eva and Max Kalb, Elsie Knight.

L—Albert Lichtenstein, Edward, Henry, May and Sidney Law, Evelyn and Arthur Lamb, Blanche Lindup*, Georgina Lichtenstein, Ellen Larke, Nellie and Edith Lockhart, Rosie Langton*.

M—Daisy M. Martin, Jacob Michaels, Mabel Mackay, Dorothy McMullin, Grace, Arthur, L., Nellie and O. Morice, Fanny Messenger, Godfrey, Alec and Evie Miller, Alice and Kathleen Maylott, Frances Munce, Annie and Elsie Moule, Dorothy Morgan.

N—Amy and Maud Nottage, Emily, G. and R. Norris.

P—Marjorie Porteous, Leonard, Katie and Walter Picknell, Hattie, Evelyn, Mildred and Sybie Peters, Gordon*, Maggie and Maxse Pibel, Kathleen Pincott.

R—Alice Reid, Elsie Ridewood, Mabel de Rusett, Abraham Rabinowits, Raphael Ritterband, Gwennie, Ravenhill, Marion Richards*, Kate Rosenbloom.

S—Ernest Stevens*, Henry*, Raphael* and Samuel Schwartz, Dollie Salt*, Stanley and David Soltau, Esther Simmons, Glanvill Smith, Gracie and Muriel Spurgeon, Lionel and Bernard Studd, Frank Simmons, Betty Stocks*, Kathleen and Douglas Shepherd, Constance Schaeffer.

T—Isaac Tushinsky, Frank Tomkins, Winifred Tozer, Dudley Toye*, Theodora* and Archibald Thorn, Frank Thompson.

V—May and Edwin Vickers.

W—Ronald Watson, Mansfield White, Charles and Amy Wingrave, Delphie Wells, William Wheeler, Harry Wintle, Ellen Williams, Dorothy White, Edward and Edith Wheeler, Agatha Ward, Geo. Willis, Cecile and Phillis Wright.

Y—Rachel Young.

Z—Sophia Zaxitsky.

No. 223.—Correct answers have been received from:—

A—Edith Aldis*, E. and R. Aldwinckle, H. W. Austin, Olive Abraham*, Frank*, Ernest* and Mary* Anderson, Margery and Mabel Ashdown, Hugh Arnold.

B—Ella Berryman*, Ada Blencowe*, Eleanor Bennett, Dorothy Billings, Mabel Birney*, Herbert Braddon*, Rachel* and Esther Blumenthal, Edith Bank, Violet Braun, Leah Bazinsky, Emily Bridgewater*, Robert Bushby, Ellen Byford, Mabel Baker, Gertrude Bush, Charlie, Maggie and Alan Banks, Marion Boyle, Gertrude Bristow, Edith Blenkarn*, May Bligh, Connie Bradley*, Susette* and Mary* Beck, Ethel Brooks*, Frederick Bailey, James Buchanan, Gladys Bartlett*, Eric Brown, Dessie Berry, Ernestine Buhl*, Lucienne Brabandes, Dorothy Banfield, Harry Bank, Eva Browne*, Sylvia, Evelyn, Dorothy and Maud Barrett, Maud Barker, Lizzie Baxter, Louise Betts*, Hilda and Clifton Basset, Frank, Avory, Teresa and Lillian Blackie, Dorothy Berry, Harry Butler, Ernest Bond, Charles Brown, Louis Berthé*, Massy, Allen and Conyers Baker.

C—Isabel Candlin*, Lydia Cleary*, Rosemary Cairns, Grace Charik, Daisy and Elsie Churchward, Katie Cross, Daisy R. Clarke, Gladys Clark, Josephine Cheal, Annie Cleave, David* and John* Colville, Ida* and Mabel Cole, Elsie Collings, Kitty* and Kate Cope, Marjory, Olive and Doris Coleman, George Crawford, Mary Colville*, Jessie*, Walter* and Maggie* Carter, Cicely Craven, Susie Cumbers*, Mabel Candlin, Muriel Craigie Augusta Clark, Vernon Clutsom, Henry Charik, Arthur and Winnie Cox, Beryl and Gladys Calvert, Duncan* and Hyde Campbell, Bessie Cheale*, Alice Crang, Alice Cady, Mary Cobb*, Alfred Cocking George Cary Lionel Champion, Jane and Nellie Crawford, Ada Catt.

D—Vera Dickinson*, Irene Duke*, Joan Dunsford, Stanley Drew Nellie Dowsett*, Pologuia Daws*, Ralph and Dorothy Daintree, Ethel and Mai Davidson, Marie Denizot, Albert Davis, Annie* and William Deas, Gladys and Harold Davis, Marjory Dyke*, Queenie* and Llewellyn Dale*, Rupert Dewsbury.

E—Arthur Ellis, Joseph Elkin, Maud Eddy*, Muriel Edwards.

F—S. Fewster, Kitty Fausset, Sarah Finkelstein*, Olive, Vincent and Mabel Fleet, Winifred and Daisy Field, Aileen and Francie Figgis, Norris and Percy Fitch, Temperance Foskett, Maggie and Mabel Fletcher, Jeanne Faucon, Louise Filhol, Agnes*, Meg* and Lewis* Fullarton, Marian Freegard, Malcolm and Helen Forbes, Hyacinth FitzSimons, Laura Finch.

G—Winifred Gardner, Constance* and Kenneth* Gabbett, Irene and Kathleen Gough, Winnie and Dorothy Grove, Mary Gover, Cicely Gibson, Clifford, Stuart and Ada Gully, Edith Grieve, Winnie Garnham, Evelyn and Grace Gulston, Edith*, Margaret*, Jack and Stuart Gray, Dorothy Green, David Gardiner, Margery, Colin and George Graham-Brown, Elsie Goudge*, May Glass, Ivan and Hugh Garrod, Amy Grant, Reggie Greenleaf, Bertie* and Clarice* Gale, Florrie Griffin*, Alice Goad.

H—Beatrice Hastings*, Annie Horstcraft, Louie Hooper*, Harry Hodgkinson, Beatrice Harland*, Betsy Holik, Mary and Eric Hill, Myra Hunt*, Willie Hooper, Dorothy Havergal-Shaw, Nellie Hatchett*, Gertie Hayward, Mary and Elizabeth Hooper, Hetty Hill*, Dorothy Heckford, Ruby Horne*, Lottie Hamilton, Ethel Hutchings*, Gladys, John, Winifred, Laurence and Basil Head, John and David Henderson, Marjorie and Elsie Hooper, Violet Holford*, Rosetta Hamilton, Lila Hughes, Freda Hunton, Edith*, Winifred* and Henry Harvey, Ella Hake, Georgette Hoffman, Norman, Julyan, Francis and Florrie Hoyte, Elsie Hore, Violet Hatch*, Reggie, Eileen* and Elise Hill, Sandy and May Handasyde, May Homer, Jamie de Hailes, Harcourt and Helen Hunter, Grace Hawkins*, Frederick Halstead*, Dorothy Harris*, Theodora Hill, Hetty* and Elsie* Hibbs, Doris Hughes.

I—Robert* and Nellie* Irving, Daisy Iredell, Ami* and Isabel* Inglis.

J—Emily Jones, Nora Johnston, Mabel and Sidney Jenkins Lizzie Johnstone*, Sinclair Jackson*, Mildred Johnson.

K—Elsie, Nellie and Ruth Knight, Gertrude Krambach, Esther and Rose Killowich, May Kalb, Margaret Kinnaird, Annie Kingsford*, Stanley* Kalb, Grace*, Dorothy*, Philippa* and Cecilia* Kerr, Willie*, Agnes* and Alexander* Kay, Brada Kinvig, Elsie Kirby.

L—Rosie Langton, Annie and Mary Levine, Ellen Larke, Henry, Sidney, Edward and May Law, Susie Long, Elsie and Oliver Larner, Winifred Lowe*, Blanche Lindup, Grahame and Murray Lloyd, Albert Lichtenstein, Guinefred Leigh, Hannah Lovell*, Harry and Linda Lowe, Arthur and Alfred Llewellyn, Evelyn and Arthur Lamb.

M—Mildred Morgan, Winifred Marshall*, Margaret McFadzean*, Alec, Godfrey and Evie Miller, Tom McGlone, Nellie, Arthur, O. L. and G. E. Morice, Marie Meek, Elsie* and Annie* Moule, Philip Martin*, Mabel Mackay, Winifred Maunder, Edith Margetts, Frances Munce, Dorothy McMullin, Charlie Meredith, Mabel Morris*, Dora Muir*, Charlotte Millar*, Abraham, Bella and Margaret Mack, Mary, Daniel, Dorothy* and Margaret* Morris, Maggie McDougall, Daisy G. and Winnie Martin, Margaret, Macphee, Margie Marston, Jacob Michaels, Adelaide Moore, Cordelia May*, Gwendoline and John Moir, Maude McIlroy, Kathleen and Alice Maylott, Cyril Marsh-Roberts, Kitty McAuliffe, Kitty Madeley, W. McClure, Dorothy, Leonard and Winnie Mace, Christina Marshall, Louis Maclachlan, Leonard and Charlie Medcalf.

N—Emily and R. Norris, Leah and Dora Niels, Valerie and Eleanor Noel, Edith Nash*, Lyddy, Daisy and Nellie Nicholas, Maude and Amy Nottage.

O—Olive Oxley, Eva and Maude Oakes, Katy Oliver, Florence and Mattie Osmond.

P—Gordon and Maggie Pibel, Margherita Perlmann, Kathleen Pincott, Mary Plumb*, M. Penny*, Daisy Parker* Kathleen* and Ethel* Pasley, Ruth Pledger*, Katie*, Leonard* and Walter* Picknell, Mildred, Hattie, Evelyn and Syble Peters, Clarice, Geoffrey and Percy Peach, Arnold Pomeroy, M. Penny, Walter Perryman, Olive Pine-Coffin, Gladys* and Isabel* Phipps, Daisy, Vera and May Petrides, Alice Palmer, Cuthbert Pratt, Willie*, Ada*, Eddie and Jessie Palmer, Laura Percy, Ernest Potter.

R—Gussie* and Marion* Roach, Alice Reid, Mary Rosenbloom, Gordon Remington, Mabel Redwood, Marion Richards*, Mabel de Rusett*, Ada Renals, Rita and Lorimer Romanes, Marjorie, Gwendoline* and Muriel Russel, Margaret Reid, Jessie and Elmina Roe, Gwennie Ravenhill, Abraham Rabinowits, Raphael Ritterband, Elsie Ridewood*, David Rees, Alice Rouse, Marjorie and Herbert Rainey, Annie, Walter, Jessie and Percy Rich, Sydney Robertson, Winifred Richardson, Janet Robinson.

S—Grace and M. Spurgeon, Kathleen Slark, Lizzie and Dora Simons, Pauline Schwars, Isabel Salt*, Lionel and Bernard Studd, Rider and Glanville Smith, Betty Stocks, Frank, Amy and Ellen Simmons, Florrie Smith, Helen Stalker*, Bessie Symes, Ernest*, Francis and Margaret Stevens, T. M. and D. D. Stanier, Evelyn Shaw*, Fanny Stileman, Stanley and David Soltau, Cicely and Marjorie Sherbrooke, Flora Shadbolt, Connie, Jack, Nellie and Clarrie Shaw, Frankie and Binford Sellwood, Gladys and Eric Shaw, Olive Staite, Henry, Raphael and Samuel Schwartz, Kathleen and Douglas Shepherd, Lucy Sampson, Elizabeth Sellick, Alan, D. J. and Mary Symon, Agnes Shields*, Andrew and Florence, Simpson, Mary Sowden, Edward and May Short, Lilian Sargeant, Winnie Stangoe, Gerty Slade, Poppie Stiddolph, B. and Edith Shepherd, Constance and Edgar Schaeffer, Edith Simpkin, Mary de Spiganovicz*, Darcy Sharp.

T—Winifred Tozer, Dudley Toye*, Rebecca, Rachel and Leah Tushinsky, Naomi Torff, Frank Tomkins, Frank Thompson, Theodora and Archibald Thorn, Evelyn and Marjorie* Tracey, Olive Tritton, Isaac Tushinsky, C. Thick, Olive Taylor*, Louie Tibbits, Jeannette Twamley.

U—Eva Usher*.

V—May and Edwin Vickers.

W—Dorothy White, Ellen Williams, Phillis and Cecile Wright, Edith Wheeler, Harry Wintle, Joanna Woolnitzer, Dorothy Woodforde, Gordon and Gracie* Winn, M. Westoby, Florence Wild, Annie and Sarah Wood, Delphie Wells*, Douglas and Evelyn Wilkinson, Agatha Ward, Thomas and Robert Weddell, Ralph and Gordon Wilkinson, Kenrick, Queenie and Ernest Wakeford, Ethel and Bertie Walls, Stewart and Willie Watson, Iris West, Pringle*, Frank and Madge Wilson, Ronald Watson, Charles and Amy Wingrave, Winifred Wise*, Ellie* and Nora Wyatt, Alexander and Ella Watt, Fred and Helen Webb, Leonard Wall, Rachel, James, Georgina and Sarah Wilson, Edward Wheeler, Louisa and Violet* Walker.

Y—Maurice and Gladys Young, Annie Yeo, Rachel Young.

Z—Sarah Ziph, Sophia Zaxitsky.

FOREIGN LIST.

Prize Competition.—Div. IV., William D. Thomson, 2nd Cert. Div. III., Nettie E. Thomson, 2nd Cert.; Div. II., Katie T. Thomson, 1st Cert. (Bulgaria).

Nos. 219, 220—Lottie*, Eric*, Ivan* and Rotha* St. George; Jean Scott (Canada). **No. 220**—Dora Wallace* (Canada). **No. 222**—Alfred and William Flower (Portugal).

Personal.

I acknowledge with many thanks the flowers received last week. I hope those who can gather any flowers during the summer months will remember the little children and poor sick people who cannot get them.

Alfred Cocking, Janet Robinson.—I am glad to welcome you as new "searchers," and hope the study will prove interesting and useful.

Edith Purkiss, Hyacinth FitzSimons, Eric St. George, Mansfield White.—I am sorry to hear you have been ill, and hope you will soon be quite well again.

Hilda Von Greisheim.—If you would like to send your answers to me written in German, you may do so. You must always *write out* the responses.

Gracie Winn.—Most of your little cousins like to do Bible Clocks. You must write out the verses.

Joan Dunsford.—Thank you for your contribution to the Indian Famine. It was kind of you to save your farthings for the poor little children.

Douglas Stevens.—I am sorry you have to discontinue the "Searcher," but hope that, later on, you may find time again.

Laura Finch.—Thank you for your letter. I am sorry you have had to say goodbye to your friend, Mr. Fred Rowcliffe, because he has gone to South Africa, but hope with you that this war will speedily come to an end, and that your friend may be spared to return home again.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Lansdowne Hall, Norwood*, to April 26; *Acton*, April 27; *Rawtenstall*, April 29; *Staleybridge*, April 30; *Bolton*, May 1; *Ancoats, Manchester*, May 2; *Manchester*, May 3; *Grantham*, May 4; *Loughborough*, May 9; *Nottingham*, May 10; *Cloudesly Square, Islington*, May 13; *Ramsbottom*, May 16; *Shipley*, May 19; *Penge*, May 29; *Streatham*, May 30; Mr. E. Arrowsmith, *Wakefield*, to April 28; *Trowbridge*, April 29-30; *Westbury*, May 1; *Malvern*, May 5-15; Mr. Hankinson, *Maindee, near Newport, Mon.*, to May 3; Mr. J. Spiers, *Shifnal*, April 27-May 11; Mr. J. S. Tyler, *Birmingham and neighbourhood*, April 29-May 18; Mr. C. E. Paterson, B.A., *Bolton*, May 1; *Wingates, Bolton-le-Moors*, May 2; *Manchester*, May 3.

Twenty-first Anniversary of the Scripture Union.—Scripture Union Conferences will be held at *Central Hall, Bolton*, May 1, at 7.30 p.m.; *Y.W.C.A., New Bridge Street, Manchester*, May 3, at 3 and 6.30; *Y.M.C.A., Sheffield*, May 15; *Hope Hall, Liverpool*, May 17, at 4 and 7.30; *Church Institute, Bradford*, May 18, at 7.30.

Children's Scripture Union—Portions for week ending May 5.

Sun., Apr. 29	*Psa.*	xviii. 31-50		Thurs., May 3	*Job*	ii.	1-13
Mon., „ 30	„	xix.	1-14	Fri., „ 4	„	iv.	1-13
Tues., May 1	*Job*	i.	1-12	Sat., „ 5	„	ix.	1-13
Wed. „ 2	„	i.	13-22				

Christian Endeavour.

TOPIC FOR APRIL 29.

"What is God's due"? (Luke xx. 19-26.)

OUR Lord had so little of this world's goods, that He must needs borrow the coin, which was to be his object lesson. What a text for his discourse!

The trap was cunningly devised. The power of Rome was at that time dominant over Palestine. Roman governors, officials, soldiers, were everywhere. But familiarity with their presence did not lessen the stern resentment and antipathy of the subject race. On the contrary, the fire burnt underground with an ever intenser glow, and the one desire of every Jew was to rid the land of the foreign element, which was slowly changing the aspect of the national life. If our Lord decided that it was right to give tribute to Cæsar, He would alienate a large number of his followers, who were animated by a patriotism of which Judas Maccabæus and his brothers had been the foremost representatives. If, on the other hand, He decided that it was not right, they would be able to accuse Him to Pilate, as hostile to the Roman domination, which would bring Him at once under the rule and authority of the governor. It was a cleverly conceived dilemma.

But with marvellous astuteness the Lord answered their attack. The coin which He held in his hand represented, not only the power of the conqueror, but the advantages of good order and commercial prosperity, which his rule had inaugurated and was maintaining. "Surely," said Christ in effect, "as long as you enjoy the advantages of the good government and order which Cæsar gives you, you should be prepared to give him a percentage of tribute for the maintenance of his administration. Give to Cæsar what is legitimately his."

These words of our Lord teach us that we should be loyal to the Government under which we elect to live, so long as it maintains good order and provides for the uninterrupted prosecution of our life-work. Perhaps we may extend his words to imply that we must be prepared to give more than tribute, and that our personal service may be required. It is well when Christian people yield their voluntary service in posts of public administration. As long as a government fulfils its office we should render our tribute of various forms, though this does not exclude our trying to improve it by legitimate means.

Our Lord's words imply also that Cæsar has no right to intrude into God's domain. Directly he enters the sacred province of conscience we have a right to remonstrate and refuse our tribute. These are not the things of Cæsar. Our conscience, our religious convictions, our method of worship are not for any earthly tribunal to interfere with. They are God's.

We should learn also to give God his own, and to do so as punctiliously and zealously as the men of the world give Cæsar his. See how the soldier and the volunteer will leave love, and lucrative employment, and bewitching surroundings, in order to serve their sovereign: how sedulously the statesman and politician will expend themselves on the behalf of the commonwealth: how the young civil servant will prepare laboriously to pass stiff examinations! All these render to Cæsar the things that are Cæsar's in a way that contrasts very unfavourably with our zeal in rendering to God the things that are God's.

Our nature is like a coin, with God's name and superscription written on it. In some cases the legend is a little obliterated. But it is not impossible to decipher the image and likeness of our Creator, the A.D., the F.D., the Rex, and other marks. Give that nature to God. Then the money you own, your health, your time, your circumstances, your talents—are not all these inscribed with the Divine insignia? Render them all to God. Be yourself a coin, minted in heaven, passing from hand to hand through the world, always reminding men of the divine kingdom, always ringing true whenever tested, always representing good value, until, worn with use, God calls you in.

F. B. M.

C.E. NOTES.

The Presidential tour in Scotland has been followed with much blessing. There have been crowded gatherings in each centre, and an earnest, deep tone in each meeting. Members of the Scotch Executive accompanied Mr. Meyer to each place.

* * *

The opening meeting of the Scottish National Convention was held at Paisley on Saturday afternoon. It was a junior rally, and the addresses were given by Miss Young, of Greenock, and Rev. Mr. Weir, of Coatbridge, both of whom riveted the attention of the large audience.

International S.S. Lessons.

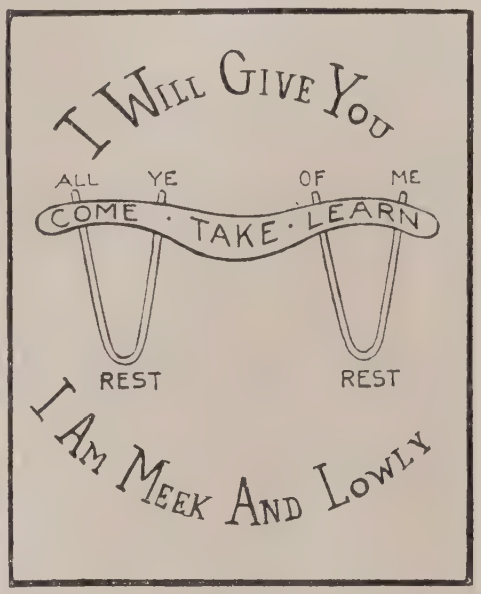
May 6, 1900.

"Jesus warning and inviting" (Matt. xi. 20-30).

GOLDEN TEXT.

"Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

INTRODUCTION.

JESUS has to warn as well as invite. We so often do wrong, so often fail in duty, that it is quite necessary for us all to know that if we wilfully sin we must be punished. But it is with a deep, strong love and tenderness the Saviour invites us to throw in our lot with Him, and accept his yoke in faith and obedience, so that we may be kept from wilfully sinning, and be led by Him, if we willingly accept his great invitation.

Key to Blackboard Plan.—A yoke is for two; used for oxen in ploughing, so that they may be kept close to each other, go the same way step by step, and thus share the work. The three keys to Christ's invitation are: "Come," "Take," "Learn." Read it also—"All ye come," "take," and "of me learn." There is a double "rest" in the invitation (28, 29) given by Christ. See also the "Christ-character" (meek and lowly) of the yoke-bearer.

1. WARNING.

Upbraid—Rebuke, reprove: "Woe unto you" (20, 21). The reason for this—No repentance.

Repentance is a subject that runs all through the Bible; it is a thing God must have; "all have sinned" (Rom. iii. 23), and all must repent. Trace this subject in the history of the Israelites. The cities mentioned in the portion are all cities of sin, and they are wonderful pictures of individuals.

"Chorazin," near the Lake of Gennesareth.
"Bethsaida," on the banks of the Sea of Galilee.
"Tyre and Sidon," two seaside towns.
"Capernaum," neat the Sea of Galilee.
"Sodom," generally coupled with Gomorrah (Gen. xiv. 8).

It was the three towns Chorazin, Bethsaida, and Capernaum that Christ rebuked (21, 23). All had seen his mighty works, had heard his words, had lived near Him, especially Capernaum; and yet they rejected Him, they would have none of Him, they cannot go unpunished for so great sin.

It was those wise in their own eyes who inhabited these cities (25), and Christ warns us that those who know about Him, and about God, but will not repent of sin, will not be humbled as little children (25, "babes"), cannot be blessed.

"Woe" is the opposite to "blessed."

2. INVITATION.

Mr. Moody says of the grand invitation (*vv.* 28-30):—

Something to do: "Come unto Me."
Something to take: His yoke.
Something to leave: Your burden.
Something to find: Rest.

Let us examine this invitation by asking three questions:—

Who is invited?
What invited to?
How invited?
WHO IS INVITED?

All (28).—Everyone, anyone (John iii. 16).

Ye.—You and me, individuals (John iii. 3).

Those who labour.—Try hard to do right (Rom. x. 3, 4).

The heavy laden.—Those who feel for their sins (Is. liii. 6).

Burdened ones.—See Luke xi. 46. Christ's burden nothing compared with this.

WHAT INVITED TO?

A yoke.—To a life of service with Jesus. "*My* yoke" (see note on "Yoke" under blackboard plan).

A lowly life.—Like that which Christ Himself lived (Zech. ix. 9; Phil. ii. 5-7; 1 Pet. ii. 21).

Rest.—A double rest. The first (28) is rest for sins forgiven, the second (29) is rest of Christ's own peace that passeth all understanding (John xiv. 27 Phil. iv .7).

Work out this beautiful gift of "rest" in Isa. xi. 10; Jer. vi. 16; Heb. iv. 3, 9; Isa. xxviii. 12; xxxii. 18; Jer. l. 6.

HOW INVITED?

No force, no command, no threatening; but with gentle tenderness Christ speaks: "Come, take, learn"—come by faith; take by obedience; learn with humility. Shall we not obey his call?

"Come unto Me,
Take My yoke,
Learn of Me."

LESSONS TO GATHER.

1. Listen to Christ's warnings, for all need them.
2. Accept his invitation and follow Him.

Feeding the Little Ones.

SIR,—In November, 1899, I made an appeal to your readers for aid to enable the committee of the Destitute Children's Dinners Society to open their dining rooms somewhat earlier than usual. War and the winter were upon us, with sorrow and distress inevitable. The committee wished to strain every nerve to obtain all the support and comfort for the children which their dining rooms could offer. Since then I need not recite what the war and the winter have been, nor how the nation has sprung up to minister to every sore sorrow and bind up every wound.

I feel very anxious to thank that generous public for its help, and, now that at Easter, 1900, our dining rooms are closing later than usual, to invoke its continued bounty to us. The subscribers and donors will, I think, be pleased to learn that the children they have so liberally aided have been thoroughly well supplied with food, eaten in warm cleanly rooms, which always adds so much to their comfort, and among friends who sympathized with their sorrows this sad year from the deadly war and wasting sickness.

Our benevolent supporters—more than likely sufferers themselves—may gather consolation in their grief from the assurance that many and great have been the comforts they have provided. As a committee we feel and wish to express our gratitude. The treasurer of the Society is Lord Kinnaird, 1, Pall Mall East.—Your obedient servant,

BURDETT-COUTTS.

Children's Fresh-Air Mission.—Through the instrumentality of this Mission last year 3,171 poor and ailing children enjoyed a country holiday. The benefit derived by these little occupants of crowded homes in a close street or alley is not merely temporary, for in many cases delicate children, to all appearance weak and stunted in growth, have greatly improved in health; and the fresh air and congenial surroundings of country life have not infrequently proved to be the turning point in their physical development. The services of friends resident in country villages, where suitable homes for the children can be found, will be greatly appreciated. Copies of the annual report will be forwarded on application to Miss Rowley, Secretary, St. Peter's Schools, Onslow Street, Clerkenwell Road, E.C.

The Ministering Children's League has an encouraging record of practical usefulness. The Countess of Meath, writing from Egypt, says:—"The Industrial School at Alexandria promises to do most useful and much-needed work in giving employment to the blind. Although the sightless victims of ophthalmia abound in Egypt; yet, strange to say, not a single institution for their benefit had been successfully established. Good and central rooms have been secured, and as there is no shop in Alexandria where baskets are made to order and English goods are sold, there is likely to be no lack of customers. There are eight branches in and near Alexandria." A seaside Home is to be opened shortly in England, a Refuge for children is to be established in Tasmania, and an institution in West Australia is being considerably enlarged. Further particulars of this interesting Society may be obtained from the Hon. Sec., 83, Lancaster Gate, London, W.

Home Missions.

English Village Children.

THE Caravan Mission to Village Children is undoubtedly one of the most promising branches of the Children's Special Service Mission. The eighth annual report mentions numerous cheering indications of its progress and utility. Seeking the children invariably opens up a way by which the parents also are reached. Wherever these efforts in the interests of the young have been made, they have received the cordial sympathy of Christians of all denominations. In some cases villages were revisited after several years' interval, and those who professed to receive Christ had proved by their continuance that they had been born from above.

In the counties of Somerset, Suffolk, Sussex, Kent, Essex, and Bedford gracious results have followed the work, and the seed sown in the young hearts has given evidence of growth and the yielding of an abundant harvest.

Further information may be had from Mr. S. J. Hewlett, Ewhurst, Redhill Common, Surrey, who will also be pleased to hear of any young men desirous of spending their holidays in the work.

The Bedford Institute.

THE past year marked the fiftieth anniversary of the opening of Quaker Street School, from which this Institute claims its origin. This proved the germ from which mission work of Friends in London has radiated. The school, though held on Sundays, was not for children of any religious congregation, but was organized on the lines of a ragged school, and sought to reach the children of the district who were otherwise uncared for, both as to education on week-days and religious instruction on the Sabbath. It was at first intended for boys only, but in the succeeding year a school for girls was established, and some 200 children were soon brought under instruction in reading, writing, and Scripture teaching.

No more striking testimony could be borne to the development of the movement than the number of agencies which are now known under the title of the Bedford Institute First Day School and Home Mission Association, and the number of enterprising organisations which have arisen out of it; to say nothing of the many workers who have gone forth into the Home and Foreign Mission field. Its centres are: the Bedford Institute, Spitalfields; the Friends' Hall, Bethnal Green; Ratcliff Meeting House and Mission Institute; Peel Meeting House, Clerkenwell; Deptford Meeting House, Bunhill Memorial Buildings, Barking Meeting House, and Hoxton Hall. The various departments of religious and philanthropic effort continue to be vigorously maintained, and the Bands of Hope, Social Circles, and Temperance Societies, &c., give evidence of increasing activity and usefulness. The same earnestness of spirit and patient devotion characterise the labours at all the centres, and the loving interest of the workers in the spiritual and temporal welfare of the poor and needy is being abundantly rewarded.

Pathetic experiences have been the lot of the promoters of the mothers' meetings—gatherings which, perhaps, present but little interest to outsiders, and yet the joys and sorrows of some eighty-two women (who assemble at one of the eight centres week by week) are certainly no matter of insignificance. The congregation of mothers having assembled, all who are anxious to hear press towards the front, those who want to talk declining towards the back. There are widows in deep mourning, young wives with tiny babies, the three-year-old baby boy of a Salvation Army drummer, full of music, whose hands respond to the singing, and whose face flushes pinker and pinker as a kind friend plays the concertina—every one full of their own special interest. Many kind visitors brighten the meetings by speech and song—giving untold instruction and pleasure, and directing the thoughts of poor distracted mothers to the Great Burden Bearer of the world, the never failing source of help and consolation.

Copies of the report of these organizations, and other information, will be forwarded by the secretary, Mr. R. A. Slader, the Bedford Institute, Spitalfields, E.

The Leysian Mission.

THIS Mission, situated in a district of poor tenements occupied chiefly by the coster class, has proved that in this rough ground of London life, hardy virtues come to sturdy growth. Those who live, with sympathy and observation, among the poor only know how much heroism and chivalry are trampled upon and unrecognised in the daily struggle for existence.

The Mission is especially one from the young to the young. They are gathered together in the Sunday school, but this, of course, is of itself inadequate to meet the needs of the children, who have to be cared for day by day; for every neglected little life requires the tending that only personal love can bestow. As the children grow up, the girls join the Girls' Parlour, and the boys the Boys' Brigade. The Young People's Choir is an interesting and delightful means of advancing the musical education of the young, and all the senior members are engaged in some form of Christian service. The Snowdrop Band keeps before the thoughts of the girls and young women the pure ideal of a blameless life. There are now some 200 members who have taken the pledge. The Medical Department continues to afford valuable assistance to the suffering poor, and has inspired confidence in the Mission workers, and a sense of human

SYMPATHY AND FELLOWSHIP.

The Mothers' Meetings and Working Men's Club are conducted with patient and steady perseverance. The directly religious side of the Mission has shown signs of advancement, especially the open-air services. Some 30,000 visits were paid to the homes of the people, with invitations to attend the meetings.

There is always a valuable contingent to the body of workers from Moulton House—a commercial settlement for young men engaged in business houses in the city. Here is a comfortable, well-furnished house, where young men can live co-operatively, and so receive a far greater degree of comfort for their outlay. At present the house is full, and an extension of the settlement is needful, to cope with the increasing demands for accommodation. The head-quarters of the Leysian Mission are at Errol Street, Whitecross Street, London, E.C. The hon. secretary, Mr. W. P. Taylor, Moulton House, Weston-super-Mare, will forward copies of the fourteenth annual report, or further particulars of the mission.

Hampshire Village Mission. —Every year witnesses the extension of the area affected by this Mission. The need of a small tent for conducting services in isolated districts is again felt, and it is hoped to supply this necessity as early as funds will allow. The superintendent is Mr. J. Hasell Charlton, Fareham, Hants.

Theatrical Employees.—Through the kindness of Sir George and Lady Williams, a gathering of theatrical employés was held, as in so many former years, on Good Friday. The meeting was held at Shoreditch Town Hall. About 600 employés were present. After a repast the chair was taken by Mr. Victor Buxton. Addresses were delivered by Revs. Trevor Fielder, M.A., of St. Stephen's, Walthamstow; and Vallence Cook, of the Wesleyan Church, Dalston. Mr. H. Ehrlich and other friends took part. A parcel of books to each person attending was given by the Religious Tract Society, and a bouquet from the Bible Flower Mission. Hearty greetings were sent by telegram to Sir George and Lady Williams at Mentone. The meeting was arranged under the auspices of the Special Religious Services' Committee, 3, Bridewell Place, E.C.

Prayer for Revival.

A MEMORABLE TIME.

IN the spirit of the Master, who "continued all night in prayer to God," thirty brethren came together on Wednesday night last week to an upper room at the Y.M.C.A., Aldersgate Street. It was purposely a private gathering, with the definite object of an "all night with our Lord in prayer;" and a memorable time, a night of crisis, a season of real humbling, resulted. Anything more informal and simple scarcely could be. "The Lord is here, He presides, and we wait before Him," said one of the company as the meeting began. Better than Jacob's experience was ours: "Surely God was in that chamber, and we knew it."

Heartfelt confession of sin, of weakness, of personal failures marked the first hours. The want of fervency and earnest purpose, the lack of that deep pity which led the Lord to weep over sinners, were deplored, with brokenness of heart concerning much of past service, and earnest longing that the time to come should more than make up for the evil which had been wrought. Strong men wept and spoke with a pathos impossible to put into words.

There were alternations for praise and brief intervals of silence, but fervency in prayer held the flow of the successive hours. Never did night pass more rapidly in the experience of the brethren than this.

Strong cries for enduement at the hands of the Holy Ghost poured forth as a flood. Burdened hearts yearning for unsaved relatives and friends found ready expression, and the joy of his salvation braced the mind and filled the heart. It was a night of intercession, thanksgiving, and effectual fervent prayer. London's deep spiritual need possessed all minds, and the coming Tent Campaign weighted with intensity of feeling the might of prayer. It was with special reference to this important work that the meeting was convened. Many men of God recognize that if a real and abiding success is to attend the Tent Campaign, "the weapons of warfare must not be carnal, but mighty through God to the pulling down of strongholds."

It was past six a.m. when we became aware that the night had passed. It remains to be seen to what extent real submission was made, and whose names were changed from "Jacob, the supplanter" to that of "Israel, a prince," having henceforth increase of power with God and man.

ONE WHO WAS PRESENT.

FOR WORLD-WIDE BLESSING.

Will you please ask the readers of THE CHRISTIAN to pray for us here in Chicago at this time? We are at a time of *crisis*. God has been drawing out our hearts in prayer for a great revival. People are beginning to long for and expect such an outpouring as we have never had in this city. Many cottage prayer meetings have been going on for some weeks, and the yearning for a *world-wide* refreshing is deepening constantly. After our Tuesday night Bible-class at Mr. Moody's Church, those who are deeply burdened for this great thing retire to the lecture-room of the Bible Institute, just at hand, and spend a season of crying to God *for nothing else but this one mighty boon*. Before each of our four other weekly classes is held a prayer meeting for the same object.

We feel the need of the fellowship of the Christians in Great Britain very much in this time of supplication. We are about to have a conference during the whole month of May in the Bible Institute, which will be attended by hundreds of people from Chicago and vicinity. One great aim of this Conference will be to pray for a world-wide revival; to study those conditions on our part which make it possible for God to give us such a revival; and to open our hearts for Him to begin the work *at once*, with us who are in the Conference.

The Lord has been steadily deepening his work in the hearts of those who have been studying his Word here this winter. Hundreds of Christians have been brought by the Spirit of God into a life of surrender, trust, and power never known before. For these things we praise God. But we are profoundly convinced that there is *something very remarkable* just ahead for us; and the fact that this conviction is increasing, both in depth and extent, is a constant encouragement to our faith.

We long for such a mighty manifestation of the Holy Ghost's power in Christendom as will drive back the floods of rationalism, worldliness, and general ungodliness that have almost engulfed us the last few years. We believe it is coming, and we call for the help of our brethren and sisters in prayer. We care not where it begins, but only that it come in all fulness, and come speedily. Our Lord's coming is our first desire; but if He tarry, we must have a mighty evival. We beg readers of THE CHRISTIAN to unite with us. WILLIAM R. NEWELL.

Bible Institute, Chicago, April 10.

Dublin Medical Mission.

THE annual meeting of this useful organization was recently held at Dublin. A number of ministers and friends interested in the work took part.

Dr. Pigott, one of the medical workers, mentioned a remarkable case, of a young woman for whom he had asked prayer last year. He believed that efforts made on her behalf had been blessed. She had lived in a corner of the city where women, unable to obtain as much whisky as they wished, drank methylated spirits. The girl herself called it "a den of iniquity." She had been ill-used by the brutal father of her two children, was forced to borrow clothes in order to attend the dispensary, and was too ill to work. Confessing that indulgence in strong drink had led to her ruin, she expressed her desire to begin a new life. When dealt with she broke down completely. She was placed in an English refuge and the little ones in a home for destitute children. The matron of the refuge had written, subsequently: "We have been much pleased with ——, a typical rescue case. Her gratitude knows no bounds. She delights in the hymns, and you should see her rapt face of eager interest at the Bible class."

This girl, Dr. Pigott said, is now in a good situation, giving evidence of a new life within. Her great desire is to rescue her sister, whose case is even worse than her own. The workers have got into touch with the sister, who has now signed the pledge, and promised to enter the same refuge.

Dr. Pigott related other pathetic cases in which the Mission's care for the spiritual and physical needs of the very poor had proved helpful. The workers are encouraged at times by the testimonies of patients. One man, rapidly dying of consumption, when asked "Had he any fear of death?" replied, with tears in his eyes, "'I know that my Redeemer liveth.' I am just trying to wait patiently for Him." Many who attend have to bear persecution. A girl had been much tormented because she said she had "found Jesus" at the Mission. The priest's last words to her were, "You are drinking their medicine, and damning your soul." In another instance, a woman remarked of the change in a young fellow related to her, who had become converted:—"Whatever yez are, yez made a saint of Pat Murphy, and he *was* a bad man."

After a few words from Rev. S. Prenter, expressing satisfaction with the work, Mr. Bolton, of the China Inland Mission, testified that the training he had received in the Mission had been of great value to him in the foreign mission field. The hon. sec. of the Mission is Mrs. E. E. Figgis, 6, Chancery Place, Dublin.

Talbot Hall Mission.

THE year 1899 will be a memorable one in the history of the mission connected with the Talbot Tabernacle, as it marked the removal from the Cornwall Hall to the Talbot Hall. Needless to say this transition has involved a considerable outlay, which probably accounts for the deficit in the funds. On the other hand, the change of halls has led to a great increase in the number of scholars attending the Sunday school; one of the classrooms, fitted up with a gallery for infants, is already filled with little ones. The soup kitchen is widely appreciated. Through the winter months hundreds of the poor avail themselves of the cheap dinners. The mothers' meetings and Gospel Total Abstinence Society continue to be well maintained; and the efforts put forth in every department of the mission work have been abundantly fruitful. The preaching of the Gospel has been greatly blessed, and quite a thousand families have had the glad tidings conveyed to their homes through the house-to-house visitation of the workers, under the able superintendence of Pastor N. H. Patrick. The hon. secretary is Mr. H. G. Shears, 66, Linden Avenue, W.

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Irish Notes.

REFERRING to the prospects of evangelization in Ireland, a correspondent writes:—"Christian friends outside Ireland often fail to realize that about three-fourths of the country are under a system which can fairly be described as one of error, superstition, and terror. The part which can be described as Protestant is but a small corner on the north-east of the map. It is little wonder we sometimes ask, 'What are we among so many?' The great mass of Roman Catholics are little more than touched by evangelical influences. We have, thank God, many agencies, all aiming for the spiritual enlightenment and well-being of Roman Catholics, so far as that is possible in the face of stern difficulties.

"The Church of Rome just now seems in a marked way losing sympathy with the great mass of the people. Her clergy are clamouring for power and position on every hand—largely on political lines—seeking place on boards and societies likely to furnish their ends. You cannot fail to observe how solidly the priesthood work together, considering very little the interests of the people. The people are feeling it keenly, realizing that their shepherds are working for the establishment of the iron rule of Rome, and have little to say in the way of help and encouragement for those over whom they are placed.

"This separation of priest and people, undoubtedly growing, is a certain call to action on the part of Christians. The people are waiting and longing for something better than Rome can give; the aching void in their languishing hearts may be filled by the Gospel of Jesus Christ."

The Presbyterian Orphan Society continues to flourish. Its income for the past year was over £17,000, being £500 in advance of the income of any previous year, while it is just about to receive bequests amounting to £25,000 additional. It has 2,777 children on its roll, and since the Society was started, thirty-four years ago, 12,634 children have been upon its books. The Society has been a great blessing to the poor in the North of Ireland.

Miss Carnegie, of Dublin, who went out to Jerusalem some months ago to take the place in the hospital there of Miss Ellison, is returning home, and will resume her Dublin work.

In Grangegorman Church, Dublin, in connection with the recent Easter vestry meeting, all the Ritualists were turned out of office, and representatives of the Evangelical party were elected in their stead.

At the annual meeting of the Presbyterian Synod of Belfast, a conference was held on "Present-day Hindrances to the Progress of Religion;" and among the hindrances named were pride, worldliness, impurity, trashy literature, Sabbath desecration, and intemperance. Revs. William Park, Henry Montgomery, and others took part in the proceedings.

The total amount received last year in voluntary contributions by the Irish Church Representative Body was about £130,000, or nearly £40,000 less than in the previous year. This reduction arises mainly from the fact that landlords have met with such reductions of rent in recent times that they cannot afford to contribute so liberally as formerly to ecclesiastical objects.

"Aged Pilgrim" Votes.—If any of our readers have votes for the forthcoming election not yet disposed of, we shall be glad to hear from them.

The Howard Association, instituted for the promotion of the best methods for the treatment and prevention of crime and pauperism, has from time to time aroused the public conscience to a realization of the need of united and determined effort in this direction. To the publication of pamphlets dealing with subjects of vital importance in the interest of social reform may be attributed much of the success of the Association. Two of these, just published—"The Housing of the Poor and its Amelioration" and "Christianity amongst Prisoners"—contain much information, authoritative and reliable, respecting the conditions which render the solution of such problems increasingly difficult. The offices of the Association are at 5, Bishopsgate Street Without, London, E.C. The secretary is Mr. Wm. Tallack.

Scottish Notes.

AT the forty-fifth annual meeting of the Edinburgh Y.M.C.A. held a few days ago, the report which was presented showed a slight decrease in membership as compared with the previous year. Special reference was made to heavy losses sustained through the death of honorary subscribers. Dr. Carment was re-elected president.

The members of the Evangelical Union held their annual spring conference in Edinburgh on April 16, Rev. John Kirk (president) occupying the chair. Mr. Robert Stoddart read a paper on "The Evangelical Union and True Temperance Reform," in which the position was firmly taken up that the Church must have clean hands in relation to the whole system of drink and drinking, because there can be no room for two opinions as to the duty of total abstinence. A paper on "The Doctrines of the Evangelical Union and the Practical Religious Life" was afterwards submitted by Rev. Lewis C. Hammond, Newington E.U. Mission.

The annual report of the Glasgow Sailors' Orphans Society shows that during the past year fifty-nine children were admitted to the Home, bringing up the number cared for in that period to 486. In addition, 991 children received help in their own homes.

On the occasion of Rev. F. B. Meyer's recent visit to Dunfermline, a series of meetings was held in Canmore Street Congregational Church. Rev. Alexander Maclennan (Dunfermline) and Miss Macarthur (Pollokshields) gave addresses on "Evangelistic Endeavour." An evening public meeting was held under the presidency of Rev. James Gilmour (Cowdenbeath), when addresses were given by Mr. Meyer and other speakers.

Speaking in Edinburgh last week at the annual gathering of the Scottish Reformation Society, the Earl of Moray said that some who are watching public movements very narrowly, have a strong suspicion, if not a conviction, that the cunning hand of the Jesuits can be traced in the steps which led up to the war in South Africa, and called attention to the significance of the connection of Dr. Leyds with the Roman Catholic Church. The Society is fully alive to the dangers which would attend the national establishment of a Roman Catholic University in Ireland, and a motion was passed pledging the members to resist any measure brought forward with such an object. The opinion was strongly expressed that the establishment of such a college under the control of the priests would bring about the destruction of the whole system of higher education.

Through the exertions of Pastor Langenau, a mission hall has just been opened in connection with the German Seamen's Mission at Methil, in Fifeshire. The port is visited annually by about 6,000 German sailors, and the necessity for such a centre of work among them has long been felt.

Some plain speaking was done by Mr. James McKillop, M.P., in an address at Falkirk about a week ago. Referring to the prevalence of intemperance and gambling, he declared that the Christian Church seemed to be not only powerless, but, in a surprising degree, unconscious of the appalling extent of the danger, and of its own duty to remedy the state of matters.

City Police Institute.—The first annual meeting in connection with the City of London Christian Police Institute was held on the mission premises, 5, Sussex Place, Leadenhall Street, on Monday afternoon last, Mr. T. A. Denny presiding. The annual report, prepared by Mr. H. Leng, hon. secretary, who has organised the work, describes the undertaking as an unsectarian mission of policemen to policemen, and states that the Christian policeman always secures in the long run the respect of his comrades and the good opinion of his superiors. Bible and educational classes are regularly held at the Institute, as well as special meetings to brighten the lot of the policemen's lives. The Chairman, after pointing out that policemen were subject to special difficulties and temptations, spoke in kindly terms of the value of the various departments of work maintained in connection with the Institute.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Dr. Chavasse, in a letter to the Liverpool Secretary of Dr. Barnardo's Homes, says:—"I will gladly take the place of Bishop Ryle as a Vice-President of Dr. Barnardo's Society for Reclaiming Destitute Children."

The large wooden crucifix which was erected near Hensall Church, Goole, by the late vicar, Rev. E. H. Bryan, has been cut down by some person or persons unknown. The crucifix had gained a certain notoriety from the recent protest of Mr. Kensit.

The Bishop of Manchester lately held a service, at which five hundred young persons presented themselves for Confirmation. They came from about forty churches in Manchester, Salford, and the adjacent districts. The Bishop delivered an impressive address, directing attention to the circumstances under which the Lord's Supper was established and the example of self-sacrifice which Christ set his disciples.

In an Easter sermon at St. Alban's, Holborn, Rev. A. H. Stanton said: "How sorry I am that we cannot worship Him this Easter as we would, with incense at the altar! Woe is me that I am constrained to dwell in the Mesech of the establishment, and to have my habitation among the tents of Protestantism! We would not omit a single ceremony or a single grain of incense on Easter Day. It is our will, our wish, our worship. We ask Christ to take that worship, even though we cannot give it to Him in kind."

The Bishop-Designate of Liverpool preached his farewell sermon at St. Peter-le-Bailey Church, Oxford, on Sunday evening last. In the course of his discourse Dr. Chavasse said the Bible was passing to-day through a time of fierce controversy. So far as he knew, there never had been a time when the Bible had not been the object of some kind of attack or other, and they might rest perfectly sure that the Bible, which had passed through so many fiery trials before, would not suffer at all in that through which it was passing at the present time.

St. Faith's Church, at Waterloo, near Liverpool, was consecrated by the Archbishop of York on Saturday in the presence of a large congregation. The ceremony attracted a good deal of local interest, not only from the presence of the Archbishop, but also because of the hostile attitude of ultra-Protestants. As the congregation left the church, Mr. George Wise, of the British Protestant Union, stood on a pile of stones on land opposite, and there delivered a speech, in which he declared that St. Faith's Church had been erected for the specific purpose of carrying out the practices of ritualism, and challenged any clergyman to prove from the Prayer-book the superstitious doctrines of High Churchmen.

Congregational.

By invitation of Rev. J. W. Atkinson, of Latimer Chapel, East London, a helpful conference of delegates and officers of the churches of the district has been held. The subject was the present condition and prospect of Congregational work in East London.

One of the oldest of Welsh Congregational ministers with a pastorate, Rev. George Owen, of Trevil, Rhymney, who has attained the age of eighty-six, preached recently at a meeting of the Monmouthshire Association, and with effect, in spite of his age.

As the outcome of services commenced about twelve years ago in a cottage at Deane, near Bolton, a new Congregational church and school are about to be erected. Towards the cost the Lancashire and Cheshire Chapel Building Society has made a grant of £200, and Mr. W. H. Lever has promised a subscription of £500.

The London mid-day services, in connection with the Congregational Young People's Union, at Falcon Square Church, E.C., are to be continued. On May 9, Rev. J. D. Jones, of Bournemouth, will conduct the service; and on May 23, Rev. John Hunter, of Glasgow, will give the address. The services are held on Wednesdays from 1 p.m. to 1.30 p.m.

Rev. Dr. Talmage fulfilled his first engagement in his present visit to this country on Sunday morning last, when he preached at Cavendish Congregational Chapel, Manchester, to about 2,000 persons. Some hundreds of people were unable to obtain admission. Dr. Talmage preached from Rev. xvi. 16: "And He gathered them together into a place called in the Hebrew tongue Armageddon," and pictured in vivid terms the final conflict between the powers of good and of evil.

Baptist.

Memorial stones of a new hall and class-rooms are being laid this week at Chatsworth Road Church, West Norwood [Rev. Archibald G. Brown).

The four-and-a-half years' ministry of Rev. H. J. Knight at Peckham Rye Tabernacle has been of a fruitful character. At a recent gathering, Mr. Knight received at the hands of the members and congregation a token of their cordial recognition of his labours.

On Thursday evening last week there were large meetings of Baptists in five London centres. Addresses were delivered on the obligations and opportunities of the opening century, and from all quarters one learns that a high tone prevailed in the words spoken.

Methodist.

Over 71,000 guineas have now been promised towards the Twentieth Century Fund recently inaugurated by the Methodist Free Churches.

The Methodist Free Churches have taken the lead this year in the anniversary gatherings. A hearty welcome was given to Rev. James Roberts on returning from Jamaica. Mr. Roberts gave an encouraging report of improvements in the morals of the coloured people in that colony.

The Norman Road Wesleyan Chapel, St. Leonards, has been totally destroyed by fire. After two services on Good Friday, the chapel was closed, and left—as was supposed—in a state of security. The fire was discovered early on the Saturday morning by a policeman, who immediately gave the alarm. The fire brigade were on the spot within seven minutes and worked most vigorously, but all their efforts to save the building were in vain.

The Wesleyan Methodist Union for Biblical and Homiletic Study held its annual council meeting recently. This useful institution is a Correspondence College for Christian workers. It started its work only a few years ago, on the initiative of Rev. A. E. Gregory, for local preachers only. There are now twelve different classes, in which such widely different subjects as Homiletics, Church history, grammar, theology, composition, and Bible study, are taken up through the post. The whole of the tuition is given practically without any fee.

A combined Methodist service has been held at Newcastle-on-Tyne, Wesleyan, Free Methodist, and New Connexion ministers taking part. Rev. J. R. Abel preached, and Mr. James Guthrie in some concluding remarks said, that as Christians they had been too much apart. He pointed out that in the liquor trade men organized huge combinations to carry out a ruinous traffic, and he argued that Christians ought to display the same wisdom by joining their forces against the powers of darkness.

Presbyterian.

A week's special services have been held in St. Andrew's Church, Cheltenham. Short addresses were given each day by Rev. J. Burns, B.A. The services were held at noon, and were well attended both by members of the congregation and by friends from other churches.

Rev. Robert Strang, of Paisley, at the Free Church Synod of Glasgow and Ayr, submitted the report on Religion and Morals, in which he remarked there was not a little to depress and sadden, as well as much to encourage and gladden the heart. Mr. Thomson (elder), of Greenock North, lamented the growing custom of dancing at the close of church social meetings; and Rev. Dr. Stalker spoke in strong deprecation of the fact that in Glasgow hundreds of ice-cream shops, kept by foreigners, are opened on Sundays.

In the Free and United Presbyterian College arrangements it seems that Professor Denney will be transferred from the Chair of Systematic Theology to that of New Testament Exegesis in Glasgow College, and that Professor Orr, from the Edinburgh United Presbyterian College, will occupy the Chair of Divinity at Glasgow. Professor Johnston, of the United Presbyterian Hall, will go to Aberdeen as Professor of New Testament Exegesis; Professor Paterson will be colleague to Professor A. B. Davidson in the Hebrew Chair at New College.

Society of Friends.

Numerous letters of thanks continue to be received from different groups of Dukhobortsi in their villages in Canada. One of these, received by Philadelphia friends, says:—"You saw us in grief, in suffering, and weakened down; you have seen us in need, deprived of all the product of our toil, but we were powerless to avert the oppression; we called for help unto Christ to come to her aid, and God hearkened unto our voice, and sent you to aid us; you gave us your voice and came to see us, and covered our nudeness, and have taken away our grief. We were enabled to settle in the land of freedom; how shall we not remember your charity and kindness and not be grateful to you for all the charity you have bestowed upon us?"

A First-day Schools' conference has been held in London. Over 500 delegates were present. William Braithwaite made some pointed remarks on the reception of "goats" in the school. "Keep up the supply of goats. Help the goats to change into sheep. Keep stoking your fires of fellowship. Be receptive of new life, and not an institution in process of fossilization. A thoroughly living adult school is the best possible advertisement we can have of the movement." In the ensuing discussion there were many testimonies to the blessings of the movement, among others that of the man who said that at one time he was "one of the most stubbornest goats a-going," but through the influence of the school he had been changed into a sheep.

Salvation Army.

The proceeds of self-denial week amount to £42,520, an excess of £6,000 on 1899. This sum does not include the amounts received at headquarters, or in connection with the "Darkest England" scheme.

Fallen Asleep.

Rev. R. M. HERDMAN, Vicar of Holy Trinity, North Shields, aged fifty-five. He was a native of the town, and started life as a sailor. — Age seventy-four, Rear-Admiral HUBERT CAMPION, an earnest evangelical churchman, and hon. sec. of the Royal Navy Scripture Readers' Society.—Mr. THOMAS FINDLAY, a prominent Elder of the Church of Scotland, has just passed away in a ripe old age.—Rev. Dr. PETER STRYKER, Pastor of the Grand Avenue Reformed Church, N.J., died suddenly on March 25 of apoplexy, at the age of seventy-four. He had served for fifty-two years in the ministry of the Presbyterian and Reformed Churches in Philadelphia and New York.—Mr. THOMAS FREDERICK LEEKS, who had long been identified with temperance and Sunday school work in London, latterly in connection with Dawes Road Congregational Chapel, Fulham. Malmesbury Baptist Church laments the death of Mr. WILLIAM WALKER, for many years senior deacon.—The oldest member of Abingdon Baptist Church, Mr. JOHN ACKLING, who had for sixty years been in church membership.—Rev. EDWIN H. STRIBLING, a well-known missionary of the London Missionary Society, labouring in Madagascar. Mr. Stribling, who was trained at Spring Hill College, Birmingham, had spent thirty years in Madagascar. He was to have left shortly on furlough for England.

Notices.

The leaflet poem, "O! the snow, the beautiful snow," about which a correspondent recently inquired, has been issued in various forms by the Religious Tract Society, London; Messrs. Partridge, of London; Messrs. J. and R. Parlane, of Paisley; Mr. G. Caswell, of Birmingham, and others. It has also been circulated in association with work on behalf of erring women.

The line, "And vie with Gabriel while he sings," appears in a hymn beginning, "Oh could I speak (or knew) the matchless worth," written by Samuel Medley, and appearing in several hymnals, including "Sacred Songs and Solos" (320).

COMMUNICATIONS RECEIVED WITH THANKS. — A.J.S.M. H.B. H.M.C. A.R. J.S. R.C. A.R.K.A. H.H.W. E.J.B. J.K. A.A.F. F.C. G.R.C. Miss R. A.S.B. C.P.Q. A.L.F. C.G.R. A.M. M.G.O.S. S.J.P. E.P. W.O.L. J.S. S.M. G.D. M.B. Mrs. H.W. J.K.W. S.G. A.J.K. T.H.A. M.H.W. Miss W. J.B.H. Mrs. G. W.T. G.H.B. W.S. W.J. E.W. V.M.C. C.D.S. J.B. E.P.F. A.W.C. H.L.H. Mrs. J.H. D.J.T. A.R.C. C.A.F. J.T.R. H.S.N. B.N. J.N. G.P. H.J.P. H.P. E.M.D. J.N. C.M. W.F.G. T.H.R. A.E.G. L.G.B. J.K. B.B. E.F. A.L.A.B. H.S. F.A. T.A.C. Mrs. P.S. L.H. M.A.B.

APPLICANTS FOR TRACTS.—W. Grundy, 12, Brick Street, Broadbottom, near Manchester; Mr. R. Jones, village evangelist, 203, Southampton Street, Reading, Berks (on the Second Coming); Miss E. S. Kenny, 1, Kelvin Grove, Princes Park, Liverpool; Mr. Herbert Elkin, 98, Shakespeare Street, Southport, Lancashire (for soldiers).

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 26	10 a.m.	Baptist Union	*m* Bloomsbury Chapel	Rev. W. Cuff.
,,	11 a.m.	C.E.T.S. Women's Union	*c* St. Martin's Town Hall	Mrs. Wilberforce.
,,	2.30 p.m.	,, ,, ,,	*c* ,, ,,	Mrs. Temple.
,,	2.45 p.m.	Reformatory and Refuge Union	*m* St. James's Hall	Sir Jno. E. Dorington.
,,	3.0 p.m.	South American Missionary Society	*m* Sion College	Lord Chancellor.
,,	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Mr. T. A. Denny.
,,	4.0 p.m.	Children's Fresh Air Mission	*m* Holborn Town Hall	Justice Bruce.
,,	5.0 p.m.	London Lock Hospital	*m* 91, Dean Street, W.	Lord Kinnaird.
,,	6.0 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. J. Marnham.
Fri. 27	9.0 a.m.	,, ,, ,,	*b* Exeter Lower Hall	Mr. W. R. Rickett.
,,	11.30 a.m.	Wesleyan Missionary Society	*s* Great Queen Street Chapel	Rev. J. H. Jowett.
,,	3.0 p.m.	Factory Girls' Holiday Fund	*m* Mansion House	The Lord Mayor.
,,	3.0 p.m.	Reformatory and Refuge Union	*c* 32, Charing Cross	Sir H.H.Bemrose,M.P.
,,	6.30 p.m.	Dr. Stephenson's Homes	*m* Wesley's Chapel	Mr. T. Walker.
,,	7.0 p.m.	Baptist Missionary Socy. (Young People)	*m* Exeter Hall	Mr. F. F. Belsey, J.P.
,,	7.30 p.m.	Boys' Brigade	*m* Queen's Hall	Earl of Aberdeen.
Sat. 28	9.0 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr.W.MiddlebrookJP
,,	4.0 p.m.	Commercial Travellers' Chris. Assocn.	*m* ,, ,,	Mr. W. Nicholson.
,,	6.30 p.m.	,, ,, ,,	*m* ,, ,,	Mr. J. E. Viney.
Mon. 30	11.0 a.m.	Wesleyan Missionary Society	*m* ,, ,,	Mr. E. Aston, J.P.
,,	3.0 p.m.	Barbican Mission to Jews	*m* St. Paul's Ch. Room, Onslow Sq.	Preb. Webb-Peploe.
,,	6.30 p.m.	Church Missionary Society	*s* St. Bride's, Fleet Street	Bishop Johnson.
,,	7.0 p.m.	National Temperance League	*m* Exeter Hall	Archbp. of Canterbury
,,	7.0 p.m.	Watercress & Flower Girls' Chn. Missn.	*m* Shoreditch Town Hall	Mr. R. Scott.
,,	7.30 p.m.	Church Association	*m* St. James's Hall	Capt. Cobham, J.P.
,,	7.0 p.m.	Wesleyan Missionary Society	*m* Wesley's Chapel	Mr. D. F. Shillington.
,,	7.0 p.m.	Bible Christian Missionary Society	*m* Exeter Hall	Mr. R. Bird.
MAY.				
Tues. 1	10.55 a.m.	Church Missionary Society	*m* Exeter Hall	Sir J. H. Kennaway.
,,	11.0 a.m.	,, ,, ,,	*m* St. James's Hall	Col. R. W. Williams.
,,	2.30 p.m.	Miss Weston's Work	*m* Exeter Hall	Miss Weston.
,,	3.0 p.m.	Church Missionary Society (Ladies)	*m* Sion College	
,,	7.0 p.m.	,, ,, ,,	*m* Exeter Hall	Bishop of Ossory.
Wed. 2	9.0 a.m.	Colonial and Continental Ch. Society	*b* Cannon Street Hotel	Rev. Preb. Barlow.
,,	11.0 a.m.	British and Foreign Bible Society	*m* Exeter Hall	Sir J. W. Pease, M.P.
,,	3.0 p.m.	Colonial and Continental Ch. Society	*m* Sion College	Mr. F. A. Bevan.
,,	3.0 p.m.	Missionary Leaves Association	*m* Exeter Lower Hall	Bishop Royston.
,,	3.0 p.m.	Missions to Seamen	*m* St. James's Hall	Bishop of Stepney.
,,	3.0 p.m.	Church Army	*m* ,, ,,	Earl of Shaftesbury.
,,	3.30 p.m.	Pentecostal League	*m* Exeter Hall	Mr.ReaderHarris,Q.C.
,,	7.30 p.m.	,, ,,	*m* ,, ,,	,, ,,
,,	7.30 p.m.	Church Army	*m* St. James's Hall	Earl of Aberdeen.
Thurs. 3	11 a.m.	London City Mission	*m* Exeter Hall	Mar. of Northampton.
,,	3.0 p.m.	Zenana Bible and Medical Mission	*m* St. James's Hall	Lord Kinnaird.
,,	6.30 p.m.	Sunday School Union	*m* Exeter Hall	Mr. A. Spicer, M.P.
,,	7.0 p.m.	Church Missionary Society (Medical)	*m* St. James's Hall	Col. Owen Hay.
Fri. 4	9.0 a.m.	London Jews' Society	*b* Exeter Lower Hall	Rev. J. A. Faithfull.
,,	11 a.m.	,, ,, ,,	*m* Exeter Hall	Sir J. H. Kennaway.
,,	2.30 p.m.	Christian Evidence Society	*m* Mansion House	Sir J. Savory.
,,	3.0 p.m.	Moravian Missions (London Assn.)	*m* Exeter Lower Hall	Mr. T. Cheney-Garfit.
,,	4.0 p.m.	Central Y.M.C.A.	*m* Mansion House	Marq. of Northampton
,,	6.30 p.m.	Religious Tract Society	*m* Exeter Hall	Mr. W. F. A. Archibald
Sat. 5	3.30 p.m.	London Missionary Society (Children)	*m* ,, ,,	Mr. F. F. Belsey.
Mon. 7	3.0 p.m.	British and Foreign Sailors' Society	*m* Mansion House	The Lord Mayor.
,,	3.30 p.m.	Bible Lands Missions Aid Society	*m* Exeter Hall Parlour	Lord Kinnaird.
,,	3.30 p.m.	Bishop of London's Fund	*s* Westminster Abbey	Bishop of London.
,,	7.0 p.m.	Ragged School Union	*m* Queen's Hall	Mar. of Northampton.
,,	7.30 p.m.	Protestant Reformation Society	*m* Exeter Lower Hall	Col. Sandys, M.P.
,,	8.0 p.m.	Congregational Total Abstinence Assn.	*m* City Temple	Mr. T. Smith.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

DONATIONS

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Indian Famine, Madras (*Mr. Eddy*)—E.B. £2; C.A., £3; Miss C. and Miss U., £2; Mrs. P., 10s. 6d.; E.P., 10s.; (*South India*)—Of Thine Own, 10s.; April, £2	10	10	6
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Indian Famine (*Mr. Lampard*)—Of Thine Own ...	0	5	0
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Mission Lepers of India—M.M.K., 5s.; (*Famine*)—Of Thine Own, 10s.; F.R.J., Watford, 2s.; (*Miss Reed's Work*)—M.E.T., 1s. 6d.; C.S., 5s.	1	3	6
Mrs. Bruere's Work (*Indian Famine*)—F.B., £3; A.H.R., 2s. 6d.; (*Children*)—S.M.R., 10s.; F.C., 3s.; M.D., 3s.; Josie's Pennies, 1s.; C.S., 5s. ...	4	4	6
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Zenana Bible and Medical Mission (*Indian Famine*)—Lancaster	5	10	0
Poona and India Village Mission—D.C.	0	2	0
South Africa General Mission—C.S., 5s.; (*Testaments*)—Of Thine Own, 5s.; (*Soldiers*)—Forester, £1 1s.; L.B.R., 5s.	1	16	0
Soldiers, South Africa (*Mrs. Osborn Howe*)—Gal. vi. 2, £1; E.M.R., £4; A Special Thankoffering, 10s.; H.M.P., 2s. 6d.	5	12	6
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Transvaal War Fund (*Widows and Orphans*)—A.O.G.	1	0	0
Famine East Africa (*Mr. S. Watt*)—C.S.	0	10	0
North Africa Mission—C.S.	0	5	0
London Missionary Society—T.B., £5; (*Indian Famine*)—S.H.R., 5s.	5	5	0
Moravian Missions—T.B., £2 10s.; M.S., 10s.; C.S., 10s.	3	10	0
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Women's Armenian Relief Fund (*Van Orphanage*)—Of Thine Own	0	5	0
Armenian Sufferers' Relief—Two Friends	0	2	0
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United Presbyterian Mission, Beawar (*Miss Christian Littlejohn*)—Of Thine Own	0	5	0
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Poor Jews, Jerusalem—M.M.K., 5s.; Two Friends, 2s.; For Jesus' Sake, 5s.; C.S., 5s.	0	17	0
Barcelona Protestant Hospital — M.M.K., 10s.; C.S., 10s.	1	0	0
Tibetan Pioneer Mission—G.A.A.	0	2	0
Aged and Worn Out Ministers' Home (*British Methodist Episcopal Church, Canada*)—R.W.P....	2	2	0
Gospel in Spain (*Mr. Armstrong's Work*)—E.M.R. ...	2	0	0
Church Missionary Society—A Special Thankoffering, 10s.; (*Indian Famine*)—T.O., £10; Mrs. S., 10s.	11	0	0
British and Foreign Bible Society—A Special Thankoffering	0	10	0
Industrial Missions' Aid Society—A Special Thankoffering	0	10	0
Evangelical Mission to Israel—2 Tim. iv. 22... ...	5	0	0
Zenana Medical College (*Dr. Griffith*)—H.M.A.S. ...	0	10	0
Northfield Educational Institutions—A Lady, per T.A.D.	2	10	0
Demill Ladies' College—S.C.R., £1; E.J.R., £1; Rev. C.H.C., £1; R.K., £1; F.M., £1; C.S., 5s.	5	5	0
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Figueras Mission, Spain—C.S.	0	10	0
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Bridge of Hope (*Miss Steer*)—T.B., £2 10s.; Bukbukiah, 10s.; 2 Tim. iv. 22, £10; E.J.A., Hastings, 5s.	13	5	0
General Booth's Social Scheme—T.B....	5	0	0
Royal Sailors' Rest, Portsmouth (*Miss Weston*)—T.B.	5	0	0
St. Giles' Christian Mission—T.B., £2 10s.; Bukbukiah, 10s.; 2 Tim. iv. 22, £10; L.B.R., 5s.; Sympathy, £2...	15	5	0
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London City Mission—A Special Thankoffering ...	0	10	0
Metropolitan Tabernacle Colportage Association—2 Tim. iv. 22	10	0	0
Home for the Fatherless (*Mr. Toye*)—2 Tim. iv. 22...	10	0	0
Country Towns Mission—2 Tim. iv. 22	10	0	0
Evangelization Society—2 Tim. iv. 22	10	0	0
Trinitarian Bible Society—2 Tim. iv. 22, £5; C.S., 5s.	5	5	0
Homes Aged Blind, Crouch Hill—M.S., £3 3s.; L.B.R., 5s.	3	8	0
London Medical Mission—H.M.A.S.	0	10	0
R.N. Mission Deep Sea Fishermen—H.M.A.S. ...	0	10	0
Bible and Colportage Society, Ireland—H.M.A.S....	1	0	0
Working Men's Mission, New Cut—H.M.A.S., 10s.; (*Bibles*)—F.P., 1s.	0	11	0
London Society Promoting Christianity among the Jews—E.G.P.	0	6	0
Rev. D. Baron's Work (*Jews*)—Koinonia	1	0	0
Mildmay Mission to Jews—Mrs. N.	0	5	0
Barbican Mission to Jews—C.S.	0	5	0
Ragged School Union (*Cripples*)—L.B.R.	0	5	0
Aged Pilgrims' Friend Society—L.B.R.	0	5	0
Mrs. Meredith's Mission (*Prison*)—H.M.P.	0	2	0
Dock Labourers' Mission (*Sick Children*)—W.K. ...	0	10	0
George Yard Mission (*Sick and Aged Poor*)—D.M. ...	0	8	6
Gratuitous Circulation The Christian—W.S. ...	0	2	6
Scripture Readers' Society, Ireland—Miss W., sen.	0	10	0
Rev. T. Connellan's Work, Ireland—C.S.	0	10	0
Kensit Crusade and Wycliffe Preachers—C.S. ...	0	5	0
Home for Inebriates, West Holm, Hounslow—H.W.	35	0	0
Total	£654	0	8

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Liberator Relief Fund.—M.A.H., 20s.; A sympathiser with the victims, £10 (not 10s. as stated last week.)

Christian Offering to India.—Mr. F. A. Bevan acknowledges receipt of the following donations:—I.M.P., £1; D.V.S., £2; A Friend from Wellingborough, £2 10s.; I.W. (Dresden), 20 marks.

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ondon Society for Promoting . . . . Christianity amongst the Jews.

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HE NINETY-SECOND ANNIVERSARY.

HE ANNUAL SERMON will (D.V.) be preached in **St. Paul's, Onslow Square, W.**, on Wednesday, May 2, by the Rev. CANON GIRDLESTONE, M.A., Incumbent of St. John's, Hampstead. Divine Service will commence at 7.30 p.m.

HE ANNUAL BREAKFAST will be held in the **Lower Room, Exeter Hall,** at 9 o'clock on the Morning of the Annual Meeting, after which an Address will be given by the Rev. J. A. FAITHFULL, M.A., Rector of Whitechapel. Tickets, 2s. each.

HE ANNUAL MEETING will be held on Friday, May 4, at **Exeter Hall, Strand.**

he Hebrew Children will commence singing their Hebrew elodies at 10 a.m., and the Chair will be taken by the resident, the **Right Hon. Sir JOHN H. KENNAWAY, Bart., M.P.,** at 11 o'clock precisely.

he Meeting will be addressed by the Right Hon. and ight Rev. the LORD BISHOP OF LONDON; the Very ev. the DEAN OF NORWICH; Mr. HEYWOOD JOHN-TONE, M.P.; and the Rev. D. H. DOLMAN, M.A., Missionary at Hamburg.

Bible Lands Missions' AID SOCIETY.

ORTY-SIXTH ANNIVERSARY.

On MONDAY, May 7th, at 3.30 p.m.,

EXETER HALL PARLOUR, STRAND, W.C.

Right Hon. Lord Kinnaird presides.

SPEAKERS:

Rev. J. Moinet, D.D.,
Presbyterian Church, Bromley;

Rev. Prof. Radford Thomson, M.A.,
New College, N.W.;

Rev. J. Head Thomson, M.A., B.D.,
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Will preside at the

ANNUAL MEETING

OF THE MISSIONS TO SEAMEN,
n St. James's Hall, Regent Street, W.,

On WEDNESDAY, MAY 2, at 3 p.m.

Some 18,000 Merchant Seamen in the Transports to outh Africa, "the Army Service of the Sea," demand pecial spiritual care for which a special **£1,000** is required; sides **£43,000** for the Ordinary Annual Expenditure on ligious ministrations to Seamen, Fishermen, and Barge-en at home and abroad.

EXPENDITURE, 1899, £42,514.

W. DAWSON, Commander R.N. and Secretary.
The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

cripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the omes of the people, and never found a more open door, it funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, , Lower Pembroke Street, Dublin; or 9, Paternoster Row, ondon; and at the Office of THE CHRISTIAN.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

THE

MISSIONS TO SEAMEN.

Patron—

ADMIRAL OF THE FLEET, H.R.H. THE DUKE OF SAXE-COBURG AND GOTHA, K.G.

Increased funds are urgently needed to meet the xpenditure involved by the recent extensions of the perations of The Missions to Seamen to several new Ports, cluding Calcutta, Wellington, New Zealand, Cape Town, ortland Oregon, and Hamburg, where formerly the crews British ships were destitute of religious ministrations.

A further extension of the work amongst seagoing men the great Port of London has recently been made by pening a Seamen's Institute opposite the Board of Trade hipping Office at the Victoria Docks, whilst many urgent ppeals cannot be responded to owing to lack of funds.

The Society maintains 190 Chaplains, Readers, Boatmen, c., working amongst the shipping and fishing vessels in seaports in every part of the world, including the crews Transports.

Sixty-nine Mission Steamers, Sailing Vessels, and Boats, nd 91 Seamen's Churches and Institutes are in daily use, inter and summer.

Expenditure in 1898—£41,025 11s. 7d.

Annual Subscriptions, Donations, Offertories, Drawing-oom Meeting Collections, &c., are earnestly asked for to aintain the existing sailor work, and to extend it to her ports. They should be sent to Commander W. AWSON, R.N., The Missions to Seamen, 11, Buckingham treet, Strand, London, W.C.

CHURCH MISSIONARY SOCIETY.

ONE HUNDRED & FIRST ANNIVERSARY.
April 30, MONDAY,

PRAYER-MEETING at Sion College, Thames Embankment, E.C., at 4 p.m.

ANNIVERSARY SERMON,
St. Bride's Church, Fleet Street, at 6.30 p.m. (no Tickets required).
Preacher, The Right Rev. Bishop JAMES JOHNSON (Assistant-Bishop in Western Equatorial Africa).

May 1, TUESDAY,

CLERICAL BREAKFAST, Exeter Hall, Strand, at 8.30 a.m. Ticket, 1s. 6d. (to be had at the door).

THE ANNUAL MEETING, Exeter Hall.
Doors open at 10 a.m. Opening Hymn at 10.55 a.m.

A PUBLIC MEETING
at St. James' Hall, Piccadilly, from 11 a.m. to 1.30 p.m.
Doors open at 10.15 a.m.

MEETING FOR LADIES,
Sion College, Thames Embankment, E.C., at 3.30 p.m.
Doors open at 3 p.m.

EVENING MEETING,
Exeter Hall, at 7 p.m. Doors open at 6 p.m.

May 3, THURSDAY.

ANNUAL MEETING OF THE MEDICAL MISSION AUXILIARY,
St. James' Hall, Piccadilly, at 7 p.m. Doors open at 6.15 p.m.

Tickets for the Annual Meeting, the Public Meeting at St. James' Hall, the Meeting for Ladies, the Evening Meeting, and the Annual Meeting of the M.M.A. free.

There will be a few reserved seats, tickets, 1s. each, at the Public Meeting at St. James' Hall, on May 1, and also at the Medical Mission Meeting, on May 3.

Tickets for purchase will NOT be issued for any of the other Meetings.

Apply to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.

London Society for Teaching the Blind

And for Training them in Industrial Occupations.
10, UPPER AVENUE ROAD, N.W.
Patron: Her Majesty THE QUEEN.

President: Right Rev. the LORD BISHOP of LONDON.

The Sixty-second ANNUAL GENERAL MEETING of the Governors and Subscribers of the Society will be held in the Concert Hall at the Institution on **Saturday, May 5th.**

The Chair will be taken by The Right Hon. the EARL of MANSFIELD at 3 precisely.

The Distribution of Prizes will take place after the above meeting.

All persons interested in the welfare of the Blind are cordially invited.

GEO. G. WEBBER, Capt. R.N., Secretary.

West London Mission.

THIRTEENTH ANNIVERSARY

ST. JAMES'S HALL, PICCADILLY, W.

FRIDAY, MAY 4th, 1900.

11 a.m. ANNUAL SERMON,
Rev. J. H. JOWETT, M.A.

3.30 p.m. **SISTERHOOD MEETING.**
LADY HOPE Presiding.
Addresses by MRS. PRICE HUGHES, Sister Lily, Sister Annie.

5.15 p.m. BUFFET TEA, 6d., in Craven Hall.

7 p.m. **THE ANNUAL MEETING.**
J. H. LILE, Esq., D.L., C.C., will Preside.
Addresses by the
PRESIDENT OF THE CONFERENCE,
REV. H. RUSSELL WAKEFIELD,
Rector St. Mary's, Bryanston Square,
REV. HUGH PRICE HUGHES, M.A.,
REV. MARK GUY PEARSE,
RIGHT HON. SIR HENRY H. FOWLER, G.C.S.I., M.P.,
and Others.

The ORCHESTRAL BAND from 6.30 to 7, and during the Evening Meeting, under the direction of Mr. Heath Mills.

SUNDAY, MAY 6.

11 a.m. REV. MARK GUY PEARSE.

3.30 p.m. ANNUAL FESTIVAL of the different branches of work, conducted by Rev. H. Price Hughes, M.A. Address by Rev. Mark Guy Pearse.

7 p.m. REV. HUGH PRICE HUGHES, M.A.

"A most valuable institution."—*Abp. Canterbury.*

CHURCH TRAINING COLLEGE FOR LAY WORKERS.

384-392, COMMERCIAL ROAD, STEPNEY, LONDON, E

VACANCIES EARLY IN MAY.

Training one year, in three terms, for men who wish to become paid parochial Lay Assistants.

Fees £5 per term, including board, lodging, and tuition. S.P.C.K. defrays all the rest of the expense.

No entrance examination.

Suitable men seldom have difficulty in finding regular employment after training at stipends varying from £65 to £85 a year.

ONE ENTIRELY FREE STUDENTSHIP.

Apply at once to the Warden for particulars.

Clergy are invited to recommend suitable candidates.

President—The Lord Bishop of LONDON.
Warden—Rev. E. R. FORD, M.A.
Sub-Warden—Rev. C. J. BERESFORD, M.A.

PROTESTANT REFORMATION SOCIETY,

ESTABLISHED 1827.

Church Missions to Roman Catholics and for Maintaining the Principles of the Glorious Reformation.

Chairman: W. J. FRASER, Esq. *Treasurer:* J. DEACON, Esq.
Clerical Superintendent: Rev. C. H. H. WRIGHT, D.D.
Secretary: Rev. L. G. A. ROBERTS, Commander, R.N.
Organizing Secretary: W. A. LIMBRICK, Esq.

Employs Local Missionaries;
Sends Preachers and Lecturers about the Country.

FUNDS VERY MUCH NEEDED,

and will be gratefully acknowledged by the SECRETARY, 62, Berners Street, Oxford Street, W. or to the Office of THE CHRISTIAN.

MRS. MEREDITH'S PRISON MISSION.

305 Women were employed in 1899, as against 258 in 1898.

260 GOSPEL MEETINGS WERE HELD.

Many have obtained situations, and are living lives of sobriety and honesty.

Annual subscriptions are urgently needed. Any contribution, however small, is welcome.

Cheques and Postal Orders payable to Mrs MEREDITH, and crossed "London and South Western Bank, Stockwell Branch, S.W."

Office—143, CLAPHAM ROAD, LONDON, S.W.

PRINCESS MARY VILLAGE HOMES FOR LITTLE GIRLS.

Mostly Children of Criminals, some being Destitute Cases.

Many are received as babies; all are reared in the Homes by Mothers on the Family System. The elder girls are thoroughly trained for domestic service. 260 applications for servants refused in 1899.

£1,000 urgently needed.

Cheques and P.O.'s payable to Mrs. MEREDITH and crossed "Union Bank," Charing Cross, S.W.

SPECIAL NOTICE.

Will those Subscribers to the

St. Giles' Christian Mission

who have not Contributed recently very kindly do so at once, as

FUNDS ARE MOST URGENTLY NEEDED?

Our continuous efforts need your continuous support.

Treasurer: F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
Superintendent: WILLIAM WHEATLEY, 4, Ampton Street, Regent Square, London, W.C
Bankers: Messrs. BARCLAY & Co., Ltd., 54, Lombard Street, E.C.

Obituary.

THE DUKE OF ARGYLL.

MANY will hear with regret of the departure of the Duke of Argyll, so long a prominent figure in the world of religious thought and politics. The second son of the seventh duke, George John Douglas Campbell was born in 1823; and, his elder brother dying young, he succeeded at once to the rank and honours of the Marquisate of Lorne. The Duke's activity in Scottish Church affairs is matter of history, and his place in politics is distinctive in more senses than one. His literary labours were also characterized by singular robustness. The Duke was a strong controversialist as well as a keen thinker. His most famous book, "The Reign of Law," while accepting some of Darwin's teaching, was in reality an attack on the evolution theory. In Church and State, in the world of literature and philosophy, the Duke was "a man of war," and will long be remembered as a man of high character and great ability.

AN INDIAN CHIEF.

Rev. F. Frost, missionary of the Colonial and Continental Church Society at Garden River, sends an account of the death of an Indian chief of the Ojibway tribe—Buhgwuj jenene. He was the son of Chief Shingwauk, who is referred to in Longfellow's poem, "Hiawatha." When a lad in his father's wigwam, in the early years of this century, he heard the Gospel, and became a soldier of Christ; and for seventy years he proved a loyal member of the Church of England. Mr. Frost relates that when the chief was suffering acutely, and nearing the end, he remarked: "I remember some words of God's Book, 'Whom the Lord loveth He beateth, and whippeth every son whom He receiveth!'" He became depressed, and asked his children to sing "Jesus is the Lord my Shepherd." The missionary was joined by him in fervent prayer, and, after testifying to the help and comfort he had found in serving Christ, and exhorting his children to be faithful to the Saviour, he "fell asleep in Jesus." The chief's numerous friends in England will hear of his death with deep regret. A few days before he was taken ill, he spoke in warm appreciation of the reception the English accorded him in the year 1872.

The Y.M.C.A.

THE twentieth annual conference of the Midland District Union has been held in Worcester. A large and representative company was present. Mr. G. R. Robertson, of Shrewsbury, opened a conversation on "The deepening of the Spiritual Life of our Members." After a visit to the cathedral, an address, by Mr. A. E. Robinson, of Kettering, on "Our Spiritual Life and Work, was followed by a helpful discussion. The conference was felt to be one of the most helpful held since the formation of the Union. It was decided to hold the interim conference at Stafford in September.

A Convention has been held at Marple, when members of the Hyde, Ashton, Oldham, Stockport, and Manchester Y.M.C.A.'s and several Y.W.C.A.'s were present. The speakers wore Dr. Fenn, Mr. O. Brockbank, and Mr. A. K. Yapp. About 200 persons were present.

In connection with the Lancashire Forward Movement, inaugurated by the National Council some two years ago, twenty-three new associations have already been formed, and the majority of these are showing signs of great vitality. During April branches have been formed in Colne, Oswaldtwistle, and Middleton.

The Conference of General Secretaries will be held this year at Filey (June 15-22). Rev. Dr. Stalker is to deliver a course of theological lectures.

An urgent need exists to extend amongst the many thousands of young men in East London the influences of the Y.M.C.A., with its various agencies for ministering to the welfare of young manhood. In connection with the Forward Movement which is now in progress, it is hoped to raise £10,000 for the furtherance of the work. The secretary is Mr. F. L. Porter, 113, Hamilton House, Bishopsgate Street, E.C.

Saturday Bible Talks.

IN connection with the Saturday Afternoon Bible Talks to men at the Central Y.M.C.A., 186, Aldersgate Street, E.C., Rev. F. B. Meyer has addressed the following letter to the members:—

"My Dear Brothers,—We have come to the end of another series of our Saturday Afternoon Bible Studies, which has been in many respects the most successful of any of my more than ten years' experience.

"We have never had such large attendances, so much interest, and such signs of Divine blessing, and every Saturday's experience convinces me of the superiority of the catechetical above every other kind of method of instruction. If the teacher knows the points he desires to enforce, it is possible for him to extract them from his audience by a system of questioning.

"To get some idea of how this may be done is one of the advantages in our fellowship, as it may affect your way of dealing with your classes and meetings in all time to come.

"We are becoming scattered in all parts of the world. Repeatedly in my journeys I come across men who look back to our meetings with affectionate interest and warm appreciation. I wish now that we had kept some record of their names. But, failing that, let me assure them that they are an integral part of the one great brotherhood, and I would be always glad to grasp their hands and welcome them at the close of the meeting. It would be sometimes well even for them to say a few hearty words.

"It has been very pleasant to study with you so much of the Word of God. The very best answer to modern attacks on the authority of the Bible is to study it and test it by the urgent demands of modern life. I think we have found it to be the power of God unto salvation. Again and again we have been moved, instructed, and inspired to noble living by the power which emanated from the sacred page, as fire from coal when kindled on the hearth.

"May God bless you, my dear young brothers, and help you in the great fight. Pray for me, as I for you, and may God give us many another session.

"Hoping to meet you in October,

"Yours very sincerely,

"F. B. Meyer."

Personalia.

Rev. Arthur Hall, who has been pastor of Mount Pleasant Congregational Church, Hastings, for ten years, has announced his decision to resign next October. Mr. Hall, who, it will be remembered, is a brother of Dr. Newman Hall, hopes to undertake special missions and other work.

The late Sir Douglas Maclagan belonged to a notable family of seven sons. One of them is the present Archbishop of York; another was a general in the army, and a supporter of the Church Missionary Society; a third held a secretarial office in connection with the Established Church of Scotland; a fourth was a United Presbyterian and a doctor at Berwick-upon-Tweed; while the fifth was a devoted elder of the Free Church of Scotland.

Rev. Dr. Talmage and his wife have arrived in England. Dr. Talmage will preach in the principal English cities, and also on the Continent, visiting Berlin, St. Petersburg, and Stockholm. While in London Dr. Talmage will have an interview with Lord George Hamilton concerning the sending of American aid for the relief of sufferers by the famine in India.

The aged evangelist, Mr. Joshua Poole, has lost his wife, who died recently, after months of suffering. Mr. Poole adds to a pathetic note on the subject: "I am an old man, and have been a worker more than forty years. I ask the prayers of your readers."

A Missionary Volunteer.—A correspondent at Marseilles writes: "I am much interested in an experienced English lady missionary now again offering her services gratuitously in the South of Europe. She was the only visitor to the Geneva prisons for some years, editor of a well-known journal in Switzerland, and author of several works in French. Her letters of introduction include one from Pastor Ed. Monod. The Bishop of Gibraltar has written in appreciation of her services at Marseilles. She seeks an opening for Christian undenominational effort elsewhere upon account of health." Communications addressed "Missionary," to our care, will be duly forwarded.

The Daily News, reviewing the

AUTHORISED

LIFE OF D. L. MOODY,

By his Son, W. R. MOODY,

With Introduction by Rev. F. B. MEYER,

Published by Morgan and Scott,

said:—"This popular sketch of the famous American Evangelist will be welcome to a very large circle of readers. Though it is necessarily concise, it furnishes a great deal of interesting information, in a simple and pleasing style."

From the Notices of the

AUTHORISED

LIFE OF D. L. MOODY,

which have appeared in the Religious Press, we take the following:—

The Preachers' Magazine says:—"A brief but excellent sketch of the great evangelist. Before long Mr. W. R. Moody hopes to issue a larger and complete memoir. This small volume is, however, exceedingly well done. A copy ought to be in every Sunday School library. Preachers will find much that they will be glad to note and to quote."

The King's Highway says:—"One of the most remarkable stories that ever was written, beginning with Mr. Moody's early life at Northfield, carrying us through all the scenes of his eventful career, and leading us on to his peaceful end in the town of his birth. But the book is not a bare chronicle. It reads like a romance, and is full of personal incident, amusing or pathetic. . . . In some respects Mr. Moody was the greatest man of his day. Like everyone else, we had read much of him and his work, but we are indebted to this book of one hundred and thirty pages for a much more perfect appreciation of his many-sided character."

The *AUTHORISED*

LIFE OF D. L. MOODY,

By his Son, W. R. MOODY,

With Introduction by Rev. F. B. MEYER,

is a first-hand Memoir of Mr. Moody, embracing much information which is exclusively in the possession of the family. Stories and incidents that have appeared from time to time in garbled form, and with an admixture of fable more or less attractive, are here given in their true light and setting.

The *AUTHORISED*

LIFE OF D. L. MOODY

is published by

Morgan and Scott, 12, Paternoster Buildings, London, E.C.

In Paper Covers, SIXPENCE;

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Gospel Hymns & Sacred Songs

COMPILED AND SUNG BY

IRA D. SANKEY.

211 Pieces. Words and Music, Old Notation.

Giraffe Covers	**1s. 6d.**
Limp Cloth	**2s. 0d.**
Cloth, Bevelled Boards, Gilt Edges	**2s. 6d.**

PREFACE.

In response to many requests for a small collection of Gospel Hymns and Sacred Songs, both New and Old, we present the following. Many of the new pieces have become very useful and popular in Evangelistic Services and Christian Endeavour Meetings in America.

Trusting that this new volume may prove an acceptable addition to the service of Christian praise, we send it forth on its mission of joy and gladness.

Ira D. Sankey.

London: Morgan and Scott, 12, Paternoster Buildings, E.C.
And may be ordered of any Bookseller or Musicseller.

Notes from New York.

DR. PURVES, late of Princeton, has begun his pastorate of the Fifth Avenue Presbyterian Church, in succession to the late Dr. John Hall. For the first time in some twenty-five years female voices are being heard in the choir. Dr. Hall liked congregational singing led by a precentor, but of late the singing has been led by three or four gentlemen. Now the choir—or, rather, "quartette"—will consist of two gentlemen and two ladies.

* * *

Dr. Furry, Secretary of the New York Rescue Band, gives interesting details about life in our Chinatown here. There are four Buddhist temples in which worship is regularly carried on, and a Masonic Temple. There is also the Hip Tong Long, "the Temple of United Justice," which is really a Chinese Tammany Hall that compels tribute from all the Chinese merchants and traders, and will ruin the business of any man who displeases it. The Li On Society is made up of high-class merchants who are trying to get rid of the "highbinders," of the Hip Tong Long, but their task is an almost impossible one, because the latter is supported by all the gamblers and the bad elements. The population of Chinatown is about 10,000, and it has a government of its own—its own mayor, and its own judges. Slavery exists there. Not long ago a little girl belonging to the Doyer Street Sunday School told her teacher that she could not come any more, because her father had sold her to a man with whom she now had to live. There is also a traffic in American girls as well as Chinese.

* * *

The Volunteers of America (the movement under the direction of Mr. Ballington Booth, second son of General Booth of the Salvation Army) are opening their first home for wayward girls at Newark, New Jersey. A ten-roomed house has been placed at their disposal, rent free for the first year, and all the necessary furniture and appointments have been promised. The officers have about fifteen girls in sight, ready to go into the Home as soon as is open.

* * *

SAVING THE POLICE.

The work of the New York Police Association demonstrates the persevering devotion of workers who have continually to contend with circumstances that would bar many from their efforts, and would drive even more from pursuing them for very long. In a meeting a few days ago Miss Kendall and Dr. Howland gave some little account of their work, which has been going on for eight years. There are 7,500 policemen in this city, of whom only about fifteen or twenty per cent. are reached by the Association; of these one-half are always on duty when meetings are held, and many more are continually absent on furlough because of sickness, or other causes. The faith of the workers, backed by their toil, aims for the result of *fifty* saved policemen! This alone speaks loudly.

Dr. Howland's address went far to explain things. In the first place, any policeman who really did his duty according to law and to his conscience would probably be removed to a distant precinct, greatly to his inconvenience and loss in the majority of instances. The great reason for this is the fact that certain classes of lawbreakers pay large sums every month for protection from the police, and, the price having been paid, of course the "goods are delivered." To take one class only—the gamblers. The owners of gambling establishments pay no less than 3,095,000 dols. every year, in monthly payments, to the "Gambling Commission," consisting of a commissioner at the head of a city department, two State Senators, and the head of a syndicate of gambling-place proprietors.

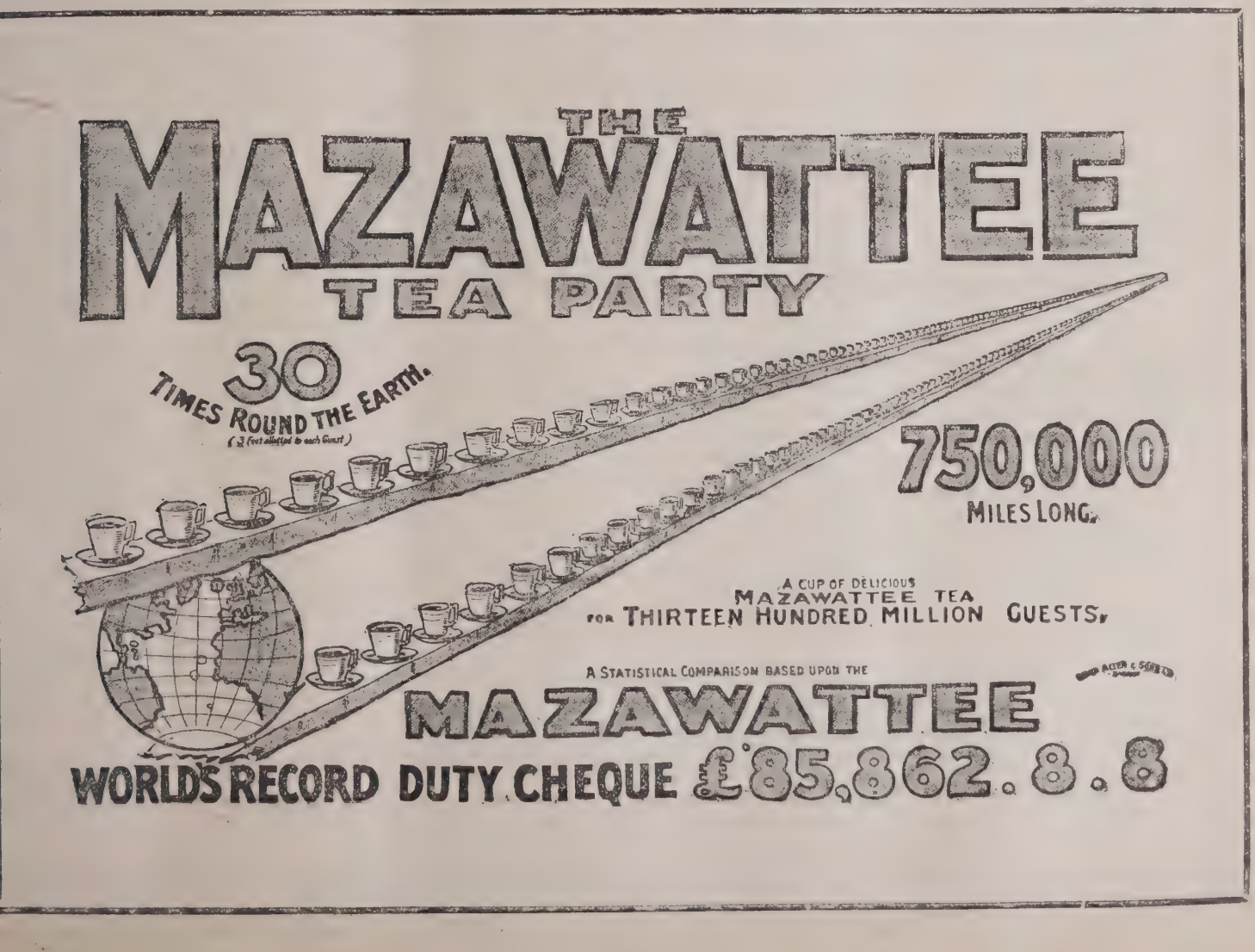
The gamblers form only *one* set of lawbreakers. The liquor men and those interested in vice probably pay twice as much more; so that the police-constable's lot who would do his real duty is "not a happy one." The other Sunday Dr. Howland himself was passing a liquor shop, and, seeing a crowd round the doorway, went to investigate, and found that one man had stabbed another. As he passed on he saw a policeman a little way off, and said, "I think you're wanted over where that crowd is." The reply was, "If they want me, I guess they'll send for me." But the Association keeps on with its work, and has some experiences all the brighter, perhaps, because of their comparative fewness, to set against the dark ones.

* * *

The fact that the theatre is one of the most important strongholds of the vice of impurity seems to be dawning at last upon the American public, and in New York, Philadelphia, Cleveland, and Pittsburgh agitations have been set on foot—and not without a measure of success—against some specially notorious evil plays and exhibitions. In Pittsburgh the Reform Bureau has started a movement in the Press and in preachers' meetings, followed up by a petition to the Mayor among business men, including an appeal for letters through the Federated Young People's Societies. There seems likely to be in that large city the adoption by the Mayor and police of a new policy that will at least keep plays of a specially vicious kind out of the city. Those who support this movement are urging "a resistless appeal to the Postmaster-General by petition and personal letters" to enforce the law against obscene matter in the mails by excluding as offenders at least the publishers of certain papers, magazines, and books that have been ruled off the platforms by several of the railroads.

ROGER MARTIN.

Prayer for Mental Sufferers.—A new issue of the "Cards of Reminder" in connection with the Prayer Union for Mental Sufferers has been published. (1s. per dozen, *Edward Hughes & Co., 12, Well Court, Bow Lane, E.C.*) The circulation of these cards serves a useful purpose in the extention of the work of the Union, by arousing the prayerful sympathy of Christians on behalf of mental sufferers.



ZENANA BIBLE AND MEDICAL MISSION,

OR

Indian Female Normal School and Instruction Society,

In Co-operation with the Church Missionary and other Protestant Missionary Societies in India.

Founded 1852.

THE

ANNUAL MEETING

WILL (D.V.) BE HELD ON

Thursday, May 3rd, 1900, at 3 p.m.,

AT

ST. JAMES' HALL, PICCADILLY, W.

Chairman - THE LORD KINNAIRD.

SPEAKERS:—

Professor W. W. WHITE, M.A., Ph.D., D.D.;
Rev. W. E. BURROUGHS, B.D., C.M.S.;
J. COMPTON RICKETT, Esq., M.P.

ADMISSION FREE. **Reserved Tickets, 1s.**

Can be obtained from the Secretaries, 2, Adelphi Terrace, W.C.; from the Hon. G. KINNAIRD, 115, Mount Street, W. and at the Bookstall, 26, George Street, Hanover Square, W.

TEA WILL BE PROVIDED AFTER THE MEETING AT 6d. EACH.

The Religious Tract Society

INCORPORATED 1899.

101st Anniversary

A PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 4th, 1900,

At Exeter Hall, Strand, London.

The Chair will be taken at **6.30** by

W. F. A. ARCHIBALD, Esq.

SPEAKERS:

Rev. G. S. BARRETT, D.D. *(Norwich).* **Rev. H. E. FOX, M.A.** *(Hon. Sec. Church Missionary Soc.).* **Rev. T. T. MATTHEWS** *(Of Madagascar).*

A CHOIR from London Churches and Chapels, led by Mr. E. Minshall, will sing for half-an-hour prior to the Meeting and during the Evening. Mr. Fountain Meen will preside at the Organ.

TICKETS for RESERVED SEATS may be had free on application to the Secretaries, 56, Paternoster Row, London

Our Blue Jackets.

Miss Weston will (D.V.) hold her . . . . .

ANNUAL MEETING,

On Tuesday, May 1, in Exeter Hall (Lower)

From 2.30 to 4 o'clock.

She will be supported by MISS WINTZ, and a BAND OF BLUE JACKETS and ROYAL MARINES.

ADMISSION FREE.

Palestine and Lebanon Nurses' Mission.

President - - - Rev. F. PAYNTER, M.A.

THE ANNUAL MEETING

of this Society will (D.V.) be held on

FRIDAY, APRIL 27, at 3.30 p.m.,

IN THE PARLOUR, EXETER HALL.

The Chair will be taken by the President, the **Rev. F PAYNTER, M.A.** (of Guildford).

The Rev. R. DOUGLAS, M.A. and others will speak, and Miss BOWYER (lately returned from Baakleen-Lebanon will give an account of the work.

YOU ARE EARNESTLY INVITED TO ATTEND.

Miss Lloyd, Hon. Sec., 143, Clapham Road, S.W.

THE CHURCH ARMY.

Annual Meeting,

May 2nd, 3 p.m.,

ST. JAMES'S HALL.

The EARL OF SHAFTESBURY presiding.

Supported by Lord GLENESK; Lord HUGH CECIL, M.P.; Sir T. FOWELL BUXTON, G.C.M.G.; The Dean of WORCESTER; Prebendary WEBB-PEPLOE Colonel PLUMMER (Governor, Parkhurst Convict Prison); Captain PRICE, R.N (Governor, Wormwood Scrubbs Prison); The Rev. G. P. MERRICK (Visiting Chaplain of Prisons); The Rev. J. T. PHIPPS (Chaplain, Wandsworth Prison); The Rev. A. W. BALDWIN (Chaplain, Wormwood Scrubbs Prison); and others.

7.30 p.m., PUBLIC MEETING

ON

"The Church's Duty to the Outcast."

The Bishops of SOUTHWELL, KILLALOE, OSSORY, SODOR and MAN, GLASGOW; Sir SAMUEL HOARE, Bart, M.P.; Sir JOHN LLEWELLYN, Bart., M.P.; Sir J. W. MACLURE, Bart, M.P.; W. R. BOUSFIELD, Esq., Q.C., M.P. Canon SCOTT HOLLAND; The Rev. A. BOYD CARPENTER; The Rev. St. G. W. CAULFIELD (Assistant Chaplain, Wandsworth Prison); and others.

Miss NANCY GROVE will play a Violin Solo at 7.15.

TICKETS free on application to the Rev. W. CARLILE, Honorary Chief Secretary, 130, Edgware Road, London, W. Fifty seats will be specially reserved, the tickets for which may be had on payment of 5s. each.

About Books.

SERMONS BY DR. RYLE.

During many years the late Bishop of Liverpool has enjoyed a high reputation as a Christian author; his books include commentaries, biographies, and theological dissertations, not to mention in detail controversial pamphlets and episcopal charges. But he seems never to have published any sermons. In response to the appeal of friends, in view of his resignation of the see of Liverpool, he consented to a selection of his discourses being prepared for the press as a memorial of his sixty years' ministry. The result is a singularly attractive volume, entitled **The Christian Race, and Other Sermons** (7s. 6d. *Hodder & Stoughton*).

The selection is thoroughly typical of Dr. Ryle's pulpit deliverances. After sermons on the primary facts and doctrines of the faith—Sin, Redemption, Regeneration, and Sanctification—come several on the duties of the Christian life; and then others on the coming of the Lord, the reward of the saints, and the heavenly rest. The pages will minister instruction and comfort to many. Archdeacon Madden, who has edited the book, says in a prefatory note: "Friends who knew of the preparation of these sermons for the press, have been praying that the 'message of God' which they contain may bring blessing to many thousands."

THE EPISTLE TO THE GALATIANS.

To the student of Apostolic Christianity the Epistle to the Galatians suggests problems of peculiar importance. As a mere piece of writing, the Epistle has profound interest. But it is a contribution to the history of Asia Minor, as well as a statement of fundamental Christian principles. Galatia has been understood by different scholars as the name of two distinct countries. Critics and others have been led to ask the question—Were the churches of Galatia, to which the Apostle addressed the Epistle, certain congregations in the northern part of the great inner plateau of Asia Minor, variously enumerated by different advocates of the "North Galatian Theory"; or were they the congregations of Pisidian Antioch, Iconium, Derbe, and Lystra, in the southern part of the plateau, according to the "South Galatian Theory"?

Prolonged investigations, supported by personal research in various parts of Asia Minor, have qualified Professor W. M. Ramsay to answer this question in the light of large information and a thousand pertinent facts. To this task he addresses himself in **A Historical Commentary on St. Paul's Epistle to the Galatians** (12s. *Hodder & Stoughton*). The goodly volume is in two parts—the former being devoted to historical introduction on the general subject of society and religion in Central Asia Minor in the time of St. Paul; and the latter part to the commentary proper. In a word, Professor Ramsay contends, calmly and boldly, for what is known as the "South Galatian Theory," showing it to explain many of the difficulties that are associated with the Epistle on the more common "North Galatian" view.

While the first part of the book will have special attractions for scholars, the second will prove of service to all who would study the Epistle with care. The work is characterized by great candour on the part of the commentator; there is never a desire to make too much of positions that are tentative, or still subject to reasonable criticism. The entire work is written in a spirit of loyalty to Scripture authority, and is, in fact, calculated to establish the Epistle more firmly in the minds and hearts of thoughtful Christians. Professor Ramsay's book is very instructive reading. In the concluding chapter, he writes:—

"The letter fulfilled its purpose of rekindling the old feelings in the Galatic churches. Paul's confident expectation was justified. Acts completes the natural result of the Epistle. Soon after, the effect was confirmed by Paul's personal presence among these Galatians; he went through Galatic Lycaonia, and Galatic Phrygia, in order from first to last, 'stablishing all the disciples' (Acts xviii. 23). The great struggle was won; the religion of the first Roman province on the road to the West was determined as free and non-Judaistic; and that meant that the religion of the Roman Empire was determined."

The book is, as we say, one for students; and for them it will have great value, especially in expounding, in the light of the latest research, the marvellous Epistle with which it deals.

Personal Character and Business Life, by John M. McCandlish, W.S., F.R.S.E., is a pointed little volume for young men. (1s. nett. *Oliphant, Anderson &*

The Christian.

☞ To avoid delay it is requested that all letters ating to business matters should be addressed to firm, Messrs. Morgan and Scott, and not to its ividual members. Letters of a personal nature uld in every case be so marked.

ommunications for THE CHRISTIAN should be addressed he Editor, 12, Paternoster Buildings, London, E.C. All *ertisements* should be sent to Messrs. John Haddon Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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ques and Post Orders to be made payable to Messrs. n Haddon and Co. at that address. (For Subscription s, see Page 1 of Cover.) Postcard or stamped en- pe should be enclosed if receipt is desired.

Notes & Comments

N spite of all that has been done for the famine-stricken natives of India by Governmental effort, supplemented by vate charity, the tidings which come m the affected districts tend to show t we have not yet realized the appalling aracter of the visitation. A description a scene at Ahmedabad, published in Tues- 's *Standard*, tells of an assembly of 200 ngs, old and young, famine personified.

The smell that arose from their filthy rags was kening, and had attracted myriads of flies that led on some of them. Some of the men, especially old ones, were mere bony frameworks. A girl kling two children was ghastly to look at. The le ones, with hollow temples, sunken eyes and eks, the napes of their necks falling in under skulls ch seemed to overbalance their emaciated bodies wisp-like arms and legs, were more dreadful still. ny of the people were suffering from disease. mbers had fever heavy upon them, the grim con- ion due to famine. Those who could work, and y were few, were sent on to where tanks were being . The others were also given a meal and passed o the poorhouse.

The number of deaths in territory directly der British control appears to be less than the Native States, for which lamentable fact eason is furnished in the assertion that ive subordinates, when acting alone, seize the asion to exploit the people, and defraud the workers he miserable pittance which is all the Government give to famine relief labourers.

Herein also lies a strong argument for help be sent through missionary channels. The sent condition of affairs must tend to bring ore the public mind the great question of nine prevention. In this connection we erve with interest the statement of *The ndard* correspondent, that in Hissar, *the y centres which have escaped the general fering are the irrigated villages.* Our ders will be pleased to note, on page 25, ne account of the work of obtaining and warding food stuffs, which it has been our asure to undertake.

Rev. G. H. C. Macgregor remains in an eedingly critical condition, and in extreme bleness. Since he fell ill ten days ago, he been three times, seemingly, at the point death; consciousness has now returned. ch prayer is ascending on his behalf.

After three weeks of affectionate intercourse h her Irish subjects, the Queen returned to s country delighted with the results of her visit, and having quickened the seeds of loyalty throughout the Irish nation. Her Majesty's health, too, has been greatly benefited. It is a matter for devout thankfulness to God, that no untoward incident marred the course of the visit, or interfered with the carrying out of its pacific purpose. Such an exhibition of mutual goodwill and love as has been shown, will do much to remove the memory of very different relations that have at times existed between Ireland and Britain. The Queen has successfully fulfilled one of her most exalted functions in this act, which we all trust will definitely close one chapter and open another in the history of the Emerald Isle—an end greatly to be desired.

A contemporary in an interesting paper dealing with the religious life of the Queen states that:—

> In sickness or in health, in all times of sorrow and distress, and in the moments of greatest triumph, she has put her trust in God. The Bible has been the daily guide of her life, and prayer the solace of her darkest hour. . . . The Queen's Bible and Prayer Book, large and well-worn copies, have a special table assigned to them in the private sitting-room, whether at Osborne, Windsor, or Balmoral, and they accompany her on Continental journeys, and are placed each morning ready for her use when she is travelling by rail, or on board the Royal Yacht. . . . The Queen has always observed Sunday as a day of rest from business transactions.

The centenary of William Cowper's death has just come and gone. That gentle, melancholy spirit left many splendid memorials of his genius behind him; but he will be remembered longer for his hymns than for any of his longer poems, or even his charming letters. These hymns have been sung by three generations of believers and seekers after God. Perhaps the best known is that which has brought comfort to countless dismayed and perplexed ones—"God moves in a mysterious way, his wonders to perform." Even that, however, cannot match those lines in which he puts his heart's spiritual anguish and deliverance with such pathetic truth and beauty:—

> I was a stricken deer that left the herd
> Long since; with many an arrow deep infixed
> My panting side was charged, when I withdrew
> To seek a tranquil death in distant shades.
> There was I found by One who had Himself
> Been hurt by archers. In his side He bore
> And in his hands and feet the cruel scars,
> With gentle force soliciting the darts,
> He drew them forth, and healed and bade me live.

As time goes on, the country will realize more and more that, in the death of the Duke of Argyll, we have lost a truly religious statesman and writer, who took his stand consistently through his long life on the side of faith, and who wrote in its defence with vigour and competency at a time when that tide was sweeping far out on the ebb. His firm resistance against the forces of materialism, his acute criticism of Darwinism in its confident supersession of the doctrines of Providence and the Divine purpose, and his ever-trenchant articles against such opponents of the Christian religion as Huxley and Harrison, served a most important purpose at a critical time. Just now the force of intellectual unbelief seems to have spent itself; all honour to the courageous band who stood in the breach when it was almost victorious. The Duke's personal piety was unquestionable; and he always had the manhood to stand by his convictions. His removal adds another to the list of noblemen and statesmen who, in the last generation, bore a clear and fervent witness for religion.

The Baptist Union President, Rev. W. Cuff, has placed his finger on the weakest spot in modern theology in dealing with the "Holy Spirit, the Life and Power of our Institutions." There is something almost antagonistic in the two ideas united in this striking heading. We are accustomed to think of the Holy Spirit as free and untrammelled, and there are many people who seem to think that institutionalism of any kind, even under the form of the Church, is inimical to the enjoyment of the Spirit's presence. In that case so much the worse for the institutions, which should be channels, and not trammels, for his inflowing power into the hearts of believing men. It is not institutions that hinder Him in his saving and inspiring work, but the too ready dependence which we show on them as such. In order to make religious organizations fulfil their purpose, we must ever remember that they are subsidiary to the Unseen Power for whose use they exist, as the river-bed exists for the stream that flows down from the mountains. The address was timely, eloquent, and worthy of careful study.

The testimony as to the rapid progress of the Protestant movement in the French nation, given by ex-priests at the St. James' Hall the other Sunday, was most encouraging. The Abbé Bourrier said that of 36,000,000 avowed Roman Catholics in France, there are not 6,000,000 genuine. They are deserting their churches in multitudes. During the last two years 130 priests have come out from the Catholic Church, sacrificing everything for the faith. Great popular assemblies hear them with enthusiasm, and the French people are now coming to see that a religious reformation is practicable and imminent. This movement towards light and freedom has so far progressed at a much faster rate than the Oxford Movement which began sixty years ago in such a small way, and which to-day has so completely dominated the English Church system. In England *towards* Rome, under a false estimate of facts; in France, and Austria, and Spain, *away from* Rome, because the facts are only too well understood.

The cordial message of goodwill and friendship towards the British nation from the German Emperor which the *Daily Express* was privileged to publish in its first issue, added to the recent pacific utterances of President Loubet, is a welcome proof that whatever misunderstanding of our aims and intentions as a people may exist on the Continent, we have nothing to fear from the responsible leaders of our two most powerful neighbours across the Channel. It is well-known that the Emperor of Russia is inspired with similarly friendly feelings towards us. Unless untoward circumstances arise, therefore, there is no reason to be alarmed at the virulent tone still taken up by many of the Continental papers. These facts should be carefully remembered in view of a certain campaign of militarism which will be initiated for the purposes of permanently strengthening our army and navy when the present war is over. Britain's safety in the future, as in the past, will be attained better by avoiding embarrassing alliances than by competing with the great military nations in their oppressive and wasteful armaments.

The annual reunion of the (Roman) Catholic Association, a few days ago, was taken advantage of to make a reference to the Queen's visit to Ireland as a "kind act in visiting, of her own accord, a Catholic country which had suffered so much for the faith." Candid

historians trace and attribute most of the sorrows of the sister island to the domination of Rome—that blind leadership of the blind which has been defined by a recent writer as a "stifling ecclesiasticalism," with its suppression of the Bible. At the same gathering Father Vaughan expressed his hope that the Association

Would show sympathy to all classes and creeds. They knew nothing of compromise or comprehension, but they should build the walls of separation so low that they could shake hands with those on the other side.

In other words, to shake hands with that spiritual factor which Cardinal Vaughan has stigmatized as "religious rebellion and sporadic dissent."

Bishop Potter, of New York, has returned from the foreign mission field with his prejudices against missionaries entirely dissipated. His indignation against the Spanish Catholic missionaries in the Philippines, however, knows no bounds. He says that the exactions and oppressions of the priests was such that the Filipino revolt was literally the uprising of an outraged people. They were robbed, their lands wrung from them, the very administration of the Sacraments taxed by the Jesuit priests whose business it was to commend the Gospel of the free love of God to these poor people. No marriage can be celebrated by a Romish priest without certificates of baptism and confirmation from both parties, and of confession to a priest immediately preceding the marriage, which must each be paid for at a price ranging from £1 to 30s.

It is, indeed, no wonder that the Christian faith has suffered from such exponents. It will be one of the hardest, and, at the same time, the highest tasks of the American people to reverse this wicked and disastrous policy, and to remedy its mischiefs by a simple and worthy proclaiming of the truth.

A lack in man, a fulness in God—this is the perpetual witness of the soul; and the answer of religion to man's cry of inability to satisfy his sense of need is in Jesus Christ, who has bridged the gulf, and brought the love and grace of God within the reach of all. There are many natural analogies of this spiritual longing and its satisfaction. There are enough resources in nature for the supply of all human need, but how to bring the two things together—that is the problem that science, with her contrivances and ingenuities, is perpetually attempting to solve.

But neither science, nor invention, nor art, can satisfy the *soul's* needs; there is no way of attaining that end from the human side. The well of desire is deep, but man has nothing wherewith he may draw. Nevertheless the Divine Voice has been heard, "Whosoever drinketh of this water shall thirst again; but the water that I shall give him shall be *in* him, a well of water springing up into eternal life." And Christ has abundantly, gloriously justified his promise in those who have come to Him.

We are glad to see the Archbishop of Canterbury, himself a total abstainer, taking a courageous position in regard to the need for temperance legislation of a drastic nature; and, in speaking at the annual meeting of the Church of England Temperance Society, declaring that "there must be no stopping to rest." A very unpleasant light is cast, however, upon the temporizing attitude of the Ministry in regard to the destructive drink traffic, by the Archbishop's statement that "it was a troublesome question, and Ministers would not like to burn their fingers by touching it." All the more need, therefore, for united action on the part of all Christian men and women who wish to bring about the desired reforms.

The *Church Review*, which of late has advocated "the need of the Sacrament of Penance to cleanse from mortal sin," dealing in the current number with the question of Reservation, presses the need of urgency at the Throne of Grace—"above all, at Holy Mass, and in our visits to the Blessed Sacrament"—and urges that there should be no failure "to ask the intercession of Holy Mary and of all Saints in this behalf." After utterances of this nature, it is not surprising to find in the same paper allusions to "ignorant Protestantism," and suggestions as to the use of rosaries in church, especially during "the approaching Month of Mary."

We are surprised to find a leaflet headed "Ought Churchmen to go to Chapels?" announced as obtainable from the Church House, Westminster. We were under an impression that that institution was intended for higher objects than the dissemination of narrow-minded and illogical compositions of this kind. The writer endeavours to show that Christ established a society, "THE *Church*;" that this body, "the old and only Church," and no other, was to be his organ and instrument for saving and blessing men; and that,

however corrupt this society, the Church, may be, we must not leave it, must not set up a new society, even if it is purer; must not join a rival community, even if it be composed of better men.

Although it is admitted that "Church and Chapel believe in the same God," and chapels have done much good; yet "to set up or support new bodies of Christians is to act against God." And this is supposed to be suitable literature for intelligent people!

The *Home Magazine* has been making a calculation of the amount of good that might be done with the amount that is calculated to have been spent by Great Britain on the war up to the end of March, which reaches the appalling sum of £114,000,000:—

It would (it says) maintain every aged poor person in the United Kingdom, educate all our millions of children, support all our paupers, replace every pound spent throughout the kingdom on every form of missionary and charitable work, endow all our hospitals, support every church and chapel with their tens of thousands of ministers, maintain thousands of convalescent homes, libraries, and museums, equip and support thousands of technical schools, pay for an army of 50,000 missionaries, supply coals, blankets, and medical comforts to millions, and still leave millions more to spend on similar works of usefulness.

In the face of this vivid statement, it seems incomprehensible that any nation should be ready to make such sacrifices (apart from the loss of life, the suffering, and the industrial paralysis) that result from war, while the causes that aim at the well-being and progress of humanity should find so much difficulty in procuring funds for their maintenance. All this proves in a humiliating manner that we are still very far from being truly civilized as a race, and that the fighting instinct is still one of the most powerful in the human heart.

Do we each try to gauge the extent of our responsibility in regard to crime and sin, and grief and shame, for or by which our fellow-creatures suffer? We talk about the wickedness and misery in the slums and back streets of our large cities and great towns, the destitution and poverty and the irreligion all around us, and with a word of pity and sympathy we are apt to put the painful subject aside. This leaves it entirely to others to *do* something t lessen the burdens carried by those who wer born to a heritage of salvation, and of whor our Lord and Master has assured us that it i not the will of our Father in heaven that on of them should perish. "Am I my brother keeper?" can only be answered in the affirma tive. Surely all have it in their power t alleviate one sorrow, to soften one grief, t carry God's Gospel of life and light into th darkness and lovelessness of one human being soul.

We have often referred to the importanc and value of women's work in connection wit evangelistic and other efforts, and it is gratify ing to find that in municipal work of a stron philanthropic tendency the beneficial help o women is beginning to tell. One lady—Mrs Evans, a member of the Vestry of St. Martin in-the-Fields—serves industriously upon seve committees, and is also an overseer of the poo Another, Miss Kenny, of the St. George-the Martyr Vestry, brings to her manifold dutie an experience of three years' hospital training and eight years' sick nursing of the poor i their own homes. The work of women such a these is far reaching, and is invaluable in th direction of making life in the back street cleaner and healthier, and, so far, of pre paring the way of the Lord.

In a paper headed with the bold assertion "Science Nears the Secret of Life," in a leading monthly magazine, it is stated tha the biologists who are engaged in the futil search are believers in the chemical theory o life, or, to use the words of the writer, the have believed

that life originated on the earth through the combi nation, in the course of the natural evolution of th world, of the chemicals which compose simple pro toplasmic cells.

We have, of course, read statements lik this every now and again for years back, an they are generally the prelude to the announce ment of the immediate discovery of the secre of life, a discovery which baffles the psued scientists of to-day just as it did their prede cessors. They can mix the combination o chemicals required to form the cell, but th breath of life is beyond their control. We d not care to anticipate what will happen "whe the chemical theory of life is definitely formu lated," because we do not believe that the biolo gists are any nearer to the discovery than thei predecessors were, and we prefer to accept th inspred statement that the gift of life is God's

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"Our Father."

FATHER, a *little* child, I come
To place my trembling hand in thine;
It is not mine to question why
The road is rough, steep the incline.
My hope and trust is all in Thee,
For Jesu's sake my Guardian be.

Father, a *wayward* child, I come
To ask Thee but to lead the way.
Oft have I wandered; now I long
For ever by thy side to stay.
My hope and trust is all in Thee,
For Jesu's sake my Guardian be.

Father, a *trustful* child, I come
To claim of Thee a father's love.
Chide me, correct me, not in wrath;
But fit me for my home above.
My hope and trust is all in Thee,
For Jesus' sake my Guardian be.

Father, a *thankful* child, I come
To praise Thee for the Gift Divine—
Thine only Son, who suffered death
That I might be for ever thine.
My hope and trust is all in Thee,
For ever then my Guardian be.

(REV.) W. R. SCOTT, B.A.

Theatre-Going Christians.

THERE can be little doubt that, in many respects, it is more difficult for our sons and daughters to lead a truly "separated" Christian life than it was, say, thirty years ago. Puritanism lingered in the dress, social customs, manner of Sabbath-keeping, and in the recreations of the people. The great revivals, such as followed the preaching of George Fox, Whitefield, and Wesley, had, each in their turn, a marked influence on all these departments of life. But the last-mentioned, viz., the recreations, is of serious import, and cannot be ignored in a day when it is not only considered imperatively necessary to be amused, but when it almost ceases to be a pleasure, because it is treated so much like a business!

Fathers and mothers there are in abundance who must have been frequently confronted with the inquiry, "Why may we not go to the theatre?" and this from sons and daughters not necessarily headstrong, wilful, or disobedient, but because "So-and-so does it, why may not I?" To complicate matters, the parents may, because of their importunity, yield in a moment of weakness, and withdraw their opposition provided they select "a good play." We all know what "the thin edge of the wedge" means, and, unfortunately, when people who may be excellent in themselves, and possess many virtues, forget the *principle* involved, their influence is seriously weakened; and this not only in their immediate circle, but possibly amongst fellow Church members or younger Christians, who had looked to them for example and guidance. The edge of the precipice is a dangerous place, and it is wiser to walk as far from it as possible.

We are frequently hearing with surprise of one and another who, it may be, had been brought up as strictly as ourselves, whose parents would, like our own, have forbidden what they called "mixing the Church and the world," but who, losing sight (as we think) of what we called just now the *principle involved*, are suffering themselves to be led into

AVENUES HITHERTO FORBIDDEN.

space forbids our entering upon a thorough discussion of the subject; but readers of THE CHRISTIAN will suffer a word of exhortation, and we would commend to them the simple old-fashioned formula, "Never go to a place of amusement where you would be afraid to meet death, nor engage in anything on which you cannot ask the Divine blessing." Thank God, some of us were brought up on this and similar teaching, and, rigorous as it may sound to modern ears, it has safeguarded many, and kept them in a path which—though it lacks the excitement now so eagerly sought after, and bearing as it does the reproachful designation of *narrow*—is one of peace, security, and even glory.

This subject of amusements, therefore, is one that parents cannot ignore, and to which much prayerful consideration should be given. Surely there never was greater need for taking a definite, bold stand on the side of purity and right living, than there is to-day.

Even William Charles Macready, whose moral character was above suspicion, and who had ample opportunity of observing the difficulties and temptations of a theatrical career, and their effect on both men and women, never, so it is said, permitted his children to enter a theatre, except on the night of his farewell performance, lest its fascinations should ensnare them, and lead to their adopting a profession which he was most unwillingly compelled (through force of his early circumstances) to pursue.

This and similar testimony is worthy of thoughtful consideration. The novelist, Balzac, wrote that in the theatre "a sort of malaria that infects the soul seems to lurk. *The solemnity and reality of life disappear!*" What recreation, in its true sense, can be obtained from such sources and surroundings? We can well believe that, in the early days of the drama, when plays were acted by light of day and in the open air, and women were not allowed to take part, some healthy, legitimate amusement might have been obtained from it; but we can hardly walk through our streets to-day, or go on a railway journey, without having forced upon our attention advertisements which shock our sense of propriety, and run counter to all our traditions of modesty and good taste! And these, forsooth, to emphasize the fact that the *women of our people* (God help us!) are to be seen, under conditions in every respect the reverse of elevating, enacting their part, not in the legitimate drama of life, but in "scenes" which it may be, or *should* be, revolting to contemplate! To such scenes shall we take our children?

If into a tumbler of sparkling water you drop but a small quantity of ink, it may not darken it, but the water can never again be pure. It has been well said that "the *superficial* life may not be wrong in itself, but inasmuch as it is sensuous and soulish, it prevents our dwelling in the region of deep, spiritual experience."

We have then to take our choice; to count the cost of "Separation." The costliest pearls lie beneath the surface; but they are of great price, and are worth the seeking! Let us throw any weight of influence we may possess *into the right scale*, and, in the true spirit of temperance, endeavour to do nothing, while the world standeth, to make our brother to offend.

J. N. B.

"To Him that Overcometh."

(Rev. ii. 7, 11, 17, 26: iii. 5, 12, 21.)

"To him that overcometh"—
O wondrous sevenfold chime,
The Master's voice in music
Floats down the stream of Time.
"To him that overcometh
I give the fruit to eat,
Of that fair tree that groweth
For God's own garden meet.
"And he that overcometh
May rest from all alarm,
The second death shall never
Have power to do him harm.
"To him that overcometh
I give a pure white stone,
Thereon a new name written,
And manna yet unknown.
"To him that overcometh
I grant the Morning Star,
And power to rule the nations
Of earth, both near and far.
"And him that overcometh,
I clothe in raiment white,
His name in Life's Book keeping,
And owning in God's sight.
"And he that overcometh
Shall be a pillar fair,
And ever in God's temple
His name and Mine shall bear.
"Yea, he that overcometh
Shall sit upon My throne,
And unto endless ages
As victor shall be known."
O make us hear, blest Master,
Thy Spirit's sweet refrain,
And, by thy blood o'ercoming,
These glorious joys to gain.

E. M. C.

Suggestive Readings.

Did God permit sin that He might manifest his love?

ON Easter Sunday a good man and true, a sound Evangelical, preached on the Resurrection of our Lord and of our resurrection in Him. This is the essence of the Gospel of God, which is the power of God unto salvation to everyone that believeth, because his Son, Jesus Christ our Lord, was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead. And the exceeding greatness of his power, to usward who believe, is according to the might of his power which He wrought in Christ when He raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this age but also in that which is to come. Let us read and meditate on Rom. i. 1-16 and Ephes. i. 15-23, that the eyes of our heart may be enlightened, that we may fully know the hope of his calling, and the riches of the glory of his inheritance in the saints.

The preacher referred to, however, made one remark which, while it would, perhaps, be generally accepted by Evangelical teachers, seems, on account of its importance, to require very close consideration. It was to this effect: The great purpose of God was the manifestation of his love, even to the uttermost of self-sacrifice, in the redemption of man by the death of his Son. To this end He permitted sin to enter into the world.

Does not this raise a greater difficulty than that which it is intended to explain? Is it an adequate or an

ACCURATE VIEW OF THE MYSTERY

of God? If we could conceive of a man permitting some terrible disaster to happen in order that his self-sacrificing love might be manifested in delivering the sufferers from its consequences, at the risk or even at the cost of his own life, we should more than question the love and the wisdom of the act. What would be morally wrong in the creature would not be right in the Creator. There would be a mixture of motive which could not exist in the transparent God.

We must go farther back if we would arrive at a true view of the entry of sin and its consequences, and of the love of God manifested in the gift of his beloved Son for our redemption.

Man was not the first creature of God who sinned. Lucifer—the Shining One—probably the highest angel next the throne, permitted the thought of pride to take root in his heart, until it grew into a word and an act, and he said, "I will sit in the seat of God; I will be like the Most High; I am God" (Isa. xiv.; Ezek. xxviii).

Such a claim once made must be put to the test. "Prove all things." "Try the spirits."

GOD ACTS UPON HIS OWN PRECEPTS.

A question had been sprung upon the universe which could only be answered by proving and testing the claim. *Can the creature govern in the place of the Creator?* The fallen spirit, in being permitted to enter into Paradise, to tempt the newly-formed creature to his fall, and to assume the princedom of which he had defrauded Adam, was put to the test as to whether he was competent to rule this small part of the creation of God, to the government of the whole of which he had aspired.

And not only the tempter was put to the test—a test which has lasted 6,000 years, and which is surely near its close—but God Himself was proved. How would the Only Wise, the Almighty Creator and Ruler, act in such an event as this? With infinite wisdom He confined the experiment of the usurper's rule to one little world. With infinite patience and meekness He has seen him bring blight on that which He had made and pronounced very good; and if we may reason from the analogy of Bible history, when the iniquity of the god of this world is full, the hour of his imprison-

ment will have come; for the great crises of history have always been of this character—the execution of judgment on iniquity come to the full. In illustration of this it is enough to mention the days of Noah and of Lot; of Babel and of Joshua; of Nebuchadnezzar and of Belshazzar; our Lord's denunciation, "Fill ye up then the measure of your fathers;" and his weeping lament, "O Jerusalem, Jerusalem!"

Must we not say that God did not permit sin to come into the world in order that He might make manifest his love in redeeming it by the sacrifice of Himself in the Son of his love; but that rebellion came into heaven and earth in defiance of God, and that the way He took to meet it was the only possible way? For there is only one right way, as there is only one straight line between two points, and that is the way God necessarily takes. He did not permit sin to enter in, in order that He might make manifest his love; but sin having entered, it became the occasion for the revelation of his wisdom and righteousness, his love and grace and power, in Christ the power of God and the wisdom of God. M.

Youth and Age.

WHY is it that nearly all those who write of youth and age throw all the beautiful reflections on to youth? One rarely, if ever, finds a poet or novelist crediting age with anything beautiful. Why is it?

Have you ever made a study of the two types? On the face of the young girl you may have the bloom of youth and health, the look of eager expectancy, as though everything might be possible to hope for or attain. There may be fascination in the very thoughtlessness of expression, but as a rule there is an absence of the depth of feeling without which there can never be the spirituelle, soulful beauty which comes through suffering. As the steel must go through the furnace to be refined, so must the soul pass through its crucible of sorrows, before it can be characterized by real beauty and depth of expression.

Contrast a woman who is no longer young, but who has had her trials and made her sacrifices. She has perhaps lost her dear ones, and may have held the hand of a beloved husband or parent, or sister or brother, and have watched them embarking on

THE VOYAGE OF ETERNITY.

To have loved and lost, and passed through the refining fire of great sorrow, gives to the face a beauty and depth of expression which is impossible to the most beautiful and youthful face that has not come under such influence.

To conclude that there is no beauty in age is sad indeed. Sad to the young, for they must feel that beyond their youth, which passes all too quickly, there is nothing but indifference; while to the aged it may provoke the inquiry—Is life worth living? Is it worth while to cultivate the mind if all charm must pass with youth, which is at best represented by a few short years—really the smallest part of our lives?

It were better to teach that we should so live in youth as to be beautiful in after years. Can one conceive anything more beautiful than a life refined by sorrow—the life of one who has fought nobly and bravely, has overcome temptations, and lived a life of duty, honour, and rectitude? It is these qualities that give grandeur and refinement to the face.

T. H.

City Workwomen.—Owing to unforeseen circumstances, it has been found impossible to hold the annual sale of work in aid of the funds of the Convalescent Home for City Young Workwomen. It is desirable that the funds of the institution should not suffer in consequence; and, in view of this, the secretary (Miss Mary Reynolds) writes: "We shall be glad to forward collecting-boxes to friends willing to subscribe." Copies of the eighteenth annual report and other information may be obtained from Miss Reynolds, Invercloy, Woodford Wells, Essex.

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John the Baptist.

By Rev. F. B. MEYER, B.A.

His First Ministry. Luke iii.

THIRTY years had left their mark on the Forerunner. The aged priest and his wife, Elisabeth, had been carried to their grave by other hands than those of the young Nazarite. The story of his miraculous birth, and the expectations it had aroused, had almost died out of the memory of the countryside. For many years John had been living in the caves that indent the limestone rocks of the desolate wilderness which extends from Hebron to the western shores of the Dead Sea. By the use of the scantiest fare, and roughest garb, he had brought his body under complete mastery.

From nature, from the inspired page, and from direct fellowship with God, he had received revelations which are only vouchsafed to those who can stand the strain of discipline in the school of solitude and privation. He had carefully pondered also the signs of the times, of which he received information from the Bedouin and others with whom he came in contact. Blended with all other thoughts, John's heart was filled with the advent of Him, so near akin to himself, who, to his certain knowledge, was growing up, a few months his junior, in an obscure highland home, but who was speedily to be manifested to Israel.

At last the moment arrived for him to utter the mighty burden that pressed upon him; and in the fifteenth year of Tiberius Cæsar, the word of God came unto John, the son of Zacharias, in the wilderness—"Repent! the kingdom of heaven is at hand."

It was as though a

SPARK HAD FALLEN ON DRY TIMBER.

The startling tidings spread with wonderful rapidity that in the wilderness of Judæa one was to be met who recalled the memory of the great prophets, and whose burning eloquence was of the same order as of Isaiah or Ezekiel. Instantly people began to flock to him from all sides. From lip to lip the tidings sped of a great leader and preacher, who had suddenly appeared.

I.—Many causes accounted for John's immense popularity. *The office of the Prophet was almost obsolete.* Several centuries, as we have seen, had passed since the last great prophet had finished his testimony. The oldest man living at that time could not remember having seen a man who had ever spoken to a prophet. It seemed as unlikely, to adopt the phrase of another, that another prophet should arise in that formal, materialistic age, as that another Gothic cathedral should be added to the splendid remains of Gothic glory which tell us of those bygone days when there were giants in the land.

Moreover, *John gave such abundant evidence of sincerity—of reality.* His independence of anything that this world could give made men feel that whatever he said was inspired by his direct contact with things as they literally were. He spoke what he knew, and testified what he had seen. His accent of conviction was unmistakable.

When men see the professed prophet of the Unseen and Eternal as keen after his own interests as any worldling, shrewd at a bargain, captivated by show, obsequious to the titled and wealthy; when they discover the man who predicts the dissolution of all things carefully investing the proceeds of the books in which he publishes his predictions, they are apt to reduce their faith in his words to a minimum. But there was no trace of this in the Baptist, and therefore the people went forth to him.

Above all, he appealed to their moral convictions, and, indeed, expressed them. The people knew that they were not as they should be. How marvellous is the fascination which *he* exerts over men who will speak to their innermost souls! It is in direct appeal to heart and conscience that the servant of God exerts his supreme and unrivalled power. John rebuked Herod for many things, but still the royal offender sent for him again and again and heard him gladly.

It is expressly said that John saw many Pharisees and Sadducees coming to his baptism (Matt. iii. 7). Their advent appears to have caused him some surprise. "Ye offspring of vipers, who warned you to flee from the wrath to come?" The strong epithet he used of them suggests that they came as critics because they were unwilling to surrender the leadership of the religious life of Israel, and were anxious to keep in touch with the new movement, until they could sap its vitality, or divert its force into the channels of their own influence.

But it is quite likely that in many cases there were deeper reasons. *The Pharisees* were in their day

THE RITUALISTS AND FORMALISTS

who would wrangle about the breadth of a phylactery, and decide to an inch how far a man might walk on the Sabbath day; but the mere externals of religion will never permanently satisfy the soul made in the likeness of God. Ultimately it will turn from them with a great nausea and an insatiable desire for the living God. As for *the Sadducees*, they were the materialists of the time. The reaction of superstition, it has been said, is to infidelity, and the reaction from Pharisaism to Sadduceeism. Disgusted and outraged by the trifling of the literalists of Scripture interpretation, the Sadducee denied that there was an eternal world and a spiritual state, and asserted that "there is no resurrection, neither angel nor spirit." But

MERE NEGATION CAN NEVER SATISFY.

The heart still moans out its sorrow under the darkness of agnosticism, as the ocean sighing under a starless midnight. Nature's instincts are more cogent than reason. It was hardly to be wondered at, then, that these two great classes were largely represented in the crowds that gathered on the banks of the Jordan.

II.—Let us briefly enumerate the main burden of the Baptist's preaching. (1) "*The Kingdom of Heaven is at hand.*" To a Jew that phrase meant the re-establishment of the theocracy, and a return to those great days in the history of his people when God Himself was Lawgiver and King. Had not Daniel predicted that in the days of the last of the great empires prefigured in Nebuchadnezzar's dream the God of heaven would set up a kingdom which should never be destroyed, which should break in pieces all other kingdoms and stand for ever? Had he not foreseen a time when one like unto a son of man should come to the Ancient of Days to receive a dominion which should not pass away, and a kingdom which should not be destroyed? Had he not foretold that the greatness of kingdoms under the whole heaven should be given to the saints of the Most High? Surely, then, all these anticipations were on the eve of fulfilment. The long expected Messiah was at hand, and here was the forerunner described by Isaiah, the prophet saying:—

> The voice of one crying in the wilderness,
> Make ye ready the way of the Lord,
> Make his paths straight.

But some misgiving must have passed over the minds of his hearers when they heard the young prophet's description of the conditions and accompaniments of that long-looked-for reign. Instead of dilating on the material glory of the Messianic period, far surpassing the magnificent splendour of Solomon, he insisted on the fulfilment of certain necessary preliminary requirements, which lifted the whole conception of the anticipated reign to a new level, in which the inward and spiritual took precedence of the outward and material.

It was the old lesson, which in every age requires repetition, that unless a man is born again, and from above, he cannot see the Kingdom of God. Verily, no outward circumstances, however propitious and favourable, can bring about true blessedness. We might be put into the midst of heaven itself, and yet be poor, and miserable, and blind, and naked, except the heart were in loving union with the Lamb, who is in the midst of the throne. Life must be centred in Christ if it is to be concentric with all the circles of heaven's bliss. We can never be at rest or happy whilst we expect to find our fresh springs in outward circumstances. It is only when we are right with God that we are blessed and at rest.

(2) Alongside the proclamation of the kingdom was the

UNCOMPROMISING INSISTENCE

on "*the wrath to come.*" When the wheat is reaped, it is bound in sheaves and carted to the threshing-floor, which is generally a circular spot of hard ground from 50ft to 100ft in diameter. On this the wheat is threshed from the chaff by manual labour, but the two lie intermingled till the evening, when the grain is caught up in broad shovels or fans, and thrown against the evening breeze; thus the light chaff is borne away, whilst the wheat falls heavily to the earth. Likewise, cried the Baptist, there shall be a very careful process of discrimination, before the unquenchable fires are lighted; so that none but chaff shall be consigned to the flames—a prediction which was faithfully fulfilled. At first Christ drew all men to Himself; but, as his ministry proceeded, He revealed their quality. A few were permanently attracted to Him, the majority were as definitely repelled. There was no middle class. Men were either for or against Him; the sheep on this side, the goats on that; the five wise virgins, and the five foolish; those who entered the strait gate, and those who flocked down the broad way that leadeth to destruction. So it has been in every age. Jesus Christ is the touchstone of trial. Our attitude towards Him

REVEALS THE TRUE QUALITY OF THE SOUL.

There would also be a period of probation. "The axe laid to the root of the trees" is familiar enough to those who knew anything of forestry. The woodsman barks some tree which seems to him to be occupying space capable of being put to better use. There is no undue haste. It is only after severe and searching scrutiny that the word goes forth: "Cut it down; why cumbereth it the ground?" But when once that word is spoken, there is no appeal.

Perhaps this may be the case with one of my readers. You have been planted on a favourable site, and have drunk in the dews and rain and sunshine of God's providence; but *what fruit have you yielded* in return? Has he looked for grapes, and lo, you have brought forth only wild grapes? He may well consider the advisability of removing you from the stewardship, which you have used for your own emolument, and not for his glory.

For all such there must be "wrath to come." After there has been searching scrutiny, and investigation, and every reasonable chance has been given for amendment, and still the soul is impenitent and disobedient, there must be a certain fearful looking for of judgment and fiery indignation."

The fire of John's preaching had its primary fulfilment, probably, in the awful disasters which befell the Jewish people, culminating in the siege and fall of Jerusalem. We know how marvellously the little handful of believers which had been gathered out by the preaching of Christ and his disciples were accounted worthy to escape all those things that came to pass, and to stand before the Son of Man. But the unbelieving mass of the Jewish people were, as worthless chaff and unfruitful trees, assigned to those terrible fires, which have left a scar on Palestine to this day.

But there was a deeper meaning. The wrath of God avenges itself, not on nations but on individual sinners. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." The penalty of sin is inevitable. The wages of sin is death.

We are told that "under the first covenant, every transgression and disobedience received a just recompense of reward; the man that set at nought Moses' law died without compassion, on the word of two or three witnesses. Of how much sorer punishment shall he be judged worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and done

DESPITE TO THE SPIRIT OF GRACE!"

It is for want of a vision of the inevitable fate of the godless and disobedient, that much of our present-day preaching is so powerless and ephemeral. You cannot get crops out of the land merely by summer showers and sunshine; there must be the subsoil ploughing, the pulverising frost, the wild March wind. And only when we modern preachers have seen sin as God sees it, and begin to apply the divine standard to the human conscience; only when our eagerness and yearning well over into our eyes and broken tones; only when we know the terror of the Lord, and begin to persuade men as though we would pluck them out of the fire, by our strenuous expostulation and entreaties—shall we see the effects that followed the preaching of the Baptist, when soldiers, publicans, Pharisees, and scribes, crowded around him, saying, "What shall we do?"

All John's preaching, therefore, *led up to the demand for repentance.* The word which was oftenest on his lips was "Repent ye!" It was not enough to plead direct descent from Abraham, or outward conformity with the Levitical and Temple rites. God could raise up children to Abraham from the stones of the river bank. There must be the renunciation of sin, the definite turning to God, the bringing forth of fruit meet for an amended life. In no other way could the people be prepared for the coming of the Lord.

"Everlasting Glory."

In the present war the writer lost a dear young nephew, only twenty-three, a lieutenant in the Gordon Highlanders. He was shot while giving water to a wounded Boer.

How should a soldier die?
Leading a lightning charge,
Scorning the cannon's breath,
Winning a victor's wreath;
That were a glorious death.

How should a soldier die?
Struck by the fever stroke,
Cheering his men to the last,
Holding his fortress fast.
Give him the conqueror's meed,
'Tis harder to suffer than lead.

How should a soldier die?
Bearing a wounded friend
Far from the blazing zone,
Saving a life with his own.
That would be nobler still,
'Tis braver to save than kill.

How should a soldier die?
Soothing a foeman's pain,
Slaking a burning lip
With the flask he fain would sip—
Killed in an act of love.
Nobler a death like this
Than the grandest man can crave;
For 'tis nearest the death of Christ,
Who died our souls to save.

January, 1900. ALFRED J. BEGBIE.

Christian Life Illustrated.

FLOWERS—TESTIMONY.

EVERY living object in nature is a picture of spiritual life and blessing, and perhaps one of the best illustrations of Christian testimony is found in the bright, sweet, beautiful flowers. Christian life, like flowers, is intended to be pure, fragrant, and useful; and just as flowers are fragrant, both in the field and in the garden, so Christians must be gracious both in the world and in the Church. Let us look at the flowers.

1. The Root of the Flower.—An illustration of life. A hidden, preserved life. (Col. ii. 6, 7; Eph. iii. 17.)

2. The Strength of the Flower.—An emblem of growth. Strength and vigour, the measure of growth. (Eph. iv. 11; 2 Pet. iii. 18; Col. i. 11; Hos. xiv. 5; Luke xii. 27.)

3. The Bud of the Flower.—A sign of hope. The promise of beauty and blessing. (Prov. viii. 17; Acts xi. 23; Col. i. 27.)

4. The Bloom of the Flower.—A picture of grace. A reflection of the sun's virtues. (S. of Sol. ii. 2; Isa. xxxv. 2.)

5. The Sweetness of the Flower.—A mark of testimony. The fragrant speech of a living witness. (John xiii. 35; Gal. v. 23.)

6. The Usefulness of the Flower.—A figure of service. Living and working for God. (Matt. vi. 28 and 29.)

7. The Seed of the Flower.—A measure of fruit. The end of life—testimony and service (John xv. 8; 1 Peter ii. 9). Flowers have been called the smiles of God's goodness, silent preachers of God's Love, living witnesses of the Resurrection, and emblems of Jesus, the Rose of Sharon—and such they are. Christians, too, are called to manifest the same grace and virtues; so they will, if kept in touch with God.

Winchester. C. EDWARDS.

Mildmay Conference, 1900.
June 26-28.

THE trustees of the Mildmay Conference Hall, in calling the gathering for June 26-28, indicate Praise as appropriate to the whole Church of God in this year of grace. They say: "There are many hopeful signs to cheer the hearts of the 'faithful in Christ Jesus.' But whatever the circumstances, 'Praise is comely,' and can never be out of place in Christian hearts or in Christian lives. Too little have we learned or practised the privilege of praise as compared with that of prayer. Prayer springs from faith and hope and love on earth; in praise we join with all the blessed company of heaven. 'A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear Him, both small and great.' Let us then seek to know more of

THIS GRAND PREROGATIVE OF PRAISE

unto 'Him who sits enthroned upon the praises of Israel.'"

TUESDAY, JUNE 26.

11 a.m., THE BLESSED OBJECT OF PRAISE:—"Our God" (Psa. lxvi. 8); "My God" (Psa. cxlvi. 2); "Let them praise thy . . . Name" (Psa. xcix. 3; Matt. xxviii. 19; Psa. lxvi. 2). Antecedent to all thoughts of praise in itself—"Consider HIM."

7 p.m., HIS DELIGHT IN HIS PEOPLE'S PRAISES:—He is "exalted above all blessing and praise" (Neh. ix. 5). Yet, "Whoso offereth praise glorifieth Me" (Psa. l. 23; Isa. xliii. 21; Psa. xxii. 3, R.V. *marg.*) The whole teaching of the Word on Praise is one long testimony to His delight in our thanks, blessing, and adoration.

WEDNESDAY, JUNE 27.

11 a.m., SOME SPECIAL MOTIVES TO PRAISE:—*His Mercy* (Psa. cxxxvi.); *His Loving-Kindness* (Psa. lxiii. 3); *His Grace* (Eph. i. 6); *His Word* (Psa. lvi. 4, 10); *His Salvation* (Psa. xl. 3); *His Power* (Psa. xxi. 13); *His Righteous Judgments* (Rev. xix. 1-5).

7 p.m., THE TRUE SPIRIT OF PRAISE:—*Holy Awe* (Psa. lxv. i., *marg.*; Ex. xv. 11); *Triumphant* (Psa. cvi. 47); *Joyful* (Psa. xxviii. 7); *Whole-hearted* (Psa. cxxviii. 1; Psa. ix. 1); *United* (Psa. xxxv. 18; Rev. v.).

THURSDAY, JUNE 28.

11 a.m., SEASONS AND OCCASIONS OF PRAISE:—*Public Worship* (Psa. xlii. 4; Psa. c. 4); *Mercies to Church and Nation* (Eph. i. 3; Psa. cxvii. 1; Rom. xv. 11); *Daily Life* (Psa. lxxii. 15; Luke xxiv. 53; Acts ii. 46, 47; see Isa. lxii. 9); *Trials to Faith and Hope* (Psa. xlii. 5; Psa. lxxi. 6; Acts xvi.; Psa. lxxi. 14); *All Times* (Psa. xxxiv. 1, for see Rom. viii. 28). "My tongue shall speak of thy righteousness, and of thy praise all the day long" (Psa. xxxv. 28).

7 p.m., THE BLISS AND THE BLESSING OF PRAISE:—(Psa. xxxiii. 1; Psa. cxlvii. 1); *It is the atmosphere in which spiritual victory is achieved* (Psa. cxlvi.; compare Neh. viii. 10; Eph. i. 12). THE FUTURE HISTORY OF PRAISE:—*In all coming years and periods it shall go up on earth* (Psa. cii. 18; Psa. cxxxviii. 4; Psa. cxlv. 2); *It shall be the occupation of glory* (Psa. lxxxiv. 4; Psa. cxlvi. 2; Isa. xxxv. 10; compare Rev. v., vii., xv., xix.). "By Him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his Name" (Heb. xiii. 15).

At the Spring Races.

NORTHAMPTON.

HERE the workers of the Open-Air Mission raised their banner without molestation for a time. As the first day wore on, and the crowds increased, an attempt was made to hustle our company. Once the flag-staff was assaulted, but our men standing firm, we "held the fort;" and four largely-attended meetings were carried on, with saving results.

The Open-Air Mission was nobly supported by a faithful band of brethren and sisters from the Abington Square Mission Hall, where soul-stirring evening meetings were held, and the power of God was manifested in a remarkable degree.

TORQUAY.

We opened our commission at this beautiful spot by open-air meetings in the town on Saturday night and Easter Sunday. The chief race saturnalia is always fixed for Easter Monday, and on that day we met with a perfect storm of opposition, which lasted during the whole of the afternoon.

Inflamed by the demon drink, scores of young people of both sexes—sad to relate—received our songs and warning exhortations like howling dervishes with blasphemous cries. Once there was a distinct attempt at actual violence, which however was quelled.

Mingled with the cursing, which was awful—our veterans declaring they had never witnessed such continuous devilry on any field—we noticed those who were shocked and deeply impressed. Is it asked, Why do you go? Because these wrecks of humanity go, and there must the Gospel be preached as to "every creature."

At night in the crowded town we held a meeting amidst the greatest calm, where salvation came to some precious souls. So we had rest and victory through our Lord Jesus.

EPSOM.

We had larger gatherings than usual at the spring races. When the Prince of Wales arrived on the Grand Stand the cheering reached us, so the echo was wafted back again by the sweet songs of Zion. As a witness the Gospel has been proclaimed in this important year of our Lord 1900 on Epsom Downs.

As of old, by evening, alcohol had done its work in Epsom town. There we had a larger concourse than usual, and despite the unmeaning wails of the drunkards, we continued until a late hour, always surrounded by earnest listeners. At Epsom several of our City Missionary friends afforded valuable help as of old, as also did our dear friend Miss Alexander, who insisted upon accompanying us both on to the course as well as to the town gatherings. To God be the glory. B. Barry Wake.

Bramblebury Hall, Wandsworth.

THE first anniversary of the work at this Hall was signalized by large and enthusiastic meetings on Sunday and Monday, April 22 and 23. Rev. F. B. Meyer preached on Monday afternoon on the presence and power of the Holy Spirit in trial, service, and fellowship; and his impressive address brought every heart into close touch with the risen and ascended Christ. Mr. Meyer warmly commended the work of the Hall, cordially identifying himself with the Mission begun and carried on under the superintendence of Mr. F. W. Pitt.

A social tea, enjoyed by about 200 friends, was followed by a meeting that exceeded both in numbers and power the highest expectations of those who had organized it. The platform was all too small to accommodate the Christian friends supporting Mr. Pitt. Among them were Revs. W. Fuller Gooch, A. W. Evans, and D. M. Cameron, Messrs. Edwin Smith and C. Russell Hurditch, while sympathetic messages were received from Rev. C. A. Fox, Lieut.-Col. Roberts, and Mr. John Wood.

Every speaker emphasized his sympathy with Mr. Pitt in the trials that he has encountered in his work, and pledged themselves to support him by all means and at all times.

Scripture Readers in Ireland.

FOR seventy-nine years the Scripture Readers' Society for Ireland has pursued with commendable and faithful persistency its efforts for the dissemination of the Scripture, throughout the Sister Isle. Suggestions have often been made as to the methods which should be adopted for carrying on the work, but the committee have considered it advisable to follow the lines laid down by the founders of the Society. The aim of these pioneers was to release from the slavery of sin and superstition through spreading a knowledge of the Word of God.

The work is distinctly spiritual, and all pains are taken in the selection and acceptance of agents. The readers are of two classes—some are located in a parish or union of parishes; and others who itinerate over large areas of country, visiting towns and villages and country districts. The agents are kept supplied with Bibles, Testaments, Scripture portions, tracts, and similar literature for free distribution only.

Never, perhaps, were the Society's agents more heartily welcomed by all denominations, and never probably was more testimony forthcoming as to the value and success of the Society's efforts. The Archbishop of Dublin recently wrote:—"In crowded centres of population in the north, and among the widely-scattered people in parishes in other parts of the country, the readers of the Society are quietly doing work for God, which is a great help to the parochial clergy, and which without their aid could hardly be done at all."

The Bishop of Down and Connor is equally cordial in his appreciation of the agents' services in his diocese. "The readers carry on a steady, unostentatious work, and I know that the assistance they give to the clergy, borne down by the requirements of our great populous parishes, is felt to be of the greatest value."

Such cheering communications are a source of encouragement and inspiration to all who have at heart the welfare of the people of Ireland. The treasurer of the Society is Captain J. Kearney White, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London.

Irish Notes.

THE ninety-fourth annual meeting of the Hibernian Bible Society has been held in the Metropolitan Hall, Dublin, the Bishop of Derry presiding. It was stated that the committee of the Belfast Auxiliary had been enlarged during the year, and made representative of the different religious denominations, and that the issues during the year were the largest on record since 1893.

At the Presbyterian Synod of Derry and Omagh, a resolution was adopted against licensing any young man to preach the Gospel who was addicted to the use of tobacco; and at the Synod of Armagh it was reported that intemperance was still the outstanding vice of the district, and that family worship was neglected in a large number of homes.

Mr. John James Gilmore, B.A., has been set apart by the Antrim Presbytery as a missionary for Western Australia.

Mr. and Mrs. James Dixon, of Belfast, have been conducting a successful Gospel mission in Limerick; and Rev. C. H. Yatman, who is on his return journey from Australia to America, has just closed a similar mission in Belfast. This is Mr. Yatman's second visit to Ireland, and already he has made for himself many friends in this country, and has been instrumental in leading not a few to decide for Christ.

The General Synod of the Irish Church was held last week in Dublin, and the opening presidential address by the venerable Primate, Dr. Alexander, was a beautiful one, couched in a truly Christian spirit. He declared that Christianity was not a creed, but a life; and that if the expression "Outside the church is no salvation" meant eternal separation from God, then he could only say for himself: "My Christ's heart of love is bigger than your church of cast iron." His closing words were very touching: "I have now spoken," he said, "as well as I can, the words of one whose eyes are heavy, and whose Father will soon bid him go to sleep The God of peace be with us, with our land an with our church, and with all churches whic name the Name of Christ." Education matters occupied a good deal of the time of th Synod, which was one of the best and mos harmonious held in recent years. The endow ment fund of the church is at present ove £8,000,000; and although there was a falling of which is thought to be only temporary, of abou £40,000 in the voluntary contributions to th church last year, the sum of £38,000 wa subscribed in aid of foreign missions.

Christian Teaching of Skilled Industries

THERE are very large Sunday-school attached to the King Edward Institution in Spitalfields, and years ago it wa discovered that young people could b attracted from bad companions and viciou amusements by being taught various usefu industrial arts by way of recreation. Henc it has become customary to hold an annua exhibition. These, on one or more occasions i the past, have been graced by the presence of th late Duchess of Teck and her daughter, th present Duchess of York. Quite apart fro this, prizes are given to such as acquire certai industrial arts which will improve their hom life.

Thus, on the evening of April 26, a meetin took place in the large room at Albert Stree at which 127 prizes were given to those wh had won them. There were girls and wome who had showed skill in cookery, laundry-work dress-making, plain needlework, includin cutting out, knitting, woolwork, darning, an the making of boys' suits. On the other hand the men and boys had done excellent work i carpentry, cabinet-making, fretwork, carving making models of buildings, &c. Several lad also received medals for life-saving, swimming cricket, and gymnastics.

The acquirement of such arts as cookin and dressmaking is especially found to add t the domestic comfort of the people, beside representing a considerable reduction in the expenditure. At the same time, all is secondar to the diffusion of the Gospel. The distribu tion of evangelical literature, the Sunda services, the Bible classes, and the Sunda schools were never more vigorously carried o Mr. Charles Montague, the hon. superinten dent, 16, Addington Road, Bow, E., certainl works *con amore*.

A Rotherhithe Mission.

SURROUNDED by a faithful, united, an earnest band of adherents, Pastor Thoma Richardson, of the Rotherhithe Fre Church, has had the joy of witnessing th development of the aggressive and unsectaria work of the Rotherhithe Free Church. Th problem is no longer how to reach the masse but to accommodate the crowds who see admission to the services. The faithful pre sentation of the Gospel, attended by the powe of the Spirit, has led hundreds to profess thei faith in Christ. The membership of the churc has accordingly increased, and now numbe over 700. The various social agencies are in flourishing condition. Whether it is th "People's Own," the "Women's at Home," th "Men's Own," there is every evidence of sub stantial progress.

The Men's Own, which is held in the Tow Hall, continues to be a source of attraction t large crowds. In less than three years ove 2,100 men have joined this Sunday afternoo meeting, and many are the wives and familie who, with thankful hearts, praise God for thi organization. The Public-house Brigade con sists of a band of consecrated men who vis the taverns and bar-rooms with tracts an invitations to the meetings.

The growth of the Sunday School has ex ceeded the limits of the present accommodatio —its scholars now numbering over 1,300—an the work amongst the children is materiall hampered in consequence. The Provident an Slate Clubs prove of inestimable value in time of sickness or necessity; while the services

he "Sisters of the Poor," in their visitation f poverty-striken homes and ministering to he sick, have never failed to win the hearts of he people and influence them for good.

An admirable freehold site has been secured or the new building, which it is proposed to rect as early as funds admit. The hon. secretary s Mr. G. C. Hyam, 115, Trundley Road, Dept-ord Park, S.E.

Scottish Notes.

THE annual inspection of the Boys' Brigade at Glasgow took place on Saturday, April 21, in brilliant weather, before a large company of spectators. Colonel Rawlins, commanding the 26th and 71st egimental districts, was inspecting officer, the otal number of officers and boys on parade eing 4,490.

The celebration on Saturday, April 21, of he semi-jubilee of the Cambuslang Y.M.C.A. as combined with the annual conference of he Lanarkshire District of Y.M.C.A.'s. Mr. Andrew Alston, LL.B., presided, and nearly a undred delegates were present. In the evening Dr. Wells (Pollokshields, Glasgow) preached a pecial sermon in connection with the occasion, n the Free Church.

The death of Rev. George Hunter (of the China Inland Mission) at I-chang, on March 12, s felt by many in Scotland as a heavy personal oss. After a distinguished university and heological career, he was United Presbyterian inister at Stranraer from 1882 to 1889, when e endeared himself to the entire community. fter ten years in China he recently spent a usy furlough time in Scotland, and had just eturned to take up work in Hunan, when e was seized by an attack of malarial fever hich proved fatal.

After his course of Bible lectures in Glasgow rofessor W. W. White is now conducting a imilar series in Edinburgh. Rev. Mr. Grant Bristo Baptist Church) presided at the opening ervice on April 23, when the subject was "The ospel of John." In the evening, Rev. Dr. Iood Wilson (Barclay Free Church) took the hair, and the address was on "The God of braham."

Mr. William Quarrier's heart was gladdened st week by the receipt of two special gifts—1,000 to provide an organ for the church at he Orphan Homes, and £2,000 to cover the ost of an electric light installation in the Con-umptive Homes.

The Scottish National Sabbath School Union eels itself to be face to face with a crisis in its ork, arising from a continued shrinkage over number of years in the numbers of teachers nd scholars alike; and, if the necessary funds an be obtained, it is proposed to appoint a pecial travelling agent, who will devote his hole time and energies to arousing a new nterest in this branch of work.

The Synod of Angus and Mearns held a onference last week on "Church Activities" nd "Aggressive Home Mission Work." Among ther speakers, Principal Mackay said he elieved that never since the Reformation was he Church so active, or its work so successful, s at the present time. Dealing with the state f matters among the young, one minister gave as his opinion that during his ministry of venty-five years the sense of parental respon-hibility had seriously diminished among the cottish people.

Mr. Sankey's Proposed Visit.

THE notice which appeared on March 8 of Mr. Sankey's intention to visit Great Britain in September next, has led to a pressing invitation from Pastor Thomas purgeon to the reopening of the Metropolitan abernacle, and one from the London Evan-elistic Singers' Union, which Mr. Sankey will robably make arrangements to accept. He is lso much in requisition at home for his ldresses on the Gospel in song and story and he narrative of his experiences in Egypt. The apers speak in praise of them, and, better still, hurch reports tell of many young people being rought to decision for Christ.

Scottish National C.E. Convention.

[FROM OUR OWN CORRESPONDENT.]

ALL the members with whom we have come into contact are of one mind, that the sixth annual Scottish Christian Endeavour Convention was a conspicuous success. The gatherings took place at Paisley, beginning on Saturday, April 21, and closing on the following Tuesday. Brilliant weather, combined with excellent arrangements for railway travelling, attracted large attendances from all parts of the country; while the spirit pervading the whole of the proceedings was marked by the deepest earnestness.

As in former years, Saturday was given up to the juniors, and a "rally" was held which taxed to its utmost the accommodation of the Town Hall. Mr. J. Brand Crombie (Renfrew), presided, and, speaking on "Good Counsel for Pilgrims," warned the young people against the popular error by which life, when regarded as a pilgrimage, is associated with sadness and melancholy. A concerted Bible-reading was led by Miss Howie (Paisley).

On Sabbath afternoon an open-air rally was attended by nearly 2,000 people, when addresses were given by Mr. Crombie and Mr. Daniel Andrew (Paisley). At the close a march was made to the Town Hall, and Rev. James E. Houston (Cambuslang), the retiring president, preached the Convention sermon—text, Isa. l. 4.

On Monday morning at the annual business meeting, the secretarial statement showed fifty-three new societies registered, making the present number 487. The senior active membership is 9,604, with 1,940 associates, in all, 11,544: while the junior societies have 2,248 active members, and 1,739 associates, together 3,987. The grand total is thus: 15,531. Of the seniors 6,607 are church members, and 402 associates have become active — the corresponding junior figures being seventy-eight and 243.

In the evening an official reception was given by the provost, magistrates and town council, and thereafter a public meeting was held. Tuesday morning was given to Conference, the first topic being "Christian Endeavour in Scotland in the Light of Experience," led by Mr. J. Frew Bryden, Glasgow. Miss McArthur (Glasgow) brought forward "Junior Endeavour," and explained the difficulties and needs peculiar to this branch. A discussion followed each paper. Later in the day rallies of members belonging to the different denominations were held in various churches throughout the town.

In the afternoon a deeply helpful address was given by Rev. David M. Macintyre (Glasgow) on "Bible Study." "Effective Evangelistic Work" fell to Rev. J. W. Lister (Glasgow). Two large halls were required to accommodate those who assembled for the evening gathering. The office-bearers for the year were announced, and addresses given by Rev. H. B. Workman (Birmingham) on "Ideals, their Place and Power; and Rev. Henry Montgomery (Belfast) on "Greater Things than These." The proceedings concluded with a short consecration service.

Personalia.

Miss Louise Shepard expects to be in Brussels and Paris from May 3 until the beginning of July, unless special engagements should necessitate earlier return. Communications may be addressed c/o Morgan, Hayes, and Co., Paris.

Mr. W. R. Rickett, J.P., treasurer of the Baptist Missionary Society, was unable to attend the public meetings held last week, by reason of the serious illness of Mrs. Rickett. At the various gatherings the shadowed home was remembered before God in prayer, and cordial messages of sympathy with the sorrowing family were sent.

London City Mission.—The Seaside Homes and Holiday Fund enables the workers of the London City Mission to regain lost health and strength which are necessary for the pursuit of their arduous toil amongst the poor of the metropolis. The missionaries and their wives, needless to say, warmly appreciate the support accorded to the movement.

Obituary.

MRS. FREDERIC SMITH.

MRS. FREDERIC SMITH, formerly of Stratford, entered into rest at her residence, Mount Park, Coggeshall, on Thursday last week, in her sixty-fifth year. Brought up in the Society of Friends, she was a lover of all quiet and sincere Christian work. She will long be remembered for her labours as a teacher in the men's night school at the Stratford Conference Hall. She was also club secretary of the large mothers' meeting held there, giving herself most devotedly to this work, from the opening of the hall until she was laid aside with cancer some years ago.

PREBENDARY STANLEY LEATHES.

The death is announced of Dr. Stanley Leathes, rector of Much Hadham, and for many years Professor of Hebrew and Old Testament Exegesis at King's College, London. The son of the late Rev. C. S. Leathes, the lamented scholar was born in 1830. He graduated in 1852 at Jesus College, Cambridge, and for some years worked hard in Old Testament study. Having done clerical duty in several London parishes, he was elected to the professorship at King's College. Subsequently he sat upon the Old Testament Revision Committee, becoming Prebendary of St. Paul's in 1876. He was in succession Boyle, Hulsean, and Warburton Lecturer, and wrote a number of books, all of them inspired by firm loyalty to Scripture integrity and authority.

REV. E. WILKINSON, PH.D.

The death of Rev. Dr. Wilkinson, for some years incumbent of Christ Church, Leamington, removes a prominent advocate of Evangelical truth. Ordained in 1854, he filled curacies in various places, and in 1871 became rector of Snargate-with-Snave, Kent, where he laboured with much blessing for eleven years. During that period he issued many Evangelical and Protestant publications. One of his favourite methods of disseminating pure Gospel truth was to insert edifying Scriptural paragraphs in the weekly local newspapers, for which he gladly paid as advertisements. Possessing landed property in Yorkshire, he was always ready with his purse to help forward Evangelical work. At Leamington he succeeded an extreme Ritualist, and had practically to gather a new congregation. Every vestige of Ritualistic furniture was removed, an Evangelical hymn book replaced the sacerdotal one, and the Gospel of Christ was faithfully proclaimed.

MRS. J. T. DUNN.

Many are mourning the departure of Mrs. Martha Dunn, wife of the well-known elder of the Metropolitan Tabernacle. A correspondent writes of her:—"An early conversion was followed by a godly life, which expressed itself in works of faith and love; so that the Sunday school, the church, and the home circle, benefited by her example and influence. For over forty-seven years she was the loving helpmeet of a worker who is deservedly held in high esteem. Her pastor, Rev. Thomas Spurgeon, was unavoidably absent from the funeral, which took place on Friday last at Forest Hill Cemetery. The service at the grave was undertaken by Revs. C. B. Sawday, W. J. Mills, R. J. Beecliff, and C. L. Gordon. Representatives from the diaconate, elders' court, church, and congregation of the Metropolitan Tabernacle, Mr. Dunn's Bible Class, and the Richmond Street Mission, attended; thus expressing their sympathy with Mr. Dunn and his family in their bereavement, and also their desire to honour one whose piety had proved its divine origin, not only by its endurance, but also by its fruits."

Theology Class.—The class held for so many years at the Pastors' College, under the leadership of Mr. S. Johnson, will be resumed on May 8. New students are invited to join. The class is free. Particulars may be obtained from Mr. G. Hall, Pastors' College, Temple Street, Newington, S.E.

University Notes.

[FROM OUR CORRESPONDENTS.]

CAMBRIDGE.

ON Sunday, April 26, the University pulpit was occupied by Rev. Dr. A. Robertson, Principal of King's College, London. Taking as his text Gal. iii. 28, his subject was "Christianity and Nationality."

The usual May Term open-air services, held by University men in various parts of Cambridge, were commenced last Sunday.

The annual sermon in connection with the Cambridge Branch of the Church of England Young Men's Society was preached on April 26, in Holy Trinity Church, by Rev. W. W. Hough, of the Corpus Christi College Mission, Camberwell. Mr. Hough based his sermon on Rom. vi. 5: "The Likeness of his Resurrection." A large number of the members of the Society were present.

OXFORD.

OXFORD showed its warm appreciation of Dr. Chavasse by crowding St. Peter-le-Bailey Church on the occasion of his last sermon—Sunday week. Many were unable to obtain even standing room. The Bishop-elect took as his text "Cleave to that which is good" (Rom. xii. 9), and disclaimed at the outset any idea of preaching a farewell sermon in the commonly accepted sense of the word. He wished, he said, to remind them of some of the great principles which for fifty years had been preached in that Church.

The sermon was markedly characteristic of Dr. Chavasse: eminently practical, closely reasoned, and full of fervour. He urged his hearers to cleave to three things amongst others—to a *Book*, to a *Society*, and to a *Person*. Cleave to the Bible, he pleaded, because the Old Testament was the Bible of our Lord, and the New was written by men directly taught by the Spirit of God. Cleave to it, because it has inspired men and women as no other book has done, because of its wonderful adaptability to the needs of men, meeting the world's deepest cravings. He urged them to cleave to the Church of England because it was a great historic Church, uniting apostolic order with Bible truth, a great breakwater against unbelief and superstition; yet he reminded his hearers that other communities had their roll of martyrs and their lists of saints.

Last of all, and chiefest, he said, let us cleave to a Person, and that Person our Lord Jesus Christ. The heart of religion is not a doctrine, a precept, but a Person, a Divine Person, the God-man Jesus Christ; and our supreme duty is to cling to Him, taking Him as Saviour, Master, Teacher, King, Friend, and Brother. It was a stirring message, and will live long in the minds of all who heard it.

Rev. W. Warner, of Christ Church, who for the last twelve years has taken a warm interest in the college servants, acting as president of their Society, was the recipient of a silver inkstand on Wednesday, the servants being anxious to show in some way their gratitude for his kind interest. There is no class of men in Oxford who need more sympathy and encouragement than college servants, and the presentation shows how eagerly they will respond to any sympathy. It is to be hoped that before long something will be done to make their Sundays less laborious, and to afford them greater opportunities for attending Divine service.

Limerick Soldiers' Home.—In a letter from Bloemfontein, Captain J. Shawe Taylor, who is serving with the South African Field Force, says: "The Secretary of State for War has approved of the new Soldiers' Home which is being formed in Limerick being in future known as the "Lansdowne Soldiers' Home," as a mark of his sympathy with the movement. A sum of £2,500 has been subscribed, and a suitable piece of ground and building in Limerick has been purchased. Extensive alterations have, under Miss Sandes' supervision, been commenced, and it is calculated that the Home, with its reading-room, coffee-bar, meeting-room, baths, and non-commissioned officers' room, will be open to soldiers of the garrison on October 1. Lieutenant T. E. Kelsall, Royal Engineers, 15, Barrington Street, Limerick, is acting as hon. secretary of the project."

The Cowper Centenary.

THE quiet town of Olney was *en fête* on Wednesday last. Visitors began to arrive the day before in order to explore Cowper's country before the rush commenced. The Ouse flowed peacefully between its level banks; all was quiet there, and in the churchyard where John Newton lies buried. In the gallery of the church is Cowper's pew. Surely the people of this district were highly favoured, for Newton was succeeded by Thomas Scott, the commentator; while, in the adjoining parish of Turvey, Legh Richmond officiated for some time.

Triumphal arches were erected in the town, and everywhere yellow and green were to be seen in honour of the poet whose colours these were. It was a pleasing sign of the harmony of the proceedings that the address to the children in the market-place was given by the writer, a Free Churchwoman; while the public meeting, after the opening of the museum, was held in the Congregational Chapel, the proceedings terminating with a sermon in the church by the Dean of Canterbury.

Mr. Thomas Wright, of Cowper House School, the greatest living authority on Cowper, has largely been the means of arousing the enthusiasm of his fellow townsmen, so that the centenary of the poet's death was kept in a most hearty way, and by all classes and denominations. The poet's house has most kindly been given to the town by Mr. W. H. Collingridge, well-known in connection with the *City Press*, who was born in the house, and many relics belonging to the poet and his friends have now a resting-place there.

The service in the church was one never to be forgotten by any who were privileged to take part. Three of Cowper's hymns were sung; "Hark, my soul, it is the Lord," "Jesus, where'er thy people meet," and "There is a fountain filled with blood." It was a case of singing the Gospel, and many were visibly affected. After the sermon, a hymn composed for the occasion by Canon Rawnsley was sung.

Dean Farrar took for his text, "O, send forth thy light and thy truth," and he paid a well-deserved tribute to Cowper, as having been used of God for disseminating light and truth. He was not one of those "whose souls were in the market." He showed a purity and kindliness in all that he said and did, and he helped home life and kindled a love of Nature by the way in which he touched the common objects of daily life.

The Dean quoted from the poet to illustrate his points one by one, and, in conclusion, gave some verses from Elizabeth Barrett Browning, closing with the lines:—

And how, when, one by one, sweet sounds and wandering lights departed,
He wore no less a loving face because so broken hearted.

Bristol. E. F. E.

Palestine in London.

IT is a pleasure once more to call attention to the Palestine displays which that new but enterprising society, "The Holy Land Lectures Fund," has organised in the Conference Hall, Eccleston Street, Belgravia, close to the Victoria Station. "Palestine in London" is open five times each week—on Tuesdays and Thursdays at 3.30 and 8.0 p.m. and on Wednesdays at 3.30 p.m.—and has now been delighting and instructing large audiences for the past five weeks. In this work, Scriptural instruction, both in style, matter, and illustration, is made for all thoughtful, earnest hearers in the best sense of the word, truly entertaining—just as an actual visit to Palestine itself would be entertaining. We strongly commend to the churches the important object lesson these displays afford.

Those who come to London for the May Meetings should make a point of attending, for they will find the lectures both pleasant and profitable. Every week new life-sized oil paintings are shown, really exquisite works of art, as we might have expected from Mr. Holman Hunt's openly expressed opinion, and also from that of Mr. Frederic Shields, and so skilfully composed as to bring before us, with perfect realism, countless biblical allusions which can only be fully realized and pictured in this way. Many assert that Mr. Neil is even a better lecturer without his valuable oil paintings so vivid are his word-pictures of Bible scenes. Rev. H. J. R. Marston, M.A., of Eaton Chapel, Belgrave Square, speaking at the close of one of Mr. Neil's "talks," said: "Though, as some of you are aware, I have lost my sight, so graphic and vivid have been Mr. Neil's word-pictures in describing his beautiful oil paintings, and in bringing out the important new light they throw upon Holy Scripture, that I can truly say I have seen them all!"

Next week the subject is "More Strange Scenes in Syria," and Mr. Neil promises to deal with some of his discoveries in Palestine which throw new and important light on the Bible. Yet it is only right to say—for these discourses are all highly original—that there is no lecture, of the five which he has now given, in which he has not done the same. Man after man has ventured to speak to Mr. Neil at the close, declaring that, though earnest students of the Word for years, after listening to two of these "talks" the Bible has already become a new book to them!

Tryphena Mission.—In a locality noted for its poverty—which, however, often hides its head under the externals of respectability—this mission continues to prove a means of succour to many. The infirm and sick are visited and relieved in various ways; the destitute children are provided with free meals, and to all is preached the Gospel of Christ. The declining years of many of the indigent and impotent poor are cheered by the comforts thus provided. Gospel services, a Sunday school, Band of Hope, are useful adjuncts of the mission. The superintendent is Mr. B. F. Adams, 39, Lichfield Road, Bow, E.

The May Meetings.

National Refuges for Destitute Children

OBJECT lessons in the beneficent and varied operations of this organization, which has so long aimed with eminent success at the reclamation of neglected children throughout our land, were afforded by the fifty-seventh annual meeting held in Exeter Hall on Tuesday afternoon of last week. The Earl of Jersey presided, and there was a very large attendance of supporters and friends of the Society. "Now thank we all our God" was the grand old hymn of gratitude with which the choir, comprising children from the various Homes, opened the proceedings. A lively "vocal gallop" formed one of the items in a plentiful selection of music, dividing the speeches one from another; and the youthful members of the audience were simply delighted by the quaint rendering of a piece called "Four-and-Twenty Blackbirds." It was very evident that the young choristers gathered from the Homes find, in singing and in sportive exercise, abundant means of brightening the course of their industrial training; and it is the expressed desire of the executive that, in years to come, they who are now children may have cause to look back with pleasure to happy days spent under Christian care.

The Secretary, Mr. H. Bristow Wallen, gave a brief sketch of operations, from which it appeared that

MORE THAN 800 BOYS AND GIRLS

are now in the two training ships, and in the various homes or schools. The total number of children admitted into the refuges up to the end of 1899 was 15,351—viz., 12,866 boys and 2,485 girls. Receipts for the year 1899 amounted to £30,056, and the total payments to £28,856. During the year an outstanding liability of £7,500 has been cleared off; and an urgent appeal is made that the society may now be enabled to carry on its good work free of debt, and to make up for loss of income owing to funds diverted by war charities.

In offering favourable comment upon the report, the noble Chairman said it is obvious that the more money the Society receives, the better able will it be to carry on its all-important work. His advocacy of the claims of the institution was based upon two facts. First, that the education given to these children is built up upon the truths of Christianity; and secondly, that the boys have some share in maintaining the integrity of the Empire, the homes being represented in no less than fourteen regiments, and on certain ships of war now serving in connection with the South African campaign.

The Dean of Canterbury said he considered the work of this Society to be thoroughly admirable, and a work for which the whole nation may well be grateful.

THE FATE OF EMPIRES

depends upon the education of youth; and if our destitute children are neglected, the whole nation must ultimately suffer. Both Greeks and Jews give frequent evidence, in their respective national histories, of the intense interest taken in early ages concerning the wise education of children. Three thousand years ago, an Assyrian brick, while moist, had the royal mark impressed upon it, but that sign was effaced by the foot of a dog; and nothing but Divine grace can replace God's mark upon degenerate human nature.

Still further variety was given to the afternoon's engagements by musical drill upon a broad dais erected just below the platform. In these exercises, boys from the farm establishment were accompanied by the band of the Shaftesbury School. After the collection, "Our Colonies Waltz" afforded opportunity for blending the young performers' voices and instruments in tuneful aspirations for home and colonial union, and for the return of an abiding peace.

Rev. Mr. Bennett, in the absence of Admiral Field, spoke of frequently witnessing that part of the work which is carried on at Bisley, where, as he had found, discipline is tempered with love. Results of Scripture examination were eminently satisfactory. There was sure advance in school life, as well as in home life; and one could not fail to realize the existence of a deep and real religious work among the children.

Twenty minutes were devoted to limelight views in illustration of the Society's manifold operations, the pictures going to show that the enterprise is thorough, real, and good, from whatever point it may be regarded; and it was mentioned that while some of the rescued ones serve Queen and country in army and navy, by far the larger number are drafted into the diversified employments of civil life.

Trinitarian Bible Society.

NEW fields of work are opening before the Trinitarian Bible Society, in various parts of the world; and interesting particulars concerning the extensive production and wide distribution of God's Word were given at the sixty-ninth annual meeting in Exeter Hall on the evening of April 24.

The report—read, for the Secretary, by Rev. F. C. Lovely—recognised at the outset that the work of a Bible Society is, necessarily, one of conflict. For fifteen centuries Satan kept the Bible from the people, and when the tortures of the Inquisition and the fires of the martyrs' stake failed to stamp out Holy Writ, then, as an "angel of light," he used the Church of Rome to forge versions of her own which should serve as an "antidote" to what she called the "poison" of the faithful versions made by Protestants. It is against the activities of this transformation that the Trinitarian Bible Society is labouring and witnessing. Considered as

A HOME MISSION,

the Society looks for Christian support even on this ground. Eighty-five meetings have been held, and addresses were given on various Biblical subjects, during the past year. Six new auxiliaries have been formed, while the Lord's people have been, in increasing numbers, strengthened and refreshed in their faith.

Receipts have amounted to £2,741, making, with balances brought forward, £3,610. The expenditure was £2,724, leaving a balance of £886, of which £700 is on deposit to meet payments becoming due. The year's combined English and foreign circulation of Bibles, Testaments, and portions was 71,301.

As to the work of the Society abroad, its Hebrew New Testament is still being used by God for blessing to his ancient people, and another edition has been printed. One fact which has recently come to light greatly enhances the importance of this work in the near future, viz., that Hebrew is to be the coming language of Palestine, and is to be the common vernacular of all Jews returning thither. A correspondent of the *Jewish Chronicle* recognises the fact that there is a fresh movement among the people towards the study of the New Testament. The Hebrew-German Bible has been at length completed; but the size of the edition to be printed must entirely depend upon the means supplied to the Society.

Pastor and Madame Lopez Rodriguez, who represent the Society in Spain, send encouraging details of

SPIRITUAL SEED-SOWING,

and some measure of results reaped in that priest-ridden land. Bible distribution is to be carried on at the Paris Exhibition; and during the last few months ready and thankful response has been made to the many calls for help in regard to supplies of Scriptures at the front in South Africa. Arrangements have also been made for the distribution of Dutch New Testaments among the prisoners arriving at St. Helena.

Lieutenant-Colonel Bentinck, who occupied the chair, urged that, having regard to the lamentable inroads of worldliness, fleshly lusts, and giving place to the devil, earnest Christians should be active in spreading God's Word among all peoples. Rev. James Ormiston moved adoption of the report, and pointed out the sufficiency of the Word of God for effecting the divine counsels and purposes. It is our encouragement to know that

DIVINE TRUTH IS IMPERISHABLE,

the grace of God is invincible, and the purposes of God are eternal. The Society has a threefold office in regard to the Scriptures, as their guardian, their steward, and their messenger.

As seconder of the motion made by the last speaker, Rev. Silas Edge said that apparent friendly bearing toward us, on the part of our spiritual enemies, is one of the greatest dangers against which we are called to contend. In days of danger and difficulty, it is cheering to find the Society maintaining its position as a standing witness for the truth of God.

The report was unanimously approved, and then Rev. James Wall (for more than twenty years a Baptist missionary in Rome) acknowledged the good hand of God guiding the Society into new spheres in which to labour, and expressed full confidence that He will supply the means to carry out the good work in contemplation. His reminiscences of the first Bible-reading in Rome were very interesting, and some remarkable instances were given of the powerful application of the Word by the Holy Spirit, and of the readiness of all classes to receive it. Pastor W. Faber (Berlin) and Rev. J. M. Tryon also addressed the meeting.

Testimony to Israel.

THE large attendance at the annual meetings of the Hebrew Christian Testimony to Israel on Tuesday was an evidence of unabated interest in the spiritual welfare of God's ancient people. The afternoon gathering at Brunswick Chapel, Whitechapel, was presided over by Mr. James E. Mathieson, who recognised with gratitude the sympathy and support the movement had received, and spoke in hopeful terms of the prospects of the work.

The Hon. Treasurer, Mr. A. Boake, made a brief and encouraging statement on the year's operations. He referred to the devotion and self-sacrifice displayed by the workers, many of whom were voluntary helpers. The

NEW MISSION HOUSE

will, it is hoped, be ready for occupation before another winter. Enlarged provision will remove a considerable obstacle to the development of the Mission. Towards the cost of the undertaking £4,750 has already been suscribed, leaving a sum of £3,500 still to be raised.

Rev. David Baron acknowledged the generosity which had been accorded to the work. There is in the East End of London a larger Jewish population than in Palestine. The aim of the Mission is to testify of Christ—to witness by word and life. The Society has often to encounter hostility, prejudice, and reproach from those who fail to understand the workers' motives, but, notwithstanding opposition, there is happily to-day a more widespread interest than ever.

Rev. Robert Graves Walker, in an impressive manner, adduced passages of Scripture explaining

THE FAITHFULNESS OF GOD

to both Jew and Gentile. Rev. James Douglas, of Brixton, and Rev. W. J. Watkins, of West Hampstead, followed with helpful and encouraging words. Mr. Finlay Gibson com-

mented upon Matthew xxviii., remarking that all Christian testimony should be based upon the resurrection of Christ. The speaker dwelt upon the invitation, "Come and see," and the command, "Go and tell"—the result of prompt obedience; and the missionary promise, "Lo I am with you alway." The afternoon meeting terminated with a few earnest words by Rev. C. A. Schönberger.

At a subsequent gathering, in the Mission-house, Whitechapel Road, addresses were given by several workers and friends.

Baptist Union Assembly.

By a Minister.

THE Spring Meetings of the Baptist Union are fitly introduced and closed by great missionary gatherings. On Sunday, April 22, the Metropolitan pulpits were occupied by preachers, chiefly from the provinces, who sought to further the work of the Missionary Society. On Thursday, April 26, Exeter Hall was crowded in every part upon the occasion of the annual missionary meeting. Between the Sunday and the Thursday the Baptist Union Spring Assembly was held.

The inaugural meeting for prayer was held in Bloomsbury Chapel on Monday afternoon, April 23. Immediately following this, Dr. Clifford, the retiring President, introduced his successor, Rev. W. Cuff, of Shoreditch Tabernacle, whose noble work is known all over the land. No greater contrast could be imagined than that which exists between these two ministers of Jesus Christ. Intellectually and (in parts) theologically they move on different lines, yet each is enthusiastically devoted to the one Lord.

Mr. Cuff's presidential address was delivered to a great audience, which crowded Bloomsbury Chapel. It was a notable utterance concerning the work and power of the Holy Spirit in Christian service. Such a well-worn topic lends itself to the utterance of platitudes, but Mr. Cuff was surprisingly fresh, and his burning words will long be remembered. The latter part of the address was an earnest plea for

A RETURN TO APOSTOLIC SIMPLICITY.

With deep solemnity the speaker entered his protest against many of the methods employed in Christian work to "attract" the people. We need supernatural power to accomplish a supernatural work. A number of veterans well known in Christian work gave free expression to their delight with Mr. Cuff's weighty words. Amongst others present were Mr. Henry Varley and Pastor Archibald Brown.

With absolute unanimity the Assembly chose the venerable Dr. Alexander Maclaren to be Vice-President of the Union; so that, if God spares him, at this time next year this gifted scholar and "prince of preachers" will occupy the President's chair. Although seventy-four years of age, the doctor is remarkably vigorous. So mighty a spiritual leader cannot help but accomplish much good for his brethren, and, indeed, for the churches generally.

Three thousand people filled the City Temple on Monday evening. It was a "young people's meeting," but the age limit was very elastic, for many who are no longer young were present. The addresses were very inspiring, and not a little real help was rendered by the singing of Madame Antoinette Sterling.

Wednesday afternoon, April 25, was given up to the consideration of public questions. An important resolution on the proposed Roman Catholic University in Ireland was moved by Rev. C. Joseph, of Cambridge, who delivered a telling speech upon the subject. Mr. Joseph's tone was most moderate. He was careful to say that we were removed as far as possible from any notion of

PERSECUTING ROMAN CATHOLICS,

but if they wanted a University let them provide one with their own money. He clearly showed that the creation of a State-endowed Roman Catholic University was reactionary, incompatible with the higher interests of education, an encroachment upon the rights of the tax-paying public, and destructive of the principle of religious equality. The resolution was carried with enthusiasm.

On the Wednesday evening, a great crowd of people attended the City Temple for the public meeting of the Total Abstinence Association. The platform was a representative one, the speakers including Canon Fleming and Mr. W. S. Caine, J.P.

A justifiable innovation this year was the holding of a reception, at the Holborn Town Hall, in favour of the Twentieth Century Fund. Sir John Barran received some 500 guests. That the raising of a quarter of a million of money is not regarded by Baptists as a mere commercial affair was abundantly demonstrated on Thursday morning, when Professor Hackney, M.A., read a paper upon "The Spiritual Aspects of the Twentieth Century Fund," in which he emphasized the evangelistic aims of the movement.

A remarkable paper was read on Thursday morning by Mr. Robert Cameron, M.P., on "Social Problems." He dealt in a searching manner with the causes which underlie poverty and crime, and insisted upon the unwisdom of trying to grapple with effects while the causes are left untouched. Dealing with

THE QUESTION OF DRINK,

he mentioned that a deputation of publicans once waited upon him, and begged him to leave moderate publicans alone, and confine himself to the helping of drunkards. Mr. Cameron promptly replied, "For every drunkard I save, you make two fresh ones." Upon the question of purity, the speaker uttered some weighty words. "There must not be one law for the woman, and another for the man—every man demands that his bride shall come to him a pure woman; the bride has equal right to demand that her husband shall come to her a pure man." In the way of remedies Mr. Cameron declared that all Christians should insist upon the enactment of Government measures for the removal, as far as possible, of the causes of poverty and crime. Then, everyone had a personal responsibility to take in hand and to save the downtrodden and the abandoned. A case was cited of a minister who spent six years in trying to save one man from the curse of drink, and who eventually succeeded.

Mr. Cameron's paper made a deep impression upon a large audience. The missing note in it was supplied by Mr. Cuff, who has had wide experience amongst the poor, and who added that the Gospel was the great force, after all, for removing the causes of poverty and crime.

Mr. Shakespeare, the Secretary of the Union, announced at the closing session of the Assembly, that the sum promised up to date for the Twentieth Century Fund was £135,113. It is beyond question now that the quarter of a million aimed at will not only be forthcoming, but exceeded.

An oration by Dr. Clifford, on "The Demands of the Twentieth Century," concluded the meetings of the Assembly. The speech lasted for nearly an hour and a half, and was a comprehensive utterance. On the Thursday afternoon a supplementary meeting was held in connection with the "Baptist Ministers and Missionaries' Prayer Union." Rev. F. B. Meyer, presided, and there was a large audience. The subject chosen for consideration was "How our Churches may best meet

THE RELIGIOUS INDIFFERENCE

of the Age." Very helpful addresses were given by Revs. Darlow Sargeant and J. Wilson (of Woolwich), both of whom have had wide experience in dealing with men and women. Mr. Sargeant's address consisted of a series of illustrations from life, showing how people outside all churches can be reached and brought to Christ. Mr. Meyer concluded the Conference with some practical words. In particular, he advocated the abolition of the pew-rent system, as being a great hindrance in the way of getting men to church; and, further, he urged the ministers to lay themselves out, as he had done with so much success, for young men and boys.

In points of numbers, helpfulness, enthusiasm, and devoutness, it is agreed on every hand that the meetings of this Spring have excelled those of any previous year.

The Protestant Alliance.

WHILE Rome's agents, and tendencies Romewards, are active and obvious, it is well that Protestants should be wakeful and diligent. Latimer's word of encouragement to Ridley was, "Be of good cheer; play the man!" It has reverberated and echoed to our day, and has entered the ears of many who hold most earnestly to Evangelical doctrines and practices. Steady and persistent work in the direction of instructing the people on the evils of sacerdotalism, and setting forth Reformation truth, is the great ministry of the Protestant Alliance, whose annual demonstration, held on Wednesday last week, was hearty in character and fruitful in stimulus.

In the afternoon the gathering was presided over by Rev. Dr. Kennedy Moore, amid many tokens of the unity of purpose which binds and combines the adherents of the cause. In some opening remarks the Chairman described the insidious manner in which the Romanists have been preparing to attack the liberties and Protestant Constitution of Great Britain. The number of Roman Catholics in the Houses of Parliament was urged as

A CAUSE FOR ALARM.

Are we to lose our liberty as Englishmen, and be bound in the fetters of the dungeon house of Rome? Men will be led to support the Protestant movement only as we enable them to feel that we are striving to uphold the truth of the Gospel and the honour of Christ, and aiming at the salvation of souls through the Saviour's mediation.

Rev. Dr. C. H. Wright moved a resolution asserting the vital importance of the preservation of the Protestantism of the nation. In the course of a vigorous address, he maintained that though differences exist as between the Established Church and Nonconformists, all Evangelicals are agreed as to the great verities of the Protestant religion. There must be a practical

UNION OF ALL PROTESTANTS,

for the Church of England needs the help of Free Churchmen in defending her in this time of grave anxiety. Dr. Wright dealt with the teaching associated with the celebration of the Mass, and the practice of auricular confession, repudiating the claim of ministers to be channels of grace, any further than pointing sinners to the One who alone takes away the sin of the world. In order to accomplish their end, as Protestants, they had now to turn from the bishops to the State, if the plague of Romanism is to be removed.

The resolution was effectively supported by Rev. W. C. Minifie, who advanced various reasons why there should be no submission to Rome. We cannot accept her claim of infallibility, enforced by Papal decree. We cannot recognise her as the only true Church. The speaker declared himself "too much a Catholic" to become a Roman Catholic, and to submit himself to such a system of mental, spiritual, and

ECCLESIASTICAL DESPOTISM.

Mr. Minifie closed with an urgent call to "study, preach, defend, and above all to live, the truth."

Rev. C. Fenwick Ward advanced four reasons for objecting to the institution of the Mass—in principle it is unprimitive, un-English, unreasonable, and unscriptural. Neither sense nor science can prove or commend transubstantiation. We find it opposed to the teaching of the Word of God. The work of Christ needs no repetition, for it is a finished work; no amplification is possible, because it is a perfect work. A fourfold ground for opposing the confessional was set forth; auricular confession is degrading to the priest, dangerous to the poor penitent, opposed to the interests of the Church, and a usurpation of the prerogative of Christ, the only Mediator.

Rev. J. B. Barraclough, in a few stirring words, emphasized the importance of studying the Word in order to a refutation of error—not

only the errors of Ritualism and Romanism, but also those of Rationalistic unbelief.

At the evening meeting the hall was crowded. Mr. B. Nicholson presided, and addresses were delivered by Revs. W. Cuff, W. R. Mowll, H. Lindsay Young, and others.

The Railway Mission.

THE anniversary gatherings in connection with the Railway Mission were full of spiritual stimulus. The list of meetings was an extensive one. Three days were devoted to conferences, which were largely attended by workers and friends from various parts of the country, as well as by delegates representing railway work in foreign lands.

The proceedings culminated in an enthusiastic meeting held on April 25 at Exeter Hall. Sir H. H. Bemrose, M.P., presided, and Mr. R. Nixon, B.A., the secretary, gave some account of the Mission's progress. During the past year twelve new branches have been established, making a total of over 400. Gospel services, Bible classes, and special missions have resulted in many being brought to the Saviour. One notable case was that of an engine-driver, a slave to strong drink, who had been brought under conviction of sin. One afternoon, after a week of heavy drinking, when he was almost in despair, the mission workers visited him, and by his own fireside he cried to the Lord to save him.

HIS HOME BECAME ENTIRELY CHANGED,

and the wife, who at first was sceptical as to the genuineness of her husband's professions, found salvation herself in a cottage meeting held in their home. This driver had been nicknamed "mad Peter," and one of his mates said he would give a shilling to hear his first testimony. The words, "kept by the power of God," which proved a source of strength to him, appear in a conspicuous place in the home.

At Liverpool, Manchester, Leeds, Bradford, Glasgow, Cardiff, and other important railway centres, meetings are held regularly every week, during part of the meal hours, in messrooms connected with goods and other departments. During the last half of the meal hour a short service is conducted for the men, who welcome the joyous singing of hymns and the brief Gospel addresses. At these meetings the message of the Gospel has reached men who have not been in a place of worship for years, many, it is believed, being led into a new life.

Blessing has also attended the operations of the mission abroad. In India the work has been carried on chiefly on the East Indian Railway, the company having granted facilities to the Society's missionary, Mr. Thomas Pollock. Meetings were held at Jamalpur—where, in the locomotive workshops, there is a native staff of about 8,000 persons—Cawnpore, and other important centres. In the course of the year's itinerary, over 13,000 miles were traversed. Meetings were held in the institutes at the respective stations, and, where such places were not available, in the bungalows. Mr. Pollock was

PERMITTED TO REAP

as well as to cast the good seed of the Kingdom into the soil, and had the joy of seeing a number of railway men turning to God.

In South Africa, at the important military depôt at De Aar Junction, as none but railway and military men were allowed on the railway platform, the duty of commencing Gospel work among the troops devolved on the Railway Mission evangelists. The only hall in the place being "out of bounds," a railway guard gave the use of his house and yard, for the purpose of starting a Home. In a few hours, with willing help, the house was furnished, and the commanding officer who inspected it put it "in bounds." In Japan, too, good work has been done, and a number of railway officials have been impressed. The prospects are of a cheering character.

The meeting was subsequently addressed by Messrs. S. Gurney Sheppard and Josiah Nix, the audience expressing especial satisfaction with such reports and comments as referred to the spiritual revivals which had broken out at various centres.

Christian Colportage Association.

SOME of the men employed by this society came up for the twenty-sixth anniversary in Exeter Hall last Thursday. There was very hearty praise, prayer, and testimony in the afternoon, Mr. T. A. Denny presiding. A little later the second meeting was held, with another chairman, in the person of Mr. W. H. Seagram. No one who was present could doubt for a moment that the men take real delight in their labours for Christ; and some of the Association's supporters gave substantial evidence of their confidence in its aims and attainments. Colporteur Weaver, of Doncaster, told of men and women who received his saving message a year or more ago, living consistent, Christian lives, and influencing others for God. After Scripture reading and prayer,

Mr. H. D. Brown, Secretary of the Association, made brief reference to the printed report. The fearful extent to which the printing press is used in the service of evil, creates vast need for the work of carrying the Scriptures, and pure Christian literature, to the homes of the people; and this is done by earnest, godly men, who not only persuade the people to buy, but seize the opportunities thus afforded for speaking to them personally concerning their salvation. As a result of the determination to maintain the high character of the work as

A MISSIONARY AGENCY,

God's blessing very largely rests upon it. The Society has been exceedingly useful among persons who are shut out from the usual means of grace, particularly in lonely country districts. A staff of 134 colporteurs is now engaged in the work; and during the past year Bibles, Testaments, books, magazines, and text cards were sold, to the total value of £16,226. Besides this, about 700,000 Gospel tracts have been distributed free. A special feature of the past year's work has been the large circulation of the "Marked Testament," which has been used of God to lead many anxious souls into "joy and peace in believing." Some 2,000 villages and hamlets are regularly visited; but many letters are received, telling of the spiritual famine, apathy, almost heathen ignorance, drunkenness, and immorality which abound in some parts, and asking if colporteurs cannot be sent to these places. As to finance, nearly the whole of a legacy received during the year had to be applied to reduction of deficit, arising chiefly through failure to obtain needed help for old-established districts, where guarantors have passed away, and their places have not been taken by others.

The Chairman told how a man, who afterwards confessed himself a Romanist, had obtained from the Secretary full information concerning the working of the Association. Promulgators of error are practically recognizing that this is

A READING AGE;

but those who enjoy a personal knowledge of Christ are, in his name, determined to make use of the God-given weapons of a vital faith in opposition to the deadening influence of mere religionists. Mr. Martin Hope Sutton had, under the infirmities of age, specially journeyed to London that he might speak of long-standing and warm interest in the principles and work of this society.

Valuable assistance rendered to evangelists by the colporteurs, and the happy effects of co-operation between these two classes of Gospel workers, formed the text of some earnest words from Commander P. Wolfe Murray, R.N. Colporteurs have, in their packs, books for every stage of spiritual attainment; and some of these publications are found to be very useful in the edification of new-born souls, and even in affording increased knowledge to local preachers. The work of this Association helps those who are serving God in the direct preaching of his Word. He strongly urged all friends of the Association to join the "Chain of Prayer" in connection therewith, even though they can give neither active nor monetary assistance.

Previous to the collection being taken, prayer was made that donors might be Divinely guided in their action; and it afterwards appeared that, in addition to small sums put into the plates, three or four larger gifts or promises amounted to £210.

An appeal for more colporteurs in the spiritually dark places of North Devon, was made by Mr. W. R. Moore, a resident in that county. He was convinced that infidelity creeps over the land as the effect of repugnance to doctrines which even simple peasants know to be contrary to the Word of God. Workers who are on the same social plane as the people, and who simply seek to commend the love of Christ, will find open doors and ready ears.

Reformatory and Refuge Union.

THE record of the Reformatory and Refuge Union is a long and honourable one. It has originated and developed many movements for the improvement of the social condition of the country, and, as the years go by, the organization manifests no whit of lessening energy. A large number of organizations are affiliated to the Union.

At the annual gathering held on Thursday last at St. James's Hall, the reports of the year's work, furnished by the Secretary, Mr. A. J. S. Maddison, were received with interest by a crowded audience. Through the action of the council

A NUMBER OF NEEDED REFORMS

have been brought prominently before the public. Lord Leigh, a vice-president of the Union, was successful last session in obtaining the passing of a Bill entirely abolishing the sentence of imprisonment previous to committal to a reformatory in Great Britain. A Bill was introduced into the House of Commons by Mr. Drage at the close of last session, with the object of safeguarding those children who are habitually tramped about the country by their parents or professing parents, with no settled place of abode. Efforts are also being made to secure an extension of the age of admission to reformatory schools, and to obtain for Ireland the improvements in the law which have been found so helpful to child-saving work in England and Scotland. A Bill embodying the necessary amendments is now before Parliament.

A special committee has carefully watched the working of the Inebriates Act, and has facilitated its operations by communicating with county and borough councils and with the managers of inebriate reformatories, by publications, and by a grant of £500 to a reformatory for men which receives all classes of inebriates. Two workers among boys and three rescue officers have been employed throughout the year, the former in the visitation and rescue of poor and neglected children generally, the latter more especially in the enforcement of the 1880 Industrial Schools Act Amendment Act, and the rescue of children living in immoral surroundings. Schools not under the Education Department, nor under the Home Office inspection, are visited by the educational inspector of the Union; a separate report is furnished to each school. Scripture examinations have been conducted in many schools, and prizes awarded.

(*For Continuation of May Meeting Reports, see p, 28.*)

A North Africa Pioneer.

THE LATE MISS HERDMAN.

IN reviewing the fruitful missionary career of the late Miss Emma Herdman, of the North Africa Mission, we are impressed both by the wide-spread effects of her labours, and the fragrance of her Christian character.

A member of a prosperous business family in the North of Ireland, Miss Herdman had every opportunity of indulging in a life of ease and comfort; but, obedient to the Divine call, she gave herself, in spite of drawbacks occasioned by physical weakness, to the proclamation of the Gospel. Her brother-in-law, Rev. A. A. Isaacs, of Bath, tells us, in the luminous sketch of her life recently published by Messrs. Partridge and Co., that the work of grace in her soul was first kindled through the instrumentality of some friends whose acquaintance she formed at a boarding house at Torquay. The divinely communicated faith was fanned into a flame under the instructive ministry of the late Dr. Edersheim, who at that time was a Presbyterian minister in the Devonshire town.

In 1869 the Herdman family settled in Bath, where Emma became an ardent worker in religious and philanthropic undertakings connected with the Church of England, of which she was a member, and also with Nonconformist bodies. During a visit to Paris, too, she laboured in Miss De Broen's mission work in squalid and atheistical Belleville. In the company of her mother, whose health was affected, Miss Herdman visited the North African coast, the occasion affording her an opportunity of becoming acquainted with

THE NEEDS OF THE NATIVES.

She was deeply affected by the dark and depraved condition of those votaries of Islam, and took advantage of an opening which was presented in 1884 for commencing Gospel work among them. In the first instance, she laboured at Tangier, under the auspices of the British and Foreign Bible Society, and through her efforts copies of the Scriptures were circulated both in the coast towns of Morocco and in the far interior. Miss Herdman now became associated as an honorary worker with the North Africa Mission, continuing for a time at Tangier. Her next sphere was Arzila, thirty miles south, on the Atlantic coast. There, as indeed was the case throughout her career, her medical skill was a prominent feature of the Mission's operations. People were wont to assemble in large numbers to seek advice, and, coming for physical relief, they remained to hear the story of Christ's love. At Laraish, still further south, scriptural instruction proved specially fruitful; then, in 1888 came a removal to the important town of Fez, the capital of the Moorish Empire.

Up to that time no consular agent or other representative of Great Britain had been settled in Fez. Operations were commenced, therefore, under difficult and dangerous conditions, but the opposition of the populace to Christian work was overcome. The mission developed rapidly, the converts showing a fervent desire to labour for their Lord. Soon it was found possible, after giving careful training, to employ some as colporteurs, and Miss Herdman was able, in consequence, to rejoice that native workers in all parts of Morocco, and in the Sahara and the Soudan, were spending their time and strength in

EVANGELIZING THEIR FELLOWS.

"Those who are educated," Miss Herdman wrote at this time, "teach the others. Nothing could be more economically conducted. Our colporteurs are strong on the very points controverted by Islam." And again, "In several of the native colleges, the New Testament is being studied, and one man is going the round of the schools, telling the masters of Christ."

In addition to directing these manifold operations which sprang into being with such spontaneity, Miss Herdman found time to visit some of the tributary and scattered peoples of the country, and signs of blessing quickly became manifest. "There is real repentance," she wrote. "Wherever we stopped, mid-day or evening, we had appreciative listeners. We distributed Scripture portions and a number of Testaments, leaving many persons instructing others." In order to defray the cost of the vast number of copies that were circulated, Miss Herdman gave generously from her means, saying, "It is a good investment." Her difficulties were many, but she laboured incessantly; her spirit is well illustrated by her pointed entries: "Last three days, roasting (103 in the shade) like a fire blowing. Soles of my feet sore still with heat of stirrups. But, sun or shade, storm or rain, I am thankful to be privileged to preach to 'the regions beyond.' Hold me up by prayer. The fatigue of riding long journeys, exposure to early dew and fierce mid-day sun, doctoring and teaching sometimes 100 patients, is great and risky, but for my age I am able to do a great deal, and . . . what joy to sow in virgin soil, and what a responsibility to know the language."

For eleven years Miss Herdman worked on behalf of these wild but interesting peoples. Her faith and simplicity were a continual

encouragement to others, and the work went steadily forward. A characteristic bit, translated from the Arabic of Miss Herdman's diary, reads: "Sid Ali told me of a labourer whom he had formerly taught. This man, it appears, has been occupied in teaching some students with whom he travelled. It now turns out that they have become Christians, and have made up their minds to teach in Fez. One of our men is very anxious to seek the

SALVATION OF SCHOOLMASTERS.

He is also working among the people in the leather trade. A muleteer came and professed to be a Christian, and his wife also. I had sent two New Testaments to two Shereefs. This resulted in their conversion, and they now teach their friends and neighbours. We have need of thanksgiving, especially for the large increase of converts and inquirers."

That the physical trials incidental to pioneer work in a semi-civilized land should tell upon Miss Herdman's constitution, was, however, to be expected. She had borne up well, but during April of last year suddenly showed signs of physical collapse. She was hastily removed towards Tangier, in order that the help of a doctor might be obtained; but she sank during the journey, and passed away on April 24. Her body was taken forward to Tangier by the sorrowing friends, and buried in the cemetery of that town. Her memory must long remain fraught with spiritual stimulus to the people among whom she laboured so well.

The Hands of Christ.

BY PASTOR F. E. MARSH, SUNDERLAND.

THE hands of Christ are symbolical of his power; hence, in speaking of the power of the Lord with John the Baptist, it says, "The hand of the Lord was with him" (Luke i. 66).

The hands of Christ are studded with the jewels of blessing, and they are so, because they were once nailed to the cross (Psa. xxii. 16). They were once gory with the blood of suffering, but they are now glorious with the blessings of salvation. He shews his hands to us (John xx. 20); let us view them and see what they can do. They are—

1. *Strong to Save.*—Peter found the hand of Christ strong to save, in response to his "Lord, save me" (Matt. xiv. 30, 31). He can pluck out of hell's mouth, sin's power, Satan's grip, iniquity's pit, the flesh's influence, self's pursuit, and the world's glamour.

2. *Potent to Heal.*—The touch of Christ's hand meant cleansing to the leper (Matt. viii. 3). Christ can heal, by his touch of power, palsy's sloth, pride's fever, temper's fits, heart's impurity, mind's blindness, knees' feebleness, and ears' dulness.

3. *Skilled to Open.*—Christ's hands upon the eyes of the blind man meant sight to him (Mark viii. 23). Christ alone can give the inner illumination which shall cause us to see the sinfulness of sin, the sufficiency of Christ's Atonement, the secrets of God's Word, and the splendour of his Person.

4. *Sufficient to Supply.*—"Thou openest thy hand, they are filled with good" (Psa. civ. 28). The statement is true, providentially, spiritually, and eternally. The good God saves by his good grace, to a good life, and for a good end. There is always more left after we have done taking—as is illustrated in the feeding of the five thousand—than there was before. Taking from God, enriches Him.

5. *Tender to Bless.*—"Put his hands upon them" (Mark x. 16) are the words which describe Christ's action in relation to the children. Christ has the touch of the sympathetic friend, the loving mother, the kind father, the gracious brother, the thoughtful sister, the good Samaritan, and the gentle Jesus.

6. *Strong to Uplift.*—"He laid his hands on her, and immediately she was made straight" (Luke xiii. 13). The poor woman was bowed earthwards, and could not lift herself up—like many a believer in Christ, who has life from Christ, but who has not liberty through Him.

7. *Mighty to Keep* (John x. 28).—None can snatch from the hand of Christ, because his hand is encircled by the hand of the Father.

The Witness of History.

THE Gospel is neither a Protestant idea nor a Catholic organization, neither a Greek philosophy nor a Latin law; but a living Person, including and transcending all of them, a living Person on whom faith can feed continually, and only faith, for it is a plain absurdity to fancy that anything else can have touch of spiritual things. The witness of history confirms the instinct of every spiritual man, that the questions of government, of discipline, of ritual, of dogma, which occupy the noisy world, are very minor matters, however needful it may be to get some of them settled. History points us back with solemn emphasis to Christ himself. All Christian doctrine is summed up in Christ's Person, all Christian morality in Christ's example.

Professor Gwatkin.

Mr. George Cadbury.

IT is said that four of the leading towns in the United States have each distinctive questions relative to a newcomer, which indicate the prevailing atmosphere of the city life. Thus, at Boston, the home of the blue-blood aristocracy of New England, the question is, "Who is his grandfather?" At Philadelphia, the chief seat of learning, the question is, "What does he know?" At New York, the prevailing monetary tone is seen by "How much money has he?" And at Chicago, the busy emporium of the West, the question is, "What can he do?" The subject of our sketch could successfully pass all four tests, and yet they would not exhaust his claims upon the respectful admiration of his fellow men, nor the reasons which enable us, like the converts of the Apostle Paul, "to magnify the grace of God in him."

Mr. George Cadbury is about sixty years of age. He is a native of Birmingham, to which town his grandfather removed from the West of England in the early part of the century. Mr. R. T. Cadbury was a public-spirited man, and was for nearly thirty years Chairman of the Town Commissioners, in the days before Birmingham was a municipal borough. His portrait is to be found among the group of the Anti-Slavery leaders in the National Portrait Gallery. Mr. John Cadbury, the father of our subject, was also a conspicuous figure in Birmingham life. He was one of the first teetotalers to sign the total abstinence pledge. Mr. John Cadbury and his brother were the first "Cadbury Brothers," who commenced the manufacture of cocoa in a small way in Bull Street, thence removing to Bridge Street; and, as all the world knows, at the present time the works are at Bournville, about four miles out of the City—mainly as the result of the indefatigable labours of Mr. George Cadbury; for when he came into the firm, as a young man forty-one years ago, it was a losing concern, and only employed twelve hands.

For many years Mr. Cadbury worked fourteen hours a day, until the business had taken the turn, and even now he gives personal supervision at the works from about 8.30 a.m. to 5.30 p.m. Prior to the death of his elder brother, the late Mr. Richard Cadbury, which occurred last year, the two brothers had worked together most harmoniously for nearly forty years, sharing the same tastes in religious and philanthropic enterprise, and dividing the responsibility at the works. Mr. George is now assisted in the business by the two sons of his brother, and his own two elder sons, but his thoughtful and generous spirit is ever on the look-out for fresh opportunities of adding to the health and comfort of the 2,400 employés at Bournville, of whom 1,600 are girls.

"I am happy, but I don't believe my surroundings and worldly success have made much difference; happiness depends on a consciousness of having in some measure endeavoured to do one's duty." So Mr. Cadbury is reported to have said to someone who questioned him on his success and its influence on his happiness. Those who know him best will readily believe that for him, as for everyone, happiness is the result of having tried to make someone else happy. As a teacher for nearly forty years in the Severn Street Friends' Adult School, he has had nearly 3,000 men pass through his class, and still has the pleasure of going every Sunday morning (leaving home at half-past six) seven miles into the town to meet his men.

His model village for the workpeople and others has taken a vast amount of time and thought, to secure conditions such as shall preserve the essentially country character of the estate. He established the meeting-houses in the three villages lying near to the Manor House, for the services and clubs connected with the branch adult schools of the Society of Friends. He was the founder, and for three years President, of the Evangelical Free Church Council of Birmingham, over whose interests he carefully watches, in such little things as recommending the establishment in connection with each church of a boys' club, whereby nearly forty clubs, with a membership of over a thousand, have been called into existence during the last two or three years. He had also advocated a parochial system of visitation; and the practical help he gives to the councils all over the country in the preparation of Free Church Parish Maps for the respective towns, is proof of an enlightened spiritual vision, combined with practical common-sense.

From Photograph by Mr. E. B. Mouell, 174, Broad Street, Birmingham.

Mr. Cadbury is ever ready to lend his valuable assistance to any question connected with the social welfare of the community, and not only can he propose plans, and find money, but what is infinitely more difficult, he can inspire others with his own enthusiasm, and so attract and retain the devoted co-operation, not merely of his employés, but of workers in all ranks and conditions of society. He is a supporter of Old Age Pensions on the lines recommended by Mr. Charles Booth, the Y.M.C.A., the Peace Society, the Liberation Society, the Liberal organizations all around him, the Education League, the Sunday School Union, Temperance and Christian Endeavour Societies, and a multitude of other agencies.

The Home of Rest for Female Christian Workers is a welcome haven to the Salvation Army officers, and to convalescent Sunday scholars, while his grounds are freely opened almost daily during the summer months for Sunday school treats and the Poor Children's Country Holidays. He is, in truth, not merely a well-known *member* of the Society of Friends, but a *Friend indeed* to all whose circumstances constitute any claim upon Christian sympathy, and in all his work he has the hearty co-operation of Mrs. Cadbury and their family. Personally one of the most unassuming of men, he is wonderfully catholic in his sympathies, tolerant towards the adverse opinions of others, decisive as to the course of personal duty, and unflinching in his assertion of long-cherished principles, and ever living "as in the Great Task-Master's eye."

Points and Outlines.

Question and Answer.

Wilt thou at this time restore? . . . It is not for you to know . . . But ye shall receive. . . . (Acts. i. 6-8).

I. *Some things which are not for us.* (*a*) It is not proper for us to know. (*b*) It is not profitable. (*c*) It is not possible. (*d*) It would not be good.

II. *Some things for us to receive.* (*a*) Mental power. (*b*) Moral power. (*c*) Spiritual power.

III. *Something for us to be*—witnesses. (*a*) Of what Christ has done. (*b*) To what He has revealed. (*c*) To what we have experienced concerning Him.

C. H. Spurgeon (Sermon, No. 2,330).

Real Service and Sacrifice.

Though I bestow . . . though I give . . . it profiteth me nothing (1 Cor. xiii. 3).

I. *Beneficence without love profits nothing.*

II. *Self-sacrifice without love profits nothing.*

Learn from this passage what services and sacrifices are *truly profitable*—those only that are prompted by love. *D. L.*

"I Know Whom I have Believed."

(2 Tim. i. 12.)

Note the state of mind expressed in these words. It is opposed to (1) *all negative belief;* (2) *the spirit of self-reliance;* (3) *all vague belief.*

To the Apostle, Jesus Christ was an undoubted, an intense reality. He had heard his voice speaking from the sky; He had seen Him in vision; he had obeyed his summons; and Jesus was now with him, his Friend and Master—his life, his aim, his all.

It is the end and aim of preaching to lead to this deep, living, personal trust in God.

E. Johnson.

Hear Christ!

Did the Father say, "This is my beloved Son, hear ye Him"? Then let every one of our hearts echo to this testimony given of Christ, "This is my beloved Saviour." Hear Him (1) *ye youth,* while it is called to-day; (2) *ye old and grey-headed,* that have one foot in the grave. He is God's Beloved Son: He came upon a great errand. Ye that have heard Him, *hear Him again!*

George Whitefield.

Christian Life.

(Phil i. 21.)

The words, "To me to live is Christ," afford an insight into the Apostle's heart, and open to view the fundamental principles of Christian life. They indicate:—

I. *Entire self-renouncement.*—Every form of evil may be traced to one source—selfishness. The text brings before us a man separated from the mass of men by the suppression of selfishness. He renounces self by receiving the fulness of Christ.

II. *The Christian's devotedness to Christ.*—He is no longer his own, because he has given himself to the Saviour. The aim and single purpose of his life is to please Christ, to honour Him, to serve Him.

This spirit of devotion to Christ is vital Christianity. It is not an enthusiastic state of excitement, but a rational, becoming, and necessary condition of a pious mind. Jesus Christ, to whom he lives, is worthy of heart and life service. (1) Because He is a Divine Person, in whom dwells all the fulness of the Godhead bodily; and (2) because He is a Divine Saviour, and has done and suffered for us more than our gratitude and service can ever repay.—*J. C[illegible]ackson.*

Père Jacob's Conversion.

A SINGULARLY interesting narrative comes to us from Pastor Ch. Merle-D'Aubigné, of the Société Centrale Protestante d'Evangélisation. It tells the story of "Père Jacob," of Monteynard, Isère, who was converted from Roman Catholicism, and did good service in the Gospel cause.

Père Jacob, as he was commonly called, had always been a religious man, and he was one of the most faithful parishioners of the curé of Sinard, near Grenoble, on the borders of the impetuous torrent of the Drac.

In 1866 a young soldier, just returned from the war in Mexico, called one day on Père Jacob. At the end of a long conversation on different topics, the good peasant pressed upon his young friend the claims of religion.

"Religion!" said the young man, "I have never troubled much about that; but I must bring you a book which speaks about God; it was given to me at Marseilles when I left for my last campaign. You will surely understand it, for I see you are up to those things; as for me, I could not make anything of it."

It was a New Testament. Père Jacob read it seriously, but profited nothing by it. The book was laid aside in a drawer, and remained there for many years without being opened. The ground was not yet prepared to receive the seed of the Word of God.

Twelve years later, in 1879, three Capuchin monks visited Sinard to hold a mission. Père Jacob and his wife attended the services regularly. They were so pleased with what they heard that they brought every day fowls, vegetables, or fruit to the curé to help him to entertain the missioners. At the close of the mission, a lecture was announced for men only, and our friend was one of the very first to take his seat in church. This time, however, it was very different; the sermon was a long string of abuse, coarse and violent, against all womankind and family life. Father Jacob was thoroughly disgusted—he left the church indignant, and returned home.

Before going to bed, Père Jacob went to the chest, opened the drawer, took out

THE LONG-FORGOTTEN VOLUME,

and went out to the stables, where he was sure to have a quiet time. There, after having fed the cows, he put his lamp on the milking stool, placed the book beside it, and falling down on his knees, he exclaimed: "O Lord, if what I have heard to-night is thy religion, tell me so; but if it is not the true one, then let me know it."

He opened the New Testament, and read where his eyes fell; it was the 8th of Romans. The scales seemed to fall from his eyes all at once; in a moment he passed from profound darkness and anguish into light and joy. The greater part of the night was spent in reading the Gospel and in prayer. In the morning he was a new man. A few hours had sufficed to turn a devout Papist into a disciple of Christ—more than that, into an *apostle*.

It all seemed too good to be true. Fearful of having been mistaken, Father Jacob rose early next day, and went to a neighbour whom he knew to be in earnest about spiritual matters. "See," he said to him, "what I have found in this book; tell me what you think about it."

This friend soon experienced a like change, and light shone into his soul. Days and nights were spent in the study of God's Word; the two friends could not tear themselves away from this precious study.

Having learned that there was a Protestant church at Notre Dame de Commiers, about ten miles from Sinard, the two friends resolved to go there, and on the following Sunday they were present for the first time at a Protestant service.

Henceforth Father Jacob's zeal knew no bounds. When he understood that salvation is the free gift of God, he burned to announce it to everyone. As he was much beloved, his neighbours listened well at first, but many began to say, "He has gone mad," and opposed him. But nothing discouraged him. In the end, his wife, one of his sons, and some others in the commune accepted Jesus as their Saviour, and renounced Popery.

On the other side of the Drac lie the important communes of la Motte St. Martin la Motte d'Aveillans, and the smaller one of Monteynard. This torrent forms an almost impassable barrier between the opposite sides of the ravine. The only bridge at that time was formed of two wire cables suspended over the foaming abyss, and placed one above the other; on the lower the passenger trod, while he held on by the upper one. But God had work for his servant to do on the other side, and he was not afraid.

One day he went to visit an engineer who lived at the foot of the opposite precipice—a serious man and a good Catholic—to speak to him of the Gospel. Their first interview was long, and they did not separate without prayer. This man began to study the Word of God, and after many visits from Père Jacob he abandoned for ever the errors of Rome.

Now began for Père Jacob a true work of evangelization. Without considering his personal interests, he left his farm for two, three, or four days at a time, to go to "les Mottes," where he held numerous meetings, and followed them up by visits from house to house. Whole nights were spent in earnest appeals to all whom he could bring together. Thus he succeeded in gathering around the Word of God a number of families who never afterwards entered a Catholic church, and this in a country where men and women are either bigots or atheists.

CALLED FOR FURTHER SERVICE.

But God was, during this time, only preparing his servant for more decisive work and a wider field of service.

In 1891 the commune of Monteynard was served by the Abbé Martin, a priest who was much beloved by his people. On his sudden removal from the place the villagers resented bitterly the bishop's action, and many decided they would not go back to the Roman Church.

But what was to be done? they could not do without any religion in their village. One of the most esteemed and influential men of the commune, Ed. Perrin, took counsel together with three others, and decided they would call the Protestants. They accordingly wrote to our friend, who was the only Protestant they knew, a letter which was thus addressed: "*Monsieur Jacob, Protestant, at Sinard, on the other side of the Drac.*" The letter reached its destination, and the following Sunday Père Jacob, accompanied by a friend arrived at Monteynard.

"What a strange-looking priest this man is, in his peasant's blouse," said Perrin to his friends.

That very evening a meeting was held in an empty house. The men listened seriously, but with astonishment, to their "minister," but the women only laughed. Père Jacob, sometimes in patois, sometimes in French, spoke to them of free salvation in Jesus Christ, for nearly two hours.

At the close he said: "I hope you have been in earnest in the advance you have made to me; I have responded with joy to your call; but, mark you, I have not come to ask you to become Protestants, but to persuade you, in the interests of your souls, to become Christians. Do you wish me to come again?"

"Yes, yes," they cried from all parts of the room.

"Well, if that is so, I will remain here for a few days, and I will visit you in your homes."

For eight days the good man conducted meetings every evening, and paid many visits during the day. His words in public and in private were abundantly blessed, and a Protestant congregation was formed.

In 1892 the Evangelical Society of Geneva, helped in the last years by the "Société Centrale," sent a pastor to take care of the little flock; and in 1894 a small church was built in Monteynard.

That day Father Jacob's face was beaming with joy, and his heart overflowing with gratitude. "I wish," writes one who was present, "that I could reproduce the whole of his touching address. He reminded us of the aged Simeon taking the Saviour in his arms. No one was forgotten by him—the Société Evangélique de Genève, the Société Centrale, the friends who had come to bring God's Word to the infant flock, the devoted pastor and his wife, all were remembered with thanks to God; and he concluded by an earnest appeal to his brothers to give their hearts to the Saviour, and to confess the name of Christ boldly."

After this day his visits to Monteynard were rare. He suffered from asthma, which returned whenever he underwent much exertion. During the last illness of his wife his health seemed restored, but it was not for long. On October 11, 1898, our friend, having caught a chill, was obliged to take to his bed, and four days afterwards he slept his last sleep in the arms of his Saviour.

"I am nothing," he said, shortly before his death, "but when I pray, all God's resources are at my service."

The Christian's Faith.

A FAITH that trusts in Jesu's blood,
And proves the promises are good;
A faith that follows where *He* leads,
Who knows his children's hourly needs—
Such faith be mine!

A faith that trusts no human skill,
My pitcher at the fount to fill;
A faith that conquers in His name,
Who for our full salvation came—
Such faith be mine!

A faith that doth for blessing trust,
Tho' self be humbled in the dust,
And gladly takes the lowest place,
Sustained by undeservèd grace—
Such faith be mine!

A faith that, though the heart be rent,
Doth yet the Mercy Seat frequent,
And finds it in the hour of grief
A place of ever sure relief—
Such faith be mine!

A faith that looks time's shadows through,
And keeps eternity in view;
Yet with the talents God hath lent,
Is on some useful mission bent—
Such faith be mine!

A faith that, when life's day declines,
Can ever read between the lines,
Upon the glorious Gospel's page,
"How bright the Christian's heritage!"
Such faith be mine!

Clevedon, Somerset. WM. KITCHING.

The London Spectacle Mission Society is an agency of incalculable benefit to the poor whose livelihood depends, more or less, upon their unclouded powers of vision. For several years the Society has worked in the West End; but now its operations are firmly established in the East End of London, where its beneficent efforts are more urgently needed. The number, of applicants continues to increase, and it is gratifying to learn that the interest of the public in the Mission has been manifest to an extent hitherto unknown. Every care is taken in order that only the deserving are assisted, and all needy persons are welcome to the benefits as far as the resources of the Mission allow. Many of the applicants have been enabled to retain their situations by means of the timely aid of the Mission. The hon. sec. is Miss C. Waring, 197, Sutherland Avenue, W.

Day by Day.

SUNDAY, May 6. Psa. lxxxii.

ADDRESSED to judges and magistrates, this psalm deserves careful pondering by those who are called to give decision on the conduct and actions of their fellows. How inclined we all are to mitigate our sentences, and modify our criticisms, when the wealthy and influential stand before the bar of our opinion! Too often in society, and in the court of public opinion, judgments are warped by the position of those who have laid themselves open to criticism. Absolute sincerity is a difficult grace; indeed, it is only to be obtained when we enter into the meaning of the Greek word, which stands for "bathed in sunlight." It is only when we bring our judgment into the light of God, and allow it to be bathed there, that it becomes perfectly just.

"God standeth in the congregration." As in the church, so in the court of justice, He is present, holding an assize. Judges stand at his judgment bar; their decisions are referred to his consideration. Not unfrequently He reverses them! With unswerving rectitude He judges the cause of the fatherless and widow, and rescues the poor and needy. I have lately come on a case in which a firm of Jews in the East End has paid poor girls twopence for every suit of boys' clothes they have made. Is that likely to pass without some notice on God's part? It is impossible. Men who have acted thus must meet an inevitable anathema and sentence. In forming judgments on the events which are transpiring around us, let us pray that our judgment may be just.

One day Christ shall come by his own. He shall inherit all the nations. There are many recessions of the tide; but away back, in the ocean's heart, there is the inevitable pressure which is bringing on the moment of high water.

MONDAY, May 7. Psa. lxxxiii.

This psalm may be traced to that terrible crisis in the history of Judah described in 2 Chron. xx. It was written apparently before the Hebrews had received the assurance of victory, and when the first rumours of the confederacy were bruited abroad. The alliance of the surrounding nations threatened the very existence of the chosen people. Then it was that this psalm pleaded for the interposition of Jehovah, and challenged Him to do again as He had done.

See how the Psalmist seeks to implicate God in the quarrel. "They hate *Thee*," he said. "They take crafty counsel against *Thy* people." "*Thy* hidden ones" are concerned. The habitations, or pastures, of God (*v.* 12) are menaced. It is well when we can feel that for Christ's sake we are suffering reproach, when misfortune does not befal because of our own wrong-doing, but because of our identification with Himself. Dare to suffer with Christ. He will suffer with thee, and ultimately win a victory for thee and Him.

The strong threats of the Psalmist startle us. But we should notice *v.* 16, which asks that the trouble which should befal Israel's foes should lead them to seek God's name, and to know that He alone is Most High. Perhaps in heaven we shall come to see that God's most punitive dispensations were meant to lead us, and those in whom we are interested, to Himself. You have long been praying that such a one should be converted; you must not begin to complain because God takes some unexpected method of dealing with that soul. He always has his way "in the whirlwind and the storm."

TUESDAY, May 8. Psa. lxxxiv.

This psalm may belong to the same event in which the former originated. We read in 2 Chron. xx. that when God had answered their prayer and faith, the nation assembled in the Valley of Berachah to praise the holy name of Jehovah. Possibly this psalm may have been composed for that occasion, and first sung by that redeemed people.

It is full of memorable and beautiful expressions. That God's tabernacles are lovable, that He is willing to be *my* King and *my* God, that the highway to Zion may run through a man's heart, that it is possible to turn every valley of weeping into a place of welling springs, that life is an ascent or climb from ridge to ridge, that God is a Sun for northern climes where the light is dim, and a Shield where the burning heat is intolerable—what sweet thoughts are these! How they linger in the memory! Let us dwell on them.

It is, of course, impossible to dwell in the House of God, amid the demands of our daily life. It would be an ill day indeed, for the church, and the world too, if all God's troops were for ever shut up in their barracks; or, to use another illustration, if all the lamps were left in the truck on the station platform instead of being distributed to the carriages to light them as they enter the dark tunnels. But though we may not literally stay in God's House, we may carry the spirit of it with us into all places whither we are called to go. Look up, Christian soul, for grace, the bud of glory. Look on for glory, the crown and flower of grace. Receive the blessing which the Risen Lord gives thy faith, as thou goest forth to abide in Him.

WEDNESDAY, May 9. Psa. lxxxv.

This is a singularly beautiful psalm. As a literary composition it must rank very high. It dates from some time of great national deliverance, like that celebrated in the two previous psalms. God had already done great things for his people, and they now asked Him to give them as much spiritual quickening, as He had already vouchsafed temporal deliverance: "Thou hast turned thyself . . . Turn us again, O God of our salvation."

The eighth verse suggests a duty which we are too prone to forget. Be quiet, O Christian heart, when thou hast prayed. Listen to what the Lord God shall speak to thee. Thou wilt hear a still, small voice in thine heart, for God will speak peace. How true this is! God speaks Peace of Jesus Christ to the careworn, worried one, to the burdened and depressed one. Listen, oh listen! The voice is very still and gentle; but it thrills thy deepest nature, and produces a calm like that which spread over the troubled waters, when Jesus arose in the tempest-driven bark and said, "Peace, be still." Yes, dear soul, his salvation is nigh thee—nearer than thy enemies, nearer than thy anxieties. And his voice of peace is the precursor of his arm of saving power.

But God's peace is consistent with his righteousness. At the Cross of Calvary, and in Jesus Christ, the Son of his love, mercy and truth, which seemed going in opposite directions, have met; righteousness and peace, that might have appeared in antagonism, have kissed. Truth and righteousness answer to each other from earth to heaven. And after this, what good shall God withhold to those who make his footsteps a way in which to walk?

THURSDAY, May 10. Psa. lxxxvi.

This is the only psalm in the third book ascribed to David. It sounds like his. There is a lyric beauty and pathos about it, which are so characteristic of his work. He speaks of himself in the second verse as godly, not that he arrogated some special saintliness as his portion, but that he was conscious that his life was distinctly Godward and dependent on the supplies that God communicated.

It is remarkable to contrast his statement that he prayed all the day long (3) with the frequent statements scattered through Bramwell's letters. "My dear brother," he says, "my life is prayer. I assure you that I am just in heaven. It is the Lord." Again, "I never lived with God as at present. I can say, my life is prayer, and much in agony. It is continual prayer that brings the soul into all the glory." And yet again, "I see more than ever that those who are given up to God in continual prayer are men of business, both for earth and heaven. They go through the world with composure, are resigned to every cross, and make the greatest glory of the greatest cross."

But in order to have this life of prayer we must know the character of God, and base our prayers upon our knowledge. Notice that the psalmist says in the fifth verse, "Thou, Lord, art *good*;" in the tenth verse, "Thou art *great*;" and in the twelfth verse, "Thou art *full*." Meditate on these qualities of the Divine Nature, and you will not find it difficult to pray or praise with your whole heart.

FRIDAY, May 11. Psa. lxxxvii.

The words that pious Jews spoke of Jerusalem may be addressed by us to the Church of the Lord Jesus, using that term, as the Apostle Paul uses it, of all those who believe in Him, and hold Him as their Head.

The Church is founded on the mountains of God's righteousness and power, raised above the mists that brood in the valleys, in close converse with heaven.

> Glorious things of thee are spoken,
> Zion, City of our God!
> He whose word cannot be broken,
> Chose thee for his own abode.

To that city all nations shall send their tributary streams. They shall come from the north and south, from the east and west. The city had twelve gates, three facing each point of the compass, that the children of every nation, country, kindred, and tribe may feel that the city is theirs, and offers them its special welcome. It should be noticed, however, that the population of the Holy City, which is also the Bride, the Lamb's wife, is replenished by the new birth of individual souls. One by one men are born into the blessed citizenship, which becomes their birthright. The franchise is not given for deeds of prowess and victory, as is the case so often amongst ourselves. "Except a man be born again, he cannot see the kingdom of God."

How delightful the experience is, when the soul can feel that all its springs are in God; that it does not need to seek its supplies in its own energies or plans, but from the everlasting hills of the Divine nature; that it has within itself the well of water springing up to everlasting life. We may well exult when such is the case.

SATURDAY, May 12. Psa. lxxxviii.

A very sorrowful complaint, the utterance of a breaking heart. Some attribute it to that disastrous day when Josiah was slain in the Valley of Megiddo by Pharaoh-Necho, and the land became one great scene of mourning, which in after years became proverbial for grief. Or, of course, it may be the complaint of some weary soul, whose life has gone down into the shadow of death. But how marvellously it expresses the anguish of the soul when its hope seems dead. How many there will be whose eyes shall fall on these lines who will understand the experiences here described from the records of their own life, even if they are not at this time passing through the fires.

Notice that one argument which the Psalmist presses home on God is that his praise will be retarded, that his loving-kindness and faithfulness will not be declared, that his wonders and righteousness will be relegated to forgetfulness. O eager soul, is this thy one complaint? Dost thou forget thyself in thy great concern for the honour of thy God? Hast thou less thought for thyself than for Him? Yet, bethink thee, it may be that thy desire is being realized more nearly than thou knowest, and that God is being more magnified in thy living death than in thy deliverance. Had the Psalmist not suffered, this psalm had never been composed for the expression and alleviation of countless sad hearts. God was being magnified more than the singer knew. And it may be that thy contribution to the wealth of the Church is to come from thy present pain. Be of good cheer, and await the far-off interest of tears.

Lover and friend may seem far away; but since the time that this psalm was composed we have come to know of the Divine Man who was perfected through sorrow, and has become the faithful High Priest who is able to sympathize with, and help to the uttermost, all who tread the pathway of the cross, which is still flecked with his blood.

Other Lands.

From Orlando to Tuskegee.

FROM Orlando we went to Tuskegee, the very suitable locale of the Normal Industrial Institute for coloured young men and women, founded and superintended by Mr. Booker T. Washington and a staff of able helpers in every department, prominent among whom is Mrs. Washington. There are over 1,000 students, of whom about three-fifths are men. A detailed account will follow in a later letter.

This work appears to indicate the most likely way to peace and quietness in the South. A large proportion of the teachers and students are Christians. The men neither drink, nor smoke, nor chew. They would not be retained in the Institute if they did. They are intent on improving themselves, most of them learning a trade, some preparing to be teachers. Their early rising and going to meals to the sound of the bell; marching out from each meal two and two; beginning and closing the classes to the tick of the clock—all this trains them in punctuality, order, and precision. They gather in the church for family worship between 8.40 and 9.30. Thus the atmosphere of the place is religious, industrial, intellectual, and social.

The chief cause of trouble in the South after the war was the conferring of the franchise upon the freedmen without distinction or qualification; and, on the one hand, the endeavour of the party which had liberated them to secure their votes, which it was very natural for the freed slaves to give them, and, on the other hand, the endeavour of the opposite party to deprive them of their vote. Then they were placed in various positions of trust and office, which excited the animosity of the Southern whites; who, having lost them as slaves, could not endure them as holding any semblance of authority over them in the capacity of policemen, or other and higher grades of public service.

Had President Lincoln not been vilely assassinated, this state of things might never have arisen. That wise and able man would in all probability have required some educational and property qualification, which would have prevented such a large number of votes being suddenly precipitated on the country, to be the determining factor in every election.

The Institute at Tuskegee will filter gradually into the body politic a succession of men trained as above described, and not amenable to the ways and schemes of wire-pulling politicians.

When a young man from this Institute goes into a locality seeking employment, he often, like others, finds it difficult to obtain it. But if he wears the Tuskegee regulation cap, or some part of the uniform by which he may be recognised, he is likely to be sought out and employed, because the moral and industrial training given there is regarded as producing a desirable hand; and self-interest leads to his employment. The same applies equally to young women.

It may be asked, What are a thousand such men and women among millions? Very true, but we are daily learning the influence for good or evil of little things, and as Hampton produced Tuskegee, so Tuskegee will produce other similar institutes.

I have strange thoughts about the downtrodden races who are regarded by some as condemned to servitude by the act and curse of God. Jesus taught that the path of service is the way to rule, and God's Elect Servant is his King, whom He has set upon his Holy Hill of Zion. Our Lord summed up his own character and that of the Father in two sentences: "I am meek and lowly in heart," and "He that hath seen Me hath seen the Father." Whosoever takes his yoke upon him and learns of Him finds rest to his soul.

When I look upon the patient faces of these people, and into their pathetic eyes, and hold intercourse with them, I find in many a meekness and subduedness which reminds me of the primary beatitude, the foundation of all the rest: "Blessed are the poor in spirit, for their's is the kingdom of heaven." Here God's King strikes the keynote of his kingdom, and the following notes are in harmony with it: "Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth."

Then my memory takes hold of the Divine assurance: "The first shall be last and the last first." "Many are called, but few chosen." "I have chosen thee in the furnace of affliction." I cannot doubt that in the resurrection, when the Ethiopian shall have changed his skin by the power of God, and colour prejudice has gone the way of all the earth, then in the new heavens and the new earth, wherein dwelleth righteousness, many of these men of sorrow will be glorified together with the Man of Sorrows, and their position will be very different from that to which they have been subjected here.

R. Cope Morgan.

In the Far North.

WRITING to friends in England, Rev. Edmund James Peck, Blacklead Island, Cumberland Sound, gives some encouraging particulars of his missionary station:

"As the snow-house (says Mr. Peck) in which I am living is the largest in the village, our congregations gather here from time to time. The women sit on the raised bank of snow used for sleeping. I stand near the Eskimo lamp, and others crowd round me. Our meetings are simple and hearty, and I find that God makes up to one often by inward power and peace for what we lose in the way of outward comfort.

"I was led in faith to claim for Christ the Arctic wastes still unevangelized. Having heard that some Eskimos were living on the ice in the north, I thought it well to visit them to try to do something for their spiritual good. After passing through some very rough ice, which was piled up in great heaps some 10ft high, we crossed some smooth ice, reaching our friends in the evening. There were some nine snow-houses with fifty souls. These poor creatures, living but a stage above the brutes, put a carnal meaning on almost everything one tells them. It is extremely difficult to make them understand the spiritual aspect of *God's* character.

"We have been busy enlarging our grammar and working out difficult points connected with the dialect spoken here. Our surroundings, through the nature of the country, are gloomy enough. We finished to-day our 'spring and summer terms.' For fourteen weeks we have been studying the language with scarcely a day's intermission. We cannot feel too thankful to God for his goodness in giving to each the needful health and strength.

"The *Theodora* left this morning, taking some Eskimos, so must call here again before finally leaving. On Sunday nearly every soul on the island came to the services. Mr. Jansen, who is in charge of the American whaling station of Signia, came here. No ship called at his place last year, and his stock of provisions is almost exhausted. He left a few days afterwards, the *Alert* not having arrived. The ship came a few days later, relieving the anxiety of the friends out there, and when she left she brought Mr. Peck home. The voyage was good till they neared the Scottish coast, when, a violent gale springing up, they were driven to and fro, and finally after seven days were picked up by another steamer, the *Alert* being almost a total wreck."

Correspondence may be addressed to Mrs. Peck, 15, Carnarvon Road, Reading.

Congo Native Evangelists.

THE evangelization of heathen lands must I believe, be most largely accomplished by native agency. This, indeed, is what is going on in all parts of the mission field, with a success, particularly in Africa, which proves it to be according to God's plan. The glorious spiritual harvests in Uganda, Nyassaland, and in the cataract region of the Congo, have been, in their great development, largely due to the instrumentality of the native evangelists. Yet, it must not be forgotten, the blessing is the direct fruit of the soul-travails and the patient labours of the beloved missionaries from the home land.

From our Congo Balolo missionaries, in their great field of labour on the Upper Congo, come tidings from time to time of our native workers, for which we praise God. We are encouraged to continue in prayer for them, and to ask that He would multiply their number manifold. Some years ago at Bongandanga, one day a tall powerful man, noted as a "brave" amongst his people, came into the mission house, with an air of unusual seriousness about him. "God has spoken to me," said the man, "and so I come to you, white man, to teach me his word. I want to follow Him." They very simply told him the story of Jesus and his dying love, and how he could be saved by believing on Him. There and then, the strong man, kneeling a humble penitent at the feet of Jesus, yielded himself up to Him for salvation, and went away a new creature.

A few days afterwards he asked leave to give his testimony at a large gathering of the people in the station chapel. Constrained by the love of Christ alone, he went almost daily into the distant towns, testifying to his power to save, and giving out what he had learned from his Word. For long he continued to do this work without remuneration, but as it was evident that

GOD HAD CALLED HIM

to this work, the Church at Bongandanga set him apart as an evangelist.

The work at Waka began in a remarkable way. A lad belonging to that place had been converted at Ikau, where he was not considered very bright. He returned to Waka, and at first did not witness for the Lord; but, becoming very ill, "Here am I," he thought, "a child of God, and I have not told anyone the Word of God." The Lord raised him up again, and he immediately began to give the people the Gospel, gathering them together in his father's house for that purpose. The first intimation of it which reached the station was when the Waka people sent down to ask for teachers. At the time it was not convenient for any of the brethren to go up river, but two native Christians were sent, and they found six professing believers, and a general spirit of inquiry in the town.

At Mbompona a number of the men were converted, and became at once concerned about the souls of those in the towns lying in the forest beyond them. They had at their own charges bought the land, and built a comfortable chapel for themselves, but they thought of those who had seldom heard the Gospel, and, without any suggestion from Miss Clarke, they proposed to her to go with them to these towns to preach, which she was very glad to do. Frequently they went to distant towns, and would be absent from sunrise till sunset preaching.

What a splendid opportunity this gives of advancing the Lord's kingdom in the heart of Africa, and of rendering much needed succour to his faithful servants who are toiling for Him in that malarious climate. But for the kindness of our sister missions, who are helping us with their steamers in the emergency, our brethren would be in sorer straits. Adequate means of transport are indispensable to the carrying on of the work on the remote Upper Congo. The health and even the lives of the workers are sometimes endangered for the lack of nourishing food or suitable medicine, not forwarded for want of a steamer to bring them.

P. Whytock (formerly of the Congo).
Grove Street Institute, Glasgow.

Supplies for the Famine.

WE briefly mentioned in our last issue that a first shipment of foods for the famine sufferers had gone by one of the vessels of the P. and O. Steam Navigation Co. No charge for freightage will come upon our funds, as the P. and O. Company have relieved us of that, thus supplementing the generosity of the various firms, who, in addition to executing our orders at the lowest trade prices, have in most cases contributed an equal amount of goods as a donation. So that for an expenditure of about £100 we have been able to send out fully £200 worth of specially nourishing preparations.

Messrs. Nestlé sent eight cases of their food and twenty-four cases of condensed milk.

Messrs. J. R. Neave and Company: fifty-four dozen of their food.

Mellins' Food Company for India, Limited: £20 worth of their special preparation.

The Frame Food Company, Limited: 480lbs.

The Infant and Invalid Food Company: seventeen dozen tins, comprising two different preparations.

Natural Food Company, Ltd.: £10 worth.

Messrs. Rowntree and Company sent five cwt. of specially manufactured cocoa.

Messrs. Dunn and Hewett: £10 worth cocoa paste.

Messrs. Liebig: £10 worth of meat extract.

Messrs. Brand and Company: a suitable selection of their preparations.

Bovril, Limited: six dozen four-ounce bottles of Bovril specially manufactured for abroad.

Messrs. Peek, Frean and Company: £20 worth of biscuits.

In addition to the above (100 cases), which went per s.s. *Sobraon* on Thursday last,

A SECOND CONSIGNMENT

is in preparation for shipment on Thursday, 10th inst., per s.s. *Egypt*. It will consist of—

Thirty-six dozen of Messrs. Allen and Hanbury's foods.

Twenty-four dozen of Messrs. Clay, Paget and Company's farina.

£20 worth of cocoa from Messrs. Cadbury Brothers, Limited.

£12 worth of Messrs. J. S. Fry and Son's cocoa.

£10 worth of Extract of Beef from Messrs. Armour and Company.

Messrs. Carr, of Carlisle, are sending £10 worth of biscuits.

Messrs. R. Lehmann and Company: £8 worth of condensed milk.

Messrs. Symington and Company, of Market Harborough: cocoa and milk paste.

The three last-mentioned firms are making a free gift of their consignments. A number of other firms to whom we have written have not yet replied; but we confidently anticipate that this second shipment will be as large as the first, and we are hoping to have a third of equal value a fortnight later.

The need is so great that, while thankful to those who have enabled us to accomplish what has been detailed above, we feel constrained to redouble our exertions, and to ask for the continued and

INCREASED HELP OF ALL OUR READERS.

We have received already nearly £6,000, in sums ranging from £1,000, contributed by one family, to a few stamps, sent by one of the Lord's poor. Jesus Christ still sits "over against the treasury;" and, as we remember that many of the starving natives of India are our fellow-Christians, surely we shall be constrained to cast into the treasury, not only of our abundance, but through our self-denial.

Doubtless there are many other claims, not only those that are always with us, but of a special nature, such as the various war funds, &c.; in this connection it is interesting to note that an amount of £5, which we acknowledge in our donation list this week, is from "a few friends in Lovedale, South Africa." In sending this sum they express regret "that the amount is not larger owing to the many demands upon us in these days of war and distress."

We were able by last mail to send out nearly £2,000. This went to twenty-seven missionaries of various denominations labouring in the affected districts. That the missionaries form the best medium for distributing relief has been abundantly proved, and we are sure our readers approve of their gifts going through them. In a letter received a few days ago, enclosing an amount for the Famine Fund, the donor requested that it should "pass through the hands of some good missionary who distributes the Bread of Life with the bread that perisheth."

From the devoted men and women who are working among the famine-stricken we receive by every mail

HEART-RENDING ACCOUNTS

of the distress prevailing.

Some of the reports that we have already published in our columns have been reprinted in a four-page leaflet, and the illustrations which appeared in our issue of April 12 have been included. *Apropos* of these, a correspondent writes:—"The sight of those poor skeletons of children in THE CHRISTIAN of April 12 *ought* to be the means of getting enough British money to supply the necessities of the Hindoo children."

These leaflets can be obtained from our publishers at the following rates, post free: 100, 2s.; 500, 8s. 6d.; 1,000, 15s. They will be found very useful for distribution, either privately or at meetings, and cannot fail to arouse the sympathy of all into whose hands they may come. We shall welcome the help of our friends in scattering them far and wide in the interests of the perishing millions of India.

Some Chinese Converts.

IN a letter from Shuen King, Rev. Albert Evans, of the China Inland Mission, tells of earnest united prayer for the gathering in of converts. Petition to the throne of grace was signally answered, and some particulars are given of the first converts:—"The country people, three men, one woman, one youth, were all brought to us by a young man named Yang Ksing Loh, who was converted and baptized last year at Hauchong by Mr. Easton, and since returning home has been most persistent in witnessing for Christ amongst his relatives and friends. These men and two boys have attended service over a year, walking to and fro, a distance of sixteen miles. Often they have come through rain and mud, rather than miss the joy of meeting with us. This year we hope to assist them to get a place near home, where the women also may meet with them.

"Three of the city converts—two men and one woman—are members of one family, named Lang. Last year the whole three were laid up with bad ulcers. The father, having come to us as a water carrier, asked me to attend to him. The mother and son, at first suspicious, after a few days, seeing the improvement, asked me dress their sores. For some time I visited them daily. It was a time when there was a very bad feeling in the city, and as I passed through the streets I was loudly jeered at, and sometimes cursed. This made me pray the more for the poor people attending, and to our joy, some two or three months after their recovery, they tore down their idolatrous papeas and became inquirers.

"The remaining two are members of our household, relatives of an old Christian who had to be suspended some time ago at Paoning. We were able to receive him back again at the same time, so that our little church got an accession of eleven new members that day. Besides the joy of baptizing these ten, we had the added joy of accepting four new catechumens, one of them our teacher, for whom many prayers have ascended to the Throne of Grace."

Our Countrymen in India.—A drawing-room meeting was held at the house of Mrs. Studd, 2, Hyde Park Gardens, W., on Friday last, in aid of the Anglo-Indian Evangelization Society. Colonel F. W. Major presided, and addresses were given by Rev. Patrick R. Mackay and Mr. Andrew Stewart, who have just returned from India. The far-reaching importance of the work of the society was shown by many facts and arguments; and appeal was made for more workers.

Notes from New York.

DR. LOUIS KLOPSCH, proprietor of the (New York) *Christian Herald*, has left for London, on his way to India, where he will make all arrangements for the reception of the 200,000 bushels of corn to reach Bombay on the first relief ship authorized by the Navy Department. Before leaving London he expects to arrange with the Secretary of State for India for the immediate despatch of another steamer, granted by the Indian Government, for the second cargo.

The pastor of the East Madison Avenue Presbyterian Church at Cleveland, Ohio, is rejoicing over the success of the self-denial of the ladies of his congregation in the matter of Easter bonnets. This action was taken in order to wipe out the church debt, and resulted in the contributing of 1,600dols. for that purpose on the Sunday. The male members of the church were so charmed with the example set them, that they subscribed or promised the balance of the mortgage. Many husbands knew nothing of the scheme till they saw their wives start out for church wearing "old" bonnets.

The Chicago Presbytery of the Presbyterian body, in reporting on its acceptance of the resignation of Dr. Hillis, pastor of the Plymouth Church, Brooklyn, admits that the words of chapter 3, sections 3 and 4, of the Confession of Faith, as quoted by Dr. Hillis, "are to certain minds a source of misunderstanding and embarrassment." Resolutions were unanimously adopted, overturing the General Assembly to appoint a committee "to take into consideration the whole matter of a statement of our doctrinal standard and to report to the next General Assembly." Dr. Parkhurst, one of the most widely-known Presbyterian ministers in the country, and always regarded as orthodox and conservative, declares for a new Confession of Faith. The two sentences from his sermon which have, perhaps, attracted the greatest attention were these: "Our own doctrinal prospectus advertises us as believing that little children—perhaps the babe at your bosom—is damned, already damned, damned before it was born, damned from everlasting. We pray that the time may be hastened when this libel upon the grace of God shall be erased from our records." He also said that it was a surprising thing that the Presbyterian Church was able to do as much as it did with "such an incubus strapped to it;" and went on to say that he could get along with a Confession of Faith containing little else than the words of Christ to Nicodemus in John iii. 16.

The Methodists are proposing changes in their Discipline. Three Eastern Conferences have voted to change that part of the Discipline that prohibits dancing, theatre-going, card-playing and attending horse-races. As a substitute, the New York Conference suggests a paragraph, part of which reads: "It is urged that all members of our churches shall 'redeem' the time—making wise use of the time—which God has committed to the keeping of every man, to grow in grace and in the knowledge of our Lord Jesus Christ; that they be not lovers of pleasure more than of God; that they abstain from all diversions as cannot be used in the name of the Lord Jesus; that they avoid the very appearance of evil, and that if anything causeth offence they will deny themselves for the sake of their weaker brethren."

Dr. Buckley, Editor of the *New York Christian Advocate*, a prominent organ of the denomination, on being asked his views on the matter by a representative of *The Tribune*, said: "The clauses referred to are really the great promoters of the worldliness which now honeycombs the Church. All specifications of this kind are contrary to the doctrine of St. Paul. The only thing that should be prohibited are those which are essentially immoral. Nine-tenths of the operas are more debasing than the majority of the theatrical plays. Still, a Methodist can attend an opera every night in the week." And the doctor is not usually regarded as by any means a champion of progressive ideas, either.

ROGER MARTIN.

New York.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

A Talk About Cowper.

A GREAT deal has been said and written lately about the Cowper Celebration at Olney, and it struck me that the young readers of The Christian would like to hear what it means. First of all, will you bring your atlases and find the county of Buckingham in the map of England? then look in the north of the county, near the Northamptonshire border, and you will see Olney marked as standing on the river Ouse.

On Wednesday last week thousands of people were assembled there from all parts of England to see the town, not for any merits of its own, only that in it William Cowper had lived for eighteen years, and had written about it in his poems. So everyone wanted to see the place for themselves. He was not born there, but at a vicarage in Hertfordshire, where his father was rector, and where his mother died when he was only six years old. Some of you have read or learned his verses on receiving a likeness of his mother, given to him fifty years afterwards, and you will remember how tenderly he loved her and mourned for her. He missed her all his days, for no one can take a good mother's place. I hope my young readers are good, obedient children to their fathers and mothers.

William Cowper died on April 25, 1800, so that is why last Wednesday was kept in his honour. He is buried at East Dereham, in Norfolk, and many went there to see his grave; but most preferred to visit the town where he had lived for so many years. Cowper's house at Olney has now been given for a museum to the town. It is in the market place, and is much as it was when he wrote his hymns and poems. In front of this house all the children of the town were assembled on the commemoration day to hear an address, and to sing Cowper's beautiful hymn—

God moves in a mysterious way,
His wonders to perform.

They behaved splendidly, and seemed much interested in the address, which was about Cowper and his love for animals; and lessons were drawn from that, showing how every child might care for animals and birds, and be kind to all things.

Two reasons were given for this, (1) because it is right, for God cares for them; and (2) because children who do this will grow up to be kind and useful men and women. So I hope, dear children, you will lay these lessons to heart, and be very kind to your pets.

The children all wore a medal with a green and buff bow, which were the favourite colours of the poet. He used to wear a green coat and a buff waistcoat; rather curious you would think that now, wouldn't you? In the fields on the banks of the Ouse grow quantities of the large yellow "butter-burrs," and with these some of the windows were filled; they were Nature's own decoration for the occasion.

The Ouse flows peacefully along, as it did 100 years ago, and the water lilies grow there, as they used to do then, when Cowper and his dog wandered along by the side. It was in this river, one day, that the poet saw some beautiful lilies, and tried to reach them with his cane; but, failing to do so, his spaniel, "Beau," sat down to consider the case. At length the master whistled him off, to continue their walk. As they neared the spot, on their return, what was Cowper's surprise to see his dog plunge into the water, and, breaking off a lily, swim with it triumphantly to the shore, laying it proudly at his master's feet. Cowper commemorated the deed of his dog in some verses; the last two are:—

Charmed with the sight, the world, I cried,
Shall hear of this thy deed;
My dog shall mortify the pride
Of man's superior breed.

But, chief myself I will enjoin
Awake at duty's call,
To show a love as prompt as thine,
To Him who gives me all.

The spaniel's loving thought for his master taught the poet a lesson. May we not learn one, too? Do we love the Lord Jesus Christ who has done so much for us, and if so, are we trying to do what He would have us do?

E. F. E.

Bristol.

Children's Scripture Union—Portions for week ending May 12.

Sun.,	May 6	*Job*	ix.	19-35	Thurs.,	May 10	*Job* xxii.	1-3, 21-30
Mon.,	„ 7	„	xiv.	1-14				
Tues.,	„ 8	„	xv.	1-16	Fri.,	„ 11	„ xxiii.	1-17
Wed.	„ 9	„	xix.	1-6, 20-29	Sat.,	„ 12	„ xxviii.	1-14

(C06)

Springtide Voices.

Hearken to earth's springtide voices,
Lambkins play and birdies sing;
Butterfly with bee rejoices,
All the air with joy doth ring.

Wavelets on the sands are playing,
Flowers their smiling heads upraise,
Sunbeams fair his will obeying,
Join in their Creator's praise.

But his little lambs grow weary,
And his blossoms droop and die.
Wounded sore in dwellings dreary,
Do his fragile birdies lie.

Who his flowerets frail will cherish,
Bind each bruiséd leaf and stem,
Kiss with lovebeams lest they perish,
For his sake who died for them?

Who his tiny lambs will pity,
Let them in his meadows play,
Bid these birdies of the city,
Midst the woodland trees, be gay:

Or on sands with blue waves playing,
Be as his own sunbeams free?
You will hear Him to you saying,
"Ye have done it unto Me."

Harriet Julia Evans.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 226**).

Judges vi.-viii.

1. To what tribe did Gideon belong?
2. What other name did he have?
3. What was his father's name?
4. What was he doing when the angel appeared to him?
5. What were the angel's first words to him?
6. What was God's promise to Gideon?
7. What became of the present that Gideon offered to the angel?
8. What was the name of Gideon's altar?
9. Who said, "Let Baal plead against him? And why?
10. What two signs did God give Gideon?
11. How many "fearful and afraid" ones returned from Gideon's army?
12. Of those that remained, how many "lapped" as a further test?
13. What was the number of Gideon's army after these tests?
14. What was the battle-cry?
15. What verses in 1 Cor. i.-iii. show that God hath chosen the weak things of the world?
16. Why are they chosen?

[Children under *ten*, do any 5; under *thirteen*, do any 9; under *seventeen*, any 13.]

ANSWER TO LAST SEARCHER (**No. 225**).

1. Bezaleel, son of Uri (Ex. xxxi. 2-3).
2. Wisdom and knowledge (2 Chron. i. 10).
3. The Lord (Prov. ii. 6).
4. "The knowledge of the mysteries of the kingdom of heaven" (Matt. xiii. 11).
5. The fear of the Lord (Prov. i. 7).
6. iv. 5, 6, 7, 8, and 9.
7. "A wise son heareth his father's instruction" xiii. 1.
8. "To know the love of Christ which passeth knowledge" (Eph. iii. 19).
9. "A wise man will shew out of a good conversation his works with meekness of wisdom." "True wisdom is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy" (Jas. iii. 13 and 17).
10. "To know the only true God and Jesus Christ" (John xvii. 3).
11. "That they might be filled with the knowledge of the will of Christ in all wisdom and spiritual understanding', (Col. i. 9).
12. "Unto whomsoever much is given, of him shall be much required" (Luke xii. 48).
13. 1 Cor. xiii. 2.

No. 225—Correct answers (first list) received from:—

A—Edith Aldis*, Doris Austin.

B—Emily Bridgewater*, Marion Boyle, May and Gordon Bligh, Gertrude Bristow, Lizzie Baxter, Ada Blencowe*, Edith Blenkarn*, Dorothy Billings, Robert Bushby, Herbert Braddon*, Mabel Birney, Crescens Bason, Grace and John Bennett, Gladys Bartlett.

C—David* and John* Colville, Elma and Josephine* Cheal, Daisy R. Clerke, Kittie Cope, George Cary, Willie Cheesman, George Channer, Elsie Collings, Lydia Cleary*, Percy, Stanley and Grace Chappell, Cicely Craven*, Ida* and Mabel Cole, Doris Coleman, Anna Chanyen, Sophie Cohen, Kate Cope, Mabel Candlin, Gladys* and Augusta Clark.

D—Stanley Drew, Kitty and Violet Donaldson-Selby, Nellie Dowsett*, Joan Dunsford, Polognia Daws*, Irene Duke*.

F—Olive, Mabel, and Vincent Fleet, Kitty Fausset, Hyacinth FitzSimons*.

G—Florrie Griffin, Dorothy and Winnie Grove, Cicely Gibson.

H—Gertrude Hayward*, Violet Hatch*, Kathleen Heckford, Annie Horstcraft, May Homer, Ruby Horne, Mary and Elizabeth Hooper, Nellie Hatchett, Eric Hill, Myra Hunt*, Walter and Beatrice Harland*, Hetty Hill, Dorothy Havergal-Shaw, Hetty and Elsie Hibbs, Florence*, Julyan, Norman and Francie* Hoyte.

J—Mabel and Sidney Jenkins, Amelia Jacobson, Betty Jacobs.

K—Annie Kingsford, Helen, Elsie and Ruth Knight, Max an Eva Kalb, Maurice Kalinsky.

L—Nellie and Edith Lockhart, Rosamund Langton*, Evelyn and Arthur Lamb, Georgina Lichtenstein, Susie Long, Winifred Lowe, Sidney, Mary, Edward and Henry Law.

M—Dorothy Morgan, Phillip Martin*, Edith Margetts, Winifred Maunder, Mabel Morris, Annie* and Elsie* Moule, Cordelia May*, Marie Meek, Irene Mawer, Andrew Mitchell, Margie Marston, O. Arthur, Lewis and Nellie Morice, Evie, Alec and Godfrey Miller, Dorothy McMullin, Charlie Meredith.

N—Emily Norris, Maude and Amy Nottage, Edith Nash*.

O—Olive Oxley.

P—Olive Pine Coffin, Kathleen* and Ethel* Pasley, Alice Palmer, Percy Phillips, Katie*, Leonard* and Walter* Picknell, Mary Plumb*, Ruth Pledger*, Mildred Peters, Kathleen Pincott, Arnold Pomeroy.

Q—Frances Quance.

R—Alice Reid, Marion Richards*, Kate Rosenbloom, Mabel de Rusett*, Sydney Robertson.

S—Betty Stocks*, Cicely and Marjorie Sherbrooke, Ellen and Amy Simmons, Alfred Stembridge, Grace and Muriel Spurgeon, Glanvill and Rider Smith, Mary and Percy Sowden, Stanley and David Soltau, Esther Simmons*, Bessie Symes, Edgar Schaeffer, Fanny Stileman, Ernest*, Francis* and Daisy* Stevens.

T—E. Tupholme, Dudley Toye*, Frank Tomkins, Marion Tarry, Archibald and Theodora Thorn, Winifred Tozer.

W—Ronald Watson, Dorothy White, Ellen Williams, Cecile and Phillis Wright, Dorothy Wyatt*, Gracie and Gordon Winn, Agatha Ward, Sydney Wisdom, Mansfield White, Sarah* and Annie Wood, Florence Wilde, Daisy Watt*, Charles and Amy Wingrave, Delphie Wells*.

Z—Sophia Zaritsky*.

No. 224.—Correct answers (second list) received from:—

A—Daisy Annett*, Ethelwyn Austin, Irene* and Margery Ashdown, Louie Adams, Mary, Frank and Ernest* Anderson.

B—Violet Braun, Leah and Esther Blumenthal, Lucienne Brabandes, Ernestine Buhl, Lilian, Teresa, Avory and Frank Blackie, Alan, Charlie and Maggie Banks, Grace Bennett, Gladys Bartlett, Ellen and William Byford, Thomas Bennett, Louise Betts, Ethel Brooks, Susette and Mary Beck, Dorothy Berry, Godfrey and Ernest Bates, Frederick Bailey.

C—Jessie*, Maggie* and Walter Carter, Katie Clark, Grace Charik, Mabel and Isabel Candlin, K. Carey-Brenton, Joan Clark, Gladys and Beryl Calvert, Alice Crang, Winnie Cox*, George Cary, Duncan and Hyde Campbell, Ada Catt.

D—Marie Denizot, Ralph and Dorothy Daintree, Mai Davidson, William and Annie Deas, George, Bessie, Constance and Hilda Drayson, Llewellyn* and Queenie* Dale.

F—Louise Filhol, Jeanne Faucon, Laura Finch, Lewis, Agnes and Meg Fullarton, Marian Freegard, S. Fewster, F. and Aileen Figgis, Malcolm and Helen Forbes.

G—Bertha Greenleaves*, Ivy and Hilda Godfrey, Grace and Evelyn Gulston, Mary Glass, Stuart, Jack, Edith and Margaret Gray, Dorothy Grove, Edith Grieve, Margery and Colin Graham-Brown, Elsie Goudge*.

H—Helen Hunter, Betsy Holik, Doris Hughes, Georgette Hoffman, Elsie Hore, Julyan Hoyte, James and John Henderson, Winifred, Henry and Edith Harvey, Rosetta and Lottie Hamilton, Violet Holford, Eddie Hopkins, Freda Hunton, Kathleen Hughes, John Laurence, Basil, Winifred and Gladys Head, Florence Hoyte, Dorothy Harris.

I—Isabel and Ami Inglis,

J—Sinclair Jackson.

K—Rose and Esther Killowich, A. Alexander and Willie Kay.

L—Mary and Annie Levine, Linda Lowe, Guinefred Leigh, Alfred, Arthur and Edward Llewellyn.

M—Winifred Marshall, Cyril Marsh-Roberts, Mary, Daniel, Dorothy and Margaret Morris, Charlotte Millar*, Mildred Morgan, S. Marston, Cordelia, May*, Daisie and Tita Mackenzie, Daisy G. Martin, Christina Marshall, Dora Muir, Maggie McDougall, Margaret Macphee, Margie Marston.

N—Dora Niels, Irene Newport, Peter and Cissy Nicholson, Lydia and Nellie Nicholas.

O—Katie Oliver, Eva and Maude Oakes.

P—Mary Plumb, Margherita Perlmann, Ruth Pledger, Louie and M. Penny, Dora Phillimore, Daisy Parker, Eddie, Ada, Jessie and Willie Palmer, Gladys* and Isabel* Phipps, Walter Perryman, Winnie Page*, Caroline Peek, Percy, Geoffrey and Clarice Peach.

R—Rita Romanes, Arthur and Gordon Roberts, Winnie Richardson, Mary Rosenblum, David Rees, Margaret Reid, Ada Renals, Beryl Reid, Hope Robinson, Walter, Annie and Jessie Rich.

S—T. M. and D. D. Stanier, Gladys Shaw, Binford* and Frankie* Sellwood, Dora and Lizzie Simons, Bessie Symes, Flora Shadbolt, May, Violet and C. R. Salvesen, Rider Smith, Bessie Shepherd*, Alfred Stembridge, Mary and D. J. Symon, Nannie Sturrock, Susie Sutton, Evelyn Shaw, Mary Sowden, Poppie Stidolph, Andrew Simpson, Florrie Smith, Maggie and Peter Stewart, Mary de Spiganovice*, Lucy Sampson.

T—Naomi Torff, Rebecca Tushinsky, Olive Tritton, Marjorie and Evelyn Tracey, Louie Tibbits, Olive Taylor*.

U—Eva Usher.

W—Georgina, Rachel, James and Sarah Wilson, Joanna Wolnitzer, J. H. and Ralph Wilkinson, Nora and Ellie Wyatt, Freda and Geraldine Wilson, Mildred Westoby, Pringle Wilson*, Dorothy Wyatt, Violet Walker, Helen and Webb.

Y—Maurice and Gladys Young.

FOREIGN LIST,

Nos. 207, 209, 211—Selby and Gladys Little (Chianking). **No. 210**—Gladys Little. **No. 215**—Alice Stone (S. Africa). **No. 216**—Minnie and Cuckoo Lister (S. Africa). **No. 217**—Alice Stone, Cuckoo and Minnie Lister, Henry Luckhoff (S. Africa). **No. 218**—Alice Stone, Huldah Krige, Henry Luckhoff, Peter Louiv (S. Africa). **No. 219**—Huldah Krige*, Maggie Daneel, Alice Stone*, Minnie and Cuckoo Lister. **No. 222**—Nettie, Will, Ina, and Katie* Thomson (Bulgaria), Winnie Gartshore* (Canada). **No. 223**—Phyllis Boyd (Malta), Alfred and William Flower.

Personal.

Many thanks for flowers received this week.

Frances Quance, George Goodall, William Byford, Annie Palmer, Irene Newport, Flora Smith.—I am glad to welcome you as new "Searchers," and hope the study will prove useful and interesting.

Helen Knight, Grace Morice.—Many happy returns of your birthday.

Muriel Spurgeon, Florrie Griffin, Fanny and Nellie Ames.—Do not write out the questions; number your answers to correspond with the questions.

George Channer.—I am sorry to receive from you such a very untidy paper.

Maude Nottage.—You may do all if you like.

Alice Stone.—You will see by the Foreign List that your papers arrived quite safely.

Ella MacMurray, Joy Smith, Mansfield White.—Thank you very much for your contributions for the poor, starving little children in India.

Susette Beck.—Thank you for your interesting letter.

Uncle Tom.

Children's Special Service Mission.

Mr. **Hutchinson**, *Manchester*, May 3; *Grantham*, May 4; *Loughborough*, May 9; *Nottingham*, May 10; *Cloudesley Square, Islington*, May 13; *Ramsbottom*, May 16; *Shipley*, May 19; *Penge*, May 29; *Streatham*, May 30; Mr. E. Arrowsmith, *Malvern*, May 5-15; Mr. J. Spiers, *Shifnal*, to May 11; Mr. J. S. Tyler, *Birmingham and neighbourhood*, to May 18; Mr. C. H. Paterson, *Manchester*, May 3; *Hornsey Rise*, May 7; Mr. H. M. Gooch, *Tyrwhitt Road, St. John's*, May 11; *Lansdowne Hall, W. Norwood*, May 21; Mr. Russell Hurditch, *W. Croydon Baptist School*, May 27; Mr. C. Harrison, with Caravan, *Warnham, Sussex*, from May 6; also Mr. F. P. Rowe, Essex Caravan; Mr. J. H. P. Cutting, Suffolk Caravan. Mr. J. S. Hewlett, *Gospel Tent, Crowhurst, Kent*, May 9-19.

Twenty-first Anniversary of the Scripture Union.—Scripture Union Conferences will be held at *Y.W.C.A., New Bridge Street, Manchester*, May 3, at 3 and 6.30; *Y.M.C.A., Sheffield*, May 15, at 7.30; *Hope Hall, Liverpool*, May 17, at 4 and 7.30; *Church Institute, Bradford*, May 18, at 7.30.

Christian Endeavour.

TOPIC FOR MAY 6.

How Christians Grow (Mark iv. 26-29).

THIS parable is a perfect gem. It traces the story of a seed from its planting to its ingathering; but it tells, also, Christ's love for natural processes. How eagerly in his young life must the Youth of Nazareth have pored over the book of Nature spread open to his view. It was written by his Father, and the laws that prevailed there were duplicates of those that prevailed in the unseen and eternal.

The Sowing. "A man cast seed upon the earth." This should be our daily endeavour. We must not stint the seed-casting. By books and tracts, by sermons and chance words, beside all waters, and at all hours, whether in season or out of season. We can never tell whether this or that shall prosper, because we do not know what preparatory work may not have been done by the Divine husbandry. If I may speak for myself, I may say that I have felt that I could not do any great thing in the world, but would go on taking every opportunity of sowing, and I am beginning to see great results and harvests from many things which I never expected to yield special results. Go on sowing seed. You may pass away, resume your avocations, sleep by night, and rise each morning to new labours, but the seed will spring up and grow. Perhaps the Lord will teach us that it is no use to worry about our work. All we can aspire after is to sow the seed, leaving the results with God. *He* cannot fail. *He* will watch, whilst we sleep. *He* will give the increase, when we have gone away. Yes, and when we sleep in death, much of the seed we have sown will come to light, and go on thriving. Your duty is to sow beside all waters; it is God's province to care for the results.

The Growing. "The seed springs up and grows." This is due to its opening a minute and almost microscopic door to the energy of nature, latent in the soil. The seed abides in the soil, and the soil in the seed; and it is through their union that the tiny rootlet is thrust downwards and the green spire upwards through the heavy clods. "The earth beareth fruit of herself." But who can tell the secret of these marvellous processes? "God giveth a body as it hath pleased Him, and to every seed its own body." But, though we cannot understand, we may believe that in the heart, which in childhood or afterwards has received the Divine Word, those great processes are at work which shall eventually yield "seed to the sower and bread to the eater." Notice the silence, the mystery, the gradualness of growth in the natural world—also its persistency by day and night—and expect the counterpart of each in the spiritual. Take care how you ruthlessly pluck up God's seeds to see if they are growing. Beware, too, of forcing them into unnatural precocity. The greenhouse and hothouse is not the best place for God's young plants; they may be forced to a premature development which will exhaust their powers at too early a stage. Don't expect the full corn when there should be the ear, or the ear when there should be the bud. Everything is beautiful in its own time. Give me buds in spring; I have no desire for ears then. Buds in spring mean the full corn in the autumn.

The Sickle. "When the fruit is ripe." The brown hue of the corn is a delightful spectacle to the husbandman, and there is a precise moment when the experienced eye knows that the sickle must be put in. Only God knows when the fruit of our lives is ripe. "There is a reaper whose name is death." Well, but death is only the swarthy servant of God, who sends him to reap in the ripe grain. No Christian dies before his time. The stroke may come in young life, but it is the sign that, in God's eye, the fruit was ripe. Alas, for those who are cut down and cast into the fire, not because they are ripe, but because they have not the root of the matter in them, and will never come to perfection, and they are removed to make room for others.

F. B. M.

C.E. NOTES.

Rev. F. B. Meyer's presidential meetings in Ireland will be held in Whit-week, when Dublin, Belfast, and Cork will be visited.

* * *

The Society in Yorubaland (Lagos, West Africa) is prospering greatly. They are making a special effort to raise money for the support of missionaries in the Hinterland. Every member is a genuine African.

* * *

A Junior Society was started last year in Corfu, Turkey, as a prayer-meeting. There are now 175 enrolled members, and an attendance larger still. They are supporting a girl in a school in Bombay, India, and furnishing a teacher for a village school near to them.

* * *

The following well-known names have been added to the July Convention Programme. Lady Henry Somerset will address the temperance demonstration on the Tuesday afternoon; and Prof. W. W. White, D.D., will speak on "How to Study the Bible," on Wednesday morning. Rev. Charles M. Sheldon has consented to conduct several conferences relating to the problems discussed in his books.

International S.S. Lessons.

May 13, 1900.

"Jesus at the Pharisee's House" (Luke vii. 36-50). Golden Text.—"Thy faith hath saved thee" (50).

Introduction.

A PHARISEE invited Jesus to his house; He went (36). A centurion wanted Him (Lesson for April 22); He went (Luke vii. 6). Jairus called Him (Lesson for April 15); He went (Mark v. 24). And so we could go on. Jesus was so kind He never refused anyone who wanted Him. Do you want Him in your house? In your heart? He will come if you do (Rev. iii. 20).

Look at the customs of the country mentioned in our lesson to-day.

"Sat at meat" (36); reclined on couches.

House open (37); anyone could come in who liked.

Feet of guests outward from the table, sandals left at the door (38).

It was usual "to wash the feet," which were dusty, before meals (44).

The "kiss" of welcome generally given to visitors (45).

"Oil" used for anointing and refreshing after a journey (46).

"Alabaster box," a vase or flask, often of beautiful shape (37).

Key to Blackboard Plan.—The vase represents one of the various shapes used for the anointing oil; the woman gave her best (37, 38, 46). Her deep love (47) and great faith (50) brought sweet peace (50) into her soul; and above and around all her life hereafter is the grand word from the Master's own lips—"Forgiven" (48).

Let us glance at *the little parable* Christ uses (41-43). Two debtors—the woman and Simon. The creditor—God. Debt owed by one, 500 pence—£15 12s. 6d.; by the other, fifty pence—£1 11s. 3d. Both had nothing to pay. Both were forgiven. One loved much; one loved little. The lesson we learn. We all owe God a great debt. We have nothing to pay. God freely forgives (see Acts viii. 20; Isaiah i. 18; lv. 1-7; 1 John iv. 10-19; Psalms ciii. 33).

Jesus paid it, paid it all,
Long, long ago.

The Woman.

She was a known sinner (39). She knew her own sinfulness; she came to the right place to have her sins forgiven (38), "at the feet of Jesus." She came in the right spirit (44), the spirit of true humility and sorrow for sin; she brought her best, she gave her heart's love (37-47); she made no fuss, entered into no argument, she never spoke a single word the whole time; but Jesus knew all, everything; and He said to her, "Thy sins are forgiven" (48).

It is very interesting to trace all the people Christ spoke these words to; for example see Mark ii. 5, &c.

The Pharisee.

As we turn to Simon we see at once the great contrast between him and the woman; in fact, the opposite in most points.

He was of good position; the sect of the Pharisees was the aristocratic sect; he was proud, and had asked Jesus to his house out of curiosity. He treated Jesus in a discourteous manner, not even offering Him water for his feet (44, 45, 46). He was careless and indifferent to his guest, even speaking of Him almost with contempt (39).

Oh, how clearly does Jesus read his inmost thought—how He understands Simon's every motive! What a wonderful illustration is the whole lesson of how Christ saw deep down below the surface of human character! He seems to read the woman and Simon through and through.

There is so much to learn from every verse of the portion to-day that we cannot draw any one special point; but let us answer a question in 49—"Who is this?" (Matt. xvi. 15, 16; John vi. 69, xi. 27); and remember that true faith in this Christ of God brings full forgiveness of all sin (Matt. ix. 22; Mark x. 52, &c.).

And after the forgiveness comes "the peace that passeth all understanding" (Phil. iv. 7; John xiv. 27).

The Y.M.C.A.

THE Spring Conference of the Western District Union of Y.M.C.A.'s was held on the 25th ult. at Wells, Somerset. There was a large gathering of delegates. Rev. Preb. Beresford gave an address at a devotional service. In the afternoon Mr. S. Houlton, of Cheltenham, read a paper on "How best to work Associations in small towns;" and Mr. Oliver McCowen, representative for Burma of the National Council, gave an address which greatly interested the delegates, on the foreign work the Y.M.C.A. is undertaking.

On Sunday afternoon last, Mr. Oliver McCowen spoke to the Young Men's Bible Class at Aldersgate Y.M.C.A., giving a stirring missionary address, with special reference to Y.M.C.A. work in Burma.

On the 27th ult., by kind permission of Lady Ashburton, a drawing-room meeting was held in behalf of the foreign work of the English National Council at Kent House, Knightsbridge. Mr. F. A. Bevan occupied the chair, and addresses were given by Mr. W. H. Seagram (chairman of the Foreign Department), Mr. T. A. Denny, Mr. Oliver H. McCowen, LL.B. (Rangoon), Mr. W. R. Arbuthnot (Madras), Mr. Charles Fermaud, M.A. (Central International Committee, Geneva), and Mr. J. Campbell White, M.A. (Calcutta). Including the provision of a building for student work in the city of Bombay (which will cost approximately £8,000), the Council needs, in order to carry out plans which it has made for work in the foreign field during the next five years, the sum of £13,600, towards which £7,130 has been given or promised.

"Keswick" at Manchester.

THE third annual Convention was held at the Y.M.C.A. on April 23-26. These Conventions have been held chiefly to give to those Christian workers in Manchester who have neither means, time, nor opportunity of going to Keswick in July, an opportunity of hearing Keswick speakers in Manchester, and thus participating in the blessings which their more favoured brothers and sisters in Christ have enjoyed for so many years in the Cumberland town. That the right class of people have come, has been evident from a glance at the eager and expectant audiences which have assembled from day to day.

The first meeting was held on the evening of April 23, and on each of the following three days there was a prayer meeting at eleven, a Bible reading at 11.30, and general meetings at 3 p.m. and 7.30 p.m. Captain Tottenham occupied the chair at all the meetings, and the speakers were: Revs. John Brash, R. W. Colquhoun, E. T. Reed, and F. S. Webster, and Mr. A. B. Stoney, LL.D. The clear and simple setting forth of the fulness of blessing promised in the Scriptures to all believers who are willing to receive it by faith, was a great help to those who came hungering and thirsting for more light and life, and many were sent away rejoicing. The committee have been much encouraged by the testimonies of blessing received.

The May Meetings.

(CONTINUED FROM PAGE 19.)

The Children's Home.

SAVING the children, body and soul, for Christ's sake—the great work to which the best energies of Dr. Bowman Stephenson have been devoted for many years—engaged the attention of a fully-attended meeting of appreciative friends gathered in Wesley's Chapel, City Road, last Friday evening. Rev. F. W. Macdonald, President of Conference, and the venerable Rev. Dr. Guinness Rogers, were prevented, by pressing calls elsewhere, from taking part in this meeting, as announced. The choir of the Home enlivened the proceedings by singing; and these fresh young voices, praising the Redeemer, seemed to come as a powerful appeal in favour of the good work. Mr. THOS WALKER, J.P., treasurer of the Lancashire branch, was Chairman.

After the exercises of praise and prayer, Dr. STEPHENSON gave his thirty-second annual statement, "the biggest and best," telling of larger success, a more assured position, and a brighter outlook than in any previous year. The gifts for current necessities had amounted to £23,431, an increase over last year's income, despite demands upon the Christian public in other directions. Dependence upon free-will offerings, given with heart and hand, has been fully justified. Enlargement of the work would seem to have co-operated with prayer in producing large results. If God is to trust us with more money, He may well expect that we shall trust Him by

UNDERTAKING MORE WORK.

Including homes, cripples' aid, girls' protection, and other agencies, 1,435 children were under care; while systematic visiting and guardianship is also maintained over 500 more. A variety of pitiful claims have arisen; and the whole scheme is warmed by evangelical fire. Despite the contentions of political economists, action is founded upon the example of Jesus, who certainly thought that the weak and helpless should not be consigned to extinction. Alleviation has been wrought among epileptics; and some of the little ones, orphaned by tragic events in South Africa, have been received into the Home. The family system, with its home atmosphere and influence, is still carefully maintained, the majority of the workers being motherly women. Healthy work is a recognised element in the management; and religion stands as a first aim. Looking back upon thirty-one years of labour for Christ, statistics cannot compass the visions of moral and spiritual transformation that come into view.

A declaration of increasing interest in this movement as the years go by, was made by the CHAIRMAN. Like everything that is of God, the enterprise, small in its beginnings, had shown wonderful growth. Actual witness of the varied training given to the children had given him cheerful anticipations for their future; and much praise is due to Dr. Stephenson's devoted workers, who show much aptitude for their work.

Rev. WILLIAM GOUDIE, a missionary from India, remarked that those at the head of the Children's Home are

GOD'S SUBSTITUTES

for those who, in a normal condition of things, are his highest gifts to our infancy; and there can be no more beautiful institution upon earth than that which provides for natural deficiencies in this respect. The speaker's experiences abroad showed that there is no complete home life, and no adequate discharge of parental duty, outside the Church of our Lord Jesus Christ. The Christian missionary often has to be a parent to outcast Hindu children; and seeing these little ones trembling on the verge of death, he puts aside the cynical utterance of the mere scientist, for the missionary is sent that the dying body, as well as the soul, may have life. The Children's Home is a constant inspiration to the missionary, in remembrance of its costly nature as a monument of Christian love. She is no mother who can only be such to her own children. The true mother is she whose tender love goes out to the fair face of every child she sees,—whose sheltering love gathers to the bosom of its care every needy little one she knows. If that privilege were realized, there is not a motherless child in our own land or in India who would not find a foster-mother; and God's beautiful provision—the home in its beauty and strength—would be realized in every land, as it is here.

Warmly expressing his abiding interest in all that concerns the Home, Rev. W. L. WATKINSON looked upon the institution as an effort on the part of the Christian Church to pay what he called a "magnificent debt," to realize a sublime obligation in regard to sympathy, compassion, and assistance for those whose need is very great. Good done through an organization like this, is like water flowing through a landscape and making its surroundings beautiful; whereas, to do "dabs of good" here and there, is like drops of dew swallowed up in the sand. This work of *Christian* philanthropy, carried forward by men of wide views, based on careful tests, and put upon a stable basis, is changing the desert spots of the nation into places of beauty and of blessing.

Rev. ANDREW CROMBIE and Mr. Jas. E. Vanner also advocated the claims of the Home.

The Boys' Brigade.

HOW to save the lads of the poorer classes just at the time when the hottest temptations of life assail them, is a problem to many Christian parents and workers among the young. When boys are about to leave school and commence a business career, the steps downward are easy; and it is exceedingly difficult for them to avoid the road to indifference, inebriety, and infidelity. It is not easy to name any movement which has so laid hold upon young lads and influenced them for good as the Boys' Brigade, the annual meeting of which was held at the Queen's Hall on Friday last.

In the absence of the Earl of Aberdeen—the honorary president of the Society—owing to the death of the Dowager Countess of Aberdeen, the chair was taken by Mr. J. CARFRAE ALSTON. The report shows that in the United Kingdom alone there are 800 companies, with 2,900 officers and 37,000 boys; besides at least 33,000 more in the United States, Canada, and other parts of the world. The definite object of the Brigade is "the advancement of Christ's Kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness." The methods employed include boys' Sunday services, company Bible classes, Scripture Reading Union, drill meetings, ambulance classes, athletic clubs, swimming clubs, instrumental bands, classes of all kinds, "boys' rooms" for reading and recreation, and summer camps. It is most gratifying to learn that over 1,000 boys have professed being led to Christ during the past year.

Rev. E. GROSE HODGE, M.A., Rector of Holy Trinity, Marylebone, delivered a stirring address to the boys, in which he said there were three things which they needed for a truly successful career: (1) strong bodies, (2) strong and well-cultivated brains, and (3) strong characters. The latter, he said, could only be secured by receiving the Lord Jesus Christ; and he made an earnest and impressive appeal to the boys

TO VOLUNTEER FOR CHRIST

at once, and not to put off the day of salvation.

Professor G. ADAM SMITH, D.D., as the examiner in the recent competition, spoke of the good which was being effected all over the world through the Boys' Brigade. He was exceedingly gratified with the naturalness and honesty of the papers, from which he learnt how the boys loved their officers, praying for them every night, and how much they appreciated their labours on their behalf. He said, too, that, from the almost universal testimony in the papers, the chief means of boys going astray, and forming evil habits, was the older boys, and especially the men with whom they had to work—the one vice was gambling. Everywhere boys confess extraordinary temptations to betting and gambling, which led to untruthfulness and dishonesty. The speaker paid a warm tribute to the excellent service rendered by the officers, and said he was deeply impressed with the privileges of the post they occupied.

The brass band of the 2nd West Kent Company of Old Boys, and the bugle band of the 60th London Company, enlivened the proceedings with selections of music; while the dumb-bell display, the company and physical drills, the display on the parallel bars, the ambulance waggon and stretcher drill, and other exercises, won the applause of the immense audience, and contributed very largely to the success of the meeting.

Commercial Travellers' Christian Association.

MEETINGS in connection with the twenty-seventh year of this Society's work were held in Exeter Hall on Saturday last. In the afternoon, Mr. WILFRED NICHOLSON presided. The secretary, Mr. LEONARD COURTNEY, reported that during the year 454 new members had been enrolled. "Libraries," or complete sets of books, had been sent to hotels at Wexford and Portsmouth, and renewals have been sent to eight other hotels. "Good Lines," which contains the most complete and reliable information with regard to early closing days, &c., has had 2,229 new annual subscribers added to the list, with the result that £100 was handed over to the Beneficent Fund. Grants to the number of 643 had been made from this fund to deserving widows and others who need assistance in commendable effort at self-help.

Branches of the Association at Birmingham, Belfast, Bristol, Dublin, Leicester, Manchester, Newcastle, Southsea, and Sunderland have been doing a good work, and many young men have been enrolled and are heartily co-operating in the work of the Association. On the whole, there is cause for praise to God that

PROGRESS HAS BEEN MADE,

and that witness-bearing has been maintained by the members in consistent Christian lives and pointed testimony for Christ.

Personal reminiscences of life "on the road," beginning some sixty years ago, were given in an interesting, and even amusing, manner by the Chairman. It was his belief that commercial travelling is a good school or a bad one, according to what a man chooses to make of it. Religion and politics will disturb any commercial room; but if a man can only take up the sound Christian principles begotten in him, and bring them to bear on his associates, without a dictatorial or dogmatic spirit, and in a circumspect way, such action must make a good and lasting impression.

Rev. DINSDALE T. YOUNG, styling himself a "fellow-traveller"—that is, in the commerce of the skies—congratulated the Association on having had a prosperous year, and on being such a formidable, numerous and increasing company. He had been impressed by the many opportunities commercial travellers have for bringing tremendous influence to bear upon their fellows. Influence is a precious gift, but a very precarious one, and it may bless or it may blight. Much of it is unconscious; and he whose sermon is a good life can never preach too long. But let us remember that indiscretions of manner may spoil the most earnest word. For the encouragement of busy men, it may be said that prayer is not a voice, but an attitude or temper of the spirit. If we have no time for more, let us daily snatch at a few verses of the Book that has made every other good book.

Mr. CHAPMAN, one of the oldest members of the Association, gave earnest counsel concerning the force of Christian character when faithfully maintained in business life.

Another meeting was held in the evening, with Mr. J. ELLIOTT VINEY in the chair, speeches being delivered by Rev. F. S. WEBSTER and others.

Baptist Missionary Society.

A DEEPLY interesting story was unfolded at the annual meeting of the Baptist Missionary Society, held in Exeter Hall on Thursday evening last. Having some years ago entered upon its second century, the organization combines experience with high purpose; it has "influenced" many other societies into being, and it continues with us, vigorous in evangelistic endeavour, and exemplary in enlightened administration. The friends and supporters mustered in a very encouraging manner, and a spirit of gratitude to God for the great past, and of confidence in regard to the immediate future, was stimulated by the addresses delivered.

Mr. John Marnham, of Boxmoor, presided, and there was an influential platform of "fathers and brethren." In the course of preliminary devotional service, Rev. W. E. Blomfield, of Coventry, acknowledged the great privilege of fellowship with God in the evangelization of the world, and invoked the Divine blessing in enlarged measure upon the men and women who have left friends and hazarded their lives for Christ. In some remarks in place of a report (for such a document is never presented at the public meeting), Mr. A. H. Baynes, the secretary, said the note of the report about to issue from the press, will be one of devout thankfulness to God for

SIGNAL BLESSING AND SUCCESS

in all the fields occupied by the workers of the Society. In India, the oldest field, there has been a larger number of converts than in any previous year. Several new stations have been opened, and there has been great improvement in the vernacular Christian schools. In China, the native Christian church has developed rapidly into independence and self-support, and there have been more baptisms than in any other year. On the Congo there have been large additions to the native church, and many Christian evangelists have been thrust out into "the regions beyond," and are being maintained entirely by the contributions of the native Christians. At San Salvador, quite recently, a large chapel was opened, wholly paid for by Christian natives.

Mr. Baynes went on to speak of the financial situation. Including donations amounting to £5,280, given specifically towards the relief of the famine plague, the income reached a total of £77,642. The money available for the general work of the Society was, however, considerably less than the expenditure, which amounted to £73,716. After transferring £2,500 from the legacy account, the Committee found a deficit of £4,123, which it was a joy to hear (at the close of the meeting) had been all but met by the generosity of friends of the work. The increase of expenditure was largely due to the obligations falling upon the Society through the extensions made under the Centenary Scheme, in reliance upon which

FORTY NEW MISSIONARIES

had been sent out. In some further words, Mr. Baynes pointed out that financial straitness need not hinder development. The committee had received offers of service from a number of earnest and well-equipped young men. There is no lack of men; means to send them out is the lack. The China Mission was launched into being in a year that opened with a large deficit; so also was the Congo Mission. In the China field there are 5,000 baptized converts and hundreds of independent churches, supporting their own ministers; while the story of the Congo Mission was behind none in heroic episodes, and great promise for coming days. Hence, though debt is a difficulty, it need not be a hindrance.

After hearty words by the Chairman, who urged greater liberality in the support of the Society, a powerful address was delivered by Rev. F. W. Macdonald, President of the Wesleyan Conference, who spoke of the development and expansion of organized effort to spread the religion of Jesus Christ throughout the world, as a distinctive feature of the closing nineteenth century. The speaker enlarged upon the greatness of missionary achievement, and dwelt upon the accumulated capital of missionary labour. Not only have the Scriptures been translated into hundreds of languages, in many cases reduced to writing by missionary labour and devotion; but the workers, men who would adorned any station in social life at home, have become the stimulus and example of the Church at large. Our fathers based their acts upon the commands of Christ, having nothing more to go upon. We have the privilege and joy of pointing back upon a century of illustration, experience, and applied principles of work. In a word, history puts the seal upon what was prophecy a century ago. Mr. Macdonald spoke in a striking way of the more tender side of missionary labour, as originating not in mere philanthropy, but in

THE LOVE OF GOD,

for sinful men, shed abroad in the hearts of Christian people. In conclusion, he suggested that we are on the eve of times in which the Lord will push on his great designs, in order that God's kingdom may speedily come throughout the world.

Rev. E. W. Burt, M.A., of Chouping, described work in the classic province of Shantung, North China. It is among the peasant farmer class that the best work has been done, 90 per cent. of the converts being from that section of the community. Mr. Burt cordially eulogized the native evangelists, whose assistance is of the greatest value, and who promise to take an important place in the native Church, which is anticipated as properly following the present missionary period during which the foundations are being laid. The people think nothing of proceeding ten or fifteen miles to worship on the Lord's day; and then they conduct Divine service among themselves, welcoming the missionary on his occasional visits. They build their own places of worship;

THEY FACE MANY TRIALS,

through floods and famines; and endure much through the wickedness of the Boxers and other lawless men. Speaking generally, Mr. Burt expressed the opinion that the Christians of China compare well with the members of the home churches.

The last speaker was Rev. P. E. Heberlet, of Sambalpore, Orissa. In that great region, between Calcutta and Madras on the Bay of Bengal, there are 8,000,000 of people, with eight missionaries labouring among them. It is the seat of the great Lord Juggernaut, and from all parts of the country natives flock to prostrate themselves before the idol. The Oriya is very religious, but his religion is not moral; and those who talk of the "primitive moral conceptions" of the Hindus, in terms of compliment and appreciation, go wide of the mark. Having shown the great need of Gospel teaching in Orissa, Mr. Heberlet spoke of the Brahmo-Somaj, which has plainly recognised India's great need of Christ, and allowed Christ's claim to India. Mr. Heberlet told his story in a vivacious and striking manner.

Palestine and Lebanon Nurses.

THE annual meeting of the Palestine and Lebanon Nurses' Mission was held on Friday afternoon last in Exeter Hall Parlour, the President, Rev. F. Paynter, M.A., in the chair.

The special feature of the report, which was read by Rev. A. Carnford, was the great need for a men's ward in the little Cottage Hospital, the efficiency of the work being sadly handicapped through the want of it.

Two ladies returned from Baakleen gave interesting accounts of the difficulties and prejudices to be overcome peculiar to the people amongst whom the work is carried on. The position of a Druse after baptism would seem to be almost identical with that of a baptized Jew, he being cast off by his family, and indeed his life endangered by remaining amongst them. Then again, too, a baptized Druse incurs the displeasure, and that which follows, of the Ottoman Government.

There are also, perhaps, even more difficult obstacles to be surmounted in the religion which the Druses profess. The doctor who is in attendance at the hospital is a converted Druse.

Medical Missionary Association.

THE annual meeting of the Medical Missionary Association was held on Friday afternoon last, in the Lower Exeter Hall.

Rev. Alexander Connell, of Regent Square Presbyterian Church, presided, and, in the course of a hearty address, said he could speak with conviction about foreign Medical Missions, because, during a visit to the Far East, he had both seen and heard enough of them to know their value. To the sick and sinful and sorrowful abroad—and at home, too—the coming of the medical missionary is often as the coming of Jesus Christ.

Dr. Maxwell, Secretary of the Association (49, Highbury Park, N.), urged the necessity of nearness to Christ and knowledge of the Medical Mission cause, before our hearts can be in a position to help in the service. He recommended a study of the monthly records of the work, which are published as a means of increasing knowledge. This valued society deliberately trains young men for the life of the fully qualified medical missionary, and prepares children for the same service by claiming their interest and practical aid.

Dr. Edwards, of Tai-yuen-fu, China, who followed Dr. Harold Schofield, said that even as a work of philanthropy, there was scope for the exercise of medical and surgical skill in China.

THE CHINESE MEDICINE

is often unmentionable, the surgery not only crude but cruel, while the nursing is nil. The work for those who at present carry on medical mission stations is overwhelming. Since Dr. Edwards left, his colleague had been called two days' journey to the south, then two to the north, then eight to the north, and, later, two to the east, to care for cases of severe illness. Where he could not go, other members of the mission house went, and meanwhile at the centre itself there was an outbreak of typhoid and typhus among school girls and students. On these, and similar facts, Dr. Edwards founded a powerful appeal for women doctors and nurses—women of resources—for the work of Tai-yuen-fu.

Miss Greenfield, of the Charlotte Hospital, Lodhiana, could duplicate Dr. Edwards' Chinese experiences by her own in India, but her theme to-day was of the Lodhiana Medical School, conceived and founded by Dr. Edith Brown. This school for the education of native Christian women as nurses, compounders, and medical assistants, is the natural outcome of the last twenty-five years' growth of

WOMAN'S MEDICAL WORK IN INDIA.

A doctor needs carefully trained and qualified assistants, and Dr. Brown determined to relieve lady medical missionaries from the anomalous position of being dispenser, anæsthetist, assistant, and nurse, as well as physician-in-chief to their patients. Why was the school founded in Lodhiana? Chiefly because of the presence of the Charlotte Hospital, partly also because of the adjoining unoccupied premises, all ready for the purposes of a school. The students are Christian women preparing for Christian work, and their teachers speak highly of their health, courage, kindliness, spirituality, and success.

Miss Greenfield pleaded earnestly for help to finish new hospital buildings to hold seventy additional patients, and to pay for a dwelling house for the ladies which a native, seeing the urgency of the case, has built, in full faith that one of these days he will be paid. Till then he is content to wait; £2,000 is needed for these purposes.

Dr. James Maxwell, jun., of the Islington Medical Mission, began and ended on the same keynote. "If Medical Missions are essential abroad, they are certainly essential at home. If they are according to the will and mind of Christ, it is not the colour of the patients that will determine their usefulness." His address was filled with telling points and suggestive incidents that certainly determined the value of the Medical Mission agency for the north of London in any case.

Wesleyan Missionary Society.

EXETER HALL on Monday morning was crowded to its utmost capacity on the occasion of the annual meeting of the Wesleyan Society. The enthusiasm of the gathering, manifest from beginning to end, was itself a token of the deep earnestness of Wesleyans in their efforts to reach the heathen.

The expansion of the society during the past year has been marked by fruitful and far-reaching operations. There are now 315 central or principal stations, with 2,450 chapels and other preaching places. The missionaries and assistant missionaries number 366, while no fewer than 3,090 other agents, day-school teachers, &c., are employed. Missions under the immediate direction of the Wesleyan Missionary Committee and Conference are to be found in India, China, West Africa, the Transvaal, Mashonaland and Rhodesia, British Honduras, Bahamas, and various countries in Europe. The total home income on current account for the year amounts to £108,180 12s. 1d., and there is a balance of over £19.

In addition to the ordinary income, contributions have been received for the special fund for extensions, £200; the West Indian Methodist Distress Fund, £1,874 13s.; for the relief of famine in India, 1,358 13s. 4d.

The chairman of the meeting in the morning was Mr. Edward Aston, of Manchester, and on the platform was a large number of prominent ministers and laymen. The

PRESIDENT OF THE CONFERENCE,

Rev. F. W. Macdonald, in the course of his opening remarks, explained that for various reasons—one of them being the illness of Rev. G. W. Olver, joint secretary—it had been found impossible to prepare the usual detailed report for the meeting; the document would, however, be circulated in due course.

Mr. Macdonald referred to the mission stations in the Transvaal Republic, which had shown some of the highest types of growth and fruitfulness. No centre of missionary enterprise had been more promising than that in the provinces of the Transvaal, now suspended. The success of twenty years has exceeded the most sanguine hopes, and before the cloud of war overshadowed that territory, there were no fewer than 12,000 Church members and 36,000 attendants at public worship. "We do not (he said) consider our missions in the Transvaal as finished. Whatever the issue of the war, whatever flag may float at Pretoria, it is certain that the wealth buried in its soil will remain to attract the mechanic and all the industries which crowd around that centre; it is certain that tens of thousands will once more concentrate into the regions from which they have fled." The president also emphasized the difficulties of the existing missions on the West Coast of Africa. But even here, in the face of circumstances of severe trial, there are now sixty-three ministers of the Gospel, 11,000 church members, 20,000 scholars, and 65,000 attendants at public worship.

Rev. William Goudie, from India, gave a telling description of the native races of our Eastern Dependency, and how they are being brought to rejoice in the light and liberty of the Gospel.

WHAT CANNOT BE PUT INTO WORDS,

the missionaries are striving to put into deeds of human kindness. The Pariah comes with his trouble, led by the hand of God, as much as he who comes to seek salvation. The speaker moved the hearts of the audience as he pictured the darkness and ignorance of the natives of India; and, in a touching appeal, pleaded for sympathy and support in work for their enlightenment.

Mr. Henry Bisseker dwelt upon the progress of missions in South Africa, the scene of his labours for many years. The work amongst the natives has to be begun at the bottom of the ladder; they have to be civilized, educated, and Christianized. The sad raw heathen state of the natives, in their awful misery, was compared with the happy conditions which now prevail in the home life of the Christianized natives of to-day. The order, cleanliness, and industry is the outcome of the work of the Missionary Society. "The outlook is sad in the extreme, but it is only the scattering of the units. We believe that God will not give the natives back to the terrible life they have had to live."

Rev. J. A. Elliott, who for twenty-three years has laboured as a missionary in North India, conveyed some encouraging information as to the work in the Indian villages. The opposition of the Mohammedans and the Hindus had been overcome, and by earnest, persistent endeavour all sorts and conditions of men had been brought to a saving knowledge of the Truth. Many illustrations were given, pathetic and amusing, of the life and conditions of the people of India.

Another meeting was held in Wesley Chapel in the evening, under the presidency of Mr. D. F. Shillington, of Wandsworth.

Church Missionary Society.

VARIOUS meetings were held throughout Tuesday last in connection with the one hundred and first anniversary of this great Society, which maintains an ever-increasing world-wide reach in the work of evangelization. It goes without saying that long before the commencement of the proceedings at the morning meeting in Exeter Hall, a vast audience began to stream into the building. Sir John Kennaway, President of the Society, was in the chair; and we here present a few of the main points from the voluminous general review of the year which was presented to a large body of intensely interested listeners.

Many illustrations of the oneness of spirit so signally manifested by the subjects of the Queen are to be seen also in the missionary army. While Australians and Canadians have fought side by side with British troops in South Africa, Australians and Canadians have done admirable service in the mission field. Oneness of spirit has also been manifested in an interesting Centenary contribution. The Japanese workers in the missionary diocese of Hokkaido, Japan, have resolved to give one per cent. of their salaries for five years, in commemoration of the Centenary, to evangelistic work in Palestine, and the money is appropriated to the support of a native evangelist in Mount Gilead. The Society, as is well known, has no missions in South Africa; yet the Bishop of Pretoria, in the day of his calamity, expelled by the Boers from his diocese, remembers the Centenary, and sends £5 to the fund. Although the Society's missions have not been touched by the war,

THE PLAGUE IN INDIA

has caused much anxiety; and now the terrible famine is throwing arduous responsibilities upon the brethren, especially those labouring among the Bhîls and the Gônds in the forests of the great central districts. The organization of independent native churches has before been announced as one of the tasks of the new century. Special committees in Salisbury Square have been for some time considering the grave questions involved, and important draft papers on the subject have been ordered by the General Committee to be sent to leading missionaries, friends, also leading native Christians for their opinion. Remembering the care taken to instruct and to test the converts, adult baptisms (8,260 for the year) are a cause for thankfulness. The number of acceptances for missionary work has been 128, fifty-two men and seventy-four women.

THE FINANCES OF THE YEAR

have doubtless been somewhat affected by the gathering of the Centenary funds, as well as by the extraordinary claims on the benevolence of the country for the alleviation of famine in India and East Africa, and the support of sufferers by the war in South Africa. Notwithstanding, the gross income of the year, including Centenary and other funds, has amounted to £404,906. Of this, £80,620 has been derived from Centenary gifts, and £20,611 from special funds, leaving £303,673 as the sum of general and appropriated contributions of the year, as compared with £307,660 of the previous year. On the other hand, the general expenditure has reached £353,266, to which figure must be added the payments for special funds £14,002, making the grand total £367,268. The excess of payments over receipts in the general fund, mainly due to the extension of the Society's work abroad, has been met by a transfer from the Centenary Fund.

It is to prayer, fervent intercessory prayer, that the English Archbishops and Bishops have, in a letter signed by them all, summoned the Church to give herself during this present year. The most important place in the appeal was given to the missionary enterprise. If the whole Church of Christ would but respond to this summons, as the Empire did to the call of its rulers, with "one heart," with "one voice," and "as one man," the most truly effectual step would be taken not only towards the evangelization of the world, but towards the deliverance of the Church from the dangers and confusions of the time. Missionary work has made marked advance during the last hundred years, but still two-thirds of the human race lie outside the allegiance of Christ. The great work which remains to be done is another call to prayer.

War, pestilence, and famine, said the Chairman, have brought us, as a nation, to our knees; let us take care that we remain there. Greater blessings should accrue to us than if we had not suffered and sorrowed. God's voice to us, in the condition of the unevangelized world, is that the time is short, and that we must go forward in his work. The Society has to face a financial position sufficiently serious.

EXPANSION MEANS EXPENSE,

and this policy has been sanctioned by friends of the Society. The staff of missionaries has been increased from 649 to 811; therefore, the ordinary income must be increased by from £50,000 to £60,000. Prayer and effort is needed: ask the Lord, and tell his people. Men are needed, as well as means; for the stations are terribly under-manned. At the Chairman's suggestion, a fraternal greeting from the meeting was ordered to be cabled to the International Conference on Missions in New York.

A comprehensive resolution, moved by the Bishop of Ossory and Ferns, dealt with Report and Committee, and the speaker enforced considerations of vastly increased responsibilities from the growth of the C.M.S. and its possibilities.

Viscount Cross, in the unavoidable absence of Sir Richard Webster, rejoiced to show his interest in the Society. Our empire, he said, has been given to us not for our own national glorification, but as a sacred trust that we may humanize, evangelize, and Christianize the world. He added earnest words about the necessity for Christian consistency among those who go abroad, and for increased liberality to the cause of foreign missions.

That all circumstances, political, moral and religious, are leading to the victory of Christ in India was the cheery message brought by Rev. W. H. Ball (Bengal). In his opinion, the burden of work there must be thrown more and more upon the Indian Church. There is needed, however, financial help, the putting of Divinity schools on a proper footing, prayer, and a sufficiency of missionaries.

Rev. A. Elwin (Mid-China) told of numerous reform results which he connected with the presentation, made some time ago, of a Bible to the Dowager Empress. He mentioned that, among certain books supplied to the Emperor, was one containing four sermons by the late Mr. Moody. After reference by Mr. W. D. Carr to missionary work in Persia, the necessity of further prayer that the Holy Spirit may fit native Churches to meet their responsibilities for the evangelization of their fellow-countrymen was the subject of addresses by Chancellor P. V. Smith and Rev. T. W. Drury.

(Other May Meeting Reports are unavoidably held over till next week.)

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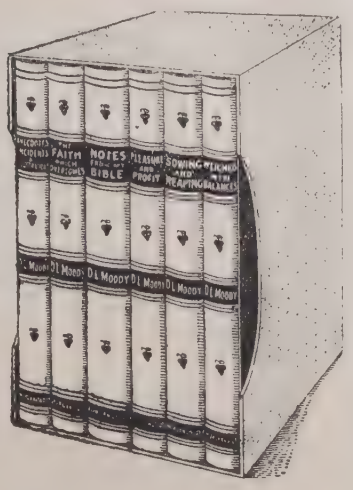

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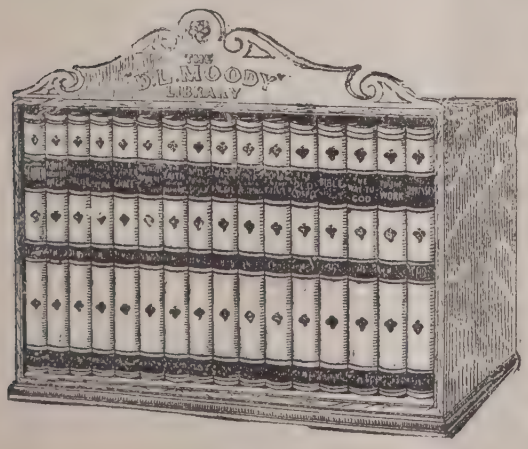

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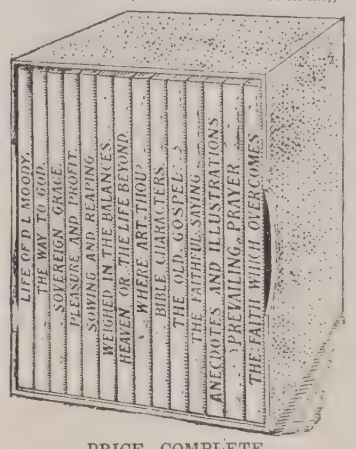

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Evangelistic.

Rotherhithe Free Church.

A TIME of much blessing has been experienced in this church during the twelve days' mission conducted by Mr. Chas. Inglis. The evangelist's addresses and Bible readings are as powerful as ever. The Lord's people have been greatly helped and encouraged in their work, and over 200 inquirers were dealt with in the after-meetings.

Thomas Richardson (pastor).

Gospel Work at Epsom Races.

Visiting Epsom Downs on the occasion of the recent spring races, Mr. Bob Johnson, the "converted minstrel," accompanied by a friend, sang the Gospel, both to the pleasure seekers and pleasure makers. Mr. Johnson, who was brought to Christ some seven years since under the influence of services conducted on the course by Mr. Josiah Nix, is well known to the various musical entertainers who frequent race meetings. Numbers of these men listened with interest to Mr. Johnson's testimony as he spoke and sang. Gospel literature was also distributed, the bag which contained the tracts, &c., being regarded with curiosity by the racegoers on account of the word "Eternity," in large, gold letters, being inscribed upon it. An old comrade begged for a copy of a hymn to sing to his wife and children, and a number of persons, both carriage people and minstrels, appeared to be impressed.

Mr. W. R. Lane at Pontypridd.

A ten-days' united mission has been held at Pontypridd under the auspices of the Free Church Council. The services were conducted by Mr. W. R. Lane. The largest hall in the district, capable of holding 2,000 people, had been engaged, and ere the meetings were over it was taxed to its utmost capacity. Mr. Lane's addresses dealt with a variety of subjects bearing upon the practical life of a Christian. He spoke in emphatic terms concerning some prevalent sins of the day, and made special reference to gambling. The climax was reached on the Sunday. In the afternoon Mr. Lane spoke on "Purity" to a large assembly of men, and a solemn meeting was the outcome. In the evening the hall was crowded, and the gathering was of an impressive character. On Monday, April 23, Mr. Lane concluded the mission by a lecture on "The Pilgrim's Progress." The presence of God was realized throughout the mission services, and Christian workers throughout the district have been refreshed and inspired to renewed efforts. None are more grateful for blessing received than the ministers of the town.

Rev. John McNeill at Belfast.

This well-known evangelist recently paid a visit to the northern capital of Ireland in order to preach on behalf of the Shankill Road Mission, and also to undertake a service for the local Y.M.C.A. Mr. McNeill first visited Belfast in connection with the Moody-McNeill Mission of 1892, when meetings were held in a large and specially constructed wooden building capable of seating fully 10,000 persons. From that date any opportunity that arises of hearing the evangelist has been eagerly seized by the people of Belfast and of Ulster.

Mr. McNeill's services were held in the large Albert Hall connected with the Shankill Road Mission, an auditorium designed to seat 2,000 persons. It was filled to overflowing. In the morning the preacher spoke with freshness and acceptance upon "Christ Stilling the Tempest."

In the afternoon, Mr. M'Neill again preached to an immense congregation in the Y.M.C.A. large hall, on the subject of Daniel, and was listened to with rapt attention. In the evening he again conducted the service in the large Albert Hall, but on this occasion the building could have been filled twice over. Every corner had its crowd of standing listeners to the story of salvation. Mr. McNeill preached upon the man with the withered hand, and evoked both smiles and tears as the sermon proceeded. Miss Lucy Montgomery sang "At Jesus' feet," and in the after-meeting Mr. McNeill gave a short address to seekers, and subsequently dealt personally with inquirers in the vestry. There were several cases of hopeful decision for Christ.

Rev. H. Montgomery made a short statement regarding the large pile of mission buildings, of which the large Albert Hall forms a part. In all about £14,400 had been spent, and about £10,000 received, a balance of £4,400 remaining as a debt against the mission property. A constant band of helpers continues to operate in this teeming district in Belfast, with many tokens of Divine favour. Communications respecting this large but most necessary undertaking may be addressed to Rev. Henry Montgomery, Hon. Supt. Shankill Road Mission, Belfast.

Much interest was aroused by the meetings conducted by Mr. Henry Varley at Maidstone on Sunday last. The Corn Exchange was crowded, and there were prospects of a glorious work being done. Mr. J. J. Sims, the Canadian evangelist, has concluded a six-weeks' mission at Cambuslang, N.B. Deep interest was evinced by Christians, and on the the last two Sundays the large hall of the institute was filled. A number of the unconverted sought the Lord. Mr. R. F. Beveridge, and several ministers took part in the gatherings.

Mr. William Day visited Epsom Downs on the occasion of the recent races, and exhibited his large banner, which is inscribed with striking passages from Scripture. Mr. Day is now conducting services in Boardman Hall, Grimsby. A six days' mission has been held at Hull by Mr. Henry Thorne in connection with George Street and Courtney Street Baptist Churches. The Bible readings in the afternoons were well attended, and were of a helpful character. In the evening meetings there were evident manifestations of God's presence. Inquirers, young and old, were dealt with, and there is every reason to believe that many found the Lord.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Henry Varley.—May 6, East London Tabernacle, 11 and 7; 7, Noon Prayer Meeting, Aldersgate Street Y.M.C.A.; 13, Talbot Tabernacle, 11 and 7.

Rev. W. Hay Aitken.—Till May 14, Carlton, Worksop, Notts; 19-June 4, Duffield, Derby.

Mr. George Clarke.—Till May 12, Southport.

Gipsy Smith.—Till May 7, Taunton; 12-21, Bacup.

Mr. Henry Thorne.—Till May 7, Stockwell (Rev, A. Mursell's); 13-14, Swansea; 15, Newport, Mon.; 19-25, Chalford.

Mr. Samuel Levermore.—May 6, Home of Industry, Bethnal Green Road; 7-10, Chester Races; 13-19, Dover; 20-27, Southsea.

Mr. Monro Collings.—May 6-13, Holt.

Mr. William Grove.—May till October, London Tent Campaign.

Mr. J. J. Scroggie.—During May, Park Hall, Barking.

Mr. Chas. Inglis.—May 6-22, Great Assembly Hall; 28-June 1, Edmonton.

Mr. Newton Jones.—May 5-14, Merton (Congregational Church); 19-24, Reading.

Rev. J. Jameson.—May 5-10, Bingley; 12-17, Brotherton.

Weaver Brothers.—May 6-18, Polmont, N.B.

Mr. W. R. Lane.—Till May 7, Ashford; 12-21, Hereford.

Mr. John Elliott.—May 6, New Road Hall, Dartmouth; 13, Gerston Hall, Paignton, South Devon.

Mr. and Mrs. A. Harrison.—Till May 5, Parkhead, Glasgow.

Rev. Thos. Waugh.—May 6, Oldham; 13, Witney; 20, Swansea; 27, Hastings.

Mr. F. C. Ranger.—May 13, Weymouth (Children's Meetings).

Mr. J. S. Harrison.—During May, Merrion Hall, Dublin.

Mr. J. Henry Brunton, Jun.—Till May 6, Clevedon.

Mr. J. Weedon.—Till end of June, Great Harwood.

Mr. J. T. Mateer.—May 13-20, Medenhall.

Mr. John Twigley (travelling Secretary of the Drummond Tract Depot, Stirling) is conducting services during May in Ireland. He may be addressed at the depot, as above.

Mr. Ned Wright.—Till May 14, Working Men's Mission Hall, Collingwood Street, New Cut, Lambeth, S.E.

Rev. J. T. Vine.—May-Oct., London Tent Campaign.

Mr. John Coates, of Ross.—May 9 and 10, Hereford Fair, with Bible Carriage; 13-28, Ruardean Hill, with Gospel Tent.

Mr. Harvey, of Ross.—During May, Denaby Main.

Rev. G. F. Assiter.—May 6-13, Pastor W. Durban's Church, Hornsey, N.

London Tent Campaign.—Meetings in the tent at Ilford (High Road), are to be commenced on Wed., May 9, and at Edmonton (opposite Silver St. Station) on Sat., May 12. Subsequently, tents will be opened in various quarters of London each Wed. and Sat. until further notice. Among the districts in which tents will be erected are Clapton, Clapham, Harlesden, Walham Green, Wood Green, Wimbledon, and Kennington. Dates of opening will be duly announced.

Evangelistic Mission.—During May, *Kilburn Hall, Kilburn Gate, N.W.*, Suns., at 7, Mr. James Sprunt; Thurs., at 8, 3rd, Surg.-Gen. Partridge; remaining Thurs., Mr. James Sprunt. *Willesden Hall, Willesden Lane, N.W.*, Suns. at 11 a.m., and 20th and 27th, at 7 p.m., Mr. G. W. Neatby; 6th and 13th, at 7 p.m., Mr. Philip R. Hurditch; Weds., at 8, Mr. J. Sprunt. *Malden Hall, Queen's Crescent, N.W.*, Suns. at 7, Mr. George Andrews; Thurs., at 8, Mr. John Churchill.

Request for Prayer.

That the war may be speedily settled, and righteousness and peace reign.

For blessing on meetings to be conducted during May in Croydon and Southend-on-Sea, by Mr. Herbert R. Francis.

Alcohol and Medical Science.—In delivering the second Lees and Raper Memorial Lecture on Friday night last at St. James' Hall, Professor Victor Horsley spoke on "The effect of Alcohol upon the human Brain." In the course of his remarks Professor Horsley said that even with a small quantity of alcohol—a quantity which would be called "dietetic"—there was a very distinct and depressing effect upon the highest centres of the brain. It was scientifically true that wine was a mocker. He wholly excluded alcohol as a diet. From the scientific standpoint, the contention that small doses of alcohol, such as people took with meals, had no deleterious effect, could not be maintained. From the scientific standpoint total abstinence must be their course if they were to follow the plain teaching of truth and common sense.

About Books.

THE GENIUS OF PROTESTANTISM.

DR. R. M'CHEYNE EDGAR places the Protestant cause under a large debt of obligation by his new book, **The Genius of Protestantism.** (6s. *Oliphant, Anderson, & Ferrier.*) For many years past he has conducted a class of senior Freshmen in Trinity College, Dublin, in studies relating to the history of the Reformation. In the preface of his book he tells us that the more he studied the inner history of the Protestant movement, and acquainted himself with the writings of the Reformers, the more convinced he became that it was an honest effort to get back to what was primitive and apostolic, and that it stands for all that is best and most hopeful in the last 400 years.

From a Christian scholar with these experiences and convictions, one may reasonably expect help such as will be timely in our day. And the book before us more than fulfils our high expectations. The result of wide reading and deep thought—embodying facts and arguments stated with calmness and digested with care—the volume is one of the most useful that has appeared for many years. The pages are not merely instructive, but impressive in a remarkable degree. Old positions are asserted in newest terms, and brought into relation with the latest developments of Romish error. We emphasize most heartily the claim of the title page that this is "a book for the times."

THE LATE DR. CHINIQUY.

The cause of Gospel simplicity had a vigorous champion in the late Dr. Chiniquy, author of "Fifty Years in the Church of Rome." For several years previous to his death, at the beginning of last year, this convinced (and convincing) Protestant was engaged upon another volume, equally striking in style and substance, **Forty Years in the Church of Christ.** (7s. 6d. *Hodder & Stoughton.*) Though not an autobiography, this book affords a good idea of the remarkable career of Dr. Chiniquy. What he could not write in person has been supplied by others, including Professor John Moore, of Boston, and Principal MacVicar, of Montreal. All who followed the life-course of the sturdy reformer and devoted evangelist will agree with the latter in thinking that, as a broad-minded, far-seeing Christian patriot, Dr. Chiniquy's name deserves a permanent place in the history of Canada.

This handsome book opens with an outline of the early life of Dr. Chiniquy and the dawning of the saving light upon his soul. Then comes the story of his struggles and trials, conflicts with Rome combined with exertions in Gospel ministry. The pages recount plots by wicked men, and deliverances by the God of all mercy. Entering the Presbyterian Church in 1860, he launched out in active work, and as the years passed learned more of Christ—and of Rome as well. Becoming convinced that Rome's baptism was a caricature of Christ's ordinance, he was rebaptized by a Methodist minister, and ever afterwards pointed to this experience as exemplifying Evangelical Alliance principles. As a man of war, travelling in many lands to advance the Protestant cause, he is still remembered by Christians of all denominations. He was persecuted by Rome, and not always understood by his friends; but he fought the good fight, and finished his course with joy on January 16, 1899. Knowing full well that Rome would, if possible, claim him in death, he took the precaution, six days before the end, to make a final declaration of his adhesion to the Reformed faith, and of his reasons for leaving the Papal Church. This interesting document, duly attested, is given in the last chapter of the book. There is a good portrait of Dr. Chiniquy.

Play the Man, by Herbert Reid (2s. 6d. *Oliphant, Anderson, & Ferrier*), is a series of friendly talks with boys. The author dedicates the pages to "my boy friends of the Boys' Brigade, past and present," and his general subject is "the battle of life." Those who are engaged in work among lads will find here addresses that are models, alike in matter and manner.

The Story of the Kings of Israel and Judah, a combined history in the words of Scripture, by Henry Hill, is a book of which we spoke in high terms when it was issued a few years ago. It is a pleasure to learn that the work has been warmly commended by men of learning. The price (6s.) has necessarily limited its sale; but being convinced that many Bible students and others would find it to be of interest and service, Mr. Hill is willing to supply copies at 2s. 6d. post free. (*H. Hill, Dilston House, Upper Norwood.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

THE Christian Church is mourning the sad and unexpected decease of Rev. G. H. C. Macgregor. In the present issue we give his portrait and some particulars of his career, as well as of the funeral service. The interment took place at Aberdeen on Tuesday. His influence, for so young a man, was exceptionally widespread, especially in the student communities at home and in America. May God raise up others to take his place!

The new Moderator of the Synod of the English Presbyterian Church, Dr. John Watson (better known as "Ian Maclaren"), delivered his presidential address last week at Manchester. The following utterance, which we cull from his speech, is peculiarly welcome, coming as it does from the author of "The Mind of the Master." Dr. Watson is now evidently standing upon firmer ground than when he wrote that most unsatisfactory book. He said:—

> There are doctrines with which the Church must not alter to conciliate any person, or any school of thought, but which she must put in the forefront of her creed; which she must preach wisely and tenderly, relating them carefully to human life and human thought; but which she must preach without rebate and with all authority; and the chief among them is the Incarnation of the Son of God. Without the Deity of Christ, Christianity has lost her meaning and has lost her force. She is no longer a salvation. She is only another system of morals. She is no longer a living body, inhabited by the Spirit of God, but only another ethical and philanthropic society.

Dr. Denney, of Glasgow, who was in London a few days ago, preaching on behalf of foreign missions, gave utterance to some sentences which will bear pondering over again and again, for they go down to the roots of things. For example:

> There is no beginning of Christianity in a man's life until he sits down at the foot of the cross and makes himself Christ's debtor for ever and ever.
>
> Take the atonement out of the Church's faith, and adoration dies upon her lips.
>
> The saint never lived who did not build his sanctity upon the atonement.

At last, after ten months' consideration, the Archbishops have given their "opinion" upon the matter of Reservation of the Sacrament. They have decided most definitely against the practice. Perhaps the most important part of the "opinion" is that in which the Primate declares that the "Holy Communion is not to be treated as if it worked like a magical charm"; and further, that "co-operation on the part of the recipient is essential." But it is a mere "opinion," so it seems, for the Archbishop of York took the sting out of the decision by making it clear that he spoke only as "a father in God." The lawless Romanizers in the Anglican Church have already made light of the former decision concerning incense, and it is not likely that they will respect the later decision, since it purports only to be an "opinion."

The importance of the Archbishop's decision will undoubtedly go far to determine the future attitude of those of the High Church party who have gone so far in the downgrade movement towards Rome as to seek this and other nearly related departures from the practice of the Church of England. The laymen who have supported the clergy in the movement in favour of Reservation may well take to heart the Archbishop's advice to the effect that

> the truest way to be prepared for the hour of death is to be faithful in the use of privileges and blessings in the days of health and strength.

The real fundamental question has, however, been passed over. "Reservation" and all the other questions upon which an opinion has been offered are quite secondary to the primary question, *What is the Holy Communion?* Ritualists declare it is a sacrifice, Evangelicals declare it is a memorial only, and both quote the Prayer Book; both cannot be right. Evangelical Churchmen would be glad if the Archbishops will state plainly what their Church teaches concerning the nature of the Communion. High Churchmen also demand a similar pronouncement. Mr. Athelstan Riley, in a letter to the *Church Times*, pertinently says, "On the question of the Eucharist is the Church of England Catholic or Protestant?" This is a fair question, and demands an answer. Until this is given there will be no rest in the Church. Compromise is impossible in the present situation. Neither party is satisfied. The question of the Communion—sacrifice or memorial—is the radical question which must be settled. When a definite pronouncement is made upon this matter, we shall know where we are.

How slowly most of our required reforms are brought about! It required a twenty years' agitation before the "Ten Hours' Bill" affecting workers in cotton mills was passed, and a measure limiting the hours of labour of miners to eight per day has now been brought before Parliament for ten years, and has not yet become law, though the amount of opposition to it has become less on each occasion. Yet who will say that the period named in the Bill is not long enough for men and lads who have to toil under such conditions. The health and future of the race in the mining districts depend upon the passing of the measure; yet our legislators hesitate to deal finally with the subject.

At the annual meeting of the National Temperance League, presided over by the Archbishop of Canterbury, a very unpleasant light was thrown upon the inconsistency of numbers of Christian people, part of whose incomes is derived from undertakings the success of which is based to a large extent upon the demoralization of their fellow-creatures. Rev. David Davies, in stating that the temperance cause had still much way to make among ministers of religion, added that in a list of shareholders of one of the great breweries, there appeared the names of no fewer than 178 clergymen, including bishops, deans, archdeacons, and canons. It is to be hoped that the cries of "Shame!" with which the audience received the statement may reach some if not all those who are thus, perhaps thoughtlessly, aiding and deriving profit from a traffic which is destroying the bodies and souls of men.

The Countess of Warwick, in giving an address at Leamington the other day, took occasion to say that,

> at the risk of giving offence, she would like to point out the absurdity of sending thousands of pounds out of the country to so-called foreign missions, when there is plenty to do at home.

She ignored the fact that those who contribute to send the Gospel to the heathen are just those who are readiest to recognise the needs of Christian and philanthropic work at their own doors. The objection raised by the Countess is one with which we are unpleasantly familiar, and it generally comes from those who are not over anxious to help with their means either form of Christian work.

The Anglophobia of the Paris Press has decidedly moderated since the opening of the Exhibition. Whether this is due to a better temper, or whether it is simply a question of one excitement temporarily neutralizing another, remains to be seen. In any case, all lovers of peace should do their utmost to foster a better understanding between these two great nations. It would be a misery beyond the power of conception if France and England came to war. Much may be done by our public journals to create a better feeling. The "pin-prick" policy should be for ever renounced. Whatever the gutter press of Paris chooses to do in the way of publishing inflammatory articles, our English Press should not retaliate. Papers like the *Figaro* and the *Aurore* are not against us. Let us reciprocate their good feeling and treat the rest with dignified silence.

Very much good can also be accomplished by private persons. Many thousands of Englishmen will visit Paris during the next few months. If each of these would make a special point of acting the part of peacemaker, the total result would be very considerable. One way of doing this is to practise those little courtesies which are everywhere appreciated. So far as possible, it is well for visitors to conform to the habits of the people amongst whom they visit. To the French let us be as French, that we may gain the French. Above all, it should be the unceasing prayer of every Christian that peace and goodwill may reign amongst the nations. The political situation is highly strained on every hand. May God grant us moderation.

In the course of a recent interview, Mrs. Bishop, the author of the interesting "Unbeaten Tracks in Japan," expressed somewhat pessimistic views in regard to the results of missionary work in that country and in China, and attributed the slow progress not only to the general indifference to all religion, and the fact that most of the Eastern students who come to England return imbued with the theories of Huxley, Darwin, and Herbert Spencer, but also to the far more painful fact that "neither the manners nor mode of living of European lay residents commend Christianity to the natives of any country."

Mrs. Bishop, however, paid a high tribute to the Christian missionary, and furnished some striking food for thought in her statement that:

> Whilst we have baptized only five million heathen during the present century, two hundred millions has been the increase of the heathen world. Thirty-five millions of these heathen pass annually in one ghastly, reproachful, mournful procession into Christless graves.

The second of Rev. W. W. Peyton's papers on "The Crucifixion as an Evolutionary Force," which appears in the current number of the *Fortnightly Review*, should prove helpful to those writers who, like Gibbon, have endeavoured to account for the growth of Christianity by a theory of favouring circumstances and accidents, and have ignored, or failed to recognise, the primary force—the death and resurrection of Christ. If Mr. Herbert Spencer and others, instead of persistently groping in the twilight, had consulted Christianity from the standpoint of the Gospel, and recognised the vivifying power in the individual life and in the progress of nations of "the offering of the body of Jesus Christ once for all" (Heb. x. 10), they might have found that twilight break into day. As Mr. Peyton says:—

When we have grasped the historic truth that the Crucifixion is an evolutionary force of the first rank to which the Western mind has become responsive, we shall find our way to some of the primary affections, in which are the sources of religion which have eluded the search of the philosopher. We shall then arrive at one prime causation working in the Christian centuries, and reconstructing the societies of the Western world, which historians have failed to cognise.

Our contemporary, *The Quiver*, contains a very interesting paper on "Christian Work in Paris Slums," from which a good idea may be formed of the excellence and the success of the undenominational Protestant agencies at work in the back streets of the French capital. Altogether the outlook is a very cheering one, and it is quite bracing to read of the marvellous blessing which God has given to those who are holding up Christ in the slums of a city so greatly under the domination of the worst forms of Romish superstition. One of the missions referred to by the writer held last year 15,000 meetings for adults, and 7,000 for children, and has its Gospel meetings, Bible classes, adult and children's Sunday schools, temperance meetings, soldiers' meetings, and free dispensaries, and its only motto is "We preach Christ Crucified," and in that motto may be found the secret of its success.

A minister, who shall be nameless, has just resigned the pastorate of the church which he has held for more than forty years. When he commenced his work there was neither church nor place of assembly. When he resigned his charge there were a large building seating 1,000 people, always crowded; several mission stations in a flourishing state, and a perfect network of Christian agencies. Yet this minister is a man of less than average ability—he himself being the first to admit it. The secret of his marvellous success has been his goodness, his Christlikeness, and this has attracted to him people of every station in life. It is not given to every man to be clever, but it *is* given to every man to be good, if he will. To live well is better than to speak well. Nothing is more eloquent than Christian goodness. Brilliance without sanctity, says a great Frenchman, resembles "a trumpet which sounds the charge without going to the battle; a staircase leading to an apartment which it never enters; a signboard which indicates the route without following it."

There is a sentence in the Revised Version which may help some disappointed workers to take heart again. Speaking to his disciples, our Lord said, "Love your enemies and do them good, and lend, *despairing of no man*" (Luke vi. 35). Frequently it is of the man to whom we lend anything that we despair. Inability to repay the loan makes the debtor shy of his creditor, and the latter comes to feel that he has lost his money: he despairs of ever recovering it. Now, says our Divine Lord, do not despair, even of him. In the sphere of every Christian worker are men of whom he is tempted to abandon hope. They remain obdurate despite tears, prayers, and good will. But let us take heart—Jesus bids it. We must despair of no man.

Rev. Charles Williams, of Accrington, who is now for a time in America, writes home recording his astonishment at the "considerable and elaborate gambling" which prevails on the principal steamships. During his voyage, betting freely occurred on the question of the ship's daily run, and at night *guesses* on the next day's run were put up to auction. Mr. Williams declares also—what seems almost incredible—that the boys of his Sunday school have betted in the church on the length of his sermons. Most truly does he add that "gambling is everywhere," and that, in his opinion, "the ruin wrought by gambling in individual cases is more complete and more tragical than the misery created by drunkenness."

But gambling will not be arrested amongst respectable young men by merely protesting against it, or expressing a personal abhorrence of it. Teachers need to show that this sin is a deep offence against God and man. Mr. Mackenzie published, through the Sunday School Union some time ago, an excellent book entitled, "The Ethics of Gambling," in which the subject is thoroughly treated. Every man ought to read it, and in particular those men who encourage "mild betting" in the home circle.

The Great Missionary Conference.

THE keynote of the Ecumenical Missionary Conference, just held in New York, cannot be said to have been struck at the great, representative, and enthusiastic gathering by which it was inaugurated on Saturday night, April 21. But as a preliminary and prefatory assembly it was of great importance.

Some have criticized the arrangements by which the President of the United States and the Governor of the State of New York were asked to inaugurate this gathering for a purely spiritual purpose. But as we are exhorted to honour the powers that be, who are God's ministers to us for good, and as missionaries in foreign lands cannot be wholly independent of their governments, it seems right that they should pay the Government of the country, when such a Conference as this is held, the respect and courtesy of asking and receiving its practical recognition.

And the Government honours itself in thus honouring God in the persons of his servants engaged in fulfilling his supreme command, "Go ye unto all the world, and preach the Gospel to every creature."

Nor must it be overlooked that President McKinley and ex-Governor Harrison are themselves members of evangelical churches, and that Governor Roosevelt not only spoke in personal sympathy with missionaries and their work, but gave a graphic account of a visit which he had made to an Indian reservation in the West, and of the missionary work proceeding there.

The keynote of the Conference itself was struck, clearly and loudly, with no uncertain sound, on Monday morning, by three noble utterances by Dr. Augustus Strong, Rev. J. Hudson Taylor, and Mr. Robert E. Speer.

Wield the Sword!

"The Sword of the Spirit, which is the Word of God."

"WE don't read the Old Testamen now; in the New we find all tha is necessary to life and godliness." So said the sister of an eminent cleric speaking for her brother and herself. An how many there are in our churches wh could say the same! And many more wh "profess and call themselves Christians" read even less.

Nothing is more appalling in the Church o Christ to-day than the ignorance, on the par of intelligent people, of the Bible. Nor, i some places, is the pulpit much better tha the pew. A text forms a peg on which t hang an essay. Well thought out and wel expressed the latter may be, but what th people need is to "understand the Scriptures."

"Why not give Paul a chance?" asked member of his minister, after listening to sermon in which Emerson and Browning were freely quoted; "some of his thoughts ar even more to the point than those you hav referred us to to-day."

"The Book of Genesis has been set for m to teach my class," said a school-teacher "and a nice job it is to tell what is true an what isn't." This is the kind of seed th Higher Criticism has been sowing, the out come of which is either barrenness or fruitles leaves.

Yet surely the Master is "an hungred" fo fruit to-day as much as when He came to th tree by the Judæan wayside; and well may H ask, concerning his Word, "Did I not sow good seed in my Church? From whence the hath it tares?" Congregations are not far t seek which are full of activities in the way o "Dorcas," "improvement," and "literary" societies, but are practically at a standstill a to spiritual growth and service, even though their church rolls receive additions from tim to time. Neglect to use the sword of the Spiri in preaching or in private life, and

STAGNATION MUST ENSUE.

Endless theories and plausible notions gai currency through the "religious novels" o the day, and young people (to say nothing o many parents and pastors!) assent more o less readily to them. And why? Becaus they know so little of the Word of God, whic alone can make them "wise unto salvation," and help them to discern between the true an the false. One shudders to think of the terribl awakening that must one day come upon them

Meantime souls are perishing, and the cit appeals loudly to the suburb for help. Bu "what the eye doesn't see, the heart doesn' grieve over," and many comfortable suburba congregations hear not the cry; or, if the hear it, answer not, because the Word o God is not burnt into their souls.

But let us not be too sweeping. In ever congregation there are devout believers t whom the Scripture in its entirety is mor precious than life. They are the salt whic stays corruption; they are the light whic relieves the darkness. They have learned o their own condition as it is mirrored in th Word of God; they see the lost state of th world as He has revealed it; and they "go ou into the highways and hedges" to "seek an to save that which was lost."

But only in proportion as Christians stud and "search the Scriptures" are they stirre up to the needs of a perishing world. It i not the "be-all and end-all" of religion t preach or listen to ethical discourses, be the ever so true; or to learn to appreciate ever

he good and God-given thoughts of our best oets and authors. Bricks cannot be made ithout straw; warmth cannot be engendered ithout fire; ropes cannot be made with sand. Ve must lay foundation before we can build, hether for ourselves or for others. Doctrine ust precede practice, and only with a firm grip f what God has taught us can we formulate our leas aright. We are to be messengers of his Vord, and not promulgators of our own onceptions.

We know many well-disposed and (comparaively) earnest young Christians who want to ake their lives and gifts useful in the world, ut who are like a helmless ship, for lack of he guidance which only an experimental nowledge of God's Word can give. The vangelist who holds "Bible-readings for hristians," in conjunction with his Gospel reaching, is frequently met with such exclamations as these from Christian church embers: "I had no idea the Bible was so nteresting." "I have heard sermons all my ife, but never heard the Bible expounded like his before!"

One of the strongest sources of Mr. Moody's ower was the tenacity with which he clung o systematic Bible teaching. Witness the plendid work being done for God, the Church, nd the world, by the men and women trained n the Bible Institutes of Chicago and Glasgow, nd in his "schools" at Northfield. Oh, hen will Christians awake to the glorious ossibilities of a Bible-grounded mind, and to he corresponding powerlessness arising from ts lack?

To all we urge, read, *read*, READ the Bible—ld Testament as well as New. Let it *speak or itself*. Whatever view of Inspiration you old, read the Word. Study it; pray over it; will assuredly vindicate itself, and you will e convinced of the *fact* of its inspiration, hatever your theory be.

In this connection we cordially welcome and ommend to our readers, old and young, the

COURSE OF BIBLE LECTURES

ow being conducted by Professor White—articulars of which are announced on page 30 —in the hope that they will be largely attended, nd fulfil abundantly their intended mission.

Those who were privileged to attend the Ten Veeks' Bible School, conducted by Professor Vhite last spring, will not need urging to follow nother course of study on similar lines. Men nd women of profound Biblical attainments nited with those less cultured and experinced in heartily endorsing both the natter and manner of the lectures then elivered.

Professor White comes among us with a igh purpose, and actuated by the most erious motives. He aims at opening up the criptures; he presses their message upon elievers, and seeks to satisfy doubters as to he Divine claim. His record for years ast is that of a teacher who looks to God o give blessing to the uttermost, alike to inner and saint, as a result of a faithful nforcement and exposition of the Word of Truth. He is not alone in the conviction that Revival will come along the lines of a renewed nterest in Scripture, and a recovered reverence or its demands upon the soul.

We trust that, as was the case last year, any doubters and scoffers will be induced o attend the lectures; and, moreover, that s a result of the instruction given, many will nd a solution of their doubts and see the folly f their scoffing. That Professor White "wields the sword" was the testimony of many ast year; and we hope the testimony this year vill be that many have learned to wield it for hemselves.

The Dream of a Lifetime.

By Rev. JAS. MURSELL.

"I shall be satisfied, when I awake, with thy likeness" (Psalm xvii. 15).

EVERY lifetime has its dream; every man worth calling a man has a purpose which dominates his thought and directs his activity.

One dreams of being rich. He grew up in a poor home; he learned by harsh experience the meaning of what the Roman poet called "Angustae res," and he made up his mind that when he was a man he would be rich. He would have a town house and a country seat; he would be chief partner in some great commercial concern, with mines and ships and incalculable wealth. He dreams about it, he toils for it. "When I awake, I shall be satisfied with—millions of money."

Another dreams of knowledge; its acquisition is his passion and delight. He is a student; he loves books, and the company of those from whose stores of knowledge he can increase his own. History, science, philosophy, poetry—he longs to lay them all under tribute to his mind. "When I awake, I shall be satisfied with—having all knowledge."

One dreams of fame; another of beauty. One dreams of being an engine-driver; another of being an author. One dreams of writing cabalistic letters like M.P. after his name; another of adding a thousand souls to the kingdom of heaven. By day and night one vision floats before them, now dim and now distinct. It is the dream of their lifetime. "When I awake, I shall be satisfied with . . ." You can fill in the gap with your own dream.

Here is a man who does so. "I shall be satisfied with thy likeness." This is a man with an ideal. He has a Hero whom he seeks to imitate. He is not satisfied with being like himself; he cannot dream about himself; he cannot shape his own life into a vision of beauty; but this Hero of his has a nobility that captivates his soul. If he can get away from himself and enter so far into the

SECRET PLACE OF HIS FRIEND'S LIFE

as to grow like Him, then, indeed, he will be satisfied.

And who is this Friend, likeness to whom must be the dream of the Christian's life? It is the great and the eternal God. It is the God and Father of our Lord and Saviour Jesus Christ. In Gospel language, Christ is this man's Hero and Ideal. The Apostle Paul touches the same thought when he tells us how he longs to be "found in Christ, not having his own righteousness which is of the Law, but the righteousness which is from God upon faith." Paul and the Psalmist were alike in this: both of them had got a glimpse of God—both had beheld his face in righteousness, and the sight had captivated them. "Oh! that I could be like Him!" they exclaimed. They were no longer satisfied with or satisfactory to themselves. Their choicest gold was dross compared with what they saw in Him. Wherever they went, his face beamed on them from the blue or through the black. Likeness to Him! They prayed about it, they thought about it, they dreamed about it. It was the dream of their lifetime. "When I awake, I shall be satisfied with thy likeness."

What such a man dreams, he does. The dreamer is supposed to be unpractical. "Behold, this dreamer cometh." But the dreamy boy grew up into a man of deeds. Dreams are the seeds of which deeds are the flowers. Dreams and drudgery are two sides of one thing. "A mere drudge," says the wisdom of fools. But the drudge has a dream: he dreams while he drudges, and the dream makes drudgery beautiful.

The nature of the dream determines the nature of the deed. The dream of wealth makes the merchant, the thirst for knowledge creates the student, the vision of beauty the artist, the love of his fellows the philanthropist. So, too, it is the vision of Christ and the dream of being like Him that make the Christian. "I was not disobedient to the heavenly vision," cried a man to whom it came. And this is what the vision made him do: "What things were gain to me, those I have counted loss for Christ." The dream of Christ-likeness has driven martyrs to the stake, missionaries to

FEVER-HAUNTED RIVER-SIDES,

nameless but heroic souls to the work of faith and the labour of love. To be like Christ was the dream, and so the daring and the doing of their lifetime. They said, "We know that when He shall be manifest we shall be like Him." "We all with unveiled face, beholding as in a mirror the glory of the Lord, shall be changed into the same image from glory to glory."

The man who dreams such dreams can never be the same again. "Everyone who hath this hope purifieth himself." He may do many things, but every one of them is done in the transfiguring light of the dream of his lifetime. "When I awake I shall be satisfied with thy likeness."

What such a man dreams, he is. In a sense, your dreams tell what you are. Tell me the thoughts that haunt your wakeful hours at night, or tinge the dreams that visit you by day, and I will whisper in your ear the secret of your life. "We are such stuff as dreams are made on." Our possessions are what we have, our dreams are what we are. Our ideals are our realities. You are not what you have, but

WHAT YOU HAVE NOT, YET DESIRE.

We measure men by their attainments; God measures us by our aspirations. We are the men we feel that we are not, yet dream of being, and pray and strive to be. The likeness that he longed for must have shone, although he knew it not, upon the Psalmist's face when he exclaimed, "I shall be satisfied when I awake with thy likeness."

Pray to dream noble dreams. "Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatsoever virtue and whatsoever praise there is, think on these things," dream about them, aspire after them; and do so constantly, deeply, with the whole force of your being.

The intensity of a dream is the measure of its impact on our life. A young man dreams of being prominent in the athletic world: the thought is never out of mind; it governs all he says and does; he is always pressing towards the mark. If we all dreamt of being Christ-like as he dreams of being athletic, how like Christ we should be. But we don't. There is too little force about our dream of Christ-likeness: it is a faint and fitful aspiration, not the steady and determinate ideal of every day; and so the likeness in us to our Lord is faint and fitful, hard to detect when easiest to see, and oh! so seldom seen at all. Here is a man whom nothing less than perfect likeness to his Lord will satisfy.

NOT A DIM RESEMBLANCE,

not to be something like Him. Thy likeness—nothing more, but nothing less will satisfy him.

What such a man dreams, he gets. When Solomon dreamed in Gibeon. God said to him,

"Behold, I have done according to thy words." Some men's dreams are all for this world: their vision and its fulfilment have to do only with time. That is what the Psalmist means when he says, "Men of the world whose portion is in this life." "Thou, in thy lifetime, receivedst thy good things," our Lord said of such a man. Temporal dreams have temporal fulfilments. When such dreamers wake from their sleep in the eternal world, their dreams and their fulfilment will have vanished away.

But this man had the thing he dreamt about. "I shall awake *with* something," he exclaimed. But men who dream only of time will wake without the thing they dreamt of having. Their wealth is left behind; their knowledge has vanished away; their famous name is not written in the Lamb's Book of Life; they would rather be without the likeness with which they wake, for it is one of pride or selfishness, and not of Christ. They never dreamed of eternity, they only looked at the things which are seen; and now their life's vain dream is over, its fulfilment is proved vanity. Only a man made humbly bold by faith dare lift his face to God and say, "I want to be like Thee, and can be satisfied with nothing less." Be sure that nothing less will satisfy. Will it satisfy you when you awake to *have been* rich? Will it satisfy you to *have been* well read? Will it satisfy you to *have been* famous? There is no satisfaction in "have beens." Not what I have been in the past, but what I am and have to-day must ever satisfy or dissatisfy me.

DARE TO DREAM DARING DREAMS.

"*Thy likeness.*" "And God said, Let us make man in our own image after our likeness." The likeness has been lost. But, thank God, He has left the dream of it to linger like the glow of sunset in our hearts. Be brave enough to dream of recovering the lost likeness. If you will look away to Jesus you will see the likeness on his face. To be like Him! It is a big dream. It carries our shrinking spirits up to the throne of God and of the Lamb, where burns the fire of the eternal Love.

To dream this dream is pain unspeakable and joy unspeakable. It fills us with despair, and yet with hope; it makes us feel how utterly unlike our Lord we are, yet makes us liker to Him than we know. Every day it is fulfilled, yet every day, still unfulfilled; for it shines upon us like the morning star, and calls us nearer God; and we shall only know how much of it has been fulfilled when we awake to find his likeness crowning us with the one satisfaction that means growth, not decay; progress, not stagnation; life, not death.

Rev. F. B. Meyer.

HAVING received an urgent invitation to attend the Northfield Convention, Rev. F. B. Meyer is arranging to visit the United States again this season. Out of a desire to do all in his power to promote the great projects of the late D. L. Moody, he goes, at considerable personal inconvenience, after Keswick Convention.

On the Sunday after the Keswick meetings—*i.e.*, on July 29—Mr. Meyer hopes to preach in the tent, morning and evening. On the following Wednesday he leaves England in a "White Star" liner.

Reading for the Blind.—Moon's Society for embossing the Bible and other books for the blind has been instrumental in providing the means of instruction for the afflicted in 476 languages and dialects. Since the commencement of the work, 614 volumes have been stereotyped in English, and 260 volumes in foreign languages. Nearly 226,000 embossed books have been sent out by the Society to all parts of the world. The home-teaching societies of Great Britain, of which there are about eighty, are doing diligent service among the blind in various towns and districts. The annual report may be obtained from Miss Moon, hon. treasurer, 104, Queen's Road, Brighton.

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The Indian Famine.

NOTES FROM WORKERS.

THE efforts that are being made in various directions to awaken increased interest in the question of famine relief, tend to inform the public mind. Much, assuredly, remains to be done, as may be judged from the announcement in a London daily paper that "no deaths have occurred!" The following extracts from letters which we have received from missionaries afford fresh evidence of the appalling character of the visitation:—

Rev. Dr. G. P. Taylor, writing from the Mission House, Ahmedabad, says, after thanking our readers for help received: "News was brought that on the main road leading to Ahmedabad the

CORPSE OF A WOMAN

was lying. I went out and found the body. Only a few paces from it were the woman's two children, a girl and a boy. They had to be carried; the boy was painfully wasted, his arm being barely thicker than my thumb. The two were nursed back into health. A venerable Hindu came to me lately and said, with emotion, 'Sahib, on my way here I saw the dead body of a man, and beside it a little child. To save that child would be a deed of merit.' We started out, and in a field adjoining the high road lay the body, with a tiny girl seated beside it waiting till her father should wake up from his strange sleep. After a moment of hesitation, she clasped my outstretched hand and walked with me to my new home. On another occasion I noticed in a field a prostrate human figure. It was motionless, so with some misgiving I pressed through a gap in the hedge, and found, lying prone with face to the ground, and absolutely naked,

THE BODY OF A MAN.

Drawing near to touch it, I well-nigh sickened when I saw a huge hole, bigger than a man's fist, where the flesh had been torn away from the right arm and the chest. Some fifty paces further on, I came across a woman lying just beside the road. The slight heaving of her breast showed life was still in her, and when I stooped down to ask if she was in much pain, she opened her eyes and moved her lips, but was unable to speak. I arranged for her to be taken on a litter to the neighbouring Government Poor House, where, however, she died a few hours after admission. Shepherds in a field close by told me she was the wife of the man whose dead body I had seen, and added that the evening before an infant child had been with them. Not a trace of the babe was now to be found, and one can only hope it was dead before the jackals began to devour it. That same morning on setting out on my walk I had counted

SEVEN LARGE VULTURES

huddled together on the leafless trunk of a tree not twenty feet high."

We have referred on several occasions to the extreme need of Rajputana. Help forwarded by our readers has been utilized by a number of societies, and in connection with one of these, the mission of the United Presbyterian Church, the synod treasurer forwards us the new issue of the *Missionary Record*, containing extracts from letters written by Dr. William Huntley, who speaks of "the results of one day's starvation, from thirty to forty dead bodies huddled together waiting burial at the close of the day." Dr. Huntley goes on: "The wail of the children met us on all sides, and their pinched anatomies, stark naked in many cases, pierced eye and heart. Strong-limbed villagers tottered along the roads. What sights! I have seen the pariah dogs carrying off bodies of children; I have seen the vultures gorging themselves on human flesh; I have seen skeletons here, there, and everywhere, and

SKULLS STARING AT ME

from the fields; I have seen men in the fresh years of youth stretching themselves out on the path and expiring; I have seen the mounds and trenches outside the city swollen with the heaps of the starved, growing and extending from day to day; and I have heard for months past the wail of the starving, far into the night the piteous wailing has reached me. I have heard in all the lanes of the city the one cry for grain! . . . What a pleasure it is to see a cartload of youngsters moving out of this grim death zone!

Our readers will be interested to hear that Rev. Dennis Osborne has arrived at his sphere in Poona, whence he writes: "The hot weather is now upon us, and earth, air, and sky glow with fervent heat. The famine is raging sorely, notwithstanding the utmost efforts of Government and missionaries. The relief I brought with me has brightened a few of the sorest places, and will save not a few from perishing."

SUPPLIES FOR THE FAMINE.

Since our last issue we have received promises from:—

Quaker Oats, Limited, who, in addition to executing an order for £10, are giving £10 worth of their well-known preparation.

Messrs. McVitie and Price, of Edinburgh, who are making a free gift of 12 doz. 7lb. tins of their biscuits.

The Anglo-Swiss Condensed Milk Company, who are executing an order for £20 worth of their milk at an exceptionally low price, viz: 80 cases—3,840 tins.

Messrs. Carr and Company, of Carlisle, have generously offered a second donation in addition to the 30 casks of biscuits which they have already given.

The second shipment goes to-day, per P. and O. steamer *Egypt*, as mentioned in our issue of last week. We are now planning for a third consignment to go per s.s. *Paramatta*, on 23rd inst.; and, as there are still a number of firms to whom application has been made but who have not yet responded, we are hoping to make as large, if not larger, shipment on that date.

We have again to express our indebtedness to the P. and O. Steam Navigation Company for their kindness in taking the goods freight free; and to Messrs. William Watson and Company, of 7, Waterloo Place, for the valuable assistance they are rendering, both in London and Bombay, in connection with the shipment of the these foods for the relief of the famine sufferers.

THE PREVENTION OF FAMINE.

Major H. M. Conran, writing from Ixworth, sends the following interesting communication on the irrigation question:—"At the present crisis of famine in India, various schemes are in project for supply of the deficiency of water. Many parts of South India now lying uncultivated from want of water—I speak of my own time fifty years ago—were once well cultivated, being irrigated from reservoirs, which, since our occupation of the country, have been allowed to fall into ruin through neglect. Is it not a wrong principle to look alone to grand enterprises of Government like the Ganges Canal? Should we not rather seek to develop the enterprise of the native by encouraging various means of irrigation, even to digging wells, which have answered so well in Algeria? A missionary in the Central Provinces has experimented in artesian wells with good prospects of success. That the

COUNTRY IS WELL WATERED

even in failure of the Monsoon is certain, if we only study a good map of India, not merely by magnificent rivers like the Ganges, but by innumerable streamlets running amidst its hills and valleys, which, as the feeders of its rivers, have to be traced back to their sources in the valleys. From twenty-five years' travel through the country, and other sources of information, I have no doubt that India contains abundant stores of water available to render it independent of all failure of monsoons if rightly stored and developed.

"It might be advisable to observe that the quality of the water is also a matter of importance; for some rivers, like the Ganges, deposit a large quantity of fertilizing mud, like the Nile; whilst others, like the Jumna, are nearly destitute of fertilizing matter. Here, therefore, is ample scope for scientific study and research before engaging in any great enterprise for irrigation. If so much effort and finance have been expended in railways, and even in the opium trade, some such efforts might well be expended for the great factor of life—the food of man."

Baptism unto Repentance.

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

AT the time of which we are speaking, an extraordinary sect, known as the Essenes, was scattered throughout lestine, but had its special home in the oasis Engedi; and with the adherents of this comunity John must have been in frequent sociation. They were the recluses or hermits their age.

It is clear that John was not a member of is holy community, which differed widely om the Pharisaism and Sadduceeism of the ne. The Essenes wore white robes, emblematic the purity they sought; whilst he was content th his coat of camel's hair and leathern rdle. They seasoned their bread with hyssop, d he with honey. They dwelt in brotherhoods d societies; whilst he stood alone from the rliest days of his career. But it cannot be ubted that he was in deep accord with much of e doctrine and practice of this sect.

John the Baptist, however, cannot be counted for by any of the pre-existing conitions of his time. He stood alone in his od-given might. That he was conscious of is appears from his own declaration when he id, "He that sent me to baptize with water, e said unto me." And that Christ wished to nvey the same impression is clear from his estion to the Pharisees: "The baptism of hn, was it from heaven or from men?" oreover, the distinct assertion of the Spirit of od, through the fourth Evangelist, informs : "There came a man, sent from God, ose name was John; the same came for tness, that all might believe through him." The Word of God came unto John, the son of acharias, in the wilderness. And he came."

I.—Let us hear the Summons to Repentance.

cannot be too strongly emphasized that pentance is an act of the *will*. In its beginng there may be no sense of gladness or conciliation with God, but just the consciousss that certain ways of life are wrong, misken, hurtful, and grieving to God; and the sire, which becomes the determination, to rn from them, and seek Him.

Repentance may be accounted as the other le of faith. They are the two sides of the me coin: the

TWO ASPECTS OF THE SAME ACT.

the act of the soul, which brings it into right lation with God, is described as a turning und, to go in the reverse direction to that in hich it had been travelling, then repentance ands for its desire and choice to turn from n, and faith for its desire and choice to turn God. We must be willing to turn from sin d our own righteousness—that is repentance; e must be willing to be saved by God, in his vn way, and must come to Him for that rpose—that is faith.

Repentance is produced sometimes and ecially by the presentation of the claims of hrist. We suddenly awake to realize what He , how He loves, how much we are missing, the oss ingratitude with which we respond to his gony and bloody sweat, the beauty of his aracter, the strength of his claims.

At other times repentance is wrought by the eaching of John the Baptist. Then we hear the axe laid at the root of the trees, and the nquenchable fire for the consuming of the chaff: nd the heart trembles. At such a time as this, e soul sees the entire fabric of its vain conidences and hopes crumbling like a cloud-ilace, and turns from it all—as Mary from the epulchre, where her hopes lay entombed—to nd Jesus standing with the resurrection ory on his face and radiant love in his eyes.

For purposes of clear thinking it is well to scriminate in our use of the words Repentance nd Penitence, using the former of the first act will, when, energized and quickened by the pirit of God, it turns from dead works to serve e living and true God; and the latter, of the notions which are powerfully wrought upon, s the years pass, by the Spirit's presentation of all the pain and grief which our sin has caused, and is causing, to our blessed Lord. We repent once, but are penitents always. We repent in the will; we are penitent in the heart. We repent when we obey his call to come unto Him and live; we are penitent as we stand behind Him weeping, and begin to wash his feet with our tears, and to wipe them with the hair of our head.

If John the Baptist has never wrought his work in you, be sure to open your heart to his piercing voice.

LET HIM FULFIL HIS MINISTRY.

See that you do not reject the counsel of God, as it proceeds from his lips; but expose your soul to its searching scrutiny, and allow it to have free and uninterrupted course. He comes to prepare the way of the Lord, and to make through the desert of our nature a highway for our God.

II.—The Signs and Symptoms of Repentance. (1) *Confession.* "They were baptized of him in the river Jordan, confessing their sins." There, beneath the strong pressure of inward remorse and bitterness of spirit, men of notoriously bad life, as well as those who had never abandoned themselves to the mad currents of temptation, but were none the less conscious of heart and hidden sins, stood up, "confessing and declaring their deeds," as in a memorable scene long afterwards (Acts xix. 17-20).

The formalist confessed that the whited sepulchre of his religious observances had concealed a mass of putrefaction. The sceptic confessed that his refusal of religion was largely due to his hatred of the demands of God's holy law. The multitudes confessed that they had been selfish and sensual, shutting up their compassions, and refusing clothing and food to the needy. The publican confessed that he had extorted by false accusation and oppression more than his due. The soldier confessed that his profession had often served as the cloak for terrorizing the poor and

VAMPING UP WORTHLESS ACCUSATIONS.

The air was laden with the cries and sighs of stricken multitudes, who beheld their sin for the first time in the light of eternity and of its inevitable doom.

Confession is an essential sign of a genuine repentance, and without it forgiveness is impossible. "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us." So long as we keep silence, we toss restlessly, though on a couch of down. But on confession there is immediate relief. "I said, I will confess my transgressions unto the Lord, and Thou forgavest me the iniquity of my sin."

Confess your sin to God, O troubled, from whom the vision of Christ is veiled. It is more than likely that some undetected or unconfessed sin is shutting out the rays of the true sun. Excuse nothing, extenuate nothing, omit nothing. Begin at the beginning, and go steadily through. Directly the confession leaves our heart, nay, whilst it is in process, the Divine voice is heard assuring us that our sins, which are many, are put away as far as the east is from the west, and cast into the depths of the sea.

But such confession should not be made to God alone, when sins are in question which have injured and alienated others. If our brother has aught against us, we must find him out, while our gift is left unpresented at the altar, and first be reconciled to him. We must write the letter, or speak the word; we must make

HONOURABLE REPARATION AND AMENDS;

we must not be behind the sinners under the old law, who were bidden to add a fifth part to the loss their brother had sustained through their wrong-doing, when they made it good. The only sin that we are justified in confessing to our brother man is that we have committed against him. All else must be told in the ear of Jesus, that great High Priest, whose confessional is always open, and whose pure ear can receive our dark and sad stories without taint or soil.

(2) *Fruits worthy of Repentance.* "Bring forth, therefore, fruit worthy of repentance," said John, with some indignation, as he saw many of the Pharisees and Sadducees coming to his baptism. He insisted that practical and vital religion was not a rule, but a life; not outward ritual, but a principle; not works, but fruit. "Do men gather grapes of thorns, and figs of thistles?"

You will never get right with God till you are right with man. It is not enough to confess wrong-doing; you must be prepared to make amends so far as lies in your power. Sin is not a light thing, and it must be dealt with, root and branch.

(3) *The Baptism of Repentance.* "They were baptized . . . confessing their sins." The cleansing property of water has given it a religious significance from most remote antiquity. Men have conceived of sin as a foul stain upon the heart, and have couched their petitions for its removal in words derived from its use: "Purge me with hyssop, and I shall be clean. Wash me and I shall be whiter than snow." They have longed to feel that as the body was delivered from iniquity, so the soul was freed from stain. In some cases, this thought has assumed

A GROSS AND MATERIAL FORM;

and men have attributed to the water of certain rivers, such as the Ganges, the Nile, the Abana, the mysterious power of cleansing away sin.

There was no trace of this, however, in John's teaching. It was not baptism *unto remission*, but *unto repentance*. It was the expression and symbol of the soul's desire and intention, so far as it knew, to confess and renounce its sins, as the necessary condition of obtaining the Divine forgiveness.

It is not necessary to discuss the much vexed question of the source from which the Baptist derived his baptism—whether it was from the habits of the Essenes, or the practice of the Rabbis, who are said to have subjected to this rite all proselytes to Judaism from the Gentile world. It is enough for us to see that in his hands the rite assumed altogether novel and important functions. It meant *death and burial* as far as the past was concerned; and *resurrection* to a new and better future. Forgetting and dying to the things that were behind, the soul pressed on and up to better things before; assured as it did so that God had accepted its confession and choice, and was waiting to receive it graciously and love it freely.

It is easy to see how all this appealed to the people, and specially touched the hearts of young men. At that time, by the blue waters of the Lake of Galilee, there was a handful of ardent youths, deeply stirred by the currents of thought around them, who resented the Roman sway, and were on the tip-toe of expectation for the coming kingdom. How they spoke together, as they floated at night in their fisherman's yawl over the dark waters of the Lake of Galilee, about God's ancient covenant, and the advent of the Messiah, and the corruptions of their beloved Temple service! And when, one day, tidings reached them of this strange new preacher, they left all and streamed with all the world beside to the Jordan valley, and stood fascinated by

THE SPELL OF THE GREAT PREACHER.

One by one, or all together, they made themselves known to him, and became his loyal friends and disciples. We are familiar with the names of one or two of them, who afterwards left their earlier master to follow Christ; but of the rest we know nothing, save that they clung to their great teacher, until they bore his headless body to the grave, after which they joined themselves with Him, whom they had regarded with some suspicion, as his rival and supplanter.

How much this meant to John! He had never had a friend; and to have the allegiance and love of these noble, ingenuous youths must have been very grateful to his soul. But from them all he repeatedly turned his gaze, as though he were looking for someone who must presently emerge from the crowd; and the sound of whose voice would give him the deepest and richest fulfilment of joy of all, because it would be the voice of the Bridegroom Himself.

Day by Day.

SUNDAY, May 13. Psa. lxxxix.

GOD'S faithfulness is the keynote of this psalm, which forms a worthy close to the third book of the Psalter. The psalmist, perhaps, hardly realized how fully his purpose would be accomplished of making it known to all generations.

The Divine faithfulness is specially illustrated by the life of David, with whom God entered into covenant relationship. Not all his fluctuations, nor the sins of his children, could undo the promises which God had made with him. He might chasten, but He would not take his mercy utterly away. It is into such a changeless relationship that Jehovah enters with each of us, when He adopts us into his family, and places his Name upon us. We may not believe, but He abideth faithful. We may fluctuate, but He is the same to-day as yesterday, and so He will be for ever. O believer, be sure to draw a clear distinction between *thy* faith, and the emotion of *thy* faith, and the changeless covenant of God, in which is all thy confidence.

The beloved child of God may dare sometimes to expostulate with his Heavenly Father, as in the concluding paragraphs of this psalm; and it is good to notice the tenacity with which he presses his claims. "How long, Lord?" "Lord, where are thy former mercies?" "Remember, Lord, the reproach of thy servants." You will remember what the Scotchwoman replied when someone suggested that God might cast her into hell: "In that case," she said, triumphantly, "He will lose more than I shall." God cannot lose credit for his faithfulness.

MONDAY, May 14. Psa. xc.

The imagery of this ancient and noble psalm is borrowed from the wilderness, in which Moses spent a third of his life. The watch of the camp fires at night; the brief flood of the mountain stream, caused by the melting snows, and soon dry; the grass which grows up in the morning, but is withered by noon; the tale that is told by one to another in the brief night-watch, but which soon comes to a close—how characteristic is each of these of the tiny incidents which stand out conspicuously amid the solemn procession of mighty natural phenomena!

The one permanent abiding-place for man is God. The passing generations find their home in his eternity, which overspans the brief course of human history, as a rainbow does the narrow streamlet in which some small segment of its arch may be mirrored. How little are our days to his! They are few and small when compared with the mighty processes of Nature, but how absolutely insignificant when compared with the everlasting years of God's right hand!

The psalm includes many specially appropriate prayers. For the sinner—that God would return, and repent, and show mercy. For the young—that life's morning may witness entire satisfaction of the heart-hunger, as a prelude to never-ceasing joy. For the aged—that his work may be allowed to *appear*, so that the weary heart may see some results of its long life-toil. For the uncomely—that they may be mantled over in the divine beauty. For the worker—that his work may be established through all coming time. Behind us come our children. Oh! that they may share in God's glory up to a full measure; that through the ages, as they pass, the light of God's face may be reflected through all generations!

TUESDAY, May 15. Psa. xci.

Three voices speak here. That of the psalmist in the first verse, in the assurances with which the first thirteen verses are filled; that of the individual soul in the second verse, "I will say of the Lord;" and ninth verse, as it appears in the R.V., "For Thou, Lord, art my Refuge;" and the voice of God in the three verses that conclude the psalm.

The Resolve of the Saint (*vv.* 2, 9). Put your hand upon God, and claim whatever He has and is. You are perhaps fearing something; dreading the result of sin or the hatred of men; dreading the results of some mistake; and you have been trying to throw up earthworks to defend yourself. But now, in the depth of your heart, say: Thou, Lord, art my refuge. Do not wait to feel it; dare to affirm it. Put God between your lonely heart and everything, as the oyster puts its strong corrugated shell between its tender pulp and the abrasion of the rock.

Comfortable Assurances. The first about the body and its safety (*vv.* 3-8). You may not be saved from sickness as a discipline, but as a punishment. In the precincts of God's keeping care you are absolutely safe when travelling or in times of epidemic. Secondly, about keeping power from sin and evil (*vv.* 9-13). Such evil is delineated by four graphic similitudes: the unexpected capture of the soul in the fowler's snare; the devil as a roaring lion; the fever of the adder's sting; the belching forth of the dragon's breath in persecutions. But God is able to keep us absolutely "in our all ways" from known and conscious sin, unless we cast ourselves down from the mountain in foolhardiness.

God's Voice assures us of his deliverance on two conditions. We must set our love on Him, and we must know his Name; that is, the attributes of his glorious character.

WEDNESDAY, May 16. Psa. xcii.

This is a psalm for the Sabbath day—yes, and for every day. Happy are they who can begin and end the day with song. The soul that can go through life with a voice of praise and thanksgiving will always have something to praise for. Whatever your lot, God's loving-kindness and faithfulness will always afford themes for holy exultation.

God makes us glad *through his work* (*v.* 4). "Therefore," as Luther says, "my dear brother, learn Christ and Him crucified; learn to sing to Him, and, despairing of thyself, to say to Him, constantly: Thou art my righteousness, but I am thy sin. Thou hast taken me unto thyself, and given to me what is thine; Thou hast taken on Thee what Thou wast not, and hast given to me what I was not. Take care not to aspire to such a purity that thou shalt no longer seem to thyself a sinner, for Christ does not dwell except in sinners. For this He descended from heaven, where He abode with the just, that He might abide with sinners. Meditate on this love of his, and thou shalt drink in his sweet consolations. He has made thy sins his, and his righteousness He has made thine."

Closely allied to the life of triumph in God's work of justifying righteousness is the daily anointing (*v.* 10). The day should never pass without our standing afresh under the unction of the Holy One. It is only as it abides upon us that we shall learn how to abide in Christ. It is only by the constant renewal of the Holy Spirit that we can be fruitful as the palm tree, strong as the cedar, and remain full of sap and green. The upright Lord cannot be unjust to his Son, or unfaithful to his servants. Be of good cheer, He will not fail even to old age.

THURSDAY, May 17. Psa. xciii.

The surge of the Atlantic or Indian Ocean has often made me think of this psalm. Perpetually as I have walked the deck I have said to myself, as I have listened to the breaking wavelets cleft by the steamer's prow, "The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their waves." It is a very striking metaphor, and often it has seemed as though the waters were speaking sweet words of peace, or hoarse words of threatening. So do men speak around us.

It may be that some who read these words have been called to forsake father and mother, wife and children, and all things for his dearer love. Before them lies the martyr's or apostle's solitary path, and all around are breaking the strong waves of hatred and opposition; but when God calls to such a life by the clear voice of Providence, there is no alternative for the obedient soul. "All that is not duty is sin; all that is not obedience is disobedience; all that is not of love is of self; and self crowned with thorns in a cloister of our own choosing is as selfish as self crowned with ivy at a revel."

Look away, O troubled, persecuted soul; the Lord reigneth, He holds the winds in his fist, and the waters in the hollow of his hand. No wave can outstep the limit He assigns; "the Lord on high is mighty." His voice may be detected far above the rush of the storm, saying, "Peace, be still."

FRIDAY, May 18. Psa. xciv.

What an experience is here! Outside are the proud and the wicked, the arrogant and the workers of iniquity, who boast themselves against the saints of God, and afflict his heritage. They hide themselves, as they suppose, from his searching gaze, in the shadow of their excuses, or beneath the pall of secrecy. Because God does nothing, they suppose that He is indifferent. As though it were possible for the Creator, who loves us infinitely, to be one whit indifferent to the souls whom He has redeemed!

But why does He permit the enemy and avenger to lift himself up against his chosen! Ah, there is an inner secret for it all. He uses the hatred of men as a refining fire. The persecutor is his rod; those threats and blows are part of the Divine chastening. Fear not, the rod is in the hands of Love. You have given reverence to your earthly father; now be in subjection to the Father of your spirit, and live. This chastening is not for his pleasure, but for your profit, that you may partake of his holiness. Blessed are you—presently God will give you rest. God has not cast you off, and cannot. Judgment shall return to righteousness.

In the meanwhile let God be your high tower and the rock of your refuge. You need Jesus Christ Himself. Not this or that truth about Him, but Himself. Not the acts of his holy life alone—not even his atoning death; but his very Person, human and divine—Himself living, dying, conquering death, freely bestowing life. Would you find Him? He is within, waiting for you, with the multitude of his consolations. "This Priest," said Luther, "is with me always. I make my confession to Him every evening, or oftener, if I need it; and as often as I confess He absolves, and bids me be of good courage, go and sin no more. He dwells in the holy of holies, which never more is empty, like the solitary sanctuary of the old Temple."

SATURDAY, May 19. Psa. xcv.

Canst thou not praise thy God alone, O saintly heart? Why call in thy fellow saints, saying, Come, let *us* sing, let *us* make a joyful noise! "Ah," saith he, "it seems as though my heart could not sing loudly enough, by itself. It makes so feeble a strain amid the Hallelujah Chorus of nature; and it seems so unworthy of the claims of the Lord. Know that He is a great God, and a great King."

But where dost thou find materials for thine abounding joy, O happy, holy soul? "Ah," he says, "I cannot look down into the deep places of the earth, without remembering the depth of his love and compassion, and crying, 'Oh, the depth!' I cannot behold the heights of the mountains, where the pure air roams, and the fresh waters are oxygenated, without climbing the snowy peaks of his purity; I cannot look on the wide expanse of the sea, pouring all its waves up through the inlets of the coast, without recalling his tidal waves of blessed fulness; and as for the land, did not his hands form and mould it as a potter does the clay? Is He not our God, our Shepherd, and am I not one of the sheep of his pasture, whom He has redeemed, going out and in beneath his care, and finding green pastures and waters of rest?"

And then the saintly singer turns to us, saying: "To-day, hear his voice and harden not your heart. Remember the fate which befel the rebels of the wilderness march, who murmured in their tents, and missed the land of promised rest. Believe in Him as thy Saviour, Shepherd, King; so shalt thy heart seem full of singing-birds, and thy joy shall kindle other souls with its rejoicings."

Home Missions.

Christian Union for Social Service.

A PERUSAL of the general facts and financial statement contained in the annual report of this Union will afford much satisfaction to its numerous upporters and friends. The opening of the ew buildings at the Training Colony at ingfield, which is founded on an economic asis, and has received the hearty approval of ie Local Government Board, was the event f the year. The cost of the additions, which mplete the building operations in both parts f the colony, amounted to £170.

In accordance with general experience, the ear was one of loss so far as agriculture was ncerned, corn, roots, and fruit having failed a great extent as a result of the long drought d other causes. The tenant right has still rther increased by £181. Three of the four editors, whose loans of £250 each were cured under the second mortgage, have surndered their claims, while the fourth has gnified his willingness to do so for one-half of ie amount, on condition that the other half is paid within six months. In consequence of this lease it has been resolved that a single new ortgage for £3,600 upon the property of the lony, now valued at £10,000, will be adequate, hich arrangement has been duly executed.

Men are received from twelve boards of uardians, epileptic children from seven. here are at present fifty-two inmates of the rm premises, while at the Homestead there re, besides the directors' family, thirty-seven ildren, teachers, servants, farm pupils, &c.

Experience has abundantly confirmed the elief that strong drink presents the greatest ndrance to restoration of every kind. The rsistency of the morbid appetite, and the

IMPERATIVE NEED

f separate treatment, are constantly illustrated, me of the best workmen having frequent lapses even after intervals of a year. The ost urgent need of the colony at present is an iebriates' Retreat. The London County ouncil have renewed communications with ie authorities of the colony respecting the rection and maintenance of a reformatory for iebriates, and it is hoped that the issue will e an arrangement for a permanent building r this purpose.

The care of epileptic children presents many fficulties, and often taxes both

SKILL AND PATIENCE.

n the course of a detailed report to the Local overnment Board, the director says:—"We elieve this is the first and only Home where ileptic children are gathered together, and us taught and observed with some approach scientific method." The report of the edical attendant on the happiness and comrt of the inmates reflects much credit upon e sympathy, patience, and able management Mrs. Brooks and her staff.

The character of the work on the whole is mewhat unique as a Christian and undeominational institution, co-operating with the overnment and boards of guardians for the aking of independent men out of inmates, d often wrecks of workhouses, and giving epileptic children, otherwise doomed to ibecility, the happy experience of an adapted hool and a country home.

Copies of the annual report and other informaon may be obtained from the resident, rector—Rev. J. L. Brooks, Training College, ngfield, Surrey.

Y.W.C.A.—At the annual meeting of the Dundee W.C.A. held last week, the report showed that the ar's work had been of a fruitful character in the angelistic and other departments. Lady Kinnaird s re-elected hon. president, and Miss Jessiman, ting president.

West London Mission.

THE recently issued report of the West London Mission is full of interesting information regarding the work and its many ramifications. It is written by a country minister, who recounts his experiences in visiting the various centres of the work.

In the following terms the author describes an after-meeting on a Sunday evening at St. James's Hall:—

"In the absence of all unhealthy excitement, the people who voluntarily remain are urged to instant decision, and on every occasion since the commencement, some have responded. On the night of my visit twenty-six adults were assisted in

THE INQUIRY ROOMS;

others were dealt with in the hall itself by carefully selected stewards and sisters.

"In charge of the men's inquiry room was a young provincial, whose paintings had been hung in the Royal Academy; and assisting was another student, who told me that they had commenced Christian work in the Academy Art School, and that several had already joined their little society. Looking over the inquiry room register, I copied from one month's entries particulars, amongst many ordinary cases, of a backslider from the Isle of Man, a medical student from St. Thomas' Hospital, two privates of the Coldstream Guards, leaving for South Africa in a fortnight, and a traveller from Sydney.

"The question may be raised, 'What is the value of this work, and are the results permanent?' Well, about a hundred are received into the Mission Church, quarterly, at the Public Recognition Service for new members, and they are mostly gathered into society classes. Look, for instance, at Sister Lily's class. The average attendance is between seventy and eighty a week, and in it you find

SIXTEEN HOSPITAL NURSES!

One young person rescued and brought under Sister Lily's care had never seen a New Testament, and had no idea what the words meant. There are a number who are employed in the houses of the Foreign Embassies, and no less than three are in the Queen's Palace. Here is an officer's wife who stood up as an inquirer, and requested Sister Lily to go to her house to instruct her, and who had invited four other ladies to meet her as inquirers. In the free sisterly intercourse of that class what problems are solved and what needs are grappled with! Take just one illustration. 'If a friend had betrayed you, Sister Lily, would you be expected to forgive and also to forget it altogether, as though it had never happened?' Well, Sister Lily is diplomatic, and set the others answering; and at last a lady asked to speak. 'When a piece of valuable china is broken, we send it to an expert to be repaired, and sometimes it is so cleverly done that we cannot see where the crack was, but if you tap it with the knuckle it hasn't got the ring; so I think it is with friendship.' And very probably that is the final word on that subject."

The annual gatherings in connection with the Mission were held on Friday last at St. James' Hall. In the afternoon, Lady Hope presided at a

"SISTERHOOD MEETING,"

at which Mrs. Price Hughes and two of the Sisters of the Mission gave pathetic accounts of their work amongst the poor.

In the evening there was a large gathering under the presidency of Mr. J. H. Lile. Rev. H. Russell Wakefield, rector of St. Mary's, Bryanston Square, said he was there to express the sympathy of the Established Church with this Mission. He hoped they would never have that uniformity for which some people longed; but they did want union for work on the social side of Christianity.

Sir H. H. Fowler, M.P., said the Mission was an enormous agency for good, and good not only of a local but an imperial character. It was attacking ignorance, vice, and suffering. At the base was a completely organized Methodist Church; yet every shilling given was applied exclusively to the service of the miserable and friendless, without distinction of race, class, or creed. In the course of the meeting, Rev. Hugh Price Hughes announced that the Mission was out of debt.

Jews in Whitechapel.

THE current issue of the *Scattered Nation (Morgan & Scott)*, the quarterly record of the Hebrew Christian Testimony to Israel, contains particulars of the proposed new mission premises which are to be erected. "On the last day of 1899," writes Rev. David Baron, "the troublesome business of the site, which has occasioned us a good deal of sorrow on account of the almost endless delay, was at last brought to a satisfactory settlement. Then the first question which arose was if the dilapidated building now standing on it could at least be partly utilized; but after careful examination by the architect and surveyor, their reports were even as we anticipated; namely, that there was nothing for it but to take it down and build premises to the requirements of the mission."

The plans were submitted for the builders' estimate, and it was found that to carry them out in full and to provide the accommodation desired would cost more than was at first anticipated. As stated at the annual meeting last week, £4,750, leaving a sum of £2,500 still to be raised.

"We feel it to be God's will that we should proceed at once, without waiting till the whole sum is in hand; but in the hope that while the building is in progress, and before it is finished, which we hope will be by next August or September, the hearts of God's stewards will, for Christ's sake, be moved to come forward to the help of his cause."

Building operations are progressing rapidly, and the property is being put in trust of several representative Christian gentlemen.

Correspondence for Mr. Baron may be addressed to 23, Boscastle Road, London, N.W.

A Village Need.

DEAR SIR,—About eighteen months ago, a friend, a Christian gentleman owning property in Devonshire, became aware that many of the people living on or near his estate were in a state of spiritual destitution. Very few attended either church or chapel, or came in contact with any good influence.

My friend determined to do what lay in his power to remedy this condition of things, and undertook to have a simple service every Sunday afternoon, alternately in a farmhouse and in a cottage, conveniently situated for the purpose. This afternoon service has been continued without a break since its commencement, and has been much blessed by God. At first only some half-dozen persons attended, but now as many as fifty to sixty persons assemble every Sunday afternoon to hear the Gospel message of salvation through Jesus Christ.

Both farmhouse and cottage have become too small to accommodate the increasing numbers. The people value their service, and of their own initiative have started a subscription list, and taken collecting cards, in order to obtain the means to purchase an iron building which will be capable of holding 100 persons; but they are very poor, chiefly agricultural labourers, earning about 15s. per week. After a month's effort they have collected £20. My friend has promised to give a sum equal to whatever amount may be raised by the people, and will provide, free of expense, a site for the building.

It is estimated that the cost of an iron room, preparing the foundation, and purchasing absolutely necessary furniture will be from £150 to £175. There thus remains to collect from £110 to £135.

Doubtless there are Christian people disposed to help this poor congregation to obtain the amount required. I shall be glad to acknowledge any donations sent to me.—I remain, dear sir, faithfully yours,

Philip Story (Lieut.-Colonel retired).

"*Talap*," *Sidcup*.

Believers' Meetings in Dublin.—The annual gatherings for believers in Merrion Hall, Dublin, are fixed for June 11-14. The main object of the conference is instruction and edification by the ministry of the Word. Reports of work at home and abroad will be received. The chief daily fixtures, after a preliminary meeting on the evening of June 11, are at noon, 4 p.m., and 7.30 p.m. Communications may be addressed, Mr. T. Ormsby Beaumont, Blackrock, Dublin.

THE LATE

Rev. G. H. C. Macgregor.

FUNERAL SERVICE AT NOTTING HILL.

SOLEMN impressiveness and tender pathos were the chief characteristics of the funeral service held at Trinity Church, Notting Hill, on Monday afternoon last. A large congregation filled the building to overflowing, and many were unable to gain admission. Immediately in front of the Communion rail, which, with the pulpit, was massed with wreaths of white blossoms,

THE COFFIN RESTED

in sight of the whole assembly. Behind it, sat Principal Dykes and the members of the North London Synod of the English Presbyterian Church. In the pulpit were Revs. Alex. Connell, F. B. Meyer, and Johnston Ross. The front pews contained a large number of leading ministers, in addition to many friends connected with the religious and philanthropic agencies of the Metropolis.

The service began with the "Dead March" in *Saul*, the audience standing while the sad strains were played. After prayer, Rev. A. Connell, with suppressed emotion, paid a loving tribute to the memory of the departed minister. He pictured Mr. Macgregor as the quick, intense preacher, the fervent pastor, who, it seemed, they could so ill afford to lose. It was difficult to realize here among the shadows, that he had passed away. Referring to the beautiful fancy which called death "the kiss of God," Mr. Connell stimulated his hearers to renewed faith and consecration. They would do well, over the ashes of the beloved dead, to do

HONOUR TO THE WILL OF GOD.

It would be a poor tribute to his memory if they were to fold their hands in dumb sorrow; rather let their hands be lifted in consecration to God, who forgets not his work nor his workers, and who doeth all things well. Mr. Macgregor was ever intent on seeking the fullest enduement that is able to transform human life; let them, then, go forth to pray and to toil for the Master.

Mr. Connell followed his moving address with prayer that Divine comfort might be extended to the widow and the little ones nestling close to her, that they might hear the voice of Jesus from the tomb, saying, "I am the Resurrection and the Life."

Rev. F. B. Meyer, who was also deeply touched, desired, in the first instance, to speak of Mr. Macgregor as one of the inner circle of Keswick leaders. He pictured the departed minister, incisive, active, and fervent, influencing crowds to find greater joys and greater power in God, and to yield Him more whole-hearted service. Next Mr. Meyer recalled how, with equal energy, Mr. Macgregor would devote time between the meetings at Keswick dealing with inquirers, explaining and inspiring. Passing in review other departments of public work in which Mr. Macgregor had laboured, at conferences and conventions, by sermons and addresses in various parts of Great Britain, notably at Birmingham and at Glasgow, Mr. Meyer went on to refer to recent utterances to young people, and mentioned how greatly Mr. D. L. Moody loved Mr. Macgregor, and valued his work at the gatherings at Northfield. Remarkable blessing, too, had accompanied the addresses to ministers at Chicago and other important centres in the United States. By his contributions to literature, also, he had exercised a wide influence that made for spiritual revival. Concluding with a note of victory and solemn rejoicing that the dauntless soldier had passed into the presence of the King, Mr. Meyer engaged in prayer that God might vouchsafe to the world, in his Providence, many more such men as the one who had passed away.

Mr. Connell announced that later in the day the remains would be removed to Aberdeen for interment.

Pastor Frank White followed with brief prayer, and, pronouncing the benediction, concluded a hallowed service that will long remain fresh in the memories of those who were present.

In Memoriam.

Rev. George H. C. Macgregor.

Swept away in a moment,
Yet 'twas the hand of Love!
We can but stand and wonder,
And dumbly gaze above.

We thought a mighty future,
Prepared by God's own hand,
Seemed thronging in upon thee
In this and many a land.

We knew thy rare equipment,
Thy spirit's rapier thrust,
We knew thy burning ardour,
We knew thy simple trust.

We knew thy soul's ambition
To wake the Church of God,
To herald in her Bridegroom—
With garlands strew the road.

Now all is rent asunder,
The dream of life is o'er;
The gates of the Eternal
Break open at our door.

Thy Keswick comrades miss thee,
The Church of Christ doth mourn,
God's angels stoop to shelter
Her left on earth forlorn.

But, brother, O, my brother,
Though shadowed be our ranks,
The warrior-host of Jesus
Sends up a shout of thanks.

Thanks for thy noble witness,
Thanks for thy life's accord,
Thanks for thy saintly valour—
Heaven's dew upon thy sword.

Thanks for thy glorious battles,
Thy bugle blast, "Saints, higher!"
No marvel Christ hath caught thee
Home to his breast in fire!

Charles A. Fox.

Obituary.

MRS. W. R. RICKETT.

THE death of Mrs. W. R. Rickett, in her sixty-third year, removes a gracious and spiritually-minded lady who had long exercised a helpful influence in religious and philanthropic undertakings. Her zealous labours were given, up to the last, to the cause of various missionary movements of which her husband, the treasurer of the Baptist Missionary Society, is a munificent supporter.

MR. J. K. NUTTALL.

The death is announced, at the age of sixty, of Rev. J. K. Nuttall, the esteemed pastor of Great George Street Congregational Chapel, Liverpool. Mr. Nuttall was educated at Rotherham College, and after nine years of service at Bradford, laboured at Sunderland, where his evangelistic efforts proved fruitful. After a stay of sixteen years, Mr. Nuttall went to Liverpool, and by his enthusiasm and industry soon raised up an earnest band of workers. It was in connection with the P.S.A. movement, perhaps, that Mr. Nuttall became most widely known, his P.S.A., Great George Street, having the largest membership of any in the kingdom, and exercising in a variety of ways many influences for good.

MRS. JOHN FORDYCE.

Many in Britain and India mourn the homegoing of one richly gifted by nature and grace, in the person of Wortley Montague Augusta Fordyce, who passed away recently in clearest light and perfect peace at Cambridge. As the wife of Rev. John Fordyce, for forty-eight years she did what she could in Christian service. At Calcutta she took an important part in organizing the Zenana Mission in 1855, and in other efforts for India's daughters. Joining her husband in some of his evangelistic tours, she travelled in many parts of India, and once in Burmah, always ready for good works. After returning to Britain, in 1885, India was still in her heart, and she carried on as a labour of love the Anglo-Indian Ladies' Union, which has done much good in connection with the Anglo-Indian Evangelization Society. Mrs. Fordyce was in her eighty-first year.

CAPTAIN JAMES CHALMERS.

The late Captain James Chalmers, who recently passed away at Durban, was widely known, both in Scotland and in Central and Southern Africa, as a man of earnest Christian character. He was the means of conversion of many who came into contact with him in his middle life, some of whom are now in the ministry. Captain Chalmers was an elder of Rothesay West Free Church, and had active sympathy with the various forms of Christian work in Bute. He was endowed with the true missionary spirit, and Rev. Donald Fraser, who lately accompanied him from the Zambesi to Durban, writes of him: "Captain Chalmers was highly esteemed by whites and natives. His life was blameless, and he was a very decided missionary force. We members of the Livingstonia Mission all looked on him as a friend, and almost as one of our staff. His memory will long be kept green at Lake Nyassa."

Scottish Notes.

A CHEERING note was introduced into the meeting of the Free Synod of Moray the other day, by Rev. Mr. Macpherson of Findhorn, who was able to tell of a congregation to whose Bible class a considerable number of farm servants have been attracted from neighbouring bothies, with the result that they are taking a lively interest in the subjects taught. Is there not a hint here for other districts, that the teaching of Scripture has not lost either charm or power, when presented in the proper way?

Within the last few years the Glasgow and South-Western Railway Company has brought into existence the village of Corkerhill, in the vicinity of Glasgow. The inhabitants already number over 600, all the men being in some way employed in connection with the various departments of the company's service. It is to the credit of the company that no licensed premises are permitted in the district, "and," adds one familiar with the circumstances, "consequently no gaol is required." A number of the men belong to the Railway Mission, and much earnest Christian effort is put forth among their neighbours.

At the Wesleyan Methodist Synod in Dundee last week, attention was called to the fact that this is the fourteenth successive year in which an increase of membership has been reported; and it is further gratifying to learn that satisfactory additions have been made to the junior classes and Wesley guilds, as the result of times of blessing in various parts of the country during the year. The gifts to the Twentieth Century Fund promised from Scotland now amount to 7,280 guineas.

At the Congregational Union of Scotland, which also met in Dundee last week, a committee was instructed to prepare a draft of a new hymnal, to consist of five or six hundred hymns. A pleasing feature of the meetings was the evidence of a wish on the part of "the minority churches" to arrange some footing on which they might be received into the Union.

Last Thursday General Booth opened at Dundee a new Women's Rescue Home and Metropole, which will make a valuable addition to the agencies of the Salvation Army in the East of Scotland. Ground, buildings and fittings have cost £8,050, and the Rescue department is expected to involve a loss of about £150, a sum which it is hoped the Christian public of the city and district will provide. In the Metropole will be accommodation for 175 persons, the charges for beds being fourpence and sixpence per night; and the income from this department is expected to meet outlay. Thirty inmates can be received in the Rescue Home.

The May Meetings.

Watercress and Flower Girls' Christian Mission.

THERE was a large gathering of friends of Mr. John A. Groom's Mission, at the celebration of its thirty-fourth anniversary, held last week. Mr. Robt. Scott presided over a bright meeting in Shoreditch Town Hall, and spoke of eight-and-twenty years' acquaintance with the superintendent and his work. Good Lord Shaftesbury was long a friend of this worthy effort.

Some action songs by the children here varied the programme, and then Mr. Groom had a few words to say about his efforts on behalf of the women and girls who sell flowers in the streets and market-places of our great city, many of whom have become street lights to show Christ's glory and tell of his love. The Mission seeks to remove all children and young girls from the dangers and evils of the street. Mr. Groom does not recognise the necessity for any young girl to remain in the streets; hence his institution offers to receive abandoned and motherless babes, waifs, and destitute little girls, crippled and afflicted children, into its homes. All young girls are offered the advantages of

TRAINING FOR DOMESTIC SERVICE,

and such as accept the offer are provided with outfit and situation, a general oversight being maintained with regard to them. For the flower women there are six branches in various districts, each branch being a centre of Christian and philanthropic activity; though, for reasons of economy in management, all funds, grants, &c., are controlled by the Council, thus saving the heavy cost of separate staffs.

There are over 3,000 regular street flower sellers, over one-half of whom are enrolled members of the Mission clubs. The Mission has branches in all parts of London, and its varied operations begin with the very little children. Full recognition is made of the fact that drink lies at the root of a great amount of London's sin and misery; and, consequently, total abstinence has a prominent place in the work. Something like twenty meetings are held every week for the simple preaching of the Gospel, attended by nearly 2,000 street women and girls. The Mission has rescued the perishing, and cared for the homeless; and the little ones present, with their bright faces, showed that God had blessed the Christian care exercised on their behalf. The Lord had used instruction from his Word, to the salvation of over

EIGHTY OF THE LITTLE CHILDREN

since the last annual meeting. Mr. Groom closed his address with some faithful exhortation and godly counsel to mothers and daughters present, belonging to the classes among which he loves to labour.

The Orphan Girl Handbell Ringers illustrated how their training is pleasantly combined with a due amount of play.

Pastor H. Thomas was introduced as one who is intending to devote his time and énergies to the assistance of Mr. Groom in this Mission. The children, he said, were being saved and are in good hands, learning the Gospel of Jesus Christ, and giving good evidence that they know Him; but he appealed to fathers and mothers to ask themselves the question, How am I to know the blessing of salvation? He bore personal testimony that, through a mother's Christian faithfulness and prayerfulness in the presence of her child, he came to know Jesus as his own Saviour. God was looking after these children. Let parents give themselves to Him, and they would know the blessedness of sins forgiven. The proceedings came to a close with a display of musical drill, a clever handbell solo on "The Lost Chord," and a braiding of the maypole, in anticipation of May Day on the morrow.

British and Foreign Bible Society.

A YEAR of mingled joy and sorrow was recorded by this Society in its ninety-sixth annual statement presented to the meeting held in Exeter Hall on Wednesday morning last week. On the one hand, the work accomplished has been far larger than had ever before been achieved in a single twelvemonth. On the other hand, the receipts have fallen below those of the previous year, and leave a heavy deficit. Sorrowful experience has again shown that while God carries on his work He buries his workmen; and the Society has to mourn, among other losses by death, the decease of its late president, the third Earl of Harrowby, to whom the Society owes a heavy debt for the advantages derived from his leadership.

In his review of the past year's operations, the secretary, Rev. J. Sharp, mentioned that two new agencies had been formed in Central America and North Malaysia—the Philippines and Indo-China. Colportage has been begun in Montenegro, and is resumed in Crete; and two colporteurs started for the Society at Omdurman in February last. On the whole 770 colporteurs are employed abroad, who sold nearly 2,000,000 copies of the Scriptures last year.

There are now over 7,600 auxiliaries, branches, and associations, of which nearly 5,700 are in England and Wales. No less than 582 native Christian Bible women are supported in the East, chiefly in connection with thirty different missionary organizations. Among British troops embarking for the South African war, 126,000 Gospels and Testaments have been distributed. In Cape Colony and the Transvaal many thousands of Scriptures have been supplied to the sick and wounded and prisoners, irrespective of race or party, to the military hospitals, to British prisoners at Pretoria, and to Boer prisoners sailing for St. Helena.

Translations or revisions are going on in

OVER 100 DIFFERENT LANGUAGES.

Several hundred translators, revisers, and assistants are organized in various committees in charge of this world-wide task. Last year's total receipts were £211,468; and the expenditure, covering translation, revising, printing, and binding Scriptures, grants, agencies, colportage, depôts and other charges, £235,210. Thus there is a deficit on the year's working of £23,742. The record in issues (Bibles, Testament and portions) is over 5,047,000 copies; and some of the items of circulation are—in Germany, 314,000 copies; in India, 541,000; in the Russian Empire, 568,000; and in China, 856,000. The issues in China exceed 1,000,000 volumes.

Sir Joseph Pease, Bart. (vice-president), speaking from the chair, voiced a message of sympathy to the bereaved Countess of Harrowby, and made appreciative reference to the interest taken by the late Earl in the circulation of the Scriptures through this Society. The life of their late president was a very instructive and eminently useful one in political, educational and religious directions. He was an honest, straightforward, God-fearing man, not only upon this platform, but throughout his public life. It was most interesting to trace England's history alongside her Bible, from the days of Wycliffe to the last translation made. The platform of the Society is, he rejoiced to say, an all-pull-together one as regards both Conformists and Nonconformists. The openings for the Society's work grow faster than the income increases; and there is need to enforce the fact that an ever-increasing area of influence at home and abroad should add to the funds of a Society which seeks to spread Christ's Gospel throughout the world.

Three reasons for supporting the Society were advanced by Bishop Ingham, late of Sierra Leone. Experience had proved the quickening power of God's Word; hidden in the heart, it had prevailed against sin; and close acquaintance with its truths makes it

DEARER THAN THOUSANDS OF GOLD

and silver. It is for us to make that saying true in this money-greedy age. In view of such a work, the words of Lord Salisbury at the meeting of the British Empire League were worthy of repetition: "The course of events"—which, said the speaker, I should prefer to call the acts of providence—"have called this country to exercise an influence over the character and progress of the world such as has never been exercised in any empire before." Resolutions, moved and carried, mean that all who approve the Society's record must work harder for the cause than ever before.

Rev. F. W. Macdonald, President of the Wesleyan Methodist Conference, said it was nearly twenty-five years since he first advocated the cause from the platform; but since then he had joined in doing so, upon one memorable occasion with Archbishop Thomson and Charles Haddon Spurgeon. Links between the Society and the Church which the speaker represented are growing more beneficial; Wesleyan missionaries using versions of the Bible in upwards of forty languages, and giving their services to translation and revision as opportunity serves. The good results of the Society's operations lay broad and apparent upon the face of modern history. Those who would discourage the circulation of Holy Scripture in a free and broadcast way, because of the liability of the human mind to error, forget that the Bible is not a mere text-book, but is addressed to the mind, heart, conscience, affections, moral nature, and will of men and women the world over. The Book is

ADDRESSED TO THE SPIRITUAL NATURE

of mankind; and it is unreasonable to find theoretical fault with a revelation which has, from age to age, proved itself efficient for the purpose which it everywhere proclaims.

Very eloquent was the appeal that followed from Dean Lefroy, of Norwich. The combination of praise to God for his Word, and prayer for prosperity in the thing whereunto it is sent, follow a principle which subdues the tendency to personal inflation in the Christian and casts him upon God. In the Bible there is a designed unity, and a miraculous affinity between books written by different persons, with different aims, in different ages, but all converging in a glorious unity. The very reverse is the case with secular literature. Results equal to "Christ in you, the hope of glory," cannot be produced by travel, education, science, or the excogitation of the human mind; but this is the gift of God the Holy Ghost using, most generally, the Word which is the outcome and revelation of the Divine Mind. Every child of God who has supernatural life from the Holy Ghost, through the power of the Word, as he turns to Christ for succour, is working out the mysterious coincidence of the historic with the supernatural, and realizes before angels and men the lofty character which God expects when He says,

"YE ARE MY WITNESSES."

We have joy in the scattering of God's Word to every nation under heaven, but our enthusiasm is chilled by the fact that we, in this Society, need means to the extent of over £23,000. Surely this amount and more can be realized for a Society which, as its Report proved, is thoroughly alive to its opportunities. We are not so innocent as to suppose that the wealth of our country has been adequately tapped in view of the whole world now open to the emissaries of the Cross.

Mr. Robinson Souttar, M.P., said it was gratifying to find that the executive of the Society and their agents are men of prayer. "Why need we bother the heathen with our

Bible?" was a question often asked. Without a word against any man's faith, it may be said that nothing outside Christianity satisfies human longings and points man to God. Hinduism, for instance, speaks of countless gods to be feared, but reveals not one to be loved. Other addresses followed from Rev. J. Hinton Knowles (a C.M.S. translator of the Scriptures into Kashmiri) and Mr. Caleb R. Kemp (Chairman of Committee).

Barbican Mission to the Jews.

THE work of this Mission during the past twelve months was passed in review at a meeting held on Monday week in connection with the eleventh anniversary, at St. Paul's Church Room, Onslow Square, S.W., by kind permission of Rev. Prebendary H. W. Webb-Peploe, President of the Mission, who also occupied the chair.

From a statement made by Prediger C. T. Lipshytz, the secretary, it appeared that in a year of peculiar difficulty and trial, when the calls of war and famine funds have made great demands upon the liberality of Christians in England, the Mission has had a larger income than ever before. Receipts for the year, amounting to £1,346, were expended in the work done, with the exception of a few shillings. Towards building the Gordon Calthrop Memorial Mission House a sum of £3,500 has been received. A large and increasing number of Jews have come to the services and classes; it is believed that the Mission has obtained the confidence of the Jews in a marked degree.

It was stated that workers of the Mission are constantly visiting the Jews

IN THEIR OWN HOMES,

in Jewish restaurants, and in other places of resort. It is in the homes of the people that the closest touch is obtained with them; and instances can be given of distinct and definite blessing resulting from this visitation. As to alleviation and distress, no case is relieved until the workers are able to personally testify to its worthiness.

At Vine House, Walthamstow, the residence of Mr. Lipshytz is combined with the home for converts and inquirers. During the year thirty-three have been sheltered there, from a few days to several months. Living under the same roof, Mr. Lipshytz is able to find out who are really genuine inquirers and converts.

Preb. Webb-Peploe, speaking of the new site, mentioned that at the back there is a Jewish synagogue; and that, in a spiritual sense, at any rate, it is hoped to break down "the middle walk of partition" between Jew and Gentile. The difficulties of the enterprise are bravely faced by the workers of the Mission, who seek entire freedom from rivalry with other organizations of a like character. The work is essentially of a paternal and brotherly nature, and involves the searching out of Jews one by one by those who, as

MEMBERS OF THE SAME RACE,

are able strongly to commend to their brethren the doctrine of Christ. To the success of this work, the chairman said he could personally testify.

Bishop Barry followed. After referring to the active interest taken by the late Rev. Gordon Calthrop in this Mission, he said that the world in general owes much to the Jew; for he occupies the unique but strange and mysterious position of being scattered everywhere, greatly persecuted, but standing as a continual witness for the one true and living God. Christian duty to this people is very simple—namely, to bear witness among them for Christ, quite independently of any results that God may be pleased to give.

Rev. J. A. Faithfull, of Whitechapel, thought that the spirit of thankfulness evident in the report is almost certain to be an earnest of blessing in the future. Sympathetic advocacy of Jewish claims was made by Rev. R. C. Joynt, with a strong personal application in regard to prayer and devotion of means for the work. Rev. A. Bernstein also spoke in favour of the aims of the Mission.

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Bluejackets and Royal Marines.

THE perseverance and patience which have characterized the labours of that devoted friend of the sailor, Miss Agnes Weston, continue to be abundantly rewarded. Her ready access to the hearts of sailors is an evidence of the graceful and zealous manner in which her plans for winning their souls for Christ are carried out.

Year by year the work at Portsmouth and Devonport continues to receive that practical recognition it so worthily deserves. The interest manifested in its development was attested on Tuesday afternoon, when Exeter Lower Hall was crowded on the occasion of the annual meeting. On the platform were to be seen the brilliant uniform of the Royal Marine and the blue serge of the bluejacket, with two of the petty officers of H.M.S. *Powerful* and members of the Naval Brigade. Prior to the commencement of the meeting these

"SONS OF THE SEA"

joined heartily in familiar choruses and hymns.

The past year, in the words of Miss Weston, has been one of varied experiences. But the clouds have not been without their silver lining. In no dark period of war have the spiritual interests of the Army and Navy commanded more attention. From the Portsmouth Sailors' Rest, like similar institutions, there has flowed a stream of Gospel literature, which has found its way to the field of battle, for while Miss Weston regards the work amongst the Navy as her own, the benefits of her institutions are not limited to that class of Her Majesty's service. The circulation of *Ashore and Afloat* and the *Monthly Letters* continues to increase, and last year 1,284,000 copies were sent out. The

CORRESPONDENCE WITH THE SAILORS

is still maintained by Miss Weston herself, notwithstanding the heavy calls upon her time and resources by reason of the ever-expanding work at home. Her monthly letters are messages eagerly sought for, and heartily appreciated, whether the recipient be on sea or land. Articles to the value of £2,500 have been dispatched to the seat of war for the soldiers and sailors.

Evidence of appreciation on the part of the men was furnished by a chief petty officer of the *Powerful*, who, in relating his experiences at Ladysmith, said that the first things they received were Miss Weston's presents—"teetotal" Christmas puddings, and never did puddings taste better! "My pudding was eaten, but I have saved the tin and turned it into a money-box; let's have a silver collection." A collection had already been taken, but there were

LOUD CRIES FOR THE TIN,

which was filled before it had gone the round of the hall.

An idea of the magnitude of the business operations at the "Rests" was conveyed by the statement of Miss Wintz. During the last ten months there was an increase of 20,000 in the number accommodated, while the sum taken over the counters amounted to £20,000. The consumption of food is astounding, though less remarkable in the light of the announcement by Miss Wintz as to the enormous appetite of "Jack," who often requires eight or nine eggs to make a meal!

The principles of temperance are strenuously upheld, and this element of the work, in harmony with every other phase, has been attended with encouraging results. During the year 5,978 pledges had been taken at the homes. The two men of the *Powerful*, in recalling their experiences amongst the sailors, spoke of the earnestness with which temperance work is taken up by their comrades who have been influenced at the Sailors' Rests, and led to see the wisdom and advantage of becoming abstainers, and waging war with one of the most powerful evils which beset the sailor on every hand.

Sergeant May was presented with a silver bar in recognition of his ten years' abstinence in the Royal Marines, and a silver medal was also handed to Mr. Ward, for five years' adherence to the temperance pledge. The honours were bestowed by Miss Weston, and the recipients were hearty in their expressions of gratitude for the ministry of the Sailors' Rests.

The gathering was exceptionally enthusiastic, and the appeal of the Superintendent and founder of this beneficent agency for a continuance of the prayerful sympathy of Christians in her efforts in the interests of the sailors, is not likely to be disregarded.

London City Mission.

IN common with kindred societies, and with the Christian Church at large, this Mission has been diligently engaged during the past year in that great spiritual warfare with the powers of evil in which there can be no truce, the sole weapon relied upon by the Society being "the Sword of the Spirit," God's Word. Some details of the work were made known at the sixty-fifth annual meeting in Exeter Hall, on Thursday morning last week.

On March 31 there were 458 missionaries on the staff, of whom 335 are engaged in domiciliary visitation, 104 in the visitation of special classes, and nineteen in the visitation of Welsh, Jews, and foreigners. It is hoped that Christian liberality may provide for steady increase of the number, though there is no immediate prospect of advance in this respect. Overcrowding, scepticism, the secularization of the Lord's Day, the drinking habits of the people, gambling and betting, and immorality of the grossest character, are aspects of the non-religious character of the people, which amply prove that the work of the Society is of the utmost importance to London's well-being. There are many districts within the boundaries of the Society's present operations, which are most necessitous; and there is ample room, if funds are forthcoming, for a large addition to the staff of missionaries, even if the area be not enlarged. Among

RESULTS OF THE WORK

are 1,492 drunkards hopefully reclaimed, 4,986 persons who have become attendants at places of worship, 1,659 are communicants, and 545 were restored to Church communion.

Whilst the people are dealt with *en masse* in mission rooms and open-air meetings, the main part of the work is with individuals. In private dwellings, in factories and workshops, on the silent canals as well as on the noisy highways of the city, and even in public-houses, it is *personal* dealing which mostly occupies the time and attention of the missionaries.

Subscriptions and donations amounted to £40,607, showing a falling-off of £1,576 in ordinary receipts. But there is cause of thankfulness to God, in that immediate anxiety has been relieved by a legacy of Consols to the value of £40,215, with an increase in smaller legacies of £2,128. Thus the necessity of reducing the number of missionaries has been obviated. It may be thought that this should lead to appointment of additional missionaries to some of the necessitous districts already referred to; but for many years expenditure has exceeded receipts, and deficits of the past ten years reach no less than £41,234. Moreover, £59,081 was expended last year; and but for the one large legacy, another serious deficit would have been added to those of preceding years. Therefore thankfulness to God for deliverance from present difficulties must be combined with careful use of the reserve fund so remarkably restored to the society.

Words strongly commendatory of the aims and methods of the Mission were spoken from the chair by the Marquis of Northampton. After pointing out the equal claims of Christian Missions carried on at home and abroad, he testified to the tact, perfect temper, and

INDOMITABLE "PLUCK,"

he had witnessed on the part of City Missionaries labouring among 'busmen, whose calling makes a religious life almost impossible. One great temptation of 'busmen lies in the fact that 'buses commonly start and end their journeys at public-houses. Much more might

e done by the Mission if employers would nly consider that they are responsible not only or the lives and bodies of their employés, but lso for their souls. One 'bus proprietor had rovided a shed wherein his men may take heir meals—a very considerate example, well orthy of imitation by other masters.

Very Rev. Dr. Lefroy, Dean of Norwich, said hat ordained servants of Christ are drawn off rom their work, in a hundred directions, by the ay in which religion is being made to cover he whole field of human life; and it is a point n favour of this Mission that nine-tenths of he social efforts engaged in by the Church of od might be done by laymen. Indeed, half he difficulties of the day would be relieved if lergy and ministers were more welded together ith the laity. The parochial system could ot possibly meet the need of the cosmopolitan lements that go to make up the sphere of a Iission, which in this great city, is doing a ork which is as grand in patriotism as in iety.

One of the missionaries, Mr. H. Giles, who as worked in Stratford for thirteen years, ave lively testimony as to how the Gospel eets every need of modern life among the oor. Rev. Thos. Champness, of Rochdale, poke of the report as a continuation of the cts of the Apostles; and Mr. R. I. Tchertkoff old the story of his conversion through the nfluence of Russian Stundists, and of his work or Christ among the Jews in Bow and West lam.

Sunday School Union.

MANY supporters and friends of the Sunday School Union gathered at Exeter Hall on Thursday last week, to celebrate the 97th Anniversary of the nion. The Chairman of the Council, Mr. F. . Belsey, in his report, showed that the past ear has been one of progress. 463 new chools have joined the Union; there are now ,077 teachers and 63,986 scholars. 47,038 cholars entered this year for the Scripture xamination. A new development has been he formation of the Sunday School Teachers' raining College, for the promotion of ystematic study, and the better equipment of unday School teachers.

Owing to the absence of the President, Mr. lbert Spicer, M.P., through temporary illness, Ir. J. Duckworth, M.P., took the chair. He rged the necessity for teachers to throw emselves heart and soul into their work, aking it more efficient, more thorough, and, herefore, more successful.

Rev. J. D. Jones, M.A., of Bournemouth, in n interesting address, maintained that the reat discovery of the nineteenth century was he discovery of the little child. We might y this was no discovery, as the child had ways been with us; but electricity was with s many a long year before we were aroused to s importance. It is only in this century that en have become aware of the immense possi- lities of good that are

LATENT IN EVERY CHILD.

e are beginning to take care of the little ild nationally; we are trying to give him an ducation which shall equip him for life; we e spending millions of money to accomplish is; a whole department of the Government devoting its attention towards it, and money ed for this purpose is the wisest and most ofitable expenditure possible. Then we are ring for the little child religiously, realizing at in youth a child is more easily turned to od than when its heart becomes hardened ith the growth of years.

The Sunday school was started, first, out of ty; but now it is carried on because it is alized that there is no more important work an the training of children in the way of life. we want orderly citizens, we must begin by sciplining the *children;* if we want a sober ngland, we must instil temperance principles the lives of the *children;* if this world is to won for Jesus Christ, we must begin with the tle ones. The great fight, by which the ngdoms of this world are to become the ngdoms of our Lord Jesus Christ, is going to be fought in the nursery, in the home, in the Sunday school. Then, too, the parents may often be reached through the children, for when we place our hands on a child's head, we are placing it on a mother's heart. The aim of Sunday school teaching is, primarily, not to interest, not to amuse, but to win scholars for Christ, to make them strong in God, and towards this goal we must ever strive, until the whole wide world be bound by golden chains about the feet of God.

Rev. J. Morgan Gibbon, in an eloquent address, answered the question, "What should be the ideal before a Sunday school teacher?" In brief, it is to make of his scholar

A MAN "EVERY WHIT WHOLE"—

a man "perfect in Christ Jesus." The evangelist and the minister have often to deal with men and women who are irretrievably ruined for this world, to say nothing of the future life. But in the children we have the spring-time of life, a tangled mass of infinite possibilities for the teacher to work upon. The Christian Church to-day is in sympathy with life and culture, with intelligence and knowledge, with bodily education, with public service. It does not separate the sacred from the secular, but it strives that all shall be done to the glory of God, whether directly or indirectly. The Christian man, as we understand him, is the very highest type of man—a man enlightened, a man upright, public-spirited, whole-hearted in Christ Jesus.—Mr. Gibbon urged that the one weapon the Sunday school teacher should wield is the Bible, and the *whole* of it. There is absolutely nothing like it, for there is everything in it.

Let the teacher see that he secures the attention of his scholars, or they will little benefit, for if the attention be not gained, the memory of the lesson will be lost. The object of the Sunday school teacher is to stimulate a craving for knowledge in the child, a craving for high and holy things, and, surely,

IF A TEACHER UNDERSTANDS

his Bible, he should be able to make it so real that the child should long to seek for himself the treasures it contains. All our need can be supplied from this Book of books. It contains the grandeur of the mountain, the solitude of the forest, the hum of the busy street, the roar of the measureless ocean, the serenity of peace, the throb and the turmoil of war. God has ordained that the Book shall contain all these things, so that it may be bound to our affection from the dawn of our life to its close. Some people argue that the Bible is not historically true as to the past; but that does not concern us, for we know that it is true of to-day, true of the throbbing life around us. The closer we bring the Book to life the clearer we see its truth, and it is this trueness to life that we have to impress on our scholars; then we shall reap a great ingathering of souls.

The meeting was brought to a close by a few words from Mr. Lloyd George, M.P.

The Letter Mission continues its useful and kindly service, with many tokens of blessing. After many years, in some cases, the seed silently sown has yielded fruit to the glory of God, and the hearts of the writers of the messages are often encouraged by cheering results of their labours. The secretary is Miss Woodrow, 25, Rozel Road, Clapham, S.W.

The Pastors' College.

A HEARTY reception was accorded the friends of the Pastors' College on Wednesday evening on the occasion of the annual meeting of subscribers. During the forty-four years the College has been established, no fewer than 1,000 men, exclusive of those at present studying, have been received for training. Of this number, 775 are now engaged in Christian service as pastors, missionaries, evangelists, &c.

The past year has been marked by steady progress at the College. In the words of the president (Pastor Thomas Spurgeon), "Within and without, peace has reigned—not the peace of the cemetery, but such peace as befits a seminary—the

PEACE OF SPRINGING LIFE,

rather than that of the sleep of death. The College is a seed-plot on which there has been expended no little faithful toil.

The gathering of Wednesday evinced evidence of the hearty interest with which the work of the College is followed. The chair was occupied by Mr. G. H. Dean, who expressed his delight in advocating the interests of the institution. He spoke in appreciative terms of the results of the students' training, which had come under his notice from time to time. It had been his joy to witness what useful pioneers the young men had proved. Their exertions had been used of God to the building up of churches.

The President, after alluding to the loss the institution had sustained in the death of the treasurer, Mr. T. H. Olney, went on to say that the Pastors' College Missionary Association supplies

MISSIONARIES TO THE HEATHEN,

and also workers in the Colonies. Mr. Spurgeon referred to the encouraging reports of the work in foreign fields. A prosperous station at Sousse, Tunisia, is under the care of Dr. T. G. Churcher; while Mr. R. F. Elder, after fruitful meetings in Melbourne and Tasmania, has proceeded to Argentina.

Mr. T. A. Denny spoke of happy associations with the founder of the institution, and, after referring to the lamentable destruction of the Tabernacle, expressed the fervent belief that, in connection with the new building, there were bright days in store.

Pasteur Saillens, St. Etienne, Paris, a representative of French Baptists, in the course of a spirited address, warmly acknowledged how great was the debt of gratitude they owed to the Pastors' College. "We glory in coming to London to be trained as pastors. We come here not because you are English, but because you are Christians." Typical instances of conversion of young men from Roman Catholicism were related, and

A CHEERING ACCOUNT

was given of the students from Paris in their labours as pastors or assistants. A young clerk who devotes his evenings to the preaching of the Gospel as well as on the Sabbath, and contributes £25 per year of his earnings to the church, has now felt it his duty to devote himself entirely to the service of the Gospel.

Glimpses of home work in connection with the ministry of the Pastors' College were presented by Mr. D. Russell Smith, the student-pastor at West Hendon. A mission was commenced here some sixteen years ago in connection with the Baptist Church, Finchley Lane, Hendon. In 1898 a separate church was formed, and is now under his charge.

Mr. W. D. Ross had encouraging information to give of the church at Foots Cray, of which he is the student-pastor. Real spiritual progress had been made, and the numbers attending the services had been doubled.

In a few remarks relative to the Metropolitan Tabernacle, Pastor Thos. Spurgeon announced that it had been decided to open the building absolutely free of debt. To accomplish this nearly £4,000 is still required. The inaugural services are to be held on September 19, 20, and 21.

(May Meeting Reports Continued on Page 28.)

Evangelizing the Slums.

Rev. JAMES FLANAGAN.

AMONG the home missionary movements of the Metropolis, the South-East London Mission of the Primitive Methodist body has attracted a large measure of attention by reason of its important developments and the evangelistic fervency of its ministry.

The transformation which, by Divine blessing, is being effected in a

DARK AND SQUALID REGION,

is a cause for deep thanksgiving. Nine years ago Rev. James Flanagan took charge of the work at Trinity Street Chapel. He found a struggling cause, maintained with difficulty in dreary and unsuitable premises, and ignored by the swarming population around. The district was noted as a peculiarly evil sample of the London slum, an abode, not only of the honest poor, but of large numbers of the morally lapsed. Drunkenness prevailed to a lamentable extent. Some temperance workers, who placed fifteen public-houses under observation on a particular Sunday, reported that 16,470 persons, of whom 3,852 were children, were seen to enter.

The task which faced Mr. Flanagan of building up a potent missionary church was, therefore, a difficult one. As fast as men were converted and lifted into improved circumstances they, not unnaturally, sought out a home in some more desirable neighbourhood, and it became a question with those who remained whether the chapel would not have to be closed. It was decided therefore to erect a home for the cause, which would prove an unfailing source of attraction to the people, and a centre of powerful spiritual activity.

That aim has been fulfilled. Such a centre is found in the splendid St. George's Hall, which is now the home of the mission. The story of its erection is a fascinating record. The ground on which the building stands was, but three years since, partially occupied by a well-known public-house; but where strong drink was vended the praises of God resound, and the

CRY OF THE PENITENT

is heard. At Mr. Flanagan's first Sunday evening service in the old Trinity Chapel, the congregation numbered but thirty-seven. At St. George's Hall, the spacious building is regularly filled with a typical audience of work-a-day people and the poor. There is no gulf between the masses and the sanctuary, and the attraction is evidently the preaching of the Gospel with earnestness and force. The principles on which the Mission is conducted are those of sterling, old-fashioned Methodism. Anything that does not tend to the conversion of men is regarded as superfluous and obstructive. The services are characterized by directness and simplicity, and it is interesting to note how the converts become animated with a desire to carry the Gospel message to their fellows.

True to the associations of the Connexion, open-air work remains a chief feature of the Mission, and in this branch a good brass band renders valuable service. One of the most interesting sights that can be witnessed in South London is an open-air gathering in the familiar spot known as Queen's Buildings. Five or six hundred people gather and listen attentively; windows, balconies, and doors are thronged as the Word of Life is proclaimed in homely but vigorous terms.

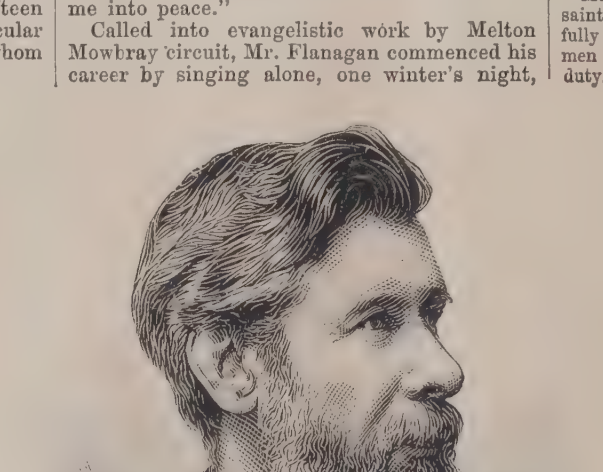
In such ways, and by means of lodging-house bands and house-to-house visitation, the very poor are reached. It would be difficult to point to a district in which more lodging-houses of the cheapest kind are to be found, or in which there is a greater need for patient and large-hearted workers of the sort which St. George's Hall produces. Here are deep and swirling waters indeed, but many pearls have been found in them. A sample case of conversion is that of a man who was a terror to the district. He had

NEARLY MURDERED THREE MEN,

besides robbing them. He may be said to have been born a thief, and certainly he was trained as such. Out of a life of forty-six years, he had spent twenty-six inside a gaol. By the spirit of love and kindly help, he was won to better thoughts and ways, and finally led to Jesus. For two years he has been manager of a coffee-bar. He is now a mission-hall worker, has married a godly wife, and has been the means of rescuing many more of his own class.

Mr. Flanagan's personal story is worthy of note. "I was not," he says, "trained in the usual way for the ministry. I received my training in the hard school of experience. My early life was one of hardship. My father was a Romanist, but my mother a Protestant. It was when a scholar at the Primitive Methodist Sunday School at Mansfield, Notts, that I learned a verse which, fifteen years after, led me into peace."

Called into evangelistic work by Melton Mowbray circuit, Mr. Flanagan commenced his career by singing alone, one winter's night,



From photograph by Mr. J. Crossland, 88, Westgate, Burnley.

in the street of a Leicestershire village. While he was engaged at Melton many were spiritually awakened. After further service in the provinces, particularly at Nottingham, where large congregations were gathered in the Albert Hall, and a revival broke out, Mr. Flanagan came to London. His efforts in connection with the building of St. George's Hall have received wide recognition. The large sum of £12,000 had to be raised, and the home of the Mission was in one of the poorest parishes in the kingdom where out of a population of 40,000 persons,

80 PER CENT. WERE DESTITUTE.

The Corporation of the City of London donated a hundred guineas to the funds, and gifts in cash and kind were received from many parts of the world, with the result that at the opening services, which were held a few months since, Mr. Flanagan was able to announce that the buildings were free from debt.

It is satisfactory to observe that, while a superb sanctuary has been founded, the spirit of the Mission is no whit lessened in simple and whole-hearted desire to lead sinners to Christ. The undertaking grows in usefulness, and in the labour of leadership and supervision Mr. Flanagan will have the prayers and cordial wishes of all who sympathize with good work.

Points and Outlines.

SYMPATHY *v.* CRITICISM.

MY rule is never to criticize Christian workers. I take it for granted that each man is doing the best he can. I believe that one tear of sympathy is worth an ocean full of abstract discussion. *Dr. Talmage.*

CHRIST'S SUFFERINGS.

(John xviii. 11.)

1. Divinely Intended—"Father."
2. A Bitter Experience—"Cup."
3. Voluntarily Assumed—"I."
4. Submissively Endured—"Shall I not, &c?"

Prof. Schodde.

PREACHING: WHAT, HOW, AND WHY?

(Col. i. 28.)

Here we have:—(1) *The Theme* of the preacher—Christ; (2) *The Method*—"warning and teaching every man;" (3) *The End*—"that we may present every man perfect in Christ Jesus." *G. M. S.*

SCOLDING ESTIMATED.

Men are called to preach Christ, not to scold either saints or sinners. You can warn, reprove, and faithfully declare the whole truth; but you cannot scold men into Christ's Kingdom, nor berate them into duty. *C. H. W.*

"LOOKING" PSALMS.

Psalm cxxi. 1. Looking *up.*
—— cxxii. 3. Looking *in* (whose fellowship is complete. R.V.).
—— cxxiii. 2. Looking *unto.*
—— cxxiv. 1. Looking *back.*
—— cxxv. 2. Looking *round.*
—— cxxvi. 5, 6. Looking *forward.*

F. I. B.

TREASURED TEARS.

(Psa. lvi. 8.)

Why should God treasure our tears? (1) *As a token of prayers to be answered.* Tears and prayers are closely connected. "Strong crying and tears" accompanied the "prayers and supplications" of Christ in the days of his flesh. (2) *In token of wrongs to be avenged.* The tears of martyrs, thus treasured up, plead like the blood of Abel. With the tears of the oppressed, which He has in his bottle, God fills the vials of his wrath, and pours them out upon oppressors and tyrants.

In the Father's house there will be no sorrow nor crying. God's own hand will wipe away all tears, and we shall so completely forget our earthly sorrows as to require assurance that we have ever wept. This may be another reason for our tears being put into God's bottle. *J. F. E.*

THE BLESSED HOPE.

(Titus ii. 13.)

I. Note *the Great Object of the Christian Hope*: "The appearing of the glory of the great God and our Saviour Jesus Christ."

II. Note *the Christian Anticipation of the Appearing*: "Looking for that blessed hope."

The hope is blessed—(1) When the heart loves Him who is to come; (2) because of the power of the assurance which we all may have, that that coming can bring no harm to us; (3) because, in contradistinction to all earthly objects of hope, it is certain.

Consider how large a space in the Christian life this hope ought to fill! It is, as the text shows us, as much a part of Christian duty to cultivate it as it is to "live soberly, righteously, and godly." Nay more, it seems that just as "denying ungodliness and worldly lusts" was the means by which the "sober righteous and godly" life should be maintained, so that life is not to be reached except through the cherishing of this bright hope. Where shall we find a stronger bridle for our passions and lusts than in that thought—"The Lord cometh"?

Lastly, note *the Teaching and Correction which* strengthens the Hope. The more we keep ourselves under the influences of that mighty salvation that is in Jesus Christ, and let them chasten and correct us and submit our inflamed eyes to their healing pains the more clearly will they be able to see "the land that is afar off."

If we would live in the buoyant hope of the manifestation of the glory, let us docilely, prayerfully, penitently, patiently, submit ourselves to the discipline of the grace. *Dr. Maclaren.*

Rev. G. H. C. Macgregor.

IT is with deepest sorrow that we announce the home-call of Rev. G. H. C. Macgregor, M.A., for some years pastor of Trinity Presbyterian Church, Notting Hill. For a week or more the news of his illness had inspired grave fears as to his recovery, and the saddening news of his decease on Thursday morning last was not altogether a surprise. Mr. Macgregor had been of late preaching with much vigour and intensity. His words to the unsaved, and his appeals for consecrated devotion on the part of Christian people, had been characterized by such earnestness that he was deemed by his friends to be endued with greater bodily strength, mental power, and spiritual purpose than ever before.

A Gospel mission in Aberdeen, addresses to Christian Endeavourers in London, and a Conference in Sunderland, bore witness to his recent labours in the Church at large. On April 20, however, he was prostrated with meningitis. With varying fluctuations the malady pursued its course until the morning of May 3, when Mr. Macgregor "fell asleep" in Jesus. During his brief illness members of his flock had gathered daily, and with "strong crying and tears" presented their deep need and heartfelt distress before the throne of grace, pleading that the beloved pastor might be spared to his flock. The Divine Will, however, decreed it otherwise, and the faithful labourer was promoted to the higher service.

Mr. Macgregor's earthly life measured only thirty-five years, but into a ministry of twelve years he crowded manifold activities. He witnessed for Christ with a passionate devotion, aiming at the conversion of sinners and the upbuilding of believers, in a wide and ever-extending sphere; and was privileged to accomplish more in a dozen years than many men of name and fame are permitted to compass in a lengthened career. At Keswick and other conferences he will be sorely missed; and students in England and America will mourn his loss; but the void will be most keenly felt by the flock to which he had so endeared himself by a loving ministry, by his faithfulness to the Word of God, and his constant care for their spiritual welfare.

In presenting some particulars of the departed minister, we cannot do better than follow a sketch contributed to *Northfield Echoes* two years ago by his strongly-attached friend, Mr. James. E. Mathieson:—

George H. C. Macgregor came of a family which has furnished its quota to the ranks of the Christian ministry—men who, week by week, were accustomed to the arduous duty of preaching in two languages, Gaelic and English. His father, Rev. Malcolm Macgregor, was for years an honoured pastor at Ferintosh, in the county of Cromarty; and his uncle, Rev. Duncan Macgregor, was beloved by congregations in Dundee and Glasgow, and has given to the Free Church two sons.

After a distinguished career at the University of Edinburgh, and in the New College of Divinity in that city, George Macgregor was called to a charge in Aberdeen. This was in the year 1888, before he had completed his studies. Here for six or seven years he gathered his first experiences of pastoral work, and was owned of God as a winner of souls, and a succourer of many in spiritual upbuilding. His first visit to the Keswick Convention was made in 1889, where he enjoyed a personal experience similar to that of many believing and receptive souls who have visited that sacred spot. Here he came into a closer walk with God, with a simple and unhesitating yielding to his holy will.

In 1891 Mr. Macgregor was invited to the Keswick platform, to add his testimony to that of the group of teachers, who, there and elsewhere, proclaim truths, which belong to the whole Church of God, but are not always urged with the persistence and emphasis their importance demands.

Mr. Macgregor was anything but superficial in his teaching, but a thoroughly trained theologian, and master of the lore upon which candidates for the ministry are fed in Scotland. He was full of a burning zeal for the conversion of sinners, and presented the Gospel in all its fulness with a heart-stirring solemnity, and with that note of awful warning which leaves the sinner without excuse. He had a fierce discontent with the disposition which is satisfied with that low level of Christian living which condones conformity to the world, to the enfeeblement of the soul. In the early days of his ministry a prominent member of his congregation objected to the uncompromising character of his sermons, remarking that more comfortable preaching would be expected in future. He was soon given to understand, however, with all courtesy, that the messengers of the Lord did not receive their instructions from man.

While Mr. Macgregor was often in much request outside his own church, and beyond his own denomination, no pastor was more diligent and faithful in meeting every claim upon his time and resources in feeding the flock entrusted to his care. In answer to calls from the Young Men's Christian Association, he has undertaken many important meetings from time to time, and, as a young man speaking to young men, God has granted him much favour in reaching their hearts, by his direct and earnest Gospel appeal and timely warning. With well-modulated voice, a persuasive and authoritative manner, it was difficult to escape his influence; especially when it was realised that he was a man of much resource, and endowed with considerable reserve of strength; and that, with all his cordiality of bearing, he did not lower the dignity of his calling with undue familiarity.

His privileged and intimate friends will long cherish the pleasant memory of the combination of a merry heart and wise head, coupled with a storehouse of interesting experiences gathered in a ministry of only twelve years' duration, but abounding with those elements which gladden a pastor's heart, and deepen his acquaintance with the intricacies of human nature.

The question of foreign missions was one which occupied much of his time and thought. He contemplated for the Presbyterian Church in England an important advance, by seeking to awaken in congregations a deeper sense of their responsibilities during the "little while" that remained for the Church on earth to bear witness to her crucified, risen, ascended, and returning Lord. The desire became more intense after settling in London, and from his own congregation, the contributions last year for Jewish and foreign missions amounted to £700.

As an author Mr. Macgregor has contributed several helpful books to the literature on Christian living. Some of these—"A Holy Life, and How to Live it," "So Great Salvation," "Praying in the Holy Ghost," "The Aspirations of a Christian," "Gospel Glimpses," and "The Comforting Christ"—clearly exemplify his firm adhesion to the great deeper truths of "God manifest in the flesh"—the redemptive work of our Lord in his life and in his death; his mediation for his Church and for our sin-stricken race at the right hand of the Father in heaven, and his coming again to gather his saints together unto Himself, and to usher in the blessed reign of peace and righteousness.

Keswick Convention.
July 23 to 28, 1900.

AS many missionaries to the heathen desire to attend the Keswick Convention this year, a Special Fund is needed to assist them in their expenses. Contributions towards this important object will be gratefully received and acknowledged by Albert A. Head, "Keswick Convention," Corrie Lodge, Wimbledon, S.W., if sent after May 14. An early response to this appeal is requested, so as to give time for the needful arrangements.

Missionaries desiring assistance will oblige by writing, enclosing a stamped envelope with full address, to Mrs. Albert A. Head, at the address given above, not before May 14. The fund raised is to aid *missionaries to the heathen* only. Others desiring to attend can write to Mr. John Postlethwaite, Eskin Place, Keswick, who will give information as to accommodation.

Meals can be obtained at the refreshment rooms, at reasonable rates; but in neither case at the cost of the fund before-named.

For the Trustees of the Keswick Convention,
Robert Wilson.

Broughton Grange, Cockermouth.

Note.—For special train arrangements from London and the South of England to Keswick, on Friday, July 20, with return, apply to Mr. J. T. Budd, Ambleside, New Barnet, Herts, enclosing a stamped and directed envelope.

Lancing-on-Sea Homes of Rest.—At these useful institutions there are vacancies for both men, women, and children, including mothers and infants, for whom a separate Home is provided. Workers among the poor may nominate persons at reduced rates for the next few weeks, upon application to the secretary, Mr. W. Chorley, 6, Clephane Road, Canonbury, N.

Other Lands.

From North Carolina.

SCEPTICISM having been expressed as to the real fruits of revival services, especially among the emotional Negroes, we were glad of the opportunity to revisit two of the places where, a year ago, we had held short missions with Mr. Wintle, then our travelling companion. On our way to the old tracks we decided to stop a day at

LINCOLN ACADEMY, KING'S MOUNTAIN, N.C.,

which is one of the Normal Schools of the American Missionary Association. At the station we were met by the Principal, Miss Cathcart, a fragile-looking little woman. "We have a drive of four miles before us," she said, as we stepped into her buggy, "and many ups and downs, for our roads are not like yours." No, indeed! Happily for the prettiest of the Southern States, North Carolina excels in something better than bad roads. Her fertile soil grows almost all the products of the sister States, in more or less quantity. For the lover of scenery, there is the beautiful "Land of the Sky," with Asheville as its centre.

After travelling for some time over monotonous plains, one greets with delight the first outline of the Blue Ridge Mountains. Now we are driving towards a range of hills, and Miss Cathcart points in the direction where, hidden among the pines, lies the school, nestling at the foot of Crowder Mountain. At this moment two of the wheels drop into a deep hole, and we nearly touch the ground. "Never mind," says our driver, cheerfully—"I have been driving here for eleven years and never upset anybody."

At last we reach our destination, and a beautiful view opens before us. Lincoln Academy consists of three frame-buildings, which are connected together, and show their growth by their irregularities. The first two who greet us, besides Miss Newton—an intimate friend and co-worker of Miss Cathcart—are girls who had been converted at the Hillsboro' meetings last year.

"THEY HOLD ON WELL,"

says our hostess, as we enter her sitting-room, which is her office, reception and class-room. Through the open door we look into a sick-room, where a beloved sister lies waiting for the call home. By the time these lines are written she is already with Jesus, whom she loved.

Miss Cathcart, we learn, is not only the principal, secretary, book-keeper, teacher, nurse, but also the minister and mother of a family numbering over 100. The whole staff, including herself and the matron, Miss Coy, consists of seven teachers. With the day-pupils there is an attendance of about 200 scholars. The school fee is 4.50dols. per month. How she manages to give a growing generation abundance to eat, and at the same time to make both ends meet, is a puzzle; but with the help of consecrated co-workers she does it.

Quaint-looking furniture strikes our eyes. Cupboards, desks, sofas, all home-made by scholars, and serving their purpose. "Who teaches them?" we ask. "I do," is the quiet reply.

On the following day we walk around the premises, and a neat little frame structure is shown to us as the new laundry, which has been erected by the boys, under their principal's supervision. Farther on, a plot of garden land is being prepared for planting vegetables. "Who is the teacher?" "Only I." And, as if afraid to appear egotistic, she adds, quickly: "Not that I know much about it myself."

The more we see, the more we recognise the resources of one, weak in herself, but strong through Him in whom she trusts. To teach the young to make much out of little, to use up the fragments, to convert a box or a barrel into an article of use and even comfort, is just the training which the poor need. Every housewife will agree with me that it requires genius, coupled with patience, to keep order without cupboards. This is accomplished in the dormitories at King's Mountain. Until recently every drop of water had to be carried by scholars from a mile's distance; now it comes in pipes from the mountain, and is

REJOICED OVER AS A LUXURY.

Miss Cathcart, like all zealous workers, has her dreams and ambitions. One of them is at the point of being realized. It is a humble cottage hospital which the boys are to erect. Another is that the frame school-houses may be replaced by solid brick buildings, and that she may be enabled to provide more comfort for her helpers. Their accommodations are small, their life monotonous, and their duties strenuous; but as the work is done for the Lord, discomforts are not taken account of by those offering their service.

One story told me about this lady I would not like to withhold. An orphan boy was taken dangerously ill. His uncle, a hard-hearted man, carried the lad some distance and left him on the step of a poor widow's hut. She heard the moaning and took the boy in. On the following day she ran to tell Miss Cathcart. "What shall I do? I am willing to nurse the boy, but I am poor myself." Miss Cathcart promised to bear the expense. The boy having soon died, she set to work, and with the assistance of her scholars, prepared a coffin and performed the funeral ceremony. Dr. Curtis, of Raleigh, who is connected with the A.M.A., says that hardly ever a scholar leaves the institution without being thoroughly given up to Christ. The place has been made the means of

PURIFYING THE WHOLE DISTRICT ROUND.

From King's Mountain we went to Hillsboro' to spend Sunday with our friends there. Misses Bechan and Curtis, missionary teachers under the A.M.A., are preparing scholars for the higher grade schools of King's Mountain, Greensboro', and Hampton. Like Miss Cathcart they are working short-handed and under disadvantages.

At the Christian Endeavour meeting, eighteen young people, bright lads and girls, testified that they were some of the fruit of our last year's visit. Aunt Charity, in her big black hood, was also there, bent with age, leaning upon her staff. She is uncertain as to the number of her years, but sure of wearing the seal of the Father's Name upon her forehead, by which she will be recognised should the King come before she is taken. I gave her Mr. Wintle's love. "Give him mine too, and tell him that I am pressing towards the mark of the high calling. I am waiting for the big ship. Oh, it will be a trip!" Dear old body! Would she not jump for joy if she could!

There was a united meeting at the Methodist Chapel in the morning and in the Baptist Chapel in the evening. This was crowded and solemn, and a prolonged shaking of hands closed it. Among others, we met a six-foot middle-aged schoolmaster, brought under conviction of sin at last year's services. He found peace after we left, and is now a rejoicing Christian.

On Monday we left for Raleigh, where an informal evening meeting had been arranged at the Congregational Church. It did not excel so much in numbers as in the quality of the attendance; most of whom were leading Christian workers, such as Rev. Jennings, the pastor, and Dr. Curtis, his predecessor; Professors Vincent and Johnson, of Shaw University, the latter the author of two interesting books—"The History of the American Negro" and "The History of the Negro Soldier." It cheered our hearts to hear them, and several ladies engaged in the work among the young testify to the permanent good done by the mission services. Mr. Wintle was, of course, lovingly remembered, and his excellent work in Monmouthshire earnestly prayed for. It was near eleven o'clock when we separated. After attending morning prayer next day at Shaw University, we continued our journey to Hampton Schools, Virginia.

WILMA MORGAN.

Notes from New York.

I VISITED the Missionary Exhibition opened in connection with the Œcumenical Conference yesterday afternoon, and saw several objects of some little interest. As a whole the exhibition suggests the idea that it was an after-thought—a very excellent one, too—and that lack of time alone prevented the gathering together of a much finer concrete presentation of the picturesque and historical associations of missionary life and work. It is to be hoped that the suggestion of making the exhibition one of the permanent features of our city may be carried out, for here is, at any rate, a capital nucleus for a valuable collection. The principal sections were allotted to China, Japan, Mexico, Haiti and Cuba, Oceania, Siam, and North American Indian objects on one floor; and upstairs were represented Burmah (with a handsome "house"), Assam, India, Ceylon, Turkey, Persia, Egypt, Syria, with Liberia and other parts of Africa.

The African exhibits included several whips of hippopotamus hide, used in the slave trade; two long poles of heavy wood, with crotches at the end, used as yokes for captured slaves; and chains and shackles for the same unlucky people. Here was also a conical tin can, perhaps 4in. in diameter at the base, 18in. high, and 2in. in diameter at the top. In the days when "Chinese" Gordon was in the Soudan the slave-traders used to smuggle gunpowder into the country in these tins, which were supposed to contain sugar. The particular can on exhibition has a label on it, bearing the name of the exhibitor, and a few words in the nature of an explanatory note, written in the handwriting of the Mystic of Khartoum himself.

Among the objects of interest from Mexico are the large French Bible, dated Paris, 1841, used at the first Protestant service ever held in that country, and a witch-doll. This last, at first sight, looks like a small roll of rags, six inches long and half or three-quarters of an inch through, with several bent pins run into it in different places. A note attached says that when Mexican witches wish to injure anybody, they make these "witch-dolls," run pins or maguey-thorns through them, and put them where they are likely to fulfil the purposes of their creators. It is added that they are difficult to obtain by those who *do* want them, and that this specimen was acquired through the aid of the chief of police of the city of Mexico, at a cost of three days of time and no less than 20dols. in money. In the Japanese section are several boards bearing proclamations forbidding the exercise and preaching of Christianity in that empire—one of these setting forth the famous prohibitive imperial edict of 1682.

The Church Temperance Society is going to place a new ice-water fountain in State Street, where 100,000 seamen are paid off every year. An interesting point is that it is to be erected there by request of the United States Shipping Commissioners.

The Anti-Saloon League is getting ready for the inauguration of a vigorous campaign. One important thing accomplished by the League has been to increase the difficulties of saloon-keepers to get bondsmen. It has got all the surety companies to enter into an agreement not to furnish bonds to any saloon-keepers outside Greater New York, to inquire carefully into the

character of applicants within the city, and to demand an increased fee for the bond if it is furnished. About May 1 the League expects to arrest many saloon men for selling liquor after they have applied for a licence, but before they have filed their bonds.

Roger Martin.

New York, April 24, 1900.

A Talk with Count Katsu-Awa.

By Rev. GEO. C. NEEDHAM.

As there have been some inquiries concerning my visit to the late veteran Japanese statesman, Count Katsu-Awa, I herein give the story of that interview.

Professor E. W. Clark had given me an introduction, and also apprised Count Katsu of my wish to call on him. While in Tokyo I received a very courteous letter, appointing an hour for the visit. With my interpreter, a native pastor, I arrived at the statesman's residence at Akasuka. In response to a ring at the door-bell, a maid appeared, who knelt before us. Having taken our cards, she reappeared and invited us within. Removing our shoes, we walked through the hall into a large room, floored with the usual rice mats, but bare of furniture. Thence we proceeded into the reception-room for foreigners. A long table stretched across this apartment, on which was the usual fire-box and a glass vessel of cigarettes.

Soon the screen doors parted, and a venerable, healthy-looking man entered. Count Katsu-Awa, who was then in his seventy-seventh year, was an old-time Japanese statesman, soldier, and patriot. He was the chief actor in the reform government which deposed the Shogun and established the Mikado in power. He was also First Minister of the new navy, and a member of the Privy Council; in religion he was a Buddhist.

Japan's heedlessness of religion.

After a brief introduction, Count Katsu extended his hand and bade me welcome. He then motioned to my chair, the seat of honour; my interpreter sat beside me. At first, conversation was general concerning Japan, her political and social conditions, with some allusions to England and America. The experienced statesman was pessimistic regarding his own country. He saw no great and good men appearing, capable to steer the ship of state through the perilous waters of readjustment. He feared impatience and impulsiveness on the part of Government leaders.

Having introduced the subject of Christianity, he spoke favourably of its purpose and high ideals. He regretted the policy of pushing its claims unwisely, before the nation could give the subject proper attention. He said that the political condition of his country absorbed the thought of leading men, who gave no time to the proper consideration of religious subjects. He acknowledged the unwisdom of this procrastination, but thought that, during the formation period of a nation, legislation and material interests were always uppermost in the minds of her people. He discriminated between *good* and *bad* Christians, and inquired the cause. While I noted the distinction between Christianity as a religious system and Christ as a life-giving Saviour, he manifested great interest. He acknowledged the superior ethics of the Christian religion, but asserted that true Buddhism was also morally elevating.

Praying with the Count.

When I had narrated my experience of conversion from nominal to real Christianity, I explained the source of power for life and godliness through the indwelling Christ and the ministry of the Holy Spirit. To the consideration of the governing motive of love and privilege, not fear and duty, he gave very serious attention. I then urged his own acceptance of Christ, at which he nodded and smiled. My proposal to pray with him met with prompt acquiescence. He knelt beside us, while Mr. Ukai interpreted my prayer. Oh, how my soul yearned for this benevolent and influential statesman! While in supplication, I realized that God was near, especially as I heard from the Count's lips undertones of response.

After prayer, he voiced his thanks, with moist eyes and affecting tenderness, in expressive Japanese. Then calling for card and brush he wrote a poem, which he handed me. Its substance in English was, "I promise the American teacher to follow the truth so far as it is made known to me."

The Count expressed regret that no leader of the people like Gladstone had yet appeared in Japan. I inquired, "Can a heathen nation produce a Gladstone?" His reply was a deliberate and decided "No." To those acquainted with the intense nationalism of the Japanese, and the glowing patriotism of the man, this admission was a great surrender to Christ. He freely owned the superiority of those nations whose leaders were imbued with the spirit of Christianity.

In earlier days Count Katsu opposed religious intolerancy, and for thirty years he advocated openly freedom of conscience. When reverting to his hair-breadth escapes from assassins, occasions when his body was punctured with bullets, I asked for his explanation of protection. The reply was unexpected; it was given, too, with a beaming smile: "I now believe it was your Jesus guarded me."

Three months after this interview Count Katsu-Awa was stricken with apoplexy. He had been much on my heart, and I had frequently requested prayer for him. He was a guileless Nathanael, and an inquiring Cornelius. For his sake, I love Japan more deeply, and hope to return in the future for another evangelistic campaign among her interesting but Christless people.

Narberth, Philadelphia, Pa.

The Gospel in Mexico.

WRITING from Orizaba, Mr. Eglon Harris speaks in hopeful terms of Gospel progress in Mexico. The funds for the extra press and new type have been supplied, the £100 subscribed enabling the workers to shape their plans for the extension of the printing office, and the publication of an additional paper for young converts is contemplated. Besides the publication of 27,000 copies per month of *El Sembrador*, some 40,000 or 50,000 other tracts are circulated, as well as a large number of Gospels, Testaments, and Bibles.

Mr. G. W. Ray, who has laboured for a number of years in unevangelized parts of Spanish-America, during his recent travels found priests in abundance, but unparalleled ignorance everywhere. He states that the mass of people have not the slightest notion of true piety, and that the truth is seldom spoken. The priest is satisfied with nothing less than the most complete submission of the mind and body of his flock.

Mr. Ray gives particulars of the trying circumstances in which mission work is carried on. "The true priest is well aware that the Protestant brings God's Word and liberty, and the true labourer for Christ finds him an inveterate foe. The village *cura* is a dangerous enemy to the Christian, and many times he has insulted me to my face and defamed me through the Press, and made me an outcast and by-word to the superstitious villagers. I have been stoned, hurled to the ground, and have had dogs set on me. The police look expectantly on, eager to see me retaliate; and, on one occasion, I was quickly escorted to the station for snatching a bottle from the hand of a boy who was in the act of throwing it at my head."

Mr. Ray has also many stories to tell of God's grace and salvation bestowed on inquirers even in these places where Satan would seem to reign supreme.

Periodical letters regarding the work may be had from Mr. John Mercer, Harburg, Fallowfield, Manchester.

Evangelization in Tuscany.

SIX hours from Florence, and about the same from Rome, on a spur of the Apennines, stands the ancient and picturesque town of San Sepolcro. It is surrounded by high walls from which you can see the Tiber, and contains many churches and monasteries, boasting a bishop and fifty priests.

Nearly a year ago two English ladies, hearing there had been no evangelical work attempted in this part of Tuscany, determined to go there with an evangelist, and if possible to start evangelistic work. They had at first to put up with much opposition from the priests, who denounced them publicly, and tried to force the people to boycott them; but gradually they gained the confidence of the more liberal; and now there is a large hall and an earnest evangelist who holds two meetings a week. These gatherings are very well attended, and several of the men wish to become evangelicals.

Owing to unforeseen circumstances, the lady at the head of this work is obliged shortly to resign, and she is very anxious to hear of an earnest Christian lady to take her place. All expenses in connection with hall and evangelist are provided for. Living is moderate, and the air healthy and bracing. Letters may be addressed to Miss Hore, 3, Nunnery Lane, York.

Persecution in Bohemia.

GOSPEL workers in Bohemia are being much encouraged by blessing attending the reading and expounding of the Scriptures in cottage meetings and other informal gatherings. Writing from a small country town, an esteemed missionary friend tells of painful persecution suffered at the hands of Roman Catholics. The writer narrates unwarranted interference on the part of the police, at the instigation (as is pretty well understood) of the ecclesiastical authorities.

Lately this young worker, under charges of lacking proper papers, and of being an agent of some secret society, was taken to the police office and detained until the next afternoon. Had he been treated as the law of the land seems to direct, he could at once have furnished evidence regarding himself, and so have been allowed to return home by the evening train.

We give no names of persons or of places, though dismissal might be thought merited by those who would lend themselves to such proceedings. Suffice it to remark that it is not to the credit of a great empire like that of Austria that acts of such petty persecution should be so easily perpetrated. M. J.

Glasgow.

Progress in South America.

IN a letter to Mr. H. S. Ridings (31, Carson Road, West Dulwich, S.E.), Mr. Weiss, of Victoria (Chili), says:—

"We have one station in the Province of Valdivia with its 65,000 inhabitants; also our out-station visited from time to time. Then there is the Province of Llanquihue, in which are several towns with a total population of 80,000. A few colporteurs have passed through, and Brother Dawson and I held meetings last year, and found some ready to hear the Gospel. With Osorno as a centre, we could reach many places, but have not the means.

"When we came here we had a debt of 200 dols., but we were able to clear it off within the year. The Lord has laid it on the heart of a brother to buy us a humble home in Victoria, and has, besides, given us a printing press and type, with which we are now producing thousands of tracts and papers, and have already seen fruit through their distribution Three of our brethren were put in jail for Christ's sake, but they preached the Gospel there. Most of my helpers are English and German Christians, who have been a long time in the country and know the language and customs. They are thoroughly consecrated, and shun no self-denial. We are supporting one Chileno and two Germans; the rest work during the week and preach on the Lord's Day."

Anglo-Chinese College, Foochow.

CHINAMEN who can speak English are not very rare in Foochow, but if, meeting an English-speaking Foochow man, one asks him where he has learned our language, his answer is nearly certain to be: "At Mr. Smyth's Anglo-Chinese College," or at another college in the city.

I heard this college mentioned so frequently that my curiosity was aroused, and I was much pleased when asked to go to see it. We stopped at Mrs. Smyth's house on the way, for it is in the same compound, and, when the bell began, Mrs. Smyth walked with us down the wide path, past the tennis lawns, to the large house, which I had thought was the only building of the College. I was greatly astonished when I heard that here were only class-rooms, and that in two other big houses behind were dormitories, dining-rooms, and more class-rooms.

Standing in the verandah we watch through the open French window the roll-call of the boys. They sat row beyond row, almost every boy clad in the usual blue cotton, and, being scholars, their coats were long enough to reach their ankles, for the long coat is the badge of

THE LITERARY CLASS

in China. Each boy in turn said his number in English, and absentees were noted in the register by Mr. Smyth, as he stood at a table facing the boys. To keep a list of the Chinese names of all the boys would be a very tiresome business, and so this expedient is adopted instead. I cannot say that the numbers were all pronounced exactly as an Englishman would pronounce, but considering that the sounds of R, of F, and of Th are absent from this dialect, and that these sounds are therefore quite new to the boys, they spoke wonderfully well. They could not manage the final "y" very well, it was generally "twentee," "thirtee," &c.

Each class went off to a different room. We followed one class upstairs, in company with the lady who was to teach it, Miss Bosworth. There were between twenty and thirty boys, varying a good deal in size and age. Some I should judge to be over twenty, and probably not a few were husbands and fathers. The boy whom I know best at the Anglo-Chinese College is twenty-two, and he has a wife and two daughters, the eldest child being nearly three years old. I learnt that all the boys spend half the day at English lessons, and half in studying the Chinese classics with native teachers. The classes which do English in the morning do Chinese in the afternoon, and *vice versâ*. There are altogether twelve teachers. Five of these are American missionaries, three are Chinese who teach English subjects, and four are Chinese who teach Chinese books.

I was taken afterwards to see the dining-room, a large room divided by two rows of pillars. There were a number of tables, and near each a paper was pasted up, with the names of the boys who sat at it, the name of the head boy, who is

RESPONSIBLE FOR THE GOOD BEHAVIOUR

of the rest, being at the top. On tables at the end were piles of bowls, and stacks of chop-sticks. The Americans have nothing to do with the food arrangements; the cooks provide the food, and sell it to the boys. We passed through the kitchen, where several men were busy, and went on to see the bathrooms, a row of wooden cubicles with a big bath in each. Every boy has to take a bath once a week, which is a wonderful thing for the Chinese, who are not devotees of the tub by any means. If the face and hands are wiped with a cloth wrung out in hot water, that is the most that can be expected!

I was told that there are 273 boys in the school, of whom seventy-four are day boys, and the rest boarders. Not all belong to Foochow; some are Cantonese and Amoy, but not very many. Miss Bosworth said that these boys soon picked up the Foochow dialect, and that some of the Amoy boys were among the cleverest of their pupils.

We afterwards went upstairs, but we did not succeed in seeing the dormitories, as, with true Chinese caution, every boy had securely locked his door with a native lock, and taken away the key. I heard that in each room three boys slept; they have, I suppose, the usual hard rattan beds, and each his "mieng puoi" or quilt. These quilts are made of blue calico, or of gay flowered print, and stuffed with the coarse native cotton wool. In summer this cotton wool is taken out, and the cover is used without it. Their pillows are of wood, very like a small log of wood painted red and varnished.

Breakfast is at seven in the morning, dinner at twelve, and supper at five. If they are hungry in the evening they have cake in their own rooms; and they surely must get hungry again between five and ten if they are at all like English boys. I saw quite enough to be convinced of the great importance of this work. The fact that one of the new buildings of the College was erected by

THE VOLUNTARY SUBSCRIPTIONS

of the Chinese themselves, is a proof of how highly the institution is valued by them. And if, as many seem to think, the present Government of China is already beginning to totter to its fall, it is very probable that, in changes which must take place, the men of Western education will come to the fore, and in such a case, who can estimate the value of the work which this College has done, and is now doing?

Opinions may differ as to the amount of time which it is right for a missionary to give to secular teaching, but I believe it to be a fact, that all who have taken the eight years' course, and have graduated, have become Christians. How great a proportion become evangelists among their heathen fellow-countrymen I do not know; but if they do not all undertake the work which missionaries naturally think the highest and most important, it is certain that those who take the full course generally leave the College well educated and Christian men, with minds to a great extent freed from the prejudices and superstitions which are the bar to all progress in China.

M. Faithfull-Davies.

Methodism in Haiti.

IN a review of Wesleyan Methodist work in Haiti, Rev. Westmore S. Smith writes from Bird College, Port-au-Prince:—"We have just held our Synod in Port-au-Prince, and, according to Methodist phraseology, we have had a good time. Though few in number—only seven missionaries for an island as large as Ireland—we were enabled to kindle some enthusiasm. Our Synod is looked forward to with pleasure by our people, who call it 'La Réunion Missionnaire,' because, during the sittings, we hold our annual missionary meeting. This was held on Monday evening, February 12. Our chairman was M. Paul Lochard, editor of the Government official paper. The chapel was filled to overflowing, a large number being obliged to stand outside in the fine grounds surrounding the building. Our evangelist, from Petit Goave, a land surveyor, whose work is honorary, told of the conversion of a Voodoo priest, who has commenced to preach the gospel. There are many places in the island where the people are given up to the superstitions of Voodooism and Romanism.

"The principal feature of our Synod this year was the inauguration of our new school-house in connection with Bird College. The building, which consists of a central school with two class rooms, music room, and dormitory, is a gift to the Mission from our esteemed chairman, Rev. T. R. Picot. Besides making this substantial contribution, Mr. Picot has lifted the burden of debt from the different stations, helped forward the building of mission houses and chapels, and filled the hearts of his brethren with gratitude and praise. He has further made himself responsible for the salaries of two more workers, if the committee will only send them out. The inauguration of the new school-house took place on February 16. The influence of the institution is everywhere felt. We need a French-speaking Christian lady as resident teacher to undertake this important branch of missionary work, viz., the training of the future women and mothers of Haiti."

The Milan Orphanage.

THE Alveare Protestant Orphanage at Milan, is not perhaps so widely known as many of the features and attractions of the city in which it is situated. In the course of a recent letter, the superintendent (Miss Jane Cox) writes: "The Milanese are not so brilliant or clever as the more Southern Italians, but with some marked exceptions they are more persevering, industrious, and self-reliant than the Southerners. Our Protestant institutions are, of course, much disliked by the people in general, though some who are liberal appreciate our efforts to assist the destitute.

"I have in my Orphanage several children whose relations were anxious that their little ones should be brought up as 'evangelici.' Though they were Roman Catholics in name, they have since become Protestants, and, what is more important, Christians. God is blessing our children also; many of them have become soldiers of Christ. At their own weekly prayer meeting, it is touching to hear even the little ones plead for power against their besetting sins. The children understand that they must carry the banner of Christ to their school; consequently, though at first they were despised by their teachers because of their being Protestants, now they are respected and praised.

"Since we have opened a small mission hall near the orphanage, we have frequently been stoned and insulted. The Gospel is faithfully preached by a young pastor, and his teaching has been a blessing to many souls." Correspondence may be addressed to Miss Jane Cox, Alveare, 25, via Correggio fuori Porta Magenta, Milan; or Miss Maud Selwyn, 25, Bennett Park, Blackheath, S.E.

Zenana Medical College.

I AM anxious to make more widely known a useful institution, the Zenana Medical College, 58, St. George's Road, S.W. It has a representative committee; and the institution is strictly undenominational, but thoroughly evangelical. Its object is to train ladies to be Christian missionaries, and at the same time to give them a knowledge of medicine, surgery, midwifery, &c. More than 200 students have been trained, and their labours have been blessed in many lands, not only to the natives, but also to the wives and families of missionaries and others, when no other medical help was at hand.

Through the kindness of some Irish friends, the committee can accept five partially free pupils, and are willing to receive four or five of the widows or orphans of those Irish officers who have fallen in the war; they must pledge themselves to mission work abroad. The course of study occupies two years of three terms each, and the *full* fees are fifty guineas a year. The hon. secretary at the College will supply further information.

J. B. Barraclough,
St. Thomas's Vicarage. Lambeth, S.E.

The Sabbath in India.—Christian people who are by no means fanatical in their views of Lord's Day observance have witnessed the Viceroy's laxity in this respect with sorrowful concern. None would be more willing to make allowance in case of real emergency for travel on Sunday than we; but in the present instance no emergency exists. We can assure his Excellency that a disregard for the Lord's Day will not by any means commend his administration to the favourable judgment of the natives of this country, any more than it is likely to increase the confidence of Europeans in his statesmanship.—*Indian Witness.*

On the Amazons.—Mr. W. Roger Jones, of the Missionary Pence Association, writes to us:—"Every month of delay in providing Mr. George R. Witte with the indispensable boat increases the difficulties of establishing an industrial mission near Manaos. The Roman Catholic prelates are importing hundreds of Spanish priests from the Philippines, and are sending them forward to the hitherto unentered interior States. The cost of the boat, with freight and duty, is estimated at £300. Subscriptions and promises to hand amount to £82 10s. Communications may be sent to the office of The Christian."

A Hero of Ladysmith.

THE news of the serious illness of our missionary, Ion Herbert Smyth, necessitated a hurried journey to Ladysmith, followed by eight days of constant watching by his side. On March 15, soon after the relief of Ladysmith, our brother passed away in one of the military hospitals in that town. For nearly three years he had been the faithful and devoted missionary of the South Africa General Mission to the soldiers stationed in Natal. Before the outbreak of hostilities, he left the Soldiers' Home in Maritzburg and moved to Ladysmith, so as to be near the possible scene of fighting, as well as to work amongst the men in that large garrison.

Before the siege commenced he might have left, but chose to stay with his great friend, Mr. James Taylor, in spite of the danger from shell and sickness. They were able to do a splendid work together until he was laid low with enteric fever on December 28; dysentery followed, and a relapse hastened the end. The last words he was able to utter were: "*Jesus, I am ready!*" The Mission has lost a valuable worker and the soldiers a true friend.

We had already visited Colenso, being one of the first civilians to enter the deserted and partially destroyed village. Then, all around were desolation and destruction; fighting was going on just outside, where the 66th Battery were shelling the Boer trenches from the middle of the village.

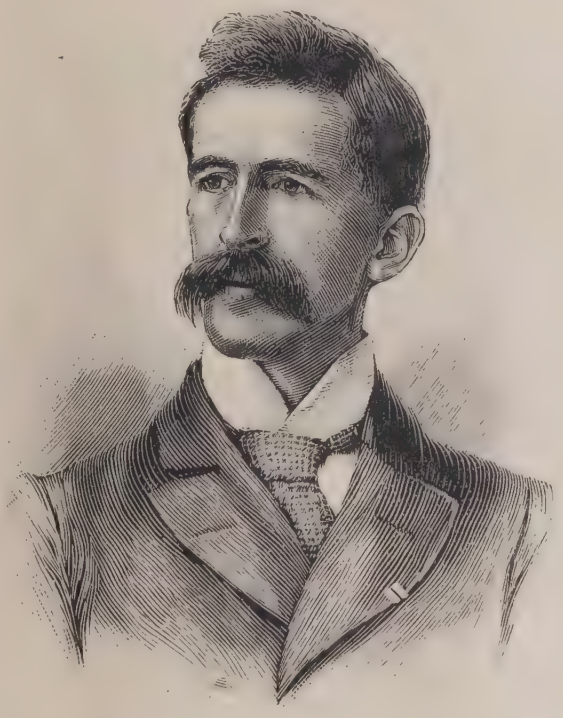
Now all was bustle and activity, hundreds of transport waggons were getting ready for loads for the starved and newly relieved Ladysmith troops and civilians, while all round our troops were encamped on the various hills recently occupied by the Boers. Many of the relieved from Ladysmith were passing through. Most were reduced to skin and bone, with hungry looks and marks of the severe strain when, day after day, Long Tom sent his missiles of death into the besieged town. Some looked so tired and weary, but through it all could be seen the joy of relief on their faces. We moved amongst them, chatting and giving words of comfort. In every case we found a subdued spirit and a ready response. Seed was sown, and eternity will show the results. Strolling over the temporary wooden footbridge erected by the side of the wrecked railway bridge, we saw the first material train, and heard it was returning to Ladysmith shortly, so we gladly joined it. Owing to broken culverts and temporary wooden structures our progress was very slow, but this gave us a wonderful opportunity of seeing the various battlefields through which we passed, and enabled us to form some idea of the awfulness of war.

The hills on either side had been the scenes of the fiercest fights of the previous week. Broken down waggons, an ambulance cart damaged by a shell, two overturned traps, broken and empty cases, biscuit tin boxes, some even with biscuits in, told us how our advance had driven our enemies before us, while the well-made trenches betrayed the fact that European engineers had been in the Boer ranks. Sir Redvers Buller and our brave men had accomplished a herculean task, and had given to the world a grand display of British pluck and endurance.

Trees burnt with Lyddite explosives, and large holes caused by exploded shells, were to be seen on all sides. Hundreds of empty cartridges along the railway banks showed us where our men had poured in their deadly fire from their Lee-Metfords. Empty and exploded shells were scattered about. Boulders were marked where the bullets had struck them, while the corrugated iron buildings were riddled with shot and shell.

The stench from scores of dead horses was unbearable, mingled as it was with the hundreds of dead Boers, whose bodies were buried under a thin covering of earth. The newly-made mounds marked the resting-places of many of our brave officers and men. A rough wooden cross, made out of broken packing-cases, could be seen at the head of most. Two large mounds covered many of our Irish soldiers, who had suffered so much in the recent fights. The battle's din had scared away the birds, and all was silent except the caw of the unclean crow or the cry of the vulture.

Passing on through Pieters, a hill on which a very stubborn fight occurred, we came to a Boer encampment, which had been hurriedly left. Above us, on the hill-tops, were to be seen the deserted Boer batteries, which commanded distant Ladysmith. Steaming slowly on, we came to the neutral camp at N'Domba, or Intomba. This had been used principally for the sick and wounded, and at that time 1,500 were in the canvas hospitals. A graveyard, with 600 fresh graves, told a tale of death. On one day alone twenty-five had died in that camp. Now many were in a critical condition, while the convalescents who could crawl about were ghastly to look at. Here, in the midst of pestilence and death, our brave doctors and nurses sought to help the sick and dying, while our ministers and missionaries ministered to their spiritual needs, some laying down their lives in their noble work.



THE LATE MR. ION HERBERT SMYTH.

Ladysmith was reached. All around marks of the bombardment could be seen. Man and beast alike had suffered, and their thin, emaciated condition was sad to behold. Horses had been turned adrift to seek a mouthful of herbage, and often were glad to gnaw a bit of board, seeking to relieve the cravings of hunger.

We were the next day by the bedside of our sick missionary, Mr. Smyth, and sought to minister to him until the Lord called him home on March 15.

As the churches had been requisitioned for hospitals, services were held on the verandahs and under trees. We had a very blessed time with our Wesleyan brethren, preaching twice on Sunday. Both the Wesleyan and Congregational ministers had remained all through the siege, working for the Master, caring for the dying and burying the dead. Many thank God for raising up these brethren, and the names of Cawood and Thomson, with his assistant Tapp, will long be remembered.*

The town was full of sickness and fever germs, and all visitors were sent away unless detained by urgent claims, when passes for a limited time were granted. Such scenes only help to bring out the fearfulness of war and cause the hearts of God's children to yearn for the coming of the Prince of Peace.

W. SPENCER WALTON.
South Africa General Mission.

*God's loving care over them was wonderful. Shells had burst all round their houses, but not one had fallen upon the buildings or hurt them.

At the Gates of the Paris Exhibition.

WE are preparing for special work in connection with the McAll Mission, during the spring and summer, when Paris will be crowded with guests from all parts of the land, not to speak of the many who will be visiting it from other shores. We are opening the special hall at the Porte Rapp on Sunday, May 6, God willing, and shall soon be holding meetings several times daily; though, owing to unavoidable delays in getting the hall ready, we cannot expect to be in full working order for another fortnight.

This "Salle Evangélique de la Porte Rapp" is opposite that entrance to the Exhibition grounds, and is situated at No. 59, Avenue de La Bourdonnais. The heavy rent has been provided for by subscriptions from many friends of the work of evangelization, raised by our friend, Mr. J. G. Alexander, chiefly from members of the Society of Friends; while the Religious Tract Society, the Scripture Gift Mission, and the Evangelical Alliance are also helping in the work. We need special help to complete the fitting up and furnishing, and to provide for the working expenses, which will be heavy, as prices of all kinds are rapidly rising.

Then at our hall in the rue Royale, No. 23, we shall also have meetings three times a day as soon as that hall is ready for us, it having needed a thorough renovation. Thus in a few days' time we shall be preaching the Gospel at these two centres, and a work of distribution will be actively carried on around the Exhibition. The British and Foreign Bible Society are already working, and they have kindly placed at our disposal a considerable quantity of Gospel portions.

We hope that our friends coming over to Paris will not forget to note these two addresses, and that they will not fail to give us a call, and to show their sympathy with us in this blessed service. We shall have a daily prayer-meeting each morning at 10 a.m. at the Salle Rapp, commencing with the 21st inst. (D.V.). Thus that hall will be open from 10 a.m. to 10 p.m., while that of the rue Royale will be open also during the day and till 10 p.m.

I may add that there is an exhibition of machinery, &c., at the Bois de Vincennes, outside the fortifications, and we have been able to take a small hall close by, at Bercy, for special work, chiefly on Sundays, when large numbers will be passing to that part of the Exhibition. We entreat friends to help us by their prayers and by their gifts.—Yours faithfully,

36, Rue Godot-de-Mauroy. W. SOLTAU.

Sailors at Bilbao.

LAST year, about this time, it was a great pleasure for me—as secretary of the British and Foreign Sailors' Society—to open the Bilbao Sailors' Institute, and to witness some hundred British steamers, with all their crews on board, waiting for the precious mineral ore of Spain. When I first visited Spain as a sailor, the Spanish Bible was contraband, and to sell a copy to a Spaniard entailed the penalty of imprisonment, with other penalties of a most serious character.

Our brother, Mr. Edwin L. Neilson, who has now taken up the work at our headquarters at Shadwell, did a splendid year's evangelistic work at Bilbao; blessing followed, to the conversion of souls. But the work might be greatly extended by the help of lady Christian workers; and if one or two ladies, not quite dependent, but suitable for the work, would volunteer, their board and lodging at the Institute would be found.

(Rev.) EDWARD W. MATTHEWS.
Sailors' Institute, Mercer Street, Shadwell, E.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Uncle Tom's Cots.

MY DEAR YOUNG FRIENDS,—Many of you, I know, are anxious to hear some tidings of little Hannah and Rosy, who have so long occupied the two cots in the Cripples' Home at Southend, towards which you have contributed, I think, over £30. First of all, let me express my gratitude to you for responding so heartily to the appeal I made on behalf of little Hannah. I asked you to provide £12 for her maintenance at the Ragged School Union Home for ten months; and you were so generous that you subscribed sufficient to keep her there for about two years! So "Uncle Tom" thought that you would prefer having two cots as long as the money would last, and Rosy has been the happy occupant of the second.

Now this week you have the portraits of the two

little maidens. I had hoped that, ere this, Hannah would be able to walk with the aid of crutches; but, unfortunately, she has not reached that happy stage. She is still obliged to lie on her back and be kept in irons. In this position she takes all her meals, and enjoys the little niceties which are brought to her; and in this position she dresses her dolls, reads, looks through picture books, and witnesses the games of little girls who are more fortunate than herself. Still, she has greatly improved in health. When her father last saw her he was delighted to see the change for the better, and tears of joy filled his eyes. I was greatly pleased, too, when I saw her a few weeks ago, and found her as happy and contented as ever. She has grown a few inches since she was received into the Home, as that affected leg, alas! reveals—for this, of course, has not grown at all. But I was anxious to have the doctor's opinion as to her health, and to have an idea as to how long it would be necessary for her to remain in the Home; and I called on Dr. Waters, and put these questions to him. I must tell you that he has been most interested in the case, making no charge for his services, and is so glad that you have done so much for the little cripple. He has since examined her, and sent me the following letter:

"The young readers of The Christian will be glad to know that our little patient, 'Hannah,' has improved very much in health during the past few months; but it will be impossible for her to walk for several months to come.

"Every child who helps to keep the patient little suffering one at the Cripples' Home will be more than rewarded when little Hannah is able to walk once more, and thank God for giving her so many little friends."

Now, I wish I could get you all together in a large room, with little Hannah on her invalid couch in the midst, and ask you what you would like to do. I am sure you would all say, "We must keep her in the Home until she can run about." And I have no doubt that this is what you will say in effect by sending your contributions towards her continued stay at Southend. And I quite expect that some who have not hitherto been able to help will make an effort to share in this good work.

With regard to little Rosy, well, she is getting on satisfactorily, although her wounds have still to be dressed, and she needs a great deal of care and attention. She is most grateful to you for your kindness towards her, and so is her father—you will remember she has no mother; and perhaps for this reason you would like her to continue in the cot until she too is able to do without her crutches. I must, however, leave you to say whether you would like to continue the second cot, because this, you know, you have undertaken quite voluntarily. And we can leave "Uncle Tom," who knows you so well, to decide the question when your contributions come in.

Some of you have called at the Cripples' Home and seen the little sufferers there; and your visits have been much appreciated. I hope that during the coming summer many more may call and see for themselves both Hannah and Rosy, as well as the many other cripples who are spending a holiday at Southend. The Home is on the sea-front at South-church Beach. Any further particulars concerning the Cripples' work, or any other of the numerous agencies of the Ragged School Union and Shaftesbury Society, may be obtained from the secretary, Mr. John Kirk, 32, John Street, Bedford Row, London, W.C.

F. T. Watt.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 227**).

On Giving.

How are we to give?—(1) Deut. xvi.; (2) Matt. x.; (3) Rom. xii.; (4) 2 Cor. ix.

What do we ask God to give us?—(5) Prov. xxx.; (6) Matt. vi.

What does God give us?—(7) Psa. xxix.; (8) Psa. lxxxiv.; (9) Prov. ii.; (10) Ezek. xi.; (11) John iii.; (12) 1 Cor. xv.; (13) Eph. ii.; (14) James i.

Find and complete—(15) Sell whatsoever —— (Mark x.); (16) Give, and it —— (Luke vi.); (17) It is more blessed —— (Acts xx.); (18) Freely give us —— (Rom. viii.).

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (**No. 226**).

Judges vi.-viii.

1. Manasseh (vi. 15).
2. Jerubbaal (vi 32).
3. Joash, the Abiezrite (vi. 11).
4. Threshing wheat by the wine-press, to hide it from the Midianites (vi. 11).
5. "The Lord is with thee, thou mighty man of valour" (vi. 12).
6. "Surely I will be with thee" (vi. 16).
7. The offering was consumed with fire by the angel (vi. 20, 21).
8. Jehovah-shalom (vi. 24).
9. Joash, because Gideon destroyed the altar of Baal (vi. 32).
10. The dew on the fleece, ground around dry; the fleece dry, and ground around all dew (vi. 36-40).
11. Twenty-two thousand (vii. 3).
12. Three hundred (vii. 6).
13. Three hundred (vii. 7).
14. "The sword of the Lord, and of Gideon" (vii. 18).
15. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. i. 27).
16. "That no flesh should glory in his presence" (1 Cor. i. 29).

No. 226—Correct answers (first list) received from:—

A—Edith Aldis*, R. and E. Aldwinckle, Hugh Austin.
B—Edith Bank, Esther Blumenthal, Christabel Bath*, Mabel Birney, Gertrude Bristow, Gordon* and May* Bligh, Dorothy Billings, Ella Berryman*, Herbert Braddon*, Gladys Barton, Crescens Bason, Eleanor Bennett, Robert Bushby, Gladys Bartlett, Emily Bridgewater*.
C—Henry Charik, Gladys Clark, Daisy R. Clarke, Anna Chanyen, Sophie Cohen, Cicely Craven, Ida* and Mabel* Cole, Elsie Collings, Grace*, Stanley and Percy Chappell, Augusta Clark, Kate and Kittie* Cope, Ella Clapp, Elma and Josephine* Cheal, Margory and Doris Coleman, Lydia Cleary*, George Cary.
D—Albert Davis, Joan Dunsford*, Estha Dickson, Violet* and Kitty Donaldson-Selby, Polognia Daws*, Stanley Drew, Ralph and Dorothy Daintree.
E—Joseph Elkin*.
F—Hyacinth FitzSimons*, Temperance Foskett*, Mabel, Olive and Vincent Fleet, May and Mildred Fooks, Winifred Field.
G—Frederick Gooding, Kathleen and Irene Gough, David Gardiner, Grace and Evelyn Guiston.
H—Jamie de Hailes, Francie*, Florence*, Norman and Stanley* Hoyte, Marjorie Hogge, Willie Hooper, Hetty Hill, Dorothy Havergal-Shaw, Mary and Elizabeth Hooper, Annie Horstcraft, Beatrice Hastings, Walter Harland*, Hetty Hibbs, Mary and Eric Hill, Myra Hunt*, Bessie Haws.
J—Amelia Jacobson*, Betty Jacobs, Emily Jones*, Mabel and Sidney Jenkins.
K—Stanley Kalb, Esther Killowich*, Annie Kingsford*, Maurice Kalinsky*, Max and Eva* Kalb.
L—Albert and Georgina* Lichtenstein, Annie Levine, Winifred Lowe*, Sidney, May, Edward, and Henry Law, Blanche Lindup*, Rosamund Langton, Susie Long.
M—Jacob Michaels, G. Mather, Cordelia May*, Mildred Morgan, Arthur, Owen, Lewis and Grace Morice, Frances Munces, Irene Mawer, Edith Margetts, Alice and Kathleen Maylott, Margie Marston, Alec, Godfrey and Evie Miller, Margaret McFadzean, Dorothy Morgan, Annie* and Elsie* Moule, Dorothy McMullin, Philip Martin*.
N—Maude and Amy Nottage, Emily Norris.
O—Olive Oxley.
P—Margherita Perlmann, Kathleen Pincott, Ruth Pledger*, Kathleen* and Ethel* Pasley, Maxse, Gordon and Maggie Pibel, Dora Phillimore*, Evelyn, Hattie and Mildred* Peters, Mary Plumb*, Walter*, Katie* and Leonard* Picknell.
R—Mary and Kate* Rosenbloom, Gordon Remington, Alice Reid, Sydney Robertson, Gussie and Marion Roach, Marion Richards*, Mabel de Rosett*.
S—Constance Schaeffer*, Gracie and Muriel Spurgeon, Kathleen* and Douglas Shepherd, Fanny Stileman, Marjorie and Cicely Sherbrooke, Margery Smart, Amy, Esther* and Ellen Simmons, Betty Stocks, Bessy Symes*, Daisy*, Francis and Ernest* Stevens, Lizzie Simons, Raphael* and Samuel Schwartz.
T—Naomi Torff, Dudley Toye*, Frank Tomkins, Marion Tarry, Theodora Thorn.
W—Ellen Williams, Dorothy* and Mansfield* White, Phillis and Cecile Wright, Sarah* and Annie Wood, Florence Wilde, Madge and Frank Wilson, Agatha Ward, Gordon and Gracie Winn, Ronald Watson, Charles and Amy Wingrave, Edith and Edward Wheeler.
Y—Maurice and Gladys Young.
Z—Sophia Zuritsky*.

No. 225.—Correct answers (second list) received from:—

A—Nellie and Fanny Ames, F., Ernest* and Mary Anderson, Hugh Austin, Hugh Arnold*, Hazel Adams, Margery and Irene* Ashdown.
B—Rachel and Esther Blumenthal, Leah Bazinsky, Violet Braun, Dessie Berry*, Stanley Boxer, Ellen and William Byford, Mabel Baker, Charlie and Alan Banks, Maud and Dorothy* Barrett, Ella Berryman*, Frank, Avory and Lilian Blackie, Ernestine Buhl*, Lucienne Brabandes, Lindsay Browne*, Dorothy Banfield*, Maud Barker, Conyers, Massy and Allen Baker, Susette* and Mary* Beck, C., Dorothy, Ernest and Edward Bates, Louise Betts*, Louise Berthé*.
C—Katie, George* and Oscar Cross, Katie Clark*, Edith Corrick, W. Campbell, George Crawford, Muriel Craigie, Rosemary Cairns, Ella Clapp, Susie Cumbers, Gladys and Beryl Calvert, Maggie* and Walter Carter, Mary Colville*, Alice Crang, Winnie Cox*, Ada Catt, Alfred Cocking*, Mary Cobb*, Alice Cady, Hyde* and Duncan Campbell, Vernon Clutsom.
D—Constance Drayson, Vera Dickinson, Marjory Dyke*, Ralph Daintree, Violet and Mai Davidson, Marie Denizot, Rupert Dewsbury, Olive Deane, Llewellyn* and Queenie* Dale, Constance Devenish-Meares.
E—Eddie Ecroyd, Maud Eddy.
F—Winifred Field, Aileen and Frances Figgis, Helen and Malcolm Forbes, Louise Filhol*, Jeanne Faucon*, Lewis, Agnes and Meg Fullarton, Eva, Maggie and Mabel Fletcher, Freda Fullerton, Percy Fitch.
G—Amy Grant, Winnie Garnham, David Gardiner, Clarice and Bertie Gale, Margery, Colin and George Graham-Brown, Winnie Gardner, Bertha Greenleaves*, Aileen Gardner, Evelyn Guiston, Frederick Gooding, Mary Glass, Stuart and Jack Gray, Edith* and James Grieve.
H—Helen and Harcourt Hunter, Laurence, Gladys, Basil and John Head, Grace Hawkins*, Sandy Handasyde, Jamie de Hailes, Edith*, Winifred* and Henry* Harvey, Marjorie Hogge, Willie Hooper, Elsie Hore, John Henderson, Kathleen Hughes, Georgette Hoffmann*, Eileen, Elise and Reggie Hill, Ethel Hutchings*, Lottie and Rosetta Hamilton, Theodora Hill, Dorothy Harris*.
I—Robert* and Nellie* Irving, Daisy Iredell, Ami and Isabel Inglis.
J—Mildred Johnson, Lizzie Johnstone*, Emily Jeynes, Helen Jerram, Sinclair Jackson*.
K—Rose Killowich*, May Kalb, Flossie Key, Agnes and Alexander Kay, Elsie Kirby, Dorothy*, Grace*, Philippa* and Cecilia* Kerr, John Kyle*.
L—Annie Levine, Harry and Linda Lowe, Arthur and Irene Llewellyn, Murray and Grahame Lloyd, Hannah Lovell*, Guinefred Leigh.
M—Winifred Marshall, Daisy G. and Winnie Martin, Kitty Madeley, Charlotte Millar*, C. Marsh-Roberts*, Margaret McFadzean, Margaret, Abraham and Bella Mack, Frances Munce, G. Mather, Margaret Macphee, Daniel* and Mary Morris, John* and Ella* MacMurray, John Moir*, Lois Mewburn, Leonard, Dorothy and Winnie Mace, Geraldine Moir, Christina Marshall*, Charlie and Leonard Metcalf, George McClure*, Maud Mellroy*, W. McClure, Tita and Daisie* Mackenzie.
N—Irene Newport.
O—F.* and Mattie Osmond, Maud and Eva Oakes, Katy Oliver.
P—Clarice, Geoffrey and Percy Peach, Isabel* and Gladys Phipps, Cuthbert Pratt, Daisy Parker, Willie, Eddie and Jessie Palmer, Winnie Page*, Laura Percy, Marjorie Porteous.
R—Mary Rosenblum, Winnie Richardson, Rita and Lorimer Romanes, Gwendoline*, Muriel* and Marjorie Russell, Herbert and Marjorie Rainey, Elsie Ridewood*, Margaret Reid*, Gordon and Arthur Roberts, Hope Robinson, Penelope Roberts, Beryl Reid,

Percy Rich, Elmina Roe, David Rees*, Annie and Jessie Rich, Mabel Redwood*.

S—Henry Schwartz*, Dorothy Simons, Winnie Stangoe, Gertie Slade, May Short, Lilian Sargeant, Connie and Nellie Shaw, Helen Stalker*, Olive Stalte, Douglas and Kathleen* Shepherd, Nannie Sturrock*, Eric and Gladys Shaw, Mary and D. J. Symon, Violet, May and C. E. Salvesen, Binford* and Frankie* Sellwood, Ivy Sall, Evelyn Shaw, Dorothy Sharp, Ellen, Andrew, Florence, Isabel* and Effie Simpson, Dollie Salt*, Susie Sutton, Flora Smith, Agnes Shields*, D. D. Stanier, Joseph Shepherd, Poppie Stidolph, Flora Shadbolt, Constance Scott*.

T—Rebecca and Leah* Tushinsky, E. Thorne, Olive Tritton, Marjorie and Evelyn Tracey, Louie Tibbits, Jeannette Twamley.

V—Edwin Vickers.

W—Louise and Violet* Walker, Alfred and Constance Williams, Madge and Frank Wilson, Nora* and Ellie* Wyatt, Edward and Edith Wheeler, Willie and Stewart Watson, Sarah, Georgina, Rachel, James and Pringle Wilson, Iris West, Thomas and Robert Weddell, Bertie Walls, Evelyn Wilkinson, Queenie Wakeford, Ella and Alexander Watt.

Y—Rachel*, Gladys and Maurice Young.

FOREIGN LIST.

PRIZE COMPETITION.—Div. I., Eric St. George, Hon. Men. Div. II., Ivan St. George, 2nd Cert.; Frank Sjöström, 1st Cert. Div. III., Vera Sjöström, 1st Cert.; Rotha St. George, 2nd Cert. Div. IV., Lottie St. George, 2nd Cert.

No. 218—Alice Henderson (Jamaica). **No. 219**—Belsie and Harry van Niekerk, Nellie and Johanna Mostert; Henry Luckhoff, Peter Louiv (Durbanville). **No. 220**—Vera* and Frank* Sjöström (U.S.A.), Huldah*, Maud and Christine Krige, Alec. Knobel (Stellenbosch), Alice Stone* (Cape Town). **No. 223**—Hilda von Griesheim* (Germany). **No. 224**—Willie, Katie*, Nettie and Ina Thomson (Bulgaria) Phyllis Boyd (Malta). **No. 225**—Hilda vonGiesheim.

Personal.

I am very sorry for the unavoidable delay in the preparation of prizes and certificates, which, however, I hope to send off in a few days.

Many thanks for the lovely flowers that have been received this week.

CHRISTABEL BATH, HELEN JERRAM, GLADYS BARTON.—I am glad to welcome you as new "searchers," and trust you will enjoy the study.

LAURA FINCH, MILDRED WESTOBY.—Please do not write out the questions. Number your answers to correspond with the questions given.

ELLEN LARKE.—Chapter and verse only is not sufficient answer; write out the verse.

BEATRICE HARLAND.—I think the "star" must have been meant for both.

GRACIE GULSTON.—Many happy returns of your birthday.

DOROTHY HAVERGAL SHAW.—You will soon get a "star" if you try hard; but you have plenty of time yet.

HARRY WINTLE.—Yes, you must give your age each week.

GRACIE AND GORDON WINN.—Thank you for your kind thought in sending your "toy-money" for the famine children in India. The £3 will be acknowledged in next week's Donation List.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Holy Trinity, Cloudesley Square, Islington*, May 13; *Sheffield*, May 15; *Ramsbottom*, May 16; *Liverpool*, May 17; *Bradford*, May 18; *Shipley*, May 19; *Penge*, May 29; *Streatham*, May 30; Mr. E. Arrowsmith, *Malvern*, to May 15; Mr. J. Spiers, *Shifnal*, to May 11; Mr. J. S. Tyler, *Birmingham and neighbourhood*, to May 18; Mr. H. M. Gooch, *Tyrwhitt Road, St. John's*, May 11; *Lansdowne Hall, W. Norwood*, May 21; *Aenon Baptist Chapel, Chadwell Heath*, May 31; Mr. Russell Hurditch, *W. Croydon Baptist Chapel* (3 p.m.), May 27; Mr. C. Harrison, with Caravan, *Warnham, Sussex*, from May 6; Mr. F. P. Rowe, with Caravan, *Gt. Totham, near Maldon, Essex*; Mr. J. H. P. Cutting, with Caravan, *Creeting, near Needham Market*, to May 16; *Debenham, Suffolk*, May 17-30; Mr. J. S. Hewlett, *Gospel Tent, Crowhurst, Kent*, to May 19; Mr. E. Clarke, *Gospel Tent, Ridgmont, Beds.*, from May 6.

TWENTY-FIRST ANNIVERSARY OF THE SCRIPTURE UNION.—Scripture Union Conferences will be held at *Y.W.C.A., Sheffield*, May 15, at 7.30; *Hope Hall, Liverpool*, May 17, at 4 and 7.30; *Church Institute, Bradford*, May 18, at 7.30.

Children's Scripture Union—Portions for week ending May 19.

Sun., May 13	*Job* xxviii. 15-28		Thurs., May 17	*Job* xl.	1-14
Mon., „ 14	„ xxix.	1-18	Fri., „ 18	„ xlii.	1-17
Tues., „ 15	„ xxxv.	1-16	Sat., „ 19	*Psa.* xx.	1- 9
Wed. „ 16	„ xxxviii.	1-23			

International S.S. Lessons.

May 20, 1900.

THE PARABLE OF THE SOWER (Matt. xiii. 1-8: xviii. 23).

GOLDEN TEXT.—"The seed is the Word of God" (Luke viii. 11).

INTRODUCTION.

A PARABLE is a picture to illustrate some great truth. Jesus wanted to teach the people how very different hearts are in the way they receive the Word of God. There were great multitudes (2), and Jesus found He could speak to them better if He sat in one of the fisherman's boats, and the people all stood along the edge of the water. Probably they could see a sower on the hills not far away, and Jesus takes him as his illustration.

ONE seed. sower. good result. FOUR grounds. ways of receiving. results.

The Great Sower is Christ; teachers and ministers are sowers too. The seed is the Word of God in two ways.

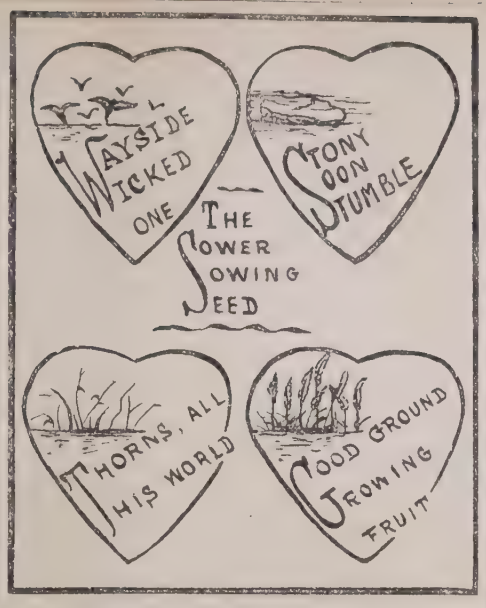
1. The Bible John v. 39: Acts xvii. 11.

2. Jesus Christ Himself: John i. 1, 2: Rev. xix. 13.

Notice *where* the seed fell in Matt. xiii. 1. By (4); 2. Upon (5); 3. Among (7); 4. Into (8).

Notice what became of it in Luke viii. 1. Word out (12); 2. No root (13); 3. No fruit (14); 4. Keep it (15).

Notice also three times "immediately" in Mark iv. 15, 16, 17.



Key to Blackboard Plan.—As the four grounds represent four hearts, a little sketch with two words explains each one.

FIRST GROUND, FIRST HEART.

"Wayside" (4) a path through a field. Luke viii. 5 says "trodden down" picture of hard, cold hearts.

"Heareth, understandeth *not*" (19), contrast with (23) "receiveth, and understandeth."

"The wicked one" (19), in Luke viii. 12, "the devil."

The birds illustrate how the devil takes away God's Word, for it cannot sink *in*, the path is too hard; it only lies on the surface, easily removed, makes no impression. How sad. Those who come and go to God's house, to Bible classes, &c., but the word goes "*into*" the heart. See a promise for such Ez. xxxvi. 26.

SECOND GROUND, SECOND HEART.

"Stony" (5). R.V. has it "rocky;" it means a layer of earth on a rocky or stony bed, just soft enough for the seed to go in a little and get a little moisture, enough to live on for a few days; but after that how soon it withers and dies (21). "No root." It must have good roots if it is to grow (see Eph. iii. 17; Matt. xxiv. 12; Luke viii. 13). It is when the testing time comes they utterly fail (James i. 12). Straw blazes, but does not last.

THIRD GROUND, THIRD HEART.

"Among thorns" (7). Mark iv. 19 says, "lusts of other things." Luke viii. 14, "riches and pleasures of this life." Worldly pleasures and amusements, love of money, are poisonous weeds full of deadly, killing thorns.

Luke xvi. 13 is true to-day. We must practise Luke xi. 28, Psa. cxix. 11, James i. 25, if we would overcome the weeds; only remember not in our own strength, but in that of the Great Sower Himself, who will cut down the thorns and help us to get rid of the weeds.

FOURTH GROUND, FOURTH HEART.

Good ground (8), good receiving of the seed. "Fell *into*" (23), "understandeth," Luke viii. 15, "keep it." These are the characteristics of the heart that brings forth fruit to the glory of God (Matt. v. 16). What is the fruit? (See Gal. v. 22, 23.)

Luke says "bring forth fruit *with patience*."

Corn grows first the blade, then the ear, after that the full corn in the ear (Mark iv. 28).

We have an illustration of this in the life of Nicodemus — John iii. 2—Blade
„ vii. 50—Ear
„ xix. 39—Full corn
} Psa. lxxxiv. 7.

Let each ask—Which is my heart like?

Y.M.C.A.—At the meeting of the National Council held at Exeter Hall on the 4th inst., Sir George Williams was cordially welcomed back to the chair. In gratitude to God for his restoration to health, a minute was entered, recording the Council's thankfulness, on the motion of Mr. M. H. Hodder, supported by Messrs. J. K. Starley (Coventry), A. Everett (Ipswich), and J. Campbell White, M.A. (Calcutta). The large and representative gathering joined heartily in singing the Doxology. Mr. Charles Fermaud, Secretary of the Central International Committee at Geneva, gave an account of work being done by many of the Associations on the continent. Accounts were also given of special work in Rangoon, by Mr. Oliver H. McCowan, LL.B., the Council's representative in Burma; in India, by Mr. Campbell White; and in Paris, by Mr. H. D. Barclay, Secretary of the Anglo-American Association in that city.

Christian Endeavour.

TOPIC FOR MAY 13.

VISION AND SERVICE. (Ex. xxiv. 15-18; xxxii. 19-20. Matt. xvii. 1-8, 14-20.)

THE vision of God must be accompanied by useful service. We ascend into our mountains that we may be better prepared for life in the valleys; we are permitted to enter the secret place of the Most High in the hour of morning prayer, the Lord's day service, the hallowed convention, that we may be equipped for all the conflict with the principalities and powers of darkness. Moses' stay with God amid the burning glory of Sinai was intended to prepare him for contending with the idolatry of the people, who, in his absence, had made the golden calf; and our Lord's brief, bright intercourse with Moses and Elijah on the Transfiguration Mount was an eminent preparation for the casting out of the demon, who had not yielded to anything less than prayer and fasting.

With respect to Moses, notice there are three stages in fellowship—that of the elders (*v.* 9), that of Joshua (*v.* 13), and that of the Man of God himself. He was absolutely alone when he entered into the midst of the cloud. What a marvellous six weeks was that, as God not only gave him directions for making the various equipment for the Tabernacle, but also explained to him the inner meaning of every altar covering, hanging, and rite. Ah, how different was the scene which awaited him below: the music and dancing; the calf, and his brother as ring-leader in the unholy orgie! His anger was probably righteous; he burned for the glory of God as he beheld it trampled under foot. This was more to him than any loss of personal prestige or authority. Had it not been for his sojourn with God, he might have looked upon it from a much lower standpoint than that which fellowship with the Highest taught him to occupy.

Those who have fellowship with God are quick to see things as they affect his glory; the tables, as they fell shivered from the Lawgiver's hands, are an emblem of the broken law which the holiest cannot keep; and the bitter waters, of which he made the people drink, remind us of the bitter consequences of sin. No man makes a calf without having to drink to the dregs of a bitter cup. Fresh from fellowship with God, it is for us to show men their folly, and warn them back.

As for our Lord, Raphael did well to combine in his great cartoon the scene of transfiguration with that of the demoniac child; they are indestructibly one.

Even our Lord needed times for retirement, and so, six months before He died, He crossed the northern frontier of Palestine, and betook Himself to the pine-clad slopes of Hermon. A happy eight days culminated in the scene of transfiguration, where Moses and Elijah came through heaven's open door to speak of his decease, encouraging and strengthening Him. Deliberately turning his back upon the open glories of heaven, our Lord took the way of the Cross which must lead through darkness and death to his Throne. Was it not in keeping with his great choice that He encountered the devil at the mountain foot?

By all means have your mountains of transfiguration; get away alone with God; open the page where Moses and Elijah still speak; let the Shekinah cloud overshadow you; but do not be surprised if the devil awaits you with his most violent temptation immediately afterwards, and dare to believe that God gives you that radiant moment that you may be better prepared to meet the tempter, and overcome his mighty assaults, not only in your own heart, but in the souls and bodies of those whom you are called to succour and save.

F. B. M.

C.E. NOTES.

Arrangements have been made whereby all who wish to attend the World's Convention Meetings, July 13-20, can travel by rail or steamboat at the rate of a single fare and a quarter from all parts.

* * *

Delegates coming from America are numbered at about 2,000. There is also news of large deputations from many parts of the Continent.

Irish Mission to Jews.—At a meeting of the Belfast Branch of the Irish Mission to the Jews last week, Mr. I. J. Grande gave a report of the strength of the Mission. He stated that in Dublin there were about 2,500 Jews, most of them Polish refugees. There was also a large number of well-to-do and cultured English and Irish-born Israelites. Of the latter class many had very little sympathy with the faith of their forefathers, and among these had been distributed forty-eight copies of the Hebrew New Testament, and a quantity of religious literature. Mr. Grande, in the course of an earnest appeal for the Mission, stated various reasons why the Gospel should be preached or the Jews.

The May Meetings.

(CONTINUED FROM PAGE 19.)

London Jews' Society.

REAL and substantial progress, with many tokens of the Divine blessing, has marked the ninety-second year of this Society's work. It was stated, at the annual meeting held in Exeter Hall last Friday morning, that whilst the state of the funds precluded any attempts at breaking up fresh ground or the assumption of new responsibilities, and even necessitated some slight measure of retrenchment, the work of the Mission has, in all its chief essentials, been prosecuted with vigour and zeal.

Mr. W. T. GIDNEY, assistant secretary, reported that, in the field covered by Home, Continental, Asiatic, and African operations, the number of baptisms has been well maintained, the circle of inquirers has increased, converts have been trained to grow in grace and in the knowledge of Christ, and an ever-widening sphere of influence of Christianity upon the Jews at large, is to be noticed. Both direct and indirect results are distinctly encouraging. The Society commenced the year with 49 stations, 184 agents (including 24 ordained missionaries), 56 lay and medical missionaries, 52 school teachers, and 52 Scripture readers, colporteurs, and other lay agents. Of this number 83 are Christian Israelites.

There was received for the General Mission Fund £38,150, the largest amount during the past decade. General expenditure was £36,487 —£2,000 less than in the previous twelve months, owing to determination not to open up fresh work until the existing deficit has been liquidated. Excess of last year's income over expenditure has reduced the adverse balance to £9,424. By a donation of £1,400 from the family of the late Mr. Richard Cadbury, erection and furnishing of a fourth ward in

THE JERUSALEM HOSPITAL

will be put in hand; but there is still a debt of £1,176 upon the building fund of the hospital and doctor's residence.

The Dreyfus case and the Zionist movement awakened much interest during the year, the Basle Conference seeming to indicate a possible escape from European anti-Semitism. The Society asks for earnest prayer, as well as for means, that, by Divine blessing, it may be instrumental in leading many Jews to own Christ as Messiah, Redeemer, King, and God.

Sir JOHN KENNAWAY, who occupied the chair, pointed to practical results from the Society's expenditure, in the gathering and baptism of a large number of Jewish converts, carefully tested under the superintendence of the Bishop of London. The Society, however, does not rely upon mere statistics; for many of those who are influenced drop out of sight. To prepare the way of the Lord, and make the Jewish nation ready to receive Christ, is the chief aim. Spiritually, the condition of the Jew is one to awaken sympathy and stimulate effort for removal of the prejudice produced in him by centuries of oppression and wrong.

The special weight of Christian obligation towards Israel was eloquently urged by the BISHOP OF LONDON. Conservatism and scepticism have eaten out the heart of the Jewish religious system, until it is the mere badge of a race; for the more a system becomes external, the less does it have any real hold upon the minds and consciences of those who live under it. It is ours to

OBEY THE MASTER'S COMMAND—

to carry to Jew as well as to Gentile a knowledge of Christ's salvation; and, when we have done our utmost in that direction, we may leave immediate and further results in God's hands. The highest truth is made known by the deepest love; and it is in this spirit that Jewish missionaries go among members of their race, in order to reproduce before them the process of that grace which God has given. God calls each Christian to do his part in this great work.

In the course of his strong advocacy of the work, the BISHOP OF OSSORY AND FERNS quoted words written by the late Rev. M. Wolkenberg, who served the Society faithfully for thirty-eight years, concerning medical dispensary work, to the effect that very few Jews who come to be cured of bodily ailments can appreciate the sublime moral teaching of the Gospel; but this—its actual exhibition in the life of its professors—tells so powerfully upon them that they gradually learn what Christ is able and willing to do for them as their Saviour.

The DEAN OF NORWICH commended the Society, from considerations connected with its wide reach, sound principles, and wise methods; and Rev. D. H. DOLMAN gave some details of fruitful labours for the Society at Hamburg.

The Moravian Missions.

THE London Association in aid of the Moravian Missions held its annual meeting in Exeter Hall on Friday afternoon. The history of the Society dates from the year 1732, and, although initiated as an unpretentious movement, its career has been one of remarkable progress. At the present time it has 182 mission stations, and a home church membership of 30,000. Children are a special care. There are 266 day schools, with 25,000 scholars; and 123 Sunday schools, with more than 18,000 scholars.

The London Association was founded in 1817, and has sent, within the last ten years, nearly

£100,000 TO THE MORAVIAN CHURCH.

Last year, however, witnessed a considerable falling-off in the receipts, at a time when substantial and permanent increase was most needed. Notwithstanding this, however, the largely increased average of the Association's income for the past twelve years has been fully maintained.

It is well known that the Moravians are in many fields. They are at work among the Eskimos of Labrador and Alaska, the Indians of North and Central America, the coloured population of the West Indies, the Hottentots and Kaffirs of South Africa, the natives of Nyassaland, the lepers of Palestine, the aborigines of Australia, and the Tibetan-speaking Buddhists of the Himalayas. From the reports presented at Friday's meeting, it is evident that Moravian Christians are by no means relaxing in energy or devotion.

Mr. T. CHENEY GARFIT, D.L., J.P., presided, and spoke of the Moravian Mission as the pioneer of missionary societies. Its history was an illustration of what heavy weights God often hangs on slender wires. God had blessed the Mission with

MANY ENCOURAGING RESULTS.

Its success was the outcome of adhering to the old principles of the Gospel. It was a matter for profound regret that only the fringe of heathendom had as yet been reached. The speaker urged a deeper interest in the mission and the wider diffusion of knowledge of its work.

A few earnest and practical remarks were made by Rev. W. H. GRIFFITH-THOMAS. The Protestant character of the movement had been maintained in the face of envy, hatred, and uncharitableness. The Church of England had been compelled to admit that many of its communicants were not workers, but in the Moravian Church all communicants are workers, and one in every sixty is a missionary. Mr. Thomas referred to the definite spiritual results, which were to be found in every part of the world, of the growth and activity of the society.

Rev. E. J. PECK related his experiences as a missionary to

THE ESKIMOS.

For twenty-three years he had laboured in the isolated district of Moosonee. He spoke in appreciative terms of the help he had received in his lonely sphere from the Moravian Brethren. In spite of many difficulties—arising from uncomfortable surroundings, and the trying conditions of life—many tokens of God's favour have been manifested.

General WARDELL, late R.A., gave some reminiscences of his experience in the West Indies, where he witnessed much progress made by the Moravian Mission. An address was also delivered by Rev. J. J. LLOYD, minister of the Presbyterian Church in Johannesburg.

The Church Association.

DURING the past year the work of the Church Association has been of a varied and useful character, and at the annual meeting of the society, held on April 30 in St. James' Hall, a large audience received the report of Mr. H. MILLER, the secretary, with enthusiasm.

The circulation of Protestant literature, Mr. Miller said, had grown in a remarkable manner, more than 1,100,000 copies of publications having been circulated. After a reference to actions taken against illegal procedures by Romanizing clergy, it was shown that the colporteurs in charge of vans had preached the Gospel and advocated Reformation principles in many villages.

After an address from Archdeacon TAYLOR, who said that the end they sought was not to be satisfied with anything less than the concession of their rights to the laity and the absolute suppression of the mass and the confessional, Rev. W. R. MOWLL spoke vigorously on the need for Protestant aggressive action, observing that he was convinced the rank and file of the English people were opposed to Popery and were Evangelical at heart. The working men to-day abominate the mimicry and mummery which go on in many places of worship, but they would come in hundreds to listen to the plain, simple statement of Gospel truth, and drink it in with avidity. He supported the Church Association chiefly because it was spiritual. It had made rapid strides ever since the van-work had been taken up; ever since it had preached the Gospel of a living and loving Saviour. He pleaded that in every discussion and in every controversy they should point to Jesus Christ, and instruct dying men in this dying world that the gift of God is eternal life through Jesus Christ our Lord.

Addresses were also given by Captain COBHAM, who presided; Mr. SAMUEL SMITH, M.P., and others.

South American Missionary Society.

THE claims of the "Neglected Continent" were powerfully put at the annual gathering of this Society, which took place at Sion College on April 26.

Rev. E. P. CACHEMAILLE reviewed the position, and recounted various advances which had been made. The two most interesting events of the past year had been the first baptism of Indian converts, and the opening of a new station in the Suhin territory, the first extension into the Far West. An Indian Church was being formed there in the very centre of the vast continent, and some of its members were manifesting so true a missionary spirit that it might be said that the evangelization of Indians by Indians had already begun. At the new station in the Suhin territory, houses had been built, and quite a little village of Indian huts was springing up around, the natives showing a friendly spirit and all confidence in the missionaries as their friends. Good work was being done, by the wives of two of the missionaries, among the Indian women. The school at Cholchol, and the industrial school at Quepe, showed an increase of scholars, and the accommodation was rapidly being outgrown. In addition, services were held and pastoral visitation carried on; and medical work was being done by Mr. W. Wilson, mostly among the Mapuches, but also among some of the poorer Chilians. An important development had been the opening of the new Church Hall at Palermo, built through the exertions of Rev. W. Case Morris. Rev. John Williams had reported encouraging work among the Spanish-speaking people at Punta Arenas. Services had been held in English and Spanish, Sunday schools carried on, and the Estancias visited.

Mr. F. A. BEAVAN, who presided, called attention to the needs of the work. Rev. F. S. WEBSTER, who followed, said that although the Society had met with opposition on account of its adherence to Reformation principles, it had received remarkable blessing during the past year.

Religious Tract Society.

DURING recent years the output of periodical literature has so greatly increased, and so many new publications of a hurtful character have been placed on the market, that additional importance has accrued to the vigorous propaganda and purifying influences of the Religious Tract Society.

At the anniversary gathering of the Society, which was held on Friday last at Exeter Hall, Rev. Dr. Borrett White reviewed the position. Among the distinguishing features of the Foreign Mission work, he mentioned the establishment of a Religious Book and Tract Society for West China; the publication of the first edition of the "Annotated New Testament" for China, a grant for the publication of

"THE PILGRIM'S PROGRESS"

in the dialect of Hainan, for issues in the Matabele language, and of paper for publications in that of the Kerepunu language of New Guinea. Grants have also been made for the publication of new tracts in Iceland and in Roumania. Upwards of 350,000 publications have been granted for the use of the troops engaged in the war in South Africa.

A special undertaking was a set of handbills printed on khaki paper, entitled "Bugle Calls." The music of some of the best-known bugle calls has been printed, and suitable texts follow. The Commander-in-Chief expressed his approval of the issue, and the first edition was sold in a few weeks.

At home, mission work has been helped in many ways by grants made to religious workers among all sections of the community. The promotion of Biblical education in Board Schools has been continued; nearly 300,000 children were examined in connection with the London School Board, and, as usual, prizes given by the late Mr. F. Peek and by the Society were distributed. The total number of publications sent out from the Society's depôt during the year was 33,764,030, and the number of tracts and handbills put into circulation was 15,942,380.

Mr. W. F. A. Archibald, who presided, referred to the fact that the organization had commenced its second century. He gave a vivid sketch of the origin of the Society at a time when England had been greatly stirred by spiritual revival, and went on to trace its career of usefulness, and foreshadow a future of increased prosperity in spreading a knowledge of the Gospel. One of the chief national vices is gambling, and the Society's publications combated that evil, while they also endeavoured to displace, in the affections of young people,

THE TRASHY LITERATURE

in which so many of them seem to revel.

Next came words of kindly encouragement from Rev. H. E. Fox, who acknowledged the obligations of missionary workers in general, and the C.M.S. in particular, to the Tract Society. In various countries, especially those under Mohammedan rule, where public preaching is forbidden, the advantages of tract distribution were obvious. Mr. Fox went on to allude to the useful character of many of the Society's books. The annotated Bible has proved fruitful of blessing in India and China, and Uganda's prosperous mission stations have been supplied with hymn-books. Divinity students in West Africa have received grants of books to aid them in their studies, and, as evidencing the far-reaching character of the work, a missionary in so lonely a district as Moab has been supplied with books for a lending library. Mr. Fox, adverting to his past experiences as a parish minister in Durham, referred to the results in the converting of sinners and the comforting of saints, arising from the labours of local tract distributing organizations. Such undertakings are carried on in all parts of the country, and are enabled to proceed by receiving subsidies of literature. The controversial publications of the Society, Mr. Fox went on to show, are happily

FREE FROM ACRIMONY,

but speak the truth in love. By the prayers of supporters, and the skill of writers and editors, it may still be said of the Religious Tract Society, that "thine arrows are sharp in the hearts of the King's enemies."

Among other speakers, Rev. Dr. G. S. Barrett, of Norwich, addressed the meeting. He referred to the debasing character of "the gutter press." Much fiction, too, written by prominent authors, he described as far from helpful. It has been contended that "art has no concern with morality." If so, then art, instead of being the handmaid of truth, is the bond-slave of the devil. Dr. Barrett concluded with a fervent appeal that the Society should be accorded an increased measure of public support.

Christian Evidence Society.

SPEAKING as Chairman of the annual meeting of this Society, held last Friday afternoon at the Mansion House, Sir Joseph Savory pointed out that there is still ample need for its work among the many persons who know not, forget, or despise God. Just as the walls of our Royal Academy afford ocular proof of artistic ability, the word-pictures of the Bible—as fresh to-day as when they were written—are full of divine life.

Mr. T. T. Waterman, one of the secretaries, said that the objects for which the Society was founded thirty years ago have been perseveringly maintained. Young men, Sunday strollers, absentees from public worship, sceptics, and scorners, are addressed, influenced, instructed, and convinced by the open-air lectures of the Society. Nearly 500 of these lectures were given in 1899, north, south, east, and west, at the small cost of £231; and at least as much is still required for this

SPECIAL WORK IN 1900.

Examinations in various works on Christian evidences have been held; and while, from paucity of funds, little could be done in the publication of literature, a monthly leaflet is to be issued experimentally through the summer. The modest income for 1899 was £865, but the expenditure was £938.

Archdeacon Sinclair, in the course of a general review of the chief evidences for the truth of Christianity, bore testimony to the necessity and value of the Society, which gathers up the results of modern thought and compares them with the broad, reasonable, well-established truths of the Christian faith.

That the Society represents a real and living human need, and provides for it in the best possible way, were points in the address of Rev. J. Morgan Gibbon. He declared that the difficulties of unbelief are more of a moral than of an intellectual nature. The unfairness of unbelief is that it represents the Bible as made up of difficulties which are really only isolated incidents. His personal experience of the popular attitude towards the Christian advocate was that the people seemed to appreciate the utterance of what they were unable to express for themselves. Mr. Basil Woodd Smith and Mr. Arthur Robertson also spoke.

International Bible Reading Association.

A LARGE audience gathered at 56, Old Bailey, last week, to celebrate the eighteenth anniversary of the International Bible Reading Association. Mr. Charles Waters, Hon. Secretary, gave an encouraging report of the work. There was at the present time an English-speaking membership of 660,000, showing an increase during 1899 of 30,000. In addition to this, the cards were printed in twenty-eight other languages, eleven being European, fourteen Indian, and three African and South Sea Island, representing a foreign membership of about 64,000 in all. The ideal of the Association was a "million" membership; but, although this was not yet in sight, great thankfulness was felt for the results already attained.

Mr. E. P. Collier, J.P. (of Reading), presided, and delivered a hearty address. Herr J. G. Lehmann followed, giving an interesting account of the progress of the work in Germany. Herr August Palm, of Sweden, warmly recommended the system.

Ragged School Union.

SOME of the happy fruits of that practical Christian patriotism which seeks the social, moral, and spiritual elevation of neglected and perishing children were illustrated in the proceedings at the Ragged School Union meeting in Queen's Hall on Monday night. Influential supporters of the good work were among the speakers on the platform; and at the back were a number of the children representing the various Homes, who enlivened the programme with song and occasional mandoline playing. Mr. Lawrence Briant gave an organ recital before the speaking began, and in the course of the evening two appropriate and effective vocal solos were sung by Mrs. Lawrence Briant.

It was the sixty-fifth annual festival, and the President of the Union, the Marquis of Northampton, occupied the chair. He said that this is the day of the year when there is "a cheer up" for all concerned—when they thanked God for his blessings showered upon their good work, and were determined to do more for it than in the past. They had received another mark of royal favour in a gift from their beloved Queen. They prized the gift, but they valued infinitely more the sympathy and affection which it represented for the poorest and most afflicted of our children. After one verse of the National Anthem, the Chairman proceeded to speak of the great object of the Union as being the advancement of the Gospel of Jesus Christ among the poor, the outcast, and the afflicted of the greatest city in the world. Next, the Union aims at a steady pursuit of the Christ-like work of

REMOVING HUMAN MISERY

and want, chasing away ignorance, and training the young in industry and thrift, forming good habits, and developing sound character. The full results could be known only to Him in whose name all the varied plodding work goes on. Personal touch with the children is maintained by the 6,000 voluntary workers, who are active for their Divine Master; and surely such work *must* have his blessing. The Union still exists, because its work is as great as when the late Lord Shaftesbury began it; and as long as we lay claim to living in a Christian country, it is our absolute duty to send missionaries and to act as missionaries to the lowest in our land.

The report was taken as read; but among its mass of interesting detail is a statement of the pathetic fact that there are 6,240 crippled children on the register, with 214 superintendents and 1,000 visitors; 256 children were suppled with crutches, surgical appliances, boots, &c.; 1,188 were sent to homes at Southend, Margate, and Bournemouth, all of whom stayed at least a fortnight. Detachments were also sent to Windsor and other places. Altogether 6,648 children, senior scholars and adults, were sent away to country or seaside for a fortnight; and, as one speaker remarked, who shall tell the happy influence of fourteen days spent in the spiritual atmosphere of a Christian home?

Finance shows an increase on the gross total (owing mainly to legacies); but the dependable sources of income were less than those of the previous year, the total receipts being £18,011, with a deficit of over £60.

Rev. E. J. Kennedy, vicar of St. James's, Hatcham, urged the Christian duty of saving the "sad and weary" children of the streets. Such children, he said, constitute

GOD'S PROBLEM

awaiting man's solution. The strength of a country depends not only upon the greatness of its territory, the vastness of its wealth, and its great population, but upon the character of its people. This is the *summum bonum* of the Union: to bring the children into such affinity with the Lord Jesus Christ, in his great personality, that they may receive, by the Holy Spirit, something of Himself in their lives; and "it is not the will of your Father which is in Heaven that one of these little ones should perish."

"The Thump of the Tiny Crutch" was the title of an original recitation here given by the

author, Mr. W. A. Eaton; and in response to to the plaudits of hearers, he voiced impromptu verses, well setting forth the characteristics of "The Workers," a subject suggested by the Chairman.

Words to voluntary and other workers of the Union were spoken by Rev. Robt. Culley, secretary of the Wesleyan Sunday School Union, dealing with love to Christ, to the children, and for the Bible, as an essential of joyful success. After the collection, there was a procession representative of 108 Ragged School agencies, a distribution of faithful service prizes by the Countess Brownlow; and some further speech and song brought the evening's engagements to a close.

The Church Army.

On Wednesday of last week, the anniversary of the Church Army was celebrated. At the meeting in the afternoon, at St. James's Hall, the chairman was the Earl of Shaftesbury, who gave expression to his hearty sympathy with the movement. The reports presented by Mr. Clifford and Mr. Colin Campbell, dealt with the social and evangelistic side of the Army's work. The gross income of the past year, including over £15,000 collected largely in the small contributions of working people, amounted to upwards of £124,000. During the past year 116 trained workers were added to the staff, including fifty-nine evangelists and forty-two mission nurses. This makes a total of upwards of 1,200 parochial evangelists, colporteurs, mission nurses, rescue and slum workers, pioneer and tent missioners, &c., trained by the Society.

Prebendary Webb-Peploe and Lord Hugh Cecil, M.P., spoke of the good the Army had accomplished by its evangelistic and social agencies, and "Captain" Davey related some thrilling experiences. The hon. Secretary, Rev. Wilson Carlisle, made an earnest appeal on behalf of the Mission, and the collection taken realized £1,600. A further meeting was held in the evening.

The Pentecostal League.

The ninth annual meetings of the Pentecostal League, of which Mr. Reader Harris, Q.C., is the founder, were held in Exeter Hall on Wednesday last week. A conference was held in the morning, when numbers of short reports were given by secretaries and delegates of the work of the League in their different churches. At the afternoon meeting brief addresses were delivered by Revs. F. D. Cremer, vicar of Eccles, Manchester, and F. Hastings (Congregationalist), of Chelsea. The evening meeting was largely attended, and addressed by Methodist, Presbyterian, and Baptist ministers. Mr. Reader Harris spoke at both meetings, and emphasized the great need of revival in the churches.

Railway Mission Convalescent Home.

The annual meeting of the Railway Mission Convalescent Home was held at St. Leonards a few days ago. Mr. A. A. Head presided, and in a brief address remarked that the one great feature of the Home was happiness; they worked not only to minister to the body, but to the soul, and that was their principal aim.

Miss Dolby, the hon. superintendent, gave an account of the year's work. The number of patients admitted exceeded those of last year by eighty-five; the figures were 368 as against 283.

Mademoiselle L. E. Rilliet gave a very interesting account of her mission work amongst the railway-men of Geneva. Mr. Hamilton (of the United States), Mr. Jones (secretary of the United States Railroad Branch of the Y.M.C.A.), spoke of their work for winning the railway-road men of the United States for Christ.

Rev. Foster Pegg followed with a bright address.

Professor White's Bible School.

A large and appreciative audience assembled at the King's Hall, Holborn, on Monday last at the inauguration of a new series of Bible studies, undertaken by Professor Wilbert W. White.

The esteemed American divine was received with quiet but hearty expressions of lively satisfaction. He commenced by introducing a new feature, in the form of a brief prelude on the subject of Prayer. Referring to Rom. x. 13, "Whosoever shall call upon the Name of the Lord shall be saved," Professor White described prayer as the breath of God in man returning whence it came. Herein is a vital difference between Christianity and all other religious systems. Those endeavour to take man to God; by this, God comes to man. God gives the desire to pray; the petition ascends. God responds with the answer; man offers praise. God gives renewed blessing, and so the Divine plan goes on. Prayer is not overcoming God's reluctance, it is using his willingness. In the last analysis, prayer is the opening up of the soul to God.

Taking up the main subject for consideration,

"THREE PLAIN PROPOSITIONS,

Stated and Illustrated—a Study in the Gospel by John"—Professor White, expressing the fervent hope that the course of study might be blessed to many, recalled the words of Whittier:—

> We search the world for truth; we cull
> The good, the pure, the beautiful,
> From graven stone and written scroll,
> From all old flower-fields of the soul;
> And, weary seekers of the best,
> We come back laden from our quest
> To find that all the sages said
> Is in the Book our mothers read.

Directing attention to John xx. 30-31, the Professor said these verses are a key not only to John but to the whole Bible. People are apt to object, regarding this passage: "Oh, but I cannot believe that 'Jesus is the Christ, the Son of God,' and cannot, therefore, 'have life in his name.'" The whole of the address, it should be said, was obviously framed with a view to encouraging the faith of believers meeting the difficulties of "honest doubt," and driving sceptics to a logical inquiry into, and acceptance of, the truth. With these aims the speaker went on to state his propositions.

The first was that the truth of Christianity is not claimed as a consequence of explanation, but on evidence. The student, it was pointed out, does not compromise his intellect because he accepts, on reasonable evidence, a statement which he does not understand in its completeness. He does not understand, *e.g.*, how a blade of grass grows, or how food is assimilated. Yet he accepts these things as facts because he has evidence regarding them, and has also, to an extent, proved them for himself. Education has been defined as "the ability to weigh evidence," and in the Bible, evidence is given "in order that we might believe." Everything does not rest, it must be remembered, with the intellect. A grave danger of the day is a tendency to mere intellectualism. Belief carries us beyond the intellect, without, however, being opposed to it.

Secondly. The claims of Jesus to the Messiahship must be considered in relation to the

TRUTH OF THE WHOLE BIBLE.

Professor White illustrated his point by observing that in Chicago and Calcutta, being cities on opposite sides of the globe, men's heads point a different way. Yet, if the statement be made to some person unacquainted with the physical universe, that people walk with their bodies in opposite directions, it may be rejected. As it is necessary to take a comprehensive view of the relation of things in physical, so it is in spiritual affairs.

Professor White next considered the nature of the evidence tendered in support of the claims of Christ to be the Saviour of men. John said: "Many other signs truly did Jesus . . . which are not written." That is, John had said enough to satisfy genuine inquiry. The whole Gospel deals with witnessing and belief. The word "witness" occurs some forty-eight times, and the word "belief" ninety-eight times. The witness to Christ was next stated as that of:

(*a*) Christ Himself.

(*b*) John the Baptist (chap. v. *vv.* 32, 33, as though Christ should say to the Jews, "You believed in John the Baptist, you went so far as to ask if he were the Messiah; believe, then, his testimony as to Me").

(*c*) Christ's own works ("The works bear witness," &c.).

(*d*) The Father ("The Father Himself hath borne witness").

(*e*) The Scriptures ("They are they which testify of Me").

The third proposition was next dealt with: We must *act* in order that we may *know*. The very opposite is too often accepted as true; but

SCIENCE ADOPTS THIS VIEW,

as a matter of course, in pursuing investigation. The Gospel, the Professor went on to remark, does not contend that all men believed, although the testimony was so strong. This affords evidence of truthfulness, harmonizing with experience, for in no community is it, or has it been, found that every person believes. The testimony of the Holy Spirit must be taken in connection with that of the Scriptures. Christ pointed back to the testimony of the Scriptures (Old Testament), and forward to the testimony of the Spirit, "the Spirit of truth" . . . He shall testify of Me (xv. 26). This is fulfilled in the Acts and other New Testament books, so that in the study of the whole of the Bible we find testimony to Christ.

In the course of his address Professor White dealt with difficulties and cast light upon many passages. Time passed so rapidly in his explanations of internal evidence that he was obliged to condense his review of the external testimony to reference to a printed outline, which was distributed in the meeting. After expressing his anxiety to meet inquirers in personal interviews, Professor White concluded by reading several letters from pastors, which told of valuable results accruing from the method of leading people to testify to such belief as they possessed, however small, and on, through prayer and earnest seeking of further light, to salvation.

So terminated a highly helpful study, which will probably result in increased attendances at the ensuing gatherings. Professor White speaks at King's Hall, Newton Street, Holborn, on Mondays, at 5.30 p.m.; at the Conference Hall, Eccleston Street, S.W., on Wednesdays, at 8.30 p.m.; and at the Queen's Hall, Langham Place, on Fridays, at noon. Communications respecting interviews should be addressed to the secretary, Miss Meager, 26, George Street, Hanover Square, W.

Irish Notes.

The Methodist District Synods have been in session during the past week. Increases in church membership are reported from Dublin, Portadown, and Belfast districts. About ten ministers are retiring from active work owing to advancing years, and a similar number of candidates for the ministry have been received. Encouraging revivals of religion are reported as having taken place in several centres.

The ninth annual meeting of the Dublin Methodist Colportage Society has been held in the Centenary Church, Dublin, under the presidency of Mr. Robert Morgan. Mr. Michael O'Toole submitted the report, and said that the colporteur had carried on most hopeful work during the year in various centres. Addresses were afterwards delivered by Revs. William Maguire and Thomas Connellan. There was a large attendance.

Mr. F. A. Elliott, B.A., has been appointed missionary to the deaf and dumb in Cork; and Mr. R. W. Dods has been appointed to a similar position in Belfast. The latter appointment is in connection with the Belfast Presbytery, while the former is under the direction of the Irish Church.

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One of the last enterprises in which Mr. Moody was interested was in securing the absolute control of the magazine to be the official organ of the work with which he was associated, and at the beginning of the year its publication was assumed at Northfield, and it is now the

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The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Goldsmiths' Company have made a grant of £1,000 to the fund being raised for founding the proposed Bishopric of Southwark.

In connection with St. Peter's Church, Devonshire Street, Islington, N., ten open-air meetings weekly are being arranged for the summer months. There is a large company of earnest and enthusiastic workers, and a capital brass band. The vicar (Rev. F. Trevelyan Snow) would be grateful for supplies of Gospel tracts, for distribution at these gatherings.

A book or manual widely circulated by the sacerdotal clergy, entitled "The Peoples' Eucharist and Children's Service Book," contains hymns addressed to angels. One of these runs:—

"Then love me, love me, Angel dear,
And I will love thee more;
And *help me when my soul is cast*
Upon the eternal shore."

The vicar of St. Clement's Church at Bournemouth, referring in the "Parish Magazine" to the use of incense at St. Clement's on Easter Sunday, states: "At the solemn celebration at 10.15 a.m., the ceremonial and liturgical use of incense being in abeyance by episcopal command, the only use contemplated by the Archbishops' decisions of August, 1899, was employed, and both altars were censed immediately before the service, and the chancel was filled with smoke of the incense. It is a poor analogy for the right and rightful use of this Catholic symbol, but we must fain be content with it until better days."

Congregational.

Consequent on his breakdown in health, Rev. J. Morlais Jones has definitely decided to relinquish the pastorate of Lewisham Church, which he has held since 1868.

Rev. William Crosbie, M.A., preached the anniversary sermons at his old church in Victoria Street, Derby (Rev. G. Hunsworth). It was thirty-six years that very day, and in connection with the anniversary, that Mr. Crosbie preached his first sermons in that church.

The opening services of the new church at Muswell Hill were held on May 2. In the afternoon Rev. Dr. Parker preached to an overflowing congregation. At the public meeting which followed, Mr. J. Carvell Williams presided, and Revs. W. B. Selbie and G. Campbell Morgan took part.

Hope Chapel, Clifton (Rev. F. W. Bryan) is showing signs of revival in various departments of work. Congregations have increased, and many persons have sought the Lord. On Sunday last a number of candidates were admitted into church fellowship. The pastor conducts a preparatory class for converts who desire to join the church.

On Sunday evening, by request of the church at Wycliffe Chapel, London, E., Rev. J. W. Atkinson, of Latimer Chapel, one of the oldest of the late Rev. T. Sisson's ministerial friends, conducted the service. Mr. Atkinson, in feeling terms, expressed the deep sympathy felt by all the ministers and churches of East London with the church at Wycliffe in the great loss they had sustained by the decease of their beloved pastor.

Baptist.

The Council of the Baptist Union have been requested by Pasteur R. Saillens, of Paris, to arrange for English services on Sundays during the Paris Exhibition in the French Baptist Chapel, 48, Rue de Lille (near the Pont-Royal), Paris, and arrangements have been made extending to Sunday, September 2. The services are to be held at 11 a.m.

The new building erected for Ferme Park Church (Rev. C. Brown) has been opened. The meetings included a dedicatory service conducted by the pastor, and a luncheon, at which a number of ministers spoke. Subsequently, Rev. J. G. Greenhough preached, and at an enthusiastic gathering in the evening Revs. A. Rowland and Dr. Glover took part.

At a special meeting of the church and congregation of the Metropolitan Tabernacle held on Monday last, under the presidency of Pastor Thomas Spurgeon, it was reported that the building operations are drawing towards completion, and the following resolution was adopted: "Believing that in answer to prayer, the Lord will send us the total amount required to re-open the Tabernacle absolutely free of debt, we agree that the opening days be September 19, 20, and 21. The total cost of re-building and refurnishing has been £44,500, towards which the insurance companies provided £22,000. The remainder has been subscribed with the exception of about £4,000.

Methodist.

The amount of subscriptions to the Wesleyan Century Fund received up till the present time at the central office has reached £255,394 5s. 9d., or rather less than a quarter of the total amount aimed at.

The Wesleyan Fernley Lecturer this year will be Rev. Dr. Little, president of the Garrett Biblical Institute, Evanston. He is expected to reach England in June, and to return to America in September. The subject of the lecture is "Christianity in the Nineteenth Century."

In summing up the results of the movement begun in the Leeds Wesleyan Methodist District last year, it is stated that the attendance at the class meetings has improved, and the spiritual life of the members has deepened. The Spirit of God is working in the Sunday schools, and great things are being asked for in prayer and worked for. It has been arranged to hold thirteen great central open-air gatherings in Leeds.

The annual gatherings of the Bible Christian body were marked by fervour and enthusiasm. At the evening meeting, in Exeter Hall, Rev. J. Morgan Gibbon, in the course of a powerful address, said that "past history revealed the fact that the Christian religion had vitality enough to throw off all efforts to destroy it. It did this years ago—often it threw off Judaism, and, later on, when it conquered the brute force of Rome. Then Roman Catholicism tried to strangle Christianity, but it disentangled itself and stood forth triumphant. After this came the unbelief propagated by David Hume and Voltaire, the latter of whom prophesied that across the threshold of the nineteenth century there would be found the dead body of the Christian religion. But what did they find? Not a dead Christianity, but more alive than ever. Strauss and Renan did their utmost, but none of these things had impaired the vitality of Jesus Christ."

Presbyterian.

Revs. Dr. Monro Gibson and Thornton preached at the morning and evening services respectively at the opening of the new Church Hall, at Finchley Road, West Hampstead. The congregations were large, and it is probable that a strong cause may be established.

The accounts of St. Mark's Church and Sunday School, Greenwich (Rev. G. Elder), showing a balance of £95 on the wrong side the deacons, on a recent Sunday, asked the congregation to contribute this amount by a special collection. The result was gratifying; not only the sum asked for was contributed, but £10 more.

The foundation-stone of a new church at Didsbury was laid on May 3. A number of ministers from the Synod meeting attended. Dr. Monro Gibson, who conducted the service, said there was nothing their church needed more than the broadening of its base at home. Excepting the Moravian Church, the Presbyterian Church was foremost in its foreign missionary enterprise, and the home church required to keep pace with the advances abroad.

At the Church Synod, which met at Manchester, Rev. Dr. Watson, of Liverpool, the new moderator, delived his inaugural address, speaking on "Faith and Humanism." In the course of his remarks, Dr. Watson observed that "if one were to judge intellectually, the humblest street preacher, who believes in the Deity of the Lord, even though he does not understand the doctrine, and declares the Sacrifice of the Lord, even although it be in crude terms, has a much more profound grasp of the mystery of religion and the principles of life than the person who prides himself upon his culture, and is satisfied to place Jesus between Socrates and Seneca."

At the Synod meeting, Rev. W. Hutton (Birkenhead) submitted the report of the committee on the State of Religion and Public Morals. The Synod regretted to learn that, while there had been much good work done, there had been a prevalent feeling of discouragement, not only in their own church, but in other churches over the land, because of widespread indifference in reference to Divine things. The Synod felt that in these circumstances there was a loud call for earnest conference and prayer and renewed consecration in the Synod itself, and in its Presbyteries and congregations, and also in conjunction with the evangelistic work contemplated by the Council of Free Churches in view of the opening of the new century.

Society of Friends.

The Quarterly Meeting held at Norwich, which was more largely attended than usual, will be remembered especially in connection with a visit from Ellwood Brockbank, whose service was acceptable in various ways, and who, at the closing meeting, gave an account of the Friends' Mission on Mount Lebanon.

At Warwick, Leicester, and Stafford Quarterly Meeting, Samuel Price read a paper on the Development of the Ministry. He said that of young men, full of fresh thought, and in touch with the conditions and needs of modern life, although many of them are actively engaged in religious or philanthropic work, few are coming forward to take up the burden of the ministry in our meetings for worship. He was anxious that the Society of Friends, which in some directions is advancing with the times, should keep pace with its opportunities in this vital matter.

Fallen Asleep.

Rev. THOMAS SISSONS, one of the secretaries of the London Congregational Board of Ministers, and Pastor of Wycliffe Chapel, Stepney.—Mr. THOMAS GRAHAM, missionary connected with Carver Street Wesleyan circuit, Sheffield. He had laboured in connection with the cause for over twenty years, and will be greatly missed.—Rev. P. LEWIS, an esteemed Baptist minister. He fell off his machine while cycling, and was found lying in the road in an unconscious state.—Mr. ROBERT SMITH, for many years a deacon of Spalding Congregational Church. At his own cost he erected a mission church at Station Farm, Deeping Fen.—Mr ANDREW MACRAE, banker, of Dingwall, a highly respected elder of the Free Church at Halkirk, N.B.—At Carrigtwohill, Rev. J. W. MARTIN, M.A., for the past twenty-seven years rector of the parish.

Personalia.

Rev. H. E. HAMILTON PROBYN has been appointed private chaplain to the Bishop of Liverpool (Dr. Chavasse).

Rev. EGERTON R. YOUNG is to return at the end of the month to his sphere of work among the Red Indians on the western side of Hudson's Bay.

Mr. JOSHUA POOLE, the well-known evangelist, has removed from Halifax, and should now be addressed 33, Salisbury Street, Higher Crumpsall, Manchester.

The *Liverpool Daily Post* states that Bishop RYLE is far from well, and has not shown such indications of improving health since his settlement at Lowestoft as his friends anticipated.

Rev. W. J. WOODS, secretary of the Congregatianal Union, is making slow but substantial progress towards recovery, and may be expected to resume his duties at the Memorial Hall at the end of June.

Rev. C. M. SHELDON, the well-known American preacher and author, who is about to visit England, has undertaken to preach for Rev. C. F. Aked in Pembroke Chapel, Liverpool, on Whit Sunday.

Rev. G. W. OLVER, senior secretary of the Wesleyan Missionary Society, has, by reason of ill-health, been obliged to relinquish his ministerial work, and he will at the May Synod apply to be made a supernumerary.

Mr. D. C. JOSEPH, of Haifa, is at present on a visit to this country. Communications for him may be addressed: care of Mr. F. Newth, "Oakleigh," Grove Road, Sutton, Surrey; or Miss Wilson, 9, Mona Terrace, Douglas, Isle of Man.

Owing to the precarious state of his health, Rev. Dr. STEPHENSON is retiring from the active superintendence of the Children's Home. Another notable Methodist, Rev. ALLEN REES, is pronounced out of danger. The cause of his recent severe breakdown was diptheric poisoning.

The twenty-fifth anniversary of the appointment of Rev. JOHN CULLEN, M.A., to the vicarage of Radcliffe-on-Trent was celebrated recently. At the morning service, Rev. Canon Lewis unveiled a memorial window in commemoration of this ministry. The window has been erected by the children, or the parents of the children, whom Mr. Cullen has baptized during his long and fruitful charge.

Rev. Dr. PARKER on Monday last, at the assembly of the Congregational Union of England and Wales, was elected president of that body. This is the second time that the esteemed minister of the City Temple has been chosen to fill the position.

Rev. JOHN ROBERTSON, of Glasgow, who has for some time been labouring in America, is expected in London shortly. At the East London Tabernacle, on Sunday last, it was announced that Mr. Robertson would preach there for six months, beginning in September next.

MAY MEETINGS.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
MAY.					
Thurs. 10	10 0 a.m.	Congregational Union	*m*	Memorial Hall	Mr.J.Carvell Williams
,,	4.0 p.m.	Bishop of London's Fund	*m*	Grosvenor House	Duke of Fife.
,,	4.0 p.m.	Central Y.M.C.A.	*m*	Mansion House	Marq. of Northampton
,,	6.30 p.m.	British Jews' Society	*m*	Exeter Lower Hall	Col. W. J. Seaton.
,,	7.30 p.m.	Central Y.M.C.A.	*m*	Exeter Hall	Sir George Williams.
,,	7.30 p.m.	Congregational Union	*m*	City Temple	Mr. J. C. Williams.
,,	7.30 p.m.	Working Men's Lord's Day Rest Assn.	*m*	Holborn Restaurant	Mr. R. Bell.
Fri. 11	10.0 a.m.	Congregational Union	*m*	Memorial Hall	Mr.J.Carvell Williams
,,	3.0 p.m.	Spanish & Portuguese Church Aid Soc.	*m*	Exeter Hall	Bishop of Derry.
,,	4.0 p.m.	Young Abstainers' Union	*m*	,, ,, (Drawing Room)	Dr. J. Monro Gibson.
,,	7.0 p.m.	,, ,, ,,	*m*	Exeter Lower Hall	Canon Barker.
,,	6.30 p.m.	London Msry.Soc.(Young Men& Women)	*m*	City Temple	Mr. J. L. Paton.
Mon. 14	3.30 p.m.	United Methodist Free Churches	*m*	Exeter Hall	Miss Docwra.
,,	4.0 p.m.	Breton Evangelical Mission	*m*	Exeter Hall Parlour	Major P. H. Hewitt.
,,	5.0 p.m.	Aged Pilgrims' Friend Society	*m*	Mansion House	Lt.Gen. Sir W.Stirling.
,,	6.30 p.m.	United Methodist Free Churches	*m*	Exeter Hall	Miss Docwra.
Tues. 15	3.30 p.m.	Soldiers' Christian Association	*m*	Exeter Lower Hall	Sir George Williams.
,,	3.30 p.m.	British Syrian Mission	*m*	38, Lancaster Gate, W.	Canon Tristram.
,,	4.0 p.m.	Midnight Meeting Movement	*m*	Exeter Hall	Archd. Sinclair.
,,	7.0 p.m.	Presbyterian Foreign Missions	*m*	Queen's Hall	Rev. J. Watson.
,,	7.45 p.m.	Mission to Coalies	*m*	Mildmay Conference Hall	Mr. W.R. Rickett, J.P.
Wed. 16	3.30 p.m.	Native Races and Liquor Traffic	*m*	Grosvenor House	Sir J. H. Kennaway.
,,	7.0 p.m.	Country Towns Mission	*m*	Exeter Hall (Council Room)	Mr. Ang. Churchill.
Thurs. 17	4.0 p.m.	Seamen's Christian Friend Society	*m*	Exeter Hall	Sir George Williams.
,,	4.0 p.m.	Strangers' Friend Society	*m*	121, Finsbury Pavement	Mr. J. H. Anderson.
,,	6.0 p.m.	,, ,, ,,	*c*	Y.M.C.A., 186, Aldersgate Street	Mr. H. Swaffield.
,,	7.0 p.m.	Seamen's Christian Friend Society	*m*	Exeter Hall	Sir George Williams.
Fri. 18	3.30 p.m.	Bible League	*c*	Exeter Lower Hall	Lord Kinnaird.
,,	7.0 p.m.	,, ,,	*m*	,, ,, ,,	Mr. T. B. Miller.
Sat. 19	3.0 p.m.	Miss Steer's Cottage Homes	*m*	Chingford	Adeline, D. of Bedford
Mon. 21	7.0 p.m.	Christian Community	*m*	Exeter Lower Hall	Mr. F. A. Bevan.
,,	8.30 p.m.	Homes for Working Boys	*m*	Westminster Town Hall	Earl of Aberdeen.
Tues. 22	9.0 a.m.	Religious Tract Society	*b*	Cannon Street Hotel	Prof.G.Sims Woodhead
,,	10.30 a.m.	Primitive Methodist Missionary Society	*m*	City Temple	Rev. W. Goodman.
,,	6.30 p.m.	,, ,, ,, ,,	*m*	,, ,,	Mr. E. Bannister.
,,	7.30 p.m.	Peace Society	*m*	Devonshire House	Sir J. Pease.
,,	8.30 p.m.	National Anti-Vivisection Society	*m*	Queen's Hall	Lord Llangattock.
Wed. 23	3.0 p.m.	Army Scripture Readers	*m*	Exeter Hall	General Hutchinson.
Sat. 26	3.0 p.m.	Church Miss. Society (Young People)	*m*	Queen's Hall	Archdeacon Eyre.
Mon. 28	6.30 p.m.	Friends' Foreign Mission Association	*m*	Devonshire House, E.C.	
Tues. 29	3.0 p.m.	China Inland Mission	*m*	Exeter Hall	Sir George Williams.
,,	6.0 p.m.	Field Lane Refuges	*m*	St. Martin's Town Hall	Earl of Aberdeen.
,,	7.0 p.m.	China Inland Mission	*m*	Exeter Hall	Mr. J. Colville.
Wed. 30	6.30 p.m.	Friends' Temperance Union	*m*	12, Bishopsgate Street Without	Mr. John Hilton.
,,	7.30 p.m.	"Help for Brazil" Mission	*m*	Exeter Hall (Council Chamber)	Dr. J. L. Maxwell.
,,	8.0 p.m.	London Anti-Vivisection Society	*m*	St. Martin's Town Hall	Sir Arthur Arnold.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE are grieved to state that Professor Wilbert W. White was last week suddenly recalled home to America by the serious and dangerous illness of his son. He sailed on Saturday, hoping against hope that he might possibly find his dear child still alive. His brother, Mr. J. Campbell White, had kindly agreed to give Bible-readings during the Professor's absence. Accordingly, on Monday afternoon, at 5.30, the first of these was given, and just at the close of the meeting a cablegram arrived bearing the sad intelligence that the dear boy passed away on Saturday, the day on which his father sailed. All present were deeply affected, and Mr. J. Herbert Tritton expressed, in a few touching words, the sympathy felt by all, and commended the sorrowing family to our prayers.

It is stated that 400 Members of Parliament are pledged to vote against the Bill to prevent the sending of children to the public-house for drink. There is no more beneficent measure before Parliament, and it will be a crying shame if vested interests are allowed to block it. But public sentiment will need a good deal of rousing before it will take a determined stand for the Bill. We hope our readers will generously spread all the literature they can find upon the subject, such as Miss Harriet M. Johnson's Children and Public-Houses (1s. 2d. a dozen. *C.E.T.S., Westminster*); also How Child Drunkards are Made (6d. per dozen), and Give the Child a Chance (2s. per 100. *Morgan & Scott*).

An illustration of the need for further legislation was recently given by Mr. Charles Inglis at the noon prayer-meeting. He told how, on a Sunday afternoon, a lad of about thirteen years of age was carried into the Great Assembly Hall at Mile End, in a condition of mad drunkenness. The unhappy lad made a determined effort to take his own life, and was removed to the London Hospital.

Gradually the Bible is being translated into every language spoken upon the globe, and in 1898-9 the Bible Society made or aided its production or revision in 133 different tongues. Thirteen of the translations were made into languages in which the Word of God had not previously appeared, including the dialects of various Indian tribes, and one for the natives of South Australia. What ground for rejoicing and hope there is in the fact that the Society, now nearly a century old, has upwards of 1,000 translators and revisers employed, when we regard the work in the light of the Divine assurance, "My word shall not return unto me void."

A letter placed in our hands last week contains a sentence which we think it well to pass on. In doing so, we are betraying no confidence. Sent to a friend who for many months had laid herself out to win the writer for Christ, the letter says:

> At last, by God's grace, I have made the great decision. I have been very wilful, and my delay is without justification. How wonderful of God to have borne with me so long. I thank you, too, dear friend, for all your patience and prayers. It is to these, humanly speaking, that I owe my conversion. *How I wish that all Christians would be as persistent in seeking even one soul as you have been with me! I think then we should see conversions on a large scale.* Preaching has not moved me much, but I have not been able to resist your persistent interest in my soul's welfare.

This personal and persistent ministry is open to all of us. It is the method of which we have full record in John i. Preaching reaches only the minority, but the exercise of private influence would touch the entire world.

The famous saying of Pascal—"The heart has its reasons of which the reason knows nothing"—may with advantage be commended to those who, in preaching, make exclusive appeal to the reason. Certainly the reason ought to be dealt with. St. Paul "reasoned" with a temporizing judge. But the vulnerable part of human nature lies deeper than the intellect, and preaching should, above all things, direct itself to that profounder depth. The capture of the heart means, also, in the majority of cases, the capitulation of the intellect; while, on the contrary, it is, alas! too true that the intellect often assents to a truth which the heart steadfastly refuses to receive.

The proposed simultaneous mission to be held early in 1901 is being freely discussed in the columns of the *Free Church Chronicle*. Most of the correspondents are wisely calling attention to the necessary preparation of the Churches on behalf of the great mission. With truth it is said that if Christians themselves are not enthusiastic concerning the matter, it is not likely that the lapsed masses will be. This seems to us to touch the heart of the matter. Judgment must begin at the house of God. It is suggested that the communicants in every church should be invited to a conference where the matter might be brought before them. If all the Christians in the land could be induced to meet for special prayer and conference concerning this great effort to win souls, the country would be stirred as never before.

The pressing question of overcrowding has been brought before several large audiences during the early May meetings. One well-known East End minister, who ministers to a congregation of more than 2,000 persons, declared that he had not, in his audience, more than 100 persons who lived in separate houses—the vast majority of the people came from one and two rooms. In many parts of London it is well known that whole families occupy single rooms, in which all the offices of life have to be performed. Morality is simply impossible in these conditions. Men, women, and children are literally forced to live an animal existence. Whose is the responsibility for this degrading state of affairs? The bottom of the mischief, as Mr. Cameron, M.P., recently pointed out, is the heavy rent demanded for houses, and behind that there is the exaction of the ground landlord. Such conditions are fatal; and they who create them must be held responsible for the sin and misery which ensue. The time for talking about this scandal has passed; vigorous and prompt action is imperatively demanded.

The authorities of the Leicester Free Reading-room have, for some time past, put into practice a very wholesome and necessary measure. Before the daily newspapers are exposed for public reading, the betting columns of each paper are covered over with strips of paper so that it is impossible to read them. This measure was adopted after a hard struggle, but it has proved of immense benefit. Loafers, whose only interest in the papers was the betting intelligence, are now prevented from misusing a public boon; moreover, a great source of temptation has been removed from young men and others.

The Vienna correspondent of the *Daily Chronicle* recently announced the cession of the marvellous Achilleion Castle at Corfu to a French syndicate, which has purchased it for a million francs for the purpose of turning it into a Greek Monte Carlo. Every attraction is to be offered to the public, in order to allure them to this den of robbers. Greece has already granted to the syndicate the concession for gambling. A contemporary remarks:

> Corfu is one of the Ionian Isles ceded to Greece by England, as a result of Mr. Gladstone's efforts, and it is a mocking comment on his life that it should be turned, with the consent of Greece, into a gambling den.

Many of the fair spots upon earth are already cursed with this sort of thing. Has a struggling country like Greece nothing better to do than to permit blood-sucking strangers to establish themselves amongst her fair islands, with the open intention of sapping her moral strength?

Various rumours have quite recently reached this country concerning the future of Morocco. From one source comes intelligence that France is making incursions from the Algerian side; from another, a report that probably the Sultan of Morocco will visit this country with the object of securing an English friendship. This rumour may, however, be definitely dismissed, as the Sultan is not likely to break with tradition by quitting his own country, even for a few days. Another correspondent alleges a most serious state of revolution at the centre of the Government. It is unquestionable that before long the existing *régime* will cease. In the interests both of civilization and of Christianity, the passing of the present order is absolutely necessary. It is almost incredible that an empire within actual touch of civilization, as is Morocco, should, at this time of day, be in the grip of barbarism. And Tangier once belonged to England!

Lord Halifax is, at any rate, a courageous man. The opinion of the Archbishops upon the question of Reservation does not in the least degree disconcert him. He is determined to insist upon "Catholic rights," and he is even prepared to pay the price of Disestablishment for them. In a letter to the *Church Times*, he declares that "the laity will not consent to die without the Sacraments." We do not hesitate to say, respectfully, that his lordship has no right to speak in the name of the "laity" of this country. Lord Halifax may be a good and devout man, but it is pitiable to see him so passionately attached to a purely mechanical, we may almost say, magical, system of dealing with God. What a shocking perversion of truth it is to lead men to suppose

that "being fortified with the Holy Sacraments" their peaceful entrance into the other world is thereby secured. Such teaching is neither more nor less than pagan; it is fetishism with a Christian label.

The *Church Review*, the organ of the extreme High Church party, dealing with the topic of the Archiepiscopal "Opinion" on Reservation, has advised the clergy to follow a course worthy of Ignatius Loyola and his modern followers:—

Sit still, go on quietly as you are. Make no protests, public or private. Do not write to your Bishop. If your Bishop should issue a public pastoral, take no notice of it. . . . Let nothing be said, not even from the pulpit, but let priests act, act by simply going on.

The same journal makes it a grievance that "Catholics" should be forced into feeling that "it is impossible to be loyal to Christ and loyal to his Church, which is the pillar and ground of the Faith, unless they oppose their Bishops," and it goes on to speak of "the hideous evil of the Reformation," and to assert that:

Once believe that Mary is the mother of God, and devotion to her follows as a necessary consequence. Neglect devotion to her, and we forget her Son is the Eternal God. . . . But there are other ways of doing her honour—her litany said devoutly every day, the five joyful mysteries of the Rosary, a single decade of the Rosary, or a few Hail Marys in a church we may look into for a few moments; a Hail Mary every day throughout May in reparation for the little love there is for her in England, once called her dowry.

Preaching at Bolton recently, upon the occasion of the ordination of a priest, the Roman Catholic Bishop of Salford stated very clearly the Roman claims in regard to the prerogative and power of the Romish priest, who is, he asserted,

a priest solely because he has the power and office of *effecting* the real objective presence on the altar of the true body and blood of Christ, and *therefore offering Him up in sacrifice.*

As though this declaration was not sufficient, he went on to make an equally unfounded claim on his own account in respect of the obedience and reverence due to him from the priest:

Since 1865, when he was ordained, he had had a large and varied experience; he had watched his fellow priests, and had come to the conclusion after much careful observation that the moment a priest forgets his ordination vow of reverence and obedience to his Bishop, from that moment his labours in the vineyard become fruitless, struck with sterility. He does no more good. . . . Our Lord has established order and authority in his Church, and the moment authority is disturbed, even by one of his priests, He seems to withdraw from that priest his blessing to win souls or to adorn his own soul with virtue.

The *Catholic Times* last week had an amazing article on "The Progress of Catholic Ideas." *Inter alia* it says:—

Protestantism may be a strong force yet amongst the English people, but there can scarcely be a doubt that it is a waning force. On its side are those who are ignorant, or but half-instructed. They have had the old Protestant traditions poured into their ears in childhood, or they have read in school-books of the wickedness of Rome.

The editor must surely be sporting with the intelligence of his readers. He should know that "the ignorant and half-instructed" are not found amongst us, but in his own communion, which in this country is so largely composed of the poorer sort of Irish and Italian people, many of whom are without education. As to Protestantism being a "waning force," the editor of the *Catholic Times* would do well to study the reports of the Church Missionary Society, the Baptist Missionary Society, the London Missionary Society, the Free Church Council, and a hundred others amongst us. "Waning" might then be spelt "waxing strong."

God's Rights in Men.

A KEY-NOTE FOR THE COMING REVIVAL.

AFTER an unusually dreary winter, Spring, with all its fascination and promise, has returned. There is a more cheerful note being sounded amongst men. All nature is yielding to the spell of the new life which everywhere is unfolding itself under our eyes. Springtide is a time of revival in the life of nature, and we welcome it with joy.

For a long time there have been signs of a coming springtide in the life of the Church. Men who are competent "seers," declare that on every hand there is dissatisfaction with the present deadness amongst so many Christians, whilst there is a wistful yearning for a great awakening both in the Church and in the world.

In every part of the kingdom godly men and women have met together for prayer on this behalf, while to prayer there has been joined effort. The Glasgow Evangelistic Campaign is fresh in our memories. The Free Church Federation is promoting the most colossal mission ever arranged, to be held next year; in addition to which there are numberless smaller efforts continually in operation.

The nearest work to hand, however, is the London Tent Campaign, just inaugurated (see page 29). The remarkable blessing of last year is regarded as the Pillar of Fire and Cloud leading to renewed and extended effort in the same direction during the coming summer and autumn. If, then, a new religious awakening is directly ahead of us,

WHAT IS TO BE ITS LEADING NOTE?

Let us not be misunderstood. In every work of Divine visitation the most ample room must be left for the free working of the Holy Spirit of God. There are still left in the world many persecuting Sauls whom the Spirit will strike down in penitence apart from any human agency; and numberless people of the type of Cornelius, to whom an angel will come ere ever a Peter appears upon the scene. These things, however, represent the *extra*-ordinary work of the Spirit of God; we are now thinking of his ordinary method.

What particular and distinctive note needs to be sounded by the evangelists, who, in the present time, rise to proclaim the Gospel of Christ? The Word of God is a living message, and it bears the characteristics of life. The great mark of life is its wonderful variety, and its power of adaptation. The Gospel is not a cast-iron message, imprisoned in certain formulæ; it is a living Word which may be spoken in every accent to which man is accustomed. Here, again, let us be very careful to define. The Gospel is a Gospel of *Facts*; and we must proclaim the facts without alteration. Yet, owing to the bias and onesidedness of life, nearly every age requires that in the preaching of the Gospel there must be one outstanding, commanding aspect of the truth to meet the specific sin and the specific need of the time. Let us glance at history. In a dark age, when men believed in justification by works alone, Luther arose to proclaim the doctrine of Justification by Faith: it was his sole note. George Whitefield, too, had one outstanding note for the revival of his time. Mr. Moody came to a country in which the Gospel of "do" was largely preached, and his great note was "It is finished." Since Mr. Moody's day our Evangelism has been penetrated with the thoughts of God's love, Christ's compassion, and the simplicity of faith. Evangelistic hymnology is full of this, and evangelistic preaching has emphasized it to the last degree.

Shall we emphasize all this *less* in the coming revival? God forbid! But there is one thing that we must emphasize *more*. The average man to-day does not doubt the love of God, the compassion of Christ, and the simplicity of faith. On the contrary, he believes *too much* in these things (if one may speak in this manner). A remark made by a confirmed drunkard a short time ago is a fair sample of the average notion which is abroad amongst a certain class. "Ah, well!" said he; "I know I'm bad, but then God won't be too hard on me. I can always trust his mercy." This idea of the liberality of God acted as a salve to his conscience, but it did *not* lead him to repentance.

Amongst another class of people the doctrine of the Fatherly love of God has been preached so one-sidedly that any true notions of justice and retribution are openly derided.

It would be superfluous, then, to make the Fatherly love of God *the distinctive note* of the coming revival. What shall that note be? What is imperatively demanded at the present time?

This: both the nation and the individual need to have emphasized in their hearing, that most radical of all truths,

THE RIGHTS OF GOD IN MEN.

The reason of this seems abundantly clear. The foundation of all order in the universe is the submission of the creature to the Creator. Things inanimate perform their functions according to law; hence order is the universal rule in the physical worlds. Man equally is under law, but he possesses the gift of volition, which, if normally exercised, means a true life; but if abnormally exercised means disorder, anarchy, and rebellion.

Does order reign amongst men? There is no need here to answer the question; each person has only to lift up his eyes and behold the world. Why does the disorder exist? Because men are out of harmony with God. Men are conscious of the disorder, but they are ignorant of its cause. It is for us, in the coming work, to tell them plainly what is the matter with the world. Non-Christian reformers are wasting their time in trying to suppress *effects*; it must be ours to expose the *cause* of the infidelity of our time. We need to preach the truth that God's rights take the first place in life, and that we are but creatures sent into this world to accomplish the will of the Creator. This is the foundation of all religion and of all duty, but it is

A MISSING NOTE IN LIFE;

ours is the responsibility to try and restore it. Emphasizing this truth, we can show that it is the centre of all life. The individual who gives to God his rights will at once be placed in harmony with God: true to God, we cannot fail to be true to our neighbour; true to our neighbour, we shall not want to rob him, to seduce him, or to kill him, nor shall we vote him beneath us because he happens to live in South Africa, and to possess a skin darker than ours.

The sin and wretchedness and peculiar shame of our epoch is due entirely to the ignoring of God's rights in men. Let us bring this forward as the commanding truth of the hour, and in the power of the Holy Ghost preach and insist upon it until men's consciences burn with shame; then, and not until then, can we return to the beautiful Gospel of the love of God, the compassion of Christ, and the simplicity of Faith. This truth of the rights of God is pre-eminently the needful message for our present condition. The country must be awakened to it there is no salvation without it.

God in Foreign Missions.

By Dr. A. T. PIERSON.*

MY subject is "The Superintending Providence of God in Foreign Missions." God is in creation; God is in history; and especially mission history, which is a mystery until read as His story. The word Providence, means literally *forevision*, and hence *foreaction*—preparation for what is foreseen; and expresses God's invisible rule of this world, including his care, control, guidance, as exercised over both the animate and inanimate creation. For our present purpose the word Providence, may be limited to God's activity in the entire control of persons and events.

We are to trace the working of the Creator and Ruler of the matter-worlds, and time-worlds, and worlds of being, controlling the blind forces of nature and the intelligent forces of human nature, so as to make all serve his ends as Redeemer. The work of missions has on it the seal of his authority. Thus the whole course of missions becomes God's march through the ages. He has his *vanguard*, the precursors or forerunners that prepare his way, making ready for, and heralding, his approach. He has his *bodyguard*, the immediate attendants that signalize his actual advance, bear his banners, and execute his will; and He has his *rearguard*, the resultant movements consequent upon, and complementary to, the rest. God's superintending providence in missions is thus seen in the Divine preparations for world-wide evangelization, in the Divine co-operation in missionary activity, and in the Divine benediction upon all faithful service.

God's preparations have reached through millenniums. But, within the century just closing, we may see Him moving before us, opening doors and shaping events, causing the removal of obstacles and the subsidence of barriers, raising up and thrusting forth workers, and furnishing new facilities. His co-operation is seen in

THE UNITY AND CONTINUITY

of the work, in the marked fitness between the workers and the work, the new fields and the new facilities. Startling correspondences in mission history reveal his omnipresence and faithfulness, such as synchronisms and successions among his chosen servants, parallel and converging lines of labour, and connecting links of service. All these and much more show, behind the lives and deeds of the workmen, One who wrought in them both to will and to work.

As to Divine preparation for world-wide ministries to human souls, what events and what messengers have been his chosen forerunners! The first half of the eighteenth century seemed more likely to be the mother of iniquity and idolatry than to rock the cradle of world-wide missions. Deism in the pulpit, and practical atheism in the pew, naturally begat apathy, if not antipathy, toward Gospel diffusion. How then came a century of modern missions? Three great forces God marshalled to co-operate: the obscure Moravians, the despised Methodists, and a little band of intercessors, scattered over Britain and America. There had been a consecrated few in Saxony for about 100 years, whose hearts' altars had caught fire at Huss's stake, and fed that fire from Spener's pietism and Zinzendorf's zeal.

THREE PRINCIPLES

underlie the whole life of the United Brethren. Each disciple is to find his *work* in witness for God; second, his *home* where the widest door opens and the greatest need calls; and third, his *cross* in *self-denial* for Christ.

The Holy Club of Lincoln College, Oxford, touched by Moravian influence, took on a distinctively missionary character. Their motto had been "Holiness to the Lord:" but holiness became wedded to service, and evangelism became their watchword. Just then, in America, and by a strange coincidence, Jonathan Edwards was unconsciously joining John Wesley and the Moravians in preparing the way for modern missions. In 1747 Edwards sent forth his bugle-blast from Northampton, New England, calling God's people to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That bugle-blast found echo in Northampton, in old England, and William Carey resolved to undertake to organize mission effort—with what results we all know. Thus modern missions came of a symphony of prayer! At the most unlikely hour of modern history, God's intercessors in England, Scotland, Saxony, and America repaired the broken altar and called down the heavenly fire.

We turn now to look at the history of the missionary century. There was a rapid *opening of doors* in every quarter. At the beginning of the century cannibalism in the Islands of the Sea, fetishism in the Dark Continent, exclusivism in China and Japan, the rigid caste system in India, intolerance in papal lands, ignorance, idolatry, superstition, depravity, everywhere, but in most cases conspiring together, reared before the Church

IMPASSABLE WALLS, WITH GATES OF STEEL.

In most countries, to attempt to bear the good tidings was simply to dare death for Christ's sake. The only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves.

As the little band advanced on every hand, the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Korea, Turkey, Africa, Mexico, and South America, the Papal States, were successively and successfully entered. Within one decade from 1850 to 1860, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population. At the same time God was raising up workers in unprecedented numbers, and men and women so marvellously fitted for the exact work and field, as to show his unmistakable foresight and purpose.

Think of William Carey's inborn adaptation to his work as translator in India; of Livingstone's fitness for missionary explorer and general in Africa; of Alexander Duff's capacity for educational work in India; of Adoniram Judson's schooling for the building of an Apostolic Church in Burma; of John Williams's unconscious training for evangelist in the South Seas.

Study the theology of inventions, and watch the furnishing of new facilities for the work as it advanced. He who kept back

THE THREE GREATEST INVENTIONS

of Reformation times, the mariner's compass, the steam engine, and the printing press, until his Church put on her new garments, waited to unveil nature's deeper secrets, which should make all men neighbours until the reformed Church was mobilized as an army of conquest!

At times this superintending providence of God has inspired awe by unmistakably judicial strokes of judgment, as when in Turkey in 1839, in the crisis of missions, Sultan Mahmud suddenly died, and his edict of expulsion had no executive to carry it out; his successor, Abdul-Medjid, signalizing the succession by the issuing of a new charter of liberty. Or as when in Siam, twelve years later, at another such crisis, God, by death, dethroned Chaum Klow, the reckless and malicious foe of missions, and set on the vacant throne Maha-Mong-Kut, the one man in the empire taught by a missionary and prepared to be the friend and patron of missions, as also his son and successor, Chula-langkorn!

These are but parts of God's ways. The pages of the century's history are here and there written in blood, but even the blood has a golden lustre. The churches of Polynesia and Melanesia, of Syria and Africa, of India and China, stand rooted in martyr graves as the oak stands in the grave of the acorn, or the wheat harvest in the graves of the sown seed. It is part of God's plan that thus the consecrated heralds of the Cross shall fill up the measure of the sufferings of Christ in their flesh, for his body's sake, which is the Church. He who thus prepared the way, and wrought in and with the workers, has shown the same superintending providence in

THE RESULTS OF MISSIONS.

Two brief sentences outline the *direct* results in the foreign field: First, native churches have been raised up with the three features of a complete church life—self-support, self-government, and self-propagation; and second, every richest fruit of Christianity, both in the individual and in the community, has been found growing and ripening wherever there has been faithful Gospel effort. Then, as to the *reflex* action of missions on the Church at home: first, Thomas Chalmers' remark, that "foreign missions act on home missions not by exhaustion, but by fermentation;" and second, Alexander Duff's wise saying, that "the Church that is no longer evangelistic will soon cease to be evangelical."

The whole hundred years of missions is a historic commentary on these four comprehensive statements. God's Word has never returned to Him void. Like the rain from heaven, it has come down, not to go back until it has made the earth to bring forth and bud, yielding not only bread for the eater, but seed for the sower, providing for salvation of souls and expansion of service. Everywhere

GOD'S ONE EVERLASTING SIGN

has been wrought. Instead of the thorn has come up the fir tree, and instead of the brier the myrtle tree—the soil of society exhibiting a total change in its products, as in the Fiji Group, where a thousand churches displace heathen fanes and cannibal ovens; or as among the Karens, where, on opposing hills, Schway Mote Tau Pagoda confronts the Kho Thah Byu Memorial Hall, typical of the old and the new.

God has distinctly shown his approval of missionary zeal and enthusiasm in the Church at home which supplied the missionaries. Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity that the spirit of missions is now recognised as the Spirit of Christ. Solomon's proverb is proven true: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." And Christ's paradox is illustrated: "The life that is saved is lost, and the life that is lost is saved." Phillips Brooks, with startling force, compares the Church that apologizes for doing nothing to spread the good news, on the ground of its poverty and feebleness, to the parricide who, arraigned in court for his father's murder, pleads for mercy on account of his orphanhood! The hundred years have demonstrated that "religion is a commodity of which the more we export the more we have remaining."

What seal of God upon mission work could be more plain than the *high ideals of character* seen in the missionaries themselves. They have shown

UNSELFISH DEVOTION TO CHRIST,

unswerving loyalty to the Word, and unsparing sacrifice for men. Theodore Parker said that it was no waste to have spent all the money missions had cost, if they gave us one Judson. Here, on the mission field, are to be found, if anywhere, the true succession of the apostles, the new accessions to the goodly fellowship of the prophets, and the continued procession of the noble army of martyrs.

Surely all this is the standing proof of the superintending providence of God. He who gave our marching orders and gave at the same time the promise of his perpetual presence on the march, has kept his word—"Lo I am with you alway, even unto the end of the age." At every step He has been seen by faith, the Invisible Captain of the Lord's Host; and in all victories there has been, behind the sword of Gideon, the sword of the Lord.

This whole history reminds us of that conspicuous passage in the Acts of the Apostles, where, within the compass of twenty verses, fifteen times *God* is put boldly forward as the one Actor in all events. Paul and Barnabas rehearsed, in the ears of the Church at Antioch and afterwards at Jerusalem, not what *they had done* for the Lord, but all that *He had done with them*, and how *He had opened the door*

* The substance of an address delivered at the Ecumenical Missionary Conference in New York.

of faith unto the Gentiles; what miracles and wonders *God had wrought* among the Gentiles *by them*. And, in the same spirit, Peter, before the council, emphasizes how God had made his choice of himself the very mouth whereby the Gentiles should hear the word of the Gospel and believe; how He had given them the Holy Ghost and

PUT NO DIFFERENCE

between Jew and Gentile, purifying their hearts by faith; and how He who knew all hearts had thus borne them witness. Then James, in the same strain, refers to the way in which *God had visited* the Gentiles to *take out* of them a people for his name; and concludes by two quotations or adaptations from the Old Testament which fitly sum up the whole matter:

"The Lord *who doeth all* these things." "Known unto God are *all his works* from the beginning of the world." (Acts xiv. 27 to xv. 18).

God is thus the one Agent or Actor; even conspicuous apostles, like Paul and Peter, being only his instruments. God was working upon man through man, choosing a man to be his mouthpiece, with his key unlocking shut doors; God was visiting the nations, taking out a people for his name, turning sinners into saints, purifying hearts and bearing them witness; He and He alone did all these wondrous things, and according to his knowledge and plan of what He would do from the beginning.

There is, indeed, a superintending Providence of God in foreign missions; the King is there in imperial conduct, the Lawgiver in authoritative decree, the Judge in reward and penalty; God, the eternal, marshalling the ages with their events; God, the omnipresent, in all places equally controlling; God, the omniscient, wisely adapting all to his ends. The Father of spirits, discerning the mutual fitness of the worker and his work, raises up men of the times for the times. Three of the most conspicuous movements of the century have been the creation of a new regiment of Medical Missions, the Woman's Brigade, and the Young People's Crusade. But one thing more is needful, namely, to recognize the invisible Captain of the Lord's Host as on the field, to hear his clarion call summoning us to the front, to echo his word of command; and in the firm faith of his leadership, pierce the very centre of the foe, turn his staggering wings, and move forward as one united host in one overwhelming charge.

Sunday.

"This is the day which the Lord hath made."

ANOTHER day of holy peace,
Another day of blissful calm;
From toil a day of sweet surcease,
For wounded hearts a day of balm.

A happy day, for long ago,
Above the others it was blest.
Six days the Maker worked; but lo!
Upon the seventh took his rest.

On this glad day the Holy One
Shook off the bondage of the tomb.
The Dayspring rose, and soon the sun
Irradiated all the gloom.

On Sunday, too, the Holy Dove—
The blessed Comforter—was sent
To pour into our hearts his love,
And flood our spirits with content.

A joyous day it needs must be,
If we devote it to the Lord,
At home in perfect harmony,
At church with saints in sweet accord.

A day to be set all apart,
And to the loving Saviour given,
To worship Him with all our heart,
As angels in the courts of heaven.

A day that is a shadowy type
Of rest on yonder golden shore,
When all the harvest shall be ripe,
And garnered in the heavenly store.

MARY G. HUNTER.

The Indian Famine.

THE preoccupation of the public mind by the Transvaal War has, we fear, prevented our full realization of the horrors of the Indian Famine. Six millions of people are in receipt of relief; but even this figure conveys no idea of the appalling magnitude of the suffering. The Simla correspondent of the *Standard* states that "the present famine is as bad, if not worse, than any two previous famines of which we have records put together." The details of suffering and of starvation make one speechless with horror. Yet, owing doubtless to the war, the charitable aid from this country is only about one-quarter of what it was three years ago. Sir William Wedderburn recently made a motion in the House of Commons on behalf of a national grant from the Treasury for the work of alleviating the sufferings in India. All that has been done, so far, in this direction is to debate it and to refuse it, on the ground that the Indian Government "fear the creation of a claim for financial interference." Surely, however, there ought to be no two opinions about making a grant for meeting an unparalleled need.

MORE SUPPLIES FOR THE FAMINE.

We have again the pleasure of recording a number of generous gifts of food for the relief of the famine sufferers.

Messrs. Horlick and Co., in addition to executing an order for £10 worth of their milk, are contributing thirty-six dozen of the same as a donation.

Messrs. Alexander Crawford and Son, of Belfast, are sending one ton of their amylaceous food, made from the finest Irish wheat.

Miss Carr, of Carlisle, is giving twelve drums of biscuits.

Mr. Chambers, of Gibraltar, sent £5 to Messrs. Allen and Hanbury for half a gross of their milk food and one gross of malted food.

Some ladies at Geneva instructed Messrs. Nestlé to send in two cases of their milk food.

Nearly all the above donations have been given spontaneously, as the result of reading in THE CHRISTIAN of what was being done. In addition, many friends are sending money for the purchase of food, and these amounts are put to Rev. Dennis Osborne's fund, as, although the suggestion originally came from Dr. Valentine, of Agra, the distribution of the food is being superintended in India by Mr. Osborne.

SOME EXCELLENT IDEAS.

A friend in Lincoln obtained some of our "Illustrated Famine Leaflets,"* and, pasting one on cardboard, placed it outside his shop window, with a box beneath. As a result he sends a cheque for £5, the amount of the first week's collection. He truly says that many who are not reached by collections in places of worship will avail themselves of such opportunities of giving as he has afforded.

From a correspondent at Edinburgh we learn that he purchased some of the Famine leaflets and distributed them throughout his neighbourhood, with an intimation that a collecting box would follow. One day's collection realized £3.

There are many other ways of helping which will doubtless occur to our readers, and we are glad to know of the various efforts that are being put forth. The need is so great that the help of everybody, whether much or little, will be appreciated by the devoted workers who, in the famine districts, are bearing so heavy a burden at this time.

All gifts, whether in money or foods, sent to us are promptly forwarded to the missionaries of various societies labouring in the famine districts, so that our readers may depend upon their donations accomplishing the greatest possible amount of good.

* These leaflets can be obtained from our publishers at the following rates, post free: 100, 2s.; 500, 8s. 6d.; 1,000, 15s. They will be found very useful for distribution, either privately or at meetings, and cannot fail to arouse the sympathy of all into whose hands they may come.

NOTES FROM WORKERS.

Rev. ROBERT WARD, who at the request of the Government authorities, has undertaken to supervize the Famine Poor House at Godhra, writes from the Methodist Episcopal Mission House, Godhra, Panch Mals: "In spite of the utmost care taken by Dr. Mistri (the civil surgeon) and the staff, there are about

THIRTY DEATHS DAILY.

That is to say, the majority of the people arrive just in time to die. On the other hand, many of them get steadily stronger and are ultimately drafted on to the ordinary Famine Relief Works.

"Where the relief works, or any portion of them, are under the control of native officials, there is very little hope for the poor creatures who dare to complain about anything whatsoever. I know of a Hindu official who leisurely kept some 14,000 famine labourers waiting for their pay until he felt inclined to sign the cheque which was necessary.

"Nearly adjoining the Poor House is a camp of 14,000 toiling sufferers. Men, women and children are living out in the open dried-up bed of a large lake, with nothing but a bamboo mat between them and the fierce sun, day after day. The little ones cry out for water, but as they open their little mouths, they are filled with the blinding hot dust which has been stirred up by thousands of restless feet.

A CHOLERA EPIDEMIC.

"As the remainder of the water gradually evaporated in the fierce heat, the people were surprised to see the fish so close and so big that they could be caught by hand. For two or three whole nights the famishing crowds seized, cooked, and devoured the fish as fast as they could. It is supposed that many of them ate fish which was fetid, but whatever the case, a fearful form of Asiatic cholera broke out so suddenly that about 200 persons perished the first day. Then, the panic seized the multitude and they fled in all directions, throwing down their tools and abandoning their dead and dying. While riding to the burning ground to see that the bodies were being properly disposed of, I found that the bearers of the biers had themselves been stricken down in front of the pyre. The civil surgeon and I administered some medicine and did all we could, but without avail. A young woman who was carrying small quantities of bricks upon her head for the mission orphanage suddenly sank down upon the ground, and, in spite of all that we could do, died within four hours. Her husband heard the news at four in the afternoon, and three hours after he also was dead. Their child followed. The grand-father carried the dead body on his shoulder to my compound, and I disposed of it, first giving the poor old man and the remaining children some cholera mixture. The people suddenly fall, in the midst of conversation, and rapidly sink, notwithstanding the most rapid treatment. And so the fearful disease spreads abroad, and none of us yet can say what the end may be. Gruesome as this account must seem, the actual sights are so dreadful that one cannot describe them. I have kept back the worst things."

Mrs. E. H. LAWSON, writing from Aligarh, describes the relief work undertaken by her husband and herself: "We have 170 widows, with their 40 babies, and 170 boys and 40 or more girls, all new refugees in addition to our 400 of three years ago. We are busy fitting up sheds so as to be able to take more. We feel God will help us to care for these poor ones. The suffering is increasing as the heat approaches."

Our Workhouse Poor.—The lot of the poor is hard enough at the best, but it is, of course, much more trying in sickness; and it is, therefore, gratifying to find that, although there has been a great improvement of late years in poor law nursing, the Northern Workhouse Nursing Association, Manchester, in a recent report, refers to the fact that a number of schools are making praiseworthy efforts to secure a higher training for workhouse nurses. Many workhouse hospitals have already been furnished with nurses by this and kindred Associations, and there is room to hope that through such means the life of the workhouse may be brought still more into accord with Christian fellowship.

The Messiah Manifested.

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

JOHN'S life, at this period, was an extraordinary one. By day he preached to the teeming crowds, or baptized them; by night he would sleep in some slight booth, or darksome cave. But the conviction grew always stronger in his soul, that the Messiah was near to come, and this conviction became a revelation.

The dim characteristics of His glorious personality glimmered out on the sensitive plate of his inner consciousness, and he could even describe Him to others, as well as delineate Him for himself.

He conceived of the coming King, as we have seen, as the Woodsman, laying his axe at the root of the trees; as the Husbandman, fan in hand to winnow the threshing-floor; as the Baptiser, prepared to plunge all faithful souls in his cleansing fires; as the Ancient of Days, who, though coming after him in order of time, must be preferred before him in order of precedence, because He was before him in the Eternal Glory of his Being (John i. 15-30). He insisted that he was not worthy to perform the most menial service for Him whose advent he announced. "I am content," he said in effect, "to be a voice, raised for a moment to proclaim the King, and soon dying on the desert air, whilst the person of the crier is unnoticed and unsought for. 'There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.'"

John was not only humble in his self-estimate, but also in his modest appreciation of the results of his work. It was only transient and preparatory. It was given him to do, but it would soon be done. He was to bid the people to believe on Him who should come after him (xix. 4). He was the morning-star ushering in the day, but destined to fade in the glory of ruddy dawn, as it flooded the eastern sky. But our impression of

THE SUBLIME HUMILITY

of this great soul will become deeper, as we consider that marvellous scene in which he first recognised the divine mission and claims of his Kinsman, Jesus of Nazareth. Consider the meeting between the Sun and the star, and take it as indicating an experience which must always supervene on the cleansed and holy soul, which desires and prepares for it.

I. Our Lord's Advent to the Jordan Bank. Picture that remarkable scene. The arrowy stream, rushing down from the Lake of Galilee to the Dead Sea; the rugged banks; the shadowy forests; the erect, sinewy form of the Baptist; and Jesus of Nazareth, as depicted by the olden traditions, with auburn hair, searching blue eye, strong, sweet face, and all the beauty of his young manhood. At the sight of Him, note how the high look on the Baptist's face lowers, how his figure stoops in involuntary obeisance, how the voice that was wont to ring out its messages in accents of uncompromising decision, falters and trembles!

John said, "I knew Him not" (John i. 31); but this need not be interpreted as indicating that he had no acquaintance whatever with his Divine relative. Such may have been the case, of course, since John's life had been spent apart from the haunts of men. It is more natural to suppose that the cousins had often met, as boys and afterwards. But the Baptist had never realized that Jesus was the Messiah whose advent he was sent to announce. He had not recognised his high descent and claims. Perhaps it had never occurred to him that this village carpenter, so closely related to himself, whose course of life was apparently so absolutely ordinary and commonplace, could be He of whom Moses in the Law and the Prophets did write. In this sense John could truly say, "I knew Him not."

But John knew enough of Him to be aware of his guileless, blameless life. The story of his tender love for Mary, of his devotion to the interests of his brothers and sisters, of his undefiled purity, of his long vigils on the mountains till the morning called Him back to his toils, of his deep acquaintance with Scripture, of his speech about the Father—had reached the Baptist's ears. He had come to entertain the profoundest respect amounting to veneration for his Kinsman; and, as He presented Himself for baptism, John felt that there was a whole heaven of difference between Him and all others. These publicans and sinners, these Pharisees and Scribes, these soldiers and common people, had every need to repent, confess, and be forgiven; but there was surely no such need for Him, who had been always, and by general acknowledgment, "holy, harmless, undefiled, and separate from sinners." "I have need," said he, "to be baptized of Thee, and comest Thou to me?" (Matt. iii. 14).

II. The Significance of Christ's Baptism. "Suffer it to be so now: for thus it becometh us to fulfil all righteousness"—with such words our Lord overruled the objections of his loyal and faithful Forerunner. This is the first recorded utterance of Christ, after a silence of more than twenty years; the first also of his public ministry: it demands our passing notice. He does not say, "I have need to be baptized of thee;" nor does He say, "Thou hast no need to be baptized of Me." He does not stay to explain why the greater should be baptized by the less; or why a rite which confessed sin was required for one who was absolutely sinless. It is enough to appeal to the Baptist as his associate in a joint necessary act, becoming to them both as

PART OF THE DIVINE PROCEDURE,

and therefore claiming their common obedience. "It becometh us (you and me), to fulfil all righteousness."

In his baptism, our Lord acknowledged the divine authority of the Forerunner. As the last and greatest of the prophets, who was to close the Old Testament era, for "the law and the prophets prophesied until John"; as the representative of Elijah the prophet, before the great and notable day of the Lord could come; as the porter of the Jewish fold—John occupied a unique position, and out of deference to his appointment by the Father, and in acknowledgment of his office, Jesus sought baptism at his hands.

John's baptism, moreover, was the inauguration of the Kingdom of Heaven. In it the material made way for the spiritual. The old system, which gave special privileges to the children of Abraham, was in the act of passing away, confessing that God could raise up children to Abraham from the stones at the water's edge, and demanding that those who would enter the kingdom must be born from above, of water and of the Spirit. It was the outward and visible sign that Judaism was unavailing for the deepest needs of the spirit of man, and that

A NEW AND MORE SPIRITUAL SYSTEM

was about to take its place; and Christ said, in effect, "I, too, though King, obey the law of the kingdom, and bow my head, that, by the same sign as the smallest of my subjects, I may pass forward to my throne."

There was probably a deeper reason still. That Jordan water, flowing downwards to the Dead Sea, was symbolical. In the purity of its origin, amid the snows of Hermon, and in the beauty of its earlier course, it was an emblem of man's original constitution, when the Creator made him in his own image and pronounced him very good; but in these sullied and troubled waters hurrying on to the Sea of Death—waters in which thousands of sinners had confessed their sins, with tears and sighs—how apt an emblem was here of the history of our race, contaminated by the evil that is in the world through lust, and meriting the wages of sin—death! With that race, in its sin and degradation, our Lord now formally identified Himself. His baptism was his formal identification with our fallen and sinful race, though He knew no sin for Himself, and could challenge the minutest inspection of his enemies: "Which of you convinceth Me of sin?"

Was He baptized because He needed to repent, or to confess his sins? Nay, verily! He was as pure as the bosom of God, from which He came; as pure as the fire that shone above them in the orb of day; as pure as the snows on Mount Hermon, rearing itself like a vision of clouds on the horizon: but He needed to be made sin, that we might be made the righteousness of God in Him. When the Paschal lamb had been chosen by the head of a Jewish household, it was customary to take it, three days before it would be offered, to the priest, to have it

SEALED WITH THE TEMPLE SEAL;

so our Lord, three years before his death, must be set apart and sealed by the direct act of the Holy Spirit, through the mediation of John the Baptist. "Him hath God the Father sealed."

"It becometh us"—I like that word, *becometh*. If the Divine Lord thought so much about what was becoming, surely we may. It should not be a question with us, merely, as to what may be forbidden or harmful, what may or may not be practised and permitted by our fellow-Christians, or even whether there are distinct prohibitions in the Bible that bar the way; but if a certain course is becoming. "Need I pass through that rite?" *It is becoming.* "Need I perform that lowly act?" *It is becoming.* "Need I renounce my liberty of action in that respect?" *It would be very becoming.* And whenever some hesitant soul, timid and nervous to the last degree, dares to step out, and do what it believes to be the right thing, because it is becoming, Jesus comes to it, enlinks his arm, and says, "Thou art not alone in this. Thou and I stand together here. It becomes *us* to fill up to its full measure all righteousness." Ah, soul, thou shalt never step forth on a difficult and untrodden path without hearing his footfall behind thee, and becoming aware that in every act of righteousness Christ identifies Himself, saying, "It becometh *us* to fulfil all righteousness."

"Then he suffered Him." Some things we have to *do* for Christ, and some to *bear* for Him. Active virtues are great; but the passive ones are rarer and cost more, especially for strong natures like the Baptist's. But, in all our human life, there is nothing more attractive than when

A STRONG MAN YIELDS TO ANOTHER,

accepts a deeper interpretation of duty than he had preceived, and is prepared to set aside his strong convictions of propriety before the tender pleadings of a still, soft voice. Yield to Christ, dear heart. Suffer Him to have his way. Take his yoke, and be meek and lowly of heart—so shalt thou find rest.

III. The Designation of the Messiah. It is not to be supposed that the designation of Jesus as the Christ was given to any but John. It was apparently a private sign given to him, as the forerunner and herald, through which he might be authoritatively informed as to the identity of the Messiah—"Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit." The same thought appears from putting a perfectly legitimate construction on the words of Matthew (iii. 16): "Lo, the heavens were opened unto him" (*i.e.*, the Baptist), "and he saw the Spirit of God descending as a dove, and coming upon Him."

The exclamation, *lo*, indicates his startled surprise. He saw far away into the blue vault, which had opened into depth after depth of golden glory. The stress of the narrator, as he told the story afterwards, was that the Spirit not only came, but *abode*. Here was the miracle of miracles, that He should be willing to *abide* in any human temple, who, like Noah's dove, had for so many ages wandered restlessly over the deluge of human sin, seeking a resting-place, but finding none.

The voice of God from heaven proclaimed that Jesus of Nazareth was his beloved Son, in whom He was well pleased; and the Baptist had no further doubt that He was the Desire of all Nations.

John now knew that his mission was nearly fulfilled, that his office was ended. He had opened the gate to the true Shepherd, and must now soon consign to Him all charge of the flock. Jesus must increase, while he decreased. He that was from heaven was above all; as for himself, he was of earth, and spake of the earth. The Sun had risen, and the day-star began to wane.

Day by Day.

SUNDAY, May 20. Psalm xcvi.

THERE is a close similarity between Psalms xcvi. and xcviii. They are made on the same pattern, and should be compared.

Throughout the Bible there are grave hints of the veil which sin has drawn over our world. Whether other worlds are suffering as this we cannot say, though it is probable that the devastation caused by evil is not confined to our small planet. Creation groaneth and travaileth together until now. It has been subject to vanity, not of its own will, but by reason of him (that is, by reason of the god of this world, the prince of the power of the air) who subjected it. It is under the bondage of corruption, and awaits the manifestation of the sons of God. Goethe said that nature seemed to him as a captive maiden sighing for release. The injustice and evil perpetrated on our world have turned its songs into sighs, its *Jubilates* into *Miserere*s.

Here, however, the scene is reversed. The psalmist beholds the throne of God, exalted above the world. He comes to reign. He judges the people with equity. He brings back righteousness and truth which had fled the world. Honour and majesty go before Him, strength and beauty attend his train.

Forthwith nature breaks into song. The heavens are glad and the earth rejoices; the seas, like the bass organ stop; the field, with the hum of human life; the trees of the wood, quivering throughout their foliage with the musical response of the wind, break into praise, and earth sings again in the choirs of her sister stars. There is a sure precursor of all this in the gladness which the heart, that is itself at peace with God, detects in the world. To the man who loves God, the song of the new heavens and the new earth seems already to have commenced.

MONDAY, May 21. Psa. xcvii.

The keynote of this psalm and of Psalm xcix., which is parallel to it, is the Reign of God. How truly this holy singer thinks of it. To the man who is alienated from God by wicked works, God's reign means misery; to the believer it is the inauguration of harmony and joy. From isle to isle, through the archipelago, the contagious glory spreads, as though angel-heralds stepped from islet to islet with the announcement of the Divine kingdom, as happy children skip across the stepping-stones of a brook.

The reign of God, which is righteousness and judgment, is often a matter rather of faith than sight. Clouds and darkness are round about Him. Through the thick canopy the eye of sense cannot penetrate. Why He permits Satan to tempt; why He allows Death's scythe to mow down manhood in its strength, and maidenhood in its tender beauty; why innocent children suffer so cruelly for sins in which they had no part—ah, what clouds and darkness are here!

Sometimes God comes in fire (*v.* 3), as at Sinai, or on the day of Pentecost, which took place upon the anniversary of the majestic theophany of Sinai. Days come like that on which Jerusalem fell, or the Turk took Constantinople, or the Spanish Armada was scattered along our northern shores, or the greatest despotism of modern days was shattered on the field of Waterloo—then hills melt like wax. They that boast themselves of idols are ashamed, whilst the inner circle of those who love God rejoices. Through all these dark and terrible dispensations, which are as the dreary days of autumn, God is sowing light for his people. The sower goes forth weeping, bearing precious seed; but he comes again rejoicing, bearing his sheaves in the warm autumn glow. Count that every tear, pang, disappointment, and heart-break is a seed which shall bear a hundred-fold of joy. Be glad, then, with the joy of faith, if not of sense.

(674)

TUESDAY, May 22. Psa. xcviii.

This psalm, as we have seen, is parallel to xcvi. As that dealt with the reign of God which brings joy to the universe, this deals with the conflict on which his reign is based. "His right hand and his holy arm have brought salvation."

It was easy for God to create, but before He could redeem He had, in the Person of his Son, to become a man of war, and to enter into conflict with the prince of darkness. He met him in the forty days of temptation, throughout the trials, wrestlings, and conflicts of his ministry, and notably in the hour and power of darkness which he endured in the Garden and on the Cross. But He openly showed his righteousness and salvation when, in his resurrection and ascension, He put off from Himself the principalities and the powers, making a show of them openly, and triumphing over them in his Cross (Col. ii. 15).

See how all his path upward is lined with triumphal greetings! The earth breaks forth, and sings for joy; angels with trumpets, and sound of trumpet, make a joyful noise before the King. Far from the noise of warriors, at the places of drawing water, the triumphant acts of the Lord are rehearsed. And as He ascended, so shall He come again. When He cometh to judge the earth, to set up his millennial kingdom, to establish righteousness and equity, seas and floods, mountains and hills, shall praise Him. Why will you not live in these great hopes? Why not listen to these songs that pour into and over the anguish and sorrow of the world? Be optimistic. God shall triumph yet, and the public-house and house of shame shall be converted into museums and schools of holy song. Let the new song begin in thy new heart.

WEDNESDAY, May 23. Psa. xcix.

This psalm, as we have seen, is paralleled with xcvii. There Jehovah's reign is associated with the gladness of faith, here with the trembling of mortal and sinful hearts. Thrice we are reminded that He is holy (3, 5, 9). This threefold ascription of earth, concerning the holiness of God, answers the threefold ascription of heaven, where one seraph cries to the rest, saying, Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of his glory (Isa. vi. 3).

God's holiness is terrible to sinners. It inspires even his own people with awe. However near we come to Him in Christ, we always must remember that we are sinful men who have no right to stand before Him, save through the mediation, and in the righteousness of his Son. If we dwell always upon our sinnership, we shall have no comfort or joy as we approach Him in whose eyes the heavens are not clean. But in so far as we appreciate the finished work of Christ, and our standing therein, the peace of God that passeth all understanding fills our heart and mind.

How great God must be who can reckon Moses, Aaron, and Samuel as his servants! And we are permitted, though immeasurably beneath them in personal character and gift, to be among his priests, to call upon his Name, to hear Him speaking from the pillar of cloud. Let us all walk worthy of our high calling! Let us fear this great and holy God, who cannot tolerate sin in his children, and will not scruple to inflict pain if sin is persisted in. He does forgive, glory to his Name, but He will not hesitate to take vengeance on those sins which we presumptuously and knowingly permit.

THURSDAY, May 24. Psa. c.

This psalm is called the Old Hundredth, but it is always new. It is a summons to all lands to praise. The soul from which it burst like a crystal stream from the rocks, must have had broad views which overleapt the narrow isolation of Judaism. Think of a Jew so catholic in heart as to want all lands to join the mighty chorus of praise, as all shores are washed by the sea! It is the missionary hymn of the Church!

The heralds of the Cross go forth to summon all lands to come before God's Presence with songs. They go to make men know that Jehovah is God; that He is the Creator who made, and the Redeemer who purchased us to God by his blood; the Shepherd who has other sheep than those of the Jewish fold, which, through the centuries, He goes to seek. They go with the glad tidings that the Lord is good; that if there be tares in the world, an enemy hath done this; that there is forgiveness with Him, because his mercy endureth for ever; that men may safely reckon on Him, because his faithfulness is unto all generations.

Notice the significance of the R.V. in *v.* 3. It is He that hath made us, and *we are his*. His, because He made us. Not our own, because bought with a price, a people for his own possession, zealous of good works. Have you ever realized this—that God hath an absolute claim upon you? You may ignore it, as Onesimus his obligation to his master Philemon; you may be a runaway slave, but your attempt to exercise your rights apart from God, does not absolve you from your bounden duty and service. How much wiser and happier for you to look up into his face, and say, I am thine; save me, keep me, shepherd me. Then enter into the gates of life, which open one behind the other, always giving thanks.

FRIDAY, May 25. Psa. ci.

This psalm was, as the title indicates, composed by David, and probably at the commencement of his reign. It contains a number of resolutions on which he was prepared to act.

First, he made up his mind that he would give heed to the perfect way (*v.* 2 R.V. mar.), and would walk in his house in the integrity of his heart. Next, he made up his mind to choose his friends with rigorous care, that froward hearts and evil persons should depart from him; that he would not enter into close relations with those that slandered their neighbours, or gave evidence, by their high looks, of proud hearts. Deceit and falsehood were alike to be banished from his palace; whilst faithful souls, who walked in a perfect way, should minister to him. Finally, he made up his mind to carry out his rule into the public state, that the wicked might be put out of the way, and the righteous exalted.

It was an excellent programme, and happy would he have been if, throughout his life, he had rigorously adhered to it. But he found, as we all do, how great a difference there is between resolving and maintaining the life upon the level of resolve. Indeed, only the Holy Spirit is competent for this. It is not possible for us to exercise his absolute power in the selection of our environment. It is often necessary for us to dwell in homes and places of business with those whom we would not choose. But we can, at least, forbear making any of these our intimates, associates, and friends, with whom we spend our leisure and recreative hours (1 Cor. v. 9-11).

SATURDAY, May 26. Psa. cii.

From sorrow the heart turns to the Lord, who abides for ever, and we must remember that the Holy Spirit invites us to appropriate these words as an address to the Son of God (see Heb. i. 10-12). "The Lord shall arise and have mercy upon Zion." Does not this indicate that the sorrow of the afflicted described in the previous paragraph was more connected with the desolations of the city of God and of the holy temple, than with any personal misfortune? The pious Jew always counted Jerusalem above his chief joy, and therefore if the city was laid waste, he gave himself up to hopeless grief. But whenever a soul feels thus, deliverance is near. Prof. Finney tells of a woman who came to her pastor, under such concern about souls that she could neither eat nor sleep, asking him to appoint an inquirers' meeting; and though there were no signs of revival, it suddenly broke out. When Christians take pity on the stones and dust of the Church of God, the time to have pity upon her—yea, the set time has come.

Behold the unchanging Christ! Creation may wax old, the heavens and earth may be laid aside as an outworn garment, the old order may give place to new, but, beneath the change of dispensation, for evermore Jesus Christ will remain. How delightful those immortal words, "But Thou remainest."

Prof. White's Bible School.

THAT a strong interest has been aroused in the series of Bible studies which Professor Wilbert W. White has inaugurated, is evidenced both by the large attendances and by the keen attention with which the speaker has been followed.

The subject of the lecture at Queen's Hall, on Friday last, was "The God of Abraham." At the outset, Professor White spoke of the Old Testament as covering what might be termed pre-Incarnation time; the Gospels, Incarnation time; and Acts-Revelation, post-Incarnation time. Considering the first of these, as divided into three periods, we have three dispensations of grace, *i.e.*, from Adam to Noah (Gen. i.-v.), Noah to Abraham (Gen. vi.-xi.), and Abraham to Christ (remainder of O.T.). From the first God's plan was large and beneficent: the idea, which not infrequently obtains, that the character of God as revealed in the Old Testament appears narrow when compared with the large ideas of the New, is entirely erroneous. It was from the beginning that "God so loved the world that He gave his only begotten Son," who was "the Lamb slain from the foundation of the world." God dealt with man in Adam, and man failed. He dealt again through Noah, and again the race failed him. The striking feature of the record is

THE PATIENCE OF GOD

in enduring such things in men, families, and nations as only the All-patient could. The true position is seen in Christ weeping over Jerusalem as he foresaw the impending judgment: "How often *would I*," and "ye *would not*." Only when nothing else will take the place of judgment does judgment come.

In considering the call of Abraham, Professor White pointed out that it was not given in favouritism, but for service. "In thee shall all families of the earth be blessed." The speaker next dwelt briefly on (*a*) the unity of the Book of Genesis; (*b*) the narrowing down process in the genealogical records to the line of Jacob; and (*c*) the incompleteness of the book, showing its introductory and "reaching out" character. There is but little space devoted to the description of the creation; the writer evidently regards man and God's dealings with him as of chief value.

Defining some of the characteristics of the God of Abraham, as revealed in Genesis, Professor White said that He was a living personal being, "I AM," shown to be (*a*) ante-mundane—before the creation; (*b*) supra-mundane—independent of the creation; and (*c*) intra-mundane—"*in* all things," in connection with which Paul's words on Mars Hill may be noted, "In Him we live, and move, and have our being."

Professor White expressed the earnest wish, with reference to critical study of the Bible, that students would familiarize themselves with the material of the books and the relative position in which it is found. The speaker gave emphasis to the point, observing that anyone taking a bicycle to pieces would feel much more confidence in the component parts if he had

PROVED THE MACHINE

to be able to carry. A practical knowledge of the constituent parts of Scripture, and their uses and bearings, is a necessity to safety in criticism. This view would be better appreciated were students brought into more frequent contact with pantheism and polytheism as accepted by hundreds of millions of people in the East. Such contact would result in a realization of the contrast between the materialism of those systems and the idea of a living personal God. Describing an argument which a Brahmin had sought with a missionary in Bengal, the former endeavouring with subtle and dialetical efforts to justify a contention that man is part of the Godhead, and that there is no such thing as sin, Professor White went on to declare, in glowing terms, that critical questions pale before the teaching of the living I AM, and of each man as an independent personality. Not only the whole book of Genesis, but the whole of the New Testament, is a protest against idolatry. The purpose of the writer of Genesis was evidently not to describe the creation, but,

SURROUNDED BY PAGAN PHILOSOPHIES,

to protest against profane worship. He saw men worship objects in nature, the sun, the stars, and so forth, and he declares God made them. The aim was not to inform as to geological development, but to convey the truth that all was God's handiwork. The order of recapitulation is unimportant in view of the great fact.

Professor White next proceeded to inquire why a knowledge of nature and natural forces had not developed under non-Christian systems of religion, and found the reason in the disposition to deify the powers of nature. From the theory of pantheistic theology, that God is in all, it is an easy stage to the polytheism which says everything is God. And so

MEN BECOME AFRAID

of things in nature, of rivers, sun, stars; and progress ceases—there can be no free research. In the order of things in Genesis, however, man is to have dominion (i. 26). Again, the writer of the eighth Psalm has no fear in the matter. He considers "the stars which Thou hast ordained," and says "Thou hast made man to have dominion over the works of thy hands." Science has been taught not to fear, and to-day even a child may bring about great results by merely pressing an electric button. Having demonstrated the obligations of scientific men to revealed religion, Professor White pictured the world dying for

KNOWLEDGE OF THE TRUE GOD,

and went on to refer to the Almighty as a God who takes the initiative, who works in association with man, who is influenced by prayer, who tells his secrets to his friends (Gen. xviii. 17), who knows our frame, adjusting trials to our abilities to endure them, whom to serve is to deny oneself, who links us by promises to Himself, and who is a God of large and beneficent aims.

Remarking further upon a number of these heads, Professor White pointed out that the Bible stands alone in this great characteristic, that it reveals God taking the first step. In other religions the system makes man work towards God; in ours, God comes to man. Others bid men to work and live; ours, to live and work. The speaker then drew a number of spiritual lessons from Abraham's career, revealing the tenderness, wisdom, and power of "the God of Abraham—our father's God and our God."

AN ALTERATION OF PLAN.

On assembling at King's Hall on Monday last, the audience found that Professor White had been summoned to New York owing to the dangerous (and since, fatal) illness of his young son. It is anticipated that the Professor will be away for three weeks; at the expiration of that period he is expected to resume his present series of studies. Meantime the gatherings will be addressed by Mr. J. Campbell White, M.A., Professor White's brother, whose labours in India and elsewhere have made him widely known and loved.

On Monday, Mr. White directed his hearers to "The Business of a Christian's Life." Luther had said, striking his breast, that if asked who lived there he should not say Martin Luther but Jesus Christ. Carey, when asked what was his business on earth, had replied, "My business is to serve the Lord." John Vassar, a consecrated American, who tactfully sought opportunity to deal personally with the unconverted, had succeeded, on one occasion, in leading to Christ a lady to whom he had spoken in a hotel lift. The lady having told her husband, the latter said, "I should have told Vassar to mind his own business." "Well," replied the lady, "had you seen and heard him, you would have thought he *was* about his business." Mr. White proceeded to draw stimulating lessons and illustrations from the life and words of Christ, and ended with an appeal to Christians to make the regeneration of humanity, through our Saviour, the chief business of life.

THE LATE

Rev. G. H. C. Macgregor.

A REMINISCENCE AND TRIBUTE.

IN the summers of 1897-98, Mr. Macgregor was one of the chief speakers at the great Northfield Conference. It was Mr. Moody's custom to secure two speakers who should occupy the platform every morning and give consecutive teaching from the Word. In the afternoon and evening the programme would be more varied.

In 1897, Revs. G. H. C. Macgregor and G. Campbell Morgan were the selected teachers. At first sight it seemed somewhat incongruous that two such young men should be alone upon the platform, with Mr. Moody and scores of the most earnest and thoroughly equipped ministers of America sitting at their feet. But one meeting sufficed to demonstrate the fact that these were God-sent men. Ministers and people, in ever larger numbers, waited upon their ministry and testified to the blessing and help received. Some suggestion as to the line of helpfulness is contained in the fact that, in 1899, one of the leading Presbyterian ministers in New York City, preaching at Northfield, publicly acknowledged the transformation wrought in his life and ministry under the teaching of Mr. Macgregor in the previous year.

Mr. Macgregor naturally appealed to the ministers in his audience. His up-to-date scholarship and his keen analytical mind were in evidence, even in the discussion of phases of the most intense spiritual life. His was no mere emotional appeal, touching the feelings of his hearers only. Rather was it the plea of an argument clearly and forcefully reasoned out, which no man could withstand without doing violence to his own judgment.

His Bible was an indication of his method. Chatting together one day between the meetings at Northfield, he handed his copy of the Word to the writer to verify some passage in dispute. Many people mark their Bibles, but few have a perfect system in so doing. His consisted not so much in writing as in rulings in coloured inks, making a complete analysis of the books therein. This method doubtless helped to make him the master of the Word which he certainly was. Few young men could excel him at that point. Whilst not neglecting other study he could say with the psalmist, "Thy Word have I hid in my heart, that I might not sin against Thee."

At the end of the '97 Conference, Mr. Moody asked the people if they desired Messrs. Macgregor and Morgan to come again the next year, and the entire assembly rose as one man in an affirmative response. It was an unusual thing for Mr. Moody to do, but it marked the impression which had been made, and in the following year the attendance was larger than ever, whilst the manifest results were more striking still.

In private, Mr. Macgregor's life was entirely in harmony with his teaching. It was a life dominated and controlled by the will and spirit of his Master. He was not by any means narrow or one-sided. He fully realized the many-sided character of human life, and sought to do all things to the honour and glory of God. In his public ministry and in his recreation, in the place of sunshine and in that of shadow, those who knew him best ever found alike the strength and tenderness, the passion and the sweetness, of the true man of God.

It is hard to realize that he has left us for the higher service above. Two out of the three whose names have been mentioned in these reminiscences of Northfield two years ago are no longer with us. Mr. Moody, if not an old man, had accomplished many years of labour, and had reached the place where he was no longer equal to his former travel and work. Mr. Macgregor was but a young man; his life-work seemed to be only just beginning.

God moves in a mysterious way
His wonders to perform.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And He will make it plain.

East Dulwich. ALBERT SWIFT.

The Congregational Union.

By a Minister.

THERE was a large attendance of delegates —considerably over a thousand—at the meetings last week, May 7-11. Not a few of them prefaced the serious work of the week by a peep at the "Handy men" of H.M.S. *Powerful*, in their triumphal march along the Thames Embankment. Wedged for an hour in the struggling humanity of the street, and then similarly wedged in the tea-room for half-an-hour, seeking much-needed refreshment, one felt that the attendance was even more than need be desired.

A pleasant impression fell upon many, who looked for some trace of the grim and grizzled veteran, from the war on the Establishment, in the new Chairman, Mr. J. Carvell Williams, M.P., when they found him to be a benevolent looking and mellow voiced gentleman, full of charity, and only regretting that the limitations of his subject in the inaugural address prevented his paying fully a tribute of admiration to the revived spiritual life and the wide expansion of the Anglican Church.

Very suitably, the address aimed at a review of Free Church Life and Progress during the Nineteenth Century. There are few who have so long and so closely watched this movement as Mr. Carvell Williams, and his summary and remarks were listened to with deepest interest. Changes in modes of worship he traced, and, on the whole, "in the direction of improvement;" though he noted, with apparently some satisfaction that the movement for a Nonconformist liturgy "does not show signs of growth." Worth remembering, too, is his

CHARACTERIZING OF PREACHERS:—

(1) Those of the older type, who are not bewildered by "higher criticism" or "modern scholarship"; who still expound the Scriptures in the belief that they are able to make men wise unto salvation; and who have not ceased to speak of sin, conversion, judgment to come.

(2) Those who philosophize rather than preach; who go to the Bible for mottoes rather than texts; and whose true vocation is not in the pulpit, but in the professor's chair.

(3) Those who try to embody in their preaching the fruits of modern taste and culture, with spiritual fervour and a passionate desire for the salvation of men.

(4) Those who seek to increase the attractiveness of preaching by the arts of the buffoon, forgetting that the pulpit is no place for clowns, but is a place for those who "watch for souls."

This classification, though the speaker did not explicitly say so, one could realize was nearly in what he regarded as their order of merit.

There could be no greater fallacy, he added, than that the newspaper press is taking the place of the preacher. "For is it not the fact that what we call the secular press for the most part deserves its name—does not regard religion as the surest means of elevating the lives of men, and almost ignores the Almighty as the world's Supreme Governor?"

On his own peculiar line of work, for religious liberty, Mr. Williams reckoned there are three forces working with him now for

DISESTABLISHMENT,

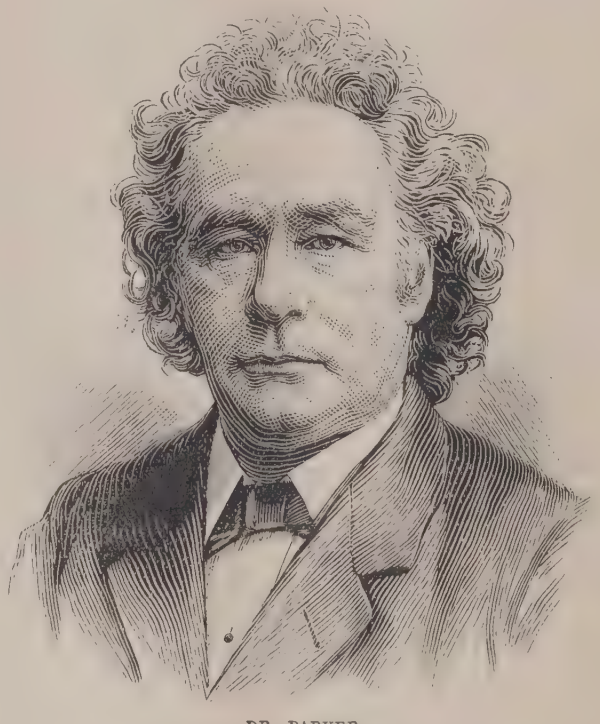
viz., sacerdotalism, church reform, and the growing number of Churchmen, both lay and clerical, openly embracing the principles of freedom from State control. "In my opinion disestablishment will be the result of combined forces, both without and within; and if so, that end will be attained as the result of agreement rather than of conflict." These were regarded as significant words.

The Chairman-elect for 1901 is Dr. Parker, who thus, for the second time, receives a signal mark of the love and confidence of the churches.

In seconding a resolution of congratulation to the Queen, on the happy circumstances of her visit to Ireland, and of gratitude that Almighty God should have delivered the Prince of Wales in the recent attempt on his life, Dr. Mackennal recalled an incident in the reception of various representatives by Her Majesty in the year of her Jubilee. She had received a number of addresses seated, but when the bearers of addresses from religious societies and Nonconformist Churches were announced, the Queen *stood* to receive them. "We recognised what it meant, and our hearts were one with her."

In the report of the year now ended touching references were made to prominent workers deceased, including eight conspicuous Christian leaders whose service was over fifty years' duration, and six whose term was just under the half century.

The Twentieth Century Fund was announced to have already reached £475,000; that is, within a little of the amount aimed at. This, however, includes large amounts which are appropriated by the donors to special local interests, and belong, therefore, rather to the "supplemental" fund. It is hoped that nearly, if not quite, half a million may be raised entirely free of all local restrictions.



DR. PARKER.

From Photograph by the London Stereoscopic Co., 54, Cheapside, E.C.

It was a matter of widespread regret that, owing to a prolonged interruption of the business of the Assembly on Tuesday morning by Dr. Parker, who gave a personal word of farewell to Dr. Rogers on relinquishing the pastorate, the important statement and appeal on behalf of this fund, which was to have been made by Rev. C. S. Horne and Dr. Goodrich, was crowded out.

An important topic was introduced for discussion by Rev. Arthur Furner, of Leicester: "The Place of the Church Meeting in the Life and Work of our Churches." Strange that the agreement on the *principle*, that the gathering of the disciples of the Lord insures the actual presence and power of the Lord for the affairs of his Kingdom, should be so complete, and the failure of many churches in *practice* also so complete, and yet the conference on the question yielded only languid discussion!

The only alternative to most eager and heart-searching inquiry on such a matter should surely be, and even by clear preference should be, eager and heart-searching *prayer*.

The paper touched the weakest part of all our church life, and touched without strengthening it.

London Medical Mission.

DAILY work of a very varied character in the service of God and for the benefit of suffering humanity, has been maintained by this Mission for over twenty-eight years among the sick poor of St. Giles, in and around premises in Short's Gardens, off Endell Street. Here it was that the unpretentious anniversary meeting took place one afternoon last week; and all that was said tended to show how the Gospel finds ready entrance to many hearts, through those deeds of mercy which are the outcome of active Christian love.

The treasurer, Major Mackinlay, said that, although expenditure was lessened by economy, more than the ordinary income had been spent, but legacies saved the Mission from debt. Interest of supporters is no less, but fresh demands upon their means seem to reduce the amount of each subscription. The chief aim of the Mission is spiritual blessing; but a larger grant from the Hospital Sunday Fund indicates that, in a business sense, the work is without reproach.

Dr. Henry Soltau, superintendent, spoke of the need of Divine power in this enterprize, and told how the number of patients grows, owing to prevalent influenza and the consumptive cases consequent on overcrowding. Nurses are here trained to be useful in all parts of the world; and the Mission unites its helpers in happy labour for their Lord.

The Chairman, Mr. T. A. Denny, expressed strong confidence in the superintendent and those who are associated with him in this combination of medical help and Gospel usefulness.

Rev. Dr. George Hanson heartily commended the Mission. He had seen similar work in Dublin, where it won the hearts and the confidence of the poor. It involves much that is offensive to eye and nostril; but the sacrifices thus made are

IN THE SPIRIT OF CHRIST,

to whose heart the poorest soul under the sun is precious. Depressed workers may be cheered by considering the certain issue of all that is undertaken for Him, who, in days of old, showed the boundless waste of sea to be teeming with life.

The Lambeth branch of the Mission in North Street, Kennington Road, is under the charge of Dr. R. F. Owen. He described some of the inconveniences that have to be endured, both by workers and patients, in these temporary and unsuitable premises. New quarters are much needed for the growing work in this poor neighbourhood. During the past year 16,752 sufferers attended at the dispensary.

Describing the general work, Dr. Owen gave interesting details of the opportunities afforded for dealing with the souls of the people. Extensive home visitation of the sick is another means of exercising influence for Christ. The work requires utmost endeavour to keep pace with it, and a great deal of grace to continue in it. Instances of marked changes wrought by God's Spirit in confirmed invalids were mentioned; and it was good to hear how afflicted and poverty-stricken ones glorify God by patient endurance, simple testimony for Christ, faith, and prayer. To find souls coming out of darkness into divine light is the one encouragement of work carried forward in many saddening surroundings.

Mr. Denny added to former words the declaration that more sickness arises from breathing bad air than from all other causes, and he commended to the consideration of Christian women the way in which the cream of our poor are crowded out of the country, to be replaced by the scum of Europe.

Dr. Heywood Smith was thankful to God for all that has been done through the Mission since its start, and trusted that similar Christian activities may be extended to each of the coming "township" divisions of London.

The May Meetings.

The Evangelical Alliance.

MENTION of this organization revives memories of its long stand for Christian union, religious liberty, and spiritual worship; and these principles found renewed expression at the yearly afternoon conversazione, for which friends from near and far gathered at Exeter Hall on the 8th inst. Words of welcome were spoken from the chair by Mr. Samuel Smith, M.P., to all who approach God directly through our Lord Jesus Christ, as distinguished from believers in a human priesthood. All other divisions, he said, should be deemed insignificant, in view of the necessity for a united front to the powerful forces of evil around us.

Glimpses of the report were afforded by the general secretary, Mr. E. P. Field. First came a note of thanksgiving to God for his abundant blessing upon the operations of the Alliance during the past year. Effective testimony has been borne by every branch, not only against ritualism and sacerdotalism, but in opposition to that rationalism and agnosticism which have invaded the ranks of religious teachers. The Week of Prayer at the beginning of each year finds ever-widening circles of observance; and the day of humiliation and intercession, organized by the Alliance last January, led a large number of Christians to join in public acknowledgment of God amid the stress of war. Romish persecution in Madeira and in Peru had been combated; and the suffering Stundists of Russia are succoured in ways which, of necessity, cannot be publicly detailed. Since the beginning of 1899 the Alliance has been strengthened by the accession of over 600 new members.

Mr. John Paton—elected treasurer owing to the retirement of Mr. Donald Matheson through increasing age—rejoiced in the Alliance as a glorious manifestation of the

LIVING AND ESSENTIAL UNION

subsisting between all Christian believers, in fellowship with their Lord. During the speaker's long connection with the Alliance, on both sides of the Atlantic, it had never been more active and useful than now. It strives to maintain the principles of the Reformation, and occupies a unique position in support of religious liberty all over the world. The funds, mainly derived from membership subscriptions (optional as to amount), need augmentation in view of the extensive work carried on.

The venerable Dr. F. W. Baedeker was listened to with much interest as he recounted some of his experiences and impressions in the course of Russian travel. While Russia avoids Western religious influence, the Word of God is allowed free course. For years the speaker had been permitted to visit the prisons of Russia and Siberia, telling, in few words, the old story of God's love in Christ, and distributing Bibles in various languages. The one lack is labourers for this wonderful mission-field, with its 140,000,000 of people, speaking 128 languages. Side by side with the exclusive character of the Greek Church, the priests themselves start discussions in large assemblies of the people, upon such points as that of picture-worship; and in these

THE SIMPLE STUNDIST,

with his New Testament, will often confound the priests. There is toleration towards German Baptists, but the Stundist is forbidden any attempt to influence the indigenous race. These Stundists (a name common to all dissenters from the Greek Church) are loath to leave the country, despite disabilities and persecution. They pray for the free course of the Gospel in Russia, and confidently *expect an answer* in God's own time. It is a sign of some progress that legal measures have taken the place of administrative repression, and that appeals to the Synod often prevail. Gospel preaching is impossible in Russia, but there is ample and free scope for circulation of God's Word.

Pastor Rohrbach (Berlin) spoke of the spread of Alliance principles on the Continent of Europe, and particularly referred to the better understanding and practice of Christian union which is promoted by the four German branches of this Society.

Some of the helps and hindrances to spiritual life were expounded by Rev. H. B. Macartney, who strongly urged the prayerful use of God's Word, in all simplicity, for illumination, devotion, and obedience.

Protestant Reformation Society.

THE efforts put forth by the Church of Rome to destroy the Protestant faith are challenged by numerous organizations with encouraging results. Not the least resourceful and active agency in this direction is the Protestant Reformation Society, and at the annual meeting, held last week, in Exeter Hall, there was every indication of increased sympathy and support.

The report by the Secretary, Mr. Walter A. Limbrick, was received with much satisfaction, giving evidence as it did of progress in every department of operations. There has been an increase in the sale of the publications of the Society, and grants of literature have been made on an extensive scale. The Executive Committee have also taken public action in various ecclesiastical matters, not the least important being the protest against the inculcation of prayers for the dead.

Colonel T. Myles Sandys, M.P., was in the chair, and, in the course of his address, looked forward to the time when Great Britain would have

A PARLIAMENT TRULY PROTESTANT.

Canon Christopher, in a characteristic speech, urged the claims of the Society upon all who desire to see the Protestant faith upheld. "If you are not supporting the Protestant Reformation Society, you are doing nothing for the salvation of Roman Catholics. They are our neighbours, and it is for us to take the truth to them."

Rev. W. H. Griffith Thomas remarked that Protestants have a three-fold fortress of strength. The first was:—"It is written," "It is finished," "It is I." The second consisted of the doctrine of justification through faith in Christ, the indwelling of Christ in the human soul, and the doctrine of the witness of the Holy Ghost. The third fortress was,—The Bible accessible to all, and the Bible used by all. The speaker urged the importance of emphasizing more than ever the imparting of instruction to the young, of the Gospel of Christ in its simplicity and purity.

Mr. W. Mayo, one of the society's missionaries, related some of his experiences at Hastings, in promoting the cause of Protestantism.

Rev. F. S. Webster moved a resolution denouncing the introduction into the Church of England service, of prayers for the dead. He held that, as the soul is when it leaves the body, so it is at the hour of judgment. The world is always

ASKING FOR A SECOND CHANCE.

The Bible does not offer it; the Bible only offers a second birth, and men who will not accept the second birth will perish. If buoyed up by a false expectation, their blood will be upon the souls of those who fostered the delusion.

Dr. C. H. H. Wright, the clerical and general superintendent of the Society, seconded the resolution, vigorously denouncing the whole basis upon which the plea for the introduction of prayers for the dead rests. He strongly criticised the excuse of the Archbishops, who themselves were bound by the Thirty-nine Articles and the Book of Common Prayer. No Archbishop, however learned, could be allowed to go beyond the Reformation Settlement. The resolution, which was carried with acclamation, will be communicated to the Archbishops and the Duke of Devonshire.

British and Foreign Sailors' Society.

IN the eighty-second report of this Society, which was presented at the Mansion House on Monday afternoon, Rev. E. W. Matthews, the secretary, reminded the audience that "King Solomon made a navy of ships"; and it was added, that the nation which "has had the navy at sea has always had the gold." Furthermore, nations which have had ships have been those which have become rich by the treasures of all countries. Hence, "London is the banking and commercial exchange of the world; and is the centre of the British and Foreign Sailors' Society, which is attempting to girdle the globe with its stations." It had a mission to all ships, irrespective of nation or flag. The Society was ministering to the men of the sea, and was seeking the consecration of the shipping world to the world's Redeemer. The language of the sea was becoming increasingly English. There were 108 stations, 121 chaplains, missionaries, &c., and 92 institutes.

In course of the year there has been held a large number of meetings on ship-board; there was an extensive distribution of Bibles, Testaments, and Scripture portions, as well as of evangelical literature. Eight new buildings were opened, commenced, or projected, during the year. A fine Bethel for sailors and deep-sea fishermen, capable of holding 1,000 persons, was opened at Lowestoft; while the Sailors' Rest at Fleetwood, provided by Mrs. Fielding, was

ONE OF THE MOST HANDSOME GIFTS

which the Society had received during the century. A large institute, with a chapel, is in course of erection at Great Yarmouth for the accommodation of fishing folk, the stone being laid by the Duchess of Fife, while the building is named after Lady Ashburton, who gives £1,000 towards the cost, £1,500 being still required. The total income of the Society was £25,097, or nearly £5,000 less than last year, when more was given for new buildings. Hence, it was added that, "the financial year will bring with it increased and far-reaching responsibilities, and £5,000 are urgently needed."

A telegram from Lord Roberts, sent from Bloemfontein on the eve of his starting northwards towards Pretoria, was received, *viz.*:—"I accept with great pleasure the invitation of your Committee to become a Vice-President of the British and Foreign Sailors' Society, the value of whose services I keenly appreciate. I trust that it may continue to flourish."

The Lord Mayor, who presided at the Mansion House meeting, said that an important national work was being done on a comparatively small income. No nation could compare with England in regard to her mercantile and naval marine; but sailors require to be looked after. They are addicted to excesses, and need a restraining power. The aim of the Society was good, and the field was a wide one. The Lord Mayor concluded his address with the announcement that Mr. Passmore Edwards had resolved to present the Society with a building for its headquarters, which would be associated with the name of the late Duke of Clarence, who was a Patron of the Society. Archdeacon Sinclair said that the Society was one of the oldest for promoting the welfare of sailors, who were quite as capable of being influenced for good as for evil. Addresses followed by Revs. W. T. Faulding, Dr. Hanson, of Marylebone Presbyterian Church, A. J. Palmer, &c. A telegram was sent to the Queen, mentioning the new building and the Duke of Clarence.

London Missionary Society.

A REVIEW of the mission field to-day reveals the outcome of an enterprise undreamed of by men a hundred years ago. In the foremost ranks of agencies which have been instrumental in bringing about this happy result must be placed the London Missionary Society, which, this year, celebrates its 105th anniversary. The Society is to-day in a very different position than a hundred years ago.

As the wide extent and incessant demands of its operations have been realized, there has been a disposition to ask whether contraction or consolidation would not be the wisest plan to adopt. Such contraction of area was effectual more than once in the earlier history of the Society. That, however, was done at a time when the

GENERAL AWAKENING

of a sense of responsibility led to the formation of many societies belonging to different denominations, which gladly entered upon special fields of labour. Thus, to-day the Society has not to seek for new spheres for its energy and enterprise, but to respond as far as possible to the urgent appeals from all quarters for more workers.

During the year, twenty additional missionaries have joined the staff. Of these, nine have proceeded to China, five to India, three to Madagascar, two to New Guinea, and one to the South Seas. Six others have received appointments, and will shortly leave England, for South and Central Africa, &c. The annual report shows that there has been

NO DIMINUTION OF ACTIVITY

on the part of the auxiliaries throughout the country. An effort has also been made with much success to increase the quantity, and improve the quality, of the Society's literature. The Watchers' Band continues to prove a means of diffusing information and deepening interest in missions. In the 740 branches in Great Britain and Ireland there are upwards of 22,000 members. The unity of sympathy and loyalty of the Colonies has again been asserted during the year, the amount received from Australia and New Zealand being £5,934. The spirit of self-help and generosity are steadily growing in the mission field. The grounds for encouragement are stronger than ever, and the call

TO UNDERTAKE GREATER THINGS

for God becomes irresistible, in the presence of the accumulated evidences of his power and faithfulness to those who seek to hasten the day when the Gospel shall have been preached to every creature.

The annual meeting at the Queen's Hall on Wednesday of last week attracted a magnificent assembly. Mr. J. Compton Rickett, M.P., presided, and the platform was occupied by a large number of ministers of various denominations as well as prominent laymen.

The Chairman dwelt upon the power of evangelical missions, although he was afraid there existed a danger in foreign fields of overlapping. Many people spoke disparagingly of efforts to evangelize the heathen; to do so was to despise the command of Christ, "Go ye into *all* the world." We shall not be redeemed as a race until all the human family had heard of Christ as their Saviour.

Rev. R. Wardlaw Thompson, foreign secretary, commented upon the annual report of the Society, and the progress of the year. Referring to the Missionary Conference which he had been attending in New York, he said it provided a delightful evidence of the unity of the whole Church of Christ in the face of the

WORLD'S NEED OF CHRIST.

The Society's field in India, he was thankful to say, was only slightly affected by the famine, and it had been their joy to hand over sums of money subscribed by their constituents for distribution by Baptist and Presbyterian missionaries. In South Bechuanaland operations had been almost entirely suspended in consequence of the war. When the time comes for a final settlement in South Africa, and equal rights for all white men south of the Zambesi are claimed, the Christian public will have to remind those concerned in making the settlement that there is an enormous native population, many of whom are rising in industry and intelligence, who have an equal claim to consideration. The speaker made an earnest appeal to the supporters of the Society to

FACE THE PROBLEM

with which the directors were met. An increase of £15,000 in the annual income was needed even for the maintenance of the present work. A great move forward was wanted, the openings were more numerous, the claims more urgent, and the reasons for going forward more cogent than ever.

The story of the missions in Madagascar, as related by Rev. James Sibree, was one of trial and endurance. He traced the history of the work from 1894 to 1898, during which period the island came under the rule of the French Republic. The outlook at the present time is much more hopeful and bright. There have been many changes in the social life of Madagascar, and the French authorities are now disposed to favour the work of the missionaries, and are seeking to ensure its success.

Of New Guinea, Rev. C. W. Abel had an inspiring account to give. There is no lack of eager volunteers from the South Seas, ready to take up evangelistic service; and the mission stations give promise of growth and development. Mr. Abel's recital of his experiences revealed the change which God has wrought to this island through the instrumentality of his devoted servants. The "May" meetings held in December were attended by over two thousand from a district where, but a few years ago, barbarity and heathenism reigned supreme.

Dr. S. Lavington Hart spoke in warm terms of hope and thankfulness of the achievements and prospects of the Society's Mission at Tientsin, China. He emphasized the vast amount of useful work—medical and educational particularly—accomplished by the missionaries' wives, and related some touching instances of the natives maintaining their faith, often at the sacrifice of their means of subsistence.

Zenana Bible and Medical Mission.

THERE was an encouraging attendance at the annual meeting of Zenana Bible and Medical Mission, held at St. James's Hall on May 3, when Rev. A. R. Cavalier told the story of the year's work in the various departments of the Mission. The following are some of the facts gleaned from his statement:—The present number of centres of work in India are 36, and the society is employing 137 European missionaries and assistants, 201 native Christian teachers, nurses, &c., 76 Bible women—making a total of 414 workers. The society has 67 schools, and the missionaries have access to large numbers of Zenanas and houses, having 2,610 regular pupils under Christian instruction. The Bible women who visit the villages and the workers in the society's hospitals and dispensaries at Lucknow, Benares, Patna, &c., have sent news of development and advance.

Lord Kinnaird made further reference to the encouraging character of the reports from India. There have been many conversions, numbers of baptisms, and in connection with medical and educational work much good has been accomplished. Their's was a many-sided mission, and appealed to varied sympathies. There were a number of famine orphans in the care of the society, and he hoped the little ones might grow up to be a great army of teachers, and so do a great work in the evangelization of India. In concluding, Lord Kinnaird set forth several urgent needs confronting the society, such as new schools in Bombay.

Professor W. W. White followed, dwelling upon the eternal purpose of God, which he declared was from the beginning to reach the whole world. That purpose was also shown in the teaching and example both of the Apostle and of the Apostolic Churches. It was revealed in the need of the non-Christian world, the need itself being a call of duty. Opportunity as well as need was God's call. He endorsed Lord Kinnaird's remarks as to the value of medical work, but every kind of mission effort was valuable. No mission had been without its converts, and every one of them had borne testimony to the truth of the Lord's words, "Other sheep I have." Professor White pleaded for personal service. Money was the cheapest thing in missionary enterprise. People were only giving of their superfluity. God wanted lives.

The meeting was subsequently addressed by Mr. Habershon, the new honorary finance secretary; and by Rev. W. E. Burroughs.

Bible Lands Missions' Aid Society.

FACTS and figures point to the quiet but effective work that is being done by this Society; and some of its very strong claims to Christian support were urged by speakers at the forty-sixth annual meeting held in Exeter Hall Parlour on Monday afternoon last week.

Rev. W. A. Essery, hon. secretary, briefly touched upon a few of the good results realized by this useful and valuable auxiliary in the great campaign for evangelizing the nations. Money grants have been maintained or increased towards Gospel labours in lands debased and sunken by Mohammedan rule—Greece, Macedonia, Asia Minor, Persia, Arabia, Egypt, Palestine, and Syria; the principal aim of the Society being to stimulate the practical interest of British Christians in mission enterprises carried on by their American brethren.

The chair was taken by Lord Kinnaird, who also read the financial statement. Income for the year under review was £2,162, with a balance from the previous year of £1,714. There had been expended upon Armenian relief and orphanages £1,540, and upon special objects and grants in aid £1,654; while the working expenses were only £189. Grateful thanks were expressed to Mr. Essery for his honorary service during the past seven years, resulting in increased income and decreased expenditure.

As a traveller in some of the countries mentioned, Rev. Dr. Moinet, of Bromley Presbyterian Church, spoke of the Society as interesting in regard to

ITS MODEST, AUXILIARY CHARACTER,

and also in view of the localities with which it is concerned, especially the scenes of the Saviour's life and death. The tide of Mohammedan incursion may be regarded as God's judgment upon his Church in those lands, for its fall from the primitive Christian ideal. Amid ignominy and persecution, the Scriptures are practically a dead letter with the nominal Christians of these countries; but the Society seeks, in a truly catholic and purely undenominational spirit, to aid all Christian missionary agencies of an evangelistic, educational, medical, literary and relief character, by gathering and distributing contributions from a much wider area than could possibly be accessible to any one of the organizations working for the spiritual enlightenment and material succour of these persecuted and suffering people.

Rev. Professor Radford Thomson, New College, N.W., found strong motives for approving the principle of the Society, in the benefits we have derived from Bible lands, in the evils produced or fostered by Mohammedan rule, and in the Christ-like work of the missionaries in relieving bodily suffering — a department of which the orphanages were most interesting features. Sir Wm. Muir, Professor Ramasy, and Mrs. Bishop testify to spiritual power accompanying American missionary labours in these countries; and this Society constitutes a further bond between Great Britain and America.

Among other points in favour of the Society, was one advanced by Rev. J. Head Thomson, of Blackheath, who pointed out that British support of American missions disarms political jealousy on the part of European powers.

British Jews' Society.

THE record of the year's operations of the British Jews' Society, as presented at the annual gathering at Exeter Hall on Thursday last, was one of development and progress. Colonel W. J. Seaton, who presided, was supported by many well-known friends of the cause.

After devotional exercises, Rev. Isaac Levinson, secretary, reviewed the present position and prospects of the Society, and expressed gratitude for the blessing which had been given during a year of solicitude. After referring to the twenty-two years' labours of the late Dr. John Dunlop, Mr. Levinson went on to speak of the two Homes for

AGED HEBREW CHRISTIANS,

which have proved so helpful to needy and persecuted converts in their latter years. As to the effort being made to establish a forward movement in the west of London, it is hoped to influence the large and increasing Jewish population in that part of the Metropolis. The stations of the Society at home and abroad have been blessed. In Paris, advantage is being taken of the Exhibition to undertake work among the Jews, who figure in such considerable numbers both as exhibitors and visitors. Mr. Levinson concluded with a sympathetic tribute to the devotion of the Society's missionaries and the sterling character of their work.

Rev. Dr. Hanson in a fervent address, said that no people have come through such fiery ordeals as the Jews. The national separation of the Jews is a political miracle. This small nation have outlived all the great empires of the earth. Even the iron monarchy of Rome has gone: the Jews have seen their destroyer destroyed. Their survival constitutes a spiritual miracle. They were not, in the first instance, devoted to monotheism, but easily inclined to worship various gods; for centuries, however, they have steadfastly worshipped Jehovah. Again, the Jews' separateness may be called a social miracle. The nature of nations is to amalgamate. For example, the "true-born Englishman," of whom we speak with a touch of pride, has been welded, as we know, of various peoples. The Jews, on the other hand, do not become one with the nations in which they move; and is not the reason for this that God has

ESTABLISHED THE JEWS' GOINGS

in the earth? And, may we not conclude that Israel is kept apart, being designed in God's providence to witness, in the latter days, for the Christ whom they crucified? Dr. Hanson next pointed out that it is proved, by the glorious effects of mission work, that no people, however debased, are too vile to be raised by the power of Christianity. The marvellous spread of the truth must stimulate all to believe that in the case of the Jews, also, the missionary cause will triumph.

Rev. Professor Hackney recounted various interesting experiences among the Jews, and rejoiced in the increasing measure of love felt by Christians for God's ancient people. The present attitude of the nation, as seen in the attention paid to Christianity by multitudes of Jews, and the progress of the Gospel among them, go to show that the time is ripe for increased missionary labour in the interests of Israel, which efforts will surely prove to be remarkably fruitful. Lamenting the persecution meted out to the Jewish race in times past by so-called Christians, Professor Hackney said that the memory of those wrongs is ingrained in the Jewish nature; and one of the great difficulties of the work lies in the fact that the Jew cannot regard as desirable a religion professed by those who harass his people. This obstacle, however, and all others, will be overcome by preaching the Gospel in the power of the Holy Ghost.

Rev. A. A. Isaacs anticipated the time when the Jews would be divinely used for the general blessing of humanity, and urged his hearers to take note of movements which tended to that end, and earnestly pray for their success.

Rev. M. Nachim, followed with a cheering report of progress on the Continent.

Central Y.M.C.A.

JOYFUL praise to God for the abundant prosperity He has graciously given to the grand organization pre-eminently concerned with the moral and spiritual well-being of young manhood in this big city was the dominant note of the two great meetings held last Thursday to celebrate the fifty-sixth anniversary. In the afternoon the Egyptian Hall at the Mansion House was, by kind permission of the Lord Mayor, devoted to a conversazione, with the Marquess of Northampton in the chair, and addresses by Archdeacon Madden and Rev. F. W. Macdonald. At this meeting, and at the one yet to be mentioned, the speaking was preceded by a selection of classical sacred music, finely sung by a choir from the London Training School for Choristers.

Exeter Hall was thronged for the evening meeting; and there were repeated expressions of affectionate welcome to Sir George Williams, from the moment when he crossed the platform to take the chair. Many were the signs of enthusiasm for the good work of which he is the founder and president.

"All hail the power of Jesu's name," was heartily sung, followed by Scripture and prayer; and then Mr J. H. Putterill, general secretary, tried to convey some idea of the vast field covered by the varied operations of the past year. The Y.M.C.A. is still in the forefront for forming the character of the young men of this nation upon a solid basis; and it is fully recognised that the fulfilment of this purpose is impossible apart from living union with our Lord Jesus Christ. Manifold agencies are employed of a religious, educational, social, physical and recreative, evangelistic, and missionary character, at the three centres of work, in Exeter Hall, Aldersgate Street, and Cornhill. At no period in the history of the Association has Bible study assumed so much importance as during the past twelve months. The members numbered 2,151; associates, 881; junior section members, 116. There are forty-one meetings for young men every week, with an aggregate weekly attendance of 1,910; and the average number of young men visiting the three centres weekly are 12,000. Coming to finance, for the fifth time in succession the Association closed the year free of debt; but considerations of efficiency in the work necessitate the raising of £1,000 before December next.

Despite difficulties, said Sir George Williams, a considerable number of young men, coming to London from all parts of the provinces, have been gathered to the benefits of the Association. The unexpected and exciting turn taken by public events, within one brief year, enforces the need for young men to be ready for commercial or professional life, for the kingdom of God, and for the mansions above, where the dear Lord Himself dwells; and in such preparation the Association offers its loving aid. Concerning new Y.M.C.A. buildings costing £50,000, opened at Newcastle, Sir George called Mr. W. H. Mills to the front, and put him through a sort of witness-box examination for the information of the meeting. Mention of the fact that the Duke and Duchess of Connaught had opened the premises, gave occasion for the suggestion of Sir George that a verse of the National Anthem be now sung. After this had been loyally done, he proceeded to counsel, as a means to still greater blessing from God, observance of the principle that every converted man should seek to

BRING AT LEAST ONE OTHER

man under the regenerating influence of the Holy Spirit. Then shall we rejoice together when we meet in the glory. The "Hallelujah Chorus," grandly sung by the choir, gave suggestive point to the last sentences of the chairman's speech.

From the long-continued dependence of infancy, the Bishop of Derry and Raphoe traced the Divine law of moral as well as physical development, which brings strength out of weakness. God wills that all our life long we shall remember how, in childhood, we learned the nature of tenderness. In ever-widening circles, that lesson of reciprocated kindness runs on through family, nation, and empire, teaching us the unreality of material things as compared with the things that are unseen. These are Nature's premonitions of the self-sacrificing spirit of the Church of God. Realization of the immense power of association is a new thing in the Church; but men are growing tall enough to look over necessary partitions between them, and see the great family of Jesus Christ. We are required to confess *Him*, not ourselves, that others may share the spiritual benefits we have ourselves received.

Pastor Thomas Spurgeon said he still believed in the Gospel as God's own way of saving men and women, though it is supposed in certain quarters to have been superseded. But we need preaching of a "button-holing" sort that, at least, attempts to reach the heart and conscience. This is a special gift; but it can be had from God for the asking, and is capable of cultivation. It will be abused unless delicacy and infinite tact accompany it; but here, too, "if any man lack wisdom, let him ask of God."

The possibility of defending the Empire without wearing khaki was the subject of a stirring address by Rev. J. Daniel Jones. Christians must rise in the might of God, and safeguard England from her sins. If she be corrupt, her doom will inevitably come, despite an increased army and a strengthened fleet; but if the British are righteous, sober, clean, and God-fearing, they may defy every enemy. Intemperance, gambling, greed, and impurity must be fought as giant evils that threaten our national existence.

Lord's Day Rest Association.

THE operations of the Working Men's Lord's Day Rest Association continue to be of great service to the community. The story of the year's work, as unfolded by Mr. Charles Hill at the annual meeting, held at the Holborn Restaurant on May 10, was of notable interest. Mr. Hill referred with satisfaction to the refusal of a seven-day licence to the Crystal Palace, the failure of the express letter delivery system in London, the attempts in progress to suppress Sunday trading in various cities, the efforts of hairdressers and other classes to free themselves from Sunday labour, and the collapse of the Sunday Concerts at Covent Garden. Mr. R. Bell, general secretary of the Amalgamated Society of Railway Servants, who presided, said that if people had to pay double for what they bought on Sunday, they would realize how little of the Sunday labour they caused was necessary. He pointed out that since railway signalmen had been paid extra for Sunday work the number employed on Sundays had been diminished to one-third; and if the station men were paid in the same way, a similar result would be seen. The train men, too, were doing far more Sunday work than was really necessary, especially in connection with mineral traffic on certain lines.

A Christian in Commerce.

THE LATE MR. PETER TERRY.

IT would be difficult to over-estimate the value of the influence for good exercised in commercial circles by Christian men of business. They maintain high ideals in directions where the trend of affairs is towards mammon worship, and the abandonment of principle in a mad haste to become rich.

Such a champion of true and honest commerce was the late Mr. Peter Terry, whose death was recently recorded. He had been called "the father of the news trade," and the appellation was apt, for so long ago as 1818 he founded the firm of wholesale newspaper agents which bore his name. A man of energy and of uncompromising

REGARD FOR RELIGIOUS PRINCIPLES,

he came into public notice on several occasions when contesting with various evils of the day. He incurred some odium and suffered loss with regard to a paper which he believed to have an immoral tendency. He first refused to sell it, and then denounced it in public. His efforts, doubtless, helped to kill the undesirable production in question. He pursued a similar line of action with regard to other periodicals of a like nature, and with equally satisfactory results.

Actuated by strong principle, Mr. Terry declined to supply Sunday newspapers under any circumstances. One valuable customer whom he refused, retorted, "Then I will get all my papers elsewhere," and closed his account. Mr. Terry, however, stood firm, and the objecting customer soon returned. Another notable step in connection with the observance of the Lord's Day was the commencement of an action against a place of amusement which had begun to open its doors on Sunday. An injunction was duly obtained, ordering the Sunday opening to cease.

Mr. Terry was for by far the greater part of his life associated with religious work as a member of the Baptist body. In early days he attended Elim Chapel in Fetter Lane. Then came a visit to the well-known John Street Chapel, during the pastorate of Rev. Harington Evans, when, under the influence of a sermon on "Justification," preached by the minister, Mr. Terry realized the pardoning love of God in Christ.

In 1832 he became a member at John Street, and subsequently laboured long and well in various departments of Christian service.

AS A DISTRICT VISITOR

he proclaimed the Gospel to the ignorant and depraved in many dark homes of Metropolitan slums.

In Clerkenwell Workhouse he conducted services, and passed from ward to ward and bed to bed, speaking of his Master. In 1857 he was elected to the diaconate, during the pastorate of the Hon. and Rev. Baptist Noel, whom Mr. Terry held in deep esteem. On removing to New Southgate, Mr. Terry founded a Baptist church in that district; and when, later on, he made his home at Hornsey Rise, he became a member of Rev. J. R. Wood's church at Upper Holloway.

In the world of philanthropy, Mr. Terry's name was familiar, especially in connection with the Newsvendors' Benevolent Institution, founded by him in 1839, and which owed much to his efforts and gifts. He was also interested in the Bethel Asylum, Camberwell, and in the North London Homes for Aged Christian Blind.

After Mr. Terry's retirement from business, in 1878, up to the time of his death, which occurred on April 2 last, at the age of ninety-four, he was largely occupied in enlarging the usefulness of various Christian and philanthropic undertakings; and regarding "the things of the Kingdom" he occasionally gave wise counsels in our columns.

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The Stones in the Stream.

BY MRS. HARVEY-JELLIE.

ONE came from London carrying the sacred burden of responsibility, that only a pastor of a large church can understand. The other was from a manufacturing town further north, but the two men had become acquainted while staying at a boarding-house in a southern town. Winter was reluctantly leaving the land, and cautiously the flowers and beautiful foliage appeared.

After a walk together one morning, Pilfred was asking counsel of his companion, and they sat down beside a stream to talk. He was a Christian man, yet, like too many, allowing his Christian course to be hindered and checked by little interruptions. His business difficulties, his family troubles, he spoke of with unusual freedom, realizing the minister could sympathize.

"Do you notice that stone in the middle of the water there?" quietly asked McCleeton. "I have been watching how it turns the course of the stream; it dashes against the obstruction, then runs on either side, and does not regain its even flow." "One can easily remove that," said Pilfred, rising to dig it out with his stick.

"You'll disturb the surrounding sediment, and spoil the clear stream," replied McCleeton, desiring to carry on his line of thought. "Better do that and make the way straight; it will soon be clear again," and Pilfred resumed his seat. Mr. Cleeton resumed:—

"Haven't you heard of sermons in stones? and of looking 'not at the things which are seen, but at the things which are not seen'? Now I find a parable here. The right and even flow of spiritual work has been disturbed and thwarted by a stony-hearted member in my church. It would stir up the sediment which gathers round such obstructions, so we let the wrong remain, and suffered the baneful consequences. I have learned the mistake as I gazed on yon stream."

"Would you apply that to social and business matters?"

"Yes, and to our own spiritual life too; you spoke of trouble in your family relationships, why not remove the stone, be open and frank. In business dig up the first hindrance to honest and transparent dealings, avoid the very appearance of evil, 'let yea be yea, and nay be nay.' I mean to take this lesson to myself, whatever you may do, for to-morrow I return to the duties of my church."

An hour passed on, and when they rose to go, the place where the stone had been was smooth and the water ran clear and merrily on.

"If 'every good gift is from above,' surely a helpful conversation must be reckoned as one of God's blessings," said Pilfred as they parted.

Three spring-tides came, and the third was followed by a summer of unusual heat. McCleeton, jaded and glad of rest, had again resorted to the southern town where his friends resided. Never had he forgotten the God-sent message by the brookside, and on the second day he walked along the promenade thinking of all the consequences.

The stream of church work was cleansed, misunderstandings cleared up, and hindrances removed, and he saw the work of the Lord prospering. Still, rejoicing as he could, he knew he must be vigilant, for Satan is busy with weeds and stones.

He made way for an invalid's chair to pass, but the sufferer's face attracted notice, when instantly they knew each other, and he turned and walked beside the chair, in which Pilfred, the strong man of three years ago, now sat.

Later on McCleeton went to the lodgings and talked with him of the sad affliction that had overtaken him.

"You remember, and I do, the things seen, which are only temporal, such as that simple stone in the stream, but *I* forgot the things seen through it—the *unseen*, which are eternal, and unremovable. The wrong went on. I lost my faith, troubles increased, business difficulties entrapped me, and I was crushed. The current ran in a wrong direction and gathered force, and paralysis crept over me, and here I am a hopeless invalid, a warning to others."

McCleeton spoke of comfort and sought to lift the burden, but opportunities lost never return. Wrongs unremoved befoul life's stream, and hurry on to ruin.

Let us each manfully face our task, pull out the stones, pluck out that which offends, and let the pure stream of righteousness and truth and grace flow unhindered, till all life's greatest possibilities are reached, the soul's highest purpose attained, and an abundant entrance be granted to the eternal kingdom of our Lord.

This world's no place for weaving
Light webs of fancies grand,
But for firm will, achieving
High purpose with strong hand.

If weaklings deem it cruel
That life so hard should be,
Deem thou all hard things fuel
For victories meant for thee.

A Prayer for London.

LORD, look on London. Turn thine eyes
On London's awful need,
Oh, hear thy people's suppliant cries:
For London, Lord, we plead.

Before this millioned multitude
Thy servants stand dismayed;
Their hearts are grieved, their souls subdued,
Their spirits sore afraid.

But every knee to Thee must bow;
No power can Thee appal.
Though we be filled with awe, yet Thou,
O God, art over all.

And Thou the mightiest mass of men
Canst with compassion see;
By prayer and supplication, then,
We bring these souls to Thee.

Thou who erst o'er Jerusalem
Didst shed the scalding tear,
Wilt surely sympathize with them
Who hold their city dear.

Help, help us, O Thou pitying Lord!
No other help we have.
And here Thy mighty Name record:—
Lord, London, London save!

G. P. McKAY.

The "Regions Beyond" Missionary Union.

THE "Regions Beyond" Missionary Union includes all the activities which, under God's providence, have sprung from the original work founded by Rev. and Mrs. H. Grattan Guinness in 1872—namely, the East London Institute for Home and Foreign Missions. The several works in London, on the Congo, and in South America were incorporated under the new name in 1899. To these have since been added a mission in India. The directors are Rev. H. Grattan Guinness, D.D., Dr. Harry Guinness, and Rev. F. B. Meyer. Their organ is the *Regions Beyond*, a monthly illustrated magazine, and the headquarters of the Union are at Harley House, Bow, E. For upwards of forty years

DR. H. GRATTAN GUINNESS

has been engaged in active service for the Lord by voice and pen. As a young man, he was greatly blessed in the work of the great revival of 1859, especially in Ireland, and also in the succeeding years when the quickened interest in the deep things of God, which had been aroused in thousands of newly-converted souls, created open doors throughout the English-speaking world. After his marriage in 1860 to Miss Fanny Fitzgerald, he and his wife spent twelve years in travelling widely over Great Britain, the United States and Canada, Switzerland, and France, arousing the indifferent, and building up believers in their most holy faith. During this period they initiated in Paris a work of the same kind as that now associated with the honoured name of McAll. In 1870 the outbreak of the Franco-Prussian war put an end to this, and they returned to London. Two years later was laid the foundation of that work for foreign missions which has made the family name a household word in every part of the world where the Gospel is preached to the heathen.

The East London Training Institute, begun at Stepney Green and afterwards transferred to Harley House, Bow, was at first destined to train for both home and foreign missions, and many of the earlier students went to evangelize neglected settlers in the Wild West. But foreign missions were always on the hearts of the founders; and their little magazine, *Regions Beyond*, whose name has now been given to the whole organization, strove, by its world-wide advocacy, to arouse hitherto dormant classes of Christians to their responsibility towards the heathen.

MRS. GRATTAN GUINNESS,

the mother of the Congo Balolo Mission, as she has been affectionately called, was truly a remarkable woman. A former student of the Institute, now a minister in the United States, wrote to her family at the time of her death: "I think your dear mother was the greatest woman I ever met or shall meet. She had an imperial spirit and a passion which dominated her whole being for saving the world."

She passed away from her manifold labours on November 3, 1898; but her husband and children live to carry on the work so long shared with her. Among the mothers in Israel, eminent during the past century for their labours in the Lord's service, her name can never be forgotten. The memorial sketch, "Enter Thou," written by her daughter, gives a beautiful picture of her life and work.*

In the words of its honoured founder: "The Institute was established under a deep sense of the needs of the unevangelised heathen, and the amount of talent running to waste in the persons of young men and women who possess every qualification for becoming missionaries, except that they could not afford the necessary training." The one training institute soon developed into four, namely—Harley College, and Doric Lodge at Bow in the East of London, for the training of men and women respectively; the Berger Hall, also in the East End, where special training in nursing and maternity work is given to those deaconesses who desire it; and Cliffe College in Derbyshire, where the students are received during their first year. Altogether more than

A THOUSAND MEN AND WOMEN

have passed through the institutions, the large majority having gone into the mission field under the auspices of more than thirty different societies, whilst a few have become independent and self-supporting workers. Of course the larger number are of British birth, but many other nationalities have been represented. The training is now exclusively directed to the foreign field, and every effort is made to secure all-round equipment—physical, intellectual, spiritual, and practical. To secure this last, Gospel work from the first is carried on among the working population of East London, which has resulted in the establishment of Berger Mission Hall, and its annexe, the Mackenzie Memorial Hall, where the medical branch of the work is carried on. The students also engage in varied evangelistic and pastoral work in and around the Metropolis, and in the towns and villages of Derbyshire.

The founders of the East London Institute had never contemplated undertaking a mission of their own. But Mr. Stanley's explorations of the Congo riveted their attention upon the new world of Central Africa, and the formation of the Livingstone Inland Mission on the Lower Congo, pioneered by Harley students, was their response. After some years this work was taken over by the American Baptist Missionary Union, retaining the workers recruited from the Institute. Later on some of these desired to respond to the invitation of a chief 800 miles in the interior to preach the Gospel to his people. The A.B.M.U. did not feel equal to such an extension of its responsibilities; and this led to the formation in 1889 of a separate work,

THE CONGO BALOLO MISSION,

to the inhabitants of the southern shores of the great horse-shoe bend of the Congo. This Mission now includes forty workers distributed among five stations. Alas! more than half as many have laid down their lives in that fearful climate; but since the Congo railway has been carried past the worst malarial region, much better health has been enjoyed by the missionaries.

On each of these stations there are native churches, some numbering thirty communicants. Of course the services are attended by a much larger number, often three or four hundred. Industrial, medical, and school work are carried on regularly, as well as preaching. Beside the services on the stations, the missionaries take it in turns to preach in the outlying districts.

Various languages are spoken in the vast region which it is sought to evangelize. The most important of these has already been reduced to writing, and portions of Scripture have been translated into it.

The work is yet in its infancy, but the workers look forward to a day of harvest. One missionary writes: "Our cook boy has just been received into the Church. He has stuck a notice on the cookhouse as follows: 'This is the house of Eyanya; Jesus has given me his Spirit, and his joy and his salvation. He has built his house in my heart, and I am his.'"

DR. H. GRATTAN GUINNESS.
From Photograph by Messrs. Elliott & Fry, 55, Baker Street London, W.

MRS. GRATTAN GUINNESS.
From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

* Price 6d. (post free) profusely illustrated. From the Publication Department, Harley House, Bow, E., or from *S. W. Partridge & Co.*

Mr. Bowen adds: "We are too apt to judge Christianity as it is found after many hundreds of years' teaching. I believe there are many believers in Jesus in the villages round us."

THE PERUVIAN AND ARGENTINE MISSIONS.

Dr. and Mrs. Guinness had long been interested in South America. The former, indeed, had wished at one time to join those who were taking up the work of Captain Allen Gardiner; and many students of the Institute had caught the enthusiasm and found their way there. In 1893 took place the memorable tour of Rev. G. Grubb and Mr. Millard, and an account of their journey was published, entitled "The Neglected Continent," by E. C. Millard, to which Miss Lucy Guinness contributed an historical sketch and summary of the missionary needs of South America. This was used to open many eyes to the immensity of the field. Over forty workers have gone thither from Harley College alone, some uniting with existing societies, others working independently.

The needs of Peru were specially laid upon the hearts of three young men—Messrs. Stark, Peters, and Jarrett. Religious freedom does not exist there, and no Protestant preacher had ever obtained a footing in Cuzco, the ancient capital and stronghold of Romanism. It was to this city that Messrs. Peters and Jarrett directed their efforts, while Mr. Stark worked in Callao, and subsequently with Mr. Patrick in Trujillo. Every device of fanaticism was resorted to, in order to dislodge them; and twice the clerical party succeeded, but the missionaries and their wives returned a third time, accompanied by Mr. and Mrs. Newell, of Reading, and they have now been in Cuzco for over a year. They have not been unmolested, but so far all efforts to expel them have failed.

At first these workers were independent, but they have now come under the ægis of the "Regions Beyond" Missionary Union, which has two centres in Peru—namely, Trujillo and Cuzco.

In the words of one worker, "Not only have they ranged against them the most highly-organized and fanatical of Churches, but also all the forces of infidelity. Rome, as she displays herself in South America, has alienated thinking minds, who, knowing no other form of religion but one they cannot accept, find refuge in deism and atheism." Those who are neither fanatical nor sceptical are

SUNK IN SPIRITUAL APATHY.

No public propaganda is permitted—no meetings, no school teaching. All must be accomplished by private personal influence. In time it may be possible to reach the Indians and Cholos (half castes) with the Gospel, by means of industrial missions.

In Argentina, the same difficulties are presented by the character of the people. But, politically speaking, there is full liberty given for the circulation of the Bible and preaching of the Gospel. The "Regions Beyond" Missionary Union has at present four workers in the Argentine Republic, all trained in Harley College, and others have recently sailed.

THE BEHAR MISSION.

The Behar Mission is only just begun. This province of Bengal contains 24,000,000 of people. The Baptists have long been working among them, and of late years several other societies have entered the field; but, making a liberal calculation with regard to the possible sphere of every missionary in that place, 22,000,000 must yet remain absolutely unreached. The overwhelming claims have impelled two students to carry the Gospel thither, viz.: Messrs. Banks and Hicks, and the close of this year will, it is hoped, find them established in work.

Thus the fields occupied have extended spontaneously in a manner never contemplated by its founders, but, as each successive step has been taken only in obedience to a manifold impulse of the Holy Spirit, it cannot be doubted that blessing will rest upon these various enterprizes, and that support will be forthcoming for those who have gone forth, trusting not in any circle of influential friends, and not in support of any denomination, but have gone forth solely in faith, and in obedience to God's Word.

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Ecumenical Conference.

GREAT MEETINGS IN NEW YORK.

[FROM OUR OWN CORRESPONDENTS.]

DURING the past four years, careful and exacting preparation has been made for the success of the great Missionary Conference—April 21 to May 1. For several weeks special prayer meetings were held on its behalf. The work of preparation has borne fruit, and prayer has been graciously answered.

The little band of loyal-hearted men who met in Kettering a century ago, gave re-birth and new impulse to a movement which has girdled the world in its onward sweep, and has just been focussed in New York City. More than 600 missionaries assembled from many lands; nearly 3,000 delegates representing Evangelical Churches were present, and many thousand sympathizers attended to acknowledge the purpose and providence of God in the history of missions. The Conference, gratefully giving thanks to God for the past, sought to arouse the Church Universal for a more rapid and thorough endeavour to preach Christ to every creature.

The personnel of the Conference has been of the highest order. There have gathered astute statesmen of world-wide repute; scholars of international fame; eminent theologians; men foremost in the commercial world, promoters of great enterprises; missionaries of heroic deeds and self-sacrificing lives, who have written opening pages in

THE HISTORIES OF HERMIT NATIONS.

The programme was an exhaustive and instructive study. No one could read it thoughtfully and prayerfully without an increase of interest in the missionary enterprise, and the conviction that no other can so worthily occupy the spirit, soul, and body of a redeemed man. "Ye are my witnesses that I am God" was Jehovah's claim upon his people Israel; "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me...to the ends of the earth," was the promise and the claim of Jehovah - Jesus, spoken to his believing people as He ascended to the Father.

The programme began with the Authority and Purpose of Missions; the Source of their Power; and their Supreme and Determining Aim. Then the Field was surveyed in ten different sectional meetings, including twenty-eight countries. The Century was reviewed; Centennial Statistics were given; and Foreign Missions were shown to be under the Superintending Providence of God. This was the work of the first day.

The consideration of Evangelistic Work followed: The Character, Importance, and Conditions of Success; How to Present the Gospel so as to win souls;

PERSONAL DEALING;

the Pervasive Influence of Missions; Native Agency in Relation to the Missionary; Training of Evangelists and Development of Leaders; Administrative Problems of Missions, such as Organization, Government, Conferences; German Methods; Life on the Field; Effect of Surroundings; Some Causes of Breakdown in Health. Such was the work of the second day.

The Relation of Missions to Discovery, Geography, Commerce, Colonization, Diplomacy, Philology, Science and Philosophy; and Present Problems in the relation of Missions to Governments—these were discussed in papers by able and experienced brethren, and were followed by addresses from Africa, India, and British Columbia.

The Native Church and Moral Questions gave rise to a spirited discussion, amongst other things, on the reception to membership, or otherwise, of men having more than one wife. The third day, a very important subject was that of Comity and Division of Fields of Labour—a burning question, to the vital character of which Missionaries abroad and Boards at home are becoming awake.

Woman's Work made Thursday a high day, second to none in enthusiastic interest, skilful management, and spiritual power. Self-support by Mission Churches, Medical Work, Relation to Non-Christian Religions, the Bible, Christian Literature, Education and Higher Education, were all considered suggestively, and as thoroughly as the circumstances would admit.

Then there were a business men's meeting, with 400 delegates; and a meeting for students and other young people. Besides which, there were sectional gatherings of Lutherans, Presbyterians, Baptists, Congregationalists, Friends, and others. The Japanese Christians of New York invited the Japanese delegates; Dr. Harry Guinness invited former students of Harley House, now delegates from various lands, of whom fourteen met him at his hotel. And one of the most important of all was an immense meeting, convened on Sunday night, to speak about the famine in India, in pursuance of an appeal made by the Indian delegates on the previous Tuesday night to the American public on behalf of the famine sufferers in India.

The daily papers of New York gave as much prominence to the Missionary Conference as their English confrères do to theatricals or races. There were fourteen columns in the *New York Times* of April 27!

THE SHREWD AMERICANS

realize that it is prudent as well as fair to supply information which interests the Christian portion of the community no less than that which attracts pleasure-lovers and politicians. Therefore, reports of papers which discuss missionary topics are given, sometimes in full, at other times more briefly, and always with the respect and sympathy which are their due.

The great Carnegie Hall was found inadequate to accommodate the rushing crowds. Nearly a dozen commodious church buildings were, in addition, utilized, and the meetings commenced with a total attendance of 16,000 in the day. The addresses were generally of a very high order, and they will reach through the Press

MILLIONS OF READERS.

The great newspapers have devoted their columns to extensive reports. These will be read in many languages, and in many lands.

Best of all, and beyond all human influence, the gracious Lord is Sovereign. At this Conference his Name was magnified, his Cross kept in view; his Word was honoured in its fullest integrity, and the Holy Spirit's presence was constantly invoked.

The Conference was opened under the chairmanship of a foremost statesman, ex-President Benjamin Harrison. There were addresses of welcome, and fitting responses. President McKinley welcomed the delegates on behalf of the nation, while Governor Roosevelt did the same on behalf of the great State of New York. Among other suitable expressions of sympathy,

PRESIDENT M'KINLEY

said:—The story of Christian missions is one of thrilling interest and marvellous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and the homage of mankind. The noble, self-effacing, willing ministers of peace and goodwill should be classed with

THE WORLD'S HEROES.

Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labour no sacrifice. "Away with the word in such a view and with such a thought," said David Livingstone. "It is emphatically no sacrifice; say, rather it is a privilege." They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of a spirit which triumphs, not

by the force of might, but by the majesty of right. They are placing in the hands of their brothers, less fortunate than themselves, the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions. Education is one of the indispensable steps of mission enterprise, and in some form must precede all successful work. The labours of missionaries, always difficult and trying, are no longer perilous, as in former times. In some quarters indifference and opposition have given place to aid and co-operation. A hundred years ago many of the fields were closed to missionary effort. Now almost everywhere is the open door, and only the map of the world now marks the extent of their thought and action.

GOVERNOR ROOSEVELT,

in a vigorous address, said: I wish it was in my power to convey my experience to those people—often well-meaning people—who speak about the inefficacy of foreign missions. I think if they really could realize but a tenth part of the work that is being done, and the work that has been done, they would realize that no more practical work, no work more productive of fruit for civilization, could exist than that work being carried on by the men and women who give their lives to preach the Gospel of Christ to mankind—the men and women who not only have preached, but have done; who have made action follow pledge, performance square with promise.

GENERAL HARRISON

responded to both President McKinley and Governor Roosevelt. Having thanked them for turning aside from their exacting official duties to express by their presence their active interest in work of foreign missions, he proceeded:—It is in this and out of this sacred Word of God that a system has come that makes life sweet. It is said that Hohenlohe, the German Chancellor, as he looked about over the world, said to a body of scholars that it seemed to him as if the era had returned when the saurians walked about the earth devouring the defenceless. He was addressing scholars, and he no doubt turned to scholars for relief. My friends, not to scholarship, nor invention, nor any of these notable and creditable developments of our era, but to the Word of God and the life of our Lord Jesus Christ, must we turn for deliverance and happiness. "Thy neighbour as thyself!"—that great second command of our Lord! In that and in the power it has attained and shall attain over the hearts of men, is our deliverance from the hand of which Hohenlohe spoke. The Church of God is

NOT A REVOLUTIONARY MOVEMENT.

It does not stir up rebellion. It does not set up intrigue. These missionaries going into foreign lands do not go to disturb political conditions; and yet, by the instilling of the principles of the Gospel of Christ—that God has made of one blood all people, and that the heart is the seat of the judge—the world is being rejuvenated. This doctrine is winning its quiet way through the world, and will yet bring the kingdom that is promised. "Thy neighbour as thyself!" Blot out of our constitution and law all that has been received from this Sacred Book, and what would be left to bind society together? It is a great thing that this great city, so full of activity and stir, has been so moved as to present to the Conference this assemblage.

Dr. Augustus H. Strong, President of Rochester Theological Seminary, spoke with great freedom and power on

THE AUTHORITY AND PURPOSE OF FOREIGN MISSIONS.

It was, in part, as follows:—Foreign missions are Christ's method of publishing God's redemption, and so of re-establishing God's authority over an apostate and revolted humanity. I derive the authority for Foreign Missions from Christ's express direction, from his single word, "Go." His one injunction to all his believing followers is "Go"—"Go ye into all the world, and preach the Gospel to the whole creation; go ye, therefore, and make disciples of all the nations." It is the sublimest order ever given on earth. When I think of the breadth of the world that was to be subdued, of the time it has taken to subdue it, of the small numbers and the narrow views of those disciples, the audacity of that command seems almost insanity, until I realize that He is God, and that all other authority is but the shadow of his.

The authority for Foreign Missions is the authority of Christ's character, of his work, of his love, and of his life. How slowly that authority has dawned upon the minds of men. At first it must have seemed hardly more than the authority of a human teacher and example. The disciples knew nothing as yet of Christ's divine nature, or of his atoning work, but his character compelled their trust and allegiance. *Noblesse oblige*—nobility lays under obligation, not only its possessor, but all who come in contact with it. When Christ said "Go," his disciples went, because they saw Him going, to teach, to help, and to save.

There is a still larger conception of the authority for Foreign Missions. It is the authority of Christ as the inmost life of the church and of the universe. We learn that this love of Christ which constrains us is not simply our love to Christ, or his love to us, but rather his love in us. When I hear the word "Go," I hear no arbitrary command. It is

THE ECHO OF THE WORD "GO,"

which the Father spoke to Him, and He sends us only as He was sent by the Father. He imparts to us his own longing to redeem! He reveals to us the heart of God; He communicates to us the very life and movement of the Trinity; He takes our little boats in tow on the broad current that sets in the direction of

> That "one far-off divine event
> Toward which the whole creation moves."

The word "Go" discloses the secret of the universe. Since all things were created through Christ and for Him, and in Him all things consist, I can interpret by that word the whole course of history. By this word I can interpret the inarticulate groaning and travailing of nature—the plaintive song of every bird, the sighing of every breeze, the mighty currents of the ocean, and the steady pull of gravitation itself—all these co-operate with One who goes to proclaim his Gospel. The sun shines, and the heart of man beats within him, in order that this command may be obeyed. For this word "Go" is not simply the word of One who lived and died 1,900 years ago in Palestine, but of Him whose goings forth are from everlasting, and who is Himself the very truth, and love, and righteousness of God.

He has kindled his light. How long it has taken us to realize that the command to "Go" is addressed, not to official servants, but to all Christians; and that Christ's purpose is to make

EVERY CONVERT A MISSIONARY.

Every enemy subdued is to become a recruiting officer, and the whole population is to be enlisted as his forces sweep on. Christian love begins at home; but it does not end at home. Like the circles set in motion when you throw a stone into calm water, it widens ever more in its gifts and its regards, until it encompasses the globe. What are churches for, but to make missionaries? What is education for, but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of Foreign Missions, the enthroning of Jesus Christ in the hearts of men?

Sunday, April 22, was not the least important of these memorable ten days. Nearly 300 of the missionaries and delegates are said to have preached in various churches. Their addresses gave missionary information and stimulus to the thousands who thronged to hear their experiences in entering the doors opened in nearly every land to the Gospel of God.

The real work of the Conference began on Monday, April 23, with addresses of an exceedingly forcible character. The first was delivered by Rev. J. Hudson Taylor, founder and superintendent of the China Inland Mission, who ranks in the Christian world among those whose sufferings have entitled them to the honours of martyrdom, discussed

THE SOURCE OF POWER IN FOREIGN MISSIONS.

In substance his address was similar to Dr. Strong's in its emphasis upon the position of Christ as the centre of the universe, and therefore the origin and the power of all aspirations and energies directed to the salvation of men.

To show the living, active, accessible power of God, the speaker told of a conference of a dozen missionaries in China in 1886 in which he participated. Help in men and money was needed. For eight days the conference prayed, fasting on alternate days. The conference was guided to ask for 100 missionaries and at least £10,000 additional within a year. The result was the offer of services from 600 persons. The most suitable were chosen and taken to China; when counted they numbered just 100. The sum of £11,000 was received, instead of £10,000. It had been asked for in large sums, so that the missionaries would not have to spend much time in acknowledging gifts. It came in eleven various amounts, the smallest being £250.

Those only who had seen the darkness of a heathen death-bed could realize with what despair they looked forward to the Judgment. They knew they were sinners, but knew nothing of God's atonement, nothing of the forgiveness which He had provided.

Mr. Taylor emphasized the fact that there are two ways of preaching the Gospel—one by giving instruction as to the truths of Christianity, the other by a direct appeal to the sinner to believe on the Lord Jesus for salvation, as soon as it has been declared to him. This, he remarked, is the way I have adopted. I try to get him

ON HIS KNEES AT ONCE,

for "whosoever shall call on the name of the Lord shall be saved." He gave numerous illustrative cases of the conversion of Chinese. One who heard the Gospel but once, had lived for fifteen years as a Christian in the interior, never seeing a missionary. When, finally, a missionary went there, he found this one Christian man and his family living and worshipping daily, a light in the province and known of all as a Christian family.

THE SUPREME AND DETERMINING AIM IN FOREIGN MISSIONS.

This was the subject of Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States. Mr. Speer animadverted forcibly upon what he described as the mischievous doctrine that the aim of missions was to reorganize governments and societies. Such indeed was the ultimate effect of successful missionary enterprise, but it could not properly and happily be its immediate purpose. What progress, for instance, could be made in Christianizing the Turkish Empire were missionary agencies to avow that their aims were political and social?

The aim of missions was predominantly religious and spiritual—not political, nor even philanthropic. The supreme aim of missions was to make Christ known to the world with a view to the salvation of men—all else being left to become the natural and inevitable fruit of that knowledge. Christians were bound to preach to every creature that Jesus Christ is his Saviour. But this did not exhaust the duty and responsibility of Christians; those to whom the word of life was spoken must also be gathered into the institution of the Christian Church. These two ends, and these only, were those which a true conception of Christian missions proposed—not to erect republics or limited monarchies; not to impose our modes of clothing upon alien peoples, or to remodel already clean social institutions because different from the Western.

Political and social regeneration, where needed, might be safely left to God, whose hold upon these matters the speaker could not believe had been lessened or weakened. Mr. Speer's address, which was delivered with much animation as well as earnestness, was the most successful of the morning in arousing the enthusiasm of the audience.

In the afternoon nine sectional meetings were held in different churches, in which missionaries from

A SCORE OF COUNTRIES

in all parts of the globe took part.

Rev. Dr. Hepburn, the first missionary to Japan, received an ovation from his audience. He was in feeble health and only spoke a few words. He said he was one of the five who translated the Bible into Japanese, and that when he went to the Empire, sixty years ago, there was not one Christian in it.

Dr. Ashmore, for more than fifty years a missionary in China, presided at a meeting in which that country was the subject of testimony. Rev. George Owen said that fifty-three societies were at work there, but that there were only 1,000 men and 800 women missionaries. There are, however, 100,000 church members, and 5,000 native teachers and preachers.

With regard to India and Ceylon, Dr. Wynkoop, secretary of the North India Bible Society, said the Bible had been translated into sixty-two languages and dialects. Of 117 Mohammedan converts in North India, sixty-two had become missionaries.

With regard to Oceania, Malaysia, and other island fields, Rev. Wardlaw Thompson, secretary of the London Missionary Society, described the South Sea Islands Missions. Dr. J. G. Paton, who has laboured in the New Hebrides for forty-two years, said the inhabitants were cannibals when he went there. Now there are 18,000 converts, 3,000 Church members, and 300 preachers and teachers. He appealed to the American people to stop supplying the natives with rum and firearms.

Mr. F. de P. Castells, of the British and Foreign Bible Society, said that, taking South America as a whole, it was a priest-ridden continent, and that the Romish system is so lightly held that many European and American Catholics worship in Protestant churches. Seven millions of people still adhere to the superstitions of their ancesters, and had never yet submitted to any ordinance.

In the evening Mr. Eugene Stock, secretary of the Church Missionary Society, reviewed the mission work of the century, dividing it into four peroids of twenty-five years each. He attributed the great advances of the last quarter-century largely to Mr. Moody's great revival of 1874 and the Mildmay Conference. Dr. J. S. Dennis supplied the following

STATISTICS OF MISSION WORK

throughout the world:—

Of societies directly engaged in conducting foreign missions, there are 249, distributed as follows: United States, 49; England, 42; Asia, 29; Africa, 28: Australasia and Oceania, 26; Germany, 15; Netherlands, 10; Canada, 8: Sweden, 7; West Indies, 11; Scotland, 7; Ireland and Norway, 4 each; Denmark, 3; France and Switzerland, 2 each; Wales and Finland, 1 each. The total income was 17,161,092dols., England leading off with 6,843,031dols.; United States, 5,403,048dols.; Germany, 1,430,151dols.; Scotland, 1,280,684dols.

The total number of missionaries, including ordained physicians, lay missionaries, married women not physicians, unmarried women not physicians, is 13,607, divided as follow: England, 5,136: United States, 4,110; Germany, 1,515; Scotland, 653. The United States leads in the number of physicians, having 274; England coming next, with 186.

The entire number of native helpers, including those ordained and unordained, teachers, &c., is 76,615, England having much the larger proportion — 27,795; United States, 16,605; Germany, 6,464; West Indies, 5,574; Australasia, 4,923. There are 5,233 stations, and 25,586 out-stations, or sub-stations. The number of organized churches is 10,993, English missions having 4,774; United States, 4,107; Germany, 564; West Indies, 558.

The total number of communicants is reported as 1,289,298, United States leading with 421,597; England, 278,548; Germany, 154,356; Africa, 132,280; West Indies, 102,554. The additions during the year as reported were 83,895; United States reports 31,970; England, 20,093; West Indies, 6,326; Scotland, 4,179. There are 14,940 Sunday Schools, with a membership of 764,684; United States leading with 7,231 schools and 344,385 members; England comes next with 2,875 schools, and 171,247 members; others following are Australasia, 1,921 schools, and 58,241 members.

Next come the West Indies, with 744 schools and 65,138 members. The total gifts of native Christians for the extension of the Gospel and for Christian education and philanthropy are 1,833,981dols.; the total of native Christian community, including, besides communicants, non-communicants of all ages, most of these items being estimated, is given at 4,327,283. United States Missions report 1,257,425; English Missions, 1,081,384; West Indies, 1,005,960; Germany 357,436.

Dr. A. T. Pierson, editor of the *Missionary Review of the World*, gave a long, eloquent, and inspiring address on "The Superintending Providence of God in Missions." An abstract of this appears in another part of this issue.

On Tuesday many subjects were discussed by many missionaries. Perhaps the most noteworthy incident of the day was the earnest appeal of Dr. Pierson that the Conference should utter no uncertain sound as to the necessity of guarding the integrity of the inspired Word of God, and the sympathy evoked by him on this subject.

Mrs. E. H. Miller, Dean of the North-Western University, sent a very clever paper on the subject of "Giving," especially by women, in which several present-day modes for raising money were gently satirized and the use of business-like methods was advocated. Many questions bearing on the women's side of missions were discussed—Kindergartens, higher education, industrial training, and problems of zenana work being among them. The question of the marriage of missionaries was warmly discussed at one Church, speakers of experience and standing having widely divergent views. On this point Mr. Hudson Taylor said that the Chinese climate was much worse for women than for men, and that his mission made it a rule that their ladies must live three years in the country before marrying.

Dr. Grace Kimball, formerly a missionary in Turkey, but now resident physician at Vassar College, deprecated the placing of the duties and responsibilities of an evangelist upon a physician; but Dr. Carlton, of China, and Dr. Wilson, of Persia, took an opposite view.

At the meeting where Bible translation and distribution were considered, Canon Edmonds, of Exeter, gave a brief but interesting sketch of the history of the Bible.

Many interesting predictions were made about China's future by missionaries well acquainted with her past; and Rev. Dr. Jacob Chamberlain, who had given forty years of his life to India, and was about to "hasten back to give her the remainder of his days," told of the progress of Christianity there, and appealed for more missionaries.

EDUCATION IN MISSION WORK

was dealt with, on Wednesday, by Rev. W. T. A. Barber, Head Master of Levs School, Cambridge, a Commissioner of Education of the United States, and the Professor of Sociology and Missions, Bible Normal College, Springfield, Mass.; and addresses by these gentlemen were discussed by ten experienced men from all quarters of the globe.

Rev. R. Wardlaw Thompson gave a warning note lest, in the effort to give higher education, the spiritual end in view should be subordinated to the assisting of the intellect. It was made evident that the successful mission equipment must include educational as well as evangelistic branches.

On the question of missionaries and Government protection, the large audience fully endorsed the sentiment that missionaries were as much entitled to protection as merchants or other citizens.

On this subject, President James B. Angell, of Michigan University and ex-Minister to Turkey, gave an address referring to Treaty guarantees, especially in respect of Turkey and China. While deprecating war being made on account of injuries to missionaries, he pointed out that if such evils were not remedied or prevented as against one class of citizens, other classes were likely to be treated in the same way. In conclusion, he expressed his satisfaction that the United States Government was taking steps to secure from Turkey the indemnity that she owed, and he hoped that the President and the Secretary of State would attain the object they had in view.

Rev. M. Phillips, London Missionary Society, described many of the good results from agitation by missionaries in India as to such things as the abolition of the burning alive of widows upon the death of their husbands, the destruction of pilgrims under the car of Juggernaut, the management by Government of heathen temples, and the persecution of converts.

Dr. Harry Guinness spoke of the success of the heroic efforts of a Swedish missionary (sent to the Congo Free State by an American society) to stop certain atrocities committed by Belgian officials. The rubber trade there had been quite revolutionized in consequence. He had, in days gone by, seen as many as eighty human hands, some of them those of women and children, brought in by soldiers in a single day. These had belonged to members of some tribe who had not given enough free labour or material to the local rubber trust.

Bishop Ridley, of Caledonia, B.C., spoke of the Government sympathy and aid in his work among the 35,000 Indians in his diocese. He said that, though he had not been wanted there, he had been needed. When he went there, not one of the nine languages had been reduced to writing; but now the natives were printing and binding their own books. He had himself translated the Bible into two languages.

The speakers on "Literature and Missions" put their instruction in very pleasant form, under the presidency of Canon Edmonds. Rev. Richard Lovett brought out the point that but for missions there would, over much of the globe, be no Christian literature. The history of the East India Company and of the Dutch Company had shown that commerce with uncivilized countries had done nothing to spread literature. Dr. Laws, of Lake Nyassa, had found in his district no missionary, school, or written language. Now seven languages have been reduced to writing, and there are 123 schools, 460 native teachers, and 15,000 pupils.

SOME ASIATIC PROBLEMS

were discussed in one of the subsidiary meetings. Among them were the questions of the reception of polygamists into Church membership; the reception of persons who do not profess faith in Christ, but are willing to become nominal Christians in order to be further instructed, and to bring their families under Christian influence; of whether a convert should work on Sunday or no, or whether he should take part in heathen marriage or idol feasts. In regard to the last three matters, severe punishment would follow failure to do as others do.

"Vernacular Literature," "Medical Training of Natives," and "Methods of Education" were all handled by experienced speakers, who were at one as to the goal, if possessing different views as to which path might be best to reach it.

METHODS OF SUPPORT

for missions engaged attention of meetings on Friday. The home boards had asked for information on this matter from workers on widely differing fields, and many papers and addresses were given in response to the call. The idea of self-support was evidently accepted by all. No speaker dissented, and facts, figures, and pleadings were given to maintain it. Dr. W. R. Lambuth, secretary of the Board of the M.E. Church, South, forcibly said: A missionary conscience is as much the need of an expanding church abroad as it is of a contributing church at home. If there is no conscience it must be created, or all is lost. There can be no true and permanent missionary spirit without conviction. The failure in self-support is largely at this point. Every church which has been Scripturally and wisely planted, not only possesses a missionary conscience which responds to the demands placed upon it, but will demonstrate by its fruitage its divine origin and its right to live. The mis-

sionary body throughout the world has come practically to be agreed in accepting the principle of self-support as fundamental, and the native church, during the past decade, has shown a marked growth in the sentiment of self-respecting maintenance of an aggressive missionary spirit.

Some speakers during the day, however, urged that care should be taken not to push the practice of self-support too far or two quickly upon native churches.

The Carnegie Hall was crowded half an hour before the time for commencing the "Laymen's Meeting." President SETH LOW, of Columbia University, introduced President ANGELL, who presided, and Mr. IRA D. SANKEY conducted the singing. The 400 vice-presidents included many of the wealthiest and best known merchants of the land. In his address, President Angell referred to his having visited three great mission fields, and went on to speak of what he thought

THE THREE GREATEST TRIALS

of a missionary's life. Concerning these, he said:

First is that sad day which comes upon the father and mother when they must send their children home for education, when they so need the companionship of father and mother, and father and mother more need, perhaps, the companionship of their children.

The second is that great trial to the soul—to the moral and spiritual nature—which comes at last after months of solitude in a non-Christian community. The terrible weight of non-Christian thought and custom and habit seems to stifle spiritual life and hope itself. It is to the spiritual and moral life what imprisonment in a narrow cell is to the man who is robbed of the vital element of oxygen, and more than one missionary has found his reason tottering under it.

The third great trial is that which comes upon the missionary when, as he finds hope of harvest in sight, he is stunned by tidings that there must be fatal curtailment in effort, and that all this promise must be blasted because the churches at home are not ready to support this great and Godlike work. If the laymen of this country will furnish the means, the colleges of America will double the number of missionaries on the foreign field in five years.

President CAPEN, of the American Board, in a review of the success of missions, referred to Hawaii, of which he stated that eighty years ago the missionaries found the natives eating raw fish with the dogs, and then eating the dogs. Last year, with their proportion of church members, as compared with ours, of one to 120, their gifts were as one to six; forty years ago they were sending their own missionaries to neighbouring islands.

On Saturday the "Young People" had an innings, of which they made excellent use, and from which the foreign field is likely to gain large reinforcements later on. Mr. JOHN R. MOTT, president of the

STUDENT VOLUNTEER MOVEMENT,

presided at the first meeting. Professor J. ROSS STEVENSON said that this important movement had already enrolled more than 5,000 members, of whom 1,550 were already on the foreign field. Mr. H. C. DUNCAN, chairman of the corresponding body in Great Britain, acknowledged the debt of his country to the United States, and said when the Union was formed there was no intercollegiate movement in Great Britain. Now there are 119 affiliated unions, and 2,000 students are enrolled in 300 societies for the study of the Word of God. During eight years were enrolled 1,720 student volunteers 381 of whom are women, and 560 of whom have reached the foreign fields. Over 50 per cent. of those who have completed their college course have already entered the foreign field. The missionary spirit is spreading in the colleges.

Dr. CHARLES CUTHBERT HALL, Principal of Union Theological Seminary, and next Haskell lecturer in India, delivered the chief address of the morning on missionary training. For the afternoon meeting, Mr. Mott again presided. Dr. WHITMAN gave a useful illustration in the first address when arguing that an enlargement of opportunity should be matched by increase of resources. "Sometimes new power is given to the world," he said, "and sometimes enlargement comes in the new form of the old power. Here is a parable from our daily lives: Man's hands, first formed to carry a few pounds weight, when taught to marry its strength with engines, lifts a mountain, so doing, not by multiplying elements within itself, but by understanding how to utilize the resources close by. Very likely we shall find that the principle of Christian service remains unchanged, leaving to us all the while the greatest flexibility in applying it."

Mr. S. EARL TAYLOR, of the Columbian University, Washington, D.C., said the great foes of foreign mission work were prejudice and indifference, and that both of these were born of ignorance. "Ask any boy of fifteen," he said, "to name the great military and naval heroes of his time, and he will tell you; but ask a group of young people for the names of the great heroes of the Cross, names that should be on every Christian tongue, and an embarrassed silence will ensue."

Mr. MOTT gave a stirring address, showing that the evangelizing of the whole world in this generation is well within the bounds of possibility, and pointing out, as he went along, the various modes and instrumentalities by which it can be done; as also the numerous agencies at the disposal of those who we set about the task. It was an earnest, inspiring speech, the results of which are likely to show themselves at an early day—and for all days till the Trumpet shall sound.

On Sunday afternoon Dr. PATON, of the New Hebrides, Dr. HARRY GUINNESS, Dr. GULICK, and others, spoke of the terrible curses of

LIQUOR AND OPIUM,

and of the hindrances these things form to the spread of the Gospel. Dr. WILBUR CRAFTS, of Washington, D.C., gave a cheery address, mentioning grounds for hope that future action against these evils might be successful, chiefly on account of a convention entered into by sixteen nations with regard to Central Africa, and partly because of Lord Kitchener's great object-lesson in total abstinence in Africa furnished by his last Soudan campaign, and his subsequent prohibition of liquor in that land.

In the evening a large meeting was convened to raise funds for the famine sufferers in India. Several American missionaries warmly commended the British Government for its efforts on behalf of the people, and a committee to receive contributions was formed, some forty of New York's most prominent citizens having given their names as being willing to act on it. The 2,000dols. collected was but a small earnest of what will speedily follow.

On Monday, Medical Missions and their work aroused the interest of large audiences. Drs. POST, of Syria; CHAMBERLAIN and SCUDDER, of India; HOWARD TAYLOR and ROBERT BEEBE, of China; AVISON, of Korea; and LYNCH, of the Congo, gave much valuable information. Dr. CROSS said, among other things: "What China needs to-day is an army of well-equipped, liberally supported unsectarian surgeons. It is not with the point of the bayonet, but with the point of the lancet, that we are to Christianise China." Several lady missionaries told terrible tales of heathen cruelty and fanaticism, especially in Asia.

In the evening many prominent men, including the venerable Dr. THEODORE CUYLER, spoke of the liquor traffic as a hindrance to mission work abroad.

An interesting occurrence the same evening was a reception by Chinese Christians of missionaries and delegates, the Chinese Consul here being present.

Sailors' Welcome Home.—Mr. J. Lampard writes: "The renewal of an old acquaintance, by a visit to the monthly muster at the Sailors' Welcome Home at Canning Town, was a happy experience. Although our friends had removed from their old quarters in Ratcliff Highway, one found no departure from the old hearty spiritual tone, which has ever characterized this valuable effort to evangelize sailors of all lands while in London. The cosmopolitan nature of the work was evidenced by the fact that speakers from India, Africa, Jamaica, and Sweden took part in the meeting. The hall is a cheery bright little spot. One was glad to hear of recent conversions, and to find an excellent congregation."

In West Africa.

WRITING from Monrovia, Liberia, Mr. W. F. Hawkins furnishes some particulars of the encouraging work accomplished at the Granger Mission: "The heathen of Liberia are very easily reached, opening their hearts to all who come in the name of peace. These people are not afraid of us as they are of white missionaries. They realise that we are their own kindred, so that we have their sympathy at once. We invite them to our little mission, and so many come that we have no room to seat them. The men, women, and children are perfectly delighted with pictures and object lessons. As they gaze at the picture of Christ nailed to the cross their minds instinctively inquire why He is there. Then comes the glorious opportunity of telling of the love of God. It touches their hearts, and many are thus led to leave all and follow Christ."

Mr. Hawkins describes the greatest evil to be encountered is the habitual drunkenness which prevails to the destruction of thousands of souls. "It is no rare sight to see fifty or sixty lying on the ground near their mud huts with no clothing on—some asleep, others half conscious. Mothers and fathers are to be seen selling their children for supplies of rum." A home has been provided for these neglected children, although at present there is only accommodation for twenty boys and girls. The building answers the purpose of dormitory, schoolhouse, and church.

Numbers of destitute boys and girls are turned away daily, as the insufficient accommodation of the home will not meet the requirements of the Mission. Mr. W. F. Hawkins' address is Granger Mission, Monrovia, Liberia, West Africa.

Notes from Madrid.

A PARTY of twenty-seven Eskimo from Labrador, some of them from as far north as the ice-bound shores of Alaska, are on their way to the Paris Exhibition, after having spent about two months in Madrid. They are simple, evangelical Christians, belonging to the Moravian Church, and their home-life and whole deportment are an honour to the Gospel. Their dogs accompany them, and all their household utensils, and seal-skin tents; their snowhouses are also well represented. Christians who may be visiting the Exhibition may well give a word of cheer to these simple loving followers of Jesus, so far from their native shores. We felt like parting from old friends as we said "Goodbye" early one morning last week at the railway station in Madrid, and the Eskimo women shed tears as they kissed our children. Most of them speak a little English, and one called John Oliver speaks well and acts as interpreter. Pastor Fliedner has had several meetings with them here.

The Christians meeting at Chamberi have been much encouraged by a visit from Mr. Faithfull's son Edgar, who has just left England as missionary to Central Africa. We all feel he has left a blessing behind him in Madrid.

The Gospel Hall at Marin (much opposed for many years) was opened last January, and crowded by a Bible-loving audience. It stands on rising ground, and towers above the surrounding houses, a monument to answered prayer and an encouragement to the poor persecuted followers of Jesus in this priest-ridden land. We were all delighted that dear Mr. and Mrs. Hoyle were able to see the completion of the work for which they had laboured and prayed.

Will your readers pray that God will work with an irresistible power on Madrid, so that this city, sunk in idolatry and fashion, bull fights and theatres, may know that the Son of Man (and not the priest) hath power on earth to-day to forgive sins?

LYDIA B. DE WIRTZ.

Italians in America.—It appears from an official return that, out of 750,000 Italians in the United States, there are but seventy-five priests of that nationality, or one in every 10,000; whereas in Italy there are no fewer than 76,000 Italian priests, or one in every 370 of the entire population of the country. These figures have been taken as pointing to the need for more priests in America; but doubtless they point to that "leakage" from Romanism which invariably follows the exodus of Romanists from a priest-dominated country.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

The Railway Passengers.

SOME months ago we had a talk about trains, comparing them with life, and one sentence ran like this: "There are the passengers, and it would never do to forget them! Those that get into the train are like your *thoughts*; those that get out are like your *deeds*." Let us look and see what became of them.

All was rush and bustle at the terminus, for in ten minutes the express train to Opportunity Station would start, and everyone was eager to secure a seat. In spite of the notice over the barrier, "Tickets marked 'O' this way," Mr. Conscience, the ticket collector, was driven nearly wild by the endless queries: "Is this the right train?" "What time does it start?" "When will it arrive at its destination?" "Have we to change?" Every minute the crush became greater and greater, and he found it increasingly difficult to see if people had their right tickets; in fact, he got so confused at last that he let several through with wrong ones.

Had you gone on to the platform, you would have noticed that one of the carriages was marked "Reserved," and it is about the people who entered this carriage that I want to tell you.

Elbowing his way up the platform came a young man, looking very annoyed and indignant with everyone who jostled against him, quite forgetting that he was pushing them just as much. As he passed the "reserved" carriage the guard (Mr. Duty) was unlocking the door for two ladies. He, rudely pushing in front of them, chose the most comfortable seat, and soon became lost in the contents of his newspaper. Slightly surprised at the rude behaviour of Mr. Selfish (for that was his name), the two ladies followed him into the carriage and took their seats. The elder, Mrs. Love, carried with her a large basket and numerous queerly-shaped parcels, and was accompanied by her niece, Miss Sympathy.

Soon the guard opened the door again to admit two gentlemen, and a boy and girl—Mr. Sincerity, Mr. Knowledge, Miss Joy, and Master Content, her brother. Being suddenly called away, he forgot to lock the door, and presently four more passengers came hurrying up. The first was a lady, very hot and out of breath, whose name was Mrs. Anger. Behind her came Miss Conceit, and Miss Someday, a merry faced girl who laughed when the guard told her she was nearly late, remarking "Dear me, I will be more careful next time." By now the "reserved" carriage was uncomfortably full. It wanted but a few minutes to starting time, when along came the inspector, calling out "Tickets please," and on complaints being made to him as to the overcrowding, he found that four of the passengers had no right in that carriage at all. Instantly he bustled Mr. Selfish, Miss Conceit, Mrs. Anger, and Miss Someday into another. Just as the guard was about to wave his flag, Mr. Deceit came speeding up the platform. "Stop," cried Mr. Conscience, "you have not a ticket." "Season," replied Mr. Deceit running on, and tumbling into the carriage which contained Mr. Selfish, as the train steamed slowly out of the station.

Now, perhaps you know that the three signals used on the railway are coloured: (1) red, for danger; (2) green, for caution; and (3) white, for line clear.

All went well for a time; but suddenly the train drew up with a violent jerk, jolting Mr. Selfish out of his seat, and causing him to knock his head against Mrs. Anger, who sat opposite, which did not improve that lady's temper. Much annoyed, Mr. Selfish thrust his head out of the window. The green signal faced him, bearing the words "He that findeth his life shall lose it." "Not worth putting my head out for," he muttered, as he resumed his seat. Once more the train proceeded, but soon it began to shake alarmingly. This time Mr. Deceit looked out, but drew his head in sharply. "Whatever is the matter?" said Miss Someday, "you look as white as a sheet; is the danger signal out?" "No, no" replied Mr. Deceit, "it's nothing; just a trifle faint, that's all." The fact of the matter was the danger signal was out, and bore the words "Be sure your sin will find you out." The train coming to a standstill again, Miss Someday looked out, saying, as she did so, "I do wish this train would go on; I mean to do so many nice things when I get to Opportunity Station." "Why, how strange," she added; "there are three green signals out: one reads 'Be not wise in your own conceits' (that must be meant for you, Miss Conceit); another, 'The tongue is an unruly evil' (that is clearly meant for you, Mrs. Anger); and the third, 'The night cometh when no man can work,' though whom that can be meant for I can't imagine." "You, I should think," said Miss Conceit testily, who did not care to have people's attention attracted to her in this fashion.

At last, after a most unpleasant journey, they arrived at Opportunity Station. They had got in as *thoughts*; now let us see them as *deeds*. Once outside the station Mrs. Love set to work. She found in her basket many things that others were in need of—kind words for the little children, loving attention to the weak and aged, useful gifts for the poor—and little by little her basket emptied and her parcels diminished. Miss Sympathy set off down the street of "Bear ye one another's burdens," and she found so much to do—there were tears to be wiped away, hearts to be comforted, pain to be soothed, and care to be lightened. Miss Joy and Master Content ran away down the streets, popping into houses, bringing sunshine and happiness with them. Children ceased their grumbling when Master Content played with them, and they forgot to sigh about things they wanted, but could not have. Miss Joy tripped about like a sunbeam, and tired faces grew brighter and heavy hearts more cheerful as she smiled on them.

Mr. Sincerity found his way into many a home, proving a faithful and true friend, and men knew that his word was to be relied upon. Mr. Knowledge found many things from which he could learn—books, conversation, nature—and he used the information thus gained to the best advantage for himself and others.

And what about the other passengers? Mr. Selfish only troubled to go to the nearest shop and buy good things for himself, ignoring the pleading eyes of the little children who were looking in at the window. Miss Conceit wandered aimlessly about looking sulky and crestfallen, for the folk in Opportunity Town had little time to devote to her. Miss Someday only got as far as the *platform of words*, where she remained all day discussing the things she *meant* to do, but never did. Mrs. Anger visited some friends, and spent the greater part of the day in grumbling about the unpleasant journey down, and the inconvenience caused. Mr. Deceit stole into several houses, leaving behind him uneasy consciences and troubled minds.

Now, my dear children, don't you think the journey would have been far more pleasant if Mr. Conscience and Mr. Duty had been on the alert to keep out the wrong passengers, for five of those mentioned had the wrong tickets? So it is with your life; you must not keep only one part of it for Jesus Christ, but you must ask Him to help you keep the *whole* of it reserved for Him to fill, or your life will be less useful and beautiful than He would have it. Down the lines flash the signals of God's Word; pay good heed to them and you will journey safely on, whether through the village of Youth, the city of Manhood and Womanhood, or the town of Old Age. Remember, too, that thoughts without deeds do not amount to much, as Miss Someday teaches us. Opportunity Town is open to you: enter it and resolve in God's strength to

Do noble things, not *dream* them all day long,
And thus make life, death and that vast forever,
One grand sweet song.

Kate Hopkins.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 228).

Find and complete the following texts. You will see they are *Signal Lights*, and, if you have time, say to which of the passengers mentioned in the above article you think they apply.

1. He that findeth his .. (Matt. ix.-xi.).
2. By love serve .. (Gal. iv.-vi.).
3. This is my commandment .. (John xiv.-xvi.).
4. Bear ye one .. (Gal. v.-end).
5. Rejoice with them .. (Rom. xi.-xiii.).
6. That ye may be .. (Philippians).
7. Wise men lay .. (Prov. ix.-xi.).
8. Let them also that love .. (Psa. iv.-vi.).
9. I have learned .. (Phil. iv.-end).
10. He that is slow .. (Prov. xv.-xvii.).
11. A soft answer .. (Prov. xiv.-xvi.).
12. He hath put down .. (Luke i.).
13. Be not wise in .. (Rom. xi.-xiii.).
14. The night cometh .. (John viii.-x.).
15. Remember now .. (Eccles. xi.-xiii.).
16. Be sure your .. (Num. xxxii.).
17. He that worketh deceit .. (Psa. c.-cii.).

[Children under *ten*, do Nos. 3, 10, 11, 13, 15 and 16; under *thirteen*, Nos. 2, 3, 7, 9, 10, 11, 15, 16 and 17; under *seventeen*, any 13.]

ANSWER TO LAST SEARCHER (No. 227).

On Giving.

1, "Every man shall give as he is able" (Deut. xvi. 17); or, "Thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee" (*v.* 10).

2. "Freely ye have received, freely give" (Matt. x. 8).

3. "He that giveth, let him do it with simplicity" Rom. xii. 8).

4. "Let him give; not grudgingly, or of necessity, for God loveth a cheerful giver" (3 Cor. ix. 7).

5. "Give me neither poverty nor riches" (Pro. xxx. 8).

6. "Give us this day our daily bread" (Matt. vi. 11).

7. "The Lord will give strength unto his people" (Ps. xxix. 11).

8. "The Lord will give grace and glory" (Ps. lxxxiv. 11).

9. "The Lord giveth wisdom" (Pro. ii. 6).

10. "I will take the stony heart out of their flesh, and will give them an heart of flesh" (Ezek. xi. 19).

11. "God so loved the world that He gave his only begotten Son" (John iii. 16).

12. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

13. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Eph. ii. 8).

14. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James i. 17).

15. "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven" (Mark x. 21).

16. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke vi. 38).

17. "Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (Acts xx. 35).

18. "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

No. 227.—Correct answers (first list) received from:—

A—Edith Aldis*, Olive* and Miriam* Allam, Alan Aldous.
B—Christabel Bath*, Gladys Bartlett*, Gertrude Bristow, Gladys Barton, Robert Bushby, Mabel Baker, Ella Berryman, Herbert Braddon*, Marion Boyle.
C—Kittie Cope*, Elsie Collings, George Cary, Anna Chanyen*, Sophie Cohen, George Crawford, W. Campbell, Kate Cope, Ida* and Mabel Cole, David* and John* Colville, Gladys Clark*, Daisy R. Clarke, Susie Cumbers*.
D—Stanley Drew, Ralph Daintree, Kitty and Violet Donaldson-Selby, May Darroll*, Nellie Dowsett, Pologhia Daws*, Joan Dunsford, Esther Dickson, Irene Duke, Constance, Hilda, Bessie and George Drayson.
F—May and Mildred Fooks, Winifred Field, Vincent, Olive and Mabel Fleet, Hyacinth FitzSimons*.
G—Constance Gabbett, Cicely Gibson*, David Gardiner, Florrie Griffin*.
H—Grace Hawkins, Violet Hatch*, Hetty Hill, Dorothy and Kathleen Heckford, Mary, Elizabeth and Willie Hooper, Dorothy Havergal Shaw, Beatrice* and Walter* Harland, Eric and Mary Hill, Francis*, Stanley, Florence, Norman and Julyan Hoyte.
I—Nellie* and Robert* Irving.
J—Betty Jacobs, Amelia Jacobson.
K—Maurice Kalinsky, Eva and Max Kalb, Elsie and Helen Knight, Annie Kingsford.
L—Ellen Larke, Sidney, May, Edward and Henry Law, Rosamund Langton, Elsie Larner, Blanche Lindup, Georgina Lichtenstein, Winifred Lowe, Arthur and Evelyn Lamb.
M—Bella Morrice*, Aldie and Edith Margetts, Winifred Maunder, Margaret McFadzean, Annie* and Elsie* Moule, Dorothy Morgan, Lewis, Nellie, Arthur, Grace and O. Morice, Irene Mawer, Margie Marston, Frances Munce, Mabel Morris*, Alec and Godfrey Miller, Dorothy McMullin, G. Mather, Alice and Kathleen Maylott, Leonard and Charlie Medcalf.
N—Maude and Amy Nottage, Edith Nash*.
O—Constance Osborne*, Gilbert Orley.
P—Alice Palmer, Ethel* and Kathleen* Pasley, Maxse, Gordon and Maggie Pibel, Dora Phillimore*, Arnold Pomeroy, Percy Phillips, Olive Pine-Coffin, Ruth Pledger*, Leonard, Walter and Katie Picknell,
Q—F. Quance.
R—Gwendoline Russell*, Alice Reid, Kate Rosenbloom*, Marion Richards*, Gordon Remington*, Muriel Richardson, Mabel de Rusett*.
S—Amy and Ellen Simmons, David and Stanley Soltau, Frances Stileman, Gertrude Scott, John and Glanvill Smith, Mary Sowden, Esther Simmons*, Margery Smart, Douglas Shepherd, Flora Shadbolt, Lucy Sampson, Dorothy* and Darcy Sharp, Daisy Stevens.
T—Marion Tarry*, Dudley Toye*, Olive Tritton*, Frank Tomkins.
V—May Vickers*.
W—Agatha Ward, Delphie Wells*, Mansfield White*, Frank Wilson, Annie and Sarah* Wood, Florence Wilde*, Gordon* and Grace Winn, Edward and Edith Wheeler.
Y—Gladys and Rachel Young.
Z—Sophie Zaritsky*.

No. 226.—Correct answers (second list) received from:—

A—Frank, Fanny and Nellie Ames, Olive Abraham*, Ernest*, Frank* and Mary* Anderson, Louie Adams.
B—Lucienne Brabandes, Ernestine Buhl*, Clara Brown, Frederick Bailey, Mabel Baker, Ethel Brooks* Frank Bentall*, Dessie Berry, Maggie, Charlie and Alan Banks, Dorothy Banfield*, Evelyn, Dorothy, Maud and Sylvia Barrett, Teresa, Lillian, Frank and Avory Blackie, Dorothy Berry, Mary*, and Susette* Beck, Conyers and Massy Baker, Louise Betts* Jessie* and Jeanie* Brough.
C—Isabel and Mabel Candlin, W. Campbell, Alfred Cocking, David*, Mary* and John* Colville, Walter and Maggie* Carter, E. E. C.*, Gladys and Beryl Calvert, Joan Clarke, Lionel Champion, Ruth Collis, Winnie* and Arthur Cox, Alice Crang, Hyde* and Duncan* Campbell.
D—Llewellyn Dale, Mai and Violet Davidson, Marjory Dyke*, Gladys and Harold Davis, Olive Deane, Constance Devenish-Meares, Annie* and William* Deas.
E—Edwin Ecroyd, Muriel Edwards*.
F—F. and A. Figgis, Lewis, Agnes* and Meg* Fullarton, J. Freegard.
G—Sophia Guillaume*, Winnie Garnham, Mary* and Daisy* Greenacre, Stuart, Jack, Dorothy, Edith* and Margaret* Gray, Constance Gabbett*, George Goodall, Cicely Gibson*, George, Margery and Colin Graham-Brown, Stuart and Ada Gulley, Edith and James Grieve, Elsie Goudge*, Florrie Griffin*.
H—Winifred, Basil, Gladys, Laurence and John Head, Winifred*, Edith* and Henry Harvey, Sandy and May Handasyde, Kathleen Heckford, Ella Hake, May Homer, Dorothy Harris*, Elsie Hore, Kathleen Hughes, Louie Hooper*, Freda, Hunton, Theodora Hill.
I—Isabel and Ami Inglis, Daisy Iredell.
J—Sinclair Jackson, Lizzie Johnstone*.
K—H. and Elsie Knight, Philippa*, Grace, Cecilia*, and Dorothy* Kerr, Flossie Key, Elsie Kirby, John Kyle.
L—Arthur and Evelyn Lamb, Harry and Linda Lowe, Hannah Lovell*, Arthur, Irene, Edward and Alfred Llewellyn.

M—Daisy M. Martin*, Dora Muir, Daisy G. Martin, James and Nellie McArthur, Lois Mewburn, Adelaide Moore, Charles Meredith, Daniel*, Mary* and Dorothy* Morris, Eileen, W. and G. McClure, Ellen* and John* MacMurray, Tita and Dalsie Mackenzie, Winifred Marshall, Gwendoline Moir, Bella and Margaret Mack, Maude McIlroy*, Maggie McDougall, Margaret Macphee, Leonard, Winnie and Dorothy Mace, Christina Marshall, Louis MacLachlan.

O—G. Onslow, Eva and Maude Oakes.

P—Gladys* and Isabel* Phipps, Olive Pine-Coffin, Clarice, Geoffrey and Percy Peach, Arnold Pomeroy, Willie*, Ada, Eddie and Jessie* Palmer, Cuthbert Pratt, Laura Percy.

Q—Frances Quance*.

R—Winnie and Flossy* Richardson, Jessie Roe, Rita and Lorimer Romanes, Gwendoline Russell*, Herbert and Marjorie Rainey, David Rees*, Hope Robinson, Elmina Roe, Beryl Reid.

S—Edie Shepherd, Helen Stalker*, D. D. and T. M. Stanier, David and Stanley Soltau, Evelyn Shaw*, Olive Staite, Erie Shaw, May, Violet and C. Salvesen, Agnes Shields*, Florence, Effie*, Andrew and Ellen Simpson, Florrie Smith, Binford*, and Frankie* Sellwood, Connie Shaw, Nannie Sturrock, Poppie Stidolph, Mary Sowden, Glanvill and Rider Smith, B. Shepherd.

T—Frank Thompson, Marjorie and Evelyn Tracey, Jeannette Twamley, Flossie Thomson, Louie Tibbits.

V—May and Edwin Vickers.

W—Dorothy Woodforde, Leonard Wall, Gordon J.* and R.* Wilkinson, Sarah and Georgina Wilson, Kenrick, Queenie and Ernest Wakeford, William Watson, Sydney Wisdom, Ethel Walls*, Ella and Alexander Watt, Nora* and Ellie* Wyatt, Pringle Wilson*, Constance and Alfred Williams, Violet* Arthur and Louisa Walker,

FOREIGN LIST.

PRIZE COMPETITION.—Div. III., 2nd Cert.—Huldah Krige (Stellenbosch). **No. 218**—W. B. Henderson* (Jamaica). **No. 219, 220**—W. B.* and Alice* Henderson. **No. 220**—Minnie and Cuckoo Lister, Polly Loubser, Louisa Bosch, Peter Louiv, Belsie and Harry van Niekerk, Johanna and Nellie Mostert, Julia Duminy, Henry Lückhoff (S. Africa). **No. 222**—Jean Scott, Ivan, Eric, Lottie and Rotha St. George (Canada). **No. 223**—Winnie Gartshore (Canada). **No 225**—Alfred and Willie Flower (Portugal).

Personal.

Many thanks for flowers received. They have been much appreciated wherever they have been sent.

CLARA BROWN, JEANIE AND JESSIE BROUGH, FLOSSIE THOMSON, MAY DARROLL.—I am glad to welcome you as new Searchers, and hope the study will be interesting and useful.

E. E. G. AND DOROTHY GRAY.—Thank you for your letter. I am sorry to hear Dorothy has been ill, but am glad you are both able to take up the Searcher again.

EVELYN AND GRACE GULSTON, JOHN COLVILLE.— Many thanks for your kind gift for the famine children in India.

MAY FOOKS.—Many happy returns of the day.

ALDYTH MARGETTS.—Yes, I have missed your name from the lists. I am sorry to hear about your eyes, but hope that, with care, they may soon be much stronger.

MABEL DE RUSETT, MAY VICKERS.—Thank you for your very interesting letter.

FRED BAILEY.—This quarter began with Searcher No. 222.

The flowers that were gathered and sent by the orphan children were distributed among children in a Fever Hospital.

UNCLE TOM.

Christian Endeavour.

TOPIC FOR MAY 20.

THE POWER OF A TEMPERATE LIFE. (Dan. i. 1-17.)

NEBUCHADNEZZAR carried Judah away in successive deportations. Daniel and his friends were the victims of one of the earliest. They were of the seed royal and were naturally richly gifted, dowered with those physical and intellectual endowments that are youth's richest possession (see verse 4).

It was the wise policy of the Babylonish monarchy to train the flower of the youth of conquered nations for the Civil Service. Examinations for positions in this body were instituted then as now. The young men who now prepare for and undergo the stiff Civil Service examination, preparatory to entering on the service of the State, are only following in the steps of young men of remote times, between which and our own there may have been much less essential difference than we suppose. In this way the Court of Babylon was able to procure the services of the brightest intellects it could obtain, and, at the same time, it attached to itself the representative men who otherwise had been the centres of disaffection and revolt.

The lead among this band of captive Hebrew youths was taken by Daniel. "He purposed in his heart." His objections to taking the food brought from the royal table lay in the fact that, according to the usual custom, it had been presented before an idol shrine before being served; and, though Daniel knew that "an idol was nothing in the world," yet to partake seemed to him to recognise the heathen rites, which his soul abhorred. Altogether, apart from his religious convictions, his decision was eminently wise. Nothing could be more destructive of high thinking and healthy living than to partake of those rich viands. Abstemiousness, a frugal diet, and abstinence from intoxicating drink are a first condition of health and success to all young people, especially in Eastern lands, but also in the home country. More people are killed by drinking beer and spirits, and maintaining English customs of eating and drinking in India and elsewhere, than ever fall victims to the deadly climate.

But the noticeable point is that *Daniel* made up his mind that he would abstain; and it was his strong resolution that heartened up the courage and directed the purpose of the rest. Had Daniel yielded, they might not have stood; but in his strength they stood strong. I have heard many good stories of Endeavourers leading others to take a stand for God and righteousness, who were encouraged by their attitude towards the Right, Good, and Pure. One of a C.E., who read the Topic in his breakfast hour at a large forge, leading others to declare themselves and gather around him; whilst another in a shop, where 100 tailors sat on the board, turned the whole company into a school of interested listeners.

God was with the young soul in its protest and endeavour, for Daniel was an Endeavourer indeed. The Divine favour rested on him, giving him the goodwill of the officials, and blessing the simple fare with which he contented himself. It would appear that the Prince of the Chamberlains did not dare to give the direct permission which the Hebrew youths sought, but apparently hinted that if his charge were as healthy and quick as the others, he would wink at the substitution of other diet. Thus Daniel was left to make his own bargain with the steward (compare *vv.* 10 and 11).

The lesson which these verses teach is very suggestive. All around us mighty men are falling, and lives of fair promise being wrecked by indulgence in luxurious diet, by the use of tobacco and alcohol. Oh, that every reader of these words, that all our membership, might be absolute in their refusal of all these articles of food and drink, which, whilst they tickle the palate, excite passion, induce grossness of habit, and hinder the equable balance of mind and heart! A special blessing from God lies as a benediction on a life of self-denial. It tallies with the nature of things. Health, peace, and success accompany such a resolution. And by the force of such an example many a companion is saved from the dire results of intemperance and vice. Daniel saved himself and his companions from nameless graves. F. B. MEYER.

C.E. NOTES.

The Eighth National C.E. Convention in Japan was held in Kobe, March 8-11. Dr. and Mrs. Clark were present, and, in speaking of some of the services, a correspondent writes—"We came down from that Mount of Transfiguration with a new sense of the blessedness of working and living for Christ."

* * *

Since the formation of the Presbyterian Christian Endeavour Suabue Committee in November, 1895, our Christian Endeavourers have collected for the Suabue Mission £1,500. The Foreign Missions Committee have resolved to appoint a medical missionary as colleague to Mr. Sutherland.

* * *

Ministers who intend to spend "Convention Sunday," July 15, in London, and would be willing, in the interests of Christian Endeavour, to preach and conduct the "Quiet Hour" Service after the evening service, should communicate at once with Mr. W. J. Gibbs, Pulpit Supply Secretary, "Melrose," Bromley, Kent.

International S.S. Lessons.

May 27, 1900.

PARABLES OF THE KINGDOM (Matt. xiii. 24-33).

GOLDEN TEXT: "The field is the world" (Matt. xiii. 38).

INTRODUCTION.

WE have three short parables to-day from amongst the many spoken by our Lord: "For without a parable spake He not unto them" (34). In two of them Christ speaks of a field (24, 31), and in *v.* 38 He tells us what the field is. These two show the kingdom of God in the world; third shows the kingdom of God in man's heart. They can be taken as follows:

First, the People in the World.
Second, the Gospel in the World.
Third, the Gospel in the Heart.

Key for Blackboard.—Christ uses our earth as a picture of God's ground for God's seed. The three parables are briefly set out below.

PARABLE 1.

Notice the "twos" and what they each illustrate:

{Wheat, Tares.} {Householder, Enemy.} {Harvest, Reapers.} {Fire, Barn.}

Wheat and Tares.—The WHEAT (30) is the good seed (24); it represents the children of the kingdom (38); these are also children of God, joint heirs with Christ (Rom. viii. 17), friends of Christ (John xv. 15), brothers and sisters of Christ (Matt. xii. 50).

The TARES (25) are weeds (30), are children o the wicked one (38); they are quite apart, quite the opposite of the wheat. There is enmity between the two (Gen. iii. 15); they are against Christ (Matt. xii. 30); they belong to Satan (Acts xiii. 10); they are "of the devil" (1 John iii. 8).

The Householder and the Enemy.—The HOUSEHOLDER (24, 27) is the Son of Man (37). He is always sowing through his ministers, teachers, workers and others. THE ENEMY is (25, 28) the devil (39), and the devil is a reality; he is greedy for souls (1 Peter v. 8), he has no truth in him (John viii. 44). While the Household *is* "The Truth," he also deceiveth everyone he possibly can (Rev. xii.); he *is* real.

The Harvest and the Reapers.—The two go together; one belongs to the other. The HARVEST (30) is the end of the world (39); it is the time when the fruit shows itself, and the fruit proves what the plant is (26; John xv. 8). The harvest is another name for what we find in 1 Sam. xxv. 29; Mal. iii. 17; John x. 28; Col. iii. 4.

The Fire and the Barn. The FIRE is used for destroying (Mal. iv. 1; Rev. xviii. 8). The BARN, the "keeping" place, the "abiding" places in John xiv. 2; Rev. vii. 13, 14, "washed white," not "white-washed."

PARABLE 2.

The growing of the tiny mustard seed illustrates how the Gospel spreads through the world. The little seed was started at Bethlehem (Luke ii. 11, 12). It grew to twelve (Matt. x. 2). It grew to 3,000 (Acts ii. 41, 47). It grew to 5,000 (Acts iv. 4). To-day it has grown to millions: the stone is becoming a mountain (Dan. ii. 34, 35). See our orders to help it grow in Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Luke xxiv. 47.

PARABLE 3.

As the woman puts the leaven in her basin in the midst of the dough to leaven the whole (1 Cor. v. 6; Gal. v. 9), so does the Gospel of the kingdom work in human hearts till the whole is influenced by its power—gradually, quietly, gently, but surely. (2 Cor. iii. 18), "Unto the same image from *glory to glory*; (Job xvii. 9), "Stronger and stronger;" (Psa. lxxxiv. 7), "From strength to strength;" (Prov. iv. 18), "More and more."

LESSONS WE LEARN.

To pray that God will make us children of the kingdom, for then we shall be safe for the heavenly barn when the harvest is gathered in. To ask Him to help us to help others: to give what we can that his glorious Gospel may spread throughout this earth.

To let the Gospel have its way in our own hearts, so that we may be able to overcome temptation and live for his glory.

Children's Special Service Mission.

Mr. Hutchinson, *Liverpool*, May 17; *Bradford*, May 18; *Shipley*, May 19; **Mr. E. Arrowsmith**, *Malvern*, to May 25; *Kidderminster*, May 26 to 31; **Mr. J. S. Tyler**, *Birmingham and neighbourhood*, to May 18; **Mr. H. M. Gooch**, *Blackfriars*, May 22; *Aenon Baptist Chapel, Chadwell Heath*, May 31; **Mr. Russell Hurditch**, *W. Croydon Baptist School* (3 *p.m.*), May 27; **Mr. C. E. Paterson**, B.A., *Chelmsford and neighbourhood*, to May 19; *Christ Church, Parish Room, Isle of Dogs*, May 22; *Oakley Mission Room, Chelsea*, May 24; *Christ Church, Harlesden*, May 27; *Holy Trinity Parish Room, Penge*, May 29; *Streatham*, May 30; **Mr. C. Harrison**, with Caravan, *Warnham, Sussex*, to May 20; *The Common, Horsham*, May 20-27; **Mr. F. P. Rowe**, with Caravan, *Gt. Totham, near Maldon, Essex*; **Mr. J. H. P. Catting**, with Caravan, *Debenham, Suffolk*, May 17-30; **Mr. S. J. Hewlett**, *Gospel Tent, Crowhurst, Kent*, to May 19; **Mr. F. A. Glover**, *Gospel Tent, Spaxton, near Bridgwater*; **Mr. Edmund Clarke**, *Gospel Tent, Liddington, Beds.*

TWENTY-FIRST ANNIVERSARY OF THE SCRIPTURE UNION.—Scripture Union Conferences will be held at *Hope Hall, Liverpool*, May 17, at 4 and 7.30; *Church Institute, Bradford*, May 18, at 7.30.

Children's Scripture Union—Portions for week ending May 26.

Sun., May 20	*Psa.* xxi.	1-13	Thurs., May 24	*Psa.* xxiv.	1-10
Mon., „ 21	„ xxii.	1-18	Fri., „ 25	„ xxv.	1-11
Tues., „ 22	„ xxii.	19-31	Sat., „ 26	„ xxv.	12-22
Wed. „ 23	„ xxiii.	1- 6			

Metropolitan Tabernacle. — The Poor Ministers Clothing Society will hold its annual meeting at the Tabernacle on Monday, June 18. The president, Mrs. Thomas Spurgeon, will be present to receive parcels of clothing and donations from friends to help poor ministers and their families in poor country districts. Material that can be made up is very acceptable. Parcels of clothing may be sent to the hon. sec., Metropolitan Tabernacle, London.

United Presbyterian Synod.

AS the members gathered up this year, the thought was in every heart that this would in all probability be the last of the Synods. Many forms had to be gone through and much formality observed before there could be consummated the union upon which they and their brethren of the Free Church some years ago set their hearts. But the goal is now well in sight. The retiring Moderator—Rev. Dr. John Robson, of Aberdeen, formerly missionary in Jamaica—improved the occasion, and at the same time dealt earnestly with the duty of the Christian Church in connection with the South African War, by his retiring sermon preached from Heb. xii. 26. He expressed the hope that the imperial spirit which had taken hold of the nation would in its spiritual counterpart take hold on the Church, that among her younger men men there would be an emulation to "go to the front;" and also declared that a wider union of churches must take place before Scotland could occupy the place it should in the work of evangelising the world.

The making up of the roll showed that, during the year, eleven ministers and one missionary had been called to the higher service. On nominations being called for, Rev. Dr. Alexander Mair (Morningside, Edinburgh) was unanimously called to the Moderator's chair.

DECREASING SABBATH SCHOOLS.

When presenting the report on Church Statistics, Rev. John Young called particular attention to those relating to Sabbath schools, where for the fourth year in succession a decrease had taken place. He did not think the change which had come over the work of the Church among the young was sufficient to account for this. A striking fact was that the corresponding diminution in the number of teachers had begun a year earlier than that among the scholars. Among other suggestions, he asked whether the habit of week-end visiting, as well as a following of their seniors in going less frequently to public worship, might not be among the causes at work, and asked that the whole question should be carefully looked into. Rev James Todd (Moffat) showed that the falling-off in the membership of Bible-classes amounted to almost the same percentage as in the case of the Sabbath schools, and said that the state of Sabbath observance seemed to be clearly reflected in these returns. Several gratifying testimonies to the increasing value of Christian Endeavour Societies served to brighten this rather gloomy side of the work of the Church. From another report it appeared that the small number of students for the ministry is still causing concern.

CHURCH UNION.

The reception of deputies from sister churches afforded the first opportunity for referring to the great question of the year. Principal Rainy declared that the manner in which both churches had refused to allow subordinate interests or feelings to intervene, had been a just ground of encouragement and a strong indication of singleness of heart—and had shown a great desire to do that thing which was called for by their Master in connection with his cause in Scotland. The other Free Church deputies were Rev. Dr. Wells (Glasgow) and Mr. James Guthrie (Brechin). Speaking on behalf of the English deputies, Rev. Dr. John Watson (Liverpool) revived memories and reminiscences of the early days of his ministry in Scotland. He was accompanied by Rev. A. H. Drysdale (Morpeth), Rev. John Steele (China), Mr. John Coull (Newcastle), Mr. Robert Coutts, and Mr. Robert Thomson. Wales was represented by Rev. Lewis Ellis (Rhyl).

LIFE AND WORK.

Under the report on Religion and Morals, considerable discussion took place on the present position of the temperance question. Among others, Professor Orr and the Lord Provost of Glasgow protested against the idea of compensation to publicans; and the motion finally passed took this position.

The Church Life and Work Report was a most interesting document. Testimony was borne to the value of the Glasgow Evangelistic Campaign. Lord Provost Chisholm said if the Church were not succeeding among young men as they would like, they must take the blame to themselves; and it was shown that he had the full sympathy of his audience as he said they were convinced that the class in question would not be attracted by talking on any light and frivolous functions to the Church services, nor by having dances at Sabbath-school gatherings, nor by amateur theatricals at guild meetings.

SUCCESS ABROAD.

The Synod culminates with the Wednesday Foreign Mission gatherings. The membership of the native churches has grown by 3,460 during the twelve months, bringing it up to 30,431. The mission stations in Rajputana are in districts suffering in the worst degree from the Indian famine. In accepting the care of orphan and destitute children, the missionaries are now responsible for 1,200 boys and girls, and are persuaded that the home congregations will provide all that is required for their maintenance and upbringing. The Famine Relief Fund of the Church has amounted to £9,548. The Zenana Mission is making rapid progress, there being now forty-seven workers in the field, nine of whom have full medical qualification.

The evening meeting was an enormous gathering. Dr. Laws told the story of the past and present of Livingstonia; Rev. Alexander Cruickshank related the triumphs and needs of Old Calabar; Dr. John Watson spoke on "The Debt of the Church to the People;" Dr. John Hosband, C.I.E., described the state of affairs in India; and addresses followed on "The Spiritual Awakening in Manchuria," and "Progress and Prospects of the Missionary Enterprise."

University Notes.

[FROM OUR OWN CORRESPONDENTS.]

OXFORD.

THE Oxford Pastorate meets a real need by its work among undergraduates, none the less real because quiet and unobtrusive. Leaving home, with its strong personal influence, and coming up here, where so much of the life is mechanical—we refer to the work in the schools—there is a big void in the heart; and life, in its deeper depths, is in danger of neglect. It is just here the Pastorate steps in and helps to supply what the Christian home imparted. In many cases we cannot but believe that the need is met, and many an undergraduate goes down thanking God for the friendly visit received, and the warm sympathy extended. The Pastorate should have a place in the prayers of all who are interested in our University life.

The annual Spring Conference of Delegates of the South Midland District Union was held in the Y.M.C.A. Hall on Wednesday, when Rev. and Hon. W. Talbot Rice, President of the Oxford Y.M.C.A., presided. He also conducted the devotional meeting at noon. Perhaps the most interesting part of the day's proceedings was the discussion in the evening, on "Half-hours with the Associates," opened by Mr. C. E. Derham (general secretary of the Durham Y.M.C.A.). He urged that the busiest men, who were the best men, had half-hours to spare. He wanted these to consider how best they could use their leisure half-hours in winning young men. The duty must not be shirked because of its difficulty. Their supreme aim, their passion, must be Jesus Christ for young men, and young men for Jesus Christ.

A meeting in connection with the Factory Girls' Charity Holiday Fund was held in the hall of the New College on Thursday afternoon. Rev. H. Rashdall presided, and the report showed that 2,200 girls and women were sent to the country and the sea during the year 1899 for 3,700 weeks. The work of the society speaks for itself. As the Chairman very pithily said, if those whose real work lasted but two or three months of the year found it necessary to keep themselves going by looking forward to the vacations, how about those who had no holidays to look forward to? The work of the Society gave moral health and pleasure to those who could not otherwise obtain it, and introduced hope into lives that were all but hopeless.

Rev. Professor George Adam Smith is preaching a course of sermons on the Old Testament at Mansfield to large numbers of undergraduates. It is needful to have these subjects treated by wise and strong men. There is much unsettling of opinion, owing to a criticism that is merely destructive. We are greatly needing someone who will counteract this influence by a clear exposition of the text of Scripture, making it live in the power of the Holy Ghost, and thus prove its own inspiration. Dr. Smith's discourses have been very helpful.

CAMBRIDGE.

ARCHDEACON EMERY, preaching at the Abbey Church, Barnwell, recently referred with pleasure to the increase in the spiritual life of that part of Cambridge. In that church alone there were 182 communicants on Easter Sunday. Four years ago there were only thirty-six communicants. Those who knew Barnwell a few years ago will appreciate this great change.

The Archbishop of York preached the University sermon on April 29. His subject was the example of Christ, and his text 1 Peter ii. 21. The Bishop of Bristol preached the following Sunday on "Inspiration," basing his sermon on 2 Tim. iii. 16, 17.

On Sunday, May 6, sermons were preached on behalf of the C.M.S., and on the following day the anniversary meetings were held. The chief speakers were Right Rev. Bishop Johnson, of West Africa, and Rev. A. K. Finnimore, of Mauritius. The former alluded to the drink traffic as a great hindrance to missionary work, and said it was far worse than the slave trade ever was, even in its blackest character.

On Thursday, May 10, a meeting of the C.M.U. was held in Ridley Hall (by kind invitation of the Principal), when addresses were given by Archdeacon Phair, of Rupert's Land, and Rev. W. E. Burroughs. Professor Moule was in the chair, and in his opening remarks he made a very touching allusion to the death of Rev. G. H. C. Macgregor, of whom Dr. Moule said, quoting from the book of Wisdom, "He being made perfect in a short time, fulfilled a long time." Many in Cambridge regret the death of Mr. Macgregor, whose addresses before the Christian Union were full of power and spiritual food.

Mr. H. H. Weir, the travelling secretary of the Student Volunteer M.U., has been in Cambridge, addressing meetings in the various colleges.

Scottish Notes.

THE monthly conference of the Ayrshire Christian Union was held in Bridge Street Hall, Girvan, on Saturday, March 5. Among those who took part in the proceedings were Rev. A. H. Charlton (Kilwinning), Mr. Richard Hill, Mr. John Climie, and Mr. W. C. Gray.

On Sabbath evening of last week, Dr. Talmage (Brooklyn) preached in Cowcaddens Free Church, Glasgow (Rev. William Ross). The interest in the American preacher's visit was so great that the church was packed an hour before the time, and an overflow meeting was also crowded in every part. Dr. Talmage's text was 1 Samuel xxx. 24.

City Sparrows—the magazine of the Children's League of Pity—for May announces that the League has now branches established in all the Scottish counties save five. The Home at Murrayfield, Edinburgh, received thirty-one boys and girls last year, and sent forth thirty-three, all the girls going to service save those who were too young.

London City Mission.—Mr. Albert T. A. Millership, Association Secretary of the London City Mission, has a few vacant dates in June, July, and August, and would be pleased to occupy vacant pulpits on Sundays; or conduct short missions, ent, or seaside services in the Northern and Midland Counties. His address is 3, Bridewell Place, London, E.C.

Irish Notes.

WITH the advent of fine weather, open-air mission work on an extensive scale has recommenced in Phœnix Park, Dublin, and is carried on by different agencies on three or four evenings of every week.

Eight members of the Salvation Army have been summoned in Dublin for obstructing the thoroughfare in Middle Abbey Street by preaching the Gospel on a Sunday evening, and four of them have been fined £1 each or one month in gaol. While various political meetings are allowed to be held in the public streets, it is difficult to see on what principle of justice and fair play religious meetings can be prohibited. The worst of it is that smaller places will copy the example of Dublin, and will also try to check the public proclamation of the truth. Surely the offence of the Cross has not yet ceased!

The Jungle Tribes Mission, which is connected with the Irish Presbyterian Church, and which does not solicit subscriptions in the ordinary way, is doing a most encouraging work in India. During the year not only have the Sabbath services increased in numbers and in interest, but a medical missionary, Dr. McKaig, has been sent out, and several most promising conversions have recently taken place. The Irish General Assembly's Foreign Missions have also advanced rapidly during the year in India and China, where very large numbers of baptisms have taken place.

After making up for all losses by death and other causes there is a net increase this year of 277 in the membership of the Methodist Church. This is in accordance with the experience of several years past, on each of which an increase in membership has been reported.

The Irish Church Colportage Mission is doing a good and useful work. During the past year the four colporteurs employed sold 17,169 books or booklets, and of these nearly one-half were to Roman Catholics, while out of 53,000 books sold during the last five years 33,000 were Bibles or portions of the Bible. Mr. E. Chamney, one of the colporteurs who is about to take up work in connection with the South American Missionary Society, sold during the last year and eight months 4,000 books, of which 2,500 were Testaments or portions of Holy Scripture, and very many of these were to Roman Catholics.

The total receipts of the Hibernian Church Missionary Society for the past year amount to £22,560, being an increase of over £3,000 as compared with the previous year.

The Hibernian Band of Hope Union, which has now about 90,000 children connected with it, has held its annual May Day Festival in the Metropolitan Hall, Dublin, under the presidency of Sir Thomas Pile, Bart., Lord Mayor of Dublin, who stated that he was a total abstainer, and that over twenty-five years ago he and his wife signed the pledge through the instrumentality of Mr. William Carty, the founder of the Union, and said that the drink was the greatest curse of Ireland.

Protestant Rescue Home, Kingstown.

A SMALL but important work has been carried on for the past forty years in Kingstown, co. Dublin. It takes the form of a rescue home, in which fifteen erring women can be housed and instructed. During the past the Lord has given manifest tokens of his helping, both in things spiritual and temporal. Under its roof Roman Catholics and Protestants alike find shelter from evil, and are pointed to the Saviour.

At the present moment the Home and laundry is in danger of being closed owing to the exceptional circumstance of the expiration of the lease. The lords of the soil will only grant a new lease on condition that the premises be put in thorough repair. To accomplish this a sum of £300 is needed. This Home is almost self-supporting, but owing to the circumstances just mentioned an appeal is now made to Christians who would like to share in this effort to rescue the fallen.

C. S. Lefroy, Hon. Sec.

Birch Grove, Monkstown, co. Dublin.

Foreign Waiters in London.

COMBINING, in a general way, intelligence with politeness, and being exposed to peculiar hardships and temptations, the foreign waiter has special claims upon the interest and sympathy of the Christian public. At an early age he leaves his friends, and is bereft of the influences of the home circle. His avocation almost entirely separates him from social intercourse, and his hours of work are long and wearisome. Were it not for a frequent change of situation, with intermittent seasons of rest, the lot of these strangers in our midst would be physically and mentally unendurable.

These facts are set out with interesting succinctness in a booklet issued from the German Y.M.C.A. About twelve years ago, the Association entered upon Christian work in the interest of the foreign waiters, and it looks back upon efforts that have been greatly blessed of God. In 1892, the Christian Home for Waiters was opened in Clipstone Street, Portland Place, W. The enterprise has proved a conspicuous success, the premises being a centre of increasing activity for the spiritual and social welfare of its numerous guests.

The Home provides a temperance restaurant, and a reading and writing room for the use of visitors, free of charge. Sleeping accomodation is available on moderate terms, and there is an employment agency by which hundreds are annually assisted to situations. The premises are accessible for, and visited by, English as well as foreign waiters. So far the Home has been self-supporting; but development, so as to meet the growing needs, depends upon outside help.

Larger and more suitable premises are an immediate and urgent necessity, and to accomplish this the committee of the Association is asking for some £4,000. Copies of the booklet, "Our Waiters' Home," and other particulars of the work, may be had from the secretary, Mr. A. Scholten, at the Association headquarters, 28, Finsbury Square, E.C. The treasurer of the Association is Mr. E. Walser, Angel Court, Friday Street, E.C. A circular soliciting help bears the names of numerous influential promoters of Y.M.C.A. work, along with other well-known Christian philanthropists.

The Railway Mission.

WE have secured at Southport a very desirable residence, with a view of adopting it for a Convalescent Home for some twenty-five to thirty railway men, of various grades, who are needing change of air and rest. Our Home at St. Leonard's, under the care of Miss Dolby, who so kindly volunteered to take charge since it was opened in 1892, has proved such a blessing to some 1,700 railway employés that we are encouraged to take this step. We are earnestly hoping that the travelling public, as well as directors, shareholders, and the public in general, will give us their cordial support, and provide us with the sum of £1,000, which is required to furnish the building, and also become annual subscribers towards the maintenance of the Home.

Some 3,000 railway employés are injured by accident on the line every year, in addition to the large number on the sick list through exposure while on duty by night and day. Our Convalescent Home at St. Leonard's, which contains forty beds, is now full, and as all the beds have been occupied for some time, it has been found impossible to admit all the railway men who have applied for admission.

Samuel G. Sheppard, hon. treasurer.

Railway Mission, 1, Adam Street, Strand, W.C.

The Victoria Institute held a meeting a few days ago, when Arhdeacon Sinclair reviewed the present aspect of science towards religion, and urged that, whatever might be the faults of our times, there was a deeper and more fruitful searching out the works of creation; and the greater the devotion of men of science, the more effectually did their researches demonstrate how rich and beyond the powers of the human intellect were the arguments for a Creator which nature afforded

London Tent Campaign.

AS previously announced, a proposal to encircle London with large Gospel tents is being energetically carried on. The first tent was opened at

ILFORD

on Wednesday, 9th inst., in the presence of a large number assembled, many of whom on Monday and Tuesday evenings had gathered for prayer; there had also been previous meetings in which, with scarcely an exception, evangelical ministers of Ilford had taken part. Numbers of people gathered early in the evening; a choir of about seventy was in attendance; and Messrs. Leonard Weaver, William Grove, W. Notman, R. Edwards, and some of the Executive Committee, with a number of other workers, were present.

An earnest address was given by Mr. Leonard Weaver, chiefly to Christians, Miss Angel singing the Gospel with great tenderness to about 800 or 1,000 persons.

On Friday evening, the Gospel was with power, several souls coming out and confessing Christ as their Saviour.

On Sunday, Mr. Varley, preaching in the afternoon and Mr. W. Notman in the evening, the Word was owned of God, and this was a day of much blessing. On Monday night too several professed to find salvation after Mr. Varley's address.

EDMONTON.

On Saturday last the second tent at Edmonton, opposite Silver Street Station, was opened. This is seated for nearly 2,500, and a very large number gathered for the opening, including some who were converted during the services of the tent at Tottenham two years ago.

Mr. Leonard Weaver preached on the Sunday morning to men, many rising for prayer. The meeting in the afternoon was a stirring one, and in the evening—in spite of the cool weather—the tent was filled, the workers leaving a little before 10, up to which hour there were still some seeking Christ.

The next tent will be opened in Clapham Road on Wednesday, May 16, D.V.

Friendless and Fallen.

INTERESTING incidents illustrating the good results of the work of the Homes and Open-all-night Refuge, are continually coming to hand, while the need for such places is seen by the following letter recently received.

"E—— is not able to write. . . . She is a clean bright looking girl. Poor child, she has had very little Christian teaching; her father drank himself to death, and was most cruel to his children when drunk. She does not remember her mother . . . "The writer was communicated with at once to send the girl for training in the Jubilee Training Home.

By the same post a letter was received from a former inmate, which is encouraging:—"Just a line to let you know how I am getting on. . . . I was baptized last Sunday. I go out this Sunday to be made a member of the Church. I remember your words when you spoke to me that Monday morning . . . you said, 'My dear girl, you never have been saved.' Jesus is very precious to me now, and by the help of God I mean to be a blessing to those about me . . ." Further particulars of the work of the Homes and Night Refuge will be sent on application to Mr. William J. Taylor, 200, Euston Road, London, N.W.

Union Tabernacle.—The fourteenth anniversary of the work at Union Tabernacle, Wandsworth, was held recently. The occasion was marked by a number of services in which the pastor (Rev. D. M. Cameron), Dr. Cronin, and other friends took part. A special feature was a conference on "Revival," in the course of which Messrs. A. Garstin, Leonard Weaver, and others, gave addresses. At the evening meeting, Mr. Cameron said that the work had been carried on for fourteen years in a densely populated district, and was hampered by the want of a hall for work amongst young people. £500 is needed in order to carry out the proposed improvements and enlargement

Aldersgate Noon Meeting.

A FERVENT and prayerful anticipation of coming revival characterized the noon prayer meeting at Aldersgate Street Y.M.C.A. on Monday last. Mr. R. C. Morgan, who presided, gave some account of the principal meetings at the recent Ecumenical Conference in New York, and recalled some of the most notable utterances, giving their gist and moral. Subsequently the meeting joined in singing Miss Fanny Crosby's well-known hymn, "Some day the silver cord will break," with its chorus, "I shall see Him face to face," which had proved so helpful, under Mr. Sankey's leadership, at the conference. Next came some vivid testimonies from a number of the evangelists present. Mr. Leonard Weaver briefly reviewed the position of the London Tent Campaign. At Edmonton, the first meeting had been attended by about a thousand people, and many had sought the Saviour. Mr. Henry Varley told of blessing at the Talbot Tabernacle, and also in connection with the tent work at Ilford. Mr. Ned Wright has been engaged in work among the rough characters of the "New Cut," in South London. Some of them had been deeply convinced of sin, and had been brought to the Lord. Mr. G. F. Assiter spoke of cheering signs of revival in a difficult field at Hornsey: and Mr. A. Garstin related how, at a meeting at Junction Road, N., an old lady had sought salvation on the hall staircase.

The Y.M.C.A.

THE Glasgow Y.M.C.A. Temperance Society has now over 1,300 members banded together for this special work.

The committee of the Central London Association have placed at the disposal of the Lord Mayor twenty beds in their holiday home, Shaftesbury House, Margate, for the use of members of the City of London Imperial Volunteers invalided home through wounds or sickness incurred in South Africa; and the offer has been cordially accepted.

The half-yearly Conference of the Manchester District Union was held at Oldham on April 28. About seventy delegates were present, representing thirteen different associations. At the afternoon session, papers were read dealing with such topics as "How to keep in Touch with Members," Mr. H. Ward (Blackburn); "Cycle Mission Corps," Mr. J. Bennett (Ashton); "Young Men in the Regions Beyond," Mr. W. J. Dobson (Preston). The reports from the various associations were encouraging.

The Y.M.C.A. in the Bristol suburb of Totterdown has just opened a commodious new building, costing upwards of £5,000. The Association developed from a Bible class, started some years ago by Mr. J. C. Marsh, the secresary; and the present undertaking has been rendered possible, primarily by the lead of Mr. Joseph Storrs Fry.

At Grosvenor House, on May 5, a meeting was held in furtherance of a scheme promoted by the North-East Metropolitan District Union of Y.M.C.A.'s to further work for young men in the East End of London. Lord Kinnaird occupied the chair, and the Archdeacon of London, Rev. F. B. Meyer, Sir T. F. Buxton, and others took part in the proceedings. There was a good attendance, and gifts and promises were realized in aid of the fund, amounting to over £500.

The Duke and Duchess of Connaught paid a visit to Newcastle-on-Tyne, on May 9, for the purpose of opening the fine new buildings of the local Y.M.C.A. Their Royal Highnesses were accorded a great popular demonstration. They proceeded direct from the railway station to the new buildings, which they duly opened, after an appropriate speech by the president, Mr. Alderman Stephenson, a sympathetic reply on the part of the Duke, and a reception by the Duchess of purses of gold in aid of the building fund. Amongst those who were present were the Earl and Countess Grey, the American Ambassador (Hon. Joseph Choate), and the Earl and Countess of Pembroke. The rooms were inspected, and the royal visitors were then escorted to the Assembly Rooms, where they were entertained to luncheon by the Mayor and City Council. The buildings are probably the finest Association premises in the country. They occupy a most central position, and are splendidly fitted throughout. The cost has been upwards of £43,000. £1,569 was received in donations on the day of opening.

Soldiers in South Africa.

THE work of the Soldiers' Christian Association continues to make good progress at many centres. Mr. A. H. Wheeler, the secretary, forwards some extracts from letters of workers at Ladysmith. One says: "I have not had time to draw rations for two days, the work is so great. Have to go about one-and-a-half miles for them. To-day I have met many of the S.C.A. members in the Manchesters and Gordons, &c. They are all so glad that the marquee is here for them. We had a splendid meeting to-night at 6.30. All chairs and forms were soon filled up; I doubled up the tables and laid them down as seats; very soon we had the largest congregation of men as yet. God was truly in our midst, and many will yet give testimony as to blessings received in our marquee."

In another communication we read:—"Visited Somerset Regiment to-day. Saw Mr. Ransley, who, I am glad to say, has been having times of much blessing, and souls are being saved. To-day we have had repeated tokens of the way God is using us among our comrades. In 13th Hussars sinners are being saved, and backsliders restored. How glad I am, for I know this news will cheer many devoted servants of God in our Irish Soldiers' Homes, who spent much trying time sowing the seed in this regiment. One dear lad, lying sick with fever, asked a Christian if he would go and bring that 'Scotch fellow' (meaning me). What joy it was to be able to help this poor lad. He wanted me to write to his father. I found out that he was in great misery as a backslider, but now he says that he is right with God. Tears filled his eyes as he spoke. Our open-air meeting was a powerful one, and some sought the Saviour."

The Late Mr. H. L. Hastings.

AS a tribute to the memory of this departed Christian worker, it is proposed to publish a memorial edition of 1,000,000 copies of his striking lecture, "The Inspiration of the Bible."

It is the desire of the family of the deceased to distribute half a million copies in India, for which aid is solicited. Amongst the student class, ample scope would be found for a widespread circulation of the booklet; while the Y.M.C.A.'s of Calcutta, Bombay, Lahore, Madras, and Colombo would arrange for placing copies in large centres of the population. The edition can be printed and circulated in India at the uniform rate of 20 dols. per 1,000 copies.

Doubtless there are many willing to assist in this effort to further the Evangelization of India, and perpetuate the memory of one who, for more than half a century, devoted himself, with untiring energy and personal sacrifice, to the promotion of the interests of the Church of Christ and the proclaiming of his Gospel.

Correspondence may be addressed to Mrs. H. L. Hastings, 49, Cornhill, Boston, Mass., U.S.A.

World's Y.W.C.A.—An interesting meeting was held on Tuesday afternoon, May 8, at 11, Bryanston Square (by the kind permission of Mr. and Mrs. E. M. Denny), to welcome Miss Reynolds, General Secretary of the World's Y.W.C.A., on her return from visiting the various associations in India. Miss Reynolds gave a graphic account of some of her impressions of undertakings carried on under various conditions and surroundings in the different parts of India, and dwelt strongly on the great need for more workers. Her account of the work in Calcutta, Madras, and Bombay, as well as in smaller stations and in Ceylon, was most encouraging. Mr. J. Campbell White followed with an earnest appeal for workers amongst the Europeans in India.

The London Evangelistic Singers' Union.—The first annual meeting was held at Mildmay on April 30, Mr. W. H. Seagram in the chair. The report showed substantial progress, and useful work done during the year. The membership is now 255. The necessary business was interspersed with the singing of several pieces from the "Christian Choir" and the "Gospel Male Chorus Book." A letter of congratulation was read from Mr. Sankey, expressing the hope that the Union might be able to be present at the silver jubilee meetings of the London choirs in September, and meet many old friends of the 1875 campaign. A special committee was appointed to arrange with Mr. Sankey. The hon. treasurer of the Union is Mr. J. G. Wheeler, 88, Mildmay Park, N.

British Soldiers in India.

REV. DR. BOGGS, of the American Baptist Mission in India, is at present in England endeavouring to interest Christian people in an important undertaking at Secunderabad. He writes:—

"There are ordinarily about 70,000 British soldiers in India. Thirteen thousand new men are sent out every year, and as many return to England, or are transferred to other stations in the East. The great majority of these go to India as young men, lads from the homes and firesides of Great Britain; and on their arrival in India they are exposed to terrific temptation.

"Secunderabad is the largest garrison in India, with perhaps one exception. The British force there usually comprises two regiments of infantry, one regiment of cavalry, and four batteries of artillery—say nearly 4,000 men altogether. The mission with which I am connected (the American Baptist Telugu Mission) has had a station at Secunderabad for upwards of twenty years. From the first our missionaries have been interested in the spiritual welfare of the soldiers there, and have given more or less time to this branch of work. All along during the following years men have been converted there, and helped to live Christian lives.

"Five years ago I was transferred to that station, and it has been my privilege to see much of the Gospel's power. We have seen many saved from the whirlpool of vice around them, and, by God's grace, built up into steadfast Christians. From the Afghan frontier campaign, from Burmah, from England, from Ladysmith and Modder River we have received letters from dear brethren, who look back to Secunderabad either as

THEIR SPIRITUAL BIRTHPLACE,

or the place where they found a full salvation. Some have written that they had reason to thank God for ever for sending their regiment to that station, and for turning their feet towards that little chapel where they found a living Saviour. There are at present in South Africa about twenty members of that little flock.

"And now our need is a new chapel for the better carrying on of this work. The present building is unsuitable in several respects. It is part of a dwelling-house. It is small, and it has to be used as a native schoolroom all the week. Moreover, it is 'out of bounds' for the troops whenever there is epidemic disease in the town. We wish to build a new chapel, to seat 300 or 400 people; and possibly, if the money contributed will warrant it, a prayer and reading room attached, where we may have a small library of books and Christian papers.

"The military authorities at Secunderabad have already given their sanction to the erection of such a building, and the plans are ready. We are waiting only for the means. £700 or £800 would suffice for the chapel. If we could get £1,000, we would be able to add the reading and prayer room, &c. We have raised something in India—about £30. Our soldier brethren are praying for the success of my visit to England.

"Though I have been transferred to another station, my interest in Secunderabad is the same; and my successor there, Rev. W. E. Hopkins, and those associated with him, are carrying on the same work. I shall be glad to give an account of the work, either in addresses at public meetings or in smaller gatherings. My address in London is 23, Torrington Square, W.C."

London Reform Union.—The seventh annual report of this Union indicates much progress in several directions. Its efforts to secure an improved service of workmen's trains on the great trunk lines in and out of London have been rewarded, and many thousands of workpeople have had their hardships lessened, and the strain on their slender resources lightened, by the effective action of the Union. The various publications have done much in the dissemination of progressive ideas, and remedies for the removal of social evils. The secretary is Mr. F. W. Galton, Trafalgar Buildings, Charing Cross, W.C.

Evangelistic.

Mr. C. Inglis at Walsall.

MR. CHAS. INGLIS has just concluded a ten days' mission in connection with the Walsall Y.M.C.A. with very gratifying results. A number of young men accepted Christ as their Saviour, and many believers were spiritually awakened.

As the meetings proceeded, great interest was manifested in the afternoon Bible readings and the evening services. The testimony given at the praise meeting, and the letters of thanks received by the secretary, combined with the large increase at the Sunday afternoon Bible class, furnished proof that "signs and wonders" followed the faithful messages of the missioner.

The last Sunday was a memorable day, Mr. Inglis preaching four times in the different places of worship. Many inquirers were dealt with personally. C. B.

Chester Races.

Writing with respect to the work of the Open-Air Mission at Chester, Mr. Levermore says: "At the first service a man was brought to a saving knowledge of Christ. He said that he was going to Liverpool to make an end of his life, when he was led to the meeting. On the course during the 'Cup' day a strong man was quite broken down with contrition. At another service several backsliders attending the races were restored, and at once started giving away tracts on the spot. The evening service in the market square was impressive. Mr. Barry Wake spoke to a large crowd, and Mr. F. Cockrem also took part. On the two following evenings the interest increased: people knelt upon the wet ground, seeking the Lord in prayer. At one afternoon service several yielded to Christ. Thus, in the place where, thirty years ago, Reginald Radcliffe, Richard Weaver, and James Jones were imprisoned for Christ's sake, it has pleased God to pour out streams of salvation."

Mr. Henry Thorne at Stockwell.

The mission which has just been concluded at Stockwell Baptist Church (Rev. Arthur Mursell) has been one of blessing. Our hearts are filled with gratitude for its fruitful character, and for the stimulus it has given to the work of the Church. After earnest preparation by the Church, Mr. Thorne commenced his mission on Saturday, April 28. The Sunday services were well attended, inquirers coming forward each evening at the close; while during the week Bible readings were held each afternoon, and were much appreciated by those who attended. The week evening services were marked by deep earnestness, and we believe many were brought "out of darkness into light." The converts are chiefly among the young people of the congregation and Sunday school, the earnest and persuasive words of Mr. Thorne bringing many of them to decision. The mission has been characterized by quiet solemnity; the presence of God was manifestly felt amongst us.

R. S.

The Weaver Brothers at Leith, N.B.

For the third time the Weaver Brothers have visited this town, at the invitation of the United Fellowship Union, for a two weeks' mission. The first week's meetings were held in Ebenezer U.P. Church. On the first Sabbath the church was densely crowded. At the close a number of persons confessed Christ. During the week the inquiry room was filled every night with seekers. During the second week the meetings were held in the Wesleyan Church. At the Sabbath evening service the doors had to be closed upon the crowd, many failing to gain admittance. When the invitation was given, men and women came boldly from all parts of the church seeking Christ. The second week was one of joyous reaping. The greatest unity prevailed, and ministers of all denominations were present at the services. A conference was held on the Saturday, presided over by Rev. Peter Wilson. Rev. Dr. John Smith, and Messrs. Bewley and Frank Weaver took part. This closed one of the most blessed missions Leith has seen.

Mr. Ira D. Sankey's Movements.

Mr. Sankey has paid a visit to Danbury, Conn., U.S.A., on behalf of the funds of the local Y.M.C.A. Two meetings had been arranged, that in the afternoon being in the First Congregational Church. The crowd was so large that an overflow gathering was announced to be held in the Methodist Episcopal Church, and that building also was filled to overflowing. In the evening the attendances were again very large. Mr. Sankey sang a number of the well-known hymns with which his name is associated, notably the "Ninety and Nine." He also sang the memorial hymn which he had rendered at the grave of Mr. D. L. Moody. Mr. Sankey gave reminiscences of his journey to Palestine, interspersing his address with evangelistic appeals and invitations.

At a meeting in Piedmont Church, Worcester, held in the interest of the local Christian Endeavour work, the building was densely crowded in spite of a rain storm, and Mr. Sankey spoke at length of his work in connection with Mr. Moody, sang a number of hymns, and related with much pathos how some of them came to be written. Mr. Sankey also expressed regret that he would be unable to attend the London Christian Endeavour Convention in July, but said that he hoped to be present and sing at the opening of the Metropolitan Tabernacle in September.

Mr. Charrington's Work.

Mr. Henry Collins, of the Evangelization Society, has just concluded a fruitful mission in the Great Assembly Hall, Mile End, E. During the past month a large number passed into the inquiry room to be dealt with concerning their spiritual life. Some very interesting cases were among those who sought assistance at the hands of the workers. One man said he dare not leave until he knew he was saved. He found peace, and during the rest of the month worked hard getting others to attend the meetings. A young man of twenty-eight, a victim to gambling, who was in great agony of soul, was set free. A drunkard of many years cried bitterly for mercy, and became a changed character. A backslider through domestic trouble had been seeking to drown it in worldly pleasure, and was on his way to the music hall to have, as he said, "a thorough burst up." He had come to the East End, where he was unknown. Passing the Great Assembly Hall, he looked in to see what was going on. The Word went home, and he went into the inquiry room. His agony of soul when reviewing his past was terrible. The Lord that night restored unto him the joy of his salvation, and he went home to confess and rejoice over his deliverance. The prayers of many follow Mr. Collins to his future work for the Lord. During the month Master Percy Kahn sang at the Sunday evening meetings.

Rev. John McNeill at Govan.

To see from 700 to 800 working men in a church on a wet week-night, listening attentively and eagerly to a Gospel address, is a sight worth seeing, more especially since many church pews are almost empty of such men even on the Sabbath. This was the sight that greeted our eyes in looking over on the audience from the pulpit-platform of Free St. Mary's Church, Govan, on Thursday, May 3. Govan, it should be said, is in the south-west of Glasgow, and is one of the centres of the great shipbuilding industry for which the Clyde is famous. It was in this same district, and in the same church, that Rev. John McNeill conducted a fruitful mission in connection with the Evangelistic Campaign. It was felt at the time that the closing of the mission at the end of the pre-arranged fortnight was to be regretted, the meetings being so large and the interest so great. Rev. Dr. Howie, who has been prominently associated with evangelistic work in the city for the space of forty years, ministers in Free St. Mary's, and without a doubt a vigorous, earnest ministry, such as his is, paved and prepared the way for Mr. McNeill's visit. It was in Dr. Howie's church that Mr. Richard Weaver was to have preached and conducted a mission at the time when death stepped in and stayed the veteran evangelist's career. Mr. McNeill has now returned to Free St. Mary's, and is conducting a mission for men only. He is thoroughly at home with the working class, as indeed he is with any class. In arranging the present mission, his aim is to get at the working people, of which class Govan, as a huge industrial centre, has a large share.

Commencing on Sabbath evening, April 29, with an audience of over 1,200, the meetings have been continued nightly. Mr. McNeill was advertised for one week; but on intimating that, with the men's consent and desire, he would continue another week, they indicated their desire that he should go on. Mr. McNeill is also conducting meetings in the ship-yards during the dinner hour. The addresses have a freshness that interests and charms. The result of the mission is that men are being led to Christ. The spirit of hearing is very manifest, the preacher being earnestly followed as he goes on from point to point in his Gospel expositions and appeals. J.C.

Mr. Henry Varley's visit to the Talbot Tabernacle, Notting Hill, on Sunday last, proved to be one of great interest and blessing. Large audiences listened with deep attention to the stirring expositions of Scripture which were given. Mr. Varley referred to the important movement commenced last week in connection with the Tent Mission.

Mr. E. P. Telford has been labouring for six months in evangelistic work in the United States. He has held missions in Boston, Cincinnati, Pittsburg, and other cities. Mr. Telford is expected in England on May 30, and is to begin a month's mission in the Great Assembly Hall, Mile End Road, E., on Sunday, June 3.—Writing from Edinburgh, Mr. R. Craig says, "We have commenced summer open-air work in connection with the Carubbers Close Mission and the Y.M.C.A., with signs of blessing.—Mr. Leng, of the City of London Police Institute, has, with a number of converted policemen, conducted a five days' mission with the Primitive Methodists, Balham Grove. A number of young people yielded to Christ. Mr. Leng is, with his friends, open to undertake such missions, and may be addressed, 49, Leadenhall Street, E.C.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Rev. W. Hay Aitken.—May 26-June 11, Duffield, Derby.

Gipsy Smith.—May 21, Bacup; 26-June 4, Worthing.

Mr. W. D. Dunn.—Till May 18, Londonderry; during June, Dundee.

Mr. Samuel Levermore.—Till May 19, Dover; 20-27, Southsea.

Mr. William Grove.—May-Oct., London Tent Campaign.

Mr. J. J. Scroggie.—During May, Park Hall, Barking.

Mr. Chas. Inglis.—Till May 22, Great Assembly Hall; 28-June 1, Edmonton.

Mr. Newton Jones.—May 19-24, Reading; 27-28 St. Albans.

Weaver Brothers.—Till May 18, Polmont, N.B.; 20-22, Ilford; 23-26, Edmonton; 27-29, Clapham.

Mr. W. R. Lane.—Till May 21, Hereford.

Mr. John Elliott.—May 13, Gerston Hall, Paignton, South Devon.

Rev. Thos. Waugh.—May 20, Swansea; 27, Hastings.

Mr. J. S. Harrison.—During May, Merrion Hall, Dublin.

Mr. J. Weedon.—Till end of June, Great Harwood.

Mr. J. T. Mateer.—Till May 20, Mildenhall; June 3-10, Riddings, Alfreton.

Mr. Ned Wright.—May 20, Bramblebury Hall, Wandsworth.

Rev. J. T. Vine.—May-Oct., London Tent Campaign.

Mr. John Coates, of Ross.—Till May 28, Ruardean Hill, with Gospel Tent.

Mr. C. E. Barraclough.—May 27-June 3, Alton, Hants. (Gospel Temperance mission in connection with the Wesleyan and Presbyterian churches).

Mr. Josiah Nix.—Till May 27, Stornoway.

Mr. Henry Varley.—May 17, at 8, The Tent, Edmonton; 20, at 11 & 7, Lansdowne Hall, West Norwood.

Mr. John Elliott. — From May 20, Tent Meetings, Bristol District.

Mr. Henry Thorne.—May 18, Dursley, Glos.; 19-25, Chalford; 27-28, Cheltenham; June 4-5, Brighton; 10-11, Sittingbourne; 13, Dartford; 15, Ipswich; 17, South Croydon; 18, Brixton; 24, South Croydon; 25, Ryde; 27, Sandown; 28, Ventnor.

Mr. J. Henry Brunton, Jun.—June 3-17, Southsea.

Revs. W. Y. Fullerton and J. Manton Smith unite in a ten days' mission at Devonshire Square Baptist Chapel, Stoke Newington, N., May 19-28. Mr. Fullerton will conduct afternoon Bible readings and evening evangelistic services, May 21-24; Mr. Manton Smith will conduct song services, May 19 and 26, and assist Mr. Fullerton and the pastor (Rev. G. P. McKay) on the other days of the mission.

London Tent Campaign.—Meetings in the tents at Ilford (High Road), Edmonton (opposite Silver St. Station), and Clapham Road (between St. John's, and Trinity Presbyterian, Churches) are being held nightly, and on Sundays at 3 and 8.

Special Religious Services in Theatres, Halls, and Mission Rooms for Sun., May 20.—Myddleton Hall, Upper Street, Islington, 3.30 and 7; Grand Hall of Varieties, Clapham Junction, 3.30 and 7; Old Gravel Pit Mission, Chatham Place, Hackney, 3.30 and 7; Ealing Broadway, Morley Hall, Mare Street, Hackney, and Woodberry Down Hall, South Tottenham, at 7.

Evangelistic Mission.—During May, *Kilburn Hall, Kilburn Gate, N.W.*, Suns., at 7, Thurs., at 8, Mr. James Sprunt. *Willesden Hall, Willesden Lane, N.W.*, Suns. at 11 a.m. and 7 p.m., Mr. G. W. Neatby; Weds., at 8, Mr. J. Sprunt. *Malden Hall, Queen's Crescent, N.W.*, Suns. at 7, Mr. George Andrews; Thurs., at 8, Mr. John Churchill.

Evangelization Society.—The following missions will be in progress on Sunday next, May 20:—Mattishall, C. Lazenby: Limehouse (Edinburgh Castle), R. D. Edwards; Rayne, H. Collins; Staines, J. Lovell; Broome, A. E. Knight; Derby, F. Holmes; Chiddingfold, A. Clark; Cookley, J. Clark; Marnhull, H. S. Smith; Brockford, J. Harris; Manuden, J. Whiting; Haslingden, M. Peden; Pirton, E. Bailey; Nazeing, N. Taylor; Bath, C. B. Jolliffe; Chappel, H. C. Barton; Great Gransden, K. Lambert; Long Buckby, C. Noakes; Willoughby, J. Simmonds; Headcorn, J. Brown; Great Whelnetham, J. Stanger; Minting, C. F. Goode; Plympton, F. W. Pascoe; Cradley Heath, S. Vivian; Lower Ley, G. Pell; Rishton, J. Shields; Ford, H. Fisher; Accrington, S. Bryant; Downton, H. Bray; Loughton, T. Goudie; Sutton (Hereford), B. Williams; Stevenage, G. Attwood; Laurencekirk, C. G. Roger; Creetown, H. Laughland; Kilmarnock, H. Young; Lumphinnans, J. W. Galletly; Grangemouth, C. Galletly; Whitehaven, T. W. Canning; Egremont, R. McLean.

Requests for Prayer.

That the Lord will revive his work in a mining village having a large population, and raise up some earnest workers.

For a mission to children at St. Andrew's Church, Barnsbury, May 20 to 27, to be conducted by Mr. C. Dudley Smith.

On behalf of the Border Counties Gospel Tent Meetings, conducted by Rev. M. N. Robson and Mr. Richard Hill.

For tent missions in the Quantock villages (Somerset), from May to October, under the direction of Mr. A. Glover and Mr. W. Macfarlane.

Praise.

For continued blessing on a mission at Sholing, where, through God's grace, the work is deepening, and Christians are growing in realization of God's Presence. Also for tokens of blessing in small meetings in the Conference Hall, Eccleston Street, S.W., which are owned of God. R.

The Churches.

** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Edward Henry Bryan, formerly vicar of Hensall, Yorkshire, whose extreme views and practices aroused such attention, has been received into the church of Rome.

The annual May Day Service for working men at Holy Trinity, Burton-on-Trent, was held last week, and, as usual, commenced at 5 a.m. The Archdeacon of London preached, and was listened to by a congregation of 1,500 men.

On Saturday last the foundation-stone of the new Church of St. Cyprian, Adelaide Road, Brockley, was laid by the Lord Mayor, who was accompanied by the sheriffs, the Bishop of Lichfield, and the Countess of Dartmouth. The site of the new church is a gift from the Corporation of the City of London.

The council for promoting the creation of a diocese for the whole of London south of the Thames has issued the first list of subscriptions towards the £130,000 which is required for carrying out the scheme. These amount to £33,153 15s. 6d., and in addition Colonel Norbury Pott has subscribed £500 toward the Chapter Endowment Fund.

The attention of the Bishop of London has been called to the practices of the vicar of All Souls', Harlesden, Rev. H. E. Carlyon. At a service advertised as a "Children's Eucharist," the vicar wore illegal coloured vestments, prostrated himself before the elements, and afterwards consumed them, there being no communicants. The Bishop has replied that he does not approve of such a service, and is communicating with Rev. H. E. Carlyon on the subject.

Congregational.

Rev. G. Campbell Morgan preached on Sunday evening last at Holloway Church, Caledonian Road, in the interests of the L.M.S. work. There was an overflowing congregation. The cause at Holloway appears to show signs of re-awakened interest and spiritual life.

Rev. H. J. Shirley has closed his seven years' ministry at Dawes Road Church, Fulham, and at the end of this month sails for British Guiana. Hundreds were unable to gain access to the church for the farewell sermons, and the valedictory meeting was largely attended.

The new church at Viewland Road, Plumstead, has made a very auspicious beginning. Dr. Horton preached the opening sermon, and on the first Sunday morning and evening, when Rev. Andrew Mearns preached, there were crowded congregations. It may be necessary ere long to supersede the present building by a larger one.

At a recent meeting of the council of the Congregational Twentieth Century Fund, Dr. Guinness Rogers presiding, it was stated that the half million guineas aimed at had already been practically promised, but that only about £120,000 had been allocated to the central fund. A resolution raising the central fund to 350,000 guineas was adopted, thus increasing the total fund to three-quarters of a million.

At the Kent Congregational Association annual meeting Mr. Edward Unwin spoke on "Christian Stewardship." He appealed to his hearers to take the money question on to a higher plane. Their income was a gift of God, and they should systematically set apart a portion of it to God's service before spending the remainder; not first living almost up to their income, and giving God what was left. There would be no lack of money for Christian work when they realized to whom their money really belonged. He regarded giving as a part of public worship, and the sooner it became universal the better for their religious life.

Baptist.

Services have been held at Westbourne Grove Chapel in connection with Rev. George Freeman's second anniversary. The report showed two years of progressive and encouraging work. New members have been added—ninety-five by profession of faith and baptism and fifty-three by transfer. A society of Y.P.C.E. was started a few months ago, and has now a membership of fifty-four. There is also a revival of prosperity in the Sunday school.

Owing to the continued ill-health of his wife, Rev. F. J. Feltham has had to relinquish his pastorate at Wellington Street Church, Stockton-on-Tees; and on Sunday, May 6, farewell sermons were preached. On the following day a social meeting of the church and congregation was held, at which Mr. and Mrs. Feltham were the recipients of many expressions of love and goodwill. During the summer they will reside on the South Coast, and Mr. Feltham will be at liberty to engage in the Lord's work as opportunities offer. His address is, St. Agnes, Aldwick Road, Bognor, Sussex.

Methodist.

The building fund of the Wesleyan Central Hall for Edinburgh now stands at about £10,300. The total cost of the new premises (including the site) will be £50,000, of which at least one-half must be raised by midsummer of next year.

In the annual report of the Wesleyan Worn-Out Ministers' and Ministers' Widows' Auxiliary Fund, Rev. Walford Green says that it is matter for deep thankfulness that, notwithstanding the special appeals during the year for the Twentieth Century Fund, the Transvaal War Fund, and other charitable objects, the income of the Fund has been fully maintained.

At a recent meeting of the General Committee of the Wesleyan Missionary Society, the President of the Conference reported the wonderful success of the Foreign Missionary Exhibition just held in Manchester. There were 1,000 voluntary helpers, and more than 40,000 people passed the turnstiles during the days the Exhibition was open. The Government also allowed many hundreds of school children to attend the Exhibition, and have it counted as a school attendance on the ground that the Exhibition was so distinctly educational.

Presbyterian.

For several weeks past the congregation of St. Andrew's Waterloo, have been contributing to the Indian Famine Fund, and have periodically remitted the sums to one of the lady missionaries in the famine-stricken district, who is known to the congregation.

In connection with the proposal of Mr. John M. Grant, one of the Willesden elders, that, by way of an endowment for Westminster College, 100 members of the Church should promise to leave to the college £100 each, pledges to the extent of £3,000 have already been secured.

Society of Friends.

Joseph James Neave and John M. Watson, after a visit to Washington, D.C., and a short time in East Tennessee, in continuation of their Gospel labours, passed on to North Carolina.

At the recent meeting for sufferings, E. W. Brooks, referring to the Dukhobortsi, mentioned information to the effect that the emigration will have, in Russia, further important issues. There is some intermission of persecution, and great growth of religious feeling is going forward over a wide area.

Watson Grace and Joseph Taylor, who were recently appointed delegates of the Friends' Foreign Mission Board to the Ecumenical Missionary Conference in New York, have been visiting some of the meetings of Friends in Eastern and Central States in the foreign missionary interests. They have addressed meetings at a number of centres, besides taking a share in the regular meetings for worship.

Fallen Asleep.

Mr. ARTHUR MARSHALL, of Hampstead, one of the best-known London Congregationalists. He took a deep interest in the work of the London Missionary Society, and was one of the most active of its directors.—Rev. EDWARD J. ROBINSON, who entered the Wesleyan ministry in 1846. After spending six years in Ceylon, Mr. Robinson travelled in many important English circuits, finally retiring from active work in 1887.—Mr. W. SPRUNT, a prominent member of the Baptist Church at Myrtle Street, Liverpool.—Rev. HENRY LUMSDEN MITCHELL, minister of the Scotch Church, New Brompton, and Presbyterian chaplain to the forces at Chatham.—Rev. A. F. CARKY, vicar of Brixham and Churston Ferrers. He was an evangelical Churchman, and a supporter of the London Jews' Society and of foreign missions.—Mrs. Taylor, the wife of Archdeacon Taylor, recently died quite suddenly and unexpectedly.—Rev. Canon MATHIE, of St. Paul's, Hendon, Sunderland. His death is much felt by his attached people, to whom he has faithfully ministered as an evangelical clergyman for more than half a century.—Mrs. REA, wife of Rev. Geo. T. Rea, M.A., Irish Presbyterian Missionary at Borsad, India. It is thirty-three years since deceased first went to India with her husband, and during all that time she was his faithful and devoted helper in Christian work.—At Carrickfergus, Mr. JAS. C. HOLDEN, an elder-elect of the Presbyterian Church.—At Elandslaagte, Natal, S. H. WEIR, son of Rev. Samuel Weir, Methodist minister, Castlebar.—At Crumlin, co. Antrim, Mr. JOHN MOORE, an earnest temperance worker.

Notices.

APPLICANTS FOR TRACTS.—George B. Thompson, 94, Portland Street, Southport, Lancs; Mr. W. Bilton, evangelist, Quainton, near Aylesbury, Bucks; James Pickard, 168, Globe Road, Mile End, London, E.; C. W. Dobson, 44, Alexandra Road, South Hampstead, N.W.; Mr. H. W. Archer, 17, Ellesmere Street, Bolton, Lancs; Miss Hoy, 7, Union Road, Orsett, Essex; District Visitor, 96, Upper Kennington Lane, London, S.E.; William P. Gordon, 3, Dee Place, Aberdeen; T. P. Davies, Darby Street Mission, Cartwright Street, Royal Mint Street, E.

COMMUNICATIONS RECEIVED WITH THANKS.—D.H. F.J.F. F.A.B. J.D. W.B.S. J.E.S. R.W. E.H.M. C.R. D.H.C. W.P. B.McC.B. J.W. W.T.McC. C.H. L.H. H.E.W. M.E.A. J.W. M.C. E. E.P.T. L.J.B. J.D. Mrs. J.B. F.W. E.M.G. R.S. W.J.T. W.S. H.M. A.C. A.C.R. W.P. F.W.P. T.E.V. H.W.H. W.D. C.H. J.M.S. H.L. A.H.W. J.McC. G.W.L.B. S.L. C.E.R. E.A.S. W.T.G. F.E.W. R.McM. D.M.C. J.H.T. H. G.I.K. J.H. B.P. J.N.

Orphans in Persia.—The eighth annual report of the Nestorian Orphanages, at Geog Tapa, Urumia, Persia, records much progress. Armenian as well as Nestorian orphans are received. The boys learn farming, joinery, etc.; while the girls are instructed in housework, sewing, carpet-making, etc. Thus the destitute children are loved and cared for in all temporal things, and trained to be followers of Christ and servants of God. About 200 children have proceeded from the orphanages since the commencement of the movement. The institutions are under the care of Khnan Eshoo Abraham, and many grateful testimonies come to hand from the children who have passed through the orphanages, and are now in happy and prosperous circumstances. Correspondence may be addressed to Miss M. Barclay, Urie House, Tranton Road, Bermondsey, S.E.

Obituary.

MRS. HARRIET C. WOOD.

THE late Mrs. Harriet C. Wood, an esteemed American lady, who passed away on March 29, at Amherst, Mass., U.S.A., was remarkable for the energy and enterprise with which she worked for home and foreign missionary causes, and especially in connection with movements for improving the social and religious condition of the people of Cuba and Porto Rico. She came of Puritan ancestry, and was loved in Amherst for her pious deeds.

MISS WILMOT-SMITH.

Particulars have reached us of the decease of Miss Wilmot-Smith, of Ballymanty, Bruff, Ireland. This gracious-spirited lady, whose loss will be widely felt, passed away on March 10. An esteemed correspondent writes: "Miss Wilmot-Smith took a deep interest in the poor and sick, also in the work amongst our troops at present in South Africa; by her loving and sympathetic presence the homes and lives of many in Ireland were brightened. In her own home her unselfishness was beautiful. In every difficulty she applied the test, 'What would Jesus do?'" Miss Wilmot-Smith was a niece of the late Mr. William Talbot-Crosbie, a record of whose earnest Christian life appeared in our issue for November 2 of last year.

Personalia.

Rev. T. BARRASS, who has lately retired from the pastorate of Queen Street Baptist Church, Peterborough, had laboured for nearly fifty years in the one pastorate.

With the development of the work of the Open-Air Mission, it has been found necessary to appoint an "organizing missioner," and Mr. WILLIAM LAURENCE TWEEDIE has been selected to fill the position.

Rev. Dr. HARRIS BOOTH, the late secretary of the Baptist Union, is somewhat improved in health. At the late Assembly of the Union a letter was received from him, written at Bournemouth, in which he affectionately greeted the brethren.

Rev. A. B. DEMILL, of the Demill Ladies' College, sails for St. Catharines, Ontario, Canada, on June 5. Another £1,000 is greatly needed to relieve the pressure of the College work. One sympathizer with this important Protestant effort, offers £100 if the other £900 can be secured without delay.

Rev. G. E. BUTT, a Primitive Methodist missionary from South Africa, who has come to England for the May Meetings, experienced many vicissitudes on his way. He was besieged at Aliwal North; then, through misrepresentation, he was imprisoned by the Boers. On reaching Capetown he embarked on the ill-fated *Mexican* for home. He was one of the passengers who were at sea in an open boat for five hours, when, with Mrs. Butt, he was picked up and taken again to Capetown.

Canning Town Christian Mission. — The Sunday school connected with this Mission is considerably hampered in consequence of inadequate accommodation. It is hoped that funds will soon be forthcoming, enabling the promoters to secure a larger hall for the work. The hon. treasurer is Mr. W. L. Wall, 23, Fords Park Road, Canning Town, E.

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 17	4.0 p.m.	Seamen's Christian Friend Society	*m* Exeter Hall	Sir George Williams.
,,	4.0 p.m.	Strangers' Friend Society	*m* 121, Finsbury Pavement	Mr. J. H. Anderson.
,,	6.0 p.m.	,, ,, ,, ...	*c* Y.M.C.A., 186, Aldersgate Street	Mr. H. Swaffield.
,,	7.0 p.m.	Seamen's Christian Friend Society	*m* Exeter Hall	Sir George Williams.
Fri. 18	3.30 p.m.	Bible League	*c* Exeter Lower Hall	Lord Kinnaird.
,,	7.0 p.m.	,, ,, ...	*m* ,, ,, ,, ...	Mr. T. B. Miller.
Sat. 19	3.0 p.m.	Miss Steer's Cottage Homes.....	*m* Chingford	Adeline, D. of Bedford
Mon. 21	7.0 p.m.	Christian Community	*m* Exeter Lower Hall	Mr. F. A. Bevan.
,,	8.30 p.m.	Homes for Working Boys	*m* Queen's Hall	Earl of Aberdeen.
Tues. 22	9.0 a.m.	Religious Tract Society.....	*b* Cannon Street Hotel	Prof.G.Sims Woodhead
,,	10.30 a.m.	Primitive Methodist Missionary Society	*m* City Temple	Rev. W. Goodman.
,,	3.30 p.m.	"Friendless and Fallen"	*m* Exeter Lower Hall.....	Sir H.H. Bemrose,M.P.
,,	6.30 p.m.	Primitive Methodist Missionary Society	*m* City Temple	Mr. E. Bannister.
,,	7.30 p.m.	Peace Society	*m* Devonshire House	Sir J. Pease.
,,	8.30 p.m.	National Anti-Vivisection Society	*m* Queen's Hall	Lord Llangattock.
,, Wed. 23	3.0 p.m.	Army Scripture Readers	*m* Exeter Hall	General Hutchinson.
Sat. 26	3.0 p.m.	Church Miss. Society (Young People) ..	*m* Queen's Hall	Archdeacon Eyre.
Mon. 28	6.30 p.m.	Friends' Foreign Mission Association ..	*m* Devonshire House, E.C.	
Tues. 29	3.0 p.m.	China Inland Mission	*m* Exeter Hall	Sir George Williams.
,,	6.0 p.m.	Field Lane Refuges	*m* St. Martin's Town Hall.....	Earl of Aberdeen.
,,	7.0 p.m.	China Inland Mission	*m* Exeter Hall	Mr. J. Colville, M.P.
Wed. 30	6.30 p.m.	Friends' Temperance Union.....	*m* 12, Bishopsgate Street Without	Mr. John Hilton.
,,	7.30 p.m.	"Help for Brazil" Mission	*m* Exeter Hall (Council Chamber)	Dr. J. L. Maxwell.
,,	8.0 p.m.	London Anti-Vivisection Society	*m* St. Martin's Town Hall.....	Sir Arthur Arnold.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE whole Empire rejoices at the relief of Mafeking. Every Englishman is proud of Colonel (now Major-General) Baden-Powell and his gallant band, and is grateful that the long and terrible privations endured by them are over at last. The story will go down to posterity, and will be unceasingly quoted, as an example of what devotion to duty and country is capable of. The next news we long for is the termination of the war itself.

Everyone who wishes to understand the South African question should read the able and lucid letters of Rev. R. J. Campbell in the *Daily News*. The communication of last Monday bristles with facts, and is in accord with the statements of that good man, Rev. John Mackenzie, in his "Austral Africa: Losing it or Ruling it," and largely derived from Mr. Fraser, who, to the great loss of the Free State, was the unsuccessful candidate for the Presidency, in opposition to Mr. Steyn. When the delegates of the Southern Confederacy met President Lincoln and proposed their terms of settlement, he brought his hand down upon the table and replied, "Gentlemen, this Government must have all." Mr. Fraser expects a similar reply from our Government, and Mr. Campbell hopes that as early as possible magnanimous terms will be given to the Orange Free State. His reasons for discriminating between that and the Transvaal are worthy of very serious attention.

Her Majesty the Queen attains her eighty-first birthday to-day. British subjects everywhere rejoice with thanksgiving that her valuable and arduous life has been so wonderfully prolonged. Her reign has been a blessing to the world as well as to the Empire. She stands before the nations not only as a wise ruler, but as a type of true Christian womanhood. She has proved that amidst the glamour and earthly glory of Court life, it is possible to be true to God, and we owe more than we realize to the uplifting influence she has exerted. England to-day is purer and nobler because of her presence with us, and we may well sing with heart and voice, "God save the Queen."

If we have any word of regret to add to this, it is such a fact as the following, reported in *The Times* of April 23:—

Her Majesty drove to Loretto Abbey. Two hundred nuns and 600 pupils were grouped round the front of the Convent, and sang "God save the Queen" on her Majesty's arrival. The Rev. Mother Pope, The Rev. Father Kennedy, and others connected with the Convent had the honour of being presented to the Queen by the Lord-in-Waiting.

It has been truly said that Royal recognition of such institutions tends to make it easy for wily and interested ecclesiastics to allure and capture simple souls, who sacrifice fortune and freedom for life in a convent, from which, alas! there is not only no escape, but no possible expression of complaint of convent crimes and cruelties.

There appears to be a rapidly developing tendency on the part of the Romish leaders and teachers to depreciate, if not set aside altogether, the primary doctrine of salvation through the finished work of Christ. A striking illustration of this lamentable downgrade movement is furnished by a writer in the *Irish Catholic*, who, in calling attention to the Indulgence of 300 days granted last month by the Pope "to those who observe the devotions of the month of Mary," goes on to point out that, "without the friendship of God, peace is impossible," and adds:

If you wish to find this peace, seek it through Mary; she has found it for millions of the human race through the ages of Christianity, and she is now active in imparting to her clients this most precious of God's gifts to his creatures.

A member of the High Church party has asserted that there was no intention on the part of those who were moving in favour of Reservation to adopt, at any rate for the present, the (Roman) service of Benediction. It is therefore interesting to learn what is the Romanist view of the case, and to find the (Roman) *Catholic Times* sneering at the argument that Reservation was being fought for simply because of the difficulty of "communicating the sick." The Romanist writer asserts that it was "for the purposes of worship and adoration;" and adds:—

It is certainly not the sick who will be the principal sufferers. It has been found possible for 200 years to communicate the sick according to the rubrics of the Book of Common Prayer, and no need for any change was discovered until quite recently. *There are, however, a few Anglican convents in which the Sacrament is reserved for adoration*, and it is here the judgment, if enforced, will be the most severely felt, for it will deprive the religious inmates of their greatest consolation.

It is a serious question how far the recrudescence of sacramentarianism in our time is due to the unspirituality of much Protestantism. So far as Protestantism is only political or social, it is in the highest sense a failure. The *raison d'être* of Evangelicalism is its spirituality, and if this is missing its very soul has departed. It is a common doctrine with us that *all* Christians are priests, possessing the privilege of direct access to God through Jesus Christ our Lord, and the responsibility of pleading with Him on behalf of men. In much of Protestantism this double privilege remains unexercised. And may it not be that often men have invented the false priesthood, with its accessories, because they have failed to see in us a demonstration of the true priesthood? A general revival of spiritual life among Christians would be the surest way of banishing the fungus-growth which threatens us. Where the body is kept in perfect health, disease need not be feared; it is low vitality which invites the plague.

The death of Miss Anna Thekla von Weling, of Blankenburg, Schwarzathal, will be sorrowful news to many of our readers. For a number of years this devoted lady has carried on a work of deep spiritual interest in Germany. The Allianzhaus at Blankenburg has become a busy centre of Evangelical effort, while the annual Conference has been instrumental of much good, both in Germany and far beyond. Miss von Weling was prostrated by influenza with complications, and fell asleep on Monday morning last, from heart failure, after nine weeks' illness.

We are glad to call the attention of all interested in the desired reform to prevent children being sent to the public-house (and what right thinking person should not be?) to the following publications of the *Church of England Temperance Society*:—Alcohol and Childhood (4d.); Alcoholism in Childhood and Youth: Its Causes, Results, and Prevention (½d.), and sundry leaflets on the subject (1s. per 100). The Society, whose publications can be obtained at 4, Sanctuary, Westminster, S.W., has rendered splendid service to this cause, and is still doing so.

The same may be said of the *U.K. Band of Hope Union* (60, Old Bailey, E.C.), whose penny pamphlets, The Child's Peril; Facts and Opinions on the Sale of Drink to Children (as well as its leaflets), are calculated to enlighten an all too thoughtless public regarding this terrible evil. We hope our readers will widely distribute them all.

Temperance workers will find in several of Lord Roberts' communications from the front a new weapon of defence and of attack. A letter from the famous general was read at the annual meeting of the Army Temperance Association, in which he declared that "there never was a more temperate army than that which marched under his command from Modder River to Bloemfontein." He expresses his belief that nothing but good can result from so many soldiers from all parts of the Empire being brought together, when they see how splendidly the temperance men have borne up against the many difficulties and dangers they have had to face.

In a recent Note attention was drawn to the unpleasant fact that a large number of clergymen and ecclesiastical dignitaries were shareholders in a large brewery. It is refreshing to find that if, in some quarters of the religious world, there is not only much laxity in regard to the temperance question, and even complicity in the evils wrought by the drink traffic, in others the Christian's duty in the matter is fully and freely recognised. Thus, out of 2,890 ministers of the Congregational body in England and Wales, no fewer than 2,400 are abstainers, whereas twenty years ago only 760 were returned as such. It is stated, too, that in some of the training colleges all the students abstain; and at a recent examination of ministers on probation of the United Methodist Free Church each candidate was a total abstainer. This certainly is as it should be.

During the next three months many thousands of poor children, cripples and others, will be taken by kind-hearted people into the country or to the sea-side. Once a year these less-favoured folk are enabled to escape from the squalor or the restriction of their surroundings; and the respite is for them at once a memory and a hope. Appeals for help will be made to the charitable, and doubtless these will be once more liberally responded to.

We should like, however, to put in a plea on behalf of an overlooked class of people to whom a little change would be a veritable godsend. We refer to those genteel people who, through

one cause or another, have been terribly reduced in circumstances, and who are unable ever to enjoy a temporary change. Such persons feel their poverty more acutely than those who have known nothing else. They do not advertise their distress; they prefer to suffer in silence. Such needy ones have to be discovered, but there is an easy way of discovering them. They must be helped quietly and without ostentation. We wish that a committee of ladies and gentlemen could be formed for the express purpose of discovering and cheering this retiring order of needy persons.

In Manchester a number of ladies and gentlemen undertake to give, during the summer months, what they call "Court and Alley Concerts." Good singers penetrate into the slums of the city, and, with the aid of a first-class piano, treat the inhabitants to an open-air concert. The idea is very good, and last summer it was very successful. But it would be a benefit of untold value it some competent ladies would enter the slums and teach the wretched women who live there how to cook food properly, and how to make the best of the little they have. More men than we have any conception of are driven to the public-house because their homes are unattractive and the food is badly cooked and badly served. There is a virgin field of effort in this direction. If Christian ladies would undertake the work, both body and soul would be kept in view, and mission work would become much easier and more fruitful. Such instruction should be connected with every mission hall.

Some important points are contained in Dr. Cuthbert Hall's address upon "The Relation of the Ministry to Missions," of which a report will be found on page 22. In pleading that the home-pastor should be fired with missionary zeal, he wisely maintains:—

> The far-off workers at the front depend upon him to co-operate with them by maintaining their supplies. He is a missionary as well as they, for the effects of his influence are telling on the maintenance of evangelization. By his acceptance of the pastorate he accepts an implied obligation to co-operate with those who are face to face with heathenism. To place a man in the pastorate in whom there is not the missionary passion is a twofold disaster; it breaks faith with those who have gone to the front, believing that the leaders of the Church at home will keep pace with their advance; it occupies the place of a better equipped man who, having that passion, might stir a whole community to acts of sacrifice.

The breezy speech of Rev. Jas. Smith, of Ahmednagar, is also worthy of note (see p. 23). In appealing for "an education that develops latent powers" in native converts, he says:—

> What are schools and teachers for if not to insure that boys and girls shall not turn out dunces and failures? Would it not display more wisdom and modesty on our part if we confined our efforts in education to developing what we find in our pupils, and meddled less with the work of the Creator? Is it ignorance of the province of the educator, or presumption, which leads the teacher to try to make parrots out of pupils that were created for architects, engineers, or machinists?

There are two sentences in the Old Testament which, when placed together, open the way into a fruitful study. Thus:

> In the land of uprightness will the wicked deal unjustly (Isa. xxvi. 10).
>
> But so did not I because of the fear of God (Neh. v. 15).

That is to say, if a man's heart be wrong he will act wrongly, although the life around him is morally healthy and helpful; while, on the other hand, if a man's heart be right with God the presence of surrounding wickedness will not taint his life. Good and evil do not reside in surroundings and circumstances, but in the heart.

Certain modern philosophers preach without ceasing the doctrine of "Environment," as explanatory of all evil and good; badness or goodness, they say, are affairs of our surroundings, and what we denominate "conscience" is merely the focussing of the total notions of a people or an epoch. The Bible, true to facts, traces everything to the heart. In the land of uprightness, where the totality of life is just, the wicked will elect to be a wretched exception to the rule; or, if all around are corrupt, Nehemiah, in the fear of God, will always say, "So do not I." Any religious teaching which ignores this fundamental truth is utterly powerless to regenerate man.

Dean Farrar's new book on the Life of Christ has, as was to be expected, come in for some severe criticism at the hands of certain "advanced" teachers. The chief matter of offence is, that so learned and capable a writer as Dean Farrar should, "at this time of day, cling to the outworn superstition of the Virgin Birth of our Lord." These critics want a non-miraculous Christ—a Christ who shall be harmonious with what they imagine to be the final word of science—a Christ of their own manipulation, a Christ who is no longer the Divine Son and the world's Redeemer. And they are angry because an erudite scholar, himself an advanced critic, deliberately re-affirms his faith in the all-important truth of our Lord's miraculous entrance into his own world.

Had an obscure country preacher made the same affirmation, it could have been explained on the alleged ground of ignorance. Dr. Farrar, however, is a man to be reckoned with, and his critics dare not raise the cry of ignorance; so they profess surprise. Rationalists need reminding, with frequency, that others besides themselves are capable of reasoning, and that men may be scholarly and scientific and yet remain humble adorers of our Lord.

A capable reviewer, in a critical paper upon the recently published biography of Dean Milman (the author of a number of very learned and elaborate books, including the famous *History of Latin Christianity*), has observed with much truth, that, when those scholarly volumes are left unread or are forgotten, Milman will be remembered by his two hymns—"When our heads are bowed with woe," and "Ride on, ride on in majesty." Such words are helpful to those who are debarred from undertaking anything great in the service of the Master, for they illustrate the Divine truth of the value of small things, the productive grains of mustard seed which each of us may sow.

One of the most timely and valuable utterances during the recent May meetings of the Congregational Union was given by Rev. J. D. Jones, M.A., of Bournemouth. Speaking on "Doctrine and Ethics in Modern Preaching," he said that we are in danger of teaching and preaching ethics to the neglect of doctrine. It is absurd to say that it does not matter what a man believes, so long as he acts rightly. The truth is, he can only act as he believes. If a man believes ill, he cannot act well. Christian ethics are grounded on Christian belief. Those who reject Christian doctrine finally reject Christian ethics.

Rev. H. G. Grey, of the Lahore Mission (C.M.S.), has accepted the post of Principal of Wycliffe Hall, Oxford, vacant through Dr. Chavasse's appointment to the Bishopric of Liverpool.

Immoral Plays.

A COURAGEOUS act was that of Mr. Samuel Smith, M.P., when he called attention in the House of Commons last week to the character of many plays found on the boards of London theatres. Without discussing the question of the influence of the stage in the abstract, he gave concrete instances of distinctly demoralizing productions, of which all too many have drawn large audiences of late years.

Of course he was held up to ridicule by some of the succeeding speakers, but no attempt was made seriously to combat his position. The arguments brought against it were of the flimsiest order. One opponent held up the well-worn bogey of "grandmotherly legislation;" another had seen the plays named and "had enjoyed them," as if that were any guarantee of their morality! One laid the onus of reform upon the public, well knowing that there is always a sufficiency of loose-minded persons who, like his predecessor, "enjoy" such exhibitions, and further that if any luckless wight had pluck enough to protest audibly, he would be eliminated. Another had always found these theatres "well conducted," which means no more than that the audience had behaved themselves with decorum—more decorously, in fact, than some of the players. The Home Secretary could find no better reason to oppose the motion than his reluctance to "cast a reflection on the Lord Chamberlain" in his capacity as censor of plays.

Thus while playing with the fringe of the question, those who opposed the motion carefully avoided the point at issue, which was to deprecate the increasing tendency on the part of some modern playwrights to feed their clients upon offal. Plays which reek with the loathsomeness of the seamiest side of life; others, whose whole *raison d'etre* is the presentation as humorous of all the characteristics of gay life, have been the order of the day. Nothing is more infernally insidious than the sowing of such seeds in the minds of young people of both sexes, who form a considerable portion of the audiences. Infidelity to the marriage vow has been made the foundation of drama, comedy and farce, while cynicism, innuendo and gesture are all called upon to discourage virtue and encourage vice. Surely it is high time for right-minded parents to cease taking their children to breathe this poisonous atmosphere.

It is contended that all sides of life must be presented to fulfil the highest purposes of the drama as an educator. What we now complain of is that the vices of society are set forth, not as object lessons for moral guidance, but as material for jest, on the one hand, or for serious approval on the other.

As for the theatrical manager having any desire to educate or improve the morals of the public, never was greater cant imposed upon credulity. His first aim is to get back the money invested in the production of the play, *plus* as much profit as possible. If the piece is paying, it will have a long run; if, perchance, it should be a moral play, and yet popular, so much the better; if immoral, and still well attended, so much the worse, for all except himself and his shareholders. No matter how good its tendency, if it does not pay it is promptly withdrawn in favour of something less desirable, but more likely to answer. Morals are the last thing to be considered; money the first.

And of the life imposed upon many of the actresses, who can speak except with bated breath? It is a practical certainty that, however high-minded a woman may be, she is

ound to demean herself to act in plays against hich her moral sense revolts; if she has ndependent means, she can afford to pick nd choose. And, in the humbler class f actresses, hundreds are forced into dresses hich outrage their sense of decency, or uffer rejection from the cast if they refuse. nd to such girls employment is absolutely read and cheese, with starvation or the streets s alternatives.

It is time, indeed, that the moral sense of ne community were aroused on this matter, r the sake of the multitudes of young people oncerned, whether in the front of the house or pon the stage. As Mr. Smith said: This is no light matter, because the moral tandard of the people is very much governed y the standard of the theatre, at least among ne young. When they see the purest and oliest things of life turned into derision, and centiousness treated as the normal rule of fe, is it likely that their own normal standard ill remain high?" Therefore he moved, and ad the support of some other speakers:

That this House regrets the growing tendency to put upon the stage plays of a demoralizing character, and considers that a stricter supervision of theatrical performances is needed alike in the interest of the public and the theatrical profession."

Ireland's Future.

A WARNING NOTE.

A GREAT change is coming over the conditions of national life in Ireland in consequence of the operation of the ocal Government Act of 1898. In the pinion of many thoughtful men this change ill not tend towards the religious emancipation of the people.

The Local Government Act has transferred ast powers of administration from the Government, and from the grand juries, to county and istrict councils popularly elected. Such a ransfer in a country free from the dominion f the Roman Church could result only in ood. But in Ireland the effect is distinctly rejudicial to the interests of religious liberty.

It is true that the Act denies ministers of eligion the right to sit on the new local ouncils, but it is equally true that this provision gives no effective safeguard against riestly domination. In the three provinces f Leinster, Munster, and Connaught it is otorious that the new administration of local overnment is being worked in the interests of ne Church of Rome. Officers of asylums, edical officers to infirmaries, barony conables, tax collectors, and a host of minor fficials are selected in most cases—the exceptions are few indeed—only from the ranks of dherents to the Roman Church.

"NO PROTESTANT NEED APPLY"

practically the motto written up over the oor of admission to the multitude of offices eld under the local councils.

The effect is seen in the depletion of the umber of resident Protestants in most of the omish districts. Place after place might be stanced in which Protestants, despairing of btaining employment in their own neighbourood, have left the country. The priests have, some cases, openly avowed their intention directing the action of the local councils, nd it often happens that the selection of candidates for official posts takes place in the apel yard at the conclusion of the last Mass Sunday!

The effect of such a state of things is isastrous in every sense. The Church of ome is presented with a new weapon whereby oppress and drive out the Protestant minority, and religious texts and disabilities are enforced to the demoralization of the people.

We are concerned as to the effect of all this on the Sister Isle. And we feel that no effort should be spared to press forward the evangelization of the Roman Catholics, and to sow diligently among them the seeds of Divine truth and true national freedom, by the circulation of the Word of God.

Mr. Campbell White's Bible Studies.

THE Bible studies which Mr. J. Campbell White is conducting during the temporary absence of his brother, Professor Wilbert W. White, are attracting considerable audiences by reason of their earnest and helpful character.

Speaking at Queen's Hall on Friday last, Mr. White took for his subject "The Bible and Spiritual Growth." Remarking, at the outset, on those to whom religion is merely a form, Mr. White dealt with instances of superstitious belief, especially in connection with the abominations of Hinduism; and went on to describe a priest at Benares who admitted that his sole object in performing rites for the people was to extract money. The "gods," as presented by the priests, are

BELOW THEIR WORSHIPPERS

in morals and intelligence, but the people continue their devotion to the religious form. Mr. White added some forcible words regarding those to whom religion is a creed and nothing more. They accept all that the Bible states of the character of God, and of the plan of salvation, yet they are no more Christian than the superstitious Hindu. It is possible to be intellectually orthodox without being religious at heart.

Others, however, the speaker continued, have not only their creed, but the belief of faith, *plus* experience. Paul says "I know Him whom I have believed" (2 Tim. i. 12 R.V.), thus placing his direct communion before his statement of belief.

The question arises, then, as to what religion is, viewed from a Biblical standpoint, and Mr. White observed that he had found it effective, in replying to the incessant queries of Oriental seekers, to quote the words of Scripture, and so he would refer to James i. 27, which shows that religion means (1) unspottedness; (2) service. The Bible is the great searcher of hearts. It gives a revelation and vision of God. Job spoke of his own righteousness, until he received a vision of the Almighty; then he cried, "Now mine eye seeth Thee. . . . I abhor myself." It reveals Christ as

THE UNSPOTTED ONE,

and gives eternal encouragement to strive to overcome evil (Rom. vi. 14). Religion is but partial in its blessing unless it saves, not only from the punishment, but from the pollution and power of sin. As to the position and privileges of service, Mr. White remarked on (*a*) Christ as the Servant (Luke xii. 27; Matt. xx. 28); on (*b*) Christ's justification for service, on the ground that "My Father worketh even until now, and I work;" and on (*c*) the prospect of eternal service (Rev. xxii. 3).

In the final section of his address, Mr. White said that religion is also knowledge of God; it is divine friendship (John xvii. 3). Such friendship cannot grow without communion. In the Bible and by his Spirit God speaks to the soul; but as, in earthly relationships, we should not regard professions of friendship as sincere if our written communications were ignored or neglected, so we cannot expect the Spirit's guidance and communion if we fail to pay due regard to the Bible. With the Divine friendship, however, and by prayerful study of the Word, spiritual growth will follow. In stimulating terms, Mr. White pointed out some of the results of a consecrated life, and concluded with prayer.

Points and Outlines.

"PRECIOUS" THINGS.

THERE are *seven "precious" things* in the Epistles of St. Peter: (I.) Trial of faith (1 Pet. i. 7); (II.) Blood of Atonement (1 Pet. i. 19); (III.) Living corner-stone (1 Pet. ii. 4-7); (IV.) The preciousness itself—Christ (1 Pet. ii. 7); (V.) Meek and quiet spirit (1 Pet. iii. 4); (VI.) Like precious Faith (2 Pet. i. 1); (VII.) Promises of God (2 Pet. i. 4).

GOOD COUNSELS.

Let me never delay anything, unless I can prove that another time will be more fit than the present, or that some other more important duty requires my immediate attendance.

Never let me enter into long schemes about future events, but in the general refer myself to God's care.

Let me remember, that through the mercy of God in a Redeemer, I hope I am within a few days of heaven. *Dr. Doddridge.*

SINNERS DESPICABLE.

(1 Sam. ii. 30.)

I. *Who are those that despise God?* (*a*) Such as extol anything above God. (*b*) Such as prefer anything before Him.

II. *How are they despicable?* (*a*) They are content with despicable things. (*b*) They are employed on despicable business. (*c*) They find delight in despicable pleasures. *W. W.*

THE WHEAT AND THE CHAFF.

(Jer. xxiii. 28.)

The preacher is—(I.) not a novelist, dreaming or amusing; (II.) not a lecturer, dealing with finite things for the purposes of instruction or pleasure; but (III.) an ambassador of God, put in trust with the Gospel, and delivering a message from heaven; (IV.) one who is to put self out of sight, and aim to burn the thoughts of God into the hearts of men.
J. B. T.

EARTH'S VOICES.

Jer. vii. 34.	Voice of	Mirth.
,,	,,	Bridegroom.
Matt. ii. 18.	,,	Weeping.
Jer. xxxiii. 11.	,,	Praise.
Mark i. 3.	,,	Herald.
Acts vii. 60.	,,	Witness.
Psa. cxviii. 15.	,,	Salvation.
Isa. li. 3.	,,	Melody.

F. I. B.

A PASTOR TO PASTORS.

Brethren, I hope you are content to be plainly dealt with. If you have no sense of the worth of souls, and of the preciousness of that blood which was shed for them, and of the glory to which they are going, and of the misery of which they are in danger, you are not Christians, and, consequently, are very unfit to be ministers. And if you have, how can you find time for needless recreations, visits, or discourses? Dare you, like idle gossips, chat and trifle away your time, when you have such works as these to do, and so many of them? *Richard Baxter.*

JEW, GREEK, AND CHRISTIAN.

(1 Cor. i. 22-24).

First, there are three typical persons—the Jew, the Greek, the Christian. *Secondly*, the typical persons have three characteristic quests—the Jew requires a sign, the Greek seeks after wisdom, the Christian preaches Christ. *Thirdly*, there are three typical attitudes of the one subject. Christ is to the Jew a stumbling-block, to the Greek foolishness, to the Christian the power and the wisdom of God. What the Jew demanded was a vision of power; what the Greek sought was a source of wisdom; what the Christian found was power and wisdom in One.
Dr. Fairbairn.

THE SAVIOUR.

(Luke ii. 11.)

See from this verse (1) THE PARTICULARITY OF GOD'S FULFILMENT OF HIS PROMISES: "Unto you is born *in the city of David*." (2) THE TRUTH OF A CONTROLLING PROVIDENCE; even the great Roman Emperor was a thrall of God toward the birth nowhere but in Bethlehem. (3) THE INTEREST OF HEAVEN IN EARTH; celestial beings announced the birth. (4) THE NEEDLESSNESS OF THE ETERNAL LOSS; a *Saviour* has been born. (5) THAT WE HAVE NO NEED OF ANY HUMAN PRIESTS; the Messiah, the "anointed" High Priestly One has appeared, and it is arrogance for men to claim to mediate. (6) CHRIST IS LORD; if we accept Him at all, it must be, not only as the One who forgives our sins, but as the One who is henceforth to rule us—and we must joyously submit to his gracious rule. *Dr. Wauland Hoyt.*

Soldiers in South Africa.

FEEDING THE HUNGRY.

IN a further interesting communication from the front, Mrs. M. S. Osborn Howe gives some vivid glimpses of her experiences after leaving Stormberg for the north: "I had the honour of being the first woman to travel through since the war began, and we came by the second train that has run. We travelled by a military train of long open trucks conveying the Royal Irish Rifles. They put our saloon to the leading engine, about forty-five trucks behind us, and two engines at the end. . . . Yesterday the D.A.A.G. came in and seven other officers, so thankful to find us. The D.A.A.G. said to Mr. Howe, 'When the Quartermaster-Sergeant told me you had left Stormberg I was filled with blank dismay, as 600 R.H.A.'s were coming in.' A regiment was marching in, and my husband went to meet them. Their officer, a stranger to us, said, 'Mr. Howe, I know what you have come about—you want to feed my men.' 'I do,' said he, 'and the officers too.' 'Well,' said the other, 'I shall be so thankful; I am ready to fall off my horse.'"

Mrs. Osborne Howe continues: "Yesterday about 1,000 men were refreshed with food and tea. To-day, about the same number of the R.H.A.'s came. As I looked across from our saloon I saw crowds of men, some holding their horses, round our camp fires. Then came a message from Mr. Howe begging me to go and look after the officers, as they were too busy caring for the famished men. I was cooking in the carriage for worn-out workers, but rushed over, and oh! how grateful the poor fellows were, so dusty and hot, one with his face scorched and blistered. Our men who went on were under fire, carrying tea and food to the soldiers whilst bullets were flying and shell falling around them, looking after the wounded before the field hospital arrived on the scene. Pray for us that strength may still be given, and for means to carry on the work."

Mrs. Osborn Howe's letters have been collected, and issued in pamphlet form. (1d. *S. W. Partridge & Co.*)

SIEGE LIFE IN LADYSMITH.

Rev. Charles Thompson, who conducted religious services in Ladysmith throughout the siege, has supplied an interesting account of his experiences to Rev. D. B. Hooke, of the Colonial Missionary Society. In the course of his letter Mr. Thompson says:—"My work was largely among the Gordon Highlanders. Sunday after Sunday we met for worship in a large pit dug in the bank of the river. Our church was commandeered for a hospital, and during five months we worshipped at the Manse, most of the time under an awning erected at the end of the building. The Boers kept us in a very narrow space.

"On every hill-top was posted an enemy's gun, but the Lord was in our midst in all the fulness of his love and grace. Now, as we review it all, we can but marvel at the little damage that has been done, considering the thousands of shells that were thrown into the town. One splinter came through the roof, and another piece, about 10lb weight, struck the wall, burst the plaster and paper inside, then rebounded and broke the gate at the entrance. I lost my horse, and my trap was damaged by a bursting shell, which also made a number of holes in an outside building. After all, we have escaped wonderfully, and our hearts are full of gratitude to God.

"I had a pit dug behind the house about nine feet deep, where I took shelter when the shells came very near, or when I was driven out of bed at midnight, as was the case on five different occasions. The noise caused by the passage of the large 94lb shells one will never forget. I have often read about the glories of war, but here we have seen much of the other side. On two occasions our church was filled with wounded men, as they were brought in from the hills, and it just looked like a slaughter house. I had to go out to the funerals on several battlefields; and to see the men laid out in rows in all the attitudes in which they fell and stiffened, mutilated and blood-stained, is a sight never to be forgotten. It forces the question upon one: Surely nations can find some more humane way of settling their quarrels than this? Through the kindness of Sir George White, I received a permit to visit the prison and preach to the prisoners, mostly Boers. Many of the men I have known for years, have visited their homes, and know their families; but I make no reference to politics, and they welcome the Gospel."

SOUTH AFRICA GENERAL MISSION.

A notable addition to the series of penny booklets, issued by the South Africa General Mission, is At Ladysmith, which gives accounts of the evangelistic labours of the late Mr. Ion Smyth and Mr. James Taylor during the siege. The illustrations are remarkably good, some of them being reductions from drawings made on the spot for the *Illustrated London News*, by Mr. Melton Prior. The booklet may be obtained from Mr. Arthur Mercer, Secretary of the S.A.G.M., 17, Homefield Road, Wimbledon, S.W.

The Indian Famine.

FOOD SUPPLIES.

A THIRD consignment of foods for the famine sufferers has been despatched, per s.s. *Parramatta*. The response to our appeal has been so generous that a fourth shipment will be necessary; particulars of this we hope to give next week. We hear from the missionaries in India how much they appreciate the practical sympathy which is being shown. The help, both in money and in kind, which they are receiving, not only enables them to administer relief, but becomes to themselves a source of cheer and encouragement, assuring them that friends at home are mindful of them in this time of stress and suffering. As will be seen by our Donation List, contributions continue to flow in for the relief of our distressed fellow-subjects, many of whom are our fellow Christians. We are glad to know that our readers are availing themselves of the Illustrated Famine Leaflets* which we have prepared. Several friends have written saying they are adopting the suggestions made in our last issue.

We have not space to quote all the interesting letters which accompany many of the donations. One lady writes: "I am so ashamed to have this £5 note lying useless in the sight of such great need as your pathetic appeals in The Christian indicate." Another: "One of the Lord's servants—poor in this world's riches"—sends £1 for the Indian Famine Fund, and "believes, if Christian ladies would exercise just a wee bit more self-denial this spring in housekeeping and renewal of dresses, bonnets, &c., much may be done to help these starving, suffering ones."

Some donations came to hand on Monday, given for the relief of the Famine sufferers as thankofferings for the relief of Mafeking.

NOTES FROM WORKERS.

Rev. Dennis Osborne, writing from Poona, under date May 3, gives some particulars of a tour of inquiry and relief which he had undertaken through the affected districts, saying: "The scenes I witnessed were most harrowing. The weather is now at the hottest, and it is dangerous to travel. The sky is as brass, the earth as iron, the soil dust, and the sun pitiless in its furnace-like heat. No verdure, no moisture, hardly any life! The streams have dried up, the wells have failed, and everywhere there is nothing but desolation and death. Throngs of poor starving creatures flit about hither and thither, staggering to death. To give details could fill a volume; let it suffice that, irrespective of relief directly dispensed by myself and agents working under me, I have been able to put substantial means in the hands of nine responsible missionaries working in the worst parts of the stricken areas. In my addresses in England I presented a forecast of five millions of people receiving government relief, and many thought this too high, but the figure is now largely exceeded."

Mrs. Laura Wheeler Moore, of the Basim Mission, writes:—"The pinch of famine is growing more and more severe as the hot season advances. At present there are more than 100,000 persons on relief works in our district alone. Women and helpless children seem to be the greatest sufferers. There is great mortality among children, who must sit all day in the burning heat with their mothers, who are at work breaking stone. With some of the help afforded by your readers we are giving pieces of cloth to these poor women, which they use as a covering by night, and for a

SHELTER FROM THE SUN

by day for their little ones. The Government officials are doing all in their power to save life. For babies, whose natural supply of food has failed because of the starved condition of the mothers, milk is prepared in the relief kitchen, poured into feeding-bottles, and given to the mothers, who return the bottles to be cleaned and refilled at the next feeding. I now have nearly seventy girls in the orphanage, and upwards of forty boys, besides the twelve babies in the nursery, and several widows."

Rev. P. B. Keskar, hon. secretary of Sholapur Famine Relief Committee, writes: "The famine is still on the increase. Hundreds of people are

REDUCED TO MERE SKELETONS.

The sights are beyond description. Women are willing to part with their children and babies for little money or even for a morsel of bread. Children are brought for sale daily; we do not buy, as it is against the law to do so, but we accept them if offered free of charge.

"We have under our care more than fifty children of various ages, from two days to eleven years and upwards. We have four babies; one had been half buried by its mother under the sand, in order that she might not see it die from starvation. We desire to take more children—up to 400. Twenty famine-stricken old people and invalids, and some lepers are also under our care."

In connection with the Balaghat Mission the number of Gonds and others being relieved continues to increase. "At present," writes Mr. John Lampard, "between 500 and 600 adults and children are fed daily, either gratuitously or in return for labour, as they may be able to work, or otherwise." At Nikkuni over 300 persons are employed on our Mission Farm and Property, and village works.

THE CHILDREN'S KITCHEN

is still largely attended by little folk, mostly between the ages of five and ten; these come from villages within a radius of about two miles. In connection with this kitchen the attendance at our school has been largely augmented, and an assistant to the schoolmaster has been engaged. The children arrive for their first meal at 9 a.m., and at 4 p.m. are again fed before going to their homes for the night: between the two meals from two to four hours are spent at school, according to the age of the child. At each opportunity, as the people gather together, the Gospel is preached."

Rev. Albert Norton, of the Boys' Christian Home, Dhond, says: "We have sixty-three orphan and destitute boys from the famine, and we are expecting another party in a few days. Also we expect, by the Lord's mercy, to go on receiving these orphan lads from the famine, until we have at least 400."

SUGGESTED STREET COLLECTIONS.

In connection with Dawes Road Baptist Church, Fulham, S.W., street collections were recently taken up on behalf of the famine sufferers. A large number of members of Dawes Road and other churches took part in the work, and as a result a sum of £37 was remitted to India. Mr. William Trickett, who acted as secretary, writes suggesting that "many churches, unable to raise a large sum from their congregations, might collect a substantial sum by means of a street collection." Mr. Trickett will be pleased to give any information on the subject; he may be addressed, 26, Kilmaine Road, Fulham, S.W.

* These leaflets can be obtained from our publishers at the following rates, post free: 100, 2s.; 500, 8s. 6d.; 1,000, 15s. They will be found very useful for distribution, either privately or at meetings, and cannot fail to arouse the sympathy of all into whose hands they may come.

Not the Light—a Witness.

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

THE baptism and revelation of Christ had a marvellous effect on the ministry of the Forerunner. Previous to that memorable day, the burden of his teaching had been in the direction of repentance and confession of sin. But afterwards, the whole force of his testimony was towards the Person and glory of the Shepherd of Israel.

Our subject, therefore, naturally divides itself into two divisions—John's admissions about himself; and his testimony to the Lord. And it is interesting to notice that they were given on three successive days, as appears from the twofold use of the phrase, "On the morrow,"—(i. 29, 35).

I. The Baptist's Admissions about Himself. When the fourth evangelist uses the word *Jews*, he invariably means the Sanhedrim. John had become so famous, and his influence so commanding, that he could not be ignored by the religious leaders of the time. In their hearts they derided him, and desired to do with him whatsoever they listed." His preaching of repentance, and his unmeasured denunciation of themselves as a brood of vipers, were not to be borne. But they forbore to meet him in the open field, and resolved

TO SEND A DEPUTATION,

which might extract some admission from his lips which would furnish them with ground for subsequent action. "The Jews sent unto him from Jerusalem priests and Levites to ask him, 'Who art thou?' . . . 'Why baptizest thou?'" The first question was universally interesting; the second specially to the Pharisee party, who were the high ritualists of their day, and who were reluctant that a new rite, which they had not sanctioned, should be added to the Jewish ecclesiastical system.

If a murmur of voices burst out in anger, disappointment, and chagrin, as this answer spread from lip to lip, it was immediately hushed by the second inquiry propounded, "What then? Art thou Elijah?"

There was a third arrow in their quiver, since the other two had missed the mark; and in allusion to Moses' prediction that God would raise up a Prophet like to himself (Deut. xviii. 15; Acts iii. 22; vii. 37), they asked, "Art thou the Prophet?" and he answered, "No."

The deputation was nonplussed. For the fourth time they challenge the strange being, whom they found it so hard to label and place in any shelf of their ecclesiastical museum:—"Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?" "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet."

How infinitely noble! How characteristic of strength! A weak man would have launched himself on the flowing tide of enthusiasm, and allowed himself to be swept away by its impetuous rush. What a mingling of strength and humility! When men suggested that he was the Christ, he insisted that he was only a voice—the voice of the herald, whom men hardly notice, because they strain their eyes in the direction from which he has come, to behold the King Himself.

Such humility always accompanies a true vision of Christ. If we view it from the low ground, the mountain may appear to reach into the sky; but when we reach the mountain-top, we are immediately aware of the infinite distance between the highest snow-peak and the nearest star. To the crowds John may have seemed to fulfil all the essential conditions of the prophetic portraiture of the Messiah; but *he* stood on the mountain, and knew how infinitely the Christ stood above him.

II. The Baptist's Witness to the Lord.—Six weeks passed by from that memorable vision of the opened heaven and the descending Spirit, and John had eagerly scanned every comer to the river-bank to see again that divinely-beautiful face. But in vain: for Jesus was in the wilderness, being tempted of the devil, for forty days and nights, the companion of wild beasts, and exposed to

A VERY HURRICANE OF TEMPTATION.

At the end of the six weeks, the interview with the deputation from the Sanhedrim took place, which we have already described; and on the day after, when his confession of inferiority was still fresh in the minds of his hearers, when some were criticising and others pitying, when symptoms that the autumn of his influence had set in were in the air, his eye flashed, his face lit up, and he cried, saying: "This is He of whom I said, 'After me cometh a man who is become before me, for He was before me.' Behold the Lamb of God, which taketh away the sin of the world."

Let us notice the successive revelations which were made to John, and through him to Israel, who, you remember, held him, as they had every warrant for doing, to be in the deepest sense a prophet of the Lord.

(1) *He rightly conceived of Christ's pre-existence.* "He was before me" (John i. 30). The phrase resembles Christ's own words, when He said: "Before Abraham was, I am." In John's case it developed soon after into another and kindred expression: "He that cometh from above is above all" (iii. 31). With such words the Baptist taught his disciples. He insisted that Jesus of Nazareth had an existence anterior to Nazareth, and previous to his birth of the village maiden. He recognised that his goings had been of old, even from everlasting, that He was the mighty God, the Father of the Ages, and the Prince of Peace. As for himself, he was of the earth, and of the earth he spoke; as for this One, He came from above, and was above all. It is not to be surprised at, therefore, that one of his disciples, catching his master's spirit, wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him."

(2) *He rightly apprehended the sacrificial aspect of Christ's work.* "Behold the Lamb of God, which taketh away the sin of the world." To the Jews his exclamation could have but one significance. They would at once connect with his words, those of the law, the prophets, and the Psalms. "The goat shall bear upon him all their iniquities unto a solitary land." "He bare the sin of many." "He is led as a lamb to the slaughter."

From the slopes of Mount Moriah, a young voice has

EXPRESSED THE LONGING OF THE AGES,

"Behold the fire and the wood; but where is the lamb?" This has been the cry of the human heart in all generations. From the days of Abel, men have brought the firstlings of their flocks, laying them on the altar, and consuming them with fire; but there was always a sense of failure and insufficiency. Through the ages, and in every clime, priest after priest offered the lamb upon the altar, but by the very fact of continual repetition, bore witness to the insufficiency of its propitiation.

Nature cannot answer that cry. She is fascinating, especially when she dimples with the smile of spring, and unveils her face in summer to receive the caresses of the sun. But with all her beauty and fascination she cannot answer the cry of the conscience that the penalty of sin may be removed, its power broken, so that man may walk with God with a fearless heart.

Dear soul, thou mayest venture on Him. He is God's Lamb; on Him the sin of our race has been laid, and He stood before God with the accumulated load—"made sin"; the iniquity of us all laid upon Him; wounded for our transgressions; bruised for our iniquities; chastised for our peace; stricken for our transgression; bearing the sin of many. As the first Adam brought sin on the race, the second Adam has put it away by the sacrifice of Himself. Men are lost now, not because of Adam's sin, nor because they were born into a race of sinners; but for the sin which they presumptuously and wilfully commit, or because they contract themselves out of the benefits of Christ's death. The servant who had been forgiven by his king, but took his brother by the throat, brought back upon himself the full penalty from which the royal warrant had freed him; and if anyone of us cling to sin, rejecting and trampling under foot the Saviour's works on our behalf, we cancel so far all those benefits of our Saviour's passion which otherwise would accrue, and bring back upon ourselves the penalties from which He

WOULD FAIN HAVE DELIVERED US.

(3) *He understood the baptism of the Holy Spirit.* "The same is He that baptizeth with the Holy Spirit." As Son of God, our Saviour from all eternity was one with the Holy Spirit in the mystery of the blessed Trinity; but as "the one Man," He received in his human nature the fulness of the Divine Spirit. Thus it fell that He was able to assure his disciples that if they waited in Jerusalem for the promise of the Father, as John baptized with water, they should be baptized with the Holy Spirit (Acts i. 4, 5).

The term *baptism*, as applied to the Holy Spirit, refers more especially to those marvellous manifestations of spiritual power which are recorded in Acts ii., viii., x., xix.; whilst the word *filling* is more appropriate to those experiences of the indwelling and anointing of the Divine Spirit which are within the reach of us all. Still, we may all adopt the words of the Baptist, and tell our living Head that we have need to be baptized of Him — need to be searched by the stinging flame; need to be cleansed from dross and impurity; need to be caught in the transfiguring, heaven-leaping energy of the Holy Spirit. The blood of the Lamb, and the fire of the Holy Spirit are thus

INEXTRICABLY UNITED.

(4) *He beheld the mystery of the Holy Trinity.* For the first time this was made manifest to man. On the one hand there was the Father speaking from heaven; on the other the Spirit descending as a dove—and between them was the Son of Man who was proclaimed to be the Son of God, the beloved Son.

The doctrine of the Holy Trinity is a profound mystery, hidden from the intellect, but revealed to the humble and reverent heart; hidden from the wise and prudent, and revealed to babes. Welcome Jesus Christ as John did; and, as to John, so the whole wonder of the Godhead will be made known to thy heart. Of what good is it to reason about the Trinity if thou hast no spiritual appetite for the gifts of the Trinity? But if this is thine, and thou openest thine heart, thou wilt receive the gift and understand the doctrine.

(5) *He appreciated the Divine Sonship of Christ.* "I have seen and have borne witness that this is the Son of God." This witness counts for much. John knew men, knew himself, knew Christ. He would not have said so much unless he had been profoundly convinced; and he would not have been profoundly convinced unless irrefragible evidence had been presented to him. What though, when on the following day he repeats his exclamation, his whole congregation leaves him to follow the Man of Nazareth to his home? The heart of the Forerunner is satisfied, for he has heard the Bridegroom's voice. The Son of God has come, and has given him an understanding that he might know Him that is true.

Day by Day.

SUNDAY, May 27. Psalm ciii.

IN a recent meeting of railway men, an engine-driver, relating his experiences, said: "Mates, you know the A—— siding. I had to shunt my train there one morning this week. As we were waiting, about 4 o'c., the sun began to rise, and such a sense of God's goodness came to me. I thought of Jesus my Light, and I said to my fireman, 'Mate, I wish you'd help me sing,' and we struck up, 190, Sankey, 'Hallelujah, what a Saviour.'" It seems a far cry from an engine-driver on a railway siding to David, the royal psalmist, but it was an identical experience.

A ray of light had entered the psalmist's heart. He had a new and deeper view of what God was to him than ever before. He saw how God dwelt in the present tense of blessing to those who love Him; and, as the prism unravels the pure ray of light, he began to analyse the various elements that went to make up life in God's Presence so blessed. There was forgiveness for all sins, and healing for all disease. Redemption and crowning, satisfaction and renewal, and these not now and again, but continued always in unbroken thoughtfulness. Metaphors are coined in the mint of his fervid imagination, which are extremely delicate. The eagle on its crag; the height of the starry heaven; the breadth of the far horizon; the pity of a father to his little sick child; the perishing flower in the meadow; the passing wind; the mighty angels; works of power and ministers of God's pleasure—all are called upon to add to the grace of the anthem of praise.

The song began with one adoring soul, but see, how it spreads with quick contagion, until angels catch the strain, and the furthest limits of the created universe, and the works of God find voice. Sing, dear Christian soul, and thou wilt set others singing.

MONDAY, May 28. Psalm civ.

The former psalm deals with the goodness of God to the soul that fears Him; this, with his lovingkindness to his works. The thought of the psalmist ranges from light, the first-born of God's works, the clouds and the winds, to fire and water, to mountains with their springs and valleys with their grass, to the trailing vine and the sturdy cedar, including all living things in the embrace and sweep of his thought. Nothing so weak or small as to be beyond his care, all abiding in his smile and fed by his bounty, the ease with which all living things are fed being as the opening of our hand.

One of the most exquisite touches of the psalm is a double picture of night and morning. We are transported to the tropical forest on which the sudden darkness has fallen, and which soon resounds with the cries and roaring of wild beasts. Then sunrise breaks through the forest glades, and the living creatures make for their den, while man goes forth to his work. The companion picture of the ocean traversed by ships, and in which the sea-monster gambols with ungainly motion, is also remarkable for its delicacy and strength.

But the main lesson for us is to see, beneath the veil of natural law, the direct operation of God Himself. All is of Him, through Him, and to Him. His smile is life, the hiding of his face death. Shall God do so much for his works, and neglect his child? Shall He spend all his strength on creation, and neglect those whom He bought with his precious blood? Has not this God resource enough to meet all our need? Turn from this psalm to Matt. vi., and answer Christ's interrogations.

TUESDAY, May 29. Psalm cv.

This psalm and the next form a pair, probably composed during the exile in Babylon. They are evidently derived in part from the old Tabernacle service, in which was found the beginning of this and the end of the next. (See 1 Chron. xvi.) This psalm tells the story of Jehovah's faithfulness, that, of Israel's ingratitude.

It is right to make known God's doings. Nothing touches men more quickly, or more certainly excites their faith and hope, than to hear what others have experienced of God's saving health. Let us talk more often of his marvellous works. If God has forgiven you, even to ten thousand talents, confess it. If you have learnt more of the patience of Christ in bearing with your many sins and failures, do not be slack in telling that which redounds to his credit, though to your shame.

The salient points which stand out in our record of the past may be summarized under the same general divisions as those of the holy psalmist. God hath remembered his covenant, which He has ratified in the blood of his Son, that He would love and bless us, for nothing in ourselves, but because of his grace in Christ. He has fenced us around with his protection, suffering no one to do us harm. Even when, like Joseph, we have been the victims of malice and cruelty, He has brought us up out of the pit and the prison-house. He has often brought us out of Egypt, and led us through the Red Seas of trouble into the land of promise. The exodus of Israel is the exodus of the soul; and the love of God to his chosen people is the same to us.

WEDNESDAY, May 30. Psalm cvi.

What tender prayers begin and end this sad recital of sin! In *vv.* 4, 5, the prayer for remembrance; in *v.* 47, for salvation and ingathering. In spite of all the evil in which we are more or less implicated, we come back to God with the same simple-hearted faith, believing that his mercy-gates stand always open, and that we are welcome. Yes, and we realize that we may dare to act as the intercessors for others, and specially for his people.

What a recital is here. We have sinned . we have committed iniquity . we have done wickedly . understood not . remembered not . rebellious . forgat . waited not . lusted exceedingly . tempted God . worshipped a molten image . despised the pleasant land . believed not . murmured . hearkened not . joined to Beth-peor . provoked him . angered Him . rebelled against his Spirit . mingled themselves with the nations . sacrificed their sons and daughters . were defiled with their works. This litany of confession, in almost every item, may be duplicated from our own bitter experience.

And on the other side, He saved them for his own name's sake . led them . saved them . regarded their distress . heard their cry . remembered his covenant . repented according to the multitude of his mercies . made them to be pitied. There is no slackening of God's reprimands to his people, or of his righteous judgments. When his people are froward, He shows himself froward. He gives us our request, and sends leanness into our souls. He permits us to reap as we sow. But through it all He carries forward his Divine and loving purpose, that by frost or heat, by summer or winter, by chastisement or tenderness, He may make us partakers of his blessedness.

THURSDAY, May 31. Psalm cvii.

This psalm is constructed on a regular and symmetrical plan. It consists of five stanzas, which are clearly marked in the R.V. The first four depict the sufferings of the exile in the desert (2-9), the prisoner in his cell (10-16), the victim of deadly sickness (17-22), and the storm-tossed sailor (23-32). Each of these cries to Jehovah, and is heard; and upon this a chorus of singers praises God for his mercy.

Life is like this psalm, so full of changeful and trying experiences. To few is it given to enjoy unbroken prosperity. For most of us, the desert-loneliness, the confinement of circumstances, the pressure of sickness, and the tossings of the restless deep, are but too familiar. But God is in all, and brings us through all to the haven where we would fain be, and where the weary rest for evermore. Notice that the cry is elicited from all alike. They all *cry* unto God in their trouble. There is an equal claim in each case for praise. Too many cry but do not praise. Quick enough in their appeal for help, they forget to return to give thanks.

Let us give heed to these things, observing them, shewing the of holy meditation, until we come to understand the lovingkindness of God, which is over all his works. We should cultivate the habit of looking out for God's lovingkindness. It is always present in the most unpromising circumstances, but only the quick eyes of love, at times, can discern it. God help us to have love enough to find love, as the magnet detects the magnetized.

FRIDAY, June 1. Psalm xviii.

Give me this fixed heart, O God—fully and for ever set on Thee, on thy glory, thy work. Too often have I been like some rudderless bark, at the mercy of every wind and current. I would have a settled course, from which I would never swerve again. Oh, that my life might be one long psalm, that I might go through the world awaking psalteries and harps.

When some great deliverance has come into my life, I extol thy mercy, thy truth, and thy glorious holiness; but too often I drop back into the old lethargy and sluggishness, which have held me too long. But give me the fixed heart—my will fixed, if not my emotions—my purpose, if not my feelings. Whether joy or sorrow fall to my share, may my soul pursue its even course, as when the ocean steamer cleaves the billows and cross-currents on her way to her far-off destination.

Speak to me, O God, in thy holiness; then I will exult in such consciousness of thy favour and blessing, that whatever be the difficulties and temptation of my lot, they may yield before me. Shechem and Succoth, Gilead and Manasseh, Ephraim and Judah, all represent the difficulties and obstacles that oppose us in life; but when our faith is strong in God and his nearness, in God and his promises, how easily do we surmount them! We are more than conquerors through Him that loved us.

Mark that, it is not we who can tread down our adversaries. They are too strong and insidious. But God goes before us, treading them down, as a man may trample down the weeds that gather before his steps, and we have only to follow after. Go forth with us to that fight, O God! for vain is the help of man.

SATURDAY, June 2. Psalm cix.

Here is a bitter complaint of one who has suffered from accumulated calumny, ingratitude, and cruelty—who calls down terrible curses on the family and person of the persecutor.

It may be that the psalmist personifies his people, down-trodden by some proud tyrant, who, like Haman, is destined to meet his speedy doom; and if so, this outburst of complaint and prayer may be applied to the Church in dark days of persecution. But she can never adopt these maledictions as they stand. She has been taught to love her enemies, bless them that hate her, and pray for them that despitefully use and persecute her. Those who find a difficulty in receiving this psalm may be reminded that the *let* is said by some to be equivalent to *shall*. In that case, instead of imprecation, this might be the language of certain anticipation of the results of wrong-doing, treachery, and sin; and such an interpretation seems in harmony with verse 20.

With what touching prayer the Psalm closes. Poor and needy, like a declining shadow, tossed up and down, with weakened knees and failing flesh, the suppliant asks that God would undertake for him, and save him according to his mercy. And from prayer he passes to assurance that God will certainly stand at his right hand and save him.

I met with one to-day who for five days was shut up alone in a Chinese town, placarded with bills inciting the mob to take her life. Her husband was away seeking help for them both; there was only a mud wall between herself and the infuriated mob, whilst in the next house she could detect the shrieks of a miserable demon-possessed girl; but she was kept in perfect peace, because she realized that Christ stood at her right hand saving her from those who waited for her soul. Such peace is possible to all of us.

Home Missions.

Chingford Cottage Homes.

ONE of the chief branches of Miss Steer's well-known work at the Bridge of Hope, Ratcliff Highway, is that which has for its object the rescue and maintenance of little girls, who are taken from positions of moral danger or poverty in the slums of East London. The children are comfortably housed and cared for in a row of nine pretty cottages at Chingford, close to Epping Forest. They receive a sound education, and are trained in domestic duties, ultimately passing out into situations, but remaining connected, by ties of gratitude and affection, with the directors and teachers who had proved their benefactors in the time of need. As a rule about 150 girls are accommodated. On the occasion of the annual gathering in connection with the homes, a large number of friends and supporters travelled to Chingford on Saturday last. A large marquee had been erected on part of the open space at the rear of the institutions, while the remainder of the space was occupied by the children, who entertained their many visitors with recitations, part songs, and musical drills; and evidenced by their healthy appearance, modest manners, and mental quickness, how thoroughly they had been trained. Their knowledge of the Bible was shown to be remarkably accurate.

The prizes were distributed by Adeline, Duchess of Bedford, who went on to advocate the claims of the work to a larger measure of public support, and said that the results of Miss Steer's operations, as seen in the safety and happiness of the little ones, must not only afford satisfaction to friends of philanthropic work, but inspire them to fresh endeavour in the interests of the needy classes of the community. The speaker thought that the command of the Master, "Feed my lambs," was, on the whole, sadly neglected. At the Chingford institutions, however, they could see it was sweetly carried out, and the little ones brought into the Christian fold.

Appreciative words were also spoken by Mr. Joseph Howard, M.P., and Miss Steer gave a brief review of the year's work; after which the homes were thrown open for inspection.

Homes for Crippled Boys.

THE annual report of the National Industrial Home for Crippled Boys, Woolsthorpe House, Kensington, records the gratifying fact that there has been no lack in the generous support and sympathy in alleviating the sad lot of afflicted lads through this agency. This timely care and training have transformed these sufferers into happy, useful, and self-supporting members of society.

The average number of boys in the Home during the year was ninety-three. Twenty have been placed in situations, and give every evidence of a promising future. The educational inspector presents an excellent report, showing that great care has been exercised in the education of the boys, and their progress has been highly satisfactory.

Trade in the various departments has been active and profitable. The work done in the homes includes the stamping of all kinds of stationery, dies and copper plates engraved, printing, the manufacture of harness, portmanteaux, &c., tailoring, carpentering, and cabinet-making, &c. The boys in the home are taught these trades, and are thus on leaving the institution enabled to obtain situations. Correspondence with these boys is retained, and a visit to the Home is a pleasant experience to its former inmates.

The hon. treasurer of the Home is Mr. E. Parker Young, 30, Westbourne Square, W.

The Bible as a Gift.

A PERUSAL of last year's record of the Association for the Free Distribution of the Scriptures reveals how far-reaching have been the results of the Society's activity during a period of unusual and protracted anxiety. With the aid of this organization, workers amongst the troops in South Africa have been enabled to place in the hands of the soldiers the precious volume.

This addition to the ordinary work of the Association, needless to say, still continues to be maintained, and cannot fail to bring joy and peace to the hearts of the men in times of distraction and sorrow. From centres of missionary labour throughout the world come tidings of encouragement as to the interest awakened through the efforts of the Association. From Egypt, Mexico, South America, China, Russia, Spain, &c., the testimony of missionaries is unanimous to the assistance received in their work through the grants of the Association. The funds subscribed are available for the object of the Association without deduction, the work being done by voluntary helpers, and the expenses privately defrayed. The distribution of Bibles has exceeded 178,000; Testaments, 1,075,162; and portions, 1,117,657. Copies of the annual report may be obtained from either of the hon. secretaries, Mrs. A. E. Robertson, Chesils, Christ Church Road, Hampstead, N.W.; or Mrs. A. E. Pridham, 6, Cannon Place, Hampstead.

Homeless Little Ones.

THE great army of destitute children grows apace with appalling rapidity. Public indignation is often aroused by some terrible story of cruelty and often worse, and the perpetrators meet their just punishment. It is not always realized how many of these helpless children are half starved, whilst those in charge of them manage to keep outside the law. Many a mother, after trying in vain for weeks to secure someone to come for her child while she earns her living, has to face starvation. To such the "Haven for Homeless Little Ones," Castle House, Walton-on-the-Hill, opens its doors, for the reception of what too often proves a burden to the

DISTRACTED AND DESPAIRING MOTHER.

During last year thirty-six new cases were received, many of them sad indeed, but saved from unknown dangers.

One of these, a little fellow, was found by a clergyman's wife in a shocking state of starvation, and subject to every form of ill-usage. Though only eleven months old, the child's face looked old and worn, with an expression of terror indicating what he had endured. The inmates of the babies' nurseries are the pictures of health and happiness.

One is the babe of a young mother who struggled bravely to provide for her child quite unaided. After removing him repeatedly, and utterly failing to find a suitable woman to take charge of him, she incidentally heard of Castle House. Overjoyed to know there were some who sympathise with her in her critical position, she applied for the admission of her child. She is but one of many in similar circumstances to whom the institution has been blessed in the highest sense, and has proved the means, with the grace of God, of leading them to a new life. The stories of some are too sad to record. Rescued from innumerable forms of neglect and cruelty, these "little ones" are safe and happy in their beautiful home, and after a joyous childhood, careful training for work and service, a plain sound education, they will take up positions in the world as useful men and women, having been trained in the knowledge and fear of God.

It is desired to purchase Castle House and the eight acres of land, which will enable the promoters to maintain more children than at present without increase of income. The hon. secretary is Mrs. Ransome Wallis, Burgh Heath, Epsom.

United Presbyterian Synod.

(Concluded.)

UNION WITH THE FREE CHURCH.

THURSDAY of the Synod week was an historic occasion. As the clerk (Dr. Kennedy) submitted the formal report on the negotiations for union with the Free Church, it was felt that the finger of God was unmistakably pointing the way in this new departure. He reviewed the history of the denomination since 1847, when by the amalgamation of the Secession and Relief Churches the United Presbyterian Church was constituted under its present name; and showed how, during the latter half of the century, the whole tendency of church life in Scotland had been towards a closing up of the ranks and abolishing of outward divisions among Christians.

To Professor James Orr (Edinburgh) fell the privilege of moving the adoption of the report, and his manner of doing so proved how deeply this matter is touching the real heart of the Church. He repudiated and rebutted all charges of political motive or sectarian jealousy in the matter; but admitted that it had become inevitable—"by force of circumstances, by community of testimony and work." The churches had during many years been growing to know each other better and better, differences had receded, and the vastly more important common interests had come steadily to the front. Speaking of the final consummation near attainment, Dr. Orr announced that the Joint Committee had unanimously agreed to propose the name of "The United Free Church of Scotland" for the new organization. The largest building in Edinburgh had been secured for the union gatherings. The two churches hoped to meet in their separate capacities on October 30 next, and on the following day to come together for the purpose of joining hands. The motion was seconded by Rev. G. L. Carstairs (Glasgow), supported by Mr. Thomas Shaw, M.P., and carried without a dissentient voice or vote.

FOREIGN VISITORS.

An interesting part of the proceedings was the reception of deputies from other countries. First to speak was the Rev. R. Bulloch Douglas, from the Presbyterian Church of South Africa, who appealed for the sympathy and support of the home churches in the arduous task of undoing the havoc wrought by the present war, in taking up the broken threads of the work, as well as in view of the great opportunity for expansion which will certainly arise in the near future. Then Rev. R. M. Dickey spoke of the importance of the work carried on by the Presbyterian Church of Canada; and Rev. Patrick R. Mackay, of the Anglo-Indian Evangelization Society, called in urgent and touching terms for an increase of Christian effort among Europeans resident in India; and Pastor Monnier brought the fraternal greetings of the Union of Free Evangelical Churches of France.

CLOSING ADDRESS.

Dr. Mair brought the Synod to a close by an able address, in which he reviewed the doings and sayings of the week in masterly fashion. Speaking of the work abroad, he pointed out that the 30,400 church members in other lands constitute more than one-seventh of the whole membership (about 230,000), and referred to the vote of confidence implied in the fact of large contributions being sent in for this work from the Society of Friends and other outside sources. In the future he saw a new and wide field for their sympathies and prayers in the bond which would by the union be established between them and the work of God in the Highlands and islands—which have been till now almost like a foreign country to them.

Soldiers in Camp.—Mr. F. E. Wootton, North View, Lydd, Kent, writes:—"I have permission to hold open-air services in camp on Sundays, and should be glad to hear from any gentleman who would come at his own cost for the week-end to assist. I am also seeking the services of a lady, who can defray her own expenses, to help me in my work here."

The Late Mr. Peter Terry.

SIR,—I am very glad you did honour to this servant of God by a portrait and sketch in your last issue. If more were known of what has been accomplished for the cause of the Church by some of those honoured servants who let their light shine in comparative obscurity, many a humble worker would be encouraged to believe that his work also is "not vain in the Lord."

The late Mr. Peter Terry was an old friend and fellow church member with my predecessor, the late Mr. E. W. Thomas, and an incident which occurred before this institution was founded Mr. Thomas seemed never to weary of telling. It was at a time of great perplexity, when there appeared no light to guide him as to the course to pursue. Mr. Thomas consulted Mr. Terry. After carefully considering the matter submitted to him and advising thereon, Mr. Terry quoted the words of the wise man: "In all thy ways acknowledge Him and He shall direct thy paths." God was acknowledged, and He gave unmistakable direction, with the result that this institution arose, which has been the means of temporal and spiritual blessing to thousands of women.

Mr. Terry's interest was maintained through long years, and at the advanced age of ninety-three he took part in the annual meeting of this institution last year.—I am, sir, yours faithfully, William J. Taylor,

"Friendless and Fallen."

200, Euston Road, London, N.W.

Salvation Army Extensions.

IN connection with the women's social work of the Salvation Army, three extensions were inaugurated on Wednesday, May 16.

At Brent House, the maternity home in Hackney, a new wing was opened, giving accommodation for twenty-one more girls, of whom 240 can now pass through the home yearly. In three years 427 girls have been admitted. At Stamford Hill capacious premises were opened as an industrial home for twenty-nine girls, twenty of whom will earn their own living and enjoy as much freedom as they would in domestic service. It is hoped to make this home self-supporting almost immediately; but the authorities seek help in the matters of renovation and furnishing. A third building, situated in the High Road, Clapton, was opened as a receiving home, with accommodation for forty-two girls. The new premises will give room, not only for the receiving work, but also for a knitting factory.

Liverpool Sheltering Homes.

A FEW days ago Mrs. Birt sailed for Canada with her fifty-seventh party of boys and girls from the Sheltering Homes, Myrtle Street, Liverpool. This happy and intelligent group are entering upon a new life. They have known what it is to suffer hunger, neglect, and want. They are proceeding to a new land, where, away from overcrowded cities they will thrive amid the healthy and congenial surroundings of Canadian country life, and in due course strengthen the bonds of sympathy, emulation, and patriotism between the mother-country and her colony. The party consists of sixty carefully-trained destitute children, who will be placed into good homes, where it is hoped they will develop into useful God-fearing men and women.

Communications respecting this movement may be addressed to Mr. E. C. Thin, 24, Chapel Street, Liverpool,

Epsom Races.—Mr. Frank Cockrem, secretary of the Open-Air Mission, pleads for prayer and practical help for the campaign to be undertaken, as in former years, at Epsom during the race week. The expenses attending on convening about sixty preachers and singers (the London City Mission Choir being a strong element of attraction) for this work amount to about £100. A special prayer meeting for workers and friends will be held in Exeter Hall (parlour) on Saturday next at 3.30.

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Scottish Notes.

LAST Thursday Rev. Dr. Alexander Whyte presided at the opening of a new mission hall, situated at 36, Lauriston Place, in connection with the work carried on among the cabmen of Edinburgh. Accommodation is provided for 300 persons. Dr. Whyte remarked that he had been present at the opening of many churches and halls, but believed he had never attended an opening ceremony with greater pleasure than he did on that occasion.

A very successful conference of Sabbath-school teachers was held in Maxweltown Baptist Church, Dundee, on Saturday, May 12, under the auspices of the Baptist Union of Scotland. There was a large attendance of delegates and friends from congregations in the counties of Forfar and Fife. The Rev. John Dick, who occupied the chair, gave an instructing and and interesting model lesson on "Jesus at the Pharisee's House." Addresses were given by Mr. W. L. Thomson, Cupar, Fife, on "The Necessary Qualifications for a Sabbath-school Teacher;" by Rev. W. P. Simpson, St. Andrew's, on "The Supreme Aim of Sabbath-school Work;" and by Mr. Alexander Young, Glasgow, on "The Twentieth Century Fund."

Bishop Webb, who is at present acting for the Bishop of Brechin, performed last week the opening ceremony connected with a new mission church erected in Blackscroft, Dundee, by the congregation of St. Paul's Episcopal Church in that city.

Dr. Talmage visited Edinburgh last week, preaching on Sabbath evening in the Synod Hall, Castle Terrace; and his appearance was the occasion of even greater enthusiasm than had been witnessed in Glasgow.

At last week's meeting of the Scottish Sabbath Protection Association, a statement was submitted of the operations of the Association, and correspondence from the Convention of Royal Burghs, showing that active measures are being taken with a view to legislation in connection with Sabbath trading in ice-cream and other shops.

An important symposium was held on Monday of last week by the Central Literary Association of the Glasgow United Y.M.C.A., on the subject of "Church Union in Scotland." Addresses were given by the Rev. John MacLean (Tron Parish Church), Rev. James Paterson (White Memorial Free Church), and Rev. W. H. Winter (Coatbridge Episcopal Church). The opinion was expressed that there is growing in the community a spirit of readiness to confess that a brother who happens to belong to a different section of the church may be even more honest and upright than ourselves.

Speaking on "Gambling" last week, ex-Councillor Scott (Edinburgh) said he knew a working man who, with an income of only thirteen shillings a week, had bought a shilling lottery ticket every week for forty years, and had never won a prize; boys went to the Queen's Park in groups to gamble, and expert newsboys in process of time became professional bookmakers; while rich young men are lured to baccarat dens, where they are "plucked" by means of "faked" cards. If unchecked this evil would consign our nation to the doom that befel the great empires of antiquity. At the same meeting Bailie Sinclair (Glasgow) expressed the opinion that an important step would be gained if it were made penal for newspapers to publish sporting forecasts, and another if the Post Office were not allowed to transmit sporting telegrams.

The Protestant Alliance.

THE first of a series of afternoon lectures was delivered on Wednesday, May 16, at the Y.W.C.A. Hall, Surbiton, by Mr. D. S. Hyslop, who spoke on "Some recent Protests against Sacerdotalism." "The Reservation of the Sacrament" will be the subject on Wednesdays, May 23 and 30.

An interesting lecture on "Savonarola, the Italian Reformer and Martyr," was delivered on Friday, May 18, at Avenue Road Church, Shepherd's Bush, by Mr. J. W. Flower. The chair was taken by Rev. E. J. Dukes, of Harrogate, who gave an interesting account of Romanism in foreign countries.

Irish Notes.

THE Irish Presbyterian contribution to the Indian Famine Fund has reached the sum of £6,000.

Two members of the Salvation Army have been fined £1 each for conducting open-air services in Dublin. On the other hand, some rowdies who tried to disturb an open-air meeting in Rathgar Square, Dublin, by forcing an ass through the crowd, were fined also £1 each, not for disturbing the service, but for abusing the ass.

A meeting to bid farewell to Mr. Edward Chamney, who is going out as a missionary to the Gran Chaco Indians in connection with the South American Missionary Society, has been held in Rathdrum Church, co. Dublin, where some years ago Mr. Chamney had been led to decide for Christ. Rev. Henry Mahony and the rector of the parish were among the speakers on the occasion.

The Gag in Dublin.

SIR,—Two members of the Salvation Army are at the present moment in jail for the crime of preaching the Gospel in Middle Abbey Street, Dublin, last Sunday. They were not ordered by the police to move on, nor was there any obstruction, for Middle Abbey Street is almost deserted on Sunday. Yet Mr. Mahony, a Roman Catholic Magistrate, sentenced them to fourteen days' imprisonment or £1 fine, and compelled them to give security for good behaviour, or go to jail for an additional month. The case is going to be carried to the superior courts, and I have no doubt some of your readers will joyfully help to enable the men to have a fair trial, according to law. Thomas Connellan.

51b, Dawson Street, Dublin, May 18.

For God and the Gospel.

THE EVANGELISTIC MISSION.

THE heavy demand for War, Famine, and other National funds has seriously affected the receipts of the Mission, so that as we near the close of its financial year we find ourselves several hundred pounds in arrears for current expenses. The need is therefore peculiarly pressing at the present time, and all the more as the season is rapidly approaching for our various

TENT MISSIONS

in London and country town and villages, which God has so wonderfully blessed during the past thirty-five years in the winning of souls, and which we greatly desire to extend this year.

Many thousands have thus every year been brought under the sound of the Gospel who would not otherwise have heard it.

This Mission forms one of the most practical training colleges for missionaries going abroad, and not a few of its converts and evangelists, including two of our own daughters, are now devoting their lives to the spread of the Gospel in distant lands, shrouded in paganism and idolatry, whilst others are looking forward to, and preparing for, similar fields of service.

C. Russell Hurditch.

164, Alexandra Road, St. John's Wood, N.W.

Homes for Motherless Children.—In connection with the work on behalf of motherless children initiated and carried on by Mr. R. T. Smith, of Chiswick, the premises known as The Roystons, Chiswick, were recently opened by Lady Newnes. A meeting of supporters was held, and Mr. David Tweddle, who presided, stated that 174 children had been received since the work started in 1896, and ninety are now in the homes. Addresses were given by Revs. Nevison Loraine and F. G. Benskin.

Strangers in Manchester.—The Manchester London Road Station Strangers' Home continues to prove an incalculable boon to the large numbers of women and girls who find themselves in that city without friends. The Railway Station Lodging House at 53, New Bridge Street, has also been the means of providing help to those in need. The aim of the committee is to prevent strangers in the city suffering from the perils by which they are surrounded. The wholesome advice and timely caution administered are gratefully appreciated by an increasing number of inmates. The annual report contains particulars of many cases of interest. Copies may be obtained from the Hon. Secretary, Mrs. W. Redford, Willholme, Charlton-cum-Hardy.

The May Meetings.

Presbyterian Missions.

QUEEN'S HALL was well filled for the tenth annual missionary meeting of the United Presbyteries of London, held on the evening of Tuesday week. Half-an-hour's musical service preceded the speaking, including Mendelssohn's "Hear My Prayer," with Miss Ada Forrest as soloist, and the combined North and South London choirs.

Presbyterian mission fields now include: Amoy, 65 stations, 117 native agents; Swatow, 52 stations, 56 native agents; Formosa, 55 stations, 31 native agents; Singapore, 8 stations, 19 native agents; India, where dispensary patients in one year represent 500 villages; and among Jews in London as well as Syria. In the nine hospitals, some 40,000 of those who seek bodily healing hear of the Great Physician. The special aim in China is to raise a Chinese Church which shall be self-governed, self-supporting, and self-propagating. Already Chinese Christians have become missionaries to others. Amoy, in this respect, took the lead years ago; then Formosa commenced work in the Pescadores; and Swatow has now missions in the islands of Namoa and Hai-sua. The cost of these three last-mentioned forward movements is borne by the native churches. Native Chinese agents of the Mission out-number the European staff by nearly three to one. Last year there were 6,703 communicants in mission churches, as compared with 1,927 in the year 1876.

In his address from the chair, Rev. Dr. Watson, Moderator of Synod, spoke with thankfulness of the real spiritual prosperity resting upon the work of the Church in China, and the consequent responsibility for adequate support from Christians at home. He felt that among the richer and more educated Presbyterian congregations there is

PRACTICAL UNBELIEF

as regards foreign missions, owing to a low spiritual temperature and failure to realize the true relation of the Christian faith to all others. These latter, each serving a particular end, have prepared the way for the supreme religion of Christ; but to contend, from their bearing certain good fruits, that these faiths are sufficient in themselves shows but superficial acquaintance with the life of the countries concerned. There is no form of cant more hollow than that which magnifies every religion on the face of the earth to the depreciation of the religion which has done everything for the person who so speaks. Christians owe all social, moral, and individual benefits to the life and death of their Lord; and they are therefore bound, by loyalty to Him and compassion for their fellows, to make his Gospel known to all men. There is absolute harmony between work of God at home and abroad; and experience shows that those who are influenced by a wise Christian generosity usually have equal regard to the claims of both fields of labour.

Rev. J. Steele, of Swatow, spoke of points in the report presented to Synod. There is great opportunity in the opening of every Chinese province to the Gospel; but these large fields are only sparsely occupied. The work is not without difficulty, such as cruel persecution endured by converts; but the earnestness of the people is

A DIRECT CHALLENGE

to home Christianity. They have taken upon themselves the establishment of a book-lending society, which has proved very useful in reaching the literati. The Amoy people are considering the expediency of sending their own missionaries to the Philippines. Last year poor natives gave £2,000 for propagation of the Gospel in China. Side by side with that, however, there was a decrease in home congregational contributions, although the fund, as a whole, has risen through Christian Endeavour and Sunday-school effort. Surely this is a call to more prayer and self-sacrifice.

Comparison between the condition of Central Africa in the days of David Livingstone and the present time, afforded Rev. Dr. Laws, of the Livingstonia Mission, abundant material for an instructive and comprehensive review. The death of the Christian explorer had perhaps done more for Africa than all his years of toil and privation; for several missions took up the work which he died in pioneering. Details were given illustrating the vastness of the land to be possessed for Christ, the eagerness of the people for Christian instruction, and the special necessity, in this case, for prompt obedience to Christ's great commission. Stirring addresses were also delivered by Rev. F. Scott Webster, Rector of All Souls', Langham Place, and Rev. T. T. Matthews, of the London Missionary Society, Madagascar.

Midnight Meeting Movement.

TO reach the many thousands of whom the world speaks as lost or fallen, and, in the loving spirit of Christ to stretch out an uplifting hand to them, such is the noble mission of this organization. The name is suggestive of the work as originally started in 1859, the plan then being to meet those in whom interest centred, at the hour most likely to find them abroad in the street. Of late years afternoon and evening meetings have been added, the work being associated with various localities.

At the fortieth annual meeting, held on the afternoon of Tuesday week, at Exeter Hall, some particulars of last year's operations were given by Mr. T. Nixon, a member of committee. Numerous meetings were arranged for and addressed by the secretary, Mr. C. Wilson McCree, in various parts of London, and in provincial towns. "Letters to Men," have been discreetly distributed, in the hope of influencing for good those who are associates of the women in their sin. One poor creature, in what proved to be her death-bed confession, said: "How little anyone thought that if I had been won from my cruel life ten years ago, over a hundred sons from good homes might never have strayed into the paths of immorality. For these pure and innocent mothers' boys

I PLANNED RUIN—AND RUIN CAME!"

Archdeacon Sinclair, speaking from the chair, said that unless efforts of this kind are maintained, the evil must constantly increase in an overcrowded city with a growing population. Adult Sunday-schools, such as are common in the north of England, are worthy of wider attention in this connection. Not only parents, but employers and mistresses, should exercise more care over young people. This work mercifully recognises the fact that no human soul is past reclamation, through the power of God's Holy Spirit.

A full measure of compassion and help for our fallen sisters was strongly urged by Rev. Canon M'Cormick, from the plain example of Christ Himself.

In an impassioned address, the Rev. J. Fleming Shearer maintained that nothing can conquer vice save change of heart through the Gospel. Fighting the social evil is worthy of the united energies of Christ's Church; and for such work, a truly loving heart is essential, under the direct inspiration of Him whom we serve in the persons of his degraded and needy creatures. Miss Bryant gave several instances of God's blessing upon her work at Portsmouth, in connection with the movement.

Spanish and Portuguese Church Aid Society.

EIGHT and twenty years ago this Society was organized, not as a missionary agency for the conversion of Romanists in the countries indicated, but in response to an appeal from groups of brave and earnest men, seeking freedom from Romish corruption, and trying to build up a reform upon primitive Church lines. The work of enlisting British sympathy and support on behalf of these reformed Episcopal Churches, was reviewed at a meeting held in Exeter Hall.

Rev. Dr. Noyes, hon. secretary, thankfully acknowledged God's hand in the steady maintenance of work in Spain and Portugal, with decided progress in some districts. There has been a remarkable religious awakening in San Esteban, where the Reformers support their own evangelist, and form a missionary centre for the surrounding villages. In Seville, churches and schools chronicle advance in the face of many difficulties. The great group of buildings known as the Mariannos Convent, Lisbon, is now occupied by the congregation of St. Paul, and the usefulness of this central church has been already proved. The bold stand of Rev. Dr. La Cerda, lately a Romish priest, for the faith of the Gospel, is made remarkable by comments of approval in the Portuguese secular press. Renewal of Spanish persecution may turn out for the furtherance of the Gospel. In Villaescusa, four

CHURCH MEMBERS AWAIT TRIAL

on the charge of disrespect to a religious procession, which they could not possibly see! Notwithstanding such incidents, a growing feeling in favour of religious toleration is arising throughout Spain. The financial year of the Society closed with a deficit of £322; and the earnest co-operation of all friends of the Reform will be needed to carry on the work.

In a thoroughly logical way, the Bishop of Derry, who presided, urged that the Reform movement should command the earnest recognition and support of the Anglican Church. The foundation of his argument was that the Romish authorities have sought to impose upon the Reformers unlawful terms of communion. The presence, since the days of Queen Elizabeth, of Romish bishops upon the domain of the ancient Church of Ireland, is a walking satire upon the contention that Anglican bishops should not be "obtruded" upon Spanish and Portuguese Churches. In both countries resident oversight is needed, not occasional visitation. No principle of church government, however, can compare in importance with the vital,

CHRIST-LIKE PRINCIPLE

that it is more blessed to give than to receive, as applied to this struggle to maintain and extend new spiritual life, contending against the blighting system which ossifies heart and brain.

Archdeacon Madden said that the cry of deliverance from the thraldom of Rome comes from France, Italy, and Austria, as well as from Spain and Portugal; and it is our duty to hold out a helping hand to men struggling towards the light under great difficulties, as evidenced in some extracts he read from a letter lately received from Bishop Cabrera.

Further testimony was given by Dean Lefroy, Revs. John Sharp, S. Musgrave Harris, W. H. Griffith Thomas, and Mr. Wm. McCall.

Bible Flower Mission.—The plentiful supply of spring flowers during the last few weeks has enabled the workers of the Bible Flower Mission to gladden the hearts of the inmates of various workhouses, infirmaries, &c. The secretary, Mrs. W. W. Turton, 110, Cannon Street, E.C., writes that evergreen and wool are still much needed, as well as ready-made bouquets. More visitors are required, also workers at the depôts.

Native Races and the Liquor Traffic.

AMONG the many influential men who expressed regret for inability to be at the well-attended annual meeting in Grosvenor House on Wednesday week, were Bishop Ingham, the Chief Rabbi, the Dean of Westminster, the Bishop of Chichester, the Archdeacon of London, Cardinal Vaughan, Rev. Hugh Price Hughes, and Sir Julian Goldsmid. In a letter accompanying his donation of £10, Mr. Lionel Phillips, manager of South African mines employing from 2,000 to 3,000 natives, testified in favour of totally prohibiting the sale of drink to them, but doubted the possibility of carrying into effect any sweeping enactment for the whole of our South African dominions. Much, however, can be done by local restrictions. He said that all well-wishers for the natives and the country will gladly co-operate with the United Committee.

The report read by Dr. C. F. Harford-Battersby, hon. secretary, opened with reference to the great loss the cause had suffered in the death of the late president, the Duke of Westminster. Gratification was expressed at the meeting of the Powers at the Brussels Conference held in Paris last year, and at the views expressed by Sir Francis Plunkett on behalf of Her Majesty's Government, that the fixed rate of duty needs increase. Efforts are being made to secure fuller protection for the natives of South Africa from the drink traffic. A summary is given of the recent "Innes Liquor Bill," also extensive quotations from the 1899 Blue Book on native affairs in South Africa, in which various officials of the Cape Government condemn in strong terms the traffic in intoxicants. It is hoped, on the conclusion of the war, to approach the authorities in order to advocate further legislative restrictions upon the traffic. Last year's income was only £364, and more than one-fourth of this was contributed by the late president. Greater financial support is needed in order to use the

FAVOURABLE OPPORTUNITIES

for the Committee's influence afforded by the opening up of the West Coast of Africa, the occupation of the Soudan, and the coming settlement in South Africa, as well as to maintain efforts to secure the co-operation of various British Colonies and foreign Powers.

Sir Mark Stewart, who presided, owing to the late arrival of Sir John Kennaway through his Parliamentary duties, was glad to find the zones of prohibition maintained. For practical purposes native races are as children, and their continued existence depends upon protection from the traffic. Both Lord Salisbury and Mr. Chamberlain are in favour of more stringent restrictions. It is hoped that a French Committee may be established on similar lines to the one now doing excellent work in Germany; and the organizers of the World's Temperance Congress have agreed to devote a section to the subject.

The report was characterized by Bishop Barry as a record of distinct and unequivocal progress, in the face of much antagonism from selfish greed. In spite of strong Governmental opposition, public opinion is running in the direction of active recognition of the evils of intemperance. England is destined to be

THE GREAT EVANGELIZING NATION

of the world; but all her beneficent action to that end is hindered or thwarted as long as native races have the evils of drink thrust upon them. He trusted that, like the slavery of olden days, this form of bondage may yet be effectually broken by English hands.

Mention was here made, by the honorary secretary, of the inauguration of a strongly supported United Committee for America, as the result of his visit to that country.

Mr. R. W. Perks tendered, on behalf of the meeting, sympathy with the bereaved Duchess of Westminster and her family; and took occasion, from consideration of the late Duke's courageous and active example, to urge the most resolute exercise of individual and representative influence to enforce the convictions embodied in the report of the Committee

Bishop Johnson, a native worker in West Africa, made an eloquent appeal for bolder action, and full confidence in God, on the part of England, declaring that, so long as European Christianity is associated in the native mind with the traffic in strong drink, the missionary outlook among negro races must be disappointing.

Sir John Kennaway expressed thanks to the Duke of Westminster for the use of Grosvenor House, which concession, he trusted, might be regarded as an earnest that his Grace is desirous of maintaining the many good works of his honoured grandfather.

Country Towns Mission.

"IN every house they ceased not to teach and preach Jesus Christ," are words of Scripture which well express the principal work of the missionaries of this organization; men whose lives are devoted to work in our country towns and villages on much the same lines as that of the London City Mission.

At the sixty-third anniversary meeting held in Exeter Hall last week, interesting details of fruitful labour for Christ were given by the secretary of the Mission, Mr. G. H. Mawer. He thankfully announced that the debt burdening the Mission for many years has at length been extinguished. Work in some of the stations calls for particular notice. At Bideford, North Devon, where a missionary was appointed five years ago, there are full attendances at a Mission Hall seating 400 persons. Bible classes and prayer meetings are well attended, especially by men. There have been some hundreds of conversions, and every week definite results are seen.

The work has also been very fruitful in a group of villages in Essex, where, were it not for the efforts of the Society, numbers of people could not hear the Gospel. Visits of the missionary are heartily welcomed, and cottage meetings have been arranged in outlying districts—two and three miles from any place of worship. By open-air meetings and every means in their power, the men engaged in this quiet work of God labour to make known the glad tidings of the Gospel throughout their districts. The following figures are

A FAIR SPECIMEN

of the labours of a missionary during one year:—Hours devoted to visitation, 1,533; visits, 4,465; Scriptures read, 3,819 times. Who can estimate the result of such an amount of personal intercourse carried on by one who is anxious to press home upon those he sees daily the truths of God's Word?

Mr. Augustus Churchill, as chairman of the meeting, traced the success of the Mission to its deeply spiritual character, and the self-denying devotion of the men, who are not daunted by the difficulties of commending Christ's salvation to our home heathen.

Three of the missionaries gave interesting details of their work. Mr. Joseph Harris described the encouraging growth from small beginnings at Bideford, where he never has an attendance less than 500 at an open-air meeting. His instances of simple dealing with souls in a direct and wise way were quite convincing as to the value of such efforts; and it was encouraging to hear how his ministrations are even solicited by all classes of the people.

Work among New Forest gipsies was described by Mr. G. R. Shaw, and very pathetic were some of the stories he told of ready acceptance of the Gospel by these rough and despised people, when once their confidence is gained. He found it hard to stop speaking of his loved work, and of the way in which the Word of God is uplifting poor gipsy folk.

Gospelling in Stansted, Essex, was represented by Mr. J. H. King, who told, among other things, of men over eighty years of age attending a Sunday afternoon meeting.

Rev. Arthur Mercer said that his own ministerial work had been helped by the devoted labours of Mr. King near Potter's Bar some years ago. He felt that the Mission goes far to meet the conditions of country places, which are so unfavourable as compared with the spiritual privileges enjoyed in London.

Irish Church Missions.

THE friends of the Irish Church Missions had an encouraging report to listen to, at their annual meeting, from Rev. N. F. Duncan, clerical secretary.

This organization does a vigorous work amongst the Roman Catholics of Ireland, a field difficult enough, and one requiring tact and skill on the part of its agents. To visit 120 fairs and markets is in itself no small tax upon strength and persistence, while the sale of many thousands of books (most of which are Testaments or portions thereof) opens the way for light to enter many a dark heart. The development of this distribution of literature, which is one of the most encouraging means of spreading the truth, has led to the opening of book shops in Belfast, Dublin, and Galway; to the last no fewer than 5,000 visits having been paid during the year. This speaks well for the interest which is being awakened.

Then in Limerick, Dublin, and other places a movable wooden hall has been the means of gathering in many, who would not attend meetings in a permanent building, to listen to the glad Gospel.

But the backbone of the work is the Mission schools. Those in Dublin contain nearly 900 children; and the twenty schools in Connemara and Galway over 400, where an excellent education, based upon religious teaching, is supplied.

The speakers at the meetings included Revs. the Hon. Talbot Rice, H. W. Bainbridge, P. B. Johnson (the Dublin superintendent), and Dr. A. B. Stoney. Reference was made to the Local Government Act of 1898, to which we have alluded at length on page 10. This has greatly intensified the difficulties pertaining to the work in Ireland. The Society's offices are at 11, Buckingham Street, Strand, London, W.C.

The Lord's-day Observance Society.

THE record of the Lord's Day Observance Society is one of industry and helpfulness, as appeared from the particulars given at the annual meeting of the organization, which was lately held at St. James's Hall.

Rev. Dr. Peake said that it had been found necessary to call attention to the growing laxity manifested by various Government departments in regard to the religious observance of the Lord's Day. The opportunity afforded by the last Licensing Sessions had been used to press on the London County Council the inconsistent position in which it had been placed by its action in regard to the Sunday concerts at various places of amusement. Bye-elections during the past year had been utilized by the committee to invite the co-operation of the clergy and Nonconformist ministers in pressing this question on candidates for a seat in the Council.

Efforts to diminish the evils arising from Sunday excursions had been extended, and in that branch of their work they had secured the co-operation of a considerable number of shareholders, whose personal exercise of their influence with directors had already met with an encouraging degree of success.

Speaking from the chair, Mr. F. A. Bevan said that the diminishing observance of the Lord's Day must eventually have a most serious effect on the whole Christian life of the nation. They could not help observing, as they went to their various places of worship on the Lord's day, that there was a vastly increasing number of men and women who evidently had no intention whatever of going near a house of prayer. He felt that there should be an organized body of Christian men who should be for ever living witnesses to the sanctity of the Lord's Day, and who should watch most carefully everything that tended to desecrate it.

Subsequent speakers were Rev. Preb. Kitto—who said that the Lord's day was God's gift to man, and what God had given to humanity no man or any body of men had any right to take away—and Mr. Samuel Smith, M.P.

Christian Literature Society for India.

THIS Society, which had its origin just after the Indian Mutiny, in the wish of some to extend more fully to India the benefits of Christian education, held its annual meeting a few days ago, at Exeter Hall. Lord Northbrook, the president of the Society, was in the chair, and emphasized the necessity for the creation of a pure literature for India—books that meet the needs of the time. The provisions of books must, in the main, be the work of natives of the country, not of foreigners. But English writers, missionary and others, have shown the way, and native Christians are already beginning to follow in it. To stimulate and encourage such efforts is the useful field which the Society seeks to occupy. What has been, and is being, done is shown by the fact that in 1898 the Society published 1,240,305 volumes,

IN THIRTEEN LANGUAGES.

It works, as yet, upon slender means, and cannot overtake all the good work which lies to its hand. Contributions amounted last year to £3,242, and over £7,000 was realized by the sale of its literature in India.

Sir William Lee-Warner bore testimony, from personal and official inspection, to the great value of the Society's work in the Bombay Presidency. He alluded to the responsibility imposed on us by our position in India as the imperial power; and instanced a touching case of a little girl of six years of age, who had quite recently been murdered in Poona—that centre of advanced native opinion—as a human sacrifice at the dictate of a cruel superstition, in connection with the attempted discovery of some lost treasure. From this, he showed how great the need of India is in respect of such efforts as this Society is making.

Rev. H. Gulliford, of Mysore, spoke of the very friendly attitude of the Mysore (native) Government towards the missionaries. He laid great stress upon the newspaper as a very efficient means of disseminating Christian truth.

Soldiers' Christian Association.

THE operations of the Soldiers' Christian Association, especially in connection with the war in South Africa, have aroused a large measure of interest as a result of the thoroughness with which the spiritual and social needs of the men have been met by the workers.

The annual meeting of the Association was held a few days ago at Exeter Hall, Sir George Williams presiding.

Mr. A. H. Wheeler, the general secretary, who has lately returned from South Africa, was to have reported on the work done among the troops there; but he has been invalided, and his report was read by Colonel G. Philips. Mr. Wheeler stated that the Association had now on the scene of war

EIGHT LARGE TENTS,

each accommodating 250 men. There were twenty-two qualified workers in the field, besides several giving part of their time. Two tents had been sent to Bloemfontein, and Lord Roberts himself had opened the one and chosen the best site for the other. One had been erected at Kimberley within a fortnight of the raising of the siege. The tents were used as clubs by day, with free stationery, &c., and at night for Gospel meetings. They had also been used on emergencies as hospital depôts, as temporary hospitals, and as quarters for the general and staff.

OFFICERS OF EVERY RANK

had united in praising the work. The demand for writing material and literature was continuous, and nearly 250,000 supplies of notepaper and envelopes had been given. On one occasion thousands of men were thus helped who had not had a chance of writing home for a fortnight. Sir Redvers Buller, like other officers, had given the work every encouragement and facility, and a tent had been pitched in the Public Square of Ladysmith. Hospital visitation was another feature of the work; and Mr. Wheeler described a hospital where enteric patients lay in their marching uniform, with only a blanket between them and the ground, and with neither nurse nor doctor, but only an orderly to attend them. Many letters had been written for the sick and wounded by the Association's workers, most of whom had been themselves invalided at one time or another. Colonel H. G. Macgregor and Mr. T. A. Denny were among the subsequent speakers.

Seamen's Christian Friend Society.

OF late "Jack" has been exceedingly popular; and it is to be hoped that some of the enthusiasm on his account may solidify into substantial support for this and kindred missions concerned with his highest interests. Thursday last brought several engagements in connection with the fifty-fourth anniversary of this mission—a noon devotional meeting at the Aldersgate Street Y.M.C.A. with an address by Mr. W. H. Seagram; an afternoon meeting at Exeter Hall, when Revs. J. Morgan Gibbon, W. R. Mowll, and others spoke; and an evening gathering in the same place, brightened by the genial presence of Sir George Williams, as chairman. There were a good many sailors in the gallery, at this last meeting, evidently taking close interest in the proceedings. Choruses were given at intervals by a band of lady singers; also solos and duets by Mrs. A. Taylor and Misses Goddard and Dew.

Rev. James Spence, of Chelsea, led in prayer; and then the Chairman spoke a few words expressive of lively and prayerful interest in a class of men who help their country right nobly and well. Very gratefully did Rev. G. J. Hill, secretary of the Society, acknowledge God's goodness in the restoration to health of their honoured president now in the chair, whose desire it was that all men should come to know that Saviour who has been the strength and joy of his own long and useful life. It was to its president's generous help that the Society largely owes the London Dock headquarters of this work. Here thirty services are held every week, including the preaching of the Gospel to

SAILORS OF VARIOUS NATIONALITIES

in their own languages. The past year had been a prosperous one in the conversion of men, who will thus carry to other lands the influence of a Christian life. The Society maintains missionaries, sailors' institutes, rests, Bethels, coffee-bars, and boats in London, and on various coasts throughout the United Kingdom; it missions about forty ports on the coasts of England, Scotland, Ireland, and the Isle of Man; and it seeks the conversion of British and foreign sailors, accomplishes a large temperance work, and ministers to the welfare of seamen, fishermen, and boatmen in every possible way. Last year's Bethel services and other meetings, ashore and afloat, numbered 5,388.

The newly-appointed treasurer, Mr. H. W. Maynard, of the Union Castle Line, introduced the financial statement, remarking that not a week passes without something definite being done for the souls of men through the agencies of this Society. Expenditure for the year had exceeded income (£3,226) by £135, and this, added to previous deficits, made the adverse balance £858.

Rev. Canon McCormick spoke of the arduous toil and peril that attends a seafaring life, and of the material benefits brought to us by our ships. Consideration of these points indicates some grateful return in the way of Christian sympathy and help for men engaged in the sailor's calling. His experience went to show that Christian work among sailors demands a knowledge of their habits and ways of thought, thus favouring the principle of distinct and special missions to various classes of the community.

Rev. J. G. Train having delivered a brief address, Rev. John Wilson, M.L.S.B., said that the aim of this Society is essentially Christian. Dr. Kennedy and Rev. F. W. Townshend (Christ Church, Stepney) also addressed the meeting.

The Bible League.

SINCE this League was instituted, in 1892, the spread of opinions and teaching calculated, if accepted, to weaken confidence in the Divine inspiration and authority of the Holy Scriptures has increased the necessity for firm and continued effort to counteract the baneful effects resulting from neo-critical and unhallowed treatment of the Word of God. Side by side with the large success which, by God's blessing, has attended the operations of the League, the evil fruits of the so-called Higher Criticism are only too apparent, in the bewilderment, doubt, and unsettlement of mind and heart experienced by those who come under the fascinations of its novelty, positiveness, and seeming foundation in fact.

Among leading Christian workers considerable interest was shown in the annual meetings of the League last Friday at Exeter Hall, particularly in the afternoon conference upon "The Higher Criticism, and How to Meet it." Lord Kinnaird presided, and consideration of the subject was opened by Rev. W. Fuller Gooch, who has become hon. sec. *pro tem.* He traced the rise and progress of the criticism referred to, showed its evil effects upon the Church generally, exposed its fallacy, and exhorted Christians to rally to the defence of God's Word against attacks which are terribly mischievous from the prominent position of their authors, who speak in the name of learning and with the authority of religious teachers. Rev. J. Gosset Tanner testified to the value of the work done by the League, and urged hearty support. Among other speakers, Rev. Archibald G. Brown dealt especially with

THE UNITY OF SCRIPTURE,

showing how the Deity of our Lord is bound up with the integrity of the Word of God, and how the New Testament explains and substantiates the statements of the Old. Rev. John Tuckwell declared that for four years he had studied the first chapter of Genesis in the light of the various sciences touched by it; and, as a result, he challenged anyone to point out a single mistake in the whole chapter. One practical outcome of the discussion was that, at its close, a goodly number of persons came forward to join the League; and a similar procedure on the part of others, may well be recommended as going far to answer the question that was under consideration. By the way, the office of the League is at 186, Aldersgate Street, E.C.

At the evening meeting, reference was made by Rev. W. Fuller Gooch to forty-five meetings held in various parts of the country during the past year,

NEW CENTRES OF INTEREST

opened up, seventy new members added to the register, limelight lectures, the issue of an occasional paper, and the prospect of extended usefulness for the League if financial limitations are removed.

The balance sheet, as presented by the treasurer, Lieut.-Col. Corry Smith, dealt with the modest sum of £368.

Mr. T. B. Miller, who presided, related incidents illustrating the value of godly lives as a Christian evidence, the way in which investigation enhances the magnificence of the Bible, and the lack of finality in science.

The need of the Holy Spirit's teaching for right understanding of the Bible, was one of many strong points in an eloquent and intensely earnest address by Rev. W. R. Mowll, of Brixton. Apart from the practical test of life, we can never know the value of the Book. The faculty of reason is to be exercised to the full, but must not over-ride faith.

Rev. F. S. Webster (Langham Place) enforced the *unique* inspiration of the Scriptures, and the necessity for reverence and fairness in dealing with them.

(Reports of May Meetings continued on page 29.)

A Gospel Partnership.

Mr. J. R. D. McAUSLAND, Gospel Singer, and Mr. Rowland D. EDWARDS, Evangelist.

WHEN the great wave of revival was passing over this country in 1874, there can be no doubt that, while the hearts of very many were moved through the preaching of Mr. Moody, there was another great company to whom the spiritual impulse came through the singing of Mr. Sankey. Solo singing in Gospel work was not entirely new even then, but ever since it has been recognised as one of the great forces for the arousing of the careless.

The narrative of the steps by which Mr. McAusland was led into his present position is a very interesting one. Born of Highland parents, who were for a short time resident in England, his childhood and youth were for the most part spent in Paisley, and he is a Scotchman in every fibre. After gathering experience for five years, he began business on his own account in the silk trade; and he was doing well for himself when a meeting with the Marchioness Ciccolini, in 1894, while on a business trip to the Continent, changed the whole course of his life.

The Marchioness—probably the greatest living authority on the training of the human voice—having heard something of his powers, appealed to him to undergo a special course of training under her personal supervision, adding: "If you were an Italian we should compel you to train your voice, for voices like that are only found now and then."

At first Mr. McAusland declined all advances in this direction, but the maternal influence was enlisted on the other side, and ultimately he returned to Scotland only for the purpose of winding up his affairs and bidding good-bye for a time to the home circle. He was received as a son into the Ciccolini household, residing mainly at Arnheim, with occasional visits to Milan, and was thoroughly trained as a tenor for Italian opera. His mother had said from the beginning that she could never think with satisfaction of his appearing on a stage, and that during his absence her daily prayer would be that he should turn out another Mr. Sankey In the words of her son, she was "the most godly woman he ever met;" and, although he had undergone no decided spiritual change, he attributes entirely to the influence of her early example and teaching the fact that, through these years spent among worldly people, he was preserved from being caught in the swirl of gaiety. When the period of training was regarded as practically complete, he was one evening walking along the banks of the Rhine, and his mind turned on spiritual things. Written and spoken words of his mother came back with such power, and were so used of the Holy Spirit, that his whole being underwent the great change, and he went back to his temporary home determined to consecrate his talent to the service of God.

Losing no time in making known the change which had come over his life and plans, he was ridiculed and laughed at. He did not quarrel with the circle to whom he had become much endeared; but shortly after left them on good terms, and came home with a determination to throw himself into aggressive Christian work.

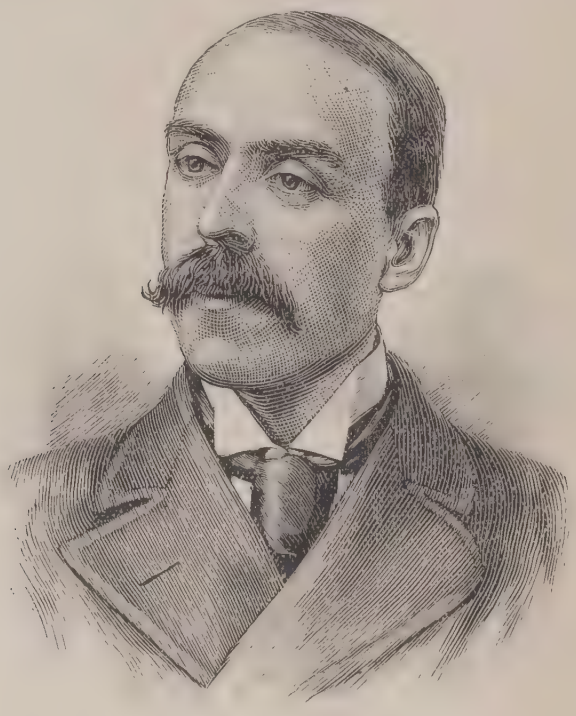
During his years of absence, Mr. McAusland had got out of touch with Scottish affairs, and so found himself in Paisley about two years ago, not knowing exactly where to turn. A fellow townsman offered him an introduction to friends in Glasgow. He was asked to sing at a meeting in the Christian Institute (we believe the annual gathering of the Progressive Union in 1898), where, among others, Lord Overtoun was deeply impressed with the great and evident possibilities for good in such a life, and said, "Will you sing at Mr. McNeill's coming meetings at the Albert Hall, in London?" The answer was a frank and ready one: "I will sing the Gospel anywhere." No time was lost in completing arrangements, and in June, 1898, he and Mr. McNeill worked side by side in what is still spoken of as one of the greatest evangelistic efforts of modern times. From the West End to the East End is an easy transition for the Christian worker, and Mr. McAusland next appeared, by Mr. Charrington's invitation, in the Great Assembly Hall, with visible fruit in souls born again.

During last summer, Mr. McAusland visited Edinburgh, St. Andrews, Dundee, Aberdeen, and other Scottish towns. Then followed a period of rest, until with the month of October came the opening of the Glasgow Evangelistic Campaign, and he undertook to sing wherever the committee wished during the six months. North, south, east, and west he went over the whole city and surrounding district, singing the songs of the better land and of the higher life, and bringing to many through them the news of a salvation which they have been enabled to receive. Over and over again he has been stopped on the streets and in railway stations by persons who wished to shake him by the hand, and to assure him that his singing was the instrument used in leading them out of darkness into light. One railway porter had only time to jerk out a few words when passing with a load of luggage, and an engine-driver at a country station was interrupted, after not more than a sentence or two, by the whistle which peremptorily recalled him to duty. But in each of these, and in many more cases, the outstanding fact is that God has used his servant to bring wandering souls into an experimental knowledge of the truth as it is in Jesus.

Our musical readers will be interested to learn that the range of Mr. McAusland's voice enables him to reach C sharp above the ledger line, and to bring out the notes even then with silvery clearness, which we believe is altogether phenomenal. His voice fills the largest halls with ease, and those who have made particular inquiry say that every syllable is heard distinctly in the remotest corners. Singing from the depth of his heart, he feels the force of every word, and loses all personality.

For part of the present summer Mr. McAusland has returned to London by invitation to take part in the great Tent Campaign, where he will work in company with Mr. Rowland D. Edwards, evangelist; and in the autumn the two fellow-labourers hope, in the providence of God, to set out on an evangelistic tour round the world. Beginning in America, they will afterwards proceed as they may be led, probably to the Australasian Colonies, and returning to Europe *viâ* Japan, China, and India.

Mr. Edwards is as thoroughly English as Mr. McAusland is Scotch. A native of Devonshire, he was converted about twenty years ago. A week later he was himself preaching the glad tidings, and ever since has been busily engaged in active work for Christ. In 1885 he heard the call to abandon his profession as a lawyer, and with it a lucrative practice, that he might devote his life wholly to the quest for souls. For nearly eight years he preached up and down through the home lands. Then he began to go further afield, and twice already he has been round the world, besides paying long visits to the West Indies and South Africa, being greatly encouraged in all his travels by the rich blessing which accompanied the Word. For the last two years he has been labouring again with much success and acceptance in many parts of the United Kingdom. Mrs. Edwards, her husband's true helpmeet in the Gospel, hopes to accompany the evangelists on their journeyings.



MR. R. D. EDWARDS.

MR. J. R. D. M'AUSLAND.

From Photograph by Mr. Hess, Ayr.

Principal Fairbairn, D.D.

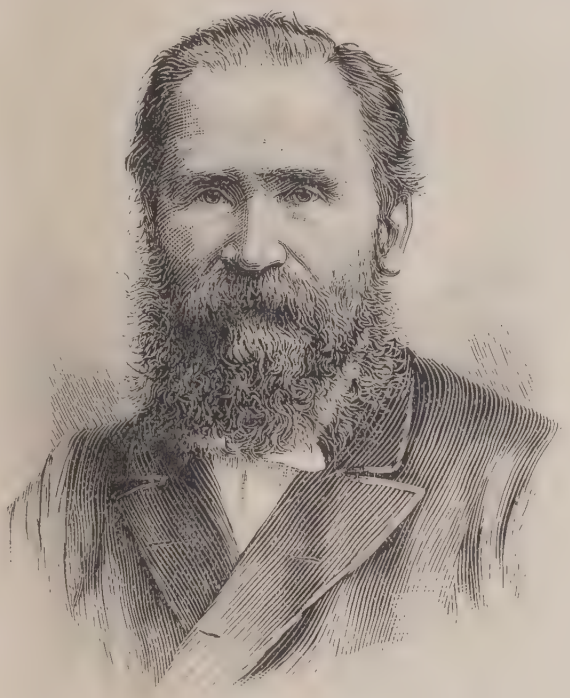
THE second son of an Edinburgh miller, Dr. Andrew Martin Fairbairn derives his two Christian names from his maternal grandfather. He was born November 4, 1838, and was educated at the Universities of Edinburgh and Berlin, and the Evangelical Union Theological Academy, Glasgow. When he was twenty-two, he was ordained minister of the Evangelical Union Congregational Church, Bathgate, West Lothian, and for twelve years remained pastor of this church. In 1872, he received a call to the church in St. Paul's Street, Aberdeen. He had been for some time engaged in writing "Studies in the Philosophy of Theology and History"—a book which, in the opinion of many competent critics, contains his best literary work. It was published in 1876, and gained an immediate recognition for its author as a deep thinker and a profound student of both philosophy and history.

In Aberdeen, Dr. Fairbairn gathered around him a congregation of hard-headed men and intellectual women, who discerned the genius which, at that time, had no wider sphere than the city of Aberdeen in which to manifest itself. But Aberdeen has always been a good judge of genius, and the city's verdict on Mr. Fairbairn was verified in later years by all parts of the country. For five years he remained the pastor of the church, wielding each year increasing influence. He left the church at the pressing invitation of the Committee of Airedale College to become its Principal, in 1877. It must not be imagined, however, that Dr. Fairbairn has relinquished what may be termed pastoral duties, although for the last twenty-three years he has been mostly concerned with College work. He magnifies the office of pastor with both his pen and his voice; and, although he has a high conception of a minister's proper scope of activity, he has also a deep belief in the personal and social influence which the true pastor always wields.

The University of Edinburgh appointed him Muir Lecturer in 1878, and in the same year honoured itself by honouring Mr. Fairbairn with its D.D. degree. For the next nine years Dr. Fairbairn was engaged as Principal of Airedale College, inspiring many students for the Congregational ministry in the most potent and lasting manner. His personality, full of the humility of a true scholar, linked with the compelling spirit of a man of will, has left an ineffaceable impression on the ministers who were students of Airedale under his principalship.

He found time to complete his "Studies in the Life of Christ" and two other books, "The City of God" and "Religion in History and in Modern Life," while he was at Airedale. He was Chairman of the Congregational Union of England and Wales in 1884; and the subject of his first address from the chair was "Christianity in the First Century." As a logical sequel, his second address was entitled "Christianity in the Nineteenth Century." This covered, as may be imagined, a wide area of thought and history, and made a complete survey of the highest value. Needless to say, Dr. Fairbairn's addresses were heard with the deepest interest by the crowded assembly, and enhanced the importance of the spring and autumn meetings of 1884.

All this while, Dr. Fairbairn was preparing, by the various experiences through which he had passed, for the great life-work to which he was called irresistibly in 1886. There had been for some years in the minds of many influential men the idea that Congregationalism should be represented in the University of Oxford by a college which would gain by its position the great advantages appertaining to this ancient city of learning. The way was gradually cleared for the institution of Mansfield College by the transference of Spring Hill College, Birmingham, in 1886, to Oxford. The College takes its name from the family which originally gave the endowments to Spring Hill. It is purely theological and non-residential. All its students, even when graduates of other universities, must become members of the University of Oxford. In the arduous preliminary work of founding Mansfield College, the late Dr. Dale took a leading part, overcoming all difficulties with the indomitable zeal which characterized him in all important matters. Generous gifts by families, who have laid many claims to the gratitude of Congregationalists, prepared the way for the erection of



REV. DR. FAIRBAIRN.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

the beautiful buildings which are such a credit to the architect and all concerned.

Dr. Fairbairn took up his residence in Oxford before the stately pile was even started. Although he was new to the atmosphere and life of Oxford, he adapted himself with marvellous tact to the new conditions of life, and was welcomed for his own sake, as well as for the cause he represented, by the leading members of the University. One who knows intimately the circumstances of those early days says that, considering the conservative traditions of Oxford, it was nothing short of marvellous how Dr. Fairbairn managed, from the earliest days of his residence, to gain a position which has ever since become more sure. He owed much to the generous friendship of Benjamin Jowett, Master of Balliol, and Edwin Hatch, both of whom lived long enough to see Mansfield College sustaining their hopes for its reputation and success.

The ceremony when the foundation-stone of Mansfield College was laid was exceedingly impressive, for not only were there present the leading men in the Congregational denomination, but also several of the most influential men in Oxford University life. Even more remarkable was the function when Mansfield College was opened in 1889. Speeches that were then delivered by Prof. Jowett, Dr. Hatch, and others, not only voiced the generous sentiments of those wide-spirited men, but bespoke for Mansfield a place in Oxford, which it has striven worthily to fill. As to how Dr. Fairbairn acquitted himself at the opening, the following letter from Dr. Dale to him will explain: "With all my heart I thank God for the grace that was given you. You will have heard much from others about its power and brilliance; but for me these were not its chief merits. It would have been so easy to make a mistake. Some fault of temper was almost inevitable—but there was none. It was more than all those that love you best, and care most for Mansfield, hoped for. And now I trust that in the quieter work the same full and abundant blessing of God may rest on you."

Since Dr. Fairbairn's residence at Oxford—despite the many calls on his time—he has managed to publish a revised edition of his "Religion in History and Modern Life," "Christ in Modern Theology," "Christ in the Centuries," "Catholicism, Roman and Anglican," and other literary works. Then he was Gifford Lecturer to the University of Aberdeen, which conferred on him her honorary degree of LL.D. in 1892, and Lyman Beecher Lecturer at Yale University, which gave him another D.D. degree. In 1898, Dr. Fairbairn went to India in order to deliver the Haskell Lectures, and conferred an even greater benefit than he himself received on the students and learned men of India by his presence and words.

He saw a good deal of the student life which is such a feature of certain Indian centres of education, and made what he had long desired to make, a study of various forms of religion which he had only hitherto been able to judge from a distance. His impressions of his Indian visit were exceedingly interesting, and formed the subject of various speeches and articles which created a great impression in this country—not the least being his glowing tribute to the self-sacrifice of the missionaries. He served on the Royal Commission on Secondary Education from 1894 to 1895, and there are many other useful services to the cause of education which he has rendered.

The foregoing facts may have created some true impression of the strenuous life of Dr. Fairbairn. He has been a man who, from the first, has used every moment of his time for thinking and doing. Yet it must not be imagined that he has excluded from his sympathies the social gifts which are sometimes lost in a scholar. No one who has seen the Principal of Mansfield College at home, in his beautiful library, full of valuable and rare volumes, can doubt that Dr. Fairbairn is, above all things, a scholar. He has been dragged, sometimes against his will, into the glare of publicity, but at heart he is happiest when lecturing to his students on the great verities of religion and history. Few men of his day and generation have united such deep scholarship with such practical businesslike ability. He regards the smallest detail as important; and that may be taken roughly to sum up his whole character. Oxford has grown to know and revere his strong personality; and students all over the world recognize in Dr. Fairbairn a man who has gained a right to a high place among living thinkers.

(721)

The Relation of the *Ministry to Missions.**

By Dr. C. CUTHBERT HALL, New York.

ACCORDING to the New Testament standard, the passion of a Christlike love for human lives is a greater thing than eloquence, knowledge, or faith. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have faith so as to remove mountains, but have not love, I am nothing." The passion of a Christlike love for human lives develops in the soul of a Christian disciple from the presence in himself of powers and activities that reflect the mind of Christ. These are:—clear vision of the world, deep feeling towards the world, actual effort for the world.

Our Lord saw all human life clearly. *He saw* the world as it is. No mists of optimism deceived Him—no veils of pessimism blinded Him. While taking note of every local interest, while loving and toiling for the individual, yet ever with clear eyes He saw the world, loved of God, cursed by sin, groaning and travailing for redemption. And with this clear vision of all human life, our Lord joined the deep feelings of perfect appreciation and divine compassion. What He saw *He felt*. Upon his own holy soul He bore the griefs and carried

THE SORROWS OF HUMANITY.

The sighing of the prisoner came up before Him, and the cry of the oppressed was in his ears. "When He beheld the city, He wept over it." "He had compassion on the multitude, because they were as sheep without a shepherd." With unwavering faith He turned towards Jerusalem that He might be lifted up and draw all unto Himself.

And to this clear vision of the world, and this deep feeling towards the world, our Lord *added actual effort* for the world. His sorrow was not the impotent lament of one who fain would do, yet cannot. His burden was not the crushing burden of pessimism. It was the weight of the sacrificial cross. It was the mediatorial burden. "For the joy that was set before Him, He endured the cross, despising the shame." He came not to lament, but to redeem. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." And out of

THIS HOLY TRIAD OF POWERS,

his clear vision of the world, his deep feeling towards the world, his active effort for the world, issues the passion of his love for human lives, "the love of Christ which passeth knowledge"—the love which for us to know is for us to be "filled with all the fulness of God." No conception within the range of human intelligence is so magnificent as this—the love of Christ for man, the boundless, fathomless, deathless love of the Son of God.

It is this conception that underlies the theme which engages our attention. We are attempting to answer this question: "How can we fire the young men of the future ministry with the missionary passion and make them leaders of missionary churches?" The minister of Christ must have the Spirit of Christ, or "he is none of his." Without the missionary passion they are not able ministers of the New Testament; they are disabled, deficient, half-equipped—they lack the fulness of the Spirit of Christ. The problem of the divinity school is this—not how to train an occasional man for the foreign field, but

HOW TO KINDLE THE MISSIONARY PASSION

in every man that passes through the school, that he may thereby become an able minister of Christ. This conception of the life of the divinity school, as a life transfused and saturated with the spirit of missions, is founded upon two practical needs:—(1) The need of the man who may possibly have the gifts for service abroad. (2) The need of the man who shall enter the pastorate at home.

1. As to the man who may possibly have gifts for service abroad, it is his need, it is his right, to have an atmosphere about him that shall promote the deep self-discovery which may lead him to volunteer, or that shall establish, strengthen, and settle the purpose formed in college days to do his life-work upon the foreign field. The divinity school should be hot with the zeal for evangelization. It should be radiant with the appreciation of missionary heroism; it should be alert and eager for contact with the living workers; it should be charged with solemn anxiety for the world's condition, so that no man can live within its walls without facing for himself the vital issue: "Is it Christ's will for me that I go forth to serve Him in the regions beyond?"

2. As for the man who shall enter the pastorate at home, he cannot be an able minister of the Lord Jesus until his torch has been kindled at this altar, his lip touched with this living coal. Deny him this access in the days of his ministerial training; fail to provide him with the world-wide interest; neglect to teach him how to lift up his eyes and look upon

THE WHITE HARVEST FIELDS

of the world; omit to conquer him with the missionary idea, and he goes forth to his life-work lagging behind the eager spirit of his time, shackled with disadvantage, condemned in an age of catholicity to lead a life of provincialism. If he has not found within his training school the atmosphere that feeds the missionary passion, if in his immaturity and inexperience he has been suffered to pass through and pass out into the active ministry ignorant of the mighty world of missions, he has been robbed of his birthright.

Four great functions belong to him who, in the Christian pastorate of these latter days, expresses the relation of the ministry at home to missions abroad.

(*a*) It is his to overcome the resistance of unrestricted prejudice. It requires effort to realize that in any Christian heart there can be resistance of foreign missions. Yet such resistance on the part of some has come within our observation—a resistance negative rather than positive, born of misapprehension and the lack of knowledge. God grant that the vast influences radiating from this Christian gathering may help to dissolve the last vestiges of that strange unreasoning antagonism.

(*b*) It is his to awaken the attention of apathetic minds, which, content with

THE FORM RATHER THAN THE LIFE

of Christianity, are blinded by local religious interests to the larger questions of the world's evangelization. This apathy can be broken. The same keen interest that springs to the realization of political events can be awakened towards the facts of the Kingdom of Christ. But the man who thus conquers must himself first be conquered and set on fire of God.

(*c*) It is his to educate the Church's intelligence. Knowledge is the true and substantial basis of an interest in missions. Vague perceptions of duty may help a flagging interest to survive, but the zeal that endures, the zeal that grows, the zeal that rises to the level of consecration, is the zeal that is according to knowledge. The educational function of the missionary pastor cannot be overstated. He must mediate between a great but little known literature and a community of minds not likely to come under its influence except through his leadership.

(*d*) It is his to raise at home supplies for the Church abroad, to find the means that shall maintain the work of God. The far-off workers at the front depend upon him to co-operate with them by maintaining their supplies. He is a missionary as well as they, for the effects of his influence are telling on the maintenance of evangelization. By his acceptance of the pastorate he accepts an implied obligation to co-operate with those who are face to face with heathenism. To place a man in the pastorate in whom there is not the missionary passion is a twofold disaster; it breaks faith with those who have gone to the front, believing that the leaders of the Church at home will keep pace with their advance; it occupies the place of a better-equipped man who, having that passion, might stir a whole community to acts of sacrifice.

THE STUDY OF MISSIONS

is slowly rising to the rank of theological discipline. That it has not done so sooner, is not altogether so strange as at first appears. The literature of missions is comparatively a modern literature, and recognition of its importance has not been unduly delayed. The Church is making her modern evangelistic history so rapidly and abundantly, that it is but time to begin to feel the thrilling effects of that history reacting upon the divinity school. At many points that most salutary reaction is taking place, and the study of missions is finding its

APPROPRIATE RANK AND PROPORTION.

while the opulent and splendid literature of missions is pouring into the library. It will soon be impossible, in all the divinity schools that seek to keep pace with the times, for a man to pass through his course of training without having the world-wide point of view, without seeing the world-wide vision, unless he rejects it for himself, and shuts his eyes against it.

The contact of living missionary workers with the divinity school life must become frequent and intimate. The realism of missions must demonstrate itself to many who have had but a speculative interest therein. The philosophical aspects of missions must appear in the light of the modern literature, and the whole subject of missions in its largest and noblest relations must take its place in the curriculum beside the study of ancient languages, of Church history, of the doctrines of Faith.

But the study of missions in the routine of the divinity school cannot by itself bring to pass that setting on fire of the future ministry with the missionary passion. We need

A NEW CONCEPTION OF THE MINISTRY.

It must attract towards it many of the most gifted and consecrated of our young men. The college and the seminary are drawing closer together. The study of missions in the colleges is bringing out a type of manhood which is full of heroic beauty, enthusiasm, and faith. The undergraduate is studying the world to-day as never before, is feeling in his fresh young heart the thrill of the new conceptions of applied Christianity, is realizing Christ's love and Christ's present salvation for the world in terms of reality. And in many a college to-day are found the very flower of our youth, to whom the ministry appears not as a reserved and gloomy world of ecclesiastical technicalities, but as the King's own highway to joyful and abundant service.

I see a spirit developing among our young men that portends a vast accession of missionary enthusiasm for the ministry of the future. The Lord Jesus Christ is manifesting Himself in his absolute Godhood, in his availing atonement, in his enlightening word, to a great company of our most educated and most gifted youths. Personal consecration for personal service is a conception of living that grows more and more attractive to a multitude of our finest minds. And out of this class of minds shall be gathered

THE MINISTRY OF THE FUTURE.

It shall be *a ministry devoted to the highest scholarship* and the most fearless search for truth, looking upon the culture of the mind as no foe to the spirituality of life.

It shall be *a Christ-filled Ministry* beholding the glory of God in the face of Jesus Christ, worshipping Him with the enthusiasm of an absolutely fearless affection, and presenting Him the only name given under heaven whereby man must be saved. It shall be *a Biblical Ministry* "holding fast the faithful Word," and preaching that Word as the one great sufficient message and revelation of God to man.

It shall be *a Missionary Ministry* full of passion to redeem, clear-eyed to discover the on-going of Christ's work—faithful in its stewardship at home and abroad, apostolic in its eagerness to spread far and wide the Gospel of the risen and ascended Lord, apostolic in its blessed hope that that unseen and crowned Saviour shall surely come again.

* Notes of an address delivered at the Ecumenical Missionary Conference, New York.

Great Missionary Conference.

ECHOES FROM NEW YORK.

HOW strange that sinful men who have proved the saving power of the Gospel of God, should be so slow to bring to other sinful men the knowledge of that good news which became to them the power of God unto salvation, as soon as they united themselves to it by faith. The ages have rolled on since the Apostles' days, and only within the last century-and-a-half has the missionary era dawned upon the world. Not until there has come a general expectation of the Lord's return, and we almost hear the sound of his chariot wheels, have the followers of the Lamb begun in earnest to carry into the dark places of the earth the light of the knowledge of the glory of the Lord in the face of Jesus Christ.

But the Ecumenical Conference on Foreign Missions, at New York, bears witness that the Church in all her branches is now awaking, if not yet fully awake, to the responsibility and privilege of her great commission. That Conference does not stand alone. It is the fourth in succession of those which were held in Liverpool in 1866, in London in 1878 and 1888, each of which has made manifest an increasing force of conviction and response to the great duty to evangelize the world.

Dr. HARFORD-BATTERSBY, of Livingstone College, London, in the very interesting and informing paper which he read at the Conference, gave several incidents in proof of the valuable aid rendered by

Medical Missions

to the spread of the Gospel, even in Mohammedan lands. One of the most remarkable was that in Bida, a prominent Mohammedan city of the Central Soudan, of about 80,000 inhabitants, he was admitted even to treat their chief women, and was welcomed at a time when the feeling of the king, and of his princes, was anything but favourable to the British.

"In the Church Missionary Society," continued Dr. Battersby, "the Medical Department has been practically developed since the meeting of the last International Conference," held in London in 1888. This may be regarded as typical of the great advance made in the missionary enterprise generally, in all departments, in the past dozen years: an advance continuous through the century, with accumulated momentum and accelerated speed."

One of the most important discussions of the Conference was on

Missionary Comity.

Rev. Dr. H. M. KING, chairman of the American Baptist Missionary Union, read a paper on the "Spirit and Limitations of Missionary Comity," and Rev. Dr. ALEXANDER SUTHERLAND, secretary of the Missionary Society of the Methodist Church in Canada, presented a general summary of the existing situation. He suggested some helpful methods of achieving the desired results.

In the first place, in promoting the spirit and practice of comity, there are certain *things which should be studiously avoided*, such as: (*a*) The unnecessary overlapping of fields of labour. (*b*) Encouraging or persuading converts or native workers to forsake one mission and join another. (*c*) All unfriendly criticism of the missionaries of sister churches or their methods of work. Nothing will more quickly or surely poison the spirit of comity and render co-operation impossible. A safe rule to be observed is this: Of our brethren let us speak nothing but good.

In the second place, there are certain things to be *carefully cultivated*. The spirit of comity needs to be cultivated among the missionaries. The same spirit needs to be cultivated among members of the societies at home. Very many of them now favour comity and co-operation in the abstract, but are hardly prepared for it in the concrete. But, to speak more definitely, methods like the following would be found helpful: (*a*) Conference between representatives of home societies, as to the lines on which comity and co-operation are especially desirable. (*b*) Instructions from their Committees to the missionaries, not only to cultivate assiduously the spirit of comity, but, by conference with other missionaries, to promote the policy of co-operation in mission work. (*c*) The formation in each foreign field of a committee of consultation and reference, composed of representatives from each mission willing to co-operate; such committee to consider the larger questions of practical comity, such as amalgamation of small congregations, occupation of new fields, and the establishment and maintenance of printing presses, hospitals, and dispensaries. The judgment and recommendation of said committee to be embodied in a report and sent to the home societies for approval or otherwise.

It goes without saying that a universal acceptance of such suggestions as I have made is hardly to be expected in the immediate future. Indeed, some may consider the whole thing as visionary and impracticable; but I submit that nothing has been suggested beyond what ought to be done, and I cherish the unwavering belief that what ought to be done can be done, and in the not distant future will be done.

The Present Situation.

BISHOP DOANE, of Albany, N.Y., in the course of an address on the claims and opportunities of the present situation, said:—

May I invert this order in what I say, because, while the two are mutually interdependent, the outlook depends for its hopefulness upon our recognition and discharge of the demands. And the first demand, I think, is that we should recognize each other as servants of Jesus Christ at work for Him. Differing, also divided, in external things, we are agreed in this.

I deplore the difference, I deprecate the divisions, but I accept them as the present condition of Christendom. God can use them, God can fuse them, when He will. Nothing is gained by ignoring them, no good comes out of feigned and forced alliances.

I believe that earnest Christian men, not magnifying difficulties, must pray at once, in the spirit and in the words of the prayer of the Divine Master, that He will bring about such oneness as is between Himself and his Father, entire, real, visible. And, meanwhile, that each must

STAND AND SERVE,

loyal to his convictions in the place where God has set him to serve.

The sum of our differences is large, but the sum of our agreements is larger still. As thinkers and students we must examine our position and assure ourselves that it is right, and as preachers and teachers we must proclaim whatever there is of principle in the things wherein we differ. Criticism and condemnation of one another's convictions are ill-mannered and idle and ill-advised.

This age demands that we shall look for, and dwell on, and proclaim, and thank God for points of agreement among Christian believers, and not be rummaging about, like ragpickers in a heap of street dirt, for differences and disagreements. Apart from our divided worship and our discordant confessions, we look each other in the eyes and take each other by the hand in a thousand human ways to-day. There is no passing by on the other side of any representative of suffering humanity. Is it a question of organized charities, of social elevation, of political reform; is it a question of tenement house improvement, of breathing places in the slums, of the relief of the poor; is it an appeal for the care of orphans or the aged or helpless—instantly the commonness of our Christianity asserts itself. All names are forgotten but the Name of Jesus.

Industrial Training.

Rev. JAMES SMITH, of Ahmednagar, India, made a plea for an industrial training of natives, which should develop their latent powers. He said in part: I do not propose to raise the general question of the value of industrial training in the education of the youth of Western lands. As a missionary to India I confine my remarks to education in India, and in the first place I challenge the assumption that what was good enough for us is good enough for the pauper children of India.

Why do some of our most brilliant pupils turn out useless, or worse? As pupils they were a success. As men and women they are misfits. Why? Because they were made for something for which our schools and colleges have not prepared them.

Now, who is to blame in such cases? The pupil, who has neither taste nor ability for the tasks imposed upon him, and who is told by his teachers that he is a dunce because he failed? or the man who is trying to make armour plate out of watch springs, and when he does not succeed says that the steel was bad? Who is to blame? What are schools and teachers for if not to insure that boys and girls shall not turn out

DUNCES AND FAILURES?

Would it not display more wisdom and modesty on our part if we confined our efforts in education to developing what we find in our pupils, and meddled less with the work of the Creator? Is it ignorance of the province of the educator or presumption which leads the teacher to try to make parrots out of pupils that were created for architects, engineers, or machinists?

I make my plea, then, for an education which develops latent powers. I wish to recognize and respect the work of the Creator. There have been no mistakes in the work of creation, no misfits or accidents, but every man and every woman has been created for a definite object, to do a definite work, to fill a definite sphere; and, depend upon it, if we who profess to educate do our part, every such man or woman, when trained, will be able to do his appointed work better than any other man or woman. The work of the teacher is to discover the natural bent of a pupil's genius, and make the most of it. Nature's so-called misfits are really good material spoiled, by raw apprentices, in the moulding.

Some people plead want of versatility as their excuse for treading in the old rut. They were not educated for anything definite themselves, and they doubt whether they were created for educators. What!

IS NOT TEACHING A CALLING?

How dare any man or woman stand at the sacred desk of the teacher, and undertake to mould the character, shape the intellect, decide the calling, and cast the destiny of an immortal soul, who has not been called and trained for that work? The desk of the teacher is as sacred as the pulpit of the preacher! This, then, is the general argument upon which I base the demand for industrial, or manual, or hand and eye training. It affords a most efficient mental discipline to all, and it is the only means by which large numbers of our pupils can be trained at all.

We have in India traditional educational methods, venerable and hoary. These may be characterized, in a word, as devices for cramping the intellect, and preventing pupils from thinking. Our schools are veritable oases in the desert. No ray of light, civilization, or knowledge shines in the home, the street, the field, or the town. When our pupils leave their schools, they plunge into intellectual darkness. In our own experience how different it has been! Most of us owe the smallest, and least valuable, part of our culture and preparation for life to the school and the college. How important, therefore, that there should be something in the curriculum of our Indian schools which cannot be merely committed to memory, and that we deal with things rather than with words and sounds.

The Evangelist Abroad.

One of the sessions was devoted to the consideration of evangelistic work. Bishop THOBURN, American Methodist Episcopal, of India, opened the subject. The evangelist's calling, he said, is a gift. It is also an office in the New Testament dispensation. Philip was the first Christian evangelist. We notice two peculiarities in his preaching: First, in his theme—it was simply salvation through Christ; second, in the power which attended his word. The evangelist has a different work from that of the pastor—a simpler work. Evangelists are not cranks, and the best evangelists eschew all sensational methods.

With rare exceptions, they preach Christ with power sent down from heaven.

In heathen countries the successful evangelists of the future will be men who come from the people—men even who cannot read and write. Their work is effective, though rude. In matters of religion we are like the printer, and inclined to follow copy. We have much respect for precedent, forgetting that precedent was first an innovation. We must therefore expect to

DEPART FROM SOME OLD METHODS.

If the women of India are to be reached, the work must be done by women.

In the great outlying regions beyond the confines of Christendom, multitudes may be found who understand the outlines of the Christian religion. Many millions of the people of India have advanced beyond paganism, and more or less tacitly admit the truths of Christianity. Account for it as you may, in all the mission fields we find the state of things nearly as bad as in English and American cities; that is to say, a great many baptized Christians who are worldly in their thoughts and aspirations and lives, and they mingle with the true believers. We need men there to do a work, such as was done here by Moody among the professing Christians.

Then there is a great mass who have never heard the Gospel at all. How are they to be reached if not by the native evangelist? Many good workers can be found among the class of people who might be called illiterate. Where are the reapers? In the recruiting of our evangelistic force, perhaps we have clung too much to our own ideals, and rejected too many of the little ones of the kingdom.

Woman's Day.

Thursday, April 26, was chiefly devoted to Woman's Work. Two thoughts, like silver threads, ran through the whole of that section of the Conference:—(1) No nation can rise above the condition of its women; and (2) woman can only be saved by Christianity.

One-half of the world's motherhood lives in seclusion, despised, degraded, buried in intellectual darkness and ignorance; but, degraded though she may be, the woman has, from time immemorial, exercised, and will continue to wield, her influence over the destiny of mankind. So long as the Oriental woman is not freed from the bondage of sin and destitution, so long can there be

NO REGENERATION OF THE EASTERN MAN.

In three mass meetings, one held in the morning at the Central Presbyterian Church, and two at Carnegie Hall in the afternoon and evening, thirty addresses were delivered before audiences, much exceeding the comfortable capacity of the buildings, and rapturous with enthusiasm from the first moment to the last.

The topic under discussion at the morning meeting was "Woman's Work" in Foreign Missions. Among the speakers were Mrs. J. Fairley Daly, of Glasgow, on the work of Female Education in India and South Africa; Mrs. Howard Taylor, of China; and Miss Corinna Shattuck, of Turkey, a missionary of the Congregational Church, and an heroic worker during the time of the massacres.

The address of welcome to the workers of every denomination was delivered by Mrs. Harriet Todd, of Boston, representing the mother of women societies. She thanked God for all the work done by daughter societies in every clime, and also for the help that has come from that land where a Christian woman has reigned for so many years. Hearty responses followed from ladies of Great Britain, Australasia, and Spain.

Mrs. Moses Smith, of Chicago, then spoke of "The Value of Women's Societies among Evangelizing Forces," referring to the beginning of the nineteenth century, when, under the Pentecostal power of the Spirit, the Church wrote on her banner: "The World for Christ," when the century became vibrant with new forces and higher education as a new factor, reaching even woman, and so allowing her to return to her Eden-birthright—a helpmeet for man. After characterizing the awful degradation of women under the Oriental system, she concluded by saying that, as only woman can break the bread of life to women, this work cannot be given a secondary place in the Church of Christ, for it is dear to the heart of our Redeemer and should be cherished by every Christian.

Mrs. M. N. Waterbury, in her address on "The Results of Woman's Work in the Home Churches," pointed to the greatness of the present women-organization, which, counts fifty Women's Boards, with an army of 1,500,000 women, constituting the greatest international woman's club in the world. Nearly a million of children are being taught and trained to love this work and also systematic giving.

Mrs. W. M. Baird, of Pyeng Youk, Corea, spoke of "Methods and Opportunities." The evangelistic part in mission work being both delicate and difficult, she urged that missionaries, previous to their leaving for foreign fields, should be trained in definite personal work for Christ until they reach the point where they are willing to be all things to all men, if thereby some may be saved. Moody's methods were recommended, the thorough mastering of native languages laid stress upon; also that the presentation of the Gospel should be, as far as possible,

IN CONFORMITY WITH NATIVE CUSTOMS.

A physician's opportunities for getting hold of the fine-footed, graceful Brahmin, as well as the Pariah woman, are wonderful, as was demonstrated by Dr. Ida Faye Levering, of India.

In speaking of the importance and best use of missionary literature, Miss Irene H. Barnes, of the C.M.S., said that literature of the right kind has proved, and will prove, the best ally and instrument of a missionary society. Its standard must be raised higher and higher; it must continuously filter into the households of the nation without undue anxiety for immediate results. If we do not give information, we cannot expect to gain interest. In order to reach those outside the social circles where foreign missions are a topic of conversation, there must be outlay which is speculative; but the investment is sure ultimately to produce high dividends. The missionary society, which expends the most upon production and distribution of its literature, is known to be the one

WHICH HAS THE LARGEST INCOME.

At the close of the meeting, Mrs. A. J. Gordon, of Boston, drew a contrast between the women's meeting held in London during the Ecumenical Conference in 1888 and the present gathering of more than 5,000. She then said that the best had been kept for the last. She would introduce the missionaries present, and wished the audience to rise and

WAVE A CHAUTAUQUA SALUTE.

This was done, with much enthusiasm, and the march of 400 lady-workers began, each bowing to the audience when passing the front of the platform. Mrs. Gordon seemed familiar with the life-history of each of them, and many an incident concerning the person just introduced caused outbursts of applause, especially as the veterans of the mission field, or the scions of martyrs who had died for the cause of Christ, passed by. Finally, men and women all over the house joined hands, singing, "Blest be the tie that binds our hearts in Christian love."

The subject for the evening was "Woman's Task to uplift Women."

A paper from the pen of Mrs. Bishop, entitled "A Great Need," was read by Mrs. Cook. It gave a vivid picture of the degradation and debasement in which the Eastern countries are plunged. "The corrupt tree of the degenerate faiths of Asia brings forth corrupt fruit from the Black to the Yellow Sea. The whole head is sick, and the whole heart faint, and for the grievous hurt there is no balm in Gilead and no Physician there."

Missionary effort has but touched the fringe of this darkness. One thousand and fifty millions of our race are still unchristianized, and 800,000,000 haven ever even heard Christ's name. During this century 4,000,000 persons have been baptized into the Christian Church; yet there are now more than 100,000,000 more heathen and Moslems in the world than when the century began. Of this Christless population, over 500,000,000 are women. Mrs. Bishop, in her travels all over the world, had been frequently the unwilling guest of harems, zenanas and anderuns. The inmates of such places combine with dwarfed and childish intellect a precocity on a gigantic scale in the evil passions of adults—hatred, envy, jealousy, sensuality and greed. On more than fifty occasions the English lady had been asked by women for drugs which would kill the reigning favourite or her boy, or make her ugly or odious. These illiterate, ignorant women are steeped in superstition, idolatry, and impurity, and though denied to have souls and despised in theory, yet they wield an enormous influence over the rising generation, and that against Christianity.

Mrs. Duncan McLaren, in dwelling upon the "Responsibility of Women," emphasized what had been said before. The influence of womanhood is all-embracing, for it is one of the strongest touches of nature which makes the whole world kin; that she who rocks the cradle rules.

"The Power of Educated Womannood" was the theme of Miss Thoburn, which she represented to her sisters as the power of skilled service: We are not in the world to be ministered unto, but to minister. We are not greater than our Lord, whose feet were washed in loving gratitude by women. Power is not manifested by the quality of the work we undertake, but by our success in the undertaking. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or

WHATEVER SERVICE IT MAY RESULT IN.

In a family where all are loving, and naturally helpful in consequence, where one has the course of training in nursing, while all are as devoted, their uneducated hands lack the skill of hers, and therefore the power. Love, great as it is, has not the power of skill.

We know now that this instruction of little children is the most important thing in the whole course of education. The kindergarten system has shown us the far-reaching result of skilled teaching, a service so delightful and so important now, that Miss Wiggins well says that "no one who has had an opportunity to be a kindergartner would ever want to be an angel." All the way up, the training which means the educated mind and hand will find a way to power. We have found use for every faculty, natural and acquired, that we possess; we have found ourselves pioneers upon paths unknown and reformers to make crooked ones straight.

It is cruel to the work and to the worker to send her to such labour without preparation. We have learned this. Boards are beginning to learn this, and to realize the importance of the missionary training school. No college can make up for it. The well-trained mind is the quickest to adapt itself to circumstances, bu it will also feel more acutely failure due to its ignorance. We do poor work if it does not become self-propagating, if it does not inspire others to go and do likewise.

THE NEED OF ONE IS THE NEED OF ALL.

In these days, when the ends of the earth are met together, the need of one is the need of all. You have no cause here which does not touch some vital part of our work in India. Intemperance, divorce, degrading amusements, impure literature—these are our troubles there, and we must know how to meet them.

I heard Mr. Moody say last summer that the principal heresies of to-day are being led by women. The necessity is to see to it that the higher education which our Eastern sisters are asking for is a Christian education, and that we give them the best training within our means for the development of the power that will be theirs for good or ill. Only yesterday Miss Singh was asked if she wouldn't take training for the stage, and the teacher offered

to assist her. Similar offers are made to our young women in Calcutta.

Let them go from our schools to be the best they can be. "For Thee for truth, Lord of my life, I go."

Miss Singh, a graduate of the Calcutta University, where, with four other Hindu women, she had carried off the highest honours amid a class of 700 men, followed. She pleaded for *skilled labour*, of which there was such a need in India, feelingly referring to the medical work by Lady Dufferin at the instance of Queen Victoria, which has been the means of supplying all the large cities in India with hospitals and doctors. It was the mission girls, she said, who proved most able to profit by the

COURSES OF MEDICAL INSTRUCTION.

One authority states that nine-tenths of the girls in the medical schools have received their preliminary training from the missionaries. She felt great satisfaction in the career of a schoolmate of hers who for fifteen years had conducted with great success a large hospital in India, and who had men on her staff as subordinates who were in school at the same time. She also told of an Indian mother and daughter who had started a large orphanage with the breaking out of the famine, and of the Daughters of India Association starting a school which was as well managed as those of the missionaries. Miss Singh closed by quoting the battle hymn of the Republic and singing an Indian song.

Mrs. W. A. Montgomery, of Rochester, N.Y., then talked of the opposition to the work from critics at home who know but little about mission work, and that such criticism need not to be feared.

Mrs. S. L. Keen, of Philadelphia, who led the closing exercises, brought to the front of the platform a group of native Christians from Japan, India, and other countries.

A Moslem woman, said to be the first of her tribe ever converted, spoke in her native tongue. Another convert, a young Indian woman, also said a few words in English of the work in the Indian girls' schools.

The Famine in India.

Nothing done by the Conference commended itself to a warmer public confidence than the proceedings with reference to the famine in India. Bishop Potter voiced the public sentiment of the whole country when he said that the remarkable public interest in the Conference should crystallize into some material aid for the millions now starving in the Far East. The enormous and appalling character of the distress was pointed out by many missionaries familiar with the situation, and at the close of the evening the make-up was announced of the Conference's Indian Famine Relief Committee. On the committee are some of the wealthiest men in the country. As accentuating this, a collection amounting to 1,400dols. was taken on the spot.

Jottings by the Way.

Mr. Henry Richards thrilled his hearers with a number of most interesting instances, setting forth how, near to the Congo, in Africa, superstition, fears, sorcery, and all the elements of barbarism had been overcome, and how converts had suffered, willingly, persecution and death. In the construction of churches and chapels both men and women joined, carrying materials very long distances, and taking the greatest interest in the worship of the house.

One of the speakers, in a vigorous manner, emphasized the need of special evangelists among the women. "Four hundred million in India and China," he said, "depend upon women evangelists. Men are not listened to. The customs of the country demand that they should listen only to women. In this regard they are exceedingly peculiar, and evangelistic work is arrested unless women take the field. Notwithstanding the privations, perils, and untold inconveniences, women have been found to go among their sisters in India."

A missionary from India pointed out that English rule is so thoroughly well-established that the evangelist's life is safe in any part within the British dominions, and perhaps a little safer than in the streets of New York or Chicago. Notwithstanding all there is of privation and peril to the evangelist, most of the missionaries abroad are evangelists, and will continue to be so.

Surely it is by evangelistic work that the greatest good has been accomplished, if we refer back to the results already obtained. A member of one of the highest families in North India, lost title, social caste, and all that he held dear. Brains and other endowments, however, soon advanced him to the highest position in the gift of his Church in India. He was a leader among leaders; as an evangelist he won thousands from heathenism and barbarism. Suddenly removed by death a few months ago, he left a record for ability, discretion, devotion and integrity, second to neither American nor native.

A delegate remarked on the need of going in a conciliatory spirit to other people, and not assuming that all is error. He should recognise the good that is to be found in every cry; nor must be assert his foreign superiority in any sense—dress, social and domestic customs. He must cease to be English, American, or German, at once when he steps into the country he has gone to convert.

The musical arrangements of the Conference were in the hands of our old friend Mr. G. C. Stebbins. On Laymen's Night, however, Mr. Ira D. Sankey conducted, and special hymns were sung. Mr. Sankey not only rose to a great occasion, but lifted the meeting into a bracing atmosphere by the spirited singing of spiritual songs while the eager, anxious throng of business men were gathering. In the hymn "Some day the silver cord will break," those in the uppermost gallery were asked to sing the chorus alone:

> And I shall see Him face to face,
> And tell the story, saved by grace.

The effect was thrilling; and as the words were repeated very softly, it seemed to us below as if those hopeful words were being sung at the gate of heaven.

Interesting Conference Statistics.

Delegates present, about 2,800; missionary boards and societies represented, about 150; countries and colonies represented, about 60; Protestant denominations represented, about 40; days on which the Conference was in session, 9; number of meetings held (not counting overflow), about 60; daily average attendance, about 15,000; expenses of the Conference, about 41,000dols.

The Sea of Galilee.

Sweet, lovely waters, 'midst the mountains grand,
A gem of sapphire blue, clear, crystal sea!
These hoary hills, like sentinels they stand
To guard thy sacred shores—sweet Galilee!
Upon thy bosom one sweet day we spent,
Where his dear feet so often came and went.

Mount Hermon rises, clothed in glory white,
Eternal snow adorns its lofty head.
Fair cities once were gladdened by thy sight,
They now remain, the cities of the dead.
Here on thy bosom one sweet day we spent,
Where his dear feet so often came and went.

Here, once Capernaum, and Bethsaida, stood,
Great in their glory, haughty in their pride.
Now lying fallen in their widowhood,
Where lawless Bedouin and Arab hide.
Upon thy waters one sweet day we spent,
Where his dear feet so often came and went.

His works of healing, and his words of grace,
Were on our hearts all through the sacred day.
And everywhere we saw his gracious face,
And o'er our wills He held supremest sway.
Bright gem of waters, clear, crystal, inland sea,
Loved by our blessed Lord; sweet Galilee!

B. J. Willats, of Hanwell.

Galilee, March, 1900.

Protestant Education in Canada.

Rev. A. B. DEMILL, of the College, St. Catherine's, Ontario, is leaving England on June 7. After a stay of several months among us, he returns to his work. He has been most kindly received in various centres of Gospel effort in Great Britain and Ireland, and many friends have given substantially in aid of the fund to liberate from debt the large institution on whose behalf he has pleaded.

As our readers are aware, the Demill Ladies' College was established to intercept the Convent patronage of Protestant parents, who fail to realize the terrible danger of allowing the Sisters to unsettle the minds of their daughters on Bible truths, and instil into them the dogmas of the Church of Rome. The snares of Rome are laid with care, and one of the inducements offered is good education at a cheap rate. The Demill College makes a like bid for patronage, but, in order that it may succeed as an institution, it must be rendered free from the incubus of debt. The property is vested in trustees for its noble purpose, and the undertaking has the endorsement of all who know its origin and work, as well as its esteemed founder, both in Canada and England.

Mr. Demill has raised over £700; he wanted considerably more. A lady promises him £100 towards an additional thousand. He goes back to Canada with a certain reluctance, for he is still expecting to hear from many friends upon whose support he has counted. He desires us to say, however, that it will give him great pleasure to know that gifts are sent to him to the care of the publishers of The Christian.

The Gospel in Eastern Europe.

There are neglected and almost forgotten lands and nations in the eastern parts of Europe bordering on Protestant Germany, and within easy approach of Great Britain—lands which have been for centuries held under the dominion of Rome and her rule of darkness and ignorance; the people being deprived of the Word of God and ruled by human tradition.

The martyrdom of thousands of Protestants in the time of the noble Reformer, John Huss, in Bohemia, has left its cruel mark on the character of the people. Only lately they are beginning to wake up to the fact of their oppression by Roman priests, and the desire for freedom from their yoke is making itself heard in many parts of the Austrian Empire. The numbers of Roman Catholics leaving their church system is increasing; yet, strange to say, they have met with little encouragement on the part of Protestant churches, the accusation that political motives are causing the secession being spread by Roman Catholic priests.

From my own observation, I am convinced that the *Los von Rome* movement is simply caused by the over-pressure of priestly tyranny, and it deserves all the support of Protestant Christians who value their own freedom. America has set a noble example in Bohemia and Austria by drawing many hundreds of the Roman Catholic Czechish and Slavonic people, by the teaching of the Word of God, into the liberty wherewith Christ sets his people free.

It is my intention shortly once more to visit the eastern parts of Europe to seek fellowship with the few scattered labourers in the Gospel in Slavonia, Croatia, Hungary, Bosnia, &c., distributing New Testaments and Gospel tracts as far as they are available. I shall be grateful for every remembrance in prayer, hoping to leave by the end of May, *viâ* Bâle, Zurich, Innsbruck, Villach, Budapest, &c.

Some of the labourers in the Gospel are very limited in their means, and isolated; any fellowship for the supply of their needs would be greatly valued. F. W. Baedeker.

Wart-Eck, Weston-super-Mare.

Incomparable Love.—Great and marvellous are the works of creation, just and true the dispensations of providence; but unequalled, unutterable, and ravishing are the wonders of redeeming love.—*A. Bonar.*

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Pen Pictures from Afar.

THE MISSIONARY AT WORK.

PERHAPS there is no month in the whole year so interesting to Christian workers as the month of May. But why? you will ask. Because it is the time when the numerous religious societies formed for helping forward the kingdom of Christ in all parts of the world hold their annual meetings. Workers in the home land, and in foreign fields, tell of their doings—their hopes and fears, their discouragements and successes. Crowds assemble in Exeter Hall, Queen's Hall, St. James' Hall, and other places, to hear the stories these toilers in the Master's vineyard have to tell of God's wonderful works amongst the children of men.

I hope those of you who live near London attend some of these "May Meetings" with your parents or friends? It should be a grand time for boys and girls, as well as adults. The workers of the future are the young people of to-day. The Church of Christ is looking to the youth of the new century to take the places of their fathers in the years that are to come in all kinds of Christian service.

So I thought I would take you to China, and give you just a glimpse of how the missionary really sets about his work. You will not suppose that the *proper* missionary wears a tall, shiny hat, a suit of black clothes, a big white tie, and takes his stand under a spreading banyan tree, and there waits till the people assemble who want to become Christians. Then he opens his Bible and preaches for thirty or forty minutes on some brief text, or talks of the sin of worshipping idols. No; that is not his method at all. A picture like that would be utterly false.

Look at the pioneer missionary in Central China. He has found a suitable place in a narrow crowded street for open-air preaching. In his hands he holds a bundle of Christian tracts and Gospel portions translated into the Chinese language. He calls out to the passers-by that he has "good books" to sell at a very small price, just as if he were a common stall keeper. The sight of a foreigner selling good books soon attracts a crowd.

What a crowd it is! Scholars and shopmen, coolies and merchants, a sprinkling of farmers from the country, all jostle each other to get a near view of the stranger. There is the carpenter with his tools, the water-carrier, who has left his pails of water; the scholar with, perhaps, the pale, pasty face of the confirmed opium smoker, and a host of small boys and girls who jostle each other as if they had been born in England and not in China. How attentively many of the throng listen, it is all so strange. The missionary tells his wonderful story of God and his love, of Christ and his cross, of salvation from sin, of rest and joy. Many other things are talked about which you have known as long as you can remember, but which these people, most of them, are hearing for the first time.

Then comes question time—for very often the people put all sorts of curious questions to the speaker. If he were not quick and shrewd he would be at a disadvantage. After a time he gets into personal conversation with some of his hearers, and induces them to buy some of his books. Sometimes the missionary will chat with folk in a tea-shop by the wayside or in a boat on the river, wherever he can seize an opportunity.

In Hankow the missionary goes regularly to one of the preaching chapels, and the people from the streets, who go in to have a good look at him, stay to hear what he has to say. If a man is interested he will attend the chapel day after day and spend hours in conversation with the preacher. Thus many learn the great truths of Christianity, line upon line, "here a little and there a little," until the light of the knowledge of Jesus Christ breaks in upon the soul. Then, idolatry is given up, the convert is baptized into the Christian faith, forsakes his sin, and seeks to follow your own Jesus.

There are now in the three cities of Hankow, Wuchang, and Han Yang about a *dozen* of these street chapels, where the preaching of the Gospel is carried on almost every day. You will, I am sure, be astonished and glad to learn that in this way more than ten thousand Chinese hear the Gospel every week. Many are coming to know that idolatry is false, and that there is one only God, and Jesus Christ, his Son, whom He has sent to be the Saviour from sin of all who trust in Him.

Are you not thankful, therefore, that in these bright May days Christian people in England throng to hear of the progress of Christianity throughout the world, and to renew their consecration to this glorious work?

Sweetening Mary.

"I VANT a drink," said Baby.

"Go to the kitchen. Mary will give you a drink," said mother.

"I don't want to," Baby demurred. "Mary is cross."

"Why, what made her cross?" asked mother.

"I dess I did sumpin' to her," said Baby.

"Then if you have done something to make her cross, you would better go and do something to sweeten her," said mother.

Baby thought over it a minute, and then trudged to the kitchen. "You are a sweet Mary," he said, "and I want to hug you!"

Mary stopped her work and stooped, and he threw his arms about her neck and kissed her, and said: "I love you two hundred bushels."

When he came back, smiling, mother asked: "What did you do to Mary this time?"

"O, I sweetened her, I dess," was the reply.

Selected.

Two Ways of Giving.

"If I could find a dollar,"
Said little Tommy Gill,
"A-layin' in a pig's track,
Or rollin' up a hill,
I'd send it to the heathen
As fast as it could go,
For they are needing money—
My teacher told me so."

"I can give a penny now,"
Said little Willie Pool,
"And that will buy a paper
To start a Sunday school,
I'd better give a penny,
And give it right away,
Than wait to find a dollar
To give another day."

So Willie gave his penny,
A wish gave Tommy Gill;
Now which saw his dollar first
Go rolling up the hill?

May Olmstead.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 229).

Hidden Text.

Find and complete the following texts. Take one word from each to form a hidden text found in i. John:—

1. For we are his workmanship (Eph. i.-iii.).
2. Every tongue should confess that (Phil. i.-iii.).
3. How can ye believe (John iv.-vi.).
4. Set your affection on things above (Col).
5. Let the peace of God (Col.).
6. A more excellent name (Heb.i.-iii.).
7. Law is not of faith (Gal. ii.-iv.)
8. To suffer for his sake (Phil. i.-iii.).
9. Reveal his Son in me (Gal. i.-iii.).
10. And believed on Jesus (John x.-xii.).
11. That Christ abideth for ever (John xi.-xiii.).
12. Abide in me and I (John xiv.-xvi.).
13. Have love one to another (John xii -xiv.).
14. Unto every one of us is given (Eph. iii.-v.).
15. Love one another (John xv.).

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions next month will be set from—
The Gospel of St. Mark (Divisions 1 and 2).
The Book of Proverbs (Divisions 3 and 4).

ANSWER TO LAST SEARCHER (No. 228).

1. Mr. Selfish (Matt. x. 39).
2. Mrs. Love (Gal. v. 13).
3. Mrs. Love (John xv. 12).
4. Miss Sympathy (Gal. vi. 2).
5. Miss Sympathy (Rom. xii. 15).
6. Mr. Sincerity (Phil. i. 10).
7. Mr. Knowledge (Prov. x. 14).
8. Miss Joy (Psa. v. 11).
9. Master Content (Phil. iv. 11).
10. Mrs. Anger (Prov. xvi. 32).
11. Mrs. Anger (Prov. xv. 1).
12. Miss Conceit (Luke i. 52).
13. Miss Conceit (Rom. xii. 16).
14. Miss Someday (John ix. 4).
15. Miss Someday (Eccles. xii. 1).
16. Mr. Deceit (Num. xxxii. 23).
17. Mr. Deceit (Psa. ci. 7).

No. 228.—Correct answers (first list) received from:—

A—Olive and Miriam Allam, Edith Aldis*.
B—Ella Berryman*, Gladys Barton, Herbert Braddon*, Jessie* and Jeanie* Brough, Eleanor Bennett, Ada Blencowe*, Mabel Birney, Mabel Baker, Emily Bridgewater*, Adeline Baker, Clara Brown*, Muriel Bailey.
C—Daisy R. Clarke, Willie Cheesman, Kate Cope, Lydia Cleary* Kitty Cope, Olive, Margory and Doris Coleman, Sophie Cohen, Anna Chanyen*, Mabel* and Ida* Cole, Gladys Clark*, Josephine* and Elma Cheal, Elsie Collings.
D—Stanley Drew, Esther Dickson, Polognia Daws*, May Darroll*, Ralph Daintree, Kitty and Violet Donaldson-Selby, Dorothy Daintree, Joan Dunsford.
F—Mildred Fooks, Vincent, Mabel and Olive Fleet, Kitty Fausset, Hyacinth FitzSimons.
G—Tom Garfit, Constance Gabbett*, Cicely Gibson*.
H—Hetty Hill, Annie Horstcraft, Beatrice Hastings*, Hetty and Elsie Hibbs, Mary and Elizabeth Hooper, Dorothy Havergal-Shaw, Myra Hunt, Mary and Eric Hill, Walter* and Beatrice* Harland, Kathleen Heckford.
I—Nellie* and Robert* Irving.
J—Nora Johnston. Emily Jones, Amelia Jacobson, Betty Jacobs.
K—Elsie* and Helen Knight, Annie Kingsford*, Eva* and Max Kalb, Maurice Kalinsky.
L—Ellen Larke, Elsie Larner, Blanche Lindup*, May, Edward and Henry Law, Winifred Lowe, Georgina Lichtenstein, Rosamund Langton, Evelyn and Arthur Lamb.
M—Irene Mawer, Daisy, G. and Winifred Martin, Kathleen and Alice Mayiott, Dorothy McMullin, Godfrey Miller, Bella Morrice*, O., Nellie, Arthur and Grace Morice, Mabel Morris*, Margaret McFadzean, Philip Martin, Dorothe Morgan, G. Mather.
N—R. Norris, Valerie Noel, Emily Norris, Maude and Amy Nottage, Mary and H. Neligan.
O—G. Onslow, Gilbert and Olive Oxley.
P—Cuthbert Pratt, Ruth Pledger*, Evelyn and Mildred Peters, Percy Phillips, Walter, Katie and Leonard Picknell, Vera, May and Daisy Petrides, Mary Plumb*, Maggie and Gordon* Pibel, Dora Phillimore*, Alice Palmer, Ethel* and Kathleen* Pasley.
Q—F. Quance.
R—Marion Richards*, Kate Rosenbloom*.
S—B. Shepherd, David and Stanley Soltau, Bessie Symes, Douglas and Kathleen Shepherd, Rider* and Glanvill* Smith, Margery Smart, Betty Stocks,* Frances Stileman, Esther Simmons*, Flora Shadbolt, Amy and Ellen Simmons, Constance Schaeffer* Dorothy and Darcy Sharp, A. and May Symon.
T—Marion Tarry, Olive Tritton*, Dudley Toye*, Frank Tomkins, Frank Thompson, Theodora and Archibald Thorn.
V—Edwin Vickers.
W—Ellie* and Nora* Wyatt, Mansfield White*, Cecile and Phillis Wright, Gordon* and Grace* Winn, Annie and Sarah Wood, Florence Wilde, Ellen Williams, Dorothy White, Delphie Wells*, Agatha Ward.
Y—Gladys and Maurice Young.
Z—Sophia Zaritsky*.

No. 227—Correct answers (second list) received from:—

A—Olive Abraham, Margery Ashdown, Mary and Frank Anderson, Leonard and Wilfrid Allen, Irene Ashdown*, Louie Adams.
B—Harry Bank, Esther Blumenthal, Violet Braun, Lucienne Brabandes, Ernestine Buhl*, Jessie Brough, Mary Byford, Louise Bette*, Alan Banks, Dorothy Butcher, Clara Brown*, Dorothy Banfield*, Crescens Bason, Gordon and Stanley Boxer, Mary* and Susette* Beck, Dorothy Billings, Maud, Sylvia and Evelyn Barrett, Eva Browne*, Dorothy Berry, Allen and Conyers Baker.
C—Henry Charik*, Joan Clarke, Isabel Candlin*, Walter Carter*, Ada Catt, Gladys and Beryl Calvert, Mary Colville*, Muriel Craigie, Arthur and Winnie* Cox, Avory, Frank, Lilian and Teresa Blackie, E. E. C.*, Alfred Cocking, Hyde* and Duncan* Campbell, Janie and Nellie Crawford, George Channer, Alice Crang.
D—Alberti Davis, Marie Denisot, Violet Davidson, Marjory Dyke*, Herold and Gladys Davis, Llewellyn and Queenie Dale, William* and Annie* Deas.
E—Eddie Ecroyd.
F—Sarah Finkelstein*, Louise Fihol, Jeanne Faucon, Kitty Fausset, Laura Finch, J. and Marion Froegard, Meg*, Lewis* and Agnes* Fullarton, Percy Fitch.
G—Margery, Colin and George Graham-Brown, Elsie Goudge*, Eva Gurney, Winnie Garnham, Tom Garfit, Stuart, Margaret*, Edith*, Jack and Dorothy Gray, George Goodall, Mary* and Daisy* Greenacre, Clarice Gale.
H—Georgette Hoffmann, Winifred* and Henry Harvey, Freda Hunton, Jamie de Hailes, Kathleen Hughes, May Honer, Ella Hake, E*, and W. Hopkins, John and James Henderson, Sandy and May Handasyde, Hetty and Elsie Hibbs, Dorothy Harris, Louie Hooper*, Ethel Hutchings, Rosetta and Lottie Hamilton, Theodora Hill.
I—Isabel* and Ami* Inglis.
J—Lizzie Johnstone* Sinclair Jackson, Sidney and Mabel Jenkins, Emily Jeynes*, Mildred Johnson*.
K—Gertrude Krambach, Flossie Key*, Elsie Kirby, John and Jeanie Kyle.
L—Albert Lichtenstein*, Arthur*, Edward and Alfred* Llewellyn, Hannah Lovell*, Irene Llewellyn.
M—Charlotte Millar*, Barbara Maconchy, Winifred Marshall, Lois and Olive* Mewburn, Maggie McDougall, Margaret Macphee*, Ellen MacMurray*, Jacob Michaels, Margaret*, Dorothy and Daniel* Morris, Mildred Morgan*, Adelaide Moore*, Winnie and Dorothy Mace, Margaret Mack, John Moir*, Christina Marshall.
N—Irene Newport, Peter Nicholson.
O—Maude and Eva Oakes.
P—Kathleen Pincott, Eva Petter*, Daisy Parker, Gladys* and Isabel* Phipps, Ada, Jessie*, Willie and Eddie Palmer, Percy, Geoffrey and Clarice Peach, Laura Percy.
R—Abraham Rabinowitz, Winnie* and Flossy* Richardson, Annie and Jessie Rich, Margaret and Beryl* Reid, Lorimer and Rita Romanes, Marjorie and Herbert Rainey, Elsie Ridewood*, Hope Robinson*, Alice Rouse, Gussie and Marion Roach, David Rees*, Sydney Robertson.
S—Samuel, Raphael and Henry Schwartz, Nannie Sturrock, Ellen Simmons, D. D. Stanier, Bessie Symes, Alfred Stembridge, Evelyn Shaw*, C. R., May and Violet Salvesen, Florence, Effie and Ellen Simpson, Florrie Smith*, Helen Stalker*, Frankie and Binford* Sellwood, Susie Sutton, Mary de Spiganovics*, Edie Simpkin, Gladys Shaw, Poppy Sidcolph, Clarrie Shaw, Constance and Edgar Schaeffer, B. Shepherd, Alan and Mary Symon.
T—Isaac* and Rebecca Tushinsky, Winifred Tozer, Olive Taylor, Marjorie* and Evelyn* Tracey, Louie Tibbits*, Jeannette Twamley.
U—Eva Usher*.
W—Joanna Wolnitzer, Charles Wingrave, James, Georgina and Sarah Wilson, Sydney Wisdom, Thomas and Robert Weddall, Zoe and Ruby Wilkins, Ella and Alexander Watt, Helen and Fred Webb, Leonard Wall, Pringle Wilson*, Winnie Williams, Violet* and Louisa Walker, Ellie and Nora Wyatt, Ethel and Bertie Walls.

FOREIGN LIST.

No. 212—Gladys Little (China). **Nos. 213, 214**—Gladys and Selby Little (China). **No. 222**—Rhoda and Christine Krige (Stellenbosch). **Nos. 222, 223, 224**—Vera and Frank Sjöström (U.S.A.). **No. 223**—Ivan, Eric and Lottie St. George (Canada). **No. 225**—Willie, Ina and Kate* Thomson (Bulgaria). **No. 226**—Phyllis Boyd (Malta). **No. 227**—Hilda von Griesheim (Germany).

Personal.

Many thanks for flowers received.

Herbert Braddon, Maggie Easton.—It was very kind and thoughtful of you to send a donation for the little suffering children in India.

Tom Garfit.—I am sorry you are ill, but hope you will soon be quite well again. Thank you for your donation.

Elsie Goudge.—Thank you for your very interesting letter. I hope you will get your wish granted some day, but meanwhile you can be just as energetic and useful for the missionary cause at home as you would be in the foreign field.

Agatha Ward.—You may continue in the same division until the end of the quarter, but must enter for the competition under your right division.

Chrissie Marshall.—I shall be pleased to receive your weekly papers, as long as you care to send them in, for I shall know you still take an interest in our page.

Uncle Tom's Cots—H.E. and F.W., 2s.; M.T.C., 2s. 6d.; M.J., 1s.; Sandy and M.H.H., 5s.; T.G., 5s.; A.I., 1s.; H.R., 1s.; M.V., 6d.; Olive and H.C., 2s.; A.H., 5s.; Edie P., 1s. 6d.; E. and M.O., 2s.;—Total, £1 8s. 6d.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Pershore and neighbourhood*, to May 31; *Mission Hall, Beston Road, West Croydon*, June 10; Mr. E. Arrowsmith, *Malvern*, to May 25; *Kidderminster*, May 26 to 31; Mr. J. S. Tyler, *West Tarring*, June 3; Mr. H. M. Gooch, *Ænon Baptist Chapel, Chadwell Heath*, May 31; Mr. P. Russell Hurditch, *West Croydon Baptist School* (3 p.m.), May 27; Mr. C. E. Paterson, B.A., *Oakley Mission Room, Chelsea*, May 24; *Christ Church, Harlesden*, May 27; *Holy Trinity Parish Room, Penge*, May 29; *Streatham*, May 30; Mr. Phillips Welch, *Lambeth*, May 30; Mr. C. Harrison, with Caravan, *Rushams Road, North Parade, Horsham*, to May 27; Mr. F. P. Rowe, with Caravan, *Great Totham, near Maldon, Essex*; Mr. J. H. P. Cutting, with Caravan, *Debenham, Suffolk*, to May 30; Mr. S. J. Hewlett, *Gospel Tent, South Godstone*, from May 27; Mr. F. A. Glover, *Gospel Tent, Spaxton, near Bridgwater*; Mr. Edmund Clarke, *Gospel Tent, Lidlington, Beds.*; Conference of Village Caravan Workers in the tent, *The Grange, South Godstone*, Mon., June 4, 12 noon.

Children's Scripture Union—Portions for week ending June 2.

Sun.,	May 27	*Psa.*	xxvi. 1-12	Thurs.,	May 31	*Psa.*	xxx. 1-13
Mon.,	„ 28	„	xxvii. 1-14	Fri.,	June 1	*Joel*	i. 1-14
Tues.,	„ 29	„	xxviii. 1-9	Sat.,	„ 2	„	ii. 1-17
Wed.	„ 30	„	xxix. 1-11				

Christian Endeavour.

TOPIC FOR MAY 27.

Have Patience (Matt. xviii. 21-35).

THE religious teachers of that day taught that four times was the extreme limit of forgiveness. Peter exceeded this in his estimate; but how far he fell short of the Divine ideal. What comfort there is here! for if God expects man to forgive his brother thus, how may we not count on Him? Seven was the Jews the number of perfection, so that no expression could more forcibly convey the impression of endless, ever-renewed, eternal repetition than "seventy times seven."

The parable shows the awful wrong we do ourselves when we fail to forgive. Here was one who owed 2,000,000 sterling. Such is our position before God. We are absolutely broken in finances, in credit, in every kind of asset; but because of what the Lord Jesus did for us on Calvary, God is able to forgive. On the ground of satisfied justice he extends to us the golden sceptre of a frank pardon.

No parable can be carried to its furthest particulars in every item; so here our Lord, for the sake of the one impression He desires to leave on us, infers that the man was not softened by the remission of his own great debt. As a matter of fact this can hardly be repeated in our case, because when we are *really* forgiven the state of heart which is susceptible of forgiveness is very pitiful and tender. However, we can all understand our Lord's meaning, when He describes the forgiven man as going straight from his master's presence and laying violent hands on an unfortunate fellow-servant who owed him less than a five-pound note. He is deaf to the reasons which had filled his own mouth immediately before, deaf to everything except a promise to pay, and that instantly. We are all tempted to abuse the forgiving love of God, and to be censorious, imperious, vindictive, implacable, and unforgiving. If you want to be the reverse of this, consider how much you have been forgiven. Sit down and count up your enormous debt to God, and how freely He has forgiven. Remember that his love has covered all your mountainous sins beneath the waves of its deluge, and surely this will dispose you to give as freely as it has been given to you.

The thing became known to the king. No one is so unimportant or sinful that God will stand by and see him wronged. The story will get to Him, as certainly as that He is God, and He will not be slow in taking measures on behalf of the downtrodden. The king revoked his pardon and delivered him to tormentors; the assumption was that he had some treasure buried somewhere, which he would disgorge. But the main point is that his want of forgiveneness led to his being unforgiven. Only the forgiving are forgiven. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

Suppose it be granted that all of us are affected by the death of Christ—that as the second Adam He became the propitiation for the sins of the whole world—does it not become clear from this parable that a man may neutralize, so far as he is concerned, all the benefits of the Saviour's death, and *contract himself out of them?* If we are unrelenting, slow to recognise merit, quick to observe faults, cherishing ill-will and resentment for injuries inflicted years ago; and if you cling to and nourish this spirit, be sure that you have never been forgiven.

How are we to attain the state of mind which forgives so often, and gains by love the most wayward? Ah, this parable teaches us that we must receive God's pardon in a right spirit, that we must think justly of our own failures and sins, and that we should be willing to cast the mantle of forgiving love over the sins and failures of those around us.

F. B. M.

C.E. NOTES.

Rev. J. Hudson Taylor has promised to speak at the Convention on the evening of Monday, July 15.

* * *

Special trains are being arranged from all parts of the kingdom. Glasgow is the latest of these.

* * *

THE FORTHCOMING CONVENTION.

Your readers are doubtless aware that the Christian Endeavour World's Convention is (D.V.) to be held at the Alexandra Palace from July 14 to 18, when some 25,000 Endeavourers from all parts of the world are expected to attend. But perhaps they have not realized the fact that this large army of young Christians has to be entertained. As this arduous, yet most delightful task has been entrusted to the Hospitality Committee, may I, as its convener, be allowed to make an earnest appeal to the Christians of London to remember the Apostolic injunction (Hebrews xiii. 2) and help us all they can? Our guests are paying for hospitality, so we are willing to pay; but where free hospitality is given, the guests' payment (made in every case to the Convention Committee) will be regarded as a contribution by the host towards the very heavy expenses of the Convention. Offers of hospitality will be thankfully received by Mr. C. J. Page, hon. sec. of Hospitality Committee, 56, Old Bailey, E.C., or by yours faithfully,

Montagu Holmes.

Clarendon House, 6, Maida Vale, W.

International S.S. Lessons.

June 3, 1900.

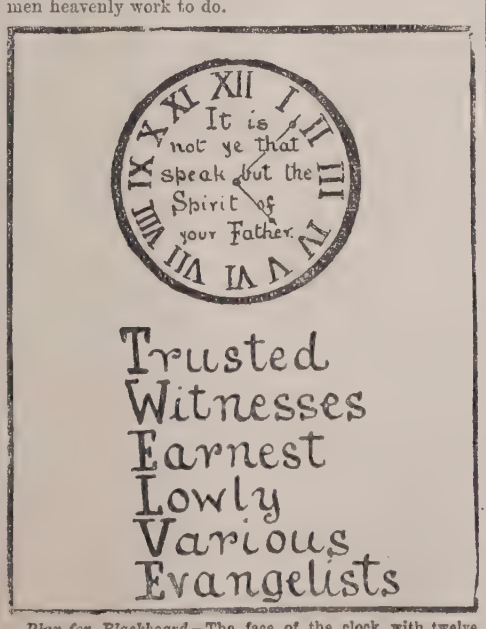
The Twelve sent forth (Matt. ix. 35 to x. 8).

Golden Text.—"It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 20).

Introduction.

FOUR lists of the names of the Twelve Apostles are given us (Matt. x. 2; Mark iii. 16; Luke vi. 14; Acts i. 13). All begin with Peter; all end (except Acts) with Judas Iscariot. Christ puts the Twelve Apostles and the twelve tribes of Israel together in Matt. xix. 28. It is interesting to note how this number runs through the Bible. Twelve brothers (Gen. xlii. 13); tribes (Gen. xlix. 28); precious stones (Ex. xxviii. 21); memorial stones (Jos. iv. 3); gates (Rev. xxi. 12-21); foundations (Rev. xxi. 14).

Moses says, "I took twelve men of you" (Deut. i. 23), and in our lesson, Jesus called twelve men (1). Moses took them for a purpose, so did Jesus (36). He was sorry for the people; He could see souls longing to know more about Him, and so He gave these twelve men heavenly work to do.



Plan for Blackboard—The face of the clock with twelve numbers shows us that the face is no good without the hidden power of the works behind, neither could these twelve men do anything of themselves alone (see Golden Text). The Holy Spirit working in them makes them what they are as given in the six words below, for proof of which study the Book of Acts, which is the Book of the Holy Spirit's power.

Trusted.

Christ trusted these men (5-8), trusted them with a great work. He had been training them all the time they had been with Him; and in the Acts, where they did greater works (Acts ii. 8-11; v. 40-42), we find all but one, Judas Iscariot, another having been put in his place (Acts i. 25, 26), preaching the Gospel as Christ wished them to do.

Witnesses.

They were able to say, "We *have* seen," "We *know*." They must begin to-day (7) in a small way, and afterwards grow into faithful witnesses of the Saviour of the World (Acts ii. 32; iii. 15; v. 32; Luke xxiv. 48). See the testimony of three of them: James—James i. 1; Peter—2 Peter i. 1; John—1 John i. 1, &c.

Earnest.

They must learn that, to be the Master's trusted witnesses, they are to be very earnest and whole-hearted in their work (8). They had begun earnestly (Luke v. 11); forsook *all* to follow Him (Mark i. 17-20); straightway—at once. And so it must be the aim of every Christian to be in downright earnest (Phil. iii. 7, 8).

Lowly.

They were men of lowly position, see what some of them were in their daily calling:

Peter and Andrew, brothers, fishermen (Mark i. 16).
James and John, brothers, fishermen (Mark i. 19).
Matthew, a tax-collector (Matt. ix. 9); and so on.

But not only were they of lowly position; lowliness must be a part of everyone's character if they are to do anything for Christ (Matt. xi. 29).

Various.

These men were various in their characters, but Christ can make use of all sorts if they are only willing to obey Him. Peter, impetuous and energetic. Andrew, eager to bring others to Christ (John i. 41-42; vi. 8, 9; xii. 20-22). John, quiet, full of love for Jesus (John xxi. 20). Philip, practical (John xiv. 8, 9; vi. 5-7). Bartholomew or Nathanael, without guile (John i. 47). Thomas, the doubter (John xx. 24-25).

Evangelists.

They were to take the Gospel pure and simple to the people without forms or ceremonies, they were to preach Jesus Christ, and they did it (Acts v. 42; iv. 2).

Lessons We Learn.

Christ can use anyone, never mind their position, if they will be faithful witnesses (Matt. xxv. 21-23) for Him; not working themselves, but letting the Holy Spirit use his power through them. Christ wants labourers (37) to-day as much as He did in the long ago when He called twelve to do his work; the only condition is—whole-hearted willingness to be nothing, that He may be all (Matt. xxviii. 19). "Go, teach."

The Y.M.C.A.

THE Queen has graciously accepted an address from the City of Dublin Association. In the course of their address the members say: "Your Majesty's tender sympathy with reference to the many Irishmen who have recently given their lives in battle, or are now doing their duty under the flag of their Queen and country in South Africa, is deeply appreciated. The earnest prayer of the Association is that your Majesty may long be spared to continue your wise and beneficent reign over a united and attached people."

News is to hand of the safe arrival of Mr. and Mrs. W. M. Oatts in Western Australia. Mr. Oatts, representing the English National Council, has already visited the principal Associations in India; he will spend some months in an endeavour to develop and strengthen the movement in Australia and New Zealand. He will proceed thence to Canada, where he will make a short stay *en route* for home. A fortnight has been devoted to the city of Perth, a week to Fremantle, and ten days to the goldfields. An enthusiastic welcome has been given to Mr. and Mrs. Oatts at all the centres they have visited. Mr. Oatts is one of the principal speakers at the twenty-first anniversary meeting at Adelaide, and it is hoped that the co-operation of friends in this city with those at Sydney and Melbourne may render possible the appointment of a permanent Association travelling secretary for Australasia.

The annual report of the Oxford Association has been issued in the form of an attractive illustrated booklet, which gives a pithy account of the good work which has been accomplished. Spiritual undertakings are well to the fore. At the P.S.A. held in the large hall, missionaries on furlough, visitors from other lands, members of the university, and the ministers of the city have addressed the men, and the study of the Scriptures has received an impetus from the various Bible classes and also through the Bible and Prayer Union.

Other Lands.

In Germany and France.

EVANGELICAL ALLIANCE CONFERENCE AT HEIDELBERG.

THE German branches of the Evangelical Alliance had very happy Conferences on May 9 and 10 at Heidelberg. Continual wet and cold hindered our enjoyment of the outward beauty of the place, but within the Conference, and in the hearts of the attendants, there were light and warmth. Professor Dr. Lemme, the president, and Evangelist Kaiser, the secretary—in connection with a local committee—were able to arrange admirably for the reception and comfort of guests. Hospitality was specially cared for by Stadtmissionar Ruprecht. Count von Bernstorff and Dr. Dalton were the delegates from Berlin and the North German branches. The Conference had before it the maintenance of Evangelical Alliance Principles and Dispositions, and also the advancement of spiritual life in the soul. It was my privilege to address the conference five times on the two subjects before us. Noble orations by Dr. Dalton and others warmed our hearts, and many a soul found enlargement and direction. Hamburg was designated for the union of German branches in 1901, and Frankfort for the Ecumenical Conferences of 1902.

AT PARIS EXHIBITION.

From Heidelberg I came to Paris to help in securing among English-speaking exhibitors—of whom there are about 1,000 from Great Britain, her Colonies, and the United States—the maintenance of our English tradition of no work and no active exhibition on the Lord's Day. The attitude of the British Royal Commission makes this difficult for the English and Colonial exhibitors. America is so backward in preparation that no judgment can be formed as to their conduct in this matter, but both President M'Kinley and the Hon. Mr. Peck, the Commissioner here, are in favour of abstinence from Sunday exhibition; and the United States Pavilion is not opened on that day. Canada is more complete than most nations, and is very determined on

THE SUNDAY QUESTION,

showing an admirable example. Of those sections I have visited about 100 stands. Of the 600 British exhibits, I have visited about 120. There were on Sunday many notable instances of entire closing, everything being covered, and no attendants being present.

Large numbers of exhibits are without attendants altogether. They are in air-tight glass cases, their only cover, and are "on view" the whole season, and require only to be dusted. Many others have canvas covers which, in most instances, are removed every day—Sunday included. Many attendants have their day spoiled by one or two Sunday visits. The action of the British Commission in formulating their nineteenth regulation, touching *being "on view"* on Sunday, is deeply to be regretted; and although, in the present inchoate state of the Exhibition, they have not enforced the regulation, there are signs that they will soon begin to do so. Unhappily every exhibitor has accepted the regulation and signed his acceptance of it, so that

ONE IS SORELY HAMPERED

by unwillingness to commend men to break an engagement. It is a case in which moral obligation and religion seem to be in conflict. Dr. Peake, who has already done good work here, is expected back soon to carry it on. I have seen several friends of the Lord's Day since I arrived, and have tried to facilitate steps to be taken on his arrival.

The Salle Evangélique, in the Rue Labourdenais, is in an admirable position, and will soon be completed. I was present this morning at the daily meeting, and felt that the brethren who joined me in prayer, are the very men whom the Lord will bless. The committee require larger funds, to finish the building and carry on the work till October.

Paris is in sore need. She seems to "sit a queen"; the city is *en fête*—a city of joy, but alas! there is much terrible sin and wrong; and the messengers of God, who are comparatively few, know too surely how much of unrest, and even of despair, is covered up by flags and tinsel, and how many a groan is drowned in the hurry and music, and drink and noise, which make day and night one long cry, and which make the Sabbath an absolute terror to Christian hearts. It is a real joy to do anything for the evangelization of this beautiful and needy city. JOHN GRITTON.

Paris, May 17.

Miss De Broen's Work in Paris.

I HAVE had the happiness of calling Miss de Broen my friend ever since we met in Scotland in 1873. I did not visit her in Belleville till 1881, but since that time I have very often been an inmate of her house. I am now again in Belleville after an absence of some months, and I am thankful to be able, through your valuable paper, to convey to friends at home my impressions of this well-known mission.

The day after my arrival here in April, I went to the iron room, and found it filled with men without work, whom during the cold weather, Miss de Broen had invited to this place. I found her distributing bowls of soup, with bread, to about 300 men. A French lady was struck with the kindly welcome they received, to a warm room, where they could sit and rest; and she remarked this was so different from other places, where soup is given away to those standing in the muddy streets, under the eyes of the passers-by.

Miss de Broen read a few verses of the Bible, and spoke earnestly and forcibly. The men were perfectly quiet and attentive. On the following Sunday I saw a number of them present at the usual service. I ask the prayers and material help of Christian friends for Miss de Broen in her work for God in Paris. It comprises many branches; the soup kitchen has been an extra work during the winter. There are many opportunities of selling the Scriptures and of distributing tracts, and Miss de Broen would be grateful for any number, in French, Italian, and German.

I trust that many who are coming to the Exhibition may remember to visit Miss de Broen at Belleville, and see for themselves how greatly this work is needed.

MARY LOUISA DOUGLAS.

A Faith Mission.

ALTHOUGH the history of the Londonderry South American Faith Mission covers only a few years, its existence has been attended with many definite results. It may be remembered that when Mr. and Mrs. Logan took up their work in Olavarria, there was no Protestant place of worship. At the present time they have a hall in one of the main streets of the town, a congregation of 200 regular worshippers, a large and flourishing Sunday school, &c. Twice have the meeting places been changed in order to accommodate the number of worshippers, and extensive additions are now being made to the premises. A service was recently held for the purpose of sending out the first missionary from the church. This young man was one of the first to profess faith in Christ, after being educated as a spiritualist. He has now dedicated himself to the service of the Gospel, and has gone to Patagonia as its witness. Further information respecting the mission will be gladly forwarded by Mr. R. Roulston, Stroud, Londonderry.

The Gospel is everywhere concise, simple, original, animated, interesting, dignified; its precepts important, its morality perfect, its sentiments sublime, its views noble and comprehensive, its sanctions awful!—*Bishop Porteus.*

In Central China.

THE OPENING OF HUNAN.

IN a recent communication from Central China Dr. Griffith John relates how, after years of stern and bitter opposition, the district of Hunan has been opened for the reception of the Gospel. This the writer ascribes to the persistent and vigorous efforts of the London Missionary Society. "Hunan," says Dr. John, "has a population of more than 20,000,000, and no part of the Province is so thickly populated as the Valley of the Siang, and nowhere are the people more capable or cultured. The Church of the future will find in this Valley some of the sturdiest converts, most earnest evangelists and efficient pastors.

"It is now twenty years since I sailed down the Siang for the first time, and it has been my ambition to plant the cross in its every city and town. I have waited long, but the time to favour Hunan has come at last. One of our great needs now is a strong staff of native evangelists. These can be supported in the valley for £10 a year each. Another evidence of the progress made in Central China is the opening of the High School and Theological College. The former has been established on a self-supporting basis, and promises to be a useful adjunct to the Society's organizations. The Theological College supplies a long-felt want, and its students give much promise of becoming valuable helpers of the Mission.

"The increase in the church membership is also a matter for deep thankfulness. During the year no fewer than 637 persons have been baptized at Hunan and Hupeh alone, while at various stations hundreds anxious to be admitted to Church fellowship have awaited the missionary visits in order to be baptized.

"The united circulation in the district of the Central China Religious Tract Society and the National Bible Society of Scotland amounted to

1,209,647 PUBLICATIONS.

"The missionaries are few," says Dr. John; "but the tracts and Gospels are many, and are finding their way into quarters to which the missionaries have no access."

ENCOURAGEMENT, DISAPPOINTMENT, AND PROGRESS.

"I could give many incidents bearing on these three points. I could tell of drawbacks and failures, of backslidings and apostacies, of the coldness and worldliness of some, the inconsistencies and falls of othere. There is both a bright and a dark side to our work. The missionary is often tried, and the more optimistic and enthusiastic he is, the greater his trials. It is not the pessimist who suffers; it is the man of strong faith, large hopes, and burning enthusiasm, who feels the keenness of disappointment, and the bitterness of failure."

Dr. John refers to the loss the mission has sustained in the death of Pastor Chu, for many years a useful, devoted worker. At the time of the Taiping Rebellion he was forced to leave his native province. After a time, the disturbances having subsided, Mr. Chu laid his claim to the estates to which he was heir before the Guild of the Province, who decided that the property was his, but added, "before we can help you to get it you must give us a promise that you will cease worshipping the foreigners' God." The native teacher replied that the property might go, for, believing in Jesus, he would worship Him all the days of his life. The mission also laments the death of Mr. Wei Teh-Sheng, the senior evangelist in the district of King Shan, who passed away at Hankow Hospital. His beautiful, exemplary and consistent Christian life will not be easily forgotten by those who have known his life and witnessed his joyful and devoted service in the cause of Christ.

Dr. Griffith John may be addressed at Hankow, China.

A Changeless Love.—Christ has the same love in his heart now as He had when He was nailed to the cross; He has not changed his heart; though He has changed his state, and changed his place, yet his heart is still the same.—*Romaine.*

The May Meetings.

(continued from page 19.)

Church of England Zenana Missionary Society.

A LARGE and appreciative assembly came together on the occasion of the annual gathering of this important Society, which was held in Exeter Hall a few days ago.

The account of the work given by Rev. G. Tonge went to show that a large measure of blessing has accompanied the labours of the missionaries. During the past year nineteen new workers were accepted, and sailed for the foreign field; to those might be added Miss F. Smith, the first lady sent out by the Church Missionary Association of New Zealand to work in connection with the Society in India. The nett total of missionaries in home connection was now 231, against 220 on the list last year. Besides those in home connection, and standing to them numerically in the proportion of about four to one, they had a

STEADILY-INCREASING BODY

of workers, who as missionaries in local connection, assistants, Biblewomen, teachers, nurses, and dispensers, were fellow-helpers unto the Kingdom of God.

The present difficulty of adequately meeting the cost of an increasing European staff, together with the obvious consideration that those born in the country were best fitted alike by Nature and Providence to be the evangelists of their own people, suggested that the attention and efforts of the Society's missionaries might be even more specially directed than heretofore towards the selection and training of daughters of India and China for the Master's work; and it might well be commended to friends of the Society, as a definite subject for prayer, that the same Spirit which constrained British women to offer themselves for work abroad might be poured out abundantly on their Christian sisters in foreign lands, that they might be led to volunteer in larger numbers.

It would be safe (the speaker went on) to say that in connection with missions at least 7,500 Zenana pupils had been under instruction; 10,000 girls had been on the rolls of their schools; 2,700 in-patients had been received in the hospitals; and not less than 200,000 out-patients had been treated at the dispensaries. The women in at least 2,700 villages had had the opportunity of hearing the Gospel. In several stations the missionaries had had the joy of harvest. At Baranagore, for instance, since Easter last year six women had been enabled to confess Christ openly in baptism. Miss Rainsford Hannay was also able to report the baptism, at Trinity Church, Calcutta, of two converts from Howrah. Not much could be recorded in the way of new work, beyond the special effort among the deaf and dumb, to which Miss Swainson had been led in a way that could scarcely be regarded as otherwise than providential.

Speaking from the chair, Colonel Williams said that although they had had a larger income given them, it had been heartbreaking to the Committee to have to say that the work must be curtailed, and that some of the schools, one of the most promising features, would have to be given up. It had been bad enough for those at home, but what must it have been for those devoted workers out in the foreign field, face to face with an

IMMENSE MASS OF HEATHENISM,

and with the great wealth of Christian England behind them, to receive word that they must retrench? They were called upon to take up the work, but they were not called upon to take up what was beyond them. The work was enormous. They could not hope to evangelize everybody. But with the means placed at their disposal they must do their best to carry on the work and make it as efficient as possible. He referred to the Training Home for assistant missionaries in India which was now rising from its foundations, and said he looked upon it with very great pleasure and with very great hope.

Subsequent speakers were Miss A. R. Driscoll, of Sukkur, Punjab, and Miss A. B. Cooper, of Won Buang, China, both of whom gave earnest addresses, the latter observing that one evil which they had to fight against was the terrible opium traffic. She could tell of young wives who were sold in order that their husbands might satisfy their craving for opium.

Among Deep-Sea Fishers.

EXETER (LARGE) HALL presented a picturesque and busy scene on the occasion of the Fishermen's May Meeting, on Wednesday afternoon last week. Flags and bunting adorned the auditorium, and, the ladies being in very large preponderance, there was a diffusion of colour not often seen between these walls. The usually quiet traditions of the building also gave way in response to the enthusiasm with which Mr. Frederick Treves, F.R.C.S., was welcomed back from his sojourn among our soldiers at the front, and "He's a jolly good fellow" was uproariously sung. But the smiling, weather-beaten faces of the honest fellows in blue, assembled behind the speakers, were excuse all sufficient, and formed a plea for the Mission more eloquent than the most impressive of the speakers.

Sir Wm. Willis, who presided, sketched the scope and purpose of the Mission, his address being supplemented by Mr. G. Andrew Hutchison. The figures are sufficiently significant to indicate the excellence of the work. Eleven thousand and twenty-five patients had been treated during the year, 9,085 missionary visits paid, 2,709 services held, and 1,243 copies of the Scriptures disposed of. The weight of literature freely distributed was fifty-one tons six hundredweight. As many as 1,630 helpers, mostly ladies, had kept up correspondence with 2,500 of the fishermen and boys. After referring to Lord Strathcona's generosity in connection with the new mission vessel which bears his name, Mr. Hutchison said that the new hospital ship *Alpha*, which one donor had given at a cost of £12,000, was now on view off Billingsgate. He urgently appealed for increased support. The accounts of the Mission show an income in 1899 of £20,234; the expenditure—£21,550—including £11,235 for the maintenance of fourteen mission vessels and of institutes on shore.

Rev. W. R. Mowll, of Brixton, gave one of his genial speeches, and seemed to feel quite at home with his nautical friends, albeit but a "land-lubber," as he described himself. He gave them a very appropriate exhortation in the shape of an acrostic on the word *Anchor*, that they should hold fast to the anchorage of Christ's Atonement, Name, Care, Hope, Omnipresence, Return. Mr. Treves drew upon his recent experiences at the front in South Africa, as he urged that, while we admire the pluck and endurance of our soldiers, we must remember that the fishermen of the North Sea are of the same flesh and blood, and are not a whit lacking in heroism as marked as that which has made our army famous. Nor was the audience slow to appreciate the triteness of his comparison.

Other speakers followed, and Lady Dunboyne presented good-conduct stripes to the smacksmen amid rounds of applause.

On Friday a dedication service was held on board the *Alpha*, conducted by the Bishop of London, and attended by a goodly number of the sympathisers and helpers of this good work.

English Theatrical Employees in Paris.—Through the kindness of Dr. and Mrs. Anderson, Mr. William Forbes was able to hold, at their residence, in the Avenue des Champs Elysées, on Friday last, the first of his meetings for English ballet girls. About fifty were present. After tea, solos and hymns were sung, and kind and sympathetic addresses were given by Miss Johnston, Dr. Anderson, and the (English) Congregational, Presbyterian, and Wesleyan ministers.

Strangers' Friend Society.

THIS venerable institution held its 114th annual meeting last week at the office, 121, Finsbury Pavement, E.C., under the chairmanship of Mr. J. H. Anderson. Afterwards a large gathering took place in the hall of the Y.M.C.A., Aldersgate Street, presided over by Mr. Henry Swaffield, J.P., who said he had been closely associated with the Society for over forty years, and he almost looked upon the institution as one of the marvels of the century, when the continuity of its work throughout that long period is remembered.

Many telling instances were related by several speakers of the good effected during the past year by the aid rendered to the sick poor of London from the funds, through the 157 voluntary agents, who are constantly engaged in helping in numerous ways, not only the "outlander" in our midst, but also our own kith and kin from the towns and villages of our land, when finding themselves stranded and friendless in the loneliness of this great city, through misfortune, accident, or other adverse circumstances.

The report referred to sights encountered by the visitors during the closing year of the century as sad as any their predecessors could have witnessed during the 114 years that have elapsed since the Society initiated its system of visiting and relieving the sick poor at their own habitations. The condition of many of the poor to-day causes the despair that often relaxes the industrious hand and makes a clean place wherein to starve a matter of indifference, and some it sinks into a state of filth that shocks the eye and appals the heart. The visitors, who have very aptly been compared to a Red Cross Brigade on the battle-field of life when on their mission of mercy, not only act as the almoners of man's charity, but also are active and earnest in making known God's willingness to save to the uttermost.

The many special funds claiming public attention just now, through the war and other calamities, have unfortunately tended to divert contributions from established charities, and thereby the financial difficulties of this, as well as others, are greatly increased.

Aged Pilgrims' Friend Society.

PERMANENT and regular assistance of the Lord's aged poor has been the worthy object of this Society for more than ninety years; and judging by the largely attended anniversary meeting held in the spacious Egyptian Hall of the Mansion House last Monday afternoon, much interest is felt by Christian people in this ministry of mercy. The proceedings, however, disclosed wide scope for extension, if only means are forthcoming.

Old age, poverty, and the grace of God in the heart were mentioned by the secretary, Mr. J. E. Hazelton, as the sole qualifications for participation in the benefits conferred by the Society. Within the limits of scriptural and Protestant truth, the institution is undenominational. No less than 1,493 pensioners, living in all parts of the United Kingdom, are now upon the books, and the sum of £10,941 has been distributed among them in pensions, ranging from £5 to £10, during the year. All the pensioners are over sixty years of age, and 180 of them find comfortable dwelling in the four homes at Camberwell, Hornsey Rise, Brighton, and Stamford Hill respectively.

Lieutenant-General Sir W. Stirling said that the record of last year's work by the Society was

FULL OF THE MASTER'S SPIRIT;

and showed how his aged servants, who had experienced the mercy of God as well as the roughness of life's way, value their small pensions.

Thanksgiving to God for prospering this cause was expressed by Rev. Dr. C. H. Wright, who urged that personal blessing is always reaped by the doers of merciful deeds done for Christ's sake. It is a disgrace to the Church to find a single Christian in the poor-house.

Rev. W. Sinden, Regent Street Chapel, City Road, regarded his subscription as well invested in a Society which is maintained by God's evident favour upon its sound basis and faithful administration, and whose claims never grow old.

After connecting the almost parental claims of poor aged Christians with the Fifth Commandment, Mr. B. Densham gave a practical turn to previous talk about doubling guinea subscriptions. If 500 subscribers are induced to take that course within a year, he will give 1,000 guineas to the Society, or the same sum in instalments of 100 guineas, from time to time, for every fifty subscribers who double their guineas. Several other influential speakers followed.

Coalies and Carmen.

SELDOM has the Conference Hall at Mildmay been the scene of a happier and more enthusiastic gathering than at the celebration of the anniversary of the Mission to Coalies and Carmen. This event took place on Tuesday of last week, and was attended by its wonted festivity and joy. The men, with their wives and families, were entertained to tea, which was followed by the usual meeting. The Conference Hall presented a festal appearance with the bright, happy faces of the toilers; trim and neat, decked with spring blossoms, the gift of the Mildmay Bible Flower Mission, and displaying beautiful Scripture cards. No better interpretation of the efforts of the missionaries could be obtained than the genuine appreciation of the assembly, and the warm-hearted testimony borne by the speakers, many of them coalies or carmen, who have been led, through the influence of the Mission, to seek a nobler life, and are now rejoicing in the assurance of being accepted of God. With steady, earnest plodding, inspired and crowned by Divine grace, the missionaries have pursued their useful efforts to subserve the highest welfare of coalies and their fellow-workmen. The past year has been one of much encouragement to the missionaries, and their zealous labours have been abundantly fruitful.

The chair on Tuesday was occupied by Mr. Fred Tite, who pleaded for the co-operation of the men, in order that a sixth missionary could be appointed.

Colonel Morton, in a few cheering words, welcomed his guests to Mildmay, reminding them that it was their natural home.

Mr. G. C. Locket, J.P., made touching reference to several sudden deaths of workmen which had recently occurred, and earnestly exhorted his hearers to prepare for the life beyond.

An earnest address, followed by Mr. S. Munns, who urged the advantage—spiritual, moral, and physical—of taking the abstinence pledge.

Messrs. J. Chopping, A. Creek, and J. Jefferies, in simple, homely terms, related their experiences, and urged in earnest their fellow-workmen to accept Christ as their Saviour.

Mr. W. Prentice, one of the missionaries, sang, with impressive earnestness, "Him that cometh," and followed his Gospel song with a fervent invitation for the acceptance of Christ.

The Phonograph.—The Church Missionary Society has shown wisdom as well as enterprise in adopting the phonograph as a means of instruction. Some missionaries who went to Tripoli to learn the Hausa language took a phonograph with them. After having mastered the language they spoke the Lord's Prayer, the Creed, and the Ten Commandments into the phonograph and sent it home, so that intending missionaries should, before leaving England, be able to acquire the native pronunciation. It will thus not be necessary for them to proceed to Tripoli for that purpose preparatory to leaving for West Africa. Efficiency is gained at a minimum of expense, and a great saving of time. In Uganda, King Toro, known to his friends as Daudi Kasagama, has been presented by the same Society with a typewriter, which has pleased him immensely, and of which he has rapidly made himself an adept. The Church Missionary Society is to be congratulated on its adoption of the latest mechanical inventions in furtherance of its own ends.—*Pall Mall Gazette.*

Homes for Working Boys.

ON Monday night, celebration of the thirtieth anniversary of these Homes was combined with a triennial festival dinner at the Queen's Hall. Instead of inviting persons interested in the Society, the committee gave the dinner to the 340 boys now sheltered in the seven Homes. To a house in Queen Square, Bloomsbury, it is now proposed to transfer the work of "Rossie House," hitherto carried on elsewhere. The Home bearing that name has been continuously full, and at times many boys have been refused admission for want of room.

The boys will thus have a far more commodious and a brighter home; but the taking and fitting thereof, including premium, alterations, fixtures, furnishing, and the sum to be paid for dilapidations in the old house, will involve a cost of at least £1,500. In addition to this it will be necessary to raise, in the course of the present year, about £1,000 for maintenance of the seven Homes which are nearly always full of boys just old enough to work and earn wages. A large number of them come from Poor Law or Industrial Schools; while others, having no parents in London, have heard of the Homes through their employers, or have seen one of the advertisements which are placed in cocoa rooms and similar places.

It is invariably sought to conduct these Homes on distinctively Christian principles. There is no religious test for admission, but the boys have to attend family worship every evening, and Divine service on Sunday. Every endeavour is made to lead them to know Jesus Christ as their Saviour.

An organ recital was given by Mr. George Denham; and after the young guests had done full justice to the ample meal provided, the chair was taken by Lord Kinnaird, in the unavoidable absence of the Earl of Aberdeen (President of the Homes). Among others on the platform was

GENERAL SIR GEORGE WHITE,

of Ladysmith; and after the hearty cheers which greeted his appearance had subsided, the proceedings were opened with the National Anthem. The treasurer, Hon. T. H. W. Pelham, mentioned that one boy found his way from a Home to Ladysmith, and another to West Africa, where he superintends a Christian mission to the heathen. Here, and at other intervals during the evening, the boys sang, under the direction of the organist already named, Stanley Osborne (a resident of one of the Homes) acting as pianist.

The Chairman spoke, from personal knowledge, of the good work done by the Society, as seen in boys he had come across at home and abroad. He warmly commended the work as one that is well worthy of prayerful and sympathetic interest and support.

The nobility of work was eloquently enforced by the Dean of Norwich, who also acknowledged God's sparing mercy to the distinguished man whose presence made this meeting so interesting. To the boys he commended the virtues of pluck, perseverance, and prayer, amid opposition and difficulty, particularly in relation to religion.

General Sir George White addressed the boys, and evidently soon gained great favour with them. He spoke of the practical value in life of that discipline which is exercised in the Homes, and, following the alliterative example of the preceding speaker, he asked friends present to "Pay, pay, pay Pelham, Putney." Rev. Marcus Rainsford and others followed with sound Christian counsel to the lads.

A Gospel Wagonette. — The Open-air Mission is seeking to enlarge its scope of operations among the needy villages, hundreds of which are reached annually through its evangelists. A wagonette, capable of seating several evangelists, and of storing literature, harmonium, &c., is to go forth into the darkest corners of our land, and to bring the Gospel message to thousands of isolated villagers who seldom if ever hear it. Who will help in this glorious enterprise, and enable the committee to send forth a band of devoted evangelists on their joyful errand without delay?—Frank Cockrem, Secretary, *11, Adam Street, Strand.*

About Books.

THE JEWS IN HISTORY AND PROPHECY.

THERE are many books about the Jews and their place in history and prophecy, but we know of nothing that can compare for comprehensiveness of outline with Mr. R. Scott Moncrieff's little work, **The Branches and the Branch.** Dedicated to all who seek the good of Israel, it brings before us the people whom we all know as Separate, Scattered, Persecuted, and Preserved; and it exhibits these several features and experiences in the light of Holy Scripture. The Jew in prophecy brings up questions of interpretation, and stands related to the hope of the Church and the revealed future of mankind at large. These, therefore, are among the important subjects which Mr. Scott Moncrieff studies in his very readable little book. A specially valuable section of the work deals with the persecutions suffered by the Jews from century to century since the Crucifixion. As a historical summary it is a veritable triumph of succinctness. Another chapter sets forth in an impressive manner prophecies concerning Israel that have been fulfilled or are in course of fulfilment; and yet another tabulates predictions that have not so far been accomplished. The little book deserves many readers. (1s. nett. *Morgan & Scott.*)

The Fourth Monthly part of the **Friends' Quarterly Examiner** (1s. 6d. *West, Newman, & Co.*) has several good things. James Backhouse writes on "Seventeenth Century Copies of John Bunyan's works;" and William Tallack contributes a deeply interesting article on "The Bristol Friends of Fifty Years Ago."

The Free Church Year-Book is a substantial volume. It contains an official report of the Fifth National Council of the Evangelical Free Churches, held in March last at Sheffield; and gives lists of secretaries of the councils throughout the country, with other official information that will be of service to many. (2s. 6d. nett. *Thomas Law, Memorial Hall, E.C.*)

Love's Victory: Memoirs of Fanny Woodman, 1888-1895. By her Sister. (2s. 6d. *Marshall Brothers.*) Here we have deeply interesting letters by one who will long be remembered for her work among soldiers at Lichfield, and who for a time served the Lord in China. There is spiritual profit in the pages, and we trust they will have many readers.

In his book, **Principles of Church Defence,** Rev. Harri Edwards deals with Regeneration, Baptism, Pædobaptism, and Ritualism. (2s. *T. H. Hopkins, 16, Gray's Inn Road, W.C.*) One feature of the work is that it presents facts and arguments admitted by those whose principles and practices are subjected to criticism. There is hope of growing goodwill and enlarged understanding among Christians when controversy is conducted in such a dispassionate and respectful manner as in these pages.

British Foreign Missions is the title of a valuable addition to *Messrs. Blackie & Son's* "Victorian Era" series (2s. 6d. each). The work of Revs. R. Wardlaw Thompson and Arthur N. Johnson, M.A., the well known secretaries of the London Missionary Society, it covers the sixty years from 1837 to 1897. A full index makes the large amount of information conveyed in the volume easily accessible to students and inquiring readers. The work is comprehensive in scope and admirably arranged.

In these days, when Rome is active and Romeward tendencies find ready patronage, serious attention should be given to a work published by *Mr. C. J. Thynne,* entitled, **Revelations of Modern Convents;** or, Life in Convents on British Soil in the Closing Years of the Nineteenth Century (2s. 6d.), by S. J. Abbott, Secretary of the Convent Enquiry Society. The book is a strong constructive appeal for the inspection of the institutions into which many throw themselves so readily, and with such lamentable results. It is time something were done by way of responding to such an appeal.

In **Old Testament Types and Teachings,** Mrs. Hannah Whitall Smith gives us a series of Bible readings, designed to show the progressive development of truth and experience in the books of the Old Testament. (5s. *Nisbet & Co.*) To indicate the inner sense of Scripture is the object of the chapters—twenty-three in number. The result is a volume rich in thought and practical wisdom. Mrs. Smith is very successful in indicating, by New Testament passages, the "key notes" of the various Old Testament books. Her general task in this substantial volume has been executed with great ability; and many Christian people will count her a friend and helper after perusing the pages.

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Will R. Moody

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Mr. J. G. GOVAN. Miss HATCH.
Rev. J. G. MANTLE.
Rev. G. CAMPBELL MORGAN.
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IN THE

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WEDNESDAY, May 30th, at 8 p.m.,

Sermon by Rev. J. B. Barraclough, M.A., at St. Thomas's Church, Westminster Bridge Road, Lambeth.

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By

Rev. C. I. SCOFIELD.

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Evangelistic.

The London Tent Campaign.

CLAPHAM.

THE Tent at Clapham was opened on May 16. A large number attended the first night, and Mr. LEONARD WEAVER with other helpers led the meetings until Sunday.

Sunday was a day of great blessing. In the afternoon Mr. HENRY VARLEY spoke upon the importance of Salvation, a large number of people expressing their determination to accept the salvation of Christ.

In the evening Mr. NEWCOMBE GOAD preached the Gospel very clearly. In response to an invitation from the platform, in the space of a few minutes more than twenty persons left their seats, kneeling on the sawdust round the platform, many in tears, seeking the Saviour. Who can tell, too, what spiritual good came to on-looking Christians who up to that time had not realized their responsibilities as followers of Christ?

One feature in this district is the lack of sufficient Christian workers to deal with inquirers. Rev. D. M. CAMERON might have been seen in one spot with quite a number of persons around him, dealing with them collectively, as they, in a most solemn manner, were repeating after him Isa. liii. 5, substituting the personal pronoun, "He was wounded for *my* transgressions; the chastisement of *my* peace was upon Him, and with his stripes *I* am healed." The Lord seemed to open many eyes, as the words were repeated.

Mr. BRADBROOK, who had been singing the Gospel, reports a number of Christians around him seeking to get a blessing to their own souls, that they might have the necessary power given to them to deal with those who are anxious. One little group showed five lads of the Carter Home professing to rejoice in their newly-found Saviour.

ILFORD.

In the same way we report from Ilford very much blessing during the week. On Monday and Tuesday Mr. VARLEY preached to an interesting crowd, large numbers standing in the tent to express their sense of need and blessing. Good times have been experienced since then. On Sunday the Brothers WEAVER commenced work. A crowd of men on the one side and women on the other side of the platform in the after meeting sought the Lord. They expressed their thankfulness, or, to use their own words, "astonishment" at the power of God manifest in the meeting.

EDMONTON.

Mr. VARLEY followed on Thursday at Edmonton and had a reaping time. The great feature at Edmonton this week has been an indication from Christians that they wished to seek the power of God for a more consecrated life themselves, they with the inquirers also standing in groups until late in the evening, speaking of the things of God. So the interest in the work progresses; all are indeed thankful for the manifestation of the power of the Spirit of God in working upon men's hearts.

OTHER TENTS

will be opened (D.V.):—Saturday, May 26, at Harlesden, near Willesden Junction Station; Wednesday, May 30, at Fulham; Saturday, June 2, at Stratford (West End Lane); Saturday, June 2, Wimbledon (Queen's Road).

The committee, workers, and friends earnestly ask the Lord's people to pray God's blessing on the work.

Rev. Joseph Martin, of the Congregational Church, Bingley, Yorks, writes that "Rev. JOHN JAMESON has just concluded a ten-days' mission there. The mission was made a great blessing to many. Attendances were very large, and the lecture on the last night was a most impressive service.

A correspondent writes:—"A fruitful mission was held at Winnal, near Winchester, on May 6-13, conducted by Mr. Edward Hurditch, of the Evangelistic Mission. Some of the unconverted have been brought to Christ, and others also have received blessing. The Bible readings and prayer meetings were instructive and much appreciated by the hearers. One poor man especially is full of joy at his new-found happiness, and the testimony of his wife is 'home *is* a happy one now.'"

A Mission conducted by Mr. William Olney in the Lighthouse Church, Bow, E., has just been concluded. The preparatory work of the church, extending over many months, has been crowned with abundant blessing. Many scholars in the Sunday school and a large number of young people have been led to Christ. Outsiders have been reached, the gambler and drunkard converted, and backsliders restored. The revival had commenced before the mission began.

T. J. HAZZARD.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

REV. W. HAY AITKEN.—May 26-June 11, Duffield, Derby.
GIPSY SMITH.—May 26-June 4, Worthing.
MR. W. D. DUNN.—During June, Dundee.
MR. SAMUEL LEVERMORE.—Till May 27, Southsea.
MR. J. J. SCROGGIE.—During May, Park Hall, Barking.
MR. CHAS. INGLIS.—May 23-June 1, Edmonton.
WEAVER BROTHERS.—Till May 26, Edmonton Tent; 27-29 Clapham Tent.
REV. THOS. WAUGH.—May 27, Hastings June 24, Chester.
MR. J. WEEDON.—Till end of June, Great Harwood.
MR. J. T. MATEER.—June 3-10, Biddings, Alfreton.
MR. RICHARD SPRAGG.—Till June 2, Great Irish Tent, South Tottenham; 3-10, Gospel Hall, Croydon.
MR. NED WRIGHT.—May 20, Bramblebury Hall, Wandsworth.
MR. JOHN COATES, of Ross.—Till May 28, Ruardean Hill, with Gospel Tent.
MR. C. E. BARRACLOUGH.—Till June 3, Alton, Hants. (Gospel Temperance mission in connection with the Wesleyan and Presbyterian churches); 10-20, Grays, Essex (Y.M.C.A.).
MR. HENRY THORNE.—May 27-28, Cheltenham; June 4-5, Brighton; 10-11, Sittingbourne; 13, Dartford; 15, Ipswich; 17, South Croydon; 18, Brixton; 24, South Croydon; 25, Ryde; 27, Sandown; 28, Ventnor.
MR. J. HENRY BRUNTON, JUN.—June 3-17, Southsea.
MR. NEWTON JONES.—May 27, 28, St. Alban's Tabernacle; June 3, 4, Lower Edmonton Congregational Church; 10, 11, Boston Baptist Church, Boston; 17-21, Braughing, Herts.; 24, 25, Baptist Church, Southend.
MR. BOB JOHNSON.—May 29-June 1, Epsom Races.
REV. D. M. CAMERON.—Till May 26, Ilford Tent; June 18, 19, Wimbledon Tent.
MR. J. S. BRUNNING.—Till May 23, Clapham Tent; 24, 27, Bignold Hall, Forest Gate.
MR. BARRY WAKE.—May 28-June 1, Epsom Races; 9-11, Walton; 12-15, Ascot Races; 16-23, Newcastle-on-Tyne Races (for Open-Air Mission).
SPECIAL RELIGIOUS SERVICES IN THEATRES, HALLS, AND MISSION ROOMS for Sun., May 27.—Myddelton Hall, Upper Street, Islington, 3.30 and 7; Grand Hall of Varieties, Clapham Junction, 3.30 and 7; Old Gravel Pit Mission, Chatham Place, Hackney, 3.30 and 7; Ealing Broadway, Morley Hall, Mare Street, Hackney, and Woodberry Down Hall, South Tottenham at 7.
EVANGELISTIC MISSION.—During May, *Kilburn Hall, Kilburn Gate, N.W.*, Suns., at 7, Thurs., at 8, Mr. James Sprunt. *Willesden Hall, Willesden Lane, N.W.*, Suns. at 11 a.m. and 7 p.m., Mr. G. W. Neatby; Weds., at 8, Mr. J. Sprunt. *Malden Hall, Queen's Crescent, N.W.*, Suns. at 7, Mr. George Andrews; Thurs., at 8, Mr. John Churchill.
LONDON TENT CAMPAIGN.—Meetings are held nightly and on Sundays at 3 and 8, at Ilford (High Road), Edmonton (opposite Silver St. Station), Clapton (High Road, between station and Common), and Clapham Road (between St. John's, and Trinity Presbyterian Churches). Messrs. Leonard Weaver, Varley, Bewley, and Frank Weaver, J. T. Vine, William Grove, and other evangelists are engaged in the Campaign.
Change of address—MR. WILLIAM GROVE has removed to 215, Balfour Road, Ilford, E.

Notices.

A correspondent would like particulars of a poem beginning—"O eyes that are weary, and hearts that are sore!" Also of another, opening—

"There's nought on earth to rest upon,
All things are changing here."

Inquiry is also made as to the publisher of "The Heart Book," translated from the German by Miss Clara Lowe many years ago.

Another correspondent would be glad to know where to find a correct and complete copy of Mary G. Brainard's hymn, "I know not what awaits me."

We have also an inquiry for some verses beginning—

"Faith is a very simple thing
Though little understood."

Where are the lines to be found?

APPLICANTS FOR TRACTS.—Mr. S. A. Fox, 36, Waterway Street, Wilford Road, Nottingham; Miss A. Thrasher, 7, Sunny Side, Frome, Somerset; Mr. James Pickard, 188, Globe Road, Mile End, E.; Mr. C. Cornell, Charles Street, Cambridge; Mr. A. Cole, Christian Mission, Melbourne Road, Leyton, London, N.E.; Miss Hunt, 94a, Spread Eagle Yard, Whitechapel; Sister Margaret, Bloomsbury Hall (Baptist), Meard Street, London, W.

COMMUNICATIONS RECEIVED WITH THANKS.—W.F.H. H. and A.B. I.J.G. G.J.H. M.L.E. J.T.H. T.H. S.T. T.J.H. M.C.J. B.J W. M. E.Y.W. H.S.D. H.N. R.S. J.Y. W.P. A.T.P. H.H.O. C.S.M. L.E.T. S.R. T.M.W. W.H.J. C.H. J.G. H.P. Mrs. I. T.C. J.D. C.J.J. J.M.P. R.S. J.G.A. D.B.H. T.C. A.D. E.C.T. C.E.R. C.E.T. W.J T. L.M. S.W.B. A.M.M. E.P.H.K. T.R.S.S. H.A.J. W.A.S. F.C G.S.A. Col. W. F.L. W.F. B.H.G. G.K.S.M. A.D. J.A. M.C. J.M. T.O. Miss M. M.E.K. E.A.B. W.H.D. C.F. G.G. A.W. C.L.

The Tramps Mission.—During last year many doors of usefulness were opened to this Mission. The walls of casual wards and cells, decked with text cards, Scriptural rolls, &c., bear silent testimony to the quiet, unostentatious ministry of the workers. Over 12,000 Bibles, Testaments, &c., were distributed in unions and lodging-houses, and received with eagerness by the homeless casuals, many of them having been seen afterwards reading their treasure by the roadside. Altogether 492 unions have now been furnished with literature from the Mission. Through the efforts of the committee, the Church Army Labour Homes have furnished many tramps with temporary shelter and useful employment, and provided an opportunity of recovering an honest independence. The hon. secretary of the Mission is Miss Susan E. Barnett, 2, Eldon Villas, Battledown, Cheltenham.

Youths' Institute, Nottingham.

THIS Institute celebrated its seventh anniversary on Sunday week by special services in the Albert Hall, the scene of many successful Gospel campaigns, where our dear old friend Richard Weaver, Messrs. Henry Varley, Charles Inglis, Jas. Flanagan, E. P. Telford, and others have so mightily moved the masses, and reaped harvests of precious souls.

The services were very enthusiastic, and it was an inspiring sight to see so many young men brought under the influence of the Youths' Institute, many of them giving evidence of a new heart by a changed life. The orchestral band and male voice choir, under the careful and skilful training of Mr. A. Healey, who is also secretary of the institution, contributed largely to the success of the meetings.

The past year marked a new epoch in the history of the Institute, new and commodious premises being secured in Shepperdson Street, and a network of agencies organized for the moral, physical, and spiritual well-being of the young men. In addition to the work carried on in the new buildings, the Lecture Room of the Albert Hall is used every Sunday for special Gospel services. The whole work is splendidly organized.

Dr. Cuyler has well said: "There can be no substitute for living men, in whom Jesus lives by his personal Spirit." Church machinery is good, and mission organization necessary, but it is not self-driving; and, when driven, the godly man has the promise of the Spirit, and not the machine nor the organization. In this Institute it is the devoted, Spirit-filled life of the president, Mr. W. S. BUCKOLL, that is the chief factor in this work. He has gathered around him a number of godly business men, who bear unmistakably the stamp of his own individuality.

THOS. M. WINTLE.

Death of Rev. William Fleming.

MANY will hear with sorrow of the death of Rev. Wm. Fleming, LL.B., which took place on Sunday at Christ Church vicarage, Chislehurst. From 1845 to 1854, Mr. Fleming was in the 45th Regiment, and went through the first Boer war under Sir Harry Smith, being present at the battle of Boemplats. He was awarded the Kaffir war medal. On leaving the army, he went to Cambridge, where he won a scholarship at St. Catharine's College just as his brother, Canon Fleming, was leaving Magdalene College. He took a First Class in the Law Tripos in 1857, and was at once ordained by Dr. Gilbert, Bishop of Chichester, to the curacy of All Saints', Brighton. From 1858 to 1862 he was junior chaplain to the Home and Colonial Training Institute, and in the latter year he was appointed by the Bishop of London to the vicarage of Christ Church, Crouch End, where he stayed for ten years. In 1872 he became vicar of Christ Church, Chislehurst, and in 1880 added to his parochial work the office of secretary of the London Society for Promoting Christianity among the Jews. A consistent evangelist, Mr. Fleming discharged a faithful ministry, for which many are thankful to God.

Dr. Barnardo writes to say that he will be very grateful to those readers of THE CHRISTIAN who can send him old stamps, either used or unused, of all descriptions, excepting the common English stamp in present use—that is of no value. He adds:—"Old British Colonial stamps (used or unused), early unused English stamps, also old American stamps, and current foreign stamps from any European country will be thankfully received. Needless to say, South African stamps will be greatly prized. There is no need to cut the stamps from the envelopes, as many collectors prefer them on original envelopes or papers. My object for asking for these stamps is to turn them into money to support the great family under my care. Many collectors now write and ask me for sets of stamps, which we sell to great advantage; but no doubt there are many collectors who are readers of THE CHRISTIAN, and are in sympathy with God's work in my hands, who would spare some of their stock to help my children. All gifts of this kind will be gratefully acknowledged if sent to me, with name and address of the donor, to 18-26, Stepney Causeway, London, E."

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The Churches.

**** ***The Editor will be glad to receive "post-card" notes for this page, of*** SPIRITUAL PROGRESS AND EFFORT ***in the Churches. They must be prompt, reliable, and*** NOT TRIVIALITIES; ***and be accompanied by sender's name and address.***

Church of England.

A new church at Creswell, erected by the Duke of Portland, at a cost of £4,500, was opened for public service on Thursday by the Bishop of Southwell (Dr. Riddings).

In connection with the question of inculcating the young with Protestant principles, Mr. Edmund S. Hanbury recently called attention to the useful character of Trent College, which, he said, is rapidly becoming a power for maintaining Protestant education among the upper classes.

The Bishop of Liverpool (Dr. Chavasse) has promised to preach at the Cathedral Church on the afternoon of Sunday, June 3, when he will deliver his first sermon as Bishop of the Diocese. His first public appearance in this capacity will be at St. Luke's Church at a confirmation on the preceding afternoon.

Mr. J. A. Kensit recently attended a service at Retford Parish Church, and after the "elevation of the host," cried out, "This is idolatry and blasphemy." Mr. Kensit and some of the Wycliffe preachers were subsequently charged with riotous behaviour, and sentenced to pay fines. Notice of appeal was given.

Canon Rogers, who has held the vicariate of the parish of Great Yarmouth for nearly eight years, has accepted the living of Walcot, Bath. Among the works associated with Canon Rogers's name at Yarmouth are the establishment of several new mission churches, the restoration of the organ, and the building of new vestries at St. Nicholas' Church.

Congregational.

Mr. F. Lenwood, of Oxford, has been appointed to take charge of the Queen Street Congregational Church, Wolverhampton, vacant since the death of Dr. Berry, pending the election of a permanent pastor.

Baptist.

Rev. C. James Jackman, of Thornton Heath, has accepted an invitation to the pastorate of Dean Street Church, Liskeard, Cornwall, and hopes to commence his labours on June 3.

Rev. Allon Poole, whose health, four years ago, made a sea voyage necessary, has returned from New Zealand, and enters upon the pastorate of the Old Southgate Church the first Sunday in June. He has fully recovered.

In connection with the church at New Wells, Montgomery, mission services have lately been conducted by Miss Ingram, of Troedyrhiw. Since March last Mr. Withers has been labouring in the district as pastor. The cause, which has been in a low condition, shows evident signs of revival.

At the annual meetings of the Pioneer Mission, lately held at Ramsden Road Chapel, Balham, Rev. A. G. Brown preached in the afternoon, and a public meeting was subsequently held. The report stated that, in all, sixteen new Baptist churches had been instituted, fifteen others aided, and eighteen men introduced into the ministry. Addresses were delivered by the chairman, Mr. B. J. Greenwood, and Revs. E. A. Carter (the founder and hon. director), G. T. Bailey, and other friends.

In the Century Fund campaign, Rev. W. Cuff has addressed an enthusiastic meeting in the old Baptist Chapel, Twickenham Green (Rev. S. Jones), the gathering having been preceded by a prayer meeting. £85 16s. was promised. Dr. Clifford spoke at Devonshire Square Church, Stoke Newington (Rev. G. P. McKay), and although the church had recently expended £1,400 in renovations, &c., the promises, with amounts already received, reached £250.

Dr. Maclaren and Rev. W. Cuff took part in the opening services of Earlsfield Church. Mr. Cuff referred to the fact that three years ago he preached the opening sermon in the iron building, and went on to say that one thing was now needed by the church—not money, nor social status, nor intellectual greatness, though all of them might come in the train, but what was supremely needed was the fulfilment of the words of the risen Lord, "Ye shall receive power after that the Holy Ghost has come upon you."

Methodist.

The Liverpool Synod of the Wesleyan Methodist Church has acceded to the request of Rev. Charles Garrett to recommend him to the ensuing conference at Burslem as a supernumerary, after fifty-one years of labour, of which twenty-eight have been spent in Liverpool. By a standing vote the Synod placed on record its high appreciation of Mr. Garrett's services.

The list of applications for the appointment of Primitive Methodist ministers beyond the three years' limit is now published, and is longer than in any previous year. For some time past the tendency to relax the three years' limit has been increasing in the Primitive Methodist denomination, until this year the number of such cases has reached nearly 200.

At the anniversary of the United Methodist Deaconess Institute, the secretary, Rev. T. J. Cope, stated that the thirty-five deaconesses included evangelists, district visitors and nurses, and that 106 special missions had been conducted. Pimlico Church, which had been placed in the charge of the Committee, was prospering both in attendance and membership.

At the last Wesleyan Conference a committee was appointed to ascertain whether some economy could not be effected in the working of the colleges by a policy of centralization. The committee are not prepared to recommend the giving up of any one of the four colleges, but to relieve the strain they suggest the appointment to each college of an additional classical tutor, and in the case of Didsbury, in the near future, one ministerial tutor less.

Presbyterian.

The amalgamation of the congregations of Westbourne Grove and Notting Hill is under consideration. The former occupies an unfavourable position, while in the case of the latter further extension is required, but the site, being small, does not admit of this being carried out.

Society of Friends.

A mission for the deepening of religious life, conducted by William Hobson, has been held at Swansea. The attendance throughout was good. At the ten Bible-readings much blessing was given; and in the evening meetings several young people gave their hearts to God. Swansea Friends are encouraged. The new meeting-house gives much satisfaction. A lecture on "George Fox: His Times and His Missions," was well attended.

At a meeting held in the barn at the Manor House, Northfield, near Birmingham, attended by over 100 members and associate members of the Society of Friends and about seventy Sunday-school teachers, the chairman, George Cadbury, spoke on the importance of work among the young, and Mrs. Cadbury gave an address specially to the teachers, on the best methods of teaching, and on the necessity of striving to win the scholars under their care to Christ.

Fallen Asleep.

Rev. THOMAS CHARKE, who had been since 1894 pastor of Horbury Congregational Church, Notting Hill Gate.—Rev. B. SACKETT, pastor for the last twenty years of Ebenezer Chapel, Watney Street.—Rev. J. BARTON DODD, Congregational minister, of Dunmow, Essex.—At Stavanger, PETER SUNDE, aged seventy-eight years, a lifelong Friend by conviction, although not in membership, and an attender of Friends' meetings, greatly honoured and beloved.—Aged seventy-nine, SAMUEL HARE, of Darlington. He was for a long period a minister of Society of Friends.—Mr. JOHN D. BAINBRIDGE, second son of Mr. G. B. Bainbridge, of Espley Hall, Northumberland. He had joined the Imperial Yeomanry, and was the first of his company to fall in connection with General Hunter's recent action beyond the Vaal River, in South Africa. —At Portaferry, Mrs. DUNLOP, wife of Rev. Samuel Dunlop, Methodist Minister.—At Holywood, Mrs. Devers, widow of Rev. R. Devers, Methodist Minister, aged ninety years.—At St. Paul's, Minnesota, U.S.A., Mr. THOS. WORKMAN, of Belfast, aged fifty-six years.—Dr. WM. WARBURTON, Dean of Elphin, a devout and earnest Christian minister, who lived under seven bishops, aged ninety-four years.—Rev. A. P. WARING, late Rector of Upper Cumber, co. Derry.—Mr. HEATH MILLS, the esteemed musical director of the Wesleyan West London Mission, who had laboured in connection with the organization from its inception. Mr. Mills was walking in a country road, with his son, when, consequent on an attack of heart disease, he suddenly fell, and expired.

Personalia.

Rev. SYDNEY JONES, late of the East London Tabernacle, has returned to England, after a stay of three months in Spain and Portugal.

Rev. R. J. CAMPBELL, of Brighton, who returned from South Africa on Saturday, is lying ill at Shirley Hospital, Southampton, suffering from an attack of typhoid fever.

Mr. JAS. MONTGOMERY, at present general secretary to the Aberdeen Y.M.C.A., has resigned his position in order to devote himself more entirely to Evangelistic work.

Rev. HOWARD M. WEBB-PEPLOE, curate of St. Paul's, Onslow Square, has been accepted for service as Army Chaplain, and will proceed to South Africa almost immediately.

Rev. J. D. KILBURN expects to be in Finland during June and July, and requests that during that time all letters, &c., sent to him, be sent to Sordavala, Finland, instead of St. Petersburg.

After fifty years' devoted service, Rev. F. W. BOURNE, one of the representative men of the Bible Christian Connexion, will ask to be superannuated at the ensuing Conference. His place as editor will require to be filled.

Rev. WALTER BRADBURY, missioner, is holding Bible readings and giving addresses in Montreux and Vevey, Switzerland. On a recent Sunday the chaplain was ill, and Mr. Bradbury officiated in the English Church. There were 120 communicants.

We regret to hear that, as a result of a bicycle accident, Rev. E. A. STUART has broken his arm. The occurrence prevented Mr. Stuart from speaking at the recent Presbyterian Missionary meeting at Queen's Hall, and Rev. F. S. Webster kindly took the place of his brother minister, at short notice.

Rev. C. S. MASON, one of the best known ministers on the Pacific coast, who is a delegate to the forthcoming C.E. Convention in London, will be free to accept engagements for evangelistic work during his stay in this country. He may be addressed care of Messrs. Cook and Son, Ludgate Circus, E.C.

Rev. ARTHUR WOOD, who at present has charge of the New North Road Mission, London, N., has accepted the invitation of the committee of Liverpool Mission to become Mr. Garrett's successor, and there is little doubt that the Wesleyan Conference, when it meets this summer, will officially confirm the invitation.

Mr. G. W. POPE, of the North Africa Mission, writes from Algiers respecting the missionary needs of the country, especially in the large province of Oran, which comprises a third of Algeria, and which he describes as without a missionary. Mr. Pope desires to rent a hall as a centre for evangelistic work. He may be addressed 17, Rue Daguerre, Algiers.

Notes from New York.

REV. C. M. SHELDON, of Topeka, Kansas, has received 5,000dols. as his profits for the week during which he edited *The Capital*. The Indian famine sufferers received 1,000dols. of this sum, and the remainder was distributed among local and other religious and educational operations.

The British steamship *Quito* left this afternoon for Bombay, with 200,000 bushels of grain, purchased with funds collected by the *Christian Herald*, the proprietor, Dr. Louis Klopsch, having already proceeded to India to superintend the distribution of this food. The vessel was chartered by the United States Government. The services this afternoon included addresses by Rear-Admiral Erben, Dr. Theodore Cuyler, Rev. A. C. Dixon, Rev. Richard Winsor, of India, and Rev. S. T. Willis, of this city.

A Committee of One Hundred, recently formed to assist in relieving the famine sufferers in India, has held a meeting at the Chamber of Commerce, at which Mr. William E. Dodge was elected permanent chairman, and Bishop Potter gave an interesting address. An Executive Committee of fourteen members was appointed, with Dr. Chamberlain as chairman. Mr. Dodge said that he had two subscriptions of 1,000dols. each to the fund to turn in.

ROGER MARTIN.

New York, May 11.

The Three Papal Roses.

THIS is the time of roses, at least in Southern Europe, and it has roused the fantasy of the Papal Church to moralize on the subject. The Pope thinks of his golden rose, and his officials think of Papal ones. The following is the posy which Monsignor de Ségur offers to the world for acceptance, as reported in the *Labaro*:—

"I offer you a bouquet composed of three beautiful roses. My first rose is love of the Pope, the Vicar of Jesus Christ. My second rose is love of the Holy Virgin; a beautiful rose my second one is, like a true child of God. My third rose, all beautiful and vermilion, is love of the Holy Mass. The perfume of the first rose is faith, the humble submission of faith. It is pure and immaculate, because the Catholic, Apostolic, and Roman faith, of which the Pope is the sovereign depository, is immaculate. Let us plant very deep in our hearts and in our spirit this magnificent flower, that a profound love for the Vicar of Jesus Christ may be the first characteristic of our life and of our Christian piety. This I am able to affirm without fear—devotion to the Pope is a sign of predestination."

The editor of the *Labaro*, Rev. Ugo Janni, of San Remo, one of Count Campello's pastors, makes this short pithy comment on this rhapsody:—"Very good! Thus the Pope has the first place, the Madonna the second, and Jesus Christ, as supposed to be manufactured in the Mass, the third."

A. R.

Venice, May 19.

Faith can support when nature shrinks; faith can call God Father, even when He frowns; and make some discovery of a sun through the darkest cloud.—*Arrowsmith.*

The Water of Life is divine in its origin, free in its communication, satisfying in its effects, constant in its supplies, active in its operations, and glorious in its results.—*Kidd.*

MAY MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri. 25	3.0 p.m.	Miss Mason's Houses of Rest	*m* 10, Finchley Road, N.W.	Mr. W. H. Seagram.
Sat. 26	3.0 p.m.	Church Miss. Society (Young People)	*m* Queen's Hall	Archdeacon Eyre.
Mon. 28	6.30 p.m.	Friends' Foreign Mission Association	*m* Devonshire House, E.C.	
Tues. 29	3.0 p.m.	China Inland Mission	*m* Exeter Hall	Sir George Williams.
"	6.0 p.m.	Field Lane Refuges	*m* St. Martin's Town Hall	Earl of Aberdeen.
"	7.0 p.m.	China Inland Mission	*m* Exeter Hall	Mr. J. Colville, M.P.
Wed. 30	6.30 p.m.	Friends' Temperance Union	*m* 12, Bishopsgate Street Without	Mr. John Hilton.
"	7.30 p.m.	"Help for Brazil" Mission	*m* Exeter Hall (Council Chamber)	Dr. J. L. Maxwell.
"	8.0 p.m.	London Anti-Vivisection Society	*m* St. Martin's Town Hall	Sir Arthur Arnold.
Thurs. 31	7.30 p.m.	Homes for Aged Christian Blind	*m* New Court Chapel, N.	Rev. G. C. Morgan.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE would ask the many kind friends who send their gifts to us, to state explicitly and fully the titles of the institutions to which they wish their donations to be applied. We also beg to remind them that our list is made up for the printers about midday on Monday, so that gifts received later will appear in the succeeding week's number of The Christian.

Speaking at Liverpool a few days ago, Mr. Long, M.P., assured the Licensed Victuallers' Defence League Conference that the Royal Commission on Licensing had "killed Local Veto and established the principle of compensation for licences," and he is credited with having added:

> Was it likely that, as licensed victuallers yielded £35,000,000 annually to the national revenue, the Government would be foolish enough to kill the goose that laid the golden eggs?

Mr. Long, of course, found it convenient to ignore the force behind the Government, the power of educated public opinion, which is rapidly being made up as to the costliness to the nation of the revenue from the drink traffic, with its dread accompaniments of poverty and crime; and as to the injustice of requiring the sober citizen to compensate the manufacturer of the drunkard, the pauper, and the criminal.

Dr. Parker made the interesting announcement last Thursday that upon that day he completed twenty-six years of the Thursday noon-day service at the City Temple. This is a very remarkable record—indeed, it is entirely unique. Of late years, the Doctor has been most emphatically evangelical and evangelistic in his preaching, and his audiences have never been larger. Men always predominate in his congregations, and it is impossible for them to listen to such remarkable preaching without great good being effected. Dr. Parker is now seventy years of age, but his vigour seems in no way abated.

An important debate occurred in Parliament on Monday evening, raised by Mr. Samuel Smith, M.P., upon the abuse of the voluntary schools and training colleges of this country, and the extent to which these institutions are used for stamping out the faith of the Reformation, and as a means of Romanistic propaganda. It was stated as undeniable that thousands of Nonconformist children are forced to attend teaching which violates the principles held dear by their parents. The time was not an opportune one to bring the matter before the House, and the most was made of this by Mr. Smith's opponents; nevertheless, some strong and influential speakers supported him. The evil is one which, if ignored or flippantly treated by the authorities, will, ere long, arouse an irresistible storm of popular indignation.

A noteworthy action was taken at the annual meeting last week of the Church Reform League. It adopted a draft bill affirming the power of the two Convocations of Canterbury and York to reform their constitution, and to prepare schemes for the formation of Houses of Laymen in connection with them, not merely, as at present, for purposes of consultation only, but with full joint executive powers. The Bishop of London has now become a convert to the proposed reform, and a number of the bishops, including those of Salisbury and Rochester, who may be regarded as representing a somewhat advanced section, have thrown themselves into the movement. If successful, it will give to the lay element in the Establishment a fair and proper share in the government and administration of the Church.

Those who regard with growing dislike and suspicion the actions and attitude of the extreme High Church party (and who that has the interests of true religion at heart, does not entertain that feeling as to the sacerdotal movement?) may find, in the satisfactory results which have followed the adoption of a similar joint clerical and lay constitution of the Irish Church Synod, a ground for assurance that such a reformed Convocation as that which it is now intended to ask Parliament to sanction, would find the lay representation of incalculable value in its deliberations.

Evangelical Churchmen are waiting to see the attitude of the bishops towards those clergymen who propose once more this year to observe the illegal festival of Corpus Christi. This feast, as is well known, is a purely Roman Catholic celebration, but for years past it has been the chosen day of the Ritualists for emphasizing the doctrine of the Real Presence. At St. Alban's, Holborn, the "Confraternity of the Blessed Sacrament" has met for a number of years on Corpus Christi day, and the performance has resembled in nearly every particular what one may see in a Roman church. Will their lordships be firm and forbid this illegality? It is in their power so to do; is it not also their duty?

When the bishops recently forbade incense and the carrying about of lights as part of Divine Service, we were informed that the clergy of St. Alban's, Holborn, had "submitted" to the order. The "submission" has apparently been short-lived, for a correspondent who visited the church last Thursday (Ascension Day) found that the old ritual had returned. Incense was freely used, "Gospel" lights were carried about, and part of the Communion service was omitted. Is the Bishop of London secretly approving this sort of thing? He must know that it still exists.

Day by day the leading laymen in the Roman body are rushing into print, and, in regard to most of them, the Pope must be earnestly wishing to be saved from his friends. The latest of these, Mr. W. H. Mallock, the novelist, in dealing with "Doctrine and Doctrinal Disruption," has produced a volume which, a critical contemporary suggests, must have been written and in the press before the excommunication of Dr. Mivart, as the writer seemingly holds similar opinions to those which proved so offensive to Cardinal Vaughan. Mr. Mallock, in contradistinction to the Jesuit Father Clarke's dictum (that if the Pope proclaims a new doctrine, it is one which Christ entrusted to his disciples during the forty days, but which has not before been made known outside the Apostles and their descendants, the Popes), asserts that "it is the world of ordinary believers that has imposed its beliefs on the priests." In other words, the laymen invent the dogma and enforce it upon the priests, who, in their turn, impose it upon an infallible Pope! Verily, if the blind lead the blind, shall not both fall into the ditch?

Another promising candidate for excommunication, Mr. Richard Bagot, recently received a gentle warning from the Vatican upon the publication of some of his articles in *Il Popolo Romano*. In the current number of the *National Review*, Mr. Bagot, however, refers to "the extent to which the art of equivocation is practised at Rome," and alludes to the "cynical falsity" of the Vatican, and the time

> when in a happy hour this country finally emancipated herself from the political dominion of the Papacy, and successfully triumphed over the insidious attempts on the part of the latter to crush her at the hands of foreign foes.

Not content with this, Mr. Bagot again asserts that Romanism is not only making no progress in Great Britain and her colonies, but has during the last few years been losing ground. We may reasonably ask how the writer of such words can remain in the Roman Communion, when in face of the Romish movement for the "conversion of England," he can suggest that

> Those who have the welfare of the British Empire at heart may well pray, when they look beyond the English Channel at the plight to which those countries are reduced, the internal politics and intellectual social life of which have been poisoned by the miasma of clericalism, that England may never again submit to its yoke.

Some thoughtful words spoken by Canon Scott Holland, in a recent sermon at St. Paul's Cathedral, define clearly the frame of mind in which the progress of events during the unhappy war should find and leave us—that of thankfulness to God, and a full acceptance of the huge responsibility of our position as a nation.

> Victory releases us from the cruelty of panic, and it sets us free to be generous, kindly, warm-hearted, and forgiving. . . . It prepares us for a better day. We are now strong with the dreadful responsibility of strength. . . . We are Englishmen, and we begin to yearn for the peace and liberty which are the true English heritage. In our thankfulness to God, we should pledge ourselves to remember that we are fighting those who are yet to be brethren in a common life, free men in a free commonwealth, with equal rights and honour. In that memory bitterness and anger and evil speaking would die away, and we should pray together that never again should Dutch and English need the agony of another Mafeking.

Still, we have to distinguish between the ambitious and intriguing Governments and the people who have been the victims of their machinations.

The English people are slow to move, but when they do move they are in danger of moving too quickly. The pent-up feelings of many months have found almost riotous expression over the relief of Mafeking. No patriot could help being jubilant at the release of General Baden-Powell and his brave men. But the nation must mind and not lose its

head over the affair. A proposal is on foot to erect a "Hall of Heroes" by way of commemorating the present war. It is suggested that an immense monument of remembrance to the soldiers who have fallen should be built by the public. A number of leading men have endorsed the idea. But one leading man wisely replied :

I heartily approve the scheme, providing the names, not only of soldiers, but of philanthropists, firemen, lifeboatmen, nurses, and all who devote their lives to the service of their fellow-men are recorded.

Quite so ! A nation's heroes are not always found on the battlefield. A scheme of this kind needs considering when the people's heads are cool, else it is likely to be a very one-sided affair.

The rapid development of militarism in Great Britain under the pressure and influence of recent events may well cause anxiety to those who day by day pray for peace, and who believe that the existence of large armaments tends to bring about great wars. A special value, therefore, attaches to reliable and careful studies of the effect of militarism upon national life, and it is noteworthy that a capable writer in a monthly contemporary goes strongly against the idea of the advantage of service in the army as a moral force. With much reason the writer asks :—

Why should we suppose that a life on the one hand of monotonous and mindless drill, with intervals of apathy, and on the other hand of desperate effort to destroy human life in some visionary and uncomprehended quarrel, can make any man better than he would have become under the normal human discipline of toil and trouble ?

A Socialist writer—who, unlike many of his colleagues, deals calmly and thoughtfully with pressing questions affecting the welfare of the working classes—has found only too much ground for a forcible attack upon the "cruel cheapness" which is one of the most potent causes of much of the poverty around us. He urges, and the thought deserves the careful consideration of every Christian man and woman, that an article is cheap or dear, not according to the price paid for it by the purchaser, but according to its cost.

Looked at in this light, the matches which can be obtained at 2½d. per 800 are not cheap, but dear, because to that price must be added the cost of the boys driven to crime by neglect, the girls driven to the streets, the children dying from preventible diseases in the slums, and a host of other things, to say nothing of the cost of a fraction of the Cabinet Ministers' time spent in arguing that "you cannot interfere with the freedom of contract," or "tamper with the economic balance between producer and consumer."

Mr. W. J. Corbet, M.P., has just published a pamphlet, entitled "Lunacy—the Rising Tide," in which he utters some plain and unpleasant truths. An experience of thirty years in connection with the Irish Lunacy Department gives weight to his words. He shows that there has been a real increase in the number of the insane since the year 1872, the increase being at the rate of one per thousand. Mr. Corbet considers that the chief cause of continued and augmented madness is heredity. Seventy-five per cent. of the cases can be accounted for in this way. Their ancestral stock is corrupt, and the progeny is made to suffer for it. These facts call for serious consideration. Far too many people become parents who have no right to deliberately increase the number of the afflicted. Upon the matter of parentage there is grave and crying need for some radical and distinctly Christian words to be spoken. How few who marry regard themselves as agents for perpetuating "a godly seed" !

We have often urged the wisdom of treating offenders with less severity, and it is pleasant to find the Recorder, at the opening of the Central Criminal Court a few days ago, not only calling attention to a steady diminution in crime, and to the less serious nature of the offences with which prisoners were charged, but also attributing the striking improvement to the fact that justice now is more frequently tempered with mercy. Seeing that the Central Criminal Court has jurisdiction over 6,000,000 people, and at times over part of the population of the home counties also, this pronouncement may be taken as decisive ; and it is encouraging to all those who have for long protested against sentences which literally closed the door of hope against the erring.

Many persons have found in the Agnosticism of such men as Mr. Herbert Spencer an immense obstacle to their own belief, while others have been puzzled to account for the fact of so shrewd a man assuming towards religion the attitude he has. A flood of light has just been shed upon this matter by Mr. Hector MacPherson, who writes an appreciation of Mr. Spencer—the man and his work. Mr. MacPherson says :—

In conversation I once asked Mr. Spencer if, like George Eliot, he had first accepted the orthodox creed, then doubted, and finally rejected it. His reply was that to him it never appealed. It was not a case of acceptance and rejection : *his mind lay outside of it from the first.*

The whole secret is exposed in that last sentence. We know now the exact value of Mr. Spencer's criticism of religion. It is the criticism of a man who admits that his mind never entered into the subject he deals with. It is a pity this information was not given to the world earlier.

A similar admission was made by the late Mr. Charles Darwin. In the latter part of his biography will be found certain letters which passed between him and the president of a celebrated American University. Mr. Darwin, in response to the president's request, declared that his own study of religion had not been sufficiently serious to warrant him in giving an opinion upon it. Yet, in a later letter, after he had been pressed to state his whereabouts, he wrote : "I suppose I must be classed as an Agnostic." A man of less eminence would have been promptly and sharply pulled up, had he ventured upon such an amazing piece of contradiction.

It is well that these facts should be widely circulated, so that the world may know that these eminent scientists did not reject religion because they had, through study, discovered its falseness. On the contrary, according to their own confession, their minds lay outside of it ; and yet they thought it a wise and honourable thing to pronounce upon it !

God is sometimes hidden from his people—He is never absent from them. It is important to mark the difference between the terms ; yet in the hours of grief and overwhelming sorrow we are apt to mistake the one for the other. Clouds pass over the face of the soul as they pass along the face of the sky ; but the sun, although hidden, is ever shining. The office fulfilled by clouds in the physical world is a merciful one—nor the earth nor men could bear uninterrupted sunshine. One day we shall see that the temporary hidings of God's face behind the clouds were not capricious, but most kind and needful for our life. But whether realized or not, He is always with us : clouds only conceal ; they do not banish Him.

*A Cruel Wrong to Childhood.**

TESTIMONY OF BARMEN AND PUBLICANS.

"'THAT'S THE WAY DRUNKARDS ARE MADE,' said a publican to me the other day, as a child of eight or nine tottered out of a bar with a pint jug full, that his mother had sent him to fetch. I had dropped in," writes a *Westminster Gazette* representative, "to find out his opinion about serving children with liquor, and he quite agreed that it was a sin and a shame. 'But what are we to do ?' he added ; 'we can't afford to lose our custom. You see, the parents would only send the children to the house round the corner.'"

LOTS OF SUCH CUSTOMERS. "Now, you watch those children. They'll drink half that beer before they get home, and their mother will scold me for not giving a good pint, and I've given nearly a quart," said the bar-tender the other day, referring to two little girls of six and eight, thinly clad, who came for a pint of beer. The reporter did watch the little ones. They had scarcely got outside the door when the one that carried the tin can lifted it to her lips and took a draught. Then her companion enjoyed a few swallows. A little further on they entered a tenement house half-way, and both again took a sip. "I have lots of such customers," said the bar-tender, when the reporter returned to the saloon. "Half the children who come here drink. Few carry a full pint home. Sometimes two or three come in together, and if you'll watch them you'll hear one begging the one who carries the can for a sip. We must sell it, however, when their parents send for it. We are bound to do so. Business is business. We don't keep a temperance shop."—*New York Herald.*

A PUBLICAN'S VIEW.—Seldom have better arguments been advanced against selling drink to children, than those of "Licensee," in a letter to the *Manchester Guardian.* "Having been connected with the sale of drink for many years, it has long been clear to me," he says, "that children should not be sent for intoxicating drink. My experience is that a child of any age is likely to taste a little on the way. Much of the drink carried by children is consumed by drunken mothers and their cronies, and children are frequently kept from school to trot for gin, rum, and ale."

UNFIT PLACES FOR CHILDREN.—"Licensee" further says : "I have a good deal of sympathy with some of my brothers in the trade who pay two rents, although the money can ill be spared, rather than bring their children up at the shop ; and I am not altogether averse to that large number of working-men who fetch the drink themselves, rather than send their children for it. Average men and women are capable of bad words and coarse talk, and it is next to impossible to keep them within the bounds of polite language while they are drinking. As long as children can buy intoxicants freely for anybody and everybody, so long will some of the worst features of our present licensing system continue."

Such testimony, and from such a source, should surely dispel all the doubts of those who have hesitated to support the Children's Bill.

* From "Facts and Opinions on the Sale of Drink to Children." (1d. *Band of Hope Union, 66 Old Bailey, E.C.*)

Our National Responsibility.

DURING the past six or seven months we have shown ourselves to be a nation capable of doing great things.

We have transported 200,000 men 7,000 miles within seven months, for our national honour, pouring out blood and treasure like water. What may we not do for those sixty to eighty millions of our fellow-subjects in India, many of whom are our fellow-Christians, beleaguered as they now are by famine, pestilence and plague? It is not only our duty, but our interest to haste to the rescue. Bubonic plague and cholera are following hard upon the heels of famine. Are not these dread judgments—the SWORD, FAMINE, and PESTILENCE—upon us because of our national sins? To mention but two—(1) Our licensed drink traffic—that Moloch, to which annually thousands of our little children are made to pass through the fires of destitution and death—to say nothing of the mothers, ill-used, beaten, and done to death through this accursed national idol. And as if the desolation wrought at home were not enough, our fire-water is introduced to native races in Africa and elsewhere, by which they are turned into demons; dying in their drunkenness, ruined, body and soul, by our British-made, British-licensed spirits, and all for revenue!

(2) Our Government-grown and Government-manufactured opium is *forced* upon the Chinese, and now systematically imported, by which millions have been, and are being, ensnared to their temporal and eternal undoing, all for the sake of revenue! These national crimes are surely enough to call down upon us the just judgment of God.

Famine, pestilence and war are indescribably terrible, and would be appallingly more so, were we *personally* involved in them; but how infinitely greater would be our national degradation and ruin were our long-suffering God to utter the awful sentence:

"BRITAIN IS JOINED TO HER IDOLS—
let her alone." Happily, in these judgments there is room for hope; were God despairing of us He would cast us off as good for nothing, and leave us in our sins. But no! He is taking trouble with us. It is for us to see his hand of love and mercy in these chastisements, to kiss the rod, and Him who has appointed it, recognising that this is the day of our merciful visitation.

We do well to provide material comforts and spiritual consolation for the wounded and dying on the field of battle, food for the famine-stricken, and to do what in us lies against the recurrence of such calamities. But if we would enjoy the continued favour and blessing of God, if we would esteem it our highest privilege to be used by Him to carry the Gospel to the ends of the earth, it behoves us now to humble ourselves under his mighty hand, to repent of our national sins, and to turn away from them that He might turn away his judgments from us.

For the past 300 years God has treated us as if we were his peculiar people, blessing us with an open Bible, and numberless other distinguishing favours; placing us at the head of the nations, fitting us to be his servants to the feeble and down-trodden peoples of the earth. If, therefore, we can transport 200,000 men with the munitions of war to South Africa in a few months, ungrudgingly, at an enormous cost, largely for the honour of the country, what might we not do for the glory of God and our Lord Jesus Christ in the spread of that Kingdom, which is righteousness, and peace, and joy in the Holy Ghost, were we inspired with like zeal, our hearts right with Him, and all that He has entrusted us with at his disposal?

The Indian Famine.

NOTES FROM WORKERS.

Mr. ROBERT MCCANN sends us the following from Mr. G. W. BLAIR, of Godhra, Panch Mals:—

"Every morning a crowd of 500 or 600 people gathers before my door. Some of them have that hungry, woe-begone expression which we see now wherever we go. We have a little open space inside our house where we can seat about 250 people packed like herrings in a barrel. When we open the gate the crowd rushes in. The majority are clad in rags, with bodies filthy and dirty. Amongst them we have Bheels, Kollis, and other Jungle people. Some are blind, some lame, some with foul ulcers. Every morning we gather such a crowd in two small relays into the seats, and when we get them quieted we preach to them and tell them of God's great love in Christ Jesus. In this way the Gospel has been sounded in the ears of hundreds who seem to listen to it with eagerness. Already the Name of our Master and the story of his life, death, &c., are known by hundreds who would otherwise never have heard. We distribute to each person a tin of roasted Indian corn. To-day we received an orphan called Sonee. She is a dear little girl of about eighteen months. Her father and mother died recently, and her aunt brought her to us as she said the child would only die if we did not take her in. We took her, of course."

A TERRIBLE PICTURE.

Writing from Poona under date May 10, Rev. DENNIS OSBORNE says "The consignment of famine foods will prove of great value. Meanwhile, the terrible calamity advances with deadly strides. The weather is at its hottest now; the sky is a great, glowing, dazzling vault, the earth a charred and scorching desert. Streams and water-stores, supposed to be perennial, have dried up. The destruction of cattle has been beyond all precedent. The number of persons on Government relief has exceeded 5,500,000, and is increasing. The Raipur District, in the Central Provinces, reports 500,000 on relief out of a population of 1,500,000. Men of substance, who never handled a spade before nor carried a hod-basket, are now working as coolies on relief.

"I wish I could picture to your readers the gaunt forms, the drawn faces, the feeble voices, the appealing eyes, and the starving multitudes who stagger hither and thither ready to die! The terrors of cholera are now being added to those of famine. At Godhra, in Gujarat, in one day 150 corpses were removed from the relief works. Other parts of the famine districts are also affected, and the hurried flight of the survivors from the scenes of such fearful mortality is likely to spread the disease far and wide.

"Our missionaries are working heroically. Gladly relinquishing their much needed and hardly-earned rest in the hot weather, eschewing all thought of personal danger, embracing the sorest discomfort, they are battling with death. Let it be remembered that the rains alone will not relieve the need. What can the rains alone do for a debilitated people, just saved from starvation, without farming implements, cattle, or seed to sow? What India wants now is money to relieve and save the sufferers, to clothe their nakedness, to supply them with coverings (for the nights are raw and chill, and exposure makes them liable to dysentery and and other sicknesses), and to furnish them, when the rains come, with cattle, and implements, and seed."

The following account of affairs at Medak, Nizam's Dominion, is by Rev. C. W. POSNETT, of the Wesleyan Mission in that town:—"Our famine camp has now no water, no food, no grass; we are blinded by the hot sandstorms, and scorched by the blazing sun, while smallpox is raging around and amongst us. Everywhere you turn you are met by this loathsome scourge, and even among the wealthy the usual wedding or harvest song has given place to the cry of famishing children and to the dirge of the dead. A messenger has just come from Burgapully seeking help for one of our oldest members and his little children, who are in the last stages of starvation—

TOO FEEBLE TO RISE

or speak. In another hamlet, whilst stealing some tamarinds, a starving father fell from the tree and died. To recoup the theft the owner has seized the widow and children, and will hold them till the debt and the exorbitant interest be paid. Around Waltour we found the children eating the flowers of the jungle arack plant, and thus producing a semi-intoxicated stupor. The lady doctors wrote from their medical touring camp:—'We have just seen a band of little out-caste children tottering from door to door with their small earthen pots—they had scarcely a vestige of clothing, and the skin just hung from their skeleton forms. Wailing and beating themselves, they begged for food. One woman, standing on tiptoe, and dreading the polluting touch of these out-caste little ones, poured to them the water in which she had washed her rice, and in gratitude for such miserable stuff the little crowd fell at her feet in the dust. We are building a home for the forty destitute children whom we have rescued.' Even when the rains come, where will the Christian out-caste find seed to sow, or cattle to plough, or food for himself and his children till the Christmas harvest is cut?"

SUPPLIES FOR THE FAMINE.

Last week, as already announced, we sent out another consignment of foods, freight free (through the kindness of the P. and O. Company), per s.s. *Parramatta*, as follows:—Thirty cases of biscuits (Messrs. Carr and Co., Carlisle); 118 cases ditto (second donation from the same firm, half of which was contributed by their employés); twelve cases of biscuits (Miss Carr); thirty cases of Quaker oats; nine cases of malted milk (Messrs. Horlick and Co.); one case of Nestlé's food and one case of milk (contributed by three ladies in Geneva); two cases of Allen and Hanbury's milk, and a quantity of food paid for by a gentleman in Gibraltar.

The contribution of one ton of Amylaceous food from Messrs. Crawford and Son, of Belfast, was not ready for shipment last week, but will, we expect, go per s.s. *Arabia* on the 7th prox., together with any other goods that may come in.

As an instance of the value of milk in India at this time, a correspondent writes that an official in charge of the relief operations in one district told him that no less than twelve children were born in one night; no milk was obtainable in the villages, and, there being no maternal nourishment, they all died.

ILLUSTRATED FAMINE LEAFLETS.

We have gone to press with a second large edition of this leaflet. It is being extensively used in all parts of the country at meetings held in the interests of the Famine Relief Funds, and is also well adapted for private distribution.

These leaflets can be obtained from our publishers at the following rates, post free: 100, 2s.; 500, 8s. 6d.; 1,000, 15s. They will be found very useful for distribution, either privately or at meetings, and cannot fail to arouse the sympathy of all into whose hands they may come.

In response to the recent offer of our correspondent, "M.," to contribute £2 towards the expense of erecting a small orphanage, if nine others would give similarly, we have received that number of donations for the purpose, and shall be glad if our correspondent will remit, according to her kind promise.

The Union Hall Mission.—A steady continuous evangelistic work is maintained at the Queen's Park Hall and Union Hall in connection with this mission. The earnest sympathetic preaching of the Gospel has reached the conscience and touched the heart of many an indifferent listener, and while conversions are not severely tabulated, decisions for Christ have been witnessed, the penitent carefully watched and tended, and the truth of their profession confirmed. The continuance of the work calls for prayer and patience, as there is a possibility of its progress being hampered by reason of the insufficiency of its resources. The address of the hon. treasurer is Mr. William Holmes, 156, Alexandra Road, N.W.

(751)

The Twenty-first Bouquet.

OH, Auntie, what a clearance! What will Ferguson say?" And Marion Lester, standing in the doorway of the conservatory at Easlaw Manor glanced from the rifled plants to the basket full of bloom, which her aunt was carrying away in triumph.

Mrs. Laurie smiled at her niece with a very untroubled face. "He won't like it, dear; but Ferguson and I understand each other. He has found out that I must have my own way where the hospital is concerned. That is the Master's work, you see, and in it I allow no interference, not even from my gardener! I must confess to a little extravagance to-day," she added, "but the matron pleaded for twenty bouquets, come and help me to arrange them, darling." And the two were soon busily employed in grouping and tying up the sweet-faced flowers that were going forth with their eloquent message of a Father's love to weary sufferers.

Marion Lester had recently come on a visit to her aunt, and her keen girlish observation had already found ample scope in contrasting the home she had left with the one in which she was now a guest. Her mother and Mrs. Laurie were sisters, and there might have been consequent similiarity of tastes and pursuits; but, years before, they had taken different paths in life; or rather, Mrs. Lester had simply continued to "turn to her own way," whilst Mrs. Laurie whilst yet a young girl had heard the Saviour's voice, and with her whole heart had chosen Him as her Guide; and so her course had been ever upward.

The married life of each had been one of material prosperity, Mrs. Lester's, however, seeming the richer in sources of enjoyment, for she had bright, clever children, and her kind husband still lived; whilst Mrs. Laurie was left a widow in a beautiful but childless home. And yet people wondered, and Marion most of all, at the sunny peace and keen enjoyment of life on the part of the bereaved woman, as compared with the unrestful and careworn countenance of her apparently more favoured sister. It was the

OLD PARABLE IN A MODERN SETTING.

"He that drinketh of this water shall thirst again," &c., and Marion Lester was laying the object lesson to heart.

"Twenty-one bouquets," she announced at length, "that is one too many. I will put this one in a glass on your toilet-table, Auntie," and she selected a lovely Gloire de Dijon nestling amidst sprays of maidenhair. "No, let them all go," Mrs. Laurie said, adding with a smile, "there will be a needier niche than my dressing-table to receive No. 21."

A needier niche indeed! Just a hovel without the very commonest comforts of life, or even of its necessaries; and on a wretched shake-down in one corner lay a man who had, it seemed, come to the end of life, and found it an utter failure.

It was his own fault, but none the less sad for that. Ralph Winston was only reaping what he had recklessly sown, and the harvest was a bitter one. He had practically, though not in the eye of the law, killed a good wife by his cruel neglect; his children had left their comfortless home, and gone out into the world; and now, his own days shortened by intemperance, he was slowly dying, being only kept from the workhouse by a small allowance from one of his sons and the kindness of a neighbour through whom it was administered.

Nothing could seem much more cheerless and hopeless than poor Ralph's lot; and yet in the background there were the prayers, offered long ago, of a mother and a wife, both now in heaven; and along the track of that poor lost sheep the footsteps of the patient, pitiful, unwearying "Good Shepherd." And in that soul so stained by sin there had been of late strange stirrings and questionings, very troublesome to his own conscience. He would gladly have driven them away by intoxicants; but that was impossible, for he was now too weak to go out, and his neighbour was steady in her refusal to bring him any.

(752)

On the same day that we have seen Mrs. Laurie and her niece arranging their flowers for the hospital, poor old Ralph Winston, lying so helpless and hopeless in his dreary room, thought of himself as a child at his mother's knee, and of the lessons he learned there, only to spurn and forget them in later life; then of his wife, of her brave, patient, forgiving spirit through all his ill-usage, and of her dying words of holy triumph.

Then he thought of the God he had so long defied; began to wonder if there really were no God, as, in his foolish heart he had so often said; and finally, with a sardonic smile at the absurdity of the idea, he determined to seek a sign. "I feel a bit drowsy, so I'll just settle down for a sleep if this pain will let me; and then, if when I waken there should be a flower on that table, I'll believe that poor Mary was right, and that there is a God that cares."

But I am afraid that the challenge ended with an oath as he sank into a troubled slumber.

Was he still dreaming? He rubbed his eyes to assure himself to the contrary, and gazed with a very wide-open stare at his grimy sheet; for on it, close to his hands, there lay a Gloire de Dijon rose, with its veil of maidenhair! And then everything became confused, for he could only see the flower through the mist of tears; and with the tears—the first that he had shed for years—there came to the old man's heart the solemn conviction that God was in the place, and there was a low, penitent cry—"God be merciful to me a sinner."

How did it all happen? Very simply, for I am telling a perfectly true story, as it was told to me by friends who knew the circumstances. Ralph Winston's dwelling was near the hospital in S——, and the good matron had often had kindly-troubled thoughts about the old sinner who lived there. She had heard of his illness, and had wondered, with considerable shrinking of feeling, whether it was her duty to visit him; and that day, when Mrs. Laurie's hamper arrived, and the twenty-first bouquet was counted out, she was irresistibly drawn to take it to him, and, finding him asleep, she noiselessly withdrew, leaving it on his bed.

"A wonderful fashion of teaching He hath!"

Percy Park, Tynemouth. M. C. F.

A Word to Workers.

"Of His Fulness" (John i. 16).

We must receive, ere we can give,
Or poor our work will be;
Of unction void, to husks allied—
A formal ministry.

We MUST receive, ere we can give!
By nature nought have we;
Our one supply but from on high—
Our power for ministry.

We must RECEIVE, ere we can give,
Or fruit we ne'er shall see;
But oh, how blest of strength possessed—
A Christ-owned ministry.

We must receive, ere we can give!
Then be our earnest plea:—
O Lord, invest our souls with zest—
Our—else void—ministry.

ALBERT MIDLANE.

The Church Army "Blue Book."—The eighteenth annual report of the Church Army will repay careful perusal. It forms a comprehensive record of the society's many-sided work during the year. In common with all similar organizations, its philanthropic operations have been influenced to a great extent by the present war in South Africa, and a number of evangelists are assisting the military chaplains among the troops and in the hospitals, the entire expense being borne by the funds of the society, estimated to cost not less than £2,000. During the year 116 trained workers were added to the staff, making a total of upwards of 1,200 parochial evangelists, missioners, &c., trained by the society. An idea of the social side of the Army may be gathered from the fact that during the year upwards of 24,000 cases have been investigated and dealt with. Copies of the report may be obtained from the Church Army Headquarters, 130, Edgware Road, London, W.

The Work of the Spirit.

(Eph. v. 18.)

THOU blessed Paraclete, we would obey
The exhortation to be filled with Thee,
For we are ever conscious, day by day,
That Thou art our one great necessity.

True worship, fellowship, and service, each,
Can only be as Thou art pleased to bless,
Come, then, in all thy fulness, we beseech,
As our deep need of Thee we now confess.

We thank Thee for the power which first did speak,
To these dead hearts of ours, and worked within
A sense of our lost state, and made us seek
The Christ who died a sacrifice for sin.

We bless Thee for the help Thou dost afford,
For guidance in the daily path we tread,
For clearer knowledge of our glorious Lord,
In resurrection power, our living Head.

For all the growth in grace that we have made,
For power to overcome our inbred sin,
For any likeness to our Lord displayed,
For strength and help the victory to win.

We sorrow for the times we've grieved thy love,
Resisted thine appeals when Thou hast sought
To draw us nearer to our Lord above
By sweet entreaties, each with mercy fraught.

We mourn that we such listlessness have shown,
To search the Sacred Word which Thou didst write,
And make its blessed promises our own,
And let its precepts guide our lives aright.

Our weakness and our failure we avow,
Our impotence to touch the hearts of men;
In humbleness of spirit now we bow,
Oh! grant the power which lies beyond our ken.

We need thy help to teach us how to pray,
Thine inward intercession, else we fail;
Be Thou our blest instructor, so we may
Learn how to plead for others, and prevail.

Oh! come in all thy plenitude of power,
Exalt the Christ in these cold hearts of ours,
Create an ardent love that, hour by hour,
Shall guide, control, and govern all our powers:—

That heart, and mind, and will, in one accord,
Shall be subservient to thy gracious sway,
So shall we glorify our dearest Lord,
And all thy wise and blest behests obey.

Oh! come, in all thy Pentecostal might,
Revive the life Thou didst Thyself beget,
And by thy power equip us for the fight,
'Gainst all hell's forces which our paths beset.

Teach us to serve, or quietly to wait,
To witness, or to suffer if his will;
The Gospel Truth declare, though men may hate,
And Satan try our utterances to still.

Revive and energize each fainting soul,
Remove all hindrances, dispel all fears;
Help us to run the race, and reach the goal,
Though way be rough, and eyes be dimmed with tears.

Co-equal with the Father and the Son,
The source and sustenance of life divine,
Without thine aid we feel ourselves undone,
But led by Thee our lives for Him shall shine.

Now empty, cleanse, and fill each longing heart,
Abandoned to Thyself we fain would be,
Let spirit, soul, and body, every part
Of our whole being, now be claimed by Thee.

A. W.

Copies may be had in tinted leaflet from Mr. A. Walters, Billingsgate Christian Mission, 19, St. Mary-at-Hill, London, E.C.

True Consecration.

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

He must increase, but I must decrease (John iii. 30).

FROM the Jordan Valley our Lord returned to Galilee and Nazareth. The marriage feast of Cana, his return to Jerusalem, the cleansing of the Temple, and the interview with Nicodemus, followed in rapid succession. And when the crowds of Passover pilgrims were dispersing homewards, He also left the city with his disciples, and began a missionary tour throughout the land of Judæa.

During all this time the Baptist was continuing his preparatory work in the Jordan valley, though now driven by persecution to leave the western bank for Ænon and Salim on the eastern side, where a handful of followers still clung to him. "John was not yet cast into prison," but the shadow of his impending fate was already hanging over him.

Tidings came of the work that Jesus was doing in Judæa, and drew them into a discussion as to the comparative value of the two baptisms. It was acknowledged that Jesus did not Himself baptize, but it was done by his disciples, at his direction, and with his countenance; and therefore it could be reported to the Baptist by his disciples, who came to him with eyes flashing with indignation, and faces heated with the excitement of the discussion: "Rabbi, He that was with thee beyond Jordan, to whom thou hast borne witness, the same baptizeth, and all men come unto Him." But there was

NO TINDER IN THAT NOBLE BREAST

which such sparks as these could kindle. Nothing but love dwelt there. He had been plunged into the baptism of a holy love, which had burnt out the selfishness and jealousy, which were as natural to him as to us all. It was as when a spark falls into an ocean and is instantly extinguished. Thus his reply will ever rank among the greatest utterances of mortal man. The Lord said none born of woman was greater than John; and, if by nothing else, by these words his moral stature and superlative excellence were vindicated. He seemed great when his voice rang like a clarion through Palestine, attracting and thrilling the mighty throngs; great when he dared to tell Herod that it was unlawful for him to have his brother's wife, uttering words which those palace walls must have been startled to hear; great when he baptized Him for whom the world was waiting, and who was declared to be the Son of God with power: but He never seemed so great as when he refused to enter into those acrimonious altercations and discussions, and said simply, "A man can receive nothing, except it be given him from heaven."

I.—John counted Influence and Position as Divine Gifts. What startling differences obtain among men—Peter and John, Calvin and Melanchthon, John Knox and Samuel Rutherford, Kingsley and Keble! Each of these has left his imprint on human history, each so needful to do his own special work, but each so diverse from all others. We are sometimes tempted to attribute their special powers and success to their circumstances, their times, their parents and teachers; but there is a deeper and more satisfactory explanation. Adapting the words of the Forerunner, we may say—They had nothing that they had not received from heaven, by the direct appointment and decree of God. It was thus that the Baptist reasoned.

This is a golden sentence, indeed!—"A man can receive nothing except it be given him from heaven." Hast thou great success in thy life-work? Do crowds gather around thy steps and throng thy audience-chamber? Do not attribute them to thyself. They are all the gifts of God's grace. He raiseth up one and setteth down another. Thou hast nothing that thou hast not received; and if thou hast received it, see to it that thou exercisest perpetually the faculty of receptiveness, so that thou mayest receive more and more, grace on grace.

Hast thou but one talent, and little success?—yet this is as God has willed it. He might have given more had He willed it so; be thankful that He has given any. Use what thou hast. Envy not one more successful and used than thyself, lest thou be convicted of murmuring against the appointment of thy Lord.

Here, too, is the cure of jealousy, which more than anything else blights the soul of the servant of God. To an older minister, who has passed the zenith of his popularity and power, it is often a severe trial to see younger men stepping into positions which he once held and has been compelled to renounce. He is mightily tempted to disparage their power, condemn them by faint praise; or, if he praise, to

ADD ONE BITING COMMENT

which undoes the generosity and frankness of the eulogium.

How much misery, heart-burning, and disappointment would be saved if, at the beginning of life, each of us inquired seriously what that special work in the world might be to which he was called, and for which he is fitted. Then, instead of being poor imitations, we might be good originals. Instead of spending our time in going off on side issues, we might bend all our strength to the main purpose of our existence. God has meant each of us for something, and will equip us with all material that is necessary for its realization.

Every name is historic in God's estimate. The obscurest among us has his place in the Divine plan, his lesson to learn, his work to do. The century opening before us can no more dispense with us than an orchestra with the piccolo. A pawn on God's chessboard may take a knight, or give check to a king. "We are his workmanship, created in Christ Jesus unto good works which God has before prepared (R.V.) that we should walk in them."

II.—John caught sight of a Fuller and Richer Ideal than his own. Tidings had, without doubt, been brought to him of our Lord's first miracle in Cana of Galilee. He would learn the full details of that remarkable inauguration of this long-expected ministry. How startled he must have been at the first hearing! He had announced the Husbandman with his fan thoroughly to winnow his floor; the Baptizer with his fire; the Lamb of God, holy, harmless, and separate from sinners; but here He opens his ministry among men by mingling with the simple villagers in their wedding joy, and actually

MINISTERS TO THEIR INNOCENT MIRTH,

as He turns the water into wine! The Son of Man has come "eating and drinking"! What a contrast was here to the austerity of the desert, the coarse raiment, the hard fare! "John the Baptist came, neither eating nor drinking." Could this be He? And yet there was no doubt that the heaven had been opened above Him, that the Dove had descended, and that the Voice had declared Him to be the "Beloved Son." But what a contrast to all that he had looked for!

Further reflection, however, on that incident, in which Jesus manifested forth his glory, and the cleansing of the Temple, which immediately followed, must have convinced the Baptist that this conception of holiness was the true one. His type could never be universal or popular. It was not to be expected that the mass of men could be spared from the ordinary demands of daily life to spend their days in the wilderness as he had done; and it would not have been for their well-being, or that of the world, if his practice had become the rule. It would have been a practical admission that ordinary life was common and unclean; and that there was no possibility of infusing it with the high principles of the kingdom of heaven. Consecration to God would have become synonymous with the exclusion of wife and child, of home and business, of music and poetry, from the soul of the saint; whereas its true conception demands that nothing which God has created can in itself be common or unclean, but all may be included within the encircling precincts of the Redeemer's kingdom.

John saw, beneath the illuminating ray of the Holy Spirit, that this was the Divine Ideal; that the Redeemer would not contradict the Creator; that the Kingdom was consistent with the home, and the presence of the King with the caress of woman, and the laughter of the child, and the innocent mirth of a village feast. This he saw, and cried in effect: "That village scene is the key to the heart of his ministry. He is not only Guest at a bridegroom's table, but the Bridegroom Himself. He has come to woo and win the chosen race. I as his friend am sent to negotiate the match, privileged to know and bring together the two parties in the blessed nuptials, blessed with the unspeakable gladness of hearing the Bridegroom's voice. Do you tell me that He is preaching, and that all come to Him? That is what I have

WANTED MOST OF ALL.

This my joy, therefore, is fulfilled. 'He must increase, but I must decrease.'"

III.—John had enlarged perception of the true Nature of Christ. He *believed* in the heavenly origin and divinity of the Son of Man, and in the unique and divine source of his teaching. He *believed* in his copious endowment with the Holy Spirit. He recognised that when God anointed Jesus of Nazareth with the Holy Spirit there was no limit, no measuring metre, no stint. He *believed* in his near relationship to God, using the well-known Jewish phrase of sonship to describe his possession of the Divine nature in a unique sense, and recalling the utterance of the hour of baptism, to give weight to his assurance that the Father loved Him as Son. Lastly, he *believed* in the mediatorial function of the Man of Nazareth—that the Father had already given all things into his hand; and that the day was coming when He would sit on the throne of David, yea, on the mediatorial throne itself, King of kings and Lord of lords, the keys of death and hades, of the realms of invisible existence and spiritual power, hanging at his girdle.

To that creed the Baptist added a testimony, which has been the

MEANS OF LIGHT AND BLESSING

to myriads. Being dead, he yet has spoken through the ages, assuring us that to believe on Jesus is to have, as a present fact, eternal life, the life which fills the Being of God and defies time and change. Faith is the act by which we open our heart to receive the gift of God; as earth bares her breast to sun and rain, and as the good wife flings wide her doors and windows to let in the spring sunshine and the summer air. Ah, reader, I would that thou hadst this faith! The open heart towards Christ! The yielded will! Thou needst only *will* to have Him, and He has already entered, though thou canst not detect his footfall, or the chime of the bells around his garment's hem. And to shut thy heart against Him not only excludes the life which might be thine, but incurs the wrath of God (*v.* 36).

There are two concluding thoughts! First: The only hope of a decreasing self is an increasing Christ. There is too much of the self-life in us all: chafing against God's will, refusing God's gifts, instigating the very services we render to God, simulating humility and meekness for the praise of men. But how can we be rid of this accursed self-consciousness and pride? Ah! we must turn our back on our shadow, and our face towards Christ. It has been said that "the woman who loves thinks with the brain of the man she loves;" and surely if we love Christ with a constraining passion, we shall think his thoughts and feel his joys, and no longer live unto ourselves but unto Him.

> Love took up the Harp of Life
> And smote on all its chords with might;
> Smote the chord of self, that trembling,
> Passed in music out of sight.

Second: we must view our relationship to Christ as the betrothal and marriage of our soul to our Maker and Redeemer, who is also our Husband. "Wherefore, my brethren," says the Apostle, "ye also were made dead to the law through the body of Christ; that ye should be married to another, even to Him that was raised from the dead, that we might bring forth fruit unto God."

Day by Day.

SUNDAY, June 3. Psalm cx.

IF the previous psalm testifies "beforehand of the sufferings of Christ," this tells of "the glory that should follow." From beginning to end it is full of the glories of the Messiah-King, whom God has set at his own right hand. The victories which David had secured over Edom (Psa. cviii. 10), Ammon, Syria, typify our Lord's glorious victories over his and our foes; and the reigns of David and Solomon over the vast extent of territory, which accrued to them by the gift of God, typify his reign, which is as sure as the Throne of the Eternal. He must reign till his foes are his footstool. Few psalms are oftener quoted in the New Testament than this, and its reference was clearly pointed by our Lord (Matt. xxii. 41-46. See also Acts ii. 33, 34; Heb. i. 13, &c.).

The invitation of Jehovah to the Son of Man to sit at his own right hand, was given once more in the Ascension, and accepted. We are told that "the Lord Jesus . was received up into heaven, and sat down at the right hand of God" (Mark xvi. 19). The right hand is the seat and symbol of operative energy. If a child is snatched from the runaway horse, or a drowning man drawn out of the waves, it is by the right hand. Jesus sits there to-day, that He may be able to succour and help us to the uttermost. The day is not far distant when drink, impurity, war, and every evil thing which exalts itself shall be made his foot-stool.

The results which this psalm teaches us to expect are everywhere accruing. People are giving themselves to Him as freewill offerings; the young, in the prime of life's morning, are yielding their lives to Him, as dewdrops besprinkle the lawns in their untold myriads; whilst the beauties of holiness, the garments of the priests, adorn the souls that truly believe and obey. Jesus is, like Melchizedek, King as well as Priest, and this for ever. The Aaronic priesthood has passed away before the radiance of an older and more enduring type.

MONDAY, June 4. Psalm cxi.

This and the following have been called the Hallelujah Psalms. They are precisely similar in construction, both being alphabetical, and having the successive Hebrew letters at the beginning of the successive clauses. The first is a hymn of public praise to Jehovah for his mercy and righteousness to his people, and the second describes their blessedness.

Notice the repetition of the pronoun *his*—*his* work, his covenant, his hands, his people, his name. All is of God. Should not we be happy, since He is so deeply pledged? Can anything befal us without awaking his quick interest and enlisting his powerful aid? His work is honourable and glorious; it would be dishonoured if He let you slip. His wonderful works would lose some of their intrinsic interest, if it could be shown that He allowed you to be forgotten. He will ever be mindful of his covenant, not only to the Church as a whole, but to *you* as an individual. He wants to show *you* the power of his works, and to give *you* your heritage. His covenant and his praise alike endure for ever. You may sin and wander, but you cannot get beyond the circle of his care.

Let us take pleasure in God's works, and seek them out. The scientific man does this in his laboratory; the naturalist in the realm of nature; and the historian in the rise and fall of empires, and the gradual evolution of God's schemes with respect to man. Let not the child of God be backward in the great quest. Great works were wrought by God in the choice of Abram, in the deliverance from Egypt, in the death of the cross, and the gift of the Holy Spirit. Let us seek them out, and dwell on them with holy fervour and delight, extolling them. But the most interesting study of all is God's work in our own life. Here is a universe, indeed, of holy interest and wonder!

TUESDAY, June 5. Psalm cxii.

In the previous psalm the fear of the Lord was declared to be the first principle of all true wisdom. Here it is commended as the source of all true happiness. "To fear God" is sometimes thought to be a deterrent conception of our attitude towards Him; but with these holy men, who thought deeply and accurately, it is the spring of delights. "He who feareth the Lord delighteth greatly." God's service, so far from being a hard one, is the only blessed one.

Take this as a true portraiture of a holy man. His seed—*i.e.*, his spiritual children—exercise wide and blessed influences. The blessing which rested on him descends to after generations. He has a sufficiency of this world's goods, and a treasure in the heavens that fadeth not away. When darkness broods over all others, he has light in his dwelling, as the Israelites in Goshen. He guides his own affairs discreetly, and is able to lend a helping hand to others. When involved in conflict with litigious adversaries, he emerges from it unharmed, and is able to show mercy to the poor, and lend to the needy. Surely godliness has promise for the life which now is, as well as for the next.

Oh for that fixed heart, which is not afraid! Moses had it by the Red Sea (Ex. xiv. 13); Jehoshaphat, when confronted by hordes of Ammonites (2 Chron. xx. 12, 15, 17); Asa, before a thousand thousand and three hundred of chariots (2 Chron. xiv. 9-12). How bold the three young men before Nebuchadnezzar, and Stephen before the council!

WEDNESDAY, June 6. Psalm cxiii.

This, with the five following Psalms, forms the greater Hallel, or grand hymn of praise, specially sung at the Passover Feast; and it is supposed that some portion was sung by our Saviour and his Apostles, as their hymn, before they went out into the Mount of Olives.

The Name of God is his nature and character, as revealed and manifested before his people. To all time, and in all places, God's Name shall be held high in honour. Dr. Edersheim describes the temple service as responsive, and says, "Every first line of a Psalm was repeated by the people, while to each of the others they responded with Hallelujah." Similarly all through our life, as one disclosure after another is made of the nature and character of God, we should break forth into Hallelujah.

> Praise to the Holiest in the height,
> And in the depth be praise;
> In all his words most wonderful;
> Most sure in all his ways!

Notice the vast contrast of the psalm. God is so great that He has to stoop to behold the things that are in heaven; but so lowly and gentle that He is continually visiting the down-trodden. If a child of his is there, He will go in search even to a dunghill. Ah, we are all there by nature! How corrupt our original condition! How much that is loathsome we have gathered in our sinful lives! We had never been able to rise by our own efforts, but He has lifted us up, and made us kings and priests unto God. We are now heirs of God and joint-heirs with Christ.

Think, too, ye who have had no spiritual children, of the suggestion given here. What God did for Sarah, Rachel, Hannah, and Elizabeth, He can do for you after a spiritual sort.

THURSDAY, June 7. Psalm cxiv.

"Nothing is too hard for the Lord!" Dost thou think thy circumstances desperate? Remember when Israel came out of Egypt, the mighty power that God put forth for his people. And He is the same for ever.

On one occasion Dr. Martin Luther was very despondent about the outlook for the cause of the Reformation. It seemed as though he could not throw off the heavy weight that lay on his soul. Knowing that it was useless to argue with him, his wife went through the house, pulling down the blinds, and darkening the windows. On her husband asking what she was doing, she said that they must go into mourning, since evidently *God was dead*. So striking a reproof rebuked his melancholy, and lifted him back to buoyant faith. O troubled soul, do not dwell on your difficulties and discouragements, but on the mighty deeds of God.

We sometimes dwell amid people who cannot understand or speak the language of Canaan. All day long we hear words which strike no tender chords in our hearts. But when the time has come, and our cry has entered into God's heart, He will bring us forth. In the meanwhile let us remember that our heart is his sanctuary, and our life for his dominion. What though insuperable difficulties lie before us? Seas will flee, rivers be driven back, mountains will skip like rams, and little hills like lambs—the very earth will tremble. Yes, and when supplies run short, and water fails, remember that from the most unexpected sources He can supply all our needs.

FRIDAY, June 8. Psalm cxv.

Still we must sing this old psalm! We want God to help us, not for our deserts, but for his glory's sake. So great has been our unfaithfulness and backsliding, we can only cry, "Do it, do it, for thy mercy and truth's sake, that men may not be able to charge Thee with carelessness of thine own."

What sublime scorn for the idols of the heathen! Mouths that give no counsel to the worshippers; eyes that see neither the anguish nor need of the distressed; nostrils that smell no fragrant scent; hands that cannot help; feet that cannot hasten to rescue. No word of comfort in the throat. And man at last becomes like his bestial deities. We, too, have the visible image of Deity! "The glory of God in the face of Jesus Christ!" But his mouth is lovely, his eyes fill with tears, his nostrils love the scent of alabaster boxes filled with frankincense and myrrh, and when He speaks the heart is quieted and blessed. And they who behold Him are changed into the same image from glory to glory.

The responsive character of this psalm is very apparent. The Levites would chant *v.* 9; the people *v.* 10; and all together *v.* 11. Again all would chant the first clause of *v.* 12, the Levites the second, the people the third.

As one singer after another passes from the church on earth to that in heaven, we need to redouble our songs. True they have joined the choir invisible; but earth sadly misses them. "The dead praise not the Lord." But let us take up their song, and go on singing, until for us, too, silence falls on tongue and harp, and we enter on the life which is one long glad Hallelujah.

SATURDAY, June 9. Psalm cxvi.

Yes, this is all true of me. I, too, have been bound by the cords of death, and have felt the pains of Sheol. I lay in a very deep pit of my own sin and folly. But He inclined, stooping down unto me, to hear my cry. I have tested Him, and proved Him to be very gracious, very merciful, a very present help in trouble. For He has delivered my soul from death, mine eyes from tears, and my feet from falling.

My soul has been like Noah's dove, wandering from her resting place. With weary wing she has traversed the watery waste. But now she comes back to the safe nest. Men are deceitful, the hopes that rest on money and power are vain, but God never fails. He is for ever the same tender and unchanging Friend.

And now what can I render unto the Lord? I have nothing that He has not first given me. Here in my heart there stands the cup of his salvation, filled to the brim with love and grace. I will take it in my hand, and drink it to his praise. I will confess that it is his own, because He has given it me for my salvation and blessing; but He will return it to me, as though it were only mine. It is the best thing I have as it is his gift.

And now let me devote myself as never before to my Saviour. He has loosed my bonds, therefore I will be his servant for ever. He has set me free from all the power of the enemy; therefore, as I am free to choose, I will be his slave for ever. I will never more be thankless, mine shall be the sacrifice of praise. I will never be ashamed, but will pay my vows in the presence of God's people. My life shall be too short to tell all I feel, all I owe, all I love.

The Scottish General Assemblies.

AFTER the Lord High Commissioner (the Earl of Leven and Melville) had held the customary levée at Holyrood Palace, the General Assembly of the Church of Scotland was opened last Thursday by a service in St. Giles's Cathedral. Rev. Dr. Pagan (Bothwell), the retiring Moderator, preached from Exodus xiv. 15, applying the command to "go forward" to the Church of the present day. "It must," he said, "while maintaining the truth of God, place before it, as its constant aim, that it should be an increasing blessing to the world, and should make itself a power increasingly felt in the hearts and lives of men. It should go forward (1) in Christian service, and (2) in the Christian graces. The part of the Church is to provide instruments and channels of service fitted to the times in which we live. The Church that will stand, and that alone will stand in our time, must be a living Church—a Church that lives not for itself, but for the glory of God."

The Assembly was afterwards constituted, and Rev. Dr. Norman Macleod (Inverness) unanimously called to the chair for the current year. The Queen's annual letter was presented, and Lord LEVEN AND MELVILLE made touching reference to the vacant place left in the Assembly by the death of General Wauchope (at Magersfontein), announcing at the same time that Her Majesty had sent, in addition to her usual gift, a second £1,000 to be applied to the propagation of Christian knowledge in the Highlands and Islands. This, he suggested, should be used in aiding young men to qualify themselves for preaching the Gospel in Gaelic.

SABBATH SCHOOLS FALLING OFF.

The Committee on Sabbath Schools reported that they were arranging a syllabus which would provide religious instruction in stages corresponding to Board-School standards, with a senior course leading up to a class for young communicants. The convener (Rev. A. WALLACE WILLIAMSON, Edinburgh) referred to the decrease in male teachers as the most serious point in the report, the falling off being 237, leaving 7,000 as compared with 13,500 female teachers. The decrease in the membership of ministers' Bible classes was 2,300. The number of classes was 300 greater than in 1890, yet in twelve months there had been a falling away of seventy-three.

In the report on Army Chaplaincies it was mentioned that, of the ministers who volunteered for service in South Africa, Rev. Rudge Wilson (Witon) had been accepted. Letters were read from Senior Chaplain Robertson indicating advances of Gospel truth among soldiers in the field.

FREE CHURCH.

As was natural on account of the advanced stage of the Union negotiations, a special interest was manifest among the members of the Free Assembly. Dr. STEWART, of Lovedale (as retiring Moderator), chose as the text for his opening sermon, "Pray for the peace of Jerusalem;" and pointed out with satisfaction the present friendly attitude of the Scottish churches towards one another. If this approaching union should be used for the peace of Jerusalem, and be thankfully received, they might expect the blessing of God to go with it; and in that case it would be better if they engaged in no movement that would disturb the friendly feeling that might very well exist between all the Presbyterian Churches of Scotland. About the immediate future, some might not be very sanguine as to days of peace; yet, after all, there need be no consuming anxiety. "Christ cares for his Church with a wonderful care. Individual churches, like individual races, tribes, nations, and men, may come and go, while the stream of human life rolls on; but the true Jerusalem abides for ever."

Dr. Stewart proposed as his successor Rev. Dr. Walter Ross Taylor (Glasgow), a nomination which was seconded by the Earl of Moray, and received with cordial unanimity. At the close of his inaugural address, Dr. ROSS TAYLOR referred to the death roll. Thirty ministers had been called from their midst, and the loss of Dr. J. R. Macdougall (Florence) had been much felt at home as well as in the Free Italian Church, whose burden he had so long carried on his shoulders. Among the elders he singled out Professor Sir Thomas Grainger Stewart as a man eminent in science, widely-read in literature, far-famed as a physician, a humble believer, and a devoted Christian worker.

INCREASES AND DECREASES.

The report on statistics, presented by Rev. Dr. HOWIE (Govan), showed 1,112 congregations, with 296,085 members, of whom 29,117 were in the Highlands. Last year the membership had increased in all the areas excepting Lowland Presbyteries, which have neither large towns nor mining districts. While during the last four years the membership of congregations had grown by 12,554, Sabbath schools and senior classes had fallen off by 12,348. The number of paid agents engaged in home mission work was 277.

SUCCESS AMONG THE JEWS.

Dr. J. G. CUNNINGHAM reported that good work was being done among the Jews. At Buda-Pesth, Constantinople, Tiberias, and Safed the medical work had afforded forty thousand opportunities of presenting the Gospel to individual patients. More than a thousand children are being instructed in the schools, where a few of the elder scholars give hopeful evidence of conversion. Hundreds of men and women come to public worship, and at every station inquirers are seeking guidance from the missionaries. Several baptisms are reported as directly traceable to the missionary influence, although they took place in connection with the National Hungarian Church. The following baptisms at the stations are reported:—Buda-Pesth, 1; Constantinople, 20; Breslau, 3. Rev. W. Affleck (Constantinople) asked for a better church, a larger school, and a small hospital.

Scottish Notes.

AN adjourned meeting of the Conference on Christian Unity was held in Edinburgh a few days ago, when lay and clerical representatives were present from the Established, Free, United Presbyterian, and Scottish Episcopal Churches. It was unanimously resolved that, towards the close of the present year, a statement should be issued to the Christian public of Scotland, with a view to taking steps for the appointment of a day (early next year) of prayer and intercession on behalf of Christian unity.

Several notable gifts were acknowledged last week by Mr. William Quarrier. A friend who had been looking critically into some of the deficiencies of the Orphan Home Village, sent £1,000 for the purchase of a fire-extinguishing apparatus, and a like sum for the erection of a fire station. A lady friend added to former donations one of £1,000 for the work among consumptives. The largest legacy since the beginning of the work was also paid—£5,000 from Mr. William Houldsworth, Rozelle, Ayr, who during his life had been among Mr. Quarrier's most generous supporters.

The Synod of the Original Secession Church is always among the most interesting among the smaller church gatherings of the year. Professor Spence (Auchinleck), who was elected moderator last week at Glasgow, in the course of his opening address took a retrospective glance over the nineteenth century, and pointed out the tendency manifested among Protestant Christians to draw closer to each other, and to cultivate a more intimate fellowship. He declared one unsatisfactory feature of the approaching Presbyterian union to be that it was not wider, including themselves among others. The membership is 3,719, with 1,547 adherents.

On Wednesday of last week the nineteenth annual demonstration in connection with Carrubbers Close Mission Gospel Temperance Association was held in the Music Hall, Edinburgh. There was a large attendance, presided over by Professor A. R. Simpson, M.D., who spoke with satisfaction of the great spread of temperance work on the Continent of Europe, and of the increased interest which medical men there are taking in the subject. The report, submitted by Mr. G. A. Barclay (vice-president), showed that a gratifying amount of progress has been made during the past twelve months.

At the annual meeting of the Sabbath Alliance, held in Edinburgh last week, notice was taken of the favourable reception given by the Edinburgh Town Council to a deputation from the Presbyteries on the question of petty trading on the Lord's Day, and to the earnest treatment the subject received in the Convention of Royal Burghs. In the report the hope was expressed that the result of the action now being taken would be "the granting of powers that will enable the authorities to restrict the temptations to open profanity."

Irish Notes.

IN the decade now closing, the number of families in connection with the Irish Presbyterian Church has increased by 3,935; the number of communicants by 3,746; the number of Sabbath-school teachers by 199; and the number of Sabbath-school scholars by 3,088.

Rev. D. H. Dolman, head of the Hibernian Home for Inquiring Jews at Hamburg, has been addressing meetings at Enniscorthy, Wexford, and other places in the South of Ireland.

The sum of at least £4,780 has been raised last year in the diocese of Down, Connor, and Dromore for the Church Missionary Society. This is an increase on the income of the previous year of about £1,360. Offers of service in the mission field have been received from five candidates.

The disused University boat club at Ringsend, Dublin, has been turned by Rev. Maurice Day into a Labour Home for those out of employment, in order to give them a fresh start in life, and try to influence them to live Christian lives. No inmate can remain in the Home longer than four months at a time, and each inmate is paid for his labour at the same rate as he would be paid for similar work outside. Each one is also charged six shillings a week for board and lodgings, and given a shilling a week for pocket money. The balance of his earnings is laid apart for him, and is handed to him when he succeeds in getting employment, in order to provide him with clothes and a suitable outfit. The Home has been about six months in existence, and is doing an excellent work.

Recently a Dublin evening paper made an attack on Irish Church Missions, and declared that no one seceded from the Church of Rome except for gold. Rev. P. Johnston took up the challenge, and held a public meeting, to which he invited the writer of the article in the journal referred to. That person, however, did not accept the invitation. Several gentlemen were present at the meeting who had been formerly Roman Catholics, and they indignantly repudiated the insinuation that money was the ground on which they had left the church in which they had been brought up.

The Lord Mayor of Dublin, Sir Thomas Pile, Bart., has inaugurated a new movement, at least in modern times, in connection with the Dublin Mansion House, and has opened a fund in aid of the sufferers from famine in India. He has also publicly avowed himself to be a total abstainer from intoxicating drinks.

The Belfast Sailors' Home is doing a good work. It has now been in existence fifty years, and during that period about 30,000 sailors have passed through it. Last year it sheltered 554 boarders, including twelve shipwrecked men.

Red, White, and Blue Institute.—The Christian work carried on by this agency in Cumming Street, London, N., continues to make progress. The services of a Bible woman have been secured, and her ministry of visitation has been blessed among the poor. New premises are being got ready for the mission.

A Moorish Disciple.

WRITING from Laraish, Miss Jennings, of the North Africa Mission, says:—"I returned on Easter Saturday from a nine-days' mission to our poor little out-station of Arzila—which lies on this Atlantic coast about half-way between Tangier and Laraish, and whose people heard the Gospel, and saw Christ, by and in the lives of two of our devoted pioneer missionaries who are now both with the Lord. I mean Misses Herdman and Caley.

"There is one poor widow woman, Sofia, a believer, there; and on Sunday morning, as taught so many years since, she breaks and eats her coarse black bread, and drinks vinegar made from grapes, in remembrance of her Lord. Sunday week, she and I, in her almost bare cottage, the only seat my small camp stool, with the black bread on the mat on the earth floor, and vinegar in a tiny glass, we had communion with our Lord—the first time in the thirteen years I have been out here, I have had this joy with a native woman. Oh! that ere long there may be many more of our poor Moorish sisters within the fold!

"Others, I believe, are trusting in Christ, but persecution and terrible difficulties confront them—were they to declare themselves his—in this Mohammedan land."

A Broad Field in Turkey.

WRITING to an English friend, Miss Hall, who is a co-worker with Dr. Barnum at Harpoot, East Turkey, gives an encouraging account of the efforts made for the rescue and protection of destitute children.

"In our field we are caring for over a thousand orphans—in Harpoot alone over 400. The Government will not allow us to build an orphanage, but we have hired six houses. We have, on an average, sixty-two in each home. The majority of the children go to school, but the elder boys are taught various trades, and attend an evening school. The children are happy and grateful, and it is a constant sorrow that so many little ones are still left out in the streets. We have

A LARGE SCHOOL,

ranging from the Kindergarten up to the graduating class."

The general missionary work among the Armenians shows many signs of advancement. In Dr. Barnum's own words, few families are to be found who do not possess a Bible. "I have seen an immense change since I came to the country, forty-two years ago. From the first we have urged even adults to learn to read, and there has been an almost

UNIVERSAL DESIRE

among the Armenians to own the Bible. With this there has been a general breaking down of superstition. Almost every door is open to us, and we are welcomed to many churches. We urge upon the people the one duty of repentance, pointing them to the history of the Jews in the olden times, with the assurance that if they return to God He will return to them. Many of them are in danger of infidelity on account of their trials and the freedom from punishment of their persecutors."

Dr. H. R. Barnum may be addressed, Hooraput, Turkey.

A Missionary Farewell.—At a drawing-room meeting held on May 22, at the residence of Councillor J. C. Robertson of Glasgow, leave was taken, on behalf of the Student Volunteer Missionary Union, of Rev. and Mrs. Maurice Frater, who are shortly to proceed to the New Hebrides, and Dr. Agnes Robson, who sails for India next month. Addresses were given by Revs. Donald Fraser, recently returned on furlough from Livingstonia; Dr. J. C. Young, of Aden; William Ewing, late of Tiberias, and others. The work of the S.V.M.U. is advancing in Glasgow.

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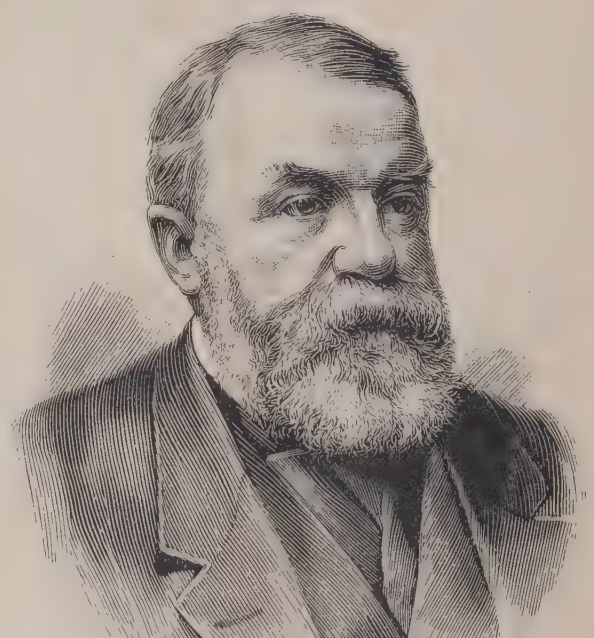
D. L. Moody's Conversion.*

MR. Edward Kimball, of Boston, young Moody's Bible-class teacher, thus relates the story:—

"I determined to speak to him about Christ and about his soul, and started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go in

MR. MOODY AT THE TIME OF HIS CONVERSION.

just then during business hours. I thought that possibly my call might embarrass the boy, and that when I went away the other clerks would ask who I was, and taunt him with my efforts in trying to make him a good boy. In the meantime I had passed the store, and, discovering this, I determined to make a dash for it and have it over at once. I found Moody in the back part of the building wrapping up shoes. I went up to him at once, and putting



MR. MOODY'S LAST PORTRAIT.

my hand on his shoulder, I made what I afterwards felt was a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him, and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ."

From the moment that Moody accepted Christ, his whole life changed. The merely passive religious life that suffered the restrictions of the moral law suddenly became a life of joyful service. Whereas church attendance had been observed simply because it was a duty, from this time forth for nearly fifty years he found his greatest joy in the service of his God.

"Before my conversion," as he himself used to express it, "I worked towards the Cross, but since then I have worked from the Cross: then I worked to be saved, now I work because I am saved."

Bread cast upon the waters returns again, and the Bible-class teacher received a blessing in his own household seventeen years later, in the conversion of his own son. Mr. Kimball's eldest son was visiting an uncle in Worcester, Mass., while Mr. Moody was conducting a mission in that city. After one of the services young Kimball introduced himself to Mr. Moody as the son of his old Bible-class teacher.

"What! are you the son of Mr. Edward Kimball, of Boston? What is your name?"

"Henry."

"I am glad to see you. Henry, are you a Christian?"

"No, sir; I do not think I am."

"How old are you?" "I am seventeen."

"Henry, when I was just seventeen, and you were a little baby in the crib, your father came to me and put his hand on my shoulder, and asked me to be a Christian, and he was the only man that ever came to me and talked to me, because he loved my soul; and now I want you, my boy, to be a Christian. Henry, don't you want to be a Christian?"

"Yes, sir; I think I do," said the boy.

They sat down together, and Mr. Moody opened his Bible, the boy listening attentively to the words that impressed him more and more, till at length they brought him to where the speaker had been himself led so long ago.

In May, 1855, young Moody presented himself for membership in the Mount Vernon Church, from the records of which the following minute is taken:—

"No. 1,079. Dwight L. Moody. Baptized. First awakened on the 16th of May. Saw himself a sinner, and sin now seems hateful and holiness desirable. Thinks he has repented; has purposed to give up sin; feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old."

* From The Life of Dwight L. Moody. By his Son; only Authorised Edition. (10s. *Morgan & Scott.*)

With the South Sea Islanders.

THE school which was opened in 1898 at Isis, in connection with the Queensland Kanaka Mission, continues to make steady progress. The Christian boys are now becoming useful as teachers. Some have been led, in answer to prayer, to make agreements with employers in places hitherto untouched by the missionaries, and have gathered together numbers of lads in the neighbourhood, where classes are regularly conducted. So successful have been these efforts that it has been necessary to erect a log building at Gin Gin, some forty miles from Bundaberg. This they have done at their own cost. This immediately proved too small, the result being that a schoolroom, capable of seating 150, had to be erected.

The thirteenth annual report of the Kanaka Mission records advance in every department, and describes noble efforts for the evangelization of the 2,500 islanders in the district. The hon. sec. is Miss C. E. Young, Queensland Kanaka Mission, Bundaberg.

Great Missionary Conference.

Further Echoes from New York.

MISSIONARIES AGENTS OF GOD.

REV. CHARLES WILLIAMS, ACCRINGTON.

THE missionaries do not go out as social reformers. If they do, they will fail to effect social reforms. They go, not as agents of civilization, but as agents of God. There is a close relation between missions and the peace of the world. The Gospel preached by the missionaries makes peaceful men out of warriors.

There is no greater hindrance to the spread of the Gospel in heathen countries than the fact that Christians are warlike. Let us appeal to Jesus, the Prince of Peace; not to Mars, the pagan of war. We should make the question of peace prominent in our missions. If Evangelical Christians are true to their fathers, two nations, at least, will very soon take the lead for peace—the United States and Great Britain.

MASSES AND CLASSES.

REV. D. S. SPENCER.

In this industrial age the problem of making the masses harmonize with the classes is one which the missionary also has to encounter. The work of teaching Christ does not at first involve a question of bread and butter, but very soon it is a matter, not only of a change of light, but a change of life for the native convert. One cannot imagine naked natives being converted, and continuing naked. They must have clothing and civilized abodes, and must learn the means and ways of providing them.

The Sabbath is an important question. The heathen have no Sabbath, and work seven days a week. A complete new mode of life must be opened up to them. One of them never got an idea of the eternal life that he did not also get a new idea of this life. China is to become industrialized, but her vast population must not become industrial slaves. Japan is making almost superhuman efforts towards a high place in the world of industry and commerce, and it remains to be seen whether she will produce devotees of modern materialism, or those inspired with the hopes of Christianity.

THE CLAIMS OF THE HEATHEN.

REV. W. T. A. BARBER.

Mighty religious systems have had sway for centuries in the distant East. What claim can have more weight than the utter failure of those systems to elevate those races? Think of the claim of China. An ethical system, the most practical that man has ever attained to, has had unchecked opportunity for more than two millenniums. But there has been one all-fatal blow. There is no thought of a personal God in its midst. The fountains of justice are poisoned at their source. Moral strength is absent; untold abominations abound in the brains of high mandarins; opium-smoking, the child of England's greed and China's sensuality, nearly claims more victims, and there is no power to redeem.

What are the claims of Africa? In the north and centre, Mohammedanism sends forth its missionaries with a success numerically greater than that of Christianity. Too often its surface conversions have but stimulated fierceness and warfare; too often where civilization and barbarism have met, the worse of the two systems alone has survived. In the west, the drunken savage bows down and worships the empty bottles that have contained the fiery spirit sent him by so-called Christian nations. In the south, the Old Testament fatalism of the Boers has, till recently, denied the subject black the right of marriage, and even now the possession of a bit of soil in this world or a soul in the next. On the Congo, severed hands and bodies mutilated for lack of precious rubber, are too often the only proof the African has of the meaning of Christian rule.

The time would fail to tell of the vast South American continent, where the dull light of an effete Romanism only makes darkness visible. In Japan, Western civilization has been copied and adopted like many a patent improvement, but the religion which gives vitality to Western civilization is looked askance at. In the days to come the Chinese and Japanese must be mighty factors in the commercial, and therefore in the social and religious, history of the world.

The inevitable growth of political and commercial control by which new races are brought under the influence of the Christian nations of the West, not only demands that we should send merchant princes, governors, and military commanders, but claims that the supreme unselfishness of Christian missions should add its saving salt.

PRESENT OPPORTUNITIES.

REV. DR. MALTBIE B. BABCOCK.

The Christian opportunity is an obligation. Christ said—go into "the uttermost parts of the earth." There are but two things with which I charge you—fidelity and fairness; fidelity to the Lord, and fairness to your brother. If you fail to do what Christ has bidden, you are not his child. Christ said: "Go ye into all the world," and if you do not believe in foreign missions you cannot believe in Christ. The Jews did not believe that anyone but a Jew could be saved, and that is why God took away their candle, and left them in darkness, and they have been in darkness ever since. Christ bids you now take the light of his Gospel into the darkness of heathen lands that they may see, and believe and be saved.

There are millions to-day on earth who have just as good a right to know of Him as you and I. Why don't you tell them? Think of the black night in which they live, and yet you will not send them the light. I am convinced that there is no other way in which the Church can reach the thousands of unbelievers in our lands than by an enormous foreign missionary movement. You have prayed for open doors; they are open. Why don't you go in? Korea has spurned Buddhism. The ancient faiths are tottering in India. The door of China is open to America as it is to no other nation. Go to poor, lame China, and say: "Arise, take up your bed, and walk." We can never be the same after this conference. Your duty has been set before you in no uncertain terms. Will you go or send a substitute? If you cannot go yourself, give your money that some one else may go, and God will bless you and your substitutes.

EVILS OF THE LIQUOR TRAFFIC.

REV. DR. T. L. CUYLER.

Four years ago the Christian Chief of Bechuanaland visited London on an extraordinary mission. He went there to tell that he had made a prohibitive law for his tempted subjects, who are negroes, and he said that the principal difficulty he had with it was the smuggling in of liquor by British subjects, and he implored Her Majesty to second his efforts to make prohibition successful. Think of it! A converted African savage on his knees before a Christian Queen, imploring her people not to poison his own nation.

We have something nearer home than that. Of all the honoured heads of mission work who have been here upon this platform, none has been looked upon with more reverence than John G. Paton, of the New Hebrides. No one, since Livingstone went from his knees to God's throne in Africa, has been more reverenced than he. My old friend Dr. Paton came here a few years ago. What for? To implore the American Government, yours and mine, to prohibit the importation of whisky and firearms among the new Christians of the New Hebrides. The Cross had saved them from cannibalism, but the question now was, Could they be saved from the importations of Christian America?

I am coming home closer than that. All political subjects are properly quarantined in this Conference, and you may be certain that I am not going to handle the hot-potato Philippine problem in any of its political aspects; but whatever the future rulers of our country shall be to those multitudes of human beings, we are now, before God and before man, responsible for their condition as much as any mother in that gallery is for the child that she kissed good-night in the crib. If there is anything a true American adores next to his Bible it is the blessed old Stars and Stripes. But, mark ye! it is a most terrible truth that that flag, Old Glory, as it is called here, floats to-night over about 400 American drinking dens—slaughter-houses of body and soul—in the town of Manila. (Cries of "Shame, shame!") "Yes, shame, shame, shame!" thundered Dr. Cuyler, as he continued; "then for heaven's sake hang it at half-mast."

What is to be done? Abraham Lincoln once by a single stroke of his pen swept away the darkest blot on our national escutcheon. That same pen can be found to-day in the President's mansion, and our honoured President with the same dashing stroke should extinguish this most terrible stigma on our character and our Christianity.

Eight years ago sixteen nations, our own among them, I am happy to say, enacted a treaty forbidding the introduction of alcoholic drinks into the Congo country of Africa. All right. That established a principle. Now, what we want to do is to make an enlargement of it. This Conference should ask, should implore, the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races God has bidden us to treat as our brethren, for the principles of Christianity and the glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children.

SOCIAL REFORMS.

REV. MAURICE PHILLIPS.

Up to the beginning of the last century, missionaries in India were looked on as interlopers. In 1813 Wilberforce and others prevailed upon Parliament to insert a clause in an Act of Parliament that missionaries might live and labour in India, and with that the period of antagonism passed.

Now the Government gives us every possible facility. We get grants for school-houses; we are consulted as to the best books to be used in the schools, and we are given places on the boards of the principal colleges. A prominent officer of the Government said some time ago that it was his fixed opinion that Christian missions had done more lasting good in Indai than all other agencies combined. All this was not gained by cringing servility to the Government officials, but by agitations instituted for the purpose of having wrongs redressed.

Not long ago the practice of suttee—burning the widow on the funeral pyre of her dead husband — was common. The missionaries agitated, and this was stopped. Not long ago the crime of infanticide was common. Agitation by the missionaries brought about the necessary reforms. The same was the case with the immolation of pilgrims who cast themselves under the wheels of the car of Juggernaut. We have agitated, watched, and petitioned, and our labours have been crowned with success. We have difficulties enough with the people, without having the Government put any in our way.

THE CHRISTIAN COLLEGE.

REV. DR. GEORGE WASHBURN.

Whether a college can be considered as an auxiliary to the mission work depends upon what sort of a college it is. No one knows better than we, who are engaged in the work of education, that neither knowledge nor intellectual training, by themselves, can make good men. We have two American colleges in Constantinople; one for girls and one for young men. Both claim to be Christian colleges.

Robert College was the first of such institutions founded by Americans in mission fields, and it has served as a model for others. It was founded in 1863 by Christopher Robert, a merchant of New York City, and Dr. Hamlin, a missionary of the American Board at Constantinople. It was chartered in the State of New York and is under the Board of Regents. It also received a charter from the Sultan of Turkey, granting it all privileges belonging to educational institutions in that country. It has never received any money from any missionary society, but is an independent institution, governed by a board of trustees in the City of New York. It has now 300 students, repre-

senting fifteen different nationalities, and almost as many religions.

It is not a theological institution, and we do not trouble our students even with the results of Higher Criticism. It is not a sectarian institution, and we are not much concerned with the conventionalities of religion. The majority of our students are members of some one of the Oriental Churches, and we do not seek to make them Presbyterians or Congregationalists. We do not even ask them to become Protestants; we simply seek to make them true Christians, honest, spiritually-minded followers of the Lord Jesus Christ.

We are involved in the difficulties and perplexed by the same questions which are now agitating the educational world as to what means are best adapted to develop the faculties of the mind. In general, our theory is to carry out such a course of study as will best develop the different mental faculties. We have heard that the primary aim of missionary work is to make Christ known to the world; this is not simply a matter of preaching or of teaching the Scriptures, but most of all of personal influence. The missionary, whether he be a teacher or a preacher or a writer, must be full of the Spirit of Christ in his own life, or he will never win men to the service of his Master.

MISSIONARY SUPPORT.

REV. DR. W. R. LAMBUTH.

Every church which has been Scripturally and wisely planted not only possesses a missionary conscience which responds to the demands made upon it, but will demonstrate, by its fruitage, its divine origin and its right to live. The missionary body throughout the world has come practically to be agreed in accepting the principle of self-support as fundamental, and the native church during the past decade has shown a marked growth in the sentiment of self-respecting maintenance of an aggressive missionary spirit.

India has been for over a century the arena in which Christianity has met the strongest forces of heathenism and won some of its greatest triumphs. The key-note from this great field is one of encouragement. "The ideal of establishing a native pastorate, supported apart from foreign funds, has been practically realized, so that our twenty-three pastors find their support entirely among the people," says Dr. J. P. Jones, of the American Board in that country. It is a singular fact that the adoption of a definite policy of self-support in the mission of the American Board at Harpoot, Turkey, grew out of the necessity for retrenchment due to the breaking out of the civil war in the United States, and the timely offer of a Christian muleteer to board a young helper. The opportunity was seized upon by the missionaries to create among the people a sense of obligation to support and to extend the Gospel.

THE CLOSING WORD.

GENERAL HARRISON.

I have spoken before many great audiences. I have seen the political spirit in this country kindled to a white heat. I have in this very hall addressed great political assemblages, but I have never been associated with a political campaign where the interest was sufficient to fill this hall, and three or four overflow halls and churches, three times a day for ten days.

It is a revelation to the City of New York, to the United States, and to the world. Men had not taken account of these things. They are taking account of them now. There is scarcely a business house or office in New York where they have not been talking of these great meetings. This has not been a mere intellectual feast. It has failed of its purpose if it has not touched your hearts, as it has mine, with a deeper sense of obligation to help in the evangelization of the world.

At the close of the meeting the ex-President of the United States was long prevented from leaving the hall and taking the carriage which awaited him, by the eager throngs who crowded about him to shake his hands, not only those who had sat on the platform, but many more clambering to the platform to give a hand-shake or view the ex-President at closer range.

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Other Lands.

Our Sisters in India.

FROM among that down-trodden and despised class, the women of India, God is raising up a people to call his Name blessed. He is also calling and influencing British Christians to uphold their hands in prayer.

I want to relate in brief the story of three Indian women whom the Lord has called, qualified, and tested, and into whose hands He has put a fruitful work of faith in bringing others to a knowledge of his great salvation. The first of these is

PUNDITA RAMABAI,

who has been working with the Lord in India for eleven years, the Lord also working with her, "with signs following." Beginning with an educational institution at Poona for high caste widows—an institution generously supported by her friends in America—Ramabai has now also a large evangelistic mission at Khedgaon, forty miles from Poona, where 300 young widows, gathered from the famine of 1897, are being trained in industrial pursuits and instructed in the Word of God. To these have been added 280 more from the present famine; and they are still coming at the rate of 30 per week, till it is thought there may be 1,000 before the close of the present famine. A number of intelligent young women from the 1897 famine are in training for Gospel work, and already go out into the villages around to tell the story of Jesus. Ramabai has called this place at Khedgaon, "Mukti," *i.e.*, Salvation. The whole of the funds for this branch of the work have been given her by God in answer to faith, prayer, and obedience. To those who know the story from the beginning, this work seems to be one of the most wonderful of present-day miracles. The second of the three women is

SOONDERBAI H. POWAR.

Unlike Ramabai, she is not a convert from Hinduism, but the child of converts. In her infancy she was sick nigh unto death. Her mother promised the Lord that if her first-born were graciously spared to her she should be given, like Samuel, to his service. The prayer was answered, and the daughter, as she grew to womanhood, accepted fully her mother's vows. This has been the controlling circumstance of her life. She is now forty years old, and has never married. Trained under an English Mission in Bombay, Soonderbai early gave herself to the work of visiting Hindu and Mohammedan homes with the Bible. When we first knew her in Bombay she had as many homes open to her as she was able to visit, and the superintendence of a dozen Sunday schools beside. She is known in Britain for her visits here in protest against the deadly opium traffic. When asked to make the second of these visits, she recalled her mother's vow, and said, "I do not desire the journey, but if I refuse I may be like Jonah; so I will go."

For seven years Soonderbai lived and worked with her friend, Pundita Ramabai, taking no salary from the school funds, and devoting a portion of her time to her beloved "own work" of zenana visiting, and Sunday schools. Since the subsidence of the plague at Poona, widely open doors for this work have presented themselves, and Soonderbai has been led out to desire to give her whole time to visiting and to training specially selected young girls for the same work. She has gone forth in faith with a small beginning, trusting in the Lord to make the "little one a thousand." Her own needs have for many years been supplied in answer to prayer. When she left her last Mission employ she was kindly told that she might apply to the Mission if ever she should be in need. She replied, "If God fails me, I shall come to you!" Since then she has consistently declined to receive a salary, feeling that, whatever others may do, God has called her to trust Him for her needs, and also for the needs of any work to which He calls her. The third woman is

SHORAT CHUCKERBUTTY,

who is a graduate of Calcutta University, from which she holds the degree of M.A. Five years ago she occupied a lucrative post in a Mission school. Her mother, a Bengali widow, also held a salaried position in the same city of Allahabad. But they felt that the Lord would have them go out into the villages to the women unreached by the Gospel, and do the work of evangelists, trusting Him for their simple needs. They thus desired to set an example, and influence other Indian Christians to take some responsibility in the spread of the Gospel in their own country. They instituted a society called the "Daughters of India Association," and had had some blessing on their work when the famine of 1897 set in right at their own doors. Trusting the Lord for means, these devoted women took in fifty-two orphan children to be trained for Jesus; and the Lord, in answer to prayer, supplied the means for their support. The deepest distress of the present famine has not reached Allahabad, and our friends, feeling their hands full, were inclined to remain satisfied with the responsibilities already incurred. But this was not the Lord's thought for them. Supplies began to run dry, and they were shown that they were to enlarge their borders and gather in more starving little ones from the present famine. This they commenced to do, and before it was known to their friends, the Lord ratified the decision by renewing the supplies.

It has been impressed on the minds of my husband and myself that we should make some special effort to

HELP THESE WOMEN,

and we feel that God would have us spread the knowledge of what He is doing by and for them among Christians in England. After waiting upon the Lord, it seems to us that the best way to effect this will be to institute a "Prayer Union." Ramabai's work has been long before the public. The Ramabai Association in America was reorganized in 1898, and it was thought at the time that an English Association might be formed to co-operate with it. Ramabai visited England on her return journey at that time, but the way seemed closed for such a project. Other plans on the same lines have failed. Ramabai's own desire is now for a Prayer Union to keep the developments of her work in the minds of the Lord's remembrancers, and to bind together those who by their gifts have already a partnership in the concern.

We propose, therefore, to link these three separate developments of women's work in India under the head of the

SISTERS OF INDIA PRAYER UNION.

We will undertake the responsibility of keeping those who may be led to join it informed of the developments of each undertaking, also of special subjects for prayer in connection with them. Having seen with our eyes the marvellous results in answer to prayer in the conversion to God of so many of the children rescued from the last famine, we feel that the present crisis needs earnest prayer. The future also needs prayer, for we know how readily public interest subsides when the acute stage of famine is passed.

These works are all works of faith, and we desire to undertake the Prayer Union in the same spirit. Therefore we do not ask for any stated fee of membership from those desirous to join in this ministry of prayer. While postage and stationery will cost money, we are sure that, this concern being in right ordering, all needful expenses will be met.

HELEN S. DYER.

Aldington, near Hythe, Kent.

Decision.—The intercession of Christ at the right hand of God ought to make us decided, undaunted, and zealous in the profession of his Gospel. Too many bear his name who neither wear his image nor keep his commands.—*J. Thornton.*

Christ's Mission, New York.

THE work carried on by Rev. James A. O'Connor at Christ's Mission, on Twenty-first Street, New York, is unique of its kind in America. While a general mission work is conducted, it is specially designed for Roman Catholics, many of whom have been brought out of the darkness of Romish superstitions into the light of God.

A peculiarly interesting feature of the work has been the reception of priests into the Home of the Mission; no fewer than sixty, who have gone there for advice and instruction, having left the Roman Church. These men are now engaged as pastors, teachers, missionaries, or members of useful professions. The Mission building is worth about 30,000dols., and was purchased nine years ago. A few days since there was a mortgage balance of 2,000dols. due on it, but nearly half this sum was either given or promised at the anniversary services on April 29. The property is held by a board of trustees, members of Evangelical Churches.

The head and founder of the Mission, Rev. James A. O'Connor, has undoubtedly been raised up by God to do his special and important work—a work the value of which cannot be over-estimated in view of the immense political power that can be, and is, controlled here by men who are the avowed servitors and agents of a foreign prince. He was educated for the priesthood in the Sulpician seminaries in Paris and Baltimore, and

WAS ORDAINED A PRIEST

in 1871. He withdrew, however, from the priesthood seven years later, because he lost faith in the doctrines of the Church as well as in many of the religious acts performed by himself and other priests. He was not converted at that time, and began the study of medicine. In the following year, however, he did "see Jesus," and he has been busily engaged in introducing sinners to the Saviour ever since.

The twenty-first anniversary was marked by something of a celebration, and two prominent pastors, Dr. R. S. MacArthur and Dr. D. J. Burrell, who have known the Mission for a long time came, and gave greetings in the afternoon meeting at the Masonic Temple; while in the evening, testimonies from friends who had been converted from Romanism were reinforced by interesting addresses by Mr. R. Cope Morgan, of London, and Mrs. Morgan. Dr. Burrell spoke of his first acquaintance with Father O'Connor, and of sympathy with his work. He felt that one way of describing that work was to set it forth as getting priests and others to

STAND OUT OF THE LIGHT

of the people—to get away from a position between them and God. He also emphasized the value of human help and sympathy in soul-saving work.

Dr. MacArthur's political — or rather, patriotic — views often pervade his pulpit utterances, and he has pronounced and well-grounded apprehensions of the menace to the American body politic, contained in the Roman Catholic system. He told of a conversation with an educated Hindoo in Benares, who said that if Tammany Hall was an example of the working out of Republican principles, he was glad to belong to an Imperial country, and if that organization's actions were the outcome of the Christian religion, he thanked all the gods he knew that he was a pagan. The doctor drove home his point by the startling announcement that Tammany Hall was "the Catholic Church in municipal politics," and he related one or two incidents connected with one of our Tammany mayors that would have been amusing if they had not been so serious.

Among the speakers in the evening was Rev. Dr. McFaul, who was the first priest to come to Father O'Connor, and who had travelled from a distant city to be present. He is now a Methodist pastor, who has seen great success during eighteen years of labour. Dr. A. B. King strongly urged the claims of the Mission for financial support, declaring his perfect satisfaction with the results achieved.

In the Hyderabad District.

THE seven circuits constituting this district of the Wesleyan Methodist Missions continue to give evidence of steady advance on every hand. Here, in the heart of rural India, the beauty of the Gospel of Christ is being unfolded to the blindest and most depressed of its serf population. The periodical visits of the native minister, and the devoted attention to their needs of the missionary, interpret to them the love of One to whom they have never been taught to look for salvation. In every circuit the progressive spirit has prevailed, and during the year there has been every evidence of Divine blessing upon the efforts put forth. The native Christian community now numbers over 5,000. During the year there have been

294 ADULT ACCESSIONS

from heathenism. Each year also marks a better organized effort for the systematic religious instruction of the people. The system of leaving the training of Christian workers to the discretion and opportunity of each circuit minister has been superseded, and the scheme is now complete for a central Theological Training Institution, in every way suitable to the long-felt needs and the capabilities of the students.

From Secunderabad, Revs. W. Hunt Soper and N. David furnish reassuring reports of the progress of the year. The class for women has been well attended, and has proved a means of

STIMULATING THEIR SPIRITUAL LIFE,

so often in danger of being neglected by reason of the excessive care and drudgery of domestic duties. The five schools continue to flourish. In the Alver circuit converts have been received from an area extending over thirty villages. In one of these the catechist is a son of the soil. His force of character and originality combine to make him an ardent Evangelist. Endeavours have been made to secure his services as a schoolmaster, but his evangelistic proclivities have made his schoolmastering a melancholy failure.

Joseph seats himself in front of his class, and teaches, placidly enough, until he discovers a strange face in the street. Down go lesson book and cane; and, seizing a hymn book, he sallies forth to meet the stranger. In two minutes he is singing a hymn; five minutes later he is in the middle of an address, with a crowd about him. Here he stays, oblivious of his school, until his voice is tired, and he can talk and sing no more.

The Karim Nagar circuit, in which, fifteen years ago, there were not nine followers of Christ, has now

A CHRISTIAN POPULATION OF 2,109,

divided into fifty-three congregations, with eighteen pastors. The Boys' Boarding School and Theological Institution had, at the end of the year, fifty-three Christian boys, six Mohammedans, and six Hindoos, who are reaching the necessary educational fitness for service as village teachers or preachers.

From other circuits the reports are equally gratifying, and the unsparing and tireless labours of the missionaries to India's heathens are being followed by the prayerful and practical sympathy of God's people.

The address of Rev. Benjamin Pratt, Chairman and General Superintendent of the District, is Secunderabad, Deccan, India.

Antwerp Sailors' Rest.—In a letter to a correspondent, Miss Smith, who opened the Sailors' Rest here, writes:—"Many Americans come over on the cattle boats, and, the boarding masters having taken all their advance notes, they land here without a penny, and no Home will take the sailors in without a week's board in advance. They go to the American Consul, but he will not do anything for them; he says that as they came in English boats, they must go to the English Consul, and the English Consul sends them away, as they are American citizens! The consequence is, they walk the streets until, through hunger and cold, they get ill, and have to go to the hospital. We give a night's lodging and food as often as we can, but there are no cheap places as in England."

In Aid of Indian Orphans.

A SCHEME inaugurated by the esteemed widow of Colonel Robert Tytler, in the interests of the orphans in India is being accorded much sympathetic support. Mrs. Tytler is about to establish a Protestant institution, to be known as "Our Saviour's Orphan Home." Many similar institutions already exist, but when it is considered how vast is the number of helpless children, deprived of parents as a result of plague and famine, it will be acknowledged that this timely project is deserving of every encouragement.

The Home is to be entirely self-supporting after the first year, by the sale of farm and garden produce, and the work done by the inmates. The orphans will be taught various trades, and both boys and girls will be instructed in domestic duties. By means of the knowledge acquired of different handicrafts they will be prepared on leaving the Home, to earn an honest living among their own people. Miss Josephine Eltzholtz, M.D., has proceeded to India for the purpose of collecting orphans for the Home, which is to be located between the military station of Umballa and Kalka.

The entire cost of the orphanage is to be £2,000, towards which £500 has already been subscribed. Mrs. Tytler's address is Bonnie Morn, Simla, India.

Evangelical Society of Geneva.

THE General Committee of this Society have delegated Pastor Thomas Vernier to visit Great Britain with the object of awakening a deeper interest in its work. The Society makes the evangelization of France its principal aim, and employs fifteen pastors and evangelists, and seventy colporteurs. The field of activity embraces forty-four departments, extending over one-half of France. During the summer French services are held in various localities of Switzerland, visited by strangers, including Interlaken, Ragatz, Baden, Thun, Beatenberg, Lucerne, &c. The Society has founded a permanent station at Cairo, of which Pastor Perrelet has charge. The Theological School receives young men from Belgium, France, Italy, and Switzerland. Several of the former pupils are now labouring as missionaries in Africa.

Communications to Pastor Vernier may be addressed to the care of Miss Ryffel, 50, Burlington Road, St. Stephen's Square, Westbourne Park, W.

Roman Catholics of Argentina.

WRITING from Buenos Aires, Mrs. Charles Torre gives some encouraging particulars of the Spanish meetings and other services amongst Roman Catholics in the Argentine capital: "Some eight years ago, friends in England and Ireland contributed sufficient money to enable us to buy and erect on a piece of land, a small zinc and wood-lined hall. We were very thankful for this building at that time, but it has now become altogether inadequate in accommodation for the numbers who are coming to hear the Gospel. Our converts are mostly poor, but such is their desire to have a new permanent brick building that they have decided to try and raise about £5 monthly towards this object." The day-school connected with the Mission continues to flourish, and children will soon have to be refused on the plea of "no room." By means of the printing press, given by friends in Dublin, 24,000 monthly periodicals are issued and circulated in every province of the Republic. The Mission gives every promise of success, although unfortunately hampered by reason of the present inadequate accommodation. Mrs. Charles Torre may be addressed: Quilmes, Buenos Aires, South America.

The Messengers of the Gospel are not sent to the houses of the rich, or the palaces of the noble, but to the highways and hedges, where misery mourns, where poverty pines, and where baseness hides its head.—*A. Swanston.*

THE LATE

Fraulein von Weling.

COMMUNICATIONS from Blankenburg inform us that the death of Fräulein von Weling, which we announced in our last issue, was remarkably sudden. Though she had been ill for some weeks, the end was not expected. It came without suffering, for which the friends at the Allianzhaus are very thankful to God.

FRAULEIN VON WELING was the daughter of a Scotch lady, attached at one time to the present Queen of Sweden. Her father was a German baron. Through this connection with Great Britain, the young German girl came over to visit relatives, at the time when Reginald Radcliffe, Grant of Arndilly, and Brownlow North were holding their Gospel meetings; and beneath the burning words of the first of these she was brought to the Saviour. He did not know of it till years afterwards, when attending a conference at Siegen, near the Rhine, presided over by the late Professor Christlieb. She was then emboldened to tell him of the way the Lord had led her.

During the Franco-German war, Fräulein von Weling nursed the wounded, and amongst them a young soldier from the Prussian province of Saxony, whose life she saved by her skilful and assiduous care. Out of gratitude his parents invited her to visit them year by year, and in one of those visits she became interested in a boy, whom she adopted. That incident decided her after-life. She became interested in orphans, though she waited still further for divine guidance on her path.

In the meanwhile, an aged homœopathic physician was living in the little town of Blankenburg, in Luther's Land, and was praying that God would direct the steps of some consecrated worker to Thüringia. Fräulein von Weling heard of this godly man, and was ultimately brought into contact with him. She felt that

THE LORD WAS DIRECTING HER

to purchase the house with her little patrimony, and settle down to do what she could for the town and district. She sank all she had in the purchase, and ever afterwards lived a life of entire dependence on the care of God, making her wants known to Him who cannot fail his children, though He may sometimes test them, as He often tested her.

Her orphan family steadily increased, until she had over a dozen children, of several nationalities, dependent on her. Some of these, greatly to her joy, have given themselves to God, and turned their thoughts to service in the mission field. The work grew in several other directions, and an evangelist was sent forth into the mountain districts. He has preached the Gospel in those villages, in which the well-known German dolls are made. Various meetings for the townsfolk and their children were organized, and two papers were started—a Gospel weekly, *Für Dich* ("For thee"), and a fortnightly, the *Allianzblatt*, a German counterpart of THE CHRISTIAN.

Though these operations have brought the name of Fräulein von Weling before a large Christian public, a still more general interest has been taken in the conference which she was privileged to summon from year to year since 1886. Commencing in a small way, this gathering has grown remarkably, hundreds of Christians from various lands, pastors and teachers, as well as men and women of varied occupations, assembling to hear addresses on life and godliness. The arrangements have ever combined practical wisdom with the principles of faith. All visitors have been treated as guests. Their beds are engaged in the town and paid for by the hostess of the convention, and all meals are provided at her cost in the houses and the adjoining hall. Barons and countesses, generals and pastors, and quite ordinary people, sit at the same tables partaking of the simply prepared food. The gifts of the visitors have always covered the outlay.

From the first, Fräulein von Weling enjoyed the counsel and help of Dr. Baedeker; she also had the assistance of Dr. Ziemann and Mr. Arnold, of the Evangelical Alliance, both of them now with God. From time to time the Spirit of God has moved mightily on the crowded gatherings, during the addresses, the prayers, and especially the singing. The convention has ever been held in the name of the Evangelical Alliance, which also gives the name of Allianzhaus to the little settlement. At length

THE HEAD OF THE WORK

has been taken away. Many mourn a sad loss; but they do not sorrow as those without Christian confidence. It is a pleasure to learn that the work is to be carried on as hitherto, an executive committee having been constituted, consisting of Dr. Baedeker, Baron von Thümmler, and Herr Ernst F. Hoyer. In a letter to us, Herr Hoyer says: "The death has been a great shock to the household. Will you ask the readers of THE CHRISTIAN to pray much for the work, and especially for the bereaved orphans, doubly orphaned now?"

A TRIBUTE BY DR. JOHN GRITTON.

"Give her of the fruit of her hands, and let her own works praise her in the gates" (Prov. xxxi. 31).

The tidings that our beloved and honoured friend had "gone home" came as I was finishing my reading of the Book of Proverbs. Unlike the "virtuous woman" of the passage quoted above, Anna von Weling had no husband to "praise her," and no children of her own to "call her blessed," for the Lord alone was her husband and the orphans of other women her only children. But she shall be praised by many; and scores of helpless orphans in Germany and Turkey arise to bless her name and her memory.

I first met the departed heroine—for such she was—and became acquainted with the beauties of her Thüringian home, in September, 1892, when I attended the Blankenburg Conference as a delegate from the Evangelical Alliance. In that and the intervening years I made some eight visits to Blankenburg—attending four conferences, and spending weeks at a time among the beloved community of the Allianzhaus, engaged in Bible readings, and often giving addresses at morning and evening worship. It was heart-stirring to watch the growth of things from year to year. In 1892 there were two houses, within which all found a place; and the attendance at the conference numbered about seventy. In 1899 the houses had increased to three—the stately "Heim" having been added, and on the hillside above the "Heim" stood the Allianzhalle, seating 800, and holding nearly 1,000. In 1892 one room sufficed for meals; while in 1899 we were separated into four halls, and even then were pressed for room.

It was my happiness to be at the laying of the foundation of the Conference Hall in June, 1898, and again at the opening of the Hall in September of that year. The languages used at the stone-laying were a testimony to the marvellous influence and wide extent of Miss von Weling's work. German, English, French, Telugu, Tamil, Turkish, and Armenian were all heard, telling out verses of the Divine Word—while one day, when we counted up languages spoken by those at table, they amounted to sixteen, the very number in which, at the wonderful Bâle International Congress of the Y.M.C.A. in the same year, we pronounced the benediction at the close of a prayer meeting.

Who may tell of the extent, variety, and world-wide influence of our departed friend—boarding-house, orphanage, convalescent home, literary work of editing and publishing the *Allianzblatt* and the *Für Dich*; organizing and sharing in evangelistic efforts in the Thüringiawald; the Bible school, the Bible readings, the Conference, with all its toil, and provision, and direction; the charge of sixty or seventy Armenian orphans in Turkey, and of nearly two score Armenian widows in Egypt! Certainly the Lord greatly honoured our sister, showing in her case how much may be effected by a wholly-devoted disciple. I do not mean that all could do as much.

In sending Anna von Weling into his field of labour, our Lord Jesus commissioned one whose intellectual power and versatile genius far exceeded the average ability of his servants, for she was very richly endowed. Linguist, poet, preacher, organizer, journalist, translator, director, housewife! The love of Christ constrained her, strengthened her for work which would have crushed others, and made her a mighty power in Germany, Russia, Sweden, Great Britain, and other lands. She was indeed of "price far above rubies. . She did good and not evil all her days. . She considered a field and bought it. . She stretched out her hand to the poor; yea, she reached forth her hand to the needy. . Strength and honour were her clothing. . She opened her mouth with wisdom. . Favour is deceitful and beauty is vain, but she feared the Lord and shall be praised." Oftentimes the recipient of her kindness, I was proud of her friendship, and am thankful that I knew her. Let all the glory be to her God!

The Last Hymn.

(Matt. xxvi. 30.)

THE feast is o'er; the gracious words are spoken
Which bid us thus remember Christ our Lord;
"Until He come," this is the precious token,
With truest comfort stored.

But listen now! The quiet room is filling
With heavenly melody, the sweet refrain
Led by the Lord, its tender pathos thrilling
Again and yet again.

At length it ceases, but its echoes linger,
Like chords which softly vibrate, long and low,
Or as the soothing touch of Christ's own finger
Upon the fevered brow.

The Saviour knows what anguish He is meeting,
Yet speaks of hope, and peace, and joys above;
And in the precious hour, so swift and fleeting,
Reveals the Father's love.

E. E. EPPS.

The Great Assembly Hall.

MR. F. N. CHARRINGTON AND HIS WORK.

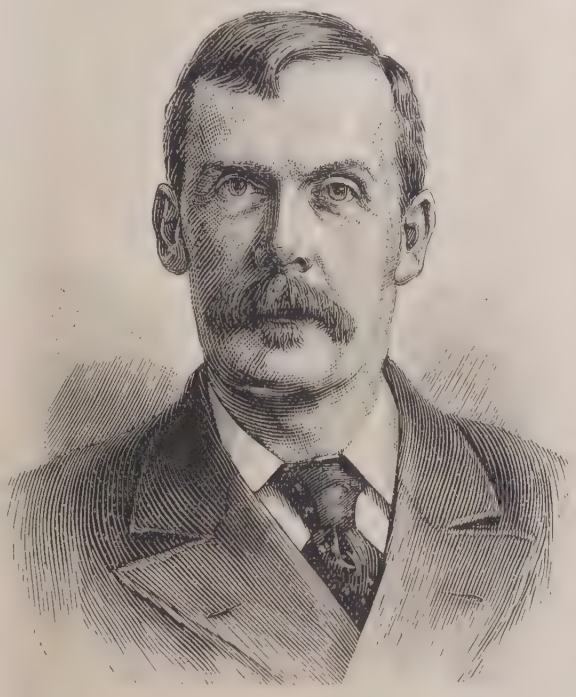
THE record of the well-known Great Assembly Hall at Mile End shows that for nearly 9,000 consecutive nights evangelistic services have been conducted in connection with the Tower Hamlets Mission, either in the present building or its predecessors. Nor is there any sign of falling off in interest. On the contrary, the work shows continued signs of

SPIRITUAL PROSPERITY.

The vast hall may be described as a poor man's cathedral. It is thronged every Sunday with plain work-a-day people, who are attracted, not by ornate ceremonial, for there is none, but by the earnest and feeling delivery of the Gospel message.

The story of the work is inseparably associated with that of its founder, Mr. F. N. CHARRINGTON, whose action in renouncing his partnership interest in the great and lucrative brewing business which bears the family name gave so severe a blow to the liquor traffic, and afforded such stimulus to the causes of religion and philanthropy in East London, and, indeed, throughout the world. The value of the possessions which Mr. Charrington abandoned for conscience' sake was assessed by the legal adviser of the Charringtons at a million and a quarter pounds sterling.

The step was taken as a direct result of conversion. Mr. Charrington felt a divine call to labour for the teeming and godless multitudes of the East, and realized that a drink-seller, preaching the Gospel to the lapsed masses, would seem as one that mocked. Mr. Charrington first became spiritually impressed during a visit to the Continent in the company of Mr. William Rainsford (son of the late Rev. Marcus Rainsford, of Belgrave Chapel). While studying John iii., in accordance with a promise made to his friend, Mr. Charrington believed unto salvation. Proceeding to look for suitable work in which to engage, the young "converted brewer" first conducted classes for rough lads. At that time the streets of the Whitechapel district were infested by gangs of young roughs, who had early become proficient in vice and crime. Yielding to Gospel influences, many of these forsook evil pursuits and were helped to start life afresh. The work had a remarkable effect upon the adults of the neighbourhood. The lads' parents, amazed at the change in the home behaviour of their children, crowded to the meetings to learn "how it was done." It became necessary to do something for these interested inquirers, and, happily, the late Mr. Pemberton Barnes built a suitable hall to seat 500 persons, and gave it for the purposes of the mission. The next step was to hire a convenient site on the main thoroughfare, Mile End Road, and erect a large tent thereon. In this canvas tabernacle, a band of converted soldiers, lately transferred from Dublin to London, were greatly used of God. Although inexperienced, their earnestness impressed the people, and many rough characters became converted. Nearly all these young military fellows subsequently became evangelists or missionaries, one of them being Mr. W. R. Lane.



MR. F. N. CHARRINGTON.
From new Photograph by Messrs. Weston & Son, Eastbourne.

So the mission went from strength to strength. The site on which the present hall stands was purchased, and a large circular tent erected, Mr. Samuel Morley, M.P., presiding at the opening. Later, a portion of the iron building used by Messrs. Moody and Sankey was substituted, and, ultimately, the Great Assembly Hall was built. The week-night hall, Mr. Charrington recalls, was opened by Sir S. Arthur Blackwood; the foundation-stone of the imposing frontage was laid by the great Earl Shaftesbury, and the buildings opened by Lord Aberdeen. The hall itself was completed in 1886, and opened by Mr. John Cory. Nor did the work flag on being so admirably housed. Any tendency to "settle down" was successfully combated, evangelistic fervency being maintained. To-day, as in times past, the Gospel is preached with simplicity and fearlessness, and a large body of workers find joy in leading sinners to Christ. It is a striking testimony to the attractiveness of the message that this, probably the largest mission hall in the world, situated in a district bristling with difficulties, is crowded to the doors Sunday by Sunday, while the Saturday evening prayer meeting is seldom attended by fewer than 1,000 persons.

As to the widespread effects of the work, testimony was recently borne by Mr. John Wood, of the Evangelization Society, who said that he was continually receiving letters from correspondents from all parts of the globe, containing intimations of blessings received, in some cases personally to their own souls, at the services they had attended in the Great Assembly Hall, in other cases, by others with whom they had come into contact.

The Book Saloon and Coffee Palace are useful adjuncts of the work, and various undertakings of a social character have grown up around the central mission; but the chief feature of Mr. Charrington's work is, as of yore, a prayerful and sustained effort to declare the good tidings of salvation to those who are beyond the reach of regular church influences, and who usually regard religion with feelings of indifference or contempt. It is "the man in the street" whose welfare is sought.

It is important to observe the effect upon the morals of East London. Squalid and vicious as parts of Bethnal Green and Mile End may be, the district shows a great improvement as compared with its condition twenty or thirty years since. This result is traceable not only to the elevating influences, but to the direct action of Mr. Charrington and the band of workers who have rallied to his support. In endeavouring to call public attention to the evils of the drink traffic, Mr. Charrington has had to face many attacks. Certain objectors hired bullies at £5 per head, with instructions given to "finish" the evangelist. While carrying on open-air work outside music-halls and the gin-palaces, many riotous scenes were caused by the action of drunken and excited roughs. Mr. Charrington became the butt of cartoonists and satirical writers, eager to support the powerful drink traffic, but he pursued his course unfalteringly. On one occasion, the police stood three deep around a platform inside one of the mission halls, while a troop of mounted constables waited near by, in order to assist in quelling the violence of a horde of paid ruffians. On another occasion, whilst speaking outside a music-hall, he was arrested on a false charge. He spent a

night in the cells, but was discharged in the morning.

The haunts of vice, with which the neighbourhood was infested, were also dealt with, and a remarkable reformation was brought about. The once notorious "Rogues' Walk," which was to the East what midnight Piccadilly still is to the West, no longer exists. The story of the reformation is a marvellous one. Hundreds of infamous resorts were closed, and the character of entire streets became changed, until the cry of "Charrington is coming!" sufficed to turn the evildoers to flight. It is remarkable, however, that some who lived by the nefarious traffic in vice turned to Mr. Charrington for help and counsel, and became humble and consistent followers of Christ. As for the women who were rescued, they were received into a home, and subsequently placed out in situations.

The present position of the Tower Hamlets Mission, and of its many social and philanthropic offshoots, so far as spiritual matters are concerned, excites the gratitude of all who are anxious for the reclamation of the masses and the prosperity of the Evangelical cause. A great regiment of Christian workers has been raised up to witness for the truth, and at the indoor services, and in the open-air work, an

ABUNDANT REAPING TIME

has been experienced. Mr. Charrington has just completed the fiftieth year of his age, and in recognition of this "jubilee" his coadjutor, Mr. E. H. Kerwin, is endeavouring to raise a fund of £5,000 towards the extinction of the building debt. Such a consummation is devoutly to be wished, so that Mr. Charrington may be freed from financial anxiety, and enabled to devote still more time and attention to the great work of evangelization.

"Ye Are . . . that ye May . .!"

THE eleventh annual Conference at Birmingham, for the deepening of spiritual life, was held last week, and the words quoted above (taken from 1 Pet. ii. 9), by Rev. G. Campbell Morgan in one of his addresses, tersely set forth the purpose of the gatherings.

Whatever, by the grace of God, we are by way of attainment in the Christian life, it is in order that God may be glorified and the world blessed. The same thought was presented under another aspect by Rev. Walter Hackney, when he urged that the purpose of fruit-bearing is not for the benefit of the tree.

Thus there was throughout the Conference a strongly practical tone, which should yield result during the ensuing months in increased activity for God in the salvation of the lost. The meetings, which were held in the Town Hall, were very well attended on all occasions, but those in the evening were crowded even to to the entire orchestra accommodation.

The speakers, too, were numerous, including Revs. Dr. Elder Cumming, Walter Hackney, Wright Hay, E. W. Moore, Campbell Morgan, R. Middleton, J. G. Mantle, J. Sloan, F. S. Webster, H. D. Williamson; with Captain Tottenham as chairman. These formed a strong platform, and their words were both weighty and wise.

A deep impression was made on Thursday evening, and a large number rose, in response to Mr. Morgan's invitation, to indicate their desire or determination that the Conference should bear very real fruit in their lives.

Friday afternoon and evening were devoted more especially to the work and claims of foreign missions, encouragement in this direction having been given in former years by the acceptance on the part of some of the call to go forth and preach the Gospel to the uttermost parts of the earth. "Ye are . . . that ye may!" May this fact constitute a call to many others to show forth, at home and abroad, the excellencies of Him who hath called them out of darkness into his marvellous light. G.

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Workers in Nottingham.

WHILE staying for a few days in this Midland city of world-wide fame for its lace goods, I took the opportunity of calling upon a few well-known Christian workers, who have borne the heat and burden of the day, and, like their Divine Master, are ever seeking to save the lost.

It was very gratifying to hear of the steady, though none the less real, work being done, and the encouraging signs of the coming revival on every hand. One brother quaintly said, "It's coming; though at present it seems no larger than a man's hand, yet faith sees in that little cloud the long-looked-for and much-needed blessing."

Mr. J. Savidge, the veteran missionary of the

NOTTINGHAM CITY MISSION,

had a most interesting story to tell of the work of God amongst the poor, the cabmen, and the railway employés, but bemoaned the fact that, though the population of Nottingham is upwards of 250,000, the funds of the City Mission will not allow the committee to employ more than two male missionaries and one lady, the time of the latter being largely occupied at the police-court. From what I saw, the need is very great, and there should be a dozen missionaries, and half that number of ladies at least, effectually to work this great industrial population.

THE UNITED GOSPEL MISSION.

This Mission is doing excellent work at their large and well-arranged Mission Hall in Circus Street, and reports increased prosperity under the superintendence of Mr. W. A. Kerr, who became their Pastor a little over twelve months ago.

POLICE COURT MISSION.

This Agency is under the direction of the Southwell Diocesan Branch of the Church of England Temperance Society, who had the good fortune to secure the services of Mr. W. Lightfoot as police court missionary; he is a wise, sympathetic and indefatigable worker, and has the confidence of the magistrates and police officials. During the six and a-half years Mr. Lightfoot has been in Nottingham he has rescued a number of lads from a criminal life, and they are now doing well. Miss Nunn, of the Nottingham City Mission, has charge of the female branch of the police court work.

THE DISCHARGED PRISONERS' AID SOCIETY.

The committee of this Society have just issued their seventeenth annual report; it is interesting reading, and shows a good, though quiet and unobtrusive work, through their zealous agent, Mr. S. Pollard. The Society has a wood-chopping yard in Church Street, but the agent experiences great difficulty in obtaining permament employment for discharged prisoners.

OPEN-AIR WORK.

Regular open-air meetings are held in the most populous centres of the city by the Circus Street Mission workers, under the direction of Mr. J. T. Jones, the local inspector of the N.S.P.C.C. Mr. Jones is a good organizer, knows the city well, and has the happy faculty of attracting others to him. He is convinced that the open-air services in Nottingham are bearing much fruit.

I was pleased to hear that Mr. James Dupe, in spite of his advanced age, still continues his testimony for God, in the market place. I called twice at his place of business, but was not fortunate enough to find him in. Mr. Dupe has for upwards of forty years gone on his way through evil and good report, and, according to the testimony of some that know him well, has done a work in Nottingham which no one else has attempted. My limited stay in the city did not permit me calling upon others who are doing equally good work, and are endeavouring to seek and save the lost. The work of the Youths' Institute, which had just held its annual meeting, I referred to in your last issue.

THOS. M. WINTLE.

Pontymoile, Mon.

An Historic Ragged-School.

ALTHOUGH it may not be very generally known to explorers of London, Dove Row, Haggerston, is a poor and industrial neighbourhood, in which a school was opened in the forties, when Lord Ashley was the leader of the then new Ragged-School movement. The spacious and conveniently-arranged building, which was opened a few days ago, at a cost of over £2,000, is in itself a striking proof that such operations as are carried on are not only not obsolete, but actually need to be extended. In former days a far-reaching work was carried on, the cost being mainly supplied by friends at Hackney, a once favourite suburb from which the best families have since largely removed farther away into the country. Surrounded as it is by gas-works, factories, saw-mills, and wood-yards, the school still needs some searching for before it is found.

Mr. W. H. Brown presided at the opening meeting, and Mr. W. Gibbs Cotsford made a statement regarding

THE NOW COMPLETED ENTERPRISE.

They were deeply thankful that they had been able to raise the building. The work had been commenced by Mr. Kelsey as a day and night school. In consequence of the School Board, there were not now so many voluntary workers in night-schools as there were. The work was taken over by the Church, and it increased so that they had to seek for new premises; and then Mr. Charles Cox came as a God-sent man to Dove Row. It was explained how in course of time the managers succeeded in buying the freehold of the school and of the house adjoining. The Committee resolved to build on that site, and some large gifts had been received. The total cost was £2,150, leaving a debt of £208.

Rev. W. Marshall, the former pastor of Cambridge Heath Church, had promised to collect £500 for the building fund, and until that was done he offered to lend £350 free of interest. They had been greatly indebted to the Ragged School Union, to the London Congregational Union, and to Rev. J. R. Richards, of Cambridge Heath Congregational Church. Mr. John Lowles, M.P., said he was grateful to see the new building, as he knew that the lives of the people were lightened by its operations. Other addresses followed.

Overworked Young Women.

THE object of the Y.W.C.A. convalescent, sick aid, and holiday department is to minister to the physical needs, and to vary the monotony of the lives, of the women and girls who, day after day, year after year, plod on at their very often uninteresting work.

Miss Butler, hon. treasurer, writes:—"Perhaps many who take their yearly holiday as a matter of course cannot realize what it means to these girls. The following case is an example:—A servant girl, who had been overworked, underpaid, and whose health had entirely broken in consequence, was sent free to a home at Eastbourne. It was her first visit to the sea. The morning after she arrived the other girls in the home took her down to the beach, making her shut her eyes. When told to open them, and she beheld the broad blue expanse of water, the poor girl burst into tears, and during the remainder of her three weeks' holiday her one wish was just to sit and gaze at the waves. Most of the cases who apply for holidays are those suffering from anæmia or from general debility. We would fain do much more for the army of women-labourers, and we feel sure, if friends knew of our great need of free beds, especially at the seaside, some might offer rooms in lodges and cottages, such free invitations having been a source of much pleasure and benefit in past years. There are, however, many toilers who, through home circumstances, are unable to take a holiday, and it is for them we plan the 'Saturday Afternoon Expeditions.' On that day factories and workrooms generally close by 1.30 p.m., and the women and girls eagerly join us at a railway-station to avail themselves of a kind hospitality provided in some private park or garden. Very great pleasure is derived from these outings, and they have proved red-letter days in the lives of many. Other friends may be glad to throw open their grounds for the enjoyment of such parties." Miss Butler's address is—care of Miss F. E. Cole, 25, Redburn Street, Tedworth Square, S.W.

The May Meetings.

Army Scripture Readers' Society.

THOSE friends of the soldier in whose minds the thought of his eternal welfare is uppermost, will be much interested in the records of this Society during a period covering the outbreak of war upon a scale never anticipated. General A. H. HUTCHINSON presided over the annual meeting, held in Exeter Hall on Wednesday week; and the secretary's statement referred to fresh exertions on the part of the Society, necessitated by the special duties of the past year, together with unfeigned gratitude to God for the noble way in which the work has been supported.

Immediately upon the beginning of the war in South Africa, the Society fully recognized the importance of Readers accompanying the troops, and issued a special appeal to the public for funds to cover the additional cost. The response was speedy and large, so that it was at once decided to send out six Readers. The War Office provided free passages, also arranging for extra field pay being issued by the Army paymasters (chargeable to the Society), and that the Readers should be taken upon the strength, and provided with free rations. Subsequently, six more Readers were sent out to meet urgent demands; and the Society is now seeking additional suitable men, Lord Roberts having cabled his willingness to receive more.

Reports from Readers at the front, and of their work from others, are most encouraging. Eternity alone will reveal the blessings and comfort these men have brought to our soldiers; and the result of this campaign, as far as human knowledge goes, is that hundreds are growing into thousands of those who have passed into the kingdom of Christ. One worker writes: "If the blessing continues at this rate, it will be one of the greatest revivals ever known in the annals of the British Army." The value of Readers' labours among the wounded in the hospitals has been frequently referred to, and it is hoped that more men may presently be available for this branch of the work.

Reader LENNOX FRASER, attached to the Black Watch, writes: "We carry on the work in a large marquee, and every night the

MEETINGS ARE CRAMMED,

so that we have to lift the sides of the tent all round to allow of those outside joining in our services. The soldiers assemble for hymn singing an hour before the meeting." The Society's Readers are stationed as follows:—England, thirty-four; Ireland, nine; South Africa, twelve; elsewhere abroad, four. The general fund shows an excess of income over expenditure of £1,057. There is also a balance of £998 at the bank, upon the South African Fund; but the charges for field pay, messing, &c., payable to the War Office, have not yet been claimed. The reserve and benevolent fund has a balance of £433, and has provided pensions for four Readers.

After referring to the way in which God has humbled us for our national pride, the CHAIRMAN said that, despite the prevalent dallying with Rome, and the existence of our drink curse, and other evils, the Lord is raising us up as a people to do his work. The Society is finding many open doors for its operations, and needs prayerful assistance in order to enter them with God's Word at a time when He speaks loudly to men through the solemn circumstances of war.

Rev. E. J. KENNEDY expressed his conviction that the Society is well worthy of all the support that can possibly be given to it. A most remarkable characteristic of Christian work in this century, and one attended by much blessing, is the specific application of effort to the different classes and callings of men. With so little recognition by the Press of God's claims in connection with the campaign in South Africa, it was indeed refreshing to find one so exalted as Lord Roberts writing home and saying,

"BY THE HELP OF GOD"

and of the brave soldiers, he had overcome the enemy; and the speaker told how pulpit mention of that utterance had led an artisan hearer to trust Christ as his Saviour. There is great success lying ahead of such a work as this, but God depends upon us to do our utmost for its support. Soldiers will very often unburden their minds to Readers rather than to ministers, because the former know the difficulties of a military life; and it is the constraining love of Christ that keeps the Readers at work among the horrors and miseries of the front.

A graphic and touching description of the need for Christian ministrations in camp, on the field, and in hospital, was given by Major TREEBY, who came home wounded from the relieving force before Ladysmith. Tommy Atkins, he said, is not much regarded in times of peace, but his soul is very precious to the Saviour. Some results of this Society's work in days gone by were realized at the front, as never before; for while the camp was ringing with the praises of God, men were found under conviction of sin, making reference to the prayers going up for them from dear ones at home. The scenes witnessed by the speaker made him feel that the need for Christian work among soldiers is far beyond all that has been done for them.

The Christian Community.

THE varied religious, benevolent, and social agencies associated with the Christian Community were duly recognised and warmly appreciated at the annual meeting in Exeter Hall on Monday of last week. There was a numerous attendance, and the tone of the proceedings was one of fervent praise and thanksgiving for the many tokens of Divine favour through the labours of another year. Abstracts of the annual report were read by the secretary (Mr. James Atkinson), who enumerated briefly the many channels through which the poorest are reached and ministered to, both in spiritual and temporal considerations.

Founded in the year 1685 as an undenominational and voluntary society, the Christian Community has united, in one common object, representatives of all evangelical bodies. It is essentially a home missionary organization, its members seeking the salvation of the lost, and the relief of the distress of the poorest classes in London. Every candidate is required to be a member of a church, and must pass an examination before being finally accepted.

The Chairman (Mr. F. A. BEVAN) sounded a note of heartfelt gratitude for the steady progress which had been made. Notwithstanding the numerous demands made upon the generosity of the public, he was pleased to announce that there is a substantial surplus of income. The workers were prompted in their voluntary service by love for Christ and love for the souls of men. Speaking of the change which had taken place in

THE COMMON LODGING-HOUSE,

the chairman attributed this to the zealous and devoted labours of the workers.

Rev. M. H. LE PLA pleaded for larger sympathy and wider support for the Society in order that its workers might be increased, and the Gospel be taken to the millions who were perishing for the want of the knowledge of Jesus Christ and Him crucified.

Rev. JOHN E. WAKERLEY, speaking as a guardian of the poor, said it was a joy to witness the heartiness with which the inmates of their workhouses enter into the simple Gospel services conducted by the workers. The labour was heroic, but it was a luxury to

LAY HOLD UPON SINNING MEN.

Rev. STANLEY TAPE, in the course of a brief, earnest address, counselled the workers to cultivate four qualities essential to successful labour among the poor:—Grace—gracious affability of disposition and demeanour; Gumption—sanctified common sense—a sense of what is fitting to the time, the man, and the occasion; Grit—some people talk so long about their plans that they have no time to take part in active service. They must also have Go—"The zeal of thy house hath eaten me up." If they could but secure these four horses to the chariot of their personal salvation, what progress would be made in the future in the work to which they had dedicated themselves! A few closing words of encouragement from Dr. GRITTON concluded a very happy and profitable meeting.

Friendless and Fallen.

IT seems to follow, as a cruel nemesis on the advancing prosperity of a great nation, that increased power and affluence bring with them increased opportunity for the practice of social sin. To stem this flowing tide of immorality is the work of the Christian believer and the true philanthropist, whose active missions should include the offer of mercy and rescue to every erring woman treading our streets, and whose labours should extend to the watching of every development of unchastity, both in half-concealed obscurity and in public display. In this two-fold mission, to seek and to save the lost, the London Female Preventive and Reformatory Institution has continued to work upon the lines of prevention as well as of cure.

Sir HENRY H. BEMROSE presided at the forty-third anniversary, held in Exeter Hall on Tuesday week. Great blessings attending the efforts put forth in connection with the institution, side by side with the evidence of much remaining to be done in a field ever ready for the harvest, were points of the statement made by the secretary, Mr. WM. J. TAYLOR. The Society maintains five homes for its rescue and preventive work, and also has an open-all-night refuge at 37, Manchester Street, King's Cross. In these six establishments 177 inmates can be accommodated. As regards the preventive work, 211 respectable but friendless young women were aided in various ways last year; and at the all-night refuge 468 were dealt with. Over 20,000 women and girls have been admitted since the refuge was opened. Much thought and time were devoted to help and advice in maternity cases.

The spiritual work of the Homes is continually kept in view, it being felt that reformation, based only on expediency, or even morality, fails to produce that

CHANGE OF HEART AND LIFE

which the Divine Spirit alone can accomplish, and which will be effective and lasting in its results towards God and before man. Voluntary workers, numbering 227, of whom seventy-five are ladies, have been associated with the Homes in conducting services and similar work. The income was £5,802, and expenditure left a balance at the bank; while loans have been partially repaid, so that the indebtedness upon the institution is reduced to £1,600.

In commending the Christlike work of the Institution to prayerful sympathy and adequate support, the CHAIRMAN said that, while details of the social evil are dealt with in theatres and novels, it is inconsistent to shrink from dealing with the subject in the spirit of the good Samaritan, whose merciful ministrations brought him into actual contact with suffering.

Rev. Prebendary Kitto voiced gratitude to God for the measure of blessing vouchsafed upon difficult work, which the speaker had watched with interest and sympathy from its very beginning. Christian men cannot allow their active compassion for the lost to be restricted by the statement that there will ever be a certain average of wickedness. The power of God, exercised through his people, is the only remedy for so-called hopeless problems.

Mention was made by Mr. Henry Varley of honoured names prominent in rescue work of various kinds among young and old who had done more to minimize crime than the whole police force of the country. From his own experience among men, he deduced strong encouragement for individual effort on behalf of the tempted and erring.

Religious Tract Society.

THE foreign work of the Religious Tract Society received cordial recognition from representatives of the great missionary societies, on the occasion of the recent breakfast held at Cannon Street Hotel.

The attendance was large, and the proceedings were of an enthusiastic character. Professor G. Sims Woodhead, M.D., who presided, made some introductory remarks, in which he described in appreciative terms how the Society provided the

SINEWS OF WAR

for those actively engaged in the mission field. Following Professor Woodhead came Rev. Ch. Merle D'Aubigne (Agent-General of the Central Protestant Evangelization Society of France), who said that a notable change has come over France. Literature, which was formerly confined to towns, is now read even in the smallest villages, influencing the minds of the peasantry, who are the backbone of the country. After reference to some of the pernicious effects of the

POLITICAL AND THE ROMANIST PRESS,

the speaker went on to describe the havoc caused by the immoral literature with which France is flooded. In Paris alone there are fifty papers which exist solely by purveying obscenities. Many of the best men of France are stirred with anxiety as to the present position of affairs, which needs to be met and remedied by a far-reaching effort of a counteracting character.

Rev. Henry Gulliford, of the Wesleyan Missionary Society at Mysore city, was the next speaker. He gave a review of the religious condition of India. Creeds and philosophies are being forsaken, and men's minds are in a state of unrest. In spite of the ignorance of masses of the people, literature has always exercised a powerful influence upon the country, and there is at the present time an urgent need for the printed Word, for supplies of healthy and instructive Christian literature.

A representative of Madagascar next spoke, in the person of Rev. W. E. Cousins (L.M.S.), Chairman of the Malagasy Bible Revision Committee, who expressed his appreciation of benefits received—especially in the matter of printing paper from the R.T.S.—describing the printing and publishing offices at Antananarivo and their varied undertakings. For many years a

STREAM OF HELPFUL LITERATURE

has been sent forth, which has penetrated into all parts of the island. Some of the early tracts have survived twenty-six years of opposition. The faith of the persecuted Christians has been nourished and upheld by such publications. As to the present requirements, a generation of native workers is growing up, quick to appreciate literature. Romanist pretensions have to be exposed, and the demand for good commentaries has to be met.

Some account of the recent Ecumenical Conference was next given by Rev. R. Lovett, one of the Society's secretaries, who said that its dominant note was its aggressiveness. It made no apology for missions, but rather busied itself with the question, How long will it be before the world is evangelized? It revealed the fact, too, that there are as many loyal and consecrated men and women waiting to go out as are already in the mission field; and the Conference adopted as its watchword, "The world for Jesus Christ in the twentieth century." The enthusiasm and desire for advance which had been shown must needs result in increased demands upon the Religious Tract Society, and to meet that demand strenuous efforts would be put forth.

Further stimulating words came from Miss Bartlett (C.E.Z.M.S.) of Amritsar, the sacred city of the Sikhs, who made special reference to the value of the

PICTORIAL PUBLICATIONS,

and described how an illustrated tract had been the means of blessing in the Punjab villages. Subsequently, Rev. J. Wall, of Rome, told of good work in Italy, and the last speaker, Bishop Johnson, of the Niger, acknowledged the indebtedness of the native churches on the West Coast of Africa to the R.T.S. In the Yoruba country the *Pilgrim's Progress* and the *Peep of Day* have been translated into the vernacular of the district, and have proved most helpful in enabling the people to understand the Christian religion. Bishop Johnson believes in the power of native agency, but the natives need to be educated and trained, and in that important work the R.T.S. has assisted. The speaker concluded with an eloquent plea for increased interest in the land he represented, which, he pointed out, is being swamped by Mohammedanism and by liquor importations from Europe.

Mr. Marshall Broomhall (C.I.M.) held that tracts are to the missionary what ammunition is to the soldier. He went on to observe that the large demand for such supplies in China has given rise to a number of local tract societies, which issue quantities of useful publications. The parent society in London has greatly aided the work, and one result of its help is found in the fact that the missionaries are able to sell the tracts at half-price. Valuable aid had also been received from London in the issue of the Chinese annotated paragraph Bible, published at a price which renders it generally accessible.

The Peace Society.

THE Peace Society continues to prosecute its aims in spite of much discouragement. At the annual meeting, which was held in the Friends' Meeting-house, Bishopsgate Street, on May 22, Dr. W. Evans Darby presented the report, which stated that, notwithstanding the unfavourable incidents of the year, especially the war, and the inevitable consequences which had followed, substantial progress in the cause of peace was to be recorded, and the fact was to be noted that out of ten incidents of arbitration during the year, Great Britain had been a party to eight, which number of arbitrations to set against one war was significant. Sir Joseph Pease, M.P., speaking from the chair, said that there was no reason for discouragement because the effects of the Hague Conference had not come immediately.

The Dean of Ripon, who followed, desired the speedy cessation of the war and "the establishment of peace on a righteous and sound basis which alone will secure the union, happiness, and prosperity of the races forming the South African population." The Dean said he was glad the report did not call on them to judge all the details of the strife. They were unable, he was unable, to say that one side had been wholly right and the other side wholly wrong. Addresses were subsequently given by Miss P. H. Peckover and others.

Walworth Creche.—The fifth annual report of this useful institution speaks of continued work in the interest of poor mothers and their little ones. "Twopence only is charged for twelve hours' care of an infant, inclusive of good and nourishing food, combined with kindness, cleanliness, well-ventilated rooms, and fresh air." A removal will have to be made shortly, as the premises are to be taken down; but the workers hope to be able to buy or build a fresh home. The hon. superintendent is Mrs. F. Kinghorne, 26, Dagmar Road, Camberwell.

Protestant Women in Conference.

WHILE it is manifestly evident that the majority of Ritualistic clergy have as yet no intention of yielding their advanced and unscriptural practices, it is also certain that no efforts are being spared to ensure the success and ultimate triumph of Protestant principles. Of the various agencies seeking to uphold the Reformation Settlement in the Church and Constitution, the Women's Protestant Union has received the warm sympathy and support of an ever-widening circle of advocates of the cause it seeks to advance.

This was abundantly obvious at the three-days' Missionary Conference of the Union, held at Exeter Hall last week. The anniversary celebrations commenced on Wednesday afternoon with a

CONFERENCE OF SECRETARIES

and other workers, when the subjects discussed included "How to Increase the Influence and Usefulness of the Union," "How to Start and Maintain a Branch," &c. The meeting in the evening was presided over by Mr. T. A. Denny, when addresses were delivered bearing upon "The Sacramental System *versus* the Gospel," by Rev. H. Lindsay Young; "The Evangelization of Ireland," by Miss J. Jameson, of the Irish Church Missions; and "The Romish Controversy in the Light of the Science of Rhetoric," by Rev. James Neil, formerly incumbent of Christ Church, Jerusalem.

On Thursday there were three meetings, at which various aspects of the conflict with Roman Catholicism and Ritualism were dealt with. In the afternoon, Mrs. Augustus Spencer, of Guildford, in the absence, through indisposition, of the president (Mrs. W. R. Arbuthnot), gave an account of the Union's work during the year. There has been an addition of 1,037 members, besides seventy-one male associates. The junior divisions, the Girls' and Boys' Protestant Unions, had also grown in numbers. The sphere of the work of the Union was specially among women and children. The converts to Romanism were made not so much by Romish priests as by Sisters of Charity and other women under their direction and influence; and it was most desirable that women should seek to counteract the errors that women had done so much to spread.

In the evening there was a large and enthusiastic gathering, presided over by

MR. SAMUEL SMITH, M.P.,

who delivered a vigorous address. There were two sides to the question with which they were brought face to face—the secular, or political aspect, and its spiritual side. The only chance of bringing before the Government this session his motion on sacerdotal teaching in voluntary schools had been taken from him. The Government had no pressure of public business, for they were going to adjourn the House a day sooner than usual—the day before his motion was to have come before them. There seemed something like a

UNIVERSAL CONSPIRACY

to hush up the question, and the children of voluntary schools were meanwhile having their minds perverted from Evangelical truth. The main object of one of the text-books issued by the National Society seemed to be to depreciate the work of the Reformation, and to teach that the Church of England had been the same for the last 1,200 years. It was not a book of Christianity, but of Churchianity, and by the Church was meant a sacerdotal body of priests. Mr. Smith went on strongly to denounce the practice of the Reservation of the Sacrament. The whole argument in its favour turned upon the question of the power of the priest to perform a miracle. There are, he admitted, mysteries which the human reason cannot fathom. There must be a reasonable degree of opinion regarding the differences of doctrines of their common faith. But there is no agreement that the power of working miracles abides in priests, and no possibility of reconciling such a theory with the fact that man has to go direct to Christ for forgiveness of sin. We lament

that this country should show signs of returning to the

BEGGARLY ELEMENTS OF CEREMONIAL—

a religion which does not develop the spiritual life of man. The battle they had before them as Protestants was indeed a hard one. "We need a great spiritual movement throughout the land similar to the time of the Reformation, that will break the fetters and chains the sacerdotal party are now imposing upon the country." Mr. Smith closed with expressing his firm belief that God would, in his own time, interpose to prevent this country from falling back to that state of darkness which existed before the Reformation.

Rev. Thomas Connellan, in a thoughtful and practical address, reviewed the national and religious life of Ireland at the present time. There are two distinct kingdoms in Ireland—one of Her Majesty the Queen, and one of the Pope. Irish disloyalty was clearly shown to be the result of the teaching of Rome, for, with the Roman Catholics, the Pope's laws were held to be superior to those of Great Britain. The scheme for the endowment by the Government of a Roman Catholic University for Ireland was strongly denounced.

Some encouraging facts were related by Mrs. W. P. Lockhart. She has recently returned from work in the district of Turin and other localities, where Evangelical truths are only too seldom proclaimed.

REV. JAMES FANSTONE

spoke of the condition of Brazil as the result of the predominant influence of Romanism—the laxity in commerce and education, and the low moral standard which prevailed, and the association of every phase of impurity with outward profession of religion.

On Friday morning the Conference reassembled, when there was again a good attendance. The chair was occupied by Dr. Robert Anderson, Assistant Commissioner of the Metropolitan Police, who in the course of an earnest and forcible address remarked that he could not understand the moral, any more than the intellectual, position of clergymen who break the law by ritualistic practices. When he found men who were not only pledged to support the Protestant principles of the Bible and of the Church of England, but who hold benefices and draw incomes upon the promise of upholding those principles, frequently betraying them and openly opposing them, he looked upon such men as a lower class than those who were frequently sent to gaol for stealing our property.

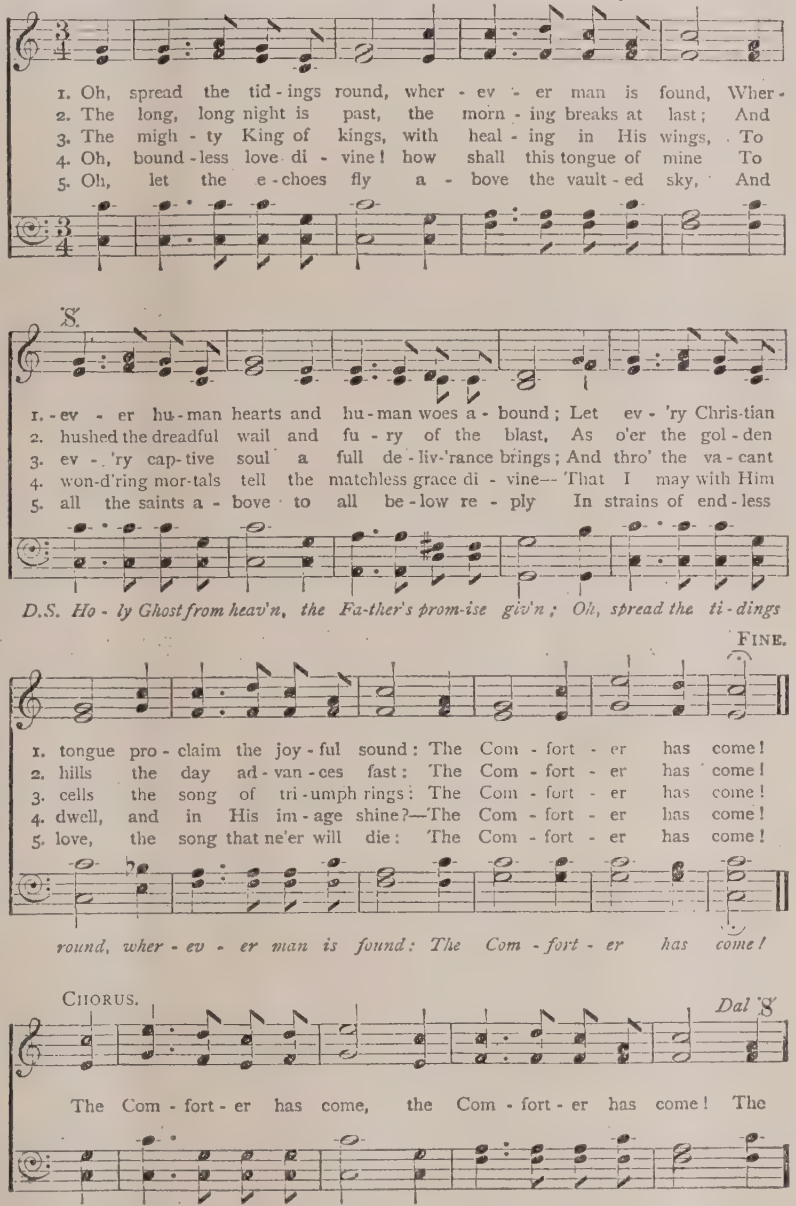
The closing meeting of the Conference, on Friday evening, was a hearty and enthusiastic gathering. The chair was occupied by Dr. Barnardo, who said it had been a weakness in [illegible] tantism that women, prior to the formation of this Union, had not been banded together as an organized agency to repel Romanism. We have to meet Rome in many guises, and also disguises. We have to meet the foe at the threshold of our homes. The Church of England is becoming the stalking-horse of Rome's work in this country. If ritualism sweeps the Church of England into the net of forms and ceremonies, it would mean the supremacy of the priest, the arrest of all true progress, a subjected press, a closed Bible, and the predominance of all those dark retrogressive influences which were summed up in the one word "Rome." Dr. Barnardo closed with a timely warning as to the dangers attendant upon the practice of sending young people to Continental towns for the completion of their education, and urged the members of the Union to raise their voices whenever possible against practices fraught with danger to home and family.

Rev. F. J. Hamilton, D.D., Homerton, followed with a thoughtful discourse on "True Patriotism," by which was meant love to our country. Many encouraging features of the work among the Roman Catholics in Dublin were given by Miss Carter, of the Irish Church Missions. Their labours were becoming more favourably regarded by employers, many of whom were kindly disposed towards the workers who sought to bring their servants under the influence of Protestant teaching.

Rev. James Wall, of Rome, related many instances bearing upon the progress in Italy of the spreading of the Gospel. He had received more than a thousand into his own church, after public confession of faith. A few words of testimony from Rev. W. H. Jacob, vicar of Shirley, brought the conference to a close.

The Comforter has Come!

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."—John xiv. 16.

Rev. F. Bottome, D.D. Wm. J. Kirkpatrick.

1. Oh, spread the tid - ings round, wher - ev - er man is found, Wher -
2. The long, long night is past, the morn - ing breaks at last; And
3. The migh - ty King of kings, with heal - ing in His wings, To
4. Oh, bound - less love di - vine! how shall this tongue of mine To
5. Oh, let the e - choes fly a - bove the vault - ed sky, And
S.
1. - ev - er hu - man hearts and hu - man woes a - bound; Let ev - 'ry Chris - tian
2. hushed the dreadful wail and fu - ry of the blast, As o'er the gol - den
3. ev - 'ry cap - tive soul a full de - liv - 'rance brings; And thro' the va - cant
4. won - d'ring mor - tals tell the matchless grace di - vine— That I may with Him
5. all the saints a - bove to all be - low re - ply In strains of end - less
D.S. Ho - ly Ghost from heav'n, the Fa - ther's prom - ise giv'n; Oh, spread the ti - dings
Fine.
1. tongue pro - claim the joy - ful sound: The Com - fort - er has come!
2. hills the day ad - van - ces fast: The Com - fort - er has come!
3. cells the song of tri - umph rings: The Com - fort - er has come!
4. dwell, and in His im - age shine?—The Com - fort - er has come!
5. love, the song that ne'er will die: The Com - fort - er has come!
round, wher - ev - er man is found: The Com - fort - er has come!
Chorus.
Dal S.
The Com - fort - er has come, the Com - fort - er has come! The

From "Gospel Hymns and Sacred Songs." By Ira D. Sankey. (*London: Morgan & Sc...*)

Ratcliff Highway. At the Strangers' Rest, High Street, St. George's, E., a working party is to be started after Whitsuntide, on behalf of the very poor women of the neighbourhood. It will be held every Friday, from 2.45 to 4. Ladies who can help in cutting out are especially needed. Communications should be made to Miss Cleaver at the Strangers' Rest

The Houses of Rest.

FAR from lessening as the years go by, the stress and strain of life appear to increase in these feverish times. The pressure of many demands tells heavily upon various sections of the community, and amongst those who have to bear the weightiest burdens are those whose lives are devoted to practical service for the Master in the home or foreign missionary field.

This being so, such undertakings as those of Miss Mason's well-known Houses of Rest at St. John's Wood and at Eastbourne become more and more useful. Miss Mason, it may be remembered, commenced her labour of love on behalf of those weary in, but not of, the work so long ago as 1866. Her useful aims have been more than attained. Workers of all denominations find a happy haven of rest in the Homes, and, at the same time, the spiritual gatherings, which are regularly held, have come to exercise a widespread influence. Many a tired worker suffering from the despondency which is apt to attend bodily weakness, has returned to his labours

QUICKENED AND ENCOURAGED.

Here is a word from one who toils in a difficult field:—

I am always thankful that I ever knew your Home; it is when we go back to work, and as I am here, away from all spiritual influence, that we appreciate the comfort and help of such a Home. May God grant to you the needed strength, and give you much blessing in the new year, and supply all that is required for the work.

A clergyman's wife, too, wrote:—

Scoffers may say that the power of Christ's religion is gone, but a visit to such a work as yours would, I think, make them see differently. I felt more really than I have for years, how strong and powerful is the bond that unites God's own people, and maybe the Spirit is making this more manifest in these days, when so many have a "form of godliness, but deny the power thereof."

That branch of the work in which the needs of aged workers are met continues its useful ministry. One lady who benefits thereby has attained the age of eighty-five, and almost all are considerably over sixty. Each is able to tell of long years spent in evangelistic or other mission work. One who for more than forty years worked in various parts of London and the provinces as Biblewoman and visitor among the sick poor, lately wrote:—

What a boon is this Home to us aged ones; what a rest after years of weary toiling to find such a halting-place where one is able to look back over the road left behind, and see the goodness which granted or denied various prayers and aspirations.

Another, who had been for more than thirty years engaged in Ragged School and Bible-woman's work, writes:—

It is with much pleasure and thankfulness that I wish to say how very much I appreciate this benevolent provision for aged workers such as myself. I do thoroughly enjoy the teaching and Christian fellowship in addition to my domestic comforts and blessings. I thank my Heavenly Father for putting this thought into your mind, and ask Him to abundantly bless you.

The annual gathering in connection with the Houses of Rest was held on Friday afternoon last in the parish room which adjoins the St. John's Wood premises. As usual, a large number of friends and sympathizers assembled, and representative speakers bore testimony to

the value of the work. Rev. F. B. Meyer drew encouragement from the record that "the barrel of meal wasted not, neither did the cruse of oil fail." Where God sends a prophet, He sends the provision also. Rev. Dr. Monro Gibson, referring to the proper anxiety manifested by the public for those who have suffered on account of the war in South Africa, called for an increased measure of concern as to the welfare of those who fight the battles of Christianity. Next came Rev. F. S. Webster, who expressed thankfulness for the stimulus afforded by the institutions, and then Miss Weston gave a breezy address in which she reviewed the position and needs of the Homes. Her Majesty the Queen recently expressed the hope that the war funds would not interfere with the needs of Christian work, and Miss Weston made this kindly wish the basis of some remarks as to the financial needs of the Houses of Rest.

The last speakers were Rev. W. Fuller Gooch, who referred to his long acquaintance with the work, and that tried supporter Col. Oldham, who spoke of the blessing which had attended the operations of the year.

The Racecourse Mission.

THE result of the meeting held in the Parlour of Exeter Hall on Monday afternoon must be the awakening of a deeper interest in the operations of the Racecourse Mission, and a wider sympathy with the object of its workers. Mr. M. H. Hodder presided, and in a few words of encouragement expressed his pleasure to see that this branch of Christian service, once spoken of as outlandish and absurd, was no longer so regarded. The trammels were being broken off by Christians, who are now concentrating their energies for the accomplishment of work at one time considered above their calling. He heartily wished the evangelists "God-speed," urging them to seek in all things the guidance of the Holy Spirit.

The president of the Mission (Mr. W. Hodson) said he had attended many assemblies of spiritual refreshing, but never had he so experienced the divine presence and power as while preaching the Gospel at Epsom. Referring to the various classes of visitors attending race meetings, Mr. Hodson said there were Sunday-school teachers, clergymen and church members congregated together, who were astonished at the sight which they witnessed. To these, as to others, the tent was

AN ASTOUNDING TESTIMONY.

Many were arrested by the sight of the tent alone, before an opportunity of speaking to them had presented itself.

Mr. A. E. Sidford related his experiences at Ascot. Accosting a young man in the act of placing his bet, in one instance, he elicited the fact that he had left a godly home. His father was a local preacher. Having embezzled a sum of money of his employer's, he had made for Ascot, there to be brought under the influence of the Gospel and its converting power, to seek forgiveness, and to be restored to his parents.

Mr. Herbert Leng (secretary of the London Christian Police Institute) testified to the joy of witnessing for the Master on the course. He considered himself a scout, and when their force was in a "tight corner" the singing of some Gospel melody would often prepare the way for proclaiming the Truth. The distribution of the Word of God was the secret of the success of the Racecourse Mission.

Mr. O. L. Heatley, secretary, in a few appropriate remarks, expressed his gratitude to God that the labours of his servants had been blessed to the enlightenment of many dark and sin-stained hearts. He pleaded for the practical sympathy of all interested in the welfare of the mission, and asked for prayer for the continued success of the work. In addition to Epsom, arrangements had been made for campaigns at Ascot, Doncaster, Newton Abbot, &c.

Mr. Hodson announced that through the kindness of Mr. Walters some 50,000 Scripture Portions had been provided for distribution at Epsom. The meeting concluded with prayer, led by Mr. R. C. Morgan.

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Friends' Foreign Mission Association.

A full gathering in the Friends' Meeting House, Bishopsgate Without, on Monday night, evidenced much interest taken in the thirty-third annual meeting of the above Association. The proceedings were opened by Henry Stanley Newman with the reading of a few verses of appropriate Scripture and with prayer. Thos. Pumphrey moved that ninety-seven men whom he spoke of as possessed of weighty judgment and spiritual judgment should constitute the Board of the Association, and this was unanimously voted.

Joseph Storrs Fry, treasurer, presided, and also presented the financial statement. Receipts during the year had been sufficient to meet current expenditure, but this result had only been attained by using special and extraordinary income for the purpose. Terrible famine in India called forth practical sympathy from Friends and others in this country, and the missionaries were thankful to have means to succour starving people around them, as well as for grants to other societies working in districts more needy than their own. It is necessary, however, to state that the general income during the first four months of 1900 shows a comparative decrease of £850. It is the desire of the Association to go forward in faith, under the Lord's guidance, and that the end in view—extension of Christ's kingdom—may not be hindered through lack of financial aid. The Chairman further expressed the earnest wish that the devoted labourers of the Association may be cheered by the cordial sympathy and earnest prayers of Friends at home.

A recently returned representative of the Association in the central provinces of India, Joseph Taylor, gave some details of the sufferings of the people under

PESTILENCE AND FAMINE,

and described the tender ministrations of the missionaries in the measure of relief they are able to give. In some degree they had also been privileged to see the native Christian Church becoming self-supporting, self-governing, and self-propagating. Lads of the Christian Endeavour organization are starting Sunday schools under the trees of the market-places. It was desirable to go beyond the present agricultural sphere, and seek to influence the reading class of the population by means of Christian literature.

India was further represented by Katherine Dixon, recently returned from Hoshangabad, who described how the people have come under the influence of the Gospel as a result of the famine. They had seen the practical results of Christianity, and had cast in their lot with the missionaries; but many more are needed to come out and teach these poor souls. At a time when the people are losing faith in their idols, friends at home may well ask what the Lord would have them to do, either with their substance or with themselves.

As numerous names of missionaries were now mentioned, they stood up as representatives of work of God in India, Madagascar, Syria, China, and Ceylon. One friend present defrayed the cost of sending to labourers now in the various mission fields of the Association

THE TELEGRAPHIC MESSAGE,

"Meeting sends greeting sympathy."

Tissington Tatlow, general secretary of the Student Volunteer Missionary Union, commended to the Friends here assembled the watchword or motto of the Union, "the evangelization of the world in this generation." He showed that this is no new idea, but that it embraces the spreading-out into the whole world of the various evangelistic, educational, medical, and other missions, at present operating only in a limited portion of the earth. He proceeded to deal with the Scriptural nature of this aim, the reasonable possibility of its accomplishment, and the desirability for the acquirement of more individual knowledge about missionary operations, and personal activity in dissemination of that knowledge.

One of the "Friend" missionaries, Adam W. Davidson, who is returning to China in the autumn, said that the terrible spiritual darkness of that land is enough to make strong men weep. Mr. Bishop expressed wonder that any Christian worker is willing to go a second time to face Chinese hatred and suspicion; but he cared not if he never saw England again, could he but do something towards bringing the people into spiritual light.

Watson Grace, Secretary of the Association, recently returned from the Ecumenical Missionary Conference in New York, spoke of some of its results in widening and deepening missionary interest among "Friends" in America, who had also contributed £540 for the Indian Famine Relief Fund.

South Devon Bible School.

IN these busy days of rush and hurry, it is good to see such gatherings of Christian people as assemble every Friday morning and evening in Plymouth to listen to the lucid expounding of the Scriptures by Mr. George Soltau. Young people also, to the number of about 400, attend his meetings on Monday evenings, and God's blessing is seen and felt.

Mr. Soltau has the gift of making his meaning clear in few words, and in addition to the thorough explanation of the subject chosen, his practical hints are most valuable. Meetings are held also in Exeter, Torquay, and Newton Abbot, with an attendance weekly of about 3,500, and interest grows.

In Plymouth Corn Exchange every Friday, morning and evening, the meetings continue until July 6.

"A Village Maiden's Career."

THE many thousand readers of this remarkable autobiography are invited to join in thanksgiving to God that the village evangelization, so successfully carried on by its author, Mrs. Sydney Watson, has now taken more permanent shape.

At Vernham Dean, ten miles from Andover, Mrs. Watson has, at her own expense, provided a piece of freehold land, and erected a mission hall, to meet the needs of the much-neglected population in this out-of-the-way district.

The opening services were held on May 19, 20, and 21, when Mr. F. W. Pitt, of Bramblebury Hall, London, dedicated the buildings to God, and gave some helpful addresses. The meetings were well attended, and there were evident tokens of blessing.

On Monday, the 21st, the hall was crowded to hear Mr. Pitt's interesting lecture on the "Tabernacle," and the large model was a source of delight and wonder to the inquiring audience. The prayers and help of God's people are desired for the extension of the work, and the salvation of many souls.

From Lord Radstock.

DEAR SIR,—There are many things which make us fear that godliness in the nation is decaying. Certainly drunkenness and desecration of the Lord's Day, and worldliness are, it is to be feared, on the increase. Shall we "faint in the day of adversity"? Rather let us seek to be more wholehearted in the conflict. In the name of the Lord, let us "set up our banner."

I would specially ask prayer for the Belgravian and Pimlico district. The Believers' meetings at the Conference Hall, Eccleston Street, on Fridays, at eight, are a time of refreshment and renewal of power. On Sundays in June I shall seek, by the Lord's help, to speak to believers at 3.45, and to preach the Gospel at eight; and I would ask for prevailing prayer for the power of God, that his people may be strengthened for the battle, and souls for whom Christ died be converted to God.—Yours, R.

Daily Prayer Union. The annual meeting of the Daily Prayer Union and Worcester Tract Society, was held in the Council Chamber, Exeter Hall, on Wednesday, May 23, Rev. Canon Christopher, presiding. From the Report of the Committee, read by Rev. H. L. Harkness, it appeared that, during twenty-one years, the Society had issued and circulated upwards of nine million publications, relating to the Holy Spirit in forty languages. It had enrolled 110,000 members. Its missioners had conducted 100 missions in the United Kingdom, Canada, and the United States of America. The cost of the work had been £15,000. Addresses were given by the chairman, and by Revs. Philip Norton, J. W. Atkin, and others.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Nursery Parables.

I.

MARGIE was only six years old, with no experience of pain and trouble, when she gained her first knowledge of suffering. A merry game was going on in the nursery, when suddenly a cry of anguish rang out; in creeping from under the table, Margie had put her chubby knee right down on to a needle which stuck upright in the carpet. In a frenzy of fear and pain she screamed and struggled so violently, that the efforts of her mother and nurse to draw out the needle were entirely unavailing—it only went further in, and there was no help for it, the doctor must be called.

In due time he arrived, and found it necessary to probe deeply in the hope of extracting the needle, now firmly embedded in the tender flesh. The shock of pain to the childish mind was intense, and Margie screamed until her mother's heart was wrung with grief. The search proved vain, however, and had to be repeated a day or two later.

"O Miss Margie," said her nurse, as she carried the shrinking little figure downstairs, where the doctor waited, "*do* try not to scream as you did last time, or you'll make your mother ill."

Hopeless advice! How *could* the child bear the pain silently—patiently?

And yet she did! And this was the secret. As she was placed on the chair, and the dread ordeal was about to begin, her father came, and, standing by her side, took her trembling, shaking little hand into his strong clasp. In the restfulness and strengthening of that father's keeping, the frightened little heart beat more calmly, the pain was bearable, and no sound escaped the lips which such a short time before were quivering with fear.

. . . . . .

"I the Lord will hold *thy* right hand, saying unto thee, Fear not!"

II.

"Farvie, *will* you buy me a dollie in the town?" The wistful little face, surrounded by a halo of sunny curls, was enough to touch a less susceptible heart than a father's, and now the request, often repeated since her mind was first set on this object of desire, meets with a reassuring response.

"Yes, my little girl, I will!" he answers, catching her up in his arms, "and I will bring it back with me at dinner time."

A good-bye kiss, and he went away, leaving his small daughter in a state of anticipation that knew no shadow of doubt.

"When I wake up Farvie will be back again wiv my dollie," was her sleepy remark as she cuddled down on her pillow, and mother tucked her up for her midday sleep.

Now mother was troubled by a certain lurking fear lest the radiant confidence of her baby girl might be doomed to disappointment. Remembering that "Farvie" had much important business to occupy him, and knowing, moreover, by experience that human memory is never infallible, she had sundry misgivings, and questioned within herself whether it would not be well to warn Essie of the possibility of disappointment. But all such efforts were in vain. "Farvie said he would," was the child's reply. The idea that her father could promise and not perform was literally incomprehensible to the little heart that trusted him so implicitly.

And when she woke at dinner-time, Farvie *had* come—*and dollie!*

Oh, how pleased she was! And what a source of delight the longed-for doll proved to be. But she was not *surprised:* "Farvie *said* he would"!

"How much more shall your Heavenly Father give good things to them that ask Him." Only let them "ask in faith, nothing wavering."

III.

Baby was being prepared for bed. Snowy robes were removed, and warm flannels and cosy night-gown replaced them, put on by gentle, loving hands. But baby's face expressed anything but satisfaction during the process! A look of positive fear came over the tiny features, and the little arms and hands waved wildly as she tried to catch hold of something—anything—to save her from falling. Every day the same thing happened; every day baby struggled in the effort to keep herself from the danger which her baby-mind evidently feared.

But she never fell!

She did not know how strong was the power that kept her, nor how watchful the love that guarded her.

And what did her anxiety avail her?

Absolutely nothing—she was only a few weeks old, how could she help herself?

The fact was, her *knowledge* of her protector was so small that her faith was equally small.

How often, and of how much comfort, have Mistrust and his companions robbed Little Faith since the day that Bunyan's Pilgrim first heard his story! "Underneath are the Everlasting Arms."

Are they not strong enough? L. M. C.

Is It Right?

WHEN you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight;
To be kept from all wrong when at home or abroad,
Live always as under the eye of the Lord.

Whatever you think never think what you feel
You would blush in the presence of God to reveal;
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
That his smile is upon you be perfectly sure;
If not, then dismay would be seen in your look
If God should say unto you, "Show me that book."

Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read;
Whatever you sing, in the midst of your glees,
Sing nothing his listening ear could displease.

Wherever you go, never go where you fear
That the great God would ask you, "How camest thou here?"
Turn away from each pleasure you'd shrink from pursuing
If God should look down and say, "What art thou doing?"

Selected.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 230).

SCRIPTURE BEEHIVE.

1. Be patient (James v.).
2. Be courageous (Josh. i.).
3. Be wise (Prov. vi.).
4. Be kind (Eph. iv.).
5. Be pitiful (1 Pet. iii.).
6. Be still (Psa. xlvi.).
7. Be thankful (Col. iii.).
8. Be sober (1 Pet. i.).
9. Be gentle (2 Tim. ii.).
10. Be strong (Eph. vi.).
11. Be diligent (2 Pet. iii.).
12. Be watchful (Rev. iii.).
13. Be glad (Psa. xxxii.).
14. Be content (Heb. xiii.).
15. Be renewed (Eph. iv.).
16. Be holy (1 Pet. i.).
17. Be ready (Matt. xxiv.).
18. Be sure (Luke x.).
19. Be vigilant (1 Pet. v.).
20. Be true (Deut. xvii.).
21. Be obedient (Eph. vi.).
22. Be courteous (1 Pet. iii.).
23. Be doers of the Word (James i.).
24. Be at peace (1 Thess. v.).
25. Be clothed with humility (1 Pet. v.).
26. Be transformed (Rom. xii.).
27. Be joyful (Psa. v.).
28. Be in subjection (1 Pet. iii.).
29. Be kindly affectioned (Rom. xii.).
30. Be of one mind (1 Pet. iii.).

[Children under *ten*, do any 8; under *thirteen*, any 16; under *seventeen*, any 24.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions next month will be set from The Gospel of St. Mark (Divisions 1 and 2). The Book of Proverbs (Divisions 3 and 4).

ANSWER TO LAST SEARCHER (No. 229).

HIDDEN TEXT.

1. We (Eph. ii. 10).
2. Should (Phil. ii. 11).
3. Believe (John v. 44).
4. On (Col. iii. 2).
5. The (Col. iii. 15).
6. Name (Heb. i. 4).
7. Of (Gal. iii. 12).
8. His (Phil. i. 29).
9. Son (Gal. i. 16).
10. Jesus (John xii. 11).
11. Christ (John xii. 34).
12. And (John xv. 4).
13. Love (John xiii. 35).
14. One (Eph. iv. 7).
15. Another (John xv. 17).

No. 229.—Correct answers (first list) received from:—

A—Olive and Miriam* Allam, Edith Aldis*.

B—Edith Blenkarn, Christabel Bath*, Ella Berryman*, William and Mary Byford, Adeline Baker, Clara Brown*, Mabel Baker, Mabel Birney, Robert Bushby, Herbert Braddon*, Eleanor Bennett*, Ada Blencowe, Emily Bridgewater*, Gladys Barton*, Gertrude Bristow, May and Gordon Bligh.

C—Gladys and Augusta Clark*, Anna Chanyen, Ida* and Mabel Cole, George Cary*, Lydia Cleary*, Kittie Cope*, Percy S. and Grace Chappell, Elsie Collings, Cicely Craven, John* and David* Colville.

D—Stanley Drew, May Darroll, Violet and Kitty Donaldson-Selby, Joan Dunsford, Ralph and Dorothy* Daintree, Nellie Dowsett*.

F—Winifred Field, Olive, Vincent and Mabel Fleet, Mildred Fooks, Kitty Fausset.

G—Cicely Gibson*, Constance Gabbett*.

H—Nellie Hatchett, Myra Hunt*, Beatrice* and Walter* Harland, May Homer, Willie Hooper, Mary* and Eric* Hill, Annie Horstcraft, Beatrice Hastings*, Elizabeth and Mary Hooper, Dorothy Havergal-Shaw, Lottie Hamilton, Kathleen and Dorothy Heckford, Grace Hawkins*.

I—Nellie Irving*.

J—Amelia Jacobson, Betty Jacobs, Emily Jones, Mabel and Sidney Jenkins, Annie Kingsford*, Max Kalb*, Maurice Kalinsky.

L—Ellen Larke, Georgina Lichtenstein*, Rosamund Langton, Elsie Larner, Blanche Lindup*, Arthur and Evelyn Lamb.

M—Annie* and Elsie* Moule, Dorothy Mullin, Kathleen McClure*, Alice and Kathleen Maylott, Mabel Morris*, G. Mather, Aidyth and Edith Margetts*, Winifred Maunder, Irene Mawer, Winnie and Daisy G. Martin, Marjie Marston, Dorothy Morgan.

N—H. and Mary Neligan, Emily Norris, Amy and Maude Nottage.

O—Olive Oxley, Constance Osborne*.

P—Eva Petter*, Mary Plumb*, Kathleen Pincott, Ruth Pledger*, Walter, Katie and Leonard* Picknell, Percy Phillips, Louie Penny Gordon* and Maggie Pibel, Ethel* and Kathleen Pasley, Dora Phillimore*, May, Vera and Daisy Petrides.

R—Mabel de Ruscett*, Kate Rosenbloom*, Marion Richards Alice Reid.

S—Frances Stileman*, Alan and Mary Symon, Kathleen* and Douglas Shepherd, Lucy Sampson, Stanley and David Soltau, Marjorie and Cicely Sherbrooke, Esther* and Ellen Simmons, Betty Stocks*, Constance and Edgar Shaeffer, Edie Shepherd*.

T—Arthur*, Winnie*, and Olive* Taylor, Theodora* and Archibald Thorn, Frank Thompson, Frank Tomkins, Marion Tarry*, Dudley Toye*.

V—May Vickers*.

W—Agatha Ward, Gracie Winn*, Cecile and Phillis Wright, Mansfield White*, Harry Wintle*, Ellen Williams*, Dorothy White*, Sydney Wisdom, Delphie Wells*.

Z—Sophia Zaritsky.

No. 228—Correct answers (second list) received from:—

A—May Akers, Irene Ashdown*, Mary, Ernest* and Frank Anderson, Margery Ashdown, Hugh Austin, Louie Adams.

B—Esther, Leah and Rachel Blumenthal, Leah Bazinsky, Violet Braun, Edith Bank, Dorothy Banfield*, S. and Gordon Boxer, Dorothy Benson, Lucienne Brabandes*, Ernestine Buhl*, Robert Bushby, Dessie Berry, Lindsay Browne*, Dorothy Brooks, Gladys Bartlett, Marion Boyle, Frank Bentall, Lizzie Baxter, Dorothy Billings, Ethel Brooks, Dorothy Berry, Louise Betts, Eva Browne*, Alan, Charlie and Maggie Banks, Evelyn, Maud, Sylvia and Dorothy Barrett, Susette* and Mary* Beck, William Byford, Connie Bradley*, Christabel Bath, Massy and Conyers Baker.

C—Maggie* and Jessie* Carter, Henry Charik*, Muriel Craigie, Alice Crang, Cicely Craven, Mary Colville, Walter Carter, Joan Clarke, John* Colville, Augusta Clark, Nellie and Janie Crawford, Alfred Cocking, Winnie Cox*, Gladys and Beryl Calvert, Susie Cumbers*, Mary Cobb*, Duncan* and Hyde Campbell, Oscar and George Cross, Vernon Clutsom.

D—Albert Davis, Annie and William* Deas, Bessie and Hilda Drayson, Vera Dickinson, Olive Deane, Harold Davis, Marie Denizot*, Marjory Dyke*, Nellie Dowsett*, Rupert Dewsbury, Mai and Violet Davidson.

E—Joseph Elkin*, Maud Eddy.

F—Sarah Finkelstein, N. and Percy Fitch, Jeanne Faucon, Louise Filhol*, Jenny Finlayson, Winifred Field, Olive Fountain, Lewis, Meg* and Agnes Fullarton, J. and Marian Freegard, Helen and Malcolm Forbes, Laura Finch, F. A. and Aileen Figgis.

G—Florrie Griffin*, W. Garnham*, Evelyn* and Grace* Gulston, James Grieve, Sophia Guillaume, Mary and Daisy Greenacre, David Gardiner*, Jack, Dorothy, Stuart and Edith Gray, Mary Glass, Margery, Colin and George Graham-Brown.

H—Betsy Holik, Dorothy Harris*, Jamie de Hailes, Sandy and May Handasyde, Georgette Hoffmann*, Winifred, Henry and Edith Harvey, Marjorie and Elsie Hooper, Florence, Julyan and Norman Hoyte, May Homer, Doris Hughes, Ella Hake, Willie Hooper, Lottie Hamilton, Nellie Hatchett*, Theodora Hill, Violet Holford*, Grace Hawkins*.

I—Daisy Iredell, Isabel and Ami Inglis.

J—Mabel and Sidney Jenkins, Mildred Johnson, Helen Jerram, Lizzie Johnstone*, Sinclair Jackson.

K—Stanley and May Kalb, Gertrude Krambach*, Rose* and Esther Killowich, Dorothy*, Grace*, Philippa* and Cecilia* Kerr, Flossie Key.

L—Albert Lichtenstein, Annie and Mary Levine, Susie Long, Edith Lockhart, Guinefred Leigh, Hannah Lovell*, Irene, Edward and Alfred Llewellyn.

M—Jacob Michaels, Winifred Marshall, Tita and Daisie Mackenzie, Mildred Morgan*, Margaret*, Daniel, Dorothy and Mary Morris, Margie Marston, Leonard and Charlie Medcalf, Dorothy Miller, Frances Munce, Leonard, Dorothy and Winnie Mace, Lois Mewburn, Evie* and Alec Miller, Bella, Abraham and Margaret Mack, Ella* and John* MacMurray, Maude McIlroy, Nellie Mackenzie Gwendoline Moir*, Annie* and Elsie* Moule.

N—Nellie, Lydia and Daisy Nicholas, Peter Nicholson, Irene Newport, Dora and Leah Niels.

O—Eva and Maude Oakes.

P—Margherita Perlmann, Gladys Phipps*, Olive Pine-Coffin, M. Penny, Kathleen Pincott, Daisy Parker, Geoffrey, Percy and Clarice Peach, Ada, Eddie, Willie and Jessie* Palmer, Myrtle Perry, Caroline Peek.

R—Flossy*, Winnie* and Evelyn Richardson, Gwennie Ravenhill, Sydney Robertson, Mabel de Rusett*, Mary Rosenblum, Maud Rosenberg, Elsie Ridewood, Rita and Lorimer Romanes, Ada Renals, Alice Reid*, Beryl Reid, Percy, Jessie, Walter and Annie Rich, Gussie and Marion Roach, Alice Rouse, Hope Robinson, David Rees, Abraham Rabinowitz.

S—Samuel*, Raphael* and Henry* Schwartz, Ernest* and Francis Stevens, Dora* and Lizzie Simons, Pauline Schwarz, M. Spurgeon, Frankie and Binford* Sellwood, Gladys and Eric Shaw, D. D. Stanier, Florrie Smith, May, Violet and C. R. Salvesen, Marjorie Sherbrooke, Susie Sutton, Flora Smith, Ivy and Violet Sall, Edith Simpkin, Poppie Stidolph, A. Stembridge, Mary Sowden, Ellen, Andrew, Effie and Florence Simpson.

T—Isaac*, Rachel and Rebecca Tushinsky, Naomi Torff, Evelyn and Marjorie Tracey, Jeannette Twamley, Olive Taylor, Winifred Tozer, Flossie Thomson.

U—Eva Usher.

W—Joanna Wolnitzer, Frank Wilson, Ronald Watson, Queenie, Ernest and Kenrick Wakeford, Leonard Wall, Stewart and Willie Watson, Mildred Westoby, Ruby Wilkins, Edith Way, Dorothy Wyatt*, Charles and Amy Wingrave, Greta Watson*, Edward and Edith Wheeler, Sidney Wisdom, Alexander and Ella Watt, Fred and Helen Webb, Pringle Wilson*, Bertie Walls, Sarah and Georgina Wilson, Alfred Williams.

Y—Rachel Young.

FOREIGN LIST:

No. 222—Henry Luckhoff, Johanna and Nellie Mostert (Durbanville). **No. 223**—Alice Stone, Huldah*, Christine and Maud Krige, Aleck Knobel, Jean Neethling (Stellenbosch). **No. 225** Jean Scott (Canada). **No. 226**—Willie, Kate, Ina and Nettie Thomson (Bulgaria).

Personal.

Uncle Tom's Cots.—I would like to remind my "nephews and nieces" of "Little Hannah and Rosy" at Southend (see article which appeared on our page on May 10.)

Prizes and Certificates.—I am glad to have so many letters acknowledging the receipt of prizes and certificates, and to know that they have given pleasure and satisfaction. There are so many notes, it would take me too long to answer all personally.

M. PENNY, MASSE PIBEL, MARGERY SMART, and others.—When asked to *complete* a text, you are supposed to write the whole sentence in which the words given are found. If you only give the word which comes before or after, it is not accepted as correct.

VIOLET WALKER, FRANK WILSON.—I wish you every success in your coming examination.

WINNIE RICHARDSON.—I shall be glad to welcome Evelyn as a "Searcher," and hope she will find the study interesting and useful.

HELEN FORBES.—I was very sorry to hear of your recent bereavement.

FRANKY SIMMONS, CHRISTABEL BATH, BERTIE WALLS, GORDON WINN.—I am sorry to hear you have been ill, and hope you will soon be quite well again.

FLOSSIE THOMPSON.—Papers cannot be received after Wednesday afternoon.

Uncle Tom's Cots—F.S., 1s.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Mission Hall, Boston Road, West Croydon*, June 10; Mr. J. S. Tyler, *West Tarring*, June 3; Mr. H. M. Gooch, *Bramblebury Hall, Wandsworth*, June 17; Mr. C. E. Paterson, B.A., *Shortlands*, June 5; *Tunbridge Wells*, June 6; *Christ Church, Harlesden*, June 10; *St. Paul's, Canonbury*, June 17; Mr. C. Harrison, with Caravan, *Rudgwick, Sussex*; Mr. F. P. Rowe, with Caravan, *Great Totham, near Maldon, Essex*; Mr. J. H. P. Cutting, with Caravan, *in Suffolk*; Mr. S. J. Hewlett, *Gospel Tent, South Godstone*, to June 4; Mr. F. A. Glover, *Gospel Tent, Sparton, near Bridgwater*; Mr. Edmund Clarke, *Gospel Tent, Lidlington, Beds.*; Conference of Village Caravan Workers, in the tent, *The Grange, South Godstone*, Mon., June 4, at 12 noon.

Children's Scripture Union—Portions for week ending June 9.

Sun., June	3	*Joel*	ii. 21-32	Thurs., June	7	*Rom.*	ii. 17-29
Mon., „	4	*Rom.*	i. 1-15	Fri., „	8	„	iii. 1-18
Tues., „	5	„	i. 16-25	Sat., „	9	„	iii. 19-31
Wed. „	6	„	ii. 1-16				

Christian Endeavour.

TOPIC FOR JUNE 3.

How to be a Good Neighbour (Luke x. 25-37).

THE lawyer who asked this took an interest in religious subjects, and probably asked in no critical or captious spirit. Christ's answer put before him the impossible standard of the perfect keeping of the two tables of the law. There is no doubt that, if we could love God and man perfectly, we should inherit eternal life, because life is love and love life. If you want to live, love; if you want eternal life, love with God's love. But our Lord knew that, in lifting this high standard before the lawyer and all others to the end of time, He was demanding the impossible of our fallen race, and was therefore driving us, as afterwards Paul his converts, to that Cross and perfect obedience which are imputed to all who believe in the name of the Lord Jesus. This is what St. Paul calls being shut up unto Christ. Do not you realize how unable you are to love like this, and how inevitably, therefore, you must forfeit eternal life? See to it then that, by faith, you are joined to Jesus Christ; that through Him you may fulfil the law, and from Him receive that baptism of perfect love which will enable you to love as God loves.

By this parable our Lord teaches that love, which is a spirit of mercy and self-sacrifice, finds a neighbour in every one who is in need and can be helped; that love will do what mere officialism and religious formalism will not do, and become keen sighted in detecting a neighbour in the most unlikely quarter. Misfortune, sorrow, pain, call for the manifestation of love, and discover it wherever God has implanted it.

The priest represents the religious official. A soldier wounded on the battlefield will hail it as unusually fortunate if the first man that comes up is the surgeon of his own regiment, and when this wounded Jew saw the priest come into sight, he was glad to think that he was the very man who was most likely to show him sympathy; but the priest was the official, not the man. This lonely road was outside the precincts of expected duty; he was prepared to fill his office in the Temple, but not here. How many of us will do our duty in the Church, the Sunday school, or the Christian Endeavour Society, because we are expected to! but we hesitate about the work which calls outside these boundaries.

The Levite came and looked on him, but felt that he need not do what the priest had left; that it was not wise to linger on such a lonely road; and that it was unwise to become involved in a matter which would bring him under suspicion. Altogether, personal considerations outweighed the need of the wounded man, and so he passed away. Let us take care. We have no right to pass that lost child crying in the street, although it is awkward to be seen leading it home; we must not excuse ourselves from helping the man or woman lying on the pavement because we like to suppose that he or she is drunk, or that it is no business of ours.

The Samaritan was neither an official nor fellow-countryman, he was moved by the compassion of his noble heart. Probably he had suffered abuse and scorn from the hand of the Jews: "Thou art a Samaritan and hast a devil;" but over all these love triumphed. He did not ask, What claim has this man on me? but What does this man need, that I may do it for him? And when he took his case in hand he left nothing undone which the tenderest considerations could devise—raised his head, cleaned his wounds, mollified them with oil, bound them with strips of linen, greeted his return to consciousness with joy, tended him in the inn, and saw that his need would be met afterwards. Christ counts as sin not only the wrong we ought not to do, but the omission of the right we can and should do. It is not enough not to do wrong, it is a crime not to do the right that lies within your reach. And remember in doing good, to do it with the grace, tenderness, thoughtfulness of the good Samaritan. Do you lack these traits? Ask of God, He giveth to all men liberally.

F. B. Meyer.

C.E. NOTES.

From India comes the news of the first vernacular Convention, held at Fatehjerh, by the North-West and Oudh Provincial Union. Most of the fifty-three societies were represented, thirteen of which had been added since the last report. It was a thoroughly helpful good time.

* * *

Arrangements have been made to increase the number of Endeavourers, both young men and women, who will encamp in tent at the Alexandra Park to 3,000, and this number may yet be augmented if the tents can be secured.

* * *

Sunday afternoon at the encampment is to be devoted to separate meetings for young men and young women.

International S.S. Lessons.

June 10, 1900.

Death of John the Baptist (Mark vi. 14-29).

Golden Text.—"Be not drunk with wine, wherein is excess, but be filled with the Spirit" (Eph. v. 18).

Introduction.

WE have a sad story to study to-day. The great Forerunner is killed through the hatred of a bad woman and the weakness of a bad man. A bold girl is the tool of her wicked mother for a wicked deed. It is three against one. And is it not often thus? The Christian has to stand alone frequently; and in many cases has this story repeated itself, the one against three.

Key to Blackboard Plan.—The big letter to each name gives also the character of each.

Herod.

Herod was a king, and although he held such a high position, he had been warned by John of his sinful and wicked life; but he had taken no heed, and now, for a woman's wish (17-24), he beheads John. How weak, how like Felix (Acts xxiv. 25) and Agrippa (Acts xxvi. 27, 28). They all hear, but take no heed of what they hear.

Herod, too, was hasty to vow such a vow as he did (22), and afterwards (26) he was afraid of what the people would say, although it was such an awful deed he had to do, and so he carried it out. Yet his conscience was not quite dead, for when he heard of Jesus he thought (16), "It is John whom *I* beheaded."

John.

John the Baptist, the great forerunner of the Messiah, we read, was "a just man and holy" (20). What a beautiful character! With it must have been Christ's own deep joy, for joy always goes with holiness. John seemed under a cloud, perhaps; but a life such as his could not possibly be without joy, and certainly he entered into the "joy of the Lord" in its deepest sense when he was so cruelly killed by King Herod (John xvi. 22; Matt. xxv. 21).

Herodias.

Herodias was both heartless and hard. Her womanhood had faded far away in the distance; she stands before us a base, cruel, wicked woman. She in her heartlessness had laid the whole plot. She hated the good man John; it began with "an inward grudge" (see 19 margin), and this grew to murder (24, 25). Christ had a solemn lesson to teach on this in his Sermon on the Mount (Matt. v. 21, 22; 1 John iii. 15). How hard Herodias was! She meant to have what she wanted; she never shuddered when the fearful act had been performed, and the head of the Baptist was handed to her (24, 28).

Salome.

Salome, the daughter of Herodias, was a bold, shameless girl, and so self-possessed that she never flinched to make the request her mother demanded, nor seemed to care in the least to carry the dish with its dreadful contents to her (22-28).

A wicked mother, a wicked daughter. Let us thank God for good mothers.

Lessons we Learn.

Our Golden Text gives us one of the lowest degrees of misery, and it was probable Herod had descended to this. It also gives us one of the highest degrees of happiness, "filled with the Spirit." John had ascended to this, and so we can contrast the two characters, taking a warning from one and a lesson from the other.

From Herodias and Salome let us learn to check the first thought of hatred, and to be modest and quiet, subduing all boldness and forwardness in our characters.

The Y.M.C.A.

THE fifty-third anniversary meeting of the Islington Y.M.C.A. was held in Barnsbury Hall on May 21. There was a large audience, chiefly composed of young men, and the proceedings were of a helpful character. Mr. John McCall occupied the chair; and the speakers were Revs. Ossian Davies, H. Elvet Lewis, and Dr. Barlow. The work has recently been entirely re-organized, and is now under the direction of Mr. W. C. East, who presented an encouraging report.

The quarterly Conference of the North-Eastern District Union of Young Men's Christian Associations was recently held at Stockton-on-Tees. Mr. Frederick Robson presided, and delegates were present from eleven Associations in the district. A proposal for the formation of a Teeside Sub-District was cordially approved, and Mr. R. C. Mayes, of West Hartlepool, read an instructive paper upon "The Relation of Young Men to Bible Study, and the Place of the Subject in Association Work."

Mr. C. R. Irving, who has been appointed as successor to Mr. William M. Oatts in the secretaryship of the Glasgow United Y.M.C.A., is expected to take up the duties of the office on July 1.

The annual conference of the Dumbartonshire District of Y.M.C.A.'s has been held at Kirkintilloch, Mr. D. MacBride (Dumbarton) presiding. Addresses were given on "The Possibilities of Y.M.C.A.'s in Towns and Villages," Mr. D. Sinclair (Kirkintilloch) dealing with the question of buildings, and Mr. D. Bulloch (Kirkintilloch) with that of work. A profitable discussion followed.

The reports to hand from the Brussels Y.M.C.A. indicate encouraging development in all branches of the work. To the already existing French, Dutch, and German sections an English section has been added; each week Bible classes have been conducted in the three first-mentioned languages; evangelistic meetings, social gatherings, and evening classes have also been held; the rooms placed at the disposal of foreign young men have been constantly occupied; and the number of members in the Association itself has been considerably augmented.

Blind Girls in Jerusalem.—The annual report of the Home and School for Blind Girls at Jerusalem is a record of a quiet and useful agency. Established a few years ago, its career has been one of steady progress. There are ten girls in the Home at present. Arabic Braille is taught the elder pupils, while the younger girls are taught Arabic and English. Everything is done to make these afflicted ones happy, and their lives, otherwise isolated and dejected, are brightened by the instruction and employment of the Home and School. The hon. treasurer is Rev. J. R. Longley Hall, C.M.S., Jerusalem.

Summer Camp for Poor City Boys.—As the summer advances many poor lads of Manchester are looking forward with eager expectation to a week's holiday under canvas on the camping ground at Birkdale, Southport. Last year no fewer than 1,725 boys enjoyed the advantages and benefits of a week's holiday. The undertaking is a branch of the Boys' and Girls' Refuges, Strangeways, Manchester. It is intended to open the season this year on Whit Monday, when some 150 boys will take possession of the camp. The hon. secretary is Mr. Leonard K. Shaw, Boys' and Girls' Refuges, Strangeways, Manchester.

Letters to the Editor.

The Coming Revival.

MY DEAR SIR,—I have read with intense interest and profit all that has appeared in The Christian relating to revivals of religion in England and elsewhere. Most thankful was I to see the two letters published in a recent issue. Does not Mr. Jewell's letter, telling of the profound conviction in the hearts of Christians in Chicago that "something very remarkable" is just ahead of them, come as an answer to the many prayers of the thirty brethren, who "continued all night in prayer to God" in an upper room at the Y.M.C.A., Aldersgate Street?

I have been in my present parish nearly eight years, and have tried to keep before my people the need of a revival, and the willingness of God to "pour out a blessing that there shall not be room enough to receive it." As yet we have only experienced a few drops of the coming shower. But we are as sure of this as we are of our own existence, that when "the set time" to favour Zion is come, Jehovah shall appear in his glory.

Next to the Word of God, our faith, our hope, our inspiration is drawn from such narratives of revivals as Robe's, Jonathan Edwards', Brainerd's, Burns', McCheyne's, Whitefield's, and any letters describing "the wonderful works of God" that may, from time to time, be printed in your paper.

It is a great comfort and help to us to know that many dear brethren in the Lord are asking similar "mercies of the God of heaven," and that, though unknown to one another, we are fulfilling our Epaphras ministry (Col. iv. 12), and share the like conviction that, ere long, God will give us an abundant answer to our prayers, and a rich harvest of souls, regenerated and sanctified by the Holy Ghost.

I humbly pray that your efforts in this direction may be owned by God to the assistance of many others, situated, like myself, in a lonely and responsible position.—I am, yours faithfully, A Grateful Reader.

The Archbishops on "Reserve."

Dear Sir,—I am a member of the Protestant Reformed Church of England, and have been a communicant for more than seventy-two years. I ask your permission to make a few remarks on the article on the Archbishops' "opinion" on the reserve question, which they have recently made known. The Archbishop of Canterbury's observation which you quote is worthy of observation. Can you explain why their delay of ten months occurred? By an ordinary lay member of the Church, the question could have been answered at once by a reference to those very passages in the Prayer Book upon which they have proclaimed their opinion or judgment.

The first time I read the report I was struck by the words "at present." Have you noticed them? What do they mean? Have they not led to the delay? Have they not been fostering the hope that they should have been able somehow to reconcile the delinquents for the present, in the prospect of a change far more favourable to themselves in the near future? The fundamental question you suggest is, to me and many others, already answered by the Communion Service: Its recipients truly penitent and believing; its administrators "ministers," not priests; the elements "bread and wine" from first to last; symbols and signs, not wafers changed into flesh and blood; and the elements to be partaken of by *all* the communicants, and *all* to be consumed and not reserved.

As to neither party being satisfied, I think that the Evangelical Church papers and magazines prove the contrary. Their only explanation is that both Mr. Gladstone and Lord Salisbury have helped the evil forward by advancing the party to chief places in the Church of England.—Yours, &c.,

J. B. M.

Oxford Letter.

[by our correspondent.]

OXFORD has found time amidst the general excitement both to hold and attend meetings during the past week. We notice first the farewell gatherings at Wycliffe Hall to Dr. Chavasse on Tuesday and Wednesday. It is the close of one chapter of the history of the hall and the opening of another. Nearly 100 old students were present, and some twenty of the present members of the Hall, were still up. The only cloud over the proceedings was the indisposition of Dr. Chavasse, which prevented him from being present at more than one meeting.

On Tuesday afternoon Mr. Sydney Gedge, M.P., presided at the meeting in the library to bid farewell to the Bishop, and to welcome Mr. Grey, the new Principal of Wycliffe. A presentation of carved oak furniture and plate was then made to Dr. Chavasse by the former members of the Hall. The late Principal's reply was in every way characteristic. His closing words were—and may they live in all our minds:—"This Rogation Day, looking forward to Ascension Day and Whit Sunday, suggests these two lines of prayer:

Spirit of Truth and Holiness,
We cry not "Enter" but "Possess."

Archdeacon Diggle gave a series of addresses in St. Giles' Church. That on "Holiness" was in many ways remarkable. "Never forget," he said, "the 'con' in consecration: it refers to human co-operation with the Divine work.' There can be no consecration until the will awakes. A man may be ministerially holy (set apart) without being consecrated by his own conscious co-operation.

"When we yield ourselves unreservedly to the Holy Spirit, to go where He pleases, to be what He desires, to say what He teaches, then we shall be men of truth and holiness."

Dr. Wright, of the Protestant Reformation Society, preached two sermons on Sunday in St. Aldate's, and lectured on Monday on "The Papal Claims." His sermon on Sunday evening, on "Justifying Faith," was a helpful defence, or rather, we should say, declaration of the article of a standing or falling Church.

Professor Margoliouth presided on Monday evening over a meeting held in connection with the Society for the Promotion of Christianity among the Jews. Referring to the fascination which superstition had for the mind of the Jew, he referred to his father, who was a Jew in the early part of his life, and how he looked back sorrowfully on the superstition which his training had engraved on his mind, while rejoicing in his conversion. Canon McCormick, one of the deputation, gave some helpful addresses. That in the afternoon, on the "Awakening of the Jews," made us all realize there was a real "shaking among the bones."

Canon Gore was the chief speaker at a meeting held in the Hall of Exeter College on Sunday evening to promote the claims of the Oxford Mission to Calcutta. The aim of his address was, as he himself put it, to extend the enthusiasm of imperial affairs now sweeping through the country into the region of missionary obligation. The former was felt by most; the latter, he feared, was very imperfectly realized. Yet, he urged, the one involved the other. The responsibility for empire meant the responsibility for Christianizing that empire. The address was a masterly use of a national crisis for the highest ends—the wider imperialism, the reign of Christ on the earth.

The claims of the Church Army Labour Home were also pleaded on Wednesday afternoon at a meeting convened by Dr. and Mrs. Sanday in their garden at Christ Church. The Earl of Stamford and Rev. Wilson Carlile were the chief speakers. The reports showed what a useful work these social centres are doing. The writer is closely connected with the Labour Home in Oxford, and knows of not a few cases in which men have been reclaimed from criminality, inebriety, and vagrancy to Christ. The fact that the authorities of the Oxford prison have made a grant of £20 to the Home, is a proof of the good work done.

Points and Outlines.

Sorrow and Joy.

(John xvi. 20.)

As in this verse so in human life, sorrow and joy are closely joined. (I.) *Present Sorrow*: It is the lot of all men, Christ's people not excepted. (II.) *Prospective Joy*: The Gospel order is—sorrow first, joy afterwards. (III.) *Sorrow and joy are connected*; one yields to the other and intensifies it. Sorrow will be transformed into joy—"turned into." At last we may find that sorrows were but joys in disguise.

Conditions of Blessing.

1. *Humility.*—2 Chron. vii. 14; Psa. xix. 12, 13; cxxxix. 23, 24.

2. *Prayer.*—Matt. vii., 7; Mark ix. 29; 1 John v. 14, 15.

3. *Faith.*—Heb. xi. 6; James i. 6, 7; Matt. xvii. 20; Luke xvii. 6.

4. *Obedience.*—Mal. iii. 10; John xiv. 23, xv. 7; Acts v. 32.

5. *Agreement.*—Matt. xviii. 19; 1 Peter iii. 7.

The Jews as Witnesses.

(Rom. xi. 22, 23.)

This passage testifies to us of three things, expressed in the language of the New Testament:—

I. "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31).

II. "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

III. "Where sin abounded, grace did much more abound" (Rom. v. 20).

The Bible in System.

If a Bible student would construct a satisfactory system round which to arrange Bible truth and history, he needs, not a circle with one centre, but an ellipse with twin foci, and those foci the two Advents of Christ—his Incarnation and his Second Coming. To both these all Scripture, history, prophecy, and vital practical truth are correlated; and they need both foci to give them consistency and harmony.

Dr. A. T. Pierson.

The Constraint of Love.

(Heb. xiii. 13.)

Love's resolve—"Let us go forth."
—— object—"Unto Him."
—— place—"Without the camp."
—— burden—"Bearing his reproach."
—— reason—"Therefore (see *v.* 12). *J. B.*

The Divine Shepherd.

(John x. 14, 15.)

1. *Here is a Perfect Shepherd.* He (*a*) leads his sheep; (*b*) has pastures for them; and (*c*) gives them protection.

2. *Here is a Perfect Knowledge.* He knows his sheep (*a*) as to number; (*b*) as to name; (*c*) as to disposition; (*d*) as to need.

3. *Here is a Perfect Sacrifice.* (*a*) Voluntary—"giveth;" (*b*) precious—"his life;" (*c*) vicarious—"for his sheep" (*v.* 11).

Christ's Present Advocacy.

(Heb. vii. 25.)

First, consider A Great Fact—"seeing He ever liveth." Our Lord died; never one more utterly dead than He. Yet our Lord rose out of death.

Second, consider, based upon this great fact, A Mighty Ministry—"to make intercession." It is the intercession of (*a*) appearance in our behalf (Heb. ix. 24); (*b*) advocacy (1 John ii. 1, 2); and (*c*) sympathetic oneness of nature with ourselves (Heb. iv. 15).

Third, based upon the great fact and the mighty ministry, receive A Great Consolation—"He is able to save them to the uttermost that come unto God by Him." *Dr. Wayland Hoyt.*

A Warning Against Idleness.

Cæsar by continual employment overcame two constant diseases—the headache and the falling sickness. Oh, the spiritual diseases that the active Christian overcomes! Among the Egyptians, idleness was a capital crime. Among the Lucani, he that lent money to an idle person was to lose it. Among the Corinthians, the slothful were delivered to the carnifex, saith Diphilus. Oh, the deadly sins, the deadly temptations, the deadly judgments, that idle and slothful Christians are given up to! Therefore be active, be diligent, be abundant in the work of the Lord. Idleness is the very source of sin. Standing pools gather mud, and nourish and breed venomous creatures; and so do the hearts of idle and slothful Christians. *Thomas Brooks* (Puritan).

Evangelistic.

The London Great Tent Campaign.

IT is evident on all sides that God, in his grace, is pouring out a spirit of hearing and anxiety upon the people in the great tents now partially surrounding London.

In the districts of Ilford, Clapham, Clapton, and Harlesden, there is now evidently considerable awakening among the Christians to a sense of the reality of the Gospel message; and the scenes witnessed in some of the tents have been heart-melting, so deep is the impression left upon those present.

The work that Mr. L. Weaver and his associates are carrying on evidently shows that there is to be no hanging back and partial declaration or assent to the Gospel, but a clear and definite confession seems to become general.

To any but those hardened against the Gospel some of these scenes are simply overwhelming. From the tall man of more than six feet to the young child of twelve, God has seemed to give the spirit of anxiety in seeking Christ and the salvation of their souls.

The tents have been well lighted. The singing is very hearty. Most of the preaching may be characterized as in dead-earnest, or, as a friend described it, "Straight Talking about the Reality of God and Eternity."

The feature of this movement seems to be in most places very marked by

EARNEST UNITY BETWEEN CHRISTIANS

of all denominations, only to be understood by the fact that all are seeming to recognise God's Hand in the work, the presence of the Spirit, and the nearness of the Saviour. No words can express the blessing that is coming through God's glorious Gospel upon the masses of the people. Christians, why not arise to carry the work further? Why only in the tents? Why not more also in the churches?

An esteemed worker reports that some inquirers coming forward in these meetings seemed to do so with a determination to find Christ; and although many of them seemed to be in the dark they were easily directed to put their whole confidence and trust in Christ.

A little incident that bespeaks much:—Last week Mr. Charles Inglis had spoken to four girls. On Sunday one of them was seen with a bright face in the meeting again. The worker spoke to this young person, inquiring about the other three, who had professed faith in Christ. "Yes," said she, "they are here," and immediately led him across the tent where the other three young people were, together with an elderly friend, rejoicing gladly in the Saviour they had found a few nights before. And so from point to point, some of those spoken to referred to the week previously at Ilford, when

THEY FIRST REJOICED IN CHRIST.

We very solemnly urge those Christians who wish to know what becomes of converts, to take a list of some of the names on their own account, that they may afterwards be able to report upon the faith and endurance of these young believers in Christ. Some who have done this have been well repaid, although at first a little unbelieving as to the mighty power of the Gospel in other people's hearts. In these days of blessing may God save his children from unbelief.

The local secretary of one of the tents reports a blessed work on Sunday last. He mentions one poor fellow, who said, "I have not courage to go forward to the platform." He was directed to ask the Lord to give him courage thus to confess Him before others. After a few moments' prayer, he started off hurriedly to the front. Many people were in tears, and several children also found their way to the Saviour.

Following the report of the work by the Brothers Weaver at Ilford, we might mention that on Thursday and Friday the preaching of our brother Inglis was owned of God, as many as forty in one meeting leaving their seats and passing to the side of the tent to be spoken with as inquirers. It was noticed that some of Dr. Barnardo's elder girls were seeking the Saviour with many tears, while others of them were leading anxious ones forward.

A marvellous outpouring of the Holy Spirit was witnessed at the great tent at Ilford on Sunday afternoon, May 27. Nearly 2,000 were present, and such power did the Lord give with his own Word, that at the invitation for anxious ones to rise and come forward for prayer, 150 went, and knelt with the Lord's people, asking them to pray for them. Such a scene of weeping and rejoicing over anxious and saved souls had not been seen in Ilford for many years.

The secretary of the local committee of the London Tent Campaign (Mr. McRae) got up at the evening service and publicly stated that it was a fact that *that* number came forward for prayer in the afternoon.

In the evening the tent was crowded to overflowing, and again the mighty power of the Holy Spirit was manifested, and a large number professed faith in Jesus Christ. "To God be all the glory."

The fifth tent was opened at Harlesden, near Willesden Junction, on Saturday evening. Mr. G. S. Baker was in the chair, and accompanied on the platform by many of the local ministers and a number of evangelists and soloists connected with the work. The congregation comprised a large number of Christian workers from the various churches, and a very hearty welcome was accorded to Mr. Weaver and his associates.

On Sunday, the evening meeting, which was the first mass meeting, was attended by crowds of people; in fact, all sitting room was occupied before the time announced to start.

LARGE NUMBERS STOOD OUTSIDE

the tent and listened to Mr. Leonard Weaver's address. The meeting itself was a great success, many prominent Christian men expressing a view "that they had never seen anything like it." The speaker took up the text, "Behold, I stand at the door and knock," and spoke for nearly an hour with great power; the people were moved to such an extent that one could literally feel the spirit of the thing had laid hold of all present. A very large number accepted the invitation to come forward, and many knelt in front of the platform for prayer. About forty gave in their names as having received definite blessing. It was indeed a time of great rejoicing.

Mr. Weaver also gave an address in the Baptist Tabernacle. The churches in the district are all interested in the movement, ministers and members are assisting in all parts of the work, visiting, singing, and helping at the after-meeting. The workers have arranged to have tea provided each Sunday, and everyone is looking forward to a most prosperous month's mission.

A. G.

Young People's Meetings.

Great blessing is following the meetings for young people, conducted by Mr. Newton Jones, Mr. Bradbrook, and Mr. Van de Venter. Hundreds of children are in attendance, and scores are being dealt with. Last Tuesday, at Edmonton, fully 700 were present, and upwards of 250 remained to the after-meeting. Over 100 were dealt with above the age of twelve years, only such being invited to remain. The outlook for a great harvest of young souls is very encouraging.

We praise God for all these signs of his real salvation and grace. The committee would be glad of Christian workers who can join the tents at Ilford (High Road), Edmonton (Silver Street), Clapham (High Road), Clapton (High Road), Harlesden (Willesden Junction); also those to be opened this week at—Wood Green (Tram Terminus), Wimbledon, and Stratford (West Ham Lane).

On Wednesday last, the Weaver Brothers commenced a three-days' mission at the Edmonton Tent, but so manifest was the blessing that the committee decided they should stay until Tuesday. Sunday last was a day of rich blessing. At the men's meeting in the morning, it was touching to see five young fellows prostrated with a sense of sin and confessing Christ. In the afternoon there was a well-filled Tent for an address to Christians. At night the huge marquee was crowded, and the Holy Spirit was present in power. Over thirty souls boldly confessed Christ before the audience. There are signs of great blessing.

Mr. W. R. Lane at Hereford.

A ten-days' mission has been held in the Baptist Chapel, Commercial Road, Hereford, kindly lent for the occasion. The services were arranged under the auspices of the Hereford Free Church Council. Mr. W. R. Lane was the missioner, and his services as evangelist of the National Free Church Council were very useful in deepening impressions, and calling the undecided to definite surrender to Christ. Several were guided into the truth, and it is hoped will decide for the Saviour. Mr. Lane gave a limelight lecture on the "Pilgrim's Progress," which awakened desires to walk in the Christian's way from the city of destruction to the celestial city. On Monday, May 21, Mr. Lane spoke on the story of his conversion. The speaker was very earnest in his endeavour to lead souls to Christ. The Bible readings in the Wesleyan Church were greatly enjoyed, and doubtless were much blest.

F. A. Warrington,
Free Church Council, Hereford.

Mr. Josiah Nix is much encouraged this year in his work at Stornoway by the great willingness there is on the part of the fishermen to listen to the Word of God. There is an intensity about it and an earnestness that he has not noticed before; and God's people and the unconverted have received much blessing. Crowds attend the meetings in the open air, and the Drill Hall, which is the largest in the town, is too small to hold the crowds willing to listen; there have been several cases of sinners seeking the Saviour.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Henry Varley.—May 31, Edmonton Tent; June 3, Harlesden Tent, at 11, 3, and 7.

Rev. W. Hay Aitken.—Till June 11, Duffield, Derby.

Mr. W. D. Dunn.—During June, Dundee.

Rev. J. Manton Smith.—July 3, Melbourne Hall, Leicester; 17, Grove Road, London, E.

Mr. W. R. Lane.—During June, London Tent Campaign.

Gipsy Smith.—Till June 4, Worthing; 10-11, St. John's Square Wesleyan Church, London, E.C.; 17, Hanley; 24, Manchester; July 1-2, Llandudno.

Mr. James Sprunt.—Sundays, Tuesdays, and Thursdays in June, Lyonsdown Hall, New Barnet; Wednesdays, Manresa Hall, Chelsea.

Mrs. E. A. Baeyertz.—June 10-25, Hebburn-on-Tyne; July 8-30, Heaton Chapel.

Rev. Thos. Waugh.—June 24, Chester; July 1, Bolton; 8, Manchester.

Mr. J. Weedon.—Till end of June, Great Harwood.

Mr. J. T. Mateer.—June 3-10, Riddings, Alfreton.

Mr. Richard Spragg.—Till June 2, Great Irish Tent, South Tottenham; 3-10, Gospel Hall, Croydon.

Mr. C. E. Barraclough.—Till June 3, Alton, Hants. (Gospel Temperance Mission in connection with the Wesleyan and Presbyterian churches); 10-20, Grays, Essex (Y.M.C.A.).

Mr. Henry Thorne.—June 4-5, Brighton; 10-11, Sittingbourne; 13, Dartford; 15, Ipswich; 17, South Croydon; 18, Brixton; 24, South Croydon; 25, Ryde; 27, Sandown; 28, Ventnor.

Mr. Newton Jones.—June 3-4, Lower Edmonton Congregational Church; 10-11, Boston Baptist Church, Boston; 17-21, Braughing, Herts.; 24-25, Baptist Church, Southend.

Mr. Bob Johnson.—Till June 1, Epsom Races.

Rev. D. M. Cameron.—June 18-19, Wimbledon Tent.

Mr. Barry Wake.—June 9-11, Watton; 12-15, Ascot Races 23-28, Newcastle-on-Tyne Races (to Open-Air Mission).

Rev. F. C. Spurr.—June 10, Maze Pond Chapel, Old Kent Road, S.E.; June 17, Burnley; June 18-24, Louth (Lincs.).

Mr. John Elliott.—June 3 and onwards, Tent Meetings, near Orphan Houses, Ashley Downs, Bristol, Sun., 3 and 7, week nights at 8.

Special Religious Services in Theatres, Halls, and Mission Rooms for Sun., June 3.—Myddelton Hall, Upper Street, Islington, 3.30 and 7; Grand Hall of Varieties, Clapham Junction, 3.30 and 7; Old Gravel Pit Mission, Chatham Place, Hackney, 3.30 and 7; Ealing Broadway, Morley Hall, Mare Street, Hackney, and Woodberry Down Hall, South Tottenham, at 7.

Evangelistic Mission.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. James Sprunt; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 a.m. and 7 p.m., Mr. G. W. Neatby; *Malden Hall, Queen's Crescent, N.W.*, Sun. at 7, Mr. George Andrews.

London Tent Campaign.—Meetings are held nightly and on Sundays at 3 and 8, at Ilford (High Road), Edmonton (opposite Silver St. Station), Clapton (High Road, between station and Common), and Clapham Road (between St. John's and Trinity Presbyterian Churches). Messrs. Leonard Weaver, Varley, the Brothers Bewley and Frank Weaver, J. T. Vine, William Grove, and other evangelists are engaged in the Campaign.

Requests for Prayer.

That God's people may awake to the appalling need of sixty millions in India.

For services in the Mission Hall, Godmanchester, Whit Sunday and Monday, to be held by Capt. Baring and Mr. W. R. Lane.

That God's presence in special grace and power may be realized at the Conference on June 17, 18, at the Mission Institute, Neukirchen, Kr. Moers, Rhenish Prussia, Germany.

That openings may be shown for a gospel tent to visit Corfe-mullen, Lytchett-Matravers, and other Dorsetshire villages during the summer months, and that the people may be brought under the sound of Gospel truth.

Personalia.

Mr. William Crosfield, of Liverpool, has been elected chairman for the ensuing year of the Board of Directors of the London Missionary Society.

Rev. J. G. Watson, formerly assistant pastor to Dr. Berry to Wolverhampton, has accepted the pastorate of the Congregational Church at Wood Green.

Rev. E. W. Challenger, of Nottingham, is to be appointed colleague to Rev. James Flanagan in the Primitive Methodist Mission at St. George's Hall, Southwark.

Rev. Dr. Talmage wishes us to state that he will not preach in any place where charges for admission are made. He gives his services free of charge, and pays his own expenses, and admission in all cases must be free.

The Bishop of Saskatchewan and Calgary intends to leave this country for Canada on June 2, having completed his mission on behalf of the Calgary Bishopric Endowment Fund. A sum of over £1,000 is still needed.

The only son of Pastor and Mrs. Lopez Rodriguez, of the Figueras Mission, has recently had a severe attack of brain fever. Life was all but extinct, but, to the joy of his parents, the lad has recovered. An interesting item in the recent work of the Mission was the despatch of 10,000 Gospels to Government officials, many of whom, it is believed, have never before seen nor heard the Word of God.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE are glad to announce that Professor White is expected back from America in time to resume his Bible Lectures this week at the times and places already stated. The committee would be glad if friends would make his return as widely known as possible.

It is a great pleasure to inform our readers that the missionaries in various parts of famine-stricken India write in hearty appreciation of the endeavours we have made to send prepared foods for distribution among invalids and children. Letters of a deeply interesting character from Revs. Dr. Colin Valentine and Dennis Osborne will appear in our next issue. Meanwhile, it is gratifying to be able to state that the Government has exempted such goods from duty, and efforts are being made to secure for them free railway transit to various parts of the country.

Dr. Colin Valentine makes another very important suggestion—that disinfectants should be sent, as they will assuredly be required on a large scale in the near future. Acting on this suggestion, we have communicated with some of the principal chemical manufacturers, with most encouraging results. Of these also we hope to give particulars next week. Those who feel for the woes of India's millions will rejoice to hear of measures which are calculated at once to meet present needs and ward off future consequences, attendant upon the calamity which has befallen our great Eastern Dependency.

It is the custom in many churches to limit the Sunday evening service during the summer months to one hour, because it is said that people prefer the open air to a stuffy building. But is not the latter circumstance a distinct call to the Church to revert to the Apostolic method of open-air preaching? Would it not be far better, in very many cases, to hold the entire evening service in the open air? In Wales this is frequently done, and in place of a few hundreds of people assembled in a heated church the open-air audience numbers several thousands. Vast numbers of people can only be reached in this way.

The truth is, however, that many professing Christians hold open-air preaching in contempt as being something *infra dig.*; hence it has been undertaken by a few earnest workers only. Such people need converting to a true sense of responsibility. On the other hand, there is need for open-air preaching to be raised to its true dignity. The best men available are needed for it. The uttering of platitudes and the advertizing of ignorance can do no good whatever. A man needs both natural and spiritual gifts of an exceptional order to arrest and detain a shifting, listless crowd. But there is no work more necessary nor more fruitful than this. The best preachers of all ages have preached largely in the open air: the Apostles did so, and chief of all, our Lord set the example. If every church would use its opportunity in this direction during the summer, what a harvest would be reaped!

A few days ago, Lady Henry Somerset, speaking at Wolverhampton, declared that the drink traffic had "no politics, no philanthropy, and no outlook, save the making of money." "The Trade" organ professed its astonishment at this charge, and demanded an explanation. Lady Henry Somerset has replied, reiterating her statement, and supplementing it with the following stinging words:—

> I am perfectly aware that individual members of the trade have given of their abundance large sums to hospitals, orphanages, and other charities; but to my mind not all the gold in the Rand, nor the diamonds in De Beers mine, could compensate to the nation for the loss it yearly sustains by the immeasurable evil of the drink traffic. . . . My gall rises at the rich brewers in Parliament and out of it, who plant these poison shops for the sake of their million-making trade, while probably their family are figuring somewhere as refined philanthropists, or devout Evangelicals and Ritualists.

In the June number of the *Young Man* Dr. Horton adds his final word in the controversy on gambling, commenced some months ago by a popular Manchester ecclesiastic. The latter gentleman told an enormous congregation of men that gambling was quite legitimate, and that a man might use his money according to his taste—it was his own affair. Dr. Horton was publicly challenged to disprove the truth of this position. In a series of papers he has done so, and now, in this closing article he remarks:—

> The commandment against betting is, after all, the old word of the Decalogue, *Thou shalt not steal.* . . . Betting may be defined as "theft by mutual arrangement," and as such the English law forbids it . . . The man who wins takes no notice of the loss of his brother. What is it to him that his brother who has lost plunges down into ruin and disgrace? *He* has gained."

But is it an extraordinary thing that an ecclesiastic should be in need of such elementary moral teaching? When the priest thus errs, what wonder that the people go astray!

The notorious Holywell Street is coming down to make room for County Council improvements. But the abominable books and prints which for years have been openly sold there, will, we presume, be transferred to shops elsewhere. The County Council would perform a public service if it put the law into motion and effectually cleared out the vile literature which, for a whole generation or more, has made this street a byword and a loathing. The authorities know perfectly well the kind of stuff that is openly sold—again and again has attention been drawn to it. Why is no action taken?

Germany has taken the lead in an endeavour to deal with the crucial question of plays and exhibitions which, without being openly immoral, have an impure and injurious tendency, the Bill now under consideration providing a punishment by fine or imprisonment of persons who display pictures, statues, and publications, or who give addresses, musical entertainments, or theatrical representations which, without being indecent or immoral, "seriously offend the sense of shame."

This example is worthy of imitation in our own country, for it is evident that in straining out the gnat of verbal indecency the Censor too frequently swallows the camel of immoral tendency, so that pieces are permitted which, however blameless their literary form may be, are decidedly injurious to public morals. The cry for free trade in dramatic and other representations, which has followed Mr. Samuel Smith's praiseworthy motion in the House of Commons, demonstrates only too clearly how far the poison has spread. The censorship needs strengthening, not abolishing, by everyone who is anxious to prevent a flood of immorality overflowing a large proportion of our places of amusement.

Even *Punch* distinctly lowered its tone by admitting in its pages the offensive caricature of Mr. Samuel Smith, M.P. To represent a man who seeks to banish from public representation plays which are emphatically immoral, as a person whose constituents are half imbeciles, reveals not only extremely bad taste, but also a woeful want of perception. Whoever tries to purify the life of the time deserves approbation and not the pillory. No doubt a vast number of men prefer attitudes and words which are spiced with indecency; but it is they, and not the promoters of morality, who merit reprobation. When will the papers learn to appreciate the country's true friends?

The extreme High Church party, fully alive to the importance of training the young, naturally were alarmed at the possible results of the motion which Mr. Samuel Smith intended to make in the House of Commons in regard to "Children's Eucharists," and which, unfortunately, could not be taken owing to the adjournment. The accuracy of the designation, "the Mass in masquerade," as applied to the services in question, to which they have taken strong exception, may, however, fairly be assumed from the admissions of their organ, the *Church Review*, which, in dealing with the proposed motion, refers to "the presence of children at Holy Mass," and goes on to say:

> The only grounds on which we care to defend "Children's Eucharists" are that the Mass is the one means of worship, in the strict sense of the word; that it is the duty of all Christian people—and, therefore, of all children of an age to perform any religious act—to assist on days of obligation at the offering of the Holy Sacrifice; and that in the Sacrament of the Altar our Lord is present in all the truth of his Sacred Humanity to receive his people's devotion and to give them his blessing, quite apart from the supreme gift of his sacramental indwelling in communion. Since this is so, to bring children to Mass is simply to fulfil the command of our Lord Himself: "Suffer the little children to come unto Me, and forbid them not."

Mr. Arthur Galton's paper in the current number of the *National Review*, "Why I Entered, and Why I Left the Roman Catholic Church," is of singular value and interest to those who desire to know under what influences perverts go over to Rome, and when they get there fail, as Newman did, to find peace and rest (which we are frequently informed cannot be found out of Romanism). Mr. Galton says he thinks he has gained more than he has lost by acquiring a personal knowledge and experience of the papal monarchy; but he would have been saved much sorrow if he had not started with the papal theory of the Church, and had learned to regard Christianity as something quite separable from all sects.

As an analysis of a severe mental struggle, the article deserves careful study; it is pregnant with warning to Protestant and Romanist alike, for Mr. Galton urges that it was to a great extent "the recoil from Protestant misstatements" which drew him at last into Rome, and a similar recoil when he discovered the more serious extent and gravity of the Roman tampering with truth and facts that drove him out of it. He adds, with reference to Father Gallway, the Jesuit by whom he was "received:"

First, as far as knowledge goes, I certainly was not fit to have been received. I knew neither what I was leaving, nor what I was joining, except according to my own crude notions. Even then I felt he was ready "to compass sea and land to make one proselyte" at any cost. He should have compelled me, before I took any action, to have discussed the matter openly and heartily with my relations. His advice, however, was all in the opposite direction, in the direction of secrecy and surprise, of ill manners and foul play; and thus I was piloted into the Roman Catholic Church.

The absurdity of the "Apostolic Succession" claim of the Catholic party is at present receiving a novel and unexpected demonstration. It appears that a M. Villatte, whose own "orders" are valid, has been busy ordaining certain gentlemen to the office of the priesthood. Amongst others he has ordained the eccentric "Father Ignatius," who is now a "priest." But M. Villatte is neither an Anglican nor a Roman, and he is disowned by both parties; yet it is admitted that his ordinations are genuine, because He himself is in the true Succession, with authority to pass it on! The Roman papers were at first indignant about the matter, later they became contemptuous; but they are disquieted all the same at the complication, for "priests" are springing up whose orders are valid, and who, nevertheless, are outside their Communion. How foolish it all sounds!

The following paragraph appeared the other day in the leading Roman Catholic paper published in this country:—

Mary is the refuge of sinners. Before the birth of Mary, says Richard of St. Lawrence, we had none to be our advocate with the Divine Word. While the Israelites were passing through the desert they were protected from the burning heat of the sun by a miraculous cloud which the Almighty caused to appear in the heavens. Thus Mary, say the Fathers, like an intervening cloud, shelters sinners from the anger of God and the fury of temptations.

The Blessed Virgin is wreathed with various crowns; the apostles render sacred homage to her; the angels intone her canticles; Christ embraces her; the clouds are her chariot, Paradise her dwelling, where, decked with glory, she reigns amid the virgin choirs.

It is difficult to know how adequately to describe such revolting blasphemy. True Christians can give no quarter to a "Church" whose teaching so unmistakably undermines the fabric of Christ's true Church.

It seems likely that the centre of interest in French life will be shifted from the Exposition to the Chamber of Deputies. Some violent scenes have been enacted within the last day or two, and the Parliament has been once or twice like a pandemonium. The *affaire de lutte* is, of course, the inevitable demand of Captain Dreyfus for his rights. As one distinguished Frenchman said:—

If Captain Dreyfus really betrayed his country, no punishment is too severe for him; but if he is an innocent man, he cannot accept pardon for an offence he has not committed. He demands justification, and justification he must have.

The Dreyfus affair is, however, only a symptom; the cause of France's infelicity lies deeper than that, and only the blind can fail to see what it is.

(750)

It is remarkable how invariably the philosophies and systems suggested as substitutes for Christianity fail most miserably to supplant the religion of Jesus. The founder of the so-called "Religion of Humanity," Comte, asserted that in a little over a quarter of a century the world would be won over to his speculations; and yet in the Metropolis his avowed followers may be counted within half a hundred. The movement is a transient phenomenon only, built upon the shifting sand of its promise of a new life "without God or King," and inflated only with "the systematic worship of humanity." Greater and nobler philosophies than this have fallen into nothingness before the preaching of Christ and Him crucified, and this one too will fade back into the darkness whence it was drawn.

The Evening Parade.

IT is time serious attention was given to the crowds of people who throng the streets of all our towns and cities, night after night, when the day's work is done. This "evening parade" is becoming a national habit. In many towns, from 6 to 10 or 11 p.m. certain thoroughfares are crowded with people, *mostly young*, who, apparently without any real object, walk up and down, to and fro.

There is nothing necessarily wrong in this, air and exercise being in every way desirable to those who have been confined in business all day. But it is a pressing question for the Church of God: "*What is being done to reach the souls of these nightly paraders?*" In one town we know, a mission hall has been opened on the main thoroughfare, and earnest workers invite passers-by into Gospel meetings. But the effort is not a success. Further up the same thronged street, and at a special coign of vantage, an open-air meeting is held; but a few only are drawn to hear the glad tidings.

Is there not an opening here for a new ministry? We have our city missionaries who go to the homes of the people in the cities; we have our colporteurs who visit the homes in the country;

WHY NOT JUDICIOUS MISSIONARIES

set apart for direct personal soul-dealing upon these thoroughfares? The opportunities for such work would be various and abundant. Gospel tracts of course could be distributed, but only with the special end in view of individual converse. Think of the many young people belonging to the Sunday-schools who at night walk about these streets, and, like Dinah of old, going forth to see the sights, perchance to become at last a prey to all sorts of seductive temptations! Surely the Lord's own love-message should be spoken personally to them.

Such a missionary, with his heart fired with the strong love of Christ for souls, would have to be at his post from six until ten, or seven until eleven, and in the Metropolis and a few other places later, every night of the week; and specially on *bad nights*, as some of the world's poorest and most miserable of lives are prowling about the streets those nights, and on such occasions might the more easily be influenced for good. The police are the constituted guard for the order of the public streets at night; but certain it is if the Church would rise in her zeal for Christ, and put some bright men of God along the streets too, not only would many souls be directly saved, but the very presence of such men would constitute a decided stem to the torrent of evil which can nightly be seen at many places, and the streets of our great centres would thus be more really claimed for Christ.

*A Cruel Wrong to Childhood.**

II.

EVIDENCE of Miss H. M. Johnson, of Liverpool, before the Royal Commission:—

"11,998. Have you any remarks to make upon the way in which children are served, if they are served, in public-houses?—It was very general indeed in the streets in which I visited. Children were going continually backwards and forwards to the back doors especially.

"12,002. Have you ever seen facilities provided for the serving of children?—Yes, I have seen *steps* inside some public-houses for the very small ones to get upon who would be far too little to reach the counter.

"12,004. Is there any inducement given to the children to come to the public-house to fetch the beer?—*Sweets* are frequently given, and other presents, especially on Sundays."

After explaining the meaning of the "long pull," and showing the amount supplied as one pint under the system:—

"12,020. Is it very nearly double the quantity?—More than once and a-half, I should say. That is a general custom throughout Liverpool, and I believe it extends to Manchester also. One can easily see that it gives great facilities for a child to sip a certain quantity, and yet bring in something over a pint, where the quantity cannot be exactly verified by the parent.

"12,076. Have you known any families in which evil has resulted from this drinking?—Yes, where they have had boys or girls spending their coppers in drink as soon as they earned them themselves, and got in the way of being, you might say, habitual drunkards at a very early age."

EXAMPLES OF ITS DIRE EFFECTS.

Extract from testimony of Dr. More Madden at a Medical Conference, held under the auspices of the C.E.T.S.:—

"Case 2.—In an adjoining bed, we had at the same time another juvenile victim of alcoholism—viz., G. R., a newsboy, age 8. Before admission, this boy had been in the habit of going out to the public-house for his drunken mother's daily supplies of whisky, and on each occasion was rewarded by a sip of the ardent spirit, until its taste and use had become second nature to the unfortunate child, who then afterwards invested his own little earnings as a newsvendor in the same way.

"Case 3.—A still more pitiable instance of the consequences of alcoholism was in one of my beds in the same institution, in the case of a very attractive little girl, aged five and a-half years, who was brought in suffering from acute cerebral disease, the result of a savage blow on the head, inflicted some time previously by her drunken mother. During her raving in the course of the disease, and afterwards even during her convalescence, this poor child babbled continually, and craved earnestly, to use her own words, for 'a drink of porter from the gallon'; and, we subsequently learned, that from the time she could totter under its weight, she was sent to the public-house for a can of porter, out of which she was accustomed to take a little taste on each occasion."

Are not these painful facts enough to stir the conscience of every Christian to arise and demand the abolition of this terrible evil? No "trade interests" ought to be allowed to stand in the way of so vital a reform for the protection of tempted childhood.

* C.E.T.S. Leaflets, No. 91 (1s. per 100). C.E.T.S Depot, 4, Sanctuary, Westminster, S.W.

The Life of Dwight L. Moody.

By Rev. RICHARD LOVETT, M.A.

ON December 22, 1899, the death of Dwight L. Moody closed one of the most remarkable lives of the nineteenth century. During this period—the most wonderful that has yet passed in the history of humanity—it has been given to few men so deeply to influence human lives, and so helpfully to touch vast multitudes. On the world's roll of fame space is very reluctantly given to an evangelist, to a man of whom, like his Master, it could be said "the common people heard him gladly," and heard him gladly not because he spoke to tickle their ears, or to voice their social and political aspirations, but because, with all the intensity of a fervent nature, he pleaded with them to become reconciled to God. And yet no competent observer can doubt that, whether the world recognises it or not, D. L. Moody will ever have a high place as one of the great uplifting forces of the nineteenth century.

It was inevitable and it was fitting that the story of such a life should be told, and told by one near enough to have full knowledge and complete access to all the necessary letters, journals, and memoranda of every kind. Already there have appeared several sketches of his life and work; but these have been either unauthorized, and of the kind that any competent hand could prepare from material already largely in print, or else avowedly brief estimates from the pen of personal friends. The preparation of the authentic life which has just been published by Messrs. Morgan and Scott, in one handsome, well-printed and profusely-illustrated volume, was undertaken by Mr. W. R. Moody, the son of the great teacher and preacher, "as a sacred trust." Near relatives are not always the best biographers; but in this case readers of the fascinating story will feel that they have much for which to be thankful, and

LITTLE WHICH THEY COULD CRITICISE,

even if the desire to do so possessed them. "Father lived," he tells us, "solely for the glory of God, and for the spread of the Gospel of Jesus Christ." It is because this record is true, and because what D. L. Moody became and did were so manifestly the work of the Divine Spirit, that this promises to be one of the most helpful lives ever published. Surely a generation like ours—fond as it is of wealth, of culture, of selfishness, of the worldly spirit and of the life that now is—requires constantly to be reminded that after all the greatest need is to "seek first the Kingdom of God and his righteousness." And even the nineteenth century honours the men who honestly strive to make it do this.

Mr. Moody owed nothing to early advantages of position, of education, of powerful friends. He was essentially a self-made man; or rather he was a man who allowed God to possess him and lead him whither He would. "Them that honour Me I will honour" has never been more strikingly fulfilled than in the career, so deeply interesting to all careful readers, outlined in this book. Few records in history surpass in human interest that told here. We see the successive stages by which the resolute boy, intent upon winning a competence and making his way in the world, when he surrendered his whole heart and life to God's guidance, became the successful teacher, and speaker, and evangelist, until at length

HIS REPUTATION BECAME WORLD-WIDE,

and his influence one that can be measured only by the revelations of the Day of Judgment.

Though the home of his boyhood was poor and struggling, it was a splendid school. It was a New England home of the best type, and the central force in it was a Christian mother. "Mr. Moody could never speak of those early days of want and adversity without the most tender references to that brave mother whose self-sacrifice and devotion had sacredly guarded the home entrusted to her care." Like many another boy, D. L. Moody thought, when he got from the strict rule of the house, he would do as he liked and not go to church any more. "But I had got so in the habit of going that I couldn't stay away. There I first found Christ, and have often said, 'Mother, I thank you for making me go to the house of God when I didn't want to go.'" Mrs. Moody lived to the age of ninety, and died only a few years before her famous son. The sketch of these early days, though brief, is one of the best parts of the book.

That great event in life which we call conversion came to Moody while he was a lad working in a shoe shop in Boston. Through the influence of his Sunday school teacher, Mr. Kimball, he was led to study the Bible. Very characteristic was his comment when the teacher was enlarging upon the character and ability of Moses: "Say, Mr. Kimball, that man Moses must have been *smart*." Like many another lad before and since, Moody was religious, but not under the full power of the Spirit. He was brought to decision, as he himself afterwards was destined to bring so many, by the kind, sympathetic, pointed word of his teacher. Mr. Kimball tells us how he was impelled one day to go into the shop, place his hand upon the lad's shoulder, and plead with him to decide for Christ. "I simply told him of Christ's love for him, and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ." Seventeen years later Moody was instrumental in bringing one of Mr. Kimball's sons, then about eighteen years old, to the Saviour he himself had found through the lad's father.

Much as we should like to dwell upon them, we are unable here to follow the steps which led Moody from Boston to Chicago, whither he went in 1856. At that time he was ambitious to excel in business, and he had every prospect of doing so. He was saved from many temptations by the energetic way in which he took up Christian work at a little mission Sunday-school, where they told him "that they would welcome him if he would provide his own class." This he joyously did from the "hoodlums," who abounded in that district. He found his wife, too, in one of the teachers of this school. This school was his true apprenticeship for the work of his life, and it was in dealing with the rough, fresh, very human denizens of this hard district that he gained his profound knowledge of human nature, his power of arresting the attention, his gift of forceful and direct Gospel speaking. From this school it was an easy stage to mission work in the same region; and upon one of the first occasions when he spoke, a hasty observer told him he would, in his opinion, "serve God best by keeping still." When

ANOTHER CRITICISED HIS GRAMMAR,

he said, "I know I make many mistakes, and I lack a great many things; but I'm doing the best I can with what I've got." And then he carried war into the enemy's country: "Look here, friend, you've got grammar enough—what are you doing with it for the Master?"

The time came when Moody had to choose which way he would take—business and wealth, or religious work and such provision as he could obtain while devoting himself wholly to the spiritual welfare of others. It was a fierce conflict, for he was on the high road to fortune. "The greatest struggle I ever had in my life was when I gave up business," he used often to say in later life. The part of the biography which deals with these years is full of interest and instruction. From 1860 to 1872 he filled various posts, but always with developing power in Christian work and increasing skill in dealing with individual souls. During the great Civil War he did much service of many kinds in connection with the work of the Christian Commission and other forms of religious work in the Army of the Northern States. During these years, also, he steadily grew in position and influence in Chicago, and became known to ever-widening circles of Christian workers and of delighted hearers.

Such a man, trained in such a school, his heart aflame with love to Christ and love to his fellowmen, making the Bible the sole rule of life, willing to be led whithersoever the Spirit of God caught him—such a man, sooner or later, was certain to make his mark upon the generation to which he belonged. And, in God's own time and way, the larger service came upon him, and nobly was it performed.

The chief charm of this biography is the simple, affectionate, direct way in which the story of a great life is unfolded. There is no panegyric. There is much about Moody from the pens of those who knew him well, or who were his fellow-workers at different periods in his busy life. It is even possible that some readers may feel that it is largely a book *about* the great evangelist rather than a portraiture of the man as he was. This, if it be so, is inevitable, as Moody was

FAR TOO BUSY A WORKER

to be able to spend much time in letter-writing, and there is no sign that he kept diaries. And yet the book does full justice to his ripe Christian experience, to his growth in the knowledge of the Bible, and his power to apply it to the ever-varying needs of life, to the singleness of his aim, and to his absolute freedom from all forms of self-seeking and self-interest.

We have referred above to his sacrifice of worldly prospects, and one of the most charming sections of the book tells how largely, under the influence of Henry Moorhouse, Moody came to realize the power of the love of God rather than the justice of God. This was one of the most important steps in the divinely-ordered training which fitted him so nobly for his many evangelistic campaigns in Great Britain and the United States. "I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I preach now that God is behind him with love, and he is running away from the God of love."

The book tells succinctly, but well, the story of his later years, exactly what most readers will care to know about Moody's evangelistic tours, about the vexed question of the hymn-book, about his methods of dealing with anxious souls. The natural growth of the various forms of Christian activity at Northfield is also fully set forth. But probably most readers will enjoy still more the attractive description of

THE HOME LIFE AT NORTHFIELD

—his intense love of the country, his beautiful affection and reverence for his mother, the joy he took in his children and grand-children, and his never-failing interest in and desire to aid sinful and fallen and sorrowful men and women.

It is possible that at some later stage there may come a fuller study of this great life, and a more penetrative and closer analysis of a mind and heart that so profoundly moved vast multitudes. Meanwhile we can be grateful for a work in which there is not a dull page from beginning to end, which sparkles with much of Moody's own vigour and force and humour, which reveals so much in him that was tender and lovable, making us glad to get to know so much better, as we read its pages, the clean, helpful, strong life which it unfolds. If we were inclined to select from the many which offer that sentence which seems most aptly to sum up Dwight L. Moody's constant ambition and successful aim, it would be this: "I think one man with Christ in his soul is worth a thousand of those without Him." Few workers in this or any other generation have done more to enrich the world with men who have admitted Christ into their souls than the man who could face death with the jubilant words: "This is my Coronation Day! I have been looking forward to it for years." Men with this spirit never die, and Dwight L. Moody will continue to live in the hearts he blessed, and in the good works which he was privileged to begin.

The Gag in Dublin.—Rev. Thomas Connellan, of Dublin, writes: "I have to thank you for inserting my letter *in re* the two members of the Salvation Army who were sent to jail for preaching the Gospel in Middle Abbey Street, Dublin. Their superiors in London have paid the fine, tendered bail for the men, and stopped the appeal to a higher court. Consequently, all sums received for defraying the cost will be returned to the donors."

In the King's Courts.

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

OUR story brings us next to speak of the Baptist's relations with Herod Antipas, son of the great Herod, a contemptible princeling who inherited a fourth part of his father's dominions (hence known as the Tetrarch), ruling over Galilee and part of Perea.

It is of the collision between this man, whom our Lord compared to a fox, and John the Baptist that we have now to treat. We need only notice here that every great character on the page of history has had his vehement antagonist. Moses, Pharaoh; Elijah, Ahab; Jeremiah, Jehoiakim; Paul, Nero; Savonarola, the Medici; Luther, the Emperor Charles V.; John Knox, Queen Mary.

I. The Cause of the Collision.—All the world had flocked to see and hear John the Baptist. Every mouth was full of his eccentricities and eloquence. Marvellous stories were being told of the effect which he had produced on the lives of those who had come under his influence. All this was well known to Herod. His spies were present in every great gathering, and served the purpose of the newspaper of to-day; so that he was well informed of all the topics that engaged the popular mind.

For some months, also, Herod had watched the career of the preacher. When he least expected it, he was under the surveillance of the closest criticism. A fierce light, like that which beats about a throne, fell strongly on John's most secret actions. And the result had been perfectly satisfactory. Herod felt that here was a true man. He observed him, and was satisfied that he was a just man and a holy. Reasons of state forbade the king from going in person to the Jordan Valley; but he was extremely eager to see and hear this mighty man of God: and so, one day, Herod "sent for him."

We might wonder how it could happen that a man like Herod, who notoriously lived in a glass house, so far as character went, should be willing to call in so merciless a preacher of repentance as John the Baptist was—before whose words, flung like stones, full many a glass house had crashed to the ground, leaving its tenant

UNSHELTERED BEFORE THE STORM.

It must be remembered that most men, when they enter the precincts of the court, are accustomed to put velvet in their mouths; and, however vehement they may have been in denouncing the sins of the lower classes, they change their tone when face to face with sinners in high places. Such a scene is depicted in Old Testament history, when, at the solicitation of Jehoshaphat, Ahab sent for Micaiah, "The messenger that went to call Micaiah spake unto him saying, 'Behold, the words of the prophets declare good to the King with one mouth; let thy word therefore, I pray thee, be like one of theirs, and speak thou good."

Another reason probably actuated Herod. He knew that the land was filled with the fame of the Baptist, and it seemed an easy path to popularity, and likely to divert attention from his private sins, which had made much scandal, to patronize the religion of the masses. At this point he probably entertained much the same feeling toward the desert-prophet that led Simon the Pharisee to invite Jesus to eat with him.

One interpretation of Mark vi. 20 suggests that the Baptist's first sermon before Herod was followed by another, and yet another. He "used to hear" (*the imperfect tense*) him gladly, and "did many things." It was a relief to Herod's mind to feel that there were many things which he could do, many wrongs which he could set right, whilst the main wrong of his life was left untouched. Ah! it is remarkable how much men will do in the direction of amendment and reform, if only, by a tacit understanding, nothing is said, or hinted at, which threatens the one sin in which the heart's evil has concentrated itself. But John knew that his duty to Herod, to truth, to public morality, demanded that he should go further, and on one memorable occasion he accused the royal criminal in the memorable sentence which could not be forgiven: "It is not lawful for thee to have thy brother's wife."

Every hearer stood aghast. A death-like hush fell on the assembly, which probably broke up in dismay. So paralyzed was everyone that no hand was laid on the preacher. We are expressly told that "Herod *sent forth* and laid hold upon John" (Mark vi. 17); from which we infer that the fearless preacher passed out through the amazed and conscience-stricken assemblage, leaving dismay, like that which fell on the roysterers in Belshazzar's court, when the hand of the Almighty traced the mysterious characters on the palace wall in lines of fire.

The first feeling of awe and conscience-stricken remorse would, however, soon pass off. Some would hasten to condole with Herodias, some to sympathize with Herod. Herodias would retire to her apartments, accompanied by her high ladies, vowing fiery vengeance on the preacher—

A VERY JEZEBEL,

thirsting for the blood of another Elijah! She would give her paramour no rest; and, perhaps one evening, when John had retired for meditation and prayer, his disciples being off their guard and the people absent, a handful of soldiers arrested him, bound him, and led him off to the strong castle of Machærus.

II. John's Imprisonment and its Opportunities. The castle of Machærus was known as "the diadem," or "the black tower." It lay on the east side of the Dead Sea, almost on a line with Bethlehem. The ruins of the castle are still to be seen, in great masses of squared stone, on the top of a lofty hill, surrounded on three sides by unscalable precipices, descending to such depths that Josephus says the eye could not reach their bottom.

On this impregnable site, Dr. Geikie tells us Herod had erected a great wall, enclosing the summit of the hill, with towers two hundred feet high at the corners, and in the space thus gained had built a grand palace. Detached from the palace was a stern and gloomy keep, with underground dungeons still visible, hewn down into the solid rock. This was the scene of John's imprisonment.

The Evangelist says expressly that they *bound* the child of the desert-wastes—with his love for dear liberty, sensitive to the touch of the sunshine and the breeze, to the beauty that lay over the hills, accustomed to go and come at his will—as though it were the last indignity and affront to fetter those lithe and supple limbs, and place them under constraint. What a contrast between the gay revelry that reigned yonder within the palace, and the slow torture which the noble spirit of the Baptist was doomed to suffer through those weary months!

Is there anything like that in your life, my reader? In many an old castle the attention of the visitor is directed to a haunted room, where ghosts are said to walk at night; but in how many hearts there are dark subterranean apartments, where

CONSCIENCE, GAGGED AND BOUND,

lies imprisoned! Outwardly there is the gaiety and mirth as of a palace; but inwardly there is remorse, misery, unrest. In lonely hours there is a voice which pierces the thickest walls of your assumed indifference, and rings up into the house of your life, where the soul seeks to close its ear in vain. It is a sad, monotonous, heart-piercing cry which that voice repeats: "It is not lawful, *not lawful*, NOT LAWFUL!" And nothing can stay it but repentance, confession, restitution, so far as may be, and the blood of Jesus Christ, God's Son, which cleanseth from all sin.

From time to time it would seem as though the strictness of John's imprisonment was relaxed. His disciples were permitted to see him, and tell him of what was happening in the world without; but, stranger than all, he was summoned to have audiences with Herod himself. Well might the King be ill at ease, and swept to and fro by very different currents. First, he was deeply incensed, as he thought of the manner in which the Baptist had treated him, denouncing him before his court. Second, he feared John, "knowing that he was a righteous man and a holy." 'Twixt these influences he was "much perplexed" (Mark vi. 20, R.V.). When he was with Herodias, he thought as she did, and left her, almost resolved to give the fatal order; but when he was alone, the other influence made itself felt, and he would send for John. "Come," he might say, "you remember what you said. If you unsay that sentence, I will set you free." Such an offer must have presented a strong temptation to the emaciated captive, whose physique had already lost the elasticity and vigour of his early manhood, and was showing signs of his grievous privation. But he had no alternative; and, however often the offer was repeated, he met it with

THE SAME UNWAVERING REPLY.

John could do no other; but it was a sublime act of devotion to God and Truth. He had no thought for himself at all, and thought only of the choice and destiny of that guilty pair, from which he would warn and save them, if he might. Well might the Lord ask, in after days, if John was a reed shaken with the wind. Rather he resembled a forest tree, whose deeply-struck and far-spreading roots secure it against the attack of the hurricane; or a mighty Alp, which defies the tremor of the earthquake, and rears its head above the storm.

How many men are like Herod! They resemble the superficial ground, on which the seed springs into rapid and unnatural growth, but the rock lies close beneath the surface. Now they are swayed by the voice of the preacher, and moved by the pleadings of conscience, allowed for one brief moment to utter its protests and remonstrances; and then they

FEEL THE FASCINATION OF THEIR SIN,

that unholy passion, that sinful habit, that ill-gotten gain, and are sucked back from the beach, on which they were almost free, into the sea of ink and death.

You may be trying, my reader, to steer a middle course between John the Baptist and Herodias. Now you resolve to get free of her guilty charms, and break the spell that fascinates you. Oh that there might come to you the voice that spoke with such power to Augustine, and that like him you might now and here yield yourself to it, so that when the temptress, whatever form she may assume, approaches you with the whisper: "I am *she*, Augustine," you may answer: "But I am not *he*!"

III. Herod's Inevitable Deterioration. Again and again John was remanded back to his cell. Probably twelve months passed thus. But each time the King failed to act on the preacher's remonstrances; he became more impervious to his appeals, more liable to the sway of passion. Thus, when a supreme moment came, in which he was under the influence of drink and unholy appetite, and the reign of such moral nature as remained was greatly enfeebled, it is not to be wondered at that Herodias had her way; and, before her murderous request, the last thin fence of resistance broke down, and he gave orders that it should be as she desired.

The story does not end here. He not only murdered John the Baptist, but he inflicted a deadly wound on his own moral nature, from which it never recovered. Ultimately he had no thought in the presence of Christ than to see Him work a miracle; and when his desire was refused, set Him at nought with his mighty men, mocked his claims to be the King of Israel, did not scruple to treat Him with indignity and violence, and so dismissed Him.

Is it wonderful that our Lord was speechless before such a man? What else could He be? The deterioration had been so awful and complete. For the love of God can say nothing to us, though it be prepared to die on our behalf, so long as we refuse to repent of, and put away, our sin. We remember some solemn words, which may be applied in all their fearful significance to that scene: "There is a sin unto death; not concerning this do I say that he should make request."

Day by Day.

SUNDAY, June 10. Psalm cxvii.

THIS is the shortest of the Psalms, but is honoured by being quoted by the Apostle Paul as a link in his chain of argument that God meant his salvation for the whole race (Rom. xv. 11). True that God's mercy was great toward Israel, that it might stream thence to the whole world of men, that all nations should praise Him.

When God entrusts special illumination and gifts to any individual or family, it is not for their exclusive possession or emolument, but that they should diffuse and spread its blessing. Some are gifted with the physician's insight into disease and knowledge of the curative art, not that they may keep their own body in health, but that they should fill their days and nights with labours on the behalf of others. So with insight into God's love and grace, so of all knowledge of the penalty of sin and the finished work of Atonement. All this is communicated to chosen vessels that they may bear the water of life to those who are pining away with thirst. The Jews abused their prerogative and misread God's purposes in election; and their city was overthrown, and themselves scattered. Always in the history of the world, the same fate has befallen those who have used for themselves God's gifts for the race. Where are now the sites of the early churches of Christianity? Ask the desolate ruins of Asia Minor and North Africa!

Note the combination of loving-kindness which *prevails* (as the word might be rendered), and of God's Truth, or Troth, *i.e.*, his faithfulness. His love is always consistent with his Truth, and based on it; and not only are we saved in accordance with the promptings of over-abounding grace, but grace reigns through righteousness unto eternal life. "Praise ye the Lord!" What reader of this psalm will go forth to teach the nations to praise our God?

MONDAY, June 11. Psalm cxviii.

This psalm was evidently a processional hymn, intended for temple use, and probably meant to be sung antiphonally, on some day of national rejoicing (*v.* 24). In the later times of Jewish history, after the return from captivity, verse 25 was the festal song chanted by the Priests and Levites, whilst the altar of burnt-offering was being solemnly compassed, once on each of the first six days of the Feast of Tabernacles, and seven times on the seventh.

It is interesting to note the structure of the psalm. The summons of the full choir to three classes (1-4); the song of the single voice (5-7); the answer of the choir, representing the experience of the chosen people; the individual experience resumed in verses 10-14; again the answer of the choir (15, 16); the single voice (17-19), where, perhaps, the procession had reached the temple; it is supposed that verse 20 represents the answer of Priests and Levites, who kept the doors, and laid stress on the character of those who would tread the sacred precincts; again the individual voice in verse 21; and again the full chorus (*vv.* 22-27); the single voice once more (*v.* 28); and the closing chorus of thanks.

One of my most favourite verses is the twenty-seventh. As soon as God shows you light, use it to lead you to fuller consecration. The altar is prepared, which sanctifieth the giver and the gift. Beside it, the priest stands ready. See to it that He binds you to it by the golden cord of love, the silvern of hope, the crimson of his self-sacrifice for you. Be willing to become a living sacrifice, which is your reasonable service. And the confession of a life thus yielded to God will be that He is good. Those who live half-hearted lives are those who misunderstand Him.

TUESDAY, June 12. Psalm cxix.

We need not explain the mechanism of this psalm; that it is an acrostic, and that the paragraphs are distinguished by the letters of the Hebrew alphabet. It was especially prized by the ancient Hebrews, and young people were expected to learn it. It is a blessed exercise, on our knees before God, to appropriate its prayers, and tears, and yearnings.

There is but one verse in which the law or will of God is not referred to. Under one phrase or another there is repeated reference to the Divine Mind, and the earnest desire of the holy psalmist is, that his will should be brought into blessed and unbroken union with it. We should not be far wrong if we substituted *will* for the various epithets by which God's Word is referred to.

It would be interesting to construct the biography of the psalmist from his various confessions. He had gone astray as a lost sheep, he was small and despised, he had many persecutors and adversaries, he was like a bottle in the smoke, but he hoped in God's salvation; he had taken God's testimonies to be his heritage for ever; he had accounted God's will and service more than food or gold; his one prayer which breaks in on the course of this noble psalm, like a refrain, was—teach me thy statutes. That God should shine upon him, that God should quicken him, that God would keep him from swerving to the right or left—this was his one passionate desire, and therefore these prayers and soul outpourings have been the mould into which saints of all ages have poured the molten metal of their own.

What precious nuggets there are amid these golden sands: "I am thine, save me;" "Thou art near, O Lord;" "Thy statutes have been my songs."

WEDNESDAY, June 13. Psalm cxx.

The first of the Songs of Ascents, sung by the devout Hebrews, as they gathered from the furthest parts of the land to the great annual feasts. Ah, ye now desolate hills and valleys of the Holy Land, how blithe ye were in those happy days, when successive bands of pilgrims joined from the adjacent valleys in the great accumulated multitude that swept up to the temple with their songs, to keep the feast!

The early stages in our journey towards the New Jerusalem are not always the happiest. We are beset with the persecutions of our relatives and associates. Our enemies are they of our own household. The father is set against his son, and the mother against her daughter; the brother against his sister, and the friend against her friend. There are, as the psalm indicates, lying lips, and a deceitful tongue; sharp arrows of sarcasm and hatred, with coals of juniper, which may stand for jealousy and spite. Woe is unto us then. From morning to night our ears are assailed with flouts and sneers, with taunting words, and venomous suggestions. We seem to sojourn in Meshech, and dwell among the tents of Kedar, who represent alien and hostile souls. How greatly we long for congenial and pious surroundings! We say that for too long our soul has had its dwelling with those that hate peace; and we hardly dare speak of peace lest we stir others up more vehemently to war.

In such circumstances, and in your distress, cry unto the Lord. He may not at once extricate you, because you may be needed where you are as his witness and confessor, but He will strengthen you with his grace so that you may be able to stand. He will make you a brazen wall, and an iron pillar, against which your enemies shall not prevail. And the most abandoned of these shall, one day, come and sue for mercy.

THURSDAY, June 14. Psalm cxxi.

This is the next phase in the story of the pilgrim soul. It had been accustomed to look up to the mountains, to the sources of its own strength and resolve, to the possible succour that might be expected from others. But it has been so often disappointed that it cries, Shall I look to these for help? (R.V., *marg.*) And it answers its question by resolving that its steadfast, expectant gaze should henceforth be fixed only on Him who dwells above the mountains, in the height of his heaven. "Henceforth, my help shall come from the Lord, which made heaven and earth." This is what the writer of the Epistle to the Hebrews means, when he tells us to look away unto Jesus (xii. 1, 2)

How safe are they who derive their help from Jehovah! He will keep them from falling, and will not suffer their foot to be moved. He will keep them even in their dreams. He will suit Himself to every emergency.

Notice what the psalmist says about going out and coming in. Each day some of us have to go out to do our work, to fulfil the ministry with which God has honoured us, but He will go before us, covering our heads in the day of battle, conducting us through the valley where the wild beasts lurk. Each evening we come in, and perhaps there is more temptation amid the love and ease of the home than in the street or store. But there, too, He will keep us. Oh, what a blessed thought is the absolute keeping power of Jesus, not that He will keep us from temptation, but from yielding to it, from all known sin, from all that would bring grief to us and sorrow to Him. And He will do this by day when the sun shines, and through the moonlit or moonless nights, without break or intermission, till we are presented before his presence with exceeding joy.

FRIDAY, June 15. Psalm cxxii.

In the course of their journey, the pilgrims would at last come in sight of the city of their quest. The fair vision of Jerusalem would break on them, and they would cry, "Peace be within thy walls and prosperity within thy palaces." Similarly, in the history of the pilgrim soul, there comes a stage in which the possibilities and joys of Christian society first present themselves. Whereas it had been desolate and afflicted, sojourning in Meshech and dwelling among the tents of Kedar, it now comes unto Mount Zion and unto the city of God, to the general assembly and church of the first-born, whose names are written in heaven.

Happy are they who are within reach of some godly church, whose convocations are sanctified by the sense of God's presence—compact in its unity, and ringing with thanks unto God's holy name. It is surely the duty of every child of God to join such a church, where there is an opportunity. It is a mistake to go to heaven alone. There may be a Jew-like Christian who can make the lonely pilgrimage; but it is better for most of us to go in company, under Divine direction.

Let us pray for the peace of Jerusalem. There are three reasons for this: first, because they who love her prosper; second, because of our brethren and companions; and third, because of the house of God. But we must do more than pray; our life must be one long endeavour for peace, resisting the bickering, jealous, fault-finding spirit, which too often manifests its presence among the people of God, and encouraging whatsoever makes for peace and concord. Mordecai's epitaph is that he sought the good of his people, and spake peace to all his seed.

SATURDAY, June 16. Psalm cxxiii.

All through our life, and especially when we have passed into fellowship with the professing children of God, we are liable to be put off from our quest by the inconsistencies of those who are not truly the children of God. Our soul gets filled with the scorning and contempt, with the pride of those who are at ease in Zion. If we show a little more eagerness in the things of God than they count to be necessary and becoming, they turn on us with their sarcastic jeers. Too often they have in this way succeeded in driving young converts back into the world, or, at least, setting back the clock of their experience.

At such times we must lift up our eyes to Him that dwells in the heavens. We must not turn away from Him, because some of his professing servants misrepresent Him. And we must keep them fixed on Him. The Oriental servant is apt at reading the least gestures of master or mistress. And for long intervals they will wait with their eyes intent for the first least sign. So let us live towards God, with our every faculty on the alert to ascertain the least indication of his holy will. And if He gives no sign, it is clear that He desires us to remain just as we are. Guidance is needed to indicate some new departure, but in the absence of any indication that you are to remove, stay where you are.

China Inland Mission.

CHEERING words of faith fell from the lips of Sir George Williams, presiding over the afternoon meeting of this Mission, in Exeter Hall on Tuesday week. It was a joy for him to meet again, at this thirty-fourth anniversary, all those who desire that the Chinese may be heirs with them of spiritual good things. As China opens under the influence of persevering steady Christian work, there may be a little trouble; but, in answer to believing prayer, God will overrule that trouble for good.

Mr. Walter B. Sloan, one of the secretaries, reviewed the year's work at considerable length. He opened with reference to the conviction that growth of the Mission and God's blessing upon it, is closely linked with the intercessory ministry of those who have joined the Prayer Union for definite supplication, founded upon information concerning the progress and needs of the work. Income last year in London amounted to £43,280; and in China, America, and Australia, to £9,916. These figures showed a decrease in the London income of £10,179, as compared with 1898, which was a year of abnormal prosperity; and an increase in the income from China, America, and Australia, of £1,798; or a total decrease of £8,381 for 1899, as compared with a total increase of £16,365 in 1898; but an increase for 1899 over 1897 of £7,983. On the whole, this might be regarded as satisfactory. Last year

THE TOTAL NUMBER OF BAPTISMS

in the stations in China was 1,194, an increase of thirty over the previous year, bringing the total to 12,956 since the work of the Mission began. Of the 811 missionaries, 752 are on active service, thirty are on the home staff and not designated to stations, and twenty-nine are students in China. There went out of new workers during the year nineteen men and thirty women; and forty-six missionaries returned from furlough; so that there were ninety-five arrivals in China during 1899. Mr. Sloan had been privileged to visit friends of the Mission in Canada and the United States, and he found the work on the other side of the Atlantic distinctly cheering. The great Ecumenical Conference in New York was

A VISIBLE EMBODIMENT

of the missionary movement during the past hundred years. The brotherly feeling among representatives from various parts of the heathen field afforded great encouragement in view of the future; and there was much to thank God for in the prevalent spiritual and evangelistic tone of the great gatherings. On behalf of all workers in the China Inland Mission, he asked constant prayer for protection and blessing amid the dangers and difficulties of their labours.

Dr. F. Howard Taylor, speaking of his experiences as a medical missionary in Ho-nan, declared that if he had a hundred lives, he would invest every one of them in the foreign field of labour for Christ. His wife (once known as Miss Geraldine Guinness) spoke of the present gladdening influence of familiar faces, far exceeded, however, by

THE JOYS OF WORKING IN A NEEDY SPHERE

supported by much prayer at home. Mrs. Taylor further gave a vivid description of a riot in which she, her husband, and two other English ladies barely escaped with their lives from an infuriated mob, one of the party, Miss Ruth Brook, being severely wounded in the head. But before they left, nineteen converts were baptized in the same courtyard where the outrage took place.

Mr. H. C. Burrows had something to tell of interest, concerning what he had seen and done during some seven years' work for God in the south-east of Shan-si, in the way of attendance at fairs, preaching in the street "chapels," and in opium refuges. His testimony concerning the terrible evils of the drug just named, was uniform with that which is all too common to the friends of missions; and, alas, he mentioned that many of the opium-smokers go back from their Christian profession.

Rev. R. Wardlaw Thompson, foreign secretary of the London Missionary Society, said that he had come to share the joy of this anniversary, and to express the sympathy felt for the missionaries of the C.I.M. by those of his own Society, who have sometimes met their brethren and had pleasant fellowship with them. There is temporary anxiety as to the state of things in China, qualified by the knowledge that

GOD IS BEHIND ALL TROUBLE.

Only a few days ago his Society received information that one of the chapels in the neighbourhood of Pekin had been burned down, that the native pastor was killed, and that all the native Christians were suffering violence at the hands of the Boxers. Ever since the Gospel had been introduced into China there had been no one year without persecution. There may be trouble coming, but it will be faced, for God will give grace and strength. Looking at what is done by our men in South Africa for an earthly sovereign, missionaries will not refuse to lay down their lives, if need be, in a still greater service; and as to Christian natives, the red rain of persecution will prove, as ever, the seed of the Church. The Empress of China will do well if she lays to heart the old story about Canute and the tide. Her advisers seem to encourage her in opposition to Christianity; but all the forces of Manchuria can no more stop the Gospel tide in China than Manchu bows, arrows, and matchlocks can contend against modern artillery. Amid unexampled opportunity for large and growing service, he was convinced that China is not to be evangelized by Europeans, but by converted natives, over whom we are privileged of God to have the leadership; and for this great work we have untold resources to fall back upon in our God. In a closing prayer Rev. J. J. Luce specially remembered Rev. J. Hudson Taylor and his wife, now in America.

THE EVENING MEETING

was very stimulating, Mr. John Colville, M.P., was chairman. He said that, amid the scheming of great nations concerning China, our one confidence for the future of that land must be in God. Among the speakers was a Swedish member of Council, Mr. Rinmann, who said Scandinavian missions in China owe much of their strength and inspiration to the C.I.M. In this great field the Word of God never rests; the simplicity of native faith is remarkable, and it is found possible to be kept fresh and bright in a crooked and perverse generation, when our springs are in God.

STRIKING INCIDENTS.

Miss Ruth Brook said that an old beggar-woman of seventy years of age, who had just received Christianity into her heart by faith, exclaimed "Why haven't you come and told us this sooner?" Afterwards, she was found kneeling side by side with the Biblewoman, saying, "Tell me his name; I've forgotten his name; how can I pray to Him if I don't know his name?" Being desirous of devoting her whole time to observance of the Lord's Day, the old lady asked God, in simple faith, to provide on the day before provision for the two days' needs. She would bring the biggest "cash" she received, and say that she wanted to give them to Jesus.

Mr. Marshall Broomhall told a somewhat remarkable story of a man, converted through an *unsatisfactory* member of a church, who gave up his spurious medical practice, which brought him a considerable income, and started to work for God among his own people, opening his shop to shelter them from the opium dens. He at length asked for a regular service to be established in the town. There were six baptisms in 1898, more last year, and the Christians have a place of worship, built with their own hands.

Mr. Rinmann met a Chinese woman who was prepared for the Gospel by hearing her grandfather read from a New Testament some forty years before; and though the book disappeared in some way, she never forgot the words she had heard. *The Word of God never rests*, but its work in the hearts of the heathen gives us continual joy.

Speaking of medical mission work, Dr. Howard Taylor observed that he had seen two thriving little churches in certain Chinese towns as the result of helping the people in regard to their ailments. Among those treated was a demoniac young man, whose case was evidently not amenable to medicine; but the sufferer found deliverance upon being taken direct to the Great Healer. Such cases are as common in China as they were in Palestine, in the days of our Lord. One woman patient was rapidly nearing the river of death when treatment was asked for her, and it was painful to find no time for telling her of Christ.

Mrs. Howard Taylor told of hundreds of women crowding round her to hear the Gospel, owing to a demoniac of their number having been cured. The preacher's voice failed, through long-continued speaking; she therefore, for the first time, asked a certain converted native woman to speak for her Lord. This was a novel and startling thing to the poor creature, and at first she shrank from it. But willingness to do anything for her loved Saviour led her to bow her head in prayer about it; and then she began to speak with singular power. She continued to testify for her Master from that day forward.

British Syrian Mission.

A MEETING in the interests of this Mission was held a few days ago at 83, Lancaster Gate, by kind permission of the Countess of Meath. Canon Tristram, who presided, said that he had known the work from its commencement, when Mrs. Bowen Thompson gathered round her the widows and orphans made desolate and homeless by the awful massacres of 1860. Beside the noble institution in Beyrout for training native girls as Christian teachers, &c., there are fifty-two schools scattered through the country, with a staff of twenty English lady missionaries and 128 native helpers—teachers, Bible-women, and Scripture readers. Canon Tristram remarked that the hardest task the pioneers of Christianity have is the conquest of Mohammedanism, and the citadel is in the Hareem.

It is not possible for a male missionary to accomplish much. If he seeks to convert a Moslem, he invites him to almost certain death! But in the Hareem it is different. There is no outward exposure of danger with the women, and the only pure love known to a Moslem is his attachment to his mother, and he does not readily forget what he learns from her. The women are even more bigoted (because more ignorant) followers of Mahome than the men. And if they can be brought up as Christians in these schools, even if afterwards they are forced into a Mohammedan marriage, their children will imbibe their faith. This is what the B.S.M. is doing for the regeneration of Syria.

Miss Bazett dwelt on the bright intelligence of the children, and the admirable way in which they are taught to interpret and explain the Scriptures they learn. One little girl, in answer to a question put to her by the speaker rendered the spiritual meaning of the Storm on the Lake as follows: "The sea is like the world; the boat is like the place of safety we are in when we come to Jesus. The sailors are like the followers of Jesus, and the storm is like the troubles in the world; but if we have Jesus in the little boat we need not be afraid."

Rev. E. Bacheler Russell made an earnest appeal for practical help for this good work. There was urgent need of £150 to complete the purchase of some school property in the Lebanon, that would have fallen into Roman Catholic hands unless the B.S.M. had bought it; and this would have resulted in the eviction of the Mission and the eclipse of evangelical light in that place. Mr. Russell spoke of the economy with which the Mission is carried on, also of the spirituality of both the work and the workers.

The Indian Famine.

NOTES FROM WORKERS.

As the famine increases in intensity, the burden upon the missionaries grows correspondingly heavier. The tidings from Gujerat are especially terrible. Mr. Alfred Taylor, a worker of the Friends' Foreign Mission Association, thus describes the state of affairs at Ahmadabad:—"We visited the Poorhouse. In it were some 1,300 inmates, of all ages, mostly living skeletons, and all more or less helpless from privation and famine sickness. In spite of much attention shown to their needs, very many of them die. We were conducted to the corner of a field where was a

GROUP OF ELEVEN CORPSES.

They had died in the night. Late in the afternoon, while passing through the bazaar, we overtook a cart which jolted towards the Poorhouse. It contained ten famine victims, from the outskirts of the city. Two children, of about seven years of age, were evidently far beyond the need of any poorhouse; their faces were black with flies. Most of the others were semi-conscious and unable to articulate; one of the men, with more strength than the rest, joined his hands to us in an attitude of supplication. On turning away from this sickening scene, we heard the imploring and weakly cry of a skin-and-bone beggar, asking alms of a well-to-do merchant, who, standing at the door of his shop, roughly turned away this object for charity, probably destined to follow very soon the occupants of the cart. Yet a few steps down the street, an overfed but sacred Brahman bull was having grain handed to it! while out in the open square we saw hundreds of pigeons having corn scattered before them, as an act of righteousness. Such is heathenism!"

The Zenana Bible and Medical Mission has received from Miss Fulcher, one of the Society's missionaries at Malegaon, in the Bombay Presidency, some particulars of most pitiable sights:—"On the ground, near our schoolroom, you may see each day over fifty gathered, some too weak to sit up, and

ALL TERRIBLY EMACIATED.

Here, at noon, they receive the first and only meal of the day, which consists of a handful of grain, and once a week a cooked meal. This is very little, but it keeps them from starvation. One Sunday, about three weeks ago, most of the day was spent in trying to save six little ones brought to us. We started by bathing them. Then I turned barber, by which time some food was ready; and, seated in a row outside the tent, they ate ravenously, occasionally raising their large sallow eyes, which spoke more eloquently than words. Two of them—quite mites—were beyond eating, and looked as though they could scarcely live another hour. One died very soon afterwards.

"The scenes that met one all along the road, from Malegaon onward to Munmar, were sad to a degree. Husbands were carrying dying wives on their backs, who were beyond walking, and mothers carrying their sons. One lad we saw, apparently unable to hold on to his mother's neck any longer, suddenly fall from her back into the road, there to lie until death should release him! A few steps further on we again stopped before a little group by the wayside, who sat watching someone writhing in the agonies of cholera. They must wait until she is dead, and not till then move on. Added to famine we have cholera raging in Malegaon; the people, in desperation, having

EATEN PUTRID FLESH

and dying cattle, which abound, and drunk of bad water, are now being taken away in large numbers by this enemy. Smallpox also is rife in our midst, and at Yeola all work is stopped on account of plague. Probably the worst has yet to come, during June and July."

In connection with the work of the United Presbyterian Church, the number of orphans, despite the great mortality, continues over 1,200. Both at Ashapura and Beawar cholera has broken out. At Ashapura seventeen died in one day. At Beawar Dr. R. G. Robson has formed a camp on a favourite site three-quarters of a mile from the city, and has removed to it the 270 women and girls under his care, so that every precaution might be used to protect them from cholera.

Soldiers in South Africa.

THE CAMP HOMES.

In a further communication from the front, Mr. and Mrs. Osborn Howe give a brief review of their work in connection with the British operations. After observing that £6,000 has been received from the soldiers, chiefly in pennies, in payment for food, &c., Mr. and Mrs. Howe say:—"It is six months since we opened our first Camp-Home. We have been able to buy a complete equipment for seven Homes, and have twenty-seven European workers at the front. It has been our privilege to feed thousands of hungry men, and to clothe a considerable number. On one evening we had as many as 2,000 men to tea, and it may interest your readers to know that on that occasion the supplies included 3,000 pine apples, 200 water melons, 6,000 buns, and 250 gallons of tea. At special places our workers meet the sick with milk and various comforts, besides providing for some who are in hospitals.

"At all our Homes we have made it clear that the refreshment bar is a secondary consideration. At each there is a separate marquee for spiritual work. The nightly attendances are large, and many of the soldiers have yielded to the Saviour. Our workers occasionally act for the chaplains and bury the dead. At De Aar, they meet the trains in which soldiers are being conveyed to the front, and distribute books and tracts, while at Springfontein the trains containing the sick are met and buckets of milk provided. In many other ways, too, the various needs of the men have been satisfied. Our health will not allow us to stay here for long. We are looking that, in answer to prayer, the Lord will lead those who are interested to take over the work at a later stage. G. B. and M. S. Osborn Howe."

A SOLDIER'S LETTER.

In the course of a letter to a sorrowing mother whose son (a colour-sergeant) had been killed in battle, a friend recently wrote: "Although you do not know me personally, yet I feel I must write you a few lines, as the love of Christ constrains me, in your bereavement. I knew your son so well; many a blessed time we have had together at the Throne of Grace. I cannot help passing on to you 1 Pet. i. 7, and commend you to the comfort of the Holy Spirit to keep your heart from fainting, and bring to your remembrance that all God's dealings with us are in love. I was not with our dear colour-serjeant when he was killed, but I understand he suffered no pain. The last time I saw him was at Cape Town, on the night of his departure for Kimberley, and he wished me the Lord's presence till we should meet again in glory. I know not myself whether I may be in the body next week, but I know that time is short, and He that shall come will come, and not tarry. May we live, so that, like our dear colour-sergeant, we may be ready when Jesus says, 'Come up higher.' I commend you to the God of all comfort."

THE SOLDIERS' NEW TESTAMENTS.

Mr. Vernon Harcourt, organizing secretary of the Scripture Gift Mission, has been for some time at the front, distributing copies of the Soldiers' New Testament, and holding Gospel services as he has had opportunity. The success of the Soldiers' Testaments, with their interesting *imprimatur* by Lord Wolseley, will best be demonstrated by Mr. Harcourt's last letter, in which he says:—

Drawing from my pouch one of the "Soldier's New Testaments," I asked, "Don't you think you could make room in your khaki for one this size?" At sight of the pretty and appropriately-designed little volume, the bronzed face brightened, and the fierce eye gleamed with a softened light. "My word! but that's bonnie!" he exclaimed, taking the little book gingerly between his fingers, and examining it with as much pleasure as a child might evince at sight of his first picture book. The battered and maimed warriors of Graspan, Belmont, and Paardeberg hobbled on their crutches, or limped by aid of a stick, to look at this new thing in the way of British solicitude for Tommy's spiritual welfare.

Such was the attention devoted by each one of these poor fellows, that my Highland friend forgot to reply to my query. On repeating it, his answer came straight from the heart, and bore in it the ring of absolute truth. "Find room for it, sir? Rather! I'd stow my tobacco pouch in one boot and my pipe in t'other, to make room for this. Now, if one of these had been given to each of us when we embarked, we'd have stuck to it like grim death." All the time he was speaking, this soldier kept turning over the leaves of the Testament, when, suddenly, his eyes rested on the short but powerful commendatory preface written by Field Marshal Lord Wolseley.

"Oh, listen to this, chums!" he cried; and then, in a clear and distinct utterance, he read out the sage advice given by the Commander-in-Chief of the British army, an advice which, if accepted and acted upon, would render that army invincible in the field, and a still greater honour to the British Empire. The soldiers, both officers and men, are eager to obtain the Testaments, and I am sanguine about the results that, under Divine blessing, are bound to be the outcome of this great and truly spiritual enterprise.

These words eminently prove that the work has not been in vain, and that the troops have given a most hearty welcome to their special Testament.

At Paris Exhibition.

THE beautiful hall which we have been permitted to secure for Gospel work just outside the Exhibition, on the edge of the Champ de Mars and under the shadow of the Eiffel Tower, is now in use daily, though the workmen have not yet completed it. On Sunday, May 6, it was opened for the first time for the annual meeting of the M'All Mission in France. The chair was occupied by the honoured president of the mission, M. Sautter, who, after a brief introductory prayer, in which he sought the Divine blessing on all that should be done in this hall, and after Scripture reading and earnest prayer by M. Reveillaud, the well-known secretary of the French Tract Society, gave an admirable address, holding up the Gospel of Christ, which the mission seeks to set forth as the only solution for the doubts and difficulties of the age.

After the director of the mission, Rev. C. E. Greig, had carried us through many towns of France and Corsica, by means of lantern slides, and told us many encouraging incidents of the work that is being done, Pastor Henri Soulie gave an eloquent address, in which he set forth the sublime certainty of Christ's claim, "I am the Light of the World," in opposition to the blank ignorance or the faltering hypotheses of unbelieving men of science as regards the great questions: Whence are we? Whither go we? How should we pass through this world?

On the Sunday, after another week's patient waiting, we were able to hold public meetings in the afternoon and evening, and were much gratified with the attendance, and especially with the earnest attention of the audiences, to most of whom meetings of this kind were evidently an entire novelty. In the evening we had more than 200 listeners, the great majority staying quietly to the end. M. Sautter again presided, and gave earnest, simple testimony as a manufacturer who has taken part in each of the Exhibitions held in this city during the past half-century, to the preciousness of that Gospel by which he has lived. Last evening we began daily meetings, and were again gratified by the interest manifested, as Messrs. Greig and Anderson proclaimed the Gospel message, so old to us, so new to most of the hearers.

We have also begun a daily prayer-meeting, at which several of the workers engaged in the distribution of Gospels and tracts at the gates of the Exhibition are usually present. They are greatly encouraged by the way in which they are received; instances of Gospels or tracts refused or torn up being very exceptional. Much good seed is being sown, which will be carried into all corners of France, and will surely bring forth fruit after many days.

Joseph G. Alexander.

59, Avenue de La Bourdonnais, Paris.

(795)

THE LATE

Rev. Robert Lowry, D.D.

THIS preacher and hymn-writer, who passed away at the end of the last year, at Plainfield, New Jersey, was widely known, and highly esteemed. He was a native of Philadelphia, and born in 1826. A graduate, with honours, of the University of Lewisburg, he became pastor of the Baptist Church at West Chester, Pa., in 1854. He subsequently laboured for several years in New York City, and in 1869 accepted the professorship of Belles-Lettres in Lewisburg, combining pastoral work therewith. After

PERFORMING THIS DOUBLE DUTY

for six years, he retired to Plainfield. He was subsequently elected Chancellor of the University.

Shortly after reaching Plainfield a new church was organized, which called him to its pastorship, and this movement subsequently led to the erection of Park Avenue Baptist Church.

It is as a hymn-writer that Dr. Lowry's name will live, although it is said that he always felt a certain discomfort in being better known as a writer and composer than as a preacher. His special gift, however, would not be denied its legitimate effect. From his boyhood he was a singer, and evinced a talent for composing music. Discerning that music was an art as well as an instinct, he gave himself to a thorough study of harmony, and became the editor of many books for churches, choirs, and Sunday-schools. The sale of one of these works exceeded a million copies. Dr. Lowry's compositions are to be found in most of the popular hymnals, and some of his songs have been translated into several languages. The musical flow in him seemed to be perennial. "I sing myself to sleep in melodies that make no sound," he wrote once to a friend; "I spin music as a spider spins its web." He regarded "Weeping will not save me" as the most evangelical of his writings, and among other notable productions may be mentioned

"SHALL WE GATHER AT THE RIVER?"

"One more day's work for Jesus," "Where is my wandering boy tonight?" "I need Thee every hour," and "The mistakes of my life."

These and other spiritual songs have gone forth in many languages, a source of comfort and stimulus to Christians in all parts of the world. Their usefulness in Sunday-school work received enthusiastic testimony on the occasion of the Raikes centenary in London in 1880, when the delegates, assembled from all parts of the world, gave a most cordial greeting.

During his final illness, his utterances of assurance and hope were of an inspiring character, and his end was in harmony with the confidence and faith of his life. Few men have contributed more helpfully to Christian hymnology, which will be greatly the loser by his removal from our midst.

World - Wide Evangelization Prayer Union.—In a booklet, "In Memoriam," Miss Radcliffe intimates that a year has passed since the translation of her mother, and reprints helpful words written by her father in these columns in 1894. She continues: "Many new members have joined us in the past year, and we want to go on adding to our numbers, and pushing the beautiful work of spreading the Gospel as hard as we can. So many of our best workers have been called 'home,' we need to put out fresh energy. Lately I have found, working in Berlin, such readiness to receive the Gospel. Three things never return: The spent arrow, the spoken word, the the lost opportunity. Those Christians whose hearts God has enlarged to pray for world-wide evangelization would be welcomed to this Union, if they would kindly send their addresses to me. There is no subscription."—Address: Miss Catherine E. Radcliffe, Inglewood, Waterloo. Liverpool.

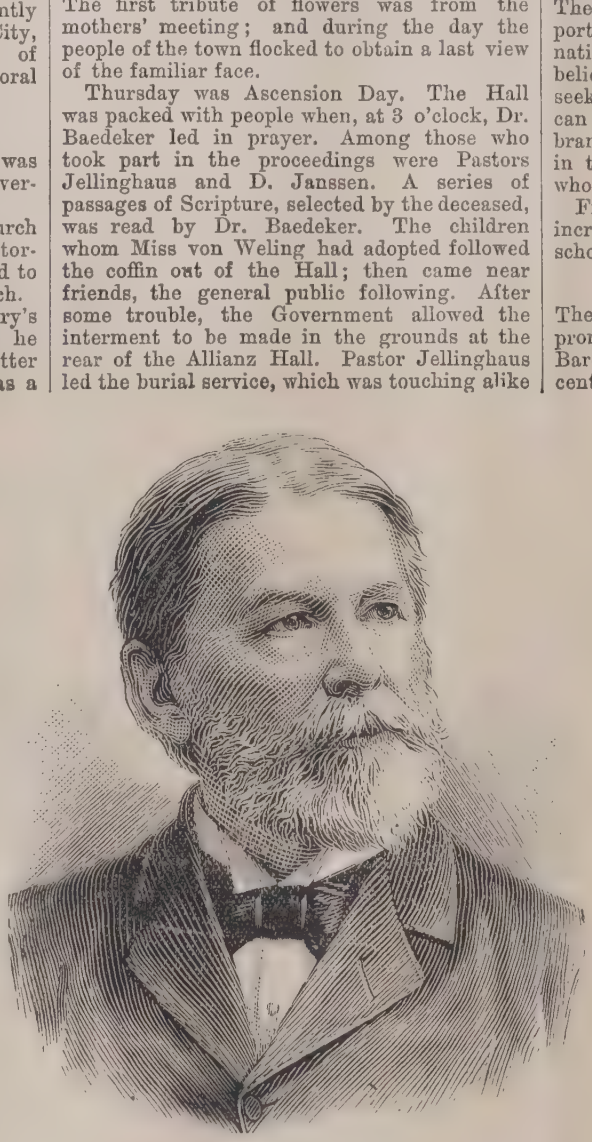
(790)

THE LATE

Miss von Weling.

ON Thursday, May 24, the mortal remains of Fräulein von Weling were interred amid many tokens of respect and love. On the previous day the remains lay in state in the Allianz Hall, beneath the platform from which the departed worker had so often interpreted for the speakers at the conferences. The first tribute of flowers was from the mothers' meeting; and during the day the people of the town flocked to obtain a last view of the familiar face.

Thursday was Ascension Day. The Hall was packed with people when, at 3 o'clock, Dr. Baedeker led in prayer. Among those who took part in the proceedings were Pastors Jellinghaus and D. Janssen. A series of passages of Scripture, selected by the deceased, was read by Dr. Baedeker. The children whom Miss von Weling had adopted followed the coffin out of the Hall; then came near friends, the general public following. After some trouble, the Government allowed the interment to be made in the grounds at the rear of the Allianz Hall. Pastor Jellinghaus led the burial service, which was touching alike



THE LATE REV. DR. LOWRY.

in its simplicity and in the manifestation of the high esteem and love in which the deceased worker had been held by those who attended the last sad rites.

REV. F. B. MEYER'S TRIBUTE.

With heartfelt sorrow I lay my wreath on the grave of my dear friend, Fräulein von Weling. She was so full of will-power and vitality, of schemes for the glory of God and the salvation of those around her; so utterly devoted to the furtherance of spiritual religion, that it is difficult to realize that she has left us. In these last few years I have had much Christian intercourse with her, going again and again to the Blankenburg Conference; and the more Mrs. Meyer and I knew her, the more she endeared herself.

Moody, Macgregor, Nuttall, and now Anna von Weling—all gone! One's comrades are dropping fast, and one might be afraid for the Ark of God, were it not for the Living Christ. How sadly those dear children (some fourteen of them), whom she adopted, will miss their mother! An intense, devoted, warm-hearted, gifted woman! We can ill spare her.

F. B. Meyer.

Christ Church, Westminster Road, S.E.

Women's Missionary Work.

THE signs of progress in medical and educational agencies among women and children on the mission field are numerous and encouraging. The report of the Women's Auxiliary of the Wesleyan Methodist Missionary Society for the year is a record of untiring zeal on the part of those who supplement the labours of the missionaries in this direction. The seven stations are rapidly growing in importance. The workers are in districts where native treatment is ignorant and cruel beyond belief, and, in consequence, the number who seek the aid of the missionaries is more than can be dealt with. The possibilities of this branch of missionary effort are clearly manifest in the number who are being drawn to Him who is set forth in his servants' deeds of mercy.

From Rome, Rev. H. J. Piggott reports an increase in the attendance at the Spezia day schools, and gives a favourable account of

THE ORPHANAGE AT INTRA.

The industrial work is developing well, and promises to substantially benefit the funds. At Barcelona a new school has been opened in the centre of the town; and, although for the first fortnight there was but one scholar, the number soon rose to twenty-five. A free night-school for young women has also been opened, where all the teaching is voluntary. The Pueblo Nuevo School has 128 scholars. Notwithstanding the inducements held out by many Roman Catholic free schools in the district, the parents persist in sending their children to the Protestant school.

In the Colombo district the fruit of past toil is being reaped. The Romish priests are active in their opposition; but, in spite of their efforts, the number of conversions from Roman Catholicism continues to increase. Writing from Moratuwa, a Ceylon minister says the Boraluwa school prospers. "At the religious knowledge examination not a single child claimed exemption on the plea of being Buddhist or Romanist. Mr. Mendis tells of strong Buddhist opposition. "Wherever we have our schools they open new ones. Now they have begun to

INFLICT SOCIAL PENALTIES

on those who do not send their children to Buddhist schools."

At Batticaloa the medical work has grown apace, and the new Jevons Dispensary has proved of great advantage. Miss Taylor visits the dispensaries at Kattancuddy and Eraur. The poor neglected Moorish women value the assistance she is able to render in ministering to their bodily and spiritual needs. The news from other stations is of an assuring character. There is

ENDLESS SCOPE

for medical and educational work in these centres of missionary activity. In China, as in other countries dominated by heathen religions, the prospects are particularly bright. At Hankow, Dr. Ethel has a full hospital and a busy practice with dispensary and outdoor patients. The strain of the work, however, has been too heavy, and her health has become a source of serious anxiety. The Chinese nurses in the hospital have given much satisfaction. They are full of zeal, and take a real interest in their patients. They are thoroughly in earnest in their efforts to teach them the truth as it is in Jesus.

Copies of the annual report may be obtained from Miss H. L. Pope, 3, Huddlestone Road, Willesden Green, N.W. The offices of the Society are at the Wesleyan Centenary Hall and Mission House, Bishopsgate Street, Within.

Liberality is never so beautiful as when the hand which bestows the gift is concealed.—*Anon.*

Rev. J. G. Greenhough, M.A.,

PRESIDENT-ELECT OF THE FREE CHURCH COUNCIL.

It is given to some men on behalf of Christ to minister to a vast and eclectic audience from their earliest public days; to others an influence of this kind comes gradually and reaches its zenith later in life. The subject of this sketch belongs to the latter order. Ten years ago, Mr. Greenhough was practically unknown beyond the confines of his own denomination; to-day there are few men whose reputation and influence have travelled farther in the Christian world. A visit paid by him to the native Churches of Jamaica a few years ago seems to have been the starting point of the extensive ministry which he is now so successfully exercising. From that time he has been hailed as one of the most potent Evangelical forces in this country.

With regard to that celebrated visit to Jamaica and its consequences in Mr. Greenhough's life, there has been a considerable amount of misapprehension. For a long time it was freely stated that until he visited those warm-hearted children of the sea, he had been entirely opposed to Evangelical truth. The fact is (and we give it at first hand) Mr. Greenhough's views of Christian truth remain to-day what they have always been with him; *i.e.*, distinctly and definitely Evangelical. Contact with the native Christians of Jamaica, however, did make a great difference in his life, and from that time he has manifested a fervour which aforetime was lacking in his ministry. A similar quickening has come to many other men.

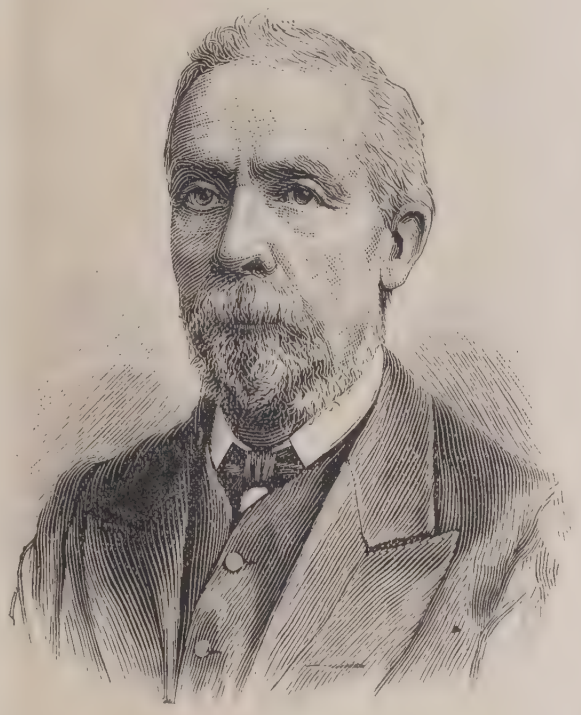
The addresses he delivered in this country upon his return were electric, and produced everywhere unbounded enthusiasm. His manifesto, made upon one of these occasions, was misunderstood by many people to be a recantation of some former heresy. In truth, it was simply Mr. Greenhough's earnest reaffirmation of his life-long belief. In it he declared that any man who denied the Deity and the Atonement of our Lord Jesus Christ had no place in the Baptist ministry. To those who heard the tremendous applause with which this statement was greeted, there could be no two opinions concerning the Evangelicalism of the Baptist Union, in whose presence he spake.

In 1895 the Baptist Union, of which he is a loyal member, elected him its president. In the spring of that year he chose for his subject "A Puritan's Message to the Democracy," and in the autumn of the same year "A Free Churchman's Thoughts about the Church." This latter address occupied an hour and a quarter in delivery, and was unaided by note of any kind. In it occurred the following timely passage:

> Let our own churches, at least, be on their guard against every temptation to substitute pleasurable devices for exercises of devotion, and sacred concerts for prayer and praise and the preaching of God's Word. We thank God for the ministry of song. It will lift us up like angel's wings if we use it soberly, but nothing needs more to be kept in its own place and due proportion. A church may be inspired by heavenly melodies, and it may fall asleep and die to that sound if it hears no other. . . . We can only live by strong convictions, by intelligent apprehension of the truth, by prayerful study of God's Word, and by that preaching which has always been God's instrument for soul-saving and the building up of holy lives.

In March last, at Sheffield, the Free Church Council, representing more than two millions of members, elected Mr. Greenhough to be its president for the year 1901-1902. In addition to this, he has been called upon by nearly all the great religious and philanthropic societies to take a prominent part in advocating the good and right and true. In one year he preached the annual missionary sermon on behalf of four great missionary societies—a unique record. Perhaps the most powerful of all these utterances was that given at Bloomsbury Chapel on behalf of the Baptist Missionary Society, the text being "Freely ye have received, freely give." In this sermon the missionary work of the church was placed on the highest level, and the obligation of Christians to convey the Gospel to all was insisted upon as a necessity arising out of our own indebtedness to Christ.

It goes without saying that a man who can command the respect of the various Evangelical Churches, as Mr. Greenhough does, must possess unusual powers. He has indeed a remarkable blend of gifts. His mind is naturally acute and penetrating; he has the intuitive faculty of perceiving a fallacy in a moment. Added to this, he possesses in



From Photograph by Messrs. J. Burton and Son, Leicester.

plenitude the not always harmonised gifts of sarcasm, humour, and pathos. These powers demand most careful and wise employment in the spiritual realm. Unsanctified sarcasm may wound a soul to the death; unsanctified humour may dissipate valuable forces. When Mr. Greenhough employs his sarcasm in dealing with priestly pretensions, or with carping biblical critics, or with the vulgar falsehoods of rationalism, the hearer comprehends that this gift becomes, in the hands of him who wields it, like unto a scimitar before whose stroke error falls to the ground. So with his humour: he never condescends to mere joking, but his sallies of wit distinctly help his serious purpose.

There is, however, much more than mere cleverness in Mr. Greenhough's preaching. True, his style is chaste, his diction elegant, and his thought radical; but there is about it all that indispensable *plus* which makes his, in the true sense, spiritual preaching. To the front there is always the Cross and the Redeemer. He preaches Jesus Christ and Him crucified. He insists, with an irresistible force and passion, upon the grand verities of our Holy Faith, and his audiences perceive that a man of learning and of broad mind is speaking to them of the truth of the Gospel; and they are bound to respect the truth thus presented to them.

In the year of his presidency of the Baptist Union he preached in all parts of the country, and some of these sermons have been collected into a volume, bearing the title "The Cross in Modern Life." A glance at the pages will reveal one great secret of Mr. Greenhough's power. It is not surprising that a second edition was called for in a very short time. In manner he is generally quiet, but it is evident to all that he possesses much reserve power, which is called up when occasion demands it. His words do not stun the hearer by the force of their reverberation, but they penetrate with the ease and rapidity of lightning. Certain passages, which will long be remembered by those who heard them delivered, were spoken in a tone little higher than that of ordinary conversation.

The personal history of Mr. Greenhough is full of interest. An Englishman by nationality and a Yorkshireman by county, he was nevertheless born at Burg, in Prussian Saxony, in 1843. Coming to England at an early age with his parents, he received an education which fitted him for a post in the Civil Service. Whatever prizes were to be taken he carried off. He was the first youth in this country to secure the Prince Consort's gold prize offered to those who successfully passed the greatest number of educational examinations. This success brought him honours in one or two ways. On account of it he was appointed to a position in the office of the Privy Council, where he remained for two years. There can be no doubt that, had he continued in the Civil Service, his brilliant abilities would have secured for him a foremost place. He had, however, always before him the vision of his future career, and he resolved to obey that heavenly vision and become a minister of Jesus Christ in the work of preaching.

The moderate office hours (six hours per day) allowed him much leisure in which to perfect himself educationally in view of the ministry. In due time he entered Rawdon College to receive theological training for his life work. While there he graduated as a Bachelor of Arts of London University, with honours, eventually taking his Master's degree in philosophy. Mr. Greenhough's first pastorate was at Coseley, in Staffordshire, whence he removed in 1873 to Cotham, Bristol, remaining at the latter place for six years. During this time he was appointed Lecturer on Logic, Philosophy, and Church History at Bristol Baptist College. The celebrated Dr. Gotch was Principal of the College at this time. In 1879 he removed to Leicester, where he still remains pastor of one of the most influential churches in the city. His church has done nobly in contributing to the Twentieth Century Fund.

Besides the work of preaching, and the ordinary work of the pastorate, Mr. Greenhough exercises a wide ministry by means of his pen. His articles are found in most of the leading religious periodicals. One series of articles attracted much attention. It was entitled "Our dear Home Life;" and a stranger could not fail to perceive that Mr. Greenhough's own home life was very dear to him. He speaks of his wife as "the best woman in the world;" and doubtless, as he

says, "but for her I could not accomplish the work I do." Mrs. Greenhough (*née* Stephenson) is a Bradford lady.

Mr. Greenhough's wider influence, it will be noticed, was not exercised until about his fiftieth year. This is a point worth noting in a day when so many are insanely crying out for "young ministers," and when men over forty-five years of age are regarded as "too old" to accomplish much. A man's best work should lie before him at fifty. The immaturity of youth is left behind; he has bought, often dearly, an invaluable experience, and the sense of shortened time adds solemnity to his utterances. With Dr. Maclaren at seventy-three, Dr. Parker at seventy-one, Dr. Talmage at sixty-seven, and many others equally advanced in years, yet still doing remarkable work for God, it is against reason, and in fact, absurd, to cry out only for young men, as if all the vigour and power of life were left behind at forty.

In this light Mr. Greenhough's best work may still lie before him. All the Churches are grateful to God for his splendid catholic ministry, and we fervently pray that his helpful work may be continued and augmented. The Church requires men of culture and spirituality who can speak to it in such terms as Mr. Greenhough used in a presidential address:—

We cannot and dare not preach any other Gospel. Our work is moral and not political. Our weapons are spiritual, not carnal. It would be a happy thing indeed if we could raise all political and secular things to the high religious level that the Puritans did; but the tendency against which we have to guard is the reverse process, the letting-down of religion to the secular plane, the surrender of the Divine ideal to the pressure of the lower nature. Each man must be made sober, pure, unselfish and loving, by having a new nature given from above. . . . Each member of society must have the heavenly mind before the whole of society can be coloured with heavenly hues; and the only way to happiness, whether for the individual or the race, leads through the straight gate which the Incarnation opened—the way of forgiveness, cleansing and renewal by the Holy Ghost.

The Soul's Call.

Hear thou the trumpet peal
From Zion's loftiest height,
Ascend with Love's all-bending zeal
To live the life of light.
God's challenges receive
With prayerful gratitude,
His fullest graciousness believe,
And prove that He is good.

Onward! from peak to peak,
Heed but the highest call,
The best that God has promised, seek,
Nor from his pathways fall.
Lift up thine eyes, and see
The glory set on high;
Advance, and claim his love to thee,
And find his Spirit nigh.

What else can claim thy care?
Can wealth, or fame, or ease?
Thou who wast made to pray, can prayer
Fulfil itself in these?
Didst thou not hear the voice
From heaven calling thee?
And canst thou have another choice
Than its own son to be?

In Christ spring to thy feet,
Thy garments cast away;
Thy business here to reach the seat
Of everlasting day.
The Spirit of the Lord
Within thee entertain;
New efforts let each day record
Thy lost life to regain.

Thy yesterdays forget,
Press forward to the goal,
Eager to know the things that yet
Await the light-charmed soul.
To thine Upholder cling,
Trust Him, nor fear, alway;
Then shalt thou look upon the King,
And all his love survey.

George A. Suttle.

Whitefield's Tabernacle, W.

(793)

Points and Outlines.

A Dying Testimony.

THE sum of the Gospel is Christ crucified. Seek where this is purely preached; beware of a desire after pulpit debates; walk humbly with God, fear always; hold at a distance from appearances of evil; follow peace, truth, holiness. This, instead of legacies, I leave unto you as my last will, never to be revoked.

Thomas Halyburton (to his family).

"All Fulness."

I. *In Christ.*—"It pleased the Father that in Him should all fulness dwell" (Col. i. 19). "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

II. *In Believers.*—"Of his fulness have all we received, and grace for grace" (John i. 16). "Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). "That ye might be filled with all the fulness of God" (Eph. iii. 19). "And they were all filled with the Holy Ghost" (Acts. ii. 4). "Be filled with the Spirit" (Eph. v. 18).

Guilty Silence.

Luther professed that he had rather be accounted anything than be accused of wicked silence in Christ's cause. "Let me be accounted," says he, "proud; let me be accounted covetous; let me be accounted a murderer—yea, guilty of all vices, so I be not proved guilty of wicked silence in the cause of Jesus Christ."

Stages of Faith.

There is a threefold act of faith which the Spirit of God works in the soul, whereby it more especially closes with Christ, and is espoused unto Him:—

I. *An Act of Choice or Selection*—whereby it pitches upon some one thing, and prefers that before all others, to such and such an end.

II. *An Act of Trust or Dependence*—whereby the soul anchors upon Christ, rests and relies upon Him for life and peace, for all grace on earth and glory in heaven.

III. *An Act of Resignation or Subjection*—whereby he passes himself away from himself, and gives himself into the power and possession of Jesus Christ, to be ruled, governed, and saved by Him as He sees good.

Edward Pearse (Puritan).

Right Ways.

The old and good way (Jer. vi. 16).
The new and living way (Heb. x. 20).
The strait and narrow way (Matt. vii. 14).

Dependence on Providence.

We are too apt to forget our actual dependence on Providence for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another may bring us into company with a person whom we should not otherwise have met; and this may lead to a a train of other events, which may determine the happiness or misery of our lives.

Richard Cecil.

The Certainty of Death.

Our bodies are but living graves. No sooner did we begin to live than we began to die; and we continue dying until we be swallowed up of death. As every man had his genesis, his beginning, or coming into this world; so every man shall have his exodus, his ending, or going out of the world. O soul, flatter not thyself and thy soul with an undieable state. Death's seizure is without surrender, and from its sentence there is no appeal. Those long-livers recorded in the sacred Scriptures, and transmitted to posterity, died. They lived long, but they did not outlive death; a day came when they could not live a day longer. *R. Mayhew* (Puritan).

The Gospel in Brittany.—It is a source of encouragement to find from the report of the Société Evangélique Bretonne that many districts and cantons of Brittany which knew nothing of Protestantism have been awakened. The indifference of the inhabitants to any kind of religion is gradually giving place to an interest in spiritual matters, ever widening in its influence and force. The evangelists have been much cheered in their arduous task of refuting the teachings of Romish idolatory and superstition, and proclaiming the Gospel, by many tokens of divine blessing. The colportage work has been maintained with untiring zeal; while the schools—more than ever the object of the attack of the adversaries—have shown signs of advancement. Copies of the annual report may be obtained from Rev. Dr. Bullinger, hon. sec., 25, New Oxford Street W.C.

English Racing Lads in France.

NO doubt there are many in England who are unaware of the large number of English lads employed in the racing stables at Chantilly, Oise, France. Over 500 persons are employed there, and the majority are young lads who have left their home and parental care, and are apprenticed for five, six, or seven years. They are surrounded by evil influences, and often dragged down by sin, gambling, and betting, which is called here a profession.

We have a splendid institute for these lads, where they can spend their evenings, instead of the drinking dens and gambling hells which abound. A Bible class is held every Sunday afternoon, and I have already a membership of sixty-five lads. There are many anxious souls, and we are expecting blessed results from the Gospel teaching in this class. I am in great need of a worker, and it is most important that he should be a university man if possible, or one who would be willing to help in the different departments of the work, such as cricket and other outdoor games, &c. I should require his aid in the Bible class, and also to play the piano, &c., and encourage the lads in the singing.

No doubt there is a man who could come out and occupy himself in the morning in reading or studying, and could give the rest of his time for the work. Accommodation is to hand free; he would only be required to pay for his board. I shall be pleased to communicate with any earnest Christian who would take a real interest in the lads' spiritual welfare.

H. Eliot Walton, Secretary.

Racing Stables' Institute, Rue de Gouvieux, Chantilly, Oise.

Foreign Aid Society.

GOOD work is done by the Foreign Aid Society in strengthening the hands of Evangelical workers on the Continent.

At the Society's annual meeting recently held at the residence of Mr. and Mrs. Herbert Tritton, Queen's Gate Gardens, Rev. J. Gosset Tanner, while regretting that it had been necessary to reduce the grants to some of the evangelistic societies which worked in France and Belgium, said that the circulation of the Word of God was bearing fruit. It was said that 600 priests were meditating an exodus from the Romish Church.

Rev. H. J. R. Marston, who followed, advocated fresh efforts in the interests of France, and Rev. Ch. Merle d'Aubigne spoke pointedly upon the evils of the Romish system. Protestantism was, in his opinion, the hope of France; not that he expected the whole nation to be brought over to it, but hundreds and thousands were being converted. The visits of pastors and evangelists were leading the peasantry to realize that there was a religion which was not part of a vast scheme for taking money out of their pockets on every conceivable occasion, and which did not corrupt the minds of their women and children. The consequence of all that was that vast districts were opening up to the Gospel, and especially in the south-west of France, where in the sixteenth century Reformed churches flourished. It would seem that the seed sown 300 years ago was now springing up. Another great hope for France was in the number of the young men at present studying in her Protestant theological colleges.

Pastor Vernier, from Geneva, subsequently described the work of the Evangelical Society there. Their efforts lay in three directions: evangelization, carried on in the remotest villages; a theological college, where the pastors and evangelists were trained; and the colportage department, which carried the Word of God to the people, and often prepared the way for the pastor or evangelist. In spite of continued opposition during the past year, the sale of Bibles, New Testaments, &c., had increased by 40,000 copies.

Friendship is the richest cordial of life. Without it all the pleasures of life are but insipid; they are roseless thorns—a winter without a spring.—*Bennet.*

The Gospel at Epsom Races.

NO signs of declension in the popularity of Epsom as the resort of the confirmed and casual votaries of the turf are yet to be found. The lapse of years only too clearly manifests the alarming growth of the tendency among old and young to countenance and patronize the evils of the racecourse, and to foster the spirit of gambling. One is constrained to ask, when will people realize that profit or pleasure gained at the expense of another's loss and misery is nothing less than a curse, having for its inevitable issue the disintegration of society and the moral degradation and spiritual ruin of men.

But the voice of the law is not yet heard denouncing as illegal a means of subsistence so utterly devoid of righteous principle; and so the fair Downs of Epsom have again been the scene of a festival over which servants of sin and workers of iniquity would assuredly rejoice. True it is that the pleasure-seekers, in their

PURSUIT OF ENJOYMENT,

and given over to the attainment of their quest, were a great multitude; but it needed only a casual glance to see that the majority were prepared for the nefarious transactions of betting. For these, provision was not lacking, and the Downs re-echoed with the wild cries of the gaming fraternity. To many this stronghold of sin appeared impregnable; but, with the remembrance that with God nothing is impossible, Christian men have once more invaded the enemy's camp, and in the midst of revelry proclaimed the glad news of salvation. This year the Open-Air Mission, as usual, was strongly represented, as was also that more modern organization called the Racecourse Mission. These

TWO BANDS OF WORKERS

proceeded to Epsom at the beginning of the week, and throughout each day held services on and near the course. In the evening at various centres of the town open-air meetings were held. Many discussions of the day's race proceedings and the prospects of the morrow were intercepted by the sound of sacred music and the voice of the Gospel speaker; and gradually small knots of gossipers—more perhaps out of curiosity than anything else—gathered round the preachers. Time has been when attempts to deliver the Gospel message under such conditions have been frustrated by those whom it was intended to reach. But happily no opposition of any account is now offered at Epsom, beyond the casual murmur of the hostile blasphemer or

THE SNEER OF THE SCEPTIC.

The Open-Air Mission had, as usual, the co-operation of many Christian gentlemen. Among these were Major J. C. Cox, Lieutenant-Colonel Spencer Acklom, Lieutenant-Colonel R. Phayre, Colonel Roberts, Mr. F. Cockrem (secretary), and Mr. L. Tweedie. Other workers, true and tried, included:—Messrs. W. Goff (Sutton), Chas. Cook, Barry Wake, and Ned Wright. The Racecourse Mission was represented by Mr. W. Hodson (president), Mr. O. L. Heatley (secretary), Mr. Herbert Leng (secretary of the London Christian Police Institute); and by volunteers from all parts of the kingdom, including Darlington, Newcastle-on-Tyne, Derby, Sittingbourne, and Burnham.

In many cases the workers were men who had been

ARRESTED ON THE RACECOURSE,

and brought to a saving knowledge of the truth. Their experience was retold with a passionate earnestness, and the power of God to save to the uttermost was proclaimed by those who were once better known as light-weight champions and pugilists.

Derby Day (Wednesday) was a day to be long remembered. While seemingly numberless vehicles and crowded trains were swelling the throng of visitors—gay and heedless—the evangelists of the Open-Air and London City Missions assembled in the Town Mission Room, and engaged in earnest supplication for Divine guidance and support for the work upon which they had entered. Mr. Hodson (Racecourse Mission) led the service, and commented upon the "word of command"—"Fill thy horn with oil, and go, for I have prepared." The invitation for prayer having been given, one after another, in quick succession, waited upon God, seeking the aid of the Holy Spirit.

On arrival at the Downs, the banner of the Open-Air Mission was planted on the course immediately in front of the Grand Stand; the Racecourse Mission being located at a distance. Soon commenced a service by each party, perhaps unique, but

HEARTY AND JOYOUS

in every detail. The absence of any attempt at formal procedure did not hinder the success of the movement, for, from beginning to end, the meeting was one succession of brief, pointed addresses interspersed with solos, vocal and instrumental. As each speaker descended from the improvised platform he passed into the throng, there to follow up the message by the presentation of tracts, Scriptural portions, &c. The announcement of the first race was the signal for adjournment to the tent for prayer and praise.

In the afternoon preaching was resumed on the Downs in the midst of the stands occupied by the bookies. The crowd gathered here was as orderly as could be desired, and many were the signs of the Holy Spirit's power working in the hearts of on-lookers. A young woman, while listening, was seen to burst into tears. On being spoken to, she confessed to being a frequenter of the racecourse, but in the earnest conversation she professed penitence, and promised never to be seen on the course again.

THE POWER OF PERSONAL DEALING

with individuals was manifest on every hand. One of the workers noticing a bookie standing near the ring, approached him with a Gospel. In the course of conversation the man was led to admit that he had never known a mother's love, having been left destitute on the doorstep of a workhouse, when only a helpless child. With the remembrance of his former deprivation and life, the man burst into tears, and rushed away. He was promptly overtaken, and after further conversation showed anxiety regarding his soul's welfare.

During the singing of one of the hymns, a man became deeply impressed. He was spoken to by one of the evangelists, and expressed a desire to accept the Gift of God. He had been a communicant for twenty-three years, and a sidesman in a church. He was taken to the tent, where several prayed with him, and he left rejoicing in the knowledge of the love of God.

The singing was found a powerful attraction, and the efforts of the Male Voice Choir of the London City Mission were warmly appreciated. Mr. J. C. Gray and Mr. Gerald R. Coultas, with others, were ever prepared to supply a chorus of some familiar Gospel songs which were listened to with earnest attention. The seed sown in the hearts of many who remained untouched by the message delivered was not without results, and many a seeker after peace was pointed to its Divine source. In and out among the moving throng the missioners steadily threaded their way, until the last race of the day had been run, and the motley company began slowly to disperse.

In the evening the tent of the Racecourse Mission was the meeting place of

TROUPES OF MINSTRELS

who frequent the course. Every minstrel had received a card of invitation, and about seventy assembled. After a meat tea, a short service was held, and the minstrels, with their instruments—banjo, trumpet, harp, or 'cello—joined heartily in the worship of God. Also in the evening there was again a service in the town, and here many opportunities presented themselves of dealing with individual souls. The crowds, as was to be expected, were enormous, and many were the tokens of blessing received.

On Thursday morning the members of the Open-air and Racecourse Mission assembled in the tent of the latter, and united in prayer. Mr. Barry Wake spoke helpful and encouraging words. During the day, the policemen on duty on the course were not overlooked. Through the kindness of the President of the Racecourse Mission, they were invited to rest and lunch in the tent. Nearly three hundred accepted the invitation on Wednesday, and on Thursday morning there were many present at the meeting, to whom earnest words were spoken.

The distribution of the Word of God in various forms has been carried on to an extent hitherto unsurpassed. Never in the history of the racecourse movement has the reception of the Scriptures been more cordial. The Racecourse Mission had prepared tastefully-designed and beautifully-embossed cards for distribution among the occupants of carriages. On the outer cover was printed in gold, "Epsom Races, 1900." Inside was to be found an appropriate passage of Scripture, such as "Him that cometh I will in no wise cast out." Every bookmaker also was visited and handed a card; and the prayers which accompanied these silent, solemn messages

WILL SURELY NOT REMAIN UNANSWERED.

Each day several of the missioners were located in various parts of the town, distributing Gospels and other literature. At the railway station there were many opportunities of speaking a word to those leaving and entering the town. On the evening of Derby day a commercial traveller was offered a tract, which he willingly accepted. Entering into conversation, the evangelist discovered that the man, possessing valuable jewellery, was being dogged by two others. These men were ordered away, and as the evangelist continued his conversation, quoting from the Word of God, the man became impressed. Realizing his condition,

HE FELL UPON HIS KNEES

on the station platform, and cried to God for mercy. He subsequently determined to leave Epsom and return to London, and after prayer had been offered in the railway carriage, this sinner seeking the Saviour was hurried from the scene of danger and misery, followed by the prayers of those who had been led to speak the word in season.

Another case was that of a young betting man, who, when spoken to, confessed "I am utterly disgusted with my life." He was pleaded with to attend one of the meetings which were being held, but his companions eventually dissuaded him from doing so, and he promised to meet the missionary the following day. This he failed to do; his companions were there, and told the missionary he had "knocked him out first round," and the young man had left the course determined never to return.

The testimony of one and all is that never has the Word been preached on the course with more manifest tokens of blessing; and a worker, who for thirty-five years has regularly visited Epsom, has never seen so many under conviction on the Downs.

THE GIPSIES

have not been overlooked. On Thursday night several of the Open-Air Mission members accompanied Miss Alexander to their squalid hovels. Some six or seven brief services were held in and out among the tents and caravans, and the interest of the elder inhabitants was perhaps surpassed by the eagerness of the motley groups of dusky children who gathered round, and with remarkable aptitude joined in the refrains of the hymns with evident delight. A visit was paid to a tent where lay a gipsy on the point of death. On being asked if he had any doubt as to his future destiny, the dying man with gasping breath murmured that his peace was made with God. After three hours of singing, praying, and speaking with these neglected wanderers, it was encouraging to notice their hearty appreciation of the kindly sympathy and loving interest taken by the workers of the Mission.

On Friday morning the number of missionaries was considerably increased. Meeting in the Town Mission Room, a devotional service was held, conducted by Mr. L. Tweedie, and the services of Miss Alexander, who has been associated with the work for forty-three years, were referred to in terms of warm appreciation. After prayer, and words of encouragement and counsel from Mr. Barry Wake and others, the workers again proceeded to the Downs.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Mr. Moody and the Young Folk.

I THINK you would like to know something of Mr. Moody's early experiences as a Christian worker, as described in the Life which has been written by his son.* You will be especially interested in the story of Mary Richardson, as showing

WHAT A GIRL CAN DO.

At the close of the school Mr. Moody took his place at the door and seemed to know personally every boy and girl; he shook hands and had a smile and a cheery word for each. They crowded about him tumultuously, and his arm must have ached many a time after those meetings. It was easy to see the hold he had on those young lives, and why they were drawn to that place week after week. The institution was

A VERITABLE HIVE OF ACTIVITY—

meetings almost every evening, with occasional picnics and sociables, and services on the Sabbath that occupied most of the day.

Mr. Moody filled a variety of offices from that of janitor to superintendent. "Sunday was a busy day for me then," he would say in relating the story of the work. "During the week I would be out of town as a commercial traveller selling boots and shoes, but I would always manage to be back by Saturday night. Often it was late when I got to my room, but I would have to be up by six o'clock to get the hall ready for Sunday-school. Every Saturday night a German society held a dance there, and I had to

ROLL OUT BEER KEGS,

sweep up sawdust, clean up generally, and arrange the chairs. This I did not think it right to have done on a Sunday, so sometimes with the assistance of a scholar, and often without any, I would do it myself.

"This usually took most of the morning, and when it was done I would have to drum up the scholars and new boys and girls. By the time two o'clock came we would have the hall full, and then I had to keep order while the speaker for the day led the exercises. We had to keep things going to keep up the children's interest. When school was over I visited absent scholars, and found out why they were not at Sunday school, called on the sick, and invited the parents to attend the evening Gospel service, following which we had an after-meeting. By the time I was through the day

I WAS TIRED OUT."

. . . . . .

An interesting incident is given by Rev. John Vetter, who says:

"In the autumn of 1863, as a home missionary, I was on a tour in northern Michigan. Arriving at the county seat of M—— County, I inquired about the Gospel needs of the place. There was no meeting-house, no preaching. On inquiring about Sunday-school, the man, with some hesitation, as though not quite certain, said, 'Well, yes, a Sunday-school was started last Sunday

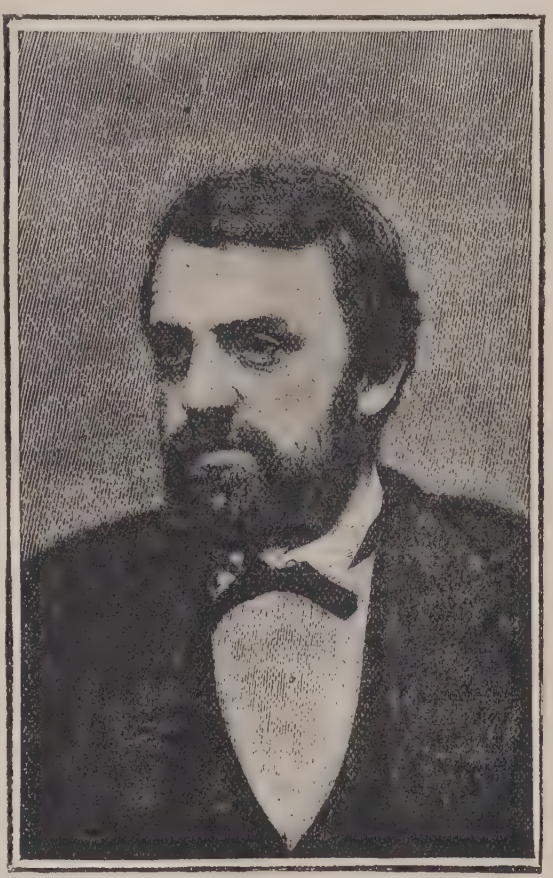
BY A LITTLE GIRL.'

I quickly went to her father's house. Mary was all animation telling me about Mr. Moody and his Sunday school. Mr. Moody's photograph was hanging on the wall, and another of sixteen street boys with their street names, only one of which I now recall—'Butcher Bill.'

"I must say that I was taken a little by surprise. I had not heard of D. L. Moody at that time. But her face was all aglow as she spoke of the Sunday-school in Chicago to which she had belonged. Evidently she had caught Mr. Moody's enthusiasm. Captain Richardson had arrived here with his family but two weeks before, and now a Sunday-school is started by this girl in her teens. Since their arrival here a little child had died in the neighbourhood. They were about to bury it without funeral exercises; but Mary proposed to read some Scripture, sing, and pray, which she did, to the satisfaction of all. Richardson bought a pony for his daughter, so she was enabled to go to the next town, five miles distant, and organize another Sunday-school, where preaching was established soon after, with a revival following that swept the place. An account of this experience appeared in one of the religious papers at the time.

"During the following summer, having occasion to be in Chicago, a friend asked if I would not like to go to Mr. Moody's Sunday-school in North Market Hall. Having met Mary Richardson, an interest had been awakened to see the man she had described so glowingly. On being introduced, he at once asked, 'Are you not the man whose account of Mary's work in Michigan I saw in the papers last year? Now, I want you to tell this Sunday-school all about what she is doing. Right over there' (pointing toward the north-west corner of the hall) 'is her Sunday-school class, and there is where she was converted.'"

* From The Life of D. L. Moody. By his Son. (Only authorized Edition; 10s. 6d. and 12s. 6d., *Morgan & Scott.*)



MR. MOODY AT 27: SUNDAY-SCHOOL WORKER.

Flowers for Little Cripples.

ONE of the band of devoted people who give their time to brightening the lives of suffering children, relates some of his experiences in the following letter to Mr. John Kirk, of the Ragged School Union:—"I think it would interest you to know how the flowers which were given to us at the Conference on Cripples, were received in the Children's Homes. I selected the weakest of my cripples, and the work of distributing the beautiful handiwork of our bountiful Creator seemed to me one in which angels would have rejoiced to join. I saw the momentary forgetfulness of pain, the feasting of the eye, and heard the children's expressions of joy. I will mention only two of the eighteen on whom I was able to call.

"There was Georgie, a little lad of nine. He has no power in his back, and is supported by pillows. He uses his go-cart to wheel himself to the open door, that he may see the busy throngs who pass by the cottage door. He is very fond of flowers; sometimes his mother buys a pennyworth to gratify her boy. He selected a rose from my bunch, and I reminded him that our heavenly Father painted the beautiful flowers "with hues on hues expression cannot paint." George did not say much as he lay and gazed at the bloom, but his mother's eyes were filled with tears.

"Next, we went about twenty doors lower down to Willie, a boy of eight. Willie had just had the nurse, from the Nurses' Home, to wash him. He is such a happy-looking boy. His pains come on in the silent hours of the night, from hip disease, which is just developing. He asked for 'a red flower,' so one is put in water for him, and a lily as well, at which he is all smiles. Before I saw Willie again the nurse had called to take him to a hospital. He turned pale, for he dreaded some operation, but nurse says with a kiss, 'Cling to me, Willie,' and confidence is restored. 'Take care of my flower, mother,' he says, 'and give it some fresh water every day, until I come back.' If no operation should be needed, the doctor would send him back in two days.

"What an object-lesson there is in presenting these lovely flowers which deft fingers have arranged, and to see the withered arms of the cripples take them up, oh so gently! 'Your heavenly Father sent them by the hand of his servant' is our message. But how we are reminded, amid these sad scenes, of the words of Isaiah, 'All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand for ever.' I will close lest I tire you, but I would like the senders of flowers to share the joys which are ours in the distribution."

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 231).

Psalm xc.-cv.

Fill in the following texts, giving chapter and verse:—

(*a*) O sing .. all the earth.
(*b*) O come .. our Maker.
(*c*) Bless the Lord .. holy Name.
(*d*) Know ye .. his pasture.
(*e*) My meditation .. the Lord.
(*f*) He causeth .. out of the earth.
(*g*) That they .. the Lord.
(*h*) He is the .. the earth.
(*i*) Lord, Thou .. generations.
(*j*) He shall call .. honour him.
(*k*) He that dwelleth .. Almighty.
(*l*) O satisfy .. our days.
(*m*) Because he .. known by name.
(*n*) The righteous .. Lebanon.
(*o*) Let us come .. salvation.

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from:—

The Gospel of St. Mark (Divisions 1 and 2).
The Book of Proverbs (Divisions 3 and 4).

ANSWER TO LAST SEARCHER (No. 230).

Scripture Beehive.

1. **B** patient (Jas. v. 7).
2. **B** courageous (Josh. i. 7).
3. **B** wise (Pro. vi. 6).
4. **B** kind (Eph. iv. 32).
5. **B** pitiful (1 Pet. iii. 8).
6. **B** still (Ps. xlvi. 10).
7. **B** thankful (Col. iii. 15).
8. **B** sober (1 Pet. i. 13).
9. **B** gentle (2 Tim. ii. 24).
10. **B** strong (Eph. vi. 10).
11. **B** diligent (2 Pet. iii. 14).
12. **B** watchful (Rev. iii. 2).
13. **B** glad (Ps. xxxii. 11).
14. **B** content Heb. xiii. 5).
15. **B** renewed (Eph. iv. 23).
16. **B** holy (1 Pet. i. 15).
17. **B** ready (Matt. xxiv. 44).
18. **B** sure (Luke x. 11).
19. **B** vigilant (1 Pet. v. 8).
20. **B** true (Deut. xvii. 4).
21. **B** obedient (Eph. vi. 5).
22. **B** courteous (1 Pet. iii. 8).
23. **B** doers (Jas. i. 22).
24. **B** peaceful (1 Thess. v. 13).
25. **B** humble (1 Pet. v. 5.)
26. **B** transformed (Rom. xii. 2.)
27. **B** joyful (Ps. v. 11).
28. **B** in subjection (1 Pet. iii. 1).
29. **B** affectionate (Rom. xii. 10).
30. **B** of one mind (1 Pet. iii. 8).

There was no time for a "first list" on account of the holiday, but a COMPLETE *list will be given next week.*

No. 229.—Correct answers (second list) received from:—

A—Irene Ashdown*, E. and R. Aldwinckle, Fanny and Nellie Ames, Ernest*, Mary and F.* Anderson, Louie Adams, Margery Ashdown.

B—Harry and Edith Bank, Violet Braun, Rachel, Leah and Esther Blumenthal, Gordon and Stanley Boxer, Lindsay Browne*, Marion Boyle, Dorothy Banfield*, Dorothy Billings, Alan, Maggie and Charlie Banks, Lizzie Baxter, Jessie* and Jeanie* Brough, Lucienne Brabandes, Ernestine Buhl*, Dorothy Bath*, Gladys Bartlett*, Ethel and Dorothy Brooks, Dessy Berry, Maud, Evelyn, Sylvia, and Dorothy Barrett, Louise Bette*, Mary* and Susette* Beck, Dorothy Berry, Fred Bailey.

C—Henry and Grace Charik, Daisy Clarke, Alice Crang, George Crawford, Isabel Candlin, Walter Carter, Sophie Cohen, Josephine* and Elma Cheal, Susie Cumbers*, Gilbert Cottercil, Gladys and Beryl Calvert, Mary Colville*, E.E.C.*, Jessie* and Maggie* Carter, Muriel Craigie, Kate Cope*, Alice Cady, Mary Cobb*, Winnie Cox*, Janie and Nellie Crawford, Ada Catt, Duncan* and Hyde* Campbell.

D—Albert Davis, Marjory Dyke*, Marie Denizot, Polognia Daws*, William* and Annie* Deas, George, Constance*, Bessie and Hilda Drayson, Vera Dickinson, Rupert Dewsbury, Queenie* and Llewellyn* Dale, Mai and Violet Davidson.

E—Joseph Elkin*, Maud Eddey.

F—Sarah Finkelstein*, Eva Fullerton, Maggie, Mabel and Eva Fletcher, Jeanne Faucon, Louise Filhol*, Blanche FitzSimons*, Laura Finch, Malcolm and Helen Forbes, Lewis, Agnes, and Meg Fullarton, Aileen and F. Figgis.

G—Elizabeth Gerechter, Grace and Evelyn* Gulston, Elsie Goudge*, Edith*, Stuart, Jack, Margaret* and Dorothy Gray, George Goodall, Frederick Gooding, Edith* and James Grieve, Mary Glass*, Mary* and Daisy Greenacre, David Gardiner, W. Garnham*, Eva Gurney, Florrie Griffin*, George, Colin and Margery Graham-Brown.

H—Edith*, Winifred and Henry Harvey, Lila Hughes, John Henderson, Ella Hake, Georgette Hoffmann, E. and W. Hopkins, Norman, Francis* and Florence Hoyte, Jamie de Halles, Elise Hill*, Louie Hooper* Hetty and Elsie Hibbs, Helen and H. Hunter, Sandy and May Handasyde, Hetty Hill*, Dorothy Harris*, Violet Holford*, Freda Hunton, Charley Hayes, Violet* Hatch, Rosetta Hamilton, Ethel Hutchings*, Theodora Hill, Stanley Hoyte*, Elsie Hore.

I—Isabel and Ami Inglis, Daisy Iredell.

J—Lizzie Johnstone*, S. Jackson*, Mildred Johnson.

K—Stanley, May and Eva* Kalb, Rose* and Esther* Killowich, Gertrude Krambach, Helen and Elsie Knight, Elsie Kirby, Dorothy*, Cecilia*, Philippa* and Grace* Kerr, Jeanie and John Kyle.

L—Mary* and Annie* Levine, Harry and Linda Lowe, Edith and Nellie Lockhart, Edward, Henry, May and Sidney Law, Winifred Lowe*, Hannah Lovell*, Arthur*, Alfred* and Edward* Llewellyn, C. Livingstone-Learmonth, Guinefred Leigh.

M—Jacob Michaels*, Winifred Marshall, Godfrey, Alec and Evie* Miller, Maggie McDougall, Margaret Macphee, Charlotte Millar*, Margaret McFadzean, Bella Morrice*, Dorothy*, Mary, Margaret* and Daniel Morris, O., Arthur, Grace, Lewis and Nellie Morice, Charlie Meredith, Gwendoline Moir*, Cordelia May*, Margaret and Abraham Mack, Olive and Lois* Mewburn, Dorothy, Winnie and L. Mace, Frances Munce*, Mildred Morgan*, Adelaide Moore, Charlie and Leonard Medcalf, Christina Marshall, Tita and Daisie Mackenzie, Maude McIlroy*, Nellie Mackenzie*, John* and Ella* McMurray.

N—Leah* and Dora Niels, Peter* and Cissy* Nicholson, Irene Newport.

O—Maude and Eva Oakes.

P—Margherita Perlmann, Daisy Parker, Myrtle Perry*, Gladys* and Isabel* Phipps, Geoffrey, Clarice and Percy Peach, Alice Palmer, Mildred*, Evelyn and Hattie* Peters, Olive Pine-Coffin, Ada, Willie, Eddie and Jessie Palmer.

Q—Frances Quance.

R—Ada Renals, Abraham Rabinowitz, Maud Rosenberg, Mary Rosenblum, Marjorie Rainey, Lorimer and Rita Romanes, Beryl Reid*, Alice Rouse, Margaret Reid, Elsie Ridewood*, Hope Robinson*, Annie and Jessie Rich.

S—Raphael, Henry* and Samuel Schwartz, Dora* and Lizzie* Simons, Pauline Schwartz, Bessie Symes, T. M. and D. D. Stainer, Dollie Salt* May, Violet and C. R. Salvesen, Gladys and Eric Shaw, Bessie Shepherd, G.* and Muriel Spurgeon, Ernest* and Francis Stevens, Olive Stalte, Florence, Ellen, Effie and Andrew Simpson, Binford* and Frank Sellwood, Dorothy* and Darcy* Sharp, Glanvill and Rider* Smith, Flora Smith, Mary Sowden, Edith Simpkin, Alfred Stembridge, Susie Sutton, Poppie Stidolph*, Evelyn* Shaw, Nannie Sturrock*, Mary de Spigaanovicz*.

T—Isaac and Rebecca Tushinsky, Naomi Torff, Winifred Tozer, Marjorie* and Evelyn Tracey, Jeannette Twamley, Louie Tibbits.

U—Eva Usher*.

W—Joanna Wolnitzer, Evelyn Wilkinson, Queenie, Ernest and Kenrick Wakeford, Charles and Amy* Wingrave, Sarah and Rachel* Wilson, Willie, Stewart and Greta* Watson, Ella and Alexander Watt, Florence Wilde, Sarah* and Annie* Wood, Frank Wilson, Robert and Thomas Weddell, Ellie* and Nora Wyatt, Ronald Watson, Leonard Wall, Dorothy Wyatt*, Edith* and Edward Wheeler, Helen and Fred Webb, Pringle Wilson*, Constance and Alfred Williams, Bertie and Ethel Walls, Violet*, Louisa and Arthur Walker.

Y—Gladys and Maurice Young.

FOREIGN LIST

No. 223—Flo, Minnie and Cuckoo Lister (Canada), Henry Luckhoff, Louisa Bosch, Nellie and Johanna Mostert, Harry and Belsie van Niekerk, Peter Louiv (Durbanville). **No. 225**—Winnie Gartshore* (Canada), Vera and Frank Sjöström (U.S.A.), Eric, Rotha, Lottie and Ivan St. George (Canada). **No. 226**—Winnie Gartshore*, Vera and Frank Sjöström. **No. 227**—Kate*, Nettie and Willie Thomson (Bulgaria). **No. 228**—Phyllis Boyd (Malta), Kate* and Ina Thomson, William and Alfred Flower (Portugal). **No. 229**—Hilda von Griesheim (Germany).

Personal.

Many thanks for flowers received.

DOROTHY BANFIELD (Germany).—You will be in the first division for those under ten, as your birthday does not come until after the competition.

ERNEST ANDERSON.—Your answer to question 2 of No. 227 was incorrect.

FLORA SMITH (Stornoway).—If you will send me your address I will send you a card of rules for the Bible Searcher.

Uncle Tom's Cots—L.J., 3s.; E. and D.B., 2s.; Collected E.M.P., 7s. 6d.; M.H., 1s.; Collected Evelyn E.H., 4s.; T.H., 3s. 6d.; Watch, &c., £1 10s.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Mission Hall, Boston Road, West Croydon*, June 10; *Blackheath*, June 12; *Lingfield*, June 13; *Lordship Lane, Dulwich*, June 15; *Princess Louise Home, Kingston*, June 16; *St. Anne's-on-Sea*, June 18; *Hellifield*, June 19-20; *Cuxwold Hall, Grimsby*, June 21-22; **Mr. Edwin Arrowsmith**, *Leicester*, June 9, 10, 12; *Boulton*, June 11; *Congleton*, June 15-18; *Leek*, June 21; *Glossop*, June 22; *Nutfield*, June 29; **Mr. J. S. Tyler**, *St. George's Church Worthing*, June 10; *Hawkstone Hall, Lambeth*, June 12; *Ventnor and neighbourhood*, June 17-20; **Mr. H. M. Gooch**, *Bramblebury Hall, Wandsworth*, June 17; **Mr. C. E. Paterson, B.A.**, *Christ Church, Harlesden*, June 10; *St. Paul's, Canonbury*, June 17; **Mr. C. Harrison**, with Caravan, *Rudgwick, Sussex*; **Mr. F. P. Rowe**, with Caravan, *Great Braxted, near Witham, Essex*; **Mr. J. H. P. Cutting**, with Caravan, *Gislingham, Suffolk*, to June 18; **Mr. F. A. Glover**, *Gospel Tent, Merridge, Aisholt, Bridgwater*; **Mr. Edmund Clarke**, *Gospel Tent, Cranfield, Beds.*; **Messrs. Hewlett and McLaine**, with Caravan, *South Godstone*.

Children's Scripture Union—Portions for week ending June 16.

Sun., June 10	*Rom.*	iv. 1-12	Thurs., June 14	*Rom.*	vi. 12-23
Mon., „ 11	„	iv. 13-25	Fri., „ 15	„	viii. 1-13
Tues., „ 12	„	v. 1-11	Sat., „ 16	„	viii. 14-27
Wed. „ 13	„	vi. 1-11			

Protestant Van Work.—Mr. S. Bradfield, of the Bishop Hooper Protestant Van, writes:—"During the past month a fruitful mission has been held in two parishes near Stroud, Cainscross and Whiteshill. In the former a number of earnest church people have had to leave their parish church on account of Romish practices and doctrine. They have built a meeting-room, in which they meet for Bible-reading and prayer, and also to partake of the Lord's Supper."

International S.S. Lessons.

June 17, 1900.

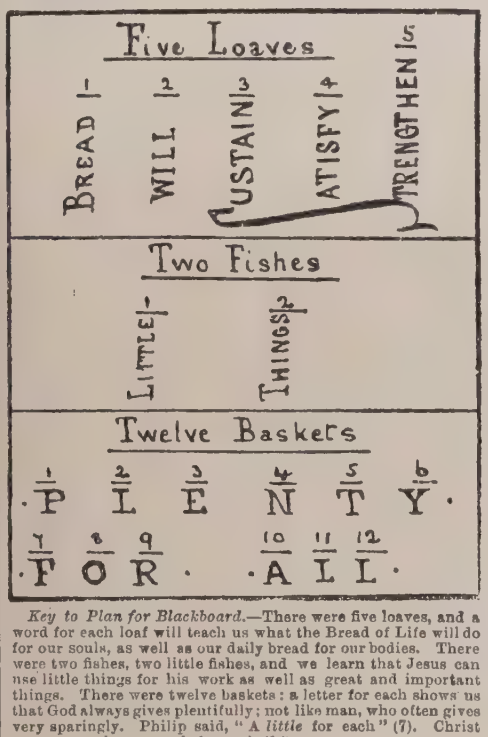
Feeding the five thousand (John vi. 5-14).

GOLDEN TEXT.—"Give us this day our daily bread" (Matt. vi. 11).

INTRODUCTION.

Hungry multitude about 5,000 (10). A mighty Saviour who could give not only food to feed hungry bodies, but bread to feed hungry souls as well. See Jesus training his disciples to help Him in his work (6), to see how much faith there was: (10) gives them something to do: (11) more work to hand the food round: (12) more work to finish what had begun.

Matt. xiv. 15—"It was evening." Mark vi. 39—"green grass." Mark also tells us (34) that Jesus "was moved with compassion." Trace this expression through all the Gospels; it shows Christ's great love for mankind.



Key to Plan for Blackboard.—There were five loaves, and a word for each loaf will teach us what the Bread of Life will do for our souls, as well as our daily bread for our bodies. There were two fishes, two little fishes, and we learn that Jesus can use little things for his work as well as great and important things. There were twelve baskets: a letter for each shows us that God always gives plentifully; not like man, who often gives very sparingly. Philip said, "A *little* for each" (7). Christ gave more than enough for each (13).

FIVE LOAVES.

Bread is called "the staff of life;" it is one of the necessary daily needs of everyone. This multitude was hungry, they wanted something to sustain them (Matt xiv. 15; Mark vi. 36), to strengthen them, and to satisfy their hunger. Jesus takes the five little loaves, and supplies all their need. In this He also teaches a lesson "below the surface," that souls need "bread," and daily bread too, to do the same for them as for the body.

Christ Himself is the "Bread of the Soul." He alone can satisfy (35); sustain (51); strengthen (32). (See also Matt. v. 6.) Do you hunger for the True Bread of Heaven?

TWO FISHES.

Two small fishes (9). Little things, but with the bread they made a good meal for those 5,000 men, besides women and children (Matt. xiv. 21). Notice other little things in our lesson.

"A little lad" (9) used for the glory of God. It was very little food (9)—one loaf to 1,000, one fish to 2,500; but Christ made it enough. It was a little prayer Jesus offered up to his Heavenly Father (11); but it was thanksgiving, and an act we do well to copy before our meals. "Order" may be a little thing to many people, but Christ will not do things in a disorderly way (Mark vi. 39, 40). (Trace God's perfect order in everything all through the Bible.)

Fragments are very small things, "not worth the trouble to gather up," said some; not so, said Christ. "Gather them up, waste not" (12).

TWELVE BASKETS.

Is it possible to fill twelve baskets of remains from so little? Yes, one for each apostle. Notice, "filled," too (13). Little wonder the disciples said what they did in *v.* 14. Philip must have felt ashamed of his first speech (7); but he had to learn, as we all have, not to limit God's power; but trust Him, even where we cannot trace Him. Neither did Andrew understand (9) how this multitude could be fed (Psa. lxxviii. 19, 20, 41).

The people were satisfied (11)—"as much as they would." We may also be satisfied (Psa. xvii. 15). "Now none but Christ can satisfy. No other name for me."

Let us gather up the lessons we learn in prayer for more faith, more trust, more longing for the Bread of Life, asking God to use us, however young and small, for his glory, and praying Him to strengthen, sustain, and satisfy our souls out of his fulness, for Jesus' sake.

Christian Endeavour.

TOPIC FOR JUNE 10.

LIVES THAT LIFT (Luke xiii. 20, 21).

IN *most* passages, where leaven is mentioned, it is an emblem of evil. Many would go further and say that in *all* passages this is the case. These, however, would find great difficulty in explaining how it came to pass that, in some of the Levitical sacrifices, it was expressly provided that leaven should be offered. Leaven is obviously the emblem of evil, however, in such passages as 1 Cor. v., where we are expressly told to purge out the old leaven; and, as we know, the modern Jews spend much time and pains before the feast of Passover in cleansing every corner of their homes that no particle of leaven, however insignificant, may escape to defile them and mar the festal purity and joy.

But evidently the framer of our topic views leaven as a possible type of good influences which may be brought to bear upon men, and lift them; and in this sense we must, for our present purpose, interpret it.

The old commentators spent much time in endeavouring to fix an appropriate meaning on the three measures of meal. They said that the woman represented the Church, and that the three measures of meal were spirit, soul, and body; but there is no sort of a justification for these minute interpretations.

Turning from the parable to the lifting power of a life, let us notice—

1. That you cannot lift a man higher than you are yourself. Very often a man who is notorious for his weakness in some one direction takes upon himself to set right a comrade who falls under a sin to which the first has no bias. It is the case of the man pulling out the mote from his brother's eye, whilst his own is not clear. By God's help, you must see that his grace has given you the victory over your own besetting sin, and has placed your feet upon the rock of his keeping power.

2. You cannot lift another until your own footing is secure. If the river is carrying your companion down, the oozy soil will not give you sufficient purchase to sustain his weight and yours. And if you would save men from perdition, become steadily fixed with both feet on the Rock, Christ Jesus.

3. Lifting power is best won by your own victory over difficulties. It is quite true that a man born into position of influence, wealth, or intellectual culture may afford considerable assistance to his fellows. But, on the whole, I think the men who have done the most for others have themselves passed through similar difficulties, battled against similar temptations. Above all, our Lord "suffered being tempted," and is therefore "able to succour them that are tempted." "He that ascended is the same that descended first into the lower part of the earth."

4. To lift another, have one hand in the grasp of Christ. Let Him hold the right whilst you extend the left. Be a link, a joint, a band between the head and some drifting member of the body.

5. Let your own attitude and aim be on the track of Christ's ascension, always ascending and there dwelling, setting your affection upon things above.

There is one point in leaven which may be taken as illustrating the influence of true religion. As yeast permeates every particle of dough, so let the great principle of consecration to Christ be infused into every thought, word, and action, so that there is no part left uninfluenced. Leaven is yeast, and yeast is akin to east; and to geyser, the hot springs of Iceland; also to geist or ghost. Let us ask for the power of the Holy Ghost to work within us, energizing and quickening, till we rise and lift others heavenward and Christward.

C.E. NOTES.

The two most recent additions to the list of speakers for the 1900 Convention are—the Bishop of London, who will give the message of the Church of England to the Endeavourers, and the Rev. Joseph Parker, D.D., who will speak for the Congregational body.

* * *

The President's programme reaches its conclusion on June 26. The meetings held in May, like all the rest, have proved full of power and blessing. At every place they speak of deep impressions made and definite blessing received. Quite apart from the Endeavourers themselves, the meetings have been of special blessing to many ministers, who in the past had been inclined to characterize Keswick teaching as "namby-pamby." Mr. Meyer's robust common sense presentation of consecration, as being *inclusive* rather than *exclusive* of everything natural and manly, has caused a complete revolution in the minds of many.

The Scottish General Assemblies.

ON Monday of last week the Church of Scotland Assembly was largely occupied with the Education and College reports. Much satisfaction was expressed with the work of the training colleges for teachers. The decline in male students, which had been observed for several years, seemed to have ceased. Sir Colin G. Macrae pointed out that, while in Scotland there were about 1,250 students for the teaching profession, a thousand of these were in their own colleges and those of the Free Church, with another sixty in the Episcopalian College; and he believed a great loss would be suffered all round if any severance took place between the colleges and the churches.

STUDENTS FOR THE MINISTRY.

The report on Probationers disclosed what Dr. Hunter (Galashiels) described as grave facts. The high-water mark in the number of candidates for the ministry had been reached in the years from 1886 to 1890, but the figures of 1899—when only 108 students of theology were enrolled in the three Universities—were the lowest yet reached. He was of opinion that impatience with the tyranny of the existing standards deterred the best of their younger men from seeking the ministerial office. On the proposal of Dr. Mair (Earlston), a special motion was passed inviting ministers to deal with their people on the subject. He felt cheered by the reflection that in all ages there had been circumstances that deterred men from the ministry, and attracted them to the world; but he believed that if men were kept back by any of the current objections they were better outside.

HOME STATISTICS.

Tuesday was Home Mission Day, when a satisfactory report was clouded over by the resignation—for health reasons—of the Convener, Dr. Donald Macleod. The number of mission churches and stations was put at 182, with an attendance of 21,073, while 260 missionaries were engaged in aggressive work. The gross income for this work had been £13,295.

The Report on Statistics—presented on Wednesday by the Right Hon. Jas. Alex. Campbell, M.P.,—showed the total roll of membership to be 656,112, an increase of 7,636, with 10,172 elders, an increase of 131. Under the heading of Christian Liberality, the gifts amounted to £422,323, the largest sum yet reported, although exclusive of seat-rent revenue and of a special £20,000 received after the accounts were closed. The membership of the Church Guilds was reported at 37,000 young women and 27,000 young men, who were engaged in the promotion of evangelistic work and the development of the Church organization.

FOREIGN MISSIONS.

On Thursday, Dr. McMurtrie gave in the Foreign Mission Report, which was of a most encouraging nature. The key note was, he said, that the time had now come when the Assembly might, with great advantage, give a new impetus to the Foreign Mission advance movement. The Church has a missionary band of 115 Europeans in the field; last year the baptisms numbered 850, bringing the baptized persons in the various fields up to about 10,000, with 12,584 children in the schools, and 1,063 Zenana pupils. The foremost idea of the founders of the India Mission was the building-up of a native ministry. Now they had 533 native Christian assistants at work, eight of whom are ordained, while one is a licentiate. Addresses were given by workers representative of various lands.

FREE CHURCH FACTS AND FIGURES.

In moving the adoption of a satisfactory report on the Free Church Colleges, Rev. W. M. Macgregor said if the number of students for the ministry is to be increased, it will be necessary to make the young men feel more than they appear to do that they have a Gospel worth preaching, and to make it very clear in detail what that Gospel is, as well as how it stands related to modern thought.

The Finance Committee reported the income of all funds under their control to be £706,546. While regarding these figures as in a measure satisfactory, Mr. J. M. McCandlish re-echoed the statement in the Established Church report that "there is abundant room for much greater liberality than has yet been known."

Dr. Robert Howie (Govan) brought forward a report on home missions which bristled with evidences of progress. The total membership of the church was 296,085, an increase of 2,401. The six lay evangelists had met with unbroken success in their work in all directions. Special deputies were sent to eight principal fishing stations to labour among the men and women during the season. A scheme by which distinguished ministers have carried on evangelistic missions in special circumstances has met with such a measure of success as to call for extension during the current year.

Stimulating addresses followed. Rev. John McNeill put forward the question whether the preaching in our churches is what it ought to be. He asked also if we have enough of the 4.7 guns. Might there not be a little more mobility? Are not our guns getting a little out of range? It must, he thought, cause a sickening feeling for those behind the guns to find that the contents fall so much short of the mark.

On Tuesday the Temperance Report was submitted by Rev. William Muir (Blairgowrie). The Report of the Royal Commission was welcomed, and the fact recognised that many of the recommendations marked progress. With regard to the proposals of the Minority Report, the Assembly agreed that while these might afford a basis for legislative action, nothing more than a general approval of their spirit and bearing could meanwhile be given, until it should be seen what form they assumed in actual legislative proposals, and in particular the place which Local Veto has in these proposals. Several speakers called attention to the necessity of a clear protest against compensation.

Work in the Highlands and Islands took up the evening, when cordial recognition was given of the valuable work done by many Board teachers in Scripture instruction. Rev. Alexander Lee made a statement on the splendid work done by Rev. John McNeill in his Highland tour. As a corresponding member from the United Presbyterian Church, Mr. Thomas Shaw, M.P., testified to the deep and absorbing interest with which he regarded the work in the Highlands, and to his satisfaction that it would soon be the common concern of the United Church.

THE SUSTENTATION FUND.

Dr. Ross Taylor reported that the Sustentation Fund showed an increase for the twelve months of £4,100 19s. 5d., or a total advance in three years of £11,863 14s. 10d. Mr. Lee gave an address on the success which had attended the "forward movement" during the past two and a half years, and recounted some of his experiences when visiting different districts in the interests of the Fund. The resignation by Dr. Melville of the secretaryship of the committee was received with regret.

PROGRESS IN THE FOREIGN FIELD.

The resignation of Professor Lindsay of the Foreign Mission convenership, on account of the state of his health, caused much concern. His place is now taken by Rev. Archibald Henderson (Crieff). The report was of a most satisfactory character. A total number of 1,485 Christian workers in the field is made up of sixty-three ordained Europeans, twenty native pastors, twenty-four medical missionaries, seventy-seven European teachers, 971 native teachers, sixteen European evangelists, 316 native catechists, &c. Dr. Hood Wilson and Colonel Cadell both spoke with satisfaction of the missionary outlook of the United Church; Rev. D. J. Martin (Oban) described his impressions after a recent tour in India, and Rev. J. Scott (Natal) told the story of Christian progress among the races living south of the Zambesi. At the evening meeting addresses were given by influential workers. At the close Lord Overtoun introduced five young missionaries, going out for the first time; three nurses, a doctor, and a mason; while Rev. William Stevenson, on behalf of the Women's Society, presented a fourth qualified nurse who is on the point of leaving for India.

CHURCH UNION.

Thursday had been set aside for the final discussion of the proposals for union with the United Presbyterian Church, when Principal Rainy submitted the motion of the day in a great and memorable speech, addressed to a house crowded in every part. He reviewed the manner in which the churches had been led of God to take the proposed step, and in earnest and faithful words dealt with and answered the various objections that had been brought forward. The motion having been seconded by Mr. Charles J. Guthrie, Q.C., an amendment was moved by Rev. Angus Galbraith (Lochalsh), disapproving of the report, and declining to take further steps in the matter. After much discussion, in the course of which it was evident how deeply the hearts of many were moved by the change in prospect, the union proposal was carried by 592 votes against 29. A final protest was tabled by the dissenting parties; but, as the result of the division, the United Presbyterian Synod and the Free Church General Assembly hope to meet in their respective halls on October 30 next to complete arrangements, the two following days being devoted to the celebration services in the Waverley Market.

Scottish Notes.

THE annual report of the Arbroath Female Mission tells of another year of house-to-house work and visitation of the sick and bereaved. The year has been marked by great distress in the town, and it is matter for sincere thankfulness that in the midst of trouble many have testified to the good received through the instrumentality of Miss Airth, the agent of the Mission.

The various organizations for aggressive Christian work in Dumbarton have lost a warm friend and supporter through the death of ex-Bailie Thomas Thomson. Born in Kilmarnock in 1825, most of his life had been spent in Dumbarton; and for many years before the passing of the Education Act he devoted much time and attention to the opening and maintaining of day and Sabbath schools in the Dennystown district. In recognition of these efforts and of his general interest in educational affairs, he was always accepted by the community at the School Board elections, and during six years acted as chairman. He was an elder of the Free Church, and took an active share in the revival meetings of 1858.

The annual Convention for the Deepening of Spiritual Life—held in the grounds of Douglas Support, near Coatbridge, by invitation of Rev. Sholto D. C. Douglas—was opened on Saturday, May 26, when there was a large attendance. Mr. Douglas presided, and addresses were given by Rev. Gordon B. Watt (Kilmarnock), on "The Ascension Life;" Rev. James Smith (Coalsnaughton), on "Ezekiel;" and Mr. John W. Arthur (Secretary Glasgow United Evangelistic Association), on "Witnesses." On Sabbath evening Mr. Douglas preached.

After many delays Mr. R. H. Hunter announces, on behalf of the Sailors' Orphan Society of Scotland, that the children are now resident in the new Home at Kilmalcolm, although much yet remains to be done in the way of fitting up. It is intended to have a formal service of thanksgiving and consecration later in the year, but the date cannot be fixed till the work is farther advanced.

At the present time the Glasgow Fresh-air Fortnight Scheme is entirely without funds to carry on its beneficent work. Hitherto 7,000 or 8,000 children have shared the privilege every summer, but none can be allowed to go for whom funds are not in hand. Mr. Mackeith (19, Howard Street, Glasgow) pleads eloquently the cause of these pinched and much-wronged waifs of city life.

Irish Notes.

THE Methodist Female Orphan Home, Dublin, which is managed by a committee of ladies, is doing a splendid work. It has in it at present thirty-two girls, and some 257 orphans have already passed through it. The Home is beautifully situated, and the rooms and dormitories are kept scrupulously clean, while every care and attention are given to the religious and secular training of the children.

At the suggestion of the Dublin Methodist Council, the Non-Episcopal ministers of Dublin are about to present an address of welcome to the General Assembly of the Irish Presbyterian Church which is meeting in Dublin this week. This is a new departure, but a very proper one.

The Dublin Sabbath School Union has held its annual meeting under the presidency of Mr. W. Hewett. The report stated that 630 children presented themselves for examination during the year, and that to these several prizes and medals were given.

Three of the smaller Protestant denominations in Ireland held their annual meetings last week. These were (*a*) the Baptists, who met in Harcourt Street Chapel, Dublin, under the presidency of Pastor H. D. Brown, M.A., the trusted and honoured leader of the Irish Baptist Church, who said that they had now thirty-five churches, with a membership of 2,700 persons, and that during the past thirteen years they had made considerable progress; (*b*) the Congregationalists, who met in Carrickfergus, Rev. W. Newman Hall in the chair, when a forward movement in Ireland was resolved on, and Mr. W. W. Cleland elected as chairman for the coming year; and (*c*) the Reformed Presbyterians (Covenanters), who met in Belfast, Rev. Samuel Kennedy, of Limavady, presiding. In each of these cases encouraging reports were submitted.

The Aged Christian Blind.

THE Homes for Aged Blind Men and Women, Hanley Road, Crouch Hill, were founded by Mr. and Mrs. Henry Bright, in 1880, so that this year they enter on the twenty-first year of their existence. The annual meeting was held on Thursday last, at New Court Chapel, Tollington Park, Rev. G. Campbell Morgan in the chair. The report, read by Rev. J. F. Osborne, M.A., showed that, notwithstanding the collections on behalf of Famine and War Funds, the Homes showed a balance in their favour. The number of inmates had been even increased, and, including those in the new branch at Southend, it amounted to 100. During the year seven inmates had died, their ages ranging from sixty-four to eighty-nine, and one still surviving in the Homes is almost as old as the expiring century. In consequence of illness, and increase in the price of provisions and coal, the winter was trying. Ministers and others still conduct both the Sunday and week-night services for the inmates, while Christian friends visit the Homes for music, reading, and conversation. The institution has also been indebted to ministers in the neighbourhood who have made congregational collections on its behalf. A warm tribute of respect was paid to the memory of the late Mr. Peter Terry, who for twenty years acted as treasurer of the Homes, and who for seventy-six out of the ninety-four years of an actively busy life sought to promote the glory of God. The educational and Bible class work was carried on with extremely beneficial results. The annual garden party to the blind inmates of five workhouses was again given. The Home of Rest at Southend has proved to be a great blessing; and, in addition to those who enjoy its accommodation free, it is available for others who can make a small payment. The committee have resolved to celebrate the "coming of age" of the institution by raising £800 in addition to the ordinary income, so as to raise the Sustentation Fund to £3,000. Cordial acknowledgments were made to Mr. and Mrs. Henry Bright for their services from the first as hon. superintendents.

Cambridge Notes.

[FROM OUR OWN CORRESPONDENT.]

IT is not customary to hold more than one or two meetings of the Christian Union in the May Term. This term it has only been addressed by Rev. S. A. Selwyn. The Bible readings, however, given on Sundays after morning service, have been regularly held.

On May 23 the foundation-stone of a new church for the rapidly growing district of St. Mark's, Newnham, was laid.

On Sunday, May 27, a farewell missionary meeting in connection with the S.V.M.U. was held, at which five Cambridge men about to sail for the mission field were bidden "God speed." Professor Moule was in the chair.

The University sermon, on May 20, was preached by Rev. J. Llewelyn Davies, Vicar of Kirkby Lonsdale. The subject was "The Emotional Character of Christ's Teaching," and the text Mark viii. 21. The preacher on the following Sunday was Professor Swete, who selected as his subject "The Ascension of our Lord."

Welcome Mission, Portsmouth.

THE anniversary services of this Mission were held on Sunday and Monday, May 27 and 28. Mr. T. M. Cleaver, B.A. (of the Egypt Mission Band) and Mr. Tasker, of Andover, took the Sunday meetings. On Monday, Rev. F. Baldey, of St. Simon's, Southsea, presided, and expressed his delight at the good work being done in the Mission, and the fact that its platform was one where Christians of the various sections of the church were united in the service of their Lord. The speakers were Mrs. Buller, of London, Revs. A. Halliday (Presbyterian), L. Railton (Wesleyan), J. W. Davies (Congregationalist), &c.

Mr. Hogben, the director of the Mission, gave a very encouraging account of the work. He showed how, in answer to prayer, the Lord had removed great difficulties, and week by week had manifested his power in the salvation of souls. During the year some 5,000 copies of the New Testament and "Pilgrim's Progress" had been given to our soldiers going to South Africa; while for our sailors at home and on foreign service there had been a large distribution of books and tracts. He also stated that a very successful effort was being made to reach the people of the town in their own homes by means of street prayer centres.

Friends' Yearly Meeting.

THE yearly meeting was held at Devonshire House, Bishopsgate, from May 23 till June 1. Some important questions were discussed. The great subject of peace was early under consideration, and a document was issued which constitutes a pronouncement in harmony with the deep convictions of Friends, and which proves that the testimony of 250 years past remains unshaken and unimpaired. An address to Friends and other churches will make the Christian position on war clear. "Birthright membership," too, received earnest and devout attention. After two sittings devoted to it, and some of our ablest minds expressing their clearest thoughts thereon, the great weight of the meeting of perhaps 1,200 friends was decidedly against any change in the present system. Another feature of this year was the Home Mission work, which seems to be spreading and consolidating, and the work abroad excites enthusiasm.

Early devotional meetings were stimulating and inviting. Purity and anti-opium, and a host of other causes, have their annual reviews during the yearly meeting, and their influence is promotive of great good. The yearly meeting of 1900 will be remembered as one of the best. Differences of opinion existed and were accentuated, but love was triumphant. Tolerance and forbearance were marked characteristics of the meeting as a whole. Some increase of membership, both in England and Ireland, was announced. Many felt that the mission of the Society was taking fresh hold of many hearts.

Wm. Hobson.

Evangelistic.

The London Tent Campaign.

THE situation of the tent at Harlesden is well chosen. From the opening day the meetings have been large and hearty. The people show marked interest, and the influence for good extends in all directions. Mr. Leonard Weaver and Mr. Wm. Grove have done yeoman service. The meeting for special prayer on Saturday night was a real time of blessing, and a suitable prelude for the day which followed.

Sunday was a high day. Great expectation preceded the three services which were held. Mr. Henry Varley addressed 800 men in the morning at eleven. His stirring words were listened to with profound attention and made a deep impression upon the great company whose united voices sounded out the songs of praise. In the afternoon another large audience assembled, despite the holiday attractions of Whitsuntide. The preacher's address was striking and greatly profited the audience, judging from the rapt attention and the number who came to thank Mr. Varley for the words spoken. In the evening the crowd assembled early and entered enthusiastically into the praise service. By eight o'clock the tent was crowded out, and the side canvas lowered, so that at least 2,000 persons heard "the Word of Life." The preacher's theme was the first miracle after Pentecost, found in Acts iii. The people hung upon his words, and closely followed him in the striking points which were presented, showing no desire to break up. The after-meeting, in which about twenty confessed their reception of the wonderful gift of eternal life which is in Christ Jesus, was a season of much refreshment and blessing. Mr. Varley continued the meetings on Monday, Tuesday, and Wednesday nights last.

Mr. Rowland Edwards and the Gospel singer, Mr. J. R. D. McAusland, commenced their work in the Campaign on Sunday last at Ilford. This mission was planned to close, but the friends in the district felt that while such a grand work is going on it would be wrong to close the tent. At Clapham, Mr. Charles Inglis spoke to a large and very attentive crowd.

Three new tents were opened last week, the first one being at Wood Green, on Friday last. The second was opened by Messrs. Bewley and Frank Weaver at Wimbledon on Saturday, and although the seating accommodation was not as perfect as it might have been, there is every sign of a great work to be accomplished in this district. This tent makes quite a picture, lit with electric light. The third tent, which is a very large one, is situate in the West Ham Lane, Stratford, erected on the piece of ground upon which Mr. D. L. Moody held his great mission some years ago. The District Council have kindly permitted the Committee free use of the ground for one month. Those who were present at the Conference on Whit Monday evening will long remember the earnest address of Mr. Leonard Weaver. Some of the first to come forward, seeking the prayers of God's people, were fine, stalwart men, and quite a number of people were dealt with in different parts of the tent.

Tents are now at the following places:—Ilford (High Road), Edmonton (Silver Street), Clapton (Jolly Butchers' Hill), Stratford (West Ham Lane), Harlesden (Willesden Junction Station), Clapham (High Road), Wimbledon (Queen's Road).

Gipsy Smith at Bacup.

The recent mission at Bacup, conducted by Gipsy Smith under the auspices of the National Council of Evangelical Free Churches, was of a fruitful character From the first Sunday blessing was given; at the end of the services we could count about three hundred inquirers. It is many years since this locality was so thoroughly stirred- Blessing has come to all the churches in spiritual quickening as well as in additions to membership. The good work still continues among us, and there is every prospect of greater spiritual activity in the form of combined effort among the different churches.

C.

Mr. Ira D. Sankey at Boston, Mass.

The announcement that Mr. Ira D. Sankey would sing and speak in Dudley Street Baptist Church, Boston, Mass., drew a very large audience. Crowds were unable to obtain admission. The *Boston Morning Journal*, describing the meeting, says that Mr. Sankey played many of the hymns he has written and arranged. With each one he told the story of how it came to be written, or of where it was first sung, or of some effect the writing and singing had upon people. The stories were well written and well told. Mr. Sankey also visited Cambridge, Mass., and gave his lecture, "Sacred Song and Story," in the First Congregational

Church. The large edifice was filled to overflowing. Mr. Sankey sang "The Ninety and Nine" and other hymns, and his address was received with deep attention.

Mr. W. R. Clark-Lewis, of the East Leeds Mission, has conducted a series of meetings from house-to-house in the district. Some hundreds of people, a large percentage of whom attend no place of worship, were gathered in, and there were manifest signs of blessing.

Mr. Charles Galletly, of the Evangelization Society, has just concluded a three weeks' tent mission in Grangemouth. A correspondent writes:—"While believers have been strengthened and helped, sinners have sought the Saviour and others have been deeply convicted. We believe that much fruit will result from the mission, where the Gospel was preached so faithfully."

An eight days' mission has been conducted at Dover by Messrs. S. Levermore and J. C. Gray, of the Open-Air Mission. Services were held nightly in the Union Hall, preceded by open-air meetings in various parts of the town. On the Sundays the open-air assembly was in the Market Square. Mr. Gray's Gospel songs touched many hearts, and Mr. Levermore's message was characterized by faithfulness and power. During one of the meetings on the sea front, a working man knelt and cried aloud for mercy. Not only have sinners sought the Lord, but Christians have received blessing, especially at the Bible readings. A meeting for young people, too, was a time long to be remembered.

Rev. E. P. Hammond recently conducted a union service in Hartford, Conn. (U.S.A.), where he resides, of three churches and Sunday schools. Some preparation had been made for the meeting, and the Christians had been praying that blessing might be given. It was soon evident that the Spirit of God was pressing home the truths to the hearts of the young. Numbers of hearers were melted to tears, and ere long a large proportion were seeking Christ. Ministers, and Sunday-school teachers were delighted to find some, for whom they had been praying, trust in Jesus. During the past twenty years Mr. Hammond has from time to time held meetings in the various localities of Hartford, and he frequently finds those in his services, these later years, ready to stand up and testify to their conversation in gatherings he had held long ago. "They that sow in tears shall reap in joy."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Henry Varley.—June 10, 11 a.m., The Tent, Upper Clapton; 3 p.m., Hyde Park Hall; 7 p.m., Hyde Park Open Air, with Mr. Charles Cook; 11, 12, 13, at 8 p.m.; The Tent, Upper Clapton; 17, East London Tabernacle, 11 and 6.30.

Mr. Charles Inglis.—Sundays in June, Polytechnic, Regent Street, W., 3.30 and 7; June 4-8, Clapham, 11-15, Stratford; 18-22, Harlesden; 25-29, Fulham.

Rev. W. Hay Aitken.—Till June 11, Duffield, Derby.

Rev. J. Manton Smith.—July 3, Melbourne Hall, Leicester; 17, Grove Road, London, E.

Mr. W. R. Lane.—During June, London Tent Campaign.

Gipsy Smith.—June 10-11, St. John's Square Wesleyan Church, London, E.C.; 17, Hanley; 24, Manchester; July 1-2, Llandudno.

Mr. James Sprunt.—Sundays, Tuesdays, and Thursdays in June, Lyonsdown Hall, New Barnet; Wednesdays, Manresa Hall, Chelsea.

Mrs. E. L. Baeyertz.—June 10-25, Hebburn-on-Tyne; July 8-30, Heaton Chapel.

Rev. Thos. Waugh.—June 24, Chester; July 1, Bolton; 8, Manchester.

Mr. J. Weedon.—Till end of June, Great Harwood.

Mr. Richard Spragg.—Till June 10, Gospel Hall, Croydon.

Mr. Henry Thorne.—June 10-11, Sittingbourne; 13, Dartford; 15, Ipswich; 17, South Croydon; 18, Brixton; 19, Brighton; 20, Hove; 21, Highgate Road, London (Baptist); 23-26, Ryde; 27, Sandown; 28, Ventnor.

Rev. J. Jameson.—June 10, Brudenhall Mission, Leeds; 17, Mold Green, Huddersfield; 24, Thornaby-on-Tees; July 1, Bridlington.

Mr. J. J. Scroggie.—June 7-10, Eastleigh; 24, Park Hall, Barking.

Mr. Bob Johnson.—June 12-15, Ascot Races; 16-24, Wallingford.

Mr. Newton Jones.—June10-11, Boston Baptist Church, Boston; 17-21, Braughing, Herts.; 24-25, Baptist Church, Southend.

Rev. D. M. Cameron.—June 18-19, Wimbledon Tent.

Mr. Barry Wake.—June 9-11, Watton; 12-15, Ascot Races; 23-28, Newcastle-on-Tyne Races (for Open-Air Mission).

Rev. F. C. Spurr.—June 10, Maze Pond Chapel, Old Kent Road, S.E.; June 17, Burnley; June 18-24, Louth (Lincs.).

Sergeant Pullinger's present address is 70, Military Road, Colchester.

Evangelistic Mission.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. E. Hurditch; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 a.m. and 7 p.m., Mr. George Andrews. *Malden Hall, Queen's Crescent, N.W.*, Sun., at 7, Mr. J. S. Brunning.

Evangelization Society.—The following missions, with others, will be in progress on Sun., June 10.—Pattiswick, H. Collins; Egham, J. Lovell; Spexhall, A. E. Knight; Derby, F. Holmes; Cranleigh, A. Clark; Sapiston, J. Harris; Holton, J. Clark; Stansted, J. Whiting; Rawtenstall, M. Peden; Pirton, E. Bailey; Broadley Common, N. Taylor; Marshfield, H. Fisher; Bures, H. C. Barton; Caxton, K. Lambert; Northampton, C. Noakes; Bardney, C. F. Goode; Kilsby, J. Simmonds; Frittenden, J. Brown; Sheffield, J. Stanger; Northage Green, G. Pell; Rishton, J. Shields; Swaythling, J. H. Cooke; Bugle, R. Williams; Buckhurst Hill, T. Goudie; Winterbourne, H. Bray; Aston (Herts), G. Attwood; Barton Turf, C. Chenery, Glasgow, R. Hill: Green-by-Millom, T. W. Canning, Laurencekirk, C. G. Roger; Creetown, H. Laughland; Invergordon, D. Pittendrigh; Kilmarnock, H. Young; Leven, J. W. Galletly; Falkirk, C. Galletly; Cleator Moor, R. McLean.

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The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* Spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The village church of Fernham, in the parish of Longcott, near Faringdon, has been reopened after restoration. The services were well attended. This is the second church that has been restored in the parish within five years, the money for the two being collected by the vicar, Rev. Robert Thompson. The ministry is strictly Evangelical.

The Council of the Church Association have passed a resolution expressing profound regret that a proposal should have been made to hold a round-table conference with representatives of the Romanizing party in the Church of England. The Council desire to dissociate themselves from any recognition of the possibility of finding a *modus vivendi* with revived Romanism.

Speaking at a meeting in aid of the Bishop of St. Alban's Fund, Lord Cross said he did not believe that people had the smallest idea of the growth that was going on in the East-End. Early in the Queen's reign there were only 35,000 inhabitants in that part, and the district possessed many country houses. In 1865, the churches provided accommodation for one-fifth of the inhabitants; now there was only seating accommodation for one in eighteen, and only one clergyman for 4,500.

Some ten acres of the grounds attached to Lambeth Palace have been thrown open for the public use. The grounds will admirably serve one of the poorest parts of the parish, in which the population is dense, and the death-rate correspondingly high. It is understood that the London County Council, in whom the grounds are now vested, propose to make gravel paths, to plant shrubs, and to lay out flower-beds in suitable spots. The grounds have appropriately been named "The Archbishop's Park."

The enthronement of the Bishop of Liverpool took place on Thursday last in the Pro-Cathedral. The preacher (Canon Armour, Master of the Merchant Taylors' School at Crosby) took for his text St. Matt. xxviii. 20: "Lo, I am with you alway, even unto the end of the world." Speaking of broad outlines of common effort which lie before Liverpool Churchmen in the future, the preacher insisted that from its wide-world commerce Liverpool ought to be pre-eminently the missionary diocese. He at the same time emphasized the claims of the masses at home on the care of the Church, and the need for the Church to keep herself abreast of all movements which tended to the good of humanity. In conclusion, the preacher said that the greatest satisfaction existed among clergy and laity of all schools of thought at Bishop Chavasse's appointment, and assured him of a frank and loyal welcome.

Congregational.

The recognition service of Rev. J. C. Easterbrook, the new pastor of Caledonian Road Church, has been held. There was a large attendance of members and friends, and the chair was taken by Rev. A. W. Stockwin, B.A. Stirring addresses were delivered by Revs. Llewellyn Parsons, Alfred Rowlands, LL.B., Mathias Lansdown, and others.

Dr. Horton's book, "England's Danger," is being issued in six parts as a supplement to *Te Karere*, the monthly paper printed at the London Missionary Society's Press at Mangaia, in the Cook Islands. The supplement is in English, for the benefit of British residents in the group. *Te Karere* circulates not only in the Cook Islands and neighbouring groups, but also in Tahiti, Samoa, and as far as the coast of New Guinea.

The new School-chapel at Hither Green, erected under the auspices of the District Committee of the London Congregational Union, has been opened. An appropriate sermon was preached by Rev. C. Silvester Horne, M.A., and at a public meeting Rev. E. J. Penford reviewed the history of the movement, which is due to a combined effort on the part of the surrounding churches. Addresses were also delivered by Rev. A. Mearns and others.

The Pilgrim Fathers' Church, New Kent Road, London, Pastor, Rev. F. Docker, has a frontage, suitable for holding open-air services. A "pictorial sermon" was recently given in the open air on a Sunday evening, aided by a magic lantern. The subject of the sermon was "Contrasts." A large crowd assembled, and listened attentively to the contrasts of a godly and an ungodly life.

There was a large gathering at Sebert Road Church, Forest Gate, on the occasion of the public recognition of Rev. H. T. Spencer, M.A. The chair was occupied by Mr. Thos. Mason, of Woodford. Letters were read from two vicars in the neighbourhood, couched in a brotherly spirit. The recognition prayer was offered by Rev. W. Skinner, the former pastor of the church, and addresses were given by Revs. A. Averell Ramsey, J. French, and other friends.

Resignations.—Rev. W. J. Andrew, of Victoria Street Church, Swindon; Rev. J. Davies, of Rishton.

Calls (accepted).—Rev. H. Merchant, of Greville Place Church, Kilburn, to Wem, Salop; Rev. E. Slater, of Field's Church, Kirkheaton, to Great Northern Street Church, Huddersfield; Rev. W. T. Moreton, of Christ Church, Hants, to Halesowen, near Birmingham; Mr. J. Morgan Jones, of Mansfield College, to the Tabernacle Church, Aberdare.

Baptist.

An assembly hall has been erected in Racecommon Road, Barnsley, as the first instalment of a new church. The complete scheme will involve an expenditure of between £6,000 and £7,000. Dr. Clifford preached at the opening.

In connection with the new church recently given to Northchurch, Berkhamsted, by Mr. John Marnham, of Boxmoor, it has been decided to secure a resident pastor. The Herts Baptist Union has promised a grant for this purpose for three years, which will be supplemented by gifts from Mr. Marnham and other friends.

At Bovey Tracey, a new schoolroom having been erected and the chapel re-decorated, reopening services were held on May 27, when sermons were preached by Rev. Evan Edwards, of Torquay. On the following day there was a well-attended public meeting, at which addresses were delivered by Revs. W. Emery, W. H. Payne (pastor), and others. More than half the cost of the alterations has been defrayed.

On Sunday, May 27, Rev. John Edmonds, of North London, preached the anniversary sermons at Offord, Huntingdon (Pastor, Rev. S. S. Sarson). In the evening the church was crowded. On Tuesday, May 29, Rev. W. Cuff preached in the afternoon to a large congregation, and in the evening a crowded public meeting was held in the Board School. Mr. C. P. Tebbutt, J.P., presided, and addresses were given by Revs. W. Cuff, J. Edmonds, E. A. Phillips, and others.

Calls (accepted).—Rev. G. B. Robinson, of Bexhill-on-Sea, to Arlingham Church, Gloucester; Rev. J. Bailey, formerly of Sheffield, to St. Mary Street Church, Newport.

Methodist.

The May synods of the Wesleyan body which have just closed have provided statistics of membership which show an increase in most of the districts. Outside London the Wesleyans appear to flourish most at Exeter, Birmingham, Liverpool, Leeds, and Nottingham.

Over 5,000 Volunteers are in camp at Conway, North Wales. To provide a place where they may spend their evenings with profit and enjoyment, the Wesleyan Schoolroom in Rosehill Street is thrown open as a place where the men may read, write their letters, &c. Facilities for Christian fellowship and work will also be found there.

A new Gospel car, making the thirteenth, has just been finished and furnished for its work under the Wesleyan Home Missionary Society. A car, which for some years has been employed among the villages in East Anglia, has been handed over to the committee by Rev. W. Darlow Sarjeant.

East Street Primitive Methodist Chapel, Walworth, the mother chapel of South London, is situated in a very poor district, and owing to the death of old officials, and migration of members, is now almost deserted. A proposal to sell the property has been negatived by the District Committee, and the next Conference will be asked to make it a mission, or attach it to St. George's Hall Mission (Rev. J. Flanagan's).

Presbyterian.

Rev. S. Starritt preached his first sermon as minister of the new church at Muswell Hill on Sunday, May 27. The hall was crowded. Mr. Starritt gave an impressive address on Ex. xiv. 15, "Speak unto the children of Israel, that they go forward."

The authorities of Bala Theological College have decided not to appoint a Principal in succession to the late Principal T. C. Edwards, at present, but two lecturers are to be appointed, and an essential qualification candidates must possess is, that they must be members of the Calvinistic Methodist Church.

A well-attended meeting of open-air and other evangelistic workers was recently held in Regent Square Lecture Hall. The Moderator of Presbytery, Rev. R. E. Welsh, M.A., of Brondesbury, presided. Dr. Hanson opened the discussion in a thoughtful speech, in which he dwelt upon the difficulties of open-air work, especially in Hyde Park. He urged the importance of training men specially for open-air evangelistic work. Mr. Cockrem, Rev. Z. B. Woffendale, and others also spoke.

Society of Friends.

It is proposed to erect a new meeting-house at Stockport, at a cost of £2,500. The old premises, erected a hundred years ago, have been pulled down, partly owing to the insanitary condition of the shops which were built underneath the meeting-house.

Miscellaneous.

Gospel work has been commenced in Albion hall, situated in Brunel Street, Whitefield Road, Everton, on an unsectarian basis. The first services were held on May 20, the hall being filled at the night gathering. On the following evening an public meeting was held, at which the belief was expressed that the work will prove to be of a fruitful character.

The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at the Sunday School Union House, 56, Old Bailey, on Tuesday, May 29. The chair was taken by Mr. J. J. Smith, J.P. The income for the year was £252 9s. 8d., and the expenditure, including £991 distributed among eighty-one aged ministers, £1,037 0s. 8d. The treasurer of the Society is Mr. P. Cadby, 24, St. Peter's Square, Hammersmith, W.

Fallen Asleep.

Mrs. John Mather, the wife of one of the deacons at Higher Broughton Congregational Church, and the sister-in-law of Mr. William Mather, M.P.—Aged 71. Rev. Dr. MacMahon, of Dublin, and writer. He was ordained in 1853. He held a curacy under Dr. Alexander, now Primate of Ireland, and at the Disestablishment of the Irish Church in 1869, retired from parochial work. The last ten years he was Chaplain to the Mountjoy Convict Prison.—Alderman Elias Lane, senior deacon of the Congregational church at Christchurch, Hants. For many years he had rendered conspicuous service in the Sunday school, and as a preacher he met with much acceptance. For twenty-five years he was lay pastor at Burton, and has taken interest in the Hants Congregational Union and Sunday School Union, of which he has acted as president.—Mr. William Mewburn, of Wykham Park, Banbury, a distinguished and generous Wesleyan Methodist, aged eighty-three.

Notices.

Many friends have answered the recent questions regarding the fullest form of several hymns. Three are to be found in Bishop Ryle's "Hymns for the Church on Earth," enlarged edition: "O eyes that are weary" (by Darby, seven stanzas of eight lines); "Faith is a very simple thing" (by E. B., ten four-line stanzas); and "There's nought on earth to rest upon" (by Rev. F. Whitfield, six eight-line stanzas). These are also in other collections, but for the most part abridged, where, in their complete form, the publications are for the most part out of print or not easily accessible. Mr. Whitfield's lines will be found in a small sixpenny book, "Sacred Poems and Prose," issued by Mr. Rouse, Paternoster Square. Mary G. Brainard's "I know not what may befall me," appears in the third edition of the Hymnal Companion (five stanzas of eight lines). In Mrs. Pitman's handsome volume "Lady Hymn Writers" (5s. *Nelson*) it is given in full—seven stanzas.

Communications Received with Thanks.—H.L. T.F.V.B. R.D.E. J.G.C. K.E. W.H.P. F.A. W.H.M. A.E.W. A.W.B. L.W. W.R. P.G.S. J.C. W.W. W.M. C. G.T.H. R.M. J.L.W. S.R.H. K.G.B. C.M.B. E.L.L.M.B. S.B. E.K. E.F.E. F.J.J. A.M.S. W.R.C.L. H.R. E.M. G.R.W. R.D.W. H. and Y. J.P.B. J.G.B. R.R. H.C.C. W.J.M. S.P. G.T. I.S. S.R. E.B. P.S. C.B. W.F. J.W.H. G.J.H. J.S. M.H.A. Miss H. J.K.S. J.K. T.H. L.J. G.H.P. K.M. LL.LL. M.B. B. F. von G. H.R.F. J.E. C.T. A.E. W.M.

Applicants for Tracts.—H. Judd, care of John Foulger and Sons, St. George's St. London, E.; Private Rodwell, No. 5,045 H Company, 2nd Battalion, Oxford Light Infantry, Ferozepore, India; W. Thomas, 22, Bush Terrace, Monkton, Pembroke; A. Evans, 203, West Ferry Road, Millwall, E. London; J. W. Harvey (for villages), Lower Bourne, near Farnham, Surrey; Mr. C. Nercliffe, Milton Square, Heckmondwike, Yorkshire.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

OUR readers will be pleased to know that the series of articles by Rev. F. B. Meyer, entitled "Studies in Zechariah," which recently appeared in our columns, will be issued in volume form on Monday next, under the title of The Prophet of Hope. (*Morgan & Scott.*) Being published at the close of Mr. Meyer's year of presidency of the British Christian Endeavour Societies, and on the eve of the great London Convention, the work is dedicated to members of the Y.P.S.C.E.; but the expositions it contains, which were heartily welcomed in serial form, will also be appreciated by Bible students and teachers generally.

The conference of hon. secs. of Y.M.C.A.s, which this year for the first time precedes the annual gatherings of the Association, and to which reference is made elsewhere, is a sign of the growing realization of the importance of special training and equipment for Christian work. The establishment of a college for Sunday school teachers at Birmingham is a move in the same direction. It is of supreme importance that Christian workers should be earnest, devoted, Spirit-filled men and women, but added to this there should be the training of the mind, and the development of all the faculties, which will enable a man or woman to bring into God's service the most efficient methods, the most cultivated talents.

Now that the summer and fairly light evenings are upon us, it is gratifying to see how numerous are the open-air services being held at points of vantage along our thoroughfares. This is a most necessary method of Gospel work during the season when so many thousands neglect the House of God. The churches are increasingly becoming alive to this, and many send out excellently equipped bands of workers.

Strong evidence is afforded of that breadth of vision with the possession of which Dr. Chavasse has been credited, when we find him, in speaking at his installation as Bishop of Liverpool, paying a high tribute to the great and good men, "not only of the Church of England but of other Christian Churches, who had adorned that place with their holy lives and their eloquence." He went on to refer to his predecessor, Bishop Ryle, as one

> whose name he did not hesitate to say was, perhaps, better known throughout every country where English Christianity had spread than the name of any other English divine, except Charles Spurgeon.

It is significant of the feelings with which Dr. Chavasse's appointment has been hailed, to find the Lord Mayor expressing his desire, "although a Jew," to give a substantial contribution towards the cathedral. Let us hope that this points to the union between the Church and the Municipality which the new Bishop hopes to see—the latter seeking to

> order, to beautify, to brighten, and to cleanse the city life, and the Church to do her work in accordance with the spirit and the teaching of her Divine Founder.

For obvious reasons it is satisfactory to find the leaders of the extreme High Church party gradually throwing off all disguise and openly avowing their real beliefs and objects. There certainly can be no room left for either misapprehension or misrepresentation in regard to either, after such a bold admission as that which the *Church Review* makes in explaining that "strictly speaking, sacramental absolution is not necessary to take away venial sin." What could be clearer than the Romish origin and tendency of this teaching?—

> There is every reason why confession before every Communion is the safer course. People do not always know when they are in mortal sin. Only, English Catholics should have no difference from Rome in this matter. *The truth is that nothing really separates us from our Continental brethren but the Petrine claims.*

Mr. Sheldon, of "In his Steps" fame, is now upon a visit to this country. He is to preach and lecture in several cities, and he is also upon the programme as one of the speakers at the great Christian Endeavour Convention in London next month. In the course of an interview he is reported to have said:

> It seems to me that there is coming such an awakening of the human heart to religious influences as there has never been since the Reformation. All over the world men are getting ready for it. God is preparing for it. Men don't want creeds, nor theologies, nor statements about God and about Christ. They want God, they want Christ, and they are ready to be shown God's will.

It is indeed true that we may know a great many things about God and his Christ, and yet not know the only true God and Jesus Christ whom He hath sent. But how are we to know God apart from the statements concerning Him of which the Bible consists?

A brief biography of the late Mr. Grant Allen has just been published. From Mr. Edward Clodd, who writes the book, nothing but eulogy was to be expected. The two men were not only personal friends, but their religious opinions were much alike. Mr. Grant Allen was a close student of nature, and his little contributions to the papers upon the phenomena of life will continue to interest this generation. But he vitiated all his work by his atheism, and by his immoral preaching against the sanctity of the marriage bond as defined by Christ. Mr. Clodd significantly says:—

> Again and again in private chat he spoke of never having felt awe or reverence in contemplating phenomena that move the multitude of mankind to sacrifice or prayer.

Precisely! And yet these men who have lost the sense of worship are generally the men who presume to try and account for its presence in other people on some foolish ground or other—as did Mr. Grant Allen.

At the assembly of the Scotch Established Church, held last week, the temperance report was presented by Dr. Paton, of Glasgow, who declared that, despite all the efforts put forth during a quarter of a century, two-thirds of the Scotch parishes were without temperance societies. Dr. Gillespie, of Mousewald, in the course of the discussion which followed, made the most interesting statement that he had been minister of his present charge for thirty-five years, and he declared there was not a single person in his parish addicted to drink. Many of his brethren envy him his charge. There are few, however, such parishes to be found either in Scotland or elsewhere.

The Unitarians have been holding their annual meetings in London. Last Friday was devoted to the subject of "Unitarian Missions." The gentleman who introduced the subject holds the following views on "missions":—

> They (Unitarians) are the most open to new ideas—to new thoughts on the great questions of religion. No possible religious, political or social reform seemed so urgent as to endeavour to induce every man to ask himself what is the truth on the matters brought under his notice; what was the highest and best revealed to him, and to declare and act up to his conviction of what is true. That is Unitarian mission work.

And if the speaker would only open his eyes, he would at once comprehend why his sect can only command what he truthfully styles "*small* assemblies." Unitarians have no mission and no Gospel, for they have no Christ. The people know better than to respond to them; they are wise enough to know the difference between bread and stones.

Affairs in China are going from bad to worse. The unprincipled and masterful Empress Dowager is determined to have her own way, although the empire goes to pieces. One newspaper correspondent telegraphs that the Empress declared herself ready to defy all Europe rather than try and repress the "Boxer" movement. Whilst this lady is giving lavish entertainments to her sycophants, a wild horde of murderers marches to the gates of the capital, scattering death and destruction on their route. Several foreign powers have landed troops, but it is not likely that these will accomplish much at present. The truth is that China is rotten to the core, and her government must inevitably pass into Western hands. Russia, America and England have a right of interference now, since their subjects have been murdered. But, above all things else, China needs the Gospel of our Lord Jesus Christ. The country has been ruined by superstition, intrigue, and unmentionable abominations, from which the Gospel alone can deliver the people.

A nation appears to forget very quickly its sorrows. A few months ago, when disastrous reverses befel our army in South Africa, there was talk of humiliation. In the hour of our weakness we remembered God, who, until that time, had not been named in connection with the campaign. But now that the war is nearly over, men are beginning to talk in the old boastful style. It will be a thousand pities if the country forgets the *moral* lesson which the earlier part of the war taught. Christian teachers need now to seize the opportunity of insisting more than ever upon the need of a religious reform at the heart of the nation. One need not be a prophet to see that, in order to brave the perils which lie ahead of us in all directions, the nation must become serious and God-fearing.

Pasteur Reuben Saillens, of Paris, whose work has often been brought before our readers, has just paid a visit to this country in the interests of the French Mission. Amongst the many of his good stories is one which shows how a real missionary work is conceived and developed. One of his helpers visited a village in Brittany, where the darkness is very dense. There is no Evangelical teaching in

the place. The evangelist, however, took his stand in the public place and distributed Gospels to the people as they came out of the Roman Catholic Chapel. A crowd collected, and a door was at once opened for evangelistic work. Despite the anathemas of the priest, the people eagerly listened to the true Gospel, which they had never heard before, and now there is every prospect of a permanent work being done. In this way much of the French Mission work is conducted. *Magna est veritas et prævalebit.*

In an able paper in the current *Nineteenth Century*, Rev. J. S. Moffat, C.M.G., dealing with the question of the future of South Africa, points out that, although there is a vague idea that the aboriginal races everywhere die out as the European races advance upon them, such has not been our experience in South Africa, where the natives keep step with us as an increasing population, and where they have won for themselves an acknowledged place in our social system. Mr. Moffat, unfortunately, has to testify that "the white man's influence is a mixed one," and that, in some respects, "his example as a man only accelerates the growing degradation of the native."

Against this, however, Mr. Moffat sets the Christian revelation, which also comes with the white man, and which, whatever may be said to the contrary, has manifested a power for good in the history of the native races in South Africa. And, unsatisfactory as the outlook is in certain directions, there is a strong Christian element at work amongst the native races due to the persevering efforts of missionary societies and the Colonial Churches themselves, and, although Christianity works slowly, this strong factor must be taken into account. There must, however, be a great improvement in our relations with the natives, and the task of their redemption must be taken with open eyes.

Mr. Moffat says there are two courses open before England—one to permit the black men to continue to be regarded as a servile race, a course doomed to failure; the other, "to accept the black man as a possible citizen":—

> He has qualities which, in the pure air of freedom, are favourable to the noblest type of manhood, and calculated to add to the dignity and welfare of the whole community. The time will come when, dealt with on the broad ground of human justice, instead of being a danger, he will be one of the great sources of strength to the South African Commonwealth.

The doors are being opened wide, and the possibilities for Christian effort are almost beyond thought; but it seems, if we only rise to our responsibilities, that it may be ours, after this sad struggle is over, to hasten the day when "Ethiopia shall lift up her hands to God."

When a shareholder of a southern railway company once protested against the company catering for Sunday excursionists on the ground of morality, the chairman, Mr. Samuel Laing, replied that the company existed, not to teach morality, but to make money. It was a remark worthy of an agnostic. But something more than morality is threatened by these Sunday excursions. Undeniably many decent and respectable folk avail themselves of them, but frequently Brighton and similar places are invaded by a noisy and drunken set, whose chief notion appears to be to constitute themselves "bonâ-fide travellers" for the purpose of obtaining drink. This, in all conscience, is bad enough.

But it is worse when a wretched rabble is let loose upon foreign shores. A correspondent, who was at Boulogne on Whit-Sunday, says that a disgraceful spectacle was presented to the residents of that French watering place. A load of Sunday cheap trippers landed, and immediately proceeded to get drunk. They roared out "God Save the Queen," "Rule Britannia," and they hissed the "Marseillaise." What wonder that the French hate us! It was an English railway company that recently shipped, on the Sunday, hundreds of Englishmen (!) to witness a disgraceful bull-fight. The company that does this may possibly pocket a few hundred pounds sterling, but it puts the Christian shareholder in a most unjust and difficult position.

In the current number of *The Contemporary* an interesting article appears from the pen of Mr. Holmes, the well-known police-court missionary, who is the friend of all "first offenders." He deals with the question of child criminals, and expresses his conviction, based upon a wide experience, that very much of youthful depravity is directly due to the unnatural action of parents in getting rid of their children as early as possible. "Get him away" is the notion. This unnaturalness is not found amongst the very poor, strange to say. "It is rare," says Mr. Holmes, "to find a penurious widow desiring to get rid of her children." The writer commends Lord James' Bill, which increases and fixes the responsibility of parents. Mr. Holmes' article is both entertaining and sad. It deserves a careful reading.

It is refreshing to find that in many out-of-the-way corners Christ is being preached with great earnestness and power by scholarly and devout men who are content to be doing God's work in obscure places. Such powerful village sermons "in outline" were preached by the late Dr. Hort, full of simple thought for the peasantry, clearly expressed and forcibly put, as is the following:—

> The Psalms, above all the rest of the Bible, are full of that which is the mark of the whole Bible—the mixture of God's part and man's part. . . . Often we cannot separate the two; we cannot say whether man is speaking or God. For instance, God's voice is never so entirely God-like as when it speaks through the deepest experience of a man; and a man is never so much himself as when he loses himself in the thought of God's doings, "standing still to see the salvation of God." Only Christians who know how God and man met in the person of their Lord and Saviour, can fully reap the benefit of this character of the Psalms.

A very unpleasant light is thrown upon the Vivisection movement by the fact that it has been considered necessary in the Senate of the United States to bring in a Bill "for the regulation of scientific experiments upon human beings in the District of Columbia." It prohibits, "for any other object than the amelioration of the patient," scientific experiments upon human beings "in any hospital, asylum, retreat or infirmary established for the treatment of the sick." In order, however, that the measure may not go beyond the scope of protecting those who from weakness or ignorance cannot protect themselves, it also provides, with fine irony, that nothing in the Act shall be construed to prohibit experiments made by medical students, physicians, surgeons, physiologists, or pathologists *upon one another!*

There are two episodes in the life of Mary Magdalene, which, when placed side by side, convey much consolation to certain spirits. According to the chronology of the Gospels, it was after hearing our Lord's words "Come unto me, *all* ye that labour and are heavy laden, and I will give you rest," that she sought Him in the Pharisee's house, and from his lips obtained the word of forgiveness. But Jesus did not *name* her, she was simply "th woman." On the resurrection morn, howeve Jesus met her in the garden, and when s failed to recognise Him, He said to he "Mary," calling her by name. It is often so life. When we first come to Jesus we co on the strength of a *general invitation*; H does not name us more than others. But the hour when He withdraws from us, and seek Him with bitter tears, it is then that hear Him in the solemn sanctuary of the hea call us by name.

A Cruel Wrong to Childhood.

III.

WE have given in preceding issues t testimony of publicans, and some the evidence laid before the Roy Commission by Miss Johnson as to the evi accruing from the sale of drink to childre We now append extracts from

The Evidence of the Police.

Children the Worse for Drink.—"It h been observed that young people in the rough neighbourhoods have been the worse for drin and it struck me at the time of making a repo that thirteen was very young to be allowed consume beer in licensed houses."—Superi tendent Lucas, Metropolitan Police.

Not a Proper Thing for Children.—"Wh I go into a house and find in the bar of th house some eight or nine women of objectionable class there, I think that is sufficient reason for me to say it is not a prop thing for children to go through that place —Chief Constable Sowerby, Plymouth.

Children Bribed with Sweets.—"There ar of course, many cases of children enterin public-houses to take beer away, and som times they are bribed by sweets and so on bring custom. . . . At present the la only prohibits the sale of spirits to childre under sixteen. I should like to see the pr hibition extended to the sale of any liquor children under sixteen."—Captain Bowe Chief Constable of Liverpool.

Drunken Parents Sending for Drink.—" is not now considered an offence against th Public-houses' Act to supply intoxicatin liquors to any boy or girl under fourteen yea of age if they are the messengers of oth persons. This has become a very serio matter. In many cases that have come und the notice of the police the parents or guardian who have sent these children for spirituo liquors were at the time under the influen of drink at their own homes."—Mr. M'Hard Chief Constable for Dumbartonshire.

Quite a Common Thing.—"I could mentio instances of children going as messengers an consuming liquors themselves and makin themselves useless; but I suppose that is qui a common thing, now and again, over th country."—Chief Constable Wyness, Abe deen.

Six Children Drunk.—"The children wh are sent to the public-house as messengers a frequently seen to partake of the liquor t the way, and get under the influence of it als I have seen no less than six who were foun drunk, so bad that the doctor had to be se for, and had, in some cases, to apply th stomach pump to bring them round. Two the publicans were taken up for selling it, b got off, as the decision in the High Court wa that if the child was a messenger no convictio could follow."—Chief Constable M'Hardy.

* A twenty paged pamphlet, entitled "The Sale of Intoxicating Drinks to Children," dealing fully with the subject, c be purchased at 1d. each or 6s. a hundred. Orders should sent to the Trade Manager, Band of Hope Union, 60, C Bailey, London, E.C.]

How to Study the Life of Christ.

By W. G. BALLANTINE, LL.D.

THE only inexhaustible subject of study is the one perfect life. Whatever else an Association does or fails to do, it should have, at least once in every year, a course of study in the life of Christ. That year will be an off-year in which such a course is omitted to give place to subjects further from the centre. Jesus is the Way and the Truth and the Life. Every teacher must have observed how much easier it is to kindle interest and call out tender and deep feeling when Jesus is the theme. The supreme thing to do for every young man is to bring him into the very presence of the Master, and to make him realize the divine beauty of his life, and the tragic mystery of his death. He who, in reverence, has spent the evening in the upper room, and then has followed Jesus step by step to Gethsemane, to Pilate's judgment hall, to Calvary, to the tomb, and later to Olivet, will be a changed man ever after. He will understand what Paul meant when he said, "I am crucified with Christ."

The inherent faults of what I may designate the *fragmentary* system of Bible study are so many and so serious that every energetic teacher will do well to abandon it altogether. For, in a living thing, the sum of the fragments is not equal to the whole. In science teaching we learned this long ago. The old study of botany, which consisted in pulling the flower to pieces and counting the number of petals and sepals, stamens and pistils, has given place to eager watching of vegetable life; physiological botany is a far higher thing than plant analysis.

The Gospels are wholes, each designed to make a single and cumulative impression; a study of dislocated bits of them—a hash of them—is the least profitable of all conceivable ways of using them. It is like tearing down four separate buildings and then reconstructing a single building four times as large as any one of them; or, to put it differently, tearing down the four façades of one building and reconstructing a single façade with all the stones. The stones are there, it is true, but all

THE CONSTRUCTIVE IDEAS

of the different architects are obliterated. We rearrange the materials to bring out our own notions of the plan.

Take as an illustration the Sermon on the Mount. The International Committee assign to it two Sundays, April 1 and 8. The first lesson is on the Beatitudes, the second is on the precepts and promises (Matt. vii. 1-14). Now, although the suggested readings cover the whole sermon, it is plain that these twenty-seven verses are thrust into a wholly unnatural prominence, and that the effect of this way of presenting the lesson will be, in most cases, to direct thought away from any comprehensive study of the sermon as a whole. The Sermon on the Mount covers six pages of an ordinary New Testament. Why not assign the whole of these six pages to be studied for two weeks? And why not ask the scholars to read over all of it a number of times, and try to find out Jesus' general plan and purpose in the whole? Many persons have never observed that there are any general thoughts in this sermon; they see only a string of unrelated particulars in accidental juxtaposition. Such study is not at all too advanced for children of ten and twelve if only the teacher is alert and intelligent. Too often Sunday-school teaching is a weak imitation of preaching; a text is taken and a brief sermon is preached, illustrated by material hunted up outside the Bible. The Bible itself contains all the illustrations necessary, if we will only use large enough portions at a time.

There is no reason why the whole of the four Gospels should not be studied in eighteen months rather than a number of supposedly representative fragments. But they should be studied successively. To pass four times over the life and death will unify and deepen all of the impressions. The first Gospel to be studied should, by all means, be Mark, the briefest and simplest; then Luke, then Matthew, and last of all John. Mark gives us two pictures—love, in its incessant, laborious activity, and then sin in its murderous malignity; Luke dwells on every incident and word that expresses the wideness of God's mercy; Matthew triumphantly shows Jesus as the promised Messiah; John describes the life from the view-point of the Incarnation. The scheme of colour is different in each picture; if you cut out the figures and paste them on a common background in one large group you

LOSE MUCH AND GAIN NOTHING.

Entirely too much is apt to be done in supplementing the Gospel narratives. Teaching often seems to consist in supplying what the Evangelists did *not* say, instead of reverently dwelling upon what they *did* say. Every one has his own system of theology, and is prone to make the words of the Evangelist a point of departure. It requires uncommon qualities to abstain from presenting the *complete* view of a truth, as it lies in our own minds, when teaching a passage in which Jesus or the Evangelist has presented but a fragmentary view. For this reason I never feel much interest in the chronological conjectures of the "Harmonies"; the Evangelists were at no pains to enlighten us on the chronology; it was, in their view, of little importance.

It is interesting to go through each Gospel on the great lines of thought. For example, to take all the parables in Matthew and study them comparatively, asking, What are the truths most plainly taught in the parables? and, What truths are illustrated by the greatest number of parables? In such studies the unprofitable overworking of the details of single parables is avoided, and the main thoughts of Christ's teaching are discovered. Another plan is to take each person who came into contact with Jesus, and find every time he is mentioned in the Gospel in hand, and from these notes to construct his character. Young scholars delight in this work, and will turn all the pages of a Gospel a score of times in tracing Peter, John, the Pharisees, and others. The great characteristic words of Christ may be taken, as, for example, *the kingdom of heaven*, and all that he has said regarding it may be sought out. A concordance will help in such work, but rapid reading is better.

One of the best possible plans is to have the class draw out the teaching of Jesus in a Gospel. Have them go through, and, wherever Jesus is recorded as speaking,

NOTE DOWN THE SUBJECT

of which he speaks and his main thought about it. A note-book for each Gospel on this plan will be an invaluable treasury of suggestion. Many persons will be surprised to find that Jesus did not talk at all about their favourite themes, or, if he did, he did not say their favourite things. Few persons are willing to teach the Gospels *inductively*, that is, to make the points *that the Evangelists make* and then say no more. For example, in narrating the death of Jesus, the various wickednesses and atrocious cruelties of men, and the patience and majesty of Jesus, are minutely described, but nothing like an explanation of the Atonement is attempted. A common practice is to dismiss quickly and in general terms all those details which are so carefully given, and to devote large attention to the explanation which is not given. Many people have no other conception of Bible teaching than that of giving such explanations, and regard objections to them as objections to the study of the Bible itself.

Instead of reading "lesson helps," it will be a good plan to read rapidly several of the popular Lives of Christ in order to get

A FRESH AND INSPIRING VIEW

of that life as a whole. Anyone reads a novel in a few days, yet few would think of attempting to read half a dozen lives of Christ in as many weeks. Those who try it will be richly rewarded.

It is the great spiritual thoughts of Jesus, and not small matters of oriental archæology and geography and chronology, upon which the teacher and student are to dwell. The habit of reflection, of holding the facts before the mind until one's whole being comes under their spell, is the habit to be cultivated. The "practice of the presence" of Jesus is the life of the soul.—*The Association Outlook.*

Our Queen and Empire.

God bless our aged Queen,
Whom myriads late have seen
Passing serene
Thro' London's great highways,
'Neath Heaven's all glorious rays,
These early summer days,
God bless The Queen!

May He her steps attend,
And ever her befriend,
On either hand;
Bless her all ranks among
This mighty Empire's throng,
Guiding 'twixt right and wrong,
By sea and land.

May He the millions feed,
Far hence, in direst need;
Sending them rain,
With seed, wherever stored;
All needful things, a hoard,
And banish pest and sword
With hurricane.

May He the poor around,
'Neath roof or on the ground,
Raise from the dust;
And, ere called to depart,
Comfort her aching heart,
O'er one, who bore his part—
Her earth-born trust.

O God, look down, we pray,
On those far, far away
From home and love—
Slain, wounded, bleeding, cold,
In winter's grip and hold;
To them thy power unfold,
From heights above.

For those who plough the deep,
Whilst landsmen wake and sleep,
We, Lord, implore.
Our naval crews enrolled,
Our merchant seamen bold,
Here, there, so manifold,
On every shore.

O Lord our God arise!
Forgive our enemies,
The wide world o'er.
Thy faithful ones send forth,
With truth of priceless worth,
East, west, and south and north,
On sea and shore.

IRENEUS.

The Khalsa Prayer Union held its annual meeting at the residence of Mrs. Mawer, Southmead, Chartfield Road, Putney Hill. In the unavoidable absence of the President, Colonel Robert Williams, M.P., the chair was taken by Mr. W. Coldstream, I.C.S. (late of the Punjab). The report showed an increase in the number of members and in the receipts for the Missionary Fund in the past year, and closed with an appeal from the founder of the Union, Bábá Mokhan Singh Sodhi. Rev. R. Wright Hay spoke on the particular message which we have for the Sikh people; and Miss E. S. Bartlett (C.E.Z.M.S.), described work amongst Sikh women in Amritsar city and district.

Lisson Grove Mission.—In the centre of a populous district, this agency is maintained with many tokens of divine blessing. For forty-three years the work has been carried on, but at no period has there been greater scope for its useful activity. The ministry of the Gospel, the visitation of the sick, aged, and distressed poor, have borne fruit in many directions. Nearly 600 meetings were held during last year, while the Bible-women paid 1,049 visits to the homes of the people, cheering them by friendly sympathy and Christian intercourse. The Sunday school is steadily improving. The attendance continues to increase, and the interest of the scholars is well sustained. Children are sent into the country during the summer months for various periods, and a number of mothers also enjoyed the benefits of a holiday at Chorley Wood. Further information respecting the Mission may be obtained from Mr. George T. Hunt, 77, Church Street, Lisson Grove, N.W.

Art Thou He?

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

IT is very touching to remark the tenacity with which some few of John's disciples clung to their great leader. The majority had dispersed, some to their homes, some to follow Jesus. Only a handful lingered still, not alienated by the storm of hate which had broken on their great leader, but drawn nearer, with the unfaltering loyalty of unchangeable affection. They could not forget what he had been to them—that he had first called them to the reality of living; that he had taught them to pray; that he had led them to the Christ—and they dare not desert him now, in the dark sad days of his imprisonment and sorrow.

It was to two of these choice and steadfast friends that John confided the question which had long been forming within his soul, and forcing itself to the front—"Art Thou He that cometh, or look we for another?"

I. John's Misgivings.—Can this be he who pointed to Christ with unfaltering certitude, saying, This is He, the Lamb of God, the Son of the Father, the Bridegroom of the soul? How great the contrast to this sorrowful cry, "Art Thou He?"

The Bible does not scruple to tell us of the failures of its noblest children: of Abram, thinking that the Egyptians would take his life; of Elijah, stretching himself beneath the shadow of the desert bush, and asking that he might die; of Thomas, who had been prepared to die with his Lord, but could not believe that He was risen. The material out of which He made the greatest saints was flesh and blood like ourselves.

IT WAS BY DIVINE GRACE,

that they became what they were. We can easily trace this lapse of faith to three sources.

(1) *Depression.* He was the child of the desert. The winds that swept across the waste were not freer. The boundless spaces of the infinite had stretched above him, in vaulted immensity, when he slept at night or wrought through the busy days; and as he found himself cribbed, cabined, and, confined in the narrow limits of his cell, his spirits sank. He pined with the hunger of a wild thing for liberty—to move without the clanking fetters; to drink of the fresh water of the Jordan; to breathe the morning air; to look on the expanse of nature. Is it hard to understand how his deprivations reacted on his mental and spiritual organization, or that the depression of his physical life cast a shadow on his soul?

We are all so highly strung, so delicately balanced. Often the lack of spiritual joy and peace and power in prayer is attributable to nothing else than our confinement in the narrow limits of a tiny room; the foul, gaseous air we are compelled to breathe; our inability to get beyond the great city, with its wilderness of brick, into the country, with its blossoms, fields, and woodland glades. In a large number of spiritual maladies the physician is more necessary than the minister of religion; a holiday by the seaside or on the mountains, than a convention.

(2) *Disappointment.* When first consigned to prison, he had expected every day that Jesus would in some way deliver him. Was He not the opener of prison doors? Was not all power at his disposal? Did He not wield the sceptre of the house of David? Surely He would not let his faithful follower lie in the despair of that dark dungeon? In that first sermon in Nazareth, of which he had been informed, was it not expressly stated to be part of the Divine programme, for which He had been anointed, that He should open prison doors, and proclaim liberty to captives? He would surely then send his angels to lead him forth into the light! But the weeks grew to months, and still no help came. It was inexplicable to John's honest heart, and suggested the fear that he had been mistaken after all. We can sympathize in this also. Often in our lives we have counted on God's interfering to deliver us from some intolerable sorrow. With ears alert, and our heart throbbing with expectancy, we have lain in our prison-cell listening for the first faint footfall of the angel; but the weary hours have passed without bringing him, and we have questioned whether God were mindful of his own, whether prayer prevailed, whether the promises were to be literally appropriated by *us?*

(3) *Partial views of Christ.* "John heard in the prison the works of Jesus." They were wholly beneficent and gentle.

"What has He done since last you were here?"

"He has laid his hands on a few sick folk, and healed them; has gathered a number of children to his arms, and blessed them; has sat on the mountain, and spoken of rest and peace and blessedness."

"Yes, good. But what more?"

"A woman touched the hem of his garment and trembled, and confessed, and went away healed." "Good! But what more?"

"Well, there were some blind men, and He laid his hands on them, and they saw."

"Is that all? Has He not used the fan to winnow the wheat, and the fire to burn up the chaff? This is what I was expecting, and what I have been taught to expect by Isaiah and the rest of the prophets. I cannot understand it. This quiet, gentle life of benevolence is outside my calculations. There must be some mistake. Go and ask Him if we should not expect *another*, made in a different mould, and who shall be as the fire, the earthquake, the tempest, while He is as the still small voice."

John had partial views of the Christ—he thought of Him only as the Avenger of sin, the Maker of revolution, the dread Judge of all. There was apparently no room in his conception for the gentler, sweeter, tenderer aspects of his Master's nature. And for want of a clearer understanding he fell into this

SLOUGH OF DESPOND.

Is not this what we do? We form a notion of God, partly from what we think He ought to be, partly from some one-sided notions we have derived from others; and then because God fails to realize our conception, we begin to doubt. And then, because the world still groans and travails, we question whether God is in his high heaven.

II. The Lord's Reply.—"In that hour He cured many of diseases, and plagues, and evil spirits; and on many that were blind He bestowed sight." Through the long hours of the day, the disciples stood in the crowd, whilst the long train of sick and demon-possessed passed before the Saviour, coming in every stage of need, and going away cleansed and saved. Even the dead were raised. And at the close the Master turned to them, and with a deep significance in his tone, said, "Go your way, and tell John what things ye have seen and heard. And blessed is he whosoever shall find none occasion of stumbling in Me."

(1) *It was indirect.* He did not say, I am He that was to come, and there is no need to look for another. Had He done so, He might have answered John's intellect, but not his heart. After a few hours the assurance would have waxed dim, and he would have questioned again. He might have wondered whether Christ were not Himself deceived. One question always leads to another so long as the heart is unsatisfied; hence the refusal on the part of our Lord to answer the question, and his evident determination to allay the restlessness and disquietude of the heart that lay beneath.

God might, had He so willed, have written in starry characters across the sky the Divine reply. This might have awed the intellect, but it would

NOT HAVE CONVINCED THE HEART.

Were this God's method, we should miss the benediction on those who "have not seen and yet have believed." We should miss the discipline of waiting until our doubts are dissolved by the Spirit of God. Besides, though one were to rise from the dead, and come to men with the awe of the vision of the other world stamped on his face, they would not believe. The evidence of the unseen and eternal must be given, not to the startled physical sense, but to the soul. The heart must be taught to wait, trust, and accept those deep intuitions and revelations which establish the Being of God.

(2) *The answer was mysterious.* Surely, if He were able to do so much, He could do more. The power that healed the sick and lame, and could cast out demons, could surely deliver John. It made his heart the more wistful to hear of these displays of power. He had to learn that the Lord healed these poor souls so easily because the light soil of their nature would not bear the richer harvests; because their soul could not stand the cutting through by which alone the brilliant facets which were possible to his could be secured. It was because John was a royal soul, the greatest of woman born, because his nature was capable of yielding the best results to the Divine culture, that he was kept waiting, whilst others caught up the blessing and went away healed.

That is where you have made a mistake. You have thought God was hard on you, that He would help everybody but you; but you have not understood that your nature was so dear to God, and so precious in his sight, and so capable of development. God could have given you sight, made that lame foot well, given the child back to health, and have opened the prison door of your circumstances. *He could;* but for all eternity you will thank Him He did not, because you are capable of something else. We are kept waiting through the long years—not that He loves us less, but more; not that He refuses what we ask, but that in the long strain and tension He is making us

PARTAKERS OF HIS BLESSEDNESS.

(3) *The answer was sufficient.* Together with the works of beneficence, the Lord drew John's attention to words he seemed in danger of forgetting, that he might convince the questioner that his views were too partial. It was as though Jesus said, "Go to your master and tell him to take again the ancient prophecy and study it. He has taken the sterner predictions to the neglect of the gentler, softer ones. It is true that I am to proclaim the day of vengeance; but, first I must reveal the acceptable year. It is true that I am to come as a Mighty One; but it is also true that I am to feed my flock like a Shepherd, and gather the lambs in my arm."

We make the same mistake. We have but a partial view of Christ, and need to get back to the Bible afresh, and study anew the comprehensive words; then we should understand that the present is the time of the hiding of his power, the time of waiting, the time of the gentler ministries. Some day He will gird on his sword; some day He will winnow his floor; some day He will sit upon the throne, and judge those who oppress the innocent. The world is full of evidences of his gracious and Divine power. They are not so striking and masterful as deeds of judgment and wrath might be—they need a quicker eye, a purer heart to discern; but they are not less significant of the fact that He liveth who was dead, and that He is alive for evermore.

III. A New Beatitude.—"Blessed is he whosoever shall not be offended in Me." Our Lord put within the reach of his noble Forerunner the blessedness of those who have not seen and yet have believed; of those who trust though they are slain; of those who wait the Lord's leisure; and of those who cannot understand his dealings, but rest in what they know of his heart.

God's children are sometimes the most bitterly tried. For them the fires are heated seven times; days of weariness and nights of pain are appointed them; they suffer, not only at the hand of man, but it seems as though God Himself were turned against them, to become their enemy. The heavens seem as brass to their cries and tears, and the enemy has reason to challenge them with the taunt, "Where is now your God!" The waters of a full cup are wrung out in days like these; and the cry is extorted, "How long, O Lord, how long!"

Then we have the chance of inheriting a new beatitude. Light will break in on us as from the eternal morning, the peace of God will keep our hearts and minds, and we shall enter on the blessedness which our Lord unfolded before the gaze of his faithful forerunner.

Day by Day.

SUNDAY, June 17. Psalm cxxiv.

A PSALM of retrospect. The pilgrim soul halts for a little on the rising ground, and looks back on the way by which it has come. So Christian looked back on the Valley of the Shadow of Death in his immortal journey. Such times of brooding and consideration come to us all, and it is well to look back, not with the regretful glances of repining, but to take note of the way in which God has led us, to thank Him for his great goodness, and to say, "If He had not been on my side, the proud waters would have gone over my soul."

As the light of morning breaks we can see the proud waters that are "out" on the lowlying land. They have swept away the bridges, and broken down the ramparts; they have caught up hurdles and cradles, household gear and farming implements, and all are rushing, eddying, whirling downwards. It is a wonder that we escape. A mysterious, unknown Presence must have been at our side, guiding with wisdom, guarding against accident and mishap. We see where men laid snares for us, waiting to entrap us in their meshes. We can see the pitfall, the net, the disappointed pursuers turning back.

There we were nearer destruction than we had any idea of. How wonderful! Saul was on one side of the mountain and we on the other. Indeed, he passed the very mouth of the cave where we lay hidden. We were in the hollow trunk of the tree as he passed, and heard him utter our name. That man or that woman, like Potiphar's wife for Joseph, had nearly encompassed our ruin. What a miracle our life is! How strange that we should be preserved, when so many have fallen beside us! Blessed be the Lord! In Him shall be our help in all the coming years.

MONDAY, June 18. Psalm cxxv.

The mountain-circle that gathered around the chosen city of God was a beautiful emblem of the Divine protection. The Lord was round his people, and will be round them for ever. 'From this time forth and for evermore." This shall be our eternal environment. I have been told of a cluster of rare jewels, which are left without the custody of iron bars or patrols, because all around them is poured the invisible protection of the electric current. Let the thief put his hand anywhere near, and he must draw it back trembling and paralyzed. O soul, if thou wouldst but dwell in God, and let Him dwell in thee, no evil could befall thee. Thy great enemy knows this well, and so he is ever endeavouring to allure thee out of the Divine safe-keeping. Permitted sin and worry are enough to break the Divine cordon of keeping-power. Beware of these; stay inside thy encircling mountains.

The sceptre of wretchedness is often extended towards our lot, and even over it, but it is not allowed to rest upon it. God will see to that, lest it tempt the righteous to retaliate by the use of unlawful means, or to sink into an abject compliance. There is always a "thus far." When matters are being pushed to an extreme, look up and claim deliverance. Even Satan himself has a chain, held in God's hand, and He draws it in a link or two, when the saint is almost done to death. Cultivate an invincible faith in thy God, beloved. He cannot fail thee. Though oppression assail thee, armed and violent, flee to God's heart, and remind Him that thou art but dust.

TUESDAY, June 19. Psalm cxxvi.

Another psalm of retrospect, which leads up to prayer. The soul arrests its climb, and reviews the time when it was a captive, or the chains clanked wearily at the wrists—when it was an exile, and the wastes of water or sand seemed to make it impossible ever to behold the Father's face, or the old homeland. Among the saddest of our retrospects are the reasons for our captivity, when we have been in bondage to evil companionships and habits, and have lost the consciousness of God.

But how often has God our Saviour turned again our captivity! Almost without our realizing what was in process, there has been a softening, a returning tenderness, a relaxing of our bonds, a new passion of desire. The circumstances which had restrained us have altered, the habits that fettered us have lost their fascination, we have been thrown into happier surroundings. Then our mouth has been filled with laughter, and our tongue with singing. The sun has shone again upon our pathway, and we have given occasion to all who knew us to say, "The Lord hath done great things for them." Are you, even as you read these words, conscious of this captivity of soul or circumstance? Is your life like the empty bed of a stream in a south or desert land, stones instead of water, and drought in consequence on all sides? Ask God to send you a freshet from his heavenly hill, and whilst you pray you shall detect the murmur of the descending waters. Out of him, said our Lord, "that believeth in Me, shall flow rivers of living water."

No tears which we shed for our sins and failures, or for the hardness of the soil around us, are lost. There is a far-off interest of tears, especially for those that we shed for others. This is the time of the autumn sowing; the mists hang heavily over the lea, the toil is great, and to bear forth handfuls of precious seed to the dark sods tests faith and patience. Ah, but over those same acres thou shalt come again, standing thigh-deep in the rustling corn, and bringing in the sheaves.

WEDNESDAY, June 20. Psalm cxxvii.

This psalm is a plea against worrying care. *In Building.*—You are engaged in building up your business, or your influence for good, your church, or your work for God. It is in your mind day and night, and you are greatly tried by it. Now let there be a change in your attitude. Realize that God is the Builder, and that you are God's fellow-worker (1 Cor. iii. 9). Believe that He has a plan, and will find the necessary materials, and that He only wants you to co-operate with Him. At once the responsibility passes off, and the government rests upon his shoulder.

In Watching.—Perhaps the building of your life-fabric is complete, but your anxiety is to watch it, and to keep what you have acquired. Day and night you are devising this and the other method of maintaining and guarding your possessions. But it is a great mistake, and it will not suffice. If God is not on your side, your own efforts will be unavailing; whilst if He is, and if you commit the keeping of your soul and your concerns to Him, as to a faithful Creator, He will keep you. Yes, and He will specially keep the city of your life from the assaults of your greatest foe and his.

In Daily Toil.—Too many of us act as though the maintenance of our life depended on our exertions. We rise up early and sit up late. As preachers, we wear ourselves by toil early and late; as authors, we produce to the exhaustion of brain and nerve; as business people, we act as though there were no Heavenly Father. And He draws nigh to us and says: "Sleep a little more, rest, trust; leave things with Me. To my beloved, I can give whilst they sleep."

In Regard to our Children.—We shrink from the responsibilities of children—largely through unbelief. We forget that He gives them, and will provide for them and us. Of course, we must not be thoughtless and improvident, but we must equally avoid unbelief.

THURSDAY, June 21. Psalm cxxviii.

This is a perfectly-cut cameo—the picture of a godly man, who fears God, and walks in his ways. It is a picture of an ideal home, such as was to be found in the best days of the Hebrew people, and is still to be found wherever the light of Christ has shone. Here is *the husband and father*, reverent and devout, coming from the hour of his private prayer, with the peace of God on his face, happy in himself and home, a benediction to wife and children, respected among his fellow-men, and successful in garnering the results of his toils. Here, also, is *the wife*, compared to the vine, which twined around the trellis, or open lattice-work, that surrounded the inner court of the Oriental house. The broad leaves and the pendant grapes give refreshment and shadow. Here, also, are *the children*, as they gather round the table for their meals. They are like young olive-plants now in their pots, but soon to become olive-trees in their mature beauty—what a beautiful family-scene!

Such a life lies under God's benediction, as a landscape under a summer sun! Behold that man is blessed! And what blessing comes to him, he transmits. The house of God is dear to him. He seeks its prosperity and promotes it. He is spared to see it through long years, and the cup of his life is filled to the gold of its brim.

FRIDAY, June 22. Psalm cxxix.

Life is not all outwardly prosperous, or inwardly happy. It has its dark hours, its overcast skies. Afflictions come, not simply as the chastisements of God, but as the result of our own folly, and from the hand of our fellows. "Many a time have they afflicted me from my youth up."

Tell me, ye winged winds
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where free from toil and pain
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity as it answer'd—"No!"

Ah, the poet has not told all. Nature may have no such sheltered nook. The fairest scenes of earth have oftenest been the scenes of the most bitter suffering that man can inflict upon his fellow, and the scourge has ploughed long furrows of blood upon the quivering flesh of the slave. But there is a place where the afflicted soul may find a shelter. It is in the heart of God; not yonder in heaven, but here and now. He takes the breaking heart as a mother her sobbing child, who presses it to her breast. He pours in the wine and oil of his comfort, as the good Samaritan to the wounds of the waylaid traveller. He cuts asunder the cords with which our enemies had bound us, keeping us till they had leisure to complete their cruel intent; but when they come they find us gone. He is righteous, vindicating our lot, and causing those that hate us to be ashamed. They are as the withered grass of the housetops, whilst the righteous flourish as the palm tree, and grow like the cedar in Lebanon.

SATURDAY, June 23. Psalm cxxx.

Out of the depths! The depths of contrition for sin. Methinks Peter must have fathomed them; every word of this psalm might have been appropriated by him.

This deep conviction of sin is characteristic of true religion. No literature in the world, apart from Scripture, has dealt with it as the Bible does; and this makes us so sure that the Bible is the Word of God. It so exactly meets our case, diagnosing our disease, and presenting the remedy. But note the exquisite balance of these words. There is a profound sense of sin as contrasted with the purity and holiness of God. There is the consciousness that the sinner cannot justify himself so as to stand in God's holy sight. There is the fixed confidence that there is forgiveness with God, albeit that He cannot away with sin. There is, also, the eager outlook for God's forgiveness, with all the expectancy with which watchers await the morning.

Plenteous redemption! O my soul, dwell on that precious phrase, until its music charms away thy fears! Plenteous, because where sin abounded grace did much more abound. Plenteous, because God is infinite and eternal, and the ocean of his love, when it comes in, covers the sands, and ooze, and bare unsightly rocks. Plenteous, because when Jesus died, He offered a priceless and superlative atonement. Plenteous, so that God can forgive to the uttermost of transgression, can deliver from the wildest and fiercest passion, can lift the sinful soul to sit with Christ in the heavenlies.

(835)

How Mr. Moody gave up Business.*

"THE greatest struggle I ever had in my life was when I gave up business," Mr. Moody often said. The steadily increasing duties in his pioneer religious work had not prevented his success in business, and though manager of the largest Sunday-school in the country, he could hold this position without detriment to the interests of his employer.

In 1860 he was working for Buel, Hill and Granger, and had saved 7,000dols. towards the 100,000dols. which had been his early ambition. In one single year he made, by special commissions, in addition to his regular salary, over 5,000dols., an unusually large sum for a young man under twenty-four . . .

How he came to give up business altogether may be best told in his own words:

"I had never lost sight of Jesus Christ since the first time I met Him in the store in Boston, but for years I really believed that I could not work for God. No one had ever asked me to do anything.

"When I went to Chicago, I hired four pews in a church, and used to go out on the street and pick up young men and fill these pews. I never spoke to the young men about their souls; that was the work of the elders, I thought. After working for some time like that, I started a mission Sunday-school. I thought numbers were everything, and so I worked for numbers. When the attendance ran below 1,000 it troubled me, and when it ran to 1,200 or 1,500 I was elated. Still none were converted; there was no harvest.

"Then God opened my eyes.

"There was a class of young ladies in the school who were, without exception, the most frivolous set of girls I ever met. One Sunday the teacher was ill, and I took that class. They laughed in my face, and I felt like opening the door and telling them all to

GO OUT AND NEVER COME BACK.

"That week the teacher of the class came into the store where I worked. He was pale and looked very ill.

"'What is the trouble? I asked.

"'I have had another hemorrhage from the lungs. The doctor says I cannot live on Lake Michigan, so I am going back to New York State. I suppose I am going to die.'

"He seemed greatly troubled, and when I asked the reason he replied:

"'Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good.'

"I had never heard anyone talk like that before, and it set me thinking.

"After a while I said:

"'Suppose you go and tell them how you feel. I will go with you in a carriage, if you want to go.'

"He consented, and we started out together. It was one of the best journeys I ever had on earth. We went to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then. Tears stood in her eyes before long. After he had explained the way of life, he suggested that we have a word of prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to convert a young lady there and then. But we prayed, and God answered our prayer.

"We went to other houses. He would go upstairs and be all out of breath, and he would tell the girls what he had come for. It wasn't long before they broke down and sought for salvation.

"When his strength gave out, I took him back to his lodgings. The next day we went out again. At the end of ten days he came to the store with his face literally shining.

"'Mr. Moody,' he said, 'the last one of my class has yielded herself to Christ.'

"I tell you we had a time of rejoicing.

"He had to leave the next night, so I called his class together that night for a prayer-meeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me, I might not have gone. But how many times I have thanked God since for that meeting!

"The dying teacher sat in the midst of his class, and talked with them, and read the fourteenth chapter of John. We tried to sing, 'Blest be the tie that binds,' after which we knelt to pray. I was just rising from my knees when one of the class began to pray for her dying teacher. Another prayed, and another, and before we rose the whole class had prayed. As I went out I said to myself:

"'O God, let me die rather than lose the blessing I have received to-night!'

"The next evening I went to the depôt to say good-bye to that teacher. Just before the train started, one of the class came, and before long, without any pre-arrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of the teacher, he was standing on the platform of the rear car, his finger pointing upward, telling that class to meet him in heaven."

* From THE LIFE OF D. L. MOODY. By his Son. (Only authorized edition. 10s. 6d. and 12s. 6d. *Morgan and Scott.*) (825)

Prof. White's Bible School.

THE news of Professor White's return to London will be heartily received by those who have been privileged to attend the Bible Studies conducted by the esteemed lecturer. The gathering, on Friday last, at the Polytechnic Hall (used for this occasion only, the Queen's Hall not being available) was marked by manifestations of deep sympathy with Dr. White in his bereavement, Sir George Williams voicing the general feeling in a few well chosen words.

Dr. White did not feel that he could at once take up one of the stated subjects of his course, but preferred, under the special circumstances, to consider some of the

CONSOLATIONS OF CHRISTIANITY

in times of sorrow. Some reminiscences of the speaker's personal experiences in gaining a steadfast faith, and his pathetic allusions to the circumstances of his son's death, conduced to render the gathering one of pathetic interest, as well as spiritual profit.

After quoting from Luther: "When I am too sad to pray, then I begin to sing," and from Dr Cuthbert Hall, who speaks of the "idyllic tenderness of the consolations of the Gospel," Dr. White contrasted the Christian outlook in periods of trial with that, for example, of Pliny, who could find a refuge only in study. The speaker next commented, in chastened terms, on the "Redeemer Passage," in Job xix., observing that it had been well said that Job "planted the flag of victory on the grave." He went on to consider: (1) Preparations for experiences of trial; (2) Sustenance in trial; and (3) Results of trial. Recalling one of the heads of an address on Abraham, Dr. White instanced, as a characteristic of the Almighty, that He is "One who knows our frame, and adjusts our trials to our ability to bear them. When Lot was allowed to choose the well-watered plain of Jordan, and Abraham's faith possibly was tried, there came the word of cheer, 'Now lift up *thine* eyes and look northward, southward, eastward, and westward; for

ALL THE LAND

which thou seest will I give thee.'"

Lessons were next drawn (*a*) from Abraham's refusal to accept any reward, "from a thread even to a shoe-latchet," from the King of Sodom, with the subsequent Divine assurance, "I am thy exceeding great reward," and (*b*) from his obedient faith respecting Isaac, on Mount Moriah, "accounting that God was able to raise him up even from the dead." Dr. White referred to some phases of his own spiritual experience when he was subject to doubts, with attendant depressions and shadows, and went on to describe how in those days light had come when, in preparing and delivering some lectures on Prayer, he had been brought into closer contact with the Bible, and his difficulties had disappeared before the revelations of God.

The speaker quoted passages from various writings, as well as incidents of Christian experience, which had proved helpful in times of sorrow. One worker had been cheered by the words, "But—God," and Dr. White cited in this connection Psalm lxxiii. 26: "My flesh and my heart faileth, *but God* is the strength of my heart and my portion for ever." Many have been consoled by the spirit of triumph in God shown by the missionary mother who lost her six children in the landslip at Darjeeling. The funeral services of Mr. Moody, full of calm reliance on God, as well as the exultant dying words of that evangelist—"Earth recedes, heaven opens before me. . . . God is calling"—were full of encouragement. Dr. White said that the Gospel is

TRUE FOR THE WORST EXPERIENCE

that can come. He would not lay down any law for others, but in his own family, at this time of sorrow, there was no sign of mourning if by mourning men meant bewailing. In conclusion, the speaker commented briefly upon 1 Cor. xv.; and then upon 1 Thess. iv.; emphasizing the word "so" in the subsequent verse of the latter chapter. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and *so* shall we ever be with the Lord." Even the presence of the Lord will not obliterate the sense of union with the risen dead in Christ. The speaker's final words were of invitation to enjoy the Lord's consolations so mercifully provided for all.

Professor White speaks at King's Hall, Newton Street, Holborn, on Mondays, at 5.30 p.m.; at the Conference Hall, Eccleston Street, S.W., on Wednesdays, at 8.30 p.m. and at the Queen's Hall, Langham Place, on Fridays, at noon. He hopes, also, to devote some time to interviews with those who desire advice on spiritual matters. Communications respecting interviews should be addressed to the secretary, Miss Meager, 26, George Street, Hanover Square, W.

Points and Outlines.

POINTED PREACHING.

An ancient father wept at the applause given to his sermons; he felt that his words had not gone deep enough. "Would to God," said he, "they had gone away silent and thoughtful." Well did Charles Bridges insist: "We must preach *to* our people as well as *before* them." Robert Hall said: "The conscience of the audience should feel the hand of the preacher searching it, and every individual should know when to class himself."

PRAYER.

I. *Different kinds.*—Secret, Matt. vi. 4; Public, 2 Chron. vi.; Intercessory, John xvii.

II. *For what?*—Forgiveness, Psalm xxv. 18; Clean Heart, Psalm xix. 11; For Enemies, Matt. v. 44; To be kept from Temptation, Luke xxii. 40.

III. *Where?*—Everywhere, 1 Tim. ii. 8.

IV. *When?*—Without ceasing, 1 Thess. v. 17.

V. *How?*—With the Spirit and with the understanding. *C. H. Parker.*

A PASTOR TO PASTORS.

None but converted men do make God their chief end, and do all or anything heartily for his honour; others make the ministry but a trade to live by. Sirs, all your preaching and persuading of others, will be but dreaming and vile hypocrisy, till the work be thoroughly done upon your own hearts. How can you follow sinners, with compassion in your hearts, and tears in your eyes, and beseech them, in the name of the Lord, to stop their course, and return and live, never having had so much compassion on your own soul?—*Richard Baxter.*

GOD'S PROVIDENCE AND GOD'S PEOPLE.
(Rom. viii. 28.)

God's Providence in its relation to his people is: (I.) UNIVERSAL IN ITS EXTENT: "*All things* work together" for their good. Angels and men, and even untoward occurrences, contribute to the great end. (II.) HARMONIOUS IN ITS OPERATIONS: "All things *work together*" alike (*a*) in the history of redemption, so profound and sublime; also (*b*) in individual experience, often mysterious beyond understanding. (III.) BENEVOLENT IN ITS DESIGN: "All things work together *for good*," visible and invisible blessings coming to them, and being ever treasured up for a glorious future.

Scapulars for Protestant Soldiers.

THE *Irish Catholic* for May 26 printed some "Letters from Nursing Sisters" in South Africa, from which it appears that the machinery of Rome has been put in motion to supply Protestant soldiers going to the war with scapulars and other delusive Romish charms. In these letters we read: "The sisters visit the troopships . . . sometimes they have to return three times to the house for fresh supplies of scapulars, medals, &c. They also visit the hospital ships." Again: "Father Simon Knapp also writes he is truly grateful for the box of scapulars, &c., which reached him at Southampton. He enrolled all the men on board the transport who had not previously got the brown scapular." Again: "I cannot sufficiently thank all those kind ladies who sent the badges, Agnus Dei's, scapulars, &c. Not a man, Catholic *or Protestant*, but asked for them . . . some of the *Protestants* themselves promised to say the prayers each day."

By a strange coincidence we find in the same number of the *Irish Catholic* an article headed "A Model of the Apostolic Life," which is full of the sayings and doings of a certain "Father Milleriot." We quote the following passage as relating to the scapular, and as showing the silly superstitions which are in all seriousness placed before the credulity of the Irish people as veritable incidents in an "apostolic life." Father Milleriot, we read,

offered the scapular and the miraculous medal to all with whom he came in contact, assured that thereby he would procure for them the patronage of Mary. To increase their confidence in her power, he was fond of relating the history of two unfortunates, whom he called his "drowned" and his "hanged." A man having committed a crime, and dreading the vengeance of the law, came to him one day, saying, "It is the last time you shall see me, Father ——." "At least, my friend, grant me a favour; promise that you will always keep the Scapular." "I promise sincerely; you have always been so good to me!" And Father Milleriot went away delighted, murmuring, "My friend, I have you. You may kill yourself if you wish; you shall not die unprepared."

The next day, indeed, the aunt of this person ran up to him. "Father," she said, "your man is dying! Yesterday he threw himself into the Seine. Although he does not knew how to swim, he was not able to drown himself. But he has taken the pleurisy. Come quick!" The man had kept his scapular. The Father gave him the last sacraments. As to the "hanged," who wore the miraculous medal, by a special protection of God the rope he used broke at the right moment. When informed of the affair Father Milleriot went to see him. "Well, my friend, how is it that you escaped death?" "Do not speak to me about it, Father! I cannot understand it. I selected the strongest rope I could find, and flung myself resolutely into space." He was never tempted to try the experiment again.

Lest some of our readers should be unaware of the Romish use of the scapular, we would refer them to the "Manual of Instructions on the Brown Scapular of our Blessed Lady of Mount Carmel," by Rev. A. E. Farrington, D.D., O.C.C. Second edition (*Dublin: James Duffy & Co., 15, Wellington Quay*)—a little manual published with the imprimatur of Archbishop Walsh, in which there is a brief history of the Carmelite Order, and a full description of the origin and use of the Brown Scapular, which consists of two small square pieces of brown woollen stuff to be hung over the shoulders, so that one of the pieces rests on the chest, the other on the back of the wearer. Devout wearers of this charm are promised protection from drowning and burning, and a speedy release from purgatory!

It is sad enough that Roman Catholic soldiers should be taught to trust in such vanities, but that Protestant soldiers should be induced to put *their* trust therein, instead of in the mercy of God through Christ, realized only by the exercises of true penitent faith, is still worse. It is, however, well that the public should know the kind of mission which is carried on by the nursing sisters of Rome; and the knowledge should stimulate them to help forward more earnestly the work of those who are proclaiming the unadulterated Gospel of the Grace of God in the hospital, the camp, and on the battlefield.

Missions in the Transvaal.

[From a Correspondent.]

IN view of many mis-statements made about the Boers and mission work, the following facts, taken from a letter by Rev. A. Murray, will speak for themselves:—

"There are three Dutch churches in the Transvaal, but the largest one is the United Reformed Church, numbering 31,000 members, far more than the other two churches together. In its Church laws, the following articles occur:—(124) The Church counts it a sacred duty to labour for the extension of the Redeemer's kingdom by means of mission work among the heathen. (125) This mission work is to be carried on in obedience to the command of our Lord Jesus in Matt. xxviii. 19, and is alike the duty and the privilege of all who are partakers of the Gospel. (126) There is to be a mission committee whose object shall be to awaken interest in the work, and ask the prayers, the gifts, and the co-operation of the Church. (128) It is desirable that mission congregations be established in connection with the Church. (135) All consistories are urgently recommended to arrange annual contributions.

"When it is remembered that in this church the number of elders in their synod is twice that of the ministers, it will be understood that it is not a decision come to by a number of ministers alone.

"In connection with this church, there are, at least, five missionaries—one at Pretoria; one at Middelburg, with three evangelists; one at Potchefstroom; one at Wakkerstroom, with eight evangelists; and one at Vryheid, with three evangelists. With regard to this last-named congregation, the annual amount needed for the missionary and evangelist was £178, which was entirely subscribed for by the congregation. There were three Boers who gave ground and a dwelling for an evangelist belonging to another missionary society, and in addition to this there were different farms on which either the farmer or his wife gave instruction to the natives.

"The work at Wakkerstroom, in charge of a committee of that congregation, has been one of intense interest. In the course of seven years more than 800 Zulus were baptized, many of whom had been brought to conversion by evangelists supported by farmers in the congregation of Utrecht and elsewhere.

"I have mentioned this to give proof of how the Church of the large majority of the people aims at being a mission church, and seeks to foster, and that not unsuccessfully, the mission spirit among its members. I, myself, have a son a missionary in the Transvaal, labouring among natives, for whom, for four or five years before he came there, two Boers provided evangelists with a salary for their support.

"I have given this somewhat extended statement to show how incorrect the representations are, even of those who have been living in the country. It is not the Church of the majority that has assumed the position of hostility to missions. I have myself known of men who had their difficulties about the work of missionaries from abroad, who were yet faithful in educating their own servants.

"It is in the Transvaal as everywhere in the world—earnest Christians are led to take an interest in missions; those who live for the world will not do so."

Naples Animals' Protection Society.—The operations of this Society, under the presidency of Princess Mele Baresi, have been considerably extended during the year. Horse and donkey parades have been usefully instituted in Naples and Capri. Prosecutions have had satisfactory results—extra animals have been attached to very many vehicles, while heavy loads have been diminished. During the last two years the number of animals found working in an unfit state has been largely reduced; but many acts of cruelty are still met with. Communications may be addressed, Miss P. H. Johnston, The Beeches, Carlisle.

Americans in Palestine—I.

By Rev. C. S. MASON, LL.B.

IT may be of interest to your readers to hear about the "1900 Pilgrimage." An American party, composed of eighty-six members with twenty-three ministers, representing six denominations and twelve States, we started on February 10, 1900, for a pilgrimage to the Holy Land, Egypt, and Europe.

Reaching the land made sacred by the Lamb of God, for a few moments we live in the past, and touch the lives of Simon the Tanner, Peter, Dorcas, Noah, Jonah.

We hasten on to the Holy City, over the Plain of Sharon. How beautiful the distant blue Judean hills, the oliveyards and vineyards! But we look beyond, intent that we may catch the first glimpse of dear Jerusalem. We see the church of the seven domes on Mount Olivet—the mount He trod upon; and where He wept over Jerusalem, we wept too. The modern city, the Russian church, the Latin churches, with all their traditions, could not turn our heart and mind from this sacred spot. *We believed*, and his Spirit witnessed with ours. It was a moment never to be forgotten—our first view of the Holy City.

We walk the Via Dolorosa, out at St. Stephen's Gate, to Gethsemane. It was this scene, Christ in the Garden, which brought the back-slidden, cold-hearted disciple, Joseph Hart, back to a consecrated life, a life hid with Christ in God.

Next day we again visited Gethsemane, and ascended the Mount of Olives, where a memorable prayer meeting was held. On the following Sabbath, on Gordon's Calvary, at nine a.m., Rev. A. H. Harshaw, a Presbyterian minister from Junction City, Kansas, gave a Bible-reading on "Jesus at Jerusalem—his sayings and doings." A little way from the American party was a group, with their faces towards Jerusalem, singing sweet songs of redeeming love, led by Rev. J. Harrison, of the Church of Ireland; on another section was a number of young men, headed by D. O. Shelton, who has been called to the work of Biblical instruction, as a secretary of the international committee of the Y.M.C.A. of America and Canada. Some of the party attended the Alliance Mission, which is doing a good work. There are fifty in the Sunday school, and a goodly number attend the Gospel service. Rev. T. L. Smith, of Chicago, a Baptist preacher and worker well known, led the services. Many testified for Jesus. One, a Jew, gave

A THRILLING TESTIMONY

of the power of Jesus and his truth. Brought up in the Jewish faith, instructed to disbelieve and even to hate Jesus of Nazareth, he came to Jerusalem more thoroughly to learn the English and French languages. Here he was sorely disappointed to find the Temple gone, and the glory of Jerusalem departed, and the sacrifices done away with. Instead of the temple he found a Moslem mosque. Here he read the Bible, and found out that the words of Micah iii. 10-12 and 1 Kings ix. 6-19 were fulfilled in consequence of sin—"Israel became a proverb and a byword among all people" (*v.* 7). Convicted of sin, he sought in the Word for light, and taught by the Spirit, Joseph Silberman was brought to a saving knowledge of Christ, and now, with Mr. Pane and Mrs. Ryison, is working among the Moslem lepers.

A number gave interesting testimony of the transforming power of the Gospel of Jesus Christ. Rev. J. Wilbur Chapman, Hon. S. Merrill, U.S. Consul, and others, spoke at the evening Gospel service, held in the parlours of the Grand New Hotel.

Prayer meetings in the rooms of various members of the party, and many devotional meetings were held, and seed sown—the flowerlets of the Gospel strewn along the "pathway." We met many of our English brethren, and could unite with those of our Motherland in singing—

Blest be the tie that binds
Our hearts in Christian love.

Y.M.C.A. Conference.

THE Nineteenth British Conference of Young Men's Christian Associations which is taking place this week in Newcastle-on-Tyne, meets in perhaps the finest Y.M.C.A. building in the United Kingdom. Opened only a few weeks ago by the Duke and Duchess of Connaught, it is fast becoming a hive of busy workers who have swarmed into it from the temporary rooms of the Association in Northumberland Street.

The position, planning, furnishing, and general equipment of the premises call forth unstinted praise — not to say envy — from the delegates to the Conference assembled from all parts of the country. From the café in the basement to the photographic dark room in the roof, every detail affords evidence of careful study of the needs of the work; and the building itself, standing on one of the best sites in the City, is a magnificent testimony to the importance of the work carried on by the Association, for the spiritual, social, mental, and physical welfare of the young men of Newcastle. The premises, in addition to the café, and six shops and other offices, which are let, and form a source of revenue to the Association, comprise two halls (one seating 700 and the other 300), reception and reading rooms, also fourteen smaller apartments, baths, and a large and well-appointed gymnasium.

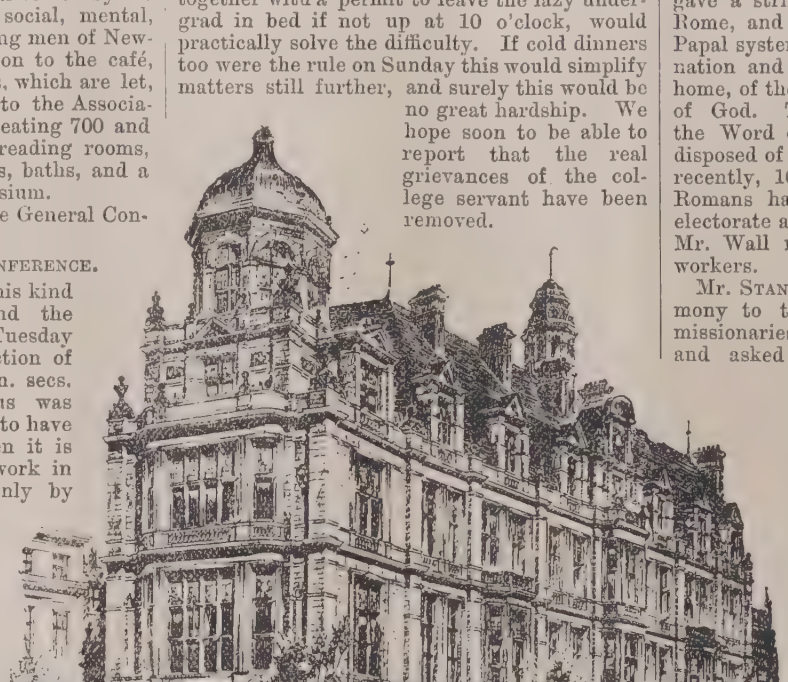
A special feature prior to the General Conference this year is the

HONORARY SECRETARIES' CONFERENCE.

The need for something of this kind has long been apparent, and the meetings held on Monday and Tuesday formed a first step in the direction of systematic training for the hon. secs. Not that anything ambitious was attempted, but it is something to have made a beginning; and, when it is remembered that Y.M.C.A. work in this country is carried on mainly by honorary workers — the proportion of general secretaries to honorary being about one in six—the importance of efficient training is at once obvious.

About forty secretaries mustered at the opening meeting on Monday evening, when Mr. C. J. Dymond, hon. secretary of the Newcastle Association, gave an address of welcome. Ths was followed by a devotional meeting, at which the need of the presence and power of the Holy Spirit was the burden of prayers.

The first subject for conference was "The Honorary Secretary: His Duties and Relation to the Work."



Y.M.C.A. BUILDINGS, NEWCASTLE-ON-TYNE.

"None Now But Christ."

WRITING from the headquarters of the Glasgow Seamen's Friend Society, 200, Broomielaw, Glasgow, Mr. Larus Johanson, relates the experiences of his fifth visit as a missionary to Iceland, his native country.

"At Fellsströnd I found there about twenty converted people, who were instructed in the way of the Lord by a farmer named Matthew, whom I met on my way to Reykjavik in 1898. I had personal conversation with him, through which he was convicted of sin. He shortly afterwards received Christ, and straightway began to testify boldly for Jesus on the streets. His errand to Reykjavik was to employ a lawyer to settle some grievance between himself and another farmer. After his conversion I asked him, 'What about the lawyer?' His reply was, 'I want none now but Christ.' On his way home he met his enemy, paid him all he demanded, and preached Christ to him. He too became soundly converted, and through his personal dealing with the people round about his home, a revival broke out."

(823)

Oxford Letter.

OXFORD "Eights Week" has brought a larger number of visitors than usual, and the meeting must be equally delightful to the undergraduates and their friends. There is one class, however, who should not be forgotten, namely, the lodging-house keepers and the college servants. Very few of them are able to attend the means of grace during the summer term. What this means to some of them, let those of us say who enjoy the weekly prayer-meeting and the Sabbath services. We are glad to know that this week a special meeting was held at Christ Church, convened by the Archdeacon of Oxford, to consider the case of the college servants. What they need is *not* a service in the College Chapel, but the opportunity to attend their own services. Hall at six o'clock instead of seven, and a fixed rule that no large luncheon will be allowed on Sunday in the Colleges, together with a permit to leave the lazy undergrad in bed if not up at 10 o'clock, would practically solve the difficulty. If cold dinners too were the rule on Sunday this would simplify matters still further, and surely this would be no great hardship. We hope soon to be able to report that the real grievances of the college servant have been removed.

Rev. C. J. Casher organized again this year the tract distribution during the Eights Week. He was assisted by the venerable Rector of St. Aldate's and by Rev. and Hon. Talbot Rice. Some thousands of booklets were thus given away; and, while the movement is differently viewed by different men, it cannot but be useful, if only as an assurance that Evangelical religion is alive in Oxford, and eager to use any opportunity. For forty years the work has been carried on, and none of us would like it to be given up.

The Master of Pembroke (Bishop Mitchinson) is proving himself a power for good in the city. He is full of energy, and finds time to interest himself in good work outside the College. Last Sunday he addressed the men's service at St. Aldate's, held regularly in the afternoon. As it was the Open Sunday there was a very large congregation. "The Fruits of the Spirit" was his subject, and very faithfully did he show what the Christian life should be.

Mr. H. Gibbon, one of the clerical members of the staff of the Oxford pastorate, is at present conducting the Greek Testament class on Sunday evenings, which, under the late Principal of Wycliffe, has been so powerful for good. The numbers are maintained. This speaks well both for Mr. Gibbon and the members.

Missionary Breakfast.

AT the twenty-second annual missionary breakfast, held at Talbot Tabernacle W., on Whit Monday a large number o friends assembled, and Pastor Frank H White, who presided, was supported by mis sionaries representative of many countries an societies.

At the meeting which followed, after Scriptur reading, and some introductory remarks fro the Chairman, Rev. David Baron said that a the watchmen on the walls of Zion, and th priests on the pinnacle of the Temple used t look for the dawn, so they to-day, in thei work amongst the Hebrew people, felt the nigh was far spent, and were stirred to do thei utmost in the time remaining. The parish o the Missionary to Israel was the largest an missionary ever had, for the Jews being a dis persed people, their field was the world.

The next speaker was Rev. James Wall, wh gave a striking description of Jewish life i Rome, and declared that he had found th Papal system to be the deadliest enemy of th nation and of liberty, of the family and o home, of the conscience of man and the honou of God. The greatest need of Italy wa the Word of God. In their work they ha disposed of tens of thousands of Gospels, and recently, 10,000 copies of the Epistle to th Romans had been distributed amongst th electorate and to the 550 Deputies. In closing Mr. Wall made an earnest appeal for mor workers.

Mr. Stanley P. Smith followed with testi mony to the value of work done by lad missionaries in the inland provinces of China and asked for volunteers. In that lan there is one missionary to ever 100,000 of the population. M Smith told the story of the con version of a Chinese photographer who having been delivered fro the power of the "big smoke (opium) and then the "littl smoke" (tobacco), has bee greatly used by God to lead sinner to the Saviour and believers t service for the Master.

The occasion proved to be on of the best of these helpful gather ings, it was a very blessed seaso throughout, and the addresses o the brethren were in much power

Irish Church Missions.

TWO of the trained worker of the Irish Church Mission have had an interestin time in the Northern Fair during May. The following ex tract from their journals will b read with interest: "Thursda being Ascension Day, we visited ——— Market where were hundreds of Roman Catholic keeping holy-day. In the Market Square w played and sang, and preached freely, and large crowd was most attentive. We spoke a long as our voices would allow us, referrin especially to the Gospel for the day, and dwel ling upon Christ's mediatorial work now for us Sold seventeen Testaments and seventeen othe books. Both of us enjoyed much power an liberty in proclaiming the truth, and th weather was lovely. On Friday, at ———, w sang and spoke for a long time. Many wer influenced to buy in spite of the bitterness o many, and an attempt to pull one of us off th box when speaking on 'St. Peter's Letter. Before we began, one man hoped that we should fall and break our necks; and the pigs in th carts close to us were very noisy at times. O course, they had to be lifted out to show t would-be customers, and when you lift a pig o hold him by the tail, he makes a noise. W sold nine Testaments and seventeen othe books."

Grace comes into the soul as the morning sun into the world: There is at first a dawning, then a mean light, and, at last, the sun in his excellent brightness —*S. Adams.*

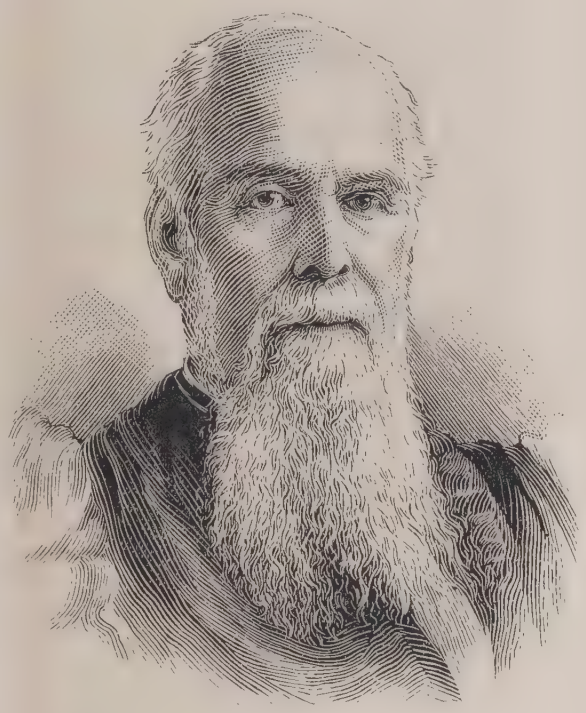
Death of Dr. Ryle.

THIS distinguished prelate did not long survive his removal from Liverpool, with which city he had been associated as Bishop for nearly twenty years. Since his retirement he had been living at Lowestoft. He had been confined to the house for about five weeks, and on Saturday showed signs of increased weakness, and gradually sank, until, on Sunday afternoon, he passed into the presence of the King.

The career now terminated has been, in many ways, a remarkable one—not marked, it is true, by very varied experiences, so much as by a fidelity and consistency to his own selected line of thought and action. But he came to the bishopric in troublous times, and was recognised and highly appreciated as a leader of thorough-going, uncompromising Evangelicalism. It it noteworthy that, so far as "a man's heart deviseth his way," he had no thought of a clerical life during his youthful days. But "the Lord directed his steps," and the financial failure of his father closed the door of his anticipated career as banker and M.P., and he thereupon entered the open door of the Church of England at the age of twenty-five. For forty years he fulfilled conscientiously and with abounding energy the duties of a parochial clergyman, first at Helmingham (Suffolk), and subsequently at Stradbroke, until in 1880 he received preferment to the see of the Mersey city. By this time he had attained to ripe experience and an understanding of the times and their spiritual necessities, and he deviated not a hairbreadth from the strong Evangelical position to which he had adhered for so long.

The progress of the "Oxford Movement" had always been a matter of sore interest to him, and he unflinchingly used his position as Bishop to support those clergy who, in his judgment, were following most closely the New Testament ideal.

When he was selected by Lord Beaconsfield to occupy the see he feared he was too old for it. But the Prime Minister, impressed by his stalwart physique, replied, "No, sir, you have a constitution!" He might have added, had he known him better, "*and a conscience*;" but this he found out in due time.



From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

Mr. Ryle had attained no mean repute as a writer of tracts, the first of these being his opening sermon, originally printed for private distribution only, and taking its title from the text, "I have somewhat to say unto thee." The series was, indeed, a remarkable one; not so much for the number of the tracts, although this exceeded 200—since we can hardly be mistaken in assuming that they were written editions of his sermons—as for their execution and success. They were addressed, not to the illiterate and profligate, but to the respectable, middle-class church-goer. Short, sharp, and importunate were the titles, and below the titles was matter solid, fresh, and as full of strict reasoning, on a Scriptural basis, as of spiritual appeal; in a style undeclamatory, unconventional, spoken, heartfelt, pointed. "Are you Converted?" "Are you Forgiven?" "Are you Holy?" "Are you Free?" "Do you Pray?" "How Readest Thou?" "Strive." "Strike." "Watch." "Occupy." "Wheat or Chaff?" "Our Home." In this fashion we were challenged, and cautioned, and stimulated in every part of us, and we could not but attend to ourselves—and attend to Scripture.

As long ago as 1876 was made out a list of little more that 100 tracts, with the circulation of each appended, and the sum total exceeded 11,500,000. A selection of them appeared subsequently under the felicitous title of "Home Truths." Compared with other successful tracts, Mr. Ryle's had a strength especially their own, an individuality never to be mistaken. They must have owed much to their titles, which would alone form an effective guide for a young sermon-writer, showing him the kind of subject he might sometimes take with him into the pulpit, even should he never read a line of the tracts themselves for a style. We fully believe that the Bishop's intimates could tell of many a triumph won to the Redeemer's kingdom by these multitudinous messengers. Bishop Riley, of the Mexican Reformed Church, which began in 1865, was much indebted to a Ryle tract, "Are you Forgiven?" for ability to start in that movement, and he has supported his share of it by translating above forty of the tracts into Spanish. One of these, "True Liberty," gained over to the cause a Mexican Roman Catholic priest of great ability, Manuel Agnas.

The Bishop's longer treatises and volumes were also numerous, occupying mainly the Stradbroke, and some the Liverpool, period. Of one of these, entitled "Knots Untied," it was stated, some years ago, that seven young men were known to be studying for holy orders, as the result of reading it. Of the volumes, perhaps, the most popular has been "Christian Leaders of the Last Century," sketching the lives of eleven eminent revivalists, with Whitefield and Wesley at their head; and his enthusiastic admiration of them is shared by most of his readers. We doubt, however, whether a still more valuable work is not the "Expository Thoughts on the Gospels," as being more continually and lastingly in the reader's hands.

From the heart of East Anglia Mr. Ryle spoke by his writing to all England, and to excellent purpose. Could he have done more good if the ambition of his early life had been realized? We doubt it, although, in succession to his father, he could have done good work in the House of Commons. The Lord of all the wide domain had granted unto him vastly more than he had lost, and as year after year added to his new inheritance of usefulness, he must have found ever fresh reason to lift up his head with joy and still press forward. In 1880 he entered upon much more than the lordship of Macclesfield.

Of his important diocese the special difficulties, we understand, were these:—Lancashire abounds with native English old Roman Catholic families; Liverpool teems with immigrant Irish ones, and with those Welsh ones who know not bishops. The princely merchants of the great city, who could spare their thousands as common men do guineas, are mostly from beyond the Tweed where they have known presbyters only. A bishop, therefore, in working the special organization of which he is in charge, is sorely straitened for means and countenance. Nevertheless, the first Bishop of Liverpool's great exertions produced remarkable successes. But there were also spiritual results beyond the reach of figures, and never did bishop more persistently than he aim at these, in ordinations most particularly.

Another praise, which he did not always get credit for, is his due; we refer to his generous large-heartedness towards those who theologically differed from him. He was anything but narrow-minded—as those well know who have read his "Christian Leaders" or remember the warm receptions which, as Canon Ryle, he used to get at Church Congresses. He did not insist (except for himself) on his own precise views of truth in every particular, and if he saw the Gospel holding an emphatic place in another man's system, he was tolerant of concomitants which might strike some as perilous; such faith had he in the sovereign power of the Gospel of Christ if it be central. In this spirit he hopefully surveyed the Church of Christ, and in this spirit he administered his episcopate.

An Irish Convert.

THE June number of *The Catholic*, Rev. T. Connellan's well-known monthly, contains two communications received by the editor from a man who has been associated with the Marist Fathers, but who eventually became enlightened as to the only true way of salvation. While in the service of the Fathers, Michael Reilly wrote:—"I am thoroughly disgusted with what I see and hear. We dress and come down to work at six. We are on our feet all day until we retire to bed, after sixteen hours. I am employed as waiter and sacristan. I am always mumbling what I know nothing about, that is Latin. They are very anxious here that I should become a lay brother, that is a free labourer or priest's slave, but I hope some day to show them I have ceased to believe in the false doctrines they are teaching. I have only one friend here with me, and that is the New Testament with which you presented me."

At a meeting a few days afterwards, Michael Reilly was introduced to a gentleman home from South Africa, himself a convert from the Church of Rome. His advice was evidently blessed by the Spirit of God, as a second letter from the young man announced his exodus from the Romish institution, and his acceptance of the Protestant faith. "Yesterday morning I served the last Mass for ever. I was as usual very reverent, just the same as if nothing was about to occur. No more will I be seen standing in the hall; no more on the altar; no more singing in the church; no more in the confessional while breath is in my body. I go to the Cross in spirit, and pray God will give to others, as he has to me, the gift of faith."

The Indian Famine.

STATEMENT BY THE VICEROY.

An earnest appeal for famine-stricken India has been addressed by the Viceroy to the Lord Mayor. Whilst thanking the English people for their "liberal," but yet not too liberal, contributions," Lord Curzon of Kedleston points out that the Indian authorities are struggling with a famine greater in its intensity over the areas afflicted than any previous recorded visitation, whilst the charitable help received from home compares unfavourably with that extended in 1897. The present famine is marked by the absolute failure of the two last autumn and spring harvests, and by an unprecedented loss of cattle in the central and western parts of the country. Many thousands of persons must inevitably succumb, if not to positive starvation, at any rate to the debility that is scarcely distinguishable from it.

Some of the sad facts which have already been laid before our readers by missionary correspondents are rehearsed in the Viceroy's letter. It is gratifying to observe that the British colonies and outlying stations of British influence or commerce have come forward liberally with assistance; and special mention is made of the generosity of Germany, acting upon the noble initiative of the German Emperor, also upon the outburst of practical sympathy in the United States of America, which we described some weeks ago. The Mansion House Fund, on Tuesday last, amounted to £277,100.

This amount is probably less than half the total sum distributed in the form of Famine relief, and our readers will want no argument to satisfy them of the special importance of such funds going through missionary channels. Some light is thrown upon this by an article from its special correspondent, published in *The Standard* on Tuesday last. We make a brief extract:—

It is alleged that, while the superior English officials are doing their best to cope with the terrible distress undoubtedly existing in this part of India, the harshness and ill-treatment of the native subordinate, whenever the Englishman's back is turned, has done much to make the people timid, and thus indirectly causes numbers of deaths from starvation. This want of sympathy, and even cruelty, on the part of the subordinate native officials is, unfortunately, one of the most marked features of the famine all over India.

The European missionaries, on the other hand, are doing noble service in this and in many other parts of India. It is noticeable that the best results are achieved in places where Government officials and missionaries work hand in hand.

The missionaries by whom the funds committed to our care have been distributed, are continually expressing gratitude for opportunities thereby afforded them of getting at the hearts and consciences of the famished people.

NOTES FROM WORKERS.

Dr. Colin Valentine, of Agra Medical Missionary Training Institute, writes respecting the food stuffs which we have been enabled to despatch:—"They will be the means, under God, of saving the lives of thousands of poor creatures who would otherwise perish. Cholera has broken out in the affected districts, and

THOUSANDS ARE DYING

before medical assistance can reach them. Indeed, we have almost ceased to think of the famine in view of the terrible visitation of cholera which we are now experiencing. I have made up and despatched medicines to several parts with directions as to their uses. I have also arranged to send these medicines to all missionaries who apply, men or women. (I do wish that every missionary coming to the foreign field could arrange, before coming out, to have six months' course of dispensary or hospital practice.) I expect the rains will be breaking shortly, but when they do, the mortality from starvation, exposure, and disease will be increased twenty-fold.

Dr. Valentine forwards a description of the heartrending condition of the effects of the famine at Behad, Gujarat, written by Mr. C. E. Aldrich, who says:—

"On every hand were the dead and dying. Sometimes it was an aged person; sometimes a youth or an infant. The wind carried the sand in clouds. There was scarcely any noise, though there were many people. They sat or lay quietly in groups of four, five, to fifty by the roadside. The living and the dead were all together. If one died, no one attempted to remove him. Why should they? All have sat or lain down there to die, and one by one they meet death; they all wait for it. . . . In the bottom of the dry river-bed, and on its banks, were scores of the dead bodies of persons who had

STARVED TO DEATH.

In many parts of the city dead bodies were also to be found. It is dreadful to look upon the faces of the small children who had starved to death. Marks of infant beauty, intermingled with those indicative of a painful death, were traceable. The missionaries are doing much, and would do more if they had the means.

"As we walked about those quiet streets, we saw deserted homes, sad faces and dead bodies, so many that had lain so long in the streets and by-ways that we had to breathe through a well-wadded handkerchief. Lying in the midst of one of these groups was the skeleton of a child. We concluded that the flesh had been eaten from it by the jackals. We saw many who were almost too weak to raise a hand, and who, we are sure, could not defend themselves in the event of an attack by a jackal or a hungry dog."

Rev. Dennis Osborne writes from Poona: "It will interest your readers to know with respect to the food supplies sent that, after consultation with the leading missionaries of the various societies concerned, it has been decided to send supplies to the workers of twelve different missions actually engaged in relief work. I have in my care some

FOUR HUNDRED ORPHANS

(in Bombay, Poona, and Talegaon), and this number will be largely augmented by waifs." Mr. Osborne proposes to do something for the prevention of famines in the future by the storage of water, and digging wells; he also aims to help poor cultivators to procure cattle, seed, and ploughs, when the rains come.

We have received a communication from Mr. T. Carroll (of Messrs. William Watson and Co., Bombay), who says, referring to the food supplies:—"We had received, cleared, and despatched 107 cases, as proportioned by the local committee. You will be pleased to hear that the Government have exempted these foods from duty, and that the two chief railways have agreed to charge their lowest rate all over their lines." It should be mentioned that Messrs. Watson have devoted time and labour to the matter, free of charge.

DISINFECTANTS.

In response to an urgent call for supplies of disinfectants, we have communicated with a number of leading firms of manufacturers in order to secure a reduction on usual prices. We are able to report the following satisfactory replies:—Messrs. George Beddow and Co. and Messrs. F. C. Calvert and Co. will each send £10 worth of disinfectants at half price; Messrs. A. Boake, Roberts and Co., Ltd., who execute an order for £10 worth, will contribute £20 worth as a free gift; Messrs. Burgoyne, Burbidges and Co. will execute order for £14 worth for £10; Messrs. Condy Mitchell, Ltd., are sending £15 worth for £10; and Messrs. Newton, Chambers and Co., Ltd., are supplying £10 worth of "Izal" at half price.

A SUGGESTION.

Mr. Esu Churran writes from Kalmati: "Everyone who has had experience in famine work knows what a terrible percentage of deaths take place after the sufferers have for some time been taking food. Many will be interested to know of Pundita Ramabai's experience in successfully treating so many of her worst cases. She gives plenty of ghee (clarified butter), which is not only the most nourishing thing available in Indian villages, but is also very soothing. Let me also recommend a cleansing wash of the nature of Condy's Fluid or carbolic, diluted, for 'sore mouth.'"

Off to the Cannibal Islands.

A MEETING of friends interested in the John G. Paton Mission Fund was held in Exeter Hall on Thursday last, to bid farewell to Rev. Fred J. Paton (second son of Dr. J. G. Paton) at the close of his seven months' visit to Britain and Ireland, after seven years of labour on the island of Malekula, New Hebrides. With Mr. Fred Paton were Rev. Maurice and Mrs. Frater, new missionaries going out at the charge of the J. G. Paton Mission Fund to open up work amongst hitherto unreached cannibals on one of the northern islands of the New Hebrides group.

Mr. Robert Morton presided at the afternoon meeting, and Lord Kinnaird in the evening. Rev. F. B. Meyer testified his interest, and spoke in a few choice words of the heroism that still led to the lonely islands of the far-off Pacific the servants of Christ to live or die for the salvation of the darkest and most degraded of human kind. Mr. Meyer concluded by lovingly commending the brave trio to God on their difficult and dangerous mission.

The missionaries themselves then addressed the meeting, and received a hearty send-off.

Many friends who saw the beginning of the J. G. Paton Mission Fund in The Christian over ten years ago will rejoice that it has steadily developed, and has been able to accomplish such great things for God as the sending forth and support of three accomplished European missionaries—one of whom is the Rev. Frank Paton, Dr. Paton's third son—and of four European assistant missionaries, and some ninety native teachers. The Fund has committed itself also to the engagement of a fourth missionary. Thus the heart of the venerable missionary whose name it bears is cheered by seeing the accomplishment of his one great purpose of placing a missionary on every island and district of the New Hebrides that still remains in heathen darkness. The hon. Organizing Secretary of the Fund is Mr. A. K. Langridge, Aniwa, Southend-on-Sea.

African Institute, Colwyn Bay.

THE annual Conference of the above Institute was held at the Lecture Hall, on the 8th inst., under the presidency of Rev. Benjamin Evans, of Rhuddlan.

In the course of the sitting, the Director, Rev. W. Hughes, F.R.G.S., read the annual report, which stated that during the year four of the students had left for their respective homes, where they intend to labour as missionaries, and to support themselves by means of the various crafts taught them in England. Two new students were admitted. The expenditure had been heavier than during the previous year, because of the expansion of the work. The committee had been able to secure the services of Rev. A. J. Parry, D.D., of Rhyl, as Theological tutor, who will enter upon his duties in the forthcoming session. Cheering accounts of the success of the work had come to hand from the Cameroons, Yorubaland, Gold Coast, Sierra Leone, Liberia, the Colony of the Gambia, Ambas Bay, and the Congo. A characteristic feature of these reports was that many of them were accompanied with contributions—an unassailable proof of the natives' belief in this scheme as the best and surest means for the civilization and Christianization of the "Dark Continent." An old student of the Institute, Mr. Alfred Dibunda, has established a large school in the Cameroons, where he has at present eighty young men in training for the ministry. Another old student has started a successful printing establishment at Freetown, and is largely patronized. The plant was provided by friends in this country. Mr. Lawson also is a co-worker with his uncle, Rev. M. T. G. Lawson, in the Christian work carried on by him so nobly in Freetown and district. In conclusion, the Director regretted that owing to the dearth of funds, caused chiefly by the war, the committee was unable to grant any of the many applications made for admission to the Institute at the forthcoming session.

Evangelizing French Deaf-Mutes.

OF the many seceding Romish clergymen whom the well-known work among French priests has succoured and enlightened, one has recently marked out for himself a new and rare path of Christian service. Having, ere he became a priest, been a teacher of deaf-mute children, Mons. Vigier is well versed in the divers methods for imparting knowledge to the deaf and dumb; he, therefore, resolved that as soon as his studies for the calling of an evangelist at Neuchâtel Academy should be completed, he would turn his former skill to account by preaching the Gospel of Christ, and teaching his ways to the deaf and dumb men and women of Paris. Upon leaving college he had offered to him the headmastership of the Protestant deaf-mute school at St. Hippolyte du Fort, with a comfortable salary; but he preferred rather to reach men and women who had passed though schools where they had got no ray of the light that beamed on the children of St. Hippolyte.

In a recent number of the *Prêtre Converti*, he wrote:—"There are about 35,000 deaf-mutes in France; and the department of the Seine alone can count up at least 3,500. In a few institutions not under State control, the young deaf-mutes receive indeed a certain tincture of religious instruction; but it is not long in getting worn-out, partly by such contact as they have with our very irreligious society, but still more by their habitual isolation. Rare indeed are the ministers of religion who can understand them, and who can, therefore, nurture into growth what was sown. Shall I add that in these establishments, except St. Hippolyte du Fort, it is chiefly the tares that are sown, not the pure wheat of true faith in the Saviour Christ?

In the other schools for the deaf and dumb, religious instruction is absolutely forbidden. Thus, having received

NOT ONE RELIGIOUS NOTION

before going to school, and receiving not one during the whole period of instruction (between six and fourteen years of age), they are doomed to remain for the whole of their life in well-nigh complete ignorance of God, of the Gospel of salvation, and of eternal life.

"In the face of such a state of things . I believe that, knowing, as I did, the language of the deaf-mutes and possessing the truth myself, my duty was to come to the aid of these dear hapless brothers. Did not God, who led me to the Gospel . design that in my turn I should invite to it those whom their infirmity most often deprives of every guide and stay? I believed so, I do believe so, firmly. . I believe this to be a work of God, and therefore, that it will succeed. . The soil that has to be sown is barren, hardened, rocky, because it has never been tilled before. I am confident that it will yield fruits in abundance.

"It is only two months since I left the Divinity College at Neuchâtel, whither the work among priests had sent me, and where I gained so much good; and . results already exceed my hopes. From sixty to eighty deaf-mutes regularly attend the meetings in the Boulevard Bonne Nouvelle, in spite of heat and distances, though the poverty of many debars them from even the comfort of the top of an omnibus, and in spite of the sectarian hatred of Pharisees, who think it quite natural that folk should be allowed to live and to die without anyone's concerning himself for their immortal souls, so long as they bring their dead bodies and so add figures to the church register, but who grow angry when one desires to enlighten these souls, to tell them that there is a Saviour and a Gospel, and that in Him and it are found the Way, the Truth, and the Life. Yes! the truth makes headway among the silent tribe: nearly 200 New Testaments have been distributed, and are being read. I have visited about 600 deaf-mutes, and all assure me of their sympathy and their gratitude.

"Our services are held as among the hearing and speaking, except as to the hymns, which are explained instead of being sung. On my private visits, I pray with them, after having read a passage out of their New Testaments. Already I have reaped some fruits as a precious encouragement.

"One man, after a parable had been explained, said to me: 'I have been all that you have just told us: I have wished to kill my wife; I have beaten her like mortar, and she has been forced to beg, so as not to starve, along with her children. I have wished to throw myself into the Seine in a fit of madness brought on by *absinthe**; but I was very unhappy, and my poor wife still more so. Well, since you gave me that little book, I seem to be rising from the dead. Everything appears new—my household, life itself, and the people around. I *am* happy.

I WILL DRINK NO MORE.

'Yet I understand that I need to be helped by the good God. I count upon Him and upon my little book, when the old habit urges me; I read a verse or two and I gain courage; and then, too, ever since I have been praying, it seems to me that I have nothing left to fear.' While the husband was telling me his story, the wife was weeping with joy and kissing my hands. Of course I made them understand that it was to God they must render thanks.

"A deaf and dumb woman, again, said to me, 'Although I was trained by the Sisters of the Deaf and Dumb Institute at Bordeaux, I found happiness in nothing of all they told me. But now that I see that there are not all these intermediaries between God and me—that it is by faith in Jesus that I am saved, that I have God as a real Father and Friend, I am happy, I see my way more clearly, and I pray from my heart—a thing I could never do before.' I could cite many other facts attesting the working of God among these souls; but there is much to be done . and the labourers are indeed few."

We may add that the weekly service is held in a hall kindly lent by the McAll Mission, and that by latest reports the attendance has further grown. The enterprise has been receiving a temporary support from The Work Among French Priests, but the duties of that Society properly end when they have launched a convert upon his field of labour.

"Bear ye one another's burdens, and so fulfil the law of Christ."

A New Opening in Uganda.

IN a graphic letter to her parents, Miss Ruth Hurditch, daughter of the director of the Evangelistic Mission, who has gone to Central Africa under the auspices of the C.M.S., writes: "I have been chosen to go to *Toro!* No lady has yet gone to this wonderful land, and I am now to go with another young girl, Miss Pike, who came out here last August, and was with me in the hospital. The King of Toro, Kasagama, has been continually writing and begging for ladies, and the people have been praying for years and have already built houses and a school for them; so the reception we shall meet with will be beyond thought, they all say.

"We do not start for about a week or more, and then it is a fortnight's journey. Mr. and Mrs. A. B. Lloyd are to take us up and stay for a week or month starting medical work, and the Bishop hopes I will keep up as much of this as possible. Everybody here is positively taken back at the Bishop's decision, as he had said an elderly lady must go up with Miss Pike to open up this important station and superintend and institute the women's work there. It certainly is an exceedingly responsible work.

"Uganda is the most beautiful country imaginable. Pray long and very strongly for me. 'The promises are unto you and your children.' It is glorious to be the advance column to claim this land for Christ."

* *I.e.*, wormwood bitters, the favourite spirit with French workmen.

Soldiers at the Front.

SOLDIERS' CHRISTIAN ASSOCIATION.

THE Bloemfontein paper, entitled *The Friend*, conducted for a time by war correspondents, contained the following reference:—"A prominent feature of camp life at Bloemfontein is the erection by the Soldiers' Christian Association of large marquees for the use of our troops, for the purpose of writing, reading, and recreation. Within a week of the British occupation, the first of these was pitched within the Highland Brigade's lines, and since then another has been established in the 1st Division. Field-Marshal Lord Roberts has at all times taken an active personal interest in the work of the association, and has already inspected the marquees, and expressed his cordial approval of the work which is being done in them. It may be of interest to mention that within three days of the erection of the first tent 5,000 sheets of note-paper and envelopes had been supplied (gratis) for the use of letter writers. The marquees are brilliantly lighted after dark, and short bright religious services are held there. The informal character of these gatherings, and the hearty singing of well-known old hymns and choruses attract a nightly crowd of men, with which the accommodation provided is quite inadequate to cope.

SCOTTISH SCRIPTURE READERS.

Among the reports of evangelistic and other undertakings by workers in connection with the Scottish Scripture Readers is an account of meetings at Boshoff:—

The commandant has set apart for our use the "Dopper Church." We have turned it into a Soldiers' Home, and we have the vestry for our sleeping quarters. I am sure the old church was never put to a better use. It is used by the men in the daytime for resting, reading, and writing, and in the evening we have rousing Gospel meetings. It would make your heart glad to hear the hearty singing of the soldiers. We make ourselves heard all over the camp. The very first night we opened the place was full, and all through the efforts of the Christian soldiers themselves; they blazed the meeting abroad. We had a prayer meeting at noon to-day. . . . Just a line to say that the old church was crowded out last night, men sitting all round our feet on the floor. Capt. T—— spoke with quiet power from Ex. xii. and 1 Cor. v. 7, 8. Lord Methuen called in this morning and inspected our quarters. He shook hands most warmly, and said he was glad to see us here. Praise God!

Palestine in London.

STRANGE as it may seem, it is quite true that three out of four average people would learn more of Palestine and of Bible history from attending a course of the lectures now being given by Rev. James Neil than by visiting for months the Holy Land themselves. The illustrative pictures are beautiful works of art, and the explanations of Eastern life and the expositions of Scriptural incidents, customs, and allusions make the sacred story luminous. A workingman said, "You have made the Bible a new book for me;" and an intelligent woman, after hearing three lectures and seeing the Exhibition, gave this graphic testimony, "You have made the Bible live." The remaining lectures of the present series are as under:—At the Conference Hall, Eccleston Street, S.W. (close to Victoria Station): June 19, 20, and 21, "Bedaween; or Tent Life." June 26, 27, and 28, "More about Farming." July 3, 4, and 5, "Palestine Trades." Part II. July 10, 11, and 12, "Ishmael's Lot; or the Arab el Arab." July 17, 18, and 19, "Curiosities of Syrian Life." July 24, 25, and 26, "More about Fellahheen Life." Admission free (without tickets). There are a few reserved seats at 1s. The hours of gathering may be learned from our Forthcoming Meetings column.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

A Chase for a Scholar.*

ONE Sunday afternoon Mr. Moody met a little girl, of whom he inquired where she attended Sunday school. As she was not a regular attendant anywhere, Moody asked to be introduced to her mother, to secure permission for the family to attend his school. The child had reasons for not wanting to have Mr. Moody find her home, as she knew who he was. Asking him to wait on the corner for her till she had done the errand on which she had been sent, she disappeared, not to return.

For three hours he waited on the street corner for the little truant before he gave her up at last. Some days later he saw the girl again, and the recognition was mutual. Without waiting to explain why she had deserted him on the former occasion, the child turned and fled. At this time the city's system of drainage had just been changed, necessitating the elevation by several feet of the streets in a large portion of the city. In some cases the property owners had not only elevated their houses, but had built new sidewalks on a level with the raised street. In this transition period from low to high grade, these innovations had been frequent but irregular, and the connections between old sidewalk levels and new ones were made by a few raised steps. Up and down these sidewalks the girl ran, while close behind her followed the determined Sunday-school teacher. Finally she darted into a saloon, and through the bar-room into a little room, and finally upstairs, where he found her hiding under a bed. Having persuaded the child to come out, he was duly introduced to the mother, explained the purpose of his call, and the children were secured for the North Market Hall.

The sad story of the family was afterwards confided to Mr. Moody, when he learned that the mother was a widow, who had only recently lost her husband. He had come to Chicago to make his fortune, and, having failed to secure employment at his trade as a carpenter, had finally opened a saloon. Soon after he had died, leaving this saloon as the only means of support to his widow and children, who had never become reconciled to the business, and felt ashamed of this way of gaining a livelihood. This explained the child's unwillingness to have Mr. Moody know where she lived. In time the widow and her children were led into the way of a better life; the saloon was closed, and years afterwards Mr. Moody met, in a western city, the little girl who had given him that wild chase—a woman now, the wife of an earnest Christian, and herself devoted to church work.

* From The Life of D. L. Moody. By his Son. (Only Authorized Edition. 10s. 6d. and 12s. 6d. *Morgan & Scott.*)

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B.-P.

By WILLIAM LUFF.

EVERYONE has been talking of the popular hero, Major-General Baden-Powell, who for seven months defended Mafeking against the Boers. When relief came, the two initials of his name were to be seen everywhere; and as I rode through London streets and saw them, I jotted down what they reminded me of:—

Beloved Prince.—Baden-Powell was not a prince; but Jesus is, even the One of whom God said, "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17).

Bringing Pardon.—What a blessed B.P. is this; All have sin; but all have not pardon. Have you? "If we confess our sins, He is faithful and just to forgive us our sins" (1 John i. 9).

In wonder lost, with trembling joy,
We take the pardon of our God,
Pardon for crimes of deepest dye,
A pardon seal'd with Jesus' blood.

Bringing Peace.—This also Jesus does. "Peace through the blood of his cross" (Col. i. 20). "Peace with God through our Lord Jesus Christ" (Rom. v. 1). "Peace brought by the Prince of Peace" (Isa. ix. 6).

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Bringing Power.—This is what we want, power that will deliver us and drive back the foes that keep us in our Mafeking; power to fight for Jesus and power to win the victory. What a grand promise is Luke x. 19.

Bringing to Paradise.—For his sin, man was driven out of Paradise; but all who are born again, Jesus will again bring in. Do you remember the dying thief who prayed—"Lord, remember me when Thou comest into thy kingdom"? And Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with Me in Paradise" (Luke xxiii. 42, 43).

Blessed People.— Who are they? God's people. Christian fathers and mothers, brothers and sisters; all who believe in Jesus and are saved. Blessed by God, who alone can bless. Blessed is but another word for happy, and God's people are truly happy.

Bought and Paid for.—Here is another B.P. In Bible language, they are redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ.

My Lord is in the Homeland,
With angels bright and fair;
There's no sin in the Homeland,
And no temptation there.
The music of the Homeland
Is ringing in my ears,
And when I think of the Homeland,
My eyes gush out with tears.

For those I love in the Homeland
Are calling me away,
To the rest and peace of the Homeland,
And the life beyond decay.
For there's no death in the Homeland,
There's no sorrow above;
Christ bring us all to the Homeland
Of his eternal love.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 232).

1. Why was Moses angry when he came down from the mount? (Ex. xxxi.-xxxiii.)
2. Why was God angry with Judah? (Jer. xliii.-xlv.)
3. What does Christ say about anger? (Matt. v.)
4. What will turn away anger? (Prov. xiv. xvi.)
5. What does Paul say about anger? (Eph. iii.-v.)
6. When was Hezekiah proud? (2 Kings xx)
7. When did Jesus speak a parable on pride? (Luke xvii.-xix.)
8. What is the result of pride in Ps. ix.-xi.;
9. In Obadiah?
10. What is said about anger in Ps. xxxvi.-xxxviii.;
11. In Prov. xxviii.-xxx.;
12. In Prov. xvi.;
13. In Prov. xiv.-xv.;
14. In Eccles. vi.-viii.?

[Children under *ten*, do any 3; under *thirteen*, any 7; under *seventeen*, any 11.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from:—

The Gospel of St. Mark (Divisions 1 and 2).
The Book of Proverbs (Divisions 3 and 4).

ANSWER TO LAST SEARCHER.

(No. 231).

(Psalms xc.-cv.)

(*a*) O sing unto the Lord a new song: sing unto the Lord, all the earth (xcvi. 1).

(*b*) O come, let us worship and bow down: let us kneel before the Lord our maker (xcv. 6).

(*c*) Bless the Lord, O my soul: and all that is within me, bless his holy name (ciii. 1).

(*d*) Know ye that the Lord He is God. It is He that hath made us, and not we ourselves. We are his people, and the sheep of his pasture (c. 3).

(*e*) My meditation of Him shall be sweet. I will be glad in the Lord (civ. 34).

(*f*) He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth (civ. 14).

(*g*) That they might observe his statutes and keep his laws. Praise ye the Lord (cv. 45).

(*h*) He is the Lord our God; his judgments are in all the earth (cv. 7).

(*i*) Lord, Thou hast been our dwelling place in all generations (xc. 1).

(*j*) He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him (xci. 15).

(*k*) He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty (xci. 1).

(*l*) O satisfy us early with thy mercy, that we may rejoice and be glad all our days (xc. 14).

(*m*) Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known my name (xci. 14).

(*n*) The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon (xcii. 12).

(*o*) Let us come before his presence with thanksgiving, and make a joyful noise unto Him with psalms (xcv. 2).

No. 231.—Correct answers (first list) received from:—

A—May Akers, R. and Ernst Aldwinckle, Miriam and Olive* Allam, Edith Aldis*.

B—Edith Blenkarn*, Christabel Bath*, Emily Bridgewater*, Gordon and May* Bligh, Ada Blencowe*, Eleanor Bennett, Mabel Birney, Robert Bushby, Herbert Braddon*, Clara Brown*, Gladys Barton, Mary and William Byford, Gertrude Bristow, Adeline Baker.

C—Kate Cope, Gladys Clark*, Josephine and Elma Cheal, Augusta Clark, David* and John* Colville, Doris and Marjory Coleman, Lydia Cleary, M. and Ida Cole, Grace, Stanley and Percy Chappell, Anna Chanyen, Sophie Cohen, William Cheesman, Kittie Cope, Elsie Collings.

D—Pologna Daws*, Vera Dickinson, Ralph and Dorothy Daintree, Joan Dunsford, Ethel and Mai Davidson, Kitty Donaldson-Selby Stanley Drew.

F—Vincent, Mabel and Olive Fleet, Kitty Fausset, Winifred Field, Mildred Fooks.

G—Cicely Gibson*, Florrie Griffin*, Eva Gurney.

H—Hetty* and Mary Hill, Myra Hunt*, Kathleen and Dorothy Heckford, Hetty and Elsie Hibbs, Nellie Hatchett, Annie Horstcraft, Beatrice Hastings, Willie, Elizabeth and Mary Hooper, Beatrice Harland*, May Hamer, G. Hawkins*, Rosetta and Lottie Hamilton, Dorothy Havergal-Shaw.

J—Emily Jones, Betty Jacobs, Amelia Jacobson, Max* and Eva* Kalb, Maurice Kalinsky, Elsie and Hesien Knight.

L—Ellen Larke, Winifred Lowe*, Rosamund Langton, Sidney, May, Edward and Henry Law, Blanche Lindup*, Arthur and Evelyn Lamb, Georgina Lichtenstein.

M—Dorothy McMullin, Eugene, Eva* and Mabel* Marshall, Daisy G. and Winnie Martin, Annie* and Elsie* Moule, Godfrey and Alec Miller, Irene Mawer, Bella Morrice*, Winifred Maunder, Edie and Aldis Margetts, Mildred Morgan*, Margaret McFadzean, Gladys Mather.

N—Eleanor and Valerie Noel, Emily Norris, Nellie, Lyddy and Daisy Nicholas, H. and Mary Neligan.

O—G. Onslow, Constance Osborne*.

P—Eva Petter, *Kathleen Pincott, Leonard*, Walter* and Katie* Picknell, Dora Phillimore*, Gordon, Maggie and Maxse Pibel, M. and Louie Penny, Ruth Pledger*, Kathleen* and Ethel* Pasley, Hattie, Evelyn and Mildred Peters.

Q—F. Quance.

R—Alice Reid, Marion Richards*, Gordon Remington.

S—Dorothy and Darcy Sharp, Douglas and Kathleen* Shepherd, Betty Stocks*, Margery Smart*, S. and David Soltau, Glanvill, Rider and Stanley Smith, Alan and Mary Symon, Florrie Smith, Ellen Simmons, Frances Stileman* Lucy Sampson.

T—Dudley Toye*, Olive Tritton, Arthur and Winnie Taylor, Marion Tarry, Frank Tomkins.

V—Edwin* and May* Vickers.

W—Annie and Sarah* Wood, Florence Wilde, Sydney Wisdom, Ellen Williams*, Dorothy White, Cecile and Phillis Wright, Agatha Ward, Mansfield White*, Gracie and Gordon Winn, Harry Wintle*.

Y—Gladys Young.

No. 230.—Correct answers have been received from:—

A—Edith Aldis*, Ernst and Ralph Aldwinckle, Olive Abraham, Mary, Ernest* and F. Anderson, Leonard Allen, Irene and Margery Ashdown, Nellie and Fanny Ames, Louie Adams.

B—Gertrude Bristow, Christabel*, Dorothy and Florence Bath, Lindsay Browne*, Harry and Edith Bank, Rachel Blumenthal*, Mabel Baker, Emily Bridgewater*, Ella Berryman, May* and Gordon* Bligh, Eleanor Bennett, Ada Blencowe*, William and Mary Byford, Mabel Birney*, Herbert Braddon*, Dessie Berry, Robert Bushby, Clara Brown, Ethel Brooks*, Eva Browne*, Lucienne Brabandes, Ernestine Buhl*, Frank Bentall*, Gordon and S. Boxer, Dorothy Berry*, Maggie, Alan and Charlie Banks, Dorothy Brooks, Edith Blenkarn*, Sylvia, Maud and E. Barrett, Gladys Bartlett, Mussy, Conyers and Allen Baker, Lizzie Baxter, Susette* and Mary* Beck, Ernest Bailey, Jessie and Jeanie Brough, Louise Betts, M. Boyle.

C—Winnie Cox*, Elsie Collings, Henry* and Grace* Charik, Gladys Clark*, George Crawford, Lydia Cleary*, Sophie Cohen, Anna Chanyen*, Willie Cheesman, Lionel Champion, Gladys and Beryl Calvert, Isabel Candlin* Ida*, and Mabel* Cole, Kitty Cope*, John* and David* Colville, Daisy R. Clarke, George Clary, Susie and Ethel Cumbers, Mary Colville*, E.E.C.*, Oscar and George Cross, Kate Cope, Alice Crang, Joan Clarke*, Nellie and Janie Crawford, Alice Cady, Mary Cobb*, Ethel Connett, Cicely Craven, Hyde* and Duncan Campbell, Vernon Clutsom, Augusta Clark, Alfred Cocking, Percy, Stanley and Grace Chappell, Josephine and Elma Cheal, Muriel Craigie, Ada Catt.*

D—Stanley Drew, Ralph and Dorothy* Daintree, I. Duke*, Nellie Lowsett*, Joan Dunsford, Ethel and Mai Davidson, Marie Denizot, May Darroll, Marjory Dyke*, Polognia Daws*, G., Bessie, Constance and Hilda Drayson, Vera Dickinson*, Llewellyn* and Queenie* Dale.

E—Joseph Elkin*, Maud Eddey.

F—Sarah Finkelstein*, Mabel*, Maggie* and Eva Fletcher Mabel, Vincent and Olive Fleet, Winifred Field, Kitty Fausset, Louise Filhol*, Jeanne Faucon*, Marian and James Freegard, Jennie Finlayson, F. and Aileen Figgis, Laura Finch, Olive Fountain, Agnes, Lewis and Meg Fullarton, Hyacinth Fitz-Simons, Norris and Percy Fitch.

G—Evelyn* and Grace* Gulston, W. Garnham*, Florrie Griffin*, David Gardiner*, Constance Gabbett*, Tom Garfit, Edith Grieve, Aileen Gardner*, Cicely Gibson*, Dorothy*, Stuart*, Jack*, Edith* and Margaret* Gray, Margery, George and Colin Graham-Brown, Clarice* and Bertie Gale*, Elsie Goudge*.

H—Eric and Hetty Hill, Sandy and May Handsayde, Betsy Holik, Myra Hunt*, Mary Hill, Henry, Winifred* and Edith* Harvey, Elizabeth and Mary* Hooper, Grace Hawkins*, Willie Hooper, Annie Horstcraft, Beatrice Hastings*, Lottie* and Rosetta* Hamilton, Beatrice* and Walter* Harland, Theodora Hill, Kathleen and Dorothy Heckford, Jamie de Hailes, Stanley*, Francie* and Florence Hoyte, Marjorie and Elsie Hooper, Elise Hill, Kathleen Hughes, Ella Hake*, May Hollis*, Dorothy Havergal Shaw, Georgette Hoffmann, Violet Holford*, John and James Henderson, Elsie Hore, Violet Hatch*, May Homer, Nellie Hatchett, Dorothy Harris.

I—Nellie Irving, Daisy Iredell*.

J—Sidney and Mabel Jenkins, Emily Jones*, Amelia Jacobson*, Betty Jacobs*, Lizzie Johnstone, Mildred Johnson, Emily Jeynes, S. Jackson*.

K—Annie Kingsford*, Stanley, Max*, Eva* and May Kalb, Gertrude Krambach*, Rose* and Esther* Killowich, Maurice Kalinsky*, Elsie Kirby, Helen and Elsie* Knight, Flossie Key*, Dorothy*, Grace*, Philippa* and Cecilia* Kerr.

L—Ellen Larke, Annie Levine*, Rosamund Langton*, Blanche Lindup*, Sidney, Henry, Edward and Mary Law, Georgina Lichtenstein, Harry and Linda Lowe, Arthur and Evelyn Lamb, Millie Laidlaw, Edith and Nellie* Lockhart, Winifred Lowe*, Hannah Lovell*, Guinefred Leigh*, Susie Long*, Alfred, Irene, Arthur and Edward Llewellyn.

M—Margaret McFadzean*, Aldie and Edith Margetts, Winifred Maunder, Bella Morrice*, Winifred Marshall, Jacob Michaels, Dorothy McMullin, Margie Marston, Philip, Daisy, G. and Winnie Martin, Barbara Maconchy, Kathleen and Alice Maylott, Charlotte Millar*, John* and Elia*, MacMurray, Margaret Macphee*, Maggie McDougall, Mabel Morris*, Cordelia, May*, Olive van Millingen, Alex, Godfrey and Evie* Miller, Frances Munce, Nellie, Grace, Lewis* and Arthur* Morice, Margaret*, Dorothy*, Daniel* and Mary* Morris, Dora Muir, G. Mather, Adelaide Moore, Abraham and Margaret Mack, Elsie* and Annie* Moule, Leonard, Dorothy and Winnie Mace, Olive Mewburn*, Gwendoline Moir*, Maude McIlroy, Lois Mewburn*, Kathleen McClure*, Christina Marshall, Charlie and Leonard Medcalf, Mildred Morgan*.

N—Leah* and Dora* Neils, Emily Norris, Maude and Amy Nottage, Edith Nash*, H.* and Mary* Neligan, Peter Nicholson, Irene Newport.

O—Olive Oxley, Constance Osborne*, Maude Eva Oakes.

P—Ethel* and Kathleen* Pasley, Eva Petter*, Margherita Perlmann, Leonard*, Walter* and Katie* Picknell, Evelyn Hattie* and Mildred* Peters, Kathleen Pincott, Maggie, Maxse and Gordon Pibel, Olive Pine-Coffin, Winnie Page*, Louie and M. Penny, Ruth Pledger*, Daisy Parker*, Gladys* and Isabel* Phipps, Alice Palmer, Willie, Ada*, Eddie and Jessie* Palmer, Vera, Daisy and May Petrides, Laura Percy, Myrtle Perry*.

Q—Frances Quance*.

R—Abraham Rabinowitz, Mary Rosenblum, Rita and Lorimer Romanes, Kate Rosenbloom*, Margaret Reid, Gussie* and Marion* Roach, David Rees*, Annie Robertson, Mabel de Rusett*, Gwennie Ravenhill, Marion Richards*, Alice Reid*, Beryl Reid*, Elsie Ridewood*, Ada Renals*, Hope Robinson*, Alice Rouse*, Winnie, Flossie and Evelyn Richardson, Marjorie and Herbert Rainey, Walter, Jessie, Annie, and Percy Rich, Sidney Robertson.

S—Ellen and Amy Simmons, Henry* and Raphael Schwartz, Dora and Lizzie* Simons, Pauline Schwarz, Betty Stocks, Bessie Symes*, Frances Stileman*, Glanvill, Rider* and Stanley Smith, Esther Simmons*, Florrie Smith, Mary and Alan Symon, Flora Shadbolt, Ellen Simmonds, Olive Staite, Violet, May and C. R. Salveson, Rita Sidke, David and Stanley Soltau, Margery Smart, Ellen, Andrew, Florence and Effie Simpson, Marjorie and Cicely Sherbrooke, Frankie* and Binford* Sellwood, Kathleen* and Douglas Shepherd, Grace* and Muriel Spurgeon, Ernest* and

Francis Stevens, Darcy and Dorothy Sharp*, D. D. and T. M' Stanier, Helen and Lucy Stalker*, Susie Sutton, Lucy Sampson** Edith Simpkin. Evelyn Shaw*, Poppie Stidolph, Flora Smith** Mary Sowden, Dollie Salt*, Mildred Scott, Violet and Ivy Sall

T—Isaac and Rebecca Tushinsky, Naomi Torff, Rachel Tushinsky, Frank Tomkins, Frank Thompson, Dudley Toye*, Theodora* and Archibald Thorn, Evelyn* and Marjorie* Tracey, Olive Taylor*, Olive Tritton*, Flossie Thomson*, Willie Thomas*, Marion Tarry, Jeannette Twamley, Louie Tibbits.

U—Eva Usher*.

V—Edwin* and May* Vickers.

W—Agatha Ward, Edward and Edith* Wheeler, Joanna Wolnitzer, Mansfield* and Dorothy White, Ellen Williams, Cecile and Phillis Wright, Gordon* and Gracie* Winn, Frank, Georgina, Sarah, James and Rachel* Wilson, Sydney Wisdom, Willie and Stewart Watson, Dorothy Wyatt*, Harry Wistle, Nora* and Ellie* Wyatt, Amy* and Charles* Wingrave, Ernest, Queenie and Henrick Wakeford, Pringle Wilson*, Edith Way, Delphie Wells*, Robert and Thomas Weddell, Annie* and Sarah* Wood, Florence Wilde, Bertie and Ethel Walls, Leonard Wall, Ronald Watson, Violet*, Louisa* and Arthur Walker.

Y—Maurice and Gladys Young.

FOREIGN LIST.

No. 224—Alice Stone, Henry Lückhoff, Polly Loubser (South Africa). **No. 225**—Huldah Krige* (Stellenbosch). **No. 226**—Ivan, Lottie, Rotha and Eric St. George (Canada). **No. 227**—Jean Scott (Canada). **No. 228**—Phyllis Boyd (Malta). **No. 229**—Nettie, Ina, Willie and Kate* Thomson (Bulgaria).

Personal.

CICELY CRAVEN.—Thank you very much for the beautiful lilac.

EVIE MILLER, ELLA MACMURRAY, THOMAS WEDDELL.—I was very glad to hand over your kind gifts for the poor little suffering children in India.

EVA, MABEL and C. MARSHALL, WILLIE THOMAS, ERNEST BAILEY.—I am glad to welcome you as new "Searcher," and trust the study will be interesting and useful.

PERCY AND NORRIS FITCH.—I think you could write your "Searcher" much better if you were to use *lined* paper.

ELMA CHEAL.—Thank you for your little note. I was so happy to read the concluding sentence.

VIOLET DONALDSON-SELBY.—I am sorry to hear about your eyes, but hope they will soon be stronger.

MAGGIE MCDOUGALL, MARGARET MACPHEE.—Your answer to question 6, No. 228 was incorrect.

Uncle Tom's Cots—S.L., 1d.; A., C., and M.B., and L.P., 2s. 6d.

UNCLE TOM.

Christian Endeavour.

TOPIC FOR JUNE 17.

ABIDING IN CHRIST (John xv. 1-10).

A VINE may have been fluttering in the night wind as our Lord passed from the upper room into the moonlit street, suggesting this matchless parable. If my readers have never done so, let them by all means read Ugo Bassi's sermon on it in Mrs. Hamilton King's "The Disciples"—one of the most exquisite poems in the language. There the story of the vine is told in detail—how it suffers, bleeding beneath the pruning-knife; how it yields its best, to be ruthlessly despoiled; how, stripped and trodden under foot, it lies forgotten whilst the land is rejoicing in its produce; how lonely and sad it is through the long, sad winter, till once more in the spring it begins again to yield its strength. Such, also, is the history of Christ and his Church—always bearing fruit for the world, at the cost of suffering and life-blood.

It is good to know that the power to produce the fruit of a holy life is in Jesus for us all. *He* is the vine. It is his part to secure for his people all the grace they need for a holy life, and to communicate it to them, forcing it up into their hearts, as the vine-root forces the sap into the branches. Do you pity the bough, because it has to produce so great a weight of fruit in the golden autumn. Try it, and it will laugh merrily back, and say, "You greatly mistake, I have no anxiety. All I have to do is to keep the doorway open between the trunk and myself, for then, irresistibly and silently, the fruit-making sap will pass upwards and form into the pendant bunches of grapes."

I once asked a Christian man to tell me which was the more important end of a bough, that next to the trunk, or that furthest away from it. And he answered, "Certainly, that which bears the fruit." But I replied, "No, that is the more important surely which connects with the main arteries through which the sap is being poured." In other words, our prime concern should be, not with our fruit-bearing, but with the union of our hearts with the risen and glorified Lord.

There are branches in the professing church which do not bear fruit, and they are denied the opportunity of doing so. I do not think that we can found a doctrine on a parable, or that this word in the parable has any bearing on the doctrine of falling away from Christ. We are dealing here not with our personal salvation, but with our usefulness; and the great lesson is that they who cease to abide in Jesus cease to be useful. In the solemn words of the Apostle (1 Cor. ix.), they are "rejected."

There are branches in the church which are already fruit-bearing. These are pruned or purged—"cleansed"—a result achieved by the Word. If when we read our Bibles we would allow ourselves to be searched and purified by their admonitions and warnings, we should be saved many bitter experiences. The golden pruning-knife of the Word is infinitely preferable to the iron one of pain.

The one object in our entire education and discipline is fruit, *much* fruit, *more* fruit. The world is thirsty and weary, there is no way of getting at the blessed resources of the Vine save through the branches, hence the care expended on them by the Great Husbandman.

Abide in Christ by constantly referring to Him. In every emergency lift your heart to Him, and ask Him to work in you and through you the appropriate fruit. In time it will become habitual to you to receive from Him the word to speak, the virtue to manifest.

Abide in Christ by meditation on his words; as they feed and nourish the soul, the very life-blood and flesh of the Son of Man will be imparted.

Abide in Christ specially in prayer. When we pray we open our hearts to receive Him, and when He is within He prompts our prayers.

Abide in the current of Christ's love. Whenever anything threatens to occur which would break its blessed peace, start back from it, keep in the mid-stream; remember you are in it unless by permitted sin, or wrong, or sloth you leave it. F. B. M.

C.E. NOTES.

Many Endeavourers are now to be found in China. A Foochow correspondent writes:—"Societies have been formed in various parts of the empire, and many of them are in a flourishing condition. To Foochow belongs the honour of inaugurating the movement amongst our Chinese converts, and this is one reason why we have been favoured with a visit from Rev. F. E. Clark, the esteemed founder of the Society, accompanied by his wife. Most of the meetings were held in the three churches belonging to the American missionaries, and it was a stirring sight to see 1,500 of our Chinese brothers and sisters gathered together with the one desire of being taught how to work and live in accordance with Christ's teaching. For the missionaries themselves meetings were also held. Mrs. Clark addressed large gatherings of women and girls on several occasions."

International S.S. Lessons.

June 24, 1900.

REVIEW.

GOLDEN TEXT.—"Thy kingdom come" (Matt. vi. 10).

INTRODUCTION.

WE will study the Review by finding out how each lesson for the past quarter will show us what Jesus would have us do, and how He would have us live.

Key to Blackboard Plan.—The good soldier of Jesus Christ fights the fight of faith under God's banner. He sees inscribed on that banner how he can bear his little part in the "coming of the kingdom" (Golden Text) by living a true, earnest life to the glory of God.

FIRST LESSON: HAPPINESS.

The nine beatitudes all beginning with "Blessed," mean, "Truly happy is and shall be." We learnt in this lesson that Jesus Christ pointed out how the nine different subjects were all needed, and then He closes them with, "Rejoice, for great is your reward."

SECOND LESSON: SELF-DENIAL.

We had sketched for us in this lesson "the two ways," and we learnt that it will require self-denial to choose the narrow way. We also learnt that "to do unto others as we would they should do unto us" will often mean self-denial.

THIRD LESSON: BELIEF.

We cannot get on without this great but simple word. It runs right through the Bible, and Christ's words to the ruler of the synagogue still hold good to-day for us: "Be not afraid, only believe."

FOURTH LESSON: GREAT FAITH.

This follows on, for when we believe we must have faith, but we all need *great* faith. There are many around us with *no* faith, there are others with only a very *little* faith. But if we *exercise* that *little* it will increase as did the widow's oil.

FIFTH LESSON: NO DOUBT.

Did John the Baptist doubt? He did not doubt Jesus; but he had expected that the Kingdom of God should immediately appear; and he wisely sent to ask Jesus for information. We must get it firmly fixed in our minds that, Jesus is the Christ, the true Messiah, the Son of God, the Redeemer of the world, the coming King, and banish all doubt about it.

SIXTH LESSON: LOWLINESS.

This text, Matt. xi. 28, has been a comfort to thousands, and the whole portion for the day pointed to the truth, that if we come to the lowly Saviour as He invites us to do, we, too, must learn of Him, and He says: "I am meek and lowly in heart."

SEVENTH LESSON: THE BEST FOR JESUS.

From the woman who brought her best to Jesus, and received his full forgiveness, we learnt that it is not "half-heartedness" He wants, but our "whole" heart, with all its love. Shall we not give it to Him? He is worthy of it.

EIGHTH LESSON: RECEIVING THE GOOD SEED.

Jesus wants good ground, to plant in it the good seed. The good ground was not hard, it had no rocks below the surface, it did not grow thorns, but it let the seed go right *into* it. So may our hearts be.

NINTH LESSON: TELLING OTHERS.

Knowing good news, we are bound to tell others. Let us work and pray so that we may help to send the Gospel "to every creature." Let us be glad that people in other lands should hear about Christ.

TENTH LESSON: WITNESS BEARING.

Jesus sent his trusted disciples to the people around for the purpose of bearing witness to Him; they had been with Him and learnt of Him, so they could tell what they really knew. God bids all of us to bear witness and never be ashamed of Jesus.

ELEVENTH LESSON: CHOOSING THE RIGHT.

This sad story of cruelty warned us that if we will not take heed to the good things God teaches us in his Word, and choose to be on the Lord's side, we too may fall into great sin, and find too late that "the wages of sin is death."

TWELFTH LESSON: FEEDING ON HEAVENLY FOOD.

As our bodies need daily food, so do our souls need daily food. As bread is the chief item at our daily meals, so the Living Bread must be the daily food for each soul. Let us remember that bread sustains, satisfies, and strengthens the body. The same exactly coincides for the soul with the Living Bread.

Children's Special Service Mission.

Mr. Hutchinson, *Lordship Lane, Dulwich*, June 15; *Princess Louise Home, Kingston*, June 16; *St. Anne's-on-Sea*, June 18; *Hellifield*, June 19-20: *East Drayton, Lincoln*, June 21; *Cuxwold Hall, Grimsby*, June 22; *Leeds*, June 23-24; *Gravesend*, June 29; Mr. Edwin Arrowsmith, *Congleton*, June 15-18; *Leek*, June 21; *Glossop*, June 22; *Nutfield*, June 29; Mr. J. S. Tyler, *Ventnor*, June 17: *Bonchurch*, June 18; *St. Lawrence*, June 19-20; Mr. H. M. Gooch, *Bramblebury Hall, Wandsworth*, June 17; Mr. C. E. Paterson, B.A., *St. Paul's, Canonbury*, June 17; *Bethersden, Kent*, June 23-26; Mr. C. Harrison, with Caravan, *Rudgwick, Sussex*; Mr. F. P. Rowe, with Caravan, *Boreham, near Hatfield-Peverel, Essex*; Mr. J. H. P. Cutting, with Caravan, *Gislingham, Suffolk*; Mr. F. A. Glover, *Gospel Tent, Merridge, Aisholt, Bridgwater*; Mr. Edmund Clarke, *Gospel Tent, Cranfield, Beds.*; Mr. F. McLaine, with Caravan, *Charlwood, Surrey.*

Children's Scripture Union—Portions for week ending June 23.

Sun., June 17	*Rom.* viii. 28-39		Thurs., June 21	*Rom.* xi. 19-36	
Mon., „ 18	„ x. 1-11		Fri., „ 22	„ xii. 1- 9	
Tues., „ 19	„ x. 12-21		Sat., „ 23	„ xii. 10-21	
Wed. „ 20	„ xi. 1-18				

Young Abstainers' Union.—The annual report of this Union records many encouraging facts relating to its continual development and usefulness. Thirteen new branches have been formed—three in London, seven in other parts of England, two in Scotland, and one in Ireland. The membership has increased by 700. The children's cots associated with the Union have been a boon to sick children. Throughout the year the Union has been in active co-operation with other temperance organizations, and efforts have been made to assist the Sunday Closing movement and the "Children's Bill." The activity of the various branches has been marked by many encouraging results in the promotion of the principles of temperance among the young. The central secretary is Miss Hooker, 18, Exeter Hall, Strand, W.C.

The Scottish General Assemblies.

(Concluded.)

THE Church of Scotland Temperance Report showed that the congregational associations number 632 (an increase of forty-two within the year), with 2,528 workers; and that 16,432 meetings had been held. At the same time Dr. Paton (St. Paul's, Glasgow) pointed out that, after a quarter of a century of "commending, recommending, and strongly recommending" the organization of such work in every parish, in less than one-third of the congregations has anything been done. Three temperance evangelists had been active in different parts of the country, addressing 106 meetings and conducting thirty-three missions.

On the motion of Dr. Theodore Marshall, a firm stand was made in regard to the use by Presbyterian chaplains and soldiers of garrison churches in India. Where buildings have been entirely erected at the public expense, it is intended to insist that the chaplains of Scottish regiments shall be permitted to use them for public worship, a right at present disputed by the Anglican clergy.

Much satisfaction was expressed when Dr. Alison was able to make the announcement that Dr. Theodore Marshall had accepted the convenership of the Home Mission Committee in succession to Dr. Donald Macleod.

ESSENTIALS TO PROGRESS.

The Moderator delivered his closing address on Monday evening, June 4. Standing on the threshold of another century, he said it was impossible to refrain from looking backward to gather up the teachings of things, and forward to summon hope and trust and courage for those to come. Turning to the subject of sacerdotalism, he expressed the opinion that some of the younger ministers ought to exercise greater caution and discretion in the use of a style of ecclesiastical phraseology, and in the adoption of practices, and even mannerisms, in which a certain flavour of mediævalism may be detected—things harmless perhaps in themselves, but unfamiliar to the people, and calculated to give needless offence. "I am convinced that Scotland is as resolutely opposed to all sacerdotal pretensions as it ever was; though I trust there is a growing apprehension of the divine function of the Christian, the Christian sacraments, and the Christian ministry."

In closing, Dr. Macleod named three conditions as essential to the progress and stability of the Church. (1) A living church must be eager "to contend earnestly for the faith once delivered to the saints." (2) It must ever be ready to adapt its methods to varying needs and circumstances as they arise. As instances he pointed to the phenomenal growth of towns and cities in recent years; and to the fact that in mining and manufacturing districts, where a few years ago there was a rural population of 1,500 or 2,000, such numbers of people were now to be found as 15,000, 20,000, and even 30,000. (3) The church must be inspired by the spirit of a genuine missionary enthusiasm. "Is it not a lamentable fact that only a small minority of our congregations can be said to have been touched, as yet even remotely, by the enthusiasm of missionary faith and activity which is so rapidly asserting its power in other parts of Christendom? God help us during what remains of our brief and passing day of life to do something and, far more than in the past, to hasten the final triumph which is surely coming—coming with the dawn of the new age which is already trembling on the near horizon."

THE FREE ASSEMBLY.

One of the surprises of the Free Assembly came when the report of the committee on the relations of Church and State had been presented. Rev. David M. Ross (Glasgow) moved that "the interests of the Free Church, and especially at the present juncture, do not call for the reappointment of the committee." The seconder (Rev. W. M. Macgregor, Edinburgh) counselled the members to clear their minds of local and personal considerations, to lift them above sectarian wrangles, above the mere traditions of policy, and to take a step that might lead in the direction of more harmonious co-operation with the Established Church in coming days. He was assured that there were many whose interest in the present church union was mainly that it would lead to a larger and richer union, and his great motive in supporting the proposal was his belief that some interruption to the work of that committee might be received as of the nature of a flag of truce held out to the Established Church. The amendment was lost in the division, but it was felt that good had been done by the discussion of the subject.

WORK AMONG THE YOUNG.

The report on the youth of the Church—presented by Principal Salmond, Aberdeen,—brought out the fact that there is a decrease of 3,064 in the attendance at Sabbath schools, while Sabbath school and senior class teachers are down 384. The number attending "children's churches" shows a falling away of 1,760. Speaking later, Lord Provost Chisholm said he should like to see all the churches with a clearer perception of the strategic importance of the position occupied by the children in the great warfare in which the church is engaged, and pleaded that all services for outside children should have a distinct church connection. Mr. C. J. Guthrie, Q.C., expressed the opinion that future church unions would be much promoted if they could come into personal touch with their brethren of the Established Church by having combined meetings on such a great question, for instance, as the welfare of youth.

ARMY CHAPLAINS AT THE CAPE.

Colonel Cadell moved a deliverance, recognising the good work done by ministers and missionaries of the Church among the soldiers in South Africa, and acknowledged the unfailing courtesy of the War Office authorities in connection with the appointment of chaplains. The deliverance also expressed sympathy with the action the Established Church had taken in regard to the use by Presbyterian chaplains of Government churches in India.

THE FUNCTION OF THE CHURCH.

On Tuesday evening of last week, Dr. Ross Taylor brought the proceedings to a close by an address, in which he did much to explain away the difficulties of some who did not approve of the Union resolution. Referring in closing, to Dr. Howie's appalling statement, that in this small and highly privileged land of Scotland there were no fewer than 1,600,000 persons living in open indifference to Christian ordinances, Dr. Taylor said the fact was one to haunt their thoughts by day and their dreams by night. He was convinced that one main cause accounting for it is that the sense of responsibility for the furthering of Christ's Kingdom is but feebly felt by the great body of our Christian people. "The assembly of a number of persons together for joint worship does not constitute a church, but only a meeting; nor does the orderly arrangement of offices and appointment of office-bearers constitute a church, but only an organization. A church, to be worthy of the name, ought to be a body of Christians, all of them alive with impulse, thoughtfully considering their opportunities and duties, and engaging their energies and influence, whatever be their sphere, in the service of their one Lord. In all our congregations there are men and women, old and young, who might be a power for Christ, if through sympathy and companionship—as Christ Himself trained the Twelve—they were getting inspiration and guidance from those more experienced. The Church has largely proceeded on the idea that it is enough to invite and exhort to work for Christ, forgetting that delicate tact, and wisdom, and long-suffering patience are needed if the desired results are to be gained. Hence many who began to run well have been hopelessly hindered. Under the impulse of earnest feeling they made a start, but the work was strange to them; they soon, perhaps, met with disagreeable experiences or frustrated efforts, and in spite of an occasional spur from the pulpit, the work was either abandoned or else henceforth done in the spirit of routine and with a grudge.

Scottish Notes.

THE Scottish National Sabbath School Union is sparing no pains to grapple with the problem presented by the decrease during recent years in the number of boys and girls placing themselves under its influence. A special committee which has been looking closely into the matter, ascribes the decrease to three causes—(1) want of teachers, (2) increasing indifference of parents, and (3) lessening respect for the Lord's Day. Various suggestions have been made with a view to remedying the state of affairs: (1) A circular letter is to be addressed to teachers, calling attention to the declension, urging increased devotion to the work, and soliciting aid in securing additional helpers; (2) all the Unions affiliated are recommended to organize a general canvass for scholars, there being a confident assurance that teachers will be forthcoming in sufficient numbers when required; (3) conferences for the consideration of the whole matter are to be arranged with presbyteries and other church courts.

Last week General Booth spent Sabbath at Greenock, where full advantage was taken of his visit by the local corps of the Salvation Army as an opportunity for a special effort among the people of the town. Three gatherings were held in the Town Hall, each of them taxing the available accommodation to its utmost capacity. On Tuesday the General was at Govan, where Free St. Mary's Church (Rev. Dr. Howie) had been lent for two meetings. The building was crowded at the evening service.

Considerable interest gathered round the meeting last Wednesday in Free St. Andrew's Church, Edinburgh, of the Parents' National Educational Union. The Bishop of Dunkeld and St. Andrews (Dr. Wilkinson) spoke on "Helps and Hindrances to Parents in the Education of their Children," pressing home with great force the fact that it is from their parents that children ought to get their ideas of reverence, justice, truth, obedience, and righteousness; and warning his hearers to provoke not their children, lest they should be discouraged.

Irish Notes.

THE Primitive Church Methodist Society, in conjunction with the Church of Ireland, maintains in many counties of Ulster and Connaught a useful and much-needed evangelistic agency. The missionaries employed are viewed only as Protestant teachers, who preach the Gospel, conduct Bible classes, distribute religious literature, read and expound the Word of God, pray with the sick and dying, and prayerfully strive to get souls saved. The agents are gladly received, and many of the meetings are held in the hamlet school-house, farm-house, or cottage. It is desirable that the 3,000 soldiers in camp between Ballyshannon and Bundoran should be supplied with tracts treating on Sabbath desecration, horse-racing, &c. Tracts (and other help) may be sent to Rev. Joseph Atkinson, missionary and lay secretary, Mission House, Mall, Ballyshannon, co. Donegal.

Two important gatherings met in Dublin last week. These were the Christian Endeavour Convention and the General Assembly of the Presbyterian Church. As to the former, Rev. F. B. Meyer, of London, was present, and preached the Convention sermon in the Metropolitan Hall to a very large attendance. As to the latter, Rev. J. H. Hamilton, of Donore Presbyterian Church, Dublin, was unanimously elected Moderator, and on taking the chair delivered a wise and able address. A deputation of non-Episcopal ministers presented an address of welcome.

The annual clerical meetings at Cork this year had been more interesting than usual, and extended over four days. The subjects discussed included "The Book of Psalms," "The Authority of the Church in matters of Controversy," "Prayers for the Dead," and "The Social Work of the Church."

Royalty and the Sailors.

ON Thursday afternoon, Sir Whittaker and Lady Ellis hospitably received at Buccleuch House, near Richmond, a number of friends, who met together for the purpose of considering the important work carried on in the Scandinavian Sailors' Home, in the West India Docks.

Her Majesty the Queen of Sweden had graciously promised to be present on the occasion, if possible; and had it not been for the difficulties of arranging a meeting in Whitsun week a much larger number of influential ladies and gentlemen would have been present. As it was, some very interesting addresses were given descriptive of the first beginnings and present working of the Sailors' Home.

Only a few weeks ago, on a memorable day, the King of Sweden and Norway came down to a luncheon party at the Home, where he inspected the different departments of the work, but also conversed with the sailors, and partook of their homely fare. The men were delighted, and proud of their King! So great were his Majesty's linguistic powers that they were able to hear him speak in six different languages; and his kindly manner and genial presence amongst them was, indeed, the delight of all. The Queen herself also has taken a special in this Home for Scandinavian sailors. She gave the first donation towards it, and graced this one and only function with her presence during her Majesty's short visit to England.

The Archbishop of Armagh opened the proceedings with prayer, and afterwards spoke a few kindly words of appreciation of her Majesty's beneficent kindness, and of his own interest in the scheme.

Mr. T. A. Denny took the chair, and spoke very warmly of his interest in the work carried on by Mr. and Mrs. Welin, and of the sailors' appreciation of the efforts made on their behalf, and of the hospitality shown them during their stay on our British shore. He quoted, as an instance of the good done for these men, that an average of £15,000 is annually sent home to the sailors' friends by those in charge, most of which probably is saved from the rapacious robberies of publicans and others who would freely fleece the sailor if they could get a chance of doing so, and if he had no safe refuge in which he might find protection from their wiles.

Mr. and Mrs. Welin both spoke of the work, Mrs. Welin describing in a very graphic manner her earliest introduction to the Swedes at Blackwall, when Miss Macpherson first asked her to speak to a rough gang of men who did not understand a word of English. This opened her eyes to the knowledge of their great need in a strange land, and she determined then and there to devote her time to working for the Scandinavian sailors.

Later on, she married and settled down in the Sailors' Home, which she and her husband have by their own energy helped to bring into the position it now holds, many hundreds of men being housed and entertained under its roof every month.

A handsome album was then presented to her Majesty by Mr. Welin, containing views of the Sailors' Home, as well as photographs of the committee and other friends interested in the work. This was graciously accepted by her Majesty with a few kind words expressive of her sympathy in their labours, and pleasure of hearing of the success experienced.

A very earnest appeal was made by Mr. Welin for £5,000, to be used in the extension of the building, of which sum £2,550 has already been promised, as rooms are now required for the officers as well as for the men; and it is important that a piece of ground adjoining should be utilized as a coffee room for the sailors, the Scandinavians being noted for sobriety and good conduct; they are grateful, simple men, always ready to avail themselves of such opportunities as are offered them for their good.

Her Majesty was interested in hearing of the remarkably strong and clear Christian teaching given by those who are conducting these efforts, and also of the good temperance work done amongst the men. Every night meetings are held for them, and the whole tone of the movement is one of faith in the living God, and prayerful trust in his Word.

We earnestly ask any who may read this slight sketch, to help on this great and good work. The director is Mr. Axel Welin, Scandinavian Home, West India Docks, E. The Trustees are Messrs. T. A. Denny, J. F. W. Deacon, S. Gurney Sheppard, E. M. Denny, James Carnegie, W. H. Seagram.

E. R. Hope.

West London Mission.

DURING the last five-and-twenty years West London has become the centre of business, pleasure, and amusement for the whole world, and it has also become one of the great markets of social vice. Every night in the year a vast army of unfortunate women and girls walk the streets of West London, driven to that terrible life much more by weakness, misfortune, and untoward circumstances than by a vicious desire for evil. Two of our Sisters spend two or three nights a week in the streets, speaking to these poor girls, and letting them know that they have a friend at hand who is ready to help them.

I cannot describe the tragedies that have been unearthed, or the pathetic stories that have come to our knowledge. In this woeful slough of despond, we have found girls of all classes and from all parts of the country. Many of them were brought up in country towns and villages, where they attended Christian churches and even taught in Sunday schools. All sorts and conditions are there, and we have been able, God helping us, to befriend and rescue many. During last year we received into our Home sixty-one girls, and helped thirty-seven others in various ways. At the present moment we are in touch with at least 153 who have all been under our care and are now out in various situations — business, service, &c., earning their living respectably and doing well.

Some people say that it is hopeless work to try to save girls who have once gone wrong, but experience has taught us that this is not correct. It is true that there is often pitiable weakness to contend with, and long and enduring patience must be exercised; but in the great majority of cases we find that the words of Paul are fulfilled, "Love never faileth." We need help at this moment, because the appeals which come to us are far beyond the power of our funds to meet. We specially ask all those who sympathize to give us an opportunity of telling them something about our work. If any Christian minister or friend will get up a meeting in church, schoolroom, hall, or drawing-room, our Rescue Sisters will come down and tell their story.

Katherine Price Hughes.

8, Taviton Street, Gordon Square, London, W.C.

Shipwrecked Mariners' Society.

THE responsibilities undertaken by this useful Society on behalf of mariners and fishermen in distress are many and varied. At the annual meeting at the Whitehall Rooms on May 22, Lord Chelmsford, speaking from the chair, pointed out that it is also a Mariners' Benevolent Society, and in this capacity it has about 1,000 agencies scattered over the United Kingdom. Nearly half of its relief is given to widows and orphans. Lord Chelmsford reminded his hearers, with a view to securing a wider measure of public support, that sorrow and poverty are felt no less acutely when the nation is at war than in times of peace.

Mr. G. E. Maude presented the report, which showed that during the past year 10,648 persons were relieved. It was pointed out that the Society's work embraces a far larger scope than its title would lead persons to believe. Several grants to special funds were made during the year, including one of £100 to that raised in March in Newcastle-on-Tyne, and another of £250 for relieving Cornish and Lowestoft fishermen, whose boats, &c., were lost near Newlyn.

After an address from Lord Kelvin, the Chairman presented the Emile Robin prizes for saving life. Admiral Adeane, who subsequently spoke, said that when a great disaster occurred, with much loss of life, the people become interested and give help, but it should be remembered that the work of relief was always going on, although all the instances might not obtain so wide a measure of publicity as in the case of some terrible wreck.

Holidays for Slum Children.

THE story of the Epping Forest Home for East London slum children, in connection with the Tower Hamlets Mission, has been well told by Mrs. Kerwin, who superintends the work.

Describing typical homes from which the children come, Mrs. Kerwin writes as follows:—"In a back alley, on one of the principal streets of Mile End, is a block of dreary-looking building, filled to overflowing with poor and struggling human beings. Up a dirty staircase, which smells more than stuffy, lie a family of father, mother, and nine children, crushed into two small rooms. The father is in consumption, and quite

UNABLE TO WORK;

the mother a burden-bearer in very truth. Three of the children have already gone into the world to do what they can to earn bread (it is scarcely more) and to keep their miserable home together. There are two rooms between eleven people.

"Only a little way from the crowded home is another sadder still. The parents are both living; but the poor mother is quite an invalid, and suffering is her continual portion. The father, who is almost continually out of work, drinks dreadfully, caring nothing for the sufferings of his wife or the needs of his two children. He spends his days in wretched haunts, only coming home to sleep, abuse, and ill-use his already degraded family. He cares not how they live, nor if they starve, but leaves the whole burden of life on the weak mother and little girls. They must eat, if it is only bread, and the two girls slave from early morn till late at night making match-boxes for a mere pittance."

A holiday at Mrs. Kerwin's Forest Home often means far more than a pleasant visit to the country; it is frequently a child's first glimpse into a clean, wholesome and Christian life. Mrs. Kerwin is hoping to be able to secure more convenient premises for the work. Her address is "Inchcolm," Wallwood Road, Leytonstone, Essex.

Home of Industry.

WITH overflowing gratitude to our Heavenly Father, we record the safe arrival of our dear party of children at the Canadian Home. This feeling is deepened by the warm welcome accorded to them by the Canadian newspapers, as looking all "bright and decently attired youngsters; it did the onlookers good to see the joy in their faces, inspired by the kindly care of the good people who rescued them from their surroundings on the death of parents, and brought them to the land of plenty and hope."

Most of the older children are already asked for, and will be placed in good homes, where their welfare will be looked after by Mr. W. H. Merry, the local superintendent of the Canadian Homes, and his excellent staff of assistants.

It is to the credit of the Messrs. Merry that their institution has received the highest praise from the provincial inspector, Mr. Kelso.

We are also grateful to be in circumstances to receive twenty of either boys or girls who have become *fatherless* by the war. The offer includes training, outfit, ship and railway expenses. Canada's farmers have entered with both patience and enthusiasm for over thirty years in training from among the 7,000 who have graduated from our home training. Many a widow sends hearty thanks for her boy's start in life among such an industrious and prosperous people. Annie Macpherson.

29, Bethnal Green Road, E.

Evangelistic.

London Tent Campaign.

THE work in the large tents encircling London in connection with 1900 London Tent Campaign seems to increase in power as the days go by. The Lord is manifesting his power to save in the various tents in a wonderful manner, and many are coming to the Saviour. At the Wimbledon Tent, opened last Sunday, the Weaver Brothers have had evident signs of a very blessed work. On the first Sabbath afternoon, after preaching, a young fellow came right on to the platform in a most pompous manner and took exception to Mr. Bewley Weaver's address, saying "I am a scientist." Mr. Weaver pointed out to him the source of his information, and he said, "I know more than that man; I have made a study of this thing." On the following Friday he was the first to yield to Christ.

A special feature of the work in some of the tents is the active part taken by local pastors and clergy in the work of the Campaign. At Harlesden, the Presbyterian and Baptist ministers might have been seen speaking and praying with anxious souls. At Stratford several ministers took part in the meetings. The closing days at the Edmonton Tent are showing signs of increased interest. Mr. Leonard Weaver spoke on Sunday last to perhaps the largest crowd seen in that tent. Quite a number came forward seeking the Saviour.

At the Ilford Tent a good work has been going on amongst the young people connected with Doctor Barnardo's Village Homes. Some 160 or more have been dealt with in the tent, and the work is being followed up in the Homes.

Mr. Leonard Weaver's Sunday morning meeting "for men only" at Stratford will be remembered by hundreds as long as they live; over 1,000 men of all classes and ages sat drinking in every word. When the invitation was given to those desiring to be saved to come forward, at least 200 left their seats; an invitation was then given for those deciding to give up drink to raise their hand, and about 400 hands went up. The addresses at Stratford have been listened to with rapt attention, the crowds sitting in silence, often heedless of time, everyone feeling the near presence of the Holy Spirit. At the close of the meetings numbers invariably come forward, and many surrender to Christ there and then. God is specially blessing the after-meetings, and many converts say they will bless the day when they went to the tent. Mr. William Grove's meetings at Stratford, as well as those at Clapham, conducted by Mr. Charles Inglis, were also blessed. At Wood Green, on Sunday last, many sought the Lord, notably a drunkard and his wife. It is impossible to describe the many cases. Still the work goes on. To God be praise for his great mercy. A. G.

Among Race Course Minstrels.

With the co-operation of two evangelist friends, Mr. Bob Johnson, the converted negro minstrel, visited Epsom during race week, preaching and singing the Gospel to the assembled crowds. The effect upon the many minstrels present was remarkable, as they heard a former associate proclaiming the Gospel. An old companion, constrained to listen, was quickly impressed, and with penitence he sought the Saviour. Among the booth-keepers, too, there was a spirit of inquiry and there were numerous expressions of a desire to lead a better life. One of the men promised to help Mr. Johnson to erect a tent on a future occasion. The carriages which lined the course were also visited, the occupants listening to the speaking and singing with marked attention. Some of them offered money, the refusal of which afforded opportunities for pointed words regarding salvation "without money and without price."

Gospel Work in South Wales.

We have just concluded, at Barry Dock, a series of evangelistic services conducted by Mr. George Back, of the Open-Air Mission. The nightly Gospel services in the hall were supplemented by services in the day time in the public highways and dock entrances. I should like to write more fully on this method of procedure, for we must admit that the larger number of our congregations are composed of religious people, and the lower strata of society are almost untouched; but by going into these slum streets we have the real non-attendants at places of worship. I should say that at one time some twelve nationalities were represented among the crowd of men at the docks. Whitmore Bay, the rendezvous of the Rhondda Valley, where colliers resort in large numbers, was also the scene of happy labours in the Gospel. These summer months we hope to do much under the "blue sky." At the closing service on Sunday evening several gave testimony of definite blessing received. Gerald R. Coultas.

Mr. Charrington's Work.

Few evangelists have been privileged to preach the Gospel for a longer period, and in so many countries, as Mr. Charles Inglis; but perhaps nowhere has he been oftener than with Mr. Charrington in the East End of London. It is now nearly thirty years since Mr. Inglis first preached for the Tower Hamlets Mission, and during the whole of that time has, with but one exception, been a yearly visitor, taking a month's services on each occasion. He has just finished another fruitful mission in the Great Assembly Hall. It is worthy of record to state that during his visit several men, who were on their way to commit suicide with either a weapon or bottle of poison in their possession, when passing the Hall, were induced to step in, and the spirit of God, through the earnest preaching, led them to give themselves into Christ's care and keeping. The instruments with which they intended destroying their lives are now in the possession of the mission. It is a notable fact that more persons have this year been rescued by the services at the Great Assembly Hall, who had upon them the means for ending their lives when they took their seats in the Hall, than in any previous year.

Rev. John McNeill in Glasgow.

A fortnight's evangelistic mission is being conducted by Rev. John McNeill in the district of Springburn, Glasgow, the meetings for the first week being held in Sighthill Free Church (Rev. George Hanson), the mission opened well, and the attendances increased as the week passed, notwithstanding other attractions and distractions (the population of the district becoming almost delirious over the occupation of Pretoria). On Friday it was manifest that the audience was largely composed of Christians, the preponderance of men being as marked—not less than three-fourths—as when Mr. McNeill was in Govan; and the evangelist turned his attention largely to them. Speaking on Mark ii. 12, "We never saw it on this fashion"—he dealt with those who think that the former times were better than these, and called on them to open their eyes to what God is doing, as well as what He has done. Not a few were a little startled as he insisted that the grandest revivals are not past, but still to come. "Aye, the grandest preachers, and the grandest hearers too, are on in front. 'Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.' The shout has left us because the vision has become dim." Mr. McNeill prayed for a season of revival, in the midst of the careless and worldly crowds around; and at the close there was a precious season of intercession on behalf of individuals. A good work is being done. So far it is very largely among Christians rather than outsiders. But there is much promise of a movement among the careless in the coming days. The meetings during the current week are being held in the United Presbyterian Church (Rev. Alexander Gilchrist). Neighbouring ministers are lending valuable assistance.

The recent mission of Gipsy Smith at Worthing proved a blessing to many. The Worthing Theatre was full night after night, and many gladly passed into the inquiry rooms, especially the young, who gave clear evidence of their sincerity and earnestness. The Free Church Council will do much good in continuing this character of work. W. R.

Mr. Henry Thorne has just held a mission at Chalford, Glos. "The afternoon Bible readings," writes Mr. George Gillingham, "were very helpful to the Christians, while the addresses to the unconverted were solemn and searching, and we have reason to believe that some were led to decision as the result. Mr. Thorne's life story was the means of bringing the Gospel before a great many people."

A mission at St. Silas's English Episcopal Church, Glasgow, has been conducted by Rev. W. R. Mowll, Vicar of Christ Church, North Brixton. The aim has been to reach every home in the district. The congregations were large, and special services were held for men.—Mr. M. M. Boyd, the Scottish Coast Missionary at Methil Docks, who conducted a fruitful mission among the fishermen at Anstruther last March, has gone to Balta Sound, Shetland, to conduct a mission amongst the fishermen.—At Walsham-le-Willows Mr. John Harris has conducted a tent mission. Numbers of people gathered night after night, and the friends believe that blessing has been given.

Requests for Prayer.

For much blessing on the tent mission being at present held near Convoy, co. Donegal.

For a blessing to rest upon the Ipswich monthly meetings for the deepening of spiritual life, June 21. Speaker, Pastor W. Fuller Gooch.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Henry Varley.—June 17, East London Tabernacle, 11 and 6.30.

Mr. Monro Collings.—Till June 24, Briston, Norfolk, with large Tent.

Mr. R. Spragg. — Till August, Great Irish Tent, South Tottenham.

Mr. Ned Wright.—June 17, Shaftesbury Hall, Trinity Street, Borough, S.E.

Mr. Charles Inglis.—Sundays in June, Polytechnic, Regent Street, W., 3.30 and 7; June 18-22, Harlesden; 25-29, Fulham.

Rev. J. Manton Smith.—July 3, Melbourne Hall, Leicester; 17-23, Grove Road, London, E.

Mr. W. R. Lane.—During June, London Tent Campaign.

Gipsy Smith.—June 17, Hanley; 24, Manchester; July 1-2, Llandudno.

Mr. James Sprunt.—Sundays, Tuesdays, and Thursdays in June, Lyonsdown Hall, New Barnet; Wednesdays, Manresa Hall, Chelsea.

Mrs. E. L. Baeyertz.—Till June 25, Hebburn-on-Tyne; July 8-30, Heaton Chapel.

Rev. Thos. Waugh.—June 24, Chester; July 1, Bolton 8, Manchester; 15, Llanduuno; 22, Rhyl.

Mr. J. Weedon.—Till end of June, Great Harwood; July and Aug., Blackpool.

Mr. Henry Thorne.—June 17, South Croydon; 18, Brixton; 19; Brighton; 20, Hove; 21, Highgate Road, London (Baptist); 23-26, Ryde; 27, Sandown; 28, Ventnor.

Rev. J. Jamieson.—June 17, Mold Green, Huddersfield; 24 Thornaby-on-Tees; July 1, Bridlington.

Mr. J. J. Scroggie.—June 24, Park Hall, Barking.

Mr. Bob Johnson.—June 15, Ascot Races; 16-24, Wallingford.

Mr. Newton Jones.—Till June 16, Harlesden Tent, 6 p.m.; 17-21, Braughing, Herts.; 24-25, Baptist Church, Southend; 27-30, Stratford Tent, 6 p.m.; July 1-5, London Tents; 8, 9, Boscombe Baptist church; 11-14, London Tents; 21-30, Wisbeach District.

Mr. Josiah Nix.—July 1, Blackpool; 8-Aug. 5, Fraserburgh.

Mr. John Coates (of Ross).—Till June 25, Sharpness.

Mr. W. D. Dunn.—Till June 22, Dundee; July 15-Aug. 3, Aberdeen.

Rev. D. M. Cameron.—June 18-19, Wimbledon Tent.

Mr. Barry Wake.—June 15, Ascot Races; 16-22, Agricultural Show, York; 23-28, Newcastle-on-Tyne Races (for Open-Air Mission).

Rev. F. C. Spurr.—June 17, Burnley; June 18-24, Louth (Lincs.).

Evangelistic Mission.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. E. Hurditch; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 and 7 Mr. George Andrews, *Malden Hall, Queen's Crescent, N.W.*, Sun., at 7, Thurs. at 8, Mr. J. S. Brunning.

London Tent Campaign.—Tents are now at the following places:—Ilford (High Road), Edmonton (Silver Street), Clapton (Jolly Butchers' Hill), Stratford (West Ham Lane), Harlesden (Willesden Junction Station), Clapham (High Road), Wimbledon (Queen's Road). Among the evangelists who take permanent or occasional part in the campaign are Messrs. Leonard Weaver, Henry Varley, C. Inglis, William Grove, J. T. Vine, Newton Jones, the Brothers Weaver, and S. Levermore.

Sergeant Pullinger's present address (incorrectly given in our last issue), is 58, Hugh Street, Pimlico, London, S.W.

After Many Days in China.

WRITING from the China Inland Mission Station at Huei-cheo, Wu-Hu, Mr. Edward C. Smith says:—

"We recently had a conference for church members and inquirers, which proved profitable to all. At one of the meetings an elderly man, quite a stranger to us, related that twenty years ago Mr. Duncan, one of the early workers of the C.I.M., gave him a copy of the New Testament, which he took home and carefully read. The result was that he destroyed his idols, being convinced of the folly of worshipping them. In their stead, he worshipped the Great Spirit of whom he had read in the Book, and has continued to do so up to the present. This was without any instruction, so far as we can gather, from any foreigner, but simply as the result of reading the New Testament, portions of which had been committed to memory.

"This incident should encourage us to 'sow beside all waters,' knowing that God's word 'shall not return unto Him void.' Our dear brother Duncan has for long years been in the glory land; he died without the knowledge that his gift had been made such a blessing; but it will be revealed to him when the covered things shall be disclosed, and the hidden shall be made known."

The Open Air Mission has set itself the task of raising £5,000 this year, in order that devoted and able evangelists may be sent throughout the country. The work of the Mission at races, fairs, fetes, encampments, hop-gardens, great seaside resorts, and in villages forms a thrilling chapter of present-day evangelistic effort. The secretary is Mr. F. Cockrem, 11, Adam Street, Strand, W.C.

A Dorsetshire Mission.—For some five years a useful agency has existed at Bourne Valley, Dorset, known as the Railway Mission. The poor of the neighbourhood, as well as railway men, assemble to hear the Gospel at the Sunday services and week night meetings in large numbers, and there has been much evidence that the efforts put forth have not been in vain. At the present time there is a somewhat serious financial difficulty. Communications may be addressed to Miss Curtis, Poole Road, Bourne Valley, Dorset.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE space required by reports of the Y.M.C.A. Conference at Newcastle, the World's Temperance Congress, and the gatherings of the Primitive Methodists at Bristol, has necessitated holding over until our next issue accounts of a number of interesting events of the past week, including special efforts at Ascot Races, and meetings in connection with the St. Giles' Christian Mission, Friedenheim Home for the Dying, &c.

The importance of the "Day in the Country," and other associations of the kind, cannot be over-estimated when the conditions of life, even at its best, in our courts and slums, are borne in mind; and we are sure that our generous readers, who themselves are in the enjoyment of God's gifts of health and pure air, will not forget the pressing claims of those children who, as Dr. Treves has recently pointed out, are decimated by consumption in consequence of their surroundings.

The following letter from one of our readers is encouraging, and leads us to hope that friends will continue to bring the paper under the notice of those likely to be benefited by it:—

> I cannot write without saying how greatly I value The Christian, and what words of hope and comfort I always find in its pages. I had never heard of it until last year at the tent meeting at Peckham, when copies of it were given away. Its messages have been largely the means of helping me to decide finally for Christ, and to "unconditional surrender." I deeply regret that I have not known of it "these forty years" instead of letting nearly *fifty* years pass "without God in the world." Praying that the paper may be the means of blessing to thousands of others . . .

Recent correspondence in two or three religious journals reveals the fact that a number of very earnest workers are depressed on account of the slow progress of their work. One who claims to have "received a filling of the Holy Ghost at a convention" thinks "there must be something wrong, since the blessing I anticipated in my work as the result of my own blessing has not yet appeared."

Of course we must be most careful not to lapse into a self-satisfied complacency with whatever occurs. A holy discontent is one of the conditions of progress. On the other hand, we must remember that being filled with the Spirit does not guarantee that a man will carry all before him. St. Paul, filled with the Holy Ghost, had to quit one city in despair; and our Lord's hands were tied at Capernaum by the unbelief of the people. We need great discrimination in speaking of what is likely to follow a baptism of the Holy Spirit. It is so easy to work according to a false standard.

Nothing can permanently sustain a Christian worker in an arduous task save devotion to the person of Jesus Christ. It is without doubt a noble motive to seek the good of the Church, or the bettering of an individual soul; but the Church does not always appreciate what is done on her behalf, and individuals are frequently most disappointing. In presence of these checks, workers are often tempted to relax their efforts—it hardly seems worth while going on with the work. But if the work is done *to* and *for* Christ, whatever the disappointments may be, the soul can say with the ancient prophet, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Remember his word to Samuel, "They have not rejected thee, but they have rejected Me."

The deep things of God are only comprehended by those who go deep. If it is impossible for a shallow-minded man to embrace the mysteries of the physical world, and in some measure to become their master and exponent; it is still more impossible for a shallow soul to understand the significance of the mysteries of the Kingdom of Heaven. The sense of the unreality of God, experienced by many men of our time, is due, not to obscurity in God so much as to dissipation in themselves.

The ignorance and partisanship displayed by certain daily newspapers in matters of religion are deplorable. The gravest subjects are referred to in the same piquant and off-hand style that would befit the report of a cricket match or a prize-fight. A London daily, having a great circulation, has a leading article on the crisis in China, in which the philosophy of the Boxers is described as "eminently human and natural;" and the present conflict is practically charged to the account of Christian missionaries in China, who, "missionaries of a young faith" (*sic*), seek to change the beliefs of a venerable people, &c. —an effort which the Chinese resent.

We do not deny that one great element of the present revolt in China is found in a fanatical resentment of Christian teaching; but what is the reason of this resentment? It is the old story, "men love darkness rather than light because their deeds are evil." It may please our modern leader writers to glorify or to apologize for "the hoary and magnificent heathenism of the Chinese;" to represent the Boxer as "a patriot, a zealot, a mistaken martyr;" and to depict the Celestial as a "calm and satisfied" being who "has passed through all the social problems that are vexing us to-day, and has arrived at the philosophic conclusion that happiness, attained through labour and the faithful observance of duty, is the supreme good;" but behind this there is moral and social corruption of the worst kind, and it is this rottenness that is now exhaling its poisonous vapours. In common fairness, a newspaper which discusses the question at all should give the whole truth.

From the Primate we have come to expect wise and uncompromising speech on all matters connected with temperance reform. His speech in the House of Lords a few days ago, upon the subject of Grocers' Licences, provoked immense hostility; and he received numerous letters daring him to repeat the statement, and also demanding the authority for his facts. Undaunted, the Archbishop last week returned to his charge, and proved his statement by reading the following report of the Committee of the Associated Scottish Life Offices:—

> The rate of mortality in Ireland among unlicensed grocers was 16·8 per 1,000; among licensed grocers, 22 per 1,000. In Scotland, among unlicensed grocers it was 12 per 1,000; among licensed grocers, 17 per 1,000.

Figures of this kind, coming from such a source, do not lie.

The almost unprecedented course taken by the Liverpool County Council in resolving, after a striking debate, to affix their seal to a petition to Parliament in favour of the Bill to prevent the sale of intoxicating liquors to children under sixteen years of age, leads one to hope that other corporate bodies may take a similar course. The action taken is the more remarkable, as in that city, it is stated, the licensees, in compliance with a request of the Watch Committee, have not for some few years back supplied drink to children under thirteen years old, and that therefore the condition of things is not quite so bad there as elsewhere, a fact which strongly accentuates the action taken by the Council in supporting in so special a manner the proposed limitation.

A brave and much-needed address was delivered by the president of the Social Purity Alliance at its annual meeting last week. Said the speaker:—

> Thousands of young men and women have their lives spoiled and ruined every year for want of a little preliminary advice and wise training, which it would be easy for their parents and teachers to give them. One of the greatest difficulties which reformers have to encounter is the idea of the inevitableness of moral evil. The plea that immorality is inevitable is the most hopeless, and in a certain sense the most wicked, that I know. To say that any form of moral evil is permanently inevitable amounts to a practical denial of God, and is a calumny on Him. Many forms of moral evil give way before a sound public opinion, and in the formation of this public opinion women have a great deal to do. If young men known to lead a "fast" life were excluded by ladies from association with their families, many young men would quickly make up their minds what kind of life to adopt—the respectable or the disreputable. Unfortunately, at present, young men find that both these lives are compatible, because they are admitted to respectable households.

These are wise words. If women, especially, would act upon them, vicious men would feel the ostracism.

A correspondent of the *Daily Mail* has just interviewed one of London's oldest coroners upon the subject of the epidemic of suicide. The coroner made light of the suggestion that these suicides were due to reaction after the late rejoicings. He then added some words, which are worthy of careful study, coming as they do from one who has had exceptional opportunities of observing the shady side of life. He said:—

> I always look for suicides after the Derby. After that event you always find that a certain number of shop assistants have absconded and a number of other people have committed suicide. They belong to the class of people—much too numerous nowadays—who want to get money without working for it. They fail, and then they go and jump into the river, or something of that sort. You will always find some suicides after Derby week.

The Rev. Chancellor Lias is writing an interesting and valuable series of articles on the "Rationale of Ceremonial" in the *Church Family Newspaper*. The chief value of this contribution lies in the fact that Professor Lias makes history speak for itself. He does not give his own private opinions, but shows exactly the course of historical development

and retrogression. The summary of his argument finds voice in the following words:

We have seen that the Ritualist picks out the very century—the thirteenth—in which the blunders in doctrine and practice of an age of ignorance had begun to be formulated, labels its practice "our Catholic heritage," and strives by every means in its power to force that practice upon a nation which began to grow great from the very moment it cast that system of doctrine and ritual aside.

These articles deserve reprinting in a handy form, and a very wide circulation.

Recent public references to "Children's Eucharists" perhaps make it desirable that there should be no doubt as to the objectionable tendency of those services, and a little publication*, which originated at Clewer—a manual for the use of children, and prepared "on the conviction that such devotions before the altar in early life will best serve to form devout communicants"—certainly helps one to form a just estimate of the innovation. The Cathechism contains the following:

When did Jesus give his Body and Blood?
The same night He was betrayed.
Can anyone else do it?
Yes, his apostles, bishops and priests.
What are the outward visible signs?
Bread and wine.
What are they really?
The body and blood of Jesus.

And in another part there comes the address:

Dear children, our Almighty Lord God Jesus Christ, the Son of Mary, is now here with us on our altar to be worshipped by us.

Blessed be Jesus Christ in the most holy sacrament of the altar.

Blessed be the great mother of God, Mary most holy.

And the compilation concludes:

Grant me, O Jesus, to send for thy priest when I come to die, that he may bring Thee to be my strength.

Comment would be superfluous.

Another paper from a pervert who has not found in Romanism that peace and freedom from doubt which he was led to believe were the peculiar property of that system, appears in the current number of the *Contemporary Review*. It should be very helpful to those weak-minded Protestants who are lingering on the brink, for it certainly cuts the ground from beneath a number of misapprehensions in regard to the mental atmosphere, and the proud and vain pretences of Rome. In an outspoken way it affords evidence in justification of the recent utterance of a priest in one of the Romanist journals: "So far as my own personal predilections are concerned, I would rather see no more converts join the Church," for it shows that the perverts in most cases find it impossible to refrain from drawing comparisons between their present and past surroundings, to the disadvantage of the former, just as Newman and others did. But it goes further; it throws a lurid light upon the system of "farming out" masses, the abuse of indulgences, the extravagances in connection with Mariolatry, and the scepticism of large numbers of priests.

A modern writer has with much force pointed out that the practice of praying for the intervention of the saints has rendered it necessary for Rome to declare, in a line with the dogma of infallibility, that certain canonised persons have not entered into purgatory. Of late years, however, there has been an increasing scarcity of such saints, and the Vatican has apparently become less difficult to satisfy in regard to the qualifications for the honour of canonization, the rule as to three indisputable miracles having been relaxed in cases in which only an "aequipollent beatification," whatever that may be, is sought for. But though Rome may be changing its standard of holiness, it still retains its cumbrous machinery; and the recent ceremony at St. Peters, when two new saints were added to the calendar, serves to show how far Rome is behind the mimimum intelligence of the present day—not to say the obvious teaching of Scripture.

The Bible Readings of Prof. W. W. White are now being given at King's Hall, Newton Street, Holborn, on Mondays, at 5.30 p.m.; at Conference Hall, Eccleston Square, Belgravia, on Wednesdays, at 8.30 p.m.; and at Queen's Hall, Langham Place, Regent Street, on Fridays, at 12 noon. They are of exceeding interest to Bible students, and to all desiring information as to methods of study. The subjects are very varied, embracing sketches of Scripture characters and doctrinal and prophetic exposition, with preludes on prayer and other practical topics. No report can give an adequate idea of them. The lectures must be heard to be appreciated. Many will regret, when they are over, that they did not give themselves the advantage of hearing them.

A wise person recently informed the members of the small sect with which he is associated that Bible study in this country is at a discount, and that the Higher Criticism has effectually undermined belief in the Bible as an infallible revelation. The daily papers often give undue prominence to poor utterances of this kind. It would be to the interest of the newspapers if they would publish a digest of the Bible studies given by men like Professor White. A larger audience would be glad to have the reports, while the general public would understand how fascinating Bible study is when properly undertaken.

Some of the most popular services in the country are those in which Bible study forms the chief attraction. It is absurd to say that people have lost interest in the Bible. No doubt many are heartily tired of the wearisome comments which are often made upon it; but the honest study of the Bible itself is an unfailing attraction. We know of more than one church in which formerly very poor Wednesday night congregations assembled to hear an address, but in which now large audiences assemble for Bible study. More definite study and less sermonizing is not only needful—it would be infinitely more popular.

Preaching recently on behalf of a fund for the relief of the clergy, Archdeacon Sinclair stated that of the 13,890 incumbents in England and Wales, more than half are in receipt of an income of less than £180, that a large number of them and their families have not enough to eat and drink to keep them in good health, that in extremely cold weather many have no fuel, and that hundreds of them and their families have to be clothed with second hand garments sent by a charitable society. One cannot, therefore, but sympathize strongly with the movement which has for its aim the raising of these incomes to an average of £200 a year, for surely "the labourer is worthy of his hire."

A statement in the report presented a few days ago as to the Children's Country Holiday Fund, that the subscriptions for the year had reached over £14,000, and that the parents of children selected had added a further amount of £8,101, brings to mind the advice given by one of the characters in the now famous East End story, *No. 5, John Street*, to "make a lot about the young uns. There's your chance."

* The Children of Jesus. A manual for children on the Holy Communion, &c.
(854)

*A Cruel Wrong to Childhood.** IV.

THE PROTEST OF PHILANTHROPY.

Sir George Williams:—"If you wish your children to grow up healthy, good, and prosperous, avoid sending them to the public-house, which is the greatest enemy to health, character, and prosperity."

The Late Samuel Morley:—"Children are constantly sent to public-houses to fetch beer and spirits, and are thus exposed to great temptation, and are frequently the witnesses of scenes of a most degraded character, which must have a bad influence upon them. I earnestly appeal to parents and friends of the children to do all in their power to discourage this dangerous custom, and thus to remove one, at least, of the many pitfalls in the path of the youth of our beloved country."

Lord Kinnaird:—"I am delighted there is a prospect of a Bill being introduced to prevent the sale of drink to children. I should hope the vast majority of our fellow-countrymen would be prepared to let their M.P.'s know they wish the Bill passed."

Mr. J. Storrs Fry:—"I think that the sale of drink to children, and also the serving of drink to children, who may fetch it for others, should be prohibited. There is, as things are now, not only the danger of children acquiring a taste for drink, but also of their becoming familiar with the public-house, and thus more likely to frequent it in after years."

Lady Henry Somerset:—"It is impossible to study the report of the Royal Commission, whether as an advocate of total abstinence or not, without being convinced of the evil of the sale of drink to children. I am thankful, therefore, that the United Kingdom Band of Hope Union is doing its utmost to press legislation on the subject."

Mr. J. B. Braithwaite:—"It is my decided opinion that the sale to children of intoxicating drink is a practice attended with untold evil; and that it is an evil which urgently claims the earnest efforts of the Legislature, with a view to its total suppression."

Mr. Richard Cory, J.P.:—"I am pleased to learn that a Bill to prevent sale of drink to children is to be promptly brought forward, which I hope will be passed, seeing it would prevent children from daily temptation, which has been the ruin of many, young and old."

*A twenty-paged pamphlet, entitled "The Sale of Intoxicating Drinks to Children," dealing fully with the subject, can be purchased at 1d. each, or 6s. a hundred. Orders should be sent to the Trade Manager, 60, Old Bailey, London, E.C.

Plays or Principles?

IT cannot be that God, who has implanted within us a love of beauty, and desire for happiness and satisfaction, can have done so for no other reason than to disappoint such longings! Avaunt the insinuation!

The inspired Apostle wrote: "I have no greater joy than to know that my children walk in the truth." His exultation was in some faint degree a reflection of the great Father's loving heart, which cannot be satisfied with anything less than his children's perfect happiness.

But the *sources* from which people seem to expect that desideratum, are frequently not more likely to be productive of it than is a fig-tree of thorns! It is not in the nature of things that are material to yield that which is spiritual, and as God has formed us for Himself, *nothing less than God* can satisfy the longing which He has implanted.

But apart from this, and the considerations of religion, these *sources* demand some investigation, some scrutiny, at the hands even of persons, who, while putting in no claim to be "religious," yet profess to be "high-minded," lovers of purity, admirers of all that is lofty and elevating, and devotees of that culture about which we hear so many boastings.

Surely they may pay too dear a price for the will'-o'-the-wisp which they call pleasure? Do they stop to inquire even superficially whether the modern drama, for instance, is likely to conduce to

PURITY AND HIGHMINDEDNESS?

Do the plots commend themselves to the thoughtful man or woman as likely to add to his or her *culture*? Based as so many of them are upon themes which find their parallel in a Divorce Court, it would scarcely seem that this is possible, and yet theatres are becoming so indispensable that to-day in England few provincial towns of any importance are without them.

But ought professing Christians to help, by their support and patronage, to make these places successful? God forbid that we should forget the injunctions of Matt. vii. It is not, indeed, becoming that any should judge his brother. But it is not in the spirit of offensive criticism, but in that of godly jealousy that we raise this question, and for the sake of the young in our Churches, who naturally look to their elders for a model of conduct on which they may base their own.

The name of God will be invoked by thousands upon thousands of devout worshippers on the coming Sabbath. Many of these claim to be amongst those to whom God has given what we may call *special wisdom*! They understand, to some extent, things which are spiritually discerned; an insight is theirs into matters which touch another sphere. What does the Apostle James set forth as one of the qualities of this Divine gift? That "it is *first pure*"!

We have heard it suggested that "if Christians lent the weight of their influence, it would have the effect of reforming the stage!" and that "the way to improve the world is not to keep aloof from it!" "But," says the proverb, "you cannot touch pitch and be undefiled."

A lady known to the writer who had been challenged as to her changed opinions on the subject of dancing, tried to defend her position by saying that it gave her a good opportunity of talking with men of the world, who kept outside the Christian churches. She "improved the occasion" by exhortations! What an enigma that *décolleté* woman would be to such men! (We have not yet heard of any encouraging results accruing from the said exhortations.)

It is probable that more professors of religion are attending the theatre to-day than in any previous period of its history; and yet, not content with countenancing the specific prohibition of Deut. xxii. 5 ("The woman shall not wear that which pertaineth unto a man"), nor exhibiting any revulsion of feeling at the shameful ballet, they will pay from half-crowns to pounds to get a comfortable seat at "The Sign of the Cross," or at a still more up-to-date performance which a daily paper designated as a "mixture of fine scenery and *irreverence*." Is this calculated to add to the Christian's pleasures?

It would be well to analyse *the principles* which underlie our conduct, for if behind the Sabbath-keeping, for instance, and the performance of the numerous duties and obligations daily devolving upon us, we find that the *law of God* is the incentive of our conduct, the basis of our actions, we should pause before yielding one iota to the specious arguments in favour of "breadth of view" now so frequently advanced! Principle must never be sacrificed.

God has food for our soul's nourishment which will *satisfy* us! If we drink deeply of the "rivers of His pleasure" we shall never again *want* to turn to "beggarly elements," nor to become possessed of broken cisterns.

J. N. B.

Practical Interviews.

A SOURCE of very great annoyance to Mr. Moody in his pioneer Sunday school work at this time was the frequent disturbances which came from the lower class of the Roman Catholic element. Many of the boys would try to interfere with the meetings—broken windows and such disturbances being not the least troublesome expression of their disapproval. At last he felt that extreme measures must be taken, and he called on Bishop Duggan, who was prelate of the diocese. It was not an easy matter to gain access to so high a church dignitary, and a maid who answered his call at the door was not ready to promise him the audience he requested. Bishop Duggan, he was told, was busy and could not be seen, but young Moody had taken the precaution to step over the threshold and was not so easily thwarted. "Well, never mind," he said, "I will remain until he is at leisure," and without waiting for further invitation quietly passed into the hallway.

The maid was not at all sure that the bishop would care to be interviewed by the self-constituted missionary, but it was useless to attempt to dissuade him. He had come to see the bishop, and would wait if necessary for the remainder of the day or until the bishop could find it convenient to give him a hearing. When at length the bishop appeared in the hall, the young man very briefly related his mission, and said that he was engaged in a work for children in a part of the city that was being neglected by everybody else. It was therefore a pity, he said, that he should not be allowed to continue the work unmolested, and he requested the bishop to give orders to the parish priests to prevent all future interferences.

Bishop Duggan refused to believe that any of his people were to blame for the disturbances, to which Moody answered that his only reason for believing that the boys were Roman Catholics was their own statement to that effect. Bishop Duggan then replied that they represented the worst element in the church and that he had no control over them.

"Your zeal and devotion are most commendable on behalf of these people, however," he added, "and all you need to make you a great power for good is to come within the fold of the only true church."

"But," replied the young missionary, "whatever advantage that would give me among your people would be offset by the fact that I could no longer work among the Protestants."

"Why, certainly you could still work among the Protestants," was the reply.

"But surely you would not let me pray with a Protestant if I became a Roman Catholic?"

"Yes," replied the bishop, "you could pray with Protestants as much as ever."

"Well, I didn't know that," said the young man. "Would you, Bishop, pray with a Protestant?"

"Yes," said Bishop Duggan, "I would."

"Well, then," replied Mr. Moody, "I wish you would pray for me now, that I may be led aright in this matter;" and forthwith knelt where they had been standing in the hall. The Bishop and Mr. Moody both prayed.

But his efforts were not always attended with such immediate success. A man does not gain the strength to conquer others in a series of rapid victories alone, and often the result of his most earnest work was apparently little or nothing.

On his way home from meeting one night Mr. Moody saw a man leaning against a lamp-post. Stepping up to him, and placing his hands on his shoulders, he said:

"Are you a Christian?"

The man flew into a rage, doubled up his fists, and it seemed for a moment as if the missionary might be pitched into the gutter.

"I'm very sorry if I have offended you," said Mr. Moody.

"Mind your own business!" roared the man.

"That is my business!" the other replied quietly, and went on his way.

About three months later, on a bitter cold morning at daybreak, someone knocked at Mr. Moody's door.

"Who's there?" he asked.

A strange voice answered, and he said, "What do you want?"

"I want to become a Christian," was the reply.

Mr. Moody opened the door, and, to his astonishment, there was the man who had cursed him for talking to him as he leaned against the lamp-post.

"I'm very sorry," said the man. "I haven't had any peace since that night. Your words have haunted and troubled me. I couldn't sleep last night, and I thought I would come and get you to pray for me." That man accepted Christ, and the moment he had done so asked:

"What can I do for Him?"

He taught in the Sabbath school until the war broke out, when he enlisted, and was one of the first to be shot down, but not before he had given his testimony for God.

* From The Life of D. L. Moody. By his Son. (Only Authorized Edition; 10s. 6d. and 12s. 6d. *Morgan & Scott.*)

Contend for the Faith.

Whene'er the heart with trouble faints,
And tide of faith is sinking low,
Let us recall the noble saints
Who worshipped in the long ago.

Their floor—the green and turfy sod;
Their roof—the tender blue of heaven;
Their lamps—the silent stars of God;
Their creed—belief in sin forgiven.

Thus oft was service held of old;
They met in haste, in haste to part.
No shrine was theirs inlaid with gold,
But temple built *within* the *heart*.

They gathered in the open air,
Or in some still, sequestered place,
Of visible adornment bare,
But flooded with celestial grace.

If faith proved strong in stormy days,
And bore the fruit of saintly lives,
More full should be the prayer and praise
When storm is past, and calm arrives.

Mary G. Hunter.

The Registrar General's Report on marriages in 1898, recently issued, affords no evidence in support of the reiterated statements of some as to the growth of Romanism in Great Britain. The proportion of Roman Catholic marriages in that year, 40 per 1,000, is the lowest point recorded of late years, whereas the proportion of Nonconformist marriages has risen largely, the proportion being 121 per 1,000.

None greater than John the Baptist, yet . . .

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

WHILST John's disciples were standing there, our Lord said nothing in his praise; but as soon as they had departed, the flood-gates of his heart were thrown wide open, and He began to speak to the multitudes concerning his faithful servant. It was as though He would give him no cause for pride by what He said. He desired to give his friend no additional temptation during those lonely hours. We say our kind things before each other's faces; our hard things when their backs are turned. It is not so with Christ. He passes his most generous encomiums when we are not there to hear them.

I. The Time Chosen for the Lord's Commendation of the Baptist.—It was when John had fallen beneath his usual level, below high-water mark, that Jesus uttered his warmest and most generous words of appreciation—"Among them that are born of women, there hath not risen a greater than John the Baptist" (Matt. xi. 11).

"But, dost Thou really mean, most Holy Lord, that this is the greatest born of woman?"

"Certainly," saith Christ, in effect.

"But he has asked if Thou art really the Messiah."

"I know it," saith the Lord.

"But how canst Thou say that he is greater than Moses, or Isaiah, or Daniel? Did they doubt Thee thus? And how canst Thou say that he is not a reed shaken with the wind, when, but now, he gave patent evidence that he was stooping beneath the hurrying tread of gales of doubt and depression?"

"Ah," the Master seems to say, "Heaven judges, not by a passing mood, but by the general tenor and trend of a man's life; not by the expression of a doubt, caused by accidents which may be explained, but by the soul of man within him, which is as much deeper than the emotions as the heart of

THE OCEAN IS DEEPER

than the cloud-shadows which hurry across its surface."

Yes, the Lord judges us by that which is deepest, most permanent, most constant and prevalent with us; by the ideal we seek to apprehend, by the decision and choice of our soul, by that bud of possibility which lies as yet furled, and unrealized even by ourselves.

There is a remarkable parallel to this incident in the Old Testament. When we are first introduced to Gideon, the youngest son of Joash the Abiezrite, he is not in a very dignified position. He is threshing wheat in the wine-press, to hide it from the hosts of Midian, which devoured the produce of the entire country. There was no moral wrong in eluding the vigilance of the Midian spies, by transporting the wheat from the open country, where the wind might fan away the chaff to the comparative seclusion and unlikeliness of the wine-press; but there was nothing specially heroic nor inspiring in the spectacle. Yet, when the angel of the Lord appeared unto him, he said, "The Lord is with thee, thou mighty man of valour."

"Mighty man of valour!" At first there is an apparent incongruity between this high-sounding salutation and the bearing of the man to whom it was addressed. Surely such an address is far-fetched and fulsome; but events prove that every syllable of it was deservedly true. Gideon was a mighty man of valour, and God was with him. The heavenly messenger read beneath the outward passing incident, and saw under the clumsy letters of the palimpsest the deep and holy characters which were awaiting the moment of complete discovery.

II. The Outstanding Features of John's Character and Ministry to which our Lord drew attention. (1) *His Independence.* "What went ye out into the wilderness to behold? A reed shaken with the wind?" The language of the Bible is so picturesque, so full of natural imagery, that it appeals to every age, and speaks in every language of the world. If its descriptions of character had been given in the language of the philosopher or academist, what was intelligible to one age would have been perplexing or meaningless to the next.

When our Lord asked the people whether John resembled a reed shaken by the wind, and implied the answer in the negative, could He have more clearly indicated one of the most salient characteristics of John's career, his daring singularity, his independence of mere custom and fashion, his determination to follow out the pattern of his own life as God revealed it to him? In this he resembles the good Nehemiah, when he refers to the usual practice of men of his position, and says, "So did not I, because of the fear of God;" or the three young men who, when all the myriads fell down and worshipped Nebuchadnezzar's golden image, remained erect. In the singularity of his dress and food, in the originality of his message and demand for baptism, in his independence of the religious teachers and schools of his time, in his refusal to countenance the flagrant sins of the various classes of the community, and especially in his uncompromising denunciation of Herod's sin, he proved himself to be as a sturdy oak in the forest of Bashan, or a deeply-rooted cedar in Lebanon, and not as a reed shaken by the wind.

Many a saintly soul has since followed him along this difficult and lonely track. Indeed, it is the ordinary path for most of the choicest spirits of these Christian centuries. I do not say of all, because the Great Gardener has his violets and lilies in sheltered spots; but certainly most of the

TREES OF HIS RIGHT-HAND PLANTING

have not stood thickly-planted in the sheltered woodland, but have braved the winds sweeping in at the gates of the hills.

(2) *His Simplicity.* A second time the Master asked the people what they went forth into the wilderness to behold; and by his question implied that John was no Sybarite clothed in soft raiment, and feasting in luxury, but a strong, pure soul, that had learnt the secret of self-denial and self-control. Too many of us are inclined to put on the soft raiment of self-indulgence and luxury. We are the slaves of fashion, or we are perpetually considering what we shall eat, what we shall drink, and with what we shall be clothed; or we act as though we supposed that life consisted in the number of things we possessed, and the variety of servants that waited upon us. Whereas the exact contrary is the case. The real happiness of life consists not in increasing our possessions, but in limiting our wants.

So with dress. Our Master does not require of us to dress grotesquely, or to attract notice by the singularity and conspicuousness of our attire. We must dress suitably and in conformity with that station in life to which He has called us. But what a difference there is between making our dress our main consideration, and considering first and foremost the attire of the soul in meekness and truth, purity and unselfishness! They who are set upon these, may be trusted to put the other in the right place. But, on the whole,

THE TRULY CONSECRATED SOUL

should study simplicity. It should not endeavour to attract notice by glaring colours or extravagant display. It ought not to seek a large variety of dresses and costumes, but to be satisfied with what may be really needed for the exigencies of climate and health.

So with service. It is not well to depend on others. If it is part of our lot to be surrounded by servants, let us accept their offices with grace and kindliness, but never allow ourselves to lean on them. We should know how to do everything for ourselves, and be prepared to do it whenever it is necessary. Of course, with some of us, it is essential that we should have servants, that we may be set free to do the special work of our lives. Nothing would be more unfortunate than that those who are highly gifted in some special direction should fritter away their time and strength in doing trifles which others could do for them equally well. Discover what you can do best, the one thing which you are called to do for others, and which probably no one else can do so well. Set yourself to do this, devolving on voluntary or paid helpers all that they can do as well as yourself, and perhaps better. It was in this spirit that the Apostles said, "It is not fit that we should forsake the Word of God and serve tables. Look ye out, therefore, men . . . whom we may appoint over this business; but we will continue steadfastly in prayer, and in the ministry of the Word."

(3) *His Noble Office.* "But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet." Nothing is more difficult than to measure men while they are living. Whilst the fascination of their presence and the music of their voice are in the air, we are apt to exaggerate their worth. The mountain towers so far above us that we are apt, in the absence of other mountains, or in our too great proximity to it, to think of it as the greatest of all the mountain-range. But it is not so, as we discover when we remove further. But subsequent ages, so far from correcting, have only confirmed

OUR SAVIOUR'S ESTIMATE

of his forerunner. We are able to locate him in the Divine economy. He was a prophet, yes, and much more. To employ the predictive words of Malachi, he was Jehovah's messenger, the courier who announced the advent of the King, the last of the prophets—for all the prophets and the law prophesied unto John—and the herald of that new and greater era, whose gates he opened, but into which he was not permitted to enter.

But our Lord went further, and did not hesitate to class John with the greatest of those born of woman. He was absolutely in the front rank. He may have had peers, but no superiors; equals, but no over-lords. Who may be classed with him, we cannot, dare not, say. But probably Abraham, Moses, Paul. "There hath not arisen a greater than John the Baptist." No brighter star shines in the celestial firmament than that of this brief young life, which had only time enough to proclaim the advent of the Lord, and after some brief six months of ministry by the Jordan, followed by twelve months in the gaol, waned here to shine in undimmed brilliancy yonder.

III. The Master's Reservation. "Yet he that is but little in the kingdom of heaven is greater than he." John ushered in the Kingdom, but was not in it. He proclaimed a condition of blessedness in which he was not permitted to have a part. And the Lord says that to be in that Kingdom gives a greatness which the great souls outside its precincts cannot lay claim to.

The character of John was strong, grand in its wild magnificence—like some Alpine crag, with the pines on its slopes and the deep dark lake at its foot; he had courage, resolution, an iron will, a loftiness of soul that could hold commerce with the unseen and eternal. He was a man capable of vast heights and depths. He could hold fellowship with the eternal God as a man speaks with his friend, and could suffer unutterable agonies in self-questioning and depression. But is this

THE LOFTIEST TYPE OF CHARACTER?

Is it the ideal and most blessed? Assuredly not; and this may have been in the Saviour's mind when He made his notable reservation. To come neither eating nor drinking; to be stern, reserved, and lonely; to live apart from the homes of men; to be the severe and unflinching rebuker of other men's sins—this was not the loftiest pattern of human character.

There is more to be had by the humble heart than John possessed or taught. The passive and the active; the glen and the bare mountain peak; the feminine and the masculine; the power to wait and be still, and the swift rush to capture the position; the cross of shame as well as the throne of power. And if thou art the least in the Kingdom of God, all this may be thine, by the Holy Spirit, who introduces the very nature of the Son of Man into the heart that loves Him truly. "He that is least in the kingdom of heaven (*i.e.*, who has all the qualities for which the Gospel stands) is greater than he."

Day by Day.

SUNDAY, June 24. Psalm cxxxi.

THE psalm of the quiet heart. The most perfect expression of the spirit of a little child, such as our Lord bade us seek. It is rather interesting to mark its position, as following just upon the preceding bitter cry for forgiveness. Let those who are now in the depths, pass by an immediate transition, by faith in Jesus, through the Beautiful Gate into the aisles of this quiet Temple of Blessedness, on the walls of which the storms break in vain.

The haughty heart is full of its own self-esteem, and insists that others should fall down and do obeisance, as Haman did. And if one Mordecai refuses, it takes the pleasure out of the most prosperous circumstances. The haughty heart expresses itself in supercilious glances. Wouldst thou be delivered from it, think of the greatness of thy sins and unworthiness, of the greatness of God's forgiving love, and of the eternity in whose presence the distinctions of earth are so indistinguishable. At the distance of a mile or so above the earth, man's loftiest elevations are hardly to be distinguished from mole-hills.

Clearly the psalmist had not reached this blessed condition apart from some effort on his part. He had stilled and quieted himself. There had been a time when he had fed on the breasts of this world's consolations, had drawn his supplies from things of time and sense. But from all these God had weaned him, giving him other and nobler aspirations. At first, however, in this process there will be disturbance, whimpering, and feverish unrest. But if the will is true, these pass away. It is a great help to remember that the course which you will and choose will be that in which you will be ultimately satisfied.

Remember, O child of God, that you are a child on your parent's breast. You are a weaned child, but you are also "with your mother." Hope in God, and teach others the blessedness of hope, directed above material things, to Him who faileth not, nor forgetteth.

MONDAY, June 25. Psalm cxxxii.

In times of great rejoicing we must never forget the Davids, who, in their affliction, laid the foundation of the Temple of Joy. God does not forget them; and many a blessed revival of his work or deliverance for his church is attributable to the prayers and tears of those who have long since passed to their reward. Solomon may well remember David, without whose afflictions the temple had never arisen in its stately glory.

The singer recapitulates two scenes in the history of the ark. Ephrathah probably stands for Shiloh, which lay in the territory of Ephraim, while "the field of the wood" is a poetic term for Kirjath-Jearim (the city of the woods), whence David brought the sacred emblem to Jerusalem. It seems as though the singer were recalling also the prayers which were made on that memorable occasion.

The ark of our strength is the blessed Lord. He has arisen in ascension-glory to his place at the right hand of God. His priests, who are ourselves by his grace, must be clothed in stainless characters, not wearing their own garments, but putting on the perfect righteousness of Christ; and there should be gladness, a holy glee, in our religious life, which should greatly commend it to the sad world around. Let us pray these prayers, and then within the compass of our prayer will come the assurance of the answer. Compare *vv.* 8 and 9 with *vv.* 11-18. Notice how, item by item, God takes up his servant's cry, and answers it; yea, He does exceedingly more abundantly, beyond all that was asked or thought.

TUESDAY, June 26. Psalm cxxxiii.

How blessed it is to think of believers as constituting one great family! It is good and pleasant to see them in the smaller circles of earth, but what will it not be when they gather in the Father's House? Let us do all in our power to promote and cement this unity, forbearing from all words and acts which would mar its concord. At the same time, it should be borne in mind that the spirit of unity may demand, sometimes, the straight dealing with faults and the plain speaking of the truth in love. With girded loins we may sometimes have to wash one another's feet.

But love does not stay in those to whom it is primarily shown; it passes on and on, from us to our inferiors, and from these to others beneath them. Thus the oil of love and holy joy (communicated to our Great Head at his baptism) descended from Him to his immediate followers on the Day of Pentecost, and has been descending ever since, until it has reached even us, who are as the edge, or border, of his High-priestly robe. Oh that it may come more and more copiously on him who writes and those who read these words!

There were many miles of distance between the lofty Hermon range and the lowlier mountains of Zion. The division of Canaan into the Northern and Southern tribes was notoriously included in that wide reach of territory; and yet the moisture of Hermon was diffused throughout all Palestine. To the snows, and clouds, and dews of that great mountain range much of the fertility of the country was attributable. So from the Hermon of Pentecost blessing has spread through all the Christian ages, and the story of the love and unity of Acts ii. has always been an inspiration to Christian hearts.

WEDNESDAY, June 27. Psalm cxxxiv.

This psalm forms a worthy close to these exquisite psalms of ascents. The stream of pilgrims has reached the city, visited the holy Temple, and is on the point of retiring; but before they do so they greet the priests who had charge of the nightly service of the Temple, and had just come on duty. "Farewell," cries the pilgrim band, "see to it that ye fill the night with adoration and prayer. Let your voices arise through the silent watches of the night, and form a canopy of peace over the sleeping city."

God has many night watchmen still. Large numbers of his saints, such as policemen on duty, night nurses, watchmen, Christian sentries, and specially those who rarely get a night's full rest, because pain keeps them tossing on their weary couches, compose the Lord's night-watch. And as we, who are privileged to sleep deeply and soundly, consign ourselves to slumber, it becomes us to send a loving thought to all such—the day-watch saluting the night-watch; the active workers consigning the charge of the world to the intercessors and choristers.

And these in turn transmit their benediction. "The Lord bless thee out of Zion." It is an individual blessing, *thee*. It is well, in our intercessions, not to pray generally, but specifically and particularly. We do our work best when we make individuals the subjects of our solicitude—taking them as representatives of a class. Each one whom we pray for is dear to God, our Creator and Redeemer. We are in the current of his will, when we bless in his Name.

THURSDAY, June 28. Psalm cxxxv.

This psalm is a nosegay of flowers. It is not an original composition, but a compilation. The man of God has wandered through the garden of the Books of Psalms, already extant, culling from them choice extracts, which, under the direction of the Holy Spirit, he places together in one lovely bouquet. Any marginal reference Bible will give the sources from which the extracts were taken.

The chief themes, on account of which the psalmist calls for praise, are God's work in creation (5-7), and his mighty miracles on the behalf of his chosen people (8-12). The psalmist is bent on deriving encouragement for the present by the consideration of the great and blessed past. What a contrast there is between our God and the idols of the heathen!

Why is it that the generality of Christian people are so deficient in praising and blessing God that they need to be constantly exhorted to this glorious employment, which will engage us in eternity? Perhaps we do not give ourselves to cultivate this sacred habit, which needs the exercise of a determined purpose. Perhaps, too, we do not quicken ourselves by the stimulus of hymns, and psalms, and spiritual songs, to read or sing which in the early morning might stir our sleepy hearts. Perhaps we do not sufficiently consider, with loving particularity, the attributes and works of God, which call for praise. O my soul, what an undiscovered continent is here! How much blessedness would accrue to thee, if only thou wouldst traverse these hills and valleys, raising everywhere thine Ebenezers! (Compare cxv. 9-11 with cxxxv. 19-21, and see how trust turns to blessing.)

FRIDAY, June 29. Psalm cxxxvi.

There is a remarkable similarity between this psalm and the preceding one; but here a noble refrain is inserted after each clause. And what a wonderful conception this gives of the way in which a holy soul may view all things that are and have been. Here is a standpoint of vision, from which to view God's dealings with mankind—that all things are threaded by mercy and loving-kindness, which are in all, and through all, and over all.

You have seen Egypt smitten in its first-born; there is mercy there. You have heard the last cry of Pharaoh's drowning host, but there is mercy there. You have beheld the overthrow of Sihon and Og, but there is mercy there. You may not be able to see the mercy, because you behold all things under creatural limitations, and amid so much prejudice and error; but could you understand the alleviations and compensations, the general result of God's dealings with the great world of men, the entire scope and plan of Divine Providence, you would be able to say—

> His every act pure goodness is;
> His path unsullied light.

Ah, soul, I expect that thou hast had thine Ogs and Sihons, thy Pharaohs and Amalekites. Thou, too, hast been in Egypt, and traversed the weary desert. But God's mercy is over it all. There is mercy in thy privations and oppressions. Dare to affirm it. Dare to look into the face of God, and say: "How much Thou lovest me, that Thou shouldst take so much pains with me. My God, I trust the perfect love, the circle of whose extent I cannot compass, but the centre of which is in thy loving heart." Dare to believe that no package is delivered at thy door by God's Providence which has not been packed by his love.

SATURDAY, June 30. Psalm cxxxvii.

This is the plaint of a captive. It was sung by the exiles in Babylon; it might have been appropriated by John the Baptist in his dungeon, and by John the divine in the isle which was called Patmos. We seem to see the exiles gathered from the city life, in which the pride of their conquerors was so patent and distracting, to some natural oratory beside the Tigris or Euphrates, perhaps on the Sabbath Day. They had brought their harps with them; but to what use could they be put when the heart was breaking, and stifled sobs told the tale of an incurable grief? They hang their harps on the low monotonous willows of the land of their captivity, so different in aspect to the glorious mountains of their native land.

Suddenly a noisy band of revelling and insolent mockers intrudes on their silence, and demands that they should sing one of those sacred songs for which Hebrew worship was famed throughout the Orient. How could they sing the Lord's song in a strange land? We must not cast that which is holy to the dogs. Besides, there are moods in which the songs of the heart are necessarily hushed and the strings of the lute refuse to vibrate. Are you in a strange land? Have you been carried away into captivity by your sins? I do not wonder that of late the Lord's song has died down within your soul, and that his praise is unaccustomed. You cannot forget the past. But ask God to restore it to you, and you to it, that again the old gladness may be yours.

Prof. White's Bible School.

IT is satisfactory to find that Prof. White's Bible studies are again arousing deep interest. Certainly the expositions of the esteemed lecturer are consistently profitable, and one may hopefully anticipate that the attendance will continue to grow as the intelligence of his return from America becomes more generally known.

On Friday last Dr. White, according to the custom which he has adopted in his present course, began with a Prelude, the subject of which was "Estranged from Dogma; uncertain about the Scriptures; what shall I do?" The lecturer commenced by quoting from Carlyle and Charles Kingsley in support of the view that, in such light as we have, it is our duty to go forward, and said that people relegate belief to the realm of the intellect whenever

IT INVOLVES ACTION.

They live in the presence of their doubts, always looking out for difficulties. The tendency of the day is to underrate the importance of experimentation. The speaker illustrated his point by an anecdote of a scientific authority, who calculated that a ship could not carry sufficient coal to take it across the Atlantic; but while the scientist laboured to prove his case, a ship got across and with coal to spare. The only way to gain more knowledge is to act on what knowledge we have.

Continuing the prelude, Dr. White gave some advice to students of Scripture, advising them to be calm in the presence of a difficulty, and to allow for the possibility of an explanation. People are too apt to jump to the conclusion that solution of a problem is impossible. Moreover, as in the spiritual, so in the physical world: "In the sweat of his face shall man eat his bread." The speaker quoted the experiences of the American divine, Dr. Bushnell, who, while holding agnostic views, found himself at Yale during a revival. Dr. Bushnell faced himself with the question, "What do I believe?" Then he formulated the answer, "I believe in the ineradicable distinction between right and wrong," and from this foundation went on to examine the evidences for Christianity, until, in less than three weeks he was converted and took part in the revival. Dr. White now quoted, for the encouragement of his hearers, "Those that seek Me early (*i.e.*, diligently) shall find Me" (Prov. viii. 17), and "Ye shall find Me, when ye shall search for Me with all your heart" (Jer. xxix. 13). As Edison gives himself, in his researches, to ascertaining and following the laws of electricity, so seekers in the spiritual life should live in harmony with the laws of truth, and if they will follow on in that spirit, they will come into the noon-day light and glory.

Proceeding to deal with the main topic of study, the

EPISTLE TO THE GALATIANS,

Dr. White said that, speaking generally, the letter is to be divided as follows: Chaps. i. and ii., Paul's personal vindication; iii. and iv., the setting forth of doctrinal exposition; v. and vi., practical exhortation. The key verse of the epistle is v. 25, "If we live by the Spirit, by the Spirit let us also walk." The speaker, observing that he would like to placard London, indeed the world, with these words: "The believer is free by grace and bound by love," instanced the two passages "By the works of the law shall no flesh be justified" (Gal. ii. 15), and also "As many as are under the law are under a curse" (Gal. iii. 10-14), as summing up the teaching of Paul and, indeed, of the New Testament as a whole. The Law demands our absolute obedience. It is not enough to "do pretty well," there must be complete compliance, but "there is now no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus" makes us "free from the law of sin and death. For what the law could not do . . . God, sending his own Son . . . condemned sin in the flesh, that the ordinance of the law might be fulfilled" (Rom. viii. 1-4). We are not set free, however, to do as *we* please, but as *He* pleases, in the strength which He gives us. The principle of the Law is, "do and live;" the

GOSPEL SAYS "LIVE AND DO."

The Gospel does not do away with works, but it puts them in their right position as consequent on the possession of spiritual life.

Dr. White next pictured a number of scenes suggested in the epistle:— (1) Paul and Peter in conference at Jerusalem; (2) Peter and Paul in controversy at Antioch; (3) God and Abraham in conference in Haran; (4) Ishmael and Isaac in controversy in Canaan; (5) the Spirit and the Flesh in controversy in the believer; (6) Paul, with chained hands, writing, in large letters, the last verses of the epistle. Some have thought Paul's words in chap. i. to be characterized by anger. This, however, is not so; he is righteously indignant at the false teaching which had been given. He smote sin ferociously, in love. We live to-day in a namby-pamby age, afraid to express our inmost conviction; but in Paul we have one who strenuously opposes a false Gospel (i. 6-9). He defends himself, too, from the charge that he is a kind of tramp, with a self-constituted mission, who had not seen the Lord, but had gathered his message at second-hand from other apostles. These attacks he thoroughly refutes in ii. 19, demonstrating that his apostleship rests upon a sure foundation. In the third chapter Paul appeals to the personal experience of the Galatians: "Received ye the Spirit by law or by faith? How did you

BEGIN YOUR CHRISTIAN LIFE,

by works, or by giving up works to be saved through Jesus Christ? If you are saved by faith, why do you go back to rely on works, instead of continuing in faith?"

In this connection, Dr. White made a cogent reference to the ceremonialism of people of to-day, who, like the Galatians, backslide into various forms of "doing, that they may be saved." The Galatians were going back to "doings," and the Galatians of to-day are those who add to their lives penances and other forms of bondage in the spirit which seeks salvation apart from faith.

Dealing with chap. v., the lecturer dwelt on the contrast between the works of the flesh and the fruit of the Spirit, which is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance" (*v.* 22). If we are in proper relationship to Christ good works are the fruit. Or, to change the figure, we shall not only drink of the water of life, but rivers of blessing will flow forth from us. These great lessons of faith contained in the Galatians, Paul wrote with "large letters," in order to give emphasis to his words, and that men might glory, not in their works, but

ONLY IN JESUS CHRIST.

The Christian life is a miracle in its beginning. We are born, not of the will of man, not the decree of any body of men, not from a resolution to live a changed life, not from the will of the flesh, but we are born of God, and our continuance in the spiritual life is equally as miraculous as our commencement therein. "If we live by the Spirit, by the Spirit let us also walk." God loves us so much that He leaves us to take not a single step alone; it is by his power that we are enabled to continue in the performance of that which He requires of us.

Prof. White speaks at King's Hall, Newton Street, Holborn, on Mondays, at 5.30 p.m.; at the Conference Hall, Eccleston Street, S.W., on Wednesdays, at 8.30 p.m.; and at the Queen's Hall, Langham Place, on Fridays, at noon. He hopes, also, to devote some time to interviews with those who desire advice on spiritual matters. Communications respecting interviews should be addressed to the secretary, Miss Meager, 26, George Street, Hanover Square, W.

Suffering in this world is both remedial and penal. When it is rightly received it is remedial. When it is resisted it becomes penal to him who resists, and admonitory to the spectator.—*Henry Ward Beecher.*

"Primitives" at Bristol.

BY A MINISTER.

FOR the first time in eighty years the Conference of the Primitive Methodists is being held in the city of Bristol. The proceedings opened on Wednesday of last week in the hall of the Y.M.C.A.

When the delegates had been received, the assembly proceeded to elect its president. The names of three ministers were received in nomination:—Thomas Mitchell, of London, retiring book-steward; Robert Bryant, who this year succeeds Mr. Mitchell at the publishing house; and Joseph Odell, of Birmingham. Nineteen votes were given in Mr. Bryant's favour, forty-four in support of Mr. Mitchell, and 119 for Mr. Odell. With the utmost heartiness the popular evangelist was accordingly elected. For the vice-presidency four lay representatives were named, and Alderman Adam Adams, J.P., of Lowestoft, who received 116 votes, was elected.

Rev. Robert Jones, of Bury, was elected as Conference Secretary. These positions having been filled, the Conference proceeded to distribute its other duties to delegates.

AN INTERESTING FUNCTION.

In the afternoon the new president was formally inducted. The Bristol Primitive Methodists attended in large numbers. Words welcome were spoken by the retiring president, Rev. Wm. Goodman. Into the hands of his successor he placed the copy of the Holy Scriptures and the Connexional Hymnal; and into his custody he committed the official chair.

Mr. Odell is at his best in the act of speaking. He is to the manner born. Of stately presence and kindly face, with a rich musical voice, and with the art of the elocutionist, it is a joy to hear him, and to see him when he speaks. His address from the chair was a timely utterance. The romance of his ancestry was well worth telling. It was a leaf from the book of the early days. Henry Higginson, the eccentric revivalist, who missioned the Bedfordshire village where the president's parents lived, was simply one of a noble band. That the clergyman should be angered at his advent, and should request Mr. Odell's father to drive him away, is by no means

AN UNCOMMON EXPERIENCE

of the days of the past. In the open air the clergyman's henchman was converted, and became the henchman of the Methodist missionary. And more than that, the president's father began to preach, becoming in time a tower of strength in his own and the surrounding villages. Surely, the President exclaimed, none need wonder that he was what he was! There was in him the spirit of his father and of his father's father, Henry Higginson. The speech was really an appeal for the return to the spirit and method of the pioneer days. This was ideal Primitive Methodism. A deep impression was made, which will, undoubtedly, lead to truer consecration.

Alderman Adams was formally welcomed by the ex-vice-president (Mr. Wm. Windsor, of Manchester).

Rev. John Hallam, of London (secretary of the General Committee) announced the presence of Rev. Dr. Carman, who had come to this country to bring to all the Methodist Conferences the greetings of their brethren in the Canadian Churches. Dr. Carman, with strong emphasis, vindicated the union of all the Methodist bodies in Canada, and told of the triumphs that had followed their coming together.

It was natural that Rev. John Smith, who laboured on the mission-field at Aliwal North, South Africa, for many years, and who held the missionary secretariat for five years, should find the theme of the Hartley lecture, "Christ and Missions," quite congenial. The deliverance proved how thoroughly he knew the subject, and with what intensity it had enthralled him. He had a splendid audience.

On the second day the appointment of the conferential committees took place, and reports concerning the ministry were received.

A pathetic incident was the reading of the list of ministers who have entered into rest since the last assembly.

Seven cases were presented for the making of new circuits by the division of those existing. "Divide to multiply" is the Connexional arithmetic. Two of the applications involved a lengthy discussion, as the expediency of the changes was not conspicuous to many. In the end, the Conference agreed to one and all. In the new list of circuits, the following will appear: Burslem, Sunderland III., Hove, and Shoreham, Glasgow IV., Orrall, Hindley, and Portsmouth II.

At this Conference, Rev. Robert Bryant takes the office of the General Book-Steward. By the rule of the Connexion, his successor five years hence must now be appointed, and the nomination of Rev. Edwin Dalton, of Leeds, proved acceptable.

A deputation from the Bristol Free Church Council attended in the evening to assure the Primitive Methodists of the goodwill of the sister churches. Revs. Dr. Glover (ex-president of the Baptist Union), J. S. Simon (chairman of the Wesleyan Bristol District), and P. W. Darnton, B.A., were the speakers. The temperance societies likewise presented greetings.

MINISTERS IN THE MAKING.

On Saturday, the fourth day of the Conference, the reports of the Candidates', Students', and Probationers' Examiners were received. Seventy-three young men were recommended by the circuits as suitable for the work of the ministry; twenty-six of these have passed the various examinations, and will enter the Manchester College.

Of the present students, excellent reports were to hand from the examining committee, fourteen of the students having passed with honours.

This was also Young People's Day. For Sunday scholars a meeting was held in the Wesleyan Chapel, Old King Street, at 3 o'clock; and at 6.30 a Christian Endeavour rally took place in the Conference Hall.

Thus far the business of the Conference is well advanced, while the religious gatherings have been truly inspirational.

Bible Defence Union.

THE second annual meeting of the Bible Defence Union of Scotland was held last Thursday in the Christian Institute, Glasgow. Mr. William Quarrier occupied the chair, in the absence of Colonel Sir David C. R. Carrick-Buchanan, of Drumpellier, K.C.B.

Mr. Quarrier remarked on the sadness of the fact that at this time of day anyone should be obliged to defend the Bible. But, he said, the same state of affairs which crept into the Early Church, upsetting the simplicity of the faith that is in Christ Jesus, exists to-day; and though we are supposed to have advanced in intelligence, there is the same human character to deal with in the handling of the Word of God. We must adhere not only to a profession of Christianity, but to the reality. The Bible is a spiritual book, in which are revealed the will of God regarding man and the will of God regarding Himself. These two points are so closely connected that if one be taken away we lose our standing in the other.

Rev. John Urquhart said the contributions show how widespread is the conviction that such work is a necessity of the time, and the need does not grow less. The attack upon Sabbath schools—the only direction in which the Higher Criticism cannot yet boast a triumph—is now being pressed home; and so open and determined has this attack become that even some who have hitherto fostered and patronized the movement are becoming alarmed. It has been proposed that the Union should establish extra-mural classes for students in the universities of Edinburgh and Glasgow; and, if funds permit, a beginning is to be made next winter. The first course is to include a short series of lectures on the Gospels, with a second series on the Pentateu

World's Temperance Congress.

FOR the second time in fifty-four years London has been the rallying-ground of the delegates of the World's Temperance Congress. Since Saturday evening of last week, when the reception was held, there has been a series of gatherings largely attended, and in every way worthy of the cause they are intended to advance. Many of the delegates, indeed, figured on the platform on the occasion of the 1846 convention.

The opening session on Monday morning was presided over by Mr. T. W. Russell, M.P., who despaired of obtaining any real temperance legislation from the present Parliament, and remarked that it would be a great calamity to the country if the next Parliament showed itself as impotent as this one. Mr. Bramwell Booth, speaking on the question of "Strong Drink and Work for Christ," urged that temperance men should

ATTACK THE TRADE

in every House of Convocation, every Synod, every Corporation, and every denominational assembly. Rev. J. W. Horsley discussed temperance reform as the basis of other social reforms. In the afternoon, there was warm controversy on the necessity of Christians being abstainers. Canon Barker (chairman) lamented the Church's lack of moral earnestness in the matter. The enormous proportion of Nonconformist ministers who are returned as abstainers was a cause for thankfulness; but what about the Church members? Mr. E. C. Chorley called forth dissent by protesting against the denunciation of non-abstainers in the churches.

Tuesday was devoted to the consideration of

SCIENTIFIC AND ECONOMIC ASPECTS

of temperance. At the morning session the chairman (Mr. W. S. Caine) spoke of the movement in India and the Far East. No fewer than 283 Indian societies are affiliated to the Anglo-Indian Temperance Association. Lord Roberts had told the speaker that the temperance movement added what was equal to two battalions to the effective strength of the Indian Army, or a gift of £400,000 a year. Pundit Dewan Marendra Nath stated that 95 per cent. of the native students in the colleges are abstainers.

Medical papers were read at sectional meetings, and the opinion of qualified authorities was unanimous as to the morbid deterioration of the physical organs and other evils as the result of the use of alcohol. Viewing the question from an economic standpoint, Mr. James Whyte estimated the loss sustained by the nation through drink at £500,000,000 per annum. A paper on railway temperance was given by Mr. R. A. Allison, M.P., who mentioned that there are enrolled in the United Kingdom Railway Temperance Association 6,500 men connected with the Midland, 4,500 with the North-Eastern, 3,900 with the London and North-Western, 2,200 with the London and South-Western, 2,500 with the Great Northern, &c.

LADIES' DAY.

On Wednesday, at the morning session and afternoon sectional meetings, the papers were chiefly devoted to the education of children and women's temperance work. Various reforms were advocated by Mrs. Hind Smith and Mrs. G. S. Reaney; while Madame Legrain spoke of the progress of the French Women's Temperance Union in Paris. The Women's Total Abstinence Union was described by Mrs. W. S. Caine. The World's Women's Christian Temperance Union was represented by Miss Agnes Slack. It has a membership of 250,000, and has enrolled nearly half-a-million children in the Loyal Temperance Legion. The National British Women's Temperance Association, for which Mrs. H. J. Osborn spoke, has over 1,100 branches. Mrs. Mary H. Hunt gave an encouraging account of temperance teaching in the United States. Lady Battersea held that women must co-operate with men, if temperance reform is to make any progress.

TEMPERANCE IN THE ARMY AND NAVY.

One of the most enthusiastic gatherings of this day was undoubtedly the Army and Navy sectional meeting. Colonel J. A. Fergusson, of the Royal Military College, Sandhurst, in the course of his paper, stated that drunkenness had greatly decreased in the Army in the last generation, which in a large measure was due to the existence of bands of hope, &c. Mr. Conrad Dillon, hon. secretary of the Army Temperance Association, said his council had authorized the dispatch of a letter to clergymen and other influential persons throughout the country, begging them to persuade the friends of soldiers not to put temptation in their way when the men came home from South Africa.

THE PUBLIC DEMONSTRATION

of the Congress was held in the evening in Exeter Hall, which was crowded. Sir Wilfrid Lawson, who presided, said that the State could take up one of three attitudes in regard to alcohol. The first attitude, free trade in drink, was as dead as King Henry VIII. The second, that of restriction or regulation, had been tried for 400 years with the greatest minuteness and care, and, in spite of all this, the truth remained—that where there was drink there were crime, pauperism, insanity, misery, and degradation. He was firmly convinced that the only attitude of common sense, of justice, and of mercy, was that of prohibition. Prohibition was their ultimate object, but they would welcome anything that would diminish the volume of the liquor traffic, if it did not really strengthen, while apparently weakening, that traffic.

LADY HENRY SOMERSET

asked what it was that was blinding our statesmen, and bidding us be content with conditions against which every man and woman should revolt? It was the worship of gold. The hour had come when the people would claim their liberty against the tyranny of a great monopoly and the power of millionaire brewers. Surely, now that Parliament had legislated to protect the birds of the air and the fish in the sea, there was some possibility of legislation to protect the children of our country.

Canon Wilberforce said that the liquor forces now announced with shameless effrontery that they would oppose even those partial reforms on which both the majority and the minority of the Royal Commission had agreed. Some compromise might be necessary, but he would not accept any temperance measure that did not give, as at least one of its options, power to the people to decide the licence question for themselves.

On Thursday morning Mr. John Colvile, M.P., presided. The subject for consideration was temperance legislation. Papers dealing with the progress of Good Templary, &c., were also read, and in the course of discussion, as to whether temperance workers should support Lord Peel's report, opinion was evidently divided.

In Time of War.

To Thee, Almighty God, we call
In time of greatest need;
Low at thy mercy seat we fall,
For those who fight we plead!

In war's fierce conflict be their stay—
Around them throw thy shield;
Let angels guard their warrior way,
On each dread battlefield!

The wounded soothe, the dying cheer;
Or, if with sin oppressed,
Hear Thou their cry, bow down thine ear,
Receive them to thy rest!

Oh! bid the trumpet cease to blow,
For war by land or sea;
Oh! bid the tides of goodness flow
With love, which springs from Thee.

Bid Thou the nations cease to learn
The cruel arts of war,
That men may for the Gospel yearn,
In regions near and far. M. S.

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Y.M.C.A. Conference at Newcastle.

June 11—15.

HON. SECRETARIES IN CONFERENCE.

(Report continued from last week.)

MR. THOMPSON'S paper on Monday night on "The Hon Secretary—his Duties and Relation to the Work"—emphasized the importance of the hon. secretary's position, in view of the fact that much work would of necessity be left undone if such helpers were not available. The men filling such posts should be prayerful, aggressive, businesslike, willing to learn, able to teach, competent to lead others, also to develop latent talent and set every member to do something.

On Tuesday morning the first subject was "Difficulties peculiar to small Associations: How to meet them." It was urged that small associations should not create difficulties by attempting to do impossible things; but by confining their operations to legitimate Association work for young men, and by maintaining a spiritual atmosphere among the members, many difficulties might be averted. The next subject was "Special Opportunities of small Associations: How to utilise them." The opener contended that in small Associations there could be more personal dealing, the members being in closer touch with each other and the secretary. An interesting discussion followed.

Sir GEORGE WILLIAMS, who was present, and who was referred to as the oldest honorary worker, spoke of difficulties as blessings under another name.

In the afternoon this first Conference of Hon. Secretaries was brought to a close by a meeting for

THE BISHOP OF NEWCASTLE.
From Photograph by Mr. R.E. Ruddock, Goldsmith's Hall, Newcastle.

fraternal interchange of experiences and the transaction of necessary business in view of holding a similar gathering next year. The delegates to

THE BRITISH CONFERENCE

arrived on Tuesday in large numbers, mustering in all about 450. Those who were members of the National Council made for the Grand Assembly Rooms at Barras Bridge, where Alderman Sir W. H. Stephenson, president of the Newcastle Association, entertained them to luncheon. The usual complimentary speeches were made, and the half-yearly meeting of the National Council was then held, Sir George Williams presiding. In the report, presented by Mr. W. H. MILLS, the secretary, it was mentioned that the Associations at the Cape and in Natal have been busily occupied in work among the soldiers both on arrival in South Africa and on the field of battle. Reference was also made to the efforts so successfully put forth by the Soldiers' Christian Association, an auxiliary of the Y.M.C.A. In response to the invitation of the Royal Commissioners, an exhibit has been organized in the Social Science Department of the Paris Exhibition, which, while representing the different departments of Y.M.C.A work, will, it is hoped, be deemed worthy of notice by the jury on award. An interesting letter was laid before the meeting from Mr. Oatts, late of Glasgow, who is now visiting the Indian and Australasian Associations on behalf of the National Council. The usual reports of work in the various districts of the United Kingdom were made by the travelling and district secretaries.

In the evening the whole of the delegates, together with a large general company, gathered at the Hancock Museum for the inaugural reception. The host and hostess, Dr. and Mrs. William Murray, were unable to be present owing to family bereavement, but were represented by Dr. George Murray. An agreeable time of social intercourse was enjoyed, and much interest was manifested in the unrivalled collection of birds, for which the museum is famous throughout the world. The speeches were few, brief, and to the point, the official welcome being given by Sir W. H. Stephenson.

The BISHOP OF NEWCASTLE, whose sympathy with the work of the local Association ensured for him a hearty reception, joined in hearty greetings. His reference to the inter-denominational position of the Y.M.C.A. was heartily endorsed by the audience.

TOLERATION AND CO-OPERATION,

said the Bishop, come, not from shallowness, but from depth. When they were really convinced of the truth of what they held, Christian people found that there was so much really common ground between those who loved the Lord Jesus Christ that they were glad to take advantage of that common ground as a sphere of common action. When he thought of all the various forces that were in the world making against belief in God, and against righteousness, it seemed to him that they ought to welcome opportunities of this kind, in order that men who were not ashamed of being Christians might together try to stem the torrent of unrighteousness, and do what they could for the common good. When he thought of what the Y.M.C.A. had already done, how they had helped their members to consecrate their whole manhood, body, soul, and spirit, to the service of God, he felt they must all be thankful, and unite in giving the Conference the heartiest of northern welcomes. These greetings were responded to by Sir George Williams on behalf of England, Mr. Jas. Sinclair for Scotland, Mr. G. Grubb for Ireland, and Mr. J. E. Baker for Wales.

WEDNESDAY.

The Conference opened with a devotional service, conducted by the Vicar of Jesmond, after which the roll-call was taken, showing, in addition to delegates from every part of the British Isles, visitors from Bombay, Melbourne, Durban, Kimberley, and Brussels. A letter of greeting was read from the International Y.M.C.A. Committee at Brussels, and, after a few preliminaries, the Conference settled down to the first subject—"The Mission of the Y.M.C.A.," introduced by Mr. J. E. W. WAKEFIELD, M.A., of Taunton. The mission he defined as simply and solely to young men, by young men. He would not undertake the invidious task of defining who were, for this purpose, young men. The definition would not altogether depend upon age. As to the best method by which their mission could be accomplished, it seemed to him that it would be chiefly by means of individual effort and testimony exercised towards one another in the sphere of every day intercourse. It might be only the few who could speak in public, but everyone could use personal influence. He urged that members of Y.M.C.A.'s should let their commercial honour and conduct be high and consistent with their Christian profession. A good example would accomplish more than much precept.

The speaker urged that the Associations should be modelled, not on the cold lines of an institution, but as much as possible on the type of that high blessing of English family life—the happy,

REFINED CHRISTIAN HOME.

An important part of Y.M.C.A. work was to cultivate a taste for wholesome reading, and to develop the intellectual side of a young man's life, remembering that in the young men of to-day we have the leaders of the civic and national life of to-morrow. He also suggested that part of the mission of the Y.M.C.A. is to correct the erroneous idea that there is any connection between religious life and a narrow chest, untidy clothes, and an unkempt appearance.

Altogether it was a good paper, and led to considerable discussion—some practical, some not. Much was said about "class" prejudice. In the main it was felt that this should be as far as possible overcome, as in some places it is to a large degree already. At the same time, specialized work among young men in various trades, whose hours of work prevent them attending the Y.M.C.A. at ordinary times, was strongly commended. Mr. WAKEFIELD, in replying on the whole discussion, urged the importance of providing in the Association rooms on Sunday evenings after service hours a "home," to which young men would be attracted, and where the procedure should suggest a Christian home circle rather than a meeting.

The delegates then hurried off to the cathedral, where the BISHOP OF RIPON was the special preacher of the day. His text was Matt. x. 41, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward," &c. It was an eloquent oration delivered with all the beauty of thought, wealth of language, and impressive earnestness for which Dr. Boyd Carpenter is famous. The keynote was that "the Lord seeth not as man seeth, but looketh on the *heart*." There are many standards by which men are judged, but in the text there was what he believed to be, the Divine standard of judgment, asking of men not what were their intellectual or physical attainments, their circumstances, their power, their wealth, but what were their moral sympathies. The prophet and the righteous man—the reformer—attain positions of great prominence among their fellows; but there are many who spend their lives in obscurity faithfully doing what they could. Were these poor waiting and working ones to secure no recognition? Nay, says Jesus Christ, if any man hears the prophet speak and his soul responds to the prophet's appeal; if any man sees the righteous man at work, and he, too, feels a thrill of righteous enthusiasm, and longs in his insignificant way to do his share in the great and mighty work of reform—that man, because he shows that he possesses the same moral sympathies as animate the prophet and the righteous man, stands, in the eye of God, though he may not hold pre-eminence amongst his fellow-men, on the same platform as the prophet and the righteous man.

MR. T. H. BAINBRIDGE.
From Photograph by Messrs. James Bacon and Sons, Newcastle.

He shall receive the prophet's reward and the righteous man's reward. But it was not enough that when they heard the prophet speak they were conscious of a passing thrill of emotion in their souls. They must identify themselves up to the measure of their power with the movement of the prophet. Christ has no sympathy for the man who sits upon the hedge. For Him it must be action up to the measure of a man's opportunity. In the great army of God the water carrier was needed us much as the man who leads the charge, and therefore, whether they be the prophet or the righteous man, or the obscure helper, they must discharge their work where they could, remembering that the secret of the inspiration of it was the man who did it without any thought of self. If the spirit of Christ be in them, they would know that no life was worth living which had not a love of service for Christ's sake.

Mr. T. H. BAINBRIDGE, deputy president of the local Association, was the host at the luncheon which followed. He is well known as the author of some useful booklets*, and combines with spiritual earnestness a practical sagacity which has made him a tower of strength to the Newcastle Y.M.C.A. Incidentally he mentioned that from the rentals of the shops, &c., forming part of the Y.M.C.A. building, a sufficient revenue would be obtained, not only to pay the interest on the mortgage, but to provide a sinking fund, so that eventually the Association would own an unencumbered and exceedingly valuable property. Certainly the whole scheme formed a striking object-lesson for the delegates from other Associations.

* CONSCIENCE AND SYSTEM and COUNSELS TO YOUNG CHRISTIANS. (2d. each. *Morgan & Scott.*)

In the afternoon a public session was held, when "Work on behalf of our Soldiers in South Africa," and "Y.M.C.A. Work in British Dependencies and in the Foreign Field," claimed attention. Speaking on the former subject, Colonel Philips, of the Army Scripture Readers' Society, who took the place of Mr. A. H. Wheeler, absent through illness, gave an interesting account of the work now being carried on among the troops in South Africa. There were twenty-two workers in the field, and a number of tents and iron rooms. As an illustration of the good which results from Christian work among the troops, he pointed out that every converted soldier who went abroad practically did the work of a missionary wherever he might be stationed. Mr. Kinahan, of Belfast, who went out with Mr. David Black, Secretary of the Belfast Y.M.C.A., gave a *résumé* of his experiences in Cape Town, Kimberley, Paardeberg, Bloemfontein, &c. As one instance of how they had been able to help with their writing tents, Mr. Kinahan stated that 5,000 letters were written by the men in three days at Paardeberg. Mr. Davis, who had been attached to the Highland Brigade, gave an account of the spiritual work in which he had been privileged to take part. He instanced the anxiety of some of the officers and men to have one of the "Christian" tents pitched near their quarters; but he (Mr. Davis) had it placed near the railway, where it not only served the camp, but enabled the workers to board the trains filled with soldiers going to the front and the hospital trains with sick and wounded going to Cape Town.

Mr. R. D. PRINGLE, general secretary of the Bombay Association, devoted most of his paper to the work in India, with which he is personally conversant; but he gave some statistics which cover the whole of Asia. There are there to-day 248 Associations, with nearly 10,000 members. Twenty-four paid secretaries are employed, and twelve buildings are owned by the Associations. Progress has been so rapid during the last ten years, that as the work is organized still greater things may be expected.

The evening was devoted to a great public meeting at Olympia. The building, which will hold about 4,000, was two-thirds filled. Lord KINNAIRD, who presided, appealed for financial help to enable the Y.M.C.A. National Council to extend the work, especially abroad. The BISHOP OF RIPON'S speech was, in a sense, a sequel to his morning sermon. Then he spoke of the spirit which should underlie and actuate us in our service; at night he spoke on preparation for service.

Rev. J. T. FORBES followed with a lofty appeal on behalf of the high demands which the religion of Jesus Christ makes upon us. The Young Men's Christian Association exists in the interests of applied Christianity. The world does not complain that we are Christains, but that we are not good enough Christians.

ON THURSDAY

a Wesleyan minister (Rev. W. D. L. SLACK) led the devotional meeting, after which Mr. W. FULTON, of Belfast, dealt with the subject, "How to secure and retain the personal interest of members in the work." The problem is a vital one, and several speakers, in the discussion which followed, suggested that "the work" was too vague a term, and would have substituted "young men;" others, however, pointed out that the terms were synonymous. Mr. Fulton, in speaking of setting members to work, reverted to that which was so often insisted upon in this Conference, that valuable service could be rendered by those who used their personal influence among their fellows. He had evidently been reading the "Life of D. L. Moody" (which is a fount of inspiration for all Christian workers), and he pointed out that Mr. Moody began his career of usefulness, not by preaching, but by filling his pew at church with non-church-going young men. A host of suggestions were made, *e.g.*, visitation, correspondence, variety in the work, brotherliness in the Association, &c.

An interesting feature of this morning's session was a fraternal address of welcome from the local

FREE CHURCH COUNCIL.

Between twenty and thirty members of the Council attended, and were received by the delegates standing. An address expressing sympathy with the work of the Association was read, and acknowledged by Mr. Dreghorn on behalf of the Conference; and then the delegates and deputation adjourned to St. James Congregational Church, where the Rev. J. H. Jowett, formerly minister of that church, but now of Birmingham, was the mid-day preacher. Taking his text from Isa. lv. 1 "Ho, every one that thirsteth, come ye to the waters," Mr. Jowett delivered an earnest and eloquent discourse.

The evening meeting brought together a very large audience in Olympia, under the presidency of Mr. T. H. BAINBRIDGE. Three special addresses were arranged upon important and cognate subjects:—"The Responsibilities of Youth," by Rev. F. S. Webster, M.A., of London; "The Temptations of Youth," by Rev. John Smith, D.D., of Edinburgh; and "The Inspirations of Youth," by Rev. J. H. Jowett, M.A., of Birmingham. All three addresses were of a very high order, and aroused in the audience an unusual measure of responsive enthusiasm. Mr. Webster urged that the responsibilities of youth were greater even than those of later years; youth was the seed time, and the harvest of the future depended upon the sowing of the present. Dr. Smith said a young man's temptations were the dark obverse of his possibilities. He drew a vivid picture of the holocaust of young lives being sacrificed on

THE MOLOCH ALTARS OF THE PASSIONS,

and earnestly insisted that the only spirit that could arrest the seductive influences that surrounded young men was the Spirit of Jesus Christ. Mr. Jowett said young men must look for inspiration in their contemplations, and he besought them to concentrate their gaze—their lifelong gaze—upon Christ, in order that they might be uplifted and transformed by the power of his life and the radiant ideal afforded by his example.

The subject for the last morning of the session was "Equipment for Service." This was dealt with somewhat on negative lines by Mr. J. SINCLAIR, of Glasgow, who mentioned as *hindrances* to service moderate drinking, smoking, novel-reading, and theatre-going. About the first and last there was no difference of opinion; but a warm and not very profitable debate ensued in reference to smoking and novel-reading, especially the former. On the positive side of the subject it was pointed out that equipment was something more than consecration. A soldier may, with reason, be said to be consecrated to the Queen's service when he enlists, but if he cannot shoot straight and knows not how to handle his weapons, he is not equipped. So with the Christian, the process of equipment is of the highest importance, and must always be going on. Again, the principle which so dominated this Conference came up, and it was emphasized that though a young man might not be sufficiently equipped to *preach* a sermon, any man with the grace of God in his heart could *live* one.

A business session followed, when a provisional invitation was given by the representatives of the Liverpool and Birkenhead Associations to hold the Conference next year on the banks of the Mersey. An invitation for 1903 was tendered by the Bristol Association, and cordially accepted. The Association there will celebrate its jubilee that year.

The final Conference sermon was preached in Brunswick Wesleyan Chapel by Rev. Dr. JOHN SMITH, of Edinburgh, from Acts. v. 32, "We are his witnesses." It was an earnest and closely-reasoned plea for the perpetuation of a living, constant testimony to the saving power of Christ. What the Apostles did in the first years of the Christian era, men whose hearts have been touched must do to-day; but Christ must have full dominion over them if they would be living witnesses.

THE LATE MRS. GLADSTONE.

From Photograph by Messrs. Russell and Sons, 17, Baker Street, London, W.

The Late Mrs. Gladstone.

AFTER lying for some time in a precarious state, Mrs. Gladstone passed away on Thursday last. She was in her eighty-ninth year—the same age as her distinguished husband when he died a little over two years ago. Her end was calm and peaceful. In the morning of the day, the whole of the household servants were ushered into the sick chamber to take a last farewell of their beloved mistress; in the evening she expired in the presence of the members of her family. The remains were interred in Westminster Abbey—in accordance with arrangements made on the death of Mr. Gladstone—on Tuesday last.

Mrs. Gladstone was a member of a family which became associated by marriage with several historic houses. The daughter of Sir Stephen Richard Glynne, of Hawarden, she early lost her father. It was in 1839 that Catherine Glynne became Mrs. Gladstone; she soon took a high place in public regard, and for many years was widely loved as a woman of high principle and noble Christian sympathies.

By 1839 Mr. Gladstone had been twice in office, and it was certain that he would eventually hold a more important post. "Look well at that young man," a friend had said to Miss Glynne, "he is going to be Prime Minister;" and, in giving her hand to the member for Newark, she knew well the arduous vocation which lay before her. It is recorded that at the very outset of their married life, her husband, forecasting his probable career, gave her a choice between two alternatives—to know nothing, and be free from all responsibility; to know everything, and be bound to secrecy. Fifty years later, Mr. Gladstone said to a friend, "My wife has known every political secret I have ever had, and has never betrayed my confidence."

Naturally shrewd, and entirely free from affectation, Mrs. Gladstone was withal bright in disposition and graceful in bearing. Visitors to Hawarden bore to the ends of the earth stories showing her dignified womanliness and practical wisdom. Few women of her generation had so wide a circle of attached friends. But it was in the home that she excelled. She had been a devoted daughter and sister; she was to the last an exemplary mother and head of a family; and, when one thinks of what she was as a wife, Mr. Gladstone's words about the Queen's marriage may, with perfect exactness, be applied to his own: "Even among happy marriages, it was exceptional; so nearly did the union of thought, heart, and action, both fulfil the ideal and bring duality near to the borders of identity."

Mrs. Gladstone was a deeply religious woman; her views were those of the High Church school, but in hope and love she went beyond her creed. Several objects of charity, growing out of the Oxford Movement, engaged her practical support. She was a pioneer of the free Convalescent Home movement, which grew out of the cholera epidemic which raged more particularly in East London in 1866. A large number of the sufferers were taken to the London Hospital, and regular cholera wards were opened there. Notwithstanding the extremely distressing nature of the sights to be witnessed, and the general fear of infection, Mrs. Gladstone moved about freely among the patients, doing the best she could to cheer them; and she soon had forced upon her attention the need of provision alike for the convalescents and for the orphans of those who died from the disease. As regards orphans, her exertions, begun on a small scale at Clapton, resulted in the setting up of an orphanage at Hawarden, where it has been maintained ever since. In respect to the convalescents, her appeals to the public were well responded to, and she opened at Snaresbrook Epping Forest, a convalescent home,

which was transferred in 1869 to Woodford. It was carried on there until last year, when, owing to the increasing population of the neighbourhood and to other causes, the property was sold, a scheme being set on foot at the beginning of the present year for starting afresh in suitable premises somewhat further from London.

These and many other activities were the outworking of religious sympathy and warm-hearted concern for the well-being of others. May many be led to emulate the example thus set, and may the fragrance of a good name be influential of blessing for coming generations.

Bethnal Green Free Library.

THAT well-known institution, the Bethnal Green Free Library, has for many years fulfilled a useful mission in ministering to the educational and social requirements of one of the neediest of Metropolitan districts. Its work is of a more varied character than its name would appear to convey. Under the direction of Mr. G. F. Hilcken, the secretary, a number of new departments of work have been initiated, until the Library has come to be a kind of poor man's college, serving a large parish of 130,000 inhabitants. It is also well known as a convenient resort

FOR CHRISTIAN WORKERS,

many of whom use the rooms for purposes of preparation and reference, while special facilities are afforded to working men who desire to make research with a view to patenting mechanical inventions. On the exterior of the building the advertisement sheets of daily newspapers are placed, for the convenience of the local "out-o'-works." In various ways efforts are made to wean the people from the public-house and the music hall, and to inculcate high and purifying lessons. The work is carried on, under the direction of a committee, without subsidy from the rates, and is therefore dependent for its maintenance upon the bounty of the public.

The annual meeting, held a few days ago, was numerously attended. In some introductory words, the Chairman, Sir. T. Fowell Buxton, expressed his confidence in the usefulness of the library, and said that he was pleased to think that it was yearly more and more appreciated by the people of Bethnal Green. He was glad to know that the habit of reading was increasing, because that habit was a good one. The present generation had been well educated, and we must see to it that the people are given

WHOLESOME LITERATURE.

That which was pernicious and degrading must be driven away.

The next speaker, Mr. E. H. Pickersgill, M.P., after testifying to the good work done by the institution, suggested that volumes should be lent by such institutions to the inmates of workhouses, to relieve the tedium and monotony of their lives.

Rev. A. R. Buckland, who followed, pointed out that the conditions of life in the district lead to an early development among the young of a spirit of inquiry; while among adults, as anyone who had conducted evangelistic services in the common lodging-houses can testify, a remarkable thirst for knowledge is manifested. The legitimate desires both of old and young are met by the library, which at the same time

COUNTERACTS MANY EVILS.

Moreover, no Christian can undertake work in the neighbourhood without being frequently called upon to give reasons for his belief and statements, and the religious works in the library constitute a convenient means of education in this direction.

Other speakers included Sir M. M. Bhownagree, M.P., who, after recounting the many-sided activities of the institution, which, during the twenty-five years of its existence, has given instruction and help to upwards of a million of people, spoke of the need for securing more convenient premises, and urged that the Government should grant a site, which is at present vacant, near to the Bethnal Green Museum.

Lancing Homes of Rest.

THE anniversary of these Homes devoted to the poor, both men, women and children, attending the various mission agencies in the poorer districts of the metropolis, was commemorated the other day, by a gathering of friends from far and near. The afternoon meeting was held in the Dining Hall of the new Men's Home, the purchase of which was recently completed. Here, under the good Hand of God, joyous Ebenezers were raised, as the story of the conception and upraising of the Homes one after the other were unfolded by the founder and director, Mr. Chorley. The whole history forms one more happy instance of the way how many a useful and far-reaching work, bringing blessing, both temporal and spiritual, to hundreds every year, began in "a day of small things."

The result aimed at is not less spiritual than temporal, and from the most recent experiences it was made evident that the spiritual atmosphere at the Lancing Homes had been fruitful in the salvation of souls. The Gospel Hall attached to the Homes is further availed of by villagers, as well as the large body of patients in residence.

There are now four separate establishments, making up in all 140 beds. Perhaps the most interesting group at the happy meeting was that of the aged ones, received here to spend the closing days of their hard-spent lives in quietness and peace, who otherwise would be inmates of our workhouses. Only Christians who have proved faithful to the Lord are thus received, two of whom are over eighty years of age and another nearly as aged; but all are full of praise and gratitude for the provision thus afforded.

Mr. John McCall (one of the trustees) gave a very helpful address, and after a further session of praise and prayer, the party adjourned to a marquee on the lower lawn, and partook of refreshments; and after another inspection of the grounds, with their lovely sea views, which gave so much satisfaction, the London friends left to catch the trains.

Communications respecting Homes should be addressed to Mr. William Chorley, 6, Clephane Road, Canonbury, London, N.

The Houses of Rest.

REFERRING to the long and devoted labours of Miss Mason, of the well-known Houses of Rest for Christian Workers, her friend, Miss Agnes E. Weston, writes: "Miss Mason has personally carried on the Homes for nearly thirty-five years. Thousands of wearied workers from all parts of the world have found rest, refreshment, and spiritual strength under her roof; and still her work goes forward, although she has well nigh reached her seventieth birthday. Two fine buildings have been given to her in answer to prayer, and during this long term of years she has ever had enough to feed the large family that gathers round her board. Like Müller, of Bristol, she has told God her every need, and He has supplied it. Miss Mason will not ask for herself, but I ask for her, that the Christian public will give a birthday gift, to be applied to the work she loves, which would cheer her much." Communications may be addressed to Miss Weston, Royal Sailors' Rest, Portsmouth.

Kensal Town Medical Mission.—With the object of providing the destitute poor with medical advice and medicine, this Mission continues its useful work in a needy district. Some 1,700 patients attended the dispensary during the last twelve months; while, in connection with the maternity branch, 161 women were attended and nursed in their homes. Besides the maternity nurse, the services of a district nurse have been maintained, who has ministered to 264 poor people in their homes, while 877 patients have received attention and relief. An opportunity is afforded candidates for foreign missionary service for gaining experience in medical work. The care and sympathy of the workers at the Home of Rest, Herne Bay, have been appreciated by a large number of convalescent visitors. The hon. secretary is Miss E. C. Thompson, The Cottage Gospel Mission, Kensal Road, W.

Metropolitan Colportage Association.

THE annual report of this society shows that progress has so far marked the year's operations that the accounts show a surplus instead of a deficit. Four new districts have been opened during the year, a total of fifty-four districts being thus occupied. Work of a substantial character has been done. It is stated that "the total sales amounted to £5,665, and, considering the fact that the increased distribution of low-price books continues as marked as ever, the output of Christian literature by the colporteurs is decidedly good." It is added that the gross profits have increased, while the number of visits from house to house also shows an increase, as well as the public religious services held.

In regard to the need of the work it is said: "In town and village alike we hear of the sacerdotalism which is unblushingly taught from the pulpits of our national church; and full often among the poor and ignorant, as well as the refined, it is with telling effect. We claim that the colporteur holds a unique position in counteracting this serious evil." It is claimed that the work is evangelistic and undenominational. Among the year's sales we note 9,860 Bibles and Testaments; books and packets, 131,517; Scripture texts and cards, 109,238; penny stories, 97,941. The sales from 1866 show a total of £215,989. The year's income, including profits on sales, was £4,306. The expenditure was £4,244. In addition to their sales, the colporteurs circulate a large number of tracts; they paid over a quarter of a million visits, and held over a quarter of a million meetings. The number of wholesome periodicals sold during the year was 243,495.

Field Lane Refuges.

THE many social and religious undertakings which have their headquarters at the Field Lane Refuges, E.C., were vividly described at the annual gathering, which was held at St. Martin's Town Hall.

Mr. Frank Bevan presided, and, after the preliminary exercises, Mr. Peregrine Platt, the secretary, gave a succinct account of the work. The Refuges are not ordinary shelters, where tramps may find accommodation, nor are they common lodging-houses to which applicants are admitted on payment. Admission is free, and those only are received whom misfortune has reduced to destitution and homelessness, and who are really desirous of obtaining work. The Bible Ragged Schools have over 1,000 scholars on the books. Crippled children in the neighbourhood of the schools are regularly visited and cared for. "The evils of intemperance are combated, and 232 pledges have been taken during the year. The Mothers' Meeting is one of the largest in London. Each meeting is, after the sewing is concluded, converted into a religious service, with a Gospel address, and the whole work is distinctively of an evangelistic character. The Ragged Church Mission service, held every Sunday morning at 12 o'clock, has assembled about 400 to 700 of the very poorest homeless men and women regularly for between forty and fifty years."

Archdeacon Sinclair, who followed, referred to the large dimensions to which the work had grown since the time when, fifty-eight years ago, it was founded by the great and good Lord Shaftesbury. Similar work was now being carried on by all the denominations, but this was a work in which he was delighted to find that members of all the churches were taking part.

Words of encouragement were also given by Revs. E. N. Sharpe and W. Pierce, the latter, speaking as a neighbour, bearing witness to the usefulness of the Industrial Home for Boys.

The New Clinical Laboratories, it is very pleasant to observe, recently opened at the Westminster Hospital, will not be used in any way for animal experiments. It is to be regretted that at other leading London hospitals a similar assurance cannot be given.

Gray's Yard Ragged Church.

So quietly is the good work carried on at Gray's Yard that comparatively few people are aware that in its Ragged Church, close to Oxford Street and Mayfair, there gathers every Sunday one of the most remarkable congregations in London. The capacious hall is crowded with an assembly of dilapidated and woebegone tramps, chiefly men, and no one who has witnessed the sight would feel inclined to dispute the aptness of the institution's title.

Doubtless many attend for the sake of the shelter and quiet rest, and others are attracted by the

BREAD AND TEA;

but excellent order is preserved, and the crowd listens with attention while the Gospel is preached.

The annual meeting in connection with this interesting Mission was held on Thursday afternoon last. Mr. F. A. Bevan presided, and Rev. W. R. Mowll gave a characteristic address. In the report which was circulated, we are reminded that for now sixty-five years a very direct Christian influence has been brought to bear, by means of the Ragged Church, on thousands of the poorest of the London poor. There is much cause for thankfulness to God that He should have put it into the hearts of so many of his children to unite in this service for Him and should have inclined others to provide the requisite funds.

The character of the work continues, as it must necessarily do, very much the same from year to year. The devoted band of workers undertake a difficult and discouraging task; but even amid those who have, it would seem, sunken to

THE LOWEST DEPTHS

signs of blessing are by no means wanting. Various branches of the work continue their useful career. The fourpenny lodging-house is popular, £337 13s. having been paid for accommodation during the year. During the same period the soup kitchen has cooked and sold £300 worth of wholesome food, and out of its earnings has been able to hand £30 towards the general funds. The Ragged School, which is also conducted on the premises, includes in its operations many agencies which make for the well-being of poor children. The hon. secretary is Mr. A. G. Fraser, 22, Gloucester Place, Portman Square, W.

Open-Air Mission for Ireland.

The following extracts from the journal of one of our earnest helpers show that, although the work is up-hill in many places, the Lord is blessing the efforts of his servants to make known his love:—

"*May 21, 1900.*—Since this day week we have had the great privilege of preaching the Gospel to thousands of our fellow countrymen. At Waterford, our audience was large, and with the exception of a few lads, most attentive. At Fethard, a very large gathering, absolutely quiet and deeply attentive. Dungarvan, an audience which, for numbers, order, and devout attention, gladdened the preachers' hearts, and caused them to praise God for permitting them to take part in work so glorious. Mountmellick, quiet as ever, and many deeply interested. Tullamore, one of the very best Gospel meetings we ever held in the town. Roscrea, a very large gathering, splendid order (for Roscrea), only one potato thrown (here we have many a time been pelted and stoned!). The potato struck one who was inclined at first to be rowdy, and I fear hurt him; he remained perfectly quiet afterwards. Roscommon, a very large gathering, many feeling apparently the power of the Word. In all these meetings we felt, in a peculiar sense, the Lord's presence, and I cannot doubt that impressions, deep and powerful, were made."

The cost of travelling, which is the only expense on the mission, comes to about £35 a month. The hon. treasurer of the Mission is Captain R. Wade Thompson, J.P., Clons Keagh Castle, co. Dublin.

Irish Notes.

Rev. A. P. Cronyn, senior curate of the Cathedral, Waterford, and formerly senior Captain of the 97th Regiment (West Kent), now at the front in South Africa, has been called up for service. Mr. Cronyn having resigned on half-pay, the Government has a claim on him until he is fifty years of age. Great regret is felt by his congregation, to whom he had endeared himself by his zeal and devotion, at his removal, and the hope is earnestly cherished that he will soon be permitted to return to his ministerial work.

The Committee of the Church Missionary Society have accepted offers of service from Rev. Walter Chadwick, son of the Bishop of Derry; from Rev. Thomas Rowan, curate of Delgany; and from Dr. Ashton Bond, a Dublin physician. Mr. Chadwick has had a sister working for some time as a missionary in Uganda.

It is to be regretted that High Church principles appear to be making progress in the South of Ireland. For instance, at a clerical meeting just held in Cork the subject of "Prayers for the Dead" was discussed, and it was "generally agreed (1) that there is an intermediate state; (2) that it is a state of gradual progress; and (3) that progress implies place and scope for prayer;" or, in other words, it was agreed that prayers for the dead were commendable.

The annual Methodist Conference is meeting this week in Belfast, under the presidency of Rev. F. W. Macdonald, of London. Among the delegates attending are Revs. Walford Green and Hugh Price Hughes, of London, and Bishop Hendrick, of the American Methodist Episcopal Church. During the century now closing, in spite of the losses from emigration, Irish Methodism has made vast numerical and material advances. It has doubled its membership and quadrupled its adherents, while its church property has increased fiftyfold. In 1800 it had only one little chapel in Belfast, which would seat perhaps a hundred people; but now it has nearly thirty chapels, with seating accommodation for 25,000 persons, and a splendidly-equipped college, besides numerous day schools. The past year, too, has been one of great spiritual progress; and, altogether, the Conference meets under most encouraging circumstances.

Country Holidays and Outings.

The advent of summer reminds us that many workers in London shops, factories and workrooms, will hope to be taken into the country for a brief holiday; and alas! many will be unable to see the beauties of Nature for more than a day or even an afternoon. In our London Young Women's Christian Association we have over 16,000 members, and we are anxious to enable many of these to spend at least one Saturday afternoon in the country during the next two months. We are thankful to the many friends living near London, who kindly throw open their grounds, and give hospitality year by year to parties of girls, varying from 20 to 100, on Saturday afternoons, and we should be very grateful if more could help us in this way.

We are also anxious to give those a week or a fortnight's holiday out of London who, through low wages, sickness, or trouble, cannot afford to pay for one themselves.

Could anyone help by lending a cottage, or by subscribing to the "Holiday Fund?" Subscriptions of two guineas will entitle to a free holiday of three weeks, or subscriptions of one guinea will entitle to a fortnight's assisted holiday, the candidate contributing five shillings weekly towards expenses.

Miss Butler, 13, Onslow Square, hon. sec. of our "Holiday and Saturday Afternoon" Department, will gladly give any information, and make all arrangements as to trains, numbers, &c.

Emily Kinnaird.
M. Morley.

Y.W.C.A., 26, George Street, W.

Scottish Notes.

[FROM OUR OWN CORRESPONDENT.]

An appeal just addressed to Free Church congregations for a collection on behalf of the Colonial Fund, says:—"We have done much for the Colonies, and many rise up and call us blessed for what we have done; but there is great need and a loud call for us to do far more. If the Church would give us the money, we could send men to many fields that are ripe for the harvest. From Canada, Australasia, and South Africa requests for men and money to carry on the great work of bringing the influence of the Gospel to bear on new colonists, many of whom are our own people, come to us in unending succession."

Dr. Ross Taylor, Moderator of the Free Church, drew attention last week, in the Glasgow Presbytery, to an important element in the question of lapsing from church attendance. He said that so far as his own congregations was concerned, the chief trouble arose from the increasingly restless feeling among domestic servants. On account of the frequency with which changes are now made, mistresses allow their servants to go away without taking the least trouble to ascertain where they are going. He thought it was the duty of Christian people to manifest a different spirit, that every mistress ought to interest herself in the welfare of those in her employment, and that their career after leaving should be followed with some measure of interest.

Lord Provost Chisholm presided, a few days ago, over the annual meeting, in Glasgow, of the Religious Tract and Book Society. The report showed that, in addition to carrying into many houses literature which is exercising the very best influence, the colporteurs find frequent opportunities of speaking words of counsel and comfort, and that their visits have been greatly blessed. The number of men on the Glasgow staff is twelve, but the speakers were at one in declaring that this should be immediately increased. Mr. Daniel Graham, 43, Holmhead Street, is local superintendent.

By the death of Mr. James Bruce a prominent figure is removed from Y.M.C.A. circles. His connection with the Glasgow Association goes so far back that several years ago he was presented with an illuminated address on the attainment of his jubilee. Among other offices, he has held those of treasurer and president.

Glasgow Evangelistic Campaign.

The report of the recent six months campaign has been issued by the secretaries. The city, it will be remembered, was divided into eleven different districts. One hundred and thirty-four united missions of a fortnight each for adults were conducted, utilizing 136 different churches. Eighty-eight united missions of a fortnight each were also conducted for children in 118 churches. Thus it will be seen that 2,488 evening meetings were held, besides gatherings of business men and woman, meetings in public works, &c. Probably no feature of the Campaign was more encouraging than the efforts to reach the children of the city.

The most experienced workers are unanimous in saying that the interest manifested by the young during the campaign far exceeds any previous effort. It is estimated that 8,000 children were nightly gathered together in deep earnestness of inquiry; and the instruction imparted by means of blackboard lessons, "chalk talks," and object illustrations, must have a widespread and powerful influence upon the hearts and minds of those who are to be the citizens of the future.

While it is impossible to estimate the permanent result of the campaign, the immediate benefits of the movement are many. The life of churches which have hitherto taken but little part in evangelistic effort has been quickened and enriched; while workers of almost every denomination have been brought into closer touch and unity with one another in Christian fellowship and earnest soul-saving purpose.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

The Deliverance of Abeokuta.

I WONDER if many of you know the story of the wonderful deliverance of Abeokuta, a town in West Africa, out of the hands of a cruel king?

It was in 1863, and war had been raging for some years in the Yoruba country. Several of the native Christians had been massacred; a fear was felt that if the King of Dahomey took the town of Abeokuta the Christians there, 1,500 in number, together with the European missionaries, would share a like fate.

No help was to be expected from England, and Captain Glover, the commander of the English sloops at Lagos, ordered the Europeans to abandon the town. The missionaries, however, felt that they could not leave their converts and determined to remain to the last. The negro tyrant, confident of his own strength, gave orders that Abeokuta should be destroyed and all Christians be put to death, and with this purpose he marched to within five miles of the apparently doomed town. There for sixteen days in March the Dahomian Army lay encamped, and every hour an attack was expected. But none came; and on the morning of the seventeenth day, the camp was found deserted! Like the Syrians of old (2 Kings vii. 6) the Dahomians had fled! and for no apparent cause.

Surely here we have an instance of a wonderful answer to prayer. The danger of the converts had been known in England, and both there and in Abeokuta itself, earnest prayer had gone up to God that He who had delivered Israel out of the hand of Pharaoh (Ex. xiv. 21-31), and Judah out of the power of Sennacherib (2 Chron. xxxii. 21), would also remember his people in Abeokuta. In England the petition was definitely made that the Dahomian army should return to its own land, and, if possible, without bloodshed. It seemed a great thing to ask, but the petitioners knew that it is nothing with God "to help, whether with many or with them that have no power" (2 Chron. xiv. 11), and their faith was justified. The Dahomian army went back to its land without a battle and almost without bloodshed! Truly "more things are wrought by prayer than this world dreams of."

What God did in **1863** He can do again. His "hand is not shortened that it cannot save, neither his ear heavy that it cannot hear" (Is. lix. 1); and He who saved Abeokuta can also bring the terrible war in South Africa to a close. Let us remember our great privilege and duty to pray for our officers, soldiers, and for our enemies as well. It is a work in which all can join, children as well as grown-up folk, and surely it is one from which we will not hold back.

We believe God answers prayer,
We are sure God answers prayer,
We have proved God answers prayer—
Glory to his name!

Margaret A. Rolleston.

Children's Special Service Mission.

Mr. Hutchinson, *East Drayton, Lincoln*, June 21; *Cuxwold Hall, Grimsby*, June 22; *Leeds*, June 23-24; *Gravesend*, June 29; *Cranleigh*, July 1; *Kingston-on-Thames*, July 2; *St. Mary's, Hornsey Rise*, July 5; *St. John's*, July 6; *Donhead, Wilts*, July 8; Mr. Edwin Arrowsmith, *Leek*, June 21; *Glossop*, June 22; *Nutfield*, June 29; Mr. C. E. Paterson, B.A., *Bethersden, Kent*, June 23-26; Mr. C. Harrison, with Caravan, *Rudgwick, Sussex*; Mr. F. P. Rowe, with Caravan, *Borehan, near Hatfield-Peverel, Essex*; Mr. J. H. P. Cutting, with Caravan, *Rickinghall, Suffolk*; Mr. F. A. Glover, *Gospel Tent, Over Stowey, near Bridgwater*; Mr. Edmund Clark, *Gosnel Tent, Cranfield, Beds.*; Mr. F. McLaine, with Caravan, *Charlwood, Surrey.*

SEASIDE SERVICES.

Mr. J. S. Tyler, *Birchington Bay*, June 24-July 6; *Herne Bay*, July 8-20; Mr. H. M. Gooch and Mr. C. E. Paterson, B.A., *Greystones, co. Wicklow*, in July; Rev. A. G. Dodderidge, B.A., *Portrush*, in July. Mr. R. F. Drury, *Brodick, Isle of Arran*, from July 7-31.

Children's Scripture Union—Portions for week ending June 30.

Sun., June	24	*Rom.*	xiii. 1-14	Thurs., June	28	*Rom.*	xv. 17-33
Mon., „	25	„	xiv. 1-12	Fri., „	29	„	xvi. 1-16
Tues., „	26	„	xiv. 13-23	Sat., „	30	„	xvi. 17-27
Wed. „	27	„	xv. 1-16				

Only One Mother.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you, although
The world is your foe—
So care for, and cherish her, still.

You have only one mother to pray
That in the good path you may stay:
Who for you won't spare
Self-sacrifice rare—
So honour that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her, all pains ever take.

You have only one mother to miss,
When she has departed from this;
So love and revere
That mother while here:
Some time you won't know that dear kiss.

You have only one mother—just one;
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?

Selected.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 233).

1. Say in which verses the *appeals* given below occur. They are all to be found (Psa. i.—xx).

2. From the other chapters given select a verse in similar words to form a *response* to each of the several appeals, and write it out.

a. Hear me when I call. (*Response*, Psa. iv.)
b. Have mercy upon me, O Lord. (*Response*, Psa. lxxxvi.)
c. Lead me, O Lord, in thy righteousness. (*Response*, Psa. xviii.)
d. Hide me under the shadow of thy wings. (*Response*, Psa. lxxxiv.)
e. Forget not the humble. (*Response*, Psa. x.)
f. Judge me, O Lord. (*Response*, Psa. vii.)
g. Lord, lift Thou up the light of thy countenance upon us. (*Response*, Psa. civ.)
h. O Lord, deliver my soul. (*Response*, Psa. vi.)

[Children under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions will be set from:—
The Gospel of St. Mark (Divisions 1 and 2).
The Book of Proverbs (Divisions 3 and 4).

ANSWER TO LAST SEARCHER. (No. 232).

1. Because he saw and understood what Aaron and the people had been doing in his absence (Ex. xxxii. 19).
2. Because of their wickedness in serving false gods (Jer. xliv. 3).
3. Be not angry without a cause (Matt. v. 22).
4. A soft answer (Prov. xv. 1).
5. Put away all bitterness, wrath, anger, clamour, and evil-speaking (Eph. iv. 31).
6. When he showed all his treasures to the messengers of Berodach-baladan (2 Kings xx. 12, 13).
7. When He told them the parable of the Pharisee and publican (Luke xviii. 9-13).
8. Persecution of the poor (Psa. x. 2).
9. Deception (Obadiah 2).
10. Cease from anger (Psa. xxxvii. 8).
11. An angry man stirreth up strife (Prov. xxix. 22.)
12. He that is slow to anger is better than the mighty (Prov. xvi. 32).
13. He that is slow to anger appeaseth strife (Prov. xv. 18).
14. Be not hasty to be angry (Eccles. vii. 9.)

No. 232.—Correct answers (first list) received from—

A—Olive and Miriam Allam, Ralph and E. Aldwinckle, May Akers.

B—Harry Bank, Leah, Esther and Rachel* Blumenthal, Edith Bank, Adeline Baker*, Emily Bridgewater, Herbert Braddon*, Eleanor Bennett, Ada Blencowe*, Mabel Baker, Gladys Barton, Mary and William Byford, Gordon and May Bligh, Ethel Brooks, Robert Bushby, Edith Blenkarn*, Ella Berryman, Gertrude Bristow, Gertrude Bush, Christabel Bath.

C—Henry and Grace Charik, Daisy R. Clarke, Gladys Clark*, Lydia Cleary, George Crawford, Willie Cheesman, Augusta Clark, Josephine and Elma Cheal, Kittie Cope*, John* and David* Colville, Cicely Craven, Ida* and Mabel* Cole, Sophie Cohen*, Anna Chanyen, Elsie Collings, Winnie Cox.

D—Esther Dickson, Dorothy and Ralph Daintree, Ethel and Mai Davidson, Joan Dunsford, Stanley Drew, Nellie Dowsett*.

E—Joseph Elkin.

F—Kitty Faussat, Vincent, Olive and Mabel Fleet, Aileen and F. Figgis, Mildred Fooks, Winifred Field.

G—Cicely Gibson*, David Gardiner, M. Gover.

H—Betsy Holik, Myra Hunt*, Mary Hill, Mary and Elizabeth Hooper, Lottie and Rosetta Hamilton, Beatrice Hastings*, Annie Horstcraft, G. Hawkins*, Doris Hughes, Francie*, Florence and Norman Hoyte, Beatrice* and Walter* Harland, Hetty* and Elsie Hibbs.

J—Emily Jones*, Betty Jacobs, Amelia Jacobson.

K—Stanley, Eva and Max* Kalb, Gertrude Krambach*, Esther and Rose* Killowich, Maurice Kalinsky, Annie Kingsford.

L—Albert Lichtenstein, Mary and Annie Levine, Evelyn and Arthur Lamb, Ellen Larke, Henry, Edward, May and Sidney Law, Blanche Lindup*, Rosamund Laugton, Georgina Lichtenstein.

M—Dorothy McMullin, Alec Miller, Mabel Morris, Margie Marston, Nellie, Arthur, Grace, O. and Lewis Morice, Irene Mawer, Aldie and Edith Margetts, Winifred Maunder, Bella Morrice, Kathie and Alice Mayiott, Annie and Elsie Moule, Gladys Mather, Jacob Michaels.

N—Leah and Dora Niels, Emily Norris, Lyddy and Daisy Nicholas, Valerie and Eleanor Noel, Maude and Amy Nottage, Mary and H. Neligan.

O—Constance Osborne*, Olive Oxley.

P—Margherita Perlmann, Katie, Walter and Leonard Picknell, Ruth Pledger*, Kathleen Pincott, Dora Phillimore, M. and Louie Penny, Kathleen* and Ethel* Pasley, Maggie, Maxse and Gordon Pibel, Graham and Christine Pearson, Mildred, Hattie and Evelyn Peters.

Q—F. Quance.

R—Abraham Rabinowitz, Mary Rosenbloom, Maud Rosenberg, Maisie Richards*, Sydney Robertson, Marion Richards*, Alice Reid, Gwennie Ravenhill, Kate Rosenbloom*, Mabel de Rusett*.

S—Raphael, Henry and Samuel Schwartz, Dora and Lizzie Simons, Stanley and David Soltau, Margery Smart, Betty Stocks*, Fanny Stileman*, Douglas and Kathleen* Shepherd, Cicely and Marjorie Sherbrooke, Glanvill. Rider and Stanley Smith, Mary Sowden, Esther* and Amy Simmons, Bessie Symes, Dorothy Sharp.

T—Isaac, Rachel and Rebecca Tushinsky, Naomi Torff, Olive Tritton, Marion Tarry, Dudley Toye, Archibald and Theodora Thorn.

V—May* and Edwin* Vickers.

W—Mansfield White*, Delphie Wells*, Grace and Gordon* Winn, Dorothy White, Ellen Williams, J. Wilkinson, Sydney Wiedom, Dorothy Woodforde, Harry Wintle*, Cecile and Phillis Wright, Douglas Wilkinson, Edward and Edith* Wheeler, Agatha Ward, Nora* and Ellie* Wyatt, Greta Watson*.

No. 231.—Correct answers (second list) received from—

A—Irene Ashdown*, Fannie and Nellie Ames, Olive Abraham, Mary, Frank and Ernest* Anderson, Louie Adams.

B—Harry and Edith Bank, Esther Blumenthal, Leah Bazinsky, Gladys Bartlett, Mabel Baker, Alan, Charlie and Maggie Banks, Susette* and Mary* Beck, D. Billings, Marion Boyle, Dorothy Benson, Ethel Brooks, Ella Berryman*, Stanley Boxer, Frank Bentall*, Jessie Brough, Lucienne Brahandes, Ernestine Buhl, Dorothy Benfield*, Lindsay Browne*, Godfrey, Ernest and Edward Bates, Louise Betts, Maud and Dorothy Barrett, Eva Browne, Dorothy Berry, Cecil Brewer, Teresa, Frank, Lillian and Avory Blackie.

C—Henry and Grace Charik, George Cary*, E. E. C.*, Isabel Candlin*, Walter, Jessie* and Maggie* Carter, Muriel Craigie, George Crawford, Joan Clarke*, Cicely Craven, Gladys and Beryl* Calvert, Ada Catt, Alice Crang, Alfred Cocking, Vernon Clutsom, Alice Cady*, Mary Cobb*, Hyde* and Duncan Campbell.

D—May Darroll, Esther Dickson, Marjory Dyke*, Nellie Dowsett*, Marie Denizot, Olive Deane, R. Dewsbury, Llewellyn and Queenie Dale, Bessie*, George, Hilda and Constance Drayson, William* and Annie* Deas.

E—Maud Eddey, Joseph Elkin.

F—Percy and Norris Fitch, Hyacinth FitzSimons*, Eva Fullerton*, Louise Filhol*, Jeanne Faucon, Meg*, Lewis and Agnes* Fullarton, Laura Finch, Malcolm and Helen Forbes, Marian and J. Freegard, Aileen and F. Figgis.

G—W. Garnham*, Margaret*, Stuart, Edith*, Jack and Dorothy Gray, Constance Gabbett*, Elsie Goudge*, Edith and James Grieve, Evelyn and Grace Gulston, Colin and George Graham Brown, George Goodall.

H—Francie, Florence and Norman Hoyte*, Elsie Hore, James and John Henderson, Doris Hughes, Sandy and May Handsayde, W. J. and Helen Hunter, Marjorie and Elsie Hooper, Violet Hatch*, Kathleen Hughes, Ella Hake, Theodora Hill, Winifred* and Edith Harvey, Jamie de Hailes, Georgette Hoffmann, Eric Hill, Dorothy Harris, May Hollis, Violet Holford*, Daisy Hooper*.

I—Nellie Irving*, Alice Ingberg, Daisy Iredell, Ami and Isabel Inglis.

J—Lizzie Johnstone*, S. Jackson*, Mabel Jenkins, Emily Jeynes*.

K—Stanley and May Kalb, Rose and Esther Killowich, Dorothy*, Grace*, Philippa* and Cecilia* Kerr, Jeanie and John Kyle.

L—Albert Lichtenstein, Mary* and Annie Levine, Alfred*, Arthur*, Edward and Irene Llewellyn, Carrie Livingstone-Learmonth, Harry Lowe, Selby* and Gladys* Little, Susie Long*, Millie Laidlaw, Guinefred Leigh, Hannah Lovell.

M—Jacob Michaels, Mabel Morris, G., Owen, Arthur, Nellie and Lewis Morice, Philip Martin*, Cordelia May*, Evie Miller*, Winifred Marshall, Margaret Macphee*, Charlotte Miller*, Maggie McDougall, Gwendoline Moir*, Daniel, Mary, Dorothy and Margaret* Morris, Kathleen, Grace, and W. McClure, Christina Marshall, Charlie Meredith, Leonard and Charlie Meredith, Winnie, Leonard and Dorothy Mace, Maude McIlroy, Margie Marston, Frances Munce, Abraham and Margaret Mack, Barbara Maconchy, John* and Ella*, MacMurray, Wilmot Maitland-Dougall*.

N—Leah Niels, Amy and Maude Nottage, Edith Nash*, Peter Nicholson, Irene Newport.

O—Olive Oxley, Eva and Maude Oakes.

P—Margherita Perlmann, Geoffrey, Percy and Clarice Peach, Olive Pine Coffin, Myrtle Perry*, Gladys* and Isabel* Phipps, May, Vera and Daisy Petrides, Mary Plumb*, Willie, Eddie, Jessie, Ada and Alice Palmer, Daisy Parker.

R—Abraham Rabinowitz, Maud Rosenberg, May Rosenbloom, Mabel de Rusett*, Ada Renals, Flossy Richardson, Herbert and Marjorie Rainey, Maisie Richards*, Margaret Reid, Kate Rosenbloom, Lorimer and Rita Romanes, Gwennie Ravenhill, Elmina Roe, Sydney Robertson, Alice Rouse, Hope Robinson, Percy and Walter Rich, David Rees, Beryl Reid.

S—Henry, Samuel, Raphael and Pauline Schwartz, Lizzie and Dora Simons, Bessie Symes, Constance Schaeffer, Florence, Ellen, Andrew and Effie Simpson, Frankie* and Binford* Sellwood, Dollie Salt*, Ellen Simmonds, Gracie and M. Spurgeon, Poppie Stidolph, Edith Simpkin, T. M. and D. D. Stanier, Susie Sutton, Mary Sowden, Alfred Stembridge, Evelyn Shaw*, Flora Smith, B. Shepherd, May and C. R. Salvesen, Margaret Swanston, Gertrude and Mildred Scott.

T—Flossie Thomson*, Louie Tibbits, Jeannette Twamley, Willie Thomas*, Marjorie and Evelyn Tracey, Frank Thompson, Olive Taylor*, Theodora and Archibald Thorn, Isaac and Rachel Tushinsky, Naomi Torff.

U—Eva Usher*.

W—Amy and Charlie Wingrave, Ronald Watson, Frank Wilson, Greta Watson*, Edward and Edith* Wheeler, Ella Watt, Robert and Thomas Weddell, Queenie, Ernest and Kendrick Wakeford, Ellie*, and Norah* Wyatt, Sarah, Rachel, Georgina, James and Pringle* Wilson, Ethel and Bertie Walls, Stewart Watson, Dorothy Wyatt*, Arthur, Violet and Louisa Walker.

FOREIGN LIST.

Nos. 220, 222—Millie Fryer (Sydney). **No. 225**—Flo. Cuckoo and Minnie Lister, Harry and Belsie Van Niekerk, Johanna and Nellie Mostert, Henry Lückhoff (S. Africa). **No. 227**—Winnie Gartshore, Lottie, Roths, Eric and Ivan St. George, Dora Wallace (Canada), Vera* and Frank* Sjöström (U.S.A.) **No. 228**—Vera and Frank Sjöström, Winnie Gartshore. **No. 229**—Willie Flower (Portugal). **No. 230**—Phyllis Boyd (Malta).

Personal.

I have had very few flowers from my little friends. Those of you who can spare some, remember the poor people and little children to whom a flower is such a blessing. Also, please do not forget the *cots* at Southend.

Millie Fryer (Sydney).—I am glad you are starting again.

Mary Plumb.—Thank you for your contribution. I am sorry you should have to discontinue, but I wish you every success in your work.

Joan Dunsford.—The "star" is only given for neat and tidy papers. You do not write so well as some of your little 'cousins" who are younger than yourself.

Annie Kingsford.—You were asked to *fill in* the texts given, but you only gave the opening words.

Alexander Watt.—I hope you will soon be quite well again.

Dorothy Billings.—Thank you for your interesting letter.

E. Rettie.—Thank you for the flowers.

Uncle Tom's Cots—E.S.J.S., 2s. 6d.; Lois M.C., 1s; D.J., 2s. 6d. Total 6s.

Uncle Tom.

Christian Endeavour.

TOPIC FOR JUNE 24.

Our Eternal Destiny (Matt. xiii. 47-50).

THERE is a contrast, and yet a similarity, between this parable and that of the tares. In the latter we are taught that it is impossible in the present age to separate the evil from the good in the professing Church of Christ. In the former we learn that this separation will be made some day. We are bidden to cast the Gospel net into the sea of men, and take those who come, but every day we are all advancing towards that final discrimination when God will distinguish between good and bad; between those whom He desires to keep for his heavenly kingdom and those whom He will cast away as useless.

In fishing, the net is cast over a wide extent of water, and the fish frisk and frolic, unwitting of the fate to which they are every moment being drawn nearer; but as the fishermen draw in their net they make wild efforts to escape, to learn how sure and inevitable is their approach to the shore. It is thus with ourselves; with an inevitable pressure we are being drawn towards the discrimination of the judgment-seat of Christ.

What a confused mass of dead and living things are brought to shore by a net—weed, mud, shells, unwholesome and unpalatable fish, as well as those which are good for food, lie in a confused heap together. So is it with the professing Church; it embraces every variety of character, some good fish amid a great amount of rubbish, and there is no church, or congregation, or society, in which this mixture does not obtain. But the end is not yet. When the great net of the Gospel dispensation has been drawn to the shore of eternity, the angels will begin their work. With unerring judgment they will separate, and it will be nothing to them that the sea plant is lovely, or the useless fish beautiful in its gleaming colour; these will be certainly rejected, whilst the good fish, even though less beautiful in the marking of their scales, will be carefully gathered in the vessels.

The distinction which separates the good and the bad is determined by the service we can be to God. He wants those who can co-operate with Him in the work of redemption, who are living unselfish and consecrated lives, through whom his Spirit may work for the highest purposes of salvation. Those whom He rejects are selfish, worldly, and sense-bound natures, who have refused to be the implements and instruments of his redemptive purpose. It is easy for each one of us to decide as to which of these two classes we belong to. Have we entered into God's purpose in the life and death of Christ? Do we delight in mercy, self-sacrifice, and holy service? Are we willing to be associated with Christ and his cross and shame? If so, we have the qualities of good fish, and may anticipate the future without fear. If, on the other hand, we are shut up within ourselves, even though it be in the enjoyment of religion, without tears for men's sorrows or yearning for their salvation, we may question whether our lot may not be to be cast away upon the rubbish heap. Ah, what infinite regret, what weeping and gnashing of teeth, will be our portion if such is our irrevocable destiny!

If you are not sure about your condition, direct the eye of faith towards Christ; seek adoption into his family and the indwelling of his Spirit, by which that character is induced which co-operates with God in the salvation of others, and will be classed at last amongst the good fish that angels shall gather for God.

F. B. Meyer.

C.E. NOTES.

Wesley's Chapel, City Road, has now been secured for the all-day meetings on Friday, July 13. These meetings will commence at 7 a.m., and continue until 7 p.m., with a different leader every hour. At 7.30 the preparatory sermon will be preached by Rev. A. J. Palmer, of Folkestone.

* * *

Lord Kinnaird has consented to preside over the young men's meeting in the camp at Alexandra Park, on Sunday afternoon, July 15.

* * *

We hear that Pennsylvania is sending a delegation to the Convention 400 strong, in their own specially-chartered steamer, whilst the Boston delegates, numbering about 700, will sail from Boston in the steamer *Saale*, on Tuesday, July 3.

International S.S. Lessons.

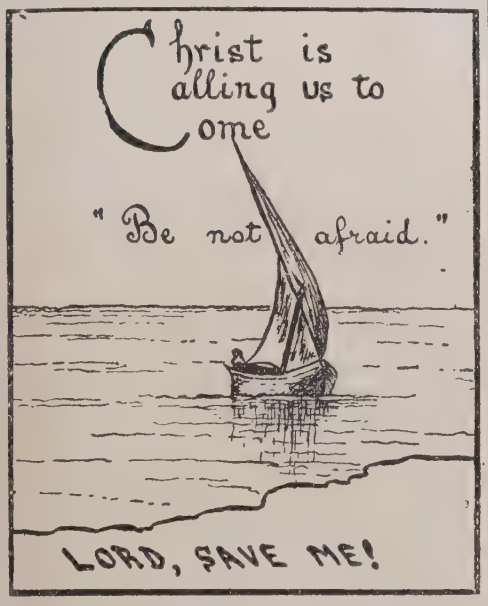
July 1, 1900.

"Christ walking on the sea." Matt. xiv. 22-33.

Golden Text: "Of a truth thou art the Son of God." Matt. xiv. 33.

Introduction.

Immediately after feeding the five thousand (lesson for June 17) Jesus went up into a mountain to pray, and sent his disciples over the sea of Galilee in a boat; they were a long time going, and while it was dark, Jesus came down from the mountain and went to them.



Key to Blackboard Plan.—We are each one on the sea of life in our own boat. Jesus Christ calls us to come his way. He says, "Be not afraid of the storms and difficulties; take me on board your vessel." Shall we not cry, "Come, Lord Jesus, save me, and guide me to the heavenly port."

We will study the lesson in two divisions: 1, Jesus; 2, The Disciples.

1.—Jesus.

Jesus and Prayer.—He was tried, but it rested Him to talk with his Father. Are we not inclined to ask: "Did Christ need prayer?"

THE Holy Christ; was prayer necessary for Him? Hard-worked Saviour; had He time to pray? Heavenly Son of God; should He pray?

We can only answer "Yes," for that is the answer we find proved in the Gospels (see Luke ix. 28; vi. 12; How infinitely much more do we sinners need to be found often at the foot of God's throne in prayer.

Jesus and Loneliness.—The word "alone" comes again and again in our Lord's life (23); "apart," "alone" (Luke v. 16; Is. lxiii. 3, 5; Mark xv. 34; John i. 29). He carried the sin of the whole world alone. It was the heaviest weight ever known; it hurt Him, but He bore it, your sins and mine added to it. Contrast Moses: Num. xi. 14; Deut. i. 9.

Jesus and Kindness.—Kindness is a word we can write across every lesson this year in the Life of Christ (25). He saw his tired, weary disciples (24) storm-tossed, and "toiling in rowing" (Mark vi. 48). Saw them right away up on the mountain and at once came down to comfort and help them (27). "Be of good cheer," wonderful words to put heart into a man. See same words to Paul (Acts xxiii. 11) and to John (Rev. i. 17, 18). "Be not afraid (27), more cheery words. Isa. xli. 10, 13, 14; xliii. 1, 2; lii. 6: "It is I," what more comforting?

2.—The Disciples.

(22) On the Lake, (24) storm, (25) dark (Mark vi. 48). In John vi. 17, it says: "It was now dark and Jesus had not come to them" (It is always dark till Jesus comes).

"The different "watches" were as follows:—The first from six to nine evening; the second, nine to twelve midnight; the third, twelve to three morning; the fourth, three to six morning, so that it was early dawn when Jesus came to his disciples (see Mark xiii. 35 for the four watches).

(24) Tossed about, rough wind. People get into this state now often; this is plainly told in Eph. iv. 14; Jas. i. 6, and until Jesus comes they will continue to be so. When He does come He brings a great calm with Him (Mark iv. 39).

See Peter, always to the fore, ever ready to speak (28-30). Jesus had just said, "Be not afraid," and now the bold apostle is full of fear—and why? He forgot to trust, forgot to keep his eyes fixed on his Saviour (Heb. xii. 2).

Let us pray Peter's words, "Lord save me," and then trust Him entirely to do it.

Jesus had to tell Peter, who thought he was so brave, that his faith was little (31).

"Lord increase our faith," let us not be weak and unbelieving (Mark xvi. 14; Luke xxiv. 25).

Points and Outlines.

The Great Sower.

There is but one true Sower; He hath done
His work for ever, not to be done again.
He sowed, we reap,—'tis well; and yet again
We sow and others reap; so goes the round
Of the great work of God on earth, each man
Knit to the other, and all knit to Him
Who is the centre of all work and life.

Horatius Bonar.

God's Word.

1. It is inspired (2 Tim. iii. 16).
2. We are commanded to search it (John v. 39).
3. Testifies of Christ (John v. 39).
4. Means of growth (1 Pet. ii. 2; Acts xx. 32).
5. Standard of truth (Isa. viii. 20; Acts xvii. 11).
6. Weapon of warfare (Eph. vi. 17).
7. Quick and powerful (Heb. i. 12).
8. It illuminates (Ps. cxix. 105).
9. It converts (Ps. xix. 7).
10. It should be in our hearts (Deut. vi. 6). Dwell richly there (Col. iii. 16).

E. S. Roberts.

The Seed is the Word.

1. *What to sow.* The Word of God (Luke viii. 11; 2 Tim. iv. 2). Be sure that it is the Word of God you sow.

2. *Where to sow.* Beside all waters (Isa. xxxii. 20; Ecc. xi. 1). There will be many saints in heaven, never known by the seed-sower here.

3. *When to sow.* Always, morning and evening (Ecc. xi. 6). Lay hold of every opportunity God gives you; you have but one life to live.

4. *How to sow.* In faith and hope; God will give the increase (1 Cor. iii. 6, 7). "They that sow in tears shall reap in joy" (Psa. cxxvi. 5, 6). If we would win souls for Christ, we must know what it is to weep for them, also with them (John iv. 35-38; Matt. ix. 37-38).

J. P. C.

Seven "I Ams" of Christ.
(In John's Gospel).

1. I am *the Bread of Life* (vi. 35).
2. ,, *the Light of the World* (viii. 12).
3. ,, *the Door of the Fold* (x. 7, 9).
4. ,, *the Good Shepherd* (x. 11, 14).
5. ,, *the Resurrection and the Life* (xi. 25).
6. ,, *the True Vine* (xv. 1).
7. ,, *the Way, the Truth, and the Life* (xvi. 6).

All these for redeeming and receiving, saving and keeping, unto the uttermost "all who come unto God by Him."

A Questionable Endeavour.

There is no royal road to learning, nor to holiness Sometimes we hear prayer for a baptism of love, a baptism of power, a baptism of patience, and so on. Is not this an endeavour to find a royal road to these graces? But the Divine wisdom and power have made no such path. Faith cometh by hearing, and hearing by the Word of God. And all these graces are fruits of faith. We are to "add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love, which is the bond of perfectness." "Meditate on these things, give thyself wholly to them, that thy profiting in all things may appear."

R. C. M.

Distressed Governesses.—The Committee of the Jubilee Memorial Fund for Aged and Destitute Governesses have at present a large number of sad applications from ladies who not only lack the necessary means of existence, but are also in too broken a state of health to admit of any hope of even being asked to take an engagement. To afford these afflicted sisters in adversity a few weeks' holiday, it is desired to open a small Cottage Home of Rest, to be conducted on a practically economical basis, similar to that of the Annuity Fund, from which grants are made to twenty-four governesses. The head secretary is Mrs. L. A. Bowman, Woodstock, Riggindale Road, Streatham, S.W.

Other Lands.

In Northern Europe.—I.

By Rev. H. GRATTAN GUINNESS, D.D.

THE world is far more "one" than most people imagine. In travelling in Northern Europe I have been more impressed by the similarities of Christian belief, life, labour, and experience in that extensive region with those of religion in England and America than by the differences. God is one, the Bible is one, the Christian spirit is one; and hence, with certain natural and almost necessary variations, the products arising from these deep universal roots are alike. Thus the marked progress which we have seen of late years in the development of Christian agencies, spiritual life, and ecclesiastical liberty in our home lands is plainly discernible in Germany, Denmark, Sweden, and Finland.

During the last few months I have addressed series of meetings in the capitals of all these countries, as well as in St. Petersburg in Russia, and several of the leading cities in the Baltic provinces, and have been impressed everywhere with the recent progress of the work of God. In Germany there is going forward a marked spiritual revival, and hundreds of meetings for Christian fellowship and simple Gospel preaching are being held outside the walls of the stately conservative Lutheran churches all over the country; while

ANNUAL CONFERENCES OF CHRISTIANS

of all denominations have been established for the cultivation of brotherly fellowship, the deepening of spiritual life and knowledge, and the widening of missionary interest.

In Denmark within the last twenty years no fewer than 400 halls for Gospel preaching and Christian fellowship have been erected by the Inner Mission. Though connected with the Lutheran State Church, this Inner Mission permits lay preaching in its halls, and associates with it the services of the most evangelical and earnest of the Danish clergy. The importance of this movement is very great, as it extends to every part of Denmark. In Sweden and Norway the number of evangelical Nonconformist churches has greatly increased within the last quarter of a century, and the beneficial effect of their example upon the established church is evident in the higher tone of its ministry and in the multiplication of Sunday Schools and other Christian agencies. In Finland, whose population of two millions is spread over a country considerably larger than England,

FREE GOSPEL HALLS

have been erected in the principal centres, where the Word of Life is proclaimed from week to week to large congregations. Many of the best and most widely known hymns in England and America have been translated into German, Danish, Swedish, Norwegian, Finnish, and Russian, and are sung by tens of thousands to the tunes with which we are familiar. The convictions and feelings which seek the same expression in all these lands must be the same in their fundamental features. How long will it be before we cease to be national in our ecclesiastical sympathies, and become cosmopolitan? The Christian, as such, is of no nation, tribe, or tongue. The Church of God throughout all the world is one and indivisible, let men call its branches and members by what names they please.

After holding daily evangelistic meetings from the middle of February to the middle of March in Berlin and Copenhagen, with the help of Count Bernstorff as a translator, Count Pukler, Count Moltke, and other Christian workers, I proceeded to St. Petersburg, where I was the guest of the Princess Lieven and her excellent sister, the Princess Gargarin, during the month of my stay. Meetings were held every day, and often twice or thrice a day for various classes. These meetings were often crowded, and the Word was received with joy, to the edification and salvation of souls. There is much more of spiritual life in Russia than people in England imagine; for, owing to the restrictive and repressive measures which hinder evangelization and Christian worship among native Russians outside the Greek Church, a veil of silence has to be drawn over the movement in actual progress. I doubt whether there is any European country for which prayer is more needed than Russia; the population is so vast, being at least 120,000,000; the superstitions are so gross, the ignorance of its lower classes so great, the general religious spirit so strong, the bondage of the Church so considerable, and the strength of conviction and moral courage and devotion of the numerous converts to the simple Gospel of the New Testament are so remarkable, and without parallel in other parts of Europe, that prayer for its people has a wider, a more ready and more hopeful sphere, and is more likely to produce far-reaching results of spiritual blessing than similar supplications for any other population in Christendom.

Americans in Palestine.—II.

By REV. C. S. MASON, LL.B.

JERUSALEM to many is very disappointing—a city buried 130ft., crumbling walls, ruins, reminders of the dead past; all the sacred places in charge of the Moslems or the Russian Church—the very air pregnant with Mohammedanism. But we close our eyes to outward scenes, and as we contemplate that his kingdom is not of this world, we forget modern Jerusalem and think of the New Jerusalem, which He has prepared for them that love Him. "Glorious things of thee are spoken, Zion, city of our God."

It is true that the disputed sites, the mooted questions, the many traditions of the Latin Church, and the thousand and one legends, confuse, annoy, and perplex. But Olivet is there, Gethsemane is there, Calvary is there, and Mount Moriah—the undisputed site. Yes, and the mountains round about; these quicken our faith, and we believe. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and even for ever more." So our hearts rejoice in Him, and the evidence of his redemptive power.

The hope of Jerusalem, yea, the hope of the world, is, the coming again of Christ—no longer the lowly Nazarene, but the Risen Lord and Saviour, the King of kings, and Lord of lords. The seed of the Gospel is being sown; the English Church, the Young Men's Christian Association, the Alliance Mission, and individual missionaries, are spreading the Gospel in Jerusalem.

We fear that the strange doctrines promulgated by the American Colony, through Mrs. Spafford, and her "mouth," as Mr. Jacob Eliahu (a Jew) is called, is contrary to the Gospel of Christ—forbidding to marry, except spiritual marriage; husbands separated from wives, as affirmed by Constantine Antoszevski (and by respectable witnesses in open court), whose story is vouched by the U.S. Consul, Mohammedanism, Catholicism, are bad; but a false religion in the name of Christ is worse.

On Sunday, March 25, a large number, over 200 of English and American citizens, gathered on what is known as "Gordon's" Calvary, about 4 p.m. for a Gospel service. The congregation sang many familiar Gospel songs, "Nearer my God to Thee," "My faith looks up to Thee." Rev. John D. Countermine, D.D., of Topeka, Kansas, gave a brief address on "The Great Preparation for the First Advent;" while Dr. Wilbur Chapman described the significance of the three crosses; and the present writer read Dean Milman's poem, "Bound upon the Accursed Tree." At 8.30 p.m. a memorial service was held in the parlour of the Grand New Hotel, in commemoration of Capt. John Wilson, of Cleveland, Ohio, who died at Jerusalem.

On Monday, the 26th, a cavalcade of fifty horsemen and women started for a camping tour through Palestine. A large outfit was provided—seventy-nine horses, sixty mules, ten donkeys, twenty-six tents, and ninety Arabian servants. When about three-quarters of an hour distant from Jerusalem, a number branched off, and rode to Ramallah, "The Hill of God," and visited the "Friends'" Mission. We felt its benign influence all about. Children cleaner and better behaved; houses and yards more respectable than elsewhere. Here we found a Christian Endeavour Society, the only one in Palestine, composed of twenty-three members, nineteen of whom are taking the Christian Endeavour Bible course of study. Arabian children studying the Bible as a text-book, and taught to put in practice daily the instruction received—a missionary work bearing immediate fruit. A regular Christian Endeavour service was held, conducted by Rev. Dr. Chapman. Appropriate addresses were made by Rev. Dr. Blackburn, pastor of the Church of the Strangers, New York; Rev. Dr. Gregg, of Chicago, Illinois; and myself.

The Arabian scholars took part, one, eight years old, repeated Matt. xi. 28-30, in English and Arabic. We found the mission building, a large, commodious, stone edifice, with clean dormitories, and finely arranged for the work contemplated. Every member of the American party, who inspected the work, felt that, indeed, missionary effort pays. Such a work is worthy of support, and deserves the prayers and encouragement of God's people.

The day on the shores of the Sea of Galilee was freighted with eternal interests; all the services had for their subject, "Jesus at the Sea of Galilee," and many were called upon to give their "deepest impression," made by the events in the life of Jesus clustering about Galilee. Rev. D. A. Medlar, D.D., of Pennsylvania, spoke of the wonderful influence of Jesus over the fisherman. Follow me, He said, and they left all and followed Him. Rev. Dr. Countermine was impressed with Christ's supreme mastery of the natural world. The elements obeyed Him. Terrible thing to resist such power. The land that rejected Him is desolate. What of the soul that rejects Him? Rev. T. L. Smith was deeply touched with the short, simple prayer by Peter, "Lord save me."—and Jesus did. Mrs. Dr. Young dealt with the human and divine life of Jesus. Rev. Dr. Hodge, of Nashville, Tenn., was struck with the thought that we must think in his vision, as well as walk in his footsteps. The day by the lake He loved abounded in sweet songs and hallowed thoughts, seasoned by his grace.

All along the journey Gospel services were held, in Palestine and Syria, where we found a grand missionary work carried on by the American Presbyterians. Surely the work at Jerusalem, Ramallah, Nazareth (Miss Dickson's school), Damascus, Sidon, Baalbec, Zahleh, and Beyrout is being blessed of God.

Ex-Officers of the Salvation Army.

THE ex-officers of the Salvation Army in France and Switzerland have formed an association for mutual help and comfort. In a letter offering to supply all needful information to English and other friends, Mr. E. Armand writes:—"The Association, named L'Amicale (The Friendly), has for its object: (1) To create and to keep amongst the ex-officers of the said organization brotherly and friendly connections. (2) To supply its adherents with information and assistance of every kind. (3) To encourage, both spiritually and morally, those of its adherents who may be passing through special difficulties. (4) To interest itself in the different works in which its adherents are engaged, such as evangelization, missions, temperance, refuges, orphanages, &c.

"The Amicale publishes a monthly organ, *L'Amical (The Friendly)*, price 2fr. yearly, which contains interesting articles by former Salvationist officers, but inserts nothing hostile to the Salvation Army. The need of such an association was obvious, seeing that after leaving the Salvation Army most of the ex-officers do not again meet one another, and many precious connections are thus severed. Many adhesions have been received not only from France and Switzerland, but also from abroad, by the Amicale, during the three months of its existence."

The committee of the association includes ten members, whose headquarters are in Switzerland. Letters to Mr. Armand should be addressed (for the present) 15, Passage Alphan, Paris.

Persecution in China.

CONFLICTING and confusing as the reports from China respecting the "Boxer" rebellion have been during the past few days, the gravity of the situation cannot be said to have been relieved. There is a tendency to doubt or ignore many of these rumours in the absence of official confirmation, but the destruction of telegraphs, &c., have rendered communication impossible.

A message from Hong Kong states that on Wednesday of last week all the foreign buildings at Peking had been destroyed, including various mission houses. The German Minister is said to have been killed, and hundreds of native Christians and servants of foreigners massacred. On Thursday, it is stated, English and American chapels at Tientsin and much Chinese property were destroyed by fire. At Yang-tsun ports there is considerable unrest among the natives. Although there does not appear to have been any actual outbreak, hostilities are threatened by placards calling upon them to "kill and burn," which are posted at Kinkiang, Nanking, and Wuku. From Wuchow comes the alarming news that a body of rioters, 5,000 strong, are at Kwei-hsien, in the Prefecture of Canton. Ten thousand Imperial Chinese troops are said to have been disbanded and joined the rebels.

The increasing distress has given rise to intense anxiety, and much prayer, both public and private, will doubtless be offered that God will, on the one hand graciously protect and succour his people, and, on the other hand, bring out of chaos conditions of peace which shall result in the extension of his kingdom.

Soldiers in South Africa.

CARING FOR THE WOUNDED.

IN a recent letter Mrs. Osborn Howe writes: "Six hundred men are lying sick at Bloemfontein. Halfway between there and the base a hospital and rest camp are opened to receive all who can travel down from the other overflowing hospitals. Here our men are working night and day for the sick and the convalescents. Condensed milk mixed with warm water is supplied in buckets for the sick in the train. How weak and exhausted these are may be gathered from the fact that two were taken out dead, two dying, and twenty-five hopelessly ill, from one train. For the poor convalescents—many of them mere shadows—we are preparing nourishing soup. We are getting our ladies' committee to have warm garments made, as the nights are extremely cold. I know there are many in England who would like to help in this way, but we have so much difficulty and expense in regard to boxes from England that we shall find it easier to use funds entrusted to us. The Lord is blessing the work, and 'out of the mouths of babes'—the young soldier converts—'He is perfecting praise.'"

Zanzibar Strangers' Rest.

FROM a recent report, it appears that this Mission continues its useful career. It has been opened now over eight years, and one very interesting feature is the correspondence between the missionaries and the seamen who have been blessed at the Rest. Mr. and Mrs. Knapman, who were in England last year on furlough, have now resumed their labours at Zanzibar. On April 1 a new branch of this work was established, about a mile distant from the Rest; this is a Gospel Medical Mission, and is intended to reach the native population, thousands of whom have not yet heard the name of Jesus. Mr. and Mrs. Waugh, who left our shores last year, take charge of this new development; their accounts of the opening services are very encouraging; over 100 Swahili were present, and were most attentive. Mr. Waugh is busy daily attending to the numerous medical and surgical cases; we would ask prayer for this effort to reach those who still "sit in darkness," and for those who have given themselves so willingly and joyfully to this needy island. The hon. sec. is Mr. J. Theodore Isaac, 163, St. George's Street, London, E.

The Indian Famine.

NOTES FROM WORKERS.

WRITING from Poona, under date June 1, Rev. Dennis Osborne says:—"The contribution (£1,000) sent in cash is being dispensed for the immediate saving of the perishing around us. It is impossible to convey adequately the expressions of joy and gratitude with which such relief has been, and is being, received by missionaries and others. I have tried to keep in view the entire area of legitimate need in the following order:—(1) Saving of the perishing; (2) relief of the sorely needy; (3) rescue of children and their support; (4) preventive work on a limited and practical scale. I am not overlooking the necessity of reserving a fair share of the bounty in order to help forward the poor cultivator as he staggers to his feet when the rains come. He will need implements, seed to sow, and food to eat before the harvest comes. I hardly dare to speak of cattle, for these have all but perished from the face of the land, and will be costly to replace; hence hand-ploughs must be used largely to begin with, unless Christian beneficence comes still more generously to the rescue. The famine rages like a desolating fire

WITH UNTOLD HORRORS

in its train. Six millions on relief, thousands upon thousands dying of starvation or by disease induced by want, jackals devouring corpses that are lying unburied; in some cases beginning their ghastly feast before life is extinct! Can Christian people realize it? Thousands of young waifs of both sexes are wandering about ready to die! Shall they be gathered into Christian asylums, or be snared into living perdition and irretrievable ruin? Blow a trumpet blast so loud and so clear that it may resound through the length and breadth of the land and arouse the Christian people of England! The signs of the expected monsoons are yet distant and feeble. God keep this hapless land if the rains fail or are even delayed."

Dr. Colin Valentine, of the Medical Missionary Training Institution, Agra, writes: "We have received from many different quarters appreciative notices of the value of the foods despatched to us. Cholera of a virulent type has broken out in all the famine districts. A panic has seized the workers in the famine camps; every creature who was able to leave ran away, and hundreds of them have been found dead in the jungles. This state of matters was reported to me by missionary friends all over the country, and their statements have been confirmed by Government reports." The Hon. Donald Smeaton, the commissioner appointed by Government to visit all the famine-stricken districts and relief works, reports that at the beginning of May "there were eighty-five millions of people affected by the famine in British India and the Native States, and yet the most trying months of the year were still to come."

FAMINE LEAFLETS.

A Y.W.C.A. secretary writes: "We ordered 200 copies of the leaflets*, and asked our members and friends each to take one and show it to those who had probably heard little of India's deep sorrow at this time, telling them they must bring us back at least one penny for each leaflet. The result has been that to-day we forward £5 for the relief of the famine." Our correspondent adds that she has written the above as "it might be a stimulus to others to do likewise."

FOOD SUPPLIES.

In addition to the amounts already acknowledged, we are pleased to mention that Mr. G. Beddow, of Messrs. G. Beddow and Co., is giving thirty dozen packets of A.B.C. cereals, and Mr. Ernest Carr, of West Walls, Carlisle, forwards cocoa essence and cornflour to the value of £7 10s. 10d.

*These leaflets can be obtained from our publishers at the following rates, post free: 100, 2s.; 500, 8s. 6d.; 1,000, 15s. They will be found very useful for distribution, either privately or at meetings, and cannot fail to arouse the sympathy of all into whose hands they may come.

The Basutoland Mission.

HAVING in 1896 visited Morija, its headquarters, I take a warm interest in the Basutoland Mission of the French Protestant Society. A graphic and instructive summary of its history, from 1833 to 1899, has just been translated from the French by its indefatigable hon. secretary and treasurer in England, Mrs. Sutherland Taylor, 32, Beresford Road, Canonbury, London, N., from whom, or from this office, copies may be obtained, price 3½d. post free. It would be a kindness if some of our readers would order a few and send them to their friends.

It is proposed to hold a sale in the West End, for which cards of invitation will be issued in due time. Contributions or articles for the sale will be gratefully received by Mrs. Sutherland Taylor, at the above address. Contributions sent through The Christian will be acknowledged herein. R. C. Morgan.

Christian Literature Society for China.

AN interesting meeting in connection with this organisation was held recently under the presidency of Sir H. H. Bemrose, M.P. The chief speakers were:—Rev. Dr. Glover, of Bristol; Rev. B. Baring Gould (C.M.S.), and Mr. George Jamieson. It was shown that China is virtually governed by the literati, and, could sound Christian literature be diffused among them, much ignorance and prejudice would be removed. The Chinese have most erroneous notions of the intentions of the missionaries. Though there are about 200 different dialects, the written language is the same over the whole empire. There is plenty of scope for literature, but the Gospel should be kept well to the fore. We should sow sound knowledge and sound truth.

Information regarding the Society may be had from Rev. W. Fisher, hon. sec. and treasurer, 146, Queen Victoria Street, E.C.

A Model City.

PEOPLE living in the Northern States do not usually consider themselves behind the South in matters of progress and material good. Yet I saw a letter from a city called Waycross, Georgia, to-day which would show that the proud inhabitants of the Empire State, anyway would do well to take a leaf out of that Southern State. The writer of this letter says:—

"The population of this city is about 8,000, one-third being blacks. Morally, the inhabitants excel any people among whom I have ever lived. *No intoxicants of any kind are allowed in the city or county, and 108 of the 127 counties of the State are prohibition.* We have been here now fifteen months, and have not seen one person drunk or heard an oath or filthy word from either white or black!

"The city has five railroads running through it, with about forty trains a day, and yet is so quiet and orderly that every day seems like Sunday. The whites and blacks have separate schools and churches, but all have nice buildings, which are well attended.

"The whites have two Methodist churches, and the Baptists, Presbyterians, Episcopalians, Wesleyans, and Romanists have one each; and the blacks have three Methodists and three Baptist churches. It is quite safe to say that there is no town of 8,000 inhabitant in New York, Pennsylvania, or Ohio of which such a favourable report could be written."

New York, May 31. Roger Martin.

The Evangelical Church of Italy.

FRIENDS of the Evangelical Church of Italy will be glad to learn that in view of the serious loss it has sustained by the death of Dr. McDougall, pastors, evangelists, and members have come into closer unity and into a more earnest singleness of aim to labour for the advancement of the Church entrusted to their care. "With one heart and with one mind," they are striving together for the faith of the Gospel. At the last general assembly there were present forty-nine pastors, evangelists, and delegates, one of the largest assemblies ever held. The president of the Church is Rev. Ludovico Conti, and the vice-president and secretary for foreign parts, Rev. Cav. Saverio Fera—well-known to friends of the Church in England and Scotland.

Venice. A.R.

About Books.

THE STORY OF CONGOLAND.

IT is only once in a while that one has the pleasure of perusing a story of mission work that can compare in comprehensiveness and intrinsic importance with **PIONEERING ON THE CONGO**, by Rev. W. Holman Bentley (2 vols. 16s. nett. *Religious Tract Society*). It seems but yesterday that the civilized world was informed of the greatness of Congoland, its mighty waterways, and its millions of inhabitants. Yet knowledge and interest have steadily grown, and intrepid travellers have written books that have charmed and instructed stay-at-home people. The story is now retold, in impressive detail, from the moral and religious point of view.

The resident has many advantages over the traveller, and it is to one who has long resided in Congoland that we owe this welcome work. In the preface Mr. Bentley reminds us of the judgment, which has been frequently expressed, that the time has come "to place on record an authoritative account of the pioneer work which has been accomplished in the opening up of the Congo Basin, and the remarkable development of that country which has taken place since 1879." As in that pioneering, religious endeavour has moved side by side with material progress, it is well that a Christian missionary should supply the literary lack.

Verily, the progress has been phenomenal. In the words of Mr. Bentley: "Twenty-five years ago the region was unexplored,

THE MAPS WERE BLANK;

the 200 miles of cataracts and hilly country, commencing at Matadi (100 miles from the coast), effectively barred all access to the million and a-half square miles of the interior. To-day the region is known and charted over the whole of its area; while Government officers, missionaries, and traders, are carrying on their operations far and wide throughout the country."

This work, which is in every way handsomely produced, some 200 illustrations and maps accompanying the letterpress, opens with a chapter on the ancient history of the region—1484-1670. They were days of Portuguese rule and influence, and Romanism was systematically introduced. Nothing was done, however, to give the Scriptures to the people, and education was altogether neglected; hence the populations were neither enlightened nor elevated. Then came the old slaving days—1670 to 1877—a period in which humanity was sadly wronged in all parts of Africa. In 1878 the Portuguese Government abolished the slave trade in all their possessions—not that the traffic stopped entirely for all that. Meantime, the Dark Continent had been crossed by Livingstone, Stanley, and Cameron; and the Baptist Missionary Society resolved to send the Gospel into the newly-opened field

It was in 1879 (under the auspices of the B.M.S.) that Mr. Bentley went to the Congo; and as he has witnessed the development of the country from that time to the present—political and social reconstruction,

RELIGOUS AND MORAL ELEVATION—

he undertakes in these pages a work for which beyond any others he is admirably qualified. He writes with ease and clearness, describing not simply his own operations, but the movement of civilization in its largest aspects. Now, for the first time, we have the story of the people and their language and religion told with interesting fulness. From the beginning it is a record of steady progress, and as one reads of new missionaries entering the field, and fresh stations being planted, one realizes in some measure the devotion of the workers and the blessing which God has accorded to their labours. It is a joy to find among the excellent illustrations striking photographs of many who have laid down their lives in the evangelization of Congoland. Many "of whom the world was not worthy" have done much in a brief space in this region, the diseases of which are gradually becoming better understood by pathological experts. They "being made perfect in a short time fulfilled a long time;" others have entered into their labours, and a native church has arisen for which we do well to give praise to God.

Whether regarded as a compendious record or as a readable description, this is a remarkable work. It does for Congoland what Pastor Coillard has done for the Zambesi country. It deals with things temporal and spiritual, political and religious. Students of missions will here find a concrete instance of a church being planted and developing a large measure of native independence within the compass of a generation. As far as possible, the work of societies other than that with which the author is associated comes in for hearty notice. Those who like excitement will find some in these pages; those who stipulate a fundamental relation to human concerns will find it in every chapter. Over and beyond that, however, the book is a contribution, and an important one, to missionary literature, and we bespeak for it a large circle of readers.

Notwithstanding: An Allegory, by F. G.-B., is a constructive plea for sympathy. (1s. "*Home Words*" *Office.*)

Physical culture has its rightful place in educational affairs, and **Sports for Boys**, by Howard Spicer, is a handy volume in which information on the subject is pithily given. (1s. *Melrose.*)

In the brief and pithy **Life of General Hector Macdonald**, by David Campbell, the many notable incidents of this distinguished officer's career receive due recognition. (1s. *Melrose.*)

Some plain, pointed Gospel messages, and striking narratives of experiences in military life, are published by *John Ritchie*, Kilmarnock. **The British Army**, and other series, are suitable illustrated (6d. per 100).

Rev. A. C. Gaebelein, of the "Our Hope" Mission to the Jews, New York, has published **Studies in Zechariah** (one dollar. *Francis E. Fitch, 47, Broad Street, New York City*). Passage by passage, the book is carefully and suggestively examined, and the author's interpretations clearly given. Students of prophecy will welcome this little book.

A series of addresses by Rev. A. A. Cooper, M.A., published under the title of **God's Forget-me-not**, are the fruit of much careful thought, as well as patient study of method in the presentation of Gospel truth to the minds of the young. Each discourse is on a specific and appropriate theme, full of suggestive and winning earnestness. (2s. 6d. *Elliot Stock.*)

Mr. Stanley Martin (50, Imperial Buildings, E.C.) has issued a book for the times, entitled **Old Paths for a New Century**; or, Foundation Truths for the Church of God. (2s. nett.) Fundamental teaching is set forth under twenty-nine heads, styled Articles of Faith, with continual reference to Holy Scripture and generally accepted standards of doctrine.

The poem, **Be Filled with the Spirit**, recently reproduced in our columns, may be had in leaflet form from the author, *Mr. Alfred Walters, Billingsgate Christian Mission, 19, St. Mary-at-Hill, London, E.C.* (9d. per 100, post free.) Another poem, on John v. 6, is entitled **Wilt thou be made Whole?** Many will read these leaflets to spiritual profit.

Real Pictures of Clerical Life in Ireland is a substantial volume of sketches by Rev. J. Duncan Craig, D.D. It was originally issued many years ago, and now appears in a second edition, to tell once more of evangelical testimony borne years ago in the Sister Isle, under social and political conditions that were trying in the extreme. The chapters number seventy, and they describe persons and incidents of great interest, and typical of Irish life and character. (6s. *Elliot Stock.*)

We have from time to time spoken of the helpful character of the writings of Mr. James Van Sommer—always loyal to Scripture, and characterized by that insight which comes of deep acquaintance with revealed truth. A work recently issued, entitled **Free Scripture Studies and Free Christian Service**, is designed especially to help young Christians. The pages embody the thought and experience of fifty years, and we trust they will have many readers. (Paper covers, 2s.; cloth, 3s. *The Author; "Cuffnells," Wimbledon Common.*)

The Curse of Manhood. It is a remarkable proof of the great value attached to Mr. Henry Varley's lectures to men that another edition, making the 170th thousand, has just been published. Written with great care and chasteness of expression, this pamphlet of about 80 pages contains information which should be in the possession of young men everywhere. Indeed, for men generally, this lecture is of the highest moment. It is not matter for surprise that Canon Wilberforce has written "Henry Varley's grand lecture." The author has received more than 20,000 letters of thanks and inquiry from men in all positions of society in connection with this vital subject. (6d. *Alfred Holness.*)

Who's Who is an annual dictionary of great value in the office and of interest in the home. For over fifty years it has been appearing, and satisfying the inquiries of the newspaper reader and the man of affairs as to the social, educational, and professional connections of authors, politicians, and other men and women of name and note. Year by year new features have been adopted, and the issue for 1900 has 1,100 full pages. There are preliminary tables and lists that will decide a thousand questions, the lists including one of pseudonyms and pen-names, and another (a welcome feature) of proper names peculiarly pronounced. The biographies are, of course, brought up to date, and they include the names of quite recent accessions to the roll of fame. (3s. 6d. nett. *Adam & Charles Black.*)

Personalia.

Dr. A. T. Pierson will occupy the pulpit of Bloomsbury Chapel during the month of August.

Dr. Thornton is resigning the See of Ballarat which he has occupied for a quarter of a century.

Rev. F. C. Spurr is leaving England on June 25 and will not be back until the first week in September.

Rev. D. Burford Hooke is to spend the month of August in Newfoundland, on behalf of the Colonial Missionary Society.

Rev. John McNeill is planning to spend July at Spittal, Berwick, and is expected to preach in St. Paul's Presbyterian Church on the Sabbath.

Mr. Arthur H. Wheeler, secretary of the Soldiers' Christian Association, is making satisfactory progress towards recovery, and hopes to resume his official duties in a few days.

Rev. Jas. Watkin, minister of Prince's Road Church, Liverpool, for the past eight years, has accepted the invitation to succeed Rev. J. Tolefree Parr in the pastorate of Surrey Chapel, London.

Owing to failure in health, Mr. W. T. Piper, who has been associated with the West London Mission from its commencement, has, under medical directions, decided to proceed to Australia.

Many will hear with regret that Mrs. D. C. Joseph, of the Evangelical Mission to Israel, Haifa, Mount Carmel, has passed away. Mr. Joseph, who is at present at Liverpool, is in very poor health.

Rev. W. R. Skerry, after a pastorate of eleven years, has resigned the charge of the Baptist Church in Denmark Place, Camberwell. He has undertaken service in connection with the Baptist Union and its Fund for Assisting Aged Pastors. This Fund has not been equal to the demands made upon it in recent years, but it may now be expected to make greater progress.

Mr. and Mrs. Albert Midlane celebrate their golden wedding next year, and some friends are hoping to raise a testimonial fund in recognition of the occasion. For over fifty years Mr. Midlane has been a constant Sunday-school teacher and preacher of the Gospel; but he is, of course, best known as a hymn writer. His composition, "There's a Friend for little children," has been translated into various languages, including Chinese.

The Red Marked Testament.

PRAY allow me the great privilege of announcing that there will be a French edition of the Red Marked Testament issued very early in July by the Oxford Press, at Amen Corner, London, E.C.

This special effort has been induced by the opening of the Paris Exhibition; and one gentleman, hearing of it, has ordered 10,000 copies to be sent at his expense to the McAll Mission in Paris.

Many English exhibitors may be glad to promote the circulation of this excellent and complete copy of the New Testament in the French language.

Martin Hope Sutton.

Cintra Lodge, Whitley, Reading.

Dublin Believers' Meetings.

THESE gatherings were held last week at the Merrion Hall, and from commencement to close proved a season of great spiritual refreshment. The leading feature in the addresses was the person of the Lord Jesus Christ. The foreign mission field was represented by friends from Central and North Africa, China, Straits Settlements, and South America; and it was very pleasant to see friends from England, Scotland, and the country parts of Ireland.

T. O.

Jewish Holiday, Sick, and Fresh-Air Fund.

THE Committee of the Foreigners' Branch of the London City Mission warmly thank your readers who last year helped them in relieving distressed poor families in the winter, and in sending during the summer over 2,500 weakly people and ailing children for a day, a week, or a fortnight to the country or seaside—an unspeakable boon, as many letters received by the Society's seven missionaries to the Jews testify. There is much sickness among the Jewish little ones in our great "East End," and the Committee are arranging to send as many away as they are able this summer from "Slumdom" to pure air. Mr. F. A. Bevan is treasurer, and Mr. Jas. Dunn the secretary, 3, Bridewell Place, London, E.C.

Evangelistic.

London Tent Campaign.

THE prayers that have ascended on behalf of this work are being abundantly answered. The closing meetings at Edmonton were times of blessing. The Rector of the parish gave a lessed testimony to work in the tent. His own son ad been savingly converted, and had decided to give is life to preaching the Gospel.

The closing meeting at Ilford on Thursday last was haracterized by thanksgiving, those present mani-esting pleasure at what their eyes had seen of revival. n particular, a number of ladies gave thanks that so any of the girls in their Bible classes had found the aviour. Forty or fifty persons rose to signify that they ad sought the Lord during the past month in this tent. large number of girls from Dr. Barnardo's Homes who were unable to attend the gathering) had also eceived blessing.

At Wood Green the Brothers WEAVER commenced week of services on Sunday last. The tent was rowded. Mr. Bewley's subject was "Repentance." good number of persons were dealt with in the nquiry room that was formed by drawing a curtain cross one portion of the tent. Friends from the ospel Hall and the Congregational Church gave aluable assistance.

The work at Stratford goes steadily forward. The ast week has been a memorable one. It is encouraging o see the crowds thronging the tent on week nights. Iundreds of working men attend and show willingness o hear the Gospel. Mr. CHARLES INGLIS and Miss NGLIS were preaching and singing in the tent during he week, and God has owned his Word. The inquiry oom has been filled with men and women seeking the aviour, and the workers have been greatly cheered at he many whom they have been the means of leading o Christ.

Fulham Tent was opened on Saturday evening last. n Sunday, Mr. W. R. LANE commenced a week of ervices. Mr. LEONARD WEAVER and Mr. W. S. VEEDEN (the American singer) were there also on unday. The tent was filled, and many came to the aviour. A lady said that she had been praying for he mission, but she had no thought that her own aughter would be among the first to come out and ive herself to Christ. Lady HOPE rendered good ervice in dealing with the anxious.

At Clapton, Mr. ROWLAND EDWARDS and other iends have been labouring. The evening service was time of refreshing, quite a number openly confessing esus. A mother came with her two children to the ont of the platform seeking salvation. It was very ouching also to see a brother and sister coming hand hand, and taking the penitents' place. Many seekers ame forward, and hundreds stayed until after ten clock. Clapham Road meetings are described as a ontinuous scene of awakening. Under the ministry of he Brothers Weaver numbers have sought the Lord. n Wednesday night a gentleman was passing on the ar on his way to commit suicide. He said God led im to alight and enter the meeting. The Holy host convicted him of sin and of God's great ve, and he yielded there and then. He had tempted suicide three times, only to be mercifully revented, and ultimately saved.

At Harlesden, Mr. JOHN T. VINE preached on unday last, and the power of God was manifested in he conviction and conversion of a large number. Ir. W. R. LANE had conducted services during the eek, the meeting growing in numbers night by night. vidently the "deep ploughing" of the preaching ad much to do with the ingathering of Sunday.

Mr. N. GOAD has had some remarkable experiences Wimbledon. One night two friends followed him he left the tent, one of them yielding to Christ on he spot. An aged couple, for whose salvation their mily had been praying that very day, both sought he Lord. The work here is solid and growing in terest. On Sunday Mr. and Mrs. HARRISON and Mr. RADBROOK were preaching, and there were several nteresting cases of conversion.

The office of the London Tent Campaign Committee is at 1, Gresham Street, E.C. A. G.

☞ *"Under Canvas"* is the title of a new alfpenny periodical, issued in order to give detailed escriptions of the work in connection with the ondon Tent Campaign. The first number contains, addition to pithily written accounts of revival cenes, and remarkable conversions, articles cal-ulated to prove stimulating to workers, and also a rief life-sketch, with portrait, of Mr. Leonard Veaver. *Under Canvas* is to be issued fortnightly. *Morgan & Scott.*)

A Mission in Cornwall.

The Canon Missioner of Truro (Canon HOSKYNS) has completed an itinerant mission in the china-clay district of Cornwall. He was assisted (says the *Western Morning News*) among others by a son of the Bishop of Exeter, Rev. CYRIL BICKERSTETH, and a son of the first Bishop of Truro, Rev. HUGH BENSON, who came down specially to devote themselves to this work. The mission lasted three weeks, the principal feature being midday services at the clay pits. These were readily attended by the men, with the full consent and encouragement of the "Captains," who, although many of them are Nonconformists, readily made preparations for the purpose. Open-air and other services were held in the different hamlets. The people everywhere listened to the message with an interest and attention which has been very encouraging.

A six-weeks' tent mission has been held at Lower Sydenham by Mr. W. COLLARD, sailor evangelist, with encouraging results. Backsliders have been restored, and those who have not attended a place of worship for years have been deeply convicted.—Mrs. JENNIE WALKER conducted a Gospel temperance mission at Brentwood last week. Her earnest efforts were the means of blessing.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MR. HENRY VARLEY.—Tent, Wimbledon, Thurs., June 22; East London Tabernacle, Sun., 24, 11 a.m., 6.30 p.m.; the Tent, Stratford, Mon., 25, to Thurs., 28, each evening at 8.

MR. MONRO COLLINGS.—Till June 24, Briston, Norfolk, with large Tent.

Mr. R. SPRAGG. — Till August, Great Irish Tent, South Tottenham.

MR. CHARLES INGLIS.—Sundays in June, Polytechnic, Regent Street, W., 3.30 and 7; June 25-29, Fulham.

REV. J. MANTON SMITH.—July 3, Melbourne Hall, Leicester; 17-23, Grove Road, London, E.

REV. JAMES LYALL (of Harley House).—Paisley, July 2-15.

MR. W. R. LANE.—During June, London Tent Campaign.

GIPSY SMITH.—June 24, Manchester; July 1-2, Llandudno.

MR. JAMES SPRUNT.—Sundays, Tuesdays, and Thursdays in June, Lyonsdown Hall, New Barnet; Wednesdays, Manresa Hall, Chelsea.

MRS. E. L. BAEYERTZ.—Till June 25, Hebburn-on-Tyne; July 8-30, Heaton Chapel.

MR. HENRY THORNE.—June 23-26, Ryde; 27, Sandown; 28, Ventnor.

REV. J. JAMESON.—June 24, Thornaby-on-Tees; July 1, Bridlington.

MR. J. J. SCROGGIE.—June 24, Park Hall, Barking.

MR. BOB JOHNSON.—Till June 24, Wallingford.

MR. NEWTON JONES.—June 24-25, Baptist Church, Southend; 27-30, Stratford Tent, 6 p.m.; July 1-5, London Tents; 8, 9, Boscombe Baptist church; 11-14, London Tents; 21-30, Wisbeach District.

MR. JOSIAH NIX.—July 1, Blackpool; 8-Aug. 5, Fraserburgh.

MR. JOHN COATES (of Ross).—Till June 25, Sharpness.

MR. W. D. DUNN.—Till June 22, Dundee; July 15-Aug. 3, Aberdeen.

MR. BARRY WAKE.—June 23-28, Newcastle-on-Tyne Races (for Open-Air Mission).

REV. F. C. SPURR.—Till June 24, Louth (Lincs.).

EVANGELISTIC MISSION.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. E. Hurditch; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 and 7, Mr. George Andrews. *Malden Hall, Queen's Crescent, N.W.*, Sun., at 7, Thurs. at 8, Mr. J. S. Brunning; *Bignold Hall, Forest Gate, E.*, Suns., at 7, and Thurs., at 8, Mr. P. Garrioch.

LONDON TENT CAMPAIGN.—Tents are now at the following places:—Ilford (High Road), Clapton (Jolly Butchers' Hill), Stratford (West Ham Lane), Harlesden (Willesden Junction Station), Clapham (High Road), Wimbledon (Queen's Road). Among the evangelists who take permanent or occasional part in the campaign are Messrs. Leonard Weaver, Henry Varley, C. Inglis, William Grove, J. T. Vine, Newton Jones, the Brothers Weaver, and S. Levermore.

Requests for Prayer.

For Swalecliffe, near Whitstable, and the surrounding neighbourhood.

On behalf of a visit by fifteen evangelists of the Open-Air Mission to Newcastle-on-Tyne Races and Fête, June 24 to 28, when great numbers of people are expected to assemble.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—T.R. K.E.W. J.W. M.E. R.W.T. C.A.B. J.E. H.J.A.H. E.A. T.M.W. J.W. M.R.J. M.H. L.E.T. A.C.C. O.McE. F.E.K. N.S. M.G. J.G.P. G.T.H. S. R.P. W.L. C.S.R. M.C. M.F. M.H.S. C.H.P. G.P. W.H.S. G.J.E. T. AND J.Y. M.M. G.R.H. A.P.P. N.L.B. G.S. W.K.C. A.M. J.L. A.C.A. E.C.T. F.C. A.H.C. T.O. J.G.B. O.L.H. T.C.W. J.C. N. D.C.J. N.C. T.G. E.J.B. R.S. S.E.B. J.R.B. E.C.F. W.F. F.B. B.W.R. G.S.S. M.H. S.A.B. C.O.

APPLICANTS FOR TRACTS.—Mr. Frank E. Wootton, North View, Lydd, Kent; Mrs. Aston, 37, Bethel Street, Norwich; Mr. J. de Vletter, Beesten Markt, 65D, The Hague, Holland (Dutch Testaments and Gospels); Miss A. Checkley, 1 Earl's Avenue, Folkestone (for Railway Mission); Mr. Samuel H. Fyfe, 72, Houston Street, off Paisley Road, Glasgow; Mr. W. Dorey, 19, Shaftesbury Road, Bournemouth; Mr. A. W. Gould, Denmead, Cosham, Hants; C. H. Griffiths, 48, Thompson Road, Langley, near Birmingham; P. Herridge, Neighbourne, Oakhill, Bath; Mr. R. Blackmore, 33, Augusta Place, Leamington.

The Magic Lantern Mission. — The work of this organization continues to prove useful in attracting large audiences to Gospel services, especially at the hall in Bristol, which is situated amid a dense working-class population. The hall is too old for further use, and it is hoped to erect new and more commodious premises before the commencement of next winter's work. The cost of site, large hall, and schoolrooms, &c., is estimated to amount to £3,000. The founder and hon. secretary is Mr. William Stewart, 6, Waverley Road, Redland, Bristol.

A Temperance Appeal.

PRESIDING at the public demonstration in connection with the World's Temperance Congress, the ARCHBISHOP OF CANTERBURY delivered an address on the progress of the temperance movement.

Dr. Temple said that he had prepared the message practically to the whole world, to all who had any sense of duty, to all who cared for their fellow-creatures. The progress of the movement had not only been conspicuous in the growing number of its supporters, but also in the successful manner in which it had coped with argument after argument against it. He could remember

THE AGE OF RIDICULE,

and the sneering smile, and then they faced the more serious arguments when insurance societies hesitated to insure the lives of abstainers. But now they never heard that argument. He had quoted in the House of Lords some statistics prepared by Mr. Whittaker, and had said that even the lives of licensed grocers were not so long as those of unlicensed grocers, and he had had letters daring him to say it again. Well, he would say it again, and on good authority. The Associated Scottish Life Offices, after a careful inquiry, stated that the rate of mortality among unlicensed grocers in Ireland was 16.8 per 1,000, and among licensed was 22.8; in Scotland, unlicensed 12.0 per 1,000, and licensed 17.0. These statistics showed that shortening of life went on with increase of sale, and yet the Legislature stood aloof and made no movement. They might stop all other dangerous trades, but this one thing was to have an immunity, and they were to behold it pursuing its dangerous course.

We must, the Archbishop exclaimed, repeat the argument. We have a plain task, and we have a complete answer; and whether we stand on moral or scientific grounds, we are satisfied with our position, and know it is impregnable. But the one foe was the indifference of men to one another's welfare. It was terrible to contemplate; it was astonishing that there should be any

CALLING THEMSELVES CHRISTIANS

who said it was nothing to them. He knew there were good men who stood aloof, and who could not see what others saw, and were shut up to their own personal experience; but it was terrible that Christians could go on disregarding the very spirit of Christ's teaching, and say, "What is the misery of my brother to me?" The task lay before the temperance workers of making them feel the terrible evil; they must seek to surround the victim of intemperance with sympathetic help, and to remove the terrible mass of temptation. As a minister of the Gospel, he said this was their imperative duty. He called upon every man who desired to do his duty to study this question, and if only temperance workers would hold on their course and march steadily together, he had little doubt but that their cause would prevail, for he was certain God had blessed it.

Mr. Sankey's Movements.

MANY will be glad to learn that Mr. Ira D. Sankey is getting quite a number of invitations from friends in England to hold his "Service of Sacred Song and Story." Among the places already booked are Cork, Limerick, Waterford, Dublin, Belfast, Bath, Bristol, &c. Towns and cities wishing a visit should communicate with us without delay.

English Theatrical Women in Paris.—Mr. William Forbes writes that distress has been caused by the bankruptcy of a theatrical manager. Several English women were left penniless. They had been on half pay for some weeks. Mr. Forbes has been able to make arrangements to help some in distress, and also to hold Gospel meetings in connection with his work for theatrical women. Dr. Anderson, at whose house these gatherings were held, and who gave medical advice and medicines where needed, has been enabled, through the generosity of an American lady, to provide food for the hungry until they are able to leave Paris.

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Obituary.

REV. A. BEN OLIEL.

MANY will hear with sorrow that Rev. A. Ben Oliel, for over fifty years missionary to the Jews, and some years resident in Jerusalem, has passed away. After a period of weakness in the United States, he expired on June 1. He has left a widow and a large family. Some of the children are still too young to fight the battle of life. The *Jewish Herald* says: "We deeply sympathize with Mrs. Ben Oliel and family in the great loss they have sustained. May the Lord guide, comfort, and sustain them in their sorrow. May the Lord send help speedily for the widow and orphans is our prayer."

REV. T. D. PHILIP.

The death at Graaf-Reinet of Rev. Thomas Durant Philip, B.A., removes one of the most respected names from the missionary roll of South Africa. He was the son of Dr. John Philip, who in the early years of this century wielded so much influence in Cape Colony. Born in Capetown, he was educated in England, but left in 1844 for India, having been appointed to labour at Calcutta in connection with the L.M.S. However, it was not deemed advisable for him to proceed farther than the Cape, and for more than half a century he laboured in South Africa. More recently he was minister of the native church at Graaf-Reinet, and later a tutor at Lovedale.

DR. BEHRENDS, BROOKLYN, U.S.A.

Many readers at home and abroad will share the sorrow felt throughout the United States at the death of Rev. A. J. F. Behrends, D.D. A son of a Lutheran minister, he early associated with the Baptist body, and later joined the Congregationalists, holding pastorates in which he did good service.

In 1882, he was called to the Central Congregational Church of Brooklyn, where he ministered until his death. Keenly sensitive to changes in theological belief, and instinctively conservative, he cherished warm sympathy with Christians of widely different views. Dr. Behrends has left a lasting impression as a minister of the Gospel, and a defender of the evangelical faith.

THE EARL OF AIRLIE.

News of the death of this nobleman, who was killed while fighting near Pretoria, on Monday of last week, has occasioned heartfelt sorrow in both military and civil circles. His services to his country have been conspicuous, and his interest in the highest welfare of those under his command has never faltered under the severest circumstances. A few days before his death the Earl, as Camp-Commandant, opened the Enslin Camp in connection with the Soldiers' Christian Association. He himself supported two readers—one for his former regiment, the 10th Hussars, and one for the 12th Lancers, of which detachment he was colonel at the time of his death. He served during the Afghan War of 1878-9, and also took part in the Soudan and Nile Expedition, and was wounded at Abu Klea and El Jubat. He went out to South Africa in October, and was wounded early in the campaign.

REV. R. GILLESPIE, SEN.

Intelligence has been received of the death by cholera of Rev. R. Gillespie, sen., Irish Presbyterian Missionary in India. For some time Mr. Gillespie had been acting as Vice-President of the Government relief works at Borsad, in which capacity his common sense and administrative abilities were highly appreciated. Mr. Gillespie had an almost perfect knowledge of Gujarati, and last year he preached the Gospel in some eighty towns and villages. He had been nearly thirty-two years in India, where his eldest son is also a missionary, and his eldest daughter is the wife of another missionary. It will be remembered that some months back we printed a communication from Mr. Gillespie, descriptive of the relief operations at Borsad. In addition to his efforts in connection with government work, Mr. Gillespie toiled devotedly in connection with rescue of orphans.

REV. C. STEWART THOMPSON.

This esteemed worker, whose sudden death is announced, was a pioneer missionary among the Bhils of Rajputana for nineteen years and a-half, working under the Church Missionary Society. Mr. Thompson won the confidence of the timid and suspicious hillmen by his unceasing labours for their good and by his residence in their jungles and villages. He established twelve elementary schools, and did a great deal of simple doctoring. He studied their language and published a Bhil grammar. He refused to take furlough to England until, after sixteen years' exposure to weather and rough fare in the Bhil jungles, broken health compelled him to go. On his return to India, finding the Bhils threatened with famine, with characteristic energy he threw himself into measures for their relief. He turned all his schools into relief centres, chiefly for children. He opened out new centres, and early in May the number being fed daily was 5,000. He died of cholera about May 19 while visiting his kitchens in the Idar State, and was buried at Kalbay, a village in the midst of the Bhils.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

By an error it was stated in this column last week that the Bishop of Sierra Leone had spoken at a missionary gathering at Barnet. Dr. Taylor Smith is not at present in this country.

The Bishop of Marlborough has resigned the office of Bishop-Suffragan in the diocese of London, which he has held since 1888. He will retain the title by which he has hitherto been known, and will continue to be rector of St. Botolph's, Bishopsgate. Bishop Barry, who has frequently taken the Bishop of Marlborough's place during the latter's illness, will now succeed him in the permanent charge of the West London deaneries as assistant bishop, but without any territorial title.

The annual Conference of the Yorkshire Evangelical Union of clerical and lay members of the Church of England, held in York, was attended with blessing. The sermon of Professor Moule, on Phil. iii. 3, gave a high spiritual tone to the proceedings. The papers of Professor Moule and Rev. W. R. Whately, on "The Church as Visible and Invisible," were valuable. The Dean of Norwich spoke on "The Duty of Evangelical Churchmen;" and Rev. Dr. Hughes-Games followed on the same subject. Professor Margoliouth's address, on "The Written Word as the Rule of Faith," was full of thought. Rev. W. Odom, Vicar of Heeley, Sheffield, was unanimously elected president for the ensuing year.

Speaking at a recent meeting of the Ladies' League, Lady Wimborne said the League believed that Ritualism could be overcome, not by agitation, but by education, and they proposed to arrange for about 200 lectures to be given during next winter. The Bishop of Sodor and Man said the League had been formed not a moment too soon. Liberty was one thing, but license was another, and in his opinion the limits of comprehensiveness had long since been overstepped. Just now England thought of nothing but news from South Africa, but when the strategy of Lord Roberts had been crowned with final success the attention of the people would be drawn to this matter, and unless the Protestant character of the Church was maintained they would rise in rebellion against the Establishment.

Congregational.

Rev. J. W. Atkinson's thirty-first anniversary of settlement as pastor of Latimer Chapel, East London, was celebrated on June 14, Rev. E. T. Egg, of Woodford, presiding. Mr. T. Clark, secretary, presented a report of the results achieved during the ministry, referring expressly to the Pastor's East London Mission and relief work.

At the Wycliffe demonstration at Lutterworth, arranged by the Young People's Department of the Twentieth Century Fund, there was a large attendance. Rev. H. E. Brierley, of Leicester, presided over a meeting which crowded the Congregational Church. After hearing an address from Dr. Guinness Rogers, the friends visited the church, and examined the many relics of Wycliffe.

On behalf of the Liverpool Board of Congregational ministers, Rev. George Brock has addressed to the Bishop of Liverpool an expression of the great pleasure with which they join in the general welcome given to him on his consecration to the high office of Bishop of the diocese. Although they belonged to another Christian communion they rejoiced to recognize in Dr. Chavasse a firm supporter of those great principles of Evangelical religion they held most dear, and they felt that, beneath all the differences which separated them from the Established Church of the country, there was an agreement as to the great truths of their common Christianity which was of far greater moment than all the questions which divided them.

Baptist.

Mr. Geo. J. S. Sherrell, of the Baptist College, Manchester, has accepted a unanimous call to the church at Chepstow, Mon., and hopes to commence his ministry on August 5.

Two large congregations assembled at the East London Tabernacle on Sunday last. Mr. Henry Varley was the preacher. The service at night was felt to be one of peculiar solemnity and power. In the after-meeting quite a number confessed their reception of the Word of Life.

In the course of his inaugural address as Moderator of the Lancashire and Cheshire Association, Rev. F. Overend, of Bacup, said that the Baptist Twentieth Century Fund represented a great forward movement in the denomination. The raising of the fund was a recognition of what they owed to God, to their fathers, their principles, and their country. The historical place of the Baptists was an honourable one, and they must be determined that in the new century their place should not be less, but greater.

The anniversary services of the church at Westcliff (Pastor A. C. Sidey) were held on Sunday, June 10. In the morning Mr. Dickens (missionary from Egypt, and formerly pastor of Herne Bay Baptist Church) preached. In the afternoon Mrs. Dickens gave an account of her work amongst the Egyptian children to the scholars, and in the evening Pastor W. J. May, of Rayleigh Tabernacle, occupied the pulpit.

The lease of Dugdale Street (Camberwell New Road) chapel and schools expires in June, 1901. The freeholders have promised to extend the lease for another twenty-one years at the same ground rent—£7 10s. per year—and have promised to give the free use of the chapel and schools for that period, without rent, providing the buildings are renovated, which will cost about £100. If the necessary funds are not obtained, the buildings will go over to the freeholders. It would be a matter for regret if the buildings (worth £3,000) are lost for want of £100 to spend upon them. The address of the pastor, Rev. John Waite, is 2, Foxley Road, Brixton, S.W.

Methodist.

The Wesleyan Soldiers' Homes at Aldershot are being put to great use at the present time by the many thousands of troops with whom the camp is filled. Probably never since their erection have they been better attended or the centre of so much spiritual blessing. Including Pirbright, which is in the Aldershot command, though several miles off, there are four Homes, and each of them is crowded with soldiers each evening, Sundays included.

A new Wesleyan chapel has been erected at Branscombe, in the Devon and Dorset Mission. For some years the old chapel has been condemned in the heart and mind of the worshippers, as well as by the ominous cracks in the walls, and at length it was determined that there should be a building in Branscombe worthy of Methodism. Under Rev. Arthur Martin the scheme was commenced and has been brought to a most successful issue. Many incidents of self-sacrificing devotion might be given illustrating the earnestness of the people in the matter.

Rev. G. S. Hornsby is the newly-elected president of the Methodist New Connexion. In the course of his presidential address, he said that at the close of the first century of their Connexional life their Connexion showed no signs of old age, and the opening years of the second century were brighter and fuller of promise than any of the years of the past. The flowing tide was still with them. God's blessing had rested upon the faithful preaching of the Gospel, and they returned increase upon increase.

Presbyterian.

Rev. Dr. Watson preached at the opening of a new church at Wallasey. The building, which provides accommodation for 425, is intended to take the place of the old mission hall established twenty-five years ago by the late Mr. E. Billington. The mission will be in charge of Rev. Matthew Muir.

The removal of Rev. Henry Crombie from Finchley to Liverpool, as pastor of Fairfield Church, is a loss to the Presbyterian community in the North of London. Mr. Crombie was the first pastor of the church at Finchley, and under him it has made good progress, and now a second church has been established at Muswell Hill.

Speaking at a gathering of North Wales Association of the Welsh Calvinistic Methodist body, Rev. D. Lloyd Jones said the number of communicants had trebled during the last sixty years, but he often doubted whether they followed the steps of their forefathers in seriousness and consecration. Intellectual and spiritual energy was wasted on too many things, instead of being used to advance religion and purity in the country.

At a meeting of the Presbytery of Liverpool, Rev. S. R. Macphail, moderator, in the chair, Rev. Dr. Johnson said he thought it right that they, as part of a great Christian brotherhood, should notice the death of Dr. Ryle, the first Bishop of Liverpool. They were all agreed he was always standing for the old faith and ever ready to defend the truth as once delivered to the saints. It was equally fitting and becoming in them to give a kindly welcome to the successor of that good man. The Bishop, who had recently come into their midst as a spiritual force, would do work in lifting up and in sweetening the spiritual life of Liverpool, of which there was very much need. Rev. William Watson warmly seconded the resolution, and it was unanimously adopted.

Open air work continues to make progress at Marylebone Church (Rev. Dr. Hanson). In addition to the usual services at the corner of Edgware Road, conducted by Rev. J. Telfer on Sunday afternoons, meetings have also been commenced at the close of evening service. A special feature of these services is the singing, under the direction of Mr. A. R. Musgrave, the organist and choir-master, who is an enthusiastic evangelistic worker. This supplementing of the ordinary church services meets with the cordial appreciation of Dr. Hanson, affording as it does another outlet for the activity of the workers, as well as bringing the Gospel into contact with the vast crowds who throng the Edgware Road on Sundays.

Fallen Asleep.

Rev. JAMES FORBES, of Cults, who was Moderator of Cupar Established Presbytery, died on June 9, after a short illness brought on by apoplectic seizure.—Aged eighty, Rev. JAMES DUNCAN, of Penicuik.—Mr. J. M. COOK, for many one of the deacons and treasurer of Salem Baptist Church, Cheltenham.—Aged sixty, Rev. EDMUND TEBB. He entered the Free Methodist ministry in 1863. In 1890 he was compelled permanently to give up active service.

Bible Flower Mission.—The superintendent of this Mission (Mrs. W. W. Turton, 110, Cannon Street, E.C.) writes:—"The season for gathering grasses to store for winter use has again come round. People have little idea how valuable they are, especially when properly dried before being sent to the depôt. Text-holders, flowers, green, and wool are in perpetual demand during the summer, and cards are always welcome. We shall be glad to receive lavender bags for the invalided soldiers now in Netley Hospital."

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

AS a striking illustration of the power possessed by the liquor traffic, we notice with pain and indignation Mr. Balfour's reply, given on Monday night, declining to give facilities for passing the Bill for prohibiting the sale of intoxicating liquors to children under sixteen years of age. To affirm that the measure is a controversial one is to misrepresent the vital issue, and practically to ignore the supreme importance of the Bill. To state this, in the face of the expressed conviction of nearly 200 members of the House that the Bill should be passed in the interests of the children of the nation, shows clearly that there must be other reasons which possess the mind of the Government.

What are these reasons? Is the principal one to be found in the power which the liquor traffic as such possesses in view of the general election? When we recall the speech of the Prime Minister in the House of Lords, and his contemptuous references to the heroic band of temperance reformers, we are dismayed. The question is forced upon us by the recent utterances of our Governmental leaders; and we ask, are they making a bold and dishonourable bid for the solid vote of the most powerful monopoly that this country knows—a vast vested interest which is doing more to degrade and demoralize the people than all other businesses put together?

It is with hearty sympathy that we commend the following, quoted from "Facts and Opinions on the Sale of Drink to Children":—

There are many men and women who send their children regularly to public-houses for the dinner and supper beer, who seldom or never enter such places themselves, and who scarcely realize what is to be met with inside. To such we would commend the description of a thriving public-house presented to us in the pages of *The Times* newspaper: "For a scene of horrid vice, and filth, and lust, and fury, all drawn into one point and there fermenting, a man might search the world over and not find a rival to a thriving public-house in a low gin-drinking neighbourhood. Is it, then, astonishing that of such scenes as these an eminent judge should say that the working-man often enters a public-house respectable and leaves it a felon?" Such testimony, in addition to what the following pages afford, will, it is hoped, be a convincing reminder to thoughtless parents of the unsuitable associations of the public-house, at any rate so far as their own boys and girls are concerned.

The crisis in China has evoked a widespread newspaper correspondence upon the question of Christian Missions in that benighted country. A large number of correspondents seem to take it for granted that the riots in China are due solely to the presence of Christian missionaries, and in many cases the letters published demand the recall of the missionaries as the only solution of the difficulty. Mr. David Christie Murray has the place of honour given to him by a London daily, and he devotes an entire column to preaching against Christian Missions in inner China. Mr. Murray declares that he does not assail the principle of Christian Missions, but he uses specious arguments against their continuance in China, since the Chinese evidently do not care for the truth of the Gospel.

On the other hand, Mr. Stevens, the clerical secretary of the North China Mission, writes:—

One thing is certain with regard to the serious trouble now distressing all who have interests in China, and that is that whatever happens *diplomacy* cannot withdraw its official representatives, nor will *commerce* withdraw its traders. There is another thing equally certain—Christians must not withdraw their missionaries.

It would be well for Mr. Murray and all who think as he does to ponder this sentence. The Boxer objects to the foreigner because he is a foreigner, whether he be merchant, missionary, or diplomat: it is the West that he hates. Yet correspondents who clamour for the recall of missionaries are silent about the recall of merchants and diplomats; they are willing to go to war in order to retain *these* in China. They would have the Gospel withdrawn from China, whilst men who are after gold must remain at all costs.

Meanwhile, the state of China is fast becoming revolutionary, and there is no doubt that a very large number of Christian workers, if not the whole of them throughout the empire, are in imminent peril. The blind fury and shameless cruelty of a Chinese mob are proverbial. It is surely the duty of all Christian people to send up unceasing prayers to God that the present turmoil of passion, which has seized those teeming millions, may be overruled for good, and its very hindrances be transformed into a means of furthering the Gospel. It has often happened so before, and we earnestly hope it may prove so again. The danger of European complications is another peril to be remembered in prayer, especially when the binding sense of a common danger will have given way to the realization of conflicting interests.

Britain, truly, has her hands full just now in a diplomatic and international sense. The still unfinished war in South Africa, the Ashantee rising, the Chinese imbroglio, and the Indian famine, are troubles each of which would be enough to deal with singly; but in combination they threaten to tax our utmost resources. We are reaping one of the penalties of a world-wide empire in being thus engaged in so many parts of the world at the same time. The demands made on the national self-restraint, generosity, and public spirit are not without their high moral and spiritual aspects. How a people, like an individual, behaves under clouded skies, and in the face of sudden and complicated difficulties, is one of the tests of its greatness; and the magnitude of our present troubles is a measure of the demands made on our highest qualities.

For nations as well as individuals the hour of judgment comes, and it verily appears as if the European Powers are now to be brought to answer for sins of past years. So-called Christian nations have set at nought the rights—physical, moral, and spiritual—of non-Christian peoples, who now in China turn upon their oppressors with terrifying effect. As for ourselves, we may speedily reap what we have sown in connection with the opium iniquity. The Chinese people are what they are largely through our action. We forced upon them opium from India; they adopted the pernicious habit, and for years have produced the drug for themselves. They despise us, our missionaries and philanthropists notwithstanding, and would massacre us, or thrust us forth as "foreign devils."

Lord Salisbury's striking appeal to missionaries at the Bicentenary meeting of the S.P.G. contained certain important points that are not often brought home to the minds of their supporters at home. The contrast he drew between the moral influence of the ancient pioneer missionaries, who went forth into unknown dangers, prepared to accept martyrdom without hope of ever being avenged by their countrymen or co-religionists, and the reprisals and "concessions" for outrages on them immediately demanded nowadays by Christian Powers, is one that accounts for a great deal of the present trouble in China, and gives colour to the coarsely hostile attitude of the Chinese to all missionary work. The lesson, though a painful and difficult one, is obvious. The appeal to the secular arm on the part of the friends of missionaries must be discounted, and the prudence and tact advocated by Lord Salisbury, who is evidently sympathetic with missionary effort, in spite of his Foreign Office experience, must be cherished as the highest safeguard, next to devotion and faith, possessed by the servant of Christ in the foreign fields.

The Premier counselled prudence, on the ground that the position of the missionaries is closely mixed up with that of secular powers, and because the secular powers, in justice to their own subjects, cannot allow their death to go unavenged. The question raised by Lord Salisbury is complicated and grave. He might, and should, we think, have gone much farther, and have spoken about the way in which much of the business is carried on by the Europeans who follow in the wake of the missionaries: the shoddy stuff that is sold to heathen because they are heathen; the introduction of vile and deadly drinking customs; and the conduct of the settlers in foreign lands—things which make the foreigner suspect our good faith. The natives class all Europeans alike, and immoral European settlers neutralize by their lives a great deal of the good which is attempted by missionaries. On the other hand, there are serious disadvantages, as well as advantages, in missionaries clinging to their own national rights and customs. The most successful missionaries have been those who have renounced even their country for Christ's sake, and become one with the people whom they have sought to evangelize.

In an address to the students of New College, Dr. Marcus Dods recently expressed the conviction that the immediate future will require, on the part of the preacher, greater sincerity of faith and diligence than any past age, because of the more subtle character of the forces which are opposed to Jesus Christ our Lord. Perhaps the most striking part of his address was that which dealt with the enemy called "the world."

The world has always been more successful in converting the Church than the Church has been in converting it. The hold of the world is deep and inveterate; and the preacher must be conscious that the force that is with him is greater than that which comes against him. In our day the childish craving for pleasure is a veritable poison in our social life.

We are grateful, too, that the Professor exposed, with such thoroughness, the colossal ignorance of many able and responsible literary men who approach religious questions. It is time that their grotesque misrepresentations of the Gospel should be exposed.

Dr. Dods gave an excellent definition of the essential principle of Protestantism in the following words:—"God and the soul close together, the soul recognising and responding to God." In these simple words the whole paraphernalia of intermediaries, which have been instituted or exercised by Popery in all its forms and developments, are swept away, and that is exactly what Luther and the Reformers endeavoured to do, leaving clear the one true Mediator Jesus Christ as the Way to the Father, and the one Book which reveals Him to the world. It is needful to re-emphasize this principle in these days of renascent ecclesiasticism and clerical assumption, and to do so perpetually, intelligently, and soberly. To such a principle the German Emperor gave his enthusiastic support the other day when he fearlessly proclaimed himself determined to "raise the Protestant cause to honour, and to remain true to it till death."

It is a little significant, that at one or two "Quiet days" recently held for the special benefit of preachers, the same subject of "Passion in Preaching" should have been chosen for consideration. One of the addresses delivered at Hereford is full of good and weighty things, which might with advantage be pondered by all who preach the Gospel in any way. The speaker, Rev. A. Hoyle, said:—

Preachers do not let themselves go as our fathers did; they are correct, diplomatic, serious, moderately earnest, but seldom passionate..By passion, I mean just this—a living man on fire: God master of his mind.

And we might add that true passion—according to the etymology of the word—is the soul *suffering*, and borne down by a conviction of the truth which he proclaims. "I believe, and therefore have I spoken." When the truth seizes a man, and penetrates his entire nature, he cannot help declaring it with passion. Passion of that kind is a *sine quâ non* in the declaration of the Gospel.

An ex-president of the Wesleyan Conference, in speaking to an audience of ministers last week, expressed his deep conviction that the work of pastoral visitation is unduly neglected in modern Church life. He considered that a knowledge of what is going on in his congregation is a matter of the first importance to the minister as a preacher, and that the efficiency of the preacher is largely determined by his acquaintance with his people and sympathy with their lives. The time spent in gaining this acquaintance is often far more fruitful than the hours spent in the study.

On the other hand, no amount of visiting can relieve a teacher of Christian truth from that work of study which is absolutely necessary if he is to bring forth out of his treasure "things new and old." The difficulty with many ministers is to do these two things well. It is a difficulty, however, which might be easily solved if Christians would revert to the Apostolic type, and revive the work of "*exhorting one another* daily." Then the work would not all rest upon one pair of shoulders, but be distributed among many. The benefits that would accrue from intercourse of this description are indescribable. The early Church was kept alive, on its social side, by this fraternity. It is to be feared, however, that such Christian intercourse is an extinct thing in many modern congregations.

The English Church Union, through their President, Lord Halifax, at the annual meeting held last week, formally accepted the manifesto in regard to the doctrine of the Real Presence—a measure which is not likely to bring about a peaceable solution of the ritual difficulty. To the ordinary mind it will doubtless be impossible to read the declaration as anything but a profession of belief in the Roman doctrine of Transubstantiation. Note the words:—

In the Sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become in *and by* consecration verily and indeed the body and blood of Christ, and that Christ our Lord present in the same most holy sacrament *of the altar* under the form of bread and wine is to be worshipped and adored.

To discuss questions of ritual in the face of this statement of faith would simply be to strain out gnats and to swallow the camel of an essential and vital difference, a difference as wide as the impassable gulf which separates Protestantism from the darkness and superstition of Rome with its enslaving sacerdotalism. The fact that Lord Halifax claimed to represent 40,000 members of the Union points to the urgent need for combined action on the part of those who have no sympathy with this movement to Romanize the Church of England.

The true "inwardness" of the sacerdotal position was revealed in unmistakable terms by Lord Halifax. Speaking of the "Real Presence," he went on to say:—

Christ's visible presence is, indeed, withdrawn from us, but we believe that He is with us invisibly. . . . This presence He, who, in the days of his visible sojourn upon earth, was subject to his own creatures, *now vouchsafes at his altars*, according to his own institution, *at the voice of his Church*. We have no need to ask with Mary Magdalene where his sacred Body has been laid. We have that Body given into our keeping as often as we will. We possess Him in the Holy Eucharist, and, possessing Him, we repeat in each Eucharist what He did at the Last Supper in the Upper Chamber—we offer Him, sacramentally present under the outward and visible signs of Bread and Wine, to the Father, as the Lamb that has been slain, in commemoration of that death and passion by which He made a full, perfect, and sufficient sacrifice for the sins of the whole world.

Then his lordship went on to defend the confessional and prayers for the dead. How entirely divided is the notion of the believer offering Jesus Christ sacramentally "to the Father" from the Scriptural view of the completed sacrifice offered once for all "without the gate"! The Bible represents our Lord as offering Himself, never as being offered by the believer, either personally or through a priesthood. And the perfect Sacrifice having been offered once in time, was offered for ever. No priest can add anything to its efficacy, though he may by his superstitious rites obscure its meaning and hide its glory.

Analyzing the recent annual report of a suburban free library, a correspondent points out that while definitely religious books formed only a little more than 1 per cent. of those in actual circulation, prose fiction formed as large a proportion as 75 per cent.; and he asks whether, as it is clearly impossible to keep young people from indulging in novel-reading, their parents, teachers, and the grown-up friends do their duty in educating their literary tastes? The word "fiction" covers an endless gradation of literary standards; there are novels that are good, bad, and indifferent, in every degree of merit or mischief. It may be taken for granted that young minds are not necessarily evil-disposed till at least they have been contaminated, and the very best way to counteract such contamination is to train the mind in wise choices and healthy repugnances, so that by inward consent the mind may instinctively turn aside from the unhealthy and the profane.

Is the Armour of God Wearing Out?

By Rev. THEODORE L. CUYLER, D.D.

EVERY attentive reader of the religious journals must observe how generally they lament a decrease in the number of conversions and a falling off in the admissions into membership by "confession of faith." Many reasons are suggested for this declension; and one of the most startling is that old methods are worn out, and revivals have become obsolete, and that this "advanced age" requires entirely new methods and a new style of preaching, and what is called an "up-to-date Gospel." If this be true, it is so serious a truth as to demand universal attention. Is it true?

No one can read the New Testament honestly without seeing what the methods of the early Apostles were. They believed in prayer-meetings; they preached a simple but very rousing gospel of repentance of sin and faith in Jesus Christ; they had a baptism of the Holy Spirit; they strove to save souls and bless their fellow-men by deeds of practical beneficence. In fighting sin, and error, and human misery, their greatest leader exhorted them to "put on the whole armour of God." The weapons of that panoply were "truth" and "righteousness," and a "shield of faith," and the "sword of the Spirit, which is the Word of God;" and these were to be backed up by prayer and supplication in the Spirit. Eighteen centuries have rolled away; but the Holy Spirit has not changed, the Bible has not changed, human nature has not changed, God's promises have not changed; and yet we are told that the methods and the weapons of these successful early Christians have worn out, and this age of advancement demands something new!

Patrick Henry's famous "lamp of experience" is a most valuable utensil, and it throws a strong light on

THE PRESENT CONDITION OF THINGS

in the churches and the community outside of them. The experience of Christian churches, even in these later days, has always been that solid success has followed the legitimate use of the old gospel-weapons when attended by the blessings of the Holy Spirit. It is affirmed that now the churches are losing their hold on the peoples, and that both in city and country the percentage of attendance on church services is steadily falling off. This may be true; and in order to fill empty pews some pastors have been tempted to resort to certain sensational devices. Such devices have no permanent value; like the use of alcoholic stimulants, there must be an increase of the dose, and a final reaction to feebleness is almost certain to follow. To draw people to the house of God is very well; but unless they are drawn to Jesus Christ, and to a better life, the supreme purpose of attending Sabbath services is not attained. An industrious minister, who carefully prepares practical evangelical sermons, and maintains thorough pastoral visitation, and wisely directs the working machinery of his church, rarely fails to hold his Sunday congregations. The weapons from God's armoury are not worn out yet; when they are, Christianity may go into bankruptcy.

No one who carefully observes the state of things in our land will seek to belittle the difficulties which evangelical religion has to contend with. Worldly prosperity has demoralized multitudes of rich church members, and the gulf between wealth and poverty is widening. Brains and culture in our colleges are increasingly drawn into other pursuits than the pulpit. There is a lowering of the observance of God's day, and hundreds of thousands of immortal beings bury their souls every Sabbath morning under the unclean blankets of a godless Sunday press. I fear, too, that household religion is at a lower ebb than formerly, and family worship is too much neglected or made an empty form. The atmosphere is charged with scepticism and the young breathe in the malaria. Is there as much fervent, faithful preaching to the unconverted, as much personal effort to win souls,

and as much earnest, untiring, loving work for the Master as when the sowers went forth bearing the precious gospel-seed and came in again rejoicing, bringing their sheaves with them?

This is no time for blind and boastful optimism; neither is it a time for a blear-eyed and blasting pessimism. Let us face painful facts—not as cowards or as compromisers with error, or as carelessly content to see things grow worse. If the artful adversary can persuade Christ's churches that the old Gospel armour wielded with such mighty power by the Wesleys, the Whitefields, the Guthries, the Finneys, the Lyman Beechers, and the Spurgeons is wearing out, then there might well be a jubilee in hell over our suicidal folly! May God in his infinite mercy forbid!

The Greater "I."

By Pastor F. E. MARSH.

THERE is an "*I*" which is obnoxious; such is found in the Pharisee's prayer, when he says, "*I* thank," "*I* am not," "*I* fast," "*I* give," "*I* possess;" on the other hand, there is the hallowed I of Christ's vast personality, where no self is seen or heard. Let us note seven of these holy "I's."

I. *The "I come" of Obedience.* "Lo, I come" (Psa. xl. 7). There is no holding back on his part, but an intense desire to fulfil what is written. Do we bound forward, like David's mighty men when their king wanted a drink from the well of Bethlehem, to fulfil our Lord's directions, as He commands us in his Word (1 Chron. xi. 18; John xiv. 21)?

II. *The "I lay" of Consecration.* "I lay down my life" (John x. 17). Out of love to us, He willingly laid down his life for us. Are we willing to give our all to Him, like Mephibosheth, when he said of his inheritance and Ziba, "Let him take all" (2 Sam. xix. 30; Rom. xii. 1)?

III. *The "I say" of Assurance.* "I say unto you" (John v. 24). Christ desires we should be assured of our safety in Him, and that all fear of condemnation should be removed. Are we as intent and as instant to plead with Him in earnest prayer, like Esther when she pleaded for the lives of her people (Esther viii. 3; 1 Thess. iii. 10)?

IV. *The "I give" of Peace.* "Peace I give unto you" (John xiv. 27). Christ would have his people calm with his own peace, so that the storms of doubt should have no power over them. Are we as anxious that nothing in our life should disturb Him, like the bride in the Song of Solomon, when she says, "I charge you . . . that ye stir not up, nor wake my Love, till He please" (Cant. iii. 5; Rev. ii. 4)?

V. *The "I will" of Response.* "I will do it" (John xiv. 14) is Christ's promise as to his answering prayer. Are we as ready to respond to the world's appeal as it cries to us for the Gospel, like Macedonia of old (Acts xvi. 9, 10; John iv. 35)?

VI. *The "I delight" of Willingness.* "I delight to do thy will" (Psa. xl. 8) is the glad word which leaps to Christ's lips as He comes to fulfil his Father's pleasure. Do we have fellowship with Him in doing God's will, like Isaac in his going with Abraham, although that meant being offered on the altar of sacrifice (Gen. xxii. 6; Matt. xi. 29)?

VII. *The "I go" of Preparation.* "I go to prepare a place for you" (John xiv. 3). Christ's desire for our present well-being, as well as our future glory, is aptly put in this gracious promise. Are we as constant and earnest in preparing ourselves for his return, like the honoured servants, who will be found with girded loins, burning lamps, and expectant hearts (Luke xii. 35-38)?

The Highland Temperance League.—With the object of promoting the cause of temperance among the Highlanders of Scotland, this League continues its efforts with steady persistency, and with many tokens of successful endeavour. The nineteenth annual report records developments in directions which cannot fail to result in the extension of the Society's influence and utility in the cause of temperance. The hon. secretary and treasurer is Mr. A. Blackhall, 2, Academy Street, Inverness.

Thoughts on Patience.

IF we could only learn to wait more trustfully. We are so anxious; we cannot believe all will be well; that however dark the night, the dawn must come.

We crave for the flower the morning after we have sown the seed. We cry for results, for conversions, ere we have entered the Master's vineyard.

"Rome was not built in a day." Great things may require eternity to reveal them. A lifetime is but a day to God. Let us journey with patience. The result of works we set our hand to may never be seen here. We may be doing a little—thousands are doing a little for God—yet all by his wonderful power is pieced together into one beautiful mosaic, fit for Heaven's Glory. Eternity will reveal to us manifold beauties wrought by many hands, and when we recognise how our little work has just pieced in, we shall say, "If I had but known! I thought my efforts were in vain."

Often in material things we have more patience than in things spiritual. Think of the wonderful patience God has with us, forgiving us a thousand times when we have strayed from his path. Let us learn a lesson from his infinite, loving patience, then we shall the more easily bear with that friend who, seemingly, will never leave the evil ways; bear more brotherly with the faults of many, never giving up hoping, trusting, believing. It is a lesson to the uncharitable, who are so ready to slur a character, when to-morrow may have revealed a truer manhood. Some are so impatient; they condemn a friend, when perhaps another day would have revealed *their* mistake, and shown them their friend's noble qualities. Patience is indeed

A PEARL OF GREAT PRICE.

Patience—I would whisper it to the disappointed soul on the verge of despair. Patience—I would say to the heart-broken mother who has prayed long and urgently for her wayward son. Patience—I would speak to the heart bowed down with grief; for, sustained by God's grace, the bright hope of immortality instils in the bereaved heart a patience that enables it to journey along the earthly path—which their loved ones know no more—and to see afar off the spires of the heavenly city, that day by day become nearer to expectant eyes.

Patience—what is *love* without it? As a nightingale without its song. What is *service* without it? As a rose without its scent. What is *life* without it? As morning without the glory of the sunrise; as the heavens without the incomparable splendour of the stars. A mother's patience—who can comprehend a mother's love without it.

Patience—the very word paints in imagination lurid pictures. As the word echoes on the air, we can see John Bunyan throughout those weary years, waiting, waiting, and whilst waiting, giving to the world his immortal work, which has been a second Bible to many. We see Florence Nightingale, whose eyes, full of such tender compassion, were as twin lights of joy to many a wounded soldier on the dark battlefield; and Sister Dora, Elizabeth Fry and a host of others; all patient heroes and heroines, who have so nobly won God's Victoria Cross, which, graven on the heart, is not left within the tomb, but is carried triumphantly into the precincts of the everlasting home.

Patience is a flower, planted by the Heavenly Gardener in the heart. His love alone can nurture it and bring it to perfection. By its perfume we are encouraged to plod on, may be over a rocky path, through many deep waters; yet in the gelid breath of trouble the blossom withers not, but still cheers us on, until it is laid upon the altar, in the land beyond.

George S. Astins.

A Stratford Mission.—The Sunday School, Band of Hope, and children's services of the Francis Street Mission, Stratford, continue to be maintained with much blessing to the young in the district. The attendance of the children is encouraging, and the workers have the joy of witnessing many results of their efforts in the cause of Christ. Annual report from Mr. F. Boyd, 75, Chichester Road, Leytonstone, E.

Mr. Moody in the Civil War.*

A WAR incident that Mr. Moody frequently repeated occurred after the battle of Murfreesboro'. "I was stationed in the hospital," he said. "For two nights I had been unable to get rest, and being really worn out, on the third night I had lain down to sleep. About midnight I was called to see a wounded soldier who was very low. At first I tried to put the messenger off, but he told me that if I waited till morning it might be too late. So I went to the ward where I had been directed, and found the man who had sent for me. I shall never forget his face as I saw it that night in the dim, uncertain candle-light. I asked what I could do for him, and he said that he wanted me to 'help him to die.' I told him I would bear him in my arms into the Kingdom of God if I could, but I couldn't. Then I tried to preach the Gospel. He only shook his head and said:

"'He can't save me; I have sinned all my life.'

"My thoughts went back to his loved ones in the North, and I thought that even then his mother might be praying for her boy. I repeated promise after promise, and prayed with the dying man, but nothing I said seemed to help him. Then I said that I wanted to read to him an account of an interview that Christ had one night while here on earth—an interview with a man who was anxious about his eternal welfare. I read from the third chapter of John, how Nicodemus came to the Master. As I read on, his eyes became riveted upon me, and he seemed to drink in every syllable. When I came to the words, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life,' he stopped me and asked:

"'Is that there?'

"'Yes,' I said.

"'Well,' he said, 'I never knew that was in the Bible. Read it again.' Leaning on his elbow on the side of the cot, he brought his hands together tightly, and when I finished he exclaimed: 'That's good! Won't you read it again?' Slowly I repeated the passage a third time. When I finished I saw that his eyes were closed, and the troubled expression on his face had given way to a peaceful smile. His lips moved, and I bent over him to catch what he was saying, and heard in a faint whisper:

"'As Moses lifted up—the serpent—in the wilderness,—even so—must the Son of Man be lifted up:—that whosoever—believeth in Him—should not perish,—but have eternal life.'

"He opened his eyes and said, 'That's enough; don't read any more.' Early next morning I again came to his cot, but it was empty. The attendant in charge told me that the young man had died peacefully, and said that after my visit he had rested quietly, repeating to himself now and then, that glorious proclamation, 'Whosoever believeth in Him should not perish, but have eternal life.'"

The Supreme Attraction.

"Marred more than any man's," yet there's no place
In this wide universe but gains new grace,
Richer and fuller, from that marrèd Face!
O Saviour Christ, those precious wounds of thine
Make doubly precious these poor wounds of mine;
Teach me to die with Thee the death divine!
All wounds and woes of flesh, once made thine own,
Add colour to the rainbow round the throne,
And save from loneliness saints else alone.
Beloved ones are hurrying in, and all
The ground is strewn with blossoms they let fall,
In haste to enter life's high festival.
Heaven beckons me, I press me toward the mark
Of my high calling—hark, He calls, oh hark!
That wounded Face moves towards me through the dark.

Charles A. Fox.

* From The Life of D. L. Moody. By his Son. (Only Authorized Edition: 10s. 6d. and 12s. 6d. *Morgan & Scott.*)

A Burning and Shining Light.

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

OUR Master, Christ, was on his trial. He was challenged by the religious leaders of the people because He had dared to heal a man and to command him to carry his bed—his straw pallet—on the Sabbath Day. He was therefore accused, and, so to speak, put on his defence.

Of course we must not for a moment think that our Lord was lax in his observance of the Sabbath, but simply that He desired to emancipate the day from the intolerable burdens and restrictions with which the Jewish leaders had surrounded it. It was his desire to show, for all after time, that the Sabbath was made for useful purposes, and specially for deeds of mercy, beneficence, and gentle kindness. The Lord Jesus was maligned and persecuted because He was the Emancipator of the Sabbath day from foolish and mistaken notions of sanctity.

In this case, the Lord, being on his trial, proposed to call witnesses. He said, in effect, "If I were in need of witnesses, I would put in as evidence on my side, first, your own holy Scriptures; for as you search them you will find they speak of Me. Secondly, I would put in evidence the works or miracles I do—the miracles of love and help, of comfort and blessing. Is it likely these miracles could have been performed by a blasphemer, by one who did not deserve your confidence? 'The works my Father gives Me to do, they bear witness of Me.' Thirdly, I would put in evidence the witness of my Father: He hath borne witness to Me by an audible voice, which was heard at the time of my baptism. Fourthly, John, who is now lying in the dungeons of Herod's castle, would bear witness of Me; ye did send to him, and he bore witness to the truth." Then the Lord Jesus passes an eulogium upon the Baptist, which is very touching: "He was a burning and shining *lamp*."

There is a great distinction between shining and burning: shining is the light-giving, the illuminating that comes forth from the enkindled wick; but

IT CANNOT SHINE UNLESS IT BURNS.

The candle that gives light wastes inch by inch as it gives it. The very wick of your lamp, that conducts the oil to the flame, chars, and you have to cut it off bit by bit until the longest coil is at length exhausted. We must never forget that, if we would shine, we must burn. Too many of us want to shine, but are not prepared to pay the cost that must be faced by every true man that wants to illuminate his time. We must burn down until there is but an eighth of an inch left in the candlestick, till the light flickers a little and drops, makes one more eager effort, and then ceases to shine—"a burning and shining light."

Obviously, then, we have first *the comparison between John and the candle, or lamp*; then we have *the necessary expenditure, burning to shine*; and, thirdly, we have *the misuse that people may make of their opportunities*.

I. The Lord's Comparison.—"John was a burning and shining lamp." In the original a great contrast is suggested between *lamp*, as it is given in the Revised Version, and *light*. The Authorized Version put it thus: "He was a burning and shining light;" but the Revised Version puts it thus: "He was a burning and shining lamp," and there is a considerable difference between the two. In the first chapter of the Gospel, the Apostle John tells us, speaking of the Baptist, that he was not that light, but was sent to bear witness of that light that all men might believe. "That was the True Light, which lighteth every man coming into the world."

What is the process of lighting? The wick of the candle is simply brought into contact with the flame, and the flame leaps to it, kindles on it, without parting with any of its vigour or heat, and continues to burn, drawing to itself the nourishment which the candle supplies. So let Jesus Christ touch you. Believe in the Light, that you may become a child of the Light. Take off the extinguisher; cast away your prejudice; put off those misconceptions; have done with those unworthy habits; putting them all aside, let Jesus kindle you. "Arise, shine; for thy light is come." "Awake thou that sleepest, and arise from the dead; and Christ shall give thee light."

We were kindled, that we might kindle others. I would like, if I might have my choice, to burn steadily down, with no guttering waste, and as I do so to communicate God's fire to as many unlit candles as possible; and to burn on steadily until the socket comes in view, then to light, in the last flicker, twenty, thirty, or a hundred candles at once; so that as one expires they may begin burning and spreading light which shall shine till Jesus comes. Get light from Christ, then share it; and remember that it is the glory of fire that one little candle may go on lighting hundreds of candles, one insignificant taper may light all the lamps of a cathedral church, and yet not be robbed of its own little glow of flame. Andrew was lit by Christ Himself, and passed on the flame to Simon Peter, and he to three thousand more on the Day of Pentecost. Each of these spread on the precious flame, as the pilgrims in Jerusalem on Easter Day, who first

CATCH THE NEWLY-GIVEN FIRE,

and spread it throughout the Church of the Holy Sepulchre, till every torch is ignited. Every Christian soul illumined by the grace of God thus becomes, as John the Baptist was, a lamp. But there is always the same impassable chasm between these and the Lord. They are derived; He is original. They need to be sustained and fed; He is the Fountain of light: because, as the Father hath life in Himself, He hath given to Him also to have life in Himself, and his life is the light of men.

II. The Inevitable Expenditure.—"He was a burning and shining light." *If you would shine, you must burn.* The ambition to shine is universal; but all are not prepared to pay the price by which alone they can acquire the right to give the true light of life. There are plenty of students who would win all the prizes, and wear all the honours, apart from days and nights of toil; but they find it a vain ambition. Before a man can become Senior Wrangler he must have burnt, not only the midnight oil, but some of the very fibre of his soul. Conspicuous positions in the literary and scientific world are less the reward of genius than of laborious, soul-consuming toil. The great chemist will work sixteen hours out of twenty-four. The illustrious author acquires, by profound research, the materials which he weaves into his brilliant page. Such men shine because they burn.

But this is pre-eminently the principle in the service of Christ. It was so with the Lord Himself. He shone, and his beams have illumined myriads of darkened souls, and shall yet bring dawn throughout the world; but, ah, how He burned! The disciples remembered that it was written of Him: "The zeal of thine House hath consumed Me." He suffered, that He might serve. He would not save Himself, because He was

BENT ON SAVING OTHERS.

He ascended to his throne because He spared not Himself from the cruel tree. Pilate marvelled that his death came so soon, and sent for the centurion to be certified that in so few hours He had succumbed. But he did not realize that in three short years He had expended his vital strength so utterly, that there was no reserve to fall back upon. There had been an inward consumption, an exhaustion of nervous power, a wearing down of the springs of vitality. He shone because of the fire that burned within Him.

If the Christian worker longs to benefit the poor slum district in which he is located, he must be prepared to live amongst the people and expend himself. Presently, in his hollow cheeks, his sallow complexion, his attenuated form, his diminishing strength, you will see that he is paying the price for his 100-candle illuminating power, because he is being consumed. Every successful worker for God must learn that lesson. You must be prepared to suffer; you can only help men when you die for them. If you desire to save others you cannot save yourself; you must be prepared to fall into the ground and die if you would not abide alone; there must be with you, as with Paul, the decaying of the outward man, that the inward man may be renewed day by day. You must be prepared to say with him, "Death worketh in us, but life in you."

If you burn, you will shine. The burning and the shining do not always go together; often the burning goes on a long time without much illumination resulting from the expenditure. Those who are rich in gifts and natural endowments cast in much, and the poor cast in all their living; this they continue to do, year after year, and none seems to heed the awful cost at which their testimony is given. Moreover, to use a well-known phrase, the game hardly seems worth the candle. The area they influence is so limited, the souls affected so few, the glimmer of their light, like a street-lamp in a fog, hardly reaches across the street or to the ground. Sometimes it appears only to make the darkness denser and thicker. In many cases, the saints of God have burnt down to the last film of vital energy and expired, and there has been no shining that the world has taken cognisance of. Their bitter complaint has been, "I have laboured in vain, I have spent my strength for naught, and in vain." But even these shall shine. They shall shine as the stars for ever and ever in that world where all faithful souls obtain their dues.

For the burning and the shining, God will provide the fuel. The fire which burnt in the bush needed no fuel; "the bush was not consumed." With us there is perpetual need for the nourishment of the fire of love and the light of life by the administration of appropriate fuel. The oil must be supplied to the lamp. The fire cannot be kept burning on the altar apart from the incessant care and attention of the priests. But be of good cheer; He who hath begun a good work will perform it unto the day of Jesus Christ. All grace will be made to abound towards you, that you may have all sufficiency for all things, and abound to every good work.

THE LORD WILL GIVE GRACE

and glory; no good thing will He withhold from them that walk uprightly. God will supply all your need, according to his riches in glory, by Christ Jesus.

III. Christ's Warning against the Misuse of Opportunities.—"Ye were willing for a season to rejoice in his light." The Greek word rendered *rejoice* has in it the idea of moths playing around a candle, or of children dancing around a torch-light, as it burns lower and lower. It is as though a light were given to men for an hour, for them to use for some high and sacred purpose; but they employ it for dancing and card-playing, instead of girding up their loins to serious tasks. "You were willing," says the Master, in effect, "to rejoice, to dance and sing, in his light. You treated his ministry as a pastime. As long as He spoke with you about the coming kingdom, you listened and were glad; but when he began to call you to repentance and warn you of wrath to come, you left Him." He is now like an almost extinguished lamp. His hour is all but done.

With what eager care men should prize these fleeting opportunities, not listening to the preacher's voice, as of one that can make a pleasant sound from the harp or organ, not seeking merely the delight of the ear or intellect; but taking heed to hear for eternity, receiving in meek and retentive hearts the precious grain as it falls from the sower's hand, and giving diligence that the best possible results may accrue.

O children of the sunny market-place, playing giddily throughout the long afternoon, take heed lest your opportunities of preparing for the serious work of life slip away unimproved, and you find yourselves face to face with death and judgment without a screen, without hope, and without God. John executed in prison, Jesus nailed to the cross, the Apostles and martyrs done to death on the scaffold and at the stake—and the ship drifting on the rocks, without a warning voice to arouse the thoughtless crowd of dice-throwers and dancers to the certainty and nearness of their doom!

Day by Day.

SUNDAY, July 1. Psalm cxxxviii.

PRAISE leads to confident faith. As we give thanks for God's lovingkindness and truth, we gird ourselves again to trust Him. Great as God's promises were, we feel that He has done exceeding abundantly above them all, and that we may reckon on Him to our journey's end. He will have respect to our least cry; will revive us when our courage droops; will lay an arrest on the wrath of our enemies; will save us by his right hand from the evils we dread, and will perfect that which concerns us.

The last of these assurances is very delightful. God cannot rest content with an incomplete and unfinished plan. There are no half-completed pictures in his gallery, no abandoned torsos in his studio. When He really puts his hand to the salvation of any soul, He pledges Himself to perfect the good work until the day of Jesus Christ (Phil. i. 6). Each life is a perfected whole. It does not always seem so. We say, in our ignorance, that the life-work was not finished, the influence not matured; that the sun has gone down while it was yet noon; that the shaft of life is snapt and broken near the base. But it is not so. There is a completeness in God's work, which we should acknowledge if we knew all.

O soul, thy twilight shall grow into the perfect day of knowledge; thy garden plot, strewn with seeds that do not appear, and distracted with weeds, shall yet be filled with flowers and fruits; thy chequered spring shall unfold into summer. God's stories end rightly, there is a proper "Finis" to them all. And our guarantee of all this is that his mercy endureth for ever. He grows not weary. He cannot fail, nor be discouraged. He cannot forsake the work which his own hands have taken up. There are no failures in his creation, though a good many pieces of his workmanship there have been marred and spoilt by self-will.

MONDAY, July 2. Psalm cxxxix.

With what force this conception of the nearness of God bears down at times on our souls! That He knows everything about us:—our thoughts as they glance through our minds, our secret resolves and purposes, our hopes; that we can never elude or escape that perfect knowledge, which is always winnowing our path and our lying down; that it has always been so, and will be for ever and ever—what a wonderful and awful conception is here! If only we would take time to ponder it, it would grow more and more luminous and thought-compelling. Your life and mine are motes that glance in the all-encompassing light of the Infinite One.

But what comfort and blessedness there are in the thought to those who know that God is Love. He knows us thoroughly, "but He loves us better than He knows." He knows all, but He sympathizes with an infinite tenderness. He knows all, but He breathes in just so much grace and strength, patience and fortitude, as we require. He knows all, and He sets Himself to winnow away what is selfish and evil, and to leave only whatsoever things are lovely and of good report. The condemned criminal shudders to feel that he is always under the observation of the inexorable eye that watches him day and night through the eye-hole in the door of his cell. The babe, on the other hand, or the beloved friend or wife, loves to live always within the view of love. Such is our life beneath the tender, holy love of God.

But what an arrest is thus put on sin! How can we grieve Him who watches us so closely and lovingly? How eagerly we should endeavour to do whatsoever things are pure and lovely in his sight. Can I say with Hagar, Thou, God, seest me? Then surely I must be willing even to return to the difficult life from which I have fled, taking up and bearing its yoke, enduring as one who sees, and is seen by, the Invisible; but always assured that He is not forgetful, but is always thinking of his children.

TUESDAY, July 3. Psalm cxl.

In my reading I refer such a psalm as this to my conflict with the evil one, whom Bunyan calls Apollyon. Of course, some who read these words are sensible of the malign plottings of a Doeg or Ahithophel; but for the most we wrestle not against flesh and blood, but against the wicked spirits in the heavenly places. Evil, violent, imagining mischiefs, continually gathering for war, a serpent's tongue and adder's poison, hiding a snare, spreading a net and gins—how true these expressions are of the constant opposition and malignity with which we are opposed! If only we realized that we were in an enemy's country, and that every advantage that could be taken against us was being utilized, and every device to secure our fall was being laid in our path, we should be more on the alert, and prepared by prayer and faith to withstand in the evil days.

A curious word has of late come into vogue, and we often hear of "slimness." It is applied to an adversary, whose tactics are not straightforward, but devious, deceptive, and disingenuous; who nimbly escapes from pursuit, and baffles the pursuer. But no foe is more tactical and elusive than our great antagonist, who by his many emissaries, and his traps which so precisely fit our nature, is ever engaged on planning our overthrow. His is no frontal attack, but by secret surprises, and midnight raids, and deceitful ruses and stratagems.

What need there is to cry to God to cover our head in the day of battle, to frustrate the attempts of our unscrupulous foes! And in answer to our cry, we shall receive the comfortable assurance that God will maintain our cause, so that we shall have reason to give thanks to his name, whilst we dwell for ever in his presence.

WEDNESDAY, July 4. Psalm cxli.

This psalm is for the morning. As the incense rises, so prayer should rise. It is sweet to God. It is on earth what the intercession of Christ is before the throne. The ancient saints stood to pray, and lifted up their hands. There is nothing we need more as we go forth into the day than that God should put a sentry before our mouth to keep the door of our lips. What we speak very largely determines what we are. St. James says the tongue is the rudder of the whole body, and this is true. If you repress unkind words, you will cease to think unkind thoughts. What you utter tends to become a habit of the inner life. The ungodly say our lips are our own; the child of God desires that every word in the mouth should be beneath God's control. It is a good thing to cultivate the habit of silence: people who are always talking are like cisterns with a leaking tap. It is almost impossible to talk to people for an entire afternoon without saying foolish and uncharitable things which we shall have reason to regret. Besides the keeping of the lips, we need to claim the preoccupation of the heart with love, and faith, and hope, that there may be no room for evil things.

There are two kinds of people whom we are always meeting; some reprove us with love in their heart, although their words may sometimes hurt us; and others prove to our discouragement and undoing. Let us bend meekly beneath the former, and for the latter let us cry to God the Lord, that He may not leave our soul destitute. If you are afraid of snares, the best way to avoid them is by lifting your eyes from the ground unto the Lord (*vv.* 8, 9).

THURSDAY, July 5. Psalm cxlii.

The cave was dark and probably shared by rough and lawless men with whom David had little real sympathy. His gentle and devout spirit must often have been greatly wounded by their want of sympathy. But he never failed to cry and to make supplication to the Lord. Your life may be equally troubled; see that it is equally full of supplication.

Is your spirit overwhelmed within you? Have troubles accumulated to such an extent that progress seems impossible? Does it seem as though you must succumb? Be comforted by remembering that God knows your path. It is the predestined way. Before ever the heavens or earth were made, it was prepared. God knows all the perplexities and difficulties, how the way it lends itself to snares, how dark the shadows that fall on it, and fearsome the rush of the torrent by its side; but He chose it, because in his inscrutable wisdom He knew that this was the readiest way to your home, the one in which you will be most thankful hereafter that you have travelled.

The soul is often overwhelmed with the sense of its loneliness. All faces are averted. No one seems to care. We had thought to make our refuge in our strong friends, our store of resources, our expedients—but all fail us, that we may be driven to avouch God as our Refuge and Portion.

Like most of the psalms, this ends with a gleam of light. The encaged soul anticipates its liberation. The righteous shall yet gather round it with congratulations, and God will deal bountifully. Can you not hear, O beleaguered one, the pibroch of the Highlanders? Reinforcements are on their way, and through long lines of pickets you shall be brought out of your imprisonment.

FRIDAY, July 6. Psalm cxliii.

There are two things about which the soul of man is anxious. It looks back into the past, and finds so much failure that it can only trust the forgiveness of God; it looks forward into the future, and longs to be sure that it will come at last into the land and home of the upright; for this also it turns to God, asking to be led thither.

God will not enter into judgment with thee, soul, if though art united by faith with Jesus Christ. No man living can be justified apart from Him, but by Him all that believe are justified. Remember the distinction between forgiveness and justification. In the former, the blame of sin is gone; but in the latter, the justified are treated as though they had never swerved, or given God a moment's pain.

O memory! How much we owe thee in the days of our pilgrimage recalling the blessed past! And yet those bright gleams of retrospect seem to intensify the agony of the present moment, and make the persecution of the enemy more bitter. From memory let us turn to Faith and Hope; these cannot be disappointed. To-morrow morning at dawn we shall hear Lovingkindness stand outside our windows, and calling up to us. We shall be caused to hear the announcement of God's very present help.

Dost thou wish to know the way? Lift up thy soul. God will teach thee to do his will; He can make the most stupid pupil understand. His Spirit is very loving; do not be afraid to trust thyself to his leading. The love of the Spirit is tenderer than the tenderest!

SATURDAY, July 7. Psalm cxliv.

This psalm savours of the rocky caverns from which David and his men emerged to do their fighting. Every day the chieftain asked God to teach him how to fight, and found in Him the complement of his need. Everything he wanted he found in the universal provision of God's nature. Happy will you be, dear friend, if you can take upon your lips the appropriation of the second verse!

What a marvellous conception opens in the fourth verse! Saul is but a breath. The persecutors that had come out with their hurtful sore are but the shadows that pass across the hills. From all such we appeal to God to bow his heavens and come; to touch the mountains, to send forth his arrows, and to rescue us from the rising floods which threaten to overwhelm. And when the storm is passed, the child of God sings his new glad song—celebrates his rescue and deliverance.

The closing verses, from the twelfth, seem to have been added at a later time—perhaps by David, after he had become established in his kingdom. They describe a summer afternoon of prosperity, when the sun shines brightly upon the land, and sons grow up from plants to trees, and daughters resemble the carved figures that support the beams of a palace. Would that life for you and me may end thus, after the battle and storm of earlier days. No breaking in of the foe, no need to go forth in defence, no outcry in the soul; but the halcyon calm and peace of the happy and satisfied life!

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The Mildmay Conference.

OPENING MEETING.

WHEN the time arrived, last Tuesday morning, for the opening meeting of the forty-fourth annual Mildmay Conference, some measure of sunshine had replaced the deluging rains of the previous day. A quiet spirit of expectation Godward seemed to hold those assembled in the Great Hall. Judging by this well-attended gathering, Christian interest continues to find strong attraction in the spiritual privileges and the valuable instruction upon all-important topics afforded by the historic Conference, which has set the pattern for so many other gatherings of a similar kind throughout our own land and all over the known world.

The general subject of the Conference was "Praise," and, very appropriately, the Hon. R. Moreton, who presided, requested all present to rise and sing "Praise God from whom all blessings flow." This was immediately followed by the hymn, "Holy, Holy, Holy, Lord God Almighty." Lord Polwarth, whose state of health prevented his presence in the chair, sent a telegraphic message directing attention to Isa. xii. After a portion of that chapter had been read, Rev. D. B. Hankin led in praise and prayer. In this, special reference was made to troubles in

SOUTH AFRICA AND CHINA,

with earnest petition that the work of the Lord be not hindered in the latter land.

The famine-stricken ones, and those in danger abroad, were subjects of sympathetic remark by the Chairman. Was the nation ever in such a condition as at this moment? How it calls for the prayers of God's people, and their praises for the mercy that has been ours for many years. Let us thank God for the quietness and peace enjoyed by us here in England. The Lord raise men from the ranks of the people to fill the places of his departed servants, such as our beloved brethren, D. L. Moody and G. H. C. Macgregor.

After another hymn, Rev. Hubert Brooke prefaced with prayer his address upon the particular aspect of the general subject which had been set down for the morning's consideration, namely, God as

"THE BLESSED OBJECT OF PRAISE."

The nature of God Himself is a large subject; but we may learn much of Him, relatively, from consideration of the praise which is his due. A force in large measure unused by the Church, is that of praise. In comparison with the power of prayer, we have thought little of the mighty power of praise. God has a foundation for that praise, which is a sacrifice ordered and taught of Him. The speaker traced in Leviticus and other scriptures the expiatory, dedicatory, and eucharistic or thanksgiving sacrifices. The first two sacrifices brought to God, those of Cain and Abel, illustrated respectively acceptance and rejection of the offerers. The thankoffering which did not rest upon expiation, was not satisfactory to God. Praise can only be acceptable to Him when it rests upon the lower foundation of

SIN PARDONED AND PUT AWAY

through the perfect sacrifice of Christ, and upon consecrated lives. What are we doing with our pardoned lives—keeping them for ourselves, or giving them to the Owner? For praise, five Hebrew roots are used, signifying to kneel, to celebrate aloud, to sing in a set composition, to confess in the presence of those who care not for Him, and to commend Him to others. Every one of these ideas is of use to us when we would know how to praise God; and four of them are strikingly exhibited in the early verses of Psa. xcv. Praise appropriates the salvation of God (Psa. cxviii. 19). It prepares a way for divine deliverances (Psa. l. 20, R.V.); and it builds God a temple from which He is never absent, in the praises of his people (Psa. xxii. 3).

Rev. J. B. Figgis followed in earnest prayer, asking for the manifestation of God in all the things around that are calculated to distress the Christian mind. A hymn of praise was sung, and then Colonel Morton read out various requests for praise and prayer. The war had been overruled to the salvation of many souls among soldiers, through various Christian agencies; and this is, indeed, a cause for grateful praise. Naturally, prayer for China itself, and for the Lord's workers there, amid the dangers of the present crisis, had a large place in the requests. The subjects of sale of drink to children, and the Sunday closing of public-houses, were other matters of supplication; and the whole of these requests were gathered up in a comprehensive petition voiced by Mr. W. B. Sloan.

The closing address was delivered by Rev. J. G. Train. What an unworthy instrument, said he, is the mouth; and what wondrous grace that God should give us to say, "Open Thou my lips, and my mouth shall show forth thy praise." It is a wholesome thing, antecedent to any consideration of praise itself, to

CONSIDER HIM—

the object of praise. We see Him through a medium which accommodates his glory to our poor vision. It is ours to contemplate God, most high and holy, in the face of Jesus Christ. It is well to look from God's gifts to God Himself, the Giver; to look away from the graces He bestows through Jesus Christ our Lord, to Him the God of all grace. All the great doxologies of Scripture are characterized by pre-occupation with God, with expressions of worship, pure and simple. There is a marvellous wealth of doxology in Scripture; and, among other illustrations of that fact, we may trace the things referred to in that picture of the angels (Rev. vii. 12) who take up the anthem and the great multitude that no man can number.

What are the things that contribute to such pre-occupation with and worship of the blessed object of praise? First, the experience of reconciliation. The Apostle Paul hardly touches the question of personal salvation without breaking forth into doxology.

THE PRINCIPLE OF RECOLLECTION—

"forget not all his benefits" (Psa. ciii.)—is another essential. If we are forgetful of God's benefits, we are little likely to give Him his due of praise. This points to the extolling of meditation. "My meditation of Him shall be sweet; I will be glad in the Lord," said David. The experience of instruction at God's hand also contributes to his praise; for the more we know of his truth, the more we praise Him. Therefore, let the Word of God dwell in us richly. There is an intimate connection between the indwelling Word and the singing heart of the Christian. The practice of the presence of God, or prayer, is indispensable to pre-occupation with Himself. Prayer is most essential in order to praise. "In his temple"—that is, in God's presence—everything voices his glory.

THE GOSPEL FOR THE JEWS.

There was a large attendance at the meeting held in connection with the Mildmay Mission to the Jews. Sir William Stirling, who conducted the meeting, commented upon Psa. cxxxv., with its opening exhortation to praise and its closing appeal to "bless the Lord." It was remarkable, he said, to read the arguments used to induce praise in us. "God is good." What a lever this should be in our hearts to lead us to God. God intended the people of Israel for a certain purpose. The Jews could console themselves for what they had lost in the Temple, the Ark of the Covenant, the precious things of Solomon, and the destruction of Jerusalem, for they had rescued and preserved the precious Word of God. For this we shall ever be indebted to the Jew.

The absence of the superintendent, Rev. J. Wilkinson, through indisposition, was a source of regret, as for thirty-three years he has pleaded the cause of the Jew at Mildmay. His place was taken by his son, Mr. Samuel Wilkinson, who set forth the claims of Israel upon all Christians, and told how prayer for the needful support had been at all times answered. He surveyed the field in which the society labours, and enunciated the principles upon which it works. The land of the Jews was desolate, and the people were scattered, and God's law was broken. But there is a day coming when Israel will be restored, and their land shall be made fruitful. It is for all Christians to take their position with the despised Christ, in seeking out the Jews, whom God had never ceased to love, even in their blindness and hardness of heart.

Referring to the principles adopted in the work, Mr. Wilkinson said it was always sought to present the Gospel to individual Jews. God works among the Jews in various ways—by hidden streams, not by influencing nations, but individuals. Coming to the practical results of the Mission, the speaker remarked that at the Mission House

IN THE EAST END OF LONDON

the work had so extended, that some fifty to sixty thousand Jews heard the Gospel yearly. It was gratifying to learn also that, since the initiation of the work, no year has closed with the Mission in debt, although the diversion of public generosity into unusual and specific channels during the past six months has prevented projected developments.

Mr. J. E. Mathieson, in the course of a few remarks, expressed the opinion that strenuous efforts should be made to oppose any who sought to prohibit the admission of aliens to our shores, which movement he believed was promoted with the object of preventing Jews from landing in this country.

PROFESSOR WHITE'S BIBLE READING.

At the Bible Reading on Tuesday afternoon, in the large hall, Professor Wilbert W. White commenced a series of three addresses on the Book of Psalms.

After quoting words of various mediæval and modern authors, from Luther to Gladstone, appreciative of the Divine inspiration of the psalmists, and on the characteristics of the Book, Professor White, in harmony with the general subject of the Conference, emphasized the place occupied by Praise in the Psalter. He went on to define the relationship of prayer to praise, pointing out that the former includes (1) Adoration, (2) Thanksgiving, (3) Confession, and (4) Petition.

THE BOOK OF PSALMS

falls into five divisions, each concluding with a doxology. The first division ends with Psa. xli.; the second with Psa. lxxii.; the third with Psa. lxxxix.; the fourth with Psa. cvi.; and the fifth with Psa. cl., the glorious conclusion of which may be described as a closing doxology. Examining the Book, we find in it traces of its authorship, its chronology, and its liturgical use. Dr. White reviewed these, and went on to sketch the historical background, dwelling especially on the Psalm of Moses, which "breathes the spirit of the weary wilderness," and that which describes the children of exile hanging their harps on the willows in Babylon. If we had no history of the Jews for a thousand years, we could largely construct it from this book, which throws important light on the records of the Jewish people. The Psalms belong, as a rule, to

PERIODS OF NATIONAL REVIVAL,

or to times when, in national darkness, individual singers were revived.

The speaker also pointed out some of the methods adopted by the writers in what may be termed, in the highest sense, the poetical structure of the Book. A characteristic of Hebrew poetry, in which it so conspicuously differs from most of that of other nations, is that it is lyric and not heroic, and for this reason—that the Jews worshipped, not heroes, but God. Another striking feature is the prominence of the personal element; and in this connection Dr. White read Psa. cxxxix., which shows the writer, not philosophizing about human character, but, sitting in the presence of Jehovah, realizing his sinfulness, and praying God to take the evil out of his life. After specifying other psalms in which the cry of the individual soul is heard, Dr. White concluded with a telling appeal for closer study of this wonderful devotional book of the ages.

Prof. White's Bible School.

THE subject of Dr. White's prelude at Queen's Hall on Friday last, was "The Prayer Life of Paul." The lecturer first alluded to the characteristics of Paul's prayers: (1) Thanksgiving (*e.g.*, Phil. i. 3); and (2) Seeking the earnest prayers of the brethren (Rom. xv. 30-33). "I beseech you. . . that ye strive (agonize) on my behalf." Paul prayed for spiritual things, and herein lies a lesson for us. Our prayers are apt to be on a low plane; we are apt to seek merely temporal blessings. In Eph. vi. 19, too, we find Paul, an old man of perhaps sixty-four or sixty-five, who had been a preacher for many years, yet writing to a company of believers, asking their prayers; a fact which should remind believers that they are continually dependent on God. We do not receive at one time strength that will last through coming days. We are powerless unless continually sustained by grace. Illustrating the Christian's walk by systems for supplying electricity to cars, Dr. White said we must live not by the "storage battery," but by the "trolley" system. In the former case a car carries stored electricity, and as soon as the supply is exhausted the car stops and the lights go out. In the latter an

IRON ARM REACHES UP

from the car, comes into contact with a "living" wire, and derives its power therefrom. The wire extends right along the route. So we need to be constantly appropriating the strength of God in order to manifest spiritual life.

Dr. White proceeded to the main subject for consideration, "The Function of Law and the Work of Grace," the latter part of the topic being considered in connection with the Fruit of the Spirit. The lecturer said that the Epistles to the Romans and the Galatians are companion letters. Both, it is important to remember, are addressed to believers. It is probable that Galatians was written first, and that Paul subsequently elaborated his thoughts in Romans. In both a great deal is said of the Law and the Spirit. The works of the former and the fruit of the latter are placed in contrast. In Rom. x. we have the position clearly stated. Paul is anxious that Israel "may be saved." Now, the one that doeth the law shall live thereby, but Moses, debarred from entry into the Land of Promise, affords a striking example of the fact that

NOT EVEN THE LAW-GIVER

could reach salvation by the law. Indeed, who can say, "I demand justification *by* the law because I have *kept* the law"? No, we must admit that we cannot be saved by attempting to fulfil the law; but herein is the grace of God manifest: He does not put aside the law, but He fulfils it.

This tenth chapter, Dr. White next went on to point out, shows us the two kinds of righteousness, (a) of the law, (b) of faith. The law is always saying "You must *do* something." But all that needed to be done has been done. Must we go up to heaven to bring Christ down? (x. 6). No; He has come down already. Must we bring Him up from the grave? No; He is already ascended. What, then, is the solution of the difficulties of those who are so set upon "doing"? It is the word of faith—"with the heart man believeth (not 'doeth') unto righteousness." Dealing with the character of this belief, Dr. White observed that it is more than the mere acceptance of a series of propositions, since belief calls for action. We must test the statements, and prove them experimentally, for ourselves.

Turning temporarily to Galatians, Dr. White said the Epistle has for its topics the greatest matter which the mind of man can grasp. In chapter iii. there is a practical application of the great truth which is being dealt with by the Apostle. God spoke to Abraham, and Abraham believed, "and it was accounted to him for righteousness" (iii. 6). Abraham, at this juncture, had gone out "not knowing whither he went." The sceptical in habit seek to "know" and then "do," but the reverse is the true method; when God commands we must "do" and then we shall "know." In Gal. v. 4 the position is strikingly put: "If we go back to seek justification by the law then we are fallen from grace." Here Paul is referring, of course, not to individual salvation, but to the system and method of

SALVATION BY GRACE.

We must be saved by grace wholly, or we must keep the law wholly. Going back to Gal. iv., the people are returning to the bondage of legal observances; they "observe days" and Paul is "afraid of them." Not that it is contrary to the will of God, for example, for Sunday to be observed, but we do not observe the day in order to gain merit with God, and to be saved thereby. We are in an entirely different attitude. We do not observe in order to be saved, but because we are saved. People, too, say prayers to God, simply because they feel it a duty; but this again is another form of the bondage with which Paul deals. Prayer must be, not a legal performance, but the outcome of faith. The speaker next gave a brief outline of the salient points of the various chapters in Romans, which he described as the great "law" treatise. He especially alluded to chapters ii. and vii., which deal with the law (the word occurs twenty-one times in chapter ii., and twenty-three times in chapter vii.), and with chapter viii., in which the word "Spirit" so frequently occurs, and concluded with a powerful insistence on the glorious truth that, united to Christ, we shall "bring forth fruit unto God" (Rom. vii. 4).

Bridge of Allan Convention.

THE Scottish National Convention for the Promotion of Practical Holiness was opened in the tent at Bridge of Allan, by the holding of a preparatory prayer meeting, on Monday evening (June 11). The various meetings were more largely attended than in former years, and one notable feature was the unusual number of ministers who were present. The chair was occupied by Dr. William Ferguson, of Kinmundy, the familiar form of Mr. Robert Wilson being much missed from the platform; and the programme contained the names of more Scottish speakers than before.

On Tuesday the early morning prayer meeting was conducted by Rev. William Muir (Blairgowrie), whose voice had not been heard before in the tent. The subject of Mr. Muir's address was "Hereby we know that we know Him, because we keep his commandments" (1 John ii. 3).

THE PROCESS OF SANCTIFICATION.

At the forenoon gathering, Rev. Dr. John Smith (Edinburgh) gave a Bible reading, based on Ezekiel xxxvi. 23-31, in which he pointed out the resemblance between the teaching of the prophet and that of Paul, in humbling men before God. God could find no motive in man for working his wonders of grace, and the work had, therefore, its motive in Himself alone in sanctifying his people. He deals first with sin. "I will sprinkle clean water upon you," was taken along with "the washing of water by the Word." It was shown that with the impact of some thought in the Word of God, our own unclean thought is, for the moment, displaced, and that this process must be repeated infinitely by the deeper study of the Word of God. The next step was "from all your filthiness, and from all your idols, will I cleanse you." The idols were not put away, but his people were separated at heart from them. Their heart was as a tree torn up by the roots and transplanted into new soil, where the old life became atrophied at the extremities, and a new life radiated from the heart. A new heart was given, and at the centre of this a new spirit. For us in New Testament times, this new spirit means God's Spirit.

As when a white garment is exposed to the air it becomes dull and tainted, so religion has often a dulness, a lustreless feature in it. This was done away in the fulfilment of the promise "I will also save you from all your uncleanness;" so that our religion should become a thing of beauty, and a joy for God and man. Further, to perfect his divine life, God made use of everything in the past through memory, recalling their past evil ways in the day of their sanctification. How often in times of great quickening He seems to be repeating Himself! The days to come shall be as the days that are past, but yet more abundant; and He is yearning to repeat Himself in all. Yet, as is said of Christ, He is not willing to trust Himself to us in all his fulness of power and glory, for He knows what is in man. Only when a heart is fully surrendered to Him, and no ties with the world or sin are willingly kept unbroken, will God use it for the demonstration of his willingness to bless.

PROBLEMS FOR CHRISTIANS.

After Dr. Smith's address, a special meeting was held for ministers and Christian workers. Rev. William Muir called attention to several of the problems with which the Scottish churches are face to face. He instanced two facts brought out at the recent General Assemblies—(1) that a continuous falling-off has been going on for some years in Sabbath schools all over the country, and (2) that fully one-third of the people of Scotland are outside of all church influences. He said these facts call for serious and sober consideration, though he himself had not yet been able to find how they were to be overcome. Rev. Henry Montgomery (Belfast) followed with an address, dwelling on the Lord's figure of the harvest, as indicating the number and value of the souls to be saved, as well as the urgency of the work: *the harvest must either be reaped or lost.* Pointing specially to the words "Jesus saw the people," Mr. Montgomery complained strongly of the ignoring by Christians of the facts to be found at their own doors and in their own streets.

The sultry weather of Monday and Tuesday culminated on Wednesday in a thunderstorm of such violence that for some time no speaking could be heard in the tent, and a considerable portion of the time was given up to singing. The Bible reading at the morning gathering was by Rev. John Young (Greenock), who gave much helpful teaching as he led his hearers from point to point of the events recorded in the Gospel of John, as occurring after the raising of Lazarus from the dead. The meeting for ministers was addressed by Rev. Henry Montgomery (Belfast), Rev. Charles G. Moore (London), and Rev. Dr. Robertson (North Berwick). Simultaneously a gathering of ladies was held, at which the speakers were Mrs. Penn Lewis and Miss Ferguson.

On Thursday morning the Bible reading was given by Mr. Montgomery, subject, "The Divine Sufficiency" (2 Cor. iii. 5). At the outset he showed how the human constitution leads men to lean on or cling to someone stronger than themselves; and that the great sin is to wander away from God. The Apostle's own thorn in the flesh was used to illustrate the sufficiency of the deliverance from tribulation—not by the removal of the thorn, but by the bestowal of grace. Tribulation is used to reveal our relationship to God; and it is by bitter experiences that the people of God have to be brought to a knowledge of the width and wealth of their inheritance. "A holy life is not always to be attained at a jump, but the great means to it is

KNOWLEDGE OF THE BIBLE.

Give it plentifully to the children. The battle of the future is to be fought over them. If our children have the Spirit, and live out the Word, a generation will arise possessed of more than giant strength, resisting every temptation and every enchantment."

The missionary meeting was large and enthusiastic. The China Inland Mission was represented by Mrs. Menzies, Kaffraria by Rev. Mr. Stirling, Zululand by Rev. Mr. Scott, India by Rev. Mr. McKay and Miss Paterson; and the work among soldiers by Mrs. Todd Osborne.

On Friday, the closing day of the Convention, the Bible reading was given by Mr. Moore from Mark viii. A very solemn warning was uttered against tampering with deeds of darkness, turning away from the light at any point of duty, or encouraging unwillingness to know and live in the will of God: any one of these being shown to result in arrested development. It was pointed out that we follow in the footsteps of the disciples when we fail to make use of any trying providences to secure greater nearness to Christ, and to obtain greater help from Him. To be kept from need is not the condition to be desired—when we have received blessing we may expect to have harder duties. "A smooth life deteriorates character—a life of wants and hardships develops and ennobles character. Watch your life. God puts into it some pressing need that is fitted to bring you back to him." Later in the day addresses were given by Revs. John Sloan (Shawlands, Glasgow) and Robert Stevenson (Gargunnock).

Much definite blessing has been received through the meetings. The praise and testimony hour was a source of glad surprise. Many returned to give thanks for what they had received; while another large company expressed their desire to know the fulness of the spiritual life, and to be clothed with power for service. The Convention has, indeed, been a memorable experience.

The Excessive Heat.—In view of the inconvenience occasioned to speakers and others by the oppressive heat, Mr. John Elliott, evangelist, 19, Melville Street, Torquay, recommends a simple remedy: "Instead of drinking a quantity of cold water, put both wrists under the tap or a basin for a few minutes; they will cool, and draw down the hot blood from the head, causing the lips to become moist. A small quantity of water will then satisfy the thirst."

"Primitives" at Bristol.

CONFERENCE Sunday, June 17, will be long remembered. Beginning at seven in the morning, the meetings were continued till nearly ten at night. The pulpits of the Free Churches of Bristol and neighbourhood were supplied by the members of Conference. In the three parks, camp meetings were held in the afternoon, and it was reported that at many of the services souls had been saved. At the business session on Monday morning, a Wesleyan minister of Pennsylvania, U.S.A., applied for admission to the Primitive Methodist ministry, but the request could not be granted.

THE JUBILEE FUND.

Rev. Thomas Mitchell, who has been the secretary of this Fund since its inception, delighted the Conference with the news that the whole of the £50,000 had been raised. Mr. W. P. Hartley joined in the congratulations. One-fourth of the money, it should be said, was given by Mr. Hartley.

There are only three or four Primitive Methodist missions in Ireland, though the Connexion has been working there for more than half-a-century. It was now proposed to give them up. The Quarterly Missionary Committee questioned the wisdom of spending money which was largely obtained from poorer places than Belfast. A long discussion was given to the matter, and finally it was agreed to give the Belfast missions one more chance if the several stations can be formed into a unit.

The Sunday schools continue to flourish. There are twenty more schools this year than last. The income of the schools is the highest ever reached, viz., £68,668 16s. 1d. The secretary (Rev. Danzy Sheen) has travelled 11,000 miles during the year, and taken part in 407 meetings.

AN EXTENSION SCHEME.

Mr. W. P. Hartley has elaborated a scheme by which immediate advantage can be taken for the buying of sites and the building of chapels in London, the suburbs of provincial cities and towns, and holiday resorts. It is the borrowing of £100,000, to be lent to trustees, with or without interest, to be repaid on an arranged scale. To meet the interest and repayment, £5,000 per year will be sought in voluntary subscriptions.

Mr. Hartley has shown his kindly interest in the ministry by his care for the College and his repeated gift of books to the circuit ministers. At the great Conference speech-meeting, Mr. Hartley was the recipient of the ministers' gifts. These included an album, with ministerial photographs and pictures of the Connexional Institutions, a clock and vase, a silver salver with Worcester ware, and tea service silver-mounted. These last were given to Mr. and Mrs. Hartley. The speakers at this meeting were Revs. A. T. Guttery, of Newcastle, H. J. Pickett, of Northampton, and the President of the Conference.

On Tuesday morning (June 19) the Church Extension Fund was before the Conference. The Assembly would hear of no delay in this important matter. Mr. Hartley, as is his wont, has set the generous example. For three years, he will give 25 per cent. on the contributions to this Fund. Apart from this, £3,000 were promised at the Conference.

FOREIGN MISSIONS.

Rev. John Smith was the speaker at the morning conference on Wednesday. The ladies held their meeting in the afternoon, when Mrs. Parr (who has returned from Australia with her husband after a ministry of ten years), Mrs. Buckenham (the widow of the late Rev. Henry Buckenham, who died on the field), Miss Perritt, the young people's evangelist, and Miss Moseley (who is going to South Africa to join her future husband) delivered earnest addresses.

The evening gathering was a triumph from beginning to end. No better chairman could have been found than Mr. Thomas Lawrence, the treasurer of the African Fund. It was an ideal missionary meeting in the sense that the speakers were real foreign agents—Mr. Fairley having spent eight years in Fernando Po; Mr. Batt, thirteen years in Aliwal North; and Mr. Parr, four years in West Africa and ten in New South Wales.

THE UNION QUESTION.

On Thursday morning the report of the Joint Committee of the Union with the Bible Christians was submitted. It was simply the tabulation of the votes registered in the district committees and circuit quarterly meetings on the proposals. These were unfavourable to union. Forty-three votes were given in support in the committees of the districts, 1,826 against, while 220 were neutral. In the circuits, 2,402 agreed, 9,583 disagreed, 988 did not vote. The Joint Committee did not feel free to make any further suggestion, but Mr. Thomas Lawrence proposed that a committee of an equal number of Primitive Methodists and Bible Christians should be constituted to preserve fellowship and fraternity between the two denominations.

The committee reports that far more remains to be done before the Church has done its duty to its own poor.

At the concluding session, Rev. J. O. West, rector of St. Philip's, led the devotions. The third draft of stations was confirmed, and some discussion took place as to filling the vacancies in the college.

It was decided that next year's conference should be held at Sheffield.

REV. JOSEPH ODELL.
From Photograph by Mountford, Birmingham.

North-Eastern Hospital for Children.—The annual report of this institution shows that 792 children were treated in the wards during 1899. In the out-patient department 16,665 children received (including nearly four thousand accident and emergency cases), while the total number of out-patients was 59,203. The hospital, which is situated in Hackney Road, Shoreditch, N.E., serves an extensive district, comprising Bethnal Green, Hackney, Enfield, Walthamstow, Tottenham, etc. Impelled by force of circumstances, the committee have undertaken a scheme of enlargement, involving the expenditure of about £40,000. Towards this amount £6,000 has been subscribed. The secretary is Mr. T. Glenton-Ker, and the city office of the hospital is 27, Clements Lane, Lombard Street, E.C.

Scotsmen in London.

A REPRESENTATIVE Scotch gathering of ladies and gentlemen filled the rooms of the Caledonian Christian Club, 24, Guilford Street, Russell Square, on the occasion of the thirteenth annual meeting of the Club, and the first of such gatherings in the new premises. The visitors were impressed with the improved position of the Club, its cheerful outlook on beautiful fields and gardens, and the homely appointments of this Scottish institution.

The report submitted by the secretary, Mr. Arthur Robertson, gave evidence of a year's earnest and successful work. The youth of our provinces stream into London. Yesterday they bade a tender farewell to home friends; to-day they are in the mighty roar and swirl of "Tempted London." To-morrow they will definitely choose their business spheres, and probably within a few hours of their arrival their companionships on the upward ascent of virtue and honour, or on the downward grade of moral and social ruin. As far as Scotland is concerned, this residential Scottish Home stands at the parting of the ways. Its open door, kindly welcome, temporary accommodation, and helpfulness to the stranger "alone in London" have been a veritable blessing, and has the warmest gratitude of many homes in the country.

A cheering note in the report was, that a visit paid by the secretary to Liverpool has led to the forming of a strong committee in that city for the purpose of starting a Scottish club on the same lines. It is, indeed, most probable that similar clubs will, ere long, be established in many great centres. It has been a most serious problem to all our churches and Y.M.C.A.'s how best to prevent the leakage from all our congregations, caused by removals to the Metropolis and other cities, and how best to secure that the thousands who annually begin city life should be linked with Christian churches and associations. No one who has had any experience among the masses of young men and women in London can fail to deplore how many there are who neglect the Sabbath and the sanctuary, and have cut adrift from all that they held sacred in the homes and surroundings of their youth.

Some 230 young men, mainly from Scotland, were received during the year. Of these, 130 became resident members for longer or shorter periods, giving for residence and board £525. Nearly 100 other fresh arrivals were guided to safe and suitable lodgings. The various agencies of the Club, such as reading-room, library, recreation, musical evenings, lectures, the labour bureau, the private inquiry department in search for lost ones, aid to needy countrymen, along with the sociable homely appointments where the family altar and the "big ha' Bible" hold their inspiring sway, are doing a work which cannot be engrossed in any report or estimated in money columns. The financial statement was full of hopefulness. The prompt rallying of Scottish friends to secure the present premises evinced their real interest in the work. On account of the purchase of lease and initial expenses, there is at present a debt of £150, which, it is hoped, will soon be paid.

The meeting was presided over by Mr. Robert Morton, and among those who spoke were: The Right Hon. J. A. Campbell, M.P., Colonel Morton (Mildmay), Rev. A. Matheson (Belgrave), and Rev. J. Oliver Dick (College Park).

London City Mission.—The annual gathering of foreigners in London, held in connection with the London City Mission, took place last week at the residence of Mr. F. A. Bevan, Trent Park, Barnet. Sixteen nationalities were represented. In the course of the proceedings, addresses were given by Mr. Bevan and other friends.

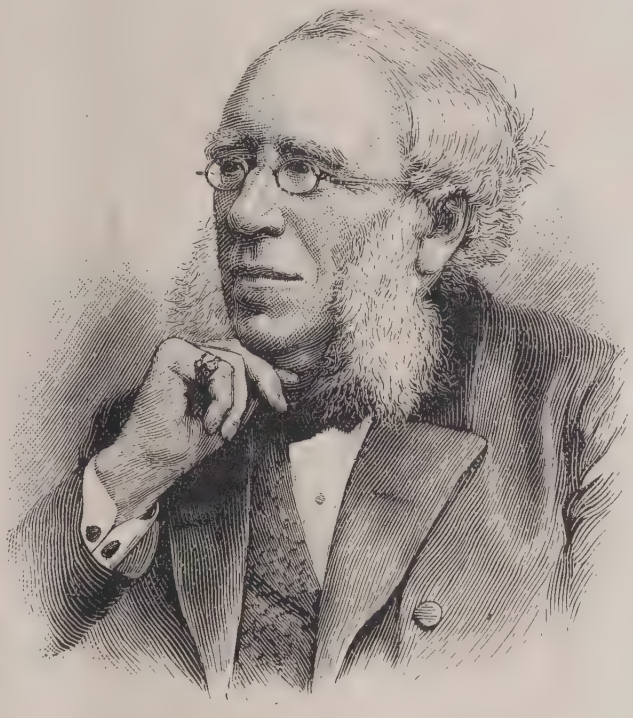
Dr. E. Bean Underhill.

A VERY remarkable man, not only in the esteem of his own denomination but in that of the Christian Church generally, is the subject of our present sketch. His long official connection with the Baptist Missionary Society, extending, as acting or as honorary secretary, over more than half a century, the prominent part he has taken when leadership has been required on behalf of civil and religious liberty, the versatility of the gifts with which he has been endowed, the marvellous retention still in their vigour of his intellectual powers, though in his eighty-seventh year—these and other considerations more than justify the estimate that Dr. Underhill is a very remarkable man. Our readers will peruse with much interest the particulars we are able to record of this distinguished servant of Christ.

The early life of Dr. Underhill was spent in the city of Oxford, where, whilst a lad, he was a pupil of Rev. James Hinton, who not only ministered to the church of which his parents were members, but also conducted a school which, in its day, was one of considerable importance. There can be little doubt as to Mr. Hinton's salutary influence upon the plastic mind of his scholar. A business vocation followed, reaching over several years; but its engagements permitted considerable leisure for reading, of which he was not slow to take advantage; and who can gauge the stimulating effect of residence in a University city upon a susceptible mind? Through marriage with a daughter of Mr. Collingwood, the University Printer, associations were formed which naturally tended to develop still further literary tastes.

About this time the question of entering the ministry was seriously entertained, various preaching engagements having been undertaken with much acceptance. Moreover opportunity to give himself to reading, meditation, and prayer was afforded by removal from Oxford to a quiet village near Stroud. In this rural home, where ministered the Rev. Thomas Newman, of Shortwood, Mr. Underhill resided for some five or six years; and whilst there he consented to edit the greater part of a valuable series of works published by the Hansard Knollys Society, publications intended to vindicate the rights of conscience, to which the pen of the editor himself largely contributed.

But the question of entering the Christian ministry, as that of adopting the literary profession, was determined by an important event which occurred in connection with the Baptist Missionary Society, viz., the resignation of the secretaryship by Rev. Joseph Angus, D.D., on his acceptance of the presidency of the College at Stepney, now Regent's Park College. This took place in 1849. For some little time the committee of the Society had been considering the desirability of appointing two secretaries. To fill the vacancy, attention was directed to Rev. Frederick Trestrail and to the subject of this sketch, both of whom accepted office. In the sphere thus opened up Mr. Underhill found ample and congenial scope for his distinctive and well-trained abilities. The earlier years spent in business, the period which followed of retirement devoted to literary pursuits, all tended to prepare the man for his new post of responsible duty.



From Photograph by Messrs. Melhuish and Gale, Ltd., 58, Pall Mall.

It is of course impossible, in the space at disposal, to do more than refer very briefly to some of the more important services rendered by Dr. Underhill to the Society during his half-century of official connection with it. Five years after his appointment, he undertook, at the urgent request of the committee, a deputation visit to India, an undertaking of a much more serious nature than to-day, with its more difficult mode of travel. The visit extended over two years and a-half, all the stations of the Society being personally inspected. The instructions dealt with matters of great moment. The famous College at Serampore was in danger of being permanently alienated from the purposes of its distinguished founders, and becoming simply a secular institution. By prudent counsels and satisfactory arrangements, the long-standing grievances which had unfortunately arisen between the authorities in London and in Serampore were entirely removed, and a complete "reunion effected of all portions of the mission work commenced under the auspices of the Society." Dr. Underhill greatly rejoiced that this event should have been brought to pass during the time of his sojourn in the East, and that the duty of making the necessary arrangements for the future conduct of the College should have fallen to his lot.

In the conferences held with missionaries, most useful discussions took place as to the best methods by which the truths of the Gospel could be brought home to the hearts of the natives. The deputation rejoiced to find that they one and all felt the oral preaching of the Gospel to be the instrument appointed by the Lord Jesus Christ for the conversion of men; but it appeared to him that a closer appeal was wanted—a more direct bringing home of the truth to the consciences of individuals than itinerant and bazaar preaching allowed. He consequently urged, notwithstanding the difficulties presented by the social habits of the people, that the missionaries should make domiciliary visits, or by availing themselves of the usages of politeness they should endeavour to reach single persons, such as the heads of families and shopkeepers, and, in the quiet intercourse thus obtained, press home with affectionate earnestness the truth as it is in Jesus.

Many other questions, such as the desirability or otherwise of maintaining boarding-schools, the importance of native churches supporting their own pastors, the allowances made to missionaries and native agents, the position and prospects of the Mission Press, all alike demanding careful handling, were duly considered. Dr. Underhill closed his report to the committee in the following terms, indicative of the spirit with which he had all along been animated:

> In laying down the powers with which, by your kindness, I was invested, I cannot but express my warmest thanks for the kindness which has been reposed in me and for the unceasing prayers presented on my behalf. Surely God has heard your supplications, and given me the blessings you have sought. It will be my constant endeavour to excite and sustain the interest of God's people in the noble enterprise of evangelizing India, that vast and magnificent empire which it has pleased the Most High to place in the hands of our country for its rescue from the grasp of direful superstition, and for the removal of moral and spiritual evils, destructive alike to the temporal and everlasting welfare of the numerous myriads which inhabit it.

It may here be mentioned that advantage was taken of the knowledge Dr. Underhill had acquired by the Committee of the House of Commons, which at the time was deliberating upon the great changes about to be effected in the government of India. It was felt that his opinions and information might be of value, and his evidence was thankfully received.

Two years after his return from India Dr. Underhill undertook a further deputation visit—this time to the West Indies—having as his colleague the late Rev. J. T. Brown, of Northampton. It was important that the Missionary Society should have such reliable testimony as these gentlemen would be able to afford as to the real condition of the churches since the days of Negro emancipation, three-fourths of the adult people at the time of the visit having formerly been slaves. Whilst the deputation naturally found the influence of old prejudice and superstition to some degree at work, they were able to give a very encouraging report of the sincere piety and ardent zeal of the native Christians. They said:

> Notwithstanding many causes for solicitude still existing, the Society, by its agents and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgivings to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future.

In the year 1869 the committee felt it needful to request Dr. Underhill to undertake a third deputation visit. Difficulties had arisen in connection with the work at Cameroons, on the West Coast of Africa, and it was felt that the secretary's presence might help towards their removal. At the call of duty this important visit was paid, and the object contemplated was fully attained, though at severe personal cost, Mrs. Underhill, who had accompanied her husband, dying on the African shore.

Over and above those general duties belonging to the office of a missionary secretary, Dr. Underhill has laid the Society he has served under no little obligation by his contributions to its literature. Through his early literary opportunities he had gained a remarkable facility in the use of his pen. Few writers have acquired greater readiness and accuracy in composition. Shortly after his Jamaica visit, he published his volume on the West Indies. A smaller

book, entitled "East and West," had a large circulation amongst Baptist churches. To biography his pen has made several valuable contributions: the character and deeds of such celebrated men as Dr. Phillippo, of Jamaica; Alfred Saker, of West Africa; and Dr. Wenger, of India, having been placed upon permanent record. And since his retirement as honorary secretary he has by no means been idle. Though free from the burden of office, the pen of the ready writer has found frequent employ. His sympathies with the Christians in Jamaica being as keen as ever, he grew righteously indignant over the disturbances in that island during the *régime* of Governor Eyre; hence "The Tragedy of Morant Bay."

We have said that Dr. Underhill in early life contemplated entrance into the ministry. Theological questions have ever attracted his serious thoughts, and, as an evidence of this, nine years ago he wrote "The Divine Legation of Paul the Apostle," a work which will well repay perusal. He has more recently reproduced various valuable papers, which had appeared at different times, and are now presented in a volume entitled "Principles and Methods in Missionary Labour."

Dr. Underhill has filled with rare ability other offices than that of Secretary of the Baptist Missionary Society, some of which he still holds. This is the case with the Treasurership of the Bible Translation Society. This Society was brought into existence a short time previous to Dr. Underhill's official association with the Mission, being occasioned by the withdrawal of the pecuniary assistance formerly given to Baptist missionaries, on the ground that they declined to deal with the words relating to baptism, by transliterating, instead of translating, in the way requested, or by using terms unobjectionable to Christians of other denominations supporting the Bible Society. Dr. Underhill, feeling that the right of the translator to translate as his conscience required should be held inviolate, has ever been a faithful advocate of the principle upon which the Bible Translation Society was founded; and his contention still is that "the obvious course would have been for the Bible Society to aid all parties, as had been the custom, and to leave translators to deal conscientiously and untrammelled with the sacred text as they are entitled to do."

Another office Dr. Underhill has filled since 1880 is that of the treasurer of Regent's Park College, an institution in whose welfare he has shown the deepest interest, and in the management of which his judgment and experience have been of signal advantage.

It was not to be expected that the Baptist Union would pass over a denominational leader who had rendered such conspicuous services when an opportunity arose to recognise his work. Consequently, in 1873, he was honoured with a hearty call to fill its presidential office, a position which, with dignity and usefulness, he admirably sustained. By the London Baptist Association he has been similarly honoured, and the church at Gunnersbury, in which he took a prolonged and generous interest, is a permanent memorial of his year of official service. It may be added, that for many years he has been an invaluable member and officer of the church at Heath Street, over which the Rev. William Brock is pastor. Our readers will, we are confident, after perusing this brief sketch of so eminent a servant of God, prayerfully desire that the days which still remain may be full of Divine peace, and that from the hallowed home in Hampstead, where he and Mrs. Underhill reside, there may be an abundant entrance ministered into the Father's house above.

1894

Other Lands.

The Indian Famine.

THE latest news from India is far from reassuring as to the arrival of the expected monsoons. According to official advices, the situation is unaltered. Frequent showers have fallen in the Deccan and elsewhere, but the copious general rain, so urgently needed for the ploughing and sowing of autumn crops, holds off. Writing from Simla, on May 31, the special correspondent of *The Standard* said: "Springs have long ago dried up; wells show no water; even the large rivers are now mere trickling threads of water, meandering through a wilderness of hot rock or burning sand." Cattle have perished by the million, and the outlook is in every way one of increasing gravity. It is to be hoped that Christian people will continue to strengthen the hands of the missionaries, at this time, by prayer and practical aid.

NOTES FROM WORKERS.

In the course of a letter to Dr. Colin Valentine, of Agra, Mr. Alfred E. Bower, of Abu Road Station, Central India Railway, says:—"Every man's heart is throbbing with compassion for these poor starving people. Two of my inspectors, with other subordinate officials, are daily feeding a large number of poor famished people. This morning I saw dogs worrying a corpse, and as I am writing the wail of starving children is in my ears. Wherever one goes the path is beset by 'human skeletons.' We all subscribe, but cannot assist all, but with help can keep a few going until better times."

A special correspondent of the Calcutta paper, *The Englishman*, pays a tribute to the efforts of the missionaries. He says:—"In your travels through the affected areas, and especially in a congeries of Native States like Rajputana, where the suffering and the distress are more acute than in any other part of India, you come across many evidences of the quiet, unostentatious but excellent work the missionaries are doing, both in aiding and supplementing the efforts of the Government officers and in bringing before the proper authorities scandals and abuses, which, in this time of intense pressure, might otherwise pass unnoticed. The best official organization is a poor substitute for the undivided attention, the generous kindly Christian sympathy the orphans receive from the

NOBLE-HEARTED MEN AND WOMEN

who have devoted their lives to the Master's work in India."

The same writer observes:—"At Ashpura, in the great famine of thirty years ago, the Scotch Presbyterian Mission established an orphanage, and now when Rajputana is in the grip of a famine of unparelleled intensity, the Mission has again cheerfully accepted the same responsibility. To the English mind the word 'orphanage' suggests a pile of bricks and mortar, but in India climate and custom bring expenditure upon construction within very small limits. . . In normal years a big bund hard by, constructed during the last famine, holds up a splendid sheet of water; but a few shallow pools are the only signs of moisture in tank. By the time the famine is over the Society calculate that 1,200 orphans will be left under their control.

Rev. F. S. Stevenson, of the Irish Presbyterian Mission, writes from Paranti:—"The generosity of your readers deserves better recognition than one writing in the midst of famine work can attempt to give. . . . The Bhils, who chiefly inhabit the mountainous districts (which railways leave untouched), have been almost wiped out in parts. One great difficulty, too, is the timidity of the people. Many will rather die than surrender themselves to government on the relief works. Most, even, of the intelligent labourers believe that hospitals are arrangements for their destruction and the ceaseless funerals from them and the poor-houses naturally confirm this belief.

Korea and Her Children.

"WHERE is Korea?" said Mrs. A., in a soliloquizing tone. "Isn't it down by Greece?" "No, dear madam," was the response—"not the Korea I come from; *that* is up to the north-east of China, and distant fifteen hours by steamer from Japan."

"And what is your work?" pursued Mrs. A. "My work, dear madam, is amongst the destitute children. It is not fair to let the Roman Catholics get all the children. In Seoul, the capital of Korea, near the Japanese quarter, surrounded by hills, stands the Roman Catholic Cathedral, a very fine building, on a magnificent site within ten minutes' walk of the electric tram-car which runs across the city from the west to the east gate and down through the south gate to the river Han Kang, where we cross by the ferry and connect by the railway with the port of Chemulpo, twenty-eight miles distant. Close to the cathedral, in a beautiful situation, is a large orphanage containing 400 Korean children, both boys and girls, and at Chemulpo there is another for 100 children, both establishments conducted by the French Sisters."

Now the question is, Shall we, the people of Protestant England, allow this state of things to continue? Shall we let the Roman Catholics get all the children?

On one of the coldest days of last winter, when the thermometer registered nine degrees below zero, an Englishwoman, one of the few in Seoul, was riding in a rickshaw up the wide thoroughfare leading to the West Gate when she heard sounds of wailing proceeding from a sack lying by the side of the road. She knew if she turned the sack over she would see a wretched little child,

ALL RAGS AND MISERY,

starving with cold and hunger, and perhaps covered with sores.

What did she do? She went by on the other side.

But she came back again before she had gone many yards, ordered a "Jicky" man to take the child to the Home for Destitute Children. Arrived there, nobody would touch him; he was a boy about eleven years old. By dint of much persuasion the coolie was induced to carry away his clothes and bury them, and on being put into a tub, it was found that he had a sore as large as a dinner plate on his body! What was to be done?

The other eight boys all slept in one room, and it would not do to let them catch the itch. Again the Jicky man was called in, and we started for the hospital. But here we were met by the doctor, who sorrowfully said that the child was "not a hospital case."

"Not a hospital case!" we exclaimed. "No," was the sorrowful reply, "for if we took in all these cases, we should be over-run. We can only take in 'Paying Patients.' But the Roman Catholics can take them! They have got 500 of them. Then why cannot we? They know the value of the children. They know that in a few years they will be young men and women."

Mrs. Samuel Moffett, wife of one of the most devoted missionaries at Pyeng Yang, who supports a little girl in the Home, writes as follows to the Lady Superintendent:—

Dear Miss Perry,— . . . I so often think of what the training of those children means for the years to come. Surely it is our right to hope and pray that every girl may become a Bible-woman, and every boy a preacher in the broadest sense of those terms; that is, that every child shall be given to God and used of Him for good among this people.

I suppose there is not a missionary working in this land who does not feel more and more the great need of more and better trained native assistants. The Church of the future will need them sorely, and in the young men and women, the boys and the girls, lies the hope for this. May God's blessing rest constantly upon you both and the little ones for whom you care.

Pyeng Yang, February 28, 1900.

Nogurie, our eldest girl, about eleven years old, prayed the other day, "Please God, send money to buy our rice and clothes. Tell somebody we have not seen, and know nothing about, to send it." "The Lord's hand is not shortened

that it cannot save, neither his ear heavy that it cannot hear."

"I was an hungred, and ye gave Me meat. I was thirsty, and ye gave Me drink. I was a stranger, and ye took Me in."

Anyone wishing to know more of the Home may address me for particulars at Esbourn, Lawrie Park, Sydenham, S.E. I have just come from Korea for a year's furlough, and will be glad to conduct missionary meetings wherever invited. Korean costumes. Our treasurer in England is Mr. W. Roger Jones, of the Missionary Pence Association, Exeter Hall, Strand.

Ellen Pash,
Graduate of Girton College, Cambridge.

A Visit to Neukirchen.

To begin with, what and where is Neukirchen? It is a village in Rhenish Prussia, hard by the old town of Moers, where Gerhard Tersteegen was born. It is a remarkable village, by reason of the fact that it is the home and centre of a group of deeply-interesting Christian institutions. For two generations Neukirchen has been the head-quarters of an agency for the care and training of destitute or neglected girls—the Erziehungsverein, or Education Union. A thousand or more young people have enjoyed the benefits of the work, being placed in Christian families, and helped out into happy and honourable careers.

A younger organization is the Neukirchen Mission Institution—the comprehensive term for an orphanage, a training college for missionaries, and a society having Gospel agents in distant and needy fields. It is just twenty-two years since the late Pastor Doll founded this work; as time has sped, the organization has expanded, alike in departmental variety and religious influence. The work has all along been conducted on lines similar to those followed by the late George Müller, of Bristol; the Lord's people have been led to answer prayers offered to Him who is at once "Father of the fatherless" and "Lord of the harvest" of the world.

Broad as the Evangelical Alliance in its basal principles, the Institution has been a blessing to many. At the present time there are some 200 persons, old and young, for whom the Lord graciously provides while they are engaged in his business, or are being prepared for future service. The foreign mission spheres are in Java and East Central Africa; in each field there are nine workers. The brethren in training have consecrated themselves to the Lord. Their equipment combines the industrial with the intellectual, so that, when thrown upon their own resources in distant spheres, they will be able to build houses and plant food-stuffs as well as to preach the Gospel and teach the people. Among the dear children who are being nursed for the Lord at Neukirchen, are some whose parents "finished their course with joy" as evangelists among the heathen.

The small village in which this important Institution has grown up is, indeed, a privileged place. For many years it has enjoyed the oversight of godly ministers, and the parishes around have been similarly blessed. Drunkenness and mendicancy are unknown; and other immunities coming under the head of outward benefits of Christian life and influence are realized by the general community. Periodical conferences on the spiritual life have been held with great profit, and among those who have found joy in occasional assistance is our venerable brother, Dr. Baedeker.

During a recent visit to Rhenish Prussia, I was delighted to observe the many tokens of Divine blessing upon the work of the Neukirchen Mission. The spiritual credit of the Institution has told to the praise of God in the district; Gospel publications and evangelization have been signally fruitful of good. The director is a man of God, and he has the co-operation of a staff like-minded. Like all true workers, they have anxieties, but they find continual encouragement in the faithfulness of God. Communications may be addressed to Inspector Stursberg, Missions Haus, Neukirchen, Kr. Moers, Rhenish Prussia, Germany.

J. W. T.

Adeline, Countess Schimmelmann.

While this devoted and honoured servant of Christ is particularly popular among Scandinavians and Germans, the story of her life and the persecutions she has endured for the sake of the Gospel, have become familiar to Christians in all lands. Any account of her evangelistic work cannot fail to interest those who follow with prayerful sympathy her earnest and fruitful labours.

Her recent services in New York, Brooklyn, and district have resulted in many being drawn to Christ. In the course of an address at the Central Baptist Church, Brooklyn, the Countess told of a meeting she held in Hamburg in a theatre, when nearly all present were anarchists. When she mentioned the name of God, there were hisses and howls of disapproval. Several men rushed toward the platform, and one of them struck at her with a cane. Laying her hand gently on his shoulder, she said: "You are my guest, and it is not seemly for you to behave thus in the house of a lady." The man was abashed, and withdrew with his followers, though in a few moments they returned and took seats in the audience. When she mentioned the name of Jesus, they laughed; but while she repeated earnestly and prayerfully the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin," there fell upon the wild audience a solemn hush. She now spoke of that meeting as

AN ILLUSTRATION OF THE POWER OF GOD

through the Blood of Christ to win and subdue the worst of men. At the close of the service in the Central Baptist Church, a man dressed in sailor's garb came from the audience, and taking her by the hand, said, with deep emotion, "Countess, I was converted in that meeting in Hamburg where you spoke, and have been serving Christ over six years. I came across the river to-night that I might see you and tell you about it."

At the close of an address in German the Countess requested all who would accept Christ to raise their hands. A tall, intelligent German was almost the first to comply. He related that he owned six saloons, and was furnishing a seventh. He had now accepted the Saviour, and would at once give up the business. In the same meeting a gentleman of wealth and culture came forward to say that he had for the first time realized a distinction between knowledge and possession. Hereafter he would not simply know Christ—he would possess Him in all his fulness.

English-speaking Girls in India.

The World's Y.W.C.A. has organized work among English-speaking girls in India, and has at the present time sixteen workers in the field. Mrs. Hatt-Noble, writing from Leckhampstead, Reigate, says:—"Miss Reynolds (secretary) having recently visited India, brings back urgent requests for consecrated Christian ladies to go—to Kandy, Ceylon, one of the fairest spots on earth where the climate is most healthy; to Bangalore, which has the great advantage of having a fixed English population; to Ootacamund, to Cawnpore, where there are

THREE DISTINCT INTERESTS—

the railway people, the woollen and leather mills, and the people within the civil lines; to Calcutta, which has an enormous number of English-speaking girls within its boundaries; and to many other places, where the need of true workers is so desperate.

"Have we no responsibility for India, and even more for our own fellow-countrywomen, cut off from all that is most precious in our lives in the homeland? I shall be glad to communicate with anyone willing to go forth."

Rev. Francis Paynter, late rector of Stoke-next-Guildford, writes: "Having made, last winter, a missionary tour through India, I thoroughly endorse the above letter, and believe this to be a most pressing need."

In Northern Europe.—II.

By Rev. H. GRATTAN GUINNESS, D.D.

From St. Petersburg I travelled to the Baltic provinces, re-visiting Réval at the invitation of Baroness Uxkull, and then journeyed to Helsingfors, the capital of Finland, where I held a series of evangelistic and missionary meetings in a large Gospel hall and in the principal hall of the University. There was a special suitability of these services to local conditions in which the hand of Providence could be clearly traced. One of the most remarkable Christian workers I met in Finland was the Baroness Matilda Wrede (pronounced Vrada), who for the last eighteen years has devoted the whole of her time and energies to evangelising the prisoners

IN ALL THE PRISONS

of that country, conversing with them individually in their cells, including the most hardened and desperate cases, and helping in various ways discharged prisoners. The 7,000 prisoners in Finland call her "Our Matilda." By her Christian spirit, heroic courage, and womanly tact and sympathy, she has won an open door for the message of the Gospel to the hearts of hundreds and thousands of these hardened criminals, many of whom have become bright and consistent Christians. Again and again has her life been in danger from prisoners whose mental balance has suffered from long confinement, but God has always protected and delivered her. "I did not mind dying," she said to me, "for I am prepared for death; but I did not want people to misjudge and falsely accuse my poor prisoners, and reproach my work among them, on account of the violence of any towards me who were not in their right minds." On one occasion a prisoner in chains

TRIED TO STRANGLE HER

with the chain which confined his wrists. Unable to speak or utter a sound she could only look at him, and the look led him to unloose the chain and let her go. I went over the large prison in Helsingfors with her, where there are between 400 and 500 prisoners, visiting many cells, and was deeply moved by what I saw of her work for God in this most difficult and unattractive sphere.

I felt more than usually in touch with the Spirit of Jesus Christ in those guarded corridors and cheerless cells. He seemed to walk those corridors and enter those cells in the person of this delicate and devoted woman. My joy was exceeding great when I heard from her that she herself had been converted to God through the preaching of a brother from our Missionary Institute named Orest, whom I sent to Finland to preach the Gospel there, after a brief visit I paid that country about nineteen years ago. And she in her turn had been the means of starting dear Dr. Baedeker in his great work among the prisons of Finland, Russia, and Siberia, as he himself told me. Thus, when

WE CAST OUR BREAD UPON THE WATERS,

we find it after many days. Experience shows us that our labour is not in vain in the Lord.

From Finland I proceeded to Sweden, at the invitation of Prince Bernadotte, the son of the King of Sweden and Norway; I had the privilege, while holding meetings in Stockholm, of staying in the hospitable house of this Christian prince, whose excellent mother, the Queen of Sweden, I had visited many years ago in a previous journey. I also visited in my recent journey, at her invitation, the Crown Princess of Denmark, and found in her indeed a sister in the Lord. "Not many rich," or titled, or noble, has God called by his grace to the saving and transforming knowledge of his truth; but here and there are such to be met with, whose light shines with clear brightness for Jesus Christ, amid the dark surroundings of worldliness, unbelief, and superstition; and perhaps in no part of the world are there more such Christians to be found in the upper classes than in the countries of Northern Europe.

True Humility.—He that places himself neither higher nor lower than he ought to do, exercises the truest humility.—*Colton.*

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

The Two Egos.

MANY boys and girls will know that *ego* is the first personal pronoun of the Latin language, It appears in the word "egoist," which describes the man in whom "I" bulks too big.

The New Testament speaks of two "egos." One appears in the familiar words of the apostle, "No longer *I*" (Gal. ii. 20). The other is spoken of by Christ our Lord in words addressed to his disciples in the upper room, "I in you" (John xiv. 20; xv. 4; vi. 56).

Now, the teaching of the Gospel concerning these two egos is that Christian life consists in the supplanting of the Self *ego* by the Christ *ego*.

This is evident when we think of the beginning of Christian life. The most carefully described conversion in the New Testament is that of Saul of Tarsus; and we read that the first outcry of the arrested man was, "Who art *Thou*, Lord?" and the second, "Lord, what wilt *Thou* have me to do?" Both questions point the same way; namely, to the expulsion of self at the entrance of Christ. On the instant, as he lay there blinded by the excellent glory, it began to be with Paul, "not I, but Christ," and in his Epistles he consistently describes conversion in terms which tally with that great experience. "Put off the old man, which is corrupted according to the deceitful lusts, and put on the new man, which after God hath been created in righteousness and holiness of the truth." Conversion, in a word, is the eviction of the old *ego*—"no longer I"—and the installation of the new—"I in you." So intensely did Martin Luther believe this to be the radical change wrought in a man at his conversion by the Holy Spirit that he used to say, "When any one comes and knocks at the door of my heart, and asks, 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out, and Jesus Christ now lives here.'"

And the change which took place at conversion continues through life. We are not to revert to the old *ego*. Some of Paul's converts in Galatia evidently did, and he reproved them. "Having begun in the Spirit, are ye now being made perfect in the flesh?"

Christ comes not as a visitor to our hearts, but as a lifelong resident. "*Abide* in me, and *I in you*." "We will make our *abode* with him." Christ in us is the source of spiritual life (Rom. viii. 10). Christ in us is the hope of glory (Col. i. 27), which simply means that we can live a life like Christ's only as He lives in us, and can hope to rise to where He dwells only as He dwells in us. Christ alone can rise to the level of Christ, just as water returns to its own level again.

Think of the difference that this fact realized makes in the hour of temptation. Many a lad falls a victim to impurity, many a girl to vanity, because they do not think it possible to overcome. "I was made that way, and I can't help it." No doubt you were; but remember, it is "no longer I, but Christ in me" now. It may not be in the old *ego* to trample the young lion and dragon underfoot; but it is in Him who comes and whispers, "I in you." You have it in you to conquer now, because you have *Him* in you, and He has overcome, and He is as strong as ever He was. Lay hold on that, and you go down to the hour of temptation as the well-trained student enters the examination-room, conscious of power to stand the test, and to step triumphant to the other side.

Then dare to believe that the fact is a fact, and act on it. Instead of consulting the self ego, consult the Christ ego. Christian Endeavourers are pledged to do so:—"I promise Him that I will strive to do whatever He would like to have me do." Not *my* likings now, but his. O Christ, my Master, what wouldst *Thou* like? His will, his word, his way, will supersede yours. The first thought will not be "I," but "Christ." It will be "none of self, and all of Thee." "No longer I" will be your attitude in will and work, and in your calmed and joyous heart a quiet voice will whisper day by day in sweet refrain, "I in you."

(2 Co)

"The Christian" Bible-Searcher.

18th Quarterly Prize Competition.

April to June.

RULES.

Will parents and teachers kindly see that each of the following rules is STRICTLY OBSERVED, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those between FIFTEEN and EIGHTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, July 10. The results will be announced on July 19.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. CHAPTER and VERSE must be given wherever possible.
11. Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly. NO PAPERS can be re-examined after the lists appear.

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

DIVISIONS I. AND II. (*Gospel of Mark*).

[Division I., omit Questions 8, 9, 10, and the latter half of Questions 11 and 12.]

1. (*a*) Name the twelve disciples. (*b*) Who were called first? (*c*) Give the circumstances.
2. When Jesus sent them out (*a*) what did they take? (*b*) what were they to do?
3. Mention the different (*a*) miracles; (*b*) parables, recorded by St. Mark.
4. What differences were there between the feedings of the multitudes?
5. In how many ways did Jesus (*a*) heal the sick; (*b*) heal the blind; (*c*) raise the dead?
6. Describe each occasion when Jesus had to do with children.
7. Give instances in which people "cried out."
8. Give instances in which people were comforted by the words of Jesus.
9. Describe briefly the career and end of John the Baptist.
10. Why was Jesus (*a*) "amazed"; (*b*) "grieved"; (*c*) moved with compassion? (*d*) At what did He "marvel"?
11. What did Jesus say about (*a*) his relations; (*b*) forgiveness; (*c*) salt; (*d*) following Him; (*e*) wars; (*f*) the Gospel?
12. Say all you know of the following:—(*a*) "They watched Him;" (*b*) "In his right mind;" (*c*) "Of a child;" (*d*) "He was hungry;" (*e*) "I will give it thee;" (*f*) "The whole band;" (*g*) "He shall be free;" (*h*) "These evil things;" (*i*) "Wrought a good work;" (*j*) "Hated of all men."

DIVISIONS III. AND IV. (*Book of Proverbs*).

[Division III., omit Questions 1 and 7; and latter half of Questions 8, 13, and 14. All answers to be in words of Scripture *only*. Verses to be written out in full.]

1. (*a*) From what sources, and (*b*) by what means, was this book compiled?
2. Quote verses to prove (*a*) the early existence of wisdom; (*b*) the all-seeing power of God.
3. (*a*) What is the lament of him who scorned good advice? (*b*) What consequence may follow such a course?
4. (*a*) What are we bidden to *give*, and yet to *keep*? (*b*) Explain this apparent contradiction, with references.
5. How are we to meet (*a*) anger; (*b*) folly; (*c*) temptation?
6. What are we (*a*) not to despise; (*b*) not to sell?
7. Give four thoughts from this book concerning sin.
8. What is said upon the following subjects:—(*a*) Envy; (*b*) fear of the Lord; (*c*) flattery; (*d*) forbearance; (*e*) fretting; (*f*) friendship; (*g*) revenge; (*h*) slothfulness; (*i*) tale-bearing; (*j*) wilfulness?
9. How may guidance in life be secured?
10. What does God regard as "abomination"?
11. How may we please our parents?
12. (*a*) Who thought more of God than himself? (*b*) How?
13. What is said about (*a*) sleeping without fear; (*b*) winning souls); (*c*) self-praise; (*d*) covetousness; (*e*) news from afar; (*f*) wounds without cause; (*g*) confession; (*h*) an evil eye; (*i*) a dog's ears; (*j*) hot coals; (*k*) a broken tooth; (*l*) the path, memory, tongue, and mouth of the just?
14. (i.) Complete the following verses: (ii.) Give a New Testament verse similar in thought to each:—(*a*) "Thy substance . . . thine increase;" (*b*) "In the presence of the prince;" (*c*) "If he be thirsty;" (*d*) "A day may bring forth;" (*e*) "The labour of the righteous;" (*f*) "Thy heart be glad."

The following are eligible for the Competition:—

A—Margery and Irene Ashdown, F., Mary and Ernest Anderson, Edith Aldis.

B—Gertrude Bristow, Mabel Baker, Dorothy Billings, Ada Blencowe, Eleanor Bennett, Louise Betts, Herbert Braddon, Emily Bridgewater, Ella Berryman, Dorothy Berry, Susette Beck, Gladys Bartlett, Maud Barrett, Charlie. Maggie and Alan Banks, Lucienne Brabandes, Ernestine Buhl, Esther Blumenthal, Robert Bushby, Mary Beck, May Bligh, Mabel Birney, Lizzie Baxter, Edith Blenkarn.

C—Hyde and Duncan Campbell, Mary Colville, Josephine Cheal, Ada Catt, Elsie Collings, Muriel Craigie, Augusta Clark, Kate Cope, Anna Chanyen, Sophie Cohen, Ida and Mabel Cole, Lydia Cleary, Isabel Candlin, Susie Cumbers, David and John Colville, Kittie Cope, Winnie Cox, Walter and Maggie Carter, Gladys and Beryl Calvert, Daisy R. Clarke, Gladys Clark, Henry Charlik, Alice Crang, George Cary, George Crawford, Elma Cheal.

D—Joan Dunsford, Polognia Daws, Dorothy and Ralph Daintree, Stanley Drew, Llewellyn Dale, Willie and Annie Deas, Marjory Dyke, Mabel de Rusett, Violet and Mai Davidson, Marie Denizot, Kittie Donaldson-Selby, Nellie Dowsett, Bessie, Constance and Hilda Drayson.

F—Winifred Field, Laura Finch, Mabel, Vincent and Olive Fleet, Meg, Lewis and Agnes Fullarton, A. E. and F. A. Figgis, Louise Filhol, Jeanne Faucon, Hyacinth FitzSimons, Kitty Fausset, Percy Fitch.

G—Elsie Goudge, Winnie Garnham, Evelyn Guiston, Constance Gabbett, Cicely Gibson, David Gardiner, Grace Gulston, Florrie Griffin, Edith, Jack and Stuart Gray, George and Colin Graham-Brown.

H—Hetty Hibbs, Dorothy Havergal-Shaw, Kathleen Heckford, Jamie de Hailes, Annie Horstcraft, Grace Hawkins, May Homer, Violet Hatch, Willie, Mary and Elizabeth Hooper, Hetty Hill, Walter and Beatrice Harland, Beatrice Hastings, Sandy Handasyde, Dorothy Harris, Florence, Norman and Francie Hoyte, Lila Hughes, Georgette Hoffmann, Theodora Hill, John Henderson, Eric Hill, Myra Hunt, Lottie and Rosetta Hamilton, Edith, Winifred and Henry Harvey, Mary Hill, Elsie Hibbs.

I—Isabel and Ami Inglis.

J—Amelia Jacobson, Mabel Jenkins, Betty Jacobs, Emily Jones, Lizzie Johnstone, Sinclair Jackson.

K—Maurice Kalinsky, Max and Eva Kalb, Grace, Dorothy, Cecilia and Phillippa Kerr, Helen and Elsie Knight, Annie Kingsford.

L—Ellen Larke, Evelyn Lamb, Georgina Lichtenstein, Blanche Lindup, Rosamund Langton, Arthur Lamb, Hannah Lovell, Henry, Edward, Sidney and May Law, Guinefred Leigh, Annie Levine Arthur Llewellyn, Winifred Lowe.

M—Edith Margetts, Godfrey Miller, Margaret McFadzean, Daisy G. Martin, Kathleen and Alice Mayliott, Jacob Michaels, May Cordelia, Maggie McDougall, Lewis, Grace, Arthur, Nellie and Owen Morice, Dorothy McMullin, Alec Miller, Margie Marston, Annie and Elsie Moule, Mabel Morris, Gwendoline Moir, Margaret Macphee, Christina and Winifred Marshall, Frances Munce, Ella MacMurray, Leonard, Winnie and Dorothy Mace, Margaret Mack, Mildred Morgan, Daniel, Mary, Margaret and Dorothy Merris, Winnie Maunder, Irene Mawer.

N—Emily Norris, Maude and Amy Nottage.

O—Maude and Eva Oakes.

P—Jessie and Willie Palmer, Daisy Parker, Ruth Pledger, Kathleen and Ethel Pasley, Isabel and Gladys Phipps, Katie, Walter and Leonard Picknell, Mary Plumb, Kathleen Pincott, Mildred and Evelyn Peters, Gordon and Maggie Pibel, Margherita Perlmann, Clarice, Geoffrey and Percy Peach, Ada and Eddie Palmer, Dora Phillimore.

Q—Frances Quance

R—Beryl Reid, David Rees, Kate Rosenbloom, Alice Reid, Marion Richards, Elsie Ridewood, Marjorie Rainey, Mary Rosenbloom, Rita and Lorimer Romanes, Hope Robinson.

S—Stanley and David Soltau, May Salvesen, Henry and Raphael Schwartz, Glanvill Smith, Grace Spurgeon, Rider Smith, Andrew and Florence Simpson, Evelyn Shaw, Mary Sowden, Poppie Stidolph, Florrie Smith, Muriel Spurgeon, Violet and C. R. Salvesen, D. D. Stanier, Lizzie Simons, Bessie Symes, Ernest Stevens, Mary Symon, Betty Stocks, Esther Simmons, Fanny Stileman, Kathleen and Douglas Shepherd, Binford and Frankie Sellwood, Ellen Simmons, Marjorie Sherbrooke.

T—Evelyn Tracey, Archibald Thorn, Dudley Toye, Marian Tarry, Louie Tibbits, Marjorie Tracey, Frank Tomkins, Rebecca Tushinsky, Naomi Torff, Theodora Thorn, Frank Thompson.

U—Eva Usher.

V—May and Edwin Vickers.

W—Ellie Watt, Mansfield White, Ellen Williams, Sarah and Annie Wood, Florence Wilde, Delphie Wells, Gordon and Grace Winn, Dorothy White, Cecile and Phillis Wright, Violet Walker, Edward and Edith Wheeler, Ronald Watson, Nora and Ellie Wyatt, Georgina, Sarah and Pringle Wilson, Charles and Amy Wingrave, Agatha Ward, Dorothy Wyatt, Sydney Wisdom.

Y—Gladys Young.

No. 233.—Correct answers (first list) received from:—

A—Edith Aldis*, Miriam and Olive Allam.

B—Gordon and May Bligh, Dorothy Billings, Dorothy Butcher, Robert Bushby, Adeline Baker, Gertrude Bristow, Mabel Baker, Emily Bridgewater*, Gertrude Bush, Mabel Birney, Herbert Braddon*, Lizzie Baxter, Edith Blenkarn*, Christabel Bath*.

C—Kate Cope*, Augusta Clark, George Crawford, Kittie Cope*, Mabel and Ida* Cole, Oscar and George Cross, Doris, Olive and Marjory Coleman, Gladys Clark*, Elma and Josephine* Cheal.

D—Dorothy Daintree, Polognia Daws*, Violet and Kitty Donaldson-Selby, Nellie Dowsett*, Susy Drummond*, Stanley Drew, Ralph Daintree.

F—Winifred Field, Vincent, Mabel* and Olive Fleet, Kitty Fausset.

G—Cicely Gibson*, M. Gover, Evelyn* and Grace* Gulston George Goodall, W. Garnham.

H—Rosetta and Lottie Hamilton, Dorothy and Kathleen Heckford, Violet Hatch*, Hetty Hill, Dorothy Havergal Shaw, Elizabeth and Mary Hooper, Julyan, Norman, Francie* and Florence Hoyte, Walter* and Beatrice* Harland, Myra Hunt* Mary Hill*.

K—Annie Kingsford.

L—Edward, Henry, May and Sidney Law, Winifred Lowe, Rosamund Langton, Ellen Larke, Arthur and Evelyn Lamb, Connie Longhurst*, Nellie and Edith Lockhart.

M—Margaret McFadzean*, Bella Morrice*, Dorothy Morgan, O., G., Lewis and Arthur Morice, Mabel Morris, Elsie* and Annie* Moule, Alice and Kathlott, Winifred Maunder, Margie Marston, Olive and Lois* Mewburn.

N—Valerie and Eleanor Noel.

O—Constance Osborne*.

P—Dora Phillimore*, Vera, Daisy and May Petrides, Kathleen Pincott, Ruth Pledger*, Ethel* and Kathleen* Pasley, Maggie, Gordon and Maxse Pibel, Leonard*, Walter and Katie Picknell, Eva Petter*.

Q—Frances Quance*.

R—Maisie Richards*, Gordon Remington, Sydney Robertson*, Gussie and Marion Roach.

S—Frances Stileman*, Douglas and Kathleen* Shepherd, Stanley Soltau, Margery Smart, Ellen and Amy Simmons, Cicely and Marjorie Sherbrooke, Betty Stocks, Bessie Symes.

T—Dudley Toye*, Frank Tomkins.

V—Edwin Vickers.

W—Harry Wintle*, Florence Wilde, Annie and Sarah Wood Dorothy Wyatt, Agatha Ward, Cecile and Phillis Wright, Delphie Wells*, Sydney Wisdom, Gordon and Gracie Winn, Mansfield White*.

Y—Maurice and Gladys Young.

No. 232.—Correct answers (second list) received from—

A—Irene Ashdown*, Olive Abraham, Nellie and Fanny Ames, Edith Aldis*, Margery Ashdown, Ernest*, Frank, and Mary Anderson, Louie Adams.

B—Dorothy Benson, Lindsay Browne*, Gordon and Stanley Boxer, Dorothy Billings, Dessie Berry, Alan, Maggie, and Charlie Banks, Louise Betts*, Ernestine Buhl*, Lucienne Brabandes, Frank Bentall, Dorothy Brooks, Gladys Bartlett*, Clara Browne*, Fred, Ernest, and Charlie Bailey, Jessie and Jeanie Brough, George and Dorothy* Berry, Phyllis Boyd, Mary* and Susette* Beck, Eva Browne, Lizzie Baxter, Dorothy, Sylvia and Maud Barrett, Frances Barnett*, Frank, Avory, and Lilian Blackie.

C—Joan Clarke, Alice Crang, Stanley, Percy, and Grace Chappell, Muriel Craigie, E. E. C.*, Isabel Candlin*, Walter Carter, Mary Colville*, Kate Cope, Gladys and Beryl Calvert. Maggie* and Jessie* Carter, George Cary, Alfred Cocking, Duncan* and Hyde* Campbell, Susie Cumbers, Mary Cobb*, Alice Cady*, Ada Catt.

D—Constance*, Bessie*, Hilda, and George Drayson, May Darroll*, Marie Denizot, Vera Dickinson*, Polognia Daws*, Olive Dene, Winnifred Du Russett, Marjory Dyke*, Annie and William Deas, Queenie and Llewellyn Dale.

E—Maud Eddey.

F—Eva Fullerton*, Jeanne Faucon*, Louise Filhol*, Hyacinth FitzSimons*, Maggie*, Eva* and Mabel* Fletcher, Laura Finch, Helen and Malcolm Forbes, Marian* and James Freegard, Percy and Norris Fitch, Meg*, Lewis* and Agnes* Fullarton.

G—Constance Gabbett*, Mary and Daisy Greenacre, Dorothy*, Margaret*, Stuart, Edith* and Jack Gray, W. Garnham*, Grace and Evelyn Guiston, Sophia Guillaume, Clarice Gale, Elsie Goudge*, Florrie Griffin, George and Colin Graham-Brown.

H—Sandy Handasyde, Eric Hill, Violet Hcford*, James and John Henderson, Georgette Hoffman*, Freda Hunton, Ella Hake*, Kathleen and Dorothy Heckford, Winifred*, Henry and Edith* Harvey, Willie, Marjorie and Elsie Hooper, May Homer, Hetty Hill*, Violet Hatch*, Jamie de Hailes, Rose Harris, Louie Hooper*, Helen and H. Hunter, Theodora Hill, Dorothy Harris*.

I—Nellie Irving*, Ami and Isabel Inglis, Daisy Iredell.

J—Mabel Jenkins, Lizzie Johnstone, J. S. Jackson*, Emily Jeynes.

K—Elsie Knight, Elsie Kirby, Grace*, Dorothy*, P.* and Cecilia* Kerr, Jeanie and John Kyle.

L—Susie Long*, Winifred Lowe*, Nellie and Edith Lockhart, Guinefred Leigh*, Hannah Lovell*, Arthur and Edward Llewellyn.

M—Eugene, Eva* and Mabel* Marshall, Dorothy Morgan, Winifred Marshall, Dora Muir*, Charlotte Millar*, Cordelia May*, Margaret*, Mary, Daniel and Dorothy* Morris, Gwendoline Moir*, Frances Munce, Margaret McFadzean, Maggie McDougall, Mildred Morgan*, Margaret Macphee, Ellen* and John* MacMurray, Maude McIlroy*, Abraham and Margaret Mack, Winnie, L. and Dorothy Mace, Christina Marshall.

N—Peter Nicholson, Irene Newport.

O—Eva and Maude Oakes.

P—Mary Plumb*, Clarice, Percy and Geoffrey Peach, Gladys* and Isabel* Phipps, Myrtle Perry*, Jessie, Willie, Ada and Eddie Palmer, May, Vera and Daisy Petrides, Laura Percy, Daisy Parker,

R—Herbert and Marjorie Rainey, Jessie Roe, Ada Renals, Elsie Ridewood*, Gussie and Marion Roach, Beryl Reid, Elmina Roe, Hope Robinson*, David Rees, Alice Rouse*, Rita and Lorimer Romanes.

S—Olive Staite, Nannie Sturrock, Frankie and Binford Sellwood, Dollie Salt*, Francis and Ernest* Stevens, G. and M. Spurgeon, Violet, C. R. and May Salvesen, Evelyn Shaw*, D. D. and T. M. Stanier, Alan and Mary Symon, Florrie Smith, Susie Sutton, Edith Simpkin, Alfred Stembridge, Poppie Stidolph, Flora Smith*.

T—Evelyn and Marjorie Tracey, Frank Thompson, Frank Tomkins, Willie Thomas, Olive Taylor*, Flossie Thomson*

U—Eva Usher*.

W—Thomas and Robert Weddell, Helen and Fred. Webb, Madge Wilson, Ernest, Kenrick and Queenie Wakeford, Ella and Alexander Watt, Willie and Stewart Watson, Charles and Amy Winegrave, Ronald Watson, Sarah* and Annie* Wood, Florence Wilde, Sarah, Georgina, Rachel and Pringle* Wilson, Violet, Arthur and Louisa Walker, Dorothy Wyatt

FOREIGN LIST.

No. 220—Alan Hogg. **No. 225**—Belsie and Harry van Niekerk, Polly Loubser, Nellie Mostert*, Henry Luckhoff, Flo and Cuckoo Lister, Alice Stone* (S. Africa). **No. 226**—Alice Stone. **No. 227**—Huldah Krige* (Stellenbosch). **No. 228**—Dora Wallace*, Ivan, Eric, Rotha and Lottie St. George, Jean Scott (Canada). **No. 230**—Nettie, Willie*, Kate* and Ina Thomson (Bulgaria), Willie Flower (Portugal). **No. 231**—Phyllis Boyd (Switzerland), Hilda von Griesheim (Germany).

ANSWER TO LAST SEARCHER (No. 233).

a. Psa. iv. 1. *Response*, "The Lord will hear me when I call unto Him" (Psa. iv. 3).

b. Psa. vi. 2. *Response*, "Thou, Lord, art plenteous in mercy" (Psa. lxxxiv. 11).

c. Psa. v. 8. *Response*, "He brought me forth into a large place" (Psa. xviii. 19).

d. Psa. xvii. 8. *Response*, "The Lord God is a sun and shield" (Psa. lxxxiv. 11).

e. Psa. x. 12. *Response*, "Lord thou hast heard the desire of the humble" (Psa. x. 17).

f. Psa. vii. 8. *Response*, "God judgeth the righteous" (Psa. vii. 11).

g. Psa. iv. 6. *Response*, "Thou hidest thy face they are troubled" (Psa. civ. 29).

h. Psa. vi. 4. *Response*, "The Lord hath heard my supplication" (Psa. vi. 9).

Personal.

I am very glad to have had several nice boxes of flowers. They have been welcomed wherever sent.

M. AND B.M., JOAN DUNSFORD.—Thank you very much for your donations to the Indian Famine Fund.

AILEEN ROBERTS.—I am glad you are starting again, and also interested to hear how busy you are.

DOROTHY HAVERGAL SHAW.—Yes, I missed your paper last week, and was sorry, for if that one had been correct you would have been in the "Honours List."

ROSE HARRIS, NESTA CAREW.—I am glad to welcome you as new "Searchers," and trust the study will be useful and interesting. (Nesta) Your answers arrived too late for insertion.

RONALD WATSON, LAURA FINCH.—As your birthday is so near, you may enter the competition in your old division.

Uncle Tom's Cots—M.P., 2s. 6d.

UNCLE TOM.

Christian Endeavour.

TOPIC FOR JULY 1.

"WHEN IS A NATION SAFE?" (Deut. xxvi. 1-11.

THE strength of a nation does not consist in its armies or battleships, but in the character of its people, and specially in the purity and holiness of its home-life. Alas for Great Britain if the idea should ever predominate that our safety must be secured by becoming a military people. Our population can never be manipulated in the way in which Continental peoples are; our Empire is too far-extended for us to be able to preserve it by force of arms. Only so long as God is on our side shall we be safe, and God will be on our side only so far as we are a strong factor in the moral well-being of the world; and we shall only be this when our homes, and our peoples, the character of our civic and domestic life, is sweet and pure, religious and God-fearing. God must bring us into the land of promise, and God must keep us there; and this He will do only when we act upon the principle of *vv.* 6 and 7.

A simple and beautiful custom is described in this paragraph. The artless peasantry place the first of their fruits, of their garden produce, of their cornfield, of their olives and vineyards in baskets, and carry them with reverent joy to the selected place at the sanctuary. One by one they utter the simple formula of the third verse. How few of us acknowledge the goodness of God after times of agony and fear! Still fewer can say that they have come into all the promises of God.

Taking the basket from the suppliant's hand, the priest set it down before the altar, and again the Israelite takes up the words of the litany suggested in *vv.* 5-10. We must never forget the hole of the pit from which we were digged, never forget the evil bondage, the cry for help, the interposition of God, and all the mercy and goodness which He has caused to pass before us. We must not take these things as a matter of course. And let us see to it that we accompany our expressions of thanksgiving with the bringing of the first of the fruit.

The first of the morning hours; the first allotment of our weekly wage; the first day of the week; and perhaps with those who keep poultry, or trees or gardens, we may literally dedicate the first of everything to the Giver of all.

Notice the distinct injunction of *v.* 11, "Thou shalt rejoice in all the good," &c. So many seem afraid of joy. They fear if they are too happy God will send some trouble as a makeweight. I was reading only the other day, in a recent story, of the way in which one of the characters on any specially happy occasion would always throw in some doleful remark which would tend to depress the exuberance of joy on the part of herself and friends. How different is the spirit of this command, "Thou shalt rejoice!" The fruit of the Spirit is joy. Rejoice in the Lord always. Even when things do not appear good, let us dare to be thankful in all things, and give praise for all. All our Father's gifts are good, whatever be the wrappings or packing cases in which they come to hand.

How beautifully the law of Moses insists on unselfishness in its constant reiteration of the names of the Levite and the stranger. It is as though every home had its Levite. It may have been a kind of private chaplain, the teacher of the children, a preacher of righteousness. Having no home of his own, he would live with some hospitable family as in the case of Micah. Besides sheltering the Levite, the Jewish householder would throw open his doors to the stranger, as Ruth the Moabitess. The national exclusiveness opened its doors to men and women of other races and religions. In our case, the stranger might be the young Christian, fresh from the country to the great city, the lonely body at Christmas time, the delegate to the convention. Let your joy flow over to these!

C.E. NOTES.

The programme of the World's Convention is now practically complete. In addition to arrangements already announced, simultaneous meetings are to be held on the evening of July 14, at the Royal Albert Hall and the Alexandra Palace.

* * *

On July 16-18 the Convention will be in session at the Alexandra Palace. The general topic is to be "The Old Power for the New Age," with such subdivisions as "The Dawning Age and its Problems," "The Missionary Outlook," and "Pentecostal Power." Rev. C. M. Sheldon is to speak on commercial life. On the morning of July 18 "Messages of the Churches" will be given by the Bishop of London, Revs. J. G. Greenhough, Hugh Price Hughes, Dr. Parker, and Dr. J. Watson.

* * *

Lady Henry Somerset and Canon Barker take part in a temperance demonstration. Professor White is to lecture on "Bible Study;" Dr. Horton is to speak on "The Day of Rest;" and Rev. John McNeill conducts an evangelistic service; while Rev. Dr. Clark, founder of the Christian Endeavour Society, will give the presidential address. The following speakers, among others, will also take part:—Revs. Dr. Clifford, Dr. Handley C. G. Moule, A. Connell, W. L. Watkinson, Dr. Lorimer, Dr. Barrett, and Th. Monod.

* * *

The musical arrangements, which are under the direction of Rev. Carey Bonner, include organ recitals, a service of praise, led by the choir; and a cantata, to be given by junior members. Tickets to the Convention will be issued by most railways at reduced fares.

* * *

Rev. H. E. Fox, the well-known Secretary of the Church Missionary Society, will be one of the speakers at the Monday evening missionary demonstration.

Children's Special Service Mission.

Mr. Hutchinson, *Gravesend*, June 29; *Cranleigh*, July 1; *Kingston-on-Thames*, July 2; *St. Mary's, Hornsey Rise*, July 5; *St. John's*, July 6; *Donhead, Wilts*, July 8; Mr. H. Hankinson, *Maidenhead*, July 3; Mr. Edwin Arrowsmith, *Nutfield*, June 29; Mr. C. Harrison, with Caravan, *Loxwood, Sussex*; Mr. F. P. Rowe, with Caravan, *Great Leigh, near Braintree, Essex*; Mr. J. H. P. Cotting, with Caravan, *Rickinghall, Suffolk*, to July 4; Mr. F. A. Glover, *Gospel Tent, Over Stowey, near Bridgwater*; Mr. Edmund Clark, *Gospel Tent, Cranfield, Beds.*; Mr. F. McLaine, with Caravan, *Leigh, Surrey*.

SEASIDE SERVICES.

Mr. J. S. Tyler, *Birchington Bay*, to July 6; *Herne Bay*, July 8-20; Mr. H. M. Gooch and Mr. C. E. Paterson, B.A., *Greystones, co. Wicklow*, in July; Rev. A. G. Dodderidge, B.A., *Portrush*, in July. Mr. R. F. Drury, *Brodick, Isle of Arran*, July 7-31.

Children's Scripture Union—Portions for week ending July 7.

Sun., July 1	*Amos*	iii. 1-10		Thurs., July 5	*Matt.*	ii. 13-23
Mon., „ 2	„	vi. 1-15		Fri., „ 6	„	iii. 1-17
Tues., „ 3	„	ix. 1-15		Sat., „ 7	„	iv. 1-11
Wed. „ 4	*Matt.*	ii. 1-12				

Palestine in London.—In connection with the Holy Land Lectures Fund, Rev. James Neil, M.A., lectures at the Conference Hall, Eccleston Street, S.W., on "Palestine Trades," with Mr. James Clark's life-sized oil paintings, on Tuesday and Thursday, July 3 and 5, at 3.30 and 8 p.m., and on Wednesday, July 4, at 3.30 p.m. Free admission.

International S.S. Lessons.

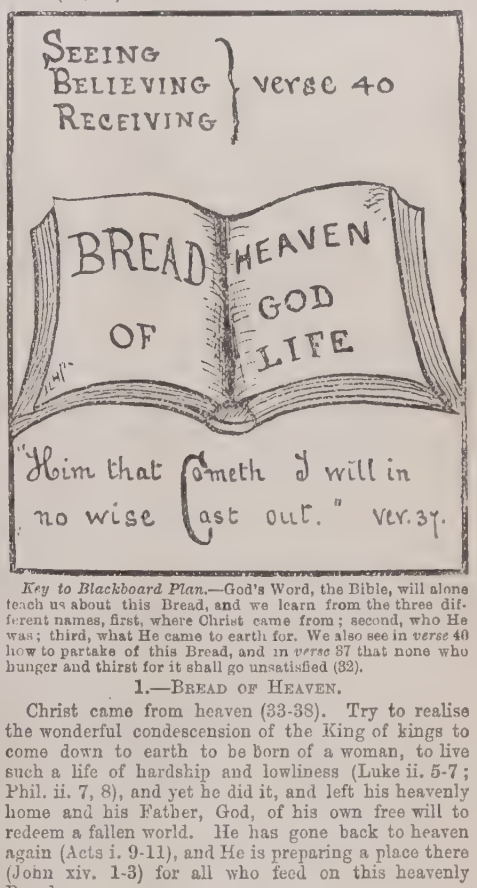
July 8, 1900.

Jesus the Bread of Life.—John vi. 22-40.

GOLDEN TEXT.—"Jesus said unto them, 'I am the Bread of Life.'"—John vi. 35.

INTRODUCTION.

IT was the day after the feeding of the 5,000 and the night that Jesus walked on the sea, that He teaches his disciples a great truth by reminding them of the bread with which He fed the 5,000, and then showing them them the true Bread from heaven, and that the feeding of those people had a far deeper meaning than any one of them had understood (26, 27).



Key to Blackboard Plan.—God's Word, the Bible, will alone teach us about this Bread, and we learn from the three different names, first, where Christ came from; second, who He was; third, what He came to earth for. We also see in *verse* 40 how to partake of this Bread, and in *verse* 37 that none who hunger and thirst for it shall go unsatisfied (32).

1.—BREAD OF HEAVEN.

Christ came from heaven (33-38). Try to realise the wonderful condescension of the King of kings to come down to earth to be born of a woman, to live such a life of hardship and lowliness (Luke ii. 5-7; Phil. ii. 7, 8), and yet he did it, and left his heavenly home and his Father, God, of his own free will to redeem a fallen world. He has gone back to heaven again (Acts i. 9-11), and He is preparing a place there (John xiv. 1-3) for all who feed on this heavenly Bread.

2.—BREAD OF GOD.

God set his seal on this true and living Bread (27). He gave the Bread to hungry souls (32). His will was carried out by Jesus, the Bread of God (38). God's purpose of "life eternal" was fulfilled as well (33; Matt. iii. 17, xvii. 5, xxvi. 39; John v. 30, iv. 34; Acts ii. 22; 2 Pet. i. 17). All these references show us how Christ was *from* God, and how God was satisfied with his life and his sacrifice.

3.—BREAD OF LIFE.

"Lord, evermore give us this bread" (34). So said the disciples, and so let us pray with all our hearts. It is the Bread of *Life*, and we are dead unless we eat, and eat frequently of it.

As hunger and thirst go together in our bodily needs, so do they for our souls; Christ supplies them both (Ps. xlii. 1, 2; John iv. 4-14; vii. 37; Matt. v. 6). If you know nothing of this, then without delay ask to be made hungry and thirsty for the Bread of Life and for the Living Water.

This is the attitude we all need to be in (Luke viii. 40). "Gladly received Him, waiting for Him" (40). "To have life" is not to see only (36); it is to believe (47-54); it is to receive (51).

Let us get verses 53-58 well into our minds. "Except ye eat, ye have no life." "Whoso eateth *hath* life;" and notice also in the middle of all this teaching comes that beautiful promise (37), "Him that cometh to Me I will in no wise cast out"—"I will never, never, cast out" (John x. 28; 2 Tim. ii. 19). Then—

"Come to the Saviour now.
He gently calleth thee."

The Zambesi Industrial Mission would be glad to receive applications from earnest Christian workers for mission service in British Central Africa. Age between twenty-three and thirty. Unmarried men, having a knowledge of some useful trade, such as carpentry or gardening, will be preferred. Full particulars can be had from Mr. Caldwell, 1, Gresham Street, E.C.

(637)

Stockwell Orphanage.

AN occasion which is looked forward to with eager expectancy and joy by the inmates of Stockwell Orphanage is Founder's Day. The annual festival of this year, held on Tuesday of last week, was a day of general rejoicing in the neighbourhood, while the number of visitors to the institution during the afternoon demonstrated how wide is the recognition of the labours of the deceased founder of the institution. The Orphanage is but one of many tokens of the large-hearted and revered C. H. Spurgeon, and while his name and remarkable gifts as a preacher of the Gospel are universally acknowledged through the widespread circulation of his sermons and books, the servant of God assuredly lives in the works which owe their existence to his genius.

The Orphanage provides Christian education as well as maintenance, for 500 fatherless boys and girls, and for these Tuesday was a memorable day. The proceedings for the most part consisted of musical drills, processions, and exhibitions, which afforded delight to a large concourse of friends of the children. The inmates are a happy family. The absence of any uniformity in their dress is one of the many pleasing features in the directing of so responsible and important a movement. Their performances throughout the day were warmly appreciated, and furnished abundant evidence of the care bestowed upon their physical and intellectual training.

In the centre of the grounds a large platform was erected, and here the children, bright and happy, were arranged. An abundance of streamers, bunting, and flags lent a festal appearance to the surrounding buildings of the institution; while the strains of music and the singing of the children veiled the pathos and tragedy which lie behind these young lives, now so gay and promising.

At the meeting in the evening, in the Memorial Hall, a large number of the visitors assembled. The tender and affectionate regard in which the memory of the founder of the institution is held was naturally manifest, and many tributes of sympathy and esteem were offered. A pathetic incident was the reading of a message of greeting from Mrs. Spurgeon, who for some time has been laid aside by sickness, praying that the gathering might prove a "happy and enjoyable reunion, full of blessed and sweet memories of the beloved servant of God, whose works do follow him as the years roll by." At the close of his first year as president, Pastor Thomas Spurgeon announced that all was well, and warmly acknowledged the efficient services of the helpers who had gathered round him and helped to maintain the work. The Chairman (Mr. W. W. Thompson) looked upon the institution as the most fitting memorial to the life and labour of the one whom he considered to be God's greatest gift to the century and generation.

The financial statement, read by the secretary, Mr. F. G. Ladds, was of an encouraging nature. The announcement that the year closed with a balance in hand, and that an increase of subscriptions had been realized, was received with much satisfaction.

Pastor Charles Spurgeon paid a touching tribute to the devotion of his revered father to the Orphanage, and formed a bouquet of the flowers of the beautiful personal qualities which shone out from his life in the many gracious deeds by which he is remembered.

Rev. C. W. Vick spoke in warm appreciation of the Orphanage, which he described as a home of homes with a family of families. In every sense it revealed the spirit of the founder.

Rev. A. Connell, in a brief and earnest address, advanced three reasons why the Orphanage claimed their support. One reason was that so long as Evangelical religion abides in this country, the works of Charles H. Spurgeon will continue to be blessed. Another reason was because of its simple humanness. This was understood by those who knew not what it was to have the blessing of a father's smile and a mother's embrace. His third reason was because the work was so much in harmony with the spirit of the teaching of Christ. They trained these fatherless children both for service in the present life and for the life beyond.

Mr. Fegan's Homes.

THE lease of our Little Wanderers' Home, Greenwich, having expired, it became necessary to find suitable premises in which to continue the good work carried on there in the rescue of young waifs and strays since 1879.

NEW INDUSTRIAL ORPHANAGE.

My Council and I have felt too that, both as regards economy, the physical development, and the moral welfare of our boys, there would be many advantages in a country environment, and that it would be prudent to acquire some freehold site which offered scope for future extension of the work, or removal thither of some part of the work now carried on at Southwark. The premises, known as

ST. PAUL'S COLLEGE, STONY STRATFORD,

were submitted to us, and having been carefully inspected, were found to be very substantially built, in a good state of repair, and generally most suitable for our purpose.

It is stated that the land (with playing field in the rear, in extent about four acres) and buildings cost nearly £40,000. Through the kindness of a friend they were secured for £4,500 only.

Alterations, machinery, fittings, furniture, will cost about £2,600, and a new wing, including sanatorium and workshops, another £1,800. This will provide a thoroughly equipped Orphanage and Industrial Home for 350 boys, who will be housed, fed, clothed, taught good trades, and educated under evangelical Christian influence.

The neighbourhood is very healthy, there is a very good supply of water, and the premises are so well built that when they are adapted for our use, the up-keep will be very small for many years to come.

A few friends have, during the last fortnight, subscribed £3,400 towards the purchase money. Circumstances were all unfavourable for obtaining help for such a purpose just now; we therefore take this encouraging response as a direct answer to the earnest, believing prayers of many friends—especially of the dear people at our home Mission, who, poor in this world's goods, but rich in faith, have been pleading with God night by night, that he would move the hearts of his people to send in the purchase money by the day appointed.

A book of eleven views (17in. by 15in.) has been beautifully got up by our printing department here, and gives a capital idea of the exterior and interior of the buildings, front and rear. It will be sent, post free, to any of our friends for 2s. A similar book of views (9in by 7in.) can be had, post free, for 4d.

The chapel is a very fine edifice, and when cleared of some ecclesiastical ornaments and symbols not consistent with simple, evangelical teaching, and seated throughout plainly but comfortably, will be

AVAILABLE FOR MISSION WORK.

in the neighbourhood generally, which presents a great field, as large numbers of men employed at the L. and N.W. Ry. carriage works, and of young women at Messrs. McCorquodale's printing works at Wolverton, live thereabouts.

No debt will be incurred in alterations, furniture, &c., or in building the new wing, nor will any part of the premises be used till the whole are paid for.

My Council and I are all of one mind that this is a wonderful God-given opportunity, and I regard this as quite the most important step the Lord has enabled me to take during the thirty years he has given me the privilege of serving Him amongst "Nobody's Boys" in this great city. May many young hearts be won for the Saviour there, and young lives be trained in honourable, self-supporting industry.

J. W. C. Fegan.

The Boys' Home,
95, Southwark Street,
London, S.E.

Jews at Mildmay.

ONCE again poor Jews of East London, among whom the Mildmay Mission to the Jews carries on its work, have been welcomed to tea at the Conference Hall, Mildmay. On the first day the party consisted of 300 Jews and Jewesses, whose behaviour was excellent, and their gratitude for the interest taken in them very great. During the evening a meeting was held on the lawn, and addresses given by Rev. Charles Inwood, Col. Morton, and Mr. Samuel Wilkinson. We doubt if the attention has ever been so earnest to the old, old story of salvation through the Lord Jesus Christ.

The following day 110 Jewish children were similarly entertained. In this case the company was limited to those on the books of the evening night school for children at the Central Hall, Philpot Street, E. The little ones thoroughly enjoyed the outing, and the games provided for them. After tea a short meeting was held, presided over by Rev. John Wilkinson, at which Col. Morton addressed the children. Their recital of Scripture and the singing of Christian hymns reflected great credit on their teaching; and it is a thing to inspire praise and hope to see how the quick Jewish intelligences of these children have laid hold of Christian truth. With some, it seems to have sunk into the heart.

Bookbags for Sailors.—Miss McLean, Japanese Christian Institute, Tilbury Dock, will be glad to receive bookbags for distribution among the Japanese sailors visiting this country. At the end of this week 260 are expected at Portsmouth, and Miss McLean is desirous that they shall be supplied with Christian literature.

Friedenheim Hospital.

"TAKE care of him, and whatsoever thou spendest more, when I come again I will repay thee." So reads the text which meets the gaze of the visitor to Friedenheim, and standing in the spacious hall one cannot but realize how fittingly it expresses the purpose and ministry of the institution. The inmates of this "Home of Peace" comprise those who are in the last stages of illness, when rejected or dismissed as incurable by the general hospitals. Others whose insufficient means and friendless condition prevent their being properly cared for in their declining days are here nursed with tender sympathy and Christian love, while waiting submissively for the inevitable.

Aged and infirm fathers and mothers, who have borne bravely the weary struggle of bringing up their families, left desolate in old age; young men and women, unable through sickness to earn their living, and none to help them; neglected orphans, are all welcomed to the Home, where endeavour is made to soothe their bodily pains, to comfort and cheer their hearts, and to lighten with the Gospel of the love of Christ the sometimes rapid and sometimes slow passage through the valley of the shadow of death.

On the ground-floor we find the men's wards. There are three of these, and three beds are reserved for cancer cases. The compartments are in all respects well appointed, and every comfort is provided, even to a charming conservatory, which forms a delightful resort for the patients. One of the men recently admitted has served for eight years in India and Burmah under Lord Roberts and Sir George White. Withal, the

CHEERY FACES AND PLEASANT SMILES

of the sufferers attest their happiness, and while one's heart aches to hear the different tales of sin, suffering, and woe from their lips, it is all the more encouraging to realize that there is "light at evening time." The texts with which the walls are studded are simple Gospel messages, appealing to the heart and conscience of the indifferent or speaking peace to the troubled in spirit.

One young man came as an infidel. Opposite his bed was John iii. 16, and as he lay lingering on the point of death the words sank into his heart. One day towards the end, with almost his last breath, he declared to his sorrowing mother that he believed the text, and passed away in peace. In the women's wards there is the same evidence of comfort in sorrow and joy in pain. In one of these a young wife of twenty-one, in rapid consumption, lived only a few weeks in the Home, bearing her affliction with quiet submission. One night, as the Sister went her last round, she said: "I am so sorry you are breathless to-night." "Yes," she replied; and her last words were a prayer that God would receive her into "his beautiful palace," with her husband also.

The occupants of the children's nursery are amusing and happy. Here, as elsewhere, the nosegays and bouquets are innumerable, and the constant prattle of the patient little sufferers maintains the brightness and joy of the room. Picture books, toy-cupboards, &c., speak for themselves as to how the weary hours are wiled away.

AT THE ANNUAL MEETING,

which was held a few days ago, the esteemed founder and superintendent of the institution — Miss Davidson — welcomed a large number of friends and supporters. The chair was occupied by Mr. John Langton, F.R.C.S., who spoke of the institution and its staff in terms of warm appreciation. Rev. Darlow Sarjeant emphasized the self-abnegation which characterized the efforts of the superintendent and the officers, who are inspired in their labours by the "Great Physician." Lady Hope spoke of the need of such an institution in the face of the sorrow, sin, and misery which exist on every hand. It is not always a case pronounced as incurable was hopeless, for in several such instances patients had been nursed back to health, and had happily recovered.

Miss Davidson reviewed the history and progress of the movement—from its unpretentious inception at Mildmay to the present time. Dr. A. T. Schofield added a few words of encouragement, remarking that the relief afforded was threefold—bodily, mental, and spiritual.

The Hospital is open to visitors two afternoons a week, and Miss Davidson will be glad to welcome any friends interested in this institution. She may be addressed Friedenheim, Upper Avenue Road, Swiss Cottage, London, N.W.

Mr. F. N. Charrington's Jubilee.

A LARGE and representative audience gathered at the Great Assembly Hall on Tuesday of last week, to celebrate the fiftieth birthday of Mr. F. N. Charrington, the esteemed founder and superintendent of the Tower Hamlets Mission.

The capacious building was simply but effectively decorated for the occasion with festoons and draperies in the national colours, while many flags and bannerets fluttered gaily from the balustrades of the galleries. The proceedings were in the nature of a hearty family gathering, rather than an orthodox public meeting, the audience consisting largely of East London artisans and their wives—plain work-a-day people who had been brought to Christ in connection with the Mission, and who had come together to praise God for

THE SPIRITUAL PROGRESS

of the work and to wish the founder "many happy returns of the day."

The programme bristled with interesting features. For two hours or more prior to the commencement of the meeting proper, both during and subsequent to the public tea, opportunities were utilized by well-known evangelists and friends to give words of kindly encouragement to the members. Then, at the invitation of Lord Kinnaird, who took the chair, Mr. E. H. Kerwin made a statement which showed that in recognition of the occasion the sum of £2,800 had been raised. This amount, which it was hoped would be increased to £3,000, is applied to the reduction of the building debt. Mr. Kerwin went on to recall the salient facts in connection with the inception and progress of the work.

The familiar retrospect was received with hallelujahs. Tears were in many eyes as the speaker referred to the former desperate character of some who had been brought in—pugilists, dog-fighters, pigeon-fliers, and would-be suicides. In the mission offices, Mr. Kerwin has preserved the

KNIVES, RAZORS, AND BOTTLES OF POISON,

with which some who are now toiling for the master, had intended to destroy themselves. After adducing statistics, and recounting the labours of the staff of voluntary workers, the speaker concluded with kindly references, in the name of the audience, to Mr. Charrington and his efforts for the evangelization of the people.

Mr. Samuel Smith, M.P., who followed, rejoiced in the fruitful character of the Mission, and compared the unhappy condition of those who live selfishly with the joyful experience of those who follow the lines marked out for them by God. Dr. J. Q. A. Henry, of New York, testified that the influence of the Assembly Hall girdles the world. Every temperance worker and every evangelistic toiler in the slums of the great cities had received stimulus from the stand taken by Mr. Charrington against the drink traffic. In hearty words, Mr. T. A. Denny said that as the Lord took David from the sheepfold, so He took Mr. Charrington from the brewer's vat. They were assembled to give fervent thanks for the good which had been done. Mr. R. C. Morgan next traced the foundation of the work to the revival movement of 1859, and to the consequent commencement and development of religious and philanthropic agencies in the East End.

It was now Lord Kinnaird's duty to present to Mr. Charrington, as representing the Mission, a cheque for the sum which had been raised. In doing so, he said they were assembled to give glory to God, and, he trusted, to re-dedicate themselves to the Lord's service. After referring to the improved social condition of the district, Lord Kinnaird said the Great Assembly Hall was itself a testimony as to what could be done by a few men of faith. It had encouraged Christian workers to undertake large things for God. It was a matter for satisfaction, that while drink shops and places of amusement continually strove to attract the people, the doors of the Great Assembly Hall, too, were open nightly.

Mr. F. N. Charrington, in returning thanks, said that he felt himself to be merely the figure-head, representing those who had borne the heat and burden of the day. People remark, "What numbers of people you must get from the West End to help you!" The workers, however, are those who have been converted in the Mission. Mr. Charrington went on to show that the evangelistic character of the Mission is well sustained. On the previous Sunday thirty persons had entered the inquiry room, and on the Monday six more. He prayed that the blessing which had accompanied their efforts in the past might be with them in the future in an increased measure.

Barbican Mission to the Jews

ON Friday last the foundation-stone was laid of the new Mission Hall, in course of erection in the Whitechapel Road, in memory of the first president of the Mission, Prebendary Gordon Calthrop.

The rector of Whitechapel (Rev. J. A. Faithfull) allowed the use of St. Mary's Church Room for the first meeting, which was held at noon. The president of the Society (Rev. Prebendary Webb-Peploe) conducted the proceedings, which were of a devotional character throughout.

The Chairman, in reviewing the past, spoke of the dispensations of Providence towards the work, and pleaded for definite trust in God for the future. Rev. Evan H. Hopkins commented upon the Aaronic benediction—"The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." Many helpful and inspiring thoughts and consolations were deduced, and the meditation was indeed a time of spiritual refreshing. Addresses were also given by Revs. S. T. Bachert and J. B. Barraclough, who spoke of the needs for further advancement in carrying the Gospel to God's ancient people.

The afternoon ceremony on the site of the new mission buildings was numerously attended. Prebendary Webb-Peploe again presided, and made an earnest appeal on behalf of the Mission, and the efforts put forth to save the wandering sons of Israel. Prediger C. T. Lipshytz, in giving the financial statement, made the favourable announcement that £4,500 had been subscribed towards the sum required. The total cost of the building, with site, would be about £7,500.

The foundation stone was formally laid by by Mrs. Gordon Calthrop, who was afterwards the recipient of the silver trowel. Rev. Prebendary Barlow paid a tribute to the memory of the first president of the Mission. He remarked on the devotion to the office of his successor, Archdeacon Sinclair, and referred to the unremitting energy of Rev. Prebendary Webb-Peploe, in the interests of the mission.

Rev. H. E. Fox, in a few earnest and practical remarks, spoke of the numerous encouragements for missionary effort among Hebrew people, especially when the work was regarded from the side of God's covenant with his chosen nation. Rev. Canon McCormick, D.D., referred to the life-long interest taken by the late Preb. Gordon Calthrop in the Jews, and spoke in hopeful terms of the strenuous efforts now being put forth to bring them to acknowledge and receive Christ as their promised Messiah.

Closing words were spoken by Rev. A. R. Buckland, and the singing of "The God of Abraham Praise," terminated the proceedings.

Evangelistic.

London Tent Campaign.

THE willingness of the people to hear the Gospel, is shown by the large attendances at the tents, some of which are filled to their utmost capacity. Our hearts have been deeply touched by the manifestations of Divine blessing, which have been graciously accorded.

On Sunday last, Mr. and Mrs. J. S. Harrison preached at the Clapham tent to large numbers, and with signs of the Spirit's presence. Messrs. Rowland Edwards, S. Levermore, and McAusland have commenced a week of meetings at Wimbledon. At the evening service on Sunday, there were some instances of blessing. The tent at Forest Gate was opened on Wednesday last, by Mr. Leonard Weaver.

The Weaver Brothers have been much encouraged at the growth of the meetings at Wood Green, both in numbers and power. On Sunday afternoon, Pastor D. J. Findlay, St. George's Cross Tabernacle, Glasgow, gave the address. One of his sayings was, "If you have any reason why you are not a Christian, have it set in brass, and hang it for everyone to read." A Christian young man in one of the business houses repeated this to an unconverted fellow. At two o'clock the next morning he was awakened from sleep. It was the same young fellow in soul agony. He said, "I have been thinking of reasons for my not being a Christian, and can't find one. Do point me to Jesus." The workers' hearts have been greatly cheered at the quietness in the after meetings, and the many anxious seekers. On Sunday evening the evangelist was Mr. W. R. Lane. Notwithstanding the very bad weather in the evening, the tent was crowded in all parts, many standing and others not able to enter. Mr. Lane preached on the words "Behold, I stand at the door and knock," and some anxious souls were dealt with at the close.

During the past week Mr. Charles Inglis and Rev. J. T. Vine have been preaching at Harlesden. The meetings have been of an encouraging character. At the meetings on Sunday last, the Weaver Brothers were the missioners. At the men's meeting there was blessing, and at night the tent was filled Thirty-two persons rose seeking the Lord.

At the close of the Saturday night meeting at Fulham, conducted by Rev. D. M. Cameron, a man who had been a member of a Y.M.C.A., and a worker in a Scottish Mission, asked to be prayed for. He had fallen through drink, walked to London, and wandered aimlessly into the tent. He cried, "O God, I have wandered far from Thee." There is little doubt that he is really restored and saved.

In the children's meetings, blessed work has been done in several tents, but, on account of the rains, the meetings have not been so largely attended. The interest, however, still continues, and many have waited to the after-meetings to be dealt with.

A. G.

The tent at Stratford has recently been the scene of rejoicing over many souls. Mr. James Gracie and myself found many who were expecting blessing when we began on Sunday, June 17. Never have I seen the Spirit's work more clearly manifest. On that day, over thirty voluntarily came forward and gave their addresses, wishing me to write to them and lead them to Christ. On Monday the meeting was still more solemn, and numbers again spontaneously were found seeking workers to help them to the Saviour. One good woman brought me 10s. as a thankoffering for her husband's conversion. A man said: "I've come eight miles to be saved to-night." A firm in the Broadway put off their Bible class on Monday evening, and at the end of the week five of them had been blessed. The head of the firm was present; he is quite deaf, but said to me: "I have not heard a word you have said, but it has been my privilege to pray for you all the time you have been speaking." On Thursday evening the rain came down in torrents, and we hardly expected we should have any meeting, but were amazed to find scarcely any diminution in the large attendance we have seen at these meetings. On Friday another large gathering assembled, and till a late hour we were busy taking the names and addresses of the anxious.

Chas. Cook.

Mr. Josiah Nix has just returned from a very delightful trip to Norway, and will conduct special services in the Grand Theatre, Blackpool, on Sunday, July 1, and will commence the special mission to the herring fishermen at Fraserburgh on July 8.

Mr. Bob Johnson conducted meetings at Ascot during the recent race meeting. A man and his wife, the former of whom was once a Christian worker, were turned from evil ways of life; they left the racecourse trusting in the Saviour.

At Ascot Races.

THE OPEN-AIR MISSION.

TWENTY of the evangelists of the Open-Air Mission took the field, including Major J. C. Cox, Mr. Ned Wright, and Mr. B. Barry Wake. Morn, noon, and night each day, testimony was borne for God, and the Gospel was faithfully preached, while choice literature received widespread distribution among the multitudes who thronged this fashionable but evil place. Here are some outstanding incidents:—A fine young fellow attended the racecourse for the first time in his life on Tuesday, the first race-day. We were about to conclude our morning meeting, feeling somewhat discouraged by the slack attendance, when he was providentially directed to us and at once showed signs of spiritual concern. His happy surrender was complete. It was a touching sight to see him kneel, and as simply as a child yield himself to the Saviour.

During the scene just noted, three young minstrel girls approached bearing mandolines, and saying, "May we serenade you, gentlemen?" After a few earnest words the bold smiles died away. The two younger were sisters. The Divine Spirit touched their hearts, and showed them the peril of their dangerous calling. We entreated them to leave it and seek other occupation, which I have good hope we may be able to procure them. Finally, tears of penitence were seen coursing down cheeks hardened all too early, and all our brethren were deeply affected as they knelt with us and sought the Lord. They left, each in possession of a marked Testament, and resolved never again to seek the racecourse.

"On the third evening," says a worker, "bags of flour were thrown at us during the meeting, covering our clothes. As we were leaving to go home, we were violently assaulted by an organized mob of over 100 tipsters and roughs, and all the way to our lodgings they were very brutal. Four or five of our men were struck on the head and kicked badly. For fifteen minutes we had to endure this treatment, though not the slightest provocation had been given. I and another St. John's Ambulance man who was with us gave first aid to the wounded."

Frank Cockrem, Secretary.

THE RACECOURSE MISSION.

By the kindness of Mr. Minchin, the tent of the Racecourse Mission was erected on his field, facing the course. The most important feature of our work was the distribution of the Word of God. Some 15,000 Gospels were given away. Not only were the general public dealt with, but also the showpeople, bookmakers, and the servants attending upon the aristocracy; nor did we overlook "clubland" itself. On the cover of the Gospels is printed, in bold type, "What must I do to be saved?" and "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Care is taken so to present the book that the texts can be read at first sight. On one of the copies being handed to a very respectable-looking man, he read it aloud to two of his friends, adding, "That is true, and I know it." Turning to us, he said, "I was once a Sunday-school teacher, but I have fallen away." After further conversation, and giving him words of counsel, we parted on the understanding that we would both pray about his condition. At our meeting on the course the Holy Spirit rested upon the assembly in a marked manner. Men and women were in tears, and appeared to be deeply convicted. When we knelt to pray, the hush was impressive. We were glad to see our brothers of the Open-Air Mission also vigorously at work. On one of the days some of our workers joined hands with them for an hour's meeting. It may be mentioned that two of the cases of conversion (man and wife) at Epsom have been visited, and we rejoice to say that they are still praising the Lord.

O. L. Heatley, Sec.

Mr. Henry Varley's Meetings.

The services at Wimbledon Tent have been highly appreciated, and the Bible readings and addresses given by this well-known servant of Christ have proved fruitful. Large numbers tell of fresh light thrown upon the sacred Scriptures, and many believers have been built up on their most holy faith.

On Sunday last Mr. Varley was again at the East London Tabernacle. Deep interest attached to both services, which drew large and interested congregations. At the close of the evening meeting Mr. Varley referred to his projected return to Melbourne, Australia, at an early date, and, in view of the fact that those assembled would never meet again, pleaded with all believers present to give their testimony to the power of divine grace not only to save, but to keep the believer until that Day. The preacher proposed that all present who had been brought to Christ from ten years since to forty or even fifty years past should confess the fact. Some hundreds bore their testimony to the faithfulness of the Lord in preserving them until that day. Mr. Varley then appealed to those who, for one year past and backward to ten years, to give their witness. The response was quiet, blessed, and inspiring, hundreds rising. A final word to those who, from the immediate past to twelve months since, should testify, and again a goodly number gave witness how they had been brought to Christ,

Thoughts by Mr. Robert Chapman.

AT the annual fellowship meetings, held in Grosvenor Street Chapel, Barnstaple, the venerable Mr. Robert Chapman (now in his ninety-eighth year) was present and took part in the proceedings. Commenting upon selections from Psalm cxix., he said: "If I can say, 'O, how love I thy law,' then my circumstances do not rule me but I rule them; they have no dominion over me, but I have them under my feet. Again, 'Consider how I love thy precepts'—that is to say, let my obedience give joy to Thee, my God and Father. How vast a difference between one child of God and another, not as to life eternal, but as to communion, as to pleasing God, as to not wasting life, and how great the difference between living to *get from God* and living to *give to God*."

"Walking with God makes the heart to break out as the psalmist does in the last verse, 'I have gone astray like a lost sheep.' This self-knowledge is the fruit of walking with God. Thus we discern the infinite holiness of God, and judge our obedience by what has been our aim. The child of God here is not referring to any outward act of disobedience. The true meaning is found in Rom. vii. 14, 'I am carnal.' The apostle does not say 'I *was* carnal,' but 'I *am* carnal.' And then in *v.* 17 he does not say, 'sin that *breaks out* of me,' but 'dwelleth *in* me.' And further he adds, 'O wretched man that I am,' not *unhappy* man, but '*afflicted* one that I am!' This portion is, I fear, commonly greatly misunderstood. It has not to do with any action, any word that a third person can hear, with any stirring of the feeling that may appear in the countenance. It refers to the deep, heavenly conscience, judging the wandering thought."

The Anti-Saloon League.

AT Aldersgate Y.M.C.A. Noon Prayer Meeting on Monday there was a numerous attendance. Mr. R. C. Morgan introduced Dr. J. Q. A. Henry, New York, a delegate to the World's Temperance Congress, and identified with the American Anti-Saloon League, who gave a vigorous address on the achievements and prospects of the movement in America. There two powers are seeking to become predominant—the Christian Church and the saloon—the one constructive and the other destructive. They were hopelessly antagonistic to each other. Both could not possibly be in the right, one or the other must be wrong; and if the public-house were allowed to govern the land, and assert its influence on modern civilization, the Church would not be unhindered in its ministry to the world.

As illustrating the enormous sale of drink in the United States, Dr. Henry said that, in fifty years, the average consumption had increased four times as rapidly as the population. The Anti-Saloon League has been organized to counteract the evils of the drink traffic—the crimes, political and domestic, which were the direct outcome of the saloon. Formed six years ago in Ohio, its development has been so extensive that, at the present time, there are 175 workers engaged in its campaign against the drink traffic. Of these, 125 are ministers of the Gospel. No fewer than 7,400 local organizations are now working against the dram shop. The basis of the League was Protestant and interdenominational.

The time had come when it was needful for Christian people to realize it is their business to overthrow the wrong. They had in the States 179,000 churches, 15,000,000 in the Sunday-school, and 400 Christian colleges; and the speaker urged with fervent emphasis the importance of all the forces within the churches, combining to seek and save the vast numbers who were on the verge of ruin through the evils of the saloon.

Prayers were afterwards offered for the Divine blessing upon the movement, and the furtherance of all efforts for the advancement of the cause of temperance.

Dr. Henry is preaching on Sunday next, at the Edinburgh Castle, Rhodeswell Road, E., on "The Three Scarlet Sins of London."

Midnight Meeting Movement.—Sir George Williams entertained some women of the West End at Exeter Hall to a strawberry feast last Wednesday night. A large body of voluntary workers distributed 400 cards of invitation throughout the locality, and the guests came in directly they knew of the gathering. An open meeting was kept going from half-past ten till midnight, after which personal conversation took the place of more general addresses.

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Anxiety in China.

In view of the increasing anxiety felt for the safety of British subjects, missionaries, and native converts, which is shared more particularly by Great Britain and America, a prayer meeting was held in Exeter Hall on Wednesday of last week. The movement was supported by the London, Church, Baptist, Wesleyan, China Inland, Church of England Zenana, and Methodist New Connexion, Missionary Societies, as well as the British and Foreign Bible Society, the Religious Tract Society, and the Friends' Foreign Missions Association.

Rev. H. E. Fox, secretary of the Church Missionary Society, conducted the meeting, which was one of deep solemnity and intense earnestness. The Chairman remarked that the gathering was not for discussion, still less for denunciation. It was not to protest against the attacks made upon Christians, for they considered it beneath their position to attempt to justify the position of missionaries. They had met because they believed in God, and it was delightful to think that so many were drawn together round the throne of God in prayer. Not only was it so in our own land, but simultaneous gatherings were being held in New York, Boston, Glasgow, and Edinburgh.

A period of silent devotion followed, and Rev. A. D. Cousins offered prayer that the Dowager Empress and her counsellors might be guided by divine wisdom in the crisis through which China is passing. Rev. R. Lovett (Religious Tract Society) and Pastor Frank White followed with earnest supplications.

Rev. J. Sadler, who has for many years been labouring in Amoy, spoke feelingly of the devotion of the native converts, and the possibilities of the Kingdom of God in China. It is a mistake to think that real difficulty exists in bringing her people to the Saviour, for there are thousands of native converts in whose hearts have been kindled the love of God. Many are still groping in darkness for the true light. He had heard many cries from the Chinese which he could never forget; but no cry had pierced his heart so much as that of a native:—"Oh that so-called Christians here would confess Christ, then would the regeneration of the Chinese be an easy matter." Mr. Sadler asked for prayer that those who went from Western shores should be led to glorify God; and that the Powers of the West may be moved from on high to adopt the right course in taking any action.

The topics suggested by the speaker were mentioned in the prayers which followed, offered by Revs. Marshall Lang, W. Hackney, and others.

The intercessions of the assembly will doubtless find a pathetic response in many hearts filled with sorrow and suspense. These will join in the prayer that, while God's judgments are in the earth, "the inhabitants of the world shall learn righteousness."

Personalia.

Bishop Clifford, of Lucknow, has arrived in London. His address is 37, Kensington Square.

The Bishop of Liverpool has accepted the office of President of the Daily Prayer Union and Worcester Tract Society, vacant through the death of Bishop Ryle.

Rev. E. P. Cachemaille, clerical secretary of the South American Missionary Society, is about to make a tour in South America to visit some of the Society's stations in Argentina, Paraguay, and Chile. He expects to start from Southampton in the Royal Mail steamer, *Clyde*, on August 17, and to be away four months.

Rev. H. B. Macartney, M.A., has resigned the post of Home Superintendent of the British and Foreign Bible Society as a result of recent domestic sorrows. In accepting this resignation, the Committee have expressed their high esteem for Mr. Macartney, and their tender sympathy with him in his heavy trials. His wife died very suddenly in May, and his son, Lieutenant Macartney, of the Royal Fusiliers, is only slowly recovering from a dangerous wound received in the relief of Ladysmith.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

Rev. Dr. Porter, vicar of All Saints', Southport, has lately received the sum of £1,500 from a donor for the purpose of providing the parish with a new day school.

Rev. E. A. Stuart recently gave an address on Missionary Apologetics to a goodly gathering of students and their friends at St. John's Hall, Highbury. He gave five reasons for the support of foreign missions:—(1) Self-interest advises it; (2) Duty compels it; (3) Pity demands it; (4) Gratitude prompts it; (5) Your spiritual life requires it.

Bishop Chavasse, in accepting the post of President of the Liverpool Diocesan Sunday School Institute, writes as follows:—"Thirty-six years ago I began my work for God as a Sunday school teacher, and the Sunday school has a very warm place in my heart." It has been arranged to hold a conversazione to meet the Bishop in St. George's Hall on Friday, July 6.

Dr. Harpur (C.M.S.) has returned to Omdurman from a tour 100 miles up the Blue Nile to Sennaar. His most interesting journal concludes with the following striking sentence:—"After what we have seen of the earnest efforts of our British officers to administer justice and relieve the sufferings of the people committed to their care, we cannot but feel that a brighter day is dawning on the Soudan, and that, however indirectly, the influence of Christianity is already being brought to bear upon its people."

In a report of the work at St. James', Holloway, Rev. Marcus Rainsford says that the spiritual work of the church is vigorous and active, and he trusts growing. There are seldom any vacant seats on Sunday evenings, and that represents about 1,800 people. St. James' has always kept the work of foreign missions prominently before the people. The financial help sent by the parish this year to the C.M.S. amounted to £517 9s. 8d., and two members of the congregation have been accepted for service in the foreign mission field.

Congregational.

Rev. Caleb G. Haymes has resigned his pastoral charge at Chapel End, near Atherstone, Warwickshire, which he has held for twenty-six years. Mr. Haymes, who has been in the Congregational ministry nearly forty-three years, has settled at Nuneaton.

On Wednesday, July 4, Christ Church, Westminster Bridge Road (perpetuation of Surrey Chapel), celebrates its 117th anniversary at the public meeting in the church at 7.30 p.m. Some interesting features of its work are to be shown by the aid of the limelight lantern.

At the quarterly meeting of the Manchester District Congregational Association, the chairman, Rev. J. Ross Murray, delivered an address on "The Pulpit and the Press as affected by the New Paganism," in which he offered a strong protest against the tendency prevalent in a large part of the Press of the day to disregard moral considerations in political affairs.

The disused burial ground at the back of Colliers Rent Mission Hall in Long Lane, Borough, S.E., has, through the generosity of Lyndhurst Road Church, Hampstead, been converted into a pleasure ground for the children of that squalid and overcrowded district. Though small, the new open space will be a boon to the neighbourhood.

Queen Street and Russell Churches at Dover have arranged terms of amalgamation. The churches are within two minutes' walk of each other, and stand in undesirable positions for places of worship. A site for a new church having been acquired in High Street, and the Russell Street pulpit having become vacant, a fitting opportunity occurred for the churches to approach each other. Rev. F. B. Basden (of Queen Street) is to be the pastor of the united church.

Changes in Pastorate.—Rev. Charles P. Tinling has become pastor of the church at Wavertree, Liverpool; Rev. Arthur Cannon, of Eastborough Church, Scarborough; Rev. D. Stanley Lamb, of Queen Street Church, Burslem; Rev. Evan Keri Evans, of Priory Church, Carmarthen; and Rev. John Thomson, of the church at Littlehampton.

Baptist.

The Baptist Church Hymnal is issued this week. It may be had with or without music. The profits, as with those upon the sale of the present Psalms and Hymns, will be distributed amongst the widows of ministers and missionaries of the Baptist denomination.

In connection with the anniversary services recently held at St. Paul's Church, Skegness, the pastor, Rev. George Goodchild, gave some account of the position of the building scheme, and after reviewing the rise and progress of the church, expressed the belief that, by God's blessing, a great work would be done.

In connection with the West Midland Baptist Association meetings at Coventry, a conference was held on "Our Church Meetings and Church Life." Rev. J. M. G. Owen (Birmingham) urged that the family life of the church should be more earnestly cultivated, and that more use should be made of the church meetings to deepen the spiritual life of the churches.

At the annual meeting of the Suffolk and Norfolk Baptist Home Missionary Union, Rev. T. Evans, the chairman, made special reference to the Twentieth Century Fund, and said the organization needed to bear special and distinct witness to evangelical truths, and its testimony against Ritualism, Romanism, Rationalism, and indifference. As a denomination, the Baptists had not, perhaps, been sufficiently aggressive in the past.

Call (accepted).—Mr. Lewis C. Hammond, of Dunoon College, to Borough Road Church, London, S.E.

Methodist.

The Mission Band at Liverpool Road Wesleyan Church, N.E., is doing good work in lodging-house and public-house visitation and in open-air services. Every member is pledged to active work in the interests of the Kingdom. One branch has done much good by the distribution of Gospel tracts.

An extension of the Great Queen Street Wesleyan Circuit, London, has been made by the erection of a new chapel at Gospel Oak. A satisfactory feature of the society here has been the manner in which its members have sustained the attendance at the early prayer meeting on Sunday mornings. On the first Sabbath in the new building, the church parlour was filled, and a blessed time was spent in praise and prayer. At the morning service Rev. Hugh Price Hughes preached from Acts ii. 37.

The annual meetings of the Wesleyan Local Preachers' Mutual Aid Association have been held at Sheffield. The proceedings were hearty, and the retiring president, Major Barnsley, gave an encouraging address to local preachers, in the course of which he advocated the study of the biographies of Whitefield, McCheyne and Brainerd, and expressed the fervent wish that the local preachers, as a body, might catch the spirit and become imbued with the Master's passionate longing for the souls of men.

Presbyterian.

On Sunday last Rev. Henry Crombie closed his pastorate of seven years at Presbyterian Church, Finchley, having accepted a call from Fairfield Church, Liverpool.

Resignation.—Rev. John Williams has resigned the pastorate of the church at Dolgelly, having accepted the secretariat of the English Home Mission Fund for North Wales.

Changes in Pastorate.—Rev. P. H. Griffiths has become pastor of Cruglas Church, Swansea: Rev. Ellis J. Williams of the church at Corris; Rev. R. H. Fisher of Morningside Church, Edinburgh; and Rev. James Beveridge, of Bell Street Church, Dundee.

Society of Friends.

St. Austell Friends have made a house-to-house collection on behalf of the Indian Famine Fund, realising about £50. It was expected to realise a similar sum from the villages in the district.

The old Meeting-house in Frodsham Street, Chester, after being closed for many years, has been reopened. Henry G. Coventry, representing Hardshaw West Monthly Meeting, was acceptably present at the first meeting. Friends visiting this ancient and historic city will be glad to hear of the above, and their presence will be welcome to Chester Friends. The meetings, for the present, will be held at 11 a.m. every First-day.

At Westmoreland quarterly meeting, held at Kendal, some time was devoted to a conference with the Home Mission Committee's deputation. In this some of the practical points dwelt upon were the place of organization and the value of new methods in the spreading of the Redeemer's Kingdom; the avoidance of a slavish imitation of the methods of other people and other churches; classes for children and Bible-reading for adults, held in private houses, as introductions to the houses and hearts of those occupying good positions in life; the duty to provide means of study, and, in some sense, of training, for Friends drawn to engage in vocal ministry.

Fallen Asleep.

Mrs. Sarah A. Lucas, an active and generous Baptist to the end of her long life.—Salem Baptist Church, Boston, has lost one of its oldest members by the death of Mr. Robert Sharman, who has for fifty years acted as deacon and superintendent of the Sunday-school.—Mr. Henry Rickards, senior deacon of West Cliff Baptist Tabernacle, Bournemouth.—On June 10, Edward Lawrence, of Merthyr Tydvil (shortly following his beloved wife). An earnest Christian musician, greatly esteemed and beloved.—Mr. Robert Stark, well-known and esteemed as a Christian worker. His pastor, Rev. Thomas Curry, of Aston Tyrrold, writes of him:—He wore himself out in the service of the churches. Besides public work, his private correspondence was large. He gave up Saturday mornings to write letters of consolation to any who were in trouble."

Notices.

Applicants for Tracts.—Mr. E. A. Rumball, care of Mr. Savill, blacksmith, Abridge, Essex; Miss Chance, 21, Emma Street, Hackney Road; W. Brundish, 29, North Cray Road, Bexley, Kent; Mr. Lawes, 8, West Street, Aylesbury, Bucks; George J. Thompson, 55, Derbyshire Street, Bethnal Green Road, London, E.; George H. Weekes, Town Mission, Lancaster; Mr. Taylor, Home Missionary, 15, Ventnor Road, Portland, Dorset (for sailors); Miss E. Hulme, Seend Cleeve, near Melksham, Wilts; Miss A. Adams, 210, Glyn Road, Lower Clapton, N.E.; F. E. Hall, The Manse, Shefford, Beds (Anti-Romanist).

Communications Received with Thanks.—F.H.S. I.S. M.G.S. A.M.C. L.W. C.D. T.W.B. J.L.A. W.T.M. H.L.H. E.S.H. G.B. W.A. E.B. A.R.C. E.P.F. A.B. C.E.J. E.D.S. E.N.T. H.B.W. S.P. W.E.L. A.M. G.A.S. J.M. F.P. J.C. S.P.A. H.J.E. T.B. G.J.H. H.G.G. J.S.G. S.P.K. W.T.W. S.M. H.S.M. R.G. Miss S. M.B. T.C.W. W.S. F.L. J.M.D. A.G. J.N. M.McL. A.H.W. T.J.P. F.J.C. C.S. E.W.P. T.C.W. E.F.E. M.T.F. L.E.M.

Y.M.C.A. Notes.

Following the Newcastle Conference of British Associations, the annual conference of Y.M.C.A. general secretaries was held at Filey from June 16 to 23, and was attended by upwards of fifty officers, including some of the best known workers in the country. Courses of lectures were delivered by Mr. Basil Hewer, of the London Central Association, on "Association Meetings and their Organization," and by Mr. A. K. Yapp, the National Council's representative for Lancashire, on "The General Secretary in Relation to the Departmental Work of the Association." A series of daily lectures to the secretaries was given by Rev. Dr. Stalker, of Glasgow.

The recently-appointed General Secretary of the Glasgow United Association, Mr. Christopher Richard Irving, received a warm welcome to his work on Wednesday last. After words of greeting from Mr. David Dreghorn (president of the Association), Mr. Irving referred to the responsibilities of his position, and outlined some plans of work for the future. The meeting was stirred by an address from Mr. W. A. Campbell, who spoke on the power of God as manifested in revival, and the ministers of the city were represented by Revs. Harrison Gower, Dr. P. McAdam, and others. Lord Provost Chisholm said he felt that, among all his engagements, there could be no meeting more proper for him to attend in his official capacity. He recognised that he was there amid a quickening spiritual atmosphere.

The Christian.

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Notes & Comments

IT is a sign of the times that Messrs. Rowntree and Sherwell's remarkable book on The Temperance Problem and Social Reform has reached its seventh edition (6s. *Hodder & Stoughton*). Probably a wiser and a more honest book has never been written upon this subject. The present edition is considerably augmented.

The Spectator has not generally been counted amongst the friends of total abstinence, but in a striking article it has given utterance to a modified temperance programme that is worthy of attention. It advocates three principles as among the few practical methods of reform: (1) Total abstinence as a personal habit for all who are in danger of alcoholism; (2) severe legal penalties for drunkenness in public, even though the element of riotous or disorderly conduct be absent; and (3) the imposition of the heaviest duty practicable on intoxicants. Recent experience teaches that if we cannot get the reforms we would like, we must take what we can get—at first—and gradually demand more. The drink evil is so great that any diminution of it is better than none.

The deplorable state of morality in London makes the work of such a society as the National Vigilance Association a necessity, and the refusal of Parliament to intervene in the exhibition of immoral plays doubles this necessity. While many of the provincial large towns have made considerable strides in regard to public morals, London is worse than it was thirty years ago, and it is growing more and more like Paris every year, with the added disgrace that the worst of Continental cities cannot show such scenes on its streets as may be nightly witnessed "down West," in full view of the representatives of law and order. A steady crusade should be carried on to cleanse our thoroughfares of shameless incentives to vice, and to raise the tone of social sentiment, lest the fate of some notorious ancient cities befall the greatest of modern cities.

A recent development has possibly brought the modern stage down to its lowest level, and is of a nature to justify a very strong protest in regard to the manner in which the duties of the Examiner of Plays are performed. It was bad enough to have the most sacred names invoked upon the stage either in oaths or in mock prayers, but with the advent, a few years ago, of the so-called "religious drama," or, in other words, of plays dealing with early Christian times, a deeper depth of gross irreverence was reached. The downward course has proceeded until at the present time a drama is being performed in London, respecting which a secular daily contemporary has felt called upon to say:—

> We take exception to the make-up of ——, who appears in the likeness of the most sacred figure known to us as a people. Such a presentation is the more gratuitous and objectionable, because it serves no definite purpose. Even if it did, it would be totally indefensible, for a mixed holiday audience does not approach its evening recreation in the spirit of Ober-Ammergau devotees.

Despite the seeming failure of Mr. Samuel Smith's recent action in reference to the demoralization of the stage, one would like to know how it was found possible to pass the play in question, seeing that, some time ago, one in which John the Baptist was a central figure was, very properly, rejected by the Examiner.

A Halfpenny Hymnbook has been compiled from "Sacred Songs and Solos," containing 157 specially selected hymns and choruses which have proved their efficiency in Gospel effort. Workers in tents and the open air, as well as those conducting brief missions, will find this collection invaluable. (3s. per 100. *Morgan & Scott.)*

There are two stories of the late Bishop Ryle which are characteristic of his kindly and Christlike spirit. They are told on the authority of his successor, Bishop Chavasse.

> When a struggling clergyman with a small country living, Dr. Ryle denied himself in every way he could, even to wearing a thread-bare coat, in order to devote his earnings to poor depositors who lost their money through the failure of his father's bank. Again, when promoted to the See of Liverpool, Bishop Ryle refused to put aside or to invest on his own account any money he might have over from the income of his See, but divided it year by year among the poor parishes of Liverpool, gladdening many a struggling clergyman's heart by a cheque for £50 or £25.

Our bishops have to run the gauntlet of manifold criticism from friend and foe. If the facts were all known, there are probably many such incidents and traits that are true of others as well as our late reverend leader, whose career of beneficent activity "adorned the doctrine" he preached for so many busy and gracious years.

It was when the crowd pressed upon Jesus so persistently that neither He nor his disciples had leisure even to eat, that He "*kept withdrawing Himself into the desert to pray.*" Singular action, but most radical and necessary. He who would help the crowd to its true life must keep the background of his own life clear from human obstructions, reserving it exclusively for intercourse with God. A worker's energy is soon exhausted, and unless it is perpetually replenished by God, the work will become mechanical and useless.

Rev. William Crosbie, writing in *The Examiner*, points out certain indications that the "psychological moment" (to turn Bismarck's famous phrase to spiritual uses) has come for a great onward and upward spiritual movement in the churches. The opening of the world to the preaching of the Gospel; the federation and warm brotherhood of the home churches; the spreading of the spirit of prayer, in all directions, evidenced by the numerous prayer unions that are everywhere found—all these significant facts in combination present a ground for prayer for the descent of the Holy Spirit on the Christian world generally. He urges Christian people everywhere "to put themselves more in line with God for its hastening." God has

> all the equipments and endowments the church needs for the evangelization of the nations, and for the establishment of his kingdom everywhere among men; and He is simply waiting, and yet in his waiting is working, quickening, influencing, leading on, and will not cease until the church, self-emptied, purged, and putting away from herself all false and weakening dependencies, casts herself wholly, and by a great faith, upon Him and upon the resources of his power and grace.

One of our leading preachers took occasion recently, in a sermon addressed to young men, to warn his hearers against *fashionable* doubting of religious truths. His words are worth reproducing:—

> There is a fashion in doubt, as there is a fashion in dress. Many men borrow their doubts from their neighbours. When a few renowned persons proclaim their scepticism, there is always a crowd of third-rate persons ready to follow in their train. It is a cheap reputation which they thus win, and it is paltry to the last degree. Whatever doubts you have, let them be your own. . . . When a man proclaims himself an *honest* doubter—taking great care to emphasize his *honesty*—I at once suspect that person. Really honest men never parade their honesty. An honest man is like a child—he speaks out what is in his heart without ever suspecting that he is saying anything exceptional. Honest doubt exists, that is quite certain; but the doubt that officiously and loudly proclaims its honesty is not honest doubt.

The flood of criticism on the part played by modern missions in international disputes which has followed in the wake of Lord Salisbury's temperate and statesmanlike speech at the Bicentenary of the S.P.G. is a symptom of the times. There is a cultured contempt, even where there is no savage hostility, felt by millions of our fellow-countrymen for those who devote themselves to the evangelization of their fellow-men, and such occasions as the present invariably call it forth. It is well that the fact of such hostility should be known.

Its failure to justify itself in argument is only a proof that it is the result of misunderstanding or passion. Indeed, the man of the world cannot understand the temper that "interferes" with another man's religion and tries to supplant it by the Gospel. Such conduct is "foolishness" to him. And yet it is this temper of solicitude for the spiritual welfare of others which has marked every age of true faith since the Saviour died for men; and were it not for such a spirit, we should ourselves be in heathen darkness and ignorance still.

To accuse the missionary of being the chief cause of the present tragic situation in China is not only false, but absurd. Incidentally the missionary in that great country *is* causally related to it, but only because the Chinaman fails to draw a true distinction between those who serve him for Christ's sake, and those who serve themselves through him for the sake of money-making. It is the presence of the foreigner to begin with, and then, perhaps, the extraordinary picture of the civilized countries of Europe preparing to partition China under their various governments, that has roused that country to such fierce resentment. Possibly a revelation of the dumb, instinctive, but powerful resistance of the Chinese to all interference with their national integrity will turn the envious eyes of Europe on the Celestial Empire into directions more profitable and less perilous to their own peace of mind. In that case, the present trouble may, in the near future, be one of the divinely-appointed means for the higher conquest of China by the Cross.

Some idea of the extent of our national responsibility in regard to India may be formed when we remember that the Marquis of Dufferin once stated that, although the average landholder, trader, ryot, or handicraftsman, is decidedly better off than he was thirty years ago, the "fringe" of necessitous persons in the country may be counted in millions, and the population of about 300,000,000 is increasing by about 28,000,000 annually.

In the first Indian famine of which there is any record, nearly 10,000,000 perished, and twenty-two have occurred since, 5,000,000 perishing in that of 1876-8. The field is so vast that all the Indian Government can do is to provide, for a large portion of the starving, only sufficient food to keep body and soul together. The share left for the public is, therefore, illimitable, and the words spoken by Sir Robert Hunter at Oxford, on the occasion of the previous famine, are just as applicable to-day:

Every shilling that you give will keep a poor widow or an orphan for a week; every sovereign may save some bereaved family from being broken up.

Day by day the utterances of the Extreme High Church party are becoming more clear in regard to the points of difference which distinctly mark them off from their brethren, and it is well that it should be so. Preaching recently before "The Confraternity of the Blessed Sacrament," an Association which is forming branches over the country, Rev. Mr. Ommanney said:—

And after the words of praise there comes the consecration. The priest takes the bread into his hands; and, after the example of the institution of Christ, he says: "Take, eat; this is my Body," and consecrates it into the Body and Blood of our Lord. The consecrated sacrifice *thus made* he presents before Almighty God. . . . the priest comes down the altar steps and places in their hands the Body and Blood of Christ.

And speaking of "the Mass" he said:

The Mass is the way in which all the faithful servants of God—those in heaven and those on earth—are united in the worship of God . . . the Mass is the way in which we can rightly approach God. . . . When we think of the holiness of God our hearts sink down. But we can come to the Father through the image of his dear Son provided in the Holy Mass.

Of this doctrine, utterly foreign as it is to the Word of God, and to Protestantism, the *Church Review* speaks as "the central point" of the High Church movement, and it refers to the Lord as "having entrusted Himself in the tabernacle, upon the altar, to their guardianship and care." Between all this and Cardinal Vaughan's definition of the "little white Host," what line of demarcation is there? and could not any Romanist agree to the same journal's summary of the rest of the "sacred deposit:"

The worship of our Lord upon his altar throne, the treasury of his Precious Blood in the Tribunal of Penance, the devotion of the faithful to the Most Holy Mother of God and all the saints.

The parochial machinery of the Romanists does not appear to be quite perfect, if we may judge from the proceedings at the recent Catholic Truth Conference, where a suggestion was made for its improvement under the guise of a scheme "for the encouragement of thrift among Catholics." The scheme, however, appears upon examination to be nothing more or less than a scheme of life assurance, with, underlying the praiseworthy and unselfish suggestion, a more potent idea of obtaining help for the R.C. Missions in the "financial stress" in which, it was admitted, so many are now found. Under the much-vaunted plan, however, not only would an amount fall due to relations in case of death, but "£10 would become due to his Mission," as the insurance would thus result "in a financial benefit to the priests as well as of bringing them in more easy contact with their parishioners for their spiritual as well as their temporal benefit." It is not quite easy though to see where the Catholic Truth comes in.

It is impossible to travel in out-of-the-way districts of Italy without hearing much about the poverty of the Pope, and of his imprisonment in Rome; and a good trade is being done in Naples and other southern towns in the sale of straws from his bed. The Pilgrims who recently visited Rome, however, left behind them £1,520,000, collected as "Peter's Pence" in all parts of the world, and it is rumoured that Leo XIII. is not satisfied with the amount, and has requested that it may be largely added to before the end of the year. The Pilgrimage was unsatisfactory in other respects, the blasphemous ceremony in which the Pope is enthroned and carried round St. Peter's having been preceded by a disgraceful riot and a free fight between the French and the German pilgrims, which was allowed to run its course, the Italian Government refusing to interfere in a religious ceremony.

A bill is now before the French Chamber in which power is granted for dealing summarily with editors and publishers of daily papers who abuse their privileges by circulating treasonable and offensive matter. By this time the measure will have become law. The French are, doubtless, taking this step in order to protect themselves, and they are acting none too promptly, for great numbers of French halfpenny papers have for a long time past exceeded all bounds of decency. Not only has our own beloved Queen been most offensively caricatured both in letterpress and drawing, but even the French President has been constantly subjected to literary outrage. The new Act provides a severe penalty for these journalistic brigands. Naturally the implicated papers are furious at this menace of their ways; but all right-minded people will be thankful that the scandal is at last to cease.

Those who spend their hard-earned money on various "short cuts" to fortune, in the form of newspaper competitions, would do well to read the evidence in the case brought forward against the *Sports Review* last week. It is time such methods of swindling money out of the credulous and foolish, who devote hours of their time, and more brains than they can spare, to drawing up lists of "winners" at races and similar uncertainties, should be exposed. One successful competitor for a purse of £3,000 was fortunate enough to get £50 on account. Another got nothing. Eight hundred and seventeen names of successful competitors (mostly fictitious) were advertised, among whom £57 16s. was divided! The result of the trial is that two persons involved in the business have been convicted of an attempt to defraud. So far, this is satisfactory. The evil, however, will not be cured till those who take part in these fraudulent competitions are made to share in the same penalty as their tempters. While there are fools there will be rogues, and when the folly is voluntary and wilful it should be brought home to those who show it that they are only less guilty than those who take advantage of their weakness.

The enormous circulation of some of the Sunday newspapers is a disquieting sign of the times. The Editor of *Lloyd's Weekly Newspaper* told a fellow-journalist the other day that they now have a sale of 1,250,000 copies a week, of which 700,000 are printed and circulated from 1 o'clock Sunday morning. It is said that what makes the extraordinary popularity of this paper is its wonderful summary of the week's news and life. The pity of it is that 4,000,000 or 5,000,000 people practically spend their day of rest, not with their thoughts on eternal realities, but in retrospect of the stress and turmoil, the vice and sorrows, of the past few days. It is good to know something of the events of the week; but it cannot be good that the soul's out-look on God should be crowded out by such details as fill our newspapers. Those who thus spend their "Lord's Day" miss one of the highest privileges and noblest influences of life.

The Curse of the Land.

IT is continually a matter for surprise that the enormous power for evil existing in the liquor traffic arouses so little the moral sense of the community as a whole. On every hand is seen the splendour of the licensed drinking houses and the enormous outlay involved to attract crowds to these centres of social demoralization. The marked increase of drunkenness, the way in which thousands of respectably dressed women enter and stay in front of the public and private bars, is simply abominable. The modest reticence of youths, maidens and women is being literally destroyed by these miscalled licensed victuallers, and the clean, sober and thrifty habits of the people are being undermined wholesale. Dissolute and drunken characters are manufactured in every direction. The death grip of this huge monopoly is about the neck of liberty. It fetters the Houses of the Legislature, prevents honest social reforms, and handicaps the highest and best interests, both of the Church and world. Never in this closing century was there a greater need than now for an intelligent and holy war against this vast liquor traffic which threatens the very existence of the liberty and welfare of the British people. The need for a forward movement in strong and zealous opposition to this monstrous traffic must become the burning question for the first year of the new century.

During the past six years a powerful and organized State opposition to the drinking saloon has existed in the United States, where tens of thousands of vigorous men and women are banded together to fight this traffic, which Sir Chas. Buxton well called a prominent factor in the tremendous conflict which hell wars against the interests of right on earth, and peace and heaven. We are glad to announce that steps have been taken to inaugurate

A MEETING FOR CONFERENCE

and testimony, in regard to this vital question, at Exeter Hall, on Friday, July 13. It is to take the form of a meeting of representative men in order to initiate a movement to fire the public mind against this social wrong, the licensed liquor traffic. Dr. Henry, of New York, who is one of the State Secretaries of the Anti-Saloon League, has been secured to address this meeting, to which 1,000 public men, ministers, and others interested in social reform have been invited. This gentleman, whose burning words fired the crowded audience assembled on Monday week at Aldersgate Street, will give one of his thrilling statements, showing the deep need which exists for war against this huge vested and legalized iniquity.

THE MILDMAY CONFERENCE.

JUNE 26—28.

THE various gatherings of the Mildmay Conference were well attended on Tuesday, Wednesday, and Thursday last week. The morning and evening meetings were presided over by the Hon. R. Moreton, and were occasions of deeply interesting and instructive meditation on themes pertaining to divine truth. The general subject was Praise, and on Monday morning (as reported in our last week's issue) the aspect presented was "The Blessed Object of Praise." The process of thought was full of profit, as believers were led to consider (on Monday evening) "God's Delight in His People's Praises."

On Wednesday, attention was directed to "Some Special Motives to Praise," and "The True Spirit of Praise." The concluding day, Thursday, was devoted to "Seasons and Occasions of Praise," "The Bliss and Blessing of Praise," and "The Future History of Praise."

Tuesday Evening.

God's Delight in his People's Praises.

By Rev. N. VICKERS.

The whole arrangement of the subject of praise must be divided into two parts: the Divine and the human; and, to-night we begin in Scriptural order, with praise in relation to God Himself. We have the authority of God's Word—directly in a few passages, indirectly in many—for the statement that He takes pleasure in the praises of his people. Our praise arises from realization, first, of God's being, and then, of his beneficence. Two kinds of praise arise from what God is in Himself. The first of these is extolling praise, in which we recognise the greatness, the blessedness and the sovereignty of God over all his creatures. We magnify the Lord, and He is pleased to accept such praise. But there is a higher style of praise—

PRAISE WHICH ADORES HIM;

and the central idea thereof is holiness. At once our thoughts go to the sublime vision of Isaiah in the Temple, where the seraphim who veil their faces, acknowledge antiphonally the holiness of God. At the burst of the praise of the holiness of God, the doors swing open, and the Lord manifests delight by filling the house with his splendour.

When we study the beneficence of God in his grace and applied mercy, there arise two kinds of praise, closely allied by nature, if not by practice: thanksgiving and thanks-living. God has a peculiar pleasure in receiving the grateful praises of his people. But, as a matter of experience, Christians more frequently pray than praise. In God's estimation, praise is more important than prayer. God showers his blessings from heaven; and man sends up from the earth only mists of thanksgiving. In 2 Chron. v. 13, 14, we read how God gave a luminous token of his heart's delight in the gratitude of his people.

Thanksgiving is good, but thanks-living is better. The first without the second is like a seaweed growing without root. We are to show our gratitude by

TURNING GOD'S MERCIES INTO PIETY.

Praise is not the mere service of song, it is the life of the spirit; and if we are not moving in harmony with the Divine will, day by day, it is a mockery to sing the praises of the Lord. The highest sort of praise that God accepts from his children is the psalm of a holy and close walk with Himself. In order rightly to understand something of the perfection of our God, we magnify his greatness, adore Him in his holiness, thank Him for his mercy, move in response to his grace; and the Lord is pleased with that sacrifice of praise.

The question, Whose praise is God especially pleased with? will carry us further into our subject. God has pleasure in other praises than ours. He is pleased with the mute but powerful eloquence of all his works. Then the atmosphere of heaven is angelic praise. If I may dare to institute a comparison as to the feelings of the Almighty, I venture to believe that God has the highest delight in receiving the praises of his redeemed people.

THE GREATEST WORK OF GOD

is his Church; not the beautiful orbs of the sky, not the bright-winged angels of heaven, but sinners saved by sovereign grace, and growing into the likeness of God's dear Son. Isa. xliii. 21, tells us that God made Israel to set forth his own praises; and Eph. iii. 21 says that glory is to be ascribed to God in the Church by Jesus Christ.

This idea is clearly seen in the progression of that grand old hymn, now well-nigh 1,500 years old, the "Te Deum." It opens with a representation of the earth bowing in adoration before the Almighty. The strain is caught up in heaven; and cherubim and seraphim unite to praise the Lord. Presently, the voices of the holy dead join in the majestic hymn—apostles, the earliest heralds of the Cross; prophets, faithful proclaimers of the divine will; martyrs, witnesses unto death for the divine truth. And ere the hymn dies away into silence, we have a vast multitude uniting their voices in the song of the universal Church, as it praises the triune God. There is set forth, in grand and sublime language, God's purpose in respect of praise—that the Church, bought by the blood of the Lamb should best please Him therein.

When we come to that mysterious but blessed and true Book, the Apocalypse, we have a picture, full of grace and glory, in the two chapters iv. and v., which, in my judgment, should never be separated. John is permitted to look through an open door into heaven. One sits upon the throne, pure with unsullied holiness, glowing with untarnished righteousness and justice. There is a threefold song of praise. The living creatures celebrate the eternal being of God; the four-and-twenty elders voice his creative power and genius; but when we come to chap. v. there is a new song entirely. The living creatures and the elders join in the theme, which is redeeming love. Then the great circle of angels join in what can be but an echo of that song; for they cannot claim that Christ hath

REDEEMED THEM BY HIS BLOOD,

but they sing, "Worthy is the Lamb that was slain." After their song, still united to that of the Church, a vast number in heaven, earth, and sea crowd around to join in the hymn of praise, saying, as they glorify God, "Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." God is there enthroned upon the praises of his redeemed people; symbolized in the temple praises, realized in the heavenly places. It is the song of the Church, that new song; and in it God has a peculiar delight.

I ask a further important but difficult question, Why does God delight Himself in the praises of his people? I do not presume to answer fully; but something of the reason may be apprehended. We add to the beauty of the Church when we praise our God; but we cannot add a particle of lustre to the infinite and eternal glory of God. The calm lake in the summer sun, reflecting the light of heaven, increases the beauty of the landscape, but adds nothing to the brightness of the sun. Why, then, should God be pleased with our praises? First, because true praise—of the heart, lip, and life—is God's own work; and when He realizes his ideal, He is thrilled with gladness. Artists and poets know something of this pure pleasure when their

IDEALS AND INSPIRATIONS

take form. In your praise and harmonious life, God sees and hears that which has come from his own hand; for praise is of celestial origin. Psa. xxii. is worthy of careful study, and especially the verse that speaks of praise. The Revisers have given it correctly, "Of thee cometh my praise in the great congregation" (25). True praise is a work of grace, in which God sees the realization of his own ideal, and is satisfied.

It may be that God has peculiar delight in the praises of his people, because true praise is the fair fruit of a genuine repentance. When the heart has been subdued, and God has come into it and filled it with Himself, then praise comes up to Him out of a once broken heart, and God is pleased to receive the fair fruit of a sinner's repentance. Praise is the fair fruit of thankfulness to Almighty God, that his love has come upon, distinguished, converted, and changed us. The praises of God's people are his delight, because such praises honour Him by the faith that is beneath them. Doubt breaks all heart-strings. Scepticism never sings sonnets, has never composed hosannas. Faith alone will go into battle with a psalm, and down to the grave with a hymn upon its lips. The faith which honours God is the basis of real praise; and so He is pleased to receive the praises of his believing people.

The last reason is an eminently practical one. God is delighted with praise, because it is an active thing that touches every part of our being. Religion touches the heart as well as the intellect. Praise not only manifests thanksgiving to the Lord, but there is a

REFLEX ACTION UPON THE LIFE

of the soul itself. All our spiritual being, by the exercise of true praise, comes into the glow and sunshine of the perfections of God, and we are changed into the same image from glory to glory. The Church of Christ will not fully realize the claims and blessed power of praise until we stand in the pure atmosphere of heaven, and see God face to face. But shall we not endeavour day by day to praise Him as perfectly as we possibly can?

The hymn of praise for the closing century has yet to be written. Shall the salient feature of that anthem be science, which has made wonderful strides? But I humbly dare to say No. Shall it be the wonderful growth of nations? No. Will it be the marvellous increase of commerce and the accumulation of wealth? No; there is something grander than these. God will have no pleasure whatever in your song, unless the dominant note be, "Worthy is the Lamb that was slain, to receive blessing, and honour, and power, and glory for ever."

Appreciation of God's Character.

By Rev. PREB. WEBB-PEPLOE.

The solemnity of our subject lies in its sublimity; and it is one upon which I can only hope to throw light incidentally, and not by direct exposition, nor even by application. I believe that a large proportion of the Church of Christ is in no sense prepared to enter into the depths, heights, beauty, and glory of the subject now to engage our attention; and therefore the speakers solemnly feel their unfitness to present it as it deserves. It is difficult to point to a single volume amid the flood of literature in which the subject of praise is adequately handled. The aspirations of men have not attained to the vastness, magnificence, and true sublimity of the subject; and we wait for the day when we shall see our Saviour as He is, ere we can duly render praise to God.

For myself, I do not discover that the word *praise* has any direct relation to thanksgiving; nor do I find that the word is directly kindred to, or actually synonymous with, any other that I meet with in God's Word.

In 2 Chron. v. 13, the people are praising *and thanking*. The word *bless* is used 124 times in Scripture; and, in every case, with regard to our appreciation of God's goodness to man. *Extolling* is simply lifting up and exalting; and *worship* involves much more than the word with which we are dealing. Dictionaries fail absolutely: expositions and commentaries seem to give no help at all; and it would be presumptuous for us to attempt an

abstract definition of this marvellous word. It must suffice to recognise the fact that it occurs throughout Scripture almost invariably as appreciation of God for Himself alone, without regard to anything that He has conferred upon us. The abstract idea of praise is

ADORATION AND AWE—

admiration, if you will, but something far deeper than what is conveyed by the common words to which we are accustomed.

Praise, as an English word, occurs twice in Genesis. Jacob's wife calls her fourth son *Judah*, and says, "Now will I *praise* the Lord;" but that name does not represent the Hebrew word used for the praise we render to God. The idea there is rather lifting up with extended hand, as when we commend God to the observation of other men. The two Hebrew words translated *praise*, are not practically one. The commoner word means "to shine, to be clear;" and it expresses the brightness, glory, majesty, beauty, and perfection of the Person praised, rather than the attitude of the praiser. The abstract idea includes clearness of sight, colour, and sound; absolute transparency, with inherent perfection. This is what we propose to bring as our simple offering to Jehovah.

This latter word for praise first occurs in Ex. xv. 11, where Moses instructs the children of Israel in their song of gratitude for deliverance from Egypt; and at once we learn a humbling lesson. Man, so long as he remains upon earth, is not able to offer true praise to God, because of man's infirmity through the fall. God can only hope to raise man's praise by Himself beginning the work of approach. As God's redeemed people begin to appreciate his character, they should be able to praise Him for what He is. When they were asked to do this, Israel, in their carnality, turned away and were separated from God for century after century. The purpose of Christ's coming embraces the idea of man's appreciation, appropriation, and approach Godward; for redemption contemplates

MAN'S APPROACH TO GOD,

until he is able to enjoy Him fully in all the Divine attributes.

In that same chapter we discover the special attributes God displayed in his dealings with Israel. First, and pre-eminently, there was his mercy; then his majesty, glory, justice, and power. From these we pass to the central thought of holiness; and it is this which must be not only thought of and acknowledged, but appreciated and appropriated, if men are to give God the praise which He deserves and expects. Holiness being the main feature of the Divine character, God can accept nothing unreal, such as the praises, so called, of those who hire others for the splendours of a mere musical performance; or that ritual and routine, styled worship, which has naught to do with the soul and spirit of man. Until he is akin to God, man cannot praise Him; and unless we have learned to appreciate and enjoy what He is, we cannot offer anything, under the splendid title of "Hallelujah," which is acceptable to God.

Now we come to the special reason, as I believe, why God delights in the praises of his people. Praise is not for God's own personal satisfaction, nor is its purpose that man shall adulate the Deity, after

THE FAWNING FASHION AMONG MEN,

of a humble person seeking the favour of a greater. God desires, above all things, that man should be like Himself, instead of separate from Him; and that is the meaning of 1 Pet. i. 15, 16. In learning to appreciate the qualities of God, man is able to enjoy Him and to become more and more like Him. It is for their sake, and not his own, that God will appreciate our praises when we reach the throne of glory, not for anything that we are in ourselves, but because He has made us, through his Son and by his Spirit, that which He originally designed man to be. When man fully appreciates God, then he will praise Him as he ought. Again and again, when we study the Scriptures, with this thought in mind, we find that we are called to praise the beauties of holiness, because holiness is God's essential character, and He communicates it to us. When Jehoshaphat's singers showed appreciation of God's glory in that respect, He gave the people victory over their enemies (2 Chron. xx. 21, 22).

As a rule we do not search the New Testament for enlightenment upon praise and its meaning. Here and there it is incidentally mentioned, as in the beautiful opening to the Epistle to the Ephesians, chap. i. 6, 12, 14. Not until we come to Rev. xix., do we meet with the word *Hallelujah* again, in the New Testament; and there you have the word six times. A voice from the throne—what a striking expression!—calls for praise to God. Surely that is the voice of the blessed Saviour, the Head of the Church, calling upon all whom He has redeemed to praise "our God," the majestic name with which the Scriptures open and close. It is when God in all his majesty fills the soul, on the sea of glass, in the presence of the throne, that the universal multitude, saved and redeemed, lift up their voices in one splendid ascription of praise to God for ever and ever.

Turning back to the scenes of earth, our search as to praise takes us to the 150 Psalms, written long before the doctrines of redemption were fully known. How is it that the old worthies of those days were able to take the attitude of praise in a way which leaves us far behind them? The answer is that the Psalms contain the expressions of the soul with regard to God; while, in other Scriptures, God reveals Himself to the soul. Here the soul is

APPRECIATING GOD;

and the deeper you go into the majesty, glory, power, and holiness of God, in experimental appreciation, the more will your soul express itself in terms like those of the psalms. Starting with the opening expression of the book, "Blessed is the man," the psalms seem to be vying one with another to pour out praises to God, until you sum up the whole with, "Let everything that hath breath praise the Lord. Hallelujah." All earth's joys and all heaven's hopes are wrapped up in the power of the soul to rise from the enjoyment of blessings given to the enjoyment of God for what He is. The highest and noblest aspirations of every Christian must be, that the soul may be liberated from the shackles of sin, the scorn of the world, the taunt of the devil, and the attractions of the flesh, until we rise into the very presence of God, without a shadow of the fear of Israel at Sinai, without any of the terror that the disciples felt when they fell upon their faces before Christ, because they were still under the burdens of the flesh. Oh! to have the aspiration now, and the enjoyment hereafter; so that, whether we pass through death or Christ comes, we may be lifted into the splendid position where, seeing God as He is, we shall be like Him, and all the beauties of his holiness shall be communicated to our being. Then shall we not only bless Him, and lift up his glory before the universe, but because of the filling of our soul with what He is, we shall say, "Let everything that hath breath praise the Lord."

Wednesday.

Special Motives to Praise.

By Rev. F. S. WEBSTER.

O sing unto the Lord a new song, sing unto the Lord all the earth (Psa. xcvi. 1).

The new century should be greeted with a new song. That, I suppose, is the thought that led to the choice of the special subject which we are considering. And one welcomes the decision, and thanks God for the time when one can push aside present sorrows and anxieties, and fasten upon the faithfulness of God and his supreme and unchanging worthiness to be praised. Praise is a subject which more or less includes all others; for just as the tones of the natural voice are an index of man's physical condition, so the quality of our praises indicates our spiritual state. The prophet Isaiah was not able to join the praises of the seraphim when he had that wonderful vision of the glory of God in the Temple at Jerusalem; he could only pour out his wail: "Woe is me, for I am undone, for I am a man of unclean lips." On the other hand, when David could declare "My heart is fixed," not wavering, but constant, steady, firm, he was able to say, "I will sing and give praise with the best member that I have."

Not merely do we greet the new century with a new song, but we sing because we have a new experience in our hearts; a new revelation of Jesus Christ has brought us to new surrender, new consecration, new faith and love; and I think we ought not to be content with any blessing which does not result in a new song. We sometimes sing—

> Roll in, thou wondrous tide, roll in;
> Break down the barriers of all sin,
> And call thou forth fresh song within.

Surely the Pentecostal blessing has not reached full tide in our souls until the new song bursts out from our hearts.

I should like to mention three special notes of praise:—First, God's general goodness and mercy to all mankind. Secondly, God's special goodness and mercy to our own nation. Thirdly, God's distinguishing and peculiar mercy and goodness to his own believing people. I call upon you first to praise God as men, then as Britons, and then again as Christians.

I. *God's Universal Goodness.*—How the psalms are full of it! Of course, we must turn to that book. God has only given one inspired hymn-book to the Church, and that book teaches the unity of the two covenants:—as we sing the songs of Zion, we are called upon in humility and godly fear to remember that we did not bear the root, but the root bears us; and if the natural branches have been cut off, it is only by faith that we can stand. Our verse from Psa. xcvi.

CALLS UPON ALL THE EARTH

to sing unto the Lord; and Psa. c., perhaps the most familiar of all, opens, "Make a joyful noise unto the Lord, all ye lands." We are to praise God for his goodness to all mankind—for our creation. Whatever may be the tendencies and temptations to sin, whatever the environment of man, of one only do we read in Scripture that it would have been well for that man if he had not been born. Scripture teaches us that there is enough of the original make in the lowest child of Adam to justify praise to God for his creation. Endowed with immortality, entrusted with free will, man is made for goodness and purity, made in the image of God; and while Scripture tells us that God's mercies are over all his works, and that the earth is full of the goodness of the Lord, surely man, as the last and the highest of God's works, ought to praise Him most of all for

THE INFINITE POSSIBILITIES

which are wrapped up in his creation. We call upon the Eskimo of Labrador, the Fuegians of South America, the pigmies of Central Africa, even the most degraded races of the world, and the most worn-out worldlings of this materialistic age, and say, a good God made you and placed you here, giving you aspirations after truth and holiness, which may be fully satisfied in Jesus Christ the Son of Man, who gave Himself for man's redemption.

II. *God's Special Mercies to us as a Nation.* The last verse of Psa. cxlvii. may be applied to our case: "He hath not dealt so with any nation." The Church of Christ is not national but universal, and the Jerusalem that is above, which is our city home, is in heaven, from whence also we look for the Saviour. But I do not think this heavenly citizenship is meant to exclude all earthly patriotism. God made the home, the nation, the fatherland, and though our relation to Jesus Christ is to transcend all other, and our keenest, our first thought is to be for the kingdom of God, established throughout the whole world, we have a lawful and a right interest in

OUR OWN COUNTRY AND OUR OWN NATION.

And what special mercies have we been receiving as a nation during the past year! God has come very near to us. War is one of his sore judgments, and God has sent that judgment upon us. He has unsheathed the sword, and very many are the families that have felt the bitterness of death. God has been speaking to us as a people, and we may turn to the book of Amos and read things that are distinctly applicable to our own nation. In chapter iv., five times over comes the

mournful refrain, "Yet have ye not returned unto Me, saith the Lord." You have it in the 6th verse, "I have given you want of bread, yet have ye not returned unto Me;" in the 7th verse, "I have withholden the rain, yet . ;" in the 9th verse, "I have stricken you with mildew, yet . ;" in the 10th, "I have sent among you the pestilence, yet . ;" in the 11th verse, "I have overthrown some of you as Sodom and Gomorrah,

YET HAVE YE NOT RETURNED UNTO ME."

Is not God saying just that to our English nation? Is He not saying, "I have given you sore trouble in your cities, and you have been shocked by the revelations of Darkest England? I have sent trouble into your commercial circles, with strikes and lock-outs; also grievous trouble—famine and pestilence—in India, yet have ye not returned unto Me. I have sent upon you trouble in South Africa, and slain your sons with the sword, yet . . ; I have been sending you threatenings of still more grievous troubles in China, yet have ye not returned unto Me"?

Surely God has come very near to us in judgment; and we ought to praise Him for his judgment. We ought to thank God that as a nation we were not left to sleep on in indifference, and continue in forgetfulness of Him—that we were not left to our flippancy, materialism, love of pleasure, and self-sufficiency. God's very judgments have been transfigured with mercies. How good God has been to us in spite of all our sins! What mercies in connection with the war in South Africa; how we ought to praise Him for a general like Lord Roberts, who favours the observance of the Lord's Day, gives his influence to the temperance movement, and puts his trust in God in prayer. How we ought to praise God for the many so-called accidents of the campaign, incidents of deliverance, narrow escapes with danger and defeat averted. How we ought to praise Him for his goodness that the nation sprang to arms when it did, that our colonies poured forth their help so that there was no need for conscription.

How good God has been to us as a nation, not only in the matter of this war, but

ALL ALONG OUR HISTORY.

We have been saved from foreign invasion, and since the Protestant accession, by the advent of William of Orange, civil war has been unknown. Moreover, our reforms have been carried through without rebellion, and among other immunities may be named conscription, professional politicians, unjust judges, dishonest paper currency, and lotteries. "He hath not dealt so with any nation." "It is God that maketh men to be one mind in a house." For this we praise Him.

Also, let us thank Him that for more than sixty-three years He has spared to us our beloved Queen, giving that august sovereign such grace and wisdom that, by her thoughtful consideration for all her subjects and self-sacrificing devotion to their good, she has won the enthusiastic affection of a free people. Therefore we praise God for his mercies to us as a nation.

III. Let us consider *God's Distinguishing and Peculiar Goodness to his Believing People.*

THAT WORD, "DISTINGUISHING,"

is not liked by some; but it represents something that must not be overlooked. The work of creation is universal, and so also is redemption; but the work of the Holy Spirit is distinguishing in its results. In John xiv. 16, 17, we read: "I will pray the Father, and He will give you another Comforter . . . the Spirit of Truth, whom the world cannot receive." The world has to praise God for the possibilities wrapt up in its creation; the English nation has to praise God for the special privileges vouchsafed to it as the most favoured of all the nations of the earth; Christians have a still deeper obligation, arising out of distinguishing favour. The question arises—are we among those who cannot receive the Spirit of Truth, or are we amongst those who know Him because He dwelleth in us? He must be in us before we can know Him; we must receive Him into our hearts—we must be born again. The world cannot receive the Spirit of Truth. They want to see and know; but the Spirit must be received before this can be realized. When He dwells in us, He is the Comforter; we are not alone—

NOT ORPHANS OR DESOLATE,

but to us the words of our Lord, in verse 18, apply: "I will come to you." This was said to men who were apostles, and had been three years in the school of Jesus. Their thoughts would have been largely occupied with memories of Christ's work and example; and yet, but for the blessing which afterwards transformed their lives, they would have been orphans—comfortless. You cannot praise God in this manner until you can say, "The Comforter has come."

We may know God's distinguishing goodness and mercy in the work of the Holy Spirit—the work of redemption and sanctification. Can we with truth take upon our lips the words of 1 John iii.: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. Beloved, now are we the sons of God"? The first result of sonship is Separation—separation from the world—"the world knoweth us not," does not own us. The second result is Sanctification—the blessed hope purifies, the Spirit transforms and lifts us up above the present world—Heaven owns us. Let us praise God for making us his sons, and giving us the hope of seeing Christ very soon. The new song which we are invited to sing has three qualities. It is (1) *Unto the Lord;* that is more than can be said of many melodies. It is (2) *From the Lord;* unless the Lord teaches it, we cannot sing it. It is (3) *Of the Lord;* "The Lord is my salvation and my song." "O Lord, I will praise Thee; though Thou wast angry me, thine anger is turned away; and Thou comfortest me." "The Lord, Jehovah, is my strength and my song."

The Comeliness of Praise.

By Pastor W. Y. FULLERTON.

Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant; and praise is comely (Psa. cxlvii. 1).

There is so much in this verse that three other psalms have to be quoted to put it together, and the whole of the three are bound in one great overwhelming call to praise. Milton said, "There are no psalms like the Psalms of David, no politics like the politics of the prophets, and no statesmanship like the statesmanship of the Sermon on the Mount." There are a great many songs about praise, a great many calling you to praise, but comparatively few of praise. There are many sermons about the Gospel; but comparatively few, I am afraid, Gospel sermons. The Psalms of David begin with a call to separation—of the man who does not deal with the evil thing, and end with a

PERFECT TORRENT OF PRAISE.

The whole book ends with Hallelujah. Two reasons for praise are: What the Lord is, and what praise is—what *He* is, what *it* is. What a God He is! The One who made the stars, moulded the rain-drop. Think of the glory of the universe! See how, even in the shadows, his goodness appears. Some would have it without shadows. I believe there are no shadows in the desert of Sahara, neither is there beauty—nothing to admire. God is even in the shadows. We may thank God that here all our joys.

Are touched with pain,
That shadows fall on brightest hours;
That thorns remain,
So that earth's bliss may be our guide
And not our chain.

So you can praise Him even for the shadows. God has made us with a small capacity for pain, and a great capacity for joy—with a short memory for pain, with a long memory for pleasure. He guides our life, and not a sparrow falls without our Father. They do fall, but not without Him. He lets sorrows come, but not without Him. Look also to the ways of God. "He made known his way to Moses," and his acts to the children of Israel." What favour He brings to his people! "He hath not dealt so with any nation," as He has with our nation. But God has that other "nation," that holy nation,

THAT CHOSEN PRIESTHOOD,

and there we see his ways most perfectly. Think of his redemption—the spring of it, the way of it.

Get down before the cross if you want to get into the spirit of praise. Believe the record of it, that Christ died for our sins according to the Scriptures—

Bearing shame and scoffing rude,
In our place condemned He stood,
Sealed our pardon with his blood.
Hallelujah! What a Saviour.

Think of his purposes. He comes to beggars, and sets them among princes. He comes to men who like sin, and makes them hate it, so that those who have had experience of sin may by and by be raised to the perfect height of holiness in the presence of his glory. If He has saved you, praise Him, not only for his work, but for his way. Then, not only is God such a great God, but when He works it is with a magnificence and ease that is worthy of God. He speaks and it is done. It is true in creation, and also in grace. In joy and in sorrow, praise God. Merely to spend a holiday with some is to find them out; but of such as dwell in God's house, we read, "they are still praising Him." When God turns our captivity, we are

LIKE THEM THAT DREAM,

our mouth is filled with laughter, and our tongue with praise.

We might learn all the praises of the Revelation. That of chap. iv., to praise God for creation; that of chap. v., for redemption; that of chap. vii., for salvation. God not only redeems, but brings us through and out of tribulation. We might learn the praise of chap. xi., that Christ takes the crown and the power, and reigns; of chap. xiv., the new song, the song without words, that can only be learnt by those who are without fault before the throne of God. That of chap. xv., the song of Moses and the Lamb, all enemies drowned in the sea; Christ brings us through, and all our foes are gone. In chap. xix. we have the final song after Babylon has fallen; the bad woman, the apostate church for ever defeated; and the good woman, the true church, comes to the day of her espousal.

The other cause for praise is based on what praise is. If we praise God as we ought, we shall be kept from praising ourselves. We shall value God's gifts more if we praise the Giver. In asking God for a blessing, we should thank Him for the blessing that is coming. If your joys abound, praise God. It will add a new joy to your joy. If you are in sorrow, praise God, and you will find something for praise even then. An old lady in humble circumstances had her attention drawn to her

COTTAGE CHIMNEY,

which smoked badly. She replied, "Is it not a blessing I have something to burn?" By-and-by some one offered sympathy with her because she was compelled to eat crusts. "Is it not a blessing that I have teeth?" was her happy reply. In a few years it was noticed that only two teeth remained, which again called forth the compassion of a friend, who was rebuked by the remark of the patient, submissive soul, "What a blessing my two teeth are one above the other."

Finally, we should also praise God because

HE IS GOING TO PRAISE US.

"Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God." If we are to spend eternity praising God, we will commence to praise Him here.

We do not sing enough. In the words of a dear friend of mine, and known to many of you, the late C. H. Spurgeon:—

Hallelujah! O my Lord,
Torrents from my soul are poured!
I am carried clean away,
Praising, praising, all the day.

Day by Day.

SUNDAY, July 8. Psalm cxlv.

COMPARE the first and last verses of this very beautiful psalm. The psalmist vows that he will bless Jehovah's name for ever and ever; and then realizes that all flesh will do this also. It is as though his herald voice led to a chorus of never-ceasing adoration. "There was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest." One holy soul may be provocative of myriads more.

The theme of the psalm is God; and the psalmist delightedly passes from one phase to another of God's being and attributes, as a bee from flower to flower, drinking of their honey. The Lord is great (3); the Lord is gracious (8); the Lord is good (9); the Lord upholdeth (14); the Lord is righteous (17); the Lord is nigh (18); the Lord preserveth (20).

The one-thought of the psalm, on which all others depend, as beads on a thread, is all creation is full of happy creatures, who live on his loving kindness. Cheyne translates *v.* 16, "Thou fillest everything that lives with goodwill." God has only to open his hand, and the desires of every creature are met to the point of full enjoyment. This is a perpetual comfort to souls oppressed with the enigmas of Providence, and of the Divine dealings with the children of men. All around us there is so much happiness. Take, for instance, one summer day, when from the little green lizards upwards there is a perfect murmur of enjoyment in the stilly heat. And can you not trust Him, O child of man, who art made in his image, and redeemed by precious blood? Dare to believe that He will hear and save you.

MONDAY, July 9. Psalm cxlvi.

This and the four following psalms are the Hallelujah psalms, with which the psalter closes. Each begins with Hallelujah. They were probably composed for use in the second temple. In the lxx., this psalm is ascribed to the authorship of Zechariah and Haggai.

The key of the psalm is verse 5, which is the last of the twenty-five "Blesseds" in the Psalter. What can life bring of blessedness greater than to have the distinct realizing consciousness that Jehovah is one's *Help* and one's *Hope*? It is not enough to know that He is all this generally, or that He has been so in the past, and will be so again in the long future. But to have a particular place in his heart, and to know that there is an individualizing bond between Him and us, is blessedness indeed.

Here are nine present tenses, which set forth what God is prepared to do for his children (7-9), showing that He is the complement (*i.e.*, the *completement*) of all our need. The hungry heart, longing for knowledge, love, faith, may turn to Him. The oppressed and those imprisoned in the iron bondage of circumstances, the blind and the bowed down, the stranger, the fatherless, and the widow—none of these can appeal to Him in vain. It is quite true that many of these classes suffer terribly, and the promises of the Scriptures appear to be often unfulfilled. But this is due to the want of prayer and faith on their part. Just as redemption is accomplished for all, but must be accepted and appropriated by each individual, so the divine help and comfort must be humbly and believingly beckoned and welcomed by the beleaguered soul.

TUESDAY, July 10. Psalm cxlvii.

It has been thought that this psalm was sung when the new walls of the city were completed in the days of Nehemiah. It befits the restored soul, which has come back from long exile to rest in God, as its all-sufficient Helper.

Mark the characteristic present tense, which pervades every verse. God is no absentee landlord. He is nearer than breathing. In Him we live, and move, and have our being. And his work in the world of Nature beautifully illustrates his dealings with his children. Does it seem to thee as though, with so many myriads to attend to, He cannot give thee minute or individual care? Hush thine anxieties: each of the stars has its name by which He calls it. Is thy life gloomy with many dark and cloudy days, with drifting clouds and flooded lands? Remember, that it is only through clouds and rain that He can make the grass to grow upon the mountains for the wild creatures, and the result of all thy sorrows will be a rich carpet of verdure. Is it winter with thee, the air full of blinding snow-flakes, and rime everywhere, as if ashes had been powdered over trees and stones, and the ice-king has bound the waters in his iron chain? Yet, be of good cheer: thy winter is for a purpose; nothing better prepares for spring than the pulverizing of the ground in the hand of the frost; as soon as winter has done its work, his warm wind will gently steal across thy desolation, and all the frost and ice will hasten away. Sad heart, be comforted! God is with thee. Will He take so much care in the garnishing of the world of Nature, which, at the best, is but the apartment of thy life, and will He neglect thee, for whom He gave his son to die? O storm-tossed, winter-bound, desolate soul, there are springs and summers waiting for thee, in far-away millenniums, which will satisfy thee.

WEDNESDAY, July 11. Psalm cxlviii.

On this psalm, the Benedicite, the Apocryphal Hymn of the Three Children is based. It is that in brief. The psalmist is not content that he or his people should have an exclusive prerogative of praise; he especially longs that Nature, with her myriad voices, shall take up the strain. And his desire is fulfilled in the mighty anthem from every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, whom John heard saying, "Blessing, and honour, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." With the ears of our spiritual body we shall one day hear that mighty response.

It is interesting to turn these words from the imperative to the indicative mood, for already the heights and depths around us are full of praise. The sun leads the chorus, and the moon plays upon the silver harp. The stars "quire to the young-eyed cherubim." The deeps praise God as they commemorate the depths of his love; the mountains, as they tell of its height; the fruit and forest-trees, as they declare the fertility of his mind: to use the expressive words of Isaiah, "they clap their hands." O my soul, why art thou so still? Has not God given thee occasion for the highest praise? Redeemed and dumb! Saved and silent! Delivered from the horrible pit and made near unto Him without one word of gratitude! If thou canst not invent a psalm of praise of thine own, have some book of praise at hand for thy matins and evensong, and recite what other glowing hearts have written till thine own heart is aflame.

Remember that there is a praise note in the fire of tribulation and the hail of persecution, and the stormy wind of sorrow fulfils his word as much as the balmy breath of prosperity.

THURSDAY, July 12. Psalm cxlix.

Israel was made a nation, and delivered from Babylon, that it might lead the praises of a redeemed world. "This people have I made for Myself," said God, "that they might show forth my praise." Let us recall here those great words of the Apostle Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, a people for a possession, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light" (1 Pet. ii. 8, 9). It is very needful to ponder these words. We are too apt to take all God's gifts as a matter of course, instead of turning from them to Him with praise.

The children of this world do not generally associate joyfulness with obedience to our King. They are inclined to think that consecrated souls are dull and sad. An advertisement for a Christian companion the other day, insisted that she must be cheerful, as though cheerfulness were not the Christian's normal state. But how foreign such behaviour is to the joy-note of this psalm: "Let the children of Zion be joyful in their King." In the days of the Maccabees and of the Ironsides, the suggestion of *v.* 6 was literally realized. With us it is fulfilled in a far nobler and spiritual sense. The pride of worldly success and victory may not be yours. Your lot may be a very humble and obscure one, but let it be your consolation that the Lord takes pleasure in you, and that He will beautify you.

FRIDAY, July 13. Psalm cl.

This psalm is a worthy close of the Psalter. Ten times the cry, "Praise Him," rings out, and *ten* is the number of completeness. Think for a moment of all that has preceded, of the tears and groans, and wailings for sin, of all the questionings and perplexities about the ways of God, of all the feeble faith and disappointed aspiration! And now it all finishes thus! May it not be that life itself, at last, will finish thus—in unclouded blessedness? Will not the Misereres be forgotten in the outbursting Jubilate? Will not God justify Himself before the eyes of all people in the sunny gladness of his saints? Ah, how our hearts will leap when we see Jesus encircled by such praise as this, when every knee shall bow to Him, and every tongue shall confess that He is worthy, since He was slain, and redeemed to God, by his blood, men of every kindred, tongue, and tribe.

Is is interesting to notice the concluding words of each of the five books of Psalms. The first three end with *Amen and amen*, the firm expression, says Dr. Kay, of faith's reliance on God's truth. The fourth ends with *Amen, Hallelujah*, as though faith was beginning to be lost in joyful realization. The soul not only assents to God's ways, but rejoices in them. But, finally, when God's salvation stands forth in its complete and perfect beauty, there is only one ever-enduring anthem, *Hallelujah*.

It is pleasant, finally, to note the remark of Hengstenberg, the great commentator: "As with the life of the faithful, and the history of the Church, so also with the Psalter; in spite of all its cries from the depths, it runs out in a Hallelujah." So may it be for thee, my reader, and for the writer of these notes.

SATURDAY, July 14. Proverbs i.

Wisdom is more than intelligence. It is not only the clearness of the well-furnished head, but the uprightness of the holy heart. It is not an intellectual excellence only, but a moral excellence as well. There is no true wisdom which does not rest upon a threefold basis of truthfulness, righteousness, and purity, in heart and life. The wisdom of this book is sanctified common sense; it is that insight and knowledge which are the portion of a pure and holy heart. Often we have met a mother-wit and shrewdness of discrimination, a balance of judgment, which were the result of a holy life and communion with God in his Word, which put to shame those who were merely crammed with the learning of books and schools.

Yes, and there is more than this. Looked at more closely, wisdom becomes *a person*. "When He prepared the heavens, *I* was there." As we look back into this ancient book, we see the forecast of Him who was the power and the wisdom of God. In Jesus there is the highest embodiment of wisdom, and it is He who cries without, and utters his voice in the streets. It is against Him that Folly, which appropriately stands for the world, is always pleading and contending. And between these twain, every one of us must choose.

After the general introduction to the book, we come, in verse 8, to its exhortations. How tenderly the voice of Inspiration addresses erring men! "My son," such is its honeyed speech! And with what a reward does Wisdom acknowledge our response to her appeal. She causes us to dwell safely and quietly from the very fear of evil. It is not simply that we are secured from evil, but from the very fear of it. The pious soul is not greatly perturbed though mountains are carried into the heart of the seas. The heart throbs no faster, the blood flows no quicker, though the heavens pass away with a great noise, and the elements melt. Above every storm we hear the voice of Jesus saying, "It is I, be not afraid."

"Regions Beyond" Missionary Union.

THE midsummer gatherings in connection with the various home and foreign missionary undertakings which have their centre at Harley House were held on Friday last. As usual, the occasion brought together a large number of supporters. There is so much to be said and done at these meetings that one meeting does not suffice, and the proceedings have accordingly come to include an afternoon assembly in Harley Chapel, succeeded by a conversazione and garden meeting in the grounds of the Harley House, and an evening gathering. This programme was again followed, and the entire gathering proved to be full of stimulus.

At the afternoon meeting Mr. T. A. Denny, who presided, spoke some characteristic words of encouragement, and Dr. H. Grattan Guinness gave some account of his recent evangelistic tour through Northern Europe, which has recently been described in our columns. He spoke of a notable awakening in Russia and Sweden which followed the preaching of Lord Radstock. He also described a visit to Egypt, alluding to the vast improvements in administration wrought by the British occupation, and recounting an interview with a Christian Nubian who had been trained at Harley College, and who is now proceeding southward in connection with the work. Dr. Harry Guinness followed, outlining the scope and results of the many

RELIGIOUS AND EDUCATIONAL UNDERTAKINGS

maintained in connection with Harley College and Doric Lodge, the respective training centres for men and women from which so many workers have gone forth into the foreign field. The past year has witnessed a continuance of blessing, especially in connection with house to house visitation in the slums, while the public service of the students has been owned in the spiritual enlightenment of many souls. Berger Hall, with its meeting-rooms, and accommodation for many classes, is, although but little known outside East London, a flourishing institution, chiefly notable for its vigorous and fruitful efforts to grapple with the problem of reaching and evangelizing a vast city population.

Dr. Guinness was able to give a satisfactory account of the condition of

THE FOREIGN WORK.

On the Congo the need is such as to call for the dispatch of another party of workers. Three new stations are to be opened, and a steamer is be built. The new work in India is full of promise, while, in conjunction with friends in Canada and Australia, fresh advances are being made in South America, chiefly in Peru and Argentina. Equatorial Africa, also, presents further opportunities, of which advantage is being taken. From former students, scattered throughout the foreign field, come tidings which generally tell of spiritual progress.

In view of the disturbed condition of the Chinese Empire, special interest attached to the address given by Mrs. F. Howard Taylor (née Geraldine Guinness), who, in reviewing the present position, ascribed much of the enmity manifested towards foreigners by the ignorant natives, to the

ACTION OF THE ROMANISTS,

who had rendered themselves obnoxious to the people. On her arrival in China, Mrs. Taylor was warned "not to expect sudden conversions," but her experiences of the Lord's working had caused her to believe in them more than ever, and she encouraged the students to hold firmly to revival principles and methods. Mrs. Taylor related two cheering instances in which native women had been influenced during turbulent times. They had felt great concern as to the safety of the missionaries, and as consequence of visits of inquiry had been brought under the sound of the Gospel. One of these interesting cases, a woman of remarkable strength of character, now regularly walks twenty miles to attend a Sunday service, traversing a dangerous country, infested by robbers and wolves, and having, on account of the usual deformity of foot, to commence her journey on the Saturday morning.

At the evening meeting, a number of addresses were given by missionaries returning to the Congo, Rev. Archibald G. Brown delivering the charge.

Scottish Notes.

By Our Own Correspondent.

FROM the twenty-first report of the Dundee Mission to the Out-door Blind, just issued, it appears that the work has been carried on with a remarkable measure of success. The number of persons on the roll is 174, of whom sixty are variously and profitably employed. Of ten cases dealt with last year for restoration of sight, five were successful.

In connection with a fortnight's evangelistic mission conducted in Canal Street Church, Paisley, by Rev. William Baird, some sixteen persons professed conversion, while 248 boys and girls were dealt with and received the covenant card. The meetings were a source of blessing to many, and a stimulus to workers; the time was one of special quickening and reviving.

Rev. C. M. Sheldon received an enthusiastic reception last week at Dundee. A large audience assembled to hear him lecture, in the course of which he gave expression to his conviction that there is place in the community for a Christian daily newspaper, and that such a venture ought to prove a success. At an after-meeting, to which many remained, he made an interesting statement about the enactment and working of the Kansas Prohibition Law of 1881, which has been a great blessing to the city, and is supported by all the public men.

A report from Gillespie Church, Glasgow, tells that the holding of the Sabbath evening evangelistic meeting entirely in the open air during the summer months has been attended with the most encouraging results. It is found that many young men and women who will not enter a church or hall will stop and listen when the Gospel is carried to them in this fashion. Ready listeners are also found in a large lodging-house, to which the workers find their way later in the evening.

The Bible Booth is being sent out on its annual round of visits to fairs and race meetings in the West of Scotland, under the charge of Mr. Daniel Graham, of the Religious Tract and Book Society of Scotland.

The School Board of Edinburgh is in communication with its teachers as to the spread of cigarette smoking among the children. Members and masters alike recognise the greatness of the evil, and are combining to take all measures in their power to lessen the practice. It is intended to place a circular-letter on the subject in the hands of all parents in the city, asking their co-operation in dealing with it. We venture to think that such advice will be largely thrown away so long as the smoking habit remains so common among the teachers themselves.

Dr. Ross Taylor has been nominated to preside again over the closing Assembly of the Free Church, on October 30 next, and the committees of the two churches have agreed to nominate Principal Rainy as moderator of the first General Assembly of the United Free Church, which is to meet on the two following days.

In connection with a visit from Dr. Laws, of Livingstonia, the Free Presbytery of Auchterarder invited to a special meeting recently all their own workers and those of the United Presbyterian congregations south of the River Earn. A large gathering of delegates and friends came together, over whom Rev. G. A. F. Knight presided. Instructive and stimulating missionary addresses were given by Dr. Laws and Dr. Porter (Blackford).

Jews at Christian Meetings.—Mr. Samuel Wilkinson writes to correct an impression erroneously deduced from his address at Mildmay Conference, to the effect that in connection with the Mildmay Mission fifty to sixty thousand Jews attended the Gospel meetings during the year. These figures apply to *attendances*, not to *individuals*, many of whom are present again and again.

Bible Training Institute.

THE closing day of the Bible Training Institute, Glasgow, last Thursday, was made the occasion of an interesting reunion of former students. Nearly sixty friends from all parts of the kingdom—a number being foreign missionaries at present on furlough—assembled to meet those now going forth. A large part of the day was spent in helpful fellowship and intercourse, ideas being exchanged on the different aspects of Christian work in the light of such experience has had been gained. This more private part of the proceedings was closed by an address from Lord Overtoun, full of counsel and encouraging words to the young people.

In the evening a large public meeting was held, when Lord Overtoun said all hearts had been made glad by finding that wherever the students had gone God's blessing was resting upon them, because Jesus Christ was in the first place; and even their *esprit de corps* had been used for the winning of souls. Speaking of the Bible as the basis of all the teaching, he pointed out that the very number of the foes who attack the Book constitutes a proof of its vitality. The work is ours, because we are called to it, as well as God's: "many would get a blessing if, instead of waiting for God, they realized that God is waiting for them."

Mr. John Anderson (Principal) reported that the students enrolled for the session had numbered seventy-seven, of whom three had gone to South Africa (two as reservists to join the Army, and one as a Scripture Reader), while twenty-six were about to leave. The Gospel meetings conducted during the year by the staff and students had numbered 1,232, with about as many open-air services. Two summer missions just closed in Glasgow had been among the most fruitful in the history of the Institute. Grateful mention was made of the cordial support and help received from her Majesty's Commissioners and the officials in connection with visitatons and Bible classes in prison.

Addressing the outgoing students, Rev. Dr. Paton indicated the way in which the Bible meets three great needs of human nature, supplying—(1) an infallible guide for conduct, (2) a supreme authority in matters of faith, and (3) a guarantee of immortality. A warm testimony to the widespread interest in the Institute came from Rev. George Gladstone. "Take a text," was his advice, "and find out what the Spirit of God means in it. There you will find room for grammar, dictionary, reading, meditation, and prayer. When you have discovered it, *go and tell* that."

Several of the young men and women gave expression to their gratitude for the instruction received, and for the fellowship of the home life; while visitors from far and near added their witness that after years had proved the soundness of the foundation laid.

A Good Testimony.

SISTER CONSTANCE, Lady Superintendent of the Doughty Street Home and Mission, in a recent report, says:—

"One of the converts of the Mission, a Mrs. R., who was formerly a Roman Catholic, had a visit from a Ritualistic Sister.

"'Do you attend such and such a chapel?' asked the Sister, naming a Roman Catholic Chapel.

"'No,' said Mrs. R.

"'Then do you go to the one in Clerkenwell?' was the next question.

"'No,' replied Mrs. R.

"'Then where do you go?' asked the Sister.

"'I go to the Mission Hall in Cross Street.'

"'What! to those Baptists? Do you know they have no doctrine?'

"'Well,' replied Mrs. R., 'if they haven't any doctrine, they have got Christ, and, what's more, I've got Him too, now; but I hadn't when I attended the Catholic Chapel.'"

Further particulars of this work in a very needy district of the Metropolis, may be had from the headquarters, 59, Doughty Street, W.C. The hon. secretary is Rev. A. B. Middleditch, 4, Melita Villas, Finchley, N.

Christian Endeavour.

In view of the approaching congress at the Alexandra Palace (July 13-20), the following article by Mr. John Willis Baer of Boston, U.S.A., a prime mover in the Christian Endeavour cause, is important as setting forth clearly what are the characteristics and aims of this great movement:—

TO a wonderful degree Christian Endeavour is a trustee of the posterity of the Church of Jesus Christ. Look at its history. Born in Williston Church, Portland, Maine, February 2, 1881, without blare of trumpets; and in nineteen years God has developed a world-wide movement. In 1881, one society, in one church, of one denomination, in one city, in one state, in one country; to-day nearly 48,000 societies, in as many churches, in over forty denominations, in every state and territory in our own land, in all countries, and in all missionary lands. Christian Endeavour

BELTS THE WORLD

with its three and one-half millions of members. Behold what God hath wrought. Its present numerical strength, which is the least of its successes, is in itself conclusive proof that Christian Endeavour is not man's invention. What is the secret of Christian Endeavour's success? is a most natural question.

First: Christian Endeavour has certain recognised principles which are innate and inherent, such as the covenant obligation involved in the actual member's pledge. Humanly speaking, the pledge is considered the backbone of Christian Endeavour, and without it there can be no real Christian Endeavour Society. Here it is:—

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life, I will endeavour to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavour prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Every active member is expected to make that covenant with God and to be true to it. It appeals to the heroic in young people, and it is an earnest and definite reminder of daily duties. I also believe that fidelity to the pledge has taught many a young Christian to transfigure the word "duty" to "privilege."

Second: the Christian Endeavour Society is a religious organization. Its heart is

THE PRAYER MEETING.

If you wish to feel the pulse of the Society, put your finger upon the prayer-meeting. Truly does Christian Endeavour engage definitely in social, civic, humane, philanthropic, benevolent, and missionary work, and is increasingly becoming an important factor in developing all the phases of a well-rounded Christian life; but its incentive to all the outward expression of life is found in the prayer meeting. Christian Endeavour is first a religious society in a local church, of which it, like the other child of the church, the Sunday school, is a subordinate part. Its motto

"FOR CHRIST AND THE CHURCH,"

is a rallying-standard held aloft with enthusiasm, promoting denominational loyalty. Christian Endeavour is *not* undenominational. That word has no rightful place in its vocabulary. Each local society is of the same denomination as the home church of which it is a part. Each local society owes no allegiance to any organization outside of its own church, and next to Christ is amenable to no other authority than that of its own pastor and its own church. The real Christian Endeavour Society fosters an intelligent spirit of self-repecting denominationalism, and at the same time is an enemy to blatant and arrogant sectarianism.

Third: God led pastors and churches throughout the world to adopt the principles which Dr. Clark had first planned for his own young people in Williston Church; thus in his own way Christian Endeavour became an interdenominational and international movement. What one pastor found was good for the young people in his Congregational Church, thousands of other pastors in other churches adopted for their own young people. Hence Christian Endeavour stands for spiritual fellowship, and is a mighty factor in having a part in answering our Lord's prayer "that all may be one." The pledge is the backbone of Christian Endeavour; the prayer-meeting is its heart; interdenominational fellowship of its young people, with common principles, a common name, against a common enemy, battling for a common Master, is its crown.

The history of this great missionary and evangelistic force is comparatively

SHORT IN YEARS, BUT LONG IN ACHIEVEMENT.

With modest and teachable spirits the young people have made a large place for themselves in the Church, in society, and in the world. Christian Endeavour is known first and foremost by its personal devotion to our divine Saviour Jesus Christ; by its strenuous loyalty to the local church and denomination; by its practical demonstration of Christian fellowship; by its stand against the saloon, the gambling den, and the brothel. It stands for temperance, for Sabbath keeping, for a pure political atmosphere—in a word, for righteousness.

MR. J. WILLIS BAER.

Let us turn our faces to the future, for I believe Christian Endeavour is only beginning to appreciate what God intends to do with it if it remains true to Him. Christian Endeavour has for

ITS ULTIMATE AIM

a purpose no less wide and lofty than the bringing of the world to Christ. There may be dangers ahead. I borrow the answer of the old pilot who, when asked by a timid passenger on the St. Lawrence Rapids, as the boat plunged down stream, whether he knew every rock and shoal in the channel, replied, "No, but I know where the deep water lies." President Clark, the founder of Christian Endeavour, has avoided many a rock and shoal, to be sure; at the same time he has attempted to keep the prow of Christian Endeavour "where the deep water lies." Christian Endeavour is yet to make new progress, but it will be by sticking to the old lines. Its many meetings and conventions must hold up higher ideals and remain loyal to its fundamental principles. With all its success, Christian Endeavour must as ever remain

AN INFLUENCE AND NOT AN INSTITUTION.

It must truly keep abreast of the times, and keep step with the onward march of progress. It has its recognised place in the church, and it must always be *in* and not outside of the church. Its individual members must grow as they go. God will never let Christian Endeavour stand still. It is no longer an experiment; it is a real factor in the life of the Church and the world to-day. The inspiration of numbers is always an incentive, but even that must be overcome by the Spirit of God compelling the rank and file individually to submit themselves to the will of God.

FREE FROM ENTANGLING ALLIANCES,

never handicapped by the fancies of a few, Christian Endeavour must give itself completely to the life of the Church in a deeper spirit of consecration, and thus unselfishly, by hearty co-operation with the older people of the Church, have its part in entirely obliterating the line that separates old from young. God speed the day!

We and Our Children.

PASTOR THOS. SPURGEON'S recent remark about the remarkable hereditary character of the *personnel* among the Metropolitan Tabernacle workers (not only in the pulpit, but among the diaconate, the Sunday school, and the students of the Pastor's College), raises an interesting and important question. The secret of descent from father to son in spiritual ideals is one that many devout and sorely-tried parents, who find their boys and girls showing interest to anything but the Lord's work, would gladly learn. They are puzzled and pained by their failure to imbue their children with due regard for the services and activities of the church in which they are brought up, and, with a pained and helpless surprise, they watch them drifting into worldly ways in spite of all their example and appeals. Sometimes they doubt themselves in the matter; sometimes they doubt God. Having done their best, they cannot understand that their home training should seem to be thrown away.

We were interested, on a recent visit to the church at Sunderland, founded by the late Mr. A. A. Rees, and now presided over by Pastor F. E. Marsh, that the same "hereditary *personnel*" is to a great extent to be found. We recall a saying often used by Mr. Rees to the effect that he "knew many parents who themselves once left the world for the Church, but who subsequently left the Church for the world for the sake of their children."

How are Christian people to imbue their children with their own enthusiasm and devotion in spiritual effort? Obviously they can never *ensure* results by the wisest dealings or the holiest influences; for each child is a free agent and possesses the dread power to turn away from God under the most favourable circumstances. But there are principles of training which should never be forgotten. Children should be familiarised with, and exercised in, such aspects of church life as they can enter into from their earliest years.

The intense and absorbing interest of spiritual work for others should be unfolded to them as occasion serves. Their sympathies should be directed into practical channels from the beginning. As far as possible, without laying a burden on them, they should have a personal part and place in some corner of the Lord's Vineyard. And their debt of personal gratitude and love to the Saviour should be stirred into warm realization, so that the constraint of his love may be felt as a part of their life.

The Protestant Governesses' Home supplies the need often experienced by governesses requiring temporary rest while awaiting engagements, as well as those who cannot afford to bear the entire expense of a few days at the seaside. The distress in the decline of life is painfully severe amongst those who have often been delicately reared and accustomed to comfortable homes. The funds have also helped many bordering on starvation, with no prospect but the workhouse. For fifteen weeks one, a semi-invalid, was kept from want by weekly grants. The bracing air, bright surroundings, and peace of the Home, restore courage to grapple with the inevitable, and patience to bear the struggle for a livelihood. Miss Clementina Kingdon, 22, Chatham Place, Brighton, is the superintendent.

Sir Samuel James Way, Bart.

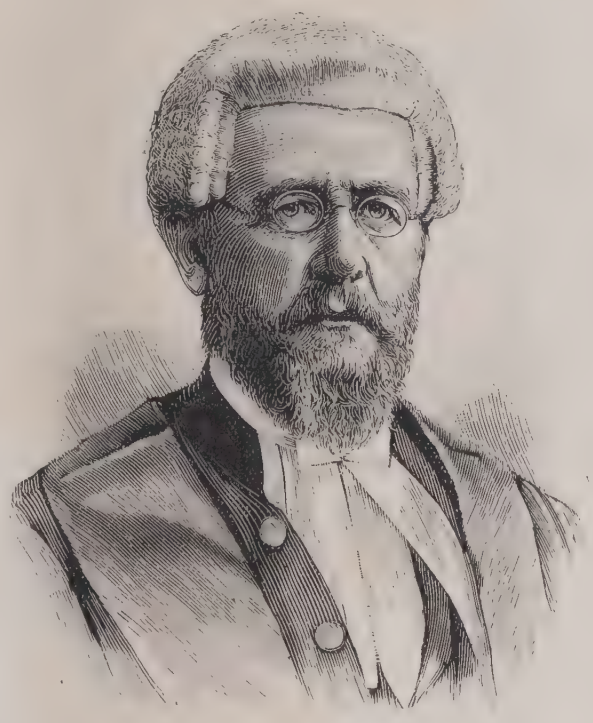
NEXT to the war, the subject which has of late commanded most attention in Parliament is the Bill by which it is hoped to weld into one Commonwealth the hitherto separate, and in some respects antagonistic, colonies of Australia. The section which involved most anxiety was that which aimed at restricting the functions of the Judicial Committee of the Privy Council as the supreme court of appeal in colonial causes. At this time, therefore, the personality of the distinguished judge who sits on that Committee as the representative of the whole of Australasia is of special interest—an interest which will be intensified in the case of our readers by the fact that he is eminent not only as a lawyer, but as a leader in many philanthropic and religious activities.

Sir Samuel Way is a native of the old country, having been born at Portsmouth in 1836. His father, Rev. James Way, may be regarded as one of the pioneers of the Bible Christian Connexion, for he entered its ministry at its eighth Conference. Those who know anything of the privations endured by the circuit preachers of those days will not need to be told that the future Chief Justice was born into a home where there was constantly felt the pressure of narrow means. It provided, however, a training for certain valuable qualities of character which would not, perhaps, have been so thoroughly cultivated in easier surroundings. On one occasion Mr. Way was talking to a brother minister, who acquainted him with his intention of leaving for some better-paid ministry, on account of the difficulty in providing for his family on such a small salary. In reply to the suggestion that he should do the same, Mr. Way expressed his sense of obligation to the Bible Christians, to whom he owed his conversion, and his firm belief that, if he continued in the work to which he was called, he might trust God to see that his children did not suffer. It is pleasing to know that this man of faith lived to see his eldest son raised to the highest judicial position in South Australia before the termination of his own active ministry, and the other members of his family enjoying much prosperity and influence in the same colony.

In 1850 Mr. James Way gave another proof of his devotion to duty when, although an ex-President of the Conference and among the foremost leaders of his Connexion at home, he undertook the task of founding a mission at the Antipodes. In their first years in South Australia, which was just then in an exceptional condition owing to the gold rush to Victoria, Mr. and Mrs. Way had to endure experiences as trying as any they had faced in their hardest times in England. Their son Samuel, who had previously spent some time at the connexional school at Shebbear, remained for a while at a private school at Chatham; but shortly afterwards followed his parents to Adelaide, where he entered a lawyer's office. In 1861 he was admitted as a practitioner, and in ten years was a Queen's Counsel. In 1875 he was appointed Attorney General, in 1876 Chief Justice, and in 1891 Lieutenant Governor. In 1897 he was selected to represent Australia on the Judicial Committee of the Privy Council, and last year received the honour of a Baronetcy. He is an honorary D.C.L. of Oxford and LL.D. of Cambridge, and has been for seventeen years Chancellor of the University of Adelaide.

Sir Samuel Way is distinguished among his fellow colonists not only for his success in his profession, but for his practical interest in many forms of religious and philanthropic activity. In South Australia it has become almost a matter of course that the Chief Justice shall be invited and shall accept the invitation to become the head of every enterprise for "the common weal." And in this case "head" does not mean "figure-head," for every post which he fills involves much painstaking personal attention. It is no little thing for so busy a man to find time to be present at committee meetings of the Children's Hospital, or to acquaint himself with the detailed history of the many missionary and evangelistic societies, at whose meetings he discloses a breadth and accuracy of knowledge that would do no discredit to an expert deputation.

His brief visit to England in 1897 gave an indication both of the catholicity of his sympathies and of his readiness to help good causes even when on a holiday. It was the



Diamond Jubilee year, and he was in great request for many official and social functions. Nevertheless, the first entries made in his engagement-book were of religious meetings, and nothing was allowed to displace them. He presided at one of the special celebrations of the Sunday School Union, took part in the Methodist New Connexion Centenary, visited the Wesleyan, Primitive Methodist, and Bible Christian Conferences, addressed the West London Mission Anniversary, attended the speech-day at the Leys School, and spent a day in examining the working of the "Darkest England" scheme in London and at Hadleigh. A specimen programme of three days will illustrate his activity when he was by no means in good health. On the August Bank Holiday he travelled from London to Exeter and gave a powerful speech in the evening from the chair of the missionary meeting in connection with the Bible Christian Conference. He returned to town by the night mail, and delivered a judgment on Tuesday morning at the sitting of the Judicial Committee. He was travelling westward again later in the day, opened a bazaar at Ilfracombe on Wednesday morning, addressed the Conference at Exeter in the afternoon, and gave a reception in the evening.

Perhaps the most interesting missionary meeting over which he ever presided was one held in the saloon of the steamship *Empress of Japan*, in November, 1891, somewhere between Vancouver and Yokohama. The presence on board of several missionaries bound for China had provoked much discussion, generally unfavourable. The Chief Justice's first words, "I am myself the son of a missionary," followed by his warm advocacy of missions, did something to make the objectors more careful in the expression of their opinions for the rest of the voyage.

It has already been made clear that Sir Samuel Way has not been weakened by the successes of his later life in his attachment to the little church of which his father was a minister. Of this attachment he has given many generous proofs—as, for instance, in his presenting to the Connexional College at Shebbear, in 1891, the title-deeds of the farm adjoining, in the homestead of which the first Bible Christian Society had its origin. He had purchased this farm some time previously, in order that it might not be alienated from the denomination. When he visited Washington, in the same year, as a member of the Methodist Œcumenical Conference, the fidelity of so distinguished a man to the Church in which he had been trained attracted much attention.

Last New Year's Day, however, he entered a wider ecclesiastical relationship, as on that date the Wesleyan Methodists, Bible Christians, and Primitive Methodists of South Australia united to form one church. Sir Samuel Way has himself contributed largely to the success of the union movement. In fact, a few years ago he took part in what might almost be called a union campaign, speaking at pro-union meetings in the chief towns of several colonies, and doing much to break down the hesitation with which the proposal was regarded by many members of the two smaller churches. He has taken this position in the conviction that amalgamation will increase the practical efficiency of the denominations concerned, and enable them to meet more adequately the spiritual needs of the scattered population of Australia — a conviction which we heartily pray may be abundantly justified by results.

Communion.

As, when some precious friend is far away
My heart still follows, and with his communes,
And mutual trust and love our spirits join,
And sympathy to happy thought attunes;
So, dearest Lord, of all friends best and chief!
Grant that to Thee my soul may ever turn,
'Mid life's strange windings feel Thee ever near;
And still in all thy guiding Hand discern.
For what from Thee can ere thy child estrange;
Shall life or death divide, or sorrow rend?
Nay, He who died to save still lives to keep,
The one eternal, ever-loving Friend!

Annie E. Lyddon.

Women Guardians.—The fact that two women have been admitted by a large majority as members of the Jewish Board of Guardians, is interesting, as showing how the Jewish community is changing its views and practice. So rapid has been the adoption of more modern ideas in regard to the exclusion of women from Jewish bodies, there are now only two important ones, the United Synagogue and the Board of Deputies, to which the old rule still applies.

Home Missions.

St. Giles' Christian Mission.

THE operations of the St. Giles' Christian Mission increase, as the years go by, in variety and extent. "Every year some 500 friendless juvenile offenders are admitted into our Boys' Homes, about 20,000 free breakfasts are supplied to discharged prisoners, and an average of 6,000 prisoners are assisted with employment, tools, &c. The superintendent, Mr. William Wheatley, acts, indeed, as a kind of benevolent overseer of the criminal population of the land. His efforts to lead degraded men and women to a better life, and a personal knowledge of the Saviour, have been blessed with a large measure of fruitfulness. Nor has work stopped short there, for the

WIVES AND CHILDREN

of those in gaol have been saved from imminent starvation. At the Boys' Homes, in Brook Street, Holborn, at the various local stations in the vicinity of our metropolitan prisons, at the country Homes at Maldon, and in various other centres, the Mission makes good progress with its philanthropic work; while in Little Wild Street, Drury Lane, amongst a vast population of slummers—considerable numbers of whom are, by profession, Romanists—the evangelistic agencies which have been carried on for so many years are maintained with increased vigour.

At the annual meeting of the Mission, held at the Mansion House, some account of the work was given by Mr. Frank A. Bevan, who said that the Mission had been in existence for forty years, and went on to add that when a man is sentenced his wife and children are, in a sense, sentenced too. It would often seem that their punishment, though undeserved, is the heavier of the two. Troubles surround them in battalions: mental distress, bodily privations, hunger, cold, the forsaking of friends and relatives, all these and more come upon them, making their lot so sad that even the hardest-hearted must be touched to pity.

At this crisis the Mission steps in, and with prompt assistance and tender sympathy does much to lighten the otherwise almost unbearable burden. No one, not even the poor women themselves, can tell what some of these desolate wives suffer. It is to be remembered that they do not parade their misery, and seek to trade upon it, for generally Mr. Wheatley hears of it first from some kindly official, or, as is frequently the case, ascertains it in the course of his daily prison visitation work. The Homes at Maldon, in Essex, have done good work in this connection. They have sheltered helpless little children during the father's imprisonment, and have enabled the mother to go to work in a situation found for her. By this means she has been in a position to save her home from ruin, and to welcome her husband back again on his release.

Then the Mission works largely amongst friendless juvenile offenders, and, believing that "prevention is better than cure," is most anxious to prevent "first convictions." Mr. Bevan thanked those gentlemen who hand boys over to the Mission instead of sending them to prison. "Familiarity breeds contempt," and by some perversity of human nature, the generality of boys seem to consider that undergoing a sentence,

"JUST LIKE A GROWN-UP MAN,"

is something to be proud of! Mr. Bevan concluded by reviewing the many branches of the work, and appealing for a larger measure of sympathy and support.

Speaking from the chair, the Lord Mayor (Sir A. Newton) said that magistrates are often in a dilemma; they do not like to consign youths to prison, and, on the other hand, they have to administer justice. They find, however, a happy solution of this difficulty in the ready aid of Mr. Wheatley. If the St. Giles' Mission were a State undertaking, it could not be conducted in a better way; while, at the same time, it manifested a tender sympathy with those in need. The discharged prisoner has a terrible prospect before him on leaving the gaol, and at such a moment, when succour is needed, he finds a hand outstretched to help him.

The next speaker was Mr. W. Wheatley, who reminded his hearers that those aided by the Mission are people unable to help themselves. The various Homes were doing a good work, and many criminals had taken advantage of the help afforded them. Mr. Wheatley emphasized the spiritual character of the Mission.

After appreciative words from Col. Sir C. E. Howard Vincent, a number of gentlemen connected with the police-courts and sessions gave illuminating testimonials. Mr. De Rutzen said he found it impossible to adequately describe a hundredth part of the good done by the Mission. He had been a magistrate for twenty-five years, and could say that not a day passed without finding the Mission useful. The work is one

OF NATIONAL IMPORTANCE.

It dealt with a mass of people which require all the experience of Mr. Wheatley and his friends to cope with. It befriends those who have no friends, and should be generously sustained. Mr. R. D. M. Littler (chairman of Middlesex Sessions), who has to deal with the largest criminal population outside the Metropolis, said that he had handed over to Mr. Wheatley many hardened offenders, and the experiment had proved highly satisfactory.

Representing the prison authority in England, Mr. E. Ruggles-Brise, C.B. (chairman of Prison Commissioners), dealt with the great decrease in the number of youths sent to prison nowadays as compared with ten years since, and said that one of the contributionary causes to this state of affairs was the St. Giles' Christian Mission. Closing words in a similar strain came from Mr. M. Crackanthorpe and Alderman Sir W. P. Treloar, the latter voicing the general feeling of the meeting in expressing the hope that the gathering would prove a stimulus to the work.

Mrs. Meredith's Work.

THE well-known religious and philanthropic work, commenced and organized by Mrs. Meredith in the interest of discharged female prisoners, continues its career, as the years go by, with an increased measure of usefulness. Both at the Clapham Road Institutions, and at the Children's Village Homes in Surrey, blessing is given to the efforts of the staff which has gathered round the founder.

The annual gathering in connection with the Women's Work and the Princess Mary Village Homes was attended by many friends. After the visitors had inspected the marble laundry and other buildings in the rear, they assembled in the Conference Hall and listened with interest to some account of the year's progress. The inmates received a

A TRIBUTE OF PRAISE

for their good conduct. Some of them in days gone by would do no work, but they have become industrious and well-conducted women.

The mission aims to combine the influences of wholesome toil with those of spiritual instruction. There is no compulsion to attend the religious gatherings which are regularly conducted in connection with the day's work, but the audiences are good and the results satisfactory. Among the laundry workers are to be found some who were formerly criminals, but who are now the backbone of this thriving industrial community. In addition, letters of Christian advice and sympathy are sent out to the inmates of prisons in various parts of the world, and thankful responses come to hand, in addition to appreciative letters from chaplains. As an evidence, too, of the way in which some of those who are helped attain good positions in life, a letter was read from a former inmate, now occupying a place of trust; and the communication—a sample of many—evidenced the satisfactory change which had been brought about by Divine influences in the character, and then in the circumstances, of the writer.

As to the Village Homes, a good account was forthcoming. Children born in prison, and others reclaimed from surroundings of grave moral danger, are received, and the chief aim is to afford such training as will fit the young people for domestic service. It is felt that it is home rather than school life which tells most in

THE FORMATION OF CHARACTER,

and every effort is made by the workers to instil Christian principles into the minds of their young charges.

Appropriate words were spoken from the chair by Sir Gainsford Bruce, who said that during the year 247 women had been provided with the means of earning an honest livelihood. He pointed out that the institution differs from an ordinary Home, inasmuch as, after working hours, the women are entirely free. They are, of course, not left alone, but are visited by the principal workers, and are, in many ways, subject to good influences; but they are largely cast upon their own responsibilities. The effect has been such as to entirely justify the method. The speaker went on to give a graphic description of the miseries of women criminals, and to declare that both from a Christian standpoint and in the general interests of society it is desirable that such institutions as Mr. Meredith's should be steadfastly supported. Rev. A. Cornford (chaplain of the Homes) read the report, and other friends also addressed the meeting. Communications for Mrs. Meredith may be addressed to 143, Clapham Road, S.W.

Indigent Blind Visiting Society.

AT the invitation of Mr. and Mrs. John Tennant the annual meeting of this Society was held in the garden at 19, The Boltons, South Kensington. Prebendary Webb-Peploe presided, and was supported by Messrs. T. A. Denny and J. Tennant, trustees. The Chairman expressed great sympathy with the Society, whose objects were to improve the condition of the blind resident in and near London by providing them with Scripture readers in their own homes; with guides to take them to places of worship and classes established by the Society; with instruction in reading, writing, arithmetic, knitting, &c., in day classes in various parts of London; to aid them when in dire necessity, through ill-health, or incapacitated through age or infirmity, with small monetary grants; and to enable others to learn a trade by which they could maintain themselves; or supplying them with the means of setting up in business. No blind person of bad character, or who publicly solicits alms in any way, or has intermarried with one similarly afflicted, receives assistance from the Society.

When the Chairman was ten years old he was threatened with total blindness, and was for six months confined in a dark room, with the exception of half an hour daily when he was taken to the light to have his eyes operated upon. He lived through the ordeal, although he suffered excruciating pain; one eye was saved, and with it he could tell who in his congregation did not pay proper attention to the prayers, &c. Rev. Herbert Marston had spoken in his school-room of the "Talent of Blindness." By the loss of sight, many had been brought to see their God, and to help others into a right path—in illustration of which he said that an old woodman, named Keen, on his father's estate, was stricken with blindness, he being also unable to walk and almost stone deaf. Mr. Peploe was telling Keen how sorry he was for him, when he replied, "Don't you say that, sir; God darkened the eyes of my body to open the eyes of my soul, and I thank Him for it." This man used, every morning, to stand at his porch and sing at the top of his voice hymns, and finished up by shouting a text, so that the workmen passing his cottage on their way to work should hear some messages from God's Word. The Chairman also told how many blind people had been aided and taught trades

so enabling them to earn an honest livelihood. The Society did a great work, but they wanted more monetary help.

Rev. HERBERT J. R. MARSTON said he lost his eyesight when eleven years old, just as he was going to Eton. His education was seriously hampered, but he was sent to a school at Worcester, afterwards to Durham University; and, after taking his degree, returned to Worcester School as a master. Rev. J. RICE BYRNE, Mr. TENNANT, and Mr. WOOD (a blind man who had received great comfort and help from the Society and its helpers and day classes—those classes were the two bright spots in his week) also addressed the meeting.

The National Vigilance Association.

THE work of this useful organization consists not only of combating vice and crime in various flagrant forms, but of dealing with and endeavouring to remove the prime causes of the chief moral evils that afflict the land.

During the past twelve months the Society has been able to accomplish much good work. The most notable feature, perhaps, is found in the effort to abolish what has been aptly termed

"THE WHITE SLAVE TRAFFIC,"

and to shelter and advise large numbers of young women, British and foreign, who have been in danger of being entrapped for vile purposes. The printed warnings to young girls put up by the Association on the lines of steamers and at foreign ports, have proved serviceable, and in many instances the organization has been instrumental in bringing to account those who have sought to accomplish the moral ruin of young people.

The claims of the work, and, in connection, the moral condition of England, were considered at the annual meeting of the Association, which was held recently at Grosvenor House. A large company assembled, and keen interest was manifested. Lord ABERDEEN, who presided, said that the Association brings to bear upon difficult problems a calm and even temper. The work is far-reaching, not only in its nature, but geographically, having branches in all parts of the United Kingdom. It labours chiefly in London, where the need is accentuated by the want of one of the watch committees which prove so useful in provincial centres. In dealing with questions of public morality, a step forward has resulted from the International Congress organized by the Association.

CONTINENTAL GOVERNMENTS

were influenced, and the evils of the Continental traffic in vice exposed.

The next speaker, Canon SCOTT HOLLAND, said that instead of nagging away at a complacent and inattentive world, they had brought the public to see that the work is not merely a raid and a panic to satisfy a sudden outcry. They recognized that it is not enough to purify the streets, although that would satisfy many. The Association does not exist simply to put vice out of sight, but to deal with underlying causes.

Thanks were expressed by Mrs. CREIGHTON for ready aid afforded to Christian workers in various spheres of labour, and Rev. F. B. MEYER pointed out some of the contributory causes of street vice, pictured the difficulties of young women, ill-paid and ill-housed, and surrounded by temptation. He appealed for the creation of a higher standard in dealing with the employees in large houses of business.

After the BISHOP OF ROCHESTER, who referred, *inter alia*, to the gracious influence of the Court of Queen Victoria, Mr. SAMUEL SMITH, M.P., expressed the opinion that in many respects the moral tone of the country is lower than it was twenty years since. The acclimatizing of Parisian plays has created a conscience as light as that of Paris, and nowadays London exhibits vice in a more flagrant and unblushing form than in any other place in the world. Provincial centres—Liverpool, Manchester, Glasgow, and many other places—have improved, while London has degenerated, the reason being found in the energy and determination of the Watch Committees in the towns referred to. Mr. Smith advocated the constitution of a special force of police, similar to that of Glasgow, to be under the direction of the London County Council, in order to deal with such terrible evils as those presented in Piccadilly at midnight. The speaker also referred to the degrading character of mutoscope exhibitions, particularly at watering places, and of the reprehensible class of illustrated papers, which of late have attained such a wide circulation.

Other speakers in support of the Association's aims were Mr. R. C. MORGAN, Mr. F. D. MOCCATTA, Mrs. SHELDON AMOS, and Mr. PERCY W. BUNTING.

Temperance Women in Conference.

Monday, June 25.

"AULD REEKIE," or "the Modern Athens," as the beautiful city of Edinburgh is variously called, is very full at present, in addition to its usual population and the ordinary travellers to and fro. There are now here a large number of temperance women attending the Fifth Biennial Convention of the World's Women's Christian Temperance Union, with which is affiliated the B.W.T.A., whose meetings immediately follow.

It is a privilege to meet in a city so replete with interest of every sort, religious and historical, and where nature and art combine to enhance each other's attractions. Close to the Free Assembly Hall, where the Convention is held, is St. Giles's Church, where Knox preached, and where, in later years, Jennie Geddes hurled her stool, as a forcible protest, against the head of the preacher.

Near here Dr. Guthrie laboured for so many years, and hard by is the Grassmarket, whence so many Covenanters ascended to heaven in the fierce persecutions of their time.

In the courtyard at the entrance to the Free Assembly Hall is a fine statue of John Knox, erected in 1896, and, as it were, under his outstretched hands raised as if in benediction, the workers streamed into the place of meeting. The first day, Friday, was devoted entirely to

WAITING UPON GOD,

invoking his blessing on the forthcoming Conference, and his help for the Temperance cause everywhere. At the morning's meeting, Mrs. Stevens, president of the American W.W.C.T.U., took the chair, leading in a responsive reading of Scripture on "Courage," taken from God's message to Joshua after the death of Moses, and also gave a beautiful and inspiring address. Then the spirit of prayer and supplication seemed to be poured out from on high, as from all parts of the building one rose after another to offer short and earnest prayers; they came from all quarters of the globe, one good sister from Iceland taking part, who, by the way, appeared in Icelandic costume.

During the morning and afternoon sessions many addresses were given, all being marked by a high spiritual tone. Where there was so much that was excellent it is difficult to select, but mention should specially be made of the address of Rev. John Smith, D.D., the well-known Free Church minister, who spoke earnestly and powerfully from Isa. v. and vi., showing how the sins of Israel called for a special messenger, who must be consecrated with the living fire; and giving encouragement to the workers of to-day in the fact that God was using *them* to fight the forces of evil. He also dwelt upon the seraphim, declaring that the "whole earth is filled" with the glory of the Lord; though so polluted, his power and glory are everywhere.

In the afternoon Lady Henry Somerset presided, and gave an eloquent address towards the close. After the opening exercises,

REV. C. M. SHELDON,

author of "In His Steps," &c., brought a fraternal greeting from his prohibition State of Kansas, and gave some interesting particulars of the beneficial effects of the operation of the law.

On Saturday the delegates met for business, and reports of various departments were given, such as Scientific Temperance Instruction, Peace and International Arbitration, Loyal Temperance Legion, &c. In the afternoon, delegates representing Unions federated with the W.W.C.T.U. were introduced and warmly welcomed. They came from France, Denmark, Africa, Hawaii, Brazil, Tasmania, Iceland, Bulgaria, &c.

Recreation has not been forgotten in the programme, for receptions were held on Friday and Saturday evenings, and excursions planned to some of the beautiful and interesting places within easy reach of the city.

On Sunday the pulpits of many of the Free Churches were occupied by delegates, and, in spite of the heavy rain, there were good attendances. In the afternoon Lady Henry Somerset presided over a mass meeting, and an earnest address was given by Mr. Sheldon.

In the "John Ker" Memorial Church in the morning, some of the delegates had the pleasure of seeing

A VERY UNCOMMON SIGHT—

south of the Tweed at any rate. In anticipation of the Communion in the afternoon, four young people were admitted into the Church by the minister. In sight of all the congregation, as they stood before him on a dais below the pulpit, they replied to the question he addressed to them, avowing their belief that they were born again, and their love to the Saviour and obedience to the Triune God. It was a solemn scene, no slight ordeal for the young Christians. May they ever be valiant soldiers of the Cross!

Later.

On Monday morning the Delegates assembled in full force, and fresh from the rest of the previous Lord's Day. The first business was hearing reports. Mrs. Mary Lovell, of America, who is the superintendent of the "Mercy" Department in that country, gave a most interesting account of her work, and shewed how humane education not only helps animals, but is beneficial to those who practise it. A report of Miss Weston's work amongst sailors was presented, though not by herself; and Mrs. Pearsall Smith, the recy-recording honorary secretary of the B.W.T.A., spoke on schools of methods.

The devotional hour was conducted by Mrs. Barney, who gave a beautiful address from the words in Habakkuk ii. 1, showing the necessity of workers watching to see what the Lord would speak to them. Miss Johannsdottir, from Iceland, who spoke prettily broken English, met with a warm welcome, as did the "all-round-the-world missionaries," Mrs. Barney, Miss Vincent, and Miss Cummings.

In the evening a public meeting was held in the same hall, which was packed to its utmost capacity. Lady Henry Somerset presided, though looking very tired. Mrs. Stevens, of the United States, gave an address which was marked by high spirituality of tone. Short addresses were also given by presidents from Australasia, Canada, Norway, Scotland, and Iceland.

Tuesday being the last day of the Convention, there was much to be done, so the fifty "one minute" speeches, which were to have been given by as many representative women, did not take place, only a very few taking part. One very interesting and important report was that of Dr. Mary Wood Allen, of the "Purity" department, also on the "Union Signal." Then followed a discusion on "How best to advance the White Ribbon Cause in all countries," led by Miss Slack. In the evening there was a grand reception, given by the Lord Provost, at the Museum of Science and Art.

Wednesday mornin g witnessed the commencement of the B.W.T.A. meetings, with Lady Henry Somerset in the chair. A report of the state of the Association showed a satisfactory increase, the members now amounting to nearly 100,000; that nearly 3,000 pledges had been taken in the last year, and 2,972 meetings had been held. The treasurer's report was cheering, though showing that there would be need for more money in the future.

In the afternoon, resolutions were adopted, condemning opium as a moral and social evil, and denouncing the State regulation of vice. One against vivisection and all forms of cruelty was carried with one dissentient; while another asking the Government to prohibit the sale of tobacco to young children provoked some discussion. It was eventually decided not to bring the request before Government, but to urge members of the B.W.T.A. to do all they could to stop this growing evil. Grocers' and Confectioners' licences were also dealt with, members being asked as far as possible not to deal with anyone having a licence.

On Thursday the president's health having obliged her to return home, the chair was taken by Miss Slack, who performed the duties well, and kept the speakers to time. Miss Phillips, of the Peace and Arbitration Department, asked to be assured of the support of the Association before she presented her report, as she had been pained by a spirit of jingoism which occasionally cropped up. However, she was much cheered by seeing the members rise *en masse* to show their wish that this department should be continued, and a resolution on the subject was carried unanimously, as far as could be seen.

Another resolution which should be mentioned, and which received the hearty approval of those present, was one dealing with the necessity of providing temperance refreshments at railway stations at moderate rates. With this was also coupled a request that fountains for men and animals should be placed at stations.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

A Camel's Talk.

WHENEVER you see me in the Zoological Gardens or elsewhere, you are always pleased with me. I am a strange-looking creature, perhaps, with my sharp head and one or two great humps on my back, and my awkward, rolling, shuffling walk. You look upon me as a type of patient, plodding, uncomplaining work. Sometimes I turn obstinate and spiteful, and require careful management, like you young people; but on the whole, I deserve to be called the ship of the desert. I sail along day after day through sandy and monotonous country, and, unlike your ships, I cost my masters very little. I cheerfully live upon a small quantity of date stones, or a little grass, leaves, and twigs, which I pluck as I go along; when I can get no other food, rather than die, I feed upon my hump, which of course gets smaller. I can carry a great weight, and by means of cells inside me I can take in water to last me thirty days. My milk is used for drink; I am sometimes killed and my flesh is eaten for food, while my soft hair is made up into garments, carpets, sacks, and my skin into water-bottles or leather ropes.

I have a place in the memory of the oldest nation upon the earth: a lady, whose name is now familiar the world over, left her father's home to travel on my back a long journey until she was met by her future husband. You will remember that she met Abraham's servant with his ten camels at the well outside the city of Nahor, and having given him water to drink from her pitcher, drew water for all his camels. But for me Eliezer could not have gone so far to find a wife for his master's son, nor would that wife have been able to travel so far to her husband's country. Then Jacob would not have been born, nor the twelve patriarchs, and perhaps there would have been no Jews to-day. The beautiful story of Joseph owes some of its charm to me, for was I not with the Ishmaelites when Joseph was sold to them by his cruel brethren, and did I not carry him safely down to Egypt?

We sometimes suffer for the sin of our masters, as, for instance, when Pharaoh would not let Israel go free, a grievous murrain was sent, and we poor harmless camels died along with the other animals.

We are not only used for show purposes and for commerce, but for war. We were employed by the Midianites of old. We are told that our camel ancestors came up without number against Israel; yet Gideon, with his 300 brave men, put them to flight with their pitchers, lamps, and trumpets.

David in one of his battles overcame all excepting 400 young men who rode upon our backs; and we were used by the English in their Soudan campaigns. The Queen of Sheba was glad of our help to carry her treasure when she went on a visit to King Solomon. The thousands of exiles who left Babylon for Judea could not do without us, and they used 435 of us to help them.

We have not only been carriers but postmen too. In order to defeat the conspiracy of the wicked Haman against the Jews, letters were sent out all over Ahasuerus's great empire, not only by horses and mules, but also by camels.

It is not my business to teach, but to carry burdens. May I remind you that your greatest Master and Prophet warned you not to strain out a gnat while you swallow a camel; that is, not to be so particular about external trifles as to forget such grand things as justice, mercy, love, and truth. Don't forget, moreover, that, whatever your lot in life is, you can, like me, be patient, plodding, and useful. C. H. P.

Children's Scripture Union—Portions for week ending July 14.

Sun., July 8	*Matt*	iv. 12-25	Thurs., July 12	*Matt.*	vi. 1-18
Mon., „ 9	„	v. 1-16	Fri., „ 13	„	vi. 19-34
Tues., „ 10	„	v. 17-32	Sat., „ 14	„	vii. 1-14
Wed., „ 11	„	v. 33-48			

What a Little Plant Did.

HERE is a story of the good that was done by the gift of a little plant to a sick child in a dingy tenement-house.

First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window, so that fresh air might help the plant to grow strong—and thus purified their own lungs as well. Next, the clean windows made the rest of the room look so untidy that they used to wash the floor and walls, and arrange the furniture more neatly. This led the father of the family to try to mend a broken chair or two, which kept him at home several evenings. After that work was done, he still stayed at home, instead of spending his leisure hours in the bar-room; and the money thus saved went to buy comforts for them.

So the home became cleaner, the children happier, and every member of the family better because of the little plant. And the reason for it all was that the family loved flowers. Of course, if there had been no love for beauty the gift of the plant would have been useless, and some other way to their hearts must have been found. But a way will be found if it is earnestly and patiently sought. H. B. H.

A Lesson from the Flowers.

How the lovely flowers agree,
Blooming side by side.
None are jealous, and not one
Shows a trace of pride.

How their lovely colours blend,
None refuse to shine,
For their hues are not their own,
All are gifts divine.

What a lesson for us all
Is the sweet parterre,
Never to be jealous, proud,
Or resentment bear.

All are needed—beauteous, plain,
And the short and tall:
Like the flowers, all are from God—
He has made us all.

Fitted each to fill a place
Others could not fill;
Bound in one large family,
All for good—not ill.

Let us then our smilings blend
And our loves unite,
Each esteeming others most—
What a lovely sight!

Albert Midlane.

"The Christian" Bible-Searcher.

NEW QUARTER.—RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. But no answers can be dealt with which are received later than the Thursday morning following the issue in which the Competition appears.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age.

All communications must be addressed to the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 234).

Find and complete the following texts. Take one word from each to form a hidden text to be found (Prov. iii.).

1. None of them that trust in Him (Psa. xxxiii.-xxxv.).
2. We know that all things (Rom. vii.-ix.).
3. I delight to do thy will (Psa. xxxix.-xli.).
4. Walk in all the ways that (Jer. vii.).
5. I acknowledge my transgression (Psa. l.-lii.).
6. Him shall he teach (Psa. xxiv.-xxvi.).
7. Incline your ear and come (Isa. liv.-lvi.).
8. But he knoweth the (Job. xxii.-xxiv.).
9. He shall be like a tree (Psa. i.).
10. The Lord direct your hearts (2 Thes. ii.-end).
11. Thy word is a lamp (Psa. cxix.).
12. Hold up my goings in thy paths that (Psa. xvi.-xviii.).

No. 233.—Correct answers (second list) received from—

A—Alan Aldous, Irene and Margery Ashdown, Mary* and Ernest* Anderson, E. and R. Aldwinckle.

B—Lucienne Brabandes, Dessie Berry, Clara* and Charles Brown, Ella Berryman*, Alan, Maggie and Charlie Banks, Ethel Brooks, Louise Betts, Susette* and Mary* Beck, Frances Burnett*, Harry Butler, Sylvia, Dorothy and Maud Barrett, Eva Browne*, Jessie and Jeanie Brough, Harry* and Edith* Bank, Leah* and Rachael* Blumenthal, Frederick and Ernest Bailey.

C—John Colville*, Alice Crang, Muriel Craigie, Cicely Craven, Alfred Cocking*, Maggie Carter*, Susie Cumbers*, Beryl Calvert*, Hyde*, and Duncan* Campbell, Edith Corrick*, Vernon Clutsom, Henry Charik*, George Cary, Isabel Candlin*, Ada Catt.

D—William* and Annie* Deas, May Darroll*, Esther Dickson, Marjorie Dyke*, Emmie Dann*, Llewellyn Dale, George, Hilda, Bessie and Constance Drayson*, Joan Dunsford.

E—Joseph Elkin*.

F—Helen* and Malcolm* Forbes, Eva Fletcher, Andrew Ferguson, Agnes, Meg, and Lewis Fullarton, F. A. Figgis, Sarah Finkelstein*, J. J. Freegard, Norris* and Percy Fitch, Hyacinth FitzSimons*.

G—Jack, Margaret*, Edith*, Dorothy and Stuart Gray, Constance Gabbett*, Daisy and Mary* Greenacre, Elsie Goudge, Amy Grant, Hugh and Ivan* Garrod, James and Edith Grieve, Sophia Guillaume, Florrie Griffin.

H—May Homer, Willie, Marjorie* and Elsie* Hooper, Ella Hake, James Henderson, Jamie de Hailes*, Violet Holford, Dorothy Harris*, Lila Hughes, Henry*, Winifred* and Edith* Harvey, Frederick Halstead, Betsy Holik, Theodora Hill, Hettie and Elsie Hibbs, Nellie Hatchett.

I—Ami Inglis.

J—Nora and Mildred* Johnson, J. S. Jackson*, Lizzie Johnstone*.

K—H. L. and Elsie Knight, Stanley Kalb*, Rose Killowich*.

L—Arthur and Edward Llewellyn, Albert Lichtenstein, Mary* and Annie* Levine.

M—Dorothy McMullin, Cyril Marsh-Roberts, Eileen McClure, Charlotte Millar*, Philip Martin, Mildred Morgan, Frances Munce*, John* and Ella MacMurray, Winifred Marshall, Dorothy, Leonard and Winnie Mace, Margaret, Daniel, Mary and Dorothy Morris, Gwendoline Moir*, Charlie Medcalf, Jacob Michaels*, Cordelia May*, Irene Mawer.

N—Maud and Amy Nottage, Irene Newport, Peter Nicholson, Dora Niels, Mary and H. Neligan.

O—Olive Oxley*, Eva and Maude* Oakes, Mattie Osmond*.

P—Olive Pine-Coffin, Evelyn Peters, Gladys* and Isabel* Phipps, Mabel Preen, Myrtle Perry*, Margherita Perlmann*, Ada*, Eddie, Willie* and Jessie* Palmer.

R—Elsie Ridewood*, Ada Renals*, Herbert and Marjorie Rainey, Alice Rouse*, David Rees*, Beryl and Margaret Reid*, Abraham Rabinowitz*, Mary Rosenblum*, Aileen Roberts, Mabel de Rusett*, Alice Reid.

S—May, C. R. and Violet Salvesen, Frankie* and Binford* Sellwood, Evelyn Shaw*, Flora Shadbolt*, Rider Smith, Darcy Sharp*, G. and M. Spurgeon, Flora Smith, D. Stainer, Mary Sowden, Florence*, Effie* and Ellen* Simpson, Edith Simpkin, Lilian Sargeant*, Gerty Slade, W. Stanage*, May and Edward* Short, Poppie Stidolph, Ivy Sall, Dolly Salt*, Samuel*, Raphael* and Henry* Schwartz, Dora Simons*, Edgar Schaeffer.

T—Evelyn* and Marjorie* Tracey, E. Thorne*, C. Thick, Isaac*, Rachael* and Rebecca* Tushinsky, Archibald and Theodora Thorn, Frank Thompson, Olive Taylor*.

W—Ernest, Kenrick and Queenie Wakeford, Helen and F. H. Webb, Bertie and Ethel* Walls, Edith* and Edward* Wheeler, Ruby Wilkins*, Pringle*, Georgina and Madge Wilson, Violet* and Louisa* Walker, Robert and Thomas Weddell, Ronald Watson, Ellie* and Nora* Wyatt.

Y—Annie Yeo*.

FOREIGN LIST.

No. 227—Polly Loubser*, Alice Stone*. **No. 228**—Huldah Krige*, Alice Stone*. **No. 229**—Lottie, Eric and Ivan St. George, Jean Scott (Canada), Dora Wallace*. **No. 230**—Jean Scott. **Nos. 231** and **232**—William Flower (Portugal). **No. 233**—Dorothy Banfield (Bavaria), Hilda von Griesheim (Germany).

HONOURS LIST.

The following have been correct each time during the quarter:—

A—Edith Aldis, Mary Anderson.
B—Mabel Baker, Lucienne Brabandes, Alan Banks, Susette Beck.
C—Ida and Mabel Cole, Beryl Calvert, Hyde and Duncan Campbell.
D—Stanley Drew, Joan Dunsford, Marjory Dyke.
F—Agnes, Meg and Lewis Fullarton.
G—Cicely Gibson, Florrie Griffin.
H—Mary, Elizabeth and Willie Hooper, Florence Hoyte, Dorothy Harris.
L—Evelyn and Arthur Lamb, Rosamund Langton, Henry, Edward and May Law.
M—Arthur Morice, Margie Marston, Annie and Elsie Moule, Dorothy McMullin, Frances Munce, Winifred Marshall, Daniel Morris.
P—Ruth Pledger, Katie, Walter and Leonard Picknell, Kathleen Pincott, Gladys Phipps.
R—Mabel de Rusett, Alice Reid.
S—Bessie Symes, Douglas Shepherd, Rider Smith, D. Stainer, Mary Sowden, Poppie Stidolph.
T—Frank Tomkins, Dudley Tove, Evelyn and Marjorie Tracey.
W—Ellie and Nora Wyatt, Edward Wheeler, Pringle Wilson.

Personal.

Many thanks for the beautiful flowers received. They were much appreciated.

Dorothy Banfield.—Many happy returns of your birthday

Uncle Tom's Cots—K.H., 2s.; Collected C.M.C., 4s. 10d. W.E.F. and Brother, 1s; Evelyn, 3s. 9d.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *St. John's*, July 6; *Donhead, Wilts*, July 8; Mr. C. Harrison, with Caravan, *Loxwood, Billingshurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Great Leigh, near Braintree, Essex*; Mr. J. H. P. Cutting, with Caravan, *South Lopham, Suffolk*; Mr. F. A. Glover, *Gospel Tent, Over Stowey, near Bridgwater*; Mr. Edmund Clark, *Gospel Tent, Crawley, near Newport Pagnell, Bucks*; Mr. F. McLaine, with Caravan, *Brockham Green, near Dorking, Surrey*.

SEASIDE SERVICES.

Mr. J. S. Tyler, *Birchington Bay*, to July 6; *Herne Bay*, July 8-20; Mr. H. M. Gooch and Mr. C. E. Paterson, B.A., *Greystones, co. Wicklow*, in July; Rev. A. G. Dodderidge, M.A., *Portrush*, July. Mr. R. F. Drury, *Brodick, Isle of Arran*, July 7-30. During August.—Mr. H. Hutchinson, *Bridlington Quay*; Mr. J. Spiers, *Broadstairs*; Rev. A. J. Barff, B.A., *Bexhill*; Rev. John Mitchell, *Bognor*; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. R. F. Drury, *Colwyn Bay*, Aug. 14-Sept. 14; Rev. J. F. Sheldon, M.A, and Mr. C. E. Paterson, B.A., *Cromer*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, Aug. 13-Sept. 13; Mr. H. Hankinson, *Filey*, Aug. 7-Sept. 6; Mr. G. O. Taylor, *Gorleston*; Mr. S. J. Hewlett, *Herne Bay*; Mr. L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. J. S. Tyler, *Littlehampton*. Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nickisson, *Margate*; Mr. H. Steward, *Port Erin*; Mr. T. Jays (C.M.S., Abeokuta), *St. Leonards*; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*; Mr. J. M. Wigner, *Seaford*; Mr. J. W. Coldicott, *Southend*; Mr. E. Hughes, *Towyn*; Mr. E. Arrowsmith, *Tenby*; Rev. S. M. Warner, *Whitby*; Mr. J. E. Collier, *Whitley*; Rev. Oswald Gosney, B.A., *Worthing*; Mr. A. Ernest Thompson, *Weymouth*; Dr. Barnes, M.A., *Folkestone*, Aug. 6-31.

Christian Endeavour.

TOPIC FOR JULY 8. .

THE POWER OF SMALL THINGS (Mark iv. 30-32).

THE grain of mustard seed, as the smallest of seeds, is a fitting emblem of the unostentatious beginnings of the Gospel. The number and social position of the disciples was insignificant in the extreme. Yes, and the first germ of truth dropped into the heart of a child, or man, or woman, is sometimes equally insignificant. Just a sentence, a text, a tear, a passing remark. What a pity it is that we do not lay ourselves out for the distribution of these tiny seeds of influence, which cost us so little, but result in such mighty harvests! We are not required to preach sermons, or build up great structures, but just to sow these tiny grains upon the earth.

Whilst the mustard seed is in the hand or the sack, it is useless. There must be contact between it and the ground. There must be the loneliness and solitude of the grave. There must be death to all that once made up its life. And then through a minute aperture, minute as a pinprick, the first tiny stream of vitalizing power begins to trickle in, and swell within it, till it thrusts a little rootlet downwards, and a small green spire upwards, which afterwards becomes a tree of twenty to twenty-six feet in height, with spreading branches in which the birds nest, and under whose shadow the mounted traveller may shelter from the heat.

And what is it that enables this tiny seed to make such a prodigious increase? Ah, it lies in its receptive power, because it is able to receive into its heart the forces which slumber in the soil, and presently the effect of sunbeams, of moisture, and of air. It does not produce from its own heart the mighty result of which the Saviour speaks; that is, so to speak, the river which has passed through the aperture in the minute seed; and as long as that little doorway is kept open, there is simply no limit to the fertility and beauty of the plant. You may be but a child, but if you will open your heart to God He will pour in his mighty fulness, and your life will become a spreading shadowing tree.

Let us not despise the day of small things. Faith may be as a grain of mustard seed (Matt. xvii. 20; Luke xvii. 6), but as it is used, it will grow. Your effort to do good may be so insignificant that it would hardly be missed if it were discontinued, and yet out of it will emanate some mighty institution which will bring help and comfort to thousands. How many orphanages, schools, philanthropic buildings, have owed their origin to the most infinitesimal beginnings! One waif taken in, and cared for, brought another, one motherless child suggested the second, and the third, and so on. A tiny room led to a hall, a hall to a chapel, and a chapel to a Tabernacle.

What could have been more insignificant than the beginnings of the Gospel in many a heathen or Godless neighbourhood. The landing of a young man on some desert island, the drifting of a book or tract to some inhospitable coast, the insertion of a leaflet in a letter, the passing visit of some man of God. Whenever man begins a work, he calls a committee of influential personages, draws up a constitution with elaborate byelaws, obtains a list of patrons, and the matter is launched with great *éclat*. "It is sure to succeed," say the wiseacres. But when God starts a work which is to embrace and save the world, you will find all its adherents in a single upper room, and these of the humbler classes — "unlearned and ignorant men!" But the little cloud, no bigger than a man's hand, is the precursor of a storm of rain clouds. The little stream that trickles through the aperture in the dyke will presently sweep the whole structure away. Do not be discouraged. Like Gideon, you may be only a cake of barley bread, but you will overturn the tents of Midian. Like the lad, you may be able to put only five barley loaves and two small fishes into the hands of Jesus, but He will make them sufficient. A stone may bring Goliath to the dust; an arrow pierce through the armour-plates of the mailed warrior.

F. B. M.

C.E. NOTES.

Lord Kinnaird will preside at the young men's meeting at the Alexandra Palace on the afternoon of July 15, the speakers being the Marquis of Northampton and Rev. Alex. Ramsey.

* * *

At the annual Conference of the Methodist New Connexion Churches, held in Newcastle recently, the Secretary reported that there are about 300 C.E. societies in the denomination, with a membership of nearly 10,000. Ninety societies have raised £214 for foreign missions during the year.

* * *

The C.E. societies connected with the President's church (Christ Church, Westminster Bridge Road), will celebrate their seventh anniversary on Wednesday, July 11, at 7.45. Rev. F. B. Meyer will take the chair. The speakers will be Rev. William Patterson, D.D., of Toronto, and Professor Amos Wells, of Boston.

* * *

The National Christian Endeavour Convention for all China has recently been held. There were 1,150 delegates. The Convention was enthusiastic in spirit, deeply spiritual in its purpose, and brotherly in its fellowship. The presence of Dr. and Mrs. Clark added greatly to the interest and helpfulness of the gathering.

International S.S. Lessons.

July 15, 1900.

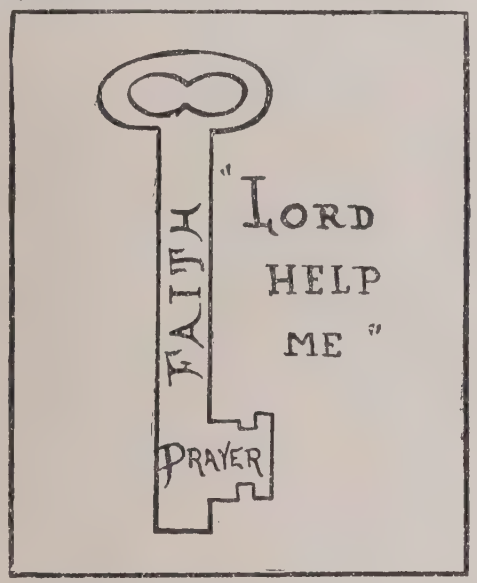
The Gentile Woman's Faith (Mark vii. 24 30).

GOLDEN TEXT.—"Lord help me" (Matt. xv. 25).

INTRODUCTION.

THIS Greek mother, like the ruler father (Jairus), came to Jesus about her little girl (25) who was ill.

In Matt. xv. 23 we read that the disciples tried to get rid of her, but Jesus, ever ready to help Gentiles as well as Jews, healed her daughter, and when she reached home she found the child "whole."



Key to Blackboard Plan.—A key is composed of two parts, the part you hold, and the part that fits the lock. Prayer and faith must ever go together. We take hold of God's goodness by faith, but we need prayer to fit the door of his great storehouses, and then He is able to do for us "exceeding, abundantly, above all that we can ask or think." Do not let your key get rusty; use it.

1.—THE WOMAN'S PRAYER.

One of these short, definite, beautiful little prayers, "Lord help me." In lesson for July 1, we had, "Lord save me," and may we not also take the leper's prayer in Mark i. 40, "Lord cleanse me." There is more in these three short sentences than many a prayer of ten minutes' length. God loves to answer definite prayer; real needs prayed in a few words will quickly bring an answer if we add to the prayer true faith. The woman also "worshipped Him," (Matt. xv. 25). That too we must remember, and come to God full of faith but with all reverence. This woman was in great trouble (*vv* 25,26), her little girl was not a playful, healthy child, like all the children around, and the mother longed to see her enjoying life as her little companions did, and so she came to Jesus and in her heartfelt prayer she told Him her trouble.

2.—THE WOMAN'S FAITH.

She was only a Gentile, a heathen, a "dog" from the Jew's point of view (*vv.* 27, 28), despised, downtrodden. The Jews considered themselves as the only children of God; but Jesus Christ came to die for the *whole* world, Gentiles as well as Jews, "for every creature," black as well as white, the Indian and Chinaman, as well as English.

Jesus did not answer the woman's prayer at once. He wanted to show the people what great faith she had; more than many of the fault-finding Jews (Matt. xv. 23-28).

God always honours great faith, therefore trust Him entirely. The woman did, and she found her child well and strong when she reached home. Other healings at a distance (John iv. 46; Luke vii. 6).

"Lord increase *our* faith."

"Lord teach us how to pray."

3.—PRAYER AND FAITH FOR US.

Notice how Christ puts the two together.

Matt. xxi. 22—"Ask in prayer . . believing."

Mark xi. 24—"Pray, believe . . ye shall have."

It would be instructive to look up all the "answered prayers" in the Old and New Testaments, and trace how, when they were answered, faith was coupled with the prayer.

Y.M.C.A. Notes.

THE annual report of "Hazelwood," Ryde, Isle of Wight, a home of rest and recreation, shows how extensively its advantages are appreciated by young men. Last year the number of visitors reached 1,174. A fair proportion of these were orphans, who, but for the aid of subscribers, would have been unable to obtain the rest and change they so urgently needed. The spiritual interests of the young men receive careful attention, and by means of daily Bible readings and other meetings, the seed of God's truth is sown in the hearts of the visitors, in the full assurance that in the days to come fruit shall be borne to the glory of God. The secretary is Mr. T. W. Morphey, Hazelwood, Ryde, Isle of Wight.

The annual summer breakfast of the Bristol Association was held on June 27, when a large gathering was presided over by Mr. S. D. Wills. Revs. T. A. Chapman and Douglas Brown gave addresses, and a hearty welcome was extended to Mr. H. T. Wills, of Travancore. Mr. Wills spoke of the bright prospects of Association work in India. There were now, he said, no fewer than 131 branches in that country, with a membership of about 6,500, which he believed was likely to grow in the next ten years to over 60,000. The previous evening many Bristol friends had co-operated in the opening of a new Association for Fishponds and district. Mr. Storrs Fry and other friends took part.

Italians in Tunisia.

MAY we beg a corner in THE CHRISTIAN to put forth the deep need of a worker among the Italians in this town? They are as "sheep having no shepherd," or worse, for their shepherds are "wolves in sheep's clothing."

Our dwelling lies on the borders of the Italian quarter of Sousse, and the constant sight of hundreds of neglected men, women, and children, is a cause of deep sorrow to us. Had we only time and strength, apart from our busy life among the Moslems, we would gladly help them.

The Italians are an interesting and responsive people. A brotherly hand-shake, and some hearty hymn-singing, soon draws a good meeting. We have a small hall here for meetings, and a Bible shop, where every day all who like can enter free for conversation and reading. The expenses of an evangelist among these people would not be great, and I think it would not be difficult to find the man if we had the funds.

Trocadéro, Sousse, Tunisia. ALBINA L. COX.

"Unto Him that Loved Us."

TUNE—"S. Gertrude."

UNTO Him that loved us,
Sinners lost, undone,
Unto Him be glory,
Unto Him alone.
From our sins He frees us
By his precious blood,
And his grace doth make us
Kings and priests to God.
Unto Him that loved us
Be dominion, power,
Honour, laud, and blessing,
Now and evermore.

When on earth, a stranger,
Men denied his claim;
Crowned Him in derision,
Loaded Him with shame.
Now in heaven, a hero,
Angels chant his praise;
But his Church, triumphant,
Louder notes shall raise:—
Unto Him that loved us, &c.

Greater love hath no man,
That that for a friend
One should lay his life down,
Faithful to the end.
But our dear Redeemer
Bore his bitter woes,
And to death descended,
All to save his foes.
Unto Him that loved us, &c.

G. P. MCKAY.

A Holiday for Clergymen.—A lady living at Hampstead expresses her willingness to entertain a needy clergyman, with wife and one or two children, for a fortnight from end of July, and another for a like period from middle of August. Letters, addressed "Clergy Holiday," may be sent to our care.

(923)

Other Lands.

Progress in Japan—1.

THE statistics of Christian work in Japan for the year 1899 do not show so large an increase in church membership as in some former years. In the case of several of the religious bodies there has been but little increase, and in some instances the membership is less than that reported one year ago. In the number of Christian schools and pupils there has been a large falling off on account of the restrictions that were promulgated in August last by the Department of Education. What will be the final outcome is still uncertain, as the discussions have not ended, and it is hardly possible that matters can continue as they are.

There are various causes for the small increase in the church membership in Japan. One is that the Japanese are accustomed to frequent changes, and many Christians go to the places where there are no churches of their own faith or any other; and they are no longer carried on the rolls of the church which they have left, because those who remain dislike to be taxed on account of absent members.

Then, too, it has been much the same in Japan as in other Christian countries, where the progress of Christianity in the past year or two has been less than usual.

THE LACK OF ZEAL

on the part of Christians in the homelands is felt here. We hope, also, that an increasing interest in spiritual things elsewhere will be favourable to growth in this field.

But the chief cause of decline in the progress of Christianity in Japan, is the failure of the native ministry to meet the responsibilities that devolve upon them as the work enlarges and duties multiply. I think it is not unjust, and at the same time proper, to say that as the foreign workers have left the work in native hands, it has not gone forward to the same extent as heretofore. This applies both to the evangelistic and the educational departments.

This is due partly to a want of experience, partly to the lack of those qualities that are requisite to continuous and successful leadership, and also to the unfortunate characteristic of the Japanese that they are constantly

DIVIDING UP INTO PARTIES

that are jealous of and opposed to each other. It is the same in politics; and for that reason the effort to establish a Party Government has thus far proved a failure.

With many of the preachers also there is a want of tact and judgment as to the best method of presenting the Gospel truths so as to build up the believers and win souls to Christ. Not only have the leaders failed to carry on the work that has fallen to them to conduct, but a considerable number have turned aside into teaching or business; and some have given up their faith.

Christianity is nevertheless making decided progress. The number of adult baptisms reported in 1899 was 3,148. This shows growth that is indicative of a good work still going on. The fact is unquestionable that there is an increase in the power and influence of Christianity which is seen in many ways, but which cannot be tabulated. It is becoming more and more an influence in the life of the nation, although the casual observer may not be aware that such is the case. H. Loomis.

Yokohama.

Romanism in England.—As we suggested in a recent note probably would be the case, a large portion—£70,000—of the price obtained for the site of the historic Roman Catholic Chapel of Moorfields is being devoted to the completion of the new Cathedral at Westminster, a building apparently commenced without the promoters having first set down to count the cost. Meanwhile the opening of the new building has again been postponed; but there is no cessation of the misleading statements as to the spread of Romanism in Great Britain.

Work in Brazil.

AN enthusiastic, though small meeting, was that recently held in the Council Chamber, Exeter Hall, to hear reports from missionaries from the field on the needs and the encouragements that are met with in work for the Lord in that land.

In the absence, through illness, of Dr. Maxwell, the chair was occupied by Dr. Harry Guinness, who gave a cordial welcome to the missionaries lately returned from Brazil.

Dr. Sargood Fry, Superintendent of the Edinburgh Medical Missionary Society, in a stirring address, traced the work to its commencement, when the late Dr. Kalley, in the year 1838, went to Madeira, and, as a medical missionary, at his own charges, preached the Gospel and healed the sick in that lovely island, many being converted.

Miss Melville, who has returned after five years' work, drew attention to the enormous size of the country, and to the degrading influence and bondage of Rome. Where Rome has had her sway for centuries you can find nothing good as the result of her work.

Mr. Orton has been at work for many years, and fully endorsed all the last speaker had said. He gave some thrilling accounts of the way in which the priests stir up the people to deeds of violence against those who preach the Gospel. But God wrought wonderful deliverance of his servants.

The testimony of Mr. McCall, the first missionary to go out in connection with this mission, was of a corroborative character. Brazil is a nation ruined by Rome—a mass of seething corruption. Here Rome is on her best behaviour. Like a chameleon she can change her colour. Brazil is a very wealthy country, rich in minerals, with magnificent vegetation, famed for its orchids, but the people are poor, ruined and blighted by the Roman Catholic Church. There have, however, been encouragements in the work. Shortly before leaving for England, a remarkable outpouring of the Holy Spirit was witnessed. At a baptism of two people converted some months before, the room in which the service was held was crowded and many received blessing. An old woman, a grandmother, who had never before heard the Gospel, was the fourteenth member of a family that came in, one after another, within a month. The blessing began by one young man getting a Bible and reading it through. He interested the others by reading to them, until he got them all to come and hear the Gospel, and now eleven of these assist at all the meetings and are trying to bring in others. The father was prayed for, but held out against the truth. At length he went to a Roman Catholic church where he knew the sacristan, and got him to lend him the Bible out of the church to compare with the Protestant Bible. This resulted in his own and the sacristan's conversion. Now the father is the first to come into the meetings in Pernambuco. Revival times are also being experienced in other parts of the country.

Particulars respecting the mission may be obtained from Mrs. Kalley, Campo Verdi, Tipperlim Road, Edinburgh.

A Singular Gift.

THE Faith Orphanage, at Ongole, is in receipt of an interesting freewill offering. The children of a small boarding-school—fifty boys and girls—having been told by their missionary superintendent of the Faith Orphanage at Ongole, resolved of their own accord to save a portion of their rice for the inmates of the institution. Three times every week for a month they dispensed with their evening meal, and in this way saved Rs10.2. In a letter accompanying the gift, one of the children says:—"Don't be afraid because the money we send you now will last only a few days. You should believe that the Lord, who provides for the wants of the fowls of the air, will also provide for your daily needs."

There are at present 140 orphans to care for, and there is every prospect that the number will soon reach the limit. The director is Rev. H. Huizinga, Faith Orphanage, Ongole.

Notes from Belgium.

IN this centre of Romanist faith we observe a few facts of the light that is "sown in darkness." There is in the capital, Brussels, a little nucleus of devoted Protestants. There are two Protestant Churches in Belgium—the State Church, a very Conservative and rather High Church we should say, and the Christian Missionary Church, an evangelistic body with which we came in contact more particularly.

During the thirteen days, with sixteen meetings, we were able to see, in some small degree, the difficulties of this work, and its triumphs also, both in the capital and in the mining district of Charleroi. There are two churches now open in Brussels and a mission hall. There seemed to be no difficulty in getting an audience, as each meeting grew in numbers. The mission hall, situated on the Place Pourdon, was surrounded with a "kirmess;" and this fair, though somewhat distracting in its noise, yet, with the open doors of the mission close by, attracted people to the place, and gave a large audience to the evangelists. M. Balty, an earnest worker, has charge there.

In a population of about 750,000 in Brussels, there are only about 6,000 Protestants of all nationalities, and there is quite a large English colony. The pastors most prominent are M. Meyhoffer and M. Anet; the latter is also secretary of the Christian Missionary Church. It is very difficult to reach the hearts of these people, but in some villages there have been such turnings and overturnings that the whole population has become Protestant—notably one, in the district of Charleroi, which had a priest much beloved by all the villages for many years. He exercised a great influence over them, and, therefore, there arose jealousy, and he was removed from that village and another priest sent there. This act so enraged the folk that they set upon the new priest and literally drove him from the place. They then sent a committee to Brussels to ask for a Protestant pastor, which was first refused, under the impression that they were not serious, but only desired to do some mischief to their old religion; but their demand was so persistent that M. Meyhoffer was sent, and in a large concert room, standing on a bar, he preached the Gospel of salvation. When he left that village, some years afterwards, there was a pretty chapel built, and a goodly congregation attending service each week.

This is a struggling, but worthy work, and we would ask the prayers of the readers for this part of the world, where Romanism, Liberalism, Socialism, and Atheism reign.

Louise Shepard.

Missions in India.

THERE is no need at the present time to emphasize the great importance of women's work on the mission field in India.

Writing from Trichur, Miss Annie E. d'Albedijhll says:—"It is my joy and privilege to work for the Master in the native states of Travancore and Cochin, in connection with the Church of England Zenana Missionary Society. My fellow-worker (Miss Chettle) and I live in the large and very important native town of Trichur, which in olden days was the capital of Cochin State.

"We very much hoped to be able to extend the work in and around Trichur, but owing to want of funds are unable to do so. We need (1) salaries for teachers of village schools from £10 to £16 each annually; (2) salaries for Bible-women, £10 a year each; (3) the money to keep a bullock to take the Bible-women to distant villages, £8 annually; (4) £5 a year for support of Hindu women and children in our industrial school while being instructed for baptism.

"I shall be glad to forward to friends particulars relating to any special branch of work they may feel interested in."

Miss A. E. Albedijhll may be addressed—C.E.Z. Mission House, Trichur, Cochin State, South India.

In North China.

THE *Shansi Messenger* for May furnishes a *résumé* of missionary progress at Sheo-yang and Tai-yüen Fu. From this it appears there are at present 150 missionaries in the Province of Shansi. As the population is estimated at 12,000,000, and the area of Shansi 56,000 square miles, each missionary, supposing they were equally distributed, would have 80,000 to evangelize. The last returns show that while there are about 1,500 communicants in connection with the different Protestant missions, there are still eighty-three walled towns without any resident missionary, and of course villages innumerable, which have never been visited even by Chinese evangelists.

The dispensary and hospital at Tai-yüen Fu, begun by the late Dr. Harold Schofield, and from '82 to '84 under the direction of Mr. and Mrs. Pigott, has gradually developed until the registered out-patients number 10,000 per annum. To these the Gospel is preached, and Christian books offered for sale. The outlook is decidedly hopeful. The hospital is becoming well-known, and the difficulty now experienced is to meet the demands of the ever increasing number of patients. A large sphere of influence is open to fully-trained nurses, both among foreigners and Chinese.

The Girls' Boarding School gives evidence of growing usefulness, and through its influence it is hoped that women of China will attain to their rightful positions in the family and clan. At T'ai-yüen Fu it is intended to develop the school for the blind, as a large proportion of the patients either suffer from diseases of the eye or are hopelessly blind.

Communications for missionaries on the field should be addressed care of Inland Mission, Pao Ting Fu, North China. The treasurer is Rev. E. J. Edwards, 11, Lauriston Place, Dover.

Notes from Victoria.

TO-DAY is our special holiday for celebrating the relief of Mafeking. The rejoicing is exuberant all through the colony. Sober-minded, business men went mad with delight when the official confirmation came to hand on Saturday last. The delirium showed how deeply the people had felt for the brave, long-suffering defenders of the little city. Baden-Powell is the hero of the hour.

Sunday found the churches well filled, indicating that there were very many who desired to recognise the goodness of God in sustaining those who had suffered so long, and in effecting their deliverance at last. We were not surprised to find from Monday's papers that London was demonstrating all night.

To-day's paper contains tidings of the second reading of the Commonwealth Bill—another history-making event. This we regard as another occasion for thanksgiving. The people generally appreciate warmly the manner in which their Bill has been treated in the mother country. Before the new century dawns the effects of this Federation of the Colonies will have begun. The days of separation and isolation are numbered; a more progressive era is at hand. Let us hope that the progress will be moral as well as material.

A Royal Commission is considering the question of religion in our State schools. Secularists are opposed to it, and Roman Catholics are equally antagonistic, their aim being to secure State aid for their own denominational teaching.

Twentieth Century Funds are being energetically worked by all the denominations. At a meeting held on Monday in this little city, the sum of more than four hundred and fifty guineas was promised towards the Methodist Fund.

We have just had a visit from Rev. A. S. Wilson, of Perth, Western Australia. The work in connection with his church there is of a most remarkable character. I have asked him for a few particulars, and hope to send them in a week or two. They are of a most interesting sort, and remind one of conversions in the apostles' days. This is one bright exception to the general lack of conversions.

Mr. Wilson has also issued a little book on "Tenth Giving," which has been so favourably received here, that you ought to know about it. Many churches and Endeavour Societies have purchased numbers of copies for circulation.

For weeks we have been attempting to fight the bubonic plague, but it has at length got into Victoria. The first fatal case was in Geelong—this clean, healthy little city. Four other cases—none of them fatal—are reported from Melbourne. Our thanksgiving for victories in South Africa are mingled with prayers for deliverance from this plague at home.

May 23, 1900. GEORGE WAINWRIGHT.

The Indian Famine.

INTELLIGENCE from India shows that the outlook is of an increasingly grave character, calling for continuance in prayer and an increased measure of public attention. The monsoon is still retarded. "The currents," says *The Times*, "are not advancing inland in any strength." The ravages of cholera, too, are continuing, especially in the Central Provinces, where more than 6,000 persons died during May.

NOTES FROM WORKERS.

The many friends whose sympathies were enlisted by the letter from Mr. G. S. EDDY, which appeared in a recent issue, will be interested to hear that Mr. Eddy writes: "The insertion resulted in about £500 being forwarded through various sources. This I am already distributing, and I am making inquiries in all parts of India, to ascertain who are *most* needy, and where the money will do the greatest spiritual, as well as physical, good. In the name of those who will be relieved, I desire to thank your readers for their sympathy and co-operation."

We have received a brief note from PUNDITA RAMABAI, who says: "Just a few words to acknowledge the kind gift of your readers towards our famine relief work. I am glad to say the Lord has given to me 1,000 girls by this time. Please pray for me."

The lamented death of Rev. C. S. Thompson, of the C.M.S., naturally aroused anxiety as to the welfare of the 5,500 Bheels whom he was feeding daily. Rev. J. P. HAYTHORNTHWAITE, of Agra, writes, referring to the matter: "The work involves great exposure and hard fare, but, in spite of the cholera, which is raging severely—100 out of 200 orphans in the Government poor-house dying in one week—there has been no lack of reinforcements." Rev. J. C. HARRISON, of Lucknow, and other friends have devoted themselves to the work.

Writing from Poona, under date June 15, Rev. DENNIS OSBORNE says:—"The money spent on the consignment of foods has been wisely and usefully applied. I wish I could send you more assuring news of the famine. The S.W. monsoons are long overdue. The weather is insufferably hot, and the mortality through disease and want daily increasing. These have been sporadic showers, but these are rather hindrances than otherwise to the regular monsoons. . . . The weather-wise are now forecasting for a late monsoon. Meanwhile suffering and distress have reached their acutest stage, and in this great desert of suffering the oases of relief are only where Christian benevolence is pouring its unselfish treasures."

Rev. A. NORTON, of the Boys' Christian Home, Dhond, Poona, writes: "After we had received over 200 boys, cholera broke out in our midst, brought by some of the famine sufferers in a village near by. Over thirty of our boys were carried off by the disease. . . . Just as the epidemic was commencing, Messrs. E. W. McGavin and Harry Clark, the Australian evangelists, visited us. Night and day they were among the dead and dying, allaying fear and ministering to the needs of the sick. Many sad things were connected with the visitation. One lad, who was accorded the place of religious leader by all the boys, was suddenly stricken down, and died in a few hours. Another lad, who had been very low with cholera, and was exhorting the boys and referred to their lost comrade, said: 'You live as Habeel lived, you love God's Word as he loved it, and the future will have no pain.'

Notes from New York.

DR. DUFFIELD, in a sermon preached on Sunday, said that when Abraham Lincoln lay dying, he told those about him that he had never intentionally put a thorn into the life of any man.

The semi-annual meeting of the Board of Trustees of the Northfield Seminary was held last week. Two new members were elected to the Board—Paul Dwight Moody, and George E. Keith, the latter of Brockton, Mass. In the appointment of Mr. Moody's son to this position, the great evangelist's dying request was fulfilled. The trustees resolved that the work should go on without any contraction whatever. They have 80,000 dols. towards the Endowment Fund, with several contributors yet to hear from. Provision has been made for the current expenses of this year.

A unique collection of Bibles was recently shown at Boston. They are known as "workers' Bibles." Amongst those that attracted the most attention was the illuminated Bible of Dwight L. Moody, with notes in his own handwriting. Another Bible on view was used for mere than thirty years by Henry Ward Beecher. After wearing out the binding he had it cut down and rebound. He then used it for twenty years, or till his death, for funeral purposes invariably, and also on some other occasions. Then there was the John Knox Bible, with oak covers, made of wood from his house near Edinburgh. A remarkable copy of the Scriptures is that used by Rev. Henry Clay Trumbull, D.D., on the march and in three prisons. Dr. Trumbull was a chaplain in the Army during our Civil War, and used this Bible when he preached in the far-famed Libby Prison. Another important American Bible was used by John Eliot when preaching to the Indians; and, although it is said that no living person can read it, the volume is valued at 1,000 dols. The Bible used by Phillips Brooks, and bearing his autograph, was there; as also one used by C. H. Spurgeon, in which he kept track of his sermons, when printed, by red-ink entries. A unique New Testament was "The Midget," the pages of which are only $\frac{3}{8} \times \frac{3}{4}$ in. in size; and a Bible was also shown with pages of $1\frac{1}{4} \times 1\frac{7}{8}$ in. and containing twenty-eight illustrations.

ROGER MARTIN.

Spanish Reformers Acquitted.

FOR many months a number of Spanish reformers have been in grave danger of receiving a sentence of four years' imprisonment, through a concocted charge of disrespect to a procession they could not possibly have seen. At the preliminary trial the influence of the Roman bishop caused a warrant to be issued for the arrest of their defending counsel; and this action at once converted a mere local prosecution into a *cause célèbre*, as the Bar of Valladolid undertook the defence of their colleague. Last month the trial by jury took place, and after the examination of the parish priest of Villaescusa and six witnesses, the prosecutor declined to call further testimony, and the prisoners' counsel considered no defence to be necessary. The Court, seeing the true position of the case, and the evident falseness of the accusation, at once directed the jury to enter a verdict of acquittal.

This instance of ultramontane persecution shows clearly the forces with which reform contends in Spain. Every possible delay was placed in the way of the reformers proving their innocence; the women arrested with the men were liberated by the "clemency" of the Bishop; and when public attention was fixed on the trial through the attack on the rights of counsel, Rome found her witnesses were not in agreement, and the reformers were acquitted by a Court strongly hostile to their teaching. The action of the Court is another symptom of the beginning of the return of the Spanish people to a more liberal frame of mind. The accused reformers are communicants of the Church over which Bishop Cabrera presides. The Spanish and Portuguese Church Aid Society (Church House, Westminster), helps them in their work.

Irish Notes.

THE Methodist Orphan Society, which is now thirty years in existence, has decided to establish a home for orphan boys. It has at present 257 children under its care, and is doing a good work.

Mission work among the Jews is at present carried on vigorously in Dublin. Open-air services which are well attended, are held regularly in the Jewish quarter, and the outlook is encouraging.

A Sabbath School Convention, under Presbyterian auspices, was held last week in Belfast, and was attended by 2,500 delegates from various parts of the country. The object of the meeting was to give teachers the opportunity of learning the best methods of carrying on their labours, and of awakening among them a deeper interest in the salvation of the young. Instructive papers on different aspects of Sunday-school work were read by Revs. John Irwin, of Belfast; John Morison, of Tullylish; William Park, of Belfast; and Miss Carson, of Belfast. Addresses were delivered by Rev. William Watson, of Birkenhead, and several others.

The Methodist Conference, which has been in session in Belfast, was largely attended, and its spiritual tone was of a high order. Its public meetings were seasons of interest, and attracted widespread attention. Rev. F. W. Macdonald presided, and his addresses, and those of Rev. Hugh Price Hughes, by whom he was accompanied, made an impression for good.

Pastor Findlay, Glasgow.

AFTER an absence of nearly three months—during which he had made a voyage to the Mediterranean and the Black Sea for reasons of health — Pastor David J. Findlay received a warm welcome home, a few days ago, from his people at St. George's Cross Tabernacle, Glasgow.

The meetings were addressed by Mr. James Macfarlane during April and the first week of May, and by Mr. Hugh Paton during the remainder of the period. It was a great joy to all concerned that the interest and vitality of the work were fully maintained. The workers recognised the special need for rallying round the preachers, and week by week the hearts of all were made glad by what they saw of the Lord's working in their midst, men and women being born again into the Kingdom. The teaching received at the fellowship and other meetings was most acceptable, and proved an inspiration and a real means of upbuilding to the Christians. Special blessing was experienced in the open-air, where the gatherings were exceptionally hearty. As the interest deepened, it was found that persons came for the purpose of listening there only, were afterwards induced to come inside, and before they left were rejoicing in a newly found salvation.

Mr. Daniel Walker (who presided) voiced the great expectation with which the workers were looking forward for yet greater blessing than they had ever known before. Mr. Hugh Paton expressed his delight with his experience during his time of ministry, and testified to the way in which he had found the machinery in every part oiled by love. When speaking on behalf of the children's department, Mr. David J. Knox called attention earnestly to the fact that not a few who are well qualified to discern the signs of the times fear Scotland is entering on a term of religious moderatism. After expressing the same belief, Mr. John Climie, passed on to show that during the past half century great wars have been followed by spiritual crises, and said he was hoping and believing that behind the present shaking of the nations God would break in and grant a time of revival. Mr. John Currie (California) and Dr. D. M. Main (Hangchow) joined congratulations from afar with those nearer home on Mr. Findlay's resumption of work.

Mrs. Findlay asked all friends to join them in praising God for the wonderful way by which they had been led during their absence. They had enjoyed during these quiet weeks such a time of prayer as they had never before known. Mr. Findlay added that one of the effects of the quiet time had been to make him utterly ashamed of his past ministry; as he looked forward to any days that might be before, were it not for the manifold grace of God he could not face the future at all. "We want to put Him more than ever right in the forefront of our service. It is the bottom desire of our hearts that Jesus Christ may be all in all. The one absolute essential for the carrying out this desire is a fresh enduement of the Holy Ghost, and that is the one thing I want you to claim for your poor pastor."

On Atonement—At-one-ment.

IT is with sincere regret, especially when I see the highly-respected name of the writer, that I read the severe strictures in your issue of March 22 on the meaning of *atonement*. The writer strenuously objects to what he stigmatizes as a "fallacious statement," viz., that "atonement is at-one-ment," declaring it to be "perhaps the most concentrated possible form of 'another gospel, which is not another.'"

Now, if it were a question of ascertaining the exact sense of the actual word Paul wrote, it is to our *Greek* lexicons we should have to betake ourselves—to Liddell and Scott, to Thayer's Grimm, &c. But it is evidently not the Greek *katallage*, but the *English* noun *atonement* that is in dispute. Perhaps, indeed, it will be thought that The Christian is hardly the right place for a long dissertation on the derivation of an English word. Nevertheless, you will perhaps allow me space for a few lines.

The two highest present authorities on English etymologies are Dr. James Murray, Editor of the Philological Society's Dictionary (Oxford); and Dr. Skeat, of Cambridge. Dr. Skeat writes: "*Atone*, to set at one, to reconcile. Made up from the words *at* and *one*, and due to the frequent use of the phrase *at one* (*i.e.*, reconciled) in Middle English." With this judgment Dr. Murray fully agrees. And both of these truly erudite lexicographers quote numerous derived words and phrases kindred alike in form and sense: *aton* (or, in the MSS., *a ton*, as often *a non* for *an on*), *al at on* = all agreed, *attone*, *onement* (in the same sense as *atonement*), *atonemaker* (*i.e.*, reconciler, used by Tyndale), *atte one assente*, &c.

As to the pronunciation, which may seem to constitute a difficulty, the original sound of our first numeral rhymed, as is abundantly proved by Chaucer's poems, with *stone* and *bone*, and in two other derivatives besides *atone* (*on*-ly and al-*one*) it continues unchanged in Modern English. Yet, curiously enough, while fashion has corrupted this *one* into *wun*, this same change is made in the Devonshire dialect in the word *oats* as corrupted into *wuts*, on which fashion refuses to smile. (See my *Early English Pronunciation*, p. 33, footnote.)

I venture to think that these authorities (besides many others that might be quoted, from Dr. Johnson down to Stratmann) fully justify Dr. Cuyler in the view he takes as to the derivation of this English noun and its kinsfolk, especially as no other etymology of *atonement* is suggested.

In conclusion, if it were the Greek original that was under discussion, I would call attention to what seems to me an excellent note of Dr. Sanday and Professor Headlam (on Rom. v. 11, p. 130).

The natural explanation of the passages which speak of enmity and reconciliation between God and man is that they are not on one side only, but are mutual.

At the same time we must be well aware that this is only our imperfect way of speaking: "I speak as a man" must be written large over all such language. We are obliged to use anthropomorphic expressions which imply a change of attitude or relation on the part of God as well as of man; and yet, in some way which we cannot wholly fathom, we may believe that with Him there is "no variableness, neither shadow of turning."

R. F. Weymouth, D.Lit., &c.

Brentwood.

With my highly esteemed friend Dr. Weymouth as a linguist, I am not qualified to enter into discussion. I am not concerned as to the history of the word under consideration, so much as to its usage and meaning, as we find it in the Bible, in doctrinal statements, and in hymns. The Speaker's Commentary has the following note on Rom. v. 11: "*The atonement.* Read *the reconciliation* as in Rom. xi. 15, and 2 Cor. v. 18, 19. The word *atonement*, which in the Old Testament constantly means 'expiation,' occurs in the New Testament only here, being substituted for the proper word, *reconciliation*."

The "Commentary on the New Testament," edited by the late Dr. Schaff, has this:

"The word 'atonement,' found here in the English version, has led to much useless discussion. . . . The reader must bear in mind the following facts:—(1) That the word corresponds with that twice rendered 'reconciled,' in verse 10; hence 'reconciliation' is in any case preferable. (2) 'Atonement,' in its *old* sense (= at-one-ment), meant 'reconciliation,' but does *not* now mean this. (3) It is now a technical term applied to the death of Christ, as an expiation, propitiation, satisfaction (see chap. iii. 25)."

In hymns in which the word occurs it is, so far as I know, always used in the sense here specified—*e.g.*:

> For what you have done
> His blood must atone.
> The atonement of thy blood apply,
> Till faith to sight improve.
> Nothing could for sin atone;
> Thou must save, and Thou alone.

Other hymns will occur to the reader in which, as here, "to atone" means "to expiate," and "atonement" means "expiation."

The R.V. has, I think, done good service in altering "reconciliation" to "propitiation" in Heb. ii. 17, and "atonement" to "reconciliation" in Rom. v. 11.

Reconciliation with God, the righteous Judge, apart from expiation by the blood of Christ, is, in the nature of things, and by the declaration of God (Lev. xvii. 11; Heb. ix. 22), impossible. Therefore, with every concession as to the original meaning of the word "atonement," I am bound to repeat, that to deplete it of its expiatory meaning, and to confine it to "reconciliation," is to misrepresent its use in the Old Testament, and "is perhaps the most concentrated form of another Gospel, which is not another." A Gospel without the death and resurrection of the Son of God cannot be the power of God unto salvation. In this I doubt not that Dr. Weymouth and myself are perfectly at one. R. C. Morgan.

Seamen's Christian Friend Society.

AS it is seven years since the opening of this Society's new headquarters in Ratcliff Highway, a large company of seamen and others met under the presidency of Mr. R. Cope Morgan, a few days ago, to praise God for the great work accomplished in the past, and to seek still greater blessing on the labours of the future. It was stated by Rev. J. J. Hill that, since the opening, seven years ago, nearly 9,000 services in English and foreign languages, limelight lectures, Bible classes, temperance meetings and services of song, have been held, and these gatherings had been largely attended and productive of much benefit to the seafaring classes. During the past year, nearly 1,400 of these meetings had been held, whilst at the same time a coffee tavern, free reading rooms, schools, Band of Hope, Christian Endeavour, and other organizations had been in vigorous operation. Outside the building a large Open-air Mission had been carried on, the homes of the poor and the sick, the vessels in the docks, and the boarding-houses along the riverside, had been regularly visited, Scriptures, booklets, and tracts being freely distributed. During the year a considerable sum had been paid off the buildings, but £1,200 would be still needed to clear them from debt. Rev. John Spence (once a Shetland fisher-lad, and now pastor of Sloane Street Baptist Church), Mr. H. W. Maynard (Union-Castle Line), Mrs. Maynard, and Mr. John Lampard, addressed the meeting, and several officers and seamen gratefully told of their transformed lives through having been led to the Saviour in this Mission.

Home for Girls, Salisbury.

FORTY-TWO years ago a Christian lady in Salisbury was led to open a home for girls, where they might learn laundry work, and be trained as house and parlour-maids and as cooks, and, above all, be well grounded in God's Word. A very considerable number of these girls have been converted, and are to-day shining as lights in their different spheres of work.

Miss Beckingsale was called to her "sleep in Jesus" a few weeks since. A few Christians have determined to carry on this (preventive) Home. We have bought the house, and are now needing—(*a*) A decided Christian lady to superintend this Home; (*b*) furniture and linen; (*c*) remnants of dresses and other clothing for twenty-four girls.

If any of your readers can help us, we shall be grateful. This Home will be in the hands of evangelical trustees, and it is most important that a Christian home such as this should be maintained in Salisbury.

—Yours, &c. Edgar N. Thwaites.

Fisherton Rectory, Salisbury.

Lydd Soldiers' Home, in association with the Soldiers' Christian Association, is the head-quarters of a work capable of considerable extension. From July to August some 2,600 officers and men will be there, the greater part of them under canvas. There is urgent need for the co-operation of some voluntary lady worker; and the hon. secretary, Mr. F. E. Wootton, will be glad to hear from anyone disposed to help on unsectarian lines.

Evangelistic.

London Tent Campaign.

It is difficult to describe in a short space the work which is going on in the tents. We would earnestly say to readers, "Come and see."

Thursday last was the opening day at Walthamstow. Mr. Leonard Weaver spoke to a large audience, and the work was followed up on Friday by Mr. J. T. Vine, when a crowd of inquirers and those seeking the conversion of friends knelt round the platform. Some to whom the writer spoke were broken down under conviction of sin. At Clapton there were many seekers on Sunday last. On Monday, the closing day, the meeting was held in Hackney Downs Presbyterian Church, as the landowner could not allow the tent to remain longer. There was a large gathering, and many persons testified that they had been brought to the Lord during the campaign.

Respecting Fulham, Mr. Charles Inglis says: "The people were never more ready to receive the Gospel. The names of many seekers were taken." The meeting at Wood Green on Sunday was one long to be remembered. All over the tent seekers were being dealt with. One little fellow came forward weeping bitterly. His earnestness touched all hearts. There was general rejoicing at the announcement that the meetings are to be continued for another week.

At Forest Gate, Mr. Rowland Edwards and Mr. J. R. D. McAusland conducted the meetings on Sunday last. The tent was crowded, and scores of people were seeking the Saviour, the workers being engaged with the anxious until after 10 in the evening. Mr. Logan had been the preacher during the previous week, and his ministry had evidently produced deep conviction of sin.

The meetings at Stratford have been largely attended. The audiences showed steady growth last week. On Sunday morning Mr. Henry Varley delivered his address on "The Curse of Manhood" to about two thousand men. The attention was marked, and it is hoped that the impressions made will yield fruit in many lives.

The children's meetings, conducted at various tents by Messrs. Van de Venter and Newton Jones, continue to make substantial progress. The diagrams used by the speakers have proved helpful, and the cases of blessing recorded are encouraging.

Mr. Charrington's Work.

During June the services at the Great Assembly Hall, Mile End, were conducted by Mr. E. P. Telford, who had lately returned from an evangelistic tour in the United States. Many are the trophies of Divine grace to be found in the East End of London who owe their present positions to blessing received through the Gospel preaching of Mr. Telford. It is no surprise, then, that his visit is always looked forward to. Sunday after Sunday large audiences listened to the addresses, and at the close of each service the appeals to decide for Christ met with ready responses. The week-night services held in the Great Tent were also well attended, and blessing resulted from the faithful proclamation of the Gospel.

Mr. Ira D. Sankey at Pittsburgh, U.S.A.

In connection with a Sunday evening service, recently held at Schenley Park, Pittsburgh, U.S.A., by Rev. S. E. Young, Mr. Ira D. Sankey took part. The *Pittsburgh Commercial Gazetteer*, states that 12,000 persons were present, and goes on to say: "Mr. Sankey sang three times during the first service, and once during the after meeting. He also sang in the Second Church at the morning service for children, and again at the adults' service; while at the Christian Endeavour meeting in the afternoon he gave his service of 'Song and Story.' People began arriving at the church two hours prior to the hour for commencement, and hundreds were turned away." In response to appeals on behalf of the Indian famine sufferers, a sum of 600 dollars was contributed.

A mission has been conducted at Sapiston by Mr. John Harris, of the Evangelization Society. The Gospel message was earnestly delivered and attentively received, and some of the hearers were impressed.

A month's tent mission has been held at Baldwyn's Hill, Loughton, Essex, by Mr. T. Goudie, of the Evangelization Society. The gatherings were impressive, several hearers sought the Lord, others were deeply convicted, and Christians were stirred up to more active and faithful service for God. The tent is now at Buckhurst Hill. J. P. C.

In spite of a number of untoward circumstances, such as the weather, the holiday season, &c., Mrs. Baeyertz has conducted a most encouraging sixteen-days' mission at Hebburn. About 100 cases were dealt with in the inquiry-room, while a good many others manifested great spiritual concern. God's people had their spiritual life greatly quickened. At every meeting there was evidence of the Spirit's power. —Alexander Ladban, St. Andrew's (Presbyterian) Church, Hebburn.

A month's mission has been recently held in Hillbank Hall in connection with Hilltown Free Church, Dundee. The services were conducted by Mr. Logan, Bethany Hall, Glasgow, and Mr. Dunn, the well-known evangelist. There were large attendances, both in the open air and at the indoor meetings. Marked impression attended the preaching, and there was a considerable number of inquirers, a goodly proportion of whom professed faith in the Saviour. At the same time the evangelists conducted prayer meetings and Bible readings in the Y.M.C.A. The whole work has been cheering and successful.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Monro Collings.—From July 8, Wroxham, Norfolk, with large Tent.
Mr. R. Spragg.—Till August, Great Irish Tent, South Tottenham.
Rev. J. Manton Smith.—July 17-23, Grove Road, London, E.
Rev. James Lyall (of Harley House).—Paisley, till July 15.
Mr. James Sprunt.—July 15-22, Strood, Kent; 29, West Norwood; August 5, 9, 16, Deptford; 12, Tunbridge; 26, West Norwood.
Mr. Barry Wake.—July 8, Rotherhithe; 15-Sept. 3, Douglas, Isle of Man (Open-air Mission).
Mrs. E. L. Baeyertz.—July 8-30, Heaton Chapel.
Mr. Henry Thorne.—July 8, Farwig Wesleyan Mission, Bromley.
Mr. Newton Jones.—July 8, 9, Boscombe Baptist Church; 11-14, London Tents; 21-30, Wisbeach District.
Mr. Josiah Nix.—July 8-Aug. 5, Fraserburgh.
Mr. W. D. Dunn.—July 15-Aug. 3, Aberdeen.
Mr. Ned Wright.—July 5 and 6, Worcester Races.
Mr. B. H. Angel.—Till July 27, Tent Mission, near Tring; 29, Bracknell; during August, Guernsey (Open-air and Tent Mission, on Cobo Bay).
Evangelistic Mission.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. E. Hurditch; Thurs., at 8, Mr. G. Lamb and others; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 and 7, and Wed. at 8, Mr. George Andrews; *Malden Hall, Queen's Crescent, N.W.*, Sun., at 7, Mr. C. Russell Hurditch; Thurs. at 8, Mr. G. Andrews; *Bignold Hall, Forest Gate, E.*, Suns., at 7; 8 and 22, Dr. Neatby; 15, Dr. Nicholls; 29, Mr. F. Chapman; Thurs., at 8, Dr. Neatby, 5 and 19; Mr. F. Chapman, 26.
London Tent Campaign.—Tents are now at the following places:—Walthamstow (Hoe Street, corner Orford Road), Stratford (West Ham Lane, closes July 9), Harlesden (close to Willesden Junction, closes July 8), Clapham (Clapham Road, closes July 8), Wimbledon (Queen's Road, closes July 8), Wood Green (Jolly Butchers' Hill, July 8), Fulham (New King's Road), Forest Gate (Red Post Lane, Romford Road), Shepherd's Bush (Shepherd's Bush Green). Among the evangelists who take permanent or occasional part in the campaign are Messrs. Leonard Weaver, Henry Varley, C. Inglis, William Grove, J. T. Vine, Van de Venter, J. S. Brunning, Newton Jones, the Brothers Weaver, and S. Levermore.

Requests for Prayer.

For the village of Rosemarkie, N.B.
For a Tent Mission at Mortlake, to be held nightly during the present month.

Notices.

Applicants for Tracts.—Mrs. G. Tingcombe, 18, Churchbury Road, Baker Street, Enfield, N.; Miss Bassett, 17, Emma Street, Pritchard's Road, Hackney Road, London, E. (for workhouse work); Pte. Rodwell, No. 5045, H company, 2nd battalion, Oxford Light Infantry, Ferozepore, India; Private J. W. Doggett (720) St. J.A.B., R.A.M.C., 11th General Hospital, Kimberley, South Africa.

Communications Received with Thanks.—E.H.E. W.T. K.A. C.R.C. A.B.P. E.H.G. L.C.M. T.L. F.A.W. H.A.A. J.E.W. A.M.C. J.S. F.P. R.S. H.S. J.K. T.F. T.L.C. J.B. Miss H. G.H.P. H.E.B. H.L. J.C. W.B. M.K. T.J. J.S. R.F.W. H.J. G.R.S. F.P. E.F.E. C.R.C. J.P.C. G.M. E.A.C. J.N. J.P.A. B.P. D.J.E. E.F.E. E.F.E. F.J.F. R.N. H.J.B. E.H.K. J.W.G. M.C. H. and A.B. O.L.H. E.H. E.M.E.B.C. D.M.McI.

Racecourse Mission.—In connection with gatherings to be held at Newton Abbot, August 5-10, it is desired to obtain the loan of a tent for evangelistic meetings, &c., at the race meeting. Any friend who is able to help in the matter should address Mr. O. L. Heatley, St. James's Hall, Royal Road, Kennington Park, S.E.

London Y.W.C.A.—The annual report of the London Y.W.C.A. is a record of the development of its varied and useful agencies in every direction. The year has been one of constant and untiring effort, and has been marked by active and successful organization. At each of the institutes new opportunities have been embraced for the extension of the Kingdom amongst the young women of the City, and to help and befriend those in need of sympathy and counsel. The physical and social departments are also progressing. The extent to which the Homes are appreciated by girls and young women may be gathered from the fact that 1,290 boarders made use of Kent House. The junior departments also give evidence of growth and increasing usefulness. Copies of the report may be obtained from the secretary, London Y.W.C.A. office, 25 and 26, George Street, Hanover Square, W

Obituary.

Mrs. H. F. S. Adams.

The death is announced of Mrs. H. F. S. Adams, wife of the vicar of Immanuel and St. John's, Streatham Common. In the course of some reminiscences of the deceased lady, Dr. H. C. G. Moule writes:—"Next to her children her husband's parish had always her first thought and effort, even when, in recent years, strength failed her sorely and everything seemed physically difficult. Our beloved friend had a deep constitutional awe of death, and an almost anxious sense of home duties. But when the final verdict was gently given, and she knew she was not to live, the Master's Presence and Peace took full possession. Perfect trust about her dear ones, and a restful happiness in looking upward and forward, were her blessed experience. The writer will never forget an hour spent by her couch in the vicarage gardens, less than a fortnight before the close. God be praised for the cheerful (I had almost said the cheery) faith and hope of her who was looking already into the life unseen, 'resting in Jesus, abiding in Him.'"

Colonel Dewe White.

We learn from his daughter the circumstances of the tragic death, in March last, of Colonel S. Dewé White, a veteran soldier, and widely known for his work in connection with the Open-Air Mission and Protestant League. The Colonel served his country with ability, and for many years, in India. From the time of his retirement, in 1875, till his death he was diligently engaged in literary and Christian effort. He completed a "History of the Indian Mutiny," and gave to the world deeply interesting "Indian Reminiscences." His staunch Protestantism brought him into many a conflict, and occasionally he was a welcome contributor to our columns, generally on matters associated with aggressive Gospel work. With him Christ was first and last, and all in all. During the last eighteen months of his life his health was indifferent, and his mental powers declined. It is a mystery to those who knew him that a man of such faith and hope should have met his death in the manner he actually did; for it seems that early one morning he bought a revolver at Hastings and shot himself on the beach of that town. While in India he suffered much from exposure to the heat, and only just escaped sunstroke. His last sad act is probably explained as a result of these experiences, combined with the overtaxing of his physical and mental powers. As a sincere Christian he will long be remembered.

The Soldier's New Testament.

Having been "up at the front" in South Africa, organizing the distribution of this publication of the Scripture Gift Mission, Mr. Vernon Harcourt writes:

"Officers and men alike seem deeply touched and thoroughly grateful for this effort to provide them with a special copy of God's Word. They receive it with eagerness, and it is quite pathetic to hear the married men beg for an extra copy 'to send home to the old woman, sir.'

"Major E——, of the 9th Lancers, an officer well known for his reckless daring in the field, said to me in Bloemfontein, 'I am not a very good Christian myself; but I think this Testament is just the thing, and shall be pleased to know that every soldier in my regiment possesses one. I shall greatly prize the one you have given me.'

"Lady Roberts also expressed to me her delight at the special features which distinguish 'The Soldiers' Special New Testament' from every other. If you could see how delighted these dear soldiers are at receiving their Testaments, how eagerly they crowd up to get them, and how, after examining the pictures within and the design on the covers without, they carefully deposit them in the pocket of their khaki jacket, the financial aspects of the work would dwindle to mere points."

The office of the Scripture Gift Mission is 7, Strand, S.W.; Mr. W. Walters, secretary.

Points and Outlines.

As The Lightning . . . So the Coming (Matt. xxiv. 27).

1. Long time gathering in the unseen;
2. Immediate;
3. Good done by it;
4. Harm done by it (destruction);
5. Terrifying;
6. Not to be hindered;
7. In day or night;
8. Noticed everywhere;
9. Glory too vivid to gaze at. F. I. B.

The Magnetism of Sin.

Gen. xiii. 12.

Lot's conduct shows the magnetism of sin. The fat plains of Sodom were an attraction stronger than the society of faithful Abram. The results included (1) corruption of family morals; and (2) loss of heart peace ("vexed his righteous soul," 2 Pet. ii. 8). Real estate in Sodom is on short lease only. Lot's gains were soon lost; the fire of God's anger licked them up.

The Spirit of Elijah.

2 Kings ii. 9.

Elisha prayed, not for the forms and methods, but for the spirit of Elijah. He desired to be a successor, not a follower. The spirit of Elijah was (1) one of *imperturbable faith in God and in revealed truth.* Note the Baal apostasy, and remember his word, "As the Lord liveth, before whom I stand." It was not only a spirit of settled convictions, but of (2) *courage to avow and maintain his faith and principles.* Not Ahab, with all his power, can intimidate him; church and state, with four hundred priests of Baal, do not affright him. In a word, Elijah was a consecrated man.

A Grand Memorial.

(Acts xiii. 36.)

1. By the Will of God.—The grandest lives are not those laid out on a splendid scale by the livers, but such as are guided and shaped by Him whose they are and whom they serve.

2. A Life of Service.—To help in lifting up the fallen, and rescuing others from perishing, is more noble than to make our own salvation or sanctification the sole end of being.

3. One's Own Generation.—There is a oneness about the human family at a given point of time. Believers should aim to give the Gospel to their own generation in the fullest sense of the word.

4. Note the Individuality of the Text.—Everyone must give account of himself. In God's eyes each stands out apart from the mass, and the one who, like David, serves his own generation by the will of God, cannot possibly be lost sight of in the multitude.

A Remarkable Scene.

DEMONSTRATION OF THE SOUTH LONDON CHRISTIAN UNION.

THE large gathering (which now promises to be annual) of the South London churches was held on Sunday last on Peckham Rye Common. It proved a welcome sign of an auspicious day to find so goodly a company met to an early prayer meeting at 7 a.m. It was a modern "time of refreshing from the presence of the Lord."

Representing nearly all the churches in the district, a delightful cheeriness possessed the open-air company. The sacrifice of praise, and earnest, fervent petitions, "made the welkin ring," much to the surprise of some, who wondered what this all meant. How strange that so many should practically live as though no blessed God exists as "the rewarder of them that diligently seek Him."

The afternoon meeting was a great cosmopolitan assembly. All the surrounding churches were well represented, and the various contingents crowded around the heavy waggons which formed improvised platforms for the ministers, speakers, and singers, led by the Salvation Army brass band, supplemented by organ, clarionet, and human voice.

Mr. Alfred Holness presided, and true enthusiasm prevailed from beginning to end of the great demonstration, which lasted nearly two hours. The speakers were well heard, and their messages suited time and place. The joy of the Lord was the strength of the united company, and Peckham Rye was one of the most recent illustration of the King's word—"Behold how good and pleasant a thing it is for brethren to dwell together in unity." The service of praise was most striking. Seldom have we heard the grand old hymn, "O God our help in ages past," sung with more marked effect. Revs. Frank Smith, Albert H. Swift, Harold Twyford, H. Knight, Brigadier Hoggard, Messrs. Geo. Goodman, Van de Venter, Tom Kingsbury, V. Humphreys, H. Cook, and Henry Varley took part.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* Spiritual Progress and Effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

In order to devote himself to his work as suffragan bishop in West London, Bishop Barry has given notice of his intention to resign at Michaelmas the living of St. James', Piccadilly, which he has held for the last five years.

The English chaplain at Marseilles, Rev. Canon Skeggs, is about to leave that port for Palermo, after a period of service extending over fifteen years. In the work of the Sailors' Home he has been particularly useful to English sailors, who have found in him a true friend.

One of the new Prebendaries of St. Paul's, Rev. W. Allen Whitworth, of All Saints', Margaret Street, W., was, until recently, a member of the Council of the E.C.U. Vestments are worn at the services in his church, confessions are heard regularly, and All Souls' Day has been observed there.

At the Eighth Annual "Open Sunday" at St. Peter's, Highgate Hill, in connection with the weekly men's service, when women as well as men are invited, the church was crowded, and it was computed that quite 1,000 persons were present. An address on "How to Live" was given by Rev. Arthur Hart, curate of the parish.

The Archbishop of Canterbury, presiding at the second day's sitting of his Diocesan Conference, urged the importance of the clergy making it a regular practice to preach sermons on foreign missions, quite independent of the occasion when collections were made for the societies which carried on missionary work. He thought that lectures should also be given on the historical side of the subject, and that information should be diffused in regard to the work now being done in the foreign field.

Rev. R. W. Colquhoun has completed twelve months' incumbency at Park Chapel, Chelsea, and is now appealing for help to build a parish church, schools and vicarage. The site has been given, and plans have been prepared. In spite of the decision to dispense with the annual sale of work, funds have been forthcoming for necessary expenditure. Mr. Colquhoun says—"It is not possible to tabulate spiritual results; but the increase in our Easter communicants, and the larger congregations attending would seem to indicate that we have the prospect before us of brighter days."

Congregational.

Rev. Alfred Rowland has attained the twenty-fifth anniversary of his settlement as pastor of Park Chapel, Crouch End.

Congregationalism appears to be making substantial progress at Whitby. The West Cliff Church has been renovated and improved. There are three Sunday schools connected with the church, and also two mission halls in different parts of the town. The Twentieth Century Fund has been adopted.

Cavendish Chapel, Manchester (Rev. Dr. Leach), has started a "Forward Movement" in South Manchester, a district in which there is great need for evangelistic work. Seven missions have been formed into a union, with Dr. Leach as president, and a band of close on forty speakers. Already one male and three female missionaries are at work. It is proposed to start other agents, including a trained nurse and deaconesses.

Resignation.—Rev. Edgar Mann, Eldad Church, Guernsey.

Baptist.

The ninety-sixth "Annual Day" was held at the Rawdon Baptist College, Leeds, on June 27, under the presidency of the Principal, Rev. Dr. Tymms. The address to the students was delivered by Principal Stewart. During the year the experiment had been tried of working the Rawdon and Nottingham Colleges in combination, the senior students being at Rawdon, and the junior students at Nottingham. The Principal reported that the combination so far had worked well.

Rev. Dr. MacLaren, of Manchester, being unable to attend the Christian Endeavour World's Convention, has addressed to the secretary a message, in the course of which he says:—"I rejoice in the great good which your societies have effected, and believe that rightly worked they may be still more useful. I trust that in your Convention emphasis may be laid on the necessity for systematic and intelligent study of Scripture, as well as for the more emotional and expressions of devotion which sometimes predominate in Christian Endeavour meetings."

At Hanbury Hill Church, Stourbridge, recognition services have been held in connection with the settlement of Rev. W. G. Potter. The preacher on the Sunday was Dr. McCaig, who delivered the charge to the pastor in the morning, and gave the charge to the church in the evening. At a public meeting, Rev. G. F. Williams (Congregational), president of the Stourbridge Free Church Council, and other ministers, welcomed Mr. Potter. The school has been renovated, the chapel partly so, and open-air, district visiting, and temperance work is being earnestly prosecuted.

Methodist.

Rev. Allen Rees has decided to visit Australia, partly for reasons of health, and partly in consequence of the illness of his brother, now in that country. He will return in September.

The spacious chapel which the Wesleyans of Amesbury have erected to replace the building destroyed by fire about twelve months ago, has been formally opened. Rev. Marshall Hartley preached, and there was a crowded attendance at the subsequent meeting. The collections and promises received during the day proved sufficient to clear the debt.

The Army and Navy Committee of the Wesleyan Church has entered with vigour into the work of providing religious accommodation for Wesleyan Methodists in the Summer Camp on Salisbury Plain. The first building has been opened by General Hutton; but services are held both at Perham Down and Bulford, and will be under the charge of the Shorncliffe chaplain, Rev. James Fletcher.

The Leeds Wesleyan District, cheered by the fruitful character of the past year's work, has resolved on a second year's special enterprise. A united meeting, similar to that of last year, is to be held in Oxford Place Chapel on September 12, to be followed by "Movement Conventions" in every circuit in the district. The league of prayer is to be continued, and prayerful effort, on even a wider scale than last year, is to be made to restore to fellowship with the Church those who have ceased to meet in class. Open-air meetings are to be vigorously worked.

Presbyterian.

Rev. James Pringle, late assistant to Rev. Hugh Rodger at Southampton, has been appointed assistant to Dr. Monro Gibson at St. John's Wood.

The General Assembly of the Presbyterian Church of Wales has met at Capel Coch, Llanberis, Carnarvonshire; Rev. Evan Phillips, retiring moderator, presided, and there was a large attendance. Owing to the lamented death of Rev. Thomas Roberts, of Bethesda, the Moderator-elect, the Assembly was called upon to elect a Moderator for the ensuing year, and Rev. J. J. Roberts (Iolo, Carnarvon), was elected. Of the six corresponding members appointed by the Synod of the Presbyterian Church of England, the only one able to be present was Rev. Dr. Thoburn McGaw, who addressed the Assembly. It was resolved that as soon as the war in South Africa is over a number of Welsh ministers should be sent to that country.

Fallen Asleep.

Professor Tom Jones, a member of Union Chapel, Manchester, who died while out on service in South Africa as the superintendent of the Welsh Hospital.—Mrs. Hensman, of Thrapston, an active worker in connection with the Baptist body.—Aged eighty, Rev. Ebenezer Lewis, of Merthyr Tydvil, Until laid aside by the infirmities of age, Mr. Lewis was a well-known preacher among the English Baptists in the counties of Brecon, Monmouth, and Glamorgan.—Rev. J. C. Dudley Ryder, one of the C.M.S. party now in Hausaland, and one of those who had specially prepared for the work by a study of the Hausa language at Tripoli.—Aged seventy-nine, Rev. George Brown, at one time minister of Free St. Paul's, Edinburgh.—Aged seventy-nine years, Rev. John Davis, of Puddle-Trenthide. The rev. gentleman had laboured in Dorset as a Baptist evangelist and pastor for nearly forty years.—Aged eighty-two, Rev. Alexander Millar, M.A., for thirteen years superintendent of the Edinburgh City Mission.—Aged sixty-one, Mr. John E. Jack, evangelist, formerly well known in connection with Gospel preaching in theatres.

Dr. L. W. Munhall.

IT will give pleasure to many readers of The Christian to learn that our capable and energetic evangelist, Dr. L. W. Munhall, has been invited by the London Tent Committee to participate in their services during the month of August. When it became known that Dr. Munhall had received this urgent invitation, the Methodist Conference of Philadelphia, of which he is a member, volunteered a testimonial and introduction to their brethren in Britain. The Evangelical Alliance has also commended our brother with unstinted confidence to their membership abroad.

I write now specially to suggest that Dr. Munhall be secured for other work, so that every hour of his three months' visit may be utilized. He is not afraid of multiplied services where he can reach the multitude with the Word of Life. But in addition to evangelism, it would be of great value to arrange for a series of ministerial convocations, where Dr. Munhall would have opportunity to address Christian workers on "The Integrity of the Bible." Quite recently he addressed large gatherings of preachers in New York, Philadelphia, and elsewhere, on the evils resulting from destructive criticism. In each place resolutions of thanks were heartily given to the speaker for his vigorous defence of the sacred Scriptures.

During the past quarter of a century I have known him as a fellow-worker in great campaigns, in Bible conventions, in battles for the Book, and in social life; and I have pleasure in now recommending him to the fellowship of God's people in lands where he is not altogether a stranger. Receive him cordially, use him kindly, work him unsparingly, and pray for him constantly. George C. Needham.

Narberth (Phila.), U.S.A.

Personalia.

Rev. John McNeill will conduct the services at the City Temple during the London week of the Simultaneous Mission, and in one of the great towns during the provincial week.

Rev. W. Cuff, president of the Baptist Union, is suffering from nervous exhaustion produced by overwork, and has been ordered to rest for at least two months.

Rev. C. M. Sheldon preached on Sunday evening last at Rev. F. B. Meyer's church. In the course of his sermon, which dealt largely with such questions as mammon worship and the drink traffic, Mr. Sheldon expressed the opinion that a deep religious awakening was beginning in the whole world, not in the channels of creed and dogma, but of conduct.

The Late Rev. George H. C. Macgregor.—Any friends who have in their possession letters from Mr. Macgregor dealing with spiritual difficulties or questions, or otherwise likely to be of use in the preparation of a brief memoir, are kindly requested to send them to Rev. D. C. Macgregor, 1, Elm Grove, Wimbledon, S.W., who will carefully return them.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

As we stated last week, arrangements have been made for an important meeting in Exeter Hall, on Friday next, July 13, when Revs. Dr. Hanson; F. B. Meyer, B.A.; W. H. Griffith Thomas, M.A.; Dr. Barnardo, Rev. I. F. Row, and others will speak on the Rightful Attitude of the Christian Church towards the Drink Traffic. Rev. Dr. Henry, of New York, will tell of the remarkable success of the Anti-Saloon Movement in the United States. Sir George Williams will take the chair at 7.30. Let all friends of temperance reform rally in strong force.

After some months of labour and fellowship amongst us, Mr. and Mrs. Henry Varley expect to return to Melbourne, *viâ* Marseilles. next week. Their presence at the Aldersgate Noon Meeting on Monday will afford an opportunity for commending to the Lord these his servants esteemed for their works' sake.

Affairs at Northfield are keenly followed by friends in many lands, who feel an affectionate interest in the various institutions associated with the name of D. L. Moody. Northfield Echoes, the official organ, affords a ready means of keeping in touch with these undertakings. The June number gives a variety of articles, pithy, and beautifully illustrated, and should add much to the general store of information regarding the evangelist and his work. The number also contains Mr. Moody's last address on "Round Top," and articles by American and English teachers, among which may be noted Rev. R. A. Torrey's "Lessons from the Life of D. L. Moody;" Dr. T. S. Hamlin's "Mr. Moody's Influence on American Christianity," and Rev. F. B. Meyer's "D. L. Moody; a Prophet of God." (Subscription, 5s. per volume of four numbers. *Morgan & Scott.*)

The sum of money which has passed through our hands during the six months ending June 30, on behalf of various religious and philanthropic enterprises, and acknowledged through the Donation List of The Christian, amounted to £16,958 9s. 6d. This shows that, notwithstanding the exceptional pressure of the Funds for the Indian Famine and the War, the interest of our readers in good works is not diminished, but increased, in these perplexing and painful times.

Just now, when cheap criticisms are in vogue about missionaries and their doings and influence in China, it is refreshing to turn from the ignorant patronage or indiscriminate abuse of those who carry the Gospel into the heart of that great empire, to the opinion of the Hon. Chas. Denby, formerly American Minister to China, who has seen missionary work and workers in all the various Chinese centres, and under all conditions of success and failure. His deliberate and unqualified judgment is that they should command the unstinted admiration of all lovers of their kind. They are the leaders in all charitable and philanthropic work, the pioneers of education and science, the reformers of the opium-eating habit, as well as the preachers of the Gospel. "Many of the achievements of modern China are the result of missionary work." At a time when the enemies of missions are so busy depreciating their influence, an independent and well-founded judgment like this is worthy of attention.

How far the Voluntary Principle may be successfully realized in the Established Church is well illustrated in the history of Christ Church, Lancaster Gate, of which Prebendary C. J. Ridgeway is the vicar. The offertories alone for the last year reached the sum of £5,727 9s. 2d. During 1899, £1,300 was contributed to the Hospital Sunday Fund, and £448 to the Bishop of London's Fund. The total contributed from all sources for the year was over £8,600, of which £6,000 was given to objects outside the parish. During the present vicar's ministry the amounts raised voluntarily come to a total of £107,000, apart from money contributed towards beautifying the church. Of course, this is not only a fashionable but a wealthy church, and is well able to manifest a large generosity. But so are other churches which are conspicuously lacking in that virtue. If the whole available wealth of the Established Church were but voluntarily taxed to a small amount, there would be no such painful and unnecessary poverty among a large proportion of curates and incumbents.

The alleged dearth of curates, according to a letter in the *Westminster Gazette* from the secretary of the Association for Benefiting Aged and Indigent Curates, is simply one of *young* curates. There is a plethora of fully ordained and experienced and even capable men of forty, who have, however, little chance of being engaged in comparison with beardless youths fresh from college. This is a painful state of things. Spiritual work and leadership specially need qualities that can only be gained by experience. A preacher of forty should be in his early prime of usefulness and energy, and it is a sad waste of precious material that when a man has reached that modest age, he should be in danger of being discarded as too old.

The discussion in the Lower House of Convocation on the recent "Declaration" of the E.C.U. was neither dignified in its tone nor satisfactory in its conclusion. Nothing shows the strength of the Ritualist movement more than the half-heartedness of the opposition to it within the Church. Even those who earnestly abjure its tenets and tendencies hesitate to take a bold line of attack, for the sake of the "unity of the Church." Yet there can be no real unity existent in the presence of such incompatible divergences of faith and practice as exist in the Establishment to-day. The Evangelicals and the Ritualists have no point of contact except that they are both included in the "National Church." The time must surely come when one part or the other must go forth.

The *British Weekly* of last week contains an editorial, entitled "Illustrations of Conversion," which ably emphasizes the need for an acknowledgment of the "objective" element in the Atonement. Ethical, as opposed to Evangelical preaching, is distinguished by ignoring the remission of sins through the blood of Jesus, and "takes for granted that we are forgiven when we say we are sorry and will try to do better." If this were all, it is not possible to explain the death of Jesus. In the apostolic words, Christ "died in vain." The writer continues in words that penetrate to the marrow of the question:—

> It is not mere mercy on which we cast ourselves. It is the mercy of God as revealed in the cross of Jesus, that meeting-place of mercy and of judgment. The atonement of Christ is not merely a doctrine of Scripture. It is a postulate of conscience.

The fact of atonement meeting a deep need in the moral nature of man is a line of thought that is fruitful, and helps us to realize more clearly the Godward necessity for an expiation or sacrifice.

Our contemporary has elicited from various correspondents their opinions upon a leading article by the Editor, in which it was pointed out that many modern sermons lack the note of direct appeal for a definite surrender to our Lord Jesus Christ. It was charged that very many preachers content themselves with imparting information to their congregations, and that beyond this they do not venture. The majority of the correspondents seem to agree with the Editor. Of course it would be unfair to generalize upon a question of this kind, but it cannot be doubted that, for many, *in measure* the charge is true.

It is not sufficient to convey to men information about Christ; the dominant passion of every preacher should be to labour and to pray for the regeneration of souls by Christ. This desire, when supreme in the heart, must radically affect both the matter and the manner of the preacher. A man who is desperately set upon bringing his audience to Christ will frequently be compelled to avoid those niceties of speech which become a snare to so many, and "make void the Cross of Christ." In the physical world the generous warmth of the sun ripens fruit and perfects flowers, but it also ripens poison berries and completes the decay of rotting matter. And so, if men receive only the informative light of the Gospel, whilst their natures remain unregenerate, the evangel will simply evoke and perfect those elements of their nature which are opposed to God. It is still true that the Gospel is a savour of life or of death.

Reviewing the re-issue of Boston's "A Soliloquy on the Art of Man-Fishing," Dr. Parker earnestly invites young preachers to read this stirring text-book in soul-winning. He describes Boston's ministry as—

> No occasional event, no mere livelihood, no fine art in words. It would be better marked by such terms as sacrifice, burning, agony. The whole book is in the title-page. This man must have souls for his hire. The day is wasted that sees no soul brought to the Lord; and the sermon that does not save men is little better than waste words.

In these graphic words Dr. Parker describes an ideal of the Christian ministry, which it

would be well for this country if it were revived. In the multiplicity of things a preacher is expected to do, it is not difficult but easy for him to forget the one thing for which he exists, and that is to "bring men to the Lord."

The verdict at the inquest on the victims of the Slough disaster, conveys an impressive lesson that has important spiritual bearings. It was found that the accident took place owing to the failure of the driver to notice that the signals were against him. This was the first lapse on his part in a long working life, for it transpired that he had, in his time, driven trains carrying an aggregate of 150,000,000 passengers in all, and had never had an accident before. A single moment's failure in watchfulness thus broke a splendid record, and cost several lives and much suffering and loss besides. The wonder indeed is that such cases do not happen oftener on the railway, and in many other secular callings. But when they do, tragedies usually follow as the necessary consequences. The *Spectator* has a useful letter showing that a period comes in men's middle life when such a lapse as the above is very likely to take place. The writer urges that no man over fifty-five ought to drive an express train.

The wonder, on the other hand, is that men who would visit with severe blame any failure in alertness in matters physical, forget so persistently the need of an unceasing watchfulness in the spiritual world. The higher life is surrounded by more perilous and persistent enemies than any bodily dangers can possibly be (Eph. vi. 12), and any sense of undue security is bound to be followed by instant advantage to these enemies. Our Lord, knowing this, was perpetually urging on his disciples the imperative need for spiritual foresight and preparedness (Matt. xxiv. 43, 51, &c.), and St. Paul is scarcely less emphatic in stirring up the sense of watchfulness in all. For lack of it, some of the brightest young souls fall into perdition. But the special lesson of the incident in question is that at no time in our career can we afford to relax our efforts in this direction. "Watching unto prayer" should ever be the Christian's motto.

It is believed in well-informed quarters that a new dogma will shortly be added to the heavy burden which all faithful Romanists are required to carry, that of the right of the Pope to the temporal power. Monsignor Ireland, and other dignitaries apparently, are paving the way by referring to the idea as one in regard to which it is their duty, not only as bishops, but as Christians, to "think and speak in the same way as the Holy Father;" and history shows that declarations of this kind generally precede a formal pronouncement of a Roman Catholic doctrine to be incumbent upon the faithful. The idea, however, is utterly obnoxious to the mind of Italy, and it is not likely that it will, even although the whole power of the Jesuits is thrown into the scale, ever become anything more than a rallying cry. Certainly it would be an unhappy day for Italy if it did.

The growing unrest and disobedience within the Romish body finds still another exponent in the recent editor of the R. C. journal, the *Weekly Register*, who, in the current number of the *Nineteenth Century*, takes very strong exception to a recent pronouncement in favour of Rome, and characterises it as a "specious dressing up of facts." After quoting a long list of R. C. books published in recent years as illustrations of the same practice, and of the effect of "the malaria that gathers round the rock of Peter," Mr. Dell goes on to state that—

> There is, in fact, no important country in Europe where the intellectual life of Catholics is not paralysed . . . Superstition, in late years at least, has been allowed to flourish almost unchecked, and hardly any extravagance in devotion or even in theological expression is interfered with.

The cultus of St. Anthony, for instance, having "reached a pitch that is scarcely distinguishable from Paganism." In proof of this Mr. Dell adds:—

> Such publications as the *Propagateur de St. Joseph*, in which priests and nuns relate how St. Joseph has at their request removed persons distasteful to them for the sum of five francs are issued under episcopal patronage; and even an English Catholic paper recently published an advertisement in which a girl offered St. Anthony two shillings to make her hair grow two inches by a certain day, on which she was to attend a ball.

News of a significant movement reaches us from several parts of France. The proprietors of a number of large shops are forming themselves into a league for the purpose of securing Sunday rest for themselves and for their employés. Each day the newspapers publish the names of additional members who join the movement. It does not appear, so far, as if any religious spirit were behind the agitation; the reason for forming the league is apparently solely utilitarian. Experience has proved that men who are compelled to work seven days per week do not offer the best service; hence the League thinks to do the masters good by demanding the Sabbath rest. It is good when men learn by experience how wise are the commands of God; but more than this is necessary, France sadly needs true apostles to preach, and to show that loving obedience of God's will is the chief thing, and that this is only possible through the Gospel. At present the Frenchmen do not believe in their priests; but they are ready for the truth, if it is wisely presented to them.

A daily contemporary, dealing with the question of the housing of the poor in the Metropolis, says that fifty-five per cent of the children of the London poor die under the age of five years, a few of them dying "dramatically"—starved, beaten to death, or by accident.

> But we do not hear of the quieter tragedies of child life that are happening around us daily, of the little ones carried off in shoals by fever, bronchitis, diphtheria, acting on puny frames that have never known sufficient nourishment, the disease helped on its way by foul air, and an attempt at nursing so crude that it can hardly be differentiated from neglect. . . . It is a heavy tax for the nation to levy on poverty.

In the face of facts such as these, what importance the Children's Day in the Country and other holiday associations assume, for without their beneficent work thousands of the back street and slum children would never see the fields, or breathe any but impure and vitiated air. We commend our fund to the generous sympathy of our readers as in former years.

The Ethical societies, which now have a number of Sunday meeting-places and "Labour Churches," but whose creed seems to be of an invertebrate and vapoury kind, have proclaimed at their recent Congress that the object of their movement is "not merely to add one more church numerically to the steepled throng, but to raise a distinctive issue, and show the world the customary tiny birth in crib and manger of a new order, the church of men to come." As if this were not sufficiently vague, a speaker emphasized as a salient point in their mission "the scientific elaboration of a tangible ethical sanction for the many."

No wonder that some of the "Ethicists" asked that ritual and prayer, "as an uplifting of human emotion and aspiration," might be included, ethics seemingly proving inadequate in times of sorrow and need; and, as some of them find that Christ's life is, "in the way of example, the highest natural force we have in the bracing of moral effort," we may well pray that their unrest be deepened until they turn to Jesus for that peace which passeth understanding, and which is not to be obtained in ethical studies.

Pekin.

A CALL TO THE CHURCH FOR PRAYER AND SERVICE.

NEVER since the Indian Mutiny, perhaps, has such a dread fear taken hold of the heart of the nation as that caused by the threatened—if not, as yet, actual—massacre of Europeans in the inaccessible Chinese capital. The bare thought that statesmen, pleasure-seekers, missionaries, merchants, casual and permanent residents, may all have been engulfed in a terrible slaughter is so appalling that to the last we must hope they are still safe.

With the scanty information that has as yet percolated into the Press, it is not possible to say more; but, while cries of "Vengeance!" fill the air, we look for "a more excellent way," and for Christian volunteers from our churches to step forward and fill the missionary ranks of their brethren and sisters who may have fallen.

We learn that already the clamour of riot and murder has been interpreted in some waiting hearts as

AN URGENT CALL TO SERVICE,

and that some missionary societies have during the last few days received a number of intimations from Christian men and women of their willingness to proceed to China as soon as circumstances permit.

A missionary, home on furlough, was urging last week that what he and his fellow-labourers need most of all is the earnest prayer of the Church at home—prayer for statesmen in China, that their steps and thoughts may be guided aright; prayer for European residents, that their lives may accord with the profession of a Christian country; prayer for the native converts, that they may "adorn the doctrine of God our Saviour in all things"; prayer for the missionaries and their families, not only that their lives may be preserved in the hour of danger, but that their spiritual life and energy may be maintained at a high level in the time of peace.

Surely we shall not deny this modest demand. Let the people of God unite insistently, agonizingly, in supplication at the throne of grace, that this and much more be granted our brethren and sisters across the seas, in China and in every heathen land. And may a multitude of Christian stalwarts hear the Divine appeal: "Who will go for us? Whom shall I send?" and join in glad response: "Here am I; send me!" Here is indeed "an open door."

The Forces of Sin.

Studies of John the Baptist.

By Rev. F. B. MEYER, B.A.

Mark vi. 27.

THE Evangelist Mark tells us that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee. The days that preceded the celebration were probably filled with merry-makings and carouse. Groups of nobles, knights and ladies would gather on the terraces, looking out over the Dead Sea, and away to Jerusalem, and in the far distance to the gleaming waters of the Mediterranean, while, in the dungeons beneath the castle, lay that mighty preacher, the confessor, forerunner, herald, and soon to be the martyr.

In such a scene, I would have you study the genesis of a great crime, because you must remember that in respect to sin, there is very little to choose between the twentieth century and the first, between the sin of that civilization and of ours. That is why the Bible must always command the profound interest of mankind—because it does not concern itself with the outward circumstances and setting of the scenes and characters it describes, but with those great common facts of temptation, sin, and redemption, which have a meaning for us all.

This chapter is therefore written under more than usual solemnity, because one is so sure that, in dealing with that scene and the passions that met there in a foaming vortex, words may be penned that will help souls caught in the drift of the same black current, and are being swept down. Perhaps this page shall utter a warning voice to arrest them, ere it be too late; and be a life-buoy, or rope, or brother's hand reached out to save them as they rush past on the boiling waters. For there is help and grace in God by which a Herod and a Judas, a Jezebel and a Lady Macbeth, a royal criminal or an ordinary one, may be

ARRESTED, REDEEMED, AND SAVED.

In this, as in every sin, there were three forces at work:—First, the *predisposition of the soul*, which the Bible calls "lust," and "the desire of the mind." "Among whom," says the Apostle, "we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath." Second, the *suggestion of evil from without*. Finally, *the act of the will* by which the suggestion was accepted and finally adopted.

I. The Predetermination towards this Sin. Herod was the son of the great Herod, a voluptuous, murderous tyrant; and from such bad parentage he had inherited a very weak nature. Perhaps, if he had come under strong, wholesome influences, he would have lived a passably good life; but it was his misfortune to come under the influence of a beautiful fiend, who became his Lady Macbeth, his Jezebel, and wrought the ruin of his soul.

The man who allows himself to drift weakly before the strongest influence is almost certain to discover that, in this world, the strongest influences are those which make for sin; these touch him most closely, and operate most continuously, and find in his nature the best *nidus*, or nest, in which to breed.

The influences that suggest and make for sin in this world are so persistent—at every street corner, in every daily newspaper, among every gathering of well-dressed people, or ill—that if people have no other failing than that they are weak, I am bound to warn them, in God's name, that unless they link themselves to the strength of the Son of God, they will inevitably become wicked. Remember that the men, and especially the women, who are filling our gaols as criminals, were, in most cases, only weak; but they therefore drifted before the strong, black current which flows through the world, and have become objects against whom all parents warn their children. With all my soul—and I have had no small experience of myself and of others—I implore that if you are conscious of your weakness, you shall do what the sea-anemone and the limpet do, which cling to the rock when the storms darken the sky. "Be strong in the Lord, and in the power of his might."

Herod was reluctant to take the course to which his evil genius urged him. He made a slight show of resistance, as we have seen; but he did not break with her, and so she finally had her way, and dragged him to her lowest level. Here was the cause of his ruin, as it may be of yours. You may be reluctant, will falter and hesitate, will remonstrate, will resist, but ultimately you will drift into doing the very sins, to accost you with which brings the red blood into your face.

Beware of yourself. If you are so impressionable to John the Baptist, remember that you may be equally so to evil suggestion: take heed, therefore, to guard against anything in your life that might open the gates of your sensitive nature to temptation, which you may not be able to withstand. If you are weak in physical health, you guard against draught and fatigue, against impure atmosphere and contagion; how much more should you guard against the scenes and company which might act prejudicially on the health of your soul!

II. Temptation. In the genesis of a sin we must give due weight to the power of the Tempter, whether by his direct suggestion to the soul or by the instrumentality of men and women whom he uses for his fell purpose. In this case Satan's accomplice was the beautiful Herodias—beautiful as a snake, but as deadly. She knew the influence that John the Baptist wielded over her weak paramour, that he was accustomed to attach unmeasured importance to his words, and "do many things." She realized that

HIS CONSCIENCE WAS UNEASY,

and therefore the more liable to be affected by his words when he reasoned of righteousness, temperance, and judgment to come. She feared for the consequences if the Baptist and Herod's conscience should make common cause against her.

She watched her opportunity, and it came on the occasion we have described. The ungodly revel was at its height. Excited with the meeting of the two strong passions, which have destroyed more victims than have fallen on all the battlefields of the world, Herod, in his frenzy, promised to give Salome whatever she might ask, though it were to cost half his kingdom. A dead silence fell on the company, and every ear strained for her reply. "And she asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist."

Mark that word, "forthwith." Her mother and she were probably fearful that the king's mood would change. What was to be done must be done at once, or it might not be done at all. The imperious demand of the girl showed how keenly she entered into her mother's scheme.

It is thus that suggestions come to us; and, so far as I can understand, we may expect them to come so long as we are in this world. There seems to be a precise analogy between temptation and the microbes of disease. These are always in the air; but when we are in good health they are absolutely innocuous, our nature offers no hold or resting place for them. Microbes of consumption and other diseases are probably never far away from us, but are powerless to hurt us, till our system has become weakened by other causes. So temptation would have no power over us, if we were in full vigour of soul. It is only when the vitality of the inward man is impaired, that we are unable to withstand the fiery darts of the wicked one.

This shows how greatly we need to be filled with the life of the Son of God. In his life and death, our Lord, in our human nature, met and vanquished the power of sin and death; He bore that nature into the heavenly places, whence He waits to impart it, by the Holy Spirit, to those who are united with Him by a living faith. Is not this what the Apostle John meant, when he said that his converts—his little children—could overcome, because greater was He that was in them than he that was in the world? He who has the greatest and strongest nature within him must overcome an inferior nature; and if you have the victorious nature of the living Christ in you, you must be stronger than the nature which He bruised beneath his feet.

III. The Consent of the Will. "The king was exceeding sorry." The girl's request sobered him. On the one hand, his better nature revolted from the deed, and he was more than fearful of the consequences; on the other, he said to himself, "I am bound by my oath. I have sworn, and my words were spoken in the audience of so many of my chief men, I dare not go back, lest they lose faith in me." "And straightway the king sent forth a soldier of his guard, and commanded to bring the Baptist's head."

Is it not marvellous that a man who did not refrain from doing deeds of incest and murder, should be so scrupulous about violating an oath that ought never to have been sworn? You have thought that you were bound to go through with your engagement, because you have pledged yourself, although you know that it will condemn you to lifelong misery and disobedience to the law of Christ. But stay for a moment, and tell me!

WHAT WAS YOUR STATE OF MIND

when you pledged your word? Think! Were you not under the influence of passion? Did you not form your plan in the twilight of misinformation, or beneath the spell of some malign and unholy influence, that exerted a mesmeric power over you? Looking back on it, can you not see that you ought never to have bound yourself, and do you not feel that if you had your time again you would not bind yourself? Then be sure that you are not bound by that "dead hand." You must act in the clearer, better light, which God has communicated. Even though you called on the sacred name of God, God cannot sanction that which you now count mistaken and wrong. You had no right to pledge half the kingdom of your nature. It is not yours to give, it is God's. And if you have pledged it, through mistake, prejudice, or passion, dare to believe that you are absolved from your vow, through repentance and faith, and that the breach is better than the observance.

There was a tread along the corridor. It stopped outside John's cell. The light gleamed under the door, the heavy wards of the lock were turned; in a moment more he saw the gleam of the naked sword, and guessed the soldier's errand. There was no time to spare; the royal message was urgent. Perhaps one last message was sent to his disciples; then he bowed his head before the stroke; the body fell helpless here, the head there, and the spirit was free, with the freedom of the sons of God, in a world where such as he stand among their peers. Forerunner of the Bridegroom here, he was his forerunner there also; and the Bridegroom's friend passed homeward to await the Bridegroom's coming, where he ever hears the voice he loves.

Months afterwards, when he heard of Jesus, the conscience-stricken monarch said: "It is John the Baptist, whom I beheaded; he is risen from the dead." And still afterwards, when Jesus Himself stood before him, and refused to speak to him, he must have associated that silence and his deed together, as having a fatal and necessary connection.

So the will, which had long faltered with the temptress, at last took the fatal step, and perpetrated the crime which could never be undone. There is always a space given, during which a tempted soul is allowed time to withdraw from the meshes of the net of temptation. Sudden falls have always been preceded by long dallying with Delilah. The crashing of the tree to the earth has been prepared for by the ravages of the borer-worm, which has eaten out its heart.

If you have taken the fatal step, and marred your life by some sad and disastrous sin, dare to believe that there is forgiveness for you with God. Men may not forgive, but God will. As far as the east is from the west, so far will He remove our transgressions from us. Perhaps you can never again take up public Christian work; but you may walk humbly and prayerfully with God, sure that you are accepted of Him, and forgiven, though you can hardly forgive yourself.

MILDMAY ADDRESSES.

The Relation of Joy and Praise.

By Rev. W. H. GRIFFITH THOMAS, M.A.

Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love thy name be joyful in Thee (Psa. v. 11).

The essential meaning of praise is found in six familiar words, etymologically related, and yielding the history and genealogy of praise—Price, appraise, appreciate, prize, precious, praise. That last word, the expression of our appreciation of God, is associated in the Bible both with what He is and what He gives. The true spirit of praise is a true appreciation of God. We may know that we have it by possession of the spirit of joy. The latter results from accepting, realizing, and maintaining a right relation to God; and it covers the whole of our life, past, present, and future, in recollection, realization, and anticipation of what God has been, is, and will be to us.

We must distinguish between happiness and joy. Happiness depends upon what happens, and is therefore variable; but joy, being a condition of soul, should be independent of our surroundings. Happiness is like the waves of the sea—to-day calm, to-morrow turbulent; joy is like the ocean bed—the same in storm or calm. Happiness depends upon what we have; joy depends upon what we are. When the life is right we shall prize God; and, prizing, we shall praise Him.

"Let all those that put their trust in Thee rejoice." This is

THE JOY OF FAITH,

the joy of atonement made, guilt cancelled, righteousness imputed; and the joy of conversion issues in the joy of consecration. Then we have the joy of assurance, "Let them ever shout for joy, because Thou defendest them," or dost cover and protect them. This is joy, not because of our faith or trust, but because of God's faithfulness or trustworthiness; it is the outcome of confidence in God as our strength, our shield, and our eternal salvation. Then, there is the joy of love, "Let them also that love thy Name be joyful in Thee." This implies fellowship; for God's name is his nature and character as revealed in Christ. The experience of this threefold joy will be the subject and the substance of our praise to God.

The deepening of joy should be the growth of praise. The Christian life is intended to be one constant progress upward, onward, heavenward, homeward, Godward. God intends us to grow in grace, and to realize the blessings that He has in store for us. Taking those three references to joy, we have a progression, running from the human standpoint, through Divine power, unto God Himself. There is also in those words of the psalm, a suggestion of deepening joy with reference to our own action. First, there is joy expressed in a solitary act "rejoice;" then it is seen in a constant habit, "ever shout for joy;" lastly, we have it in a settled character, "*be* joyful in Thee."

Our Christian life should not continue year after year as a succession of intermittent acts. If your life and mine is not settled down to habits of prayer, praise, holiness, and formation of character, there is a great want and weakness somewhere. The same thought of

PROGRESSION IN LIFE

appears in other parts of God's Word. "I write unto you, little children," answers to the joy of trust; "I write unto you, young men, because ye are strong," answers to the joy of assurance; "I write unto you, fathers," answers to the joy of love. See also John xxi. 15, 16, 17, the latter verse referring to the *growing* sheep, corresponding to "fathers;" Acts xx. 24-27, with reference to the Gospel, the Kingdom, and the counsel. The same progression appears in the "babe" of 1 Cor. iii.; the instructed Christian of Rom. viii.; and the mature believer of Eph. i.-iv. There should be a deepening of our joy, and a consequent growth of our praise.

The degree of our joy must be the measure of our praise. There is a great law of proportion in the Kingdom of God. It may be traced in the frequent use of the Hebrew and Greek prepositions rendered by our phrase "according to" (Psa. cxix and the Epistle to the Ephesians). God's grace is according to his love, and human life should be according to his grace. If God is real to us, our praise should be according to our joy. We have in Acts viii., "much joy;" Luke ii., "great joy;" John xv., "abiding joy;" Psa. xvi., "fulness of joy;" 1 Peter i., "unspeakable joy;" Isa. xxxv., "unspeakable joy." Trust and joy in man, should respond to grace and mercy in God.

This, then, is the relation of joy to praise: the nature of joy is a call to praise; its experience is the substance of praise; its deepening is the growth of praise; and its degree is the measure of praise.

I sum up with two practical truths. Joy is a simple test of Christian life, a barometer of our spiritual condition. What is God to me now? If He is not real to me, there is no joy and no praise. Some reality of God—some joy and praise; much reality—much joy and praise; abiding fellowship with Him—abiding joy and praise. Let us, each one, ask,

WHAT IS GOD TO ME

now, at this moment? If He is real and precious, there will be joy unspeakable and full of glory.

We cannot test our own holiness, nor register our growth in grace, nor gauge our own humility; for these things are grounded in unconscious self-effacement. But we can test our joy. We shall be able to see whether God is real to us by the measure of our joy and our praise. Let God be real, put Him first, submit to his righteousness, depend upon Him, appropriate his fulness, surrender to his lordship; and the result will be an ever-increasing joy, an ever-deepening praise, a love that will manifest ever increasingly the glory and the praise of our God.

Joy in the Lord.

By REV. W. DARLOW SARJEANT.

"Finally, my brethren, rejoice in the Lord" (Phil. iii. 1).

The greatest evil in this world, next to sin, is sadness. Piety, as taught in the Book of God, should not only be genial and calm, but bright and cheerful. Faber asks whether a melancholy man can ever be made a true saint. I find that doleful Christians are generally censorious. Religion, to be attractive, must be separate from morbidity, angularity, and depression. The Book says that her ways are ways of pleasantness, and all her paths are peace. Many young people are repelled from the Church by the unattractive, sullen, grumpy people who profess Christian discipleship. We are to be examples, not only of goodness, but of happiness. You may say, "I am like a barometer; and there are so many east-wind Christians about that I cannot maintain my joy." Oh, the melancholy of the Church! They who so indulge themselves are only convalescents.

Joy brings to the soul a life-long morning without a cloud. It comes from fellowship with God, and the realization that the blood of Jesus Christ his Son cleanseth us from all sin. The consummation of Christian life is, rejoicing under all circumstances. The apostle's final instruction is, "Rejoice in the Lord." The knowledge of God in the face of Jesus Christ brings joy unspeakable. Do not try to rejoice in your own faithfulness, experience, or work. It will be an immense disappointment if you are tempted to rejoice in yourself, however pious that self may be. Abiding in Christ, our joy will be full (John xv. 4-11). We are to rejoice *in the Lord*. If He is to us what the Bible reveals Him to be, there is much

REASON FOR UNABATED JOY

in the Christian soul, as we review Christ's atonement, resurrection, ascension, enthronement, and the gift of the Holy Ghost. Although we see Him not yet, believing, we rejoice with joy unspeakable and full of glory.

A boy talks to me of his father's gifts; but is he forgetting the giver? No, it is the father's personality, love, and care which creates joy in the boy's heart. Brethren, our joy is not in our possessions, nor in the revelations God graciously gives to us. From the mount of transfiguration we must come back to the humdrum of life—to a devil-possessed world; but we have the Lord. Whatever the change in our experience, *He* has not changed. For that reason our joy in Him is unspeakable and full of glory.

We are to rejoice in what He is *to us*. The Lord stooped to meet the conditions of belief imposed by doubting Thomas; and immediately upon realization of the truth, Thomas said, "My Lord and my God." It needs our Saviour's master hand to bring out the joy of our life. An attempt on my part to bow a violin produces jangled notes at every touch; but Christ, by the power of the indwelling Spirit, puts all the chords of my nature into tune, and brings my whole being into harmony with God. On my renewed nature He will make music for men and for angels. There is a story of an organist who, at first, refused the use of his instrument to Mendelssohn, not knowing the great musician. When the latter at length fingered the keys, the poor organist was astounded by the strains produced, and still more so when he learned the player's name. If we yield ourselves unto God, as those who are alive from the dead, and our members as instruments of righteousness, He will play upon the keys of

OUR ATTUNED LIFE,

music for the healing of a distracted world.

The joy of which I speak does not depend upon feeling. Amid desolation, as regards outward blessing (Hab. iii. 17), we may joy in the God of our salvation. Lasting joy is in the everlasting God. There is joy, too, in the realized presence of the Lord. A girl incapacitated by sickness for the ordinary duties of life, may yet be bright and happy in the company of a mother who loves her. Jesus Christ says: "Lo, I am with you;" see also John xiv. 23. In the marvellous walk to Emmaus, we have the outward picture of fellowship; and the disciples afterwards say: "Did not our hearts burn within us, as He talked with us by the way?" Oh, the joy that is found in heart-fellowship with God!

Joy is a source of strength (Neh. viii. 10); and, in order that the Church of to-day may meet its privilege and responsibility as to discipling all nations, it needs the strength whic comes of unbroken fellowship with the indwelling Saviour. Christian joy influences men. Our arguments for Christianity are frequently gainsaid; but the best advocate for Divine truth is the brightest example of its joyous influence. The baptism of joy at Pentecost led the people to say, "These men are full of new wine." Yes, Divine joy is the wine of God's Kingdom. When God restores to us the joy of his salvation, transgressors are taught and sinners are converted. It is the joy of harvest. Oh, for labourers in a ripened field, who will not be discouraged, but will toil on until the harvest is gathered!

Sometimes sorrow is needed to bring out the music of the soul.

SICKNESS AND SAINTLINESS

often go together. Lazarus died in the house where Jesus lived. The clash and clamour of bells in a belfry may obscure the chime; but the peal brings cheer into solitary homes, and inspires the labourer in the field. We are detached from many earthly things, that we may be attached to God. Wires stretched on castle towers yield Æolian harmony when the storm rages; and when we talk with God, there is a joy which is mellowed by the pain that may be in our soul.

Memory is also concerned with joy. Shall we remember our sorrow and bereavement, and not our joy? A baron who had been a poorer man, had in his house what he called a chamber of memory. Asked why he trod its rough and crooked floor, with hollows and creases, he

replied, "That I may keep my heart warm with gratitude." In the day of your doubt, tribulation, or temptation, say, "This is my infirmity; but I will remember the days of the right hand of the Most High." The causes of joy are found in the blood of atonement, the sealing of the Spirit, and the hope born in the soul. We may live in such communion with heaven, that our joy shall be an unbroken blessing and strength amid all the suffering and labour of human life.

Afternoon Gatherings.

MISSIONARY MEETING.

The present troubled condition of China, and the dangers to which missionaries in that land are exposed, excited eager interest and much solicitude among Christians attending the Conference; and this state of feeling caused Room No. 4 to be rapidly filled for the meeting, at which it was known that some stirring personal experiences of life and labours among the Chinese would be narrated.

The prayer offered by Dr. Grattan Guinness commended the great unreached heathen world to Christ's abiding compassion, and besought God's care for the imperilled native Christians of China and for European workers among them.

Rev. W. E. Burroughs, of the C.M.S., said they had come to hear what God is doing, and what He would have them to do. The safety of Admiral Seymour and the various Embassies was cause for thanksgiving to God. The shaking of the great empire of China is like the earthquake that anticipated the resurrection morning. There seems much necessity to separate Christianity as far as possible from the foreign element which the Chinese hate, and to present Christ to them through the lips of native evangelists. Taught by current events, we may very earnestly pray and aim for the day when China, India, Africa, and Madagascar, shall be evangelized by their own sons and daughters, after the pattern of the various peoples who at Pentecost "heard in their own tongues the wonderful works of God."

In a remarkably pathetic and heart-stirring manner, Mrs. Howard Taylor (*née* Geraldine Guinness) sought to encourage confidence in God's faithfulness by her account of

THINGS SEEN AND DONE

among the Chinese, to whose highest welfare her life is devoted. It was, she said, rest of heart and comfort to know that God's Kingdom ruleth over all; and what is transpiring in various parts of the world, must turn out for the furtherance of the Gospel. We cannot, however, shut our eyes to a serious state of affairs, which should awaken a deeper sense of responsibility as to constant and believing prayer. The native Christians of China make special demands upon our sympathies and intercession, seeing that they have no possible means of escaping massacre, save the protection of God. Many of them have already suffered death for the faith they cherish. In illustration of the spirit that is common among them, an old Christian coolie, of whose sincerity there was full evidence, earnestly prayed that the remaining years of his life might be taken from him, and devoted to prolongation of the valued labours of Mr. Hudson Taylor, then lying dangerously ill. This man, left in charge of mission premises, was visited by a Confucian scholar, who, having heard the Gospel a few times, was interested in the coolie's Book and its good effects upon the owner. The cultured gentleman was led to Christ by the humble coolie; and being not ashamed to confess the fact, suffered bitter persecution. His Christlike life, however, was instrumental in the salvation of his own wife, and leading men of the city were also converted. He had a friend who was only intellectually convinced of the truth of Christianity. When the mission premises, then occupied, were beset by a fanatical mob of many rioters, this friend, whose presence saved the lives of the speaker and another lady missionary, was powerfully impressed by the calmness of Christians amid peril, and the joy which their faith in God gave them, even

IN FACE OF DEATH.

As a result, he became a decided follower of Christ, and himself preached the Gospel in the power of the Spirit. Through his testimony, many were brought to God; and in the courtyard where the missionaries had expected martyrdom, nineteen men were baptized.

An interesting review of events in Madagascar, since 1820, was given by Rev. James Sibree, who told of missionary pioneering, persecution, and growth of Christian influence. Since 1895, when the island became a French colony, rebellion, famine, and the machinations of the Jesuits have sorely tried missionary faith. Now, however, religious liberty finds governmental favour; and here, as elsewhere abroad, there is urgent need to increase the number of Christian workers.

Mr. Arthur Mercer referred to the important position occupied by Basutoland during the last eight months with regard to our colonial position in South Africa. Among the Basutos, Gospel progress has been seen on an important scale, through the manifold operations of the Paris Society of Evangelical Missions.

MILDMAY DEACONESSES.

At one of the gatherings in the shade of the historic Mulberry Tree, the work of the Mildmay Deaconesses was represented. Mr. James E. Mathieson, who presided, quoted the Scripture authority for the calling of a deaconess: "I commend unto you Phœbe, our sister, which is a servant of the Church which is at Cenchrea" (Rom. xvi. 1).

Miss Faulkner, in giving a brief sketch of the extensive labours of the deaconesses, said that Mildmay workers—over 200 in number—are brought into contact with nearly half a million souls. The work of the sisters had a small beginning. The wife of the founder of the institution was raised up for a special purpose—to prove that women could do a work for God in the Church without becoming unwomanly on going outside their own sphere. Much of the deaconesses' work is "underground." It is done by prayer and study of God's Word. It is done by quiet, unobtrusive going from house to house, speaking from heart to heart. It is not by eloquence, but personal dealing, that souls are saved. The first mission was in Cabbage Court, Bacon Lane. This was the beginning—the acorn, which has now become the strong oak, with its branches broad and numerous. The hospital in Austin Street, Bethnal Green, is a boon to many who, for various reasons, cannot gain admittance into general infirmaries.

Miss Williams, in a forcible address, detailed the methods of their mission to the homes of the people. By visiting the dwellings of the poor, ministering to their necessities, and above all, seeking to win precious souls to Christ. In one of the

LOWEST SLUMS OF SOUTH LONDON

a deaconess was called to visit a man who was supposed to be dying of consumption. He had recently been discharged from prison. The deaconess found the home a wretched hovel. Sitting beside the bed she endeavoured to attract the man's attention, but the more she tried the more obstinate did he become. The deaconess then read a portion of the third chapter of St. John, and went on to explain what is meant by the love of God. Suddenly the man turned in his bed, and exclaimed, "That is not in the Bible." The deaconess replied that it was. "Then," said the man, "I never knew that God loved the sinner." Gradually the light shone into this dark soul, and the troubled heart was at rest, and rejoicing as a child of God. Other instances were given, showing how signally God has blessed the labours of the deaconesses.

The Hon. R. Moreton added a few words on behalf of the work of the deaconesses, pleading for more generous support and sympathy.

MEDICAL MISSIONS.

At a meeting which was held in the South Tent Dr. Maxwell introduced representatives of three different phases of Medical Missions at home and abroad. Miss Greenfield, of Ludhiana, spoke of what is, perhaps, one of the boldest and noblest ventures in the field of Christian healing, namely, the North India School of Medicine for Christian Women. In the Punjab, during the last twenty years, almost every missionary society has built medical hospitals in connection with evangelistic work, and has sent out women to take charge of them; and it has been the general testimony that the work of healing is one of the most powerful aids in bringing Indian women to Christ. Christian lady doctors need helpers; and the important object of the N.I.S.M.C.W., started at Ludhiana in 1894, is to train the Christian young women of India to be assistant medical missionaries, helping in the Zenana hospitals all over India, thus utilizing for the best purposes the young strength of the Christian Church in that land. Forty-five students are being trained, in connection with all denominations; and, in addition to building requirements, it costs £1,000 every year to keep the Medical School going. Two lady doctors and a trained chemist are needed.

The claims of "Friedenheim," Miss Davidson's Home for the Dying, were eloquently presented by Dr. Percy Lush, whose medical ministrations in the institution enable him to say that it is not only a hospital, but a place where suffering men and women are pointed to the Giver of life eternal, and where they often embrace the spiritual benefits which Christ freely offers.

Dr. Albert Fenn described how the Victoria Park Medical Mission, which is numbered among Mildmay institutions, meets the case of ailing people with scanty means, scarce work, and pressing family responsibilities. Not only are bodily ailments cured, but, under the Christian influences of the work, patients go away with a new life, and with fresh courage to face the difficulties and trials of their existence.

YOUNG MEN AND YOUNG WOMEN.

A joint meeting in the interests of the Y.M.C.A. and Y.W.C.A. was held on Tuesday, under the Mulberry Tree. Sir George Williams, who presided, said that young men and young women—the very power, beauty, and strength of the country—are worthy of our care; and Christian people should help them in every possible way. The Associations are instrumental in providing about a hundred ministers or missionaries every year; and extension of the general work is a source of great joy.

The Hon. Mrs. Fraser spoke of what had been done, by co-operation between French and English Christians, for the furtherance of French Y.W.C.A. work generally, and for the care and protection of girls visiting Paris during the Exhibition.

Australia was represented by Sir James Fairfax, ex-president of the Sydney Y.M.C.A., who brought an encouraging report of work carried on in that city, including a lads' institute, effort on behalf of soldiers and sailors, and affiliation with the College Christian Union. All through the Australian colonies, the Y.M.C.A. is well represented.

Interesting features of the World's Y.W.C.A. were briefly sketched by the Hon. Emily Kinnaird. Last year Miss Reynolds travelled 30,000 miles to promote the interests of the organization; and among its useful achievements are Indian and Burmese homes and institutes at Simla and Rangoon. From the central establishments responses to world-wide applications for help are constantly going forth. Means for extending such aid are much needed, especially in view of the claims of English girls going abroad, as well as the necessities of their sisters who are natives of other lands.

Mr. R. Hinde, representing the soldiers' branch; Mr. W. H. Seagram, chairman of the Foreign Committee; and Mr. R. D. Pringle, general secretary of the Bombay branch, also spoke upon various departments of the comprehensive work that is done by the Y.M.C.A.

Day by Day.

SUNDAY, July 15. Prov. ii.

GOD'S appeal is to the young. Each generation, as it steps out to assume the responsibility of life, is urged to receive God's words, and to lay up his commandments. We need wisdom which results from an entire surrender to the will and guidance of God. The Hebrew word for *wisdom* may well be rendered "sanctified common-sense."

Suppose a youth or maiden offers to God the whole heart, desires to live entirely for his glory, allows the judgment to be illuminated by the principles of Scripture, and lives always up to the highest ideal, deciding in every question from no selfish standpoint, but so far as possible in accord with what God's Word would direct and God's Spirit prompt—that attitude of mind, and the conduct to which it would give rise, is what the Hebrews of the time of Solomon would have called *wisdom*. The basis of wisdom is not intellectual, but moral; not the ease and agility with which the mind can pass through processes of reasoning, but the just judgment which results from doing not our own will, but the will of God.

Let us seek for wisdom, as men will cross the world for gold mines! And we shall find that as we act up to the highest decisions of conscience, our judgment will become increasingly clear and strong. We shall be shielded from many Satanic attacks, guarded and preserved in our ways, watched, kept, and almost instinctively we shall avoid places and people which tend to evil. We shall have a faculty of instant and right decision; a comprehensiveness of grasp which will be of immense service in the direction of our personal matters, and of such as pertain to the kingdom of God.

MONDAY, July 16. Prov. iii.

To be truly godly has the promise of this life. It adds length of days, years of life and peace to the soul, because it removes so many of the causes of fret and anxiety which wear out the life energies. It hangs around the neck the jewels of mercy and truth, and inscribes them on the heart tablet. It secures the favour of God and man. Surely in this paragraph we have an anticipation of the youth of Jesus of Nazareth. In all difficulty let us trust God; in prosperity, honour Him; in chastening, yield to Him. Neither poverty nor wealth will hurt if they do not come between you and Him.

It is impossible to attain the godliness, which is the mother of wisdom, apart from effort. We expect to labour to obtain the wealth of this world; it is equally necessary to earn that of the other. God is not going to give the priceless wealth of his kingdom to spendthrifts, or apart from earnest and laborious seeking. Merchandise is a system of barter; we must be prepared to renounce the less for more, the earthly for the heavenly. See to it that every day you acquire a little more patience, purity, meekness, and faith.

The godly man is safe. When he lies down, and when he walks in the way, the Lord is his confidence, and the divine friendship is with him (*v.* 32, R.V. marg.). Is it to be supposed for a single moment, that God will forsake his friend, or hide his secret purpose? Nay, He will sit in his tent door and eat with him; He will be his shield, and his exceeding great reward.

TUESDAY, July 17. Prov. iv.

It is well for young life to be warned by the passing generation. The scientific man passes on the results of his experiments to his successor;—and it is well when the father or teacher can enable the young to start where they leave off. The one essential condition of all true education of human life, is the knowledge of God. To give teaching apart from the spiritual apprehension of God, is like giving light French rolls to children, from which the properties most needed to build up bone and muscle have been carefully eliminated. It is a shame when the children of our land are taught everything but the knowledge of God on the one hand, or are fostered under a false priestcraft on the other, which substitutes superstition for religion. Nothing is so becoming to a young head as the chaplet of grace and the crown of beauty, which pure and undefiled religion affords.

Let us not be chary of putting the young on their guard against the evil of the world. By all means guard them against newspapers and pernicious literature which communicate defiling and degrading details; but it is well to show up the way of evil men, and to contrast it with the path of the righteous, like the light of dawn, shining more and more. Happy the child whose father will take pains to show the working out of great principles of good and evil in the men and women around.

After all the heart is the citadel of the life. It must be guarded above all else; as we instinctively lift our hand to protect our eyes, or as soldiers are gathered to defend the metropolis of their fatherland. In unceasing streams, thoughts are passing to and fro through the portals of the soul; let us keep a detective there, to discover the traitors. Nay, let God's peace keep your heart and mind.

WEDNESDAY, July 18. Prov. v.

The stability of a country depends wholly upon its home-life. So long as the homes are pure and God-fearing, it is impossible that its freedom or influence should be permanently obscured. Our strength is not in our arms, or ships, but in the purity of our manners, the elevation of the domestic ideal. Hence this book, which is the *vade mecum* of a strong, sweet life, is so emphatic in denouncing impurity. Oh, that young men would lay this chapter to heart!

What an awful insight these words give to the heart of the fallen! Siren-like, she is beautiful above the surface, but ends in snaky folds. Her lips drop honey, but her feet go down to death. She finds not the path of life level, though it may be strewn with flowers. She causes mourning at the latter end when the tabernacle of life lies in ruins. In proportion to the magnitude of her influence for good, is woman's influence for evil. No pain should be spared by mothers to teach their girls the ways of purity. Nothing should be so deeply inculcated upon young women as an unutterable devotion to whatever things are pure and lovely. For my part, I advocate more openness of speech between mother and daughter than usually obtains, for I find that much of the evil of the world is due to ignorance. And young men should be taught to protect and reverence the honour of every other man's sister as they would that of their own.

The Jews encouraged early marriages, and it is well when possible. But where the conditions of modern life render it impossible then an early engagement is often the tie to purity and integrity. One of the greatest safeguards to young men in our city life is to be engaged to pure, noble girls, whose constant correspondence is like a breath from the everlasting hills.

THURSDAY, July 19. Prov. vi.

In spite of the injunction of this first paragraph, men have persisted in becoming surety for others, and in innumerable instances have had to rue the day when they disobeyed. How many men have I met whose peace and fortunes have been ruined by their suretyship! It is difficult to refuse, but you have no right to put your life in pawn to another man's exigencies. Remember you have your wife and children to think of.

How important to heed the warning of the next paragraph—against sloth! The secret of life is to leave no moment unemployed. Every hour should receive some seeds that will fruit in harvests by-and-by. We cannot continue doing the same thing, but we may turn from it to others. Happy the man who has several interests in his life, so that, when one set of faculties is wearied, he may turn the nervous energy into other channels. Recreation should be a means to an end, driving the red blood through heart and lung, that it may presently return oxygenated to the brain.

What respect the Hebrew youth was exhorted to have towards father and mother! It would be well if the children of Christian homes were more considerate in this respect. There are no words in the English language, young people, more noble than Father and Mother. Never call your parents by other names. Granted that they have not been educated in colleges and schools, and subjects which are in vogue to-day, remember that they have seen and experienced the outworking of certain principles in human life, which have taught them priceless lessons which may be the light of your life. In any case guard against impurity of the heart, which sooner or later will burn its way into unholy deed.

FRIDAY, July 20. Prov. vii.

Line on line, precept upon precept, the preacher returns to his text. Too much time cannot be given for insistence upon purity. It is strange that these words are addressed so much to young men, for in point of fact, young women are almost more simple and void of understanding. It is bitter, indeed, to see horse-play amongst girls and boys in our streets, the light laughter of girls with men in the public-house or places of public amusement, the careless coquetry with which girls entice men forward to their common destruction. Oh, the sad tales which have been told me by young women who never knew how near the precipice they were, whose mothers never warned them, never even told them of the wonderful purposes of God in the formation of their nature. If you want to save the young men, I think you must begin with the women, and to reach them you must first reach their mothers.

Much the same may be said of the influence of mothers upon their sons. If women will give up their children to the care of paid nurses, if they persist in leaving a family of young children in the evening in order to go out to their party, or even their church, they have themselves to thank if their boys grow up to be a curse. If a woman is not prepared to give herself up to her children, let her remain unmarried.

This chapter warns us of the perils of the streets, but let it be understood that those perils would cease within a week if Christian men and women were to exert their proper influence. The sorrow and shame of the world have been infinitely increased because so many Christian people have been disposed to consider themselves exclusively citizens of the New Jerusalem, and have failed to act as the salt and light of social and civic life.

SATURDAY, July 21. Prov. viii.

A beautiful personification of the quality of wisdom. She stands and cries, like Him who stands and knocks. She offers her wares, knowledge and instruction, without money and without price. It is surely the love of God Incarnate which thus pleads with men, offering freely the rubies of heavenly mines. Upon her majestic brow are evidences of the presence of judgment, intelligence, foresight, and prudence. Happy the king, or judge, who is in alliance with her! But so meek and lowly is her nature that all who diligently seek find her. Those with whom she abides are brought to lasting wealth and righteousness. She causes those that love her to inherit substance. Young friend, will you not hear her loving appeals? Wait daily at her gates. Rest not, till you find this pearl of great price.

Wisdom tells the story of her birth. She is the daughter of the Eternal. Away back before creation began, in the everlasting ages, she was daily his delight, rejoicing always before Him. Creation itself is due to this quality of the Divine nature. Remember that Wisdom as here portrayed became Incarnate in the Word, for the Word is the spoken Wisdom of God. Remember, also, that such wisdom cannot be thine or mine apart from the direct impartation of the Divine nature. We can only receive the wisdom of God by fellowship with the Son of God, and through the operation of the Holy Ghost. This ray of supernal light, emanating from the Source of light, must come to us from without, else we shall be for ever dark and obtuse.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD has begun to assume its Long Vacation appearance. A few men are still up for their schools, and most of honour lists have yet to appear. Many have said good-bye to their Alma Mater, and thereby severed a link which will have much to do in moulding their future. Wycliffe summer term begins on the 31st inst. Mr. Grey, the new principal, will have the assistance of Rev. F. Carter as lecturer. Mr. Carter was ordained to St. Clement's on Trinity Sunday last. Both Wycliffe and St. Clement's are fortunate in securing his help. He took a first-class both in history and theology. He is full of energy, and eager for work.

We are glad to note that attention is being drawn in the local papers to the fact that while restrictions can be made as to the granting of new licences, there seems to be none to the extension of the old buildings. This is an aspect of the temperance question which is prone to be overlooked. We have several cases in the city where large and imposing buildings are being erected on the old sites; in some cases the adjoining building has been inclosed. These are among some of the evidences that "the trade" mean business.

Some interesting facts about India were given at the annual meeting of the Oxford Mission to Calcutta held last week. Time was when the conversion of India was regarded as near at hand, but that hope has been dispelled. The time has passed when whole nations could be moved *en bloc* to burn what they had adored and to adore what they had burned. Moreover, Hinduism has in this century manifested that extraordinary vitality which is given it by the vagueness of its tenets and adaptation to its environment. Within a generation, we have seen two remarkable Hindu revivals—the social reform movement, and that orthodox Brahman reaction which constitutes, perhaps, the most serious political problem now awaiting solution in India. But while Hinduism has been demonstrating its vitality, the disintegrating forces of Western thought have been at work. And it is here the exertions of the missionary societies are needed. Room has been made for a moral and religious reconstruction which the State cannot undertake. This falls to the lot of societies akin to the Oxford Mission, and, as Canon Gore remarked, "We shall be missing a unique opportunity if the wave of imperialism which is passing over the country does not carry us on to a deepened sense of individual responsibility for a task which, while it lies beyond the sphere of the State, is yet the very essence of England's mission to the nations."

Oxford Evangelicals are grateful to Dr. Ince for his exposure of the methods of the E.C.U., *re* its Declaration on the doctrine of the "Real Presence" at its annual meeting. The Regius Professor's letter to *The Times*, showing how the quotations from Jeremy Taylor, Bishop Ridley, and others, had been perverted, was reprinted in our local papers, together with an appeal from Canon Christopher, calling upon the old Historical High Church Party to unite with Dr. Ince in the effort to frustrate the conspiracy to undo the Reformation. We are glad to see that Canon Moberly, of Christ Church, Regius Professor of Pastoral Theology, has publicly dissociated himself from the Declaration. We hope this is the prelude to a combined movement by all who love the truth and hate dishonesty.

The celebration of the bi-centenary of the S.P.G. commenced in Oxford on Friday, when a sermon was preached in the Cathedral by the Bishop of Norwich. He pleaded for a recognition of our responsibilities, as individuals and a nation, with regard to those peoples who had a claim on us for spiritual and moral nourishment. He reminded his hearers of the fact that only too often the heathen has been used merely to fill the white man's purse and to feed his lusts, and he pleaded that they might take into their hearts the words of their Great Example: Of those whom Thou hast given me, I have lost none."

Scottish Notes.

AMONG many items of interest at the Women's Temperance Convention was a statement by Dr. Young that at least 200 medical students, men and women, in the West of Scotland are abstainers. More than one of the foreign delegates spoke out plainly about the scenes of drunkenness witnessed on the streets of Edinburgh on the Saturday evening, one from North Dakota describing the horror with which she—a native of a Prohibition State—for the first time saw a woman reeling drunk and leaning on the arm of a man, who was also drunk. Another, from Canada, had heard incidentally of an engine-driver who, on one journey from Edinburgh to London, had been offered drink over thirty times.

On some points the Scottish delegates were fain to be silent for very shame, but there was another side to the picture. Dr. Hood Wilson (Barclay Church) pointed out the hope for the future which lay behind the fact that the great bulk of the ministers are abstainers, and that the same can be said of the probationers and divinity students, as well as of the normal students—the future teachers of our children (both male and female)—in all the training colleges.

The principal attack on the observance of the Sabbath, so far as the West of Scotland is concerned, continues to centre round the opening of the Glasgow People's Palace; and it is satisfactory to find, through a motion brought forward in the Town Council, at a time when public attention was diverted from the subject, that there is no diminution in the former sweeping majority against the proposal.

Attention was called in Inverness Free Presbytery last week to the desecration of the Sabbath in connection with the departure of a detachment of Cameron Highlanders, who were accompanied from the military depot to the railway station by a band playing secular airs. Dr. Black was able to say that such a thing had never been known in Inverness before, and unless he had been misinformed there was no sufficient reason why they should have left on that day at all.

The Bridge of Teith Missionary Association had an interesting annual gathering a few days ago, when encouraging reports were received. The amount collected for missionary objects had been £53 14s. 4d. A special feature of the occasion was an able address given by Dr. Husband, C.I.E. (of the United Presbyterian Mission, Rajputana), on the present position of evangelical work in India, and the conditions created through the present distressful famine.

The monthly conference of the Lanarkshire Christian Union was held at Biggar, Major Mosman, of Auchtyfardle, occupying the chair. The subject was, "Joseph a Type of Christ," helpful and interesting addresses being given by Rev. Alexander Smellie (Carluke), Mr. John Climie (evangelist, Glasgow), and Mr. Kerr (Paisley). There was a good attendance, and the local members were much encouraged. Under the auspices of the Union a three weeks' tent mission is in progress at Ward, Strathaven. An excellent beginning was made by Mr. Leeder, the evangelist in charge.

Communion Hours.

WHEN round his table all his people meet,
My Lord and I have seldom much to say;
The thrill and rapture of his presence sweet
Comes not to me in any special way.

But when the busy working-days appear
With common tasks too crowded for my power.
Ah, then with "*I will help thee*" He draws near,
And then we have a sweet communion hour.

A. GERTRUDE HUMPIDGE.

At Festival and Racecourse.

EVER seeking pastures new, the Open-Air Mission visited for the first time the Annual Temperance Festival at Newcastle, as well as the races held the same week. Arriving in the north on Saturday, June 23, the evangelists were most kindly received and hospitably entertained by Mr. and Mrs. Charles J. Dymond at the Rooms of the Y.M.C.A. This branch of the Y.M.C.A. is perhaps the most complete, and certainly the most handsome establishment of the kind in England. It is furnished and appointed sumptuously, largely, as I am informed, through the generosity of Sir William Stephenson, and Mr. Bainbridge.

The Festival held on the Town Moor, and the Races at Gosforth Park, seem to bring to these centres the whole country-side of Northumbria. The elements fiercely threatened the success of the effort. Commencing on the Sunday evening, the rain came down in torrents, kept on all night and up to noon on Monday, and we feared that if it were not stayed by evening, the moor would be at best little better than a bog. The powers of the air fought against us, and unless controlled, our compaign, which depended materially on the weather, meant failure. We were driven to prayer, and as believers in the force of united supplication, we wired to London to catch the Aldersgate Street noon prayer meeting. Let it be reported here that the clouds were stayed from Monday afternoon, and onwards from start to finish of the great festival days in the most signal manner, a circumstance which was acknowledged by the *Newcastle Leader* as "providential."

NEVER DURING THE NINETEEN YEARS

the Festival has been run, so Mr. Halliday (a most indefatigable and firm friend) informed us, had such a thing occurred as three consecutive fine days.

While the field work was graciously owned, and ground held on the racecourse, it was in the city itself that during the four evenings of our visit a most gracious outpouring of the Spirit was witnessed. Our station was Bigg Market; here every evening, from the moment our banner was unfurled, the crowd increased in size, and, on its becoming noised abroad that the shout of a King was in our camp, many hard-headed Tynesiders gathered to gaze and wonder. Men and women convinced by the Holy Ghost were yielding to the Lord on all sides; twenty-eight were counted from first to last

KNEELING ON THE BARE STONES,

every one of whom came out without any undue pressure, entirely of their own consent and desire.

Cases were of varied and striking interest; among the saved was a sailor youth from a London schooner trading in the Tyne, a man of colour belonging to a steamer lying in the dock, a man who had lost £5 on the racecourse, and two young women (who were dealt with by Miss James, the excellent leader of the Y.W.C.A.). A backslider, too, was evidently greatly moved; handing me his cane, he went down on his knees and confessed with tears how he had been converted in a Methodist meeting in America twenty years ago, but had fallen and suffered many things. He was graciously restored.

When the Lord works, the public, without the spur of modern advertisement, begin to look out; hence, although unknown and strangers, we were sure of our congregation; yet our banner flew with none other name upon it than that of man's Great Mediator.

How sweet singers filled a score or so of chairs that were brought in friendliness from round the corner; how the city missionaries helped to strengthen and keep our ring; how Mr. Armstrong, the popular secretary of the Y.M.C.A., helped us in many ways; and how the Lord's sheep, doubtless of several folds, rallied—all blend in pleasing memories; and as I write, Newcastle through the Y.M.C.A. sends along an invitation for another visit next year.

B. BARRY WAKE.

The Evangelical Alliance.—The council has just received a letter of request signed by some 150 ministers of all the churches, and influential laymen asking that the next (54th) annual conference may be held in Liverpool. In accordance with this request the conference has been fixed for Oct. 24, 25, 26. The Bishop of Liverpool (Dr. Chavasse) will deliver the first address, and many leading speakers from the Continent as well as England, will assist.

A Generous Offer.—Mr. Andrew Elliott ("Westport Bent") intimates his willingness to give his services absolutely free to temperance societies, P.S.A.'s, Men's Owns, &c. With a large and varied repertoire of lectures, recitals, and sketches, Mr. Elliott has achieved considerable success. Being an excellent elocutionist, he never fails of a hearty reception, and a pressing invitation to "come again." He gave one of his "evenings" at Mr. Meyer's church on Saturday with much acceptance. Address, 11, Denver Road, Amhurst Park, London, N.

(955)

CHRISTIAN ENDEAVOUR.

THE COMING CONVENTION.

"LONDON, 1900," is at this time upon the lips of Christian Endeavourers the world over. Many of the visitors from beyond the sea are already here, whilst throughout the Homeland thousands of young people are preparing to journey to the great Metropolis, in order to have a part in the gathering at the Alexandra Palace during the coming week.

Hitherto this "World's Convention" has been held in America; and the interest it creates there is indicated by the fact that no fewer than 10,000 delegates desired to attend even this Convention so far away. Unfortunately the ordinary summer traffic across the Atlantic is always congested. The Paris Exhibition this year has made it still worse, so that only some 2,000 have been able to secure facilities for getting here, and that at a very largely increased cost. At the last moment one of the vessels chartered to bring the party over, the *Saale*, was destroyed in the terrible and devastating fire at New York. But Christian Endeavourers are not easily daunted; and when they mean to "get there," they usually do it.

Two thousand delegates is, after all, a fairly good company to cross the Atlantic to attend a week's religious meetings. We should have a considerable task to secure 1,000 to go to the next convention in America from this country. The fact is that

THE AMERICAN ENDEAVOURERS

have realized the great helpfulness of these Conventions. They are centres from which flow instruction, inspiration, and spiritual power to the utmost limit of C.E. activity. No doubt this huge gathering will give a great impetus to the rapid growth and prosperity which is now characterizing the movement in the British Isles.

The first C.E. Convention was held at Williston, N.Y., in the church of which Dr. Clark was pastor, in 1882. Six societies took part, and reported a total membership of 481. Eighteen years have passed, and now, at "London, 1900," there are well on towards 50,000 societies, with three and a half millions of members, scattered over the whole world.

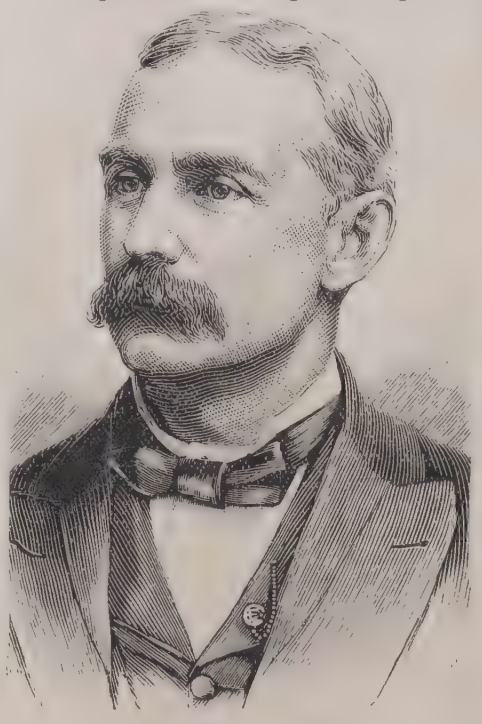
How many conventions have been held in those eighteen years it would be hard to say. In addition to the World Convention, there are national and sectional conferences. Every union practically has its own convention; and when it is understood that London has some seventeen or eighteen unions, the total of these gatherings begins to appear in its true magnitude. Of course these local gatherings are on a much smaller scale, but in their general conception they are all akin, and have contributed in no small measure to the marvellous success which has been attained.

It need hardly be said that the arrangements for a convention such as the coming one must have presented a task of great difficulty; and the Convention Committee will deserve well at the hands of the country as well as the churches and societies represented, if all passes off as well as it promises. Our children are returning home from abroad in large numbers, and strangers are coming with them to this convention, and all who care for the credit of dear old England, must hope that the event will be worthy of the land and the city in which it is being held.

The President of the British Society,

REV. F. B. MEYER,

has been busily engaged throughout the year in work which has all led up to this event. The great burden of organization—the detail of which has necessarily involved many disappointments and innumerable perplexities—has fallen upon the energetic and enthusiastic secretary, Rev. W. Knight Chaplin. How he has been able to keep in touch with all the committees, unifying and inspiring the work in all its departments, while at the same time maintaining the work of his pastorate, presents a problem which may well perplex the average worker. The C.E. Society is to be congratulated upon its executive officer. Needless to say, no one man could do all the work involved in such a convention. Months ago it was happily divided and a separate committee given charge of a



REV. DR. F. E. CLARK.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W

definite section of the arrangements. Rev. J. Brown Morgan—one of the earliest promoters of the movement in Great Britain—is chairman of the general committee, and Mr. F. F. Belsey, J.P., vice-chairman; Miss M. Jennie Street has been convener of the Decorations Committee; Rev. Carey Bonner—who has done so much for the music of the Society—has presided over the Praise Committee

REV. W. KNIGHT CHAPLIN.

and will personally lead a choir of 1,500 voices during the meetings of the Convention. Miss E. M. Weatherley has been responsible for the interests of the Junior Endeavour work. Mr. J. W. Spurgeon and his helpers have been busily engaged in disseminating information through the press, and arranging for the comfort and convenience of the pressmen at the Convention. Rev. J. Tolefree Parr has presided over the Committee charged with supplying the pulpits of London with Convention preachers. Upon Rev. H. B. Workman has fallen the heavy responsibility of securing special rates on the railways, and the issuing of necessary orders to every single delegate. That Mr. Chas. Waters, the treasurer, has been busy, may well be understood, whilst the Hospitality and other Committees have found plenty to do. Mr. A. C. Waller, Chairman of Registration Committee, will have a band numbering some hundreds of London Endeavourers, scattered around at all the railway termini ready to receive, register, and direct incoming delegates. The Committee will be easily recognised by appropriate badges.

Special badges of various kinds, in addition to the general Convention Badge, will be a characteristic of the event. Endeavourers at any rate believe in

SHOWING THEIR COLOURS.

The Palace itself will be full of interest. It is to be profusely decorated, and every possible arrangement for the comfort and convenience of the delegates has been made. The Great Hall, with its capacity for an audience of 10,000 people, will be used as the chief centre of the meetings. The magnificent organ—one of the largest in the kingdom, having four manuals and 136 stops, and requiring two steam engines to blow it—will be used to lead the singing of the immense choir and congregation.

The Concert Hall and Theatre, each seating upwards of 3,000 people, will be in continuous use for various meetings, whilst in the grounds two large tents, each accommodating 5,000 people, will be constant centres of Endeavour activity.

Apart from the meetings, probably the most interesting feature of the Convention will be the camp. Unable to provide accommodation in the homes of the people for so vast a throng, the Committee conceived the idea of an encampment. To the American visitors this will be nothing new. Camping out is a favourite manner of spending a holiday across the sea. At Northfield and all the great camp-meeting centres canvas is much in evidence; but, then, they can depend upon the weather in a measure, which we cannot. The fact that the committee has planned to accommodate

SEVERAL THOUSAND DELEGATES

at the camp is an indication of large faith which we most earnestly hope will be honoured of God in the sending of fine weather.

But the question of the elements has not been the only one causing anxious thought to the Committee. The war has directly and indirectly monopolised nearly all the tents in the country, so that it has been necessary to partition large marquees for part of the accommodation. Then the matter of bedding has been an awkward problem, but after encountering a host of difficulties—which, had they been all seen at the beginning, might well have appalled the workers—they have met them one by one, and now face the convention with pleasant smiles, conscious of having performed a very difficult service with credit to themselves and the cause they represent.

The commissariat is apparently in good hands. The official bulletin says:—"The Palace caterer will have on the spot a plant worth about £10,000, including vast bakeries, and a mineral-water manufactory of unusual dimensions. The dining and refreshment rooms and buffets are numerous, comfortable, and we believe adequate for even the crowds that will assemble at this World's Convention."

Interesting and comprehensive are the announcements made as to conveniences provided. The west end of the Eastern Picture Gallery will be used as a delegates' writing-room. This again will be furnished by the Remington Typewriting Company with a number of machines and a staff of operators. Delegates can thus have their letters written

by machine free of charge. Experienced photographers will be in constant attendance at the Convention studio, so that groups and single photographs can be taken at any time. A corps of the St. John's Ambulance Association will also be present, with their own tent, in the Park.

The programme is full of interest, so much so that it is very difficult to make a choice of days. Every reader unable to attend all must choose for himself, and to help in the choice we append an outline of the programme :—

Saturday, July 14.—An Organ Recital will be given in the great Central Hall, and at 6.15 a Musical service will be held, at which a choir of many voices will sing. The musical programme will be followed a 7 o'clock by a Welcome meeting. At the same hour, a Musical service and Welcome meeting will be held in the Royal Albert Hall, Kensington.

Sunday, July 15.—Special arrangements have been made by which many pulpits in London will be occupied by Christian Endeavour pastors. At the Alexandra Palace, sermons will be preached by Rev. Theo. Parr, M.A., and Rev. Maltbie D. Babcock, D.D. At a Men's meeting in the afternoon, Lord Kinnaird will preside. The Women's meeting will be presided over by Miss M. Jennie Street.

Monday, July 16.—All meetings on Monday, Tuesday, and Wednesday will be held at the Alexandra Palace. On Monday morning, the speakers will include Rev. C. M. Sheldon, author of "In His Steps;" Rev. Maltbie D. Babcock, D.D.; Rev. J. Monro Gibson, D.D.; Rev. John Watson, D.D.; Rev. John Clifford, D.D.; Rev. G. C. Lorimer, D.D.; and Mr. Arnold F. Hills, D.L. In the afternoon, denominational rallies will be held, addressed by prominent ministers. In the evening, four Missionary Demonstrations will be held, commencing at 7 o'clock, in the Central Hall, the Concert Hall, the Theatre, and Tent "Endeavour."

Tuesday, July 18.—Meetings in the Central Hall and the Concert Hall will be devoted to "Demonstrations of World-Wide Endeavour." Rev. Francis E. Clark, D.D., will deliver his "Presidential Address" as President of the C.E. World's Union, and the speakers will include Mr. J. Willis Baer, Rev. W. Knight Chaplin, and Rev. H. N. Peloubet, D.D. Four meetings will run concurrently in the afternoon, commencing at 2.30. The Central Hall meeting will be a Temperance Demonstration. In the Concert Hall, "Citizenship" will be discussed. In the Theatre the Ministers' Meeting will be held. In Tent "Endeavour," there will be a Conference on the Tenth Legion and the Quiet Hour. At 5 o'clock an Evangelistic Service will be conducted in the Great Central Hall by Rev. John McNeill. Four meetings will be held in the evening, to consider the subject of "Pentecostal Power."

Wednesday, July 18.—Professor W. W. White, D.D., will deliver an address on "The Divine Library, its Use and Abuse," and a School of Methods will be conducted by Professor Amos R. Wells. In the Concert Hall, at eleven o'clock, "Messages of the Churches" will be delivered by the Bishop of London, Rev. Joseph Parker, D.D., Rev. Hugh Price Hughes, M.A., Rev. J. G. Greenhough, M.A., and Rev. W. Watson, M.A. During the morning a Junior Rally will be held, and in the afternoon National Rallies by the American, Canadian, Australian, German, and French delegates. The closing meetings, on Wednesday evening, will be held in five sections. The Roll Call services will be conducted by Rev. Francis E. Clark, D.D., Rev. E. R. Barrett, B.A., Mr. J. Willis Baer, Rev. E. R. Hassé, and Rev. James L. Hill, D.D. The "Closing Words" will be delivered by Rev. John Smith, D.D. (Edinburgh), Rev. F. B. Meyer, B.A., Rev. Reuen Thomas, M.A., D.D. (Boston, U.S.A.), Miss Marianne Farningham, and Rev. J. D. Jones, M.A., B.D. (Bournemouth).

Thursday will be devoted to excursions o many places of interest, and on Friday morning Endeavourers will rally at St. Paul's Cathedral and Westminster Abbey.

Missionary Pence Association.

SINCE its formation, in 1892, the Missionary Pence Association has raised £10,000 in aid of upwards of 100 societies and missions. At present fully 5,000 contributors are giving Carey's weekly penny, which is the basis of the Association's income, though many friends help with larger sums.

Eight workers in the foreign field are being entirely supported by the members, while many others are being largely helped. One asylum for lepers has been erected at Mandla, and another is in course of building at Mungeli, both in connection with the Mission to Lepers, while twenty-three children of lepers are being maintained. Many missionaries have been substantially assisted with outfits and passages.

Information as to the work may be had from Mr. John Jackson (treasurer) or Mr. W. Roger Jones (secretary), Exeter Hall, Strand, W.C.

Points and Outlines.

Following Afar Off.

JESUS has many lovers of his consolation, but few of his tribulation. He finds plenty of companions of his table, but few of his abstinence. All wish to rejoice with Christ, but few wish to bear anything for his sake. Are not those to be called hirelings who are always seeking consolation? Are not those manifestly lovers of themselves rather than of Jesus, who always keep in view their own advantage and gain?

Thomas à Kempis.

Putting Off.

Matt. xxv. 1-13.

The parable of the virgins tells of :—(1) *Crisis*—"And when they went out to buy, the bridegroom came;" (2) *Division*—"They that were ready went in to the marriage;" to the others, coming afterwards, the Lord said, "I know you not." The foolish virgins had all things needful to share in the wedding except oil; through putting off the getting it, they were unsupplied when their need was essential. Says the proverb: "By the street of By-and-By one arrives at the town of Never."

REV. F. B. MEYER, B.A., RETIRING PRESIDENT, BRITISH SOCIETY OF CHRISTIAN ENDEAVOUR.
From Photograph by Mr. Ernest H. Mills, 19, Stanley Gardens, N.W.

A Pastor to Pastors.

By your work you are related to Christ as well as to your flock. You are the stewards of his mysteries, and rulers of his household; and He that entrusted you will maintain you in his work. But then "It is required of a steward that a man be found faithful." Be true to Him, and never doubt but He will be true to you. Do you feed his flock, and He will sooner feed you as He did Elijah than leave you to want. If you be in prison, He will open the door; but then you must relieve imprisoned souls. *Richard Baxter.*

Forgiveness of Sins.

What is not involved in this phrase? To the man who, by faith, lays hold of the Divine-human Saviour, forgiveness of sins is—(1) *Justification*; he is put in such a relation to the broken law that the law has no further condemning claim upon him. Moreover, forgiveness of sins is also (2) *Restoration to Favour*, which means reinstatement in sonship (John i. 12). Also it is (3) *Regeneration*, as illustrated in the altered direction of the man's pardoned nature. Then comes (4) *Heavenly Help*, as a result of the indwelling of the Holy Spirit. God's forgiveness is complete; it should be our joy to believe the testimony concerning it, and return his love with trust and obedience.

Christian Endeavour Topic.

SUNDAY, JULY 15.

How Mission Work will Gain Success (Acts i. 6-14).

EVERY machine needs driving-power. Take a motor-car, for instance. The machinery may be bright and new, the wheels tyred with rubber, everything contrived for comfort, but it will not move an inch till the power is applied. Take a maxim gun—one of the deadliest weapons in existence; it is not enough that it is charged with destructive missiles, it must be fired, and the explosive must communicate its irresistible impulse. So with the Gospel of our Lord Jesus. He had died and risen, the work of redemption was finished. His disciples were appointed and were ready to carry the tidings of salvation to the world of dying men, but power was needed—the power of the Holy Spirit. And this is what our Lord promised.

He received *his* anointing when He was baptized, and He desired that all his followers should have the same. He knew that they could not do their work of witnessing properly until they had been made strong for it; and He made haste to go to the Father that He might send them the Holy Spirit of which He had so often spoken. "It is expedient," He had said, "that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him." The Holy Spirit could not be given till Jesus was glorified, so He hastened to the glory He had with the Father before the world was made—that, having received from the Father the promise of the Holy Spirit, He might be able to send Him forth (John xvi. 7, viii. 39; Acts ii. 33). It is an earnest question for each of us—Have I received the Holy Ghost, to be in me the source of power? If not, it is not to be wondered at that we are weak and our testimony faltering.

Notice the circles of our life: witnesses in Jerusalem—that's our home; and in all Judæa—that's the immediate society into which we are thrown; and in Samaria—that's the city or town where we live; and the uttermost parts of the earth represent the great heathen world, with its claims on us all. For each of these we have some responsibility. Let us begin at our Jerusalem, and God will lead us step by step to the uttermost parts of the world. There are too many, alas! who are eager enough for the uttermost parts, but they neglect Jerusalem and ignore the claims of Judæa.

God wants witnesses. The word is from *witan*, the Anglo-Saxon to know. It appears in our word *to wit*. A witness is not expected to reason or argue, but to say what he saw and heard, to give facts. The advocate pleads the case of his client. God does not want advocates but witnesses. This is more easily beyond our reach. We are required to tell people what we have found Jesus to be to ourselves—to say what we have known, and tasted, and handled of the Word of Life. Our witness-box is the shop in which we are employed, the office among our fellow-clerks, the mechanics' shed, or the position in business where we are daily called to rub shoulders with those who know not Christ. Our smile, our peace, our joy in God amid discouragement, our holiness and integrity of heart, are our witness to Jesus. Men cannot see Him, except they see Him in us. When the sun sets, men see not his light, and have no direct sight of the orb of day, but the moon bears witness to him, until the morning brings him back. So the Church of Christ bears witness to her unseen Lord.

He was in the act of speaking, when He began to ascend. The attraction of heaven acted on Him as the gravitation of earth acts on us. With his hands outspread in benediction, He slowly and majestically rose above them to where the cloud awaited Him, like a car of gold or fire. What a blissful sequel to his earthly ministry, that He went to intercede for us at the right hand of God, and to send the power of the Holy One to all weak and weary ones, between his ascension and second Advent!

The little band of apostles and others returned to

the upper room, which was so closely identified with their Master's Presence, and remained there in earnest prayer. Though the Lord had told them that He would send the Holy Spirit, they properly felt that their prayers were necessary to receive the fulfilment of his promise. It must never be forgotten that we must cash God's cheques with believing prayer. It is not his will that we should leave Him to carry out his divine and holy purposes, for all these things He waits to be inquired of. Stedfast perseverance, loving accord, and earnestness of purpose, are three conditions of success. F. B. M.

C.E. NOTES.

Admission to the Alexandra Palace on Convention Sunday will be obtained only by wearers of the Convention badge showing a handbook. All refreshment bars will be closed. It is hoped that thus all Sunday travelling will be prevented.

* * *

At least 15,000 Endeavourers from the provinces have applied for the special fare and a quarter rate to enable them to attend the Convention.

* * *

The Convention is supplying over 200 pulpits with Endeavour preachers on Convention Sunday, July 15.

* * *

Rev. C. M. Sheldon will conduct conferences at various times during the Convention.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Chinese "Boxers."

WHO are the "Boxers"? I can imagine some of my young friends asking. What are they doing that everybody is talking about them? Let me tell you a little about this infamous organization that is responsible for most of the disorder and massacre which is causing such great anxiety and sorrow.

The literal translation of the Chinese name of the society seems to be "Righteous Harmony Fists." A second or alternative name is "The Big Knife Society." Some missionaries, however, go so far as to say that the "Boxers" are a myth, the only real society being that of the "Big Knife."

The organization is made up of innumerable local bands which have been put through a course of gymnastic exercises and military drill. They are filled with hatred of all foreigners. They detest all Western customs and methods, and declare that their Chinese institutions and religion are much older than Christianity. Other nations are held in the utmost contempt by them, and they regard all other peoples as barbarians.

For their motto they have, "Exalt the dynasty; extirpate the foreigners." They are armed with swords, or large knives, which they use dexterously upon all who favour reform. Their followers act like madmen, parading the streets and flourishing their swords, shouting, "Ta-pi yang-kuei-tze; Ta-pi, Ta-pi." "Kill the foreign devils; kill, kill!" And the last news, as I write, reports that over 1,000 foreigners—including probably all the members of the different Legations in Peking—have been ruthlessly massacred.

Several European missionaries are known to have been murdered, and much damage has been done to the property of native Christians. Mission stations have also been utterly destroyed.

It is believed that the Boxers are secretly encouraged by the Dowager-Empress and high Chinese officials. At all events no steps seem to have been taken to restrain the lawless horde who have already caused so much trouble and shed so much blood.

The leaders of these enemies of order and toleration claim to be possessed by spirits; and affirm that all who follow them will be invulnerable in battle. But, of course, this is not the case. In this way they persuade thousands of idlers to join their ranks. The failure in the crops last autumn left a large number of farmers without food or employment. It was no difficult to gain their support.

Toward the end of last year the Boxers worked great mischief to the Chi Chou Protestant Mission. And this is only an example of what has been going on all over Shantung and the adjacent provinces. Some of the missionaries attached to American societies have undergone much peril and hardship. It is quite clear from all this, and much more that could be told, that Christian work in the North of China is entirely at a standstill, while great fear is entertained for the safety of Christian workers in the South.

Thus it has come to pass that the bright hopes of Christian people that China was on the eve of being won for Christ have for the moment been scattered. Perhaps some of you have friends or relatives in China who went out simply to tell the Chinese of the infinite love of God for them, and of the sacrifice of Christ for their sins. You are in great anxiet yon their behalf. The next telegrams may bring the tidings that your friends are in grave peril.

Of one thing I am certain, that the girls and boys who love to read this page will pray for China, for the missionaries "holding the fort" there, for native converts, for mission stations and schools, and all who are in trouble. Prayer is such a real thing in days of darkness like these. But God is able to bring good out of this evil, and faith knows that He will. "The kingdoms of this world are to become the kingdoms of our Lord and of his Christ." J. W.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 236).

1. Of whom was it said "I will bless thee"? (Gen. xi.-xiii.).
2. Who said "O that thou wouldst bless me indeed"? (1 Chron. iii.-v.).
3. What is said about the blessing of God in Prov. ix.-xi.?
4. Who shall abound with blessing? (Prov. xxvii.-xxix.).
5. Who is spoken of as "blessed" in the following:—(*a*) Psa. lxiv.-lxvi.; (*b*) Psa. lxxxiv.-lxxxvi.; (*c*) Psa. cxi.-cxiii.; (*d*) Psa. i.-iii.; (*e*) Psa. cxviii.-cxx.; (*f*) Psa. cv.-cvii.; (*g*) Psa. xl.-xlii.; (*h*) Psa. xxix.-xxxi.; (*i*) Luke vi.-viii.; (*j*) Luke x.-xii.; (*k*) Matt. x.-xii.; (*l*) James.

[Children under *ten*, do any 5 of Question 5; under *thirteen*, any 9 of Question 5; under *seventeen*, Questions 4 and 5.]

ANSWER TO LAST SEARCHER (No. 235).

1. In (Psa. xxxiv. 22).
2. All (Rom. viii. 28).
3. Thy (Psa. xl. 8).
4. Ways (Jer. vii. 23).
5. Acknowledge (Psa. l. 3).
6. Him (Psa. xxv. 12).
7. And (Isa. lv. 3).
8. He (Job. xxiii. 10).
9. Shall (Psa. i. 3).
10. Direct (2 Thess. iii. 5).
11. Thy (Psa. cxix. 105).
12. Paths (Psa. xvii. 5).

No. 235.—Correct answers (first list) received from:—

A—Irene Ashdown*, Ralph and E. Aldwinckle, Olive and Miriam Allan.

B—Eleanor Bennett*, Ada Blencowe*, Herbert Braddon*, Adeline Baker, Emily Bridgewater*, Gertrude Bush, Mabel Birney, Gordon* and May Bligh, Dorothy Butcher, Gertrude Bristow, Mabel Baker.

C—Josephine* and Elma Cheal, Anna Chanyen*, Sophie Cohen, Ida Cullen, W. Cheesman, M. C., Susie Cumbers*, May Cullen, M. and Ida Cole*, Elsie Collings.

D—John Davies, Dorothy Daintree*, Vera Dickinson*, A. E. Davis, Stanley Drew, Irene Duke*, Joan Dunsford.

F—Marian and J. Freegard, W. Field, Vincent, Olive and Mabel Fleet, Mildred Fooks*, Hyacinth FitzSimons*, Norris Fitch.

G—W. Garnham*, Eva Griffin, Mary Gover, George Goodall, Alice Goad.

H—Dorothy Havergal-Shaw, Mary and Eric Hill, Elizabeth and Mary Hooper, Beatrice Hastings*, Annie Horstcraft, Beatrice Harland*, Grace Hawkins*, Harry Hodgkinson*, Eleanor Harris, Willie Hooper, Kathleen and Dorothy Heckford, May Homer, Norman, Julyan and Florence Hoyte.

J—Emily Jones, Betty Jacobs, Amelia Jacobson.

K—Maurice Kalinsky, Max and Eva Kalb.

L—George* and Constance* Locke, Constance Longhurst*, Arthur Lamb, Georgina Lichtenstein.

M—Dorothy McMullin, Bella Morrice*, F. Messenger*, C. Mercer*, Edith and Aldie Margetts, Winifred Maunder, Grace and Nellie Morrice.

N—Emily Norris, Valerie and Eleanor Noel, Maude and Amy Nottage, H. and Mary Neligan, Edith Nash*.

O—Olive and G. Oxley, Constance Osborne*.

P—May, Vera and Daisy Pelrides, Eva Petter, Katie*, Walter* and Leonard* Picknell, Graham* and Christine* Pearson, L. and Gordon* Pibel, Isabel* and Gladys* Phipps, Kathleen* and Ethel* Pasley, Hattie, Mildred and Evelyn Peters.

R—Marion* and Maisie* Richards, Aileen Roberts, Mabel de Rusett*.

S—Edith and Bessie Shepherd, Bessie Symes, Ethel Smith, Margery Smart, Esther Simmons, Edgar and Constance Schaeffer, Marjorie and Cicely Sherbrooke, Alan, Mary and D. Symon, Frances Stileman, Ellen and Amy Simmons, Janet Speed, Dorothy Sharp, Ernest and Francis Stevens.

T—Theodora Thorn, Olive Tritton, Frank Tomkins, Marion Tarry*.

W—Phillis and Cecile Wright, Dorothy Woodforde, Greta Watson, Ellen Williams*, Dorothy White, Agatha Ward.

Y—Maurice Young.

Uncle Tom's Cots—Betty S., 5s.

Uncle Tom.

The Christian Endeavour Topic is given on p. 17. My young readers will, I hope, interest themselves in the reference to the great gatherings at the Alexandra Palace (p. 16). Descriptions of the Convention itself will be given in our next two numbers.

Children's Special Service Mission.

Mr. Hutchinson, *Blackheath*, July 12; *Southfleet*, July 15; Mr. S. J. Hewlett, *Coker, Som.*, to July 14; *Public Hall, Chelmsford*, July 29; Mr. C. Harrison, with Caravan, *Plaistow, Billingshurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Little Waltham, Chelmsford*; Mr. J. H. P. Cutting, with Caravan, *South Lopham, Suffolk*; Mr. F. A. Glover, *Gospel Tent, Over Stowey, near Bridgwater*; Mr. Edmund Clark, *Gospel Tent, Crawley, near Newport Pagnell, Bucks*, to July 15; Mr. F. McLaine, with Caravan, *Brockham Green, near Dorking, Surrey*.

SEASIDE SERVICES.

Mr. J. S. Tyler, *Herne Bay*, July 20; Mr. H. M. Gooch and Mr. C. E. Paterson, B.A., *Greystones, co. Wicklow*, in July; Rev. A. G. Dodderidge, M.A., *Portrush*, July. Mr. R. F. Drury, *Brodick, Isle of Arran*, July 7-30. During August.—Mr. H. Hutchinson, *Bridlington Quay*; Mr. J. Spiers, *Broadstairs*; Rev. A. J. Barff, B.A., *Bexhill*: Rev. John Mitchell, *Bognor*; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. R. F. Drury, *Colwyn Bay*, Aug. 14-Sept. 14; Rev. J. F. Sheldon, M.A, and Mr. C. E. Paterson, B.A., *Cromer*; Rev. A. G. Dodderidge, M.A., *Easthourne*, Aug. 13-Sept. 13; Mr. H. Hankinson, *Filey*, Aug. 7-Sept. 6; Dr. Barnes, M.A., *Folkestone*, Aug. 6-31; Mr. G. O. Taylor, *Gorleston*; Mr. S. J. Hewlett, *Herne Bay*; Mr. L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. J. S. Tyler, *Littlehampton*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nickisson, *Margate*; Mr. H. Steward, *Port Erin*; Mr. T. Jays (C.M.S., Abeokuta), *St. Leonards*; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*; Mr. J. M. Wigner, *Seaford*; Mr. G. Goodman, *Sherringham*; Mr. J. W. Coldicott, *Southend*; Mr. C. J. Small, *Sutton-on-Sea*; Mr. E. Hughes, *Towyn*; Mr. E. Arrowsmith, *Tenby*; Rev. S. M. Warner, *Whitby*; Mr. J. E. Collier, *Whitley*; Rev. Oswald Gosney, B.A., *Worthing*; Mr. A. Ernest Thompson, *Weymouth*.

Children's Scripture Union—Portions for week ending July 21.

Sun., July	15	*Matt*	vii. 15-29	Thurs., July	19	*Matt.*	ix. 14-26
Mon., ,,	16	,,	viii. 1-17	Frt., ,,	20	,,	ix. 27-38
Tues., ,,	17	,,	viii. 18-34	Sat., ,,	21	,,	x. 1-15
Wed., ,,	18	,,	ix. 1-13				

Princess Mary Village Homes.

THE Duchess of York paid a visit to the Princess Mary Village Homes at Addlestone on Thursday afternoon last, in connection with the annual "Commemoration Day."

After a short service in the Homes Chapel, conducted by the Bishop of Peterborough, her Royal Highness visited several of the cottages, and was then conducted to the schoolroom, which was most beautifully and gaily decorated and packed to its utmost capacity.

The children having sung the "Song of the Flags," the Duchess presented the prizes in a kindly and gracious manner. The proceedings closed with a vote of thanks, proposed by Lord Rookwood, treasurer of the Homes; seconded by Rev. J. C. Cornford, chaplain; and supported by the High Sheriff of the county.

Amongst those present were Lady Eva Dugdale and Major-General Sir Francis de Winton, in attendance on her Royal Highness; the Earl of Meath, Lord Amherst, Sir F. and Lady Wigan, Lady Wetherall, &c.

A guard of honour was formed by the 3rd East Surrey Volunteers. Selections were played at intervals by the Volunteer band on the village green, and also by the band of the boys of the School of Handicrafts, Chertsey.

They Need a Change.

HOW many a poor and delicate girl is toiling hard in the crowded city to whom a week of pure air would be the greatest earthly boon; but to stop work means to stop wage, and so the change of atmosphere and scene and society is beyond her means; and yet 8s. sent to Miss Mary Reynolds, of Invercloy, Woodford Wells, Essex, would secure all that is needed for one such.

For eighteen years this Home for City Young Women has thus helped the overdone ones of busy London. It is situated on the edge of Epping Forest, where the trees wave and the birds sings, and where many a pale face has regained colour and brightness.

Many are able to pay for themselves; but many must be received as "free cases." Who will supply the means for one to have a week's real holiday; but is a week enough? Let her have a fortnight, for 16s.

Miss Reynolds writes of one as a sample of many: "A. R., a young girl of nineteen, who, owing to the death of her father a few years ago, has had to give all her earnings to her mother to help support a large family of younger brothers and sisters. She came to us in a very anæmic condition, having been unable to work for some months, and consequently being short of proper food and clothing. With outdoor life and good food, she quickly improved, and at the end of six weeks was able to take a light situation."

From this it will be seen that help may also be rendered by gifts of clothing. Books, house linen, and food are also useful. Communications may be made to Miss Mary Reynolds, or through this paper.

W. L.

International S.S. Lessons.

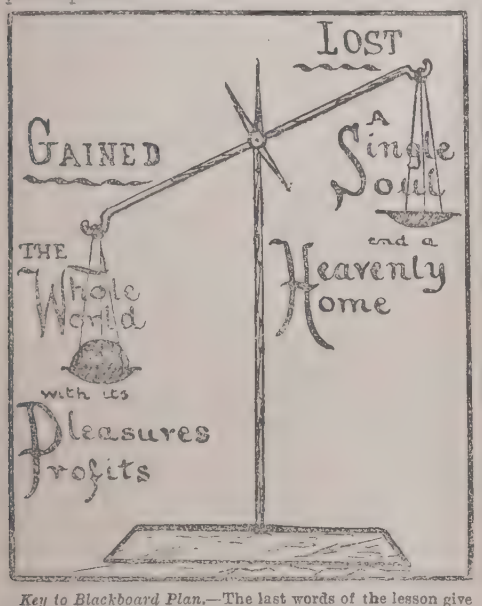
July 22, 1900.

Peter's confession and Christ's rebuke.—Matt. xvi. 13-26.

Golden Text.—"If any man will come after Me let him deny himself and take up his cross and follow Me."—Matt. xvi. 24.

Introduction.

WITHIN fourteen verses we have Peter speaking, with all confidence, words that it does well for all of us to be able to say with all our hearts (*v.* 16); but we also hear Peter speaking other words, bold and interfering, and from these words we must take a warning, that we are not to command our God and tell Him what to do. He knows what is right, and He ever fulfils his own perfect plans.



Key to Blackboard Plan.—The last words of the lesson give us a great fact to consider. The world with all its pleasures, amusements, and riches, cannot be compared even to a single soul, which when lost will never fill the prepared place for it in the heavenly home.

1 "Come." (13-17).

We will take three words from the Golden Text; "come," "deny," "follow," and so work in the lesson with them.

Notice "ye" (15); read rather—"But ye, whom say ye that I am?"

To come to Jesus is to be able to answer in the words of Peter, "Thou art the Christ, the Son of the living God." Learn by heart the following texts and add them to Peter's answer:—John i. 49; vi. 69. Matt. xiv. 33, Mark viii. 29, Luke ix. 20, John xi. 27. To come to Jesus is to talk with Him (13-15). It is to hear Jesus say to us, "Blessed art thou" (17). It is to be clear about Christ's Messiahship, not to think He is someone else (14).

John the Baptist was dead; Elias was Elijah; Jeremias was Jeremiah. To-day people try all sorts of things instead of coming simply to God's Son; see Christian Science at work, or spiritualism with all its unhealthy excitement, and yet people will rush to these instead of trusting and believing in the world's Great Redeemer.

2. Deny. (21-23).

Jesus Christ knew what self-denial in its deepest meaning meant. He knew what taking up the cross was, (21; and Mark x. 33, 34;) and all for us.

"Thou Lord, hast borne for me
More than my tongue can tell,
Of bitterest agony,
To rescue me from hell;
Thou suff'redst all for me,
What have I borne for Thee?"

Let us ask again and again, how often do we deny ourselves for Christ's sake? (22) It would have been well if Peter had practised a little self-denial with regard to his speech. Christ had to rebuke him for his boldness and forwardness. What is self-denial?—"To keep under." Paul knew this (1 Cor. ix. 27).

3. Follow (24-26).

To follow is to come to Jesus, to deny self, to take up the cross, to plant the feet in the footsteps of the Master and to go "onward, upward, heavenward." It is to lose the life here (25) that is to lose much of earthly gain and pleasure, but it will be doubly repaid in heaven and doubly gained. "To follow" is to go in an opposite direction from that in which the people of the world go, it often means to give up comfort and things that please though they may be harmless in themselves. Is this hard? It is worth it even if it does appear hard, for "what is a man profited, if he shall gain the whole world and lose his own soul?"

Therefore { COME, DENY, FOLLOW,

and God will give you his own peace, which passeth all understanding.

Prof. White's Bible School.

EZEKIEL was the subject dealt with by Dr. White, at the Queen's Hall on Friday last. The aim of the lecture was to demonstrate the patient persistency of God in his beneficent purposes towards the human race, in spite of the rebellion, ingratitude, and continuance in sin with which those purposes were met. Dealing with the position of the Jewish people in the time of Ezekiel, Dr. White pointed out that the best of Israel, the hope of the nation, were in Babylon. Jeremiah xxiv. shows the basket of good figs compared to "them that are carried away of Judah whom I have sent . . . into the land of the Chaldeans" (*v.* 5), while the evil figs are the residue. The

RETURN TO MONOTHEISM,

then, began in Babylon, the centre of Polytheism; the time of reconstruction, during the time of exile. In connection with this reform movement, "Ezekiel," says Geikie, "was the true forerunner of Ezra."

God revealing Himself to these Jews in Babylon, teaches once again the lesson that in revealing Himself, He is independent of places. Men clung to the idea that He could be sought and found in certain spots exclusively. One of the accusations against Stephen was that he said, "Jesus of Nazareth shall destroy this *place*" (Acts vi. 14); and Stephen accordingly dealt with the point in his address, quoting, in connection with the temple, "What house will ye build Me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?" (Acts vii. 49, 50). While, for good purposes, God established the temple, He is not confined to one place. It was when the Jews of that day saw the application Stephen was about to make, that they gnashed upon him and stoned him.

God appears to Ezekiel even in Babylon. In chap. i. the prophet sees the vision by the river Chebar, and later, in the vision in the temple, is taken back to Jerusalem (viii.-xi.). There he sees God leave the once holy place, which has been made unholy by man, and go to his people in Babylon. (The tabernacle of God is with men, and He will dwell with them, Rev. xxi. 3.) The rebellious section said, "Let us trust in Egypt," hoping that what was said by Jeremiah, in Jerusalem, and by Ezekiel, in Babylon, would be found incorrect. Jerusalem, however, was to be destroyed; but after the destruction Ezekiel's message is

ONE OF CONSOLATION,

of the restoration of country, city, and temple. It is important, in studying the book, to note what may be termed its balancings, *e.g.*, the watchman, in chaps. iii. and in xxxiii.; and the visions of (*a*) the temple (viii.-xi), and (*b*) the new temple (xl.-xlviii.).

Dr. White briefly reviewed the political, religious, and moral situations at the time when Ezekiel wrote. In observing the political position, Egypt and Babylon are to be specially considered. The prophet shows, too, the judgment of the former (xxix.-xxxii.), in which it is described as in the grave with other dead nations, while Nebuchadnezzar is given the right to overrun the whole of the west and set up a throne in Egypt. The judgment of Tyre, also, is described (xxvi.-xxviii.); with marvellous imagery this great centre of shipping is pictured as a magnificently equipped ship of the period "broken by the seas in the depths of the waters." The doom of Ammon, Moab, Edom and Philistia is shown in chap. xxvi.

The moral condition of the Jews had tended downward from the time of Samuel and David, when it was comparatively high, and God had sent the prophets to warn of visitations of judgment that must surely result unless the people would turn from sin, especially the sin of idolatry. Reforms were initiated by kings, who put down idol worship, but the

REFORMS DID NOT ALTER

the disposition of the people, who returned again to their evil ways. No thorough system of education was adopted. In the Northern Kingdom all the kings were idolaters, and in the Southern, nearly all. Ahab and Jezebel were idolators, and yet the reforming Jehosaphat married his son to their daughter. Idolatrous customs were introduced and mixed with the worship of Jehovah, and the downfall of the Southern Kingdom was the outcome.

The political situation, with the relationships of Egypt and Babylon, is brought out in chap. xvii.; the religious (with the account of the abominations seen in the vision of Jerusalem) in chap. viii.; and the moral in chaps. xvi., xxii. 25-28 (showing that all classes practised sin), and xxiii. Dr. White described the latter chapter as "the most awful in the Bible."

In analyzing the latter part of the book, with its pictures of restoration, of the temple and the river, Dr. White called attention to the parallels between the books of Ezekiel and Revelation; in fifty to a hundred cases images in the former are used in the latter. Whatever view may be taken as to the literal meaning of these prophecies, important as such views may be, we must primarily endeavour to realize the wonderful vision of a restored heaven and restored earth. The climax of the comparison between Ezekiel and Revelation is that the city described in Rev. xxi. has no temple, "for the Lord God Almighty and the Lamb are the temple of it." As regards the land as described in the first portion of the book, God is not there, but as to the city of the vision in the latter part, it is said "Jehovah-shammah,"—The Lord is there.

West London Mission.

JULY is here, and we Londoners are beginning to think longingly of the holidays. We anticipate with joy the moment when we shall turn our backs upon the heat, noise, and stuffy air of London, and be off to refresh our minds and bodies with the beauties of the country, and the cool breezes of sea, moor, and mountain. I ask those who are looking forward to a holiday themselves to help the weary men, women, and children who will have no breath of fresh air, or respite from the monotonous round of daily toil unless assistance is given them.

I think now of a widow in delicate health who has struggled with heroic bravery for two years to support herself and two children. The doctor says she will not work for another year unless she has rest and fresh air. Another widow, a tailoress in Soho, has not seen the sea for forty years! Only last week a girl of seventeen was brought to us ill with starvation. Her mother had died in consumption, her father out of work, and the home sold up for rent. The only chance for that poor child is rest, food, and fresh air, so that she may regain strength to fight the battle of life for herself. These are but types of hundreds of others whom we long to be able to send away. The country holiday not only does good physically, but the brief days spent in the woods and fields amongst the sights and associations of country life, often revive hope and longings for goodness and purity in despairing hearts. To many whom we know the country holiday has been the beginning of better things. Will your readers help us? Katherine Price Hughes.

8, Tavistock Street, Gordon Square, W.C.

Theatrical Employees. — The twentieth annual excursion of theatrical employees, organized by Mr. William Forbes, was held on Friday last. The rendezvous was Theydon Bois, in Epping Forest, and about 130 persons accepted Mr. Forbes' invitation. After tea, addresses were delivered by Revs. D. B. Hankin and G. R. Thornton.

"The Little Angel," A Slum Story, by Mr. Warwick Guy Pearse casts a sidelight upon some of those pathetic and beautiful instances of noble character not infrequently found in humble life. The story is true, and written to elicit practical interest in the West London Mission, as an aid to sending into the country some of the children of the pavement, that they may enjoy rural blessings, and learn lessons from the birds, the flowers, and the fields. Mr. Pearse's special work is in connection with the St. Christopher's Boys' Club. His address is 19, Fitzroy Square, W.

Other Lands.

Progress in Japan—II.

THAT the Gospel of Christ should meet with no check or opposition is not to be expected, and is contrary to the history of the Christian faith in other lands. What we are experiencing in Japan is what has taken place elsewhere, and is inevitable in the growth of a system that is hostile to and destined to supplant all other forms of belief. This is felt already to such an extent that the chief Buddhist sect is divided into two hostile parties on the question of toleration. One section is willing to allow all

THE VARIOUS SYSTEMS OF FAITH

to stand on the same platform. But another part insists upon certain rights being accorded to Buddhists that others do not enjoy. It is their wish and purpose to make Buddhism the State religion.

Such strife will only hasten the downfall of ignorance and bigotry. Christianity has nothing to fear from opposition of this kind. All that is asked is a free field and an increase of suitable labourers from the home lands.

The field is now ripe. There is such a spirit of inquiry as has not been found before for many years. The prosperity and strength of Christian nations is so evident to the Japanese that they want to know how it is that Christianity has such an influence, and whether there is not something in its teachings that is needed in Japan.

One of the Princes, who is the President of the House of Peers, and a leading man in educational circles, has recently made a visit to Europe and America, and on his return said, on a public address, that the one thing that especially impressed him was the fact that the men who control affairs in Great Britain, Germany, and the United States are sincere Christians.

THE QUESTION VERY NATURALLY ARISES,

if such is the case, why not encourage the growth of Christianity in Japan? The mere mention of this fact will awaken interest on the subject in many minds, and prepare the way for the reception of the Gospel.

A few days ago there died in Tokyo a Judge of the Supreme Court, who was regarded as one of the ablest and most learned men who have ever occupied that important position. He was a devoted Christian.

There are two battle-ships of the first class in the Japanese navy, and both are commanded by Christian captains. They are both members of the Presbyterian Church, as is also Mr. Kataoka, the honoured President of the Lower House of the Diet.

There are three Christian professors, and upwards of sixty members of the Christian Association in the Imperial University in Tokyo. There are thirty Christian Associations among the students in Japan, and a total membership of 850. Sixty students were baptized last year who had been brought to an acceptance of Christianity, chiefly through

THE INFLUENCE OF THE Y.M.C.A.

A writer in one of the secular papers in Tokyo sums up the reasons for encouragement on the part of Christians as to the results of the past year somewhat as follows: The rapid strides made by Japanese Christians in educational work in Korea, the launching of a Gospel ship for mission work in the Inland Sea, the establishment of a house for discharged convicts, the opening of reform schools for young criminals, the formation of the young men's reform association, are all events of such importance that they deserve our careful consideration.

Though not accompanied by the noise and *eclat* that have characterized the Buddhist movements, the work which the Christians have done has been solid work; they have laid the foundation for a future structure. It is reported on good authority that a person can now travel from Nemuro (which is on the Island of Yezo, and the extreme northern part of Japan) to Kumamoto, at the southern extremity of Kiushiu, and spend every night in a Christian home. When we compare this state of things with what existed only thirty years ago it seems almost incredible. Such a change could never be brought about by the efforts of man alone. It is surely the work of God.

H. Loomis, Agent A.B.S.

Yokohama.

"Ni Dieu—ni Maitre."

"NI DIEU" first—and as surely as Night succeeds to Day—"*ni maitre*" will follow.

How far the effort to sweep from Paris the acknowledgment of God is being carried may be gathered from the heavy tax which is now being levied upon "La Culte de Religion."

Some time ago this tax was served upon our four Homes in Paris. We resisted, showing that we did not exist solely for religious instruction, but also as an industrial society; that from one of our Homes, since December 20, 1872—out of over 10,640 young women received as inmates, at 77, Avenue Wagram, Paris—we had found over 7,000 situations through our Free Registry; that our work has a strong moral influence—our Homes only being open, irrespective of creed, to respectable English girls.

Now a more severe law has supervened, a *sommation* being served upon me personally, which not only enforces the payment of the tax, but imposes fines to the amount of over 23,000 francs—nearly £1,000!

We have again protested, though with little hope of success, showing that the morning and evening prayer in our Homes and our Bible readings on Sundays are but the complement of family life and worship as held in ten thousands of homes in England, and that each lady in charge conducts them as head of the household, and not as a paid or special delegate.

Should our protest be disregarded, the effect—unless averted by God's outstretched arm—must be most disastrous. We have nothing to pay with, and shall be at the mercy of the *Huissier*—at our Mother Home, 77, Avenue Wagram, which to-day has a household of 72—who is authorized to sell by auction until every centime of the amount is realized.

I write, indeed, at a time of need, calling upon *each one* who reads this to plead with God, not for our Homes alone, but for France drifting into open atheism—*ni Dieu*—"regardless of the terrible floodgates of human passion which burst forth without restraint—*ni maitre.*"

And as each family supplicates for God in his mercy to avert the blow which we fear, and to turn it into blessing—may I ask *each* family for an offering? To the financial mind of France a tax *pour la Culte de Religion*, paid by thousands of English homes at their family worship, *must* leave its mark—not easily effaced—for God's glory. (Mrs.) Ada M. Lewis.

77, Avenue Wagram, Paris.

Mission Work in South America.

AT a meeting at St. Martin's Town Hall, farewell has been taken of a number of missionaries who are proceeding to take up mission work in the Paraguayan Chaco, and in Araucania, under the auspices of the South American Missionary Society. Nine missionaries were farewelled; and of these, one, Mr. Grubb, the Superintendent of the Chaco Mission, is returning after furlough, and the other eight being new missionaries, one clergyman, five laymen, and two ladies. Three of the new workers are going out to take up medical work, and three are proceeding as industrial missionaries.

The Bishop of the Falkland Islands, who presided at the meeting, gave an interesting account of the Society's work in South America. Through the faith, devotion, and courage, of the missionaries, prejudice had been broken down, and the confidence of the Government had been secured. The work was progressing in many ways, and they looked forward to the future with hope. Some of the departing missionaries addressed a few words to those present, and the valedictory address to the outgoing party was given by Rev. Prebendary Barlow, D.D., Vicar and Rural Dean of Islington.

At Paris Exhibition.

THE evangelistic meetings in the Salle Rapp, 59, Avenue La Bourdonnais, grow in interest and power. For just over a fortnight, from Sunday, June 17, to Sunday, July 1, inclusive, we have been privileged with the presence and help, night after night, of Pastor E. Houter, of Marseilles. I already knew M. Houter by his writings, especially by his valuable popular monthly, *Le Relèvement*, but had not before heard him speak. He has been for many years the president of the Mission Intérieure, a society founded in France directly after the war, and just before the McAll Mission, with the double object of promoting evangelistic work amongst Roman Catholics and a deepened spiritual life amongst Protestants. He is an evangelist of great gifts and much spiritual power; and our hearts have been filled with thankfulness in listening to his clear presentation of the fundamental truths of the Gospel, which has been "in the demonstration of the Spirit and of power." His first address was in answer to the question: What is to be the religion of France in the twentieth century? He showed that neither Roman Catholicism, notwithstanding the beautiful lives of some of its adherents, nor a merely traditional Protestantism, can meet

THE NEEDS OF FRANCE;

only a return to the religion of the Gospels, the religion of Christ, can win and save France.

Another evening, dwelling on the sufferings of Christ upon the cross, physical, mental, and moral, he constrained us to remark that never since Moody's last visit to England had we heard these solemn verities so powerfully declared; we were enabled in some degree to realize the great Apostle's description of his own preaching—"Before whose eyes Jesus Christ was openly set forth crucified." M. Houter's address last Sunday evening dealt with the question: "What must I do to be saved?" To a French audience, mainly composed of those whose only religious education had been in the Roman Catholic Church, it was necessary to begin by explaining what is meant by being "lost" or "saved;" this was done by means of a living picture of a wanderer lost in an Australian forest. Then, from point to point, we were led up by arguments appealing at once to the intellect and to the heart, and the glorious doctrine of justification by faith in a crucified and risen Saviour. On this occasion, one seemed to be listening to

A MODERN LUTHER.

The speaker's manifest sincerity and profound humility, united to a fine voice and ready language, with a freshness and depth and variety of thought that did not once fail throughout his fifteen days' visit, evidently made a powerful impression on his hearers.

Last Sunday evening, the chairman invited those who wished to have personal conversation with M. Houter, before he left, or with other workers, to remain behind for that purpose; three or four only availed themselves of the opportunity, but these conversations, as well as many remarks made at the door on various occasions, showed that hearts are being reached by the Gospel message.

Every Monday evening we have the valued help of Pastor Saillens, of the Baptist Church, whose poetical style, lively imagery, and rich eloquence commend the Gospel message to his hearers.

Not all the meetings are equally well attended, nor do all the speakers understand in the same degree how to arrest and retain the attention of their hearers by the preaching of Christ crucified. But on the whole we are greatly encouraged. We are already seeing the answers to many prayers; and we would entreat our fellow-Christians to continue in prayer, that this great gathering of the nations around the glories of human science and art may also be the means of bringing many to a knowledge of the higher glories revealed by the Lord Jesus Christ. Joseph G. Alexander.

8, Rue de l'Arrivée, Paris.

Mr. Hermann Warszawiak.

At the General Assembly of the Presbyterian Church held recently in St. Louis, the decision of the session of the Fifth Avenue Church, New York, arrived at in November last year, was upheld. The following resolutions express the said decision:—

"Whereas: It is now nearly three years since the date of the alleged immoral conduct charges against Hermann Warszawiak, namely, gambling at certain gambling-houses and pool-rooms; and

"Whereas: The said Hermann Warszawiak has since that date been debarred from the communion of this Church; and

"Whereas: He has during that time been leading a moral life, and has not ceased to publicly teach the blessed Gospel of our Lord to the people of his own kindred; and

"Whereas: The witnesses named to support the charges (except some who were called to prove formal matters) were professional detectives and not members of the Church (except possibly one), and some of them not even adherents to any form of Christian faith, and therefore are not such that unqualified credence should be given them; and

"Whereas: the first trial and subsequent proceedings have been a source of continual irritation and a detriment to kindly, brotherly feeling in the Church, and a detriment to the advancement of Christ's kingdom in our midst, therefore be it

"Resolved: That it is the judgment, that a re-trial of Hermann Warszawiak upon the charges heretofore preferred against him would not result in any good or to the purity of the Church, but on the contrary would disturb the peace and unity of our congregation and of the Church; therefore

"Resolved that the said charges be, and they hereby are, dismissed, and that Hermann Warszawiak be, and hereby is, restored to the communion of this Church as a member in good and regular standing."

The General Assembly of the Presbyterian Church has in this case arrived at a lame and impotent conclusion. It is unsatisfactory to the accused himself, to the Church, to the witnesses, and to the public. Unsatisfactory to the accused, because it leaves him unvindicated, and the charges undisproved. Unsatisfactory to the Presbyterian body generally, and to the Fifth Avenue Church in particular, because it reverses a former judgment without any subsequent inquiry into the case. Unsatisfactory to the witnesses, because it pronounces them unworthy of credence, on the insufficient ground that "they were professional detectives and not members of the Church (except possibly one), and some of them not even adherents to any form of Christian faith, and therefore not such that unqualified credence should be given them." Unsatisfactory to the public, because every citizen is vitally interested in the exercise of righteous judgment as the result of impartial and exhaustive inquiry.

We might have used a stronger word than "unsatisfactory"—as regards the witnesses, a much stronger word. Nothing less than incompetence, lunacy, or perjury, could have justified the General Assembly in declaring that they were "not such that unqualified credence should be given them." It was the business of the assessors to submit them to cross-examination, and if they were false witnesses they would have been found contradicting themselves or one another.

To "restore to the Communion of the Church as a member in good and regular standing," by practically denouncing as perjurers, without a shadow of proof, men who would be regarded as competent witnesses in any court of justice in the United States, is to make a burlesque of judicial inquiry, and to bring Church procedure into contempt. Such "restoration" is incompatible with self-respect on the part of the General Assembly, or of the member thus "restored."

The Indian Famine.

THE latest news from India affords encouragement as regards the monsoons, but the reports which continue to reach us from missionaries as to the present position of the famine-stricken districts are of a heartrending character. The people have lost all, and the need for farming implements, bullocks, and seed corn is urgent, for ploughing and sowing must be commenced. The outlook is gloomy in Rajputana and Gujerat and Central India, where the cattle bought in anticipation of rains, are dying, and the people are much disheartened. The cholera mortality continues high in Bombay.

Mrs. L. Wheeler Moore, of Basim, Berar, writes: "One of our out-stations is being visited with cholera as well as famine. The people are zealous worshippers of the "cholera goddess," but many of them have died. Mr. Moore is doing his utmost to search out sufferers from the famine and save them from starvation. Our prayers are being answered for some who have long been convinced of the truth. One man brought his idols (seven in number); and after confessing his faith in Christ as the true Saviour, his old mother also came, and his younger sister. We are praying that God's will may be done in this sorely afflicted district."

We have again heard from Dr. Margaret Mackellor, of the Canadian Presbyterian Mission, Neemuch, Central India, who says: "We have in Neemuch homes for boys and girls respectively, and a receiving home into which we are gathering famine orphans and widows. In the early days of the famine we fed thousands who were passing through, but since the outbreak of cholera the famine people are not allowed to come into the camp Bazaar at all, so now our work is rescuing women and orphans, of whom we have about 300 at present under our care, while 254 have been sent to other missionaries. The help of your readers has greatly aided us in our work for these poor people."

Rev. A. Norton, of the Boys' Christian Home, Dhond, Poona, writes: "We are weekly receiving new parties of famine orphans, some are kept, and some sent on to other missionaries who have asked for them. The poor villagers are looking with anxiety for a good rainy season. In some of the villages about us three-fourths of the cattle have died; and on this account the ploughing, which in other years goes on at this season in anticipation of the rains, is not being done. We are giving the orphans daily Christian instruction, and train them in industrious ways. Needy people have been employed in preparing buildings; one of these is now ready, and makes a comfortable home. Our boys heartily thank your readers for their prayers and sympathy."

Jordans Conference—Chalfont St. Giles.

FOR the sixth successive year, a gathering has been held in this interesting spot, far removed from the noise and bustle of the outside world. Well might the worldling ask, "What's up?" as carriages and bicycles passed along the lanes conveying lovers of the truth to the meeting place. Will not the same question be asked when the Lord comes and his servants are all taken out of this present evil although lovely world, to be in his presence for ever more? Rev. F. S. Webster's address on "Four Marks of a Dead Church," was greatly appreciated.

Between the morning and afternoon meetings an informal open-air missionary meeting was held, at which Mr. Walter B. Sloan, C.I.M., spoke of the present dangers in China, and called attention to the fact that every war in China had been followed by the door being more widely opened for mission work.

Mr. F. T. Lane, lately returned on furlough from Central Africa, spoke of the simple faith exhibited by the native Christians; and Rev. F. B. Gwinn, formerly of the Training College, Calcutta, spoke of England's responsibility for the increase in infidelity by destroying faith in the Sacred Books of the Hindoos, as education advanced, without giving them the Gospel with its purifying influence in their place. There must have been some 300 persons present at the little Conference, and considering the isolation of the spot, it shows how great the interest is in such a gathering.

What the Flowers Did.*

IN PICCADILLY.

"THE flower that flowereth and knoweth naught.' One night in June, some three years ago, Sister Margaret was going home from her work in the streets, sad at heart because of the sin and misery about her, and somewhat disappointed at what seemed a night of fruitless toil. She had taken with her a bunch of flowers, and now they were all withered except two roses that had kept their freshness—the one a deep red, the other a pure white. As she looked at them the words occurred to her, "*Though your sins be as scarlet, they shall be as white as snow.*" Suddenly looking up she saw in the shadow of a doorway a young girl, a picture of utter despair. The Sister came to her and held out the roses; but the girl's face at once hardened scornfully, and she turned away. Quietly the Sister followed her, when the girl turned and said angrily, "Why do you come to me with flowers? Do you want to torment me?" "Do you know what these roses seemed to say to me, this white and this red rose?" said the Sister kindly. "The message they spoke was this—'*Though your sins be as scarlet, they shall be as white as snow.*'" "Yes," said the girl, "that is all very well for you; but I am not fit to touch them."

"Oh, but the message is meant for you as much as for me," and again the Sister held out the flowers.

Then the girl burst into tears. "I will take them and keep them for my mother's sake. She sent me two roses in her last letter. I have got them now in the Bible she gave me when I left home to come to London."

It was an easy thing now to urge the message of Love. That night the girl left her life of sin and came simply to the Saviour. She was soon restored to her home in the country, and her new life has been a blessing to many. Frequently there comes from her a box of flowers to Sister Margaret, with the message: "Give these to the girls; a flower saved me. It may do as much for somebody else."

"THEM VILETS."

Bill was a costermonger, a fierce, fighting, drinking costermonger, to whom everybody was an enemy, from police to parsons. No fine words nor any bribes could get over Bill, nor over Bill's wife either. In vain for her the attractions of the mothers' meeting; and for him in vain the charms of an entertainment. But one day Bill was broken down, and his wife was won for the meeting. It was Bill himself who explained how it came about.

"P'raps you ain't no better'n some of the rest of 'em as comes foolin' round, but blow me if yer didn't a-knock me down when yer comed and put them vilets round our baby. Yer never said nuffink more'n 'Good mornin', and I'm so sorry for yer—and the flower says it better'n I can.'

"And my ole gal she says, 'I'll join her ole meetin' next Toosday, that I will!' She took on so about them vilets, yer see. *They* did speak if yer like, *they* did!"

CHARLIE.

It was at the excursion into the country that Charlie, who is a member of Sister Grace's Guild of Poor Things, waxed eloquent. The fields were yellow with buttercups and purple with the clover, and the hedgerows were bright with a score of flowers.

"Lawk's! Here's a lovely pile of flowers. It fair turns me upside down to see 'em all a-growin' and a-blowin', and the children all a-pickin' of 'em. It seems nateral-like ter see children and flowers together, don't it now? Blowed if I ever thort o' that before. But then the country *mikes* yer think. Yer ain't got no time ter think nuthink in Berm'sey, it's so bloomin' hot, and there don't seem no room for us all somehow. Down 'ere yer feels as if you can breathe."

Personalia.

Dr. Amory Bradford is taking the services at Carr's Lane, Birmingham, during the remaining Sundays of July.

The Marquis of Northampton has been elected President of the British and Foreign Bible Society in succession to the late Earl of Harrowby.

We regret to learn that Mr. D. C. Joseph, of Haifa Mission, is still confined to his bed by illness. Mr. Joseph asks us to thank, in his behalf, the many friends who have condoled with him in the death of Mrs. Joseph.

Rev. William J. Woods, the secretary of the Congregational Union, has visited the Memorial Hall, from which he has been absent for nearly a year. He has received permission from his physician to return at an early date to office for partial service.

* Extract from What the Flowers Did, by Mark Guy Pearse. (1s. *Horace Marshall & Son.*)

Home Missions.

Dr. Barnardo's Homes.

FOUNDER'S Day at Dr. Barnardo's Homes is always a welcome festival, affording, as it does, a convenient opportunity for the friends of the institutions to renew acquaintance with the many departments of the work, as well as manifesting to the public at large a succession of practical illustrations of the useful and many-sided character of these remarkable undertakings of Christian philanthropy.

As the years go by it becomes increasingly difficult to accommodate, in the playground at Stepney Causeway, the large company which assembles. At the celebration on Saturday afternoon last the audience seemed larger than ever, and it distinguished itself as much by its appreciativeness and enthusiasm as by its size. The day's proceedings began, as usual, with an inspection of the premises, and particularly of the industries in which Dr. Barnardo's young people are trained. The sight was

WELL CALCULATED TO IMPRESS

even the most critical mind, and to accentuate the story told during the afternoon of a gaoler who, showing some visitors over a prison, and feeling semi-apologetic on account of the many empty cells, explained, "You see, that Doctor Barnardo, he empties such places as

WE BAKE OUR OWN BREAD.

this." There were busy bands of tinsmiths, bootmakers, blacksmiths, and wheelwrights on the ground floor; above, were carpenters and brushmakers; higher still, mat and harness-makers; while in the highest floor a number of clever young compositors and printers showed, in their collection of circulars and posters, how skilfully they had taken advantage of the system of technical education. Perhaps the most interesting of all, in the eyes of the onlookers, were the white-uniformed lads who filled the *rôle* of "baker's men," and prepared seemingly endless relays of loaves and cakes for the great family of the Homes.

The department which is designated "Her Majesty's Hospital," in which the sick and incurable waifs are cared for, again added its melancholy picture of the deepest sorrows of the child life of the slums. Most of these forlorn little sufferers appear too feeble to take much interest even in their toys, and seem placidly content merely to lie still and gaze at the graceful greenery and festoons of flowers with which the wards are decorated. The "Babies' House," or crèche, was also a notable centre of attraction.

In the spectacular display of physical exercises, which are so popular a feature of Founder's Day, a novelty was introduced in the shape of a model kitchen, rapidly carried in and erected by a troop of "handy men" in naval costume, and then utilized by a

CONTINGENT OF GIRL COOKS,

under the direction of an able matron. With commendable promptitude the little people prepared and cooked dishes so diverse as scones, liver and bacon, tea rolls, lunch biscuits, mashed potatoes, and jellies. Presently the finished articles were exhibited, and the girls, who had gone through their public ordeal with credit, retired amid encouraging cheers.

At the annual meeting which followed, Lord Brassey presided, and such representative speakers as Canon Fleming, Dr. J. Q. A. Henry, Rev. F. S. Webster, Mr. Arnold White, and Mr. T. A. Denny stated, in earnest terms, the present position and needs of the work, and pleaded that a still larger measure of support should be accorded to Dr. Barnardo in his efforts to "keep open doors for the destitute." The record of the past year is one of unprece-

LESSONS IN COOKERY.

dented usefulness, no fewer than 3,011 girls and boys having been admitted, of whom 1,182 had been rescued from positions of moral peril as well as from destitution, while 73 were incurable cripples, and 200 infants under three years of age. The trained cases sent to Canada numbered 647, making a total of 10,660 emigrated by the institutions, while the Dominion still "asks for more." The total number of children under Dr. Barnardo's care at the present time is 5,343. Stress was also laid upon the familiar but important fact that total abstinence principles are inculcated, and that the chief aim of the directorate is not only to save the waifs and strays of our land

READY FOR THE FAR WEST.

from starvation and careers of crime, but to teach them to become true followers of the Lord Jesus.

During the gathering a lengthy procession of sturdy young folk, who are to be included in the next Canadian party, passed among the audience, and made a satisfactory impression by their intelligence and modesty of demeanour. One could well accept the reminder that of those who are emigrated the failures are to be reckoned at only 2 per cent. The proceedings, which were of a hearty character throughout, concluded with a distribution of prizes, by Lady Hope, to some scores of bright young fellows and maidens who had earned this recognition by retaining their situations for periods of a year and upwards.

Billingsgate Christian Mission

BILLINGSGATE MARKET presents many opportunities for useful labour on the part of Christian workers, thronged as it is for a considerable part of the day with those whose living depends on the fish industry. Indeed, the entire vicinity, with its narrow streets and crooked alleys, under the shadow of "London's column, pointing to the skies," is one of the busiest spots in the metropolis, and at the same time, from a spiritual point of view, one of the most needy. It is satisfactory, therefore, to find that the good work of the Billingsgate Christian Mission prospers as the days go by, and that among the salesmen and porters, as well as the riverside population at large, the Gospel is preached.

An important development of the work is the Medical Mission. Commenced as an experiment, it has come to be regarded as a necessity. Accidents are frequent, and the nurse in charge has been able to attend to no less than 1,075 cases during the year. Such injuries as lacerated wounds, burns, and scalds are promptly and satisfactorily dealt with, while advantage is taken to give words of earnest counsel, and, as one result, some whose wounds had been sustained while under the influence of strong drink have become abstainers.

At the annual meeting held in the Mission-hall, on Thursday afternoon last, Mr. F. A. Bevan, who presided, congratulated the workers on

THE SUBSTANTIAL PROGRESS

which had been made, and Mr. A. Walters,

THE PRIZE-WINNERS.

the secretary, showed in the course of his summary of the year's operations, how in each department of the work, there had been a consistent endeavour to lead sinners to Christ. The directly evangelistic work lies chiefly in the Gospel meetings and in the personal dealing and visitation of Mr. Walters, and of the missionary, Mr. Wright. Some difficulty is experienced, as yet, in obtaining permission to hold gatherings in the market; but Mr. Wright is able, in the course of his work, to interest groups of men and conduct what is practically a series of open-air meetings. The labours of the missionary are, indeed, of a varied and comprehensive nature. In the course of his day's work he may stop a street fight, find

BREAD FOR A STARVING FAMILY,

trace a prodigal, help an injured man to the Mission, and deliver a dozen addresses. Mr. Wright, who gives a ringing testimony to the marvellous change wrought in his own heart and life by the power of God, toils with acceptance among the rough characters of the market, as he aids them to live a better life, relieves the distressed, and advises those in difficult circumstances. Truly he proves himself to many, a friend in need.

In the course of the meeting, Rev. F. H. King, Mr. Finlay Gibson, and others, referred to the sound and aggressive character of the work, and the hope was expressed that, ere long, the burden of debt which hampers the Mission may be removed. Mr. Walters may be addressed at the Christian Mission, facing Billingsgate Market, E.C.

London Temperance Hospital.

DURING the twenty-seven years that the London Temperance Hospital has provided for the treatment of medical and surgical cases, its claims, probably, have never been stronger than at the present time. Its distinctive principles respecting the use of alcohol for medicinal purposes serve as a protection from those perils which attend its administration, and commend the institution to a wider circle of supporters. The death of the Duke of Westminster removed one who had been president of the board of management since 1887. He has been succeeded by Mr. Thomas Cash, who for twenty-six years acted as chairman.

An illustration of the value of the institution is found in the number of in-patients who were admitted last year, viz., 1,354; while the out-patients numbered 8,328. In the casualty department 12,545 cases were treated, and 30,656 visits were made.

The spiritual needs of the patients are not overlooked, but every provision is made by the committee for the ministration of the Gospel.

The nursing in the hospital is characterized by sisterly and womanly feeling, and the continued success of the institution has been the result of the judicious and economical methods upon which the work has been maintained. The hospital has demonstrated the fact that it is possible to treat 16,628 patients practically without the use of alcohol. The sick poor of the country, as well as the city, find the hospital to be a boon and blessing in their hour of need. The secretary is Mr. A. W. Bodger, at the Hospital, Hampstead Road, N.W.

Littlehampton Home of Rest.

IN the course of an appreciation of "The Hillyers" Home of Rest, Littlehampton, "A. M. W." recounts the circumstances which led to the founding of the Home by Rev. and Mrs. Darlow Sarjeant, and the success which has attended their efforts to provide comfort and soothing spiritual influences for weary and ailing workers. The writer says: "The Home is open to Christians of all creeds, and the charges are most reasonable. Cases which commend themselves as worthy and needy of help are never refused. 'The Hillyers' is well furnished, and takes about seventy vistors, and is superintended by two Sisters.

"Both Mr. and Mrs. Sarjeant's interests are ever with the Home, though they themselves may be absent. An air of peace and order breathes over the house, the welfare and happiness of the visitors being the first and foremost consideration. Only such rules are imposed on visitors as are necessary to the order and happiness of any well-regulated private house, and are chiefly those of courtesy. The domestic wheels run smoothly, and there is a delightful ease of social intercourse. No discordant note is heard in 'the trivial round.' We meet people of all nationalities, ages, and diversities of gifts. We breathe a social atmosphere of courtesy mingled with Christian love, and many are the hours of happy fellowship."

Referring to the religious worship in the Home, the writer says:—"It is strictly non-sectarian. We meet people of any or no church; but all, as members of the Universal Church, are 'stamped with the image of the King.' Visitors meet for morning and evening prayer, which, in the absence of Mr. and Mrs. Darlow Sarjeant, are conducted by Sister Emma. We sometimes have the privilege of listening to the fresh and spiritual Bible readings both from Mr. and Mrs. Darlow Sarjeant. These religious services are the necessary scaffolding for the building of an inner spiritual life. But there is something more. What is the silent, invisible spirit that breathes over the Home, making life more joyful, more peaceful? We answer, the transforming power of that pure and undefiled religion that fadeth not away. In other words, Christianity is the motor that rules and vitalizes the life of the house."

Further particulars of the Home may be obtained from Rev. Darlow Sarjeant, 59, Oxford Gardens, London, W.

Touching the Depths.

IT has been the aim of the London Central Wesleyan Mission to gather for worship a congregation that should be representative of the locality in which its operations are carried on. The extension of the premises at Clerkenwell render this practicable to a greater extent than has been possible hitherto.

The main building, opened last year, with its accommodation for

1,500 WORSHIPPERS.

the spacious school-room, lecture hall, dispensary for medical mission work, &c., are evidences of the growth and development of the Mission. At the heart of all the organizations there is a strong spiritual life, and the various organizations are closely knit in one common desire to promote the spiritual and eternal welfare of old and young. The Boys' Brigade, Slate Club, Thrift Society, are in a flourishing condition, and bear unmistakable testimony to the devotion and diligence of the workers associated with the Mission.

The services of the Sisters have proved of great benefit to many in trying and lonely circumstances, and the aged, as well as the young, have been cheered by visits, and many have been led through their instrumentality to

ASPIRE TO HIGHER WALKS

in life. At the Liverpool Road Chapel, there is every sign of a revival of the prosperity of this time-honoured sanctuary. The transfer of the chapel premises to the Central Branch of the Mission has meant the creation of a new hope for the "cause," a stronger activity, and the awakening of a new spirit. The congregations have materially increased and the membership is steadily growing. The most hopeful sign, however, is the number of earnest inquirers at the services.

From the other branches of the Mission the news of progress is most reassuring, and the aggressive spiritual and social work, such as the neighbourhood requires, is being maintained with vigorous activity.

The superintendent of the Mission is Rev. John E. Wakerley, 19, Lloyd Square, Clerkenwell, E.C.

London City Mission Outing.

ON Friday last the City missionaries had their annual outing. Their destination, by G.E.R. from Liverpool Street, was Broxbourne. They were entertained with unstinted generosity by Mr. and Mrs. Robt. Barclay, at High Leigh, Hoddesdon. The missionaries greatly enjoyed themselves, and entered with zest into the various sports and pastimes provided.

A number of friends and sympathisers were present during the day, including Mr. F. A. Bevan, Mr. and Mrs. T. Fowell Buxton, Mr. and Miss Smith Bosanquet, Mr. and Mrs. R. L. Barclay, Revs. G. Campbell Morgan, E. W. Moore, P. S. Holland, George Martin. E. Bacheler Russell, and J. Sharp, Mr. Caleb Kemp, General Bruce, &c. The L.C.M. secretaries, Revs. R. Dawson and T. S. Hutchinson, were, of course, present with the heads of the office staff.

By an interesting display, Mr. Barclay's visitors were pleased to find that many of the missionaries have qualified themselves in the "First Aid" work of the St. John Ambulance Association, thus becoming able on emergency to minister to the bodily comfort and alleviation of victims of accidents occurring in the busy centres of over-crowded London. The missionary is more likely than most men to find occasions for usefulness of this kind. He is found in street and factory, omnibus yard and railway terminus, amid busy humanity at Billingsgate and Beckton; in fact, wherever men congregate for business or pleasure. There were five stretcher squads, and the missionaries proved their ability to temporarily set broken limbs, bind dangerous wounds, induce artificial respiration, swathe and soothe burns, and lift and remove the injured for skilled treatment at the hospital. Well-planned and executed, the display, with its realistic effects, evoked warm applause. Among the spectators there was both amusement and admiration, for there were several mock scenes of the "desperate situation" and "Help! Help!" kind.

Mr. Bevan, in distributing the St. John Ambulance certificates, remarked rightly that the missionary would be much more appreciated by the people generally if he were able not only to deal with difficulties of the soul, but, like his Master, could help in the healing of the body. A very pleasant feature was the singing by the Mission Choir, and after tea there were the customary speeches, in which Mr. Barclay and Mr. Bevan made many graceful allusions, enabling missionaries by their applause to show the warmth and depth of their gratitude for the signal favours which had characterized the day. Powerful addresses of exhortation and encouragement were given by Revs. E. W. Moore (Wimbledon), E. Bacheler Russell, and G. Campbell Morgan, each of whom showed keen sympathy with the work of the missionary, and took very practical and helpful lines of thought.

Russian Baptists and the Stundists.

DEAR SIR,—In your issue of March 22, Mr. Walter Morice protests against confounding the Dukhobortsi with the Quakers. His letter has suggested to me the wisdom of doing the same in the case of the Stundists and the Baptists. Our friends in England and America wrongly apply to us Baptists the name of "Stundists." I do not mean to dispute about mere names, but, as you will see, the names may affect our cause.

The clergy of the established Greek Orthodox Church, being hostile to any faith except their own, in derision call us Stundists, while our German brethren are called by them Baptists. This is not without a purpose on the part of the clergy. In 1894 a law was promulgated against Stundists, forbidding them to meet for worship, laying many restraints and social disabilities on them, and thus almost reducing to nought their rights as citizens and loyal subjects. This enactment refers to the Stundists properly so-called — a Pædobaptist Protestant sect with which the Baptists have no organic connection.

The Stundist body having ramified into minor sects, is now being swallowed up by the Baptist denomination, and consequently the Russian Greek Orthodox clergy are trying to identify us with real Stundists, in order to apply to us—the Baptists,—the above-mentioned law issued against the Stundists, in spite of our distinctive creed and practices. Whereas certain privileges were granted by the Russian civil law to the Baptists (without mentioning their origin or nationality) such as liberty of professing their faith, liberty of worship, and some civic abilities, the Russian Clergy are now attempting to deprive us of enjoying them, asserting that they refer exclusively to the "Baptists," but not to the "Stundists" or "Stundo-Baptists," as they would call us; viz., they refer only to the Baptists of German origin.

The English press, by calling us with a wrong name (Stundists), practically sanctions the casuistry of the Greek Orthodox clergy in denying us our proper denomination and the lawful privileges granted to it by a special Imperial decree. Having regard to the unfavourable consequences which may ensue owing to the above-said misnomer, let me say *the Russian native Baptists are not to be called Stundists*.—Yours truly,

A RUSSIAN BAPTIST.

Y.M.C.A.—Crane House, South Quay, Great Yarmouth, which the local Press describes as "a spacious mansion, containing large and lofty dining, reading, and assembly rooms, hot and cold bath, and bedroom accommodation for forty boarders," has just been opened as a Seaside Home, in connection with the Y.M.C.A. Young men visiting breezy Yarmouth, and requiring a good home at moderate terms, should apply to Mr. Edwards as above.

House of Rest.—At the gatherings on Friday last Mr. Henry Varley spoke in the afternoon on Luke xxi. 24. He emphasized the fact that the prediction of our Lord concerning the destruction of Jerusalem and the dispersal of the Jews until "the times of the Gentiles were fulfilled" was a guarantee of the fulfilment of his second prophecy that He should come again to reign over the earth. He thought that the end of the present age was close at hand. In the evening Rev. T. J. Hazzard, of Bow, and Mr. W. B. Sloan, of the China Inland Mission, gave short addresses.

Evangelistic.

The Evangelization Society.

As the years roll on, organizations of long-standing are seen to pass into obscurity or entirely disappear. To some institutions, however, the lapse of years brings evidence of vigorous growth and development; in this class we find the Evangelization Society, which happily maintains its old position. The annual report is a record that will appeal to many who have doubts as to whether the work of evangelization is prosecuted with becoming earnestness and devotion.

The men who have taken part in the conflict with sin, under the auspices of the Society, called of God to the service of the Gospel, have sought

TO LIFT UP CHRIST CRUCIFIED.

The records of incidents tell of divine blessing following in various centres of activity.

The testimony of clergymen and ministers respecting missions conducted by evangelists of the Society is full of encouragement. The earnestness, faithfulness, and ability of these servants of God and witnesses of Jesus Christ have resulted in numbers being brought to repentance, believers have been refreshed, and the faint-hearted strengthened and encouraged.

Of the number of missions conducted it is unnecessary to give details. Some fifty or sixty are proceeding weekly. The preaching of the Gospel, in simplicity and sincerity, in districts often difficult and trying, has been devoid of sensationalism and extravagance.

No branch of the work has been more honoured than the tent missions. During last year fifty-four tents were in use. Two hundred and nine missions were thus conducted under canvas by sixty-one evangelists, involving between 4,000 and 5,000 addresses, at a cost of £3,000. Many cheering communications as to the

DEFINITE AND ABIDING RESULTS

of missions have been forthcoming. One of these, from Middlesbrough, reads: "We started here in a very small way, with an audience of not more than 150; but the numbers very soon increased, and long before the end of the mission the huge tent, holding 1,500 people, was full, and the sight on the last two Sunday nights, when the sides of the tent had to be taken down, will not soon be forgotten."

From Blackburn a correspondent writes: "During the whole time the meetings were held there was a manifest working of the Spirit of God, and we have cause to rejoice that not a few were converted, while many believers were led on in the truth, which was so richly and clearly set forth night after night." During the winter the evangelists of the Society were engaged in the Glasgow Campaign, and in addition to united missions in public halls, &c., preachers are frequently supplied to various churches and chapels throughout the kingdom.

All information respecting the Evangelization Society may be obtained from the hon. sec., Mr. John Wood, 21, Surrey Street, Strand, W.C.

Mr. Charles Noakes at Northampton.

During the past four weeks we have experienced a work of grace at Northampton in connection with a Gospel Tent Mission, conducted by Mr. Chas. Noakes, of the Evangelization Society. The tent was pitched in the lowest part of the town, and has been filled each week-day night, while on the Sundays crowds have stood outside listening to the Word of life. More than ninety persons have openly testified to their acceptance of the Lord Jesus, and these are being gathered into the various churches. Testimony is forthcoming to the effect that the whole neighbourhood in which the Mission was held has felt the power of God. Many outside the influence of the churches have been induced to attend the meetings, and some of these have been led to God. J. H.

(964)

London Tent Campaign.

THE meetings at Stratford have grown in interest until there is really a great revival of God's work. Monday night being the final meeting, a great mass of people had gathered together. On Sunday night it was said that the field outside the tent appeared to be full of people. On Monday night the earnestness was indescribable. At eight o'clock, before there had been any preaching, the platform was surrounded by anxious souls kneeling and weeping. Everyone seemed desirous of blessing, this last night of the tent. One man said, "I should have liked to get out of the midst of the crowd last night at the door of the tent, but the press was too great." Under conviction of sin, he would have gone away, but he said, "I could not move," and now he was praising God for having saved his soul. The power of God seemed to pervade the meeting in a wonderful manner. The burden of all hearts seemed the salvation of souls. Requests for prayer were made in scores for friends and relatives, and the number of written requests kept pouring on to the platform, until it was quite impossible to read them, and Mr. Garstin simply held them up before the Lord in bulk.

After very short preaching, a number held up their hands for prayer, intimating thereby that they wished to be saved. We had been praying for revival; surely God's reviving power was amongst us. It was hard to get the people to depart from the tent after the meeting terminated. The meeting closed with many expressions of regret that the tent had to be removed. This was, indeed, a mighty scene of salvation, and we pray that God's people will take up the work. Many of our hearts are exceedingly sad that, with this great open door, the work should have to be abandoned; but God is sufficient to carry on his own work. May the hearts of the Christians in Stratford be so exercised that they cannot rest, seeing that the Holy Spirit's power is being so much exercised in their midst. May the desire for souls still increase, until Stratford churches shall be aflame with the fire of God. The names of the many converts are being distributed to the several pastors in the district, as well as mission halls.

Further reports of these meetings are given by the workers engaged, at the Aldersgate Street Noon Prayer Meeting, from 12 to 1 o'clock every Wednesday. It is impossible to describe the scenes in many of the tents. We would conscientiously say that many hundreds are finding the Lord Jesus Christ as their Saviour. Nine large tents are in full work. We ask the prayers of God's people. A. G.

At Wood Green tent, on Sunday evening last, Mr. W. Grove preached and the people were impressed. There have been many interesting cases of conversion at this tent. The writer asked one of a group of three or four young women if she were converted, and she replied, "Yes, in the tent a fortnight since. These are my two friends that have come with me to-night, and they are also converted." God has done a wonderful work at Wood Green. All the converts are directed to join some evangelical body.

Reports from other tents are more or less similar, and generally encouraging.

Rev. Robert Wood, of Albemarle Baptist Church, Scarboro', has been conducting missions in the churches in the United States, holding special services in New York, Brooklyn, Boston, Philadelphia, Pittsburgh. Much blessing has attended the preaching of the Word.

At the request of Miss Robinson, a worker of the London City Mission recently undertook the charge of a spiritual effort among the Militia at Aldershot. A promising start has been made; several men have decided to follow Christ, and a number of pledges have been taken. Mr. John Harris, of the Evangelization Society, has concluded a fruitful mission at Bacton. Many who had not attended a place of worship for years were seen in the meetings. It is nearly thirty years since Mr. Harris first missioned in this neighbourhood.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Monro Collings.—From July 12, Wroxham, Norfolk, with large Tent.

Mr. R. Spragg.—Till August, Great Irish Tent, South Tottenham.

Rev. J. Manton Smith.—July 17-23, Grove Road, London, E.

Rev. James Lyall (of Harley House).—Paisley, till July 15.

Mr. James Sprunt.—July 15-22, Strood, Kent; 29, West Norwood; August 5, 9, 16, Deptford; 12, Tunbridge; 26, West Norwood.

Mr. Barry Wake.—July 15-Sept. 3, Douglas, Isle of Man (Open-air Mission).

Mrs. E. L. Baeyertz.—Till July 30, Heaton Chapel.

Mr. Newton Jones.—Till July 14, London Tents; 21-30, Wisbeach District; August, Margate Sands.

Mr. J. Weedon.—During July and August, Blackpool.

Rev. Thos. Waugh.—July 15, Llandudno; 22, Rhyl; 29, Douglas; Aug. 5, Morecambe.

Mr. James Wharton.—Till July 22, Box, Wilts.

Mr. John Coates.—July 14-30, Littledean, with tent.

Mr. John Elliott.—Till July 15, Tent Meetings, Ashley Downs, Bristol; Sundays 3 and 7, week-nights 6.30 and 8.

Rev. J. Jameson.—July 14, 15, Cardiff (Wood Street) 16-30, Tent Mission, Brudenhall Road, Leeds; Aug. 5, Ramsden Street Church, Huddersfield.

Mr. Josiah Nix.—Till Aug. 5, Fraserburgh.

Mr. W. D. Dunn.—July 15-Aug. 3, Aberdeen.

Mr. B. H. Angel.—Till July 27, Tent Mission, near Tring; 29, Bracknell; during August, Guernsey (Open-air and Tent Mission, on Cobo Bay).

Evangelistic Mission.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. E. Hurditch; Thurs., at 8, Mr. G. Lamb and others; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 and 7, and Wed. at 8, Mr. George Andrews; *Malden Hall, Queen's Crescent, N.W.*, Sun., at 7, Mr. C. Russell Hurditch; Thurs. at 8 Mr. G. Andrews; *Bignold Hall, Forest Gate, E.*, Suns., at 7; 15, Dr. Nicholls; 22, Dr. Neatby; 29, Mr. F. Chapman; Thurs., at 8, Dr. Neatby, 19; Mr. F. Chapman 12 and 26.

London Tent Campaign.—Tents are now at the following places:—Walthamstow (Hoe Street, corner Orford Road), Fulham (New King's Road), Forest Gate (Red Post Lane, Romford Road), Shepherd's Bush (Shepherd's Bush Green), Enfield (Baker Street), and three at the Christian Endeavour Convention, Alexandra Palace. Among the evangelists who take permanent or occasional part in the campaign are Messrs. Leonard Weaver, Henry Varley, C. Inglis, William Grove, J. T. Vine, Van de Venter, J. S. Brunning, Newton Jones, the Brothers Weaver, and S. Levermore.

To Cyclists. Christian workers who may be cycling in the neighbourhood of Mortlake are invited to assist at the Tent meetings being held by the Evangelistic Mission each night (except Saturday) at 8 o'clock. The Tent is at the corner of Howgate and Vernon Roads (near the Railway Station).

Request for Prayer.

Mr. and Mrs. S. J. Alexander, evangelists, ask prayers for the restoration to health of their second son, the Imperial Yeomanry Hospital Staff, Deelfontein, who is ill with rheumatic fever.

The late W. S. Greig.

William Sibree Greig, who passed away at Bercy, Paris, on the 2nd inst., was the eldest son of Rev. C. E. Greig, director of the M'All Mission in France. Though only seventeen years of age, he had won the affection and esteem of all around him by his bright Christian character, and in the Lycée Charlemagne, one of the great public schools of Paris, his influence had made itself felt. M. Théodore Monod, who officiated at the funeral service in the Protestant Church of Bercy, mentioned that a few weeks previously he had been present at a Christian Endeavour meeting held in that church, when nearly all the members offered prayer. He was particularly struck by the brief petition put up by Willie Greig, to the following effect: "O Lord, Thou knowest that my schoolfellows tell me that religion is out of date (*démodée*). Help me to show them that it is not dead, but is living and active." The funeral was largely attended by friends of the M'All Mission and members of the church at Bercy, which is almost entirely composed of converts of the mission. Much sympathy is felt for the family of Mr. Greig.

Correction.—The mention of Dr. Cuyler in Dr. Weymouth's letter on Atonement in our last was made under a misapprehension. Dr. Cuyler did not advocate making Atonement—At-one-ment—but on the contrary "referred with sorrow and indignation to the article on the New Reformation," in which this view appeared. See The Christian, March 22 (page 19).

Temperance Summer School.—At the Temperance Summer School, recently held at Torquay, under the auspices of the Women's Total Abstinence Union, Dr. Annie McCall and Dr. Odell pointed out the effects of alcohol on the human body. Mr. W. N. Edwards interested the audiences with illustrated lectures on the chemistry of alcohol, the licensing laws were discussed by Mr. C. L. Rothera, Miss E. M. Davies lectured on hygiene, and Miss A. M. Holder on elocution. Meetings dealing with popular topics were held in the evenings. The interest in the school deepened from day to day, and the promoters believe that a lasting influence for good has been brought to bear upon the students.

A Missionary Exhibition.—At St. Peter's, Islington, a deep interest in the welfare of foreign missionary work has been manifested for some years past, and a number of missionary sales have been held with a view to raising funds. "This year," writes the vicar, Rev. F. Trevelyan Snow, "a missionary exhibition was held, managed by Mr. Malaher, of the Missionary Leaves Association, who fitted up our inner school-room as a Chinese guest-room, in which Misses Hooke and Jukes gave missionary talks. Addresses were also given on the work in North and South America. The sale realized over £50. Three workers from our parish are now in the foreign field; three more are in training. Two have offered (one of whom we hope to adopt as our own missionary, if she be accepted), and others are waiting on God, that He may make his will and way plain for them."

About Books.

The sixth volume of **The New Penny Magazine** (2s. 6d. *Cassell & Co.*) is a big budget of wholesome reading.

The **Anglo-Saxon Guide to the 1900 Paris Exhibition** is a useful publication. The letterpress is accompanied by many illustrations, maps, and plans. (1s. nett. *Boot & Son, 24, Old Bailey.*)

Civilization and Foreign Missions is a thoughtful booklet by Rev. George Alex. Allan, M.A. (*Elliot Stock*). The pages review the subject in various aspects, and from the standpoint of warm sympathy.

A Brave Poor Thing, by L. T. Meade. This story recounts the hardships and difficulties which befell a member of the Guild of the Brave Poor Things, and the way in which they were overcome. (3s. 6d. *Isbister.*)

The hero of **The Magic Word** is Prince Cardella, an Italian landed proprietor, whose character is outlined not without care and versatility. The narrative depicts the feelings of youth and a freshness of life in many aspects. (3s. 6d. *Isbister.*)

"An Aged Pilgrim" gives us much that is wise and good, in poetical form, in **Thoughts and Observations**: Sacred and Secular. Some nursery rhymes are added. A sound spirituality pervades the booklet. (1s. 6d. *W. H. & L. Collingridge.*)

Resources and Responsibilities (6s. *Wells Gardner, Darton, & Co.*) is a volume of sermons of exceptional interest and practical value. We regret, however, to note sacramentarian teaching, which compromises the Evangelical character of the more general contents.

The words and works of the Evangelicals of the seventeenth century must now and again be rehearsed; and among welcome attempts to secure attention for them we place a substantial booklet, **What England owes to the Puritans**, by Rev. S. B. Handley. (6d. nett. *H. R. Allenson.*)

Pretoria Day is a handsome folded card, with a portrait of Lord Roberts as frontispiece, and Psalm xxiv. printed in bold type on the fly-leaf. The publication directs attention to the highest view of the South African conflict. (2s. per 100. *Scripture Gift Mission, 15, Strand, W.C.*)

The half-yearly volume of **Little Folks** (3s. 6d. *Cassells*) is as bright as ever. Some of the pictures are coloured, and the general contents appeal to various stages in the great world of youth. There is no need to praise a publication which has so long enjoyed such a high reputation.

In **Glorious Gospel Triumphs** (3s. 6d. *C. H. Kelly*) we have a singularly readable narrative of the life and work of John Watsford in Fiji and Australasia. The pages are alive with observation and incident, and here is an admirable portrait of the venerable author. The book is in reality the autobiography of a warm-hearted Methodist preacher.

Rev. W. T. Gidney, M.A., has written another work on the Jewish Mission—**At Home and Abroad**: A Description of the English and Continental Missions of the London Society for Promoting Christianity among the Jews. (1s. *Office of the Society, 16, Lincoln's Inn Fields, W.C.*) The pages are historical as well as descriptive, and there are numerous illustrations.

The Sun-Children's Budget is a quarterly without a rival in its line. It discourses in the brightest manner, and with blue letter on fine paper, upon botany as a juvenile interest and pleasure. The second volume is as good as the first; and more cannot be said. Edited by Phœbe Allen and Dr. Henry W. Godfrey, this is in every way a choice publication. (3s. *Wells Gardner, Darton & Co.*)

Rev. Robert Middleton, author of "The Experiences of a Country Curate," knows what it is to encounter Ritualistic opposition, and has experienced somewhat of the delivering mercy of God. He is also able to tell of spiritual signs following his work in the city of Norwich. These and other matters are outlined in an attractive manner in his recent booklet, **Some Experiences of a City Rector.** (6d. *Jarrold & Sons.*) The pages deserve many readers.

God and Thyself: A Treatise on Godly Living. By Gerhard Tersteegen. (1s. *Edinburgh: Christian Literature Company, 3, Lochrin Terrace; London: Nisbet & Co.*) This booklet outlines a spiritual philosophy which will find a response in many a thoughtful heart. First we have an unfolding of "True Wisdom," then "A Soliloquy" on life and duty; lastly, a word-picture of "Our Exemplar." To read these pages is a very profitable exercise.

A substantial book in its line is **Fifty-two Addresses to Young Folk**, by Rev. James Learmount. Preachers who are in the habit of making talks to the young will find helpful material here. An index of anecdotes and illustrations is a useful feature. (3s. 6d. *H. R. Allenson.*)

Dr. Robertson Nicoll's **Calls to Christ** is a little work of great value. It is specially designed to help inquirers. Many Gospel workers have found it of service when placed in the hands of the anxious. There are not too many good books having such purpose. This is distinguished by a freshness of thought and expression calculated to arrest attention to the "calls." That a new edition has been published will doubtless be welcome news to many. (1s. 6d. *Morgan & Scott.*)

For Cloudy Days; being Words of Comfort for those in Sorrow—has been compiled by Harriet E. Colvile, in the hope of being found helpful to the large circles that have been plunged into anxiety and pain by the war in South Africa. The pages present Scripture passages, and choice extracts, both in prose and verse, of a kind calculated to encourage those in suspense, and strengthen such as are bereaved. Alike in design and execution, this is a good book, the compiler's own contributions being uniformly excellent. (2s. 6d. *Religious Tract Society.*)

Dr. Louis Albert Banks, of Cleveland, Ohio, has added another to his series of volumes of revival sermons—**David and His Friends** (6s.). The discourses number thirty-one, and they are based on great sayings and scenes of the Old Testament. There is a pointedness about these utterances that justifies the description "revival" sermons. Another book by the same author is **Twentieth Century Knighthood**, a series of addresses to young men (3s.) These pages present sound principles and enforce good counsels for life. (*Funk & Wagnalls Co.*)

Principles for Churchmen, by the late Bishop Ryle, is a volume deserving of serious attention at the present time. A fourth edition, revised, containing the Bishop's farewell letter to the diocese of Liverpool, is before us. On the title page, the book is described as "a manual of positive statements on some subjects of controversy, with an explanatory introduction on the pressing dangers which beset the Church of England." It is this in all seriousness; and the subjects are of importance to all Christians, to whatsoever communion they may belong. (2s. 6d. nett. *C. J. Thynne.*)

Worship in the Christian Church: Sermons preached at All Saints, Margaret Street, in 1898 and 1899, by William Allen Whitworth. (*Sampson Low, Marston, & Co.*) These pages present worship as something essentially mechanical. They speak of Holy Church, and the Divine Office, "reciting daily mattins," and so forth. The author's historical deductions are in some cases flagrantly unreasonable. The worship which he describes is such as belongs, not to the Christian, but to the *High* Church, and in that sense the title of the book requires qualification.

The Dual Land: being a Collection of Verses from many sources for the Great Family of those who have been, who are, and who may be Bereaved. (10s. 6d. *Elliot Stock.*) To present in an accessible and somewhat connected form poems and hymns dwelling on the main aspects of bereavement has been the aim of the compiler of this handsome volume. Writers of all ages and many lands are represented in the pages, and cheerfulness is the predominating note. The selections relate to death and paradise, resurrection, and eternity, and there are copious indices of authors, titles, and first lines. This is a book which will be welcomed in many a shadowed home.

Dr. Moule's volume of sermons, **The Secret of His Presence**, is a spiritual feast. The discourses were delivered in various pulpits and at long intervals, but they all strike a high key-note. The life of consecration is kept well to the front. A sermon preached in February last is entitled "England Chastened in Love," and has reference to the South African war. Another discourse commemorates "Two Cambridge Saints: Nicholas Ridley and Henry Martyn." This choice volume is lovingly inscribed to Rev. Charles A. Fox, incumbent of Eaton Chapel, London. (3s. 6d. *Seeley & Co.*)

Rev. John Brownlie has for some years been giving to the world religious poetry of a high order. Of late he has done much to promote a deepened interest in classic hymns. Now he gives us **Hymns of the Greek Church**: Translated, with Introduction and Notes. (2s. *Oliphant, Anderson & Ferrier.*) Mr. Brownlie speaks of his translations as "a very earnest attempt to acquaint English readers still further with the valuable praise literature which lies buried in the service books of the Greek Church;" and he informs us that, of the forty-seven pieces presented, thirty-five appear for the first time in English verse. These facts, taken in conjunction with the intense sympathy of Mr. Brownlie's renderings, invest this volume with peculiar value.

The Holy Spirit and Christian Service, by Rev. J. B. Robertson, M.A., D.Sc., of North Berwick, is a timely contribution to the study of a theme of essential importance. Quite recently the conviction has been expressed that the place and work of the Holy Spirit is but slightly recognised in religious literature. This substantial volume will meet the needs of many as an orderly treatment of its subject. The substance of the book was originally placed, in the form of lectures, before students of the Christian Workers' Training Institute, Edinburgh. As expanded and completed, the work contains eleven chapters, and from first to last the pages are loyal to Scripture, and true to Christian experience. In a word, doctrine and practice are faithfully combined, and the book is as helpful as it is undoubtedly timely. (3s. *Hodder & Stoughton.*)

The Baptist Church Hymnal, issued by the "*Psalms and Hymns*" *Trust*, is a publication characterized by many useful features. Among these may be noted: (1) The grouping, within the sections, of hymns and tunes of the same metre, so that these appear on a opening and afford considerable choice of tunes; (2) The extensive selection of hymns for children; (3) A large number of metrical litanies in the chant book; (4) The pointing of the chants being arranged in columns, thus facilitating congregational singing; (5) The use of the Revised Version (of the Old Testament) as being more lyrical and in more modern English; and (6) The arrangement of the anthems in sections, thus affording easy and appropriate selection. Other points combine to make this work, which has been several years in course of compilation, one which churches of the Baptist order will readily adopt. The old notation music edition is ready (4s. 6d. upwards); there are several editions of words only (8d. upwards), the "standard," in bold type, containing, in addition to full indexes, particulars of various readings in the hymns, also biographical notes—a very welcome feature. The combined book contains 802 hymns and 716 different tunes, 254 chants, and 127 anthems.

Students of ecclesiastical history will find much that is striking and of present interest in **The Church: Past and Present**—a Review of its History, by various writers; edited by Rev. H. M. Gwatkin, D.D., Dixie Professor of Ecclesiastical History in the University of Cambridge. (7s. 6d. nett. *Nisbet & Co.*) Thirteen in number, these essays are devoted to great epochs, parties, and schools. "The Apostolic Age," by Rev. J. Llewellyn Davies, is followed by "The Second Century," by the Editor, who also writes on "The Latin Church," "The Origins of Church Government," and "Protestantism." Rev. Dr. Bigg contributes "The School of Alexandria;" Rev. G. A. Schneider, "The Age of Councils;" and Professor W. E. Collins, "England before the Reformation." Two bishops are among the writers—the Bishop of London, whose subject is "The Reformation;" and Bishop Barry, who concludes the volume with a paper on "English Christianity To-day." Other chapters are: "The Rise of Dissent in England," by Rev. Dr. J. Hunt; "History of the Lord's Supper," by Rev. Canon Meyrick; and "Romanism since the Reformation," by Rev. Chancellor Lias. There is nothing narrow in the pages; the impression made by the book is altogether wholesome. Christ is greater than the Church, and the Church is more than an organization. The chapters by the Editor are robust in statement; the article on Dissent is a model of respectful treatment. Though not written in a controversial style, this is emphatically a book for the present times, and calculated by its judicious tone to help some who have imbibed Romanist notions of the Church and Christian doctrine.

WORSHIP: What is It? is a thoughtful little book, by Cortopaxi. (4d. *W. G. Wheeler.*) It discusses the object of worship, also the place and manner; and from first to last the appeal is to Holy Scripture.

A timely booklet is A VOICE FROM MAFEKING, in which Rev. Charles Bullock deals with the social and religious needs of the masses, and describes various "Mafekings at home." (1d. *"Home Words" Office.*)

THE PERSONAL IMPULSE IN TEMPERANCE WORK is a sermon by Rev. Alexander Mackennal, D.D., in aid of the Manchester, Salford, and District Temperance Union. (1d. *Sherratt & Hughes, Manchester.*)

THE FACE AT THE WINDOW is a stirring tale by Mrs. G. S. Reaney. It reproduces scenes and incidents only too frequently met with by those who labour in the temperance cause. (1d. *Houlston & Sons.*)

The June issue of THE NEW LIGHT (½d. *W. A. Keyse & Co., Peckham, S.E.*), the monthly organ of the National Prohibition Party, is a ventilation of many evils which blight the history and mar the prospects of civilized communities.

A HAPPY BOY, a striking narrative by Rev. E. Payson Hammond, has been issued, in the form of an illustrated folding-card, for circulation among young people. (One half-penny. *A. Stevenson & Co., 9, North Bank Street, Edinburgh.*)

Rev. William Burnet has written a suggestive and timely booklet, WHAT IS THE REAL PRESENCE? The question is answered by the expression of views justified by the declarations of Christ and his Apostles. (*Stoneman, 39, Warwick Lane.*)

The Howard Association have added to their numerous publications a pamphlet on THE RURAL EXODUS, AND BACK TO THE LAND, dealing with the social and economic disadvantages of the subject. (*5, Bishopsgate Without, London, E.C.*)

Mr. Silas Henn's latest pamphlet is THE CHURCH VERGING TOWARDS THE APOSTASY. (3d. *The Author, 4, Himley Road Dudley, Worcs.*). The inconsistencies of professing Christians, and the preversities of many church organizations, furnish material for these warning pages.

Personal Dealing.

DEAR SIR,—The great evangelists have always recognised the importance of personal dealing with the unconverted—work which is not peculiar to the preacher, but which effectively supplements his own, and is possible where he is never heard. Probably nothing would prove a greater blessing to the world than the general extension of this work by means of some union and method practicable everywhere.

What if, in recollection and imitation of the first great example of such endeavour, an "Andrew and Philip Society" were formed, by the simple engagement of its members privately to present the grace and claim of Christ to one person, at least once a week, by tract or spoken word, or both? The promise might refer to a week, while the purpose and the practice would belong, almost certainly, to every day.

The reasonableness and use of pledges need no proof. Total Abstinence and the Christian Endeavour Societies have depended upon them for cohesion and power, while the principle is confessed by every member of a Christian church. The bond should be real, and yet as elastic as its purpose will allow. The benefit to self would be committal, reminder, habit and fruitfulness; to other Christians—example, encouragement, fellowship; to the world—an increase of testimony and service.

An Andrew and Philip Society would unite habitual soul-gatherers all over the world, increase their number and the joy and power of their endeavour. Reports might be invited, and the most striking results collected, as illustrative means of evangelism, while conferences of members might periodically further the work.—Yours faithfully, MATHETES.

Sunday Cycling Excursions.

SIR,—Will you kindly allow me to call the attention of your readers to the latest amongst the countless schemes put forth for the secularizing of the Lord's Day, and to ask for their moral influence and practical help in resistance? Let me also ask your readers to take courage in fighting the enemies of the Lord's Day, and to remember that mainly by Christian influences during the past year seven-day newspapers have been suppressed; the bold conspiracy for running the Crystal Palace seven days a week was exposed and crushed; and the London Board Schools, captured one month by the Sunday secularizers, were recaptured by the defenders of the Lord's Day two months after.

This latest scheme is put forth by the "Road and Path Cycling Association," as follows, in recent advertisements:—"The Council offer prizes in 1900 of the value of three guineas each in foreign hotel coupons and foreign railway tickets, for best attendance at Saturday and *Sunday runs* to all centres having not less than twenty members." Then, in another part of the advertisment (in order doubtless to satisfy young people who still have some conscience left as to the duty of public worship), amongst the advantages of the Association set forth are "*Sunday rides* having for a specific object attendance at places of public worship."

Can any movement be more destructive to the religious life of a nation than these organized Sunday excursions? An earnest friend writes of this scheme: "It means profound mischief more than appears on its face." Surely rail servants and the inn-keepers and barmen and young women, and other toilers who work such long hours on week-days, should be protected against Sunday labour. I sound this note of alarm for the day of rest in the hope that the same great forces which have crushed other powerful attempts to seize the Lord's Day for secular purposes may be stirred to action against this latest attack on the people's day of national rest.—Your obedient servant, CHARLES HILL.

Working Men's Lord's Day Rest Association, 12, John Street, Bedford Row, W.C.

The Revised Version.—At the ensuing Wesleyan Methodist Conference, a discussion is to take place regarding the use of the Revised Version in public worship.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The new Mission Church of St. Barnabas, which is to serve as a chapel-of-ease to Mossley Hill Parish Church, has been dedicated by the Bishop of Liverpool. As a chapel-of-ease to Mossley Hill Church, it will serve a portion of the parish of St. Matthew and St. James, which is very thickly populated. Rev. R. B. De Wolf has been appointed to take charge of the new church and district.

The summer meeting of the Islington Ruridecanal Conference has been held, Rev. Prebendary Barlow, D.D, presiding. There was a good attendance, especially of laity. Chancellor P. V. Smith, LL.D., dealt with the subject of "The Reform of Convocation," and in an able speech recommended a larger representation of the parochial clergy, beneficed and unbeneficed; and the election of a house of laymen as part of Convocation, with equal powers of voting. An interesting discussion followed.

In connection with the Men's Service at St. James-the-Less, Bethnal Green, the annual "open" service was recently held, on which occasion the men were invited to bring their wives. The church was crowded. The vicar (Rev. J. E. Watts-Ditchfield) gave an address on "Home: Babel or Bethel, which?" dealing with those details of home life which do so much to make homes either happy or miserable. The Men's Service has taken a firm hold on the neighbourhood, and is increasing the communicants of the church.

The Bishop of Newcastle has, through the *Diocesan Gazette*, addressed a letter to the clergy and laity of the diocese, with reference to the Church Congress to be held at Newcastle the last week in September. The first Newcastle Congress, the Bishop points ont, held in 1881, was followed in 1882 by the completion of the movement for the establishment of the diocese of Newcastle-on-Tyne. "Let us prove in 1900," he adds, "that the diocese has been for the extension of the Master's Kingdom, and is prepared to take its due share in the growth of the Church and the evangelization of the world.

Congregational.

The dinner-hour services held every Wednesday at Bishopsgate Chapel are proving encouraging. During the remainder of July the services will be conducted by Revs. W. J. Dawson, Benjamin J. Gibbon, and T. Dixon Rutherford.

Centenary services have been held in connection with the church at Beaconsfield. Three of the past ministers—Revs. J. Duthie (Blackburn), M. H. Le Pla (Kingsland), and H. W. Summers (Reading)—took part in the meetings. It was pointed out that, although it was the centenary of the present church, yet a Nonconformist cause (Congregational) existed in Beaconsfield as far back as 1725.

Resignation.—Rev. H. W. James, Radcliffe.

Calls (accepted).—Rev. W. Alfred Allan, of Fowey, to Nailsworth; Rev. J. Hoatson, late of Melbourne, to Leek.

Baptist.

Rev. J. Bradford, of Leytonstone, intimates that the stone-laying of the new London Baptist Association Church at East Ham is to take place on the 19th inst.

At the quarterly meetings of the London Baptist Association, held last week at Fillebrook Chapel, Leytonstone, a resolution was passed commending to the churches the suggestion that Sunday, October 14, should be set aside as Baptist Union Sunday, and that collections be taken for the Century Fund.

At the twenty-fifth anniversary of the erection of Enfield Tabernacle, the pastor (Rev. Geo. W. White) was in the vestry during the day to receive the thank-offerings of his people, the amount realized being about £30. In the evening a sermon was preached by Rev. G. P. McKay, of Stoke Newington, Rev. W. Cuff being absent owing to continued indisposition.

Out of a large number of candidates six have been elected to enter Bristol College in September next. Two students who have been four years in the institution are to have twelve months' practical training before resuming collegiate life—Mr. W. H. Stradling, under Rev. H. E. Blomfield, at Coventry, and Mr. V. H. C. Russell, under Rev. J. Baillie, at Cardiff. The following have begun their work as pastors:—Mr. A. T. Matthews, at Brecon; Mr. W. H. Spinks, at Kirkcaldy; Mr. O. Ayres, at Nailsworth, Glos.; and Mr. W. Linton, at Leicester. Mr. G. Hooper sails for the Congo in the middle of July.

The annual meetings of the North Wales English Baptist Union were held last week at the English Baptist Church, Groes, Ruabon, there being a large number of ministers and delegates present from the respective churches comprised in the area of the union. Rev. Gomer Evans, Holyhead, presided, the subject of his opening address being "Our Churches and the Young People." Rev. J. Raymond (secretary), Llandudno, submitted an encouraging report.

Call (accepted).—Rev. Peter Miller, Nantwich, to York Road, Leeds.

Methodist.

On Saturday afternoon last, memorial stones were laid of extensions to the Lytham Wesleyan Church and schools, which are estimated to cost £6,000.

Rev. J. Cockin has accepted a unanimous invitation to remain a twenty-fifth year as minister of the Truro Circuit of the Free Methodist Church. Though an "itinerant" minister, Mr. Cockin has had no other ministerial sphere of labour than his present location, to which he went from college in 1876. He is well known throughout Cornwall, where he has done substantial service.

At City Road Wesleyan Chapel, Chester, anniversary services were conducted by Rev. T. Waugh, Connexional Evangelist. Last year, at the anniversary, also conducted by Mr. Waugh, a corporal of the Lancashire Regiment professed conversion; he was severely wounded at Spion Kop, and his letters home testify to his continuous trust in Christ. This year another soldier, who had been influenced by the corporal, sought the Saviour.

Presbyterian.

The new church at Felixstowe, erected at a cost of £4,000, has been opened by Dr. John Watson. At the inaugural service, Dr. Watson said the debt on the building was £1,800. The offertory amounted to £285. The site was presented by Mr. Peter Leckie, for many years an elder at St. John's Wood, and the church will accommodate 500 worshippers.

Rev. R. E. Welsh, of Brondesbury, writes as Moderator of Presbytery, with reference to a visit to East London:—"At East India Road there was an attendance that almost filled the church. It was very gratifying to see that in the East End, where it is usually understood we have only weak congregations, good work brings hearty response and encouraging results."

The annual collection on behalf of work on the Continent is to be made on Sunday next. An account of the past year's operations says:—In France the need of the Gospel continues as great as ever, and the opportunities of proclaiming it by evangelists and colporteurs seem to be steadily increasing. We have lately received a very interesting account from the secretary of the Evangelical Society of Geneva of the growing demand for their colporteurs throughout France. In Belgium the need of increased help to our self-sacrificing brethren of the Christian Missionary Church continues very great, but we have only been able to continue our former grant. In Italy the Waldensian Church prosecutes its great work with encouragement and success.

Resignation—Rev. John Brown, Seaton Delaval.

Fallen Asleep.

Mr. JOHN WILKINSON, senior deacon of Grosvenor Street Congregational Church, Manchester, with which and Roby Schools he had been connected for about fifty years.—Aged seventy-seven, Mr. HENRY COOPER, of Swadlincote: an esteemed member of the Baptist body.—Rev. JAMES KELLY, of Dalmarnock Parish Church, Glasgow, who died suddenly on a recent Sunday evening.—Rev. W. HARRIS, D.D., first president of the Wesleyan Local Preachers' Mutual Aid Association.—A young medical missionary in Rajputana, Dr. JOHN WHITEHOUSE, of the Presbyterian Mission, died of cholera at Taragurh, Ajmere, on June 18 last. Dr. Whitehouse was only in his eighth year of missionary service, and till the morning of the 18th seemed in good health. He had for some time been finding a special joy in attending to little waifs rescued from starvation, and at an earlier period he nursed some of them through cholera.—Aged seventy-two, Rev. FLAVEL SMITH COOK, D.D., formerly vicar of Christ Church, Clifton, who was the subject of deep sympathy twenty-five years ago when prosecuted for refusing the holy communion to a parishioner whom he had reason to suspect of rationalistic views. Dr. Cook was more recently chaplain of the Lock Hospital, and had published sermons on Universalism and Annihilation.—Rev. R. R. FORLONG, rector of Hemley, Woodbridge, Suffolk, aged forty-three.—Rev. A. B. SIMPSON, rector of Fittleworth, and Prebendary of Chichester Cathedral, aged seventy-two. He was ordained in 1851, and had spent the whole of his ministerial life in Sussex.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—U.S. T.L. J.D. F.G.T. J.M.G.D.S. T.R.S.S. W.C.M. F.W. W.H.A. R.F.Y.P. J.C. A.M.C. H.B.L. T.G. H.L. Mrs. J.B. R.S. J.G.A. W.B. J.S. W.P.F. K.P.H. J.J. R.J. W.J.C. J.M.M. G.B. J.L. D.J.E. C.T. D.C.J. M.J.B. S.S. A.H. H.R.F. J.R. J.H. C.M.W. W.E.D. E.F.E.C. S.P.B. A.M. B.W. A.O.T. J.G.W. F.T.S. F.P. T.S. E.H. G.E.M. C.K. S.J.A. E.H. A.M. W.G. M.H. T.M. W.M.

APPLICANTS FOR TRACTS.—George Jordan, 20, Kinmel Street, Birkenhead (lodging-house work); A. E. King, 9, Azenby Square, Peckham; Alfred O. Tuck, 18, Lymington Parade, West Hampstead, N.W. (West London Mission visitation work); J. H. Brown, 68, Gurney Road, Stratford, E.; Rev. J. W. Atkinson, Claremont, Cawley Road, London, E.; Mr. Charles Quick (for soldiers), 2, Howard Road, Stoke Newington, London, N.; Mr. Jos. Akister, City missionary, 14, St. Oswald's Grove, Rochdale Road, Manchester; Miss Johnson, 90, Oxford Street, Old Trafford, Manchester; Henry J. Fletcher, 41, Stanley Street, Hulme, Manchester.

Children of India.

A SOCIETY for the Protection of Children, similar to the National Society for the Prevention of Cruelty to Children in England, was formed in Calcutta last year, with the Hon. Justice Pratt as president. The need for such a Society is great. Some may doubt this, as people have always doubted the need for the National Society in every new district into which it has been introduced, until experience has abundantly shown the contrary. The causes are various, but are found in every country. In India, especially in the case of little girls, abundant cause can be shown, as the writer, who has just returned from Calcutta after forty year's residence in India, can testify.

The Society has made a small beginning, but it is felt that, to make it a success, there is need of a secretary who can give his whole time to the work. The committee would be glad to have one who has had experience of the work in England, but this might involve more expense than a young institution could afford. They hope, however, that when the need is fully understood, someone may be found who would go out, at least for two or three years, at his own expense. If there be such a one amongst your readers, he would have a most hearty welcome in Calcutta, and if he would correspond with the writer, more particulars could be given and communication opened with the committee. For further details apply to Rev. B. Waugh, 7, Harpur Street, W.C., or to the writer. I am, &c., JOHN P. ASHTON.

The Laurels, Barnet, Herts.

A Missionary's Bungalow Burnt.—Rev. J. Nelson, acting chaplain of the Church of Scotland at Lucknow, sends an account of the destruction by fire of his bungalow. Mr. Nelson writes:—"The greatest loss is that of all my books, many of them the gifts of friends when I left for India in 1876. Some were from Mr. Spurgeon and Dr. H. Grattan Guinness, besides works of Rev. F. B. Meyer, Mr. Moody, and others. Our family Bible and all our smaller Bibles, hymn books, etc., were destroyed, as well as the tracts and periodicals which I had for the hospital. If any of your readers should feel inclined to help me in the matter I should be grateful." The origin of the fire is unknown. Happily, there was no loss of life. Mr. Nelson's address is, 5, The Mall, Dilrusha, Lucknow, India.

The Rev. F. B. MEYER'S NEW BOOK is dedicated to the Members of the

Young People's Society of Christian Endeavour.

He says:—"*At the close of the happy year of my Presidency of the British Christian Endeavour Societies and on the eve of the great London Convention, I inscribe this book to Christian Endeavourers.*" (Signed) F. B. Meyer

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Psa. lv. 22.

I AM not able, Lord, to bear
The burden on my shoulders laid;
For there is none the load to share,
And all my soul is sore afraid
That I must faint beneath the cross,
And so thy cause shall suffer loss.

Isa. l. 4.

I am not able, Lord, to speak
The message these poor souls desire.
My head is dull, my voice is weak,
My heart is ice that should be fire,
And so they shall no aid receive
Who in my power to help believe.

Isa. xli. 13.

I am not able, Lord, to hold
The hands stretched out to grasp my own.
I cannot gather to thy fold
The foolish flock which wanders lone.
Yet, oh, how gladly would I keep,
And watch, and tend thy erring sheep!

Isa. xxxviii. 14.

I am not able—I am thine.
Lo! every power is thine to use;
And all this precious work of mine
It is thy work—do not refuse
To undertake its care for me,
Whose utter weakness Thou canst see.

Isa. xlix. 4; Phil. iv. 13.

I am not able; but Thou art,
O Christ, who makest tumult cease.
Come, and fill up this aching heart
With resignation, faith, and peace.
Thus only can thy will be done
When victory in my soul is won.

C. MAUD BATTERSBY.

Cromlyn, Rathowen, Ireland.

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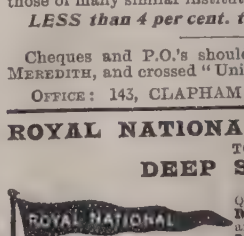

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Notes & Comments

THE terrible news of the massacre of Europeans at Pekin, with the possibility, if not the probability, of similar tragedies happening elsewhere, has given a profound shock to the whole civilized world. The deepest sympathy of all goes out to those who have lost friends and relatives in this outbreak of Oriental savagery. What more can we do at the present time than pray that God may overrule even this horror, and sorrow, and sin for the good of the whole world?

In all this hideous blackness of darkness there is a ray of light in the fidelity with which the native Christians in various places have faced their doom. What greater consolation could the massacred missionaries have than that "in their death" they and their converts "were not divided"? Granted that it was perhaps as sympathizers with the "foreigners" rather than as Christians that they bore their martyrdom; but this in no way minimizes their devotion to their Lord, for whose sake they suffered the loss of all things, even of life itself. Here is an eloquent reply to the charge that "missions are a failure."

There is a disposition in some quarters to deprecate any promulgation of the Gospel in China on the ground mainly that the natives of that Empire "belong to an older civilization and older religion." If so invertebrate an argument could be admitted in the case of China, it would, of course, have to be recognized as applicable to all missionary effort; and, in fact, to the establishment of the religion of Christ, the Founder and the first preachers of which had no undue regard for those corrupt civilizations and erroneous religious systems which the teachings of Jesus were intended and potent enough to permeate and transform.

The bright summer weather affords boundless opportunities for circulating Gospel truth in the form of tracts among the multitudes in the open air. We are continually receiving applications for grants, in many cases from earnest workers whose means will not allow them to purchase. Our Tract Fund and list of "Applicants for Tracts" help in many such cases.

The Parliamentary debate on the immoral state of West End streets at night, and on the rapid spread of demoralizing literature in this country, especially in the form of cheap obscene pictures, reveals a condition of things that should not be tolerated in any civilized city. The difficulties raised by the Home Secretary in the way of reform are of little account, as was shown by Mr. Samuel Smith, who pointed out that while the condition of Liverpool ten years ago was almost as bad, a great reform had been brought about through the pressure of public opinion on the authorities. There is a special difficulty in the way of rousing or raising the standard of public morals in London on a sufficiently large scale. But so much improvement has been already achieved by the London County Council in the parks under its control, that it is clear how much may be done by a better supervision of the police, and a more strenuous application of the law. This would be a step towards the strengthening of the law itself.

A very strong indictment against the modern music hall is brought in a paper in the current number of the *Contemporary Review*, by a writer who professes to have given close study for years past to the performances given at those places of amusement. Mr. Andrew Wilson's article is one which should strengthen the hands of the authorities who are empowered to enforce restrictive regulations upon the halls, for the verdict is strongly against the argument so freely and thoughtlessly urged in many quarters, that they are a moral factor in the life of their patrons. The writer asserts, without reservation, that most of the songs sung are suggestive when they are not conspicuously vulgar, and such as could not be sung before any respectable and decent household; that, in fact, they are in glorification of vice and drink, and in the exploitation of a low and vulgar side of immorality. Mr. Wilson also says:—

> What effect all this purveying of obscenity, veiled or implied, can have on the masses it is not a difficult matter to determine. It can only serve to lower their respect for morality at large, it puts decency and cleanly living at a discount, and it glorifies immorality all round.

It is difficult to bring public sentiment to bear upon the evil; all the more need, therefore, for those who have the power of official repression to enforce it.

Few nations are so conscious of their past as the American, brief as their history has been. It is well that among the many celebrations of the past by the present a place should be found for the great theologians. Jonathan Edwards has been honoured with such a commemoration. Though only a name to most religious people nowadays, his influence on the world's thought and life is not by any means a spent force. Some of his teaching was put into a form too drastic for present-day taste, but his passion for souls, and his wonderful realization of the sovereignty of God in creation, providence, and redemption is in vivid contrast to the attitude of most modern thinkers and preachers. We sadly need some strong teaching in that direction. There are very few who retain anything like a hearty and practical belief in the Divine government of the world.

The laughter of God is a terrible thing. "He that sitteth in the heavens shall laugh." It is one of his answers to the threats of men to rid themselves of his yoke. And it would seem as if we were hearing this laughter at the present moment. For some years past many leading men in various countries to whom religion is a fiction, have babbled of the "glorious march of human progress," and they have openly preached science and civilization as the only true gods. These were to be our emancipators, to perfect humanity, to inaugurate the millennium and to establish an universal brotherhood. Anti-Christian socialism has ceaselessly preached these doctrines, and their echoes have gone everywhere. And now the derided God is mocking the folly of men. A godless science and a godless civilization have resulted in the manufacture of terrible engines of war, in broils and factions, and, worst of all, in race hatred. And this is the millennium to which we were to be brought!

Those who think it necessary at "popular services" to announce their subjects in sensational style, and to deal with all manner of topics culled from recent events, or the social problems that are always with us, would do well to weigh the words of Dr. Maclaren at his "open service" recently. The success of the veteran preacher has been continuous from the beginning, and on this occasion he announced the secret of his method.

> So far as my part is concerned, I have not conceived it my duty, nor even necessary, to take sensational subjects, or to find my texts in newspapers or the last popular novel, or even in social and current questions. I have something better to do than that. Rightly or wrongly, I have of set purpose confined myself to the tremendous necessities of man and the fundamental verities of the Gospel, and, God helping me, I shall do so still.

He who thus speaks from the heart and centre of the Gospel will in the end sweep the circumference as well.

It was a wise old minister who said, "I am always grateful to anyone who will point out a fault that I can correct. I am not grateful to anyone who points out a deficiency, of which I am as conscious as he is, but which I am unable to make good." Here we have the secret of wise, as distinguished from unwise, fault-finding. The misery caused by the perpetual denouncing of frailties in others which are irremovable, and which should be patiently borne with for that reason, is almost as great as that due to remediable faults that are wilfully persisted in. Willingness to mend on the one side, and patience with what cannot be helped on the other—these are two prime secrets of happy Christian intercourse. The precept, "Let your considerateness be known of all men," covers both.

A German layman has been accounting in one of the religious papers for the lack of attendance in the Berlin churches, and has found it in the fact of an unsympathetic ministry. He instances the case of a pastor being applied to by a mother to bury her daughter, who had been confirmed by him, refusing on the ground that he was off duty that week, and suggests that this is typical of other facts. However that may be, it is unquestionable that a minister who does not make it his privilege to weep with those that weep, and to rejoice with those that rejoice, among his flock will miss the very best chance he can ever have of doing them good. A wide and effectual door is opened by sorrow to the true pastor, through which he can not only enter himself, but carry the most precious consolations of the Gospel with him to those that need them in their extremity. This is one of the surest touchstones of a Christ-like ministry.

Dr. Mair, in his little book just published on "Speaking," in dealing with the secret of successful pulpit speech, strongly endorses the late Dr. Caird's advice to his divinity students, always to divide their sermons into heads. Undoubtedly this time-honoured custom, which has fallen into disrepute of late, is worthy of judicious revival. The mind of the average hearer is not capable of carrying away the burden of a vague, confused discourse, however weighty it may be; but there are few who cannot take home with them the chief points of a sermon or address which have been methodically marshalled and distinctly enunciated. The "literary form" of the discourse may to some extent suffer, but its effectiveness as a weapon for good is decidedly increased. Many preachers would benefit themselves greatly if they forced themselves to observe more order and method in their thinking; and what benefits them will doubly benefit those who hear.

The extreme High Church teachers have advanced many strange theories before now, but it has been left to a writer in the *Anglo-Catholic* (Rev. G. S. Tyack) to discover that:—

The heretic, reducing the Eucharist to the merest figment of a memorial, may still (and, as a matter of fact, does) communicate with such thankfulness as his cold creed inspires; but to him "Benediction" is at best unmeaning. The Catholic, and he only, sees in it a means of displaying devotion to his Lord.

Yet the Lord Himself ordained that the observance of the Communion should be a "memorial," and as such the early Christians regarded it. Nor do we suppose that their devotion to their Lord has ever been surpassed, even by that of Mr. Tyack himself. So we should judge from Paul's declarations, in 2 Cor. xi. 24-27.

Doubtless Uppingham School can claim to have as large a roll of soldiers and sailors now serving their country as any other of our public schools, and it is interesting to note that in addition to the 135 at the Cape, Sir Claude Macdonald, of Pekin, also was trained there. These circumstances give very great emphasis to the pronouncement of the headmaster, Dr. Selwyn, who at the recent speech day, in referring to the proposals of the headmaster of Eton for the enrolment of all public school boys over fifteen, "able and willing," deprecated the conversion of public schools into public camps, and added, "The hand of the War Office must be kept off them at all costs." In the face of the strong development of militarism in our midst—a spirit which perhaps just as frequently provokes war as it prevents it—such thoughtful words are well worthy of consideration.

Much of the unrest evident in spiritual life is in many cases due to a feeling of dissatisfaction with the smallness of that which we can do for God, and a longing for the extended sphere and the greater work. Bishop Phillips Brooks has wisely said:

If in any way God is using you for one of his gathering, and distributing points of spiritual life, *be satisfied*. There is no nobler work which anybody in this world can do than that. To know God so that other souls may know Him from us; to be in any way a deepener and enlightener of the lives of our brethren—what is there for a man to thank God for like that?

The steady decrease in the number of young women in domestic service—which fell by 159,000 in this country alone during the decade 1881-91, and which since then has been as steadily declining—will soon bring home a very serious problem to the community. How is it to be made more attractive? The first thing to be done is to get rid of the "social stigma" which is still supposed to be associated with it. Service is not servitude. There is no degradation in a calling which lies at the root of family peace and comfort. Consideration, kindliness, and loyalty on both sides are the conditions of success, and these are within the reach of all mistresses and servants.

The Meaning of Pekin.

By Rev. GEO. HUDSON, of Hangchow.

At a time when the hearts and minds of the civilized world are necessarily turned to China, where the most tragic events are succeeding each other with frightful rapidity, it behoves all who have any knowledge of the causes leading to the present outbreaks to contribute their quota towards enabling the public to obtain a correct view of the situation.

It must be borne in mind that the present outbreaks are not anti-Christian in their nature, but *anti-foreign*. Their object is not the suppression of Christianity, but the total elimination of the foreign element from Chinese affairs. The fact that the native Christians have suffered so severely arises, not so much from their profession of Christianity as from their identification with the foreigners who have introduced Christianity into China. These are regarded as agents of the various foreign powers, sent to China for the express purpose of stirring up sedition, and thus preparing the way for the Emperor's broad domains to be overrun and conquered by the armies which it is believed will follow in the wake of the supposed secret political agent. Let it be noted that the text of the decrees of the Empress-Dowager and the latest usurper of the Imperial prerogatives is "Expel or exterminate the *foreigner*." The fact that Kiao-chau was seized by the Germans as part compensation for the murder of two German missionaries — that this was accompanied by the seizure of Port Arthur by the Russians, and Wei-hai-wei by the British, and soon after followed by a demand from the Italians for a "concession" at Sammen Bay, on the coast of Chekiang—is proof positive to the Chinese that the religious propaganda is only a cloak for the political, and that the ultimate design of the Western nations is the absorption of China.

It must also be remembered that books, newspaper articles, &c., have openly discussed the partition of the Empire for years past. It seems to have been assumed that all this discussion went on without the knowledge of the Chinese authorities. Perhaps it will be news to many of your readers to learn that Bureaux of Foreign Affairs have been established in many, if not all, of the provincial capitals; that an English-speaking Chinese is attached to each bureau as interpreter and translator; and that through him the high provincial authorities have been able to follow closely the out-spoken and ill-advised proposals for dismemberment. I am well acquainted with this official at Hangchow, the capital of Chekiang, and can testify to his accurate knowledge of English, and ability to inform his superiors of what was being planned for their country by the Occidental world.

By the efforts of the French Minister, the Chinese Government was induced last summer to grant official status to the Roman Catholic hierarchy. The effect of this is that the bishops and clergy may carry on negotiations with the various officials independent of the consular authorities. Bishops are entitled to demand interviews and conduct affairs with viceroys and governors, priests with prefects and magistrates, just as if they were possessed with ministerial or consular rank. It is inconceivable that a Chinese will be able to distinguish between the political agent and the religious propagandist under such circumstances.

I venture to bespeak beforehand an impartial hearing and careful consideration of what I believe to be a third and very potent cause of the hatred of foreigners on the part of the Chinese. I refer to the opium traffic. I am perfectly aware that no less an authority than the present Viceroy of India, in his able work "Problems of the Far East," dismissed the whole opium question in about twenty contemptuous lines, and informs us that

the pretence that China is hostile to the British people or to Christian missions because we introduced to her the opium habit . . . is about as rational as to say that the national soreness that sometimes arises between England and France, is due to our resentment at having to cross the Channel for our best brandy.

I can assure his Excellency and your readers that he is profoundly mistaken. If he had taken the trouble to inquire in the proper quarter he could easily have found abundant proof of the two following propositions, which I submit without fear of contradiction:—

First, that the Chinese trace their national decay and attribute their national disasters to the use of opium.

Second, that the introduction of the habit is indissolubly associated with their intercourse with foreign nations, and especially Britain.

These sentiments are common to all classes. The great Viceroy at Wuchang, Chang Chih Tung, probably the ablest man in China to-day, has denounced the use of the drug in unmeasured terms, comparing it to a devastating flood which sweeps everything into destruction in its onward rush. The general manager of the Salt Gabelle, a high official in Soochow, writes:

From ancient times to the present day there has never been such a stream of evil and misery as has come down upon China in her receiving the curse of opium. . . . From the time that opium was first introduced into China until now, a period of over a hundred years, the number of deaths directly caused by it must count up into the millions. . . . Now, in China there are many among the upper classes who seem to be in ignorance concerning the true state of affairs, and are not willing to blame the Chinese for their fault in using opium, but ascribe the real cause of the whole trouble to the avariciousness of foreigners, and thus look upon them with hatred. Also, the ignorant masses having even intenser antipathy towards them, we continually see on every hand anti-missionary outbreaks and riots.

I have quoted the above official at length in preference to making a direct statement of my own, because it might be said that, as a missionary, I would naturally be prejudiced against opium smoking, and inclined to see it in its worst light. But these are the views of a high Chinese official, and I repeat, and anyone having any extensive acquaintance with different classes of Chinese will sustain me in bearing testimony to the fact, that these views are also held by the vast majority of Chinese, and that foreigners are hated and suspected because of their supposed complicity with the opium traffic.

I shall not trespass on your space by entering into any discussion of the moral aspects of the question, but I ask your readers, in forming an estimate of the present situation, not to overlook one of the most important elements in the case. When the present disturbances are suppressed, our Government, in conjunction with the other European Governments and America, will be called upon to formulate a new policy with reference to China. One ventures to express a hope that the whole past policy of the Government in regard to Chinese affairs will be reviewed, and the greatest blot on the English escutcheon be wiped off.

Occasions for Praise.*

BY REV. EVAN H. HOPKINS.

WE ought to find a Divine answer to the important inquiry—When and in what circumstances is it our privilege and duty to praise God? What are the seasons and occasions of praise?

First of all, we should praise God when we draw near to worship Him, for praise is of the very essence of worship. We may come into God's presence and not worship Him; we may confess our sins and unburden our hearts, and our approach may be a reality and our supplication sincere and earnest; but yet there may be no true worship and praise. When we pray we are more or less thinking of ourselves, our needs, our trials, our duties, our difficulties; but when we rise into the atmosphere of praise our thoughts are occupied with God, his gifts, his goodness, his glory. So we notice that in those inspired prayers which we find in the Epistles, the Apostle continually rises

FROM PRAYER TO PRAISE.

It would seem as if the Apostle Paul could not pray long without bursting out into praise. So if we would know what it is to worship God, we must know, not only what it is to pray, but also what it is to praise.

Because praise is the expression of gratitude, in no other way than by praise can we acknowledge the goodness of God. It is not enough that there should be a feeling of thankfulness to God; that feeling must find expression. He who made the heart made the lips, and He demands the whole man. We must lay every member upon his altar. God not only looks for a feeling of gratitude, but for an expression of it. "My lips shall utter praise, when Thou has taught me thy statutes." What a striking instance is found in the case of the Samaritan leper, who, when he saw that he was healed, returned and praised God. "He fell on his face at his feet, giving Him thanks" (Luke xvii. 14-18).

We should bless God as we are engaged in the ordinary duties of life; we should praise Him then, for praise is the state of fellowship. When we think of prayer we not only think of an act but of a state—we may be in a state of prayer though not always engaged in acts of prayer. So also we may live in

A STATE OF THANKSGIVING

and prayer. "And they continued daily with one accord in the Temple, and did eat their meat in gladness and singleness of heart, praising God" (Acts ii. 46, 47). That beautiful picture illustrates a condition of praise. A wonderful change had been brought about in that case by the power of the Holy Ghost. People are always looking to circumstances. Was this a case of changed circumstances? No, it was the inward state, the condition of their heart that was changed; the people were in a state of praise. They knew what it was to be in the communion of the Holy Ghost, to be in fellowship with God. So you see in all the concerns of life, even every-day life, it is possible, by the power of God, to praise Him.

Again we should praise God when we are passing through special suffering and trial, because praise is the spirit of triumph. The life to which we are called is to be a victorious life; we are called to be overcoming believers. The Apostle Paul lived what he preached, and he said, "In all these things we are more than conquerors through Him that loved us" (Rom. viii. 37). Conquerors over what? Tribulation, distresses, persecution, famine, nakedness, peril, and sword—seven things. Could anything be worse, could adversities be more formidable? Yet in all these things, not in changed circumstances, we are more than conquerors. Here is

THE GLORY OF THE GOSPEL

of Christ. What can Christ do for me in the most adverse circumstances? He enables me to rejoice and glory in them—to rise above them. Hence, we may bless God when we are passing through trials, because the spirit of praise is a spirit of triumph.

Address given at Mildmay Conference.

How many Christians reason thus: "It is not possible to praise God now; everything seems against me?" Let me ask you—What are looking at? It is possible to see many things, and yet not to look at them. "The light affliction (says the Apostle) which is but for a moment worketh in us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." The things which are seen we know of, but we are not compelled to look at them. We look at the things which are not seen—not at the window, but through it at the landscape; not at the telescope, but through it into infinite space. We are long-sighted, and look to the things which are eternal.

If in your daily life you see the Lord, your heart will be at rest, and, whatever may be the nature of your surroundings, you will find it possible to bless and praise Him. Paul and Silas in the dungeon of Philippi did not look to their chains; hence they were able not only to pray, but to bless the Lord. Here we see

THE TRUE CHRISTIAN LIFE.

What are the times and the circumstances of blessing God? All times—"I will bless the Lord at all times; his praise shall continually be in my mouth." Not only all times, but all circumstances: "In everything by prayer and supplication, with thanksgiving, make your requests known unto God."

A Christian man once told me that this verse was a prescription. He had suffered from sleeplessness; having many anxieties, he was always thinking about them, and, of course, he could not sleep. A friend gave him the prescription, and he carefully considered the words. He could not get rest until he took the special ingredient "with thanksgiving." He began to count up his mercies, and they took him longer than he had anticipated. In the course of his count he dropped off to sleep. It was a good prescription. The passage gives us the standard of practical confidence, and then a promise "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Do not look at God's standard as an impossible ideal. It is one thing to aim at an ideal, another thing to enter into the blessing. Supposing a volunteer had been practising a long time, and you were to ask him what progress he was making, and he should say "I've never hit the bull's eye and don't expect to—but I'm aiming at it!" Many do not expect to enter into the enjoyment of God's blessed assurance, but the standard we are contemplating has been realized by men of like passions with ourselves. Let us not merely aim at it, but, by God's grace, enter into it.

Another thing, do not judge God's ideal by your own experience. I have met people who reason thus: "I know something of my Bible, and have been brought to realize my standing in Jesus Christ; but I cannot say that my life has been a praising life; speaking of it generally, it has been

A LIFE OF UPS AND DOWNS,

a great deal more down than up; I cannot say that it has been a victorious and rejoicing life. Therefore when I go to the Scriptures I have to understand them according to my experience." That is to say, you tone down God's Word, to bring it into harmony with your experience. If you find passages or privileges which do not agree with your backsliding and low-level experience, you leave them on one side. What a mistake to make! Rather, should we not bring our experience by God's grace up to the level of God's Holy Word? This is within the reach of men, and herein lies our equipment for spiritual service. We need to guard against that mischievous suggestion that the blessings of the Spirit in the days of the Apostles are not intended for us to-day. "The promise is to you and to your children; and to those that are afar off, even to as many as the Lord our God shall call."

There are many people who look upon peace and rest, and joy and praise as spiritual luxuries. As a fact, they are the proper equipment for work for God. Remember, therefore, God not only calls us to work, but supplies us with all that is needed to qualify us for that work. The sum and substance of my message is, submit to the Holy Spirit. All things that pertain to life and godliness and divine power are given us. Nothing more remains in the way of provision. The Holy Spirit is present to reveal, communicate, inspire, and equip; and when we yield our whole being to Him, we discover that He comes to dwell in our hearts as the Spirit of praise. He fills our hearts with love and joy and peace, and the outcome is continual praise to God.

The Bliss of Praise.*

BY REV. C. G. MOORE.

Strange to say, it was a Christian writer who remarked that life is but seldom incandescent. Although our subject to-night goes in the face of that statement, there is much in many lives that makes them like a bit of cold and unillumined charcoal, because they are rarely penetrated by the spiritual current which would make them glow, burn, and shine. Turning from the word of the servant to that of the Master, there is glorious hope for the lighting up of our life by the indwelling and inworking of the Spirit of our risen Lord. I do not say the New Testament teaches that life is a course of unbroken joy; but it does show us that by fellowship with Christ God's praise may be continually in our mouths,

UNDER ALL CIRCUMSTANCES.

Paul and Silas, in the Philippian prison, praised God, despite the stripes and wounds upon their backs. A farmer's wife, listening at the door of a room where she had sheltered a poor widow and her children, heard the woman say, "My heart is breaking, but God is good."

The secret of the bliss and the blessing of praise is with the risen Lord and with his Spirit. "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. . . . While He blessed them, He was parted from them and carried up into heaven. And they worshipped Him, and returned to Jerusalem *with great joy*. And were continually in the temple *praising and blessing God*" (Luke xxiv. 49). This is the Christ who is as much ours as He was theirs. The bliss thus begun was perpetuated in the power of the Holy Ghost; for in the story of the Acts, the note of praise is continually struck. Heb. xii. 22-24 is a wonderful picture of our position in the risen Lord.

In praise we yield to God

THAT WHICH HE SEEKS

and prizes; and in that fact lies a great part of the bliss of praise. It is well to have a sense of rightness for every practice of our life; and, at times, nothing else will afford so much strength as the thought that God asks for, seeks, desires, and has a right to our praise. In revealing his character and ways, God asks me to be glad because of what He is and what He has done. To illustrate my meaning, from Mal. ii. 17 onward, we have a contrast between the men who said that under the evil conditions of their times it was vain to serve the Lord, and other men of a very different spirit who glorified God's character, and would not charge Him with want of discrimination in his providence. God prizes the praise we give Him when things difficult and perplexing seem to be against Him and against us.

My own life has been largely built upon the promise that no good thing will God withhold from them that walk uprightly. For many years there was one thing that I thought would be good, and I could discern no reason why it was not given. Not long ago, under circumstances which I need not describe, I found myself in the house of a friend to whom had been given the very thing withheld from me. I saw its effect upon him, and, in that respect, I would not stand in his place for the world. I went home, knelt at Christ's feet, and bathed them with the tears of my joy. He had waited more than twenty years for the praise

that was his due. Oh, the bliss of such an hour, when the soul thus meets God's expectations in regard to praise!

The bliss and blessing of praise advances with the soul's awakening toward God. Beyond the first great quickening of the natural man, which makes him alive unto God through our Lord Jesus Christ, there is the long process of grace, whereby we gradually awake to a larger knowledge of Him whom we trust. There is a remarkable illustration of this process in the case of Jonah. God seeks to rouse him from a comparatively dark life into some sense of the Divine greatness, goodness, and mercy. First, he is put under the influence of a great duty in his commission to warn Nineveh, but he turns from it. Then comes a great peril, amid which there is the only approach to waking up found in the whole record. In order to take us into the bliss and blessing of praise, God casts us into all sorts of experiences of surprise, trial, sorrow, and responsibility.

A safeguard against many of the perils that beset us, is found in the bliss of praise. The heart must have something upon which to spend its enthusiasm; and such glorying in the Lord as that referred to in Jer. ix. 23, 24, will protect us from glorying in things forbidden. Delight thyself in the Lord, plunge into the bliss of praising God; and you will be so safe before Him that He can give you the desires of your heart. Stand where God can give thee all lesser good, because thy heart has perpetual joy in Himself. Praise guards us against a chief element in the world's spirit—the taking of God's gifts without thought of Himself, and without reference to his will. We, being heirs of God, He will one day give us all things; but, meanwhile, we are to learn to hold them without peril to ourselves, and without grief to Him.

God has much to do to develop in us

THE SENSE OF GRACE;

and this is illustrated in the case of his people Israel. Jacob was definitely directed to go down into Egypt with his sons. If they had stayed in Canaan and enriched it, without the long sojourn elsewhere, how difficult it would have been for them to regard the possession of their land as a gift from God. Our own deprivations and separations teach us to hold each good thing as our Father's gift, to meet Him in it, and to bless Him for it.

I close with two practical points. First, let us praise God all the way toward his gifts. For some mercies we are called to long patience, and hope deferred maketh the heart that dead thing which needs God's awakening. Some of my gladdest hours have been spoiled by remembrance of grumbling and unbelief. In that hour of joy toward which God and you yourself are looking, and which will be one of the great events in your history, you will know the bliss of praise in its intensest form. Hope thou in God; meanwhile praise Him, and praise in eternity will be all the stronger and sweeter.

Then, give God a large liberty in your life. He loves to open a door for his foes, and then to set Himself in glorious rivalry with them, that we may know his power and might. Jesus allowed death to enter the home at Nazareth, and then set Himself in competition with it, to the joy and delight of those who loved Him. Through earthquake, storm, and things that seem to leave no footing for you in the universe, the Son of God will give you a vision of his glory that shall bring you, in a way you could not otherwise know, into the full bliss and blessing of praise.

Famine Relief in Armenia.—Mrs. Mary Hickson, of the Friends of Armenia Organization, forwards particulars of the famine in Armenia, as described by Dr. Raynolds, of Van: "Children are brought in wasted almost to skeletons, and they tell of many unable to leave their homes, while the majority of the population have absolutely nothing to eat but the roots they dig in the mountains—they dig anything they can find. There is some fear, too, that the 500 children in the Orphanage may not continue to be sustained. This would be a calamity indeed. It is heartrending to the missionaries to have to turn away many who seek admission"

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Scotland for Christ.

THERE are those in this northern land of ours who believe that we are on the verge of the mightiest spiritual awakening that our country has ever seen. For years there have been signs of increasing interest and desire for blessing in every part of the land. Men have been stirred up to preach the Gospel in its full, clear simplicity; ministers who themselves had faithfully prepared the way for ingathering, have welcomed the help of men of evangelistic gifts who have come in to reap.

The recent great Evangelistic Campaign in Glasgow is only one out of many movements which have been arranged by united churches or Presbyteries in almost every county with the hope of promoting spiritual quickening. These movements may not bring the visible results hoped for, but they indicate a longing created by God, and surely in his own wise way, to be satisfied by Him.

In every part of the country there are God's hidden ones who are crying unceasingly for the coming of the Lord in saving power, and from every part there come now and again wonderful tidings of blessing sent

IN STRANGE, UNEXPECTED WAYS.

Some time ago there was news of revival in the far off Shetlands. A young woman from a shop in Lerwick, went out to conduct some services, and used to move whole districts, winning the great proportion of the young people to Christ. A minister, who had been cycling through a town near the Scottish borders, told the writer recently how he dropped into a meeting there, and found to his surprise and joy a large gathering waiting

IN SOLEMN QUIET AND DEEP INTEREST.

He said, "I felt the power of the Spirit so mightily resting on the people that I knew there must be blessing, no matter who the preacher might be or what he might say. A young business man had been conducting services there, and for weeks the harvest of souls had been nightly gathered in."

In flashes like these the power of God's working is being revealed in many places. We rejoice and praise God, but that is not all we look for. We long and hope for a great flame of spiritual fire to burst out and spread across all our beloved land, until every city, village, and country district has been reached, and into every gathering of God's people the glory of the Lord has shone. As to how it shall come—God knows. We can only say it must *come down*; it cannot be worked up by fleshly wisdom or energy. As to when it shall come, we know not; we are certain that God's purpose is to glorify his own name through his own people, and that wherever He finds a submissive, waiting, longing people, there the windows of heaven will be opened for blessing.

A great spiritual movement at home would solve many a problem in Christian missions. "Water runs down hill; get blessing on the hills," said Mr. Moody. The highest spiritual hill in the world is our own land, and blessing poured out in overflowing measure over it would reach every part of the Gospel-encircled globe. Money and men, prayers and spiritual power, would come in abundance to our foreign mission work. Our brethren in the colonies would feel the throb of the strengthened pulse, and where the Church now languishes, and the world seems to conquer, there would be health and vigour, and victory for the King. It is

A TIME FOR PRAYER,

for faith, for willing consecration, and asking, "Lord, what wilt Thou have me to do?"

With the hope of binding the Church of Christ in Scotland, in unity for definiteness of desire, a prayer card has been prepared for distribution, which it is hoped may be taken up, and signed by many. Copies may be had from the undersigned. ANDREW STEWART.

Richmond House, Wardie, Edinburgh.

Prof. White's Bible School.

THE subject taken by Dr. White at Queen's Hall, on Friday last, was "The God of Amos." The lecturer commenced by reading Amos iv. 12, 13, and v. 8. He pointed out that the prophet recognises that his God is one who controls the forces of nature. Amos has come to know God in solitude, on the hills of Palestine. Divine influences impel him to leave his home at Tekoa, in the south, and proceed to the north country, with its two centres of false worship, Bethel and Dan. There he delivers the message of coming judgment upon the surrounding nations and, ultimately, upon Judah and Israel. He is opposed by Amaziah, the priest, who bids him return home and

CEASE TO PROPHESY

at "a royal house." Amaziah evidently estimated Amos as preaching, like himself, with a view to personal gain:—"eat bread there." He also suggests that Amos is not sufficiently cultured: a "royal house" requires a superior preacher—such as Amaziah himself. The reply of Amos contrasts Amaziah's words with those of God: "thou sayest," and "thus saith the Lord." His justification is: "I was no prophet, no cultured man, no trained scholar, but 'an herdman and a dresser of sycamore trees; and the Lord said unto me . . . Go, prophesy.'" "You (Amaziah) tell me to go home, but God says, 'Come here.' You say, I am unfitted to preach, but God says, 'Prophesy.'"

Referring to chap. i., Dr. White pointed out that Amos recognizes, while in the midst of the false worship of the north, the centre of true worship:—"The Lord shall roar from Zion." Gripping the attention of his hearers at the outset, the prophet first deals with the sins of Damascus, and the judgments that are to follow. The Israelites hear readily, for Damascus is their enemy. They listen with deep interest, too, as Amos goes on to declare judgment for sin upon Gaza, Tyre, Edom, Ammon, and Moab.

Then he comes close home, and deals with Judah and Israel. He thus reviews the whole Syrian position, declaring that the Assyrian is to override all, and that Israel will come down in the general ruin. In prophesying against all the nations, except Israel and Judah, however, he does so on the ground of ill deeds towards fellow-nations. It is the laws that obtain among themselves that they have broken. Judah, on the other hand, has "rejected the law of the Lord," and Israel is guilty of specific sins in neglect or defiance of God, of oppression of the poor, and of impurity.

Moreover, "I raised up of your sons for prophets, and of your young men for Nazarites. But (after all the kind treatment shown you) ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesy not." The God of Amos is a God of

INFINITE PATIENCE AND LONG-SUFFERING.

He does not send judgments unless he is compelled to do so. Israel had reached the point where they would not regard warnings. They retorted on Amos: "We are the chosen people of God, and God will not send us into captivity. You are only a herdman; you have not studied political economy, and do not understand the position."

In chap. iv. visitations are shown to be warnings; to chap v. comes the refrain, "Ye would not return"; chap. vi. is a series of invitations; vii., viii., and ix. give the visions of the locusts, the fire, the plumb-line, and the basket of summer fruit. We see how God deals with the nations, and appeals to the good in man. In each of the first eight chapters the concluding words give a summary of what has been said, in striking language, and each speaks of judgment—*e.g.*, iii. 15, "I will smite;" iv. 12, "This will I do," &c. The book does not end, however, in destruction. The "hut of David" will be built again. Instead of concluding amid general misery, God says, "I will raise up his ruins, and I will build it as in the days of old."

D. L. Moody's Monument.

As an old student of the Bible Institute, Chicago, may I ask if anything is being done in this country to perpetuate the memory of our beloved Mr. Moody? It has been decided by his friends that the best possible monument that could be raised is an endowment to perpetuate the schools which he founded.

These schools, it will be remembered, include the Moody Bible Institute, Chicago, which is now in the eleventh year of its existence. Of the 2,941 students who have been enrolled, 202 are now engaged in various forms of home mission work, 180 are evangelists, 368 are pastors, pastors' assistants, and church visitors; 58 are Sunday-school missionaries, 25 are Y.M.C.A. secretaries, 32 are colporteurs, 186 preach the Gospel in foreign lands, 38 are engaged in educational and philanthropic work, and 64 are superintendents of city missions and similar institutions.

When Mr. Moody saw these results, as thus summarized, he said: "I did not realise we had done so well;" and, in answer to a question put to him on his last visit to Philadelphia, by the Hon. John Wanamaker, as to whether he considered the Bible Institute a success, he replied: "Yes, it has been a great success and a wonderful blessing, and I would follow the same plan were I starting over again." The writer, with scores of others who have left the United Kingdom and passed through this school, can testify in like manner to the blessing received.

Then, of course, there are the Northfield institutions, the Training School for Women, Seminary for Young Women, and Mount Hermon School for young men. As Mr. Moody has said: "The object of these schools is to help young men and women, of very limited means, get an education such as would have done me good when I was their age. I want to help them into lives that will count the most for the cause of Christ." Their unique feature is the pre-eminence given to God's Word, and the dignity of honest labour. The students do most of the work on a farm of over 1,000 acres, and nearly all the general housework; 2,854 young men, and 2,656 young women, have been enrolled during the last twenty years.

The treasurer of the Moody Memorial Endowment is Mr. D. W. McWilliams, of 195, Broadway, New York City.

W. W. M.

Miss Charlotte Mason.

DEAR SIR,—Knowing the interest that you take in Miss Mason's excellent work, and the Homes of Rest, I write to thank you most sincerely for the kind help and impetus that you gave to my fund for Miss Mason's seventieth birthday. I have collected a very nice sum, which I hope to present to Miss Mason at a Thanksgiving meeting on Friday, July 20, at the Home of Rest, 10, Finchley Road. This meeting, as already announced in your paper, will commence at three o'clock, and any reader of The Christian will be welcome. I am still glad to receive cheques and postal orders at the Royal Sailors' Rest, Portsmouth, or purses or gifts at the meeting. The opportunity to cheer Miss Mason's heart by a handsome gift on her seventieth birthday can never occur again.—Yours,

Agnes E. Weston.

Royal Sailors' Rest, Portsmouth.

A Livingstone Memorial in London.

THERE is probably no name which is more universally honoured among missionary pioneers than that of David Livingstone. This was strikingly shown at the Livingstone Exhibition held a few months ago, when people of every shade of opinion came together to see a collection of articles associated with his life and death, and to do honour to his memory.

All this tends to show that the name "Livingstone College" has been happily selected for an institution which has for its object the fitting of missionaries to meet the physical difficulties and dangers of unhealthy and especially tropical climates. Since its foundation seven years ago, some remarkable statements have been made by those who were best able to judge as to the eminent suitability of the title "Livingstone College." The late Rev. Horace Waller, who was a companion of Livingstone in Africa, stated at the opening of the present premises in Stratford, that it was a work which Livingstone himself would have been glad to be identified with, and therefore the college was very appropriately called by his name.

Livingstone College has already seen more than 100 students pass through its course, and go forth to the mission field. These are now at work in every part of the world; and yet all

THE NEW "LIVINGSTONE COLLEGE."

this time the work has been carried on in two houses rented at a yearly tenancy! Such an important work as this should have a building in every way suitable, and it cannot but be considered right that an institution which forms the chief memorial in London of the work of so great a man should be "housed" in a manner worthy of its name.

It is with great satisfaction that we are able to announce that the freehold of Knott's Green House, Leyton, formerly the residence Mr. G. Gurney Barclay, has been secured for this purpose. The price of the house and ground (about two acres) is £5,000, and as the alterations and furnishing will come to at least £1,000 more, the Council of the College are appealing for the sum of £6,000, which it is hoped will be sufficient to meet all expenses connected with the change.

Knott's Green has many happy associations. Mr. and Mrs. Gurney Barclay were accustomed, year by year, to welcome to their beautiful grounds the workers of the London City Mission, and of the London Bible Women and Nurses' Mission, besides having garden meetings in connection with the British and Foreign Bible Society. It is most appropriate that a house with these happy associations should have been secured for such an excellent object.

Mrs. Bruce, Dr. Livingstone's eldest daughter, writes: "I highly approve of your getting a proper building as the Livingstone College premises, as I consider it a most suitable Memorial of my father in London. It is one that would have been after his own heart."

The past year at Livingstone College has been the busiest since the College was first opened, and the Council hope that with much improved accommodation many more may avail themselves of the teaching given by the College.

The next session opens in October next, and applications for admission should be sent without delay to the Principal (Dr. C. F. Harford-Battersby) at the City office of the College, 133, Salisbury Square, Fleet Street, E.C. Dr. Harford-Battersby will also be glad to furnish full particulars, or forms of application, and to acknowledge any contributions to the Livingstone Memorial Fund.

In "Canvas City."

WHILE thinking of troops in South Africa and China, let us not forget the thousands of men in "Canvas City," the camp of Salisbury Plain. Here are streets of tents and soldiers from every state of society; but one of the special features this year is the coming and going of great bodies of volunteers, many of them from good homes, who find the Plain very trying, and to whom the comforts of a Soldier's Home are most welcome, where they can get drinks of a non-alcoholic character, extras in the way of food, and other needfuls.

The Church of England and Wesleyan tents are in one part of the camp; but at the other end Miss Perks has her Home in the Wood—a canvas one, like the surroundings, but none the less a home away from home. Letter-writing to absent ones is a great feature of the work, as many as 700 letters being written and posted in one day.

But the chief work is the second tent—the Tabernacle—where the Christian men meet to pray and sing and hear the Word.

One fine young fellow told Miss Perks that he was a young Christian, and when he was leaving home his people were dreadfully afraid the religion would be all knocked out of him in the camp. "But," said he, "I found this place, and it has done me a world of good. I am going back stronger in the faith than when I came."

That the men are taking back blessings will be seen from the following letter:—"Having had a brother in camp, I was exceedingly pleased to hear him tell of the glorious work you were doing for God amongst our soldiers, who are mostly miners. I am a miner myself, and bless God because the blood of Christ atones for the miners, and that his presence may be felt even in the dark recesses of the earth. We have some gallant soldiers of the cross here amongst the pitmen."

There will be a constant change of men up to the end of September, so that the work is very far-reaching. Will friends remember Miss Perks, Soldiers' Home, Bulford, Salisbury, and the older work still carried on at Winchester?

William Luff.

Derbyshire Villages.—Pastor Howton, of Glossop, sends news of blessing in connection with the operations of the "Beacon Light" Village Missions. A notable case is that of a man who owed £20 for goods obtained from a shopkeeper. All hope of receiving payment had been given up, but the total amount has been cleared in £1 weekly instalments. Pastor Howton may be addressed Mission Hall, Glossop, Derbyshire.

Day by Day.

SUNDAY, July 22. Prov. ix.

THIS chapter concludes the first part of the Book of Proverbs, in which Wisdom is personified, as the daughter of the Eternal. She builds her house, prepares her banquet, and issues her invitations. Surely this must have been in the mind of our Lord when He spoke his parables about the great feast, and the wedding guests. To the simple, the invitation is specially addressed—to those whose character is as yet unformed, and who, though they have not taken up with good ways, at least have not chosen evil ones. Their simplicity, and open-hearted ingenuous character, peculiarly exposes them to temptation. There is the more need, therefore, for us to be beforehand with the appeals of the Gospel.

Here are such aphorisms (7-12) as might well be passed across Wisdom's banqueting-table, especially if Gaius, as Bunyan painted him, sat as host. Would that our conversation might always be *with* grace, even though it may not always be *of* grace, seasoned with salt. There is nothing more important than to be able to guide conversation into right channels, so that whilst it sparkles, it may edify. We must not preach at people, but we should endeavour, in the most natural and unaffected manner, to purify the streams of talk which are ever pouring past our feet.

The reverse picture is very striking. The foolish woman here is the unchaste and fallen one. She affects simplicity. It is one of her arts to appear to know nothing and intend no special evil. She adopts the very words of invitation which Wisdom had uttered (*v.* 16, compare *v.* 4). But beneath this apparent guilelessness there are the most desperate perfidy and infamy. The honeysuckle and clematis may twine around the doorway of herhome, but the back communicates with the bottomless pit.

MONDAY, July 23. Prov. x.

Righteousness, so often referred to in this chapter, is that high-toned quality of soul which is begotten within us by the Holy Spirit. Jesus Christ is essentially "the Righteous One." We stand before God in his imputed righteousness, and his likeness is begotten within us by the blessed Holy Spirit. "If ye know that He is righteous, ye know that every one also that doeth righteousness is begotten of Him."

Trace all the blessings which accrue to the righteous. They are delivered from death (2); their soul is not permitted to famish (3); blessings encircle their head as a chaplet (6); their speech is like the welling forth of fountains of life (11); their labour tends to life (16); their tongue is as choice silver, and their lips feed many (20, 21); their desires shall be granted, and they rest on an everlasting foundation (24, 25); their hope is gladness, and they shall never be removed (28, 30); from their mouth is wisdom, and their lips are acceptable (31, 32). What a noble catalogue of advantages and blessings is here, and how much to stir up our desire to learn the secret by which they may be acquired. Evidently religion like this hath the promise of this life, as well as of that which is to come. And righteous men like this will preserve cities today, as ten of them would have done in Sodom of old.

In contrast to this portraiture is that of the wicked, whose treasures profit nothing, whose desire is thrust away of the Lord, whose mouth covers violence, whose name shall rot, whose heart is little worth, whose fear comes upon them, who are swept away by the whirlwind, whose years are shortened, whose expectation perishes, and who may not dwell in the land. If two parallel columns were made, the one headed Righteousness, and the other Wickedness, we should obtain at a glance the main contents of this chapter, and see an anticipation of the blessing and curse spoken from the judgment-seat of Christ.

TUESDAY, July 24. Prov. xi.

The man who shall take the Proverbs as his guide in business is likely to be successful. Here are the conditions of prosperity. If God delights in a just weight, see that you delight in it, business man! Be guided by the integrity of the upright. Have something better than your wealth, which shall stand you in good stead in the Day of Wrath. Seek those riches which are laid up beyond this world.

Where you get, be sure to give. Remember the golden rule in *v.* 24; as you scatter you will increase. Be liberal to water others, and you shall be watered yourself. Give your barley-loaves and fish, and you shall gather twelve basketfuls. Never be drawn in to the "rings" of salt or corn or ice, lest you incur the curse of the people. Above all, do not trust in your riches, then will you flourish as a green branch, heavy with foliage and fruit.

If any should read these words whose lot is among the poor, who are always finding it difficult to make the handful of meal last for all the hungry mouths that wait for feeding, let them take heart. They are delivered from many temptations, and they can have that true wealth which makes a family really successful. How often I have seen children pampered with everything that wealth can give, turning out so badly as to bring the parents down to a premature grave. On the other hand, the children of some country parsonage, or some Scotch manse, where religion has been the rule, have grown up to be a comfort to all who love them, and to achieve name and fame in the world.

WEDNESDAY, July 25. Prov. xii.

As the previous chapter dealt largely with riches, this has to do with rulership. Would you rule? Be sure to be ready to receive reproof. Find favour with God, and you will get favour with man. Never make a short cut to power. Thrones gotten by wickedness are not established. Be rooted in righteousness. Be not turned right or left by the thought of gain. Follow the highest impulses of your nature, that you may win the honour that cometh from God only.

Be careful with whom you keep company. In every movement there are a number of vain persons; keep clear of these. However dark your path may be, follow the narrow track of integrity; it will bring you out of trouble. Be sure to listen to wise counsel, and to advice from any quarter where the fear of God is the final court of appeal. Always remember that the lip of truth secures permanent influence. The just man may be slandered and misunderstood, but no evil thing will happen to him. The waves of the sea of ink may dash up at his feet, but the spray will not splash him. It is of the utmost importance to conceal your knowledge of private matters and state secrets, that men may trust you. Let your hand be diligent, and let your heart be always lifted in faith and humility to God, that you may use for Him any influence which you have gained over your fellows.

The interest of this book arises from its antitheses. The balanced sentences tell not of the upper, but of the under side. If we would walk in the light of the first line of each couplet, we must avoid the darkness of the other. Perpetually we must remember the words of the Apostle, and refuse to yield ourselves to the solicitations of deceit, vanity, and self-seeking, whilst we yield ourselves to God as those who are alive from the dead.

THURSDAY, July 26. Prov. xiii.

Wisdom may be taken as the keynote of this chapter, though its topics are very various. It may be manifested in the son, as he listens to his father's instruction and acts upon it. It is largely manifested in the guarding and keeping of the lips, in diligence and in hatred of lying. It avoids contention, and waits to be well-advised. It gathers its wealth by honest labour and straightforward dealings. It becomes a fountain of life to others as it speaks forth its aphorisms and terse judgments to all who listen. It is in part learnt from the conversation of wise men with whom we walk, but it is for the most part due to the direct operation of the Spirit of God.

It is good and wise for us to learn lessons from the precepts addressed to children in this book, for we, by faith, are the children of God. Let us hear our Father's instruction, and heed his reproof, and let us accept the chastening of his rod as a token of his love. The R.V. marg. tells us, in the 24th verse, that he that loveth his son chasteneth him diligently. Ah, surely there are many whom their heavenly Father chastens thus: but it makes a great difference when they can discern his hand. My little grandson, I know not why, but on his own initiative, sent me a cross the other day, the first result of his tool-box. The cross is a very rude one, of two split pieces of firewood, nailed together with two large nails. Now, I am not fond of crosses, and have never had one before in my room. But since those little fingers made it, I value this, and it stands in a conspicuous place in my study. Yes, it makes a great difference when you know whence your cross or chastening comes.

FRIDAY, July 27. Prov. xiv.

To secure permanence has always been a dream of the sons of men. To secure this, they erected the Pyramids, and built great cities, and reared mighty cenotaphs. Men would vie with the earth herself in stability and endurance. But it befals that many monuments are without their labels; we cannot tell to whose memory they were reared.

The righteous shall be had in perpetual remembrance. The wise build the house of their life on the rock, and every just and holy action is an additional brick or stone placed on the rising pile. And when the troubled waters swirl around and against it, there is no tremor or panic—it is founded on a rock, and the fabric is compact. Lying, deceit, infidelity, disintegrate and weaken the house of life; whilst truth, honesty, and fidelity to trust, strengthen it.

What a contrast is presented by the foolish man that builds on the sand. The preacher characterizes him with brilliant strokes. He pulls down more quickly than he uprears; is perverse in his ways; despises the Lord; is scourged by his own works and words, which come home to roost; finds no pearls of great price; lights on no treasures hidden in the field; takes tortuous ways to increase wealth, but meets with perpetual disappointment; is insolent, self-confident, soon angry; envy rots his bones, and evil-doing finally thrusts him down to the bottomless pit.

Surely we need not repeat the point which our Lord makes of the contrast; but it becomes us to be careful that we are not forgetful hearers, but doers of the Word. That we hear his sayings and do them is the essential condition of blessedness and permanence.

SATURDAY, July 28. Prov. xv.

Wouldst thou have a good life, crowded with as much well-being as possible? Speak and walk in uprightness, looking always upward into the face of God; because God's eyes are always upon his children. The prayer of the upright is his delight. Be softly spoken, and avoid stirring up evil words and actions. Live in love towards thy brother, whom thou hast seen, and God, whom thou hast not seen. He loves them that follow after righteousness.

Cultivate a happy, yea, a merry heart. Do not be afraid of joy. I have met those who have drunk cups of joy with great apologies that they were so happy, and a secret dread that something bitter would be dropped into their cup, as a makeweight. But God is glad for us to be glad. The fruit of the Spirit is love, joy, and peace. Let thy heart bubble over into thy face, making it cheerful. Then the way of thy life shall go upward, winding up from the valleys among the everlasting mountains. Beware of evil devices, of greed for gain, of insubordination to reproof, and often remind thyself that God is near thee, listening to thy prayers, and waiting to shed his light upon thine eyes. Happy is he who knows the accents of Life when she reproves. O Spirit of Life, speak even more loudly in the inner shrine of my soul, arresting, criticizing, staying every wrong thing that may be harbouring there!

CHRISTIAN ENDEAVOUR.

"LONDON, 1900."

The Day of Prayer.

VERY properly a Convention representing Christian work the world over began with a day of prayer. City Road Wesleyan Chapel was the centre of one continuous service of prayer and praise from 7 a.m. to 9 p.m. on Friday last. The leaders changed every hour, and naturally the crowd varied alike in its personnel and numbers. Towards evening the body of the church was well filled, and by 7.30, when the opening sermon was to be preached, the place was packed.

The leaders through the day were: Rev. F. H. King, President East London C.E. Union; Rev. Isaac F. Row, India; Rev. J. H. Elliott, America; Rev. G. Howard James, Derby; Rev. Alex. Matheson, M.A., London; Rev. Joseph King, Australia: Rev. John Bradford, Ex-President London Baptist Association; Rev. T. Carritt, Ipswich; Rev. Robert F. Y. Pierce, D.D., America; Rev. T. Townsend, Shrewsbury; Rev. F. W. Wilson, Canada; Rev. Herbert J. White, America; Rev. J. E. Walton, Australia.

The devotional exercises of the evening service were conducted by Rev. J. B. Stedeford (of London); Miss Ada Rose (Mrs. Gibbs) sang us a solo, "There's music in my soul," carrying the congregation with her in its sympathetic and earnest rendering.

Rev. A. J. Palmer, of Folkestone, preached the sermon, taking for his text 1 Cor. xiii. 13, and xiv. 1. "But the greatest of these is love. Follow after love." Christ, said he, had pointed out the possibility of persons possessing very wonderful gifts, and yet it would be necessary for Him to say to such "I never knew you." These people at Corinth appeared to be of this class, and hence the apostle urged the emptiness and worthlessness of everything without love. Looking at

THE ESSENCE OF CHARITY,

the preacher reminded his hearers that it meant far more than mere kindness to the poor. It included that, but it was much more. Indeed, such kindness grew out of the true spirit of charity. Nor should we simply identify charity with the spirit which makes little of the differences which lead to denominationalism. Such charity may be true, but it is not deep. Love suffereth long and is kind; it envieth not; it rejoiceth not in iniquity; but is, in a word, dynamic of all real religion.

Love helps us to understand God. Without love it is impossible to know Him. Many of the Swiss villagers are totally unconscious of the beauty which is all about them, because destitute of the æsthetic sense. So multitudes are seeking for God along intellectual lines, and cannot find Him, because He is only known through love born at the Cross.

Love helps us to understand the Word of God. It brings us into the necessary sympathy with it. He had recently met a friend of his with an ill-spelt letter in his hand and tears in his eyes. It was his boy's first letter from school, and whilst the critic would find little in it of interest, love discovered much. The more of love we have, the more the Word reveals to us.

The work which Christ has given Love to do is the greatest in the world. All preaching should be in love. Duty compared with love is as the clear, cold moonlight compared with the brightness and life-giving warmth of the sun.

Love is the highest inspiration for service. The prospect of reward and the certainty of success are not always present. But love is all-sufficient. The mother knows that her child must die. No service she can render will prevent the end coming. But love inspires her to every possible service for her child. So where love is, whatever else may not be, service will be constant and true. "Follow after love."

The Welcome Meetings.

SATURDAY.

Thousands of Endeavourers gathered in the Royal Albert Hall on Saturday night—one-half representing the London Societies to welcome the other half—visitors from every part of the world. The meeting proper was preceded by a Musical Service, conducted by Rev. Carey Bonner, supported by a large choir, with Mr. Edward Barrow, R.A.M., and Madame Kate Cove as soloists.

The entrance of Rev. F. B. Meyer and Dr. Clark, together with a number of ministers interested in the work in England and abroad, was a signal for an outburst of genuine enthusiasm. The great auditorium was for a few moments a mass of fluttering white, whilst the Endeavourers gave their leaders what is termed "a Chautauqua salute." The opening hymn, "See the eager crowds assembling," was sung with characteristic fervour. Rev. D. J. Rounsefell led in prayer, and then Mr. Meyer gave his address. Among other things, he said: "Christian Endeavour (and I trust it will not be deemed impertinent to repeat what is so well known amongst us) stands for

FIVE GREAT PRINCIPLES:

(1) Personal devotion to the Divine Lord and Saviour Jesus Christ, so that we do not simply rely on his work of propitiation, finished on the cross, but view Him as our living King, whose will is law in every department of life. (2) The covenant obligation embodied in our pledge, without which there can be no true Society of Christian Endeavour. *Covenant*, mark you, as the President of Scottish Endeavour insists, which implicates the help of the Spirit of God as the only source and inspiration of our Endeavour. (3) Constant religious training for all kinds of service involved in the various committees, which are, equally with the prayer meeting and the covenant, essential parts of every society of Christian Endeavour. (4) Strenuous loyalty to the local church and denomination with which each society is connected. (5) Interdenominational spiritual fellowship, through which we hope, not for organic unity, but to realize our Lord's Prayer for spiritual unity, that all who believe in Him may be one. In these five points the heart and soul of the Christian Endeavour Movement is concentrated.

"Christian Endeavour is a protest against the life which is built in water-tight compartments; it demands that Christ shall be supreme—over the cricket field and lawn tennis court, over the store and workshop, over the weight in the scale and the sentence on the bench, over the drawing of a cheque and the writing of a book.

"Christian Endeavour insists on the necessity of a higher-up and

DEEPER-DOWN RELIGION,

and asks not only what *did* Jesus do, and what would He have me do, but for the source of Power by which to do it.

"Christian Endeavour protests against the idea that religion means dulness and gloom, and insists on glad enthusiasm, and abounding life, as the essential marks of discipleship.

"Christian Endeavour holds that young men and women should meet together in a common quest for God and goodness, and that their comradeship will be a greater blessing than if either sex met separately.

"Christian Endeavour protests against the idea that Christians should abstain from civic and municipal responsibility, and demands that the public conscience should be sensitized by Christian ideals, and that Christian men and women should do their utmost to return clean men, of whatever political party, to places of power.

"Christian Endeavour believes in the Church and Christian ordinances, but protests against the intrusion of the priest into the office of Christ, and against the notion of sacramental grace apart from the living faith of the soul.

"Christian Endeavour is a protest against the isolation and exclusiveness of our religious bodies, and whilst pledging its members to make

THEIR OWN CHURCHES FIRST

in their affections, demands that each sheep should remember that it belongs not only to its special fold, but equally to the one flock; that each soldier should think not alone of his regiment, but of the entire army; and that each member of the body should seek the life and power of the whole organization of which Christ is Head.

"In conclusion, let me remind you, that if we want to be like God, like God we must be content to be in the background. The youthful followers of the Messiah are compared by the Psalmist to the dew, which waters the parched ground, and disappears from the eye of day. We must not boast ourselves better than others, but must

SHOW OURSELVES BETTER.

We must not only protest against mistake and failure, but show a more excellent way, with that unobtrusive modesty which wists not that its face shines. We must present ourselves to the Divine Spirit, who proceeds from the Father and the Son, that He may clothe Himself with us as He did with Gideon, and work out through us his own programme of redemptive ministry.

"Welcome, then, to all—to our Colonial C.E.'s whose presence here will weave closer, than even companionship in arms can do, the bonds which are fast binding in one great empire, the motherland and her daughters—to the delegates from the great sister country across the Atlantic; may our flags ever wave together in peace and in war, when the sword must be drawn in the cause of righteousness and in defence of the oppressed. And to you especially, beloved founder and president of world-wide Endeavour, and to your dear wife, welcome, again and again. Welcome also to fellow-Endeavourers from every part of the world, and may this Convention inaugurate that revival of pure and undefiled religion for which the Church, and we may almost say the world, is waiting.

"Advance, then, Christian Endeavour!"

Rev. J. Brown Morgan, Chairman of the Convention Committee, delivered the formal address of welcome. He regarded this as a meeting of tremendous importance. They had met in the first city in the world in a world's convention of a movement which is

WORLD-WIDE IN ITS SCOPE,

and world-saving in its purpose. On behalf of the Convention Committee, of the 30,000 London Endeavourers, of the 200,000 British Endeavourers, he had to say, "You are welcome, you are welcome."

Difficulties have been immense, and on the heart of every committeeman there remained a consciousness of imperfection, but still they had laboured for a harvest in the spread of C.E., and if that harvest should be reaped it would more than repay them for their labour. The world had many hubs, but the present hub of the C.E. world was London. He humorously described London as containing many Londons—historic London, the outer London of streets, political London, social London, underground London with its destitution, and a splendid philanthropic London, which was mainly interested in the welcome he had now to give.

British Endeavourers were welcome, but this, he said, was chiefly its British welcome to friends from across the seas. To the Endeavourers of the United States—the home of Endeavourers, to visitors from the Colonies, and to people from the countries of Europe, Britain said thrice welcome. In conclusion

he had to welcome them as young people, buoyant and hopeful, in whose keeping are the

KEYS OF THE COMING CENTURY,

and bid them press on to realization of a redeemed humanity, and the kingdom of God.

Rev. F. W. Bourne, President of the London Federation of Free Church Councils, also extended a welcome on behalf of the Churches.

The Chairman then called upon Dr. Clark, who was received with tremendous applause. He expressed his appreciation of the honour of responding to the kind things which had been said. He had to speak for U.S. and Canada, and it was not altogether inappropriate, since he was born under the Union Jack, although a thoroughly good American. He was not surprised at the welcome, for he had discovered that there is nothing more cordial and hearty than a British welcome. He desired to speak for other lands as well, for Japan and China. He read formal greetings from the Annual Convention at Foochow, at which he was present but a few weeks ago. The interest manifested in that land was illustrated by the fact that the first C.E. Society formed there was called the "Drum around and rouse up Society."

In course of journeying he and Mrs. Clark had spent a few days in Pekin, and since then they had been daily lifting their hearts to God for the safety of the Christians in that distressed city, and he now stopped in his address for a few moments and asked Dr. Clifford to voice the petitions of the vast congregation in asking for the saving of those in distress. In conclusion, he described the bridging of Niagara. A boy's kite first carried the string across the mighty torrent, and then followed cord, rope and cable, until the great suspension bridge was built. So had Christian Endeavour carried across oceans the strong cords which were drawing ever closer, and uniting nations of the earth in the one kingdom of the Lord Christ.

THE ALEXANDRA PALACE.

Pastor F. Blecher then responded for Germany. Rev. Carlos Aranjò (Spain) was accompanied by an American missionary, who acted as interpreter. When Mr. Meyer suggested that here was an illustration of the way in which C.E. makes for peace, uniting in bonds of brotherhood men of nations which only a little while ago were meeting in battle, the enthusiasm was unbounded. Rev. C. E. Greig (France), Mrs. Brockway (India), and Pastor Dubois (Switzerland) also addressed the meeting—which was one long to be remembered.

Another "Welcome Meeting" was held in the spacious Central Hall of the Alexandra Palace. It was crowded to overflowing, many of the audience standing throughout the proceedings. It is safe to say that there were more than 10,000 persons present. Before Rev. J. W. Lamont, chairman of the National Council, took his place to preside over the meeting, half-an-hour's musical service was given by a choir under the direction of Mr. G. Newton, with Mr. A. J. Hawkins (of the City Temple) at the organ.

Just before the hour for beginning, choir and congregation joined informally in singing together "Blest be the tie that binds Our hearts in Christian love." Then the meeting was opened with further praise, and Dr. Newman Hall led in prayer. A solo, "Creation's Hymn," was next sung by Miss Sydney Bushnell. Then came

THE CHAIRMAN'S ADDRESS.

It was his privilege, he said, to bid visitors from all lands "a hundred thousand welcomes" in the name of the National Union of Great Britain and Ireland. The object of this Convention is to answer the question, How may Endeavourers help the Church of Christ more effectively? No doubt can be entertained as to the need for such aid. There is great disproportion between the agencies which the Church of Christ employs and the results achieved; but the man who finds fault should be ready to point out remedial measures. The Church must never grow old, but should preserve the dew of its youth by constant accessions of young Christians. It can well do with a bit of C.E. enterprise, and with the enthusiasm which is broad in outlook, fertile in method, and enduring in effort. There are

IMMEASURABLE POSSIBILITIES FOR GOOD,

in the way of such churches as are prepared to encourage youthful zeal, and to use the elements which this movement furnishes.

Rev. W. Knight Chaplin, hon. secretary of the Convention Committee, said he could not describe his emotions now that the hour was come for welcoming friends from across the Atlantic, to the actual realization of a desire voiced in America and finding response in England so long ago as 1893. He spoke in the name of 7,000 C.E. societies in the United Kingdom, with a British membership of not less than a quarter of a million. His welcome to Endeavourers from India, China, the Colonies, and South Africa was mingled with sincere sympathy respecting varied troubles in most of those lands, and with prayer that God may restore peace and prosperity to their people. Reference to the "marriage" of the Stars and Stripes and the Union Jack at the St. Louis Convention ten years ago evoked signs of much enthusiasm in the meeting; nor was the feeling less strong when he declared that the visitors were welcomed for their attachment to the Name that is above every name, and for the Christian principles that they represent. One great plank in the C.E. platform is Christian citizenship, the determination not to leave the making and the administration of laws to the world, the flesh, and the devil. There must be no submission to a reimposition of the yoke from which the blood of the martyrs set us free. Under the banner of "The Old Power for the New Age," Endeavourers believe that Pentecostal light will show them what to do, and that Pentecostal power will enable them to accomplish it.

As a representative of the National Federation of Free Churches, Rev. Dr. Monro Gibson counted it a great privilege to join in the chorus of welcome to beloved friends from all parts of the world. In the movement for union, the Spirit of the Lord had guided both the Free Churches and the C.E. Societies; and Dr. Gibson expected to see the time when there will be not only a Convention, but an Ecumenical Council of the Catholic Church which is distinguished by Protestant principles. He would ask the present prayers and future co-operation of Endeavourers, with respect to the projected Free Church evangelistic campaign intended to begin next January in London, and to extend all over England and Wales.

RESPONSES TO THE WELCOME.

Mr. J. Willis Baer, secretary of the United Society, responded for America. You greet through me, said he, 40,000 C.E. societies with a membership of over two millions. Much disappointment and delay to would-be voyagers had been caused by the New York fire, with its lamentable loss of life; but there was determination among the delegates to visit this Convention even though it were impossible to reach it before its closing day. Mrs. Clark (America) spoke of the interest taken in the Convention by the junior Endeavourers.

After a solo by Miss Bushnell, a response for Australasia came from the lips of Sister Lizzie. A sweet assurance that "The Lord is our Shepherd" was voiced by Madame Antoinette Sterling. Responses were resumed by Rev. Canon Richardson (Canada), Pastor Merle-d'Aubigne (France) Miss Catherine Barbour (Spain), by another delegate from Germany, and, in a brief but very stirring speech, by Mr. Ezekiel Cotelingam, for India. The choir closed the meeting by singing "The Mizpah Benediction."

Convention Sunday.

Throughout London Sunday's engagements in very many churches, chapels, halls, and tents were in line with the bright, earnest, and expectant spirit of the Convention. Special sermons and addresses, dealing with C.E. topics, were delivered, both by prominent American and colonial preachers now in London for the Convention, and by ministers occupying their own familiar pulpits and platforms. Visiting Endeavourers were busy with meetings in numerous Sunday Schools; and the ministry of those friends was also acceptably exercised in "quiet-hour" gatherings at the close of evening services, thus illustrating a characteristic feature of the movement. The

ENCAMPMENT SERVICES

at Alexandra Park opened with a well-attended early morning prayer-meeting in a large marquee called "Tent Endeavour;" and this was followed later by a quiet hour of meditation, exhortation, and waiting upon God, under the

same canvas roof. It was here, too, that the morning service was held. Unison of praise, as regards musical measure and expression, is secured in all the meetings under the baton of one or other of the two conductors, Rev. Carey Bonner and Mr. G. Newton; for this is a necessity with such great congregations.

The preacher was Rev. Theo. Parr, of New South Wales; and, ere he entered upon a discourse which was full of point and fervour, he led in the exercises of Scripture reading and prayer. Psalms xxiv. and lxvii. were repeated, in alternate verses, by preacher and people. Before prayer, hearers were reminded that they might take upon themselves the privilege of priests unto God, without distinction of class; and they were asked to remember friends across the sea, especially those in trouble. God was earnestly entreated to put an end to cruel war, to guide the nations out of their entanglements, and to bring glory to Himself, and benefit to men in the events that lie beyond disaster and bloodshed.

A WORD FOR THE NEW CENTURY.

"Be strong" was the subject of the sermon. This expression was traced through Scripture, from the days of Moses and Joshua, to the exhortation in Eph. vi. 10, "Finally, my brethren, be strong *in the Lord*." Here we see three distinct epochs: the taking of Canaan, re-possession of that land, and the formation of the Church, whose mission it is to take possession of the world for Christ. A new era for God's work approaches. There is a grand coming together of those who have a life link with Jesus. The Church is seeing that her real mission is not merely getting ready for heaven, but that it is the bringing of heaven upon earth.

We are not going to shut our eyes to things outside this Convention. Part of our task is to transform governments as well as society and human nature. It is God who speaks; and therefore it is possible to be strong for what is a tremendous work.

The essentials of physical strength are health, diet, exercise and judgment; and these have important lessons for us. If we are to be used of God in his regeneration of man, the healthy and full endowment of the Holy Spirit must be appropriated by us.

OUR SPIRITUAL DIET

should be the Word of God; let us put earnest study into it. Things easy to read cannot afford much intellectual or moral strength, though they may legitimately afford relaxation. Consecrated culture will be a need of the new century. The world is sick of twaddle and inanity; and if these things get into our work, the devil will laugh at us. Along the lines of Christian fellowship shall strength also be found. Oh, for the strength of united supplication before God!

Exercise brings strength. "I cannot," often means "I do not want to try." May God help us to get our unused talents into work for Him.

Strength avails little unless it be directed by prudence. Consecrated commonsense is needed if we are to do much for God; and the late D. L. Moody was a splendid example of how to use our wits in Christian work, that we may capture the world for Christ, and give Him his rightful place as King.

It is especially

THE HERITAGE OF YOUNG PEOPLE

to be strong to bear, suffer, and do all the Saviour's will. This may mean death and wounds; but it also means liberty for the world, the dominion of the Redeemer, and the everlasting crown.

IN THE AFTERNOON.

Separate gatherings had been announced for young men and young women respectively; but, owing to the absence, through delayed Atlantic transport, of lady speakers who were to take part, the two interests mentioned were united in one big gathering within the walls of "Tent Mizpah." A letter was read from the Marquis of Northampton, expressing regret for unavoidable absence, in which he said, "This movement among young people is full of promise for the future. So many lives consecrated to Christ at an early age must have effect in Christianizing the world, and will thus prepare for the coming of the Lord."

Lord Kinnaird, who presided, coupled together the words, " . . . if ye can find a man" (Jer v. 1) and St. Paul's saying, "I knew a man *in Christ*," showing the source to which we must look for

THE IDEAL OF TRUE MANLINESS.

The first characteristic of that quality is courage to stand alone, in the attempt to do great things for God. Then there must be fitness in body, intellect, and spirit. Earnestness cannot take the place of physical and mental competency.

From the reference in Rom. xvi. 12 to "Persis the beloved, which laboured much in the Lord," Miss Jennie Street derived some valuable lessons for her sister Endeavourers, as to the necessity of care for physical as well as spiritual strength, and the value of personal acquaintance with Christ. If, like Persis, women are

USEFUL AND LOVED,

they cannot fail to be happy; in contrast to the poor, dissatisfied, restless, and querulous creatures who make no real and practical use of life. The world is just waiting for women to settle many of its social questions; and God himself wants women who will adorn his doctrine and spread his messages.

The closing address of the afternoon, by Rev. Alex. Ramsey (London), was founded upon

REV. F. WARDLAW THOMPSON.
From Photograph by Mr. W. Goodfellow, Regent Street, W.

Psa. cxliii. 8, "Cause me to know the way wherein I should walk; for I lift up my soul unto Thee." To the merely speculative intellect, God answers nothing; but if we seek truth, we must make love to it. The place given to meekness and humility, and the pre-eminence of love, differentiates the Christian character from all others of a moral kind. There is a peculiar call in the present day to the Christian exercise of intellect in matters of public concern; and between such service and Christian character influences must arise to benefit both.

It was a trying moment when, on Sunday evening, Rev. Knight Chaplin had to announce to the great assembly the news, only just received, that the appointed speaker, Dr. Maltbie Babcock, could not be present. Owing to the burning of the steamship *Saale* in New York Harbour, he had had to come by a later and a slower boat, which had failed to reach port at the time expected. Very wisely Mr. Chaplin directed the assembly to earnest prayer for guidance in such an unfortunate *contretemps*.

Mr. P. P. Bilhorn, of Chicago, well known as a singing evangelist, sang with marked effect "The Bird with the Broken Wing," a hymn of his own composition,* which has brought a message of hope to many a despairing soul.

Mr. Chaplin then addressed the gathering from Eph. iv. 8, leading his hearers through some of the scenes of the Saviour's life on earth, until, as "the world's greatest Conqueror," He led captivity captive, and gave gifts to men. An after-meeting followed.

* No. 187 in The Christian Choir. (*Morgan & Scott.*)

MONDAY.

The Dawning Age and its Problems.

The Concert Hall was early packed, and a brief song service preceded the meeting proper, over which Rev. W. H. Towers, of the British National Council, presided. Mr. J. E. Randall, secretary of the Jamaica C.E. Union, led the devotions, reading 1 Cor. xiii. The singing was most hearty, the vast congregation following the lead of the conductor with splendid effect. Some amusement was caused by the chairman's request that the ladies should remove their hats, apparently that the people might better see the speakers, but the response was almost universal.

The Chairman said the period of welcoming had now passed, and the Convention was face to face with a feast of good things. The eighteenth century revival produced the missionary movement which, in the nineteenth, has girdled the globe. The end of the nineteenth has produced the Christian Endeavour movement, which will enter upon the new century three and a half millions strong. C.E. stands for many things, but it certainly stands for Christian citizenship; and he believed that when the young men identified therewith become voters, there will result a purer and a better England.

The first speaker of the morning was Rev. C. M. Sheldon, who received a wonderful ovation. He said there was only one problem in the universe, and that is

THE PROBLEM OF DOING GOD'S WILL

instead of our own. All others are included in this, but for the sake of discussion we are to talk of "Commercial Problems," &c. We have the right to ask if the world of trade is in harmony with the will of God. Is it dominated by love and the Sermon on the Mount? Or is the first thought rather the making of money? The facts seem to show that the commercial world is not doing the will of God, but rather its own. He did not mean to say that there were no exceptions, but *on the whole* he believed his statement to be true. He had made a canvass of business men, and had lived among them, and almost all admitted that to conduct business on lines of love would certainly fail. Just at that point Christ come in. It is not necessary for a man to live. It is necessary for him to do the will of God. He had received many letters from young men expressing their perplexity, and asking for advice. In his college days he spent a vacation as waiter in a summer hotel. At his table he was asked, according to *menu*, for green, black, and English breakfast tea, and going to the pantry, found two great urns out of which all the tea was drawn. This was his first acquaintance with the duplicity of business.

Then the prime necessities of life were increasingly being cornered. A member of Parliament had told him last week that three great interests always commanded a respectful interest in the House, and others had little chance if they ran counter to these. They were the railway, the land, and the brewing interests. ("Shame.") These are facts which we have to face, and we can only meet them by

INSISTING UPON THE GOLDEN RULE

and the Sermon on the Mount. And if these are insisted upon, martyrdom is sure to follow. If we do not follow Christ wherever we are, doing his will in all our business, we fail to realize the "doing of all things to the honour and glory of God."

Rev. J. Monro Gibson, D.D., delivered an address on the "Intellectual Problems of the New Age." The subject was so vast that he must limit his address to the problems which face earnest Christians. These of necessity meet doubts. He had sought to discover some general principle which would apply to a[illegible]

varying problems, and it seemed to him that such would be found in an adequate response to the general demand for certainty in religion. This led many, on the one hand, to the Church of Rome, and on the other to Agnosticism. Can this demand be satisfied? The apostles were satisfied. Through all the New Testament, in spite of persecution, there was certainty. It came, not from the Church, but from personal knowledge and fellowship with Christ. He says, "Come unto Me, and I will give you rest."

Why are not people thus satisfied? Because they demand a preliminary and a logical certainty. God could have given us such a revelation that no man could err concerning it. But He requires righteousness, and this cannot be had through reason without conscience. Only through the Spirit can this certainty be. Directly we know Christ, "we know whom we have believed." Get the difficulties which lie between the individual and God removed, not by waiting until every question has been satisfactorily answered, but by pressing on to God, and then you see the difficulty

SOLVED IN THE KNOWLEDGE OF GOD.

Rev. Maltbie D. Babcock, D.D., of New York, who was to have spoken on "Social Problems," failed to appear, and in his place, at a few minutes' notice, Dr. F. W. Tomkins, of the Reformed Episcopal Church of Philadelphia, took up the theme. He began by saying that the world will never be converted until there is social unity in the church. In the world there are many distinctions which stand in the way of social progress. The working men would not go to church because they believe they are not wanted. You can't do very much for the remedying of these things by law and resolutions, nor yet by agitation. It can only be mended by the developing of true spirit of brotherhood. In Christ Jesus only can we realize this brotherhood, and be one. He called upon those present to persist in the conflict until the victory should be won.

Rev. John McNeill, who had just arrived, followed. He said he had always been an Endeavourer, and his father and mother were such before him. These problems of which so much had been said, had the beginnings of their solutions in the home. His parents had solved the drink problem for the family by bringing up all as abstainers. May many such solutions be found! Another influence making for the solution of these problems, and suggested by his own early life, was the family altar; and very beautifully and pathetically, in conclusion, the speaker described the daily worship in the little cottage where his childhood days were spent. The meeting then adjourned with prayer.

"TENT ENDEAVOUR"

was crowded on Monday morning by an eager throng of Endeavourers, intensely interested in the weighty utterances which were then made upon the subject. A member of the British National Council, Rev. John Watson, D.D. (not "Ian Maclaren"), occupied the chair. He spoke of the great light which Christ now sheds upon the world. The passing century has brought new revelations of God and disclosures of his counsels. To our children must be left its unresolved problems and difficulties. The fact that there are so many and such problems is due to the mental and spiritual activities of the age; and the absence of these difficulties would be no good sign. Let the young go forward with courage and hope to possess the land, in the exercise of that mental freedom, that right to think for themselves, which has been so hardly won and dearly bought in the past.

"Commercial Problems" were treated by Mr. Arnold F. Hills, D.L., London. Commercial prosperity, he said, depends upon the underlying forces of Christianity. The commerce of America during the last decade has advanced by leaps and bounds; and we have a significant hint as to the virtues that have brought this about. For more than twenty years that country has been working out its own salvation from the grog-shop and the drinking saloon, and has written the word *prohibition* across her Legislature. The

DEVELOPMENT OF CO-OPERATION

is a hopeful sign of our day. We look to the Christians of the coming century to harmonize the claims of conflicting interests, and to aid the helpless multitude, in response to the bitter cry of the bondmen of labour, making it easier for men to live and to serve their God in freedom from the constant anxiety of the wolf at the door. Christianity tends to substitute co-operation for competition. From personal experience the speaker gave the facts and figures of a novel industrial development, tried on a considerable scale for a number of years with eminently satisfactory results. Christians should promote the principle that no man can be happy unless his men are happy with him.

Rev. Dr. Clifford dealt at great length with the subject of "Social Problems."

It is work, he said, that keeps men alive, and feeds the energies, mental and spiritual, within us. In forgetting our neighbour we forget our best possible selves. Men who drop out of work at forty have lost touch with human life, and have left off battling for righteousness.

PAUL WAS AN ENDEAVOURER

to the end of his life, saying, "This one thing I *do*," not dream, wish, or hope. Social service is the divine method of growth. These problems must be solved by the forces, facts, and ideas, of the Gospel of Christ. History still turns on the axis of religion.

The great fight to-day seems to be between money and man; and who can beat money save the man who is redeemed? The requisites for the fight are: unselfish service for men, irrepressible hopefulness in our cause, faith in the recovery of the fallen, and daring in the onslaught upon evil—these things are found only in Christ.

As to methods, do not fail to use your vote, which is a trust from God, to be exercized for righteousness. In the matter of the drink, we must be either the hammer or the anvil. Then there is an imperialism that would paint the universe red, and would constrain us to enter the ranks of militarism in order to extend the mere acres of our empire. But there is

ANOTHER IMPERIALISM

that would go to death rather than do a wrong thing, that would rather suffer loss in acreage than in character. We must be true imperialists on the side of God, and of the activities that bring blessing to the world.

"Intellectual Problems: The Literature of the Twentieth Century," was the subject allotted to Rev. G. C. Lorimer, D.D., of Boston. After greeting brethren and sisters in the Lord, in the name of America, he said that the dominant spirit of the intellectual problems of the age is reflected, directly or indirectly, in its literature. If literature expresses the common thought of the age, it is, in a special sense, a mirror of what is taking place in religious circles. The age learns more of the theological problems and great philosophical issues of religion from current literature than from the things which are written to advocate these various issues. In the present century, it is

THE RELIGIOUS NOVEL

that has come to occupy a leading place. The great community looks into such books, and forms conceptions therefrom as to what is agitating the religious world. Ministers are told that people have outgrown doctrinal sermons, and that they should talk about the glitter of the sunshine and the brightness of the moonbeams. The fact is, the world is hungering to know the eternal verities on which a man is to stand; and the minister is sacrificing the grandest function when he condescends to trivial themes, and leaves to the novelist the grand issues that concern the future of humanity.

The literature of the coming century will be more socialistic and less idealistic, using the former term to indicate the modern tendency by which the solidarity of human life is recognized, and we come to believe that no man can do wrong without injury to others. Men have preached their rights; but the day is coming when they will learn their duties, when the capitalist and labourer shall stand closer together than now, and when the ideal of a common brotherhood will prevail.

There were several denominational rallies during the afternoon. In the evening there were meetings on

The Missionary Outlook,

one of them in Tent Mizpah, and the other in the Concert Hall. In the former place the chair was occupied by Rev. Richard Richard, of the British National Council.

Rev. S. Chadwick (Leeds) spoke upon missions "at home." He said that the people generally regarded as the world's prophets and outlookers are amongst the young people. The young represent the starting point of the new generation. There is but one word from God to the world, "Come," and but one word to the Church, "Go." While Christ is honoured and studied more than ever before, the Church has a looser grip upon the masses. If our methods do not answer their purpose, we must change them.

Rev. Alexander Connell dealt with the voices that come back to us from the days of a dying century. First, there is a clear and overwhelming confession from all the ends of the earth that if there be no salvation in Christ Jesus, then there is absolutely no hope at all. No ethical code can rival that in Jesus Christ's Gospel, if you estimate the teachings by their spirit and, most of all, by their fruits. In that respect it is

A QUESTION OF DYNAMICS,

of life, of power to obey and to develop in the life of God. If ever we need to feel the great burden of God's world upon our hearts, it is in times like these. Let us guard ourselves from any feeling of revulsion against the whole Empire of China. True, the offence of the Cross has not ceased; but racial antipathy, the policy of the mailed fist, and political aims on the part of Roman Catholic missions have been causes of trouble. Who shall forecast the issue? We shall certainly not hasten the reign of peace by suppressing proclamation of the love of God; and the States of Christendom must have learned that lesson by this time.

Rev. H. E. Fox (C.M.S.) said that the Church must learn more and more, that there is

A BIGGER WORLD

than Great Britain. We must get rid of a limited outlook for our own sakes. There can be no reflex blessing unless we are communicating blessing to others.

Some of the newspapers attribute the trouble in China to the presence there of missionaries; but if that land had been fully evangelized, recent horrors would not have happened. During the Indian mutiny, not a single native Christian joined the rebels. Experiences in Uganda also afford proof of the value of missionary influence; and the same fact is clearly traceable in the history of the abolition of slavery in that land. The Gospel is good for the nations: let us give it to them, for they cannot do without it.

In the Concert Hall, Mr. Chas. Waters, President of the London Council, presided over a large and enthusiastic gathering.

Dr. Pugh spoke on "The Missionary Outlook at Home." He said the great problem which increasingly forces itself upon the attention of all Christian workers, is what shall be done with the great mass of toilers in our great cities who are outside all the influences of our churches.

Bishop Arnett, of Wilberforce, Ohio, was announced to speak at this meeting, but in his absence Dr. Maltbie Babcock, of New York, who had not arrived in time to fulfil his morning engagement, was an acceptable substitute. Rev. R. Wardlaw Thompson, of the L.M.S., was the other speaker. Mr. Thompson is a statesman in the world of missions, and his contribution to the subject was impressive and instructive in a high degree.

Christian Endeavour Topic.

SUNDAY, JULY 22.

The Needy at Our Door (Luke xvi. 19-31).

THERE is no harm in wealth if it is used, not for ostentation and display, or for our selfish enjoyment, but for the sake of others. It was too bad that the rich man should take no notice of the beggar, who probably met his eye every time he passed in and out of his palace. He was hungry, or he would not have desired to be fed with the leavings of the rich man's table; he was sick, or the dogs would not have come to lick his sores. There are many such around us, and if each great house would take one poor one under its care; if every rich man would care for one beggar; if every well-to-do family would concern itself about the needs of some poor one within its reach, a great step would be taken towards the solution of the problems which are rending society. Beware, young friends, of living amid great schemes which promise universal amelioration of the conditions of men, but do not touch individual cases. I would rather a hundred times that you should attempt to help one human life than that you should be on twenty committees, and rush from one to another in a constant buzz of excitement. Committees may serve a good purpose in encouraging the timid and inexperienced to define their work, but they must not take the place of individual exertion.

It is important of course not to give to every beggar who thrusts his hand across your path; often those who are most insistent are least deserving, and it would not be wise to begin giving money promiscuously, but surely in every life there are cases of poverty and need, about which there can be no doubt or hesitation—the sick servant, or the family of some young girl who has come into your domestic service, the charwoman, the washerwoman. We look at the external, God at the heart. Wherever there is a Lazarus hidden beneath his sores and rags, we may well help him; or if there is some poor beggar whom our loving-kindness can transform into a Lazarus, him we may help, but we must guard against helping those who are lazy and careless, and like the evil soil that turns sun and dew to pernicious weeds.

What a difference there was between the burial of the two! Much is said of the funeral cortège which followed the rich man; nothing of the interment of the pauper; but when the one was in Gehenna, the other was in the bosom of Abraham, which, to the Jews, was the essence of heaven. The poor in this world are often rich in faith, and heirs of the kingdom which God hath promised to them that love Him. Learn to measure men by the worth of their character, and not by the worth of their means. A man is worth not simply the money he has in the bank, but the purity, virtue, sweetness, and strength of his inner life.

Remember what Christ said of that great gulf fixed. Do not believe the teaching of the present day, which would have you think that a bridge now spans it, of which Christ knew nothing. Remember He said that there was no passage from the one place to the other. They that are unholy and filthy at death, remain so. In that world of woe, memory does its unhindered work. Here we are distracted, and we are able to flee from the voice which perpetually bids us remember; there memory will constantly speak to us of the past, of its failure and sin, of its offences against God and man. What a striking testimony the Lord gives of the power of the Word of God! Men think that conversion would naturally follow the resurrection of one from the dead, but when Lazarus did rise from the dead that startling fact only hastened the Lord's death. No, it is not the sheeted spectre from the grave which will truly arrest and save men, but the Word of God, through which the Holy Spirit speaks. The Lord said that Moses and the prophets had truth enough to bring men to repentance and faith, how much more must that be the case, when, to the Old Testament, has been added the New—the Gospels and Epistles with the words of Jesus, and the solemn warning of the Epistle to the Hebrews, of the Book of Jude, and of the Book of Revelation. F.B.M.

C.E. NOTES.

There is so great hope of Christian Endeavour growth in the Philippine Islands that it has been necessary to appoint a superintendent of C.E. work. The United States Marine Society has also been founded in the Islands.

* * *

In 1894 there were two societies in Germany, to-day there are 168, with 3,228 active and 781 associate members. A German firm supplied the Convention Ladies' Dormitory with hand-glasses at one-twentieth of their original price, on hearing there was to be a German rally and German headquarters.

* * *

Dr. Clark tells of excellent Christian Endeavour meetings held in Pekin, when Major Congar, U.S.A. Minister Plenipotentiary to China, presided. The report told of five Endeavour Societies in Pekin, with the hope of great additions to their number. The members of these societies will need all our prayers at the present moment. The North China Convention was held at Tientsin, when several missions were represented.

* * *

Under the auspices of the Edinburgh and District Christian Endeavour Union, an interesting and successful conference was held at Penicuik on Saturday, 7th inst., the subject being "The Work of Visitation." Rev. D. D. Caird presided, and among others who took part were Rev. Thomas Wilson (Edinburgh), Rev. James Robertson (Edinburgh), Rev. J. McKerrow, (Penicuik), with Messrs. Pringle, Thomson, Bone (Edinburgh), R. W. Todd, and J. Davidson (Penicuik).

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

*Freddy.**

PICTURE to yourself a bare little room at the top of one of those dreary blocks of buildings misnamed model dwellings. From the windows you could look down into the court which lay enclosed at the bottom, as deep and dark as a well. No sunshine got down there, except in the height of summer when the sun stood directly above the court.

But here, on the sixth floor, a patch of sunlight travelled across the discoloured wall on every bright afternoon, and sometimes at sunset there was quite a transfiguration of the dingy place. To-day, however, the raw chill of January filled the room, and defied the handful of fire in the grate. Beside the fire sat a man dejected and dirty, his face buried in his hands, heedless of the children playing on the bare unwashed floor.

"Farver, w'ere's Freddy?" asked Nance for the fourth time. "My dolly *do* want mendin'! 'Er sawdust is gettin' everywhere!" But she wept on uncomforted.

"Oh, Freddy, Freddy!" she cried as he entered some time after, burying her head against him, with a fresh access of weeping. "Lizer's broke my dolly; she's deader than last time you mended 'er!"

"Her 'cad's comed off," said Lizer, briefly. "Can't yer fix it?"

"Give us a look," said Freddy, cheerfully, taking the doll in his hands. Nance, exhausted, left off crying, and let one dim eye emerge to watch the proceedings.

"Why, it's all right, Nance," he said gently. "We'll 'ave 'er fixed up in no time."

Freddy, the eldest, was the idol of the family. Since the children were left motherless two years ago, Freddy had done everything for them. He was a slight boy of nine, with a sallow skin and fair fluffy hair, and big eyes that looked very blue in his colourless face. He was known down in the court as the "Little Aingel," and those blue eyes had an irresistible appeal about them. It was wonderful what an influence this small boy had, and what a lot of work he got through in a day.

Freddy washed his small sisters with care, and, as it was Saturday night, put the hair of the two elder ones in curl papers, with what skill he might, according to his mother's injunctions. "Look after 'em, Freddy, and curl their 'air of a Saturd'y night!" was one of the last things he remembered her saying as she lay pale and dying, her thin hands laid on the children asleep beside her in the one bed the room boasted. He often dreamed of her still.

At last they were all tucked in safely, and Freddy took his cap and a tiny paper packet off the mantelpiece. "Go to sleep, young 'uns. I'm jus' goin' acrost to see Nell Pyne a minnit, 'cos she's sick, and if I don't fin' yer snorin' when I gets back, yer knows what!"

"Yer 'aven't kissed us, Fred," murmured Nance.

"Nor I 'aven't!" he said, returning promptly. "I don't arf do this job."

He kissed them in turns, and they clung round his neck with fervour, Nance claiming to be the last.

"Yer arms *is* thin, Nance! I can feel the bones of 'em when yer 'ug me up like that," said Freddy, looking at her with some concern, when he was released. "Now go to sleep—sharp!"

* From The Little Angel, by Warwick Guy Pearse, published by the *West London Mission*, on behalf of the Fund for giving a holiday in the country to juvenile waifs.

The Lovely Sunbeam.

Catch the sunbeam—keep it
Do not let it go;
Make its rays abiding,
Flitting to and fro.
When the days are cloudy,
It will lend its sheen;
Light, and joy, and gladness,
Spreading o'er the scene.

Catch the sunbeam—keep it!
Let it never stray;
In the family circle,
Let it e'er have sway.
Let no angry moment
E'er its brightness mar.
Let the sunbeam, shining,
Banish strife afar.

Catch the sunbeam—keep it!
'Tis a beam from heaven,
Whence, not only brightness,
But all good is given;
Precious, loving sunbeam,
Never flit away,
Cheering, helping, gladening,
Ever near me stay!

Albert Midlane.

"The Christian" Bible-Searcher.

EIGHTEENTH QUARTERLY PRIZE COMPETITION.

This week I am able to give the result of the Prize Competition. The papers sent in have been very good on the whole. I am especially pleased with those from the younger members *in each division*, many of whom have answered their questions with more care and thought than some who are their seniors in years.

FIRST PRIZE.

Division I.—Jessie Palmer, Catherine Cope, John MacMurray.
Division II.—Gladys Phipps, Gladys Calvert, Duncan Campbell, Theodora Hill.
Division III.—Kathleen Pasley, Marion Richards, Ida Cole, Hetty Hibbs.
Division IV.—Isabel Phipps, Guinefred Leigh, Edith M. Pasley, Elsie Goudge, Ruth Pledger, Charlotte Millar, Nellie Dowsett, Josephine Cheal, Owen Morice.

SECOND PRIZE.

Division I.—Edith Harvey, Gwendoline Moir, Edward Wheeler, Binford Sellwood, David Rees, Gladys Young.
Division II.—Pringle Wilson, Dorothy Morris, Edith Wheeler, Herbert Braddon, Mary Beck, Kathleen Shepherd, Louise Filhol, Christabel Kerr, Ernestine Buhl.
Division III.—Willie Palmer, Margaret Morris, Agatha Ward, Constance Drayson, Winifred Clark, Dora Phillimore, Isabel Candlin, Maggie McDougall, Evelyn Shaw, Grace Kerr.
Division IV.—Lewis Morice, Ellen Simmons, Ada Catt, Dorothy Kerr, Geo. E. Cary, Myra Hunt, Gertrude Bristow, Grace Hawkins, Bessie Symes, Florrie Griffin, Francie Hoyte, Eva Oakes.

FIRST CERTIFICATE.

Division I.—Kathleen Pincott, Ella Berryman, Kathleen and Alice Maylott, Douglas Shepherd, Dorothy Berry, Kathleen Fausset, Geoffrey Peach, Elsie Moule, Dorothy Havergal-Shaw, Cecilia Kerr, Ada Renals, Ella MacMurray, Georgina Lichtenstein, Ethel Davidson, Beryl Reid, Willie Hooper.
Division II.—Raphael Schwarz, Dudley Toye, Beatrice Hastings, Cicely Craven, Lydia Cleary, Vincent Fleet, Joseph Elkin, Stanley Drew, Annie Moule, David Gardiner, Winifred Cox, Marjory Dyke, Susette Beck, Winifred Harvey, Kate Rosenbloom, Bessie Drayson.
Division III.—Elsie Ridewood, Rosamund Langton, Grace Spurgeon, Mabel Morris, Esther Blumenthal, Sydney Law, Isabel Salt, David Colville, Susan Cumbers, Florrie Smith, Llewellyn Dale, Henry Schwartz, Florence Hoyte, Augusta Clarke.
Division IV.—Maud Oakes, Frances Quance, Margaret Macphee, Mabel Cole, Randolph Daintree, Edith Aldis, Violet Hatch, Frances Figgis, Emily Bridgwater, Olive Taylor, Mabel De Russett.

SECOND CERTIFICATE.

Division I.—Frankie Sellwood, Winifred Marshall, Eddie Palmer, Elsie Hibbs, Amelia Jacobson, Charlie Medcalf, Percy Peach, Evelyn Peters, Anna Chanyen, Sophie Cohen, Maurice Kalinsky, Cecile Wright, Daniel Morris, Lucienne Brabandes.
Division II.—Winifred Garnham, Max Kalb, Mary Law, Eva Usher, Georgette Hoffmann, Marie Denizot, Clarice Peach, Dorothy Daintree, Katie Picknell, Winifred Maunder, Dorothy Harris, Ethel Brooks, Phillis Wright, Elizabeth Hooper, Jeanne Faucon, Arthur Morice, Frank Tomkins, Betty Stocks.
Division III.—Margaret McFadzaen, Daisy Morden, Emily Jones, Dorothy White.
Division IV.—Annie Kingsford, Edith Simpkin.

HONOURABLE MENTION.

Division I.—Mansfield White, Queenie Wakeford, Ellen Wyatt, Mary Morris, Maggie Pibel, Stanley Soltau, Olive Fleet, Dorothy Mace.
Division II.—Mary Hooper, Lizzie Johnstone, Cicely Gibson, Violet Holford, Ami Inglis, Betty Jacobs, Eva Kalb, Gladys Bartlett, Abraham Rabinowitz, Isaac Tushinsky, Mai Davidson, Georgina Wilson, Charles Wingrave, Evelyn Guiston, Isabel Inglis, Ronald Watson, Louise Betts, Guilelma Cheal, Percy Fitch.

THIS WEEK'S BIBLE SEARCHER (No. 237).

BIBLE CLOCK.

Make a circle to represent a clock; mark off the hours from one to twelve; and, taking the word Father (meaning God) for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words, to represent the hours. Chapter and verse must be given. (Search the Gospels only.)

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (No. 236).

1. Abram (Gen. xii. 2).
2. Jabez (1 Chron. iv. 10).
3. Maketh rich, addeth no sorrow (Prov. x. 22).
4. The faithful man (Prov. xxviii. 20).
5. (*a*) Man chosen by God (Psa. lxv. 4); (*b*) Man whose strength is in God (Psa. lxxxv. 5); (*c*) Man who fears God (Psa. cxii. 1); (*d*) Man who trusts in

God (Psa. ii. 12); (*e*) Man who walks in law of God (Psa. cxix. 1); (*f*) Man who keepeth judgment, and doeth righteousness (Psa. cvi. 3); (*g*) Man who considereth the poor (Psa. xli. 1); (*h*) All that wait on God (Isa. xxx. 18); (*i*) Man found watching (Luke vii. 37); (*j*) Man who hears and keeps God's word (Luke xi. 28); (*k*) Man not offended in Christ (Matt. xi. 6); (*l*) Man who endureth temptation (Jas. i. 12).

No. 236.—Correct answers (first list) received from:—

A—Olive and Miriam Allam, E. and R. Aldwinckle.

B—Emily Bridgewater, Clara Brown*, Adelaide Baker, Robert Bushby, Mabel Baker, May and Gordon Bligh, Mary Byford, Le Baxter, Dorothy Billings, Gertrude Bush, Ella Berryman*, Eleanor Bennett, Ada Blencowe, Dorothy Butcher*, Frank Bentall, Herbert Braddon*, Florence and Christabel Bath*, Gertrude Bristow.

C—Josephine* and Elma* Cheal, Gladys Clark, Daisy R. Clarke, May* and Ida* Cullen, Kitty Cope, Augusta Clark, Sophie Cohen, Anna Chanyen, Lydia Cleary*, Ida and Mabel* Cole, W. Cheesman, M. C., Susie Cumbers*.

D—Nellie Dowsett*, Esther Dickson, Dorothy and Ralph Daintree, Joan Dunsford, Vera Dickinson, John Davies, Stanley Drew*, Irene Duke*.

F—Kitty Fausset, Olive* and Mabel* Fleet.

G—Evelyn and Grace Guiston, Alice Goad, David Gardner, M. Gover, Cicely Gibson, Kenneth Goodyear.

H—Harry and Doris Hodgkinson, Hetty Hibbs*, Grace Hawkins*, Rosetta and Lottie Hamilton, Beatrice Hastings*, Annie Horstcraft, Dorothy and Kathleen Heckford, Dorothy Havergal-Shaw, Willie Hooper, Florence, Francie*, Juiyan and Norman Hoyte, Myra Hunt, Eric Hill, Violet Hatch*, Elizabeth and Mary Hooper.

J—Betty Jacobs, Amelia Jacobson, Emily Jones.

K—Gladys Kirkpatrick-Picard, Margaret Kinnaird, Eva* and Max* Kalb, Maurice Kalinsky, Annie Kingsford.

L—Rosamund Langton, Blanche Lindup, Constance Loughurst, Edith and Nellie Lockhart, Georgina Lichtenstein, Sydney, May, Edward and Henry Law, George Locke*, Arthur Lamb.

M—Mabel Morris*, F. Messenger, O. Lewis, Grace, Nellie and Arthur Morice, Winifred Maunder, C. Mercer*, Kathleen and Alice Maylott, Dorothy McMullin, Bella Morice.

N—Valerie and Eleanor Noel, Edith Nash*.

O—Gilbert Oxley, Constance Osborne*.

P—Leonard, Katie and Walter Picknell, Eva Petter*, Ruth Pledger*, Ethel* and Kathleen* Pasley, L., Gordon and Maggie Pibel, Christine and Graham Pearson*, Olive Pine-Coffin, Kathleen Pincott.

Q—F. Quance.

R—Alice Reid, Gwennie Ravenhill, Marion Richards*, Kate Rosenbloom.

S—Esther Simmons*, Kathleen Shepherd, Janet Speed, Frances Stileman*, David and Stanley Soltau, Herbert Stuart, Mary Symon, Betty Stocks*, Ellen and Amy Simmons, Bessie Symes, Ellen Simmons.

T—Dudley Toye*, Winifred Tozer, F. Tomkins, Theodora and Archibald Thorn, Olive Tritton.

V—Edwin Vickers.

W—Phillis and Cecile Wright, Mansfield White*, Edith* and Frances Wroughton, Dorothy Woodforde, Agatha Ward, Dorothy White.

Y—George and Maurice Young.

No. 235.—Correct answers (second list) received from:—

A—Margery Ashdown, Eliza Aitken, Mary, Frank and Ernest* Anderson.

B—Rachel, Leah and Esther Blumenthal, Violet Braun, Edith Bank, Frank Bentall, D. Billings, Dessie Berry, Lucienne Brabandes, Ernestine Bühl, Frances Burnett*, Gordon Boxer, Ella Berryman*, Clara Browne*, Lizzie Baxter, Lindsay Browne*, Phyllis Boyd, Christabel Bath*, Louise Betts, Helen Beck*, Gladys Barbieti, Cecil Brewer, Maude, Sylvia and Dorothy Barrett, Dorothy Benson, Edward, Ernest and Godfrey Bates, Conyers and Allen Baker, Maggie and Charlie Banks, Edith Blenkarn*, Gordon and Harold Berry, Frank, Lilian, Teresa and Avory Blackie, Dorothy Berry.

C—Grace Charik*, Margaret Clarke, Nesta Carew*, Beryl Calvert, Katie Clark*, Joan Clarke, Oscar Cross, Winnie and Arthur Cox, Isabel Candlin, Walter Carter, Hyde Campbell*, Alice Cady, Mary Cobb, Doris and Margory Coleman, Muriel Craigie, Henry*, John*, David* and Annie* Colville, Dorothy Cooper, George Crawford, Vernon Clutsom, Alfred Cocking, Alice Crang, Dorothy Clarke, Stanley and Percy Chappell.

D—Marjory Dyke*, Marie Denizot, G., Hilda*, Bessie and Constance Drayson, May Darroll, Llewellyn Dale, Wilmot Dougall.

E—Joseph Elkin, Maud Edney.

F—Sarah and Solomon Finkelstein, Louise Filhol, Jeanne Faucon, Jenny Finlayson, Laura Finch, Lily Findlater, Eva and Mabel Fletcher, Olive Fountain*, F. and Aileen Figgis, Malcolm and Helen Forbes.

G—Elizabeth Gerechter, Margaret*, Edith*, Dorothy, Stuart and Jack Gray, Aileen Gardner, Elsie Griffin, Alice Gemmage*, Edith Grieve, Clarice Gale, Mary and Daisy Greenacre, D. Gardiner, Margery, Colin and George Graham-Brown, Elsie Goudge*, Eva Gurney, Evelyn and Grace Guiston.

H—Elsie Hore, Betsy Hollk, Henry Harvey, Georgette Hoffmann, Elsie and Marjorie Hooper, Lena Hunter, Ella Hake, Doris Hughes, Violet Hatch*, May Handasyde, Kathleen Hughes, Nellie Hatchett, Eileen Hill, Violet Holford*.

I—Nellie Irving, Mary Inglis, Daisy Iredell.

J—Emily Jeynes.

K—Esther* and Rose* Killowich, Gertrude Krambach, May Kalb, H. and Ruth Knight, Margaret Kinnaird.

L—Annie Levine, Susie Long, E. and Nellie Lockhart, Guinefred Leigh.

M—Jacob Michaels, Margie Marston, Barbara Maconchy*, Helen, Maude and Lottie Mellroy, James McArthur, Cyril Marsh-Roberts, Dora Muir, Kathleen McClure, Alec, Godfrey and Evie* Miller, Charlotte Millar*, Margaret McFadzean, Keith Miller, Gladys Mather, Valerie Maitland-Kirwan, Margaret and Abraham Mack, Margaret Macphee, Maggie McDougall, Mildred Morgan*, May Mitchell, Frances Munce, Ella and John MacMurray, Annie* and Elsie*Moule, Margaret, Daniel, Mary and Dorothy Morris, A. Moore.

N—Leah and Dora Niels, Peter Nicholson.

P—Margherita Perlmann, M. Perry*, Muriel Patten, Ruth Pledger, Caroline Prentice, Laura Percy, Willie, Jessie*, and Eddie Palmer, Edith Purkiss.

R—Mary Rosenbloom, Abraham Rabinowitz, Maud Rosenberg, Elmina and Jessie Roe, Gussie and Marion Roach, Kate Rosenbloom*, Rita and Lorimer Romsnes, Gordon Remington, May Rodgers, Alice Rouse, Alice and Margaret Reid, Sydney Robertson, Nora Read, Ada Rennals, Hope Robinson*.

S—Lizzie Simons, Pauline, Henry* and Raphael* Schwarz, Ferdinand Sosnovich*, Dora Simons, Agnes Shields*, G. Spurgeon, Eric and Gladys Shaw, Dollie Salt*, Bertha Stocker, Helen* and Lucy Stalker, Darcy Sharp, Betty Stocks*, Herbert Stuart, Nannie Sturrock, Flora Smith*, Violet and Evelyn* Shaw, Kathleen Shepherd, Hilda Smith*, Mabel and Alfred Stembridge, Effie, Florence, Ellen and Isabel Simpson, Florrie Smith, Kathleen Slark, Mary Sowden, Gertrude Scott.

T—Rachel, Rebecca and Isaac Tushinsky, Naomi Torff, Winnie and Arthur Taylor, Willie Thomas, Olive Taylor, Dudley Toye*, Evelyn and Marjorie Tracey, Harry Treadgold.

W—Joanna Wolnitzer, Thomas and Robert Weddell, Stewart and Willie Watson, Edith* and Frances* Wroughton, Ernest Wakeford, Alexander and Ella Watt, Ruby Wilkins, Mansfield White*, Pringle Wilson*, Louisa and Violet Walker, Edith and Edward Wheeler, Charles Wingrave, Ethel and Mabel Weller, Madge and Frank* Wilson, Nora and Ellie Wyatt.

FOREIGN LIST.

No. 229—Huldah Krige, Alice Stone* (S. Africa). **No. 230**—Lottie, Ivan, Ruth* and Eric St. George, Dora Wallace* (Canada), Alice Stone*, Huldah Krige*, Henry Luckhoff (S. Africa). **No. 231**—Dora Wallace, Kate*, Nettie, and Willie Thompson (Bulgaria), Jean Scott (Canada). **No. 233**—Willie Flower (Portugal), Nettie, Kate, Ina and Willie Thomson. **No. 235**—Dorothy Banfield* (Germany).

Personal.

Many thanks for flowers received this week.

The number of the first Searcher of this new quarter was 235, not 234.

Dorothy Berry.—Thank you for your kind donation; there was only a postal order for 2s. in your envelope, which went to the "Cots."

Lily Findlater, Helen Beck, Harold Berry, Ethel and Mabel Weller.—I am glad to welcome you as new "Searchers," and hope the study will prove useful and interesting.

Mansfield White.—Do not write the questions. Number your answers to correspond with the questions given.

Gladys Young.—You may continue in the first division during the quarter, if you wish.

Edith Shepherd.—Thank you for your note. I am glad to hear that you had such a splendid holiday.

Betty Stocks.—I wish you every success in your examination.

Cordelia May, John Pearce.—I am sorry you have had to discontinue the "Searcher," but hope you will find time later on.

Hyde and Duncan Campbell.—Thank you very much for the lovely box of roses. They cheered several poor sick folk.

Herbert Stuart.—I was so sorry to hear of your sad losses.

Uncle Tom's Cots.—Dorothy B., 2s.

Uncle Tom.

Children's Special Service Mission.

Mr. W. H. Wilson, Children's Meetings, *Large Tent, Keswick*, July 22 and 29; Mr. C. Schomberg, *Springfield Park, Acton*, July 25; Mr. S. J. Hewlett, *Public Hall, Chelmsford*, July 29; Mr. C. Harrison, with Caravan, *Plaistow, Billingshurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Little Waltham, Chelmsford*; Mr. J. H. P. Cutting, with Caravan, *South Lopham, Suffolk*, to July 20; *Palgrave, Diss, Norfolk*, from July 20; Mr. F. A. Glover, *Gospel Tent, Watchet, Som.*: Mr. F. McLaine, with Caravan, *Brockham Green, near Dorking, Surrey*; Mr. E. Clark, with Caravan, *Sherrington, Newport Pagnell*, from July 20.

SEASIDE SERVICES.

Mr. J. S. Tyler, *Herne Bay*, to July 20; Mr. H. M. Gooch and Mr. C. E. Paterson, B.A., *Greystones, co. Wicklow*, in July; Rev. A. G. Dodderidge, M.A., *Portrush*, July. Mr. R. F. Drury, *Brodick, Isle of Arran*, to July 30. During August.—Mr. H. Hutchinson, *Bridlington Quay*; Mr. J. Spiers, *Broadstairs*; Rev. A. J. Barff, B.A., *Bexhill*; Rev. John Mitchell, *Bognor*; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. R. F. Drury, *Colwyn Bay*, Aug. 14-Sept. 14; Rev. J. F. Sheldon, M.A, and Mr. C. E. Paterson, B.A., *Cromer*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, Aug. 13-Sept. 13; Mr. H. Hankinson, *Filey*, Aug. 7-Sept. 6; Dr. Barnes, M.A., *Folkestone*, Aug. 6-31; Mr. G. O. Taylor, *Gorleston*; Mr. S. J. Hewlett, *Herne Bay*; Mr. L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. J. S. Tyler, *Littlehampton*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nicklsson, *Margate*; Mr. V. C. Brown, *Paignton*; Mr. H. Steward, *Port Erin*; Mr. T. Jays (C.M.S., Abeokuta), *St. Leonards*; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*, Aug. 1-31; Mr. J. M. Wigner, *Seaford*; Mr. G. Goodman, *Sherringham*; Mr. J. W. Coldicott, *Southend*; Mr. C. J. Small, *Sutton-on-Sea*; Mr. E. Salisbury, B.A., *Swanage*, Aug. 4-24; Mr. E. Hughes, *Towyn*; Mr. E. Arrowsmith, *Tenby*; Rev. S. M. Warner, *Whitby*; Mr. J. E. Collier, *Whitley*, from Aug. 1; Rev. Oswald Gosney, B.A., *Worthing*.

International S.S. Lessons.

July 29, 1900.

The Transfiguration.—Luke ix. 28-36.

Golden Text.—"This is my beloved Son . . . hear Him."—Luke ix. 35.

Introduction.

THE transfiguration took place on a mountain (28), so did one of the three temptations of the devil (Luke iv. 5); the crucifixion was on a hill called Calvary (Luke xxiii. 33). (See other events on mountain tops.) The lesson can well be divided up into

THE Human / Holy THREE
Heavenly VOICE.

Key to Blackboard Plan.—It was a mountain of prayer (28); we have often read how Christ many times went up into a mountain for that purpose. The law was represented by Moses. The phrophets were represented by Elijah, and the Gospel by the Lord Jesus Christ; He was the chief One, and it was of Him the heavenly voice spoke.

1.—The Human Three.

The three disciples, Peter, James, and John, were the same three who went into the house of Jairus with Christ when He raised to life the little daughter. They went with Him, too, in the Garden of Gethsemane (Mark xiv. 32), nearer than any of the others. Once in a house, once in a garden, now on a high mountain alone with Jesus (Mark ix. 2) "by themselves," (Mark xvii. 1) "apart." These three men have been called the "pillars of the Church" (see Gal. ii. 9). (33) Peter, ever ready to do something, wants to build, "not knowing what he said." They were human, these three disciples. "They slept" (32); "they were afraid" (34). Matthew tells us Jesus touched them, and said, "Be not afraid." See the cloud of Divine presence in Ex. xxxiii. 9; 1 Kings viii. 10, 11; Num. ix. 15-23, &c.

2.—The Holy Three.

Another trio, but how different. These three had all fasted forty days and forty nights. At death, one (Moses) God buried (Deut. xxxiv. 5, 6); the second (Elijah) God took to heaven without death (2 Kings ii. 11); the third (Jesus Christ) God raised from the dead (Acts ii. 23, 24). Each one of these three represented the three divisions of the Bible. The Law: Moses; the Prophets: Elijah; the Gospel: Jesus Christ (See Mal. iv. 4-6).

Christ is the chief of the three. His face as the sun (Matt. xvii. 2); his raiment as the light, white and glistering, white as snow. What is glory? This is (32). It was a glimpse of his real glory which the disciples saw, and which was hidden or veiled as He walked this earth (Psa. civ. 2; Hab. iii. 4; John i. 14; Rev. i. 16. See also the angel with heaven's glory. Matt. xxviii. 3).

The Heavenly Voice.

Moses, Elias, and Christ, talked about the final act in the great Redemption-Plan (v. 31), and at the end is God the Father's voice and presence to show his approval of his Son's work. "My beloved Son, well pleasing," (John xii. 28: Luke iii. 22). Three times did God thus testify to Christ's life here on earth. (35) The two added words "Hear Him" must come home to us all, we do well to listen to the voice of the Good Shepherd and obey.

"This is my beloved Son" (Psa. ii. 7).

"In whom I am well pleased" (Isa. xlii. 1).

"Hear ye Him" (Deut. xviii. 15). (33) "It is good to be here." Yes, indeed it is; to be alone with Jesus is always good (36); and we can if we will often be alone with Him, do we value enough this great privilege?

A Needed Witness.

STREAMING down from the Marble Arch come tens of thousands of Sunday cyclists of both sexes, some with tennis rackets, others with golfing implements, singly and in groups, in some cases batches of over forty. At the corner of Shepherd's Bush Green the road divides to Uxbridge on the right, to Kew and Richmond on the left. For the past two Sundays we have stood with a large printed banner at this junction, and as these teeming masses stream by we have pointed with our Bibles to the large text "Beware, ye that forget God," whilst underneath in bold type is the word "Eternity." The reverse side of the banner reads "Prepare to meet thy God." Our experience has been most interesting and I believe good results will be seen.

Mr. Wild, secretary of Y.M.C.A., and our own young men are helping in this matter, and I write this in order that others may copy, and thus bear witness for God in these days of desecration of the Lord's Day.

The banner and printed matter costs less than six shillings. The usefulness and blessedness of the work more than repays one for standing and bearing the cross before your neighbours and friends.

Shall be glad to hear of all the main thoroughfares bearing witness to God and his Word.

6, Frithville Gardens, W. Chas. Cook.

Children's Scripture Union—Portions for week ending July 28.

Sun., July 22	*Matt.*	x. 16-31	Thurs., July 26	*Matt.*	xii. 1-13
Mon., „ 23	„	x. 32-42	Fri., „ 27	„	xii. 14-30
Tues., „ 24	„	xi. 1-15	Sat., „ 28	„	xii. 31-50
Wed., „ 25	„	xi. 16-30			

Pan-African Conference.—The Conference, which is to be held in Westminster Hall, S.W., on July 23, 24, 25, is organized by a committee of the African Association, and will be attended and addressed by those of African descent from all parts of the British Empire, the United States, Abyssinia, Liberia, Hayti, &c. Among the delegates will be Mr. Benito Sylvain, Aide-de-Camp to the Emperor Menelik; Professor Scarborough, of Wilberforce University, Ohio, U.S.A.; Mr. Booker, Washington, Principal of the Tuskegee Institution; Mr. J. E. Quinlap, of St. Lucia, West Indies; the Hon. F. Johnson, ex-Attorney-General of Liberia, and others.

The Indian Famine.

NOTES FROM WORKERS

WHILE the news which tells of the advent of heavier and more general rains renders the outlook somewhat brighter, it must be remembered that a considerable period must elapse before the people will be able to support themselves. They are without cattle, implements, or seed corn. Meantime we are receiving many communications from missionaries, all of which remind us of the devastating character of the visitations of famine and cholera.

Rev. W. MULLIGAN (Irish Presbyterian Mission), of Jhalod, Panch Mahals, writes:—"Kindly convey to your readers our thanks for the help they sent. We are working in perhaps the worst part of the famine-stricken districts—among the jungle tribes. Relief works were opened, but the people, unaccustomed to work, could only earn the penal minimum wage, which means for each man about the grain rations allowed in Ladysmith at the end of the siege, without the horseflesh. The Bhils, the principal tribe in these parts, are addicted to drink, so at the best of times they are only half nourished. In the present famine they are

DYING IN THOUSANDS.

The people are so emaciated that they cannot stand before the dreadful visitation of cholera. The horror of it is beyond description. When the rain comes relief camps will be broken up, as the people could not live with only a bamboo mat to cover a family. If they return to their homes, there is nothing to eat, no cattle, no implements, no seed to sow, and in many cases the houses were pulled down and the material sold for food. The misery will be dreadful."

PANDITA RAMABAI has issued her annual report of the work at Mukti School and Mission, from which it appears that 300 girls, rescued from the famine of 1897, have received regular secular and Christian instruction. Five hundred and eighty girls in the Mukti Home and sixty in the "Kripa Sadan" (Home of Grace, the Rescue Home), are being trained to lead a useful Christian life. In all, there are nearly 750 girls under training. Referring to the present famine, Pandita Ramabai writes: "The fertile country of Gujerat was never so dry and destitute as it looks now. Large herds of hungry and thirsty cattle move about like armies of ghosts. I have never seen such a ghastly sight in my life. They have

NOTHING BUT SKIN AND BONES

left, and fall down dead at any moment. I have passed trains upon trains loaded with cowhides. Piles of bones of dead animals and of men and women can be seen near railway stations. In some Native States, young widows are being enticed away by wicked people and sold to sin, and the infirm people cannot do anything to save their own lives. I have visited Poor Houses and seen men, women and children dying of hunger on highways and byeways. Their ghastly appearance, their dumb appeal—oh, those pitiful eyes which speak volumes!—haunt me day and night, and the appealing voices, the agonized cries and the hopeless expressions are all so burnt down into my heart that I cannot but speak a few words for them. I have already

RECEIVED OVER 350 YOUNG WIDOWS,

deserted wives and girls from the present famine, and shall not refuse to take a larger number if necessary."

A description by Miss LILIAN E. MARKS of work at Ajmere, reads:—"Up to date, 143 orphans and widows have been saved from starvation. We have several Christian families working on relief work on our premises, and will take others. How our hearts ache for the starving ones! No pen can exaggerate the story of their sufferings. Children are beaten and turned from their homes, timid wives are thrust out with two or three children clinging to their skirts, and with baby in arms. Fathers often leave their families in destitution and to certain death to seek food for themselves. Oh, the hundreds of homeless, naked, starving ones! A living skeleton was brought to us two weeks ago that had lain by the roadside, sick and naked, without a morsel of food for eight days. We despaired of her life, but she is now so improved that she looks like a different creature. This brief report forbids mention of many other like cases. Roman Catholics, Hindus, and Mohammedans stand ready to seize the girls, the latter two to use them for immoral purposes."

Hungering for the Word.

IN a long and interesting letter, the Rev. Dr. Andrew Moody of Budapest, tells of a community of believers in Southern Hungary, who urgently petition that the New Testament be translated into their native tongue, which they described as Paulican or Palityan. Investigation proved that they represented a colony which had come over from Bulgaria a century and a half ago, numbering now some 20,000 souls.

In response to their request, the National Bible Society of Scotland arranged for the preparation of a careful translation of the Gospel of John, and issued 10,000 copies. It has since been discovered that these people are related by tongue to the Paulicians located near Philippopolis, and these have also received the translation. Dr. Moody writes that pressing requests now reach him from the Hungarian Paulicans for the whole New Testament in their own tongue. Messrs. Pejov and Trankalov write as follows:—

Reverend Sir, whom we have in our hearts,—The 200 parts which you sent to us are about sold out, and we perceive herein the grace of God that the hearts of the people are drawn very much towards the publication, and the desire to have the whole New Testament finds expression, and we are asked when it may be expected that we shall have the whole. We give the assurance that if we ask and knock it will be obtained. For ourselves, and in the Name of the Lord, we beg and entreat you to proceed to the translation of the whole that we may gain the people, although the priests proclaim that the little book is not to be bought, inasmuch as it is poison and will poison the people; and one man, on hearing what the priest said, put his copy into the fire and another brought his copy back. So we entreat you again, be so kind as to translate the whole. For what has been done already we give thanks to God, and to you times without number unceasingly, and we send now the price of the 200 copies, and beg you to send us by return of post 200 more.

Dr. Moody adds: "I trust that their desire may be speedily fulfilled, and I shall be glad to receive contributions." His address is Rudolf Quai, 8, Budapest.

Work in North Italy.

A GOOD work on unsectarian lines is being prosecuted at Pinerolo, in the province of Turin, by Signor Spiro Lopresti and helpers.

The work embraces a Home of Rest for Christians and Christian workers, which is also a kind of "spiritual hospital," open alike for such as can, and for such as cannot, afford to pay. Since its opening, some fifty persons have been admitted. The length of their stay, depending on their needs, varies from two or three weeks to several months.

Gospel work among Protestants and Roman Catholics is also vigorously carried on, and special meetings for the deepening of spiritual life are held. An occasional paper, "The Evangelical Gleaner," is published, advocating spiritual religion and Christian unity, as opposed to party spirit. A very important branch of the work is the free distribution of Scriptures and tracts.

Signor Lopresti is anxious to start a reading room and Gospel Hall for the soldiery of Pinerolo, where there is a permanent garrison of at least 1,000, and where nothing of the kind exists, but lack of funds prevent. The average expenses of carrying on these and other agencies are, at least, £300 a year. Christians interested in evangelical effort in Italy are helping the Lord's work.

Communications may be addressed to Signor S. Lopresti, B.A., B.Sc., S. Secondo di Pinerolo, Province of Turin, Italy.

Soldiers in South Africa.

WRITING from the Soldiers' Home, Springfontein, Orange River Colony, under date June 13, Mr. and Mrs. G. B. Osborn-Howe say:—"Since we came to this place, which we did with the first troops, we have been kept busy, feeding famished men—those who went up weeks ago, strong and healthy—with sunken cheeks and hollow eyes. The sick are entrained at Bloemfontein about 10 a.m.; they reach here about 5 p.m. in a collapsed condition. They have, in many cases, been turned out of hospital before they were really fit to be moved (do not blame the Medical Corps; they could not help themselves, for

WORSE CASES HAD TO BE TAKEN IN).

They were weak, famished, and not able, in many cases, to sit up. Our staff has worked day and night. The trains nearly always run late. It is dark when they come, but our workers are ready. Two sets of men, two carrying a big urn of soup, and one a lamp, proceed to either end of the train.

"'Soup! soup!' Eager faces peer out. 'Get your canteens ready.' The flickering light falls on faces that make us cry out from the depth of our hearts. Quickly the two sets pass along the train, meeting in the middle, Following these are our lady-helpers (if the train is not too late). They tell of Him who fed the body and healed the soul. We have been able to feed thousands, and are continuing the good work. We get a case of 'bully beef' and one of pea-soup from the supply department, sheep heads and ox feet from the Government contractor, a gift here and there, and love does the rest. Yes, it's hard work, but oh, the joy of it.

"Our marquee here is crowded every night. The hospital is visited daily, the trains going up are met, and the same work (except the soup kitchen) carried on at our seven other Homes."

Open Doors in Behar.

MISS E. S. POYNTER writes from Durbhanga, Behar, India:—

"There have been from time to time in your paper allusions to the spiritual destitution and needs of Behar, one of the most populous and least evangelized districts of India. We feel, indeed, here that we are in a neglected district, with no outward spiritual help. The dense ignorance of the people, combined with their willingness to hear, makes us thank God that He has permitted us to be the pioneers to the women of this part, who are lying in darkness and the shadow of death.

"It is only within the last six months that the Zenana Bible and Medical Mission has (in answer to the prayers of some of God's children here, who have grieved over the neglected field) sent two ladies to Durkbanga, trusting that the Lord who called would open the way and provide the means. We feel that He has indeed sent his angel on before us, and prepared our way, and as we go in and out amongst the many valleys, and find that the people have never before heard Christ's name, or of his Love, and Free Salvation, we long that many more might share our joy. There are over 80,000 souls in this town; and in the district up to the borders of Nepal, and down to the banks of the Ganges, how many millions?

"We are at present living in a native house, from which the work cannot be extended, as it might, and should be—we can obtain land and build a house for £600, which our committee do not see their way to give at present. Would anyone help in this way, and thus enable us to go forward? We have at present no plague or famine to contend with, but on all sides there is the hopeless sickness of sin, and famine of the word and knowlege of God. Any particulars of the work or further details, I shall be glad to give."

The finance secretary of the Zenana Bible and Medical Mission is Mr. J. C. Andrews, 2, Adelphi Terrace, W.C.

Progress at Djemaa.

AFTER a serious illness last summer, and seven months' convalescence in Switzerland, during which time I received many cheering accounts from my dear friend, Miss Cox, I returned on February 1 to find very much to rejoice the heart.

During my absence a charming little hall for the Kabyle women and girls had sprung into existence, which will, we doubt not, prove a great blessing; already it has drawn many of our down-trodden sisters within sound of the Gospel, for those who came to bring stones for the building in many cases joined the weekly meeting, now amounting to sixty members.

It was gratifying to get such a hearty welcome as greeted my return among them; one after another gently rose and placed in my lap the oranges and eggs that had been brought for the occasion.

When speaking a few words to tell them of the perfect peace I had in Jesus when my life was despaired of, they listened as I have never had the joy of seeing women listen at Djemâa before. God has been working in their midst, and the order, quietness, and attention are remarkable. Many can repeat portions of Scripture, and one sees that their *interest* has at last been aroused.

It is the same in the little girls' class, twenty-eight of whom come. The singing of the children does much credit to Mdme. Rolland's teaching. In this, as in other departments of the work, the words came to me, "Cast thy bread, &c.," for I see signs of a work of God going on in hearts that were touched two years ago, but which had seemed to have lost interest.

The shepherd boys' Wednesday class surprised me as much as the womens'. Last year they were so unruly that we wondered if we could continue with them; but they also have improved, some of them showing signs of a change of heart. Some of the most troublesome have become "helpers" in the Sunday morning meeting, and bring along quite a number of lads whom they keep in order. The training of these is not easy, and they need much patience.

Perhaps the most encouraging sign in the work is the interest the older converts are taking in the meetings, &c. A. and S. are valuable helpers in the lads' and boys' classes by their testimony, teaching, and example. Several of the converts who made such a happy party here in the winter are now dispersed at work in different places; two are servants in the English Consul's house in Algiers.—Yours, &c.,

(Miss) K. S. Smith.

Djemâa Sahridj, Mekla, par Tizi-Ouzou, Algérie.

Peace and the Paris Exhibition.

THE committee of the Peace Society, believing that the Paris Exhibition presents a unique opportunity for reaching the whole of the civilised world, is desirous of diffusing sound views on questions of peace and war, and other matters that last year occupied the Hague Conference. It is proposed to distribute literature, carefully and judiciously prepared in the French language by capable writers. The literature will set forth the economic and political evils of war, the blessings of peace, the practicability and desirability of arbitration as a means of settling international disputes, the lessons of history as showing the evil results of war and militarism, and the necessity of peace for true national prosperity and progress; the ethical questions involved in war and peace; the Christian ideal, the application of that ideal to actual life, &c. The committee hope to arrange for meetings in buildings conveniently situated, several of which have already been placed at its disposal. Communications for the treasurer, Mr. Walter Hazell, may be addressed to the office of the Society, 47, New Broad Street, London, E.C.

Necessitous Ministers.—At the annual meeting of the Metropolitan Tabernacle Poor Ministers' Clothing Society, the report for the year was presented, showing that fifty-six pastors and their families, in poor country districts, had been provided with useful articles of wearing apparel. Friends having left-off garments will render good service to needy ministers by forwarding them to the hon. sec. of the society, Metropolitan Tabernacle, London, who will be glad to send the annual report on application.

Notes from New York.

TO-DAY, the all-absorbing subject of interest is the fearful loss of life at Hoboken on Saturday, especially on the ships that were burnt. I crossed the river on a ferryboat when the *Saale*, the *Kaiser Wilhelm der Grosse*, and the *Bremen* were burning. The *Saale* presented a fearful spectacle with all her upper works blazing furiously. None of us on the ferryboat, however, thought of the likelihood of there being any passengers on board. The worst that we feared was that a few stevedores or longshoremen might have been entrapped. It seems, however, that many passengers were on board.

A writer in one of the afternoon papers to-day says that he saw a lady in a state-room who met death with prayer on her lips and in perfect calm. He says that she was the bravest woman he ever saw, and his great regret was that he could do nothing to help her. She would probably be one of a Christian Endeavour party that was to go on the *Saale*. The New York delegation were to go on the *Maine*, another of the ships that were destroyed.

Just about the time that this terrible fire broke out, our great Christian sailor, Rear-Admiral John W. Philip, died of heart disease at the Brooklyn Navy Yard, of which he was commandant. He is probably the first naval officer in history to be described as "a faithful servant of God" in an official despatch—and that despatch written by a Cabinet Minister. In reply to the telegram announcing his death, the Secretary of the Navy, the Hon. John D. Long, wired: "I am inexpressibly shocked to hear of the death of Admiral Philip, a faithful servant of God and of his country. He was one of the true heroes of the American Navy. See that every honour is done him."

He had seen more sea service than any other officer of his grade, and at the battle of Santiago, in 1898, he commanded the battleship *Texas*. When the *Almirante Oquendo* was run ashore and surrendered to the *Texas*, our men began to cheer; but (then) Captain Philip cried out to them, "Don't cheer, boys, the poor fellows are dying!" After the battle the bugle sounded "All hands on deck," and when officers and men had assembled Captain Philip said: "I wish to make confession that I have implicit faith in God and in the officers and crew of the *Texas*, but my faith in you is secondary only to my faith in God. We have seen what He has done for us, in allowing us to achieve so great a victory, and I want to ask you all, or at least every man who has no scruples, to uncover his head with me and silently offer a word of thanks to God for his goodness toward us all."

A curious item of news comes from Kentucky. At Frankfort, the State capital of Kentucky, where the political situation has been somewhat acute, the inside steel doors to the cash and bond boxes in the State Treasurer's vaults resisted the efforts of experts for three days. At last a message was sent to the penitentiary asking for the services of a professional burglar who was serving a term for safe-blowing. He did the work desired in thirty minutes! Roger Martin.

New York, July 1.

Among the Pariahs.

IN a recent communication, Rev. K. R. Gopalah Aiyar, Methodist Episcopal Mission, Kodambakam, Madras, writes: "The work of evangelization among the much-oppressed and depressed classes of Pariahs in four villages, near the city of Madras, is prospering, under Divine guidance. Since January last I have had fourteen conversions, and our membership now amounts to fifty souls. Converted Pariahs are subjected to bitter persecutions, occasioned by Hindu landowners. False cases are concocted, false evidence is purchased, to afflict the children of God. Famine has reduced some of our people to a sad predicament. Wages are low, and rice sells very dear. I solicit prayer on behalf of the Lord's work at this place, and I shall be thankful if Christian friends in England will supply me with God's Word, either in English or in vernaculars, also tracts, &c., for free distribution among the educated Hindus, and nominal Christians.

Scottish Notes.

WHEN holding his annual Conventicle, on Friday, 6th inst., in the Palace grounds at Linlithgow, Pastor Jacob Primmer was the subject of a wanton assault. He was earnestly calling attention to the serious inroads which Popish practices are making in the Church of Scotland, when, all of a sudden, a bystander who had been making himself disagreeable, rushed forward and with his clenched fist dealt the speaker a heavy blow on the right ear. Mr. Primmer was knocked down, and rolled over on the grassy knoll on which he had been standing. The assailant proved to be an Irish Roman Catholic, a miner, who was at once arrested by the police in attendance. The incident occasioned a good deal of excitement among the spectators. Mr. Primmer, however, resumed his address, and appeared little the worse for the assault, which he said was just another of the arguments resorted to by poor deluded Papists. Resolutions were afterwards adopted expressing strong disapproval of the ritualistic and other practices to which attention had been called.

Mr. John Currie (evangelist and pastor of Inspector Street Mission, Montreal) is now on a visit to Scotland after an absence of three years. He has just commenced a mission in Islay, which has been fitly called the capital of Whiskydom. It is Mr. Currie's intention to continue the meetings in various parts of the island for a month.

Bishop Dowden presided on Thursday, 12th inst., at the opening of a Church Army Labour Home in Edinburgh, when Colonel MacHardy (Chairman of Prison Commissioners) congratulated those in charge on having taken an important step for the prevention of crime.

The Glasgow police are finding it a serious task to deal with the Sunday drinking clubs which are so much on the increase among working men. In the case of the one at Springburn, to which we have already called attention, several arrests were made on the charge of breach of the Public-houses Act.

In the Maryhill district the police are also thoroughly on the alert, a large proportion of the prosecutions for drunkenness and disorderliness being connected with the local club. It is believed that the firm action which is being taken will do much to restrict the evil.

Missionary circles received a severe shock last week when the news was received of the death of Dr. John Whitehouse, who had been on the medical staff of the United Presbyterian Mission at Ajmere, Rajputana, for nearly eight years. During recent months he has been kept specially busy in connection with the distribution of famine relief and the rescue of destitute orphans; and cholera, which had appeared among the children under his care, carried him off on the eve of his well-earned furlough.

Great satisfaction was felt all over the country on Monday of last week, when it became known that the Foreign Mission Secretary of the United Presbyterian Church (Rev. James Buchanan), had received a telegram, dated Shanghai, July 8, to the following effect, "Mukden church, hospitals, houses, destroyed. Missionaries safe.—Webster." The story of the work of grace in Manchuria thus interrupted, has probably no equal in the annals of modern foreign missions. The writer has heard a member of the committee declare that no analogy short of Pentecost can be fittingly placed alongside the great wave of spiritual awakening which has swept over that country during recent years.

Mr. Quarrier reports that twenty-one children were received at the Orphan Homes last month, and that the large family circle is steadily increasing. Twelve hundred boys and girls have been taken in companies of 120 for an outing at the sea-shore, introducing an element of variety into their lives which they much enjoyed.

The circle of evangelistic workers at Dunoon has been weakened by the leaving of Mr. and Mrs. Thomas A. Cooper—who have stood in the forefront for the last ten or eleven years—to take up work among the soldiers at Cairo.

The Church and the Public-House.

PERHAPS no more notable meeting for the advancement of the cause of temperance in this or any other land has been held within the decade than that which was convened at Exeter Hall on Friday evening. The card of invitation issued by Sir GEORGE WILLIAMS, who presided, recited that "the rightful attitude of the Christian Church toward the drink traffic" would be considered. The meeting was called primarily to hear Dr. J. Q. A. HENRY, of New York, speak on work of the New York Anti-Saloon League, of which he is in charge. The meeting proved a most auspicious and happy event, auguring much of good for the days to come.

The Scriptures were read, and prayer offered by Rev. F. B. MEYER. Sir GEORGE WILLIAMS opened the topic of the evening, and appealing to some of the physical as well as moral stalwarts on the platform, he said: "God and manhood are on our side."

Mr. B. BROOMHALL presented letters of greeting from the Archbishop of Canterbury, Lord Kinnaird, Mr. W. S. Caine, M.P., Mr. Robert Scott, and others.

Dr. HENRY then said: The American Anti-Saloon League was organized seven years ago by Dr. Russell. It has already spread into thirty-four States and territories, where it is fully organized, and has 175 men and women, 125 of them ministers of the Gospel, who are giving their whole time to the work. Ohio, for example, held 13,000 meetings in its various local branches last year, and 700,000 letters were written to voters giving the record of candidates for office. It is essentially a federation of the churches, which are God's ordained instruments for the extinction of evil and the promotion of all good. It aims to mobilize the Christian ballot, which, in America, amounts to 5,000,000, as against 2,000,000 purchasable votes. If the Church is right, the bar-room is wrong. They

CANNOT LIVE AND THRIVE TOGETHER..

and it belongs to a loyal Christendom to say it and mean it, in the name of Jesus Christ, the saloon, the bar-room, MUST GO! To this end we organize to meet organization, and beat the enemy on their own ground, state, district, town, hamlet, home—all are watched and subserved. Ten or more men at a time are thrown into a given place, and the drink traffic is put in a state of siege, and veritably invested by the forces of good. Four hundred towns have voted out the saloon in Ohio, 300 in Minnesota; aroused public sentiment is putting Christian men in office.

The plans of operation are:—1. *Agitation.* Pulpit, tent, open-air, and every legitimate agency to inform the people of the true state of things. 2. *Enforcement.* Take the laws you have and see that they are administered according to the oath of office. 3. *Legislation.* We shall get better laws when we have better lawmakers. 4. *Finance.* Here especially do we succeed. By a careful system of signed quarterly payments we supply the sinews of war. 5. *The Women.* These have no vote, but they have—the voters. They can influence the decision, and when, as in America of late, the virtuous womanhood of the land declares itself, it is registered at the ballot and in public office.

At the close of Dr. Henry's vigorous address, the Chairman proposed a resolution, demanding that all Christian men and women should seriously and prayerfully consider the solemn obligations resting upon them to do their utmost to rescue those who are already the victims of the traffic from their degradation and misery, and to remove the temptations that abound for leading others to ruin; also that the attitude of the Christian Church towards the drink traffic should be one of deliberate and uncompromising hostility.

Rev. W. H. GRIFFITH-THOMAS, M.A., in seconding the resolution, said the key to the situation lies with the Church. Let ours be a fifth gospel—the Acts—deeds tell.

Dr. GEORGE HANSON pleaded for more practical means of dealing with the question; some definite plan, such as outlined by Dr. Henry, should be adopted. Political pusillanimity has been the bane of the hour; 160,000 licensed bar-rooms number 160,000 political instruments which politicians use for their personal designs. Oh for a conscience to discard and denounce such places!

Rev. ISAAC F. ROW (India) spoke of the terrible effects of alcohol on the natives. "Whisky did it" has been the confession at more than one execution out there.

Rev. J. P. GLEDSTONE compared the United States with Great Britain respecting intemperance. If Dr. Henry has reason to be so earnest on the drink evil in his country, how ought we to feel towards the worse condition of things in England?

Mr. T. A. DENNY, Dr. H. GRATTAN GUINNESS, and Mr. HENRY VARLEY, spoke earnest and heartfelt words, and urged the importance of Christians taking a definite stand for the suppression of the public-house and its innumerable evils.

Dr. HENRY received many congratulations at the close of the meeting from those who have been inspired by his zeal in the cause he so ably advocates. He sailed for New York on Saturday.

Temperance Demonstration at the Crystal Palace.

THE breakfast to the Temperance Mayors and Provosts of the United Kingdom, which has come to be an annual fixture, was given on Wednesday last at the Crystal Palace, by Mr. ARNOLD F. HILLS, president of the National United Temperance Council. Among the speakers were the DEAN OF HEREFORD, Mr. JOHN WILSON, M.P., and the LORD MAYOR OF DUBLIN. During the day meetings were held by representatives of various temperance organizations, and there were choral concerts by provincial choirs, and a procession of teetotal societies. A public meeting was held on the terrace in the evening, under the presidency of of Mr. FRANK DYMOND. Rev. J. TOLEFREE PARR said that the attitude of the Christian Churches should be one of distinct antagonism to the drink trade, by which they annually lost 40,000 members, including office-bearers and ministers. Dr. R. F. HORTON contended that the failure of Parliament to pass the Bill prohibiting the sale of liquor to children, was nothing short of a disaster. That measure had been recommended by the whole of the Royal Commissioners except two publicans and two brewers. He feared the explanation was that the Government were afraid to touch the liquor question even in the gentlest way. Lord Rosebery's prophecy had already come true—the liquor trade had obtained control of the people of England.

Hop-Pickers in Kent.

WE hope shortly to be busy among the hop-pickers in the Weald of Kent, and would desire to remind our friends that we need and value their prayers, their sympathy, and their help in this work. Fourteen missionaries were employed last year during the month of September. Their labours covered a district some thirty miles in extent. The hop gardens were visited daily, the missionaries going from bin to bin, speaking personally to each picker about the Lord Jesus Christ. In this way, the late Rev. C. H. Spurgeon said, "the hop-pickers hear more of the Gospel than they do all the rest of the year."

Many cases of blessing have resulted from these labours in years gone by, and notably so in those of last year. The missionaries went preaching through the hop district, the Lord working with them, with signs following.

We are hoping to send a large number of missionaries this year; we are erecting a hop-pickers' shelter at Curtisden, Goudhurst, at a cost of £70. By the good hand of the Lord this shelter is paid for before it is erected, but it will need fitting up. This shelter will be a "Home" for the hoppers, and we trust that within its walls many will seek the Saviour. Gospel meetings, Bible readings, and Sunday-school services will be held. Help may be sent through Mrs. C. H. Spurgeon, Westwood, Norwood, or to myself,

Goudhurst, Kent. (Rev.) J. J. KENDON.

Race Course Mission.—In connection with Goodwood races, July 31-August 3, meetings will be held nightly at the Market Cross, in addition to those on the course. Christian workers in the district who may be able to assist should communicate with Mr. O. L. Heatley, St. James' Hall, Royal Road, Kennington Park, S.E.

In Prison and Out.

FOR more than three years the Church Army has, with the consent of the Prison Commissioners, and the hearty co-operation of the Governors and Chaplains, conducted missions in all our convict prisons, and in most of the fifty-six local prisons throughout the whole country. During that period, some thousands of men, lads, and women have heard the plain, simple Gospel story, and many of these have been led to accept Christ.

A few months since, I conducted a mission in a convict prison where, amongst the 700 men present, was one undergoing a long sentence. He was a Lancashire man, and had been impressed by the kindly counsel given him by the Governor and the Chaplain. During the mission, he, in his cell, gave himself to Christ. He was taken ill, and to one near by his bedside, he said, "Thank God the mission was held." Those proved to be his last words. During that same mission, a gang of convicts appointed one of their number to thank the missioner for coming amongst them.

A kindly word, a verse of Scripture, prayer in the prison cell, has again and again been blessed by God to the winning of souls. We keep in touch with these men by writing to them from time to time, and many letters are received in answer. One writes:—

I need hardly say how gladly we would welcome you amongst us again if possible, even for so short a time. I firmly believe there was not one amongst us but expressed regret at your leaving. As to the Mission, I am as certain as that I am writing this that it has been the turning point in the lives of a good many of us here. For myself, I can safely say that it has done me good; and when this is over I hope, on returning to the outside world, by God's help and strength, to continue in the right way.

May I thank those readers of THE CHRISTIAN who have helped the work by their prayers and gifts. We have just been made by the Home Office a Discharged Prisoners' Aid Society, with a request to visit the convict prisons once every six weeks. This will mean a splendid door of usefulness open to us. Help to carry on this work should be marked, Church Army Prison Work, and sent to Rev. W. Carlile, 130, Edgware Road, W.

W. R. DAVEY,
Church Army Prison Missioner.

East London Tabernacle Orphan Homes.

FOUNDER'S DAY, in connection with the work among orphan children initiated by Rev. Archibald G. Brown during his pastorate at the East London Tabernacle, was celebrated on Thursday last, in the grounds of Harley College. A large and interested congregation came together. After Mr. HENRY VARLEY had offered prayer, the story of the inception of the Home was told by Pastor ARCHIBALD G. BROWN, who said that he was led to commence the work by a promise made to a dying woman, that he would care for her boy after she had passed away. The speaker, after telling how the number of lads increased and a home for girls also became necessary, touched upon the honourable career of some of the lads who had passed through the Home. He made special reference to some who had been sent to Canada, and who have done well. Mr. Brown also called to the platform a bright young sailor who was present, as an instance of the fruitful character of the work. Cordial words were added by Rev. J. ROBERTSON, of Glasgow, who is shortly to commence six months' work at the Tabernacle; and by Dr. HARRY GUINNESS, who gave a characteristic address, pleading in the behalf of the orphans.

It should be mentioned that when Mr. Brown resigned the pastorate the administration and financial responsibility were taken over by the Church. The worshippers were not able to render sufficient pecuniary support, and the committee are, in consequence, largely dependent upon public support. The treasurer is Mr. A. Walters, Orphan Homes, 1 and 2, Harley Street, Bow Road, E.

Irish Notes.

REVS. R. C. HALLOWES and J. W. Harrison, the rector and curate respectively of Arklow, have received rather rough treatment from the police. On the occasion of a political meeting in the town, they were kept shut up in the police station for several hours because they would not give an undertaking not to preach on the streets, although they have been accustomed to preach regularly on the streets of Arklow for a long time without opposition. It is said that Rev. Mr. Hallowes intends to bring the matter into a court of law.

Rev. Dr. Healy, Roman Catholic Bishop of Clonfert, has been appointed coadjutor bishop to Cardinal Moran, of Australia, and starts for his new appointment immediately.

In Dublin, a man called Ruckley, who is a Protestant, but whose deceased wife was a Roman Catholic, and whose daughters were placed, as he stated, contrary to his wishes and knowledge in a Roman Catholic Industrial School, has been awarded the custody of the children. The matter has aroused a great deal of public attention.

The Ards Sunday School Teachers' Convention has just met in Cloughley, co. Down, and there was a large attendance. A suitable and earnest address was delivered by Rev. Henry Montgomery, of Belfast, and papers were read by Mr. Hugh Ritchie and Rev. H. F. Kirker. Several teachers also took part in the proceedings, which were most helpful and stimulating.

The members of the Northern Presbytery of the Reformed Presbyterian Church, have just organized at Portrush a new congregation. Some time ago a new church manse and schools were erected in the town by Mr. Samuel Paton, and endowed also by him, and now the congregation has been formally organized with Rev. J. A. Stewart as moderator for the time being.

Prayer on the Battlefield.

ON Sunday week, at Kingstown Congregational Church, Rev. H. Whitfield Watson read a communication just received from Mr. J. Emerson Neilly, special correspondent of the *Pall Mall Gazette*, whose letters written from Mafeking at the time of the siege were so full of interest. Mr. Neilly, who is a member of the Congregational Church at Kingstown, writes as follows from Capetown, under date of June 12:

"Will you please thank your congregation, on behalf of the Mafeking garrison, now providentially free, for that they specially supplicated for them when praying for her Majesty's troops in the field. Many a time when in the hospital wards, or watching in the trenches on Sunday, I heard the phrase 'They're praying for us at home now,' and during the hours in Mafeking which synchronised with Church time in Britain our men were full of thoughts of the worshippers who they felt were thinking of *them*.

"When all was over, when the relief came, and the column marched in at the moment when surrender through starvation seemed all too possible, the people, one and all, breathed a heartfelt, 'Thank God!' And when, next day, a thanksgiving service was held beside the little cemetery, where so many of our best and bravest lie, the townspeople turned up to a man, and, believe me, the thanks were fervent and the *Te Deum* hearty."

The National Refuges.

ON Thursday last the Countess of Jersey opened a Sale of Work at Sudbury Hall Girls' Home, Wembley, one of the ten institutions belonging to the National Refuges for Homeless and Destitute Children, of which society the Earl of Jersey, G.C.B., is president. The proceedings were enlivened by the excellent brass band of the *Arethusa* training ship, which played in the extensive garden of the Home. Several novel features were introduced, including a procession of children, and an exhibition of musical drill. As an indication of their deep interest in the children of the National Refuges, it may be mentioned that the Earl and Countess of Jersey have generously invited 600 of the boys and girls of the Society, including the *Arethusa* sailor boys, to spend the day at his lordship's beautiful park at Osterley, Isleworth, on Friday, 20th inst. The latter occasion is an annual one, and looked forward to with the utmost interest by the children, for whom the Earl and Countess of Jersey provide a sumptuous entertainment.

Mr. Henry Varley's Farewell.

THE gathering at the noon prayer meeting at Aldersgate Street, on Monday last, afforded an opportunity for some parting words from Mr. Henry Varley, prior to his departure for Melbourne.

After prayer had been offered by Pastor Frank White, Mr. Varley read Luke xxi. 23-28, which he made the foundation for stimulating appeals and farewell counsels. He reviewed the political situation in the East in its relation to the fulfilment of the times of the Gentiles, and urged the necessity of retaining, amid disturbing and portentous events, a calm confidence in Divine wisdom, and of heeding the important words, "Occupy till I come." Mr. Varley encouraged his hearers to greater efforts in the interests of the Kingdom, and referred to his recent evangelistic experiences in London tent work, as well as in gatherings in many American cities, as evidencing the readiness of the masses to accept the Gospel. In the United States Mr. Varley had found a general revulsion against the influence of the Welhausen school of criticism, together with a thirst for the old truths. He felt that this was a fitting time for a general advance against evil in every shape and form. In the course of a few personal references, Mr. Varley said that he had been preaching the Gospel for forty-seven years, and desired that the residue of his days, as the earlier, should be given to the work of evangelization. His home was in Melbourne, to which city he was bound by many ties, but he hoped to return to England in January next to take part in the simultaneous mission which is being arranged by the National Free Church Council. In conclusion, Mr. Varley dealt with the position of affairs in China, recapitulating the salient facts with regard to Britain's complicity in the opium traffic, and quoting anti-European feeling shown by the Chinese, as well as the horrors of the opium dens of Melbourne, as instances in which, as a nation, we are reaping what we have sown.

Subsequent to the address, the large assembly sang, with much feeling, "God be with you till we meet again," and the chairman, Mr. R. C. Morgan, commended Mr. and Mrs. Varley, in prayer, to the protecting care of the Almighty.

Japanese Sailors in England.

MANY friends who have shared with Miss McLean the joy of ministering to the needs of Japanese sailors in this country will be glad to learn of the warm-hearted manner in which her services have been recognized.

Miss McLean was recently the recipient of a handsome and useful present, and an address as follows:—"Admiral Marquis Saigo, president of the Imperial Naval Club, is gratified to express his hearty thanks to Miss McLean for her sincere hospitality bestowed upon the men of the Imperial Japanese Navy, who were sent out almost successively of late years to England, with view of taking home our newly-built ships, and shall be pleased if she would kindly accept a little present, consisting of studs and brooches, the former specially carved by Mr. Miteunaga, and the latter by Mr. Seimei."

Miss McLean's address is—Japanese Christian Institute, Tilbury Docks, Essex.

Personalia.

Mr. John Currie, well known on both sides of the Atlantic as an evangelist, is at present in Scotland. His address is 16, Whitevale Street, Dennistoun, Glasgow.

Rev. Carey Bonner has accepted the invitation of the Council of the Sunday School Union to become its general secretary. He will commence his duties early in September.

We regret to hear that Rev. W. Cuff, president of the Baptist Union, is in a very weak condition. It is feared that he will be unable to resume his ministerial duties at Shoreditch until September.

Revs. Dr. Fairbairn, Dr. Maclaren, and Dr. Parker have accepted invitations to be present at the inauguration of the union of the Free Church and United Presbyterian Church of Scotland in October.

Mr. Herbert R. Francis has so far improved in health that he has been able to undertake some evangelistic work. A recent visit to West End, Southampton, was made a blessing to many hearers.

Mr. Robert Caldwell, secretary of the Zambesi Industrial Mission, is passing through a severe and dangerous illness. A friend requests that prayer be made to God, graciously to lay his healing hand upon the sufferer.

Mr. A. S. Lamb, for many years a well-known missionary in North Africa (Kabylia), having settled in London, is desirous of finding regular service in evangelical work. His address is 11, Foulser Road, Upper Tooting, S.W.

About Books.

"THE NATIVE RACES AND THE WAR."

MRS. JOSEPHINE E. BUTLER has just issued under the above title, a calm, clear, and consistent story of South African affairs, chiefly with reference to the native races. (*Gay & Bird.*) This necessitates, however, a review of the annexation and retrocession of the Transvaal. In 1877 it was in a state of apparently hopeless anarchy, and on the eve of bankruptcy. Under British rule it entered upon an era of phenomenal prosperity and better treatment of the natives.

The progress of events from 1881 to the present time is little understood by the great majority of our own people, and utterly misrepresented on the Continent of Europe. It is here dispassionately set forth by continual reference to historical documents, and authenticated by quotations from the writings and speeches of men of character and position of whom Great Britain may be justly proud. We have found the story so absorbing that we could not lay it down until we had read it through, and we warmly commend it to all who wish to form a righteous opinion of the relations between this country and the Transvaal, and of both to the native races. We do not hesitate to say that a transparently honest and unprejudiced account is here given, such as does not exist in the same space elsewhere. Parents owe it to their children to give them a true conception of this great national question, and they cannot do so in any better way than by inducing them to read this faithful record of these stirring events.

Cassell's Pictorial Guide to the Clyde (1s.) is embellished with coloured and other illustrations, and will prove of real service to tourists and travellers.

The International Lesson Pocket Notes—July to December—prepared by Frank Spooner, B.A., is a useful publication. (6d. nett. *Sunday School Union.*)

Eleanor's Hero, by Evelyn Everett Green. A delightful story of modern life, which cannot fail to prove pleasurable reading to young people. (3s. 6d. *Sunday School Union.*)

Rev. Isaac Levinson's little work, **The Story of my Wanderings in the Land of my Fathers**, is now in its third edition. The pages are fully illustrated, and will well repay the devout reader. (1s. 6d. *A. Holness*).

Songs of Two Homes, by Maria Bell, is a choice little volume. The author died just a year ago, and her poems have been published by a loving sister. Many will be thankful to both. (3s. 6d. *Oliphant, Anderson, & Ferrier.*)

Two series of Lent Lectures by the late Rev G. E. Broade, M.A., have just been published in a small volume.—**The Sixfold Trial of Our Lord**; and The Prayers of Christ. (2s. 9d. *Elliot Stock*). There is thought and direction in the pages.

Bread for the Bairns, by Rev. Henry F. Mercer, is a collection of notes and outlines for children's addresses. The book is interleaved with plain paper, so that the worker may enlarge his store of material. (1s. nett, paper. *H. R. Allenson.*)

Of the House of Chloe, by Ellis Marston, is appropriately described as a tale for the times. It is a telling exposure, by narrative and dialogue, of the theory held by those who advocate the practice of vivisection as being essential to the advance of medical and surgical knowledge. (4s. *Simpkin, Marshall, & Co.*)

Papers for the Parsonage, by Two Clergymen (*Elliot Stock*) is a series of short articles on large subjects There is philosophy for "the ordinary reader," theological discussion for "the million." The pages are untechnical and independent, constructive in trend, and calculated to help thoughtful people—both in the parsonage and out.

Rev. Wm. Newman Hall, chairman of the Congregational Union of Ireland, gives us an attractive volume, entitled **Cameos of Christ**: Brief Studies in the Life of "Our Only Master." (2s. 6d. *Nisbet & Co.*) Nine in number, the studies relate to great Gospel incidents, and the treatment is characterised by freshness and force.

Mrs. Humphry's **Century Invalid Cookery Book** is more than a collection of recipes, it conveys much scientific information concerning the value of foods. Temperance readers will not agree with even the occasional introduction of alcoholic; but, on the whole, the book should prove an admirable guide and reference book. (1s. *T. Fisher Unwin.*)

Mr. E. Nister, 28, Paternoster Row, has issued a Birthday Text Book, entitled **In His Steps**. Quotations from the works of Rev. C. M. Sheldon, with verses of Scripture, are given for every day in the year (1s.). For the most part, the excerpts bear upon Christian work and service.

Mr. C. J. Thynne has issued a fourth edition (1s. nett) of Brownlow North's practical exposition, **The Rich Man and Lazarus.** The many lessons of a solemn portion of our Lord's teaching are here set forth in a singularly striking manner and to very serious purpose. Another popular edition is **Romanism, Ritualism, and Revelation**: Eight Lectures, by Rev. William McCaw (1s. nett).

Sermons for Home Reading is a volume which will be welcome in many a home. (1s. 6d. *Religious Tract Society.*) The preachers include Drs. J. Monro Gibson, G. S. Barrett, and W. Irvin, C. Silvester Horne, M.A., J. G. Greenhough, M.A., D. C. Macgregor, M.A., G. H. C. Macgregor, M.A., and G. B. Johnson. The discourses are twenty-one in number, and the type is bold and clear.

The Apostle of the North, by Egerton R. Young, tells the story of Rev. James Evans, a Yorkshire lad who seventy years ago went as missionary to the Indians of Canada. William Case, Peter Jacobs, and other worthies have a place in the narrative, which is one of extraordinary interest, as illustrating Christian devotion and heroism. There is more than a dash of romance in the story. (3s. 6d. *Marshall Bros.*).

A volume of devotional readings from the writings, published and unpublished, of Dr. G. H. Wilkinson, bishop of St. Andrews, has been compiled by Rev. J. H. Burn, B.D., with the title, **For Quiet Moments** (2s. 6d. *Wells Gardner, Darton & Co.*). In substance the book is beautiful, alike in thought and expression. Here and there, however, sacramental teaching is presented, which seriously qualifies the usefulness of the book.

The Church of England Zenana Missionary Society have issued another of their interesting records of missionary efforts. **Under Canvas** is an ably-written and admirably illustrated account of recent itinerations in the Punjab, which will be read with delight by all who follow in sympathy and spirit those who are seeking to evangelize India's population. (*Marshall Brothers*; C.E.Z.M.S., 27, Chancery lane, W.C.)

The "Famous Scots" series includes some biographies of great value. A recent addition is **The Erskines**: Ebenezer and Ralph, by A. R. MacEwen. (1s. 6d. *Oliphant, Anderson, & Ferrier*). The story of the Secession is replete with interest and instruction, and it is here retold in an eminently readable manner. The pages deal with men of whom the author truthfully says:—"It was their unaffected goodness, and their love for the living Christ, that impressed their nearest friends, and secured for them what is better than fame."

The records of old churches deliver many an instructive message to modern Christians. Then, again, the story of past struggles, narrated in the particular as distinguished from the general, has a charm and fascination all its own. Among recent publications of this order, taking us back to Puritan times, we know of none more interesting than **Memorials of Fetter Lane Congregational Church, London**: Founded 1660, removed to Leyton 1894, rebuilt 1900. The story is told by Arthur Pye-Smith, and there are some welcome illustrations, including several portraits of ministers of bygone days. (2s. *Warren Hall & Lovitt, 88 and 90, Camden Road, N.W.*

The *Religious Tract Society* have undertaken to publish the Official Report of the Ecumenical Conference on Foreign Missions, held in New York in the Spring. The committee, consisting of literary experts, have spared no efforts to make the report a readable book, and as little like the conventional report as possible. For purposes of reference it will prove of great value. It will be published in two 8vo. volumes, printed in clear type. All delegates, missionaries and friends who are interested in missionary work in Great Britain and on the Continent, will be allowed to subscribe for the two volumes at a cost of only 4s. On and after August 1, the price for the two volumes will be raised to 6s. nett. Names and addresses (together with the subscription price) should be sent to the secretaries of the Religious Tract Society, 56, Paternoster Row, London, E.C.

Some POEMS, written by James Maxwell, and suggested "by the scenes and associations, changes and vicissitudes of life," have been gathered together in a chaste booklet. (6d. *Strain and Sons, Belfast.*)

A "Popular Protestant Catechism" has been prepared by Rev. Charles Neil, M.A., entitled THE CHURCH. (1d. *Protestant Reformation Society.*) The pages set forth wholesome teaching on an important subject.

A useful little book is GOD'S MARK: Have I Missed It? By H. Tracy. (6d. *Jarrold & Sons*). It aims to illustrate sin, and by Scripture quotation and attractive diagrams to show the way of salvation.

TWILIGHT TO DAWN is a volume of poems by Lewis Longfield (*T. Weston, 53, Paternoster Row*). One of the principal pieces describes the siege of Samaria. The lines breathe Christian faith, hope, and love.

Mr. George S. Aspinall has set to music the patriotic song, "Britain's Glory." The proceeds of the sale of this edition, which is published for the National Bazaar, Kensington, will be devoted to the War Funds. (1s. *Houghton & Co., 39, Great Marlborough Street, W.*)

Evangelistic.

London Tent Campaign.

THE past week has been one of encouragement in the work of the London Tent Campaign. At the Sunday services the meetings were crowded, and in some cases hundreds were standing outside unable to find admittance, but quietly listening. None, however sceptical as to evangelistic effort, can fail to feel the mighty impulse of Christian enthusiasm manifested in these gatherings. To say that hundreds are being arrested and won for Christ is but to reiterate what has already been stated; yet we feel that we rob God of his glory if we do not give Him the praise for the work He is doing. Remarkable cases of conversion are transpiring of drunkards, blasphemers, infidels, and of backsliders, some of whom, in years gone by, have even preached the Word of Light to others.

One young lady said she "had never attended a religious service in her life, and had only heard of Christ as one might hear of Shakespeare." It is to be feared she is only one of thousands who spend their Sundays in card playing, excursions, and visiting, and have no care for spiritual things. We are glad to know that thousands of cyclists who pass the tents are arrested by the singing, and some are induced to enter.

We have a letter from a young woman, in which she says, "I am so very happy since I have given myself to Jesus, and I want to win others to Him." Although but young, she had given way to drink to the extent of two bottles of brandy per week. She said, "I felt that I was too bad to be saved, but the Lord heard my cry."

It is cheering to observe that a large number of the workers in the tents this year are those who were brought to the Lord last year. Mr. HENRY VARLEY, at the Central Noon Prayer Meeting at Aldersgate Street on Monday last, expressed his pleasure at having been enabled to take part in the campaign, adding that there were many evidences in it of the work of the Spirit of God. Mr. Varley expressed his hope that the ministers and Christian workers in all parts of London would see and embrace this opportunity for reaching the masses.

G. R. W.

Edinburgh Castle.

During the past six weeks Dr. J. Q. A. HENRY has been conducting services at the Edinburgh Castle. With gratitude we record the fact that this visit, like its annual forerunners, has been laden with blessing. God's people have been refreshed and strengthened, while many profess to have passed from death unto life. We deeply regret that Dr. Henry was unable to remain with us longer, but his duties as Superintendent of the Anti-Saloon League in New York State demanded his presence in America. Our people wish him a loving God-speed. Dr. Henry's brother-in-law, Rev. J. W. WEDDELL, of Chicago, follows him at the Edinburgh Castle for the next three weeks.

WALTER NOTMAN, Superintendent.

A mission, which it is proposed to continue for three months, has been commenced at Great Oakley, near Harwich, in connection with the Primitive Methodists. Mr. T. F. SMITH is conducting the mission, assisted by a band of workers. The gatherings have been impressive, the Gospel message being earnestly delivered and attentively received.

Mr. D. PERRY, of the Ebenezer Bible Carriage and Tent, sends news of a month's gatherings at King's Thorne, Ross, and neighbourhood. Both in the adults' and young people's meetings, numbers have sought the Saviour. The week-night meetings have been well attended, and on Sundays the tent has been crowded. The final meeting was one long to be remembered.

Mr. JOHN ELLIOTT has concluded a series of tent meetings at Bristol. The power of God has been manifest, and some have sought the Saviour. In addition to the usual evening gatherings, services for children were conducted by various friends. Mr. Elliott also visited the Orphan Homes, and addressed the children, who are so lovingly cared for by Mr. James Wright and Mr. Bergin, with a devoted band of Christian workers, in succession to the late George Miller, whose power and influence for good are still felt. The tent is to remain on Ashley Downs, and a number of local preachers are to take part, including Mr. F. S. Arnot.

Speaking at the noon prayer meeting at Aldersgate Street on Monday last, Mr. W. R. LANE gave a short account of a mission now in progress at Reigate, in connection with the work of the Friends in that town. An afternoon meeting in the open air attracted the attention of many who were not in the habit of paying regard to religious matters, and while there was occasional interruption, the Gospel message was, at times, quietly listened to. On Sunday evening last, subsequent to an indoor meeting, an open-air gathering was held, in the grounds of the premises, Mr. ARTHUR DANN also taking part, and a solemn impression was made. Some hundreds of people listened intently, and a number sought the Saviour. We have mentioned that the last time an open-air meeting had been held on the ground was in the days of George Fox, who spoke to the people on this spot. Mr. CHARLES COOK has prepared a Gospel banner, which he holds outside his dwelling at Shepherd's Bush, in order to reach Sunday cyclists.

Requests for Prayer.

Earnest prayer requested for a mission at Dymock, Glos.

For a Primitive Methodist Mission at Great Oakley, Essex, to be held until the end of September.

That God will guide the committee in their appointment of a successor to Signor Calvi, as manager of the Home for Ex-priests in Rome, leading them to the man of his own choice. Also for the widow and four children now bereft of their only earthly support and solace.

Request for Praise.

For the Holy Spirit's blessing in the refreshment of God's people, and several hopeful cases of conversion, in connection with tent mission near Convoy, Co. Donegal, conducted by Mr. A. S. Pearson, Evangelist.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

REV. J. MANTON SMITH.—Till July 23, Grove Road, London, E.

MR. JAMES SPRUNT.—Till July 22, Strood, Kent; 29, West Norwood; August 5, 9, 16, Deptford; 12, Tunbridge; 26, West Norwood.

MR. BARRY WAKE.—Till Sept. 3, Douglas, Isle of Man (Open-air Mission).

MRS. E. L. BAKYERTZ.—Till July 30, Heaton Chapel.

MR. NEWTON JONES.—July 21-30, Wisbech District; August, Margate Sands.

MR. J. WEEDON.—During July and August, Blackpool.

REV. THOS. WAUGH.—July 22, Rhyl; 29, Douglas; Aug. 5, Morecambe.

MR. JAMES WHARTON.—During July, Tent, Combe Down, Bath.

MR. JOHN COATES.—Till July 30, Littledean, with Tent.

REV. J. JAMESON.—Till July 30, Tent Mission, Brudenhall Road, Leeds; Aug. 5, Ramsden Street Church, Huddersfield.

MR. JOSIAH NIX.—Till Aug. 5, Fraserburgh.

MR. W. D. DUNN.—Till Aug. 3, Aberdeen.

MR. B. H. ANGEL.—Till July 27, Tent Mission, near Tring; 29, Bracknell; during August, Guernsey (Open-air and Tent Mission, on Cobo Bay).

Mr. RICHARD SPRAGG.—Till Aug. 2, Great Irish Tent, Cubitt Town; during Aug., Portsmouth and district; Sep. 2-14, Port Sunlight; 16-28, Wrexham.

SPECIAL RELIGIOUS SERVICES IN THEATRES, HALLS, AND MISSION ROOMS.—Sunday, July 22, Myddelton Hall, Upper Street, Islington, continuation of Agricultural Hall services, 3.30 and 7; Old Gravel Pit Mission, Chatham Place, 3 and 7; Morley Hall, Mare Street, Hackney, 7; Grand Hall, Clapham Junction, 3 and 7; Woodberry Down Hall, South Tottenham, 7.

EVANGELISTIC MISSION.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. E. Hurditch; Thurs., at 8, Mr. G. Lamb and others; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 and 7, and Wed. at 8, Mr. George Andrews; *Malden Hall, Queen's Crescent, N.W.*, Sun., at 7, Mr. C. Russell Hurditch; Thurs. at 8 Mr. G. Andrews; *Bignold Hall, Forest Gate, E.*, Suns., at 7; 22, Dr. Neatby; 29, Mr. F. Chapman; Thurs. at 8, 26 Mr. F. Chapman.

LONDON TENT CAMPAIGN.—Tents are now at the following places:—Walthamstow (Hoe Street, corner Orford Road), Fulham (New King's Road), Forest Gate (Red Post Lane, Romford Road), Shepherd's Bush (Shepherd's Bush Green), Enfield (Baker Street), and three at the Christian Endeavour Convention, Alexandra Palace. Among the evangelists who take permanent or occasional part in the campaign are Messrs. Leonard Weaver, C. Inglis, William Grove, J. T. Vine, Van de Venter, J. S. Brunning, the Brothers Weaver, and S. Levermore.

EVANGELIZATION SOCIETY.—The following missions, among others, will be in progress on Sunday next, July 22:—Shalford, H. Collins; Old Windsor, J. Lovell; Westhall, A. E. Knight; Crewton, F. Holmes; Wonersh, A. Clark; Motcombe, H. S. Smith; Henham, J. Whiting; Bury, M. Peden; Combe Down, J. B. Jolliffe; Medbourne, J. Stanger; Knoesworth, K. Lambert; Far Cotton, C. Noakes; Crick, J. Simmonds; Frittenden, J. Brown; Hillsborough, W. Trowell; Metheringham, C.F. Goode; Buckfastleigh, T.W.Pascoe; Westbury-on-Severn, G. Pell; Great Harwood, J. Shields; Colerne, H. Fisher; Sabden, S. Bryant; Pitton, H. Bray; East Ham, T. Goudie; Bodmin, E. Williams; Hertford, G. Attwood; Catfield, C. Chenery; Galmpton, R. M. Holman; Dundee, J. W. Moodie; Macton, R. Hill; Alford, C. G. Roger; Glasgow, J. Climie Kirkcolm, H. Laughland; Edinburgh, J. W. Galletly; Falkirk, C. Galletly.

Y. W. C. A.—The Adelaide Central Association has a membership of about 150, with fifteen members on the foreign mission field—one for every year of the Association's existence. A well-attended Sunday Bible class for young women has been carried on for several years, as well as prayer union, evangelistic and social meetings. The Association is doing a useful work among the young girls of the city. Visitation in the factories and workrooms is systematically carried on, and many young women are brought under good influences. It is found necessary to provide a new building. The cost will be £2,800, of which £2,000 is still to be raised. The new premises, which will afford much needed accommodation, are to be ready at the end of October.

Obituary.

MRS. M. B. FULLER.

THE death is announced of Mrs. M. B. Fuller, the well-known American missionary in India, who passed away at Bombay on June 2. She was the wife of Rev. M. B. Fuller, of the Christian Missionary Alliance, and had long been esteemed for her devotion and the consistency of her Christian character. Mrs. Fuller was the author of a number of books on experimental religion, and also on social matters in India. A series of articles from her pen on "The Wrongs of Indian Womanhood," which appeared last year in the *Bombay Guardian*, and aroused considerable attention, are shortly to be published in book form.

SIGNOR CALVI, ROME.

News has reached us of the death of Signor Calvi, manager of the Home for ex-priests in Rome. An ex-priest himself, he bore much for the sake of the Gospel, having even been obliged, many years ago, to flee from his country on account of persecution. It was with a heart full of the deepest interest in the trials and difficulties of other ex-priests that in April of last year, he undertook the post which he has occupied for only fourteen months, and in which he glorified God by the consistency of his daily life. His illness was one of great suffering, especially during his last moments, but not a murmur escaped him, the name of Jesus being constantly on his lips.

The Y.M.C.A.

IN connection with the Ilford Association, a meeting to create a fund for the erection of buildings on a comprehensive scale, was held in the Ilford Reading Room on Thursday last. There was a good attendance. Mr. William McCall presided, supported by Dr. Barnardo, Councillor Weeden, and other friends. Temporary premises have been secured, and there is promise of a prosperous future for the Association.

The annual report of the Calcutta Association gives a vivid account of many useful undertakings in the interests of young men. The Central Association and its branches appear to be making substantial progress. Foremost stands the spiritual work. Attendance at the religious meetings has been somewhat small, but the personal work has been very encouraging. During the year numbers of young men have found their way to the Association, seeking and finding help. Several members are valuable helpers as singers and speakers at the open-air meetings, and they themselves conduct Hindustani street-preaching and a Sunday-school. The Sunday afternoon Bible Class for Christians has been well attended.

Memorial stones of a new and greatly needed building at Abergavenny, Mon., were laid last week. A sketch will appear in our next.

The new Association at Colne has secured suitable rooms in a good position, which were formally opened on July 10, when address were delivered by Rev. C. E. Little and Mr. A. K. Yapp, the travelling secretary for Lancashire.

The Teignmouth Association has recently acquired suitable premises in a central position, and the adaptation is now being carried forward, numbers of the members co-operating and themselves undertaking different parts of the work—plumbing, painting, carpentering, &c. The formal opening will take place on the 25th inst.

Mr. J. C. Marsh, general secretary of the Association at Totterdown, which has recently erected a well-appointed building for its work, has been appointed travelling officer for the western district, which office he will hold in addition to that at Totterdown.

Reaching the Villages.—In connection with "Counties Evangelization" some successful missions throughout Somerset and neighbouring counties are being held. So neglected are many of the villages that the Gospel is hardly known, and the glorious news of a finished work and a free salvation to "whosoever will" comes as a strange story. One villager remarked: "For fifty years we have lived here, and have never before had these things explained to us." House-to-house visitation has been a fruitful branch of service, and has given opportunities for leading troubled souls into peace. The address of the treasurer, Mr. Henry W. Case, is 11, Cotham Road, Bristol.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A sad accident happened at Brighton on Monday last, when owing to the overturning of a yacht, three members of a mothers' meeting belonging to St. John's Church, Drury Lane, were drowned.

The Bishop of Marlborough, whose appointment to the Deanery of Exeter has been approved by the Queen, has only recently resigned the office of Suffragan Bishop for West London. Dr. Earle is seventy-two years of age, and his health has been a good deal broken by his labours in the London diocese.

A minute passed at the last general committee meeting of the C.M.S., "reminds the supporters of the Society that as the increased expenditure now reported on is the result of the large additions in late years to the missionary staff, there is a loud call and great encouragement for continuance in believing prayer that the Lord of the Harvest will graciously provide the means needed for the maintenance of the messengers whom He has sent into the mission field. 'Ask the Lord, and tell his people.'"

A few years since, Viscount Portman placed at the disposal of the Church Army, for aggressive evangelistic work in the West End, the church formerly known as Brunswick Chapel, Upper Berkeley Street, W. There are Bible classes, prayer meetings, &c., almost every night, while the Sunday evening congregation often numbers 700 or 800.

An appeal is being made in connection with the fund for the purchase of the freehold of Portman Chapel, with a view to vesting the patronage in a permanent body of Evangelical trustees. The ground landlord, Lord Portman, has promised to give an endowment of £3,000, provided the full purchase money of £8,000 is raised and paid to the trustees of the Portman Settlement. The offer of sale, which is made conditional upon the site and building being conveyed direct to the Ecclesiastical Commissioners, only holds good to the end of the present month.

Congregational.

Dr. Parker has agreed to preach the opening sermon of the London campaign in connection with the forthcoming simultaneous mission organized by the National Free Church Council, to be held all over the country. The London mission is fixed for January, and Dr. Parker's sermon will be preached at the Guildhall.

The centenary of the church at Hadham has been celebrated. It was also the twenty-first anniversary of the pastorate of Rev. T. Greig. Rev. D. Burford Hooke conducted services at Little and Much Hadham. At the former Rev. G. S. Barrett, D.D., also preached to a large company. At a public meeting the pastor gave a short outline of the hundred years' history.

The recent meetings of the Welsh Congregational Union, at Potmadoc, were largely attended. The missionary meeting was particularly popular, Rev. Hopkyn Rees, who, with Mrs. Rees, had only just arrived from China, giving an address. The Lord's Supper was partaken of with deep solemnity by about 900 persons. This was a most impressive service. There were not many dry eyes in the congregation during the observance. The chairman of the union presided, and was assisted by some of the senior ministers.

Hope Park Church, Edinburgh, has held its anniversary services (the twenty-fourth since the opening of the building. Rev. John Wemyss, pastor, preached in the forenoon. In the afternoon the pulpit was occupied by Dr. John Smith, of Broughton Place U.P. Church. Preaching from Rom. xvi. 2, Dr. Smith gave an epitome of the chapter, and demonstrated the duty laid upon Christians of the present day to emulate the workers of the primitive Roman Church in receiving their brethren "as becometh saints."

Resignations.—Rev. J. Naylor, St. Austell; Rev. W. Hewgill, Farnworth.

Calls (accepted).—Rev. W. A. Simcox, Blackburn, to Bishop's Castle, Salop; Rev. W. Cuthbertson, Duxford, to West Cowes; Rev. David Caird, Morningside Church, Edinburgh, to King Street, Luton.

Baptist.

Mr. Frank H. Smith, of the Pastors' College, has accepted an invitation to become assistant minister of Baptist Church at High Street, Ilford, in association with Rev. J. Parker, M.A. Mr. Smith expects to commence his ministry at the beginning of September.

After a sermon upon "Your Will for God," in Cavendish Church, Ramsgate (Pastor T. Hancocks), on Sunday night, three believers were baptized. It was announced that of £4,235, the total cost of the new schools, only £920 remained to be raised. It is hoped that the schools will be opened free of debt on September 18.

In connection with the good work at Appledore, Devon, it is found necessary to renovate the chapel; and, as the resources of the congregation, which is composed mainly of the working class, have been exhausted in the erection of Sunday schools, a wider appeal is made for help. The pastor is Rev. D. Harris, Baptist Church, Appledore, North Devon.

The church at Stratford New Town Tabernacle, Edith Road, which was only formed six months ago, made its first thankoffering on Wednesday last, when £28 was contributed. A meeting was afterwards held, when addresses were delivered by Revs. J. Bradford, of Leytonstone (who presided), G. T. Bailey (Leyton), and G. T. Ennals (Upminster).

The pastor and officers of the Metropolitan Tabernacle, London, have issued a further appeal, in which they say that the "renewed Tabernacle" is to be opened on September 19, but they adhere to the late Mr. Spurgeon's principle that "the uttermost farthing must first be paid." At a reception held on July 4 by Mrs. Spurgeon gifts were received to the amount of £2,800, and it is intended to raise the small balance yet remaining in the interval between now and the opening.

A correspondent writes that in front of Harcourt Chapel, Dublin (Pastor H. D. Brown), passages from the Scriptures, inscribed in some form of enamel, are exhibited, and are read by large numbers of passers-by. One was, "The blood of Jesus Christ, his Son, cleanseth us from all sin;" and the one now shown is, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Our correspondent suggests that others may feel led to adopt this method of proclaiming Gospel truths.

Calls (accepted).—Mr. Joseph Beaupré, of the Pastors' College (late of South Africa), to the three churches at Wrexham, Holt, and Brymbo (North Wales).

Methodist.

Rev. Dr. C. M. Sheldon has accepted an invitation to preach in St. James' Hall, Manchester, on Sunday, July 29. The services are in connection with the Wesleyan Mission.

The number of Wesleyan Bands of Hope has now reached 4,730, with 440,180 members; the adult temperance societies number 1,564, with 90,678 members, an increase of 3,287 on the Connexional year.

Wesley Central Hall, Portsmouth, an important Methodist extension, has been formally opened. Revs. Hugh Price Hughes and H. T. Meakin, and Mr. R. W. Perks took part. The new hall provides accommodation for 1,000 persons.

The superintendent of the Primitive Methodist Mission at Clapton has secured from the General Committee approval of the plans for the Home of Rest which he has been so anxious to erect at Southend-on-Sea. It is to provide accommodation for fifty of London's poor. The entire cost, including freehold and furnishing, is estimated to be £3,000, while from the rental of two shops in front some £60 per annum is expected.

There is a steady inflow of payments to the Wesleyan Twentieth Century Fund. The largest remittances include: Chislehurst, £4,103; Southport (Mornington Road), £3,491; Bradford (Manningham), £2,700; Stockport (Trinity), £2,527; Birmingham (Wesley), £2,480; London (Brixton Hill), £2,200; Grimsby (George Street), £2,050; Eccles, £2,164. Upwards of fifty other circuits have remitted amounts of between £1,000 and £2,000.

The forty-fourth annual assembly of the United Methodist Free Churches was held last week at Manchester. Rev. F. Galpin, of Clitheroe, was elected president. The retiring president, Rev. J. C. Brewitt, stated that the Connexional committee had sent telegrams to China in order that their brethren and sisters there should feel they had the sympathy of the denomination in their present trials. Rev. H. T. Chapman, missionary secretary, said they had instructed the missionaries to go, if necessary, to Japan.

The prosperity of the Wesleyan Soldiers' Homes on Salisbury Plain has become almost an embarrassment. The new building at Bulford is crowded daily. In one day last week £16 15s. 8d. was taken at the bar, and as much as £14 was in one day paid into the Homes' Savings Bank. A Branch Home has been opened in the village of Amesbury, whither the men stroll from the camp in the evening, and another is to be opened at Bulford, in order to compete with the public-house there.

Presbyterian.

The Westbourne Grove congregation have decided to build a new church for Rev. Johnston Ross at a cost of not less than £10,000.

Rev. William Patterson, recently settled in Dr. Pierson's Church, Philadelphia, will preach next Lord's Day, July 22, in Camden Road Church (Rev. Dr. Thornton's), at 11 a.m., and in Rev. Dr. Hall's Church, Colebrooke Row, at 6.30 p.m.

The effort to raise 60,000 crowns for church extension is not being allowed to interfere with the ordinary work of the church. Up to June 30 the sum of £6,370 had been received this year for the synodical schemes of the church, as compared with £5,536 for the corresponding period last year.

Dr. John Watson preaches the 238th anniversary sermon at Aston Tyrrold, near Didcot, Berks, on the afternoon of Monday, the 23rd inst. So many people from the whole countryside, from the surrounding towns, and from London, propose attending, that it will be necessary to hold the services in the open air.

Bow Road Church, E., has been reopened after re-decoration, and the placing of a new organ and pulpit in the church. In the morning, Rev. Dr. McEwan, of Clapham, preached from 2 Cor. v. 16. Rev. J. Grierson, minister of the church, preached in the evening, and delivered an appropriate sermon from 2 Kings iii. 15. There were good congregations.

A gift of £1,000 has been received from Mr. Robert A. McLean for mission work in China. In forwarding it, the donor said that "if ever there was a time when the missionaries in China should feel that they have the support of the people at home, it is now, when Chinese ideals are actively and aggressively pitted against Christianity and Western civilization."

In the Scottish Church, in Crown Court, Covent Garden, London, on Sunday week, the monthly Gaelic service was conducted by Rev. James Macdonald, of Dornoch. The *Northern Weekly* says:—"The large congregation on Sunday afternoon included an auld wife of 'aichty-eicht' and young men fresh from Inverness, and all listened to the preacher's discourse with interest. Mr. Macdonald said it was a great pleasure to him to meet so many of his countrymen and countrywomen in London, and they shared the pleasure as they sat in the stiff, high pews, singing the old psalms in the old tongue to the old tunes."

Resignation.—Rev. W. N. Macdonald, St. Stephen's Church, Sunderland.

Society of Friends.

A series of Gospel tent meetings has been held at Almeley Wootton, and although the weather was very unfavourable, the evenings being wet and cold, large numbers gathered to hear the earnest addresses of Ellwood Brockbank and William Baker. The services of these Friends have been much appreciated, and many have been helped and strengthened.

Fallen Asleep.

Aged forty-eight, Rev. J. BENNEWORTH, superintendent of Jarrow Wesleyan Circuit. He died suddenly in a railway station after hurrying to catch a train. He had preached at Heburn the previous evening with more than his wonted fervour.—Rev. W. S. BAKER, for thirty-eight years rector of Eversholt, aged seventy-two.—Rev. A. H. GORTON, rector of Neen, Solars, Shropshire, aged fifty.—Rev. EDWARD RODGERS, for thirty-five years vicar of St. Luke's, Carlton Road, Nottingham.—At Sydney, N.S.W., on May 19, Mrs. J. Miller Ross, widow of the late Rev. J. M. Ross, who was for many years the secretary of the Sustentation Fund of the Presbyterian Church of England, and afterwards general agent of the Presbyterian Church of New South Wales.—Friends of Berks and Oxon Quarterly Meeting have sustained a great loss in the death of their clerk, JOHN MESSER, which took place at his residence, Danbury, Reading, on July 6, at the age of sixty-six.—At Eastbourne, Rev. E. W. FOLEY, in his ninety-first year. Mr. Foley was a staunch Evangelical and a strong supporter of the C.M.S.—Rev. RICHARD DOWSE, dean of Clonmacnoise, and for twenty-nine years rector of Tyrrellspass parish.—At Raffrey, Crossgar, co. Down, Mr. JAS. NORWOOD, a Presbyterian elder and active Sunday school scholar.

Lavender Bag Mission.—The secretary of this Mission, Miss E. Alice Puckle, The Hollonds, Langton, Tunbridge Wells, appeals for boxes or parcels of lavender to fill small muslin bags for sick soldiers and others in hospitals. Last year some thousands of these bags, with text cards attached, were sent to Africa, India, Gibraltar, as well as hospitals in England, where they are always eagerly received.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

THIS week we conclude our report of the C.E. Convention. The commencement of Keswick will be found on pp. 22, 23.

One of the priceless benefits of the C.E. movement is the proof it has afforded that a special "gift" is not necessary in order to be able to give a public testimony to one's faith. A correspondent rightly points out that this erroneous idea is at the root of much foolish and needless diffidence in the church. He instances the case of a man, who on his return from America held a large audience almost spellbound for an hour when he spoke about what he had seen, but who before this had never addressed an assembly. He could have done the same in speaking of his inner spiritual experience had he exercized his faculties to do so. "I believed, therefore have I spoken" is a text that, if acted upon, would often unfold rich treasures of living faith and spiritual insight in the Divine Word in people who, from a mistaken modesty or foolish nervousness, are silent all their lives. The Spirit is promised to all, and when He takes of the things of Christ and gives them unto us, it is at our peril that we "damp down" the sacred fire.

Great interest centres in the coming Zionist Congress, which will begin in the Metropolis on August 13. Most of the chief Jewish leaders will attend, and, doubtless, other important questions will be dealt with along with the primary one of the return of the Jews to the Holy Land, the renewal of the persecutions throughout a large portion of Europe having led to a very heavy outlay on the part of the Union. From a recent interview, it would appear, however, that Dr. Gaster, the head of the oldest Jewish community in England, and the founder of the English Zionist Federation, is not in favour of any extensive emigration to Palestine just now, as he does not consider the time politically favourable, owing chiefly to the Continental jealousy of England.

We hold for our next issue a deeply-interesting letter received from Pastor Fr. Coillard, of the Barotsi Land Mission, on the Upper Zambesi. Our beloved friend has to tell of joys and sorrows in his great work. He and his associates are, however, "ready for either." He says:—

> We firmly believe that these dark days are the forerunners of times of great blessing, and that through these deep waters of affliction the King still leads us to victory. It is the painful pruning season. "Every branch that beareth fruit He cleanseth, He pruneth, that it may bring forth more fruit." That abundance of fruit, permanent fruit, is still in expectation, it is true. All that we can say is that the king, the chiefs, the people generally, are all well disposed towards the Gospel. The meetings and the schools are well attended, but conversions are rare. Pray for us, that in our own lives, in our ministry in this country, our fruit may be more, nay exceedingly abundant.

Much ground for thought will be found in the cry for retribution and vengeance against China, when it is borne in mind that in that development of trade, of which we boast so much, England has during the past five years supplied to that Eastern Empire 190 field and position guns, with over 60,000 rounds of ammunition, and 297 machine guns, with 4,228,400 rounds; that Germany has been doing likewise, and that we both have been teaching the Chinese the use of them. What force do such figures as these give to the plea for the Christianizing of our commerce?

If the opinions of magistrates and judges respecting drink as a parent of crime could be engraved on the heart and conscience of the nation, temperance reform would not lag behind so lamentably. The latest deliverance on this question is by Mr. Justice Channell, in addressing the grand jury at Manchester. Speaking of the charges before him, he said:

> Many of these cases arose from drink—the one preventible cause of crime which exists at present to a serious extent. Anything that would assist in making people sober would largely diminish the work of the judges and juries at assizes.

It is not too much to say that in a sober England the occupation of many magistrates, judges, and lawyers would be gone. Drink is an enemy that not only steals away men's brains, but their morals as well, by inflaming the passions and paralyzing their will. All the crimes wrought by drink are in the strictest sense preventible.

A noteworthy feature in the discussion of questions affecting commercial morality is the readiness of the man whose business is above reproach to applaud the proposed sacrifice for conscience' sake of his neighbour who is less fortunate than himself. We are bound to urge that he whose business or method is one upon which Divine approval cannot rest should "seek first the kingdom of God and his righteousness," and trust that all needful things shall "be added unto" him. But it is possible to violate the spirit of this precept even in a distinctively religious or moral business, and men must be careful, while they urge another to remove the mote that is in his eye, that there is no beam in their own. Else may moral counsels degenerate into mere Pharisaism and merit its condemnation. And let all who are in a clean business humbly thank God that it is so.

The problem of when and how far to limit individual liberty for the sake of the individual himself and of the community, is a very difficult one; but Lord Salisbury's dictum in Parliament last week is scarcely likely to commend itself to ecclesiastical reformers. He said:—

> If A chooses to tell his secrets to B, nothing you can put in the statute book will prevent him from doing it.

These words seem harmless and self-evident in themselves; but they assume a different aspect when we find that they are put forth as an argument for declining to suppress the Confessional in the English Church. The question is not one of private relationship, but of a public institution, and whether the State Church shall shelter under its ægis practices which in the Roman Church have been productive of such widespread and insidious evil. No one can or desires to interfere with any man's right privately to confess his sins to his spiritual adviser, if he think fit; but to permit a public Confessional to be erected in a parish church is quite another thing.

The present confusion of opinion and judgment as to the relations of the Anglican Church to the State was singularly illustrated recently in the debate in the House of Lords, where the Primate and the Prime Minister jointly advocated patience in suppressing lawlessness, and "quiet and steady perseverance"; and the latter openly avowed that the question was not one of "political jurisdiction"; while the *Standard*, in a leading article, stated that, if the Low and the High parties are to continue together in the same Church it can only be with the help of the State, and the strict enforcement of the law against those who violate it. The incompatibility of the positions of the two parties is clear to all who can read between the lines, and realize the "true inwardness" of the Sacerdotal movement; but both parties seem to find a kind of comfort in the sense of an outward unity, behind which the battle between the Roman and the Reformed theology is fast coming to its climax.

The *Church Review* has gone a step further, and in a recent issue, referring to the question of the genuflexions of "the priest," alludes not merely to "the Mass," but also to "*the reserved Host.*" The same High Church journal professes to recognise the pressing temptation to which clergy and laity of "the local English Church" are exposed in these days, to make an end of the whole weary strife by seeking refuge in Rome, and, strange as it may seem, deprecates such a course, although

> there may, indeed, as has been said to us, be a feeling of joy and rest in knowing, for the first time in one's life, that one is the subject of a bishop *of the same religion as oneself*, but it is not a feeling which one has any necessary right to expect even in the Holy Catholic Church.

Mr. Arthur Galton's concluding paper in the current number of the *National Review*, dealing with his experiences within the Roman Catholic body, should not be without effect upon weak-minded persons who are hovering upon the brink. Mr. Galton, however, does admit that the pervert may still find some mediæval practices for his comfort.

> Though indulgences are no longer sold, they can be earned with ease and frequency, and the centuries of remission, piled up by some anxious and fervent persons, are really overwhelming. . . . The mediæval traffic in Masses not only continues, but has been adapted to the latest methods of finance. The authorized charge in England is five shillings a Mass, and Masses paid for at that rate can be transferred to poorer ecclesiatics on the Continent, who are glad to undertake them for one or two francs each. The difference, minus the cost of transmission, stays with the original recipient.

Strong, however, as is Mr. Galton's indictment against the body he has now been led to leave, he finds the extreme High Church party no less misleading:—

> I will only say in conclusion that, so far as effects on mind and character go, I see little difference between the system and theology of the Vatican and that imitation of it which is being spread among us, even more insidiously, by the Laterans and Anglican Mediævalists.

There can be little doubt that a strong pessimistic feeling in regard to the lot of the "submerged tenth" in our large cities is traceable to the popularity of what has been

designated as "the East End novel." In such books, as a rule, the noble work being done for the spiritual and temporal welfare of the poor is either ignored altogether or dealt with in a contemptuous spirit. An emotional appreciation of poverty may not be without its due value, but it is of quite third-rate importance in comparison with the efforts of those who are, however modestly, labouring to alleviate the distress. A writer in the *Edinburgh Review* said, some time ago, the counsel which comes from the hearts of the emotional reformers requires to be vigorously controlled and modified by other people's heads.

The Prince of Wales expressed a very general feeling when, in speaking at the opening of the new Union Buildings at Ladywell, he commended the care which had been exercised by the guardians in the arrangement of the provision for the aged,

whereby a sense of home-comfort has been ensured to the inmates, and whereby also the ideas and habits usually associated with the workhouse have, as much as possible, been abolished.

To substitute a "home of rest" for the deserving aged poor for the much-detested old-fashioned "workhouse" is one of the best ways of dealing with the insistent problem of pauperism, and of fulfilling our obligation to the poor, whom we have with us always.

The great importance of holding appropriate Evangelical services at the principal tourist centres of the Continent is growing more and more apparent as the stream of holiday makers yearly increases. The Free Church Council is thus well advised in arranging for such services, at which tourists may enjoy the privilege of worshipping in the form to which they have grown accustomed, and of hearing able and earnest preaching of the Word. The mind is peculiarly sensitive to religious appeal in such beautiful surroundings, and in a mood so detached from the absorbing cares of life; and the rapid multiplication of these preaching centres, which is going on, is a most desirable thing. Not its least benefit is the chance of practical reunion which it gives to representatives of the Free Churches in a form that is sure to deepen the sense of Christian brotherhood at home as well as abroad.

The complaints made at a gathering of country ministers that Free Churchmen on their annual holiday so seldom encourage the hearts of the village pastors by attendance at their services unquestionably has a solid basis of truth in it. At the same time, there is another side to the case. Something is to be said in favour of a change of religious as well as physical atmosphere; and even if Nonconformists occasionally attend the parish church services when away from home, or those at the chapel of another denomination than their own, there is no doubt a freshness of spiritual feeling aroused, as well as a call to realize the wider brotherhood of Christian people of various ecclesiastical opinions. On the whole, by a little unselfish thought and arrangement, both these possible courses could be combined. The heart of the village pastor would be cheered to see the Free Churchmen of the towns in his congregation even once on a Sunday; and the other part of the day might be profitably spent in listening to a preacher of another denomination.

The following passage from a paper by Dr. Robertson Nicoll at a ministerial gathering, dealing with the question of a supposed continuation of the process of revelation, since the close of the New Testament Canon, puts the case happily, and, at the same time, conclusively:—

There are those who contend that revelation is not closed, that it is still going on. What they mean is that the knowledge of God given in the New Testament is being continually illustrated and verified by the experience of the Church. But that is not to say that new knowledge has been given. If anything new has been added to our knowledge of the Kingdom of God, what is it? Put it into words and see whether it cannot be found better expressed in the New Testament. So far as it is true it is all drawn out of that book, which remains the perfect test and arbiter. We can have no further knowledge of God than the knowledge given in revelation. The new revelation will come with the appearance of Christ our Life in glory.

It is in the unfolding of the inexhaustible meaning of the New Testament revelation, not in attempting to supplement it, that religious teachers fulfil their true function.

The question has been raised, What is the reason that mission-halls are so often shut up on a Sunday morning, especially while the public-house is open at certain hours? Is it impossible to get the more respectable members of the working classes (to say no more) to get up early enough to attend a bright, hearty, helpful, religious service? We hear of an experiment in adult Sunday schools in the Midlands and elsewhere, which is attended by large numbers as early as 7 a.m. This proves the possibility of getting at the right kind of people if once the right note is struck, and their sympathies properly enlisted. Here is room for an interesting and most useful religious experiment. It would mean much thought and prayer for guidance into the right path, and afterwards of hard and steady work; but there are great possibilities in the idea.

Many are the cruelties perpetrated in the name of fashion. Some of the most beautiful of God's creatures are slain and worn as ornaments, or their feathers taken from them alive to grace the charms of fashionable beauty. It is not always that women who know the agonies involved in procuring their decorations are thereby impelled to deny themselves; but it is well that the facts should be made known. Lately tortoiseshell has come largely to the front for all sorts of trinkets, and the horrible cost at which it is obtained will be a surprise to many. The shell is obtained from the Maldive Islands, and the process by which it is procured is incredibly cruel, the natives taking the shell from the live turtle by covering it with burning charcoal, which causes the shell to curl upwards, this being then taken off with a knife and flattened out between boards. The turtle is then forced back into the sea to recuperate, and the process is often repeated with the same creature.

Jesus.

Many names are dear, but his is dearer;
How it grows more dear as time goes on,
Many friends are near, but he is nearer,
Always what we want and all our own.

Jesus! Jesus! let us ever say it
Softly to ourselves as some sweet spell;
Jesus! Jesus! humbled spirit, lay it
On thy heart and it will make thee well.

W. G.

Blankenburg Conference. — The fifteenth Alliance Conference will be held August 27 to 31. The general subject will be "From Death unto Life," and the speakers will include Dr. Baedeker, Count Andreas Bernstorff, Rev. Campbell Morgan, Prediger Eckert, Dr. Grattan Guinness, Pastor Jellinghaus, Pastor Damman, Colonel Von Knobelsdorff, Dr. Lepsius, Rev. F. B. Meyer, and Pastor Stockmayer. Friends desiring accommodation should write before August 10 to Mr. E. F. Hoyer, Allianzhaus, Blankenburg, Thuringia, Germany.

Conventions—and After.

THE Christian Endeavour Convention—the greatest congregation of Christians probably that this country has ever seen—is over; Keswick is now in full session; to be followed immediately by the Students' Conference at Matlock. Here are three great factors of our British religious life, of which account must be taken by Christian and worldling alike. That each imparts its own measure of inspiration to those to whom it ministers, is certain; and while with some this may prove more or less ephemeral, yet the practical effect upon the world at large should be very real and tangible. From so much sowing an abundant harvest should spring.

It has been asked, Does the outcome of so vast a concourse as that witnessed last week at the Alexandra Palace justify the prodigious expense and labour involved? Probably not, were such an occasion of frequent occurrence; but it is no small advantage that Christian workers should be occasionally cheered, in the midst of much discouragement, by the assurance that

A GREAT MULTITUDE IS WITH THEM

in their war against sin; and that a callous or scoffing world should be made to feel that a mighty spiritual force is in its midst which it cannot afford to ignore, and that the children of God are not such a few and feeble folk as it is sometimes assumed. These are the immediate results, but others more far-reaching must follow. Not only for a week *en masse*, but throughout the year, in scattered units or groups, are these forces dwelling with us; and if

A TENTH OF THE FERVOUR

displayed materializes into action great spiritual results may be anticipated.

Nothing is more hopeful than the banding together of earnest young souls like the Endeavourers "for Christ and the Church"; and while more "established" Christians may be disposed to discount their enthusiasm or cavil at their pledge, yet there is nothing of which the churches stand more in need, next to the inspiration of the Holy Spirit, than this bright glowing warmth of spiritual love. Be it theirs therefore to fan it into a flame, to guide it into

USEFUL AND ACTIVE CHANNELS

of service, rather than to damp it down with criticism or even "faint praise."

Those whose hearts are touched with love for souls will be the very salt of the earth; and so long as statistics prove the comparative rarity of conversions among persons of maturer years, we dare not raise a finger to check the stream of Christian life among boys and girls, young men and maidens, whether among Endeavourers, or students, or those who seek a closer walk with God at Keswick or elsewhere.

What would not many give to feel again the throb of simple fervent love that characterized their early Christian experience? May we too catch some of the inspiration from these glad hearts and bright happy faces, glowing with the joy of the Lord which is their strength. And as the years roll on and the generations pass, may these forces combine for the cleansing of our national life, for the restriction of the drink curse, for the curtailment of incentives to vice, and for the pulling down of Satan's strongholds, in whatever form they may appear. Then shall Endeavour spell achievement; study, mastery; and the search after holiness, the grace of God outpoured.

Rome and the Children.

IT is time that the British public should be informed as to the methods by which public funds are employed in Ireland to secure the upbringing of the children in the doctrines of the Church of Rome. For many years a regular system has been in vogue whereby children have been brought before the magistrates on trumped-up charges of begging, and have been committed to industrial schools, where they are kept under Romish influence at the ratepayers' expense.

So flagrant had these instances of practical kidnapping become, that in 1898 the present Chief Secretary for Ireland issued a circular to the magistrates in Ireland drawing attention to the matter, and pointing out that the Act was being strained by the committal of children in such a manner and on such charges. The effect of the "circular" has been to diminish these cases to such an extent that an agitation has been set on foot by the Roman Press and clergy to obtain the withdrawal of the obnoxious restriction.

No effort has been spared to induce the Chief Secretary to cancel his action, but hitherto all these efforts have happily been in vain. We trust that the hands of the Chief Secretary may be strengthened by the publicity given recently to a striking instance of the methods to which we have referred. In the Dublin Court of Queen's Bench, on June 12, an application was made on behalf of William Ruckley for an order of *habeas corpus* to deliver to his custody his two children, Mary and Jane, who, since November 10, 1897, had been inmates of the Roman Catholic Industrial School at Merrion, co. Dublin.

From the report of the case which appeared in the *Dublin Daily Express* for June 13, it appears that Ruckley is a Protestant, who was married to a Roman Catholic; that while he was in hospital in November, 1897, his children were taken away from home and placed in the Industrial School on a charge of begging, which was brought under the following circumstances:—A woman met the children, and told them that if they asked her for a penny she would give them one each to buy sweets. The children fell into the trap, and were accordingly charged as beggars and committed, on the application of this woman and of a man who swore that he was the father!

When the father came out of hospital his wife would not tell him what had become of the children; but he learned their whereabouts from neighbours, and made every effort to obtain possession of them, but in vain. Not only had he been deprived of his children, but he was compelled to pay a shilling a week towards their maintenance, until, finding out more of the facts of the case, he had declined to continue the payment. He now brought the action for the custody of his children, his wife having died in 1898. The Court granted a conditional order for *certiorari* to quash the magistrate's convictions, and also a conditional order of *habeas corpus* returnable within a week.

The conditional order was not made absolute without an elaborate attempt by the Romish party to throw discredit on the father's statements; but the case was brought to a successful issue on July 11, when the Judge passed some very severe strictures on the fraud which had been perpetrated, professed his belief that the father had been personated when the children were charged before the magistrate, whose conviction must be quashed, and ordered the writ of *habeas corpus* to be returned on July 13. Accordingly, on that day the children were brought into court and delivered over to the father's custody. The course of events is very fully recorded in the *Dublin Daily Express* for June 13, July 5, 12, 13.

The facts thus brought to light constitute, we venture to think, a serious scandal, showing, as they do, that a father, whose children are stolen from him and brought up in a faith and under influences which he does not approve, can only regain possession of his own children by the costly process of an application, involving the employment of counsel and repeated appearances in the Queen's Bench. The hardship is aggravated by the fact that the applicant was a working man. He has, however, done an important public service in exposing a system which is a disgrace to any civilized community, and which the Chief Secretary's circular has fortunately done much to overthrow.

The Papal Church and China.

By Rev. ALEX. ROBERTSON, D.D., Venice.

THE Italian Press in some quarters brings a serious charge against the Papal Church with reference to China, holding it, in fact, largely responsible for the insurrections and outrages now going on in that country. One paper says: "The system of political interference that lies at the foundation of all Papal propaganda is exactly that which irritates the Chinese people."

The Vatican organs, of course, indignantly deny the charge, and they say that it is nothing less than infamous to attribute any share of these disturbances and massacres to the Papal missions. And yet, when one comes to look into the matter, one sees that the serious charge put forth is well sustained by proof. The fact is that Papal agents, through the action of the French minister in China, have obtained an official position that enables them to confer enormous benefits on Chinese who become Roman Catholics, and to inflict corresponding losses on those who will not come over to them. A writer says:

> Perhaps the most successful missionary church in China is the Roman Catholic, the native converts of which number more than those of all the other denominations combined. This success is due to the rights conferred upon the representatives of the Roman Catholic Church by French treaties, which provide that priests shall have the rank of *Viceroys*.

Now a Viceroy represents a king, and in China he ranks next to the Emperor. He has an access to those in authority that Consuls have not. Romish priests there are allowed the position and authority of the highest Mandarins.

> They travel with all the splendour of Mandarins of high rank. . . . This gives Catholic missionaries both civil and social rights which enable them to protect the interests of their people from encroachment. In cases where it is necessary they also arm their followers for defence from molestation, their treaty rights giving them the privilege.

Now, how do the priests behave? Rev. W. O. Ellerich, of Chefoo, says:—

> Their business really is to look after lawsuits, and the training they possess is not so much in being able to expound the Scriptures, of which they are very ignorant, but to carry on a lawsuit successfully before the Chinese officials. . . . The foreign priest will back up the case before the native officials, and, if he refuses, threaten him with the power of the country.

Rev. F. M. Royal writes:—

> Bishops and priests are allowed the authority of a magistrate or mandarin; they sit in judgment in the case of a convert . . . and practically control the decision.

Another missionary says that priests—

> are not what we would regard as evangelists, as they do but little, if any, preaching, except to set forth the advantages—and these political rather than spiritual—of becoming members of the Roman Catholic Church.

There we are weak, and the reason is apparent:

> Unscrupulous men have joined the Romanists in thousands here this year. In Shantung ten thousand persons have been baptized, and the Romanists claim twenty thousand adherents in four districts. This policy is deliberately carried out all over China.

And what is the result? This, to quote Rev. F. M. Royal:—

> It is generally believed that the favouritism thus allowed is the cause of very much of the prejudice amongst the Chinese against Christians, and even of the Boxer outbreak.

Again, according to Rev. W. O. Ellerich, of Chefoo:—

> In the first place, historically considered, I would regard the Roman Catholic missions and their propaganda as one of the main active causes of the disturbed conditions of the country, whereby the missionary work of Protestant churches has been seriously interfered with. It is an opinion that wherever Roman Catholics are found in China there, sooner or later, disturbances are sure to arise. The only parts of this province which have been exempt from disturbances are those sections where there are no Roman Catholics.

When Sir Rutherford Alcock was on his way to China, and was at the British Embassy at Rome, the Pope sent for him, asking him amongst other things why it was that the Chinese persecuted the Roman Catholic priests. Sir Rutherford answered, "It is because of their assumption of political power." Wherever they go, Roman Catholic priests intrigue politically and cause disturbances. Here in Italy the Papacy is simply a political conspiracy.

Lord Salisbury must have had this in his head when he said:—

> Just look at this Chinese matter. Have you observed that all the people slaughtered are Christians? Do you believe that they are slaughtered simply because the Chinese dislike their religion? There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular government, in order to achieve the object it has in view.

Whilst the idea in regard to Protestant missionaries is false, it is unhappily too true in regard to Papal missionaries. And in China the nation that chiefly benefits is France, the great infidel bulwark of the Papacy, but for whom the Pope would not be in Rome the torment of Italy to-day.

The charge then against the Papacy in regard to Chinese disturbances is a serious one, but one that the unbroken testimony of an army of Protestant missionaries sustains. Indeed, Rev. Isaac Taylor, of Pekin University, says plainly:—"The Catholic priests are the cause of the trouble," and goes on to say that the secret societies of the Boxers were created to resist the injustice of the priests in favouring their converts in the law courts, and the word means "Peace and righteousness to be secured by force."

The Husbandman.

God sows his fields with precious grain,
That must in cold and darkness lie
Until the Lord shall come again
In power and glory from on high.
Then shall the seed in weakness sown,
Bear fruit in beauty like his own.

A little while the grave receives
The precious dust of friends we love,
But absent spirits, faith believes,
Are present with the Lord above,
Waiting till Christ shall claim his own,
And reap the harvest He has sown.

F. W. Pitt.

Miss Child, of the Welcome Home, Canning Town, is contemplating a much-needed improvement and extension of premises, for which there is now a favourable opportunity. Five hundred pounds have been promised; £1,000 will be needed. We shall be glad to know that friends are coming to her aid by prayer and contributions.

(1015)

Temperance Pleas.

By JOAN WYNCOTE.

I.—TEMPERANCE RESTAURANTS AND BANK HOLIDAYS.

IN fighting intemperance it is well to consider some of the ways in which we can lead our weak brothers and sisters out of temptation. It is easy to descant on the evils of drink; intemperate people know them as well as we to whom this terrible evil is no temptation. Many persons do not mean to be intemperate, but under certain circumstances they lose self-control, and yield to temptations that we who are strong should always be on the look out to avert.

Why, for instance, are so many of the excellent cheap temperance restaurants in London closed on Bank holidays? Of course, in many parts of the city they are not required; but they are badly needed in localities near museums, picture galleries, and other places of public resort. People who would frequent them are forced to go to public-houses for refreshments; and thus many are tempted to take stimulants who would not have done so if temperance restaurants had been available; until, when night comes, they return to their homes intoxicated, having entirely spoiled what would otherwise have been a healthy, happy holiday.

Naturally, the employés in these establishments need and deserve rest and recreation as well as others; another day would not be quite the same to them. Parents, children, sweethearts, relatives and friends of all grades meet together to enjoy a day's pleasure and each other's society, probably in a more enjoyable way than they do on any other days in the year. When one considers the hard-working staff who would be deprived of their well-earned holiday if the restaurants were opened, it must be acknowledged that

A SERIOUS DIFFICULTY IS ENCOUNTERED.

Could voluntary workers be obtained to take the place of the regular assistants? Many women of leisure might be found to give their time in such a cause; but the companies would naturally be very chary about employing totally inexperienced workers even for a day. Still, it is work that could be easily learned, and a very little training or instruction beforehand would suffice. Substitutes for other workers (such as bakers, confectioners, &c.) would scarcely be so necessary, as by working a few hours' overtime it might be possible to prepare enough food for two days.

Again, the companies would not care to accept unpaid labour, nor would it be right that they should receive a whole day's profits without having paid anything for them. To prevent this, the company could either pay the value of the day's wages to some temperance society, or the ladies accept the wages and give the money to whatever good cause they pleased.

WHAT SOME OF THE COMPANIES THINK.

Messrs. Lockhart do open their restaurants on Bank holidays in all likely districts. Their own employés do the work, and obtain another day off duty in lieu of the one they give up.

Mr. Pearce, Managing Director of "Pearce and Plenty" and the "British Tea Table," gave me a very patient hearing as I laid the necessities of the case before him. He is an ardent worker for temperance, and said that both he and his companies had long felt the need for this in the West of London; but he confessed the greatest drawback to be the taking away the holiday from employés, as another day would scarcely be compensation to them, for reasons which I have mentioned. But he totally vetoed the idea of voluntary workers, though I begged he would authorize me to collect and have trained a band of helpers before August, giving one of their restaurants over to our care for the day as an experiment.

Mr. Pearce said no company would ever consent to such a scheme. He has, however, already named the subject to his fellow-directors, and intends bringing the matter very thoroughly before them. When practical business people see the necessity for a thing, they generally manage to overcome the difficulties connected with it, so we may hope very shortly to see some of his restaurants opened in such locations as are needed on Bank holidays.

Mr. Eden, the secretary of the Aerated Bread Company, asked me to write to his directors, which I did, and received the following reply:

Dear Madam,—The directors have asked me to thank you for your letter.

While much in agreement with you, they regret to say the opening of depôts on Bank holidays is not an easy matter, as doing so entails work on all departments; but the acceptance of outside assistance, however kindly offered, would be quite impracticable.—Yours faithfully, T. Eden, Secretary.

Meantime, it is the duty of all interested in temperance to do everything in their power to ensure that the supply of temperance beverages should far

EXCEED THE SUPPLY OF INTOXICANTS,

wherever pleasure-seekers resort, whether on Bank holidays or at other times.

A very decent Yorkshire collier once said, with reference to his little son, who, in spite of careful training both at home and at school, was very untruthful: "Our Johnny has been taught to speak the truth; but I'm sorry to say he'd *rather* tell lies, and until he has got into some very serious trouble through it I'm afraid he'll continue to do so." Now, I am not pleading so much for the people who would *rather* get drunk on Bank holidays, and who, like Johnny, require sterner discipline, but for those who would *rather keep sober*, were sufficient facilities provided.

If calling public attention to the urgent necessity for these reforms may hasten the time of their accomplishment, or cause some to think of more practical solutions than my own whereby the difficulties may be overcome, I shall not have written in vain. Especially I hope this may meet the eye of some smaller proprietors who will make the experiment on August 6 next.

Christ's Army.

DEDICATED TO CHRISTIAN ENDEAVOURERS.

March along, triumphant army,
Forward press with joyful song;
Promises of glorious victories,
Should your triumph notes prolong.
Christ has triumphed, He will triumph,
Everywhere o'er sin and shame;
Everywhere the powers of darkness,
Dread to hear the Victor's name.

Soon shall tremble earthly bulwarks,
Raised by Satan's utmost skill;
Soon the Christian standard waving
O'er their ruins on the hill—
Waving all the world over,
Oh, the bright, the glorious day,
When the nations all rejoicing,
Shall to Christ their homage pay!

Speed the time all ye his ransomed,
Up! and join the glorious fray;
Do not linger! Be ye instant!
Christ your Captain leads the way.
Clutch the sword, the Word—his Spirit,
Whetted, keen, and glittering bright;
Watch and pray until He bids thee
Wield it in his strength and might.

Don the armour He provides thee
'Gainst the weapons of the foe;
Heed his least commands and do them—
Love and energy aglow.
Live to spread the Saviour's kingdom,
Whilst a breath of life remains;
Till the peoples all surrender,
And acknowledge, Jesus reigns.

J. S.

Naples Sailors' Rest.—The work among sailors maintained in connection with the Naples Rest is of a varied and useful character. Mr. Stephen Burrowes forwards statistics which go to show that at the missions of three institutions large numbers of sailors, of many nationalities, especially British, have come under good influences. The Gospel services have been largely attended, and some thousands of persons have taken the the temperance pledge. Bibles and tracts have been widely distributed, and colporteurs travel in several ports. The work is seriously crippled for want of funds. Mr. Burrowes' address is 7 Vico 2 del Piliero, Naples.

Prof. White's Bible School.

THE course of Bible study under the direction of Prof. W. W. White terminated with Friday's lecture at the Queen's Hall. There was a fair attendance, and the lecturer's discourse was followed with the keenest possible attention. In dealing with the Epistle to the Hebrews, Prof. White spoke of its relation to the entire Scriptures. The Bible was composed of books reproduced in divers ways, and while each book is independent of the others, in the sense of having a plan and purpose of its own, we find a unity and order throughout, both in the Old and New Testaments. In the Old Testament the Jews were told they should not lift up any tool upon the altar, and Jesus Christ suggested that no human effort could make his sacrifice more acceptable. "Neither shalt thou go up by steps unto mine altar." God wants us to go where the altar is brought down to us. He knows we cannot lift ourselves. Other religions say we must go away and do something for God. Christianity says, God comes all the way to us, and does everything for us.

Passing on to speak of inspiration, the lecturer remarked that while all Scripture is profitable, it is not all equally profitable. There are certain portions more essential than others, but if we look at it as a whole, we shall find that there has been a Designer, guiding those through whom He spoke.

The Epistle to the Hebrews shows the superiority of the Christian to the Jewish dispensation. In the first chapter, Christ is shown to be better than angels—superior in nature and

SUPERIOR IN MINISTRY.

In the second chapter the writer refers to Him as being made a little lower than the angels—taking upon Himself not the nature of angels, but the nature of man. In the third chapter this Son of God is introduced as better than Moses. The fourth chapter reveals Christ as better than Joshua in providing a perfect, eternal rest, instead of the imperfect, transitory rest provided for the Jews by Joshua. "There remaineth, therefore, a rest to the people of God." The word "remaineth" means that it is to come in the future. In the fifth chapter Aaron is introduced, but Christ's priesthood is superior to the Aaronic, in its office and nature. Mention is made of Abraham in the sixth chapter, and the promises of God to him are repeated for our encouragement. In the seventh, Jesus Christ is shown to be a priest after the order of Melchisedek. In the eighth chapter we are struck by the expression, "We have such an High Priest," which is the chief point of the Epistle. In the ninth and tenth chapters we have the word "conscience" used four times, and the blood of Christ is pronounced available for all who will come to Him. God and the soul of man are in direct relationship with each other. We have not to ask others as to the course we should pursue. Let no man be father confessor to us. We have to go to God with our sins, and rejoice in the liberty and access to Him we have.

St. John speaks of Christ as Prophet; in Hebrews He is a Priest, and in Revelation we read of Him as King. History has proved that it was not safe for anyone to hold two of these offices. Only the Son of God could combine and sustain the three offices of prophet, priest, and king. In the last three chapters the writer pauses to utter many exhortations to take heed what is said, each time with a momentum which has been gathering force through the book.

In closing, Dr. White reverted to the chief point of the epistle—"We have such an High Priest." Many are living on the wrong side of the cross. We are too much disposed to talk about the historic childhood of Christ. Although there was nothing in his life unworthy of imitation, the way we should go back to Christ must be through the cross. Jesus Christ offered Himself once for all to bring us to God. At his departure from earth, He declared it was expedient that He should go away, promising to send the Comforter, who should not return for a time only, but abide always.

THE LATE

Miss Harriet Davies,

OF SOUTHPORT.

MISS HARRIET DAVIES, formerly of "Berachah," Southport, departed on June 21 to be for ever with her Lord and Master, whom she had so long and faithfully served. She died at Smithills Hall, Bolton, Lancashire, after a few days' illness, during which she gave a glorious and vivid testimony to the presence of the Lord Jesus, and to the joy of so soon being with Him.

Harriet Davies was brought to the Lord in her happy girlhood. When only fifteen years of age she was in the habit of speaking to her mother's tenants of the love of Jesus, and of reading the Word of God to those who were sick or aged. A few years later there was a spiritual revival in her native place, and during that period anxious souls sought her, and she helped them to find peace in Jesus in her own home.

Thus did the Lord own and bless his child's labour of love, giving her a happy, quiet service for Him in her mother's house and in the Sunday-school, until He called her to enter upon a wider sphere of labour.

Miss Davies's first public address was delivered under peculiar circumstances. She had promised to give a Bible lesson to a class of young women in a Sunday school which she visited occasionally. On her arrival she found that the news of her coming had spread abroad. People who knew her had come in numbers from the neighbouring villages to listen to her words, and the minister had caused an unexpected congregation to assemble in the chapel. She trembled inwardly when this was made known to her, for she feared to address so large a gathering.

"I will pray for you, Miss Davies," the minister said to her as he led her forward.

In a few minutes all her agitation vanished; she forgot her audience as her spirit quickly realized the presence of the Master of assemblies. Those who listened to her sweet voice, and looked upon

HER SAINTLY COUNTENANCE,

also realized that the Lord Jesus was present in their midst, for several souls found peace through believing on Him before the service closed.

From the days of her youth Harriet Davies possessed that indescribable beauty of countenance which moved those who saw her, and who listened to the teaching of the dear old saint in her declining years, to exclaim, "A look at her face makes me think of heaven!"

Shortly afterwards Miss Davies removed to London, being impelled to work amongst the Jews. Frail and delicate from childhood, she soon broke down in health, and was obliged to give up her Christian work and spend the greater part of her time in health resorts, vainly seeking for physical restoration. She was pronounced incurable by her doctors. They could do but little even to ameliorate her sufferings.

Again changing her place of residence, she took up her abode in Liverpool, where she soon became deeply interested in the spiritual welfare of sea-faring men. When her health permitted her to do so, she loved to visit the Sea-Boys' Home. Being occasionally brought into contact with many sailors, Miss Davies felt deeply the necessity of urging these men and lads to become total abstainers; and she organized a society which became known amongst them as "The Temperance Lifeboat Crew." Hundreds of sea-faring men signed the pledge, and a few were induced to renounce tobacco also.

It was about this period of her life that Miss Davies became the recipient of a further spiritual blessing than she had hitherto enjoyed; for the Holy Spirit now opened her eyes to see that it was her privilege as a child of God to be delivered from the power of sin; and also to be made, through grace, "a clean vessel" for the Master's use made meet. Therefore she definitely accepted and received the indwelling Christ as her sanctification. Joy and peace in the Lord had long been her portion; but now she began to realize what it is to be possessed by the peace of God which flows like a river. Her influence for good also increased in proportion to the increase of divine joy and blessedness in her own soul.

Disease and weakness had crippled her for long years in the work of the Lord; but her heart was in his work, and when she had possessed a little strength "she had done what she could."

Having also believed that God was willing to heal and restore her to health and strength, she sought out those who had a like faith to anoint her with oil in the name of the Lord, and to offer unto God the prayer of faith for her deliverance. She was prayed over, and God heard and answered prayer, for He healed her of the sickness and disease which had long held her body in captivity. She now opened her house for meetings, and many congregated there who received blessing from God.

In one of these gatherings Miss Davies met and formed a friendship with Mrs. F. W. Staveley, of Seaforth. Their friendship soon

From Photograph by Vandyke, 62, Bold Street, Liverpool.

developed into a close and tender tie; for they had passed through similar spiritual experiences, and both ladies had been healed of apparently incurable physical maladies. They soon became fellow-workers, and began to speak to the public of the power of the name of Jesus.

In the summer of 1883, Miss Davies and Mrs. Staveley, with several other workers, were instrumental in opening a Faith Home in Great George's Square, Liverpool. Their own purpose in the work was simply this—that holy living should be taught to Christian people. Some of the friends with whom they had associated themselves were more especially led to speak of "Divine healing." The Liverpool "Bethshan" flourished. People were blessed there, both in spirit, soul, and body.

MANY SICK AND SUFFERING

persons were healed of the Lord in the Home. Their labours were signally owned of the Lord in bringing unawakened souls to a saving knowledge of Jesus Christ, and also in bringing a multitude of weak believers to rely steadfastly on the Lord, and consequently to receive from Him, through grace, the new life in Christ Jesus which gladdens and strengthens and upholds the Christian believer during the days of his earthly pilgrimage. They were also remarkably used of God in offering "the prayer of faith" for numbers of sick persons who have publicly testified to their physical healing through faith in Christ—God's answer to the prayer of faith offered on their behalf.

In the course of their labours, God laid it upon the hearts of the two ladies to open a house in Southport for the benefit of sick ones and persons desiring to receive spiritual help. The two friends called the new centre of their public ministry "Berachah," or the House of Blessing; and truly the gracious results which have been the fruit of their work in Southport have witnessed through successive years to the appropriateness of the name given to the Home. "Berachah" has been for many years, and still continues to be,

A BLESSED CENTRE

where Christian workers congregate, that they may occasionally spend a few days in each other's society, to enjoy the "communion of saints," and to wait together upon the Lord, ere they return to their own homes, and various spheres of Christian work, encouraged and "strengthened with power by his Spirit in the inner man."

The work of God lives and flourishes, though his workers are removed. Only a few short weeks ago Miss Davies returned from London in the company of dear friends who had kindly invited her to spend a quiet season with them in their beautiful country house. Surrounded by the pleasant trees and lovely flowers, which were always a delight to her; surrounded also by loving hearts, whose Christian friendship brightened the last weeks of her useful and beautiful life, dear Harriet Davies, after a long life of beneficent service, on June 21, passed away, to be for ever with the Lord.

One who conversed with her shortly before her departure, said, "She blessed us, and told us how she loved us. She said she was going home to Jesus." Another friend said to us, "She passed away unconsciously. She never saw death." How pleasant a thing it is to mark the perfect man, and behold the upright, for "the end of that man is peace" (Psa. xxxvii. 37).

IN MEMORIAM.

The saintly face, the honoured form,
Of one our hearts revered,
Is in the presence of the King
She loved, and served, and feared;
With tender love we speak of her,
For still we seem to see
Her radiant face reflect the glow
Of Christ-like charity!

HARRIETTE S. BAINBRIDGE.

Y.M.C.A.—A new mission room has been erected in Ashcombe Park Road, Weston-super-Mare, a locality hitherto without a place of worship. Mr. Henry Harrison, who for many years has been identified with the local Y.M.C.A., has volunteered to conduct the services, which are to be on church lines. Mr. Harrison has a Bible class of 200, and in his new capacity will doubtless receive sympathy and encouragement from those with whom he has laboured.

American Visitors at Aldersgate Y.M.C.A.—The company at Aldersgate Street Y.M.C.A. noon prayer meeting on Monday had the pleasure of listening to two singers from America—Professor Weedon and Mr. Peter Billhorn. The meeting was of a hearty and inspiring character, and the Gospel songs, fervently rendered by the two singers, called forth responses of praise and gladness from many hearts. The address was given by Rev. G. TURNER, of Sutton, who dwelt upon occurrences of the word "worthy," drawing helpful and instructive lessons from the parable of the centurion. God puts value into the man who acknowledges his own unworthiness. When Christ beholds his people walking worthy of Him, He sees of the travail of his soul and is satisfied. Justification by faith is the starting point, but the goal is to walk worthy of Christ. Several brief testimonies followed bearing upon the progress of the tent campaign, and the happy and hearty gathering terminated with the singing by Mr. Peter Billhorn of "Peace, sweet peace, the gift of God's love."

Day by Day.

SUNDAY, July 29. Prov. xvi.

"THE ways of a man" will serve us as the motto around which most of this chapter will cluster (2). We justify them to ourselves, and think they must necessarily be right; yet how liable we are to self-deception. Only God can weigh the spirit; and it is the attitude of the will and choice, the purity of the motive and intention, which are all-important.

Let us commit our works and ways to God (3). It is of no use worrying over them, else we become paralyzed and powerless. Do what you have to do as well as you can at the moment; then leave the results with God, and go your way. He will put right the mistakes and compensate for the failures.

Let us ever seek to please the Lord (7). We please Him when we fear Him and depart from evil; by equal and just dealings (11), by speaking righteously; and his good pleasure is life and as the clouds of the late rain (15).

When we have devised our ways, we must look up, that God may prosper them (9). Note, the right *way* is always the way of humility and lowliness (18, 19). Because a *way* lies straight before us, we cannot be sure it is right; it may end in death; hence our daily need of the Holy Spirit, and above all to beware of the violent men who wait to entice us in wrong *ways* (19). Let us keep the *way* of righteousness till we are old and greyheaded, so shall our heads be encircled with a crown of glory, till we exchange the silver crown of grey hairs for the golden crown which Jesus has prepared.

MONDAY, July 30. Prov. xvii.

Speech is so constantly the main burden of the Proverbs. Evidently the wise men of those days thought more of the necessity not only of refraining from the wrong and foolish speech, but of cultivating wise, good, and wholesome words. Strife and contention, quarrelling and dispute, will spoil the best dinner that was ever cooked (1). Lips can be wicked and mischievous, and they attract those whose nature is predisposed to evil (4). Let us take care what we say about poor men, whatever their poverty consists in, because God is always listening; above all, don't murmur at your own poverty, lest you reproach Him, who allots each man's condition of life (5). O children of the royal seed, beware of lying lips, and cultivate excellent speech (7).

Above all, take care of the beginning of strife, which is like the trickling of a thread of water through a dyke (14). It is a good thing to cultivate the habit of cheery, kindly speech; it will do more good to people than medicine (22).

Silence is golden. We all talk too much. The largest cistern gets dry if the tap is always running. Spare your words. Listen to what others say before you speak. After they have discussed the matter, you may be able to step in with some wise decision or advice which will settle the matter. "Swift to hear, slow to speak," is a good motto.

TUESDAY, July 31. Prov. xviii.

What a picture we have in this chapter of the man of the world, who, because he makes his portion in this life, is reckoned to be a fool! What care has he for understanding? His lips are always leading him into quarrels, and he is perpetually asking for vengeance or punishment against his fellows. He loves scandal. The more he talks, the more he heaps for himself hatred and dislike; it is as when the lightest whisper brings down an avalanche on the speaker. He protects himself in the citadel of his wealth; he makes room for himself by gifts. He gets into the society of great men, but they despise him. He fawns on those above him, but is haughty and rough-spoken to his servants and the poor.

To all this is the striking contrast of the God-fearing and righteous man. He does not separate himself, and seek his own desire, but yields to the will of God. His strong tower is not the bulwark of wealth, but the name and character of God; he is perpetually making his way thither, running for protection from all the power and enticements of evil. He is honoured with the honour that God gives, but he is utterly unassuming and humble. He is put in the front rank, not by the amount of his wealth, but by the strength of his purpose and the integrity of his character. He seeks and gets knowledge. He is happy in his home life and in the favour of God. He is unchanging in his friendships, but best of all he knows the Friend of all friends, who laid down his life for his friends, and waits to welcome them in his home.

WEDNESDAY, August 1. Prov. xix.

What shrewd observations on men and things are contained on this page. The differences in climate, country, and century, do not deprive these words of their pertinence to ourselves. The first character in this portrait gallery is the *poor man*. Some Lazarus is depicted, who, though he walks in his integrity, walks in rags. He hasn't many friends; in fact, when he fell into poverty, the few he had left him. When the poor man cries out for help, his former companions vote him tiresome, and avoid him when they see him coming. But the Lord does not forget those that give to the poor; all such gifts are accounted loans to Himself, to be repaid. A poor man is better than a liar; he can at least have a clear conscience, and does not always live in fear of detection.

The second is *the sluggard*, who is always beset by sleep, and comes at last to hunger. A striking picture is given of his putting his hand into the dish to help himself, in the Oriental fashion, to food (24; and Matt. xxvi. 23), and being too lazy to withdraw it. His sloth is stronger than appetite.

Then we are introduced to the *false witness*, with his lies; to the *liberal man*, who is generous in dispensing his gifts; to the prudent and discreet *man of business and affairs*; to the foolish *son*, whose parents are never free from calamity; to the contentious *wife*; to the *irascible man*, with his great wrath; to the *scorner*; and to the *godly man*, whose supreme thought is the fear of the Lord. Such were men, who filled the markets and the places of public concourse in the old Hebrew Commonwealth, and such are found still in every city of the world. They are thumb-nail sketches, which are of immortal warning and interest. Let us ask that we may be wise because we are good and prudent because we are holy, through the gracious indwelling of the good Spirit of God.

THURSDAY, August 2. Prov. xx.

Study the maxims for Business Life. Do not be slothful in business, lest you come to poverty; there is always a return for honest labour. Always walk in your integrity, and let your word be your bond. Let the bulk be always equal to the sample, and abhor the suggestion of divers prices for the same article, which means that you are prepared to make an illegimate profit at the expense of the ignorance of your customer. It is your duty to do the best for him, reserving to yourself on all sales what is needed for the up-keep of your business, and the payment for your over-sight, &c. Be sincere in your transactions, and don't depreciate an article to get it cheaply; be prepared to give an adequate price; remember the salesman must live. Don't put your hand to any kind of suretyship for a stranger. It is well to make haste slowly—the business which is built up too rapidly often lacks permanence (21). Don't be too quick to bind yourself by solemn engagements and covenants, such as trusteeship, until you have taken time to consider all that will be involved (25).

Study the maxims for Social Life. Beware of strong drink. In commercial and social circles its influence is only deadly. Keep clear of family disputes, and refuse to be made to commit yourself to a side unless you know both sides. Learn to keep secrets which have been confided to you. The child is known by his doings, the glory of young men is strength, the beauty of old men their grey heads. For each age of life there is its peculiar glory; be content to bear fruit according to the season of life in which you find yourself. Don't hesitate in speaking your mind when there is need, for wounds often heal worse evils; but speak the truth in love.

Study the maxims of the Religious Life. Be faithful to your friends and your God. Don't proclaim your kindnesses; let not the right hand know what the left does. Never retaliate! wait on the Lord till He shall interpose to deliver and requite. And always submit your goings to his loving and wise direction. Let the Lord light and maintain within your spirit the burning candle of his love.

FRIDAY, August 3. Prov. xxi.

There are two policies of life; the one has self and the other God for its centre.

The Self Policy. A man justifies himself to himself. He abounds in the sacrifices of religion, but lacks principle. His looks are high, and his heart proud. He is set on getting money, and will not scruple to lie, under the pretext that "business is business," if only he may add to his possessions. In his heart of hearts he has no mercy for his neighbour, who finds no favour in his eyes. He stops his ear at the cry of the poor. He wanders out of the way of understanding. He loves wine and oil, pleasure and sensual indulgence. He is a spendthrift of treasure. He deals in wrath to man and scorn to God. He gives large subscriptions, but does it with an eye to his own aggrandisement. He hardens his face. It may seem hard to attribute all this to the self-poised life, but it is the Divine photograph. May we not say it is a snap-shot of man as he is in his innermost self, before the Spirit of God has regenerated him?

The Godward Policy. Justice and judgment are the attributes of the character which is towards God, or if there is any failure, the heart is instantly sensible of its failure to realize its ideal. There is diligence in business, and deliberation in action, born of absolute trust in God. The heart is pure, the way of life is straightforward, the desire is always for the good of others. The just soul is set on doing justice to others, and finds its joy therein. The soul follows after righteousness and mercy, and finds life and honour. The mouth is kept from evil, and the tongue from guile. Both hands are stretched out to give without sparing to the relief of the poor. And even when wrong is perpetrated there is no thought of vengeance, but an instant committal of all to God.

SATURDAY, August 4. Prov. xxii.

In this chapter, between *vv.* 16 and 17, the third part of this book begins—"the words of the wise." It is easy to distinguish between the two divisions by the rhythm of the sentences, as well as the thought.

In the first part, our thoughts are specially turned on contrasts of wealth and poverty. Character is better than riches, and the good-will of men preferable to silver and gold. In the presence of God, distinctions between rich and poor vanish. The true wealth lies in humility and the fear of God. Poor Lazarus may lie at the door of Dives, but in the morning of Heaven the poor rule over the rich. Wealth is specially blessed when it is connected with the bountiful eye and prodigal hand. The possession which secures the love and trust of royal and titled persons, is wealth, when these are sordid and worldly; but when they are truly noble, they appreciate most of all purity of heart and grace of lips. You may increase your wealth by oppression, but such wealth does not stay long with its possessor.

As we turn to *v.* 17, we are introduced to Proverbs collected from different inspired sages. It may be that the collection is due to Solomon himself, but in any case they contain the combined wisdom of the Orient. It becomes us to study this and the following chapters that we may know the certainty of the words of truth, and be able to return them to those who question us.

Five things are inculcated: Take care of the poor; beware of angry and passionate people; do not go surety for debt; be conservative of ancient landmarks, whether of land or doctrine; be diligent in business. Keep your mind always in touch with God, that his Spirit may realize these ideals.

Scottish Notes.

THE Edinburgh Total Abstinence Society has issued an appeal to the public to abstain from offering intoxicating liquor to soldiers returned from foreign service. This practice is at present very common, and constitutes a real danger to the community, being responsible for the ruin of not a few soldiers who had arrived home with a record of sobriety.

On Sabbath of last week (the day on which the telegram was received announcing the Peking massacre), Dr. E. Mackillop was dedicated for service in Manchuria, at a service held in Broughton Place United Presbyterian Church, Edinburgh. Dr. John Smith, who presided, called attention to the fact that seven or eight of the provinces of China are now without missionaries, there being no such person at work north of the Yellow River; and pointed out the duty laid on the Church to see that this blank was filled up. In earnest and touching terms he deprecated the widespread cry for vengeance, declaring that the Church, too, has her revenge to claim, and that is to unfurl the banner on which is inscribed "China for Christ."

Glasgow Fair holidays were taken advantage of for special evangelistic efforts in various directions. Mr. Joseph Wright arranged for his usual treat to the children belonging to the various vans on the show ground. In addition to his own earnest commendation of the Saviour, an address was given by Mr. Risk, superintendent of the Slum Mission. Music was provided by the bands of the Salvation Army belonging to the Parkhead district, and a number of other Christian workers lent a hand in the effort. Dr. John Robertson followed the crowds to one popular resort, and an application to the Glasgow and South-Western Railway Company, for leave to hold meetings in Largs Railway Station during the holiday Sabbath, was readily granted.

Interesting illustrations have recently been given in various parts of the country of the solicitude of police authorities to avoid branding men as having been in prison. For instance, two labouring men were convicted at Dundee, on May 30, of breach of the peace. Their cases were continued, and called again this month. One who had been at his work regularly, and had remained sober during the interval, was then dismissed with an admonition, although the offence was so serious that his neighbour, who had not returned to work, was sent to prison for a month.

Arrangements are being made to carry out a special evangelistic effort at Anniesland Mission (Mr. Malcolm Ferguson), Glasgow, during August. Among others who have promised to take part are Messrs. John Climie, W. D. Dunn, and John Robertson.

We understand that instructions have been cabled to Shanghai for all the ladies belonging to the Manchuria Mission of the United Presbyterian Church to return to this country as soon as passages can be secured. Male missionaries whose furloughs are due within a comparatively short period are also desired to accompany them, while the others are left to act according to their combined judgment.

The Dundee Y.M.C.A. finds itself faced with the resignations of its two chief officials. Ex-Provost Moncur (president) has been connected with the association for a long period, and has done much to place it in its present position of influence in the community. Mr. James H. Smith, whose name is widely known among Christian workers, has held the secretaryship for a quarter of a century, having been a director for two years previously. During his recent period of ill-health he has been assisted in the performance of the duties by Mr. William Stewart, who is expected to be his successor. It is also understood that Councillor William Henderson will be nominated in room of Mr. Moncur.

Children's Seaside Services.—Mr. George Bennett, of York, who for twenty years has conducted services for young people at various seaside towns, is holding a mission at Aberystwyth, to be continued for five or six weeks, afterwards resuming the services at Barmouth.

Irish Notes.

BY the will of the late Mrs. Carlisle, of Enfield House, Belfast, £500 have been left to Carlisle Memorial Church, which was built at a cost of £40,000 by her late husband, in memory of their young son, and £500 to Belfast Central Mission, of which Rev. Dr. Johnson is the superintendent. The total amount of her benefactions reach £2,600.

Mrs. Burtchaell, widow of Rev. Somerset Burtchaell, an Irish missionary to the Jews of Jerusalem, is doing an excellent work among the Jews in Rome. She says that as many as forty Jews often join with her in singing hymns, and listen most attentively to her while she tries to prepare their hearts for the reception of Jesus Christ.

The Twelfth of July Orange celebrations, which have often given rise to a good deal of rowdyism and party feeling in Ireland, have passed over peacefully this year. They have, however, been accompanied by a great deal of drunkenness. It is, however, satisfactory to be able to state that many of the largest and best of the Orange lodges are now worked on temperance lines.

Mr. D. A. Black, general secretary of the Belfast Y.M.C.A., who has spent several months ministering to our soldiers in South Africa, has returned home, and has received from his friends and admirers a most enthusiastic reception.

Presentation to Miss Mason.

WHEN, a few weeks ago, it was proposed to commemorate the seventieth birthday of Miss Charlotte Mason, the superintendent of the Home of Rest, Finchley Road, by making a presentation, there was naturally much misgiving as to the outcome, in view of the constant strain upon public generosity. With so indefatigable a worker as Miss Agnes E. Weston in charge of the movement, its success was assured. Miss Mason herself consented to this being done, on condition that the money received should be devoted to the work; and on Friday afternoon, at the Home of Rest, she had the pleasure of receiving over £570 for that purpose. The gathering was of a happy and hearty character, and the worthy superintendent of the institution received many congratulations on the attainment of her seventieth birthday, as well as the achievement of so much distinct success in connection with this useful organization in the interests of Christian workers. Miss Weston presided, and expressed the pleasure it had been to render any assistance to Miss Mason in her efforts to lighten the burdens of those who are being spent in the ministry of the Gospel.

In acknowledging the gift Miss Mason remarked that it was an answer to prayer, at a moment when there appeared to be cause for anxiety as to the state of the funds. Dr. Monro Gibson and Rev. J. H. Tuckwell spoke words of cheer and encouragement, and expressed the fervent hope that Miss Mason would be long spared to continue her beneficent work.

Several testimonies were given to the value to the Home, and its spiritually invigorating influence; and Miss Weston announced that it was desirable to raise the amount to £600, and the fund would remain open for this purpose.

Through Midland Villages.

IN the course of a record of evangelistic effort in Midland villages, Mr. T. S. Heley writes:

"This season surpasses anything I remember in my twenty-six years' wanderings. We have been into South Oxon besides Bucks and Herts. In one village as early as 9 a.m. we noticed a concern on the faces of the people as we went from house to house, welcomed in to see a sufferer, or lingering to point an anxious one to the Lord Jesus; but when the centre of the village was passed nearly everyone was stirred. Over four years ago our last visit had been paid, and we were told no visitor or Gospel message had reached the village since; but the people had hidden God's Word in their hearts, and when we were recognised they forgot how time had fled.

"'Nobody comes now, they said, to speak to us from the town. They used to do so.' This is a common cry. Those places that were formerly centres of blessing have lost their aggressive love of souls, and so far as these districts are concerned, and I fear many others too, spiritual power is nearly gone.

"Cannot our Y.M.C.A. men and others endeavour to reach these needy places, seeing there is a general lack of speakers in the villages now?"

The Bible Society's New President.

ON Thursday afternoon, July 12, a special meeting of the Committee of the British and Foreign Bible Society was held to welcome the new president, the Marquess of Northampton. The chairman of the Committee, Mr. Caleb R. Kemp, presided; and among the vice-presidents who came to express in brief and felicitous speeches their warmest goodwill were the Earl of Aberdeen, Lord Kinnaird, Sir John Kennaway, M.P., President of the Church Missionary Society; Sir George Williams, President of the Y.M.C.A.; Mr. Albert Spicer, M.P., Treasurer of the London Missionary Society, and President of the Sunday School Union; Mr. E. Rawlings, Treasurer of the Religious Tract Society; Mr. Robert Barclay, Treasurer; Mr. Henry Morris, Dr. R. N. Cust, Mr. S. W. Silver, and Canon Girdlestone.

Lord Northampton, on taking the chair, spoke with much feeling. He said: "It would be almost foolish on my part to say that I am aware of my own unworthiness of the high honour which you have imposed on me. I recognise to the full the difficulty any man must have in following the footsteps of such men as Lord Shaftesbury and Lord Harrowby. Yours is not an unknown Society, and I think it would be impossible for anyone who has striven to do any work, however humble, towards the spread of Christianity throughout the world to be unaware of the greatest of works which the Bible Society is doing. I know your

WATCHWORD IS 'THE OPEN BOOK,'

given to man through the inspiration of the Holy Spirit, and containing the promise, and the fulfilment of the promise, of free salvation and eternal life through Jesus Christ our Lord; and your object is that that Book shall be placed in the hands of men throughout the world.

"After due consideration and earnest prayer, I came to the conclusion that, you who belong to this Society having asked that I should be your chief, it would be craven-hearted on my part, and unfaithful and disbelieving, if I gave any other answer than that of hearty acceptance. And now I can rejoice with all my heart and soul at being a participator with you in the work. I firmly believe that the sin of this world can only be mitigated by the Gospel of Jesus Christ. I further believe that the misery which we all feel around us, even in this favoured country, can only be alleviated and relieved also by the Gospel of our Lord and Saviour. I believe that the Bible can alone work miracles. And therefore you will understand that, believing that, I do indeed rejoice to have some part in the work which you are doing in spreading the Gospel message throughout all lands, and bringing even into the darkest corners of the world the illuminating light of God's own Word and message.

"My loving sympathy has been always with the Society of which I am now president. I have always prayed for the Bible Society, together with other societies, which I believe to be doing God's own work in this land and elsewhere. I shall continue to pray for it, and I shall also pray that my time as president may be used by me so that the good work of the Society may be increasingly blessed and may prosper, and that whatever I may do may be done only by his direction and his guidance. It is in that spirit that I am here to-day as your president."

A Baptist Home of Rest.

THE Council of the Baptist Union have received and accepted an offer of a Home of Rest for ministers, missionaries, and Christian workers from Mrs. J. A. Spurgeon, the widow of the late Dr. Spurgeon.

The institution is founded in memory of Dr. Spurgeon, and a great number of friends have contributed towards it as an expression of their respect and affection for him. It is proposed to hand it over to the Baptist Union entirely free from debt, and furnished. The Home, which is a spacious and attractive building, is situated in Arundel Terrace, Kemp Town, Brighton, on the sea front, and close to Sussex Gardens, to which visitors will have access.

Brighton has many powerful attractions, and especially to the weary and jaded its air has wonderful curative properties. The opening ceremony is to be in September, and it is hoped that Dr. Clifford, Dr. Pierson, and Rev. F. B. Meyer, will be present and take part. The Home is now ready for visitors, and applications for terms may be made, at once, to Rev. J. H. Shakespeare, 19, Furnival Street, London, E.C. Miss Bush, late of Miss Mason's House of Rest, Eastbourne, has been appointed matron.

Kilburn Protestant Evangelical School and Mission.—New buildings were opened on Monday afternoon by Dr. Monro Gibson. Addresses were delivered by Rev. H. E. Stone, Madame Antoinette Sterling, and Rev. D. Foster.

Mr. Booker T. Washington.

AMONG those announced to take part in the Pan-African Conference at Westminster this week is one who has justly won for himself the reputation of being a leader of his race.

Born of slave parents, in 1857 or 1858, on a plantation in Virginia, Booker T. Washington knew little of home-comfort. The mother's face, sweet as it was to her baby, did not bend over a dainty cradle, or cradle of any kind. Wrapped in rags, he learned to sleep on the dirty floor of a one-room cabin; and if dreams visited him, they were as sweet to him as to the well-born boy. The morning of freedom dawned. What a fresh breeze it brought to the coloured man and woman! Free, free! The unwonted sound caused tears and laughter to mingle; but it also caused the stumbling of many, who, unprepared for a freeman's privileges and duties, mistook freedom for licence.

Young Washington's family removed to West Virginia. Here, while working for his mother's support, the boy heard one day of General Armstrong's school, and at once decided to find his way to Hampton, Virginia. After saving enough money, as he thought, to undertake the journey, he started out to seek that wonderful blessing called education. He walked a portion of the distance, then travelled by stage-coach and cars until he reached the city of Richmond. Here he found all his money was spent and no friend to take him in. Until midnight he walked about the city, tired, discouraged, exhausted; at last, he crawled under a sidewalk and slept soundly. On waking up the next morning, and finding himself near a ship that was unloading pig-iron, he applied to the captain for work and got it. By spending the nights under the side-walk, he earned in a little time enough money to continue his journey. On reaching Hampton he had a surplus of 50c. in his pocket, and was kindly received by General Armstrong, a great benefactor of the negro race.

"At Hampton," says Mr. Washington, when talking of that time, "I found buildings, instructors, industries, provided by the generous; in other words, the chance for me to work for my education. While here, I resolved, if God permitted me to finish the course of study, I would enter the far South, the Black Belt of the Gulf States, and give my life to providing, as best I could, the same kind of chance for self-help for the youth of my race as I had found ready for me at Hampton."

Has Mr. Washington attained to his youthful aspirations? The history of the Tuskegee Normal and Industrial Institute best answers this question.

There are people at the little town, Tuskegee, Ala., who remember the arrival of a quiet, unassuming, coloured man in the early part of the year 1881. He came for the purpose of establishing a school for the coloured youth. His first efforts culminated in a rented shanty church, one teacher and thirty pupils. Nineteen years have elapsed since this humble beginning was made.

The institution now has 300,000dols. worth of property, with no mortgage; forty-five buildings, nearly all erected with student labour; 2,267 acres of land, eighty-eight officers, and an attendance of students exceeding 1,100 in the two years past. The students come from nearly all the states and territories, and from Cuba, Porto Rico, Africa, and the British colonies. Thousands apply for admission who have to be turned away because of lack of accommodation.

Tuskegee, as a school, is the practical expression of its president's conviction that the great masses of the negro race need a system of education which shall enable them to hold on to the fundamental employments, without which no people can hope to win a permanent place either of respectability, wealth, or power. For this reason instruction in twenty-six industries, largely of the South, is given, in connection with thorough normal and religious training, as follows: Agriculture, blacksmithing, brick masonry, carpentry, carriage trimming, cooking, dairying, drawing (achitectural, freehand, and mechanical), plain sewing, housekeeping, harness-making, plastering, plumbing, printing, saw-milling, horticulture, laundrying, machinery, mattress-making, millinery, nurse training, painting, shoemaking, stock-raising, tailoring, tinning, and wheelwrighting. There is also an efficient Bible-training department.

In connection with the agricultural department, special prominence has been given to all forms of work concerning the cultivation of the soil. About 85 per cent. of the coloured people live in the country, and it is the aim of Tuskegee to raise efficient farmers who would diffuse their knowledge among their uneducated brethren, and so become teachers in their turn. Already a large proportion of the graduates have wrought marvellous results in some sections of the South, into which they have gone as lights into the darkness.

Mr. Booker T. Washington himself takes every possible step for the enlightening of his race. Yearly conferences are held at Tuskegee in the month of February, attended by many coloured people from different parts of the country, at which difficulties and problems of the coloured man are discussed in a commonsense way, and practical advice is given in citizenship worthy of the name, "American and Christian."

MR. BOOKER T. WASHINGTON.
From Photograph by Messrs. Russell and Sons, 17, Baker Street, London, W.

Mrs. Booker T. Washington is a worthy helpmate of her husband, full of energy and perseverance in the difficult task of trying to lift up the women to a true conception of their purpose in life.

In September, 1898, Tuskegee received the visit of President McKinley, accompanied by his Cabinet. In the presence of the Governor of Alabama, the State Legislature and other distinguished persons, the Chief Magistrate of the American nation paid a special tribute to Booker T. Washington's genius, enthusiasm, and enterprise, which had made this truly philanthropic work possible from its inception.

Principal Washington finds his hardest work in the effort to raise funds to meet the increased needs consequent upon its rapid growth.

Many students go to Tuskegee without means. They enter the night-school, that is, work during the day and spend two hours in study each night for two years, at the end of which time they have earned enough to enable them to enter the day-schools. In this way they learn a trade and receive an education at the same time.

Mr. Washington's book, recently published, "The Future of the American Negro," is in the main a collection of papers written at different times and on different occasions, but all bearing upon the all-important subject, "The Race Problem," and as such, is interesting and instructive.

The Indian Famine.

CONTINUOUS GIFTS.

IN his letter to the Lord Mayor of London, Lord Curzon compared the famine of 1897, and the present famine—up to the middle of May in each year—briefly as follows:—

1. Famine area in 1897, 205,000 square miles.
   " " 1900, 417,000 " "
   Nearly one-quarter of the Indian Empire.
2. Population of Famine area in 1897, 40,000,000.
   " " 1900, 54,000,000.
3. Persons in receipt of Government relief in 1897, 3,800,000.
   Persons in receipt of Government relief in 1900, 5,600,000.
   (Now over 6,000,000.)

In other words—the famine area is doubled, the famine population is one-third more—and those in receipt of Government relief are nearly one-half more. But, sad to say, Great Britain's charitable contributions have *decreased* by *nearly one-half*, the figures being — 1897, £700,000; 1900, £370,000.

Possibly some may say "Rain has already fallen and more will come soon, and then it will be all right." Unfortunately this view is more hopeful than correct. Rain may fall in abundance, but it will avail little to the small cultivator whose cattle are already dead, whose agricultural implements are already sold (to buy food), and whose future crops are heavily mortgaged to the money-lender, whilst he himself is wasted and weakened by months of famine diet.

We all know that the membership of our various churches and chapels consists very largely of those who although they cannot give much at any one time, yet if they had the opportunity could give a few pence, or even a shilling, a week regularly for two or three months. In many cases these amounts, or even larger ones, could be given, "without practically feeling the loss;" but perhaps this is not precisely the Bible idea of giving. If we realize anything of what Christ has done for us, shall we not follow the advice once given—Won't you give *till you feel it*?

I hope I shall not be considered officious or interfering if I suggest, for the consideration of the clergy and ministers and responsible laymen, that in each place of worship a box (or boxes) be put up marked (say) "Indian Famine Weekly Contributions," for the next three months. It is estimated by Rev. Dennis Osborne of Poona that in 1897 4,000,000 perished as the direct result of the famine. As we put in our weekly contributions may we, as it were, hear our Saviour say, "They *need* not depart (in death), give *ye* them to eat."

Kendal. T. Crewdson Wilson.

Writing from Ahmedabad, Gujarat, Rev. Dr. G. P. Taylor says:—"We have now in the compound round the Mission House over 150 of the very poor, many of whom, when they first came to us, were indeed pitiable objects. We shall probably find it necessary to keep and feed until October, when we trust the new crops may have ripened."

A further communication from Miss Lilian E. Marks, of Ajmere, says: "The suffering will not be abated until the next crops come. God has used us to rescue and find Christian homes for 1,542 orphans and widows. We are now feeding 500 daily—women, children, and disabled men. Grain shops have been opened, where those who are yet able to purchase for their food can purchase grain cheaply."

CHRISTIAN ENDEAVOUR.

"LONDON, 1900."

THE great C.E. Convention is now a thing of memory; but we are persuaded that its influence will spread through the continents during the coming months. The meetings were very largely attended, and many helpful things were said; moreover, methods were explained and illustrated, and these will, for many months, be read off the note-books of delegates, and presented at weekly gatherings as "Convention Echoes."

In our last issue we were compelled to leave over a reference to the several conferences held by Rev. C. M. SHELDON.

Numbers of people proceeded direct from the great meetings in the Concert Hall and Tent Endeavour, manifesting their interest in a forgetfulness of lunch. Mr. Sheldon occupied the platform alone, and asked for any questions bearing upon practical life. The first had relation to the work of his own society in civic life. In reply, he told of the last mayoral contest at Topeka, when the Endeavourers held a mass meeting, discovered that they controlled 1,000 votes, and then secured the nomination of a temperance candidate and his subsequent election. Other questions had relation to the helpfulness of the C.E. Society to the Church, methods of C.E. work, Sunday labour, smoking, the use of fermented wine at Communion, pew rents, &c.

Denominational Rallies.

Christian Endeavour is interdenominational, and not undenominational in its activities. Every society is urged to a constant loyalty to the local church and denomination. Very properly, then, denominational rallies had their place in the Convention programme. The young folk gathered around their own known leaders in the various appointed centres, and their fidelity to the C.E. principle was manifested in the hearty and enthusiastic manner in which these meetings were sustained.

PRINCIPLES, METHODS, AIMS.

Rev. D. F. MACKENZIE, of the Scottish National Union, conveyed the hearty greetings of C.E. Societies in the far Highlands, and delivered an address on "Our Principles." In them, said he, there is nothing mysterious, but they are an effort to translate the precepts of Christ into the language of every-day life, and to adorn his doctrine in all things. The first and supreme rule is "Lord, what wilt Thou have me to do?" Endeavourers do not claim to be the only people who are loyal to Christ. The specialty of C.E. is that holy enthusiasm may find scope for activity in the service of the Church of Jesus Christ. Our organization, said he, does not exist as an end in itself, but stands for service to the Master, through the respective denominations with which members are connected.

Rev. JAMES ALLEN, President of the Irish National Union, spoke on "Our Methods," and Rev. H. SMITH, of Hanley, dealt with some of "Our Aims." The organization seeks to get our youth into the shape of

NEW TESTAMENT CHRISTIANS,

who are joyful, gentle, and self-controlled, with a tender conscience and stern sense of right and wrong, and a very high ideal of truth. Endeavourers are taught to put off the old man, but not to put on the old woman. It is desired that they may carry Christian principles and sweetness into life, business, and home.

The Day of Rest.

A rally for the consideration of the Necessity and Sanctity of the Day of Rest, gathered a goodly company, in spite of several other meetings going on at the same time. Rev. J. E. ROBERTS, of the British Council, presided, and said that England owes much to her Sabbath, but was in considerable danger from its desecration. The streets of our cities, and especially of the avenues leading to the suburbs, were crowded with so-called *bonâ fide* travellers, or more correctly *bonâ fide* tipplers. The central, underlying idea of the Sabbath, as given in Scripture, is that of a holy day, which is more than a day of rest. "The Sabbath was made for man; therefore the Son of man is Lord also of the Sabbath. Addresses were also delivered by Rev. J. W. HATHAWAY, D.D., of New York, and Rev. R. F. HORTON, D.D.

The World's Union.

This is an organization within Endeavour, the object of which is to plant and supervise the Society's work in countries not able to sustain and promote the work themselves. Dr. CLARK presided over a meeting of its members on Monday afternoon, and gave an

REV. C. M. SHELDON.
From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

interesting sketch of his travels in Japan and China. He said there were 1,500 delegates at the latter Convention, and they listened, though often they could not understand the dialect; but they could catch the spirit of the meeting. Altogether in those countries—notwithstanding the present peril—C.E. had a most wonderful opportunity in the century so soon to dawn.

Revs. HARADA, of Japan; EATON, of Mexico; GULICK, of Spain; MERLE-D'AUBIGNE, of France; and Mr. J. E. RANDALL, of Jamaica, also spoke briefly of the work in their respective lands. The meeting then elected the officers of the Union as follows:—President, Dr. Clark; treasurer, Mr. Shand (of Boston); secretary, Mr. Willis Baer.

TUESDAY.

A key-note for the day was struck on Tuesday morning in a few helpful words from Miss E. M. WEATHERLEY, of the British National Council, at the "Quiet Hour" in Tent Endeavour. The speaker referred to the promise that the God of peace shall bruise Satan under our feet. We may claim this for ourselves, and take from the God of patience, consolation, hope and peace, the measure of these graces that we need amid the difficulties, temptations and sorrows of our lives. Rev. F. B. MEYER added some timely counsels for quietness of spirit in the stirring circumstances of the Convention.

PRESIDENTIAL ADDRESS.

The Concert Hall speedily filled for the morning session devoted to "Demonstrations of World-wide Endeavour."

The President's address was the principal item on the programme. Dr. CLARK was received with loving enthusiasm, and his words were listened to with profound attention. It was desirable, he said, sometimes during this Convention, to set forth the world-wide principles of a world-wide movement. Having completed within the past week a third journey round the world, he would present deductions attested by the hall-mark of experience in many lands. The essentials of the movement are founded in principles touching universal truths, in faith, hope, and charity. These principles are confession of Christ, service for Him, fellowship with his people, and loyalty to his church. If you would have your local society flourish, I pray you, said the speaker, give earnest heed to these things. The *covenant* is a device to secure frequent and regular confession of Christ, and it leads to familiarity with the Word of God. The *consecration meeting* is another means of making confession doubly sure and doubly sacred. On the ships of the United States Navy, among the rude islanders of the South Seas and elsewhere, our covenant is kept, and constant confession secures a good society of Christian Endeavour. One of the reasons for the weakness of our faith (which is so much purer and more rational than that of other nations), is found in our slowness as a people to confess it. The society was not made for its committees, but the latter for the former, to promote constant Christian effort. From the beginning, the C.E. body has been marked by systematized,

ORGANIZED INDIVIDUAL SERVICE.

Fellowship is an essential feature of C.E., and is not a matter of zones and latitudes, as demonstrated by this Convention. It is expressed in different ways, but is always the same fellowship. The varied greetings in his journeys were more than personal, and represented the fellowship of the cause. As he had gone round the world again and again, he had heard the gentle word of fellowship from millions of Endeavourers—"Peace, peace."

Another essential feature of C.E. is fidelity to individual *church connection;* for the organization cannot and does not exist merely for itself. A true society of C.E. must live for Christ and the church. Its confession of love is for Christ the Head, its service is for the church his bride; its fellowship is possible only because its loyalty is unquestionable. In city or country, in Christian land or mission field, in Europe, Asia, Africa, or America, it is everywhere the same. Christian Endeavourers must not be held responsible for every weakness among young Christians, which the society is doing its best to remedy, but cannot wholly overcome.

WE ARE MEASURED BY OUR IDEALS,

and any failure fully to reach them is accounted blameworthy. But it is far more blameworthy to have no ideals, and never to strive after them. Critics, cease your carping and sneering, raise your own ideals still higher, and take hold with us to help us realise them. Confession of our love of Christ, proof of it by service for Him, fellowship with those who love Him, and fidelity to our own regiment in which we fight for Him, are natural and basal principles. Neither is a matter of expediency; and it is found in every continent that no other roots

are vital to the [illegible] These principles make necessary the pledge and consecration meetings, justify the systematic work of the committees, explain our unexampled conventions, and reveal the reason of the rapid growth of Christian Endeavour in all the world. These principles are not for the world-wide movement alone. The same principle of gravitation applies to the thistledown fluttering to the earth, and to the planet whirling through space. Your local society cannot grow strong and healthy, and fulfil

ITS GOD-GIVEN MISSION

unless it stands four-square for these principles. After going around the world we come back to our own soul's threshold. Hold to these fundamentals, exemplify them in your societies, and your own lives; and abundant as have been the blessings of God during the last twenty years, the next twenty will far surpass them. Hold to these principles, and you will understand more and more of Paul's superlative, his "exceedingly abundantly," when, in the fulness of his life of service, he ascribed all to Christ, crying out, "Unto Him be glory in the Church and in Christ Jesus, unto all generations for ever."

THE ANNUAL REPORT

was read by Mr. John Willis Baer. He said: "God may come and seals may go, and boundary lines be held in dispute, but palsied be the hand and mute the tongue that should again suggest strife and bloodshed between America and Great Britain." It was with the utmost confidence of meeting with approval he proposed that here and now the delegates from England, Scotland, Wales, Canada, Australia, and the United States stand and sing one verse each of "America" and "God Save the Queen"; and then let every nation, tribe, and tongue raise their hearts in song to the King of kings and Lord of lords by singing one verse of "Blest be the tie that binds." China, poor, bleeding, storm-wrecked, was the first foreign country to take from the United States the C.E. seed; and while the growth has been slow, comparatively, China to-day has not less than 148 societies. Here the distracted country was commended to God in silent prayer by the meeting. Continuing his report, Mr. Baer stated that the total enrolment in this C.E. organization of interdenominational, international, and inter-racial brotherhood "for Christ and the Church," is 59,712 local societies, with a total membership of 3,500,000.

As a closing feature of the meeting, half an hour was devoted to testimonies to the progress and adaptation of C.E. in all parts of the world, including Spain, France, Germany, Natal, Geneva, New Zealand, China, India, and places in the United Kingdom.

Ministers' Meeting.

One of the features of the Convention was the large number of ministers present. Many of these responded to an invitation to attend a special meeting to consider "The Minister's Responsibility and Care for the Young." Rev. H. Montgomery, M.A. presided, and having shown how false religions manifest no care for humanity at its most dependent age, he pointed out that Christ takes the little one to Himself and says, "Of such is the kingdom of heaven." In this age the devil is doing his best for the blighting of young life, but it still remains true that youth is more plastic and susceptible to the influences of religion than maturer age. The man doing the best work for God is the one working for the salvation of he young.

Dr. Floyd Tomkins, of Philadelphia, spoke in place of Bishop Walters, who had not yet arrived. He referred to the minister's consciousness of his limitation, of his realizing the importance of this work, though feeling utterly unfitted for it. The keen perception of the children, their quick detection of the unreal and insincere, make it necessary for a man to be at his very best in dealing with them. Notwithstanding all difficulty, the speaker contended that no man could succeed in the ministry who did not seek to build up his Sunday-school. He was his own Sunday-school superintendent, and had been for years. They should all go to their Sunday-school at least. They should talk with and pray for the children by name, and they would then find them very responsive.

Rev. W. L. Watkinson, ex-President of the Wesleyan Conference, followed with an address full of wise sayings and happy suggestions. As all admitted the responsibility, the need was to know how this paramount duty might be discharged. They had

TO BRING THE YOUNG TO CHRIST,

whose grace alone saves and perfects character. The general impression that if you want goodness go to Christ, and if you want light to the philosophers, might well be corrected. Christ was the greatest of teachers, and the young might well be led to the New Testament to study of Him. But character is greater than intelligence, and they must bring the young to understand Him, that they may become like Him, and it was a most blessed encouragement in the work that the children understand Him so readily and well. If the little ones are not brought to Christ, it will mean disaster, for the nearest way to the golden age is through the young. In dealing with the young, the less said about their being young the better. The great facts to be presented are facts independent of youth or years. Again, workers should not compel belief. Respect freedom, or the result may be the driving to the other extreme. Show the reasonableness, beauty, majesty and glory of religion. Get before the young people's mind the magnanimousness of the Christian faith; keep to the front the austerity of religion; do not hide the cross with roses. Young men like difficulty, and true character springs out of noble limitation and self-denial. The flowers of life are the blossoms of the crown of thorns. And to do all this, the minister must be at his best. Preach the poor sermon at conference, assembly, &c., but give the children the best.

The Temperance Demonstration,

in the Great Central Hall, drew an audience numbering about 7,000. Rev. J. Tolefree Parr presided; and in his opening address said the temperance attitude of the C.E. is an enlightened, intense, and determined antagonism to the trade in every shape and form. The liquor "boss" of American politics has invaded England; the proletariat is drugged on the polling day; and, at the bidding of Bung, the present Government has flouted the children's charter (cries of "Shame!"). The cuckoo cry was non-interference with the liberty of the subject. It is a question, however, not of liberty but of licence; the one is from God, and the other is of the devil. In this great moral issue, the Churches are united to throttle the traffic and save the country. Again and again has

AN AROUSED CHRISTIAN CONSCIENCE,

declaring for righteousness, beaten down vested interests. The women, the Church, and the power of God are on our side.

A strong appeal was made by Rev. Paul Strayer, of Baltimore, U.S.A., on behalf of the children who, through parental indifference and the state of the law, have not "half a chance" as they grow up, to become meet for the kingdom of heaven. The use of alcoholic liquors as a beverage is bad, because you are a Christian; for you represent Jesus Christ in his work of saving men from all evil.

Much enthusiasm marked the uprising of Canon Barker to address the audience. He regarded this World's Convention as one of the bright spots amid the encircling gloom. Abroad are wars, pestilence, and famine—sad tokens of the disfavour of heaven—with massacres the like of which were never seen since the days of the French terror and the horrors of Cawnpore. At home there is this great drink curse, and that other evil which makes us blush for civilization and Christianity. We are told, too, that the ethics of Christianity are no longer workable in a world like ours. It is an infinite satisfaction, therefore, to find hundreds of thousands gathered together to express the principle of love and brotherhood. There is no remedy for our troubles save the Gospel and teaching of Christ. Our security is not in vast armies and fleets, but in the Christian temper, moral lives, and religious convictions of the people. An

EVIL WHICH NEED NOT EXIST,

upheld by the State, is the greatest crime of the nineteenth century; and a drinking nation must be a poverty-stricken one. There is no Christian Endeavour so great as the effort to overthrow this vast tyranny. It would be a real blessing if it could be said that this World's Convention started a strong, thoughtful, enthusiastic movement against the drink curse of this land and of all lands. You are making history. Some future historian, studying the files of the daily papers, will tell how 10,000 men and women assembled here, and resolved before God, never to rest until they had purged the land from this poisonous thing. Make your enthusiasm practical by, first, uniting together in a common aspiration to heaven for strength in a high resolve. God works by law; and law not only coerces, but it educates. It is you who make the law. Any adverse Parliament, however overborne by numbers, must at once change its attitude when the whole Christian community of England is determined that this evil thing shall cease to be. You will have another opportunity of making your voice heard, in a year or two at most.

THINK FOR YOURSELVES,

earnestly and deeply, and let every Christian man feel as if, under God, he held in his hand the destiny of the country.

Mr. C. Wakeley, secretary of the United Kingdom Band of Hope Union, brought to this Convention the hearty greetings of his youthful constituency. The upgrowth of junior members to replenish the ranks of both organizations is a hopeful outlook. The question is not, How long have you been an abstainer? but it is, What are you doing for the cause?

It would be a large effort of the imagination, said Rev. John McNeill, to look upon him as Lady Henry Somerset, who had been announced to address the meeting, but was not present. Total abstinence had carried him far round the world, and had enabled him to do, in God's name and for his cause, many a hard day's work. To the undecided upon this question, he would say that a man may have all the grace between this world and glory, but he had better not touch intoxicating liquor. There is a great deal of talking among "the unemployed" at Westminster, and but little that touches this terrible question.

PENTECOSTAL POWER.

Four great meetings were held in the evening with "Pentecostal Power" as their subject. Every inch of available space within and around Tent Mizpah was occupied by an eager crowd. Rev. James Mursell presided, and maintained that Pentecostal power is not mechanical but vital. It is God in the soul. Now that the incarnate Christ has ascended on high, another incarnation becomes possible—the incarnation of the Holy Spirit in the life of the believer.

Rev. Dr. Frackleton, of Brisbane, spoke on "The Provision of Power." He defined power as activity manifesting itself in various forms, and Pentecostal power as that which purifies and regenerates life. The same power which gave life in the first instance must give new life in regeneration. The Holy Spirit comes into the human to make it holy.

Dr. Handley Moule, of Cambridge, followed, on the "Possession of Power." Having read Acts i. 8, he spoke of Pentecostal power as the supreme equipment for the life of witnessing—divine capacity for being good. It is for everyone who has come to Jesus, and has touched the hem of his garment. If joined to Him, we must be of one Spirit with Him, possessed by Him for his service. This gift may be received through faith. Let us fix our minds on the promise of the text. The impact of Pentecostal power may vary in its method of manifestation. We have but to lean upon the promise that the Father would give the Holy Spirit to them that ask Him. Of course there are conditions attached. The vessel must be cleansed. We must not seek this blessing that we may seem

better than others, but that men may be led to look beyond us to God. Pentecostal power will not lift above the ordinary circumstances and duties of life. It will rather

LET DOWN DEEPER

into them. It means being sweet at home; true to our word; attentive to all good; quickened into great attentiveness lest they become a means of stumbling, a "rock of offence." In conclusion, he said, Pentecostal power must be a stream ever running in and running out from the life—"a well of water springing up into everlasting life."

Rev. G. CAMPBELL MORGAN gave the last address, upon the "Application of Pentecostal Power." When he appealed to those who definitely committed themselves to the dominance of the Holy Spirit, large numbers stood; and it is safe to say that many went home to live a new life in the power of the Spirit of God.

In the Concert Hall, the importance of the topic was emphasized by the chairman, Rev. E. J. GILCHRIST. He pointed out that men are efficient for Christian work just in the measure in which they possess the Spirit of God; and are inefficient so far as that Spirit is absent from their hearts and lives. It is not so much the possession of gifts that we need to-day, nor new machinery; but what we do require is that power which spiritualizes the gift.

Rev. W. PATTERSON, of Toronto, spoke of

THE PROVISION THAT IS MADE

for Pentecostal power. Where there is life, said he, there is power. A man may be physically and intellectually alive; but if he be spiritually dead, he is absolutely helpless in the spiritual world. Without the life of the Christ of God we are helpless in forwarding the Kingdom of God. No man can dishonour the Son of God and get this life. In giving life, the Spirit works through the Atonement.

Three things are essential to this power: First, food of a substantial kind—that is, the Word of God inspired by the Spirit. Then there is the spiritual atmosphere in fellowship with God and communion with the saints. Men may live in a bad atmosphere and still live, but they are not healthy; and that is the difference between worldly and spiritual Christians. Exercise unto godliness is also necessary; and this should take the form of useful activities. If these things be found in us, growth *must* follow. Given life in possession, and these means will strengthen it unto abundance; so that we shall say, "I *joyed* when they said unto me. Let us go up into the house of the Lord."

POWER IN POSSESSION

was expounded by Rev. Dr. AUDLEY ROSS (Newcastle-on-Tyne). By Pentecostal power is meant the power of the Spirit so taking possession of men that those who hear are constrained to repent, believe, and receive the grace of God. Can we possess that power? If so, in what way? When the Spirit uses us, it is not as dead or passive instruments, but as men alive unto God through Christ. What is it that differentiates one class of workers from another? Is it due to the arbitrary works of the Spirit, or to some defect in character on the part of the worker? Our Lord and his Apostles teach that the Spirit is the perennial fountain from which all who will may draw full supplies. A barrier may exist in personal relationship to the Lord Jesus Christ, but if we give Him the chief place in thought, affection, and activity, we shall prove the power of the Spirit. Being born again, men are made

SPIRITUAL DIAMONDS;

but they will not receive the Divine enduement in full power until every facet of their being receives the beams that radiate from the living Christ. There is no enduement of the Spirit for service, apart from willingness to receive Him for the personal life. Our time and pastime, our every personal relationship being yielded to Him, we shall go forth to our spiritual work potent with the power of heaven. Prayer is a channel of reception.

It is possible to have the Spirit, and yet to see no conversions among men. "Jesus could there do no mighty works, because of their unbelief." There is a limit beyond which the blessing of the Spirit cannot come to men. Such experiences should not discourage, but may well lead us to feel our absolute dependence upon God the Holy Spirit. We may lose the gift by some self-indulgence or sin. Let us see to it that the flame of enthusiasm is not due merely to youthful ardour and association, but that it is kindled at the altar of the Cross, and fed and nurtured by the holy oil of God's Spirit through communion with our Lord, and unto the salvation of the world.

Rev. Dr. FLOYD TOMKINS, Philadelphia, dealt with power in its application. From a wrong feeling of diffidence regarding our own weakness, we may refuse to yield to the leadings of the Spirit. God's Spirit will also leave us if we do not leave the sins which He points out to us. A church filled with the power of God is a place where the people are concerned with God and not with themselves; and in all such cases outsiders will be drawn into saving association with the people of God.

WEDNESDAY.

To a closely-packed company of eager listeners gathered in the Concert Hall, on Wednesday morning,

MESSAGES OF THE CHURCHES

were delivered by five leaders of as many denominations. The opening prayer was voiced by a coloured brother, Bishop WALTERS, of New Jersey. Speaking from the chair, Rev. Dr. CLARK said that, in some respects, this was the most significant meeting in all the Convention. From early days various denominations had spoken through eminent representatives, stating what they found in the movement adapted to their peculiar tenets or forms of work; and each speaker had seemed to find something in the C.E. exactly in accord with the genius of his denomination. With the Presbyterian, it was the covenant pledge; with the Congregationalist, scope for initiative; with the Baptist, the Word of God, as the only rule of faith and practice; and with the Episcopalian, Christian nurture in youthful days.

The first counsel in the speech of Rev. J. G. GREENHOUGH, ex-president of the Baptist Union, was: Do not be afraid to stand alone; do not climb down before opposition, want of sympathy, or even persecution. Baptists had been accustomed to such a position in the past; but men have learned more charity than their fathers knew, even if they have not more faith and courage. At times Endeavourers will be obliged

TO STAND WITH THE FEW,

although they had the weight of numbers now. In the midst of this vast mass of fervour, your hearts are ready to sing and dance for joy because you are Christians; but there are occasions when you will be *tempted*, at any rate, to blush on that account. The young life of England and America is not all following the Master's step; although never before were there such bright young lives engaged in the Lord's battles.

Be yourselves, and not mere echoes and imitators of others. We cannot follow the Lord far if we always go with the fashion, be it good or bad. Young people go in flocks, and old people too. Every youth of fifteen smokes, unless he is an Endeavourer. In the effort to be, all of us, preachers, missionaries, and apostles, there may be too great a run upon the best things. The apostles served an apprenticeship as disciples. They did a little thinking before they began to talk; and if imitation be needed, we must go in for it in that way. Get the convictions which are your own. When conformity is the fashion, strike out a better and diviner fashion of your own.

If you would be furnished for every good work, know your Bible well. Our fathers were

MEN OF ONE BOOK,

where we have a hundred. In the vulgar sense, the Bible has never been a hundredth part so popular as the music-hall song or the latest novel of the season; and yet the Bible is more read than any hundred best books that you can put together. Read the Bible, and not merely quote it; get to know it well by earnest, prayerful study.

Our chairman might say, with regard to C.E., "I write no new commandment unto you." It is all summed up in the one word *Christ:* obedience to Him, following Him, trying to get his rule established in your own heart first, and then in all the scenes about you. If it means that, it is as old as Christian belief; and the oldest among us has served an apprenticeship to the same thing, in the ranks with you. We are thankful to have so much strength enlisted in the noble army; and we pray that the oldest veteran and the youngest recruit may be kept faithful and valiant until Christ gives them the crown.

REV. HUGH PRICE-HUGHES brought a cordial welcome and greeting from 12,000 young London Methodists of the Wesley Guild.

This Convention is a glorious sign of the times, but there is a hard struggle before us; and, in face of the embattled hosts of selfishness and wickedness, we must keep together, or we shall be defeated every one. Four evils we must attack with might and main; first, the liquor trade (loud and continued applause); then, social vice, which often selects as its chief victims the children and teachers in our Sunday schools. The time has fully come to turn out of public life every rascal of the male sex who seeks his pleasure in the misery and degradation of women. A third evil which has reached portentious growth on both sides of the Atlantic is gambling; and the man who indulges in it is nothing better than a common thief, unfit for respectable society.

Last, and greatest of all, is

THE DREADFULNESS OF WAR.

Without taking the extreme Quaker position, no man has a greater horror and detestation of war than myself, or prays more earnestly for the Divine millennium which will destroy it for ever. Under God, nothing will do more to hasten that blessed consummation than the establishment of a bond of union between the two great sections of the English-speaking world. To my kinsmen from beyond the sea, I say, Let us stand together, all the world over, for truth, freedom, and peace.

Virgil said of men who won a boat-race, They were able to do it because they thought themselves able. You young people to whom the twentieth century belongs, you are able, if you have the faith, heroism, devotion, and self-sacrifice which Christ will give you by his spirit, to destroy the strongholds of evil, and hasten the day when every knee shall bow at the name of Christ.

On behalf of many living in the neighbourhood,

THE BISHOP OF LONDON

welcomed those attending the Convention, and assured them of his sympathy in all their labours. I make no apology, said he, for speaking personally the message of one who has striven longer than most of you to be a Christian in some degree, and who hopes that you may make further progress than he has done upon the same road.

My message is concerned with the nature of your endeavour, which necessarily expresses itself in practical forms. You think of yourselves as an army going forth to battle; and it is in this direction that I sometimes check myself. We wish for peace, but how frequently do we use language about the most sacred things which is framed in terms remote indeed from peace? It is eternally true that we shall be judged more by our temper than by our objects; and what we feel, what we are, is more important than what we struggle for or attain.

By nothing which we say in our several spheres can we influence the causes which make war to prevail in the world; and our opinions will not affect any statesman or modify any object of our national ambition, unless we proceed from the very beginning to cultivate

A PACIFIC TEMPER.

Do the apostles of peace never use incendiary language about the things next to their hearts, at election times? Is their language always moderate and gentle? In our struggles against evil, do we so speak that our moderation may

be known unto all men? There is a certain insincerity in those who abuse politicians for words which tend to war, when, in smaller matters, the objectors appeal in inflammatory language to the evil rather than the better motives of human nature.

The history of the Church is a continual going back to the Lord Jesus Christ. Religion tends to deteriorate in the hands of the multitude. To make his temper ours must be the constant aim of all who strive to do good in his Name. Take care of your temper, and your energies will take care of themselves.

Rev. Dr. Parker said: I want the Christian Endeavourers of America to nominate Dr. Clark and Mr. Sheldon to the highest offices in the American State.

TAKE NO NOTICE

of what the men themselves say. Christian men should be at the head of things. Godly character is more, under many circumstances, than political sagacity. The nomination of these brethren could not be carried into effect just now; but you would gain an impulse, the end of which cannot be foreseen. You ought to insist upon it that Christ, in the persons of two of his humble and trustworthy servants, shall be felt as the supreme factor in one of the supreme countries of the world. Be right, and go ahead—that is my message to you, whether the world accepts it or resents it.

A man comes into my vestry and says, "I am a High Churchman." So am I. No church can be too high for me, in noble ambition, and continual aspiration for the Spirit of Christ. Another says, "I belong to the Low Church." So do I. No church can be low enough for me if it means going down to people for the express purpose of lifting them up. "I," says a third good friend, "am a Baptist." So am I. You cannot have too much baptism if you are baptized with the Holy Spirit and with fire. There is not an ecclesiastical "ism" under heaven that I would get myself wet through for. I would represent here simply the temper, disposition, and character of Christ.

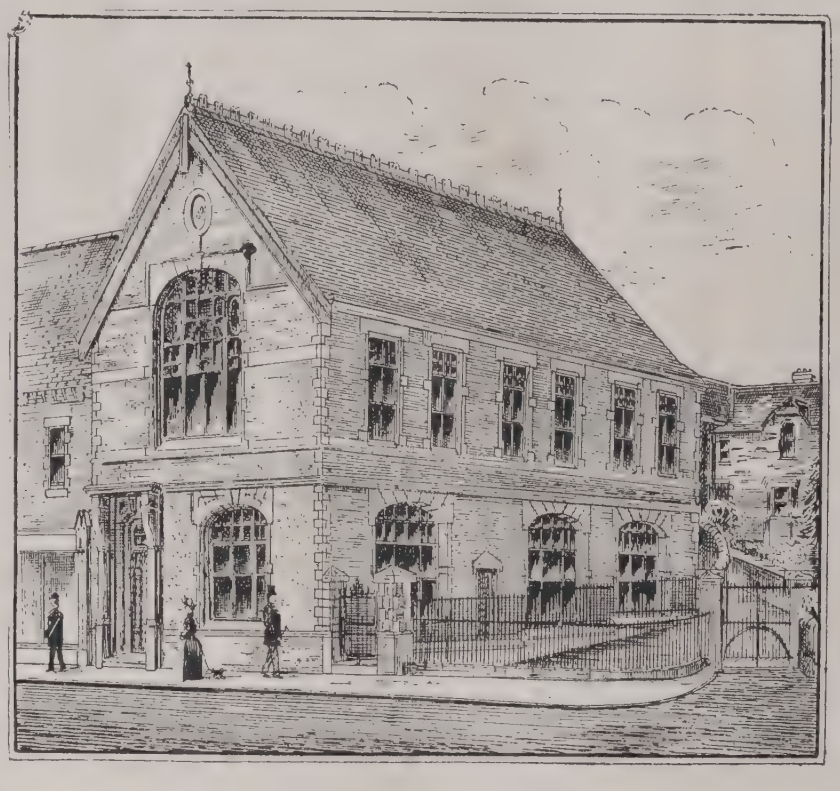
The antithesis of Endeavourer is devourer; and I will not be a party to compromise; you must be either the one or the other. Ezekiel shows us an allegorical lion waiting to devour a child as soon as it is born. That is the policy of the devil, who always takes the easy course—that of destruction. I will undertake, under certain conditions, to blow this building, which took so long to build, into atoms in five minutes. There is nothing so easy as destruction. But the Endeavourer undertakes the hard work of building things into temple shape; he is a creator, an edifier, a supporter. Have nothing to do with the destroyer; join the man who would make the world better, in the name of the Christ. Our Lord was conqueror before the battle began, being slain from before the foundation of the world; therefore the end is assured. All who have been faithful shall be gathered to receive the Morning Star; but the faithless shall be dashed into pieces, like a potter's vessel.

The last address was delivered by Rev. W. Watson, of Trinity Presbyterian Church, Birkenhead. He asked: What is the meaning of this Convention for the Church, and for the world? For the Church, it is a serious thing to live and to do its work to-day. This is an age of cities with their distinctive evils; but our faith in Christ and the cities must nerve us, in all our public life, to translate Christian truth into earnest and sustained practical duties. We have to contend with the growth of the democratic spirit which seeks unregulated freedom of action. Then there is, in many parts of our land, decay of reverence, of devoutness, and of calm confidence in the ultimate supremacy of the Gospel. I know of no remedy for this other than a heightened conception of personal Christian character, and an intensified belief in the Gospel of Jesus Christ. The only way to kill an atmosphere is to infuse a new spirit into the churches, homes, and cities in which we live.

At the same hour another remarkable service was going forward in the Central Hall.

A JUNIOR RALLY—

consisting of a cantata entitled "Comrades," prepared for the occasion—was given by some 1,000 Junior Endeavourers, assisted by an adult choir, 100 choristers each from Stockwell and Dr. Barnardo's Orphanages. Rev. Carey Bonner, who had composed the music, had charge of the entire service. National Rallies were held on Wednesday afternoon at the respective American, Australasian, Canadian, French, and German headquarters.



ABERGAVENNY Y.M.C.A. BUILDINGS.

The Annual Meeting of Christian Endeavour Union of

GREAT BRITAIN AND IRELAND

was held in the Concert Hall, under the presidency of Rev. F. B. Meyer.

Rev. W. Knight Chaplin gave a brief extract from his report (which will be shortly published). He said 696 new societies had been formed during the year. Of these, 148 were Junior Societies, 614 of them were in England, 24 in Scotland, 38 in Ireland, and 20 in Wales.

The Treasurer's report showed a balance in hand on March 31, of £484 9s. 9d. The election of President then took place, and Rev. J. D. Lamont, of Dublin, was unanimously and enthusiastically elected. Mr. Meyer then vacated the chair, and the new President briefly addressed the gathering. He did not expect to do as much as his predecessor, but would do his best. Six members of the General Council were then elected or re-elected: Revs. W. Knight Chaplin, J. Brown Morgan, J. D. Lamont, and E. Abbott, Miss Vivian and Mr. E. Cadbury.

ROLL CALL SERVICE.

The World's Convention always closes with a Roll Call of the nations. In the Central Hall this was conducted by Dr. Clark. Responses were given by representatives from Australasia, Canada, United States, West Indies, Mexico, South Africa, Egypt, China, India, Germany, Spain, France, Switzerland, Turkey, Samoa, Japan, Ireland, Scotland, Wales, and England. Very interesting were many of the responses.

The closing words were delivered by Rev. John Smith, D.D., of Edinburgh. He said nothing could have produced this marvellous Convention but the magnetism of Jesus Christ. The large world movements were significant of the times, but no one so remarkable as this. The great objective is beyond the organization. C.E. is a means to an end and not the end. Organization must be kept in the dust, that Christ may have the pre-eminence and glory. With the singing of a hymn, and the benediction, the great Convention closed.

Y.M.C.A., Abergavenny, Mon.

A FEW years after the Y.M.C.A. was founded by Mr. (now Sir George) Williams, I left my native town, Abergavenny, Mon., to begin life in the great city. I attended the Y.M.C.A. meetings, and became profoundly interested in its beneficent work. Abergavenny has doubled its size and its population since then, but there are scarcely a dozen people left who knew me in those days, or whom I remember.

It has been a great joy to me to see during the past eight-and-twenty years a Y.M.C.A. grow up in the town "which owes its prosperity and success to the steady and

PERSISTENT EFFORT

which has been made on the original lines laid down by the founder of the movement." This branch was initiated by three or four Christian men, led by Mr. Thomas Tomkins, and it has become an important factor in the religious life of the town and neighbourhood, influencing for good young men who have gone to other lands to preach the Gospel, or are doing Christian work at home.

It may be described as a model Y.M.C.A. It has a Bible class of 100 members, which may be doubled in the new building, of which

FIVE MEMORIAL STONES

were laid on Thursday, July 5, by myself, Mr. W. A. Baker, and his son, Mr. J. E. Baker, of Newport, Mr. George Davies, president of the Association and architect of the building and, Mr. W. H. Charles, each of whom addressed the assembled crowd.

The hon. secretary, Mr. Beavan, writes me "The building now being erected has been already consecrated by years of earnest prayer. It is not too much to state that every stone and brick has been saturated with prayer.

"The fact is that the structure (which I hope will stand until He comes) will be

AN OBJECT-LESSON

to God's faithfulness touching the prayers of his own. I am more glad to see stone being placed upon stone than I can express. The building of a palace for myself could never afford me the same joy."

In the evening an enthusiastic meeting followed in the Town Hall.

A sketch of the building is here given. It will cost, when finished, £1,700, toward which £1,050 has been raised by the indefatigable generosity and toil of the members, chiefly working men. Other friends have given liberally, but there remains ample scope for further kindness of a similar character.

R. Cope Morgan.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

In place of our usual story or article this week, I think many of my young friends will like to read about the Christian Endeavourers at the Alexandra Palace, on the preceding pages. No doubt parents will describe the gatherings to the younger ones.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 238).

1. WHO is He in yonder stall,
   At whose feet the shepherds fall?
2. Who is He in deep distress,
   Fasting in the wilderness?
3. Who is He the people bless
   For his words of gentleness?
4. Who is He to whom they bring
   All the sick and sorrowing?
5. Who is He who stands and weeps
   At the grave where Lazarus sleeps?
6. Who is He the gathering throng
   Greet with loud triumphant song?
7. Lo! at midnight, who is He
   Prays in dark Gethsemane?
8. Who is He on yonder tree
   Dies in grief and agony?
9. Who is He who from the grave
   Comes to succour, help, and save?

CHORUS.

'Tis the Lord! O wondrous story!
'Tis the Lord, the King of Glory!
At his feet we humbly fall—
Crown Him! crown Him, Lord of all!

Find, in the Gospel of Luke, passages describing each scene mentioned in the above 9 stanzas, excepting that in stanza 5, which will be found in John.

[Children under *ten*, do any 3; under *thirteen*, any 6; under *seventeen*, do all. Those over seventeen find also a Psalm which twice asks and twice answers the question, "Who is this King of Glory?" and a verse in Hebrews which says, "We see Jesus crowned with glory and honour," verses which answer to the chorus.]

ANSWER TO LAST SEARCHER (No. 237).

BIBLE CLOCK.

I. "Father!" (John xvi. 28).
II. "Our Father!" (Matt. vi. 9).
III. "Father, forgive them" (Luke xxiii. 34).
IV. "Father, glorify thy Name" (John xii. 28).
V. "The Father Himself loveth you" (John xvi. 27).
VI. "Father, save Me from this hour" (John xii. 27).
VII. "Glorify your Father, which is in heaven" (Matt. v. 16).
VIII. "Abba, Father, all things are possible unto Thee" (Mark xiv. 36).
IX. "My Father giveth you the true bread from heaven" (John vi. 32).
X. "Be ye therefore merciful, as your Father also is merciful" (Luke vi. 36).
XI. "Wist ye not that I must be about my Father's business?" (Luke ii. 49).
XII. "I will pray the Father, and he shall give you another Comforter" (John xiv. 16).

No. 237.—Correct answers (first list) received from:—

A—Ralph and E. Aldwinckle.
B—Christabel Bath*, Robert Bushby, Dorothy Billings, Emily Bridgwater, Gertrude Bristow, Dorothy Butcher*, Herbert Braddon*, Adeline Baker, Edith Blenkarn, Clara Brown.
C—Muriel Cragie, Kittie Cope*, Elma* and Josephine* Cheal, Percy and Stanley Chappell, Augusta Clark, Cicely Craven, Ida* and Mabel* Cole, George Cary, Ida* and Mary* Cullen.
D—D. and Ralph Daintree, Stanley Drew.
F—Kitty Fausset, Winifred Field, Mabel, Vincent and Olive Fleet.
G—Clarice Gale, Kathleen and K. Goodyear, Cicely Gibson, M. Gover.
H—Nellie Dowsett, Mary and Eric Hill, Lottie Hamilton, Francie*, Florence, Julyan and Norman Hoyte, Willie Hooper, Dorothy and Elsie Hanson, Mary and Elizabeth Hooper, Harry Hodgkinson, Elsie Hibbs, Dorothy Havergal-Shaw.
I—Nellie Irving*.
J—Harold Jones*.
K—Gladys Kirkpatrick-Picard.
L—Arthur Lamb, Sidney, May, Edward and Henry Law, Constance* and George* Locke, Constance Longhurst*.
M—Dorothy McMullin, Dorothy Morgan, C. Mercer, Margie Marston, Winifred Maunder, Elsie and Annie Moule, Grace, Nellie, Arthur, Lewis*, and O. Morice, Mabel Morris.
N—Peter Nicholson*, Valerie and Eleanor Noel.
O—Constance Osborne*, Olive Oxley.
P—Ruth Pledger, Leonard, Katie, and Walter Picknell, Graham and Christine Pearson, Gordon and L. Pibel, Kathleen Pincott, Eva Petter, Kathleen* and Ethel Pasley, Mildred and Hattie Peters, May*, Vera*, and Daisy* Petrides.
R—Gordon Remington, Allean Roberts, May Rodgers, Gwennie Ravenhill, Marion Richards*.
S—Dorothy Sharp, Bessie Symes, Flora Shadbolt, Edgar and Constance Schaeffer, Kathleen Shepherd*, S. and David Soltau, Florrie Smith, Herbert Stuart, Betty Stocks*, Alan and Mary Symon, Amy and Ellen Simmons, Frances Stileman.
T—Theodora and Archibald Thorn, Dudley Toye.
V—Edwin and May Vickers.
W—Frank* and Madge Wilson, Sydney Wisdom, Phillis and Cecile Wright, Edith and Frances Wroughton, Agatha Ward*.

No. 236.—Correct answers (second list) received from:—

A—Eliza Aitken, Irene and Margery Ashdown, F. Ernest*, and Mary Anderson.
B—Robert and Dorothy Benson, Edward, Dorothy, and Ernest Bates, Edith Blenkarn*, Teresa, Frank, Avory, and Lilian Blackie, Sylvia, Maud, and Dorothy Barrett, Eva Browne, Helen*, Susette*, and Mary* Beck, Cecil Brewer, Massy, Conyers, and Allen Baker, Louisa Betts*, Harold, Gordon*, and Dorothy* Berry, Dorothy Banfield*, Phyllis Boyd, Frances Burnett*, Harry Bank, Esther Bobroff, Violet Braun, Esther, Leah and Rachel Blumenthal, Leah Bazinsky, Edith Bank, Ernestine Buhl*, Lucienne Brabandes, Gladys Bartlett, Alan, Maggie, and Charlie Banks, Mabel Birney, Gordon and Stanley Boxer, Duncan* and Hyde* Campbell.
C—Dorothy Clarke, Alice Cady, Mary Cobb*, Gladys and Beryl Calvert, Vernon Clutsom, Alfred Cocking, Dorothy Cooper, Nesta Carew, Bessie Cheale*, Winnie and Arthur Cox, Annie*, David*, John* and Henry* Colville, Muriel Craigie, Henry and Grace Charik, Margaret Clarke, Maggie* and Jessie* Carter, Alice Crang, Isabel Candlin*, George and Oscar Cross, Joan Clarke*, Walter Carter, Percy and Stanley Chappell.
D—Llewellyn Dale, Bessie and Constance Drayson, Constance and Albert Davis, Marie Denizot, Violet and Mai Davidson, May Darroll, Marjory Dyke*, A. E. Davis.
E—J. Elkin.
F—Aileen and F. Figgis, Hyacinth FitzSimons, Helen and Malcolm Forbes, Eva and Maggie Fletcher, Lewis, Meg* and Agnes* Fullarton, Herbert, Lawrence and Richard Farmer, Percy and Norris Fitch, Sarah Finkelstein*, Lily Findlater, Jeanne Faucon, Louise Filhol, Olive Fountain.
G—Elsie* and Isabel* Goudge, George, Colin and Margery Graham-Brown, Daisy and Mary Greenacre, Elizabeth Gerechter, W. Garnham, Jack, Dorothy, Margaret*, Edith* and Stuart Gray, Clarice Gale, Edith Grieve.
H—Dorothy Harris*, Jamie de Hailes, Louie Hooper*, Betsy Holik, Marjorie and Elsie Hooper, Georgette Hoffmann*, Eileen and Elsie Hill, Henry, Edith* and Winifred* Harvey, May Hollis, Eleanor Harris, Elsie Moore, Violet Holford*, Kathleen Hughes, Ella Hake, Nellie Hatchett.
I—Alice Ingberg, Daisy Iredell, Ami and Isabel Inglis, Nellie Irving*.
J—Mabel and M. Jenkins, Lizzie Johnstone.
K—Grace* Philippa* and Cecilia Kerr, May and Stanley Kalb, Gertrude Krambach*, Esther* and Rose* Killowich.
L—Edward, Arthur* and A.* Llewellyn, Guinefred Leigh, S. Long*, Annie and Mary* Levine, A. Lichtenstein, Annie Lipschitz, Evelyn Lamb, Constance Locke*.
M—Maggie McDougall, Margaret Macphee*, Charlie and Leonard Medcalf, Elsie and Annie* Moule, Leonard and Dorothy Mace, Dora Muir*, Mildred Morgan*, Maude*, Helen and Lottie McIlroy, Valerie Maitland-Kirwan, Jacob Michaels, John and Ella MacMurray, Margaret McFadzean*, Daniel, Margaret*, Dorothy and Mary Morris, Gladys Mather, Alec, Godfrey and Evie Miller, Dorothy Morgan, Adelaide Moore, Frances Munce, Nellie and James McArthur.
N—Leah and Dora Niels, Peter Nicholson, Daisy and Nellie Nicholas, Maude and Amy Nottage.
O—Maude* and Eva* Oakes, Olive Oxley.
P—Vera, Daisy and May Petrides, Jessie*, Eddie, Willie and A. Palmer, Caroline Prentice, Laura Percy, Edith Purkiss, Myrtle Perry*, Margherita Perlmann, Hattie, Mildred and Evelyn Peters, Geoffrey, Percy and Clarice Peach, Gladys* and Isabel* Phipps.
R—Margaret Reid, Hope Robinson, Nora Read*, Sydney Robertson, Gussie and Marion Roach, Lorimer and Rita Romanes, Mary Rosenblum, Maud Rosenberg, Gordon Remington, May Rodgers*, Beryl Reid, Annie Robertson, Mabel de Russett*, Maisie Richards*, Jessie and Elmina Roe, Ada Renals, Elsie Ridewood*.
S—Isabel*, Florence, Ellen, Effie, and Andrew Simpson, Dorothy and Darcy Sharp, Poppie Stidolph, Florrie Smith, Edith Simpkin, Mary Bowden, Bertha Stocker, Ivy Sall, Kathleen Slark, Evelyn* and Violet Shaw, Edith Shepherd, Dollie Salt*, Pauline, Henry*, Samuel and Raphael* Schwartz, Dora and Lizzie Simons, Ferdinand Sosnovich, Agnes Shields*, Connie Shaw, G.* and M. Spurgeon, Cicely and Marjorie Sherbrooke, Binford* and Frankie Sellwood, Ernest Stevens*, Margery Smart, D. and T. M. Stanier.
T—Evelyn and Marjorie Tracey, Willie Thomas, Rebecca, Leah*, Rachael and Isaac Tushinsky, Naomi Torff, Frank Thompson.
W—Edward and Edith* Wheeler, Frank Wilson, Ethel and Mabel Weller, Violet and Louisa Walker, Ellie* and Nora Wyatt, Joanna Wolnitzer, Sydney Wisdom, Pringle*, Sarah, Georgina and James Wilson, Ronald and Greta* Watson, Charles Wingrave, Robert and Thomas Weddell, Queenie, Kenrick and Ernest Wakeford, William and Stewart Watson.
Z—Sarah Ziph*.

FOREIGN LIST.

Nos. 225, 226, 227—Millie Fryer (Sydney). **No. 228**—Minnie, Flo and Cuckoo Lister (S. Africa). **Nos. 229, 231, 233**—Winnie Gartshore*, Virgie Maguire (Canada). **Nos. 229, 230, 231, 232**—Frank* and Vera* Sjöström (U.S.A.). **No. 231**—Alice Stone* (S. Africa). **No. 232**—Dora Wallace*, Jean Scott (Canada). **No. 234**—Hilda von Greisheim (Germany).

Personal.

The following were, by some oversight, omitted from the Prize List last week:—2nd Prize, Div. IV., Elsie Knight; 1st Certificate, Div. III., Rosetta Hamilton; 2nd Certificate, Div. III., Ada Blencowe.

ISABEL GOUDGE, VIRGIE MAGUIRE.—I am glad to welcome you as new "Searchers," and hope the study will be useful and interesting.

Many thanks for flowers received last week.

DORA WALLACE.—Thank you for your interesting letter.

THEODORA HILL.—I am sorry you have no time for the "Searcher" just now, but hope you will thoroughly enjoy your holiday.

HYACINTH FITZSIMMONS.—Many happy returns of your birthday.

UNCLE TOM.

Children's Special Service Mission.

Mr. W. H. Wilson, Children's Meetings, *Large Tent, Keswick*, July 29; Mr. S. J. Hewlett, *Hitcham*, July 27; *Public Hall, Chelmsford*, July 28-30; Mr. C. Harrison, with Caravan, *Wisboro' Green, Billinghurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Felstead, Essex*; Mr. J. H. P. Cutting, with Caravan, *Palgrave, Diss, Norfolk*; Mr. F. A. Glover, *Gospel Tent, Watchet, Som.*: Mr. F. McLaine, with Caravan, *North Holmwood, near Dorking*, to July 28; *Westcott near Dorking*, from July 28; Mr. E. Clark, with Caravan, *Sherrington, Newport Pagnell*.

SEASIDE SERVICES.

Mr. H. M. Gooch and Mr. C. E. Paterson, B.A., *Greystones, co. Wicklow*, in July; Rev. A. G. Dodderidge, M.A., *Portrush*, to July 31. Mr. R. F. Drury, *Brodick, Isle of Arran*, to July 30. During August.—Mr. H. Hutchinson, *Bridlington Quay*; Mr. J. Spiers, *Broadstairs*; Mr. J. H. Greene, *Barmouth*, Aug. 6-20; Rev. A. J. Barff, B.A., *Bexhill*; Rev. John Mitchell, *Bognor*; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. H. Sharpe, B.A., *Bournemouth*; Mr. R. F. Drury, *Colwyn Bay*, Aug. 14-Sept. 14; Rev. J. F. Sheldon, M.A., and Mr. C. E. Paterson, B.A., *Cromer*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, Aug. 13-Sept. 13; Mr. J. H. P. Cutting, *Felixstowe*; Mr. H. Hankinson, *Filey*, Aug. 7-Sept. 6; Dr. Barnes, M.A., *Folkestone*, Aug. 6-31; Mr. G. O. Taylor, *Gorleston*; Mr. S. J. Hewlett, *Herne Bay*; Edinburgh Students, *Hoylake* and *W. Kirby*; Mr. L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. J. S. Tyler, *Littlehampton*; Mr. Russell J. Hill, *Llanfairfechan*; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nickisson, *Margate*; Mr. W. Sloss, *Nairn, N.B.*; Mr. V. C. Brown, *Paignton*; Mr. H. Steward, *Port Erin*; Mr. T. Jays (C.M.S., Abeokuta), *St. Leonards*, Aug. 18-Sept. 10; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*, Aug. 1-31; Mr. J. M. Wigner, *Seaford*, from Aug. 1; Mr. G. Goodman, *Sherringham*; Mr. J. W. Coldicott, *Southend*; Mr. C. J. Small, *Sutton-on-Sea*; Mr. E. Salisbury, B.A., *Swanage*, Aug. 4-24; Mr. E. Hughes, *Towyn*; Mr. E. Arrowsmith, *Tenby*; Rev. A. Waller, *The Beach, Westcliff-on-Sea*, Aug. 7 to 31; Rev. S. M. Warner, *Whitby*; Mr. J. E. Collier, *Whitley*, from Aug. 1; Rev. Oswald Gosney, M.A., *Worthing*.

Christian Endeavour Topic.

SUNDAY, JULY 29.

CUMBERERS OF THE GROUND (Luke xiii. 6-9).

WHY the fig-tree should be planted in the vineyard is not stated, but probably to emphasize the fact that every condition was favourable to its fruit-bearing. Where could situation or richness of soil combine better than there? But when the proprietor came seeking fruit there was none? Why was there none? It is well worth our inquiring, because God comes to seek fruit in us. The death of his Son, the gift of his Spirit, the great blessings of justification, regeneration, and the indwelling of the Holy Spirit are ours with the specific object of securing fruit; and if this fails all fails. God's one desire is that we should bear fruit for Him, for whom we are "dressed" (Heb. vi. 7, 8; John xv. 2, 5, 8, 16). We sometimes seem to think that it is enough to be saved from hell; it is not enough for God. This is only the beginning of his work. Would the fruit-grower be content with bringing a tree into a good position, so as to be content even if the fruit were awanting? No; we have been saved, that we should bear fruit. And the fruit which God seeks is enumerated in Gal. v. 22. (Note there that the word *fruit* is in the singular. Not fruits, but fruit; as though all the graces there enumerated were but different aspects and phases of the one essential product of Christian holiness, or perfected love.)

The absence of fruit in our lives cannot be attributed to God. He has done everything to make us fruitful (Isa. v.). Nor to our circumstances—they have been continued with exquisite wisdom so that, however little we think it, each of us is placed precisely in that position in which we can be the best we are capable of being. Nor to our lack of power—for when we were born again, the germ of the Christ life was implanted in our hearts, and we were grafted into Him, so that fruit-bearing would have been quite natural and easy. Nor to our being neglected—because we are the objects of God's unwearied care; He is the Husbandman; his knife prunes, his sun and air and dew nourish, his care removes blight and insect growth.

Why then are we so wanting in fruit-bearing? Ah! the fault is in ourselves. Perhaps there is something which does for us what the taproot does for the fruit-tree. The taproot is a strong root, which moors the tree in the soil and goes deep. It differs greatly from the lighter tentacles which spread about the subsoil, seeking nourishment. The taproot drains away the vigour of the plant, and every fruit-gardener cuts it away. Perhaps there is some hidden sin which is draining away our vitality.

The Mediator pleads. We must not think that there is any conflict in the Divine nature, or that the Lord Jesus is personified by the Gardener, whilst God the Father is the Proprietor. Far be such a thought! God is One, and He is Love. But we learn that whereas justice and ordinary commonsense demand that fruitless trees should be removed, because they do not fulfil their mission, and because they occupy ground which might be better employed—yet there is another consideration in the mind of the Husbandman, namely mercy. He suffers long; unwilling that any should perish. The presence of this other consideration is put graphically by the introduction of the vine-dresser. Yes, mercy pleads for us. We are spared though someone else might fill our place better. In the meanwhile, every effort is being put forth on God's part. To dig around is to loosen our hold on the world. To manure is to introduce fruit-bearing power into our life by the gift of the Holy Spirit. Oh, that we who have been so highly favoured, even as Israel was, may not like Israel abuse our privileges, and like Israel be cut down. After the three years of our Lord's ministry the unfruitful tree was felled.

F. B. M.

C.E. NOTES.

Dr. Clark has now proceeded on his way to C.E. Conventions to be held in France, Germany, and Spain. The prayers of his many friends will go with him in this ceaseless labour for Christ.

The Fifth National Convention has lately been held in Hawaii. The Convention theme was embodied, "Behold I set before thee an open door." A stanza of the Convention hymn reads as follows:

"Hawaii's land is fair,
Rich are the gifts we share,
This is our earnest prayer,
O Lord of Light,
That in a noble band
We may join heart and hand,
Till all Hawaii's land
Stands for the right."

(For the S.S. Lesson Notes, see page 25.)

(1025)

THE KESWICK CONVENTION.

JULY 23 TO 28.

(BY OUR SPECIAL COMMISSIONER.)

FAR from exhibiting any signs of decline, the spirit of interest and expectancy which is manifested with regard to the annual gatherings at Keswick would seem to increase in fervency as the years go by. The twenty-sixth Convention has opened with rich promise of blessing; there is ground for great thankfulness, not only in the large audiences and helpful utterances, but in the desire, which finds general expression in the prayer meetings, to delve deeper into the things of God, and to live more perfectly according to the Divine will. "My soul, wait thou only upon God, for my expectation is from Him."

Keswick, beautiful for situation in its quiet valley amid the rugged Cumbrian mountains, is always an attraction to the tourist, even apart from its wealth of literary and historical association; we may therefore find encouragement from the fact that the throngs who have practically "occupied" the charming town have been drawn, not so much by the superb panoramas of Derwentwater and Bassenthwaite, not by sentimental interest in Wordsworth and Coleridge and Southey, but, in the apt words of Mr. Robert Wilson in convening the assembly, by the prospect of "gathering together

AS ONE IN HIM,

knowing no other bond of union whereby a foretaste of the day, not far distant, when his redeemed ones shall joyfully stand before Him, 'when He shall come to be glorified in his saints, and to be admired in all them that believe.'"

Many of the travellers to Keswick were mindful to witness for the Master *en route*. It is not too much to say that, throughout the chief centres of traffic, powerful sermons were preached by the spiritual conduct and kindly bearing of the Lord's people, while many a town was aroused by the strains of sacred song from the trainloads of cheerful pilgrims. Among the visitors there were, of course, many familiar faces; prominent workers in the home and foreign fields were present in large numbers; but one of the chief features of the Convention, it was admitted on all sides, was the influx of many who were attending for the first time.

Saturday dawned stormily. Skiddaw was hidden in mist, and, on the lake, the wavelets fretted into froth against the Friar's Crag. Umbrellas and mackintoshes were in general request, and the parties who had sought out sequestered nooks for Bible study beat a retreat homewards. A short time before 7.30 p.m., the hour fixed for the preliminary prayer-meeting, the sky cleared, and the gathering was largely atttended. Mr. Robert Wilson was able to take the chair at the outset, and to give a few words of invitation and encouragement, his place being subsequently taken by Mr. Albert Head. Malachi iii. 16 and 17 was read, and Pastor George Soltau engaged in prayer, after which Rev. Evan H. Hopkins gave an incisive address, answering his own question, "For what have we come to Keswick?"

The speaker, defining various motives for attendance, referred to the familiar instance of the man who attended one of Mr. Moody's meetings in order to look at the chairs. He was a chair-maker, who had heard that in the Agricultural Hall at Islington there were

SIXTEEN THOUSAND CHAIRS,

and who accordingly went to see what was, to him, a source of profound interest. There God met with him. God is better to us than our motives deserve.

Some had come to the Convention, Mr. Hopkins went on to say, in order to get stimulative thoughts; some to put forward the claims of their good work and enlist sympathy and help; others to obtain striking illustrations with which to replenish their exhausted note-books and use later on in their own spheres. All these motives were desirable in themselves, yet they would prove insufficient unless there was a desire to answer satisfactorily the two questions which Christ put: "What wilt thou that I should do unto thee?" (Mark x. 51), and "Believe ye that I am able to do this?" (Matt. ix. 28).

It is possible, the speaker pointed out, to be sound in doctrine but far from sound in walk and experience. Christ desires that we shall be controlled and guided by Him. When a pilot comes on board a ship, the captain knows that he has come, not to teach navigation, but to

STEER THE SHIP SAFELY

through all dangerous channels. So Christ comes to be the pilot of our lives. Not that our personality is set aside, for when Paul said, "I live; yet not I, but Christ liveth in me," he did not cease to exist, but he ceased to be the centre of his own life. The "I" centre was superseded. Christ has not only something to show us, but something to do for us. We do not go to Him as students to *examine* his miracles, but as needy ones, to *become* his miracles.

Mr. Hopkins made a pathetic reference to the late Rev. G. H. C. Macgregor, recalling how the departed minister consecrated himself fully to the Lord, and proceeded to describe Keswick as intended not only, and chiefly, for Bible readings, but as a Pool of Bethesda, where souls that are living, but yet suffering from spiritual maladies, might be healed. In conclusion, the speaker urged his hearers to seek an enlarged faith, and prayed that the Holy Ghost might teach them to expect and to get great things from the Lord.

THE SUNDAY SERVICES

were, as usual, of a varied character. There was a large attendance at the early prayer meeting in the Convention tent. Mr. Albert Head presided, and Rev. J. R. Macpherson, of Dingwall, gave a stimulating address. At St. John's Church, Rev. John Harford-Battersby was the morning preacher. Basing his remarks on 1 John i. 2 and 4, he examined the root causes of joyless lives, describing some phases of human joy, and showing how, ultimately, everything proves insufficient to satisfy the soul's need, apart from union with Christ. We see how joyful little children are in the exercise of the physical powers of life which are dawning within them, and, as youth develops into manhood or womanhood, new forms of joy—in study, in human affection, in art—are experienced, all resulting from the same cause as that which operates in the child, the use of powers which God has given. The highest development of the race, however, is not found in these things. Apart from Christ, dissatisfaction creeps in, and the heart owns to a sense of disappointment. The individual has stopped short of full stature. Alive to all else, he is dead to the things of the Spirit. He needs life in Christ before he can find the spring of true joy.

Describing the new life in Christ, the speaker said it is a life of love. Every moment of Christ's existence upon the earth was lived in the sunshine of the love of the Father. Love shone from the Saviour's eyes, and vibrated in every tone of his voice. When his enemies reviled Him, it was by love that he vanquished them, blessing those who cursed Him, and praying forgiveness for those who crucified Him. He so far exceeded all human conceptions of love that John was moved to write, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This life, again, is a life of purity. The life which Christ manifested, seen against

THE DARK BACKGROUND

of human existence, drew humble hearts to Him. It was also a life of joy. We think of Jesus as the man of sorrows; but, except when the dark shadow of our guilt was upon his heart, how could the life of Him who abode in the love of God be otherwise than full of joy?

The preacher went on to declare that it was the privilege of all God's children to have, in the strength of Christ, victory over sin. There may be lapses and failures to "abide" in Him; but this life of joy is for all, "that your joy may be full." It is a joy which wells up within the heart. In conclusion, Mr. Harford-Battersby emphasized the contrast between this life of trust and happiness and that which many Christian's lead. He specified various classes of the dissatisfied who might be amongst his hearers, and made a glowing appeal to them, sore and defeated, oppressed with a sense of drudgery, to allow the Son of God to enter and control their hearts and lives.

Rev. Evan H. Hopkins was announced for St. John's at night. At the Congregational Chapel Dr. Harry Guinness preached, morning and evening, as did Pastor George Soltau, at the Drill Hall, in connection with the Primitive Methodist body, while Rev. John Brash occupied the pulpit for the Wesleyans. The arrangements for the

OVERFLOW MEETINGS

in the tent embraced addresses, morning and evening, by Dr. A. T. Pierson; while in the afternoon Mr. J. W. C. Fegan conducted the evangelistic service. The chief topic of Mr. Fegan's address was Jesus Christ as "The Door." The afternoon was very warm; but the speaker's comments, salted with humour and anecdotal reminiscences, also his earnest appeals, held the audience to the close. Many of the young people present appeared to be deeply impressed. The usual service for children followed.

Mr. W. B. Sloan presided at the evening meeting in the tent. After referring to the reception of a telegram which conveyed the news of the peril of Miss Hopwood, a well-known worker in the Chinese mission field, and her party, he called upon Mr. Albert Head to offer prayer on behalf of the endangered lives. Subsequently Dr. A. T. Pierson gave a luminous address, full of Bible teaching, founded on the words in John i. 29 and 36, "Behold the Lamb of God." Dr. Pierson remarked at the outset upon what might be termed "the structural law of Scripture." Although the Bible includes many books, written by various authors at divers times, it is found to be one consistent body of truth, just as a building in Perpendicular Gothic, for instance, bears traces of the same order of architecture throughout, from corner stone to the uttermost spire. Bearing this thought in mind, it is instructive to note the occasions upon which the title, "The Lamb of God," is used in Scripture, and to observe the gradual unfolding and development of God's plan and purpose in connection therewith. The first reference to a lamb is in Gen. iv. 4, from which verse we may gather that the acceptance of the offering was not unconnected with the choice of a lamb. Turning to Ex. xii., we find something added. In Genesis there was no mention of the lamb being slain, but now the

WHOLE ASSEMBLY SHALL KILL IT.

It is to be slain, and that, too, as a collective act (either a lamb or a kid; both have the same typical significance). Blood is to be put on the side and upper posts of the door, but not on the threshold, to be profaned by being trampled under foot (comp. Heb. x. 29). The day of passing-over in virtue of the blood was to be a memorial of redemption, and it was now that the people began their march to the Land of Promise.

Dr. Pierson next considered Lev. xvi., and the Day of Atonement. Here we realize the significance of the fact that no difference was make in Ex. xii. between a lamb and a kid. From the goat, let go in the wilderness, the

speaker drew a number of stimulating lessons regarding the putting away of sin. The thought seems to be that, not only is sin banished from God's sight, but its power is broken. A dog or a horse might have found their way back to their former home or stable, but the goat has no instinct to return. Passing on to consider Isa. liii., the speaker pointed out that nowhere else in the Bible do we find so much concerning the doctrine of vicarious sacrifice. "He was wounded for our transgressions;" "the Lord hath laid on Him the iniquity of us all;" and "he is brought as a lamb to the slaughter," &c.

Thus, beginning with Abel's offering; then taking Exodus, where the lamb is slain by the people; next studying Leviticus, with the double ceremony of the slain goat and the goat led away (exemplifying two aspects of Christ's atonement), we go on to Isaiah, where the vicarious sacrifice of the Saviour is so fully shown.

In the short space of time that remained available, Dr. Pierson turned to the New Testament, and especially the words quoted in the opening, from John i. 29 and 36, noting the similarity of thought between Christ "bearing away the sin of the world" and the bearing away of sin in Leviticus (xvi. 22). The condition upon which this blessing of having our sin borne from us is to be secured by a receptive "beholding" of the Lamb of God, and, as we cannot long behold a moving object unless we follow it, we come to

FOLLOW THE LAMB

whithersoever He goeth.

After brief references to Acts viii., with its quotation from Isa. liii., Dr. Pierson pointed out the importance of the passage 1 Peter i. 17 seq., which (written to believers as sojourners, who are but tarrying over night, and need no permanent abode) speaks of the lamb without blemish, and brings out great truths respecting the Lamb of God in the way of expiation and atonement. In conclusion, Dr. Pierson traced the references to the Lamb in the book of Revelation, observing, *inter alia*, that the Lamb is the temple (xxi. 22), and the temple stands for worship. God alone is to be worshipped, and that without intermediary. Again, the Lamb is on the throne (xxii. 3), and there we may be associated with Him (Rev. iii. 21). But, if we would be with Him in the city, our names must be in his Book of Life (xxi. 27). Taking up this latter point in its relation to the unconverted, Dr. Pierson—after dwelling on the unspeakable sublimity and simplicity which are found side by side in these scriptural passages concerning the Lamb—made a strong appeal for immediate surrender to the Saviour's claims, and concluded the meeting with prayer.

PRAYER FOR IRELAND.

According to custom, the early morning prayer-meeting on Monday was devoted to intercession on behalf of Ireland. Captain Tottenham, presided; and at his suggestion, several written requests for prayer regarding specific objects affecting the progress of the Gospel in Ireland were formulated, and forwarded to the table. These were presented before the throne of grace by Professor Mackintosh, Revs. Canon Daunt, W. R. Budd, and other friends. The occasion was one of spiritual refreshment and encouragement.

THE OPENING GATHERING

of the Convention, in the tent on Monday evening, was attended by an overflowing audience.

Mr. Robert Wilson occupied the chair. He called for a season of silent waiting upon God, and subsequently gave out the familiar hymn, "Oh, the voice of tender mercy," after which Dr. Elder Cumming led the assembly in prayer, pleading, with emotion, for rich revival blessing upon all the varied meetings of the Convention.

Next, Rev. Evan H. Hopkins conveyed words of greeting and fellowship, characteristically warm and spiritual, from Rev. Charles A. Fox, who is debarred by dangerous illness from making his usual journey to Keswick. Mr. Hopkins went on to read John xv. 1-14, and to engage in prayer that those who had come up to the Convention might have their hearts prepared to receive

MESSAGES FROM GOD,

and that all present might be brought to experience the indwelling power of the Holy Ghost.

The address was given by Prebendary Webb-Peploe, who founded some instructive remarks on Joshua i. 2 and iv. 10 (last clause). He pointed out that just so long as Moses lived, Israel was unable to enter into Canaan, so that the removal of the law-giver, however great a loss it might appear to entail, was in reality a good thing for the people, since the unbelieving generation had passed away, and Moses was the only obstacle to the possession of the promised land. Picturing the life of the people in the wilderness, the Prebendary applied many lessons therefrom to the spiritual experience of his hearers, asking why so many lived, as regards their inner life, almost at starving point, and urging them to consider how they could be delivered from a distressful life, and brought into harmony with the will of God. He called upon them to "rise and go over this Jordan."

The effect of the transfer into Canaan was next considered. Many of the children of Israel could recall Egypt and the taskmaster's whip, the round of labour rewarded only by a little indulgence of the flesh, in garlic and leeks and cucumbers. The years in the wilderness could not be regarded as a satisfactory life; although the people were delivered from Egyptian bondage and were fed with manna, their condition of existence was poor—finding its parallel in the wearisome life of many believers to-day. How, then, the children of Israel must have rejoiced, in spite of the sorrow consequent on their leader's death! how the note must have sounded in a pæan of joy, "Arise, and go over this Jordan!" Under the

GUIDANCE OF A JOSHUA,

the people believed that God meant them to be abundantly blessed. Yet there were conditions. They were to realize that God called them forward. They were to sanctify themselves—not merely to go through a ceremonial cleansing, but to yield themselves to God's service. They were to accept Joshua as leader, rendering him implicit obedience.

The speaker went on to describe in further detail the circumstances under which Israel passed into the "land flowing with milk and honey," and to point out that when Joshua's end came he said, "not one thing hath failed of all the good things which the Lord your God spake concerning you." "Which things," said the speaker, referring to to these experiences of Israel, "are an allegory."

It is one thing to make profession; another thing to take possession. In conclusion, the Prebendary pictured individual members of the audience alleging various infirmities which prevented them from entering into the enjoyment of the fulfilment of God's promises, and went on to describe such as living a "Kadesh Barnea" life. One melancholy result of this is found in the lamentable fact that the children of professing Christians largely abandon the religion of their parents, since they find in it neither liberty nor power. Those Israelites who entered into Canaan became the representatives of Jehovah to the surrounding nations; and so the present day heathen may see in those who live the victorious life, the representatives and

AMBASSADORS OF THE LORD.

The speaker's final words were spoken with deep feeling, and he earnestly engaged in prayer that it might be said of that Keswick audience, that they "hasted and passed over."

In the Pavilion, Capt. Tottenham was chairman. After prayer and praise, he read John xx. 11-18, deducing therefrom the lesson that the blessing for which we look at this Convention, comes to us *individually*, through a fuller revelation of the Lord Jesus Christ, to hearts prepared. The address was by Rev. F. S. Webster, and was founded upon Isa. xlviii. 18, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." God's voice has come to us during the past year; to the nation in the troubles abroad; and to this Convention, in the decease of the beloved G. H. C. Macgregor. We are expected to maintain the attitude of hearkening unto God with close attention, careful remembrance, and loyal obedience. Peace can never be divorced from righteousness; and, as the sea speaks to us of Divine judgment, our righteousness comes from that judgment which was poured out in the atoning sacrifice of Christ. The ocean has much to say to us concerning God's controlling and abundant power in our life's conflict, the stimulation of our spiritual activities, and nature's example to us in her voice of praise. The simple condition of hearkening to God's commandments will bring us the blessing, not at the close of the Convention, but at its very beginning.

The Children of the Papacy.

THE animation now being displayed by Rome is a desperate attempt to regain a discredited authority over the human conscience. Rome's cry, like that of the demons of old, is, "Let us alone!" But, the Lord be praised, this request is not granted. Men and women, with the martyr spirit and cast in heroic mould, are not only witnessing against error, but are carrying war into the enemy's camp.

Christian travellers who do not leave behind them their interest in the Lord's work when they put on their holiday attire, sometimes cheer and help such lonely workers, and more might do so, doubtless, if they knew where to find them. All the world knows of Pisa, with its leaning tower and other objects of attraction, and a stream of English and American travellers passes through it annually; but how few ever look in upon the Carruthers Evangelical Institute! And yet here, and at Cisanello and San Michele (as readers of The Christian well know) a lonely woman has been at work for nearly thirty years, until now between 400 and 500 children and young people are gathered under Protestant teaching and influence.

A lady of culture, forced to reside abroad on account of the feebleness of her health, yearning over the souls of the poor children of the Papacy, Miss Carruthers has consecrated her time and strength and property to this great work. She saw that to effect her purpose she would need to place herself under the protection of the Government. In her schools for boys, girls, and infants, she wisely combines with Bible teaching the subjects of an elementary education. The Protestants are "a mass of impostors," said a ribald dialogue, recited by three young girls in the presence of the Archbishop of Pisa last year. "The English *misse* bribes her pupils with English sovereigns and Italian francs," said this slanderous effusion. But the Italian Government has conferred upon "the English misse" the gold medal of merit, and expressed its respect and admiration for her work.

Miss Carruthers is at present on a brief visit to England, and will be happy, so far as time and strength permit, to attend drawing-room and other meetings, and tell her deeply interesting story. With the unselfish devotion which has characterized all her efforts, she has, of her own free will, placed all the school property in trust to secure its permanent employment in the work so dear to her heart. Further information may be had from Rev. John Tuckwell, 32, Sarre Road, West Hampstead, N.W.

Penny Stories.—Those who have proved the utility of "Horner's Penny Stories" will be glad to know that most of the authors who made the stories famous are now writing for Mr. John Bateman, who had the management of "Horner's" until they passed into the hands of another publishing house. He is bringing out the "Grace Pettman Stories," of which three numbers have been issued. They are full of Gospel truth, as well as literary interest, and will, we trust, direct many a careless reader to serious thoughts of life and eternity. They may be obtained from 27, Paternoster Square, E.C., and of most booksellers.

Northfield in Conference.

SUMMER at Northfield and no D. L. Moody does, indeed, seem out of keeping. Yet from his silent resting-place on Round Top, as well as from the various seminary buildings, come forceful assurances that he "being dead, yet speaketh."

The Conferences are assembling as in former years, with no less earnestness of expectancy, no less seriousness of purpose, no less definiteness of realization. The students in hundreds have come and gone—young men from June 29 to July 8, young women July 13 to 23—and in point of numbers and importance of institutions represented, these gathering have been the largest ever held in Northfield. The meetings were marked by a deep spiritual interest, and impressed those attending them as successful in every particular.

The speakers appointed for the first included: Bishop J. H. Vincent, Kansas; Rev. R. A. Torrey, Chicago; Rev. Dyson Hague, Toronto; Dr. C. E. Jefferson and Mr. Robert E. Speer, New York; Rev. Dr. Jacob Chamberlain, India; Dr. Wm. Ashmore, China; and Rev. John G. Paton, New Hebrides. Mr. John R. Mott to preside, and Prof. D. B. Towner to lead the singing.

The ladies were addressed by Dr. Scofield, Northfield; Mr. Robert E. Speer; Rev. Cornelius Woelfkin, D.D., Brooklyn; Mrs. Margaret Sangster, New York; Dr. Pauline Root, India; Mrs. Montgomery, Rochester, N.Y.; Dr. Jacob Chamberlain, India; Dr. John G. Paton, New Hebrides; Miss Effie K. Price; Miss Mary L. Babcock; Miss Bertha Condé, and other Y.W.C.A. leaders.

The "Northfield," having been nearly doubled in size and capacity, now forms an imposing hotel for the reception of visitors. Provision is made for the Y.M.C.A. camp to remain pitched right through the summer till September, where employés of city business houses and others (whether members of the Y.M.C.A. or not) may combine spiritual privilege with hearty recreation. While at liberty to attend the meetings or not, they are made welcome to all. Situated on the mountain side, in a grove known as "Cathedral Pines," about half a mile from the village, the Camp is thus within easy walking distance to the other centres of interest, and yet affords absolute retirement. Walks, drives, a swimming float on the Connecticut River, boating, tennis courts and base ball field are included in the attractions, from a physical point of view.

On August 2, commences the General Christian Conference for the twenty-first time, and applications for rooms have come in earlier and faster than ever. All this goes to show that it was not merely the personality of Mr. Moody, but the presence of the Holy Spirit that have made these notable gatherings what they are.

The speakers expected at the Conference are Revs. F. B. Meyer and G. Campbell Morgan, London; William Newman Hall, Dublin; C. I. Scofield, D.D., Northfield; Peyton Hoge, D.D., Louisville, Ky.; T. S. Hamlin, D.D., Washington; J. F. Carson, D.D., Brooklyn; Wilton Merle Smith, D.D., New York; Dr. R. A. Torrey, Chicago; H. C. Mabie, D.D., Boston; Mr. R. E. Speer, New York; and others. Mr. William H. Stanes, Nilgris Hills, India, will conduct special meetings for children. Music will be in charge of Messrs. Ira D. Sankey and George C. Stebbins, assisted by Mr. F. H. Jacobs.

In his circular invitation, Mr. W. R. Moody says:

In recent years the burden of my father's prayer has been for a general revival. The answer to these prayers is being realized with the close of the century, and the reports of widespread blessing are but an earnest of still greater tidings. "I know how much better it would be for me to go, but I believe we are on the eve of another revival like that of '57, and I want to have a hand in it," were the words with which he answered the summons to withdraw from active work last fall. God seemingly gave his servant a prophetic vision of the conquests of the Cross in the beginning of the twentieth century before taking him to be with Himself. To the human leader of former years has been awarded the fulness of joy in the presence of his Master; to us who remain is given the privilege of continuing in active service.

In preparation for this work Christians are feeling the need of spiritual blessings upon themselves individually and upon their churches. To wait upon God for such blessing is the purpose of this Conference, and the prayers of Christians are earnestly requested in behalf of this object—not only of those who attend the Conference, but of all who sympathize with its purpose and desire the extension of God's kingdom.

No human agency can account for the results of these gatherings; and although keenly missing father's presence this year, it is with confident assurance in the same source of unfailing strength in whom he ever relied that I extend a cordial invitation to Christians to meet at Northfield, Mass., as formerly.

Mr. Moody's Life.

WE are glad to say that several generous friends have purchased copies of this book for presentation to ministers and others. In one case 600 copies have been so distributed; in two other cases 100 copies; and in several instances smaller quantities have been circulated for the benefit of workers who could not otherwise have obtained them.

One gentleman accompanied his gift with a note in the following terms: "Feeling anxious to bring before the ministers in C—— a copy of the official authorized life of the late D. L. Moody, believing that it is calculated to promote the revival of spiritual life and of Gospel endeavour, which we all feel to be so essential, I send for your acceptance copy of this work, trusting the perusal of the same would be very much blessed. With every good wish, &c."

Mr. Josiah Spiers, the well-known worker among the young, writes: "I have finished reading the Life of Mr. Moody, and as soon as others have had the same privilege, hope to read it all through again. Oh what a delightful treat I have had! I thought that I knew something of the great evangelist before, but find out that it was only a very meagre and superficial knowledge that I had of the man and his grand work. Before I knew him at all, I followed him in several of his earlier campaigns, holding children's missions in York, Newcastle, Shields, Edinburgh, Leith, Glasgow, and Dundee, but I think the first time I met him was in Dublin.

"How easy it was to speak to the children in these places shortly after the great awakenings at Moody's meetings! And at many of them we had very large gatherings, and hundreds at each place were dealt with in the after meetings. In those seven cities alone I have just been reckoning up that we dealt personally with about 4,500 young people, many of whom are devoted workers of the Master to-day.

"The son, whom I remember well as a little boy, has indeed done his work splendidly, and produced a book that will live and work in countless lives, I should think, to the very end of time. May it be read by hundreds of thousands."

Mr. Sankey's Visit.

MR. IRA D. SANKEY expects to leave America on August 25, and to be in London the second week in September, after a few days spent in Ireland. A great public welcome meeting will be held (D.V.) in Exeter Hall on Thursday, Sept. 13, under the auspices of the London Evangelistic Singers' Union, and an influential committee, this being also the Silver Jubilee celebration of the London Choirs formed by Mr. Sankey in 1875. Those who desire to be present are asked to keep this date open.

A special practice meeting has been arranged for Saturday, August 18, at 7.30, in No. 3 Room, Conference Hall, Mildmay Park, to practise hymns selected by Mr. Sankey from his new book, "Gospel Hymns and Sacred Songs." All members of the Singers' Union, and all who were members of Mr. Sankey's choirs on his previous visits to London with the late D. L. Moody, are invited to attend. Books will be provided. Other rehearsals will follow.

Mr. Sankey has expressed a special desire to meet in September the old friends who sang with him in 1875 and 1883-84. Will all such, even if already members of the Union, kindly send their names and addresses as soon as possible to the Hon. Secretary, Mr. H. Beaton, 54, Leigh Road, Highbury, London, N. Some may even be inclined to come up from the country for such a unique occasion.

Notes from New York.

ON June 22 a bronze tablet to the memory of Jonathan Edwards was unveiled in the First Church of Christ at Northampton, Mass., where that eminent divine served as colleague pastor and pastor from 1727 to 1750. The tablet represents him addressing his people, the figure being two-thirds life size. The tablet was unveiled by the oldest living descendant of Edwards, and the exercises included greetings from Yale where Edwards was graduated, and taught in 1723, and from Princetown, of which college he was made president in 1758.

Last Saturday, Rev. A. Lambert, formerly a Redemptorist priest, but now an ordained elder of the Methodist Episcopal Church, went to Porto Rico from here with Rev. Charles W. Drees, D.D., to engage in mission work there. Dr. Drees is the superintendent of all the operations of the Methodist Episcopal Church on the island. An interesting item connected with Mr. Lambert's departure, however, is that the Paulist Fathers here have once more exemplified the tactics of the Roman Catholic Church with regard to priests who leave it. Mr. Lambert was converted at Christ's Mission conducted by Rev. James A. O'Connor (himself formerly a Catholic priest), in 1894. A year later he went as a missionary to Jamaica, and a little while after his departure there came to the mission building Catholic papers from both Maine and Texas, saying that he was insane and had been placed in an asylum. The Maine paper bore the date of the very day when Mr. Lambert sailed for Jamaica.

Last week, a few days before the day when Mr. Lambert was to leave here for Porto Rico Pastor O'Connor received a communication from a gentleman in Vancouver, B.C., saying that in a letter published there as having been received from a Paulist Father in New York the statement was made that Mr. Lambert had been "reconciled" to the church. Under the circumstances, few more damaging statements could be made, and Pastor O'Connor sent two friends at different times to Father Deshon the Superior of the Paulists here, to inquire if he had written the letter; but they only received evasive replies from him. Then a lawyer, who is a relative of the celebrated Dr. Döllinger, of Old Catholic fame, went with Mr. Lambert to confront Father Deshon with the fact that Mr. Lambert was still a Protestant and an active one at that. The Paulist Superior seemed surprised to see Mr. Lambert, and virtually admitted that the Vancouver letter might have been written from there, though he said he "knew no more about it than the man in the moon." As Father Deshon poses as a great light among the Paulists, whose special mission it is to convert Protestants, he is likely to have good reason in the near future to wish he had left Father Lambert to go his way to Porto Rico in peace. ROGER MARTIN.

New York, July 8.

From Mrs. D. L. Moody.

MRS. D. L. MOODY writes us that Major Whittle has returned from Clifton Springs to Northfield, to the house of his son-in-law and daughter, Mr. and Mrs. W. R. Moody. The Major, we grieve to say, is very ill, being unable at present to use either hands or arms. No evangelist of our time did his work more thoroughly, and it has been truly said of him that there were no confessions of Christ from which there were fewer backsliders than those under his preaching. Many who love him will pray for him in his present weak condition.

Mrs. Moody adds: "We shall look eagerly for news from South Africa; and with you and many others look very anxiously to China. Several of our Seminary girls are missionaries in China; one of them visited us last summer here. She and some others were in Peking. I hope you will remember the meetings here and especially the August Conference. Please pray that my son, Mr. W. R. Moody, may be guided."

International S.S. Lesson.

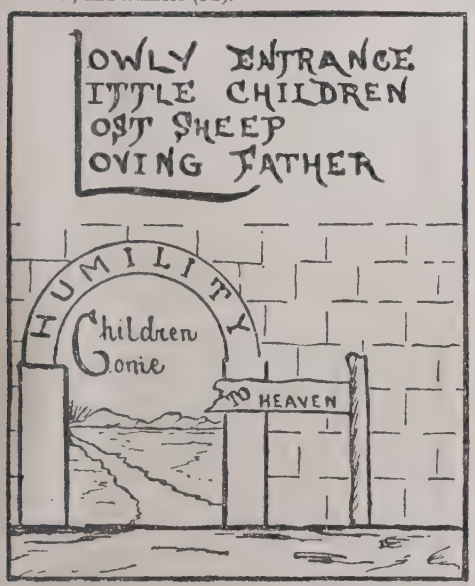
August 5, 1900.

Jesus and the Children (Matt. xviii. 1-14).

Golden Text: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God" (Mark x. 14).

Introduction.

Mark ix. 33 tells how the disciples had been disputing about who should be the greatest among them; they had yet to learn (Matt. xviii. 1) that "the greatest" is "little" (2). All who would enter the kingdom of heaven must be willing to be little—that is, little in their own sight, childlike (not childish), obedient, and humble (34).



Key to Blackboard Plan.—Entrance to Heaven's Path is by the gate of Humility; the traveller to Zion must take the child's place, and he shall hear the call, "Children, old and young, come, come, come."

1.—Lowly Entrance.

Very low is the entrance into the kingdom (3), and why? Because we have to leave all sorts of things behind, and if the entrance was high we might think we could take these things in too. The bundle of pride, the box of selfishness, and all other luggage of sin must go, you will have to stoop as it is, and you certainly will find no room to get through if you take any bundles with you (4).

If an eye, a foot, a hand, make you do wrong (8-9), you must be willing to part even with them to gain the heavenly kingdom (Matt. v. 29). The soul is more precious than all the parts of the body (3). Converted=changed. To be Christ-like, and He was humble (Phil. ii. 7-8). Therefore see James iv. 10, and Is. lvii. 15.

2.—Little Children.

Seven times does the word "little" occur.

1. We are to become as little children (3).
2. We are to love little children (5).
3. We are to deal gently with little children (6).
4. We must give little children their right place (10), and so on (Matt. x. 42; Mark ix. 36).

A natural child is trustful, truthful, obedient, pure, gentle, hopeful, humble. A Christian life is a glorified childhood.

3.—Lost Sheep.

Tell the story (12, 13) in the words of Sankey's hymn.

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the streets of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care."

John x. will show all about the fold, and how the sheep can be safe. Tell of the favourite picture, "The Good Shepherd," with the little lamb in his arms, and the other sheep walking by his side.

4.—Loving Father.

How God loves the children (14), the young people. He would not have *one* perish (John iii. 16; Jonah iv. 11). God cared for 120,000 tiny children. Find other places in the Old Testament of how God took notice of little ones. Hagar's son, Moses, &c.

Russian Exiles.—It is painful to note, in face of the statements which have appeared in regard to the alleged abolition of the punishment of banishment to Siberia, that, unfortunately, the exemptions do not include those noble sufferers for conscience sake whose numbers are so strikingly large in Russia.

Points and Outlines.

Sunday Religion.

Luke ix. 23.

Among persons professing religion, may be found the following types:—(1) Those who are religious in one place (the church), but not in another (the outside world); (2) Those who are religious in words but not in works; (3) Those who are religious when it pays, but not otherwise. We should be as religious in bargains as in worship; in storm as in sunshine. Real religion involves self-denial; following Christ may take us far from our own wishes and inclinations.

The Cloud of Glory.

In the Wilderness (Ex. xvi. 10). It is seen where grace found him (Deut. xxxii. 10); love led him (Ps. cvi. 9); mercy fed him (Deut. viii. 16).

In the Temple (1 Kings viii. 10, 12); where there is no room for sin (1 John iii. 4; 2 Cor. vi. 16); no room for Satan (Matt. iv. 10); no room for self (Gal. ii. 20).

On the Mountain (Luke ix. 34, 35) where there was the glory of his countenance (*v.* 29); the glory of his company (*v.* 30); the glory of his command (*v.* 35). *H. R. Francis.*

Christ All and in All.

(Col. iii. 11.)

1. Believe on the Lord Jesus Christ (Acts xvi. 31).
2. Live Christ (Phil. i. 21).
3. Preach Christ (2 Cor. iv. 5).
4. Be determined to know nothing but Christ (1 Cor. ii. 2).
5. Have the mind of Christ (1 Cor. ii. 16).
6. Abide in Christ (1 John ii. 28).
7. Suffer for Christ (1 Peter iv. 13, 14, 16).
8. Confess Christ (Rom. x. 9; 1 Tim. vi. 12, 13).
9. Wait for Christ (2 Thess. iii. 5: 1 Thess. i. 10).
10. We must all appear before Christ (2 Cor. 5, 10).
11. We shall be rewarded by Christ (Rev. vii. 9-17).
12. For ever with Christ (Phil. i. 23; 1 Thess. iv. 17). *J. P. Coster.*

The Blood of Sprinkling.

(Heb. xii. 24, 25.)

What a voice there is in the Atonement!—a voice which pleads for holiness and love, for justice and grace, for truth and mercy. "See that ye refuse not Him that speaketh." If you take away the blood of sprinkling from the Gospel, you have silenced it. It has no voice, if this be gone. "Oh," they say, "the Gospel has lost its power!" What wonder, when they have made it a dumb Gospel! If ever there should come a wretched day when all our pulpits shall be full of modern thought, and the old doctrine of a substitutionary sacrifice shall be exploded, then will there remain no word of comfort for the guilty or hope for the despairing. Hushed will be for ever those silver notes which now console the living and cheer the dying; a dumb spirit will possess this sullen world, and no voice of joy will break the blank silence of despair. The Gospel speaks through the propitiation for sin, and if that be denied, it speaketh no more. *C. H. Spurgeon.*

The Evangelical Alliance Quarterly for July (1d. *Morgan & Scott*), has many features worthy of notice. The illustrated life sketch of the Fräulien Von Weling forms a fitting memento of this strong, warm-hearted servant of God. The story of the Reform Movement in China, and an article by Count Bernstorff on "Conventions in Germany," will repay careful perusal.

In Lambeth Dust-Yards. -Miss Reid, 33, Keildon Road, New Wandsworth, S.W., writes: "For the past two years a quiet work has been carried on among the women employed in the dust-yards in Commercial Road, Lambeth. A crêche is very much needed in this district for the babies, to which they could be sent while their mothers are at work in the yards. At present the children have to be left with neighbours. Gifts of old cradles, baby clothes, toys, furniture, or money will be thankfully received."

Christian Warders and Attendants.—The Christian Union for Social Service, in issuing an appeal for Christian warders and attendants, emphasizes the desirability and necessity of providing training institutions for those who desire, in Christ's name, to devote their life to the care and reform of prisoners. At the Lingfield Colony there are special opportunities for training such men. There are now fifty men in the Colony, chiefly from workhouses, and in addition to the experience and discipline gained by their direction and guardianship, instruction will be given on the duties required from warders and attendants in prisons and asylums. Further particulars may be obtained from the resident director, Rev. J. L. Brooks, The Homestead, Lingfield, Surrey.

Evangelistic.

The Tent Campaign.

NOTWITHSTANDING the almost tropical weather during the past week the attendance in the tents has been remarkably good.

The work of conversion goes on almost without a break. It is no uncommon thing for thirty or forty persons to come out definitely on the Lord's side at one service.

From the tents at Shepherd's Bush, Fulham, Brixton, Forest Gate, and other places, come tidings of sinners saved and backsliders restored. From Brixton we hear of a drunkard of twenty years' standing, in *delirium tremens* one Sunday, and sitting at the foot of Jesus the next.

At Walthamstow, a man who was formerly a preacher, but fell through drink, has been restored. A Christian man brought his wife—a Roman Catholic—to the service. She was convicted of sin, and surrendered to the sinner's Friend.

At Shepherd's Bush, a brother and sister came and knelt at the front of the platform, seeking the Saviour. The brother had been a temperance advocate for sixteen years, but always felt that he wanted something more.

Veteran workers on every hand say that they have never known such a seeking of the Lord on the part of the masses. We are almost afraid to tell all we could of the wonderful work God is doing, lest it should be met with unbelief, and the Holy Spirit grieved. Tents are being opened at Woolwich, Enfield, Wandsworth, and other places. S. L.

Situation of Tents.—Fulham, New King's Road; Brixton, Canterbury Road, near Brixton Station; Walthamstow, Hoe Street; Willesden Green, Church End; Woolwich, Plumstead Marshes, near station; Enfield Town, Baker Street; Shepherd's Bush, near Bush Hotel; Wandsworth, South Street and Buckhold Road; Lewisham, Weir Side Road, High Street, Lewisham.

A correspondent who has been impressed with the work of the branch of the Evangelistic Mission at Brighton, writes:—"Mr. H. Hurditch has gathered around him a circle of earnest and thoughtful people. Services are held on Sunday, open-air work is carried on, there is a promising Sunday school, and on Thursday evenings Mr. Hurditch holds bright little meetings in the Athenæum Hall, which are usually well attended. Personal visitation also forms another valuable factor in the evangelistic efforts. Mr. Hurditch's desire is to secure permanent premises where the work of the mission could be more vigorously prosecuted, and where all the agencies which circle round a Christian community could be initiated."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. James Sprunt.—July 29, West Norwood; August 5, 9, 16, Deptford; 12, Tunbridge; 26, West Norwood.

Mr. Barry Wake.—Till Sept. 3, Douglas, Isle of Man (Open-air Mission).

Mrs. E. L. Banyertz.—Till July 30, Heaton Chapel.

Mr. Newton Jones.—Till July 30, Wisbech District; August, Margate Sands.

Mr. J. Weedon.—Till July and August, Blackpool.

Rev. Thos. Waugh.—July 29, Douglas; Aug. 5, Morecambe.

Mr. James Wharton.—During July, Tent, Combe Down, Bath.

Mr. John Coates.—Till July 30, Littledean, with Tent.

Rev. J. Jameson.—Till July 30, Tent Mission, Brudenhall Road, Leeds; Aug. 5, Ramsden Street Church, Huddersfield.

Mr. Josiah Nix.—Till Aug. 5, Fraserburgh.

Mr. W. D. Dunn.—Till Aug. 3, Aberdeen.

Mr. B. H. Angel.—July 29, Bracknell; during August, Guernsey (Open-air and Tent Mission, on Cobo Bay).

Mr. Richard Spragg.—Till Aug. 2, Great Irish Tent, Cubitt Town; during Aug., Portsmouth and district; Sep. 2-14, Port Sunlight; 16-28, Wrexham.

The address of Mr. J. Henry Brunton, junr., is 11, Effingham Road, Lee, S.E.

Mr. John Elliott.—Sun., July 29 to Aug. 10, Tent Mission at Hutton, near Weston-super-Mare (Mr. Walter Bleaby's Tent).

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sunday, July 22, Myddelton Hall, Upper Street, Islington, continuation of Agricultural Hall services, 3.30 and 7; Old Gravel Pit Mission, Chatham Place, 3 and 7; Morley Hall, Mare Street, Hackney, 7; Grand Hall, Clapham Junction, 3 and 7; Woodberry Down Hall, South Tottenham, 7.

Evangelistic Mission.—*Kilburn Hall, Kilburn Gate, N.W.*, Sun., at 7, Mr. E. Hurditch; Thurs., at 8, Mr. G. Lamb and others; *Willesden Hall, Willesden Lane, N.W.*, Sun., at 11 and 7, and Wed. at 8, Mr. George Andrews; *Malden Hall, Queen's Crescent, N.W.*, Sun., at 7, Mr. C. Russell Hurditch; Thurs. at 8, Mr. G. Andrews; *Bignold Hall, Bignold Road, E.*, Suns., at 7; 29, Mr. F. Chapman; Thurs., at 8; 26, Mr. F. Chapman.

London Tent Campaign.—Among the evangelists who take permanent or occasional part in the campaign are Messrs. Leonard Weaver, C. Inglis, William Grove, J. T. Vine, Van de Venter, J. S. Brunning, and S. Levermore.

Obituary.

MRS. H. M. MATHESON.

MANY will hear with sorrow that Agnes Ann, widow of the late Hugh Mackay Matheson, fell asleep on Saturday last. Mrs. Matheson has reached her seventieth year, and died at Little Scatwell, Ross-shire.

MRS. A. N. SOMERVILLE, GLASGOW.

It is with regret we have to record the death of Mrs. A. N. Somerville, Glasgow, the beloved widow of Dr. A. N. Somerville, late pastor of Free Anderston Church. Seeking to make herself of no reputation, it was her constant joy to render service to her partner in his ministry, for which she will long be remembered and loved. We hope to give further particulars of this departed servant of God in an early issue.

REV. J. L. RENTOUL, WISHAW.

Much regret is felt by a wide circle in Ireland at the death of Rev. John L. Rentoul, of Wishaw. Deceased, who has died in the prime of life, belonged to a ministerial family in the Presbyterian Church. His father was the late Rev. John L. Rentoul, of Ballymoney, and his brother, Rev. Jas. Rentoul, of Dromore. Like nearly all the members of the family to which he belonged, Mr. Rentoul was an able and popular preacher. He was also a faithful and devoted minister and pastor. His first charge was Lisburn, from which he removed to Sunderland, and from there to Wishaw, in Scotland. At each church he gathered around him a large congregation, by whom he was deeply beloved.

REV. J. MANTON SMITH.

The death occurred on Tuesday of last week of Rev. J. Manton Smith, at his residence in Northampton. It was only in December last he was able partially to resume his engagements, after a long illness, which resulted in the removal of his left leg. Having returned home after a mission in London, only a few weeks ago in a very enfeebled condition, it soon became evident he was suffering from Bright's disease. On Saturday week he lapsed into a state of unconsciousness, and shortly after noon on the following Tuesday he passed away. His numerous friends will be saddened by the news of his death, and many, we doubt not, will remember in prayer the bereaved widow and sorrowing children. We hope to give a portrait of our departed brother in a future issue, with sketch from the pen of his associate in Gospel work, Rev. W. Y. Fullerton, of Leicester.

REV. J. GORDON WATT, M.A.

The death is announced of Rev. J. Gordon Watt, who a few months ago was appointed editorial superintendent of the British and Foreign Bible Society, in succession to Dr. W. Wright. Mr. Watt was an Aberdonian, and born in the "granite city" in 1868, so that he was still comparatively a young man. After receiving his early education at the Free Church Normal School and the Grammar School, he graduated at Aberdeen University in 1889, with first-class honours in mathematics, carrying off the Town Council Gold Medal. Entering at Mansfield College, he had a brilliant career at the University of Oxford, and held both the Pusey and Ellerton Hebrew Scholarship, and the Denyer and Johnson Theological Scholarship. He subsequently studied as a Dr. Williams' Divinity Scholar at the Universities of Marburg and Berlin. Some six years ago Mr. Watt began work in the Bible House, and in 1896 he was appointed one of the principal secretaries as colleague of Rev. J. Sharp, M.A. Mr. Watt fell ill simultaneously with his appointment as editorial superintendent. He was a deacon of the Highgate Congregational Church, and well known as an energetic and enthusiastic worker, especially in the missionary cause.

(4050)

About Books.

DR. HANDLEY MOULE ON EPHESIANS.

BY his volume, entitled **Ephesian Studies**: Expository Readings on the Epistle of Saint Paul to the Ephesians, Prof. Handley Moule completes a series of studies upon the epistles associated with the First Roman Imprisonment of the Apostle to the Gentiles. (5s. *Hodder & Stoughton.*) As in dealing with the Epistles to Philippi, Colossæ, and Philemon, so also with this to Ephesus (or rather Asia), Dr. Moule aims to exhibit something of the treasures of "edification, exhortation, and comfort," with which the marvellous document is filled. Leaving the more systematic treatment which others have followed, he has given us what others have commonly failed to supply—sound exegesis leading up to, and combined with, practical application. The historical and critical could each have engaged Dr. Moule's earnest attention; but his purpose was spiritual rather than intellectual, and as a consequence we have in this book (and indeed in the entire series) much that is beautiful as well as stimulating, precious as well as instructive. The pages abound in facts and views well digested; and are calculated to assist devotional meditation on the part of thoughtful readers. Moreover, as they present a careful rendering of the sacred text, together with valuable notes, explanatory and illustrative, they should not be overlooked by any who pretend to an acquaintance with scholarly Christian literature.

THE MESSAGES OF THE BIBLE.

WHETHER aiming to unfold the teaching or to apply the lessons of the Bible, we do well in the first place to acquaint ourselves with the general material and its primary meaning. In other words, we shall be most sure of arriving at the true spiritual meaning of Scripture if we first come to an understanding of its literal message.

This important principle lies at the base of a great undertaking, of which three sectional volumes have already appeared. With the general title, "The Messages of the Bible," the work is to extend to twelve volumes, which will cover the entire Old and New Testament Scriptures. The general editors are—Frank K. Saunders, Ph.D., Woolsey Professor of Biblical Literature in Yale University; and Charles F. Kent, Ph.D., Professor of Biblical Literature and History in Brown University.

The parts already out are—**The Messages of the Earlier Prophets**—Amos, Hosea, Isaiah (i. to xxxix.), Micah, Nahum, Zephaniah, Jeremiah, Habakkuk (by the General Editors); **The Messages of the Later Prophets**—Ezekiel, Obadiah, Isaiah (xl. to lxvi.), Haggai, Zechariah, Joel, Jonah, Malachi (by the General Editors); and **The Messages of Paul**—Thessalonians, Galatians, Corinthians, Romans, Colossians, Philemon, Ephesians, and Philippians (by Professor G. B. Stevens, D.D., Ph.D., Dwight Professor of Systematic Theology in Yale University). The last named is the eleventh volume of the series; the others are the first two in order.

The plan of this great work furnishes the maximum of exegetical guidance in the minimum of words. The "messages" are arranged in the order of time; analyzed and provided with sectional headings and marginal connections; and the various books are freely rendered in paraphrase. There is also introductory matter; but there is an utter absence of that wordiness and length of treatment by which some teachers obscure their meaning or are prone to weight their instructions.

It will be obvious that such work as this may be done in more ways than one. The scholars who have put the results of years of investigation and thought into these pages, evidently accept much that goes by the name of Higher Criticism, although they conduct no set discussions on the subject. They have, nevertheless, given us volumes that occupy a place all their own in helpful suggestion for the exposition of Scripture. (3s. 6d. each. *James Clarke & Co.*)

Hints on the Conduct of Business—public and private, by Sir Courtenay Boyle, K.C.B., secretary to the Board of Trade. (*Macmillan & Co.*) These pages are singularly practical, and might with profit be read both by principals and agents in commercial as well as public life.

A truly useful handbook to place in the hands of young teachers and Biblical students is **The Bible: Its Trial and Triumph.** Dr. J. Philip vigorously protests against new theories, which undermine the positive evidence of the inspiration of both Old and New Testaments and their Divine authority. The writer is naturally sanguine as to the Bible's final triumph. (2s. *Marshall Brothers.*)

Nuru, the Shepherd Boy, by Rev. Arthur Le Feuvre, of the C.M.S., Bengal, depicts in a vivid way the every-day life of a Hindu shepherd boy. It is from the pen of one who has spent years in preaching the Gospel to the heathen. (1s. *Religious Tract Society.*)

Rev. W. H. Carslaw is following up his edition of "The Scots Worthies," with monographs on typical "Heroes of the Covenant." He begins with a choice little volume, **Life and Times of William Guthrie, M.A.**, minister of Fenwick. (1s. 6d. nett. *Alex. Gardner*). This is the Guthrie whom John Owen described as "one of the greatest divines that ever wrote." Mr. Carslaw gives a welcome epitome of Guthrie's book "The Christian's Great Interest," so frequently referred to by Dr. Andrew Bonar in his published diary, in connection with the work of grace in his own soul.

Home in Heathenland: Sketches of Missionary Life and Work in British Central Africa. By George Aitken. (1s. *G. A. W. Fraser, 10, Belmont Street, Aberdeen*). The author of this deeply interesting little book was formerly a member of the Free Church Livingstonia Mission, and is now engaged in mission work near Glasgow. Among the marvellous work done by modern missions, the progress of the Livingstonia Mission has been unique, for in a quarter-century the great heart of the dark land has been opened up, and the foundation laid for future development. Mr. Aitken's simple narrative has a touch of the romantic about it; there are excellent illustrations, also portraits of Mrs. George Aitken and Mr. James H. Aitken (the author's wife and brother), who both died on the field.

THE PENNY BOOK OF DAILY DEVOTION is a publication which may prove helpful in some circles. It has been compiled for the Century National Prayer Union, and for general use, by the Editor of *The Quiver*. (*Cassell & Co.*)

Two valuable additions to the "Excellent Women" series are—MRS. SEWELL, the well known writer; and ELIZABETH GILBERT, the worker among the blind. Both are from the practised pen of Mrs. Gorges. (1d. each. *Religious Tract Society.*)

Mr. E. Kaufmann, 5 and 6, Paternoster Square, E.C., has issued a tasteful condolence card entitled OUR LIVING DEAD. The lines enclosed are by Adelina Fermi, the ruling idea being that expressed by the Lord Himself, "All live unto Him" (Luke xx. 38).

The leaflet, GOD NEVER MAKES A MISTAKE, by Pastor T. L. Johnson, has reached its fourth edition (1s. per 100). GOD KNOWS ALL ABOUT IT is a short poem by the same writer (6d. per 100. *Sutton & Co., Boscombe*; or the *Author*, "*Liberia*," *Boscombe, Bournemouth*).

A NEW C.E. BADGE.—Christian Endeavourers will welcome the new badge and emblem, which is made in American rolled gold, in the form of lapel buttons (2s. 6d.), brooches (2s. 6d.), and breast-pins (1s. 6d.); chased, 6d. extra. (*C. E. Harris, Winter Gardens, Blackpool.*)

Messrs. Hodder & Stoughton will publish immediately THE ORIGIN OF THE ANGLO-BOER WAR REVEALED, a work which is likely to create the liveliest interest and discussion, especially as, although written by a Transvaal burgher, it upholds and vindicates British policy. The author is Mr. C. H. Thomas, formerly a prominent burgher of the Orange Free State, and until recently, one of the best known citizens of Belfast in the Transvaal.

Church Notes.

Rev. G. E. Butt (Primitive Methodist), of Aliwal North, is conducting missionary services in various parts of the country. His narrative of experiences during the war awakens much interest.

The Great Central Railway Company has leased a site at a nominal rent to the Primitive Methodist church at Neasden. An iron building will be erected, and the cause will be attached to the Kilburn Circuit.

Rev. A. H. Drysdale and Mr. Grant Paton, of Liverpool, have been appointed delegates to represent the English Presbyterian Synod at the Waldensian Synod, to be held in September in La Tour.

It is proposed, in connection with the Baptist Church of Melbourne Hall, Leicester, to make a special effort to celebrate the entrance upon the new century by raising £4,000 for the extension of the work of the church. The amount already promised reaches £3,700.

Under the auspices of the Colonial and Continental Church Society, Rev. S. M. Stewart and a lay worker are hoping soon to go to Ungava, to take the Gospel to Esquimaux living there in conditions of heathen degradation.

The Congregational church at Dorking has just been reopened after renovation, costing £300. The services were conducted by Rev. J. P. Gledstone, of Streatham, and collections amounting to £10 were taken for the Indian Famine Fund.

The Dean and Chapter of St. Paul's have appointed Rev William Ewart B. Barter, at present Curate-in-Charge of Grosvenor Chapel, and formerly Rector of Hanwell, to the vicarage of Edmonton, vacant by the removal of Rev. R. S. Gregory to Much Hadham.

Rev. Charles Garrett's successor in the Wesleyan Mission, at Liverpool, is Rev. Joseph Jackson, who has had experience of such work under Rev. Peter Thompson. Rev. Arthur Wood, who had been designated for Liverpool, is appointed to the new Bow and Poplar Mission.

The new Baptist chapel at Bishop's Stortford (Rev. W. Walker) has been opened. A devotional service was conducted by Pastor H. E. Stone, of St. John's Wood, who preached on the words (2 Chron. vi. 35); "Then hear Thou from the heavens their supplication and maintain their cause." In the public meeting which was subsequently held, Revs. W. Bampton Taylor, H. E. Stone, and J. R. Wood, took part.

Fallen Asleep.

At Edinburgh, Rev. JAMES MERTER DUNLOP, for many years minister of Pollokshaws United Presbyterian Church. Since his retiral Mr. Dunlop had lived in Edinburgh.—Mr. GEORGE GIDDINS, of Islington, for over thirty years a member of Union Chapel, Islington.—Rev. JAMES HILL, M.A., minister of Bourke Street Church, Sydney. As an active worker in connection with the affairs of the New South Wales Congregational Union, Mr. Hill was at all times highly appreciated by his ministerial brethren. In 1886 he held the office of chairman.—Mr. HENRY STUART OGLETHORPE, solicitor, and member of a well-known Wesleyan family of Lancaster.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE civilized world was struck dumb with horror at the news that on Sunday evening the King of Italy had fallen by the hand of an Anarchist assassin. It will be long before his country will be ruled by a better, a kinder, or a more sympathetic monarch than King Humbert. He was one who pre-eminently interested himself in the affairs of his people, and made the conditions of life of the working-classes a special subject of solicitude. Twice in years gone by he had narrowly escaped assassination, but his noble qualities had so endeared him to his subjects that all thoughts of danger had long since passed away, and no special precautions of protection were taken as he fearlessly went forth to the prize distribution which proved the last act of his life. His bereaved relatives and country will be assured of the heartfelt sympathy of all right thinking persons the world over, led by our own ever-sympathetic Queen.

Since the above lines were penned, our gracious Sovereign has herself suffered bereavement in the death of her second son, the Duke of Saxe-Coburg. The "Sailor Prince," as he had been familiarly called, succumbed to heart paralysis on Monday night, at the age of fifty-six. Her Majesty and the Royal Family will share the widespead and loyal sympathy of the people at this especially trying time.

Early in the history of the South African War there were general calls to prayer and intercession among the churches for its speedy cessation, and earnest gatherings were held in many places. Though the struggle still continues, and valuable lives are daily lost in battle and from disease, these calls seem to have fallen into almost entire silence. The long tragedy drags on side by side with the newer and still darker horrors in China, and demonstrate the utter inability of earthly governments, even the most civilized, to avert bloodshed among the nations. The surrender of five thousand Boers, reported on Monday, seems to bring the end nearer. Christian people and churches surely should be fervent in their intercession for the restoration of peace and concord. The kingdom of heaven should "suffer violence" at the hands of its true citizens that God's will may be done on earth, and that wars should cease to the ends of it.

The opinions of unconverted Chinamen about the value of missionary work in their country has suddenly assumed a curious importance in the eyes of some of our daily journals. The other day the *Express* published a strange interview with a "distinguished" Chinese doctor, who accused the missionaries of wilfully interfering with the course of native justice, and so of preparing the way for the Boxer trouble. Later we read in the same journal a statement by the Chinese Consul-General at New York containing these astounding words:—

> There are 6,000,000 of these professing Christians of all sects among my countrymen, and I do not believe 600, or, for that matter, even sixty, of them are sincere in their profession or the better for their protestations. . . . There is great rivalry among missionaries to get my countrymen into their churches. Some of them even pay people a regular salary per month for attending the missions.

These unjust assertions travel far and wide, and while they give pain to many of the vast friends of missions, they help to keep many others away from all sympathy with the work of evangelising the world.

Some thoughtful words from the general secretary to the North China Mission define the true spirit in which we ought to regard matters in that huge empire. Referring to a letter from one of the Christians in Pekin, saying, "if such a thing should happen you would feel at home that lives had not been given in vain," the secretary adds:—

> It is in this spirit that brave men and women have given their lives, or are still living their lives, for China; and these lives throw a beautiful light upon the question of Christian missions, which seems to present to some so great a difficulty. It may not be unwise in this connection, for the comfort of loyal hearts, to look back upon the Indian Mutiny, and then to look on to what Christianity is now doing for India.

As we go to press, we learn with deep sorrow of the murder of several workers of the China Inland Mission. Definite particulars and full details are awaited with much anxiety from the provinces of Shan-si, Chih-li, and Ho-nan.

A friend of the late Lady Salisbury made the following confession:

> The first time I saw her she scarcely looked at me, and I went away and disliked her for seven years. The second time I had a similar experience, and disliked her for seven years more. The third time I met her alone, had a two hours' talk with her, and loved her for ever after.

It was fortunate that these two friends had so good an opportunity of correcting first impressions. Our opinion of other people affects all our intercourse with them; and yet it is the few who take an honest care to form a righteous judgment of others. It should be one of our Christian aims to depend on something better than chance impressions, in a matter which affects the welfare of the world so profoundly.

One of the signs of Christ's witnesses is that they prophesy clothed in sackcloth—they go forth unto Him without the camp, bearing his reproach. Another sign is that they torment them that dwell upon the earth, men of the earth, who have their portion in this life. God is with them to avenge the fatherless and the oppressed, that the man of the earth may no more oppress (Rev. xi.; Ps. x.).

For five years the conviction has been growing and increasing that men who love God and their country must be more aggressive against the drink iniquity. On Sunday night week two Christian men in passing a suburban public house observed a little boy just as high as the counter and a girl of fourteen or fifteen, getting jugs of beer. The men stood at the door and bombarded the crowd inside with red-hot shot from the Bible armoury: "Look not upon the wine," &c.; "Whatsoever a man soweth," &c.; "God so loved the world," &c. Two things impressed them: That the Spirit helped them, and that He gave effect to the missiles. An assault of this kind honours God in his Word, and strikes the publican and the drinkers hard, in a vulnerable part—their conscience. And this is the way to salvation.

Those who only visit beautiful scenery once a year, often envy those that live continually in it, and think how happy they must be to pass their time amid such imposing sights. There are, of course, people who never lose their sense of the beauty by which they are surrounded. But for the most part the inhabitants of charming countries are not very conscious of their charm. Their sense of beauty is dulled by familiarity. The same is true of many spiritually. We live under the shadow, and in the inspiring atmosphere, of Christian truth. The great varieties of revealed religion are ever with us. And yet how few there are who retain anything like a sense of the privilege, the glory, the uplifting influence of these realities of the soul! Surrounded by the mountains of God, and within sight of the Eternal City, most of us live the lives of dullards, and at last mourn the lost zest and stir of our early Christian experience, which are ours no longer.

And yet the remedy for this state of things is ready to hand. If we would regain the sense of natural beauty we must go forth to woo nature as lovers. We must till the soil, and climb the mountains, and explore the valleys. Then the familiar will become new again, and we shall be filled with the old thrill with which we first opened our eyes on the loveliness of sea, and air, and sky. And if we would regain our old sense of the wonderful grace of God in his Gospel, we must re-conquer our commonplaces, and live over again the neglected, worn-out truths that have dropped out of our lives. The soul cannot live upon its memories; it must have fresh food, and renew its youth with perpetual draughts of the ever-flowing stream. To those who thus replenish their spiritual lives at the fountains head, familiarity can only deepen their sources of peace and satisfaction. Instead of "walking in a vain show," they will move in a land ever unfolding beauty and joy.

There can be little doubt, unhappily, that a revival of clericalism is threatened both in France and Italy. The indications are many and they are unmistakable. One reason for this is, that (in France especially) parents have been rudely awakened to the fact that Freethinking has wrought alarming havoc in the lives of their children. The moral tone has been of late years seriously lowered, and the very life of the nation is threatened. Once more, then, the people are disposed to turn to the priests, not that they respect them or believe their dogmas, but they think the morals of their children will be safer if directed by religious people, and Roman Catholicism is the only religion known to the majority of the French people.

Rome is, of course, alive to the situation, and is playing her game accordingly. Always the enemy of education, she is now, however, adapting herself to the modern spirit by seeking to compete with the Government schools. Some of her cleverest preachers—such as the late Père Didon and his successor, Père

Feuillette — have abandoned the pulpit for the desk of the schoolmaster. The early training of the French officers of war is largely in the hands of the Jesuits, and with them it is always the Church first. It is very noticeable in the city of Rome itself, that the young students for the priesthood being trained at the College of the Propaganda are a distinctly superior race of men, intellectually, than were their predecessors. Rome is, without doubt, abandoning her ancient policy of keeping the people in ignorance. She is now fighting with modern weapons, and she evidently means to further her interests in that way.

For let it never be forgotten that the objective of all Roman Catholic enterprise is the restoration of the temporal power. The Pope, who sulks in his beautiful palace, is always the "poor prisoner of the Vatican," according to Catholic notions, and the King of Italy is a "usurper." It is extremely significant that when Padre Agostino, the liberal-minded and half-Protestant Franciscan monk, captured Rome a few years ago by his wonderful preaching, the populace went mad over him; but the Papal authorities promptly suppressed him when he ventured publicly to invoke Divine blessing upon the King of Italy. This year a Padre Thedosio preached in the same Church of St. Carlo a violent series of sermons directed against the Government and the King. The police, however, interfered, and closed the mouth of this firebrand preacher in the midst of his diatribes. The students also, in great force, made a public demonstration against him. But the Catholic authorities whine about the "poor martyr." It is not at all likely that the temporal power will be restored to the Pope. It might, however, be a merciful thing if it were, for the reaction would soon be so violent that the Popes would for ever have to leave Rome. But at first the papal rule would be terrible.

In a very noteworthy passage in one of his published sermons, Rev. Dr. Maclaren pointed out that the direction to "commit thy way unto the Lord" is "a word for *all life*, not only for its great occasions," for the small occasions of every hour, as for the high dividing points "when all the slopes below are wreathed in mist."

Looking to the mysterious way in which the greatest events in our lives have the knack of growing out of the smallest, looking to the power of habit to make any action of the mind almost instinctive, it is of far more importance that we should become accustomed to apply this precept of seeking guidance from God to the million trifles than to the two or three decisions which, at the time of making them, we know to be weighty. If we have not learned the habit of committing the daily-recurring monotonous steps to Him, we shall find it very hard to seek his help when we come to a fork in the road.

By the threatened strike on the Great Eastern Railway, 8,000 men and their families would be affected, to say nothing of the public. The fact illustrates the need, we have so often urged, for a Board of Conciliation, with supreme powers, to deal with such disputes. In the face of so many rival and conflicting statements, it is difficult for outsiders to arrive at a right judgment. On the line in question, it is affirmed that "the porter has to work twelve hours a day and seven days a week for 14s." The wonder is that there are working men members of the Sunday League and other associations who wish to see the Sabbath secularised, overlooking the fact that the result in the case of the toiler could only be seven days' work for six days' wages.

It is startling to hear that even in these days of growing liberty and leisure for the employed, the Early Closing Association is being bombarded with appeals for help in districts where shops are open from 8 a.m. till 9 and 10 p.m., and till midnight on Saturdays. This is a disgraceful state of things, and makes a rational use of life, and the proper care of health impossible for those who are thus overweighted with long hours and hard toil. It is to be feared that among the tradesmen guilty of this oppression there are not a few who are members of Christian churches. Many say they cannot help themselves, as they cannot move without the co-operation of their neighbours. But they can show that their sympathies are with their overworked employés, and take a leading hand in altering a state of things which is so harmful. And the Christian public generally can do still more by bringing legitimate pressure to bear on their tradesmen to join heartily in this needed reform.

Results of Missions.

WE do not remember, since the great revival days of forty years ago, a time when evangelistic missions were so widespread as now. This is especially the case since the Free Church Council has entered so warmly into them, with the result that the churches are but few in which their value is not recognised.

The coming winter is to see a marked development in special endeavour to win souls for Christ, and to quicken the spiritual life of the churches themselves. Added to, and, as we hope, preparing the way for, this great simultaneous movement throughout the country, we have the chain of Gospel tents encircling outer London, and in which the Word is attended with marked encouragement and blessing.

But there are many good people—sincere Christians themselves—who express doubts as to the lasting results of such special efforts, particularly when conducted on an abnormally large scale. Even so earnest a man as Rev. Newman Hall expressed his disappointment in regard to the lasting fruits of Messrs. Moody and Sankey's London Mission in 1875; but his objections were exhaustively met by Mr. David McLaren, J.P., of Putney, who, after protracted investigations, published an article in Messrs. Nelson's *Christian Monthly* (now out of print), in which he succinctly set forth the decisions at which he had arrived.

The question is not an ephemeral one; ever and anon the old objections are resuscitated with a view to discourage similar work in the present day; and the matter is worthy of the earnest consideration in view of the proposed simultaneous mission in London and provinces, which is planned for the New Year.

Mr. McLaren went to considerable pains to ascertain the views of representative ministers and others in Scotland, Ireland, and London eighteen months after Messrs. Moody and Sankey's visit to our shores, and found that the large majority gratefully reported permanent accessions to their membership, and expressed earnest desire that the evangelists would "come again."

That all the professed converts did not stand is not surprising, seeing that the varieties of ground on which the seed was sown were as numerous as in the days when our Lord spoke the parable of the Sower. But the general testimony was that the proportion compared well in the ministerial experience with other special efforts, and better than most.

One of Mr. Newman Hall's chief points itself afforded an explanation as to why his membership in 1875 did not show an unusual increase. He said:

During a revival the conversion of sinners is specially aimed at in preaching. Should not this be the habitual aim of every preacher? Not omitting the instruction of the Church, should not this be an element in every sermon?

Should not the Gospel trumpet sound the notes, "Repent!" "Believe!" week by week? If the regular week-day prayer meeting were crowded by church members, earnestly seeking Divine blessing on the ordinary instrumentality; if all professors felt their responsibility to be workers, not waiting for a revival to bring in the hundreds, but each trying to save individuals; if the pew preached as well as the pulpit, vindicating the doctrine propounded in words, by purity and probity and benevolence of life; if, instead of waiting for an occasional torrent, more advantage were taken of the rain that daily falls, the dew that nightly distils—might we not have a revival all the year round?

Exactly. Where such conditions exist it is not uncommon to find, as in his church, that the annual admissions to membership are so considerable that a "mission" does not materially increase them. But in how many churches do such conditions obtain? In all too few, we fear.

Of course, all missions are not conducted with equal wisdom. There is an injudicious tendency on the part of some evangelists to minimise the patient all-the-year-round endeavour of the minister on behalf of his congregation. This creates naturally a suspicion, not to say jealousy, on the part of the minister and his flock. The evangelist surmises that the people are constantly urged to develop a spiritual life into which some of them have never yet been born. Birth must precede growth, and this fact does not always find emphasis in the pulpit; on the other hand, forgiveness of sins is but the starting point of Christian experience, and this needs equal emphasis in the missioner's teaching. An adjustment of the balance of these truths would do much to bridge the gulf that has sometimes existed between the views of pastors and evangelists. Let a brotherly understanding be arrived at between the two before a mission commences, and we shall hear less of criticism during its progress and of scepticism as to results when it is over.

Another point of first importance is the *following up* of the mission alike by minister and people. Bible-instruction classes should be carried on for some time, to which the attendance of all professed converts should be sought. Lady Ann Campbell wrote to Mr. McLaren at the time above referred to:—

I have the names of about 160 who professed to receive Jesus Christ for salvation; besides which several backsliders and wavering Christians were spoken to.

For eighteen months I kept up a correspondence with the converts, and now and then saw and conversed with many of them. With very few exceptions I found the Spirit's work to have been deep and abiding; in many cases leading to earnest service, which God is blessing.

Nor was her ladyship alone in this service of love; we knew many workers who similarly consecrated time and pen to words of earnest counsel; and they found fruit which others missed.

The appalling indifference to the claims of Christ evidenced by the masses, and the sad deadness and worldliness to be found within the Church itself, are surely sufficient call for an aroused enthusiasm on the part of all who profess and call themselves Christians, if by any means they may save some. This was Mr. Moody's motto. His life and work attest how well he carried it into effect.

Keswick—1900.

CERTAINLY this has been one of the best Conventions we have ever had. The Tent has been crowded to its furthest extremity, a thick rim of people standing all around the seats. The Pavilion has been filled, and a smaller tent, the Drill Hall, and the Victoria Hall have all been requisitioned in addition. It seems as though all the world has been represented, many delegates of the recent C.E. Convention having travelled from London to attend this. One feature of the Convention has been the large number of Presbyterian ministers. The U.P.'s, Established Church and Free Church, had each a clergy-house, where fifteen to twenty ministers in each case lived together for the week.

Every morning not less than 200 clergymen and ministers have met in special gatherings addressed by the Convention speakers. It is a growing feature of the Conventions, that clusters of workers should take a house together for the week. In one case, a number of Manchester mill-girls have taken two or three houses between them, under the superintendence of Christian ladies. It is difficult to suggest any better way of doing good, than for people who know the worth of this Convention to make up parties, the expense falling on each person being reduced to a minimum. I came across one case in which a Christian lady had brought up nine or ten young people with her from the congregation to which she belonged.

Several times loving and pathetic reference was made to the

ABSENCE OF REV. C. A. FOX,

through his distressing malady, and to the premature (as it seems to us) removal of Rev. G. H. C. Macgregor. This was especially the case when Dr. Handley Moule spoke in the Pavilion, and said that the last time he was there, he was followed by his beloved friend, now with God—a memory which had made that Pavilion sacred ground to him. In a wonderful manner Mr. Macgregor's place seemed supplied by Rev. G. Campbell Morgan, who appeared for the first time on the Keswick platform. His accession was hailed on every hand, and his searching and brilliant addresses made a great impression. He left early in the week for America. Dr. Pierson also has been in great request. He is always welcome to a Keswick audience. But perhaps the greatest impression was made by the addresses on Thursday and Friday, by Rev. Charles Inwood, who evidently spoke under the pressure of great emotion, as he declared the presence and power of the Holy Spirit to be within the reach of every believer, and pressed the reception of this greatest gift upon his hearers.

THE SCENE WHICH FOLLOWED

his address in the Tent on Thursday has seldom been paralleled—such great numbers rose to testify their reception of the Spirit. Prebendary Webb-Peploe has also been in great force, and the Rev. Hubert Brooke's four Bible Readings on the Book of Leviticus were more than ever appreciated.

It is difficult, so close to the Convention, to tell the precise keynote. Some say it has been the Convention of Practical Details, because some of the speakers have been so particular and minute in urging the application of "Keswick" principles to the commonplaces of daily life. In two of my addresses I was specially led to this by a breakfast talk in which I had taken part with a number of well-known London ministers, who had asserted that in their experience Keswick people professed more, but were less consistent to what they professed, than others in their congregations. I felt then, as I am sure now, that my brethren had passed a somewhat hasty and superficial judgment on the effect of Keswick teaching. But it suggested the necessity of uniting the teaching of the Epistles and the power of the Holy Ghost with the Sermon on the Mount.

One of the interesting side episodes of the week has been the engaging, by a number of young men, of the Wesleyan Chapel, where a continuous prayer-meeting has been held all day from morning to night, and through two half-nights. The flow of intercessory prayer has never ceased, and to this must be attributed much of the marvellous blessing which has descended. They have proved God, and He

HAS OPENED THE WINDOWS OF HEAVEN.

The missionary meeting of Saturday morning reached high-water mark. It was impressively led by Mr. Eugene Stock, assisted by Mr. Walter Sloan, who brought the distressing tidings that six of their stations had been looted, and three missionaries, with their wives and families, were adrift, they know not where. Very special prayer was made for the preservation of the 2,800 missionaries in various parts of China, and that God would overrule the events transpiring there for his glory. Addresses were given by Mrs. Howard Taylor, Mr. Stanley Smith, Rev. Donald Fraser, and several others; and one would judge that a very handsome offering was made.

The Convention is over, but its effect is only beginning. There has been another throb of the mighty heart of the Church. The life-blood is being forced to the extremities of the body of Christ. The effect of the high tide here will be to send an undulation up to every mission station in the remotest parts of the great missionary world. F. B. Meyer.

From Pastor Coillard.

AS you have from time to time so kindly taken some notice of our mission, would you allow me to avail myself of that family tie and solidarity which you have created between your readers in all parts of the world, and through The Christian earnestly appeal to them and request their intercessory pleadings for us at the Throne of Grace?

It is not yet a year, as you know, since we crossed the Zambesi with that expedition which I was so happy to lead of seventeen new workers, young and full of sacred fire. The sounds of our hymn of consecration:

Prends, O Jesus, prends ma vie
Elle est toute à toi! . . .

had hardly died out in the desert, when it pleased the Lord to take us at our word, and accept the sacrifice. By that new grave which we so unexpectedly found at Sesheke, in which lay our beloved sister, Mdme. Louis Jalla, we had soon to dig another one for Mdme. Bouchet, the youngest and the brightest of the whole party.

A few months later it was the strongest of all who fell down, our worthy brother, Mons. Rittener, an earnest Christian and a most skilful worker, whose place at our Industrial School it will be difficult to fill. We were hardly recovering from these shocks, when Mdme. Martin, the young, energetic, bright, and loving wife of one of our artisans, was also taken away from us, after a lingering illness for whose fatal issue we were not prepared.

Indeed, sickness in various forms has, since our arrival in the country, raged among us, sparing no one, and it has thinned our ranks too. As I write, Mons. and Mdme. Adolphe Jalla, with shattered health, are journeying homeward on furlough. They take with them the widow and the infant child of Mons. Rittener; but they were preceded by Mons. and Mdme. Lemue, who, after a few months of hopeless trial to live and to work in this climate, were also compelled to return to Europe.

Nor is this all, alas! Among those still on the field Mdme. R——, Mr. M——, your own countryman, our amiable young Brother B——, and others show alarming symptoms of disorders which may prove fatal, or may compel them to leave this deadly land and return home at the shortest notice.

It is with a feeling of dismay that we, who are still holding on, often struggling with fever, look at each other, and ask ourselves, "Whose turn shall it be next?"

Our anxiety is not only for the Lord's work in Barotsi Land, but for those dear friends at home, who had so cheerfully made great sacrifices for the

DEVELOPMENT OF THIS MISSION.

Is it all for naught? Will they be discouraged? Will they have for the King's business in these parts enthusiasm, and in the work itself faith enough to carry them through that wave of sorrow? O beloved! the perfume was *not lost* when it was poured *on the feet of the Lord Jesus*! No.

As for ourselves, I confess, we are troubled and depressed, but not altogether discouraged (2 Cor. iv. 8, 9). These dispensations of God—to us so very mysterious—throw a veil of great solemnity over the Zambesi life and work. It seems as if the light of eternity had burst upon us with a reality never experienced before.

In circumstances so grave we all felt the need of closer fellowship, and an extraordinary Conference was convened at Lealuyi at the beginning of February. The meetings were characterized by more than usual harmony, and a spirit of prayer, brotherly love and earnestness. To each and all it was a season of great blessing, and comfort, never to be forgotten. We acknowledged that we had much to praise the Lord for. The foundation of a new station had already been decided. Now, under the care of Mr. and Mrs. Mann, we had a new one at Mabumbu, with a sort of English school with twelve or fifteen pupils. Sefula is re-occupied, and rising from its ruins, with a medical doctor and a contemplated hospital, and with an industrial school with fifteen apprentices. And to assert our utmost confidence in Him whose we are, and whom we serve, as well as in our co-workers at home, we have resolved shortly to open a new station—the tenth on the list, practically the eighth—in the Barotsi Valley. We firmly believe that

THESE DARK DAYS

are the forerunners of the times of great blessing, and that through the deep waters of affliction the King still leads us to victory. When at Gideon's appeal 32,000 flew to arms, the Lord chose only a handful of 300. But the victory was none the less sure and easily won. "Not by might, nor by power, but by my Spirit, says the Lord of Hosts."

Yes, to us it is the painful pruning season. "Every branch that beareth fruit He cleanseth, He pruneth, that it may bring forth more fruit." That abundance of fruit—permanent fruit—is still in expectation, it is true. All that we can say is that the king, the chiefs, the people generally, are all well disposed towards the Gospel. The meetings and the schools are well attended, but conversions are rare.

Pray for us, dear Christian friends, that in our own lives, in our ministry in this country, our fruit may be more, nay exceedingly abundant. At present the lamentable war which is spreading desolation and sorrow through South Africa, has isolated us. The last and only news we had were from *The Times* of November 24. What dreadful shedding of blood already! And what has happened since then? I abstain from reflections—it is too sad. Oh, for the coming of the King, the Prince of peace, whose right it is to reign! F. Coillard.

Barotsi Land Mission, Lealuyi, Upper Zambesi, viâ Bulawayo, Mar. 12.

Day by Day.

SUNDAY, Aug. 5. Prov. xxiii.

THIS is mainly a chapter of prohibitions. We are put on our watch against the indulgence of appetite, whether in the direction of gluttony, of covetousness, of indolence, or of drunkenness. It seems as though the wise men of the past canvassed every avenue towards passion, saying, "No road! No admittance *here*!" The Bible is full of such warnings, which are intended to make the way of transgressors hard. We must not think that the ground of these prohibitions is an unreasoning caprice. They are founded in the love of God. It is because He loves us so much, that He puts us on our guard against things which are really detrimental, and which we should be the first to forego, if we loved ourselves with as real and deep a love as his. God knows that yielding to the imperious dictates of passion ruins the moral life, the peace of the heart, the strength and energy of the soul, and He warns us against them for our own sake. Oh! do not look on God as delighting in depriving you of things you like for arbitrary reasons, but for the deepest reasons, the cogency of which you would be the first to acknowledge, if you knew all.

Let us not place ourselves at the mercy of outside things. There may be no harm in some of them, but even in that case it is not well to depend on them too absolutely. There may be insidious harm in others, and we need to watch and pray against becoming entangled in their snare. The best policy of life is to be in the fear of God all the day long, always bathed in the thought of his holy presence, always testing every act and purpose by the thought of its relation to Him. "All the day!" It is not impossible—for He said that He would be with us all the days. Yes, and there will be a reward which will not disappoint.

MONDAY, Aug. 6. Prov. xxiv.

The burden of this chapter is evil men, that we may not envy them, or desire to be with them. They devise to do evil, their thoughts are full of sin, they lay wait against the habitation of the righteous, they are overthrown by calamity.

In contrast to these, the Divine wisdom is magnified. It is the foundation of a strong and useful life. The building of which the wise man speaks in the earlier part of the chapter, may be compared to character, which rises, day by day, by our practice of the dictates of conscience and the commands of Christ; and the chambers of which become filled, as life progresses, with the precious and pleasant riches of holiness. How is the house of your life progressing, friend? Is it built of gold, silver, and precious stones, or of wood, hay, and stubble? Is it filled with treasure or rubbish? Are its chambers adorned with crowds of noble and heaven-born thoughts, or with the rabble rout of satyrs?

Let us be careful to use our strength for the relief of those that are being carried away unto death. We have no right to hide ourselves from their miseries, to pass by them with averted looks, or to profess ignorance of their necessity. The Gospel is full of condemnation, not only of those who have done evil, but of those who have not done good—the priest and Levite that passed on the other side, the man who hid the Lord's money in the ground, the virgins that had no oil in their lamps. To miss your opportunity, to fall short of the occasion, to pass by the case of need, when this is deliberate and intentional on your part, is reckoned as sin. We all need a baptism of the spirit—of love, that we may not bear false witness against our neighbour, or take advantage of him, but set our hearts to comfort those that are overthrown by calamity.

TUESDAY, August 7. Prov. xxv.

The quiet soul is an inestimable gift. Let us ask God to make us willing to stand in the background, and to be content to wait until the Feastmaster says, Come up higher. Those that abase themselves, who are willing to wait and endure, who can possess their souls in patience, are those who ultimately shall stand with princes. It is a hard lesson. We are naturally so impulsive. We catch up the cudgels to defend ourselves so vehemently, and go hastily forth to strive. Oh, that Christ would give his own patience, that we also may be willing to stand as sheep before our shearers, not opening our mouth, leaving our vindication with God! The one condition of the quiet modest soul is to live in the will of God, and to be content with whatever place his wisdom assigns.

Let us be faithful to our Lord, who sends us on his errands, so shall we refresh his soul, and be to Him as the cold of snow in the time of harvest. We do not want to be unfaithful to the confidence which Jesus puts in us, lest we be to Him as a foot out of joint.

As to the delicacies and delights of earth (the honey referred to in *vv.* 16 and 27), it is very difficult to eat only in moderation and what is sufficient. It is very pleasant to be glorified by our fellows, to listen to their "Well done," to feast on their praise, but the soul cannot grow strong thereby. Honey was not permitted to be offered in the sacrifices of the Temple, and we should be careful not to minister words of fulsome flattery or luscious compliment in the service we render to God or man. The harder thing is to give bread to enemies and water to the thirsty souls of those that hate us. But to forbear ministering honey to our friends, and to be careful to minister to our foes, is our equal duty.

WEDNESDAY, August 8. Prov. xxvi.

The chapter of fools. The fool is a man without religion, without the just discretion and judgment which religion brings, who lives for himself, whose horizon is limited by the circumference of his own thoughts and indulgence. It is not seemly that such men should be put in places of honour. They deserve to be answered according to their folly, and to be smitten with many stripes. Utterly unreliable, those that depend on the fool cut their own feet. His words hang loose, and pierce the hand. The fool is like the dog that returns to his vomit, for his repentance is short-lived, and he goes back to his sin. There is little hope of bringing him to reason and real reformation.

What wise maxims are here! Keep out of strife in which you have no personal concern (*v.* 17). Have nothing to do, even in your lightest hours, with deceit, or backbiting (*v.* 20, 21). Beware of the temptation to pass on scandal (22). See to it that you do not cover a wicked heart by fervent expressions (*v.* 23). Beware of those that speak fair (*v.* 25). Remember that those who start avalanches may find their own homes overwhelmed by them (*v.* 27).

Such things were said by the wise men of old, and they deserve careful study. But after all, those who have learnt that Jesus Christ is their wisdom, and who are abiding in Him, will almost naturally be kept from making the mistake against which these proverbs warn us, and will be led to the opposite graces. Those who are ignobly born may need to study books of court manners, but those who are royal born naturally fall into courtly ways. Those, therefore, who are partakers of the Divine nature, and who live according to their high origin, will naturally exemplify the conduct indicated by these precepts.

THURSDAY, August 9. Prov. xxvii.

Our relations to our fellow-men, next to our relations to God, make our life. There is nothing so precious as friendship; no one of us can afford to live without a friend. Nor do we desire merely hidden love; we long for the expression of friendship. More than we know, Jesus longs for it, and when He smites us, let us always remember that the wounds are the results of his faithfulness. It is because we are so dear to Him that He is able to rebuke us. Oh, the sweetness of a man's friend, it is as ointment and perfume to the heart (*v.* 8). Let us be careful not to forsake a friend, especially if he be an old friend of many years' standing. At the same time, we shall probably keep our friends longest if we remember the warning of *v.* 14. Mutual intercourse between friend and friend tends to the sharpening of each, and so we say:—Choose your friends wisely, cling to them tenaciously, make much of them, be true to them, and through them learn the friendship of God.

There is no satisfaction apart from God. So deep is man's heart, it is like Sheol and Abaddon, the regions of the unseen, into which the souls of men are ever pouring (20). They that drink of the water of the wells of this world thirst again, and when, like Alexander, they have conquered worlds, still they long for more. Oh, find the true rest of thy soul in Him who gives water of which one deep draught kills thirst. The appeal for diligence is applicable to those who feed Christ's sheep and lambs. Let us know well their state, and as we care for our Master's pastures and fields, there will be a reward for ourselves.

FRIDAY, August 10. Prov. xxviii.

Notice the various characters that pass across the vista of this chapter. The wicked evading pursuit, and the righteous standing his ground; the princes who ruin the land, and the prudent men who establish the State; the spendthrift who wrings the last penny from the poor; the evil man who understands nothing; and he that is perverse in his ways. Then we have the poor walking in his integrity, the upright, and the righteous. The usurer is contrasted with the pitiful man; the seducer with the perfect man; the coverer of transgressions with the confessor of sin; the man who is laden with blood with him who walks uprightly amid peril; the greedy spirit with the man who puts his trust in God; the beneficent who gives with him who neglects the needy; the wicked ruler with the just man who puts his trust in God. All sorts and conditions of men are here. It is a little world. The chapter abounds in thumb-nail sketches, each of which is outlined with inimitable precision.

With such men we are meeting every day. They throng the market-places and streets. We are often ignorant of their true character. Our superficial glances fail to detect the heart. But God weighs them. They stand before the judgment seat of God, and He pronounces the irrevocable sentence, "Come, ye blessed; depart, ye cursed!" It is a solemn question to ask in which we shall find ourselves. You may depend upon it that we are somewhere in this crowd. Oh, that we may be found in *v.* 14, 20, or 25.

SATURDAY, August 11. Prov. xxix.

Reproof comes to us from God in many ways. Sometimes he bids us stand back, at other times it comes in the cutting rebuke, sarcastic taunt, or unkind action, all of which are permitted by the wise love of our Father. (19) Let us learn the lesson meekly and give heed.

Righteous men exercise their position to the advantage of the commonwealth. Well may the people rejoice when they are increased. Righteousness is compatible with singing and joy. Let us be happy in our religious life. Those who are right with God are careful for the poor. Let us see to it that we are alert to plead their cause. The righteous life is ultimately successful, and the righteous man shall one day look upon the overthrow of the wicked. May we not ask ourselves whether we are righteous after this sort? To be righteous is to be right-wise, to be properly adjusted with the line and plummet of God; not only accepted in the imputed righteousness of Christ, but personally righteous, because we have learnt to appropriate Jesus Christ, who is made unto us righteousness.

God give us, in these last days, prophets who see visions (*v.* 18). And when the vision is vouchsafed, may they be delivered from the fear of man which brings a snare (*v.* 25). O soul! art thou in peril? Does it seem to thee as though thou must be sacrificed to the hatred of men? Put thou thy trust in God (*v.* 25). There is no safety outside his protecting care. But when God is appealed to by the uplifted eye of a simple faith, He bows the heaven and comes down to deliver the poor soul that flees to Him for refuge.

THE KESWICK CONVENTION.

JULY 23 TO 28.

(BY OUR SPECIAL COMMISSIONERS.)

God's Poems.

By Rev. Dr. JOHN SMITH.

MY desire, this morning, is to turn your thoughts, not in upon yourselves, but outward upon God. Let us therefore consider four words in Eph. ii. 10, "We are his workmanship." The whole Divine life, the renewed character by which we are to serve God here and in which we are to glorify Him hereafter, is, from beginning to end, a creation of God. A day or two ago I was looking at this text in the original, and was forcibly impressed by one reading of it. The words may be taken to mean that we are God's poem. This thought crystallizes and defines the teaching of the passage in a special way. There is no human creation known to man so great in every respect as a poem. Men write their poems in words; God writes his poem in our characters.

There are three ideas connected with a poem. First, it is a new creation. Then it shows unity in diversity, the author moving to one great end, along many lines. "Paradise Lost" carries us first into the gloom of the place of woe, then into the brightness of Eden; and onward, in alternate light and shade, the poet moves to his goal. In God's poem, too, there is

UNITY OF AIM.

Oh, what a breadth and variety there is in the mighty creation of God, from the beginning, in conversion, to the consummation, in glory! Thirdly, Milton has pointed out that a poem is the spirit of the writer preserved for a life beyond his life; and God's poem is the incarnated Holy Spirit reproduced in human character, that God may continually speak to men through time and through eternity.

See where this creative power of God begins. He found us dead in trespasses and sins, utterly undone; so that the work of redemption had to be of his own infinite grace, moving out from the depths of his own eternity, in a wonderful revelation of his love in Jesus Christ. Everything was accomplished by God, leaving to us only the possibility of receiving. Even that reception was not a power native to our hearts, but was something which He had to awaken within us. Beginning in the depths of our ruin, the great God, by the mighty unveiling of his mercy, has lifted us out of the horrible pit, has brought us into communion, and has carried us forward into a relationship of love and fellowship with Himself in Jesus Christ our Lord. He found me

IN THE PLACE OF DEATH,

and raised me therefrom by the sheer power of his grace. By nature, I have nothing wherewith I can serve God. I must be continually coming out of myself to Him, receiving every blessing of the new covenant from his own hand. We are his workmanship! "Not of works, lest any man should boast."

If it were possible that the silence between us and the great sealed orb of Mars might be broken, and a message come from an unknown order of beings, the whole civilized world would be hushed in expectation. When I read the New Testament, that is the atmosphere in which I live. The apostle here speaks of the mystery hidden from the ages of the past, and now revealed to us from the seat of the eternal God, beyond all stars and suns. The eternal Jehovah has discovered Himself in the Gospel of his grace, breaking the silence in a counsel of love and of salvation to us unworthy ones who were lying bound hand and foot in the chains of sin. The first aspect of this poem of redemption is the discovery of

A GREAT PURPOSE OF MERCY

toward mankind as hell-deserving sinners.

We are not made anew of God, in order to begin a life of struggle toward holiness in our own strength. When I received the mercy of God, taking Christ as the way of God's peace for me, I was quickened together with Him. My life, yielded to and possessed of Christ, is rooted in Him. I am no longer under condemnation, because I am accepted in the Beloved. In Christ, I enjoy every privilege which He enjoys. I am lifted up into heavenly places in Him. God is my Father, as He is his. To me is given by God the Spirit of his Son, to take possession of my whole being, that I may live, work, and witness for Him. In Him I have fellowship with the saints. To what end is the great work carried on? That I may be fitted, according to the gifts given unto me, to take my position among God's servants in glorifying Him and spreading a knowledge of his name throughout the whole world. There is the great sweep of God's poem. This is how He hath wrought, through the working of his power in various ways, to lift us into fellowship with Himself.

"We are God's workmanship, created in Christ Jesus unto good works."

A DYNAMICAL CONCEPTION

of creation is more and more taking possession of men's minds. At the foundation of the universe of living things, God has placed cells, ordered of Him as to number, variety and relation, which, under appointed conditions, shall develop the forces placed within them; hence the wonderful diversity which we see in creation, is produced century by century. God's great poem of redeemed character which He has been writing upon your heart and mine, is toward a special end. He brings us under the great spiritual motive of his own love; He has opened our eyes to see the sinfulness of our own sin; He has led us, in utter helplessness to receive Christ, and, in Him, a new gift of eternal life; He has lifted us into fellowship with Himself and into the gift of the Holy Spirit—oh, that we might have those forces within us, and might be brought into those conditions by which the creation of a holy character,

FROM A CHRISTIAN CENTRE,

might go right forward to complete triumph in glory!

A young man, who has something of the artistic instinct, has been taught in a bad school, and his ability to paint may be less than nothing. A great painter takes him in hand, seeks to arouse his potentialities, and trains him along the lines which educe every atom of his capacity. Sooner or later, the man stands a finished artist, through the care of his great teacher. Christ has done far more than that. He has planted within us the capacity of life eternal, has brought us under spiritual motives, and into evangelical relations to God the Father, to the Holy Ghost, and to other believers. He is working in us to the development of a holy life, not from our slavish desire, but in the liberty of love. We are lifted up into the fellowship of sons, and Christ has taken us into his own hands. He sees how much we have to unlearn, and how utterly infantile is our conception of holiness. In his own infinite wisdom, He takes us and teaches us here a little and there a little, using the Word of God, the circumstances of Providence, all the forces of the universe; for, seated upon the throne of God, He is given all power in heaven and in earth. If we have learned at all

THE LESSON OF FAITH;

if, in self-emptiness and nothingness, we have come to Christ, have we not realized the greatness of his wonderful school? Have we not discovered how He uses everything in our daily lives, in the trivial circumstances of Providence, to flash upon us a new sense of our sin, a new apprehension of our nothingness, to bring us in humility and self-despair to the feet of God? As we have cast ourselves there, have there not burst upon our eyes new visions of the wisdom and keeping power of his grace? We have been created, in Christ Jesus, unto good works. He has planted new forces within our hearts. He has surrounded us with variety of motive and influence to lead us on in the life of God. These things are in his own hand. He does not leave the work to the inter-action of natural forces; but He is the great Teacher and

WE ARE IN HIS SCHOOL,

and are learning of Him. What will make this Convention memorable to us, if we learn the lesson, is renunciation of the last vestige of creature confidence in regard to any power of our own to serve God. Let Him carry out his mighty work by bringing the power of his dying love to bear upon us, giving us to see the resources of the Spirit of God, and making us more and more amenable to such secondary elements of fellowship with the saints for our sanctification.

What is at the end of it all? As I have said, in a poem the writer puts his finest spirit into a great creation for a life beyond life. God's great desire in this mighty work of sanctification is so to build up the image of Christ in us that we shall be his living epistles, known and read of all men. Yielding ourselves in daily surrender to Him, we are coming to a larger use of our own powers, and are learning to see the possibilities that God has sovereignly planted within us. We awake to larger conceptions of our place and work in the world, as the poem becomes framed over against us in God's kingdom. Throwing ourselves into the service given us of God, our character is more and more developed; so that, even amid our unworthiness, we are poems, in the measure wherein we yield ourselves to God in Christ. The character of our Lord is being reproduced in us. In virtue of

A CONSECRATED INDIVIDUALITY,

we have our special place in the kingdom of God; so that, with our work given us to do, we are, even here and now, carrying forward the Divine purpose. We are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He is creating a consecrated character for a place in his kingdom, and is also creating the place for the character. Nothing is by chance, but everything is part of a great plan.

In a young man, we see the reigning qualities of his nature developing, while the neutral elements fall into a secondary place. We are only at the beginning of God's purposes for us. Let us go on to broaden, deepen, and enrich the measure of God's own Spirit and life, which He has breathed into us in the proportion in which we are yielded unto Him. The development does not end here below; but he that doeth the will of God abideth for ever. The image of God will grow within us, and the sphere of our activity will broaden all through eternity.

Reading a translation of an Indian poem, it seemed to me as if I were carried back into the very spirit of a far-off realm, breathing the same atmosphere as the poet breathed, seeing the world upon which he looked, and feeling the passions which surged through his heart. God would so complete his image in us that, wherever the far future may find us in his universe, we may carry the heart of Jesus, the spirit of Christ, to whatever order of beings may be the subjects of our ministry.

Good Works Afore Prepared.

By Rev. G. CAMPBELL MORGAN.

"We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. ii. 10, R.V.).

There are two statements in this verse. The one with which Dr. Smith has dealt is that we are *God's workmanship;* and the other is that the good works in which He would have us to walk are *prepared of God for us.* First, we have the origin of our Christianity, "his workmanship;" then, the method by which God renders concrete the thought that is in his heart,

"created in Christ Jesus;" and thirdly, the purpose of the creation, good works afore prepared "that we should walk in them." We are not what we are *by* works, for we are his workmanship. But we are what we are *for* works, for it is the intention of God that we shall realize all that we are in Christ Jesus, and all that He is in us, through the works of all the days as they come to us. The whole of this letter to the Ephesians may be called the Epistle of Vocation, teaching us that, while we sojourn upon the earth, we are to walk in the light of the heavens.

WORK IN HEAVEN

and upon earth is identical, the only difference being that of measure. My late beloved comrade, George Macgregor, and I are one in service, with this difference: he has entered upon the perfect service of the life beyond, but we still learn to serve amid the limitations of to-day. The work that God has for me to do is to be the poem that tells to men the riches of his grace and the depths of his infinite wisdom. Nothing in me by nature can do that; but when the Holy Spirit gets possession of the temple of my being, then, in spirit, soul and body, I sing anew the song of Divine wisdom, tremblingly and imperfectly, but with growing sweetness and power.

God's purpose for me is that I shall walk in good works; that through each day, from morning to night, my life shall be his poem. While I thus speak in the first person, you will get your own story out of what I say for myself. God would have men and women outside his grace, to catch the music of his infinite love and wisdom from the rhythm, order and beauty of our lives. How am I to secure this? Here the second half of the verse comes in; for the works in which I am to show God's praise are afore prepared by Him. There is no unfitness in the things themselves. We say, If we could get out of this world, we would sing the praise and manifest the glory of God; anywhere out of our present circumstances we could manage to give expression to Divine poetry. Ah, that is the mistake, dear child of God! If you cannot

SING THE DIVINE SONG

where you are, you cannot voice it anywhere. You remember how Paul, writing to the Philippians, describes what our life should be: "That ye may be blameless and harmless, children of God without blemish." "Ah," you say, "that is what I would be—the poetry of God in human life; but I cannot be that where I am." Listen, the apostle says where we are to be all that, " . . . in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world."

In a home where there is no sympathy with you, in an office

WHERE MEN ARE OPPOSED TO YOU;

in a church, it may be, where there is no inclination towards these things, God wants his song sung and his workmanship exhibited. Listen to the comfort of this: when you wake in the morning and face the day, in it is a divinely marked pathway for you, wherein every line of action is mapped out, and all the details of the day are arranged for you, before you come into it. Therein are the "good works which God afore prepared." You say, "Surely that is a fatalism; cannot we get outside of it?" Ah, that getting outside has been the trouble in our life! God had a plan for us; but we thwarted, crossed, and spoiled it. He has had some verse to sing through our lives; but instead of letting it be heard, we have altered its rhyme, rhythm, order, and beauty. Men have not heard the poem of God, because we have not discovered his will for the day, and consequently have not walked in that will.

I love to think that God is in to-morrow, getting ready for me. You remember the word in Deuteronomy about his ancient people, stating that He "went before" them. For what purpose? That He might choose them out a place wherein to pitch their tents. I have my plan for to-morrow and the next day, so far as I can see ahead. But there is a programme for me that is steadfast and perfect: and I would be willing at any moment to put mine aside, if it clashes with the other which was "afore prepared." You say, "Surely no one ever had such a trying time as I had yesterday." Every detail of our life is planned and arranged by God. He holds us through

SEASONS OF TESTING,

trial, darkness, and strain. Why? That, in the midst of them, the poetry of his perfect love, and the music of his infinite wisdom, may sound out upon the men and women by whom we are surrounded.

I am created for the day, and the day is created for me; there is perfect fitness. That is how God tempers the lamb to the wind. We have heard much nonsense about God tempering the wind to the shorn lamb. To begin with, God does not shear lambs. If men do so, they may take the responsibility, and must care for the lambs upon the hillside. But God prepares the lamb for the wind. There is a sense in which the wind is also prepared for the lamb, inasmuch as it strengthens and improves the fleece. In all painful circumstances, God will make his music heard through my life, if I fall into his hand and let Him fashion and mould my character in the days He has afore prepared for me.

What will be the effect upon us of this conception of life? First of all, an effect of responsibility resting upon me every day to discover God's plan for me. Should I be rightly understood if, upon this my first visit to Keswick, I say that other conventions have impressed me with the peril that exists of

SEEKING BLESSING FROM WRONG MOTIVES?

The supreme thing is that I should discover God's will for me, and, at all costs, get into that will. At Northfield three years ago, a man questioned me about the filling of the Spirit, which he desired because his church work was an awful failure. I pointed out that the first result of that blessing might be to take him clean out of the ministry, if God had not put him into it. God used my word, and I had a letter from the man in which he says that, from the day he left the ministry, he won more souls to Christ in six months than during all the nine years he had been in it.

If I am God's workmanship created in Christ Jesus, and if He has a plan for me to-day, I should know it and walk in it. How am I to find it? Ask. That Christians cannot live without prayer is a lesson taught to me with emphasis every day of my life. It is necessary to have set times for prayer; but, beyond that, we must live in the atmosphere of that dependence which hangs upon God every moment, and that waits for light to flash upon the pathway. Oh, the mistakes some of us have made, because

WE RAN BEFORE GOD LED US!

One of the perils threatening us everywhere is that of hurry and rush. There are things—I say it reverently—that God can only say to you and to me when we have shut the door against everyone else. We must give God time to tell his plans for us.

We must use the light that falls upon us. How shall we get it? In Ephesians we read: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (R.V.). Would you know God's will to-day? Ask Him, wait for Him, and the light shall come. Persons tell me that the day is gone when God spake to men as He did to Abraham. Is it not rather the case that men do not listen as Abraham listened, nor obey as he did? If you have an ear, God has a voice; and if you have a surrendered will, God has a plan. To the most weak and trembling child of God who is here this morning, who realizes what he is by the grace and work of God, and desires only to get into the Divine way and will for the day, I would say, ask, wait; and light shall fall upon thee, clearer than the noon day, about the least and minutest detail of your life. We may have light if we will.

When our life is thus surrendered, there is not only the effect of responsibility, but there is that of safety. Oh, the sense of rest that comes when we realize that the last cord is cut that bound us to the old life, and we swing away from the shore into the stream of the Divine will. My brethren, what God is waiting for in England to-day, and all the world over, is men and women in whom He can get all his way. I cannot realize these things by my effort; but I can do so by the cessation of effort, and the abandonment of my whole self to God for good works. Even these I have not to choose; for he chooses and prepares them. I come to the moment of joy or sorrow, of temptation or of triumph—He has prepared it for me and me for it. And if I take my way into that prepared work, in the power of his inworking, then, though I may hardly catch the sound myself, the music of his poetry is sounding out upon other lives; and, even amid the sorrow-stricken age in which we live, men and women are hearing the song of infinite grace and the infinite wisdom of the infinite God—not so much by our speech as by the poem of our lives. May God bring us into his will, at all costs.

Yielded to the Master's Use.

By Rev. Dr. ELDER CUMMING.

"There is a lad here, which hath five barley loaves and two small fishes." (John vi. 9).

"He said, Bring them hither to Me." (Matt. xiv. 18).

Jesus Christ longed to give that 5,000 men, with the women and children, a great blessing; and it was dependent upon the surrender to Himself of a single soul. I wonder whether it is so with us here to-night. Does our blessing depend upon surrender, and from whom is it to come? When God would do a great work He does not supersede human instrumentality; He uses it. In order to feed the multitude our Lord asks for something to begin with in this desert place, far up on the slope of the mountain.

First, He makes it abundantly plain that there is no food among the people themselves; He probed that question to the bottom. Then, He offers to one of his disciples

A POSITION OF USEFULNESS

in connection with the coming miracle. He begins a conversation with Philip on the very subject, obviously intending to lead him on to something beyond. We see with saddened feeling, that Philip does not understand; and he shuts the door that the Lord began to open. "No," said Philip, "there is neither place nor money to buy. Two hundred pennyworth of bread would not be sufficient to give everyone a very little." So Philip stands aside.

Another disciple volunteers to talk to the Lord about the difficulty. Andrew had knowledge of a little fact which, to others, might mean nothing at all; but he had a habit of fellowship with the Lord, in conversation about this thing or that. So Andrew comes out from the little circle and says, "Master, I saw and spake with a lad who has five barley loaves and two small fishes." It is true that Andrew rather breaks down here—but who would not?—for he adds, "What are they among so many?"

The lad had the simple food of the poor, easily carried—home-made cakes, cooked and dried fish. How did he come to have them? Surely there was behind this the loving care of

A MOTHER, LONGING AND PRAYING

that her lad might come into contact with the Prophet of Nazareth. Who among us has not been indebted, may be years afterwards, to a mother's prayers? She sends him forth with a small bag of provision for the day; and no doubt part of it had been already consumed by him after he left the house for his long journey. It was concerning what remained that the Lord said to Andrew, "Bring them hither to me."

I do not envy Andrew the errand with which he was entrusted. The Lord's messages are not always the easiest things in the world to give. Sometimes it takes a great deal of faith to ask for things, speaking, as we must do, in the name of the Lord. I can imagine Andrew finding the lad whom he had met. "You are the lad with the five loaves and two small fishes, aren't you?" "Yes," says the boy. "Well, the Master, the Prophet Jesus, wants them; and I am sent to bring them to Him." "How many do you want? If I give

you three loaves and one of the fishes, will that do?" Andrew, feeling as awkward as he ever felt in his life, says, "No, my dear lad; Jesus the Prophet wants you to give Him all." "Do you really mean that I am to keep nothing for myself?"—"I do." "What is he going to do with them?"—"I do not know." "Why should I give all and keep nothing?"—

"BECAUSE HE ASKS IT."

Did not some word of the mother now come to the lad's mind? a word expressive of her reverence for Jesus of Nazareth; a word spoken in love and anxiety, but without a moment's thought of the use that should be afterwards made of it. The power of the unseen but ever-blessed Spirit of God touched the heart of that lad. He turned and said, "If Jesus asks, I give all; for myself I keep back nothing."

Then the command goes forth, "Make the men sit down." Of all that great multitude there was not one but sat in his own unnoted place, for they would not have high places to sit upon. In some spot, utterly unseen of anyone, that lad would sit with strange feelings in his heart. How he would marvel when his own turn came! Loaf and fish were put into his hand, and he ate with the strong hunger of a healthy youth, until he could eat no more, saying to himself all the time, "I have eaten of what my mother gave me; but, oh, what a change has taken place!" The Lord could not work that miracle apart from what the lad gave up to Him. He might have worked another miracle, causing the people to find manna on the ground, bringing bread from heaven, or creating it by a word. But the miracle before us, so sublime, stupendous, and blessed, even Jesus Christ, with his omnipotent power, could not work save through

THE SURRENDER MADE BY THAT LAD.

Ah, my dear friends, you who are assembled here to-night, you Christian people, a multitude gathered from so many quarters, coming to this place, circled by the mountains, coming out to hear what God may speak to you—the Lord is sending you a message, each one! It is, "Bring them hither to Me"—the loaves, the fishes, the troubles, the concerns, the longings, the prayers, the unspoken thoughts. Have you anything that Christ wants? Have you anything that He can use? Will you keep it back? Nothing but Christ moved that lad's heart to give. Shall He move your heart to give? Christ asks it; it is for his sake. He asks you to give yourself, your heart, all you have. For what? I know not; but I verily believe that what was made of that youth's gift is nothing so great as that which may be made of your gift by Christ. If you will give your heart, your powers, your thought, your prayer, your life, this night to Christ, however small, mean, and hitherto useless that life has been, I, in my heart, believe that

HE CAN DO MORE WITH YOUR LIFE

than He did with the lad's loaves and fishes.

I appeal to you—are you willing to let the Lord have what He wants from you? Are you willing to say, "I can deny Thee nothing, Lord, since Thou dost ask it of me?" Make it simply a question of surrendering your whole life into the hands of Christ, ignorant as you are as to what He will do with it, as to how He will use it, and as to the purpose for which He requires it. Say, "Lord, here am I; take me as I am, thine own already, bought with thy blood." He is not a stranger; you know what He can do, what He has done; you know his love and his grace, and what they have made you already. You know how He has delivered you—how death and hell, guilt and punishment of sin are all blotted out through his precious blood "Give me thyself," He says, "that, in time to come, I may use thee as I will."

Oh, let us learn that, as Christ had such an opportunity with the multitude, and as the lad had such an opportunity of giving to the Master, so to-night you have an opportunity which you may never have again. Possibly the Lord may never come so near to your soul as He is at this moment. If you refuse Him, He may never again come so near.

THE MINISTERS' MEETINGS.

The daily gatherings held in the Drill Hall, for the special benefit of ministers attending the Convention, were times of spiritual enlightenment and quickening. Some hundreds of brethren, representing the various denominations, came together each morning in the Drill Hall. On Wednesday morning, Rev. A. Daintree, of Cape Colony, felt led to speak on the question of church finance. He spoke regretfully of such means of raising money as bazaars, and the solicitation of donations from the ungodly. Rev. F. S. Webster dwelt on the importance of seeking and following the guidance of the Holy Spirit, both in preaching and in administrative matters. Rev. F. B. Meyer, who presided, while calling for testimonies as to the question of bazaars, pointed out that anything like debate was, of course, undesirable. Several ministers—Church of England, Congregational, and Baptist—told how they had been enabled, after discarding the idea of a bazaar, to raise considerable sums for church buildings and to pay off debts. A young Free Church minister from Aberdeenshire, after emphasizing the difference between a bazaar with a worldly spirit and a sale of work pure and simple, read part of Acts iv. 34-37, and said that in his district of Scotland, at any rate, the sale of work was initiated and carried out in a spirit of devotion. People who were unable to give money contributed goods or labour, and the sale was one of the brightest occasions of the year.

The Chairman now proceeded to answer various questions which, in response to his previously expressed invitation, had been sent up by ministers who desired information as to the Keswick teaching. This departure proved eminently helpful, and will doubtless be continued in future years, serving as it does to deal with difficulties in a prompt way and to remove any misconceptions. Among other things, Mr. Meyer refuted the notion that sinless perfection was taught. He also treated vigorously a question as to whether there could be such a thing as holiness, apart from consistency in character and walk. Mr. Meyer answered the various queries in a way that afforded much spiritual profit, and concluded by referring to the criticism of the world as to their selfishness or unselfishness in the practical matters of daily life, and by emphasizing the need in all these things for thoughtful devotion to the interests of the Kingdom.

THE YOUNG MEN'S MEETINGS.

These gatherings, which were held in the second tent, were not very well attended at first, as comparatively few were aware of the whereabouts of the location, but as the days went on there was a large accession of interest. Among others who took part, were Revs. E. L. Hamilton, C. Inwood, and S. A. Selwyn. The first meeting was especially notable. Mr. W. B. Sloan, who was the first speaker, gave a forcible address on "My grace is sufficient for thee." He spoke of the conditions under which this assurance was given to Paul, and said that neither the vision on the road to Damascus, nor that in which he "was caught up into Paradise, and heard unspeakable words," sufficed to meet the apostle's need in struggling against the "thorn in the flesh." He required, and he sought fresh aid from God, and the answer came in the words, "My grace is sufficient for thee."

This Mr. Sloan described as the practical application of salvation to the affairs and calls of everyday life. The idea, if not the actual word, "grace" occurs in Hosea xiii. 9, "O Israel, thou has destroyed thyself, but in me is thine help," and tracing this idea of God coming to the assistance of helpless humanity in its lost condition, we find in the New Testament the word "grace" in its fuller light, ever enlarging and deepening in its meaning, even as the speaker had seen a trickling spring in the Scottish moors, so insignificant that it could scarcely be seen or heard, amid the heather, swell and broaden on its way, until it became a great stream able to carry great ships upon its bosom.

Mr. Sloan concluded with a searching appeal to the consciences of his young hearers, pointing out in vivid terms the soul's need of this Divine grace, and showing what victories could be won by grace dwelling within them. Towards the end of Mr. Sloan's address it was evident that only with difficulty could he suppress a deep feeling of emotion, and as he resumed his seat Mr. A. A. Head rose and announced the news that two missionaries in connection with the China Inland Mission (of which, it will be remembered, Mr. Sloan is secretary) had won a martyr's crown. Amid profound silence, Mr. Head asked that any one of the young men present would engage in prayer for the Mission and its workers, and one who has many associations with workers in China did so, although with tears.

The meeting was remarkable for a hallowed sense of God's nearness, and many were deeply affected. Subsequently, Rev. F. S. Webster added a helpful word on Col. iii. 17.

LADIES' MEETINGS.

The Lecture Hall having been too overcrowded, the meetings were held this year in the Pavilion. This altered their character in some degree, for the informality of the meetings in the smaller hall, with its compact audience, could not be kept up, and there could not be the general taking part in prayer which had made the previous occasions a truly family gathering.

Besides mothers and elder ones, there were throngs of young ladies, although the girls' meetings were being held at the same time in the Victoria Hall, and were equally full and equally blessed. The three who were entrusted with their care were Mrs. Bannister, Mrs. Penn Lewis, and Miss Nugent. The first day, after prayer, Mrs. Bannister spoke from John xiii., upon the Work and the Person of Christ. Mrs. Penn Lewis brought an awakening message of warning from Isa. lviii., "Cry aloud, spare not." She showed very forcibly to whom this message was given—not to ordinary followers, but to those who seek Him daily, and delight in doing so, just as we profess to do. It was a very solemn message, given under the awe of one who felt that God had charged her with it.

On Wednesday Mrs. Hatt Noble dwelt on the words on the great High Priest just uttered in the tent. Miss Nugent then gave the message of Rev. C. A. Fox, so sorely missed, to the Convention. From a room of dimness and incessant suffering and deprivation he could yet send word, "In thy Father's House there is '*bread enough and to spare*'!" Mrs. Bannister addressed herself specially to the younger ones present, who were asking what the two words meant which were so much used here: "Surrender" and "Consecration." The only way in which Christ could have the full use of us was by his indwelling and his being received and recognized as the Master who had full possession and authority.

Mrs. Penn Lewis added another message of the sword of the Spirit, from Isaiah iv. Solemn appeals followed. One cannot write much of such words. God uses them, and must apply them Himself.

On Thursday, the two messengers sent to us were both from afar, and spoke with great power of the Spirit of God. The first was Miss Trotter, from Algiers, who showed from the history of Rebekah how her whole future life turned on one little act of courtesy. We come to such crises, but we do not know all they involve. May we be ready to obey the promptings of God's Spirit!

Mrs. Howard Taylor followed with a message of grand and glad freedom from Rev. i. 5, in the vision of the glorious Lord. "Unto Him who loveth us (present tense) and hath loosed us (past tense) from our sins."

Miss Nugent spoke on the threefold command "Bring unto Me." Bring our *worst* to Him as Saviour and Healer (Mark ix). Bring our *least* to Him as Master (Mat. xiv). Bring our *best* to Him as King and Sovereign.

Mrs. Penn Lewis closed with words on the Spirit of Life, saying how the call to obedience had rung through all the days, and how the only way to obey was to be possessed with the Spirit of Life—with the very life of the very Risen One Himself.

THE LATE

Rev. J. Manton Smith.

By Rev. W. Y. FULLERTON.

FOR fifteen years I laboured in evangelistic work as the colleague of the beloved brother who went to God on Tuesday, July 17, from his home in Northampton, fifty-six years of age. Men get to know each other in such a length of time, when they are thrown constantly together; and I knew Manton Smith through and through. From my peculiar knowledge of his character and ability, it seems right that I should pay some words of tribute to one who, in his own sphere, has been used of God to do a very notable work.

In his "*Stray Leaves from my Life Story*," a most readable book, he himself has told us of his early days and experiences: the vicissitudes of his London life, his conversion through the wise and earnest words of the woman who had let him his rooms, and of the early efforts he made in Christian work in the East of London. Here, after some time, he became a member of the East London Tabernacle, then under the ministry of Archibald Brown, and eventually he entered as a student in the Pastors' College, from whence he issued, twenty-five years ago, as C. H. Spurgeon's evangelist.

He is known to the churches by those five-and-twenty years of incessant evangelistic toil—first in company with A. J. Clarke for a year or two, then as my beloved comrade and co-worker for fifteen years, and afterwards alone. During his career, he has engaged in the ministry of the Gospel in every important centre of England, Ireland, and Scotland; in Jersey, in Paris, and in America; and a multitude of souls have been won for Christ through his winning words, and his remarkable gift of song.

His singing was of a singular nature; it could not be called the singing of a trained voice, but it was full and round and popular; and, especially in the earlier years, it had the power of reaching and moving the hearts of men. He needed hymns suitable to his style, and has been in part, as a consequence, responsible for more than one hymn book. His popularity may be gauged by the fact that one of these hymn books has had, I believe, a circulation of over one million copies.

He was not in any sense a great preacher, but then he never pretended to be; he was a winning preacher; he just got up and talked, and the more natural he was, the more effective were his words. The first time I saw him was down in Cambridge in 1875. A meeting for children was announced in the Guildhall, and I was somehow present. Everybody was on the *qui vive* for some expected speaker; those present prosed on, but suddenly every face lighted up as a fair, ruddy, clear-skinned man stepped on to the platform, having come from some other meeting. He was all smiles, and the smiles were contagious; the children in the meeting fairly beamed as he beamed upon them. Of course, he had his cornet with him, and he handled it dexterously, and then he told one of the Old Testament stories, as only he could. I have never heard a speaker to children with such an art of making the Bible speak again its old histories, or of making tears and smiles chase each other on the faces of the people.

In after years he was wont to exhibit with some natural gratification the beautiful cornet presented to him by Mr. Spurgeon, with its inscription: "With trumpets and sound of cornet let us make a joyful noise before the Lord the King." Others have followed him in the use of this instrument to lead the singing of great crowds, but he was the pioneer.

His winning qualities (Mr. Spurgeon used to say it was as good as a fortnight's holiday to look at his face) sometimes blinded people to the fact of his deep earnestness. He believed in the Gospel with all his heart, and he was a very humble and devoted follower of Jesus Christ. He might have gloried in the fact that there are very few towns in which the announcement of his name would not gather a crowd, that he had the confidence of his brethren in the ministry in an uncommon degree, that he was an intimate friend of the great Tabernacle pastor, and that the results from our missions seemed to abide the test of years. But to the end he was an unassuming disciple of the Great Master, content to exercise his gifts as he had opportunity, and then to come back as if he had done nothing in particular.

A few years ago he had an accident, which necessitated the amputation of one leg. After a long convalescence he had hoped to be permitted to resume his active career, and actually did conduct meetings for some months in various places. When I saw him in May last at Stoke Newington, where he and I were announced to take some meetings unitedly, it was apparent that he was far from well; in the memory of former days it was pathetic to see how his powers had failed. But a few days ago I heard he was very ill with an incurable complaint, and, having already started on a Continental journey, the news now comes of his death.

To multitudes over our own land, and, indeed, over the world, this news will bring a sense of loss; to me it seems to finish a chapter of life's history. To Mrs. Smith, who has ever been one of the most devoted of wives, and to his family of sons and daughters, it must come as a crushing blow; but it is well with the sweet singer of Israel, who now joins in that chorus of the redeemed, for which he has been long practising his part.

From Photograph by Mr. W. Truswell, Sawbridgeworth.

The remains of the deceased evangelist were interred in the Northampton General Cemetery. The service was conducted by Rev. Vernon J. Charlesworth, assisted by Rev. F. T. Smythe. There was a large following of friends, among whom was the Mayor of Northampton (Councillor Jeffery). The acquaintance of the latter goes back many years, for he was one of the first Sunday School teachers at Mr. Spurgeon's Orphanage. The letters of sympathy received by the bereaved included tender words from Mrs. C. H. Spurgeon, Sir George Williams, Rev. Archibald G. Brown, and Dr. Pearce Gould.

Friends' Temperance Union.—Mr. John Hilton, president of the Friends' Temperance Union, received numerous and hearty congratulations at a meeting held on Friday evening to commemorate the sixtieth anniversary of his signing the pledge.

Mr. W. M. Oatts' Travels.

DESCRIBING his recent visit to some of the cities in Burmah, Mr. W. M. Oatts writes:—"There are large numbers of our fellow country-men in Rangoon, but few are able to stand against the worldliness and awful vice that abound here, and in most of the great Eastern cities. Many of the large stores bring young men and women to their establishments from the home land. No greater blessing could result to these heathen cities than the sending out of consecrated men and women. But too often there is not much depth of spiritual life, and after a few weeks' residence there comes the sad story of indifference, backsliding, and falling into all forms of vice and sin. My heart has been saddened to see so many who have come out from Christian homes hopelessly indifferent to the things of God. One man who had come out with a bright testimony,

WENT DOWN IN THREE MONTHS,

led many a young fellow into evil, told me with deep sorrow that the memory of the past two years will haunt him through all eternity, and asked me to advise young men not to come unless they brought Christ with them and lived constantly near to Him.

"In Rangoon we had the joy of constant fellowship with the devoted missionaries of the American Baptist Union. The land has been possessed by this Union, and nearly 120 agents are at work in different parts of the country. It was our privilege to be present at the 'commencement' exercises of the Theological Seminary at Insein, nine miles out from Rangoon. This 'school of the prophets' was started fifty-five years ago, and over 600 young Karens have been trained and sent out to preach the Gospel. In connection with the Karen churches there are 34,000 members. Each member is expected to contribute two annas (2d.) per year, and this sum is sufficient to pay for the board of the students. The able principals, Dr. Smith and Mr. Thomas, are supported by the home church. At present there are 125 students in residence. The one text book is the Bible, and in this they get a thorough training. Every Saturday during the nine months' session they go out into the neighbouring villages, and preach and sing the Gospel. There are twenty-five missionary volunteers in the college, and when these young men complete their course, they will go out to distant tribes, learn a new language, and carry the Gospel to people who have never heard of Jesus Christ."

Writing from Western Australia, Mr. Oatts says:—"Excepting a few places in the colony the population, numbering 175,000, is very sparse; you can travel for hundreds of miles and see nothing but 'bush.' The majority of the people are 't'othersiders,' that is from the other colonies. It is difficult to meet with a real West Australian, but those who are here keep a strong hand on the reins of government.

Miners get big wages—£4 to £5 per week—but everything is more than double the price we pay at home. Then most of the men have to live in tents, and submit to great inconveniences. The whole atmosphere is charged with gold, shares, sport, gambling, and worse.

"The various Christian denominations are caring for the different places in an earnest manner. In Perth we had a united mission for two weeks, and on the last evening fully sixty persons rose up and gave thanks for blessing received. In Fremantle, at the close of a week's services, forty gave public testimony to good received; in some cases whole families were blessed. At the 'Fields,' services were held in Kalgoorlie and Boulder City. The striking feature of these meetings was the large number of men who were present. As yet, there is little family life; and the men are only now beginning to bring their wives and children, and making homes for them."

Rev. Thomas Allen, D.D.,

PRESIDENT OF THE WESLEYAN CONFERENCE.

MORE than forty years ago a young man was leaving a Cheshire farmhouse to enter the Didsbury Wesleyan College, to be trained for the work of the Methodist ministry. His mother, who had been a widow for seventeen years, not without a struggle parted from her only son, who for so long a time had been the solace of her widowhood. "It seems to me," said this Christian mother, "to be the Lord's will that you should leave me; I dare not object. I do not know that I have anything more to say to you, excepting this, that wherever you go and whatever you become, you must always show a genial side towards poor people."

The young man to whom that maternal charge was addressed was THOMAS ALLEN, the newly-elected President of the Wesleyan Conference; and it is to his honour that during a long and distinguished career he has never forgotten his mother's words. It is the testimony of one who knows him well that "his geniality and homeliness have made it easy in all his circuits for the poorest to be in touch with him on all sorts of occasions. The Bolton weavers and the Sheffield grinders never felt that there was any wall of partition, clerical or social, between him and them."

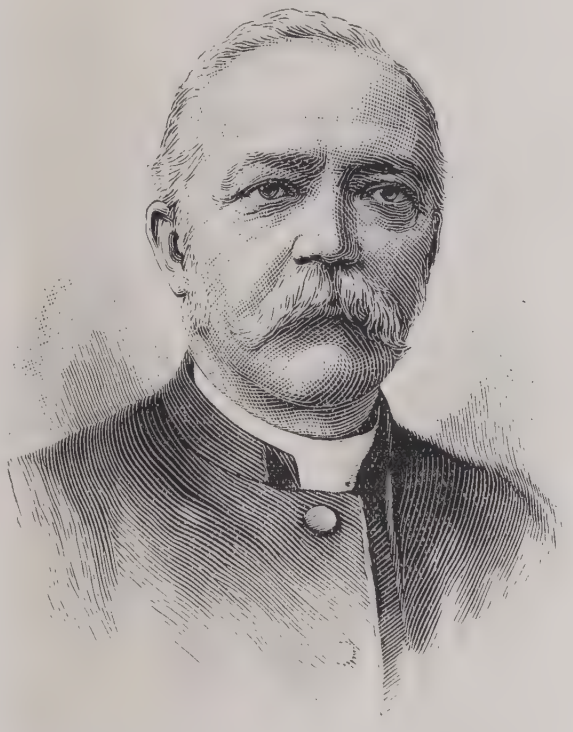
The new President is a product of village Methodism. He was born in 1837 at the Hollyhurst, in the parish of Marbury, in the county of Cheshire. The early traditions of his family were associated with the Congregational form of Church fellowship, and Mr. Allen has ever cultivated the friendliest relations with the members and ministers of the Free Churches. When his grandfather removed to Hollyhurst he discovered that a Sunday evening service was conducted by the Methodists in a cottage not far distant. He joined himself to this "church in a house," and then opened his own house for worship.

It is an interesting picture that Dr. Allen gives of his early religious environment: "My earliest recollections in regard to Divine worship are associated with the house in which I was born. How well I remember the details of the household service; the interest with which I used to carry down the chairs from the bedrooms, and place them in rows across the floor; the book-board which fitted in the back of a chair; the candlestick, which was suspended by a wire from the ceiling; the snuffers, which used, sometimes, to snuff the light out; the chair in front of the clock, occupied by a farm labourer who started the tunes; and the oak-screen by the fire on which the old people used to sit." It was a simple form of service, with no pomp of ceremony, that was conducted in that farm-kitchen, but it is one of the glories of the religion of Christ that the Divine forces that nourish the life of the soul are as freely given to the worshippers in the lonely homestead, as to those who under the fretted vault of the vast cathedral raise the hymn of praise.

In the midst of that little congregation of farmers and labourers sat a thoughtful boy in whom spiritual susceptibilities were early awakened by the Spirit of God. At thirteen, Thomas Allen became a member of the society; at eighteen he came on the plan as a local preacher, and two years later he was accepted as a candidate for the ministry, and entered Didsbury College. His career in the ministry has been one of growing power and popularity. Alike in busy manufacturing centres like Leeds, Sheffield, and Bolton, in suburban circuits regarded as the homes of culture and refinement, like Bristol (Clifton), and Southport (Mornington-road and Trinity), and in metropolitan circuits as diverse as Westminster and Highgate, Dr. Allen has won high regard for the faithfulness and efficiency of his service.

Though three years ago he was called from the circuit life of Methodism, and appointed Governor and Tutor in Pastoral Theology of the Handsworth College, Birmingham, Dr. Allen is essentially a circuit minister. It is inevitable that many of the strongest men in the Methodist ministry drift into departmental office, and it is no matter for surprise that few Presidents of recent years have been identified with the ordinary circuit life of Methodism. It is all the more, therefore, a matter for rejoicing among the rank and file of the ministry, that in raising Dr. Allen to the chair, Methodism has honoured one who for thirty-six years lived among his brethren as a circuit minister, and faced the difficulties and problems of circuit life.

Dr. Allen has received many marks of the confidence of his brethren. In 1887 he was elected a member of the Legal Hundred—the central and official body in which the authority of the Conference is vested. In 1890 he was chosen by the then President to write the Pastoral address to the Methodist Societies. He was one of the English representatives at the last Œcumenical Conference, and during the present year he has attended the great Conferences of the Methodist Episcopal Church of America as the delegate of the English Conference. For six years in succession Dr. Allen was the chairman of the Sheffield District, and few Methodist preachers have gained such a high place in the esteem of the people, or made so deep an impression upon the public life of the great cutlery city.



From Photograph by Draycott, London, Birmingham, Northampton, and Walsall.

The new President rejoices in a fine physique and vigorous health, traceable in some degree, doubtless, to the healthy surroundings and the country life of that Cheshire farmstead. As a preacher he is deliberate, thoughtful, and impressive. On the platform he displays in no small degree the power of ready adaptation and of sound judgment. His wide reading and broadly-sympathetic mind enable him to deal with many aspects of religious truth and phases of social life with freshness and force. Intensely loyal to the evangel of Christ, he is a keen student of modern movements, and seeks to apply Christian truth to the solution of social problems, and the development of national life. His immediate predecessors in the Chair of the Conference have been brethren distinguished for their attainments and services in various fields. Dr. Allen may not be so widely known beyond the borders of his own church, but he has won the love and esteem of his brethren, who admire his sterling gifts, and his unfailing fidelity, and confidently look to him to sustain most worthily the high traditions of the office he so deservedly fills.

The Wesleyan Conference.

THE 157th Annual Conference of the people called Methodists opened at Burslem on Tuesday, July 24. Rev. F. W. MACDONALD, who has rendered distinguished service to his church by his gifts of ripe wisdom, unbending fidelity to Evangelical truth, and graceful eloquence, retired from the presidential chair, and handed over the symbols of office—including a Bible used by Wesley himself, and all his successors in the chair of the Conference since—to Rev. Thomas Allen, D.D., who was elected the president of the Conference. In his inaugural address, Dr. Allen modestly accepted the honour done to him by his brethren, but disclaimed any consuming ambition for the office of president. The century drawing to a close had been marked by the expansion of England, the progress of our colonies, the increase of freedom, the discoveries of physical science, the application of science to industry, and the advancement of the general knowledge of the world. Though these various elements of progress were largely materialistic in their character, they furnished the Christian Church with magnificent opportunities for the fulfilment of her spiritual mission. The nineteenth century had furnished material facilities for the expansion of the Kingdom of God, and the duty of the Church in the twentieth century would be to use those facilities and bring the influences of Christianity into contact with all races of men throughout the earth. In Methodism the nineteenth century had been the formative period of their Church organization. After the death of Wesley, the united body had been saved in the midst of constitutional controversy, not merely by wise statesmanship, but by the devotional spirit of their leaders. In later times of controversy the same spirit would have prevented strife and actual division. The century that had witnessed division had also witnessed a strong reaction in favour of unity. There were, however, fundamental differences of constitution between the various Methodist bodies, and patent and mechanical schemes of union were impracticable. There was reason to hope that the twentieth century would see the healing of many of the divisions of Christendom, and the Church would be brought nearer the Lord's ideal. In the meantime they must cultivate the spirit of unity.

Referring to his recent visit as the delegate of the Conference to America, he cited with approval the saying of Dean Howson that a man must go to America to realize the power of Methodism. Speaking of the place of Methodism among the churches, Dr. Allen said Methodism, historically, was not a reaction, but a spontaneous outburst of Evangelical life; and it was that life which determined its constitution and its creed. That was the explanation of their catholicity. They had no quarrel with Protestant Episcopacy, with Presbyterianism, or with Congregationalism. They had so much of each in their constitution that they were prepared to be friendly to all. In conclusion, the President struck a triumphant note. They were closing a period of ecclesiastical controversy. They were turning from the preaching and teaching of social ethics to the preaching of Christian doctrine. They were exalting the living Christ above theology. Their circumstances in regard to Christian benevolence and evangelistic enterprise fitted them for a distinct advance on the threshold of the twentieth century. Many of them present would be able to do little more than welcome the new century in the spirit of hope and faith. A living writer had pointed out that, while their national heroes were generally

young, the heroes of the Bible were always old. The patriarchs broke forth into poetry on their death-beds. And that was the spirit of the fathers of the Methodist Church.

During the week much routine work incident upon the administration of a great connexion of churches has been transacted. A large number of ministers are retiring this year from the active work. Amongst them are several of the honoured fathers of the Conference. Foremost stands Rev. Charles Garrett, the great temperance leader, who for many years has been the Methodist "Bishop" of Liverpool. The mutual affection existing between him and the late Bishop Ryle received many illustrations in the life of the revered prelate. Testimony was born to the unique service rendered to Methodism by Mr. Garrett during a ministry of more than fifty years. Rev. Joseph Posnett, who has travelled fifty-one years, and in recent years has done remarkable service amongst the artizans of Leicester, also retires, together with Rev. Joseph Bush, an ex-president of the Conference, and chairman for many years of the Nottingham and Derby district. The Wesleyan Foreign Missionary cause must submit to the retirement of the senior secretary, Rev. George W. Olver, B.A., who for fifteen years has rendered devoted service in the Mission House. The Governor of Didsbury College, Rev. Richard Green, whose genial manner and pulpit ability had won the esteem of colleagues and students alike, retired after a ministry of forty-seven years. Many less distinguished brethren, who have rendered no less faithful service, are amongst those who now become supernumeraries.

Happily God raises up a succession of faithful men. On Friday forty-eight young men, who have passed through a period of training at one of the theological institutions, and served a probation of four years in active work, were received as ministers in full connexion. The demands of the circuits for

ADDITIONAL MINISTERS

quite outgrow the supply of young men, but eighty-seven candidates for the ministry were accepted. Amongst them were men of varied attainments, but in all cases the Conference insists upon evidences of preaching power and high-toned character.

The custom, inaugurated by Mr. H. Price Hughes, of including an address on some devotional or pastoral topic in the devotional exercises at the opening of the morning sessions, has been followed by Dr. Allen. On Wednesday Dr. Robertson, one of the Irish representatives, gave an impressive address, in which he insisted that the quality of a man's prayers and of a man's work depended upon the quality of his character. Dr. T. B. Stephenson, on the following morning, referring to his retirement from "the Children's Home," said that if God should spare him for some years more, he should desire to spend the time that remained in the ordinary circuit work of his church. No work was so great as that of bringing the souls of men into direct contact with the great evangelical truths. A return to the spirit of the old Evangelicalism was essential. He had found that such preaching not only brought a glow into his own soul, but was more popular with his hearers than any other. He strongly urged the importance of preaching Evangelistic sermons occasionally on Sunday mornings, and dwelt upon the need of the cultivation of the spirit of expectation. Preachers should expect while they were yet speaking that their hearers would decide. An impressive address was also given by Rev. Joseph Nettleton, of Hastings, the venerable Fijian missionary, on the pastoral aspects of the minister's work. The minister should seek to encourage others, and to co-operate with his lay-workers, so that when the time for his removal came the church he left should not be in a state of collapse. Speaking of co-operation in the service of praise Mr. Nettleton said that at the dedication of the temple there were a thousand trumpets, and all the people sang. So should it be to-day. Love must have the first place in the minister's heart, and would lead to hearty and joyful co-operation with all.

(2054)

Pan-African Conference.

SURELY, never in all history, have black men gathered from all parts of the globe with the object of discussing and improving the condition of their race; and the three-days' Conference of coloured people, held at Westminster Town Hall last week, organized by a committee of the African Association, was not the less important on account of its unique constitution. The various questions affecting native races—their needs, aspirations, views, and objects—were duly considered and discussed.

The proceedings opened on Monday, when, in the absence of the Bishop of London at the commencement, Bishop Alexander Walters, of Jersey City, New York, presided. He referred to the policy of a certain class of Americans who endeavour to keep the negro down. It took 240 years for his complete personal emancipation, and 100 years to attain his standing as a soldier. They could hardly expect, therefore, to get his complete social and political rights in thirty-five years. They had been able to eliminate 45 per cent. of their illiterates, and to-day they represented 735,000,000dols in real estate and personal property. The Chairman also announced that a bureau would be formed in London with the object of influencing legislation on behalf of the coloured races.

The Bishop of London, who arrived later, remarked that the problems with which they were concerned would not settle themselves in a hurry.

THE SENSE OF HUMAN BROTHERHOOD

was a real thing, and even that sense, magnificent as it was as an ideal, created very great practical difficulties. A little time ago it was possible to say that, if there were any people on the earth's surface who wanted to be left to themselves, it was best to leave them alone; but it was no longer possible for any race or nation to go on absolutely by itself. Somehow or other the forces of the world would not allow it. The bishop went on to remind his hearers that after all they must look forward in their dealings with other races ultimately to confer on them, and that as soon as possible, some of the benefits of self-government that they themselves enjoyed. The native races might rest assured of the real and deep sympathy of the English people.

In the evening Mr. B. Sylvain read a paper on "the Necessary Concord to be established between Native Races and European Colonists." The writer contended that natives must no longer be considered like serfs, but as an indispensable element for the prosperity of the Colonies.

Re-assembling on Tuesday, the Conference discussed "The Progress of our People in the Light of Current History" Mr. F. S. R. Johnson (ex-Attorney-General of Liberia), claimed for the Africans that they were brave, industrious, and manly, and only wanted time to develop a capacity for self-government.

Some serious grievances were enumerated by Mr. J. E. Quinlan, from St. Lucia, who urged English people to complete

THE GREAT ACT OF JUSTICE

they had commenced sixty years ago. Mr. Meyer, a delegate from the Afro-West Indian Literary Society of Edinburgh, and Mr. R. E. Phipps, barrister, Trinidad, made an earnest appeal for justice to be shown towards the black race. Another subject considered was, "Africa, the Sphinx of History in the Light of Unsolved Problems." Mr. D. Tobias claimed that civilization had been commenced by the black men; and Bishop Walters pointed out that they must keep three points in view: (1) To recognise conditions; (2) To ask for simple justice as men; and (3) push to achieve what they desired.

In the afternoon the members of the Conference were invited by the Bishop of London to Fulham Palace, and in the evening several papers were contributed, interspersed with musical selections.

The proceedings on Wednesday were again presided over by Bishop Walters, who briefly recognised the services rendered by white men to the negro cause, both in this country and America.

Mr. G. W. Christian, of Dominica, was the first speaker, and his theme was the coming settlement in South Africa. The Dutch farmer, he said, looked on the negro as a beast of burden, inferior to humanity. Whatever position he might attain to in wealth, character, and intelligence, he was not allowed to own land, or even to be at large without a pass. He could only travel in trains in a part more fit for beasts than men. What was all this but the revival of slavery? In the coming settlement in South Africa the natives would receive very little consideration from the colonists, and if justice was to be done it would be for the Imperial Government to guarantee protection by laws that no local legislature could alter, and no prejudiced judges and juries could pervert.

In the afternoon a report from a committee was read and adopted, providing for the formation, as the outcome of the conference, of a permanent Pan-African Association with its headquarters in London, and branches in various parts of the world. A general meeting of the association will be held every second year, the next being held in the United States, while in 1904 the meeting will take place in the Republic of Hayti. Bishop Walters was elected president. The Emperor Menelik of Abyssinia and the Presidents of Liberia and Hayti were elected honorary members of the association.

The Conference also adopted an address to the nations of the world, setting forth the grievances and claims of the coloured people, which was directed to be forwarded to the various Governments. The address urged that the cloak of Christian missionary enterprise should not be allowed in the future, as so often in the past, to hide the "ruthless economic exploitation and political downfall of less developed nations, whose chief fault has been reliance on the plighted troth of the Christian Church."

In the evening the Conference was addressed by Mr. C. W. French and Rev. H. M. Joseph.

A Revival Reminiscence.

THE fact regarding Mousewald mentioned in The Christian of June 14 (page 9), has recalled circumstances in connection with that parish which have never before been published, but which it may be for the glory of God now to relate.

Just forty years ago I was spending a few days in London, on my way to Scotland, when a lady (wholly unknown to me, and of whom I have never since heard anything) called at my lodging to tell me that her brother had recently sold some property in the parish of Mousewald to my brother, and to beg me to do something for the spiritual enlightenment of the people there.

I told her of my total inability to do anything in the matter, as I was a great invalid at that period of my life; and, besides, I was only going to stay for a few days with my brother on the way to other relatives.

No doubt the lady went away disappointed at the apparent failure of her wish; from that time, however, I made that parish a subject of special prayer. Early in the following spring (1861), after a very long illness in Edinburgh, I was at last well enough to go to my brother in Dumfriesshire, just when the widespread *revival* in the south of Scotland was taking place, and what was my joyful surprise to hear, the day after my arrival, that the awakening had reached Mousewald, and that, as my informant (who knew nothing of my prayers) said—*half Mousewald is converted.*

Although profoundly thankful for such tidings, I could do nothing personally in the parish, as I was shortly afterwards seized by the dangerous illness which caused me later in that year to go to Pisa; but through my brother's steward, who was greatly interested in the Revival movement, I was able to get a lending library of good religious books started in Mousewald. May we not believe that the fruits of the Revival in 1861 are still to be seen in the fact that the minister can testify, after nearly forty years, that *there is not a single person in his parish addicted to drink!*

S. H. Carruthers.

Dulwich House, North Malvern.

Students' Summer Conference.

THE choice of Matlock, as the location of the summer camp in connection with the Conference of the Student Volunteer movement, was a happy one. The miniature canvas city stood, beautiful for situation, at the summit of Matlock Bank, commanding a glorious vista of the Derwent valley, with the river winding its serpentine course between the rugged hills of this romantic district.

There was a large attendance of collegians from all parts of the kingdom, the women students being accommodated at Matlock House, a short distance below the brow of the hill. The Conference was held in a capacious tent close to the camp, and the arrangements, which necessarily entailed much labour, were made and carried through with admirable completeness by Mr. Tissington Tatlow

The annual Conferences are now convened, it will be remembered, by the British College Christian Union, which includes the Student Volunteer Missionary Union, and the General College and Theological College departments. The gatherings have been surpassed by none of the preceding conferences in general usefulness. Stimulus was given to

THE MISSIONARY CAUSE,

religious and social problems were helpfully discussed, and full advantage was taken of the times set apart by the executive for prayer, and "that lonely communion with God which alone can fit us for communion with men." Meetings for groups of colleges—arts, medical, training, &c., were arranged, and in a variety of instances delegations adopted the useful suggestion that the members should meet for prayer and a brief review of the day's message, as to its adaptation to the needs of their particular college.

The Conference commenced on Wednesday of last week, with a brief introductory meeting; and on Thursday, in addition to the usual devotional gatherings of the morning, Professor Wilbert W. White gave a Bible reading on Romans vii. and viii. to the men students; while Miss Richardson, whose incisive utterances had proved so helpful on former occasions, spoke to the women. On the following day a meeting for Bible study was conducted by Mr. H. W. Oldham.

The question of Foreign Missions was considered on Saturday, the first speaker being Rev. W. H. Findlay, of the Wesleyan Missionary Society's work in South India. Mr. Findlay said it was refreshing to find that the student movement refuses to take a narrow view of affairs, but shows in all its conferences and reports that the bound of its aspirations is nothing less than the evangelization of the world. Speaking as a follower of John Wesley, Mr. Findlay recalled the familiar words of the great founder of Methodism: "The world is my parish," and went on to state urgent reasons for a great extension of missionary undertakings abroad. Even from the standpoints of order and civilization, the Christian world cannot afford to leave the heathen in their present position.

THE CHINESE CRISIS

reminds us that the countries of the world, instead of being separated, as of yore, are being drawn into one, and a disease in one limb (*i.e.*, country) affects all. But, taking the question into the higher region of Christian truth, unless India, for example, be won, we shall find that the educated classes of that land will no longer sit quiescent, but will, and indeed are, preparing to attack Christianity itself. We are apt to think that the battles for the existence of Christianity belong to earlier days, and that only minor conquests remain to be won. We may find that to be a delusion. Unless a vigorous native church be raised in India, our Christian peace will be disturbed as we have never dreamed possible, for India is getting ready to fight the West in the realm of intellect, with Western weapons, for the cause of Indian philosophy. India hopes to be, in this sense, the spiritual leader of mankind. In order to realize the possible effects of such a struggle we must realize the Hindu diagnosis that the disease of humanity is ignorance. For a time India believed, with Buddha, that it was suffering, but now there is the return to the old belief. Sin is passed by as a trifling thing, which only becomes important when it leads up to ignorance. The moral sense, therefore, has been dying out for centuries. Here, surely, is a glimpse of the terrible need of the heathen world. It is for students to lead the churches to enlarged views and more vigorous undertakings in connection with missions, and as to their own future, standing in the vestibule of life and considering which of the doors before them they shall open to seek their life's work, the question is not "Must I go abroad?" but "Is it necessary for me to stay at home?" There are

NINE HUNDRED MILLION VOICES CALLING,

and, in view of this, it must be a peremptory command indeed which can keep us at home. Our natural place must be outside this little island, in God's great and needy world.

A deep impression was made by Mr. J. R. Mott, who followed, with a comprehensive review of the condition of the world, and cogent arguments, set forth with point and earnestness, for a general missionary advance. He pointed out, in the first place, the extensive character of the need, and adduced statistics of population in the non-Christian countries of the world, to illustrate the position. It is also intensive. The Epistle to the Romans puts before us what science admits is an unvarnished account of the state of heathen life; and to-day, too, science tells us of millions of human beings, steeped in superstition, idolatry, corruption, and sorrow.

Judged by their fruits, the religious and eclectic systems which combat Christianity are a colossal failure. Mr. Mott admitted to having once entertained a faint hope that these systems might exercise some beneficial influence; but, after exhaustive study in all parts of the world, after conversing with priests and devotees, he finds that a nation without Christ is without hope. Face to face with the blasphemies, and cruelties, and superstitions of heathendom, 15,400 Protestant missionaries concur in this view. These religions fail because they have not God; therefore they cannot satisfy man; therefore they must pass away before the religion of Jesus Christ. Our Master is not going to share the world with Confucius, Buddha, and Mohammed.

HE SHALL REIGN

from sea to sea, and all the ends of the earth shall see the salvation of our God. Christ in us, and through us, will meet the need.

Pleading for missionaries, or, rather, stating the case, and leaving his hearers to settle alone with God the question of their future work, Mr. Mott asked, If Christians do not take up the missionary cause, who will? The commands of our Lord are still operative; they are obligatory, not optional. "If my faith is false," said Archbishop Whately, "I am bound to change it, whereas if it be true I am bound to propagate it." The churches need a great objective which will call out the best that is in them; they should find that objective in the evangelization of the world; then they would escape from the atrophy which comes of ease and indulgence and narrowness. If we want to apply to ourselves the blessing of the words, "Lo, I am with you alway, even unto the end of the world," then there must be the willingness to "go . . . and teach all nations," for the promise is associated with the extension of Christ's kingdom.

The need is pressing. The forces of evil are not deferring their operations. With deadly vindictiveness,

RATIONALISM, INFIDELITY, AGNOSTICISM,

are laying siege, especially to the East. The opium traffic is enslaving millions, eating like a gangrene into the land of life. One cannot describe the effects on the mind caused by viewing this evil in a journey up the Yang-tse. Militarism and commercialism are contending for Japan. Lust and cruelty reign largely in Turkey. To meet these and other manifold evils it is necessary for God's people to work with great intensity while it is day. Mormonism has 1,700 missionaries outside Utah. Ceylon, centuries ago, sent out hundreds of Buddhist priests to subdue Asia to their religion. In Cairo, students from all parts of the Mohammedan world are preparing to go forth to teach the False Prophet. In the realm of scientific effort, the Great Powers have agreed to make an immediate survey of the entire heavens, while in military enterprises, such as the advance from Tientsin, preparations on a vast scale are a matter of course. Yet, when an appeal is made for twenty or thirty or forty thousand Christian Missionary Volunteers in this generation, people say, "it would be too great a drain on the Church."

A further need is that of information. If we would do the will of God, we should know the requirements of man. Finally, one other need is that of intercession. Are more volunteers required? Then, while affording all help and information, we must also pray the Lord of the harvest that He may send forth labourers into his harvest.

There was a large muster at the Conference tent on Sunday afternoon, in spite of the stormy weather. Mr. F. Lenwood, of Mansfield College, Oxford, delivered some suggestive thoughts on the book of Isaiah, in connection with the study of the prophecy by the Bible circles of the various College Unions. Mr. Lenwood said that the book was eminently one to be studied by those who might have to take the lead in Christian work; Isaiah dared to preach about a purity which his people did not want. Attention was directed to chaps. iii. and xxxiii. The former pictures the decadent condition of Judah under Ahaz, where a man should say, "Thou hast clothing, be thou our ruler," the nation having sunk to such a position in the

"FAMINE OF MEN"

that, if a man had but clothes enough to dress for the part, that would be sufficient to fit him to rule! And any so chosen would draw back. "I will not be a healer; in my house is neither bread nor clothing" (*v.* 7). The ignorant people, however, were not so much to blame as their leaders. "They which lead thee cause thee to err." The nation is no longer a pastoral one; a feudal order has arisen, and the powerful oppress and rob their dependants, "where wealth accumulates and men decay." Chap. xxxiii. deals with the Assyrian invasion and the deliverance of Jerusalem. In the one chapter, Isaiah stands alone in contending for righteousness; in the other, he has the nation's support in seeking the aid of God. It is given to him to see his work blossom, in the eventide of his life.

Private devotion was the subject dealt with during the first part of Sunday evening. The first speaker, Mr. G. H. Leonard, of Bristol, commented on the common abuse of the saying, "Laborare est orare," and urged the duty of spending time in communion with God, rather than in so much of what the Friends call "creaturely activity." Miss A. M. Wynne Willson, of Somerville College, Oxford, followed, with the thought that, while our lives are

FULL OF BUSINESS,

we need to remember that Jesus Christ's days, too, were very full. While, however, his days were preceded and followed by nights of prayer, we, on the other hand, endeavour to live the days in Capernaum without the nights on the mountain. Indolence is the form of sin which militates most against private devotion. Miss Willson had found two words in 1 Kings xx. 41, "busy" and "gone." Those words might be written as an epitaph over many college lives. Students are apt to be so "busy" that the work which God gives them to do is left undone, and they are "gone." The speaker dealt with subjects for devotion, *e.g.*, adoration, confession, and intercession, our needs and our beliefs, and not only to say "Speak, Lord, for thy servant heareth," but "What wilt Thou have me to do?" remembering that prayer and service are the warp and woof of the Christian life.

Mr. H. C. Duncan, of Edinburgh University, subsequently delivered an address on "The Death of Christ," in which he earnestly emphasized fundamental Gospel truths.

(1056)

Keswick Convention.

(Continued from page 15.)

The Pavilion Meetings.

THE evening meetings in the Pavilion proved to be of a helpful character. Some hundreds of persons, during the week, made open confession that they sought cleansing by faith. A gracious sense of humbling, in the presence of God, marked most of these services. On Tuesday evening, the addresses dealt largely with the application of spiritual power to the affairs of daily life. Rev. G. Campbell Morgan dwelt on portions of Acts ii. He reviewed the whole argument of Peter as set forth in the chapter (commencing at *v.* 22), leading up to the climax —that our Lord received in glory the promise of the Holy Ghost, and in the words of the Apostle's address, "hath shed forth this which ye now see and hear." The work of the Holy Spirit, creating the character of Christ in the believer, was set forth in a helpful manner by the speaker.

This message was followed by an address from Rev. F. B. Meyer, which, especially towards the conclusion, took the form of a scathing denunciation of hypocrisy and a loving appeal to the individual conscience. Mr. Meyer, in contending for consistency of walk, directed his utterances especially to any hearers who might profess to show forth Keswick teaching, and yet by selfishness of conduct bring reproach upon the Convention and its efforts in the direction of stimulating spirituality. Mr. Meyer, while observing, illustratively, that the odour of one bad fish in a shop would overcome that of

A THOUSAND GOOD ONES,

adduced an instance of a wealthy person whose business methods were far from coincident with his high religious professions. With impressive words, the speaker went on to relate one or two unhappy occurrences which showed not only the keenness with which worldly people watch for marks of selfishness in those who profess to follow Christ, but also the discredit which is brought upon the Lord's servants at large, by those who make use of pietistic phrases, "talking Keswick," while their conduct is unequal. A sample case given was that of an individual of this kind who secured for himself the choicest eatables in a dining saloon, to the satisfaction of a couple of non-Christian onlookers who were watching for the outcropping of some form of personal greed.

The after-meeting was a hallowed season. Captain Tottenham, who presided, called for silent prayer, and subsequently several signified an intention to consecrate themselves fully to the Lord.

On Wednesday evening the first speaker was Rev. Dr. John Smith, who gave an address on Heb. ix. 14. He said that one common obstacle to the reception of fulness of Christian life by those who had been brought nigh by the blood, was the idea they entertained, that they must *do* this or that in order to be pleasing in God's view. We must give high admiration to such for their many good qualities, but their works should be the outcome of, not a substitute for, faith. They neutralize their labours by the notion that they can

MAKE THEMSELVES ACCEPTABLE

to God by a power of their own. If this fallacy could be removed, the result would be a large accession to the ranks of fully consecrated people. The way to remove it is by apprehending the grandeur and power of the Almighty's provision. To illustrate the position: Suppose you are at Chamounix, instead of Keswick. You are intending to make the ascent of one of the mountains in the district; you rise early and go out to the front of your hotel before it is light. Ostlers and others are moving about here and there harnessing horses and seeing to their work of preparation by the light of a lantern. You retire indoors for a time, and return to the busy scene at a later period. You now find that the sun has risen, and is pouring its radiance around. What becomes of the lantern light that seemed to be so indispensable? It now appears to be merely a yellow guttering candle which one instinctively extinguishes. So is the contemptible value of men's words, when compared with a light of the Sun of Righteousness.

We have no anonymous sacrifice offered for us. We have to do with a Person, the Son of God. Oh, how He breaks in upon our being! He is an educator. He throws light upon the moral and spiritual being, but He does not rest at teaching. He comes to take our place. We receive in Him the fruits of his great sacrifice. We cannot go so far, in faith, with Christ to go back to our own works. If we yield to Him, He is the great Doer, and we receive everything through Him. Christ attains the crown of perfect obedience. Let us, then, be content to be saved through Him, only and solely. God, who made us new creatures in Jesus Christ, God, the living God, *He* is ours, and we serve Him, not in the spirit of servants trying to be better, but in the

PRIVILEGE AND POWER OF SONSHIP.

Rev. C. Inwood spoke on three verses in 1 John ii. 6, iii. 16, and iv. 11. Referring to the word "ought" (ought himself also so to walk), Mr. Inwood traced its origin to the old Saxon word "owe"—an undischarged obligation. Three such obligations are here presented in (*a*) walk, (*b*) sacrifice, and (*c*) love. What distinguished Christ's walk? It was always along the path of the Father's will. Therein He found his joy, his rest, just as much during the thirty years of patient, holy silence as during the three and a half years of public life. How do we regard God's will? Some associate it with the idea of a prison-house, with gloom and confinement, and an irrepressible desire to get outside it into the sunshine; or they think of it as a working man might think of the factory where he is employed, and where he constantly looks forward to the time when he shall cease from his labours. But we think of it as we do of home, where there is the music of loved voices, where all our needs are met.

Another feature of the walk of the Lord Jesus was that He was ever in dependence on the Holy Spirit. We remember that the Spirit descended on Him at the Jordan, that by the Spirit He was led into, and He returned from the wilderness.

HIS FIRST ADDRESS

began with "The Spirit of the Lord is upon me," and it was by the Spirit that He wrought miracles. In reference to that atoning sacrifice when He laid down his life, it is said that "through the Eternal Spirit He offered Himself without spot to God" (Heb. ix. 14). Throughout his earthly life, the Saviour leaned on the power of the Spirit to do his Father's will, and those who follow Him must walk as He walked. We dare not proclaim these truths but for the fact that the power of the Spirit is always available to enable us to do the will of God, though never to do our own.

The second obligation is that of *sacrifice*. "We ought to lay down our lives for the brethren." This, too, must be along the lines of God's will. We see so much of self-made sacrifice. People look at the sacrifices of others and rush to copy them, without considering if it be the Lord's will. We have no more right to determine what sacrifice we shall make than we have to decide what service we shall render. Let us think of the sacrifices in the life of Christ. We are not called to offer a sacrifice for the sins of others. That stands unique, and nothing can be added to it. In the presence of Calvary we stand as penitent sinners, to appropriate what Christ purchased. But we are called upon to be willing to sacrifice our earthly prospects and rights, our dignity, our time and ease—in a word, our whole life is to be devoted to him. We recall that, when Gordon had quelled the Tai-ping rebellion, he returned home to England as poor as when he started, save for a gold medal given him by the Emperor of China. On arriving at Plymouth, Gordon read of the keen distress which existed at that time among the silk weavers of Coventry. He had nothing that he could offer to alleviate the suffering except his medal, so he erased the inscription and sent the badge to the relief fund. He told nobody, but in his diary there was found, after his death, an entry to this effect; "After all, this is the secret of bliss—give away your medals!" "Measure thy life by loss."

The third obligation is to *love*. The measure of our love to others is the measure to bless them. If we feel we must work for them as a cold matter of duty, or if we have any feeling of contempt or repugnance as to their ignorance and debased condition, all our efforts will be wasted. We need a great baptism of love. Let us give ourselves, here and now, entirely to God, praying—

Give me a heart like thine,
Give me a heart like thine.
By thy wonderful power,
By thy grace every hour,
Give me a heart like thine!

Dr. Pierson followed Mr. Inwood with some suggestive thoughts on the same lines. The speaker related, with much feeling, the experience of a lady missionary to Nestorian women in Persia. After visiting the homes of the people, and being sickened by the filth and degradation, she cast herself on the floor of her room before God, crying "My God, I am going home if Thou dost not give me

LOVE FOR THESE PEOPLE."

God answered her prayer, and she became a great power for good. Dr. Pierson also told, with deep emotion, how, while confessing to a congregation that he felt he had not loved them as he ought to have done, the love that he desired came welling into his heart, and blessing followed in the church. "God righted up the balance of my nature and gave me love."

Dr. Pierson concluded with an affectionate invitation to his hearers to seek from God the love which they needed; and the meeting was brought to a close with a time of silent prayer and waiting on God.

The Keswick Mission.

The tent was filled on Wednesday afternoon with friends interested in the various missionary activities which branch out from Keswick into foreign lands. Many missionaries were among the numerous company on the platform. After brief silent prayer, all joined in singing the hymn,

Lord, thy ransomed Church is waking
Out of slumber far and near,
Knowing that the morn is breaking
When the Bridegroom shall appear.

Mr. Wilson read one verse from the second Psalm, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

After Mr. Head had led in prayer, that the promise above recited may be fulfilled, he read a message from Miss Amy Wilson-Carmichael, testifying that prayer made at Keswick three years ago, just as new work was opening in India, had been answered. Further prayer was now desired under similar circumstances, also for a revival of vital religion among Christians in that land, and for open doors and definite conversions among the heathen. A few moments were devoted to the silent fulfilment of this request.

Rev. J. Harford-Battersby took occasion to mention

A MATTER OF SPECIAL IMPORTANCE,

namely, the necessity to make adequate provision for accommodation of the Convention gatherings in the future. As a certain hall hitherto hired for this purpose may cease to be available, negotiations had commenced for the purchase of land on which a second tent can be erected. The cost of land and incidental expenses will be about £600, with a further £250 for the second tent. The necessary assistance can best be given by promises of definite amounts if the purchase is completed; and these communications should be sent to Mr. Wilson, of Broughton Grange. The owner of the property had been promised a reply in the week following the Convention.

From the general financial statement of the Convention trustees, it appeared that the total income was £1,345 18s. 2d., of which £1,094 9s. 2d. was paid to Mr. Head, treasurer of the Missionary Council, and £251 9s. was

handed to other missions by request of the donors.

A third division of Mr. Battersby's duty consisted in reading the fourth annual

REPORT OF THE COUNCIL.

This document recognised the great loss which has been suffered in the decease of Rev. G. H. C. Macgregor, who was one of the most valuable members of the Council. His visits to Canada in 1893, and to Northfield in 1897 and the following year, were greatly blessed, and the results were deep and far-reaching.

Particulars were given of travels by brethren who had conducted conventions in many lands —East and West. Invitations or requests for help had come from such diverse quarters as Jamaica, Ottawa, and Urumiah, in Persia.

"Good reports continue to come from those supported in the mission field. Their letters tell of difficulties overcome and victories won. Disappointments and repulses are also experienced; but this is no more than we expect, while the power of the enemy is so great and our missionary forces are few and inadequate. Miss Amy Wilson-Carmichael, Mr. and Mrs. Cyril Green, and Miss Eva Carmichael, Dr. G. Whitfield Guinness, Dr. A. C. Hall and Miss Luce (hon.), are respectively at work in Tinnevelly, Pondoland, Honan, Egypt, and North India. Mrs. Ford (*née* Miss Hodgson) in Honan, Mrs. Joyce (*née* Miss Brook) about to return to China, and Mrs. Butcher (*née* Miss Jacob) in Bombay, formerly on our list, still desire to be remembered in our prayers."

Details of expenditure in support of workers and in promoting deputation visits abroad, were given by Mr. A. Head, who made special mention of what has been done to enable missionaries to attend the Keswick Convention. Nearly 200 of these friends were accommodated this year; and they join the Council in hearty thanks to those persons whose liberal contributions have secured a much-appreciated boon. It is hoped to extend the benefit to many more upon the next occasion.

Rev. E. L. Hamilton spoke of things seen and done while visiting Berlin and Dresden, in company with Dr. T. H. White. In the former city attendance at the meetings rapidly grew; and it was a real pleasure

TO FEED HUNGERING SOULS.

At the closing meeting eighty-five persons rose one after another within a short time, and spoke of definite blessing received. There was no time for further individual testimonies, but another eighty rose to their feet in token of the same thing. Pastor Mascher, who has suffered much persecution in Dresden, co-operated in the work of the visiting brethren; and there were evident signs that here, as in other parts of Germany, the people are really hungry for the teaching of God's Word. The pastor says he could arrange for meetings in no less than thirty centres if Christian workers would but come.

Rev. F. Paynter gave some account of a visit to Ceylon and India, undertaken with two objects—first, to speak as God opened the way, of the "more abundant" life of full sanctification; and then to become personally acquainted with some of our missionary brethren, to assure them of the sympathy of friends at home, and to get a deeper insight into their work. It was found that God is accomplishing his gracious purposes by missionary members of the different denominations, and is uniting them together in love. Encouraging meetings of natives and also gatherings of pastors and teachers were addressed in Colombo and Calcutta. In Benares, the awful metropolis of Hinduism in its most repulsive features, a noble band of missionaries connected with various societies, hold

WEEKLY UNITED MEETINGS

in their own houses. Several days were spent in Agra, where, during the last four years, there has been a blessed outpouring of God's Holy Spirit. No less than 400 Mohammedans and Hindus have there been brought to Christ and baptized in his name; and the blessed work is still going on. Amritzar and Lahore afforded happy experiences in Christian fellowship.

The journey to Bombay revealed the presence of continued want and suffering in the famine-stricken district; and the distress must remain until the new crops are gathered in. In Bombay the Y.M.C.A. and Y.W.C.A. are doing most important work among the English and Eurasians. More workers are sadly needed for the English-speaking people in many of the Indian cities. As Mr. Paynter went from place to place, he felt completely borne up by the prayers of friends at home. He returned to England feeling increased interest in missionary brethren, and rejoicing in the blessed work which God is doing through them.

In a closing address, full of interest, Rev. C. Inwood told how, along many lines, God had answered prayer made in that tent two years ago, in view of the speaker's projected visit to China. It is, said he, a cause of thankfulness, in view of the unforeseen perils now prevailing in the land, that one was permitted to be

GOD'S MESSENGER OF CHEER

to the missionaries, and to the people whom they have won for Christ. The manifest guidance of God was experienced in every step of the way. Disappointment in regard to sailing arrangements only issued on the missioner reaching Shanghai nearly a fortnight before he was expected, and, through the temporary presence there of certain missionaries; the way was opened for a short visit to the North of China, that part of the Empire which is now the scene of so much trouble. Meetings held in Tientsin were the occasion for Christian fellowship much needed by missionaries from Manchuria and Mongolia, who were visiting the place just at that time.

In going westward, Mr. Inwood and missionaries accompanying him found it possible to attend the great West China Conference only through a change of mind on the part of Lord Charles Beresford, with regard to steamboat accommodation retained for him. Preservation of health, amid the perils of Chinese epidemics, was another answer to prayer; and the Lord gave his servant the confidence and affection of missionaries wherever he went.

GOD'S HAND WAS SEEN,

too, in the matter of interpretation; and Mr. Inwood mentioned many instances of brotherly love for himself and devotion to God, on the part of native Christians and their Chinese pastors.

News of massacre and wrecking of mission property now brings to mind God's leading as to words of counsel and comfort uttered when there was no anticipation of such widespread trouble, as to the Holy Ghost being the only power by which native believers could glorify God in laying down their lives for Christ.

In conclusion, Mr. Inwood declared that he had returned to England with a new revelation of the corruptness, vileness, and callousness of heathenism, and with strengthened conviction of the uselessness of everything but the Gospel to meet the needs of the poor benighted Chinese. He asked prayer that he might make the largest possible use, to the glory of God and the evangelization of the heathen, of the knowledge thus bestowed.

Free-will offerings in aid of the work were taken in the course of the meeting.

The Cotelingam Brothers were present at an interesting meeting held on Wednesday of last week at the High Barnet Congregational Schoolroom, Rev. E. Jenkins presiding. They are sons of the late Rev. M. Cotelingam, formerly native pastor of the L.M.S. church, Madras. The eldest brother, in an earnest and admirably-worded English address, described the purpose of the tour the brothers are making through Britain, Canada, America and Australasia. They wish to gain knowledge and experience of Christian life and work, which they may utilize in evangelistic tours on their return home. An esteemed correspondent, a returned missionary, writes: "It is pleasing to note the earnest efforts and courageous enterprise of these members of the Indian Church. They may be regarded as a sign of hopeful progress for the coming century. They sang hymns and gave recitations. The youngest played the mandolin with great skill, and sang part of a hymn, the music and words of which he has himself composed. A collection was cheerfully given in aid of the expenses of the tour."

The Indian Famine.

FROM Surat and Southern Gujarat States come tidings of a rainfall sufficient for agricultural purposes, while in Broach cotton sowings are being actively prosecuted. In other districts, however, very little rain has fallen, and cultivation is at a standstill.

Communications from missionaries and other workers continue to reach us, gratefully acknowledging the sympathy and help of friends at home in their efforts to relieve the distress, and describing the scarcely-improved condition of the population in the afflicted areas.

The last consignment of foods (six cases of oat flour from Messrs. A. and R. Scott, of Glasgow) was sent per s.s. *City of Dublin*. The owners, Messrs. George Smith and Sons, generously taking the cases freight free.

NOTES FROM WORKERS.

Mrs. F. M. Hewlett, Shanti Kothi, Benares, writes:—"I have a school for Hindu girls, whose parents are very poor, and have suffered much from the famine. Many of these girls come to school quite naked, as their parents cannot afford to clothe as well as feed them. Many wives, deserted during this terrible famine, have been rescued from a life of sin and misery."

From Jhalor, Mr. W. Mulligan writes:—"There are here 14,000 workers in one tank (relief work), and over 2,000 in poorhouse and kitchen. All the latter, and about a third of the former, are homeless and almost naked. We shall have frightful mortality when the first heavy rain falls. We have been enabled to give a great deal of help, and save much life."

Dr. J. Murray Mitchell writes to us: "A somewhat remarkable public meeting was held in Bombay on June 27 last. The s.s. *Quito* had arrived with a large consignment of grain from America, sent to aid in relief of the distress arising from the terrible famine. The prime mover in this philanthropic work was Mr. Louis Klopsch, of New York, who is editor of a paper called the *Christian Herald*. The grain was the gift of the readers of his paper and others who sympathized with him; and it amounted to 5,000 tons.

"The Governor was not in Bombay, but sent a telegram warmly acknowledging the generous gift. The Chief Justice spoke in the name of the Government, and expressed hearty thanks. Several speakers followed. We content ourselves with quoting a brief report of the speech of a native gentleman—the Hon. N. G. Chandravarkar. The sentiment he expressed is shared by many of his countrymen.

"The Hon. W. Chandravarkar said that, though not a Christian in the popular sense of the word, he assured them that no one had tried to understand and, if possible, be inspired by, the teachings of Jesus Christ more than he had. He had heard of the untiring exertions of the Christian missionaries throughout the famine districts; and he had said to himself and his friends that, in spite of all they sometimes heard, the Spirit of Christ was still alive.

"While our hearts are broken with grief as we read the accounts of the fearful sufferings in the famine-stricken districts, let us not forget that, in the wonder-working providence of God, there may yet be some mitigation of the evil. One result is likely to be the softening of stony prejudice on the part of India, and a belief that the religion which prompts such deeds of kindness cannot be wholly false.

"'By their fruits ye shall know them,' said the Voice divine. The argument of arguments in favour of the truth of Christianity is Christian life—the manifestation of the Spirit of Christ. The suffering natives expected the Indian Government to put forth its utmost efforts to save them from death; and they have not been disappointed. They expected that British Christians—missionaries and others—both in India and at home, would also do their utmost; and they have not been disappointed. But foreign Christians—American missionaries in India and Christians in far America, who have no political connection with India—are hastening to their rescue. Why so? Because, as the Hindu Mr. Chandravarkar says, 'the Spirit of Christ is still alive.'"

(1557)

Notes from New York.

MR. W. B. MILLAR, of the International Committee of the Y.M.C.A., and Secretary of the Army and Navy branch of that work, has gone to San Francisco to meet the two Y.M.C.A. secretaries who went to the Philippines about two years ago, and established field branches of the Y.M.C.A. and circulating libraries in Manila, Cavité, and other important army stations in the Archipelago. Mr. Millar has gone to receive the reports of these gentlemen and to arrange for additional facilities for the comfort of our soldiers in those islands to which they hope shortly to return.

An interesting report of a canvass of the Fourteenth Assembly District of this city has lately appeared in the organ of the Federation of Churches and Christian Workers, a useful organization that does much excellent work. The population of the district is estimated at about 50,000. The leading nationality was German—38·4 per cent. of the families visited; then Americans, 26·4, and Italians, 10·3. Irish formed 9·5; Hungarians, 5·3; Russians, 3·1. Austrians numbered 195 families, and English 108; and of nationalities with under 100 families there were fifteen. Not one negro family was found by the canvassers. Only 225 of the 10,397 families owned their dwellings. The Hebrews of the district have practically deserted the synagogues, 93·7 being without a regular place of worship, and only 62 per cent. providing for the religious instruction of their children in the synagogues.

According to the New York *Outlook*, the religious situation at Harvard University is full of hope. This year a new building has been added in the shape of the Phillips Brooks House, which is to be the religious centre of the University. There are reception rooms, libraries, and suites of rooms for different religious societies, among which there is an office for the Student Volunteer Committee. One of the distinctive features of the University are the morning prayers in Appleton Chapel. Attendance at this quarter-hour service is quite voluntary, but usually there are 300 or more students present. The best preachers in the country are selected to carry on these services, who are in residence in turn for purposes of religious intercourse with the students.

Persecution in Persia.

THE Nestorian Christians of Persia are suffering much at the hands of the Greek hierarchy. Deacon Abraham sends us the translation of a letter recently received. It reports the advent of a party of priests, who, by the treachery of a villager, got possession of the church. Thereupon, the inhabitants of the village were called upon to confess the Greek faith or give up all hope of crossing the Araxes into Russia. The point of this threat lies in the fact that during part of the year the people gain their livelihood in Tiflis. Some sixty families gave their names on promises of temporal benefits; but they soon found out the emptiness of the promises and the sacrilegious character of the entire proceedings. It is said that in some such way as this the Russian priests have gained possession of every church in Oroomiah, the Persian Government being too weak to oppose the aggression. Notwithstanding, many of the Nestorians are standing in the old paths—despoiled of everything but their ancient faith and trust in God.

A Remarkable Discovery.—The Vatican is not a likely place for the discovery of Protestant literature, but it is affirmed that several hitherto unknown books, by Martin Luther, have recently been discovered there. They are said to embrace—(1) Two Commentaries on the Romans, written in 1515-16, one of which is a solid doctrinal exposition. (2) Two MSS. containing the Reformer's lectures on the Romans, condensed from his Commentaries. (3) Two similar Commentaries on the Epistle to the Hebrews, on which he lectured in 1517; and other works. These works will be read with intense interest by those fortunate enough to see them; and, though possibly they will add little to our knowledge of Luther's mind, they will doubtless be valuable from a devotional as well as a historical point of view.

Fruit in North Africa.

IN a recent letter from Sousse, Tunisia, Mr. W. G. Pope says:—"Much as we need help ourselves to carry on the Lord's work, we feel the best way to plead our own cause is to plead that of others.

"Our Brother Anfuso, an Italian, converted here three years since, is now a missionary to Italians in South America. Brother Scorsome, another Italian, has been so persecuted and boycotted through the Roman Catholic priests, because of his faithful witnessing and blessing in bringing others to Christ, that he has been obliged to flee to another city. He is now in Sicily, where we believe he will be led into work for God. Another Italian, Brother Bertholdi, still with us, will, we trust, become a colporteur evangelist shortly, as the Lord may supply his need.

"I wish to draw particular attention to our Brother Perrot, a French soldier, led definitely to the Lord whilst here three years since. After leaving military service, he obtained some training in England, and then proved himself a successful evangelist in Paris. The Lord laid very heavily on his heart, his home—Rennes, now famous for its connection with the Dreyfus case. As any who have visited it will witness, it is one of the hardest, most Catholic, and yet most needy places in the whole of France. Brother Perrot needs our prayers, also our material support. He has already been joined by an ex-monk, and blessing has begun with them. His address is, M. Roger Perrot, St. Heliers, Rennes, France."

Miss De Broen's Work.

LAST Sunday week, a unique gathering took place in Miss De Broen's Mission Hall at Belleville in the east end of Paris, when twenty-nine working men belonging to the "Men's Own" from Mr. Charrington's East End Tower Hamlets Mission, visited the hall, and conducted the service. This party were part of a number who this year have visited the Exhibition. The writer was the first to address the gathering, and was followed by several who gave their experience in real East End style, which for heartiness and fervour cannot be exceeded. These earnest speeches were translated by Miss De Broen, and then some of her own converts in return gave theirs. The singing of well-known hymns from Mr. Sankey's collection rang through the building, and the two nations in their own language joined most heartily in praising God.

Miss De Broen assured us that our visit was much appreciated, and had given them quite a "lift up." She is doing a grand work, amid great opposition, in the gay and godless city. Let us pray that God may abundantly bless the speaking of these unexpected voices. Our men greatly enjoyed their visit; everything was so new. One thing was specially impressed upon their minds, and that was, the awfulness of the Continental Sabbath. In their excursions by steamer on the Seine, or by rail, they sang hymns, and on the day we visited the magnificent grounds at Versailles the Welsh choir, who were also visiting it, sang in magnificent style, "Crown Him, crown Him, Lord of all." We followed in our poor way, and repeated the same in English.

We have all returned to our dear native land with new experiences, which will be used in God's service. We feel we have done "what we could" to honour his Name in a country where little seems to be thought of except sin of the vilest kind. God bless every effort put forth by such noble workers as Miss De Broen and her staff! EDWIN H. KERWIN.

Canary Islands—Writing from Tafira, Las Palmas, Mrs. T. Mackwright says:—"God has opened my heart to Spanish lands. This island belongs to the Spanish, and a dry, and parched, and thirsty land it is. We have rejoiced in the conversion of our cook, and of Antonio, and of a schoolmistress, who is lately arrived from Cuba. On Sunday we had ten Spaniards at a service running on over five hours."

With South African Troops.

HAVING gone to South Africa as acting chaplain to the forces, Rev. Howard M. Webb-Peploe has written home deeply-interesting letters on his work. He was privileged to distribute many copies of the Soldiers' New Testament on board the *Kildonan Castle*, Transport No. 44; so, writing from Port Elizabeth, on June 18, to Mr. Walters (Scripture Gift Mission, 15, Strand, W.C.), he says:—"We had a most successful time on board, and could not help feeling that God was owning and blessing the work in a very remarkable way. We had occasional voluntary services and daily prayers, and when I gave away some of the Testaments one night, after hymn-singing, the men kept running to me to ask for them; and some of them, who had slung their hammocks on deck, jumped out to get a copy. We gave away nearly 400 that night.

"Another time, after a voluntary service on the forecastle, the men were so eager to get copies that they almost injured one another by crowding. I had to refuse to give out any more on several occasions, until they stopped pushing.

A FOOTBALL SCRUM

was nothing to it. We had Bible readings during the week in the captain's cabin, and the Testaments were often seen, for the men carried them about in their tunics. One man told me he had nearly read the whole Testament through between Sunday and the following Friday; and he showed me marks in it, which proved this. Others were seen reading them while lying about on deck: so we know they were not wasted.

"We gave away nearly fourteen hundred Testaments, besides Gospels. We could easily have used more, had we had them, for when they were all gone, some men asked us for copies, saying they had not received them. Some of the Roman Catholics also asked for, and received copies. I am now on the way to Natal, as I received orders to proceed to Durban, and thence to Maritzburg, where I shall get further orders."

In a letter to Mr. Holness, Mr. Webb-Peploe wrote on June 20 from *R.M.S. Britannic*, transport No. 62, en route for Natal:—"I am so sorry that I could not write sooner to thank you for the splendid parcel of magazines and books which you were good enough to send me for distribution on board the *Kildonan Castle*. It was a very great help, for we had over 2,600 troops on board, and as they had nothing to read except what we gave them, they were naturally anxious to get anything. The captain had written to a large number of publishers for grants of pamphlets, &c., and many of my friends had sent us parcels, so we were able to give out a lot of good secular literature during the week, and thus show the men that we were their friends and wished to make them happy and comfortable.

"The results of all the services and distribution of literature were most encouraging. We had several cases of conversion, besides

MANY BACKSLIDERS

who were sorry for the past coldness and neglect being brought in. Altogether we had a splendid time of personal dealing with souls, and many told us they had been converted while on board the ship.

"We cannot attribute this to one cause alone, but it just seemed as if God were using many different means towards the one end; so that during the voyage we were able to enrol 365 personal applicants as members of a Soldiers' Christian Association. Each one had to come up to the captain's cabin to be enrolled, where he received a membership card, and a Special Testament; and this gave us grand opportunities for dealing with the men.

"We have great cause for thankfulness to Almighty God and to all our friends who helped us with literature and their prayers, to bring about this happy work during the nineteen days of the voyage."

Personalia.

Rev. F. B. and Mrs. MEYER have sailed this week by the *Teutonic* for the Northfield Convention.

Mr. JOHN JACKSON (of the Mission to Lepers) will leave for India in the autumn for a tour of the institutions belonging to the Society, including a visit to the Asylum under the charge of Miss Mary Reed at Chandag.

Rev. Dr. L. W. MUNHALL, the well-known and valued American Evangelist, is expected to arrive in London in a few days. He will devote the month of August to tent work in the metropolis. He hopes to give a series of addresses at the Aldersgate Street noon prayer meeting, beginning on Monday, August 13. He has also arranged to conduct the services for Dr. Barnardo at the Edinburgh Castle during September. Communications should be addressed to him at 14, Queen Square, Bloomsbury, W.C.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD wears its long vacation appearance, but there are signs of the presence of numerous visitors in our midst. The grand old Bodleian Library attracts visitors from all parts of the world, not only as sightseers, but as students. Every day may be found there ladies and gentlemen who spend their holidays—at least, in part—in preparing work for next term at college or at school. The writer met a professor from an American university, the other day, a Presbyterian who is utilizing his holiday in this way. Somerville, too, is enlivened just now by "The Girls' Camp," composed of some seventy young ladies who have met for mutual improvement. The Hon. and Rev. Talbot Rice is acting as chaplain, and we hear of the helpful and happy times they are all having. The object of these camps is to bring together those who will be helpful to each other, and there must be many who are thus permanently benefited.

Rev. G. C. Bowring was the speaker at the annual meeting of the St. Peter-le-Bailey Temperance Society, held on Thursday week. He spoke some timely words. Referring to the sale of drink to children, he said he knew a case where a child was being slowly murdered through strong drink; steadily the poison was working out this accursed result. He said there were two things which made it difficult in this country to fight against the evil. One was the national fatalism, the idea that because the evil had come on for so long it must go on. And the other was the selfishness of the great Christian population, especially in the endeavour to set the children free. Mr. Talbot Rice presided, and said that if Parliament could not find time to pass a bill in the interests of little children they would soon find it difficult to know how to vote.

A meeting in connection with the Bi-Centenary of the S.P.G. was held in St. John's College on Thursday, the Bishop of Oxford presiding. There was a large attendance. Canon Josa, for twenty-six years missionary in British Guiana, was the chief speaker. He said that the country was peopled by races from all parts of the world. Descendants of the old African slaves taken there during the time of the slave trade, Indian coolies to the number of 100,000, Chinese and the aboriginal inhabitants who dwell in the interior. Here is encountered one of the difficulties of the work. Speaking of the Chinese population, it was specially pleasing to hear Canon Josa say that the work of the Society had been most fruitful among them. Moreover the Chinese Christian community is self-supporting, an annual sum being sent over to the parent society that the Gospel might be preached to their own countrymen in China. The Bishop spoke some warm words in praise of the work of the C.M.S.

A large party from the Christian Endeavour Convention paid us a visit last week. They were conducted by Mr. English to New Road Chapel, where they were welcomed by Revs. J. Robertson and E. J. Hammond. They were then conducted in sections over the colleges. Those visited had mostly a history more or less in common with the tastes of the party. Lincoln College, once the cradle of Methodism, founded to put down Lollardism; the pulpit used by Wesley, his college rooms, and the meeting place of the "Holy Club;" Balliol, John Wycliffe's College; the Martyrs' Memorial, sacred to the memory of Cranmer, Ridley, and Latimer; the Divinity School, where the martyrs were tried for heresy; and Mansfield College, the new Congregational School of Theology, all being visited.

The Liberator Relief Fund.

DEAR SIR,—Kindly allow me to inform our many friends that I am now able to report, with profound joy and devout gratitude, that our heart's desire is, so far, an accomplished fact—the "Liberator" Relief Fund having reached the original estimate of £100,000. The receipts this trying and tragic year, mainly in response to the appeal, entitled "Beleaguered on British Soil," already amount to the noble sum of £7,973 in 3,079 separate gifts.

But since that estimate was made, which, be it remembered, only gives at the rate of a few shillings a week to the most destitute of the thousands of aged and afflicted victims of the great "Liberator" fraud, my committee have been compelled to take on between 300 and 400 more very needy cases. Indeed, some of these are among the most distressing that we have to deal with. As long as they possibly could, they bravely battled with their difficulties, and only applied for relief when driven to do so by stern necessity.

At least another £10,000 must be raised to provide for these additional cases, and I feel every confidence that the generous friends of the Fund will gladly continue to assist in completing this truly Good Samaritan effort.—Yours truly, J. Stockwell Watts.

16, Farringdon Street, E.C.

Scottish Notes.

UNDER the superintendence of Rev. John Renfrew, a number of the agents of the Glasgow City Mission were busy for four weeks prosecuting evangelistic work among the showmen who gathered in the city in connection with the annual Fair. Tracts, text-cards, and New Testaments were distributed, open-air meetings were held, and regular visitation was carried on among the vans. On the Fair Sabbath evening a Gospel meeting in Ferguson's Theatre was largely attended, and other evidence was forthcoming that the travellers appreciated the efforts made to bring them to a knowledge of the truth.

The Toronto *Presbyterian Review* of July 5 announces that it has been unanimously agreed to offer the Chair of Apologetics at Knox College, Ontario, to Rev. Dr. D. W. Forrest, Skelmorlie, Scotland.

The arguments which Mr. Quarrier and others have been pressing on public attention in connection with the care of consumptives are now bearing fruit in different directions. The Public Health Committee of Edinburgh Town Council propose the setting aside of 100 beds for such patients in a new hospital outside the city, and, as the result of careful inquiry, believe it reasonable to expect that within ten years deaths from this cause might be reduced by 200 per annum. If, however, the number should prove to be 100, the value to the community of each such life (computed at £35 per annum for ten years) is believed to be moderately assessed at £350, which would bring the saving on 100 per annum to £35,000, while the annual outlay is estimated at £5,000, or £50 per bed. All this deals only with the material aspect of the subject; but, in addition, there is the opening of a door of hope to many sufferers among the poorer classes, for whom at present there is no prospect of alleviation.

Several important missions were begun in Glasgow on the Fair Sabbath, and carried on right through the holiday season. After successful missions, conducted in the Mizpah Hall by Mr. John Anderson (with the staff and students of the Bible Training Institute) and Mr. D. M. Bayne, the work was removed to the usual summer quarters in the tent at Cranston Hill. Mr. John Climie was evangelist in charge for the first two weeks, and was able to testify that the Lord continued to set his seal on the preaching of the Word. The open-air services attracted the attention of many, while the usual Sabbath morning work by the riverside was the means of reaching other classes in goodly numbers. Careless ones, as well as others in a state of concern, found their way to the tent, and professed to trust the Saviour. Mr. Climie has now been succeeded by Mr. J. W. Moodie, "the Soldier Evangelist," who has greatly improved in health since his return from South Africa.

Mr. Samuel McKenzie took up the work in Cowcaddens Free Church, where his labours in spring were much blessed. The conditions being favourable, a large part of the time was spent in the open air, where the people showed an unusual readiness to stand and listen to testimony and exhortation. At short meetings inside, the evangelist and his helpers were enabled to bring to a point many of the impressions previously made. Respectable working men and women mingled with the veriest human wrecks; on one evening no fewer than thirteen men were dealt with, and apparently led into the light—most of them artizans. On some of the evenings the composition of the audiences was such that the smell of whisky was almost overpowering. But workers were made glad by what they experienced of the goodness of the Lord among the most hopeless. Mr. McKenzie hopes to complete a month at Cowcaddens, and then to undertake a series of meetings at Keppoch Hill, where also the visit is his second during the current year. Mr. William Thomson, jun., was in charge at the Tent Hall.

Gipsy Mission Society.—During the season large numbers of van-dwellers from the New Forest are engaged in strawberry-picking in parts of Hampshire. The Gipsy Mission Society has had some good meetings among these, organized by Messrs. Baker and Chapman, gipsy missionaries. By means of a free tea and in other ways, the Gospel was brought before them, with, it is hoped, some permanent spiritual result.

Halfpenny Gospels.—Workers in the open air might find the Bible Society's issue of halfpenny Gospels very useful to circulate. I prefer selling them, and hardly remember an open-air meeting last summer in Birmingham, or this summer here, where there have not been purchasers. Some friends with leisure time might mark them with red. Announcing them as the most wonderful halfpenny worth in the world, I urge readers to begin at the beginning, and go on right through the Gospel. "The entrance of *thy Word* giveth light." John O. West,

Hon. sec. World-wide Circle of Prayer.

St. Philip's Rectory, Bristol.

Obituary.

REV. PHILIP COLBORNE.

THE death is announced at Tulse Hill of Rev. Philip Colborne, B.A. For a quarter of a century he laboured at Norwich, also for a time at Lozells, Birmingham. A few years ago, Mr. Colborne was associated with the Evangelical Alliance, in the capacity of deputation secretary. Many will mourn his departure.

DR. J. WHITEHOUSE, AJMERE.

Cholera has claimed as its prey a valued representative of the United Presbyterian Mission out in India. On a recent Saturday, Dr. Whitehouse went to Taragarh Hill to spend the Sabbath with his wife and son. Late on the Sunday he complained of not feeling well. Monday morning found him in the fatal grip of cholera, and in the evening he passed away. Always engrossed in the subject of India's evangelization, Dr. Whitehouse had taken over the Ajmere work during Dr. Husband's furlough. In addition to medical and surgical skill of a high order, he was a successful preacher of the Gospel, and had a particularly happy and instructive method of illustrating his sermons. Joining the U.P. Mission in 1892, he made remarkable progress in wielding the tongue of the people, and gave every promise of becoming a vernacular expositor of exceptional power. His first furlough was due next year, and he was already looking forward to see the "old folks," and a brother and sister whom he dearly loved.

REV. HENRY SHARPE, B.D., HAMPSTEAD.

Another gap in the ranks of Protestant and Evangelical Churchmen is caused by the death, at the age of 67, of Rev. Henry Sharpe. A man of natural gift, gentle and unpretentious manner, hopeful, confident, and untiring in his labours, he exerted a powerful spiritual influence over his parishioners in the course of an arduous ministry which was prolonged to thirty-five years in one place. He was a strong supporter of evangelical societies, and his sound advice and wise counsel will be much missed in their committee rooms. He was ordained in 1856 to the curacy of St. John the Baptist's, Peterborough. Two years later he went out to Canada, and became the Incumbent of Holy Trinity, Wolfe's Island, Ontario; and on returning to England in 1864 he again took up a curacy at St. John's, Peterborough. The following year he was appointed to the staff of the London Diocesan Home Mission, and two years later he was placed in charge at the temporary church at Hampstead Fields. In 1872, on the formation of the new parish of Holy Trinity, and on the consecration of the church, he was appointed its first vicar, a position he held until his death. The funeral took place on the 25th ult., when all the curates of the deceased clergyman, with many sorrowing friends, attended to pay a last tribute of loving esteem to their departed vicar.

The Open-Air Mission.

THE seaside work of this mission is now in full swing. Protracted missions are already launched or arranged at Great Yarmouth, Lowestoft, Douglas (Isle of Man), Rhyl, Penzance, Exmouth, Herne Bay, Morecambe, and Torquay, and nearly fifty devoted men of God, including officers of Her Majesty's army, will be engaged in the glorious work of proclaiming a full salvation to the thousands who throng our coasts.

Special favour has again been shown by the Corporation of Great Yarmouth in the use of the "Singers' Ring," and by the Corporation of Penzance. It is most cheering to see these public authorities favouring Gospel work.

We entreat earnest prayer for these great efforts, and shall be deeply grateful for funds to sustain them.

Frank Cockrem, Secretary.

11, Adam Street, Strand, W.C.

(1059)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

The Life-Boat.

By WILLIAM LUFF.

ONE morning, when at the seaside, I heard a gun fire near the Life-Boat Station, and very soon I saw the men in cork jackets and red caps were getting the boats ready for action.

Soon she was on the beach, and before long an eager crowd had pushed her into the water, where her crew went through the drill usual on such occasions.

Then I thought of the first and best of all Life-Boats, and remembered a text which spoke of it and the wreck to which it came.

"God so loved the world"—that is the wreck—"that He gave his only begotten Son"—He is the Life-Boat—"that whosoever believeth in Him"—these are the people who do "not perish, but have everlasting life" (John iii. 16). Now let us take the letters that spell L-i-f-e-B-o-a-t.

L.—That suggests the Life-Boat is large—as large as the wreck; for God "loved the world." At the wreck of the *Stella* the boats could only take some—the rest had to be left to perish—but of our Life-Boat we can sing:

Millions now are safely landed,
Over on that blissful shore;
Millions more are on their journey,
Yet there's room for millions more.

I.—This gives us the word "Imperishable—not perish." This applies to the Boat, which is as good as ever: "Old, yet ever new," and it also applies to those who are in the Boat, or in Christ: they shall not, cannot, will not perish.

F.—Free is the word here. We have to pay our passage to America—hire a rowing-boat, give so much money to go in a sailing boat; but who thinks of paying to get off a wreck into a life-boat. Christ saves "without money and without price."

E.—Employed to save. Life-boats are not for mere pleasure trips—nor for trading purposes—they are to "rescue the perishing." Christ does not amuse people, nor is his salvation a matter of worldly gain: his business is to seek and to save that which is lost.

Now for our second word, B-o-a-t.

B.—Brought near. The life-boat dry on the shore is no use to the vessel sinking a mile out at sea. Jesus has come to us where we are. As the hymn says: "He has brought salvation near." Turn to Rom. x. 6—11 to see what we mean.

O.—Only one. There are many life-boats on our coasts, and often more than one at a wreck; but our verse tells us the Spiritual Life-Boat is God's "only begotten Son." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).

A.—Always ready. To see if the life-boat was ready was the purpose for which I saw the men called out. Jesus is always ready to save—He is ready just now, whether it is morning, noon or night; rough with temptation, or smooth with pleasure.

Before we give the last word let us repeat the letters we have. L.—Large. I.—Imperishable. F.—Free. E.—Employed to save. B.—Brought near. O.—Only one. A.—Always ready.

T.—To be Trusted. The life-boat may be large and free, brought near and ready, but the lost ones get no benefit until they trust in it. "Whosoever believeth," or trusts, is the person who shall not perish in the shipwreck of the world. The man who fixed the tight-rope for Blondin had his little boy with him to witness one of the performances. "Did you see me walk across with the man on my back?"—"Yes, Mr. Blondin." "Do you think I could carry you across?"—"Yes, Mr. Blondin." "Will you let me try?" The little chap hid himself in his mother's skirts in no time. How many trust Christ to save others, and even believe He could save them!

Will they trust Him to do it now? No, not that!

In a perishing world, with Christ the only Life-Boat, will you trust Him to save you? You know he has saved others. You believe He could save you; but let not faith stop short at this.

Shipwrecked on the sea of life,
Trust the Christian Life-Boat!
Hear the shout above the strife,
Trust the Christian Life-Boat!
Jesus comes! He comes to save!
Trust the Christian Life-Boat!
Sinking in the mighty wave!
Trust the Christian Life-Boat.

Chorus.
Trust Him now! Trust Him now!
Fearless trust the Life-Boat!
Bear along salvation's song!
Trust the Christian Life-Boat.

A Prayer for the Children.

We come to Thee, "Our Father,"
Through Jesus Christ thy Son;
Oh, may thy Name be hallowed,
Thy holy will be done!

We thank Thee for thy mercies,
And, in temptation's hour,
We ask that Thou wilt keep us
By thy almighty power.

May all our sins be pardoned,
And all our needs supplied;
And may thy Holy Spirit
Be evermore our guide.

Oh, may thy Word instruct us—
Its precepts may we love,
And daily wilt Thou fit us
For thy bright home above! C. W.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 239).

Paul (Acts).

1. What was Paul's other name?
2. At whose martyrdom was Saul present?
3. What did Saul do to the church?
4. What did Saul ask from the high priest, and why?
5. Briefly describe Saul's journey to Damascus.
6. Who spoke of Saul as a "chosen vessel"?
7. What reception did Saul meet with when he wanted to join the disciples?
8. Who befriended Paul and introduced him to the apostles?
9. To whom did Paul say, "God's salvation is sent"?
10. What advice did Paul give to those who would have worshipped him?
11. What did Paul and Barnabas quarrel about?
12. How did Paul spend the night when cast into prison with Silas?
13. What trade did Paul follow?
14. How did the people of Melita receive the shipwrecked crew?
15. By whom and to whom were the following said: (*a*) "Be not afraid, but speak;" (*b*) "Be of good cheer;" (*c*) "Go thy way for this time;" (*d*) "Thou art permitted to speak for thyself;" (*e*) "Almost thou persuadest me"?

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (No. 238).

1. Jesus. Luke ii. 16-20.
2. " " iv. 1-13.
3. " " iv. 22.
" " viii. 40.
" " xi. 27.
4. " " iv. 40.
" " v. 18.
5. " John xi. 35.
6. " Luke xix. 36-38.
7. " " xxii. 39-44.
8. " " xxiii. 46.
9. " " xxiv.

Psalm xxiv. 8 and 10—Who is this King of Glory? "The Lord strong and mighty, the Lord mighty in battle" (8). "The Lord of Hosts, He is the King of Glory" (10).

Hebrews ii. 9. "We see Jesus . . . crowned with glory and honour."

No. 238.—Correct answers (first list) received from:—

A—Olive and Miriam Allam, R. and E. Aldwinckle.
B—Herbert Braddon*, Adeline Baker, Robert Bushby, Clara Brown, Dorothy Butcher*, Ella Berryman*, Ada Blencowe*, Eleanor Bennett.
C—Kitty Cope, Daisy R. Clarke, Lydia Cleary, Doris and Margory Coleman, George Cary, Josephine* and Elma Cheal, Gladys Clark.
D—Nellie Dowsett*, Ralph Daintree, Stanley Drew*, Ivy, Kitty and Violette Donaldson-Selby, Joan Dunsford.
E—Robert and Esther Everitt.
F—Mabel, Olive and Vincent Fleet, Hyacinth FitzSimons.
G—George Goodall, Kathleen and K. Goodyear.
H—Grace Hawkins*, Annie Horstcraft, Beatrice Hastings*, Rosetta and Lottie Hamilton, Dorothy Havergal-Shaw, Elizabeth and Mary Hooper, Dorothy and Kathleen Heckford, Ina Hemmell, Elsie Hanson, Violet Hatch*, Myra Hunt.
I—Ami* and Isabel* Inglis, D. Iredell.
J—Emily Jones.
K—Annie Kingsford.
L—George* and Constance* Locke, Blanche Lindup, Sidney, Mary, Edward and Henry Law, Guinefred Leigh, Evelyn and Arthur Lamb.
M—Mildred and Dorothy Morgan, Doris Maxwell, Fanny Messenger, Margie Marston, C. H. Mercer, Elsie and Annie Moule, Kathleen McClure, Barbara Maconchy, Dorothy and Charlie McMullin.
N—Emily Norris, Mary and H. Neligan, Edith Nash.
O—Constance Osborne, Gilbert Oxley.
P—Mildred Peters, Graham and Christine Pearson, Ruth Pledger*, Walter, Katie and Leonard Picknell.
Q—Frances Quance*.
R—Marion Richards*, Gordon Remington, Maisie Richards*.
S—Margery Smart, Frances Stileman, Kathleen Shepherd*, Mary Sowden.
T—Frank Tomkins, Dudley Toye*, Emma Tisdall*, Theodora and Archibald Thorn.
V—May Vickers.
W—Edith Wheeler*, Agatha Ward, Thomas and Robert Weddell, Ellen Williams, Dorothy White, Cecile Wright, Edward Wheeler.
Y—Maurice and Gladys Young.

No. 237.—Correct answers (second list) received from:—

A—Margery and Irene Ashdown, Eliza Aitken, Mary, Ernest, and Frank Anderson.
B—Lucienne Brabandes, Ernestine Buhl, Eleanor Bennett, Muriel and F. Bailey, Ada Blencowe, Harry and Edith Bank, Leah, Rachel and Esther Blumenthal, Charlie and Maggie Panks, Monica* and Dorothy* Bentall, Mabel Baker, Conyers, Allen and Massy Baker, Gordon and Stanley Boxer, Helen*, Susetie and Mary Beck, Mabel Birney*, Frances Burnett*, Robert and Dorothy Benson, Gordon, Harold and Dorothy Berry, Eva Browne, Louise Betts Leslie and Cecil Brewer, Phyllis Boyd.
C—Maggie* and Jessie Carter, Margaret Clarke, Hyde and Duncan Campbell, Lydia Cleary, Gladys Clark, Henry and Grace Charik, Gladys and Beryl Calvert, E. E. C.*, Lionel Champion, Isabel Candlin, Susie and M. Cumbers, Annie*, David*, Henry and John* Colville, George Crawford, Dorothy Cooper, Nesta Carew, Joan Clarke, Bessie Cheale, Alice Crang, Daisy R. Clarke, Vernon Clutsom, Dorothy Clarke.
D—Marie Denizot, Irene Duke*, Albert Davis, Marjory Dyke, Ethel and Mai Davidson, Albert E. Davis, Ethel Dancy, Constance*, Bessie, George and Hilda Drayson.
E—J. Elkin.
F—L. Filhol, Jeanne Faucon, Hyacinth FitzSimons, Solomon and Sarah Finkelstein, F. A. and Aileen Figgis, Mabel and Eva Fletcher, Jenny Finlayson, Laura Finch, Lily Findlater, Lewis, Meg, and Agnes Fullarton.
G—Winnie Garnham*, Stuart, Dorothy, Edith*, Jack and Margaret Gray*, Edith Grieve, Evelyn and Grace Gulston, Isabel and Elsie* Goudge, Alice Gammage*, Margery, Colin and George Graham Brown.
H—Henry, Edith* and Winifred* Harvey, Georgette Hoffmann, Dorothy Harris, Annie Horstcraft, Beatrice Hastings*, Myra Hunt*, Betsy Hollk, Elsie Hore, Ella Hake, Violet Holford, Hannah Hancock, Freda Hunton, Violet Hatch*, Dorothy and Kathleen Heckford, Kathleen Hughes, John and James Henderson, Elsie and Marjorie Hooper, Elsie and Eileen* Hill, May and Sandy Handasyde, Jamie de Halles.
I—Daisy Iredell, Isabel and Ami Inglis.
J—Emily Jones*, Lizzie Johnstone.
K—Stanley and May Kalb, Rose and Esther Killowich, Gertrude Krambach, H. Knight, Margaret Kinnaird, Dorothy*, P.*, Grace and Cecilia Kerr.
L—Albert Lichtenstein, Annie and Mary Levine, Annie Lipschitz, Evelyn Lamb, Guinefred Leigh, Arthur and Edward Llewellyn.
M—F. Messenger, P. Martin, J. Michaels, Maggie McDougall, Dorothy, Leonard and Winnie Mace, Mildred Morgan, Adelaide Moore, Evie, Godfrey and Alec Miller, Charlotte Millar*, Barbara Maconchy, Margaret Macphee*, Margaret McFadzean*, Margaret and Abraham Mack, Valerie Maitland-Kirwan, John MacMurray, Mary, Daniel, Dorothy* and Margaret Morris, Helen, Maude and Lottie McIlroy, Dora Muir.
N—Emily Norris, Edith Nash, Dora and Leah Niels, Irene Newport, Amy* and Maude* Nottage.
O—Maude and Eva Oakes.
P—Margherita Perlmann, Clarice, Percy and Geoffrey Peach, Laura, Percy, Gladys*, and Isabel* Phipps, Edith Purkiss, Jessie, Ada, Willie and Eddie Palmer, Myrtle Perry.
R—Mabel de Rusett, Mary Rosenblum, Elmina, Isabel and Jessie Roe, Elsie Ridewood*, Alice and Beryl Reid, Nora Read*, Walter Rich, Sydney Robertson, Hope Robinson, Margaret Reid.
S—Agnes Shields, Poppy Stidolph, Janet Speed, Gracie* and M. Spurgeon, Ferdinand Sosnovich, Henry, Samuel, Pauline and Raphael Schwartz, Lizzie and Dora Simons, T. M. and D. Stanier, Helen and Lucy Stalker, Violet and Evelyn Shaw, Binford and Frankie Sellwood, Isabel* Florence, Andrew, Effie, and Ellen Simpson, Bertha Stocker, Kathleen Slark, Nannie Sturrock, Flora Smith, Druscilla Staunton, B. Shepherd, Mary Sowden, Dollie Salt*.
T—Frank Tomkins, Evelyn and Marjorie Tracey, Willie Thomas, Olive French, Emma Tisdall, Olive Taylor, Naomi Torff, Rebecca, Rachel and Isaac, Frank Thompson.
W—Dorothy White, Ellen Williams, Greta Watson, Nora and Ellie Wyatt, Dorothy Wooforde, Ethel and Mabel Weller, Charles Wingrave, Joanna Wolnitzer, Stewart and William Watson, Pringle Wilson*, Bertie Walls, Ruby Wilkins, Ronald Watson, Louisa and Violet Walker, Edith and Edward Wheeler.

FOREIGN LIST.

Prize Competition.—Div. IV., 1st Certificate—William D Thomson. Div. III., 1st—Certificate—Nettie Thomson; 2nd Prize Katie Thomson (Bulgaria).

No. 222, 223—William* and Abigail* Gray (New Zealand). **No. 229**—Cuckoo, Flo, and Minnie Lister (S. Africa). **No. 232**—H. Lückhoff, Huldah Krige (S. Africa). **No. 233**—Jean Scott, Lottie, Eric, Ivan, and Rotha St. George (Canada). **No. 236**—William Flower (Portugal).

Personal.

Many thanks for flowers received.

Ethel Dancy, Winnie Macfie, William and Abigail Gray (New Zealand).—I am glad to welcome you as new Searchers, and hope the study will prove useful and interesting.

Dorothy White.—Your clocks were all wrong, because you had given references only. Follow carefully the directions next time.

Dorothy Clarke.—I hope your headache is better now.

Cicely Sherbrooke.—I am sorry you have discontinued the "Searcher."

Uncle Tom.

Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Wisboro' Green, Billingshurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Felstead, Essex*; Mr. J. H. P. Cutting, with Caravan, *Pulgrave, Diss, Norfolk*; Mr. F. McLaine, with Caravan, *Westcott, near Dorking, Surrey*; Mr. E. Clark, with Caravan, *Sherrington, Newport Pagnell*. Scripture Union Rally of Members at *Congregational Chapel, Rudgwick, Sussex*, Aug. 9; Tea at 4.30, Public Meeting at 6 p.m.

SEASIDE SERVICES.

During August.—Mr. H. Hutchinson, *Bridlington Quay*; Aug. 1-30, Mr. J. Spiers, *Broadstairs*; Mr. J. H. Greene, *Barmouth*, Aug. 6-20; Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 1; Rev. John Mitchell, *Bognor*, from Aug. 1; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. H. N. Sharpe, M.A., *Bournemouth*; Rev. W. H. Brealey, *Clevedon*, from Aug. 1; Mr. R. F. Drury, *Colwyn Bay*, Aug. 14-Sept. 14; Rev. J. F. Sheldon, M.A., and Mr. C. E. Paterson, B.A., *Cromer*; Mr. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, Aug. 13-Sept. 13; Mr. J. H. P. Cutting, *Felixstowe*, from Aug. 7; Mr. H. Hankinson, *Filey*, Aug. 7-Sept. 6; Dr. Barnes, M.A., *Folkestone*, Aug. 6-31; Mr. G. O. Taylor, *Gorleston*, from Aug. 16; Messrs. Hewlett, Stunt, and Collier, *Herne Bay*, Aug. 5-Sept. 2; Edinburgh Students, *Hoylake* and *W. Kirby*; Mr. L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*, from Aug. 7; Mr. J. S. Tyler, *Littlehampton*, Aug. 5-30; Mr. Russell J. Hill, *Llanfairfechan*, Aug. 5-26; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nickisson, *Margate*; Mr. F. Gordon, B.A., *Mundesley*; Mr. F. A. Glover, *Minehead*, from Aug. 1; Mr. W. Sloss, *Nairn, N.B.*; Mr. V. C. Brown, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

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Notes & Comments

THE indications of a widespread Anarchist plot, revealed by the assassination of the King of Italy, having for its purpose the slaying of other crowned heads, once more unveils the terrible background of malign forces hidden behind the fair seeming of our modern civilization. The philosophy of human nature that can satisfactorily explain such terrible deeds has yet to be found; it is only through the word of revelation that light comes. The springs of our unredeemed nature have been poisoned; there are diabolical influences always ready to seize upon the soul and use it as their instrument. To some extent the restraints of society and of law keep these evil impulses within bounds; but in such fiendish and futile deeds as this we see them breaking bounds, and revelling in their lawlessness. It is impossible to hold very exalted views of humanity apart from the creative power of the Holy Spirit.

The late King of Italy, though a Catholic by profession, on several occasions showed marked kindness to the efforts made to evangelize his subjects. He took a warm personal interest in the work of the Italian Military Church. When the military authorities forbade Luigi Capellini to continue his evangelistic work among the soldiers, Prince Humbert, as commandant at Rome, replied: "Watch, if you fear that under the cloak of religion some political plot is being carried on; but do not forbid soldiers to fulfil the dictates of their conscience." Afterwards, when he became King, he sent for Signor Capellini and knighted him. If the new King will follow in the steps of his father, the cause of Evangelical religion in Italy will not suffer. In that benighted land there is much call for a plain presentation of the Gospel, which vast multitudes have never heard in its simplicity.

A recent writer upon the Chinese Empire recalls the fact that the Chinese are mentioned by a writer of the fourth century as having received the Christian faith, and that the Nestorian Christians had successful missions there in the seventh and eighth centuries, an inscribed pillar surmounted by a cross, commemorative of their work, having been discovered in Northern China. For centuries, however, the effort was abandoned; and about the beginning of the nineteenth century Britain entered the field. The question has been raised by politicians, shall these missions be abandoned? But it does not admit of discussion, and as Rev. A. Loxley has said, the vengeance we must take for the massacres must be "the righteous vengeance of new efforts to win another nation to Christ by the power of the Sword of the Spirit."

In a series of articles on "Women and Drink," in the *Examiner*, Mr. Fred A. Mackenzie is publishing some instructive facts and summaries drawn from various social grades in typical towns and districts in the kingdom. In last week's article, this able and observant journalist gives a startling picture of the state of things in Manchester among respectable women of the working classes. It is usual for many of the quieter public-houses to open their kitchens for women, where (on Saturday nights especially) scores of maids and matrons, with their marketing half done, are to be found sitting and treating each other in "orthodox style." Others patronise the grocer's license, who would not care to enter a public house. But the most extraordinary aspect of drinking among Manchester women is the free drinking saloons attached to certain licensed houses, where an ostensibly free concert is made an excuse for indulgence in strong drink, to the accompaniment often of doubtful songs, such as would be "hissed off a London music-hall stage when they were at their worst." It is time that a temperance Watch Committee, such has done so much good in Liverpool, should start on the work of demolishing these temptations to drunken women.

The Russian Government has taken the drastic step of suppressing the publican, and has undertaken the production and sale of drink. The change has resulted in a large increase in the public revenue, although that was not the object in view, but rather the regulation and limitation of a traffic which in Russia, as in every other country, is found to be productive of national evils. The Minister of Finance reported that the exclusion of private persons from the trade in drink was absolutely necessary in view of the unsatisfactory position of the question of the traffic, the unscrupulous profit-seekers engaged in it, and "the growth of many abuses injurious to the lower classes." It is noteworthy that at the same time the Government has subsidised the Temperance Societies with a sum of £180,000. Shall we ever have an Administration in England bold enough on the side of righteousness to deal as courageously with the dread traffic in these islands?

Preaching recently at Blackburn, upon the occasion of the ordination of a priest—the only one in that town since the Reformation—the Roman Catholic Bishop of Salford said:

> The sacrifice of the Mass and the sacrifice of the Cross are the same, since the Priest, the Victim, and the Sacrificial Offering are the same—namely, Jesus Christ Himself. They differ, however, in the manner of offering; for Jesus offered Himself on Calvary in his own person—personally he offered Himself in sacrifice—but in the Mass he offers it not personally, but by the ministry of the priest: he stands in his place. . . . We who live in the nineteenth century after it was offered, require continual application of its merits and its satisfaction to our souls, and we become sharers of both in the perpetual sacrifice of the Mass which the priest alone can offer. . . . No parent can covet a higher privilege than that his son should stand at the Altar of God to offer Christ in sacrifice, and by his words, the words of consecration, cause the objective presence of Jesus Christ on the Altar.

And this is the heinous error that is being increasingly preached in Anglican churches also.

The extreme High Churchmen state that they object to the Pope's claim to infallibility, but if their organ may be taken as representative, they are prepared to acknowledge another claim not much less fatal to spiritual and intellectual freedom. The *Church Review* declares that "the law of the whole Catholic Church cannot err," and that "Holy Scripture must be interpreted by the Church." The conclusion is obvious, and the acceptation of the dogma would, of course, shut the Bible to the laity.

The *Church Times*, with a conspicuous lack of both justice and charity, is seeking to discount the great Simultaneous Mission arranged for by the Free Church Federation at the beginning of the new century, by asserting that it is to be "an un-Christian attack upon those parishes where there is the most vigorous and wholesome Church life;" and warns its readers that in the vocabulary of Dissenters "to evangelize a county is to persuade its inhabitants to forsake their parish church." As a matter of fact, the Federation has put into the forefront of its programme for the United Mission the statement that there is to be absolutely no sectarian element in its conduct. It is to be a common effort to bring sinners to Christ, and to build up the faith and inspire the zeal of believers to a higher point of devotion. The Free Churches, moreover, make a clear distinction even in their ordinary work between the element of evangelization on the one hand, and that of Church polity on the other. To say that they confound the two is unjust in the extreme.

A genuine conversion makes a man solicitous of the welfare of others, and eager for their salvation. This makes a large call on a man's wisdom and tact, and the well-meant efforts of many young Christians to win others, or to remonstrate with them about their ways, are not always marked by such insight. Some, from a too eager spirit of interference with others' spiritual welfare, after a few failures and rebuffs, fall into permanent discouragement. Both extremes are to be avoided. We are to seek the good of others with patient tact, and also with gentle persistence. Better than rescue are warning and prevention. How often may a wise and loving word, spoken in the nick of time, stop a soul on the very verge of a fatal precipice! George Eliot somewhere says that when the conscience of the race is developed, we shall run as eagerly to prevent a man's or a woman's fall as we should to save a beautiful mantelpiece ornament in danger of coming to the ground and being dashed to pieces. That will be when the constraining love of Christ has had its way in the hearts of his people.

A letter to the *Spectator*, by Mr. T. B. Horsfall, on the decline in the supply of the clergy, attributes the fact to the indifference of the leaders of the church to the crying social evils of the day—drunkenness, overcrowding, &c. It is doubtful if the charge is true, in the first place, and it is still more doubtful if it explains the fact in question. Far more likely is it that the Ritualist extravagances and sacerdotal assumptions of the clergy, and the wave of Romanism that is fast submerging the Established Church under its fatal flood, is responsible for the small number of young graduates from our Universities who apply for orders. These degenerate movements alienate the best type of young men from the holy work of the ministry, and drive them into other callings.

The amount of good effected by sweet-voiced singers in the Lord's work of evangelization has been incalculable. Many a hard heart has been touched and broken by a hymn or a song that would never be reached (in the first place, at least) by a sermon. All the more pity that so many who are gifted with musical taste and skill should refuse to consecrate their talent. In the *Northern News* a protest is made against the selfishness of "fair ladies who toss up their heads and stamp their little feet in telling us that they will see us far enough before they run the risk of a week's sore throat," by singing in the outdoor services held at this time of the year in so many places. These services might be made more than doubly successful if able and competent singers gave themselves with heart-felt interest to help. The slight risks attendant on open-air work (a very small risk during the summer) are as nothing compared with the possibilities of good to be achieved.

Mr. G. F. Watts, the celebrated religious painter, has hit upon a happy idea in his presentation of a cloister to the new Postmen's Park, which consists of the churchyard of St. Botolph's, Aldersgate. This cloister provides room for 144 tablets commemorating acts of heroism and self-sacrifice, which will be fixed in as time goes on. At present there are four tablets complete, recording brave deeds done in 1899 by a fitter's labourer, the driver and fireman of the Windsor Express, the stewardess of the *Stella*, and a policeman. In lieu of meaningless monuments, the mid-day frequenters of this little garden will in time have a galaxy of noble deeds worthy of a memorial which will feed their imagination and rouse their emulation. The records of the world's villainy and cruelty have been written large enough across the pages of history; there is plenty of room for stories of devotion and self-forgetfulness in the interests of others.

Dr. Pye-Smith, in his striking paper before the British Medical Association, boldly challenged the popular notion that nervous diseases are usually the effect of overwork, and even brought his personal professional testimony to support the opposite theory. It is the indolent, the self-indulgent, those without the healthy stimulus of steady employment, who mainly break down under an "attack of the nerves." He advocated not less but more work as a remedy for such cases; and he called on his fellow practitioners to have the courage to deal faithfully with some of their patients who try to escape the healthy responsibilities of life under a pretence of invalidism. This robust teaching from one of our best-informed specialists should do good. It does not touch genuine cases of nerve-exhaustion brought about through over-exertion in business or spiritual work; but it clears away a cloud of false and unhealthy sentiment such as is too common nowadays both as to the origin and the remedy of certain forms of "nerve" troubles.

If many of those whose health suffers, not from overstrain but from lack of employment, realized how they could redeem their lives and make them full of interest and joy, they need not go far to find the *panacea* of their ills. A certain young lady suffering from *ennui*, happened to read the story of the delight caused by a present of a doll to a poor sick child, and suddenly conceived the idea of spending her over-abundant leisure in dressing dolls, and presenting them personally to ailing children in a slum. From that day on she never suffered from dulness, but found existence a new thing. There are thousands of well-to-do, but miserable people, who would find relief from their worst troubles if they set about undertaking some of the neglected social and spiritual duties of the world. In carrying help and enlightenment to the poor and the destitute, the ignorant and the afflicted, they would soon forget their woes, and would lighten the burden of the many real workers who now toil under too heavy a share of philanthropic and religious work.

Comparatively few people see the official organ of the Board of Trade, the *Labour Gazette*, and a painful return, which has just appeared in its pages, may therefore not receive the attention which it deserves. Its figures show that during the month of June last there were no fewer than sixty-seven cases of lead poisoning, seventeen of which occurred in the china and earthenware industry, five deaths resulting; and from another source it appears that during the past two years one doctor alone dealt with nearly 300 such cases in the Potteries, with thirteen deaths, seventeen cases of total and sixty-two of partial loss of sight, nineteen of paralysis, and six of insanity, all due to lead poisoning. Yet, though it is asserted that the evil is in a very great measure preventible, the Government appears to be unwilling to interfere and to deal in a drastic way with the matter. Loss of life and health is permitted to continue year after year with only an occasional perfunctory question in the House, and a drawing-room meeting to raise money for the relief of the sufferers.

The Alpine climber knows that sometimes it is more difficult to descend than to ascend; and it is not unusual to find a similar experience in the spiritual life. There are times when it seems a poor and hard thing to go back from scenes of lofty elevation to the routine and lesser excitements of the daily round of our lives. But it is the Master's will that our toil should be on the lower level, and, as Dr. Westcott has said, in his *Revelation of the Risen Lord*—

> Perhaps it will be through these that the higher call will come; perhaps no higher call will ever come to us. But our duty is still the same. We cannot tell the value of any particular service, either for society or for our own training. Much must be done at the end of the workman's life, which is a preparation only. The Baptist continued to labour as he had first laboured, though he knew and confessed "I must decrease."

Student Volunteers.

IT is well that the young life of the passing century is coming to the front, and especially that the young men and maidens of the Church of Christ should be throwing their energies into the work of God. And it is still more cheering to find that the educated and cultured classes are taking the lead in this development.

The Conference of the British College Christian Union, which included the Student Volunteer Missionary Union and the General College and Theological College departments, has held last week at Matlock Bank its last Summer Conference of the nineteenth century. About three hundred Christian collegiate young men and women were in attendance at this edified and edifying gathering.

We use these terms advisedly, for we do not remember any series of meetings more free from egotism, professionalism, sectarianism, fanaticism, or excitement; and, on the other hand, more marked by reverence and godly sincerity, fervency of spirit, self-judgment, quiet enthusiasm, suppressed feeling, and enlightened views of Christian life.

There are sufficient signs of the times of an ominous and disastrous character "to make men tremble who never weep," but the assembly of representative young life from all our colleges, in which the most important of all subjects were spoken of and listened to with a frankness, a breadth, and an intensity, worthy of the best times in our past history, weighs heavily on the other side.

Queen Margherita's Prayer

"The great grief of Queen Margherita has found relief in the composition of a prayer, which she has sent to Mgr. Bonomelli, obtaining through him the necessary ecclesiastical approbation for its use throughout the kingdom:

"Queen Margherita will address a personal letter to the Pope thanking His Holiness for his message of sympathy and for the special order to the bishops authorizing them to use in their various dioceses the prayer composed by Her Majesty for the repose of King Humbert's soul and which runs as follows:

"According to thy law, O Saviour, be merciful. Give him peace, as he ever desired justice. Be merciful to him, O Saviour. As he always pardoned all, pardon him the inevitable errors of human nature. O Saviour, as he loved his people, having only one thought—the good of his country—receive him into the glorious land. O Saviour, as he was good until his latest breath, falling a victim to his goodness, give him the eternal crown of martyrdom. O Saviour, he did good in this world, and had resentment towards none. Pardon all who did him wrong. He sacrificed life to duty, to the good of his country, and until his latest breath studied to accomplish his mission. For his red blood which flowed from three wounds, for the works of goodness and justice accomplished in his life, just and merciful Saviour, receive him into thy arms, give him his eternal reward."—*Daily Papers.*

COULD anything be more pathetic because so wifely, or more painful because so mistaken, than the prayer put forth by the agonized Queen Margherita for her murdered husband? How tenderly we all must sympathize with her burning desire that he may be accepted by the King of Kings, and justified by the Judge of all the earth! It is well that the eyes of this Royal sufferer are turned not to the Virgin Mother, but to her Saviour Son. But she appeals to Him to pardon and reward the assassinated King for the sake of his virtuous character, his blameless life, his works of goodness and justice, and for "his red blood which flowed from three wounds." No word about his sins, except "the inevitable errors of human nature"; no mention of the precious blood of Christ; no righteousness reckoned on account of belief in God, who raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification. For all that is here prayed Jesus need not have died, nor have his own self borne our sins in his own body on the tree.

How we must mourn that the widowed heart has not found the Husband of her soul in the Christ of God, and has not possessed herself of that exceeding great and precious promise, "And this is the name whereby she shall be called, the Lord our Righteousness." For the wife takes the husband's name.

Let us hope and let us pray that coming to Him, though with a mistaken prayer, she may find salvation through his precious blood, and by Him believe in God, who raised Him from the dead and gave Him glory, that her faith and hope may be in God.

But what shall be said of the ignorance or the wickedness of the Apostasy, under whose teaching such a prayer could be conceived, and from one of whose dignitaries it received ecclesiastical approbation?

Thro' Nature to God.

THE holiday season is upon us, and many of our readers will now be away from home, seeking refreshment, health, and renewed energy by sea or mountain, river or lake. It would be curious and interesting to inquire into the motives that have entered into this modern passion for an annual holiday. Do the mere physical and social incentives sum up the whole case? We think not. People go to scenes of loveliness, and resorts of beauty, with a craving for something better than that which pleases the eye and charms the mind. This craving may be quite instinctive and sub-conscious, but it is probably there, more frequently than not.

Nature is not a palace for the soul of man; she is but an ante-chamber—nay, a porch—leading into a spiritual temple. The dawn and the moonrise, the flush on Alpine snows, and the drifting clouds that robe the everlasting hills, the voice of storms, the depths of midnight sky—these are all prophetic; they thrill us, not for what they are in themselves, but for what they suggest, a Creator whose presence is everywhere, and whom to know is truly to live. "The whole earth is full of Thy glory." Surely we must recognise this as the highest, as well as the most memorable, of all holiday experiences—that we have

SOMETIMES MET THE LORD

on our wanderings, and that his presence has been our exceeding great reward.

Nevertheless, it is well to distinguish. There is a class of people who scorn the ordinances of public worship, and who excuse themselves from attending the usual means of grace on the ground that they "can worship better in the great temple of Nature than in houses made with hands." We are persuaded that of those who make this profession, not a tithe are sincere in doing so, and that the remainder, who really do worship God "of a good heart" by the wayside, owe their power to enter into the secret of Nature far more than they imagine to the insight and the training they have received in God's house. The voices of Nature are very much like the gift of tongues in the Early Church—they need to be interpreted in order to be understood. Apart from such interpretation, they have but little uplifting or inspiring influence upon the soul. And this interpretation only comes through the revealed Word, which is the key to the riddle of Nature as well as of the soul. The lights and shadows of the world become a living significant picture, its vague multitudinous voices break into clear language, and the glory of God shines from bush and brake, when once the key to the mystery is given to us. The inner light interprets the outer vision; the true seer is the saint; only those who have found God in Christ can read his message written in the

HIEROGLYPHICS OF EARTH AND SKY.

It follows that we should be careful to take our religion with us on our annual holiday, not leave it at home with our business, as so many do. During these hours of leisure, of sight-seeing, of relaxed energies, let us see to it that we do not forget the artist in the picture. There is One ever near us, who will make our hearts burn within us as we walk toward our Emmaus in the twilight, while He expounds the things concerning Himself that are written everywhere, but which we are slow to understand without his help. A great theologian has said, "Revelation being a communication of Spirit to spirit, the Spirit, and not Nature, must be its only perfect medium. For, although it is indeed the creative Spirit who speaks through Nature to the created spirit, yet Nature, with her inarticulate language, speaks only in an indirect and figurative manner of the eternal power and Godhead of the Creator." It is the Word by whom all things were made, who can alone make clear to us his gracious meaning, hidden from before the foundation of the world.

Missionaries in China.

A PERSONAL NARRATIVE.

A THRILLING story of the escape of his daughter and her friends from Ts'ang-Chow has been received by Mr. C. H. Bartlett, of Bristol. Dealing with events prior to their departure, the writer says:

"It was only last Thursday week, June 7, that we had a letter from Tientsin telling us that things were getting serious, and that two men of the S.P.G. had been killed near Peking, and that the Grants from Lung-an (L.M.S.) had just escaped to Tientsin before their station was burnt down. We were also told that foreign troops were collecting. The letter I tried to send you on the 7th told you we were quite quiet at Ts'ang-Chow, but from that very day the people began to be scared, and all sorts of rumours got about, while Boxers were known to be in the city. There had been a fight at Lu-lin, a place on the canal between Tientsin and Ts'ang-Chow, two engineers being killed. Mr. King advised us not to go north at all. At Pao-Ting-fu

A MASSACRE OF SIXTY PERSONS

was reported, and the people there were in imminent danger. People ceased to come to the hospital, and were afraid to be seen having anything to do with foreigners. The scare increased gradually, and we had two telegrams from people in Tientsin, warning us not to attempt to go that way.

"On Sunday our letters were all returned, and since then the postman has been killed. We wanted to send our courier with them by a roundabout way, and he was going to carry them in the soles of his shoes, in case he was searched; but things got too dangerous, and he was unable to go. A man from the city begged us not to go to chapel on Sunday, so only Mr. Murray went. He had a good meeting, but thought the streets were too quiet. We thought it most likely we should have to flee, but it was not clear how or where, so

WE DECIDED TO WAIT FOR GUIDANCE.

"On Monday a party of men came to see Mr. Murray, a deputation from the magistrate, advising us to make no delay, as there were thousands of Boxers not very far from us, and that they were collecting from the south every day. They said they had a plan for our escape, but did not tell us much then, as it would not be wise to publish our plans. On Tuesday afternoon they and the magistrate's head-man (great swell!) came and said they would send us four carts and an escort of soldiers at twelve o'clock that night. We spent all Tuesday packing away things and a bag to take with us, as we were told we could not take baggage. There was, however, a possibility of our sending away some boxes to Yen-sau for safety, but what we left in the house we had little or no hope of ever seeing again, so you can imagine it was difficult to pack. The women in our house were crying, terribly frightened, and the servants were

SCARED OUT OF THEIR WITS.

A group of men had been watching us all day on Tuesday from a mound outside the compound, but we were not afraid, and even walked about the compound.

"Mr. Murray had made plans for all the Christians to go away to different places; if not, he said he would not go and leave them. Twelve o'clock arrived, and no carts! Time went on, and it was an anxious time, I can tell you. At twenty minutes to two a soldier rushed in, made us put on Chinese clothes, would not let us speak, and hurried us off to the compound gate. He only had two carts, and as we had to take three servants with us it was a fearful squash. He wouldn't let us take anything in the way of baggage. I could not get more than my sun helmet. The compound was crowded with people—soldiers and (we learnt after) Boxers. Five hundred soldiers took us to the Yamen, or rather the camp, where

THE MAGISTRATE TOOK OUR NAMES,

gave us Chinese boots, and also some wine to drink. They and the soldiers were scared out of their wits. The Boxers tried to prevent us crossing the ferry, and we saw lots of them armed in the houses as we came through the city. The 500 soldiers simply took us through the city; only sixteen went with us. We rode 160 li (*i.e.*, about sixty miles), arriving at Chi-Kow about 6 p.m. It is a Chinese port on the coast. We were treated very well there, put up in the General's house, and so on; but we had to feed on Chinese food, with chopsticks, and sleep on Chinese kangs (stone beds), with nothing to cover us. Oh, that food! Muriel and I scarcely ate any, and felt sick on that.

"We had hoped to get off next day in fishing boats to Taku, but the wind didn't suit, so we had to wait. Men were unwilling to go to Taku, so we sent a message for a tug to fetch us. The British Admiral sent one, and, after several delays, we were able to get off at four o'clock on Saturday morning, and had a good trip to H.M.S. *Orlando*, lying outside Taku. . . . The Admiral has asked Arthur to take charge of Wei-hai-Wei Hospital for a time, so we are all going there as soon as we can."

[Arthur and Muriel are Mr. and Mrs. Arthur Peill, L.M.S. Medical Mission. Mr. Peill is the son of Rev. J. and Mrs. Peill, on furlough from Madagascar—a missionary family.—ED.]

CHINA INLAND MISSION WORKERS.

The news which the China Inland Mission, received, a few days ago, from Shanghai, is of a very disquieting character. A very serious state of things prevails in the provinces of Shan-si, Chih-li, and Ho-nan. In Shan-si, at their mission station of Hsiao-i, two lady missionaries—Miss Emily Whitchurch and Miss E. E. Searell—have lost their lives in a riot there. At Pai-ting Fu, in Chih-li, according to Mr. Stevenson's telegram, all the missionaries have been murdered, and the worst is feared regarding Rev. William Cooper, and Rev. and Mrs. Bagnall.

The three other stations of the Mission in that province have been rioted, and the missionaries have fled into the country.

In Ho-nan five mission stations have been destroyed, the missionaries are reported safe, but where they are is not known certainly. Rev. and Mrs. E. A. Glover, while travelling through the province, evidently en route for the coast, have been robbed, and are not able to proceed. The mission authorities in Shanghai are doing their utmost to secure the safety of the missionaries.

The following is a telegram from Shanghai, received in London, August 4, 3 p.m.:—

"Please inform relatives of missionaries to forward all letters to Shanghai, until further notice.

"Miss C. M. Murray is in Japan; Miss M. Murray has arrived here, all well.

"Members of the Swedish Mission in China have already left their stations, anticipate will arrive within ten days."

Another telegram, also from Shanghai, received in London August 7, 9 a.m., reads:

"The Governor of Cheh-kiang reports five missionaries murdered in K'u-cheo" (Cheh-kiang Province). [This confirms intelligence previously received.]

"We have received no confirmation concerning Ch'ang-shan. The English Consul at Chung-king advises all the missionaries at Chao-tong and Tong-ch'uan (Yünnan Province) to leave.

"Mrs. Squire, Miss Hancock, Miss M. E. Morris, Mr. A. Hammond, Miss Macfarlane, Miss M. C. Brown, the Millers, Bobbys, Gillies, Foucars, Milsums have arrived here safely, all well."

Day by Day.

SUNDAY, August 12. Prov. xxx.

THIS and the next chapter form the Fifth Part of this Book. We have no certain knowledge who these sages were. Agur may have been a public teacher, whilst Ithiel and Ucal were probably two of his disciples. But Agur was evidently a very humble man. He entirely disclaims to be able to discover God, but waits on Him for divine illumination and instruction. The answer to these questions can be given by One only—by Him who quotes them in John iii. 13. Let us, also, account every word of God as pure, and feed on it with eager spiritual hunger, neither adding nor subtracting aught.

What a beautiful prayer for us all is suggested by Agur's words. Let us be simple, humble souls, not affecting great things, nor seeking the portion of the children of this world, but always quiet, contented, and at rest. We are God's little children. He knows what we require for the daily sustenance of spirit, soul, and body; let us leave it with Him to choose for us. There are temptations for every lot, whether to pride or depression; we know not what is best, let us leave all with our Creator and Redeemer.

Agur's words fall into sets of four—four hateful vices (12-14), four rapacious and insatiable demands (15-17), four hidden secrets, illustrating the effrontery and baseness of the adulteress (18-20), four intolerable anomalies (21-23), four cases in which wisdom makes the feeble strong (24-28), four specimens of majestic demeanour (29-31).

How wonderfully the holy heart finds comparisons, everywhere in the world of nature, to set forth its thoughts and aspirations. All the world becomes an open book to those whose hearts are pure. May the Lord give to us this humble and observant spirit, that what things are hidden from the wise and prudent may be revealed to us.

MONDAY, August 13. Prov. xxxi.

Who Lemuel was is unknown. Some think that he was a king in Arabia. But it is a matter of no importance. Enough to know that the Holy Spirit has incorporated his words here, and therefore they are of divine authority. Would that all mothers were as careful to warn their sons against unchastity and intemperance. Constantly I am receiving bitter complaints that young lives were launched into the stormy currents of the world, without one word of direction as to shoals and currents, or one wise loving word as to the true use of the body. Young people must know the laws and mysteries of life, and from whom so wisely and purely as from the mother? Mothers have no right to hand over their children to strangers, whether nurses or tutors, but to train them from the earliest to habits of modesty, purity, self-restraint, and self-respect.

What a portraiture is here of the Hebrew matron! Let every young girl study it, and repeat it. There are such women still, before whom the idle rout of frets and cares cringe down, as the waves knew their Master's presence, and smoothed their foamy crests when He arose; whose hearts are an unfailing fountain of courage and inspiration to the hard-pressed man, who but for them must be worsted in life's battle; whose pure loftiness of spirit, caught from communion with God, breathes a calm rebuke on the beggarly aims and hopes that bulk so largely when we are down upon their level; whose stores of sympathy and experience fill the homespent hours with happy and elevating pleasure; and who send forth husband or brother each morning armed, as the lady armed the knight of old, to fight purely and righteously for the overthrow of wrong, and the deliverance of the oppressed. Though such things are said by one who loves noble women, they are not mistaken or exaggerated. Oh for the grace of Christ to realize every lineament!

(1080)

TUESDAY, August 14. Eccles. i.

What an invaluable book this is to place in the hands of the young. It must have been in Old Testament times, what Byron's life and poetry have been in ours. It is the experience of a man of the world, worked out to its furthest limit. Here was a case in which youth and beauty, the love of women, and the magnificence of art, consummate genius, and every gift that wealth could bestow, blended in a single human life, and the outcome of it all is the repeated cry, "Vanity of vanities!"

We have first *the monotony of life* (2-11). It is recorded of a leader of fashion in the last generation, that standing on Richmond Hill, looking down at the river gliding beneath him, he exclaimed, "Ah, how that river wearies me with its perpetual monotony!" What can be more wretched than the experience of many in the highest circles, whose one aim is to kill the time? Ah, the agony of a sated soul, in which the very spring of natural enjoyment seems sapped, and all things are full of weariness.

We have next *the Preacher's first experiment* (12-18). He set out in quest of wisdom. He would find the philosopher's stone. He would know all that could be known, and become an encyclopædia of knowledge. But from it all he turned back disappointed. Knowledge is not wisdom. The circumference of light only increases that of darkness and mystery. We are as children whose furthest knowledge will be forgotten in the light of maturity, and in the meantime the heart cries out for God.

WEDNESDAY, August 15. Eccles. ii.

The worldling still pursues his quest under the guidance of his own heart (*v.* 3 R.V.), and his own wisdom (*v.* 9). The palace is filled with festivity. It rings with laugh and mirth; singing men, jesters, and buffoons, troops of dancers, are summoned regardless of expense. But, ah, how desolate the scene when morning breaks on the trampled flowers of the previous evening!

The king next turns architect. He builds. He is a landscape gardener, and makes parks, gardens, and forests, after his own tastes. It is good to construct. The aptitudes of the creator are strong within us, and crave for indulgence. All the great kings have left their traces in pyramid, city, or palace. But, at the best, these yield but transient delight, when we reflect how many buildings remain whose builders are unknown. Then followed the pleasure of acquisition, to get money in abundance as the sand of the seashore, to be surrounded by hired and purchased servants, to collect treasures of kings and provinces—how much these things have fascinated men, whether Montezuma in the West, or Aurunzeba in the East. But they had no charms for this man, in whose heart was set a hunger for God.

What a terrible despair that is which comes to a man, when he sees that he has nothing to show for all his labour, and the striving of his heart; when the harvest he had planted so sedulously turns to handfuls of black dust, and when the white egg-shell, which he hoped would contain priceless jewels, proves to be empty. The mistake, of course, is that Solomon sought too low. His motto was, "Under the sun"; ours should be, "The throne where Christ sits, brighter than the sun."

THURSDAY, August 16. Eccles. iii.

A time for everything. There is happiness in this. It is good to believe that God who made our nature, contrives somehow an opportunity for the gratification of everything that is really natural and innocent. Our mistake is that we are so impulsive, and find it so difficult to wait our Lord's leisure. The expected hour is sure to strike sooner or later. Let us stand still, as Jesus did; one of his favourite expressions was, Mine hour is not yet come. Yes! sad soul, the time of joys will come for thee. Do, at this moment, its duty; and so thou wilt become able to bear the responsibility, and fulfil the engagement of to-morrow. It is well to keep the eye upon God's clock. The hands move slowly, but they do move, and they will conduct us round the entire range of human experience.

Let us ponder well the teaching of *v.* 11. "He hath made everything beautiful in its time." There is a beauty even in tears, and separation, and silence. No day ever breaks over our world which has not some elements of beauty in it. Every face has some pleasing feature. Every spot on earth's surface has its intrinsic interest. The beauty may not be very apparent, but it is certainly there, if Christ shall give thee eyes to see. Too often we strain our eyes for a beauty of the landscape in the far distance, and overlook the wayside flowers, the daisies and the king-cups, which solicit a glance, at our feet. Within the heart God hath put "eternity." Oh, see to it that its appetite be satisfied from Him who alone is the eternal bread!

FRIDAY, August 17. Eccles. iv.

"It is a sair world," said Thomas Carlyle, and indeed the burden of it has threatened to crush some of the noblest of the sons of men. Tears flow in rivers; the sighs of broken hearts are like the winds in forest trees; the pain which man inflicts upon his fellow has filled hospital wards and workhouse infirmaries with tortured and agonized frames. How often have the living wished that they were dead, and envied those who had died. The tears that Christ shed on Olivet have been wrung in measure from all who have followed in his steps. What envy and jealousy there are in the world, and how greatly these add to the sum total of human sorrow!

Amid such scenes of earthly anguish, a man needs a friend, one in whom he can perfectly confide, whose soul interfused with his own makes him doubly strong, who will lift him up if he fall, chafe him if he is cold, and succour him if he be withstood. There are not many friends like this. Our best friendships can only go part of the way into the mysteries of life and death, and in the hour of death they pause on the hither side of the river. How good it is to know that there is One who calls us his friends, and whose friendship is patient and enduring, strong, tender, and true.

In *v.* 14, Solomon supposes a case which absolutely came to pass in the history of Jeroboam, who fled to escape prison and death, to Shishak, king of Egypt, and who returned to be king. How little Solomon thought when he penned these words that they were to become true of his son, and of the widow's child who overthrew his kingdom. We are reminded that none of us are so holy and strong as to be beyond the reach of those evils, which we threaten to others.

SATURDAY, August 18. Eccles. v.

We should do well to ponder the opening exhortations of this chapter, and, whether in public or private prayer, be on our guard not to rush carelessly into the presence of God. Stop for a moment on the threshold of the palace, and bethink thee of thine errand. And when thou goest forth, remember what thou hast said within doors, and be careful to give it effect.

The oppression of the poor, and the wresting of justice, often fills our heart with indignation. But there is something better. To take their cause into the highest court, and plead it there. If thou art the poor man who art wronged, make thine appeal; if thou art the rich man who wrongs, beware. There are compensations in life. The man who has is never content, but envies the poor man his careless sleep. Often at the end of a feverish night, the child of pampered ease hears the labourer whistling as he trudges at dawn to his toil, and envies him. The poor need not feel that there is no makeweight which compensates them for their lack. Frugality, simplicity, humility, have the promise of great blessing in this life, and virtues like these come most naturally to those who lack this world's store.

It will be wise on your part, my friend, to labour all the days of your life, even though by the gift of God you secure a comfortable competence. No men are more miserable, or die earlier, than those who have not sufficient to engross their attention. To labour for our dear ones, for the cause of God, and that we may have wherewith to supply the need of others, this gives zest to life, even to its sundown.

Students in Conference.

THE Students' Conference at Matlock Bank, the opening meetings of which were reported in our last issue, maintained to the close the high level of spiritual helpfulness which was forecast at the inauguration.

The mornings were devoted, primarily, to devotional meetings, after which some important problems of the home and foreign missionary field were dealt with, while the administrative affairs of the movement also received practical consideration. At the first general meeting of the week, the basis of the British College Christian Union was discussed by Mr. F. Lenwood (chairman), and Mr. Tissington Tatlow (secretary). The basis proposed by the executive is "Jesus Christ, Personal Saviour and God." The views expressed, in the course of the discussion which followed, were naturally of a varied character as regarded methods, but it was satisfactory to find, when essentials came to be considered, that the Conference was staunch in its adherence to Gospel truth.

The ripe experience of Mr. John R. Mott was expressed in some clear and direct words, in which he encouraged his hearers to follow Christ fully, reminding them that "our fruitfulness is dependent on Him. We may do many ingenious things, calculated to reflect credit on human organizations, but the work we desire to see done is the work of God. 'Without Me ye can do nothing.'"

MISSIONARY STUDY

was the first subject taken on Monday evening. Rev. Alex. Connell, after dwelling briefly on the obvious necessity for enriching the mind with full study of the history and conditions of the country in which it was proposed to labour, went on to say that no form of scholarship is without its uses on the mission field. Not only mental, but mechanical knowledge is a desideratum. The "handy man"—and the handy woman, too—is in demand. Both the keen scent which enables a man to trace a philological root through twenty transformations, and the ability to re-sole a pair of boots, will be useful. Only, there must also be, in any case, a thorough grip of the language which is to be spoken. It was the opinion of a missionary of many years' experience that "half the ill success that is met with in missionary work, is due to an inadequate grasp of the language."

Speaking with special reference to the countries of the East, Mr. Connell observed that, still holding to this basis of all-round equipment, there are three subjects in which the mind may be schooled with peculiar advantage. (1) Science. Not that the missionary is to teach science to the heathen, but a general familiarity with astronomy, with the facts of God's great universe, is bound to prove helpful. (2) The history of the Western world, and of Christianity, in its salient features. The missionary will everywhere find a devouring interest in the land from whence he has come; and, if he has culled from Christian records something of those shining periods in which men stood firm for God in the face of death, he will greatly encourage his hearers, and bring a spirit of deeper zeal into the work. (3) For the lay, as well as the theological missionary, some systematic knowledge of evangelical religion will prove useful, although no text-book but the New Testament should be taken to the heathen. Texts should not be chosen from the Epistles oftener than from the Gospels. The simple, beautiful story of Christ affords facts most likely to convince and convert. It is well, however, to be well acquainted with

THE ETERNAL TRUTHS

upon which God has based his Holy Gospel. Mr. Connell added some practical hints as to the value of commencing, immediately on arrival at the sphere of labour, a record of facts and impressions. This should be started within the first fortnight, before losing the power to see with freshness. In conclusion, the speaker said all cannot expect to become paragons of attainment, but all, feeling that they are sharers in God's great redemptive purpose, can feel the necessity, if prayer, effort, and study can accomplish it, to equip themselves for the noblest service to which God can call any of us.

A CALL FOR WORKERS,

was next given by Rev. Donald Fraser, of Livingstonia, who is an old president of the Student Volunteer Missionary Union. Mr. Fraser told, with simplicity and force, the story of spiritual awakening among the heathen which from time to time have been recorded in our columns. He recalled many a remarkable fact, and reviewed the present position of affairs in Central Africa, showing how the heathen, forsaking their debasing and savage habits, had come to seek the Lord. The news of the revival spread far and wide. Love began to express itself in missionary effort. One of the last experiences of Mr. Fraser was to visit the hinterland, where he found the people in a deplorable condition of misery. They begged for teachers, and it is in their interest and in behalf, also, of the untouched tribes living in moral and spiritual darkness, who have never heard the Gospel message, that Mr. Fraser is visiting England. His address concluded with a fervent appeal for immediate response to the call of urgent need.

On the following day, Miss Lilian Stevenson, of University College, London, spoke, at the devotional meeting, on "The Greatness of God." The speaker, after showing from a number of passages, in Psa. cxv. and cxxxix. and other parts of Scripture, some of the characteristics of God's greatness, went on to point out that this greatness is exercised on our behalf, especially in the gift of the Son. God incarnate is with us "as one that serveth." In his greatness, too, He chooses us as fellow-workers. We are humbled by his greatness, but it also brings confidence as we remember that He is ready to save at all times, and that his strength is made perfect in our weakness.

"The Lordship of Jesus Christ over every department of life" was considered at the second session of the morning. Miss Richardson, of Westfield College, appealed for a deeper and more practical interest in the drink question. After referring to Bessbrook, the flourishing Ulster town in which there are 4,000 inhabitants and not one public-house, and which was founded by the father of the speaker, Miss Richardson went on to quote telling opinions from leading men — ministers, politicians, doctors, philanthropists, and social and moral reformers —of varied departments of work, witnessing to the ravages of strong drink, which Carlyle had described as "the clearest incarnation of the evil principle than has yet been invented." Dr. Norman Kerr has said that 120,000 people are slain each year through alcohol. Lord Peel's commission, which included twelve brewers and distillers, agreed that the position of affairs constitutes a gigantic evil, and yet when a bill was lately introduced to prevent the sale of liquor to children under the age of sixteen—a weaker law than obtains in many countries—the liquor interest was so strong as to bar it from passing. Miss Richardson urged the duty of individual effort in combating this traffic.

Mr. G. H. Leonard followed with an address on Philanthropy, in which he pointed out that we are in danger, amid many schemes and much labour, to lose sight of the governing principles. Distractions come disguised as duties, and we must remember that love to God must come first in all philanthropic effort. Religion must go before philanthropy, because it is through religion that we come, in the true sense, to love humanity.

The ensuing feature of the Conference was an address from Mr. H. Hofmeyr, who, representing the

STUDENTS OF SOUTH AFRICA,

was accorded a warm welcome, the audience expressing their esteem by rising in a body. Mr. Hofmeyr described the genesis of the movement in that country, and showed that its growth had been attended by spiritual awakening. A deep impression had been made at the outset—when, humanly speaking, there appeared to be little promise of a revival breaking out—by the conversion of a number of young men, notably two of an ultra-worldly disposition. One of these, a Transvaaler, has been much used in Gospel work. On being taken prisoner by the English, during the present war, and deported to St. Helena, he commenced evangelistic meetings among his fellows, and has been instrumental in forming a Christian Endeavour Society. Mr. Hofmeyr referred to difficulties in the way of religious work which have been created by racial prejudice or result from the disturbed condition of the country; but he looked forward with a hopeful view to re-organization and advance on the conclusion of peace. The progress of

THE WORLD-WIDE MOVEMENT

was the subject of a pithy speech by Mr. H. C. Duncan, who described how the Federation of College Christian Unions arose in connection with the Conference held five years since in Sweden. The Federation now includes 1,400 unions in various countries, with 66,000 members. The outlook is, on the whole, promising. As regards Europe, it is likely that work may shortly be established in Russian colleges, while, as an outcome of the Federation Conference now in progress in Paris, it is hoped to commence operations in Italy, and to strengthen those which are in progress in France.

The upheaval in China has necessarily interfered with the movement in that country, and some of the students have sealed their testimony with their blood. Marked progress has been made in Australasia, where only four years since there were but five unions, but where there are now forty-five vigorous societies, with fifty student volunteers, while twelve workers have already gone into the foreign field. In the American universities the movement continues to advance, and their unions appear to secure a more general hold upon the students than is the case in Great Britain. At Yale, for example, he said, of the 2,500 students in residence, no fewer than 1,164 are members of the C.U. Many activities, too, cluster round the movement at Yale, and a fund is raised in support of foreign missions.

"The Holy Spirit," was the subject on which Rev. H. E. Fox, of the C.M.S., spoke at the following morning's devotional meeting. Mr. Fox referred to the common want of a thoughtful recognition of the personality of the Spirit, and went on to urge prayer for the incoming of the Spirit as an abiding power, the only measure of which is, not God's bestowal, but our receptivity. The Spirit does not come to be dormant. His presence cannot be hid. He is to be

THE DYNAMIC FORCE

in our lives. To do without Him, is to fail. Energy without the Holy Ghost makes a great show and is very popular, but it leaves nothing behind. The Spirit will always put Jesus Christ into the foreground—"The Spirit of truth, which proceedeth from the Father, He shall testify of Me."

The general gathering which followed, took the form of a discussion of the best methods to adopt in conducting Christian work in colleges. Mr. Mann, of Glasgow University, said that it is not sufficient in college unions to aim at the deepening of spiritual life only; there must be a practical outlet for blessing given, in the form of evangelistic work. Mr. Percival Barnes, of St. Bartholomew's Hospital, in referring to efforts to reach the unconverted, said that while it is necessary to study the various obstacles which seem to hinder men from seeking God, the right use of the knowledge so obtained is the pointing out the strength of the Saviour to enable those who seek Him to be "overcomers." Mr. Jenner, of Magdalen College, Oxford, dealt with the relation of prayer to revival. He also emphasized the value of "following up" individuals and endeavouring to lead them to Christ, and spoke of two dangers: over-eagerness, which might result in rushing forward in advance of God, and the substitution of the activities of the work for the spiritual life on which everything depended.

The evening session was a season of deep spiritual blessing. The first speaker, Miss Gollock, dealing with "Personal Work," said

that one warrant for it is found in the Master's words, "Come ye after me, and I will make you to become fishers of men." It is God who equips his workers, "I will make you to become." Neither force of character nor natural attractiveness have anything to do with success in the work. It is only in the strength of the Holy Spirit that it can be undertaken at all. The

FISH WILL NOT BE CAUGHT

merely by the exercise of a good general influence; there must be the use of rod and net, and the putting forth of effort. A number of qualities are necessary for the work. There must be sympathy—with man and with God, and a deep sense of what "a lost soul" means. A soul is like a house in the centre of an estate, and we must find out by what avenues and gateways we can best reach it. Sympathy must be felt before it is expressed; we must learn the lesson of the Incarnation if we would seek souls aright, remembering that Jesus is the Son of Man as well as the Son of God. Sympathy, however, is likely to lead into the wrong path, if it be exercised only towards man. A Godward sympathy will save us from flinching in giving needed counsel, and will enable us to adopt right views regarding sin. A further requisite is reverence. We must have Reverence (1) for ourselves, never compromising or doing evil that good may come; (2) for others, realizing the value of the individual soul, and showing tenderness, as Christ would; (3) for the mysteries of religion—we believe in the Trinity and in the Incarnation, but can we explain them? (4) For God's Word—let us be prepared to give reasons for its acceptation, but never abandon our own grounds for reverencing it. We do not judge the Word; the Word judges us. Further needs in individual work are Sense of Proportion—at least half the personal difficulties of people are caused by a lack of this sense—and Directness. God wants his fishermen to be willing to go on with infinite patience, following up, it may be, only one soul, but He wants them to be fishermen who ultimately "land their fish," and who labour from first to last to that end.

Mr. H. T. Hodgkin, of St. Thomas' Hospital, gave an equally forcible address on

"INCENTIVES TO PERSONAL WORK."

He appealed especially on behalf of the outwardly unconcerned—who, while affecting a belief in Agnosticism, are often stretching out after God—and called for the exercise of faith, hope, and love in personal dealing with all classes of unconverted students. Mr. Hodgkin depicted the despair of the man "who has done all he knows and yet is conquered by sin," and said that most of all, men need love. It has been said that love is the greatest thing on earth. It is more, it is the greatest thing in heaven, for God is love. We may have the most correct theories and the profoundest convictions, but unless love is the essence of our life, our work will never be really fruitful. If the cry of men in their agony appeals to us, how much more does it move the heart of Jesus Christ? "Lovest thou Me? Feed my sheep."

At the final gathering, held on Thursday evening last, Mr. F. Lenwood and Mr. H. W. Oldham remarked upon some important lessons of the meetings and upon the outlook for the operations of the Union in the various colleges. The remainder of the time was devoted to prayer in behalf of the movement, and praise for the great blessing which so many had received during the Conference.

A Seven Dials Mission.—The twenty-fifth annual report of the Tower Street Mission School, Seven Dials, indicates that every branch of the work has been maintained with encouraging results. The regular attendance of scholars, and the devotion of the staff of teachers, steadily continue. The Band of Hope, Boys' and Girls' Clubs, &c., with their numerous advantages, are heartily appreciated. Possibly few districts in the metropolis offer a finer scope for Christian activity than Seven Dials. The hon. secretary of the Mission School is Mr. Paul Keed, 56, Old Bailey, E.C.

Miss Isabella Head.

THE name of Isabella Head may be known only to a comparatively limited circle, but she affords an example of so much valuable work accomplished in spite of physical weakness, and of a spirit so Christian, that a brief notice of her life and character can hardly fail to be of interest. She was drawn even from girlhood to devote herself to a life of unselfish service in the simplest and most obvious ways that presented themselves. No conceit of personal gifts marred it, nor did feeble health and suffering, which hampered her more or less throughout life, but especially in early womanhood and during her last years, ever lead to self-absorption, or withhold her from labouring steadily on to the full extent of her strength.

Miss Head found her opportunities first and foremost in the home circle, but she early sought a wider range for her activity in various forms of useful work. In particular, she befriended and gave religious instruction to girls in domestic service and other employment. As time went on the care of girls came to be more and more her special work. For several years she taught regularly in, and had a share in the management of, a small orphanage in Paddington, near her own home, in which girls were trained for service. When this institution

came to an end, she continued and further developed work of a similar kind. She had long been accustomed to find places for girls brought to her notice, having previously, in some cases, trained them in her father's household. This registry work continued and much increased. One of her intimate friends was engaged in the work of the Factory Helpers' Union, and sent girls to her from the City factories; of these alone she placed about fifty in one year.

For the last ten years of her life she maintained, at her own cost, a Training Home for neglected girls. In connection with this Home she was led to co-operate with rescue workers, receiving cases met with by them where prevention was needed. For several years she kept the supervision in her own hands, and watched over it with constant care. Latterly, when no longer able to give it the amount of attention desirable, she placed it in the hands of an association, though she still took part, as far as she was able, in the management. In this, as in other good works, her self-suppression was remarkable, so that strangers would not have known that she was accepting directions from the committee as to the expenditure of her own money.

To one so taken up with personal efforts for the good of others, it is a small thing to use pecuniary means for the same end. Miss Head gave, with unostentatious generosity, both in support of institutions and for the assistance of individual cases; while she was very simple in her own habits, and even too sparing, her friends sometimes thought, in expenditure which would have been for her own comfort.

Miss Head also took part in an important philanthropic movement. Attention has been widely directed during recent years to the importance, in connection with the problems alike of social purity and of poverty, of providing for the proper education of feeble-minded children. In 1895 a meeting of experts in regard to the subject was held in Miss Head's drawing-room, the outcome of which was the formation of the National Association for Promoting the Welfare of the Feeble-Minded. Physicians who are experts in cases of this kind, Guardians of the Poor, and some well-known public men, have lent their aid to the Society, and through its operations a great impetus has been given to the movement. Many new homes for girls of this class have already been founded, in addition to the very few which already existed, and also three for boys. The question has moreover been brought before boards of guardians, and in many instances they have been induced to place and pay for cases in the homes of the Association. Miss Head from the first was a member of the executive committee and also of the committee for the administration of the homes.

She was interested, as was natural to a person of her intelligence, in the larger social aspects of this as of other labours in which she engaged. But into all her work, as indeed into her relations with others generally, she carried the

POWER OF INDIVIDUAL SYMPATHY

united to strong good sense. An imperfect idea would be given of the range of her sympathies, were it not also stated that she took an active interest in the regular work of three or four parishes, partly in the East End, where her father's place of business had been, partly in her own neighbourhood, and also in the Foreign Missions of the Church. She especially assisted the Church Missionary Society and the Church of England Zenana Society, and her loss will be mourned in more than one station of the latter.

For the last six winters of her life it became imperative that she should seek a warm climate. They were spent in Italy and Sicily. The summer months brought renewed vitality, and it gave her great satisfaction that, by residing in London during the greater part of them, she was able to be of real use by carrying on the work of others who were absent on their holidays, in the oversight of the Homes for the Feeble-Minded, near London, the investigation of cases to be admitted, and in other ways. One fruit of her travels deserves also to be recorded. She had for a long time been accustomed to find a resource when her brain was weary, or she was secluded by illness, in copying books in Braille type for the blind. While staying in Rome she, with the help of a friend, formed an

ITALIAN BRAILLE ASSOCIATION,

which was chiefly composed of English ladies resident in Italy. The Queen of Italy became patroness of this Society, and required one of her ladies in waiting to learn to do Braille. Its productions are slowly making their way into the Blind Asylums of Italy.

The close of Miss Head's devoted career came on March 13 last, when she passed away at Naples, in the fifty-ninth year of her age, lamented not only by a wide circle of friends, but by many who had benefited by her useful religious and philanthropic labours.

A Year of Progress.—The agencies which cluster round the parish church of St. Thomas, Lambeth, are varied and numerous. The vicar (Rev. J. B. Barraclough), in the annual report recognises with gratitude the assistance rendered in maintaining so many undertakings in the parish. No branch of the church work has suffered from lack of willing helpers, but in the children's services, Bible-classes, evangelistic and open-air meetings, &c., there have been signs of continued progress and development. The annual report, with statement of the religious and charitable funds, will well repay perusal. Rev. J. B. Barraclough may be addressed, the Vicarage, Westminster Bridge Road, S.W.

THE KESWICK CONVENTION.—III.

The Beauty of Holiness.

By Rev. J. B. FIGGIS.

"Worship the Lord in the beauty of holiness" (Psa. xxix. 2; xcvi. 9).

"Thy people shall be willing in the day of thy power, in the beauties of holiness" (Psa. cx. 3).

"Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us" (Psa. xc. 17).

THE beauty of holiness is the greatest beauty in the universe. Beautiful flowers will fade, sweet music will cease; the fair faces we have loved must be left in the grave, or exchanged for a greater beauty if Jesus comes first. But the beauty of holiness will abide and live on, unchanged, save as it is swallowed up in the glory and beauty of God and of Christ. It is the spiritual beauty of the saints within the veil. Is it not, too, the beauty of the holy angels? God is a Spirit; and the beauty of the Lord our God is therefore the spiritual beauty of holiness. In his Incarnate form, the Lord Jesus Christ may well have had outward loveliness; but his chief beauty was that of the soul and the spirit, the beauty of holiness. It is an animating thought that, in seeking more of Christ and more of the Spirit, we are seeking the beauty of holiness, the very beauty of our God.

The beauty of holiness is the beauty of Truth, and there is

NO BEAUTY IN FALSEHOOD

and error. There are Christians, lovely in character, who wander in mistaken paths as to the truth of God. They are not beautiful by reason of their error, but in spite of it. There is always a danger that error will warp the character as well as mislead the mind. You who would seek for that which is beautiful, seek first for every truth that God has committed to us in his Holy Word.

The beauty of holiness is the beauty of Goodness. Ah, there is no beauty in that which is evil! We seek not after that which is on the surface, but for that which works from the heart outward, throwing its beauty into the face, the manner, and the whole life.

Most of all would I impress upon you that the beauty of holiness is holiness brought to the degree of the beautiful; for, let it be said, there is some

HOLINESS THAT IS NOT BEAUTIFUL.

Our French neighbours say that the English are good, but they are not amiable. May that which is a *saying* never be *true* of any of us. There are some who are righteous, true, upright, and men of integrity; but these qualities are, in them, like the jagged rocks—not covered, as they are here, with moss, ferns, and other beautiful things, but rough, peaked, hard, and harsh. God forbid that our integrity should be of that kind. Others have virtue, but it is one-sided, it is of one kind. Here is a virtue, but some other one is wanting. Now, the beauty of holiness gives us not only the queen, but the virgins which are her companions. All the virtues, graces, and attributes of a noble character; all the powers of a saintly, ay, and of a lovely life—these are to be sought. There are persons who seek virtue, but are not thorough in their search. They are chaste in action, but

WHAT OF THEIR THOUGHTS?

Are they always chaste in reading? They avoid places with aught of the taint of immorality; do they equally shun books that have a touch of the same thing? They abstain from outward pleasures and scenes that might compromise their virtue; do they equally avoid all that is impure and defiling in the public press, in conversation, and in thought? The beauty of holiness will be beautiful in carrying every virtue to its full effect.

Ah, methinks we have known some who did that. There was one, but for whom we should not be meeting here to-day. When he was an undergraduate, the men of Oxford said, "See the man with the Ten Commandments in his face." To the last page of the last chapter of his life, he was holy. It is one of the best addresses I ever get at Keswick, to stand by his grave and think of that life so full of the beauty of holiness, in purity, piety, and Christlike love. It was so with others who have gone to the grave more recently. We think of George Macgregor, and of Henry Sharpe, who is to be laid to rest this very day—men who carried

IN FACE, WORDS, AND ACTION,

the beauty of which we speak. Would that there were more like them! Oh that, even in this world, we may be something like them now, as they stand in the presence and reflect the glory of the exalted Redeemer.

"Well," you say, "this is not for me; it is far beyond anything that I can ever reach. This virtue, in full range, carried to the point of the beautiful, is utterly and absolutely beyond me." Nay, not if the beauty of the Lord our God be upon us. If God shall come and impart Himself unto us, then may we hope that some of his beauty will be left to show itself even in our little lives. "To the lowly soul, Thyself Thou dost impart." What is the whole doctrine of the Holy Ghost but the elapse of God into the soul? Is it not to us indicative of God descending and condescending, coming into our weakness and vileness, cleansing the vileness and pouring in his purity, peace, love, and grace of every kind? Every communicable attribute found in the Man Christ Jesus, may be so reproduced that the beauty of the Lord our God shall be upon us.

"I have nothing to do, then, but to allow God to descend into my soul." Nay, you do not argue thus about your farms and gardens. I am staying in the house and garden once used by Coleridge—one of the loveliest spots even in this beautiful place. It cannot be there that, as reported, the great man asked a friend to come and see his garden, leading him into

A WILDERNESS OF WEEDS,

where, as he said, "I just let everything take its own way." Are you going to do that with the thorns, weeds, and thistles in your lives? Will you leave even the flowers without cultivation? Nay, learn that this beauty of holiness may be cultivated. Men who are found giving will advance in generosity, and they who constantly forgive will increase in gentleness. Purity will grow when we withdraw ourselves, not only from impure things that are seen, but from such as are heard of and dwelt upon in the mind. In every virtue there may be growth from cultivation of that which is desirable. It is not only the sunshine and rain from heaven that is needed for this. There is the ploughshare and the mattock to be used, the whole work of the husbandman to be done; and

WE ARE GOD'S HUSBANDRY.

The Lord God hath put us into a garden, to plant it and to till it. Let us see that we cultivate the beauty of holiness. Everywhere we have full reason and room for it.

The quotation yesterday of a verse from the Sermon on the Mount (Matt. v. 23, 24) led me to think how strange it must have been to see a Jew leave the House of God and go to his own, in order to be reconciled to his brother. I wonder whether a similar sight has ever been seen here, or nearer your own homes. Let us observe it in the spirit, if not in the letter; so that, at peace with men, we may worship God in the beauty of holiness.

Not only in worship, but in work, should this beauty be seen. Into the day's duty, toil, and labour, there is to be put honest, holy, and loving work. Everything behind the counter, as well as in the pulpit, is to be done in earnestness, devotion, and submission to God. I remember hearing of a Welsh pastor baptizing a shoemaker in the river. As he was about to plunge the man into the water, he said, "Take care, John, that you wax the threads more carefully, that you draw the seams more closely; and that all your work be done more to the glory of the Master to whom you dedicate your life." O brother and sister, let this beauty of holiness

BE SEEN IN OUR WORK.

Let it be so, too, at home. A rush for the holiness of the man whose piety and charity do not begin with his own household! See to it that all things are beautiful, lovely, and loving there. In every sphere this grace is needed and can be shown. Depend upon it, if those who write against Christianity are ever to put down their pens, if doubters are ever to be convinced, and if those who hesitate to come under the folds of this tent are to be gained, there must be the manifestation in us of Christian holiness. We must show that God is with us of a truth; ay, that He is in us, inspiring and influencing us in thought, in life, in heart, and in everything. The least among us may attain to this.

I remember, while in Scotland, being taken through the fine halls of a splendid mansion, until there burst upon us through the windows

A BEAUTIFUL VIEW

of Ben Nevis. In my joy, I could but exclaim, "How beautiful!" Just afterwards, in the town where I lived, I went into a humble home, a small and insignificant house in a row of others. As the door was opened, a further one also swung back; and I looked through it upon colours so fresh, and flowers so fair, that there, too, I had to exclaim, "How beautiful!" God grant that in the lowliest life, in the simplest act, in the most secular thing, the beauty of the Lord our God may be upon us, and that He may establish the work of our hands. So shall we not only worship but work for the Lord in the beauty of holiness.

Lessons from Elijah.

By Rev. Dr. A. T. PIERSON.

Turn with me to the First Book of Kings, especially chap. xviii., where we have some aspects of the character and life of Elijah which, I fear, are not ordinarily appreciated. Of his ancestry and posterity we know nothing. His habitual attitude was one of reference to God, preference for God, and deference to the will of God. Elijah headed a dispensation; and that is probably the reason for his association with Moses at the transfiguration. Moses stood for the formation of a nation; Elijah stood for the reformation of a nation. Moses led the people out of Egypt, which represented complicity with evil-doing; Elijah led them out from Baal worship, which represents idolatry. To-day we need an Elijah to sound the trumpet of reformation.

Let us notice some of the characteristics of this remarkable man. First, the eyes of the servant were upon the hand of the Master, to receive God's orders and to do his errands. Then, he was told by God to go and hide himself, and was afterwards told to show himself. It is

THE HIDDEN LIFE

that prepares us for the manifested life; and the beauty of the Lord our God comes upon us in secret closeting with Himself.

My special object, however, is to call attention to things in that eighteenth chapter, which are eminently instructive for our own day. (1) Here is one man who thinks himself alone as a prophet of God, over against the many who are following the world, the flesh, and the devil. Then we have (2) an altar broken down, and the same built up; (3) a loud cry to a false god, and a deaf ear on his part; (4) the prayer of faith, and the fire that falleth from heaven; (5) the confession of Jehovah, and the slaughter of his foes; (6) another ascending prayer, and a descending flood; and (7) a wicked man's chariot speeding its way to Jezreel, with a humble believer girding up his loins and running ahead of it.

What does it all mean? These things stand for (1) the glory of aloneness with God; (2) holy loyalty to Jehovah; (3) witness for God, before the multitude; (4) the power of holy

faith; (5) jealousy for God; (6) Divine authority given to prayer; and (7) holy zeal for God's kingdom. If God gives us these things, shall we not have the beauty of holiness upon us?

Concerning the condition of Israel in those days, we have awful testimony in 1 Kings xvi. 30-33. Ahab, the king, set up the worship of Baal and of the corresponding female deity, Astarte. This worship not only broke the first and second Commandments of God, but it violated every requirement in the first and second tables of the Law, especially those commands which had reference to moral purity. Elijah was raised up to accomplish a great reformation; and he repaired the altar of the Lord which had been broken down. The altar stood for worship, and the

PROSCRIPTION OF HEWN STONE

in its construction, aimed at simplicity. When, as we read, Ahaz went to Damascus, he saw there an altar covered with Assyrian images, which led him to substitute an elaborately carved Damascene structure for the plain altar of the Lord in Jerusalem. That is exactly what some are doing to-day in the ornate ritual of artistic and æsthetic worship, so-called, with its magnificent garniture and furniture; and that is what calls attention from God Himself to the rite, the ceremony, and the symbol. There will be no reformation in the modern Church until the broken-down and displaced altar of spiritual worship is rebuilt.

Notice how the people who worshipped Baal, called from morning until noon and from midday unto night, while there was not a voice that answered. Has that any bearing upon us? Yes, to a large extent. Under whatsoever cover we worship Baal, we may cry even unto Jehovah, but there will be no response. "If I regard iniquity in my heart, the Lord will not hear me." If, in secret or openly, you are a worshipper of this world, turning away from the living God in your heart or life, your prayer to God will bring no answer; you must first put away your idolatry.

I pass on to notice a point which needs special emphasis. Elijah's prayer and the fire that fell from heaven are familiar to us; but there are features in them which, it may be, we have never yet commanded in thought. "The God that answereth by fire, let Him be God." If we trace Old Testament teaching as to

FIRE FROM HEAVEN,

from Exodus iv. to the last chapter of Malachi, we shall find it to be consistent. The doctrine of God was that man must build the altar, but must never kindle the fire. When the victim was laid upon the altar, God sent the fire from heaven to consume it. No doubt it was so in the case of Abel's offering, and thus he knew that it was accepted. The Hebrew word for *accept*, in Psa. xx. 3, means burn to ashes.

When the Tabernacle was opened and the first sacrifice was laid upon the altar, the fire of God came down and consumed it; and the same thing happened at the opening of the Temple. Amid the apostasy of Elijah's day, the fire of God went out, and was not to be rekindled by man; it must come down from above. Hence, as the prophet said, the God that answered by fire was to prove Himself to be God. That is the reason why the sacrifice was drenched with water over and over again. Water cannot quench supernatural fire; so the fire which burnt up that sacrifice and licked up the water, was not of man's kindling, but came down from heaven. Lev. vi. 9-13 teaches that God kindles the holy fire and that man keeps it alive. Therefore, after building the altar, there is no attempt by Elijah to kindle the fire. He simply prays to God to show that Elijah is his servant, and has spoken according to the Divine word.

THE ANSWER COMES

in the consuming of the sacrifice, and the people fall upon their faces, saying, "Jehovah is God."

What is the lesson for us? If the fire of the Holy Ghost declines, do not try to kindle it anew, but call upon God. If, in your heart, the Spirit, as God's living Fire, seems almost gone out, seek not to supply his place with any abundance of external ceremonies, rites, or works. Get down on your face before God, and wait for the fire to be kindled anew from heaven. In individual, social, and church life, the fire of God must be kindled from above.

When the greater apostasy swept over Israel, so that they crucified the Lord of Glory, and the Shekinah departed from the Temple, Jesus Christ teaches his disciples that the fire must be rekindled from above, saying to them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And, when the Spirit is given, what does the apostle say?—"Pray without ceasing . . . Quench not the Spirit." Sedulously guard the fires of the Spirit, that they do not go out. If spiritual life is on a low level, do not try to make up for it by something of man's devising, but seek to renew communion with the Spirit of God.

What is man's resource for declining spiritual power in our churches? A better choir, a new structure, a larger organ, a great public orator in place of the minister. Reliance on such things is the devil's device to obscure

THE REAL SOURCE OF POWER

in the Holy Ghost. There is a tendency all around us to make up for a low level of spiritual life by secular attractions, instead of getting the power of the Spirit back upon us in mighty Pentecostal effusion.

Elijah next gathered together the priests of Baal and slew every one of them. It was a measure of great severity; but, apart from that quality, there is no real love. A great deal of milk and water amiability finds favour in these days. Parents say they love their children too well to punish them; whereas, in neglecting correction, they show that they do not love them enough. Among governments, in courts of law, and with regard to Church discipline, there is far too much laxity. There is always a severity in love. "Behold, therefore, the goodness and severity of God." It is the same law by which the magnetic needle both attracts and repels; and the love of God repels evil, while it attracts good. The Levitical law would not suffer a witch to live, because witches diverted the people from the service of God; and it was for the same reason that the priests of Baal perished.

If you would have the beauty of holiness, bring out the "witches," and put every one of them to death. Make an end of whatsoever disturbs your loyalty and fidelity to God, or prevents you from being entirely surrendered to Him. We must get down on our faces, in humiliation, confession, and renunciation of sin, ere we shall enjoy a great blessing. The very eye that recognises the beauty of holiness, must discover the hatefulness of sin.

The prayer of Elijah brought down

FIRE AND FLOOD—

the one standing, to us, for light, heat, and energy; the other, for satisfaction, fertility, and beauty. The fire must consume before the water refreshes and invigorates. As Elijah sits with his face between his knees, God sends the welcome cloud, in a shape which recognises man's hand raised in supplication. The secret of these wondrous events was not in the Prophet's perfection, for, in the next chapter, we find him in despondency and despair, beneath the juniper tree, asking God to take his life. This only shows that he was a man of like passions and temptations with ourselves. Nevertheless, he held the key that unlocked the flood-gates of heaven, bringing rain after three and a-half years of drought.

This whole history teaches us that the man or the woman who has attained to the beauty of holiness, and is living in fellowship with God; who is hidden with Him before appearing to men; who dares,

IN THE MIDST OF AN APOSTATE AGE,

in the reliance of simple faith, to stand with God, though forsaken of all men—such a one holds the key which brings fire and flood from heaven.

The chariot of Ahab, with the magnificent steeds harnessed to it—for what does it stand? For all the array of the world's machinery to accomplish great purposes, and make speed therein. But the simple believer who lives in God can outrun it all. Our Lord says that the children of this world are wiser in their generation than the children of light; but He does not say that it should be so. We sometimes think that, in comparison with the world, Christ's Church cannot be expected to accomplish great projects. But when, as believers, we stand where Elijah did, we may defy all the powers and appurtenances of this world to outrun us in our zeal for our beloved Master. We shall gird up our loins, run before the world's chariot, and come first to the goal. If the Church of Jesus Christ could see her privileges and would abide in God, all these worldly projects which sweep around the globe with incredible rapidity, to introduce inventions and discoveries and to accomplish political and other schemes, would be outrun by the Church of Christ, in her zeal to give the Gospel of the Son of God to a dying world.

EVANGELISTIC SERVICES.

Open-air gatherings were held in the Market Place on four evenings of the week, conducted by Mr. W. R. Lane. The large crowds which assembled included many of the townspeople, as well as villagers from the outlying districts. The meetings were often continued until 10 p.m., the majority of the listeners remaining until the close, and being prepared, it seemed, to stay as long as the speakers elected to go on. Many friends rallied to the assistance of the evangelist, among those who took part being Rev. W. H. Hay Aitken, Rev. John Wilson, of Woolwich, Dr. Harry Guinness, and Mr. Hinde, who had lately returned from Gospel work among the soldiers in South Africa, and related some of his experiences at the front. He told some moving incidents, showing how, as the result of tract distribution or the spoken message, several bright young fellows had sought the Lord just prior, as it proved, to meeting their death on the battlefield. Miss Louise Shepard, of New York, sang the Gospel with much acceptance.

The meetings afforded many indications of a real work of grace. At one of them a young fellow admitted with joy that he was converted at Keswick six years ago in a mission held by Mr. Lane. Now he brought two companions with him, one of whom said, "I trusted Christ on Tuesday night in the Market Square;" the other, "I have trusted Him to-night." Sunday (July 29) was a remarkable day. In the morning the workers and friends assembled to the number of 200 or 300 in the Market Place, and, after a short service, formed into four bands, which

WENT ROUND THE TOWN,

visiting the alleys, courts, and out-of-the-way places, singing the Gospel, and talking to the people. When this practice was begun a few years ago a certain shyness was shown on the part of the residents, but this year the visiting evangelists and their supporters were received most cordially on all hands. The evangelistic meetings in the tent on Sunday were full of encouragement. After the evening meeting, the congregation marched to the Market Place for the closing gathering. There must have been near a thousand people present—not so much Convention-goers as residents and others. Hymns were sung on the way, and the proceedings took a solemn turn from the outset. Prebendary Webb-Peploe gave incidents connected with his own conversion, and Mr. Fegan also spoke suitable words; after which Mr. Lane presented the Gospel appeal. At length an adjournment was made to the Victoria Hall, and many unconverted men and women acknowledged blessing as a result of the proceedings. In fact, fifteen or sixteen gathered round the platform to be prayed for. The meeting ended in the same solemn spirit as it began. The record of the evangelistic meetings, considered as a whole, should provoke praise to God, for among the cases of conversion were many young men with the promise of life and usefulness still before them.

(Keswick Convention Report continued on page 19).

The Life Work of Gipsy Smith

In November, 1876, a mission was held in a little Methodist Chapel in Cambridge. The only convert was an unknown gipsy youth named Rodney Smith. The mission would be regarded at the time almost as a failure, but it has had great consequences for thousands all over the world, for that youth became the world-famed evangelist of the Free Churches, who is universally known as Gipsy Smith.

The Smith family of gipsies are highly respected in East Anglia, and for years have followed the occupation of chair-caners and basket-makers. His father, Cornelius Smith, was brought to Christ by the sad death of his wife and her youngest child. With two of his brothers he gave his heart to God in a little mission room in London. The three stalwart converted gipsy brothers were soon preaching Christ. They had the joy of leading their aged parents, then seventy years of age to rest upon the promise of God. Gipsy Cornelius Smith is still an active and honoured evangelist in the Eastern Counties.

Twenty-three years ago, on June 25, 1877, young Rodney Smith left his tent, and, inspired with a strange and passionate desire to win his fellows for the Lord, joined Rev. William Booth, the superintendent of the movement then known as the Christian Mission. This work developed into the Salvation Army, with which Gipsy was connected for some years. He laboured during those early years as a Salvation Army officer in various parts of the country, and was at last appointed to Hanley in the Staffordshire Potteries. About this time he married, his wife being a Miss Pennock, of Whitby, who was one of his early converts. They have now a family—two boys and a girl. At Hanley Gipsy severed his connection with the Army, and, backed up by a strong local committee, rented a circus which seated 3,500 people.

Here he laboured for four years, occasionally conducting missions in other parts of the country. During the last months of his Hanley pastorate, he also regularly conducted services in Hull. It was there that Rev. S. F. Collier, the superintendent of the Manchester Wesleyan Mission, first saw him. Soon afterwards Gipsy Smith accepted the invitation of Mr. Collier to go to Manchester as the evangelist of the mission. For two years he worked on the staff of the mission, frequently preaching at the great Central and Free Trade Halls, and became more and more a striking and successful preacher. His fame in the country grew steadily, and he was in great request for special missions, which were held under the auspices of the Manchester Committee.

In 1889 he paid his first visit to America. This necessitated giving up his work in Manchester. He, however, still resides in the city, and is a member of the Methodist Society at the Central Hall. His class leader during the last four years has been Rev. George H. M'Neal, who was converted at one of his early missions at Burnley. He is also a local preacher on the plan, and one of the most devoted helpers of the work. During a recent winter he gave up nearly all his free nights to advocating, up and down the country, with Mr. Collier, the claims of the social and rescue work of the Mission. He is constantly saying that he considers the Manchester Mission to be the best evangelistic work he knows in the world. The Gipsy always considers his connection with Rev. S. F. Collier to have been of untold strength to him in the country. His relations to his own pastor, as he affectionately calls Mr. Collier, have always been of the most helpful character.

Gipsy Smith's first visit to America came about in this wise. His close and intimate friend, Mr. Frank Byron, of Manchester, was travelling in the East, and met two well-known American ministers who were charmed with his account of Gipsy Smith's work in England. They encouraged Mr. Byron to persuade him to visit America, promising their cordial help. After much thought and prayer, Gipsy resolved to cross the Atlantic, and landed in New York, in September, 1889. The greatest and most unlooked-for obstacles at once appeared. One of these ministers suddenly died, and the other had to resign his charge; so that the young evangelist had no friend to help him. He had, however, a large number of letters of recommendation from leading English ministers, which he took to Dr. Clarke, the editor of the *Christian Advocate*. By him he was introduced to Dr. Prince, who was at that time having a mission at his church in the suburbs. The doctor's greeting was hardly encouraging at first, for after looking at the letters he said, "Well, brother, I guess we don't want you."

The Gipsy, who was perfectly convinced that God had sent him to America, replied, "Well, Dr. Prince, I guess you do want me." The result was that he was invited to conduct services in the church; the place was crowded night after night, and hundreds were converted. Everybody was convinced, after that, that they did need Gipsy Smith. He has visited the United States four times since then, preaching in all the great cities. In Washington he preached in the Metropolitan Methodist Episcopal Church, where President McKinley worships. The longest mission he ever conducted was in Boston, where for seven weeks running he preached every night in one church. The papers calculated that in the aggregate 150,000 people attended those services, and the evangelist had the joy of seeing 850 people join the church. He thinks American services are brighter as a whole than our English ones. There is more singing, but the people are not so emotional as in England. Some of the most saintly people he has ever met have lived in the States.

From Photograph by Mr. Arthur Nicholls, 40, Friar Street, Reading.

The American people are a church-going nation, but as a whole are not great on the ethics. Worldliness, as in England, often eats the life out of their Christianity. Gipsy has now thousands of friends in America, and has received many pressing invitations to become resident pastor of important churches there. After his last visit to America, he sailed with his wife to Australia, where he made himself personally acquainted with mission work and the leading workers there, his services being very richly blessed of God.

After several years of unofficial evangelistic work all over the world, in September, 1897, Gipsy Smith became the first evangelist in connection with the National Council of the Evangelical Free Churches. On the recommendation of Rev. S. F. Collier and Dr. Henry J. Pope, the Council gladly secured the services of Mr. Smith. The result has far exceeded the most sanguine expectations. United missions have been held in many of the largest towns in the country, and nothing like the success that has attended them in some places has been known since the first great campaign of Messrs. Moody and Sankey.

When Gipsy Smith goes to a town to conduct a mission, he has the united strength and influence of all the Free Churches behind him; and when this immense power has been faithfully used in preparation for the mission, the whole town is often moved, hundreds converted to God, and new faith and hope given to all the churches. The greatest credit is due to the evangelist in that all through his career he has been able to work most cordially with the ministers of all churches, and has had the great and increasing respect and admiration of all Christian workers. He has occupied the pulpits of Drs. McLaren (Manchester), Whyte (Edinburgh), Clifford (London), Barrett (Norwich), Reith (Glasgow), and many other leading Free Churchmen. He has preached in the leading Wesleyan churches, and is the only layman who has ever taken a Wesleyan Methodist Conference appointment.

Some evangelists have a special hold upon church-going people, and find it difficult to draw the outsiders to the services. Others have the gift of drawing the outsiders, but often fail to edify and instruct regular Christian hearers. The Gipsy not only charms the outsider, but wins the admiration as well of the regular church-goer, although he has usually some pointed things to say early in his mission services to sleepy and indifferent church members. He is always advertised as "Gipsy" Smith. People hear that a gipsy is going to preach, a man who lived the first seventeen years of his life in a tent without education and orthodox culture. The novelty draws them to see and hear him. When he comes into the pulpit or on to the platform, it can be seen at once that he is a *bonâ-fide* gipsy, and has the complexion and features of his singular, shrewd, and interesting race.

But the rough gipsy life is in the far past, and it is evident at once that the man in the pulpit is a Christian gentleman. There is, however, still about him all the romance and fascination, the simplicity and frankness, the shrewdness and humour, that Borrow has taught us to associate with the Romany race. Mr. Smith is richly endowed by God for his work. His mental gifts are remarkable. Probably the fact that his powers lay dormant when a boy, amid the surroundings of his gipsy life, accounts for much of the freshness with which he deals in the pulpit and platform with the greatest subjects. Although he has never had the advantage of a systematic education, he is now a cultured man. Being quick at observation, he learns much from men as well as from books.

The Gipsy sings the Gospel as well as preaching it. He has taken great care in the training of his voice. By persistent and conscientious study and toil, he has made himself a worker that "needeth not to be ashamed."

The Gipsy has a very simple faith in God and his Gospel of salvation. He feels also the absolute call he has received to bring men to the knowledge of Christ. This is the one purpose of his life. He owes much of his success to this simplicity of purpose and definiteness of aim. When he speaks, the great impression he makes is that he has a burning desire to get people saved. He is further equipped for his work in that he has personally visited various mission fields in England, America, and Australia, and has been in touch with the world's leading evangelists. He was a personal friend of the late Mr. Moody. During the last winter he has conducted

missions for the Free Church Council at Grimsby, Bromsgrove, Halifax, Mansfield, Hull, Blackpool, Middlesbro', Bournemouth, Bacup, Taunton, Worthing, Westbourne Park (Dr. John Clifford's), Ramsgate, and other places. He never has had greater crowds and more visible results in his life.

He is looking forward with great expectancy to the Simultaneous Mission which the Free Church Council is arranging for the early weeks of the new year. G. H. McN.

"The Same God."

"Come and hear this, all ye that fear God;" "O magnify the Lord with us, and let us exalt his Name together."

THESE words (quoted from page 29) are the keynote of the sixty-first Report of the George Müller Orphan Houses on Ashley Down, Bristol. The booklet is a new and striking testimony to the faithfulness of God, and will carry encouragement to the hearts of God's children in all parts of the world. For it is, according to its title, "A brief narrative of *facts*," and readers will perceive that these facts are more telling than ever.

In his opening remarks, Mr. Wright says: "In one respect this display of his revealed character has surpassed that of all the former sixty-six years of its career. I refer to the receipt, on March 24, of a legacy of £18,000 (*i.e.* £20,000 less legacy duty) to the Orphan Fund.

"This sum exceeded, by about £7,000, the largest amount ever before received in a single payment. It is not, however, the mere largeness of this item that is to be noticed. The timeliness of it is especially instructive. When, some fourteen years ago, the testator was moved by God to insert this bequest in his will, what was then hidden from human ken, was 'naked and open unto the eyes of Him with whom we have to do,' viz., that the year 1900, *when this bequest would become payable*, would, on account of a most costly war in South Africa, and an unprecedented famine in India, be a year of more than ordinary strain to charitable enterprises dependent, instrumentally, upon freewill offerings. Our Father in heaven foresaw the need of the hundreds of fatherless and motherless ones who, in the year 1900, would, in dependence solely upon his power and mercy, be gathered under the sheltering roofs of the Orphan Houses, or rather under his own sheltering wing, and He took care that even in the time of famine they should be satisfied."

The question used often to be asked, "What will become of the institution after Mr. Müller is gone?" Is not God answering the question Himself? While the fact thus recorded stands out conspicuously in the report, it is not, after all, a solitary Alp in the scenery of the experiences of years. The minor peaks show themselves, and some of them are not of small magnitude either. There was another legacy of £2,700—two amounts above £500, but not over £1,000, three amounts above £200, but not over £500; seven amounts over £100, but not over £200. In addition to these there were hundreds of donations for various amounts from £100, downwards. From all parts of the world the gifts come—gifts in money and in kind—and the circumstances attending or suggesting the gifts are of the most

VARIED AND OFTEN NOVEL CHARACTER.

To select from these is not easy, but here is one of the most remarkable:—

From South Kensington, £1, sent by an orphan formerly under our care, and whom we were under the painful necessity of expelling from the Institution, but who now writes very gratefully, and sends the above donation to its funds.

Here is another:—

From Bovey Tracey, £100. The donor, while in lodgings away from his home, was taken very ill. A servant of Christ, an entire stranger to the sick person, went to lodge in the same house, and was asked to visit the invalid. In conversation the sick gentleman opened his mind to the visitor; told him that he knew he was dying, and that he wished to give, immediately, some money for the help of children; for, though he had none of his own, he loved children. He asked his visitor if he could recommend any Homes or Refuges for such; whereupon the visitor said he could recommend the Ashley Down Orphanage and another institution. A few days after, the above-mentioned donation of £100 came to hand.

One donor sends 5s. in token of gratitude for past mercies during the year, and in particular for deliverance from the habit of smoking, which was a great hindrance to his bodily health and spiritual life. The sum sent was part of the money he would have spent had he continued the habit.

A commercial traveller sends £5, money saved on his journeys by travelling third class.

Thus we might go on indefinitely, but space forbids. Readers of the Report will, however, see for themselves in what an immense variety of ways God influences the minds of people towards the Institution, and what a variety of circumstances become occasions for the bestowment of gifts.

Sixty-six years have passed away since this Institution was founded by the late George Müller, and the novelty of the movement has long since subsided. Yet the work remains and prospers to-day, a spectacle that compels the reverent admiration of thousands who behold in it a standing evidence of the reality of God's providence, and the efficacy of faith and prayer.

While the Orphanage is that which chiefly attracts public attention, it should be noted that the Mission and School work are no insignificant features, and that in many directions these beneficent influences have been successfully exerted during the past year.

"These Forty Years."

HAVING been commenced just forty years ago, the managers of the St. Giles's Christian Mission take the above title for their annual statement, and give a retrospect of the period which has passed since a company of young men founded the work at a prayer-meeting in Chancery Lane. For some time they were discouraged by lack of success, but at last their efforts were so far blessed that they were able to take a hall which was capable of accommodating 400 persons. Then more extended space was needed, and at length the fine old building in Little Wild Street was acquired, and opened by C. H. Spurgeon. Surprising as it may seem, this was once a chapel well attended by a genteel West-End congregation, and at one time even John Howard himself was found among the worshippers.

Until 1877, or during a period of seventeen years, the work was of the quietly aggressive, unostentatious kind. "The Gospel of the Lord Jesus Christ was preached at every opportunity as the one remedy for sin, and as the only factor for the complete and permanent uplifting and salvation of the sinful. The adults were reached by house-to-house visitation and by preaching services,

THE CHILDREN WERE TAUGHT

in Sunday schools, and the young were warned against the evils of intemperance by the various Bands of Hope."

In 1877 a number of ex-prisoners asked the pertinent, if startling question, "What is the good of preaching—why don't you help *us*?" Such applicants merited a fair hearing. "We saw the need of immediate action, and, preaching as we did, that there was hope for all, we spared no effort until we proved that there was hope for *them*. Some old wood was purchased, the men were set to work to chop it; we tested their willingness to labour honestly, and from this small and almost insignificant beginning, we date the commencement of our extensive efforts for the benefit of the better class of discharged prisoners." This service is recognised by a number of Government officials "as being a valuable agency of national importance, doing much to decrease crime." It was found by experience that the most effective way of dealing with discharged prisoners was to begin with them in prison before their freedom was regained. Hence, "the Government consent was obtained for Mr. Wheatley to visit inside the prisons, by which means he was able to go into the cases of the men individually, and to make such arrangements for their future as might be for the best." By such means a man would be the more readily helped at the time of discharge, while impostors, or those who boasted of crime, were the more readily detected.

The success achieved in this department was so encouraging that, after ten years, or in 1887, special attention was directed to friendless juvenile offenders. "We found that the very best thing you can do with a young offender is to prevent his becoming an old criminal, and that when a boy commits his first offence, it is high time for strenuous efforts to be made to stop him in his downward career. *Prevention is better than cure.*" In a word, it was an effort to cut off the supply by

NIPPING CRIME IN THE BUD.

Then there is another dark but still important matter—the effective dealing with homeless and destitute women and girls. Mr. Wheatley remarks that he has never directed very much attention to this branch of the service. "The subject is a painful one, and needs thoughtful handling. Our female workers have heard sad tales of misery, which has led to sin, and of sin which has led to misery; and they endeavour quietly and patiently to lead their erring sisters back to paths of sobriety and usefulness. The 'drink question' enters largely into this matter, and one of the saddest sights which even London can show is that of the recently bright, happy young woman drifting downwards all too swiftly into misery unutterable, dragged lower and lower by the drink habit. A drunken man is a sad sight; a drunken woman is an embodied tragedy." Among the women and children assisted are the wives and families of prisoners, and it is said that in some instances men addicted to evil habits have been so touched by what has been done for their dependents, that, having got through their trouble, they have eventually become reformed characters.

As the quondam chapel in Little Wild Street is the headquarters of the evangelistic work, we are reminded that the congregation "consists of people of all ages, and of various sorts and conditions." Many worshippers are ordinary people attracted to the service, but others are representative classes. There are also over 120 lads from the Boys' Homes, all of whom had "shown a disposition to go the downward road, and they have all been handed over to us by judges, magistrates, or prison officials." There are also present women and girls from another Home, as well as men who are lodged for the time being at Brook Street, Holborn, some of whom may just have been released from penal servitude.

There are Sunday services at several other centres, as well as in the open air; and the success attending all shows that the Gospel is still a power among the poor and the common people.

"Whom ye shall fear."

Whom may the sons of Briton fear—
The famed, the strong, the brave?
Fearless on far-off battle field,
Bold on the ocean wave;

And yet there lurks a subtle pow'r
Within our island home—
A pow'r that Britons well may fear,
Wherever they may roam.

Sons of the valiant, dread thy sin,
Thy quenchless lust of gain,
Thy games of chance that squander gold,
Thy love of pleasures vain.

Know this, we dare not yield full trust
To weapons charged with death,
To mighty ships that plough the deep,
To men in whom is breath.

Remember Rome, what heights she scaled,
And to what depths she fell:
The joys of sin robbed her of might,
Then plunged her into hell.

Ye sons of Briton, love the Christ,
His cross of shame revere;
Turn to thy God, thy Refuge safe,
And then, whom may ye fear!

John Livingstone.

Keswick Convention.

(Continued from page 16.)

The Missionary Meeting.

On Saturday morning in "Keswick Week," every part of the Convention Tent was crowded, missionaries being prominent in the great gathering, which also included many who are anxious to go forth in ready obedience to the last great commission of the Master. Mr. Wilson invited to a few moments of silent prayer, and to this succeeded the hearty singing of "All Hail the Power of Jesus' Name," to the familiar notes of "Miles' Lane." From this point, Mr. Eugene Stock took the conduct of the meeting, first calling upon Mr. W. B. Sloan to lead in prayer. This petition evidently found echo in the hearts of all present, as it recognized the Lord's voice to the Church throughout the world, in current public events of solemn import.

Mr. Albert Head named various former and present representatives of the Keswick Mission in India and China, who are very desirous of continuous prayer on their behalf by friends at home. The Keswick Mission, he said, needs about £1,000 annually; and the envelopes about to be distributed made provision for the allocation of contributions to this and other missions. Reference was also made to special need in connection with the projected purchase of land in Keswick, as mentioned in our report on the Wednesday afternoon meetings.

In order that missionaries present might be prayed for, the Chairman asked that those engaged in the mission field would rise in their places. The number of those who did so was about 100. Some fifty accepted candidates afterwards stood up. The whole of these

MESSENGERS OF THE CHURCHES

were earnestly borne up before the throne of grace by Rev. Dr. Moule, who commended them to God for sustenance, guidance, and blessing.

Speaking of Jonah's flight from the presence of the Lord, Mr. Stock said he had that very morning received a letter from one who shirked the missionary call twenty-five years ago, and who testified that he had experienced unhappiness ever since. In contrast to this, take the history of Paul, who heard the Lord's call, and "was not disobedient unto the heavenly vision."

The first of a number of short addresses from missionaries on the platform was given by Miss Bailey, who works among the Jews in Persia. Despite the messages from the Lord, which they had been hearing that week, some persons are disposed to say, Why not take things easy, and "lie down again" (1 Sam. iii. 5)? The question of the Jews is a burning one, and Christian effort should extend to the lands of their dispersion. Persia presents great facilities for such work. There is perfect readiness on the part of the Jews to hear the Word of God; and ten Jewish children were sent to Miss Bailey by their parents for Christian teaching.

After the hymn, "Gather, Lord, thy chosen nation," Mr. Stanley Smith (China) contrasted the popular idea of self-denial with that which is founded in absolute subjection to the Word of God. Mr. Horsley, another missionary from China, pointed out that the way in which some of God's people regard

THE QUESTION OF PERSONAL SERVICE

in the mission field, must be grievous to our Lord. A young man who was spoken to upon the point, said that his parents loved him too much to let him go abroad in that way. Surely, in God's sight, they love themselves too much and their son too little.

The crisis in China was the subject of some words from Mr. W. B. Sloan. He counselled the avoidance of extreme feeling, and said that the facts demand definite dealing with God in prayer. It is known that seven stations of the China Inland Mission have been wrecked. At least three of their missionaries, with wives and children, have been driven out of the stations. This is a loud call to prayer, because God alone can succour them in their awful peril, or give them to triumph in death for Christ's sake. None can say what may be the fate of the remaining stations, some 160 in number, scattered throughout the Chinese empire. As far as possible, the Mission is ready to withdraw its lady workers from danger. But to do this for all would mean three months' travelling for some of them; and, in certain cases, the risk attendant upon removal would be greater than if the missionaries stay where they have friends, and exercise faith in God's protecting care.

An intensely fervent and solemn appeal for

DIVINE PROTECTION OF MISSIONARIES

in China was here made by Rev. F. B. Meyer. He asked God to send the angels to encamp round about his 2,000 faithful servants in every part of that land. Many were the tears that flowed freely during Mr. Meyer's prayer; and from every lip there came a hearty "Amen" at its close.

Lady representatives of the work of various Missions spoke briefly. Mrs. Harvey had come "from the front" in South Africa, where she worked among the soldiers. At Wellington one night she was returning from a visit to Dr. Murray and his wife, who had been to her living exponents of the Keswick teaching. Passing along, she was saluted with "Guid nicht, woman," by one who proved to be "frae Newton-Stewart." This issued in an introduction next morning to the captain; and, ever since, there had been services for the soldiers, with from 400 to 500 present at each service. The Gospel was accompanied by acts of kindness, doctors of philosophy washing dishes for the soldiers' use, in remembrance of the Lord's words, "I am among you as he that serveth."

Miss Elder Cumming represented the Scotch Mission, though not as a foreign missionary, and further advocacy of the claims of the heathen upon God's people was made by Miss Louise Shepard, of New York. The word *foreign*, she said, should not be applied to mission work, which has claims upon all who believe in Christ. She prayed that all such may be sent forth with the Gospel, either

IN PERSON OR IN PURSE

and prayer, to all the world. Missions are not optional, but are decidedly obligatory. The neighbouring lake was clean, limpid, and fresh, only because it had an outlet; and the Church of Christ will be stagnant and miasmatic unless it provides for the outgoing of Christian life. Let us all remember the question, "How much owest thou to thy Lord?" taking care to pay our honest debts in that respect. It is not everyone that can go abroad with Christ's Gospel; but, having regard to others who are called to that field of labour, we may all "let go" and "help go."

The singing of the hymn, "Lord, thy ransomed Church is waking," afforded opportunity for passing round contribution envelopes, which were afterwards collected and handed to the treasurer. The following note was handed up to the Chairman, and was read by him to the meeting: "As a thank-offering for blessing received here, my dear wife and I feel called upon to undertake the support in the mission-field of some Spirit-filled young man whom our blessed Lord may call, in this big Convention, to go forth in his name."

Short addresses here followed from men missionaries. Dr. Neil told how he came to Keswick seven years ago, thinking that he would never be a missionary; but at the first meeting he attended in the tent he was shown

CHRIST'S COMPASSION FOR THE MULTITUDE,

and was moved to go forth in the Master's service. All his relatives tried to hold him back, but he had never found cause to regret his decision.

Rev. W. E. Horley, from the Straits Settlements (Methodist Episcopal Mission) repeated the saying heard years ago in Harley House, that missionaries are the aristocracy of the Church; and he trusted that many would be moved to join them. Speaking among the Chinese in the Malay Archipelago, he had often experienced the presence of Jesus from blessing to the people. In his parish, covering 6,000 square miles, there are hundreds of thousands of Chinese, Malay, and Tamil, and about 350 Europeans. The Government gave them four acres; and, in less than a year, he collected enough to erect a church accommodating 400 persons, the building being paid for by the people on the spot. There is also a mission house, a school, and a gathering of nearly seventy Chinese Christians.

Describing himself as a representative of

AN EIGHTH PART OF THE WORLD,

Rev. Allan Ewbank, of South America, said that with adequate time at his disposal he could give an account of the horrors of that land which would make every Christian who heard it sick at heart. In contrast to that dark picture, however, he told an interesting story concerning a native lad who was likely to die through the bite of a snake. The lad was saved by the missionary sucking his wound; and, though unable to read his Bible, he voluntarily devoted himself to the work of holding forth the Word of Life, according to his ability.

Speaking of his six and a half years' work in India, Rev. J. M. Challis said that his charge had been that of teaching in a school which, under the blessing of God, is bearing glorious fruit in the evangelization of the country, the young men there trained taking important positions under government.

A HOPEFUL WORK

is also seen among the children of Agra, who attend three schools in that city.

A long list of other spheres of missionary labour was rapidly reviewed by the Chairman. He also remarked that Lord Salisbury's speech, no doubt delivered from a good motive, has found its way into Arabic, and, all over the East, is taken as a proof that England's Prime Minister does not favour the sending of missionaries to Mohammedans. Rev. David Wilkinson led in prayer on behalf of the various lands mentioned. After the hymn, "Ho! reapers in the whitened harvest," Rev. Donald Fraser was introduced by the Chairman as one who had been called to the mission field through an address by Robert Wilder at that meeting in 1891. Mr. Fraser gave an interesting sketch of eminently successful missioning in Central Africa. He combated the worldly opinion that "the happy, innocent (?) heathen" should be left to themselves, and showed that, in vast districts, the Gospel has substituted for bloodshed, desolation, slavery and death, the blessed,

PEACEFUL FRUITS OF CHRISTIANITY.

In eloquent terms, Mrs. Howard Taylor, of China, depicted the glories of self-sacrifice, the unutterable privilege of suffering with Christ, and the blessed prospect of sharing his joy. The salvation of the world demands that Christians come to the place of sacrifice and suffering. We must give to God's work until we *feel*; and not only of that which we can spare, and of those whom we can do without. She recounted her experiences of God's preserving mercy amid a terrible outburst of Chinese fanaticism.

In a brief closing address, Rev. Prebendary Webb-Peploe referred to the Divine

NECESSITY LAID UPON CHRIST

in relation to the redemption of man, his full salvation, and his final glorification. The three "must be's" are these: Ye must be born again, the Son of Man must be lifted up, He must increase; and it is only here upon earth that we may know the privilege of decreasing that Christ may increase.

It was a solemn moment when the Chairman asked that, apart from anything of a mechanical nature, some token should be given by fathers, mothers, and other relatives who had influence with the younger people, of willingness that their dearest ones should go abroad, even to China, if the Lord so requireth, and whenever He might call them out. All over the tent hands were raised in ready response to this appeal.

A parting scripture was given by Mr. Wilson, in the words of 1 Thess. v. 23, "The very God of peace sanctify you"; and, with a few words of prayer and the Benediction by Rev. Prebendary Webb-Peploe, this three-hour meeting, which had been marked by unflagging interest throughout, came to a close.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings. London. E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

A Wild Man Tamed.

I WISH to place on record the story of the spiritual enlightenment of Chontsi, who has been well known as one of the wildest mountain Indians on the Mackenzie River. Besides having been a "medicine man" and conjurer, he is credited with having committed murder and other dark deeds. He has regarded the "missionary," too, as his enemy, and I have more than once had to bear his insult and resist his anger.

Professing to be a Romanist, he has always ridiculed the priests. In fact, his entire demeanour has been that of a strong, wild nature and bad character. But the Holy Spirit has changed this "servant of Satan," and how it came about is briefly told in the following facts:—During 1898-9 I was at Fort Wrigley, a very lonely mission station, and was led to pray definitely and continuously that the Holy Spirit would enlighten and bless the soul of some poor red man. Towards the spring Chontsi visited us, and I was astonished at his readiness to join us in private prayer. I observed something different in his conduct, and others noticed it too.

When departing he called to say he had an important experience to tell me. He showed signs of great tenderness of heart, soft, subdued manner, quiet speech, and simple earnestness which indicated a power within controlling a motive I could not as yet understand.

Subsequently Chontsi related the following touching "experience":—"I was with those Indians last fall, when God suddenly took many by death. I made medicine till I got sick and nearly died too. They thought I was dead. In that sickness my medicine failed. God sent his good Spirit, and I heard a voice saying 'Go to the white man's minister at Wrigley?' I resisted, and tried the conjuring; it failed. I tried to put the priests, crucifix on my body, but felt more sore. Then I put his book on my forehead, but the words seemed crooked. At last I yielded, and came to you. In your house you took me to God in prayer, and afterwards to the bishop. He, knowing what a bad man I had been, received me into the Christian Church."

We have had further evidence that the Holy Spirit has been dealing with this poor red man. W. Spendlove, C.M.S.

Fort Norman, Mackenzie Riv., N.W. Canada.

A Convert's Letter.

I ONCE received 210 letters in one day from young converts, many of them children, in Newark, New Jersey, America. In time I read them all, and it was a great pleasure to do so. I am going to let you read a letter received from a girl in Montreal, where I held three series of meetings. The last time I was there, I was delighted to find many men and women who testified that they became Christians in our children's meetings many years before. Here is an extract from one written by Annie ——: "I found Christ in your meetings, when you were here before. It was only out of curiosity that I first attended them. I soon felt I needed something the world could not give. At first I tried to quiet my conscience, but I could not rest. They sang, 'I know I am forgiven,' but I could not join in, for I knew it was not true in my case. I felt I would give worlds to be able to sing it. At the inquiry meeting, a girl said to me, 'Are you a Christian?' I said, 'No.'

"'Would you like to be?' 'Yes.' She then spoke so kindly to me, and said, 'Do not rest till you have found peace in believing.'

"I was in great distress, Satan whispered, 'You can never be saved; you are too great a sinner,' Thus for days I was in darkness. The last evening you were here I wept much during the service. I felt it was my own fault I had not been saved before. I saw that Christ had loved me and died for me, and that God was ready to forgive me my sins, if I would only confess, and believe in Him. Then I followed you in a few words of prayer, and when you came to that verse you wrote in that hymn we sing so often—

Jesus take this heart of mine,
Make it pure and wholly thine;
Thou hast bled and died for me,
I will henceforth live for Thee.

"Then the burden rolled away, peace and joy filled my soul. I felt sure my prayer was answered, and that I had a new heart. I began at once to work for Jesus, and I have been doing so ever since.

"Your young convert,
"X. X."

May God help you, dear young readers, to come at once, that you may never again be found rejecting the dear Saviour, who loved you more than a mother ever loved her child, and who suffered in your place on that dreadful tree.

Away in Charleston, S.C., and other places in the south this last winter, I have seen hundreds of children come to Jesus, thus getting their sins forgiven, and their hearts changed, and made happy in his love. Will you not follow their example, and make these lines which I have written for you, the expression of your own hearts?

Then you will find your souls filled with "Peace and Joy," in believing in Jesus.

E. Payson Hammond.

Hartford, Conn., U.S.A.

"At Last."

I AM glad to bring before my large family of young people and their parents the Ruth Elliott Homes for Crippled Children at Enfield and Swanage. Miss Priest-Peck is a most devoted friend to needy little ones. She writes:

"After years of working and waiting, after many prayers, with an intense desire to procure a home at Swanage for our little crippled children, it has at last come.

"It is not a mansion, but just a little house with four bedrooms, two sitting-rooms, &c., where we shall make a home for a *few* of the many children who to-day are wearing out their suffering lives in poverty and neglect.

"Three years ago we took ten of these children to Swanage for a month, the next year thirteen went, maimed or halt or blind, and this May five (three of whom had had a leg amputated) had a happy fortnight there. Margaret is but eight, Harold seven. 'Tis sad that, so young, they should have been so hardly wounded in the battle of life; they are dear bright little children, to whom the loss of a leg means much. The interest the children created, and the kindness we experienced were great, and our song is

We have been there, and still would go,
'Tis like a little heaven below.

"How the children loved the glorious sea, and the beautiful country; how delighted they were to hear the singing of the birds; and away in the bright sunshine, surrounded by kind and loving friends, they learned that God's earth was fair, that life *might* be worth living.

"To the kind and generous readers of The Christian we appeal for help for this new branch of our work. During its short existence of eight years, we have had 800 children in our home, children whose lives have been made hard and sad by the cruel force of circumstances."

One Day.

One day one baby died and one was born:
The sister sleeps upon the breast of God,
The brother on his mother's.

Which fares better?
She has escaped the sins and tears of time,
Lives without spot before the throne of God,
Her wreath Christ-given, not warrior's, but a child's.

The boy on earth (if living long) must stand
The fiery test between him and the crown;
For him the song of youth and high pursuit,
Or sigh of age and pain, and blighted hope.
Through all the way a Tempter leading down;
Through all the way a Helper leading up.
Happy, if he shall lean on Christ and wash
And walk in white athwart the muddy world,
To reign white-robed for ever.

Which fares better?
The one in heaven or earth? We cannot tell;
But this we know, God doeth all things well.

Donegal. J. K.

"The Christian" Bible-Searcher.

Owing to Bank Holiday I do not give a "First List" this week for No. 239, but a complete list will appear in next issue.

THIS WEEK'S BIBLE SEARCHER (**No. 240**).

Covetousness.

1. What does God say about the covetous man? (Ps. ix.-xi.)
2. What is said about him in Eph. iv.-vi.?
3. What is the result of coveting money? (1 Tim. v.-end).
4. What does God say we are not to covet? (Ex. xix.-xxi.)
5. What does Christ say about covetousness? (Luke xi.-xiii.)
6. What is said in Prov. xiv.-xvi. about "the man greedy of gain"?
7. What was it that Achan coveted, and what was his punishment? (Joshua vi.-viii.)
8. How did Saul show his coveteousness? (1 Sam. xiv.-xvi.)
9. What did Ahab covet, and what did it lead him to do? (1 Kings xx.-xxii.)
10. How was Gehazi's covetousness punished? (2 Kings iv.-vi.)
11. What did Judas' covetousness lead him to do? (Matt. xxv.-xxvii.)
12. What punishment befel Ananias and Sapphira? (Acts iv.-vi.)
13. What did Felix covet from Paul? (Acts xxiii.-xxv.)

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 11.]

ANSWER TO LAST SEARCHER (**No. 239**).

Paul.

1. Saul (Acts xiii. 9).
2. Stephen's (Acts vii. 58).
3. Persecuted those attending (Acts viii. 3).
4. Letters, giving him authority to persecute (Acts ix. 2).
5. Acts ix. 3-8.
6. God (Acts ix. 15).
7. They were afraid of him (Acts ix. 26).
8. Barnabas (Acts ix. 27).
9. The men of Antioch (Acts xiii. 26).
10. Acts xiv. 15.
11. They quarrelled about Mark (Acts xv. 37, 38).
12. Praying and praising (Acts xvi. 25).
13. Tent-making (Acts xviii. 3).
14. Acts xxviii. 2.
15. (*a*) By God to Paul (Acts xviii. 9); (*b*) By God to Paul (Acts xxiii. 11); (*c*) By Felix to Paul (Acts xxiv. 25); (*d*) By Agrippa to Paul (Acts xxvi. 1); (*e*) By Agrippa to Paul (Acts xxvi. 28).

No. 238.—Correct answers received from (second list):—

B—Lucienne Brabandès, Ernestine Buhl, Harry Berry*, Harry and Edith Bank, Esther and Rachel Blumenthal, Violet Braun*, Leah Bazinsky, Dorothy Berry*, Eva Browne*, Gordon Boxer, Massy Baker, Lilian Blackie, Frances Burnett*, Mabel Birney*, Edith Blenkarn*, Alan, Charlie, and Maggie Banks, Susette*, Mary*, and Helen Beck, Emily Bridgewater*, Gladys Bartlett*.

C—Margaret Clarke, Henry* and Grace Charik, David*, John, and Henry Colville, Duncan* and Hyde* Campbell, Arthur and Winnie* Cox, Dorothy Clarke*, Dorothy Cooper, Nesta Carew*, Mary Cobb*, Alice Cady, Joan Clarke*, Isabel Candlin*, Muriel Craigie.

D—Marie Denizot, Albert Davis, Pelognia Davis*, Vera Dickinson, Mai and Ethel Davidson.

E—Joseph Elkin*.

F—Jeanne Faucon, Louise Filhol, Solomon and Sarah Finkelstein, Agnes and Meg Fullarton, F. and Aileen Figgis, Lily Findlater, Kitty Fausset.

G—Isabel* and Elsie* Goudge, Cicely* Gibson, W. Garnham*, Grace and Evelyn* Gulston, Alice Gammage*, Clarisse Gale*, Dorothy and Margaret* Gray.

H—Georgette Hoffmann, Betsy Holik, Dorothy Harris, Hannah Hancock*, Arnold Heron, Hetty Hill, Willie Hooper, Freda Hunton, Ella Hake, Francie*, Florence, and Norman Hoyte, Elsie* and Marjorie* Hooper, May and Sandy Handasyde.

I—Mary Inglis, Neilie Irving*.

J—Lizzie Johnstone*, Emily Jeynes.

K—Stanley and May Kalb, Esther* and Rose* Killowich, Dorothy*, Grace*, Philippa*, and Cecilia* Kerr, Margaret Kinnaird.

L—A. Litchtenstein, Mary* and Annie Levine, Rosamund Langton*.

M—Jacob Michaels, Leonard Medcalf, Alice and Kathleen Maylott, Helen, Lottie, and Maude McIlroy, Abraham and Margaret Mack, Adelaide Moore, Charlotte Millar*, Maggie McDougall, Margaret Macphee*, Ella and John McMurray, Winnie Macfie, Dorothy*, Mary, Daniel, and Margaret* Morris, Bella Morrice*, Dorothy, Winnie, and Leonard* Mace, Philip Martin*.

N—Dora and Leah Niels.

O—Eva and Maude Oakes.

P—Margherita Perlmann, Edith Purkiss, Clarice, Geoffrey, and Percy Peach, Vera, Daisy, and May Petrides, Myrtle Perry*, Dorothy Patten*, Maggie Pibel, Isabel* and Glady* Phipps, Olive Pine Coffin*.

R—Mary Rosenbloom, Sydney Robertson, Elsie Ridewood*, Hope Robinson*, Gussie and Marion Roach, Elmina* and Jessie Roe, Nora Read*.

S—Henry*, Samuel*, and Raphael* Schwartz, Ferdinand Sosnovich*, Pauline Schwars, Lizzie Simons, Hilda, Edgar, and Constance* Schaeffer, Herbert Stuart, Dora Simons*, Bessie Symes, Andrew, Florence, Effie, and Ellen Simpson, Connie Shaw, Kathleen Slark, Eric and Gladys Shaw, Dollie Sait*, Bertha Stocker, Edith Simpkin, G.* and M.* Spurgeon, Violet and Evelyn Shaw.

T—Isaac, Rebecca, and Rachel Tushinsky, Naomi Torff, Willie, Thomas*, Marjorie*, and Evelyn* Tracey, Winifred Tozer, Olive Tritton*.

W—Joanna Wolnitzer, Frank and Madge Wilson, Bertie Wells, Ethel and May Weller, Ellie* and Nora* Wyatt, Edith* and Frances* Wroughton, Florence Wilde, Sarah and Annie Wood, Louise and Violet Walker, Pringle Wilson*, Charles Wingrave, Mansfield White, Queenie, Kenrick, and Ernest Wakeford.

Uncle Tom.

Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Wisboro' Green, Billingshurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Felstead, Essex*; Mr. J. H. P. Cutting, with Caravan, *Palgrave, Diss, Norfolk*; Mr. F. McLaine, with Caravan, *Westcott, near Dorking, Surrey*; Mr. E. Clark, with Caravan, *Sherrington, Newport Pagnell.* Scripture Union Rally of Members at *Congregational Chapel, Rudgwick, Sussex*, Aug. 9; Tea at 4.30, Public Meeting at 6 p.m.

SEASIDE SERVICES.

During August.—Mr. H. Hutchinson, *Bridlington Quay*; Aug. 1-30, Mr. J. Spiers, *Broadstairs*; Mr. J. H. Greene, *Barmouth*, Aug. 6-20; Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 1; Rev. John Mitchell, *Bognor*, from Aug. 1; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. H. N. Sharpe, M.A., *Bournemouth*; Rev. W. H. Brealey, *Clevedon*, from Aug. 6; Mr. R. F. Drury, *Colwyn Bay*, Aug. 14-Sept. 14; Rev. J. F. Sheldon, M.A., and Mr. C. E. Paterson, B.A., *Cromer*; Mr. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, Aug. 13-Sept. 13; Mr. J. H. P. Cutting, *Felixstowe*, from Aug. 7; Mr. H. Hankinson, *Filey*, Aug. 7-Sept. 6; Dr. Barnes, M.A., *Folkestone*, Aug. 6-31; Mr. G. O. Taylor, *Gorleston*, from Aug. 16; Messrs. Hewlett, Stunt, and Collier, *Herne Bay*, Aug. 5-Sept. 2; Edinburgh Students, *Hoylake* and *W. Kirby*, from Aug. 8; Mr. L. Carrott, *Hunstanton*, from Aug. 5; Mr. W. R. Moore, B.A., *Ilfracombe*, from Aug. 7; Mr. J. S. Tyler, *Littlehampton*, Aug. 5-30; Mr. Russell J. Hill, *Llanfairfechan*, Aug. 5-26; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nicklson, *Margate*; Mr. F. Gordon, B.A., *Mundesley*; Mr. F. A. Glover, *Minehead*, from Aug. 1; Mr. W. Sloss, *Nairn*, *N.B.*, from Aug. 5; Rev. L. C. Carr, *Overstrand*, Aug. 3-31; Mr. V. C. Brown *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward, *Port Erin*; Mr. T. Jays (C.M.S., Abeokuta), *St. Leonards*, Aug. 13 Sept. 10; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*, Aug. 1-31; Mr. J. M. Wigner, *Seaford*, from Aug. 1; Mr. G. Goodman, *Sheringham*, from Aug. 5; Mr. J. W. Coldicott, *Southend*, from Aug. 1; Mr. C. J. Small, *Sutton-on-Sea*, from Aug. 2; Mr. E. Salisbury, B.A., *Swanage*, Aug. 4-24; Mr. E. Hughes, *Towyn*, from Aug. 5; Mr. E. Arrowsmith, *Tenby*; Mr. Philip Welch, *Weymouth*, Aug. 12-26; Rev. S. M. Warner, *Whitby*; Mr. J. E. Collier, *Whitley*, Aug. 1-14; Rev. Oswald Gosney, M.A., *Worthing*, Aug. 2-29.

Children's Scripture Union—Portions for week ending August 18.

Sun., Aug. 12	*Matt.* xviii. 1-17		Thurs., Aug. 16	*Matt.* xx. 17-34	
Mon., „ 13	„ xviii. 18-35		Fri., „ 17	„ xxi. 1-17	
Tues., „ 14	„ xix. 13-30		Sat., „ 18	„ xxi. 11-32	
Wed., „ 15	„ xx. 1-16				

Christian Endeavour Topic.

SUNDAY, AUGUST 12.

"Zeal." Luke xvi. 1-13.

THIS parable is a warning that we are not to try to interpret every single point in our Lord's parabolic teaching literally. There are certain points here that could not be so treated. For instance, the steward acted fraudulently. He had no right to tell his master's debtors to write off half their indebtness, giving him fifty when he had a right to a hundred, or eighty instead of a hundred. However kind he was to these men, and however much he ingratiated himself in their favour by conniving with them, there is no doubt that he acted very fraudently towards his employer, and this could not for a moment receive Christ's approval. It is said, indeed, that his master commended him—not that he could be really pleased or satisfied, but he admired the sagacity with which his steward had prepared against his own fall, so that there were homes awaiting him when he passed from his master's employment. He was commended, not because of his dishonesty, but because he showed such keen business tact.

How zealous men of the world are for their own interests; for these they are prepared to sacrifice strength, leisure, and everything which men are accustomed to make much of. We see them flocking through the thoroughfares of our great cities in the search for wealth, counting the days by their successes, estimating the wealth of the years by their gains. The zeal of men to make money is written in letters of fire over every exchange and commercial mart. This is the point which our lesson accentuates. When men show some amount of enthusiasm in the cause of religion, they draw upon themselves the remonstrance of their friends, but who ever hears warnings to stop when men are in pursuit of fame, or wealth, or worldly position? There is more fever in one hour of a general election day, than in a whole year of the religious activities of the churches. Who can ever forget the excitement of the Mafeking night? But where can we find its counterpart in religious service?

The desire of this man was to secure a home when he was turned out of his situation. He made friends who should receive him into their home. And, in order to secure their friendship, he laid them under considerable obligation. Are we equally anxious to secure for ourselves a place in the eternal tabernacles, so that, when we fail on earth, we may receive an abundant entrance into the kingdom of glory?

I like that word "receive" in *v.* 9. It is as though with some at least, there would be a public welcome into the Celestial City—what the Apostle calls a *choral entrance* (2 Pet. i. 11, Gk.). It was as though heaven itself will pour forth its inhabitants to welcome those who have been faithful in their appointed lot, and have done the very best they can with limited talents and opportunities. It will be good to be received.

Please notice the different terms which the Saviour applies to money. He calls it the *mammon of unrighteousness* (*v.* 9), mammon being the name of the god of wealth in the surrounding nations, the unrighteousness referring to the stain which attaches so often to wealth-getting. He also speaks of it as *very little* (*v.* 10); and, indeed, how little is money worth compared to the eternal riches. With what contempt they treat it in heaven! It is very unworthy of comparison with the true riches. He speaks of it also as *another's* (*v.* 12), because, after all, though we call our money our own, it is only lent to us for a little season, to use for its rightful possessor. Lastly, He speaks of it as a *master* (*v.* 13), for indeed we are not masters of wealth, when the love of it has crept into our soul; but it masters us, and dominates our whole life.

The only safeguard against covetousness is to take God as our true Master and King, and to serve Him with all the zeal of which we are capable.

F. B. M.

C.E. NOTES.

The members of the Tenth Legion now number 17,000, whilst there are 21,000 members of the Quiet Hour.

* * *

The number of societies now enrolled in the United States of America is 43,262; Great Britain comes next with 7,000; whilst Australasia shows 4,000, and Canada nearly 4,000. Other countries show as follows:—India, 459; Germany, 168; China, 148; Africa, 139; Jamacia, 120; Mexico, 110; Madagascar, 93; Japan, 73; France, 69; Turkey, 60; Spain, 36. Other parts of the world bring up the total enrolment to 59,712 local societies, with a total membership of 3,500,000.

International S.S. Lesson.

August 19, 1900.

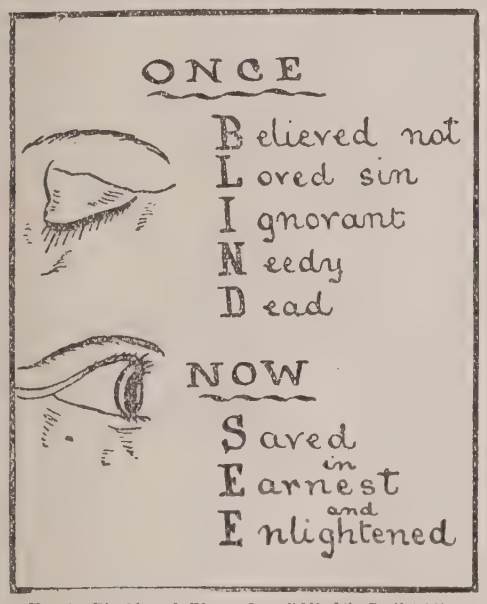
The man born blind (John ix. 1-17).

GOLDEN TEXT: "One thing I know, that, whereas I was blind, now I see" (John ix. 25).

INTRODUCTION.

THE whole of the ninth chapter should be read over. This blind man is a striking example of a blind soul. He was in the dark and could see nothing till Jesus opened his eyes; then he was in the light and could see everything; but above all he could see Jesus.

So is it with the awakening of the soul. To see Jesus is to begin the life of light.



Key to Blackboard Plan.—Once "*blind.*" Spell "blind," and you will see its meaning. Now "*see.*" Also spell "see," and the meaning of seeing spiritually can be understood.

1. ONCE.

We can take the whole lesson as a symbol of a lost soul saved by Jesus and found by the Good Shepherd.

B.—To be blind spiritually is to "Believe not." This poor man did not know Jesus (12). It was a man (11); that was all he knew. After he did know who it was he believed (38), and then he could see. One thing he knew, and was quite certain about (25). Let us study the "knows" in the 1st Epistle of John, and we shall soon see what believing means.

L.—To love sin is to be spiritually blind; to hate sin is a sure sign of having seen Jesus, or having been lighted by the True Light. The Christian hates sin because he knows it displeases his Master (John iii. 19.

I.—To be blind is to be ignorant of the way of salvation. Look at this man, blind (36) but willing to be taught. "Lord, open Thou my eyes" (Ps. cxix. 18).

N.—Needy is a blind man; he must be led, cared for, looked after, This man knew his greatest need, it was to have sight. It is the soul's greatest need as well, sight to see in Christ the true Son of God, the Redeemer of the world (Matt. i. 21).

D.—To be spiritually blind is to be dead (John iii. 7). "Born again"—born from above, anew; a new life. All are dead as well as blind till the great Physician gives sight and life. "Dead in sin" (Eph. ii. 1-5; Cor. ii. 13).

2.—Now.

After the man had received his sight he is the picture of a soul saved and trusting in Jesus.

S.—"Saved." Sometimes this word is objected to, but it is clearly seen here. The man wanted to see (7), so he did at once what he was told to do (15); he knew for certain he could see (25), and he was glad (38). Compare 1 John i. 7; 2 Tim. i. 12; Gal. ii. 20.

E.—The man was very much in earnest about his sight, and although he was badly treated (22, 34), he was faithful to his Healer and would not deny his belief in Him. (7) Cured by Christ (Luke ix. 11). (17) Confessing Christ (Rom. x. 9, 10). (34) Suffering for Christ (2 Tim. iii. 12).

E.—Enlightened. Notice how the man grew in his knowledge of Christ (11): A man; (17): A prophet; (33): Of God; (38): Lord. Let us pray that we may grow to know more and more of Jesus (Eph. i. 18; Hos. vi. 3).

Can we all say, "Once I was blind, but now I can see"?

Street Preaching in Ireland.

IN connexion with the Open-Air Mission for Ireland, the Gospel has been preached in upwards of forty towns by 200 volunteer workers in the course of the year.

In some cases slight opposition is met with, but speaking generally, the people listen with reverence to the story of the Cross. The work of the colporteur is often hindered by the fact that so few are able to read. There is therefore a growing need for open-air preaching.

Practically, it may be said, there are two distinct Irelands. In the north-east, the condition of things is much the same as on this side of the Channel, but in the south-west it is totally different. The Lord's Day is, alas, unrecognised, and Bibles in many parts are almost unknown. Even the

DOUAY TESTAMENT IS FORBIDDEN,

because it has been found that with its study light comes into the mind, love into the heart, and into the life the Grace of God. Hundreds of thousands have not heard God's Word. It is not so much a knowledge of the penalties of sin that is lacking. Of this they hear from the Roman Catholic pulpits. But when, trembling and with ashen lips, they ask how they can escape the wrath to come, they are directed to Mary as the refuge of sinners. God's plan of salvation is ignored.

By visiting fairs and markets, the workers of the Mission are enabled to appeal to the heart and conscience of the crowds who would not, under any circumstances, assemble in a hall for a service. Ten years ago it was impossible to carry on any such work in the south-western district. Mr. Harpur cited many instances of how the Spirit of God had worked upon the hearts of listeners

IN THE BUSY THOROUGHFARES,

as they hung upon the words of Life which fell from the lips of the speakers.

A lad, who approached a crowd to whom the Gospel was being preached, with the object of causing a disturbance, became impressed and eventually yielded himself to Christ. In a short time a brother and sister were led to the Saviour. The mother remained a Roman Catholic for twelve months, but at last, after persecuting her son for adhering to his newborn purpose, the penitent woman admitted that the worst that had fallen from the lips of her son during his persecution had been a petition for her soul. The religion of her lad should henceforth be hers. What Ireland needs is not Acts of Parliament, but the Gospel to be carried into the homes of the people.

Sunday Closing of Public-Houses.—The Central Sunday Closing Association, 14, Brown Street, Manchester, are issuing packets of publications containing the most recent figures and arguments on the Sunday closing question. They are asking secretaries of religious and temperance organizations and friendly booksellers and stationers to get a supply of these packets for sale. The packets, which are sold at 3d. each, are in a handy and attractive form.

(1389)

Other Lands.

A Chinaman's Revenge.

HOW WANG CONQUERED HIS ENEMY.

I HAVE had the pleasure of accompanying Rev. F. M. Chapin, of the American Board of Missions, on a visit of over two weeks to Tung Ch'ang Fu, a prefecturial city, on the Grand Canal, between the Yellow and the Wei rivers, about thirty-six miles south of Lin Ching.

One day during our visit the native helper brought in a young man named Wang Ch'ang Yii, who told us he was a church member, having been baptized in Tientsin, at the L.M.S. station. His story was full of interest, illustrating what the Gospel can do for the Chinese.

His home is about ten miles west of the city. With him lives his nearest relative, an old woman, whom he calls "grandmother;" they are very poor. In their village also lives a rich man, with whom some two years ago Mr. Wang had a quarrel. In the fight which ensued, the poor boy, used to manual labour, easily came off victorious over the other, whose life was one of ease and indulgence. Enraged with defeat, the latter ran home,

SEIZED A GUN,

and fired right in Mr. Wang's face. Fortunately the charge was only powder, else it would have deprived him of his life instead of his eyesight. From that hour he vowed vengeance. His enemy, realizing the gravity of his rash act, sought through mediators to make peace, but no, all such appeals were made in vain; nothing but punishment to the uttermost would compensate for the wrongs done, and satisfy the hatred of his heart. He sought redress at the County Courts, but as his enemy was a literary graduate, and at the same time brought a counter charge, he could get no hearing. From there he went to the Prefecturial Courts, but with no better result. Such defeats would have discouraged the most sanguine; but

TO CARRY OUT THE VOW

made was now the one object for which he lived. As a last resort, he resolved to go to Peking, hoping there to have justice done. Receiving a supply of silver from relatives and friends, and securing a boy to lead him, he started on his long journey of 300 miles.

After suffering many hardships on the way, he finally arrived at Tientsin, and, presumably fearing to spend the one cent necessary to secure lodgings at a Chinese inn, he slept the first night under shelter of one of the large city gates. Awakening in the morning, he found, to his consternation, that his silver had been stolen. In this miserable plight he found his way to a local "Yamen" (official residence). A clerk, after listening to his tale of woe, told him it would be useless to go further; no money, no friends, what could he do? at the same time advising him to go and have his eyes treated. Defeated in this his final effort for revenge, with despair in his heart, he said:

"I'LL GO AND HANG MYSELF."

The clerk, seeing his deplorable condition, took him to the Chinese Hospital, which is sustained by wealthy Chinese, having native physicians who have taken a regular medical course. (Its declared object is to show people that the Chinese can sustain such an institution as well as Christians). Not improving under treatment received, he soon came out, and sought to eke out an existence by begging, and finding shelter for the night in an inn.

The innkeeper, interested in his case, advised him to go to the London Mission Hospital, but, hating the foreigner, he did not want to go, and hearing the prevalent statements regarding their treatment of patients, such as gouging out eyes, cutting out hearts, &c. (supposed to be used by the "foreign devils" in taking photographs), he was afraid to go. The innkeeper, hearing of his fears, assured him that they were groundless. At last, mustering sufficient courage, he went in, and after four months had elapsed came out, not only with sight restored to his natural eyes, but also with the spiritual darkness dispelled, and rejoicing in Christ as his Saviour.

Returning home, his friends were surprised to find his sight restored, but still more to find that all his desire for revenge was gone. Love had taken the place of hate in his heart. They could not comprehend such a thing, but tried to persuade him to take up the case again, offering him money to do so. "No," he said, "now I am a believer and follower of Jesus, and Jesus said, 'Love your enemies.'" He sought the earliest opportunity to tell his former enemy of the change that had taken place in his heart, and that all desire to injure him was gone. The man would not believe it, and evaded Mr. Wang in every instance, fearing that he simply meant to deceive him, and thus gain a more favourable opportunity to get revenge for the wrongs inflicted. What words failed to do, his life in time accomplished, for now

THE TWO FAMILIES ARE FRIENDS.

Last New Year's time the former enemy came and paid his respects to the family; a brother also makes frequent visits, during which he reads the Scriptures to Mr. Wang. This is all the more remarkable because they belong to two different classes of society. There were no other Christians living near Mr. Wang's village until last autumn, when a young man and his wife returned from Shansi where they had been brought to know God. Our friend at once sought them out, and since that time, notwithstanding much opposition from their families, and in the midst of the terrible persecution which has been sweeping over this part of China during the past months, they have met regularly every Sabbath for prayer and the study of the Word. The Sabbath following Mr. Wang's visit to us, he returned in company with his friend, Mr. Ch'ang, gladly walking the twelve miles in order to hear the Gospel preached.

Instances like these are such as make the missionary's life a glad one, and give renewed assurance that his labour is not in vain in the Lord.

JAMES H. McCANN.

Lin Ching Chou, Shantung Prov.

Work in Finland.

FROKEN LEKTOR INGMAN writes from Sortavala:

"I want to call attention to a great need in our poor and suffering country. We have exceedingly large parishes; in some cases the people live twenty or thirty English miles from the nearest church. The churches seldom have more than two pastors. These cannot possibly reach everyone who needs help for soul or body.

"Five years ago we began a little Home so as to train deaconesses to send to different parishes, that they may nurse the sick, read to the blind and aged poor, comfort the sorrowing, and help the tempted. The Home has sent out twenty Sisters, and fourteen are now in training.

"We are working under great difficulties. The Home is too small. We can neither train all who desire to come to us, nor send out so many as are sought for; and when the weary Sisters have broken down through overwork, as they too often do, we have not a room to which we can invite them to come to for a little hard-earned rest.

"As our people are so poor, and the famine has been so severe in some parts of our country, we feel we ought to make our wants known to fellow-Christians."

Rev. J. D. Kilburn, of St. Petersburg, also says:—

"I know Miss Ingman and her work well. The Training Home was begun and has been carried on principally out of her own limited income. It has been a joy to me to watch its growth, and to see the blessing which has rested upon it. Very heartily do I commend this good and needy work to all who are interested in the spread of Christ's Kingdom, and to all who desire to help the poor and suffering."

Colporteurs in Norway.—The Evangelical Colportage Mission for Norway, which is under the direction of Pastor G. Hübert, continues to make progress in the face of numerous difficulties. The annual report shows that the work has been pursued with untiring earnestness, and the interest awakened in the Word of God through the visitation and ministry of the workers has not been without gracious results. Pastor Hübert's address is Storgaden, 10a, Christiania, Norway.

Medical Missions in Bulgaria.

IN the course of a sketch of twenty-five years' work as a medical missionary in Bulgaria, Mrs. Elizabeth Bevan Tonjoroff tells how in the year 1872 it was a joy to find in Philippopolis a few men gathered together to study God's Word, having no preacher or leader among them. Gradually acquiring the language, she became a valued adherent and helper. Bansko became their headquarters, where, with her husband, she worked a district comprising thirteen towns and villages.

Mrs. Tonjoroff at the outset suffered much opposition and persecution from the inhabitants, but says:—"The sad condition of these poor souls deeply touched my heart. Looking for strength and guidance from on high I decided to consecrate myself for their welfare. Having an early inclination to serve the sick, and having a supply of medicines, I endeavoured to help them, not only by giving them medicines and advice, but by doing for them little household services."

At the time of the war with Servia, Mrs. Tonjoroff had her time fully occupied with nursing the wounded soldiers, and at the request of the government she took charge of the Provincial Hospital. The experience of these months showed the need for a cottage hospital, where cases requiring special care and attention might be received. A house was built for this purpose, with four wards, library, dispensary, &c. The work has constantly extended, and doors have opened on every hand for the spread of the Gospel in Macedonia and the more remote region of Albania. About 150 to 200 inpatients were received yearly, and as many as 7,000 to 8,000 outpatients attended at the dispensary. Gospel services were held in the library, but as the work of Pastor and Mrs. Tonjoroff increased it became necessary to build a mission hall.

Much distress is felt by the rapid growth of infidelity in Philippopolis, and prayer is asked that God will raise up more workers to fight against this growing evil.

Mrs. Bevan Tonjoroff may be addressed Philippopolis, Bulgaria.

Chamberi Mission, Madrid.

WRITING from Paseo de Areneros, 6 Provl, Madrid, Mr. Charles E. Faithfull says: "For many months past the funds have been barely adequate to meet the salaries of nine teachers of our five day schools that accommodate close on 400 scholars, and that of one native evangelist; in addition, I find myself on the threshold of the holiday month, the most needy one of the year, as then all is outlay with no income, for the obvious reason that there are no fees from the scholars. Further, the school material, such as desks, forms, maps, &c., much of which has been in use for the last twenty-five years, is sadly requiring renewal, and I am naturally anxious to have all in time for the next course that commences on September 1.

"Through the liberality of an old friend of the Mission, I am able to supply the great need of water for the school premises that in so providential a way were purchased, together with the chapel, about three years ago, a standing testimony to the faithfulness of our God, and a centre from which the light of his truth is continually going forth to the populous district in which they are. After careful consideration, I find that £100 will only just meet these requirements, as necessary as they are pressing.

"Notwithstanding the great heat, the services continue to be well attended; but, above all, we are favoured with the Lord's realized presence and blessing, and the work of conversion and addition to the Church continues unabated and unhindered."

The Hope Trust.—This important Trust again reports gratifying progress. The lecturing session extended over six months, in which period the agents of the Trust delivered no fewer than 504 to adults, besides a large number to juveniles, the aggregate attendance amounting to 239,945. Protestant classes were held in Edinburgh and Leith. The circulation of Protestant literature of course holds a prominent place in the operations of the Trust. Thirteen children's and youths' meetings have been held weekly in Edinburgh, Leith, and Newhaven. Two children's churches have been conducted every Sabbath. The attendance and interest of the children have been thoroughly maintained.

The Indian Famine.

TERRIBLE SUFFERING STILL.

DESCRIBING the effects of the famine among the Bhils, Rev. Thos. Evans, of Mussourie, writes:—"A race of non-Aryan, half-wild people, called the Bhils, have suffered most sorely of any from the present famine and cholera, and the cause is this: There is no cart-road into their homes, which are in the midst of a jungle, into which there is hardly a footpath. They have, therefore, been cut off from a supply of grain, which other places can get by road and rail.

FORTY PER CENT. OF THEM

have died either of hunger or cholera—or both combined. I thought it well to call the kindly attention of the Viceroy to the sad state of these poor people, and now a transport service of camels and mules is engaged in carrying food to them from different quarters. But the worst of it is, this help came too late to save thousands of lives; and even now many of them are too weak to digest grain food. There are now three missions labouring among them, the C.M.S. in the centre, the Irish Presbyterians at one end, Canadian Presbyterians at the other. These people were for generations a semi-civilized race of marauders, but through British rule they are now greatly improved, and there is a regiment of soldiers organized from them who are very brave and loyal. Their land is far removed from all rail communication, but they are a simple-minded, honest, brave, and truthful race."

Referring to her labours among Mohammedan women, Mrs. M. Augusta Haig, Ahmednagar, says:—"My work has revealed to me a terrible state of distress. Many, now in their widowhood and old age, have absolutely no resources excepting a few halfpence they earn by spinning. Yesterday I was asked to visit a wada—a sort of enclosed court yard, In one tiny room three aged widows lived together, and in an adjoining room two others with four children and grandchildren. When I asked them what they most needed, they said they wanted clothes badly enough, but their ever-pressing need was food, and they pointed expressively to their mouths."

Rev. Dr. Valentine, Principal of the Agra Medical Missionary Training Institution, referring to the

DREADFUL RAVAGES OF CHOLERA

in Gujerat, Rajputana, and other famine districts, says:—"We were greatly cheered to know that its force was considerably spent. From letters received from many of these parts, we learn that there is a fresh outbreak, and that in Bina and many parts of the Central Provinces, where cholera had not previously existed, it has broken out in a most virulent form. Therefore from man's point of view the prospect is most appalling."

In a recent letter, Rev. Dennis Osborne says: "The month of June—the first of the monsoons, and in some respects the most important—has come and gone. The rainfall in the famine-affected areas has been defective from 71 to 91 per cent., and in regions where 100 inches would have brought alleviation, only nine inches have fallen. But this is not the most appalling feature. Many regions have been outside the influence of both monsoon currents, and

THE OMINOUS FORECAST

of this drought is summed up in an extract from the *Vanguard*, June 30, which says: 'The worst is to come. The most reasonable estimates are that from eighteen to twenty million will perish in this dearth now spread over the whole Peninsula.'" Referring to the generous offerings of readers of The Christian, Mr. Osborne adds:—"Your fund is doing the most extended good at this time of need, for its benefits are equally available to all. Its succour is to the destitute, as well as to the actual suffering, and its relief for the young is given irrespective of area—a kindly, Christlike heart gathers in such waifs and strays, and spends itself for their salvation."

Letters received by the Indian Committee of the Friends' Foreign Mission Association give sad accounts of the distress in the Feudatory State of Bhopal and in neighbouring districts. The Government is extending its relief operations, and although the numbers at the relief works are diminishing there is still need for much relief in the villages to which the people return when the rains begin. Here ploughing and sowing must be commenced. But the people have lost all, and need implements, bullocks, and seed-corn, and a subsistence allowance until the harvest is ripe. This relief distribution is in some respects more difficult than when the destitute people to be dealt with over a wide area, and are gathered together upon relief works, as it has inquiry made as to the circumstances of each village. Mr. Joseph Taylor, one of the Society's missionaries now at home on furlough, has gone out at short notice to India to assist in this work. His previous experience, and his administrative ability, give him peculiar qualifications for this service. Mr. John Lampard, of the Balaghat Mission, has abandoned his furlough in order to take part in this work. Both will proceed direct to the Bhopal State. Mr. Lampard hopes to return to London at the end of October for a few weeks to complete arrangements for the development of his own work among the Gonds. Communications should be sent to Miss Lampard, 114, Clapton Common, London, N.E.

Troops in S. Africa.

THE CAMP HOMES.

DEAR SIR,—We are wishing that our grateful thanks should reach every one of your readers who have shown an interest in the work among the troops, and contributed towards its progress. It would gladden the hearts of many if they could see how greatly their gifts are appreciated.

Thousands are turned out of the field hospitals into the comfortless Rest Camps to make room for fresh cases, whilst themselves still greatly in need of nourishing food. The kind help of English and Colonial friends enables us to supply at the Camp Homes, in the Orange River Colony, good soup free of charge to hundreds of convalescents in camp, and also, with the addition of milk and tea, to train loads of invalids passing through from the front. With these comforts Gospel literature is offered.

In the field hospitals the visits of the workers are eagerly looked for. The lavender bags sent out by English friends, the handkerchiefs and eau-de-cologne, all helping to make

A WAY TO THE HEARTS

of the brave fellows whose patient endurance, whilst lying in intense weakness, or with terrible wounds, conveys many a lesson.

In the nightly meetings held in all our Camp Homes the power of the Holy Spirit is still being manifested in the conversion of souls and the strengthening of believers, whilst not a few backsliders have been restored.

One day a mounted soldier was thrown, near our tents, from a horse that he was training. One of our workers helped him and brought him to me. Giving him a restorative, I inquired about his soul, but was not aware that whilst he stood talking to me the brave fellow's shoulder was dislocated. He said his soul was saved. The worker, assisting him to reach his tent, inquired where he had been converted. "Oh, don't you know? It was in the meeting there (pointing to the marquee), the other night."

With the close of the campaign, our camp work will cease. We shall then hand it over to others, who will form permanent centres and homes for the garrisons remaining in South Africa. We hope to return to England before the end of the year. In the meantime, we shall thankfully receive help for the army of invalided men left to us by fever and sword. To provide free refreshments for some of these we have lately opened a small Home mid-way between Bloemfontein and Springfontein, in response to an urgent request from the medical officer. On the Orange River at Norvals Pont, a large Home of three marquees is open. Crowded meetings are held every night, and a blessed work of the Spirit is going on. At Kroonstad we are opening a Camp Home for the large number of troops now there. Thirty-four workers are distributed over the eight Homes.

Whilst most gratefully thanking friends who have shipped packages of literature and comforts, we would suggest their sending parcels by post only, as the expenses and difficulties connected with landing and clearing have been a tax on our funds.—Yours very truly,

(Mrs.) M. S. Osborn-Howe.

Care of J. Storr Lister, Esq.,
King William's Town, Cape Colony.

NORTH OF BLOEMFONTEIN.

Many friends will be sorry to hear of the severe illness of Mr. Percy Huskisson, of the South Africa General Mission, which has made a big gap in our band of workers at the front; but we continue to receive most encouraging news from Mr. Darroll and Mr. Tervit.

At Winburg, Major Robertson gave them a warm welcome, and expressed a wish for a "Home." All buildings seemed to be in use as hospitals, but they succeeded in getting the Wesleyan Chapel. During the day an "H.L.I." came in, and gave them such a welcome, saying he had only just heard they had come. They understood his warmth when he told them he was a "Modder River convert."

The men were not allowed out of camp after 6 o'clock, so open-airs were held every night in the two camps. Tremendous crowds of men gathered round, and they had splendid times. The Christians turned up well, each bringing a bit of candle with him, and the ring presented a weird appearance with the sea of faces in the darkness all round. They had a

SPLENDID DAY IN THE "HOME"

one Sunday—a grand meeting at 3.30, and then tea for the Christians of the four regiments forming the brigade. After tea they had testimonies, which it was good to hear. One told of his conversion during the campaign, and a letter received later from his wife in England revealed the fact that she had been praying for him the very hour he was saved! Another lad, who had been wounded at Paardeberg, and has since returned to his regiment, told how much he thanked God for that bullet wound, for He had been teaching him many lessons in the hospital. A third, amid the half-rations, had been living on "the fat of the land" and "the finest of the wheat"; whilst another man, one of the Modder converts, thanked God that he had come to Africa, for he had found Him there.

On Friday, they moved on to Ventersburg, *en route* for Kroonstad, some troops having started the night before. Rev. Mr. Harman, the Wesleyan minister at Winburg, arranged to keep on the "Home" for the 12th Division, due to replace the Highland Brigade. The distance, thirty-five miles, was covered in fifteen hours, a record march, and

THE MEN WERE TIRED OUT.

The transport was delayed for six or seven hours at a terrible spruit; there was great difficulty with the wagons, as they stuck fast, and had to be unloaded and reloaded on the other side. Our workers had to wait for hours until it came to their turn to get their cart across, and then it stuck fast. They would have been in a fix, but four or five officers of the "Black Watch," and some of the men, came to their assistance, took the horses out of the cart, and pulled it up the other side for them, they being truly thankful to the Lord for thus undertaking for them.

At Ventersburg they found themselves once more in camp, enjoying life on the veldt; but the nights were terribly cold, and they were glad of every available rug, although it was but the beginning of winter. In the evening after their arrival, the lads came down to their cart and they had a prayer-meeting, but it was more praise than prayer, as they were all so thankful to God for his faithfulness proved throughout the long march. One lad's feet were raw; they had blistered after the first five miles, and yet he had trudged on singing,

"JESUS IS A FRIEND OF MINE."

This same lad at times cannot contain himself, but continually bursts out with "Thank God for Modder River Camp." He has made up a special chorus about it! It was there he was saved. They hear a good deal about "Modder River" from the lads. One or two have told them how they used to go to the meetings at the "Home," but would not yield, and how they have yielded to God since leaving.

On Sunday, they made a large bivouac by the cart, and a goodly number assembled for a Bible reading in the afternoon. They had been told to bring their "canteens" and bread or biscuits, so Mr. Darroll supplied them with tea and milk, the latter being a real luxury at the front. It seemed a strange way of catering, but it was good to see all the happy faces. They had a good time together, and then all went up to have an open-air in the lines among the men. A very large crowd gathered, and the Lord was with them. They are having big open-airs each evening.

They are so glad to be able to help others; to a lad needing milk they are able to give a tin, and also some bovril; and they passed on a dozen or so bovrils to the bearer company for the patients. Then another lad comes in for a Testament, and so they find the cart with its extras very helpful.

The other side of things is the increased expense, which is double the usual amount on account of the war and the scarcity of supplies. £500 are urgently needed.

Arthur Mercer.

17, Homefield Road, Wimbledon.

(1091)

The Wesleyan Conference.

IT has been a matter of great rejoicing that a high spiritual tone has marked the proceedings of the representative session of the Wesleyan Conference. The President's opening address, at the first session, when the laymen of Methodism joined their ministers in their legislative assembly, struck a deep note of spirituality. He drew a parallel between the closing years of the eighteenth and of the nineteenth centuries. Both periods in Methodism had been times of constitutional agitation, and the opening decades of the nineteenth century had been marked by great spiritual prosperity. He trusted that in the new century history would repeat itself.

Referring to the legislation, happily and finally agreed to by this Conference, by which the order of the Conference sessions shall be henceforth reversed, and the representative session composed of ministers and laymen in equal proportions shall meet first, Dr. Allen said he rejoiced that there was now a growing disposition to turn from the discussion of constitutional questions to the earnest consideration of their enormous practical and spiritual work. The temper of the Conference was as important as its constitution. Earnestly did the President plead for a deepened spirituality. They would never save men by the mere working of ecclesiastical machinery. The lay leaders of Methodism should lead also in direct spiritual work. He urged them all to a complete consecration.

The proceedings of Tuesday's session, when the

TWENTIETH CENTURY FUND

came before the Conference, will make the third Burslem Conference memorable in the history of Methodism. There was deep anxiety in many minds as to what turn events might take, and it was felt that, humanly speaking, the complete and triumphant success of the great enterprise to which the Church was committed depended in no small degree on the spirit and temper of that assembly. The anxiety proved to be needless, for verily God was in the midst of his people. Mr. Albert Clayton, the secretary of the Fund, reported progress. To complete the 1,000,000 guineas, they still needed 260,000 guineas. Mr. R. W. Perks, M.P., referred to the national distractions, and the War and Famine Funds which had tended to make their task more difficult. He pointed out the magnificent measure of success already attained, and urged that the movement might be carried to a successful conclusion by widespread personal appeal to the great masses of the Methodist people. He announced that the committee had decided to extend the time for the actual payment of promises now made to complete the fund for one year.

Rev. H. Price Hughes then spoke in tones of solemn earnestness. Deep feeling pervaded the Conference as he dwelt on the spiritual aspects of this financial effort. Now came the test of their hymns of consecration. He urged upon rich laymen the duty of giving, not merely out of current income, but out of capital, and mentioned that Mr. Henry Holloway, of Tooting, permitted him to say that he and his brother had been led to promise 5,000 guineas, in addition to 700 guineas already contributed to this fund. Mr. Hughes closed a most impressive appeal in earnest words of prayer, and a solemn hush fell upon the Conference.

A WONDERFUL LOVE-FEAST.

Then stood up a plain Yorkshireman, Mr. Joseph Rank, of Hull, who with evidences of deep feeling, declared that this fund was not for the glorification of Methodism but for the glory of God. He believed that they should give as the Lord had prospered them, and with great joy proceeded to illustrate his faith by works, promising to give 10,000 guineas if 90,000 more were raised by the rich men of Methodism, and further promising to give the last 10,000 guineas to complete the fund of a million guineas. Mr. Rank had already promised 7,000 guineas in his own District. Then followed a remarkable scene which we have not space to describe. It was a Methodist Love-feast in which spiritual fervour and Christian liberality were happily joined. The time for adjournment came, but the Love-feast was resumed in the afternoon, and when the day's session ended more than 40,000 guineas had been promised by brethren, in addition to all their former gifts. More remarkable than even the amount promised, was the high spiritual tone that characterised the whole proceedings. The same spiritual enthusiasm carried throughout the Districts of Methodism will ensue a triumphant conclusion to this great undertaking.

PUBLIC MORALITY.

Many matters of great importance have been considered during the week, but space fails even to name many of them. It will be of interest to the readers of The Christian to know that when the report of the "Social Purity" Committee was submitted to the Conference, special attention was called to the courageous action of Mr. S. Smith, M.P., in the House of Commons in regard to the immoral tendency of certain stage plays, and a resolution was passed thanking him for calling the attention of Parliament to the crying evils of indecent plays in theatres, and to the gross licence on the streets of London. Foreign missionary questions received due notice. An earnest discussion took place on the proposal to send one of the missionary secretaries to visit the mission stations in Africa. Many facts were cited showing the large success that has already attended mission work in West Africa, and the pressing claims of the great populations in the interior.

THE WORK OF GOD.

The conversation on the work of God reached a high level of interest. During its course layman after layman testified to the spiritual blessings received during the Conference. Rev. Thomas Champness told how a commonplace Christian in Darlington had been transformed by the Spirit of God into a social reformer, who provided a working man's home for the poor, and sought their salvation by means of a mission hall which he had also built. Mr. Thomas Walker, of Bolton, testified to blessing received during a recent visit to Keswick, and referred with joy to a remarkable service in which, after Rev. C. Inwood had spoken of the filling of the Holy Spirit, 3,000 people stood up to signify their willingness to receive the blessing. Mr. Hy. Holloway, of Tooting, said he had received the greatest blessing of his life since coming to Conference, and appealed to his lay brethren to join him in seeking to lead their young men into the enjoyment of full submission. Mr. J. Wilcox Edge, of Burslem, pointed to the pew in which he found peace one Sunday morning, and urged that they ought to expect conversions still during their Sunday morning services. Rev. George Whelpton, of the French Conference, impressed upon his brethren the importance of secret prayer. Rev. Walford Green, chairman of the Third London District, told of the successful work done in his District. He bore testimony to the remarkable series of services held by Mr. Gregory Mantle in the great theatre at Brighton. Fresh evidence had been given of the wonderful power of God's Word in laying hold of people who had not been under religious influence before. Mr. Joseph Bentley, of Bradford, called attention to the attitude of working men to the services of the sanctuary, and urged that the P.S.A. movement had done something to solve a difficult problem. The President of the Conference closed the conversation, and expressed the opinion that by their central missions they were regaining their hold upon working men.

The relation of the Church to amusements was a subject referred to when the work of the "Wesley Guild" movement was under consideration. Rev. T. Dinsdale Young, in an eloquent speech, deprecated the idea that it was the business of the Church to provide amusements for their young people. The friends of the Wesley Guild maintain strongly that the devotional element is first and foremost in all their work.

The Zionist Congress.

TO the student of prophecy the great gatherings of Israel about to be held in London, from Saturday to Thursday next, are full of solemn significance. Amongst the many "signs of the times" now appealing to those who know the "Scriptures of the prophets," one of the most unmistakeable may be seen in this new Jewish movement, which is spreading with such amazing strength and rapidity.

It is essentially a national movement, an impulse of the people themselves—for it has been rather repressed than encouraged by the rabbis, who, for the most part, have stood aloof from it, and have left it to the earnest, patriotic Jewish laity. It is assuredly connected with a great awakening of the Hebrew race from lethargy and worldliness. Indeed, eminent and thoughtful Israelites have recently declared that, such was the state of utter religious indifference, pagan scepticism, and aspirations after mere political enfranchisement in the lands of their dispersion, to which they were drifting, that, but for this movement, in a few years the Jews would have had their national life wholly submerged and swept away by the mighty flood of modern civilisation and Gentile carnality.

But together with the yearning, the "earth hunger," to go back to their own land, the Lord's Land, "now that He, the God of Abraham, Isaac, and Jacob," is stirring up their nest by the cruel persecutions of the so-called Christian nations in whose midst they mainly dwell, has come a desire to walk again in the "old paths, the good way," and to fit themselves, as far as their light goes, for better things.

Thus, the Zionist body is earnestly seeking the physical, intellectual, and economic amelioration of the Jewish race, in all the countries in which they now sojourn. But this is only as a necessary means to the great end of their

RESTORATION TO UNITED NATIONAL LIFE.

That this is a remarkable and epoch-making event is evident, when we remember that this is the first time in 1,900 years that Israel, as a nation, has dared to call together a world-wide Convention, and that with the openly avowed purpose of returning to Palestine.

It is true that they assembled in Paris early in the century now closing, but not by their own motion; it was by the call of Napoleon I., when, at the height of his power, he recognised the help that their wealth and world-wide organization might afford to his schemes of conquest. But, in the democratic tendencies of these last days, the Jews have seen and seized their opportunity to assert their national position and rights.

The first occasion on which they met was when this new Zionist association, founded and presided over by Dr. Theodor Herzl, of Vienna, gathered from all lands, at Basle, four years ago. In the two succeeding years, Congresses were again held in the same town. The fourth Congress is now to meet in London, its main sittings being in the Queen's Hall, Langham Place, W.

It is to be preceded by a mass meeting at Mr. Charrington's Great Assembly Hall, Mile End, E., on Saturday night, August 11, at 9 p.m., when the Jewish Sabbath, which ends with sunset, will be over. The morning sittings will commence at 10 o'clock, and the afternoon sittings at 4, the chairman being Sir Francis Montefiore. After the opening of the Congress on Monday next by the president, Dr. Theodor Herzl, and the formal business which will follow, Professor Max Nordau will speak upon "The General Position of the Jews."

Tuesday morning: Reports of "the Actions Committee"; in the afternoon, Dr. Bodenheimer, of Cologne, will consider "Organization and Agitation."

Wednesday morning: "The Amelioration of the Physical, Intellectual, and Economic Condition of the Jews," in three separate addresses; afternoon, "Discussion on the Jewish Colonial Trust," introduced by Dr. Belkowsky, of St. Petersburg.

An interview with the courteous and able honorary secretary of the Congress, Mr. J. de Haas, for many years connected editorially with the *Jewish World*, at the temporary office, 14, Nicholas Lane, E.C., elicited the following facts. On Friday, August 3, there were registered 175 "groups of shekel-payers" (as the various local associations of the body are called) scattered throughout all lands. These groups had then elected 300 delegates to attend the London Congress. This does not complete the list, each post bringing in further returns. The delegates will total some 500, of whom 400 are from foreign countries, sixty will represent British "groups," and the rest will be delegates from our colonies, and those English Jews who have received mandates from abroad.

The direct and immediate object of the movement, Mr. J. de Haas stated, is the resettlement in Palestine,

UNDER GOOD AND SAFE CONDITIONS—

such as security of tenure and local self-government — of such Jews as cannot assimilate with their present surroundings. This applies particularly to those in Russia, Roumania, Galicia, and, in a minor degree, to those in the North of Germany.

From the applications for tickets which are daily coming in from Jews and Gentiles, Mr. J. de Haas anticipates very large gatherings. The movement has not met with much encouragement from the great bulk of the wealthy English Jews or their rabbis; but Dr. Gaster, the Chief Rabbi of the English Portuguese congregation, heartily supports it, and will take a leading part in its proceedings. There will be no religious service at the Congress itself, and no private sessions—though there would be both elsewhere—every meeting at the Queen's Hall being open to the public, both Jews and Gentiles, men and women, with a charge of one shilling each day for admission. The honorary secretary could not conceal his fears (though he expressed them very gently and courteously) lest

SOME IRRESPONSIBLE CHRISTIANS,

with overzeal, might give offence, or cause disturbance, by forcing tracts, or New Testaments, upon the delegates and others at the doors. Obviously it should be on this occasion the great object of followers of Christ to show their respect and love towards those who are still as dear as ever to Him who said of old, "I have given the dearly beloved of my soul into the hands of her enemies."

At Dr. Herzl's desire, and by the request of the Congress committee, Mr. James Neil, M.A., is to show his beautiful life-sized oil-paintings of Palestine, by James Clark, also Mr. George Armstrong's Raised Map of Palestine, James Macpherson-Haye's painting, 15ft. by 10ft., of all the identified trees and plants of the Bible, and many other maps, models, and Holy Land objects, that Mr. Neil is gathering together to form a bijou exhibition, to which the Palestine Exploration Fund has kindly consented to contribute. Mr. Neil will also show lantern views of the different

PROSPEROUS JEWISH COLONIES

already established in the Holy Land, and lecture on Palestine with a view to interesting all who attend the Congress in the country and its life. These will be given in the Small Queen's Hall and the adjoining gallery set apart for this purpose on August 13-15, at 3 and 8 p.m.

It shows the openness of mind, and willingness to learn, of the Zionist body thus to utilize the services of Mr. Neil, the former incumbent of Christ Church, Jerusalem, who was the first, in his book "Palestine Re-peopled," to make known publicly the commencement of the return of Israel to their own land, to trace the causes which led to it, and to show minutely from the Prophetic Scriptures all that is to follow.

As many of our readers know, Mr. Neil has just completed a course of ninety lectures on Palestine life in Lord Radstock's hall in Belgravia, most of them given before large audiences, and all of them with many tokens of the Divine blessing. He needs the prayers of the Lord's people, that grace and wisdom may be given him for this delicate, difficult, and important task.

SCRIPTURES FOR THE JEWS.

Writing in view of the approaching Congress, Mr. Marcus Bergmann, missionary to the Jews (222, Burdett Road, Bow, E.) says: "The meaning of the movement is simply this:—The Jews recognise that God has promised, through Moses and the Prophets, that they should be gathered together from all the four corners of the earth, and they consider that now is the time for God to redeem His promise. The long-continued captivity of the people, their altered circumstances in the lands of their dispersion, their degraded subjection to the kings of the Gentile nations, their long and sad tale of unparalleled sufferings, and their being scattered, like sheep without a shepherd, in the land of their enemies, oppressed and trodden down, with disappointed hopes of the Messiah, for whose coming (as their temporal deliverer and ruler as King) they daily pray—no wonder that they are now seeking to restore themselves, in order to take possession of the land given to their forefathers, Abraham, Isaac, and Jacob, by promise and oath.

"As there will be a very large influx of Jews in London for the Congress, and as very soon afterwards the solemn festival of the New Year and the Great Day of Atonement will be celebrated, I have been requested by various missionaries and Christian workers among the the Jews to prepare and supply them with Yiddish Scriptures and tracts. I am anxious to reprint the illustrated Epistle to the Hebrews, together with Lev. xvi. and Isa. lii. 13 to end of chapter liii., 50,000 or 100,000 copies are needed. About £5 will pay for more than 1,000 copies of the above three important portions of Scripture. The same amount will pay for 100 copies of the complete New Testament. No one but the printers and binders are paid for this work, so that every penny that is subscribed goes for the production and free circulation of the Word of God."

During the Congress, Rev. F. S. Webster, Rector of All Souls', has kindly placed the large school room, 126, Great Portland Street, at the disposal of the Hebrew Christian Prayer Union. This room will be used for meetings for prayer and intercession on behalf of the Jews, and, if possible, for preaching the Gospel to them. Permission has also been given to use the church steps for holding occasional open-air services. These services will be conducted chiefly by Hebrew Christians.

Irish Notes.

A METHODIST church, in memory of the late Rev. John Gilcriest, is being built in Rostrevor, one of the most charming spots in the United Kingdom. The church will accommodate about 200 persons, and is to cost nearly £1,000. The site, which is a beautiful one, was given by a Presbyterian, the late Mr. Joseph Weir, and most of the cost has been subscribed by the widow, children, and friends of Mr. Gilcriest.

Taking advantage of the fine summer weather, open-air services are being carried on with great success in many of the fairs and markets of the South and West of Ireland by the Rev. Wm. Harpur and his helpers. Hardly any opposition is ever given, except by some drunken rowdy, and generally speaking large numbers listen with apparent attention and respect to the preaching of the Word.

A Holiday Home, for young women in shops and engaged as governesses and teachers, has been opened under the auspices of the Young Women's Christian Association in Newcastle, Co. Down, and promises to be a great boon for the classes for whom it is intended. At the opening, Bishop Welland, of Down and Connor was present, and ministers and members of the various Protestant denominations were present.

The visit of Mr. Ira D. Sankey to Ireland in the autumn, under the auspices of the Young Men's Christian Association, is being hailed by very many with great delight.

In a recent issue reference was made to a discussion on "Prayers for the Dead," at a clerical meeting in Cork. We are glad to learn that the result was not so favourable to High Church principles and practices as had been reported. "A Cork Clergyman" informs us that the doctrine was shown to be opposed alike to the teaching of the Bible and the Prayer Book, which is satisfactory, in view of the fact that the Homilies condemn the practice, and speak of such prayers as "a vain dream."

"Results of Missions."

DEAR SIR,—Will you allow me to correct a serious mistake in the article on "Results of Missions," in your impression of August 2? In referring to an investigation made by me in many different quarters in Scotland, Ireland, and England, regarding the results of the mission of Moody and Sankey, *i.e.* in 1873-75, as these existed at the *time of the inquiry*, you say it was *eighteen months* after their visit. It was *seven and eight years* after their labours. I need scarcely say that in such an investigation its value depends greatly on the length of time that had elapsed to test these results—eighteen months would have been much too short.

I ought to say that it was at the request of friends in Edinburgh, where I then resided, that I undertook the duty. The testimony, which was most decided, was given by clergymen and laymen of every Evangelical denomination. In compliance with many requests, Messrs. Nelson reprinted the article separately, along with one by Mr. (now Dr.) Newman Hall which had given rise to it.—I am, yours sincerely,

David McLaren.

Rydal House, East Putney, S.W.

Scottish Notes.

THE report of the Free Church Committee on the youth of the Church points out that there is a decrease not only in the attendance at the Sabbath schools of 3,074, but also in the actual number of schools themselves of thirty-two. Wide and careful inquiry is being made into the causes by which this is to be accounted for; and, among suggestions made for the future, great stress is being laid on personal visitation at the homes of the children as being the means most calculated to win and retain their personal interest.

Intelligence was received last week of the death at Vladivostock, on July 30, of the wife of Dr. James A. Greig, of the Irish Presbyterian Mission, Kirin, Manchuria. Mrs. Greig was a daughter of Rev. John Young, of Greenock, who is well-known to attenders at Keswick and the Scottish Conventions for the deepening of spiritual life.

The "Children's Missionary of the United Presbyterian Church"—Rev. George S. Stewart, formerly of Inverness—who has been located for a year at Buchanan Mission Station, Kaffraria, has now been appointed by the Mission Board to the Emgwali Station.

The Edinburgh *Evening News* has begun a vigorous crusade against the drinking clubs of the city, and it is earnestly hoped that this and similar action in other towns and cities will lead not only to the stricter enforcement of the present law, but ultimately to fresh legislation on the subject. One great difficulty in the way of the latter movement lies in the fact any steps taken to place restrictions on organizations for working men must, it is feared, also affect the political and other more fashionable clubs. This might be expected to cause a loud protest; yet some means must be found, and that speedily, to deal with the present evil.

The Church of Scotland Temperance Committee state that their three evangelists, while overtaking a great amount of work, have recently been quite unable to meet all the demands for their services.

Attention was called, a few days ago, in a morning newspaper, to the deplorable "epidemic of profanity" now prevalent in Glasgow. The writer expressed the belief that the excitement among the spectators at football games has much to do with the spread of the evil; and that the police might at least do something to remedy matters by making salutary examples of a few of the foul-mouthed admirers of athletics. Turning to perhaps the most painful side of the subject, he continued: "During the fair holidays, both on board Clyde steamers and in trains, I was shocked at the awful oaths fathers employed in presence of their children, and I thought little wonder their families grew up swearers. Indeed, so easily did oaths come from the men, that I wondered if carriages with placards on them, 'Swearers only,' would have been patronised." He had, however, little hope of the police taking action, although the present law gives them ample powers. In fact, he found that the officers "only apprehended when the bad language was directed against themselves." The writer found in the introduction of bathroooms into all tenements a solution of "the problem." But Christians must not forget that it is flagrant "sin" with which they are face to face, and not only "a problem." Much prayer and the faithful preaching of the Gospel are the means within our reach for turning men from sin to righteousness.

The Leadings of Providence.

By Rev. R. BALGARNIE, D.D.

As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so Jehovah alone did lead him, and there was no strange God with him (Deut. xxxii. 11).

THE prophet Moses seems to have made a good use of his forty years in Midian. As may be seen from his writings, he studied among other things the book of nature. That life of his, "exempt from public haunt," found

> Tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything.

He notes, *c. g.*, the mother eagle on the cliff, teaching her young brood how to fly. She begins by shaking up the nest, spoiling it for a place of rest; she pushes the young eaglets from the crag, and as they scream and flutter she spreads abroad her wings as a lesson in the art; and when they begin to sink from weariness or exhaustion, swiftly darting under them, she catches them up and bears them to a place of safety.

Is it a revelation, he thinks, of what Jehovah will do for Israel? Forty years later he found the analogy complete. It is true to-day of God's providential dealings with his people.

They are characterized by wisdom. It is a true instinct on the part of the mother eagle that leads her to "stir up the nest." She perceives that the time has come for her nestlings to try their wings and rise with her to the enjoyment of the bold, free life she herself is accustomed to. So she stops the supplies and pushes them from the eyrie.

"All these things are against me!" said Jacob when his home was broken up, and the famine in the land sent him and his sons to Joseph's care in Egypt. The "stirring up of the nest" is often hard to understand, and, to young faith and inexperience of God's ways, hard to bear, as if everything were against us. We judge the Lord by feeble sense. Has He forgotten to be gracious? We are afraid to venture out on the new state of things, into the higher and grander life that awaits us. We forget that a Father's eye is still over us for good, and around us are "the everlasting arms."

They are marked by tenderest care and love. "She fluttereth over her young." She is near to hear their cry of distress, and to help them in time of need. A suggestive lesson. There is help for us close at hand, all-sufficient and effective; yet help withheld till the moment of necessity. God is tenderly solicitous that we should not be over-helped or prematurely satisfied. As George Müller found at Bristol, supply came in to the day. How tenderly the promises to the young, and weak, and suffering are worded! "Fear not, for I am with thee." "Under his wing shalt thou trust."

> O spread thy covering wings around,
> Till all our wanderings cease.

They are illumined by precept and example. "She spreadeth abroad her wings." "That path which no fowl knoweth, which the vulture's eye hath not seen," "the way of life, which is above to the wise," which leads to "glory, honour, and immortality," has been made plain to us by the life, the death, and resurrection of our Redeemer. "I am the Way." "They that wait upon the Lord . . . shall mount up with wings as eagles."

Their end is rest and happiness. "She taketh them, beareth them on her wings." He who brought his people out of Egypt, led them through the desert into the rest and inheritance of Canaan, is "the same yesterday, to-day, and for ever."

The Manse, Bishop Auckland.

Field Lane Refuges.—The development of the Field Lane Refuges and Ragged Schools during the past year has been attended by considerable outlay, and the committeee have now to face an unusual debt, amounting to several hundred pounds. A donation of £500 has been given by a friend who was present at the annual meeting, and strong efforts are being made to further relieve the financial situation of the institution by special contributions. The secretary is Mr. Peregrine Platt, Vine Street, Clerkenwell Road, E.C.

About Books.

THE **History of the Basutoland Mission,** a booklet to which we recently called attention, may be had from *Messrs. Morgan & Scott* (3d.). The story has been translated from the French, and brings the narrative from 1833 down to 1898.

Twilight Whispers for Devotional Moments is a volume of brief papers by J. O. Keen, D.D. (2s. *Partridge & Co.*) There is thought and fervour in the pages, which should be welcome in many a Christian household. A portrait of the author is given as frontispiece.

Stories of Many Wheels, by William J. Forster (1s. *C. H. Kelly*), is a volume of temperance stories. Strong drink is responsible for many wheel accidents; and these stories aim at enforcing total abstinence among those who control and guide wheels in any shape or form.

Face to Face: Glimpses into the Inner Life of Moses. By Mrs. Penn-Lewis. (1s. nett. *Marshall Bros.*) A precious little book, full of teaching on the Godward life. External dress and general get-up indicate this publication as specially suited for birthday or other greetings on the part of Christian people.

Two Famous Preachers of Bath (1s. 6d. nett. *C. J. Thynne*) is a little book in which Rev. James Silvester, M.A., rector of Nympsfield, Gloucestershire, and formerly curate of Walcot, Bath, outlines the lives of William Jay and William Connor Magee. These biographical sketches are from a sympathetic pen.

The Mind and Art of Poe's Poetry is a volume of many attractions, by John Phelps Fruit, Professor of English Language and Literature in William Jewell College, Liberty, Missouri. (5s. *H. R. Allenson.*) All students of poetry will find instruction in these pages, which are at once judicious in tone and suggestive in character.

A neat little volume of **Selections from "The Christian in Complete Armour,"** by William Gurnall (1616-1679), has been compiled by Katharine Blyth. (1s. *Marshall Bros.*) The work has been well done, and Professor Handley Moule writes an appreciative preface. Unquestionably the old Puritan has a message for modern Christians.

Green Pastures and Golden Gates, by Rev. Charles A. Fox, is a choice booklet containing two spiritual addresses and a poem, "The Supreme Attraction." (6d. *Marshall Bros.*) It is dedicated "in thankful memory of five-and-twenty years' unbroken fellowship with beloved brethren at Keswick Convention, and of innumerable personal mercies connected therewith."

Thomas Guthrie has been written for the "Famous Scots" series by Oliphant Smeaton. It is a splendid piece of work; the author understands the times as well as the man—there is sympathy as well as grasp of facts. Earnest Christians should read this book, for it delineates one who had great light on practical Christianity, and exercised a powerful leading in many directions. (1s. 6d. *Oliphant, Anderson, & Ferrier.*)

A novel series of text-cards, called **Text Pyramids,** has been designed and compiled by Miss Ada R. Habershon. They are so arranged that by folding three times, and then tying a silken cord, they form a triangular pyramid, each card illustrating a Scripture subject. The cards present a delightful and profitable exercise for young people in Christian homes. (1s. per packet. *E. Kaufmann, 5 and 6, Paternoster Square, E.C.*)

The works of the late Dr. J. R. Macduff have a reputation all their own. Not the least beautiful of his many volumes of meditations was **St. Paul in Rome:** or, the Teachings, Fellowships, and Dying Testimony of the Great Apostle in the City of the Cæsars. This has been reissued in its seventh thousand, by *Mr. C. J. Thynne* (2s. nett). The introductory chapter is a substantial statement on the historical and topographical situation.

The Great Eastern Railway Company have reissued their **Tourist Guide to the Continent.** Among fresh features are services to Norway, Denmark, and Sweden, *vid* the Royal Mail-Harwich Hook of Holland route; of new tours in the Luther country and Thuringian and Hartz Mountains, a series of continental maps, and a chapter of "Dull Useful Information," giving particulars as to the cost of Continental travel. (6d. *Office: 30, Fleet Street, E.C.*)

Dr. Mackennal's little work **The Kingdom of the Lord Jesus** is a valuable addition to the series of "Small Books on Great Subjects" (1s. 6d. *James Clarke & Co.*). It contains five discourses, which deal with the Subjects, Method, Propagandism, and Universality of the Kingdom, with a concluding chapter on the Christian Patriot, and the War in South Africa. The pages are characterized by deep religious feeling and practical sense; and we trust they will have many readers.

The Slave that Saved the Land: A New Setting of the Life of Joseph. By Thomas Champness. (9d. *Rochdale: "Joyful News" Book Depôt.*) To retell the story with its charm and romance were easy; but to rehearse it as in this little work, demanded the insight and vivacity of Thomas Champness. No matter how many times we may have read the life of Joseph, the first three sentences compelled us to read through this, which has from beginning to end the novelty and attractiveness of "a new setting."

Rev. Joseph King, organizing secretary of the L.M.S. in Australasia, and formerly a missionary in Samoa, has written a useful little book—**Christianity in Polynesia:** A Study and a Defence. (1s. nett. *L.M.S., 14, Blomfield Street, E.C.*) We know of no book that gives so much information in so small a compass about a singularly interesting portion of the great mission field. Passing from group to group, Mr. King tells the story of Tahiti, New Zealand, Rarotonga, Tonga, Samoa, Fiji, New Hebrides, New Guinea, Melanesia, as well as the Sandwich and Loyalty Islands, New Britain and Savage Island.

The Donnellan Lectures, delivered before the University of Dublin, 1897-8, have been published in a goodly volume entitled **Idealism and Theology:** A Study of Presuppositions. By Charles F. d'Arcy, B.D. (6s. *Hodder & Stoughton*). The author is a keen thinker, and well abreast of philosophical speculation. While granting the nobility of modern idealism, he shows its limitations and defects. "As against materialism," he says, "idealism is true; but Christian theism is truer still"; and hence it is pronounced the final philosophy. In a word, the failure of idealism has led the author to a mode of thought concerning ultimate truth which is identical with the central doctrine of Christian Theology. The pages will prove stimulating to thoughtful minds.

In **Paul of Tarsus** an attempt is made to outline the story of the great Apostle to the Gentiles. It is from the pen of Robert Bird, whose "Jesus the Carpenter" has attained a measure of literary fame. The treatment is free; the author is not careful to follow ordinary interpretations of great incidents, and as much as tells us that the approval of Biblical students and theologians is a matter of indifference to him. Though open to objections on more counts than one, the book should prove suggestive as to the thought and action of the Apostle. The chapters number over 200, and the style is singularly readable. The pages are intended for the young; they will impress them with the greatness of the Apostle and the fulness of his life, though they are hardly calculated to do more. (6s. *T. Nelson & Sons.*)

Three books throwing light on a question of the hour are: **South Africa:** Personal Experiences and Impressions. By John Dickie. (1s. nett. *H. R. Allenson*)—a record of travel from the pen of a shrewd observer. **A Little History of South Africa.** By George McCall Theal, D.Lit., LL.D., a small work of great merit, the result of original research in the archives of Great Britain, the Netherlands, and Cape Colony. (1s. 6d. *T. Fisher Unwin.*) **Pen Pictures of the War.** By Men at the Front. Vol. I. (6s. *Horace Marshall & Son.*) This is the opening volume of a series, in which soldiers' letters and the communications of newspaper correspondents describe exciting scenes—sometimes in "red-hot" language. So far the pages are devoted to the campaign in Natal to the battle of Colenso; and there are several maps and plans.

Dr. Pierson's volumes entitled **The Miracles of Missions** are most interesting reading, and valuable repertories of facts on the power and progress of the Gospel at home and abroad. We welcome the Third Series (cloth 4s.; paper 1s. 6d. *Funk & Wagnalls' Co.*), which is at once a handsome and useful book. Authentic records are here given of wonderful results in many fields of mission enterprise. There are stories of thrilling adventure and missionary heroism in the jungles of Africa, also of hardship and danger encountered in the vast forests of British America, each with impressive instances of answered prayer. These strong proofs of the truth of Christianity will be a help to inquirers and others. The sketches include accounts of two remarkable men of our time—George Holland of London, and Booker Washington of Tuskegee.

The booklet by Mr. Van Sommer—THE KINGDOM OF GOD—has now reached its fourth edition. (2d. *The Author, Cuffnells, Wimbledon Common.*)

HIS PERFECT PLAN, a poem by Rev. Stanley J. Hersee which appeared in our columns some months ago, has been published on a neat card by *Partridge & Co.* (1d.)

REST, a simple sermon addressed to the weak and weary, is rich in suggestion and helpful in its teaching and inspiration. (1d. *R. H. Allenson, Paternoster Row.*)

HINTS TO OPEN-AIR WORKERS. By C. N. B. Muston. (6d. per dozen. *W. Nisol, 67, High Street, Edinburgh.*) This booklet has counsels which should prove of service in many directions.

The speeches delivered by Sir George White and others at the festival dinner of the Homes for Working Boys have been published, and will be welcomed by all who are interested in the welfare of the young, as well as the personalities of the distinguished speakers. (*Mr. William Denham 12, Buckingham Street, Strand, W.C.*)

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. John Scandrett, who has recently been appointed rector of Wapping, has spent his ministerial life in East London. Among the poor of Bow, Spitalfields, and Ratcliffe, the earnestness and faithfulness of his work have been appreciated.

Between 9,000 and 10,000 people assembled under the sheltering trees at Kirk Braddan, near Douglas, on Sunday week, to take part in the usual open-air service. The Bishop of Sodor and Man was the preacher, and he delivered an appeal on behalf of the Manx Church Sustentation Fund. Open-air services are conducted at Braddan throughout the visiting season, and are usually attended by many thousands of people.

The new parish church of Brynmawr, Breconshire, on the confines of the county of Monmouth, was recently consecrated by the Bishop of St. David's. The previous structure, which was consecrated in 1872, was so slight and flimsy, and so beggarly in aspect, that it was felt to be a wasteful expenditure to restore it. A temporary west end wall has been erected for the nave, the intention being to extend it, and also to add a tower and spire. The cost amounts to nearly £3,000.

The Bishop of Liverpool (Dr. Chavasse) preached on Sunday week at St. Leonard's Church, Bootle, to a large congregation. In the course of his sermon, he said that the Wesleyans were not the only body who deplored the falling-off in the number of candidates for the ministry. The Church of England was suffering from the same thing, and it was an appalling fact that at the present time their candidates for ordination were 200 less than they were ten years ago. One cause of this was the small incomes of the clergy, and parents preferred their sons to enter a profession or business where they would be sure not only of a competency, but very large incomes.

Congregational.

New College, Hampstead, is to celebrate its jubilee during the first week in November by a series of important meetings, which will be addressed, among others, by Rev. Canon Driver, D.D., Regius Professor of Hebrew at Oxford.

Zion Church, Attercliffe, Sheffield (Rev. W. A. Guttridge), will this year celebrate its centenary. The congregation has resolved to raise upwards of £1,000, £400 of which will be devoted to the Twentieth Century Fund and the remainder for the installation of electric light, renovation, and improvements to church premises.

It has been resolved to take definite steps to secure a place of worship for the Church at Dunoon. The services have hitherto been held in the Burgh Hall, but this has been found an inconvenient arrangement, and, in view of the present hopeful outlook under the recently inaugurated pastorate of Rev. J. B. Allan, B.D., it has been decided to erect a church.

The directors of the London Missionary Society have received an offer of £10,000 from Mr. Robert Arthington, of Leeds, for the purpose of starting missionary work among the Awemba tribes, to the south-west of Lake Tanganyika. The Society have unanimously accepted Mr. Arthington's gift, and it has been arranged that the expenditure shall cover a period of twelve years.

The anniversary of the ancient church at Burwell, near Cambridge, was celebrated with considerable rejoicing on Thursday in last week. This church has been regarded by many as one of the oldest Independent churches in the country, and described as dating from the year 1600. Rev. J. W. Upton has been the pastor for nineteen years. Rev. Dr. Guinness Rogers, being prevented through the intense heat from preaching, Rev. Dr. P. T. Forsyth delivered a powerful discourse.

Resignations.—Rev. R. Sewell, of the Old Meeting Church, Uxbridge; Rev. D. Davies, South Cheriton.

Calls (accepted).—Rev. F. J. Laverack, Southminster, to Dawes Road Church, Fulham, S.W.; Mr. Joseph Pleasants, of Cheshunt College, to Ramsden Street Church, Huddersfield; Mr. W. A. Samuel, of the Lancashire College, to Clifton Park Church, Belfast.

Baptist.

A Baptist cause has been started at Seaford. A chapel has been built by private enterprise in an excellent position, and during the holiday season is being supplied by London and suburban ministers staying in the town.

The anniversary of the Hornsey Rise, N., church (Rev. J. E. Joynes) was held last week. The secretary reported forty additions to the membership during the year, and progress in every department. Revs. J. R. Wood, Chas. Browne, Wm. Joynes, W. J. Mills (L.B.A.), and Mr. Wm. Wall, gave stimulating addresses.

The eighteenth triennial conference of the pastors and missionaries of the German Baptist Mission are to be held this year at Hamburg, from Aug. 20-24. Most of the delegates from the churches will, however, arrive on Sat., Aug. 18, so as to participate in the services of the Lord's Day preceding the opening of the Conference, which is the custom of the German brethren. The presence of friends of the Mission from Great Britain is invited.

Memorial stones of a new school chapel at Northumberland Heath, Erith, Kent, have been laid. The proceeds of the services amounted to over £150. This effort forms the second portion of a forward movement undertaken by the Queen Street Church, Erith (Rev. J. E. Martin), about a year ago for the extension of Baptist principles in the surrounding villages. An iron room has already been erected at Slade Green on a freehold site which was generously presented, and now the school-chapel at Northumberland Heath is being erected at an estimated cost of nearly £1,000.

Calls (accepted).—Rev. L. Wilson-Hoffenden, Pastors' College, to Lansdown Chapel, Stroud, ministry commencing on August 19.

Methodist.

Foundation-stones of new Sunday schools, costing £1,200, in connection with the Independent Wesleyan Church at Finedon, Northants, have been laid by Mr. F. A. Channing, M.P.

Wesleyan Methodists have peculiar reason to deplore the assassination of King Humbert. Their missions in Rome, Naples, and Sicily, have received much encouragement from the Italian Royal Family, and King Humbert took a warm personal interest in the work of the Italian Military Church.

A new Primitive Methodist Church, to accommodate 900 persons, has been erected in Buck's Road, Doug as, at a cost of £6,200, to which the society has removed from Wellington Street. At the opening ceremony the principal doors were opened by Mr. J. Sharp and Miss Cowley. The proceeds of the day's services realised £100.

A sad incident occurred at the annual excursion of the York Wesleyan Centenary Sunday School at Poppleton. The children and teachers had finished tea, and in the field all was sunshine and gladness, when, in a moment, Mr. Thomas Masterman, the beloved senior superintendent, suddenly expired.

Rev. J. Odell, of Birmingham, the President of the Primitive Methodist Conference, finding it impossible to comply with all the invitations that reach him to conduct special services in various parts of the country, is arranging to visit various centres throughout the Connexion so as to serve as far as possible all the districts of the denomination.

Bradley Wesleyan Chapel has been destroyed by fire. A large crowd of people made every effort to save Communion chairs, tables, cushions, books, and all that was movable, but before the fire brigades arrived from Wolverhampton and other towns it was soon seen that the chapel was doomed. The chapel, which had sitting accommodation for 750, was renovated only last year at a cost of £200.

Presbyterian.

The work at Caversham Road church, Reading (Rev. D. Annal), is making good progress. Various difficulties have been overcome, and the forward movement has resulted in increased congregations and additions to the membership roll.

It will be a matter of interest to visitors to know that there are now about sixty-five places on the Continent of Europe, or along the African shores of the Mediterranean, where Presbyterian services are conducted in the English language. Some of the services are carried on only during the summer months, but by far the greater number are held all the year through.

Society of Friends.

Edward Grubb, of Southport, recently visited Bath, and gave a clear and powerful address on "The Teaching of Jesus on Human Brotherhood." He showed how the idea of brotherhood, confined first to the members of the family, had grown, embracing by degrees larger and larger sections of humanity, and that this growth was in proportion to the degree in which the ideal that Jesus preached and practised was attained.

At Sussex, Surrey, and Hants Quarterly Meeting information was given as to the progress of the fund for building a mission-hall at Hastings, for which about £1,000 is needed. It was felt that Hastings has a claim on many Friends from various parts of the kingdom who have resided there in the past, for purposes of health, and that a general appeal might properly be made. Samuel Beck was encouraged to form a committee for this purpose.

Fallen Asleep.

Rev. CHARLES GRANVILLE CLARKE, late fellow of Worcester College, aged sixty-seven years.—At the age of forty-eight, in the twenty-third year of his ministry, Rev. JOHN BENNEWORTH (Wesleyan).—Mr. S. A. HAYMAN, a devoted worker in connection with the King Street Wesleyan Church, Bristol.—Rev. F. C. KINGLAKE, rector of West Monckton, near Taunton.—Aged seventy-five, Mr. GEORGE SANDERS, for forty-three years a deacon, a Sunday-school superintendent, and devoted worker in connection with the Baptist Church at Great Missenden.—Rev. Canon JACOB, for twenty years rector of Ardcolm, and Treasurer of the diocese of Ferns.—At Vladivostock, Mrs. GREIG, wife of Dr. Greig, Irish Presbyterian Missionary in Manchuria.—Rev. WILLIAM INGRAM, senior minister of Rothiemay Free Church, aged eighty-seven. He retired from active work in 1897, after a ministry of fifty-three years. Mr. Ingram was well known, too, as an earnest evangelist.—Aged eighty-three, Canon DAVID DALE STEWART. In 1854, Dr. Sumner, then Archbishop of Canterbury, presented him to the vicarage of Maidstone, which he held till 1878, Archbishop Tait making him one of the six preachers of Canterbury Cathedral in 1871. Archbishop Benson appointed him to an honorary canonry of the Cathedral in 1885.

Life's Quest.

SHALL I seek for gold, mother?
Give me thy counsel, pray.
Nay, nay, my child, for, though bright to-day,
It will presently lose its power to charm,
It will vanish, like birds that fly away
When summer departs, and leave in thy palm
Only an emptiness galling to see,
The void of a heart-breaking vanity.

Shall I seek for fame, mother?
Give me thy counsel, pray.
Nay, nay, my child, for the world's applause
Is a wreath that will presently fade away;
For little it gives, for little withdraws,
Whom it yesterday crowned it kicks to-day.
Fame is an emptiness galling to see,
The void of a heart-breaking vanity.

Shall I seek for ease, mother?
Give me thy counsel, pray.
Nay, nay, my child, for ease is a shroud,
And who lies therein will be put away,
'Gainst the lover of ease high Heaven hath vowed
To direct the arrows of wrath and slay.
Ease is an emptiness galling to see,
The void of a heart-breaking vanity.

What will thou have me seek, mother?
Give me thy counsel, pray.
Then list, my child: seek "the better part;"
Find the will of God and the whole obey;
Do all that God sets thee to do from the heart;
No mortal thing fear, but make Him thy Stay;
Life's fulness thou then shalt be given to see,
And peace shall be thine through eternity.

GEORGE A. SUTTLE.

Rev. R. Basil Westcott.

THE death at Delhi on or about July 31 of Rev. Robert Basil Westcott will evoke the sympathy of the many friends and disciples of the Bishop of Durham. Few men (says *The Times*) have kept the duty of missionary activity more in the forefront of their teaching to the Church of England than Dr. Westcott, and the best proof of his earnestness in the matter is that four of his sons have chosen to be missionaries in India. One has been thirteen years in Madras; two have spent eleven years at Cawnpore, one of whom has lately been rendering valuable service in famine relief among the Bhils. Mr. Basil Westcott, who was the Bishop's youngest son, was a graduate of Trinity College, Cambridge, and, after some terms at Wells Theological College, was admitted to deacon's orders by his father in 1896. He at once joined the Cambridge Mission to Delhi, and has died in his 29th year.

The London Tent Campaign.

THE wind and storm of the past few days has played sad havoc with some of the tents; but we hope in a few days to have all in full swing again. We have six sufficiently repaired to continue the services, and the interest as far as the people is concerned is unabated.

Dr. Munhall is at Brixton this week, speaking every night at 7.30. Next week he will be at Hammersmith, Fulham Palace Road, near the Broadway, and tents will be erected at Woolwich, near Plumstead Station, Willesden Green, Forest Gate, Upton Lane, Hammersmith, Enfield, Notting Hill, Wandsworth, and James Street, Walthamstow.

LEONARD WEAVER.

Evangelists' Engagements.

This column is intended for Missions of some days' duration, not for engagements of a single day.

MR. HENRY THORNE.—August 11 and 12, Burnley (Westgate Church); 15, Barrow-in-Furness: 14, Morecambe; 15, Fleetwood; 18, South Lambeth Road, Stockwell; 26, Talbot Tabernacle, Notting Hill; Sept. 2, Farwig Wesleyan Mission.

MR. JOHN COATES AND MR. BENTLEY.—During August, Grosmont, and villages in Herefordshire, with Gospel Tent.

MR. HARVEY.—During August, Dennby Main.

MR. JAMES SPRUNT.—Till August 16, Deptford; 12, Tunbridge; 26, West Norwood.

MR. BARRY WAKE.—Till Sept. 3, Douglas, Isle of Man (Open-air Mission).

MR. NEWTON JONES.—August, Margate Sands.

MR. GEORGE BACH.—Till Aug. 17, Lowestoft; Aug. 18-till Sept. 2, Herne Bay.

MR. J. WEEDON.—August, Blackpool.

REV. THOS. WAUGH.—Aug. 12, Blackpool; 19, Barmouth.

MR. B. H. ANGEL.—During August, Guernsey (Open-air and Tent Mission, on Cobo Bay).

MR. CHAS. E. BARRACLOUGH.—Aug. 26-Sept. 6, Seamen's Bethel, Old Gravel Lane, London Docks, E.

Mr. W. D. DUNN.—Aug. 12-Sept. 14, Whalton.

Mr. RICHARD SPRAGG.—During Aug., Portsmouth and district; Sep. 2-14, Port Sunlight; 16-28, Wrexham.

Mr. JOHN ELLIOTT.—Till Aug. 10, Tent Mission at Hutton, near Weston-super-Mare (Mr. Walter Brealey's Tent).

LONDON TENT CAMPAIGN.—Among the evangelists who take permanent or occasional part in the campaign are Messrs. Leonard Weaver, C. Inglis, William Grove, J. T. Vine, Van de Venter, J. S. Brunning, and S. Levermore.

MR. W. ROFF is desirous of taking services (free) for any mission or chapel wishing help in this direction. He is also anxious to meet with good male soloist as co-worker. Mr. Roff's address is 176, High Street, Borough, S.E.

EVANGELIZATION SOCIETY.—The following missions will be in progress on Sun., Aug. 12:—Frittenden, Mr. J. Brown; Feltham, Mr. J. Lovell; Cratfield, Mr. A. F. Gurney; Borrowash, Mr. F. Holmes; Stoughton, Mr. A. Clark; Gillingham, Mr. H. S. Smith; Snape, Mr. J. Clark; Nayland, Mr. H. Collins; Debden, Mr. J. Whiting; Bury, Mr. M. Peden; Arlesey, Mr. E. Bailey; Hunsdon, Mr. N. Taylor; Limpley Stoke, Mr. C. B. Jolliffe; Horninghold, Mr. J. Stanger; Kneesworth, Mr. F. Monk; Wellingborough, Mr. C. Noakes; Broadwell, Mr. J. Simmonds; Worrall, Mr. W. Trowell; Lincoln, Mr. C. F. Goode; Ashburton, Mr. F. W. Pascoe; Kingswinford, Mr. S. Vivian; Newnham, Mr. G. Pell; West Grimstead, Mr. H. Bray; East Ham, Mr. T. Goudie: Madeley, Mr. C. Lazenby; Penrith, Mr. T. W. Canning; Moor Row, Mr. R. McLean; Dundee, Mr. J. L. Fenn; Clovenfords, Mr. R. Hill; Glenbucket, Mr. C. G. Roger; Glasgow, Mr. J. W. Gallelly; Castle Douglas, Mr. H. Langhland; Resolis, Mr. D. Pittendrigh; Ayr, Mr. H. Young; Edinburgh, Mr. D. M. Bayne West Carron, Mr. C. Gallelly.

Requests for Prayer.

For a revival of the work of God in the village of Fortrose, Rossshire, and that a messenger of the Gospel may be found willing to proclaim the truth in this needy district.

That work for God undertaken in the parish of Swalecliffe, Kent, may be followed with a gracious ingathering of souls.

For the recovery of Mr. James J. Scroggie, who, while on his way to meetings in the country, met with an accident, breaking one of his ribs.

Opium and Spirit Farms. — The Straits Settlements Government have, says the Singapore correspondent of the *Times*, received tenders for opium and spirit farms in Singapore, Penang, and Malacca, for three years from January next, amounting to 385,000dols. per month, being an increase to the Government revenue on present farms of over 1,500,000dols. per annum.

DONATIONS

Received by Messrs. Morgan and Scott, to Friday evening, August 3, 1900.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed "**London City and Midland Bank, Ltd.**" This will effectually prevent loss.

	£	s.	d.
Famine in India—E.S.L., £5; City Missionary, 2s. 6d.; H.H.H., 2s.; C.K. and R.A., £2; Twelve little Kindergarteners, 7s.; A Thankoffering, F.M.D., £1; Congregational Church, Rowlands Castle, £6 4s. 6d.; J.M.M., £2 2s.; C.J.P., £20; J.S.G., £10; Miss H.H., 2s. 6d; Miss S., 5s.; A Few Friends, 7s. 6d.; A.M.O., £1; A.K., £2 2s.; C.W., £2 2s.; J.R.S., £1; A. E. Comrie, £10; Sympathy, 4s. 6d; T.O.M., 3s.; Stoney Middleton Chapel, £1 6s.; C.M.A., £1 2s.; T.M., 3s.; A.C.T., £2 12s. 6d.; A.S., 3s.; Summerland, 5s.; S.A.E., 15s.; Brown, 5s.; J.E., 2s. 6d.; Miss P., sen., 5s.; Drybrook C.E., 13s.; J.M.C., £1; J.S., 5s.; Demmer, 2s. 6d.; J.B., 10s.; A.S., 5s.; A.E.H., 6s. 6d.; J.M.T., 10s.; X., £3; M.B., £1; R.R.R., 5s.; L.H., 6s. 6d.; S., 4s.; Miss W., £1; Inasmuch, £1; J.C.T., £1 10s.; Miss W.'s Mothers' Meeting, 5s. 6d.; Per Mrs. E.E.T., 2s. 6d.; St. Leonards, 10s.; Mrs. D., £1; J.W., 15s.; G.N., 5s.; W.J.C., 10s.; Mrs. M.E J., 10s.; C.F.C., 3s.; Sympathizers, Reading, 7s.; S.F., 10s.; K.H., 9d.; Chelmsford, 5s.; E.L.N., £10; F.H., £1; Staff, 9s. 2d.	99	12	11
Pundita Ramabai (*Famine*)—S.P., £3; H., 10s.; C.O.E.H., £2; L.J.B.G., £1; M.L., £15; C.A.P., 5s.; An Invalid, 5s.; C.Y.R., £1; Mrs. S., 3s.; A.E.P., £5 10s.	28	13	0
Indian Famine (*Rev. A. Outram*)—Collected per Miss M.A.G., 18s.; Collected per E.A.W., £2 14s.; A.T., £1 5s.; W.E., 7s.; B.E., 5s.; L.O., 4s.; A.W., 4s.; M.M., 3s.; E.B., 3s.; M.B., £1; M.L., £10; H., 10s.	17	13	0
Indian Famine (*Rev. W. Mulligan*)—E.H.	1	0	0
Dr. Valentine (*Famine*)—J.G.C., 10s.; F.D., £2 2s.	2	12	0
Indian Famine (*Gujerat*)—A.J.S.	1	0	0
Indian Famine (*Miss L. E. Marks*)—J.S.H., £1; Mission Box, £1; Self, £3	5	0	0
Indian Famine (*Rev. Dennis Osborne*)—Home ...	1	0	0
Salvation Army—H.B., £2 (*Indian Famine*); C.Y.R., £1; J.H.L., 2s. 6d.	3	2	6
Mission to Lepers of India—M.L., £10; (*Miss Reed*)—After, 5s.; (*Famine*)—C.O.E.H., £2	12	5	0
Zenana Bible and Medical Mission (*Famine*)—C.O.E.H.	2	0	0
Wesleyan Missionary Society (*Famine*)—Miss U., Hollingworth, 5s.; Myself, Hollingworth, 1s. 6d.	0	6	6
Church Missionary Society (*Famine*)—Thankoffering, M.A.H.	0	15	0
London Missionary Society (*Famine*)—M.M.B. ...	0	5	0
Friends of Armenia (*Dr. Raynolds, Van*)—M.L., £10; (*Famine*) — Hollingworth, 2s.; A.J.S., 5s.; Beth, 5s.	10	12	0
China Inland Mission—S.P., £2; A.A.N., £1 ...	3	0	0
South Africa General Mission (*Soldiers*)—A.J.S. ...	0	5	0
Soldiers South Africa (*Mrs. Osborn Howe*)—F.D., £3 3s.; J.H.L., 2s. 6d.	3	5	6
Spanish and Portuguese Church Aid Society—M.L.	20	0	0
Moravian Missions—M.L., £20; H.B., £2	22	0	0
Deacon Abraham's Work—M.L.	10	0	0
Aintab Orphanage—M.L.	5	0	0
Soldiers' Home, Cairo—M.L.	5	0	0
Flower Girls' Mission—S.L.A.T., £5; M.L., £1; (*Children's Holiday*)—Reader of The Christian, 8s.; M.L., £1; N.C.B., 10s.	7	18	0
Day in Country Fund—G.C.F., £1; T.E.D., 2s. 6d.; J.R.S., 10s.; P.S.N., £2; Vera, 7s. 6d.; E.A.C., 2s.; S.L.A.T., £15; F.C., 5s.; Edytha, 5s.; J.B., 10s.; Rhyl, 5s.; M.L., £1; W.F.K., £3; M.S., 5s.; J.W., £2; J.H.L., 2s. 6d.	26	14	6
Scripture Gift Mission (*Soldiers*)—T.E.D.	0	3	6
Children's Country Holiday Fund—A.K.	1	1	0
St. Giles' Christian Mission—Glen Sussa, 6s.; M.L., £5; H.B., £3; (*Holiday Fund*)—J.R.S., 10s.	8	16	0
Dr. Barnardo's Homes—Vera, 7s. 6d.; J.C.T., 10s.; M.L., £1; E.L.N., £5; H.B., £3 3s.	10	0	6
West London Mission (*Mrs. Hughes*)—J.G., Richmond	0	10	0
Miss Reynolds' Holiday Home, Woodford—J.G., Richmond	0	10	0
Mrs. Meredith's Mission (*Prison*)—S.L.A.T.... ...	5	0	0
Bridge of Hope (*Miss Steer*)—S.L.A.T.	5	0	0
Open Air Mission—S.L.A.T., £5; H.B., £2 2s. ...	7	2	0
George Yard Mission—S.L.A.T., £5; Diana, £7 ...	12	0	0
London Cabmen's Mission—S.L.A.T.	5	0	0
Mr. Fegan's Homes—S.L.A.T.	5	0	0
Aged Pilgrims' Friend Society—F.C., 5s.; M.L., £5	5	5	0
Soldiers' Christian Association—F.C., 5s.; (*S. Africa*) M.L., £5	5	5	0
Miss Macpherson's Home of Industry—H.B., £1; Mrs. R.B., £1	2	0	0
Rev. D. Baron's Work among Jews—Diana... ...	3	0	0
Society Relief Persecuted Jews (*Jerusalem*)—M.L....	5	0	0
Barbican Mission to Jews—M.L., £3; Y., £5... ...	8	0	0
London Society Promoting Christianity among the Jews—Chelmsford	0	5	0
Jewish Work, London City Mission (*Holiday Fund*)—Home	0	5	0
London City Mission—M.L., £30; (*Disabled Missionaries*) Mrs. R.B., £2	32	0	0
Christian Community (*Children's Holiday*)—Miss J.	1	4	0
Irish Church Missions—M.L.	10	0	0
Army Scripture Readers' Society—M.L.	10	0	0
Missions to Seamen—M.L.	10	0	0
Church of England Scripture Readers—M.L. ...	10	0	0
National Blind Relief Society—M.L....	10	0	0
Liberator Sufferers' Relief—M.L.	10	0	0
National Refuges for Homeless Children—M.L. ...	15	0	0
Miss Robinson's Work (*Soldiers*)—M.L., £10; H.B., £2 2s.	12	2	0
Field Lane Institutions—M.L.	5	0	0
Ragged School Union—M.L.	5	0	0
Scripture Readers' Society, Ireland—M.L., £5; H.B., £2	7	0	0
London Female Guardian Society—M.L.	5	0	0
Distressed Irish Ladies—M.L.	5	0	0
Friendless and Fallen—M.L.	5	0	0
Rev. Pontet de la Harpe's Mission, Bayswater—M.L.	1	0	0
Earlswood Asylum—M.L.	1	0	0
Railway Benevolent Institution—M.L.	1	0	0
British and Foreign Sailors' Society—M.L.... ...	5	0	0
Evangelization Society—E.L.N.	2	0	0
London Tent Campaign—E.L.N	1	0	0
Royal Agricultural Benevolent Society—E.L.N. ...	2	0	0
London Medical Mission, Endell Street—H.B. ...	1	0	0
Aldershot Mission (*late Miss Daniells*)—H.B. ...	2	0	0
Miss Weston's Work, R.N.—H.B.	2	0	0
The Christian *Tract Fund*—H.B.	0	10	0
Village Missions (*Mr. Heley*)—H.B.	1	0	0
Dock Labourers' Mission—H.B.	1	0	0
Mr. Charles Cook's Work, Hyde Park—H.B. ...	2	0	0
Tram Car and Scripture Text Mission—H.B. ...	0	10	0
The Lord's Day Observance Society—H.B.	1	0	0
Soldiers' Home, Winchester—H.B.	2	0	0
Rev. T. Connellan's Work, Ireland—H.B.	1	0	0
Friedenheim Home for Dying—H.B.	2	0	0
Kensit Crusade—H.B.	2	0	0
Total	£561	8	11

(1096)

ADVERTISEMENT.

Convalescent Home for City Workwomen (*Miss Mary Reynolds*)—W.S., Fulham, 10s.; "Cats," 4s.

The Y.M.C.A.

REPRESENTATIVES of the Associations of many countries assembled last week at Les Ombrages, Versailles, the house of Mdme. André. Great Britain was represented by Mr. W. H. Mills, of the English National Council, and Mr. David Dreghorn, of Glasgow. Germany, France, Switzerland, Belgium, Holland, Norway and Sweden, and the United States of America also sent representatives, and discussions of great practical value took place for the furtherance of the work for young men throughout the Continent of Europe.

The South Wales Executive has held a conference at Duffryn, near Cardiff, this week, under the presidency of Mr. John Cory. Plans were developed for the engagement of a travelling secretary exclusively for the southern half of the Principality.

By kind invitation of Mr. and Mrs. R. L. Barclay, a conference of workers of the North-east Metropolitan District Union was recently held at Frogmore Lodge, St. Albans. Encouraging accounts of work were given by a number of the delegates. The German Artisan Association (Whitechapel) reported the purchase of a farm colony of over 300 acres, situated near Ware. Here it is hoped to give employment to a considerable number of unemployed young foreigners of various nationalities. Mr. F. L. Porter called attention to the resumption of demonstrations throughout the district next autumn and winter. Mr. R. L. Barclay urged a greater effort to increase membership, pointing out that this involved greater enthusiasm and effort.

Off to the Hop Fields.

WRITING from Fern Bank, Brentford, Mr. John Burnham says:—"Two brethren of the London City Mission and others hope soon to take up work among the hoppers in Worcestershire. Taught by experience, our mission is on distinctly Gospel temperance lines. The work will extend over the whole month of September; the field of labour lies distant from London; the hop-yards (unlike the gardens of Kent) lie widely apart, necessitating the hiring of conveyance daily, to reach the outposts of service. All this means expense, and we are looking to God to touch the hearts of his stewards."

Personalia.

Pastor T. L. Johnson of "Liberia," Boscombe, has met with an accident to his knee, which, though not dangerous, necessitates some weeks rest. Mr. Johnson has had to cancel all his appointments for the present.

Writing from the s.s. *Victoria*, within sight of Port Said, Mr. Henry Varley says:—"The passage has been very fine. We held an interesting service on Sunday morning last. About fifty of the soldiers were present, and all appeared interested. I distributed a goodly number of pamphlets among them and the stewards. My wife is cheerful and bears the journey well."

Beahill Park House.—This Home of Rest at Sutton, Surrey, having been enlarged, there is now much more accommodation, and those requiring rest and change are received at low charges by applying to the hon. superintendent.

The Council of the Evangelical Alliance specially ask for financial help, and for sympathetic prayer from the believing people of God. The pecuniary need is urgent. Moneys have been advanced beforehand for distinctive aggressive Gospel work on the Continent, and the help of fellow-Christians is asked to share this expense. More than £100 was spent also in calling a day of National Intercession in connection with the South African war, and none of this has yet been subscribed. And in various ways the Council have been passing through a trial of faith, and now, after prayer, makes its need known to all believers. Subscriptions of smaller amounts will be gratefully received, but donors of £20 and upwards will be entitled to all the privileges of Life Membership of the Alliance.

POLWARTH (President).
JOHN PATON (Treasurer).

Contributions may be sent to the Office of THE CHRISTIAN; or to the Secretary, 7, Adam Street, Strand, W.C.

THE PROTESTANT ALLIANCE

is the **Oldest Society** having for its object the union of all Protestants in maintaining the Scriptural principles of the Reformation against Romanism and Ritualism. It is the **Only Society** which publishes an Illustrated Protestant Paper, containing a monthly account of its work.

The Record, of April 27th, 1900, said:—

"It must never be forgotten that, but for the vigorous efforts of the Alliance, extending now over a long series of years, the power of Rome might now be much greater in this country than it is."

Donations and Subscriptions thankfully received by
The Secretary, 430, Strand, W.C.

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FOR AFFLICTED CHILDREN
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SHALL SHE?
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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE "Yellow Peril" is exciting increasing comment; and the conviction is growing that the outlook is serious beyond calculation. In prophetic interpretation, the prospect has generally been confined to Syria and neighbouring regions, with the classic lands of the West. From time to time, however, politicians and military leaders have speculated upon movements and events arising outside this sphere, but likely to involve the destiny of races and entire continents. Few have heeded their words of warning regarding the threatening advance of the Mongolian; but now at length we are being shown, by the lessons of history and the force of statistics, that the Yellow Brotherhood is a power for evil from which we may well pray to God for deliverance. Certain it is that in point of numbers, as reckoned "effective" for purposes of war, the Chinese leave the Western nations far behind.

Impressed by these facts, we may well conclude that the prophetic outlook is really wider than it has been generally represented. Not merely the Jews and the Church, with the regions of the old Roman Empire thrown in, can fill the range of vision. The entire race in all its divisions is sometimes brought into view; hence we read of "the tribes of the earth" and "the kings of the whole world." The Divine outlook is even more extensive than the sweep of our exegetical telescope. So we may be satisfied that whether in the Far, as well as the Near East, all things are being overruled for the greater glory of God.

The lifting, at any rate for the time being, of the cloud of darkness that has so long enshrouded the safety of the Legations at Pekin, and of so many of our faithful missionaries in that troubled land, has been a great relief to the civilized world. The danger is by no means over yet, but the prospect has lightened, and there is substantial hope of a final settlement without the horrible bloodshed which we thought had already taken place. The events of the last few weeks bear clear witness to a Restraining Hand keeping the forces of barbarism and licence within bounds. In this we may surely see the result of the earnest prayers that have everywhere been offered up that the cause of God may not be altogether overthrown in China—and an encouragement to continue in fervent supplication for the safety of the missionaries and native Christians that are still in danger of martyrdom.

Writing at Northfield on the 3rd inst., Mr. Sankey says:—The August Convention met last evening, with Mr. W. R. Moody in the chair. The audience was larger than at any opening meeting since the conferences were started by Mr. D. L. Moody. Rev. G. Campbell Morgan gave the inaugural address.

Whatever be said about some of the utterances of the German Emperor, his recent sermon on the Divine meaning of the Eastern problem contained a noble vindication of the efficacy of prayer as a moulding power in the world's history. One passage is well worth quoting and pondering over:

> God has hung the prayer bell in sunshine and happiness. How often does it hang there mute! But when the storm wind of necessity breaks out it begins to sound. May the earnest days that are upon us, the heavy clouds which gather over us, set the prayer bells ringing. Let our prayers be as a wall of fire round the camp of our brethren. Eternity will show that the secret prayers of righteous men were a great power in these struggles, and will reveal the fulfilment of the old promise, "Call upon Me in trouble and I will deliver thee." Therefore pray continuously.

It would be well for the nations generally if all crowned heads gave hearty expression to a faith so evangelical and true in the presence of their people.

The tabulated list of casualties from all sources that have taken place during the South African War on the English side issued by the War Office comes as a rude shock to those whose attention has recently been attracted elsewhere, or who have grown tired of watching events from day to day. The total casualties now amount to 37,775, exclusive of the sick and wounded men in British hospitals in South Africa! These losses were by no means mainly during the earlier period of the war. The story of Lord Roberts' successes has a very dark shadow. The casualties during the last two months more than equal the average of any similar period since October. These are, of course, mainly under the head of disease, but the number of deaths is appallingly great. And these figures, with the background of sorrow and suffering which they imply throughout the land, take no account of the unknown losses on the other side. The dread arbitrament of war is costly indeed, not only in treasure, but in priceless human lives.

Recent questions in Parliament have elicited ample proof that cases are continually occurring of clerical pressure being put on pupil teachers or Nonconformist principals with a view of transforming them into "church" men and women. The facts were not denied, though Sir John Gorst denied his power to interfere with those guilty of such practices. Such incidents perpetuate a feeling of bitterness between those who should be brethren in Christ, which is unknown in America and the British colonies, where no Establishment exists.

A correspondent has taken exception to a recent note in these columns on the complaint against Free Churchmen for neglecting the village chapel during their annual holiday. We expressed the opinion that a change of religious as well as physical atmosphere was occasionally beneficial, and that if Nonconformists attended their own service one end of the day, they might find good in attending those of other denominations on the other. Our correspondent pleads for those village pastors who have to struggle against Ritualistic services all round, and fears that the "sanction given" by us to attend such services, "even for half a day," would readily be quoted by young or careless hearers.

Of course, we should be sorry to "sanction" or encourage Ritualism in any way, directly or indirectly, and doubt if the Free Churchmen, of whom we were speaking, would be likely to attend such services a second time. Yet we think that the perfect law of liberty sanctions a somewhat freer interchange of courtesies during the holiday season between Christians of various denominations than is often possible for them at home, and that the "parish church," among others, might be visited, in some cases, with good results. Even in the case of a High Church, a visit on the part of Free Churchmen would probably brace them to a more intelligent, as well as strenuous, opposition to its ceremonial and doctrinal errors. We must explain, however, that we were throughout dealing with the privileges and opportunities of *Evangelical* Christians, and contemplating occasions when Conformists and Nonconformists may meet together in happy fellowship and worship.

That many members of the English Church Union are disquieted by the manifesto sent out by Lord Halifax and his followers in their name is clear from the fact that a memorial has been sent to him protesting against the declaration, and dissociating the signatories from it. These memorialists include such men as Professor Moberley, Canon Body, Canon Bodington, &c., while the Bishop of Lincoln is sufficiently sympathetic to be thankful that such a protest has been made, though he has not signed it. *The Record* thinks that those who did so would have shown better courage by withdrawing from the Union; the *Church Times* stigmatises their action as "a stab in the back" of their friends; while the dumbness of the bishops is "a conspiracy of silence" on their part. That Lord Halifax did a foolish thing is practically admitted by many members of the *E.C.U.*, chiefly because it put into clear words the real attitude of the Union on the crucial doctrine of the Mass. But it is far better to know whither the Ritualists are drifting, and he has at least shown that pretty plainly.

The High Anglican seat between the two stools of Ritualism and Romanism is a difficult one to preserve. In a recent leader dealing with the assassination of the King of Italy, the *Church Times* says:

> When anti-papal bigots have said their all, the fact remains that the Roman Pontiff is the leading bishop of the Church of Christ. No one can take his place in Christendom. He has an interest for us all. He represents pre-eminently the claims of the hierarchy, he ought to represent the spirit of Christianity. By the world at large he is accepted as its most conspicuous exponent.

Unable, however, to shut his eyes to the shameful history of the Papacy, the writer refers to the Papal state as "having been founded on fraud and extended by chicanery and violence," and after asking "is Christendom still to be scandalized by the attitude of its chief Bishop?" adds, "We see in him a centre, not of holy or orderly influence, but of intrigue that dissolves society."

A Romanist organ, *The Monitor*, taking as its text the Free Church Assembly discussion in regard to the falling-off in the number of Sunday-school scholars says:

> Methodism, like other sects, is waning, because it has no real hold on the people; because, like kindred sects, it is no part of the Church founded on earth by our Lord. When Methodists have awakened to this fact, their present difficulty will be simplified by there being no scholars left to teach.

Meantime the Methodists refute such ignorant criticism by cheerily subscribing £40,000

during the Wesleyan Conference, towards the million guineas aimed at for its Twentieth Century Fund for aggressive work. And this in a year of exceptionally heavy claims upon the generosity of the public.

Englishmen as a whole have never made "good" Catholics, because one of the cardinal Romish virtues is absolute subserviency of the laity to the clergy in all religious matters. Some sense of this fact seems to underlie the remarkable letter sent by Cardinal Vaughan to the Romanist Young Men's Societies recently assembled at Chester. In it he counsels them emphatically to keep to the safe path of blind obedience, which is his notion of "loyalty to the Roman See." He soundly berates those who are independent enough to "read and discuss whatever is printed, if only it falls under their notice, and is written in an attractive style." . . . "The shepherds," he adds, "are over the sheep, not the lambs and sheep over the shepherds;" and those who "criticise the conduct of the Holy See as though they had a mission to rescue the Government of the Church from failure" come specially under his lash. Such a manifesto will do good, though not in the way intended; for it shows that the religious control claimed by the hierarchy is a tyranny of the worst kind.

A writer on "Missionaries in Egypt," in the current *Nineteenth Century*, while kindly in tone, deprecates the notion of spreading Christianity in that country by direct propaganda, and says it is "as an educator, as a moral force, by his example indirectly influencing the lives of his people, that the missionary can be of use." The writer seems to be unable to distinguish between the idea of political tolerance of all religions, as is the case in India, and the private right of influence possessed by every British subject. Religion is greatly helped by indirect influence, and holy examples, of course; but that is not the way Christianity conquered in the first century, and it is not by this means it can hope to conquer to-day. "Go ye forth, and preach to *all* nations," is the Divine command of the root of all missionary endeavour. Let missionaries be wise, and tactful, and circumspect in their methods, by all means; but to expect the messengers of the Cross to be mere dumb witnesses to their cause, would be to sound the death-knell of all distinctive missionary work.

An American writer some years ago pointed out that the division of Church History headed "The Spread of Christianity" is only the history of foreign missions under another title. Let those who deem missionary work to be an experiment of modern times alone, bear in mind that "foreign missions have been in progress from the day of Pentecost to this hour." There is nothing in the entire range of the world's history more noteworthy than the growth and spread of Christianity, from the gathering of the few at Jerusalem, through the Roman world to Mediæval Europe, and the New World; and in that progress there is the assurance that the religion of Jesus will ultimately reach every nation and people of the earth. "Of His Kingdom there shall be no end."

It is impossible not to observe, in these days of rush and hurry, a great decline in courtesy. Much of this, doubtless, is due to want of thought rather than to any wilful disregard of the feelings of others. The inspired direction to have compassion one of another, to love as brethren, and to be pitiful, was accompanied by another—"Be courteous" (1 Peter iii. 8).

The development of what is termed, "sport," and the consequent increasing desecration of the Sabbath, even by those who have the whole or greater part of the week in which to pursue amusement, certainly point to a great deterioration in the national character. Hence the wise words in regard to excessive devotion to games which the Bishop of Hereford spoke in distributing the prizes at London University College School were certainly well timed. Dr. Perceval expressed his fear that a number of intellectual enthusiasms had vanished before athletics, and he urged that it was possible to become an athletic hero without sacrificing learning. But a higher note than this might well have been struck, for it is possible to develop the body at the cost of the soul, and to forget in the pursuit of athletic recreations that the highest power of the body is that of being "the temple of the Holy Ghost."

Anarchy—Its Cause.

"O KING, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." If there is one desideratum conspicuous by its absence from the experience of any and every reigning Sovereign or Republican President to-day it is

TRANQUILLITY.

And neither the reason nor the remedy is far to seek. No one placed in authority over others can maintain his authority unless he is faithful to the One who gave him that position. This is true in every department of human life. It is in the nature of things, it is one of the eternal laws.

In the beginning God gave to the man a companion and a help meet for him. He was to protect her, and she was to reverence him. But she disobeyed God, and led her husband into the same sin. Consequently, her desire became subject unto him, and he ruled over her. If their elder son was accepted with God either by law or grace, either by doing well, or by bringing a sin-offering if he had done ill, he should have the right of the first-born over his younger brother: "Unto thee shall be his desire, and thou shalt rule over him" (Gen. iii. iv.). If an elder daughter be left by her mother in charge of the younger children, as long as she fulfils her trust they will respect her authority; but if she neglects or tyrannizes over them there will in that house be anarchy.

The great monarch, in whom the times of the Gentiles began, was entrusted with absolute power. He was the head of gold; "whom he would he slew, and whom he would he kept alive." But instead of exercising his power righteously he exalted himself against God, whose delegate he was, abused his power for his own aggrandisement, oppressed the nations whom he conquered, and showed no mercy to the poor.

Successive dynasties followed his example, and, in keeping with inevitable law, the gold of royal prerogative declined to silver, brass, iron, and earthenware. The Persian (silver) monarchs could not slay or keep alive at their own will, as did the King of Babylon; they were bound by their own edicts. The Macedonian Empire (brass) represented less royal prerogative, than military power. The Roman Kingdom (iron) had for its motto *Vox populi, vox Dei*—"The voice of the people, the voice of God." But it was, and is, dreadful, terrible, and strong exceedingly; it has great iron teeth; it devours and breaks in pieces, and stamps the residue with its feet. It has ten horns, symbols of power, but it is unsteady. It stands upon feet and toes part of iron and part of earthenware. It is partly strong and partly brittle. For the metal of governmental prerogative, selfishly and unrighteously exercised, does not mix with the earthenware of the popular will—and there can only follow discontent,

LEADING ON TO ANARCHY.

When misgovernment has conceived, it brings forth discontent, and discontent breeds anarchy, and anarchy when it is finished brings forth murder. National sin brings penalty upon the nation, but it often falls upon the innocent and the righteous. Five rulers have been cruelly and wickedly done to death in our own day, each of whom was, according to the human standard, a good and gracious Emperor or President; while the Turkish tyrant and assassin has gone free—for how long we do not know—and he has begun again with a fresh Armenian massacre, variously estimated at from sixty to five hundred.

Since this article was begun, the *Daily News* closes a leader with these words:—

To kill such a King as Humbert, who never put himself forward, and, at the same time, never shirked his work, is quite as silly as itis wicked; and, even on Anarchist principles, absurd. But an Italian statesman, even if he wears a crown, must ask himself why so many Anarchists are Italians. Are there any circumstances in the nature or history of the country which account for this fact? If he inquired, he would have to acknowledge that high taxation and dire poverty were rife in many parts of the kingdom. Even when an example is being made of dastardly murderers, we may be usefully reminded that the way to prevent an effect is to remove the cause.

Some other papers, whose editors know everything, recommend the confinement of all avowed Anarchists, either in criminal prisons or lunatic asylums. As well try to stamp out famine by trampling on the sufferers with nailed boots. Anarchy is the symptom of a disease in the body politic. It is produced by the neglect of the Divine axiom, "He that ruleth among men must be just, ruling in the fear of God," present rulers inheriting the past, and finding it impossible to cut off the entail of their predecessors.

But the spirit of Anarchy is not confined to Italy, as is shown by the murder of the Russian Czar, the American Presidents, the Austrian Empress, and by the recent attempt on the life of the Prince of Wales (not to mention many other attempted assassinations), and the proposal, if nothing more, to murder every one who wears a crown in Christendom.

Is there no dire poverty in our own land? Is there any land on earth where it exists in more dire forms? There is no country where there is so much liberty, though it is often

> Freedom free to slay herself,
> And dying while they shout her name—

Liberty to the sweater; liberty to the distiller, the brewer, and the publican; liberty to the libertine, the procuress, and the harlot.

Nay, the Government has been known to be itself a sweater; the poverty-making drink fiend is becoming, if it has not already become, the ruling power in our land; against the verdict of the people, the atrocious C.D. Acts have been reinstated in India under the false name of the Cantonment Acts; and they would be applied to all Britain if some people had their way.

Truly, "we may be usefully reminded that the way to prevent an effect is to remove the cause."

King Humbert the Martyr.

By Rev. Cav. ALEX. ROBERTSON, D.D., Venice.

THE assassination of good King Humbert is the crime of the century, the crime of crimes. No man less deserved such a fate. He was the kindest of men, as well as the most constitutional of sovereigns. "My sole ambition will be to deserve the love of my people," he said, when he ascended the throne, twenty-two years and six months ago; and during each month and week and day of these years he made good his words. Never a day passed but he did something of a public or of a private character to merit gratitude and affection. He risked his life for his people on the field of battle; he went to Naples in 1884, when it was a hotbed of cholera, and visited the sick and the dying, supplying their necessities, and comforting them with words; he went to Casamicciola when it was ruined by the earthquake of 1883, and sent nearly a quarter of a million of francs to help the wounded and bereaved on the Riviera after the earthquake of 1887; indeed there never was a case of distress in any part of Italy but he hastened to its relief. Private individuals, too, in every part of Italy testify to kind words said, and kind acts done to them.

An old veteran at Trieste, signing the register of condolence to be sent to Queen Margherita, burst into tears, saying, "It was the King himself who bound up my wounds, when he was Crown Prince, and nursed me for hours by my bedside." A young butcher has just told me that, when he was serving his military term at Venice, and had charge of a boat in the lagoon, seeing King Humbert's gondola pass, he put his men through certain evolutions by way of salute, with which the King was so pleased that he gave him ten francs.

A photographer at Cuneo, who always accompanied King Humbert in his shooting excursions, is inconsolable, and has endless stories to tell of

THE KING'S CONSIDERATE KINDNESS.

There is not a family at Monza that has not received proofs of the Sovereign's affection for his people. It is said that never a legitimate request was refused. He gave away in private charity a quarter of a million pounds sterling annually. He was the most generous, the most beneficent the most philanthropic man in Italy, probably in Europe.

And it was precisely when showing his generosity and trust in his people that he was shot. He gave the site for the gymnasium, and he gave the bulk of the money required to build and furnish it. And he it was, too, who gave the gold medal for the best athlete. At considerable inconvenience, and against the wishes of the Queen, he went out that Sunday evening to encourage the youths by kind words, and by distributing the prizes. Of course, he knew the information that had been received by Vienna and other places as to Anarchist plots against him. It has since come out that Queen Margherita herself narrowly escaped assassination on her way to Monza. But

KING HUMBERT WAS ABOVE FEAR.

He said to the Queen, "Nothing can happen to me that is not ordained. I must keep my promise to the young men, but I shall be back before you break up for the night;" just as when his life was attempted before, he said to the general by his side, "That is one of the perquisites of my profession!"

King Humbert enjoyed the enthusiasm of his subjects and said so, although it has been observed since that no order was maintained at the games, and many suspicious persons were seen, amongst whom his assassin, Bresci, was noticed by the police. He was a man "*prejudicato*" as it is called—a man who has been already condemned for crime, and who, condemned by Crispi to live within a certain space, was freed by Rudini. He had been hanging about the grounds with drunken companions and women of bad life, all the day, and had actually gone to mass in the Royal Chapel, with intent, it is believed, to kill the King, who, however, did not appear. King Humbert was standing up in the carriage saying good night to the leaders of the young men, and actually thanking them for their display of loyalty, when he was shot. General Ponzio Vaglia, seeing him stand and stare strangely, said, "Majesty, are you hurt?" He replied, "Non mi pare" (I don't think so), when he sank into the cushions. The horses, at a gallop, soon reached the gates of the Royal Villa, when the King, gathering up his strength, rose bolt upright in the carriage, and then died. If ever man

DIED A MARTYR TO DUTY,

and to truth and goodness, it is King Humbert, and if ever a diabolical crime was committed on earth it is that of his assassination.

It is now asked, Why did they not guard the King? Why did not someone do something? It is remembered that when his assassination was first attempted, the aged and wounded Cairoli threw himself on the assassin, himself receiving the blow intended for the King. Why did no one move on this occasion? Perhaps there was not time, for it was the work of a moment, and the horses in the carriage started at a gallop.

And what of the villain who did the deed? He is now in prison, where he is eating and sleeping comfortably, and declaring that he regrets nothing; shrugging his shoulders contemptuously when told the King was dead, declaring he will soon be at liberty again, whilst in every capital in Europe

INHUMAN MONSTERS,

like himself, drink to his health. Both Lord Salisbury and Signor Crispi have pointed out that so long as such leniency as is now exercised towards such enemies of humanity continues, so long such crimes will be perpetrated. I believe there is nothing such cowardly ruffians more dread than bodily pain, and if the lash were freely used it would have a salutary effect.

But the forces at work that create and rear, and bring to maturity such inhuman monsters must be dealt with. These in Italy are three: Anarchism, Socialism, and Clericalism. Anarchism and Socialism are the enemies of kings and princes, of rulers and men of social position, of law and order the world over. And in Italy their strength is felt as much as in any land. Not long ago a Socialist newspaper thus referred to King Humbert. It was speaking of the law passed by Pelloux for the suppression of seditious literature, which law was necessitated by the disclosures at the trials of the rioters at the so-called "bread riots" at Milan, when it said, "It is a stupid legend to make the King a figurehead. He knows what he is doing, and he must take his share of responsibility. It is very convenient to say his ministers are responsible. If he does not mend his ways, we will see him *saltare* (jump) one day."

Besides Anarchism and Socialism, there is a third force at work for the destruction of Italy, and of the monarchy, and that is Clericalism.

THE CLERICAL PAPERS OF ITALY

often, in speaking of King Humbert, decline to call him King of Italy; whilst clerical papers in France, and even in England, have spoken disrespectfully of him. The policy of the Vatican is, and has ever been, the destruction of Italy's unity and independence, in order to the re-establishment of the Temporal Power. *The Globe* of Monday, July 23, said in a leading article: "So long as the Vatican persists in its anti-national attitude, in the vain hope of re-establishing the temporal power of the Pope, so long will fools and fanatics be provided with fearfully potent reason for sedition, and worse. The ridiculous fiction, which it pleases the Vatican to keep up, that the Pope is a prisoner, and he himself the victim of outrages innumerable, is a constant source of danger to the State."

Clericalism does not scruple to ally itself with Socialism and with Anarchism, when such an alliance will advance its objects. This was the case at the late riots at Milan, to which *The Globe* also referred. In the Court of Justice, at the trial of the rioters, a card was produced, of which some 70,000 had been circulated by the priests, which bore on one side a portrait of the Pope, and on the other words to this effect: "The Pope is King of Kings and Lord of Lords. For the carrying out of his communion he needs temporal power. Though the temporal power is not an article of faith, yet it comes so near to being one that those who do not seek to bring it about

ENDANGER THEIR EVERLASTING SALVATION.

We do not think that you will escape, though thousands have renounced this claim, amongst whom is the highest in the land" (a reference to King Humbert).

Then a clerical organ rejoiced in the fact that all the evils of Italy were due to its being under the ban of Pope Pio Nono, which ban Pope Leo XIII. had never removed. Even in this time of national anguish, the Papal Embassies in Rome refuse to put out signs of mourning. At various places, Archiepiscopal Palaces were also without the symbol of grief for a time, because, they explained, they had no Italian banners! and the banners of patriotic associations have been refused admittance into churches, where services in commemoration of King Humbert were going on. As was noted in The Christian of August 2, the Pope is always the "poor prisoner of the Vatican," and the King, according to Papal notions, is the "usurper." Then, there have been many instances lately, of the Papal authorities punishing priests who expressed loyalty to the King and Kingdom of Italy.

There is no doubt that the Papal Church must bear its share of responsibility for the

ANTI-NATIONAL AND ANTI-MONARCHICAL

spirit that exists in Italy, and for the deeds of shame that are the fruit of that spirit. There is no doubt a reference to the enemy Clericalism, as well as to Anarchism and Socialism, in the words of the new King, Victor Emmanuel III.:—"The institutions of the country shall be protected by me with a firm and energetic hand from every insidiousness and violence, from whatever quarter they may arise." King Victor Emmanuel III. also repeats the grand phrase of his father's which roused the anger of the Vatican, "*Roma intangibile*, the symbol of the greatness, and the pledge of the integrity of Italy." Protestantism has lost a good friend in King Humbert, but his august son clearly also realizes that, as the Papal Church is the enemy of the monarchy and of the nation, so Protestantism is the bulwark of his throne, and of the integrity and independence of his kingdom. As it is, it is only Protestant nations that are the true friends of Italy, that sorrow in her sorrows, and rejoice in her joys; that hang out their banners to the breeze on the anniversary of September 20, and drape them in mourning on occasions of national grief; other nations, Austria, France, Spain, Portugal, daring not to do so, because forbidden by the Papal power, and its aspirant to the temporal sovereignty.

Dr. Robertson has received from General Ponzio Vaglia, Minister of the Italian Royal House, the following telegram:—"Rome, August 8, 1900: His Majesty King Victor Emmanuel thanks you for the lively sympathy you have shown him in his great affliction."

Open-Air Treatment of Consumption.—This subject is very much to the fore just now, and a pamphlet entitled, "Simple Directions" for the above (1d. *Allen & Hanbury, Limited*), will be found timely and concise. Those interested in the painful subject will find in it helpful hints as to dietary, methods of living, and nursing, &c.

Egypt.—Mr. Hermann Harris writes from 6, Rue l'Hopital Egyptien, Alexandria:—"I am carrying on Gospel meetings three times a week in my own house, attended by Moslems, Copts, and Roman Catholics, and others; also twice a week in a mission room in another quarter of the town. I am publishing a Gospel magazine monthly in Arabic, which is stirring up great interest, and leading many in the corrupt Eastern churches to 'search the Scriptures,' and find the Truth."

Day by Day.

SUNDAY, August 19. Eccles. xi.

STILL the bitter cynicism of the mere man of the world, who reckons up the assets of life against its liabilities and forfeits. He has seen rich men come to beggary, and honoured men to dishonour; and he asks what good is there in it all. Would not it be equally good if the millionaire had never been born? What is the use of living? Is life worth having? He is quite aware that it is useless to argue and contend with the Almighty Ruler and Disposer of all things, and yet in undertones he very seriously criticizes the present state of things.

But there are flaws in his argument. For instance, he speaks as though good living were the one aim of life (*v.* 7); and the supply of appetite its sufficient object. He describes human life as a shadow flung for a moment on the hills by a passing cloud, and before you can call attention to it, it is gone. Now, we cannot accept that view of life as complete. For us there are other considerations. For instance, beyond the horizon of time we are to dwell with God, receiving every blessing which his love can provide. Since this must be borne in mind, this at least will satisfy us. Again, on our way to that beatific vision and perfect satisfaction, we have the enjoyment of all the Beatitudes of which the Master spoke in his wonderful programme of a godly life, a life of love. To see light come into disappointed eyes, and hope into despairing souls, to live and give for others—this indeed makes life worth living.

MONDAY, August 20. Eccles. xii.

The Preacher now turns to offer some practical considerations for the alleviation of human misery. Granted that there is plenty of mourning and sorrow in human life, yet surely these are better and more consistent with the best life than mere gaiety and luxury. Since affliction is the common lot of men, it is better to frequent spots where we may learn to be brave and strong, than to live the butterfly life of the worldling, whose laughter is as the crackling of thorns under the pot—plenty of noise and smoke, but very little heat.

Granted that you are poor, yet patience and wisdom will do a great deal towards lightening the pressure of poverty. To be patient is better than to be proud; to be self-contained than to be hasty and vehement. A wise and holy soul is better than a rich inheritance, and these qualities are as true a defence (see *v.* 11, R.V.) as gold and influence. God sets one thing against another. What one lacks in one direction is equalized by what one receives from God in another.

In reading this chapter, and especially *vv.* 15-18, we must remember that this book is the result of common worldly prudence, which gives us the result of a good deal of experience "in the days of vanity." We are forewarned against enthusiasm on the one hand, and rash wickedness on the other. But there is a greater than Solomon who says, "He that loveth his life shall lose it, and he who loseth it shall find it." And the Holy Spirit has secured that these two views should be presented side by side, that we may be convinced of the infinite superiority of the one policy of life over the other.

Life is full of traps and pitfalls; but if our soul is filled with the Divine Light (and this is wisdom) we shall be strong to resist evil, and wise to pick our way. But let no man trust himself. The heart is deceitful above all things, and desperately wicked. There is only one true guide—the Shepherd of souls.

TUESDAY, August 21. Eccles. viii.

Wisdom is, as we have seen, the light of God shining clearly in the human soul. It makes the face shine, and mollifies the hardness of the expression. It sets the soul on the way of obedience to the laws of God and man; so that the light of the royal favour falls on the good man, where the king is also good. It leads us to find the opportune occasion for doing right, so that we not only do right, but do it at the right moment. It sets itself to patient continuance in well-doing, knowing that it is as impossible for wickedness to prosper as it is for a man to control the wind, or the day of his death (*v.* 8, R.V.).

The wicked Dives may be buried with great pomp, and Lazarus be hustled into a pauper's grave; but the righteous shall be vindicated, and the beggar rest in Abraham's bosom, whilst the rich man is forgotten. The light of a good man's life casts a radiance over many a generation after he has departed.

Listen, O child of God, to the affirmation of worldly prudence—It shall be well with them that fear God. Though the sentence against evil doers remains unexecuted, though they spread themselves in great pomp and power, though now, the righteous seem to come off second best, yet ultimately, by the very construction of the world, the balance of blessing shall fall to the lot of the righteous. The Son of Man shall some day say, "Come ye blessed." The everlasting habitations shall unfold their portals. The kingdom of God shall be set up. The mysteries and inequalities of life shall have an end.

WEDNESDAY, August 22. Eccles. ix.

The Preacher gives out the results of his observation and experience. Looking broadly at the life of man, he says that all things come to all, that one event is the lot of the most diverse characters. But other considerations must be borne in mind also. For instance, there is a great difference between the sense of rectitude and the uneasy conscience of the man of selfish and worldly policy. Surely the peace of God counts for something, and the sense that He is well pleased. And as we anticipate the hereafter, how much better it is when the soul has a sure and certain hope of being received at last into the Home of God. Even if the outward events of human life are much the same for the just and unjust, there are riches of blessedness for the soul that loves God which are priceless—pearls of great price, to get which we may well sell all that we have.

What stress the Preacher lays on the possession of life (*vv.* 4, 6): but there is no real life apart from the Living One, who said, "Because I live, ye shall live also." Let us never be content to exist; ours may be life more abundantly, through living union with Jesus. Let us ponder well the parable with which the chapter closes. Surely that little city may be compared to the heart of man, besieged by all the power of the great adversary; but faith brings Jesus into the question, and his power avails to make us more than conquerors. No, the race is not always to the swift, nor the battle to the strong, but this is the victory that overcometh—our faith.

THURSDAY, August 23. Eccles. x.

Let us translate some of these sayings for our own edification. The more holy you are, the sooner are the tiniest blemishes noticed in your character (1). It is characteristic of a good man that he knows his duty so certainly as to be able to act with precision and promptitude (2). We often get by yielding what we should miss by insisting (3). Place and position do not by any means indicate deserts (5). Curses and misdeeds come home to roost; one cannot do a wrong to another without suffering more than the person wronged (8). Science and skill save hard labour. A little fire judiciously applied will often avail where great power has failed. There is a great deal in the art of doing things (10). Beware of the bite of the old serpent, the devil, who yields to no charm, save the name of Jesus, uttered by faith (11). Be careful of your words, which, if they be out of keeping of the Divine love, may land thee in bitter sin and sorrow (13). Beware of strong drink, and use all your influence to receive the election of sober and good men to places of political trust. How many rulers have been spoilt through intemperate habits (16)! Keep your soul, and your house, in good repair (18). Be strong to keep your secrets, or you will live to rue it. What is spoken in the ear in the closet, will be proclaimed on house tops (20). May the Holy Spirit not only show us the truth of these things, but enable us to conduct our life on the pattern shown us!

FRIDAY, August 24. Eccles. xi.

Some people are always waiting for a propitious time to do God's work. "We will not speak to that soul to-day," they say, "because all the conditions do not seem favourable. Wait a little! Perhaps some day we shall be favoured with ideal conditions, and there will be no need for hesitation." But, if the farmer were always to act on this principle, there would be no harvests at all. Farming is always carried on under some disadvantages, which, however, do not daunt the agriculturist. "Be instant in season, out of season." "Sow beside all waters."

We can never tell how much previous work has not been wrought within the soul by the Divine Spirit. Take, for instance, the case of Cornelius. How impossible it was for Peter to know all the blessed operations of the Spirit of God in that gracious soul. He cast his bread in faith on the waters. He did not stay to ask whether it were morning or evening, but struck in, as the Spirit of God directed. And what a harvest fell to his hand in that Gentile home!

In the morning of life there is special encouragement for the Gospel worker, the young heart so soon responds; but in the evening of life we may still endeavour to win the aged for God. We cannot tell which God may be about to save, therefore let us abide in fellowship with his Spirit, prepared to co-operate with Him always and everywhere, asking no questions.

SATURDAY, August 25. Eccles. xii.

The R.V. brings out very clearly the beautiful imagery of this chapter, which contains a poetical description of old age. In old age the light of joy is darkened, and there are but small intervals between the returning clouds; the arms which guard and the legs which support are palsied. The grinders drop out of the jaws, the eyes fail in vision, the voice becomes weak and unmusical. The aged dread the steep hill and crowded way, the almond with its white blossom is in evidence, and nothing can stimulate failing desire. Finally, the lamp of life falls from its pendent position, the silver cord breaks, and the golden bowl of life is smashed into a thousand fragments.

But this is not all. The home may be shattered, but the tenant goes elsewhere to live. He stands ultimately before the judgment seat of God, where the most secret things in life are brought into judgment, and dealt with. In the meanwhile, the true policy of life is to fear God, and keep his commandments. "This is the whole of man" (see R.V.). It was thus that our Lord answered the enquiry of the rich young ruler. And if it be asked what shall be done to those who have failed, or to those who cannot live up to so high an ideal, we must turn from these pages to the Gospels and Epistles, to Calvary and Pentecost, to the work of the Saviour on the cross, and of the Holy Spirit sent by Him from the throne.

Climbing.

FROM nature up to God he tried to climb;
But on the height were mists, and dazzling gleams,
And twilights at high noon, and fields of ice,
And walls of rock, and wild crevasse. Yet saw
He not the throne and Him that sits thereon.
The beatific light seemed near, but far
And vague, still veiled by luminous cloud
And spaces vast.
Descending painfully,
Low in the vale, he found the path he missed—
The way to God; the Way, the Truth, the Life.
The quest was won; not by star-scaling thought,
But by God's quickening grace, opening the mind
And heart to light and love and God, Himself—
(Still immanent, but never known till now)
A rest of full content, a heaven begun.

So climbs the soul; first, in the vale to God,
Then finds in Him all else, with Nature as his throne.

J. K.

Donegal.

Keswick Addresses.

I.—Sacrifice and Offering.

BIBLE READING, by Rev. HUBERT BROOKE.

FROM the very centre of his assembled people, God spoke to them through his servant Moses, giving them lessons concerning worship, purity, and the living out of holiness for his glory. For intellectual understanding and spiritual experience, we must take the books of the Bible in proper order. Leviticus is not A nor B, but it is C. Meeting as God's children, for lessons under C, are we quite sure that we have duly learned A and B?

The broad teaching of Genesis is that mankind is a ruined race. When a soul would draw near unto God, it can only come on one footing, saying, "God be merciful to me a sinner," recognising the need of regeneration in order to serve God, and to do his will.

Having learned that truth, we are ready for the blessed lesson of Exodus, that God has provided for ruined souls

A PERFECT REDEMPTION

in Christ Jesus, the true Paschal Lamb. Throughout Exodus there stands out above all else the redemption which is pictured in the Old Testament, fulfilled in the New, and now awaits every soul that is ready to accept it. That redemption is to be heard of, understood, received, and known as a thing possessed. "These things have I written. . . . that ye may know that ye have eternal life" (1 John v. 13). We cannot imagine an Israelite who did not know for certain, on the day when the Tabernacle was raised, that he was out of Egypt for ever.

Possessing this glorious redemption, we may go on to hear God's voice through Moses in Leviticus. The Book has a marked character of its own, as indicated in the fact that the phrase, "And the Lord spake unto Moses," occurs at least thirty-six times in the twenty-seven chapters. Here, then, is authority to answer every doubt; for, in one sense, Leviticus has more of the directly spoken words of God than any other Book in the Bible. The words for *offering* and *sacrifice* occur ninety-one times; so that there is much to learn concerning this way of approach unto God. Sacrifice generally meant the service of a *priest*; and that word occurs in this Book 165 times. Further, sacrifice and priest have much to do with man's purity, or

CLEANNESS OF SOUL AND LIFE,

before God; so that *clean*, *unclean*, and associated words occur 186 times. Then follows the matter of practical holiness in God's service; and the words *holiness*, *holy*, and *sanctify*, all from the same root, are found in this Book 131 times.

Chapters i.-vii. have to do with sacrifice; viii.-x. with priesthood; xi.-xvi. with purity; and xvii.-xxvii. with holiness.

We are taking up, this morning, lessons of sacrifice. Of this there are five different forms, namely: The burnt offering (chap. i.); the meat or meal offering (ii.); the peace offering (iii.); the sin offering (iv.); and the trespass offering (v.). These five offerings are taken up a second time and applied in chaps. vi. and vii.

Before we look at the subject more closely, let me remind you that these things were written for a redeemed people who had entered into covenant relation with God; and, for opened eyes, the sacrifices teach

A FIVE-FOLD LESSON

concerning our Lord Jesus Christ. Of many believers it may be said that their knowledge of Jesus is summed up in the idea of sins borne and forgiven; but that is the simple lesson previously taught in the Passover sacrifice. More than that, our cup of the New Covenant points to the occasion of the institution of the Old Covenant, with the blood sprinkled upon altar, people, and book (Ex. xxiv.). Oh, that every believing soul would press on at once to know that, as soon as we are pardoned and reconciled to God, there is a covenant to be consciously entered into for our whole-hearted service to Him who has purchased us for his own possession in time and in eternity!

Handing ourselves over to God for service, as Israel did in the covenant sacrifice at the foot of Mount Sinai, He will dwell in our midst in manifested glory, as in the Tabernacle of old. At the raising of that Tent, He taught Israel the lessons of five-fold sacrifice, in the spiritual counterparts of which true believers alone are concerned. To any soul here who has not come under the blood of the Passover Lamb, I must say, "These things are not for you." God does not teach his lessons in Egypt, but only in the wilderness.

Pardoned ones who live mostly to please themselves are

NOT READY FOR THE LESSONS

of Leviticus, for only to those who had entered into covenant with God were the words spoken. The Father will not tell his most precious secrets to a wilfully disobedient and careless child, whose ears are not open and whose heart is not ready for them. Is that the reason why Leviticus is so little studied? Oh, ask God to transfer its teaching from the paper and to print it, with his own hand, upon the page of your heart!

It is an old division of the sacrifices revealed to us in God's Word, to classify them as expiatory, dedicatory, and eucharistic; and we may well regard them, under those headings, as indicating the order of Christian experience. For the whole-hearted Christian, who knows his sins forgiven, who has peace with God and would fully serve Him, and who thankfully appreciates spiritual privileges, the various kinds of sacrifice represent five aspects of

WHAT CHRIST IS AND DOES

for his people, as we shall find by reference to a few passages in the New Testament.

In Eph. v. 2, we have Christ as a burnt offering, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." The meal offering seems to set Him forth as offered to God to be used for man, because meal is man's food. "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all who were oppressed of the devil" (Acts x. 38). "The Son of Man came not to be ministered unto, but to minister" (Matt. xx. 28). If you would be of the greatest use to your fellow-men, in wider blessing than ever before, give yourself unreservedly unto God, after the blessed Master's example. In guiding the hand of your little child, the character of the writing will depend very much upon whether the little fingers are stiff or pliant.

We see Christ as our peace offering in Eph. ii. from verse 12. They who were once aliens and strangers to God, now in Christ Jesus are made nigh. Here the question is neither forgiveness nor dedication, both taken as accomplished; but

CHRIST IS OUR PEACE,

and He presents us to the Father, leaving us restful in his presence.

2 Cor. v. 21, "He hath made Him to be sin for us," or, literally, the sin offering. This meets the uncertainties that sometimes cloud the believer's soul, as to acceptable service; and thus we become "the righteousness of God in Him." The trespass offering pointed to Him "who his own self bare our sins in his own body on the tree" (1 Pet. ii. 24). Sin as a whole, and sins one by one, are met by the offering of Him who maintains our reconciliation with God.

What a boundless fulness we have in Christ! Pardon, cleansing, acceptance, perfect standing before God, continuous communion, peaceable worship, and restful presence with the Father, are provided once and for all, through his one perfect, finished sacrifice.

In a secondary but true sense, the Lord Jesus Christ is an example for us in the holy life He lived out, as the burnt offering and the meal offering. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1). That is our form of burnt offering. We follow Christ, as a meal offering, when we "owe no man anything, but to love one another; for he that loveth another hath fulfilled the law" (Rom. xiii. 8).

Our lower measure of peace offering takes shape (Eph. v. 7-11) when our fruitful works of light are

LINKS OF BLESSING

to bring others into living communion with God. "If we walk in the light, as He is in the light, we have fellowship one with another (the peace offering), and the blood of Jesus Christ his Son (the sin offering) cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins (the trespass offering), and to cleanse us from all unrighteousness" (1 John i. 7, 9). In 1 Peter ii. 23, we are taught to follow the example of Christ as the sin offering, in so far as we patiently bear undeserved reviling and suffering.

A peculiar feature distinguishes the trespass offering from all others. The making of amends for

WRONG DONE TO GOD OR MAN

was to precede the offering of sacrifice—a solemn lesson for many whose lives are clouded from neglect of this rule. New Testament teaching differs not from Old Testament theology. If we seek the presence of the Father, asking forgiveness of our trespass, for Christ's sake, and there remember that our brother hath aught against us, what are we to do? "Leave there thy gift before the altar . . . first be reconciled to thy brother" (Matt. v. 24).

Surely He who kept the best wine until the last will close this last Keswick Convention of the century with his richest blessing. Hinder it not by bolting the windows of heaven upon our side of them—may be through some unamended wrong. Let us confess and right the wrongs, and then look up to God for the fulness of the blessing of the Gospel of Christ.

The Fruits of Divine Relationship.

By PREBENDARY WEBB-PEPLOE.

"Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John xx. 17).

IT is well for us that, again and again, we should be brought face to face with this solemn question: After we have received forgiveness of sins, and have accepted the position of them which are in Christ Jesus, before we reach conformity to his image in glory, what is to be done with the interval? As Christians, what is our life to be, for the glory of God and the welfare of men? I fear there are far too many who never understand aright the two totally different kinds of existence lived by professed believers in Christ. In the one case, the life is antecedent to the death, resurrection, and ascension of the Saviour; in the other, it enters into the consequences of that ascension. The one life is that of anticipation, hardly ever of fruition; the other is blessed with all spiritual blessings in heavenly places in Christ Jesus. Well did Lady Powerscourt say that many Christians live upon earth, and seem to make

TRAVELLERS' CALLS UPON GOD

in heaven; while others live in heaven, and pay visits to troubled men upon earth when God Almighty gives the commission.

We should know where our life, as true believers in Christ Jesus, really commences. It takes its rise with God in glory, and then reflects that glory among those who know nothing of the Saviour's love. According to the old Puritan, Vaughan, enthusiasm is a feeling; but zeal is a principle. The one comes of an over-heated imagination; the other, lighted at God's holy altar, steadily burns at his shrine, and reflects always his life and power. Are our feelings and our workings founded merely in enthusiasm? or have we received that zeal which comes from God, and is exhibited by us in the power of the Holy Ghost?

If I rightly understand the passage before us, our Lord here establishes an entirely new relationship between Himself and his disciples. Blessed are the women who carry to men such

a message as Mary brought to these. In that salutation, "my brethren," they heard words never before addressed to men by the Lord. We will examine the meaning of that new relationship, and will see how it comes with power to us who are also Christ's followers.

It is hard to speak ill of men like the disciples, who, with one or two exceptions, were so devoted to their Lord; and yet we can scarcely hide from ourselves that, in the time antecedent to Christ's death, they never represented Him with power among men. He sent them forth to preach, heal the sick, cast out devils, and raise the dead; but we hear little concerning results from their ministry. In one instance they did say, "Lord, even the devils are subject unto us"; but they were perfectly

ASTONISHED AT THEIR OWN SUCCESS.

A large number of Christians exhibit the same characteristic now. This ought not so to be. Victory should be expected, deliverance may be claimed, power can be manifested, and reflection of the Christ-life should be seen in us all.

The life of dependence upon and fellowship with the Lord, had its inception in those times exactly as it has with us to-day. Having been told that Jesus was the Lamb of God, who taketh away the sin of the world, two of John's disciples followed Jesus and stayed with Him for a time (John i. 39). Watch the process of men's so-called worship on a Sunday morning in that part of London where I live. They make a "propriety" call upon the Lord Jesus Christ, seemingly under protest because of deserting a former Master, but it has no practical effect upon their lives.

Matt. iv. and Mark i., parallel passages, show how the Lord deigns to call upon men in their daily life. Many here who have paid Christ "propriety" calls, may have afterwards found Him interrupting their earthly business, and saying "Follow Me!" For awhile, these men did follow Him; but they were soon back in the old life.

In Luke v., He comes to them again, in the midst of their ordinary occupation, and speaks with such convincing power that for the first time Jesus Christ is called "Lord," as Peter makes the confession, "I am a sinful man." There had been mention of sins committed: but none among them seemed to see the full depth of sin until Peter uttered those words. The first stage of spiritual communion begins with obedience to the command, "Follow Me, and I will make you fishers of men."

The next stage of advance is seen in Luke vi. 13, where Christ chooses the twelve apostles and sends them forth to represent Him among men. Observe, in Matt. x., how He begins to instruct them. Having called them to follow Him, and having made them *apostles*, He now names them *disciples*, or learners, and instructs them concerning

THE LIFE THEY ARE TO LIVE.

When He has fully instructed them, He speaks of them (*vv.* 24, 25,) as *servants* who have to take up the duty of obedience to Him in everything. In all earnestness, they try to occupy that position.

Until long after ten o'clock last night, I was dealing with many in this tent, who said, "I have tried, I have tried, I have tried!" In telling you that, I betray no secret. It is the cry of those who have not yet entered into the full rest of power. Those disciples went to Conventions held upon the hillside, and saw Christ's majestic power over the elements of earth, and the powers of heaven as He performed his miracles; so that, in the fulness of their feeling, and the abundance of their emotion, they were compelled to bow before Him, and to say, "Of a truth, this is the Son of God."

What came of the conviction? It passed away; like the morning sun at eventide, it was gone. Solemn, indeed, was it to hear from many last night, how the beauty of their emotion at gatherings like this had been replaced by coldness, carelessness, and worldly ambition. These are plaintive, but natural and inevitable confessions, where men are on the further side of Christ's death and resurrection.

At the end of his life upon earth, the Lord seeks to draw the disciples yet nearer to Himself, in the new name of John xiii. 33, "*Little children.*" They were to love one another, as He had loved them. To-day, the cry goes back from the impotent soul, "Would to God I could do it, but I cannot!" No, my brother, you cannot; and Jesus knows it.

He draws them one step nearer when He says (John xv. 15, 16), "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but

I HAVE CALLED YOU FRIENDS;

for all things that I have heard of my Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." A wonderful privilege, but they could not then live up to it.

The blessed Master dies, rises again, appears to Mary, and sends her with that message. Dr. Westcott has strikingly proved that, not only the women, but the whole Church in an inchoate condition, were present on the evening of that same day, when Jesus stood in the midst and said, "Peace be unto you." Christ's death and resurrection, when truly apprehended in the power of faith, bring all who constitute the Church of Jesus Christ into a new relationship to God, to Christ, and to one another; also into a new position with regard to the world. We are separated absolutely from the world, and are brought nigh unto heaven; whereas our closest relations were with the world, and heaven was a far-off country. There are Christians, so-called, who have no nearer connection with heaven than the seeking to follow Christ because they admire Him, and the wish to be where He is.

May the Holy Ghost open up to every soul here present the meaning of this new relationship. It means a common Fatherhood, a common home, blood ties. It means such a close link between believers, that they have the same experience, thoughts, occupations, purposes, privileges, and inheritance. The wonderful name of "brethren" embraces more than we could possibly conceive of, apart from that revelation first made to Mary. In Heb. ii. 11, we have the grounds of the expression "brethren," for it says, "Both He that sanctifieth and they who are sanctified are of one"—that is, out of the one Father and God, of Him, belonging to Him, and with Him. We are

ALL ONE IN CHRIST JESUS—

"for which cause He is not ashamed to call them brethren," having tasted death for every man.

We begin where those disciples seem to end their story of perpetual failure to stand for Christ among men. The death and resurrection of their Lord, the turning point in their existence, places us in a totally different relation to Him, through Him to God, and through God to one another.

Let me here humbly say that I do not like to hear Christ spoken of as our elder Brother. Our speech should not detract from the honourable dignity of our Lord. He is not ashamed to call us brethren; but that does not give us the right to call Him Brother. In heaven He acknowledges us before the Father; but let us be humble enough to think of Him as far above us, and yet as so beautifully tender in his greatness, that He gives us all that is involved in the position of his brethren, so that we look up trustfully into the face of our God.

We may now take the Christ of heaven as our Leader, our Enabler, and our Life. From Him there comes that gift of the Holy Ghost which was the further stage of his bestowal upon the disciples, in consequence of his ascension to our Father, as well as his Father, to our God as well as his God. Oh, the change that came over the little band of feeble and faithless ones, from the day when Christ ascended to glory, and the Holy Ghost descended upon them! Peter, the coward, became Peter the lion-hearted; Boanerges, the son of thunder, became John the gentle. Accepted in the Beloved, made sons and daughters of the Lord God Almighty, we claim what Christ Jesus has, we use what He gives, and we shall represent Him truly among the children of men.

Shall we take this life, instead of that struggle after something which is always ahead of us? You who have hitherto never taken this step into light and blessing; you who acknowleged last night your utter failure in the past—will you not see, from these simple words, that you now have all that God Himself can give? Ye sons and daughters of the Lord God Almighty hear his word. Come out from the world to-day, "and be ye separate, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters." "Having therefore these promises, dearly beloved, let us cleanse ourselves"—to-day, by the grace and power of the Holy Ghost—"from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The Cotelingam Brothers.

AN interesting service was conducted on Sabbath evening (5th inst.) at the Congregational Church, Dorking, by the Cotelingam Brothers. These brothers are three young Hindus from South India, sons of Rev. M. Cotelingam, the first high-caste Hindu convert of the London Missionary Society. They have been educated under Principal Miller at the Madras Christian College, and carry high credentials. Their eldest brother is Principal of the L.M.S. College at Bellary. They were present and took part at the World C.E. Convention, and are now making a world-wide tour to see the general effect and work of Christianity outside their own land. They intend, God willing, to return to India and give themselves to evangelistic work among their own countrymen. Each has his own separate part to take in their intended mission work. One is devoted to speaking, another to singing, and the third to writing—that is to Christian literature.

The service at Dorking was impressive for its simplicity and sincerity. It was kept within an hour's duration. After a hymn and prayer there was a trio from Songs and Solos, "Behold the Bridegroom Cometh." Then followed a short reading from the Scriptures (Matt. viii. 1-18), and prayer by another of the brothers who led this part of the service with much feeling and reverence, when a touching solo was sung by the youngest, entitled, "Jesus, my Shepherd, Guide me." This solo was composed by the singer, and was specially dedicated to the C.E. Convention.

Then came the address by the eldest brother, who spoke in excellent English, and took for his topic the need of the Gospel for India. He gave a sketch of the vastness of the population of the country, and the general good effect which Christianity had already produced upon the people. The Gospel had already made remarkable progress in India, and missionary work had been greatly blessed of God. The address concluded with an earnest appeal to the unconverted to give themselves at once to Christ. Another solo, "What will you do with Jesus?" having been sung, the service was impressively closed with a hymn and prayer.

Altogether it was an occasion to be remembered, not only for its novelty, the sight of three young Indians of one family devoted to the cause of Christ, but for its spiritual influence and unaffected simplicity.

Poplar Rescue Work.—In connection with the efforts in the interests of fallen girls, which Mrs. Wilkes has so long and so usefully maintained at Poplar, an interesting incident is related. In our issue of June 28, a paragraph was inserted relating to the Poplar Home. A copy of the issue in question was found by a sailor on a boat, and by him taken to his home in East London. At the same time, a poor girl, in serious trouble, had hired a lodging with the sailor's wife, who became acquainted with her circumstances, and who, on reading the copy of THE CHRISTIAN, noticed the reference to Mrs. Wilkes, and advised the lodger to make application to that lady. The result was that the girl was received into the Home and is now doing well. This is not the first occasion on which a notice in THE CHRISTIAN has led a girl to seek refuge in the Home. Mrs. Wilkes' address is Manor Cottage, 31, Sturry Street, Poplar.

A Vision and its Call.

By Mrs. HARVEY-JELLIE.

SHE was one of Christ's hidden ones, busy and eager in the midst of life's rushing stream, but with her true deep life hidden with Christ in God, far from unrest and fretting care. The years had passed easily to Roberta Sylvan, and from her happy home she went forth a bright and winsome bride. But on this summer afternoon, she sat alone beside the river where the silver aspen grew, and golden water lilies floated with roots deep down beneath. She plucked the blue forget-me-nots, and remembered other times, when the flowerets had come through other hands, and to-day they spoke in echoing tones. Her boy was busy in the school, her wish was to have him like his father, good and true. She thought of him, so Christlike and so faithful, gone beyond her calling now.

The teeming, busy town lay yonder through the trees; no sound disturbed her ear. Resting against a sturdy tree, she lost sight of all around. Gone were the river, trees, and flowers; silent the birds and humming bees; she was amid the scenes that

CALL FORTH TEARS AND PAIN THE HEART.

Little children cried and moaned from slights and cruel blows. Women wept and kept their weary vigil. Men toiled and laboured hard to feed the hungry ones at home. Among the crowded, weary throng, she saw one with gleaming eyes and sneering face, *one master evil power*. With artful stealth he clasped his unseen chains about them, and drew them on into his evil clutches till they were captive at his will. The oath, the empty laugh, the coarse jest, the bitter cry, the drunken men and women—all united in a chorus of despair; but overhead, as from the sky, a clear voice said, "*The voice of thy brother's blood crieth to Me from the ground.*"

Roberta Sylvan was awake. She knew her call. For ever gone were sloth and mean indifference, and she arose in God's great strength, *now* to redeem the time.

Amid that thronging mass of human lives, another power is moving every day, binding up the wounds, drying tears, and pouring in the oil of joy. Sick and dying watch for her, for she carries good tidings, and

TELLS OF A SAVIOUR'S LOVE.

Oh, that our Christian men and women might fling away indifference and selfishness, and say with heart and voice, "*I love Thee*," till love shall blossom into ripe obedience, and "I love" shall mean "I serve!" When God's fire is kindled in the human heart it is to give warmth and comfort to the world; when He touches the soul, it is for some grand purpose. When He calls, He has some message to send to the weary, pining world. Why will we say, "His chariot wheels are long in coming," when we know "He cannot do many mighty things because of our unbelief"? Should we not rather "prepare the way of the Lord, and make straight (in this desert of sin) a highway for our God"? Christians, into whose hands this paper comes weekly, what part are you taking in witness-bearing? Have you seen the wrongs and woes of life? Let your pity grow into helpfulness and healing.

Have you told them how God from his high estate
Looks down on their toil and care,
And that not alone for the rich and great
Hath He made the world so fair?
Have you bettered the poor man's narrowed span?
Have you brightened the way he trod?
Perchance when he knows the love of man
He may learn the love of God.

Have you realized the burdens and weariness imposed on the many? Put yourself, with all your Christ-like influences, at their service, to support, and uplift, and cheer.

Do you see the children, without the check and guidance their unformed characters need? Lend them your wisdom and your sheltering love, and be their guiding star.

The fallen and degraded may seem to repel us. If we are one with Him who sought and touched the worst, we cannot choose but gladly go and extend a loving hand, luring from impurity and vice by the magnetic power of goodness and love. Not all are gifted in art or music; but all who live in Christ shall be gifted with all the fulness of his Spirit to do greater works than He did, because He ever lives to intercede with the Father.

"Redeem—redeem the time."

Pleas for Temperance.

By JOAN WYNCOTE.

II.—SPECIAL DRINKING DAYS.

IT is a sad truth, yet it is true, that thousands of people are so much the slaves or victims of customs (which in this age ought to be quite obsolete), that they are, as it were, compelled to get drunk on certain days. Probably more people suffer from this cause on Saturday afternoon than on any other day, though a large number of people habitually give way to intemperance on Sunday and Monday.

"COMPULSORY DRINKING."

I am told by competent informants, that in a great many firms the work-people resort to a public-house together as soon as they have received their wages, where each is supposed, indeed *compelled*, to pay for so much drink. Woe betide the man, or in some cases woman, who refuses! The persecution such a one would have to endure would be so terrible, it would be impossible to remain in that situation; thus, many who have no leaning towards intemperance yield to the others, to the complete ruin of health and temper. No doubt these customs were first established through generous motives; people who work together should be sociable, and in a barbarous, coarse age their only way of showing this sociability was by meeting to drink together. By all means let sympathy and good-fellowship exist between workers as much as possible, but we have surely had experience enough now to know that drinking together will not be conducive of it, for, alas, how many quarrels arise when people are in their cups!

WHAT CAN TEMPERANCE REFORMERS DO

to break through this custom without destroying the kindly feelings it was intended to foster? Can it be built up on a firmer basis?

Old-established rules die hard. We are, as a nation, conservatively attached to them, and much tact and patience will be needed—perhaps many good intentions will prove failures—before real reform can be effected. This must come from the workers themselves and not from outsiders, though the latter might help at first. If a few men and women could be found brave enough to endure the persecutions, and firmly refuse to take the drink, they would, without question, win the respect of their fellows in the long run, and in time get many to follow their example. It would require great courage, but those who accomplished it would be morally as deserving of the Victoria Cross as our soldiers who win it for bravery in another form.

I was once told by a young man that he liked the firm for which he was then working much better (though from a business point of view it was not so good as his former one), because he was not compelled to resort to a public-house as soon as his wages were paid.

The Ven. Archdeacon Woosnam who has done such splendid work for "The Mission to Deep Sea Fishermen," makes a practice of going himself if in port, or sending his helpers when he is absent, to meet the ships when "Jack" comes ashore with his pocketful of money and all sorts of temptations ready at hand. These good men make friends with the sailor and invite him to a "Sailors' Rest," where everything is provided for his comfort and he is placed out of the reach of temptation. Could not some such course be adopted with regard to our friends who have not yet learned to spend their spare time wisely and profitably without falling into temptation? Many would resent what would appear to be interference, and much wisdom would be needed, but surely it is possible to get to know some of the tempted ones, and to form plans to enable them to pass pleasant Saturday afternoons, until their present habits have become loathsome to them—in fact, until the temptation is overcome.

THE PAYMENT OF WAGES.

Some firms pay on Friday. This is an excellent plan, as it enables wives to do their marketing on Saturday morning; then, in well-ordered families, children and parents can spend a pleasant Saturday afternoon together. Even those who are tempted to spend some of their money at the public-house have less time in which to do so, and would not go to extremes, as they must be at work on the Saturday morning. It would be still better if part payment were made to wives, as is now the case with sailors, and has proved so satisfactory.

SUNDAY DRINKING.

This is, I think, the saddest of all; the chief cause for it being that people have not learned to use time and money wisely. It is much to be regretted that the proportion of poor people who attend places of worship on Sunday is so small. Numerically greater than the rich, they are decidedly numerically smaller in their attendance at public worship. If habitual Sunday drunkards were personally visited with Christian influence, and persuaded to attend a place of worship at least once on Sunday (more especially in the evening when the public-houses are open), this should deal an effective blow to Sunday intemperance. The elevating influence of the service would replace the desire for low companions, drink, and excitement, and they would go quietly home to supper and bed, having spent time and money well if they have given a trifle to the collection, to say nothing of what they have saved to help to make the home more comfortable, or for clothes and food.

Sunday drinking is, alas! not confined to the poor, so if my remarks fall into the hands of others who are addicted to it, let them consider it is the Lord's Day, ordained from the beginning as a holy rest from toil for man's convenience and blessing, and that it should be kept as such.

"SAINT MONDAY."

This is a term applied in covert scorn to a day spent in simple revelry, by many who have to work very late on Saturday night. I am told these are more numerous in the west than in the east of London, not that more people work late there, but more people "play" (as north country people would term it) on Monday. Whether they can afford it or not is a question of thrift which concerns themselves only; if they cannot, they will have to suffer privations for indulging in it. But, supposing they can afford it, or think they have fairly earned the right to it through their toil, it is a grievous pity to spoil it by intemperance. Several streets have been named to me, in which many of the inhabitants get more or less intoxicated every Monday.

Anyone who could organize a scheme by which these people could have a profitable holiday instead of wasting it in drinking, would be a true benefactor to his kind. Short excursions into the country in summer, especially if their wives could go too, would have a refining influence upon the men, and remove temptation from the wives to drink in their husbands' absence. In winter, if some philanthropist personally conducted a party of these holiday people round one of the museums or other interesting places each Monday, it would enlighten and improve them, so that eventually the idea of spending a holiday in drinking would lose its charm.

BIRTHDAYS AND MARRIAGES.

Celebrating these occasions with treating and drinking is another great evil; for here again workers hardly dare refuse to participate.

These facts will be a surprise to many who had no idea that such arbitrary customs remained amongst us. I have carefully avoided the names of the trades in which these habits are most prevalent, that temperance reformers may study how best to raise the *esprit-de-corps* of these workers to a higher level. We do not forget that the Gospel of Jesus Christ is the only real lever by which they can ultimately be elevated, but human sympathy and aid is often a necessary precursor to the Gospel message.

THE LATE

Mr. William Nobbs,

EVANGELIST.

LIKE many of his contemporaries in evangelistic work, the late Mr. William Nobbs belonged to the working-class. He was born in the village of Charlton Kings, Gloucestershire, in 1831, and had but little education, for at the age of eight he was sent to work in a brickfield. He was thus engaged until he reached the age of fourteen, when he went to learn the trade of baker and confectioner. Two years later, he went to London, where he worked at his trade for about six years. He married before he was twenty-one, and shortly afterwards, on grounds of health, left the bakery and joined the London police force.

He was at this time a godless young man, caring nothing about spiritual things. He had not been married eighteen months when his wife died, and a few weeks previous to this he had lost his father. Trials and sorrows do not always break hard hearts or subdue stubborn wills; William Nobbs was not unaffected by these, but continued worldly. Leaving the police force, he obtained employment on the South Wales Railway as porter, and after a time was sent to Carmarthen as the platform foreman. From Carmarthen he removed to Worcester, where he heard Mr. Dod, minister of the Countess of Huntingdon's Chapel, preach. The faithful Word aroused his conscience, but as yet he did not yield to the Lord. At length, having joined the county of Gloucester constabulary, and been stationed at Whitminster, God was pleased to bring him to a knowledge of Himself in a remarkable manner.

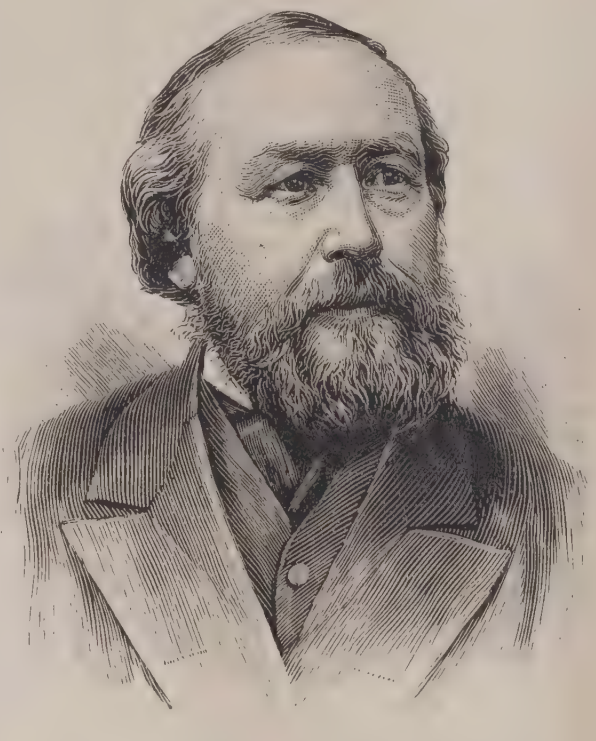
On Sunday, December 13, 1857, he was ordered to go on duty at Nuppend Baptist Chapel, in the parish of Eastington, near Stroud, to preserve order, as the big lads of the village had become troublesome, and disturbed religious services. It was a rule in that constabulary that each policeman should attend some place of worship once on Sunday, so the sergeant said to William, "Nobbs, you have not been to any place of worship to-day. I want you to go to Nuppend Baptist Chapel, and keep order outside; then when all is quiet, you can go in." Mr. Nobbs did as he was ordered, and in due time went into the chapel; the preacher on the occasion was Mr. Harper, a tradesman of Cheltenham, who preached from the words, "Whosoever therefore shall be ashamed of Me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of his Father, with the holy angels." The word came with power, leading him at once to decide for Christ.

On returning to the police station to report himself to his sergeant, he said—"You did me a good turn to-night, in sending me to that chapel; it has been the means of my conversion." He then read a portion of Scripture to him and his wife, and spoke to them about their souls. There lived in the village a godly man named George Barnard, and to him the young convert went for help and instruction. This was so fruitful in result that very soon Mr. Nobbs began to distribute tracts and speak to the people, as he went on his rounds of duty. Hence he was called "The Preaching Policeman."

About nine months after his conversion he left the police force, and went through the villages, giving away tracts and reading the Scriptures to the people. He then took a bolder step, and commenced preaching in cottages, and on village greens, soon becoming known as an earnest winner of souls. A friend lent him "The Lord's dealings with George Müller," and, being greatly blessed in reading this book, he was led to trust God to supply his need in temporal things; and the Lord did not fail or forsake his servant.

After about two years he removed to Cheltenham, where many were converted under his preaching. Among those saved several became Gospel workers. Here he married one of like faith and purpose with himself, and the marriage proved singularly happy. One great feature of his work in the Gloucestershire villages was the open-air baptismal services. Mr. Edward Evans, of Brimscombe, in a letter to the writer, says: "I remember well when I was a boy seeing the crowds who came to witness the baptisms in the brook at Chalford on Sunday mornings, and hearing him preach (before going down into the water) to the hundreds assembled. His voice was heard all round the valley, so that many people sat at their windows on the hill-sides, and heard the Word."

Removing to Marshfield, near Bath, he continued evangelistic work in the neighbouring villages, occasionally visiting London and other towns, the Lord using him in the conversion of many. After nearly two years' stay in Marshfield, he left for Gloucester, where his brother, to whom he had been made a blessing, joined him. They frequently preached in the Gloucester Theatre, which had been taken for Sunday services; often from 800 to 1,000 gathered to hear them. In 1873 he went to Ireland, and



From Photograph by Mr. Bustin, Hereford.

attended the Believers' Meetings at the Metropolitan Hall, Dublin, also at Willow Park, the seat of the late Mr. Bewley, where he met Mr. D. L. Moody. Gathering greater power, Mr. Nobbs launched forth, and undertook preaching tours in England, Scotland, Ireland, and Wales.

In addition to his gift as an evangelist, Wm. Nobbs was no mean teacher of the Word, and his well-chosen and carefully thought-out Bible readings were greatly appreciated wherever he went, and his services were much sought after at Believers' Meetings and Conferences. During the last seventeen years of his life his home was at Hereford. On Sunday, April 8 last, he preached at Sutton Lakes and Marden, and on the Tuesday evening following he baptized seven persons at the Barton Room, Hereford. On the 12th he left home for Brimscombe, to take part in the Good Friday Conference at Stroud. He felt very unwell, but having attended the meetings for many years he was very desirous to go. He took part in the morning and afternoon meetings, but those present saw that he was ill. In his prayer he said: "Having looked round this morning I miss many dear faces which were here last Good Friday; and, loving Father, ere this time next year some of us may be in thy presence, in the King's Chamber."

On the Saturday morning he was no better but rather worse, and returned home to Hereford, and took to his bed, having developed erysipelas. He suffered severely, but with patience and cheerfulness, and after seven weeks passed peacefully and quietly into the presence of the King on June 2.

The interment took place on June 5, in the burial ground attached to the Barton Room, Hereford. Many brethren and evangelists from various places were present around the grave. He leaves a widow and two sons to mourn his loss. One son is still unmarried, and lives at home with his mother at 3, Shaftesbury Terrace, White Cross Street, Hereford.

T. M. W.

Points and Outlines.

EVERY DAY RELIGION.

(Gen. v. 24.)

ENOCH WALKED WITH GOD.—(1) *Without a Bible;* (2) *Without a Church;* (3) *Without the Sacraments;* (4) *Without Saint-fellowship.* If Enoch held intercourse with God in such adverse circumstances, what ought to be the degree of *our* fellowship?

R. B.

CHRIST IS ALL.

He can and will be all in all to us. Am I wounded?—He is balm! Am I sick?—He is medicine! Am I naked?—He is clothing! Am I poor?—He is wealth! Am I hungry?—He is bread! Am I thirsty?—He is water! Am I tried?—He is my advocate! A sentence passed, and am I condemned?—He is my pardon. O blessed Jesus, whose cross of shame has become the sinner's crown of justification! *Thomas Guthrie.*

REJOICE EVERMORE.

The joy of the Lord is your strength.—Neh. viii. 10.

I. *The Christian is a joyful man.*—(1) God enjoins it; (2) his Word promises it; (3) his Spirit inspires it; (4) his work produces it; (5) his nature shares it.

II. *His joy is a source of strength.*—(1) In his religious profession; (2) in the exercise of his influence; (3) in the discharge of his duties; (4) in his temptations and trials; (5) in the hour of death. *W. W. W.*

THINGS WE KNOW.

1. We know whom we have believed (2 Tim. i. 12).
2. —— that we have passed from death unto life (1 Jno. iii. 14).
3. —— that the Son of God is come (1 Jno. v. 20).
4. —— that He hears our petitions (1 Jno. v. 15).
5. —— that the Son of Man hath power on earth to forgive sins (Matt. ix. 6).
6. —— that all things work together for good to them that love God (Rom. viii. 28).
7. —— that when He shall appear, we shall be like Him (1 Jno. iii. 2).

J. P. Coster.

THE LIVING TEMPLE.

Regeneration is the building of this temple; covenanting on our part contains the dedication of it; what then can follow but constant possession and use? The regenerate, as such, are sons, both by receiving a new nature, even a Divine (2 Peter i. 4) in their regeneration; and a new title in (what is always conjunct) their adoption. Hereupon the continual supplies of the Spirit in his house (or temple) are the children's bread (Luke xi. 13). Because they are sons, therefore God sends the Spirit of his Son into their hearts (Gal. iv. 6), and He is styled the Spirit of adoption (Rom. viii. 14, 15). *John Howe.*

THE DEVIL'S PRONOUN.

(Luke xii. 13-21.)

How clear and deep an insight Jesus had into the misery of wealth, when He made the first effect of prosperity on this man to be reasoning within himself and perplexity as to what he was to do! How many rich men cannot sleep for wondering how they are to invest their money! But the perplexity is not altogether displeasing to the farmer. Observe how delicately the pride of ownership is hinted at in the "my's," with which his talk is so plentifully sprinkled—"my fruits," "my barns," "my corn," "my goods," and even "my soul." "My" is the devil's pronoun. Its continual use hardens against the claims of brotherhood and the recognition of God the Giver and Owner of all. *Dr. Alex. Maclaren.*

Rev. Maurice Phillips, Ph. D.,

OF MADRAS.

AT the recent Œcumenical Missionary Conference at New York the important work of the London Missionary Society in South India was represented by Rev. Maurice Phillips, of Madras. Assuredly no more capable representation could have been arranged.

Born at Llanboidy, in South Wales, in the year 1838, Dr. Phillips is now in his sixty-second year, and has spent almost two-thirds of his life in the service of the London Missionary Society in South India. Going out first in the year 1861, he was appointed to take charge of a new mission which had just been opened at Tripatoor, an important town some fifty miles to the south-west of Madras. Here, and in connection with the neighbouring missions at Salem and Coimbatoor, he laboured for the next twenty-two years with only one visit to England. In 1885, after a second furlough to England, Mr. Phillips was removed to the Madras Mission, one of the oldest of the L.M.S. stations in India, of which he has remained in charge ever since.

South India as a missionary field has always been pre-eminent for successful work among the poorer classes of natives. From the days of Schwartz and Rhenius until now, it seems as though "the common people" of South India have heard gladly the preacher of the Gospel. No doubt their motives have not always been of the highest; but the fact remains that the willingness of the people to listen has given the Christian missionary a great opportunity of proclaiming his message.

Dr. Phillips had not been long in India before he realized the greatness of this opportunity, and prepared himself to use it to the utmost. From the very first, and throughout all his missionary career, he has given himself with fervour to direct evangelistic and itinerating work, and has been greatly blessed in his labours in this direction. Foreseeing that he would be only half equipped for his work unless he had a thorough knowledge of the native language, Mr. Phillips set himself diligently to the acquisition of Tamil. His knowledge of this language is equalled by very few South Indian missionaries, and has proved of great advantage to him, not only in preaching, but also in writing books and tracts in the Tamil tongue.

For Dr. Phillips is a great believer in the power of the Press. On his itinerating tours he always endeavours to dispose of large numbers of Christian books and tracts, and with such success that last year he was able to report: "We have sold 1,436 Bibles and portions, 6,864 tracts, and 6,200 copies of the 'Messenger of Truth,' besides distributing gratis nearly 30,000 handbills. As in previous years, we spent the mornings of November and December in going through the streets and lanes of Madras, selling books and speaking a word in season as we passed along. By this plan we come in contact with many people who do not hear us preach in the regular preaching places."

But Dr. Phillips is not only an evangelist, though that is the work he loves best. He is also a thoroughly capable Tamil scholar, and has made a careful study of the Vedas and other sources of Hindu religion. In 1895 he published in England an important work on "The Teaching of the Vedas"; and two years later he received the rare distinction of being made a Fellow of the Madras University. He has made use of his present furlough to sit for, and to secure, the degree of Doctor of Philosophy at the University of Basle.

Yet, with it all, he holds strongly to the belief that the key to the winning of India for Christ is to be found in the conversion of the uneducated classes, especially the lowest classes of all, the outcasts, or Pariahs. Speaking of these, Dr. Phillips says, "The history of Christianity shows that the Divine method of converting nations is to begin with the poor and ascend to the rich. And the wisdom of this plan in India is palpable to all; the Pariahs are the foundation of the caste system of India; take away this foundation by Christianizing them, and the superstructure must inevitably fall." On the question of the outlook for missionary work in India, Dr. Phillips is very hopeful. "The prospect of mission work in India to-day," he writes, "is as bright as the promises of God, and the promises of God are as bright as the sun at

noonday. Our motto must be 'Work—and Victory!'"

Dr. Phillips has had the somewhat unusual distinction of having a village named after him. As an experiment in providing for the needs of poverty-stricken converts (a very difficult problem in South India), a new Christian village has been founded near Madras, and has been given the name of Phillipspuram. It has at the present time more than two hundred inhabitants, and seems to have every prospect of success.

Since his visit to America in April last, Dr. Phillips has been taking his furlough in England, and is in great demand as a missionary deputation. There are few better-known names than his among the Congregational churches of this country.

"In Darkest Africa."—The August issue of *Footsteps of Truth* contains among its collection of useful articles and notes, several journal letters from Miss Ruth Hurditch, which detail exciting and interesting experiences while travelling *en route* from Uganda to Toro. (1d. *John F. Shaw & Co.*)

"Results of Missions."

DEAR SIR,—May I be allowed to amplify somewhat the reference, in your last two issues, to my investigations on the above subject?

My inquiries concerning results of Messrs. Moody and Sankey's Mission in 1872-3 were not confined to the numerical results—"permanent accessions to the membership" of the churches. They had a much wider scope, and dealt specifically with the following points:—

1st. Additions to church membership.
2nd. Permanence and quality of such additions, as compared with those made in the ordinary course of the Christian ministry.
3rd. New spheres of Christian activity opened up at or since their mission—an outcome from it—and additions to the number of Christian "workers."
4th. Quickening of the spiritual life, intercourse of Christians of different churches, and indirect results generally.

Among those who replied to these inquiries, I find, in Edinburgh:—Revs. J. H. Wilson (Barclay Free Church), Dr. Andrew Thomson (Broughton Place U.P.); George Wilson (Tolbooth Established); Mr. Robert Wilson, who originated the Sunday Morning Breakfast, which has been continued to this day and has been a nursery of missionaries in the foreign field. In Glasgow:—Dr. Andrew Bonar; Mr. James Scott (who conducted the United Evangelistic Association, an outcome of the mission); Professor Dr. Candlish. Dundee:—Rev. John Macpherson. Berwick-on-Tweed:—Rev. Principal Cairns, and Dr. Maclagan, a much respected medical man (brother of the Archbishop of York).

Coming to Ireland: in Dublin, Captain Kearney White, the well-known secretary of the Scripture Readers Society for Ireland, and Mr. Sutton, the superintendent of the City Mission; in Belfast, Rev. Dr. Williamson gave very decided testimony.

In England, inquiries were made at Birmingham, Newcastle, and Liverpool; from these, similar replies were made by Dr. Dale, Mr. Leitch, and Mr. Thomas Matheson. Last of all, Mr. Spurgeon's testimony may be quoted. He had at first been disappointed in the immediate results, but later he said:—

> It is with the utmost pleasure that we intimate more pleasing tidings . . . we are delighted to have seen and conversed with many who make good disciples and hearty workers. God be thanked for this evermore!"

These reports of eye-witnesses were selected without a thought of the various denominations to which they respectively belong. But it may be interesting to know, that on looking over these testimonies, we find they are furnished by ministers or members of the Church of Scotland, Church of England, Church of Ireland, Free Church, United Presbyterian Church, Scotch Congregationalist, English Congregationalist, Scotch Baptist, and Methodist Churches; and, had they been prepared a little later, it might have been added, from the Society of Friends.

It ought to be borne in mind that Mr. Moody repeatedly said that he and his colleague knew knew themselves to be *reapers*; that there had evidently been a remarkable preparation for their labours in those two years. Further, and most important, that while they justly "magnified their office" as evangelists, they always exercised it in concert with the ministers of the churches wherever they went. Perhaps there may be some need now that this should be remembered. Is there not some danger of its being forgotten by evangelists of these days?—I am, yours sincerely,

DAVID MCLAREN.

Rydal House, East Putney.

The Gospel Tent Mission conducted by Mr. John Wooldridge is the outcome of evangelistic efforts commenced thirty-four years ago. The most needy districts known are visited, both in the suburbs of London and country towns and villages. Many have been led to seek salvation as a result of attending the services, and are now witnessing for the truth. Mr. Wooldridge's address is 19, Grove Road, Bow, London, E.

Other Lands.

The Indian Famine.

From *The Times*.

SIR,—I send you below a copy of a telegraphic notice which appeared in the *Madras Mail* of July 12, 1900, and which appears also in other Indian papers :—

"Railway Difficulties in Northern India.

"Lucknow, July 11.—The B.B. and C.I. Railway Company has advised other railways that through booking of food-stuffs for places in the Rajputana Malwa railway cannot be accepted, owing to the impossibility of working the food traffic, in the absence of water supply for the engines."

If you will be good enough to publish the above in London it will give the good people of England a better idea of the fearful famine now raging in India than anything else is likely to do. People at home have been led to believe that railways in India are all that is needed to protect this country from famine, and that a good and sufficient water supply was a mere craze of the late Sir Arthur Cotton's. As it now appears that railways cannot be worked without a proper and sufficient supply of water, and it is officially declared that the mortality amongst the ryots' cattle is perfectly appalling and the losses incurred thereby beyond computation, and as a blade of grass cannot be grown in India without water, which cannot now be obtained even for the favoured railway works, nor at any time when the rains fail, as they do so frequently nowadays, by the destruction of the forests and jungle to supply the railways with cheap fuel, is it not time for the people of England to inquire why good reservoirs cannot be established in India similar to that now constructing on the Nile, and so preserve this country from the dire effects of famine, without coming on their charity every two or three years?—Yours truly,

J. F. FISCHER, General R.E.

Bangalore, July 14.

P.S.—It is now officially known that the destruction of the ryots' live-stock cannot be estimated; to all this loss we must add the losses of human lives and the labour of years, all caused by the want of a proper water supply, which can be very easily remedied in India if only the opposition to this in England were once got rid of.

NOTES FROM WORKERS.

In the course of a very brief note, PUNDITA RAMABAI writes, under date July 14: "I am glad to say the Lord has given to me nearly 1,400 girls by this time. Please pray for me."

Miss SOONDERBAI H. POWAR writes from the Zenana Training Home, Poona: "Many thanks for help. The Lord sent the money just when I needed it, and He is supplying all our needs. Please pray for my work. I am getting more famine girls."

Writing from Ahmednagar, Mrs. M. A. HAIG says: "In addition to the various kinds of help amongst the children, all going on as before, but with increased numbers, we are now giving clothing and blankets to the old and infirm, and especially to women and children. The change in the season has necessitated this form of relief."

The work at Rev. ALBERT NORTON'S Home for destitute boys at Dhond, Poona, continues to make progress. Over 400 boys have been received. Mr. Norton writes: "Of these 400, some have been passed on to other missionaries and some have died, but about 300 are still with us. As a rule, the lads improve rapidly after coming to us. One of the collectors of this presidency has written saying: 'You can probably have large consignments of orphans soon, if you will send up here for them.'"

Public attention has been drawn to Godhra, Panch Mahals, by the extreme character of the suffering in that district. Rev. GEORGE W. BLAIR, Irish Presbyterian Jungle Tribes Mission, writes thence: "We have taken over from the Government the charge of three villages, and we feed the poor daily, having three workers distributing grain. The majority of these poor people

ARE FEARFULLY EMACIATED.

We are arranging to take over the relief of seven other villages. In Godhra, also, we feed a number of Bhils who have fled from their own villages owing to the famine."

Mrs. L. WHEELER MOORE, of Basim, Berar, writes: "There is great distress here at present (July 12). The rain has come in earnest, and in its train follow disease and death, as well as the springing grass and budding flower. The cholera is claiming many victims. Mr. Moore has distributed clothing and blankets to over 1,700 persons, and it still seems as though nothing had been done. I am at present in need of milk preparations for the little children whom we have taken in, also for the numbers of sick who are too weak to digest ordinary food. It is almost impossible to get milk at any price, as so many of the milk-giving animals have died."

A further communication from Dr. WILLIAM HUNTLY, of the United Presbyterian Mission, Bundi, Kotah, says: "Your readers' help reached me at a time when Mr. Bonner and myself were thinking how to help the villages in the neighbourhood. Mr. Bonner is now clothing and feeding the feeble folks. The clothes of the village women are reduced to rags, and we have commenced the distribution of skirts; these are easily made of native-spun cotton dyed red, and costing about 8d. per skirt. To prevent them from selling their new skirt, they leave the old rags in a heap, which is subsequently burned. . . I saw a few days since over a hundred cases of famine-diarrhœa, and doubted if ten would survive. The chief aim at present is to keep those who have survived thus far from sinking into the famine-diarrhœa period, for at this late period and in this season, when they come for relief, they come to die. Some 5,000 are now on poor relief, and although the state of things is not so horrible as it was some months ago, yet the monsoon is three weeks behind, and if it comes not quickly we cannot even think of what the prospect will become. The people are realizing as never before, if not the sin, at least the uselessness, of their idol worship."

The condition of Gujarat is thus described by Rev. Dr. G. P. TAYLOR, of the Mission House, Ahmedabad:—"You can scarcely know how timely and helpful is the aid from your readers. The

STRUGGLE FOR VERY LIFE

is growing fiercer. As yet (July 20) we have had only a single heavy shower. Since then the ground has become quite parched again, and the few farmers who ventured to sow are lamenting the loss of their seed grain. At the end of last year the Government opened a poor-house here; there are 3,900 persons on the rolls to-day. Stretcher parties bearing the dying and others bearing the dead are frequently passing to and from the place. In the Mission compound we are now keeping over 200 women and children, all of whom came to us as famine sufferers. Mrs. Taylor's time is all taken up with her ministry of mercy in their behalf. During their residence with us many of them have very much improved, and it gives no little joy to see them gradually won back to health. Taking an early morning walk, I recently came across the dead body of a fine young fellow, of not more than twenty-two years. It was lying quite exposed, with dogs waiting near to devour it. I was able to secure the good services of the headman of the village, who promised to guard the body until a grave should be ready. Some mornings ago, when fetching a stretcher-party for another lad whom I found dying on the road, I saw, suspended from a tree, the dead body of a woman who had hanged herself rather than endure further misery. . . . What we see is but a fraction of the total distress."

From Deacon Abraham.

IN a letter to us, Deacon Abraham says: "While I desire to make it known that our work is done in entire dependence on the Lord, who has been and is the Fountain of all our blessings, and our Guide and Head, I wish to express hearty gratitude for friendship and help, and especially during my present visit to England. It is now seventeen months since I arrived, and, God willing, I shall leave for home in a month's time. I have extended my visit, in the hope of obtaining an interview with our ruler, the Shah of Persia, for the purpose of gaining some good for my people, but this cannot now be, as his majesty's visit to England has been abandoned. I learn, however, that my noble landlords, Siraj al Saltana Salor al Ikram, and Jomshood Khan Majed Saltana are coming to England, and I am hoping that I may be able to show them, with the help of Christian friends, some of the good of England, and the institutions which we have not in our country.

"Many friends have written to ask me if my visit has been a success. Through the war, and the famine in India, &c., and because every society is interested in its own work, my task has sometimes been hard; but I praise God that He has been with me, and by his goodness I have been enabled to visit and speak in most large towns in England, while I have twice visited Scotland, and once Ireland, holding altogether over a hundred meetings. Now, as I am

ABOUT TO RETURN TO MY COUNTRY,

to face many hardships, the needs of our orphanages, and the distress of our neighbours and many poor refugees, I am anxious to be able to take them some help. This year wheat is almost at famine price—three times more than ordinary; and the last post has just brought me sad news from my wife, Esther. She writes:—'A severe disaster has just befallen us. On June 21, Eastern reckoning (July 3, Western) a terrible hail-storm destroyed the fields of wheat and cotton, and beat down the fruit in the vineyards and orchards. The hail was like large walnuts, and in one place 400 horses were killed; it is dreadful to see the starving people at our doors. We wonder whence the Lord will send supplies for our fifty orphans, and all our family, with teachers and servants, seventy-two souls. We use one sack of flour for bread daily. Our orphans and we daily pray to God for all, and for our English friends, especially for those whom the Lord has led to think of us. Still we trust Him, for his mercies are many. The Kurds have again commenced robbery and other evil deeds. Many have fallen victims to them, and naked and hungry come to us, so that we are obliged to give them a piece of bread. At present we have nothing in hand. Please make this known to our Christian friends.'

"I think it will be well to make this need known, as some of our friends may think that my journeys have resulted in a good sum. I am sorry to say that is not the case. I know that the presence of the Lord is better than all treasures, and I go trusting Him to supply our wants. "Jehovah Jireh," or, as we say in Syriac, "Marya Nikhzi" is still his name. Our hon. treasurer is W. Wainwright, Esq., Horham Grange, Sussex; our hon. secretary is Miss Barclay, Urie House, Tranton Road, Bermondsey, S.E. Letters to me in Persia (2½d. stamp) should be addressed only—Deacon Abraham, Urumiah (not Oroomiah), Persia."

Sailors' Institute, Bilbao, Spain.—We are in urgent need of literature for sailors visiting this port—pictorial tracts, copies of THE CHRISTIAN, "Penny Stories," &c. We are a branch of the "British and Foreign Sailors' Society."—WM. J. MANSFIELD, Missionary, Apartado, 192, Bilbao.

Hobart, Tasmania.—Christian work in this part of the colony is being substantially helped forward by the publication of a magazine, *The Christian Record*. The chief feature of the periodical is the definite promotion of evangelical truth, and from a recent number, which contains a full report of the 1900 Synod, the paper promises to maintain the ideal set before it.

A Letter from Tientsin.

A LETTER, dated Tientsin, June 14, has been received from Rev. T. Bryson, of the London Missionary Society, by his friends in England.

In it, after describing the destruction of the railway line at various points between Tientsin and Peking, he continues:—

"We are now anxiously waiting for news from the front. This is the fifth day since the force left Tientsin. We know they have had one encounter with the Boxers, and killed some scores—no casualties on our side. The poor Boxers are an undisciplined, ignorant, fanatical horde, who could not stand against the merest handful of armed men. They are to be pitied, though, at the same time, they are bloodthirsty and cruel enough to revenge themselves upon innocent, undefended countrymen, who may be suspected of having any connection with foreigners or the Christian faith. The reign of terror against Christians throughout the district between Tientsin and Peking is awful. Many have lost their all, some their lives. Men, women, and even children have been murdered.

"I wish I could give you a calm and detailed account of our last Sunday's services in the hospital waiting-room, which was crowded. The chapels at the Ma-chia-kou and within the city are closed with official seals to protect them against mob violence, so we meet in the hospital. I conducted the service, and after a short address gave the Christians an opportunity to speak or pray. We had a splendid address from old Tsni, whose son was lying seriously ill with scarlet fever, and many others spoke well, but you should have heard one poor fellow—no—the tale was too sad. A man began to tell how he himself had escaped, though his aged father and mother had been murdered and their bodies thrown into the river. The poor fellow sobbed and broke down as he went on with the story till nearly all the women and many of the men were in tears. The place was a Bochim. We have a large number of refugees with us here, and are doing our best to care for them. An English gunboat has gone to Kei-tai-ho, and the foreigners there are perfectly safe, but the panic has spread to their servants, and many of them are running away, and a telegram has just come in as I write from Mr. Keers, saying that our Chao-yaing missionaries, with the ladies of the Irish Presbyterian Mission at Ching-chow, left that city for Newchwang yesterday.

"I need not write; do not be anxious about us here, for telegrams will be giving you all the news long before this reaches you. Only let me add that we are in perfect peace, fearing no evil, because our trust is in God, who ruleth all."

Eurasian Children.

DESCRIBING her work for Eurasian children at Bangalore, Miss L. H. Anstey writes: "I have had the Home for nine years. Missionary operations amongst Eurasians are difficult, because Europeans take a greater interest in native work. There is little regard shown for the Eurasians, but we believe in God's power to save them.

"A number of the young people in connection with our Home desire to confess publicly their determination to live for Him who died for them. They are to be immersed in the waters of the Ulsoor Tank. One is a lad of Chinese and European parentage, another is of Burmese and Chinese, and the others are Eurasians.

"The rooms and hall of our home are very large and convenient. Owing to reports that the premises were ghost-haunted, they remained unoccupied for very many years; therefore the owner lessened the rent for our advantage. Even when we left, during the year of the plague, 1898-9, the place remained vacant, so the landlord was glad to receive us again.

"The children are industrious; they sweep the large compound morning and evening, one of the elder girls superintending. The sewing and cooking is also done by them."

Canadian Annual Meetings.

THREE of these have lately been held, and the results have been on the whole encouraging. The first was the Congregational Union at Montreal. The programme resolved itself about the work at home, the wider circle of Congregationalism in other lands, the broader ground upon which fellowship is invited with other churches, and the yet wider field of service which considers the whole of man and all men. The chairman's address, by Mr. Edmund Yeigh, of Toronto, was on a timely topic, "The Making of an Empire," while the home missionary addresses, by Revs. Hugh Pedley and A. F. McGregor, and the foreign missionary addresses, by Miss Emily Wheeler and Rev. F. W. Macallum, two missionaries from Turkey, were particularly good and inspiring. Among the other topics considered were Prison Reform, Temperance, Sunday Observance, the Labour Problem, and the Federation of the Churches.

The next gathering was the Presbyterian Assembly at Halifax. Here was seen the strength and influence of Presbyterianism in the increase of 10,118 to the membership, and the financial receipts of 2,384,897dols. Concerning the Century Fund, 709,383dols. was reported, so that the one million goal is already more than assured. Church life and work was reported to be more than usually satisfactory, and indicated a deeper earnestness on the part of the membership. Sunday school effort was also pointed out as gratifying, though the Young People's Societies showed a considerable decrease. The Assembly recommended the study of the Bible in the public schools, and sounded an earnest warning against the increasing lack of Sunday observance. The work of the Church in connection with education, home and foreign missions, as seen by the different reports, was marked by great encouragement, and altogether the gathering was one of the best in the history of the Church.

The third gathering was the Baptist Convention at Winnipeg. Here, too, was seen the rapid growth of another denomination during recent years. In Ontario and Quebec alone the offerings for home missionary purposes have trebled during the past fifteen years, while a large number of the churches have become self-supporting. The reports on foreign missionary work and education were equally encouraging. An address by Professor Farmer, of Toronto, on "The Relation of Christianity to Social Problems," emphasized the regeneration of the individual, as did the discussions which followed. Following a paper on "Political Corruption and the Relation of the Church Thereto," was a resolution urging greater interest in affairs of State. On the temperance question the Convention emphatically declared for prohibition. The following topics will further show the varied character of the programme:—"The Baptists and the Bible," "The Man Problem," and "The Training of the Young," which helped to make the first national gathering of the Baptists one of interest and power.

"The Exhibition City."

A PAMPHLET, entitled "A Few Words from the Exhibition City," has been issued by Commissioner and Mrs. Booth-Hellberg, of the Salvation Army. It gives a pithy account of the work throughout France, and adduces a number of interesting incidents in connection with the slum and rescue operations.

An accompanying letter adds:—"You will be glad to know that we have at the present time eight halls in Paris alone, in addition to three slum posts and other social branches. We are making efforts to reach with the Gospel a portion of the multitudes from all lands who are crowding to Paris this summer. To this end we have, amongst other measures, rented a small plot of ground inside the Exhibition itself, on which we have erected a kiosk, where our officers talk to the people, distribute Salvation literature, answer inquiries, and give information upon our work in general. They also mix with the crowd, and visit the restaurants inside the Exhibition, singing their songs of salvation." The address of the Salvation Army headquarters in France is 3, Rue Auber, Paris.

Church Reform in Spain.

WE recently reported the breakdown of the false accusation against four Spanish Reformers who were charged with disrespect to a procession they could not possibly have seen. The Cathedral authorities of Zamora organized "a special service of humiliation for the toleration of the execrable sect of Protestants—degenerates and bad characters who had lost all trace of national and patriotic honour." While the service was taking place, the village Court of Villaescusa was deliberating upon the decision of the Provincial Court. The local officials, acting on the instigation of the resident ecclesiastic, described the alleged act of the reformers—which the judge and jury said did not take place, as "abominably—premeditated," and denounced their conduct in unmeasured terms, concluding with the remark that, as they had "to take special care to follow public opinion, and to reflect it in their acts, they must say that public execration has covered the perpetrators of this unspeakable contempt, as by their actions they lacerated the heart of the faithful in Villaescusa, and horrified the entire Catholic Society."

In consequence of this necessity of following public opinion, the Court has now condemned men who had been acquitted on the same charge by judge and jury, to a fine of £1, payment of costs, and seven days' imprisonment. Only in Spain could such judgment be given, and it shows the hostility which the reformers are called upon to face.

Medical Missions in North Ceylon.

IN the course of an account of medical missions in North Ceylon, the Misses Leitch write:—"The two large hospitals now in North Ceylon, with four dispensaries and two nurses' training schools, in the charge of four fully-qualified physicians, and an adequate staff of native helpers, in connection with which about 8,800 treatments were given the past year—these are standing memorials of answered prayer. The sums which we have, by God's help, been enabled to collect in Great Britain and America for these two medical missions, *i.e.*, for land, buildings, endowment, and current expenses to date, amount to 55,226.75dols. These two medical missions are under the care of the American Board, the doctors in charge being missionaries of the Board.

"The General Medical Mission, which is located at Manepy, near the centre of the province, was opened in 1893. This work is under the care of Rev. T. B. Scott, M.D., and Mrs. T. B. Scott, M.D. The Women's Medical Mission, which is located at Inuvil, about one and one-half miles from the General Medical Mission, and which was opened in 1898, is under the care of Miss Isabella H. Curr, M.D., and Miss Annie Young, M.D. There is a staff of a dozen or more native assistants connected with each institution, all of whom are Christians. These two hospitals are easily accessible to 300,000 people.

"The setting on foot of these two strong medical missions has not only resulted in relieving much suffering, but has also helped materially to check an opposition movement which, owing to the establishment of a Hindu College and more than eighty Hindu day-schools, was at one time threatening to seriously impede the mission work.

"Natives of all nationalities and creeds in the community avail themselves of the advantages of these hospitals. Nearly 3,000dols were received last year in fees and for medicines, which sum met about 80 per cent. of the current expenses, exclusive of the support of the missionary physicians."

Communications for the Misses Mary and Margaret W. Leitch may be addressed care of Mr. C. E. Swett, 14, Beacon Street, Boston, Mass.

Kurdish Tyranny.

A CORRESPONDENT in Turkey in Asia writes: "A letter is just to hand from one of the workers in Persia, who has passed this way to visit his charge among the Nestorians of the Kurdish mountains. He found nearly forty villages burned, plundered, and largely deserted from the depredations of a Kurdish chieftain, Mustafa Pasha.

"Our friend was delayed a week in Jezereh from danger *en route* from the presence of said tyrant, who impressed a whole caravan into his employ for a week, and forced the few poor villagers to supply, as the last thing before he left, breakfast for 200 persons.

"To look upon the desolated villages, ravaged fields and burning forests, while the poor villagers looked down from the hidings among the rocks to see the Kurds harvesting their crops, was, our friend says, 'one of the saddest sights I have seen.' We think these regions desolate indeed, but he calls them 'prosperous' as compared with what he saw. Much as the Turkish Government may care to control the Kurd, it is far from easy now that he is set upon his feet as 'Hamidieh,' or reserve force for the Sultan."

The Moravian Missions.

ALTHOUGH the response to the recent appeals of the Society for the Furtherance of the Gospel among the Heathen, on behalf of the "Labrador Ship," and the "Ship and Emergency" Funds, has been generous and hearty, the needs of Labrador at the present time are numerous and urgent. The S.F.G. is an organization within, but separate from, the General Missions Board of the Moravian Church, and from the first has met the requirements, and raised the bulk of the funds for this particular field. The *Moravian Quarterly* of the London Association announces that the capital funds of the Society have had to be attacked, and that "matters have now become so acute that unless further substantial aid is forthcoming soon, the Labrador Mission will become a charge upon the already overtaxed General Fund or have to be abandoned."

The support given to the Medical Missionary Training Home is unhappily inadequate to its demands, and these financial anxieties are further aggravated by a debt of some £400 on the Leper Home. This ancient and noble missionary enterprise has peculiar claims upon the practical sympathy of all who have at heart the true interests of the human race. It is well known that its founders, the United Brethren, were Protestants before the time of the Reformation, and that the Protestant character of the missions has been maintained—often at the cost of persecution, bloodshed, and martyrdom—unimpaired to the present day.

It will be remembered that the "Morton Legacy" was for *extension only*, and cannot be applied to existing work, the funds of which greatly need replenishing. The secretary of the London Association of the Moravian Missions is Rev. W. Wetton Cox, 7, New Court, Lincoln's Inn, W.C.

God's Little Things.

Only a sunbeam's ray!
But it brightly fell on a sufferer's bed,
Lifting his thoughts to a happier sphere;
It shone in a dark and dreary court,
Speaking to toilers a word of cheer,
Telling of One who, tho' hidden from sight,
'Midst suffering and toiling could keep us bright.

Only a letter of love!
But it seemed God's message to weary hearts,
Burdened and tried with care;
It told God's servants in distant lands
They were not forgotten in prayer;
It came to the one who was going astray
And helped him to choose the better way.

Only a kindly word!
But it nerved another the battle to fight,
Sweeten'd some cup of pain;
It cheered the grief of a sadden'd heart,
Bid the downcast hope again.
We never can tell what our words may do,
It would make us watch if we only knew.

Only these little things!
But a word of cheer and the kindly deed
That spring from love to the Lord,
Will bring to others some blessing and help,
Will in no wise lose their reward.
And the life that for others' good we spend
Will prove the happiest in the end. S.J.H.

Clifton Conference. — The thirty-eighth annual Conference at Clifton, to be held October 2—4, selects "The Atonement of Christ" as its theme. These Conferences have been marked by their fidelity to the fundamental doctrines of free grace, and have been a means by which many have been brought into a realization of the "deep things of God." Communications respecting the Conference should be addressed to the Convener, 3, Berkeley Square, Clifton, Bristol.

1120

Soldiers in South Africa.

IN a letter thanking Mr. A. Holness for a parcel of tracts, Mr. Spencer Walton writes:

"They will be carefully used. God bless the messages of life to many. We have had very trying times in our little colony, but times of remarkable blessing. Many dear lads in our army have stepped over the line. We have worked for the last two months with the 1st Cavalry Brigade in Natal, and nearly 200 have come out on the Lord's side. During Ladysmith siege our missionaries did a grand work for God.

"I wonder if you will recognise your old friend in enclosed photo. It is an interesting one. I am sitting next to the Tonga King. Last year I pioneered his district and established the first Mission Station in British Amatongaland.

"Next May we hope to come home on a much-needed furlough. Next month I am off to British Amatongaland to settle about more stations, leaving here on 28th. Pray for me and ask for prayer."

Mr. Percy Bateman, of Leeuw River Mills, viâ Bloemfontein (June 27), writes:

"We are having some good meetings with our Yeomanry friends stationed here, and I am hoping many may receive definite blessing. We have them in our dining-room. Amongst them we have a son of Mr. Richard Cory, of Cardiff, of whom you doubtless know. Pray for us, as we do for you."

MR. SPENCER WALTON AND THE KING.

Ongole Faith Orphanage, India.

WHILE the famine has not raged with its greatest intensity in the Ongole district, there have been many pitiable sights and scenes of suffering and deprivation. Writing from the Faith Orphanage, Rev. H. Huizinga cites a case representative of many similar sad incidents:—

"A little Mohammedan baby girl, six months old, was brought to me by its emaciated mother. 'Take it, sir,' she said, 'I have no food for myself, and no milk for this child and its twin sister.' I took the little skeleton baby into the Orphanage, and gave the mother a small sum to help her take care of herself and her remaining child. Our little one has greatly improved since it was brought to us, and the other children are very fond of it.

"The number of orphans who are brought to us is increasing daily. We hope to be able to receive all who come, and to provide for them until they are grown up. We shall teach them all, if possible, to read the Bible and to write. We shall also teach them to work, and make them better fitted for their environment in after life. The various details of the problems arising from the assumption of the care of so many homeless waifs are constantly before the directors and the advisory council. We look to God, the Father of the fatherless, both for guidance and for means to carry on this work."

American Notes.

THE Volunteers of America, under the leadership of General and Mrs. Ballington Booth, are steadily building up a solid and progressive evangelistic work all over the northern part of the country. The leaders of the movement are now visiting a series of Chautauqua assemblies, where each will address large audiences. While the fact that much of the work of the Volunteers is done avowedly in connection with churches tends to conceal its extent, yet the good is really accomplished, as the membership rolls of the churches show, and the increasing number of friendly pastors proves. In Chicago, recently, the local officers gave an outing on "Poor Children's Day" to 20,000 poor children in Washington Park, the lunches having been prepared for the occasion by the children of the public schools of the city.

Mrs. Booth's prison work is still extending, and is now carried on in eleven of the largest establishments in the country, the latest being that at Columbus, O. A recent visit of Mrs. Booth to the Pacific Coast gave a great stimulus to the local "posts," and obtained for them many new friends. At San Jose, California, the Volunteers are rejoicing over the conversion of "Lulu," a quadroon native of Fiji, who was a cannibal in his youth. The San Jose *News* says, in an article about him:—"Brought up by his savage mother, he was present at many of the barbaric rites and sacrifices of his tribe, and he relates in a graphic manner tales of cannibal feasts and orgies at which he was present in his younger days. About eight years ago, Lulu went to Australia, and thence to different ports, until a few weeks since he found his way to San Jose. Falling in with the Volunteers he shortly espoused the Christian religion, and has since been doing yeoman's work in expounding his new-found faith on the street corners, and in the 'Armory' (Volunteer Hall), in a characteristic and striking manner."

Coney Island is a seaside resort on New York Harbour—a kind of Margate in some respects, only with a reputation for shows, vulgarity, and rascality that no English watering-place possesses of which I ever heard. Mr. J. D. Hughes has for several seasons been engaged in soul-saving work at this place—notoriously in need of such effort — and now he has erected a Gospel Lighthouse, which throws the words, "Jesus saves" high up into the air by means of electric apparatus, The light revolves from north to east, thence to south, to west, and back to north again. It can be seen, not only all over the island, but for miles beyond. The first display took place on Saturday evening. Mr. Hughes said that while he did not wish to be sensational in his methods, he believed the words thrown on the sky by the lighthouse would make some people think about eternal things with whom ordinary measures had hitherto failed. He expects before long to have a projectoscope attachment that will throw whole texts from the Bible into the air.

ROGER MARTIN.

The Giants of Ethiopia.

SIR,—As anything which throws light upon Scripture is of interest to Christians, may I draw attention to a point which, so far as I am aware, has not yet been publicly noticed.

Captain Welby, in his journey a year ago through Abyssinia and regions south-west of that country, reported that "one tribe, the Firkana, was of immense stature, most of the men being seven feet in height."

Mr. E. S. Grogan, who traversed the African Continent from the Cape to Cairo, speaks of encountering, in the region of the Upper Nile, the Dinka tribe, regarding which he says: "They are of colossal stature; some of the herdmen I saw must have been very nearly seven feet, and in every settlement the majority of the men towered above me, while my boys seemed the merest pigmies by their side" (see the *Geographical Journal* for August, p. 179).

In Isaiah xlv. 14 we read:—"Thus saith the Lord, the labour of Egypt, and merchandise of Ethiopia and of the Sabeans, *men of stature*, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God." It would thus appear that the day of blessing to Israel will also bring blessing to these physically noble but spiritually neglected tribes.

Yours truly, C.N.B.M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

What a Little Girl Did.

I AM glad to acknowledge 10s. for the Indian Famine, which has been collected by a little girl of five years. This is what her aunt says:—"I told her about the poor little Indian children, and suggested that she should try to help them. She found a small cardboard box, made a hole in the lid, and went about amongst her grandmother's workpeople and servants, asking for pennies for the 'poor little children that are starving.' Some of course gave her more than the penny, and some guests helped too. I thought perhaps you might like to tell your readers about her, in the hope of inciting other children to do likewise."

"For Valour"—"For Love."

A VISITOR called one bright afternoon in the sweet spring-time to see a young girl about sixteen who is suffering from rheumatism in a very acute form, so that she is quite crippled in her limbs. Her sofa-bed had been moved close up to the window in the pleasant cottage that looked out on a good garden where daffodils and other flowers grew. On the window-sill and on the table near her were flowers sent by friends.

"I have hardly got a finger to offer you," said the sufferer. "You see I am all bandaged up in cotton wool as though I had been wounded by the Boers in South Africa."

The visitor very gently stroked the back of one hand, worn and wasted with pain, and then sat down to talk to the patient, the mother telling of the agony that had to be endured night and day, and of the sleepless hours, and the weary pain in every limb and joint. The mother said how sad it was to have to see her daughter suffer so continually and be able to do so little to give relief. "If I could only bear some of the pain for her I don't think I should mind"—though the poor mother herself was knocked up with the nine weeks of incessant nursing.

The home is a Christian one, and both father, mother and sick daughter are earnest Christians and love the Saviour. After a little chat and prayer the mother spoke beautifully about the uncomplaining patience and the courage and faith of this tried disciple and said she was sure that there were many soldiers on the battlefield who did not bear their pain and torture with more heroism than her daughter. I am sure she has deserved her medal.

The girl said:—"I think as I lie here how I should like to win the Victoria Cross, or at least be worthy of one; for is not that the greatest honour in the army?"

"Yes, it is only given for most conspicuous deeds of bravery," said the visitor. "It is a bronze cross, very simple in its design, but it bears the word most coveted by officers as well as men—'*For Valour*.' You have to endure this pain alone—not for Queen and country, for King Jesus has given you a cross to wear for Him. There is one eye that sees and knows all you have to endure, and though you may not win the glory of the Victoria Cross you have gained a greater and more glorious one, which you may silently and lovingly 'take up' for Him who died on Calvary, crucified for us. May you be able to bless God that you have found and wore the cross for Him."

And going out, the visitor felt what a privilege it was to see and know some one who had taken to her heart her cross of suffering, that some day will be exchanged for the crown of glory.

The pathos and the sadness of the war in South Africa is bright with deeds of heroism and bravery wrought by men faithful to the discharge of a soldier's duty; but there are thousands of humble followers of Jesus who are bearing in fortitude and faith untold pain in humble homes that will win no earthly renown. Their names, however, are written in heaven, and their reward will be joy unspeakable in the Father's House. The Victoria Cross is gained for merit by costly sacrifice, and is given only *for valour*; the Cross of Jesus is not for merit, but on it are inscribed the immortal words, "*For Love*."

J.

A Child's Petition.

I'm but a child! yet e'en a tiny light
Will help to scatter darkness. Let me be,
O Lord, a little flame that gloweth bright:
A shining beacon, guiding lives to Thee.

I'm but a child! yet little drops of dew
Refresh the earth and make the daisies glad.
My gifts are small, I know, and graces few;
But use me, Lord, to comfort hearts so sad.

I'm but a child! yet oft a wee, sweet flower—
A violet or primrose gathered wild—
Has served to cheer some life in sorrow's hour;
Thus, Lord, make me a ministering child.

I'm but a child! yet lowly lark on wing
Floods earth with music, and the skies with praise.
So teach my little voice thy love to sing,
That I may help some drooping soul to raise.

I'm but a child! yet since my Lord doth make
Earth's smallest things his gracious ends fulfil;
I'll ask Him now *my* little all to take,
And make *my* life to serve his blessed will.

William H. Bird.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 241).

Faithfulness.

1. Who is commended for his faithfulness? (3 John.)
2. Who will be able to keep a secret? (Prov. x.-xii.)
3. How will a faithful witness speak? (Prov. xiii.-xv.)
4. What is said about a faithful messenger? (Prov. xxiv.-xxvi.)
5. What shall be the lot of the faithful man? (Prov. xxvii.-xxix.)
6. How shall we learn to be faithful in great things? (Luke xv.-xvii.)
7. What classes of men should be faithful? (*a.* 1 Cor. iii.-v.; *b.* Titus.)
8. What Old Testament characters are spoken of as faithful, in the following:—(*a*) Gal. ii.-iv.; (*b*) Num. xi.-xiii.; (*c*) 1 Sam. xxi-xxiii.; (*d*) Dan. v.-vii.; (*e*) 1 Cor. iii.-v.
9. What is said about God's faithfulness? (*a.* Psa. xxxv.-xxxvii.; *b.* Lam. ii.-iv.)

[Children under *ten*, do any 4; under *thirteen*, any 6; under *seventeen*, any 8.]

ANSWER TO LAST SEARCHER (No. 240).

Covetousness.

1. "The covetous, whom the Lord abhorreth" (Psa. x. 3).
2. "No covetous man hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5).
3. "While coveting money. . . . have erred from the faith" (1 Tim. vi. 10).
4. "Thy neighbour's house, his wife, his manservant, his maidservant, his ox, his ass, anything that is his" (Ex. xx. 17).
5. "Take heed and beware of covetousness" (Luke xii. 15).
6. "He troubleth his own house" (Prov. xv. 27).
7. "A Babylonish garment, two hundred shekels of silver, and a wedge of gold. He, his family, and his goods were stoned, and afterwards burnt" (Josh. vii. 21 and 25).
8. By saving the best of the sheep, oxen, fatlings, lambs, and all that was good, instead of destroying them as he had been commanded (1 Sam. xv. 9).
9. Naboth's vineyard. He caused Naboth to be stoned to death (1 Kings xxi. 2 and 13).
10. He was smitten with Naaman's leprosy (2 Kings v. 27).
11. To betray his Master (Matt. xxvi. 15).
12. Acts v.
13. He hoped Paul would have given him some money as a bribe to release him (Acts xxiv. 26).

No. 240.—Correct answers (first list) received from:—

B—Edith Blenkarn, Christabel Bath*, Fred Barton, Robert Bushby, Gertrude Bristow, Emily Bridgewater*, Herbert Braddon*, May Bligh*, Eleanor Bennett, Ada Biencowe*, Clara Brown, Gertrude Bush, Harry and Edith Bank, Esther, Rachel and Leah Blumenthal, Leah Bazinsky, Violet Braun.

C—Dorothy and Margaret Clarke, Josephine* and Elma Cheal, Katie*, Oscar and George Cross, Augusta Clark, M. Cole*, Lydia Cleary*, Kitty Cope*, Joan Clarke, Gladys Clark, Henry and Grace Charik.

D—Dorothy and Ralph Daintree, Stanley Drew.

E—Joseph Elkin.

F—Nellie Furse, Mabel, Olive and Vincent Fleet, Hyacinth Fitz-Simons, Solomon and Sarah Finkelstein.

G—Constance Gabbett*, Cicely Gibson*, M. Gover, Grace and Evelyn Guiston.

H—Violet Hatch*, Nellie Hatchett, Eric and Mary Hill, Mary Hooper, Dorothy Hodgson, Elsie Hanson, Walter* and Beatrice* Harland, Dorothy Havergal Shaw, Beatrice Hastings, Annie Horstcraft, Myra Hunt, Winifred* and Edith* Harvey, Harry Hodgkinson.

J—Mabel Jenkins, Emily Jones.

K—Annie Kingsford, Stanley Kalb, Rose* and Esther* Killowich.

L—Sidney, May, Edward and Henry Law, George Locke*, Susie Long*, A. Lichtenstein, Mary and Annie Levine.

M—Bella Morrice, Winifred Maunder, Irene Mawer, O. and Lewis Morice, Mabel Morris*, Fanny Messonger, C. Mercer*, Jacob Michaels, Charlie and Dorothy* McMullin.

N—Blanche Norcock*, Emily Norris, G. Neligan, Edith Nash*, Leah and Dora Niels.

O—Olive and Gilbert Oxley.

P—Ruth Pledger*, Kathleen* and Ethel* Pasley, Evelyn, Primrose-Pechy, Christine and Graham Pearson, Kathleen Pincott, Katie*, Walter* and Leonard* Picknell, Mildred, Evelyn and Hattie Peters, Margherita Perlmann.

Q—Frances Quance.

R—Mabel de Rusett*, Gordon Remington, Marion Richards* May Rogers, Gussie and Marion Roach, Mary Rosenblum.

S—Ellen and Amy Simmons, Kathleen Shepherd*, Betty Stocks* Hester Savory, Dollie Salt*, Darcy Sharp, Ferdinand Sosnovich Henry, Samuel and Raphael Schwartz, Lizzie and Dora Simons

T—Winifred Tozer, Theodora and Archibald Thorn, Dudley Toye, Isaac Tushinsky, Naomi Torff.

W—Edward and Edith* Wheeler, Mansfield White*, Cecile and Phillis Wright, Dorothy White, Ellen Williams, Agatha Ward, Dorothy Woodforde, Queenie, Kenrick and Ernest Wakeford, Joanna Wolnitzer.

Y—Gladys and Maurice Young.

No. 239.—Correct answers received from:—

A—Mary, Ernest*, and F. Anderson, Margery and Irene Ashdown, Eliza Aitken, Muriel Annesley.*

B—Edith and Harry Bank, Leah and Esther Blumenthal, Lucienne Brabandes, Ernestine Bühl, Ada Biencowe*, May Illigh, Emily Bridgewater, Mary*, Susette*, and Helen* Beck, Charlie, Alan, and Maggie Banks, Mabel Baker*, Christabel Bath*, Edith Blenkarn*, Dorothy Butcher, Clara Brown*, Frances Burnett*, Herbert Braddon*, Fred Barton, Eva Browne*, Frank Bentall*, Dessie Berry, Gordon Boxer, Robert Bushby, Gertrude Bristow, Phyllis Boyd, Louise Betts*, Dorothy* and Harold* Berry, Dorothy Benson, Ella Berryman, Allen, Massy and Conyers Baker, Grace Bishop, Dorothy Banfield.

C—Henry and Grace Charik, Lydia Cleary*, Susie Cumbers*, Josephine* and Elma Cheal, Kittie Cope*, Gladys Clark, Winnie and Arthur Cox, Katie, George and Oscar Cross, George Crawford, Dorothy Cooper, George Cary, Lionel Champion, Augusta Clark, Mabel Cullen*, Mabel* and Ida* Cole, Cicely Craven*, Margaret Clarke, Beryl and Gladys Calvert, Rosemary Cairns, Bessie Cheale, Joan Clarke, Annie*, David* and Henry Colville, Nesta Carew, Ida Cullen*, Muriel Craigie, Alice Crang, Vernon Clutsom, Mary Cobb*, Alice Cady*, Duncan* and Hyde* Campbell, Percy and Stanley Chappell.

D—Albert Davis, Marie Denizot, Albert E. Davis, Esther Dickson, Ethel and Mai Davidson, Llewellyn Dale*, Nellie Dowsett, Kitty and Violet Donaldson-Selby, Stanley Drew, May Darroll*, Joan Dunsford, Ralph and Dorothy* Daintree, Ethel Dance, Polognia Daws*, Vera Dickinson*, Marjory Dyke.

E—Joseph Elkin, Esther and Robert Everitt, Maud Eddey.

F—Sarah and Solomon Finkelstein, Louise Filhol, Jeanne Faucon, Kitty Fausset, Richard, Lawrence and Herbert Farmer, Hyacinth FitzSimons, Mabel, Eva and Maggie Fletcher, Olive, Vincent and Mabel Fleet, Lily Findlater, Aileen and F. Figgis, Agnes and Meg Fullarton.

G—Cicely Gibson*, Constance Gabbett*, George Goodall, Margery, George and Colin Graham-Brown, Dorothy*, Edith*, Margaret*, Jack and Stuart Gray, Evelyn Guiston*, Edith Grieve, Winnie Garnham, Grace Guiston, Isabel and Elsie* Goudge, Alice Gammage*, Mary* and Daisy Greenacre, Claris Gale*, Kenneth and Kathleen Goodyear.

H—Georgette Hoffmann, Beatrice Hastings*, Annie Horstcraft, Hannah Hancock, Dorothy Havergal-Shaw, Dorothy Hodgson, Violet Hatch*, Kathleen and Dorothy Heckford, Elsie Hanson, Henry, Edith* and Winifred* Harvey, Ina Hemmel*, Myra Hunt, Nellie Hatchett, Florence and Francie* Hoyte, Rosetta and Lottie Hamilton, Harry Hodgkinson, Violet Holford*, Ella Hake, Kathleen Hughes, Sandy Handasyde, James Henderson, Beatrice Harland*, Elizabeth and Mary Hooper, Jamie de Hailes, Dorothy Harris, Hetty Hill*, Elsie Hore, Gracie Hawkins*, Eileen Hill.

I—Isabel and Ami Inglis, Daisy Iredell, Nellie Irving*.

J—Emily Jones, Lizzie Johnstone*, Mabel Jenkins, Emily Jeynes.

K—Gertrude Krambach, Esther and Rose Killowich, Stanley Kalb, Ruth Knight, Gladys Kirkpatrick, Annie Kingsford, Margaret Kinnaird, Dorothy*, Grace*, Philippa* and Cecilia* Kerr.

L—Annie and Mary Levine, A. Lichtenstein, Sidney, May, Edward and Henry Law, Constance Locke*, Rosamund Langton, Arthur and Evelyn Lamb, B. Lindup*, Constance Longhurst, Guinefred Leigh.

M—Jacob Michaels, Fanny Messenger, Charlotte Millar*, Lois Mewburn, Maggie McDougall, Mildred Morgan*, Adelaide Moore, Mabel Morris, Lewis and O. Morice, Bella Morrice, Dorothy and Charlie McMullin, Dora Muir*, Tom McGlone*, Margaret Macphee*, Barbara Maconchy, John and Ella MacMurray, Margaret and Joy McFadzean, Margaret* and Dorothy* Morris, Margie Marstin, Irene Mawer, Evie and Godfrey Miller, Leonard and Charlie Medcalf, Valerie Maitland-Kirwan, Leonard Mace, Abraham and Margaret Mack, Helen, Lottie, and Maude McIlroy, Elsie and Annie Moule.

N—Leah and Dora Niels, Emily Norris, Edith Nash*, Blanche Norcock*, Amy and Maude Nottage.

O—Gilbert Oxley, Eva and Maude Oakes.

P—Margherita Perlmann, Clarice, Geoffrey and Percy Peach, Walter, Katie and Leonard Picknell, Kathleen Pincott, Ruth Pledger*, Christine* and Graham Pearson, L. and Gordon Pibel, Kathleen* and Ethel* Pasley, Willie, Jessie*, Ada and Eddie Palmer, Dorothy Patten*, Louie and Mary Penny, Caroline Prentice*, Hattie, Evelyn and Mildred Peters, Laura Percy, E. Primrose-Pechey, Edith Purkiss, Gladys* and Isabel* Phipps.

Q—F. Quance.

R—Elsie Ridewood*, Mabel de Rusett*, Alice Reid, Marion and Gussie Rosch, Marion Richards*, Lorimer and Rita Romanes, Nora Read, Gwennie Ravenhill, Isabel, Elmina and Jessie Roe, May Rodgers, Beryl* and Margaret Reid.

S—Dorothy and Lizzie Simons, Ferdinand Sosnovich, Samuel, Raphael and Henry Schwartz, Frankie and Binford Sellwood, Bessie Symes, Mary Sowden, Betty Stocks, Agnes Shields*, Kathleen Shepherd*, Effie, Andrew, Ellen, Isabel and Florence Simpson, Kathleen Slark, Constance, Hilda and Edgar Schaeffer, Helen*, and Lucy Stalker, Florrie Smith, T. M. and D. D. Stanier, Janet Speed*, Dorothy* and Darcy Sharp, Frances Stileman, Stanley and David Soltau, Flora Shadbolt, Hester Savory, Ellen Simmons, Evelyn and Violet Shaw, Edith Simpkin, Popple Stidolph, Bertha Stocker, Dollie Salt.

T—Isaac Tushinsky, Theodora and A. Thorn, Emma and Nellie Tisdall, Winifred Tozer, Willie Thomas*, Frank Thompson, Olive Tritton, Dudley Toye*, Evelyn* and Marjorie* Tracey, Frank Tomkins.

W—Joanna Wolnitzer, Rachel, Sarah and Georgina Wilson, Dorothy White, Ellen Williams*, Edward and Edith* Wheeler, Agatha Ward, Mansfield White*, Edith and Frances Wroughton, Ellie* and Nora* Wyatt, Kenrick, Ernest and Queenie Wakeford, Pringle Wilson*, Stewart and Willie Watson, Madge and Frank Wilson, Douglas Wilkinson, Ethel Weller, Louisa, Violet and Arthur Walker, Annie Wood*, Florence Wilde, Ronald Watson, Cecile and Phillis Wright, Charles Wingrave.

Y—Gladys and Maurice Young.

FOREIGN LIST.

PRIZE COMPETITION.—Div. IV.: Second Prize, Lottie and Rotha St. George, Jean Scott (Canada); Div. III.: Second Prize, Vera Sjöström (U.S.A.); Div. II.: First Cert., Ivan St. George, Frank Sjöström; Div. I.: First Cert., Eric St. George.

Nos. 224 and **225**—William* and Abigail Gray (New Zealand). **Nos. 228** and **229**—Millie Fryer (Australia). **No. 232**—Cuckoo and Minne Lister (S. Africa). **No. 233**—Huidah Krige (S. Africa). Adela Matthew (West Indies). **No. 235**—Jean Scott, Dora Wallace* (Canada), Katie*, Willie, Ina and Nettie Thomson (Bulgaria). **No. 236**—Dora Wallace*, Jean Scott, Ina, Katie* and Willaim Thomson. **No. 237**—Willie, Ina and Nettie Thomson, Dorothy Banfield* (Switzerland). **No. 238**—William Flower (Portugal).

Personal.

Many thanks for flowers and shells received.

I am glad to receive so many notes, acknowledging prizes and certificates; but there are such a number that I could not answer all personally.

Joy McFadzean, Emma and Nellie Tisdall, Elsie Furness.—I am glad to welcome you as new "Searchers," and trust the study will be useful and interesting.

Dorothy Butcher, Flo Lister.—I am sorry to hear you have been ill, but hope you will soon be quite well again.

Lily Findlater.—Thank you for your thoughtfulness. I am sure the Bible Flower Mission, 110, Cannon Street, E.C. would be glad to have grasses and heather.

Flora Smith.—If you like, you may continue in the same division till the end of the quarter, but must enter the competition under your right age.

Phyllis Boyd.—Since you have been in Switzerland, your answers have arrived in time to be included in the Home List. If you look there you will see your name for the various Searchers.

Kathleen Pincott.—You had not *answered* the questions given, you gave the references only and these were not sufficient.

Uncle Tom

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Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Kirdford, Billingshurst, Sussex;* Mr. F. P. Rowe, with Caravan, *Bocking Church, Street, near Braintree, Essex;* Caravan. *Palgrave, Diss, Norfolk*; Mr. F. McLaine, with Caravan, *Gomshall, Surrey*; Mr. E. Clark, with Caravan, *Sherrington, Newport Pagnell.*

SEASIDE SERVICES.

During August and September—Mr. H. Hutchinson, *Bridlington Quay*, to Aug. 30; Mr. J. Spiers, *Broadstairs*; Mr. J. H. Greene, *Barmouth*, to Aug. 20; Rev. A. J. Barff, B.A., *Bexhill*; Rev. John Mitchell, *Bognor*; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. H. N. Sharpe, M.A., *Bournemouth*; Rev. W. H. Brealey, *Clevedon*; Mr. R. F. Drury, *Colwyn Bay*, to Sept. 14; Rev. J. F. Sheldon, M.A., and Mr. C. E. Paterson, B.A., *Cromer*; Mr. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 13; Mr. J. H. P. Cutting, *Felixstowe*, to Sept. 3; Mr. H. Hankinson, *Filey*, to Sept. 6; Dr. Barnes, M.A., *Folkestone*, to Aug. 31; Mr. G. O. Taylor, *Gorleston*, from Aug. 16; Messrs. Hewlett, Stunt, and Collier, *Herne Bay*, to Sept. 2; Edinburgh Students, *Hoylake* and *W. Kirby*; Mr L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. J. S. Tyler, *Littlehampton*, to Aug. 30; Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 26; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nickisson, *Margate*; Mr. F. Gordon, B.A., *Mundesley*; Mr. F. A. Glover, *Minehead*; Mr. W. Sloss, *Nairn, N.B.*; Rev. L. C. Carr, *Overstrand*, to Aug. 31; Mr. V. C. Brown, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward, *Port Erin*; Mr. T. Jays (C.M.S., Abeokuta), *St. Leonards*, to Sept. 10; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*, to Aug. 31; Mr. J. M. Wigner, *Seaford*; Mr. G. Goodman, *Sheringham*; Mr. J. W. Coldicott, *Southend*; Mr. C. J. Small, *Sutton-on-Sea*; Mr. E. Salisbury, B.A., *Swanage*, to Aug. 24; Mr. E. Hughes, *Towyn*; Mr. E. Arrowsmith, *Tenby*; Mr. Philips Welch, *Weymouth*, to Aug. 26; Rev. S. M. Warner, *Whitby*; Rev. Oswald Gosney, M.A., *Worthing*, to Aug. 29.

Children's Scripture Union—Portions for week ending August 25.

Sun., Aug. 19	*Matt.*	xxi.	33-46	Thurs., Aug. 23	*Matt.*	xxiii.	1-14
Mon., „ 20	„	xxii.	1-14	Fri., „ 24	„	xxiii.	23-39
Tues., „ 21	„	xxii.	15-33	Sat., „ 25	„	xxiv.	1-14
Wed., „ 22	„	xxii.	34-46				

International S.S. Lesson.

August 26, 1900.

Jesus the Good Shepherd.—John x. 1-16.

Golden Text.—"The Good Shepherd giveth his life for the sheep."—John x. 11.

Introduction.

The lesson is full of suggestions. We can only take two or three, and the principal ones are—

The SHEPHERD
SHEEP
STRANGER

The Shepherd is the Saviour. The sheep are his children. The stranger is his children's enemy. (Describe an Eastern shepherd. How he goes in front of his sheep, how he names them, how he puts them in a fold, &c., &c.)

Key to Blackboard Plan.—Notice the word "one."

ONE Shepherd Fold Way

Each of these would make a whole lesson. Study, too, "safe" and "unsafe," and the reasons why they are safe and unsafe.

Shepherd.

We all know the picture of the Good Shepherd, with a little lamb in his arms. The Good Shepherd. He *is* good. See what He does for the sheep.

Calls by name (3). See Rev. ii. 17.
Leads them (3). See Rev. vii. 17.
Knows each one (14). See Nahum i. 7.
Gives his own life for them (11). See John xix. 30.
Goes before to show the way (4). See Luke i. 79.

Compare Ezekiel xxxiv. 10, I will deliver my flock; (11) search them, seek them; (13) feed them; (16) strengthen them; (22) save them. See also Deut. i. 30, John xv. 13.

The {Great / Good / Chief} SHEPHERD {Heb. xiii. 20. / John x. 11. / 1 Peter v. 4.}

Sheep.

The sheep are the Good Shepherd's children, those who love Him and obey Him. They

Hear his voice (3). See Hab. ii. 1.
Follow Him (4). See Luke v. 11.
Know Him (4). See 2 Tim. i. 12.
Are saved (9). See Rom. v. 9, 10.
Want others to come (16). See Luke xxiv. 48.

There are other sheep, and Christ wants them too (Isa. lvi. 8). There shall be *one* fold (Ezek. xxxvii. 22, Eph. ii. 14, 1 Pet. ii. 25). Let us ask to understand all this (6).

Stranger.

The word "stranger" has other names to explain it: (10) "thief;" (12) "hireling." All are opposed to the Good Shepherd; all try to do the sheep harm. He climbs up and tries to get over the wall of the fold (1). He tries to attract the sheep and get them to follow him (5). If danger arise, he runs away and leaves the sheep to be killed (12, 13). Silly sheep, to leave the care of the only one Good Shepherd and wander off to other leaders! It is danger, danger all round. Come back to the fold and never stray again (Isa. lvi. 10-12, Ezek. xxxiv. 2-5, Rom. xvi. 18, 2 Cor. xi. 13-15). Ask, pray earnestly, that the Great Shepherd will keep you close to Him and never let you get under the influence of such who call themselves shepherds, but are strangers, thieves, hirelings.

Christian Endeavour Topic.

SUNDAY, AUGUST 19.

The Woes of the Drunkard (Prov. xxiii. 29-35).

THE need of our times is desperate. Each year our country is adding more millions to the already fabulous figures of the drink bill. The condition of our streets at night, when the public-houses close, baffles description. Even in broad daylight, respectably-dressed people may be seen, in increasing numbers, under the influence of liquor. For drink artizans neglect their work, and mothers their babes. Because of strong drink, homes that might be happy are desolate. Women, to an extent which a few years ago would have been deemed impossible, go to public-houses, or fetch drink to their homes, and get drunk together. Lads and girls in their teens get drunk. What is to be done? The State is paralyzed; it is useless to look to the Government for help. Young friends of the C.E. Societies, it is for you to save your country. You must do it by individual and collective effort. Let each place himself, though his influence be but an ounce weight, in the scale against the liquor traffic.

It would be hard, in the denunciations of the most vehement teetotaler, to excel these terrible words by the wisest of men. The love of strong drink brings *woe and sorrow*, as when the newly-married wife wakes up to see that her husband is beginning to frequent the public-house, or to like the intoxicating cup, or when the child finds itself neglected because the parent is hopelessly incapable. As for *complaining*—what depression follows on the night's debauch! And as for *wounds*—what would equal the hurt done to property and health? The wine may be tempting enough to eye and taste. Cup after cup goeth down so smoothly. The company is so stimulating, the sense of enlargement and liberty so bewitching. But, like the syren sisters of olden fable, there is but one end—*at last* . . . The Egyptians had, at their feasts, cups, at the bottom of which a serpent was modelled, in the act of striking with its forked tongue, so that when the reveller had got beyond the first half of his potation, he might be suddenly accosted and arrested by the emblem of his awful peril. *It biteth like a serpent*, and stingeth like an adder. Sir Andrew Clark said: "I am speaking solemnly and carefully, and I tell you that I am considerably within the mark when I say to you that going the round of my hospital wards to-day, seven out of ten there owed their ill-health to alcohol. When I think of all this, I am disposed to give up my profession, and to go forth upon a holy crusade, preaching to all men, *Beware of this enemy of the race.*" Sir Henry Thompson said: "I have no hesitation in attributing a very large proportion of the most painful and dangerous maladies which come under my notice to the ordinary and daily use of fermented drink, taken in the quantity conventionally termed moderate." Sir William Gull said: "Where alcohol is taken, even in moderation, it deadens the nervous system, spoils the health, and spoils the intellect, by injuring the nervous tissue of the brain."

How strong are the reasons then for adopting the vow of Total Abstinence for ourselves and for others, according to those noble words of the Apostle Paul: "If meat maketh my brother to stumble, I will eat no flesh while the world standeth, that I make not my brother to stumble" (1 Cor. viii. 13).

I heard an affecting story the other day of a young lad, a South American native, who was conducting a missionary through the forest, and was suddenly stung by a dangerous snake. Instantly his leg began to swell, and the poison began to spread. The missionary sliced off a large portion of his flesh, just by the bite, but in vain. The lad did not fear death, but longed to live that he might preach the Gospel to his own people. Then the missionary suddenly bethought him of sucking the poison from the wound, and it saved that young life, which is now expended in the service of God. So let us, so to speak, by our entreaties, tears, prayers, and example, rid our friends and neighbours, so far as lies in our power, from the terrible effects of the love of strong drink, which, as this context shows, leads to other and nameless evils.

F. B. M.

C.E. NOTES.

Junior societies in the United States are able to do much "Sunshine" work. News comes of a society in Detroit formed amongst the children of the slums. Having no money to give, they have recently made a patchwork quilt for those poorer than themselves. Once in four or five weeks they hold "Sunshine meetings." This means that they will go to the home of some old lady, or "shut in" person, and stay for about half an hour, singing hymns, repeating Scripture verses, and sentence prayers. Often the people from the neighbourhood will gather about the door and seem much interested.

* * *

There are nine societies of Christian Endeavour in the Samoan Islands, with a membership of nearly 1,000. The native pastors speak much of the blessing received through the movement. The inhabitants of one island collected £18 to send the Gospel to the heathen. Most of those who joined the first society, started in the island of Malua in 1890, have since offered themselves for mission work in distant out-stations, and the large heathen island of New Guinea. The members of the Society in Malua include the King, and his humblest subject, "One in Christ Jesus!"

Calvinistic Methodists.

THE recent meetings of the South Wales Calvinistic Methodist Association, held at Cwmbwrla, near Swansea, were full of blessing. The Twentieth Century Fund meeting was well attended. It is aimed to raise £100,000 towards church extension and other praiseworthy objects. The missionary meeting was a glorious occasion. Two workers from the Indian field, Rev. J. Ceredig Evans and Miss Laura Evans, spoke with much earnestness. At the close, when the first-named missionary was singing a hymn in Khasi, translated from an old Welsh hymn, familiar throughout the Principality, a striking scene was witnessed. The congregation rose, and continued singing the refrain again and again with deep feeling.

On the Wednesday afternoon an open-air service was held, Revs. Dr. Rees, of Merthyr, and S. T. Jones, of Rhyl, preaching to some thousands of people. The service was a powerful one, and the people were deeply stirred. The climax of the gatherings was reached in he last service, when Rev. S. T. Jones spoke on the awfulness of the Judgment Day. The impressive character of this service will long be remembered by those privileged to be present.

Middle-aged ministers declared that they had never attended such powerful services as these. The preaching was Christ-centric, and for that reason it reached human hearts as nothing but the Gospel can.

D. H.

Welcome Home, Canning Town, E.—The August muster of "The Christian Life Boat crew" was well attended, a special feature being the large number of seafaring members. Miss Child opened the meeting by giving out the text for the month, Psa. cxv. 12, referring to the blessings received throughout the past month. One of the seafaring members, who had come a considerable distance at his own expense, expressed gratitude to God for his acquaintance with the Home. Miss Reed, from Oporto; Peter Carroll, from s.s. *Kent*; Captain Wrake, of H.M.S. *Alert*; and several others followed with terse addresses. Mr. Blaauw, Miss Child's valued helper, thanked God for restoring mercies, and for sending a co-worker along in the time of need. Friends who take sympathetic interest in the work carried on by Miss Child, will be glad to know that the premises have been secured, although there is still a balance to be made up.

Home Missions.

Among the Hop-Pickers.

MEDICAL MISSION WORK.

LAST year I had the privilege of organizing some relief for the sick amongst the hop-pickers, combined with definite spiritual, Evangelical teaching and influence. Our relations, I am happy to say, were most friendly with all other Christian workers in the three parishes with which we attempted to deal last year, and some of the most experienced fellow-labourers told us that they had never seen the hearts of the people so softened as they were by the Medical Mission aid.

In the parish and the immediate vicinity of Paddock Wood, there is an invasion of about 7,000 people for hop-picking during the month of September; in Yalding, &c., about 6,000; in Hunton, &c., about 4,000. The majority of these are home-heathen indeed, and revolting scenes take place which even benighted heathen races would not tolerate in their kraals.

Amongst such vast numbers, with such completely changed conditions of life from one-roomed homes in city slums to living in tents and huts, with the temptation to eat unripe fruit and rashly drink impure water, and the casualties from burning and scalding, which result from cooking in the open air, sprains, cuts, &c., I need not say that such Christian sympathy and help are most necessary and much appreciated. The County Council provides a cholera mixture, but in one parish, at any rate, the seven places where alone it could be obtained by the public generally were all beershops!

The cost of providing a Medical Mission station complete, with tent, dispensary, seats for Gospel service, &c., I have been able to reduce to £48. We should like to see eight such stations at work during the hop-picking next month. For the work in prospect this year, we shall need the assistance of at least four Christian doctors, and twenty Christian women with trained nursing experience. Beside their help, we shall welcome offers of personal service from about twenty whole-hearted Christian workers for conducting open-air meetings in the hop-pickers' camps, the village streets, &c., and for tract distribution in the hop-gardens during working hours.

I hope that in a few weeks a council of representative Christian friends will be formed to accept the responsibility of guiding and sustaining this undertaking. I can only say in over thirty years' experience of home-missionary work, I do not know any effort more urgently necessary. Meanwhile, I shall be very pleased to hear from any who are moved to help in carrying out our Lord's injunction—"heal the sick, preach the Word"—amongst these poor people.

J. W. C. Fegan.

The Boys' Home, 95, Southwark Street, S.E.

THE GOLDEN KEY.

In the first week in September there will be gathered in our district people out of great cities, country towns, and scattered villages, tramps and gipsies, with no place to call home, of every age and conceivable class. Such a sight, surely, as affords scope for the the Spirit of the Lord Jesus when "He had compassion on the multitude."

Many of them are vicious, superstitious, profane, and yet not without gratitude, as appears by one of this class meeting one of our workers in a distant town, saying, "I am proud to shake hands with a man who tries to do our folk good." For many years past five tents have been erected for tea, Gospel meetings, services of song, magic lantern exhibitions, temperance meetings, &c. Last season nearly 200 meetings were held with an aggregate attendance of something like 18,000. Fifteen Missionaries were employed, and we were fortunate in having in our band members of the St. John's Ambulance Association, who were able to be of service in several instances in remote places. This is a new feature, and we hope may be yet further developed.

Who can tell what may be the golden key to open hearts? Many of our old friends and supporters have recently passed away, and we therefore ask for kind help and sympathy to enable us to go forward. Books and tracts will be gratefully received.

Lenten House, Alton. Aurelia Chinn.

HEREFORD AND WORCESTER.

Worcestershire and Herefordshire hop-pickers are often forgotten in the mission work carried on at this season of the year; but for several years. Mr. Jones and myself have visited among them, and we hope to do the same this year, looking to the Lord to supply our need, both as to expense and literature.

As there is no fund for this work, and as each year we are able to visit a greater number of hop-yards, it becomes more and more necessary to make this appeal. The people know us and we know them, and they are always glad to welcome us. It is real hard work, but work that God blesses, and we gladly undertake it as before. Communications, tracts, books, &c., may be addressed care of Mr. Clissett, Stanley Hill, Ledbury. William Luff.

Rev. John Burnham writes: "The Evangelistic Hymn Book (½d., recently issued by *Messrs. Morgan & Scott*), is just what we want for our work among the hop-pickers. But our work in Worcestershire is new, and we are opening another centre in the region of Bromyard, demanding all our funds, and more. If some good friend should be moved to give us a few hundred copies, the gift would be most welcome."

The Evangelization Society.

IT will interest many readers to hear how greatly the Lord is blessing our tent work this season in many counties. During the last three months we have a large increase in the number of meetings taken, and some of the tents are proving too small for the numbers who flock to hear the Word, especially on Sundays. We are preaching in tents in various places, from Ross and Cromarty to Cornwall.

It is probably known to most that the Society uses no methods to induce large attendances which in any way appeal to the emotions only, but that its preachers depend upon the Word of God, brought home with power by the Spirit of God. Our aim is that the evangelists should be definite, clear, and sympathetic in every address, so that the preaching must have results, whether seen in time or eternity.

A Cumberland correspondent says:—

Since I have been in this town (Whitehaven) I have not witnessed such a time of blessing as we have had. A large number of people have been savingly brought to God. The meetings, night after night, in numbers far exceeded our expectation. Your evangelist presented the Gospel of the Grace of God in the plainest possible manner. The whole truth has been clearly, forcibly, and most powerfully brought before the people. With many others I feel grateful to the Society for this tent mission.

From a neighbouring village another friend writes:—

We are glad to say that the tent has been filled, and eternity alone will reveal all that has been done during the mission. We know of a number of conversions that have taken place night after night, and have every reason to believe that there are many others still under deep conviction of sin.

A Suffolk correspondent writes:—

We have much occasion to give practical proof of the many favours received during the mission here. On the Lord's Days large congregations gathered, and on week evenings encouraging numbers collected; but even better still, rapt attention was paid to the Word preached.

Many letters could be given from the converts who write, thanking God that they ever heard the Gospel in our tents. Frequently the writers of such testimony have been in Christ ten, fifteen, or twenty years before we hear from them. John Wood, Hon. Sec.

21, Surrey Street, Strand, W.C.

Dunoon College.

LAST session was one of the most fruitful on record at the Dunoon Gospel Training College, Kirn, Scotland. A friend has just cleared off all the current debt, and the fine building and grounds are being put in new order.

In the College, main stress is laid on a thorough knowledge of the Bible in Greek and Hebrew, together with a practical preparation for preaching the Word. The College seeks to train Heralds of the Cross, and it is clear that the churches have not yet lost their love for simple and earnest preaching. The Principal, Rev. Duncan Macgregor, has now recovered his health.

The standard of excellence is not regarded as being forward in scholastic degrees, but in full preparation for preaching the Gospel. No sectarian test is applied, and so the students are of various denominations. As there are no special collectors, the funds needed for the work are raised by faith and prayer. The progress made in past years show that no radical change should be made either in the mode of teaching or in the manner of raising funds. God has provided. Visitors to Scotland are cordially invited to visit the College and examine the work.

Scottish Notes.

THE determination expressed by members of the Glasgow Corporation to deal effectively with the widespread opening of Italian ice-cream shops on Sabbath has resulted in the framing of a clause making it unlawful for any person to "sell or vend any article on the Sabbath day *without having a licence*." The reservation indicated, however, is calculated to rob the decision of its moral value. Experience has shown that nothing short of the observance of the Christian Sabbath, or Lord's Day, can meet even the social need, and if the Divine requirement be admitted, should any corporation grant a contrary licence?

In a circular which has just been distributed among parents by the Edinburgh School Board, the opinion quoted of a physician to the effect that

smoking by growing boys checks their growth, blunts their mental faculties, and ruins their morals. The cheap cigarettes they use are simply rank poison, and instances are known of death having been directly caused by their use.

A head-master adds that "it is well known that smoking by stealth leads to dishonesty, bad company, and other serious consequences." The Board have earnestly requested the co-operation of parents and guardians in dealing with "what threatens to become a serious national evil."

In a recent lecture dealing with "Gambling and Betting," Rev. William Muir said he had found not only that these existed in Blairgowrie, but book-making as well. He felt it would be a farce to deal with the subject without referring to raffling at church bazaars, believing as he did that "we shall never be able to speak with power regarding the larger question until we sweep all such practices from our midst," and he prayed that "such a wave of spiritual blessing may sweep over the Church of Christ as shall render for ever impossible such things as are meanwhile so frequently resorted to, instead of appealing to, and depending on, the freewill offerings of the Christian people."

Delegates are being appointed and preparations made for the annual conference of Scottish Y.M.C.A.'s which is to be held at Inverness in September.

While preaching in the open-air in the east-end of Glasgow on Saturday, August 4, Mr. Robert Macminn was suddenly taken ill. He was at once carried home by his friends, but died while being taken upstairs.

The commissioners of the borough of Broughty Ferry have refused a request from Pastor Jacob Primmer, for the allocation of a piece of ground on which his annual Protestant conventicle might be held.

A visit a few days ago from Staff-Captain Elbourne (chief officer of the Dundee Division) was made the occasion of a special series of meetings in connection with the local corps of the Salvation Army at Blairgowrie.

At the last monthly conference of the Glasgow Christian Workers' Union Mr. A. B. Munro (president) occupied the chair, and the speakers were Mr. Robert Logan, Bethany Hall, and Mr. D. F. Ramsay (formerly leader of praise at the conferences, now of Ireland).

High praise is given to the educational department of the Glasgow Y.M.C.A. in the report of H.M. inspector. "A pleasing feature," he says, "is the extreme interest taken by the managers in all branches of the work, and the skill with which they adapt the curriculum to the varied needs of the pupils."

The proper authorities in various parts of the country have set themselves resolutely against trafficking in licences. An application for transfer at Friockheim was refused last week, the chief constable of the county reporting that the applicant had no experience in the trade whatever, and that the licensed houses in the town were changing hands too frequently.

At the last meeting of the Scottish National Sabbath School Union, a report was given in detailing the arrangements for various evangelistic missions to be conducted among the children of Glasgow and district during the coming winter. The committee are prepared to undertake similar services in the country towns and districts also. A new union has just been formed at Johnstone, while the Edinburgh Baptist and Lanark Unions have applied for affiliation.

Slade Mission, Plumstead.—This Mission is now under the honorary superintendence of Mr. David Carnegie, who writes:—"The halls are in a position fraught with great possibilities, but it is cause for regret that in spite of the largely increasing neighbourhood comparatively little financial assistance has been hitherto rendered. At least £75 will be required to put the premises in order. If the necessary funds were at our disposal, we believe the time is not distant when the Mission may become entirely self-supporting." Mr. Carnegie's address is "Eltekon," Eglinton Road, Plumstead, S.E.

The Wesleyan Conference.

THE Pastoral Session of the Wesleyan Conference was resumed on Monday week at Burslem. The leading public service of the last week of Conference was that at which forty young ministers were ordained for the work of the ministry.

The charge by Rev. F. W. Macdonald, the ex-President of the Conference, was a noble deliverance. He took as his text Acts xxvi. 16, 17, and 18—"Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee, &c." Mr. Macdonald then dwelt upon the significance of the conversion of Saul of Tarsus, and proceeded to insist upon some of the essentials of an effective ministry. It was not the business of the Christian minister merely to lecture upon, and to discuss the historic Christ. It was not his business to build up from literary or archæological resources another portraiture of that grand and inspiring personality. The Christian minister was not primarily a man of letters, nor a student of literature. He declared that he enunciated a truism that could never become a platitude when he said that the primary business of a preacher of the Gospel was to be the

WITNESS OF A LIVING CHRIST.

The preacher proceeded to expound the nature of the witness borne by the servant of Christ, and to illustrate it from the example of St. Paul. Very beautifully, in closing an address that made a deep impression on those who heard it, Mr. Macdonald recalled the experiences of past years. It was almost forty years since he stood for the first time in that pulpit. Said he, "I was then little more than a boy, very slenderly equipped for the ministry—but happy and hopeful, for the Lord had appeared to me, and said 'I send thee.' Very gentle was his appearing to me in my father's home, at my mother's side." Many a time since He had appeared to him—to chide, to reprove, to comfort, to enlarge the vision, to strengthen the feeble grasp, to nerve the relaxing courage. "Brethren," said the ex-president to the young men before him, "He will appear to you. He is still the living Lord and Head of his Church, and He takes you this day under his guardianship and protection." The whole service was an impressive one. Dr. Allen afterwards declared that the charge was not only such to every newly-ordained man, but to every minister present. The result would be the renewal of their vows and obligations to the Lord Jesus Christ.

THE OBITUARY SERVICE,

when the roll of the honoured dead was read, was a time of solemn searching of heart, and of admonition. Rev. William Perkins offered a touching prayer, and the brethren joined not without emotion in singing the hymn—"Come let us join our friends above." The Secretary first read the names of those who had been called home during the year; twenty-seven in Great Britain, two in Ireland, and ten in Foreign Mission fields. Then one after another of the brethren rose in quick succession to pay their tribute to the work and worth of their former fellow-labourers. The venerable Dr. Jenkins spoke of the genius and brilliant preaching ability of Edward J. Robinson. It was peculiarity of temperament that alone prevented him from taking the very highest position in Methodism. During his ministry in Ceylon, Mr. Robinson acquired a profound knowledge of Oriental thought and philosophy. In his obituary notice it was recorded that immediately before his death, which occurred somewhat suddenly, he exclaimed:

O, could I catch one smile from Thee,
And drop into eternity!

Rev. Bamford Burrows and Rev. H. Price Hughes joined in paying a warm tribute to the beautiful old age of John Connon, who did some of the best work of his life as a supernumerary minister in a country circuit. He died in the sixty-fifth year of his ministry. Rev. Owen Watkins did not forget the brethren who had laboured in his own old field of South Africa. Rev. Marshall Hartley spoke of native preachers whom he had met on his visit to the Eastern Stations. Rev. Thomas Champness spoke of the brethren who had faithfully rendered quiet service in difficult spheres.

The relation of baptized children to the Church was discussed in connection with the report of a committee that had considered the question during the year. It was urged that a larger measure of pastoral care was due to baptized children, and the suggestion was made that pastoral classes should be formed with a view to the instruction of such children, and their personal decision to serve Christ. Incidentally the question was raised as to what course they should adopt in regard to children brought for baptism by un-Christian parents. Mr. Price Hughes thought it right to refuse baptism to infants whose parents had no idea of what the baptismal service meant, and had no intention of keeping their baptismal vows. Rev. J. Shaw Banks, on the other hand, urged that their conduct in regard to any child born into the world should not be dependent upon the moral character of the parents. If the parents failed in their duty, the Church should seek to supply the lack. Rev. Thomas Champness earnestly declared that every little child had a right to come to Jesus Christ.

One of the last acts of the Conference was the designation of the President of the Conference of next year. It was a foregone conclusion that Rev. Dr. Davidson, of Handsworth College, would receive the honour of election; and so the result proved. Dr. Davidson is one of the most scholarly and devout of Methodist preachers. His election is a recognition of splendid service faithfully rendered.

The World's Students.

BY ONE OF THEM.

THE World's Student Christian Federation held its Fourth Conference at Les Ombrages, Versailles, from August 3 to 8. The Federation is fortunate in always having been able to secure an interesting place for its meetings. The first conference was held in an old castle on Lake Wadstena in Sweden, the second at Williamstown, U.S.A., the third at Eisenach, fragrant with its memories of Luther, and the one just over was held in a beautiful old country house situated in a park on the outskirts of Versailles.

The Federation is represented in England by the British College Christian Union, and has also affiliated to it Student Christian Movements in ten other countries, namely: America, Australasia, Germany, Scandanavia, Western Europe, including France, Switzerland and Holland; South Africa, China, Japan, India and Ceylon; and a group of isolated unions in mission lands.

The object of the Federation is to win students for Jesus Christ, to build them up in Him, and to send them out in the world to work for Him. With this three-fold object in view it seeks to promote

SYSTEMATIC BIBLE STUDY,

the scientific study of foreign missions, and it lays stress upon the importance of seeking to help men individually to know Jesus Christ. The Federation was formed in 1995, and in his report, just published, the general secretary, Mr. John M. Mott, contrasts the student work of 1900 with that of 1895. He says:—"In 1895 there were 900 student Christian associations or unions in universities, colleges, and higher schools; now there are 1,400. Then 45,000 students and professors were members of such societies; now the number is nearly, if not quite, 65,000. Then there were ten national student movements; now there are fifteen. . . . Then there were only thirty-eight secretaries spending all or the larger part of their time in Christian work among students; now there are 101. . . . In 1895 there were held ten National Student Conferences, attended by 2,600 student delegates; during the past year there have been twenty such Conferences, with an attendance of over 5,200 students. Then there were less than fifty pamphlets and books published in the interest of the various student movements; now there are nearly 200. . . . Then there were spiritual awakenings reported in but three or four countries; since then the number of conversions among students has increased year after year, and during the past year alone there have been spiritual awakenings in nearly every land included in the Federation. In those days there were only 11,000 students in Bible classes and circles of the various Christian associations; to-day the number is over 23,000."

Mr. Mott's entire report is of engrossing interest to those who pray for the coming of the Kingdom of God, but we must pass on to tell a little of the Conference at which this report was presented.

The Conference opened with an address given in French and then in English by Dr. Karl Fries, of Stockholm, chairman of the Federation. He spoke to us of the importance and privilege of giving Jesus Christ the pre-eminence in all our work, in the whole movement.

At once, on the conclusion of the chairman's address, the Conference proceeded to receive reports of the Student Christian work in the countries represented. The German report came first, and told of Christian Unions in twenty-five German Universities and Colleges. This was followed by the Dutch report. It was encouraging to hear that in Amsterdam alone there were six Bible Circles. Schoolboys' Camps have also been started in Holland, with marked success. Report followed report in quick succession, all giving accounts of real progress. India has 550 students in Bible Circles; America, 14,000.

China has forty-five Unions, with a member ship of over 1,700 Chinese students. Japan reported 200 conversions as a result of the year's work. And here let me say a word about the *personnel* of the Conference. We had with us an Indian, a Chinaman, and a Japanese, each of whom had travelled to Europe to be present at the Conference. Twenty-three nations in all were represented, among them we might mention Belgium, Bulgaria, Spain, United States and Canada, Hungary, Norway, Sweden, Denmark, and Russia. About fifty were present, and it was wonderful to observe how quickly all made friends. If anyone had previously been sceptical about the reality of fellowship in Christ between men of different nations, his scepticism must quickly have been removed, as he saw Boer and Englishman, Spaniard and American, Chinaman and Japanese exchanging experience and inquiring with keen interest about the work of God in each other's country. Later, in the Conference devotional subjects were treated, and also methods of Bible and missionary study. The delegates from the Orient on one afternoon dealt with the subject, "How can the students of the Occident help the students of the Orient?"

We were deeply moved as Mr. Honda made his plea for Japan,

"MORE MEN AND BETTER MEN."

Then Mr. Hwang, of Nanking University, asked for prayer for China. He said to us:—"I think that this is the most critical time for 400 years in the history of China. When this war is past great changes will take place. China needs mental and spiritual help. Will you not all come to China?" The same plea for men came to us from India. Mr. Karmakar told us how plague and famine are missionary factors in India, breaking down caste and making men think. "India is an open door, and therefore, brethren, come!" was his message to us. Surely these are days of vast opportunity for the Church of Christ; the harvest truly is great, but the labourers are few. We were only fifty men, but as we faced the call of Christ to prayer for labourers on the last day of the Conference, we felt that there was vested in us a great responsibility, and that there was for us also a large possibility. Some of us determined to give ourselves as never before to the work of prayer. We closed our Conference by joining hands and singing, "Blest be the tie that binds," and as we did so we realized as never before how closely knit together are those who are in Christ Jesus, even though they live and work in different hemispheres.

Chautauquans at Barmouth.

AN institution usually takes years to carve out for itself a place in our present day life; yet, to judge from the enthusiasm which marks its members, the British Chautauqua has already taken strong hold of a large section of the religious public.

The sixth annual Summer School is in session at Barmouth. The arrangements have been so well carried out as to secure an entire absence of friction and worry, and the members are thus free to give themselves whole-heartedly to the business and pleasure in hand.

The former presidents have been Dr. Cave, Rev. C. H. Kelly, Dr. Munro Gibson, and Dr. Clifford. The last-named is now succeeded by Dr. Horton, who made a notable pronouncement on Friday evening in his inaugural address, the subject of which was "The Great Teachers of the Century." Dr. Horton opened his address by stating that the great problem that the eighteenth century had bequeathed to the nineteenth was, to unite Deism and Evangelicalism in a faith which should not ignore reason nor disdain the facts of the world, a faith in which the religion of all the centuries and the science of the nineteenth century should lie down together, each respecting and each requiring the other. He then went on to examine the contributions to the problem of such thinkers as Wordsworth, Coleridge, Byron and Shelley; then the little group, Emerson, Carlyle and Ruskin; then Maurice, Kingsley and Robertson; then on the other side Newman, Keble and Pusey; then Mill, Darwin, and Spencer, and finally Tennyson and Browning.

IT WAS A MASTERLY ADDRESS,

and was followed closely by a keenly interested and attentive audience.

On Saturday, an informal conversazione was held, over which the venerable and revered Marianne Farningham presided.

On Sunday the Chautauqua Sermon was preached in the Assembly Room, by Dr. Horton, to a crowded congregation, from the text, "God is a Spirit."

A delightful item of the programme has been a most interesting and illuminating series of lectures by Rev. George Harmer James, of Derby, on "The Lives of the Great English Reformers." "John Wycliffe, the Morning Star of the Reformation," and "William Tindale, the Hero of the English Bible," have already been dealt with; and on Thursday the final lecture of the series, on "Hugh Latimer, the Apostle of England," will be delivered. We have seldom heard more interesting or more helpful addresses than these.

So far, the programme has barely been commenced, and lectures are to be delivered by George Swainson, Esq., F.L.S., on "Corals and Coral Islands"; by Rev. J. C. Carlisle, of Folkestone, on "The Teacher and His Preparation," and on "A Night in London Streets"; by Mr. W. R. Bradley, of King Edward's Grammar School, Birmingham, on "The Letters of Paul"; by Mrs. Bonwick, on "Woman"; and by Dr. H. Frank Heath, of the University of London, on "Is the Novel Worth Studying?"

But intellectual help is not the only object of the Society. Spiritual and physical refreshment occupy also a very prominent position in its procedure, and the early morning prayer service, from 8 a.m. to 8-30, is perhaps one of the most helpful and stimulating of all our engagements; nearly all the members turn out to this meeting regularly, and the little Baptist Chapel is crowded every morning.

On the physical side may be noted the excursions. These were inaugurated most dismally, for on Thursday last the coach drive through the magnificent scenery of the Pass of Abenglasbyn to Beddgelert was accomplished through a steady downpour of rain. This unfortunate commencement did not, however, in the least damp the enthusiasm of the party, and the Mark Tapley spirit which was then so fully displayed has been abundantly rewarded, for we have since enjoyed absolutely perfect weather.. There has been a very large accession of numbers this year, and very many applications have had to be refused, as all the accommodation was long since filled up.

A MEMBER.

International Zionist Congress.

THE fourth congress of Zionists opened at the Queen's Hall, Langham Place, on Monday morning. A preliminary gathering had been held on Saturday evening at the Great Assembly Hall, Mile End, for the purpose of welcoming the delegates. Between 5,000 and 6,000 persons were present, and gave an enthusiastic greeting to the men who have prominently identified themselves with Zionism.

At the first session of the Congress at the Queen's Hall, large numbers of delegates of both sexes were present from nearly every country in Europe, as well as from Palestine, Canada, South Africa, and the United States. Dr. THEODOR HERZL was elected president of the Congress, he having held the same office in the previous Congresses. Dr. Max Nordau (Paris), Dr. Moses Gaster (London), and Professor Dr. Mandelstamm (Kieff), were the vice-presidents; and Sir Francis Montefiore one of the assessors.

In his presidential address, part of which was delivered in English (the official language of the Congress being German), Dr. HERZL pointed to England as being one of the few countries in the world in which God's ancient people were not detested and persecuted. He declared that the Zionist movement meant not only much for the Jews, but it also meant something for others. It not only opened up to every country a settlement of the Jewish question in a manner worthy of mankind, but it likewise contained the elements of a great perspective for the Orient. The Asiatic problem grew from day to day more serious, and would for some time be deeply tinged with blood.

IT WAS OF INCREASING IMPORTANCE

to civilized nations, therefore, that on the shortest road to Asia there should be set up a post of civilization, which would be at the service of civilized mankind. Such a post was Palestine, and the Jews were ready with their blood and their substance to provide that post for civilization.

The address of the morning was that of Dr. MAX NORDAU, on "The General Position of the Jews." He spoke of the vast strides anti-Semitism had made in many parts of the world since the previous congress, and he particularly emphasized that phase of anti-Semitism which was known as the "Blood Accusation."

At the afternoon sitting Dr. ALEXANDER MARMOREK, of Paris, spoke of the harsh treatment which the Jewish emigrants from Roumania had received in various States through which they had passed. Dr. Marmorek said that only that great and hospitable country, free England, had remained true to its old reputation of being an asylum and a refuge for fugitives from injustice. Suffering and persecuted human beings had never claimed in vain the hospitality of England, and all Zionists felt the deepest gratitude to the English Government, which had already shown a benevevolent interest in the poor Jews in Roumania, and gladly would they place at its disposal the information as to the real situation in that country. which the Government appeared to lack.

A report on "The Status of the Jews in England" was read by Mr. L. J. GREENBERG, hon. secretary of the English Zionist Federation. He stated that no measure—Parliamentary or social—would stand much chance with the people of this country which prejudiced intentionally or unintentionally the Jews in England. Whatever slight hostility had been shown to Jews as such in England, its backing had been found in the limited ranks of those who were notoriously outside the influences of religious work and thought. Professor Dr. RICHARD GOTTHEIL, of New York, submitted a statement of the progress which the Zionist movement has made in the United States.

Evangelistic.

The Tent Campaign.

THE wonderful work of God proceeding in the nine Great Tents erected in the suburban districts of London may well stir the Lord's people to praise. Twenty thousand persons listen to the Word of Life every Sunday; thousands every night of the week; and, best of all, some 3,000 names have been taken of those who have professed faith in Christ, and have been dealt with individually since the commencement of this Mission.

So far, meetings have been held nightly, for from one month to six weeks, in eighteen different districts. Every class is being reached; the poor and those in better social position attend freely; infidels, Romanists, Ritualists, and Socialists have been converted; and many a poor drunkard has gone home a free man in Christ Jesus.

The children and young people are coming in thousands to their own special services, and the most tender, pathetic incidents may be recorded, showing how God hath ordained praise out of the mouths of babes.

But full of blessing as the past has been, the future is brighter with expectation. We desire to visit eighteen more places, closing the Mission about October 14 with a meeting in one of the largest halls in London, for a great Converts' Rally and Thanksgiving Service.

Among the evangelists who have joined hands in the work, are—W. R. Lane, Charles Inglis, Henry Varley, Rev. Dr. L. W. Munhall, Weaver Brothers, W. S. Weeden, Rowland Edwards, D. M. Cameron, R. Logan, J. W. Van de Venter, John Vine, J. Telford, G. R. Cairns, Newton Jones, Hugh Paton, J. S. Harrison, William Grove, and others.

We are all very thankful for the help given by the central committee, and committee of reference. These friends subscribed nearly £2,000, and it was hoped that Christians all over the country would subscribe the remaining £1,500 required to carry the work through the season. But for some reason there has been a holding back until the crisis has come—a balance of £500 on the wrong side. For the work to collapse would be an eternal shame; hence I feel constrained to lay the facts before your readers.

The storms of the last few days have done much damage to six of the tents, requiring a sum of £200 to put them in suitable condition for work. This makes the appeal more urgent as the need is immediate.

LEONARD WEAVER.

St. Martin's House, 1, Gresham Street, E.C.

The Free Church Mission.

Arrangements for the simultaneous mission by the National Free Church Council in February next are approaching completion. The ready response of the leading ministers of the several denominations to conduct a week's mission has been noted with much satisfaction. Rev. R. J. Campbell goes to Oxford and Rev. C. Silvester Horne to Cambridge. Manchester will have Rev. Hugh Price Hughes and Mr. Rendel Harris. To Birmingham have been assigned Rev. Dr. Clifford and Mr. Gipsy Smith; to Bristol, Dr. Mackennal and Rev. W. Cuff; and to Cardiff, Rev. John M'Neill. Dr. Barrett goes to Hampstead; Dr. Horton to Halifax; Rev. F. B. Meyer and Mr. Leonard Weaver to Leeds; Rev. G. Campbell Morgan to Portsmouth; Rev. J. G. Greenhough to Huddersfield; Rev. J. H. Hopkins to Bradford, and Dr. Monro Gibson and Rev. Howard May to Newcastle.

Gospel Tents and the Gales.

As a result of the recent gales damage has been done to several tents that were in use for Gospel services. Writing from Hutton, Weston-super-Mare, Mr. JOHN ELLIOTT says:—"The tent was wrecked on Bank Holiday by the gale. I was inside—alone—at the time, and about to light the lamps, when it came down with a crash. I scrambled out safely, and am now preaching in a cider store."

Mr. JOHN COATES, of the Bible Carriage and Tent Mission, Ross, Herefordshire, writes:—"Our one tent, which has been doing such good service all through the past summer weeks in one of England's darkest villages, was blown to ribbons, and thus rendered useless for further service. We are anxious to replace it at once in order to carry on the encouraging work."

Mr. JOHN DENNING'S tent on Southsea Common, however, stood firm, although a large circus tent, pitched only a few yards away, was swept to the ground. Although no performance was going on, a number of persons were in the circus at the time, and a number were injured, Mr. Denning's tent being used

as a temporary resting-place until the sufferers could be removed to a hospital. The Gospel Tent Campaign is making good progress at Southsea, and several have sought the Lord during the past few weeks.

With Scottish Fishermen.

There can scarcely be a more interesting sphere of usefulness than is furnished along the North East Coast of Scotland during the fishing season. It was recently my good fortune to spend a Sunday at Fraserburgh, in the company of Mr. Josiah Nix.

On the Saturday evening we were hard at work in the Town Square surrounded by at least 250 fishermen and their connections. It was pleasing to see all church distinctions lost sight of, and all harmoniously working for the coming of the Kingdom of Jesus. For an hour and a quarter this united open-air service was held with visible signs of blessing.

Mr. Nix hires the Dalrymple Hall, the largest in the town, for Sunday services. So popular are these gatherings that the place is commonly known as "The Fishermen's Kirk." It was inspiring to look into the faces of so large a congregation, and most refreshing to see the eager way in which the men and women drank in the word of truth. In the afternoon a meeting for testimony was held, and as the praise and witness bearing mingled, our hearts burned within us. There were some interesting cases of blessing in connection with this service. A still larger number of people attended the evening service, when Mr. Nix preached from the parable of the Pharisee and the Publican. Further decisions for Christ brought this happy service to a close. Immediately an adjournment was made to the links for an open-air campaign, and at least 1,000 men and women gathered round and listened for an hour and a half to straight talks on Gospel themes.

Mr. Nix has spent a good part of the summer at Stornoway and Fraserburgh, and stories of conversion are told from these and many other fishing towns along the North Coast of Scotland. T. R.

Rev. W. Priestnall, of Watchet, writes:—"Mr. F. A. Glover has been conducting a tent mission here with happy results, and evidences of Divine favour. The meetings for children and young people have been very helpful, and those for adults have also been attended with blessing."

Mr. W. D. Dunn has concluded a three weeks' mission in one of the tents of the Gordon Evangelistic Mission, Aberdeen. There was deep interest throughout, both in the afternoon Bible readings and the evening Gospel meetings. Many of the Lord's people have been revived, and all through the mission awakened sinners have been pointed to the Saviour. Mr. John Climie is now carrying on the meetings.

Reference has lately been made by evangelists to the need for some endeavour to reach Sunday cyclists, and in some instances it has been found that the exhibition of a large banner, inscribed with some striking words of warning and appeal, has a marked effect upon the pleasured-seekers. Mr. E. J. Coble writes that, in company with a friend, he has stood with large banners, one inscribed "Beware, ye that forget God." "Prepare to meet thy God" and "Eternity." Thousands of persons have read the words, and tracts have been distributed.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Henry Thorne.—Aug. 18, South Lambeth Road, Stockwell; 26, Talbot Tabernacle, Notting Hill; Sept. 2, Farwig Wesleyan Mission.

Mr. John Coates and Mr. Bentley.—During Aug., Grosmont, and villages in Herefordshire, with Gospel Tent.

Mr. Harvey.—During Aug., Denaby Main.

Mr. Barry Wake.—Till Sept. 3, Douglas, Isle of Man (Open-air Mission).

Mr. Newton Jones.—Aug., Margate Sands.

Mr. George Bach.—Till Aug. 17, Lowestoft; Aug. 18 till Sept. 2, Herne Bay.

Mr. J. Weedon.—Aug., Blackpool.

Rev. Thos. Waugh.—Aug. 19, Barmouth.

Mr. B. H. Angel.—During Aug., Guernsey (Open-air and Tent Mission, on Cobo Bay).

Mr. Chas. E. Barraclough.—Aug. 26-Sept. 6, Seamen's Bethel, Old Gravel Lane, London Docks, E.

Mr. W. D. Dunn.—Till Sept. 14, Whalton.

Mr. Richard Spragg.—During Aug., Portsmouth and district; Sep. 2-14, Port Sunlight; 16-28, Wrexham.

Mr. John Elliott.—Till Aug. 9, Mr. Counsell's Store, Hutton, Weston-super-Mare.

Mr. James Stunt.—Aug. 22, Hornsey Tabernacle; Aug. 26, West Norwood; during Sept., Sundays and Thursdays (except 23 and 27), Kilburn Hall, N.W.; Sept. 23, Strood, Kent; Oct., Merrion Hall, Dublin.

Mr. James Eyres.—Aug. 19 and 26, Blackpool.

Requests for Prayer.

In behalf of an effort to reach the stable lads of Newmarket. The leaders of the Student Movement desire prayer for themselves and for those among whom they work, that they may be filled with the fulness of God.

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About Books.

THE LIFE OF LIVES.

WHATEVER its defects, Dean Farrar's "Life of Christ" has had a powerful influence in popularizing great facts and attractive theories as they cluster round the "Sweet Story of Old." By a vivacious style, the writer secured attention alike to familiar biographical details and to discussions of a more erudite character. Many who have read the popular book will wish to make the acquaintance of a companion volume, representing the Dean's more recent investigation and thought, entitled **The Life of Lives**: Further Studies in the Life of Christ. (15s. *Cassell & Co.*)

In the words of the preface, this substantial volume "deals with questions of high importance, which the Gospels suggest, and aims at deepening the faith and brightening the hope in Christ of all who read it honestly." The contents exhibit a variety that comports well with the well-known versatility of the author. After a chapter on the Divine Birth, come others on the Unique Supremacy of Jesus, followed by one which should be of special service to evidential workers, on "The Testimony of Sceptics and Free Inquirers." Proceeding, we have word-pictures of great scenes and incidents, with succinct descriptions of the condition of the world at the beginning of our era, and the state of religion in Palestine at the same time. There is a character-sketch (though not so called) of John the Baptist, followed by chapters on Christ's teaching, both as to its form and substance.

If the "broadness" of the writer's views occasionally appears, so also does his sturdy Protestantism. In a chapter on "The Apostolic Commission" he deals with "the power of the keys," and gives an interpretation of "binding and loosing," as arising in Matt. xviii. 18 (compare Luke xxiii. 47; John xx. 23). He shows that the power in question was given to the entire Christian community, and not to the ministry alone.

> Christ conferred upon the Church the right, not indeed of deciding whether this or that man shall be saved or lost, but of declaring what men she can admit into, or reject from, her community. The claim of "priests" that *they* can *absolve from sin* entirely perverts the true meaning of Christ's words. All that priests can do is to state—not by their individual authority, but solely in agreement with the mind of the whole Church—the *conditions* on which sin can alone be forgiven. Those conditions the Church may set forth. They are the conditions of sincere repentance and genuine amendment. If anyone fulfil these conditions, he not only *will* be, but *is* forgiven, and *has* everlasting life. If a man have *not* fulfilled these conditions, he is *not* forgiven, though all Popes and priests should pronounce their absolutions over him, and call him "saint." Apart from a miraculous power of reading the heart, any "absolution" which is not *simply declaratory and hypothetic* is a false pretence, founded on the perversion of a phrase which has no such meaning—a pretence more meaningless than the idle wind. Who can forgive sins but God only?

The chapters number forty-three, and there are full indices. On points of detail the views expressed are not such as command ready assent; but as a repertory of facts gathered from a large literature, and presented in the language of our day, the book is calculated to be of service to many.

THE WAR IN SOUTH AFRICA.

WE have before us two opposing expositions of the war between Great Britain and the Transvaal. The first is a pamphlet reprinted from the *Revue des Deux Mondes*, and entitled, **The South African Crisis**, by Professor A. Kuyper, D.D., LL.D., member of the States-General of Holland. Translated and prefaced by A. E. Fletcher (*Stop-the-War Committee*. 6d.).

The second is, **Origin of the Anglo-Boer War Revealed**; the Conspiracy of the Nineteenth Century Unmasked. By C. H. Thomas, of Belfast, Transvaal, Orange Free State Burgher. (*Hodder & Stoughton*. 3s. 6d.)

We have not space to enter into a discussion of the subject, important though it be. The case for the Boer is strongly stated by Professor Kuyper and not less so that on the other side by Mr. Thomas. With this difference, however, that while the Professor is a Hollander, Mr. Thomas is "not an anti-Boer nor an Englishman; born of Continental parents, and brought up in Europe."

He tells us that "with real grief he records his conviction against the Boer nation as solely and entirely guilty, but with this qualification, that its responsibility is much attenuated by the fact that the bulk of that people has been unconsciously decoyed as tools of a gigantic intrigue, a conspiracy originated some thirty years ago by an infamous Hollander coterie, and operated since by its product, the now well-known association, the 'Afrikander Bond'—its object being no less than the eviction of all, that is English, from South African States into one free, independent Republic, the affiliation to be with Holland instead, and Dutch the common and official language, other nations, in return for afforded aid, to participate in the advantages wrested from England."

We commend both publications to the careful and unprejudiced attention of all interested (and who is not?) in this grave controversy, and all who wish to know the truth about it.

MRS. SPURGEON'S BOOK FUND.

IN a charming little brochure—"The Book Fund and its Work—1898-9"—Mrs. Spurgeon tells the story of some of her efforts on behalf of poor ministers during the last two years. Within this period some 10,343 volumes have been distributed. The grants of books are not confined to ministers of any one denomination, and many are the touching acknowledgments received — often from pastors in pitiful distress. From one and all the testimony as to the value set upon the teaching is most encouraging. Many who by perseverance and self-sacrifice have worked their way into the ministry, but whose poverty has precluded them from obtaining even necessary books, have been assisted in forming the nucleus of a library.

The particulars given of the progress made in translating and circulating Mr. Spurgeon's sermons in quite a number of countries are particularly interesting. Another branch of this enterprise is the "Pastor's Aid Fund." This help chiefly consists of gifts of money in times of need, and boxes of clothing. During the past two years the grants in money, including the amounts given to needy ministers and their families from the Fund, for general use in the work of the Lord, have exceeded £600, a sum which, as Mrs. Spurgeon says, "will unquestionably prove that much sorrow and suffering have been relieved, and many hearts uplifted from a crushing sense of destitution and distress." (*Messrs. Passmore & Alabaster, Paternoster Square; or Mrs. Spurgeon, Westwood, Beulah Hill, S.E.*) It is well worth perusal, and all who study its pages, will pray with their writer that the Lord may never withdraw his Holy Spirit from a service so calculated to enrich his ministers and do Him honour.

WORKS BY THE LATE E. C. MILLARD.

THERE is a certain fitness in the re-issue of the two remarkable books written by the late Mr. Millard. As our readers will remember, this devoted worker was taken to God a few weeks ago, but one of his last acts was to arrange for the re-issue in cheap form of his well-known books. The earliest of these, originally issued in 1891, is entitled "**What God hath Wrought**," being an account of the Mission Tour of Rev. George C. Grubb, M.A., through Ceylon, South India, Australia, New Zealand and Cape Colony. Being one of the mission party, Mr. Millard here described scenes and incidents of which he was a personal witness. The second book, entitled "**The Same Lord**" (Rom. x. 12), describes a subsequent tour in Australia, Tasmania and New Zealand. The pages outline many remarkable meetings, and narrate stories of conversion and progress in Christian experience that are sure to be helpful to a large number of readers. These works are attractively produced, and fully illustrated. (2s. nett each. *Marlborough & Co.*)

Over the Alps on a Bicycle, by Mrs. Pennell, is a fully illustrated description of an adventurous ride. (1s. *T. Fisher Unwin.*)

The **Life Story of S. C. Crutcher**, coloured evangelist, of Shenandoah, Iowa, U.S.A., has been issued by *Robert Banks & Son, Racquet Court, Fleet Street, E.C.* (6d.) The narrative is replete with interest.

Twenty-four Sacred Musical Solos, composed by Miss Ada Rose, is a collection of choice pieces, with music in sol-fa as well as the old notation. Copies may be had (1s.) from the composer, *Mrs. W. J. Gibbs, "Melrose," Bromley, Kent.*

Thoughts on the Book of Ruth is a useful exposition of a section of sacred history, often overlooked. The actual events and the symbolic personages are expounded in a helpful and instructive manner. (2d. *George Clarke, Melton Constable, Norfolk.*)

Much earnest and helpful advice is to be found in the pages of **Simple Counsels to Christian Servants.** The book will appeal with comfort and encouragement to many who experience difficulties in maintaining "patient continuance in well doing." (2d. *Nisbet.*)

Lady Hope's book **The Open Door** (1s. 6d. *Christian Colportage Association, 37, Farringdon Street*) will take light and joy into many a humble home. It is a volume of short readings, the first of which furnishes the title. There is a striking unconventionality about the publication, various types, plain and ornamental, large and small, being employed, according to the character of the matter. In every sense this is an excellent book, evangelical in substance and purposeful in character; and it should have a large circulation.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE news of the week, eclipsing all other in hopeful and sympathetic interest, is the official announcement of the relief of Peking by the Allies, and the assurance that the Ministers and most of the Europeans are safe. This is welcome news to all, but especially to those "of the household of faith" who have been petitioning long and earnestly the God of nations on behalf of their brethren and sisters in the cruel bonds of pitiless persecution.

The *Daily Express* of Tuesday contained, in "Scenes in Breadless India," a series of most painful and deplorable photographs of starving natives. One picture was of three boys found dead in the fields. The article thus concludes:—

Next morning at sunrise I followed the carts that gathered up the dead. In a cleared space in the adjacent jungle I attended the funeral of sixty-five famine victims. The ashes of a thousand other victims lay in white smoking heaps. On top of these ash-heaps, low caste men piled logs—four such piles. Atop of the logs were thrown the sixty-five bodies, the morning's harvest. On the bodies more logs were thrown, till only a foot here, a head there, protruded. Then the four piles were set afire, and the flames of the funeral pyres leaped far above the tops of the surrounding trees. Thus is the trace of famine obliterated from the face of India.

Anything more ghastly in picture and letter-press it is difficult to conceive. The writer says: "We were journeying through a depopulated Hades. . . . At stations nearest these relief camps the train paused for water, which gaunt half-dead coolies brought in buckets from the nearest cholera-infected well." Jackals prowl about ready to feed upon the dead. There is wanting no element of horror; and for six months, until the seed now being sown shall ripen, starvation, with its attendant horrors, will increase. What an opportunity for the Government to win the people's hearts to a beneficent British rule—for Christians to win them to Christ by showing them the love of God.

As we go to press we receive reports from Pundita Ramabai, and many missionaries, telling the same story of famine, misery, pestilence, and death.

We commend to the diligent study of our thoughtful readers the closely reasoned studies in Leviticus, which formed the subject of Rev. Hubert Brooke's Bible readings at Keswick. There is no more fruitful book in the Bible than Leviticus, read, as Mr. Brooke suggests, in conjunction with the Epistle to the Hebrews; yet probably few Books are less read by most Christians than these.

We have been invited to send a "message" as to "how we can best serve humanity," to a "Brotherhood" whose pledge is "to serve humanity in the spirit of Jesus." The following is our response:—

The only force that can truly uplift humanity is the Gospel of our Lord Jesus Christ, which is the power of God unto salvation to everyone that believeth (Rom. i. 16). Any attempt to improve the Old Adam within us is but scratching at the surface. Man must be born anew (John iii. 7).

The influences of heredity and environment must, of course, be considered. But here let me quote the experiences of our two best-known philanthropists, who have done more than any in their genaration to "uplift humanity":—

i. Dr. Barnardo finds that lads and girls whose parents and grandparents have been confirmed drunkards, and in whom all the forces of heredity militate against a good life, have been enabled, by the grace of God, to overcome them and turn out good and useful members of society.

In a word, the Divine Saviour can overcome heredity as He overcomes the world (John xvi. 33).

ii. General Booth, on the other hand, declares the experience of his Social Scheme to be, that when a man is at his lowest there is hope for his salvation. But that when his environment is improved, the spirit of independence and self-will asserts itself, and he is harder to reform in the highest sense.

Hence, change of environment cannot save. Man must be made to feel his need of a Saviour, then he will find a Saviour sufficient for his need.

A correspondent in the *Daily Mail* grumbles at the Children's Seaside Services, and demands that such services should be suppressed, on the ground that while "some children, perhaps, attend of their own free will, others are coerced by foolish nursemaids and mothers." He pathetically asks, "Cannot the children be protected?" What nonsense! Of course, the idea of putting pressure on children to attend a daily service during their holiday against their will cannot be too strongly deprecated. No evidence, however, is adduced to prove that this is being done. The bright, eager faces of the boys and girls at all the children's services we have attended, and their manifest eagerness and attention, are enough to dispose of such petulant complaints as worthless. But the tone of the remonstrance clearly suggests an equal antipathy on the writer's part to Gospel services in any form.

Rev. W. H. M. Hay Aitken contributes to the August number of *The Churchman* a luminous article on "The late D. L. Moody as a Preacher." The writer recognises both the enormous amount of preaching which Mr. Moody was enabled to do, and the convincing character of his words:—

It seems to me unquestionable that this man must have preached to a larger number of his fellow-men than any other preacher that ever lived. What other man during these nineteen centuries has continued to address day by day for a period covering more than a quarter of a century evening congregations varying in size from 5,000 to 15,000, and afternoon congregations varying from 2,000 to 5,000? What other man can have preached to between two and three millions of auditors each year for some twenty-six years, and to an aggregate of auditors not falling short of the entire population of the United States at the last census?

If, again, we estimate the greatness of a preacher by his command over the attention of his audience, and his capacity of printing his thoughts on the minds and hearts of his hearers, this man of plain and homely speech has surely had but few rivals. One of the most impressive things in those marvellous gatherings, the like of which, I suppose, we are scarcely likely to behold in our time again, was the sight from the platform of that sea of eager upturned faces, every eye fixed and every mind apparently attent, catching all the speaker's points, and delighting in his illustrations, smiling at the smart or humorous passages in his discourses, and not unfrequently responding to his pathos with their tears.

Mr. Moody's belief in the power of illustration, and his industry in collecting "points" are also noted.

If he heard a good thing said, down it went on the inside of an old envelope, and when the day's work was over it would be duly consigned to one of those larger envelopes, which, like Joseph's store cities, treasured the fat of the land. . . . He was a great believer in the power of illustration. Just before he began his wonderful mission to the aristocracy of London, I chanced to say to him one day, as we were sitting in the garden together, "Moody, how will your stories go down with these refined and educated West-End folk?" He paused for a moment, and then replied with his usual decision, "I don't know about the stories; but, mind you, 'lustrations will tell with any class of society, from prince to peasant." And the event proved that he was right.

There are 6,000,000 more total abstainers to-day than fifty years ago, and yet there are 20 per cent. more drinkers. That is the nett position of the temperance cause just now. Mr. Bamford Slack accounts for this apparent contradiction by the great increase in population. While the crusade against the drink traffic has been eminently successful in one way, saving thousands from a drunken grave, preventing the formation of habits of intemperance in countless multitudes besides, and gradually building up a healthier public opinion, it yet remains true that the evil is, in another sense, increasing steadily. Population is overriding reformation. We are not keeping pace with the demands of the situation, in this as in many other directions. It is well to recognise that the battle, like the South African campaign, is not yet won, and that there is greater need than ever for incessant watchfulness and unfailing efforts, if Britain is to become sober as well as free.

Much interest will turn upon the Liverpool Brewster Sessions, as the authorities of that city are of opinion that in several districts there is a great excess of licensed houses, and have given notice to the trade that in dealing with the question of the renewal of licences the magistrates will take into their consideration only the actual wants of the locality. No doubt a large reduction in the number of public-houses and gin shops will result, and it goes without saying that the brewers and others concerned will fight strenuously against this simple method of dealing with the question, without compensation in regard to what they are pleased to term "vested interests." We sincerely hope the sensible action will be entirely successful in lessening the drink evil in Liverpool, and that it will be promptly followed elsewhere.

A report recently presented to the Vestry by the Medical Officer of Health for the parish of St. Martin's-in-the-Fields throws a very lurid light upon the pressing question of the housing of the working classes in the metropolis and other large cities. He describes one court, consisting of eleven houses, inhabited by no fewer than 155 persons. From the lower rooms, light and fresh air are well-nigh excluded by a high wall, only four feet distant, and all the houses are in a wretched structural condition. The death-rate consequently is very high, the average for the past five years being over 47, whereas that for the Peabody Buildings was only 15. And this preventible loss of life goes on year after year, while the question is being discussed in Parliament and out of it. Meantime the publican and the property owner profit chiefly by the wretchedness and misery involved.

It is said that the presentation of the Gospel is often in such hackneyed terms as to be uninteresting, unattractive, and powerless. A remedy worse than the disease is the substitution of political or social, biographic or scientific, essays for the Gospel of Christ, of which the Apostle was not ashamed, for it is the power of God unto salvation to everyone that believeth. Secular titles are sometimes given to Sunday evening discourses, while novels assume titles taken from the Scriptures of truth. Both practices are evil.

Writing in view of the long-hoped-for close of the war in South Africa, Mr. Thomas Hogben, of the Welcome Mission, Portsmouth, points out certain things that may save the men from temptation on their return home. In brief, these are Mr. Hogben's recommendations :—

(1) That the War Office should be requested to give the men their reserve pay, say, to the extent of one-third down and two-thirds three months after arrival home.
(2) That the public should be aroused to the evil of tempting the men to drink by treating, &c.
(3) That a booklet should be prepared warning the men plainly against the temptations to drink, lust, and company that will beset them on arrival, especially pointing out that some publicans make their houses free, that men from the seat of war may, by telling their stories, serve as decoy birds for customers. This booklet should be given at the port of embarkation.
(4) That one central and united effort should be made by all interested in the men for a weekly prayer-meeting in every town for the first month after the cessation of hostilities.

The God of Nations.

By Rev. F. C. SPURR, Lewisham.

A CAREFUL study of history reveals the fact that, in men's apprehension of God's relation to them, there have been three well-defined stages. The early Israelites conceived Jehovah as belonging essentially and exclusively to them. Where the Tabernacle rested, or the Temple permanently stood, *there* was Divine Light; beyond the sacred barrier all was darkness. They failed to understand God's ultimate intention towards the world, and they regarded themselves as the goal of God's kindness rather than the agents for making that kindness known to others. In a word, they came at last to degrade God in their thoughts to the level of a local and tribal Deity.

The second stage was reached when the prophets of the eighth century before Christ protested vigorously against the shameful misuse of Jewish privilege, and declared that Jehovah was the God of the whole earth; that He could and would use a heathen like Cyrus to accomplish his will as much as He would employ the service of Hebrew prophet or lawgiver.

This preaching of the prophets was the dawning of the day which was perfected in Jesus Christ. For then the third stage was reached, and men understood, under the teaching of the Holy Ghost, that the Gospel was for the individual, and also for all nations. And it is just the apprehension of this truth, made living by the Divine Spirit, that is the foundation and support of all missionary enterprises. There are

TWO EXTREMES, HOWEVER,

against which we need to guard. The first is to place the whole stress upon the notion of the *individual* being brought to God; the second is unduly to emphasize the idea of the *nation* in some way acknowledging God. As to the first of these extremes we have still with us great numbers of people who can never see beyond the individual. For them, God reigns over a great separate nation each member of which is individually and directly accountable to Him without regard to others. This invisible host or Church exists as a separate entity from the world; it must not mix with its politics, nor even share in its life more than is absolutely necessary. The world is doomed for fire; and all who belong to it will perish. Meanwhile we must labour with *individuals*, and seek to save them.

The other extreme is taken by men who confound the Church and the world; to whom the Church is a vast external society which has the right to claim every infant as its property, and to demand respect and submission from every living person. So Augustine the monk turns a nation from paganism to Christianity in a single day. Charlemagne causes 20,000 Saxons to enter the fold by one action; and Francis Xavier "converts" 1,000,000 of people in ten years.

Both of these extremes contain truth—much truth; but

BOTH ARE GRIEVOUSLY FAULTY.

It cannot be too frequently insisted upon that religion is, above all things, a *personal* matter, and that unless a man deliberately and thoughtfully, by his own act, yield himself to God, he has no part in the heavenly kingdom. On the other hand, it must never be supposed, because people as individuals refuse to acknowledge God, and to adore and serve Him, therefore their retribution will be only individual. There is a common notion abroad among ungodly men that their refusal to be religious is, after all, "their own affair." Frequently the expression is employed,

"THAT IS MY BUSINESS—

it has nothing to do with you or anyone else." Profound error! The irreligion of individuals *has* unfortunately to do, not only with the personal transgressors, but with the community as a community, of which they form part.

A very little reflection will make this abundantly clear. The radical question is that of man's relationship and responsibility. Is he related or unrelated, responsible or not responsible? If he is related he is responsible, since all relation involves responsibility. Then, is he related? A child can answer the question. Man begins his career in a state of helpless relation, subject to others, who become his governors, and to whom he owes obedience. For his sustenance, protection, and education, he is always in debt to superior persons. When he reaches the age of liberty, and can act, as he thinks, independently, he is simply plunged anew into debt towards his Maker, since he is compelled to use his Creator's world, and to breathe his Creator's air.

Besides this, he is continually compelled to seek the assistance of his neighbours, without whom he could make no progress whatever. From the hour of birth to the hour of death

MAN IS A RELATED CREATURE.

Then, he is a responsible creature too—the one thing includes the other. Not only is he responsible because related, he is also responsible because he is an agent. Why has he been brought into the world? To exploit others to his own advantage? To act the part of a petty king? No! He is here for a double end, to accomplish the special purpose which his Creator has designed for him, and to assist his fellows to accomplish their special purpose too, as he has the right to ask them to assist him.

And all this is for one individual. Multiply the individuals, and you multiply relations and responsibilities until that complex thing called Society exists. And ever God remains at the head of affairs, and to Him the individual is responsible; to Him, also, are congregations of individuals responsible. He is the God of nations, because He is the God of individuals.

So the prophets and seers of God have always looked wistfully forward to the golden day when no man shall need to ask his brother whether he knows God, for all shall know Him, from the least unto the greatest. The final vision of the sacred Bible is that of a city upon earth in which the Tabernacle of God shall dwell, and from which all evil is for ever excluded. Happy vision! it shall be fulfilled one day. But meanwhile

HOW DOES GOD TREAT NATIONS?

He is their God, their Master, whether they own his sway or not. The best nation now existing, or that has ever existed, has contained, and does contain, many elements which are utterly opposed to justice and truth. Yet it cannot be doubted that the nation which, as a whole, turns to Him receives his benediction. "Blessed is that nation whose God is the Lord." Nor can it be doubted that the nation which disowns Him, or derides his justice, receives his displeasure. Witness Nineveh, Jerusalem, and Sodom. There were *some* good people in these cities, yet the cities perished because their *trend* was evil; the bad outbalanced the good. And in dealing with nations, is it not ever the *balance* that God judges by?

Now let us apply all this to the present crisis. Why these national sorrows? Why this terrible unrest amongst the peoples? Why this outburst of hellish fury in China? Why the heart-breaking conflict in Africa? Let us be wise enough to get behind the political explanations, so contradictory and superficial, and search for the radical cause of the world's misery at the present moment. It is not difficult to discover. And it is not a *sudden* cause; it has been long in coming to a crisis. In a word it is this—

THE NATIONS HAVE FORGOTTEN THE GOD OF NATIONS.

Why is France suffering? She has forgotten God. A year ago, one of her leading statesmen proposed in the Chamber that the legend on the French silver coins, "France trusts in God," should be obliterated, since "*France needs the support of no divinity.*" China has in the most deliberate manner refused the light of Christ. Her leading men have lied in the most perverse and abominable manner about the servants of God. She has refused God, and lo! men see the devil awake in her.

And England! O, my country, I love thee; fair beyond all lands art thou! No trees so green as thine, nor flowers so beautiful or fragrant; no women so fair nor men so strong as thine! And yet, O land of the free, seventy men out of every hundred thou harbourest pay no respect to the house of God. Thy men of science smile at God and at prayer; and some of thy religious men strive might and main to tear the crown of Divinity from the head of our Redeemer. Thou art fat and wealthy, and thou boastest of thy arms and of thy fleet; but beware lest thy pride shall bring thee down.

Yes! we are forgetting God—the God of *nations*, the God of *our* nation, the God who has made us what we are—the envy of the earth. Christians! let us redouble our prayer and our efforts to bring back our youth and our men to the living God. The will of God *shall* be done, it is undoubted. May it be the joy of our country to *embrace* the will of God with its heart. The world may be against us, and our sorrows increase, but it will be well at heart with us if the benediction of possessing God belongs to us.

From Mr. Meyer.

Intercourse with Mr. Sheldon.

MRS. MEYER and I left Liverpool last Wednesday, and with the exception of one day of stormy weather have had a good passage—calm seas, brilliant sunshine, lovely moonlight. I have thus been able to rest and get through some of my arrears.

The chief charm of the voyage, which will make it always memorable to us, has been the opportunity of continuous intercourse with Mr. and Mrs. Sheldon. Our state-rooms have adjoined; our seats at meals and our chairs on deck have been together, and we have had opportunities for those long, quiet talks which are only possible on an ocean voyage like this. I do hope that we may all be the better for this intercourse, which was arranged by our Heavenly Father, we having had no hand in it.

Mr. Sheldon's mind is eminently practical. He is true to the Gospel, but it seems as though, instead of stating it doctrinally, he is set on applying it to life, as he sees it around him. I think that this peculiarity of his mind should be carefully considered in every estimate that is made of his character and work.

He is now grappling with the domestic servant question, and is writing a story with the object of teaching the dignity of service, and of bringing mistresses and servants together, to discuss their difficulties in the light of the Sermon on the Mount. As we listened this afternoon to the first chapter of this new story it seemed to me as interesting as anything he has ever written. He proposes to read these six chapters on six successive nights in some public place in Boston, and so inaugurate the campaign he is about to take with Dr. Clark, for the next few months, in the principal cities of the States.

He is a most interesting conversationalist, as he looks at things so freshly, and from the standpoint of

MUCH SANCTIFIED COMMON-SENSE.

His birth in a New England manse, his early years spent on a ranch in the far west, to which his father emigrated, and where the family had to rear everything from the ground, with the experiences that befall a young college student in America in working his way through his education, have been an excellent preparation for his present ministry to the church.

To his own church he preaches but once on Sunday, except during the three winter months, when he reads one of those wonderful stories chapter by chapter at an evening service. For the other Sunday evenings of the year he encourages his people to cultivate the religious life of their families; whilst he devotes himself to his young people, giving an address to them after the Christian Endeavour meeting is over on the current topic. He lays great stress on the family life, and makes it a rule to spend two or three evenings at home each week reading aloud, and entering into the interests of the home-circle.

His church is very intent on the evangelization of 5,000 coloured people, who have a settlement not far from their place of worship. Their efforts are specially directed to the children and young people. This appeal to the young is very characteristic of Mr. Sheldon, who is always hoping that the new young generation may save society.

We took a service together at the request of the second-class and steerage passengers on Sunday afternoon, first in the saloon, and then on deck, each giving two brief addresses. His was very interesting—on Temptation. (1) We should keep ourselves employed, which he illustrated by a graphic description of the way in which his father and brothers used to fight and arrest the prairie fires. (2) We should watch and pray, which again he illustrated from life in the wild west, when, during the progress of a blizzard, they dared not venture from their log house to feed the cattle in the barn, without keeping their hands on a strong cord, connecting the one with the other, for fear that they should perish within a few yards of their own door. (3) We must hide in Christ, which he illustrated by telling the graphic story of how, on one occasion, they were only just in time to save themselves from the rush of 10,000 cattle, maddened by fear of the cow-boys' lash, by springing up in a great ox-waggon. There was a marvellous freshness in these illustrations, which rivetted the attention of his audience.

We are now not far from New York, and I am hastening to Northfield, from which I hope to be able to send further tidings. In the meanwhile, I earnestly ask for the prayers of God's people.

At Northfield.

Northfield is beautiful as ever. Writing this in the early morning of what promises to be an exquisite, though very hot, summer day, I glance round from side to side on a most lovely panorama of mountain, river, woodlands, pasture lands, and picturesque houses embowered in trees.

The Northfield Hotel, in whose spacious verandah I am sitting, has been enlarged, at the cost of £7,000, to receive eighty additional guests, and as it has been greatly extended in the direction of the valley, the view is correspondingly increased, so that, altogether apart from the Convention, Northfield offers many attractions to the visitor.

The congregation of people from all parts is larger than ever. It is clear that many old friends have made a special effort to be present, and all the houses are crowded. There are large numbers of ministers, representing the presbyteries and associations of great cities; many ministers from the Southern States; workers, singers, missionaries, Christian Endeavourers, Sunday-school teachers, Bible students, from all parts of the world.

I am glad to say that Mr. W. R. Moody presides over the meetings with great modesty and dignity, not obtruding himself, but taking the necessary direction in the simplest way possible, and most efficiently. It is very wonderful that last autumn, with a kind of prophetic prevision of coming events, Mr. Moody said to him one day, when they were driving together, "All this will go on without me, but you must take the chair. Anyone else might divide them, but they will unite on you." Probably no man of his age has been called on to take just such a position, demanding

SO MUCH TACT AND JUDGMENT

and delicacy in handling men; but he is consciously upborne by the loving prayers and sympathy of this vast assembly, which, as I stood up to address it last night, seemed greater than on any previous occasion. What a wonder has been wrought in eleven short years, for I came first in 1890, when the gatherings just filled Stone Hall, and then Dr. Gordon was alive. Now he, Macgregor, and D. L. Moody are with God!

W. R. Moody, his sweet wife, and their bewitching little baby-girl, whom God gave in the place of the little one whom He took last summer, met Mrs. Meyer and myself at the station, and drove us up to the hotel. I felt, however, that I could enter no dwelling-place till I had stood by *that* grave, so he and I went there. It is an ideal position on Round Top, at the top of the slope above the old home, and in a position from which it is easy to see Mount Hermon, the school for boys, four miles away across the valley, on the one hand, and the Western Hills on the other, with glimpses of the Connecticut River. It is a miniature Pisgah of vision. At the head of the grave is a simple massive headstone of white granite—as strong, massive, and simple as his character was whose remains lie beneath. The name, dates of birth and decease, with the text, "He that doeth the will of God abideth for ever," are all the inscription. Indeed, what could be added that would not dilute and diminish the effect? We stood in prayer that more of the Spirit which endued him might fall on us both, and renewed our consecration to the ideals for which he lived.

Then I went to salute Mrs. Moody, calm, strong, womanly, so fitted to be "the mother" of all these young men and women. Mr. and Mrs. Fitt are there with their bonny little girl, and Paul Moody, for whom surely a great career is opening. There is grace and common sense represented in this family to consolidate and carry forward this mighty concern. It is a great task to have to raise some £20,000 per annum for the maintenance of these institutions here and at Chicago, but He who imposed the responsibility will find the half-shekel, when the tax-gatherer calls, as He did for Peter.

It is gratifying to learn that the sales of the Biography of Mr. Moody have reached 195,000 copies, which surely is a very great figure, considering the size and cost of the book.

Rev. G. Campbell Morgan has been here for the past few days, and is looking much better; and we earnestly hope that, in answer to our prayers, and sincere efforts to help the people, this may be the best Conference ever held at Northfield, and so, as Keswick was, the crowning blessing, in this direction, of the closing century.

"He is Able to Succour."

(St. Matt. xi. 28; Heb. iv. 4; Rev. xxii. 10.)

Sinner, thou whose tarnished name
Bears the brand of guilt and shame;
Thou whose heart is crushed within,
By the burden of thy sin;
Jesus every pang doth know,
He who bore thy weight of woe
Pitieth thy sore distress,
Waits to pardon, save, and bless.

Captive, chained, by doubt and fear,
In despair's deep dungeon drear,
Thou who bitter throes hast borne,
Thou whose heart is sad and worn,
He whose soul was bowed with thrall,
Sympathizes, knoweth all;
Waits to give thee sweet release,
Blessed freedom, perfect peace.

Mourner, bowed by saddest grief,
Tears that cannot bring relief,
Weeper who hath wept in vain
Sobs of agonizing pain,
Jesus all thy griefs doth know;
He who wept for thee below
Yearns thy rugged path to smooth,
With his balm thy spirit soothe.

Sufferer, doomed with fleeting breath,
Standing on the verge of death,
Trembling, weary, lost, and lone,
Jesus hears thy heart's sad moan.
Tell to Him thine every fear,
He has trod doom's pathway drear,
Died the death, and fought the strife,
Won thy soul's immortal life.

Struggler with the restless sea
Of a dim uncertainty,
Jesus trod life's ruthless tide;
Take Him for thy Friend and Guide;
He will succour, bless, and heal,
Grave thy soul with heaven's seal.

Harriet Julia Evans.

Wesleyan Missions.—The annual report of the Wesleyan Methodist Missionary Society is a comprehensive record. The review of the year—remarkable in many respects, and memorable from many points of view—is carefully prepared and detailed. Throughout its numerous and increasingly varied spheres, the society maintains its well-directed and aggressive activity, and the tidings from missionaries far and near, contained in the report, reveal how surely the Kingdom of God is winning its widening way (*Wesleyan Mission House, Bishopsgate Street Within, E.C.*)

Examination in Christian Evidences.—The books selected by the Christian Evidence Society for their examination next March are as follows:—Gibson's "Rock v. Sand;" Stewart's "Handbook of Christian Evidences;" Bishop of Stepney's "New Testament Difficulties;" Butler's "Analogy;" Flint's "Theism;" Dr. G. F. Wright's "Scientific Aspects of Christian Evidences;" Dr. C. H. H. Wright's "Introduction to the Old Testament;" and Sayce's "Fresh Light from the Ancient Monuments." There is no restriction of sex, age, or religious denomination; any persons, whether studying alone or in classes, may offer themselves as candidates for examination. Copies of the regulations may be obtained of the undersigned—C. Lloyd Engström, M.A., T. T. Waterman, B.A., secretaries.

Christian Evidence Society, 26, Charing Cross, S.W.

Day by Day.

SUNDAY, August 26. Solomon's Song i.

THERE is no love like thine, most holy Lord. What the lover's kiss is to the maiden of his choice, what fragrant ointment is to the sense of smell, what wine is to the exhausted, weary soul, and a thousandfold more, that Thou art to those whom Thou choosest, and causest to approach unto Thee. Only draw me nearer and ever nearer to Thee, even into thy inner chambers, where Thou dost manifest thyself to those who keep thy commandments, as Thou dost not to the world.

I am black, swarthy with the tan of earth and soiled by sin. The coarse canvas of the Arab tent is my native hue. It is only in thine eyes, and because thy beauty is shed from thy face upon me, that I am comely. Only Thou couldst say that I am as the curtains of Solomon. Those who know me best weary of me, and I am often weary of myself; but tell me where Thou feedest thy flock, that I may find Thee, and be included in thy care, and rest at noon beneath some spreading shade. Thy companions will not suffice. Thee, and Thee only, my soul desires.

What is this thou sayest, that thou wilt replace the plaits and necklaces of my rustic adornment with beads of silver and wreaths of gold? Ah, how glad will that moment be when I stand arrayed in thy beauty, and all who see me glorify Thee in me. That they may turn from me to Thee in wonder and admiration is all my desire, for Thou art pleasant to me as the spikenard with which Mary anointed Thee, or as a bundle of myrrh or camphire. And where Thou art there is new beauty in nature, the pastures are greener, the cedars more stately, the firs more graceful, the sun is brighter, the stars more brilliant, and the flowers increase in beauty.

MONDAY, August 27. Solomon's Song ii.

Rose of Sharon, Thou art, O Lord; it is the royal flower, and red withal, as though dyed from Calvary; as the lily, Thou art adorned with more beauty than Solomon in all his glory. My life aspires after a lily-purity, but, ah! I grow among thorns, the sharp points of which surround and wound me.

All beautiful things are but types of Thee, my glorious Saviour—the apple-tree with its delicious fruit and refreshing shade, flowers with their nectar, and fruits with their sweet taste, cedared banqueting-halls and royal banners, gazelles and hinds of the field. All nature finds its key and perfection in what Thou art. From her fairest achievements my soul rises by a natural ladder of association into thy dear presence.

Thou comest, Thou comest to my soul. For these many days I have been without the sensible enjoyment of thy presence, but the season of absence and distance is over, and the Holy Spirit has made Thee nearer than the nearest, dearer than the best-loved. Thou art looking in at the windows of my soul, and glancing through the lattice-work. Thou biddest me follow Thee into the world of the Resurrection, where the winter is over and the thunder-rain is spent. The wolds are carpeted with flowers, and the woodlands ring with the choirs of birds, for Faith, and Hope, and Love are here; and Thou art mine, and I am thine. But I cannot give Thee all my thoughts, for the little foxes distract me, the flitting cares and tiny worries and wandering thoughts; when I would be all taken up by Thee, my heart is torn hither and thither. But do Thou turn to me, my Beloved, and tarry with me till the day breathes after the heat, and the shadows lengthen.

TUESDAY, August 28. Solomon's Song iii.

I would that my dreams, as well as my waking thoughts, should be full of Thee, my Saviour. I would that sleep itself might not be possible to me, unless I were assured of thy nearness and love. I would speak of Thee to the watchmen, as one well known to them and me, for there is none in heaven or on earth beside Thee, none to be compared with Thee.

Thou shalt come again, Thou Bridegroom of true hearts. Through the heavens, Thou shalt come. The clouds that made a chariot for thy return to the Father, shall become the stairway by which Thou shalt come again. And thy Church shall accompany Thee. What a procession that will be! It shall resemble the royal marriage procession, when Solomon and his bride approached Jerusalem, she being borne in her litter or palanquin, guarded by a squadron of warriors, the air being redolent with columns of perfume; whilst he reclined in his royal carriage, the interior of which had been fitted up by the love of the daughters of Jerusalem. All the earth shall then go forth with songs to greet Thee; and how blessed for thy Church, and for me, when we shall be with Thee, never again to sin or sorrow, or be parted, but to spend the eternal years with Thee in the glory which Thou hadst with the Father before the world was made.

WEDNESDAY, August 29. Solomon's Song iv.

The words of this chapter are such that I cannot apply them to myself, my Lord. By no stretch of speech canst Thou say of me what the Bridegroom said of his spouse. My eyes are not gentle and loving as doves; my lips are not full of pleasant and comely speech; my body is not the fair temple of the Holy Spirit; my heart is not meet to be thy dwelling-place. Whatever Thou sayest of others, Thou mayest not say these tender words of me; not yet, at least, till the day of my life wanes, and the other life breaks, with all its blessed emancipation from the soil and burden of the flesh. Then, for the first time, Thou wilt be able to say of me, "Thou art all fair, my love; there is no spot in thee."

In the meanwhile, I will gladly come with Thee, my Lord, from my native home, from Lebanon with its snow-peaks, and Hermon, where the lion roars and the leopards roam; I would forget my own people, and my father's house; I would forsake all others, and cleave only to Thee. What to me are the fellowships that men hold dear, unless they are channels down which thy love may reach me? What are the charms of Moab or Philistia, if Thou art exiled thence?

Since Thou hast made me afresh, Thou hast planted my heart with plants and pleasant fruits. I am thy garden, and would be shut up and sealed for Thee and Thee alone. But the spices hang so heavily, they do not pervade my life or spread abroad to the delight and comfort of others; let the winds breathe on me, that the spices may flow out, and then come into thy garden, walk the paths of my heart, and eat thy pleasant fruits.

THURSDAY, August 30. Solomon's Song v.

He came to me the other day, and called me to a new surrender, a new service, a new revelation of Himself. He pleaded with me to open to Him, for He had stood waiting and knocking at my heart's door too long.

I know not what possessed me, I acted as one bereft of sense. Of course I loved Him, and knew that my life could only be happy in his fellowship and love; and yet, I know not why, I answered Him rudely and roughly, as though it were too great trouble to yield to his will. Presently my heart smote me. I sprang to my feet, and went to the door; and ah, I envied the very handle He had touched, for the perfume of his hands still clung to it. But He had gone, and when I sought Him, I found Him not. I called, but He gave me no answer; and those who might have helped me to find Him turned on me with reproach. I deserved it all, and have only myself to blame if He never speak to me again.

Do you ask me to describe Him? He is white in his stainless purity, and ruddy with the traces of Calvary. His head is crowned with most fine gold, and his hair is black with immortal vigour. His eyes are full of love. His face is fairest of all the sons of men, because the glory of God shines there. He is girt with the purple robe of royalty, girded with the golden girdle of Deity. His words—what He says and the way He says it—are sweet and precious beyond compare! Eye hath not seen, nor the heart of man conceived, how fair He is.

> For ah, the Bridegroom is so sweet,
> So fair his smile on banished men.

FRIDAY, August 31. Solomon's Song vi.

When the spouse extols her Lord, the souls that hear her words are astonished, and ask that they may seek Him too. We may win men by direct exhortation, or by indicating the awful doom of rejecting such a Saviour; but very often when we dwell on the perfections of Christ, when we speak and act under the spell of his love, it greatly arouses and fascinates the weary, dissatisfied children of the world. There is nothing of all this in their experience.

How often our beloved Lord comes into the gardens of our homes to gather lilies—the sweet, pure girls and boys, the babes! He needs them for the adorning of his home. His body-guard is composed of those who have never been defiled, and who are without fault before the throne of God (Rev. xiv.).

Art thou thy Beloved's, and is He thine? These are great words to say. The first clause implies consecration; that thou art not thine own; that time and money, children and home, are absolutely at his disposal; that thou art the very slave of Him who bought thee to set thee free. Thy Beloved's, that He may have for evermore the first claim on thee; that He may save thee here, and glorify thee hereafter; that He may have thy heart's love and thy life's endeavour. And the second clause implies that all He has is thine; that thou mayest lay claim to his unsearchable riches, and make use of his inimitable worth. Ah, soul, it is a great exchange to give Him thy worthless self, and to receive Him and all for which He stands!

SATURDAY, September 1. Solomon's Song vii.

The daughters of Jerusalem describe the bride, in her rich attire, which is delineated from her embroidered sandals to her luxuriant tresses. They enumerate the clasp of her under-girdle, her crimson shawl which makes them think of a garland of red lilies around a sheaf of corn, her straight and slender neck, her dark and sparkling eyes, her tresses, lustrous enough to captivate a king. It is thus that the angels and principalities of heavenly places will gather around the Church some day, and extol her beauty—the beauty which Jesus shall have put upon her. We are told that in the Church God will make known his marvellous wisdom. All that is attractive in Christ's humanity, all that is divinely beautiful in his Deity, all that is glorious in heaven's fulness, shall gather in the Church, when the Spirit of God has completed his work.

We shall be able to say then, what we say now, "His desire is toward me." Christ desires us. Nothing less can satisfy Him than the love of his people. Nothing that heaven itself can give, is comparable, in his esteem, with the love of those whom He has redeemed. Why it should be so, we cannot understand, but that it is so, we are devoutly thankful.

The Shulamite invites her spouse to come with her into the country, to be free from interruption and intrusion (*v.* 11, &c.). And we may well imitate her in this, that in our busy life, we should seek times of seclusion, lodging in villages and getting early to the vineyards, where we may tell Jesus how we love Him, and open our hearts to his love. Godly souls have always loved the quiet and beauty of the country. As they walk to Emmaus, Jesus joins them.

Caution.—I find that "J——s N——n F——y" is once more imposing upon credulous Protestants, and passing himself off as a secretary of a society which has no existence. Five years ago the *Indian Watchman* and the *Bombay Guardian*, two evangelical papers in Bombay, thoroughly exposed this impostor, and he disappeared from view. Recently he has renewed his false pretences, and sought to obtain posts under Protestant and Evangelical auspices. Full particulars about him may be gathered from a pamphlet, copies of which may be seen at the offices of the *English Churchman*, 74, Strand, W.C.—Alfred Porcelli, Colonel.

Keswick Addresses.

II.—Priesthood.

BIBLE READING BY REV. HUBERT BROOKE.

AMONG the subjects of the Book of Leviticus, our second division (chaps. viii. to x.) is concerned with Priesthood. God's lessons here deal with Aaron as the high priest, and with his sons in their subordinate capacity. Ten times in this short section we are told, "This is that which the Lord commanded"; and we are here upon the simple assumption that the statement thus made is true. The matter is, therefore, of interest for the study and understanding of all the Lord's people. There is a whole line of blessings, particularly in the Christian life, that are absolutely bound up with the service of the High Priest, without whom, practically, we cannot have them at all.

No high priest existed in Israel when the passover lamb was killed, nor was there one at the offering of the covenant sacrifice beneath Sinai; but when it is a question of worship and of continually maintained access to God, we have to do with priesthood at every point of life. This is not an elementary subject, touching the pardon of the sinner who seeks salvation. That pardon is given when we behold the Lamb of God, and receive the forgiveness which is secured at the price of Christ's blood, shed for us. An intelligent apprehension of forgiveness leads the soul to say, "I am purchased from the many lords who have had dominion over me, and I am now to take my Lord's will as the rule of life."

The section before us is all about Christ; indeed, the Old Testament is full of

TYPES, FIGURES, AND SHADOWS,

which are all solved when you turn to Him. Someone asked me the best book to study in order to understand Leviticus. The question may be answered in a moment—Hebrews. Keep the leaves of the one Book as well worn as of the other, and you will understand both.

Lev. viii. tells the story of the consecration of Aaron and his sons; chap. ix. describes the attendant sacrifices, with God's acceptance and seal thereof; and chap. x. contains a solemn warning in the judgment upon the two sons of Aaron who offered strange fire, and did not come to God in his appointed way.

Read in the first of those chapters, verses six to eleven, the carrying out of the instructions previously given in Exod. xxviii. Aaron had to be washed in order to represent, as he did feebly and typically, the perfect holiness of the Lord Jesus Christ. "For such an High Priest became us (or was suited to us) who is holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). Then came the clothing of Aaron, with inner coat of white, girdle, and mitre; and these things were also worn by each of his sons in their priestly office. The things *peculiar to Aaron alone* were the robe all of blue, the ephod with its girdle, the breastplate with the Urim and Thummim, and the golden plate or holy crown placed upon the mitre. All this is

NOT ARBITRARY AND MEANINGLESS,

but is designed to teach us wonderful lessons concerning Christ and what He is for us. The colours mentioned tell of his perfections—white indicating his absolute holiness; blue, his Divine nature; purple, his Kingly glory; and scarlet, the atoning efficacy of his shed blood. All these qualities, and more, enter into the work of Christ as our great High Priest.

Moses next "poured out the anointing oil upon Aaron's head, and anointed him to sanctify him," or to separate him for his special office. Of Christ it is said (John iii. 34), "God giveth not the Spirit by measure unto Him." Whatever He was made for us, it was "for evermore" (Heb. vii. 28). As every blessing came to Israel solely through Aaron, so spiritual blessings are ours only through the Lord Jesus Christ, who has never passed on his High Priestly service to anyone else.

Compare Lev. viii. 23, 24 with John v. 19 and 30. Christ's *ear* heard only his Father's judgments, and his *lips* spoke only his Father's words; his *hand* did no work but that of the Father, who had absolute control over his whole power of service; and

THE WILL THAT GUIDED HIS FEET

was that of the Father. Some Christians seem to hold that, when Christ became man, He was subject to our infirmity of judgment, and spake words that cannot always be taken as absolutely true. But in John xii. 47 to 50, He clearly tells us that by his teaching as a whole, and by the *words* in which it was expressed, we shall all be judged at the last day. Upon Christ's words I may rest my soul for all eternity, or the Bible is a fraud—there is no alternative. Every word He spoke was with the absolute authority of the Father. If He seals the Books of Moses as true, I am content to accept them. In these days of Bibles, with many-coloured pages, when wise men discover the hands of seventeen editors in a verse of fifteen words, we see a brighter glory than ever in the God-given utterances of Him who declared that "heaven and earth shall pass away, but my words shall not pass away."

A definite consecration offering is made by Aaron (Lev. viii. 25 to 28), and, literally translated, it was his "handfulness." Upon the shoulder (bodily strength) was put the fat (riches of the heart's affection), and upon these were placed things taken from the basket, representing earthly possessions. After the whole—placed upon Aaron's hands—had been waved before the Lord, it was burned upon the altar in token of Divine acceptance. We have no difficulty in recognising Christ in that picture. Because all his heart's love was for the Father, it was for those whom the Father loved. He who was rich, for our sakes became poor; so entirely was He, for us, the consecrated High Priest.

The blood of sacrifice and the oil of anointing sprinkled upon Aaron (verse 30) shows him as bound in eternal covenant with God for his calling. Our Lord was, in all points, like those whom He represents, sin only excepted. And on the God-ward side of his representative character as our High Priest, his wonderful qualifications for the office are seen in his absolute sinlessness, free right of access to the Father's presence, Divine nature, perfect service accomplished, complete atonement made, and full anointing with the Holy Ghost. In our great High Priest there is nothing lacking and nothing superfluous.

Learn a further lesson from Ex. xxviii., in verse 12. Christ bears our names before God,

IN THE PLACE OF STRENGTH

between his shoulders; and herein is the assurance of perfect support in our utter weakness. Like Paul, we may glory in our infirmities, that they may show forth the perfection of Christ's strength. But in 29, "Aaron shall bear the names of the children of Israel in the breastplate of judgment *upon his heart* when he goeth in unto the holy place, for a memorial before the Lord continually" (verse 29). Of Christ it is said, "Having loved his own, He loved them unto the end" (John xiii. 1). His love will not wear out, any more than his strength. He will secure us, and love us, right to the end.

In Aaron's breastplate were the Urim and Thummim, by which the high priest gave Divine guidance and judgment. When Joshua was appointed leader of Israel, his path was made clear at every point of doubt by going to Eleazar the priest, and following the counsels obtained through these oracles of God. Knowing Christ as our great High Priest, his perfect guidance is at our disposal for the smallest need of our life.

The plate of gold was always upon Aaron's forehead, that the children of Israel might be accepted before the Lord. All who come to God through the Lord Jesus Christ will find perfect acceptance, and may be assured of a welcome on the ground of his perfect atonement and present intercession. In Him we have *strength* to meet every need, a *love* that will last through eternity, *guidance* for every step of the way, and *acceptance* for our poor prayers in all their feebleness,

The most beautiful prayer, in human estimation, is nothing worth if he who offers it comes not in the name of the great High Priest; while three or four words, expressive of real desire, and uttered in the name of the Lord Jesus Christ, may open the windows of heaven and bring down countless blessings. He is before God for the very purpose of handing in our petitions, perfumed by his merits; and I, for one, want no other incense.

Try to grasp these truths, not only for yourself but for others who may be injuriously affected by certain false teaching which is so prevalent in the present day. Somebody said to a simple believer who had come out of Romanism, "Peter keeps the keys of heaven, and you will have to go to him for admission." "No," he replied, "I know Peter's Master, and therefore I shall not trouble the servant." Take weaker ones by the hand and lead them to know the great High Priest, upon whose office no earthly priest, so-called, must be allowed to encroach.

There were *differences between Aaron and his sons* in regard to the offices they fulfilled and the garments they wore; but both he and they were washed and consecrated. When Christ washed us from our sins in his own precious blood, He made us kings and priests unto God (1 Peter ii. 9; Rev. i. 6). We are to live

CLEANSED LIVES,

and are to be always girded ready for service. Never may the Christian say that he is "off duty." Wearing the mitre of intercession, bearing the marks of Christ's blood, may our ears be open to his Word, may our hands be yielded to his service, and may our feet be constantly found in his ways!

The Lord wants the strength of our bodies, the affections of our hearts, and the possessions of our lives, as priests consecrated unto Him. Many of those who say they love and trust the Lord, and that they have yielded their wills and their lives to Him, keep their purses and their possessions to themselves. By the Israelite of old, such things were considered least of all; and, if he had given himself to God, his goods were freely included in the gift. Let us not forget the sacrifices of Heb. xiii. 15, 16: "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased."

We have been seeing something of the great High Priest in his glory. God grant that some of its outshining may cling to us, so that we may be used in his service among the sons of men.

Faith's Reckoning.

BY REV. F. S. WEBSTER.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed (Rom. viii. 18).

With these words upon his lips, the verse yet unfinished, John Calvin died; and in all ages they have been the sheet-anchor of God's saints when buffeted by the waves of this troublesome world. Here is a simple lesson in arithmetic. "I reckon," or calculate, says Paul, using a word of severest prose, but far more forcible than the most picturesque imagery, to show that both sides of the equation are equally substantial. He gives the result first, and the working of the sum afterwards.

Perhaps you say, "Can anyone who has eyes and heart for the present sufferings, speak so lightly of them? What of the sorrows of London's outcast and submerged tenth? What of the agonies of the massacred Armenians? What of the sufferings of the native Christians and murdered missionaries in China? What of famine-stricken India, and the battlefields of South Africa? Well, Paul has added up both columns accurately, using a very fine calculus which embraces every element in the problem. The result is due neither to sanguine temperament, nor to superficial treatment; but it is

WORTHY OF ALL ACCEPTATION,

as the only possible deduction of faith. He who made the comparison well knew what

suffering was. See his beautifully modest, but most accurate statement, in 2 Cor. xi. 24-27.

Paul knew that suffering is not confined to sinners. The fair things and the treasures of earth are subject to vanity and corruption; and a common groan of travail and pain goes up from all creation. Does that saying seem an exaggeration upon this beautiful July morning? Nay, the Apostle, looking upon nature with his inspired knowledge thereof, knew that its seeming peace is only on the surface; while, underneath are strife and suffering. The very birds that charm us with their song impale butterflies upon thorns to feed their young. Even we who have the first-fruits of the Spirit groan within ourselves.

But, thank God, we are not subject to vanity, nor are we in bondage to corruption. Peter tells us that we are redeemed with the precious blood of Christ from our empty manner of life. Our Lord Himself says that He chose his disciples to bear the fruit which does not corrupt and fall, but remains. At the close of Rom. vi. we have the old life and the new brought into sharpest contrast. "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." There is neither vanity nor corruption when, living in accordance with this chapter,

WE RECKON OURSELVES DEAD

indeed unto sin, but alive unto God through Jesus Christ our Lord, letting God make our reckoning true through the mighty indwelling of the Holy Spirit.

For all that, the fullest salvation that can be enjoyed on earth does not free God's children from sorrow and pain. Seemeth it strange that they who look forward to an eternity of bliss groan under earth's heavy loads? Our very union with Jesus Christ exposes us the more to suffering. If we have anything of his infinite compassion, sensitiveness to sin, and abhorrence of evil, we cannot pass through this world without sharing the burdens which made Him the Man of Sorrows and acquainted with grief.

In this passage Paul speaks not as a blind optimist, but as one whose heart was wrung again and again with the woes of suffering humanity. But when pangs are most keen and sorrows are most severe, even then, thank God, we may make the reckoning of faith. Passing through the hottest furnace of affliction, when flesh and heart fail, we may count the sufferings of this present time as not worthy to be compared with the glory which shall be revealed in us.

Shall we cast up the other column? What is this, so weighty, infinite, real, and sufficient that, in view of it, earth's ills are unworthy of mention? Some beams of the glory to be unveiled upon us have already reached this sin-stricken world. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Can we go on and say, "Of his fulness have all we received, and grace for grace"?

It was a glory veiled in flesh; but glimpses of it have served to break earth's gloom, and to bring a foretaste of heaven, in the joy, peace, deep satisfaction, and rest which are found in the love of God. Jesus shed forth his glory upon the ordinary domestic occasion of the wedding feast in Cana of Galilee, crowning the obedience of faith with a glorious miracle. When

THE WINE OF EARTH FAILS,

under bereavement, sickness, or poverty; when life becomes flat, insipid, and tame; then Jesus waits to turn prayer into communion, faith into devotion, the drudgery of duty into a delight, and sorrow into a very sacrament to our souls. The people at the feast knew not whence the good wine came; and, to-day, the world knows not that unfailing solace, abiding joy, and the strength that upholds under all circumstances, come from Jesus only.

There comes a time here when the storm-clouds, that have darkened the horizon and hidden the beauty of the hills, part and roll asunder, and the glory of your own Skiddaw shines out in magnificence. The first item in our counter-claim is the unveiling of Jesus Christ in the coming glory. If we did not read our newspapers, and forgot what is going on outside this tent, we might well think that we had heaven upon earth here at Keswick. But it cannot be until Jesus is unveiled and made manifest to the world that rejected and refused Him, until He is vindicated and enthroned to reign upon the earth that drank in his blood.

When Jesus Christ is unveiled, the sons of God will also be manifested. The world knoweth us not; but let there be no anxiety, on our part, to be unveiled while our Master is rejected. They who have appeared as weak, foolish, despised, and unworthy of notice in the eyes of men, will then be seen as the very chosen of God. There will be

AN END OF WORLDLY VANITY,

for the dross of earth cannot rival the gold of heaven. When the shadows flee away, we shall see things as they really are; and love will prove to be the greatest thing in the world.

One other item in the account is the redemption of the body. Whilst we abide in Jesus Christ by faith there is glorious deliverance, through the power of the Holy Ghost, from the dominion of sin; but, if we forget our Lord, natural corruption is always ready to use our bodies as its vehicle. When Jesus comes we shall be like Him. "This corruptible must put on incorruption, and this mortal must put on immortality." Until this is accomplished there can be no final release for suffering creation, which "groaneth and travaileth in pain together until now." As you listen to all this,

WHAT IS YOUR RECKONING?

It is true of animals, trees, and flowers, that "the creature was made subject to vanity, *not willingly*;" and it is sad to see these things fall, fade, wither, and die. Are you lower than creation? Is there one here sunk so low as to be subject to vanity willingly? Do you try to persuade yourself that chaff is as good as wheat, while you seek to satisfy yourself with the husks of this world? Creation is under temporary bondage, not willingly, but *in hope*. Are you subject to vanity, in despair? Have you abandoned hope, forgotten the coming of your Lord, and ceased to listen for his chariot wheels? Ah, the Apostle heard the cry of all creation, longing for that future emancipation which is promised by God! Has not that cry an echo in your heart? As you hear of sorrows, sins, triumphant iniquity, and rampant cruelty, does not the cry go up from your heart, "How long, O Lord? Come, Lord Jesus, come to this suffering, sin-stained earth." Be not content with this present state, even though the first fruits of the Spirit have filled your own heart. In the crowning day of Jesus there shall dawn a golden era, when the groans of creation shall be hushed, and when the whole world shall join in one harmonious anthem of praise to Christ.

Skegness Conference.

ON the 8th inst. I found myself for the first time at Skegness, a new watering place which has sprung up on the sands of the East Coast in the last twenty years. I found a warm and earnest Gospel work carried on by Rev. Geo. Goodchild, formerly of the Pastors' College, and now minister of St. Paul's Church, an iron building erected for the Reformed Church of England, and subsequently sold for its present purpose.

Open-air services of an uncompromising sort are held almost daily during the season, and which, on this occasion, were of a specially interesting character.

In the afternoon a conference on "The Need for an Open-Air Ministry" was held in the church, at which an able and promising young minister, Rev. Walter Butcher, himself a product of the open-air ministry on the sands, read the opening paper, which will be found in another column.

Rev. George Goodchild gave a sketch of the work, which began eight years ago. It showed him to be a man of exceptional zeal, energy, and fitness for such work. Then followed an address from the chair, and several five-minute talks. Among the speakers were Mr. and Miss Tippet, members of a family who have been remarkably blessed through the open-air services. Mr. Eyres, a business man from Capetown, had asked me on the sands if I remembered him, and I recognised him as having taken an active part in S.A.G.M. meetings, when I was there in 1895-6. He gave a very racy sketch of his conversion and subsequent adventures in the Gospel.

Dr. Morris, of Brighton (who also preached two mighty sermons on that and following evening), gave wise counsel, as did also some others, who were holiday visitors.

Ground has been secured for a permanent building for which contributions will be warmly welcomed. R. C. M.

The Vatican's Hostility

TO THE ITALIAN KING AND KINGDOM.

IF the inhabitants of other countries are inclined to think that the hostility of the Vatican to the King and kingdom of Italy is less acute than formerly, the people of Italy do not think so, nor does the Vatican itself. Cardinal Rampolla, according to the *Agenzia Italiana*, has been approached on the subject, when he replied as follows:—

As the head of religion, Leo XIII. could not but second the desire to honour the remains of King Humbert with the functions of the Church, but the Pope can never forget the position in which the Holy See has been placed, which is unchanged since September 20, 1870; nothing, therefore, can be changed in the attitude of the Vatican, nor will be changed so long as lasts this state of things, which the Pope cannot in any way tolerate.

That is to say, the policy of the Vatican is to upset the Monarchy, break up the unity and integrity of the country, and restore, with all its unspeakable evils, the temporal power. To quote a leading article in *The Globe* of August 10:—

No progress has been made in the direction of reconciliation with the Vatican. The policy of Rome is as changeless as that of Russia, and those who guide the intrigues behind the Papal throne have never swerved in their determination to turn back the hands of the clock, and drive out the Royal troops through the gate by which they entered the Eternal City thirty years ago.

Of course that is their intention, and in their endeavours to carry it into effect no tool is too base to be used. Anarchism, Socialism, alliance with France, or with Italy's enemies anywhere and everywhere, all are welcome allies in certain circumstances.

Nor must it be forgotten that the Vatican did not permit its priests to attend the funeral of the late lamented King Humbert. Those who attended were Palatine clergy, disconnected with the Roman Curia. Then, again, in no instance were the national flags permitted to be taken into the churches during the saying of masses for King Humbert. One reason generally given was that they had not been blessed by the Church. That is to say, Italy was banned by Pope Pius IX., and that ban Pope Leo XIII. maintains; and, indeed, it has been said in some clerical organs that all the evils of Italy are the result of this.

In this way the Papal Church virtually takes to itself the responsibility for all Italy's sorrows. Italy will never enjoy peace so long as a hostile Papal Church exists to seek its destruction in its very citadel. The Papacy is the worm gnawing at the heart of the kingdom. The following news has just been telegraphed from Muro Lucano, near Naples:—A priest, discussing with a canon about the regicide, Bresci, insulted the memory of King Humbert on the usual subject of the temporal power. A lieutenant of the 86th Regiment, Signor Luigi Stella, having heard his words, invited him to repeat them, which the priest did, when immediately the officer arrested him. Then the fact became known; the people, on the initiative of the Syndic, made a solemn demonstration against the priest. A. R.

Venice.

The Shaftesbury Institute.

TO many minds, the "West End" of the chief city of the world conveys only an idea associated with gorgeous mansions and luxurious life, and the poverty and distress which lies hidden away in the slums is alas too often unknown to the general and Christian public. Of numerous agencies which exist in the interest of less fortunate residents of this fashionable locality, the Shaftesbury Institute continues its work of Christian benevolence with unabated vigour. The record of the year's doings is one which calls for praise and thanksgiving, for under the direction and superintendence of Miss Meredith Brown, the work has been abundantly fruitful.

A pleasing event was the opening of the Deaconess House in Great James Street, one of the principal slum thoroughfares. In all branches of the Mission difficulties have to be encountered and discouragements faced. Among the younger classes reached many are hard to manage and difficult to understand. These often furnish characters of the strongest type, and, once their affections are won, it is easy to bring home to their hearts the Gospel message.

The Women's Shelter is indeed a boon to many on the verge of starvation. A few nights' protection have given a new start to lives almost without hope of gaining an honest living; and a few words of timely sympathy have raised their thoughts to higher things, and not a few have been made to rejoice in the knowledge of a Saviour's love. Among the factory girls much toil has been rewarded. The classes meet four nights in the week, two of which are devoted to sewing, one to the Bible Class, and the other as play-night. The Training Home for Girls at Clarendon House proves as useful as ever. The girls are taken from evil surroundings into the quiet neighbourhood of Maida Vale, and the Home has no outward sign to distinguish it from the houses around. Here the Deaconess in charge, and the matron, carry on their preventive work. Girls between the ages of fifteen and twenty-one are received, including many who have been allowed to grow up friendless, with no one to care for their morals, manners, or education. They are trained in all branches of house and needlework, and prepared for service; and, above all, have set before them a holy and virtuous life.

The address of the Shaftesbury Institute, Lisson Grove, London, N.W.

"The Handy Man."

ENGLAND feels that she owes a deep debt of gratitude to her seamen and Royal Marines for their gallant deeds in South Africa, and now again in China. Vast sums of money have been raised for wives, orphans, and mothers, and although great energy is expended in the administration of these funds, there must still be missing links. Your paper is widely read, and the eye of some Service man may light upon this letter. He knows full well that my heart is ever with our men of the Navy and those dear to them, and I only want to know of a case of distress unrelieved to get that case helped. I ask my Service friends and others to let me know of any unrelieved and deserving cases, and I will do my best for them.

Much is being done for widows and mothers, but little is done for Jack and Joe. The Naval Brigade are the fortunate fellows, but every day men are invalided out of the service—without work, without pension, in weak health, and often with insufficient clothing. This state of affairs has only to be known to be remedied. Help for a few weeks would set many a bluejacket or marine, worn by sickness, on his feet again. A warm suit of clothes on invaliding would be a boon to many a man on leaving the hospital for civil life; and small sums of money can be wisely expended in paying the railway fare of mother or wife to enable her to look once more into the face of the dying son or husband, and to hear his last words. I am ready to do all this for our men—for richly do they deserve it—in their time of weakness and sorrow.

AGNES E. WESTON.

Royal Sailors' Rest, Portsmouth.

Rev. John Burnham (Fern Bank, Brentford) appeals urgently for help to enable him to maintain six missionaries among the hoppers in Worcestershire, where he himself is labouring in the same work.

Soldiers' Christian Association.

THE prolongation of the war in South Africa has rendered it necessary for this Association to continue its work for the troops, beyond the limits originally contemplated; and while thankful for the signal blessing that has been bestowed upon its operations, the Council is exercised as to the best way of pressing forward with its inadequate resources. Eight large tents, each capable of seating 250, have been sent out, and the accommodation thus provided has latterly been supplemented by four iron buildings, of equal capacity, for use during the colder weather. These have been utilised at the various camps throughout Cape Colony, Natal, the Orange River Colony, and the Transvaal. Lord Roberts, who from the first has taken a deep personal interest in what has been done, recently wrote advising the placing of the iron buildings—two at Bloemfontein (so as to admit of the tents there being moved forward with the troops), one at Kimberley, and one at Ladysmith.

Each tent is furnished with tables and seats, and with a good supply of wholesome literature. Occasionally, in the pressure of emergency, the authorities have borrowed the tents for military purposes.

The men have crowded into the tents for reading and writing during the day, and during the evening and on Sundays for religious meetings. An old worker among soldiers, of thirty years' standing, speaks of the interest evinced by the soldiers in what is being done for their moral and spiritual welfare. This testimony is borne out by that of workers in every part of the field, and whatever other results may follow the war there is good reason to believe that it will be the means of great

SPIRITUAL BENEFIT

to a very large number of our soldiers and to the Army as a whole.

From the very commencement of the work there has been a steady ingathering into the Kingdom. Week after week the workers have forwarded the names, &c., of men who have enlisted in the service of the King of Kings, sometimes ten, twenty, thirty, and forty names being sent from one or another of the tents.

Hospital visitation has also been undertaken. In taking some marked Testaments round to men just leaving for England, a sergeant was asked for a comrade who could not be found. On learning why he was wanted, he said, "I wish someone would give me one," and immediately his wants were supplied. "Are you a Christian?" was asked. "Yes, thank God," was the reply. "How long have you been one?" "Ever since I lay sick of enteric at Orange River. I was one of four in the tent, and my temperature was pretty high. First one was taken out, and then another, and another, and I only was left. It made me think of wife and little ones, and I vowed if God would save my life, I'd give my heart to Him.

An extract from a worker's journal just to hand from Bloemfontein, says:—"Enteric is awful! I find I have relations here, and they have kindly put their garden at my disposal, so that I have the privilege of taking baskets of roses and other flowers all round the wards. Oh, what smiles of thanks I have had! The very sight and scent seems to put new life into some faces."

AT WOODSTOCK CAMP.

Mr. W. Gordon Sprigg, general secretary of the Cape Y.M.C.A., who has the oversight of the Association's work in South Africa, writes, in his report of July 23, of the erection of one of the large iron buildings at Woodstock Camp, where it will be furnished as a reading and prayer room for the men. He says: "This will probably be an important camp for some time to come. When the necessary furnishing is completed I am in hopes of having a very comfortable building."

The Council are very anxious to continue the labours of those remaining at the front, as well as fill gaps in the staff caused by sickness and death. The secretary of the S.C.A. is Mr. A. H. Wheeler, Exeter Hall, Strand, W.C.

Missioning the Hoppers.

IN THE WEALD OF KENT.

"IT is over thirty-one years," says Rev. J. J. Kendon, of Goudhurst, in the annual report of Hop-pickers Mission for the Weald of Kent, "since the Lord led me to labour among these people. During those years many thousands have heard the good tidings of great joy. How many of these have received Jesus we shall never know until the Lord shall come. The number of hop-pickers visiting the hopping districts is estimated at 60,000. If we lift up our eyes and look, the fields are indeed white unto harvest, and the call is urgent for the sower and the reaper to gather fruit unto eternal life.

"The pickers come under the sound of the Gospel more or less all the hopping season, and carry back with them the seeds of eternal life. Walking by the side of one of these, and speaking about the Lord Jesus, a little fellow of nine years said to me, 'Please, sir, I think I shall try to get converted.' 'Well, my little man, and why do you want to get converted?' 'Because if you gets converted, you *don't swear at your mother*.'

"We have five centres from which missionaries go forth to all the hop gardens, camps, hamlets and villages around them. Every bin is visited, and all the hop-pickers come under the personal influence of the workers. Tracts, books, camphor bags, texts of Scripture, testaments, are distributed among the hoppers. In the evenings a camp is visited, and a Gospel Service or a Lantern Gospel Service held. Each Lord's day camps have been visited in the morning and afternoon, while all have united in a good open-air service in the village in the evening, These are the lines upon which we have worked, and the labour has been exceedingly pleasant. Everywhere, and by all classes, we have been kindly received, and in most cases, very heartily welcomed.

"A Hop-pickers' Shelter is being erected at Curtisden Green, Goudhurst. It will be the home of the hoppers during the season. Here they will find rest when they are weary; they will have facilities to write and receive letters; they will find tables, desks, seats for their use; medical aid in sickness; Sunday school services for their families; Gospel services on Sunday and week evenings; there will be texts of Scripture, Bibles, hymn books, a portable harmonium, &c. The shelter will be put in trust for Gospel work among the hop-pickers and home dwellers 'Until He come.' We are starting the first Shelter this year in hope of seeing such blessing upon the work that the way may be clear to erect other shelters in other districts in future years."

Harvest Hymn.

RAISE high the hymn of praise,
The festal harvest song;
In sweetest harmonies
The joyful strains prolong.
Thy works all join to praise Thee, Lord,
And saints thy boundless love record.

Thy ever-watchful care
Has blest our earthly toil;
Our barns are now enriched
With treasures from the soil.
Thy works all join to bless Thee, Lord,
And saints thy ceaseless love record.

The springing corn was fed
By sun and rain and dew;
Thus may thy Spirit's power
Our thirsty souls renew.
So will we ever praise Thee, Lord,
Ever thy boundless love record.

For thy great harvest home
Ripen our souls, we pray:
May fruits of love and grace
Increase from day to day.
For ever, then, we'll praise Thee, Lord,
Thy matchless, boundless love record.

E. E. EPPS.

Cricklewood Mission.—As the result of a conference held some months ago, it was resolved to start Gospel work amongst the Midland Railway Company's employés living in the Brent Cottages in Clarymont Road, Cricklewood. Open-air meetings were accordingly commenced in May last, and these, together with tract distribution, house-to-house visitation, &c., have been ever since carried on without intermission and have been blessed by God. The work is conducted upon an unsectarian basis. The folks who attend the meetings seldom go to a place of worship. The Midland Railway Company have given a site for the erection of a Mission Hall, and this it is much desired should be erected before the dark evenings come round. The hon. treasurer is Mr. H. E. Newton, 5, Rockhall Terrace, Edgware Road, Cricklewood.

1147

The Late Mr. George Holland.

THE venerable and esteemed George Holland has passed to his rest. He had been in a weak condition for some months past, and the end came, peacefully, on Sunday morning last.

In the days when the many great missionary enterprises which now figure so prominently in the East End of London were not even thought of, George Holland's was a familiar form passing in and out amongst the homes of the poor. He became deeply touched by the scenes of juvenile depravity and suffering he saw on every hand. Moved by Divine love and compassion, he set to work to scour the highways, courts, and alleys of Whitechapel, and the George Yard Mission is a striking monument to his strenuous and devoted labours. In order to shape the "raw material" of the motley and grotesque assemblies which gathered from time to time, he made many personal sacrifices, counting all else but loss that he might rescue the bodies of the suffering children from disease and win their souls to the Saviour.

The best of his days were thus spent among scenes revolting, and associations unquestionably dangerous. For forty-five years he patiently and persistently pressed forward in this work. Through his exertions hundreds were rescued from the lowest depths of sin and misery. He was the soul and centre of the George Yard Mission.

This undertaking, which God has been pleased to own and bless so largely, had its origin in the day of "small things," and dealt at first with little children only. As all Christian workers are aware, there is no department of usefulness that calls for a larger exercise of faith and patience. These graces abounded in Mr. Holland, however, and so, having gained a foothold among the young, he went forward to adopt means for reaching their parents. Many of these were the victims of drunken habits, and sinful excess of every description. To cope with these evils a system of house-to-house visitation was organized, and weekly evangelistic services, conducted by Mr. Holland, were held.

The numbers that crowded into these meetings provided convincing proof of the appreciation of the services, and esteem for the devoted worker. Great blessing resulted; in some cases whole families being restored to the paths of righteousness, peace, and comfort.

A frequent visitor to George Yard was the Earl of Shaftesbury, and his impressions of the Mission and its director were constantly recorded in his diary. One of these entries reads:—

"May 31, 1878.—Went in evening to Whitechapel. Anniversary of George Holland's work in the locality. What a miracle of labour and God's goodness in that terrible district, which though terrible as it is, produces many instances of truth and virtue."

When recording the return of Lord Beaconsfield from the Conference at Berlin in 1878, and the ovation given to him at the Mansion House, Lord Shaftesbury says:—

"The steps of this mighty man to glory and greatness are strides as rapid as they are broad. And yet I had rather by far be George Holland, of Whitechapel, than Benjamin D'Israeli, Earl of Beaconsfield." Another entry reads: "Went on Wednesday evening to Whitechapel for service for ragged children. Deeply touched. Blessed God for the sight, and that He has raised up and sustained such a genuine, ardent, lovable, and Christ-hearted man as that dear and beloved George Holland. It is touching to see the smile of those small outcasts when one pats their cheeks, with words of praise and affection. It does one good, heart and mind. And so it does to see that inestimable man, George Holland, and converse with him. I had rather be George than ninety-nine-hundredths of the great living and dead. What a servant of our beloved and precious Lord!"

Speaking of him to a friend, he remarked, "I know of nothing like his zeal; he has laboured for the last twenty years night and day; he has given all his time, all his talents, all his life to his work, and he is just as fresh, as earnest, and as enthusiastic as twenty years ago. I never saw his like. He seems to live in the full light of God. And did you ever see such a face as his? It is always radiant. It does me as much good to see George Holland's face as to hear a sermon."

Mr. Holland was a powerful advocate of the claims and rights of the poorer classes. His pathetic appeals were often the means of moving stony hearts and indifferent minds to recognise how deep was the distress and how stern was the every-day battle against starvation fought by the poor, not only in the East End, but throughout the metropolis.

Nor was the influence of our departed friend confined to his own particular sphere of work. His large-hearted liberality and Christian love have been felt far beyond Whitechapel. His zeal and sympathy were strong and unwearied. No opposition, however formidable, cast him down. In sorrow he was full of faith; in joy he abounded in grateful humility. His gentle

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London W.

affection was ever towards the hundreds of little children, who, in their misery and deprivation, smiled at his kindly face, and realized that there was one at least whose love and care were assured. Mr. Holland was a man of prayer; in him faith and works were so associated as greatly to redound to the glory of God. Rich and poor believed in him; the former were his helpers, the latter were the objects of his tender solicitude. His name is fragrant of goodness and truth. God raise up others of a loving heart and mind!

The first part of the funeral service will be held at St. Matthew's Church, Essex Road, Islington, on Friday (August 24) at 2 p.m., and the interment will take place at Highgate Cemetery about 3.15 p.m. A memorial service will be held at George Yard, Whitechapel, E., the same evening, at 8 p.m.

Holidays for London Women.—Probably no class are more in need of rest and change than the overtaxed labouring women of London—the wives and mothers of the working poor. The Women's Holiday Fund secures for these a fortnight or three weeks in the country or sea-side. Arrangements have been made for the accommodation of between three and four hundred, and many more applications continue to be received. The treasurer is A. S. Daniell, Esq., Fairchildes, Warlingham, Surrey.

The Need for an Open-Air Ministry.*

WHEREIN does the need lie? In the world; in the Church; or in the ministry itself? These three ideas will be briefly dealt with, seeing that they equally lead us to the final judgment.

I. THE WORLD'S NEED.

The world's wound is too open and sore, its iniquities too great and grievous, to require any proof of the need of a ministry of healing and salvation.

No subject is discussed more in ministerial gatherings than this—"How shall we cope with this terrible indifference to religious truths and practices?" Where is the root of all this mischief? Is religion played out? Is the story of the Cross a myth that is fast losing its power over the lives of men? Is the religion of Christ to be classed with Confucianism, Brahmanism, and Buddhism? Is it a matter of changing choice and circumstance which religion we adopt, because all will equally lead us to eternal bliss?

Or, more briefly—Is the cause of this indifference to be sought within the religion itself? To this we give an unqualified No.

At the commencement of those great religious revivals that have altered the lives of nations, there has generally been much open-air preaching. It was an excommunicated clergyman—choosing rather to preach in the open than be silent — that founded Wesleyanism. Witness Whitefield and his strange gift of moving the masses; Spurgeon and the thousands that listened to his silvery voice, proclaiming in the open the good news of Salvation. It must be an aggressive open-air ministry, I believe, that will in any measure cope with this indifferent age. Win the ear of the people, and your message will soon win their heart; but how *shall* they hear without a preacher?

An open-air ministry is an extreme effort to meet an extreme need. For awhile, hearts estranged from God lie under the moulding influence of our speech. We preach a pure Gospel to men that may hitherto have received the truth through impure channels. Within the sound of our voice there is a class of men that will never be reached in any other way. There are millions who by subterfuge—vain excuse and palliation of conscience—refuse to hear God's still, small voice in the soul. Conscience speaks, but its message is either misinterpreted or refused. Not till

THE CLARION NOTES RING FORTH

in the open air do they heed that God hates sin and will punish the hated thing with eternal death. The careless, the indifferent, the iniquitous, stay for a moment to hear the story of the Cross. Those who live totally without the pale of the Church have the Gospel preached unto them by an open-air ministry.

There is necessarily something extreme in this work. The more terrible and more sacred things in life are thought and spoken of. Love—Death—Hell—and Judgment to come; the world's greatest sin, the Crucifixion of its Lord—these are the chosen themes. And rightly so. Responsibilities meet—the responsibility of the hearer's soul to its God, and the responsibility of the preacher for the salvation of the hearer. It seems from this that an open-air ministry is a more sacred thing than it is generally considered to be. This, then, stands as a proof. This ministry, reaching as it does that part of the world which is untouched by ordinary Church work, is needed, and is demanded of a Church that would be faithful to the Master's commission—"Go ye into all the world, and preach the Gospel to every creature."

(To be concluded.)

* A paper read at Skegness Conference, by Rev. Walter Butcher.

THE LATE

Principal T. C. Edwards, M.A., D.D., of Bala.

IN the recent death of Principal Edwards, one of the commanding personalities of Welsh religious life passed away, and one of its great centres of spiritual force and leading. His place was inwrought with the history of his native land for a generation, on its highest side. As preacher, theologian, and patriot he will rank among the formative figures of Welsh history during the nineteenth century. He filled a unique place, and his memory will be for ever interwoven with some of the most important movements of his time.

Principal Edwards was an instance of the noblest kind of heredity, being the son and grandson of two of the most influential public men of their day. His grandfather on the mother's side was the celebrated "Charles of Bala," who a century ago founded the British and Foreign Bible Society, and was the chief founder of Welsh Sunday Schools, his name holding in the Principality very much the same place as that of Robert Raikes in England. To be the chief instrument in initiating two movements of such world-wide scope is not given to many men, and "Charles of Bala" is a name to conjure with in many Welsh households to this day.

Principal Edwards was scarcely less fortunate in his father, Lewis Edwards, D.D., who was the founder of the Welsh Calvinistic Methodist College at Bala, and continued to be its principal for nearly half a century. With such "forbears" it is not to be wondered at that young Edwards grew up in an atmosphere of fervent piety, large spiritual aims, and intense earnestness of life. From his cradle he was consecrated to the work of the ministry, and he never wavered in his devotion to the sacred calling as the highest and noblest to which human powers can be devoted.

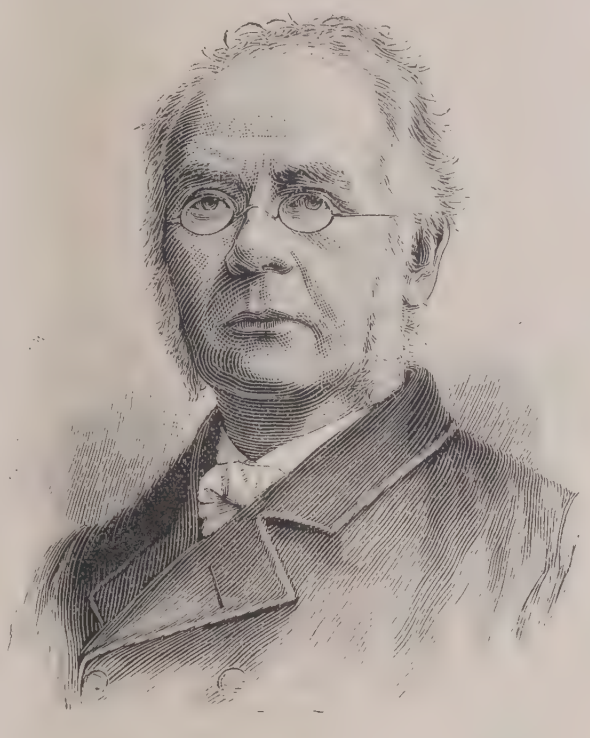
Wales has been indeed fortunate in that, for nearly two hundred years, her ablest men have given themselves with enthusiasm to the service of Christ in the pulpit, on the platform, and in the press. In this one family alone, we find that, for three generations, the best talent and the noblest force of character have been devoted to the uplifting and redeeming of their native land from the powers of ignorance and sin. For in Principal Edwards' educational, pulpit and professional work, he was carrying on the work of his grandfather and father to its legitimate issue.

Young Edwards showed something of his gifts when quite young, and at eighteen we find him starting a monthly periodical for use in Sunday schools, and continuing to edit it for several years. He was also prominent in the competitive "literary meetings," which have for two generations formed one of the most stimulating agencies in stirring up the latent powers of young Welshmen. Entering his father's college, he gave himself with ardour to his studies, and succeeded in getting his degree of B.A. in the London University from that institution. Entering University College, London, he took thence his M.A., and later on, at Oxford, he again greatly distinguished himself by his zeal and scholarship, his strength of character being conspicuously shown in the way he retained his early religious convictions in the midst of a strongly sacerdotal environment.

A pastorate of nine years now followed in Liverpool, filled with the most strenuous work, and marked by ever-increasing success as a preacher of the Gospel. Here also he showed a remarkable power of inspiring young men with his own enthusiasm and earnestness, and the band he gathered round him during those early years afterwards proved, by the place they took in public life, that his influence was as permanent as it was potent.

But Principal Edwards' great opportunity came with the opening of Aberystwith University College, as the first step to the creation of the Welsh University which is now an accomplished fact. He was appointed to the headship of this college in 1872, and for nineteen years, devoted his best powers to nursing this institution from a weak infancy to a vigorous manhood.

Among the first batch of students were included some of the most brilliant young men of their day. The names of T. E. Ellis, Lloyd George, Samuel Evans, Ellis J. Griffith, and Owen Edwards, all of whom have since distinguished themselves in Parliament,



From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

represent one contingent of a group of scholars who, in the pulpit, at the bar, in the professor's lecture-room, as well as in science and business life, have shown that with adequate training, Welshmen, long kept back from taking their place in the larger world by lack of educational opportunities, are capable of taking rank with the men of light and leading in every department of human activity. No small share in this brilliant result was due to the marvellous faculty possessed by Principal Edwards of inspiring others with his own fervent spirit and lofty aims. He was a born leader, and his powers had been hallowed from his youth up by the most fervent piety; so that to be under his influence was to be drawn into the highest circle of aims, and the most strenuous output of energy.

The number of students increased between 1872 and 1891 from 27 to 360, and when he left this onerous but honourable post, the College was firmly established in its beneficent career, and two other University Colleges—one at Bangor and another at Cardiff—had been similarly started on successful lines. As an educationalist, Principal Edwards thus stands among the foremost that Wales has produced.

Nor was he during these years less busy in still higher regions of service. As a great "Cymanfa" and Association preacher he became the most prominent and successful in his own denomination, if not, indeed, of all others. He was able to speak with almost equal fluency and force in Welsh and English, so that his services were in requisition in all directions. To this enormous output of energy we must add his labours as a commentator; for it was during this busy period that he collected the materials for his masterly commentary on the 1st Epistle to the Corinthians, which would in itself be enough to perpetuate his memory and continue his influence. And, finally, he was almost equally energetic in connexional work, attending the synods, presbyteries, and conferences of his denomination, acting as examiner in theological examinations, and preaching on great occasions and at innumerable ordination services.

Truly his talents were not allowed to rust for lack of use. He was ever impressed with the necessity for working "while it was day, because the night cometh when no man can work."

As a thinker, Dr. Edwards was remarkable for several qualities seldom combined in one man. The writer remembers a noble sermon delivered by him some years ago in the City Temple on behalf of the L.M.S., when the character of the matter and delivery reminded him strongly of that definition of eloquence which describes it as "Logic on fire." The argument was close-knit and condensed to a degree, not a word was wasted in unnecessary effort, and for some time it seemed as though the audience were in for a high but somewhat frigid intellectual treat. As the preacher developed his theme, however, he gradually warmed to his work; his ideas took fire; the heart warmed the brain with its enthusiasm; and in noble peroration the first impression of lofty aloofness was altogether lost in the fine glow of personal appeal to which the whole sermon was made to lead up. The stately argument brought us at last to the feet of the Master, as we heard Him say, "Go ye into all the world and preach the Gospel to every creature." And this was a typical sermon. The simple piety of the man, his profound personal devotion to the Saviour, his rich spiritual experience, controlled his imperious intellect, and made it do duty as a servant where it so often dominates as a master. All the resources of culture, scholarship, and experience were made subservient to the one central aim of his life, so to preach Christ as to master the whole nature of the listener, and bring him a willing captive to the Saviour's feet.

This has been the kind of preaching that Wales has been privileged to hear from its great pulpit orators for four or five generations. There can be no better ideal of preaching in any land or language. In Dr. Edwards, the churches of the Principality have thus lost a "prince in Israel," a leader of commanding influence for good, a thinker of the first order, and a humble but sincere believer in the crucified Saviour. He has passed to his rest and his reward, "worn out by hard work" in the world's parlance, before the time of natural decay (he died at sixty-three), but in truth ripe for the bright company of "just men made perfect" through earnest service and patient suffering.

Other Lands.

The Indian Famine.

THE arrival of the long-expected and overdue rains in parts of India by no means removes the need for further generous contributions in aid of the starving. It must be long ere the first crops are gathered in, and meantime, as various missionaries point out, the miseries of the people will be accentuated in many ways. They are without seed corn, or cattle, or instruments for ploughing. Large numbers who were well-to-do farmers are now penniless. Sickness, too, has followed on extreme weakness, and a considerable time must elapse before the stricken ones are able to work. Obviously, relief must be continued for a considerable time, and it is necessary that a generous measure of support should still be accorded to the devoted Christian workers who are so strenuously labouring in the interests of the people.

"Our pressing need," writes Rev. C. B. Ward, of Yellandu, Nizam's Dominions, "is for seed. Rice is three times its usual price, and difficult to obtain. The loss of cattle has been great. Being an industrial mission, we have lost heavily on our village lands and gardens; but God hears prayer, and our 120 orphans have not known want. For months yet distress will be great. I purpose to take in 230 boys and girls, in addition to those which we now have."

Rev. Eric Lewis, of Kurku Mission, Bhaisdehi, Betul, Central Provinces, writes:—"The people are about to be set to work in their villages. The work will be chiefly weeding and gathering stones out of the fields, and the wages paid will be very low. We hope to open a cheap grain shop to sell at a price which will give them a good living for their work. We shall probably sell at quite half the market rates. Our grain comes thirty-six miles from our headquarters,

ON MEN'S HEADS OR CAMELS' BACKS."

"This morning," writes Rev. P. B. Keskar, of Sholapur, under date July 27, "I saw a boy fainting for want of food. After a little food and water had been supplied he told me that he had neither father nor mother. He was quite emaciated. He is a sample of several whom I have picked up. There are 250 persons in our poor-house, including 120 boys and fifty-five girls. I desire to take 300. We have twenty-two lepers in our asylum, and shall try to take thirty more. We heartily thank your readers for their help. There will be scarcity for another five or six months, until the people get the new grain."

Rev. S. Gillespie (son of the late Rev. Robert Gillespie, of Borsad) states, in a letter from Delsa Camp, Gujarat: "Through the long delay of the monsoon, we are face to face with the possibility of a continuance of the famine. Other parts have received a fair amount, but we have had practically none. Where there should be, on all sides, fields of young green crops, there is nothing but the brownness upon which we have gazed for so many months. The few cattle, kept alive with difficulty, are weakening unto death. Emaciated people, and the lame and decrepit, are becoming more in evidence. Only yesterday I undertook to feed 100 such, daily."

In the course of an interesting communication, Mr. M. T. Carroll (of Messrs. William Watson and Co., of Bombay) says: "The Viceroy has arranged to visit Kathiawar and Gujarat, where the rain has been practically *nil*, and where deaths from starvation are still (July 26) occurring daily. Nothing that has been said can give a true picture of the heartrending scenes. Corpses and skeletons (picked by dogs) are to be seen all about the rainless, foodless towns and villages. Your foods have been a special blessing. Without doubt these gifts have saved many thousands of lives."

Dr. Colin Valentine, of Agra, writing under date July 24, says: "The famine is growing in intensity. The failure, partial in many parts of the country and complete in others, is causing great anxiety. Cholera has reappeared in various parts, besides breaking out in fresh places. I have sent a

LARGE QUANTITY OF THE MEDICINES

to missionaries in the stricken districts, and am thankful to say much good has resulted. I am collecting famine children, and having them sent to orphanages outside the famine area. I must now find homes for 1,500 to 2,000 children. I am glad to know that you are sending out a large consignment of oatmeal."

Rev. J. E. Scott, of the American Mission, Muttra, wrote that on July 17 the famine in Rajputana was as severe as ever. "A little rain has fallen, but the farmers have neither cattle nor grain, nor money with which to purchase. We are feeding about 2,000 persons per day;

MANY OF THEM ARE CHRISTIANS,

and have opened a number of grain shops where small supplies can be obtained at low prices, or free. We are also rescuing many children, and are making blankets to be distributed in the rains and cold weather. The food stuffs and medicines were a great blessing. Fever will prevail, and we shall need fever medicines. Thousands of these weak people will die of malaria."

Describing a recent tour through some parts of the affected districts, Rev. Dennis Osborne writes from Poona:—"Everywhere it is the same sad story of disease and destitution threatening death. Relief works are in operation in almost every district, and swarms of suffering human beings are being kept alive, while, in spite of every effort, hundreds in each camp are dying off. The physical system, enfeebled by want, is open to the first assault of disease. More heartrending still is the

GAUNT CROWD OF YOUNG PEOPLE,

partly children, domineered over by vicious-looking, heart-hardened native officials. What is noticeable is the comparative fewness of the girls, and the mind can scarcely contemplate their exposed condition without the keenest pain. In some poor-houses, while there are hundreds of boys there is not a single girl to be seen. What has become of them? The possible answer is so full of pain that the mind refuses to entertain it."

Mr. A. Boake, of Loughton, kindly forwards a graphic letter which he has received from Mr. V. F. Hunter, who, writing from Belgaum, says: "Mr. Bird and myself have just returned from Gujarat, calling at Ramabai's Homes (where we saw about a thousand children, bright and happy), and then at Mr. and Mrs. Norton's Home at Dhond. As we approached Ahmedabad it was quite a common sight to see people sifting the dirt at the railway sidings in the hope of finding a little grain, and digging up and eating almost any kind of green plant to satisfy their hunger. What few cattle I saw were searching in vain for

A BLADE OF GRASS;

their number was gradually decreasing. I have never seen such awful sights as at Ahmedabad. It is impossible to give you a full description. There were women suckling their skeleton children, and crying because unable to get any food. Men, women, and children were climbing trees and picking off the buds. Children staggered along the gutters picking up any kind of filth and eating. We passed fearful specimens of humanity, some lying in the busy roadsides and paths. The great need is workers. 'No time for dressing, eating, or study of God's Word' is the cry everywhere. One brother told me he was so worn out that he could scarcely preach, even on the Lord's day. We heard of one who died alone within twenty miles, yet he was caring for a large number of orphans. One dear lad of fourteen brought down forty-seven helpless, dirty lads over 300 miles because no man or woman could be spared for the task. We shall try to get some workers together and visit Gujarat again."

Friendless Indian Women.

A LITTLE more than a year ago, by God's good hand upon us, we opened the Home for Homeless and Friendless Native Women in Calcutta. God has supplied the means and enabled us, without touching the money collected in England for the purchase of a house, to stand free from debt, with a balance of 4,000 rupees. Our numbers have ranged from fourteen to nineteen; the latter is our roll number now. There are six unbaptised in our midst, all called widows—some are forsaken wives—and several of them are desiring baptism. Two or three we feel very hopeful about, and feel much encouraged.

Two are showing a great change in their life and conduct, and a third has begun to manifest a change of heart. One of our number, only with us a short two months, died last year a rejoicing Christian. She was baptized at her own urgent request about three weeks before she died. She had only heard of the Lord Jesus a few days before entering the Home, but soon received Him as her Saviour.

Ours is not exactly a Rescue Home, but a Preventive Home, though it partakes of the nature of both institutions. It is for those who wish to escape from

POSITIONS OF SORE TEMPTATION,

who may, perhaps, have succumbed, but desire not to go further into the paths of sin. The young widows of this country deserve our pity and much more effort on the part of we missionaries to hold out a helping hand to them than we have hitherto done. There seems to me no greater means of missionary work and influence than to get these poor, tempted young Hindu widows or forsaken wives under the daily influence of the power of the Gospel. It is simply marvellous to see the effect it has upon them, quelling their waywardness, and giving them the power of self-control.

We can, only humbly and tremblingly, thank our heavenly Father for some whose whole lives and demeanour have undergone a change, who now love their Bible and prayer, and show by their lives a real desire to follow the Lord Jesus Christ. Difficulties, perplexities, troubles, disappointments, there are, and must be, in a work like this; but the Lord is manifesting and glorifying Himself in our midst. He undertakes all for us, so

WHY NEED WE FEAR?

The work, with its useful industries of drawn-work, plain sewing, &c., chutney, preserves, cakes, is becoming too much for me and my good matron, Mrs. Seal. We are realising some 40 rupees profit every month. Bible classes, instruction in secular elementary studies, cooking, &c., go on daily, besides. A Bengali lady comes voluntarily to give the secular lessons. My great need is one about or over thirty years of age, who would just love to lead these weak ones to the foot of the cross of Christ, to get salvation, power, and strength. Is there any one who reads these few lines who will come, who feels, "God is calling me to go"? If so, please communicate with Mrs. Weaver, hon. secretary, Cedar Lawn, Hampstead Heath.

Editha F. Mulvany.

164, Bow Bazaar Street, Calcutta.

Evangelization of France.—The Home Mission of the Free Evangelical Church of France presents a very happy report for the year. There are now twenty-one stations, with over thirty paid agents. There are also forty annexes or sub-stations, where regular services are held, and 150 other places where occasional services are conducted. Some of the stations are the centres of important evangelistic effort. From Rouillac, for instance, Pastor Marsault visits over thirty localities. The intercourse with other evangelization societies in France is most cordial, and while the work entails much difficult and arduous labour, there is no lack of converts, and the conditions of life in the country are becoming more favourable to the spread of the Gospel. Copies of the annual report may be obtained from the secretary, Mr. Alex. Somerville, 4, Bute Mansions, Hillhead, Glasgow.

Korean Opening.

SOME of our readers will remember that, about two years ago, we called attention to the plans of a group of Christian Koreans, who, after visiting America and England, undertook evangelistic work in their own land. These friends seem to have encountered many obstacles. Mrs. T. Macknight, of Tafira, Las Palmas, Canary Islands, one of their correspondents, writes to us:

"David Yer had at Harley College the prospect of founding a college among his own people; and Philip S. Yih desired to be a general evangelist travelling over Korea. David writes now from a temporary work he took up in the Methodist school in Seoul, Korea, and Philip was enabled to be evangelist for a few months only. Now these are no longer lads, but men, and they still adhere to their first decision for God, made and consecrated by prayer in England.

"We look with every hope to the founding of this college in Korea, that in their native land there may be such an establishment, with Christian home attached. Dr. Underwood, Presbyterian Mission, has the oversight of all the work done by David and Philip, and reports with much satisfaction about them. He appeals to us to help them in this work. Now, says David, is just the time for preaching the Gospel in that land, and we know there is a most abundant readiness among the heathen Koreans to receive Christ. These lads are their natural teachers. Can we continue our work and give them a college and a living? If we found a college in that land, it will be a centre of active Christian work."

In a recent letter David Yer says: "I am, just as I was in England, under the care of our Lord Jesus Christ, who is, I believe, with me now. The other boys are well, and I meet them nearly every day. I am working in the Methodist School under Rev. H. G. Appenzeller, and teaching about 100 young men and boys; most of them are Christians. This is the only Christian school in Korea.

"I teach the Sunday school lessons regularly, and preach occasionally in the Methodist Church, which has more than 300 regular members. But it is so little work for the Saviour that I am waiting for God to call me to another work.

"Dr. Underwood advises me to begin a schooling work under him that I may have a preaching room, and I think it would be better; but I must wait a while. Will you think over it, and pray for my future work in this land?"

Temperance Assemblies in Norway.

THE great Northern Temperance Congress of Norway, Sweden, Denmark, Iceland, and Finland opened on August 1, at Christiania, about 2,000 representatives being present. The president, Herr Sven Arrestad, M.P., welcomed the delegates, and a leader from each country responded. On Councillor Malins (representing England) rising to speak, the Swedish choir from Gothenburg occasioned some surprise by singing "God Save the Queen."

The leading features of the Congress were speeches on given topics by scientific and other specialists, the chief subjects being "Temperance in the Schools," "Liquor Laws," "The Duty of Christians," "Drink and Morality," &c. Few resolutions were passed, but a deputation was appointed to wait upon the Scandinavian School Teachers' Congress to urge the desirability of temperance teaching in schools.

The meeting of the Norwegian Women's Temperance Union was largely attended. The reports presented showed marked advances in every respect. The annual session of the Norwegian Grand Lodge of Good Templars reported a membership of nearly 20,000 adults and 10,000 juniors, and an increase for the year of thirty-six lodges and branches. The Norwegian Total Abstinence Society also held its annual meeting, under the presidency of Sven Arrestad, M.P. About 300 representatives attended, and progress was reported in every department.

Some 3,000 Scandinavian schoolmasters and teachers attended the Teachers' Congress, which was addressed by Dr. Bergmann, Mrs. A. Trygg Helenius, and others.

Norway has certainly never before known so numerous and enthusiastic a series of meetings, and the result of the Congress cannot fail to be a deeper and more lively sympathy with the temperance movement in the North.

Christian Work in Cuba.

ALTHOUGH Protestant Christianity had been at work in Cuba prior to the American occupation, the work had not been as extensive or aggressive as it has since that time. Under the able leadership of Rev. A. J. Diaz, the Baptist Church has been at work since 1882-3, and has been enabled to establish six missions in and about the city—two of which are now independent churches.

In Spanish, sixteen services are held weekly at eight stations; six Sunday-schools, with 800 enrolled; three free day-schools, with 800 enrolled. A free dispensary is open daily from 1 to 3 p.m. in the central church building. The old rolls show a total membership of 2,700, but this will be materially decreased when the lists are revised.

An English service and Bible class are held each Sabbath. This organization controls a sanitarium with beds for 100 patients and a 38-acre cemetery (the only Protestant one in the city). It is gratifying to know that fully 50 per cent. of the current expenses of the organization is raised on the field, and that in 1899 there were seventy-five accessions to the Church, seventy-two of whom were received on confession of their faith.

The Methodist Episcopal Church, South, has had a Cuban Mission in operation for some years under the care of Rev. J. E. Barredo, but on January 1, 1899, Rev. George N. MacDonnell reached Havana, authorized to expand the work. Accordingly a chapel and school were opened at 2A, Virtudes Street, where regular church services were held and instruction given in English. The following statistics show the growth of the work.

Spanish Work.—Three missions with 100 members and twenty-nine probationers; three day-schools, enrolment 250; four Sunday-schools, enrolmnt 200—seven religious services weekly. An English congregation has been formed with twenty-eight members. About 500dols. have been raised for work on the field, and 100dols. have been sent to the Foreign Missionary Society. Mr. MacDonnell is ably assisted by Rev. Thad. E. Leland.

The work of the Episcopal Church in Havana among the Spanish-speaking peoples was carried on, with

PRACTICALLY NO INTERRUPTION,

during the war; and the lay-reader, Señor Jose Ramon Peña, still continues the church services, and lately revived the Sunday school.

Work among English-speaking people was begun in January by Rev. W. H. Neilson, D.D., in centrally located quarters. He was succeeded in February by Rev. W. H. McGee, who held services regularly until stricken with yellow fever early in December. In January the church moved to more commodious quarters. In connection with the church, a day-school for Spanish-speaking children has been maintained since July 1.

A Women's Guild has rendered much service in improving the appearance of the church. To further the Cuban work, Rev. Pedro Duarte, the pioneer missionary, comes from Matanzas once each month, and holds a service in Spanish, and Sr. Pena conducts a like service every Wednesday.

The Presbyterian Board of Publication and Sunday School Work have had Rev. Pedro Rioseco on the field as their representative since April 1, 1899. His work has been the formation of Sabbath and day schools, and otherwise to prepare the field for larger work in the near future.

At present two Sunday-schools, with an enrolment of 115, and a free day-school with sixty-five enrolled, are in operation. Three religious services are held each week, one of which is English.

A TENTATIVE CHURCH ORGANIZATION

has been effected, with seventeen members.

The Congregational Church has work established at four points, at which five services and Sabbath schools are conducted in Spanish, and two services in English each week. The work was begun early in 1899 by Rev. A. De Barritt, who did much hard work, and pleaded so effectively for aid that it was decided to enlarge the work; and Rev. Dr. Herrick, who had been working among the Cubans in Florida, was sent to Cuba as superintendent of missions, with headquarters in Havana.

Rev. Lopez-Gullen, of New York, has been working with these gentlemen in a four months' mission; and, as a result, a church has been organized with nearly 100 members.

Many former members of Dr. Herrick's Florida congregation now live in the city, so that the outlook for a strong central church is

VERY ENCOURAGING.

Work under the supervision of the Disciples of Christ is carried on at one point by Revs. L. C. McPherson and Melvin Menges, who came to Havana in October, 1899. Not until December were suitable rooms found, where English services have since been held—35dols. has been raised for foreign missions. Much service has been rendered to brother missionaries, and plans made for the organization of a Sunday school, and preaching service in one of the suburbs. No Spanish services have yet been held.

Work is also being done in Havana among Spanish speaking peoples by the Christian Alliance and the Society of Friends—both of which report encouraging progress. The Young Men's Christian Association has had representatives of its Army and Navy Department at work among the American soldiers and sailors, but nothing has yet been done for the young men of the country. There are many Cubans who have been members of various associations in America—so that there is a nucleus for work. In this and in other ways the field is a most promising one, and only needs men and means for its fuller development. The lack of suitable buildings has rendered effective church work difficult, and it is exceedingly probable that several of the denominations will erect buildings soon.

In this city of a quarter of a million people, there is little of the Light of the World. May the time come speedily when the Light of Lights shall shine in his fulness, dispelling darkness and dispair. A. E. Moody.

American Notes.

FOR the last six years the missionary societies of this country and Canada have met in conference for mutual help and suggestions, but the next one, announced to take place on September 21, will be one of the most important ever held. Plans for the future work in China will be discussed, and on the 20th the Presbyterian Board will confer with a number of their missionaries on furlough from that field. The Methodists alone claim to have suffered a loss of at least 500,000dols. already, and the Presbyterians have probably suffered as heavily. It is anticipated that a good deal of attention will be given to the questions of mission comity, and other points that were emphasized at the Œcumenical Conference in the spring.

Mrs. Ballington Booth's work among the inmates of our great penal institutions is making rapid progress, and eliciting warm commendation from those who ought to be able to judge best of its value and permanency. In the State prison at Columbus, O., the members of her Volunteer Prisoners' League held an open-air meeting in one of the prison parks on Independence Day. The remarkable occurrence was witnessed by the Warden, the Board of Managers, and a large number of visitors.

The new Central Christian Church of Columbus, Indiana, is the first religious edifice in this country to possess a roof garden. It is 75ft. by 53ft., and covered by a slate roof for protection in case of storms, a screen wiring being stretched round the garden to prevent accidents, and keep mosquitoes off the congregation. Its seating capacity is for 1,000 persons. The ladies of the church have made the garden attractive with plants and vines. The Sunday attendance has increased since its opening. Roger Martin.

Temperance Conference.—It has been decided to hold a National Temperance Conference in Manchester on October 2, at which Lord Peel has promised to be present, and to which all religious, temperance, and social reform organizations are to be invited to send delegates, for the purpose of discussing the attitude of temperance and social reformers towards the minority report of the Licensing Commission, with the view to securing, if possible, legislation on the lines of the recommendations contained therein.

The Position in China.

MISSIONARIES' TERRIBLE SUFFERINGS.

IT is good to learn that the Church Missionary Society has received from Shanghai a telegram, dated August 18, reporting the safe arrival there of twenty-three of its missionaries. Others, it was added, were following. The Society has also been notified that all the Mid-China missionaries are well.

On the other hand, terrible stories are told of the sufferings endured by other missionaries and their families, who were ordered to leave the interior and repair to Chung-King. They had to travel long distances in the intense heat of summer.

Reports from Hankow state that the missionaries from Shan-si arrived there after suffering fearful hardships. The ladies of the party came in utterly worn out, some of them in a dying condition. They had to struggle along, half-clothed, under the hot sun, for twenty-seven days. The fugitives were often without food. The children are reduced to mere skeletons. Some of the party died of exhaustion on the road; but the number of deaths is not yet known. These unfortunate people were the victims of the Manchu Governor of Shan-si, Yu-hsien, a notorious anti-foreigner and patron of the Boxers.

Reports from Chung-King state that thirty missionaries from Ta-tsien-lu, Kaiting, and Paoning left yesterday for Shanghai by river. The position at Chung-King is

STILL VERY UNCERTAIN.

Fuller details have been received about the escape of the members of the China Inland Mission from Shan-si. The party which arrived at Hankow included Mr. and Mrs. Saunders and their two children, Mr. Jennings, and Miss Guthrie, from Ping-yao; Mr. Cooper and two children, from Lu-cheng; Mr. and Mrs. Glover and two children, and Miss Yates, from Luan. Mr. Saunders' two children, Mrs. Cooper, Miss Rice, and Miss Houston died of their sufferings *en route*.

Mr. Saunders reports that the friendly magistrate at Ping-yao received orders from the Governor, Yu-hsien, to destroy all the "foreign devils." The missionaries started for Tai-yuan-fu, a distance of fifty-four miles, under an escort. After they had travelled nearly fifty miles they met some native Christians, who warned them not to go to Tai-yuan-fu, where the premises of the Inland Mission had been burned down, and the Roman Catholic Mission destroyed, while the Baptist Mission was threatened with instant destruction. Mr. Saunders and his party then turned back to Ping-yao. The escort deserted them, and the fugitives pawned everything they had, including the ladies' wedding rings. They reached Lu-cheng in safety, but

STRIPPED OF EVERYTHING THEY HAD.

Thence they all fled south, with one donkey-load of bedding and clothes, and a small supply of silver. Twelve miles out, the donkey was seized by the mob, the clothes and silver stolen, and everything else destroyed. The fugitives were left with nothing to wear but native pyjamas; and half-naked, under a blazing sun, they tramped on, driven from village to village, with little or no food, and only water from puddles to drink. Sometimes a Chinese magistrate would give them provisions, and one supplied them with a little silver.

Mr. Saunders then tried to hire a cart for the ladies, but the villagers refused to let them have it. At one place the mob beat the whole party, and stole their money. Miss Rice and Miss Houston died from the effects of their injuries. On the arrival of the party in Honan, they were given bread and water, and sent on as prisoners. Coming to Hu-peh they found the magistrates, who were acting under orders from the Wu-chang Viceroy, most kind. Mrs. Cooper, however, died of her injuries in her husbands arms. Her last words were,

"OH, REST! REST!"

The native Christians also showed great kindness to the unfortunate fugitives. The whole journey lasted fifty days.

1152

"Prayer Brings Pardon."

A STORY OF OLD FRANCE.

MADAME CELESTINE CARRIER had for twenty years made the surplices for the choir of the cathedral, when her son—her only son, Alphonse—was carried off by the conscription—for those were the days when they took even the widow's only son. She lived just under the shadow of the cathedral, in a cottage so small that it was called by the townspeople, "The Hole in the Wall," and the name stuck. As the youth kissed his mother at parting, he said:

"But of course, I shall soon again be with you, mother! Dry those tears and think only of the time of my return."

"Ah!" cried the widow, "you speak after the manner of this life only—we may never meet again; the good God alone knows the end of everything—make Him your friend, Alphonse." With many repeated farewells he promised his mother that her God should be his, and that his waywardness and folly were now at an end; and he added:

"Mother, I am now a soldier of the King—my life is his. I must see that I do not disgrace him or my country."

"Remember the words, my son," said his mother, "Fear God," then it will be easy for you to do the next thing, "Honour the King."

The widow was nearly heartbroken at the loss of her son, and when he was sent on foreign service it needed all her faith and trust in God to believe that still all was well. Years passed, she heard nothing of or from Alphonse; but she never ceased to pray for him; she never gave up the hope that wherever he was, if he were still living, he would become a son, by his own choice, of the loving God. "Ah," her sister would say, "you have great patience, and more faith in Alphonse than I!

WE SHALL SEE WHO IS RIGHT."

"My *patience*," Madame Carrier would reply, "is for Alphonse; my *faith* is in God. It is He, not Alphonse, to whom I pray." Still, the years passed with no tidings. One day, just thirty years after Alphonse had left his native place, his mother—now seventy years of age—was arranging her linen-closet when she came across an unfinished piece of needlework. She called to her sister:

"Babette, here is the fine linen shirt I was making for Alphonse when he was called away. I will finish it, and he shall have it when he comes home."

"Celestine, are you mad?" asked Babette. "Alphonse would be fifty years of age were he living, and that is a lad's shirt."

But Celestine only smiled, and proceeded to finish the garment. On the third day it was completed; but the eyes had grown weary over their task of love, and in the twilight the worker fell asleep.

"Awake! awake!" cried Babette, "for here is thy grandson!"

Celestine awoke with a start. Her grandson?

"While I slept thou didst my dreaming, Babette," she cried. But, as a young man, straight and tall, came out of the shadow: "Oh, my Alphonse!" she exclaimed, throwing her arms around his neck, "thou hast returned, and all is well, as I prayed."

"Grandmother," said the young man, "I am indeed Alphonse, but the *son* of *your* son. He sent me to ask forgiveness for him." "Forgiveness for my son, whom I have loved and prayed for these fifty years!" was her reply. "Tell my Alphonse *prayer brings pardon*."

At these words Alphonse himself appeared. He looked with tender pity on her who bore him, his eyes filled with tears: "Mother," he said, "thy son was lost and is found; for long he walked in evil ways, but God has given thee thy answer, and saved thy son." Babette looked on as one in a dream—Celestine had conquered! "Why didst leave thy mother in doubt all these years?" she asked. "Nay, not in doubt," said Alphonse. "I knew my mother trusted in God, and though I turned from Him I knew He was her Comforter."

Then Widow Carrier showed her son the shirt she had just finished. "Said I not so to thee?" he asked, turning to his son, "that we should find grandmother making something for our arrival? And now I will wear this garment, for I am travel-stained."

And so Celestine's faith was rewarded, and she was content. "But if God loves to bless, why," asked Babette, "did He tarry?" "Thou and thy 'buts'!" cried Celestine. "Does every child get all he asks for at once? Didst not, thyself, yesterday refuse a toy to Rénè, until he should know how to use the gift? I am content. God has sent me *two* sons to-day, and both are his. He knows that now I have learned the value of his gifts." But Babette, who did not understand, shook her head.

M. B. GERDS.

China and Korea.

IN a letter from Seoul, Korea, Miss Perry, Superintendent of the Home for Destitute Children there, says:

"I suppose you are getting alarmed for our safety during the fearful trouble in China. We are expecting a shipful of refugees from Tientsin and Chefoo. Many have lost all they had. I am offering to take two ladies. . This morning Kumsuni went to God after hours in convulsions. She had grown so tall (five years old). We shall miss her very much. Just before she died they sang hymns to her, and Maria (a Korean woman) repeated, 'Yesu darra, Kumsuni' ('I will follow Jesus'—her favourite hymn). I have taken another boy of fifteen; he was nearly starved. I hope people at home will take up this work. The need is great."

The above was addressed to Miss Pash, of Esburn, Laurie Park, Sydenham, who is at present in this country representing the work, and who will be glad to conduct missionary meetings, illustrated by children in Korean costumes, wherever invited.

Rest for Deserving Poor.

SIR,—It seems to me that the idea of providing "havens" of rest is "from above"; but I am anxious to know how the "merits" of intending "refugees" will be discovered, and by whom shall it be decided who is "deserving"?

You have always been very strong on the matter, and perhaps reading your paper for *twenty years* has helped me to notice the more carefully. But I have come to the conclusion that from half to two-thirds of the earnings of a large proportion of the working classes in the East End "are deliberately and constantly wasted, and virtually 'got rid of' in drink, tobacco, betting, and gambling, without one effort being made to provide for a rainy or dark day." Am I not right in saying that so many are the calls for all classes of workers to-day, that sickness is the only legitimate reason for any person not being profitably employed? It follows, therefore, that the only reason for future need of help by any person seeking it, will be, that they have experienced reverses over which they have had no control; and it seems to me this is the only ground upon which a person can be considered "deserving." Even the dread of the workhouse for old age has failed to stimulate people to cultivate thrifty habits during their "day of opportunity," and the setting up of an "unguarded" rose-coloured future for the old age of any and all, without regard to antecedents (provided principally by taxing the careful, struggling and really worthy), will not only encourage a continuity of the recklessness referred to, but will possibly demoralize many now provident under difficulty and establish the motto, "Let us waste, for when we are old we shall live well."

I believe it is our duty not alone to care for those whose day is past, but for those whose day is to come. If taxation is becoming burdensome (and it is) even with the old restrictions, what about the future of thriftily-trained members of the rising generation, if an "unguarded" earthly paradise awaits (at their cost) the indifferent and wasteful as well as the really deserving poor?—Yours truly,

BUSY BEE.

The Zionist Congress.

TO many who have not realised its meaning before, it must have been a strange sight to see so many of the Scattered People *en masse* and in groups in the neighbourhood of Langham Place last week.

What is the meaning of this assembly? It is the first articulate cry of returning consciousness of a nation long in a deadly swoon; yet how different these men of intellectual power and influence from the oppressed and wretched men who are ordinarily recognised as Jews!

Some five years since the world was startled by the appearance of a small book by Dr. Theodor Herzl, editor of the *Neue Freie Presse*, entitled "The Jewish State," which set forth very forcibly the sole remedy for the woes of his people as "the fulfilment of its kingly dream of millenniums past—a reconstructed Jewish State." To attain this end, Dr. Herzl proposed the formation of two companies, "The Society of Jews," and "The Jewish Company;" the former to do preparatory work in the domains of science and politics, to be afterwards practically applied by the Jewish Company. He has shown that all the requisites for national prosperity—knowledge, wealth, cosmopolitan experience, international commerce, talent, ability, thrift, and industry—are to be found among the Jewish people, and he is assured that the Jewish State, a thing impossible so lately as fifty years ago, is even now a possibility, and will be ere long a certainty.

The "Zionist Association," which is the scheme of Dr. Herzl set in motion, enrols its members on payment of a shekel. Every delegate present at the yearly Congress represents at least a hundred shekel-paying members, and in many cases two or three times as many, since a delegate can be elected to represent more than one constituency. At the present Congress, held at Queen's Hall, between 400 and 500 delegates were present.

The aim and object of Zionism, as formulated at the first Congress, is "to procure for the Jewish people an openly-recognized and legally assured home in Palestine." To this end will be required a charter from the Turkish Government, which has not yet been obtained, "but," said Dr. Herzl in his opening address, "we still hope, and continue to labour, to secure it."

"Zionism," Dr. Herzl maintains, "is the

ONLY SOLUTION OF THE JEWISH QUESTION.

It not only opens up to every country a prospect of the settlement of the Jewish question in a manner worthy of mankind, but it also contains at the same time the elements of a great perspective for the Orient. Our reappearance in the land of our fathers, prophesied by Holy Writ, sung by our poets, yearned for midst tears by our stricken nation, and jeered at by miserable scoffers—is a matter of political moment to the powers that have interests in Asia. Asia is the diplomatic problem of the next decade, which grows daily more serious, and it will, I fear, for some time, be deeply tinged with blood. It is thus of increasing importance to the nations of civilization that on the shortest road to Asia a post of civilization should be at the service of civilized mankind. This post is Palestine—and we are those who are ready with our blood and our substance to provide it."

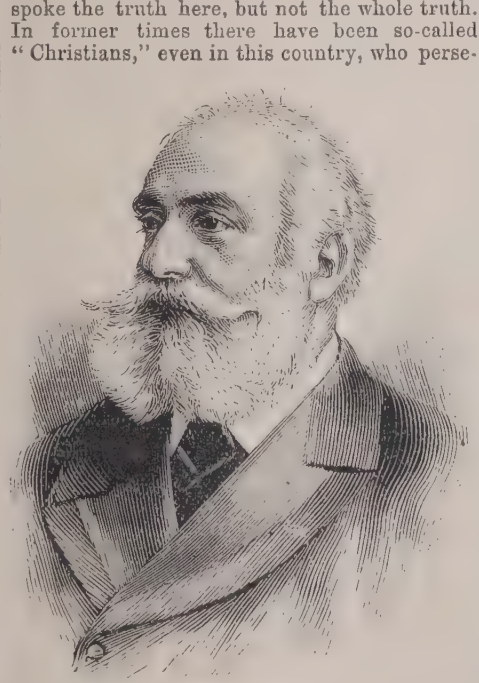
It is an interdependent, not an independent, State that the Zionists seek to found, the Sultan being their sovereign, and the goodwill of all the nations their guarantee with him. The executive of the Zionist movement is the Aktions Comité of Vienna, of which Dr. Herzl is president. This committee occupies itself with the diffusion of Zionist aims in all the world, of which it is able to give a good report. The Jewish Colonial Bank has been called into existence, with powers to treat for the purchase of the land.

Dr. NORDAU'S speech, a very fine piece of oratory, eloquently described the suffering of Roumanian Jews, and appealed to all lands against the perfidy of Roumania, who has broken the covenant of the Berlin Congress by which she obtained her independence, and which bound her to protect all her subjects, alike foreign or homeborn. He appeals also to all Jews for systematic, continuous aid for their poor brethren wandering aimlessly away from a land which condemns them to beggary and starvation, into other lands whose cities are closed against them.

The Hon. Secretary of the English Zionist Federation (Mr. L. J. GREENBERG) read a report on the condition of the Jews in England, who could exclaim "The lines have fallen unto us in pleasant places," her native and foreign subjects being treated alike. This is due, Mr.

DR. THEODOR HERZL.

Greenberg held, to England's principle of free trade, which broadens her view as to foreign matters, and the love of the English people for the Bible, which is more part and parcel of their life than is the case in any other European nation. Those whose ancestors have laid down their lives for the Bible are not likely to suffer persecution from those who hold the Bible to be their most sacred heritage. Mr. Greenberg spoke the truth here, but not the whole truth. In former times there have been so-called "Christians," even in this country, who perse-



DR. MAX NORDAU.

cuted the Jews because they held that they were under the displeasure of God, and that in persecuting them they performed the Divine will; and if Christians in England do not still persecute the Jews, it is because there is more *true* Christianity in the land, and Christianity involves Christ-likeness. Men of the world, which are God's "sword," may work his will in judgment, but the followers of the greatest Prophet ever sent by God to his people will not persecute, but seek to do them good. England is a place of "pleasant lines" to Israel, because here they take refuge under the shadow of Christ.

With ill taste, and worse logic, the speaker animadverted against Christian efforts among the Jews, professing that, while these were ineffectual, the slums were neglected, neither of which statements is correct. It would be well for Jews to take to heart the truth that should England cease to cherish a spiritual Christianity, even though she should remain professedly Christian, anti-Semitism will again rear its horrid head in this land, and England will no longer be "pleasant" land for them.

A curious sight has been the appearance of Galician and Russian Jewish Rabbis on the platform haranguing their Western brethren. Rigid Talmudists, they require that religion, which to them means Talmudism, should be an indispensable item of education. Alas for them, their atheistic, pantheistic, "enlightened" brethren scorned the thought, and gave them plainly to understand that if they were present at the Congress as Zionists well and good, but that as representatives of religious communities they would not be tolerated.

On Thursday morning a scene of great confusion took place over this subject; the propositions which had created the ferment had to be withdrawn, and Dr. Herzl poured oil on the troubled waters by stating that, while religion was excluded from their deliberations as Zionists, it did not necessarily mean that the Zionist Congress was anti-religious.

It is, however, painfully evident that human intellect, will, and power is the god alone recognised in this assembly of representatives of the one people on earth whom God has chosen to be his own people, whose King and sole Leader should be Himself. How pitiful it is to hear them reckon on themselves alone for their salvation, bemoaning the horrors of the time, but never lifting their eyes to God.

True, a little discourse was delivered to the assembled Zionist delegates, by Rabbi S. LEVY, in the new Synagogue, on the Sabbath before their first session, on the words, "Comfort ye, comfort ye, my people, saith your God," but the text was all the sermon, and was entirely left behind in the very unspiritual address which followed.

The bones of Israel are very dry. "Come from the four winds, O breath, and breathe upon these slain that they may live!" (Ezek. xxxvii. 9).

DAVID BARON.

Rev. James Neil was permitted to give seven formal lectures to crowded audiences of delegates, members, and visitors, which were received with great enthusiasm, as were also the objects of the Palestine Exhibition, which he introduced to the Congress.

Pure Literature Society.

THIS Society has the distinctive feature that it does not edit or publish either books or periodicals, but selects, recommends, and circulates periodicals and books, cottage pictures, school-cards, diagrams, texts, &c. From these subscribers of a guinea may have a shilling parcel every month, and may purchase books at reduced prices, or may recommend grants of libraries of from £5 to £10 at half-price. Some 9,353 libraries have been thus granted to associations, schools, village committees, workhouses, gaols, hospitals, working men's institutions, &c., in all parts of the world, to the value of nearly £75,000, as well as to ships, which have now over 600 libraries afloat. More than 100 "Magazine Associations" are connected with the Society, and above 1,000 parcels of the selected periodicals are sent out each month from the office.

The Secretary is Mr. Richard Turner, and the offices of the Society are at 11, Buckingham Street, Strand, W.C.

Scottish Navvy Mission Society.—The annual Conference of Missionaries was held on August 14th at Easter Warriston House, Edinburgh, when Sir Archibald Campbell, Bart., presided over the gathering, and Rev. Kilpatrick, Colonel Morton, and Colonel Agnew gave helpful addresses. The reports from the missionaries were most encouraging, and cheering accounts were given of the progress of the Society in its efforts to take the Word of Life to the navvies. The superintendent is Mr. F. J. Taylor, 49, Castle Street, Edinburgh, who will gladly send a report to intending subscribers.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my "Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

A Request.

*** I should like my young friends to read the account of dear Mr. George Holland (page 16), who died last Sunday. He was such a devoted friend of poor children. And will you send me a little thank-offering for the work he has done, to cheer those who are continuing it?

Pen Pictures from Afar.

A MALAGASY SUNDAY SCHOOL.

I HAVE great faith in the good work that is being done in the Sunday Schools of Great Britain. Some of the earliest religious impressions ever made upon my own heart were received in a London Sunday school. But for the devoted teacher of the Bible class I attended I am not at all sure that I should be writing now to the young people who read The Christian.

To-day I am going to give you a pen picture of a Sunday school in Madagascar. I cannot transport you to that very interesting island, so that you will have to use your imagination a little to make the school, its teachers, and scholars a reality to you.

Antananarivo is the capital of Madagascar, and there is the school that I am talking to you about. We will suppose that we are assembling with the boys and girls and adults who are making their way, chatting and laughing—all so bright and happy—for their morning lesson. The school is not held before the service as in England, but after. The time would be about half-past ten. Look! Not only a large number of dusky-skinned children are filing in, but many grown-up people. Surely they do not need so many teachers as these—men and women! The fact is, grown-up people—many of them parents—attend Sunday school at Antananarivo. In this school there are two women's classes and one men's class. The men number about sixty, and their ages range from seventeen to seventy. You will conclude, therefore, that some men in Madagascar, even when they become grandfathers, do not consider themselves too old to attend Sunday school.

The attendants at the school number 300, which are arranged in twelve classes. The missionary's wife is the superintendent. A dozen regular teachers, with a few "reserves" for emergencies, together with a secretary, make up the band of willing workers.

I can almost hear some of you saying, "Why, it is very much like a British Sunday school!" Of course it is, the home school being the model.

Would you not like to hear these Sunday scholars sing? I wish you could, for I am sure you would be delighted. When properly trained they sing in tune and with good taste. Since you cannot hear them sing, I will give you, in the Malagasy language, the first verse of a very favourite hymn in this school: "Jesus loves me, this I know":—

Jeso ô! Mpitia anay,
Maminay ny teninao;
Osa ny fanahinay,
Fa mahery Hianao;
Mamy, ry Jeso,
Ny ftiavanao.

Now let me tell you a little about the teacher of the men's class I have spoken of. He was educated in England some years ago, and this would explain the great aptitude for teaching we cannot help noticing. The men often sit spell-bound while he is giving the lesson and never seem weary in listening. His name is Ratavao, and he is engaged all the week in teaching in one of the city High Schools. But he never wearies of his Sunday work. He longs to bring all the members of his class to a true knowledge of Jesus Christ. Nothing gives him greater joy than when one of his scholars really decides to give himself to Jesus.

Then I think you would like to hear something of Rajocbelina, the secretary. He, too, is a native, as you would judge by his strange name; so un-English it is, and not at all easy to pronounce. Happily, he is a most earnest Christian, and that makes his services so valuable. He is quite the right hand of the superintendent. He is a medical student, making good progress in his profession. Many are the duties of a good secretary, and all of these he discharges with scrupulous care, but perhaps the one he most enjoys is that of assisting the superintendent at the close of the year to make out the prize list. Would you not all like to be present at the prize distribution?

A custom adopted in this Malagasy school might be imitated in England with much advantage. As some of the teachers live far from the church, and as it is difficult for all to meet again during the week, the teachers stay behind for about twenty minutes, while the lesson for the following Sunday is briefly discussed and explained by the superintendent.

I do so hope that all the young readers of this Young People's Page will become teachers in a Sunday school, either at home or abroad, and have very much blessing in their work. J. W.

Ragged School Union.

IN all its varied departments the work of the Ragged School Union and Shaftesbury Society has been sustained uninterruptedly through another year. The growing demands of the work, coupled with the uncertain tenure of the old offices, rendered it necessary to look for other premises. These were secured after careful consideration, and at the new offices of the Union accommodation is provided for the numerous departments of effort, with considerable margin for still further extensions when necessary.

One of the most pathetic and successful branches of the Society is the Cripples' Mission. These poor, afflicted children, representing every grade of suffering, remain with their parents. A register is kept, which now bears no fewer than 6,240 names, and a network of visitation is organized over the whole of London. The cripples are grouped under the direction of nineteen divisional superintendents, while there are 195 local superintendents, and over 1,000 visitors.

The Holiday Homes of the Society were visited last year by 1,188 children, while the Day in the Country and Fresh Air Fund, which forms part of the holiday scheme, retains its place in the programme of the Union's operations. Upon the clothing department of the Society the demands made are more numerous and pressing than ever, and the practical help afforded was never more appreciated or urgently needed.

The amount of labour involved in the accumulation and distribution of clothing, like other branches of the society's work, is undertaken voluntarily by earnest and devoted friends whose loyalty to the cause of the distressed and suffering never fails. An adequate idea of the extent of this benevolent institution can only be obtained by perusing the annual report. The secretary of the Union is Mr. John Kirk, and the offices are at 32, John Street, Theobalds Road, London, W.C.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 242).

By whom and to whom were the following said (in St. John's Gospel):—

1. "If thou do these things" (v.-x.).
2. "He would have given thee" (iii.-v.).
3. "I judge no man" (vi.-ix.).
4. "No man knoweth whence he is" (v.-viii.).
5. "One thing I know" (viii.-x.).
6. "The servant is not greater" (xiv.-xvi.).
7. "Marvel not at this" (iv.-vi.).
8. "Another shall gird thee" (xx. to end).
9. "Be not faithless" (xix.-xxi.).
10. "What I have written" (xv.-xx.).
11. "Ye have been with me" (xiv.-xvi).
12. "Ye say well, for so I" (xii.-xv.).

[Children under *ten*, do any 3; under *thirteen*, any 6; under *seventeen*, any 9.]

ANSWER TO LAST SEARCHER (No. 241).

Faithfulness.

1. Gains (3 John 5).
2. He that is of faithful spirit (Prov. xi. 13).
3. Truthfully (Prov. xiv. 5).
4. He refresheth the soul of his masters (Prov. xxv. 13).
5. He shall abound with blessings (Prov. xxviii. 20).
6. By being faithful in small things (Luke xvi. 10).
7. (*a*) Stewards (1 Cor. iv. 2); (*b*) Servants (Titus ii. 10).
8. (*a*) Abraham (Gal. iii. 9); (*b*) Moses (Num. xii. 7); (*c*) David (1 Sam xxii. 14); (*d*) Daniel (Dan. vi. 4); (*e*) Timothy (1 Cor. iv. 17).
9. (*a*) God's faithfulness reacheth unto the clouds (Psa. xxxvi. 5); (*b*) "Great is thy faithfulness (Lam. iii. 23).

No. 241—Correct Answers (first list) received from:—

B—Christabel Bath*, Edith Blenkarn*, Herbert Braddon*, May* and Gordon* Bligh, Mabel Baker, Gertrude Bush, Robert Bushby.
C—Daisy R. Clarke, Bessie Cheale, Augusta Clark, Kittie Cope*, Oscar, Katie* and George* Cross, Mabel Cole*, Stanley and Percy Chappell.
D—Kitty and Violet Donaldson-Selby, Stanley Drew, Nellie Dowsett*, Ralph and Dorothy* Daintree.
F—Kitty Fausset, Nellie Furse, Vincent, Olive and Mabel Fleet, Maggie, Eva and Mabel Fletcher.
G—Cicely Gibson*, M. Gover, Grace* and Evelyn* Gulston, Alice Good, Clarice Gale*, Constance Gabbett*.
H—Violet Hatch*, Annie Horstcraft, Beatrice Hastings, Elsie Hanson, Elizabeth Hooper, Ina Hemmel*, Eric and Mary* Hill, Walter* and Beatrice* Harland, Dorothy Havergal Shaw, Lottie and Rosetta Hamilton, Willie Hooper, Henry, Winifred and Edith Harvey, Nellie Hatchett*.
I—Nellie Irving*.
K—Annie Kingsford.
L—E. and Nellie Lockhart.
M—Mabel Morris*, P. Martin*, Irene Mawer, Dorothy and Charlie McMullin, Barbara* and J. Maconchy, C. Mercer*, O. Morice.
N—Blanche Norcock*, G. and H. Neligan, Edith Nash*.
O—Gilbert Oxley.
P—Kathleen Pincott, Ruth Pledger*, Winnie Page*, Ethel* and Kathleen* Pasley, Graham* and Christine Pearson, Katie* Leonard* and Walter Picknell.
R—Alice Robinson*, Mabel de Rusett*, Marion Richards*, B. Rogers.
S—Bessie Symes, Betty Stocks, Kathleen Shepherd*, Ellen and Amy Simmons, Hester Savory, Gertrude, Constance* and Mildred* Scott, Frances Stileman.
T—Dudley Toye*, Emma* and Nellie* Tisdall, Olive Tritton, Archibald and Theodora Thorn.
W—Edward and Edith* Wheeler, Agatha Ward, Dorothy and Mansfield* White, Phillis and Cecile Wright, Frances and Edith Wroughton, Charles Wingrave.
Y—Maurice and Gladys Young.

No. 240—Correct Answers (second List) received from:—

A—Ernest* and Frank Anderson, Margery and Irene* Ashdown.
B—Phyllis Boyd, Avory, Frank, Lillian and Teresa Blackie, Maggie, Alan and Charlie Banks, Dorothy Butcher*, Ernestine Bühl*, Lucienne Brabandes, Frances Burnett, Ella Berryman*, Mabel Baker*, Gordon and Stanley Boxer, Eva Browne, Allen Baker, Dorothy Brooks, Frank Bentall*, Louise Betts, Conyers and Massy Baker, Cecil Brewer, Dorothy* and Harold* Berry.
C—Daisy R. Clarke, Ida* and Mabel* Cullen, Nesta Carew, George Crawford, E. E. C., Susie Cumbers, Muriel Craigie, Doris and Margery Coleman, Maggie* and Jessie* Carter, Bessie Cheale, George Cary, Hyde* and Duncan* Campbell, John, Annie*, David* and Henry Colville, Dorothy Cooper, Beryl and Gladys Calvert, Vernon Clutsom.
D—Kitty, Violet and Ivy Donaldson-Selby, Polognia Daws*, Ethel and Mai Davidson, Esther Dickson, May Darroll, Marie Denizot, Ethel Dancy, George, Bessie* and Constance Drayson.
E—Esther and Robert Everitt.
F—Jeanne Faucon*, Louise Filhol*, F. and Aileen Figgis, Kitty Fausset, Eva and Mabel Fletcher, Agnes and Meg Fullarton*, Marion and J. Freegard, Lily Findlater.
G—Alice Gammage*, Dorothy, Stuart, Jack, Edith* and Margaret* Gray, Edith Grieve, Elsie* and Isabel Goudge, G. Goodall, W. Garnham, George, Colin and Margery Graham-Brown, Alice Goad.
H—Dorothy Harris*, Hetty Hill*, Dorothy and K. Heckford, Elsie and Marjorie Hooper, Florence and Francie* Hoyte, John and James Henderson, Willie Hooper, Georgette Hoffmann, Ella Hake, L. Hughes*, Eileen and Elise Hill, Lottie and Rosetta Hamilton, Ina Hemmell*, Violet Holford, Grace Hawkins*, Elsie Hore.
I—Nellie Irving, Isabel and Ami Inglis, Daisy Iredell, Mary Inglis.
J—Lizzie Johnstone.
K—Margaret Kinnaird.
L—Blanche Lindup, Rosamund Langton, Guinefred Leigh, Constance Longhurst*.
M—Valerie Maitland-Kirwan, Mildred Morgan*, Margaret Macphee, Charlotte Millar*, Winnie Macfie, Margaret McFadzean, Maggie McDougall, John and Ella McMurray, Dora Muir*, Margaret and Abraham Mack, Mary, Dorothy*, Daniel and Magaret* Morris, Margie Marston, Dorothy and Leonard Mace, Adelaide Moore, Evie, Alec and Godfrey Miller, Annie and Elsie Moule, Charlie and Leonard Medcalf, Maude, Lottie and Helen McIlroy.
N—Peter Nicholson*, Maude and Amy Nottage, Irene Newport.
O—Maude and Eva Oakes, Stephanie Ong*.
P—Isabel* and Gladys* Phipps, Gordon Pibel*, Laura Percy, Clarice, Geoffrey and Percy Peach, Marjorie Porteous, Dorothy Patten*, Willie, Jessie and Eddie Palmer, Edith Purkiss.
R—Elmina, Isabel and Jessie Roe, Rita and Lorimer Romanes, Nora Read*, Ada Renals*, Aileen Roberts*, Alice Reid, Elsie Ridewood*, Beryl Reid, Hope Robinson.
S—Binford and Frankie Sellwood, Popple Stidolph, Evelyn* and Violet* Shaw, Nannie Sturrock, Janet Speed*, Constance and Edgar Schaeffer, Flora Shadbolt, Bessie Symes*, Bertha Stocker, T. M. and D. Stainer, Frances Stileman, Andrew, Florence, Ellen, Effie and Isabel* Simpson, Flora Smith*, Edith Simpkin, Stanley and David Soltau, Mary Sowden, Lucy Stalker, Connie Shaw.
T—Olive Tritton*, Olive Taylor*, Evelyn and Marjorie* Tracey, Frank Thompson, Nellie Tisdall*, Willie Thomas, Marian Tucker.
U—Eva Usher.
W—Ethel and Mabel Weller, Louise and Violet Walker, Stewart and Willie Watson, Ellie* and Nora* Wyatt, Ella and Alexander Watt, Thomas and Robert Weddell, Charles Wingrave, Pringle Wilson*, Ronald Watson, Ethel and Bertie Walls, Madge, Frank*, Georgina and Sarah Wilson, Annie* and Sarah* Wood, Florence Wilde*.

FOREIGN LIST.

No. 233—Flo, Minnie and Cuckoo Lister (S. Africa). **No. 235**—Huldah* and Christine Krigé (S. Africa), Eric, Ivan, Rotha and Lottie St. George (Canada), Adela Matthews (West Indies), Frank* and Vera* Sjöström (U.S.A.) **No. 236**—Vera* and Frank* Sjöström. **No. 237**—Dora Wallace*, Jean Scott (Canada), Vera* and Frank* Sjöström. **No. 239**—Ina, Willie, Nettie and Katie* Thomson (Bulgaria).

Personal.

Alice Robinson, Marian Tucker.—I am glad to welcome you as new "Searchers," and trust the study will be useful and interesting.

Robert (10) and Thomas (14) Weddell.—I am sorry to receive such untidy papers from you.

Laura Finch.—References only are not sufficient as answers to the questions.

Mabel and Ethel Weller.—Please do not write the questions. Number your answers to correspond.

Many thanks for flowers received.

Uncle Tom.

Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Kirdford, Billingshurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Bocking Church Street, near Braintree, Essex*; Caravan, *Pulgrave, Diss, Norfolk*; Mr. F. McLaine, with Caravan, *Gomshall, Surrey*; Mr. E. Clark, with Caravan, *Stoke Goldington, Newport Pagnell.*

SEASIDE SERVICES.

During August and September—Mr. H. Hutchinson, *Bridlington Quay*, to Aug. 30; Mr. J. Spiers, *Broadstairs*; Rev. A. J. Barff, B.A., *Bexhill*; Mr. C. Schomberg, *Bognor*; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. H. N. Sharp, M.A., *Bournemouth*; Rev. W. H. Brealey, *Clevedon*; Mr. R. F. Drury, *Colwyn Bay*, to Sept. 14; Rev. J. F. Sheldon, M.A., and Mr. C. E. Paterson, B.A., *Cromer*; Mr. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 15; Mr. J. H. P. Cutting, *Felixstowe*, to Sept. 3; Mr. H. Hankinson, *Filey*, to Sept. 6; Dr. Barnes, M.A., *Folkestone*, to Aug. 31; Mr. G. O. Taylor, *Gorleston*; Messrs. Hewlett, Stunt, and Collier, *Herne Bay*, to Sept. 2; Edinburgh Students, *Hoylake* and *W. Kirby*; Mr L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*; Rev. Sydenham Dixon, *Lowestoft*; Mr. J. S. Tyler, *Littlehampton*, to Aug. 30; Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 26; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nicksson, *Margate*; Mr. E. T. M. Dennes and Mr. F. Gordon, B.A., *Mundesley*; Mr. F. A. Glover, *Minehead*; Mr. W. Sloss, *Nairn, N.B.*; Rev. L. C. Carr, *Overstrand*, to Aug. 31; Mr. V. C. Brown, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward, *Port Erin*; Mr. C. Paddon, *Rhyl*; Mr. T. Jays (C.M.S., Abeokuta), *St. Leonards*, to Sept. 10; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*, to Aug. 31; Mr. J. M. Wigner, *Seaford*; Messrs. G. and M. Goodman, *Sheringham*; Mr. J. W. Coldicott, *Southend*; Mr. C. J. Small, *Sutton-on-Sea*; Mr. E. Salisbury, B.A., *Swanage*, to Aug. 24; Mr. E. Hughes *Towyn*; Mr. E. Arrowsmith, *Tenby*; Mr. Philips Welch, *Wey-*

mouth, to Aug. 26; Rev. S. M. Warner, *Whitby*; Rev. Oswald Gosney, M.A., *Worthing*, to Aug. 29. Mr. J. G. Doxford is also conducting Children's Services at *Ilkley* (on the Moor) each morning.

Children's Scripture Union—Portions for week ending September 1.

Sun., Aug. 26	*Matt.* xxiv. 15-31	Thurs., Aug. 30	*Matt.* xxv. 31-46
Mon., „ 27	„ xxiv. 32-51	Fri., „ 31	„ xxvi. 1-13
Tues., „ 28	„ xxv. 1-13	Sat., Sept. 1	„ xxvi. 14-30
Wed., „ 29	„ xxv. 14-30		

Christian Endeavour Topic.

SUNDAY, AUGUST 26.

MINISTERING TO CHRIST (Matt. xxv. 31-46).

THE idea of the Shepherd is applicable to our Lord in all its particulars; here to the division which must be made between intermingled flocks. The separation process is always going on, but one day it will be consummated and final. Some have said that this parable describes the judgment, not of individuals, but of nations; and of these in regard to their treatment of the Jews. If this were so, it would be interesting to look on it as a plea on the behalf of the Jews throughout the coming Christian ages. It was as though Joseph, the saviour of the Gentiles, put in a plea for his brethren, whom he was to leave in Egypt. But on the whole, the closing words are so general, that we are bound to take in a wider and more general application, and to think that Jesus is always coming to us to claim our help in each case of pain and need that accosts us.

We cannot reach Jesus now to minister to Him. And even if we could, what is there that we could give Him? But He has made over the debts we cannot pay to Him directly to the poor and needy; and bids us pay over to them what we cannot give to Him. Most lovingly He says that He will accept whatever we do to others for his sake, as payment to Himself. We can therefore say, with the Apostle, "I am a debtor to the Greek and the Jew."

Is it not beautiful that our Lord identifies Himself thus with the hungry and thirsty, the weary and homesick, the outcast and suffering? There is not a workhouse or hospital of which he is not Patron. The rich and successful cannot count on so close an association with Him as those may whom the great wealthy world treats with supreme disdain and contempt. Should any of my readers be in the conditions referred to let them be greatly comforted; Jesus was like this in his earthly career, and remembers what it is like, and sympathizes with a keen, and warm, and inexhaustible sympathy; and accepts any kindness as though it were done to Himself.

We must be on the outlook for any case of need which He puts in our way, remembering that the outstretched hand of need is his. But let us beware, on the other hand, and remember that we must help wisely. To give money away profusely may injure the moral nature of the applicants for our help, making them lazy and careless. We should guard against this. We must not give to every beggar who asks for alms; but we should not refuse, unless we are quite sure that our ministry will hurt rather than help. It should be borne in mind, however, that the Lord does not bid us distribute money, but give food, clothes, personal ministry, and these are much less liable to abuse.

The Great Teacher speaks of those who give hand-help to others as *Righteous*, because only when we are really right with God are we merciful to men. Righteousness and mercifulness are one. Before a man can minister thus to his fellows, he must have bent low before God, have been forgiven, and justified, and have received the gift of the Holy Spirit. There is no antagonism between these words and those of the Apostle Paul on the inability of works to justify the soul. The Apostle deals with the root, Jesus with the fruit. You cannot have one without the other.

Oh, the sin of not doing! Mark that the banished and exiled souls were so because of what they did not do. We may be condemned, not simply for what we do, but for what we neglect to do. *Not* to bind up the wounds of the wounded Jew, and to pass by on the other side; *not* to have the oil ready for the lamp; *not* to use the talent entrusted—this will bring down the wrath of the Lamb, and degrade the soul to the level of the devil and his angels.

Let us ask, then, for the grace of the Holy Spirit, that we may follow the steps of Jesus, who went about doing good, and healing all who were sick and in need. "Blessed is he that considereth the poor; the Lord will remember him." F. B. M.

C.E. NOTES.

Dr. and Mrs. Clark sail for America on Aug. 24. The time intervening since the Convention has been spent at C.E. meetings in France, Germany, and Spain.

* * *

The first Christian Endeavour Society has just been established in Korea. This almost completes the circle of nations of the world that have opened their doors to the movement, Thibet being perhaps the one exception.

An Indian C.E. Convention was held on July 14 at Serampore, in the historic Mission Chapel, where Carey preached and prayed, and where General Havelock was baptized. Our Indian comrades had special prayer for the World's Convention, then meeting in London.

* * *

Rev. F. J. Horsefield, of Bristol, writes in *The English Churchman*:—"I sincerely wish my brother clergy would consider the advisability of utilising the methods of Christian Endeavour in their parishes. It is undoubtedly a means of blessing, and a source of power wherever it is honestly and wisely tried."

International S.S. Lesson.

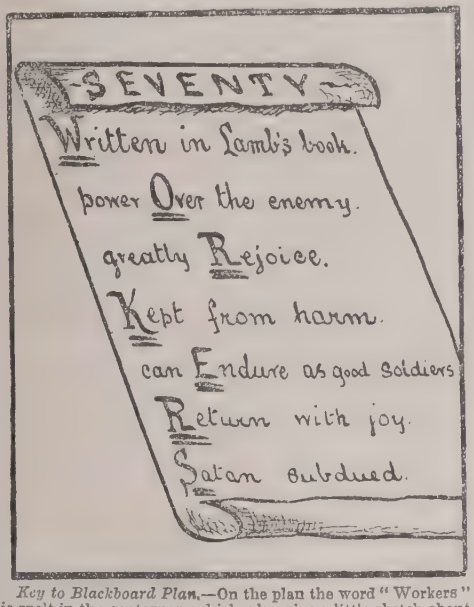
September 2, 1900.

The Seventy sent forth.—Luke x. 1-11; 17-20.

GOLDEN TEXT.—"The harvest truly is great, but the labourers are few."—Luke x. 2.

INTRODUCTION.

CHRIST wanted some helpers to go to the places around where they were, to tell the people who He was, and to make it known that the Messiah had come; so He chose seventy men from among his followers and sent them out two together. Moses had seventy elders (Num. xi. 16), the Sanhedrim was also composed of seventy men.



Key to Blackboard Plan.—On the plan the word "Workers" is spelt in the sentences, which also give a little sketch about these seventy men whom Jesus chose, and will show us that all who work for Him can have the same power and joy, &c.

WRITTEN IN THE LAMB'S BOOK.

Before we can be true workers for Christ, we must know we are true Christians, and that our names are written in the Book of Life (Rev. xxi. 27; xx. 12), and alongside our name we must also know the work He has given us to do; not of our own choosing, but what He wills we should do. We are "saved to serve." The (1) "Lord appointed." (3) "I send you" (Mark vi. 7). There is plenty of work for all to do (Matt. x. 37, 38; John iv. 35). Even a small child can say, "What would Jesus have me do?"

POWER OVER THE ENEMY.

(19) Power over all the power of the enemy. Workers for Christ need this, boys and girls at school need this, the business man and the little maid-of-all-work need this. Oh, that all would claim this God-given power. To be a disciple is to be worth tempting by the devil; then ask, and you shall receive power over the enemy of souls. Christ is the stronger, his power is greater than Satan's (1 Cor. x. 13; Heb. ii. 18; iv. 15).

REJOICE.

(20) Rejoice! for if you work for Christ you are known in heaven (Dan. xii. 1; Phil. iv. 3; Heb. xii. 23). Beautiful word of encouragement; you may have discouragements, disappointments, but you have much to rejoice over, too (1 Peter i. 6, 8).

KEPT.

Kept you will be, the Master promises it and He is faithful. See how the seventy were kept (iii. 19). "Among wolves," but no harm came (19); "nothing shall hurt you" (7); food all provided (Matt. x. 16; 1 Peter i. 5; Isa. xxvi. 3; 1 Sam. ii. 9).

ENDURE AS GOOD SOLDIERS.

These seventy had much to endure (iv. 7, 8), but Christ wanted them to learn that they must not trouble about their own comforts; they were to be content with just enough food, and not to be on the look-out for luxuries (2 Tim. ii. 3, R.V.).

RETURNED WITH JOY.

After hard service comes the joy (17). When we have done our duty for Christ's sake, and not for our own selfish ends, it makes all the difference; there is great joy in "giving up" and "being faithful" for his dear sake; this kind of service brings its own reward.

SATAN SUBDUED.

(17) This might be a new experience to these men, perhaps it would be to some of us too, but "we are more than conquerors through Him that loved us," and Satan will be made to be put under our feet by the mighty power of Him alone who lived our life, and was tempted like as we are and was yet without sin. Ask for his help in all work.

LESSON TO LEARN.

To be a worker for Jesus, trusting in Him for help to do the work.

Thoughts on the Lord's Day.

PROPORTION.

The *position* of the day is changed, but the *proportion* remains unchanged. *Wordsworth.*

A FENCE.

All declension may be said to be begun wherever we see these two ordinances despised—the *Sabbath* and the *Sanctuary*. They are the *outward* fence around the *inward* love. *A. Bonar, D.D.*

A SURE CROP.

When will man's blindness learn that there is no profit, and no peace, but in the ways and will of God? Who ever gained in Sabbath shops, or by a Sabbath spade? The seed of Sabbath work springs up a harvest of soul-piercing woe. *Dean Law.*

Personalia.

Rev. HOWARD H. RUSSELL, D.D., LL.D., of Ohio, U.S.A., president of the Anti-Saloon League of America, is preaching on Sundays during this month and September at Dr. Barnardo's Edinburgh Castle, Limehouse, E.

In celebration of the eightieth birthday of Rev. Canon CHRISTOPHER, of St. Aldate's, Oxford, Rev. F. J. Hazledine is endeavouring to raise funds in order "to found exhibitions at Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, to enable men truly converted, truly evangelical, to spend a most profitable year after taking their B.A. degree, which otherwise they could not afford." Bishop Chavasse has written warmly commending the scheme, and wishing it God-speed. The exhibitions would be known as the "Christopher Exhibitions." Mr. Hazledine's address is Kingham Hill, Chipping Norton, Oxon.

Mr. ROWLAND EDWARDS, the well-known evangelist, has arranged to sail with his family on September 27 for a prolonged visit to America. It is proposed to have a farewell meeting in London some evening next month to commend him to God in his labours in the Gospel. Plan and date will be duly announced. Mr. Edwards possesses the gifts which enable him while reaching the masses to obtain acceptance with people of influence and education; and we believe his ministry will be as much valued on the other side of the water as it is in this country. He has made many friends in the work all over Great Britain, and any who desire to express practical fellowship with him in the expenses he will incur in this fresh field of labour can communicate with him at the Great Assembly Hall, Mile End Road, E., where he is conducting the services for September.

Bible Flower Mission.—Writing from 110, Cannon Street, E.C., MRS. L. E. TURTON, says: "Pressing applications are being received for lavender bags and texts for distribution among the hop-pickers, and, as the season is earlier than usual, we shall be glad to have them sent during the next few weeks, or even earlier where possible. Knowing how greatly these little messengers have been made the means of blessing in former years, we feel that such an opportunity of sowing the good seed should be utilized to the utmost." Gifts of flowers and lavender may be forwarded to the above address.

Homes of Hope.—To awaken solicitude and sympathy for young women who have been betrayed and deserted is the object with which the Committee of the Homes of Hope carry on their benevolent and needy work. Without the means of regaining the path of virtue and respectability, these victims would probably never be restored to society. Every care is taken in the institution to bring the inmates to a knowledge of God, and the formation of habits of honest sobriety and industry, and ultimately securing for them employment. The hon. secretary is Mr. William Hornibrook, 4, Regent Square, Gray's Inn Road, W.C.

Irish Notes.

MRS. DOLMAN, Principal of the Church of Ireland Home for Jews at Hamburg, reports that there are now on the register of the Home the names of nearly eighty converted Jews.

Irish Methodism provides sitting accommodation for 84,909 hearers in 382 churches. It has also 147 schoolhouses, 156 ministers' residences, and the estimated value of the whole is £568,609. During the past year it expended £10,044 on new buildings or improving old ones.

In connection with the Missions to Seamen there are at present at Cork Harbour twelve mission helpers and nine associates. The sale of Bibles to sailors, in various languages, has been going on during the year, and has been a distinguishing feature of the work.

In connection with the Irish Presbyterian Mission, about 2,000 famine orphans are being cared for in India. The Mission has opened a day school in Damascus. Its Chinese missionaries have leave to return home until the present disturbed state of affairs has come to an end. Mr. W. Beatty, son of Rev. Dr. Beatty, ex-Moderator of the General Assembly, has been accepted for missionary work in India.

The Bangor annual Christian Convention has just been held in Hamilton Road Methodist Church, Bangor, co. Down, and has been very largely attended. Mr. Andrew Bell, C.E., of Dunfermline, presided at the opening meeting, and gave an impressive address on "Looking to Jesus." At the subsequent meetings addresses were delivered by Professor Macintosh and others. A large open-air meeting was also held on the esplanade and was addressed by several speakers.

A conference of the members of the Southern Reformed Presbyterians has been held in Newry for the purpose of considering the best means of securing the full and regular attendance of the members and adherents of a congregation on the ordinances of the Gospel. An interesting discussion took place, and all seemed deeply impressed with the importance of the subject. A similar Conference has been appointed for November, when the question to be discussed is, "Christian Liberality."

The Corporation of Cork are doing their best to put down street preaching in that city. They forget the advice given them some time ago by Mr. Michael Davitt, who urged them to show "courtesy and fair-play," and who said that the preachers had as much right to speak in the streets of an Irish town as the Nationalists had to hold their meetings and propagate their views in the towns of Great Britain. It is to be hoped that these words will have some effect in mitigating the intolerance which has lately been shown to the street preachers in the capital of Munster.

Noon Prayer Meeting.

AT the noon prayer meeting at Aldersgate Street Y.M.C.A., Rev. Dr. L. W. Munhall gave, last week, a series of addresses on the Resurrection.

Dr. Munhall is widely known as an evangelist and teacher, and each day, as he dealt with some new aspect of the great subject, his words had light and stimulus for his hearers. The concluding address laid stress on the point that Christ's resurrection assures us of the resurrection of those dear to us who died in the faith. The frame is only the temporary lodging house and through Him who conquered death we cry "O death, where is thy sting?" Dr. Munhall illustrated his topic by a number of points and anecdotes, which, while salted with humour, usually had a deeply pathetic touch. An old negro servant was found by the speaker, working in a hotel in a specially lovely part of "Edenic" South California. The old man was leaving the district, with all its exquisite scenery, for his old home in a desert part of Arkansas. Asked for his reason, he replied, "Why, boss, de folks is dere." It was his home, where his loved ones dwelt. Much more, said the speaker, should we look forward to the resurrection and heaven, where, not in a desert, but in a land of pure delight, our loved ones shall be.

Dr. Munhall also told of a negro, who, in the year 1833, when some very remarkable meteoric showers occurred, awoke his family in the night, fully persuaded, on seeing the falling stars, that the Lord had come. He instructed them to go on to the centre of the town, while he waited by the grave of his master who had died a Christian. "I'se gwine ter see ole massa rise," said the negro in his simple faith. Although the end had not come, his belief had a biblical warrant. The dead shall rise to immortality. "O grave, where is thy victory?" Dr. Munhall closed with earnest words of prayer for a spiritual revival throughout Britain.

Scottish Notes.

THE present minister of Bridgegate Free Church, Glasgow (Rev. Mr. Holburn), has revived the practice of preaching on Sabbath evenings from the stone pulpit in the outer wall of the church. This part of the structure was intended by the first minister (Rev. Mr. MacColl) for regular use in Evangelistic work; but it was found necessary to discontinue the open-air services nearly forty years ago, through the interference of the police on account of disturbances created by Roman Catholics. Much interest has been aroused during recent Sabbaths, and it is hoped that the renewal of the services may be accompanied by the same gracious working of the Holy Spirit which marked the early history of the congregation. The district immediately surrounding the church is one of the neediest fields in the whole city.

The nineteenth annual report of the Paisley Deaf and Dumb Mission tells the story of another prosperous year in the work. There have been numerous attendances at Sabbath services, Bible class, prayer-meeting, and lectures.

Among recent evangelistic missions in the Highlands and islands have been one conducted by Rev. Thomas Grant (Tain) in the island of Eigg, and another by Messrs. Gordon, Gow, and Maxwell, in the parish of Kiltearn. The last-named workers had previously experienced much blessing at several other centres in the north.

On Sabbath of last week a memorial service was conducted in the old graveyard at Cambusnethan, near Wishaw, which has many memories connected with it of those who laid down their lives for the sake of Christ in the times of the Scottish Covenant. There was a large gathering, and the preacher was Rev. Gavin Douglas, from Loughbrickland, Ireland.

At last meeting of Inverness Free Presbytery, Rev. Dr. Black said he had intended to propose that some action should be taken with regard to certain posters exhibited throughout the town which were of an indecent nature. He was thankful to say, however, that they had all disappeared during the previous night, and he hoped such things would never again be allowed to disgrace their streets.

The eighth annual conference for the deepening of spiritual life, in connection with the Lanarkshire Christian Union, was held in the grounds of Hamilton Palace on August 9, 10, and 11. There were good attendances at the various gatherings. Mr. John Colville, M.P., presided, and among the speakers were Mr. William Thomson, jun., Rev. John Riddell (both of Glasgow), and Rev. Henry Montgomery (Belfast).

The membership of the Glasgow Y.M.C.A. was reported last week at 7,143, with 1,854 members in the Young Women's Auxiliary, an organization entirely distinct from the local Y.W.C.A. The branch fellowship meetings number 217. The diminution in the number of members which has been marked for some years has been the subject of much anxious consideration on the part of the directors. It is hoped that, as the outcome of certain special efforts which have been planned for the coming winter, there will be a marked increase in all departments. Many will sympathize with the new secretary (Mr. C. R. Irving) in the difficulties of the great work to which he has set his hand.

Seldom has so much space in the daily press been devoted to the question of Sabbath Observance. In several newspapers voluminous correspondence has been appearing for some time. One writer in the *Dundee Advertiser*, on being challenged to define "the Scottish Sabbath," replied, "I would respectfully commend him (the interrogator) to a higher authority for information regarding the nature and character of the Sabbath: 'Remember the Sabbath Day to keep it holy.' Many of us can remember when the Sabbath day was reckoned the best and sweetest of the seven, not only because it meant cessation from strain and toil, but because our elders and fathers gathered in the appointed place to worship and recognise the Divine Father in common. To those with such memories I would confidently leave the question whether the Sabbath of their youth, with its quiet, restful hours, or the Sabbath of the present, with its increasing stir and frivolity, is the more likely to produce in the nation, as well as in the individual, the righteousness that exalts it."

Temperance in Wales.—The continuous temperance crusade of Mr. Tennyson Smith in South Wales is creating widespread interest. His recent mission at Wattstown resulted in an awakening of the temperance forces of the district. On the Sunday afternoon the Sunday schools united, and packed Calfaria Chapel, and an overflow meeting was held in the schoolroom. A campaign followed at Tonyrefail, a mining village, and here, in spite of the hot weather, the building was crowded every evening. Young men by the dozen went forward to the pledge table.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

AT a semi-private meeting held in the Committee Room of the City Buildings, Rev. Adrian Moorrees, of the Dutch Reformed Church at Cape Colony, gave an address on the South African war. He set forth what he described as the views of that Church on the crisis. He pleaded that the Dutch should be considered in the final settlement. This he did on the ground that they were in the majority, and that they had striven for peace, and that it would transform foes into friends. Friends may not agree with many of the details in Mr. Moorrees' speech, but all were thankful for the light he threw on some obscure points, and for the conciliatory tone of his address.

"Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes" (Rom. iii. 15-18). Rev. W. B. Duggan, vicar of St. Paul's, made these words the basis of a sermon on "Anarchism" on Sunday morning. In many ways the sermon was a striking one. The preacher showed that our safeguard lay in bringing every department of thought and conduct under the influence of religion. The revengeful fierceness of Herodias was a type of Anarchist fury. Nothing less than the head of John the Baptist would satisfy her. Mr. Duggan also urged that the question should be put to ourselves, How far we were responsible for the Anarchist conspiracies? Two suggestions were submitted: Primary social duties have often been neglected—there is often at bottom a bitter sense of social injustice; and again, the fear of God must be set before men's eyes. Materialism grows, and this because of the insincerity of professing Christians.

A Temperance Hymn.

"Whose hearts are stirred within them"—
Come rally for the fight;
Beneath his royal banner
All panoplied in light.
Ye powers of darkness tremble,
As forth we onward go;
In stern and proud battalion,
Against the wily foe.

Ye that are men now rouse you,
Ye strong of heart and limb;
The enemy is subtle,
His citadel is grim.
Yet youths and gentle maidens
Are fettered to his van;
And only One can save them,
Who once Himself was man.

For his dear sake who suffered,
That we no more might die,
And entered for poor mortals,
Death's solemn mystery.
Oh! follow Him to Calvr'y,
The blessèd Crucified;
Take up the cross and bear it
In meekness at his side.

Forego your vaunted freedom,
That captives may go free,
Put far away what hinders
Another's liberty.
Ye that are strong, have mercy,
Another's weakness shield;
Ye that are whole have pity
On those who would be healed.

Old men with hoary foreheads,
And babes with sunny hair,
Are lured by this foul spirit,
And tempted to his lair;
Whom Jesus came to rescue
From sinless worlds on high,
And died that these poor sinners
Might live eternally.

O Infinite Redeemer,
Give us pure eyes to see,
And weep with hallowed sorrow
O'er sin and misery.
And then with love made perfect,
Through fellowship with Thee,
Oh, bid us share thy triumph
O'er souls from sin set free.

Harrogate. Mary E. Kendrew.

The Licensing Laws.

As the approaching general election will be the first since the Royal Commission on the Licensing Laws reported, we desire to lay the situation so arising before the friends of reasonable temperance legislation. We believe that the occasion, if rightly employed, may be the means of bringing public opinion to such a focus that something valuable may be effected.

A complete agreement was not to be expected between those members of the commission who were so deeply sensible of the mischief that they were compelled to regard the usual maxims of liberty as inapplicable to it, and those who represented the trade and were able to appeal to those maxims in their defence. Between parties so widely separated no arbitrament but that of a vote in Parliament ever decides. Neither in a royal commission nor in a select committee will either concede the full amount of what it may have to submit to in a final settlement.

But an amount of agreement really surprising in the circumstances was reached, although the public, led astray by the fact that rival reports were issued, and hearing the din of war on the subject continuing, seems to be unaware of that fact. Yet the prospect of any speedy advance being made depends on the fact being recognised and made use of, and we therefore earnestly invite attention to the following statement. Though longer than we could wish, it is necessary in order that our assertion of agreement may not be bare and unsupported.

A systematic reduction in the number of public-houses must, for the present purpose, be left out of consideration, because, although the majority and minority reports are at one as to its desirableness, they differ so widely in the method that the point is not yet ripe for legislation based on agreement. But on the following points the majority and minority reports (if we except the reservations of Messieurs Hyslop and Walker, the extreme representatives of the trade) present concurring recommendations, with no greater differences of detail than Parliament habitually disposes of without difficulty on bills introduced by private members, although the time at the disposal of private members would not allow these points to be so dealt with.

Consolidation and simplification of the licensing laws.
Nomination of the licensing authority, partly by the justices and partly by the county and town councils.
Extension of the disqualifications on the ground of connection with the trade.
Various other provisions with regard to the grant and transfer of licenses.
Greater publicity of the trade premises.
Consent of the licensing authority to be required for music and dancing.
Prohibition to serve children under sixteen.
Prohibition to serve habitual drunkards on a black list.
Extension of the Welsh Sunday Closing Act to Monmouthshire.
More restrictive definition of a traveller, and limitation of the houses at which he can be served on Sunday.
Suspension of license instead of fine in some cases.
Provisions for more effectual action by the police.
Licensing authorities to employ inspectors of high rank.
Various other provisions for the better regulation of the trade.
Drunkenness to be a cause of arrest, apart from disorder.
Higher penalty for being drunk when in charge of a young child.
Habitual drunkenness to entitle wife or husband to a separation, and protection for self and children.

Then there are points which, though they are more controversial than the foregoing, received an amount of assent not confined to those who signed the minority report. Parliament would probably expect the mind of the Government to be expressed on them, but, as they are not deeply controversial, it need not cost the Government much time to form and express a decision. Such are the following:—

Necessity of reforming the Court of Appeal from the Licensing Authority, the difference here between the majority and minority being whether the Court of Appeal should include members nominated by County and Town Councils.
Further limitation of the open hours on Sunday, and the publican to be required to prove ignorance or absence of consent when there is drunkenness on the premises. [We class these points together because, though they were comprised in the majority report, Messrs. Smith and Wigram dissented, as well as Messrs. Hyslop and Walker.]
Lastly, the registration of clubs, as to the necessity for which there is a general agreement; but the minority contend that the objections to a particular club should be tried before a judicial authority to which no suspicion of partiality or bias can attach.

The facts which we have now exhibited entitle us to assert that the Royal Commission has brought a large mass of temperance matter into a state of agreement sufficiently close and general to be ripe for legislation. It is of urgent importance that it should be legislated on without delay, both for its intrinsic value, which no one will doubt who has carefully read our enumeration, and in order that the way may be cleared for bringing the reduction of the number of public-houses to the front. We need not say that we should welcome a promise by the leaders of the Government to take up that question also, but in any case we wish to impress on the friends of temperance in the constituencies that success can scarcely fail to attend a united determination that what is already ripe shall be realized without further delay. Let every opportunity be taken to impress that determination on candidates. Each candidate might be asked whether he will support a resolution declaring that temperance legislation founded on the reports of the Royal Commissioners is urgently required, and calling on the Government to introduce it. We trust we have shown that if the members elected bring with them to Westminster the conviction that the country intends that something shall at last be done, there will be no difficulty in doing it.

On behalf of the Westminster Licensing Reform Committee—

J. Westlake, Chairman (3, Chelsea Embankment).
Stephen Bourne (National Club) } Hon.
Francis William Fox (Reform Club } Secs.

London, August 16, 1900.

Points and Outlines.

Steps in Salvation.

(John x. 1-18.)

Here are five links in the golden chain of salvation: My sheep—*election*. Hear—*vocation*. I know—*justification*. Follow—*sanctification*. Eternal life—*glorification*. *Trapp.*

The Study of "All Things."

(Rom. viii. 28.)

I. Universal activity: "All things *work*." II. Universal harmony: "All things work *together*." Universal benevolence: "Work together for *good*: to them that love God." *Dr. Lacey.*

The Christian Armour.

(Eph. vi. 10-20.)

I. The all-sufficient provision made for the Christian soldier. II. The consequences of neglecting to take advantage of the provision—(1) Reflection on God's goodness, (2) Sure defeat and disgrace. III. The conditions of victory. Having on the war gear and fighting in dependence on God. *D. C. H.*

A Prayer.

Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for a love that loves unto death!
Oh, for the fire that burns!
Oh, for the pure prayer power that prevails!
That pours out itself for the lost!
Victorious prayer in the Conqueror's Name!
Oh, for a Pentecost!

Visiting the Sins of the Fathers on the Children.

(Exodus xx. 5.)

I. The denunciation and sentence relate to the sin of idolatry in particular, if not to that alone. II. It relates to temporal, or, more properly speaking, to family prosperity and adversity. III. It relates to the Jewish economy in that particular administration of a visible Providence under which they lived. IV. At no date does it affect the acceptance or salvation of individuals in a future life. *Archdeacon Paley.*

Ministering to Christ.

In the Poor and Needy.—Luke iii. 10, 11; John xii. 8; Rom. xii. 16; Jas. ii. 15, 16; 1 John iii. 17.

In the Sick and Afflicted.—Job xxix. 11-13; Rom. xii. 15; Gal. vi. 2; Jas. i. 27; v. 14, 15.

In the Stranger.—Acts xvi. 14, 15; Rom. xii. 13; 1 Tim. iii. 2; Heb. xiii. 2; Jas. ii. 1-4.

In the Prisoner.—Isa. xlii. 6, 7; Acts xvi. 29-33; Gal. vi. 1; 2 Tim. i. 16-18; Heb. xiii. 3.

Rewarded by Christ.—Prov. xix. 17; Matt. x. 40-42; xviii. 5; Mark ix. 51; Heb. vi. 10.

Knowledge and Wisdom.

The true reason why, in an age where learning is held in universal admiration, so little profit is made and both error and vice do, notwithstanding, so wretchedly abound, is, in truth, no other than that men generally mistake their main business and proper excellence. They had rather cultivate their parks than their manners, and account it a greater accomplishment to know much than to live well.

Thomas à Kempis.

A Cure for Worry.

I begin my day's work some mornings, perhaps wearied, perhaps annoyed with a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the annoyances of every day and in small trifles that all our lives, of whatever texture they are, must largely be composed of, if we begin each day and task with that old prayer, "Rise, Lord, and let thine enemies be scattered"? Do you not think there would come a quiet in our hearts, and victorious peace to which we are too much strangers?

Dr. Alex. Maclaren.

Growth in Grace.

(2 Peter iii. 18.)

I. The exhortation: "Grow in grace:" (1) *Downward*, in the knowledge of ourselves, of our depravity of heart, humility. (2) *Inward*, in experience, in love to God, simplicity of faith. (3) *Upward*, victory over the world, more of the spirit of prayer, closer walk with God. (4) *Outward*, fruits of holiness; good works are indications of the vital principles within. II. Growth in grace is connected with knowledge. III. The ascription of praise. Christ is our Lord, our God, our Sovereign. To Him we are called to render Divine worship and honour. IV. Application. Are you growing in grace, in knowledge, in likeness to Christ? Do not despise the least growth, but foster it. *B. T.*

An Invitation, A Promise, A Revelation.

(Jer. xxxiii. 3.)

I. A Gracious Invitation.—"Call unto Me," implies all the constituents of successful prayer. (1) Penitence, (2) Contrition, (3) Humility, (4) Importunity, (5) Restitution, (6) Faith. II. A Precious Promise.—The invitation accepted, its conditions complied with, always brings the answer. (1) God's Word pledged, (2) God's Nature pledged, (3) Confirmed by the experience of his saints. III. A Glorious Revelation.—As the conditions of the invitation complied with bring the fulfilment of the promise, so the fulfilment of the promise always brings the revelation—"Will show thee." (1) The greatness of God's love, (2) the power of Jesus to forgive sin, (3) the worth of the soul, (4) the joys and comforts of religion, (5) the victory of faith in death. *J. T. D.*

Rabbi Lichtenstein's Work.

During the last year or two the aged Rabbi Lichtenstein has been in rather bad health, and sometimes in bodily suffering, but he has, nevertheless, continued both by voice and pen to testify of Christ as Israel's true Messiah and only Hope.

The following extracts from a letter written by Rabbi Lichtenstein to Rev. David Baron, and inserted in the annual statement of the work, will give some idea of the scope of the operations:—

"I move chiefly in circles of the well-to-do and educated, not among such as have to earn their daily bread with difficulty. I have already, during these past years, distributed pamphlets and New Testaments by thousands. I have extolled the name of Christ and exalted his all powerful hand. I have confessed the Lord with my whole heart among wealthy and poor alike, for Pastor Gordon, who has lately left this city, has confided to me the care of all those whom he used to instruct, together with his pamphlets, and this has opened to me a new and wider sphere of work.

"This new charge consists mostly of poor Jewish brethren with a thirst for knowledge, whose numbers are continually increasing from Galicia and Roumania; these do not only hunger for the Word of God, but also for material bread. 'Alas! the means are insufficient to satisfy their need.' I am still working at my new pamphlet, which, as I hope, will shine forth as a new light over Zion."

Can Consumption be Cured?—This question is answered by Dr. E. W. Alabone in the affirmative. In the interests of sufferers he has published a series of testimonials from patients who have derived permanent benefit from his specific treatment – of consumption, asthma, and other chest diseases. The book also contains some valuable comments by Dr. Alabone, concerning the "fresh-air" cure (1s. *Aspley Guise, The Powage Press, Limited*).

The Glory of God.

THE glory of a thing may be said to be its intrinsic worth, its excellence, or its perfection. To glorify a thing or person is to show forth or manifest that worth to others, so that they may be led to value or praise it. There might be a valuable jewel, so covered up with dust or *débris* that no one knows of its existence; we could reveal its glory by uncovering it and exhibiting to others its beauty and perfection. Thus it might become renowned.

The glory of God is in his attributes. Surely we do not sufficiently grasp its magnitude. It is the loss of this high conception which causes so much of the irreverence of the present day. The great thing needed is higher and nobler thoughts about God. The glory of God is taught in his Name—"this glorious and fearful Name, the Lord thy God" (Deut. xxviii. 58). "Jehovah," the self-existent, is "He which is, and which was, and which is to come" (Rev. i. 4). We are called upon to "Give unto the Lord the glory *due unto his Name*" (1 Chron. xvi. 29). Jehovah was glorified in creation. "Worthy art Thou, our Lord and our God, to receive the glory, and the honour, and the power; for Thou didst create all things, and because of thy will they were, and were created" (Rev. iv. 11).

Creation was consummated in man, who was made in the image of the Creator so that he should represent God on the earth, and show forth his glory. We know how man failed, and then Jesus Christ, the second Adam, was sent, because Jehovah must be glorified on the earth; and the Saviour could say at the close of his work, "I have glorified Thee on the earth, and accomplished the work which Thou gavest Me to do" (John xvii. 4).

We may trace through our Lord's life his great object in living and dying, to manifest the Father and show forth his glory. "Father glorify thy Name," was his prayer (John xii. 28). On the eve of Christ's betrayal, He exclaimed, "Now is the Son of Man glorified, and God is glorified in Him, and God shall glorify Him in Himself, and straightway shall He glorify Him" (John xiii. 3 and 32)—wondrous words at such a time. He promised that prayer should be answered, "that the Father may be glorified in the Son" (John xiv. 13). The work of the Holy Spirit, too, was to glorify the Son, and through Him the Father (John xvi. 14).

A life of holy, glad obedience to the Father's will was the glory of Christ's earthly life; and if we would fulfil our mission and "glorify God in our bodies," it must be in the same way. To be Christlike in every word and action, small or great, public or private, glorifies God. "Herein is my Father glorified, that ye bear much fruit" (John xv. 8). The Bible is full of instruction as to how we may glorify God in "whatsoever we do" (1 Cor. x. 31, Phil. i. 11), by confessing Him (Phil. ii. 11), by offering the sacrifice of praise (Psa. l. 23), by suffering as Christians (1 Peter iv. 16), in sickness (John xi. 4), and in death (John xxi. 19).

Life is ennobled by this thought, and as we realize more the glory of God so shall we seek more earnestly to glorify Him with oneness of heart and purpose (Rom. xv. 5-7). Living day by day, by the power of the Holy Spirit, such a life, that when our Lord "returns to be glorified in his saints" (2 Thess. i. 10) we may be found so doing. To this end let our prayer be that of our Saviour, "Father, glorify thy Name," in, and through, and by me in any way Thou wilt.

Keswick. E. J. Banks.

Livingstone College.—In connection with the new College premises at Knott's Green, Leyton, which constitute a permanent memorial in London to the work of Dr. Livingstone, the sum of £2,000 has been contributed to the funds by two friends who have been associated with the work since its foundation, and other sums have been subscribed amounting in all to about £4,000. It is believed that another £4,000 will be required to complete the work. The Principal of the College, Dr. Harford-Battersby, is desirous of obtaining the names of all the late Dr. Livingstone's friends and associates, in order that an invitation may be sent to them to the opening ceremony of the new premises. He may be addressed at 133, Salisbury Square, E.C.

Evangelistic.

London Tent Campaign.

THE nine tents were all in full swing during the past week, and reports of blessing are coming from each; it is evident that the interest in each place is deepening and spreading. At Woolwich, in the midst of a thickly populated district made up chiefly of men who work in the Arsenal, a good work is in progress. Mr. W. Grove and Mr. R. Edwards are continuing the work there during this week, and they report that in some of the services husbands and wives, in fact whole families, are coming to Christ together. At Forest Gate the tent has been re-erected in Upton Lane. Of those who gathered on Sunday night last many were unable to find seating accommodation, and some remarkable cases of blessing are reported.

At Enfield, the work is going ahead with every encouragement, the local friends heartily co-operating and doing all in their power to make the meetings a success. In addition to the nightly Gospel services they have had special rallies for the young and for various classes of people. At Walthamstow the tent has been removed to a spot near James Street, Blackhorse Road. Mr. G. R. Cairns has been the first week there, and a good work will doubtless be accomplished in that needy district. From Wandsworth comes the news that the right classes are being reached. Drunkards and some of the lowest strata are coming out and laying hold of Christ as Saviour and Lord. Mr. J. Vine is continuing the work there this week. At Willesden Green Mr. C. Cook conducted the services. Mr. R. C. Morgan on Thursday afternoon gave a Bible reading to Christians. On Sunday the tent was more than crowded, hundreds standing around to listen to the grand old Story. Friends will be glad to know that a tent has been erected at Lavender Hill (Clapham Junction) the scene of such a remarkable revival last year, and though the notice of the meeting was a short one, the tent was crowded on Sunday night, many at the close of the service confessing their faith in Christ. Dr. Munhall is to preach there nightly this week, and the local friends expect a renewal of former visitations and manifestations.

To most Londoners Notting Hill is well known as a needy place. It was prophesied that a tent erected there would soon be destroyed, but as in all other places the Lord has prepared a people, and the tent is filled with an eager throng. The Gospel preaching by Mr. J. S. Brunning has, we believe, proved the power of God to salvation in many cases. At Hammersmith the meetings are growing in interest, and Mr. L. Weaver and Mr. W. S. Weeden are following the work, which has been characterized by much earnestness in the meetings conducted by Dr. Munhall. Great as the past blessing has been the future weeks point to a mighty ingathering of souls to the feet of Christ. May we ask the prayers of all the readers of The Christian that nothing may prevent the mighty incoming and outgoing of Divine love and power? W.

The Bull Ring, Birmingham.

During the past four weeks, Rev. A. C. Jarvis (pastor of Soho Baptist Church) has been holding an evangelistic mission from a Bible Van in the Bull Ring, Birmingham. Night after night, hundreds have gathered to listen to the Gospel story as delivered in speech and song, and many have testified to blessing received. A special feature of the meetings is the singing of the Gospel by the evangelist and wife, both of whom have musical gifts. A large number of backsliders have been dealt with, large numbers of tracts have been given away, and it is believed lasting good has been done. The van is to visit the "Black Country" during the next few weeks.

Tent Work in Philadelphia.

"The summary of the sixth week of the evangelistic tent work recently concluded in Philadelphia," says the New York *Evangelist*, "shows that in the six tents and on the Chestnut Street Pier there was a large number of attendances, while many more heard the Gospel addresses and singing while standing around the tents or sitting on doorsteps. Numbers signed inquirer's cards showing their desire to become Christians. The Princeton students who are helping in this work have followed up all those who have signified in any way their purpose to lead a better life, and have visited much in the homes of the people. Many lukewarm Christians have thus been reached, and have decided to take a stronger hold on Christ; many backsliders have turned, and in some cases where the children have been converted it has been the converting of the home, for father and mother and all the family have decided to unite with the church. Some who held unpresented letters have decided to connect themselves with the church."

"The opening meeting of the mission at Cobo, Guernsey," says the *Guernsey Evening Express*, "was a great success. The tent was soon filled, and part of the skirting had to be taken down to allow the people to stand outside and take part in the service. The speaker was Mr. B. H. Angel, of Wembley. English and American solos were sung, the choruses of which are very attractive and quickly learned."

A mission has been held, from Aug. 5-19, at Berachah Hall, Shatters Wood, Tunbridge Wells. The opening services were conducted by Mr. A. R. Fullford, of South Norwood. The faithful preaching of the Gospel by Mr. Fullford and others has been attended with great blessing. Tokens of the Master's presence and favour have been granted us, for which our hearts are made glad in the Lord. Souls have sought the Saviour, and Christian workers much edified and refreshed. J.E.M.S.

Mr. John Wooldridge is doing a good work with his Gospel tent in Russell Road, Custom House, E. Open-air meetings, together with house-to-house visitation, bring together many who seldom or never attend a place of worship. Many souls have been won for the Master. But in the midst of the mission came a disaster. The recent gale tore the tent down, and very much damage was done. The tent was repaired sufficiently to allow of its being re-erected, and the services are now resumed.

Mr. John Elliott writes: "The tent at Hutton was not totally destroyed; the fittings and side walls will do again. It requires a new roof and centre pole, which will cost several pounds to replace. There are many needy places where the tent might be the means of blessing if it could be put in order speedily. The old cider store is still open for Gospel preaching, and friends from Weston hope to carry on the work. We covered the barrels and walls with canvas and curtains with texts of Scripture."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Henry Thorne.—Aug. 26, Talbot Tabernacle, Notting Hill; Sept. 2, Farwig Wesleyan Mission.

Mr. John Coates and Mr. Bentley.—During Aug., Grosmont, and villages in Herefordshire, with Gospel Tent.

Mr. Barry Wake.—Till Sept. 3, Douglas, Isle of Man (Open-air Mission).

Mr. Newton Jones.—During Aug., Margate Sands.

Mr. George Back.—Till Sept. 2, Herne Bay (Open-Air Mission).

Mr. G. W. Clegg.—For the next five weeks, St. Just and Truro.

Mr. J. Weedon.—During Aug., Blackpool.

Mr. B. H. Angel.—During Aug., Guernsey (Open-air and Tent Mission, on Cobo Bay).

Mr. Chas. E. Barraclough.—Aug. 26-Sept. 6, Seamen's Bethel, Old Gravel Lane, London Docks, E.

Mr. W. D. Dunn.—Till Sept. 14, Whalton.

Mr. Richard Spragg.—During Aug., Portsmouth and district; Sep. 2-14, Port Sunlight; 16-28, Wrexham.

Mr. James Sprunt.—Aug. 26, West Norwood; during Sept., Sundays and Thursdays (except 23 and 27), Kilburn Hall, N.W.; Sept. 23, Strood, Kent; Oct., Merrion Hall, Dublin.

Mr. James Eyres.—Aug. 26, Blackpool.

Mr. John Brenton.—During Aug., Sun. and Fri., Clapton Hall; Tues., Weds., Thurs., The Tent, Sidcup.

Mr. James Wharton.—Till end of Aug., Kingswinford Staffs.

Mrs. A. E. Harding can occasionally undertake evangelistic missions. Address, 43, Hillmarton Road, N.

London Tent Campaign.—The following arrangements have been made for tent meetings: till Aug. 26, Willesden Green (behind Public Library, High Road); till Sept. 5, Walthamstow (Pretoria Avenue, Longton Road, St. James' Street, Walthamstow); till Sept. 9, Hammersmith (39, Fulham Palace Road, near Hammersmith Broadway); till Aug. 28, Woolwich (near Plumstead Station, Carey's Field); till Aug. 25, Wandsworth (South Street); till Sept. 2, Forest Gate (Upton Lane); till Aug. 29, Enfield; till Oct. 14, Lavender Hill; till Sept. 9, Notting Hill (St. Helen's Gardens, on St. Quintin's Estate, at foot of Oxford Gardens); Sept. 1-Oct. 14, Kilburn; Sept. 8-Oct. 14, Leyton; Sept. 15-Oct. 14, Tottenham; Sept. 2-Oct. 14, Greenwich; Sept. 1-Oct. 14, New Cross; Sept. 6-Oct. 14, Lewisham. Evangelists assisting in the work: Messrs. Leonard Weaver, W. S. Weeden, Chas. Inglis, Wm. Grove, J. S. Brunning, Hugh Paton, G. R. Cairns, Weaver Brothers, John Vine, R. S. Bradbrook, W. R. Lane, James Gracie, Charles Cook, J. W. Van de Venter, and Rev. L. W. Munhall, D.D.

Request for Prayer.

For blessing upon a mission about to be conducted at Crane Moor, near Sheffield, by Mr. Albert Richings.

St. Paul's, Dorking, Convention.—Oct. 8, opening sermon by Rev. Dr. Morris, formerly of the Church Parochial Mission; Oct. 9, 10, 11, addresses in St. Paul's Church Room by Revs. F. Paynter (of Stoke), Houghton, and Fuller Gooch. Rev. J. J. Butlin, of Birmingham, also hopes to be present. Meetings at 3 p.m. on 9th for the Deep Sea Mission; 10th, the Navy Mission; 11th, missionary meeting; 12th, evangelistic meeting, address by Mr. McAuliffe, of Tunbridge Wells.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

DR. PIERSON'S visit to Great Britain has been much blessed in many directions. Worshippers at Bloomsbury Chapel will long remember the ministry he has been privileged to sustain during the past month. At the after-meeting on Sunday evening last, practically the entire congregation remained. Being a preacher of large resource, the Doctor has managed to cover a wide area of teaching in his discourses, including the fundamental truths regarding Condemnation, Justification, Sanctification, and Glorification. The prayers of many follow him back to America, and in his literary labours in the interests of foreign missionary enterprise.

One of the saddest aspects of wrong-doing is brought before us in the following admonition from one of our rising authors :—

Let us beware how we sin, inasmuch as by God's decree we do not pay. We could almost conceive a right to do as we will, if we could keep the penalty to ourselves, and pay to the utmost farthing. But not from us is the inevitable payment often required, at least in this world. The young, the innocent, the unborn, smart for us, are made bankrupt for us; from them is exacted the deficit which we have left behind. The sins of the fathers are visited on the children heavily—heavily.

The plea here implied, for a pure and noble life, lest the penalties of our evil-doing be visited upon those who come after us, is one that appeals to the best that is in us. We cannot keep the consequences of our actions to ourselves; let us see to it, therefore, that those consequences are such as we would care to find repeated in the lives of our children, and our children's children.

To many young people, and to many children of an older growth, who are familiar with the popular "Alice in Wonderland," it may be of added interest to learn that the author, "Lewis Carroll," was a well-known preacher of the Gospel; and that behind that, and other children's books which came from his pen, there stood a simple-minded Christian who wrote to a friend :—

I believe that when you and I come to lie down for the last time, if only we can keep firm hold of the great truths Christ taught us—our own utter worthlessness and his infinite worth; and that He has brought us back to our own Father and made us his brethren—we shall have all we need to guide us through the shadows. Most assuredly I accept to the full the doctrine you refer to—that Christ died to save us, that we have no other way of salvation open to us but through his death, and that it is by faith in Him, and through no merit of ours, that we are reconciled to God; and most assuredly I can cordially say, "I owe all to Him who loved me, and died on the cross of Calvary."

One of the wisest of modern teachers has stigmatized a wide-spread tendency in the following scathing words :—

There is no greater misnomer applied to creeds and opinions than that which lurks in the word "advanced." The man whose creed is the smallest, the most crude and colourless and flimsy, is called "advanced;" while he whose beliefs are richest and most full of hope and liberty is called "slow," "behind the times," and other tardy names. . . . It is no advance, but inertia—no free thought, but dullard slavery—which leads a man into a state like that. Exactness, earnestness, and precise fidelity to the truth of things, are better than a limp negation, and make a man a true, free, and advanced thinker.

Such "advanced" thinkers as are described in these words are soon left behind by the world, which at the time idolizes them, while the great teachers of the centuries are ever reappearing above the storms of controversy. The lamps of yesterday are burnt out; the stars shine on for ever.

The deplorable condition of our streets at night, and the supply of victims for continental *maisons tolerées*, could not be maintained without an organized system for inveigling and entrapping young girls, who are in peril everywhere. The National Vigilance Association and all kindred agencies are not only national but international benefactors, which it is the vital interest of every family to support. See p. 28.

As the South African and Chinese struggles are drawing measurably nearer their close, we find our attention being called from the sound of battles abroad, to the industrial battles just beginning at home. The railway war, started by the South Wales Taff Railway employés, is still threatening to break out on the extensive and highly important system of the G.E.R. Mediation has been seriously attempted both by the Board of Trade (whose function in this direction does not seem to be very successful at any time), and by private individuals, with no result apparently but that of postponing the evil day. The crucial points in dispute seem, to the mere outsider, to be disproportionate to the prominence given them; but there is no doubt an aspect of the case invisible except from the inside. The public generally is anxiously looking for a cessation of these disputes, in which "temper" seems to have not a small share. If this element were eliminated from the relations of employers and employés, industrial troubles would be far easier to settle.

There is no more vital question affecting the welfare and even the existence of society than the relations between Capital and Labour. As a weapon of oppression the power of money is more deadly than the power of the sword. Every new discovery, every new application of mechanical power, increases the power to get wealth, and makes a new batch of millionaires, whose millions become a curse to them and to their fellow-men. The workmen are often badly advised, give themselves away to agitators, and, as in a present dispute, put forth a case built up on a point—like an inverted pyramid.

But it is not wise even casually to speak or write of them as "the enemy," as does the leading journal. The railway companies, with their combined capital of £650,000,000, may crush the strikers, with their small fund of half-a-million, but it would be better for the commonwealth, and therefore for themselves, to study the causes of discontent, and prove themselves their friends. The risk of accidents, with the attendant loss of life and property, would be vastly reduced if Capital and Labour were working harmoniously, and with mutual help, rather than thinking of each other as "the enemy."

A significant statement appears in a book quite recently published in the interests of the Ethical Society—a Society which numbers amongst its members several well-known men of letters, and which has for its object the general uplifting of man, apart from religion. Hitherto, the attitude of most of the members of this Society towards Christianity has been one of polite but pronounced hostility. Now it is suggested that the policy of opposition is a mistake, and that it would be far better for all Christians and non-Christians to work together for the common good of mankind. Of course, Christians would be expected, in return for the cessation of hostilities, to suppress anything objectionable in their belief—no creeds, but an ethical movement pure and simple, designed to illuminate man's mind and to strengthen his morals.

It is quite in keeping with the invertebrate spirit of our time that a suggestion of this kind should come from such a quarter. Mrs. Humphry Ward, it will be remembered, recently put in a passionate plea for a common church, in which all might worship and work; persons like herself who utterly deny the Divinity of our Lord, and Christians who adore Him as their only Hope. And, unfortunately, there are very many who bear the Christian name who regard proposals of this sort with composure and even with delight. But to every such proposition true Christians can make but one reply. The Gospel is a stewardship committed to men and women who have experienced its saving power; and, above all things else, stewardship demands fidelity. Further, Christianity is a religion of *facts*, and the truth of its Gospel is demonstrated by its effects upon the lives that receive it. The Ethical teachers merely spin theories and propound philosophies; and these cannot regenerate men. So far from there being any *rapprochement* between the two things, we must see to it that the abyss widens every day.

The Society's leaders are further protesting against Christians "having a monopoly of Christ," and are urging that the æsthetic instincts of the members should be satisfied by some sort of ritual, and by the introduction of prayer at their meetings.

Not that cringing and grovelling form of prayer that appeals directly to an assumed power or mind different from and higher than man; but a prayer that expresses in poetic and rhapsodic language the highest and noblest aspirations of man.

If this represents the actual mind of the Ethicists in regard to prayer, it is difficult to understand what they mean by "the preaching of Christ by non-Christian people," another of their acknowledged needs, for did not Jesus teach men how to pray? But the spirit of the prayer most akin to the above description, would be that of the Pharisee in Luke xviii.

There is one channel of well-doing within the reach of everyone, and that is to show a true Christian regard for people for whom "nobody cares." A correspondent, writing in the name of one such class, complains of the coldness and aloofness with which so many who occupy the post of governess or helps in the household are treated, even in Christian

homes. While all the comforts of life are provided, there is often lacking that home-feeling, and that personal spiritual interest, which go to make up the highest elements of happiness. In a hundred small matters they are made to feel apart from the true family life into which outwardly they are cordially received; and being often homeless, or far away from their own circle, they miss the "tiny nothings" of love and attention which mean so much to sensitive souls. A very little thought and trouble would do away with a great deal of heartache and bitterness in such cases.

An influential American writer, the President of the United Society of Christian Endeavour, has asked and ably answered the pertinent question, *Do Foreign Missions Pay?* and in doing so has dealt with the comprehensive query in almost all but its spiritual aspects. It is almost needless to say that the reply is "a strong, sweeping, unconditional, uncompromising YES." Studying the matter from the material point of view alone, he shows that, after considering what missions have done "for the arts and sciences, for geography, geology, meteorology, archæology, and philology, for education and civilization in their best and broadest sense, for the building up of schools and colleges, for the leavening of nations with the yeast of modern civilization, for trade and commerce, and for the widening of empire," no other verdict could possibly be given.

A missionary points out that where only one Christian denomination is working in a foreign field, there the power of the Spirit is greater and the quality of the work better than in fields where more than one denomination is at work. The work done by Judson in Burmah amongst the Karens, Moffat in South Africa, and Paton in the Hebrides, are cases in point. A high political authority in the United States, when the Philippines were opened to the Gospel, advised that the first denomination which had located itself on any island should be left alone to evangelize that island, so that the Philippine Roman Catholics should not be confused in their search for the truth. The great Apostle of the Gentiles refused to profit by other men's labours and sufferings, and made it his aim to avoid building on another man's foundation. It would be well if, in opening fresh fields of operations, his example were loyally followed. And to how many villages at home does the same apply!

We have often called attention to the great hindrance placed in the way of missionary work by the inconsistent lives of white residents in the mission-field. A letter has just reached us from a worker in the tropics in which he lays special emphasis on the difficulty experienced in teaching the natives to respect the Lord's Day in the face of the practices of such residents on that day. Africans are notorious imitators, and what they see white men doing they think must be right. The task of keeping them faithful to the high ideal of the New Testament is thus immensely increased by the bad habits of men who at home (many of them at least) are Church members, and conform to the customs of their fellow-Christians. Our Lord's awful words about the guilt of those who place a stumbling-block in the path of the least of his brethren have an ominous reference to conduct like this.

Our correspondent, in his further discussion of this painful subject, throws out a suggestion which, if taken up loyally, might have an enormous influence in promoting the sanctity of the Lord's Day. There are unions for all kinds of purposes already started, in which Christians all the world over are joined in common prayer and service. Is it not time that there should be a *Sabbath-keeping Guild* or Union, the members of which are pledged to keep the day sacred, and to do all in their power, especially in foreign lands, to get others to do likewise? Such a guild would specially strengthen the hands of young men sent out as traders to heathen lands, government officials, employers of labour, and others who simply do not feel strong enough to take the initiative in such a great matter, but who would feel encouraged to do their best if they realized that they were members of a great army of Christian men and women all pledged to the same cause, and working loyally to the same end.

The decision given by Chancellor Tristram a few days ago in the case of the Church of the Annunciation, Brighton, should be potent in the interests of Protestantism, as the order cannot be gainsaid to remove what has been aptly designated the "sacerdotal paraphernalia." The list given by Dr. Tristram is hardly distinguishable from the furniture of a Roman Catholic Chapel, while the fact that no fewer than 1,500 persons were induced to sign a petition against any change in the services being made shows the result of the Romanizing teaching at the church in question.

The High Church party are particularly shocked at the report, but the worst sin committed by Dr. Tristram in his judgment is the use of the phrase, "The Protestant Episcopal Church of England." At this the *Church Times* lifts its editorial hands in horror, almost refusing to credit him with such a "banality" as to call a Church Protestant which is Catholic, and says, so long as this goes on, it cannot expect the general public ever to come to understand the Church's true character. The public has a good deal more insight than the *Church Times* is willing to credit it with, and clings to the old-fashioned idea that the Reformation which made the Church of England was a Protestant movement, which it expects the Episcopal Church loyally to uphold.

The Americans, according to the statement of a correspondent in the *Methodist Times*, are about to make a fatal mistake in religious tactics in the Philippines. He says that the 10,000,000 of brave and singularly kind-hearted islanders are ready to accept a purer form of Christianity if they are not prejudiced against it by the action of the Government. But they have excluded the Roman Catholic religious orders as the Jesuits were expelled from Germany. In the face of this, it is stated that President McKinley, in view of the Roman Catholic vote at the forthcoming Presidential election, has sent Archbishop Chapelle to the Philippines to make recommendations. He has, of course, recommended the reinstating of the Orders. If this is done, it will issue in the unique spectacle of a Methodist President actually reintroducing these corrupt Romish organizations by force. It is to be hoped that mere political expediency will not result in so painful a reversal of the Protestant policy of America, and the further enslavement of an almost emancipated population.

The Pope's letter of a few days ago to the Cardinal Vicar, in which he calls attention to the danger of the free propagation of Protestantism in Italy, and especially in Rome, is opportune, but not in the way intended. It reveals clearly what course would be taken if only the Temporal Power could be recovered. The Pope regrets that the propagation is "permitted by law," and sorrows over the unhappy position in which it places him, as he cannot oppose the movement otherwise than by directing the Cardinal to extend the work of "the Propagation of the Faith," and by appealing to Catholics to unite in order to minimise, as far as possible, "the damage caused by the sectarian propaganda."

This admission of weakness, in face of the preaching of the Gospel in Italy, recalls John Bunyan's prophetic description in "The Pilgrim's Progress" of the occupant of the cave in the Valley of the Shadow:—

> By this place Christian went without much danger, whereat I wondered somewhat. But I have learned since that Pagan has been dead many a day; and as for the other, though he is yet alive, he is by reason of age . . . grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth grinning at the pilgrims as they go by, and biting his nails because he cannot come at them.

It is remarkable how many men in dealing with difficult problems of human society have suggested "a new religion" as a remedy for pressing evils; and have either overlooked or wilfully ignored the prominent and evident fact that the religion of Christ, as proclaimed by Our Lord, contains the cure for all our social misery. A gifted Italian writer, Cesare Lombrosi, the author of a noteworthy volume upon *Political Crime*, treating the subject of the anti-Semitic movement in Europe, ignores the remedial and preventive strength and power of Christianity, making as they do for universal brotherhood and the breaking down of barriers between nations and races. He has nothing better to propose than the adoption of a neo-Christian socialism, a new religion "neither that of the Vatican nor the old Judaic one"—in other words a house built upon the sand.

Presumably Scotland will soon have a duly beatified and canonized saint, for it is stated upon Roman Catholic authority that the attention of the Vatican has been aroused by an inquiry being held at the St. Francis Friary, Glasgow, into the miraculous cures which the Friars believe to have been effected through the intercession of "the Venerable Duns Scotus." Unfortunately the evidence in such cases is not published, but it may be assumed that it is not of the kind to satisfy a legal mind, and that its perusal would carry one back to mediæval times.

A recent writer, who asks that he may be acquitted of any violent prejudice against increased clerical incomes, as he himself has just £40 a year when his rent is paid, apparently is not of opinion that the dearth of clergy will be cured by "fattening the purse," and he asks very aptly:—

> Will vocations from God come more frequently because the prospects of those whom God calls are improved? . . . Would it not be better to have fifty parsons with a vocation than 100 half of whom were not called by God?

Following this idea, he urges with much force that it is perhaps impossible to provide a ministry while we fail to recognise the vocation of any but those who belong to a special class:—

> If the Gospels teach us anything, they teach us that it is a sin to try and improve on Christ's method of evangelizing mankind. If He found the common people good enough for it, why should we reject them?

"If the Foundations Be Destroyed"——

Walk about Zion, and go round about her:
Tell the Towers thereof:
Mark ye well her Bulwarks:
Consider her Palaces:
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our Guide even unto death.—Psa. xlviii.

JOHN the Seer introduces himself to the Churches as their "brother and fellow-partaker in the tribulation and Kingdom and endurance in Jesus." It would have seemed natural to join the tribulation and endurance, but the revealing Spirit interposes the Kingdom: that we may lift our eyes and hearts above the tribulation to "the Kingdom of God for which we also suffer" and so gain courage to endure. Similarly, the Psalmist enumerates the Towers, the Bulwarks, and the Palaces of Zion. It might have seemed fitting to name the towers and the palaces together, preceded or followed by the bulwarks. But the Spirit interposes the bulwarks, and calls special attention to them—"Mark ye well (set your heart to) her bulwarks," for the security of her towers and palaces rests upon her solid foundations and her impregnable bulwarks.

Our Zion is that order of things which came in with the death and resurrection of Jesus our Lord—the dispensation of the glorified Jesus and of the outpoured Spirit. "We are come unto Mount Zion" (Heb. xii. 22). And it is essential that we should mark well her foundations and her bulwarks. "For other foundation can no man lay than that which is laid, which is Jesus Christ." Her towers may represent sanctification, and her palaces the beauty of holiness. But unless these are built upon rock foundations, and protected by well-cemented bulwarks, they will not stand, but will crack and crumble into dust. "Justification by faith," said Luther, "is the article or test of a standing or a falling Church."

The first essential to our justification is that God be justified: "That Thou mightest be justified in thy sayings, and mightest overcome when Thou art judged." "A just God and a Saviour." "Just, and the Justifier of him who believeth in Jesus." If God, the Judge of all the earth, is not right, righteous, just, in justifying me, in declaring me righteous, my justification is not worth the breath with which it is spoken, or the paper on which it is written. "How then should God judge the world?" (Rom. iii.).

The dying Scotchwoman knew her Bible, who, when asked of her state of mind, replied that she was peaceful, restful, and happy. Asked the ground of her satisfaction, she said, "The justice of God." They thought she was self-righteous, but she continued, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—faithful and just to Jesus his Son, who suffered for us, and to us for whom He suffered; to forgive us our sins continually, and to cleanse us from all unrighteousness, even that of our holy things.

We are justified by the grace of God, for our justification, and its method originated in the love of "the only wise God our Saviour." We are justified by the blood of Jesus, the Lamb of God; who poured out his soul unto death; upon whom the Lord laid the iniquity of us all; who died, the Just for the unjust, that He might bring us to God; who beareth away the sin of the world. We are justified by faith in God, "who raised up Jesus our Lord from the dead, who was delivered up for our offences, and raised again for our justification;" "who by Him do believe in God, who raised Him up from the dead and gave Him glory, that your faith and hope might be in God." We are justified by his resurrection, for "if Christ be not raised, your faith is vain, ye are yet in your sins." We are justified by works, for although "by works of law can no man be justified," yet we are justified, we are proved righteous, by those works which are the fruit of faith, and (according to the law of the everlasting circles) "by works is faith made complete." We are justified by our words, for our words are the expression and revelation of what we *are*, and "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Jesus is the Word of God; God spoke Himself out in his Son, who is the fulness of the Godhead bodily. We speak ourselves out in our words, and therefore are justified or condemned by them.

"If the foundations be destroyed, what can the righteous do?" We do not for a moment think that evangelists and evangelical preachers and teachers have as a rule departed from the ground of justification by grace, by blood, by resurrection, by faith, by works, by words; but we do submit that Justification is not dwelt upon as it used to be. During the past twenty years it is no exaggeration to say that we have heard and read the word sanctification or holiness twenty times for every mention of justification: yet without this foundation they are as towers and palaces in the air.

Has the generation which is passing away been faithful to the generation which is following to take its place? The Psalmist demands that we go about Zion, tell the towers thereof, mark well her bulwarks, and consider her palaces; that we "*may tell it to the generation following.*" But if we talk about her towers and consider her palaces, and do not set our heart to her bulwarks, and tell of them, to the generation following, we only teach them to build castles in the air.

A few slates off the roof, or even some more extensive damage, is not so alarming as cracks and separations in the walls, which indicate that the foundation is defective. Lapses from walking in the Spirit to walking in the flesh, are alarming as giving evidence that carelessness, indifference, or worldliness, is wearing away the foundation of the faith: and "if the foundations be destroyed, what shall the righteous do?" Such lapses are certain to take place if attention to Justification and the truths connected with it be suffered to decline.

Glorious things of thee are spoken,
Zion, City of our God:
He whose word cannot be broken
Formed thee for his own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
By Salvation's walls surrounded
Thou mayest smile at all thy foes.

M.

"A Million Temperance Pledges."—In connection with the forthcoming Twentieth Century Temperance Crusade of the Free Churches, an appeal has been issued, signed by leading ministers of the various Churches. The appeal says:—"It is proposed that the new century be inaugurated by a million pledges. This, obviously, is a modest aim compared with the magnitude of the evil. We are confident that if our Churches unite against the cruel drink evil, and enter as earnestly into the Gospel Temperance Crusade as they did into the Seven-day Newspaper agitation, the opening of the twentieth century will see a marvellous change of public opinion, which will not only powerfully influence the members of our Legislature, but bring untold blessing to the home-life of the people, and greatly extend the Kingdom of our Lord and Saviour Jesus Christ. Heartily approving of the proposed Million Pledge Crusade on the part of the Free Churches, we very earnestly commend the effort to you, and invite you to give this new century movement—against the crying evil of our land and age—your powerful and active support."

The Need for an Open-Air Ministry.—II.*

HERE there is a side-issue that deserves our consideration. An open-air ministry helps to bridge the gulf between the Church and the world. Viewed from one standpoint it may be truly said that the Church is not so much in the world as the world is in the Church. Yet from another view it is equally true that there is a great gulf between the two. We may do what we will, but unless we cross that bridge we shall never win the world. There is in many hearts a bitter

RESENTMENT AGAINST RELIGION

and its disturbing qualities, that can only be conquered by a loving presentation of Gospel truth. Think that beneath this world's fair show there is the ghastly form of death—that the majority of those people we meet are dying in their sin—that the age is hastening in its wickedness—that the world lieth in the wicked one—look upon the world as God sees it, and you will discover the need of an open-air ministry.

II. THE CHURCH'S NEED.

Let us now turn to discover the Church's need of this aggressive form of service. Years of pastoral life, years in which our ministers have watched the growth and decay of many a fair character, have taught us that there is nothing so beneficial to spiritual life as service. It is established by painful experience that if the people's doctrine does not result in practical holiness, that if their creed is not embodied in their conduct, their belief will soon develop into sentimentalism, and as such will wither before the storm. A robust, manly Christian life is only to be secured by exercise—not by greater gifts, but the exercise of those already possessed. Character based on a simple faith in, and an all-conquering love for, Jesus Christ—character moulded by varied experience and ennobled in the service of God, is what will demonstrate to men the Gospel of the Kingdom.

We are saved to save, raised to raise, blest to bless. It is the genius of the Gospel that it finds every Christian some work to do. The believer

SHOULD ALWAYS BE PRAYING,

not only "Teach me thy will, O God," but also "Teach me to do thy will." It is this practical ministry that results in untold blessing to the Church; and what form of service could be better adapted to the training of young spiritual life than an open-air ministry? How various its duties—its forms of service; how great its joys and usefulness! Indeed, it might be thought that God had ordained this form of service as the peculiar possession of young Christians, in which they should fight the Lord's battles. If they are always resting, what then? Spiritual stagnation, and decay of power. It is an old adage and a true one, "Satan findeth mischief still, for idle hands to do."

Our churches as a rule need more of this young Christian life—young men and women, consecrated to the Lord's service—who will take the burdens from shoulders that have grown too weak. But the young men are found, not in the prayer-meeting, but around the public-house, in the theatre, solely for the want of something better to do. If they are to be won, if they are to hear the call of salvation, it must be

SOUNDED FORTH IN THE STREETS.

The Church needs a higher tone of spiritual life—this is best secured by exercise. The best exercise is offered in an open-air ministry; therefore the Church needs to go forth into the highways and the byways, and call the poor, the maimed, the halt, and the blind to the feast of love.

Let us now consider what the *character* of an open-air ministry should be, and in what way our present ministration needs improve-

* A paper read by Rev. Walter Butcher at the Conference on "The Need of an Open-Air Ministry," in St. Paul's Church (Pastor George Goodchild), Skegness.

ment. There are lessons to be learnt from its history. Take Sinai as an example. God the Preacher, Sinai the pulpit, Israel the people. What a service! What a sermon! These are clear, unmistakable notes, and fearless warnings: "Thou shalt not kill;" "Thou shalt not steal;" "Thou shalt not bear false witness against thy neighbour." Shall we not speak thus concerning the iniquities that surround us? What a service was that upon the Mount, when Christ explained the principles of his Kingdom! Here also is an example worthy of our most faithful adherence.

Christ was not always debarred from entering the synagogue, yet almost all his miracles were performed in the open air. The sick, the halt, and blind—these were in the street. Christ came not to call the righteous, therefore He was found among the cripples by the Pool of Bethesda, and in the byways, engaged in his Father's business. Here is not only an example but a principle, vital to our Church life, namely:

WE MUST SEEK THE LOST.

Like John the Baptist, in the wilderness, we must cry, "Prepare ye the way of the Lord! make his paths straight."

Our ministry should be one of salvation—Its theme, the Cross; its end, the salvation of the lost. Failing this, our ministry ceases to justify its existence. We have no right to go on the sands, among men who toil for their living, and join our voice with the already too discordant noise, unless we can tell men of One who is Mighty to Save. Let Christ be uplifted, and He will draw men unto Himself. There is nothing that will so effectively influence men as the pure word of the Gospel, and the purer it is preached the greater the influence.

You may stand in a crowded London alley, and tell the story of the Cross or of the prodigal son, or of the wandering sheep, in such a manner as to bring the tears to many eyes, and to cause the hardened in sin to look back and sigh for the innocent days of old. Christ touches something more sensitive than the musical ear, which is so often appealed to; he reaches the soul.

PREACH CHRIST

—his love, his passion, his glory, and you will see many wending their way to the Cross.

There is something peculiarly sacred about open-air ministry and worship, that should win for it the co-operation of every Christian. In it we approach so near to the world's heart, that we feel its beating; we influence its desires. Let us be strong, true men ourselves, and our influence shall be for good. The world calls for Christians, not creeds, or rather creeds that live in the lives of men, or men whose lives are faithful creeds; these the world will hear. As C. H. Spurgeon said: "If we would touch the world we must touch God." The River Nile is generally as wide as it is deep. A Church's influence will extend so far as its life is deep. If we are to take part in an extension of service, we must take part in an intension of life. Open-air ministry is sacred—demanding the highest qualities of our natures and the most sanctified of our gifts. Let us lay ourselves more unreservedly on the altar for God. The Church and the world call loudly for a faithful open-air ministry.

Shop Assistants.—The report of the London County Council shows that out of the 4,167 shops employing 11,414 females, visited by their inspectors, 505 had not yet complied with the "Shop Seats Act." The L.C.C.'s report of visits paid to enforce the "Shop Hours Act," which provides that no young person under eighteen shall work more than seventy-four hours weekly, also shows that Parliamentary aid was needed, 14,424 offences having been discovered. The successful working of these two Acts towards shop reform should remove all opposition to further legislative assistance for overworked shop assistants. We again appeal to ladies to give up the habit of late shopping. One of the saddest sights of London is to see shops filled late at night with ladies who thereby entail hardship upon thousands of young people.—

ALBERT LARKING.

Early Closing Association,
21, New Bridge Street, E.C.

1176

Pleas for Temperance.

By JOAN WYNCOTE.

III.—Sweating and Intemperance.

IT may sound paradoxical to say so, but sweating causes intemperance, and intemperance causes sweating. It is probably one of the greatest inducements for intemperance amongst women.

It is small wonder that a woman with a low moral balance, having toiled for hours for a mere pittance, feels too weary to cook the coarse food she is able to buy, and is tempted to spend a few pence on stimulants, ultimately forming intemperate habits.

To say what are and what are not sweated industries is not my province, but through an official report published lately I learn from a table of trades and wages, including seventeen different industries, that about one-third of the women employed received one shilling or less per day, another third from one shilling to eighteenpence a day, while one-sixth received from eighteenpence to two shillings a day; the remaining one-sixth, being the most skilful workers, earned over two shillings a day.

These are the wages of home-workers, who are chiefly married women; regular factory hands earn a trifle more and suffer less from slack times. Supply and demand, efficiency and inefficiency of workers, must govern wages; but six or seven shillings a week, with slack times to contend against, is not a living wage. It appears it is the home-workers who keep the wages so low in these trades. Many married women like to earn a little, to help to make the home more comfortable, or for the children, or even for dress or pleasure. This is quite laudable, but if they work at a lower rate than factory people, or being under no restrictions of the Factory Act, work longer hours or under less sanitary conditions, then they lower the price of labour, injure themselves and others, and, from causes which I have already named, are only too apt to form intemperate habits.

Mr. Morgan, in his excellent little card, GIVE THE CHILD A CHANCE,* has put before thoughtless parents the harm they do their children by sending them for beer; now, let me put before thoughtless husbands what false economy it is for their wives to work long hours to help the family income. By all means let a wife earn something, but not at the expense of her home, nor, if possible, at a lower price than the regular factory worker, for the following reasons:—

1. She lowers the price of labour.
2. She neglects her own home.
3. She injures her health by attempting to do both her housework and the factory work.
4. Neglecting her cooking, she buys inferior food, and loses her appetite.
5. She craves stimulants, and ultimately becomes intemperate.
6. She becomes the mother of delicate children.
7. Through the discomforts of his home, crying children, and badly-cooked food, her husband is driven to frequent the public-house, gradually becoming intemperate likewise.
8. The husband is also tempted to rely upon the wife's earnings, and gives her less and less of his own as his drinking habits increase.

CONTRAST THIS WITH A MODEL WIFE,

who contents herself with earning a few shillings by working for the factory or shop about three hours a day, who keeps her home neat and clean, cooks properly, makes her own baby-linen, nurses her babies herself, instead of paying a few pence for some incompetent old woman or child to do it, and retains her own health by not being over-worked or craving stimulants through over-fatigue. Surely such a woman's children will be healthier and stronger than her neighbour's who attempts to do more. Much of the nation's money is now spent on teaching children cooking, sewing, and other useful household duties, and it is a great pity that when these children grow up, they do not see that it is far truer economy to do their own cooking and sewing than to try to earn too much by work brought home, thereby seriously lowering the wage of other workers, without really bettering themselves.

Of course the individual conditions of home-workers are so varied, it would be impossible to lay down hard and fast rules about the amount of work they should undertake, but if workers could be brought to see how they affect the price of labour and create the sweated price, they could by union amongst themselves alter things far more effectually than outsiders can do it for them. Above all, let women especially avoid any employment that will tend to create a craving for stimulants.

Work which has to be done in hot rooms makes people very thirsty, especially in summer; these employments are generally well paid, the workers have often short hours. Self-respecting men or women use their leisure time and money wisely, but it must be confessed that many of the best paid trades claim a great many drunkards. When people apply for work in a nervous condition, the result of their intemperance, they are naturally asked to accept lower wages, being not worth so much as temperate people. Gradually they sink lower and lower, until perhaps, having spent their last penny on drink, and being hard up, they are glad to beg to be taken on to work at any price. These are cases of

INTEMPERANCE CAUSING SWEATING,

and by sweating I mean underpaid labour, from whatever cause it may arise. But because those given to drink accept these prices, does it not sometimes follow that temperate workers are compelled to accept them also?

If those whose employments make them very thirsty would remember the many refreshing, non-intoxicating beverages they could have, such as, for summer, home-made lemonade, ginger beer sold in stone bottles, milk, or good wholesome country nettle-beer, with tea, coffee, or cocoa for colder weather, and give them a fair trial, I think they would find their craving for stimulants grow less.

There is just one more class of workers I should like to touch upon before I close—the flower girl. These girls must possess splendid grit or they could never be at the market so early every morning, though many of them work till the theatres close at night. The Factory Act forbids others from working such long hours; why should not the flower girl be prevented from doing so, especially as these late hours expose her to such terrible temptations in regard to intemperance and other vices? The "Flower Girls' Mission" is doing excellent work in this direction, but it is expedient that the public should consider the matter also, and see what can be done to protect girls from earning their living in such dangerous conditions. If people would inquire into these things for themselves, they would find what urgent necessity there is for the law to protect the flower girl from late hours as well as the factory girl. Let us do all in our power to get such a law passed.

"LEAD US NOT INTO TEMPTATION."

I have not wished to set employers against employés, or *vice versâ*, nor to state definitely how much work *ought* or *ought not* to be done by home workers (only practical common sense can do that for each one), but rather to point out some real causes of intemperance, which are perhaps quite unsuspected by the intemperate ones themselves.

We are taught by our Lord Himself to pray, "Lead us not into temptation;" and surely the more we try to find out what constitutes the particular form of temptation to drink in the weaker members of humanity, the more able we shall be to lead *them* out of it, who rarely, if ever, offer the prayer for themselves.

It was a sad surprise to me to be told, when first I began to collect information for these articles, that intemperance is increasing amongst newly-married women; but only a fortnight ago a most distressing case was brought under my notice, of a young wife who bore an excellent character before her marriage last October, yet is now a complete slave to intemperance. Her employer, whom she served faithfully and well for five years, could not believe it possible of her.

Let me make a most earnest appeal to all women to find out how much this terrible evil has spread, that we may do all in our power to check it.

* 2s. per 100, 15s. per 1,000. *Morgan & Scott.*

*Studies in Leviticus.**

By Rev. HUBERT BROOKE.

III.—Purity.

FOR two mornings we have studied Christ as our perfect Sacrifice and as our perfect High Priest. What kind of life should be lived by those who know Him in those relations? The Book of Leviticus answers—it will be a life that is clean, and a life that is holy.

Clean and *unclean* are words that form a keynote for the six chapters xi.-xvi. In the whole of the Book, these words and their derivatives occur 186 times; but in the section just named, they are found 160 times, pointing to the necessity for a perfect line of demarcation in our lives between things fit for priestly service, and others which are not after the mind of Christ.

Cleanness and uncleanness are matters of God's law, and not of man's liking (Lev. xi. 45-47). It is from the Ruler of life and from his Word that we learn to discern between what is fit, comely, advantageous, and helpful in the Christian life, and things which are not so, in order that we may sever ourselves entirely from the latter. Paul desired for the Philippians (i. 9, 10), not a vague, uninstructed love, but that which abounds more and more in keenness of distinction—not only as to things grossly evil, and therefore undoubtedly to be discarded, but as to the things that make our lives fragrant unto God and well pleasing in his sight. It is in

GOD'S OWN ORDER

for us to put aside doubtful and unclean things that there many be continual perfecting of holiness in his fear (2 Cor. vi. 17; viii. 1).

We come short of the Divine will and lose the joyous fulness of blessing, when we are content with anything short of walking with God. In order so to walk, we must agree with Him (Amos iii. 3); and that can only be as we give practical effect to his decisions touching our manner of life (1 Thess. iv. 1). Will you listen, with me, to God's Word, that we may know the garments in which his people should be clothed and the cleanness of life that is necessary to our walk with Him?

Lev. xi. deals with animals respectively clean and unclean; with meats to be eaten, and others to be refused; with defilement by touch or otherwise, and the means of its removal. God is concerned for his people, even in the little details of daily life. The terms of Israel's communion with Him touched that material sustenance which foreshadowed

THE FOOD OF THE SOUL.

The redeemed people, under covenant with God, and called to Divine communion, were to bear such distinguishing marks that none could hesitate to acknowledge that they belonged to the Lord. It is hard to see that distinction when, as sometimes happens, both the Church and the world adorn themselves with each others garments. Not by way of bondage, but as a glorious privilege, Israel was instructed of God in observances concerning which the outside world was absolutely indifferent.

The conditions of human cleanness and uncleanness in the sight of God are dealt with in chap. xii.-xiv. The description (xiii.) of leprosy in man and in his garments is particularly remarkable; for the latter might be leprous when the man himself was clean. In xiv. 1-32 we find the method of man's cleansing; while verses 33-57 show how the priest was to deal with a plague-striken house.

Other conditions, touching cleanness and uncleanness, are contained in chap. xv.; and, at its close, we may well say, Who, then, can be clean before God, with the certainty that, to the end, nothing shall arise to mar communion with Him? None but God can be certain of that; and so (chap. xvi.) He provides

THAT WONDROUS ATONEMENT,

which meets the last thought of uncleanness in his people, the sins hidden even from their own eyes, the sins of their holiest things. Thus, for Israel year by year, and for us once for all, there is provided a way of perfect communion and unbroken fellowship with the Father.

Not only is it beautiful and fair to seek the life which belongs to a people separated by blood and redeemed unto God, but it is a matter of definite command and absolute obedience. Every day do we need to hear the word, "Ye are not your own." Israel were "a holy people unto the Lord" (Deut. xiv. 21), therefore they must not touch things which the stranger or alien was at liberty to use until he came under covenant with God. The pleasant, well-mannered worldling, or the half-hearted professor of religion, seeks to feed mind or soul upon this or that. Why may not I do so? Because the rule of my life is the will of Him who hath redeemed me. The underlying reason for teaching spiritual lessons through outward purification may be traced in Lev. xi. 44, and, still more emphatically, in xx. 24, 25. The whole subject of purity in God's sight starts from the fact that his people are a purchased possession.

Men of science have gradually opened their eyes to see that the injunctions of this Book are not arbitrary and fanciful, but are

ROOTED IN PERFECT HYGIENE.

Apart from God, Moses could not know what is now discovered hundreds of years afterwards, namely, that the most perfect bodily health is obtained by following the Divine commands. Israel was brought out of Egypt a healthy people (Psa. cv. 37); and God intended them to remain so, even unto old age (xcii. 2). How many of us are ready, to aim at the food, for spirit and mind as well as for body, which shall secure perfect health?

If the prayer in the Third Epistle of John, verse 2, were answered for the whole Christian Church, that Church would be a vast hospital. If every spiritually feeble one were physically sick, how many healthy bodies would there be? Let us seek perfect health in both respects. Unclean feeders are most liable to illness; and from certain forms of disease the Jewish race is almost entirely free. Transfer that fact to the soul and to the spirit. They who feed on doubtful things lower the spiritual temperature of existence.

From the statement of an Eastern shepherd it appeared that when the health of his sheep is lowered by

FEEDING UPON POOR PASTURE,

their keenness of ear is diminished, and they are liable to be led astray by strange voices. Let us take heed as to the food with which we seek to maintain the strength of our souls.

Seeking the most favourable physical conditions for some athletic contest, men eschew things which are regarded as quite harmless in other circles. Asked why he refuses a cigar, a young man replies, "Because I am in training." I wish some of them would stay in training all their lives; and I am not quite sure that any of us ever have the right to be out of training. I must leave you to judge whether God wants our service at its best or not. Our bodies are not our own, and we have no right to use them outside the consecrated life. God does not pander to our self-indulgence by giving back *for a time* the bodies which have been presented unto Him. All that is given to Him is to be used for Him at his command.

In the midst of this section of the Book come the solemn lessons connected with leprosy, which represents sin in the sight of God. The loathsome thing begins insidiously and imperceptibly, makes steady and unbroken progress, produces insensibility, excludes from fellowship, and is incurable save by God. Every soul here has known some touch of spiritual leprosy; but God has made wondrous provision for our relief at the hands of Him who says,

"I WILL, BE THOU CLEAN."

The one bird slain and the other sprinkled with blood and allowed to fly, tell of Christ's death and resurrection. After washing his garments, the quondam leper was touched on ear, thumb, and toe with the blood of another sacrifice, and with the anointing oil. Thus, of a leper, excluded from the camp, could be made a priest for the glory of God. In Christ alone is the cleansing touch, the atoning blood, and the anointing oil, for health, pardon, and service.

The whole subject of purity is of tender interest when viewed in the light of God's desire for the companionship and friendship of his people. "I have called you friends," said the Lord to his disciples (John xv. 15). Is there any earthly connection, self-indulgence, or doubtful thing worth keeping in comparison with that friendship? How few give the Lord

THE BENEFIT OF THE DOUBT

in the things which they allow themselves; but the love which is sensitive anticipates the wish of the loved one. Every Christian man in business should make the Lord senior partner, in order that the decisions of Christ may keep the business clean.

The Lord will be truly Master of our homes, too, when He is really consulted about "whatsoever ye do," including the books and magazines we read, the recreations in which we have part, and the relationships we form. Experiences, of which I cannot here speak particularly, have shown me that the Lord's people come most short of whole-heartedness in the matter of their possessions; but there, as in all else, the Lord must have absolute rule.

Rom. xiv. 14, 22; 1 Cor. viii. 9; x. 23, 31, 32, all show that, from things lawfully chosen for ourselves, many may be cut off by Christian consideration for weaker brethren, the Jew, the Gentile, and the Church of God. But

A LITTLE THAT THE RIGHTEOUS HATH

is better than the great riches of the ungodly, and the medium riches of the half-and-half Christians. The joyous liberty in Christ thus set before us is within our reach. We may have the testimony, in our own hearts and before the world, that we please God, if we walk with Him and accept his decisions.

But, after all, perfection is not attainable in our earth life; and the grace of the Day of Atonement crowns all these beautiful lessons concerning purity. Year by year, Israel's hidden and unperceived uncleanness and defilement were pictorially atoned for and placed on the head of the goat, to be sent away out of sight for ever. The Lord Jesus Christ has done that for us, once and for all. If we walk in the light, as God is in the light, obeying Him with heart, soul, and spirit, we have unclouded fellowship; and the blood of Jesus Christ, his Son, cleanseth us from all sin.

* Bible Reading at Keswick Convention.

*God's Unparalleled Gospel.**

By Rev. GEORGE HANSON, D.D.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God (1 Cor. ii. 9, 10).

THESE words are usually taken as referring to the unseen and unimagined glories of heaven; but the apostle makes allusion rather to the specific doctrines that he had been inculcating, more especially the great doctrine of the atonement. His cultivated hearers disliked the exaltation of what was, to them, a symbol of the deepest degradation, into the pledge of everlasting life. But the apostle's answer to all objections was simply that the message of Christ crucified was not his own but came direct from God; eye never saw, ear never heard, it never entered the heart of man, but the Spirit revealed it unto him.

I would to-day direct attention to the uniqueness, absolute originality, and Divine authority of the Gospel, and the deep chasm of difference between it and the tastes, prejudices, and conclusions of worldly wisdom. Taking the particular doctrine before the apostle's mind, the

HUMAN OR HEATHEN CONCEPTION

of atonement aims to appease the supposed wrath of an imaginary deity or deities; but the Christian conception is summed up in the most glorious words that ever fell on mortal ear—"God so loved the world that He gave his only begotten Son, that whosoever believeth in

* Address at Mildmay Conference.

Him should not perish, but have everlasting life." It never dawned upon man, in his highest flights of fancy and aspiration, that the Creator of the earth should take upon Him the burden of a world's guilt, and purge it away by the sacrifice of Himself even unto death. In our familiarity with these thoughts, let us never forget that we owe this tender, restful, uplifting view of God to the Gospel alone.

In further illustration of this theme, take the conditions of salvation. The prevalent note in all heathen or semi-heathen faiths is salvation by works which are supposed to cover human defects and win God's favour. This is seen in Roman Catholicism, with its priestly intervention, saintly mediation, and long array of rites, culminating in extreme unction. In the dark ages, when the Bible was practically unknown, all sorts of errors sprang up, suggestive of man's desire to do something toward saving himself. The Mass is an attempt to add to the work finished by Christ upon Calvary; and "indulgences" relate to an alleged store of human merit. On the other hand, the Gospel pictures salvation as God's free gift, which no merit of ours can make surer, and from which no guilt can debar us save unwillingness to accept. As we sit here, for Christ's sake—whatever our past may be—we can lift our hearts to God and thank Him for

HIS WONDROUS GIFT

of life and glory eternal. The Gospel of Christ is not "win God's favour," it is "accept God's mercy." Such a thought as that never entered the heart of man; it is peculiar to "the glorious Gospel of the blessed God."

Then, consider the measure of grace that God bestows upon us. The late George Bowen, once an infidel, but afterwards for many years an eminent and devoted Indian missionary, left a worthy legacy of a noble man, in a book of gracious meditations. One of these, upon our being joint heirs with Christ, opened to me very fully the exceeding riches of God's grace in his kindness toward us through Christ Jesus. God not only pardons us, renews us, and calls us his children, but He associates us definitely with his only-begotten and well-beloved Son, giving us a share in his heritage, and a seat upon his throne. "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" It is no niggard Gospel that we have to preach. God gives right royally; and Christ includes and transcends every other gift that even God Himself can bestow.

The revelation of a personal Redeemer is also peculiar to the Gospel. Take Confucius from Confucianism, Buddha from Buddhism, Mohammed from Mohammedanism; and the great systems associated with the leaders' names remain. If you take Christ from the Gospel, what is left? Nothing but leaves. The Old Testament pointed forward to the coming One; it was the portrait of a living original, who was to appear in due time. In the New Testament we have not so much a revelation as an inspired record of a revelation. Christ is the revelation of God; and God was in Christ reconciling the world unto Himself. Christ came not merely to tell of life, love, and peace; but He *is* the Life, He *is* Love incarnate,

LOVE CRUCIFIED,

and He *is* our Peace. We do not merely endorse this or that sentiment or principle; we commit ourselves into the hands of a living Saviour whose presence is with us all the way, and from whose loving arms not even death itself shall be able to separate us.

A little child can understand the attractions of the Saviour's love. Probably, most of us know the touching story of Yeddie, the poor half-witted Scottish lad who had an intense longing to join the communion of the Church. Under the customary examination, he made but a poor show. When the elders' adverse decision penetrated his understanding, the tears coursed down his cheeks as he exclaimed, "Three in Ane and Ane in Three; and the middle Ane He died for me." The godly men could then no longer withstand him; and when the minister heard of it, he said, "Out of the mouth of babes and sucklings God hath perfected praise." Had the Gospel been a complicated system, to be understood only by deep thought, poor Yeddie had never learned to trust in the love of his Master. Let us hold constant fellowship with Christ as our personal living, loving Lord.

The Late Mr. George Holland.

TENDERNESS as well as solemnity marked the funeral and memorial services of the late Mr. George Holland. On every hand, and from persons in widely differing circumstances, one heard spontaneous expressions of regard and sympathy. The memory of the departed worker is cherished, not only for what he did, but for what he was, for the fragrance of his Christian character, as well as for the many-sided operations of the George Yard Mission.

The first service was held at St. Matthew's, Essex Road, N., the rector of which church, and his esteemed wife—particularly the latter—have been long and intimately associated with Mr. Holland at George Yard. At their residence, too, Mr. Holland, had been tended and cared for with filial regard and watchfulness. There was a numerous attendance. In the gallery were members of the mothers' meeting, who had trudged from Whitechapel or Spitalfields to pay the

LAST TOKENS OF RESPECT

to their benefactor. Other reserved spaces were occupied by young women, brought into the Kingdom through the Mission, and now connected with various branches of the work, and by representatives of many religious and philanthropic societies which had received help and stimulus from George Yard. Here and there, too, were groups of plain working men in corduroy, and factory girls in sober attire, who had secured a half-day's leave in order to be present.

The coffin was placed in the space in front of the Communion-table; it was almost hidden by floral tributes of respect sent by the Duchess of Sunderland, the Marquis of Northampton, and by many equally sincere mourners in humbler walks of life. The service was simple and impressive. Revs. T. Hope Steen and F. J. Hobbins (the well-known Evangelical vicar of Christ Church, Jamaica Street, Stepney), taking part. The latter gave a brief address on Phil. i. 21, and said that while some found their chief joy in earthly possessions, in the pursuit of worldly pleasure or the praise of men, George Holland had steadily held in view the great end of being able to say "for me to live, is Christ." The secret of the prosperity which had attended the George Yard Mission was the indwelling of Christ in its founder. A short time before his death Mr. Holland had said, "I am not afraid to die; I am in Christ!" and when a friend had remarked, "You have been a good servant of his," Mr. Holland had quietly replied, "He has been a good Master to me."

The final portion of the service was held at the grave side in Highgate Cemetery, where a large concourse of friends and sympathizers assembled.

A notable tribute to the sustained energy and spirit of Mr. Holland was the presence of many young people who had found the Saviour during recent years, as well as those who had been associated with the work from its early days. The proceedings were brief, and, indeed, there seemed little call for words. Everybody knew the departed one so well, and the sense of individual loss was strong upon all. It was like taking farewell of a dear personal friend, and the occasion was precious in the hallowed realization of God's presence. At the conclusion, Mr. R. C. Morgan spoke a few words, voicing the general feelings of the friends in praise to God for all that his servant had been enabled to accomplish.

The Memorial Service was held in the evening of the same day in the large hall of the George Yard Mission, in High Street, Whitechapel. Long before the hour fixed for the commencement of the meeting, people began to assemble. George Holland had, by God's grace, done much for Whitechapel. He was one of the very first of the band of devoted men and women who, in the early sixties, applied themselves to the vast work of evangelizing the lapsed masses of our great centres of metropolitan slumdom.

MANY HAVE FOLLOWED

in their steps; but amid all the prosperous undertakings—and there is not one too many—which to-day have their sphere of operations east of Aldgate, George Yard holds an especial place in the esteem of the public. The extent and demeanour of the audience was, therefore, not to be wondered at.

Mr. R. C. Morgan, who presided, after referring to the past accomplishments of the Mission and the noble character of its founder, encouraged the workers to go forward continuing in the spirit of love and power, and a sound mind. Reminiscences of past intercourse with Mr. Holland came from Mr. T. A. Denny, who recalled the Brotherly interest of Lord Shaftesbury, who frequently visited the Mission, and always with feelings of appreciation and thankfulness. Mr. Denny went on to speak of the gracious spirit of Mr. Holland, remarking that "his very face was a poem. The light of his countenance told of the beautiful spirit within. It was, indeed, the outcome of the indwelling of the Spirit of God."

As a representative of other missions, Mr. Merry, of Miss Annie Macpherson's Home of Industry, testified to the guidance and practical help received from George Yard, and also spoke of a young man, rescued from the depths, and led to Christ by Mr. Holland, who is now an esteemed minister in America.

The Chairman stated that the trustees were empowered, indeed obligated, to arrange for the work to be continued on the same lines as hitherto.

Dr. A. T. Pierson, in the course of a hearty address, said there were three men especially with whom he had come into contact for whom he had felt a profound respect and love—

C. H. SPURGEON, D. L. MOODY, AND GEORGE HOLLAND.

Of these, George Holland was fully the peer of the other two, notably in the measure of the Spirit of the Lord Jesus, which he exhibited in his words and his life. Dr. Pierson went on to refer to Psalm xc. (which had been read), in order to emphasize the order of the closing verse. First, "the beauty of the Lord our God" must be upon us, and then "the work of our hands" shall be "established." This is the divine order, first the life and then the work. Passing on, in considering the idea of spiritual development to Psalm i. and the comparison therein of the believer to a tree, the speaker mentioned four things as necessary to make a perfect tree: (1) life, (2) conditions favourable to growth, (3) growth, and (4) fruit; but the two latter are certain to follow if the two former are fulfilled. Beloved George Holland lived and worked in this spirit of love and sympathy, which cares not for its own; he spared nothing of all that he was, and all that he had. When hearing of the dying words of Moody, "Earth is receding, heaven is opening, God is calling, let me go," Dr. Pierson had exclaimed, "Let there be no weeping over such a death!" and in view of the saintly spirit of George Holland, he felt led to repeat the words in his case also, "God buries his workmen, but

CARRIES ON HIS WORK,"

and by the Divine blessing the work would still go forward at George Yard.

Subsequent speakers added words of testimony and remembrance, Rev. T. Hope Steen telling how a friend, during Mr. Holland's last days, had asked, with reference to a third person who was present, "Who is speaking to you?" and how the sick man, catching the words, although not the exact meaning, replied, "God is speaking to me." The meeting closed with words of praise for Mr. Holland's useful life, and with prayer for the blessing of God to rest upon the present and future work of the Mission.

Day by Day.

SUNDAY, September 2. Solomon's Song viii.

THE Church comes up from the wilderness, leaning on her Beloved. She cannot be happy there. Spectators on the long line of hills where the Judæan pasture-lands descend into the dunes of the desert see the spouse coming up, leaning upon her Beloved: just as the angels that watch from the battlements of heaven view the militant Church hastening to join the triumphant. For the Church collective, as for the individual, there is no sure protection or help save to lean upon the Beloved—upon Him who was beloved of the Father before the worlds were made, and whom we love.

The love of saintly hearts to Jesus can never be satisfied till He sets them as seals upon his own heart, and wears them there for ever. And what a comfort it is to know that his love is stronger than death; the strong, cold current of the river of death cannot separate us from its grasp. What shall separate us from the love of Christ? Shall death? The word translated "cruel" may be rendered *tenacious;* the love of Jesus never relaxes its hold. "Whom once He loves He never leaves, but loves them to the end."

Is the little sister, not marriageable when this Song was written, the Gentile Church? It may be so; at least it is in keeping with the tenor of the allegory.

The Song ends with the Advent Calling which is repeated from ii. 17, only the hills of separation exist no more. "Even so, Lord Jesus, come quickly."

MONDAY, September 3. Isaiah i.

Ewald calls this chapter, most appropriately, the Great Arraignment. It seems as though God brings the chosen people into the presence of the universe, and charges them with base ingratitude and sin. Isaiah introduces the appellation for God, "Holy One of Israel," which is almost entirely confined to his writings, to mark still further the contrast between Jehovah and his people. We cannot read these words without being deeply convicted of their truth when applied to ourselves. The very dumb animals seem more responsive to their owners than we to God. How often have we gone away backward, returning to sins from which we had thought we had perfectly escaped.

The result of sin is misery. There was not a spot in all the land of Israel that did not show signs of the Divine chastisement which their sin had brought upon them. It was as though the back of some culprit had been scored with the scourge until there was not a square inch of sound flesh left. And we have suffered, too. What happy lives ours might have been if we had never swerved right or left from the law of God, if we had ever lived in love to God and man!

Whilst we are living inconsistently, God is weary of our outward religious rites. The solemn meeting is iniquity; the sacred ordinances of worship an abomination. But He waits to pardon, longs to make us white as snow, desires that we should eat the good of the land; and, better than all, He is able to purge away all our dross and take away our alloy. May He do this blessed office for us all, that our hearts may be as cities of righteousness and truth.

TUESDAY, September 4. Isaiah ii.

We cannot tell the origin of the grand old promise which occupies the first four verses of this chapter, and which had already, before Isaiah's time, been quoted by Micah; but we feel that it is one of the most solemn asseverations of the Word of God, and is destined to be fulfilled to its least and last iota.

Isaiah proceeds to mention some of the sins which hinder the fulfilment of this great promise: there were the practices of sorcery and spirit-rapping; there was their reliance on their money and martial resources, and, worst of all, their reliance on idols. How could God do for his people what was in his heart to do for them, so long as these sins were allowed unrebuked? It may be that there are secret sins allowed in our lives, which are sapping our soul-prosperity, and hindering the blessing which God longs to bestow.

There may be high things in our hearts that must come down. The Apostle speaks of casting down imaginations and every high thing that exalteth itself against God. Are we conceited of our gifts or attainments? Are we proud and lofty in our self-esteem? Are we jealous of others, and envious of their success? Nothing will sooner alienate God from us and us from Him. "Learn of Me," says the Lord Jesus; "I am meek and lowly in heart."

Let us cast sins and idols away to the moles and bats; let us bury them in the grave of Jesus; let us put that cross and grave between us and them. It is well every day to sit for a little in the grave of Jesus, still sweetly scented with the women's spicery, and remember that we have for ever put off the flesh with its affections and lusts, and have put on Christ, in all the beauty and humility of his perfect manhood.

WEDNESDAY, September 5. Isaiah iii.

Men are God's greatest gifts to man. They are as the stay and staff of the community, necessary as bread and water; and there is no calamity so dire as when God takes them away, and gives no others in their place; when children and babes are the princes and leaders of the State; when men who are competent to rule refuse responsibility, saying, I will not be a ruler. Methinks that a famine of this sort is afflicting England at this very juncture. We want men of power and character in the pulpit, and in every department of our civic and municipal life.

God is always standing up to plead the cause of the defenceless and weak. He enters into judgment, even in this life, with those who grind the faces of the poor and fill their houses with their spoil. Kingsley used to teach that what we do to others is done to us—that as we treat men, we shall be treated. It is a true verdict, and it is certain that ere death summons the oppressor to the bar of the Infinite, the retributive vengeance of God has made the oppressor repay the measure of his wrong, with an interest of suffering.

When men or women fall, the one sex falls with the other. We act and react. Probably women more easily affect men for better or worse than men women. But deterioration cannot be confined to one side of the household. So we are not surprised to hear these terrible words about the daughters of Jerusalem. The Prophet sternly and inexorably enumerates the vanities and follies of the life of fashion which they affected; but the long list of their trinkets might be duplicated from Bond Street and Regent Street. Is it not true that the more ornaments a woman puts on her person, the more she lacks the priceless ornament of a meek and quiet spirit?

THURSDAY, September 6. Isaiah iv.

The Branch can be no other than our Lord. He alone is worthy to be described in these adjectives, as beautiful and glorious, excellent and comely. It is a conception of the Messiah, which is taken up by later prophets, as Jeremiah and Zechariah (Jer. xxiii. 5; Zech. iii. 8), and has some analogy with the figure of the Vine. He is the Branch of the Lord, in his Divine Nature, and of the fruit of the earth, as the Son of Mary.

See what the Lord Jesus has realized among men. What the former dispensation set forth in symbol, He realizes as a living experience in the hearts and lives of his disciples. What the awful sufferings of the captivity began, the Life and Teaching of the Redeemer, and the gracious effusion of the Holy Spirit, completed. Those that belong to Jerusalem which is from above are holy; all who are written in the Franchise Roll of the Church are cleansed in their inner life from all that defiles and corrupts. The sins of which the previous chapter was full are put away. There is the Spirit of judgment, which winnows the wheat from the chaff, and the Spirit of burning which searches, cleanses, and purifies. "O Holy Spirit, come!"

But notice what our Lord does for the home life. Every dwelling-place fares as the Tabernacle did in the olden days of the Exodus. On each there is the cloud by day, and by night the torch of enlightening flame. God is a Shield and a Sun; and over all the glory there is the Divine Presence as a canopy. In other words, we have the Tabernacle of God's perpetual presence; He dwells with us, and is become our God. We hide in Him as a place of refuge, as a covert from the storm, and a shadow from the heat—always intercepting between us and what we fear.

FRIDAY, September 7. Isaiah v.

My heart is that vineyard, my Father; Thou couldst not have taken more pains with me, or put me in better and more favourable conditions for bearing fruit; and it is no fault of thine that, when Thou hast looked for grapes, I have yielded Thee disappointment and sorrow. Yet do not take away the hedge of thy protection. Do not break down the wall of separation. Do not give up thy loving care, and consign me to briars and thorns, or forbid the rain-clouds to visit me; for, if Thou forsakest me, I have no hope but to drift under midnight skies to my doom.

The sins of Israel are enumerated in all their terrible particularity. God does not bulk our sins together, but looks at them one by one. These indictments have their counterparts in the present day. Those that join land to land and lay field to field are the great Rings and Trusts for the sale of ice, or corn, or coal; or the vast Dry Goods establishments, which crush out the small shop-holders and dealers. Isaiah's drunkards and revellers have followers and successors, only too evidently. We, too, have our votaries of vanity, who seem bound to tissues of sophistry and deceit, and put evil for good and good for evil. Let us see to it that we have no complicity with such things. We have no right to invest our money in these rings and corporations; in these steamboat companies, that fill their boats with drink and gambling; or these railways, that make money by desecrating God's Day. The roaring of the Sea of Sorrow and the Darkness of Despair, the armies of Assyria and Babylonia, have also their counterparts still.

SATURDAY, September 8. Isaiah vi.

Kings die, but God ever abideth. If you look high enough, you may always see the King. The vision is of the Lord Jesus, in his ascension beauty; look away to Him (John xii. 41). If his train filled with glory the temple, what would not the light of his face do? Six wings—twain for the face, humility; twain for the feet, modesty: twain for flight, obedience—give me these three gracious attributes of a holy character!

"One cried to another"—thus I have heard one bird awaken a grove of feathered choristers; and one old man, who knew the art of prayer, incite an entire congregation. It was as though the seraph was disappointed that the heavenly worship was so inadequate of its great object. "Higher, brother seraphs; louder; fuller; worthier of our King!" The whole earth does not *seem* full of his glory, because our eyes are holden; but if our hearts were as full of God as the hearts of seraphim, we should see his glory everywhere.

> Earth's crammed with heaven,
> And every common bush aflame with God,
> But only he who sees takes off his shoes.

We may well confess ourselves undone. For if this is the use that seraphs make of their lips, what can we say of ours, except that they are unclean, and that the passage of our words has defiled the threshold? Yet for us there is the live coal, which has absorbed the blood of the lamb sacrificed upon the altar. Blood and fire—these are what we need, and the seraph will supply them unbidden; he knows there is no other remedy for stricken hearts, no other source of strength amid the awful discouragements of a prophet's life.

THE LATE

Dr. John Kennedy.

DR. JOHN KENNEDY, who answered his Master's call from service here on February 6, was one of those stalwart leaders in the defence of the faith to whom thousands had learned to look for constant guidance and support. For his first sermon, preached at the age of nineteen, with the fear and trembling of youth, to the little church at Aberfeldy which his father had formed in the beginning of the century, he took the text, "I am not ashamed of the Gospel of Christ;" for his last sermon preached to the same church, with no fear, but with the trembling of old age, during a visit to his beloved birthplace in his eighty-fourth year, he took the very same text; and in all the intervening years he wavered not a whit from his devotion to the cause of Christ as preached by the greatest of the Apostles.

His father, James Kennedy, was one of those men of God who were trained and sent forth by the Haldane Brothers to rekindle a fire of evangelic love and zeal in parts of Scotland where there seemed to be little but smouldering embers. Settling at Aberfeldy in 1806, he encountered opposition and persecution, which sometimes went the length of personal violence; but, with God's help, his indomitable spirit triumphed, and the eager congregations, which gathered from great distances to hear his message, were often so large that the assembly had to adjourn to the open air. During the week he carried the burning Word far into the recesses of the Perthshire glens, where thousands at a time would lay aside their work and gather to hear him, though preacher and hearers alike might have to

STAND KNEE-DEEP IN SNOW.

Treading in his father's steps, John Kennedy never had any ambition except to be a minister of Christ, though he had abilities which might have carried him very high, either in politics or at the Bar. He was born in the little chapel manse of Aberfeldy on June 14, 1813. His early youth was full of experiences, which seem strange enough to our modern minds, for life in the Highlands eighty-seven years ago was curiously primitive, and in some respects only semi-civilized. It is interesting to know that before his departure Dr. Kennedy prepared a series of papers on those "Old Highland Days," for the pages of the *Leisure Hour*, a magazine for whose very first number, in 1852, the same pen was enlisted; these reminiscences will form the first part of a biography which the Religious Tract Society intends to publish shortly.

He completed his schooling at Inverness, to which his father moved in 1825, and thence he went on, at the early age of fifteen, to the university of King's College, Aberdeen. His father could only afford to keep him there for one session, so for two years the young man went to Moness House, near Aberfeldy, as tutor to the boy John Campbell, who afterwards succeeded to the Earldom of Breadalbane—the father of the present Marquis. In 1832 he was able to resume his studies, this time at Edinburgh University; and he never failed to remember the enthusiasm which the lectures of Dr. Chalmers aroused in him and in all who attended that great man's classes.

Of another famous professor, best known as "Christopher North," he had vivid but by no means equally pleasant impressions. He had to work hard in the evenings and early mornings, as tutor in private families, to support himself and his younger brother (James Kennedy, who afterwards did noble work for many years as an Indian missionary); yet he not only pursued his own studies with diligence and success, but preached regularly on Sundays in the neighbouring village of Portobello. From Edinburgh he went on to Glasgow for theological training, under Dr. Wardlaw and Greville Ewing; and after the completion of his course in 1835, he acted as mission pastor at New Lanark and other places.

It was the first Sunday of 1836 when John Kennedy began his settled ministerial career as pastor of Blackfriars Street Congregational Church in Aberdeen. He was very young, and he looked even younger than his years; but he speedily won the respect, as well as the affection, of the hard-headed Aberdonians, and for nearly eleven years he held a position of constantly-increasing influence in the Granite City. Over the young members of his congregation, including many University students, his influence was especially powerful, and there

From Photograph by Mr. C. S. Eastment

still survive quite a number of elderly men and women who recall with gratitude that they owe their conversion under God to John Kennedy's preaching.

His energies were immense, his sympathies far-reaching. To the instruction and pastoral care of his own church he devoted himself with the thorough concentration which always characterized him; but he made time for many duties which lay beyond. He was a keen worker in the Ragged School movement, in the Temperance crusade, in the cause of the Evangelical Alliance, and even in the Anti-Corn-Law and Anti-State-Church agitations. One of the earliest philanthropies to enlist his zeal was that of the Anti-Slavery Society.

His passionate love of justice, his abhorrence of everything unfair or mean or underhand, was one of his most marked and most admirable characteristics, while enthusiasm for the weak and oppressed races of the earth never abated from the day when, in the little Aberdeen manse, he received the famous Dr. Philip, champion of the Hottentots, to the last day of his life, when he expressed his longing for a complete British victory in South Africa in the interests of the black as well as of the white population.

It was evident almost from the beginning that the young minister was a born leader of men. He had a warm heart and a clear head; a great gift of speech, with an exacting conscience that would never let his tongue overstep the limits of truth; a noble enthusiasm, combined with a peculiarly well-balanced and far-seeing judgment. More than one flattering call from important churches had been refused before he felt it his duty to accept an invitation to London as Dr. Fletcher's successor in the pastorate of the historic Stepney Meeting House. This was late in 1846, a few months after his marriage at Melrose to Miss Helen Stodart Blackie, sister of Professor John Stuart Blackie.

The burden of London, as may be imagined, only stimulated his energies. He never paused to mourn or worry over the gigantic evils that faced him; he simply fought on the more strenuously, and prayed the more earnestly against them. His well-studied yet direct and simple sermons, his transparent sincerity and nobility of character, his conspicuous ability in leadership, drew round him a large and devoted congregation; and in 1863, the old Meeting House had to be replaced by the present handsome building with 1,300 sittings. His wise counsel was always at the service of his brother ministers, and of all who tried to serve their fellow men in any way; and he was often called the "Bishop of East London."

A constant friend of the poor, as his Master had been before him, he spared neither his great resources of physical and mental vigour, nor his slender resources of money, in the service of those who needed a helping hand.

Leaving his private beneficences where he himself left them, in the record which God alone can read, we may at least mention a few of the public causes into which he threw himself—the relief of the distress caused by cholera epidemics in East London and by famine in the Western Islands of Scotland; the Hospital Sunday Fund, on whose executive he was from the first one of the chief representatives of the Nonconforming Churches; the East London Children's Hospital, whose founders gained in him a never-failing counsellor; the rescue of East London's greatest play-ground, Epping Forest, a cause in which he vainly besought the help of unsympathetic statesmen; the defence of Christianity against sacerdotalism and materialism; the contest against established and privileged sectarianism, in the interests not of his own branch, but of all branches of Christ's Church; the efficient training of ministers, especially at Brecon College, which he visited and examined on behalf of the Congregational Fund Board for nearly half a century, and at New College, where he was Professor of Apologetic Theology from 1872 till 1876, and Chairman of Council from 1884 till 1895; the great work of the London Missionary Society, of which he was a director for fifty-seven years and for which he would himself have gone out to China in early life but for the objection of his parents, who had sent their only other surviving son to India; the British and Foreign Sailors' Society, whose committee he joined as long ago as 1850; the British and Foreign Bible Society, of which he was a prominent advocate long before he came to London; and the

Religious Tract Society, for which he wrote many valuable works.

Dr. Kennedy was Chairman of the Congregational Union in 1872, the year in which he received the D.D., both from Aberdeen and—along with his friend, Dr. Moffat—from Edinburgh. In 1878 he filled the chair of the London Congregational Union. Into the history of his other unstinted services to his own denomination, and to the Church at large, it is impossible to enter here. Nor is it possible to give even the barest list of his literary works, though some of these have had a very large circulation, and a very deep influence on a multitude of lives. We must just mention, as among the more important, "The Divine Life: A Book of Facts and Histories," "Work and Conflict," "Rest under the Shadow of the Great Rock," "The Self-Revelation of Christ," "The Gospels, their Age and Authorship," "A Handbook of Christian Evidences," "The Pentateuch," "The Resurrection of Jesus Christ," "The Unity of Isaiah," "The Book of Jonah." His last work, written at the age of eighty-five with all the vigour and logical keenness of his prime, was that on "The Book of Daniel, viewed from the Christian Standpoint," in the Bible Students' Library. For seven years, now long ago, he edited the *Christian Witness*, and for four years, more recently, the *Evangelical Magazine*.

In 1882, Dr. Kennedy resigned the Stepney pastorate, feeling that a younger man was needed to cope with the changed, and still changing, conditions of East London life, and removed to Hampstead. But retirement was far from meaning inactivity. He continued to preach often in various parts of the country, and his work on committees, councils, and boards went on steadily till within the last two or three years. Even after he had practically withdrawn from public life, he was constantly to be seen in the streets of Hampstead with a genial smile and a cheery word for every friend; and in the Lyndhurst Road Church, under Dr. R. F. Horton's pastorate, where he loved and appreciated the minister even more than he dissented from some of the minister's views. In the infancy of that church, it may be added, Dr. Kennedy for some time acted as its pastor, before Mr. Horton gave up his Oxford work; and Dr. Kennedy's last public utterance was a genial, yet keen and vigorous, speech at the anniversary meeting of the church on January 18.

Words are quite inadequate to describe the man as he was at home. Great as was the esteem of those who knew him at a distance, and the affection of those who called him friend, it is impossible to convey an idea of the love and devotion he inspired in the members of his own family, by his own love for them, by his unwaning interest in their concerns, by the robust, yet genial, Christliness of his character, by the nobility and gentleness of his whole life.

At the funeral service in Lyndhurst Road Church on Saturday, February 10, when Rev. R. Wardlaw Thompson gave an address, there was a very large attendance, not only of Dr. Kennedy's personal friends, but of deputations from many institutions to which he had rendered invaluable service. The interment was at Abney Park. On Thursday, March 1, the memorial service was held in Stepney Meeting House, when Dr. Guinness Rogers preached to a very large congregation.

To illustrate the way in which Dr. Kennedy won the hearts of men whose views on various points he most resolutely combated—men wide as the poles asunder from each other as well as from him, let us quote from three private letters.

The first is from a staunch Evangelical clergyman, the vicar of an important London parish, who says:—

"It was a gain for any Churchman to listen to his conversation. I felt as if I were with one of the Apostles—above and beyond all differences of Church organization; and I always had a sense of blessing when I saw him in our little church"—at a country village where they met a few years ago. "His very presence made me feel 'the peace of God.'"

The second is from an extreme Ritualist:—

Rest, a well-earned righteous rest, has come to the dear old "faithful soldier-servant" and messenger for our one Master. The King of Love has claimed him for higher service.

The third is from one who belongs to no church whatever, but who can, nevertheless, write thus of the departed Christian champion:—

I have never met a man who was at once of such unflinching orthodoxy, and of such largeness of heart and sweetness of nature as to appreciate and acknowledge whatever was good wherever he found it. There are many unlovely and even contemptible characters who are "champions of orthodoxy," but if they had all been like him no champions would have been necessary.

DR. JACOB CHAMBERLAIN.

The Open-Air Mission.

WITH many heavy demands pressing upon us, we look forward to our coming great campaign at Doncaster Races from September 9-14 with some anxiety.

We have organized it, however, on the same large scale as during the last few years, and have appointed twenty servants of God to attack this stronghold of evil in the Master's Name.

Happily, Christian homes are being opened to the whole number, hence the expense of lodgings is spared us. Our stock of literature is also sufficient, save in the matter of Gospels, of which we could use many thousands.

What we beg is, that Christian friends all over the country will uphold us in prayer day by day in view of the mass of evil which we have to confront, and send needed help for this and many other constantly-recurring occasions of a like sort, when a strong force of our evangelists has to be detached.

Plymouth Races, for instance, come immediately before Doncaster, on September 5 and 6, while, directly after, the visitation of the great autumn fairs has to be arranged for. Frank Cockrem.

11, Adam Street, Strand, W.C.

Other Lands.

Surgeon's Knife and Hindu Idol.

By Rev. JACOB CHAMBERLAIN, M.D., of Madanapalle, India.

IT was a busy day in my little dispensary-hospital in India, 150 miles inland from Madras, in a region where, up to that time (for this was more than thirty years ago), no European surgery nor medical practice had been known. I had been sent there to open out missionary work in a new region, and knew of no better way of "opening out the work," and gaining the confidence and good will, yes, and love of the people, than by following the Great Missionary who "went about preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." My little dispensary was built of sun-dried bricks, and thatched with rushes, and would hold from seventy to one hundred people, besides the space railed off for prescribing, and for dispensing the medicines.

The door had been opened at sunrise, as was my wont, and I had begun at once to examine the patients and prescribe the remedies. The rule, "First come, first served," had brought fifty together by sunrise. Their names had been registered, and their residences; and tickets, containing a concise statement of salvation through Jesus Christ alone, had been given by my assistant at the door as they entered. In half an hour the room was full, and, pushing aside the instruments and appliances on my dispensing table, and taking down the Telugu Bible, I had read and preached of Jesus Christ,

THE GREAT PHYSICIAN,

healing the maladies of the soul. I had offered prayer, seeking his blessing upon the patients physically and spiritually, during which there had been the utmost quiet and attention, and had then proceeded with my treatment.

More than four-score patients had been attended to. It was approaching eleven o'clock, and I was anxious to complete my work and get home to breakfast, when I heard the well-known semi-chant of men together bearing a burden, and, looking out of the rear door, I saw a sick man, "borne of four," hung in a blanket, tied, hammock-like, to a long bamboo, resting on the shoulders of the four bearers.

They laid him down gently on the floor of the back verandah, saying that they had brought him two days' journey, for they had heard that the foreign doctor effected marvellous cures, and this, their friend, was beyond the skill of all their doctors. With them had come an elderly man, led by another, an uncle of the first, who, they said, had recently lost his sight, and had come hoping that the foreign doctor could restore it.

The case of the young man was a desperate one. Nothing but a very serious surgical operation could save him, and he was now so low that it was doubtful whether he would not sink under the operation. I was at a loss what to do. Administering a restorative, and ordering suitable nourishment for them both, I told them to take rest until 2 p.m., and, finishing the other patients, I went home to breakfast, and to think over the case and

TAKE COUNSEL OF MY MASTER.

In my closet I laid the case before Him, asking "Will the man endure the operation? Shall I perform it? Or shall I decline to perform it as hopeless? Teach me, Master, what to do."

The assurance seemed to come that, desperate as the case was, it would prove a success, and that it might introduce the Gospel into the

new region from which they had come. Thus assured, I went at two o'clock and performed the difficult operation, and, to my joy, he finally recovered. The treatment of his uncle was also so blessed of God that he recovered his sight, and they were told that they could now return to their village cured.

They came to my house that evening to take leave; and, after expressing their gratitude in the most touching and truly Oriental manner, they said:

"Will the *Dhora* please let us have copies of 'The Divine Guru's History' (The Gospels), and some of the 'Spiritual Teaching' (a booklet clearly explaining the way of salvation), to take home to our friends?"

"Can you read?" "No." "Is there anyone in your village who can read?" "No." (For they were weavers and farm-labourers, and it is not the custom for them to be readers.)

"But, sir, let us have the books, and we will get them read to us. When the cloth merchant comes to our village to get the cloths we weave, we will say to him, 'Here, read us this book, and then we will talk business.' When the tax-gatherer comes we will say, 'Read us this book first, and then we will settle our taxes.' We will

NEVER WORSHIP OUR OLD GODS AGAIN."

The books were given them gladly, and we bade them farewell, saying, "When this hot season is over we will come to your village and see you and your people. We shall hope to find you all believers in the Lord Jesus Christ."

We went as promised to the Taluk or country under which their village had been entered in our register. There had been a mistake. No such village could be found in the Taluk. We were greatly disappointed. We could get no track of them. Some three years elapsed. We were out touring in another country. At a large weekly market, our native assistants, after preaching, were accosted by these men, whose village proved to be only a few miles distant, and who now begged that we would come and see them, for they said all their friends were ready to embrace Christianity.

At sunrise the next morning we neared their village among the hills, and there, under the "Council Tree" at the head of the little village street, were gathered nearly all of the men, women, and children of the hamlet; and there, with beaming countenances, were my two patients, my friends of three years ago. "We are all ready for you," said they. "Everyone in the village has agreed to give up his idols if you will put a teacher here to teach us how to follow Jesus."

We preached to eager listeners, explaining the way of God more perfectly, and all knelt in a prayer to Jesus Christ to take possession of every heart. Soon a covenant was written out in their language—the Telugu—and signed with his cross-mark by every head of a house for himself and family, they abjuring heathenism, renouncing their idols, and placing themselves under Christian instruction; we promising, in turn, to place a teacher there to instruct them in God's Word. Then my eye fell on

THE LITTLE VILLAGE SHRINE,

or temple, with half-a-dozen stern idols, great and small, standing on a platform.

"What are you going to do with these idols now?" I asked, turning to the people.

"Have we not renounced them? They are nothing to us any more. You are welcome to them. We don't want them any more."

"I would like to take one of them," said I, thinking to test their sincerity.

"Do you want one now? I'll bring out the chief *Swami* (god) and give you," said Ranandu, the younger of my patients, and going and reaching in he shook the central and largest idol loose from its masonry setting, brought it out, and, as he reached it up to me on my pony, paused a moment, and, looking at it, addressed it somewhat thus, speaking in his own language:—

"Well, old fellow! be off with you! We and our ancestors for a thousand years have feared and worshipped you. Now we have found a better God, a real Saviour." So speaking, he handed him up to me as I sat on my horse, and now that idol adds interest to a missionary museum in the home land, as he sits among the dethroned deities, conquered by King Immanuel.

After a few months, I baptized them, they having meantime proved their faith by standing firm through the fiery trial of persecution which had burst upon them for deserting their ancient faith; and I thank God that the surgeon's knife had proved an effective instrument in dethroning some of India's so-called gods.

Soldiers in South Africa.

MRS. M. S. OSBORN-HOWE writes: "In my letter which appeared in your issue of June 21, it should have appeared that there were 6,000 (not 600) patients in the twenty-two military hospitals at Bloemfontein. Amongst the orderlies we know some who are witnessing quietly but powerfully, not only by a Christ-like walk, but by their words of life to the suffering and dying. Like sentinels of Christ, they watch for souls, each in his ward or tent. A telegram has just reached us from the principal medical officer, asking us to open two Camp Homes in the Transvaal, offering all the tent equipment and permits for the necessary number of workers. We are sending eight men.

"Last month we opened another Home in the Orange River Colony at the request of the military authorities. Crowds of men are drawn nightly to the Homes to hear the simple Gospel story, and to sing Sankey's hymns. Concerts and amusements have no place in the work.

"The liberality of your readers and other friends in supplying us with good literature enables us to distribute freely in the hospitals and trains. The converts are being helped by Anna Shipton's books, and the workers find not a little profit and encouragement from her writings.

"We have decided to close the Home at De Aar on account of the withdrawal of the eight workers for the Transvaal.

"We beg our friends to note that the only safe address is—Care of J. Storr Lister, Esq., King Williams Town, Cape Colony."

The African Institute.

BEING on a visit to Colwyn Bay, North Wales, I have had evidence of the great value of the above work, which is unique in Christian effort in this country. Its object is for training converted young Africans for missionary work in their own land. The students are recommended either by native churches, of Lagos, Sierra Leone, Yorubaland, and other parts of Africa, or by missionaries in Africa. They receive a course of English school training and are taught a trade or handicraft. In some cases, students become medical practitioners, when friends undertake the expense. Special attention is paid to Scripture, and in turn they take part in the services held in the Institute's Lecture Hall in winter, and Colwyn Bay Public Hall in summer. It was a joy to hear these young fellows pleading with God in prayer for the conversion of any in the Hall who were unsaved and to hear their petitions on behalf of their own people in Africa.

As one thought that these bright young Africans were once in the darkness of heathenism, one could not but praise God for the triumphs of his grace. One returned student is now a tutor of eighty native preachers at Cameroons. Many applications are received for studentship which cannot be entertained on account of lack of funds. The students are brought over from Africa and returned, through the kindness of a Liverpool shipping firm, Messrs. Elder, Dempster, and Co., free of charge. The work is carried out on the soundest Evangelical lines, and, in view of the great mortality among European African missionaries, is eminently important in the evangelization of darkest Africa. Communications may be sent to Rev. W. Hughes, Principal, African Institute, Colwyn Bay, North Wales.

W. H. P.

The Indian Famine.

FOOD SUPPLIES.

THE food supplies which the generosity of our readers and of the manufacturers enabled us to despatch to India have proved of service in many important instances. Rev. Dennis Osborne, of Poona, forwards a selection from a large number of letters on the subject which have been received from missionaries. From these we make extracts:—

Miss O'Hara (Canadian Mission, Dhar), writes: "The foods have been of the greatest help, especially the Bovril and milk. I wish we had more. Nestlé's Food is easily prepared, and the sick ones enjoy it."

Rev. Alfred Taylor (Sehore) "found the farinaceous foods and those for children most helpful—still more useful are the lunch biscuits, for they cannot be gulped down by the starving like the softer foods—a most important point."

"I found the Nestlé's Food specially useful," writes Mrs. W. B. Stover (Bulsar), "in nursing back to life one of the little girls whom we have rescued. I have used, so far, only two tins, but she is nearly well. Others have received much benefit, especially from the condensed milk."

Miss Miller (Bina) used two consignments of infants' foods in the Government kitchen of which she has charge. She says: "We have nearly 2,000 in the kitchen, and among them are many babes in a very bad condition. To these I have been giving liquid food and biscuits, with excellent results."

Rev. D. O. Fox (M.E. Mission, Poona) states:—"We have been using the foods among the starving babies and children in Poona city. They are all most helpful. The

STARVING LITTLE ONES

begin at once to 'pick up,' and it is a joy to see the steady improvement in them."

"These stores," writes Rev. G. K. Gilder (M.E. Mission, Raipur), "will be most acceptable. I have charge of a mission where 300 are being fed daily, and the need for such nourishment is accentuated by the presence of cholera. I am also distributing medicines and nourishment to cholera *plus* famine-stricken people, old and young, in the villages near by."

A letter from Rev. J. S. Stevenson (Parantij) after expressing appreciation of the foods, goes on to say:—"'Oh, Sir, please

DON'T GIVE ME TO THE DOGS

to eat!' Could anything more vividly depict famine than this request of a little dying girl, lying near the half-eaten body of her dead mother?"

"Reports speak highly of the foods received," writes Rev. E. F. Frease (M.E. Mission, Baroda), "Nestlé's Food, Peek, Frean, and Co.'s Cabin biscuits, Rowntree's cocoa, the Anglo-Swiss condensed milk, Bovril, and Liebig's extract, have been of the greatest help to those in charge of relief works. Their special value lies in building up the emaciated, and for the sick. The foods are a great blessing."

In the course of a letter from Pundita Ramabai (Mukti, Kedgaon), we read: "The nourishing foods for famine sufferers have been most helpful. The condensed milk is most welcome for children. Owing to water famine, our animals are almost starved and do not yield enough milk, but this milk sent by you comes in time to meet a great want. The sick children are happy to get the biscuits."

Miss Phillips (Abu) says: "I had the joy to receive the box of good things for God's suffering poor. Poor starvelings have been made happy to-day by some of the contents. In giving out the breadstuffs there is a great responsibility. We shall most surely give the Bread of Life at the same time. How shall they believe on Him of whom they have never heard? How can they hear unless we tell them? God is sending them in crowds to our very doors, I believe for this purpose."

"During the cholera epidemic I found the foods simply invaluable," writes Rev. R. Henderson (Borsad). "For example, one of our Christian people lost his wife from cholera, and was left with a little girl eight or nine months old. We were able to give him a supply of Nestlé's milk, and the child is thriving. The bread-winners of three Christian families, in which there are a good many children, were cut down by the disease; we were able to supply the bereaved children with nourishing food."

Miss A. E. Henderson (Nagpur, C.P.) writes: "A famine orphan child, suffering from dropsy, is now improving, and, on Frame Food diet, is gaining weight steadily. A weaver's child, aged eighteen months, was in hospital, and developed chicken-pox. He had to be sent home, but on milk and Allenbury's Foods he is progressing very well. A child ill of fever, whose parents were unable to feed it, got Nestlé's Food, and is now well. This last case is typical of many. I have found the biscuits useful in giving immediate relief."

Rev. Dennis Osborne, commenting on the above extracts, says they have been selected, as samples, from 130 letters which were received, and adds:—

"LIVES HAVE BEEN SAVED,

the starving nursed back to life, the sick restored, the enfeebled strengthened, and the despairing cheered with new hope. When cholera added its horrors to the ravages of famine, these foods enabled the devoted workers of all missions, as well as Government officers and private individuals, to fight disease and want hand to hand, and to wrest life from the jaws of death. To God be the glory!"

Mrs. Gordon (Mungeli, C.P.) writes: "Of little children we have about sixty, varying in age from a week to two years. Their mothers are widows or deserted wives, and it is

A PITIFUL SIGHT

to see the little ones lying on their mats so weak and frail. The Nestlé's Food came in beautifully to meet our need, and with it the Swiss milk. I give the biscuits to the older ones. The Government has erected temporary sheds for a hospital, and I have thirty patients, famine-stricken and sick, sent from the relief camp, being too ill to work. I give them the soups, beef-tea, and cocoa."

Advance in the Himalayas.

To reach the people of Thibet-ward Kumaon, the province for which Mr. Jai Bhai and we, his fellow workers in the Indian Christian Realm Mission, have chiefly been working, it was necessary to settle in a place not far from Kalimati, the old home. Kumaon is the mountain province through which the Thibetans and Bhutias pass from village to village when outside of their country for purposes of trade. Great yearly fairs are held by them in two Kumaon centres, Bageshwar and Thul. Between these two gathering places lies a field unreached.

Forty miles southwards, towards the plains, on the northern edge of European society, are the missionaries of the London Missionary Society. But all the regions north of the two fairs are unworked. At Sanyodiar we have a good centre, from which vantage ground to reach the villages that will be thickly around us, each a little world in itself. Our nearest neighbours at Sanyodiar are some native people who invited us to come and live with them. May our coming lead to the salvation of many souls in their district. The station of our fellow worker, Ishwar Das (Mr. Grundy), is some fourteen miles from Sanyodiar.

Industrial pursuits will be followed, together with wide district preaching. Our helpers on the Nepal border, to whom we are twenty miles nearer than before, work among the Nepalese, while here in Northern Kumaon we have around us great numbers of Kumaonese, for whose evangelization we long. Scripture portions could be widely sold here, in Hindi, Nepali, and Thibetan, and if they cost but a farthing each this will give them value enough to secure a reading.

Many would be interested to know that in the troublous times of the Indian Mutiny many Europeans found refuge among the Southern Kumaonese.

Our permanent address is, Indian Christian Realm Mission, Sanyodiar, viâ Almora, North India.

Esu Churean.

Foreigners in China.

The following letter appeared in *The Times* last week, and represents a statement agreed upon by the following missionary societies:—Church, London, English Presbyterian, Baptist, Wesleyan, C.E. Zenana, Friends', Methodist New Connexion, United Methodist Free, and the Religious Tract Society, on whose behalf it is signed by Revs. R. Wardlaw Thompson (London Missionary Society), H. E. Fox (Church Misionary Society), and Alexander Connell (English Presbyterian Missionary Society):—

The very serious and violent outbreak of hostility to Christianity and to foreigners in North China, which has called for so remarkable a demonstration of force by the combined Powers of Europe, the United States of America, and Japan, is by no means the first that has happened since the first treaty ports were opened in 1842. It has attracted special attention on account of its extent and the peril to which the Ambassadors of all the Powers and many other Europeans have been exposed, and also on account of the apparent danger that it would spread throughout the Empire.

A careful consideration of the causes which have produced such a state of feeling is of the utmost importance, in order that, if possible, they may be removed, and that the feeling of indignation against the perpetrators of a cruel wrong against thousands of native converts to Christianity, and of the murder of many missionaries and other foreigners, may not degenerate into an un-Christian cry for vengeance.

There seems to be a disposition to make the labours of

CHRISTIAN MISSIONARIES RESPONSIBLE

for the violent hostility expressed by the Chinese against foreigners. They have been seriously cautioned and counselled by her Majesty's Secretary of State for Foreign Affairs. The newspaper and periodical press have pointed out in varying terms their power for mischief, and the perils which constantly threaten all foreigners in consequence of their action. Irresponsible and anonymous officials and others have expressed their opinion that the missionaries are the cause of all the trouble. It has even been urged that the missionaries should be excluded from China in future. Such statements, widely circulated as they have been, cannot fail to have prejudicial influence on the minds of many who read them. How far are they true, and, if true, how far are the missionaries blameworthy?

In regard to the complaint that missionaries by their enterprise and indiscretion involve themselves in difficulty and then appeal to their own Government for protection and vindication, it may, with truth, be said that the cases in which this has happened, at least in Protestant missions, have been so rare and exceptional that no general complaint against missions can fairly be based upon them. The missionary societies have at no time asked for the intervention of gunboats to afford protection to their missionaries or to avenge them when they have fallen victims to mob violence. It must, however, be remembered that while missionaries are pursuing their lawful calling they have an equal right with all others to claim the protection of their Government, and that in many cases failure to protect the missionary involves serious risk of

INJURY TO OTHER SUBJECTS

of the country which has allowed dishonour to its name and people to pass unnoticed.

It is further complained that missionaries have excited against themselves the hostility of the official classes in China by their habit of interfering in the law suits of their converts, the just administration of the law being constantly prevented by the powerful pressure of the foreigner's influence. A distinction ought to be drawn in regard to this complaint between the Roman Catholic and the Protestant missions. The former appear to act on the principle that it is the duty of the Church to act as the protector of its members, and its priests have become conspicuous by their vigorous and general action as advocates of the causes of their converts. The Protestant missionaries, on the other hand, have thought that to adopt this course would not only arouse the hostility of the magistrates, but would be a strong temptation to unworthy persons to profess themselves converts to Christianity for the purpose of obtaining the help of the missionary in law suits. As a rule, therefore, they have steadfastly, and often to their own disadvantage, declined to interfere. Yet the Chinese administration of justice is admittedly so venal and corrupt that it is often exceedingly difficult for the missionaries

TO STAND PASSIVELY BY

and see their converts suffering from the grossest injustice without making an effort to help them. We believe it will be found on candid examination that in regard to Protestant missionaries at any rate these popular grounds of complaint have no real justification in fact.

The missionaries are, however, unavoidably connected with these troubles in two ways. Their presence in every part of China is a constant witness to that intrusion of the foreigner on the sacred soil of the Middle Kingdom which is so hateful to the exclusive and conservative spirit of China; and, secondly, their labours have already proved so successful that their Christian teaching and their Christian literature are now known in the remotest parts of the Empire, and are exerting a profound influence on multitudes.

There is no evidence that the persecution of the Christians and the attacks on missionaries, which have been so painful a feature of the present and of many previous outbreaks of fanaticism in China, have any religious basis such as was so prominent a feature in the Indian Mutiny. The Chinese are not conspicuous for their religiousness, and they are quite accustomed to differences of religious opinion, the country being

FILLED WITH RELIGIOUS SECTS.

It is a striking evidence that the hostility is not to Christianity in itself, that all the missions have been most successful in the country districts and among the rural population who might be expected to be most conservative and most sensitive about anything that attacked a faith to which they were really attached. The Christians in country places, providing as a rule their own places of worship, and in many cases supporting their own preachers, have usually been able to live at peace with their neighbours, save as trouble has been stirred up by the officials or the literary class. The complaint against Christianity has been mainly that it was a foreign superstition. The Christians have been persecuted because they had adopted a faith which came from foreigners. The missionaries have been the objects of attack because they were foreigners.

China is a huge anachronism. For centuries a fourth of the population of the world have rigidly cut themselves off from all connection with the rest of the race. They have grown strong and haughty in their isolation, and have looked with supercilious contempt on the foreign barbarian. The gates of their exclusiveness were shattered and forced open by cannon to compel them to receive a commerce they did not want, and to share in an intercourse they despised. Little by little the masterful spirit of Western commerce has pushed on to fresh advantages. There is no great market in China in which anti-opium pills are not offered for sale under the title "cure for the foreign poison." Tens of thousands of acres of the richest land in China have in recent years been devoted to the cultivation of the poppy in successful competition with the foreign drug, and tens of thousands of Chinamen have become the

SLAVES OF THE "FOREIGN POISON,"

which all true patriots in China regard as the greatest curse of the country. Lately, the nations who have forced their unwelcome presence and their unsought trade on China have been openly indicating in their newspapers their ideas as to the partition of China. Under such circumstances, it seems scarcely necessary to saddle on the Christian missions the responsibility of anti-foreign feeling among the Chinese. The Chinese have nev[illegible]ost their

repugnance to foreigners, and they have had good cause for maintaining that repugnance. China cannot shut out the tide of the world's life, however much she may desire to do so. The only hope of the great old-world kingdom retaining its place in modern life will be by such a process of reform and readjustment as will enable it freely to adapt itself to new conditions. Notwithstanding all the folly and cruelty of the present wild revolt against circumstances, the Empire claims the sympathy and patient help of the Christian Powers. The best thing Europe and America can do for China at the present crisis is to give it the Gospel of Jesus Christ more freely.

Crisis and Danger.

A DAY OF PRAYER FOR CHINA.

DEAR SIR,—The enclosed extract from a letter just received from my brother, Mr. D. E. Hoste, in the C.I.M., might be of interest, and stir up prayer for the work in China. He writes from Shanghai on July 18.—Yours faithfully, W. Hoste.

23, Sussex Square, Brighton.

EXTRACT.

We are much in prayer at this time of unprecedented crisis and danger. Human wisdom and power are quite unavailing, as we contemplate our dear fellow labourers in their far inland stations. But God is a present help in trouble. As the years passed by in China it used to grow upon me more and more that in every part of the country there were forces of hatred and dread of foreigners quite sufficient to destroy us at any time, apart from the Divine power restraining them. It only needs a withdrawal of that power for the fire to break out, and as his people wait upon Him, He will not allow it to go one inch beyond his will's ordaining. How much is at stake, not only as to the immediate future of the churches in China, and their leaders, native and foreign, but as to the future of this great land, it is hard for those unacquainted with China, as it really is, to grasp. *I wish we could hear of a day of prayer among the churches at home on this behalf.* When one is in absolute security oneself, it is not so hard to regard the murder of hundreds of foreigners and thousands of converts as incidents; but whether it is a healthy or desirable condition to be in or not, so to view them, one thing is tremendously sure, that we who believe in prayer need to be at the throne of grace continually praying that Satan's devices may be defeated and God's Kingdom extended. The faith and prayers of God's people are, to a very great extent, the means by which God's purposes are wrought out; and where there is unbelief or sloth in prayer, there will be a corresponding want of fulfilment of God's will. This does not interfere with the other side of truth, of the working of God, in sovereign overruling power, "all things according to his own will."

Bilbao Sailors' Institute.

REFERRING to the useful work being done among seamen at Bilbao, Spain, Mrs. P. Cawood Richardson writes: "Many residents and travellers are glad to avail themselves of the simple, hearty evangelistic services of our Institute. There is morning service at 11, Bible reading at 3.30, and evening service at 7.30. A free tea to seamen wishing to remain for evening service is provided. The Institute fully serves the purpose of a Y.M.C.A. Young English workmen, who are exposed to all the vices and temptations of Continental life, are welcome. We are saving many from attending bull-fights, &c., and seeking to win them for God. We have a debt of £1,200 on the Building Fund. The Local Committee are willing to meet the working expenses, but are anxious to raise the amount of the debt. A young Salvationist who had married only the day before he left England, told me he had had no Christian fellowship during the five weeks he had been out. He would have to await seven weeks before he could save sufficient money for his wife to come out to him. He gave his accumulated 'tenth' for the work, amounting to 17s. 6d."

The treasurer is Mr. J. K. Moffatt, Sailors' Institute, 192, Apartado, Bilbao, Spain.

1184

The Northfield Convention.

Ss. Etruria, August 18, 1900.

IT seems generally acknowledged that this Convention has been one of the best ever held in this famous New England village, which seems destined to become as historic as Herrnhut, in coming years. Certainly there never have been much larger and attentive audiences, and at times the stillness and sense of God's Presence have been very remarkable. Every hotel and building has been full to overflowing, and the neighbourhood of the Marquand and Weston Halls have been dotted by tents, in which families or single individuals have encamped, taking their meals in the public buildings.

In the middle of the Conference the weather became very sultry. It was as necessary to go about under the shade of an umbrella as in India, and sleep seemed almost impossible. Then there was a sudden change, the hills were covered with mist and cloud, and we had deluges of rain, which laid the dust, cooled the air, and added greatly to the comfort of us all. The campers-out were most to be pitied during these days and nights of storm.

There was a natural misgiving in many quarters as to the effect which Mr. Moody's death would have on the Conference, and much prayer was offered by those who realised the importance of the influence exercised by Northfield on the evangelical life of the United States. But such apprehensions have been entirely dissipated, and everyone has become reassured by the admirable chairmanship of Mr. W. R. Moody. It was very interesting, also, on Sunday night to see him drawing in the net, after the evangelistic service, quite in his father's manner. He has sound judgment, and can frame his decisions with the speed and definiteness which were so characteristic of D. L. Moody. On all sides he has won golden opinions, and the whole of the old staff are loyal and enthusiastic in their allegiance.

In the mornings I have been able to pursue a consecutive course of teaching on the deeper truths of the Christian life, such as Cleansing, Consecration, and the Filling of the Holy Spirit, which seem to have been greatly owned of God; and in the evenings Rev. G. Campbell Morgan has delivered a brilliant series of addresses on Christian Ethics as Affecting the Individual, the Family, Commerce, and the State.

The ministers' meetings have been specially important and helpful, and have enabled one to explain more clearly points which needed elucidation, and to bring large numbers into the definite realization of new sources of life and power. There is evidently a great movement among the ministers of the Evangelical Churches in the States; and I am looking forward to the tour which Mr. Moody is arranging for me through the Middle and Southern States during March and April of next year, because it will bring me into such close association with these servants of God. Every year brings a larger number of clergymen and ministers to Northfield, many of them the occupants of distinguished pulpits.

The Sunday services of August 12 were very interesting. In spite of the broken weather the great auditorium was filled in the morning, when I preached on "Plenteous Redemption." In the afternoon, Dr. Barnardo gave the marvellously interesting account of his work from its inception, which deeply moved the people, and in the evening delivered an evangelistic address, to which many responded.

On Tuesday afternoon, a large meeting was held at Mount Hermon, where Mr. Moody's great Seminary for Boys is situated. The object of the gathering was partly to celebrate the new move of keeping this school open all the year round, so that those who desire may prosecute their studies during the summer, and partly to excite a deeper interest in this great institution, which now comes under the superintendence of Mr. W. R. Moody. It is not a small burden which falls on him of having to raise some £16,000 per annum for this. A number of addresses were delivered, of a peculiarly bright and interesting character. Among the speakers were Dr. Cutler (the Senior Master), Mr. Moody, the venerable Dr. Weston, Dr. Barnardo, Mr. Morgan, and myself.

On Thursday afternoon, a memorial service was held, especially commemorating dear Mr. Macgregor and Mr. Moody, who had fallen in the great fight. The way over the grass to Mr. Moody's grave is becoming worn into a trodden path, so many are constantly going there to see it, to pray in its vicinity, or sing hymns. His memory is as fragrant among his neighbours and friends as among those who come from many lands, and distant parts of the United States.

Many things besides might be chronicled—the frequent prayer for missionaries and others in China; the collection of £200 to pay for the seating of the gallery; the closing missionary meeting; speeches by Dr. Weston, Dr. Mabie, and Dr. Erdman; the daily meetings at the Young Men's Camp among the pine-woods; the evening corn-roasting bonfires, when the meetings were finished; the memorable gatherings for morning prayer at the hotel where Mrs. Meyer and I were staying; the many expressions of thankfulness and determination to live a new life; the discovery of great blessing received at previous conventions—all were interesting, and all incidents in the great sum-total of blessing for which the Northfield Convention of 1900 will always be memorable.

F. B. Meyer.

THE ROUND TOP MEETINGS.

The meeting on Round Top, on August 6, was devoted to City Missions. Rev. W. T. Elsing, of the De Witt Memorial Church, in Rivington Street, New York, was the speaker. No man is better qualified to speak on city missionary work than this faithful missionary, who began his experience in Chicago as one of Mr. Moody's helpers thirty years ago, and for nearly a score of years has laboured in one of the most difficult fields in the world. But daily contact with poverty and sin has not saddened his life or damped his enthusiasm. A faithful missionary and a lover of men, his message was received as coming from one who speaks with authority.

YOUNG PEOPLE'S MEETINGS.

In view of the fact that year by year an increasing number of young people attend the general conference of Christian workers at Northfield, the management planned this year to devote one session of the conference, each afternoon, especially to the young people. Mr. John Willis Baer was appointed to the oversight of the gatherings. A cordial invitation was extended to young men and women of all denominations to be present, and young people's societies were urged to send delegates for a part or the entire time, or to form parties and come in for the day. It is believed that real good resulted from attendance at these meetings, and from hearing and coming in contact with the speakers of the general conference.

Shanghai.—A much-needed home for the sailors and marines of the different navies on the China station has been opened by Mr. and Mrs. R. J. Felgate, late of the China Inland Mission, and Mr. D. J. Stuckenenbrok, late of the U.S.A. Navy. A reading room, mission hall, restaurant, and dormitories have been provided, meals and beds being at nominal cost. Any papers, magazines, and other suitable reading matter for use in the home will be gratefully accepted. Address: Shaftesbury House, 1, 2, and 3, Seward Road, Shanghai.

"A Call to Prayer."—Under this title Mr. Marcus S. Bergmann has issued a booklet calling for prayer on behalf of Israel. In earnest and pathetic words Mr. Bergmann pleads, with reference to the forthcoming Day of Atonement (Wednesday, October 3): "Whilst our Jewish brethren all over the world are clad in their grave-clothes, standing bare-footed, fasting and weeping in their synagogues on account of their sins, without a sacrifice and without a Mediator, standing afar off indulging in fruitless lamentations, will not the disciples of the Lord Jesus Christ, who, having boldness to enter into the holy of holies by the precious blood of Christ, draw nigh with one accord, and plead for these abject ones at the Throne of Grace?" Mr. Bergmann's address is: 222, Burdett Road, London, E.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Master Spade and Miss Pail.

A SEASIDE FABLE FOR THE YOUNGSTERS.

I AM only six months old, yet fully grown. My name is S-P-A-D-E, Spade—Master Spade. My sister, Miss Pail, is two weeks younger than I am. She and I never quarrel. I can do all sorts of things that she cannot, and *vice versâ*. We were born in Birmingham, but our home until a few days ago has been in Hastings, in a shop near the sea, outside which she and I hung on a string for many weeks. At night we slept under the counter.

It was a great moment for us when a lady and her little boy came into the shop and asked for a spade and pail. I trembled with expectation, while my sister blushed violently. Her cheeks, however, are always rosy.

"Which would you like, Berty?" said the lady.

"This one and the red pail," said he, taking hold of us.

"That will be one shilling and sixpence, please," said the proprietor, and Berty, capering with glee, bounded with us rolled in paper to the Parade. We were very happy; our new owner, Berty, we were sure was going to be a good master.

"These are splendid, mamma, I shall have a lot of fun with them," said he, unwrapping us on the nursery table that evening.

The next morning our master took us to the beach, where we saw many other spades and pails, and several playmates of Berty's. Three or four of them vigorously helped him to build a castle. Miss Pail and I did a deal of work. Our master would dig with me, then load up my sister with sand, and having obtained a bucketful, would place the little mound top downwards as a foundation for the walls, the surface of which I would afterwards smooth and make regular. He also used me to dig a splendid trench as a moat to surround the building.

A magnificent fortress it was to be! There were thick outside walls, enclosing a courtyard, a kitchen, a banqueting hall, a reception room, a chapel, a keep and stairs. There were also a round tower with peepholes, windows and battlements crowning the roof. Surrounding all was a thick rampart with deep bastions.

In the afternoon we continued our work. We had seen several forts being built at the same time as ours, but none so large nor so strong.

Berty's mamma came down just as we were finishing, and calling them very industrious children, she stuck a small flag in the top of the tower which floated proudly over the whole. We, too, considered Berty and his friends most clever, and thought that hour the happiest in our short lives.

It was quite twice as big as any castle on the sands there, and made a famous fortress.

We could hardly sleep for excitement that night; my sister said to me, "It must be larger and stronger than Windsor Castle where the Queen lives." "I cannot tell that" I replied, "but I should say it would last a hundred years." "I should think it will stand for ever," rejoined she.

The following day, as Berty took us to the sands, we thought what a commotion people would make when they discovered him to be the architect of so splendid a building. Visitors would come for miles to see the "Fort;" it would be the talk of the country. We pictured our young master with us in his hand, acknowledging the congratulations of hundreds of his admirers. We felt we had something exceptional to be proud of.

Approaching the well-known spot we looked for the paper flag waving gaily over the citadel. It was not to be seen, nor were any of the castles that reared their heads so triumphantly the day before. Where were they? At the exact place where we had worked so long and so hard, we discovered only a shapeless rise in the sand, almost imperceptible, and a tiny streak where I had dug the deep moat.

"Mamma," said Berty, "the tide has ruined the whole of our fort in one night." "Ah, my boy," returned his mother, "that is but the result of the very best of our undertakings whose foundation is only shifting sand. You and I must be thorough in all we do."

My little sister was sobbing bitterly, and I had to comfort her by saying how sorry I was to have misled her about the fort standing for 100 years. She and I concluded that to build really properly was a far more serious business than we thought. E. O. S.

An Infant's Hymn.

Jesus, tender Shepherd, hear,
Listen to an infant's prayer;
Turn not Thou thy face away—
Listen, Saviour, while I pray.

Thou dost live in glory bright,
Where there never can be night,
Where the holy angels dwell,
Where their holy praises swell.

I would learn to praise Thee, too,
Though my words be very few;
For I read in olden days
Infant voices lisped thy praise.

Make me fit with Thee to live,
All my naughtiness forgive;
Gentle Jesus, Thou didst die
For thy lambs on Calvary.

Many love me, but thy love
Rises higher far above;
On thy loving Name I call,
Make me love Thee best of all.

Shouldst Thou lengthen out my days,
May I walk in wisdom's ways;
And whene'er my days shall end,
Gentle Jesus, be my Friend.

G. Albert Midlane.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 243).

(Hidden Text).

Find and complete the following:—

1. He saith unto him, Yea, Lord, Thou knowest (John xxi.).
2. In it thou shall not do any work, thou (Ex. xx.).
3. God commended his love toward us, in that while (Rom. v.).
4. Whosoever shall do the will of God, the same (Mark iii).
5. Ye shall know that I am the Lord God (Ezek. xiii.).
6. And the glory of thy people Israel (Luke ii.).
7. Do Thou for me, O God the Lord, for thy (Psa. cix.).
8. Miracles that thou doest, except God be with him (John iii.).
9. Christ is all and in all (Col. iii.).
10. Let thy mercy, O Lord, be upon us (Psa. xxxiii).
11. I will see you again and your heart shall (John xvi.).
12. Which receive honour one of another, and seek not (John v.).
13. And Herod with his men of war (Luke xxiii).
14. All things are lawful for me, but (1 Cor. x.).
15. They say daily unto me, Where is thy God (Psa. xlii.).
16. Mary said, My soul doth magnify (Luke i.).
17. Entered into a ship and went over the sea (John vi.).
18. A reed shaken with the wind (Luke vii.).
19. As I please all men in all things, not (1 Cor. x.).
20. Cast thy burden upon the Lord, and (Ps. lv.).
21. Without thy mind would I do nothing (Phil.).

From each of the above take one word to form the hidden text, to be found Matt. xx.-xxv.

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 16.]

A star (*) is given to those under seventeen who find the hidden text.

ANSWER TO LAST SEARCHER (No. 242).

St. John's Gospel.

1. His brethren to Jesus (vii. 4).
2. Jesus to woman of Samaria (iv. 10).
3. Jesus to Pharisees (viii. 15).
4. Some of the Jews among themselves (vii. 27).
5. The blind man to the Jews (ix. 25).
6. Jesus to disciples (xv. 20).
7. Jesus to Jews (v. 28).
8. Jesus to Peter (xxi. 18).
9. Jesus to Thomas (xx. 27).
10. Pilate to chief priests (xix. 22).
11. Jesus to disciples (xv. 27).
12. Jesus to disciples (xiii. 13).

No. 242—Correct answers (first list) received from:—

B—Harry Bank, Esther and Leah Blumenthal, Christabel Bath*, Mabel Baker, Gertrude Bush, Herbert Braddon*, Ada Blencowe, Eleanor Bennett, Gordon* and May* Bligh, Gertrude Bristow, Robert Bushby, Edith Blenkarn*.

C—Kittie Cope*, Lydia Cleary, May and Ida* Cullen, George*, Katie*, and Oscar* Cross, Elmina* and Josephine* Cheal, Margaret Clarke, Ida* and Mabel* Cole.

D—Albert Davis, Violette and Kitty Donaldson Selby, Stanley Drew, Nellie Dowsett*, Dorothy* and Ralph Daintree, Vera Dickinson*.

E Joseph Elkin, Eddie Ecroyd.

F—Solomon Finkelstein, Mabel, Olive and Vincent* Fleet, Nellie Furse, Kitty Fausset.

G Clarice Gale*.

H Harry Hodgkinson, Betsy Holik, Eric* and Mary* Hill, Elsie* and Marjorie* Hooper, Ina Hemmell*, Dorothy Havergal-Shaw, Walter* and Beatrice* Harland, Elizabeth and Mary Hooper Annie Horstcraft, Beatrice Hastings, Grace Hawkins*, Elsie Hanson, Nellie Hatchett, Dorothy and Kathleen Heckford, Edith, Winifred* and Henry Harvey, Violet Hatch*, Annie Hammond.

I—Daisy Iredell*.

J—Robert Jameson, Emily Jones.

K Stanley and May Kalb, Rose* and Esther* Killowich, Gertrude Krambach, Annie Kingsford.

L A. Lichtenstein, Annie Levine, Sidney, May, Edward and Henry Law, Nellie* and Edith* Lockhart.

M Charlie and Dorothy* McMullin, Fanny Messenger*, C. Mercer*, O.* and Lewis Morice, Bella Morrice, Irene Mawer.

N Emily Norris, Maude and Amy Nottage, Blanche Norcock*, H. and G. Neligan.

P Walter, Katie and Leonard* Picknell, Evelyn, Hattie and Mildred Peters, Christine and Graham* Pearson, Kathleen Pincott, Ethel* and Kathleen Pasley, Ruth Pledger*.

R Marion Richards*, Alice Reid, Mabel de Rusett*, Alice Robinson*, Gordon Remington, May Rodgers, Gwennie Ravenhill.

S Ferdinand Sosnovich, Samuel, Raphael and Henry Schwartz, Dora Simons*, Pauline Schwarz, Bessie Symes*, Amy and Ellen Simmons, Margery Smart, Kathleen Shepherd*, Glanvill Smith*.

T—Theodora and Archibald Thorn, Reggie Thresh, Dudley Toye*, Rebecca and Isaac Tushinsky.

W Joanna Wolnitzer, Frank and Madge Wilson, Ellen Williams, Dorothy and Mansfield White*, Edith Wheeler*, Agatha Ward.

No. 241—Correct Answers (second List) received from:—

A—Muriel Annesley*, Leonard Allen, Mary*, F.,* and Ernest* Anderson, Eliza Aitken*.

B—Maggie, Charlie and Alan Banks, Gordon and Stanley Boxer, Clara Brown*, Mabel Birney*, Gladys Bartlett, Emily Bridgewater*, Monica* and Dorothy Bentall, Dorothy Butcher*, Eva Browne, Frank and Avory Blackie, Louise Betts*, Dorothy Benson, Harold Berry*, Allen, Massy and Conyers Baker, Mary*, Suscette* and Helen* Beck, Edith* and Harry* Bank, Violet Braun, Rachel, Esther* and Leah Blumenthal, Frank Bentall*, Ella Berryman, Gertrude Bristow*, Frances Burnett*, Lucienne Brabandère, Ernestine Buhl, Dorothy Banfield*, Dorothy Berry.

C—Margaret Clarke, Josephine* and Elma Cheal, Gladys Clark, Maggie*, Jessie* and Walter Carter, Dorothy Cooper, Kathleen Crouch, Nesta Carew*, Dorothy Clarke*, Susie Cumbers*, George Crawford, Gladys and Beryl Calvert, Alice Crang, May* and Ida* Cullen, Hyde* and Duncan* Campbell, George Cary*, John*, David*, Henry*, and Annie* Colville, Grace* and Henry* Charik, Muriel Craigie, Vernon Clutsom*, Alice Cady*.

D—Marjory Dyke*, A.E. Davis, Polognia Daws*, Mai and Ethel Davidson, A. Davis, Ethel Dancy, Marie Denizot, Llewellyn Dale.

E—Eddie Ecroyd, Joseph Elkin.

F—Lily Findlater, Agnes* and Meg* Fullarton, Lawrence, Richard and Herbert Farmer, Sarah* Finkelstein, Jeanne Faucon, Hyacinth Fitz-Simons, F. and Aileen Figgis.

G—George Goodall, Colin, Margery and George Graham-Brown, Isabel* and Elsie* Goudge, Jack Stuart, Margaret*, Edith* and Dorothy Gray, K. and K. Goodyear, W. Garnham, Edith Grieve*.

H—Myra Hunt, Kathleen Hughes, Grace Hawkins*, Hettie Hill*, Elsie* and Marjorie* Hooper, Jamie de Hailes, Francie* and Florence* Hoyte, Eileen* and Elise Hill, Dorothy Harris*, Elsie Hore, Dorothy and Kathleen Heckford, James and John Henderson, Ella Hake*, Georgette Hoffmann, Betsy Holik.

I—Daisy Iredell*, Mary Inglis.

J—Lizzie Johnstone*, Emily Jeynes.

K—Ruth Knight, Jeanie Kyle, Rose* and Esther* Killowich, Gertrude Krambach*, Stanley Kalb, Grace*, Dorothy*, Philippa* and Cecilia* Ker.

L—George* and Constance* Locke, Guinefred Leigh, Arthur and Evelyn Lamb, Blanche Lindup*, Annie and Mary* Levine, A. Lichtenstein, Rosamund Langton.

M—Adelaide Moore, Godfrey, Evie* and Alec Miller, Isabella Morrice*, Maggie McDougall, Charlotte Millar*, Margie Marston, Winnie Macfie, Margaret Macphee*, Tom McGlone*, Joy McFadzean, Nellie and Phemy McArthur, Elsie* and Annie* Moule, Evelyn and Olive van Millingen, Maude McIlroy*, Cyril Marsh Roberts, Leonard, Winnie and Dorothy Mace, Margaret* and Dorothy* Morris, Jacob Michaels, Mildred Morgan*, Dora Muir*, Margaret Mack, Ella and John MacMurray, Charlie and Leonard Medcalf.

N—Maude and Amy Nottage, Irene Newport, Doris* and Leah* Niels.

O—Stephanie Ong*, Maude and Eva Oakes.

P—Marjorie Porteous*, Isabel* and Gladys* Phipps, Maggie, Gordon*, and L.* Pibel, Dorothy Patten*, Mary and Louie Penny, Laura Percy, Margherita Perlmann, Willie*, Eddie and Jessie Palmer, Edith Purkiss, Evelyn, Hattie and Mildred Peters.

R—Alice Reid, Elsie Ridewood*, Gwennie Ravenhill, Gordon Remington, Sydney Robertson, Rita and Lorimer Romanes, Beryl Reid*, Mary Rosenblum*, Nora Read, Margaret Reid, Winifred de Rusett*, May Rodgers, Isabel*, Jessie and Elmina Roe, Hope Robinson*.

S—Margery Smart, D. D. and T. M. Stanier, Stanley and David Soltau, Violet* and Evelyn* Shaw, Nannie Sturrock*, Bertha Stocker, Janet Speed*, Dollie* Salt, Frankie* and Binford* Sellwood, Mary Sowden, Flora Smith*, Edith Simpkin, Agnes Shields*, Herbert Stuart, Florrie Smith, Poppie Stidolph, Lizzie* and Dora* Simons, Henry, Raphael and Samuel Schwartz, Ferdinand Sosnovich, Constance, Hilda and Edgar Schaeffer, Isabel*, Effie, Florence, Ellen and Andrew Simpson, Flora Shadbolt, Kathleen Slark.

T—Frank Thompson, Olive Taylor*, Willie Thomas*, Marian Tucker, Rachel, Rebecca and Isaac Tushinsky, Naomi Torff, Marjorie Tracey.

U—Eva Usher*.

V—May Vickers*.

W—Robert and Thomas Weddell, Sarah* and Annie* Wood, Florence Wilde, Ella and Alexander Watt, Bertie Walls, Ernest, Queenie and Kenrick Wakeford, Ellie and Nora* Wyatt, Ronald Watson, Violet, Louisa and Arthur Walker, Joanna Wolnitzer*, Pringle Wilson*, Ethel and May Weller.

FOREIGN LIST.

No. 235—Minnie, Cuckoo* and Flo Lister (S. Africa). **Nos. 236** and **237**—Rotha, Eric, Ivan and Lottie St. George (Canada). **No. 236**—Minnie Lister, Christine* and Huldah* Krige (S. Africa). **No. 238**—Dora Wallace, Jean Scott (Canada). **No. 239**—William Flower (Portugal). **No. 240**—Dorothy Banfield* (Germany). **Nos. 240** and **241**—Hilda von Griesheim (Germany).

Personal.

Reggie Thresh.—I am glad to welcome you as a new "Searcher," and hope you will enjoy the study.

Ruth Pledger, Maude and Amy Nottage.—You will find your little thankoffering for Mr. Holland acknowledged in the Donation List under *George Yard Mission*.

Marjorie Tracey.—I am sorry to hear you have been unwell, and hope by now you are quite well again.

Elsie and Hetty Hibbs, Elsie Goudge, Edith and Winifred Harvey.—Thank you for your interesting letters.

Joan Dunsford.—Thank you for your note. I am sorry you are too busy to continue the "Searcher," but hope you will soon find time again.

Uncle Tom.

Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Kirdford, Billingshurst, Sussex*; Mr. F. P. Rowe, with Caravan, *Stisted, near Braintree, Essex*; Caravan, *Palgrave, Diss, Norfolk*; Mr. F. McLaine, with Caravan, *Albury, near Guildford*; Mr. F. Glover, with Caravan, *Porlock, near Taunton, Somerset*; Mr. E. Clark, with Tent, *Great Linford, near Newport Pagnell.*

SEASIDE SERVICES.

During August and September—Mr. H. Hutchinson, *Bridlington Quay*, to Aug. 30; Rev. A. J. Barff, B.A., *Bexhill*; Rev. T. W. L. Caspersz, B.A., *Boscombe*; Mr. H. N. Sharp, M.A., *Bournemouth*; Rev. W. H. Brealey, *Clevedon*; Mr. R. F. Drury, *Colwyn Bay*, to Sept. 14; Rev. J. F. Sheldon, M.A., and Mr. C. E. Paterson, B.A., *Cromer*; Mr. Clapperton, *Deal*; Rev. A. G. Dodderidge, M.A., *Easthourne*, to Sept. 15; Mr. J. H. P. Cutting, *Felixstowe*, to Sept. 8; Mr. H. Hankinson, *Filey*, to Sept. 6; Dr. Barnes, M.A., *Folkestone*, to Aug. 31; Mr. G. O. Taylor, *Gorleston*; Messrs. Hewlett, Stunt, and Collier, *Herne Bay*, to Sept. 2; Edinburgh Students, *Hoylake* and *W. Kirby*;

Mr. L. Carrott, *Hunstanton*; Mr. W. R. Moore, B.A., *Ilfracombe*; Rev. Sydenham Dixon, *Lowestoft*; Mr. J. S. Tyler, *Littlehampton*, to Aug. 30; Mr. G. R. Kirlew, *Lytham*; Rev. E. E. Nicklsson, *Margate*; Mr. E. T. M. Dennes and Mr. F. Gordon, B.A., *Mundesley*; Mr. W. Sloss, *Nairn*, *N.B.*; Rev. L. C. Carr, *Overstrand*, to Aug. 31; Mr. V. C. Brown, *Paignton*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward, *Port Erin*; Mr. C. Paddon, *Rhyl*; Mr. T. Jays (C.M.S. Abeokuta), *St. Leonards*, to Sept. 10; Mr. P. Russell Hurditch and Mr. H. M. Gooch, *Scarborough*, to Aug. 31; Mr. J. M. Wigner, *Seaford*; Messrs. G. and M. Goodman, *Sheringham*; Mr. J. W. Coldicott, *Southend*; Mr. C. J. Small, *Sutton-on-Sea*; Mr. E. Hughes, *Towyn*; Mr. E. Arrowsmith, *Tenby*; Rev. S. M. Warner, *Whitby*; Mr. H. M. Gooch, *Llandudno*, from Sept. 3. Mr. J. G. Doxford is also conducting Children's Services at *Ilkley* (on the Moor) each morning.

Children's Scripture Union—Portions for week ending September 8.

Sun., Sept.	2	*Matt.* xxvi. 31-46	Thurs., Sept.	6	*Matt.* xxvii. 15-26
Mon., „	3	„ xxvi. 47-58	Fri., „	7	„ xxvii. 27-38
Tues., „	4	„ xxvi. 59-75	Sat., „	8	„ xxvii. 39-54
Wed., „	5	„ xxvii. 1-14			

Christian Endeavour Topic.

SUNDAY, SEPT. 2.

SEEK SOULS (Luke xv. 1-10).

THE Pharisees could not understand why Jesus should prefer the company of publicans and sinners to their own; they were surprised at his treatment of these abandoned characters. It was necessary, therefore, that He should give reasons for his familiarity with such, which He did in the three inimitable parables of this chapter. The shepherd must be where the lost sheep is; the woman will stoop to the floor on which the lost coin has rolled; the father will leave his home and go forth a great way off to greet his wandering child. It was right therefore, that Jesus the Saviour should be in the midst of those who required Him so absolutely. He sought the proximity of publicans and sinners not because there was any affinity between his character and theirs, but because He desired to bring them back from the far country into which they had wandered, to the liberty and joy of the children of God.

The silly sheep heedlessly nibbles at the grass which lies immediately before it, and so crops its way from spot to spot, until it has wandered a great distance from the shepherd, and the rest of the flock. It appears quite happy; it has no thought of the peril it has incurred; it does not realize that any moment it may fall a victim to the wolf. Is this a picture of your life? Have you lived only for personal gratification, and so strayed on in thoughtlessness and unconsciousness of danger, drifting into dangers which threaten to destroy you? Then, remember, that though you care not for yourself your case is stirring the deepest solicitude in the heart of Christ; He cannot rest content. It has been well said that it is not the son who wanders from the mother's home, but the mother, whose hair turns grey with slow anguish as she marks the gulf which is yawning between him and purity and love. Probably you will never find your way back; no wanderer is so absolutely stupid as the sheep; but Christ is on your track, and He will not relinquish his quest until He has come where you are, extricated you from the rocks down which you have fallen, and the thorns in which you are entangled, and has undertaken to bring you back to the enjoyment of what you were in happier, better days.

The lost coin lies unused, tarnished, and perhaps defaced, amidst the dust of the corner, or in the chink of the floor. It bears the image and superscription of the sovereign, which were once clear cut by the mint. Its owner, in the earnestness of her search, sweeps out every dusty corner, shakes every article of clothing, searches drawers, lifts heavy boxes, ransacks her room; with lighted lamp she explores every possible hiding-place, and does not relinquish her search till she finds the piece she had lost. How aptly that lost coin represents the soul, made in the image of God, lying amid the dust of neglect. It may be it is yourself. The one hope for the lost coin is that the owner's heart can never be at rest until it rejoins its companions; and the one hope for you is the anxiety which fills the heart of God, and which will cause Him to leave no stone unturned that He may win you back. There is disturbance and removal on all hands; the house of your life is upset in every part for no other reason than that you should be recovered.

God's joy, bringing us home and recovering us to put us again in circulation, is greater than even ours is at our recovery; the gladness which thrills the heart of the restored backslider is infinitely less than his whose property we are, and who has made us his own by creation, redemption, and Fatherly interest. His joy is too great to be self-contained, He bids unfallen angels rejoice with Him. F. B. M.

C.E. NOTES.

The official report of the Convention will shortly be published, entitled "Advance Endeavour!" Price 2s. 6d.

* * *

The Christian Endeavourers of Sheffield opened in March last a model lodging-house for the accommodation of twenty-five men, where Christian influence could be brought to bear upon them. Gospel services are held on Sunday afternoons and Wednesday evenings. The beds have been well let from the beginning. Derby Endeavourers having visited this Home, are about to start one on similar lines in their own town.

* * *

The members of the Society in the Presbyterian Church in Manilla have now organized a correspondence branch, with the object of reaching Christian Endeavourers who are scattered over the Philippine Islands in isolated places. Monthly letters will be sent out by the Society, and also magazines and papers, names being placed on a correspondence roll of the Society, all such members being asked to send a message to the monthly consecration meeting.

International S.S. Lesson.

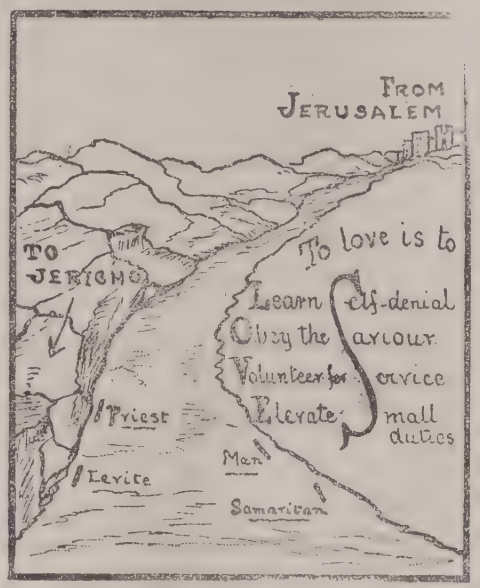
September 9, 1900.

The Good Samaritan: Luke x. 25-37.

GOLDEN TEXT: "Love thy neighbour as thyself" (Lev. xix. 18.)

INTRODUCTION.

THE story of the Good Samaritan being kind to the poor stranger can plainly be seen to represent the Lord Jesus; while the priest and the Levite too often represent people who have no pity on those who are deeply wounded by sin, or are too selfish to hold out a helping hand to a poorer neighbour.



Key to Blackboard Plan.—A road from Jerusalem to Jericho. Four little marks show position of the four people mentioned, and the words at the side tell what "love" means.

Take the golden text, and learn how to love by spelling "love."

1.—LEARN SELF-DENIAL.

Love of self must go if love to neighbour is practised. Love means self-denial when it is genuine—real. (31, 32) Priest and Levite thought only of self (33); the Samaritan did not think of self at all; he went out of his way to do the kind act; he stopped on his journey, although his time was as precious to him as the priest and Levite's was to them; (34) he denied himself a ride, and walked all the way that the sick man might rest; (35) he gave of his little store of money willingly and promised more. He was a kind man, who loved his neighbour and practised self-denial. A type of Christ (Phil. ii. 5-8).

2.—OBEY THE SAVIOUR.

To love is to obey, and to obey Jesus is to ask "What would Jesus do?" when there comes a question of helping others; after studying this lesson, Christ says to each one of us, "Obey Me, and go and do thou likewise (37). (John xiii. 35; Rom. xii. 10; xiii. 10; Gal. v. 13; 1 Thess. iv. 9; 1 John iv. 7, &c.)

3.—VOLUNTEER FOR SERVICE.

Love longs to serve, and how can we show our love better than by living out "Inasmuch" (Matt. xxv. 40)? Christ wants volunteers for his service; He never forces anyone to do deeds of kindness for his sake; love must prompt them, must come with a free-will (33). The Samaritan acted without any persuasion or telling, therefore, whether you give money, or work for Christ's cause, first see that you love Him (Ex. xxxv. 5, 21; xxii. 29; Lev. xxii. 29).

4.—ELEVATE SMALL DUTIES.

To make everyday duties, however small, rise in value by doing them in a Christ-like spirit and for the glory of God. See what little things the Samaritan did. He bound up the man's wounds. He lifted him tenderly on to the back of his animal. He saw him safe to a place of shelter. He paid a few pence towards his keep. The world knew nothing of it; no flags were waved for his honour; but he had made small actions God-like, and they were registered in heaven.

"The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To lead us daily nearer God."

(1 Cor. x. 31; Col. iii. 17-23; 1 Pet. iv. 11.)

The Slum Worker's Plea.

(With apologies to Mr. Rudyard Kipling.)

I.

When you've preached predestination with a satisfaction keen—
When you've thundered forth the doctrine and the law,
Will you kindly drop a penny in my little tambourine
To save the poorest outcasts at your door?
They're a worthless class of people, stamped with every vice and crime,
But you and I must take them as we find them;
From the brothel and the gutter, they are covered o'er with slime,
And they've left all Christianity behind them!
Old men, young men, women and girls as well,
Thousands of them reckless—bitter with want and cold—
Paying the wage of sin—all of them bound for hell—
Will you broaden your Gospel teaching and let them into the fold?

II.

When you've reared your stately churches where you do not count the cost!
When you've preached your Gospel tidings to the rich;
Will you kindly save a penny for the penniless and lost,
For the drunkards lying helpless in the ditch?
They have long ago forgotten all the Gospel that you preach;
They are helpless in the bondage of their sin—
Though they're drifting far to seaward almost beyond our reach
There may be yet a chance to bring them in.
Old men, young men, women and girls as well,
Baffled and beaten at every turn—living as best they can;
Scarcely a helping hand outstretched—all of them bound for hell—
Is this the Gospel He preached of old, that wonderful Son of Man?

III.

When you've donned your costly vestments, when you've raised your altars grand,
When your cross of gold with jewels leads the way;
Will you kindly pause a moment, then lend a helping hand
To save these hapless people gone astray?
They are far from all your worship with their litanies profane,
The chants they sing are those of grim despair,
And their creed is interwoven with a world of vice and pain—
But are they quite beyond our thought and care?
Young men, old men, women and girls as well,
Brought to grief by their folly, lying low in their shame;
Come with me to their brothels, look and see where they dwell—
Can you spare from your ease and comfort a cup or two in his name?

IV.

When you've satisfied your conscience with a large subscription to
Your organized societies in charity's sweet name;
Will you kindly save a trifle for the undeserving, too,
Who are living open lives of vice and shame?
You may think their case is hopeless, that they're quite beyond recall,
That they scarce are worthy of your pence or prayer—
Shall we leave them in their sin, and let them in the gutter fall?
Driving headlong in their course to God knows where!
Old men, young men, women and girls as well,
Thronging the streets by night, flaunting their vice in your face—
How shall we answer for them? What shall the story tell
When you and I have gone with them, to our final resting-place?

ARTHUR D. F. RANDOLPH.

Glasgow Evangelistic Association.

TO the influence of D. L. Moody, the Glasgow United Evangelistic Association owes its initiation. Commencing with the noon prayer meeting, the Association has branched out continuously into larger undertakings and wider spheres. Last year special prominence was, of course, given to the department of evangelization in the memorable campaign, undertaken by the Association in combination with Presbyterian Churches and other Evangelical communions.

In the annual report recently issued, the entire field of operations is defined in sections —preparation, evangelization, amelioration, and fresh air; and keeping in view the two-fold purpose of Christ's life-work—the glory of God and the good of man—the Association has one object before it—to "seek and save."

At the Tent Hall the work is carried on every day in the week throughout the year.

THE ROUND OF DUTIES

commences at five o'clock on Sabbath morning preparing for the breakfast at seven, for about a thousand men and women. Then follows the forenoon meeting, and later the hall is filled to its utmost capacity for the poor children's Sabbath dinner. The latter has an average attendance of 1,800. The principal inducement to them probably is the mug of soup and slice of bread which are distributed at the close of the address. The service is rendered bright and hearty, plenty of singing, instrumental music, and a free use of the blackboard for object-lessons. The Children's Sabbath Dinner is also the source from which have grown various agencies.

One of the results of Mr. Moody's second visit to Glasgow was the organization of a Mizpah Band. This commenced with a membership of 194, and in less than six months the numbers had increased to 950. It is now one of the most flourishing branches of the Association. The Mizpah Band Rescue Wing is an interesting auxiliary. The members meet at eleven o'clock every Saturday night, separate after a season of prayer, each working in the direction of his own home, and endeavouring to get into touch with men on the streets under the influence of liquor, with the purpose of conveying them home. This is often a painful duty, and the workers are sometimes prevented from getting away until far into the Sabbath morning. Another call is generally arranged, and advantage is taken of this visit to take the Gospel into the home.

The Fresh Air Fortnight Scheme, in an increasingly marked degree, earns the sympathy and goodwill of the public. It was commenced in 1885 by the despatch of thirty-two children for a fortnight in the country, and altogether over

SEVENTY-FIVE THOUSAND CHILDREN

have enjoyed periods of holiday at the seaside or in the country. Of the Homes for Destitute Children and the Weary Workers' Rest, a gratifying report is given. The need for these institutions is essentially one that continues to gather force and significance, and it is pleasing to learn that this department has not suffered through lack of support. The Poor Children's Day Refuges supply, in a degree, the place of parent and home, when sickness, want of work, or some other cause has brought a family into temporary distress. Food and shelter are provided during the winter months for destitute children.

Copies of the amply-illustrated report, with full particulars of the Association may be obtained from the hon. secretaries, Messrs. J. W. Arthur and J. R. Miller, Bible Training Institute Buildings, 64, Bothwell Street, Glasgow.

Ragged School Union.—Of the numerous agencies maintained by the Ragged School Union, the Holiday Homes at this season of the year claim special attention. These are at Bognor, Windsor, Loughton, East Grinstead, and Brenchley. During last year no fewer than 6,648 children were sent out of London for a fortnight's holiday. The secretary of the Union is Mr. John Kirk, 32, John Street, Bedford Row, London, W.C.

Scottish Notes.

WITHOUT any special missions or other efforts, the interest in the services at St. George's Cross Tabernacle, Glasgow, has been unusually well maintained during the present summer. Even in July the audiences on most of the evenings almost maintained their winter level.

An earnest though unsuccessful effort was made to extend the Sunday Closing clause in the proposed Glasgow Police Bill, by the addition of the words "making and manufacturing" to "vending." The committee in charge of the matter divided equally on the question, but the proposal was rejected by the casting vote of the chairman.

The closing fortnightly mission for the season in the Mizpah Gospel Tent, pitched at Cranstonhill, Glasgow, opened last Sabbath evening (26th inst.), the evangelist in charge for these weeks being Mr. Charles G. Roger, of the Evangelization Society. On Sabbath, September 9, work will be resumed for the winter in the Mizpah Hall, Pitt Street.

Speaking at Gargunnock (Stirlingshire) a few days ago, the Moderator of the Church of Scotland, Rev. Dr. Norman Macleod, Inverness, called earnest attention to the fact that, from about six hundred parishes in Scotland no contributions whatever are sent in to the foreign mission funds of the church. He declined to believe that there could be any adequate reason for not doing at least something in every case for the carrying of the Gospel to the heathen.

Mr. Quarrier has announced Wednesday, September 5, as the date for the biennial thanksgiving services in connection with the Orphan Homes of Scotland, at Bridge of Weir. The work at the house and grounds of the second portion of the Consumptive Sanitoria is being pushed forward in order that it may be formally opened on that occasion, when the Hon. Lord Provost Chisholm, of Glasgow, hopes to preside. The number of consumptive patients who can be received will then be increased from twenty-six to eighty, a boon which will be highly appreciated by many of the poor whose applications have till now been regretfully declined.

A newspaper correspondent calls attention to the reckless manner in which the feelings of the inhabitants of Nether Lochaber have been recently outraged by visitors who spend the Sabbath in fishing. Reverence for the Sabbath has in the past been one of the strongest characteristics of the district; and it is believed that the persons referred to are not only breaking the moral law, but are doing so without the permits from local proprietors requisite for fishing at any time. When will Christian people combine to take a stand against the killing for "pleasure"—under the denomination of "sport"—of any living creature into which God has put the breath of life?

The Motherwell Y.M.C.A. is to be congratulated on the formal opening—fixed to take place tomorrow, Friday—of their handsome new Institute. A daily newspaper describes the building as quite an imposing one, which will form an important addition to the structures upon the main street of the town. The Right Hon Lord Kinnard, as president of the Scottish National Council, is expected to perform the opening ceremony, with Mr. John Colville, M.P., in the chair. Among other speakers who are expected are Rev. John McNeill, Rev. D. Scott, Mr. J. Edgar Baker (English National Council), Mr. James Sinclair (Scottish Council), Provost Fraser, and ex-Bailie Findlay.

The annual service at Carlops, Midlothian, in memory of the Covenanters, was held on Sabbath evening of last week in the Free Church. It had been intended to hold it, as usual, in the open air at Harbour Craig, a favourite resort of the faithful in Covenanting times, but the character of the weather necessitated an adjournment to the church, where there was a good audience. Rev. George W. Taylor (Carlops) presided, and addresses were given by Rev. Adam Renwick (Ellsridgehill) and Mr. W. M. Ramsay (Portobello). Rev. Duncan Sillars (Edinburgh) also took part in the service. A choir from Roslin led the praise, and at the close a collection was taken for the benefit of the aged and infirm persons of the neighbourhood.

The Miners of Durham, weary of waiting for any Government scheme for providing pensions for the aged poor, organized a place which, by the formation of a permanent Relief Fund, secures the payment of a regular weekly allowance to all miners who, in consequence of accidents or old age, are incapacitated. In addition, they have purchased a deserted village and a chapel, and 100 houses in another locality, as free homes. The experiment having proved successful, it is already being followed in Northumberland, and more recently Earl Grey has given a large piece of land upon which to build such homes.

Irish Notes.

DURING the past five weeks, most successful open-air temperance meetings have been held at Ligoneil, Co. Antrim, by Rev. William Alford, Methodist minister, and others. As many as 1,200 persons have been present at a meeting, and already 200 persons have signed the pledge. The meetings are still in progress.

Rev. A. J. Pike has resigned the parish of Bailieborough in order that he may undertake the secretaryship of the Church Missionary Society in Ulster. Mr. Pike, who has had considerable experience of missionary work at Uganda, is an impressive speaker, and altogether the prospects of the Church Missionary Society are just now very bright in Belfast and in the north of Ireland.

Rev. Wm. Meara, Irish Methodist Missionary, who went out about a year ago to Barberton, Transvaal, but who on the outbreak of hostilities was obliged to vacate the station and return to Natal, where for the past seven months he has laboured with great acceptance among the soldiers at East London, is now, as soon as the way opens, about to return to Barberton. He has been the recipient of various gifts from his friends, both military and civil, in East London, and he says that the period he spent in that town has been the most memorable and useful of his whole life.

The report of the Registrar-General on Criminal Statistics in Ireland in 1899 just issued, is on the whole favourable, and shows that the number of indictable offences for that year fell below the number for the previous year by 8·5 per cent., and by 3·4 per cent. below that for the year 1897, while the rate represented by such crimes was only about two per thousand on the estimated population. The number of non-indictable offences was also somewhat less than in 1898. The chief increases in non-indictable offences were in cases of drunkenness, and it is certain if it were not for drunkenness there would be very little crime in Ireland at present.

The Wickliffe Preachers.

THE second visit to Selby of the Kensit Wickliffe preachers was the occasion of much disturbance in the town. A meeting was arranged to take place in the open air at the Cross, which, however, at the appointed time was found to be in the possession of a hostile force.

Mr. Kensit, jun., and his party made their way to the Cross, but no sooner had one of the preachers commenced to speak, than a number of Irishmen created great interruption. Encouraged by sympathizers, Mr. Kensit, jun., proceeded to speak. He delivered a message from Mr. Kensit, sen., which expressed regret that it had been found impossible to secure a hall for the meeting, and urged all friends to rally round the Wickliffe preacher. Mr. Kensit, jun., continued to speak, but the uproar became more intense, and attempts were being made incessantly to force the preachers to conclude. The mob at length carried their point. The occupants could hold their own no longer. In the course of the attack which followed, one of the Kensit band was somewhat seriously injured.

On the following evening a second but unsuccessful attempt to hold a meeting was made, and the rowdyism of the previous night was renewed by a crowd numbering between 3,000 and 4,000 persons. On reaching the Cross the police made an opening for the preachers. This step was opposed by the Irish party, and further disturbance ensued. Eventually a space was again cleared for the speakers, but it was found impossible to hold the meeting, and, acting on the advice of the police superintendent, the preachers withdrew to their lodgings, escorted by the constables. A number of the chief sympathizers with Mr. Kensit assembled in the Congregational schoolroom to discuss what steps should be taken to secure for the preachers a fair hearing and protection from Romanist intolerance.

Commenting upon the disorderly proceedings at the Cross, the *Selby Times* says: "We contend that it is simply intolerable that a number of Irishmen and Irish women should be able practically to gag the mouths of all else. This question concerns every man who values freedom of thought and speech. To all appearance Mr. Kensit and his preachers were defeated, but undoubtedly they secured a moral victory. They gained the sympathy, not only of the Nonconformists, but also of many Churchmen in the town. A spirit of inquiry has been aroused, and Churchmen and Dissenters alike are asking, 'Are these things so?'"

The Wickliffe Preachers, it will be remembered, not only denounce priestly errors, but also preach the Gospel. Mr. Kensit's address is 18, Paternoster Row, London, E.C.

Evangelization in Ireland.

TO all who have at heart the highest interests of their fellow-subjects in the Sister Isle, tidings from the workers of the Irish Evangelization Society cannot fail to be of the deepest significance. The annual report, recently issued, furnishes details of many instances how the labours of the Society's agents have been crowned with success. Over 1,900 meetings were held during the year, being an increase of nearly 250 on those of 1898. Missions were held in 111 centres, and although the evangelists have occasionally to bear hardness for the Master's cause, and the Roman Catholics are no less defiant in their opposition to the movement, there is

MUCH CAUSE FOR JOY

in this service of the Gospel. From Bantry, County Cork, one of the evangelists writes: "The Roman Catholics still treat us with stones. Passing the corner of an old lane a huge one was thrown at my head. We have joys, too. Two of the family where I am staying got blessedly saved, and the mother is also in the Kingdom."

Douglas, a suburb of the city of Cork, was visited for the first time by the Society in September, and a hall erected. A mission of six weeks' duration was held without opposition and with continued blessing. The gatherings here and elsewhere have given evidence of

A GREAT AWAKENING

and an earnest desire on the part of the inhabitants to learn and accept the simple Truth of the Gospel of Christ. The evangelists enjoy the co-operation of clergy and ministers, who testify to the faithful witnessing for Christ and its far-reaching influence in their spheres of labour. Often in localities the missions are followed by the springing up on all sides of meetings conducted by converts themselves.

The committee are naturally unwilling that the operations of the Society should be curtailed, and are anxious that its development should be more extensive than in the past. The secretary is Mr. James Barton, Farndreg, Dundalk.

Aldersgate Noon Meeting.

AT the meeting on Monday last at the Y.M.C.A., 186, Aldersgate Street, the friends were informed that Mr. Peter Bilhorn, of Chicago, had presented the meeting with a small organ for daily use. The address was given by Rev. Charles Herald, who prefaced his remarks with some references to Mr. Bilhorn's career and usefulness in America. The subject of Mr. Herald's address was, "The Christian as an Ambassador" (2 Cor. v.). Every Christian should be that, for each has the knowledge of God, and an assurance of reconciliation with Him. Each Christian, again, the same chapter tells us, has a sense of responsibility in view of an account to be rendered and each has the experience of the new birth—"all things have become new."

References to recent Christian effort were made by Mr. Heley, of Sandy, Beds, who detailed encouraging experiences among the villages of Oxfordshire and Buckinghamshire, where a spirit of earnest inquiry is abroad.

Bible and Colportage Society of Ireland. —The past year has been one of special difficulty to colporteurs in Ireland as elsewhere. The reading of the public has been directed into unusual channels, and in many instances Bibles and books could not be bought, the money being reserved for newspapers. The labours of this Society's agents, however, have been attended with encouraging results, and in the circulation and reception of the Word of God, the evangelization of Ireland, both Roman Catholic and Protestant, has been advanced. Some 22,000 families were visited, chiefly in widely-scattered districts, where opportunities were secured for the reading of Scripture, conversation, and prayer. The agents refer with joy to the easy access to the hearts and homes of the people, and speak with hope and confidence for the future of the Society's work in Ireland. The secretary is Rev. William Salmond, Loanend Manse, Temple-patrick.

"Hackneyed Terms" in Preaching.

DEAR SIR,—With reference to a paragraph in the current number of THE CHRISTIAN respecting the use of "hackneyed terms" in Gospel preaching, I beg to say that as an open-air worker of some little experience I regretfully endorse the statement.

"The Preacher sought out acceptable words," but of many to-day it may be said as of the prophets of old, they "steal my words, every man from his neighbour." (Jer. xxiii. 30).

The causes of this are:—I. Lack of Scripture study. II. Inattention to reading. III. Lack of observation. These suggest their own remedies. Scripture should be studied, not merely memorized. Works of travel, scientific and other text books, and biography will furnish plenty of material which the preacher can turn to practical account. Life in its many phases, as we see it day by day, will supply illustrations, topics, and pointed facts.

There are two books which I would like to be able to put into the hands of every preacher. *The Open-Air Preacher's Handbook*, by the late Gawin Kirkham; and *The Gospel and its Ministry*, by Dr. Anderson. The chapters on "Grace" and "The Cross" in the latter work are worth their weight in gold to him who seeks to present the Gospel in all its glorious fulness, freed from borrowed phraseology and "hackneyed terms."—Heartily yours, JOHN P. LEWIS.

30, Dartmouth Road, Leeson Park, Dublin, August 27, 1900.

The Y.M.C.A.

THE present is a timely occasion on which to manifest sympathetic interest with the Y.M.C.A. undertaking in Paris. The Extension Scheme is the outcome of much deliberation on the part of those who have it on their hearts to promote the highest interests of young men residing in Paris. The needs and possibilities of the movement are manifold, and can only be adequately realized by those in touch with the work of the Association in the French capital. The expenditure incurred by launching this scheme is, of course, considerable. Some £620 has been contributed towards the outlay. The address of the Association is 160, Rue Montmartre, Paris.

The National Council of Young Men's Christian Associations has received the award of the Grand Prix in Class 108, for its exhibit in the Social Science Department of the Paris Exposition. The exhibit embodies representations of the four-fold work of the Associations—spiritual, educational, social, and physical—together with a bust of the founder, the group of delegates to the Jubilee Conference of 1894, taken on the east front of Windsor Castle, and pictures of some of the best known Y.M.C.A. buildings in this and other lands.

Personalia.

Mr. CHARLES INGLIS, who has been preaching in Lucerne, is now holding missions in connection with the London Tent Campaign.

The tenantry and neighbours of the Kinnaird family gathered together at Rossie Priory, N.B., on Tuesday of last week, on the invitation of Lord and Lady KINNAIRD to join with them in celebrating their silver wedding, and also the coming of age of their son, the Master of Kinnaird.

Dr. JOHN ROBERTSON, of the City Temple, Glasgow, will commence his six-months' ministry at the East London Tabernacle, Burdett Road, E., on Sunday next. A member of the church writes: "We are prayerfully anticipating the visit, in the hope that God may be pleased to use Dr. Robertson for reviving and quickening believers, and bringing many to Himself."

Miss BEATRICE HURDITCH, writing from Panchgani, India, says: "I have been confined to my room for a week, suffering from fever and tonsilitis. The ulcers extended to the chest, but with careful treatment they are gradually disappearing. My nerves are quite unstrung, which I have never had before in my life, and I feel quite an invalid. Pray much for me."

Gifts of cast-off Clothing, Boots, &c., capable of being adapted to the needs of men, women, and children, attending the Friends' Mission Institute, 488a, Commercial Road, London, E., are urgently needed. Hospital letters will also be acceptable. Communications may be addressed to the secretary, Mr. Jno. Reeves, at the Institute.

Mr. William Forbes, 71, Tollington Road, N., writes, in connection with the work among theatrical women, "I have several applications for letters for Convalescent Homes. Some suffered in health during their recent trying experience in Paris, where so many were suddenly stranded in that city. I shall be glad if some readers will help in this matter."

About Books.

A BOOK FOR DOUBTERS.

IN **A FAITH FOR TO-DAY,** Rev. R. J. Campbell, B.A., offers "Suggestions Towards a System of Christian Belief." (6s. *James Clarke & Co.*) Originating in a series of sermons preached in Union Church, Brighton, these chapters discuss in a reverent and helpful manner great questions of theology and life, faith and practice. Beginning with "The Idea of Religion," the author proceeds to deal with sublime questions as they relate to God and Christ, man and moral freedom, sin and redemption. A study entitled "The Historical Jesus" is calculated to minister light and comfort to many. The book is designed to guide the perplexed, and to assist such as are distressed by doubts regarding the Christian faith. Hence in its place "The Problem of Pain" is considered; there are also chapters on the Holy Spirit, Prayer, and the Hope of Immortality.

Mr. Campbell comes after many who have endeavoured to commend the Gospel to men and women who, in their thought and inquiry, have not arrived at definite conclusions regarding God and themselves, or found rest and peace in the Lord Jesus Christ. But we doubt if there is any work of similar aim which is so fresh and up-to-date as this, which is obviously the outcome of a serious and earnest purpose on the part of its accomplished author.

A neatly designed book of poems and fragments (some of which have appeared in periodicals) by Laura L. McL. Backler, is published under the title of **Voices of Christian Love and War.** Readers cannot fail to be inspired to higher thinking and nobler living, through these timely messages of faith, hope, and spiritual consolation and promise. (*The Author, "Norland," Champion Park, Denmark Hill, S.E.*)

Sunday Afternoons for the Children, by E. Frances Soule, is appropriately designated on the title page as "A Mother Book." It suggests simple and acceptable methods of employing young minds and fingers on Sunday afternoons, combining kindergarten with other principles of juvenile education. A collection of "Hymns and Poems for the Little Ones" is also given, some familiar, some not. (75 cents. *Fords, Howard, & Hulbert, New York.*)

The Life of Gerhard Tersteegen, with Selections from his Writings, by H. E. Govan, M.A. (3s. 6d. *Nisbet*), is a welcome work. Tersteegen was a noble soul; his life was beautiful, and his spiritual teaching is as much required by Christians to-day as by those of the eighteenth century. Though there is no need to eulogize the subject of this memoir, it is a great pleasure to commend Mr. Govan's work. The available material regarding the sainted Hymn Writer, Evangelist, and Guide of Souls, has been so manipulated as to make this a very readable book, while the pages describe with abundant sympathy a ministry which was greatly blessed, and the fragrance of which lives on to-day to the greater glory of God.

From the Fight, by Amy Wilson-Carmichael (C.E.Z. "Keswick" missionary, India), is a beautiful book, made up of letters and other literary items. It is, in fact, a patchwork of facts and impressions from the pen of one who for some years has laboured with signal devotion among the women of India. The contents may well be judged from the chapter headings—Indoors, Out of Doors, Caste and Custom, Sorrow and Suffering, Phases of Thought. There are admirably finished illustrations (from drawings by F. A. Baker), and choice excerpts from the writings of native poets. Every page touches the heart; and we trust many will read, and yield to, this appeal for prayerful sympathy and practical effort in the interest of the sorrowing millions of India's women. (1s. nett. *Marshall Bros.*)

What is with reason styled "A Unique Book," has been issued by *E. H. Marsom, 17, Cathedral Yard, Exeter*, with the title, **My Note-Book**—a production in which Bible students and Christian workers may well show a practical interest. Here we have, first, 900 pages of finely-ruled paper, numbered throughout, and apportioned for the various books of the Bible; and then 100 pages of similar paper, lettered A to Z, in which to instal an index of the topics recorded or passages illustrated in the body of the book. Neatly bound in limp leather, with round corners and red edges, this handy volume will greatly facilitate a methodical storing-up of the results of Scripture study. Rev. George Soltau, in a suggestive preface, points out that such a book as this may not only supplement marginal annotation, but continue to be of service when individual Bibles have to be laid aside, worn out from age. The student who adopts this Note-Book will find it comparatively easy to command and use the contents of a Biblical Index of his own compilation. (Price 10s.)

Evangelistic.

1900 London Tent Campaign.

At the Lavender Hill Tent there were scenes of great rejoicings in the three services conducted by Messrs. Weaver and Weeden. At the evening service a distinct climax was reached, when probably from 3,000 to 4,000 people listened for one hour to the Gospel message, at the close of which an invitation was given for those desiring salvation to stand upon their feet. In all parts of the Tent men and women arose, and afterwards were dealt with personally, many of whom entered into the joys of forgiveness. Among them, three brothers sitting together, rose to their feet, and declared themselves on the Lord's side. A husband and wife and daughter also came out decidedly for Christ. In the after-meeting those who had been converted in the Mission held on the same spot last year were invited to come to the platform, when scores filed down the aisles and, amidst demonstrations of thanksgiving, gave their testimony, not only to the saving power but the keeping power of God. Dr. Munhall's addresses during the week were much blessed.

Since the Notting Hill mission opened, on August 12, Mr. J. S. Brunning has been the evangelist, and much blessing has been the result of his labours. Twenty-seven meetings have been conducted, seven of which were for the young. At one of these, on Tuesday last week, the attendance exceeded 800. The local friends have conducted this work; and, on account of the promising character of the same, it has been decided to continue them throughout the mission. The evening meetings have also been well attended. Each Sunday night the tent has been overcrowded, and hundreds listening outside. At a meeting on Friday a testimony meeting was held, and for two hours these testimonies continued. The missioner's heart must have been gladdened by the tidings from so many lips of the power there is yet in the Old Gospel.

The meetings at the Willesden Green Tent are marked with deep earnestness. It is encouraging to the workers in the tents to hear of blessing from the mission reaching distant parts. News comes to us from many places of people converted in the tents going to their homes in the provinces and taking their stand for Christ.

At the close of the service on Sunday afternoon at Hammersmith a man came and told us he had been converted at one of the meetings in the early part of the week, and told his story. He had run away from his wife and family in America, they being Christians, as he felt they were too good for him. He had been leading a bad life, and sleeping out in the parks several weeks. But now the Lord had saved him, he had written telling his wife what the Lord had done for him, and that as soon as he had got a little money he would sail back to his home. Meetings growing with interest all the week, which reached the climax after the meeting on Sunday, when the large tent was crowded, and after Mr. Van de Venter's powerful address on "Eternity," an invitation was given to those who desired to find Christ, from forty to fifty people all over the tent arose and came forward.

The Racecourse Mission.

We have never had a greater call to praise God than for the blessing that rested upon the work at Goodwood and Newton Abbot races. At the former, by the kindness of the Hon. Mr. Dundas, we were permitted to place our pantechnicon van near to the course. This van was our store and our inquiry-room, and as there was a good deal of wet it stood us in good stead. Our labours were not confined to the course only. Each evening found us mounted upon our drag, illuminated by naphtha lamps, surrounded by large crowds of people. The hearty co-operation of the local friends was, of course, a great help, and we rejoiced to have such an out-and-out band of young men around us together with other of our Racecourse Mission workers from Fareham. The gatherings were of great spiritual power; said one of our local friends, "We have never had such meetings here before." We had the joy of dealing with some who were deeply impressed.

At Newton Abbot even greater things awaited us, for although, on account of the rain, we could not do so much in the way of meetings, we had blessed times in personal dealing while distributing the Word of God, and each night we had impressive open-air meetings at the Clock Tower. Here many precious souls sought the Master, while others, by request, were visited in their home, where they took Christ as their Saviour. On two occasions the clay-pits were visited by two of our workers, and meetings held, with good spiritual effects. The Volunteer Camp at Haytor, also, by the kindness of our local president providing a conveyance, was visited, and in the tent erected by the Plymouth Y.M.C.A. we had a good evangelistic meeting. We ought to add that Sister Melli, of the King's Own Mission, was made a blessing by her singing. Truly the little Devonshire town was stirred throughout the week, and many were spiritually quickened. O. L. Heatley, Secretary.

St. James' Hall, Kennington Park, S.E.

Mr. John Climie, of Glasgow, has concluded a fortnight's mission in one of the tents of the Gordon Evangelistic Mission in Aberdeen. His addresses to believers proved helpful to many, and his presentation of the Gospel, in the power of the Spirit, was blessed throughout to numbers of the unconverted. Mr. J. A. Smith will carry on the work until September 2, when Mr. Hugh Paton comes for the closing effort in the tent for the season.

We desire to record with thankfulness the success attending the Tent Mission held in Wellingborough during the last four weeks by Mr. Chas. Noakes, of the Evangelization Society. The intervention of the holidays has not prevented large attendances at the meetings, and on Sundays the tent was crowded to overflowing. We have cause to praise God for the faithful declaration of the truth by his servant, whom He has been pleased to honour, in leading precious souls nightly to accept Jesus Christ as their Saviour.

A. J. S.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Henry Thorne.—Aug. 26, Talbot Tabernacle, Notting Hill; Sept. 2, Farwig Wesleyan Mission.

Mr. John Coates and Mr. Bentley.—During Aug., Grosmont, and villages in Herefordshire, with Gospel Tent.

Mr. Barry Wake.—Till Sept. 3, Douglas, Isle of Man; 9, Goole; 10-14, Doncaster Races (Open-Air Mission).

Mr. Newton Jones.—During Aug., Margate Sands.

Mr. George Back.—Till Sept. 2, Herne Bay (Open-Air Mission).

Weaver Brothers.—Sept. 2-28, London Tent Campaign; 30-Oct. 12, Abergavenny; 14-26, Stratford; 28-Nov. 9, Sunderland; 11-23, Annan, N.B.

Mr. Samuel Levermore.—During Sept., Merrion Hall, Dublin.

Mr. James Wharton.—Till Sept. 14; Bruce Grove Hall, Tottenham.

Mr. W. R. Lane.—Sept. 1-10, Airdrie; 15-24, Guildford; 29-Oct. 8, Newbury; 13-22, Heywood, Manchester; 27-Nov. 5, Shrewsbury.

Mr. G. W. Clegg.—For the next four weeks, St. Just and Truro.

Mr. J. Weedon.—During Aug., Blackpool.

Mr. B. H. Angel.—During Aug., Guernsey (Open-Air and Tent Mission, on Cobo Bay).

Mr. Chas. E. Barraclough.—Till Sept. 6, Seamen's Bethel, Old Gravel Lane, London Docks, E.

Mr. W. D. Dunn.—Till Sept. 14, Whalton.

Mr. Richard Spragg.—During Aug., Portsmouth; Sept. 2-14, Wrexham; 16-28, Port Sunlight; 30-Oct. 5, Lichfield.

Mr. James Sprunt.—During Sept., Sundays and Thursdays (except 23 and 27), Kilburn Hall, N.W.; Sept. 23, Strood, Kent; Oct., Merrion Hall, Dublin.

Mr. John Brunton.—During Aug., Sun. and Fri., Clapton Hall; Tues., Weds., Thurs., The Tent, Sidcup.

Mr. James Wharton.—Till end of Aug., Kingswinford Staffs.

Mr. George Clarke.—Sept. 2, Finsbury Park; 20, Ipswich; Oct. 7-29, Victoria Rooms, Clifton, Bristol.

Rev. F. C. Spurr.—Sept. 10, Wellington, Salop; 15-23, Accrington; 24-30, Castle Donnington; Oct. 6-15, Sudbury.

Mr. J. J. Scroggie.—Sept. 1-4, Portsmouth.

Mr. James Eyres.—Sept. 2, Sheffield.

Mr. J. S. Harrison.—During Sept. at Folkestone Road Hall, Walthamstow, Sundays and Thursdays; Oct., Edinburgh Castle; Nov., St. Giles' Christian Mission; Dec., Great Assembly Hall.

Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society).—Sept. 2, Mold Green; 8-17, Harden, near Bingley; 22-Oct. 1, Wyke, near Bradford; 20-29, Listerhills, Bradford.

Rev. Thomas Waugh.—Sept. 2, Carlisle; 9, Belfast; 16-23, Fleetwood; 30, Sheffield; Oct. 7-14, Burton; 21, Nottingham.

Mrs. E. L. Baxyertz.—Sept. 16-Oct. 1, Langholm; Oct. 14-29, Hawick; Nov. 25-Dec. 10, Glasgow; Jan. 6-21, Leith.

Mr. Chas. E. Barraclough is free to conduct Evangelistic Missions in any part of the British Isles, without remuneration. It is hoped in this way to help weak centres of Christian activity. Early application should be made to Mr. S. S. Shrubsole, Hon. Miss. Sec., 142, Holborn Bars, E.C.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sundays at 7 and Thursdays at 8, Mr. James Sprunt; 23, Mr. W. H. Seagram. Willesden Hall, Willesden Lane, N.W., Sundays at 11 and 7, Mr. W. T. Munn; 23, Mr. A. Jennings; Wednesdays at 8, Mr. George Andrews. Malden Hall, Queen's Crescent, N.W., Sundays at 7 and Thursdays at 8, Mr. Edward Hurditch. Bignold Hall, Bignold Road, E., Sundays at 7 and Thursdays at 8, various speakers. Mayes Hall, Wood Green, N., Sundays at 11 and Wednesdays at 8, Mr. W. T. Main and others.

London Tent Campaign.—The following arrangements have been made for tent meetings: till Sept. 5, Walthamstow (Pretoria Avenue, Longton Road, St. James' Street, Walthamstow); till Sept. 9, Hammersmith (39, Fulham Palace Road, near Hammersmith Broadway); till Sept. 2, Forest Gate (Upton Lane); till Oct. 14, Lavender Hill; till Sept. 9, Notting Hill (St. Helen's Gardens, on St. Quintin's Estate, at foot of Oxford Gardens); Sept. 1-Oct. 14, Kilburn; Sept. 8-Oct. 14, Leyton; Sept. 15-Oct. 14, Tottenham; Sept. 2-Oct. 14, Greenwich; Sept. 1-Oct. 14, New Cross; Sept. 6-Oct. 14, Lewisham. Evangelists assisting in the work: Messrs. Leonard Weaver, W. S. Weeden, Chas. Inglis, Wm. Grove, J. S. Brunning, Hugh Paton, G. R. Cairns, Weaver Brothers, John Vine, R. S. Bradbrook, W. R. Lane, James Gracie, Charles Cook, J. W. Van de Venter, and Rev. L. W. Munhall, D.D.

Evangelization Society.—The following missions, with with others, will be in progress on Sunday next, Sept. 2:—Great Assembly Hall, R. D. Edwards; Henley-on-Thames, J. Lovell; Aldeburgh, A. E. Knight; Merrow, A. Clark; Gillingham, H. S. Smith; Thorrington Street, G. Attwood; Crawley Down, J. Whiting; Bury, M. Peden; Freshford, C. B. Jolliffe; Knaresworth, K. Lambert; Walgrave, C. Noakes; Frittenden, J. Brown; Hallaton, J. Stranger; Lincoln, C. F. Goode; Kingsteignton, F. W. Pascoe; Orford, H. Millerd; Kingswinford, S. Vivian; Blackburn, J. Shields; Clitheroe, S. Bryant; Fisherton, H. Bray; East Ham, T. Goudie; Penwithick, R. Williams; Salcombe, B. H. Thompson; Askham, T. W. Canning; Keekel Terrace, R. McLean; Glenkindie, D. M. Bayne; Glasgow, C. G. Roger; Dingwall, D. Pittendrigh; Perth, J. W. Moodie; Galashiels, R. Hill; Ardrossan, H. Young; West Carron, C. Galletly.

Points and Outlines.

Preacher and People.

It pleased me nothing to see people drink in opinions, if they seemed ignorant of Jesus Christ, and the worth of their own salvation, sound conviction for sin, especially for unbelief, and a heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul. That it was that delighted me; those were the souls I counted blessed.

John Bunyan.

Following Christ.

John i. 43.

Jesus said, "Follow me." What does that mean? This, at least: (1) *To trust Him*; we must follow the Good Shepherd (John x. 4). (2) *To be obedient*; Christ did always the things that pleased Him that sent him (John viii. 29; xvii. 4). (3) *We must be occupied*; be "about our Father's business," engaged upon God's concerns. The injunction is "occupy (be busy) till I come" (Luke xix. 13). (4) *We must be prayerful*: Christ's life was one of prayer. Among the many things that will follow may be specified: (5) *We shall show the kind and loving spirit* which Jesus manifested (Matt. vi. 14). Where this is lacking, one may well question our claim to trusting, obeying, working, or praying. If we follow Christ in reality, we shall assuredly exhibit "the mind which was in Christ Jesus" (Phil. ii. 5).

Now.

It is a solemn thing to say *to-morrow* when God says *to-day*, for man's to-morrow and God's to-day never meet. The word that comes from the eternal throne is "now," and it is man's own choice that fixes his doom. *Duncan Matheson.*

The Light of the World.

(Matt. v. 13, 14.)

Light is far-reaching and brilliant, flashing that it may be seen. That is one side of Christian work, the side that most of us like best, the conspicuous kind of work. Ay, but there is a very much humbler, and, as I fancy, a very much more useful kind of work, that we have all to do. We shall never be the "light of the world" except on condition of being the "salt of the earth." You have to do the humble, inconspicuous, silent work of checking corruption by a pure example, before you can aspire to do the other work of raying out light into the darkness, and so drawing men to Christ Himself.

Alexander Maclaren.

The Jews as Witnesses of God.

Rom. xi. 22, 23.

The Jews testify to us of three things: (1) That "it is a fearful thing to fall into the hands of the living God" (Heb. x. 31). (2) "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). (3) "Where sin abounded, grace did much more abound" (Rom. v. 20). It is God's will that the Jews, as a people, should participate in the grace which abounds to all believers in Christ. He desires us to do what in us lies to guide into all truth these who are descendants of Abraham according to the flesh. H. K.

God's Part and Ours.

How generally do Christians deceive themselves with a self-sprung religion! Divine indeed in the institution, but merely human in respect of the radication and exercise; in which respects also it must be Divine or nothing. Are we yet to learn that a Divine power must work and form our religion in us, as well as Divine authority direct and enjoin it? Do all such scriptures go for nothing that tell us it is God that must create the new heart and renew the right spirit in us; that He must turn us if ever we be turned; that we can never come to Christ except the Father draw us, &c? Nor is there any cause of discouragement in this—Ask and you shall receive, seek and you shall find, knock and it shall be opened to you. Your heavenly Father will give his Holy Spirit to them that ask, more readily than parents give bread to their children. If you be put to ask often and wait long—this doth but the more endear the gift, and show the high value of it. Remember how often you have grieved, resisted, and vexed this Spirit, and that you have made God wait long upon you. *John Howe.*

Obituary.

REV. T. LYDIATT.

THE death is announced of Rev. Thomas Lydiatt, of Birkenhead, who was for long a Baptist minister. Mr. Lydiatt began life as a blacksmith, and having deep religious convictions, he conducted open-air missions in his spare time. Subsequently, he entered the Baptist ministry. For twenty-five years he had also been superintendent of the Liverpool Evangelization Society. A few years ago he found the claims of this work so exacting that he gave up his pastorate in Birkenhead. In some parts of the town Mr. Lydiatt would proclaim his open-air services by ringing a bell, and the crowd once gathered, his fervent words kept them together.

REV. BENJAMIN GREGORY, D.D.

The death is announced of one of the best-known Wesleyan ministers, Rev. Benjamin Gregory, D.D., who passed away last week at his residence at Crouch Hill. He was the son of a Wesleyan minister eminent in the early years of the century, and entered the ministry in 1840, his first appointment being to Woodhouse Grove, near Leeds. His other circuits included Ilkeston, Redditch, Kettering, Hull, Rochester, Southampton, Barnsley, Oxford, Waterloo, and several London Circuits. In 1868 he was appointed Connexional Editor, in which post he rendered great service to Methodism, finally relinquishing the office in 1897. He was a profound theologian, and remarkable for the versatility of his pen. He wrote on widely different subjects — philosophy, history, theology, biography, and general literature—with equal facility, and produced some poetry of no mean order. He was deeply interested in Church History, and wrote most readable reminiscences on Methodist progress. In 1879 he received the crowning honour in the gift of his Church by being elected President of the Conference. One of his sons, Rev. A. E. Gregory, has just succeeded Dr. Stephenson as Principal of the Children's Home.

MR. A. H. WHEELER.

Many will hear with sorrow that Mr. Arthur H. Wheeler, General Secretary of the Soldiers' Christian Association, passed away on Sunday morning last at his residence in Balham. For some time Mr. Wheeler had been in weak health. In November last, when he went to South Africa to promote Gospel effort among the troops, he was unwell; and the trying nature of his engagements still further reduced his strength. Coming home in the spring, Mr. Wheeler sought recovery by comparative rest, but soon found himself compelled to relinquish work entirely. In due course he improved sufficiently to take his place at the headquarters of the Association, but a relapse quite recently prostrated him, and the affection of the heart from which he suffered carried him off as stated, on Sunday last. Mr. Wheeler had been connected with the Soldiers' Christian Association from its formation, having previously been engaged in Y.M.C.A. work. He brought Christian sympathy, practical wisdom, and mature experience to the discharge of duties which were at once onerous in themselves and singularly beneficent in their results. He leaves a wife and grown-up family, in whose grief many Christian friends will cordially sympathize. The interment will take place on Thursday at Streatham Cemetery, Tooting, where the service will be conducted at 2 p.m., by Mr. C. Russell Hurditch.

"The Well is Deep."

(John iv. 11.)

I often dropped my bucket
Down—down into the well:
It never touched the bottom
However deep it fell.
And though I keep on dipping
The bucket of my prayer,
I have no power to measure
The living water there.

E. E. Trusted.

1900

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Worcester has been forbidden by his medical adviser to do any public work until he has taken a rest.

At the October meeting of the Worcester Diocesan Conference the Bishop of Coventry will lay before the members a scheme for a "Million Shillings Fund" for the diocese.

Rev. S. C. Lowry, vicar of North Holmwood, Dorking, has been appointed by the Bishop of Winchester to be the first vicar of the newly-formed parish of St. Augustin, Bournemouth.

The Bishop of London has presented the vicarage of St. Anne, Highgate Rise, vacant by the resignation of Rev. C. T. Acland, to Rev. Alfred Tanner, who has been vicar of St. Mary, Haggerston, for the past fifteen years.

Rev. James White, in his parochial statement on the work at St. Peter's, Paddington, says that the report shows freedom of debt, and marks progress. The Sunday schools are well attended, and the services for children more valued than ever. The Institute for Young Men has revived the classes on Sunday. It is intended during the coming autumn and winter to hold monthly services for men on Sunday afternoons in connection with the Men's Society.

Congregational.

The congregation at Alpha Church, Greenfield, have lately celebrated the extinction of debt on the building, the freehold of which they bought in 1895.

Slad Church has been renovated, and reopened free of debt. Mr. Alfred Apperly, J.P., Revs. George Barrett, A.T.S., H. G. Hastings, M.A., E. W. Hopkins (pastor), J. Temperly Grey, and Mr. F. G. Payne, took part.

Rev. Stanley Rogers, who has been spending his holiday in Scotland, resumes his ministry in Westminster Road Church, Liverpool, on Sunday next. The church building, in which for twenty-three years Mr. Rogers has ministered, has been closed for alteration and renovation during his absence.

Rev. Henry J. Shirley, who recently resigned the charge of the church at Dawes Road, Fulham, to undertake the oversight of the Congregational Church at New Amsterdam, British Guiana, and to develop mission work in the island, has been welcomed at a public meeting presided over by Rev. F. G. Glasgow, Chairman of the British Guiana Congregational Union.

Rev. W. J. Woods is to be seen daily in his office at the Memorial Hall, and, though far from enjoying his wonted health, he continues to gain strength. He is gradually undertaking the onerous duties associated with the secretariate of the Congregational Union. It is uncertain as yet whether he will be able to take charge of the autumnal assemblies of the Union, at Newcastle-on-Tyne, in October.

Of the county auxiliaries, Lancashire heads the list in its contributions to the London Missionary Society, as its annual report to be issued next month will show. Its total gifts amount to £13,919, which is a decrease, however, of £1,570 as compared with the previous year. Staffordshire comes second with £10,508, but a single legacy brought in no less than £9,000. The third county position is filled by Yorkshire with £8,390, an increase of £580.

A village pastor is annually invited to plead the cause of the Congregational Church Aid Society at Mount View Church, Stroud Green (Rev. J. Hilton Stowell). On Sunday last Rev. John Greig, who has been in charge of the churches at Hadham, Herts, for over twenty-one years, gave a vivid description of his work in the small village churches. Mr. Greig, who is the secretary of the Eastern district of the Herts Union, is responsible for five services every Sunday in a district covering nine miles in area.

Resignation.—Rev. J. Pedrog Williams, of the West Kensington Welsh Congregational Church, Liverpool.

Baptist.

Open-air Gospel meetings in Belfast are conducted each Lord's Day evening at 8.30, at the junction of Atlantic Avenue and Antrim Road, by members of the Antrim Road Baptist Church. Large numbers of attentive listeners come together.

Rev. W. Williams has completed twenty-three years of ministry at Upton Chapel, Lambeth Road. Mr. Williams has seen 2,500 candidates for church membership and inquirers during this period of happy service. Thirteen were received into fellowship this month.

When the restored Metropolitan Tabernacle is opened next month, Pastor Thomas Spurgeon will have the satisfaction of announcing that the whole of the contract price (£44,576) for the rebuilding has been received, and the new building will, as desired, be inaugurated free from debt.

—Tankerville Mine Mission, which belongs to Lord's Hill, Salop (Pastor W. L. Jones) and which has been closed for twelve months, was re-opened on Sunday week, when three sermons were preached by Rev. W. Jenkins. The large carpenter's shop where the meetings are held, which will seat about 200, was full.

The Welsh Union is desirous of encouraging the study of Baptist Church history, and Principal Edwards, D.D., of Cardiff, will, next month, at the Union meetings at Bangor, read a paper on "Baptists and their Struggles for Civil and Religious Liberty." This paper will, it is thought, probably form the nucleus of a popular handbook on the same subject.

Methodist.

Rev. Joseph Hocking will enter next month upon the pastorate of Union Chapel, Woodford, which is a union church of Congregationalists and Free Church Methodists.

In connection with the services at the Primitive Methodist Central Hall, Wigan, a spiritual awakening is being experienced and good prospects are before the members. The congregations are largely increased.

The Methodist Free Church has now over 86,000 guineas promised towards the £100,000 it is seeking to raise as a Twentieth Century Fund. Of the £25,000 the Bible Christians have set before themselves as their goal, quite two-thirds has been promised.

Rev. W. G. Lane, Methodist chaplain to the Canadian contingent, is recruiting in Cape Town. He is suffering from rheumatism and sciatica after long and severe exposure with the troops, with whom he has often had to sleep in the open air on soaking ground. Mr. Lane has ridden many hundreds of miles in the saddle, and with his contingent has been well to the front, his last outpost having been some miles beyond Pretoria.

A poor woman, in one of the Northampton Wesleyan circuits, whose eyesight is exceedingly bad, and who is in receipt of 2s. 6d. per week from the guardians, and adds to this about 1s. 3d. per week by a little work given to her by the good friends in the circuit, has actually saved in the last fifteen months her guinea for the Twentieth Century Fund. She secured the amount by selling potato parings, cabbage leaves, and vegetable refuse given to her by friends, and also by the disposal of rags and bones.

The centenary of Wesleyan Methodism in Wales has been celebrated at Ruthin, where the first Wesleyan Chapel in Wales was established by Rev. Ed. Jones in the year 1800. At the chief gathering, Dr. Allen, in the course of a vigorous address, said he rejoiced to say that the closing century, which had witnessed so much division, had witnessed also a strong reaction in favour of union. Charity was the force which would unite all the forces of the Kingdom of God. Mr. J. Herbert Roberts, M.P., who represented Calvinistic Methodism, said that many giants of evil still stalked the land, drunkenness still desolated the life of the people, and many forms of vice, before unknown, had arisen in our midst. Surely all this was a call to united action, to the sinking of all petty differences.

Presbyterian.

An interesting ceremony recently took place in the Auchindoir Free Church, when Dr. Robertson Nicoll was admitted to the eldership in the church of which his father was minister for many years. Dr. Nicoll afterwards addressed a few words to the congregation.

Rev. Josiah Thomas has retired from the secretariate of the Foreign Missionary Society of the Calvinistic Methodists. For upwards of twenty-five years Mr. Thomas has with marked devotion and ability served his denomination in this capacity, and the success of the Society is to be attributed in a great measure to his labours. It is probable that he will be succeeded by Rev. J. Morgan Jones, of Cardiff.

A correspondent of *The Presbyterian* wrote: "The Highgate congregation have been favoured with the preaching of Rev. J. T. Lloyd. Mr. Lloyd's messages from his Divine Master should be the means of blessing to many, and one cannot but think that his simple, earnest appeals will alter the course of many a life, and make the Church member a more spiritually-living being than he usually is. We want nowadays people who are something better than mere churchgoers. Mr. Lloyd's addresses all tend in the direction of greatly improving the lives of professing Christians."

Society of Friends.

Alfred Wright has spent three weeks at Leiston, attending the meetings and schools as they came in course. He was at Woodbridge Monthly Meeting, Ipswich, where he also attended the first-day meetings and men's adult school.

John F. and Alice Hanson have recently been visiting Sande, Skoldsogn, and other places in Norway. They are endeavouring to help the smaller meetings by more frequent visits. A plan is being inaugurated to pay regular visits at least once a month to the smaller companies of Friends in country districts. It is hoped that this will help the meetings, and will develop the gifts of some who are acceptably taking part in public service.

Fallen Asleep.

The death has occurred of Rev. WILLIAM KICK, Congregationalist, of Hendon, and formerly a village pastor in Somerset. —Aged seventy-four, Mr. JAMES DOWNING, senior deacon of Christ Church (Congregational), Enfield. He was for many years secretary of Earlswood Asylum.—Mr. J. BAIRD SMITH, an elder of Claremont Church, Glasgow. Mr. Smith was one of the legal advisers of the United Presbyterian Synod.—The death by drowning of Rev. WILLIAM HOTHERSALL, coming so soon, comparatively, after the death of Rev. J. W. Clutterbuck, who was also stationed at Shoreham, and perished in the *Stella*, is a severe blow to the new promising cause at Shoreham.—Mr. J. HALLIWELL, a prominent official and local preacher in Chorley Primitive Methodist Circuit, has been killed in the pit of which he was colliery manager. He was caught by the cage and dashed to the bottom of the shaft.—Rev. HENRY A. HAZEN, D.D., secretary of the National Council of the American Congregational Churches. He acted with Rev. Dr. Alexander Mackennal, of Bowdon, as one of the secretaries of the first International Congregational Council, which met in London in 1891.—Aged ninety, Rev. the Hon. W. H. SPENCER, rector of Great Houghton, near Northampton. —Rev. J. SCHOFIELD, vicar of Westgate in Weardale, an old "standard bearer" of Evangelicalism.—At East London, South Africa, Miss LONG, of Coleraine, Ireland.—At Greenane, Co. Galway, Mr. JAMES TYNAN, a devoted member and official of the Methodist Church.—At Blackrock, Co. Dublin, Mr. JOHN MCCORMICK, son of late Rev. Charles McCormick, Methodist minister, a humble and Godly man, aged eighty-seven years.

Notices.

APPLICANTS FOR TRACTS.—Mr. Z. Spare, Sunday School Superintendent, St. Breward, Bodmin; Mr. W. Palmer, Trewarmett, Tintagel, R.S.O., Cornwall; Mr. W. H. Armstrong, Camelford, Cornwall; Mr. A. R. Barker, care of Rev. W. Bell, The Vicarage, Cranbrook, Kent; Mr. J. W. Winpley, 7, Twyford Terrace, Stonebridge Park; Rev. J. W. Atkinson, Cawley Road, London, N.E.; Mr. G. H. Clist, 28, Orchard Gardens, Teignmouth; Miss R. M. Moore, King's Pyon, Herefordshire; Mr. W. Bilton, Gospel Tent Mission, Mursley, Bucks; Mr. C. B. Dunn, The Elms, Moss Grove, Kingswinford; Mr. E. J. Finer, 35, Daere Road, Upton Manor, Upton, E.; Mr. E. B. Brown, 1, Fair View, Fuller's Road, South Woodford; Mr. C. Wormall, 1, Goring Street, London Fields.

COMMUNICATIONS RECEIVED WITH THANKS.—L.B.S. J.A.S. J.E.S.H. E.S. E.O.S. R.H.T. C.W.J. H.G.L. A.M. W.H. G.T.H. O.L.H. M.S.B. W.G.F. E.K. A.F.A.M. F.C. W.B. A.L. W.H.P. D.A.McD. W.T. J.M. W.K. H.J L.J.H. W.M. W.W. W.F. R.A. D.J. R.A. E.H. J.P. T.H. B.W.J. J.R. J.O. W.R.B. S.T.V. D.H. E.K. A.R. J.G.L. M.B.

Requests for Prayer.

For blessing upon the Gospel Tent Mission at Mursley, Bucks.

That services held in the open-air and in the Rev. John White Memorial School, Tennent Street, Belfast, may be owned of God in the salvation of many souls.

B. Y. and G. M. H. ask the readers of THE CHRISTIAN to unite with them in praise and thanksgiving to the Lord for prayer answered, on behalf of mission work undertaken by Mr. Mears, his wife, and daughter, in the village of Belton, Leicestershire.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

SEPTEMBER is the month in which most of the Churches resume their full indoor work. Vacations, for the greater part, are over, and ministers and people settle down to a winter programme. There are very special reasons why all workers should seek a definite and a remarkable manifestation of Divine power during the coming season. For one thing, the great United Mission to be held in January next demands a thorough preparation. It will be an opportunity such as has never yet presented itself, and it must be seized to the very best advantage. We hear of certain Churches in which a day for prayer has been set apart as a first preparation for the Mission. Would it not be a good thing if every Church in the Kingdom set apart a day for prayer, not only for this special effort, but for its own particular work? A praying Church cannot fail to be an evangelizing Church.

In the midst of embittered relations between employers and workpeople, and in face of the misery which must reach thousands of homes this winter, in consequence of the numerous unhappy strikes, it is pleasant to record that an arrangement has been arrived at between the colliery owners and the miners in Lancashire under which a conciliation board of masters and men will be established, to which all disputes will be referred for settlement "before notices are tendered," so that the clumsy and costly arbitration of the strike, with its attendant misery and ill-feeling, may be avoided. The working of the scheme, which does not seem in any way to run counter to the Conciliation Act of 1896, will be followed with much interest, as doubtless it will result in the development of a kindlier feeling than that which has existed of late under the strained relations following upon the bitter trade struggles of recent years.

A writer in the *Daily News*, who has been a Chinese resident for eighteen years, in some informing letters on "The Trouble in China," throws further light on the cause of the Boxer movement dealt with in our last number. He brings evidence to show that this lay not primarily in the territorial greed of the European Powers, nor recent floods and famine, nor the disturbing influences of mining and engineering works, nor yet in the preaching of the Gospel as such, though all these items contributed to the result. The immediate cause was the recent action of the Roman Catholic party in China, led by their priests, who last year came into the enjoyment of special political privileges, and have in many cases used these for illegitimate political purposes. Their action in defending their converts in the native courts had a specially disturbing effect on the course of native justice, and the Boxers, always anti-foreign in temper, found in this a coveted opportunity of which they made ruthless and unmeasured use.

The moral of this revelation of the inner causes of the revolution in China is obvious. The first duty of missionaries in every country is to remember the spiritual character of the Kingdom of Christ, and to pursue their high calling in independence of all political alliances and privileges. That the Roman Catholic party alone are sinners in this respect is clear from the evidence adduced in these striking letters. The writer says, *apropos* of the French demands for a special *status* for their priests:

> To the honour of Protestant missions be it said that in all parts of the field resolutions were passed absolutely declining to accept any political status. "My Kingdom is not of this world." The four Bishops of the Church of England met and earnestly discussed the subject, and unanimously resolved that the Church of England could not accept the offer of the Chinese Government. It was noble self-denial on the part of all these men, for to have accepted would have given them much influence in the Yamens, and consequently with the people. The Government would have preferred that their offer be accepted; and, had it been aware beforehand of such strong support from the Protestant Church, its hands would have been strengthened in resisting the French demands.

Would it not be wise if the Church of England learnt the same lesson at home that its representatives have so nobly practised abroad?

The Pope has addressed to his co-religionists a letter, in which he deplores the success of Protestant Missions in Italy and in Rome itself. It is a curious and an instructive document, though it contains statements that are manifestly untrue.

> Evangelical work is declared to be "the attempts which sects of all kinds from foreign places are making to spread amongst believers the poison of negation and error." Evangelical teaching is classed with "the *depravity* poured forth daily from books, professional chairs, and theatres," &c.

Of course we are not surprised that the Pope is angry at the spread of the truth "under the sanction of the public laws;" but Leo XIII. does not know what he is writing about. Shut up within the sumptuous "prison" of the Vatican, the only Rome of which he knows anything is the well-dressed Rome which, in holiday attire, pays him respect upon great festivals.

But under the very shadow of the Vatican there are crime-blackened districts which the Romish Church never touches, and which would never be evangelized but for the loving efforts of Christians "from *foreign places*." One district for example, San Lorenzo—within sight of the gorgeous Church of St. John Lateran—is sodden with vice and crime. Murders, attempted murders, bloodshed, prostitution, and drunkenness flourish, and the only ray of light that ever penetrates this fearful place comes from a small Baptist Mission Hall which is planted in the centre of the district. The "pilgrims" who visit Rome, and who, according to Leo XIII., are shocked at the spectacle of Protestantism in the Holy City, would do well to leave the beaten show track, and examine the festering sores of Rome. They would then perhaps be still more shocked at the presence of such a life at the centre of "Apostolic Life."

The impudence of these Papal letters is amazing. Against their assumptions we place one significant fact with which a contemporary supplies us:—In the United Kingdom the proportion of murderers is six to every million of the inhabitants. In Germany it is eleven. These are Protestant countries. But in Hungary the proportion is sixty-seven per million; in Spain eighty-three per million; and in Italy ninety-five per million. Comment is needless.

A Roman Catholic journal, by printing the paper twice in the same issue, gives great prominence to an article upon "The Restoration of the Mass in the Church of England," in which the differences, "not in detail, but in root principle," dividing the Communion Services of the Book of Common Prayer from the Mass in the Roman Missal, are fully and clearly explained and insisted upon. It is stated that in hundreds of churches clergymen who hold the Romish doctrines of Transubstantiation and the Sacrifice of the Mass have restored the Mass in their churches, and say the prayers expressing the Eucharistic sacrifice and the Real Presence privately during the long pauses. Naturally this "Polyglot Mass" and dishonesty are strongly deprecated, and the article concludes:—

> To Catholics it cannot but be a matter for satisfaction that the Catholic doctrine of the Eucharist should have gained such a hold on members of the Church of England as these facts demonstrate. But, at the same time, they cannot but feel that the making of such far-reaching changes by individuals on their own responsibility is contrary to that principle of authority which is a fundamental principle of Catholicity.

It is gratifying to observe that at Dover and elsewhere the magistrates at the Licensing Sessions dealt drastically with the public-house question, by refusing all new applications, upon the principle that no fresh licences should be granted unless the brewers gave up a "tied house" in each case. The method is a simple and common-sense one, and Christian abstainers in other towns would do well to influence the magistrates in their districts to adopt it as one means of stopping the development of the hideous drink traffic, with its consequent evils.

We are informed by the *Journal de Genève* that on the occasion of the International Alpine Congress in Paris (August 11-15), a resolution was unanimously adopted, to the effect that alcohol, being not only useless, but dangerous, and the first cause of most of the accidents that happen in the Alps, its use should be condemned, and such drinks as coffee, tea, and cola be recommended to the mountain climbers.

The habit of drug-taking among women is said to be greatly on the increase. A writer in the *British Weekly* gives some facts that point strongly in that direction. One lady who took lodgings for a month in a certain neighbourhood consumed four large bottles of chlorodyne in an incredibly short space of time, and when the landlady taxed her with it, expressed no regret, but was only anxious to learn how the bottles could be disposed of. When this story was told at an evening party, several guests gave from their own knowledge other instances of the ruin of women's lives through using chloral or opium. That these drugs are too readily obtainable is clear from these and many other facts. Their use is commenced in some emergency of illness, without the slightest idea of forming an evil habit, which grows

insensibly from little to more, until it breeds an irresistible craving in the constitution. The only sensible and safe rule in regard to such perilous drugs is to decline to touch them, except under competent medical advice.

The New York State has done well in declaring prize-fighting to be illegal. Henceforward persons who offend in this matter place themselves within reach of the law. The sporting fraternity made the best use of their time, and several disgusting exhibitions were organized for the last few days of August —the new law came into force on September 1. Several English newspapers thought fit to devote columns to the reports of those degrading scenes. They are as blameworthy as the principals. There is no need to characterize the hypocrisy of some so-called "sportsmen," who apologize for the "art" on the ground that it develops "courage and manly forces." Far from doing that, this "sport" develops everything that is base and ignoble in the human breast. New York has done well in suppressing it.

A recent writer, in dealing with the question of the simplification of life, has pointed out that it is the artificial wants of life which cause the most trouble; and he has urged the wisdom of arranging life by a law of exclusions, making the first question, "What can I do without?" Bearing in mind Christ's teaching, that a man's life consists not in the abundance of things which he possesses, a noble illustration of the application of this principle has, within the last few days, been afforded by the Nizam of Hyderabad, who has ordered that all the festivities in honour of his birthday this year should be abandoned, and the money so saved, about £7,000, be given to the Indian Famine Fund. Less remarkable, but no less definite, sacrifices are within the reach of each of us. Unhappily, we never need go far to find those to whom that which we can do without will be of the greatest value.

It is the fashion just now in fiction to deal with questions of heredity, and in doing so the modern novelist, who generally seeks to enlist sympathy on behalf of the wrong-doer, invariably shows that he possesses no more than a mere surface knowledge of the subject, and fails to see that what appear to be the laws and facts of heredity, if they "give mystery and immensity to the spiritual life of man," just as certainly "widen enormously the range of his responsibility." None of the modern gossipping about "atavism" and other isms furnishes the key to the whole mystery of the life of man, but we do know that Christ came "to seek and to save" that which was lost, and that in whatever environment a man may be, if he will turn to Jesus there is restoration and salvation for him. In discoursing fancifully upon peculiar developments of the disease, the novelist fails to call attention to the potent remedy.

In the death of Nietzsche, one of the most remarkable personalities of the world of thought on the Continent has passed away. He represented the logical outcome of the Evolutionary philosophy when divorced from all religious influences and reactions. Beginning as a pessimist of the Schopenhauer school, he ended by being an Epicurean of the most prominent order. Self-realization was his principle of life; "Man is his own providence;" there is no God to worship except human reason and "enlightenment"; life here is the only life; enjoyment must, therefore, be the wisest watchword. Nietzsche waged war on all social and religious institutions. His theory of life may be termed, "Individualism run mad." The significance of the Nietzschian philosophy lies in its being the inevitable resultant of a mechanical evolutionism. The remarkable thing about it is that it has so many advocates among the "cultured" classes in Germany. Ten years hence it will be forgotten, except as a milestone in the dreary road away from Christ and his salvation.

An interesting paper in *The Quiver* furnishes noteworthy information in regard to the extent to which native pastors are being employed in mission work by the various societies, who are now not only largely utilizing native Christians as ministers in their own country, but are sending them to other lands as missionaries. The idea seems to be growing that a very large portion of the evangelization of the heathen must be taken in hand and carried out by the natives themselves, a course which is being largely developed by the London Missionary Society, who have sent from their stations in the South Sea Islands no fewer than 250 native missionaries to New Guinea and elsewhere during twenty years. Some of the societies, however, count their native pastors and teachers by the thousand, and Burmah and China, Western Equatorial Africa, and other countries are already showing satisfactory results from this policy.

In an admirable series of articles on "The Missionary Methods of the Apostles," now appearing in the *Expository Times*, Rev. J. Reid, of Dundee, goes to the root of the whole missionary question. In the current number, he discusses the treatment and organization of converts. His conclusion coincides with views frequently expressed in our columns. In view of the divisions and sub-divisions of Christian societies in China (one denomination alone having no less than eight sub-divisions), Mr. Reid seems to have sense on his side when he remarks, "We must either give up the hope of Christianizing China at all, or adopt some other method." It does not require a very vivid imagination to comprehend what must be the effect upon heathens of the disastrous divisions which the missionary societies present to them. Surely there is no need to plant our differences upon virgin soil.

An American preacher in London told a characteristic story in speaking of the common ground of relationship and brotherhood created by the Gospel among men of every race and language. It would be difficult to suggest a greater contrast than that between a Maori and a Burmese. Two of these nationalities once met, each ignorant of the other's tongue. But they were both Christians. "Hallelujah," said the Burmese. "Amen," replied the Maori; and they were content. This is a little parable of the grand forces of reunion and love that flow out in all directions from the Cross of Christ. He unites men to one another in uniting them to Himself, and feeds their regard for one another as streams that run in all directions are fed from the waters of the sea. It is the love of Christ that in the end will reunite men of every blood and creed, and make them one in Him. Hatred now separates men like mountain chasms; but love will, in the end, bridge them all.

Apropos of the Sunday School Union's annual appeal for prayer for Sunday schools, some very disquieting facts are published regarding the steady decrease in the number of scholars as compared with some years back. The official returns of the leading denominations show the following results:—The Established Church shows a decrease of 7,000 scholars; the Wesleyan Methodist Church a decrease of 5,400; the Baptists of 7,000; the Calvinistic Methodists (in Wales), of 4,200; the Presbyterians, of 1,400; the United Methodist Free Church, of 3,000; the Free Church of Scotland, 4,300; and so on. Many of these figures have special reference to the elder scholars. The Free Church of Scotland, *e.g.*, has lost 1,300 in its Bible classes alone. Indeed, but for a large influx of infant scholars, the net decrease would have been much greater.

It is surely time that this important question be faced courageously in every church and school. In order to provide a remedy, the cause or causes of this decline should be ascertained. Perhaps if a canvass of recent scholars were made, with a view of ascertaining their real reason for ceasing to attend Sunday school classes, it might bring very definite results to light. Doubtless one of the most frequent reasons alleged is that they feel too old to attend. A more mischievous and mistaken course could not be followed than to desert an institution whose sole aim is to bring and keep young souls under Bible teaching and influence—when the temptations of life pressing on unformed and plastic natures make it most necessary. Cannot teachers do something to dispel this foolish notion? The whole question needs a thorough sifting, and the methods of Sunday school teaching a careful revision.

The Post Office Department is dealing very practically with the lead-poisoning question, and is now using only insulators coated with leadless glaze; and it is stated that other Departments, and the London School Board, are using only ware similarly coated, the latter Board having inserted a clause in its contracts forbidding the use of goods glazed with lead. As Dr. Thorpe, the Principal of the Government laboratories, finds that it is quite unnecessary to use poisonous lead in the pottery trade, no injustice will be done to the manufacturers if buyers will ask for and insist upon obtaining articles coated with the leadless glaze. They will thus assist in putting an end to the terrible loss of health and life among the pottery workers, which unfortunately results from the present very general mode of manufacture.

Mr. Arthur Morrison, who by his terrible "Child of the Jago" and other books has done much to bring some pressing social questions before the minds of the thoughtless, has just stated that he knows of little houses of seven rooms in which thirty-five people, of all ages from a few months upwards, are crowded, and he adds,

> Now it needs no telling to make it plain that when acres of these little dens stand festering together, with scarce an open yard between them, disease, degeneration, and physical ruin are the lot of the indwellers, while physical foulness, to say nothing of moral, reaches degrees difficult to make known in public print.

In the face of all the difficulties in the way of the proper "housing of the poor"—and we admit they are not few—the question must come to many of our leading politicians "Am I my brother's keeper?"

"Power With God."

By SAMUEL PEARSON, M.A.,
of Broughton Park Church, Manchester.

WHAT a strange and startling expression! It must mean something great, take it as we will. Originally used about Jacob, who wrestled with the Angel of the Lord, and perhaps hardly meaning more when first used than that he strove with God, it has come to express a deep significance, which attaches to all believing and wise prayer. Such prayer avails much. Some, alas! is feeble, faithless, out of accord with God's will; and it has no power with God. But all kinds of Pentecostal blessings are showered down as soon as some men speak to heaven. Why then don't they speak oftener? Partly because we are not ready for their intercession; and they know it. A young man once asked his minister to pray with him over a sin; but the minister saw no signs of repentance, and said, "You must be sorry first; but till then it will be useless for two of us to pray! We are not agreed."

But how blessed are the souls of men when all such obstacles are removed, and they approach the source of all benediction and peace! Let us try to depict

THE MAN WHO HAS POWER WITH GOD.

1. *He wants to know God;* and God reveals Himself. To get God to unveil his grace is an act of power. God dwells in the high and holy place—in secret pavilions of glory where mortal man may not penetrate. But there are seasons when the curtains of the pavilion tremble, and are lifted, and God is seen. They are great times in the history of the soul; they are remarkable seasons in the history of the Church. God becomes known, and these seasons are distinct altogether in their character from the general knowledge of the nature of God, which is open to every reader of the Bible, where revelation is stored.

This unfolding is a direct and intimate one, by which the man gets to see his own individual relationship with God, and appropriates the lovingkindness of Jehovah. He has heard of the King, but now he sees Him. A report has reached him that God is the Father of mankind; but now the love of that Father rests upon his own soul. The general oversight by God of the world's affairs does not satisfy him, and he now knows that his own life is a plan of God. Can any knowledge be comparable with this? None! No pursuit of science, of the beautiful in literature and art, of the wonders of our globe or of other worlds, can be named by the side of this intimate,

PERSONAL KNOWLEDGE OF GOD.

It is the wonder and ecstasy of the soul—the mark of a re-birth into which we are brought by the Spirit of God.

In order to obtain this knowledge there must be a deep-felt want in man's heart; and because this is so often absent, even from men who pray, there is little of this spiritual influence exerted on the Divine Being. He cannot force moral and spiritual gifts on man, as the waters are driven down the channels scooped out of the rocks. To drown men with knowledge for which they do not ask, is not to give them the life of God. It is when they feel that this Divine vision is the best which their eyes are capable of beholding, that they begin to ask for it with earnest quest; and God gives the light to eyes that wait for the morning.

We live then among those to whom this vision has been granted; to whom God is not a Force, but a Person; not the vague, indefinite Source of love to a wide universe, but the highest conceivable love which they could ever know. They carry an inward secret and experience which others do not know. Men like General Gordon have an atmosphere around them which is transparent and heavenly. They have seen God.

2. *He gets love from God;* for he walks in the light of God's truth.

Wesley's hymn on wrestling Jacob is a truly great one; not because of its poetry, but because it describes under poetic form some of the deepest experiences of the aspiring soul. The answer, as that hymn points out, to all our struggles is that God is love; and this was why Dean Stanley thought so highly of this production. But the man who has power with God does not content himself with sublime generalities about the nature of the Deity—he is able to *appropriate* Divine love.

And on God's side there is no vague and undefined affection which belongs equally to all men. We cannot conceive of a love which has not some particular object on which it fastens itself; and we cannot suppose that God is so different from ourselves that He does not care for special persons. In all his dealings there is discrimination of character, and a definite movement of his heart toward separate souls. "I love them that love Me; and those that seek Me early shall find Me." It tends to the obliteration of all moral distinctions if we say that the love of God belongs alike to the wicked and the righteous. It is ready doubtless to spring forth in mercy's activities towards all; but it rests with holy complacency alone on

THOSE WHO OBEY GOD.

The wrestling, then, is not over in a night. The crises are but types of that onward journey which takes the soul through shadows toward the perfect light. But when the face is turned toward the East of God's love, it catches the first beams. It is the direction which tells, not the pace. Men seem to be standing still, but they are inching the pathway to holiness.

Though I fail, I weep,
Though I halt in pace,
Yet I creep
To the throne of grace.

When we read in the New Testament that Christian people are saints, there is a kind of audacity about the term which surprises us. A landscape in drizzling rain has a dull look; when it is suffused with sunlight, all its innate beauty makes a never-to-be-forgotten picture. Thus even a commonplace man with the love of God resting upon him is recognised even by the worldly as a saint. In our churches there are some very quiet people who are pre-eminent for goodness. They never seem ruffled, discontented, complaining, difficult to work with; they always seem kind, considerate, generous, full of love. They are God's favourites. In a busy, dusty road in London, there used to be one garden which attracted every passer-by; it was full of flowers, gay, glorious, triumphant flowers; and there the sunshine seemed to gather and linger. It is so on the road of life.

And here in dust and dirt, O here,
The lilies of his love appear!

3. *This man gets influence from God*—when he seeks to promote God's glory alone.

Influence, next to love, is our greatest possession. But the coin is often counterfeited; and we suppose that we have the genuine gold when it is only a child's counter for a passing game. The influence which some men and women exert, whose names are almost world-known, will pass away like the spray that wets and bedews the rocks, and will leave as little result. When men seek their own glory they are pursuing a corruptible crown; and very soon the roses fade and the leaves crumble.

But there is an impalpable influence which falls upon us from some which, by an instinct, we know to be derived from God. The case of George Müller is very perplexing if we try to reason it out. Some have copied his methods, and have egregiously failed. He succeeded in getting tens of thousands of pounds sterling; but we often forget that he took the orphans first. In other words, his spirit was that of entire consecration of self to the glory of God; and the glory of God meant the care of orphans. It is impossible to read the Life of C. H. Spurgeon without seeing how little he cared for money for its own sake, and how much he loved to spread goodness and happiness. A lady unknown to him asked him to spend £20,000 in building an orphanage. This was an evidence of his power greater in essence than the mere eloquence by which he could sway the emotions of vast multitudes. It was his love for souls that told, both in private life and public ministration.

A kind word goes much farther than many gifts, and God pours this simple but effective eloquence into the lips of those who wait upon Him, and who seek in their lives to spread his glory. He gives them a power which is all their own. They have a way with them which few can resist. And through them the kingdom of heaven comes with power. The "Friends" have spread the principles of peace not by noisy declamation, but by silent and self-sacrificing witnessing. Pentecost belongs more to the one hundred and twenty than even to Peter the preacher. Mothers are mightier far in the spiritual world than all our committees and machinery. God's Spirit finds the focus of his power in separate and separated hearts. And if men want to have and exert lasting influence for the highest good, they must walk in the light of God's Purpose, Truth, and Love. Then God will come down; Christ will dwell in the heart; the Holy Spirit will make them men of power. Influence must be preceded by inspiration, and inspiration is given to the soul self-devoted to Christ. Would that we were ready for the entrance of this Power, and for the exercise of this influence!

Look Up!

(Heb. xii. 2; 2 Cor. iii. 18; Psa. xxxiv. 5.)

O child of God, as on you tread.
Look up!
There's nought but glory overhead,
Look up!
Remember, your bright home is there.
What matter then the trials here?
With Christ the glory soon you'll share.
Look up!

Oh, why should e'er the heart be sad?
Look up!
He died to make you always glad.
Look up!
Awake, and sing his fullest praise!
With Him you'll dwell through endless days.
Oh, what a thought the heart to raise!
Look up!

If daily you would be sustained,
Look up!
In all with which the heart is pained,
Look up!
Ne'er tempted be to look within,
The only way to keep from sin
Is this—be occupied with Him.
Look up!

No longer hanging on the tree,
Look up!
He lives in glory now for thee.
Look up!
If we would manifest him here,
The eye must gaze upon Him there;
So shall we, changed, his glory bear.
Look up!

W. J. W.

Forgiveness.

"There is forgiveness with Thee, that Thou mayest be feared" (Psa. cxxx. 4).

FOR the forgiveness of sins we are shut up to God alone. There is no other with whom is forgiveness for a guilty soul. The pretensions of a fallen human mediator to administer an effectual pardon are so obviously preposterous that the wonder is that any reasonable being can be deluded by it. The claim of our Lord Jesus Christ to forgive sins was one which aroused the fiercest opposition of the Pharisees. "Who is this that forgiveth sins also?" was the indignant demand. *They* knew and recognised the Divine prerogative. Nor can we ever think lightly of sin if we fully apprehend the impossibility of cleansing apart from atonement.

In the Old Testament the word *fear* is often used as the equivalent of *trust*, and it is probable that it must, in a primary sense, be so understood here. This is, indeed, implied in what goes before. "If Thou, Lord, should'st mark iniquities, O Lord, who shall stand? BUT there is forgiveness with Thee, that Thou mayest be trusted."

We trust our friends in proportion to our belief in their willingness to forgive our failings and shortcomings. It is impossible to feel full confidence in one whom we have proved to be "touchy" and unwilling to overlook an injury, actual or imaginary; because, even in our human friendships and relationships there is that which calls continually for forbearance, and

THE EXERCISE OF A FORGIVING LOVE.

Far less could we feel the happy confidence of children in approaching the Holy One if it were not that He has demonstrated to us his character—"ready to pardon," "abundant in mercy," "forgiving iniquity," &c. As an article of our faith we know it so well. If we have taken the very initial step in the heavenward life, it has been taken in the belief that "God, for Christ's sake, hath forgiven" (Eph. iv. 32), and that, *therefore*, we may dare draw near. To us, as to the sinful of old, the first healing words of life which came from the Saviour's lips, and penetrated to the heart's deep need, may well have been those his human lips actually chose: "Thy sins be forgiven thee." But it is what we know so well that we too often forget.

And perhaps this familiar passage, sweet and full as it is, is one which we practically relegate to those who are still afar off—to the "sinner"—as we sometimes crudely say. YES; and yet it is one which we, who are "called to be saints," need to remember just as much; and one which comes with unspeakable comfort to us as we, walking in the all-revealing light, discover more and more of our natural depravity and of the deceitfulness of the human heart—a deceitfulness which still assails even the *renewed* heart.

Then it is, when most bowed down beneath the weight of frailty and shortcoming (even if not of actual transgression, in thought, word, or deed), that the Divine Spirit applies the healing, reviving balm of a word like this: "There is forgiveness with Thee, that Thou mayest be feared." And so the tempter is foiled, who would have us to despair because of our unworthiness, for "THERE IS FORGIVENESS WITH THEE."

Instead of that vain, painful effort by which we have sometimes sought (is it not true that we have sometimes so sought?) to work up ourselves to the pitch of trust and enthusiasm which would be a salve to our treacherous hearts, and give a secret sort of feeling of justification in expecting again great things of God, and enjoying complete reinstatement in his favour—instead of all this, we hasten straight to the pierced feet, all wounded and unworthy, as at first we came, and say to Him—"There is forgiveness with Thee, that Thou mayest be feared."

If Grace invites confession to detach
Souls from their sin, shall Faith not lift the latch?

He forgives, as he *gives*, "upbraiding not"; and He forgives thus—may we not say it?—not only because it is his nature to forgive, but in order also that we may learn unreservedly to trust Him.

It is, "*That Thou mayest be feared.*" Shall it all be in vain? Shall we consent still to doubt the readiness to receive us and forgive us, even unto the "seventy times seven"—as if He were so hard to be entreated, as if there were so great risk in trusting to the uttermost Him who loves to the uttermost?

Nay, "there is forgiveness with thee, that Thou mayest be feared," is the one only plea with which we will draw near, in all our weakness and want. "There is forgiveness *with* Thee." It is not simply forgiveness *from* God (that were *much*), but forgiveness which brings us into abiding contact with the Great Forgiver. (And this is incomparably more). We will stay with Him; we will abide under the shadow of his wings, for THERE is forgiveness.

How much and how often we need that forgiveness we do not even know. Ill would it fare with any of us if there were not for those sins and failures which are *hidden* from our dull eyes the unchanging promise, "Their sins and iniquities will I remember no more." But we know and

SEE ENOUGH TO MAKE US REJOICE

that He urged upon his failing disciples a degree of forgiveness so great—and yet, as we are well assured, so far below his own. How did He forgive Thomas? And yet the doubts of Thomas must have sorely wounded the heart which yearned for full trust. How did He forgive Peter? Peter had even disallowed his own discipleship; and perhaps it would be difficult to him to take to himself the message sent to the "disciples." Hence the special mention of the poor erring one from the lips of the risen Saviour, "Tell my disciples, *and Peter*," as well as the early and public reinstatement in his office as an under-shepherd.

How did He forgive *us*, when we first came to Him for pardon? How has He, since then, "forgiven until now"? The experiences of every one of us would form one chorus of consent. There would be one vast consensus of testimony which could best be voiced in the brief, expressive words, "There is forgiveness with Thee, that Thou mayest be feared."

Let us remember Luther's words: "Whoever, then, do believe that God is ready to forgive, and, for Christ's sake, to remit sins, they render unto God true and reasonable service; they strive not with God about the law, works, and righteousness, but, laying aside all trust in themselves, do fear Him because of his mercy, and thus are made sons who receive the Holy Ghost, and begin truly to do the works of the law. So, in these two lines, David sets forth to us the sum and substance of all Christian doctrine, and that Sun which giveth light to the Church."

LUCY A. BENNETT.

"O Lord, How Great are thy Works!"

FROM Orient cradle streaked with gold,
To set of sun in Western grave,
What wonders doth the day unfold
O'er hill and vale, on land and wave.

And in the silent hours of night
What beauty and what grandeur reign,
The moonbeams' soft and silver light,
The splendour of the starry train!

Throughout the round of nature's work
We dimly trace design and love,
In flowers which in the woodland lurk,
As in the canopy above.

With verdure clad, behold the sod,
For beauty and for herbage given,
And look through Nature up to God—
The great and lofty King of heaven.

The springing corn, the babbling brook,
Our daily bread and water bear,
In every page of Nature's book
We can discern a Father's care.

Then praise the God of matchless worth
For miracles of Love and power,
And pray the seed we sow on earth
May yield celestial fruit and flower.

MARY G. HUNTER.

God's Care on the Battle-Field

BY WILLIAM LUFF.

SOMETIMES God permits accidents to happen to his people, and even from the battle-field takes his own soldiers to their rest; but how often they are wonderfully preserved. "The Lord preserveth the faithful" is still in the Book of our Father's promises (Ps. xxxi. 23). "The Lord will preserve him and keep him alive" (Ps. xli. 2); "The Lord preserveth all them that love Him" (Ps. cxlv. 20), are also still in their places.

We have been led to these thoughts by reading the letters of soldiers at the front, Christian men who have written to Miss Perks and other helpers at the Soldiers' Home, Winchester. Here are extracts from one just received from Pretoria:—

"Truly the Lord has blessed me, indeed, and I have realized and laid hold of Gen. xxviii. 15 as my very own:

"And, behold, I *am* with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.

"I fully believe the Lord is going to bring me safe back again to the land of my birth. I have found Jesus to be a Friend that sticketh closer than a brother. He has never failed me once. When bullets have been falling around me thick as rain, I thank God I felt no fear, for I knew it was all right. Father was with me, and so nothing could harm me; for

Not a single shaft can hit,
Till the God of love sees fit!

On the long and trying marches, and on outpost duty at night, and on the hard-fought battlefield, Jesus has been and still is my strength."

Then follows a list of the many engagements this Christian soldier has passed through untouched, finishing with this message: "Tell all at the Soldiers' Home, that I am very happy, and it's peace, perfect peace."

Another saved man writes: "I have been in a few engagements while I have been out here, and I have found that God has protected me in all. Once, when bullets were flying overhead and one dropped almost on my feet. Again, when one splintered not four inches from my face. And again, when I was praying to God on the field for protection, conscience told me to move my leg from where I was resting it, and as I moved it, a bullet fell, touching the puttee. Is not that the mercy of God?"

In the midst of all these dangers this believer writes, in concluding his letter, "I am happy and contented out here alone with my God, who protects me, and I can still point to 1 Pet. i. 5 as my testimony, 'Kept by the power of God.'"

A third, to whom we remember saying "Good-bye" at the "Home," writes of spiritual protection. "I have to thank God for a good many things I have experienced since I came out here, which I never could have learned in England; and it is wonderful the way God leads his children. I think I am one of those wonders, for I have been tempted and tried in every way by the devil. I have often heard it said that a soldier cannot be a Christian. Praise the Lord, I can say it is much easier to serve God in the army than as a civilian; but to live a Christian life your comrades must know it, or else your life will be a hard one. Praise God, we have many a light in Africa to-day that never would have known the love of Jesus if it had not been for the war."

In sorrowing over the many who have fallen, it is encouraging to faith thus to hear of God's preserving care, and again to fall back upon the soldier's psalm (xci.):—

He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.—

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

And may not those who are in danger upon battle-fields nearer home claim the blessing?

Studies in Leviticus.*

By Rev. HUBERT BROOKE.

IV.—Holiness.

"And the Lord spake unto Moses, saying, speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy." (Lev. xix. 1, 2.)

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1).

THE word *cleanse* is in the Greek aorist, indicating that everything God marks out as unclean, defiling, or doubtful, is to be immediately put aside once and for all, not gradually and by degrees. This can be done only by faith in God's promises. If growing light reveals further unsuspected doubtful things, they must be dealt with in the same way. Thus, every hour of our lives, we should be "perfecting (present participle) holiness in the fear of God." This *perfecting* is the same as "*accomplishing*" the service of God" (Heb. ix. 6). Up to the measure of our light, purity is to be thorough, and holiness is to be continuous.

The words *holy*, *holiness*, and *sanctify*, all from the same root, occur in Leviticus 131 times. Our first two studies revealed what we have in God; our last two show what He would have in us. Christ is our perfect Sacrifice, our perfect High Priest; He desires us to be

A PEOPLE CLEAN AND HOLY.

The popular use of a Scriptural phrase is often faulty. In the ordinary acceptation, holiness is super-eminent piety; but God's Word applies the term *holy* to everything as well as to everyone that belongs to or is brought into contact with God (Ex. xxix. 37). Every soul touched by the sprinkled blood of Jesus, who has redeemed us unto God as his purchased possession, is called holy, irrespective of attainments at first. The Corinthians were "called holy" (First Epistle, 1, 2); yet they were walking earnestly (iii. 3). They who are called holy are to translate their title into conduct. Even if, in whole or in part, we defraud the Lord of his right, we are none the less his. It is no strange thing to say, "You are holy, therefore *be* holy;" for, in the earthly sphere, a nobleman by birth is not necessarily a noble man in his ways. The motto for every child of the King of kings, no less than for members of the English peerage, is *Noblesse oblige*—rank imposes obligations. Live up to your calling. When holiness becomes a characteristic as well as a title, it means the working out in our lives of that which is after the mind of God.

Our subject is a far-reaching one, covering the eleven chapters of Leviticus numbered xvii. to xxvii.; and therefore I can only touch upon the main points of teaching.

From xvii. we gather that every Christian meal should be a sacrament. In olden days, as German families gathered round the table on Christmas eve, there was always a vacant chair kept for the Lord Jesus. May our spirit too be that of 1 Cor. x. 31.

Lessons of domestic purity and family chastity are taught in xviii., in direct contrast to the impurity and

VILENESS OF HEATHENISM.

They who study God's Word from a semi-unbelieving position, speak of God's "harsh" judgment upon the idolatrous nations of Canaan. Some diseases are cured only by the knife; and the moral life of the whole world may depend upon the cutting off of one corrupt nation. Men who have entered the closed museums of Herculaneum and Pompeii, fully understand why God overthrew those cities; and they who serve Him in our Indian Empire testify that the sanctities of Hinduism are inconceivably vile. Moreover, God dealt justly with Israel for their conformity to the idolatrous nations around, by allowing the offenders to be carried into captivity. The Lord will be sanctified in all who are called his people.

Holiness in everyday life is the theme of xix. Verses 3-8 teach reverence toward parents and toward our heavenly Father; 9-18 embrace five pentates or short lessons concerning righteousness; 19-29 differentiate the people from heathen races, in certain particulars; and 30-37 include reverence for sanctuary and Sabbath, with courtesy, kindliness, and justice toward all men. Verse 36, in particular, cuts at the root of much in

OUR BUSINESS LIFE

to-day. One who has left that sphere, described to me some of the petty dishonesties against which he had to wage a continuous fight; and the very name of Sheldon is eloquent upon this point.

Penal judgments following disobedience to these laws are found in xx. Priestly holiness is the subject of xxi. and xxii. Israel was called to be a kingdom of priests; and members of Christ, who are a royal priesthood unto God, may well attend to the rules of their order. God's law is supreme over the priestly life, in all its relations. The feasts of the Lord are dealt with in xxiii. Not only the Sabbath day, but other days, and even weeks and whole years, were occasionally claimed by God as exclusively his, to show that all the days of his people belong to Him, and are to be holy, no less than their persons, homes, and service.

We are reminded by xxiv. that the light to guide us and the food to strengthen our souls are both holy. In the Sabbatic year and the Jubilee year (xxv.) God required from the people their acknowledgment that the land and possessions which they called their own were really his. When, for 490 years, Israel failed to keep the Sabbatic year, God turned them out of their possessions, until they had made up their arrears to a day. We are

DEALING WITH A HOLY GOD,

who can evidently keep account.

These studies have shown me how broad is God's claim for holiness in his people's lives (Ps. cxix. 96), and yet the Psalmist says (next verse), "O how I love thy law! it is my meditation all the day." Our Queen's possessions bear a certain mark; and it has been well said that holiness is the broad arrow of the King of kings. God would have us to own his mark upon our food, homes, families, business, words, judgments, intercourse, courtesies, joys, griefs, principles, time, strength, powers, knowledge, possessions, and upon our many relationships in this life. Is there a single thing that touches you, from your innermost thought to the outermost circle of your life, in which He does not expect your recognition of his claim? He says, "All that is thine is mine; you must hold it only for me." One thing held back upon our part may lose the enjoyment of all that God in Himself offers us.

When the Lord's priestly people stepped out as having nothing that was their own, then the Lord said,

"I AM THINE INHERITANCE."

To the soul that yields everything it has to God, He says, as the father did in the parable, "Son, daughter, thou art ever with me, and all that I have is thine." With hands and hearts emptied, and with lives cleansed, we may reach out and apprehend that for which we are apprehended of God. Like children tenderly drawn from dangerous playthings, let us yield what is forbidden, and hear the voice which declares, "All things are yours, and ye are Christ's."

Lev. xxvi. 39 record's God's solemn words of warning, uttered in the wilderness, as to what would happen if his people did not obey Him when they came into the promised land; and the sum of it is in verse 33, "I will scatter you among the heathen." Then follow the promises, centring in the declaration (*v.* 44), "And yet, for all that, when they shall be in the land of their enemies, I will not cast them away." The fulfilment of both warning and promise is before our eyes in the Jewish race, which, though scattered all over the world, does not mingle with other peoples—a condition of things unparalleled in all history. Now, in the event of receiving a letter purporting to come from the Queen, I need not spend time in doubtful criticism upon it; for the signature, seal, and attestation at the foot would at once set my mind at rest. This Book of Leviticus, written 3,400 years ago, with these prophecies, 1,500 years before the final scattering of Israel, evidently bears God's sign-manual, attested as it is by the condition of that nation to-day.

Vows, freewill offerings, tithes—these are the topics of chap. xxvii. "What shall I render unto the Lord for all his benefits toward me?" I have naught to give Him, beyond that which is his own; yet, wonderful to relate, He would have me give this to Him, and hold it for Him! It has been beautifully said that God would have us to deal with our lives as the mother of Moses dealt with her child. When she freely gave him up, he was given back to be nursed for the king's daughter; and, moreover, the woman received wages. Oh, friends, if our lives are to pay in the end, if they are to count for anything

WHEN WE MEET THE LORD,

they must be wholly yielded unto God! To Him must be given all that He claims.

Holiness, as God's mark of possession, must be upon your life, from its smallest detail to its greatest concern. Then shall the talents, few or many, given to be employed for Him, be used under his guidance, in his strength, for his service, and with the prospect of his reward in the glory.

Surely, none can fail to know, this morning, that God claims us, body, soul, and spirit, thoughts, possessions, and powers. With a fuller grasp, perhaps, of the exceeding breadth of his commandment, let us gladly yield all He desires and demands. Then shall we know his companionship and blessing, and delight to serve Him, as far as He can use us. As we have received, during these holy days of Conference, instruction as to "how ye ought to walk and to please God," may we each, in our measure, "abound more and more."

* Concluding Bible-reading at Keswick Convention.

Consecration and Daily Life.*

By Rev. F. B. MEYER.

"In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them and seethe therein" (Zech. xiv. 20, 21).

THE attitude of consecration is hardly a matter of option to a true believer. The professing Christian who is not entirely consecrated to Christ, is really stealing the property of Him who has bought us by his precious blood, to be absolutely his own. Christ's body given to the tree, demands the corresponding gift of our entire being yielded to Him. Consecration does not make us Christ's, but is our recognition of his right in a purchased possession. The act of consecration should be consentaneous with the event of conversion. Consecration is

NOT AN ATTAINMENT, BUT AN ATTITUDE

of soul towards God, which is applicable to all our outward circumstances, and to all our inner conflicts. Every question is solved by the consideration—What would My Master desire from me at this point of my experience? This attitude is taken up by the will, not by the emotions. In cold blood, if I may use the expression, you may here and now choose that that which is true in the purpose of God shall be true in your life. The power of God, working by the Holy Ghost, in you and with you, makes possible that which you choose to be yours.

The text points out three great principles. First, concerning what is *human and natural*, consecration is not exclusive but is inclusive. There are things, such as ungodly alliances and worldly pleasures, which are as deleterious to the soul-life as is gas to a flower; and, in these cases, the Christian has no choice. In the name of Him whose dear hands were pierced for us, I ask you who would be his alone, and you will here and now put away anything that is blighting, blasting, and injuring your life. If heart and flesh fail, then trust the Holy Ghost for deliverance, that the evil thing may drop off as did the viper from Paul's hand.

But there are other things in the great range of human life, such as enjoyment and music,

* Address at Keswick Convention.

recreative games, and high-class literature—what of these? At first, the Israelites were not to have horses; and yet we know that this noble animal was created for man's use. In the eyes of Israel, however, the horse was associated with Egyptian pride and human might; hence, for a temporary purpose, horses were contraband.

But later, when the people were purged and purified by the discipline and providence of grace, horses were permitted; but then their bells, enamelled with the words on the frontlet of the high priest, were to ring out the same melody as those upon his blue robe. Hence, I argue that, when a thing is natural and innocent, it is better to bring it

UNDER THE RULE OF JESUS CHRIST

than to exclude it from the life. Hurtful associations, existing in connection with cricket and violin playing, led a friend to temporarily abandon these things at his conversion; but he afterwards found himself able to use them to the glory of God.

The second principle is, that we are to make *no distinction between religious and secular* duties. The prophet spoke of a day when the common vessels of God's house should have the same dignity as those used upon the altar. True holy living makes no difference between ministerial preparation for the week-evening service and that for the Sunday; and, under its influence, a teacher will be as punctual and careful with a class of grimy street arabs as he would be in the most solemn assembly of God's people. Everything is great that Jesus gives us to do for Him.

There is a third principle, namely, that consecration to Christ *touches the commonest details of life*. The law of gravitation as much affects the fall of a withered leaf to the forest floor, as it determines the flight of the planet through space. Living only for Jesus Christ, we make no distinction between secular and sacred. We have no water-tight compartments in the vessel of our life, so that we may say, "This is for my Lord, but that is not."

A man truly yielded to Christ will not make a rush for the best seat in the Convention Tent. He is ready to make way for some deaf person, or for one who is too weak to contend with the crowd. Walking into the great meeting, he says: "Lord, where wilt Thou have me to sit? If there is one to whom Thou would'st have me speak, guide me to the seat where I may do so." Consecration to Christ, as I understand it, means that, seeking to reach home

ON A POURING WET NIGHT,

when trams are few and crowded, we stand aside, that women and girls may be seated first. A truly consecrated soul would as soon do that as sing the most sacred song or utter the most solemn prayer.

I think, my young brothers, that consecration to the Lord Jesus Christ comes into the tennis-field; and, instead of pressing into the most skilful set, one spends an hour, perhaps, in teaching some blunderer to play better. It seems to me that true consecration, dear girl, may mean that you shall stay at home with your mother and care for her until she passes away, rather than go forth at the impulse of your own will to serve God in a distant land.

Being "only for Jesus" touches our behaviour at meals. As the servant of Jesus Christ, I must not be self-indulgent in the matter of rich food. Consecration puts us into

THE LIVERY OF CHRIST,

so that we constantly ask ourselves what men will think of our Master, as they look at us. As I told Mr. Sheldon, his book will cost him much while he is in London; because every cabman he employs who knows him will expect something beyond the bare fare. We may often give a cabman an extra sixpence, "to keep up the honour of the kingdom." Everyone who sees the white cravat, knows that I profess to be Christ's servant; and I must keep the altar of my Master without stain. Into the common acts that lie, like vessels, between our rising in the morning and our rest at night, we may put a libation to pour out for Christ. We may say, "Lord, this care over my meals is for Thee; this guarding of speech is for Thee; this quiet retiring manner shall be increasingly for Thee." From morning to night our one thought should be, Master, what is thy will?

Such an attitude will affect our investments. Can any man who thus recognises the claims of his Lord invest his money in ventures which are dishonouring to Christ? Can he have shares in things which bring blight and stain upon vast numbers of his fellow-men? The law of being "only for Thee" touches the whole of our life in all its details and relations.

A NEEDED CAUTION.

Let us, further, note that they who do not use our nomenclature may be as consecrated as we are. Again and again I have met persons, especially in India, who have said, "Oh, these young people who come out from Keswick! To hear them talk, you would think that no one was consecrated before they came along. They seem to think that the Holy Ghost is the exclusive prerogative of Keswick people."

My reading in church literature has been wide and comprehensive. I have read the writings of men with whose doctrines I have no sympathy, but whose lives I revere; they do not use the word *consecration*, yet I will not assert that because they refuse the term they do not possess the thing itself. There are many Free Church ministers who stand aloof from Keswick; but I would not say that they may not be much more devoted than myself.

We have no right to set ourselves up as the exclusive guardians of the doctrine of consecration, nor as being the only recipients of the power of the Holy Ghost. Let us not use the word "Keswick" so frequently. Dare to believe that, in every branch of the true Church of God, there are men who are living as intense a life as we are trying to live, though they may never come within a hundred miles of this tent.

I quite understand the good motive of men who say, "As soon as you get home, tell others what has happened." But I would rather say,

BEGIN TO LIVE

in the very presence of Jesus Christ, until people ask, "What on earth has happened to you?" Then comes your opportunity for testimony. Friends may differ from me, but, for my part, I would say to every young man and to every young woman who has resolved to be absolutely for Jesus Christ, go and live it. People will find it out, within half an hour of your getting home. If you can hide it, you have not received it; if you have received it, you will not need to talk about it. Nay, I take that word *it* back, and I say *Him*. It is Jesus Christ—absolutely and only and for evermore—Jesus Christ, the King of the heart and of the life.

Instead of Us.

"Instead of us." Oh! to know it thus,
For a fact beyond dispute;
Thou, Lord, wast punished instead of us,
As a perfect Substitute.

Instead of us at the judgment bar,
Where sentence of death was passed;
Instead of us, as condemned ones are
Disgraced to the very last.

Instead of us where the stripes fell fast,
And thy back—not ours—was bared;
Instead of us in the biting blast,
Unsheltered, uncheered, unspared.

Instead of us, with the pierc'd side, Thou,
And the wounded hands and feet;
Instead of us with the thorn-set brow,
And the malefactor's mete.

Instead of us, where the light died out,
And the awful darkness spread;
Instead of us, in the land of drought,
Where no cooling streams are fed.

Instead of us, bringing wealth to pay
Our contracted debt of years;
Instead of us, claiming right of way
To realms that have seen no tears.

Instead of us. Oh! to find it out,
As a thing beyond dispute;
With never a tremor or a doubt,
To rest in our Substitute.

WINIFRED A. IVERSON.

Missionaries in Egypt.

DEAR MR. EDITOR,—Probably you have seen a very severe critique in the August issue of the *Nineteenth Century* upon "Missionaries in Egypt." We sent a reply to the Editor, but he refused to insert it. I enclose you a copy.—Yours sincerely,

(Rev.) C. Inwood,
Chairman of Egypt Mission Band.

33, College Gardens, Belfast.

[Copy.]

To the Editor of the "Nineteenth Century."

Sir,—I have read an article occurring in the current issue of your valuable magazine on the subject of missionaries in Egypt, and as that article contains some very serious mis-statements which constitute the mainstay of the charge of "amazing imprudence" brought by the writer against myself as secretary of the Egypt Mission Band, I shall be glad if you will in the interests of truth kindly insert this correction.

The writer states that I had a certain controversial tract translated into Arabic, and having obtained the addresses of the principal Mohammedans in Egypt, "forwarded to them copies of the tract enclosed in wrappers which bore an unfortunate resemblance to those in which Government circulars are sent," implying, as his subsequent argument shows, that our object was to lead those to whom the tract was sent to believe that it came from the Government. Certainly if this were the case I should be the first to admit that it was not only an act of "amazing imprudence," but even gross folly. Not only was the tract not sent out in wrappers resembling those in use by the Government, but they were not sent out in wrappers at all, the address being simply written on the folded pamphlet. And to completely identify the tract with our mission our name and address was impressed by means of a rubber stamp on the outside of each copy. Besides, the postage stamp would sufficiently indicate that it was not official, as in Egypt there is a distinct Government stamp. By anyone undertaking the alphabet of missionary enterprise such a course of action as the writer attributes to us would be deemed too ridiculous for even a "young English missionary." Our constant care is to dissociate ourselves from all connection with the Government, and to insist on the purely spiritual character of our message.

The writer refers to our annual report for 1899, and would lead your readers to believe that our whole work consists of discussions day and night, and "living in a perpetual state of controversy and tension." He goes on to say "they had not the faintest idea of adopting any other method than that of conversion by theological argument." This is so far from the actual fact that our report even expressly states, "as a rule we refused to enter into controversy" (page 6), and in further contradiction I would say that we would not only have the idea of adopting other methods, but actually do adopt them, and at the present time we have two flourishing boys' schools with many Mohammedan pupils.

I will not trespass further on your valuable space, as I only desire to correct the mis-statements which I submit lent colour to the whole charge of imprudence brought against us in particular. That such statements should be made seems to me to indicate either culpable ignorance on the part of the writer, or else a deliberate attempt to mislead the British public as to the real issues at stake, and to obtain their sanction and sympathy in an anti-missionary campaign, especially in Mohammedan countries, such as Egypt and the Soudan.—Your obedient servant, J. Martin Cleaver,
Sec. Egypt Mission Band.

Dunraven, Belfast.

The Kilburn Sisterhood.—We would again warn our readers against appeals signed in the personal names of "Frances Ashdown" or "Clara Pettiward." They are being constantly addressed to the charitable public.

A Model City.—The seat of the American University of Harriman is a widely-known city in the east of Tennessee, whose citizens are noted for their energy, enterprise, hospitality and refinement. The city contains eighteen manufactories, nine churches, four railroads and *no saloons*. In fact, Harriman is a Prohibition city, and can never be anything else. In this respect, as in many others, it is a perfect model of what a modern city should be. The motto on the city's seal reads: "Prohibition, Peace and Prosperity," and the principles and teachings of the University are in harmony with its spirit. Its Chancellor, the venerable Dr. J. F. Spence, S.T.D., LL.D., is not only a distinguished educationist, but a gentleman who cherishes the loftiest ethical ideals, and labours with practical wisdom and great success for the general welfare of the community.

Day by Day.

SUNDAY, September 9. Isaiah vii.

THE prophecies of chapters vii.-xii. were occasioned by the invasion of Judah by the kings of Syria and Israel, and by the alliance which Ahaz hastily formed with the King of Assyria for his protection. The prophet predicts the failure of the confederacy, but goes on to announce that Judah would ultimately be subjugated by its Assyrian allies. The whole series of prophecies is, therefore, full of precious teaching for us all.

The temptation to seek the aid of the King of Assyria, when we are confronted by the adverse circumstances of life, is a very real and pressing one. And, therefore, God sends his word to reassure us before we take so wrong and fatal a step. He says, "Take heed and be quiet; fear not, nor be fainthearted." He tells us that, if we are right with Him, no weapon that is formed against us shall prosper, and that every tongue raised in judgment against us shall be condemned. He assures us that the confederacy of evil shall not stand. He asks us to believe, since faith is the one condition of our steadfast establishment. Yea, He goes further, He gives us the word Immanuel as our watchword and rallying-cry — God with us.

If men turn from God's way of deliverance and peace, and summon creature help, they will bitterly rue their choice. They may have temporary relief. It may seem as though their policy has been justified by the event. But just as Israel would be so wasted by Assyria, that the people would cease to till the land, and return to the practices of a pastoral and nomad life, so the soul which turns from the Creator to the creature is ultimately reduced to the direst extremity. "He sent him into his fields to feed swine, and he would fain have filled himself with the husks."

MONDAY, September 10. Isaiah viii.

With sure prophetic intuition, that the confederacy between Syria and Israel for the destruction of Judah would be absolute, Isaiah named his child, "Haste, spoil! quick, prey!" The child thus became the symbol and reminder of the impending destruction of Syria and the Ten Tribes.

But there seems to have been a growing party in Jerusalem, which desired to make an alliance with these two nations against the growing power of Assyria. It may indeed be true, as it is supposed by some, that the hostility of Syria and Israel against Judah had been in the first instance excited by the refusal of Ahaz to join them in an offensive league against that dark northern kingdom, which threatened to engulf them all. If so, we can understand Isaiah's saying, that Jerusalem was in peril of refusing the Divine help, which he compared to the waters of Shiloah, a little brook, which flowed perennially from its hidden source beneath the Temple; and relying on Rezin and Remaliah's son. The air was full of the cry, "Confederacy, confederacy." Men were enthusiastic for a vast alliance, which should bring Assyria to book. "Nay," cries the great religious statesman of his time, "it must not be. Let God be your sanctuary, your refuge and strength, and the river of his protection shall make glad the city of God." But in vain!

How often have men turned from the Holy Spirit to spiritualism, from the Living to the dead, from the Holy Oracles to the chirp and muttering of the necromancer! There is no stint of this in these days of crystals, and clairvoyantes, and seances. But let us wait for God, and look for Him, that light may arise in our darkness; and whilst the souls of men fail for fear, we may lift up our heads and rejoice, as our redemption draweth nigh.

TUESDAY, September 11. Isaiah ix.

We pause to give here a better rendering of the opening verses of this magnificent prophecy, which begins with the last line of the previous chapter. "The thick darkness shall be driven away, for dimness shall not continue to her that had been in suffering. As the former time degraded the lands of Zebulun and Naphtali (because, on account of their close contiguity to Assyria and Babylon, they were constantly suffering the oppression of the foe), so the latter time shall honour Galilee of the Gentiles." And the prophet breaks forth into a sublime announcement of the Advent of the Deliverer, the light of whose coming was first shed around the shores of the Lake of Galilee, to give joy and gladness to the long-oppressed people who dwelt there, and so to spread over all the earth.

What joy heralds his Advent! It is as the joy of harvest-home; the joy of the victor, who divides the spoil; the joy of Israel, when beneath Gideon's leadership the long oppression of Midian was broken, and the land breathed again its native air of freedom.

What peace attends his reign! All the armour of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire, *i.e.*, all warlike implements and equipments shall be destroyed, and war shall be abolished.

> No war or battle's sound
> Is heard the world around;
> And kings sit still with awful eye,
> Because they surely know their Sovereign Lord is nigh.

What titles are his! They celebrate—the wonder of his nature; the wise counsel He instils; the might of his wonder-working arm; the eternal ages of which He is Father; the peace, of which He laid the foundations at the cross. Oh, let us put the government of our lives on his shoulder, and as that increases, so will our peace increase, and of either there shall be no end.

WEDNESDAY, September 12. Isaiah x.

Little do bad men ween, in all their pride of power, that they are but rods and instruments in the hand of God, and that He will lay them aside, when He has done with them. "He meaneth not so, neither doth his heart think so." So, child of God, be not dismayed by the proud boastings of your oppressor. It is but for a moment. Meekly bend beneath the Father's rod. Think not of the man who hurts you—the Shimei that curses, the Judas that betrays; but go behind them both, to Him who is using them for his own purpose. It is a profound and comforting thought that those who oppress us, are only as the axe or saw, the staff or rod, in the hand of those who wield them, and absolutely powerless of themselves. "As if a staff should brandish those who wield it. As if a rod should lift up that which is no wood." Can a tool use its owner?

What a wealth of benediction accrues from chastisement rightly borne! The soul which has learnt its lesson returns to the Mighty God, and stays upon the Holy One in truth. It waits to see dreaded evils pass away. It knows that when the anointed Saviour is fully enthroned within, the burden ceases from off the neck, and the yoke is destroyed (*v.* 27). Is this your case, my reader? Have you put God's Anointed on the throne, so that all the city of Mansoul is at his feet? If so, fear no more the oppressor's tyranny; there shall be a certain release and emancipation from his power. His onset may be swift and terrific, stage after stage may witness his furious on-coming, but when he is in sight of his prey, he shall fall as a mighty tree suddenly felled by the axe, and your Redeemer shall secure your entire deliverance.

THURSDAY, September 13. Isaiah xi.

In these two chapters Isaiah seems to lose sight of the political affairs around him, and passes into a sublime description of the days of the Messiah; and this is referred to by the Apostle Paul as one of the notable predictions of our Lord's Advent (Rom. xv. 12). The picture is that of a vine cut down to the ground, but beginning to bear fruit again; and reminds us of the lowliness of our Saviour's origin. Joseph and Mary were of the house and lineage of David, but we know how poor and obscure they were. The Scion of the royal house, who was to revive it to more than its former glory, was born in a stable; but how greatly He was enriched by the Holy Ghost! From the waters of baptism He came, saying, "The Spirit of the Lord is upon Me, and He hath anointed Me."

We, too, may be lowly and obscure, but on us that same Spirit may rest. It is specially good to know that through his grace we may be made "quick of scent" (R v. *marg.*). In such a world as ours this is peculiarly necessary. How often have we been saved from fever and cholera, issuing as an effluvium from an untrapped drain, because our sense of smell has warned us that danger was near, and we have started back! So the Holy Spirit may make us equally quick in spiritual sensitiveness, and we shall know almost instinctively when some book or companionship is fraught with evil.

The beautiful picture of Peace and Righteousness with which the chapter closes has been the dream of the weary ages. Some day it must be realized; but ere that happy result is achieved in the world, let us ask that it may be fulfilled in the Church, and in our own hearts.

FRIDAY, September 14. Isaiah xii.

An exquisite psalm, which has been prepared by the Holy Ghost against that glad day, when Israel shall be saved and restored, and when the Gentiles, with God's ancient people, shall be gathered round the Rod from the stem of Jesse, which shall have become the Banner of the peoples (xi. 10). It reminds us of Miriam's song in Exodus xv., and anticipates the song of Moses, the servant of God, and the song of the Lamb.

But there is a tender appropriateness in every clause of this psalm of triumph for the redeemed children of God, especially for those who have had much forgiven, and whose hearts are overflowing with tender memories of God's great goodness.

Yes, my God, Thou wast deservedly wroth, because knowing the better I did the worse; but I have come back from the swine-trough. Thou hast brought me back as the sheep and the silverling. Thine anger is turned away, and Thou drawest near me with words of comfort. Thou art my salvation from the results and consequences of my wrong-doing, trampling out the fires I have kindled in the dry grass, standing between me and the consequences of my mistakes and sins. Against all future temptations Thou art my strength, and, amid all anxieties and sorrows, my song. From thy deep and loving heart, in all coming days, I will draw salvation; and it shall be the glad aim of my life to incite others to praise Thee.

SATURDAY, September 15. Isaiah xiii.

This chapter begins the third section of this book, which continues to the end of xxiii. It contains twelve *burdens* of prophecy against the surrounding nations. Would that we might be burdened with the weight of others' sins and their inevitable consequences! When we have to proclaim the terrible punishment that must follow on sin, would that we might do it with breaking hearts!

The prophet's quick ear detects the gathering of the nations against Babylon, the panic of the Chaldeans, the carnage and bloodshed caused by the pitiless Medes, and the ultimate overthrow of the proud city, which even Daniel compared to the golden head of the fourfold image. So literally have these words been fulfilled, that even to this day the wildest animals make their home among the ruins of Babylon, and the Arabs are superstitiously fearful of spending the night in its neighbourhood. "Their houses are full of doleful creatures, and ostriches dwell there, and shaggy goats gambol there; wolves cry in their palaces, and jackals in their halls of pleasure." This prophecy is all the more remarkable when it is remembered, that at the time of its utterance, Babylon was but a part of the kingdom of Assyria, and had not risen into prominence. But if these words have been literally fulfilled, what hope they inspire that God will as literally realize the predictions as to the fate of Babylon the Great, the rival of the Bride of the Lamb. (See Rev. xviii., xix.)

How Foreigners Treat the Chinese.

WE have been kept for the past month in an awful suspense with regard to the fate of those shut up in Pekin.

For some time past the murder of missionaries has become of common occurrence, and nothing very satisfactory seems to have been done or determined upon to ensure their safety. They are here under the same treaty rights as the merchant and the minister. As a missionary in this port, and doing business work for some hundreds of missionaries in outfitting, passages, &c., I have from time to time asked their opinion as to the general state of things, and it has been one of general sorrow and disgust at the home Governments in allowing the Empress Dowager to usurp the throne, and hide away the Emperor, and in taking no active step towards his recovery.

Foreigners and missionaries alike have expressed their opinion that nothing would be done until a foreign Minister was murdered. This has proved to be the case. We ask ourselves

WHY THIS CONTINUED HATRED

towards the foreigners? Some are bold and wicked enough to say it is the missionary. Li Hung Chang recently expressed himself that it was chiefly towards the Roman Catholics, and circumstances prove he is right; for in all cases of riot the Roman Catholics are the first to suffer, and no one can contradict the statement that as a body they are hated by the Chinese.

A lady told me to-day that in the Treaty port where she labours a native tailor a few days since called on her asking for work. She said, "Why do you ask me for work when notices are put up saying we are all to be killed?" He replied, "That is the Tien Chu huei"—or Roman Catholics and the Customs officials. She knew they hated the Roman Catholics, but said, "Why do you hate the Customs people?" Said he, "I make coat, ask for money; he say he have no time; he have got time, he sit still do nothing. I go again ask money; he cut my money, and then pay me."

Turning to Europeans and Americans who live in these ports, the Chinese suffer much at their hands. I asked a tradesman why he charged me one price and the foreigner another. He replied, "We can catch your money; but foreign man go away, and we lose money." No business man at home would put up with the treatment to which many foreigners subject the Chinese out here. The poorer, or coolie class, suffer most.

My wife was recently eye witness to a Parsee riding in his trap in a main street. The traffic was congested, as it often is; immediately in front of the trap was a large truck of cases from the dock drawn by six coolies, they in turn waiting for the road to clear before them. The Parsee took the whip from his driver and lashed the men terribly over face and neck. I myself saw a young man driving a dogcart and very fast pony. An elderly Chinaman was crossing the road quite away from the trap, when the driver struck him with the whip across the face. It is no uncommon thing to see foreigners kick or strike the Chinese in the streets, especially if they use the footways. I have myself received both when in Chinese dress—on one occasion by a well-dressed French lady, who begged my pardon when she saw I was an Englishman.

Then there is the opium question—the long and lasting stigma that is attached to that, the baneful and sinful effects which we can never wipe out, and for which the Chinese very rightly hate us.

During my twenty years of business life in the city of London, and my work among the poor there, I never saw anything to equal the cruel and brutal treatment that Chinese receive at the hands of the foreigner. No parallel would be suffered for a moment in any European or American city. Then it is wondered why the foreigner is hated, or why the Chinee wreaks his vengeance on them when he gets a chance!

VERITAS.

Shanghai, July 16.

1212

THE LATE

Mrs. Mary Anne Clark,

OF PALAMCOTTAH.

THE subject of this biographical outline was a member of a missionary family. Her great grandfather, Rev. B. Kohlhoff, afterwards a fellow worker with the great Schwarz, was one of the pioneer missionaries to India, arriving in the country in 1737, to carry on missionary work in Tanjore. Passing over a generation, we find that Mrs. Clark's mother, Mrs. Baker, of Kottayam, Travancore, was engaged in missionary work from girlhood till her death, at the advanced age of eighty-six. Mrs. Baker's name is a familiar one in all missionary circles, in consequence of her long and remarkable connection with the Church Missionary Society. She was, just before she died, teaching in her school the great grandchildren of her first pupils! Mrs. Clark's father and brother, both of whom bore the honoured name of Rev. Henry Baker, were C.M.S. Missionaries, the former, with Messrs. Bailey and Fenn, being the first representative of that Society in Travancore. It was always a joy to Mrs. Clark to know that the labours of these early workers in the foreign field were at length bearing such a rich and abundant harvest.

Mrs. Clark was married to Rev. William Clark, of the Church Missionary Society, in 1851, and would thus have celebrated her golden wedding

next year. For thirty-five years she was engaged in missionary work at Palamcottah and Nallur, in Tinnevelly, and then in Ceylon and Travancore, in co-operation with her husband. During that time she had the privilege of establishing and carrying on many mission schools for girls of various castes, a sphere in which her unusual ability had full scope. Her great command of the Tamil and Malayalam languages enabled her to give much personal attention to the management of these schools, and she constantly conducted classes herself, especially those for the study of the Scriptures.

In 1884, Rev. W. Clark retired from active missionary work, and in 1885 Mr. and Mrs. Clark removed to Bombay. It was not long before Mrs. Clark connected herself with the Y.W.C.A. movement in the city, and after a period of helpful service as an ordinary member, she became honorary secretary for Byculla in 1889; many of the older members of that branch remember with pleasure her loving and helpful efforts on their behalf. At the close of that year, Mrs. Clark became honorary general secretary of the Association. During her tenure of this office the Association made great progress; branches were established at Surat, Lonauli, and Igatpuri; the building fund was largely increased; and the "Monthly Letter," the organ of the local Association, was started.

In January, 1895, Mrs. Clark resigned the honorary general secretaryship of the Y.W.C.A., after four years' service in that capacity, and as a mark of their appreciation of the good work she had done, the members presented her with a testimonial in the form of a silver tea service, and the most kindly expressions of loving regard. In 1894, Mrs. Clark met with an accident which, though apparently very slight, caused such serious injury that an operation became necessary. It was hoped that all danger had been averted, but, after passing through further operations and much suffering, it was found that the disease was beyond cure. Notwithstanding all this, Mrs. Clark, at the call for a worker to take charge of one of the Malayalam Mission schools at her old home, Kottayam in Travancore, offered for the post, and for nearly two years discharged the very arduous duties, with much blessing and success.

Just before Christmas, 1898, she returned with her husband to Western India, and settled down in Nasik. In the quiet little C.M.S. village of Sharanpur (the "City of Refuge"), the last days of her life were passed. Though in much suffering and great weakness, she always took the keenest interest in all Christian work around her, especially that of the C.M.S., the Y.M.C.A., and the work among the Jews. Her desire to "go home" was only equalled by her longing for the Lord's coming, and her mind dwelt constantly on the goodness of God to her and hers. Almost her last written words were those of Joshua xxiii. 14, "Not one thing hath failed"—referring to the entire verse.

She passed away in perfect peace about midday on January 27 last, at the age of sixty-nine years, her husband and elder daughter being with her. For her there is no cause for grief, but rather those whom she left may glory in her joy and the blessed rest that she enjoys with her Lord and Saviour. In Mrs. Clark Christian workers in India indeed lost an honoured and true friend.

Lebanon Hospital for the Insane.

WE have drawn attention from time to time to this work for alleviating the sufferings of the insane in Bible Lands.

Since the days when our Lord trod "those holy fields," so far as is known nothing has been done for these poor mentally afflicted ones, who are allowed to roam about at will, often with serious results, or chained up to rocks in caves when they become too unmanageable.

Mr. Waldmeier, who, after nearly thirty years' residence in the East as a missionary, has undertaken the cause of these afflicted ones, visited Great Britain and America about three years ago, and great interest was aroused in his hospital scheme. An influential committee was formed in London, and sufficient money was subscribed to enable him to go back to Beyrout, buy the needful land, and erect a hospital under the control of an executive committee. This building is now completed, and open to patients.

The hospital has been erected after designs approved by mental specialists in Great Britain and America. There is one large administration block, which includes offices, medical and business superintendents' residences, and stores; two large hospital buildings, or cottages, containing room for twenty patients each; and a nurses' home. There are about thirty-four acres of land (freehold), and this is being utilized as far as possible for cereals, &c. At present there is room for forty patients, and the hospital is being filled up rapidly with the most needy cases.

It is hoped that, later on, when the prejudices of the rich natives have worn off, some of the better class of paying patients will be sent, and this will, in a measure, pay for some of the poorer ones. At present, however, support can only be looked for from friends who are touched with the hopeless present condition of the insane in Bible Lands.

It is estimated that each patient will cost about £25 per annum. The treasurer of the London committee is Sir Richard Tangye, and the secretary, Mr. Francis C. Brading, 35, Queen Victoria Street, London, E.C.

Copies of the new annual report (illustrated) will be sent on application.

Pastor F. E. Marsh,
OF SUNDERLAND.

BY local testimony and general report, Pastor F. E. Marsh, of Bethesda Free Chapel, Sunderland, is a hard-working minister. He is not only hard-working, but ever to the fore in social and temperance as well as evangelical effort. In the words of a local writer, he is "a powerfully-built man, with strong features, zealous, enthusiastic, and aggressive."

So, also, we have found our friend. To be enthusiastic, is of course, to incur the suspicions of the over-cautious; and to be boldly aggressive, is to ensure the condemnation of self-complacent moderates. Pastor Marsh, however, holds his powers and talents as a stewardship, and regards the opportunities of life as God-provided occasions for hearty service. His sincerity is as unquestioned as his earnestness is apparent; and this cannot but be where practising and preaching are properly related and combined.

Mr. Marsh is a native of Brighton, where he was born in 1853, and spent his youth and early manhood. Coming to London in 1877, he engaged in religious work, identifying himself with the Evangelization Society. Being a practical man of business, he found a ready hearing among the common people. His work took him all over the country, and God greatly owned his exertions to bring men to a knowledge of the Gospel. He was much sought after by the Churches, and in many cases his engagements were booked twelve months in advance.

At length his ministry entered upon changed conditions. From travelling in the Gospel he settled down to pastoral work. This was not of his own ordering. In 1887 the pulpit of Bethesda Free Chapel became vacant by the death of Rev. A. A. Rees, and Mr. Marsh's name was brought before the members. He entered upon temporary labour among the people, and it was obvious that he was the right man for the sphere. The invitation was unanimous, and it was accepted in reliance upon the Great Head of the Church.

Bethesda is a church with a history. In general classification it would be reckoned as "Baptist" in principles. It originated in the work of Rev. Arthur Augustus Rees, a remarkable man, who started life as a midshipman in the navy, and left the service to enter upon religious work. This action greatly displeased his friends, who refused to help him in educational preparation. A clergyman raised the needful funds to send Mr. Rees to college, and at length he became curate to Rev. W. Webb, rector of Sunderland, being ordained by Bishop Maltby in 1841. Owing to departures from the liturgy, and to certain features in Mr. Rees' preaching, differences arose between the young cleric and his Bishop, and ultimately Mr. Rees wrote a "Farewell to the Church of England."

Meantime, a congregation gathered round the uncompromising Evangelical preacher, and in due course Bethesda was built. It was opened without ceremony and without debt; and, what is better, was from the first filled with hearers. Every seat was free, and boxes were placed at the doors for voluntary contributions. This plan proved successful, and has continued ever since.

The latest returns of the church show nearly 900 members on the books. The membership has increased during the superintendency of Mr. Marsh, no less than 750 having been admitted to fellowship during his faithful pastorate. From time to time Pastor Marsh has received tokens of the warm affection and loyal co-operation of his people. His outside work, at conventions and other large gatherings, has the sympathetic interest of the church, which takes a deep interest in foreign missions. There are at the present time missionaries in North Africa, South Africa, West Indies, China, and India, who have gone out from Bethesda. Two missionaries are supported by friends in the church, besides occasional help given to three others.

Mr. Marsh believes in extension no less than consolidation. There are in connection with his church no fewer than eight offshoots, in the shape of missions in various parts of the town, and to keep these supplied with speakers and workers there is a body of about 100 young men and ladies on the plan. There are two elders and fifteen deacons, and everything in connection with the government and administration of the place is carried out with

From Photograph by Mr. Walter Gardiner, Worthing.

regularity and order. There are, of course, a Sunday school, Christian bands, &c., and it may be mentioned that during the year an average sum of £2 a week is distributed among the poor members.

Though the congregation does not consist of rich people, so conscientious are the members in the matter of giving that all the work of the church is carried on without a penny of debt being incurred. Another curiosity in connection with Bethesda is that the pastor has no fixed salary. Boxes are placed beside the others at the different doors, and into these are placed contributions for the pastor's use. The jubilee of the chapel was celebrated on March 22, 1895, and it was then stated that during the fifty years of its existence 2,663 persons had been enrolled as members.

The administrative abilities of the Pastor are also placed at the service of the general public. This is as it should be. For several years Mr. Marsh has been a member of the Sunderland Board of Guardians, where he has opportunities of looking after the social welfare of the poor, and where his early business training has stood him in such good stead that he was for some time chairman of the Finance Committee. He is connected with the Vigilance Association, a warm friend of the Y.M.C.A., and is ever forward when local distress calls for a special public effort for its alleviation. He is also Secretary of the Free Church Council, thus helping in a definite manner the larger enterprises of the Church of Christ in the important town in which he resides.

It only remains to add, by way of completing this slight sketch, that Pastor Marsh is a travelled minister. In 1890 he went to America as an invited speaker at Mr. Moody's Convention, and gave a course of Bible lectures to students at Chicago. More recently he has paid another visit to "the other side," and was cordially received in Christian circles. May he long continue to witness for the Lord and labour among his people!

Things which Abide.
By Pastor F. E. MARSH, Sunderland.

THE eternal things of the Eternal God are, as the adjective implies, endless in their duration, imperishable in their character, and abiding in their nature.

I. The Abiding Christ. "Christ *abideth* for ever" (John xii. 34). The statement was made by those who had no sympathy with Christ, but it is none the less true. The title "Christ" is used in three senses in the New Testament.

In the Gospels, it is the *Personal Christ*, as the Anointed of God sent into the world (John xvii. 3); in the Acts it is the *Official Christ*, as the One who occupies the highest place in heaven, as the channel of blessing, by virtue of his death on the cross (Acts ii. 33-36); and in the Epistles, it is the *Mystical Christ*, for the Church is identified with Him (1 Cor. xii. 12). The glory of his Messiahship, the benefits of his offices, and the partnership of his Church are things which will remain.

II. The Abiding Spirit. "I will pray the Father, and He shall give you another Comforter, that He may *abide* with you for ever" (John xiv. 16). In bodily presence Christ had to leave his disciples; in contrast, the Holy Spirit, the other Helper, will remain always with us. This must be so, for He is the seal within us unto the day of redemption (Eph. iv. 30), the earnest of the glory (Eph. i. 14), and the first fruits of the harvest of final deliverance (Rom. viii. 23). As when Eliezer went into the far country to get Rebekah as a bride for Isaac, and then conducted her all the way to his home; so the Holy Spirit having found us, and saved us, will be with us till we meet our Divine Isaac in the air.

III. The Abiding Word. "The Word of God, which liveth and *abideth* for ever" (1 Pet. i. 23). The Word of God is "*settled*" in its abode (Ps. cxix. 89), "*sure*" in its statements (2 Pet. i. 19), "*living*" in its character (Heb. iv. 12, R.V.) *mighty* in its operations (Acts xix. 20), *sanctifying* in its ministry (John xvii. 17), *incorruptible* in its essence (1 Pet. i. 23), and *lasting* in its duration (Mat. xxiv. 35).

IV. The Abiding Fruit. "Your fruit should *abide*" (John xv. 16, R.V.). There are four stages of fruit-bearing mentioned in John xv. (1) "Fruit;" (2) "more fruit;" (3) "much fruit;" and (4) "abiding fruit" (verses 2, 4, 5, 8, 16). There are four definite thoughts attached to these four stages in fruit-bearing. The secret of fruit-bearing is vital union with Christ. The secret of "much fruit"-bearing is communion with Christ. The secret of "more fruit"-bearing is through the gracious discipline and pruning of the Heavenly Husbandman; and the secret of abiding fruit is, on the Divine side, his choice of us, and on

our side, our choice of his will, for that is the meaning of prayer in his name.

V. The Abiding Work. "If any man's work *abide* which he hath built thereupon, he shall receive a reward" (1 Cor. iii. 14). There is a great deal of difference between "fruit" and "work." The first refers to what we *are*, and the second to what we *do*. The material we are to build on the foundation is, the gold of Divine righteousness the silver of Christ's atonement (Ex. xxx. 12; 1 Pet. i. 18), and the precious stones of Christ's glory. This sort of material will stand the test of the judgment of Christ, and will abide to the worker's credit and reward; while the wood, hay and stubble of man's opinion, and self-utterance, will all be burnt up to the worker's loss.

VI. The Abiding Graces. "Now *abideth* faith, hope, and love" (1 Cor. xiii. 13, R.V.). Some have thought faith is to be done away with when we see Christ, but will not our confidence in Him then be without alloy? Some have thought hope will flee away in the glory, but will not every fresh view of Christ's glory awaken in us the desire to see more, and will that hope be disappointed? Love certainly must remain, for it is the harmony of heaven, the bliss of the glorified, and the nature of God.

VII. The Abiding Saints. "He that doeth the will of God *abideth* for ever" (1 John ii. 17). God's will-doers are his well-abiders. God's will and our weal are like two halves of an orange; the one is the complement of the other. A permanent place in God's realm is found by being under his reign. Doing God's will is like the train keeping on the rails; it is the secret of advancement in his ways. There are three "P's" we always ought to remember in relation to God's will. Its *Pattern* is Christ Himself (Ps. lx. 8; Luke xxii. 42); its *Power* is the Holy Spirit (1 Cor. xii. 11; Phil. ii. 13; 1 Thes. v. 24); and its *Pathway* is the Word of God (Eph. i. 9).

Soldiers in South Africa.

AMONG the troops at the front, the South Africa General Mission continues its beneficent work. In reference to recent operations with the Highland Brigade, Mr. Arthur Mercer, the secretary, writes:—

"On the march between Ventersburg and Lindley, the mission cart did service as an ambulance waggon to some footsore men, and in the evenings, prayer meetings were held around it, to which many of the Christians came. At one of these a lad said, 'We are tired in body to-day, and our feet are sore, but, Lord, our hearts are light.' It is interesting to hear that the chorus 'Jesus will never fail,' has become the chorus of the campaign with the Highland Brigade, the men singing or whistling it during the day, and not thinking a service complete without it.

"It is no uncommon thing for the workers to give up their horses to men who find themselves too foot-sore to continue the journey, and during or after an engagement they proceed on foot to the field to see if anyone is needing their help.

"Sometimes they have to take shelter behind an ant heap to avoid the bullets. At Heilbron Mr. Darroll tells of experiences among

THE WOUNDED SEAFORTHS.

One, a sergeant, was shot through the heel; another, a bugler lad, severely wounded in the hand.

"Warm underclothing was taken to some of the men who were in need of it in the hospital. One of these was found nearly dying of a very bad wound, and so the invitation of Jesus, 'Come unto Me and I will give you rest,' was passed on to him. The poor fellow said, 'It is beautiful; I should like to give my heart to Christ,' and it is believed he really met with God. Being asked if there was nothing he would like done, he said, 'If anything happens to me, write to mother.'

"Sometimes during the weary marches men are found who have decided for Christ long after the meetings at which they heard the Gospel proclaimed, and many of their testimonies give evidence of the blessed work God has been doing in Camp Soldiers' Homes. One lad—a backslider, who returned to God at Modder River—had the message on a certain Monday morning, 'When thou passest through the waters, I will be with thee . . . through the fire, thou shalt not be burnt.' Being in charge of one of the ammunition mules, he had during the day to rush through a heavy fire with his cap full of ammunition, for those of his comrades who had run short of it. Remembering his morning's promise, his heart was kept in perfect peace.

"AT WYNBERG,

night after night the large S.A.G.M. recreation tent is filled almost to overflowing with convalescents, who have the appearance of being very much at home as they read, engage in games, or play on the much-appreciated piano. The meetings are held in the marquee adjoining, and three nights a week this is filled, the Old, Old Story finding its entrance as life and power into sad and weary hearts, a notable feature of the work having been the restoration to God of quite a number of backsliders.

"Many Christian soldiers from different parts of the world rally round our workers, and most of them have much liberty in the prayer meetings held at the beginning or close of the services. Besides the men who congregate at night in the marquees, there are many others who prefer to spend their evenings outside the camp, and so find their way to the bright and cheery Soldiers' Home. Here also they come in contact with our workers."

Rev. Norman Bennet, writing from Bloemfontein, to Mr. Walters of the Scripture Gift Mission, says: "I have been able to put in some work here as well as at St. Helena. No sooner do the boxes of

THE SOLDIERS' NEW TESTAMENTS

arrive at the front, than their contents are carefully distributed. Everyone is keen for a copy, from the chaplains of the forces downwards. All the chaplains are helping. At Kaffir River I gave to all the men of the Norfolk Regiment, also to a number of Mounted Infantry stationed there. At Kornspruit I supplied a further company of the Norfolks, also gave copies to a number of men at Vet Camp nearer Bloemfontein. I go out each day with my haversacks filled to overflowing, and have in this way supplied companies of the Gloucesters, Army Service Corps, Engineers, General Kelly Kenny's men, Cape Mounted Police, Post Office Corps, &c. I have had many pointed talks with the men, as the presentation of such a memento gives one a grand opportunity. I am now going to Sand River with 1,000 copies for distribution on the lines of communication, and the friends at home may thank God that it was put into their hearts to send this witness for God to be given out to our soldier sons."

Amanda Smith's Orphan Home.

OUR sister writes from North Harvey, Illinois, with reference to the Industrial Home for coloured orphans, which was opened free of debt in June, 1899:—"The Lord is with us, and blessing us. The Home has now fifteen inmates. Our first anniversary was a success in every way, except financially. Since then our little folks had a prize oratorical contest, and did nobly in the presence of a crowded audience.

"At times our faith is being severely tested, but God never fails us. We sweetly realize that 'Bread shall be given him, his waters shall be sure.' I have just returned from a camp-meeting. While there, with some of the children who recited and sang to the people, I mentioned our need of a cow. At the close of the meeting £10 was presented to me for that purpose. So the Lord is providing for us—blessed be his name.

"The receipts from our little paper, *The Helper*, the book 'Amanda Smith's Own Story,' and the souvenir book-marks, along with our evangelistic work, have enabled us to meet all our incidental expenses, and so far to keep out of debt. Our present need for repairs, making garden, and other absolute necessities, is about £200, and for our endowment fund we want 20,000 dols. Of this amount we have deposited about 500 dols., which is in the Illinois Trust and Savings Bank of Chicago."

The Indian Famine.

COMMUNICATIONS from India continue to bring tidings more or less distressing. Rain has fallen in many districts, but in other parts it is still awaited with intense anxiety, and the suffering in consequence is beyond description. Day and night the piercing cries of terror and anguish arising from the helpless victims of famine, give place to the piteous wail of the dying. The plague of cholera falls upon a gradually starving people, already grappling with death.

It is impossible to give in detail the heart-rending accounts forwarded by missionaries and others, through whose hands the contributions of friends have been administered.

From Belgaum, Bombay Presidency, Mr. Villiers F. Hunter writes: "Mr. Bird and myself have just returned from a short visit through one of the worst famine districts, and we hope never again to witness such sights, and hear such sounds and cries. At the railway sidings children could be found sifting the dirt to find a little grain. Houses unroofed, and the wood work taken out, indicated what the owners must have suffered. Cattle wandering in processions, vainly

SEARCHING FOR A BLADE OF GRASS,

and falling down one by one. Along the roadside could be seen men, women, and children climbing the trees and devouring any green to be found."

Writing from the Wesleyan Mission at Faizabad, Miss M. J. Fentiman says: "With the donation you have sent me I shall be able to enlarge the industry considerably and take on several more women. By teaching the women some industry we enable them to earn a livelihood, find them occupation, call forth latent talents, and give them a deeper interest in life. The poverty among Mohammedan widows and deserted wives is most appalling. We give the women we gather together in the industrial class daily religious instruction, and pray that many of them may be led to Christ."

Mrs. F. M. Hewlett, Shanti Kothi, Benares, in a recent communication, remarks:—"I am making garments for the girls who attend my school, as many of them are without clothes, and their parents are unable to provide both food and clothing."

From Madak, Nizam's Dominions, Rev. Charles W. Posnett, of the Wesleyan Mission, writes:—"I have been shocked beyond measure to find that some of our Christian people, fleeing from the famine camp, have been stricken down in their flight, and

DIED ALONE IN THE JUNGLE

without a hand to help or a friend to comfort. Many people are acting as if the rains were the end of our troubles, whereas it is just the opposite; for those who have endured twelve months of famine can hardly live through the next four months of hard toil on the phantom vision of a harvest festival five months ahead, when all has been gathered. In another two months, when the crops have half-grown, it may be possible to wrest a loan from the money-lending sharks, who are the curse of India; but if only a little is obtained the interest rises, and when the crop is cut a handful of armed servants appear. They will show

THE POOR CULTIVATOR

the paper he signed, but could not read, and by sheer force will take away a hundred fold their due, while the man falls at their feet begging for sufficient to be left for the needs of his children. To save such as these from the all-devouring jaws of the usurer; to provide cattle and seed for those who have lost all; to give medicine to the cholera stricken, whose friends come even in the night-time, and while in bed will seize our feet, and with a voice full of anxious terror of death, beg for help—such a service is full of joy, which even the angels might well covet. I have seventy-six orphan and destitute children whom I have taken in during the last few months, whose drawn faces and prominent bones are a silent, eloquent, appeal one cannot withstand. The price of grain is so high it is most costly to feed them all."

Mr. Sankey's Visit.

SACRED SONG AND STORY.

ON Friday last, Mr. Ira D. Sankey, accompanied by Mrs. Sankey, landed at Queenstown *en route* for Cork, where he held his first meeting on Sunday.

"What is the precise purpose of your visit, Mr. Sankey?" I asked, as soon as I found myself alone with him.

"Partly work, partly pleasure," he responded, genially; "or, rather, to make pleasure of work. I have so many friends in Great Britain and Ireland whose faces I want to see again while health permits, and it is not likely that I shall ever cross the ocean again after I return home."

"I suppose you are overwhelmed with invitations?" I suggested. "Why, yes!" he replied. "Somewhere near a hundred, I guess, and shall accept as many as possible."

"Are your meetings to be evangelistic?" I asked. "Well no, not exactly. You see I shall only hold one, or at most two, in each town I visit. My idea is rather to meet the Christian people, and renew the acquaintance of old friends."

"Then what form will the gatherings take? You will sing, of course?" "Yes; many of the hymns we have been using all these years, as well as some of the new ones, have histories or associations more or less remarkable, to relate, which will, I believe, prove not only interesting, but also a means of encouragement and blessing. I shall therefore intersperse my singing with

A RECITAL OF INCIDENTS

and stories, some of a humorous, some of a serious character; making them all subservient, of course, to the spiritual purpose of the meeting. I am not a preacher, but I hope, in the way I have indicated, to make the way of salvation plain and real, believing that God will bless these hymns again and again, as He has in days gone by."

"You must have quite a collection of such incidents and experiences!" "Yes, I have; enough for a book—or two. In fact, I hope some day to publish a volume containing the most striking ones. I have been at work at it, on and off, for some time; but I don't know when it will be finished."

"Well, Mr. Sankey, now about your programme. To begin with, how long is it since you were in Cork, and what plans have you got fixed?" "It is seventeen years since, with Mr. Moody, I paid my first and only visit to this city until now. Mr. Moody was here in 1892, when he laid the corner-stone of the present Y.M.C.A. building. I am only holding one meeting, and from here I go to Limerick, Waterford, and Dublin, before crossing to England."

"Are you not going to Belfast? You will be badly wanted there, in view of the great gatherings you and Mr. Moody have held there in former years." "Yes; but I can't get there just now. I shall be in Glasgow later on, and shall hope, if possible, to visit Belfast from there. I am due in London on the 13th for a great meeting in Exeter Hall, where a reunion of our old choirs is to take place, and Sir George Williams is to preside. After that I am to sing at the opening of the new Metropolitan Tabernacle, for which three or four days of meetings are announced. Mr. C. H. Spurgeon was a warm supporter of our evangelistic work, and the last time I sang there was at his funeral. I feel it therefore to be a special privilege to help his good son Tom in any way I can, for he has great responsibilities weighing upon him, which I am glad to know he is discharging nobly and well."

"Have you any towns in your mind you would especially like to visit?" "Yes, but it might sound invidious to name them. I may be excused, though, if I mention York for one, seeing that it was there Mr. Moody and I held our first meeting in the British Isles; and while so near, Newcastle and Sunderland may be included, while of course, Glasgow and Edinburgh have special claims on account of the great permanent evangelistic agencies which arose out of our visit in 1873-4, and which have been carried on ever since. Then there are other cities in which marked blessing was experienced, such as Liverpool, Manchester, &c. But these are typical of so many that I'd best not enlarge upon them."

"You will have a choir in each town you visit, I suppose?" "Yes, I hope so. For one thing, it is hard work at my age (I spent my sixtieth birthday in mid-ocean the other day) to run a meeting from beginning to end single-handed, singing and talking the whole while; and it will relieve the audience to have an occasional change of voice. Besides, we have always found a choir of great use while audiences are assembling and leaving."

"You referred to your age, Mr. Sankey. You don't show any signs of failing health." "No, perhaps not; I am thankful for all the vigour vouchsafed to me for so many years, and for that which I still enjoy. But there must come a time when a man needs to let up a bit, and I have not spared myself these thirty years. That is one reason why I do not propose to stay more than a day or two in each place I visit; the other is that I want to cover as much ground as possible and see all the old friends I can during my stay."

It was certainly a very encouraging reception that the people of Cork gave to Mr. Sankey as he inaugurated his new campaign on Sunday afternoon. The meeting was announced for 4 p.m., but as early as 2.30 a hundred or more persons were waiting outside the Assembly Rooms for the doors to be opened. By 3.30 every nook and cranny was occupied—aisles, platform, doorways, and adjoining rooms all being requisitioned, to say nothing of the doorsteps and pavement outside, which held a throng of disappointed lingerers long after the doors had to be finally closed.

Hale and hearty, smiling and genial as ever, Mr. Sankey briefly explained to his audience the object of his coming among them. He had just been at Northfield Conference — and here, at the outset, he paid a grateful and

TOUCHING TRIBUTE

to his beloved friend, Mr. Moody, with whom he had for so many years been a fellow-labourer in the Gospel. "We were very happily united," he explained at a later stage, when, relating how Mr. Moody had called upon him suddenly to sing a hymn with which he was unfamiliar; "he was captain of the ship, and there could be but one, so I had to obey."

The gathering was an important one in view of two facts—first, the vast preponderance of Roman Catholics over Protestants in the city; second, the notable proportion of young people present, to whom, until now, "Mr. Sankey" had been no more than a name.

Nor was there a dull moment from the time the choir commenced to sing till the benediction was pronounced. But it was left to the post-conclusion of the meeting to demonstrate how far Mr. Sankey had gauged the Christians of Cork aright in assuming that he had many friends among them; for, for nearly half-an-hour, they pressed upon him to shake his hand and to express their pleasure at his all too brief visit.

The service itself was homely and informal. Old and new hymns were sung, interspersed with brief talks about their origin, or the varied associations that had clustered round them.

It was gratifying to find that the voice of the singer showed no trace of failure, and that, as compared with his prolonged use of it, in the missions of 1883-4, for example (which is more clearly in the memory of the majority than the earlier visit), no appreciable change could be detected.

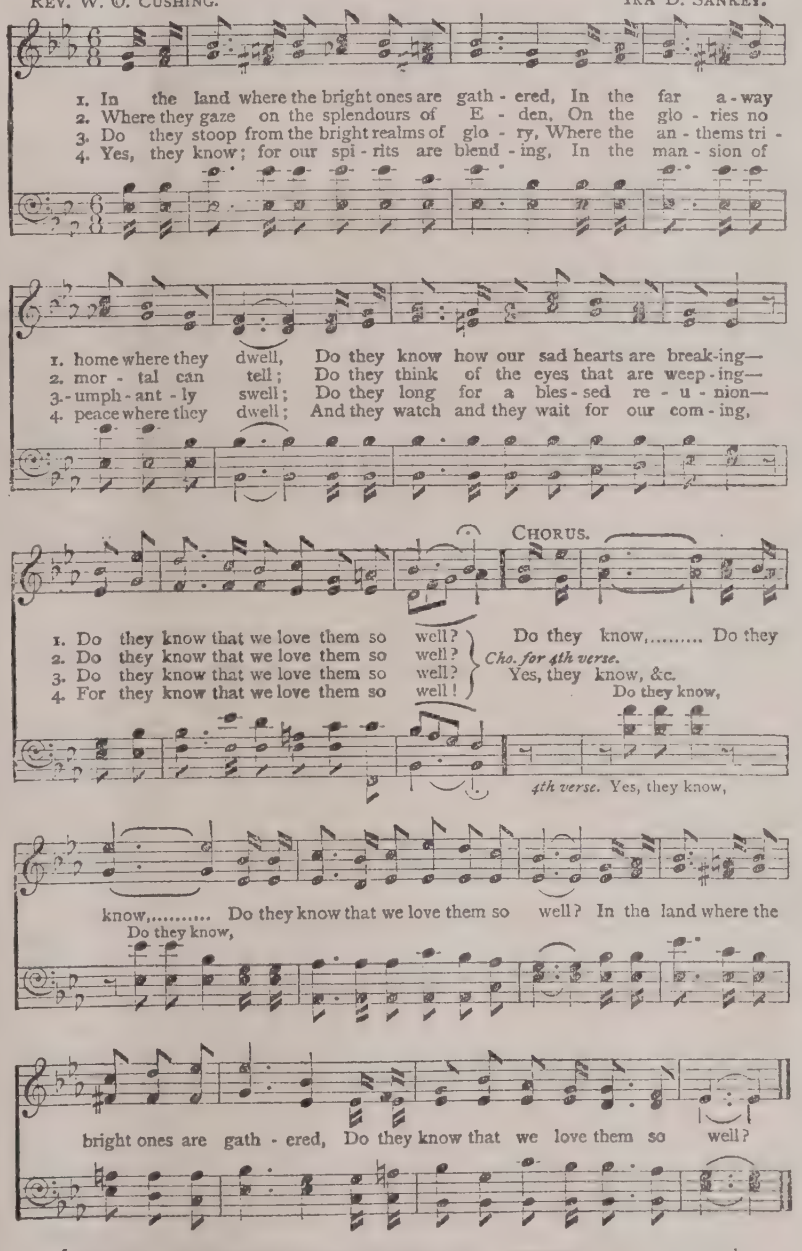
One meeting in Limerick and one in Waterford complete the present week's engagements, followed by two meetings in Dublin on Sunday; and subsequently the London gatherings. Mr. Sankey may be addressed during his stay: care of the office of The Christian. G.

A large meeting, in the form of a reception to Mr. Sankey, has been arranged by the

No. 143. Do they Know?

"We love the children of God."—1 John v. 2.

REV. W. O. CUSHING. IRA D. SANKEY.


1. In the land where the bright ones are gath - ered, In the far a - way
2. Where they gaze on the splendours of E - den, On the glo - ries no
3. Do they stoop from the bright realms of glo - ry, Where the an - thems tri -
4. Yes, they know; for our spi - rits are blend - ing, In the man - sion of
1. home where they dwell, Do they know how our sad hearts are break-ing—
2. mor - tal can tell; Do they think of the eyes that are weep - ing—
3. umph - ant - ly swell; Do they long for a bles - sed re - u - nion—
4. peace where they dwell; And they watch and they wait for our com - ing,
CHORUS.
1. Do they know that we love them so well? Do they know,..... Do they
2. Do they know that we love them so well? Cho. for 4th verse.
3. Do they know that we love them so well? Yes, they know, &c.
4. For they know that we love them so well! Do they know,
4th verse. Yes, they know,
know,..... Do they know that we love them so well? In the land where the
Do they know,
bright ones are gath - ered, Do they know that we love them so well?

[COPYRIGHT, FROM GOSPEL HYMNS AND SACRED SONGS, COMPILED BY IRA D. SANKEY.]

London Evangelistic Singers' Union in the Exeter (large) Hall on Thursday, September 13, at 7.30 p.m. Sir George Williams is expected to preside, and short addresses will be delivered by the Hon. R. Moreton, Rev. Archibald G. Brown, and Mr. Eugene Stock. Mr. Sankey will both speak and sing, and a large choir will sing several pieces from Mr. Sankey's new book. This meeting will also celebrate the silver jubilee of the London Evangelistic Choirs, formed in 1875 by Mr. Sankey, who has expressed a special desire to meet the old friends who sang with him then. All such are asked to write to the hon. sec., Mr. H. Beaton, 54, Leigh Road, Highbury, N.

The Blankenburg Conference.

IT is remarkable that each of the three great Conventions, which I have been privileged to attend during July and August, has been overshadowed by the sense of irretrievable loss—that at Keswick, by the death of the beloved Macgregor; that at Northfield, by the death of the prince of evangelists, D. L. Moody; and this at Blankenburg, among the pine-forests of Luther's country, by the death of Fräulein von Weling. I use the word *death* in the conventional sense; I should rather speak of translation and home-going.

There is a remarkable parallel in the last two cases which I have mentioned. Last year each was apparently in perfect health, and the life and soul of the Convention, which had been gathered; each passed home before the natural force had abated to any considerable extent, and when years of holy service seemed still possible; and the mortal remains of each have been interred in the close proximity of the crowning achievement of

A UNIQUE LIFE WORK.

The grave of the evangelist, from Hill-top, overlooks the Connecticut Valley, where he was born, lived, and died; the great Seminaries which he erected for young men and women; the Conference Hall, and East Northfield, which he so largely created; whilst the grave of the beloved mother of the Blankenburg Orphanage and Conference lies just behind the neat and commodious Conference House, which, humanly speaking, would not have existed but for her. In each case I visited the grave first of all, that I might renew my own consecration to the earthly service they have left for higher work yonder.

It is very remarkable that God's work never stays, as his workers are called home. Indeed, their removal seems to make way for some whose opportunities were straitened and their powers cramped by the over-abounding genius and energy of their leaders. At Northfield, it was evident that there are many men of conspicuous power ready to do their best to carry on Mr. Moody's work; and here the removal of Fräulein von Weling has had several interesting results. It has led to this work being placed on a solid, legal recognised basis; it has brought about the formation of

A BODY OF TRUSTEES,

each of whom is devoted to the maintenance and furtherance of the original plans which she laid down; and it has called into existence several committees, to attend to the various branches of enterprise, which will thus be more thoroughly cared for than they could be by one individual, however talented and devoted. So that the conferences, the religious papers, the orphan work, the Evangelical Alliance, the evangelistic operations in this neighbourhood will be as before, and better; and all who have been in the habit of forwarding contributions from various parts of the world for the support of this great and good work need not hesitate to continue doing so, directing their donations to the care of Mr. E. F. Hoyer, Allianzhaus, Blankenburg, Thüringia, Germany.

The story of Mr. Hoyer is an interesting one. His father was Vice-Governor of Pomerania, and in his early years he was a journalist. He was brought to the Saviour during an illness, by a simple remark of the pastor who was visiting the hospital where he was lying. After some experience of Christian life and service in Berlin, he applied for further training to Mrs. Baxter, and spent some time in the Bible School at Highbury. In the July of last year, he came to Blankenburg as a guest, but became interested in the work, did what he could to assist amid the pressure of the 1899 Conference, and finally made his home here, going out on the lines of the Evangelical Alliance to hold services throughout Germany, and wherever doors were opened. On returning in February he found Fräulein von Weling very ill, and, relinquishing his public work, set himself to relieve her of the burden of the institutions which looked to her for guidance, and during the last two or three months of her life received her parting directions. He was designated by her will as in her judgment most suited to be the permanent worker here in conjunction with two noble, practical, and consecrated ladies (sisters), who are making their name of Nordsick beloved wherever it is known. To these three, under God, the calling of the present Conference is due; and I am glad to say that a larger number have accepted the invitation than ever before, all the arrangements for the accommodation and feeding of the great congregation of

SOME THOUSAND PERSONS IN ALL,

being undertaken and carried through, as in former years, by the staff of Allianzhaus. It is quite a marvellous piece of arrangement, and yet seems to work very smoothly and pleasantly. The entire expense is met by the free gifts, placed in very modest and unobtrusive boxes. Amongst the guests is the Countess Waldersee, the noble wife of the Commander of the Allied Forces in China.

The list of speakers is a considerable one. First and foremost the beloved Dr. Baedeker, Dr. Grattan Guinness, Pastor Jellinghaus, Colonel von Knobelsdorff, Dr. Lepsius, Pastor Mascher, Rev. C. G. Moore, Pastor Stockmayer, and myself. These treat as God may direct them the general theme of the Conference, which is the Divine Plan of Salvation from Death unto Life. So far an intense spirit of hearing seems to rest on the people, and there is every reason to believe that the results will be deep and far-reaching.

Thus God fulfils Himself in many ways. No one of us is necessary to Him. In his grace He will use us, if we yield ourselves to Him; and, when we are not allowed to continue by reason of death, He remaineth the same, and the River of his Life makes for itself new channels.

F. B. Meyer.

August 28, 1900.

At the Paris Exhibition.

THE committee of the Salle Evangélique, 59, Avenue La Bourdonnais, close to the Paris Exhibition, in appealing for pecuniary help, express their gratitude for the large measure of success which has attended this effort to spread the knowledge of the Gospel amongst the French people. Night after night the beautiful hall is occupied by audiences usually ranging from 150 to 250. Of these the majority are manifestly strangers to the preaching of the Gospel; yet they listen attentively and respectfully to the earnest and faithful proclamation of the message of salvation. The majority are mere passers by, visitors to the Exhibition, who have been attracted by the notices given away in the street, and by the conspicuous announcement, lighted by electricity, of "Addresses on the Gospel." These remain for ten or twenty minutes, sometimes till the close, listening, often doubtless for the first time in their lives, to evangelical teaching, and carrying away with them Gospel tracts and Scripture portions.

The Bible and Tract Depôt, which forms an important adjunct to the Salle, is fitted up with an attractive display of Bibles in some sixty different languages, lent by the British and Foreign Bible Society, with other illustrated evangelical publications. The Salle is also the centre from which the distribution of already more than 150,000 illustrated Gospels, published by the Scripture Gift Mission, has taken place. Many interesting conversations in connection with this work, and that of the Bible Depôt, show that the good seed is not sown in vain.

The committee has exhausted the funds kindly entrusted to it for the rent of the Salle and the various expenses. Communications, referring to the Paris Exhibition Fund, may be sent to Mr. J. F. W. Deacon, 20, Birchin Lane, London, E.C.

Missionaries in China.

A CIRCULAR letter from the office of the China Inland Mission on September 1, says: "This morning we have received a telegram from Mr. Orr Ewing, informing us that *all* the Kiang-si missionaries arrived safely at Kiu-kiang, all well. This includes ninety-one of our own missionaries, as we had that number in the Province at the end of June this year."

The following is a list of missionaries who, it is FEARED, have

LOST THEIR LIVES IN RIOTS:—

SHAN-SI: Hsias-i.—Miss Whitchurch, Miss E. E. Searell. Ho-tsin.—Mr. and Mrs. G. McConnel and one child, Miss S. A. King, Miss E. Burton. Luch'eng.—Mrs. E. J. Cooper and one child, Miss Rice, Miss Huston. Ping-yao.—Three of Mr. and Mrs. Saunders' children.

CHIH-LI: Pao-ting.—Mr. and Mrs. Bagnall and one child, Mr. Wm. Cooper.

CHEH-KIANG: Kü-cheo.—Mr. and Mrs. D. B. Thompson and two children, Miss Sherwood, Miss M. Manchester, Miss J. E. Desmond. Chang-shan.—Mr. and Mrs. G. F. Ward and one child, Miss Thirgood.

The compiler of the list adds: "We also fear the worst for Dr. and Mrs. Millar Wilson, Miss M. Clarke, and Miss J. Stevens, who are known to have been in Tai-yuen-fu on June 27.

Seed by the Way.

IT was a lovely Sabbath day, and I was sitting at the window looking out upon the public gardens which are the charm of Buxton. I had been an invalid for about three months, and during all that time had been deprived of the privilege of public worship. As two o'clock struck, I was present in spirit with my own people, who would be assembled in their renovated church, and my heart filled with deep emotion as I thought of the many Sabbaths I had been away from them.

Weak in body, at any rate, I was getting depressed by my reflections, when suddenly a burst of music roused me from my reverie, as a small detachment of the Salvation Army stopped under my windows. Their leader announced that they were to have a short service, in which he asked his hearers in front of the many villas to join. He then gave out the hymn, "Rock of Ages," and with a trembling voice, all alone in my room, I joined in. Tears came unbidden to my eyes as I sang the beautiful words, and it was with a prepared heart that I listened for the text which would be chosen for the address.

Presently a clear, sweet voice gave out, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The speaker was a young girl with a bright, beaming face, and as she opened up the familiar text, from which I had often preached, she drew me very near to Christ, and so proved herself an "able minister of the New Testament." Wasn't I weary and heavy laden when the invitation reached me? That I was, and at Christ's feet that day I found soul-refreshing rest.

Sweet and satisfying was the Gospel as it pulsed from the heart of this young girl. I had heard the most famous preachers of the time, but never had I been so deeply touched and moved as by this evangelist. Her appeals to the cultured audience throbbed with a tender pathos which fairly captivated me. I fell on my knees and joined heartily in the short prayer that followed the address, and when the last hymn was sung, and the Gospel band left, I gave God thanks for sending me the first preacher I had heard for three months.

He had been mindful of me in my weariness and sent a girl, and not an angel, "to minister unto me." I met her a few days afterwards on the street, and thanked her, telling her how her message had been blessed to me.

"Thank you, sir," she said, "for your kindly words, for we street preachers hear so much to discourage us, that testimonies like yours gladden and strengthen us." I give my experience here to encourage open-air workers. They little know the good they do, but the Master they serve will reward them for all their labours of love.

A Scotch Minister.

The Two Thieves.

(Luke xxiv. 39-43.)

One saved—the Lord finds room—
For contrite souls above;
One lost—let none presume
On his exceeding love.

E. E. Trusted.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Trifles.

"THIS only a trifling thing, let it go, what does it matter?" How often have we heard such a sentence uttered, or words implying the same meaning. Yet it is dangerous, and likely to affect our bodily and spiritual welfare, if we allow the idea to grow that small things are to be despised.

The mustard tree is in the tiny seed. The sturdy oak, with its umbrageous, leafy wings, is in the acorn. The coming deluge is in the cloud no larger than a man's hand.

Let us think of these trifles more, for in reality they are of immense import. We shall then consider how that harsh word we uttered cut our friend's heart to its utmost depths. We had forgotten it, and little knew of the silent tears shed in the solitude of his room during the still hours of the night. We shall then say a word of comfort more often to cheer a weary traveller on life's way. One sentence of hope, one grip of brotherliness, may turn many a heart again into the right path. One loving, sympathetic smile may bring sunshine to the sad one's tears, and thus through the dimness, he may catch the beauty of the rainbow, telling of the brighter glories about to be revealed.

A word or two telling of the path that leads to salvation may sink into a heart, and after many years it may be—will lead the wanderer home.

God does not despise the smallest creature. Not a sparrow falls but He knows of it. His heart is ever ready to catch the faintest whisper for help. He can hear the heavy sigh for forgiveness from the contrite heart, when speech fails to tell of its profound longing for Divine love. Ofttimes no language but a sigh breathes to the full the soul's deepest yearnings.

The snowflake becomes the avalanche—the spark the conflagration that devours the whole town in its fiery jaws.

When the heart is right, we shall not scorn the trifling things, knowing that God in his infinite goodness uses both the small and the great to advance his kingdom, and for the eternal good of his children.

G. S. A.

Making One's-Self Necessary.

"IF I were only necessary to somebody," lamented a girl, the other day, "I should have something to live for. But if I were to drop out of the world to-morrow, it would not make any real difference to anyone."

"But there is your father," said an older friend.

"Yes; but he is at business all day, and often away from home. Jane, our old cook, does the housekeeping, and he really could get along just as well without me. He seems so wrapped up in his business that he scarcely notices he has a daughter."

"Is Jane's housekeeping good?" asked the other.

"Not very. When father has to entertain his friends he takes them to the club—but he would rather do that, anyway."

"Well," said her friend, "you are evidently making yourself as unnecessary as possible, my dear child."

"What do you mean?"

"I mean that you are avoiding every opportunity you have—and they are many—of making yourself necessary to your father. If I were you, Mabel—and I do not say this unkindly—I would put all thought of self away, and study the situation entirely from his side.

"I would make his home comfortable, that he would be happy to bring his friends there, as I know he used to do. I would show myself loving and responsive always, even though your father is undemonstrative.

"But I think you would soon find that he has an interest in other things, too, that you have never tried to meet. I believe that in six months, by these simple means, you would make yourself so necessary to your father," with a twinkle of fun in her eye, "that Jame could never hope to equal you."

But Mabel did not smile. Truth is not always comfortable to hear. "I've had a new view of myself in your looking-glass," she said, "and I don't believe I know how to be necessary to anybody. But, at any rate, I've got my eyes open to the reasons why!" So, as Mabel is an energetic girl, we shall probably soon see a useful and happy daughter in that little household.

Selected.

Be Little Sunbeams.

CHILDREN, you are household sunbeams; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will then greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they will talk about it, and thank God for their little household sunbeam.

Sunday Reading.

The Seed of Love.

The farmer planted a seed—
A little dry, black seed;
And off he went to other work—
For the farmer was never known to shirk—
And cared for what he had need.

The night came with its dew—
The cool and silent dew;
The dawn came, and the day,
And the farmer worked away
At labours not a few.

Home from his work one day—
One glowing summer day—
His children showed him a perfect flower;
It had burst in bloom that very hour;
How, I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the sower who works with a trusting heart
Will find the flower at last.

Exchange.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER **(No. 244)**.

1. Say in which verses the *questions* given below occur.

2. From the other chapters given, select a verse to form an *answer* to each of the several questions, and write it out.

(*a*) What shall we do? (Luke iii., *answer* 1 Cor. x.)
(*b*) What shall we do? (Luke iii., *answer* Matt. vi.)
(*c*) What shall we do? (Acts ii., *answer* 1 John iii.)
(*d*) What shall we do? (Luke iii., *answer* Col. iii.)
(*e*) What seek ye? (John i., *answer* Hebrews xiii.)
(*f*) What sayest thou of Him? (John ix., *answer* Matt. xvi.)
(*g*) Will He reserve his anger for ever? (Jer. iii., *answer* Psa. ciii.)
(*h*) Believe ye that I am able to do this? (Matt. ix., *answer* Luke i.)

[Children under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions next month will be set from—Jeremiah; 2 Kings xxi.-xxv.; 2 Chron. xxxiii.-xxxvi.

ANSWER TO LAST SEARCHER **(No. 243)**.

HIDDEN TEXT.

1. Thou (John xxi. 15)	12. and (John v. 44)
2. shalt (Ex. xx. 10)	13. with (Luke xxiii. 11)
3. love (Rom. v. 8)	14. all (1 Cor. x. 23)
4. the (Mark iii. 35)	15. thy (Psa. xlii. 10)
5. Lord (Ezek. xiii. 9)	16. soul (Luke i. 46)
6. thy (Luke ii. 32)	17. and (John vi. 17)
7. God (Psa. cix. 21)	18. with (Luke vii. 24)
8. with (John iii. 2)	19. all (1 Cor. x. 33)
9. all (Col. iii. 11)	20. thy (Psa. lv. 22)
10. thy (Psa. xxxiii. 22)	21. mind (Phil. 13)
11. heart (John xvi. 22)	

Matthew xxii. 37.

No. 243—Correct Answers (first list) received from:—

A—Mary, Frank and Ernest* Anderson.
B—Robert Bushby, Christabel Bath*, Gertrude Bush, Herbert Braddon* Gertrude Bristowe*, Ella Berryman*, Fred Barton*, Ada Blencowe*, Gordon* and May* Bligh, Esther*, Leah* and Rachel* Blumenthal, Edith Bank*, Leah Bazinsky, Violet Braun*, Harry Bank*, Emily Bridgwater.
C—Daisy R. Clarke*, Josephine* and Elma* Cheal, Beatrice Crawford, Margaret Clarke*, Mabel* and Ida* Cole, Lydia Cleary*, Kitty Cope*, Grace* and Henry* Charlk, Gladys Clark*.
D—Kitty* and Violette* Donaldson-Selby, Vera Dickinson*, Stanley Drew*, Nellie Dowsett*, Albert Davis.
E—Esther and Robert Everitt, Eddie Ecroyd, Joseph Elkin*.
F—Winifred Field, Vincent*, Mabel* and Olive* Fleet, Kitty Fausset, Nellie Furse, Sarah and Solomon Finkelstein*.
G—Mary Gover, Clarice Gale*, K. Goodyear, Alice Goad*, Alice Gammage.
H—Eric and Mary Hill, Francie* and Florence* Hoyte, Annie Hammond*, Ina Hemmel*, Nellie Hatchett*, Grace Hawkins*, Annie Horsteraft, Beatrice Hastings*, Willie*, Mary and Elizabeth Hooper, Dorothy Havergal-Shaw, Elsie Hanson, Hannah Hancock, Winifred*, Edith* and Henry Harvey.
I—Nellie Irving*.
J—Robert and David* Jameson, Emily Jones*.
K—Annie Kingsford*, Esther* and Rose* Killowich, Gertrude Krambach*, Stanley Kalb*.
L—Arthur and Evelyn Lamb, Sidney*, Mary*, Edward and Henry Law, Mary* and Annie* Levine, A. Lichtenstein.
M—Arthur*, Nellie, Lewis* and Owen* Morice, Fanny Messenger*, Philip Martin*, Jacob Michaels*, Adelaide Moore.
N—Emily Norris*, Amy* and Maude* Nottage, Blanche Norcock*, H. and G. Neligan, Leah Niels*, Edith Nash*.
O—Gilbert and Olive Oxley.
P—Katie*, Leonard* and Walter* Picknell, Ruth Pledger*, Ethel* and Kathleen* Pasley, Louie Penny, Kathleen Pincott, Margherita Perlmann*.
Q—Frances Quance*.
R—Marion Richards*, Gordon Remington*, Alice Reid, May Rodgers, Jessie*, Isabel* and Elmina* Roe, Gwennie Ravenhill, Mabel de Rusett*, Elsie Ridewood*.
S—Margery Smart*, Stanley, Glanvill* and Rider* Smith, Dollie Salt*, Ellen Simmons*, Janet Speed*, Mary Sowden, Nannie Sturrock*, Bessie Symes*, Frances Stileman*, Dora* and Lizzie* Simons, Ferdinand S. Sosnovich, Henry*, Raphael* and Henry* Schwartz.
T—Frank Tomkins*, Dudley Toye*, Arthur Taylor*, Theodora* and Archibald* Thorn, Rachel, Rebecca and Isaac Tushinsky*, Naomi Torff.*
V—May* and Edwin* Vickers.
W—Cecile and Phillis Wright, Ellen Williams*, Dorothy* and Mansfield White*, Charles Wingrave*, Agatha Ward*, Joanna Wolnitzer*, Madge and Frank* Wilson.
Y—Gladys and Maurice Young.

No. 242—Correct answers (second list) received from:—

A—Eliza Aitken, Mary, Ernest* and Frank* Anderson.
B—Lucienne Brabandes, Ernestine Buhl, Clara Brown*, Helen*, Susette* and Mary Beck, Maggie and Charlie Banks, Frank Bentall, Gladys Bartlett*, Ella Berryman*, Dorothy Banfield*, Frances Burnett*, Allen* and Conyers Baker, Eva Browne*, Harold Berry, Lilian, Frank, Teresa and Avory Blackie, Dorothy Butcher, Louise Betts*, Phyllis Boyd, Dorothy Benson, Massy Baker, Dorothy Berry*.
C—Susie Cumbers*, Muriel Craigie, Dorothy* and Joan* Clarke, Alice Crang, Percy and Stanley Chappell, Dorothy Cooper*, Gladys Clark*, Maggie*, Jessie* and Walter Carter, George Crawford, Nesta Carew, Gladys and Beryl Calvert, Bessie Cheale*, Vernon Clusom*, John*, Henry*, David* and Annie* Colville, Hyde* and Duncan* Campbell, Alice Cady.
D—Marie Denizot, Ethel Dancy, Ethel and Mai Davidson, Llewellyn Dale*, Pologuia Daws*, Constance* and Bessie Drayson, Esther Dickson.
F—Maggie, Eva and Mabel Fletcher, Jeanne Faucon*, Louise Filhol*, Aileen and F. Figgis, Hyacinth FitzSimons, Richard, Lawrence and Herbert Farmer, Lily Findlater, Lewis, Agnes and Meg Fuliarton.
G—Edith Grieve*, Isabel and Elsie*, Goudge, W. Garnham, Constance Gabbett*, Jack, Stuart, Dorothy*, Edith and Margaret* Gray, Grace* and Evelyn* Gulston, George Goodall, Alice Gammage*, George, Margery and Colin Graham-Brown.
H—Elsie Hore, Georgette Hoffmann*, Florence and Francie* Hoyte, Jamie de Hailes*, May and Sandy Handsyde, Eileen* and Elise* Hill, Hetty Hill*, Violet Holford*, Dorothy Harris*.
I—Ami, Isabel and Mary Inglis, Nellie Irving*,
J—Lizzie Johnstone*, Emily Jeynes.
K—Margaret Kinnaird, Philippa*, Dorothy*, Grace* and Cecilia* Kerr, Flossie Key*.
L—Blanche Lindup*, Constance Locke*, Rosamund Langton, Constance Longhurst*, Guinefred Leigh*.
M—Mildred Morgan*, Joy and Margaret* McFadzean, Cyril Marsh-Roberts, Winnie Macfie, Margaret Macphee, Irene and Jacqueline Mabille, Addie Moore, Margie Marston, Charlotte Millar* Mabel Morris*, Olive* and Lois* Mewburn, Margaret Merry* Evelyn* and Olive van Millingen, Evie and Godfrey Miller, Maggie McDougall, Dora Muir*, Dorothy and Winnie Mace, Daniel*, Mary*, Dorothy* and Margaret* Morris, Abraham and Margaret Mack, Annie* and Elsie* Moule, John and Ella McMurray, Maude and Helen McIlroy.
N—Peter Nicholson*, Edith Nash*.
O—Stephanie Ong*, Olive Oxley, Maude and Eva Oakes.
P—Gladys* and Isabel* Phipps, Marjorie Porteous*, Dorothy Patten*, Maggie and L. Pibel, Laura Percy, Jessie, Eddie and Willie Palmer, Edith Purkiss.
R—Elmina, Jessie and Isabel* Roe, Sydney Robertson, Elsie Ridewood*, Nora Read*, Aileen Robertson, Lorimer and Rita Romanes, Hepe Robinson*, Beryl Reid.*
S—Dollie Salt*, Janet Speed, M. and Grace* Spurgeon, Herbert Stuart*, Bertha Stocker, Stanley and David Solbai, Nannie Stocker, Frances Stileman, Betty Stocks*, Flora Shadbolt, Agnes Shields*, Ellen, Effie* Andrew, Florence and Isabel Simpson, Frankie* and Binford* Sellwood, Mary Sowden, Evelyn and Violet Shaw*, Edith Simpkin, D. D. and T. M. Stanier, Poppie Stidolph, Edgar Schaeffer.
T—Flossie Thomson*, Olive Taylor*, Frank Thompson, Frank Tomkins, Olive Tritton*, Willie Thomas*, Evelyn and Marjorie* Tracey.
U—Eva Usher*.
V—May Vickers*.
W—Ethel and May Weller, Thomas* and Robert* Weddell, Margaret Reid, Nora* and Ellie* Wyatt, Edward Wheeler*, Louisa*, Violet* and Arthur Walker, Frances* and Edith* Wroughton, Kathleen Sinck, Kenrick, Queenie and Ernest Wakeford, Bertie Walls, Charles Wingrave, Sarah* and Annie* Wood, Florence Wilde, Georgina, Sarah, Rachel, James and Pringle* Wilson.

FOREIGN LIST.

No. 226—Alan and Alex Hogg (China). **No. 235**—Ada Prins (Durbanville). **No. 236**—Henry Luckhoff (Durbanville). **Nos. 235 and 236**—Polly Loubser, Johanna and Nellie Mostert (Durbanville). **No. 238**—Rotha, Lottie, Ivan and Eric St. George (Canada). **Nos. 238 and 239**—Frank* and Vera* Sjöström (U.S.A.). **No. 239**—Dora Wallace* (Canada). **Nos 240 and 241**—Will*, Kate*, Ina* and Nettie* Thomson (Bulgaria). **No. 241**—William Flower (Portugal).

Personal.

Freda Hunton.—Thank you for the heather. Here is the note I had in acknowledgment of it: "Very many thanks for a box of heather, so much liked by the sick people."

Dora Muir, G., B., H. and C. Drayson, Guinefred Leigh, Violet Holford, Duncan and Hyde Campbell.—You will find your subscriptions for Mr. Holland acknowledged in the Donation List, under *George Yard Mission*.

Mrs. Miller.—I am so sorry to hear of Evie's accident, and hope she will soon be all right again. It would be hardly fair to accept other than the required number of questions from little Alec, as there are several children of his age who attempt the questions. I am glad they are so much interested in the "Searchers."

Uncle Tom.

Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Petworth, Sussex*; Mr. F. P. Rowe, with Caravan, *Stisted, near Braintree, Essex*; Caravan, *Palgrave, Diss, Norfolk*; Mr. F. McLaine, with

Caravan, *Albury, near Guildford*; Mr. F. Glover, with Caravan, *Porlock, near Taunton, Somerset*; Mr. E. Clark, with Tent, *Great Linford, near Newport Pagnell*; Mr. J. Spiers, *Newport, Fife*; Mr. E. Hughes, *Bromley, Kent*; Mr. S. J. Hewlett, *Aberfeldy*.

SEASIDE SERVICES.

Mr. R. F. Drury, *Colwyn Bay*, to Sept. 14; Rev. A. G. Dodderidge, M.A., *Eastbourne*, to Sept. 18; Mr. E. T. M. Dennes and Mr. F. Gordon, B.A., *Mundesley*; Mr. T. Jays (C.M.S. Abeokuta), *St. Leonards*, to Sept. 10; Mr. E. Arrowsmith, *Tenby*; Mr. H. M. Gooch, *Llandudno*.

Children's Scripture Union—Portions for week ending September 15.

Sun., Sept. 9	*Matt.* xxvii. 55-66	Thurs., Sept. 13	*Gen.*	i. 20-31
Mon., „ 10	„ xxviii. 1-50	Fri., „ 14	„	ii. 1-14
Tues., „ 11	„ xxviii. 11-20	Sat., „ 15	„	ii. 15-25
Wed., „ 12	*Gen.* i. 1-19			

Christian Endeavour Topic.

SUNDAY, SEPT. 9.

Our Simple Duty (Luke xvii. 7-10).

TO plough and to keep sheep are the two special functions of Christian service. We are called to plough up the hard subsoil of the soul, making an inlet for the seed of the Gospel, or to look after our Master's sheep and lambs. But whatever our service is, we are at our Master's disposal, as his bondservants (R.V. margin). It is a blessed thing, when we are wholly yielded to obey Him, for his service is perfect freedom from envy, dissatisfaction with our lot, jealousy of others, and pride.

How often when we have been engaged in hard, earnest work in the service of others for Christ's sake, we are inclined to say to ourselves, "Now we may have a good time for ourselves; we may relax the girdle from round our loins; we may sit down to meat." We are often tempted to this on Sunday evening, or when the annual holidays come round. Many act at these times as if they were off duty, and as though their Master, Christ, had no jurisdiction over them then.

But in Christ's service there are no hours when we cease to be his slaves, or pass from under his eye. We are always his, always at his disposal, always bound to ask what He would have us do. In this there is no hardship, because He knows our frame, and remembers we are but dust. He is well aware that the machinery needs time to cool and rest and recreate itself. Did He not Himself bid his disciples leave the crowded lake-side, and come with Him apart; and anon their boats were speeding across the lake to the blue hills on the other side? Jesus knows that we must have rest and change, but He keeps these hours under his own command because they are often the most perilous to our soul's health. If we are right in our hours of ease and relaxation, we shall be almost certainly right in the hours of toil and struggle.

Most often, when we have done our Master's work, He will say to us, "You have been so taken up with my work that you have a little neglected Me. You have thought more of the straightness and depth of your furrow, more of the wool and safety of your flock, than of Me for whom you work; now give Me a little of your thought and love. Make ready wherewith I may sup, and gird thyself and serve Me." Ah, Jesus wants our love, and He will not be satisfied if we give energy, time, thought to his service and forget Him. He wants to be fed with the burnt-offering of our consecration, with the peace-offerings of our thanksgiving and gratitude, and to drink of the libations of our love. In the evening of the Lord's Day, and during our vacation, let us contrive to let Jesus know how much He is to us, how dearly we love Him, how anxious we are that He should be pleased with us. Oh, it is well indeed when, in the language of the Bride, we can ask our Beloved to come into the garden of the soul and eat of his pleasant fruits, so that there shall be no lack to Him, as He will see there shall be none to us.

When we have done all that the Lord Jesus asks of us, we have nothing to be proud of. It is only our duty. Our good works do not earn our salvation, nor merit anything at the hand of our Saviour. On the cross He purchased us, and all the activities of our redeemed nature. We do not work for salvation, but, being saved, we work for Him to whom we owe all. Our uttermost service is only our bounden duty and privilege.

As life goes on, and we see the mixed motives that enter into and vitiate our holiest service; as we see how much we have left undone, and how much we have done amiss, we are more and more disposed to call ourselves unprofitable servants, and to wonder that the Lord deigns still to employ us. And as the best day of our service wanes to evensong, we need to ask Him to go over what we have done, to forgive, and to make good and right its mistakes and wrongs.

F. B. M.

C.E. NOTES.

The members of the Wesleyan C.E. Society at Kimberley for some months past have held weekly socials for the soldiers. In addition to this they are invited to the church services, the Endeavourers afterwards taking them to their homes.

* * *

Dr. Clark sends an interesting account of the Conventions he has been attending since the World's Convention. The French meetings were held in Paris; the German, at Wernigerode in the Hartz Mountains; the Swiss, in Geneva; the Spanish, in Zaragoza. Dr. Clark says of the latter meeting, "The devotional spirit was marked by earnestness and warmth, the enthusiasm for Christian Endeavour methods was unbounded, and the outlook for the future is most hopeful. Spain has now thirty-seven societies."

International S.S. Lesson.

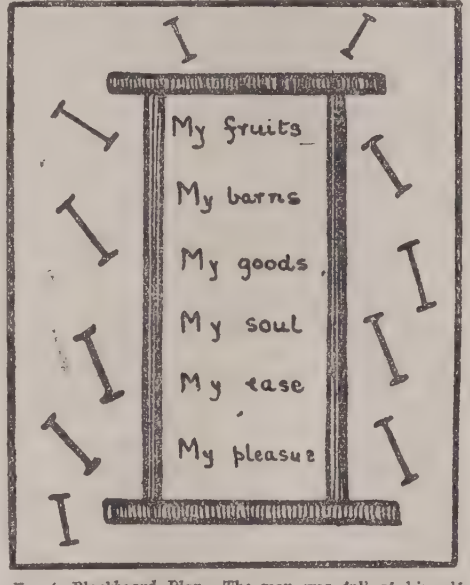
September 16, 1900.

The Rich Fool (Luke xii. 13-23).

Golden Text.—What shall it profit a man if he gain the whole world and lose his own soul?" (Mark viii. 36).

Introduction.

THIS foolish man talked all about himself, as if he had grown his grain; he quite forgot that God sent the rain and the sunshine. He said "I" six times and "my" six times, and not "God" once; and finished up by talking to his soul which was not his. Then God had to speak to him to his dismay (20). Study Golden Text.



Key to Blackboard Plan.—The man was full of himself. The great "I" blotted out everything else in life. God was nowhere.

I.

This man was rich (16), selfish (17), greedy (19), never satisfied (18); his thoughts were full of this life, and nothing beyond just what Jesus Christ said should not be (22, 23); and he thought it was for many years. We all forget often how short our lives are, we are taught not even to boast about to-morrow (Prov. xxvii. 1). Look also at the teaching of James (Jas. iv. 13-17), and see other symbols of our lives, "a leaf," "grass," "a flower," "a tale told," "a shadow," &c. Life is not abundance of goods and heaps of gold (15); God has to tell us this again and again (Psa. xxxix. 6; xlix. 16, 17; lii. 7). It is not a sin to be rich if God gives riches, but it is a sin to live for riches, spend them all on self and give none back to God.

II.

The man did not realize three things about his soul: (1) that it was not his own; (2) that it would never die; (3) that earthly things could not satisfy it (Eccl. v. 10); only eternal things can satisfy souls.

Now none but Christ can satisfy.

"Thou hast made us for Thyself, and our hearts are restless till they rest in Thee."

Let us live ever remembering that God created us, that He has control over us (Eccl. xii. 7; Ezek. xviii. 4); and that we are very plainly taught in the Old Testament as well as in the New that there are two divisions of souls, those who live and those who die (Ezek. xviii. 4; Jer. xxxviii. 20); those who believe and live for God, those who disbelieve and live for themselves only.

III.

What had God to say to this man? "Thou fool;" "Thou senseless one" (1 Cor. xv. 36); "This night." We cannot live one day unless God wills it, our breath is in his keeping (Acts xvii. 25; Dan. v. 23); even the hairs of our head are all numbered by Him.

But this foolish man thought he could take his life into his own hands and live for long years.

Why do we not acknowledge God more? Why do we not recognize his control? Why are we not more willing that He should carry out his plans with us? Let us answer these questions truthfuly.

IV.

We learn some solemn lessons. To erase all the "I" and "my" from our lives. To give over our money, possessions, belongings to God, to be used for his glory (21). To lift our hearts into the higher life of heaven, and our treasures with our hearts (Matt. vi. 19-21). To take heed to Paul's advice in 1 Tim. vi. 17-19, and to do our alms so that no one knows but God (Matt. vi. 1), and not long to see our names down on subscription lists with big sums attached.

Spanish Christian Endeavour

THE First National Convention of Christian Endeavour Societies in Spain was held in the Chapel of the American Board's Mission in Zaragoza on August 22 and 23. The first Christian Endeavour Society in Spain was organized in the Boarding School for Girls of the American Board, in San Sebastian, some twelve years ago. During these years they naturally extended, in the first place, through the stations of the American Board's Mission in the North of Spain, and then by degrees throughout Spain, with the result, that at this Convention, thirty-seven societies were represented by some fifty delegates.

On the first day of the Convention, Dr. Francis E. Clark, President of the World's Union of Christian Endeavour, attended. Fresh from his tour around the world and bringing Christian greetings from so many different countries, peoples, and societies, the Convention markedly felt the stimulus of his presence, and the authority of his counsels.

A special feature of this Convention was the reports of the humbler classes of Christian Endeavourers. Speaking simply, earnestly, and naturally of their own work and varied experiences, they moved and stimulated their hearers. It was evident that they had been taught and helped by God, and that it was his Spirit that had so successfully and beautifully worked through them.

The unexpected and violent outburst of the greater portion of the public press of Zaragoza against the Convention must be mentioned as a part of the history of this event. These papers demanded that the soil rendered sacred in their eyes by the presence of the "Virgin of the Pillar" in her great cathedral, should not be desecrated by the Protestant meeting discussing the living themes of Christian Endeavour. The pressure brought to bear on the Civil Governor was so great that he forbade the Convention; but, knowing our rights, and knowing that he knew them, we quietly held our meetings, did our work, heard the discourses and sermons, received God's most manifest blessing, and—went our way rejoicing!

The chief result that we have heard of thus far from this agitation, is that the Chapters of the great Zaragoza Cathedrals of La-Seo and of the Virgin of the Pillar, have decided to celebrate a mass in the latter in deprecation of, and amends for, the Evangelical Convention!

A Badge.—Christ in the heart, and a cross on the shoulders—this is the badge of all true Christians.—*Martin Boos* (1762-1825).

Autumn School of Bible Study.—The school will open the last week in September as follows:—Mondays, Reading; Tuesdays, Bath; Wednesdays, Clevedon; Thursdays, Bristol; and Fridays, Ealing. Mr. G. E. Thomas, Swainswich, Bath, is hon. secretary for the western centres, and will be glad to supply details of place, hour, and topic. Many letters have been received giving testimony to much blessing graciously given the recent South Devon school.

George Soltau.

85, Lordship Park, London, N.

Notes from Wales.

A QUESTION which is beginning to agitate Welsh Calvinistic Methodist circles once more, is the future of their theological colleges. Opinion is divided as to the desirability of their amalgamation. In this connection, the letter of Rev. T. Witton Davies, Ph.D., of the Baptist College, Bangor, in a recent issue of the *Goleuad* is of considerable interest and value. Dr. Davies suggests that there should be a federation of the theological colleges of the Baptist, Congregational and Calvinistic Methodist denominations. This, he argues, would secure all the benefits of amalgamation, besides others of great value. Already the Baptist and Congregational colleges at Bangor are federated. The suggestion is also made that the colleges at Brecon and Trevecca, belonging to the Congregationalists and Calvinistic Methodists respectively, should be federated with the Baptist College at Cardiff.

The temperance party in Rhyl, North Wales, in addition to a public protest, have appealed to the Town Council to prohibit sand competitions of a certain kind. The protest and the appeal have been occasioned by the action of a local spirit merchant in offering prizes to children for the best designs in sand suitable, presumably, as an advertisement of a certain brand of whisky.

Efforts are being made to raise some memorial to the late Canon Evans, of Rhymney. At one time the deceased clergyman was considered to be one of the best preachers in the Welsh Church. As a parish clergyman he was an earnest and successful worker. His last incumbency at Rhymney embraced a period of forty years. Canon Evans had also been editor for many years of the *Cyfaill Eglwysig*.

The meetings of the North Wales Calvinistic Methodist Association, held at Pwllheli on August 21-23, were attended by a large number of ministerial and lay delegates. One of the most successful meetings in connection with the Association was one for young people. There was an overflowing attendance, and the speaking was of a high order. The preaching services in the open air were attended by from 4,000 to 5,000 people.

An unfortunate misunderstanding has arisen between the Churchmen and Nonconformists of Bangor, North Wales. It has arisen in connection with a suggestion made by the latter that Churchmen should be placed on the same footing as the other denominations in the matter of holding services in the workhouse. The Bishop of Bangor has written a letter refusing to accept the suggested compromise, on the ground that it will allow the Anglican inmates of the workhouse to enjoy the services of their own communion only at infrequent intervals.

The celebration of the centenary of Welsh Wesleyanism took place recently at Ruthin, North Wales. The meetings were attended by a large number of Wesleyans from different parts of the country. Some of the best known ministers and laymen in the Principality took part in the various services, which were also attended by the President of the English Conference—Rev. Dr. Allen. It was appropriate that the celebration of the centenary should take place at Ruthin for, although there are records of visits paid to Wales by John Wesley as far back as 1739, yet it was not until the year 1800 that the first Welsh Wesleyan Society was formed at Ruthin.

Country Towns Mission.

THE sixty-third annual report of this Society, which carries on missionary effort in towns and villages, is of an encouraging character. The work has been well maintained, and the spiritual results at some of the stations have been exceptionally happy. The work is very diversified, but there is absolute unity in the aim and object—that of making known to all the one way of salvation through Jesus Christ. Of the fifty missionaries connected with the Society, about one-half are stationed in groups of villages. The value of their labours can hardly be over-estimated. Many instances are given of the favour which God has vouchsafed to the efforts of these devoted men during the past year. The report may be had from the Secretary, Mr. G. H. Mawer, at the offices of the Society, 18, New Bridge Street, E.C.

Scottish Notes.

A SUCCESSFUL mission has just been concluded in the Town Hall of Peebles, in connection with the Faith Mission. Miss Garrat (Blackrock, Ireland) and Miss S. A. Gavin (Tayport) were the speakers.

A petition has been received by the town council of Stirling, from a number of shopkeepers, asking that the local detachment of the Salvation Army may be prohibited from creating a disturbance by holding meetings in the street on Saturday evenings.

Pastor John Currie (of Montreal) leaves for home this week, after a brief visit to Scotland. He spent his last Sabbath in this country preaching at St. George's Cross Tabernacle (Glasgow), where he is a general favourite, there being many seals to his ministry among the people.

The monthly Conference of the Glasgow Christian Workers' Union was held on Sabbath of last week in the National Halls. Addresses were given by Mr. William Thomson, jun., and Mr. J. H. Payne, evangelists. Mr. A. B. Munro (president) occupied the chair, and Miss Jeannie Smith was song preacher. As usual, open-air gatherings were held before and after the Conference, at Gorbals Cross.

Mr. John Davidson (Penicuik), who has been appointed secretary of the Motherwell Y.M.C.A., goes to the town with an excellent record as an aggressive Christian worker. During the last eleven years he has been teacher, and latterly assistant-superintendent, at Wellington Reformatory Farm School; and has devoted all his spare time to furthering the cause of temperance and organizing various Christian Endeavour movements in the neighbourhood of Penicuik.

The annual Conference of the Abbeyhill Branch of the Railway Mission took place at Edinburgh on Saturday, August 25. Mr. Allan Stewart (agent for Scotland) presided, and gave an address on "The Hope of Abraham," showing how the patriarch had been enabled to endure disappointment. Mr. William Mackinnon (evangelist) also spoke. A public tea meeting took place in the evening, when several addresses were given on "Aids to Christian Missions." On Sabbath an open-air meeting was held on the Calton Hill, attended by over a thousand persons, when pointed addresses were varied by personal testimony and the singing of the Gospel.

Dr. Thompson (of Hamilton) told his Presbytery last week that he had occasion on a recent Sabbath to walk past Bothwell Bridge. As he drew near he was surprised to find thousands of men (many with bicycles) crowding the road and lining the hedges, until it was almost impossible to pass. At first he thought he had approached a religious service; to his amazement he discovered that the meeting had been convened for the purpose of discussing a local strike. He returned in an hour to conduct the evening service in his own church, and found that practically a few ladies composed the congregation. The contrast was overpowering. He had a strong feeling that, at the close of their business, he would have liked to ask the gathering of workmen—now that they had discussed secular interests—whether they would allow him to say a few words to them on the text, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." But his courage failed him, and it was with a sad heart he reached home.

A Conference in connection with the Fife and Clackmannan Baptist Association was held at Largo, on Saturday, August 25, Mr. Balfour (vice-president) occupying the chair. In the course of an address on "Spirituality in the Church," Rev. W. B. Nicholson (Edinburgh) remarked that this is a practical age. Our modern literature is largely taken up with the idea of limiting our higher aims and restricting our spiritual hopes. To pursue high ideals is stamped as quixotic and unreal. As a denomination, he said, they existed for a spiritual ideal. In these days of church union, he had asked himself whether they were justified in maintaining their separate existence, and he thought they were. Their distinctive principle was not simply baptism, but the truth that lies behind it. They lived and existed for the spirituality of the Church. The foundation of this spiritual side of church membership lies in maintaining the Lordship of Christ—(1) our faith in Him, (2) our dependence on Him, and (3) our obedience to Him. As Baptists they insisted on the individual union of every believer to Christ. A conference followed, in which the following members took part—Rev. W. Pulford (Largo), Rev. G. H. Wilson (Pathhead), Rev. H. Edwards (Anstruther), Rev. James Young (Leslie), and Mr. Gourlay (Kirkcaldy). The following office-bearers were elected for the coming year—President, Mr. Balfour (Largo); Vice-president, Rev. H. Edwards (Anstruther); Secretary, Mr. Robertson (Leslie); Treasurer, Mr. Love (Kirkcaldy). The new congregation at Cupar was welcomed into the Association.

Irish Notes.

REV. WALTER CHADWICK, son of the Bishop of Derry, is going out under the auspices of the Church Missionary Society as the first "Own Missionary" of the Diocese of Derry. The minimum sum requested for his support has already been raised. The Bishop of Derry has had a daughter working as a missionary in Uganda for some years.

In Portadown there are eighteen most willing and efficient Methodist local preachers. These conduct as many as three services each on some Sundays, and during the current half year they are responsible for no fewer than 230 religious meetings, besides doing a large share of Sunday school labour. In fact, the spiritual work of the district could not be carried on without their aid.

Colonel Craig has presented, at a cost of £750, a house, free of rent for ever, to the Carrickfergus Young Men's Christian Association. At a public meeting held last Friday evening he handed over the key and title deeds to the secretary of the Association, and addresses were delivered on the occasion by Mr. J. K. Mitchell, of New York; Mr. D. A. Black, of Belfast; and several local ministers and friends. Colonel Craig, although now resident in England, is a native of Carrickfergus, and continues to take a deep interest in the religious welfare of the town and neighbourhood.

No institution has grown more rapidly in public favour in Ireland in recent years than the Homes of Rest at Bangor, Co. Down. Commencing with a very modest rented house, in which respectable working girls could spend a week or two at the seaside and recruit their health by paying, or someone paying for them, the cost of their board, these homes have grown in ten years into a home for working girls, a home for men and lads, and a home for mothers and children. During that period, too, about 20,000 persons have enjoyed the benefit of these institutions for a longer or shorter period, and now a home for cripples is in process of erection. Mr. James Stewart, of Beechmount, Belfast, has contributed £1,250 towards the cost of building the last, and has given an additional sum of £2,000 towards its endowment. The homes are under the care of an undenominational committee, and have already proved a great boon to many persons.

Oxford Letter.

LADY JERSEY, in opening a bazaar at Blenheim on Wednesday, gave a very helpful address on the Religious education of the young. Quoting the words of one of the heads of the French police, she said, "A large increase in crime among juveniles in France must be attributed to the fact that religion had been banished from the schools." She urged that all Christian parents, whether Churchmen or Nonconformists, should know exactly what religion was taught in the schools to which they sent their little ones.

Speaking at the installation of the new Vicar of SS. Philip and James on Friday, the Bishop of Reading said: "If it were the will of God to reveal to anyone all that would befall him throughout the days of his ministry, there would be no man courageous enough to lift up the burden which a call to the ministry entailed." Speaking of the claims of the people upon their minister, he said these were days when very reaching claims were made; but they had a right to expect that he will give all he has and all he is in their service—his time, his strength, his knowledge, and his self-sacrifice. The service was most impressive.

The Y.M.C.A.

AT a joint meeting of the Executive Committee of the Irish Y.M.C.A.'s, held in Dublin on Monday last week, Mr. Robert McCann, travelling secretary, stated that he had received an invitation from the North Midland District of England to act as travelling secretary of that district, and, in view of the extended sphere which that field presented, he had decided to accept it. The chairman (Mr. J. G. R. Porter, J.P.) and several members of the committee expressed their deep regret at Mr. McCann's resignation, and stated that they felt his removal would be a great loss to Association work in Ireland. They wished him every success in his new sphere, and adopted a resolution recording their devout thankfulness to God for the growth and development of work for young men throughout Ireland during the period that Mr. McCann had held office, and also expressed their high appreciation of his painstaking and self-sacrificing labours as organizing and travelling secretary. Mr. McCann will not, in all probability, vacate his present position until January, 1901.

With Troops at Lydd.

IT would appear that the quiet, restful town of Lydd, situate on the south-east corner of Romney Marsh, within view of Dover Cliffs and Dungeness Lighthouse, is to become an important centre of military activity. For many years, various regiments have assembled for their annual training, and recently the town has been declared a permanent camp. Between 3,000 and 4,000 troops are at the present time under canvas and in barracks; they consist of detachments of Royal Artillery, Royal Fusiliers, &c. Happily, there are Christians who interest themselves in the welfare of the men, and find pleasure in ministering to their spiritual needs.

In 1892 premises were secured in High Street by the Y.M.C.A., and a useful work was soon instituted. Its amalgamation with the S.C.A. followed, and, under the auspices of the Young Men's and Soldiers' Christian Association,

A SOLDIER'S HOME

has been established. Organized and supervised by Mr. Frank E. Wootton, the movement is one of singular promise, while its possibilities and usefulness cannot be over-estimated. Removed, as the young soldiers are, from domestic and the usual religious influences, and beset by manifold and peculiar temptations, it is of the greatest importance that special and well-considered steps should be taken to reach them.

At the Soldiers' Home, in High Street, a cordial welcome is extended to the men trooping into the town during their hours "off duty." Suitable games are provided, as well as refreshments, newspapers, periodicals, and there is a useful library. Every evening, too, a brief, hearty service is held, when the Gospel is presented in simple and earnest addresses. The men are cordially entertained, but the chief aim of the promoters of the "Home" is to exhort them to take

A STAND FOR CHRIST.

The services are well attended, and are fruitful in results. Many are the letters from distant lands which come to hand telling of blessing realized while paying a visit to the Home. Loving parents, too, whose hearts have grieved for the runaway sons, have been made to rejoice, and have acknowledged with touching gratitude what has been done for "our boys."

The power of personal appealing to the soldiers is abundantly manifest, Mr. Wootton's exertions are purely honorary, but unremitting withal. He deals with the men in a practical and bold manner. The work is often tinged with sadness, for the wanton indifference and callous disposition will not always yield to the counteracting influences brought to bear upon it. Probably few would look with indifference upon work among soldiers and sailors; experience assuredly indicates this as a branch of Christian effort specially worthy of support.

Mr. Wootton and his helpers do not confine their ministry to the Soldiers' Home. Permission is obtained from the Commandant for the holding of

SERVICES IN THE CAMP.

These are conducted on Sunday afternoons, and afford many opportunities for intercourse with the men, and bringing before them the higher life, with its obligations and blessings. The visitation of the hospital is carried on with encouraging results. Tracts and booklets are distributed among the inmates, and these have often been instrumental in arousing slumbering consciences, and revealing the way of salvation to anxious souls.

Efforts are being made to extend the operations of the Home, and to meet the requirements of the increasing numbers of troops stationed at Lydd. It is necessary that larger and more commodious premises should be secured, or new buildings erected immediately. At least £200 should be in hand before steps can be taken to attain this object. Towards this amount some £120 has been contributed and promised. Communications respecting the Soldiers' Home should be addressed to the secretary and treasurer, Mr. Frank E. Wootton, North View, Lydd, Kent.

1220

Conference on Bible Study.

IN view of the deplorable unhinging of the minds of this generation as to the inspiration and authority of the Scriptures, and the consequent lowering of the tone of Christian life, an instructive and useful Conference on Bible Study was held on four days of last week in Pakefield Church, Lowestoft, under the presidency of its venerable rector, Rev. L. Price. The opening address was by Pastor W. Fuller Gooch, who emphasized the prevailing indifference and the tendency to discard the Word of God; and then considered in an able manner the questions, What is the Word of God? What is spiritual life? A series of expositions of the Pentateuch, by Rev. J. Urquhart, was the main feature of the Conference. He replied to the so-called higher criticism by showing the structure of Genesis, Exodus, and Leviticus. Rev. Canon Garratt spoke of the Prophetic Scriptures in relation to these last days. Rev. J. B. Barraclough gave some practical openings-up of Rom. viii. Mr. R. C. Morgan spoke of the appearances of the Lord Jesus to John the Seer, in view of the tribulations that were to come. Rev. Samuel Wilkinson dwelt upon the promises to Israel which are yet unfulfilled, and gave interesting particulars of the Mildmay Mission to the Jews in London and abroad.

New Court, Tollington Park.

ON Sunday last, Mr. Campbell Morgan preached, at New Court Chapel, his first sermon after his return from Northfield; subject "Prayer" (Luke xi. 1).

True prayer must come from a belief in three truths: The Revelation of God, the Mediation of Christ, the Inspiration of the Spirit. Prayer must be definite, importunate, submissive.

His late beloved friend, Rev. G. H. C. Macgregor, once said to him, "I would rather teach ten men to pray, than 100 to preach."

We have men, money, organizations, and a measure of Spiritual understanding; but none of these will be of any use unless they are linked to God. Let us, like Epaphras, agonize together in prayer for the glory of God.

Dr. A. T. Pierson will give addresses at New Court Chapel, Tollington Park, N., each evening next week at 8; also from Tuesday to Friday at 4 p.m.

U. K. Band of Hope Union.

HAPPILY the wisdom of training the young in the principles and practice of total abstinence is becoming more generally recognized year by year, and the plea to save the children commands almost universal regard. Under the auspices of the United Kingdom Band of Hope Union the temperance movement among juveniles has continued to make substantial progress. During the year eight new local unions were organized, and the number of societies at work increased by 704, and the membership by 74,427.

The present strength of the juvenile temperance movement is represented by 341 Band of Hope Unions, 28,540 Bands of Hope or similar societies, with which are associated three-and-a-half million children, who are receiving training and instruction for the inevitable days of temptation. In the course of the annual report the committee state that every year it becomes more easy to bring the forces of the unions and societies to bear in any desired direction. The "school scheme" has furnished satisfactory results. The staff of lecturers visited over four thousand schools, while a number of important conferences of teachers were also held, and several training colleges visited. The village campaigns have been successfully maintained, and the publications of the Union have proved a means of consolidating efforts of workers at home and abroad.

The annual report of the Union gives interesting details of the progressive operations of the movement during the year, and will prove stimulating to all who have at heart the highest interests of the future citizenhip.

Spurgeon Memorial Sermon Society.—Mr. William Taverner, secretary, writes from the International Headquarters, Greenhithe S.O., near London: "By the generosity of a friend we have nearly 'A Million of Spurgeon's Sermons' waiting to be distributed free of cost to voluntary Christian workers of all denominations. We supply them in sets of fifty, specially covered for loan distribution from house to house."

About Books.

EDERSHEIM'S LIFE OF CHRIST.

The new and cheaper issue (tenth impression) o the late Dr. Edersheim's Life of Christ, brings a wor of exceptional value within the reach of persons o strictly limited means. The title of the work show its comprehensiveness, **The Life & Times of Jesus th Messiah**; but no review notice can give an adequat idea of the wealth of information adduced to illustrat the ways and words of the Saviour of mankind an those among whom He moved in the days of his flesh That Dr. Edersheim was specially equipped for suc an undertaking as this, will be allowed by all wh know his valuable works on Social Life and the Templ Service in the time of Christ, or his well-know History of the Jewish Nation.

The story of this large work as a piece of literatur places its greatness beyond need of argument; fo already nine impressions have been sold since origina publication in 1883, and all at the price of tw guineas—not to mention the abridged Life issued som years ago with a preface by Professor Sanday. Tha scholarly theologian was well within the mark whe he wrote:—

Our generation has seen a number of attempts—some i their way of great merit—to reproduce the externals an surroundings of the Life and Ministry of Christ. But it wil I think, be admitted by the general consent of scholars that i this respect Dr. Edersheim surpassed his predecessors. N one else has possessed such a profound and masterly know ledge of the whole Jewish background to the picture presente in the Gospels—not merely of the archæology, which is some thing, but of the essential characteristics of Jewish though and feeling, which is far more.

It is this great and useful work, by one who seem not only to have studied the subject personally, but t have read almost everything relating thereto, an particularly to have had a complete acquaintanc with pertinent facts and fancies as embedded i Jewish literature, that has now been published in cheapened form. Though a verbatim reprint of th expensive edition, this is issued at 12s. nett, and i produced in a manner becoming the importance of th work, both for reading and reference.

Ministers and other students will find the page (1,570 in number) replete with information, rendere accessible by full indexes of subjects and passages Planned on a large scale, this "Life" was execute throughout in a spirit consistent with a high aim an noble purpose. Workers who cannot buy it wil welcome it as a present; and we are confident tha generous Christians will find pleasure, and reap real reward, in passing on such a splendid work (*Longmans, Green, & Co.*)

Sir Wilfrid Lawson, by W. B. Luke, is a readabl sketch of the life and work of the well-known advocat of Temperance Reform. (1s. 6d. *Simpkin, Marshall & Co.*)

Two useful publications in the "Little Treasure" series are—**The Way to be Well**, by Mrs. F. York Smith; and **Miniature and Window Gardening**, by th Editors of the "Sun Children's Budget." (Paper, 3d. cloth, 6d. *Wells Gardner, Darton & Co.*) These are small books, but full of information well arranged

The Lecture Agency Date Book is arranged for th use of those whose life is a round of engagements. I will be of service to lecturers and clergymen. It con tains two complete periods of twelve months each, on beginning July, 1900, and the other July, 1901. (1s *Lecture Agency, 38, The Outer Temple, Strand W.C.*)

Calls to Holiness is a volume of sermons by Pre bendary H. W. Webb-Peploe. (3s. 6d. *Marshal Brothers*). In the preface, the preacher informs u that these are "Motto Sermons; or, New Yea Addresses," and that they have been published at th urgent request of friends. The discourses are eleve in number. Needless to say, they are eloquent an earnest presentations of sound doctrine.

The monthly publications of the *British & Foreig Bible Society* are of increasing interest and value The current issue of **The B.S. Monthly Reporter**, i addition to biographical particulars of the late Rev. J Gordon Watt, has communications on Bible work i China and Abyssinia, and an article entitled "John Careless, Martyr, of Coventry"—a note on a Tyndal Testament of 1548. **The B.S. Gleanings**, for th young, is filled with matter about the Book in the pas and the present, and is calculated to promote all round Scripture education in Christian homes. (On halfpenny each.)

Bible students, and especially teachers, will be glad to hear of a new edition of the Scriptures, which is t be published by *Mr. Henry Frowde, Oxford University Press*. The new volume, which is of very moderat size and yet in clear type, contains the text of the Authorised Version with the differences of the Revise

Version printed in the side margins, so that both texts can be read from the same page, while there are marginal references in the centre columns. Hitherto difficulties have prevented the use of the Revised Version to the extent that might have been expected; but these, as the Bishop of Gloucester points out in a preface, have now been overcome successfully. When the simple plan followed by the printers has been mastered, every difference between the two versions, including even punctuation, can be recognized with readiness and certitude. The **Two-Version** edition will be procurable with or without the Oxford Helps to the Study of the Bible; and will be ready next month.

The Atonement in Modern Religious Thought is the title of a Theological Symposium, to which English, American, French, Swiss, and German scholars have contributed. (6s. *James Clarke & Co.*) Seventeen in number, the papers originally appeared in the columns of *The Christian World*. Some of them are more weighty in modern thought than in theological instruction; but as a rule the deliverances are to the point, and well worth study. Enjoying the utmost liberty of expression, the writers simply tell us where they stand and why; and while free to admire the candour of one or two who are more critical than constructive, we are glad to say that several of the papers are sound and strong expositions of the Evangelical position. Among these we would specialize the contributions of Principal Cave, Dr. P. T. Forsyth, and Dr. Fréderic Godet. Taken as a whole, the symposium is calculated to assist those who have been troubled with objections to the Evangelical view; and as its writers use modern phraseology, and are acquainted with present-day thought, the Symposium will impress attentive readers in a direction that will prove helpful to heart and mind.

ROME. A REFUGE FOR THE DISTRESSED IN HEART: IS IT TRUE? This is the title of a booklet by Gabrielle M. Maynard (1d. *Marshall Bros.*). It points most clearly to the only Refuge for anxious souls.

Herr George Liebling has published, through *Mr. Charles Vincent*, an anthem, for the words of which he has used Mr. Mackenzie Bell's Lyric in "Spring's Immortality," called "LORD, TEACH US TO PRAY."

It has been decided to issue THE TWENTIETH CENTURY NEW TESTAMENT (*Horace Marshall & Son*) in three parts instead of two. The second volume, containing St. Paul's larger Letters, will be ready in December.

Messrs. McCaw, Stevenson, & Orr, 12, Renfield Street, Glasgow have issued attractive sheets of Sunday School Tickets. They are printed in colours and are illustrative of Scripture scenes and symbols. (2d. per sheet.)

THE FOLD is the title of a small chart, designed by Miss E. Lyne, illustrating the fact that, while there is but one entrance to the fold of Christ, there are many outlets to the dominion of Satan. (6d. *The Author, 62, South Street, Reading.*)

THE PAINS OF LOWLY LIFE is the title of a reprint in booklet form of a striking letter written by Mark Twain to Mr. S. G. Trist, secretary of the London Anti-Vivisection Society. (2d. *Office of the Society, 32, Sackville Street, W.*)

An ably-written and timely pamphlet is WHAT IS IDOLATRY, AND WHO ARE GUILTY? The subject is strongly argued and closely reasoned, and the question is answered in definite and cogent terms. (2d. *Chas. J. Thynne, 6, Great Queen Street, W.C.*)

Rev. Chas. Bullock in a booklet entitled A VOICE FROM MAFEKING, pleads for self-sacrifice and earnest endeavour on behalf of the "Mafekings" at home. It is a timely and thoughtful utterance. (1d. *Home Words Office, 7, Paternoster Square.*)

An admirable statement of Protestant truth is CONFESSION OF SINS as taught by Holy Scripture, the early Church, and the Prayer Book. By Rev. Witham Burnet, M.A., vicar of Childerditch. (*Protestant Reformation Society, 62, Berners Street, W.*)

The Great Eastern Railway Company has issued a new booklet, entitled HOLIDAYS IN THE OLD FLEMISH CITIES, by Percy Lindley, describing new inexpensive holidays, via Harwich and Antwerp, in Flanders and the Ardennes. (*30, Fleet Street, E.C.*)

The booklet, by Rev. E. G. Bennett, ANTI-CHRIST, the Papal Enemy of God and Man, is a pointed exposure of the dangerous and un-Scriptural character of Rome's dogmas concerning the Mass, &c. (1d. *E. J. May, Bank Street, Teignmouth.*)

THE USE OF THE NAME "PRESBYTERIAN" BY UNITARIANS is a chapter in English Church History, from the competent pen of Rev. A. H. Drysdale, M.A., Convener of the Law and Historical Documents Committee of the Presbyterian Church of England. (1d. *Office of Presbyterian Church of England, 12, Paternoster Square, E.C.*)

PENTECOSTAL POWER—The quarterly paper of the Daily Prayer Union and Worcester Tract Society, continues its mission of imparting sound doctrinal teaching, and stimulating Christian people to lives of increased prayer and devotion. The latest issue contains an account of the Society's operations during the past twelve months. (½d. *Tract Depot, 22 The Cross, Worcester.*)

Travelling in Egypt.—Messrs. Cook & Son have just issued their new programme, by which it appears that their steamers will commence to run between Cairo and the First Cataract in November, and continue until the middle of March, with connecting steamers between the First and Second Cataract. A new and interesting feature is the arrangement of combined bookings by Messrs. Cook's steamers and the Egyptian and Soudan Railways, enabling tourists with only limited time at their disposal to make their visits to Upper Egypt more rapidly than can be done by using the steamers only. Under arrangements with the Governor General of the Soudan, through tickets will be issued to Khartoum. Excellent facilities are afforded to the travelling public for inspecting the wonderful remains of ancient civilization which adorn the banks of the Nile.

Evangelistic.

London Tent Campaign.

WE are holding two meetings a day at the Notting Hill tent. Interest in the gatherings is growing, and larger meetings were held last week than ever. At Mr. Grove's closing meeting on Friday 1,000 were gathered to hear the message. Among many encouraging cases we might mention the following: A week last Saturday an aged brother suggested an early morning prayer meeting for Sunday, and quite a number gathered at seven o'clock for prayer; the same brother was also active in the open-air demonstration before the evening service. On Tuesday evening he stayed at home that his wife might come to the service, and was rewarded by her conversion the same night. At the commencement of the mission, the first to yield was a poor woman sitting in the front with her husband, but he refused, yet he continued to attend with her regularly. Last Sunday week, after Mr. Grove's solemn message, he also surrendered. The children's work continues, with much encouragement. W. W. M.

The Open-Air Mission.

A fortnight's services have just been completed at Morecambe. The evangelists were—Mr. WM. LAWRENCE TWEEDIE, Mr. R. E. V. FIFIELD, and Mr. WALTER GOFF. The work commenced with united prayer meetings in one of the local chapels. Large crowds gathered on the foreshore and on the sands. Many evidences of the Holy Spirit's presence to save and bless were experienced. Thousands of Gospel books, portions of the Word of God, &c., have been distributed, to be carried into numberless towns and villages by the throngs of visitors.

On the Beach at Yarmouth.

"For the past seven weeks (writes Major J. C. Cox) our mission has been holding services here twice daily on the beach, where we have had large and most attentive audiences, and on each Sunday three times in the Singers' Ring, a canvas-sided enclosure on the beach, lent by the corporation of the town, capable of seating 1,500 people.

"We have had the joy, not only of preaching Christ and Him crucified to thousands, but of seeing the 'signs following,' and knowing that many precious souls have been born again on Yarmouth beach."

The Racecourse Mission.

In view of the approaching campaigns at Doncaster and Totnes, Mr. O. L. Heatley, secretary of the Racecourse Mission, writes:—"All things are ready—between thirty and forty men of God, 30,000 Gospels and Gospel stories; the hearty and united co-operation of the Christian Churches together with the inspiration of the memory of last year's wave of blessing, and the faithfulness of God as our assurance for the present. Our headquarters is to be the Wesleyan Chapel, Priory Place, where Bible readings and prayer meetings will be held each morning at 9 a.m., conducted by the secretary. The workers are voluntary, and pay their own expenses. The financial help we need is chiefly for literature and other incidentals; and this we feel sure the Lord's stewards will rejoice in providing, while those who cannot pay can and will PRAY! for us."

At Totnes (September 8 and 9) a smaller band from headquarters, including the secretary, who will go from Doncaster, will be reinforced by the local friends and Y.M.C.A., together with some from Newton Abbot.

During August Mr. NEWTON JONES (S.S.U. evangelist) has been holding a mission at Margate. Children's services, open-air meetings, and Bible readings—in all, sixty-seven gatherings—have been conducted. A new feature adopted this season was the use of a blackboard for services on the sands, the illustrations adding greatly to the interest of the meetings.

During a recent three-weeks' visit to Hastings, Mr. PAUL REDWOOD (a converted Jew), in company with other Jewish brethren of various nationalities, conducted open-air meetings daily on the beach. Numbers of Jews were attracted, and many who at first were inclined to offer opposition ultimately became seekers after the truth. Mr. Redwood delivered three helpful lectures, which were appreciated by large audiences. Bible readings were also given—two of these being for men only, and two for Germans.

Mr. JAMES WHARTON, of the Evangelization Society, London, has concluded a ten days' mission in Tent 24, at Kingswinford, and with grateful hearts we can speak of the success and good which have attended his work. The Spirit of God was present each night in a very special manner, with the result that many have been brought to decision for Christ. A special service was held for young people, assisted by Miss Marion Dunn, at the close many stayed behind, and surrendered themselves to Christ. The faithful earnest preaching of the evangelist, has also been the means of strengthening and stimulating the Lord's people to greater zeal for souls. We trust that the mission will be the beginning of a revival.

M. DUNN.

A fifteen days' mission has been conducted under the auspices of the Y.M.C.A. by five evangelists of the Open-Air Mission, London, in Abergavenny and neighbourhood. Twelve villages have been visited, houses canvassed, and open-air meetings held in each place. Much blessing and many signs have followed the earnest and loving labours of the brethren, the Lord's hand being plainly seen in the conversion both of old and young, from the little daughter of a vicar to the cottager of seventy-nine years of age, whose godly children had prayed for her for many years. The morning's work (before departure for the villages) consisted of visits to the back streets, where impromptu meetings were held. The results of the Mission clearly prove the need of more earnest effort in open-air work.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MR. BARRY WAKE.—Sept. 9, Goole; 10-14, Doncaster Races (Open-Air Mission).

WEAVER BROTHERS.—Till Sept. 28, London Tent Campaign; 30-Oct. 12, Abergavenny; 14-26, Stratford; 28-Nov. 9, Sunderland; 11-23, Annan, N.B.

MR. SAMUEL LEVERMORE.—During Sept., Merrion Hall, Dublin.

MR. JAMES WHARTON,—Till Sept. 14, Bruce Grove Hall, Tottenham.

MR. W. R. LANE.—Till Sept. 10, Airdrie; 15-24, Guildford; 29-Oct. 8, Newbury; 13-22, Heywood, Manchester; 27-Nov. 5, Shrewsbury.

MR. G. W. CLEGG.—For the next three weeks, St. Just and Truro.

MR. CHAS. E. BARRACLOUGH.—Till Sept. 6, Seamen's Bethel, Old Gravel Lane, London Docks, E.

MR. W. D. DUNN.—Till Sept. 14, Whalton.

MR. RICHARD SPRAGG.—Till Sept. 14, Wrexham; 16-28, Port Sunlight; 30-Oct. 5, Lichfield.

MR. JAMES SPRUNT.—During Sept., Sundays and Thursdays (except 23 and 27), Kilburn Hall, N.W.; Sept. 23, Strood, Kent; Oct., Merrion Hall, Dublin.

MR. GEORGE CLARKE.—Sept. 20, Ipswich; Oct. 7-29, Victoria Rooms, Clifton, Bristol.

MR. JAMES NEECH.—During Sept., Paddock Wood.

MR. CHAS. INGLIS.—Sundays during Sept., Polytechnic, 309, Regent Street, 3.30 and 7 p.m.

MR. JOHN ELLIOTT.—Sunday, Sept. 9, Warren Road Gospel Hall, Torquay.

MR. JOHN COATES AND MR. BENTLEY.—With Gospel Tent, during Sept., Much Marcle and district.

MR. HARVEY.—During Sept., Denaby Main.

MR. JOSIAH NIX.—Sept. 18-24, Dalston; 29-Oct. 8, Burslem; 14-22, Derby.

REV. F. C. SPURR.—Sept. 10, Wellington, Salop; 15-23, Accrington; 24-30, Castle Donnington; Oct. 6-15, Sudbury.

MR. J. S. HARRISON.—During Sept. at Folkestone Road Hall, Walthamstow, Sundays and Thursdays; Oct., Edinburgh Castle; Nov., St. Giles' Christian Mission; Dec., Great Assembly Hall.

MR. B. H. ANGEL.—During September and October, Channel Islands.

MR. W. R. BRADLAUGH.—Sept. 16-23, Madeley, Shropshire.

REV. J. JAMESON (Yorkshire Congregational Union and Home Missionary Society).—Sept. 8-17, Harden, near Bingley; 22-Oct. 1, Wyke, near Bradford; 20-29, Lister-hills, Bradford.

REV. THOMAS WAUGH.—Sept. 9, Belfast; 16-23, Fleetwood; 30, Sheffield; Oct. 7-14, Burton; 21, Nottingham.

MRS. E. L. BAEYERTZ.—Sept. 16-Oct. 1, Langholm; 14-29, Hawick; Nov. 25-Dec. 10, Glasgow; Jan. 6-21, Leith.

MR. G. SMITH.—Till Sept. 10, Bath; 15-24, Rawtenstall; 29-Oct. 8, Croydon; 13-22, Dulwich; Nov. 10-19, Plymouth; 24-Dec. 3, Rotherham; Dec. 8-17, Luton.

MR. FRANK H. SHAWE, late Student of the Bible Training Institute, Glasgow, is open to conduct Children's Missions in any part of England or Scotland. Apply, Mr. F. H. Shawe, Pinsley Villa, Leominster, Herefordshire.

Requests for Prayer.

That England may be spared from the scourge of plague.

On behalf of the Ipswich monthly meetings for the deepening of spiritual life.

For a special mission at Inverurie, Aberdeenshire, commencing on the 10th inst.

For blessing upon a special mission to be held in Belfast (Rev. Henry Montgomery's, Shankill Road) Sept. 8-21.

For a Tent Mission in the grounds of The Welbin, Lindfield, Hayward's Heath, by Mr. G. Soltau, commencing on 5th inst.

Rev. William Cuff, whose health, it will be remembered, gave way under the heavy strain of responsibilities and hard work connected with his vice-presidency last year, and presidency this year, of the Baptist Union of Great Britain and Ireland, has been taking rest in Norway. He has now returned to England, and the many signs of returning strength justify the hope of complete recovery.

DONATIONS

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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Mildmay Mission to Jews—C., £1; A.C.M., £1 ...	2	0	0
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The Gospel Railway.

A Mission Exercise.

By Rev. J. W. WEDDELL, D.D.

Programme.

Song, "We praise thee, O God." Introductory remarks, by the superintendent. Song, "The morning light is breaking." Prayer. Anthem—the choir.

Scripture Analogies.

1. The Company Gal. i. 3, 4, 5; 2 Cor. xiii. 14
2. The Plan ..... John iii. 16

Song—"All Hail the Power."

3. The Survey ..... Matt. iii. 1, 2, 3
4. The Grading ..... Isa. xl. 4
5. The Way ..... John xiv. 3
6. The Announcement ..... John xvii. 4
7. The Invitation ..... Isa. lv. 6, 7

Song—"Come to the Saviour."

8. The Track ..... John xiv. 21
9. Broad-Gauge ..... Rom. x. 13
10. Narrow-Gauge ..... Matt. vii. 13, 14

Song—"Jesus keep me near the Cross."

11. The Ballast ..... 1 Cor. xv. 58
12. The Siding ..... Rev. iii. 1
13. The Switch ..... 2 Peter ii. 21
14. The Wrong Track ..... Prov. xiv. 12

Song—"Pass me not."

15. The Motive Power ..... Eph. ii. 8
16. The Fuel ..... John v. 39
17. The Headlight ..... Psa. xxxii. 8

Song—"I will guide thee with mine Eye."

18. The Train of Cars ..... Acts ii. 47
19. No Sleeping Coach ..... 1 Thess. v. 5, 6
20. The Coupling ..... 1 Thess. v. 21
21. The Passengers ..... John vi. 37

Song—"Whosoever heareth."

22. The Rate of Passage ..... Acts xvi. 31
23. No Difference in Fare ..... Gal. iii. 28
24. Privileges Obtained ..... Gal. v. 6
25. No Return Tickets ..... Luke xvi. 26
26. The Through Ticket ..... John iii. 36
27. A Free Pass ..... John v. 24

Song—"Once for All."

28. The Train Check ..... 2 Tim. ii. 19
29. No Stop-off Permit ..... Job xvii. 9
30. No Luggage ..... 1 Peter v. 7
31. The Telegraph ..... Joel ii. 32
32. One Message ..... 1 John i. 5

Song—"Take it to the Lord in prayer."

33. The Conductor ..... John xvi. 13
34. The Attendants ..... Heb. i. 14
35. Fireman and Engineer ..... 2 Tim. iv. 5
36. On the Roadway ..... Isa. lxii. 10
37. At the Turn-Table ..... Dan. xii. 3
38. The Watchmen ..... Isa. lii. 8

Song—"Watchman, tell us of the night." Choir.

39. The Starting Point ..... Luke v. 27, 28
40. Stopping Places ..... Mark xvi. 15
41. The Tunnel-Way ..... Ps. xxiii. 4
42. The Terminus ..... Rev. xxii. 14

Song—"Oh think of the Home over there."

43. Rules of the Road (read or summarized) Ex. xx. 3-17. John xiii. 34
44. Schedule Time (announced by the secretary) ..... 2 Cor. vi. 2. (Last part)
45. Passengers' Insurance (stated by the superintendent) ..... 1 Peter i. 3, 4, 5

Song—"'Tis the promise of God."

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Obituary.

MR. W. BLOOMFIELD.

THE death has taken place at Norwood, at an advanced age, of Mr. William Bloomfield, a vice-president of the British and Foreign Bible Society, and one of the oldest directors of the London Missionary Society. Mr. Bloomfield was widely known in past years in London business life, and took an active part in all philanthropic movements. He was a vigorous Congregationalist, and took a prominent part in company with the late Mr. Samuel Morley, M.P., and others, in securing the site for the erection of the Memorial Hall in Farringdon Street.

REV. BENJAMIN EVANS.

The death of the Rev. Benjamin Evans, of Aberdare, removes one of the best-known Baptist ministers in South Wales. Born of humble parentage at Dowlais, Mr. Evans had to enter upon the battle of life at the early age of eight. He commenced preaching at Mountain Ash, and in 1868 entered Haverfordwest Baptist College. After a three years' course, he undertook a pastorate, St. David's, Pembrokeshire. In 1876 he removed to Aberdare, and from then until his death retained his connection with the Church at Gadlys in that town. Here he laboured well and successfully. From time to time he filled various offices of importance, amongst them the Welsh agency for the Baptist Missionary Society, the financial secretaryship of the Welsh Baptist Union, and the Presidential Chair of the East Glamorgan Baptist Association. He was also one of the editors of the *Welsh Missionary Herald*.

REV. E. BACHELER RUSSELL.

With deep sorrow we record the death, under singularly painful circumstances, of Rev. Edward Batcheler Russell, Vicar of Leyton. Staying with Mr. Gilmour, the owner of Rosehall and Glencassley, Sutherlandshire, Mr. Russell was seeking rest and change. He was a cylist, and while riding at Walkerdale Bridge, about a mile from Rosehall House, on Thursday evening last week, he met with a fatal accident. In the words of a correspondent of the *Aberdeen Free Press*, "he came into violent contact with the parapet of a bridge, and was projected into a deep and rocky ravine, and was killed instantaneously." Mr. Russell was greatly beloved by his parishioners, though he had only laboured among them about a year. He was converted to God during Mr. Moody's great mission in London in 1875, and told the story in Exeter Hall in February last. Having been the subject of definite spiritual experience, he was a staunch Evangelical. He was forty-eight years of age.

MISS CATHERINE HALLAM.

At Llanaway House, Godalming, on Sunday, August 26 (her ninetieth birthday), this venerable lady, in the terms of the simple inscription on her coffin, "Went Home." Miss Hallam was well known to many of God's servants, not only in connection with evangelistic work in her own neighbourhood, but as a generous supporter of Christian effort at home and abroad. She was indeed a "succourer of many." She and her surviving sister, Mrs. Birt, opened their drawing-room eight years ago for addresses by the late Earl of Cavan, Mr. J. W. C. Fegan, Mr. H. A. Mandeville, and others. Subsequently they built a mission hall, coffee tavern, &c., in which much good work has been done amongst old and young. Miss Hallam was endowed with rare intellectual gifts, but all who knew her were far more impressed by her just yet tender mind, simple devotional spirit. The beauty of her character and mind was reflected in the presence of singular gentleness and dignity. The funeral took place on Friday, August 31. The private service at Llanaway was conducted by Mr. Fegan, and the public service at the grave in Godalming Cemetery by Rev. J. W. Goodfellow, pastor of the Congregational Church, of which Miss Hallam was a member.

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The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Archbishop of Dublin has conferred the vacant canonry in Christ Church Cathedral upon Rev. Dr. J. H. Kennedy, the well-known Irish theologian.

Rev. Cecil Henry Druitt, B.A., Corpus Christi College, Cambridge, is about to relinquish the curacy of Ellacombe, Torquay, having been appointed by the Church Missionary Society Theological and Hebrew Lecturer at the C.M. College, Islington.

An effort is being made to complete the church at Bettws-y-coed. The church was consecrated in 1873 to take the place of the ancient parish church, which still exists, but has proved quite inadequate to accommodate the summer visitors. A sum of between £5,000 and £6,000 has been spent, but the tower is still to be erected.

There are no fewer than four benefices in Nottingham vacant—St. Mary's, St. Ann's, St. George's, and St. Luke's. The trustees have offered the living of St. Ann's, vacant through the removal of Rev. Canon Lewis to Trowell, to Rev. Lawrence Wilkins, vicar of St. James', Nottingham, who has not yet announced his decision.

The appointment of Rev. Canon M'Cormick to the rectory of St. James', Piccadilly, has been received with much satisfaction by Evangelical Churchmen. The canon is popular as a staunch adherent to Protestant principles, and his selection by the Bishop of London to so important a benefice is more significant by reason of the fact that the rector of St. James' becomes patron of five livings, three of which are at present held by Ritualists. While Select Preacher at Oxford in 1895-96, Canon M'Cormick delivered a remarkable course of sermons on "What is Sin?" which have since been published.

Congregational.

Rev. George McLuckie, B.A., late senior student of New College, commenced his ministry at Harley Street Church, Bow, E., on Sunday week.

Having accepted the invitation of the church at Batley, Yorks, Rev. S. Stroud recently preached his farewell sermon at Moretonhampstead. A public meeting was held to take leave of Mr. Stroud.

During the last two months more than forty churches have applied for copies of the Historic Roll of the Twentieth Century Fund for the purpose of commencing operations. This makes nearly 140 additional churches since the May Meetings.

Rev. John Wilkins, who has been pastor of Marlborough Chapel, Old Kent Road, for nine years, has accepted an invitation to become pastor of Beresford Street Church, Auckland, New Zealand. The late Mr. Henry Richard, M.P., was minister of Marlborough Chapel prior to his entering Parliament.

The services at the City Temple on Sunday week were conducted by Rev. J. H. Jowett, M.A., Carr's Lane Church, Birmingham. The text of the morning discourse was "I am not ashamed of the Gospel of Christ." The Gospel of Christ was "the power of God unto salvation." It was, the preacher urged, a dynamic; its truth was to be demonstrated, not by argument, but in practice. Its secret was not to be sought in controversy, but to be discovered in life.

Baptist.

Rev. A. T. Walker concluded his ministry at Allerton Church, having accepted the charge of the Ward Road Church, Dundee.

Mr. Sebastian Anderton, senior student of Manchester College, has accepted a hearty invitation to the pastorate of Park Road Church, St. Helens.

Considerable damage has just been done to the roof of the school buildings belonging to Cottage Green Church, Camberwell, by thieves, who ripped up and removed the lead. The schools have only recently been put in repair.

Rev. Carey Bonner, who has been appointed secretary of the Sunday School Union, has said farewell to the Portland Church, Southampton. He has been presented by the congregation with various tokens of the affections of the Southampton church.

Rev. Alexander Bremner, late of Lossiemouth, has been inducted as pastor of the congregation in Inverness. The services were conducted by Rev. William Grant, Edinburgh, and were largely attended. At a public meeting, addresses were delivered by Revs. Alexander Maclaren, D.D. (Manchester), and William Grant, Edinburgh.

Thanksgiving Day at Herne Bay has this year provided £101 9s. 6d. towards the reduction of the chapel debt, and one of the donors to that fund has generously lent, free of interest, all the money needed to pay off entirely the remainder of the debt. Another donor has generously promised £100, so soon as £200 has been raised, for the building of a school chapel at Beltinge, a rapidly-growing seaside suburb of Herne Bay, which at present has neither church, chapel, nor mission hall.

Among those who are to take part in the opening services of the new Metropolitan Tabernacle, which commence on September 19, are Revs. John Thomas (Liverpool), Alex Connell, F. B. Meyer, J. H. Jowett, Dr. Hanson, Dr. John Robertson, Dr. Newman Hall, Rev. Marcus Rainsford, Rev. J. McNeill, Dr. Alex McLaren, Pastors Tom and Charles Spurgeon, Pasteur R. Saillens, and others. Mr. Ira D. Sankey is to sing at several of the gatherings, and on September 22 will give his "Service of Sacred Song and Story."

Methodist.

Rev. S. Gamble Walker, of Brunswick Chapel, Birkenhead, is leaving the Wesleyan ministry to take charge of an undenominational church at Port Sunlight.

A Wesleyan Church is to built at Mapperley Plains, where there is at present no Nonconformist place of worship, though the population has considerably increased during the last few years.

Rev. George Atchinson has been appointed to the Methodist Free Church, Cheetham Hill, to assist Rev. J. Marshall Mather, whose health is at present indifferent. Mr. Atchinson has been twenty-five years at Union Chapel, Woodford.

The first report of the Southwark Primitive Methodist Mission at St. George's Hall has been issued by Rev. J. Flanagan, the superintendent. It states that the total cost of the hall—£12,000—has been raised, and the income of the year amounts to £990.

Mr. H. Adams, of Sheffield, has laid the foundation-stone of a new Primitive Methodist Sunday school in connection with the Hoyle Street Chapel, Sheffield. The new building is to provide accommodation for about 400 teachers and scholars, and the estimated cost is £1,600.

The arrangements inaugurated four years ago for supplying the weaker rural districts of the Primitive Methodist Connexion with an evangelist or hired local preacher for the understaffed circuits is to be continued. The Missionary Committee has allocated £250 for this purpose.

The memorial-stones of a new Wesleyan chapel, being erected at the village of Hasland, near Chesterfield, have been laid. The chapel has been rendered a necessity by the rapid growth of population in the district. It is to cost, including site, £2,600, and will seat 300 worshippers. The sum of £250 was realized at the afternoon's proceedings of the stone-laying ceremony.

The Methodist Church of Tasmania has decided to fall into line with the Church in the mother country, and has placed before itself the task of raising at least 10,000 guineas. There are twenty-six circuits in the colony, and of these eight have made definite promises, and these promises amount to 6,520 guineas. It has been estimated that Wesleyanism throughout the world will raise as a thankoffering something like £6,000,000.

The annual Pastoral to Wesleyan Ministers, which is to be read early this month at specially-convened gatherings, urges Methodists to be jealous lest they should be found more humanitarian in their spirit than religious, more ethical in their doctrine than theological, more æsthetic and sentimental in their worship than contrite and adoring; and lest, in their eagerness to realize for a suffering world the Christian promise of the life that now is, they should miss its goal and fruition in the promise of the life to come. The Pastoral inculcates the duty of church membership and the Connexional church life which is based upon it.

Presbyterian.

Arrangements are progressing for the Synodical Conference, for the deepening of the spiritual life of the Church, to be held in Liverpool on October 15, 16, and 17.

Dr. Lorimer's services at Marylebone Church have been warmly appreciated, and he has been invited to give the congregation four Sundays next summer.

Dr. John Watson, as Moderator of Synod, is to preside over the Liverpool Convention, and also to take the chair at the Home Missionary Meeting in Exeter Hall on October 10.

The feeling that Presbyterianism is not fittingly represented at Brighton appears to be receiving considerable attention, although no definite steps have been taken to provide a second church for this popular watering place.

The new buildings of Westminster College, Cambridge, which were opened last October, will this year again have a full complement of residential students. The course of study, which is purely theological, extends over at least nine terms, covering a period of three years.

Rev. David Fotheringham, J.P., of Tottenham, is at present in Canada, where he is gathering information regarding the boarding-out of pauper children. Mr. Fotheringham is deeply interested in the working of the Poor Law, and has been for some years chairman of the local Board of Guardians.

The Conveners of the Synod's Committee on Intercourse with other Churches, have issued an appeal to congregations soliciting help for the great Home Mission enterprise of the Canadian Presbyterian Church amongst the British and other European emigrants in the Western districts of the Dominion of Canada. It is estimated that there are about 150,000 English-speaking people in the Canadian North-West without the ordinances of religion.

Fallen Asleep.

The death has occurred at the age of sixty-five of Mr. JAMES PROE, ex-president of the Independent Methodist Connexion. He first served the Connexion as treasurer of the Ministers' Assistant Fund, afterwards Connexional treasurer, and in 1886 was elected president.—Mr. J. F. JONES, eldest son of Rev. J. C. Jones, M.A., pastor of the Baptist church at Spalding. He was formerly a Baptist minister at Wolverhampton, and for a time acted as assistant to Dr. Clifford, at Westbourne Park. Mr. Jones was forty-five years of age.—Tunbridge Wells Baptist Tabernacle has lost its oldest member by the death, at the age of seventy-six, of Mr. CARIE.—Mr. JOHN HOPKINS, for upwards of forty years organist at Rochester Cathedral.—Mr. LAWRENCE W. PIKE, a well-known Dorset magistrate, and prominent temperance reformer.—A worthy representative of East Anglian Nonconformity, has passed away at Maldon in the death of Mr. JOHN GRANGER SADD, one of the best-known laymen of the Congregational body in Essex.—At Raphoe, Co. Donegal, Very Rev. RICHARD BENNETT, dean and rector of Raphoe.—At Paris, Miss EMILY O'SULLIVAN, only daughter of the late Rev. Dr. O'Sullivan, rector of Tandragee, Co. Armagh, aged seventy-two years.

Notices.

APPLICANTS FOR TRACTS.—Private J. Doggett, 720, St. J.A.B., R.A.M.C., 11th General Hospital, Kimberley, South Africa; Private Rodwell, 5045, H. Co., 2nd Battalion Oxford Light Infantry, Ferozpore, India; Miss Tibbetts, 317, Tudor Road, Leicester; Miss Perks, The Cottage, Knutsford, Cheshire; Rev. J. W. Atkinson, Cawley Road, London, N.E.

COMMUNICATIONS RECEIVED WITH THANKS.—C.S.M. Mrs. A.J.G. J.H.S. J.F. F.B. J.R. A.H.F. A.W. L.D.R. R.M. B.McB. J.G.A. H.M.T. J.G.W. J.P.C. D.E.B. F.T.S. G.A.M. A.N. W.P. B.C. J.B.S. E.P.W. W.M.C. H.B.M. E.S.P. E.O.S. J.C.C. W.H.G. C.R.L. H.O.W. H.J.B. J.W.A. S.J.A. E.C. E.J.B. E.H. W.A. S.W.C.

A Mission to Kurds.—After reading the terrible accounts of the Kurds in your paper, some of your readers may be glad to join in a little mission started by two friends of mine for the evangelization of that people. Although their atrocities have been continually before the public, there is as yet, only one missionary among them, Deacon Shmuel, a Nestorian supported by this Mission. If funds were subscribed they would be glad to send more missionaries, under the superintendence of the American missionaries of Uroomiah. Abu Sayd, chief over 50,000 Kurds, was converted through Deacon Shmuel, who, knowing their language and customs, and being himself Oriental, has found remarkable acceptance among them, and for eighteen years has done good work. Reference is permitted to Rev. W. Shedd, Uroomiah, Persia, and communications may be addressed to Miss Finn, 72, Brook Green, Hammersmith.—M. BARCLAY.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE shadow of plague that has threatened to invade us from the North has been mercifully lifted, and the country once more breathes freely. Preventive medicine is one of the youngest of the sciences, but it has already scored many signal triumphs, and the way in which the dread bubonic plague has been stamped out in the crowded purlieus of Glasgow is one of the most impressive instances of what may be done by foresight, firmness, and adequate precautions in the way of averting sickness. If the moral world were as well watched for the germs of disease as is the physical nowadays, this would be a comparatively clean and healthy world; and the epidemics of vice, which pollute society with their soul-devastating influence, would become things of the past.

Messrs. Morgan and Scott are preparing a popular edition of "The Life of D. L. Moody," by his son, W. R. Moody. It will contain the whole of the literary matter, in the same type as the larger volume, with the omission of some of the less important illustrations. It will be ready in a few weeks, and will be published at 5s.

The Queen's Ministers have not honoured our Sovereign nor our country by advising her to send Admiral Sir John Fisher as a delegate to present Her Majesty's congratulations on the occasion of the Sultan's "jubilee." The unavenged multitude of murdered Armenian Christians cry out through their very silence for different treatment than this towards the man who, being set over them to dispense justice and foster their true interests, basely inspired their indiscriminate slaughter. The Press of England has been silent under this gross insult to decency. Can it be that our conscience as a nation has been drugged, so that the fierce agitations of six years ago are forgotten, and we are able to witness hollow congratulations being paid in our name to the monarch who will go down to posterity under the unenviable title of the *Great Assassin* of his people?

The Times deserves well of the public for the publication of the frank correspondence on the ethics of present-day journalism, and the exposure of an iniquitous system of fabricating intelligence that has become rife. That telegrams of four words are expanded to forty before publication; that brilliant descriptions of battle-scenes filling a column are evolved from twenty or thirty words of telegraphy; and that even manufactured telegrams are systematically supplied to the newspapers—are facts well known to the initiated. These practices are sanctioned by responsible editors, not because they approve of such methods, nor in order to increase the circulation of their papers, nor for any dearth of real news, but simply because they cannot afford to let unscrupulous rivals score at their expense, and so be under a stigma of being devoid of "enterprise." Under the pressure of this quite secondary consideration, the high character of the British Daily Press is rapidly sinking to a lower level.

These serious facts suggest that it is high time not only for a thorough *exposé* of the state of things, such as is being now made in *The Times*, but that a remedy should be diligently sought. Newspapers form the sole reading of by far the larger portion of our population, and it is monstrous that they should be largely fed on such food as has just been described. The trouble, however, will not be met without a hearty co-operation between editors and their readers. The former should take for granted that the public at heart desires facts, which it is incapable of discriminating from fiction till the march of events has clearly distinguished between them—hence the responsibility of editors; the latter should show that they appreciate accuracy more even than raciness, and truth above smartness; and the circulation of newspapers would soon depend on their *bona fides*. The Institute of Journalists would do well to take up this subject strongly.

The address of Sir William Turner before the British Association, at Bradford, was remarkable for its great omission. The learned President gave a résumé of scientific research in the nineteenth century, fully accepting the Darwinian theory of development. He spoke of man's "nerve energy" being "endowed with higher powers" than other animals, and then went on to speak of this superior energy when "translated into physical activity," enabling him to progress from the condition of a rude savage to an advanced state of civilization, &c.

When Sir J. W. Dawson was President of the British Association, he spoke with equal force about progress, but he was reverent enough to speak about his God, and to demand for man something higher than translated "nerve energy" as alone explaining his higher life. It should be understood that when scientists speak of material forces being alone sufficient to account for life and activity, they do so without any established facts to support them, and also in the teeth of the finest human experience. The testimony of scholars and thinkers who confess to a personal experience of supernatural power in their life, should have some weight surely with scientific men who profess themselves lovers of *all* the facts of life.

The Free Church ministers of Nottingham, under the leadership of Dr. Paton, have memorialized the Executive Committee of the National Free Church Council to send forth an appeal to the ministers of all the Free Churches of England, asking them to unite together, ere they enter upon the new century, in a holy fellowship of prayer for one another and for the Church of Christ; and that, as the members of the Prayer Union of the Free Church of Scotland had expressed a desire to be united in a fellowship of prayer with their ministerial brethren of America and the Colonies, so the Council might express a desire for the same privilege. This appeal is strengthened by the forcible statement of three reasons—(1) the growing need and desire for unity among all Evangelical Christians; (2) the difficulties and perils of the times should draw all preachers of the Gospel closer together; and (3) being on the threshold of a new century, which is certain to be fateful in its many and varied issues.

There is no more urgent need than the preaching, clearly and urgently, of the Gospel of God in our places of worship. Would that they were all as well served in this repect as New Court Chapel, Tollington Park, of which Rev. G. Campbell Morgan is the pastor—an evangelical and evangelistic preacher of thoughts that breathe of Christ and words that burn with the love of God. His text on Sunday night was "Repentance toward God, and faith toward our Lord Jesus Christ." The house was crowded. Such preaching always brings a crowd.

The people now, as of old, hang on this kind of preacher—are very attentive to hear him—the common people hear him gladly; and even the Herods desire and expect to see some sign wrought by him. The people press on him to hear the Word of God, and blessed are they that hear that Word; for faith cometh by hearing, and hearing by the Word of God. Oh that through the hearts and lips of all preachers might flow the living water that issues from the throne of God and of the Lamb.

Dealing with the question of "The Village Pastor and His Difficulties," a contemporary has proposed, as the best method of dealing with the pressing difficulty, the stoppage of the exodus of the labourers by bringing about the acquisition of land and the letting it in small holdings, and also a change in the character of education. Meanwhile, however, it may reasonably be asked if in many villages a reduction in the number of chapels might not be advantageous to both pastors and people. In things essential, unity; in non-essentials, liberty; in all things, charity. Even in villages in which the Church services are Ritualistic, it would be a source of greater strength if the Evangelical work were not split up into small sections.

A correspondent, writing in the interests of that higher communion of Christians of various types and denominations which is doing so much to reunite the broken and disunited Church of Christ, suggests that some such idea must have been in the mind of the apostle in Eph. iii. 18, 19, where he prays that his readers "may be able to apprehend *with all saints* what is the depth and height of the love of Christ." It is certain that the world at large can be fully blessed with the Gospel only when Christian people shall have learned the secret of united life and service. The great blessing that has followed the united efforts of the various churches in evangelization, in America and elsewhere, is a proof of this; and the mid-day services and prayer-meetings held in many centres of population (these might well be multiplied), with the invariable quickening that flows out of them to the churches, is another. All this throws forward a vivid ray of hopefulness

on the great universal evangelistic effort now being organised by the Free Church Federation for the opening of the new century. If properly conducted, it cannot fail to command a blessing.

Canon Newbolt's recent statement that "the English people have firmly believed in three things—Sunday, the Bible, and hearing sermons—but are now getting to disbelieve in all three," if it be true, is a very serious accusation against the nation at large. There is no room for doubt that Englishmen have done what they have done, and are what they are, largely through the influence of these three potent factors on the national life; and if these are no longer to have the chief share in the moulding of the British character, we may be sure that we are on the road to decay and ruin as a people. Possibly, the above estimate is too sweeping in its pessimism, and is true rather of the cultured classes than of the nation as a whole; still the remark should be well pondered by all who have the well-being of the country at heart, and who are able to influence public life and opinion for good.

It would appear that in quite a large number of districts the magistrates are recognising the urgent need that exists for practical measures in dealing with the drink curse. At the recent session at Chorley, an application for a licence was backed up by an offer from a Brewery Company to give up two other licensed houses in exchange for it; but the Bench refused it, and taking the Company's offer as an admission that the other two were unnecessary they at once abolished them! This course might reasonably, and with advantage, be adopted in only too many towns in which it is the practice of the brewers to offer a comparatively unimportant licence for one in a new and thriving neighbourhood, or in the vicinity of newly-established manufactories.

At the recent Brewster Sessions at Abergele, the chairman, Mr. Herbert Roberts, M.P., expressed his regret that the law, as it stands, does not allow magistrates to deal suitably with persons against whom a number of convictions for drunkenness had been recorded; and he expressed a hope that there would be an early adoption of the recommendation of the Licensing Commission that the police or public authorities should have the power of naming persons to whom drink should not be supplied. Such an arrangement to save a man from himself commends itself on many grounds, but unfortunately it has been pigeon-holed with other common-sense proposals of the Royal Commission which clash with the interests of the brewers. The point might, however, be pressed in other localities.

Some time ago we published an article pointing out the dangerous pressure which is being applied, under the Local Government (Ireland) Act, to drive out the Protestant population from the South and West of Ireland. Other indications are from to time accruing which show how the machinery of local government in Ireland is made subservient to the interests of the Church of Rome. In many places nuns are being appointed as workhouse matrons and nurses, and a demand is made for the erection (of course by public money) of convents and oratories for their use within the workhouse premises.

The Loughlinstown Union has recently decided upon the erection of elaborate buildings for the accommodation of the nuns, at a proposed expenditure of more than £4,000. As some of the Protestant ratepayers very naturally object, the Local Government Board has been moved to order an inquiry into the matter. All such proposals should be carefully watched, and the fullest inquiry should be demanded.

Dr. Story, in *The Times*, relates how the Church of England authorities in India have captured the use of the military churches to the exclusion of other denominations. These garrison churches were built by the Government at public expense for the use of Her Majesty's British-born Protestant troops. Services were held without distinction for Episcopalians and Presbyterians in the same buildings. The bishops, by degrees, succeeded in getting these buildings consecrated and conveyed to the Episcopal Church by "deed of gift." Now they refuse to permit the ministers of any other denomination to preach or conduct Divine service in them. Dr. Story stigmatizes the transaction that has vested the control of these churches in these scathing words:—

> The whole process might be supposed, by worldly-minded people, to bear too artful a character to be accomplished by holy hands, and to deserve episcopal benediction; but there it is, and the mischief done by it we are now told cannot be undone. The undoubted right of the Presbyterians to worship in these churches cannot be recognised except as a "concession." It is a new adaptation of that term, that when a man has been robbed of his possessions and demands their restoration he should be told he is seeking a "concession."

Such a policy cannot help the cause of religion in India, either among the civilians or the troops.

The Pope has addressed a circular letter to the various Roman Catholic Governments in regard to the change in the Italian Throne, and in that communication it is declared that he renounces none of his rights over Rome or over the provinces "which composed the patrimony of St. Peter;" that his condition under Italian rule is gradually growing worse, the Pope and his Ministers being at the mercy of the anti-clerical sectaries favoured by the Government; that he invokes the aid of Catholic States to relieve him from the intolerable situation; and that so long as it continues he will not recognise the new King as King of Italy, but only as King of Sardinia.

The *Catholic Times* must, however, have overlooked this intimation as to the temporal power, for in comment upon the false position in which the Romanist mission and other missions in China were placed, in consequence of some of the priests having received the title of mandarin, thereby coming into conflict with the people, it goes on to say—

> The whole episode is another proof of the danger of allying the Gospel with the civil power, and of complicating the work of the Church with the passions and prejudices that spring from political or judicial interests.

It is pleasant to record, as illustrating the development of the Christian virtues in the Colonies, that at the recent consecration in Sydney of Archdeacon White to the see of Carpentaria the offertory for the Australian Board of Missions amounted to over £8,500. Australia, at any rate, does not appear to be troubling itself with the discussion of niceties in regard to mission work, and is resolutely setting its strong hands to the plough.

The importance of "environment"—social, economic, religious—on the well-being, and even the character, of men is well known. But to affirm that the *economic* environment altogether settles what men shall be, and even what their ideas of God shall be, is a half-truth which may readily become a whole falsehood. And yet this is what was dogmatically announced from the Chair of the Trades Union Congress last week. Here are the words of Mr. Pickles, the President:—

> In all forms of social evolution the economic factor is the dominant one, and it is this factor which conditions the struggle for existence, and thus determines which shall be the fittest to survive. Now we will note the direction in which the economic factor is impelling us to-day. "What," you may ask, "do you dare to state that such an enlightened society as ours is dominated by economic forces?" Yes; in my opinion there never was a period in history in which this factor acted with greater force than it does to-day. Art, literature, science, and religion are mere appendages of this one.

Such crude and one-sided teaching as this works for pure materialism, and removes the emphasis from conduct to externals. It is the denial of freewill, responsibility, revelation, and God.

Such utterances throw a vivid light on the alienation of vast masses of our working men and many of their leaders from the Christian faith. For the New Testament is uncompromising in affirming the ultimate independence of character and spiritual condition from environment. It lays the chief stress on the crucial truth that man is not made by the external forces of life, but by those that flow from within, and those that descend from above. "The Kingdom of God is within you." Until that great fact is clearly seen and firmly held, the Gospel is bound to be a stumbling-block and a rock of offence. No "economic" condition can guarantee human welfare and happiness unless the hearts of men are right with God. Satan was in heaven when he rebelled, and Adam was in Eden when he fell. But when once the world comes to recognise the Christian view of life, and not till then, will its economic and social conditions of life be put right.

There are one or two things in Dr. Parker's book, A Preacher's Life *(Hodder & Stoughton)*, which deserve the widest circulation. At the age of seventy, the renowned preacher, who for a whole generation has attracted a larger audience of strong men than any other living man, thus speaks of his Christian Belief:—

> I should account myself unfaithful and ungrateful if I could write my biography and leave out the very pith and blood of the story. . . . I have companied with Him of Nazareth in all holiest and tenderest love. I ask no man's mere opinion about Him. I will not listen to changeable, pedantic, self-satisfied opinion about my Redeemer, nor will I allow capricious opinion to put on and take off his royal crown just as fickle moods may come and go. Christ is not a picture to be admired; He is a Saviour to be trusted and served. Christ is not a problem to be intellectually solved; He is a Priest, a Daysman who can lay his hand upon God and the sinner, and make them one by the power of his reconciling blood.

Indeed it is difficult to choose where so much is good. But the chapter on his "Inner Life" might well be separately printed and distributed broadcast. It is a remarkable testimony to the power of our Lord and Saviour—a personal witness to the grace of God, that has rarely been excelled.

Elsewhere in the same book the preacher has some pungent words which might be perused with advantage by some of the lofty spirits of our day, which borrow the Christian Name and carefully deny its central truth:—

> I dread the knavery that takes Evangelical money and preaches Unitarian doctrine. There is a preaching that is negative, unsettling, destructive, full of untested theories, and useless speculations, and windy vanities. It is common to say that the blessing of God does not rest on such preaching, *but I want to say that the blessing of man does not rest upon it.* That is clearly shown by dwindling congregations and

every other sign of indifference, or even resentment. We need not say God does not bless it. Man himself will not have it. In such husks the soul can find no satisfaction.

We are thankful for this testimony. It should have a great influence, coming, as it does, from one who has demonstrated beyond question that men with the most vigorous minds appreciate the beauty of Evangelical teaching, since in thousands they have flocked for years to Dr. Parker's teaching.

Upon several public platforms lately the question of the "coming revival" has been dealt with. Christian men of all shades of thought seem to anticipate in the near future a revival of religion in our midst. One note, however, that has been struck by several speakers needs receiving with qualification. We are told that the next revival will be "not emotional, but ethical—a revival of justice and of duty and of good conduct." Such a revival is certainly needed—badly needed, but we must be very careful that the ethical element is not thrust forward to the obscuring of the spiritual. The ethics that Christians desire to see flourish are ethics which are the product of a new life. If we are to be misled by a preaching of external justice, the gain to the country and to the individual soul will be ephemeral and unreal. No doubt some Evangelicals have minimized ethics in their desire to preach the Gospel of grace; but the opposite extreme is equally perilous. At all hazards, let us keep to the mean, and preach the Gospel of regeneration by the Holy Spirit, issuing in a true ethical life for the glory of God.

The ministry of sorrow is hard to recognise and understand, "for no chastening seemeth for the present to be joyous, but grievous." It is the mistake of many who are afflicted that they expect to see at once the meaning of their troubles, and for lack of this vision they rebel against the Hand that is shaping their lives according to his hidden but holy will. We are to be willing to have faith where we cannot see, knowing that our future happiness and well-being are dependent on a wise acceptance and use of our sorrows and difficulties. "Sorrow with his pick mines the heart. But he is a cunning workman. He deepens the channels whereby happiness may enter, and hollows out new chambers for joy to abide in when he is gone."

Among the minor moralities of public life, a higher place should be given to the relations of speakers and audiences. The little affectations and insincerities of the platform are frequently annoying and always demoralising to both sides. A contemporary wisely calls attention to the way in which a speaker often smilingly assures his audience at an annual meeting that while he is glad to be there, he really does not know why he was asked, and is quite sure that many others would have been far more suitable, &c., or, consciously armed with a thirty minutes speech, he declares his intention of only saying a few words, and then proceeds considerably to overlap the time of the other speakers, and so on, indefinitely. These palpable insincerities are not only lowering to personal dignity, but they destroy confidence in a speaker. No one who descends to them is likely to have much influence over an audience. The first principle of public speaking, as of public and private business, should be entire honesty and straightforwardness.

In a recently-published descriptive volume which has no reference to social questions, the writer, an eminent naturalist, incidentally refers to the cathedral city of Chichester as being in a disgraceful condition owing to the "tied house" system which the brewers are doing all in their power to develop throughout the country.

There are 12,000 souls in the town, that is to say an adult male population of 3,000. This number includes a rather large body of clergymen and ministers, and perhaps a couple of hundred highly respectable persons who do not go to bars. To provide this village population with drink there are seventy public houses, besides several wine and spirit merchants and grocers with licences. To keep all these houses open there must be an immense quantity of drink consumed. At eight o'clock in the morning you will find men at all the bars, often in groups of three or four, standing pipe in mouth and tankard in hand, and when closing time comes, out of every door a goodly crowd of citizens are seen stumbling forth.

The author, who, by the way, admits that he is not an abstainer nor an extremist, adds that in the streets, at the Market Cross, and at corners, "you will see groups of the most utterly drink-degraded wretches it is possible to find anywhere in the kingdom," and that the explanation is, as the publicans themselves asserted, there are thirty or forty too many licensed houses—"the brewers own them, and it is more to their profit to give the house rent free than to close it"—and that the clergy and ministers of the twenty churches and chapels are doing nothing in the matter, because "probably they have discovered that nothing is to be done." Yet there are people who talk about the "vested interests" of the drink trade, and who propose to compensate the publican and the brewer!

A Plethora of Speakers.

We hear much in these scientific days about the conservation of physical forces, and the way in which Nature economizes her used-up energies by transforming them into something else; "gathering up the fragments," as it were, "that nothing be lost." There are few directions in which the parable does not apply to human life. There is much unconscious waste of time, energy, opportunity, will-power, and not unfrequently the waste is wilful. There is also much well-meant waste of energy and materials on good objects which might be better attained by a more economical use of our resources. Here is one example.

In arranging for public meetings of a religious kind, there is a growing tendency to draw up a programme which depends for its attractiveness largely on the number of speakers. It is supposed at least that the public measure their enjoyment of the gatherings to which they are invited, whether it be an annual tea-meeting or a religious convention on a large scale, by the number of speeches they hear on a given subject. A meagre "platform," say the promoters of any meeting, means a scanty audience. And so they invite one busy man after another to leave his fireside or his study, to "say a few words," or give an address of ten minutes or so, for which (with the travelling involved) they have to occupy several hours of valuable time. The question is,

DOES THIS SORT OF THING PAY?

If it does, then the serious sacrifice which it involves must be cheerfully borne by the already over-burdened men who are the chief sufferers, and an expensive process must be justified on the score of results. That the sacrifice is a serious one is self-evident to anyone who has the gift of putting himself in another's place. Granting that there are some speakers who are never so happy as when they are addressing public meetings every night (be it for ever so brief a period) it is certain that to most men of average temperament there is nothing so wearing and wearying as to spend hours several evenings in the week in crowded meetings, in which they are called upon to take little more than a formal part. Sooner or later, if this practice is persisted in, a break-down is sure to follow. Nothing, therefore, but strong proof that the custom of overloading a programme with many speakers is a real benefit to the community, can justify its continuance.

But we venture to say that, with certain exceptions, such as will suggest themselves at once to the reader,

THIS WASTEFUL METHOD

of using our religious leaders and speakers does *not* pay from any point of view. We have before us a letter on this subject which has suggested these remarks. In it the writer speaks of her own experience as a member of the audience. "It has often struck me," she writes, "that to expect a speaker, even the most experienced and self-contained, to give anything like a lucid or interesting account of any Christian work, or aim at any clear abstract teaching in the very few moments allowed at some meetings, is really impossible, and is unsatisfactory *for the audience*." She instances a meeting at which, during one hour and forty minutes, nine addresses were given, which resulted in so superficial an account of the various forms of the Christian service described that it was impossible to appreciate them, to say nothing of the discomfort and disappointment caused to the speakers. "Very different," she continues, "was one unhurried meeting, and great was the gain in the quality of the addresses. . . . Should not conveners of meetings consider whether they are not crowding in too much matter, to the loss of all repose of feeling, and of all thoughtfulness in the addresses, and, moreover, of all consideration and courtesy to the speakers, especially to missionaries home from their fields of work, eager and full of matter?"

We are persuaded that this way of looking at the matter is more general than is suspected. If so it suggests that better meetings may be secured by a wise *selection* of speakers, than by their *multiplication*. Two or three addresses of twenty or twenty-five minutes' duration are more likely to create a definite impression than half a dozen or more of ten minutes' length. And if speakers know that the success of a meeting depends largely on their own contribution to it, they will be encouraged to make a more thorough preparation than they often do when uncertain whether they will be called on at all, or only for a very few minutes, and then when the audience is already wearied and the time is late. "Let all things be done unto edifying."

The London School Board has more than once been exercised about under-fed scholars in the day schools and the impossibility of effectually teaching them even the rudiments of learning. The great difficulty lies in the existence of unnatural parents, who neglect their children when they might well maintain them if they would; and who would still further dishonour their parental responsibilities once their children were even partially fed at public expense. The Board practically declined to accept the recommendation of the majority of its committee of investigation last year, and its General Purposes Committee now aim at providing for the efficient organization of charities administered by local individuals, &c., rather than of using public money for the purpose of feeding the hungry children. This seems a very sensible way out of a situation that bristles with economic and moral difficulties.

What Think Ye of Christ?

THIS question is powerfully raised by Mr. Avary W. H. Forbes, M.A., in a pamphlet entitled Called Wonderful; or, Cause and Effect as Seen in Christ (2d. *Partridge & Co.*). The pages are addressed to doubters, and they present a well-reasoned argument for the Deity of Christ, which is very properly styled the premiss of Christianity. That premiss is set forth in the language of Scripture, and supported by facts of history—classified under the head of Effects—in institutions and literature, faith and works. We make brief extracts from the early part of the argument—What think ye of Christ?

What Christ's enemies thought of Him.—The officers who were sent by the chief priests to take Him, said: "Never man spake like this Man" (John vii. 46). The Pharisees, intent on destroying Jesus, said in council: "This Man doeth many miracles" (John xi. 47). Judas said: "I have betrayed the innocent blood" (Matt. xxvii. 4). Pilate said: "I find no fault in this Man" (Luke xxiii. 4); and again: "I am innocent of the blood of this just Person" (Matt. xxvii. 24). Pilate's wife said to her husband: "Have thou nothing to do with that just Man" (Matt. xxvii. 19). The thief on the cross said: "This Man hath done nothing amiss" (Luke xxiii. 41). The centurion and they that were with Him said: "Truly this was the Son of God" (Matt. xxvii. 54).

How did his friends speak of Him?—John the Baptist said: "I saw, and bare record that this is the Son of God" (John i. 34). Nathaniel said: "Rabbi, Thou art the Son of God" (John i. 49). The Samaritans said: "This is indeed the Christ, the Saviour of the world" (John iv. 42). His disciples in the ship on Gennesareth worshipped Him, saying: "Of a truth Thou art the Son of God" (Matt. xiv. 33). Simon Peter said: "Thou art the Christ, the Son of the living God" (Matt. xvi. 16). Thomas said to Him: "My Lord and my God" (John xx. 28). The Epistles are

SO FULL OF THE SAME SENTIMENT,

it is almost superfluous to quote from them. Paul says: Christ was "the Son of God" (Romans i. 4). Peter quotes the voice on the Mount: "This is my beloved Son, in whom I am well pleased" (2 Peter i. 17). John says: "God sent his only begotten Son into the world," and "The Father sent the Son to be the Saviour of the world" (1 John iv. 9, 14); and all the apostles fully and emphatically acknowledge the Deity of Christ. Paul, in the Acts, says: "Feed the church of God, which He hath purchased *with his own blood*" (xx. 28). The author of the Hebrews says: "Unto the Son He saith, Thy throne, O God, is for ever and ever" (i. 8).

What Christians now think of Christ.—What say the Lord's followers at the present day, and since the apostolic age? To cite their testimony would be to fill many folio volumes. That Jesus was the Son of God, is preached in thousands of pulpits, and at thousands of street corners every day, in both hemispheres; it is embodied in prayers, sung in hymns, taught in Sunday schools and day schools, set forth in tracts, and confessed at Bible classes and prayer meetings, at conferences and conventions. Within doors and without, Christ is distinctly and emphatically held up as the crucified and risen Saviour of the world, the Author of everlasting life; Him by whom God made the universe, the only sinless One, the Mediator through whom alone we can approach the Father, the only Name given under heaven whereby we can be saved, "the Begotten from everlasting of the Father, the very and eternal God."

What Christ said of Himself.—Let us listen for a moment to the Divine self-assertion of Christ Himself: "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me;" "I am the true Vine;" "I am the Good Shepherd;" "I am the Resurrection and the Life;" "I am come that they might have life;" "I give unto them eternal life;" "I am the Light of the World;" "Without Me ye can do nothing;" "I, if I be lifted up, will draw all men unto Me;" "I have overcome the world;" "I will never leave you nor forsake you;" "I will not leave you comfortless; I will come to you;" "Lo, I am with you alway, even unto the end of the world;" "I said I am the Son of God;" "Before Abraham was I am;" "I proceeded and came forth from God;" "I and my Father are one." There is no uncertain ring about these and many other utterances of Christ, and they place the Unitarian on the horns of a pitiless dilemma. When the wish is father to the thought, men will believe almost anything; yet in the eyes of every unprejudiced and candid person, these words of our Lord show Him to be either an altogether superhuman being—"the Son of God," in fact—or else the greatest impostor that ever lived.

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Christ's supreme claim.—Modern sceptics will not understand Christ's words; but the Jews, his contemporaries, understood Him very clearly. "Art Thou, then, the Son of God? And He said unto them: Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth" (Luke xxii. 70, 71). Whatever the English translation may sound like, it is evident that the words in the original suggested no ambiguity to the Jews. They were clear about it long before this. "The Jews sought the more to kill Him, because He had not only broken the Sabbath, but said that God was his Father, making Himself equal with God" (John v. 18). Again, "By our law He ought to die, because He made Himself the Son of God" (John xix. 7). And again, "He trusted in God; Let Him deliver Him now, if He will have Him: for He said, I am the Son of God" (Matt. xxvii. 43). The Jews were very consistent compared with our modern unbelievers. They believed Christ to be neither the Son of God, nor yet a good Man: the latter believe Him to be the best Man that ever lived, and yet not the Son of God. Would a good man have put forward such tremendous claims if they were false? Would He have called Himself "the *only begotten* Son of God"? Would He without any rebuke have allowed Thomas to address Him as "My Lord and my God!" (John xx. 28); or Mary to have said: "Yea, Lord, I believe that Thou art the Christ, the Son of God" (John xi. 27)? Would He have commended Peter, and called him "blessed," when the latter said: "Thou art the Christ, the Son of the living God" (Matt. xvi. 16)?

It must be evident, therefore, to all unbiassed persons, that Christ claimed to be the only begotten Son of God, co-eternal and co-equal with the Father, and as such deserving of similar worship and reverence.

The Fatherhood of God.

DEAR SIR,—What is the meaning of the term the Fatherhood of God? In other words, *who* have the right to call God their "Father"?

This question, if put to the individual members of the Christian churches of to-day, would meet with two different answers, not only distinct from, but really antagonistic to, each other.

Some would answer, "God became, through the incarnation of his Son, the Father of the whole human race." Others would answer, "God becomes the Father of the sinner directly he individually receives God's Son as his personal Saviour."

With these two distinct views before us, let us ask, "What saith the Scripture?" at the same time desiring the guidance of the inspiring Spirit in understanding his inspired Word, and bowing unreservedly to what God says.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God (and such we are, R.V.); therefore the world knoweth us not, because it knew Him not" (1 John iii. 1).

If it be true that God is the Father of the whole human race, then this verse tells us—

(1) That the Father hath bestowed upon us something which we already possessed, viz., "sonship."

(2) That the world knows us not *because we are the sons of God*,, and yet (according to the above theory) all the people in the world are themselves sons of God.

Thus we are landed in two contradictions. (See also *v.* 10, "children of God" and "children of the devil.")

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John i. 12; see also *v.* 13).

These verses, if read carefully and prayerfully, hardly need comment. It is surely evident from them that becoming sons of God is dependent upon personal reception of Christ as our Saviour.

I will, in order to save space, only give references to further texts on this point: Romans viii. 14-17; John viii. 38-44 (esp. *v.* 42); Gal. iii. 26.

In Matt. vi. 1-18 and 31, 32 the true child of God is contrasted—

(1) With the hypocrites, the former having the secret reward and approval of his Father, the latter having the approval of men (see esp. *vv.* 4, 6, 18). (2) With the heathen, *vv.* 7 and 8, and Gentiles *vv.* 31 and 32; and yet, if God is Father of the whole human race, the hypocrites, heathen, and Gentiles are his children, and the title, Father, so frequently used in the above passage loses all distinctive meaning.

On what passages do the advocates of the universal Fatherhood of God ground their views? I believe very largely on the Lord's Prayer and the parable of the Prodigal Son.

The Lord's Prayer is recorded in Luke xi. 1-4, and Matt. vi. 9-13. In the former passage it is distinctly stated that one of our Lord's *disciples* said to Him: "Lord teach *us* to pray." In the latter passage the prayer comes in the midst of the passage above referred to, in which our Lord contrasts the conduct which ought to characterize his true followers with that of the hypocrites, heathen, &c.; and the whole context shows clearly that the prayer was given to his true followers.

But, apart from this, the Lord's Prayer *itself* shows unmistakably that it was meant for the use of his *redeemed children*, and of them only. An unconverted man *might* sincerely pray the last *four* petitions, but how could any unconverted man truly and sincerely pray: "Thy Kingdom come," or "Thy will be done," when he had neither yielded his own heart and life to God's will, nor accepted Christ as his King?

The parable of the Prodigal Son is supposed by many to show the Fatherhood of God and the sonship of the sinner before conversion. Is there good ground for this? I think not. It is a mere truism to say that teaching by parables is *in its nature figurative*. Why, then, are we asked to literalize the characters in this one particular parable and not in others?

Luke xv. contains three parables. By what rule of interpretation may we literalize the characters in the third parable, if not also those in the first and second? In other words, if the third parable proves that God is a Father and the unsaved sinner a son, the first parable equally proves that God is a Shepherd and the sinner a sheep; and the second parable, that God is a woman and the sinner a piece of silver!

The conclusion to which these passages appear to me inevitably to lead us is that God is revealed to us *not* as the Father of the whole human race, but only of those who have individually received the Lord Jesus Christ as their Saviour; therefore the universal Fatherhood of God and brotherhood (in a similar sense) of man are, I believe, unscriptural, and therefore unwarranted terms.

One point I would wish to guard. There are some who appear to think that if belief in the *universal Fatherhood* of God were given up, their belief in the *universal love* of God to man must go too. This seems to me an entire mistake: they are in no way dependent on each other. The amazing love of God to *man in his sins* is shown us, not only in such passages as John iii. 16, but in their fulfilment on the cross of Calvary. There we have, in all its mighty fulness, the love of God to a sinful world—loving the sinner, whilst hating the sin, and giving his beloved Son to bear the awful load of sin, that the sinner *who accepts Him* as his Saviour might go free, delivered from the penalty and from the power of sin.

May I add, in conclusion, that all I would ask of those who do not agree with what I have written is that they would "search the Scriptures whether these things are so" (Acts xvii. 11).—Yours truly,

Kendal. T. Crewdson Wilson.

P.S.—In order to avoid the possibility of misconception, it is better to add that (as I read the Bible) the Fatherhood of God and the *consequent* brotherhood of his redeemed children, are *purely spiritual truths*; and are, therefore, totally distinct from the truths of the Creatorship of God, and the common origin and "fellow-creaturehood" of mankind.

True Worship.

(John iv. 22, R.V.)

Gracious God, we worship Thee,
Reverently we bow the knee,
Jesus Christ our only plea,
Father, we adore Thee.

Vast thy love—how deep, how wide—
In the gift of Him who died;
Righteous claims all satisfied.
Father, we adore Thee.

Now enthroned by Thee on high,
Nevermore to bleed and die,
Through his precious blood made nigh,
Father, we adore Thee.

Low we bow before thy face,
Sons of God, O wondrous place!
Great the riches of thy grace.
Father, we adore Thee.

By thy Spirit grant that we
Worshippers in truth may be,
Praise: as incense sweet to Thee,
Father, we adore Thee.

Nobler shall our worship be
When in glory we shall see
All thy love's immensity.
Father, we adore Thee.

Thus a chord of song we raise.
Note of deep adoring praise,
Now, and soon through endless days—
Father, we adore Thee.

S. Trevor Francis.

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Day by Day.

SUNDAY, September 16. Isaiah xiv.

ISRAEL cannot be forgotten by God, and though for her sins she has been put away during the Times of the Gentiles, she will yet be chosen and set in her own land. The restoration under Ezra and Nehemiah cannot have fulfilled the intention of the comforting words with which this chapter opens, and we must believe that in all their wealth they are still to be fulfilled.

The triumphal song of *vv.* 4-23 is one of the most splendid conceptions to be found in any literature. It leads our imagination into the realms of Hades, and depicts the monarchs over whom Babylon triumphed receiving the fallen monarch with astonishment and exultation. Even they had received the rites of sepulture, but he is cast out unburied on the earth. Surely, in some such terms as these, the Church shall one day exult over all her foes, and especially over the great apostate power of Babylon the Great, the City of the Seven Hills. And still more, over the cast out Prince of this world, of whom the King of Babylon and other princes of this world have been the types and representatives.

From the fate of Babylon, the prophet turns to that of Assyria and Philistia; and we are reminded of that memorable morning when Israel saw all her enemies dead upon the sea shore. So the day will come when the shores of time will be strewn by the remains of the mighty forces that have risen against our Saviour, but shall pass into oblivion. He shall put all enemies beneath his feet, and the last enemy, Death, shall also be destroyed. Sing to the Lord, for He shall triumph gloriously.

MONDAY, September 17. Isaiah xv.

In vision, the prophet now sees the destruction of one of Israel's ancient foes—the Moabites, a destruction which probably befell them at the hands of Sennacherib. Very suddenly the blow falls: but it is so disastrous that the whole land is filled with horror and lamentation. So bitter is its anguish that the prophet himself cannot restrain his grief (5). Finally the fugitives, as a last resource, carry what they can save across the brook, flowing into the Dead Sea, the boundary between Moab and Edom.

It is very noticeable that the prophet's heart cries out at the woes he predicts. We may ponder that lesson. Too often have God's servants spoken with dry eyes and hard voices of the doom of the ungodly; and have only made them more obdurate and determined. We never need so much brokenness of spirit as when we utter God's judgments against sin. In his autobiography, Finney says, "Here I must introduce the name of a man whom I shall have occasion to mention frequently, Mr. Abel Clary. He was the son of a very excellent man, and an elder of the church where I was converted. He had been licensed to preach; but his spirit of prayer was such, he was so burdened with the souls of men, that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. . . The pastor told me afterwards that he found that in the six weeks I was in that church 500 souls had been converted."

TUESDAY, September 18. Isaiah xvi.

Continuing the prophecy of the previous chapter, Isaiah advises Moab to acknowledge the suzerainty of the House of David by sending tribute-lambs to Mount Zion. And this is followed by an appeal from Moab to Judah, that her outcasts should receive shelter from the merciless foe (4, 5, R.V.). Then, again, in the most prophetic language, the prophet bewails the prospect of Moab's fate, responding to the weeping of Jazer with his own bitter tears (9).

These are the men who prevail with men. In the early part of the sixteenth century there was a great religious awakening in Ulster, Ireland, which began under a minister named Glendinning. He was of very meagre natural gifts, but would spend many days and nights alone with God, and seems to have been greatly burdened with the souls of men and their state before God. It is not to be wondered at, therefore, that, under his pleading, multitudes of hearers were brought into great anxiety and terror of conscience. They looked on themselves as altogether lost and damned. They were stricken into a swoon by the power of God's Word. A dozen in one day were carried out of doors as dead. These were not women, but some of the boldest spirits of the neighbourhood, "some who had formerly not feared with their swords to put the whole market town into a fray." This revival changed the whole character of northern Ireland. Would that God might lay on our hearts a similar burden for our churches and our land!

WEDNESDAY, September 19. Isaiah xvii.

This prophecy is directed against Damascus, and includes Samaria. Their cities and strongholds were to be destroyed, and only a remnant of their inhabitants would be left; and the result would be that the people would turn from their idols to God.

It is well when a man no longer looks to the works of his own hands, but to his Maker; and if this result is achieved by his affliction, he may count it good to have been afflicted. When we forget God, and live unmindful of the Rock of our salvation, though we are most careful and sedulous in planting slips, the harvest is always disappointment, always grief and desperate sorrow, always despair (*vv.* 10, 11).

The world is full of people who are engaged in planting their slips. Fortunes, luxurious homes, great reputations—such are some of the slips; but what disappointment succeeds—"desperate sorrow." The egg turns out to be rottenness; the fair landscape a Sahara, from which the mirage is gone; the beautiful globe of changing colour, only a drop of dirty soap-and-water. We remember the story of Faust, who sold himself to Satan, but the day of bitter reaping came. We remember the cry of Byron over his wasted years; of Laurence Oliphant, the bright versatile son of Piccadilly, who in his varied career had tasted life in many of its brightest aspects; of Solomon, whose Ecclesiastes is one long record of slip-planting. Nothing less than God, our Maker, can suffice the souls which He has made. Apart from Him life may at first promise well, but the end, inevitably, will be desperate sorrow. When He smiles on the life, the merest slips which we have planted in tears and pain become harvests of joy, which drop their seeds through all coming time.

THURSDAY, September 20. Isaiah xviii.

This prophecy is addressed to Egypt and Ethiopia, described as the lands "shadowing with wings"—an expression which is variously interpreted by commentators. It would appear that the ambassadors of these peoples, described, as in R.V. as a people "tall and smooth" (this is preferable to "scattered and peeled") are bidden to bear to their own people the account of the invasion of the Assyrians, described in the closing verses of the previous chapter (12-14).

Then suddenly our attention is turned to Jehovah, who is represented as taking his rest. It is as though He were quietly looking on, and permitting the Assyrians to do their worst. So far from arresting them, He seems even to favour their plans. He is to them, as the dew to the growth of plants. But before the bud is formed, He arises to cut them off. This probably refers to the fatal blow which overwhelmed Sennacherib's army in a single night. The gratitude of surrounding nations for so great a deliverance would cause them to bring sacrifices to Jehovah's Temple (*v.* 7). How striking are those secret words, whispered by God to his favoured servant, "The Lord said unto Me." It was as though He had called Isaiah aside, and spoken to him confidentially of matters which must not be uttered to uncircumcised ears. It was thus that God spake of old to Abraham and Moses. And in modern days it is remarkable, in reading the Journals of George Fox, to find how conscious he was of similar confidences reposed in him by his ever-present and faithful Friend. Oh, for the opened ear, attent and receptive to the least whisper of God's voice.

FRIDAY, September 21. Isaiah xix.

Egypt had often been the refuge of Judah in her mortal conflict with Assyria, but here her judgment is predicted under the image of the drying up of her Nile, of which it is said in verse 6, "The streams shall become putrid, the canals of Egypt shall be emptied and dried up, so that the meadows by the river's brink would become dry."

The prophet foreshadows a time when Egypt would speak the language of Canaan and adopt the worship of Jehovah. We cannot forget the vast settlement of Hebrews there, which took place in the centuries preceding the birth of Christ—so much so that the Septuagint was composed in Alexandria. We are also led on to the time when Egypt, Assyria, and Israel, shall be united in a holy alliance under the blessing of Jehovah. These are mysterious words, which certainly have not been fulfilled. There was a partial fulfilment of them on the day of Pentecost, when we learn that Medes, Parthians, Elamites, together with dwellers in Mesopotamia, joined with those of Egypt, Libya, Cyrene, and Judæa, in acknowledging the power of the exalted Saviour, and the mighty baptism of the Holy Spirit. But just beyond the veil which hides the immediate future, we are doubtless destined to see greater things than these. In any case, we may take the prophet's words as illustrating the truth, that none are beyond the pale of Divine mercy; that God can change persecutors into apostles, and that the elements that make men bad will, beneath converting grace, be the constituents of strong and holy lives. God rejoices to take those who have been strong in the service of Satan, and make them lowly and devoted servants of the Cross.

SATURDAY, September 22. Isaiah xx.

Judah, alarmed by the capture of Samaria, and the rapid extension of the Assyrian invasion, looked for assistance from Egypt. And the aim of this brief chapter is to recall king and people from any such reliance, by the announcement that the King of Assyria would shortly prevail against Egypt, and lead into captivity multitudes of prisoners. This event is afterwards described by Nahum (iii. 3).

In order to make his words more emphatic, the prophet was commanded to strip off his outer garment, and for three years went to this extent, naked. It was an habitual practice with the Hebrew prophets, in obedience to the word of the Lord, to take some such means of impressing their words on the minds of their contemporaries; and it suggests a very solemn reflection.

Ought not we, who profess the deep truths of the speedy return of Christ, to be very much more careful in our daily behaviour and expenditure, so as to convince those around us that this is no mere rhetoric, but the deliberate and all-moulding conception of our own lives? Those who preach the speedy return of Christ should live consistently with that expectation. Those who are wont to insist on our pilgrim life should live as pilgrims and strangers. Those who believe in eternal punishment should surely urge men, with more vehemence than we are wont to see exhibited, to flee from the wrath to come. Oh for the consistency of this old Hebrew prophet, whose example affected the thought of the whole of the coastland—not *isle* (*v.* 6).

Salisbury Conference.—Rev. E. N. Thwaites, Rector of Fisherton, has issued a notice of the twenty-sixth Salisbury Conference. The meetings will be held in the Maundrel Hall, September 24-28. On the evening of the first day a special service will be conducted in Fisherton Church, and Rev. H. Lindsay Young, Vicar of St. John's, Portsea, will preach the Conference sermon.

Other Lands.

Missionaries in China.

In a letter from Tientsin, dated June 26, Rev. Thomas Bryson (L.M.S.) writes:—

"We are all very happy and well, and our minds and hands kept constantly employed. I have never known once what fear was, trusting in our God, that if for further service here or there, his will was best. The hospitality and kindness of Mr. Cousins (head of Jardine, Matheson, and Co.), to missionaries and Chinese Christians alike, no words can describe. There was a great unwillingness on the part of many to allow the Christian refugees to come into the settlement, and even after we had come the military authorities considered the question of turning them out, but this was graciously prevented. Mr. Cousins wrote a strong remonstrance to the British Consul, pointing out how invaluable their services had been, and telling him that if the Christian refugees were sent out the missionaries would assuredly go with them. Now everyone is praising the work the Christians have done.

"The saddest sight since the war began was witnessed on the Victoria Road this morning. I shall never forget it—the sight of burning houses and homeless people. Even the awful spectacle of dead and mutilated bodies, was not so full of pathos as that of our army returning with their wounded carried on stretchers—a long, silent procession of nearly 200 wounded men, mostly British bluejackets and marines.

"Our houses [outside the foreign settlements] are standing as yet, though we have daily expected to hear they were fired and looted. The Russian soldiers have been looting even in the British settlement, and have broken into Mr. Leese's house. Some Cossacks, it is said, have already been shot for these misdemeanours.

"Mr. Grant (of the L.M.S.) was wounded in the leg while on duty as a volunteer helping to make the barricades one night on the Bund. The Lyceum and Club are turned into a hospital. Mr. Grant has been there for some days, but is recovering, and will soon be well again. I believe Mrs. Grant and baby have been with many other ladies and children in the Gordon Hall. The Pei-taiho people have been taken off in a gunboat, and have gone, I think, to Shanghai. Mrs. Cousins and the children have left for England. You need have no fears for me. I am wonderfully well, and astonished that I can keep up and do as much work."

A China Inland Mission circular states:—A Shanghai telegram, of September 3:—"Dr. Millar Wilson's last letter received was dated June 6. Hospital destroyed. Coombs killed June 27.

"F. H. Dreyer writing you by next mail. All Kiang-si workers safe.

"Mr. E. C. Smith and Mr. C. H. Bird have arrived here safely. All well."

The China Inland Mission.

In order to facilitate the dissemination of information regarding work in China, arrangements has been made for the organization of deputation attendance in connection with the China Inland Mission. At the present time of turmoil in the great Empire of the East, more missionaries than usual are detained in England, and in the circumstances there is special interest in them and their work.

The deputation department has been placed in the hands of Mr. F. S. Joyce, for several years a worker in connection with the Mission. Communications to him should be addressed (marked "Deputation"): China Inland Mission, Newington Green, London, N.

Soldiers in South Africa.

In a letter from Orange River Colony, Mrs. M. S. Osborn-Howe refers to the distribution, especially among the wounded, of Mrs. Anna Shipton's books. She says:—

"They are being read by the young converts, and also by the workers; some copies are circulating in the hospitals, and carrying messages of strength and comfort. I told you I had sent a copy of 'Tell Jesus' to a non-commissioned officer in hospital at Bloemfontein. I had a pencilled letter from him, saying: 'Thank you very much for "Tell Jesus." I am sure that its teaching will prove a blessing to me, and, I trust, to others who may read it.' Since then he has passed through to Cape Town on his way to England. I had a few minutes' conversation with him at the station. He said another was deeply interested in the book—one of the colonial troops lying in the hospital at Bloemfontein. I am hoping that nurses and orderlies will read the copies in the hospitals.

"One of the patients, who now has one of the books, was brought out of the death and darkness of Roman Catholicism a few days ago. Our young Jewish worker had visited him several times, whilst he was lying in such extreme weakness that it was very doubtful whether he could take in what was said to him; but the messenger, relying on the power of the Word when used by the Spirit, simply repeated texts of Scripture each time, and never conversed. The last time he went, the man fixed his eyes on a little badge which the Jew wears, and inquired, 'Has your Superior blessed that?' 'Oh, no,' was the reply. 'It was given to me by a dear friend; only God can bless, He has blessed me in giving me his Son who died for me, and has saved me.' The tears began to roll down the sick man's face as he said, 'I want to find God—to find God.' Subsequently he was led to Christ.

"I have posted a copy of 'Asked of God' to the wife of the manager of one of the Camp Homes. She is in very bad health, and may never be strong again. She and her family are refugees from Johannesburg, where her husband had excellent employment. She is a Christian, and the book will cheer and strengthen her.

"How busy the enemy is where the Lord is sowing. I said to-night to one of the converts who yielded only last night: 'Well, I hope all is quite clear?' 'I can scarcely say *quite*. There is a verse in John,' he replied, searching in the moonlight through his tiny Bible. 'Come in,' I said, 'to the light of my lamp; now, what was it?' He read, 'That they that see not might see, and they that see might be made blind.' 'Go on,' I said. He read to the end. 'Well,' I explained, 'those were Pharisees. You are not a Pharisee, but a man whose eyes have been opened. Do not trouble yourself about the Pharisees, but praise the Lord for opening your eyes!' He is an intelligent soldier-telegraphist, and went away saying, 'I know nothing whatever about my Bible; I have never yet read it!'"

Mrs. Osborn-Howe's address in South Africa is, care of J. Storrs Lister, Esq., King William's Town, Cape Colony.

Pirie Kaffir Mission, Cape Colony.

Recently a wave of blessing has been passing over this district, and, as a result, numbers have been gathered in from among the heathen. Great zeal on the part of many of the believers has been manifested, and it is matter for gratitude that their labours, with God's blessing, have not been in vain. In all fifty-eight souls have during the past three months declared themselves for the Lord, and publicly surrendered themselves to Him. Sometimes for a whole week we held forth night and day among the villages, only resting a few hours between times.

Notwithstanding the prolonged drought, beer-drinking prevails among the "Reds" to an unlimited extent, and is the great obstacle to our work. Much want prevails, and most of the available men have gone to the towns for work. Our church funds have suffered greatly, and will not rise till rain and a good season come. (Rev.) David A. M'Donald.

Knox Station, Depe Nek, Cape Colony.

Conversion of an Anarchist.

The sympathy of the civilized world has been recently aroused on behalf of Italy by the assassination of good King Humbert, while the unhappy Anarchists are regarded as the outcasts of society, and with feelings of horror. But even *they* are not beyond the reach of God's grace and mercy, as the following fact will show:—

About two years ago, a noted and "dangerous" Anarchist in Pisa had been marked by the Government for deportation to the "domicilio coalto," when somehow a Bible fell into his hands and did its blessed work, leading him to attend an evangelical church, and finally to embrace the Gospel.

When the time came for his trial, he boldly declared his change of views, and said: "*No evangelical Christian could be an Anarchist.*" The Court of Justice was so impressed by this testimony that the man was absolved, and he has ever since been leading a Christian life, and earning an honest living.

Is not this fact a call to show *practical* sympathy with Italy in her sorrow, by endeavouring to reach some, at least, of these unhappy men who are a terror to society? An ex-Italian officer, now an evangelist residing in Pisa, has had such a work much laid on his heart since the above conversion took place, and more especially since the assassination of the King. He is also desirous to utilize two rooms belonging to his church as reading-rooms for the many infantry and artillery soldiers who are always stationed in Pisa, but his hands are tied by lack of means. For nearly forty years I have longed that something should be done for the soldiers there, and now the way seems opened, but the pressing claims of my schools prevent me from being able to assist, as I should wish, in carrying these plans into effect, as a sum of not less than £750 is required annually to keep up the work in its present state of efficiency, while the income from all sources last year fell short of this sum by £120. Instead, therefore, of being able to take up *fresh* work, I often fear that, after thirty years of arduous labour to build up the work, I may be constrained to close some of the schools and thus cause the enemies of the Gospel to triumph and rejoice.

During my stay in England I should be thankful to receive contributions for any of the above objects, and especially annual subscriptions to replace those lost year by year through the death of old friends of the Pisa schools. (Miss) S. H. Carruthers.

Bryndir, Roehampton, Surrey.

Y.W.C.A. Holiday Home, Simla.

This year, a Y.W.C.A. Holiday Home has, through the generosity of a friend, been opened up here in Simla, where women and girls who, for eleven months in the year, live in the plains, can have at least a month of rest and peace in this comparatively cool climate. It has been a great boon, and already we have received grateful letters from those who have left to go back to their work in the plains. None but those who have been in India can realize the burden of an Indian summer to those who cannot afford the luxuries that make it bearable. The rent, which is £80 per annum, has been paid this year by a friend. We hope, God willing, to be in the position to buy the premises the year after next, but in the meanwhile we are in a difficulty for our next year's rent.

Amongst those who have been with us this year are several assistant missionaries (Eurasians), for whom no hill allowance has been provided, and who, except for our Home, would have been unable to get the change they so badly needed. They have gone back strengthened to spread abroad amongst the heathen the Gospel of Jesus Christ. Communications may be sent either to Miss B. Picton-Warlow, Evening Priory, Bridgend, Glamorgan, or to the Hon. E. Kinnaird, 115, Mount Street, London, W.

Simla. Edith Picton-Warlow.

Foreigners in London.—The London City Mission has fourteen missionaries to foreigners and Jews in the Metropolis—one to the French, two to the Germans, one to the Italians, one to the Spanish, Portuguese, Italian, and French sailors, one to Scandinavians, one to Asiatics and Africans, and seven to Jews.

The Indian Famine.

FOOD SUPPLIES.

A FURTHER supply of foods for the famine-stricken is being sent out this week per s.s. *Clan Ronald*, the owners, Messrs. Cayzer, Irvine, and Co., generously taking the goods freight free. The consignment includes a quantity of oat flour from Messrs. A. and R. Scott, Ltd., of Glasgow, a ton of biscuits from Messrs. McCall and Stephen, Glasgow, a similar quantity from Messrs. John Walker, Ltd., Glasgow, and about two tons from Messrs. Gray, Dunn, and Co., Glasgow. Messrs. Wm. Watson and Co., of 7, Waterloo Place, London, are, as before, rendering valuable service in connection with the shipment of these goods, which will be consigned to their Bombay house and distributed among the missionaries in the affected districts.

NOTES FROM WORKERS.

Mr. E. M. De Monti, of Calcutta, writes in appreciative terms of the work of Rev. W. P. Byers, of the American Methodist Episcopal Mission at Assansol, Bengal. Mr. Monti refers to the famine waifs who have been collected in the Gujarat and Bheel districts. Some of the little ones were in a very neglected condition, and had to be cleansed with kerosene and mustard oil by Mr. Byers and his co-workers. It is hoped to rescue 250 children, who will receive support and training.

The officer in charge of the Salvation Army operations and Famine Relief Works in Central India (Lieut.-Col. Nurani) details the principal needs of the famine sufferers as:—(1) Advances to help them to cultivate their fields; (2) food and grain to keep them alive while cultivating. They have now left the relief works, where they earned a little money, and as the crops will take several months to grow, they cannot live without some help in this way. The Government undertakes to give loans to those who are registered landholders under the Government, but there are thousands of others who hold land, not Government property, who are not eligible for this assistance. It is here that private enterprise is so valuable. Lieut.-Col. Nurani adds:—"We have

RECEIVED SCORES OF APPEALS

from villages where the people all own fields, but for want of a little monetary assistance are unable to take advantage of the rains now falling. In addition to the large number of persons in thirty-three villages to whom we have advanced money for this purpose, we last week distributed 3,000 rupees to the poor Bheels. Three or four days later we again distributed for the same purpose in the Anand Division, the same amount to fifteen villages. In regard to the food, we are hoping to continue our cheap grain shops for the next three or four months, and even to increase them, and also the grain given to day-school children. Clothing, which is a great need in these heavy rains, we are also distributing, and hope for increased means for doing the same. It is very shocking to see really big children of eleven or twelve absolutely without clothes. The men and women are also in a terrible condition in that respect."

In the second monthly report of the Americo-Indian Relief Committee it is stated that "Good rain has now fallen over practically the whole of the famine area, almost ensuring that when the early crops are reaped a few months hence, the famine proper will be at an end. But till then many legitimate and urgent objects of relief will have to be considered. For the present, the most urgent seem to be

AID TO FARMERS

in getting their fields sown, clothing to people whose suffering is increased by rain, damp, and cholera, and the support of orphan children, whose numbers are very large and are increasing, as cholera carries off adults. In their tour of observation, the chairman, executive secretary, and assistant secretary were satisfied that in general the agencies in the districts visited, to whom this Committee has entrusted money for administration, have used their trust faithfully and wisely. A vast amount of distress has been alleviated in a judicious and economical way. As in the first month, the larger part of the money has been administered by some form of missionary agency."

From Poona, Rev. Edmund J. Jones writes: "Just now the people are feeling the famine worst, for while the rain has fallen, it has been so heavy that not only are some of the crops being destroyed, but outdoor work is at a standstill."

Mrs. M. A. Haig, of the Christian Literature Society, Ahmednagar, reports that needed rains have fallen. "We are very hopeful, but there is not yet much reduction in the price of food. We are selling corn at a reduced rate. Great crowds come to buy. We are now supporting a number of boys and aged people, and have distributed a large amount of clothing."

In the district of Ahmedabad the intense anxiety has happily been relieved, and

THE WELCOME RAINS

have visited this sorely-afflicted province. Much of the money contributed is being spent in rehabilitating the cultivators by supplying them with seed grain, ploughing cattle, &c. Dr. George P. Taylor writes:—"We still have 140 women and children sheltered in our mission compound, and the care and oversight of these constitute no slight task. It is only through generous help and kind assistance that we have been enabled to carry on our work of mercy. We trust that by October or November the acuteness of the famine will be over. Its effects, however, will tell adversely for years to come. It is impossible for us to overestimate our indebtedness to those readers who have so generously remembered us in this time of sore affliction. Unfortunately the rainfall has not been general. The loss of their cattle is a most serious disaster to the inhabitants, for when rain comes they will have to face the problem of tilling their land without bullocks."

In the Boys' Christian Home at Dhond, Poona (Rev. Albert Norton), there is at present

A FAMILY OF 450.

Although cholera is raging in the district, the inmates have not suffered from the dreadful scourge. Relief is also given from the Home to the villagers by providing work. In one village seven-eighths of the cattle have perished. All that has been done by Government and Christians at home is small compared with the urgent needs of the villagers.

American Notes.

THE Ocean Grove Camp meeting is now in full swing in the world-renowned village of tents and cottages on the shore of New Jersey. Every day, from 5.45 a.m. till 10.30 p.m., the incense of prayer and praise and voice of preaching and exhortation goes outward and upward as a mighty force for good, whose influence is only bounded by the confines of "the great globe itself."

Two of the most popular of the daily meetings are the Young People's Meeting, from 9 till 10 o'clock, and the Twilight Service, from 6 p.m. to 7, conducted by C. H. Yatman.

Yesterday morning Mr. Yatman announced, after the opening hymn and prayer, that his sermon would be delivered in song. On the platform were about fifty singers, whose voices were supported by a small organ, a grand piano, two cornets, four violins, and a flute. The congregation numbered probably 1,500 people, of whom perhaps from a quarter to a third were men. After two hymns came a

"SONG WITHOUT WORDS"—

"Safe in the arms of Jesus," by the Bradford trio (two violins and a flute). This latter form of presenting a hymn Mr. Yatman frequently introduces in his meetings with great effect. At that particular point he directed all the preachers present to gather all their people together on their return home and proceed to inaugurate a song sermon night as a regular weekly institution in their churches, assuring them that not only would the congregational singing be improved, but that unconverted people would be attracted to the Sunday services, many of whom would be converted through coming to hear the Gospel.

From "Safe in the arms of Jesus," we proceeded to "When the Roll is called up Yonder," and "Will you go? Will you go to that beautiful land with me?" and another song without words, "Hiding in Thee," by two cornets and piano. Then a little talk from the leader, gathering together the messages of the various songs and presenting them in a forcible appeal to the bad to be good, and

THE GOOD TO BE BETTER.

From music to an object-lesson. Mr. Yatman produced a praying wheel (for holding in the hand) that he had obtained at Darjeeling, in India. When the owner wanted to pray, he just took hold of the spindle, gave it a twirl, and round went the drum or wheel at the top, which duly presented the prayer written on a long strip of paper inside. The speaker said that prayers of the same mechanical kind were not unknown in some American churches. The Buddhists sometimes bring the prayer slip out on a post. When there was wind to blow the strip out, there was prayer, but no wind no prayer. That also was a phenomenon often seen here. Passing on to another point, he announced his intention to form a syndicate for the benefit of the famine sufferers in India, and that he would invoke the aid of two dolls that had been given him in Australia to help forward mission work in that land. One was a black-haired doll, with a pale-blue dress, that had been given him by a little girl in Melbourne; and the other, with flaxen hair, wore the uniform of the hospital nurses at Newcastle, New South Wales, who had dressed and donated it for the same purpose. Two young ladies carried these dolls to the front of the platform, and within ten minutes over fifty dollars had been given to the dolls by members of the congregation.

A MARTYR TO PAIN.

Yesterday I met at Ocean Grove Mr. John Jaeger, superintendent of the Mission of Living Water in Christie Street (east side slums), New York. He is, perhaps, the only preacher in that city who has for six years preached the Gospel while suffering severe pain during all his waking hours. His complaint is palsy, following an attack of grippe. He continually suffers a dull, throbbing pain, as if the parts affected were "being crushed between two millstones." He has "tried everything" without obtaining relief, and has been told by several specialists that there is no cure for him. Fortunately, the pain stops when he is asleep, and he can go to sleep within half-an-hour at any time he wishes; he admits that but for this he would have gone mad before now. The complaint took hold first of his left foot, extended gradually up the whole left side, and has now reached the right arm and hand. When I asked him if he thought he would have to give up preaching on account of this affliction, he simply smiled again, and said, "No, I will stand and preach till I drop!" And in manner and demeanour he is as bright and cheerful as the most healthy Christian could be; there is not the slightest thing about him to suggest even murmuring, much less martyrdom, such as he must really suffer. He is a striking example of the truth, "The joy of the Lord is your strength."

New York, August 28, 1900. Roger Martin.

Life's Changes.

Our lives are full of changes
That take us by surprise;
Tho' all things He arranges
Who only is All-Wise!

'Tis sin that mars the beauty
Our lives would oft display,
If in the path of duty
We walked from day to day.

A tangled skein we find it,
As from that path we swerve;
Nor can our skill unwind it
While self alone we serve.

The bells on high are ringing
Sweet tunes we may not hear,
While to our idols clinging,
Forgetting God is near.

The light of glory streaming
From heaven we may not see,
While we are idly dreaming
Of what may never be.

Nor will the mere profession
Of creeds that live and die
Ensure us the possession
Of true nobility.

In Christ alone is centred
The glory we may find,
When, on his service entered,
We leave the world behind.

The Christian's joy increaseth,
Tho' years may changes bring,
And when earth's music ceaseth,
The bells of heaven still ring!

Clevedon, Somerset. W. Kitching.

Countess Schimmelmann.

At the Noon Prayer Meeting of the Aldersgate Y.M.C.A. on Wednesday week, a warm reception was accorded to the Countess Schimmelmann. The life of this devoted Christian is a familiar story, and one which gathers to itself deeper interest year by year, as God abundantly owns the efforts of his servant in seeking the lost and winning souls to Himself.

The Countess, in the course of her address, gave a vivid description of her travels since she last spoke at the Noon Prayer Meeting. She is now on her way back to America to resume her evangelistic labours. During the past year she has journeyed some 60,000 miles in her yacht, and nowhere has the anchor been cast without manifest tokens of God's presence and power to save being realized.

In recording her experiences the Countess recognises the hand of God directing her movements, and speaks from a grateful, overflowing heart. Her visits to Chicago and New York were no less remarkable for the attendant

SPIRITUAL REVIVAL

than the support given by those from whom opposition was naturally expected. On one occasion a troupe of theatricals had arrived in the city to perform "Hamlet." The services to be held by the Countess were announced, and during the week of her mission not a single ticket for the performance could be sold; and eventually the play hall had to be closed. Where there is no sympathy with the object of her gatherings, the Countess commands esteem. The manager of a theatre promised, if she would appear at the playhouse, the actors should give place for her meeting. Needless to say, the offer was accepted, and a memorable service was held. At another city, where the Countess was announced to hold a mission, a council of German anarchists met to discuss whether the meetings should be permitted. The threatened opposition was overcome, and the anarchists were invited to attend the gatherings. At one of the meetings, when the hall was crowded, the invitation was given for all who wished to be saved to rise to their feet. Everyone in the hall immediately rose. Thinking she was misunderstood, the speaker repeated the invitation, and again the vast assembly rose

IN EARNEST INQUIRY

to know the way of salvation. The most fashionable young lady in another town was brought under deep conviction while listening to the pleadings of the Countess. One by one the diamonds which adorned her fingers were removed, and she surrendered herself wholly to Christ. The following day the carriage of the young lady was placed at the disposal of the Countess, as no hall was sufficiently large to accommodate the crowds who assembled to hear the Gospel from the lips of this faithful witness.

A note of gratitude to God rings through the recital of her experiences, and the earnest, stirring appeal of the Countess at the meeting, for the prayerful sympathy of God's people with her in her arduous labours, will not be readily forgotten. It is to be regretted that the prospects of this work are not particularly promising, for it is probable that, through lack of funds, it will be found necessary to abandon the ship which has served so useful a purpose in the activities of the Countess and her co-workers.

A Puritan's Call to London.— We are expecting the time when the Spirit of the Lord is to be poured forth more copiously, more generally, and in a greater measure, than hitherto; and what an honour will be it that shall be put upon London, if that shall be made a luminary to so great a part of the world besides, as such a city can fall under the notice and observation of! Instead of shame, here will be glory. Do you glory (instead of being ashamed) to bear your part in so noble a design, to revive languishing religion in our land, and in London, and in our age. *John Howe* (1694).

Mr. E. Tennyson Smith.

TEMPERANCE REFORMER.

Among temperance reformers widely known throughout the country and in the colonies, Mr. E. Tennyson Smith, founder of the "Temperance Ironsides," occupies a prominent position.

A native of Birmingham, he comes of pious parentage, and was converted to God while a young man. On hearing the famous J. B. Gough, he espoused the temperance cause for his life work. In a very short time the force of his speaking, and the dramatic style of his delivery, earned for him the title of "the second Gough." By dint of hard work he won a position in the ranks of temperance lecturers; and after ten years of successful labour, during which he visited most of the leading cities in England, Scotland, Ireland, and Wales, with great success, he started on a Colonial tour. This was in 1890, and in Australia and New Zealand he was much used in stirring up public opinion and securing wider attention to the great evils of the drink traffic. He travelled over 50,000 miles, delivered over 1,500 lectures, &c., and secured over 32,000 pledges.

In 1895 Mr. Tennyson Smith returned to England, and was accorded splendid receptions in London and Birmingham. Since that time he has been almost continuously at work, and

From Photograph by Messrs. G. Denney & Co., Torquay & Bournemouth

in 1896 travelled in England and Wales over 5,000 miles, delivered 351 lectures, and secured 14,000 pledges, and in three years secured 27,000 pledges. In almost every town visited, whether in the Metropolis or the provinces, not only have the largest halls been packed, but hundreds turned away from the doors.

There is something unique—one might say audacious—in the methods of this temperance advocate. He is wont to visit the offices of local breweries, and having furnished himself with copies of shareholders' lists, he reads out, to astonished audiences, the names of the partners in gigantic drink concerns. From time to time the particulars come as a "revelation" to the general public, leaders in Church and State appearing in the unpleasant light of supporters of the degrading drink business, which in turn is shown to support them by fat dividends.

Another specialty with Mr. Tennyson Smith is his practical reproof of inconsistency on the part of Christian churches in regard to the traffic. As the result of careful investigation, he has charged Christians with being blood-guilty in this matter. He found liquor-sellers holding office in churches and devoting of their income to the support of Christian work. He denounced this "complicity," and called upon the churches to wash their hands of the traffic. He gave publicity to several startling cases, in order, as he said, to awaken the Church on the subject, and has persistently continued the agitation.

The voice thus raised has at length been heard in the councils of the churches. There is, however, much yet to be done before the reproach can be regarded as "taken away." Such work has, of necessity, involved its promoter in considerable controversy. Not all societies and institutions set for the propagation of temperance principles have agreed with his methods or adopted his course of procedure. Yet from point to point Mr. Tennyson Smith has pushed his attack, and when denied the co-operation of influential societies he has found warm support in popular opinion.

In 1896 he started a monthly paper, entitled *The Temperance World*, to advocate his views with reference to the Christian Church, and a more aggressive policy in temperance reform. He also founded the society called "Temperance Ironsides," which has achieved marked success. We trust that these agencies will help on the good cause, and that an ever-growing measure of blessing will attend our friend's efforts on the platform and in the press, as well as through the instrumentality of his "Ironside" confederates.

Protestant Reformation Society.

Many who have noted with sympathy and interest the persistent stand Rev. R. C. Hallowes, M.A., of Arklow, Ireland, took upon the question of the right to preach the Gospel in the open air in Romish centres, will be interested to hear that Rev. Dr. Wright has been giving him some assistance. Dr. Wright has preached at the morning and evening services for the past two Sundays in that town.

Mr. W. A. Limbrick, the secretary, who is resting awhile at Gorleston, attended and briefly addressed a Protestant gathering there last week. This little fishing town, which is rapidly becoming a favourite summer resort, has no Church of England service save that provided by Rev. Forbes Phillips, who gained such unenviable notoriety a short time since by his defiance of the Bishop of Norwich, and his pugilistic display against Mr. Kensit. As an adjunct to "Morning Prayer" in Gorleston Church, there is a procession with four acolytes in scarlet cassocks and white cottas, who are apparently useful for nothing but show purposes. They are seated in the sacrarium. Coloured stoles, lighted candles in broad daylight, and other "points" in the Romanizing plan of campaign, are observed.

A Memento from Northfield.

CONFERENCE HYMN, 1900.
(*Tune*, "*Zion.*")

Heaven's grace is still descending
On these hills, as oft before,
And the Holy Spirit's sending
His apostles as of yore.
Lowly bending,
Jesus Christ we do adore.
Love is lending
List'ning ears as we implore.

Gathered on this mount of blessing,
God's great mercy we extol.
Here we leave all grief distressing,
Here our burdens from us roll.
Sin confessing
Brings deep peace into each soul.
Christ possessing,
Heaven becomes our only goal.

Though we miss the inspiration
That hath led us long and well,
With such loving ministration
Mortal man may never tell,
His creation
Ever on these hills doth dwell.
From each nation
Songs of praise to heaven shall swell.

Still that loving spirit pleadeth
That we bow before God's might,
And his last brief utterance leadeth
Out into celestial light.
"Earth recedeth,
Heaven is opening on my sight.
Earth recedeth,
Heaven is opening on my sight."

L. C. W.

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THE LATE

Mrs. A. N. Somerville.

By Rev. THOMAS ADAMSON, D.D.,
Free Anderston Church, Glasgow.

It is our pleasure, from time to time, not only to describe the work of departed saints who were prominent in the cause of Christ, but to outline the careers of such as were eminently Christ-like. In this latter class special mention should be made of Mrs. Isabella Mirrlees Somerville, widow of the late well-known evangelist, Rev. Dr. A. N. Somerville, of Free Anderston Church, Glasgow.

She was one of four daughters in a family which gave signs of unusual literary talent. Their father, Mr. James Ewing, of Halifax, N.S., was married to Miss Marianne Mirrlees, of Glasgow. The subject of this sketch was their eldest daughter. Her father, who had settled in Glasgow, was awakened by reading that excellent, though now little-known work, Doddridge's "Rise and Progress of Religion in the Soul," and was guided into light by Rev. Michael Willis, at that time minister of Free Renfield Church, and afterwards Principal of Knox's College, Toronto. When Mr. Ewing left for Bath, on account of his wife's health, he enjoyed the ministrations of the famous Rev. William Jay.

His eldest daughter passed through a great spiritual change when at school, under the influence of her teacher, Miss Mackean (the foundress of the Mackean-Bentinck Institution at Naples). An early interest in foreign missions was also roused in her by the great Dr. Duff, of Calcutta, when on one of his early visits to Scotland.

She was married in 1841 to the young black-haired minister of Anderston, Rev. Alexander Neil Somerville, (even then famous as the means of beginning the Kilsyth revival), the saintly Rev. Robert Murray McCheyne acting as groomsman. In her new sphere of work, she found even more extended opportunities of usefulness; the congregation was one well known for the number of its workers, and the activity of its agencies for saving the lost, and promoting the kingdom of Christ. She threw herself into the work with all her heart, and though the care of husband and children was a first claim on her, she found both time and means of helping in the more public work going on around her.

Even in his early days Mr. Somerville's activities were not by any means confined to the district in which he worked. They expanded throughout Scotland and the larger cities of England and Ireland—London, Manchester, Liverpool, Newcastle, Dublin, and Belfast—and spread into Canada and Spain. His wife bore nobly the grave responsibilities and the great strain occasioned by these frequent and prolonged absences. When, later, he was called away much more to other lands, the trial was even greater; but in 1864 an affection of the heart reduced thenceforth her active participation in many agencies which she had been accustomed to help, and she was left more at liberty to watch over his home interests. But her longing to help in the coming of her Lord's kingdom remained unchanged. And that soon showed itself.

In her early days she had been able to assist her husband much in his efforts to rouse the interest of his congregation and of the people of Glasgow, in the cause of Foreign Missions. She had been not only his sympathetic, but his zealous and untiring helper in the ordinary work of the district where the church was situated; she had not only taken part in its more ordinary branches, but had led the ladies of the congregation in aiding their minister in his crusade against vice, by inducing them to support him as he preached the Gospel in the streets at midnight to the degraded and fallen, and dealing with those who stood listening to what he had proclaimed.

Always, however, her decided preference was for the work she could do unostentatiously. So when her health broke down, and the old ways of activity were forbidden, she found new ones, suited to her strength, and consonant with her tastes. Though in some ways a permanent invalid, she was a constant and marked power for good over her servants; and she had no greater pleasure than that supplied by bringing young people to Jesus, or directing them early into his service. She had much faith in the power of the truth, and never failed to use all opportunities of tract distribution.

All this, be it remembered, implied no lack of moral courage. The faith which had been her support when, as a young wife and mother, she accompanied her husband in leaving home and salary, and beloved associations, at the Disruption in 1843, for Christ's sake, enabled her to do what many a physically stronger person would have shrunk from, if not shunned. She could reprove profane swearing and obtrusive public drinking with plainness as well as with tact; and it is reported that she called on a certain Roman Catholic priest (one of the few types of men which she disliked), who seemed to her to be negligent of his duties, that she might impress on him the responsibilities of his position.

Her husband's connection with missions in other lands made their home for long years to be a constant sphere of Christian hospitality. And many a stranger to the city and to our land found in her a "nursing mother," ever to be remembered with gratitude and love. In fact, all who knew her, especially in her own home, were impressed with the large-hearted love that embraced them, and the motherly care that was ungrudgingly extended towards them.

From Photograph by Lafayette, Dublin.

It was in these circumstances that the fine spiritual tone of her Christianity had opportunity of becoming apparent. Her religion was not unlike that of the sainted Samuel Rutherford, of Anwoth — that old Scotch Puritan, whose "Letters" are so well known wherever English is spoken and Christianity appreciated. For it had this mark — it breathed intense love to her Saviour. Its instinct was always towards what was spiritual and essential. It was so unconscious and humble, so filled with the spirit of unselfishness and meekness, that it attracted to Christ all who came in contact with it, and caused his people to love him better than ever. Spiritual things were ever present to her. Her conversation always breathed of them. Love to Christ filled her words as sunlight pervades the air. Her Lord had such a place in her heart that she was constantly trying to find Him in the same place in the heart of others, or to secure it for Him. When honours flowed in on her husband, as Moderator of the General Assembly of his Church, and as representing it at the Jubilee of Her Majesty the Queen, or as an evangelist of recognised power and world-wide activity, she found her sphere in praying day and night for him and the work. For fully the last ten years of her life, since her husband's death, she lay ripening in the sunlight of her Saviour's love, and her eyes constantly scanned the horizon with longings for any signs of the nearness of the better land.

When her Lord called her on July 3, to the communion of perfected saints, she had reached the advanced age of eighty-three, and was as a shock of corn fully ripe.

Points and Outlines.

Water for the Thirsty.

(Isa. lv. 1).

(I.) Are you thirsty? "Come" (John iv. 14).
(II.) Are you without money? "Come" (Rev. xxi. 6).
(III.) Are you now ready? "Come" (Luke xiv. 17). *Thomas Heath.*

Human Need.

As diseased creatures we need a physician; as wanderers, we need a leader; as blind, we want one to give us light; as perishing of thirst, we need the living spring, of which if a man drink, he thirsts no more; as dead, we require life. The sheep look for the shepherd, the children for one who shall teach them aright. Yes, all mankind cries aloud for Jesus, that its sins and wanderings may not issue in final condemnation, but that, delivered by Him from the pollution of sin, men may be gathered into the heavenly garner. *Clement of Alexandria.*

Be Strong.

(Isaiah xxv. 1.)

(i.) Be strong in the Lord, and in the power of his might (Eph. vi. 10).
(ii.) —— in the grace that is in Christ Jesus (2 Tim. ii. 1).
(iii.) —— in faith, giving glory to God (Rom. iv. 20).
(iv.) —— in the word of God (1 John ii. 14).
(v.) —— in your love (Song of Sol. viii. 6 Phil. iii. 8).
(vi.) —— in prayer (Heb. v. 7; James v. 17, 18).

J. P. Coster.

God's Love and Providence.

God's love is so boundless that all the legions of angels are sheltered by it even as you and I are. His justice is so exact that the appeal of no wronged slave or sempstress goes up to the Lord of Sabaoth unheard. His attention is so wondrous that there is not a bird in the air but he guides its flight and notices its alarm; not a lily in the field but his hand shapes its stalks and paints its petals, and shakes its fragrant censer in the wind.

Special Prayer for Israel

ON SEPTEMBER 29 (JEWISH SABBATH) IN ANTICIPATION OF THEIR GREAT DAY OF ATONEMENT, 1900, ON OCTOBER 3.

THE unbelieving world and Satan "the god of this world," would gladly get rid of the Jew if they could; the world, because, in the competitions of these closing ages, the Jew is the most formidable rival in all professions and in every branch of commerce; Satan, because the survival of this people, after ages of persecution and exile, is the great external proof of the truth of God's Holy Word, as well as an earnest of the coming victory of Him who is the incarnate Word, who came "to destroy the works of the Devil."

The Church of Christ to a very limited extent interests herself in the present sorrows of Israel, and manifests little anxiety for the hastening of the time when Israel will take her promised supremacy over all the nations of the earth. These nations being Gentiles, and such of them as are nominally Christian holding the Churches within their dominions in a quasi partnership in their ambitions, their wars, and their diplomacies, cannot look forward with equanimity to the day when their pretensions to be called "Great Powers" will be swept away, and Czars and Kaisers and Kings and Presidents shall be set aside; when "there shall be one Lord and His Name One." Multitudes in this country, I am well persuaded, including a good many earnest believers, would pronounce it exceedingly unpatriotic to desire the re-establishment of the Jewish monarchy if it involved—as it certainly will—the lowering of the proud position of the British Empire, not to say its total dissolution.

That violent and disastrous changes are speedily coming to pass in the earth no thoughtful and prayerful student of the Word of God can hesitate to believe. It is not only that the black and yellow races are beginning to assert themselves, and that Asia and Africa may not much longer submit to be exploited by the European peoples to their enormous material loss: this is a portent for future yea for present statesmen to consider, and one aspect is already visible in the crisis in China. But we are witnesses of something much more significant.

The Zionist movement, although derided, discouraged, and even opposed by the wealthy Jews in the capitals of Europe, by most of the leading Rabbis, and by the Press, which is now so largely under Jewish leadership, is making headway steadily—witness the fourth annual Congress recently held in London. The Zionists have a distinct aim, clearly avowed and eloquently expressed, namely the formation, in the Land promised to their fathers, of a modern Jewish State, by permission of the Sultan of Turkey, and with the recognition of the principal European Governments. Of a people so intelligent, so clever in acquiring wealth, so patient and so persevering, it is difficult to believe their aim can be frustrated excepting by Divine intervention; but have we not every reason to expect that this Divine intervention will be with them and not against them? Does not the prophecy of Ezekiel xxxvii. 1-14 point to the revival of national existence rather than to a spiritual revival; to the coming together of the widely scattered portions of the Jewish people and to the manifestation of their new-born aspirations for acknowledgment by all other nations—that they too are a nation, that they have a destined home, that they have a magnificent future? We must frankly own that there seem no indications that the present Zionist movement is influenced by any spiritual longings; its leaders give no sign of being animated by other than earthly and material considerations; all the more is their aim in accord with the conviction of Bible students that the people will return to their Land in disbelief of Jesus of Nazareth as their true Messiah.

But that is not the ultimate result of such a return; we look beyond to the fulfilment of a very different prophecy, that, namely in Zechariah xii. 10-14, xiii. 1-2; when the Jewish nation,—like the ten Apostles on the evening of the resurrection day, like Thomas eight days afterwards,—"shall *look* upon Him whom they have pierced." We sometimes forget that the Jewish people are God's earthly people, with great promises of earthly blessing, a people who walk by sight and not by faith; they think that "seeing is believing": but the Church of God is a heavenly people, with no promise of earthly blessing, but only of tribulation; the people who "walk by faith and not by sight." Not until the manifestation once more of Jesus Christ upon the earth, "in flaming fire taking vengeance" upon Israel's enemies, will that people be compelled to recognise in the Crucified One the long-promised Messiah whom their forefathers rejected; and "in that day," "the day of the Lord," they will mourn their age-long blindness and unbelief; and then indeed "a nation will be born (will be new-born or regenerate) in a day," and Christ will begin His reign of righteousness and peace.

What then are the subjects for prayer which may fitly be presented to God (at this time especially), through the gracious mediation of Israel's "Great High Priest who is passed into the Heavens"?

I. That during the coming winter and spring, whilst the nineteenth century is closing behind us and the twentieth century opens up before us, God would grant by the mighty working of His Word and Spirit a remarkable ingathering to Christ, through the instrumentality of all true Evangelical missions to the Jews; and that thus we may be gladdened and our faith confirmed that "at this time also there is a remnant according to the election of grace" (Rom. xi. 5).

II. That God would so over-rule and control the Zionist movement, that it may further His own great plan for the gathering of Israel to their own Land according to His promise—"I will plant them upon their Land, and they shall no more be plucked up out of their Land which I have given them, saith the Lord Thy God" (Amos ix. 15): for, inasmuch as we know He can make "the wrath of man to praise Him," so too we may well believe He can use as instruments worldly-minded and ambitious men to the advancement of Christ's Kingdom and the hastening of His return.

III. That in His great and tender mercy, God would restrain the spirit of hatred and persecution of the Jews, at present widely prevalent amongst many of the peoples of Europe; that He would incline their Rulers, especially in Russia and Roumania, to desist from the encouragement of violence and wrong doing towards the Jews, and lead these rulers favourably to consider the advantages of the Zionist movement.

IV. That the Lord would incline His own people in all the Churches to give more heed to the claims of Israel for their prayers and practical sympathy; and to make proof of God's faithfulness to His promise to Abraham, "I will bless them that bless thee" (Gen. xii. 3).

On behalf of the Prayer Union for Israel,
JAMES E. MATHIESON, President.

For full particulars of Jewish persecution in the present day, I would refer to the *Jewish Chronicle* of August 17, which gives a full report of the Zionist Congress in Queen's Hall last month.

On Saturday, September 29, there will be prayer meetings on behalf of Israel at 11 a.m., and at 3 and 7 p.m., in the Central Hall, Philpot Street, Commercial Road, E.

Protestantism in the Midlands. — The twenty-ninth annual report of the Birmingham Christian Evidence and Protestant Laymen's Association is a record which appeals to all concerned with the struggle for supremacy between the forces of truth and error. Cromwell Hall has been secured as the permanent centre of the various agencies of the society, and here a vigorous aggressive work is maintained. The Sunday services in the Lecture Hall, the Children's Protestant Mission, the library, with its 3,000 volumes, are the principal means whereby the dissemination of Protestant teaching is accomplished and the false pretensions and arrogant assumptions of the Romanizing clergy are exposed. The secretary is Mr. T. H. Aston, Cromwell Hall, Heath Green Road, Winson Green, Birmingham.

Mr. Sankey's Movements.

CONTINUING his brief tour in Ireland, Mr. IRA D. SANKEY visited Limerick on September 6, and gave his "Service of Sacred Song and Story" in Munster Hall, the meeting being arranged by the Y.M.C.A.

Long before the hour when the meeting was to commence, the hall was filled to its utmost capacity. The choir and congregation joined in singing many of the hymns from well-known sacred songs and solos. The meeting was opened with prayer by Rev. T. B. ROBERTSON, Rector of St. Munchin's; after which, the Chairman, Mr. THOMAS GRUBB, President of the Y.M.C.A., welcomed Mr. and Mrs. Sankey in a few appropriate words.

Mr. Sankey then conducted the service,

RELATING MANY INCIDENTS

of interest concerning the twenty-seven years that he and Mr. Moody were associated in evangelistic work. He also told the origin of many hymns, amongst them, "When the Mists have Rolled Away," "Saved by Grace," "My Ain Countrie," and "The Ninety and Nine." Mr. Sankey sang these and other hymns as they came in the story.

Mr. Sankey's voice proved to be still full and clear, and the audience expressed their hearty appreciation of the address. Deep interest was felt, too, when Mr. Sankey recalled various

LINKS WITH THE Y.M.C.A.

He and Mr. Moody were members, and met as delegates at a Y.M.C.A. convention. It was a Y.M.C.A. secretary, too—at York—who was the first to invite the evangelists to hold Gospel meetings on their arrival at Liverpool, in 1873. The address was listened to with rapt attention, and the meeting throughout was of a profitable and interesting character.

Mr. Sankey also visited Waterford, where the service afforded spiritual stimulus and pleasure to many hearers.

Under the auspices of the Dublin Y.M.C.A., Mr. Sankey visited the Irish capital on Sunday last, holding two services in the Metropolitan Hall. The congregations were very large, and many were unable to obtain admission.

Mr. Sankey expressed the joy he felt at being spared to come back again to the old country after so many years, but this time he came alone. They all felt sad at the absence of one who used to be such a tower of strength and such a blessing to many friends in that city. But he had finished his work, and finished it well, and had entered into his rest. Mr. Sankey said that he had just come from Northfield, the home of his departed friend, where, before sailing, he had the privilege of singing in the Convention, and he had great pleasure in bringing good tidings of the Northfield work.

A number of well-known hymns were sung by Mr. Sankey, including "What shall the harvest be?" which was given with much expression and feeling. Resuming his discourse, Mr. Sankey said he hoped that this and other hymns would continue their ministry of blessing, and that the Gospel might be preached and sung with greater power and devotion, for there was nothing that could lift a world from the slavery of sin but the glorious Gospel of the Son of God.

The London reception to the veteran worker, arranged for to-night (Thursday) at Exeter Hall, promises to be a remarkable occasion. Many hallowed memories of the great "Moody and Sankey" campaigns are aroused by the visit, and very many who received blessing during those glorious revivals rejoice at the prospect of taking part in this Metropolitan welcome. A report of the proceedings will appear in our next issue. Other engagements of Mr. Sankey's are—Sunday, Sept. 16, Trinity Presbyterian Church, Hampstead; Wednesday, Sept. 26, New Court Chapel, Tollington Park, N

A Public-house Story.

FOR more than a century the house in which I now live was kept by my forefathers as a Public-house. In 1881 it came into my possession, and I still continued the wine and spirit trade. I never liked the business, and rarely ever touched any alcoholic liquor myself. It was a good business from a worldly standpoint.

My brother lived with me, although he had no share in the business, and about 1894 he was led by the Holy Spirit to give his heart to God. We both attended our church regularly—were baptized in the church; we led what the casual observer would call a good life—gave to the poor and to charitable institutions, and thought by these outward acts we were safe.

My brother was the first to see the error of all this, the first to grasp the meaning of Matt. xviii. 3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He saw that baptism was not regeneration, that there must be the baptism of the Holy Spirit, and the trustfulness of the child, that there must be a full consecration of his life—all put upon the altar.

There was soon a great change in his life, and I saw it. For three years he prayed for me. I did not know this at the time; if I had I should no doubt have thought I did not want his prayers, as I, according to my own views, Pharisee like, was good enough.

Just at this time I had a severe illness, and God plainly showed me that I was building upon a sandy foundation. I became troubled about my soul, and I promised God that if I got well my life should be given to Him. I got well, but I could get no peace. My past life weighed heavily upon me, and I could not cast the load upon Jesus, as He wanted me to. I kept thinking I must do something—

MUST GET BETTER FIRST.

In November, 1896, I was in London. I had been there a great many times, and had spent every night at theatres or music-halls, and really thoroughly enjoyed them; but I had lost all interest in these things. I did not know where to spend the evening, and intended, after my business was over, to go to my lodgings and read. As I rode up the Strand on a 'bus, I saw the words, "Young Men's Christian Association" over the entrance to Exeter Hall, and I made up my mind to spend the evening there. Consequently, at 7.30 I was there, and asked what was doing. I was told there was a prayer meeting in one part of the building, and that Mr. Reader Harris was speaking in another part. I was at once prompted to hear Mr. Harris, as I had heard my brother (who owed his conversion to the League) talk much about him.

At the end of the meeting I knew there was a change in me. I felt as peaceful and happy as a child. I waited with many others to have a private interview and some prayer with Mr. Harris, and I left that building happy.

Did I doubt before the existence of a devil? I could not do so now. If any man doubts the existence of a devil, let him get converted and he will soon feel Satan's power. All my besetting sins were hurled upon me with a tenfold force, but, God be praised, He had not saved me to let me fall. I was not to return like the sow to her wallowing in the mire. I found in Him my Keeper as well as my Cleanser, my Saviour from the power as well as the guilt of sin. It was a struggle, but I thank God He has preserved me from my old sins which I used to love, to long for, to look forward to. Now I positively hate them, and the things I once cared nothing for—the things of God—are now my greatest delight.

Little by little, the Holy Spirit revealed things in my life which I must give up. At length it was shown me I must

GIVE UP THE "SPIRIT TRADE"

if I wanted God's blessing. Here was a terrible test. "Ye cannot serve God and mammon" kept ringing in my ears. I asked God to give me a message direct from his Word to guide me, and I got this: "To him that knoweth to do good and dooth it not, to him it is sin" (James iv. 17). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. x. 26).

I fully decided to give up the business, and made arrangements with a gentleman to come and look through the books with the intention of selling him the goodwill. He came, took all the notes he required, and was to come again in a few days' time to make final arrangements. On the morning of the day appointed, I received a letter from him saying he could not come for a few days, and appointed the time. The night before he was to have come, my brother had wished me "Good Night," but in about ten minutes returned to my room and said: "The Lord has shown me you must not sell the goodwill of the business, but *give* it up."

I went to bed, but not to sleep; I prayed God to guide me right, and these were the words I had: "A little that a righteous man hath is better than the riches of many wicked" (Ps. xxxvii. 16). "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Joshua i. 9.) I was quite satisfied, and when the gentleman came I told him all, and he looked surprised, and I daresay said in his heart, "What a fool!" But God gave me strength to withstand the bellowing of the golden calf.

I gave notice to all my customers that in one week the business would be closed, and the house so long carried on as a public-house would be turned into a private residence.

When the week was up, up went the shutters, never more to be removed to let God's sunlight in upon the old scene. The devil had said I should be ruined and

BE CALLED A FOOL.

In the latter he was right, I was called a fool on all sides, but God whispered, "In the world ye shall have tribulation—but be of good cheer, I have overcome the world," and as I claimed my identification with Him, I too overcame all these jeers, and when people saw that none of those things moved me, they ceased.

As to being ruined, I can say that our good Father has not let me want, and I know He never will. I would not go back to the horrible trade again for any amount of money. Every day I am more thankful that I do not hear the cry of the women and children who suffer from this terrible curse, husbands and fathers spending in drunkenness what they should have for food and clothing.

There was one thing more in my business which I was shown after I had shut up the "Spirit Trade." It was this:—I used to sell

A LOT OF APPLE TREES.

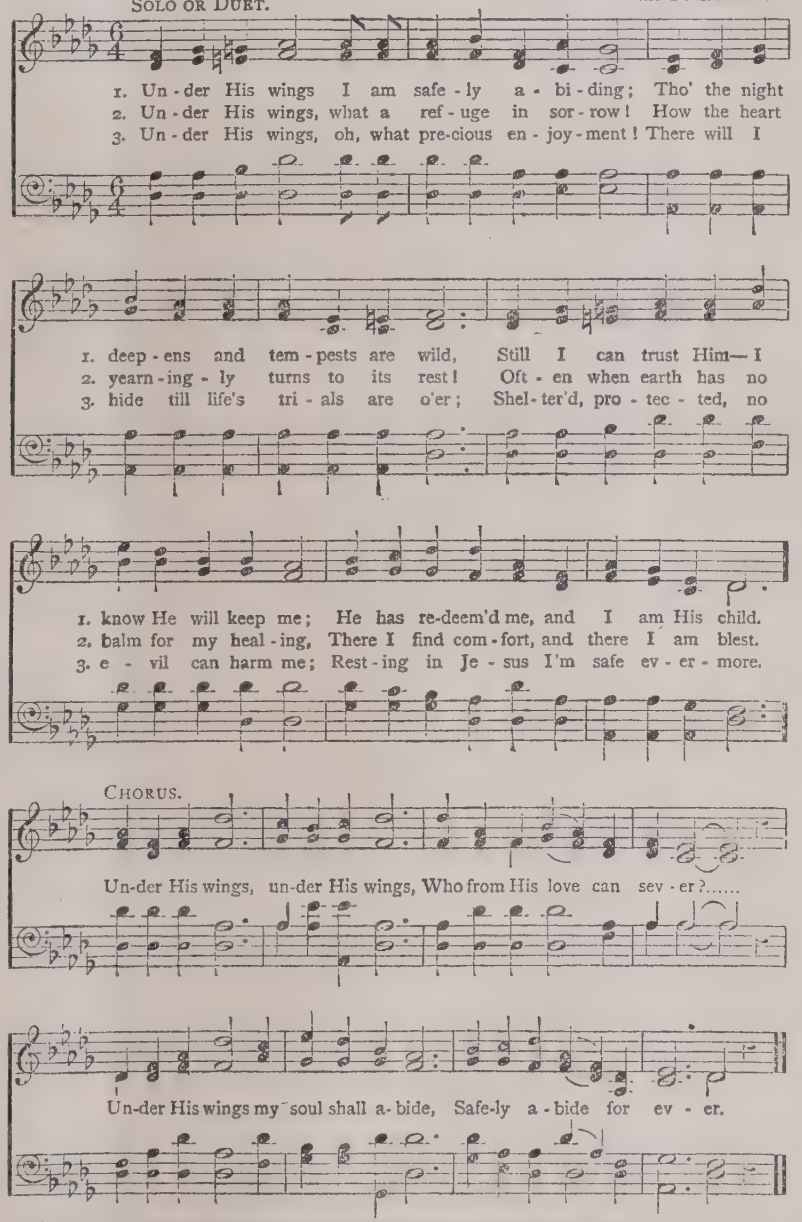
One day I was preparing some lists of names of apples to send out to my customers, when something seemed to strike me like a sledge hammer, and said "*stop*." I wondered what it meant. I went down on my knees and said, "What is it, Lord?" and I heard the whisper, "What are the apple trees for?—To grow apples? And the apples?—To make cider? And the cider?" I saw it in a moment. I stopped the lists, and have not sold a tree since. Some said: "Oh, but the apples may have been eaten." They may have been, but their destiny, I knew, was cider. You may say this is straining out a gnat. That is just what I desire. I want every gnat strained out of my life. It is wonderful what pain a gnat can inflict on the body. On the soul it may mean eternal destruction. At all events, to me it was wrong, and we are told to "Abstain from everyform of evil." I do pray God to deliver me from all that He sees wrong in my life, and to make me more like Jesus, no matter how the process may hurt—a chip here and a bit added there until I shall be what He wants me to be.

H. W. D.

Under His Wings.

"Hide me under the shadow of Thy wings."—Psa. xvii. 8.

REV. W. O. CUSHING. IRA D. SANKEY.

SOLO OR DUET.

1. Un-der His wings I am safe-ly a-bi-ding; Tho' the night
2. Un-der His wings, what a ref-uge in sor-row! How the heart
3. Un-der His wings, oh, what pre-cious en-joy-ment! There will I
1. deep-ens and tem-pests are wild, Still I can trust Him—I
2. yearn-ing-ly turns to its rest! Oft-en when earth has no
3. hide till life's tri-als are o'er; Shel-ter'd, pro-tec-ted, no
1. know He will keep me; He has re-deem'd me, and I am His child.
2. balm for my heal-ing, There I find com-fort, and there I am blest.
3. e-vil can harm me; Rest-ing in Je-sus I'm safe ev-er-more.
CHORUS.
Un-der His wings, un-der His wings, Who from His love can sev-er?.....
Un-der His wings my soul shall a-bide, Safe-ly a-bide for ev-er.

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"My Pride Won't Let Me."

A CABBY'S STORY.

"MORNIN', sir," said Gentleman Jem, as I mounted to my chosen seat beside him. I always took Jem's cab when I could, for he knew the ins and outs of London driving better than any cabby I knew, and was very kind to his horses.

Many an interesting talk we had had, for both of us had knocked about the world a great deal, and Jem enjoyed talking about "furrin parts." There were traces of far-off refinement and gentle up-bringing still clinging to him, traces that had earned for him his nickname.

To-day he was unusually taciturn until, as we turned into a quieter street, he suddenly said, "I had a fare yesterday morning, whom I drove from one place to another for two hours, and if I'd just turned and said four words to him it would have been worth more'n a thousand pounds to me!"

"What *do* you mean?" I asked in astonishment.

"I don't know why I seem to want to tell you, sir," he replied; "but my heart is full to-day, that's a fact, and you're a gentleman, and have always been friendly to me.

"I was born and brought up in a beautiful home. My parents were rich and aristocratic, and I had every advantage they could give me, or that money could buy. But at Oxford I got mixed up with bad company, gambling, and the turf, and from that it wasn't far to the money-lender's hands. I became desperately involved, and to get free I did something that would have brought me inside a prison. To escape that, I left my country and lived a wild, harum-scarum life at the ends of the earth. I knew that at home my mother would be breaking her heart about me and that my father's grey hairs would go down with sorrow to the grave. For years, in English and Colonial papers, there were advertisments begging me to come home, and saying that all was arranged and forgiven.

"At last I got so tired of my prodigal life, and had such a longing for the old country that I worked my passage back, and then, as I had always been fond of horses, I hadn't much trouble in getting a job as driver.

"I had let my beard grow, and hot suns and hard living, to say nothing of shame and sorrow, had altered me so much that nobody would have recognised me as the stripling that ran away. I changed my name, and talked as the other fellows talk to make the disguise sure. And all these twenty years nobody has known me, though I have known many. But that gentleman, who was my fare yesterday and sat by my side so long, was my twin brother.

"I knew him in a moment, and it made my hand shake on the reins more than once as he chatted to me. And if I had only said, 'How are you, Will?' it would have been all right there and then. But I never said a word!

"Yes, my mother's gone to rest years ago, but father is alive, and there's love and forgiveness, and a fortune waiting for me still, if only I'd go home; but I can't—my pride won't let me. I shall live and die a cabby, and nobody be any the wiser."

I pleaded with him to alter his decision, but I used my utmost eloquence in vain.

"No, sir, it's no use, I *can't* go back; my pride won't let me, and, besides, I'm too old to alter my way of life now. No, you must excuse me, I cannot give you the address. But this is the place *you* wanted; three and six, and thank you." And then, signalling to another fare, and touching his hat to me in true cabby fashion, he whipped up his horse and drove off.

I was summoned away from town soon afterwards, and never saw him again. But he kept to his stubborn and misguided resolve to live and die a cab-driver. A few more months of toiling in all weathers on the box, and then came pneumonia, and he, the heir to thousands, died in a workhouse hospital, unwept and unknown.

"Oh the pity of it!" men and women will say in reading his story. "The pity and the folly of allowing pride to come between him and all that love and life could give!" But the true pity is, not that one man should so perversely stand in his own light, but that Satan has so darkened the eyes of thousands.

For sin-worn, toiling souls, groping and struggling afar from God, there is love and forgiveness and rest to be had for the asking, and an inheritance compared with which the richest fortune on earth is but the bauble of an hour.

But pride, or that other stumbling-block so often used by the arch-enemy, "I'm too old to alter now," keeps them back from God.

And though Jesus, the great Saviour of mankind, comes near, yearning to make peace and reveal Himself in all his fulness of grace and power, they deliberately, and of set choice, turn away, locking heart and lips against Him, and "never say a word." May this true story show to some starving soul the folly of silence and rejection, and open the way back to Him and wealth, and all the fulness of blessing included in at-one-ness with God!

M. R. Jarvis.

Welsh Notes.

ACCORDING to the statement of a prominent Nonconformist minister in North Wales, the Roman Catholics are continuing their efforts for the conversion, or rather, perversion of the people of Flintshire. Referring to the Asaph Valley, in particular, he speaks of Roman Catholicism as stretching forth its cords and enlarging its institutions. A large portion of the land and houses in the Valley is in their possession. In addition to their educational establishments there are Sisters of Mercy at work, endeavouring by every possible means to entice the children into Roman Catholic schools.

Increasing attention is being paid by Welsh Nonconformists to the spiritual needs of their countrymen who have emigrated to other countries. A few years ago the Welsh Calvinistic Methodists sent a deputation to make inquiries in South Africa as to the desirability of providing ministrations in the Cymric tongue for those who preferred it to the English language. The Colonial Missionary Society of the Congregationalists is keeping the same object in view, and has recently settled a minister in Newfoundland, who will be able to preach in their own tongue to the Carnarvonshire quarrymen who have emigrated to Ramdan Bay in that colony.

A movement is on foot to present Rev. W. Morris, F.R.G.S., of Treorky, Glamorganshire, with a substantial token of the appreciation of the services he has rendered as secretary of the Welsh Baptist Union for a period of twenty years. This year Mr. Morris fills the Presidential Chair of the Union.

In Wales, with its virile Protestantism and forceful Evangelicalism, there is not much scope or need for what may be termed irregular Christian work. Occasionally, however, instances are to be met with of work of this kind being signally successful. Such is the case with the mission carried on by Rev. Oscar Snelling in Swansea for a period of thirty years. Mr. Snelling preaches in the Albert Hall of that town every Sunday, and the evening congregation frequently numbers 1,500 people.

The difficulty which has arisen in Bangor, with regard to the adjustment of workhouse services so as to meet the wishes of both Anglicans and Nonconformists, has also made itself felt in Newport, Mon. There it has been solved by the appointment of three salaried chaplains — Anglican, Nonconformist, and Roman Catholic. This arrangement is also in force in at least one of the Welsh asylums, and is said to be completely satisfactory.

An Evangelists' Conference.—Many Gospel workers will recall the Evangelists' Conference held last autumn at the Y.M.C.A., Aldersgate Street, E.C., which proved to be an occasion of spiritual refreshment and stimulus. In compliance with a widely-expressed wish, arrangements have been made for another Conference, on similar lines, which will be held at the same place, on Monday next, September 17. The meetings will commence at 11, 3, and 7. A number of leading evangelists are expected to speak.

For Convalescent Soldiers.

A SOLDIERS' HOME has been opened at Brockhurst for the benefit of convalescent soldiers arriving from the seat of war.

Miss E. Sandeman, who has the oversight of the work, writes: "The South African convalescents are entrained—many hundreds at a time—from the arriving troopships to the forts. They are allowed out from four p.m. until rather late hours, but may not cross the harbour to Portsmouth. Public-houses line part of the thoroughfare which they have to traverse between the forts and Gosport. This road, including Gosport High Street, is about three miles long, and I had been advised that efforts should be made to keep the men nearer to the forts, and away from the temptations and the drink.

"A compact house, with small garden, stabling, &c., has been rented to be a resort, in a homely way, for these men. A horse and waggonette would be a great boon; the caretaker — a gunner from India and a devoted Christian—would drive the invalided men into the country. Gifts of fruit, books, &c., would be appreciated in proportion to the hardships through which the sufferers have passed. Tea is provided free of charge, but the wants of such a family recovering from enteric fever or wounds, are manifold; both moral and physical needs are great. My aim is to help the three devoted ladies who have been visitors at the forts for years, but whose Soldiers' Home at Gosport is somewhat out of the way for the present purpose. Ours is not intended as a soldiers' institute, but rather as a 'Home from home.' The rent of the house is but a little more than £30, including taxes. Funds will be needed for efficient working."

Miss Sandeman's address is Shaftesbury Villa, Brockhurst, near Portsmouth.

Convalescent Home for Railway Men.

ENCOURAGED by the success and blessing which have attended the Railway Mission Convalescent Home at St. Leonards on Sea, the committee of the Mission have established another Home at Southport, which will supply a need among railway men in the North of England.

The new Home, which occupies an excellent position in the centre of the promenade facing the sea, will accommodate thirty patients. The formal opening took place on Wednesday last week. The Mayor of Southport presided over a crowded gathering in the spacious sitting-room, and expressed hearty sympathy with the Home and its objects, commending it to the support of the people of Southport.

Mr. R. Nixon, general secretary of the Railway Mission, pointed out the great need for Convalescent Homes for railway men, of whom 3,000 are injured every year in the United Kingdom, in addition to a large number constantly on the sick list, owing to exposure while on duty by day and night in all kinds of weather.

Miss Dolby, hon. superintendent of the St. Leonard's Home, gave interesting results of the work there. Last year fifty-eight men professed to accept Christ as their Saviour during their stay at the Home.

Mr. S. G. Sheppard, treasurer of the Mission, appealed for contributions to the furnishing fund of the new Home, and also for annual subscriptions. A letter of admission for a patient is given for every guinea subscribed.

Canon Denton Thompson welcomed the Home to Southport, and said it would be a proof to all who saw it as they passed along the Promenade that the Spirit of Jesus is still living and caring for those that are sick. Rev. Dr. MacFarlane, late of New Guinea, and Mr. Edward Holden also took part in the meeting. Information concerning the Home will be given by the secretary, the Railway Mission, 1, Adam Street, Strand, London, W.C., or by the superintendent, 40, Promenade, Southport.

The Spiritual Assassins of King Humbert.

By Rev. Cav. ALEXANDER ROBERTSON, D.D., Venice.

THE shudder of horror that ran through all Italy at the dreadful crime committed against its beloved King at Monza has hardly had time to subside, when the whole country has been anew horrified and roused to righteous indignation by the gratuitous and insolent action of the Pope and the Vatican in the promulgation of

THE FOLLOWING SHAMEFUL STATEMENT:—

Not a few in Italy, and still more in other lands, having seen the ecclesiastical funeral honours offered to the memory of King Humbert, and a certain prayer offered for his soul, have complained against the chief ecclesiastical authority, as if it had receded from the most holy laws of the Church. It is necessary to explain that the chief ecclesiastical authority has *tolerated* the funeral ceremonies of the dead King, not only as a protest against an execrable crime committed against his person, but also, and much more, out of considerations personal to him, as latterly he gave not doubtful signs of religious sentiment, so far even as to desire, we may say, to reconcile himself with God by means of the Sacraments during this Holy Year; and we may presume that in the last moments of his life he may have implored the infinite mercy of God, and that if only he had had the opportunity, he would not have hesitated to reconcile himself with God.

One can hardly bear to write of the heartlessly insolent insinuation contained in the last clause of this nefarious document. "If he only had had the opportunity, he would not have hesitated to reconcile himself with God." That is to say, reconciliation with God can only be secured through the medium of the offices of the Papal Church, and that the good, the beneficent, the *Christian* King Humbert, not having that opportunity, *died unreconciled*. That is the claim of this Church, and that is its insinuation. Italians see that the claim is too monstrous, too blasphemous to be entertained by any honest thoughtful mind. It is a reflection on the character of Almighty God to think that He who loves us with an everlasting love, and sent his Son to die for us, would

SHUT UP EVERY AVENUE OF APPROACH

to Him, but through the portals of the most worldly, the most unscrupulous, the most mischievous institution that affects humanity.

Every day fresh proofs are coming to light of the good works of the late King Humbert—the outcome of his Christian faith.

Only to-day a letter appears in the Italian newspapers from Commendatore Cariolato, an old Garibaldian, and an intimate friend of the King, which tells us that during a long series of years he was employed by King Humbert for the distribution of his private charities, so that not only the public, but not infrequently even the recipients, might not know who their benefactor was. Part of this letter runs as follows:—

The acts of generosity of the King were innumerable, and his charities which are known are as nothing compared with those of which the public know nothing. He reserved 150,000 francs a month (£6,000), of which sum no trace was ever found in the accounts of the Minister of the Royal House. This large sum was all given away in secret benevolence, and especially to families who had consecrated their substance and lives for the creation of Italy. When the King gave me these moneys, he took no receipt, and used to say almost always these words, "Thus the curious will know nothing of that which I do."

As I said in The Christian of August 16, the Vatican, in its anti-monarchical and anti-national spirit and action, must take its share of responsibility, in common with the Anarchists and Socialists (too often its allies), for the assassination of King Humbert. But now, not content with the assassination of the body of this Christian, though excommunicated, King, it deliberately proceeds to attack his moral character and his soul. Our Saviour has said, "Fear not them which kill the body, and after that have no more that they can do, but fear rather Him who is able to cast both body and soul into hell-fire." The Pope professes to be such a one! Let us thank God that his power to hurt the body has been taken from him. He regrets it to-day, as his tirade against Protestantism in Rome, just issued, shows. And let us also thank God that millions in Christendom, and the vast majority of the inhabitants of Italy, now know that the soul's salvation is by no means dependent on the Pope's will and action, nor on the rites and sacraments of his church.

Looking Back.

"Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged" (Isaiah li. 1).

THE temple of Solomon was built of hard limestone, hewn from the royal quarries at Jerusalem. Close by the Damascus Gate—as may be seen to this day—lies the entrance to the huge caverns whence were drawn the materials for the building said to have been one of the seven wonders of the world. But gloriously beautiful as that structure was, with pillars finished in lilywork, and stones cut and polished after the similitude of a palace, its pinnacle, tipped with gold, rising to a height so great, that persons looking down from it on the valley beneath became giddy with their elevation, it was yet always in sight "of the rock whence it had been hewn, and the pit whence it had been digged."

Nor were the Jews who had built that temple, and who pointed to it proudly as a measure of their greatness, allowed by their prophets to forget the lowliness of their origin, or the pitifulness of the condition from which they had been called. Abraham and Sarah had been nomads of the desert, idolaters in their worship like the heathen around them; and but for the grace of God they had never risen out of that obscurity and degradation, nor become the parents of the race, and founders of the religion of Israel. "Hearken to me, ye that follow after righteousness, ye that seek Jehovah; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged."

But neither ought we, who have been called under the Gospel from darkness to light, to forget the condition in which Christ found us, and the

DEPTHS OF GUILT AND DEGRADATION

from which He has raised us. We were children of the first Adam, born in natural manhood, all of us "of the earth earthy." We had neither the inclination nor the power to keep the laws of the spiritual kingdom, or to serve God with acceptance. "The natural man perceiveth not the things of the Spirit of God," and "the carnal mind is enmity against Him." It is purely by the grace of God that we are what we are. Let us not forget the rock whence we were hewn.

But there is also to be remembered "the hole of the pit whence we were digged." We were deeply sunk in trespasses and sins. We were under the condemnation of Divine law, the curse of its infraction, wounded under the stings of an awakened conscience, and lying under sentence of death. From this "fearful pit" we were rescued through the redemption that is in Christ, in virtue of his atonement for sin, through faith in his righteousness. More than this, He has given us life, the new life of the regenerated, the "eternal life" of the Gospel. He has called us into his Church and service, made us living stones in his temple, a habitation of God through the Spirit.

It is from this height we are called upon to look back, in gratitude and humility, to the hole of the pit whence we have been digged. It was for this that the sacrament of the Holy Supper was instituted. It was for this that the Gospel to the perishing has been entrusted to the rescued. And it is for this the song of the redeemed of all nations is sung through all ages in heaven: "Unto Him who loved us, and washed from our sins in his own blood, and made us kings and priests unto God and his Father, be glory and dominion for ever and ever. Amen."

R. Balgarnie.

The Manse, Bishop Auckland.

The Y.M.C.A.

CARRICKFERGUS Y.M.C.A. has just opened the new building, the gift of an old friend of the Society, Colonel Craig. Many years ago, when Colonel Craig was stationed in Carrickfergus, he took a warm interest in the work of the Association, and as a token of goodwill to the town of his birth, bought a house in the Main Street, and handed the title deeds over to the Y.M.C.A.

Mr. Ernest Carus-Wilson, late of Ceylon, and a well-known worker in connection with the C.M.S., has been appointed a deputation secretary of the National Council. Mr. Carus-Wilson possesses in a marked degree the ability to present Scriptural truth to audiences of young men. His sphere will be chiefly in the southern and eastern counties.

The pressing need for work among native students in Bombay, and for the proposed new building to accommodate it, is shown by the fruitfulness of the efforts of Mr. Frank Anderson, M.A., in temporary premises which he has secured, pending the acquisition of land in a suitable situation, and the completion of the larger scheme. Negotiations for a site are being actively pursued. Meanwhile, of the total sum of £8,000 required, £5,889 has been given or promised. Over 100 students daily are already attending the rooms, and unlimited opportunity is presented for personal work among young men.

The missionary tour of Mr. W. M. Oatts on behalf of the English National Council in the various Australian Colonies continues to be followed by gratifying results. In many centres the clergy and ministers of all denominations have been encouraged to meet, united missions have been held, and the work of the Y.M.C.A. has been either started or strengthened if already in existence. Effort is now being concentrated upon the appointment, by the Australian Inter-Colonial Council, of a first-class travelling secretary, who shall develop the work throughout the whole of Australasia. An officer, admirably qualified, is already in view, and it is earnestly desired, with the co-operation of British friends, to extend to him a definite call.

The monthly meetings of the National Council on September 7 were of particular interest. In the morning there was a conference of the secretaries of the various district unions to deal with questions relating to the commencement of the work of the autumn session. In the afternoon, in the name of the Council and in behalf of Association friends and workers all over the country, Mr. M. H. Hodder unveiled a portrait of Sir George Williams. The picture, which has been painted by Mr. H. S. Tuke, A.R.A., is a striking likeness of Sir George, and will be held in trust by the Council as a national memorial of the president's life-long and devoted work.

Mr. Robert McCann, who for many years has been secretary of the Irish Executive, and travelling secretary for Ireland, has accepted an invitation to become travelling officer for the East and West Ridings of Yorkshire, and the counties of Derby, Nottingham, and Lincoln.

The handsome new Institute, which is to be the home of the Motherwell Y.M.C.A., was opened on August 31, when a large and representative gathering took place. The Chairman (Mr. John Colville, M.P.) said the Institute had been erected to counteract the temptations which young men have to encounter, and to provide opportunity for the improvement of their minds and bodies. The hope of the promoters was that it would form a very real and direct means of stemming the prevailing tide of intemperance and indifference.

As honorary president of the Scottish Council, Lord Kinnaird formally opened the rooms, declaring his conviction that there never had been a time when the conscience of the nation was so fully alive to Christian duty as during the past few months. He looked forward to many a man coming and taking his part in Christian work in a way that had not been done before, now that it is realized how far the Church is behind the world in self-sacrifice and patriotism.

In the course of an interesting and practical address, Lord Overtoun said the institution was not intended for the purpose of coddling the young fellows of the town. "The more you do for some people, the less they would do for themselves; whereas it is the duty of every Christian to live not for himself but for others. Idleness, indifference, and gambling are the evils that to-day are facing young men all round."

Ex-Bailie Findlay presented Lord Kinnaird with a gold key as a souvenir of the occasion; and, later in the proceedings, stated that there was a debt remaining on the buildings of £1,800, an appeal which he made being liberally responded to. Other speakers were ex-Provost Russell (who had laid the memorial stone of the building), Mr. James Sinclair (chairman of the Scottish National Council), and Rev. John McNeill.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Children's Prayers.*

At one of our meetings in California, Mr. Elkanah Beard, who was many years a missionary in India, told the following story about a child in the city of Benares. He knew the child's father and mother, and believed God answered her prayer.

In that city lay a mother, sick. For months she had not left her bed, and all that she looked forward to was a slow death. Her daughter, eight years old, loved her mother, and was almost broken-hearted. She took the New Testament and read the promises of answer to prayer, and said, "Mother, can Jesus make you well?"—"Yes, my child, but it is not his will."

"Mother, why not? Have you asked Him to heal you?"—"Oh no, my child."

"But, mother, you pray to God, I know."—"Yes, darling."

"What kind of prayers, mamma?"—"Oh, my child, I'm in such agony I cannot talk to you, go and play." She dropped her head sadly, and went under a tree, where she sat and thought and prayed. Suddenly she returned to the bedside of her mother, and kneeling said, "Mamma, I am going to try Jesus once more. He says, 'Ask,' and I am going to ask Him. Now, mamma, pray with me.

"Oh, Jesus, dear good Jesus, I've no happy days since my mamma is sick these three months. She is so sick she cannot talk to her little girl. Make my mamma well. She loves you, and her little girl loves you." Suddenly she sprang to her feet, and clapping her hands cried, "He will, mamma, He will." At that very time the lady arose from her bed. She had not moved her limbs for months; but now she was able to go about and attend to her household duties healed and praising God. Her husband met her at the door that day and prayed God to make him worthy of the blessing that had come to his house. The little girl stood by him, exclaiming "Oh, papa, *Jesus did it; Jesus did it.*"

There are sin-sick souls all around us in danger of the second death unless they come to Jesus. Are you praying for them? Are you trying to get them to come to Him? God will answer prayer.

A little girl went to a neighbouring town where special services were being held; she attended some of the meetings, and heard the story of the Cross, and gave her heart to Jesus. When she returned home she went to an aged man who was a Christian, and said to him, "Can't we have a prayer meeting?" "We?" said he. "I don't know another Christian in this district." "Well," said she, "you are a Christian and I am a Christian, can't *we* have a prayer meeting?" "Well," said the man, "I suppose we can." They *did* have a prayer meeting. The next day one or two more came. God answered their prayers and soon between twenty and thirty found the Saviour.

Scripture Texts on the Sands.

During recent meetings at Broadstairs, the practice of displaying Scripture texts on (or *in*) the sands, has been largely followed, and attended by much interest. Mr. Josiah Spiers, the well-known children's evangelist, writes to us:—

"Most of your readers will know that the Sand Services held in some fifty seaside resorts, all sprang out of the text, 'God is love,' which I wrote thirty-three years ago at Llandudno.

"At Broadstairs we have usually spent two or three afternoons a week making the texts, and the following nine were written, or rather printed in clear, bold block letters. 'What think ye of Christ?' (103ft. long); 'I believe that Jesus Christ is the Son of God,' (150ft.); 'Christ died for us' (65ft.); 'Lord, save me' (50ft.); 'I will love Thee, O Lord' (101ft.); 'In Thee, O Lord, do I put my trust' (145ft.); 'God is love' (55ft.); 'What shall I do then with Jesus' (165ft.); '*It is finished*' (75ft.). This last was written on the farewell day, in extra large letters, measuring nearly 6ft. each; in the other texts the letters were 4ft. 5in. in size. They were all done so as to be read from the promenade at the top of the cliffs.

"The children, parents, and friends had to work hard in fetching large white stones to place in the outlined letters I had formed with an iron spade, and round the first three we put a narrow border of seaweed. The last six verses were entirely filled in with seaweed, which gave them the appearance, from top of the cliffs, of being written on a long strip of green carpet unrolled on the yellow sand.

"Many hundreds of people read these texts, which, in some cases afforded a valuable opportunity of telling out the Gospel message, notably so in connection with the question, 'What shall I do then with Jesus?' One lady on the promenade, asking what it meant, suggested that the question should have read, 'do for Jesus.' 'No,' I replied, 'it is quite right as it stands; everyone has to do something with Jesus, before they can do anything for Jesus.'

"Sometimes, when dark, the texts were illuminated with Chinese lanterns, while a 'Nicodemus meeting' was held, a very pretty effect being produced. Will all who read this pray that much fruit may be gathered from this text-writing, and that many others may go and do likewise?"

* From Conversion of Children, by Rev. E. P. Hammond. (*Morgan & Scott.*)

A Song in a Street Car.

"Jesus loves me, this I know."

Sweet and clear rang out the childish treble. It was on a horse car. A little girl, between three and four years old, had been out visiting with her mother, and being shy among strangers, had kept quiet till her little prattling tongue could stand it no longer. So as soon as the horses began to trot, and the bells to jingle, she began:

Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but——

The car stopped, so did the singer. Two or three passengers got in. Ding! ding! went the bell. Away went the car. Away went the singer:

They are weak, but He is strong.

A smile went round the car, but the little one, kneeling on the seat and looking out of the window, and therefore quite unconscious of it all, sang on:

Yes, Jesus loves me! Yes, Jesus loves me!
Yes, Jesus loves me! The Bible tells me so.

I do not know how many hearts were touched during that ride, which was quite a long one, and many passengers came and went. I do not know how many burdens were lifted; but I know that while the song lasted everyone on the car heard the Gospel message. Everybody listened; everybody smiled; there was not a frown, there was not a troubled look on any face. The simple story of Jesus and his love had driven them all away. At length the song ceased, the mother turned, the little head was resting against the window. The baby was fast asleep. She had "done what she could." *Selected.*

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 245**).

Word Pictures.

1. This picture represents a scene in Syria. The Syrians have returned from spoiling Israel, and have brought back with them, as captive, a young Israelitish girl, who serves the wife of the captain of the army.

(*a*) Give the name of the captain. (*b*) What was the matter with him? (*c*) Relate briefly the story of his cure.

2. A man, chosen by God to deliver Israel from her enemies, is fearful of his success, although he has received several signs. At God's command he goes with his servant by night into the enemy's camp, and overhears a conversation.

(*a*) What was his name, and that of his servant? (*b*) Why was his army small? (*c*) What previous signs had God given him? (*d*) Who was the enemy?

3. An old man and a child are asleep. The stillness is broken by a voice calling.

(*a*) Who was the old man? (*b*) Who was the child? (*c*) What did the old man tell him? (*d*) What message was given to the child?

(Children under *ten* do No. 3, under thirteen Nos. 1 and 3.)

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from—Jeremiah; 2 Kings xxi.-xxv.; 2 Chron. xxxiii.-xxxvi.

ANSWER TO LAST SEARCHER (**No. 244**).

a. Luke iii. 10. *Answer* (1 Cor. x. 31): "Whatsoever ye do, do all to the glory of God."

b. Luke iii. 12. *Answer* (Matt. vi. 33): "Seek ye first the kingdom of God."

c. Acts ii. 37. *Answer* (1 John iii. 23): "We should believe on the name of his son, Jesus Christ, and love one another."

d. Luke iii. 14. *Answer* (Col. iii. 17): "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

e. John i. 38. *Answer* (Heb. xiii. 14): "Here we have no continuing city, but we seek one to come."

f. John ix. 17. *Answer* (Matt. xvi. 16): "Thou art the Christ, the son of the living God."

g. Jer. iii. 5. *Answer* (Psa. ciii. 8, 9): "He will not always chide, neither will He keep his anger for ever."

h. Matt. ix. 28. *Answer* (Luke i. 37): "With God nothing shall be impossible."

No. 244—Correct Answers (first list) received from:—

B—Christabel Bath*, Eleanor Bennett, Ada Blencowe, Emily Bridgewater, Ella Berryman*, Gertrude Bush, Mabel Baker, Mabel Birney, Gertrude Bristow.
C—Lydia Cleary*, Ida* and Kathleen Cole, May and Ida* Cullen, Augusta Clark, Kitty Cope*.
D—Stanley Drew*, Nellie Dowsett*, Llewellyn Dale*.
E—Eddie Ecroyd.
F—Lawrence, Herbert and Richard Farmer, Olive, Vincent and Mabel Fleet, Kitty Fausset, Winifred Field.
G—K. and Kathleen Goodyear, Clarice Gale*, Mary Gover, George Goodall, Cicely Gibson*.
H—Annie Horstcraft, Beatrice Hastings, Nellie Hatchett, Walter* and Beatrice* Harland, Willie Hooper, Dorothy Havergal-Shaw, H. Hodgkinson, Ina Hemmel*, Henry, Edith and Winifred Harvey, Violet Hatch*, Elizabeth and Mary Hooper.
J—David Jameson*, Emily Jones.
K—Annie Kingsford*.
L—George* and Constance* Locke, Blanche Lindup, Sidney, Mary, Edward and Henry Law, Evelyn and Arthur Lamb.
M—Fanny Messenger, Charlotte Millar*, Bella Morrice, Dorothy and Charlie McMullin, O.* and Lewis* Morice, Evie, Alec and Godfrey Miller.
N—Emily Norris, Blanche Norcock*.
P—Walter, Katie and Leonard Picknell, Olive Pine-Coffin, Evelyn Primrose-Pechey, Ruth Pledger*, Kathleen Pincott, Gordon Pibel, Kathleen* and Ethel* Pasley.
Q—F. Quance.
R—Mabel de Russett*, May Rodgers*, Alice Reid, Marion Richards*, Alice Robinson*.
S—Stanley and David Soltau, Stanley, Glanvill*, and Rider Smith, Kathleen Shepherd, Mary Sowden*, Margery Smart*, Amy and Ellen Simmons, Frances Stileman, Nannie Sturrock.
T—Archie and Theodora Thorn, Dudley Toye*.
V—May Vickers*.
W—Dorothy White, Ellen Williams, Agatha Ward, Sydney Wisdom, Cecile and Phillis Wright, Madge and Frank* Wilson.

No. 243—Correct answers (second list) received from:—

A—Eliza Aitken*.
B—Lucienne Brabandère, Ernestine Buhl*, Dorothy Banfield*, Louise Betts*, Gordon, Stanley, and Lily* Boxer, Mabel Baker, Frank Bentall*, Edith Blenkarn*, Frances Burnett*, Phyllis Boyd*, Dorothy and Robert Benson, Dorothy* and Harold* Berry, Conyers, Massy, and Allen* Baker, Eva Browne*, Charlie* and Alan* Banks.
C—Joan Clarke*, Muriel Craigie, Walter*, Maggie*, and Jessie* Carter, George Crawford*, Oscar* and Katie* Cross, Henry*, Annie*, John*, and David* Colville, Susie Cumbers*, Beryl and Gladys Calvert, Dorothy Cooper, Nesta Carew*, George Cary*, Duncan* and Hyde* Campbell, Alice Cady*, Alice Crang*, Vernon Clutsom*, Dorothy Clarke*, Bessie Cheale*.
D—Marie Denizot, Ralph* and Dorothy* Daintree, Marjory Dyke*, Mai* and Violet* Davidson, Ethel Dancy, Polognia Daws*, Llewellyn Dale*, May Darroll*.
F—Jeanne Faucen*, Louise Filhol*, Mabel*, Maggie, and Eva Fletcher, Hyacinth FitzSimons*, Meg*, Agnes*, and Lewis*, Fullarton, Laura Finch*, Aileen and F.* Figgis, Richard Farmer.
G—Stuart, Edith*, Dorothy, Margaret*, and Jack Gray, Gladys* and Edith* Greaves, Cicely Gibson, Mary* and Daisy* Greenacre, Edith Grieve*, Elsie* and Isabel* Goudge, George Goodall, Evelyn* G. Guiston, and W. Garnham.
H—Georgette Hoffman, Beatrice* and Walter* Harland, Myra Hunt*, Kathleen Heckford, May and Sandy Handasyde, John and James Henderson, Ella Hake*, Jamie de Hailes, Dorothy Harris*, Violet Holford*, Hetty* and Eileen* Hill.
I—Daisy Iredell*, Ami* and Isabel* Inglis.
J—Lizzie Johnstone*, Emily Jeynes*.
K—Ruth Knight, Margaret Kinnaird, Flossie Key*, Philippa*, Dorothy*, Grace*, and Cecilia* Kerr.
L—George* and Constance* Locke, Rosamund Langton*, Blanche Lindup*, Nellie* and Edith* Leckhart, Guimefred Leigh*.
M—Barbara Maconochy*, Dora Muir*, Dorothy*, Mary*, Margaret*, and Daniel* Morris, Charlotte Millar*, Charlie* and Dorothy McMullin, Margaret* and Joy McFadzean, Evie*, Alec and Godfrey Miller, Evelyn von Millingen*, Belle Morris*, Valerie Maitland-Kirwan, Margaret Macphee*, Maggie McDougall*, Lois* and Olive* Newburn, Margaret Merry*, C. Mercer*, Leonard, Winnie, and Dorothy Mace, Ella* and John MacMurray, Margaret Mack*, Annie* and Elsie* Moule, Irene Mawer.
O—Eva* and Maude* Oakes, Stephanie Ong*.
P—Evelyn, Hattie*, and Mildred* Peters, Gladys* and Isabel* Phipps, Dorothy Patten*, Mary, Christine*, and Graham* Pearson, Olive Pine-Coffin*, Laura Percy*, Jessie*, Willie*, and Eddie Palmer, Marjorie Porteous*.
R—Lorimer and Rita Romanes, Nora Read, Aileen and Winifred Roberts, Beryl Reid*, A. Roberts*, Hope Robinson*, Sydney Robertson*, Margaret Reid*.
S—Kathleen Shepherd*, Bertha Stocker*, M. and Grace* Spurgeon, Herbert Stuart*, Binford* and Frankie* Sellwood, Betty Stocks*, Stanley and David Soltau, Evelyn* and Violet* Shaw, Flora Smith*, D. and T. M.* Stanier, Florrie Smith, Florence, Effie* Andrew, Ellen and Isabel* Simpson, Gertrude and Mildred Scott, Connie Shaw, Kathleen Slark, Poppie Stidolph.
T—Emma* and Nellie* Tisdall, Marian Tucker, Marjorie* and Evelyn* Tracey, Frank Thompson, Olive Taylor*, Willie Thomas*, Reggie Thresh*.
W—Sydney Wisdom*, Pringle*, Rachel*, James, Georgina*, and Sarah* Wilson, Ernest, Kenrick, and Queenie Wakeford, Ella* and Alexander* Watt, Edward* and Edith* Wheeler, Annie* and Sarah* Wood, Florence Wilde*, Robert* and Thomas* Weddell, Ronald Watson, Arthur, Violet*, and Louisa* Walker, Ethel* and May* Weller, Bertie Walls*.

FOREIGN LIST.

Nos. 226, 227, 228, and 229—William* and Abigail* Gray (New Zealand). **No. 236**—Flo and Cuckoo Lister (S. Africa). **No. 237**—Johanna and Nellie Mostert, H. Luckhoff, Lettie de Villiers, Polly Loubser (S. Africa). **No. 239**—Eric, Lottie, Rotha, and Ivan St. George (Canada). **No. 240**—Jean Scott, Dora Wallace* (Canada). **No. 242**—Willie Flower (Portugal).

Personal.

Nettie Thomson, Evelyn von Millingen, Olive Oxley Theodora Hill, Ada Catt.—Thank you for your interesting letters.

Llewellyn Dale.—I cannot send you any stamps as you have given me no address since you came home.

Abigail and William Gray.—Please be careful to stamp your letters sufficiently. I had to pay 5d. on your last.

Ronald Watson, Mary Pearson, Nannie Sturrock, Gordon Pibel.—I am sorry to hear you have been ill, and trust you will soon be quite well again.

Mary Sowden.—It must have been a mistake. I have given you one this week instead.

Kathleen Heckford.—I am sorry to hear Dorothy's eyes are giving her trouble; she will need to take care of them. Thank you for your little letter.

Harry Treadgold.—Thank you for your letter. Your answers to 236, 242, and 243 are correct.

Uncle Tom.

Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Petworth, Sussex*; Mr. F. P. Rowe, with Caravan, *Gosfield, near Halstead*, to Sept. 14. *Wethersfield*, Sept. 15-30; Mr. F. A. Glover, *Carhampton, near Taunton*; Mr. J. Spiers, *Newport, Fife*, Sept. 14-28; Mr. E. Hughes, *Grand Hall, Bromley, Kent*, Sept. 23; Mr. S. J. Hewlett, *Aberfeldy*, Sept. 22 Oct. 5; Mr. J. S. Tyler, *Wesleyan Church, Worthing*, Sept. 16; Mr. Charante, *Ripley, Surrey*; Mr. Edmund Clark, with Tent, *Stagsden, near Bedford*.

SEASIDE SERVICES.

Mr. R. F. Drury, *Colwyn Bay*, to Sept. 14; Mr. E. T. M. Dennes and Mr. F. Gordon, B.A., *Mundesley*; Mr. H. M. Gooch, *Llandudno*.

SEASIDE REPORT MEETINGS, *St. Martin's Town Hall, Charing Cross*, Oct. 4, 3 p.m. and 6.30 p.m.

Children's Scripture Union—Portions for week ending September 22.

Sun., Sept.	16	*Gen.*	iii. 1-13	Thurs., Sept.	20	*Gen.*	vii. 1-12
Mon., ,,	17	,,	iii. 14-24	Fri., ,,	14	,,	vii. 13-24
Tues., ,,	18	,,	iv. 1-16	Sat., ,,	15	,,	viii. 1-12
Wed., ,,	19	,,	vi. 5-22				

Christian Endeavour Topic.

SUNDAY, SEPT. 16.

THE BROAD WAY AND THE NARROW WAY (Matt. vii. 13, 14).

AT the beginning of life each soul stands before these two doorways, and at the opening of these two paths. In each of us the love of life is strong, and in each is the desire to get as much as possible out of the years which may be given. Amiel expresses this strong passion for life when he says, "A passionate wish to live, to feel, to express, stirred the depths of my heart. I was overpowered by a host of aspirations. In such a mood one would fain devour the whole world, experience everything, see everything, learn everything, tame and conquer everything."

In our early years each of us wakes up to the throb and pulse of strong natural impulses, and we are tempted to argue, "If God has given these strong desires, why should they not be gratified? Why should I not throw the reins on the necks of these fiery steeds, and let them bear me whither they may?" To do this is to go through the wide gate, and to take the broad way. The "many" go in there. It is the way of fashion, of society, of the majority. It is pre-eminently the way of the world. No one who goes in by these portals, and allows his course to be dictated by his strong, natural impulses, need fear that he will be counted eccentric or strange!

And it must be admitted that, in its first stages, such courses are eminently easy and, perhaps, rather delightful. The first steps in sinful self-indulgence are pleasant. The boat launched on the flowing stream is swept merrily and pleasantly along. The gradient of the road slopes so as to make the walking easy. The sun shines, the air is filled with odour, the sward is soft and bedecked with flowers. But after a while the sky becomes overcast, the rocks protrude through the grass, the wind rises to a storm, the stream is too rapid to allow of resistance, the declivity is too steep to permit of return—and at the foot of the dark beetling cliffs the corpse of the careless, thoughtless traveller lies torn and mangled. Of the life of self-indulgence, there is only one end—*destruction*.

There is a more excellent way. God has placed in our natures higher faculties by which to guide, restrain, and purify these strong impulses. They are known as reason, conscience, faith, and they are intended to rein in those fiery horses, and make them bear us steadily along the way of a clean and honourable career. "We have forces of restraint, as well as forces of energy; and it is only when our higher powers control and save these vital forces of impulse and desire, that we can really drain the most and best out of the cup of life."

It is a blessed thing when a young soul goes in at the narrow gate, and along the straitened way. It is too narrow to admit the trailing garments of passionate desire, too narrow for pride, and self-indulgence, and inflated self-esteem, too narrow for greed, and avarice, and the accumulation of the wealth for the sake of ostentation and display. And the path is not all easy. It is the way of the Cross. It does not only mean going without pleasant things, but involves the saying "No" to self, in all forms of flattery and vain glory. It implies that we shall say to ourselves perpetually, What would Jesus have done? What would He wish me to do? What is my duty? What is right? What is likely to help others most?

Whereas the other path gets always darker and harder, this gets easier, leads up to fairer views and purer air, till it breaks out finally on those uplands, where God Himself is sun. It leads to life—to ever-increasing, ever-abounding life. We all want to see life—and the remarkable thing is that those who expect to get most out of it by self-indulgence miss everything, whilst those who seem to curtail their lives win everything. Few find and enter it, is the lament of our Lord. Oh, let us put our hand in his, that He may lead us into it, so that we may be among those who ask life of God, and to whom He gives it, "even length of days for ever and ever." F.B.M.

C.E. NOTES.

Christian Endeavourers are not idle! The following notices appear side by side in a recent number of the official organ of the movement:—"Falkirk Parish Church juniors held a 'Jam Service.' The jam was forwarded to the East Park Home for Infirm Children, Glasgow."

* * *

"At Woodgrange Baptist Society, during consideration of topic 'Ministering to Christ,' a special appeal was made on behalf of an excursion for some forty-four poor cripples. As a result, the sum necessary was raised."

* * *

"A C.E. Society at Ilkley paid a visit to the Beamsley Almshouses. Each member took a small present for the old women, and after visiting them in their rooms, a bright service was held in their little chapel."

* * *

"The Christian Endeavourers of the Congregational Society at Weston-super-Mare held a 'stocking meeting' in aid of Mr. Smith's Home for Motherless Children at Chiswick, forty-six pairs of stockings being the result."

* * *

The Belfast *Evening Telegraph* contained the following reference to the death of an Irish Endeavourer, who was killed in action at Lindley, whilst serving with the Belfast Yeomanry:—"Four troopers were wounded, and a young chap called McClure was killed. He worked in a shop in Royal Avenue. I think he was one of the few in the whole 500 who was prepared to die, and I can safely say he has led an upright life."

International S.S. Lesson.

September 23, 1900.

THE DUTY OF WATCHFULNESS (Luke xii. 35-46).

GOLDEN TEXT.—"Watch and pray that ye enter not into temptation (Matt. xxvi. 41).

INTRODUCTION.

OUR lesson and Golden Text give two views of watching. One is to watch for the coming of the Son of Man, the other is to watch against temptation; both are needed in Christian life

Key to Blackboard Plan.—The three sentences which begin with "L," taken together, mean "to be ready." The lamp alight and steadily burning is the Christian ready and waiting and watching. The word "blessed," which occurs three times in the lesson, is for those who watch.

READY.

To be ready for the coming of the Lord is to be living out verses 35 and 36.

"Loins girded." The picture is of the loose flowing robes caught in and tucked up to allow of no hinderance, the girdle round the waist to keep the long garment in its place. In Eph. vi. 14 we find there must be no laziness, no indolence, but, all alert, "*stand*," ready.

"Lights burning." This can be well illustrated from Matt. xxv. 1-13; plenty of oil (4) is wanted, and the lamps must not be allowed to burn low or get dim.

"Like men waiting" (see 1 Cor. i. 7), who are on the watch now for the second coming of the Christ, study 1 Thess. for more references on this subject and "be ye ready," be on the lookout (36), "open immediately;" no waiting to get girded, to light up, to say, "Who is it, I wonder?" but wide awake, and not half asleep.

HE IS COMING.

(38) The times of the different watches was as follows:—

First watch,	6 to	9 o'clock	(evening).
Second ,,	9 to	12 ,,	(midnight).
Third ,,	12 to	3 ,,	(night).
Fourth ,,	3 to	6 ,,	(early morn).

They are all four given in Mark xiii. 35. We do not know when He will come (Mark xiii. 32, 33), but we must learn the lesson that it may be any time, and prepare ourselves at once before it be too late. Matt. xxiv. 33—"It is near." "He is near" (*marg.*).

Find up the following verses, which teach us this great fact: 2 Tim. iv. 8; 1 John iii. 2, 3; Titus ii. 13; 1 Cor. xi. 26; Acts i. 11; 2 Thess. ii. 1, 2, 8; and 1 Thess. (whole epistle).

BLESSED THE WATCHERS.

There are numberless "blesseds" in the Bible, but this is one of the most beautiful: to be watching for Jesus will help to keep the whole life right.

(37) Blessed, for He will serve them, wonderful service.

(38) Blessed, to be ready at any time.

(48) Blessed for faithful service rendered for his sake.

Look at the sad opposite, to those who do not watch (45, 46, 47).

Are you ready? Are you watching? Do you long to see Him? Let your lamp be burning. Light up if you have not done so; and watch your

Words (Matt. xii. 36 and 37),
Actions (2 Cor. v. 10; 1 Cor. x. 31),
Thoughts (Prov. xxiii. 7; Matt. xv. 19),
Company (Amos. iii. 3; Prov. i. 10),
Heart (Prov. iv. 23; Prov. xxiii. 26).

Irish Notes.

A LARGE number of towns in the south of Ireland have just been visited by the open-air workers, and in one of these over 600 persons listened to the preaching of the Gospel. Evidence is constantly accumulating as to the deep interest which is being taken by many, who would not otherwise hear the truth proclaimed, in the addresses delivered by the missionaries in the open air.

Ireland is on the verge of great changes. Under the provisions of the Local Government Act education is made compulsory in many parts of the country, and agricultural and technical education are also about to be brought in. Moreover, the National School system, which has done much for the education of Ireland during the past fifty years, is about to be greatly altered so as to embrace hand and eye training in addition to ordinary literary instruction. All this will mean a great awakening of the mental faculties of the people, and a breaking away of many from the spiritual despotism in which they have been so long held.

The Irish Mission to the Jews, which is non-sectarian and purely evangelical in its aims and methods, is doing a good work among the 5,000 Jews in Ireland. The chief centres of the Mission are Dublin, Cork, Belfast, and Derry, but the missionary also visits Armagh, Limerick, Waterford, and other centres. Over 3,000 New Testaments in Hebrew and Yiddish, and large numbers of specially prepared tracts, have been distributed among the Irish Jews, and with encouraging results. In Derry the Jews are most accessible and are beginning to take a deep interest in the subject of Christianity. The poverty of many of the Jews who have recently taken up their abode in Belfast is said to be appalling. It is also worthy of notice that the Jews are rapidly increasing in Ireland. In Cork alone, where only a short time since there were no Jews, there are now upwards of 500, and in nearly all the other towns and cities of this country, where formerly Jews were never to be seen, in these now Jews are living in considerable numbers.

The Blood of Sprinkling (Heb. xii. 24, 25).—The atonement of Jesus is the concentration of the divine glory; all other revelations of God are completed and intensified here. You have not come to the central sun of the great spiritual system of grace till you have come to the blood of sprinkling—to those sufferings of Messiah which are not for himself, but are intended to bear upon others, even as drops when they are sprinkled exert their influence where they fall. Unless you have learned to rejoice in that blood which taketh away sin, you have not yet caught the keynote of the Gospel dispensation. The blood of Christ is the life of the Gospel. Apart from atonement you may know the skin, the rind, the husk of the Gospel; but its inner kernel you have not discovered.—*C. H. Spurgeon.*

Hyde Park Services.

FRUIT FROM THE OPEN AIR.

WE are shortly closing our twenty-ninth year of the preaching of the Gospel in Hyde Park, and we desire to render praise for another year's labours amongst the masses of the people who congregate there.

The one great feature of these meetings on Sunday evenings is the vast preponderance of unconverted people; the godly, the thoughtful, and the converted people are in their respective places of worship, and the careless, thoughtless masses—in their tens of thousands—flock to this park of the West End to enjoy the fresh air, to listen to one of the celebrated Guards bands, or hire a boat on the Serpentine.

Possibly our choir, workers, and helpers, with the congregation of Hyde Park Hall, number something under 500; the greater proportion of the open-air congregation are the raw material (who never attend the means of grace), out of which God hath fashioned many a "vessel of mercy" to convey the "Water of Life" to thirsty souls both at home and abroad.

The crowd which has been gathered here for so many years are altogether ignorant of the simple Gospel, or of their own need and danger; but they are among the best hearers in the world. "The Old, Old Story" is to them both new and news; and the singing of a converted godly band has attracted thousands of such, and surprised some hundreds of them into the Gospel. The remarkable feature of the week-night meetings is that the congregations are made up mostly of men. Here comes the artisan for a walk after the labours of the day; with pipe in mouth and hands in pocket, he listens for all he's worth. Beside him is the young fellow from one of the large drapery stores near by; and at the close of a solemn address, and in the full blaze of an electric arc light they, with well nigh a thousand other men, will doff their hats and sing the Doxology.

But these open-air meetings are only a means to an end, and at the close of every one, an invite is given to Hyde Park Hall, and invariably we see souls converted to God. It has been my joy to write considerably more than 10,000 letters to anxious souls since our first meeting in Hyde Park in 1872. Said a gentleman to me on a recent Sunday evening: "I went home utterly unable to pray 'Our Father which art in heaven,' for you had shown me, by the Word of God, that I was no child of his, but a poor, wretched sinner." Another said: "I live quite the other side of London, but feel compelled to come to Hyde Park; the singing attracted me, the Gospel suited me, and the Lord has converted me."

The same evening two young girls were dealt with, and over the Word of God they mingled their tears of joy, for the Spirit had revealed Christ to them as the Bearer of their sins. Never a week passes but we are saddened, yet gladdened, by meeting with backsliders, and are thankful that they return to the "Shepherd and Bishop" of their souls.

I should long ago have given up this arduous work, but for the great encouragement I am continually receiving. Apart from the fact that for a quarter of a century we have gathered a congregation of between 2,000 and 3,000 in the Metropolitan Theatre—and maintained the meetings at Hyde Park Hall for a longer period than that, personally I have to thank God that my three daughters and my son, who are all working with me, were converted in the work, whilst my son-in-law was brought to Christ at one of the week-night meetings, and my daughter-in-law also is a child of the work.

Oh that all the Lord's servants who are fitted for it would become open-air preachers! There's no field like it, and from it shall be gathered many a shock of wheat for our Lord's granary. Will the readers of THE CHRISTIAN remember this work and myself in prayer? The Park meetings must soon close, and the question is, "Am I to take our large theatre again?" Some who have helped us are through losses, unable to do so this year, and I have hesitated to incur responsibility under the circumstances; yet am I thinking, "What will the people do who usually fill the theatre if it is not opened?" I have hitherto done the principal part of the preaching myself, but now find my strength will not permit me, and so I hope to get help if I again secure the building. I fear if I do not take it, one of the secular societies may do so. Some £200 is needed for the rent of the theatre.

Perhaps those to whom my name and work are known may help, and thus encourage one whose life has been spent in the aggressive work of soul-winning. CHAS. COOK.

6, Frithville Gardens, London, W.

The Metropolitan Tabernacle.

THE arrangements for holding the re-opening services of the Metropolitan Tabernacle, Newington Butts, are briefly as follows:—

WEDNESDAY, September 19.—Morning, at eleven o'clock, devotional meeting, Pastor Archibald G. Brown presiding. Afternoon, at three, sermon by Rev. John Thomas, M.A., of Liverpool. Evening, at seven, public meeting. Chairman, Sir George Williams. Solos by Mr. Ira D. Sankey.

THURSDAY, September 20.—Morning, at eleven, devotional meeting, Rev. F. B. Meyer, B.A., presiding. Afternoon, three till seven, reception by Pastor and Mrs. Thos. Spurgeon. Evening, at half-past seven, sermon by Rev. J. H. Jowett, M.A., of Birmingham. Solos by Mr. Sankey.

FRIDAY, September 21.—Evening, at seven, public meeting. Chairman, Mr. T. A. Denny. Solos by Mr. Sankey.

SATURDAY, September 22.—Evening, at seven, Service of Sacred Song and Story by Mr. Sankey, on behalf of Sunday school extension. Chairman, Pastor Thos. Spurgeon.

SUNDAY, September 23.—Morning, at eleven, sermon by Pastor Thos. Spurgeon. Afternoon, at three, special service for young people, conducted by Rev. J. Tolefree Parr. Evening, at half-past six, sermon by Pastor Thos. Spurgeon.

MONDAY, September 24.—Evening, at seven, public meeting. Chairman, Mr. John Marnham, J.P.

TUESDAY, September 25.—Meeting of workmen and their wives. Tea at half-past six; lecture, at half-past seven, by Pastor Thos. Spurgeon, "John Ploughman's Pictures."

WEDNESDAY, September 26.—At seven o'clock, united rally of the various societies and institutions connected with the Tabernacle, Pastors' College, Stockwell Orphanage, Colportage Association, Sunday School, Young Christians' Missionary Union, &c. Chairman, Mr. George H. Dean, J.P.

THURSDAY, September 27.—Afternoon, at three, and evening, at seven, sermon by Rev. John McNeill.

SUNDAY, September 30.—Morning, at eleven, evening, at half-past six o'clock, sermons by Pastor Hugh D. Brown, M.A., of Dublin.

THURSDAY, October 4.—Evening, at half-past seven, baptismal service. Preacher, Rev. J. W. Ewing, M.A., B.D.

THURSDAY, October 11.—Evening, at half-past seven. Sermon by Rev. Dinsdale T. Young.

THURSDAY, October 18.—Evening, at half-past seven, united communion service for believers of all Denominations. Sermon by Rev. Alex. Maclaren, D.D. (of Manchester).

The hymns which were selected by Pastor C. H. Spurgeon, and sung at the opening of the Tabernacle in 1861, have been reprinted, and will be used at all services.

The North London Convention is to be held in St. Peter's Church, Islington, September 24 to 28, inclusive. The following will take part in the meetings:—Rev. H. B. Macartney, Rev. W. D. Moffat, Rev. J. Gregory Mantle, Rev. S. A. Selwyn, Rev. C. G. Moore, Rev. F. S. Webster, Rev. F. Trevelyan Snow, Mr. Stanley P. Smith, and others. Particulars may be obtained from the hon. secretary, 27, Duncan Terrace, Islington, N.

A Swedish Children's Home has been opened at Wilhelmsro, named the "Birds' Nest." The inmates are invalids of tender years, relieved from the misery with which they are surrounded in their suffering. The founder, Madame E. de Ramsay, has under her care a number of children who are tended and nursed with motherly affection. She may be addressed the "Birds' Nest," Wilhelmsro, Sweden.

Gifts of Clothing of any description are urgently needed for the inmates of St. Leonard's Rescue Home. Communications may be addressed to Miss W. M. Hunt, 9, Clyde Road, St. Leonards.

Personalia.

Mr. DAVID COOPER has been appointed treasurer Cupar-Fife Y.M.C.A. in room of Mr. J. F. Robertso who has left the town.

Mr. E. J. BEAUMONT is at present conducting mission at Inverurie, Aberdeenshire. A course addresses for the deepening of the spiritual life Christians was followed by definite and fruitful result

Dr. L. W. MUNHALL, the well-known preacher ar evangelist, is to conduct services at the Edinburg Castle, Rhodeswell Road, E., throughout September Sundays, Thursdays, and Saturdays. He will deliv his lecture to men on Monday, September 17, at 8 p.

Mr. W. HENRY COLLINS, assisted by Mrs. COLLIN and one or two helpers, have been working in some the villages near Aylesbury. The work has been ve encouraging. The people have come out in good numbers, and shown great interest in the Word. Th work is to be continued.

LORD ROBERTS (the *Daily Express* says) h given his imprimatur to the collection of hym popularly known as "Sankey's." When opening o of the Soldiers' Christian Association tents at Bloe fontein, the Commander-in-Chief inquired, "Who hymns are these?" He was told "Moody a Sankey's." "That's all right then," was his reply.

Rev. DENNIS OSBORNE, of Poona, is expected arrive in England next week. He will be glad receive invitations to speak with reference to t Indian Famine. He intends to visit such cities Manchester, Liverpool, York, Carlisle, Edinburg Glasgow, Birmingham, Newcastle, &c. Communic tions may be addressed to Rev. Dennis Osborne, c Messrs. Morgan and Scott, 12, Paternoster Building London, E.C.

Miss ADELINE SARAH NOBLE, only daughter of M William Noble, the founder of the Blue Ribbon Mov ment, was last week married to Mr. John Fowler, Gloucester. The ceremony was performed at t Friends' Meeting House, Harlesden, and was the fir marriage conducted in this newly-erected place worship. The service was one of beautiful and solem simplicity, and in harmony with the old customs Quaker weddings.

Mr. D. C. JOSEPH, of the Mission to Israel Haifa, Mount Carmel, whose precarious healt necessitated his taking rest in England, is no regaining strength, and hopes to join his co-worke as early as possible. The appeals from the Jews f his return are numerous and urgent, one being signe by seventy sons of Israel. Mr. Joseph will retur when the means are provided, but is anxious to ha opportunities of addressing public or drawing-roo meetings in the interests of the Haifa Mission. H may be addressed: 138, Clifden Road, Clapton, N.E.

Dangers of Paris.

IN a recent letter, Mrs. Ada M. Lewis writes:— "We are pained and troubled at the sad fate a young American girl of twenty-one—not t only one, within a very short space, of a lik nature. She was recently in one of our Homes, fro which she obtained a good situation through our Fre Registry, and upon one of our lady workers visitin her, said she was happy.

"But she had crossed the Atlantic to acquire Frenc in Paris—an acquirement which is probabl responsible for more lost souls than any othe in these modern days—so she decided to leave, an sought an engagement in a French family through a agent. One offered, but with a written agreemen binding for two years, which the girl was induced t sign. She showed it, however, to her mistress, an on being told that it was one of bondage, she des troyed it.

"The girl received a second agreement in Frenc with an English translation, signed by the 'gentl man' into whose family she was to be bound for tw years. She appears to have had some intervie declining to accept the place on the terms, an called at the Home asking for re-admission, which wa promised, the lady in charge advising her to remain i her situation.

"As she never returned, the thought that she ha remained was natural, as she had no luggage when sh called. A few days later, a body was floating on th Seine, the face and head terribly swollen. The hai had disappeared, and, but for her clothing and a receip in her pocket from the Home, showing that she ha defrayed her little debt, recognition would have bee impossible.

"Would to God that this sadly dark ending of young life might touch the hearts of wealthy wom whose life has never presented such harsh problem and who have yet to realize how great a debt they ow to the security of their surroundings of love and hom in contrast to their lonely sister, seeking her way wit weary feet through the pollutions of a crowded city."

Mrs. Lewis may be addressed, 77, Avenue d Wagram, Paris.

Evangelistic.

London Tent Campaign.

At the Tottenham Tent, opened on Sunday last on the site occupied two years since by the old American Tent, a large and attentive congregation assembled. In the evening the people attended in such numbers that the gates had to be closed and many hundreds turned away. Mr. G. R. Cairns spoke with power, and a large number of people stayed to the after meeting. One very touching incident occurred: A lady dressed in black rose and said, "I do trust Jesus, 'A little child shall lead them;'" and then she said, "The death of my little girl has led me to the Lord Jesus Christ." It brought the tears into the eyes of many. This meeting will long live in the minds of those who were present.

Mr. Klein's visit to the Notting Hill Tent has been the means of much blessing to the neighbourhood. Every night there were numbers dealt with in the tent with good results. Towards the close of the service, practically the whole space was turned into an inquiry room. On Saturday night the local workers had a prayer, praise and testimony meeting. After a number of bright testimonies, the secretary drew in the net, and some seven expressed their desire to follow Christ. Rev. J. T. Vine commenced a week's work here on Sunday last. He spoke on "The Great White Throne," and thirty or more who had entered the tent unconverted confessed that they had found peace with God through the Lord Jesus Christ.

The positions of the tents are as follows:—Lavender Hill (close to Clapham Junction, closes September 24); Notting Hill (St. Helen's Gardens, closes September 26); Tottenham (Bruce Grove); Hammersmith (Fulham Palace Road, closes September 30); Deptford (end of High Street, corner of Evelyn Street); Lewisham (Wearside Road); Kilburn (Willesden Lane); Leyton (near Town Hall).

On Blackpool Sands.

Rev. Charles Garnett writes:—"A series of evangelistic meetings, extending over several weeks, has been held on the sands at Blackpool, under the auspices of the Church worshipping at Her Majesty's Opera House, and of the Manchester Baptist College, the former being represented by its pastor, Rev. H. C. Wagnell, and the latter by Rev. A. E. Dearden. Services have been held twice daily, and large crowds have listened to the missioners' addresses. The results have been most encouraging."

Mr. Tennyson Smith at Brynmawr.

A ten days' Gospel Temperance Campaign was commenced at Brynmawr on Saturday last by Mr. Tennyson Smith. The missioner was welcomed at the railway station by a deputation of temperance workers, and a procession being formed, headed by a brass band, the town was paraded. Subsequently a meeting of an enthusiastic character was held in the Market Hall. After an introductory address from Mr. Richard Cory, Mr. Tennyson Smith made an earnest appeal in the interests of the temperance cause. On Sunday the large hall was crowded, and a deep impression was made, many pledges being taken at the close of each gathering.

Children's Seaside Services.

The question was lately asked in the columns of a daily paper, "Why not abolish these services? The children do not want them, and it is a hardship for them to attend them." I found the character of the services at Lowestoft (doubtless a sample of such services) a sufficient answer, however, to the criticism referred to. Meetings were held at 11 o'clock on the sands every fine morning (including Sundays), and if wet in a hall close by. The attendance averaged, I should say, between 150 and 200 each day. The bright and intelligent faces of the children, aglow with attention to the words of the speakers, made one marvel where the "hardship" came in. They had voluntarily quitted the delights of spade, pail, and sand-pit for a brief hour. Their knowledge of the Bible, and the alacrity with which passages of Scripture were found, did them credit. A large number had their own Bibles or Testaments. The two competent speakers (of the Children's Special Service Mission) engaged their attention in a happy way, and never ceased to interest them. The singing of Gospel invitations from hymn-sheets provided by the Mission was a prominent feature of each meeting, and on parting each child received a tract or leaflet of a suitable character. Prizes of illuminated texts were competed for, for finding Scripture passages on selected subjects. A large number of adults watched the happy scene with evident interest.

Ægean Sea.

The mission at Bath, just concluded by Mr. Gipsy Smith, was of a fruitful character. The meetings were powerful, and the building proved too small to accommodate the crowds that sought admission.

Under the auspices of the Friends' Home Mission, Mr. M. Baker (of Folkestone) has conducted a tent mission in the Fair Field, Kingston-on-Thames. It proved a refreshing season. Afternoon Bible readings have been held with profit, as also have children's services. Anxious souls have been dealt with, and, we believe, have accepted Christ. R. H. S.

In connection with tent services in Dublin many have been brought to think of eternal verities, and also to learn the preciousness of the Blood that cleanseth from all sin. Pastor McCracken, of London, has been much used of God, and Pastor Hugh D. Brown had the joy of addressing quite a number who professed conversion at these tent services. J. L. D.

Mr. Charles Barraclough has concluded a twelve-days' mission at the Seamen's Bethel, Old Gravel Lane, London Docks. There has been blessing among Christians, and also among the unsaved. At the temperance meeting pledges were taken, and at the children's services a "Blackboard and Chalk Talk" aroused deep attention. Prayer is asked for some who are under conviction.

The North Wales tent work has been much owned and blessed of God this season. The tent is now at Coedpoeth, a popular centre near Wrexham. The whole place has been moved, nightly the tent has been filled, and on Sundays crowded out. A number have professed conversion, the Christians quickened and encouraged. Mr. Bollard, who is working the tent, has been helped by friends from Liverpool, Birkenhead, and South Wales.

Rev. E. Payson Hammond has been conducting a series of united services at Lowell, Mass. He was much encouraged to find that many of the workers dated their conversion to his visit fifteen years ago. The previous week Mr. Hammond and Mr. Stanes, of India, held children's meetings at the Northfield Conference. Quite a number professed conversion. Mr. Hammond's book "The Conversion of Children," has been translated into the Tamil language, and has proved an incalculable benefit to workers in that country.

A mission to young people has been conducted at St. Andrew's Street Baptist Church, Cambridge, by the pastor (Rev. C. Joseph). In spite of various attractions in the town the meetings were well attended. Gospel hymns, duets, and quartettes were rendered by a number of Christian Endeavourers. On Friday last the missioner gave an earnest address on the texts which he had used on the five previous nights. The mission concluded on Sunday last, large congregations assembled, and Mr. Joseph spoke from Acts x. 21-24. Much good was accomplished through the mission. Truly the Lord was with us. A. E. S.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. W. D. Dunn.—Sept. 16-Oct. 12, Castle Douglas.

Mr. and Mrs. A. Harrison.—Sept. 16-27, Wakefield; 30-Oct. 9, Ossett.

Rev. J. T. Vine.—During Sept., London Tent Campaign; during Oct., Great Assembly Hall.

Rev. J. Lyall.—Sept. 19-27, Parkhall, Polmont.

Mr. James Wharton.—Till Sept. 14, Bruce Grove Hall; 16-26, Mr. Fegan's Home Hall, Holland Street, S.E.; 30-Oct. 7, Town Hall, High Wycombe.

Weaver Brothers.—Till Sept. 28, London Tent Campaign; 30-Oct. 12, Abergavenny; 14-26, Stratford; 28-Nov. 9, Sunderland; 11-23, Annan, N.B.

Mr. Samuel Levermore.—During Sept., Merrion Hall, Dublin.

Mr. W. R. Lane.—Sept. 15-24, Guildford; 29-Oct. 8, Newbury; 13-22, Heywood, Manchester; 27-Nov. 5, Shrewsbury.

Mr. Chas. E. Barraclough.—Sept. 16-27, Cambridge; 29-Oct. 7, Skyreholme, Yorks; 14-25, Andover (Waterloo Workmen's Hall); 26-Nov. 2, Clerkenwell (Field Lane Institution); 10-22, Hull Mariners' Friend Society (Seamen's Bethel, Hedon Road).

Mr. Richard Spragg.—Till Sept. 14, Wrexham; 16-28, Port Sunlight; 30-Oct. 5, Lichfield.

Mr. James Sprunt.—During Sept., Sundays and Thursdays (except 23 and 27), Kilburn Hall, N.W.; Sept. 23, Strood, Kent; Oct., Merrion Hall, Dublin.

Mr. George Clarke.—Sept. 20, Ipswich; Oct. 7-29, Victoria Rooms, Clifton, Bristol.

Mr. Chas. Inglis.—Sundays during Sept., Polytechnic, 309, Regent Street, 8.30 and 7 p.m.

Mr. John Elliott.—Sunday, Sept. 16, Gospel Hall, New Road, Dartmouth; 23, at 6.30 p.m., Gospel Hall, St. Marychurch, Devon.

Mr. Josiah Nil.—Sept. 18-24, Dalston; 29-Oct. 8, Bursiem; 14-22, Derby.

Rev. F. C. Spurr.—Sept. 15-23, Accrington; 24-30, Castle Donnington; Oct. 6-15, Sudbury.

Mr. J. S. Harrison.—During Sept. at Folkestone Road Hall, Walthamstow, Sundays and Thursdays; Oct., Edinburgh Castle; Nov., St. Giles' Christian Mission; Dec., Great Assembly Hall.

Mr. W. R. Bradlaugh.—Sept. 16-23, Madeley, Shropshire.

Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society).—Sept. 17, Harden, near Bingley; 22-Oct. 1, Wyke, near Bradford; 20-29, Lister-hills, Bradford.

Rev. Thomas Waugh.—Sept. 16-23, Fleetwood; 30, Sheffield; Oct. 7-14, Burton; 21, Nottingham.

Mrs. E. L. Baeyertz.—Sept. 16-Oct. 1, Langholm; 14-29, Hawick; Nov. 25-Dec. 10, Glasgow; Jan. 6-21, Leith.

Gipsy Smith.—Sept. 15-24, Rawtenstall; 29-Oct. 8, Croydon; 13-22, Dulwich; Nov. 10-19, Plymouth; 24-Dec. 3, Rotherham; Dec. 8-17, Luton.

About Books.

W. Thomson Crabbe, F.R.C.S.E., Medical Missionary. We welcome this deeply interesting biography, written by Annie R. Butler. (9d. *Partridge.*) The life and labours of the lamented subject will long be remembered in Birmingham.

William J. Forster has given us quite a number of good books for the young. One of the best is **New Fables**, which has just appeared in a new edition. Suitably illustrated, this book will be welcome in the nursery, and useful in the hands of those who undertake the instruction of the young. (1s. *C. H. Kelly.*)

To Frances S. Hallowes we are indebted for a pathetic story of the siege of Ladysmith, under the title of **The Wedge of War.** The author does not attempt to justify or condemn the policy of either Government, but describes the harrowing results of the conflict upon domestic circles and the home life at the Cape of both Britishers and Boers. (3s. 6d. *Elliot Stock.*)

The Missionary Mail, to Faithful Friends and Candid Critics, by Moir B. Duncan, M.A., gives a very readable account of all-round Gospel work in Shen-hsi, China. (9d. *Elliot Stock.*) Though written before the recent outbreak of anti-foreign feeling, the pages take account of the well-known self-complacent conservatism of the Chinese, and will prove specially instructive to such as are unfamiliar with the ever-interesting story of the Celestial Empire.

All who are interested in the religious instruction of children will welcome Mr. Van de Venter's volume of illustrated **Chalk Talks.** The author has drawn from the treasury of the New Testament Scripture familiar subjects of parabolic teaching; and their presentation in diagram form invests them with new light and force. The reproduction of these diagrams cannot but prove a powerful means of using the eye as a gateway of knowledge, and cultivating a deep and abiding interest in Divine things among young people. (2s. 6d. *Holness.*)

An important contribution to the literature of the Evangelical Revival of the Eighteenth Century may be expected shortly from the pen of Rev. J. P. Gledstone—**George Whitefield, M.A.,** Field Preacher. (*Hodder & Stoughton.*) The subject is of absorbing interest, and the author's exhaustive knowledge of the times of the great evangelist was fully demonstrated by his "Life and Travels of George Whitefield," published over thirty years ago, and long out of print. The new book is promised for the autumn.

The "Story of the Nations" series has already given to our language many volumes of great value. We welcome as an addition to the series **A History of Norway,** from the Earliest Times. By Hjalmar H. Boyesen. Ever since its original publication, this book has been much esteemed as filling a place too long vacant in English literature. It will doubtless enjoy an enlarged usefulness in its present form. A weird interest attaches to many of the earlier chapters. The concluding pages, giving an outline of the recent history of Norway, are by C. F. Keary, author of "The Vikings in Western Christendom." There are many illustrations, all of them valuable by way of illuminating the text. (5s. *T. Fisher Unwin.*)

All who read Mr. Robert Young's articles in *The Mission World* under the general title of "The Land of Fire" must have been impressed with the interest and force of the latest version of the pathetic story of the Fuegian and Patagonian Mission. It is a pleasure to welcome the articles amplified and cast into volume form, with the title, **From Cape Horn to Panama**: A Narrative of Missionary Enterprise among the neglected races of South America, by the South America Missionary Society. From the days of Captain Allen Gardiner down to the present time, the work of the S.A.M. Society is admirably outlined and described in this book, which is embellished with maps and many illustrations. (2s. 6d. *Simpkin, Marshall & Co.*)

A volume of timely importance is **Liturgical Right and National Wrong**: A Vindication of the Rights of the Church; and a Criticism of Wakeman's History and other books approved by Bishops and by the Fellows of the "Australian School of Theology." By Mervyn Archdall, M.A. Cantab., rector of St. Mary's, Balmain, Sydney, and president of the Protestant Church of England Union of New South Wales. (*London: Church Association, 14, Buckingham Street, Strand.*) As a repertory of facts and arguments on matters that are vigorously debated in regard to the ritual and doctrine of the Church of England, these pages are instructive and forcible. The book should prove of great service to those who would defend truth and justice in relation to the faith and practice of the Established Church.

Obituary.

REV. W. A. HOBBS.

A DEVOTED and zealous toiler at home and abroad has passed away, in the form of Rev. W. A. Hobbs. He entered upon his career in connection with the Baptist Missionary Society in 1859, and went out to India. The district of Jessore was the principal scene of his labours. He was a most efficient and successful itinerant preacher. After his return to this country he undertook the pastorate of the church at Minehead, Somerset, which he resigned in 1894 on account of failing health. He passed away at Burnham, where his son is minister, after a long and painful illness.

MRS. FEINSILBER.

Many are mourning the death of Mrs. Feinsilber, at Fünfkirchen, South Hungary, which took place on Wednesday of last week. Prior to her marriage, scarcely a year ago, she laboured in Hungary in connection with the Hebrew Christian Testimony to Israel. She resided for two years in the Mission House, Whitechapel, and was generally beloved and esteemed for her work's sake, her quiet, unobtrusive manner, and her zeal in the spiritual interests of the poor Jewish women. Since her marriage, last October, she has journeyed with her husband through Russia and Austria-Hungary. In April they settled in Fünfkirchen, and were looking forward to united service for Christ. But God willed otherwise. On August 14 a daughter was born, a few days later pyæmia set in, and after a brief illness our sister answered the call to rest. The cause of Jewish missions was ever dear to our sister's heart, and many will mourn her departure.

MISS HELEN BEYLAND, BOMBAY.

Many will hear with sorrow of the departure of Miss Helen Beyland, one of the party of three who sailed from England in October, 1896, to form the Missionary Settlement for University Women in Bombay. Supported by the Women's Colleges of Great Britain, to undertake educational and social mission work among the Parsi women in Bombay, the Settlement has engaged the earnest interest of Christian ladies in the United Kingdom. During the past four years many changes have come to the little band of Settlers. Three others have joined them, and one has been obliged to return home in bad health. Now one is removed by death.

Miss Beyland was from Ireland, and graduated at Alexandra College, Dublin. Her first work in Bombay was to take some of the elder pupils who came to the Settlement for English lessons and for Bible teaching; but latterly her special work was the care of the school for upper-class Parsi children, and into this she threw her whole energies. She taught brightly and vividly, and her pupils, young and old, always loved her and enjoyed learning from her.

A member of the Settlement writes: "We feel sure that the many prayers she offered on behalf of her pupils will be answered in God's good time, so that she may rejoice when, in the presence of God, she meets those to whom she was allowed first to bring the message of salvation. The loss of one from our band seems very grievous to us, and yet as we remind ourselves of our Lord's words about the grain of wheat, which, before yielding fruit, must fall into the ground and die."

The late Miss Catherine Hallam, of Godalming, whose departure we recorded last week, was, we learn, an unwearying worker for many years. A relative writes: "She began her Mothers' Meeting in 1867, two or three friends helping at the time. In 1876 Earl Cavan began evangelistic services, and in 1882 the Mission Hall was opened, being supplied weekly by preachers from the Evangelization Society. The Coffee Tavern was completed and opened in January, 1883. Miss Hallam gave active personal service until age and feeble health prevented, her last ministration, as her first, being to her 'dear mothers.'"

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. S. A. Selwyn, vicar of St. John, Boscombe, has accepted the vicarage of Holy Trinity, Hampstead.

Rev. Canon O'Connor, M.A., is to deliver the opening autumnal lecture of the Church Association on Monday evening, the 17th inst., under the presidency of Rev. Canon Woodward, D.D.

All Saints' Church, East Finchley, which has been a chapel-of-ease to Holy Trinity, East Finchley, has been made a separate parish, with Rev. A. W. Armitstead, curate of St. Wilfrid's, Kebworth, Leicester, as its first vicar.

On Sunday week the Bishop of Liverpool opened a new church hall at the Walton Workhouse, and conducted a service. The hall, which has seating accommodation for 550 persons, has been erected and furnished at a cost of £4,000.

At the conclusion of the Church Congress to be held at Newcastle-on-Tyne, it is proposed to hold a public meeting open to Churchmen and Nonconformists alike, with the object of promoting unity among the churches, similar to the meeting held two years ago at Bradford.

At the close of an open-air meeting recently held by the followers of Mr. Kensit, in West Hartlepool, the Vicar of West Hartlepool (Rev. W. F. Cosgrave) earnestly disclaimed all sympathy with the doctrines of Rome, but as a believer in the doctrines of Wycliffe, Luther, and Cranmer he objected to the speakers' arguments as conveying ideas contrary to the teachings of the Bible and of the Reformers.

In a letter to Mr. A. McLaren, hon. secretary of the Liverpool Fruiterers' and Fishmongers' Association, the Bishop of Liverpool says he is heart and soul with him in his effort to grapple with the growing evil of Sunday trading. "None, I am sure," the Bishop adds, "would welcome more heartily a scheme for universal Sunday closing than the majority of those who are now keeping their shops open for seven days in the week."

The Vicar of Okehampton (Rev. F. W. Saulez) lately announced that he was leaving, having accepted a living in Oxfordshire. A petition has been signed by 790 parishioners requesting him to reconsider his decision, and promising to help him with the stipend of a second curate. The vicar has intimated that he cannot alter his decision, and whilst expressing his appreciation of the kindness of the memorialists states that the responsibilities of the parish are becoming too heavy for him in his present state of health.

Congregational.

Rev. John James, by reason of continued ill-health, is relinquishing the pastorate of Crescent Church, Margate.

The new church which has been built at Seaforth, near Liverpool, at a cost, including furnishing, of £5,500, was opened yesterday week.

Sharpness Church (Rev. W. Bailey) has in hand £630 towards the new church, which is urgently needed, and which it is proposed to build next spring.

Rev. H. C. Newell, late of South Hackney Church, has accepted the pastorate of the Memorial Church at Port Elizabeth in succession to Rev. James Pritchard.

The new iron church, subscribed for as a memento of the 180th anniversary of Carr's Lane Chapel, Birmingham, has been ordered, and a site near the tram terminus at Sparkhill has been secured, on which it will be erected.

The scheme to erect a new church in the Four Lane Ends District, Blackburn, has taken definite shape. A plot of land has been secured at a cost of £318, and a sum of over £150 has been raised towards the cost of the building.

A communication has been sent to Rev. Charles Richardson, M.A., secretary of the Congregational Union of Scotland, by the chairman-elect (Dr. Parker) of the Congregational Union of England and Wales, proposing a united meeting of the two bodies in Manchester in October, 1901.

The Congregational Union Assembly in Jamaica has adopted a Twentieth Century scheme. The first object contemplated is to hold special missions in all the churches, with the view of raising the standard of spiritual life and service; the second a complete revision of the list of church members, and the printing in 1901 of a memorial volume; thirdly, a fund is to be raised.

Baptist.

Rev. J. Stephens, who had been in indifferent health since December last, has resumed his ministry at Highgate Road Chapel, after two months' absence.

Rev. John Bayliss, of Willesden, has accepted an invitation to the pastorate of Quainton Church, Bucks, and will commence his work there on October 7.

A new church and Sunday schools are to be built at the corner of Canterbury Road and High Street, Worthing (Rev. A. W. Leighton Barker). The first sod has been turned by the pastor. About £254 is in hand.

Rev. Archibald G. Brown has returned from his vacation, and resumed his ministry at Chatsworth Road Church, West Norwood. By the generosity of a family connected with the church, a handsome platform has been erected to replace the formerly existing pulpit.

The re-opening services at Walworth Road Chapel were held on Sunday week. Rev. W. J. Mills (minister) preached both morning and evening to crowded congregations. On Monday evening a prayer meeting was held in the chapel, at which Mr. Mills presided, and afterwards Rev. Dr. Pierson gave an address.

At Hornsey Road Church, London, N., a meeting was recently held in connection with the resignation of Pastor Edwin Smart. Several testified to blessing received during the closing ministry. Mr. Smart is succeeded at Hornsey Road by his son, Pastor Percy Smart, late of High Barnet. The prospects of this young church are very encouraging. The late pastor is open to supply vacant or other churches. His address is 92, Tollington Park, N.

Methodist.

Rev. F. W. Macdonald, ex-President of the Wesleyan Conference, preached for Dr. Kennedy in Callander Free Church on Sunday week.

The Mayor of West Bromwich preached in Cobden Street Primitive Methodist Chapel, Peterborough, on Thursday. There was a large congregation.

Professor J. G. Tasker, of Handsworth College, will deliver the next Fernley Lecture, taking as his subject "Spiritual Religion: The Outlook for the New Century."

The Allendale Primitive Methodist quarterly meeting has made arrangements for the holding of a Circuit Sunday-school Convention in October, to be conducted by Rev. Danzy Sheen, of Leeds.

Much improvement has been effected at Brunswick Wesleyan Chapel, Sheffield. The work, it is estimated, will cost from £1,250 to £1,500, and towards this amount the trustees have a considerable sum in hand. The re-opening services take place on Friday, September 14.

Blenheim Street Chapel, Newcastle-on-Tyne, is about to be closed as a Wesleyan place of worship, and the newly-acquired premises at Rye Hill will become the new centre of the Newcastle Mission. It is proposed to proceed at once with the Wallsend Chapel scheme, involving an outlay of £5,000.

Rev. Dr. Sims, of Melrose, Massachusetts, who has been occupying the pulpit of Paddington Chapel, London, during the holiday of the pastor, Rev. Ossian Davies, was formerly a Primitive Methodist. He was trained in the Old Theological Institute at Sunderland, and completed his course there twenty-nine years ago.

In connection with the reopening of Park Road Wesleyan Church, Newcastle, sermons were preached on Sunday week by Rev. Joseph Dawson. At the close of the evening service a resolution asking the licensing justices to refuse the applications that are being made for new licences in the neighbourhood was unanimously adopted.

New halls are being erected in Birmingham for Primitive Methodists, at a cost of not less than £6,000 or £7,000. The President has erected the Conference Hall, the Church of the Saviour has also been acquired, a new church has been erected at Sparkhill, and another is in course of erection in Birmingham First Station. New churches are also being built at Douglas, Sunderland, Sheffield, and other places.

It has been agreed to extend payments to the Century Fund of the Wesleyan Methodist Connexion to the end of 1901, and in this way it is hoped the 1,000,000 guineas will be secured. Up to the present 770,995 guineas have been promised, and the sum of £329,180 18s. 10d. has been actually received. A farther sum of 229,005 guineas is needed to complete, and this the district synods and circuits are likely to undertake.

Presbyterian.

A new church is being erected in Sunderland for the Millfield congregation. An anonymous donor has contributed £1,012 towards the cost.

A temporary iron church is being erected near the railway station at East Ham for the use of the working-class congregation which it is proposed to gather there. It is hoped that the building will be ready for occupation before the end of this month.

Rev. Robert Taylor, minister emeritus, of Upper Norwood, London, preached on Sunday week in Kirkurd Free Church, N.B., at both services. Mr. Taylor was ordained at Kirkurd in August, 1850, and the services were held on the jubilee of his ordination.

The hall in course of erection in South Croydon for the formation of a second congregation in that town is proceeding. It is not yet decided whether the new congregation will be worked in connection with Rev. A. N. Mackray's church, or whether a minister will be appointed.

The two Kensington congregations have been meeting together during the holidays. Throughout August the services were held in St. John's Church (Rev. C. Anderson Scott), and during the present month the united congregations assemble in South Kensington Church (Rev. Robert Milne).

Rev. J. B. Meharry's occupancy of the Woolahra pulpit, Sydney, having expired, Rev. W. M. Clow, of the Barclay Church, Edinburgh, has been appointed to succeed him. Mr. Meharry is expected to occupy his own pulpit at Crouch Hill on October 7, after his nine months' visit to Australia.

Fallen Asleep.

The death took place on August 21 of Rev. J. A. Chamberlain, at the age of eighty-seven. He entered the Congregational ministry in 1844. He retired in 1873, his last charge being at North Tawton.—Mr. William Henry Blow, one of the oldest Nonconformists in Lincoln, aged eighty.—The Congregational Church at Heywood mourns the death of Mr. John Crossley, aged seventy-one, who, up to recently, was a deacon, teacher, and member of the choir.—The Margate Baptist Church has lost one of its oldest members, and libera supporters, by the death, at the age of seventy-three years, of Mr. T. M. Ind, J.P.—Rev. Prebendary Henry Askwith, forty-eight, St. John's Vicarage, Upper Holloway.—At Eastbourne, Rev. Henry Hotham, in his eighty-sixth year.—Rev. G. W. Botham, at Anerley Rectory, aged fifty-eight.—Rev. Richard Cooper, seventy-one, for twenty-two years rector of Swayfield.

Notices.

Communications Received with Thanks.—E.S. R.M. H.B. J.J. H.C.W. F.E.W. M.C.M. S.H.C. W.R.S. R.B. R.McL. C.E.F. G.H.G. G.A.E. W.J.W. R.B. W.N. A.M.L. T.H.A. E.M.dM. I.F. A.McK. A.T.S. R.N. D.H. C.B. R.H.S. J.B.S. D.C.J. N.M. E.F.E. C.W.P. W.F. P.B.J. E.V.K. V.H. M.R.B.-P. G.E.A. J.S. J.S.L. H.V.H. C.C.B. F.A.W. J.S.B. L.H. W.G.

Applicants for Tracts.—Mr. J. Rittman, Si Bi, near Quetta, East India; Mr. C. W. Barton, 2, Victoria Road, Stoke Newington Road, N.; Mr. Alfred Foley, 14, Rotherhithe Street, London, S.E.; Mr. J. D. Bushnell, 11, Wilberforce Road, West Hendon, N.W.; Miss E. E. Hendy, Park Villa, Apton Road, Bishop Stortford; Mr. W. M. Jeffrey, 11, Hemphill, by Crosshouse, Ayrshire; Mr. Alfred Linsay, Home Missionary, Cherryhinton, near Cambridge; Mrs. Carr, Home Missionary, Haversham Mills, near Wolverton, Bucks; Mr. William P. Gordon, 11, Dee Place, Aberdeen; Mr. S. A. Fox, 86, Waterway Street, Wilford Road, Nottingham.

Requests for Prayer.

For blessing on beach services at East Runton, Cromer, on Wednesday and Saturday mornings at 11.30, till Sept. 28.

For a fifteen days' mission at Bangor, co. Down, and four weeks' at Belfast, beginning Sept. 15 at Bangor, conducted by Mr. Herbert R. Francis.

Glasgow.—After being vacant for some months the secretaryship of Grove Street Home Mission Institute has been filled up by the installation of Mr. George Paterson, who comes from Bolton with an excellent record of earnest work for Christ crowned with the seal of the Holy Spirit. Mr. H. W. Paterson, the father of the new secretary, is well known as an evangelist of the Free Church of Scotland.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE appalling appeals which still come from India demonstrate the unrighteousness of our national abstention from larger relief to our famine-stricken dependency. Why should this enormous burden be thrown upon the missionaries and on those whom their pitiable stories move to co-operate with them? The whole nation, and especially the governing classes, profit by the possession of India, and the national funds should certainly be more liberally supplied to save these millions from famine, pestilence, and death. Nevertheless, Christians must not slacken their efforts in mitigating these dreadful sorrows.

Rev. Dennis Osborne has arrived in England again. He has but a short time to spend here. He is open to receive invitations to give information concerning the Indian famine, of which he has been an eye-witness, as well as one of the indefatigable helpers in distributing the foods which have been subscribed for by our readers.

In a recent note reference was made to the death-roll in South Africa, and, huge as that list is, it is to be feared that to its dread figures we must add those of a large proportion of the deaths due to the famine in India. For there can be but little, if any, doubt that, had it not been for the drain caused by the unhappy war, there would have been a national grant to India commensurate with our national wealth and the extent of her piteous needs. It is an unhappy point in the life of a State when its solemn duties come to be relegated to individuals or the public.

The terrible disaster caused by the recent hurricane in the Western States of America, involving the almost total ruin of two thriving young cities, and the loss of many thousands of lives, vividly illustrates the tremendous forces that sleep in the natural world, and brings home to us, in a way we in this country seldom realize, the wonderful balance in which they are held under ordinary conditions. When God, for inscrutable reasons, suffers these forces to run riot, as it were, for a time, we are made to feel how wise and tender is the guiding hand that holds them all in check during the times of their normal action. These occasions emphasize the truth that Nature is an "order" and not a chaos, and should quicken our sense of gratitude for those regular and even-flowing blessings that mark our daily life. At the same time, they are a vivid call to humility toward God, and to sympathy with those who suffer by these sudden calamities. "Lo, these are but the outskirts of his ways . . . and the thunder of his power who shall understand?"

Perhaps the most striking thing in the meeting of welcome to Mr. Sankey on Thursday last was the deep and heartfelt response of the congregation to the fervent prayer of Mr. Meyer, and to the expressed desire of Mr. Archibald Brown that a revival might soon come to "this perishing London." It was evident that this thought was uppermost in the minds of many of those present, and if that meeting may be taken as a gauge of the feeling which prevails in the best Christian circles we ought not to be far away from a new demonstration of Divine power. In 1875, as Mr. Brown remarked, referring to Messrs. Moody and Sankey's visit, "revival was in the air." And once more it seems to be "in the air." The great thing is now to seek to arouse lethargic Christians to a sense of what is needed at the present time. When the *entire* Church travails for souls, Zion will bring forth her children.

Our readers may like to know that some copies of the "Moody Memorial Numbers" of THE CHRISTIAN (price 4d.; post free 7d.) still remain. They contain a sketch of Mr. Moody's Life and Work; an account of his last days; Reports of the Memorial Services; Tributes and Reminiscences from eminent Christian ministers and workers; together with the Sacred Song, "Out of the Shadow-Land," specially composed by Mr. Ira D. Sankey, and sung by him at the New York Memorial Service. The numbers are embellished with portraits of Mr. Moody and Mr. Sankey, family groups, and views of Northfield, and are attractively bound in an illustrated cover.

Still further aggression is manifested by the National Sunday League in the way of its concerts on the Lord's Day. A "more varied" programme of music is contemplated for the winter season at the Alhambra (obviously in the non-sacred direction); and scenes from the Passion Play are also under discussion. It is evident that a firm hand is increasingly necessary to check the lengths to which this society will go, if permitted, in its progress to what even a society journal calls "the point of riskiness."

Lord Grey acquired the licence of a public-house at Broomhill, in which neighbourhood he is the principal landowner. Very shortly he found it was worth £10,000! Adopting the Gothenburg principle, he devotes the profits (less 10 per cent.) to schemes for the benefit of the inhabitants of the village; and has addressed the magistrates in various divisions of Northumberland urging them to give preference in the case of new licences to applicants who would adopt that principle. But there appear to us to be radical fallacies underlying such a proposal. What may succeed in a country village may be impracticable in a city. It is no use to benefit a community with one hand, if you demoralize it, from little children upwards, with the other. The scheme does not afford adequate safeguards against pushing the sale of drink as much as possible—which is one of the greatest attendant evils.

The Liverpool City Council is taking advantage of the powers already in its hands, and is borrowing a further sum of £200,000 for the purpose of purchasing and demolishing insanitary houses in certain streets of that city. The inhabitants have been protesting vigorously against the land so acquired being sold for purposes other than the provision of workmen's dwellings, and the consequent driving of artisans from the centre of the town. In any really satisfactory scheme, this latter point would not be overlooked; provision should be made for the erection of suitable houses in the locality in which the people had been dispersed. Liverpool, however, is setting a noble example in regard both to this matter and to that of the drink curse.

Piteous letters have been appearing in the Press as to the utter inadequacy of theatrical wages among the rank and file of the profession. "How can I live honestly?" asks a man; "How virtuously?" asks a woman. "Stage-struck" maidens and youths will do well to study the facts and figures set forth, which show that, robbed of its glamour, the life is but a sorry existence for the many. And Christians who attend the theatre may well ask themselves in all seriousness whether they are not obtaining their pleasure at a terrible cost, if it be provided at the expense of the honour and virtue of so many of its workers. The best defence that a theatrical company could adduce when a member of Parliament, a few years ago, overstated the case in the House of Commons was this—"fully a third of us keep straight!" What of the other two-thirds?

The presence of Dr. Pierson in London reminds us of his invaluable books. His appreciative and instructive "MEMOIR OF GEORGE MULLER" takes front rank in Christian Biography. We are glad to know that its circulation is large and continuous. Then come his excellent works on Foreign Missions: "THE CRISIS OF MISSIONS" (3s. 6d.), and "THE NEW ACTS OF THE APOSTLES" (6s. All of these issued by *Nisbet & Co.*). "IN CHRIST JESUS; or, The Sphere of the Believer's Life" (*Funk & Wagnalls*, 2s. 6d.), an admirable key to seven of Paul's Epistles, and a lucid exposition of the main thought of each. An enlightening and sanctifying book. And not least, "MANY INFALLIBLE PROOFS" (*Morgan & Scott*, 2s. 6d.), a manifesto of the truth of Scripture, which has been the means of the conversion of souls and of establishing and strengthening the faith of many of the host of the Lord.

We are glad to note that Sir James Henderson, President of the Institute of Journalists, joined his protest to that of *The Times* in the matter of the scandal which that newspaper is so splendidly exposing. Speaking last week at the annual meeting of the Institute, Sir James deplored the methods and tendency of the "new" journalism, which he declared was ruining the dignity and prestige of the British Press.

The fostering of a love for the sensational must be hurtful both to the public and the Press, and must tend to the weakening of the influence of the Press among the more intelligent sections of the community.

With our leading newspaper and the President of the Institute of Journalists alike reprobating the "yellow journalism" which is afflicting us, it is to be hoped that the offending papers will mend their methods. If they do not, the public must interfere, and refuse to buy these hurtful prints.

Amidst the many unpleasant and exciting things which we are at present compelled to read day by day, the new report of the British and Foreign Bible Society comes as a welcome change. Like most others, this venerable Society has felt the effect of the war, and its finances are behind. This matter, however, will certainly be put right by subscribers. The thing to rejoice over is that the total issues of the Scriptures for the year amounted to 5,047,792—more than half-a-million copies in advance of the previous year. Mr. Frederic Harrison and others of his school, who delight to inform the public that the Bible is a diminishing force, may profitably study the above figures.

No chain is stronger than its weakest link, and no testimony for God, nor any preaching of his Gospel, is stronger than the least truthful of its deliberate affirmations. There is a time for preaching the Gospel of God; and for the union of his people individually and of the Churches corporately in doing so. There is a time for testing our own views, and for sifting the opinions and deliverances of those with whom we are called to work.

The R.V. in Rom. v. 1 adopts the reading, "Let us have peace with God." But the Apostle is not speaking of our rising and falling experiences, but of legal principles, of judicial certainties, of decrees from the Throne. It is of no use to exhort a confessed convict to have peace with the law, unless he *has* peace, by his having paid or endured the penalty of his offence, in himself or in a substitute. It may be true that no human legislator can righteously accept a substitute to die instead of a criminal; but the Creator of the universe, and of the laws by which He governs his creation, can righteously descend from his throne, assume the nature of his deceived and fallen creature, and in his own person bear his penalty. "Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" Shall the redeemed creature say to his Creator and Redeemer, Why hast Thou redeemed me thus? Dr. Handley Moule and other Evangelical commentators adhere decidedly to the A.V.

During the past year there has been an unusual number of ministers who have broken down in health, and whose work has been seriously interrupted in consequence. The question is becoming an insistent one whether this need be so, and on whom the chief responsibility rests. It is, of course, clear that if a soldier is to be commended for incurring disease and the dangers of battle for the sake of his country, there should be still higher commendation to the man who sacrifices his health on the altar of necessary duty in the service of the Kingdom of God. But there is legitimate room for doubt whether this is always so. Attendance at multifarious meetings of an unimportant kind, and a tendency to neglect the simple laws of health and exercise, account for a good many cases of breakdown in ministerial circles. Both these causes are removable.

A writer in a contemporary brings interesting evidence on this subject to show how some of our veteran ministers are able to outlast and outwork so many of their younger brethren. Dr. Maclaren has prolonged his career by resolutely declining to go beyond his strength, and he affords a striking example of how resources far from robust can be husbanded by careful management. Dr. Parker's ministry, which has always involved a heavy physical strain, has been made possible by the strictest attention to the laws of health, and his cold bath, simple diet, and regular hours are well known. Dr. Talmage is a great athlete, and when away from home and unable to undergo his daily routine of gymnastics, he carefully indulges in ten minutes' exercise every morning before leaving his hotel. Here are three prominent instances of what may be done to prolong life and usefulness by due regard to the conditions of physical well-being. It is time that ministers, and workers generally, paid more attention to them.

The new circular to Boards of Guardians issued by the Local Government Board certainly illustrates the value of persistency on the part of reformers; for its provisions include changes which have been proposed and advocated for years back by many who are interested in the well-being of the poor. That aged persons should not be urged to enter the workhouse at all, that every possible distinction should be made between the deserving and the undeserving poor, that the system of out-door relief should be extended, and that deserving inmates over the age of sixty-five should be very specially treated, are alterations which have been suggested so long that one almost ceased to hope for their adoption. With the wise interpretation of the terms of the circular, we should soon arrive at a period when the Poor Law administration should be regarded as a blessing and help to the poor, rather than as a part of our punitive system.

The *Daily Chronicle* continues its large correspondence upon the subject of Improvidence. A member of its staff, in view of the wide interest taken in the subject, has interviewed the secretary of the United Friendly Societies, with the result that some very significant figures are given. Fifteen millions of English people are members of societies, whose object is to render mutual aid in one way or another, and which have a capital of £130,000,000 sterling. Thus, more than one-third of the population has a direct interest in such institutions. A still more interesting fact comes to light. Last year in England and Wales there were 1,480,000 persons of an age greater than sixty-five. Of these 1,114,000 had made some provision for their declining years. In Ireland 282,000 people had passed that age, but only 37,000 of them had made provision of any kind for old age. These figures are sufficient to set our philanthropists thinking.

One correspondent, however, adduces some examples from real life which are fairly typical, and which go to explain much:—

In the manufactory I have, amongst many others, three typical British workmen who do exactly the same work and receive exactly the same wages, viz., 32s. per week. No. 1 is what I regard as an ideal character in a workshop—always to time, reliable, industrious. He is the "thrifty" man; he is a member of a building society, and lives in his own house, with a mortgage nearing the vanishing point; his home, which I have visited several times, is a veritable "little palace," with the garden running away from the back, and just now full of fruit, flowers, and vegetables for home use; his wife and children bright and happy.

No. 2 is of the "respectable" drinking class; most of his spare time is spent in the "smoke-room" of a certain hotel; home affairs conducted in the ordinary style, income regularly absorbed, not a sovereign in the world—a true type of the great mass of his class.

No. 3, alas, a confirmed drinker; home neglected, children poorly clad, wife (a most respectable woman), with pale face, fighting every inch of her way to provide what comforts she can for her children while the "bread-winner" is spending half his earnings in the taproom of a low public-house; he could never show a shilling after Tuesday, but runs a "score" to be met next pay day.

This is no overdrawn picture, but hard facts under my observation every day. No. 3 would have lost his situation long ago, but for the sympathy extended towards his poor wife and children.

Missionaries and their friends will read with great practical interest the admirable and fascinating lecture by Major Ross delivered before the British Association last week, upon malaria and mosquitos. Hitherto, malarial fever has been the dread foe of missionaries, and the many graves upon the Congo, in particular, bear sad witness to its ravages. Now the mysterious disease has been tracked to its source, and Major Ross showed in a most luminous manner how the mosquito transmits the scourge from man to man. This discovery has set the scientists to work, and it is confidently believed that very soon malarial fever will be within control. The chief problem is to invent a means of rendering the bite of the mosquito innocuous, and this, in view of many experiments, will not be such a formidable task as might be supposed. The new discovery will certainly further the interests of the Kingdom of God.

The brilliant young scientist, Nikola Tesla, has just made the religious confession that, after years of work at the fundamental problems of physics and human life, the answers as attained by him, are given in the "profoundly wise principles of the Christian faith," taught him in childhood—"peace, work, food." There is a sense, indeed, in which these three words cover the whole ground. *Peace* is the first watchword of the Gospel; till men are at peace with God, and with one another, they are helpless in service, and stunted in growth. *Work* comes next, for once we are in harmony with God and our fellows, we long to serve Him through them. But exhaustion soon follows service unless we recuperate our spent energies at the fountain-head of strength and life; and so spiritual *Food* is entirely necessary, and is neglected at the soul's peril. Harmony, activity, realization—the life that attains to these three principles is truly *blessed*.

The Pope has sent a strong letter to Cardinal Respighi, the Vicar-General, in which the growing alarm of the Vatican at the spread of evangelical principles is clearly shown. It is notorious that the Romish authorities have seldom bestirred themselves in the presence of almost universal scepticism within their own borders, but the slightest evidence of the spread of Protestant views at once rouses them. On this occasion, the words of the Pope are these:—

The hardihood of the enemies of the Catholic faith having redoubled, owing to the support it receives from outside, the evil, far from diminishing, has gone on augmenting, and especially of late.

What lies behind this outburst is the fact that Protestant views are spreading in Rome by leaps and bounds, new places of worship are being opened, and organized churches are being formed. The Pope bewails his own powerlessness to interfere with this movement by force, being compelled as he says "to watch the free and progressive development of heresy in this Holy City," without having the power to stop it. It is clear that if the "temporal power" were restored to him, he would make short work of religious liberty at Rome!

In the same letter, he proceeds to stigmatize Protestantism in these hot and biting words:—

It is now generally known that the design conceived by the heretical sects that are the multiform emanations of Protestantism is to plant the standard of discord and of religious rebellion in the Italian penin-

sula. After having, by their opposing and discordant systems, destroyed in their own countries the ancient and venerable beliefs which formed part of the sacred deposit of Revelation, after having spread in the souls of their adherents the glacial breath of doubt, derision and unbelief, these sects have now gained a footing in this, the Lord's elect vineyard, in order to continue there this fatal work of destruction.

This tissue of misrepresentations and falsities defeats itself in the eyes of those who know the facts; but they are calculated to create an entirely false attitude in the minds of ignorant Catholics towards Evangelical Protestants, who, so far from having "destroyed in their own countries the ancient and venerable beliefs which formed part of the sacred deposit of Revelation," have been the means whereby the "sacred deposit" has been rescued from utter oblivion under the accumulated "deposit" of the false doctrines and superstition of the Romish Church. If we desire to see the effects of "the glacial breath of doubt, derision, and unbelief," let us go into the countries where Catholicism is still the "representative" Christian Church—France and Spain.

In a recent note, attention was drawn to the excessively high murder rate in Italy and Spain in comparison with that of "Protestant England," and it may also be remarked as regards the criminal statistics of Britain that the Roman Catholic body—numbering only about 5 per cent. of the entire population—contributes in the districts in which Romanists congregate, no less than from 16 to 67 per cent. of the criminals and offenders. Startling, however, as such statistics must be, they point to the natural result of the teachings of Rome in reference to the nature of sin, its practical statement in its printed manuals that it is only a venial sin "to steal a little," or to commit a number of other specified offences, and to the assumption of sacerdotal power of forgiveness by the priest.

The *Church Times* has always identified the progress of true religion among the young with the maintenance of denominational teaching in the day schools. The Editor may be invited to read the following confession of the utter failure of that system to fulfil its end. The writer is a correspondent in the *Church Review*, and a "school-manager" in the city. He says:—

My personal experience as a school-manager, has been gained entirely in London, and it goes to show that the mass of children we educate at such a cost grow up indifferent to the church. But it is not only the case in London; only the other day I was told by an earnest Churchman, a professional man of many years' standing in a certain watering-place on the S.E. coast, where there is no School Board, that, in spite of their education at church schools, the vast bulk of the population there is composed of Dissenters.

The advice of the writer is to hand over the church schools to the School Board for secular education, since the money spent on them is largely wasted, and fails of its special purpose. The children would then get religious and moral teaching untainted with instruction that aims at making them churchmen, and in many cases only succeeds in making them the opposite.

Lord Strathcona, on behalf of the Canadian Government, has made an offer to English rural elementary schools to supply gratis a geography and atlas of Canada, with a view of quickening the sentiment for emigration, and so of supplying that immense Colony with the sufficiency of men they need. The steady exodus from our own rural districts into the towns makes the offer, at least in this form, of more than doubtful value. It is in the town and city schools that this offer should be considered. English farmers are at their wits' end for labourers. The real reason why they cannot command a supply is the miserable conditions of the lives of many agricultural workers, who prefer to take their chance of bettering themselves in the cities. If we wish to retain, or to regain, the rural labourer for the cultivation of the soil, his lot must be made more livable. Otherwise it is no wonder that he flees to the cities, and to our far-off Colonies, where he has so much more scope and opportunity of advancement.

Justification and Sanctification.

For whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified (Rom. viii. 29, 30).

IT all goes together. We have been crucified together with Him, buried together, quickened together, raised together, made to sit together in heavenly places, glorified together; and if we suffer with Him we shall also reign with Him.

The fifth chapter of Romans is often conceived as relating to justification, and the eighth to sanctification. But sanctification is so indissolubly linked to justification that nothing in the eighth chapter goes beyond the first eleven verses of the fifth; though that which is merely stated in the earlier is developed in the later.

It is true that the Holy Spirit is not mentioned in the sixth and seventh chapters, and is the main subject of the eighth. But He has been already spoken of in the first chapter, where Jesus is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead;" and in the fifth, where "the love of God is shed abroad in our hearts by the Holy Ghost, who is given unto us."

There is no blessedness in earth or heaven, in time or eternity, in saint or seraph, nor ever will, nor can be, higher or further than the experience of Rom. v. 11, "We glory in God through our Lord Jesus Christ, by whom we have now received the reconciliation." Observe the steps or stages by which the Apostle reaches the statement of this illimitable beatitude, which is not a "glimmering limit far withdrawn" where "God made Himself a glorious robe of dawn," but is a positive possession and experience, at least in germ, of every soul, immediately on being justified by faith and receiving peace with God. Even in the elder time Jeremiah had said, "Thy words were found, and I did eat them, and thy words were unto me the joy and the rejoicing of my heart."

1. "Being justified by faith in God, who raised up Jesus our Lord from the dead, who was delivered up for our offences and was raised again for our justification, we have peace with God through our Lord Jesus Christ, by whom we have now received the reconciliation." Rom. iv. 23; v. 11.

2. Through this crucified and risen Saviour we also "have access by faith into this grace wherein we stand," into this grace of the new birth, of justification, of peace, of acceptance, of sonship. The grace of having received the only begotten Son of God, who is the brightness of his glory and the express image of his person; the fulness of the Godhead bodily; in whom are hidden all the treasures of wisdom and knowledge. The grace of possessing and being possessed and indwelt by the Holy Spirit, by whom we have been baptized into one body; who is the earnest of our inheritance; our Comforter; by whom we have been sealed as God's purchased possession, and anointed as his witnesses. Old Testament type and prophecy, and New Testament antitype and fulfilment, are full of the grace in which we stand.

3. "And glory in hope of the glory of God." For He is the God of hope; we are saved in hope; Christ in us is the hope of glory; and we glory, we rejoice, we exult, we boast, in the hope of God's glory. We have learned that the fallen rebel lied when he slandered God in the garden, and that he murdered us when he seduced us into his own sin of seeking to be as God. Now, having obtained repentance toward God and faith toward our Lord Jesus Christ, we rejoice, we glory, in hope of the glory of God; for as we fell by defying and dishonouring God, we now delight ourselves in the Gospel of the glory of the blessed God, in the hope of his glory, through our Lord Jesus Christ, whom He has glorified.

4. "And not only so, but we glory in tribulations also, knowing that tribulation [by which we are tested] worketh patience, and patience experience, or proof, or approval; and approval, hope; and hope makes not ashamed."

Thus, tribulation forms character, by working in us patience, experience, and hope; and, therefore, we rejoice and glory in tribulation, because it fulfils the purpose for which we are predestinated—to be conformed to the image of the Son of God.

5. "Because God's love is shed abroad in our hearts by the Holy Ghost who is given unto us," and not by any effort of our own, it comes to pass that patience, experience, and hope are thus wrought in us, and we are transfigured by the renewing of our mind, to know, and love, and do, the holy, acceptable, and perfect will of God.

6. "And not only so, but we also glory in God through our Lord Jesus Christ." This is the acme of Christianity; this is Christian perfection; this is the perfect love which casts out tormenting fear; this is the sevenfold blessedness which Jesus opened his mouth and taught his disciples; this is sanctification; this is holiness. All other apostolic expositions and exhortations tend, and are intended, to produce this result.

7. "Through whom we have now received the reconciliation." This brings us back to the point from which we started—peace with God. Being justified by faith we have peace with God, through our Lord Jesus Christ,... through whom we have now received the reconciliation (chap. v. 1, 11). Being sinners, Christ died for us. Being ungodly, we were justified in his blood. Being enemies, we were reconciled to God by the death of his Son. Being reconciled, we shall be saved in his life. Therefore "we also joy in God, through our Lord Jesus Christ, through whom we have now received the reconciliation." The circle is complete. Mercy and truth have met together; righteousness and peace have kissed each other. Our justification and sanctification are indissolubly one in Christ Jesus our Lord.

Justification, truly and fully known, leads to glorying in God, which is sanctification in its highest form. There is no true sanctification which is not built upon justification. The teaching and reception of justification produces sanctification; but to teach sanctification apart from justification leads neither to peace with God, nor to holiness, without which no man shall see the Lord. It is to be observed with unfeigned thankfulness that there is a renewal of testimony to these important truths. M.

The Christian's Possessions.*

(1 Cor. i. 30.)

By Dr. A. T. PIERSON.

THIS passage indicates the commanding heights from which believers may look out and survey the whole field of their possessions in Christ, as He is made unto them wisdom, righteousness, sanctification, and redemption. These things follow the exact order of the experience of Christ Himself, in his career as the Son of Man. First, He appears as the Teacher, whose works were vocal with witness both to Himself and to the Father, his miracles of healing being illustrations of what He can do in the moral and spiritual sphere.

After Christ's vicarious work as Saviour, his resurrection and the subsequent new conditions of his life reveal Him as made unto us righteousness. In his ascension to the right hand of God, and by the descent of the Holy Spirit as his gift to the Church, He becomes sanctification to us; and He waits to be full redemption when He comes again in glory.

The same order is seen in the teaching of the Epistles, except the pastoral ones; and, indeed, in the contents of the New Testament as a whole. The four Gospels and the Acts are concerned with

CHRIST'S WISDOM IMPARTED TO MEN;

first, personally; and then, through the Holy Spirit. The whole burden of the Epistle to the Romans is righteousness founded in Christ. Various stages of sanctification are represented in the Epistles from Corinthians to Colossians; while the Thessalonian Epistles describe full redemption at Christ's coming, with the final overthrow and elimination of evil. This order is no accident, but it tends to show that a single text of Scripture may be the channel by which the riches of the Godhead are poured into our souls.

Taking the first point of wisdom, Christ, as our Teacher, corrects our errors, confirms the truth that we hold, and unveils to us further revelations of God. For example, the teaching of the ancients was revived in the memorable words, "Ye have heard that it was said by them of old time" (Matt. v. 21). Then, with regard to the types and shadows, ceremonies and symbols of the Old Testament, Christ completes our knowledge of things partially known, showing how all these things unite for their fulfilment in Himself. Again, like Nicodemus, we are instructed in things absolutely new to us. It was the office of our Lord to bring life and immortality *to light*. How little Old Testament saints knew of eternal life as revealed in the New Testament! Each of the four words with which we are dealing presents to us a boundless field of thought.

As to the righteousness which is of God, by faith, Christ stands between God and man as Mediator, taking man's sin and presenting it to God as pardoned and atoned for; taking

GOD'S RIGHTEOUSNESS

and presenting it to man as conferred upon him and offered to him freely. Christ is the medium of the exchange. A great exchange, is it not—man's sin for God's righteousnes? Let us not forget the mediatorial position of Christ.

There are three things which Jesus Christ does for us, as made unto us Righteousness. First, there is the legal work of satisfying the penalty of the law, by Him who bore our sin in his own body on the tree, expiating our offence and removing our guilt. Then we have a judicial standing before God. "This grace wherein we stand" represents a permanence of position which is not affected by our feeling; for faith takes hold of fact, not feeling. Seen through the medium of Christ, we are transformed by God; and even if, to our shame, we are not as careful and as prayerful as we ought to be, yet God still numbers us among his children. Thirdly, we are maintained in that position by Christ's everlasting advocacy. This is not merely an office of prayer, but He represents us before the throne of God; and his very presence, as He bears the wounds of Calvary, is a strong plea on our behalf, both in law and in equity, controverting the slanders of our great adversary, Satan, as well as silencing the accusations of Divine justice.

As made unto us Sanctification, Jesus Christ provides us with an example in Himself, for He says, "For their sakes I sanctify myself."

HE SANCTIFIES US

by taking us up into the sphere of his own life. There we are kept always rejoicing; for we are maintained in the peace of God, and stand outside discontent, the fiery darts of Satan, and the power of the world (1 John v. 18, R.V.). Again, the Spirit, who in regeneration makes us partakers of the Divine nature, is imparted to us by Christ, to exercise his sanctifying energy. May we not say, with all reverence, that the blessed Spirit of God is the atmosphere of the life which we have in our Lord?

Christ made unto us Redemption reminds us that we are kept by the power of God, through faith, unto that salvation which is ready to be revealed in the last time. As pilgrims passing through the wilderness, we look for the appearance of the domes and spires of the city whose builder and maker is God.

FULL SALVATION

embraces a body made like unto Christ's glorious body, a spiritual life perfectly transformed into his likeness, and the whole creation redeemed from the bondage of corruption and brought into the glorious liberty of the children of God.

Is it not a remarkable thing that anybody can refuse this Christ? Oh that they who, as yet, know Him not, may yield themselves to Him, and let his wounded hand take full control of their being, that the discordant notes of their nature may be changed into heavenly harmony! God has laid out a great plan for every one of us. It is the work of Jesus Christ to make us like it; and the triumph of redemption will be seen in that day when, with overwhelming hearts, we shall look at that plan and say, "Thank God, by his grace, I am like it."

* Notes of an Address at New Court Chapel, Tollington Park, N.

1272

Dr. Pierson in North London.

THE ministry of Dr. Pierson during the past week, in a series of daily addresses to Christians, at New Court Church, Tollington Park (Rev. Campbell Morgan's), commends itself as that of one who is manifestly taught of the Holy Spirit; for, to speak as he does, a man must *know* the things of which he tells. Under a quiet manner, Dr. Pierson carries a force of matured conviction, which often takes shape in striking terms of animated utterance. As one listened to his wonderfully instructive words concerning

MANY-SIDED BIBLE TRUTH,

new light was thrown upon the sacred page, and it seemed as if the soul were brought face to face with God.

From day to day large companies of believers drank in the teaching of this honoured servant of God, with evident interest and delight. In view of the prayerful spirit which marked the inception and progress of the mission, we may confidently hope in God for much fruit therefrom in the permanent deepening and broadening of spiritual life among not a few of those who call Christ Master.

On the four days when afternoon meetings were held, these gatherings were succeeded, after an interval for tea, by exceedingly helpful one-hour open conferences upon practical points of life and service. Questions were propounded and answered. God-honouring testimonies were given, and the sound counsels of ripened Christian experience were as greatly appreciated as they were freely offered. As pastor of the church, Mr. Campbell Morgan, was present at most of the meetings of the week.

The twelve discourses by Dr. Pierson, ending with those delivered at the usual services last Lord's Day, covered a wide field, including the work of Christ and of the Holy Spirit, in relation to the world as well as to believers; the perfections of Christ in his divinity and in his humanity; the indwelling of the Holy Spirit, and of the Word of God; the personality and evil work of Satan; the cross of Christ in the life of the believer; the Scripture bases of testimony; and the influence of obedience upon the growth of spiritual knowledge. The practical bearings of these topics were made apparent in solemn, heart-searching expositions of the claims of God upon his redeemed people.

In his closing address, on Sunday evening, Dr. Pierson spoke to a crowded congregation concerning temptation—the sources and secret of victory, and the awful results of yielding. The summary of the first address is given on this page.

Oxford Letter.

[BY OUR OWN CORRESPONDENT.]

SPECIAL interest was attached to the Missionary Anniversary of the Methodist Free Church, owing to the presence of a Chinese missionary, Rev. W. E. Soothill, who has laboured for some eighteen years in Menchew. Mr. Soothill said there were three causes why the present disturbances arose in China. There was first the reform movement, set on foot some ten years ago, which had for its object the enlightenment of their rulers *re* the need of a higher civilization. Then came the question of the missionaries, in considering which it was necessary to distinguish between the Protestant and the Roman Catholic. Mr. Soothill showed how the latter had come into collision with the Boxers over some securities, with the result that one of their churches was burnt. This was the commencement of a series of unpleasant experiences. Mr. Soothill mentioned as a factor in the crisis foreign aggression, and said he feared that the British statesmen, along with others, were not free from blame. It was helpful to hear the missionary speak hopefully of the work. Almost every town in China had a house of God.

The popular Pleasure Fair was held last week in the St. Giles' thoroughfare, and the attendance was very large. Rev. C. J. Casher, curate of St. Aldate's, who was in charge of the Bible stall, had the assistance of several friends, and it is pleasing to note that the various books on sale were disposed of to an extent that compared favourably with previous years. We are thankful for the testimony borne by Mr. Casher and his friends at this annual fair. Open-air meetings were also held, conducted by Capt. Warbridge of the Church Army, and others.

Rev. J. S. W. Shrewsbury succeeds Mr. Butler, as the pastor of the Wesleyan Chapel in William Street. The Recognition Services were held on Wednesday, and were largely attended. Mr. Shrewsbury comes at an interesting time to Methodism in Oxford, as the erection of a new building in Cowley Road is contemplated. He was accorded a warm welcome by the friends, and we warmly echo his wish that a new Methodist year such as Oxford had not known before has commenced. One sentence of Rev. W. Bradfield, Superintendent of the Oxford Circuit, ought not to pass unnoticed. Speaking of the difficulties that confronted them in their work, he said their greatest trouble was "the shameless conduct and shallowness of a great many of their young people." "They wanted," he said, "to start the new year with a great deal more devotion to the Word of God, and then their difficulties would vanish."

Isle of Man Convention.—The tenth annual Convention was held at Castletown on September 5. Rev. J. M. Spicer (vicar of Malew), who has acted as chairman and convener from the commencement, presided, and the meetings were addressed by Canon Christopher (Oxford), Rev. J. H. Horsburg (China), Rev. C. Lea-Wilson (Nottingham), Rev. W. J. Moran (Principal of Bishop Wilson's Theological School), and Mr. J. A. Ford, convener of the Ashton-under-Lyne Convention. The Town Hall was well filled at all the meetings, and an earnest and deeply spiritual tone pervaded the assemblies.

Does Romanism Increase in England?—A writer in the *Church Review* does not believe that there is "any real danger of any large number of people in this country ever accepting the Papal claims. . . . For fifty years there has been unceasing Papist propaganda. . . . There has been a constantly-increasing expenditure of money and building of churches by Papists; there ha been a gain by them from us of many bright intellects, of many devout priests; there has been, above all, an enormous immigration into these provinces of Irish Romanists. Yet Romanists in this country have not grown in proportion to the population, and it would seem quite clear that among those of English blood they have absolutely decreased."

The Metropolitan Tabernacle.

THE reopening of the Metropolitan Tabernacle, which takes place this week, is a function which necessarily awakens many fragrant memories of gracious spiritual seasons, since the structure is inseparably linked with the name of the illustrious preacher for whom the original building was erected.

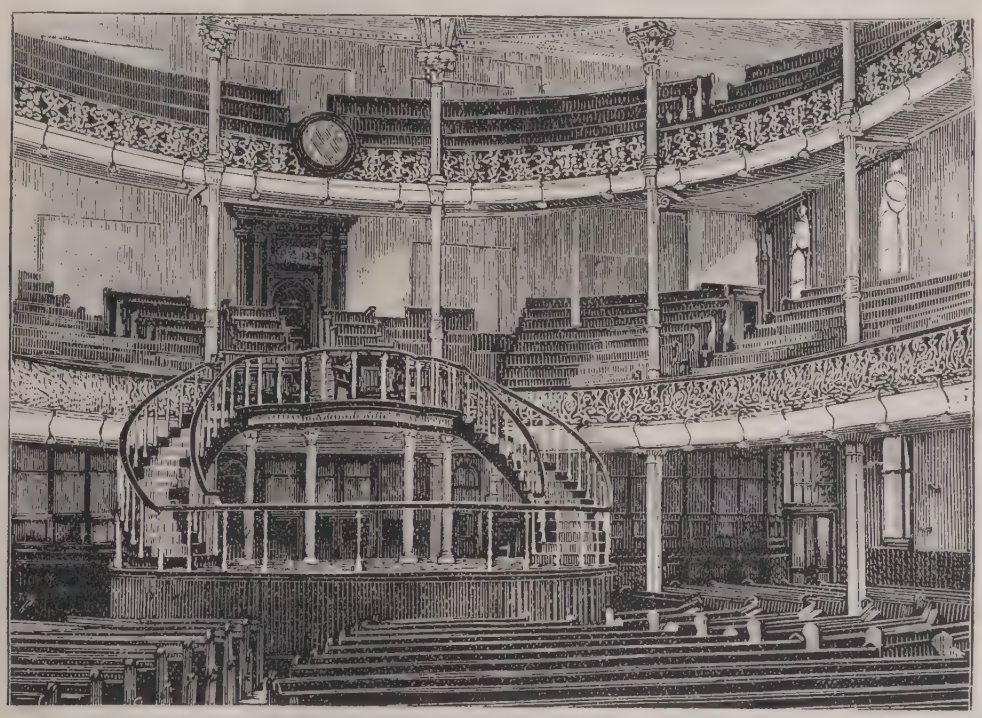
That the religious forces called into being under the pastorate of C. H. Spurgeon are still a power in the land, finding an outlet in many

RELIGIOUS AND PHILANTHROPIC ACTIVITIES,

and that the work continues to make substantial progress under the present pastor, are matters for congratulation, and believers of widely differing views will unite in praying that the new Tabernacle may be the birthplace of many souls.

The history of the church and congregation goes back to Cromwellian days, when, in 1652, the pastor was one William Rider. That worthy was followed by the remarkable preacher, Benjamin Keach, of Winslow. In Keach's time, during the period of an indulgence issued by Charles II., a large meeting-house, accommodating about 1,000 worshippers, was erected in Goat's Yard Passage, Fair Street, Horsleydown. It was a wooden structure, and is thought not to have contained pews, the congregation standing throughout the service.

In 1757 a move was made to a new building in Carter Lane, near London Bridge, under the learned and spiritual Dr. Gill, who presided over the church for upwards of half a century. Dr. Rippon, who succeeded, filled the pastorate for sixty-three years. "He ruled," says the late C. H. Spurgeon, "with dignity and discretion." In 1833 the New Street Chapel was built, and in 1836 Mr. (now Dr.) Joseph Angus became minister, leaving only to become secretary of the Baptist Missionary Society. After the removal of Mr. Angus, the church was happily directed to Rev. James Smith, whose useful ministry in Cheltenham was an abundant guarantee of his fitness. He was both able and faithful, and his books were the means of the conversion of many. Rev. William Walters subsequently fulfilled a short ministry of two years, and, in 1854, Mr. C. H. Spurgeon accepted the pastorate, with results that have become historic.



SPURGEON'S TABERNACLE.

After the disastrous fire of April, 1898, only the skeleton of the building was left. When the Tabernacle was built, in 1861, it cost £35,000. Owing to advances in the cost of materials, &c., £45,000 has been spent on its re-erection. The fire insurance amounted to £22,000, and it is gratifying that the £23,000 needed to carry out the work has already been realized, so the reopening takes place under cheering circumstances. Externally no change has been made. The walls and

THE WELL-KNOWN FRONT

are as they were, except that they have been cleaned. The interior takes the same form as before, but is about 14ft. shorter, and is seated for 4,000, instead of 5,000 persons.

The space curtailed from the auditorium has been thrown into the rooms behind, greatly adding to the accommodation, and improving the proportions of the church and the comfortable hearing of the congregation. There are two galleries as previously. The platform pulpit is again a feature, and the whole institution is lighted by electricity. The Tabernacle as originally built had no provision for heating, but the new erection has an efficient heating apparatus.

The ministry of Pastor Thomas Spurgeon has been marked by a sturdy adherence to Gospel truth, and by a devotion and untiring industry, both in pastoral work, and in the Pastor's College and the many familiar undertakings connected with the Tabernacle. Our readers will unite in prayer that the Divine blessing may rest richly upon Mr. Spurgeon and his congregation as they enter upon fresh responsibilities in their resuscitated home.

The services arranged for to-day (Thursday) are: Eleven, a.m., Rev. F. B. Meyer. Three till seven, reception by Pastor and Mrs. Thos. Spurgeon. Evening, at half-past seven, sermon by Rev. J. H. Jowett, M.A., of Birmingham. Solos by Mr. Ira D. Sankey. Subsequent gatherings are:

FRIDAY, September 21.—Evening at seven. Public meeting. Chairman, Mr. T. A. Denny. Solos by Mr. Sankey.

SATURDAY, September 22.—Evening at seven. "Service of Sacred Song and Story" by Mr. Sankey, on behalf of Sunday school extension. Chairman, Pastor Thos. Spurgeon.

SUNDAY, September 23.—Morning at eleven, sermon by Pastor Thos. Spurgeon. Afternoon, at three, special service for young people, conducted by Rev. J. Tolefree Parr. Evening, at half-past six, sermon by Pastor Thos. Spurgeon.

MONDAY, September 24.—Evening at seven, public meeting. Chairman, Mr. John Marnham, J.P.

TUESDAY, September 25.—Meeting of workmen and their wives. Tea at half-past six; lecture, at half-past seven, by Pastor Thos. Spurgeon, "John Ploughman's Pictures."

WEDNESDAY, September 26.—At seven o'clock, united rally of the various societies and institutions connected with the Tabernacle, Pastors' College, Stockwell Orphanage, Colportage Association, Sunday School, Young Christians' Missionary Union, &c. Chairman, Mr. George H. Dean, J.P.

THURSDAY, September 27.—Afternoon at three, and evening, at seven, sermon by Rev. John McNeill.

SUNDAY, September 30.—Morning, at eleven, evening, at half-past six o'clock, sermons by Pastor Hugh D. Brown, M.A., of Dublin.

THURSDAY, October 4.—Evening, at half-past seven, Baptismal service. Preacher, Rev. J. W. Ewing, M.A., B.D.

THURSDAY, October 11.—Evening, at half-past seven. Sermon by Rev. Dinsdale T. Young.

THURSDAY, October 18.—Evening, at half-past seven, United communion service for believers of all denominations. Sermon by Rev. Alex. Maclaren, D.D.

The hymns which were selected by Pastor C. H. Spurgeon, and sung at the opening of the Tabernacle in 1861, have been reprinted, and will be used at all services.

Points and Outlines.

PREACHING CHRIST.

BOWLES gives the following cogent reasons for the full exhibition of Christ in preaching:—

I. Because in Him is our only hope of salvation (Acts iv. 12; John xiv. 6).

II. Because He is the scope of the whole Scripture, the whole range of truth being employed, either (*a*) like the Mosaic economy, "to bring us to him;" (*b*) to describe Him as if before our eyes; (*c*) to lead us to communion with Him by the outward and inward means; or (*d*) that we might walk worthy of Him.

III. Because all the first ministers of the Gospel unite in giving Him the pre-eminence of their ministrations—(*a*) John the Baptist (John i. 29); (*b*) Philip (Acts viii. 5); (*c*) Paul (Acts ix. 20; 1 Cor. ii.; Eph. iii. 8).

IV. Because all our works, except they be grafted on Him, are no better than splendid sins (John xv. 4, 5).

POSSESSIONS OF A TRUE MINISTER.
(2 Cor. vi. 4.)

A father's tenderness—a shepherd's care—
A leader's courage, which the cross can bear—
A ruler's awe—a watchman's wakeful eye—
A pilot's skill, the helm in storms to ply—
A fisher's patience—and a labourer's toil—
A guide's dexterity, to disembroil—
A prophet's inspiration from above—
A teacher's knowledge—and a Saviour's love.

Bishop Ken.

CHRISTIAN INFLUENCE.
(Rom. xiv. 7, 8.)

I. A man cannot live only to himself. Each man is a link in the great chain of being. II. It is important for our own sakes as well as for the sake of others, that we live well. Hence we should seek to live "unto the Lord."

J. D. T.

BORN FROM ABOVE.
(John iii. 3, 4.)

The distinction of the saved is that they are "born from heaven"—"from above." They are a heaven-born set of men, a community of persons that are all of a divine family—of the family of God, to be the sons and daughters of the Most High; not by adoption only, as if their sonship were no more than a relative thing, but by regeneration too, which is a real thing, and which makes an internal subjective change, the greatest that can be wrought in this world upon the subject where it hath place.

John Howe.

East London Jews.—The condition of a large number of the Jews in the East End of London is referred to in a paper which appears on the report of London City Mission. Owing to the model dwellings having become overcrowded in their turn, and to the demolition of many streets of small houses, the overcrowding among the Jews has become dreadful. The missionary states that it is not unusual for ten to live and sleep in one little room, while five to eight families may be found in one small house of five or six rooms. How greatly this state of matters adds to the difficulties of those who preach Christianity in the localities, is only too evident.

Day by Day.

SUNDAY, September 23. Isaiah xxi.

THE reader is earnestly advised to study this chapter in the R.V., by which it becomes far more intelligible. It begins with Babylon, which stood on a great wilderness plain, intersected by inlets from the sea. Isaiah sees its impending destruction by Sargon, the father of Sennacherib. His onset and its results are so terrible, that pangs take hold of the prophet as he beholds. In the midst of their preparations for feasting, the alarm breaks in on the princes of Babylon (5); their overthrow follows, which is attested to the prophet by the watchman he has been appointed to watch the progress of events.

There is infinite tenderness in the prophet's address to his own people (10). And surely He gives a description which is invariably true of the people of God? They are perpetually like corn on the barn floor, exposed to the flail and the fan.

Two other burdens follow—that of Arabia, the caravans of which are diverted from their usual route, and need water to be supplied, since they miss the wells; and that of Dumah, in which the well-known words ring out, "What of the night?" On his watch-tower on Mount Zion, Isaiah seems to hear a mysterious voice ringing out from the mountains of Seir. It asks how much of the calamity of invasion has passed, and what prospect there is of speedy relief. And all the answer which Isaiah can return is that there will be intervals of prosperity mingled with adversity and pain; but he bids the enquirer come again for further information. Morning is on its way, child of God, for thee, in which there shall be no night—but for others, the outer darkness, in which shall be wailing and gnashing of teeth.

MONDAY, September 24. Isaiah xxii.

Here is the state of Jerusalem, during some siege; whether of Sargon or Sennacherib is not determined. The roofs of the houses are covered with spectators who have gone up to watch the evolutions of the forces of the foe. The rulers are fled, probably by night, as afterwards (2 Kings xxv. 4). The valleys are filled with the chariots and horsemen of the foe, which effect breaches in the walls; and various internal alterations are made to provide against the better defence of the beleaguered city. But what is the state of the populace? Ah, God has called them to weeping and mourning, to repentance and amendment of their ways, but they refuse to give heed, and spend the days in reckless dissipation (13). "Let us eat and drink, for to-morrow we die." In the hour of peril, the tempter so often steals up to us, and whispers that under such circumstances we are released from ordinary restraints, and may take extraordinary liberties. But see, in this case, how the license to which Israel yielded, riveted the chains, which they endeavoured to forget.

Shebna, as a statesman, probably opposed the prophet's words—and his degradation is announced, whilst in his stead Eliakim is substituted. And as the prophetic description runs on of this good and great man, One rises behind him, in a glory to which he could not pretend, and in the hands of this Greater One, there is seen to be the true key of David, the symbol of his power (Rev. iii. 7). He also is the nail in the sure place, on whom each one of us may hang his whole weight, for time and eternity.

TUESDAY, September 25. Isaiah xxiii.

The overthrow of Tyre is the burden of this chapter. For ages she had been the commercial metropolis of the world—as Venice was in the middle ages, and London is to-day. This siege was probably by the Assyrians, though she was afterwards to be assailed by Nebuchadnezzar and Alexander successively. The story of her fall is described as circling over the world. Egypt hears it with dismay, because her harvests were transported to all the countries of the Mediterranean seaboard by the Tyrian corn-ships. The daughter cities, such as Carthage, Chittim and Tarshish, are equally filled with consternation, because the mother-city has fallen. As Assyria had triumphed over Chaldæa, so should she triumph over Tyre. But her fall was not to be final. After a time she was to revive and resume her commercial intercourse with foreign cities, receiving gains from her commerce, here described as hire.

It is stated that the proceeds of commerce shall be "Holiness to the Lord" (18). That day, in its full significance, still seems far distant. But, obviously, the people of God have greatly profited by the extension of commerce. We all benefit by the speed of modern locomotion, by the freedom with which the products of all the world are brought to our doors, by the intercourse between all nations which greatly facilitates the sending forth of missionaries, and the dissemination of good literature. We cannot undervalue these. How could Paul have traversed the Mediterranean, except by the service of the Tyrian cornships! But we anticipate a better day, when the principles of love shall supersede the laws of competition.

WEDNESDAY, September 26. Isaiah xxiv.

This chapter is full of desolation. The land is turned upside down, like a dish that is being emptied. The distinctions between ranks and classes are utterly abolished. Dismay darkens the city. And there is no way of escape. It is as when the hunter scares the wild beasts with the snare or pitfall which he has prepared for them, and they have no possibility to elude him (17). The whole structure of the Jewish commonwealth seemed on the point of dissolution, as a frail hut of branches and osiers shaken by a mighty gale.

Out of the overthrow some few survivors escape; some go east, some go west. And as go "they lift up their voice and sing for the majesty of the Lord." Over the wastes of the sea their voice is heard in holy song: "They shall cry aloud from the sea." The prophet addresses them, crying, "Glorify ye the Lord in the land of light," i.e., the East (15). And he seemed to hear their response, for he says, "From the uttermost part of the earth have we heard songs." And what is the burden of their song? It is this, "Glory to the righteous."

When the desolation of judgment visits the world, there is always a way of escape for the godly. Lot goes out of Sodom. The early disciples of Jesus flee to Pella from the Fall of Jerusalem under Titus. And as they go their way from the overthrow, they sing a twofold song. On the one hand they praise the glorious majesty of their God; on the other, they exult in the safety and blessedness of the children of God, who dwell in his secret place, and are hidden under his shadow. Their song is more elaborately set forth in the following chapters.

THURSDAY, September 27. Isaiah xxv.

Here is a sublime ode indeed! Whether it was elicited by the literal destruction of some mighty city, as of Babylon, as *v.* 2 suggests, or whether it deals singly with some ideal world-city, such as that Babylon the Great which has always been opposed to Jerusalem, which is from above, we cannot settle with any certainty. It is at least, in the latter sense, that this sacred poem of victory is valuable to the Church of every age.

Look at some of the poetry of it! A sandstorm of the desert which expends itself ineffectually against a wall of defence behind which the defenceless take refuge (4); the heat of the sun, which is mitigated by the curtaining cloud that veils it (5); the lopping off of a branch with one stroke of the woodman's axe (5); such are the illustrations of the overthrow of the power of the wickedness; and as we look up we see only the broken, ruined remnants of the proud city. Then turn to the figure of the feast of the Gospel, which gave the imagery for two or three of the Lord's parables. It seems as though we can behold the sides of Mount Zion covered by the successive ranks of the children of men, whilst the Church bears to them the Gospel provisions, and death is swallowed up in resurrection, and tears are wiped, and the reproaches under which God's people have laboured in every age are answered.

Yes, weary soul, if you will but wait a little longer, the green fields will show beyond the waste of waters over which you have travelled so long; and you will be glad, as the crew of an Atlantic liner, long beset with mist and resisted by strong head-winds, rejoice when they see the outlines of the southern coast-lines and headlands of Ireland. "We have waited for Him, He will save us; we will rejoice." "Behold! He cometh with clouds."

FRIDAY, September 28. Isaiah xxvi.

Song on song! Here is joy exceeding, and full of glory. Has the former chapter celebrated the fall of Babylon the Great? This celebrates the rise of fair Jerusalem, whose walls are Salvation, and her gates, Praise. Oh, citizen of that city, thy God will keep thee in perfect peace, if thy mind is stayed persistently on Him; only look neither to thy right, nor to thy left; count not thy resources, look not to thy poor sling and stone; trust in Jehovah, absolutely and for ever, for He is the Rock of Ages, once cleft for thee, and now for ever open for thy sure defence. The way for the righteous is right. God goes before him to level its course. Only put thyself in the path of his judgments, and He will appear for thee.

What a sublime confidence this is for the afflicted soul, that God will ordain peace for it, and that He will work all our works for us! Alas for us, that we ever went astray from Him, that we ever gave other lords our fealty, that we trusted in the works of our own hands! We have seen the futility of all that: "They are dead, they shall not live," &c. (14).

How often have the saints turned to those glorious words of resurrection of life, spoken by Jehovah himself in the closing paragraphs. True, first, of the Hebrew people arising from their depressed and downtrodden condition, they have been true of the revival and renascence of the Church in every age; and they shall be true in a yet wider sense when the resurrection of the saints shall close the wonderful stages in the redemption of the Church. Till all those events have wrought themselves out to their consummation, let us enter into our chambers, on which the blood of the Lamb is marked, to deliver us from the angel of destruction.

SATURDAY, September 29. Isaiah xxvii.

Israel, and we may say, therefore, God's redeemed people, are compared to a vineyard, reminding us of John xv., "The Father is the Husbandman." He keeps it, watching it, watering it, and guarding it always. It is thus that Jesus keeps us, if only we do not put ourselves outside his loving and strong protection. There are three ways of doing this. First, we may allow sin to go unconfessed; or, secondly, we may yield to fretting worry, and look off from Him to circumstances; or, thirdly, we may try to live without communion with Him in prayer and Bible-study. But if we guard against these, we shall abide in Him, and our life will be hidden with Christ in God.

There is no fury in God's heart against us, but it is against our sins, just as the gardener goes against the thorns and briars which spoil his vineyard. God hates, not the sinner, but the sin. He takes our part against our sins, as a mother may take the part of her fever-stricken child against his fever. It is comforting to know that we may take hold of the Divine strength (5); it is there awaiting our appropriation in our Lord Jesus Christ, who is made unto us . . . *strength*.

God does chasten his people; but their chastisements are altogether different from the utter destruction with which He visits their foes. And as the 9th verse puts it: "By this chastisement shall the iniquity of Jacob be done away," and this is all the effect of it, to take away his sin; and the result will appear when he makes his stone idols like broken chalk stones, so that the Asherahs and the sun-pillars shall stand no more." The last words are very sweet! As the husbandman gathers his olives from the trees, so God shall gather his people one by one from their banishment and exile to his store-house. Oh that each of us may be included!

Other Lands.

The Needs of France.

It is by no means easy for English people to understand French life and character. The Channel that divides us from our neighbours is a trifling obstacle to such an understanding, as compared with the gulf that separates our modes of thought and expression. Close and prolonged contact, wide study, and, above all, sympathetic insight are needed for a right comprehension of the French character. Whilst conscious of much deficiency in these respects, I yet feel that the somewhat exceptional opportunities afforded me, first during a student life in France more than twenty-five years ago, and again during the past three years, impose upon me the duty of doing what I can to make known to British Christians the condition and needs of France.

A good understanding between these two nations is, I am convinced, of unspeakable importance to the evangelization of the world. Each of them has much to learn from the other. Who can doubt that the differing gifts bestowed on each by Him who "made of one every nation of men" were meant to be complementary, not antagonistic, and are designed to be used for the

BLESSING OF THE HEATHEN WORLD?

It is, indeed, time that something should be done to promote good understanding, when one finds a serious paper like *The Spectator* discussing the probabilities of an invasion of England by France this autumn. Without staying to dwell on political questions, I will merely express the firm conviction that so long as President Loubet remains in office, there is no fear of any hostile proceedings against England. The only people in France who want war are the schemers, who are plotting to overturn the French Republic in favour of some sort of clerical—militarist—monarchical government. They have now for many years been at this work; but their plots have all been frustrated, and their confident prophecies of the downfall of the Republic have again and again been falsified, sometimes under circumstances that led even avowed unbelievers to admit that this was the finger of God. I believe that, in answer to much prayer, He will still interpose to prevent the establishment of a Government that would assuredly put an end to all religious liberty, and to protect one which, with all its failings, does afford protection to those who are striving to make known to the French people that Gospel by which alone it

CAN BE SAVED AND REGENERATED.

France is, by an overwhelming majority, a Roman Catholic country. Out of its population of over 38,000,000, only about 650,000—less than two per cent.—are Protestants. These are chiefly found in certain limited districts, so that there are wide tracts in which Protestantism is almost unknown. A large proportion of these Protestants, moreover, are as much devoid of any real religion as the great mass of Catholics. In the largest Protestant district, that of the Gard, the number of men who attend public worship is extremely small. Amongst the Catholics also, except in a few districts, such as Brittany, the attendance at church is but small, and mainly confined to the women.

While the French people are in a certain sense attached to the Roman Catholic Church, they are yet to a great extent alienated from it. Very few even of those who call themselves Freethinkers—a term which is generally employed as almost synonymous with Atheist—go so far as to refuse the intervention of the Church for the baptism and first communion of their children, for weddings, and for funerals. The power of custom is too strong, especially as that custom has behind it the instinctive fear of the unseen. The clergy are neither loved nor feared, generally speaking, in France. It is curious to note how anxious even nationalist politicians are to disavow the charge that they are subservient to the Church. The priests themselves acknowledge that they have lost their hold of the masses, both in town and country; they speak with almost envious admiration of England, where the religious sentiment is so strong that men are willing to endure social obloquy in becoming Roman Catholics. The prevailing religion of France at the present day is materialism, tempered only by external conformity to the national religion.

Yet there is in France, as in every other country, a deep

CRAVING FOR RELIGIOUS TRUTH,

a craving which only the Gospel of Christ can satisfy. The thrifty peasant, whose thrift degenerates into avarice, the pleasure-loving Parisian, to whom pleasure too often means vice, both are alike unsatisfied. The reception given to the distribution of Gospel portions at the Exhibition, the numbers who come to listen to the Gospel addresses at the Salle Rapp, the readiness with which Gospel literature is received all over France, the large attendance at Protestant funerals (occasions which are highly valued by faithful pastors), all testify to the sense of need amongst the French people, high and low. It is the great crime of Catholicism, in France as elsewhere, that it withholds the Scriptures from the people. On the one hand is clericalism, with its blind acceptance of tradition, offering a way of escape from the negations of materialism; and on the other atheism, as a reaction from the absurdities of superstition. Wanting the sure guide of revelation, French thought drifts between these extremes, seeking rest and finding none.

Paris. J. G. A.

(To be continued.)

The Indian Famine.

In spite of the general improvement in affairs consequent on the rains, a vast amount of misery still calls for the practical help of the benevolent. The fact that over 4,000,000 people are still in receipt of official relief is sufficient to indicate the lamentable condition of the country. The number of orphans to be cared for is very large, while, but for help in the form of seed corn, agricultural implements, and ploughing cattle, many of the farmers and labourers must remain destitute and hopeless.

REV. DENNIS OSBORNE VISITS ENGLAND.

"At the request of many friends," writes Rev. Dennis Osborne, "I have concluded to visit Great Britain on a brief mission on behalf of sorely smitten India. At the time of my former visit (Feb.-March) the famine was beginning to spread its black pall over the Western Presidency; and in April, on my return, the sorest intensity of distress was beginning to be felt. The terrible experiences of the period which followed, claiming the lives of seven missionary workers as martyrs of the famine, would fill a volume.

"The vigorous administration of Lord Curzon, the generosity poured forth upon the hapless nation, and the single-hearted devotion of workers of all grades and stations have, under the blessing of God, alone prevented this grievous calamity from becoming an irreparable national disaster. Still, the mortality, aggravated by cholera, the wretchedness, desolation and misery which have had to be grappled with, are beyond the power of human language to describe. It is my duty to inform Christian contributors that

NEVER WAS THERE GREATER NEED

than now. The monsoon rains, although late, visited most of the parched tracts, and through erroneous perception of facts it might be concluded that the famine and its dreadful concomitants were past. It should be remembered that the tillers and their cattle have largely perished, and the sowing, wherever possible, must of necessity be sparse and imperfect; and even the very scant harvest expected is yet afar off. Meanwhile the hungry must be fed, and their long-drawn distress was never so keen as now. The multitudes of waifs of both sexes, plucked from perils deadlier than death, must be gathered in. In brief, to stay the hand of help now would be

A FATAL MISTAKE,

for it would falsify our pledges, nullify our efforts, and expose the imperilled and the sufferer in their sorest need. I hope to spend a few weeks in Britain upon this mission, and will feel grateful for an opportunity to personally state the case before those interested in its claims."

NOTES FROM WORKERS.

Rev. G. W. Blair (Irish Presbyterian Jungle Tribes' Mission) writes from Godhra, Panch Mals: "Rain has fallen in abundance. Much suffering still exists, and will for some time to come. We are feeding nearly 1,200 people daily in a number of villages."

Miss Soonderbai H. Powar writes from 2, Phayre Road, Poona, thanking our readers for financial help, and adds: "When the girls come from the famine district they are skeletons. It is a frightful sight. The cholera and plague are in Poona; every day many people are swept away."

Rev. Herbert B. Claxton (C.M.S. Boys' Orphanage and Industrial School, Clarkabad Christian village, Punjab) writes: "The sights I witnessed in Gujarat were appalling. No one could credit the suffering. I have been able to rescue 111 children, who will be trained in our Christian Homes. Four pounds per annum will support one child."

Lieut.-Col. Nurani, of the Salvation Army, writes: "Abundant rains have fallen in Gujarat and the Panch Mahals. Thousands of acres remain unploughed and uncultivated, because the owners

HAVE NOT THE NECESSARY MONEY

wherewith to do it. We are doing our utmost to help the poor cultivators, and up to the month of August had given out 32,000 rupees in small advances for this purpose. This has enabled some thousands of persons to cultivate their fields. The rain has caused excessive suffering through cold and damp. Cholera and other sicknesses abound. A distribution of 1,000 garments to as many children, men and women during the last week revealed the awful need of clothing. A thousand of the poorest creatures who attend our free distribution of grain had been instructed to come, but the news spread like wildfire, and several thousands came. They were truly an army of tatters. The destitution and state of the poor women and girls was especially shocking. We are now feeding about 2,000 little children in their villages, and shall in all probability continue this form of help, also our cheap grain shops, close up to the time of the next harvest."

Dr. Colin Valentine, from Agra, who has lately arrived in England, writes: "Before leaving India I was enabled to form a committee of Christian gentlemen who would, systematically and on business lines, engage in

THE RESCUE OF FAMINE CHILDREN

and send them to orphanages in various parts of the country. I had communication with all the missions in Upper India on this subject, and could have found homes for 2,500 children. The undertaking will be worked on undenominational lines, and will employ a staff to collect the children, and have them sent to any mission willing to receive them. Rain has fallen in many parts of the country, but unfortunately it has not been general. Agra is outside the famine area, but yet there is great destitution, owing to the increased price of grain. Thousands of famine-stricken people pass through. The last Sabbath morning I was in Agra we had between 5,000 and 6,000 people at our Beggars' Church. We daily received famine children, whom we fed up with biscuits and Swiss milk. There will be a need for famine relief for many a long day."

(For other Foreign Matter, see page 19.)

London City Mission.—The annual report of the Welsh Auxiliary of the London City Mission records a year of interesting progress. The number of migrations from the Principality continues to increase, and hence additional workers could be engaged with advantage did the funds permit. A new hall has been added during the year.

A Word to Doubters.

By Rev. THEODORE L. CUYLER, D.D.

"COME and see." This terse reply of Philip to Nathanael is the true answer to be given to all those who are troubled with doubts and difficulties about Christianity, or about their own religious duty. The only satisfactory test of Christianity is the test of personal experience. The sceptical class—whether the scepticism be wilful or involuntary—is almost entirely composed of those who have never come to Jesus Christ in a reverent, docile spirit—never sought to be enlightened by Him, and never honestly tried to keep his commandments.

I feel perfectly sure that if the most outspoken infidels would spend even a few weeks in a patient *trial* of Christ's precepts for themselves, if they would ask the help He promises, and endeavour to put in practice his commandments, they would find their fogbank of infidelity all dissipated by exposure to the Sun of Righteousness. The vast majority of infidels have made no personal test of Jesus Christ in any way. David Hume confessed that he had never studied the New Testament, and knew little about Jesus Christ. If he had sincerely tested the efficacy of prayer for himself; if he had gone to Christ for light, and found none; if he had honestly obeyed Christ's precepts, and found himself none the better for the honest experiment — then Hume might with some show of reason pronounce prayer a mockery and Christianity a delusion.

Jesus Christ—both as a loving invitation and a fearless challenge—says to every one, "Come unto Me, and I will give you rest." Do those who actually go to Him, confessing their weakness, ignorance, and wants, come away without any sensible relief? Do those who pray aright find it a mockery, and do those who sincerely practice what Christ bids them find themselves none the better, purer, and happier for it? These are

FAIR QUESTIONS FOR EVERY SCEPTIC—

yes, and for every doubting and troubled soul—to face. Another man's doubt or denial amounts to nothing against my personal knowledge from actual experience. Those of us who have tried Jesus Christ for ourselves, as a redeemer, as a spiritual guide, as a friend, as a supporter and comforter, can fearlessly say to every unconverted person, "*Come and see.* Try our Saviour for yourself." We do not make any preposterous claims of perfection; but we do *know* that we are better men and women—stronger, cleaner, happier, and more unselfish and heavenly-minded—for even an imperfect following of Jesus Christ. We know whom we have believed, and of this actual experience no scoffer can outwit us, and no infidel can rob us.

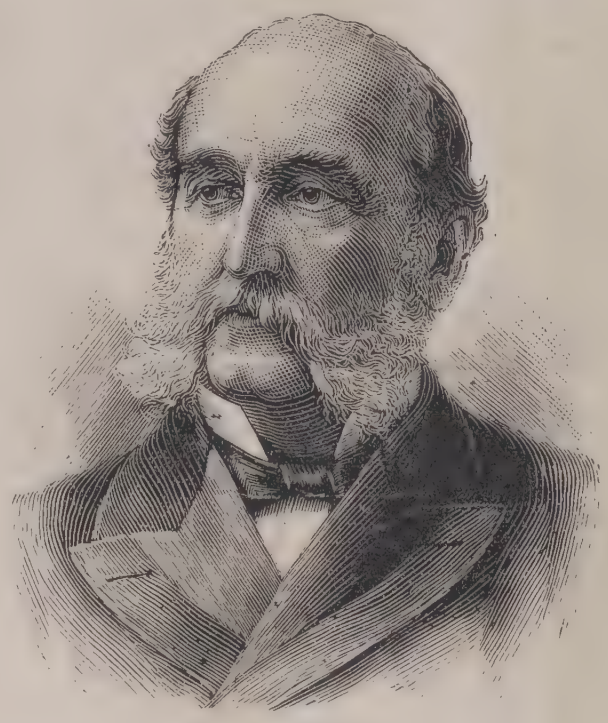
Many a poverty-stricken Christian can say, "Come and see how much sunshine my religion pours into my plain, poorly-furnished home." Many a converted sensualist can say, "Come and see how much cleaner my life is since I gave my heart to Jesus." From tens of thousands of

SICK-ROOMS AND DEATH-CHAMBERS

has gone out the triumphant testimony: "For me to live was Christ; for me to die is gain."

It is recorded of Sir Isaac Newton that once when Dr. Halley, the astronomer, vented some infidel opinions in his presence, Newton said to him: "Dr. Halley, I am always glad to hear you talk about astronomy or mathematics, for these subjects you have studied, but you should not talk of Christianity, which you have not studied. I *have*, and I am quite certain that you know nothing about the matter." When the great philosopher, Sir David Brewster, was dying, he said to Sir James Simpson: "I have had the light for many years, and oh, how bright it is! I feel so perfectly sure, so perfectly happy." Brewster was the prince of opticians in his day, and knew all about physical light. Is it to be supposed that he did not understand spiritual light from actual experience? He knew what truth was; do you suppose that a man of his discernment would pillow his dying head upon a lie? He had carried into religion the same inductive principles that he had applied to scientific investigation. He had come to Christ, and *seen for himself.*

"Come and see!" That is the short, simple, earnest, common-sense appeal which I make to every honest seeker after truth, every soul troubled with doubt or tormented with sense of sin and guilt. Come and look at my divine and adorable Saviour for yourselves. Study his words. Study his works. Study his life. Study his atoning death for you and me, and all other poor sinners. See what faith in Him has wrought for all who have tried Him. Ask Him to accept you; ask Him to guide you; ask Him humbly, "Lord, what wilt Thou have me to *do?*" The first step toward Jesus Christ is the beginning of a new life; the last step will take you into heaven.



MR. IRA D. SANKEY.

Trade Unionists and Drink.—In dealing with the attitude of labour in regard to the liquor trade, a democratic contemporary makes a very practical suggestion that "the cream of the workers, as the trades unionists undoubtedly are," should refuse to meet in public-houses, "and thus cut off a considerable amount of the profit that at present goes to the brewer (one cannot say publicans, as most houses, in the Metropolis at least, are now tied) who records his thanks for working class support by constantly voting against all measures of social value when they come before Parliament." An even more potent method would be refuse to take the brewer's drink!

Mr. Sankey in London.

SACRED song appropriately occupied a prominent place in the proceedings at the metropolitan welcome to Mr. Ira D. Sankey, at Exeter Hall, on Thursday last. A remarkable degree of public interest was manifested in the veteran evangelist; not only was the

UPPER HALL THRONGED

with an enthusiastic audience, but the lower hall was taxed to its utmost capacity by an overflow, while the Strand and the contiguous side streets were still blocked by a more or less compact mass of humanity seeking admission.

Sir George Williams presided at the meeting in the large hall; the platform was chiefly occupied by the London Evangelistic Choirs, inaugurated by Mr. Sankey in 1875, whose silver jubilee was also celebrated on the occasion. Rev. F. B. Meyer engaged in prayer. In some preliminary words Colonel Morton, president of the London Evangelistic Singers' Union, described the work of the organization in its effort to spread the Gospel by means of song, and alluded to the change which had come over the hymn singing of Christians in this country as a result of Mr. Sankey's visits. Colonel Morton went on to quote from several letters of regret, from Lord Kinnaird and other prominent workers who had been associated with the evangelistic tours of Messrs. Moody and Sankey. At a later stage, too, Colonel Morton read the following telegram from Rev. John McNeill:—"May you have a joyous meeting, an all-pervading sense of the nearness of the departed spirits of the mighty dead, and of Him whose praise has been for all these years

YOUR GLORIOUS THEME."

In his opening address, Sir George Williams gave a most hearty welcome to Mr. Sankey to England after all these years. They desired to express their sense of the benefits to religious work in this country which had accrued from the lessons taught by Mr. Sankey as to the place and power of singing in worship and in evangelistic work. Amid a scene of enthusiasm, the chairman shook hands with Mr. Sankey on behalf of the audience, welcomed him to London, and bade him God-speed in his work.

Mr. Sankey testified to the pleasure it gave him to return and find so many friends who remembered the days of old when they worked together in the Gospel, who are numbered with those who follow the Lamb, and who sing the

SWEET SONGS OF ZION.

Mr. Sankey, after remarking that he was glad to refute the story which had gained currency to the effect that he (Mr. Sankey) was dead, went on to say that he rejoiced in the many new Gospel songs which had become popular, but he had a personal love for the old ones, and would sing one which he had sung in that hall seventeen years ago:—"When the mists have rolled away." Mr. Sankey recalled the circumstances under which he first rendered the song. It was in the Free Trade Hall at Manchester, on a dark and cloudy wintry day. He did not know what to sing in order to help Mr. Moody and the people, but felt that God directed him to the song in question, although he had felt doubtful of its acceptance. Before he had finished, however, the rays of the sun had broken through the fog, filling the hall with light and rolling the mists away, while a sense of joy and gladness had fallen upon the great gathering.

Mr. Sankey now took his place at the harmonium, and sang the familiar words with wonderful clearness and freshness. The choirs had been asked to join in the chorus, but the entire audience caught up the strain with manifest feeling.

At the conclusion of the singing, Pastor Archibald G. Brown voiced the general sentiment in saying that they welcomed Mr

Sankey with gratitude for the holy and happy memories of bygone days. They could see the wonderful providence of God in bringing Mr. Moody and Mr. Sankey together. The two became blended until it almost seemed that "Moody and Sankey" was a double title for one person. The speaker made some fervent references to the revival scenes of 1875, and evoked feeling responses from all parts of the building as he cried, "Oh, that such days might come again!" What a spirit of prayer was then abroad, and how deeply sinners realized their lost condition! Mr. Brown had recently seen an announcement, which read: "This chapel has been

SOLD FOR AN ICE-HOUSE;

very little alteration was needed." He feared that that might be applied in many places with regard to spiritual matters, for there is widespread coldness and conventionality, and we sigh for a tidal wave of revival.

Mr. Eugene Stock, who followed, after words of touching reference to bygone days, and especially to the great Moody and Sankey mission in the Agricultural Hall, said that he had heard all over the world the Gospel songs associated with the name of Mr. Sankey. He had listened to them, sung in the native tongue, among the Maoris in New Zealand, and among the Chinese immigrants in Australia. They were used throughout India, and he, the speaker, had heard even a congregation of Santhals—a race who were in India before the Hindus—singing "Man of Sorrows—what a Name!" and "The Great Physician now is near." In Rome itself, too, he had heard some of the King's guards, brought from darkness to light through the instrumentality of Cavaliere Capellini, singing these excellent "Songs and Solos."

During the evening many hopes had been expressed that Mr. Sankey would sing

"THE NINETY AND NINE,"

and there was a sense of satisfaction when, at the conclusion of Mr. Stock's address, Mr. Sankey sang the familiar and much-loved solo. The story of its origin was effectively told. Mr. Sankey pictured one of the great meetings in the Free Church Assembly Hall at Edinburgh, twenty-seven years ago, and the strong sense of Divine guidance which was upon him as, at an important moment in the meeting, he drew from his store of Gospel songs some striking words on "The Good Shepherd," which he had cut from a newspaper, and then, praying "God help me," "struck the key of A flat, not knowing what tune would come, and God gave it, note by note."

As Mr. Sankey had to proceed to the overflow meeting, the benediction was pronounced, and this hearty and happy gathering came to a conclusion. As the vast assembly separated, the universal topic of conversation was the sustained health and vigour of Mr. Sankey, and the preservation of that spiritual and pathetic note which has been so widely owned of God in the exercise of the ministry of song.

AT HAMPSTEAD.

On Sunday last Mr. Sankey conducted morning and evening services at Trinity Presbyterian Church (Rev. J. Gillies, minister). The congregations were very large; indeed, the church and side buildings were full to overflowing before the services commenced, and hundreds failed to get into the place at all. A good many consoled themselves by listening outside under the open windows. In the morning Mr. Sankey gave an account of his visit to Egypt and Palestine, and especially of his reminiscences of Gethsemane and Calvary. Dr. Newman Hall led the congregation in prayer.

In his opening remarks, Mr. Sankey said he had come there because it was the church of his old friend, Mr. Hugh M. Matheson, who had been chairman of the London Committee in 1873, and on that account there was no place in England he would sooner visit. He had intended to come to London earlier this year and attend the Christian Endeavour Congress, but, after his beloved brother, D. L. Moody, passed away, he felt he ought to be at the Northfield Conferences as in former years. There would never, of course, be in our age another D. L. Moody, but his son, W. R. Moody, had caught many of his father's strong characteristics, and was carrying on much of his father's work very wisely.

In the evening Mr. Sankey gave his "Service of Sacred Song and Story." The solos and reminiscences of the esteemed evangelist were received with deep attention by the sympathetic congregation, many of whom would recall the Hampstead mission of Messrs. Moody and Sankey.

Our readers will be glad to know of Mr. Sankey's forthcoming engagements. September 20, 21 and 22, at 7 p.m., he devotes to Rev. Thos. Spurgeon at the Metropolitan Tabernacle reopening services. On Monday, the 24th, he goes to the Great Assembly Hall, Mile End Road, E. Wednesday, the 26th, he will be at New Court Chapel, Tollington Park (Rev. G. Campbell Morgan's); and on Oct. 1 he starts for the North of England, visiting Leeds, Wednesday, Oct. 3, and Sunderland, Sunday, Oct. 7, *en route* for Scotland.

SIR GEORGE WILLIAMS.

From Photograph by Barraud, 263, Oxford Street, W.

Letters to the Editor.

"The Fatherhood of God."

In reply to the question, What is the meaning of the term, "the Fatherhood of God"? I would remark as follows:—

There is a general sense in which the author of anything may be called its father; thus, "Adah bare Jabal. He was the father of such as dwell in tents and have cattle." "Jubal was the father of all such as handle the harp and organ." God is "the Father of mercies"—they come from his tender love.

If we act under the influence of some superior person, some powerful mind, such person may be called our Father. "Ye are of your father the devil, and the lusts of your father it is your will to do."

God, as Creator, being the source of the life of the race of mankind. To use the words of the Apostle Paul: "in Him we live, and move, and have our being." "We are all"—as such—"the offspring of God."

In these days it is of very great importance to hold the above truths in their integrity; yet also to keep clear the special Christian doctrine, as expressed in John i. 12, namely, "As many as received Him"—Christ—"to them gave He the right to become *children of God*, to them that believe on his name." This applies not to the above—*the race of mankind*—but to the persons now defined, who "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Discrimination, and a balanced mind, are very needful on all such subjects. There are many truths that are diverse, yet not adverse, and which all fit in, as the stones in Solomon's temple, when they are adjusted into their right place, forming one perfect, beautiful building.

James Van Sommer.

[We have received several other letters on this subject, but they do not carry us substantially further than did Mr. Crewdson Wilson's compact Scriptural analysis in our last issue.—Ed.]

"A Plethora of Speakers."

Sir,—My heart goes out entirely with you in your protest against "A Plethora of Speakers" at our public meetings. I have long suffered silently, and protested strongly against the number of speakers invited to meetings, and I know what it is to spend several hours for just a very few minutes' speaking. The wear and tear of mind and body involved in such a wasteful service is a burden which public men ought not to be called upon to bear unnecessarily.

As organizer of public meetings—for I have my share of that also—I am sure we must be wiser, and minimize the resources which, on the whole, are so cheerfully placed at our disposal for the furtherance of Christian, temperance, and philanthropic work on all sides.—Yours faithfully,

A Worker.

"Christians and Railway Companies."

Dear Sir,—As you are aware, the Shareholders' Union urges stockholders in railways who are conscientious objectors to Sunday labour, to combine against it. The policy which they advocate is *not to sell out*, which would be only an evasion of high duty, but to follow the advice of the late Earl of Shaftesbury, who counselled perpetual remonstrance and memorializing. I therefore thank your correspondent, "A Small Shareholder," for the timely words, as I consider them, of the letter which appears in the last issue of The Christian.

To sell out would be a course only too welcome to our Sabbath-breaking opponents, because it would leave more power for evil in their hands. Christians have a right not only to the possession, but to the free advocacy of their convictions. They are bound to abide by these convictions at any cost. Impelled by courageous attachment to principle, at the risk of scorn, sneers, and outcries, we deliver our testimony, knowing that the Lord of the Sabbath honours confession of his name and attachment to his law. Results must be left to Him.

Of course, the objection is made that the dividends received by Christian shareholders consist, in part at least, of tainted money. True. But the difficulty alleged is comparatively easy of solution. One-seventh of the amount on the warrant can be set aside for purposes of agitation, by those who sincerely desire an altered state of things. Dividends to the amount of more than £21, have reached our treasury from this source since the year began; and we expect to receive more. Such a devotion of soiled gains seems not only lawful but expedient.

Proprietors of any railways who may be opposed to the Sunday goods' traffic, Sunday excursions, or the oppressive Sunday theatre train traffic, could not do better than write for instructions how to act. The undersigned would be pleased to correspond with all such at 7, King's Road, St. Leonards.—Very truly yours,

Jas. Fox Wilson,

Secretary of the Shareholders' Union for the Defence of the Sabbath.

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Conference of Evangelists

A THIRD annual Conference of Evangelists took place on Monday last. They assembled at ten o'clock for prayer, and continued in conference through the usual noon meeting. The main subject was the consideration of the best methods of prosecuting the work of Evangelization.

Mr. R. C. Morgan presided, and opened with the remark that the answer to the question, "What shall I preach?" is, "Preach Christ." He briefly suggested the thoughts which are expounded in the article on Justification and Sanctification (p. 11).

Pastor Turner, of Sutton, followed with an anecdote of a visitor to three churches. In the morning the impression he received from the sermon was, "I am a great preacher;" in the afternoon, "We are a great church;" in the evening, "We have a great Lord." He then dwelt upon God's Gospel as being the Word of God, and all included in preaching Christ.

Mr. Wm. Green (Bickley) asked why so many backsliders? Are we sufficiently preaching Christ in his twofold relation, *for* us and *in* us—that "being reconciled we shall be kept safe in his life"? The Holy Spirit is in us from the moment of conversion, but the vessel must be cleansed and emptied that it may be filled. Converts must be cared for by nursing fathers and nursing mothers. Mr. Holness, referring to the chairman's remarks, observed that there was peculiar need now for preaching foundation truths.

Other brethren followed, urging that to preach Christ was the whole Gospel. But to preach Christ implied his life, death, resurrection, his finished work, and its results in those who believe.

Pastor Archibald G. Brown, at the noon meeting, gave a timely and much appreciated address on pleasing God (1 Jno. iii. 22). He referred to Enoch as a family man, who walked with God; to 1 Pet. ii. 19; Psa. lxix. 30, and other illustrative passages.

Mr. Rowland D. Edwards, about to leave for an extended evangelistic tour in the United States and Canada, was commended to God in prayer. Rev. David Baron spoke of sermons and revivals being not got up but coming down, and of Enoch's short sermon on the Lord's coming with myriads of his holy ones. His friend, Dr. Saphir, had summarized the Gospel thus: Christ all-necessary, all-sufficient, all-accessible.

At the afternoon session, Mr. M. H. Hodder presided. Prayer was offered by Mr. W. Holmes and Rev. Dr. Gritton, with special reference to those in China and India who are filling up, in a marked degree, that which is behind of the sufferings of Christ.

Rev. L. W. Munhall, D.D., gave a long and really magnificent oration concerning

THE MERITS OF THE BIBLE,

with many a pointed and witty sally in refutation of various forms of attack upon the Book. He illustrated the unique character of the Word of God, from literary, philosophical, poetical, scientific, biographical, historical, and ethical points of view. The harmony of the various writings of which the Bible consists, the finality of its teaching, the failure of all attempts to destroy it, and the marvellous office of Israel in its preservation, were also eloquently urged as irresistible arguments in favour of God's Word, The address gave much delight to all present.

The praises of Jesus were here voiced by Mr. W. S. Weeden, in a solo entitled "The Prince of Peacemakers."

Mr. W. R. Lane was thankful for the opening address. At first, he had thought it rather off the lines of the Conference, but it had proved to be the right thing for the occasion. He believed in opening up the Scriptures not only to believers, but to the unconverted. The ministry of the evangelist must go beyond mere appeals to the feelings. It is necessary to treat those who are dealt with in after-meetings as possessed of reason, understanding, and judgment, while we clearly show that faith is to be founded on the Word of God; otherwise we shall work the gravest possible moral damage. Persons rushed into public profession apart from real conversion, get into a state called backsliding, and are subsequently the hardest to deal with. This is often the cause of objections on the part of godly pastors of churches to evangelistic effort.

Getting men to immediate decision for Christ, was declared by Mr. Leonard Weaver to be the primary duty of the evangelist. We may bring the Word of God to bear upon a man when we feel that he has taken the first step in

SURRENDER TO JESUS CHRIST.

The harvest is ripe for immediate spiritual results; and, if we aim at them, God will not disappoint us.

Among those who took part in the subsequent discussion were Messrs. Van der Venter, Charles Cook, Walter Notman, David Haxton, Bewley Weaver, Ned Wright, and Monro Collings; Revs. G. Turner (of Sutton), Z. B. Woffendale, and John Wilson (Woolwich). Points emphasized by the various speakers were—the necessity of looking after converts; the impossibility of preaching Christ apart from what is written concerning Him; the need of dependence upon the Holy Spirit for influencing the people, while guarding them against the transient results of overwrought feelings; the equal usefulness of varying methods; the fact that grace does not supply the lack of natural qualifications for evangelizing; the value and capabilities of the open-air sphere; and the gathering effect upon outsiders of individual witness-bearing by church members and others.

Mr. F. W. Lawrence presided at the evening meeting. Earnest prayer occupied the opening moments; and then Mr. Henry Thorne spoke of the Divine wisdom which is needed in order to make us wise unto the winning of souls. Mr. Wm. Forbes urged that many evenings might well be utilized for open-air work, long after the season of the year at which such efforts usually cease. From Ezek. xliv., Mr. Ned Wright inferred that unless our service to the world flows out of devotion to God, He will appoint us to work of a very inferior kind. Mr. Edward Hurditch showed

THE NECESSITY OF RESURRECTION LIFE

in order to spiritual power (Mark ix. 17, 18; Acts i. 8). Mr. William Benson, who has had an experience of fifty-two years in telling the story of the Cross, referred to the strength which comes through personal joy in God's salvation; and the varying necessities of different localities, in the way of Gospel methods, were illustrated from the experience of Pastor D. M. Cameron. Another speaker counselled the recognition of sanctified common sense as compatible with Holy Ghost power. Mr. Hodder closed the day's very profitable proceedings with prayer.

Neukirchen.—The Autumn Conference was held in the Assembly Hall of the Orphanage and Mission Institute, Neukirchen, Kr. Moers, Rhenish Prussia, last week. The proceedings were spread over three days—Tuesday to Thursday, inclusive. There was a large attendance of Christians from the entire neighbourhood, also a number of ministers and other workers, some from a considerable distance. Spiritual quickening and deepened experience in Divine things are the primary aims of these gatherings; and there is abundant ground for confidence that the meetings this year resulted in definite work for God.

Bulgaria.—Writing from the Medical Mission at Philippopolis, Madame Tonjoroff says: "The suffering poor of six nationalities come to me with their sick. You have no idea what a difference there is in the Jews and Turks since they came to our Medical Mission, but we do not see conversions among them as we do among the Bulgarians, Greeks, and Armenians. Through the blessing of God hundreds have been led to Christ in our Medical Mission. The prison work has been much blessed, and many have returned to their homes and towns to tell what God has done for them while in prison. My husband is travelling in connection with the Sunday School Union, working for and organizing Sunday schools." Madame Tonjoroff may be addressed at the Medical Mission, Philippopolis, Bulgaria.

Massacre of Missionaries in China.

THE Secretary of the Baptist Missionary Society (Mr. A. H. Baynes) has received the following communication from Rev. R. C. Forsyth, of Shantung:—

"Reliable educated native has brought news from Shan-si. Pigott party arrested Sheo-yang; driven on foot in chains to Tai-yuen-fu. Shared fate (of) other missionaries. Mission houses Tai-yuen-fu burned, except Farthing's. Missionaries fled there (on the) 29th (June), escorted (to) Yamen (on the) 9th July; promised safety; immediately massacred.

"Altogether thirty-three Protestants: Pigotts (three), Duval, Robinson, Altwaters (two), Stokes (two), Simpsons (two), Lovetts (three), Coombs, Benyon (four), Wilson (three), Farthings (five), Whitehouse (two), and four others. Hoddle, Underwood, Stewart have not been mentioned. Also ten Catholic priests; others not known. Probable total, fifty-one foreigners, besides many natives.

"Hsin-Chow: Six persons escaped (to the) mountains (on) horseback—probably Dixons (two), McCurrachs (two), Renaut, Ennals; fate unknown."

Soldiers at Lucknow.

WRITING from Lucknow, Mrs. W. D. Frater says:—"We returned here about two and a-half years since, after furlough in England, and found in this large cantonment no suitable place outside the barracks where the soldiers could spend their evenings. Wishful to influence for good, and help the soldiers in their leisure time, we decided to give up two rooms in our bungalow, and make a bright, happy home for as many men as would come.

"We were soon crowded out, and decided on taking a bungalow, which we did. This also quickly proved too small. We then approached the General Commanding for a site on which to build a Home. He listened with great interest to our scheme, and granted one of the best sites for the purpose in cantonments. The Home has been in use, though not formally opened, for three months, and during this great heat is proving an untold boon to the men. The rooms (which are large and commodious) are crowded night after night, showing beyond a doubt how highly the Home is appreciated."

An effort is being made in behalf of the building fund. Further particulars may be obtained from Rev. W. Dyson Frater, Wesleyan Mission House, Bishopsgate Street (Within), London, E.C.

Autumnal Days.

Leaves are falling, leaves are flying,
Leaves are drifting through the air;
Hearts for sunny gleams are sighing,
And for summer days so fair.

Fondly is my memory dwelling
On the joys my heart hath known;
While these autumn tints are telling
Winter soon will claim his own.

Yet while Nature's face is beaming,
With a faint and saddened smile,
Rise incessant, thro' my dreaming,
Whispers that my heart beguile.

"Look not backward! Lo, before thee,
Brighter days are yet in store;
For the foliage, fading o'er thee,
God's own hand will yet restore."

Life is ofttimes what we make it—
Trusting in our Father's care;
Blessing comes to those who take it;
God is present everywhere!

Friends are falling, friends are dying,
For the end must all prepare,
Satan and his hosts defying,
Christ's redemption all may share!

We are his who hath appointed
Summer, autumn, winter, spring;
Be our inmost hearts anointed,
Of our lives to crown Him King!

Clevedon, Somerset. W. Kitching.

Antwerp Sailors' Rest.—Under the direction of Miss Mary Smith and Miss Hanna Baetzmann, the Sailors' Rest at Antwerp continues its useful and much needed work. The institution is open for seamen of all nations, but is chiefly visited by English and Scandinavians. An annual report is issued by Miss Smith for English friends, and one in Norwegian by Miss Baetzmann.

Prison Work in America.

ON a recent Sunday, Mrs. Ballington Booth, wife of General Ballington Booth, and co-leader with him of the Volunteers of America, conducted a field day at Asbury Park, New Jersey, a fashionable seaside resort, about half-way between New York and Philadelphia, both of which cities contribute large numbers of visitors. The services were held in a large structure called the Auditorium. The day was intensely hot, but the morning congregation, of over a thousand people, not only sat through a deep solid discourse, but at its close added forty more annual subscribing members to the Defenders' League of the Volunteers, for the support of the general work.

But Mrs. Booth's great field of labour is in the prisons of the country, and after the meeting she gave me, in an interview, some interesting facts concerning it. Her organization is called the

VOLUNTEER PRISONERS' LEAGUE,

and has a membership of over 8,000 in the eleven penal establishments where branches have been inaugurated—Sing Sing, Auburn, and Clinton, New York State; Trenton, New Jersey; Charlestown, Massachusetts; Joliet, Illinois; Columbus, Ohio; Cañon City, Colorado; Baltimore, Maryland; and Folsom and San Quentin, California.

The members of the League pledge themselves (1) to obey the prison regulations faithfully; (2) to refrain from evil language and crooked practices in the prison; (3) to live upright lives among their companions, seeking to influence them for good as far as the prison rules will allow; and (4) to read the Scripture passages for the day from their "Day-book" ("Daily Light"), and to pray every morning and night. The League has both Protestants and Roman Catholics among its members, and even Jews; and when the time comes that any prisoner requires a home (on his release) he need not even be a member of the League. One great encouragement lies in the attitude of prison officials, who, although once sceptical as to the possibility of success for Mrs. Booth's work, have been so pleased with the visible and tangible results that now they afford her every possible facility, some of them even having gone so far as to join the League.

During the last six weeks Mrs. Booth has addressed twenty-six Chautauqua gatherings in Western States (at one of which 15,000 persons were present) in seven different States; and at every one of them she made her hearers not only know but *feel* a good many new things about prisons and prisoners. She has already fifty lecture engagements made for the winter, up to next March. Her lecture manager is anxious to arrange a tour for her through Great Britain for the winter 1901-2.

New York. ROGER MARTIN.

Soldiers' Christian Association.

THE Soldiers' Christian Association is continuing its work among the troops in South Africa with much profit to the men, socially and spiritually. It has tents at present with the camps at Bloemfontein (2), Kroonstad, Pretoria, Durban, and Ingagane. Iron buildings are in use at Pietermaritzburg and the Woodstock Military Camp, while efforts are being made to get a third erected at Pretoria. Mr. W. Gordon Sprigg, general secretary of the Y.M.C.A. at Cape Town, who has travelled the entire field of operations, writes:—"The Council has every reason to thank God in view of the abundant blessing and marked success which have attended their labours during the war, and for the extent to which the work of the Association has won the hearts of both officers and men. That the organization is recognized is the outcome of sheer hard work—work willingly rendered by a band of devoted men, who have made it their one aim, during the past eight or nine months, to rest satisfied with nothing short of the salvation of their fellows."

European Children in India.

IN a letter describing her work in the interest of the children of missionaries and others, Miss Orlebar, of Coonoor, India, writes: "The school was opened about a year and three months ago. Almost all over India, the education of European children is in the hands of the nuns or sisters of the Romish Church. I was often told by Protestant parents that they were obliged to send their children to the Convent School, as that was the only place where they could have a good education. I never thought for a moment that we were to meet this deep need. At first our only idea was to have a small bungalow close to our Homes of Rest, in which we could have a little school for a few hours in the morning, in order that the sick and tired parents might be able to have a complete rest, by being freed from the care of their children; but the

WORK HAS GROWN AND DEVELOPED GREATLY.

"The climate of Coonoor is most healthy, very cool and very dry. The house stands on the side of a mountain surrounded by a tea estate, and the grounds are very extensive. The children are all well and happy; I never am in their midst without rejoicing over the tone which pervades the whole school. For months past we have been looking in all directions for more teachers, but none have come forward to help us. Now we have come to my point, and it is this, that unless we have immediate help, we shall have to give up the school.

"We need a music teacher, a kindergarten teacher, and also one who can teach advanced subjects. We also need some one who can 'mother' the school, conjointly with Mrs. Bird, a lady of mature age, whom she can leave in charge when she is absent on missionary journeys with her husband. The teachers have no salaries, but are

VOLUNTARY WORKERS,

as at present the school is not self-supporting, though we are expecting it very soon will be. I should be deeply sorry for the school to have to be given up; it would seem to be such a reproach upon those who hold evangelical views that, while there is no lack of nuns and and sisters who will give their lives to this work, no earnest, devoted Protestant ladies can be found who will volunteer their help."

Miss Orlebar adds that communications should be addressed to Mrs. Bird, Brooklands, Coonoor, South India.

A French Orphanage.

SOME years since, I visited Barnave, when Madame Marzials, widow of Pasteur Marzials, was in much trouble, the orphan work there in debt, and all was under a cloud. At the same time I saw her true desire for the children's highest good, and her great affection for them. We had much conversation together, and at that time I did not see how to help, nor what would be wise to do. Since then God has taught her very deeply, in her own soul, has brought her out of all her difficulties, and has compassed her and her work about with "songs of deliverance."

Madame Marzials has now, at Die, in the Drôme, an agricultural school for orphans and poor abandoned children, which is managed on the most economical scale, and almost pays its way with the help of many small gifts obtained in France. She has also a school for training servants in the same place; they are taught what is necessary to suit them for domestic employment. God is blessing them, and if any of his children would help just now in a small way, it would be truly a work for the Master. At this juncture a little is required to carry on the work and keep out of debt.

At the Y.W.C.A., 26, George Street, Hanover Square, the names have been received of ten or twelve of Madame Marzials' young girls, placed in England. Quite lately I saw a beautiful letter from one of them (and one who had been a great trouble, born with bad tendencies), telling of her deep conviction of sin through Madame Marzials' words, and then of her rejoicing in a Saviour's love. Many have thus been blessed, and one can truly thank God for real spiritual work among them; and their love for Madame Marzials is very touching.

(Mrs.) L. K. GARDNER JAMES,
Vice-President (Great Britain) of the International Union of the Friends of Young Women.

Dr. Baedeker's Travels.

HAVING just come home from a three months' journey in the neglected portions of Eastern Europe, I feel myself a debtor to many friends who have by their prayers and sympathy paved the way for me, and I am very grateful to them. Leaving England on June 8, I travelled almost direct to Budapest, and thence to Croatia, where in a far distant place a conference of Christians of various nationalities had been arranged. Several pastors and evangelists assembled; Hungarian, Slavonian, Slovaks, Croatian, and Germans (some of whom had had to travel many miles), gave expression to their oneness in Christ, however different and defective their degree of light might be. After the opening service of a newly-erected hall, we assembled in the primeval oak forest, and it was a refreshing time to all, the one centre of union being Jesus Christ and Him crucified.

In Hungary and other parts of the Austrian dominion there are large fields which seem to be desolate for lack of the Gospel. The few pastors who occupy enormous districts are very far apart, whilst Roman Catholics put in their assumptive claims everywhere, leaving the people in utter ignorance. The cry, "los von Rom," is spreading through Austria, yet there are few who will show practical sympathy by holding out their rescuing hands.

It is a joy to communicate the glad tidings to people who have not known it. Giving a New Testament to a fellow-traveller often opens the way to most interesting conversation, and the precious seed thus sown may be fruitful and be found in the time of harvest.

After a happy time in the province of Carinthia, and a conference at Schloss Treffen, where the Gospel was heard from many of God's servants, I returned to Vienna, and had the privilege of joining in the opening of a new Gospel hall in the very heart of the city of Vienna, for the Czechs who come into Vienna in large numbers, and very many of whom come out from Roman bondage into the liberty of the Gospel.

I found the annual Conference at Blankenburg more numerously attended than ever before, maintaining its character as international and interdenominational.

Although Miss von Weling was no longer there to welcome the many guests, yet they came from north, south, east, and west. Russians, Swedes, Dutch, English, and Germans, Lutherans, Calvinists, Baptists, Methodists, and others had come apart for a while, and they were blessed. The separation by countries and nationalities has no real weight where hearts are united in the one Lord, and seek his glory and kingdom.

F. W. BAEDEKER.

Wart Eck, Weston-super-Mare.

The Cotelingam Brothers.

THESE workers have lately held several meetings in Paris. They took part in the Christian Endeavour meeting at the American Union Church (Rev. Dr. Thurber's), and in the evening sang at the service in the Wesleyan Methodist Church, where there was a crowded congregation to hear Rev. Dr. Talmage. In the same church, on the following evening, a well-attended meeting was held, under the auspices of the Anglo-American Y.M.C.A., the chair being occupied by its president, Mr. H. H. Skepper. With vocal and instrumental music, and an address on the need and possibilities of Christianity in India, they deeply interested all present. They also had a meeting at the French Y.M.C.A. Their personality and their mission have gained for them many friends and well-wishers in Paris. H. D. B

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Pen Pictures from Afar.

THE ARMY CHAPLAIN.

MANY of my young friends, I am sure, have followed the fortunes of the Transvaal war with deep but painful interest. Map in hand you have traced the march of Her Majesty's troops from city to city till they entered Pretoria. Some of you have your favourite general or colonel—Lord Roberts, Sir George White, or General Baden-Powell. Some boys—and girls too—I have found wearing small medallion portraits of their special heroes.

You will have heard, I daresay, that the soldiers at the front are not deprived of religious services when in the field, or are without the consolations of religion when in hospital or in their dying moments. I thought, therefore, you would like to have some vivid pictures of the Christian minister who accompanies an army when actively engaged in his work of love and mercy.

He is called, as you know, an Army Chaplain, and he has to share with the officers and men the hard times, and endure the exhausting marches and severe privations which war always renders inevitable. There are no fixed hours for public worship as at home, and no churches or chapels in which to assemble, of course. But the minister of Christ has a very busy and laborious time. At any moment he may be summoned to pray with a dying man, or to speak some word of comfort to a wounded comrade in a very agony of pain.

Many are the open-air services conducted at times found to be suitable. Meetings for prayer are held, frequently before a battle begins. Men who do not pray much in ordinary circumstances willingly attend a prayer meeting when the bullet of an enemy may wound or kill them in the next encounter. Opportunities are often found for conversation upon the soul's needs, the urgency of salvation, the power of faith, and the inspiration of love for Christ. Untold blessings have resulted from hurried words of warning or advice. I think you see that the Chaplain is a real Ambassador for Christ, and is in position to help many into the way of God, who would not perhaps listen to him under different conditions.

Now look at this picture: At seven p.m. is held an open-air service. We sang several hymns, and prayed, and spoke to the men, who listened most attentively. At the close of the hymn one of the men said, "Can we sing 'Love Divine, all love excelling?'" and as soon as the hymn was started they sang most heartily. After the Benediction was pronounced one said, "I have a wife and four children in England who are praying for me." Another remarked, "My aged mother is praying for me, but you don't know what a lot I have to put up with from my godless companions: will come to the meeting again to-morrow night, sir."

This is another: Had a grand time in singing with the men until the sounding of "First Post." Then I went round from tent to tent and distributed literature. I was in the last tent of all when "Lights out" sounded, and at once rose to go, when one of the lads said, "Don't go, sir." I replied, "But I shall get you into trouble, for lights must be put out." "Never mind," said he, "we can talk in the dark;" and so we did, and the Lord blessed us, and I came away with a hearty "Good night lads, God bless you," feeling that I had been able to score one.

Here is a third: Rose with the troops at one o'clock a.m., entrained, and made a reconnaissance in force. Held service at Sterkstroom in the marquee at 6.30 p.m., when Sergeant-Major X. gave a most impressive address. He is a valuable worker, a man of God, an excellent speaker, and much respected by his comrades.

The next is this: Received the following order from the head-quarters staff to-day: "No. —— died in hospital at Sterkstroom on the 24th instant of enteric fever. The funeral will take place to-day, arriving at the cemetery at about five p.m." I officiated at the grave at the time specified, and in torrents of rain. Our men were all soaked through. The band of the 1st Royal Scots was in attendance, and played to and from the cemetery, and a firing party of the Royal Engineers fired the usual three volleys over the grave.

This is the last: Received eight boxes from the ladies of Lady-Frere for our sick lads. The boxes contained apples, peaches, grapes, butter, eggs, books, magazines, and a splendid lot of illustrated papers. I wish you could have seen the expression of thankfulness upon the faces of the sufferers in our hospital as I went from bed to bed distributing the goodies.

These pen-pictures will help you to understand the lights and shades of war. They will give you, too, some idea of what a good Army Chaplain can do while he proves himself a true friend and pastor to the soldier. May the war soon come to an end, and righteousness and peace be established!

Some Indian Children.*

WE have some very funny children here, and yet in many ways very like some of you. One raw specimen of an Anglo-Indian youth, who generally comes to school with a weather-beaten collar, and stockings picturesquely ventilated, wanted to know if the language was difficult in London. I must tell you that this young hopeful is not the brightest specimen of our training. The other day, at Scripture class, he was repeating the books of the Bible, and after "Joshua," "Judges," "Ruth," he went on, with closed eyes saying, "David," "Jonathan"—and I just stopped him in time to prevent the whole class from laughing at him.

There is one other youngster I want to tell you about, quite after your own hearts. A rajah's son (a "rajah" in India is a native prince or king), as fit as any young Britisher, to the front in everything, even in our rambles over the mountains. And I hope I shall not suggest similar deeds of wickedness to your minds when I tell you that in school hours he sometimes brings live snakes out of his pockets, and passed me a match-box the other day with a live insect in it. I am afraid I shall have to exercise more judicious severity on these occasions, and march this young man up to the desk of the head-mistress, where both rebukes and prizes are delivered in turns.

And now you will accuse me of favouritism, if I do not tell you a little about the girls. Once a week, in my own little room, I invite the girls to what I call

A "NUGGET TEA."

Mountain ferns and beautiful wild flowers decorate the walls, and in the middle of the floor tea is spread—the cups are all turned down, and under one of them is to be found a tiny gift with a text attached to it. The excitement is great, as the girls walk round three times before they decide which cup they shall squat in front of. Last week the "nugget" fell to the lot of the best girl in the school, the daughter of missionaries, who with her knowledge of the Marathi language, helps to teach the poor natives, who come here every week for an address. In her own simple way she tells them "God has made a beautiful heaven for all who give their hearts to Him, and when they die, if they trust Him, He will make them happy in his love for ever, and take them to that land where they will renew their youth, and will never grow thin or frail any more." I must tell you that these poor people are all suffering from the effects of plague and famine, and we supply each with a small quantity of rice before they leave.

I must add a word about the grown-up people, too; there are not many of us here, but we occasionally have visits from other missionaries who come out to this beautiful mountainous district for a little rest. I shall soon be running away and leaving them, to begin my real native work amongst the poor women who are shut up in the Zenanas, and about whom you have heard so much already.

* Extract from a letter by Miss Ruth Hurditch, which, with another very interesting letter from her sister, Miss Beatrice Hurditch, in Africa, will appear in "Footsteps of Truth" for October.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 246).

(Isa. xl.-xlv.)

Fill in the following, giving chapter and verse:

1. They that . . faint.
2. I am . . images.
3. I have . . thee.
4. Fear thou . . righteousness.
5. I even . . sins.
6. Everlasting God . . understanding.
7. Look unto . . else.
8. I will bring . . them.
9. To whom . . him.
10. When thou . . upon thee.
11. For I . . thee.
12. I am . . me.
13. Sing unto . . thereof.
14. I even . . saviour.
15. When the . . them.

[Children under *ten*, do any 4; under *thirteen*, any 6; under *seventeen*, any 12.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions next week will be set from Jeremiah; 2 Kings xxi.-xxv.; 2 Chron. xxxiii.-xxxvi.

ANSWER TO LAST SEARCHER (No. 245.)

1. (*a*) Naaman (2 Kings v. 1); (*b*) He was a leper (2 Kings v. 1); (*c*) 2 Kings v. 5-14.

2. (*a*) Gideon and Phurah, his servant (Judges vii. 1 and 10; (*b*) Because, by God's signs, it had been reduced from 32,000 to 300 men (Judges vii. 2-6); (*c*) Gideon's offering was accepted by his visitor as a sacrince (Judges vi. 19-21). The signs with the fleece (Judges vi. 36-40); (*d*) The Midianites and the Amalekites (Judges vii. 12).

3. (*a*) Eli (1 Sam. iii. 2); (*b*) Samuel (1 Sam. iii. 3); (*c*) Eli told Samuel to say, "Speak, Lord; for thy servant heareth" (1 Sam. iii. 9); (*d*) 1 Sam. iii. 11-14.

No. 245—Correct Answers (first list) received from:—

A—R. and Ernest Aldwinckle.

B—Harry* and Edith* Bank, Rachel* and Leah Blumenthal, Ada Blencowe*, Eleanor Bennett, Gordon* and May* Bligh, Ella Berryman*, Gertrude Bristow, Edith Blenkarn*, Mabel Baker, Robert Bushby, Mabel Birney, Dorothy Bentall, Christabel Bath*, Herbert Braddon, Mary, Susette*, and Helen* Beck.

C—Henry* and Grace* Charick, Daisy, M., Joan, and Margaret* Clarke, Lydia Cleary, Douglas Cox, Gladys Clark, Kitty Cope*, May and Ida* Callen, Kathleen and Ida* Cole, George*, Katie*, and Oscar Cross, Stanley and Percy Chappell, Josephine* and Elma*, Cheal, Isabel Candlin*.

D—Llewellyn Dale, A. Davies, Vera Dickinson*, Ralph* and Dorothy Daintree, Nellie Dowsett, Ethel Dancy*, Jessie*, Elmina* and Isabel* Deane Roe, Stanley Drew*.

E—Joseph Elkin*, Edwin Ercroyd, E. M. and Robert Everett.

F—Sarah* and Solomon Finkelstein, Olive, Vincent, and Mabel Fleet, Kitty Fausett, Winifred Field, Nellie Furse.

G—Kenneth* and Kathleen* Goodyear, Clarice Gale*, Cicely Gibson, Margaret*, Dorothy*, Jack*, Stuart, and Edith Gray, Grace* and Evelyn* Gulston, W. Garnham*.

H—Violet Hatch*, Betsy Holik*, Annie Horstcraft, Beatrice Hastings, G. Hawkins*, Dorothy Havergal-Shaw, Annie Hammond, Mary, Willie, and Elizabeth Hooper, Mary* and Eric* Hill, Walter Harland, Francie*, Julyan*, and Florence* Hoyle.

I—Nellie Irving*.

J—David* and Robert* Jameson.

K—Gertrude Krambach*, Esther* and Rose* Killowich, Annie Kingsford.

L—Mary* and Annie Levine, Arthur and Evelyn Lamb, Blanch Lindup*, Constance Longhurst*, Geo. Locke.

M—Jacob Michaels*, Godfrey and Evie Miller, Lewis*, Arthur*, O.* and Nellie* Morice, Mabel Morris, Charlie* and Dorothy* McMullin, Mildred Morgan*.

N—Leah* and Dora* Niels, Emily Norris, Eleanor and Valerie Noel, H.*, and G. F.* Neligan, Maud and Amy Nottage, Edith Nash.

O—Olive Olive*, Gilbert Oxley*.

P—Kathleen Pincott, Margherita Perlmann*, Kathleen* and Ethel* Pasley, L. M. and Gordon Pibel, Hattie*, Mildred* and Evelyn* Peters, Olive Pine-Coffin, Ruth Pledger*, Katie*, Walter* and Leonard* Picknell, Evelyn Pechey, Mary, Christine and Grahame* Pearson, Isabel* and Gladys* Phipps.

Q—F. Quance*.

R—Alice Reid, Alice Robinson, Marion Richards*, Gordon Remington, Mabel De Russett*.

S—Henry, Raphael* and Samuel Schwartz, Lizzie and Dora Simons, Stanley* and David Soltau, Ellen Simmons*, Bessie Symes*, Betty Stocks*, Margery Smart, Frankie Sellwood*, Ferdinand Sosnovitch.

T—Isaac and Rachel Tushinsky, Dudley Toye*, Theodora* and Archibald* Thorn, Frank Thompson.

W—Joanna Wolnitzer, Dorothy White, Ellen Williams, Sydney Wisdom, Mansfield White, Agatha Ward, Cecile and Phillis Wright, Frank* and Madge* Wilson, Dorothy Woodford.

Y—Maurice* and Gladys* Young.

No. 244—Correct answers (second list) received from:—

A—Ernest*, Mary and Frank Anderson.

B—Lucienne Brabandes*, Ernestine Buhl*, Frank Bentall*, Herbert Braddon*, Frances Burnett*, Louise Betts*, Charlie, Alan and Maggie Banks, Eva Browne*, Massy, Conyers and Allen* Baker, Edith Blenkarn*, Helen*, Susette* and Mary* Beck, Gladys Bartlett*.

C—Grace Charik*, Margaret Clarke,* Elma* and Josephine* Cheal, Gladys Clark*, Dorothy Cooper, Henriette Chouvenin, Alice Crang, Jessie*, Walter and Maggie* Carter, Susie Cumbers*, Gladys Calvert, Nesta Carew*, George Crawford, David*, Henry*, John* and Annie* Colville, Mary Coldwell*, Hyde* and Duncan* Campbell, Muriel Craigie, Alice Cady*, Dorothy Clarke.

D—Vera Dickinson*, Dorothy* and Ralph Daintree, Marie Denizot, May Darroll*, Marjory Dyke*, Esther Dickson, Polognia Daws*, Ethel and Mai Davidson, Albert E. Davis.

F—Sarah Finkelstein*, Louise Filhol*, Jeanne Fancon*, Maggie, Eva and Mabel* Fletcher, Nellie Furse, Lewis Fullarton*, Lily Findlater, F. and A. Figgis.

G—W. Garnham, Hilda von Griesheim, Isabel* and Elsie* Goudge, Edith*, Margaret*, Dorothy, Jack and Stuart Gray, Margery, George and Colin Graham-Brown, Alice Gammage*.

H—Florence*, Francie* and Norman Hoyte, Hannah Hancock, Jamie de Hailes, Elsie Hore, Kathleen and Dorothy Heckford, Sandy and May Handasyde, Elsie Hanson, Georgette Hoffmann*, Lucie Hourdain*, Ella Hake, Hetty Hill*, Myra Hunt, Rosetta Hamilton, Violet Helford*, Dorothy Harris.

I—Isabel* and Ami Inglis, Daisy Ircdell,

J—Lizzie Johnstone*, Emily Jeynes.

K—Esther Killowich*, May Kalb, Ruth Knight, Dorothy*, Grace* and Cecilia* Kerr.

L—Guinefred Leigh.

M—Mildred Morgan*, Addie Moore, Dora Muir, Cyril Marsh-Roberts, Margaret Macphee*, Daniel* and Dorothy* Morris, Evelyn* and Olive van Millingen, Barbara Maconchy, Leonard Mace*, Margie Marston, Maggie McDougall, Lois* and Olive* Mewburn, Winnie Macfie, Margaret Merry*, Annie* and Elsie* Moule, Maude Mellroy*.

N—Dora Niels, Amy and Maude Nottage.

O—Eva and Maude Oakes, Stephanie Ong*.

P—Margherita Perlmann*, Percy and Geoffrey Peach, Gladys* and Isabel* Phipps, Mary and Christine* Pearson, Marjorie Porteous*, Winifred Page*, Dorothy Patten*, Laura Percy, Edith Purkiss, Jessie, Eddie and Willie Palmer.

R—Gwennie Ravenhill, Elsie Ridewood*, Nora Read, Lorimer and Rita Romanes, Winifred de Russett*, Beryl Reid*, Jessie, Elmina and Isabel Roe, Ada Renals*, Hope Robinson.

S—Kathleen Slark, Pauline Schwarz, Bessie Symes, Binford* and Frankie* Sellwood, Eric Shaw, Lucy and Helen* Stalker, Bertha Stecker, Betty Stocks*, Herbert Stuart, D. Stanier, Dollie Salt*, G. Spurgeon*, Evelyn* and Violet* Shaw, Ellen, Florence, Isabel*, Effie and Andrew Simpson, Flora Smith*, Poppie Stidolph*, Edgar and Hilda Schaeffer.

T—Rachel Tushinsky, Marjorie* and Evelyn* Tracey, Nellie* and Emma Tisdall, Frank Thompson, Willie Thomas*, Olive Tritton*.

U—Eva Usher*.

W—Charles Wingrave, Robert and Thomas* Waddell, Queenie* Ernest* and Kenrick Wakeford, Bertie Walls, James, Sarah, Rachel and Georgina Wilson, Sarah* and Annie* Wood, Florence Wilde* Pringle Wilson*, Ellie* and Nora* Wyatt, Edith* and Edward* Wheeler, Arthur, Violet and Louisa Walker.

Y—Gladys and Maurice Young.

FOREIGN LIST.

No. 236—Alan Hogg (China). **No. 238**—Minnie*, Cuckoo* and Flo Lister. **No. 239**—Hildah Krige*, Nicolaas van der Merwe. **No. 240**—Lottie, Retha, Ivan and Eric St. George (Canada). **No. 241**—Jean Scott (Candada), Dora Wallace (Canada). **No. 242**—Ina, Nettie and Kate* Thomson. **No. 243**—Adela Matthews (St. Lucia), Will, Nettie*, Kate* and Ina Thomson.

Personal.

Many thanks for flowers received.

NORA READ.—I could not give you a * this week. The ink on your paper was so faint that it was very difficult to read your answers.

ESTHER BLUMENTHAL and ERNEST ANDERSON.—I am very sorry you have to discontinue the Searchers.

UNCLE TOM.

Children's Special Service Mission.

Mr. C. Harrison, with Caravan, *Petworth, Sussex*; Mr. F. P. Rowe, with Caravan, *Wethersfield*, to Sept. 30; Mr. F. A. Glover, *Carhampton, near Taunton*; Mr. J. Spiers, *Newport, Fife*, to Sept. 28, *Leslie, Fife*, Oct. 4-19; Mr. E. Hughes, *Grand Hall, Bromley, Kent*, Sept. 23, *Juvston Hall, Westminster Road*, Oct. 7, *Rotherhithe*, Oct. 8; Mr. S. J. Hewlett, *Aberfeldy*, Sept. 22-Oct. 5; Mr. Charante, *Ripley, Surrey*; Mr. Edmund Clark, with Tent, *Stagsden, near Bedford*.

SEASIDE REPORT MEETINGS, *St. Martin's Town Hall, Charing Cross*, Oct. 4, 3 p.m. and 6.30 p.m.

HALF-YEARLY MEETINGS.—*Church Institute, Bradford*, Oct. 19; *Y.W.C.A. Hall, Manchester*, Oct. 22; *Hope Hall, Liverpool*, Oct. 23.

Children's Scripture Union—Portions for week ending September 29.

Sun., Sept. 23	*Gen.*	viii.	13-22	Thurs., Sept. 27	*Gen.*	xiii.	1-18
Mon., „ 24	„	ix.	1-17	Fri., „ 28	„	xiv.	8-24
Tues., „ 25	„	xi.	1- 9	Sat., „ 29	„	xv.	1-18
Wed., „ 26	„	x.i.	1-10				

Christian Endeavour Topic.

SUNDAY, SEPT. 23.

TARES IN YOUR FIELD (Matt. xiii. 24-30, 36-43).

HOW clearly our Lord teaches the personality of Satan! In his explanation of the parable, He says distinctly, "The enemy that sowed them is the devil." He knew that in every heart, in every church, and throughout the world, the great enemy of God's kingdom, and of human happiness, is always at work, sowing tares. The similitude of tare-sowing is very striking. Because the seed is so small, because in a single night such irreparable injury may be wrought, because the evil may not appear at once, but may lie germinating through long months in secret to break out into manifestation, just when the husbandman's hopes were ripe—for all these reasons, among others, there is a marvellous aptness in this comparison.

We ought to guard against tiny thoughts of evil, which glance on our mind. We may be aware that they have come, evil suggestions, looks, desires; and without resisting them, or hating them, without confessing them and seeking the cleansing of the Saviour's blood, we may simply forget them. But they may lie in the soil of our heart, waiting for a suitable combination of conditions, and suddenly, when we least expect, they will leap on us full armed, and carry us away into some sin of presumption and self-will that will leave a scar behind. So often I have noticed that a strong temptation is connected with some slight evil thought that glanced to the heart days before, which had not been resented and confessed, but had been for a moment, at least, permitted and entertained.

It is noticeable, also, that you become what the seed is which you receive. "The good seed—these are the children of the Kingdom. The tares—these are the children of the evil one"—or of evil. Such are the processes by which our characters are being made. Those who receive the wheat-seed become wheat; those who receive the tare-seed become tares. "As a man thinketh in his heart, so is he." How careful we should be, then, over the books we read, the recreations we take part in, the companionships we form. If we are thoughtless and careless we may expose ourselves to so much tare-seed, which will make our character *tare*. Of course, if our necessary duties carry us into scenes where evil is being cast abroad by handfuls, we may claim the keeping power of Jesus, and hide in Him. As we may saturate our clothes with disinfectants when duty calls us into a house where plague or fever is rife, so the Holy Spirit, in whom we may bathe our souls, will be as the antiseptic, which will deliver us from the microbes of temptation which are everywhere. (See Gal. v. 16, 17, R.V.)

In this age God leaves the wheat and tares to grow together. There is not much difference, it is said, between the two, in the earlier stages of growth; it is only when harvest comes that the distinction between them is clearly defined. So the church and the world are full of counterfeits, of people that seem all they should be, that go in and out amongst God's people, are accepted as among the very elect; but they are not what they seem, and in the day of reckoning the angels will root them out of the kingdom of God, and cast them forth as rubbish. Please notice the two classes of people which will be rejected at last. "Those that cause stumbling, and them that do iniquity" (41, R.V.). It may be that you are not yet amongst them that do iniquity in any of its more glaring shapes, but by your inconsistency, your want of earnest devotion to Christ, your worldliness, you cause others to stumble. This indicates the tare-nature.

There are only these two classes, wheat and tares, the children of the kingdom and those of the evil one, the righteous who shall shine forth as the sun in the Heavenly Father's kingdom, and the wicked who shall be cast on the rubbish heap. Let each one of us examine himself, that we be in the faith, opening the heart to receive from the hand of Jesus the incorruptible seed (1 Pet. i. 23). F. B. M.

C.E. NOTES.

The official report of the World's Convention, "Advance Endeavour," will be published within a week or two, price half-a-crown, with fivepence extra for postage. Orders should be given at once to avoid disappointment. The volume is bound in cloth, with many photographs and illustrations, and will form a really worthy souvenir.

* * *

The Irish Methodist Christian Endeavour Societies entirely support Rev. R. Booth, M.D., as a missionary at Hankow. That he is a worthy representative may be seen from the fact that his mother said, "She had written to Robert to stick to his post, for, much as she loved him, she could not think of his leaving the poor native Christians." The English Presbyterian Societies support Rev. David Sutherland, also a missionary in connection with their church.

International S.S. Lesson.

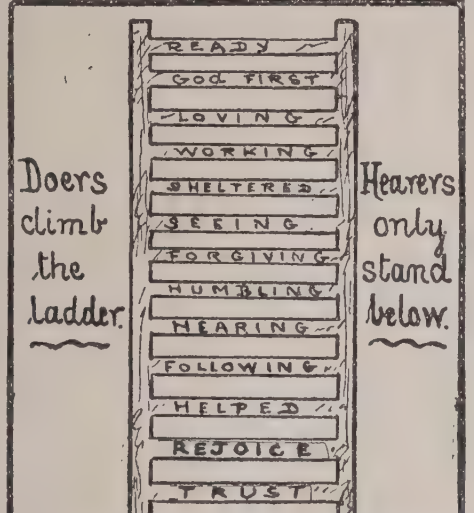
September 30, 1900.

REVIEW.

GOLDEN TEXT.—"Be ye doers of the Word, and not hearers only, deceiving your own selves."—James i. 22.

INTRODUCTION.

EACH of the lessons this quarter will teach us something God would have us do. We must learn first, and then carry out in our lives what we have learnt.



Key to Blackboard Plan.—A ladder is made to climb; so this ladder on our diagram is for each one of us to climb, a step at a time. We are not to stand below, just give it a glance, perhaps admire it, and then walk away, but, with a firm hold, let us put our feet on the rungs, one by one, till, by God's help, we reach the top.

1. TRUST.

Christ walking on the sea, calling us to come, to trust Him entirely, to put our hand into his and so be saved (Acts xvi. 31).

2. REJOICE.

This naturally follows, for if we have been saved by Christ, we shall certainly rejoice in Him; the two things go together. When Zaccheus trusted and obeyed Christ he was "joyful." The young ruler who acted otherwise, "went away sorrowful."

3. HELPED.

"Lord, help me," was the cry of the Gentile woman, and the help was given. So will it be with us. We all need help, for John xv. 5 shows us our helplessness; but, thank God, Christ is always ready to help and strengthen our weakness

4. FOLLOWING.

Not wandering away on by-paths of our own, but doing what Jesus said we must do, viz.: "Follow Me." With the following will come denial of self, taking up the cross—often going in an opposite direction from what we would choose; but let us climb this step and follow Him closely (Luke xxii. 54).

5. HEARING.

So many go along without listening for the Master's voice, and consequently they do not hear it. To hear that "still small voice" we must be calm and quiet, free from all bustle, hurry, and noise. We must enter in . . . and *shut* the door. Real prayer, to hear God, is what is wanted to-day (Matt. vi. 6; Hab. ii. 1). Let us not lose the music of heaven by never "coming apart" to hear what He shall say.

6. HUMBLING.

A need for all characters, the lesson of humility, of being made humble as the little child. Pride of dress, position, work, &c., must all go (Prov. xv. 33).

7. FORGIVING.

Forgiving as we would be forgiven, without counting; go on forgiving. This lesson does not come to an end till we reach heaven (Matt. vi. 12, "as").

8. SEEING.

Much like believing, and yet it is more. To believe is just to trust at first; to see is to go deeper. It is to know the character and love of God; it is to realize the great redemption story more fully; it is to look down into the Word of God, below the surface (Psa. cxix. 18).

9. SHELTERED.

How happy are those sheltered sheep with the Shepherd's care ever over them and around them! The walls of the fold protect safely. The Shepherd leads, guides, calls, knows every single sheep. Are you one of his sheep? (John x. 4).

10. WORKING.

All can do something for God's cause, some a little, some more. All can be faithful in their work. The rewards are great. Names written in the Lamb's Book of Life is worth gaining. So is the promised joy to all who work from right motives (Luke x. 17).

11. LOVING.

There are two divisions for love. The first is love to God; the second is love to neighbour. The first will be followed by the second; and in this lesson we see very clearly how to love our neighbour, by being unselfishly kind to him (Lev. xix. 18).

12. GOD FIRST.

This ever grows in the Christian's life. It is more and more putting God first in everything; the more we know of God, and understand his great love (Matt. xxii. 37, 38). The rich fool in the portion for to-day did exactly the opposite.

13. READY.

All leads up to this point. If we can climb the steps of the ladder, we shall then be ready when God calls us into his presence (Mark xiii. 35-37).

Motherless Children.—The applications for admission to the Homes for Motherless Children, Chiswick, exceed the accommodation. Among those who have recently made application are a boatman whose wife had drowned herself, leaving him with two little boys, and a stone-mason, whose wife died leaving five children. The Homes fulfil a useful purpose in taking charge of the little ones, and thus setting the fathers free to work for their support. The founder and superintendent is Mr. R. T. Smith, 90, Thornton Avenue, Chiswick.

Tasmania's Orphans.—An institution of much promise and usefulness in Tasmania is the Infant Orphanage at Claremont. The initiation of the movement a few years ago was attended with numerous difficulties. These were encountered in a spirit of earnest and constant prayer, which has been observed throughout. The support which has been accorded the Home has encouraged the promoters in their efforts to provide a much-needed institution, and from its inception the work has been signally prosperous. Particulars may be obtained from the matron, Mrs. Fagg, Alva Lodge, Claremont, Tasmania.

Trade Union Congress and Increased Education.—A speaker at the recent meeting of the Trades Union Congress pertinently inquired how it could be possible to take advantage of the increased educational facilities if the children had to go to work at twelve or thirteen years of age, and it is not surprising to find that the Congress afterwards passed a resolution in favour of raising the age standand and of the abolition of the employment of children under the age of fifteen. A delegate from Belfast had seen "little children of eight, nine, and ten years of age, going to work on cold winter mornings in their clothes still saturated with the steam of the previous day's toil. In many textile districts it was the fact that many children died before they were taught to live."

National Good Templar Celebration.

THE thirty-second National Anniversary of English Good Templars has just been celebrated at Exeter, all the local temperance bodies and Churches joining in the arrangements, which included a Saturday afternoon procession of 1,000 Band of Hope and Juvenile Templar children to Castle Hill; and an evening reception given in Franklin Hall, by Mr. W. H. Reed, J.P.; four Gospel Temperance Services on the Sunday, in the Theatre, which was crowded to excess; a Session of the Grand Lodge of England on Monday, and a great demonstration at night, in the Royal Public Rooms, Rev. Charles Rhodes, District Chief Templar, presiding.

The speakers included Councillor Malins (Birmingham), Councillor Vorley (Leicester), Councillor Hopkins (Gloucester), and Rev. D. F. Roberts, district secretary—the Exeter Temperance Choir also rendering service at each meeting.

It was reported that about 2,000 branches were meeting weekly in England (exclusive of 100 English naval and military lodges), with a membership of about 105,000; and arrangements were completed for a great autumn and winter campaign for the instituting of some hundreds of additional branches.

The Y.M.C.A.

AT no period of its fifty years' existence has the Association in Ireland better equipped for carrying on its distinctive work. The buildings in Upper Sackville Street, Dublin, have, during the year, been relieved of debt, and the purchase of the Donegal building has been completed. According to the annual report the Association is now represented in seventy-seven different points in Ireland, and its property has increased in value by over £3,000. The foreign missionary department is widely developing, and many outlying districts are brought within the ever-extending sphere of this useful section. With the object of creating and fostering a deeper and more definite interest in mission efforts, foreign missionary auxiliaries have been formed at eleven centres.

"Seek ye First the Kingdom of God."

Is there no room for Jesus?
Not a place in your heart for Him?
Are the earth lights so dazzling,
That the light of his face seems dim?

Are the earth songs so joyous,
That you hear not the Saviour's voice
Bidding his wayward children
In his wonderful love rejoice?

Sunbeams, and flowers, and music,
Find a place in your heart to fill—
Pleasures the world can give you,
That yield to the sway of your will.

There is a joyous welcome
For the friends of a passing day—
Room for their lives to enter,
And a place where their love may stay.

Is there no room for Jesus?
Not a place for the King of kings—
Not a desire for shelter
In the shade of his outstretched wings?

There will be days of shadow
As you pass through the changeful years—
Days when the summer glory
Will be veiled in a mist of tears—

Days when the flowers you cherish,
In the dust at your feet shall lie—
Days when your heart will hunger
For the love of the days gone by.

Will you not need the presence
Of the Friend who is always true?
Shall not the heart of Jesus
Be a haven of rest for you?

He is the same for ever:
Though the years may their changes bring,
There is eternal safety
In the love of our Saviour King.

Southborough. EDITH HICKMAN DIVALL.

South Arcot Mission, India.—Miss Clara M. S. Lowe writes:—"Miss Reade is about to return to her much-loved work, and as my failing sight and memory render me unable to offer the least assistance as formerly in keeping accounts, Miss Bazett (29, Argyle Road, Ealing), has kindly consented to give information about the Mission." Donations may be addressed to her or sent as usual through this office.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The living of St. Andrew's, Bordesley, Birmingham, has at length been filled up. Rev. J. H. Richards, who has been for the last three years organizing secretary of the C.E.T.S., has been appointed in succession to Rev. Dr. Burrow.

Speaking last week at Liverpool on behalf of Ragged School work, Bishop Chavasse said the best wealth the nation could have was not in silver and gold, but in its men and women. Those waifs must be shielded with all possible care from the awful surroundings in which they lived, and they would be trained to become servants of Christ, true citizens, who would serve the country in the time of need, standard bearers for Christ, handing down the pure and holy truths for which their forefathers had shed their blood.

At the Carlisle Diocesan Conference, Rev. H. Lonsdale, Upperby, said the question of church attendance in Carlisle was serious. There were places in the city for 6,600 worshippers, but not half of that number were present at either the morning or the evening service on any Sunday. He believed that the want of attendance in churches on Sundays was due to the loosening of definite religious feeling among their people. Mr. J. Swainson, Kendal, urged that the churches should be made free, and the poor welcomed as much as the rich. It was important that the congregations should join in the singing in the churches. Many working men and women often could not understand or take part in the services.

Congregational.

Rev. W. C. Chisholm, who has held the pastorate of the English Congregational Church at Hamburg for the past four years, will on medical advice terminate his ministry at the end of December and return to England, where he hopes to undertake pastoral duties.

The churches at Ravenna Road and Oxford Road, Putney, have amalgamated under the joint pastorate of Rev. Norman Rowland, M.A., son of Rev. Alfred Rowland, ex-chairman of the Congregational Union. Rev. Dr. Bedford is retiring, after ministerial service of nearly half a century.

The safe arrival at Capetown of Rev. J. Reginald Truscott, formerly of Harley College, is reported in letters received at the Memorial Hall. Mr. Truscott left for Kimberley, where he preached for Rev. W. H. Richards. Special permission being granted by the military authorities, he left for Bulawayo en route for Gwelo, which he was expected to reach in time to take up his work on Sunday last for the Colonial Missionary Society.

A reception has been given at Wood Street Congregational Church, Cardiff, to the new minister, Rev. John T. Peace, who was until recently pastor of Pender's End Church, London. Wood Street Chapel is one of the largest in the principality, and strong hopes are entertained that through the labours of the new minister the church will be restored to the eminent position it held during the pastorate of the late Mr. Watkiss.

On Thursday evening last, Rev. Samuel Pearson, M.A., of Broughton Park Congregational Church, Manchester, presided at a service held for the purpose of forming a new Congregational church at Heaton Park. Over a hundred members of the Broughton Park Church joined the new Heaton Park Congregational Church. Rev. Edward Fleetwood, who has been minister of the branch church for two years, accepted an invitation to become the pastor.

At the autumnal meetings of the Congregational Union of England and Wales, the usual Valedictory meeting to missionaries leaving to take up their work in foreign lands will give place to a public meeting on "The Present Position in China," arranged by the L.M.S. The presence of a number of Chinese missionaries has been arranged, including Dr. and Mrs. S. Lavington Hart and Mrs. Bryson (of Tientsin), Revs. W. Hopkyn Rees (of Chi Chou), and James Sadler (of Amoy).

Calls (accepted).—Mr. Percy N. Harrison, of Mansfield College, to Salisbury; Rev. F. W. Brown, of Bristol, to Gloucester Street, Painswick; Rev. George Bawn to Leyburn, Yorks.

Baptist.

Endowments to the amount of £5,000 have been created in connexion with the North Wales Baptist College, Bangor, by Alderman R. Cory, J.P., of Cardiff, for the advancement of the work of the college as a training institution in theology and Biblical studies.

At Woolwich, Rev. W. E. Wells holds a weekly meeting for soldiers inside the barracks, and though the constant changes occuring in the regiment affect the numbers, still God has (Mr. Wells says) been pleased to graciously bless this meeting. It is held in the garrison school.

Owing to ill health, Rev. Alfred A. Savage has resigned the pastorate of the Salters' Hall Baptist Church, Baxter Road, Islington, N., and will close his ministry there on the third Sunday in October. His resignation has been accepted by the Church with much regret, and deep sympathy is felt for him by all the members.

The work at Netherton, Dudley, of Rev. D. C. Chapman is being attended with blessing. On a recent Sunday evening many had to return home finding no room in the chapel. Rev. D. C. Chapman preached from Acts ii. 41, and at the close baptized seven fresh converts, making twelve baptisms during the last month.

Services of an enthusiastic character have been held at Lewisham Road Chapel, Greenwich, in connection with the settlement of Rev. E. de Rusett as pastor. The church is in a very populous district, where, in spite of much effort of various kinds, the people do not seem to have been by any means fully reached.

The opening services of the iron chapel at Hither Green, belonging to the London Baptist Association, have been held. In the afternoon Rev. F. B. Meyer preached from Matt. xvii. 27. From the statement presented at the evening meeting by Rev. J. E. Martin (Erith), it appeared that the cause which had found a home in an upstairs room in Torridon Road for about a year, had made encouraging progress.

The lease of the Dugdale Street Chapel (with schools), Camberwell New Road, expiring in June, 1901, the freeholders have offered to extend the lease for another twenty-one years at the same ground rent, also the free use of the chapel and schools for that period, providing the building be renovated. To accomplish this it is necessary that a sum of £100 be expended. Strenuous efforts are being made to realize this amount, and thus save the church from being abandoned. Pastor John Waite, 2, Foxley Road, Brixton, will gratefully acknowledge additions to the £47 already contributed.

The opening of Cavendish Baptist Sunday Schools, Ramsgate, took place last week. The church was pledged to open free of debt, and the efforts to raise the cost proved successful. In all £4,400 has been received. Among those who took part in the opening ceremony were Revs. B. Senior, J. W. Ewing, W. Wall, Col. Porcelli, and Mr. Charles Cook. In the course of an impressive address, Mr. Ewing said it was possible to be convinced in the faith and yet not be won in heart. How many of their young people were very near to the Kingdom of God, almost persuaded, but had not taken the deciding step. They wanted to win such to a loving fellowship in Jesus Christ.

Recognition.—Rev. E. J. Goodman (late of Eden Bridge, Kent), Forris Church, Elgin, N.B.

Calls (accepted).—Rev. H. Rowlands, of Tenbury, to Cutsdean, Worcester, ministry to commence on October 21.

Methodist.

Revs. J. H. Hopkins and Henry T. Meakin have decided to open the Wesleyan Great Central Hall in Bermondsey on Wednesday, September 26, by a series of meetings beginning at noon.

Rev. Vallance C. Cook, who is working valiantly to revive the Wesleyan cause at Mayfield Road, Dalston, has arranged a Convention for the Deepening of Spiritual Life for Monday and Tuesday, September 24 and 25. The speakers are to be Revs. J. Gregory Mantle and Thomas Cook, Messrs. James E. Vanner, Josiah Nix, and T. D. Wallace.

A number of the Wesleyan ministers of the Leeds District, recently met at Woodhouse Grove for a quiet day of devotion. The forenoon meeting opened with a Bible study of Romans viii., followed by a conversation on personal spiritual life in relation to ministry. In the afternoon, Rev. H. Bone opened the conversation on the life-work of a Christian minister. A delightful period of fellowship, intermingled with singing and prayer, followed, and in the late afternoon the brethren partook of the Lord's Supper together, separating after tea for their evening's engagements. At a public meeting in the evening, a deeply-interested congregation listened to addresses from Revs. S. Vincent and S. Chadwick, the latter speaking on "The Church and Its Members." It was a day of marked spiritual influence, not soon to be forgotten.

Presbyterian.

In connection with the Synod, a conference is to be held in Liverpool on October 15, 16, and 17. It is for ministers and elders only, and will be addressed by Rev. Dr. Watson and other well-known ministers.

A new district mission hall, in connection with the Bingley Chapel, has been opened by Rev. E. R. Lewis, pastor of the church. The cost is about £450, which has been met out of the local Twentieth Century Fund.

Somers Town congregation, London (Rev. Z. B. Woffendale's), opened its autumn and winter campaign with a three weeks' Gospel mission in the open air. The services are being held in the principal squares, streets, and courts of the districts.

Society of Friends.

At Llandrindod Wells, a lecture has been given at the Meeting House by William Littleboy, of Birmingham, the subject being, "The Prophets of the Decline and Fall of Israel, Amos and Hosea." M. A. Wallis (Southport) presided, and the lecture, which was of a most instructive kind, was much appreciated.

Willesden Meeting-House is now open. Meetings for worship are held on first day morning at 11, and evening at 6.30. The adult school is held in the class rooms upstairs at 9.a.m. A formal opening and social meeting is intended to be held next month. The Meeting-House is situated in Harlesden Lane, Harlesden, N.W., ten minutes from Willesden Junction (L. & N.W.R.) Station.

In connection with the Friends' Prayer League, a conference for the deepening of spiritual life, is to be held at the Friends' Meeting-House, Leeds, Nov. 5—8. There will be morning, afternoon, and evening sessions each day. The Conference is specially intended for friends, but attenders of Friends' mission meetings, adult schools, &c., are also cordially invited. Secretary, Arthur Dann, Hurstpierpoint, Sussex.

The twentieth anniversary of the Sherborne Street Mission, Gloucester, has been celebrated. Arthur Midgley, of Saffron Walden, was present. The meetings throughout the first day were well attended, the hall being filled in the evening. Next day, at a public meeting, at which Frederick Sessions presided, a stimulating address was given by Arthur Midgley from the words, "No man liveth unto himself." Short reports of the leading branches of work were given by some of the workers, all of which provoked thankfulness and encouragement.

Fallen Asleep.

Rev. RUSSELL THOMAS, a young Congregational minister. On leaving Airedale College he commenced his ministerial work in York. When his health gave way his people refused to hear of his resignation, and gave him a year's rest. His health failed for the second time, when the church resolved he should have another year's rest, at the close of which he was once more able to resume his much-loved work, but only for a while.—At Newcastle-on-Tyne, ELIZABETH ANNE, widow of the late John George Richardson, J.P., aged fifty-six.—Rev. A. BOWMAN, minister of the Evangelical Union Church at Beith.—Mr. PETER MCLAGAN, ex-M.P. for Linlithgowshire, who was active in promoting the social, moral, and religious welfare of the people.—Rev. THOMAS CAMPBELL, Presbyterian minister at West Hartlepool congregation from 1858 to 1896.—At St. Leonards, Rev. H. E. PERKINS, who, on his retirement from the Indian Civil Service in the Punjab, became an honorary missionary of the C.M.S. in the same province, and laboured in that capacity for several years. Since his return to this country he has furthered the missionary cause in this country.—On the 17th inst., at Newington Green, Miss H. PILLANS SMITH, in her 81st year. (Funeral at Abney Park Cemetery, on Friday, 21st, at 11.30 a.m.)

Overcrowding in Liverpool.—The demolition of insanitary property, desirable as it may be, is not without its dangers, and it is stated that in Liverpool 100,000 have been evicted in the carrying out of extensive improvements, and of the number only 900 re-housed. Naturally, in the absence of suitable provision, there is still greater overcrowding, with the result that in one ward the death rate has been increased from twenty-nine to forty-one per thousand. Such facts point to the need that exists for a wide and extensive scheme that will not involve the substitution of new evils for the old ones, and that will reduce the number of preventible deaths traceable to municipal and State neglect.

Scottish Y.M.C.A.'s in Council.

THE annual conference of Scottish Young Men's Christian Associations and Fellowship Unions has just been held at Inverness. On the evening of Tuesday, 4th inst., a public reception was given in the Town Hall, when the chair was occupied by Mr. George Walker, president of the local Association. Provost Macbean, on behalf of the community, extended a most hearty and cordial welcome. He hailed the delegates as representing all denominations and sections, who, however different in outward forms and ceremonies, are sound on the essential fundamentals of religion.

Rev. Dr. Black (Free High Church) testified to the good work done by the Inverness Y.M.C.A., and specially traced much of it to the spiritual impulse given by the visit of Mr. D. L. Moody.

A most helpful address was given by Rev. W. Todd (Crown Free Church), who began by speaking gratefully of the benefit which had accrued to himself personally through his early connection with a Y.M.C.A. He said that in the changing, moving times in which we live it is of special importance for members to discover the shoals and the quicksands of life, so that they may be the guardians and guides of the rising youth. Unless the members understand aright the age in which we live, and are in sympathy with the best of it, they are likely to be of little use.

OBSTACLES IN THE WAY.

The first subject of conference on Wednesday was "Obstacles in the Way of the Y.M.C.A., and how to Remove these," the subject being introduced by Mr. John Macphail (Greenock). The obstacles he named first were internal, namely: (1) the inadequate realization of the spiritual character of the Association and its work; (2) the lack of individual responsibility, and (3) the want of concentration in carrying out the details of their work. Passing to obstacles arising from outside sources, he spoke of the false ideas that exist regarding the relation between the Y.M.C.A. and the Churches. It might seem strange that, after three-quarters of a century of Y.M.C.A. work in Scotland, there should exist in intelligent minds such an idea as that the operations of the Association are in any degree antagonistic to the interests of the Churches. He believed that, at the present moment, this feeling may be somewhat intensified by the fact that the Churches are realizing, more fully than they have hitherto done, their direct responsibility for the development of the Christian life and character of the young people committed to their care. The result of this honest and earnest conviction has undoubtedly been the multiplication of church organizations; and it is not too much to say that perhaps the position and influence of the Y.M.C.A. has not been utilized as it might have been in connection with the origin and development of these. He reminded members that, faithfully and lovingly carried out, there need be no antagonism between the fullest denominational activity and the most thoroughly developed Y.M.C.A. work. The speaker also referred to the abnormal amount of time now devoted by young men to recreation and amusement.

In the discussion which followed, Mr. Henderson Smith (Edinburgh) expressed the opinion that the whole of the obstacles in the way might be overcome by sympathy; Mr. Strang (Denny) appealed to members to show more liberality in supporting their own Associations; and Mr. Auld (Greenock) complained that former members did not encourage their own sons to join the Y.M.C.A.

HOW TO STUDY THE BIBLE.

The second subject of conference—"How to Study the Bible" was introduced by Dr. Alexander Mackay (Inverness), who spoke on (1) the spiritual attitude in approaching Bible study, and (2) the mechanical performance of that attitude. He said that each generation gives its own mental setting to the interpretation and exposition of the Bible, and the danger of the present age is a kind of practical atheism, an attitude of indifference being supremely characteristic of the young men.

Mr. Walker S. Melville (Dundee) added that members would find no time for Bible study unless they made it themselves. Mr. Black (Peebles) gave some practical and helpful hints, and emphasized the "searching," not merely the reading of the Scriptures. Rev. Dr. Norman Macleod (Moderator of the Church of Scotland) said it is a mere truism that nothing should be substituted for the personal study of the Word of God. They must approach it from a spiritual point of view, and would then find the revelation of the Spirit of God to the spirit that is in man.

THE DUTY OF PARENTS.

Lord Kinnaird presided on Wednesday evening over a great public demonstration, and urged the necessity of organization. He said that while still behind our friends on the other side of the Atlantic, members here are beginning to recognize that this work cannot be carried on as it should, unless some are set apart to keep the special object before the public. They welcomed most heartily all others who are working in the same way, in Guilds, Sunday Schools, the Young People's Society of Christian Endeavour, and other organizations. Speaking as one who lives in a great centre of population, his lordship sought to impress upon parents the fact that workers in cities must not be expected to do all that is necessary for the young people who come up from the country. Unless they are taught in the ways of truth and purity, and temperance before they leave their homes in the country, those in the cities cannot do it.

Rev. Dr. Norman Macleod said they were being told in some quarters that the young men of this age are, in a large measure, alienated from Christianity, that they have become more frivolous and sceptical than their predecessors; but there may be under the surface a better state of things than is imagined. That there is a certain aloofness on the part of young men need not be denied, but it seemed to him that there is a greater respect for all that is good, and more accessibility to religious influences.

"MADNESS" FOR CHRIST.

Rev. C. J. T. Merrylees (Bainsford) dwelt on the want of enthusiasm. He believed the greatest need of the day to be a revival of the "madness" which animated the disciples of the Lord as they set out to conquer the world. Men and women are wanted so filled with enthusiasm that they will be able and willing to do anything for Christ. He asked whether, if there was this enthusiasm, the Churches would be content with passing protests against the evils of the present day, or candidates be lacking for the ministry? Would the social condition be as it is to-day, when, on the one hand, men have their millions—Christian men, too—and, on the other hand, thousands of God's people are working for starvation wages?

INDIVIDUAL WORK.

On Thursday morning a paper written by Mr. John Davidson (recently-appointed secretary of Motherwell Y.M.C.A.) was read in his absence; subject, "The Necessity of Emphasizing Individual Work in Winning Young Men for Christ." Great importance was attached to members making the personal acquaintance of individuals, and then using every opportunity to speak to them on spiritual things.

Mr. William Campbell (Thurso) introduced "How to Retain Members and Associates Removing to Other Centres." He said it must be admitted that in the past the Associations have failed to retain their members as they ought to have done: with but few exceptions, he believed members who leave small towns for the cities are lost to the Y.M.C.A. He knew that some Associations are working in a fifty-year-old spirit, and lack that enthusiasm which is the vital atmosphere for successful work. After dealing with the many ways in which the life of a young man can be touched by a sympathetic hand, Mr. Campbell closed by reminding the members emphatically that they must never forget they are a Christian Association.

At a C.E. Anniversary.

A MINISTER'S TESTIMONY.

AT a special service held on Sabbath of last week, in connection with the anniversary of the Christian Endeavour Society of Finnieston Free Church, Glasgow, Rev. David Macintyre expressed his own feelings and those of the congregation in the following words: "The Christian Endeavour Society was formed five years ago. Since then a sister society was started in the mission district, and two junior societies have also sprung up. We have reason to give God thanks for the number of young people who have made a creditable profession of faith in Christ. This movement lays emphasis on two points.

"The first is confession. It is possible to enter too lightly upon an outward profession of faith; it is sorrowfully possible when there is no reality. But for all that, confession lies in the very heart of Christ's grace. He has set the Communion table in the very centre of all our religious observances, and the Communion is the confession of Christ the Saviour before the world. We are saved if we believe with our heart and confess with our mouth. If we confess Christ here, that confession is taken up into heaven, and He confesses us before his Father.

"Another point is prayerful meditation upon God's Word. The members gather together in their weekly meeting round the Word of God. Their consecration services are sanctified by the Word of God and prayer, and as it is impossible to study the Word of God, and to enter into close fellowship with the Redeemer in a public meeting, as one can do in private, a great emphasis has also been laid on 'The Quiet Hour.' Yet another point on which accent has been laid is work. It takes its place after 'The Quiet Hour.' Those who go forth to service, go from the King's house, carrying the brightness of his face on their countenances as they go; they go because He has sent them, and because they are the Lord's messengers in the Lord's Message.

"Our Society has run a course of five years; during that time some of the members have passed from us, and we have reason to give God thanks for many of them. Those who remain are serving Christ as they have opportunity. I do not say that every member is a child of God, for I do not know. I am afraid there is no congregation on the face of the earth of which that could be said. But I know this, that those who are associated with it have reason to thank God for the fruits of his grace among the young men and women gathered there. I do not say the young believers are without fault, nor would I say it about the older believers. Until we enter the House of God, we shall still have reason to confess and repent of our sin. There are temptations incidental to the young, and there are other temptations incidental to the old; but I do believe that those who gather there are growing up into Christ Jesus, and if God spares them will be a great blessing. Already we thank God for them as a congregation."

Edinburgh University Christian Union.

DEAR SIR,—The Edinburgh University Christian Union has recently secured offices as below (within two minutes' walk of the University buildings), and has decided to have these rooms open from September 29 to October 6, for the convenience of men attending the preliminary examinations in arts and medicine. In addition to an interesting library of missionary and other religious books, the rooms will, during these days, be supplied with a number of magazines and journals of general interest.

The Executive hopes that freshmen will avail themselves of this, as the rooms, though not large, are comfortable and are intended to be useful. Several members of the Union will be in attendance at the office between the hours of examination to help men to find rooms, or to render any other service that lies in their power.

The general secretary will be glad to hear from any men about to come up to whom he can be of service.

I am, yours on behalf of the Executive,

G. Duncan Whyte, M.B. (Gen. Sec. E.U.C.U.)

19, Marshall Street, Edinburgh.

Perth Christian Conference.

THE thirty-eighth annual Christian Conference was held at Perth last week. On Monday a reception took place in the hall of the Middle Free Church, followed by a prayer meeting in the church adjoining, while the evening was given to an evangelistic service for women, at which an interesting and helpful address was given by Rev. Patrick R. Mackay, Secretary of the Anglo-Indian Evangelization Society (formerly minister at Prestonpans).

On Tuesday the Conference was formally opened in the City Hall, the chair being taken by Mr. W. E. Malcolm, of Burnfoot. The subject for the morning was, "The Will of God, what it is for the World and for the Church;" and addresses were given by Rev. Donald Fraser (Ekwendeni, Central Africa), Rev. F. S. Webster (All Souls, Langham Place, London), and Rev. Dr. Robertson (North Berwick).

In the afternoon the Conference turned on the practical application of the morning's meditations, the subject being, "Hindrances to the Doing of God's Will at Home and Abroad —Intemperance, Impurity, and Worldliness." Illustrations were given from every field of Christian effort—home missions, Gospel temperance work, work among special classes, among our own fellow-countrymen on the Continent, in the Colonies, and elsewhere, and work among the heathen.

A special gathering of ministers was held, as well as one of ladies at which reports were presented in connection with work among women at home and abroad. A largely attended gathering took place in the evening under the presidency of Mr. F. A. Brown Douglas (Edinburgh), at which addresses were given by Miss Olivia Johannesdothir (Iceland), Rev. Gordon B. Watt (Kilmarnock), and Mr. Andrew Stewart.

The meetings were resumed on Wednesday morning, when Mr. Samuel Smith, M.P., took the chair, and addresses were given by Rev. Charles Robson (Inverness) and Rev. Dr. John Ross (Moukden, Manchuria).

Convalescent Home for Miners.

ABOUT two years ago, Rev. W. C. McDougall, of Coatbridge, founded a convalescent home for miners at Saltcoats. This was an act of faith on his part, for he had no means of his own for such an enterprise, but his heart felt for them among whom he laboured, and he determined to help them in a substantial way. Accidents in mines are very frequent, and he saw men attempting to return to work after being hurt long before they had recovered from their injuries.

Renting an unoccupied brick building in the upper part of Saltcoats, in Ayrshire, which is famed as a health resort, he fitted it up for the accommodation of a few men. Friends of the miners assisted him with many gifts, and now the Home is furnished with ten beds, whilst on the ground floor there are a dining-room, parlour, and kitchen.

The Home is kept very clean and tidy by the matron, Miss Maxwell, who is beloved by the inmates because of her unwearied attention to their bodily and spiritual wants. The men are admitted without any charge being made for their board, although some, on leaving, give a donation to the funds. The Miners' Union also assists, but there is an urgent need for more funds, if this excellent institution is to prosper.

Contributions for this object can be sent to Rev. W. C. McDougall, 20, Weir Street, Coatbridge, from whom I had the pleasing information that several of the inmates had given evidence of having received lasting spiritual good while under his roof. J. B. S.

Y.W.C.A.—Mrs. J. E. Smith, hon. sec. of the Y.W.C.A. at Waterford, desires to make it known, that the Y.W.C.A. Holiday Home at Tramore will be set apart during October and following months for missionaries home for rest. Terms may be obtained from the lady superintendent, 32, William Street, Waterford.

At Doncaster Races.

ARRIVING at Doncaster on Saturday evening, Sept. 8, the Open-Air Mission workers at once held a service in St. Sepulchre Gate. Each succeeding meeting on and off the course was attended by the presence and power of the Holy Ghost, and many were scenes of evident conviction and conversion. The services on Sunday, on the green sward, near the course, and in the centre of the town, were memorable, the first witnessing the happy surrender of two young men, who knelt with us there on the ground, and the last the fixed attention of a crowd numbering hundreds, till at length we were reluctantly compelled to adjourn to the Y.M.C.A.

Four of the brethren—Messrs. Barry Wake, Argent, Heath, and Pullinger—were engaged on this day at Goole, where several remarkable services were held, one being attended by 1,000 people.

Each morning from Monday to Friday services were held in Doncaster Market Place, where, amid crowds surrounding well-known tipsters, the Gospel banner of the Open-Air Mission floated aloft, and drew round it a wonderfully attentive audience. On the racecourse the audiences were far larger and more attentive than usual, and while some smiled with contempt, or even uttered angry words as of yore, the majority listened with profound respect, while on many faces sure signs of conviction were seen. A constant stream of brief and glowing Gospel testimony was poured forth, interspersed with solos, trios, quartettes, and choruses, beautifully rendered by our musical brethren, and commanding eager attention.

Each afternoon we took our stand where tens of thousands swept by on their way homeward; we gave altogether over 70,000 choice cards and booklets. Thousands of brawny hands received these gifts, while many thanked us for them. A proportion were thrown away, but the greater number were retained and pocketed for future reading.

As to the evening services, they too, evidenced the power of God to save, many pressing round to hear the Word, and some confessing Christ on the spot. The men of the County Police, drafted in large numbers into the town, were addressed by Colonel Major and Mrs. Tweedie in the Guildhall.

How much we have to praise the Lord for in this memorable season of service! Our hearts simply overflow as we review the loving hospitality shown by local friends, the delightful prayer meetings held daily in the house of our tried and true friend, Dr. Christy Wilson, the fellowship of so many ladies and gentlemen as "helpers in the war," the indefatigable labours of Miss L. Hay Wake, our local collector, and, more than all, that smile of God which is as the true wine "which maketh glad the heart of man," and without which these great Gospel ventures could never be attempted. God be praised for all!

Frank Cockrem, Secretary.

Open-Air Mission, 11, Adam Street, Strand.

A Missionary Day.

A SPECIAL endeavour has been made in Tewkesbury by Rev. E. H. F. Cosens, Vicar of Holy Trinity, to arouse missionary interest and to raise up fresh friends of missionary enterprise. Last week, Tuesday was set apart for the presentation of the interests of a number of Protestant Missionary Societies in connection with the Established Church. These included London Jews Society, Waldensian Mission, C.M.S., Irish Church Missions, Spanish and Portuguese Church Aid Society, South American, and C.E. Zenana Missionary Societies.

Mr. Cosens and his helpers were much encouraged by the interest manifested. Certainly the way to stir up missionary interest is to impart information, and his example may well be widely followed.

Marie Hilton Creche.—It will be remembered that this crêche was, last year, transferred to the care of the National Waifs' Association (Dr. Barnardo's Homes). In the eleven months dealt with in the annual report 9,257 children have passed through the crêche, and their admission has smoothed the rough road of life for hundreds of the hard-working poor. The crêche is to be maintained as a permanent memorial of Mrs. Hilton, and it is in contemplation to rebuild it and extend it on another site on the opposite side of Stepney Causeway. A fee is levied upon the mothers, but this income is a small proportion of the amount necessary to keep an open door. The treasurer of the Marie Hilton Crêche is Mr. John Hilton, National Incorporated Waifs' Association, Stepney Causeway, London, E.

Books for Villagers.—Some workers in a poor village in Leicestershire are trying, by means of an adult school, to let in some light, and give some Evangelical Protestant teaching where it is much needed. They would like to obtain some books of a helpful character—such as Rev. F. B. Meyer's—to lend in the village. Communications may be addressed to Mr. G. Spencer, All Saints' School, Plumstead, S.E.

Irish Notes.

A GOOD work is being done at St. Michael's, Belfast (Rev. R. Usher Greer, rector). When Mr. Greer became incumbent eight years ago, there was no church, but a congregation of about 100 persons used to meet in a small hall in a back street. There were no communicants and no workers. Now there is a large church, which cost about £6,000, most of which has been contributed by the people in the district. There are 1,200 families connected with the congregation, 1,000 children in the Sunday schools, a band of 120 workers who hold open-air meetings twice a week, and conduct eight weekly prayer meetings, while conversions constantly take place. The locality was one of the greatest slums of Belfast.

A hearty welcome has been accorded to Rev. Wesley Guard, on his removal from Dublin to Belfast, by the members of Donegal Square Methodist Church in the latter city. Mr. Guard is well known as a preacher and lecturer. This is his second appointment to the same church.

The Committee of the Jungle Tribes Mission, in connection with the Presbyterian Church, has passed a resolution expressing the highest appreciation of the earnestness and ability, as a missionary, of the late Mr. William Mulligan, who recently died of cholera while working among the Bhils in India, and also assuring his friends of their sincere sympathy in their sore bereavement.

Complaint has been made that on the Technical Committee nominated by the Sligo County Council not a single Methodist has been placed. Indeed, at first not a single Protestant of any kind was on the committee; but the Roman Catholic bishop pointed out that it would not look well if the whole twenty-four members of the committee were Roman Catholics, and accordingly four Protestants were put on it, namely, two Episcopalians, one Presbyterian, and one Congregationalist. The Methodists form an influential portion of the population.

In Belfast, Dr. Henry, the Roman Catholic bishop, is agitating to have the Roman Catholic children sent out of the workhouse to be educated at the nuns' schools, but, of course, at the cost of the public. Neither he nor Roman Catholic ecclesiastics generally wish their people to mix in any way with Protestants. Hence their objection to the Queen's Colleges and their demand for a Roman Catholic University. They have no objection, however, to get all their institutions endowed by the State and supported by Protestants. Their most earnest efforts are at the present moment being directed with this object. The amount of public money of which they are in receipt is astonishing.

Rev. Charles Davey has been welcomed to Fisherwick Place Presbyterian Church, Belfast. In the course of an impressive address, Mr. Davey said they believed that the only power that could raise man to a higher level, transform his life, and fit him to stand in God's presence was the glorious Gospel of the Living God.

Inebriate Home for Ireland.

THE Irish Women's Temperance Union, after much prayer and effort, has raised nearly £2,000 to erect an Inebriate Home for Women in Belfast; £1,000 more is needed before the building is begun.

The Temperance Union seeks the help of friends in England and Scotland in the undertaking. It is scarcely necessary to say that drunkenness, the curse of our country, is increasing among women to a very serious extent.

Many of these institutions are doing good work in England, under the Inebriate Act of 1898. It is proposed in Belfast to provide for two classes, paying patients and those who can pay very little, or nothing.

(Mrs.) M. Byers.

Victoria College, Belfast.

Work for our Navvies.

THE winter is the season most favourable for special spiritual work amongst our navvies; last winter many were brought to know that there is a happy rest for the labourer, and a welcome for the wanderer at the hands of the One who loves them. Two missionaries of the Navvy Mission Society, who have much experience in this style of work, have been specially deputed during the last two years to hold ten-day missions at the different navvy settlements, and there is great cause for thankfulness at the results.

Pamphlets regarding the work will be gladly sent to any who desire to know further. Prayer is desired, that the missions now commencing, and to continue through the winter, may be blessed.

Navvy Mission Society, Church House, Westminster, S.W.

The Christian.

☞ To avoid delay it is requested that all letters elating to business matters should be addressed to ie firm, Messrs. Morgan and Scott, and not to its ndividual members. Letters of a personal nature ould in every case be so marked.

Communications for The Christian should be addressed the Editor, 12, Paternoster Buildings, London, E.C. All *dvertisements* should be sent to Messrs. John Haddon d Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The HRISTIAN by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

heques and Post Orders to be made payable to Messrs. ohn Haddon and Co. at that address. (For Subscription tes, see Page 1 of Cover.) Postcard or stamped en-lope should be enclosed if receipt is desired.

Notes & Comments

THE "Christian Almanack" for 1901 will be presented gratis as a Supplement with our issue of October 25. The nnual subscription for The Christian will enceforth be 6s. 6d. (instead of 6s. 7d. as itherto), and 8s. 8d. for abroad.

The Queen, through her Ministers, has dis-olved Parliament, and we shall shortly be in ie throes of a fiercely-contested general election. t these times party spirit runs high, and the ndency to mutual recrimination among those ho uphold opposite views is strong. With party olitics we here have nothing to do, holding iat the question, Which party is in power? quite subordinate to a more important uestion, What kind of men represent us in ie National Legislature? Good laws will be assed, and true progress fostered, only if those ho are elected are men of high principle and hristian character. Are they men of real nd deep convictions? Do they seek their vn advancement, or their country's good? re they such as can be trusted to put ghteousness and justice, and mercy and uth, in the forefront, and to sacrifice per-onal interests for the sake of the Kingdom of od? These are the questions Christian ectors ought to ask.

We cannot help thinking that, from every atriotic point of view, the intention of the overnment to appeal to the country solely on ie merits of the South African war is ill-judged, nd may be followed by mischievous conse-uences. The country cannot afford to wait r another five years for the settlement of nportant home questions. Reform for the ture cannot, or should not, be put out of ght by this one question of the past. The ousing of the Poor, Old Age Pensions, ie Maintenance of Protestantism, Licensing eform, and many other matters of domestic conomy, on which the higher welfare of the ountry depends vitally—these are problems f immense importance; and the men who are nt up to the next Parliament should have a clear andate from the constituencies upon them. hat is wanted is that the energies of the ountry should be devoted to domestic reform.

The outlook in many directions is so serious iat exceptionally strong and good men are sential at the head of affairs. Probably the ture of our country depends upon the events f the next few months. Is it too much to hope that party passions will give place to strong, healthy judgment upon great moral principles which should be beyond the jargon of partisans? On the day when the dissolution of Parliament was officially announced, *The Times* printed a remarkable article from its Paris correspondent, in which it was pointed out that, owing to various complications in China and elsewhere, Europe has not been for thirty years so near a general conflagration as she is at present. Every Christian must do his duty at the poll—that goes without saying—but above all things, we need to seek Divine guidance at the present hour. Let prayer be made unceasingly on behalf of our country.

Rev. John Thomas' sermon at the Dedication Services at "Spurgeon's Tabernacle," with its forcible protest against the intellectual arrogance of the age in regard to spiritual things, was keenly invigorating in view of the unhappy fact that of late the tone of the pulpit with reference to modern science has been far too apologetic. There is no need to assure the scientist of the friendly attitude of religion, or to give such prominence to the so-called "Higher Criticism," and by so doing present Jesus as a debater rather than a Saviour. We are aware that the Bishop of Ripon has gone so far as to express an opinion that it is desirable the clergy should be "so far acquainted with science as to change their phraseology;" but "sin" and "salvation" are terse and clear terms, and it is with these the pulpit has most to do. The vapourings of the scientist pass away; the Word of our God endureth for ever.

In this light it is not pleasant to read a paper by Rev. J. V. Simpson (Free Church College, Glasgow) in *The Expositor*, upon "The Influence of Modern Science upon Religious Thought," with its tacit repudiation of immediate design in nature, its defence of the various theories of evolution, heredity, and environment, "man's self-realization," and the "Higher Criticism;" and also its want of faith in the presence of God in phenomena. Theories of this kind do not seem to be healthy food for Free Church students, and it certainly will not send them out strong to help the sinful and the sorrowful to find salvation and comfort. When Jesus invited the weary to come to Him and find rest, He made the way clear; and if any "new disclosure of the mind of the Logos—that is of Christ," is necessary—and we do not agree with Mr. Simpson that it is—we cannot think it will be found in "every new fact disclosed by biology."

The presence of Mr. Sankey in our midst is recalling to tens of thousands of people the epoch-making meetings of twenty-five years ago, and is also awakening in many hearts the desire for another time of refreshing from the presence of the Lord. Looking back upon those great days, the one thing that stands out prominently above everything else is the large place which was given to prayer. For months before Messrs. Moody and Sankey visited a town Christians met for united prayer, and so an atmosphere was created in which blessing easily came. And we may confidently predict that, in whatever form the new revival will visit us, that old and radical condition of continued and united prayer must be observed. In view of the general indifference towards religion, is it not possible for Christians in every town to meet regularly for united prayer? If all who read this note would begin to take what action they can in the matter, there is no reason why the entire country should not be girded with bands of praying people—all seeking one thing. We should then not have to wait long for the desired blessing.

The tissue of absurd charges brought against missionaries in China as the alleged cause of the recent disturbances continues unabated, and so far the missionary societies have not done very much to rebut them. Julian Ralph, writing in the *Daily Mail*, attempts among other insinuations, to charge the lady missionaries with being "women who make trouble." Is it not time that a real effort were made on the part of the great societies to set the public right on the subject? It is not fair to leave this work to the religious papers alone, which are at a disadvantage compared with the daily Press in the dissemination of news, and cannot reach a tithe of those within the scope of irresponsible "secular" journals. This is surely an opportunity for holding great meetings in defence of the brave and singleminded men and women who are at work, at the risk of life and safety, in distant parts of the earth, and cannot possibly defend themselves. We are glad to see that the L.M.S. means to hold one such meeting at the City Temple next Monday evening; but these gatherings should be held in every great town.

Our contemporary, the *British Weekly*, has done good service in devoting six articles to an *exposé* of the tenets and practices of Dr. Alex. Dowie and the "Christian Catholic Church." The following quotation from one of his own utterances briefly but sufficiently indicates the character of Dr. Dowie:—

> If my ministry is from heaven, you must believe what I say, and you must do what I tell you. Does it follow? It does, just as surely as anything can ever follow upon this earth. I will venture to say, after nearly a quarter of a century of silent testimony, that I have a right to stand here and say, in Zion, you have to do what I tell you. "Oh, the whole Church? What? The whole Church?" Yes! The whole Church—Presbyterian, Congregational, Baptist, and Episcopalian. God has sent a man, and He has written his mission over twenty-three years. What more do you want? "Well, Doctor, that is the most daring thing we have heard." Yes, and it is the most daring thing I ever said, but it is time it was said. . And many of you believe it is time. (Applause.) I do not ask somebody else to say it for me. The time has come when I must say it myself. . The words that rang out long ago concerning other prophets ring out to-day: Touch not mine anointed ones, and do my prophets no harm. I tell you it is an awful thing to have a message from God. . . It is an awful thing to stand between the living and the dead, and it has been laid upon me. The time has come. I have entered upon the fourth year of this Christian Catholic Church. I tell the Church universal everywhere, *you have to do what I tell you.* Do you hear? You have to do what I tell you, because what I tell you is in accordance with that Word, and because I am the Messenger of God's Covenant.

"This," says our contemporary, "is high-falutin' with a witness!" It is more than high-falutin'. It is in blatant defiance of the words of the Lord Jesus, which, said of Himself, apply with tenfold force to mere human claimants: "If I bear witness of myself, my witness is not true."

There are two principles which should ever be kept in view by those who would form a correct opinion of errors and errorists. First, that the errors in regard to Christian doctrine will, for the most part, if not invariably, be found to aim at a rehabilitation of man in the flesh. This is opposed to the foundation doctrine of the Gospel, which is resurrection—"with great power gave the Apostles witness of the resurrection of the Lord Jesus." All sound

doctrine must prominently declare the utter alienation of the heart and will of man from God: "The carnal mind is enmity against God."

The second test is this—to whom does the teacher direct attention—himself or Christ? The Apostolic warning was: "From among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts xx. 30, R.V.). Wherever, therefore, we see a teacher or leader attracting disciples to himself, we may be assured of some form of error. In true Christianity, Christ is the centre, and to his standard alone should the people be called.

As an illustration of the immense difficulty which lies in the way of licensing reform, a story reaches us from a magistrate in a certain town. A public-house proprietor applied some time ago for a renewal of his licence, which was refused by the magistrates. Before the next brewster sessions, however, the number of magistrates was increased, and all the new magistrates were known to be on the side of the publicans. Consequently, when the application of this publican was renewed at the next sessions, the licence was at once granted, because the full bench of magistrates represented a majority in favour of the brewing interest. Now who is responsible for the appointing of men of this sort to sit and administer "justice"? In the case before us there can be no two opinions about the matter. It was purely a party move, without any regard to equity. Perhaps one of the greatest scandals of our country at present is the way in which so many partisans and unfit men are elevated to the bench. It is a burden which a free people have no right to bear, and while it is imposed upon us we shall never obtain justice in matters pertaining to temperance. For, unfortunately, the case we have quoted by no means stands alone.

A Knaresborough correspondent, referring to a Note in our issue of September 13, in regard to the disgracefully large number of public-houses in Chichester, states that a far worse condition of things obtains in the Yorkshire town, the adult population being only 1,250, inclusive of abstainers, and the number of public-houses fifty, in addition to the wine and spirit merchants and the licensed grocers. It is estimated that in these houses a sum of not less than £50,000 must change hands each year. Of course the working classes are, our correspondent adds, "in a poverty-stricken state;" and he regrets that "the Churches offer practically no resistance to this soul-destroying factor." He asks if there are no campaigners ready to open a campaign there in the name of Christ.

Undoubtedly the best way, however, would be that of dealing with the cause. Probably, as at Chichester, the brewers, with their "tied-house" system, are primarily responsible for it, and after them come the lax magistrates, who fail to go closely into the question of the public need. It was recently decided by the Liverpool Bench that out of 197 applications for renewal of licences, in 128 of these cases the houses were not required, and when fifty-five cases were heard, nineteen of the licences were extinguished. In that city more than 90 per cent. of the licensed houses are "tied" to some half-dozen brewers or brewery companies. Cannot our correspondent approach the question at Knaresborough from this point of view, and, with his Christian and philanthropic friends, bring strong pressure to bear upon the licensing magistrates who, to so great an extent, have the matter in their own hands? This, at present, unfortunately, is the only way in which anything like communal control of the vile drink trade can be secured.

A daily contemporary states that "one of the most astonishing phases of the life of our time is the growth of the cigarette habit," and adds that "the colossal sum of eighteen millions is spent annually by the British public on cigarettes." Setting aside altogether the grave question of the deleterious effect of the habit, and the fact that *The Lancet* has denounced the cigarette as one of the most potent enemies to longevity, it may reasonably be asked whether this wasteful expenditure upon that which, in any case, is unnecessary, might not be diverted into other channels with national and individual advantage. After all, it is in the smaller things of life that our most effective sacrifices are made.

The *Church Times*, angry with the men of the north on account of their want of appreciation of High Ritual, speaks strongly in regard to the Lancashire people, in the diocese of Manchester, not yet reached by "the Catholic faith." Clerical life is represented as "daily martyrdom" among them:

> It is not that the people as a whole are fanatical Protestants. . . . The distinguishing feature of Lancashire Church life is not hatred of sacerdotalism; it is rather a rooted dislike of anything that makes a definite appeal to the soul; in fact, to any form of Christianity which is in downright earnest.

Yet the writer admits that Lancashire is a "distinctly religious county," that the revival of a century ago is "not yet run out," but urges that the religion "of the Methodist type," being highly subjective, forms "a grand soil in which to plant the seed of the Catholic religion." This will be somewhat surprising to those who are familiar with the strong and deep spiritual life of the northern county.

The *Monitor* returns to the subject of the falling-off in the number of attendants at Protestant Sunday schools, and bases upon the unpleasant fact some insinuations against the condition of the "shaky concerns." It is, of course, convenient to our contemporary to forget for the time Cardinal Vaughan's noteworthy speech of a few months ago in regard to the tremendous leakage from Rome, and the lapsing of the young of both sexes; and also to ignore the instructive discussion which has been taking place in the Romanist journals in regard to the weakness of their Sunday schools.

A serious problem that many pastors have to face is the regular Sunday *morning* hearer, who remains unconverted. There are many persons who, through custom, listen to the Word of God on Sunday *mornings* only. They never appear at night, nor do they ever attend a service that is directly evangelistic. In most Evangelical Churches it is customary to seek the edification of believers on Sunday mornings, and to preach to sinners on Sunday evenings. In this way the class of people of whom we speak escape direct personal appeal. Mr. Spurgeon, feeling the difficulty, used frequently to take his congregation by surprise, and to make the Sunday morning sermon directly evangelistic, reserving an exposition for the evening. It was an eminently wise thing to do, and all who experience a similar difficulty in their congregations would surely do well to follow the method of the late great soul-winner. To *surprise* this class of people is apparently the only way of reaching them.

A millionaire in the ministry is a novel sight in a world where riches are so often fatal to ardent religious living. A young American, who is supposed to be "worth" two millions sterling, has just given himself wholly to spiritual work, and has been ordained to the full work of the ministry—Mr. Anson Phelps Stokes, who has freely chosen this as his vocation, and has expressed his great desire that he may have grace given him to devote his life and possessions to the service of Christ. If rich men realized their call and opportunity adequately to do the Saviour's work, and help forward his cause, they might not feel drawn into the ranks of the pastorate, but they would still find abundant scope for their money and their energies. The "ministry" of Christ embraces every form of true service, on the platform, in the Press, the market-place, the home, everywhere, and to it all men are called.

The writer of a deeply interesting paper in one of the current monthly reviews has drawn much attention to the continued existence in Ireland of numbers of "Witch Doctors," and other professors of superstitious beliefs and practices, and, as usual, much sympathy is being expressed for "poor Ireland." It is at least questionable, however, if we need go quite so far afield in search of objects for our pity, for all our fashionable resorts, at the seaside or elsewhere, now have their recognised and greatly-patronised palmists, and from many of our pulpits and publications we are being pressingly invited to go back to the superstitious doctrines and practices of the dark ages. The only difference, it would seem, is that of the centre of the operations.

The oft-repeated axiom, "when man loses faith in God, he loses faith in himself," receives a remarkable illustration in an article in the current *Nineteenth Century*. Mr. Skelton has set himself the task of ascertaining the cause of the increase of suicide amongst European peoples, and he sums it all up by declaring that *ennui* is growing in human life. It is remarkable that Saxony—the country where suicides are most common—is a country where rationalism has found a playground. Loss of faith in God has produced a distaste for living. The late Colonel Ingersoll, who collected dollars from curious crowds to whom he made the return of a heartless negation of all religion, openly preached suicide for the fatigued. In his own family two or three persons took him at his word and ended their lives. One remarkable statistical fact furnished by Mr. Skelton will be useful to temperance workers:—In Norway, since the drink bill has been diminished, the number of suicides has been reduced one half.

During the lovely weather of the past few weeks Nature has been slowly but surely preparing for the season of decay and rest. The pomp and pageant of the summer are over. The fields have yielded their precious grain—"four months of golden sunshine bound in sheaves." The orchard-trees have borne their heavy, but beneficent burden of fruit. The year has fulfilled its period of promise and fulfilment; and presently the energies that have been so long at work will be asleep. There is something in all this that appeals to us as a parable of the spiritual life. The time comes with all true workers for God when the heats of youth and the busy energies of maturity are slackened, and the soul looks forward to a pause, a rest, a period of quiet meditation and preparation for the end—the end which is also a beginning.

What is Doctrine?

THE first of several "Don'ts" which a lady has laid down for the conduct of Cottage Meetings is, "Don't preach octrines: use the miracles and simple stories." We understand this to mean, Appeal to the eart rather than to the head; be simple nd experimental rather than argumentative nd profound. And so far so good. But octrines are teachings, and no one would y, "Don't preach teachings." There is othing more needed at the present time than e teachings, the doctrines, of our Lord and s apostles, illustrated, as Jesus illustrated em, by miracle and parable, and enforced, as e Apostles enforced them, by the simple ories of the older Scriptures.

In the cottage or in the open air, in church mission hall, the people want instruction, aching, doctrine. The soul of a miracle or parable is its teaching. Every miracle was sign. The purpose of every sign recorded the Evangelist John was that we might elieve the teaching, the doctrine, that Jesus the Son of God, and that, believing, we ight have life in his name. The simple ory of Jonah was used with mighty fect by the Great Teacher to teach the octrine of the death and resurrection the Son of Man. Peter at Pentecost, filled th the Spirit, so used the simple stories of ewish history to enforce the doctrines of the pirit's power, the Father's love, the Saviour's crifice, that men of all nations cried out, Men and brethren, what must we do to be ved?" Stephen recounted facts which oved his opponents' rejection of their ophets' doctrine, with such effect that they nashed upon him with their teeth, and oned him.

Doctrine is the teaching of facts. The octrine is to the fact what the soul is to e body, what mind is to matter, what the life to the seed, what faith is to works. Preach e your Gospel without doctrine, and I will each you my Gospel by my doctrine; for as e body without the spirit is dead, as faith thout works is dead, so a gospel without octrine is dead also.

The people's souls hunger for food. There e vain talkers of old wives' fables, who give em stones for bread; there are teachers of lse doctrines who overthrow the faith of me, and for eggs give them serpents; there e men who teach perverse things to draw vay disciples after themselves, and for fish ve them scorpions. Such reject the Saviour's octrine that, "Except ye eat the flesh and ink the blood of the Son of Man ye have life in you." But apostolic preachers each Jesus and the resurrection. They are e Apostolical Succession. "With great wer gave the Apostles witness of the resur- ction of the Lord Jesus." M.

A Blackboard Lesson.

THE NAME ABOVE EVERY NAME.

Jesus (Matt. i. 21).
Ever living (Heb. vii. 25).
Son of God (Luke xxii. 70, Rom. i. 4).
Unfailing (Heb. ii. 18, vii. 25).
Saviour (1 John iv. 14, 1 Tim. iv. 10).

Archd. Telford.

Korea.—In response to the appeal for a matron of e Seoul Orphanage and Industrial School, a suitable ly has offered, and is prepared to go at once, and pport herself when there. She is not able, however, pay her passage and outfit expenses, for which the m of £4 5s. in needed. The Home is represented England by the Missionary Pence Association, and ts to this object may be addressed to the Secretary the Association, Exeter Hall, Strand, W.C.

The Evangelist.

HIS ORIGINALITY, HIS CHARACTER, HIS CONDUCT, HIS MESSAGE.

I. *ORIGINALITY*, or at any rate a measure of it, is seen in every true evangelist. He is not a mere copyist, but behind his words lies a marked personality an individuality. If this be absent it may legitimately be questioned whether such a person is really called to the work. A divinely gifted evangelist is *natural*. He avoids imitation, he is *himself*. He moulds himself by no earthly pattern. He does not waste his energies endeavouring to be what he never can be; *i.e.*, somebody else. He admires and is thankful for men such as Spurgeon, Chalmers, Punshon, Moody; but be these he never can, and he wisely avoids any attempt in that direction. He knows what has been given him in the way of endowment, and uses it for God's glory. A *sling* was better for the shepherd youth than a "*mailed fist*," and proved effectual in his hands.

II. *Character* is produced by the Spirit of God forming Christ in the soul, and thus reproducing in a man those moral graces that are seen in their loveliest bloom and fullest perfection in Jesus. It is really "growth in grace." The evangelist is not to be at a standstill. He is to

GROW IN THE KNOWLEDGE OF GOD.

Alas, that any should not be making this progress! and yet it may be too true that in some cases there is lacking the spiritual power and freshness of former days. Like Ephraim, he may not know it; but it is written, "Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth not." The measure of a man's personal communion with God should exceed that of his outward activity in service; in other words, his *income* should be greater than his *outgo*, otherwise what spiritual barrenness will ensue, what powerlessness for service!

III. *Conduct* is character in action and, like Cæsar's wife, should be above suspicion. A few points may be noted—

(1) An evangelist should be careful not to allow in his own ways what he condemns in others. "Thou, therefore, which teachest another teachest thou not thyself . . . thou that abhorrest idols, dost thou commit sacrilege?" How terrible for a man to pose as an iconoclast, and yet his own heart and life to be centred upon some idol! It may be a secret sin that is destroying all spiritual vitality. How many an evangelistic address, a sacred solo, has been

BEREFT OF ALL FIRE AND FORCE

and sweetness and power through some harboured, hidden sin in preacher or soloist!

(2) An evangelist should be free of *envy*, and should cultivate a warm, broad-hearted sympathy towards all fellow-workers in the harvest field. He should learn to look not on his own things, but also on the things of others. The unique and successful position held by The Christian amongst the religious weeklies of the age is largely to be attributed to the breadth and catholicity of its spirit and its desire to further every good word and work. A narrow-minded evangelist will never inspire confidence.

(3) An evangelist should be easily accessible to all men. The Lord was the most approachable of men. His great heart was open to all.

(4) There should be sobriety of mind and intense earnestness. Paul writes—"Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." His ecstasies were "to *God*," his sobriety for *men*. Undue excitement and wild gesticulation on a platform are as much out of place as trifling levity. Let the message be delivered soberly, and yet with all the earnestness at command, the heart being filled with love to Christ and a passion for souls. An audience would then see that the message is personally believed in by the messenger, that the Gospel is his own experience.

IV. *The Message.* "We preach Christ crucified," "and with great power gave the apostles witnesses of the resurrection of the Lord Jesus." These two sentences furnish the theme. Someone has said: "The corruption of nature is too strong for logic, rhetoric, and philosophy; too strong for refined speculation, too strong for the greatest oratory." This witness is true. The Gospel, and this alone, is God's power unto salvation to every one that believeth, and is the sole divine panacea for all human evil. Foxe wrote of Bradford, "Sharply he opened and reproved sin, sweetly he preached Christ crucified, pithily he impugned error, earnestly he persuaded to godly life." May the work of an evangelist be done more efficiently, more whole-heartedly, more prayerfully, and more faithfully, until the "Well done" is heard when "every man shall have praise of God!"

Rowland Edwards.

Windermere.

With rippled lake before me,
And arching vault of amber,
My errant fancies clamber
The rocky heights that, o'er me,
Mount up to meet the clouds.
The hush no hurrying crowds
Disturb, with restless feet.
Peace is diffused abroad,
The holy calm of God,
Heaven seems earth to greet
In this serene retreat.

Above, the heavens bending.
Beneath, the waters lie—
A mirror for the sky.
Supernal glories blending
With scenes far, far below.
So hearts made pure may know—
Indwelt by God's own Dove—
How radiance celestial
May bathe a soul terrestrial,
Descending from above,
From God the Fount of love.

See earth respond in beauty
To heaven's ceaseless blessing;
As thankfully confessing
The claims of grateful duty.
The green salutes the blue,
With incense ever new—
Life's parable revealed!
God blessed sunshine lends,
And earth its flagrance sends.
My soul, dost thou so yield
The harvest of thy field?

Reposeful Windermere!
Edenic for thy sweetness;
With what a fatal fleetness
Thy charms will disappear!
The leaves of autumn, sere,
The frosts of winter, drear,
Complete earth's changing year.
What skies that know no shade,
What flowers that never fade,
Adorn that Land, so dear,
To which faith brings me near!

A. T. P.

Lectures on Romanism.—Mr. William Hazlett, an acceptable lecturer and evangelist, undertakes to deliver addresses on Romanism at any place in or around London, free of any expense whatever. Mr. A. Holness says: "His addresses have been most helpful." Mr. Hazlett may be addressed: 53, Tresco Road, Nunhead, S.E.

Reflections on the War.—I.

By AVARY H. FORBES, M.A.

ITS EVILS.

TO the present generation of Englishmen a serious war is a new thing, and the Transvaal war has been to us in many ways an "eye-opener"—if we may use the phrase. The more interesting phases of the conflict, from a Christian standpoint, will not be found in the official history; they must be gathered, if at all, from the private letters of soldiers at the front, which have been voluminously published in the daily papers.

The grosser evils of war need not be insisted on here. They include death by thousands to men in the prime of life, torturing wounds, pain, anguish, suspense, privation, besides fever and other diseases. They also include racial animosity, hatred, and malice.

The command, "Love your enemies," is largely if not entirely set aside by most Christians during war; and yet was not the command intended for such a time, and is it not most needed in time of war? Moreover, if I am a Christian and a soldier, I must be true to Christ, and also to my country. If I am true to my country, I must try and kill my enemies. If I am true to Christ, I must love them. But I must also ask God's blessing, and pray that the bullet I am going to fire may kill a foeman. I must say, "Lord bless this work, and guide this bullet. The man I hit may be a brother in Christ. I can't help that; send it through his heart, for he is my country's enemy." What an awful incongruity there is between Christianity and war!

DISILLUSIONMENT.

The disillusioning in the home has been bitter, but wholesome. There have been more tears shed in England in the last eleven months than probably in the previous eleven years. Tears bespeak feeling and earnestness. There is often more power in one tear than in a 100-ton gun. People have been made to *think*, and think seriously. Many, from whose circle death has kept away for many years, have been called on to meet it very nigh. Social platoons have been broken up. Partings have taken place "such as press the life from out young hearts"—and old hearts too; the papers have been scanned with anxious eyes and beating pulse, and some have prayed that never prayed before.

The poor fellows at the front, however, were the first to be disillusioned.

"Fighting is all right to talk about," writes a Dragoon Guard, "but I think I shall have had enough of it if I get through this." (January 24.)*

"Oh! it is dreadful; one can't explain it; it must be endured to realize it," writes a sergeant of the Devons (January 25).

"It was the awfullest day ever I have seen," says another (January 25).

"My God, I shall never forget it in my life, Bill. It was terrible, fearful" (from a corporal of the Black Watch, January 13).

"We have had to pick the men's brains up in helmets to bury them and all their clothes" (from a private, Army Service Corps, January 19).

DEATH LESSONS.

The death lessons have been most awful, both at home and at the front. Who can fathom the feelings of a man's mind who has been mortally wounded and knows it? The following heart-rending case is only one of hundreds:—

"The captain had just got behind a small bush, and I was still in the open, when five shots struck him almost at the same time—two in the mouth, one in the centre of his chest, one in the stomach, and one in his left shoulder. He turned round and walked a few yards. . He said 'My God! My God! I'm shot. Lay down, men, lay down!' Then he shouted for the doctor. Lance-corporal Woolley took the captain's helmet off, and laid him down. Then he turned round to me and said, 'The captain is dead.' Ten minutes afterwards, as Woolley was crawling along on his hands and knees, a bullet struck him in the temple, burnt and blew off half his head, and left him in a kneeling position. I was not more than two yards from either of them." (From private, Mounted Infantry detachment of Buffs, January 29).

When a man is face to face with death, his thoughts instinctively turn to God. This poor captain, too, cared for his men at that agonizing moment, and told them to lie down.

A private of the 1st Coldstreams writes home that he and sixteen others were talking the night before Belmont as to what they would have to tell their friends at home when the war was over; but after the battle he found that eight out of the sixteen had been killed.

"Then I began to realize what war was. You may imagine my feelings when I looked on poor David! He was riddled with bullets." (January 19).

One more death lesson—and a large one!

"I witnessed one of the most horrible scenes that ever a lad could witness last night, which I cannot describe or ever forget—rows upon rows of dead. The first grave we dug was about thirty feet long and three feet deep, and, would you believe it? we put fifty-three Scotsmen into it, thirty-four of the Black Watch alone. It was something horrible! And every man of us was crying all the time we worked. . . . Three or four fainted, while the others cried so loudly that you could hardly hear the minister. . . . We all went back to our train crying. I could not sleep after such a sight." (From a sapper in Royal Engineers, January 12.)

It is difficult even now to read of such scenes without tears, and yet we can realize very little of what such scenes really meant. To move so many soldiers so deeply is a thing that does not occur often in a century.

"Talk not of grief, 'till thou hast seen
The tears of warlike men."

May the lesson not be thrown away on the survivors!

HEROISM.

Bravery and heroism have been displayed by both sides in this war, and that in an astonishing manner. Whatever view we take of the war, we cannot deny this redeeming feature. In many instances it has been noble and splendid beyond expression.

The conduct of the gunners at Tugela will be fresh in all our minds, and need hardly be enlarged on here. These men, writes Mr. Burleigh in the *Daily Telegraph* (January 18):

"These, I say, by the light of all my experience in war, these gunners are men who deserve monuments over their graves, and even Victoria Crosses in their coffins."

"How the gunners of the 66th stuck to their guns! Such a sight will never be seen again." (From Driver F. Williams, R.F. Artillery January 25.)

The officers were equally heroic:

"I wish our officers would not expose themselves as they do—I mean British officers generally. They seem to think it is beneath them to take cover; and that is the reason they get picked off, as they have been, in such large numbers." (From a trooper in Thornycroft's Horse, February 8.)

Further testimony and multiplied cases might be given, but space will not allow. Instances of generous and unselfish conduct in the presence of great danger are also very numerous.

"Some, who were so badly hit that they could hardly stand, were helping others, and when we offered to help, replied, 'No, no, my lads; lower down you will find hundreds who cannot move.' Men carrying stretchers were wounded and ready to drop. All around us we heard cries of—'Water, for the love of God!' And when we gave them some, they would just take a little, although we told them to have more; but they would reply, 'No, there are others in front.' Not one of them thought of self. (February 13.)

Many were killed while helping or carrying the wounded from the field. Writes an officer of Thornycroft's Mounted Infantry (January 29):

"I went twice under a hot fire, and brought in two wounded men, one of whom was shot again as we were carrying him; also the man who was carrying him by the head."

Mr. H. C. Benson, of the Imperial Light Horse, likewise received his death-wound while heroically carrying Colonel Chisholme, who had been mortally wounded, from the field of Elandslaagte.

Scripture Texts in Tramcars.—During the year, the London Tramcar and Omnibus Scripture Text Mission has been enabled to increase its exhibits to 487, which are now silently witnessing to the truth over ninety-seven different routes. Much more remains to be done in this direction, and the committee will gladly arrange for its secretary to attend meetings with the object of presenting the scope and claims of the Mission's operations and resources. The secretary is Miss G. L. Baily, 27, Charterhouse Square, E.C.

* The date given is that on which the letter appeared in the London daily papers.

1304

Thoughts on Atonement.*

THE ONLY REMEDY.

THE Christian doctrine of Atonement is the only remedy which has ever been propounded to the world to deal with the psychological fact of guilt. It satisfies a Christ-awakened need.

Rev. R. J. Campbell.

POINTS OF VIEW.

The death of Jesus was a *satisfaction* (satisfaction having reference to the claims of law) and a *reconciliation* (which has reference to estrangement), and an *expiation* (which has reference to sin), and a *propitiation* (which has reference to wrath).

Principal Cave.

CHRIST AND THE SINNER.

Atonement is substitutionary, else it is none. Let us not denounce or renounce such words, but interpret them. They came into existence to meet a spiritual necessity, and to sweep them away is spiritual wastefulness, to say no worse. We may replace the word substitution by representation or identification, but the thing remains. Christ not only represents God to man, but man to God. Is it possible for any to represent man before Holy God without identifying himself in some guiltless way with human sin, without receiving in some way the judgment of sin? The principle of a vicarious atonement is bound up with the very idea of Revelation, of love emerging into guilt.

Dr. P. T. Forsyth.

ATONEMENT AND DIVINE JUSTICE.

It is not mere hate and horror of sin that we learn from the disclosure of the heart of God in Christ; it is love of righteousness and holiness. We are not made at one with God until we are possessed by this sacred fire of holy love. This is the consummation of atonement, God in Christ reconciling the world unto Himself. *Rev. C. Silvester Horne.*

SUBSTITUTION.

The "for me," understood as in the sense of "in my place," is, in my eyes, the centre of the Gospel, as it is the nerve of the Christian life. Christianity deprived of this becomes nothing more than a sword with its edge blunted, powerless in the hand both of the missionary who seeks to strike down other religions, and of the private Christian to deal a mortal blow at the heart of the old man, at the tyrannous domination of self. The Christ who became my substitute on the cross has alone the right and the power to be substitute in my heart.

Dr. Fréderic Godet.

A VINDICATION OF RIGHTEOUS RULE.

The death of Jesus is a more splendid vindication of righteous rule than the death of all sinners would be. He who for the good of the entire universe, made the law that death should follow sin, from love of the whole universe submits his sinless self to death. Who can say thenceforth, whether man or devil, that sin had been lightly forgiven and the interests of holy rule endangered? By his death as man, and all its inexplicable suffering, the God-Man made it possible to restore his life as God to any sinners willing to avail themselves thereof. Man may become regenerate if he will, not alone because Christ died, the just for the unjust, but because Christ ever lives, having "the keys of death and Hades." *Principal Cave.*

"Rainy Days."—A correspondent suggests what a boon it would be if pictures, books, games, and even the luxury of a gramaphone, could be supplied to Dr. Stephenson's, Dr. Barnardo's, and other children's homes for use on rainy days, when the time hangs heavily.

The Church Army.—Rev. W. Carlile writes from the headquarters, 130, Edgware Road, W.:—"The very heavy calls upon the public in connection with the war and famine funds have told severely upon the income of our Society. During the last two months alone the receipts from subscriptions were £6,500 less than in the two corresponding months last year! The demands upon us in connection with our work amongst the outcast, the destitute, and the helpless—men, women, and children—which we carry on, wholly irrespective of creed, in every county of England and Wales, as well as in parts of Scotland and Ireland, are greater than ever before. The work has the official sanction and approval of the Home Office, the Prison Commissioners, the Local Government Board, and all experts in social reclamation. Unless, however, increased funds are forthcoming, our work of helping the helpless—and we deal with thousands of cases each month—must be largely cut down—and at once. The Church Army never goes into debt."

* These points are taken from a selection of the articles in a Symposium, entitled THE ATONEMENT IN MODERN RELIGIOUS THOUGHT. (6s. *James Clarke & Co.*) The papers are of varied merit, some of them of great interest and value.

Scarlet and White.

THE Chinese attach a meaning to every colour, and they would refuse to purchase articles if the wrappings were an unlucky shade.

Red is a "lucky" colour, and it is predominant t weddings. The pair of winecups from which he bride and bridegroom drink are bound ogether by a red string; the presents are lecked with red ribbons, wrapped in red paper, nd brought by attendants whose dress is flame. Over the bride's sedan-chair a brilliant rimson cloth is hung, and her bearers have at east scarlet feathers in their tall hats. Even he letter from the bridegroom is written on ed notepaper. The wedding-dress is a bright ed, the veil is red, and crimson boards inscribed with golden lettering are borne before he bride by attendants in scarlet.

Significant indeed is the contrast in the Bible between the colour of the Bridegroom's ress and that of his Bride. As they nter the wedding feast, she leans on her Beloved (Song of Solomon viii. 5), and her arments are dazzling in their whiteness. But is are crimson, and she is proud of their olour, for they bespeak her safety; they are yed with the blood which He shed in her escue. So

THIS CHINESE CUSTOM

ill remind us of Christ's robe. When the soldiers n mockery flung a crimson robe over his houlders, unconsciously they continued the uccession of Old Testament teaching.

The Prophet Isaiah saw One coming to him lad in a blood-bespattered robe. He was a hepherd, and perhaps, like David, had been efending his flock against the lion and the ear. So the Prophet cried aloud, "Who is iis that cometh from Edom with dyed garents from Bozrah (sheepfold)?" The reply as the reply of a victor, "I that speak in ighteousness, mighty to save." With his riosity still unsatisfied, the Prophet asked, Wherefore art thou red in thine apparel, and ıy garments like him that treadeth in the inefat?" And the Shepherd replied: "I ave trodden the winepress;" ay, and alone He od it, for none other could have trod by his de, and thus He won his Bride, and the ink ith which the contract was signed was his own lood.

To this marriage, of which red is the chosen olour, a long succession of crimson finger-posts ad and point. A few of the most prominent re: The blood-smeared door-posts of Goshen; ıe Nile changed into blood; the passage rough the Red Sea; the colour of the dye on ıe rams' skins and of the tabernacle hangings; ıe choice of scarlet in the cleansing of leprosy; ıe choice of a scarlet cloth to cover the shewread utensils; the choice of a crimson thread r Rahab's window; the choice of a red heifer, nd a brush tied with red thread to sprinkle the hite ashes.

THESE ARE NOT PICTURESQUE

uches, nor accidental coincidences. They ark out the road to the cross, and they are gnificant of Calvary. The thread which nds the sixty-six books into one indissoluble hole is red.

It is strange that the Bride was herself once rrayed in scarlet, but on her the colour was ıe mark of shame (Rev. xvii. 3, 4, 5). As her es travel from her own fair dress—the ridegroom's marriage gift—to his, if the olour of his recalls the garments she has put f for ever, it is only thankfully to be reminded ıat He has borne her sins in his own body on ıe tree. How true have proved the words ith which He wooed her: "Come now and t us reason together: though your sins be as arlet, they shall be as white as snow; though ıey be red like crimson, they shall be as wool." hey have exchanged gifts as proofs of mutual ve and confidence. He has given her his otless, stainless robe of righteousness, and ıe has given her sin-stained rags.

Scarlet and black are the two dyes which nnot be *hidden* under another colour. They e double dyes. And the Bride was doubly filed. She had the family heritage of sin her will, and heart, and mind, and emotions, and she had struggled in the slough of daily transgression. Yet such was the condescension of her Lover that He took her out of the mire and clay, and cleansed her, and made her his own.

The use of scarlet for sin is also appropriate, because of its brilliancy of colour. Unless one be colour-blind, it is easily seen. It is a danger-signal. Some are purblind. To them with their distorted vision scarlet appears white or blue. But to the man who has honest sight, scarlet serves as a warning of danger.

Some have so repeatedly sinned that they are past distinguishing (Eph. iv. 19) between the right and the wrong, and they are not warned by the sins and ruin of others, but they love to tread the same ruinous path (Rom. i. 32).

There is a house on the Bruyère road, near Paris, which has been the scene of many fatal accidents to cyclists. It has been painted red as a warning. Yet the warning is worthless, and

RIDERS STILL ATTEMPT THE HILL.

God has made sin hideous as a warning to those who are honest as yet in sight, and not warped in judgment. But, when once the easy slope is commenced, what can save the sinner, gathering momentum as he flies onward to the catastrophe? Mercifully, even if unsaved himself, he has his value in the world, as a danger signal to those who can and will *see*.

The Bride's white robe can also be traced through the Old Testament. We can recognize it in the white robe which Jacob gave Joseph, whereby he would have made the youngest the *Prince* of the family. We have a hint of it in the "little coat" (Heb. *Me-il*, a part of the priest's dress), which Samuel's mother brought to her son, which also was white, and which marked him as a *Priest* of God. We can see it plainly in the wedding-coat which the guest despised. For it were fitting that the Bride of the King's Son should have the dress of a princess, and that the bride of the High Priest should wear a priestly dress. (Rev. i. 6; v. 10; on "white," cf. Dan. xii. 10; Rev. vii. 14; xix. 8; iii. 18; Ps. li. 7).

HERBERT DUDLEY LAMPEN.

Fan—Floor—Fire.

A HARVEST MEDITATION.

(St. Luke iii. 17.)

THE FLOOR—that is, the threshing-floor. What were they like in our Lord's day and in our Lord's country? A piece of ground, unenclosed, high, and exposed on every side to the winds; the soil trodden hard and beaten level, so that it should not mingle with the grain in the process of threshing. Each village had one or more. From all directions camels, and oxen, and asses might be seen converging to this or that floor, bringing huge burdens of unthreshed wheat.

Several threshing-floors are mentioned in the Bible, but the most famous of all, of course, was that of Araunah (or Ornan), the Jebusite. There God stayed the sword of the Angel of death, and on that site was the Temple of God ultimately erected, chosen in commemoration of this merciful deliverance. *The threshing-floor became a mercy-seat.* The Temple, visible from every part of the city, stood as a reminder that *the mercy-seat should become spiritually a threshing-floor.* Just as the threshing-floor improved with use, the ground becoming harder and smoother with the continuous tread year by year, so should the House of Prayer have become, if rightly used, an increasingly effectual place for

THE SANCTIFICATION OF GOD'S PEOPLE.

Each generation should have found it easier, by virtue of the increasing number of God's mercies, by the example and patience of saints and prophets and parents, to render unto God a purer service, separating the chaff from the wheat, and gathering for Him only the good grain. The record of the nation testify to the sad opposite.

The threshing-floor, the Temple, has gone; but the *fact* to which it testified remains. Its successor is the Christian Church. That is the new threshing-floor; and the immensely important question calls aloud for a definite answer. "Is the new to have the same discreditable history, and the same disgraceful end as the old?" This is Christ's threshing-floor, that which He has built and prepared. It is high and lifted up. It is open to the full breeze of heaven, blowing from every quarter, the Holy Spirit proceeding from the Father and the Son. Lo! from "the field which is the world" all nations of the earth converge to the Church of Christ, bringing that which they have sown and grown; or, to apply this thought to ourselves, *our* part of the floor is where we worship. Thither we go to confess our sins, there seek the help of the Holy Spirit to drive away all that is worthless within us, and leave us pure and wholesome grain. The life of Christ is the soil, followed by saints, known and unknown of old, and more recent time, lived out under manifold temptations and varied experience, which should render *our* part easier, by virtue of the formation of a strong and sound public opinion, to render up to God full return for his work, and making it more impossible each year for earth's impurities to remain behind and mingle in the heap of life's total.

THE FAN.—This was a wooden shovel with a handle three or four feet long. Its purpose was to cast up the grain against the breeze, which then carries all the lighter and worthless particles—chaff, husk, stubble to the lee-side of the floor. There slowly but surely it increases until it becomes a great heap. Without this fan, the breeze could not be utilized. "Whose fan is in his hand, and He will *thoroughly* purge his floor." The fan, therefore, represents all those means of grace, all those persons, all those circumstances amongst which we are placed, and which throw us up, as it were, into the line of the Holy Spirit (or wind) of God (John iii.). So writes George Herbert in his poem on "Sin."

> Lord, with what care hast Thou begirt us round!
> Parents first season us, then schoolmasters
> Deliver us to laws: they send us bound
> To rules of reason, holy messengers,
> Pulpits and Sundays, sorrow dogging sin,
> Afflictions assorted, anguish of all sizes,
> Fine nets and stratagems to catch us in,
> Bible laid open, millions of surprises . . .
> Without, our shame; within, our consciences;
> Angels and grace, eternal hopes and fears.

THE FIRE—fire unquenchable. Let us thank God for that fire unquenchable. All who have had to do with the cultivation of land must thank God for that destroyer; for what should we do with all the rubbish left, when all that is good is gathered in? Now, the harder the floor, and the stronger the breeze, and the better the fan does its work, the larger will grow the heap of chaff and such refuse on the lee-side of the floor. The unquenchable fire is ready at hand to destroy that which the Holy Spirit and the Fan, in sacred league and co-operation, send to it. It is now the fire of the altar; hereafter it will be the fire of punishment. We are told in Rev. viii. 5 that "the angel took the censer and filled it with *fire of the altar* and cast it into the earth." Fire is the symbol of the wrath of God for sin, but at present the fire burns upon the altar. It is "the wrath of the Lamb," "the Lamb that taketh away the sin of the world." We feel its heat within ourselves. "Did not our hearts," said the disciple, "*burn within us* while He talked with us by the way, and while He opened to us the Scripture?" It searches through all the intricacies of the human heart, seizes upon as fuel all those excuses and pretexts for sloth and sin, and turns them into hot burning shame. "Our God is a consuming fire." He burns up the chaff *here*, if we expose the chaff, and separate it from the good in man. If our hatred of our sins be real and unfeigned, if we look upon sin as the thresher looked upon his chaff, utterly useless and worthless, then we shall want to see them no more. We shall rejoice that they have passed to the lee-side of our lives—a good riddance to bad rubbish. What that fire will be hereafter is beyond the ken of human thought. But because we know not its *nature*, let us not deny its *existence*. Now we know in part, whether of heaven or hell. We do not deny heaven on that account; why deny hell? "He will *thoroughly* purge his floor, and gather his wheat into his garner." The thoroughness has not come *yet*; but it will come.

Lantern Lectures.—Messrs. George Newnes, Limited, are again prepared to loan their useful series of lantern lectures, which have been thoroughly revised and rendered up-to-date. Several additions have also been made, and secretaries of literary societies, working men's clubs, and similar institutions will do well to apply for syllabus and conditions (stamped envelope), to George Newnes, Limited, Lantern Lecture Department, 7-12, Southampton Street, Strand, W.C.

The Jewish Day of Atonement.—The Hebrew-Christian Prayer Union hope (D.V.) to make a special effort to reach a large number of Jews with the Gospel during the solemn Day of Atonement, Wednesday, October 3. They invite friends of Israel to join them in earnest prayer and intercession. The meetings arranged include the following: Tuesday, October 2, eve of the Day of Atonement, Church Room, Whitechapel, at six o'clock. Wednesday, October 3, Day of Atonement, Presbyterian Jewish Mission Hall, 58, Whitechapel Road, at eleven a.m.; Open-air Gospel Testimony to careless Jews, near the fountain, Victoria Park, at three p.m.; later, a meeting for prayer and praise in Marnham Hall, Darling Row, Cambridge Road, E. During the day, Scripture portions and suitable tracts, especially prepared by Mr. Bergmann, will be circulated.

Day by Day.

SUNDAY, September 30. Isaiah xxviii.

DRUNKENNESS was one of the prime causes of the overthrow of the Ten Tribes. The vineyards that terraced the hills around Samaria, so far from being the crown of pride which their appearance suggested, were really the cause of national deterioration and decay. Let those who point to the immense revenues which our nation derives from strong drink remember that they are raised at the expense of all that makes for a healthy and vigorous national life. The subject of this proud boast shall fade like a first ripe fig, and the nation which makes it shall err in vision and stumble in judgment. How great the contrast between such a ground of dependence, and the might of the Lord of Hosts, who combines in his own Being all that men seek from the material and sensual, and infinitely more! Oh, let us appropriate his wisdom for judgment, and his strength for battle!

The politicians of Israel, enervated by sensual excess, scorned the reiteration of Isaiah's words, and boasted that the alliances they had made would be sufficient to guarantee their safety, whatever course political events might take. They had made a covenant against death, and an agreement against hell. "Ah," cries the prophet, "it shall not avail you. The bed is too short to lie on, and the covering too narrow to suffice for warmth." The judgment which was about to fall on the land was too searching and terrible to be warded off by such expedients as these. What a striking appeal may be based on these terrible words to those who are relying on anything less than the precious Corner-stone, which God hath laid! Nothing less will avail in the Day of Judgment.

MONDAY, October 1. Isaiah xxix.

The kingdom of Judah, referred to here as Ariel, has been not inaptly compared to the "buffer-state" of Bulgaria, between Russia and Turkey, and was jealously watched and coveted by both Assyria and Egypt; and the politicians of Isaiah's day hoped to preserve the national independence by playing off the one against the other. As, however, the Asiatic and African empires rolled nearer and nearer each other, year by year, and threatened to crush the little kingdom of Judæa as a corn of wheat between the upper and nether millstones, Isaiah protested with unwavering tenacity on behalf of a divine and superhuman alliance, based on the fundamental covenant in which Israel was constituted God's people.

It was no small matter to stand against the concentrated experience of the diplomatists and statesmen of the time; but it seemed as though these had become paralyzed and unable to guide the tempest-driven bark amid the contending seas. "All vision had become to them as a sealed book." "The wisdom of the wise perished, and the understanding of the prudent was hid." They thought themselves wiser than God, and dared to insinuate that the policy which Isaiah advocated was void of intelligence (*v.* 16). But the prophet foretold a time when he would be abundantly vindicated, when the deaf should hear and the blind see, when the meek and the poor should rejoice in the Holy One of Israel. God would redeem his people, and they would be led into a deeper reverence and awe of the God of their fathers.

TUESDAY, October 2. Isaiah xxx.

Isaiah's, or rather the Divine policy, as one has aptly put it, was one of non-alliance and non-intervention. It did not forbid commercial and friendly intercourse with foreign nations. On the contrary, it looked hopefully forward to the time when all kings and their subjects should acknowledge Jehovah, and flow into his house. He stood, as in the opening paragraphs of this chapter, against an alliance with Egypt, and urged the people to absolute trust in the protecting care of the Living God, who holds the nations in the hollow of his hand. He insisted that if only the nation were purified from idolatry, oppression, unrighteous trading, luxury, and lust, from the hypocrisies and shams of ceremonialism, there would be no need for standing armies and warlike weapons, because God would be their defence.

This was in the strict line of the teaching of Moses, who commanded the children of Israel to leave their cornfields and vineyards three times a year, to frequent the Temple feasts, though surrounded by tribes as hungry for loot as the Bedouin. They were assured that God would be their defence, and they were never disappointed. Only once in modern days has that most Christian policy been tried on a wide scale, when William Penn dared to establish the great State which bears his name on that basis.

Isaiah painted in lurid colours the inevitable results of the alliance-making policy of the time, and declared that God was "a God of method," and could only bless his people when they had forsaken all other reliance, and were fully surrendered to his reign. This is the explanation of some of the Divine delays that so sorely try our faith. God is waiting until we have reached such a position before Him that He can be gracious. O, return to Him from your wanderings for creature help, and rest in his will and power.

WEDNESDAY, October 3. Isaiah xxxi.

The prophet-statesman still protests against the alliance with Egypt, which was so popular at the Court. Some trusted in horses, and some in chariots, but he and the religious party which he led, and which embodied the noblest traditions of Israel, remembered and relied on the name of Jehovah. God would deliver his people with the superiority of a young lion guarding its prey from defenceless shepherds, and with the soft tenderness of the mother-bird settling down upon her brood; if only they would turn unto Him, from whom they had deeply revolted. Yes, the Assyrian would fall, though not by the sword of man. God, whose Shekinah-Fire shone perennially in Mount Zion, would strike the death-blow, beneath which the proud invasion would reel to dissolution.

How fond these Old Testament writers are of lifting the veil that divides the visible from the invisible, and showing us the Creator and Governor of the Universe at work in human affairs. They never weary of proving the truth of Joshua's dying speech: "One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you, as He spake unto you."

Child of God, you may have to face your Assyrian! Some masterful trouble may even at this moment be bearing down on you, like an armed man. But there is no reason for dismay. It is permitted that your faith should thus be tried; but dare to appropriate the sentence from the ancient liturgy, "There is none other that fighteth for us, but only Thou, O God."

THURSDAY, October 4. Isaiah xxxii.

How eagerly the prophets turn toward the eastern sky! Amid all the darkness they were as men that watch for the morning. Two cradle songs have lulled restless hearts to peace in every age—the golden age that is past, and the golden age that is to be. Note the combination of the King and the Man. The King *reigns*, but the Man *is*. Souls flee to the Man Christ Jesus because He has known the experiences of human life, and is able to be a hiding-place, a covert, rivers of water, and the shadow of a great rock from the scorching desert sun. How various are the experiences of life! For some, there is a great and strong wind that rends mountains and rocks; for others, the hurricane beneath which the masts bend almost to snapping. For these, the drought that staunches the streams; for those, the march over the monotonous sand-wastes. But whatever be the experience of any soul, the complement of its need is found in Jesus Christ; there is no lack to them that fear Him.

When a man is right with Christ, his judgments become rectified. He judges persons accurately. His standards become those of heaven. He no longer cringes to the churl or the vile. His heart becomes generous, and, in its very generosity, discovers the secret of immortal happiness.

So often in Scripture we find this combination of righteousness and peace, always in that order. Always Melchizedek, King of Salem. Always righteousness as the foundation of peace, whether of the heart, the home, or the country. God's peace is based upon the righteousness which was satisfied at the cross.

FRIDAY, October 5. Isaiah xxxiii.

When this chapter was written, the invasion of Sennacherib was near. Isaiah anticipates it. In the earlier verses he meditates the spoiling of Palestine. Then you hear the chant of the priests in the Temple, as they entreat Jehovah to be gracious to them, their arm and salvation in the time of trouble. Then there is the anticipation, that, in spite of all the Assyrian can do, God will give stability and abundance of salvation.

In *vv.* 7, 8, we have the story of devastation spread throughout the country, the highways vacated, and the land desolate. No harvest on the cornfields, no vintage in the vineyards, no olives for the press, the Vale of Sharon even like the desert of the Arabah. Still nearer in *vv.* 13, 14, the enemy approaches, till the sinners in Zion are afraid, and trembling surprises the godless ones.

Then in *v.* 14 there comes a change in the prophet's note. He dwells no longer on the foe, but magnifies the Divine protection which would be like a ring of devouring fire. The everlasting burnings of which he speaks have no reference to Gehenna, as is clear by a description of the people who are to dwell within them (*vv.* 15, 16, reminding us of Psalm xv. and xxiv.), but of the Shekinah of God's presence, which was to environ and encompass his people, intercepting the onset of their foes. How happy it is if character corresponds to the items of those two verses, and we may claim to dwell in the encircling care of God.

O beleaguered soul, your terror shall pass as a dream of night! You shall no longer dread the fierce people of deep speech. Though your Jerusalem has no river by nature, God will be around you as a place of broad rivers and streams. It is better to be without the river in which Babylon or Memphis delights, if its place is to be filled by the glorious Lord.

SATURDAY, October 6. Isaiah xxxiv.

This is a terrible chapter, describing the judgment of Edom. Israel never forgot the slight cast upon her weary children as they besought permission to march through Edom on their way to Palestine. There was constant feud between the two peoples, and one of the later Psalms asks that God would remember against the children of Edom the day of Jerusalem, when they said, "Raze her, raze her even to the foundations." Now Israel beholds the day of the Lord's vengeance, the year of recompense in the controversy of Zion.

The sword was to fall on Edom. The princes, compared to wild oxen and bulls, were to fall with lambs and goats, which stand for the lower classes. There was to be widespread and wholesale massacre; fire and sword should sweep from one end of the land to the other, and it should be left to perpetual desolation. Volney, the French traveller, tells us how absolutely these predictions have been fulfilled. He counted the ruins of some thirty cities in the wilderness to the south of the Dead Sea. The broken buildings are still the haunt of the wild beasts of the desert, and of vast swarms of unclean birds.

The literalness with which these predictions have been fulfilled startles us with a great fear for the sons of men, who seem to be courting destruction by their apathy and rebellion against God. If these predictions have been realized so literally with respect to the nations of the world, may not similar words be fulfilled with equal exactness of those who remain impenitent? We must never forget what Christ said about the fulfilment of the jots and tittles.

Other Lands.

The Needs of France.

(Concluded.)

THE late Dr. M'All, by his bright, simple gospel meetings, showed how to reach the people in the towns, especially the working classes, and many have through his means come to know and love the Saviour. His spirit was even more important than his method. A Frenchman, himself originally a convert of the mission, and now for many years a volunteer worker in it, remarked to me the other day that Dr. M'All had won more souls by his hand-grips than by his preaching. To self-sacrificing love, especially when allied to the genial manner that was Dr. M'All's remarkable gift, the French people are peculiarly susceptible.

It has now, however, become extremely difficult for an Englishman to work in France. The Roman Catholic hierarchy is well aware that most efforts for the evangelization of France are more or less dependent on British support. It has utilized every opportunity, therefore, of exciting ill-will against England, and of representing her as the national enemy. It accuses the Protestants of being the agents of England. Rome's first great opportunity in this respect arose out of

THE COLONIAL CHAUVINISM

of a few years ago, when English missionaries were represented as the determined enemies of French rule in Madagascar. Then came the anti-Semite agitation, with its remarkable development in the Dreyfus case. I think there can be little doubt that the real design of the clerical party in this crusade was to attack the Protestants, whom they fear and hate much more than they do the Jews. They have constantly tried to couple those two classes together as objects of popular distrust, but have been only very partially successful as regards the Protestants. These latter are generally known as peaceable, inoffensive neighbours; moreover, educated Frenchmen recognise that Louis XIV. made a huge blunder when he exiled from France the best and bravest of his subjects. I heard this stated by a learned professor at the Sorbonne when I was a student, and have lately heard it repeated by a commercial traveller in a railway carriage, both speakers being Catholics.

It must, then, be by French Protestants that France is to be evangelized, including in this term the converts from Romanism, who best know the real condition of their fellow-countrymen, though born Protestants have the advantage of having been taught the Scriptures from childhood. Many Protestants, even some who are themselves truly attached to their own religion, take little interest in, and have little faith in, the evangelization of their Catholic countrymen. But a better spirit is, I trust, gradually permeating

THE PROTESTANT CHURCHES,

which have been stirred by the news of remarkable popular movements towards the Gospel in some of the most Catholic districts of France. In such localities, the Gospel is represented by earnest and faithful men, whose life commends the truths they preach. Where there are Protestant communities containing a large proportion of merely nominal Christians, whose lives present little, if any, superiority as compared with those of their neighbours, conversions from Catholicism are rare.

I would appeal to British Christians, who owe a great debt to the exiled Huguenots, for much prayer on behalf of the Protestants of France. Among them, especially among their pastors and evangelists, are many truly spiritual Christians. But the great mass live far below their privileges. In visiting among these descendants of the Huguenots, one is sometimes constrained to ask: "Can these dry bones live?" Yes, they can, if only the Spirit of God shall enter into them. J. G. A

The Martyred Missionaries.

ARE we laying to heart as we should the sufferings of our beloved missionaries in China, seventy or eighty of whom, it is known, have been put to death, in some cases, after seeing their darling children slaughtered before their eyes, while many who escaped with their lives have been exposed to unspeakable indignities, and are at this moment bearing in their bodies "the marks of the Lord Jesus"?

Has there ever been such a thing in our day, and what are we, their own brethren and sisters, the members of the same family, saying or doing in the matter? If it be asked, what *can* we do? I would say, Much. We can weep with the anguish-stricken relatives at home, and cry ceaselessly to God on their behalf. We can pray, too, that neither they nor we may faint, that is, shrink back, because of these tribulations, "knowing that they were appointed thereunto." We can, at least those of us who are pastors, seek to stir up our several flocks, keeping them well informed, and using the present opportunity to awaken a deeper, tenderer, and more personal interest, not only in China, but in other parts of the world similarly dark. We might also provoke one another to praise and thanksgiving for the Christian constancy exhibited, not only by the missionaries, but by the native Christians under their charge. We might set apart a Missionary Sunday, devoting a whole day to the subject, in its bearing alike upon the saved and the unsaved in our congregations. This would enable us to correct many false impressions which, it is feared, prevail, concerning missions in China, and their connection, directly or indirectly, with the recent outbreak.

Further, we could do very much to cheer and encourage the secretaries of the various Evangelical Missionary Societies. Few know the pain and strain which they and their advisers are feeling just now. I could say much more, but leave room for other pens worthier and abler than mine, only adding that I feel it an intensely solemn matter to have come to such a day as this, and I keep hearing the words of the Master in his touching appeal to his own disciples, "What, could ye not watch with me one hour?"—Yours very faithfully,

FRANK H. WHITE.

Talbot Tabernacle, Notting Hill.

P.S.—I should like to ask prayer for my dear friend, Dr. Edwards, who left England on Saturday last for China *vid* New York. His painful and delicate mission is to ascertain particulars concerning the reported martyrdom of his fellow-missionaries in the Shan-si province, including the dear Piggotts.

DR. A. G. PARROTT.

In a letter from Hankow, dated August 9, Dr. Parrott says:

"You will have heard, ere this, that we have safely reached the treaty ports, and are now fairly safe. But there is terrible excitement all over the Empire.

"The departure of hundreds of missionaries, and the massacre and murder of dozens of others all over the land, has greatly added to the terror. Lao-ho-Kou remained quiet, but the officials were anxious, and guarded us night and day. We were only ten miles from the Honan border, which province seems to be in a state of rebellion. The missionaries have escaped with only their lives after most awful sufferings. I have heard from the lips of five of them stories which would touch the pity of the hardest. All their houses and halls are destroyed. Even in this Hupeh Province, where the Viceroy Chang Chih Tung lives, nearly all the halls and houses have been plundered, but no lives are lost. Near us five Roman Catholic places were attacked, and largely destroyed. We have not heard of the massacre of any in this province, but in many others it is terrible.

"The heat is intense. Few of us can sleep at night. Ethel had fever on the boat, but was well again when we reached Hankow. Miss Logan is ill now. It is fever, but I hope not enough to detain us here more than a day or two. Seventy missionaries and others arrived from the West yesterday; 120 others are soon expected. All the ladies are ordered away from the river ports. But for this I should prefer to stay here till the storm is over.

"Shanghai is extremely congested, and in a state of scare possible only in a treaty port in China. Living there is so expensive that hundreds are, like ourselves, perplexed. More than 1,000 have gone to Japan, but there the cost of living is much greater than usual. The missionary societies are seeking to provide lodgings for their people—no easy thing. Every house in Shanghai seems to be over-full now, and many are living on boats. Since I began this letter one of the small halls on the streets of Hankow (Han-yang) was attacked at midday by 200 men and badly damaged. Soldiers came, and instantly dispersed the crowd."

THE CHINA INLAND MISSION.

A Shanghai telegram received in London on September 20 states: "Mr. J. Young, Miss Troyer (now Mrs. Young), murdered July 16, with Mr. G. McConnell [and] party."

Miss Proctor's Syrian Schools

IT is now about fifteen years since Miss Proctor opened a Mission Boarding School for Girls in Schwifat, in order to win them for Christ, and train them as teachers. The difficulties in the beginning were legion, but faith and courage overcame all obstacles. The success of the work has surprised the most sanguine expectations.

During these years over 300 girls have passed through the girls' school. A large number of these have been trained as teachers, and thirty-five are at the present time teaching for various missionary societies in Egypt, Palestine, and Syria. The education and training given to the girls are thorough.

Although seventy-one years of age, Miss Proctor superintends everything, as well as teaches five hours daily. Her energy and love of work are extraordinary. Nothing could better illustrate this than her recent achievements on behalf of her boys' boarding school. The parents often wished Miss Proctor to undertake the training of their boys, and she was first induced to receive very young boys who, while living in a separate building, were taught with the girls. But when the boys reached ten years of age, Miss Proctor had to part with them. This was a great trial, as in many cases they went to the Jesuits. Hence there arose a longing desire to erect a building where boys could remain until their education was complete. Miss Proctor purchased the girls' school with her own money; with additional class rooms, &c., it cost over £1,000. But in the case of the boys' school, the upper storey of which has just been completed, she has had to appeal for help to friends in England, and they have responded very nobly. Now there is accommodation for sixty students.

The work is not simply two large educational institutions worked on mission principles, but it is a real centre of life and activity, where the one end of every effort is the salvation of souls. Miss Proctor herself does a large amount of medical work amongst the women and children, especially amongst the Druse women, who are not allowed to see male doctors. Two Bible women also visit from house to house.

There are branches of the Y.W.C.A. and the Y.M.C.A., and as a result of varied efforts, many souls have passed from darkness into light, and many have whole-heartedly consecrated themselves to the Lord. Miss Proctor has been assisted from the beginning of the work by Pastor Said, who has been to her not only a helper, but as a son. His ability in teaching and in business matters, and above all, his high and thoroughly reliable character, make him an invaluable and indispensable associate in the work.

While Miss Proctor gives her services freely, and nearly £100 subscription yearly, the remainder of the expenses are dependent on the free will offerings of God's people.

Ras-el-Metu, Syria. DANIEL OLIVER.

(For other Foreign Matter, see Page 19.)

The Metropolitan Tabernacle.

RE-OPENING SERVICES.

THE inaugural services in connection with the re-opening of "Spurgeon's Tabernacle" awoke tender and fragrant memories in the minds of very many who were privileged to attend. The resuscitation of the famous temple where the Gospel had been proclaimed for so long and with such

SPIRITUAL LIGHT AND FERVENCY

by Charles Haddon Spurgeon evoked, in the natural order of things, expressions of the deepest thankfulness and praise.

Pastor Thomas Spurgeon was the recipient of congratulations and good wishes on every hand, and the gatherings have been characterized, thus far, not only by vast attendances and by addresses of helpfulness and conspicuous ability, but by the old-time, whole-hearted insistence on foundation truths, which has always been associated with the Metropolitan Tabernacle.

On Wednesday, Sept. 19, the opening day, the first service was of a devotional character, and was conducted by Pastor A. G. Brown. After silent prayer, Pastor Thomas Spurgeon read two or three verses of Scripture, one being: "The Lord hath done great things for us, whereof we are glad." Numbers of congratulatory telegrams were pouring in, but he only read one of them. It expressed "Loving congratulations and an earnest desire for the presence and blessing of God at the meetings," and was signed simply "Mother." This message was, of course, from

MRS. C. H. SPURGEON.

The gathering was briefly addressed by Rev. James Stephens (Highgate Road), who emphasized the fact that doctrinally the church stood where it had always done, and prayed that it might ever remain true to the old paths. Pastor F. H. White (Talbot Tabernacle) followed with interesting reminiscences. On Monday, March 25, 1861—he thought that was the date—he listened to C. H. Spurgeon, as he preached his first sermon in the old Tabernacle. The text was, "Daily in the temple they ceased not to teach and to preach Jesus Christ."

Pastor A. G. Brown, speaking briefly on two or three occasions during the meeting, said that a simultaneous gathering was being held in Dublin by Pastor Hugh D. Brown. As to the Tabernacle, history repeated itself, and he believed it was repeating itself there. The Lord sent Haggai to his people, and he gave them a prescription which very soon altered the mingled experience of Ezra ii., "My Spirit remaineth with you, fear not." Thus might history repeat itself in the Tabernacle. The old house which many of them knew had been swept away by fire, and no doubt it was only natural that some should say, "How can the new house ever have the

GLORY OF THE OLD?"

With the commencement of the work there might have been an intermingling of grief and joy, but Haggai had come and said, "My Spirit remaineth with you," and while the Holy Ghost dwelt in a church, all was well.

Mr. Ira D. Sankey expressed the satisfaction it afforded him to be present in the new Tabernacle, as he had had great pleasure in being in the old. He brought the greetings of ten thousand friends beyond the sea, among them Dr. T. L. Cuyler, who sent them his love and his great rejoicing that the building had been reconstructed. The last time he (Mr. Sankey) had stood there, was to sing a song over the dead body of the greatest preacher of the nineteenth century. He felt sad as he thought of the two mighty men who had passed away—

C. H. SPURGEON AND D. L. MOODY.

We are left to carry on their work. Mr. Sankey then sang "The Better Land." Among others who took part were Rev. G. Campbell Morgan, Pasteur Saillens, and Rev. Charles Spurgeon. The latter closed the service, praying that the building might be re-consecrated, and accepted by God as an offering of love from thousands.

In the afternoon the Tabernacle was full, save for a few seats in the top gallery. A powerful sermon on Dan. xii. 3, was preached by Rev. John Thomas (Myrtle Street, Liverpool). His voice was at first extremely weak, owing to recent illness, but in due course it gathered strength, and the congregation was much affected by the impressive utterance.

Mr. Thomas expressed his conviction that the Book of Daniel would emerge from the fiery

REV. T. SPURGEON.

From Photograph by Messrs. Russell & Sons, 17, Baker St., London, W.

furnace of criticism with no greater loss than the three Hebrew children sustained from the fires of Nebuchadnezzar. The book moves along a platform which takes in all life. It revels in the roll of ages; it is a book of the nations, a charter of the human race. The prophet saw that not in swift ease would God's dominion arise, but through the troubles of centuries. But whatever confusion might

REV. C. B. SAWDAY.

obtain in the world, God's purpose is unchangeable.

After declaring that those who are truly wise are of the grandest type of character, and that to turn many to righteousness is the greatest of all tasks, Mr. Thomas said that in that new Tabernacle memories of the old crowd upon the mind. They remembered the great preacher who devoted his gifts and his consecrated life to turning the many to righteousness. He swerved neither to the right hand nor to the left, and thousands heard him to the salvation of their souls. That fact and that ideal he had handed to his Church and his beloved sons—unto the pastor. "Let me call him by the name by which he is known and beloved—

TOM SPURGEON!

Surely if it were possible to receive a message that afternoon from father to son, and from pastor to people, it would at least in essence be this—They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

After the collection, which was for the extension of the schools, Mr. Sankey sang, "We shall meet beyond the river, by and by," the refrain being taken up at his direction by various parts of the huge congregation.

In the evening the building was filled an hour before the hour fixed for commencing the meeting. Sir George Williams, who presided, in the course of a brief address invoked God's blessing on every department of "this fountain of life."

On rising to speak, Pastor Thomas Spurgeon was received with enthusiasm. He said he desired to thank the many friends who had been raised up to send succour and to say "We will see you through in this matter." Sister churches and churches of other denominations had helped them; some of them even

OUT OF THEIR POVERTY

had given liberally and cheerfully. He also expressed his thanks to the Press for the great interest they had taken in this great enterprise. In the letters sent to him containing contributions there were the kindest references to his late father. Almost everyone had spoken of his wonderful ministry and the spiritual food he provided, which was still available through his published sermons. Regarding the future—as God enabled him, he would go on preaching the old Gospel and working along the old lines.

A solo by Mr. Sankey came next—"When the mists have rolled away," the crowded audience—now the upper gallery, and now the whole congregation—joining in the chorus. Dr. Monro Gibson, who followed with an earnest speech, declared his belief that the evangelical forces were never stronger than now—but they need to be more united. Pastors Charles Spurgeon and C. B. Sawday, Dr. John Robertson, and Mr. George Cadbury, also spoke.

The services were continued on Thursday, which was the Pastor's birthday. As on the first day, the morning gathering was a devotional meeting. Rev. F. B. Meyer presided, and there was a very good attendance. Early in the service

A TELEGRAM OF SYMPATHY

was sent on behalf of the meeting to Mrs. C. H. Spurgeon, who, the chairman said, was very weak and low.

Pastor T. Spurgeon returned thanks on behalf of his mother, and said he had had a message from her conveying her birthday congratulations to their pastor, and enclosing a kind gift to the birthday fund. She said that as the occasion was so very special, and had so much interest attaching to it, she would double the usual amount. He mentioned that partly by way of example. The birthday occasion was next formally remembered by the audience, who at the call of Mr. Meyer rose to their feet and wished Mr. Spurgeon "Many happy returns of the day."

Mr. Meyer proceeded to make his opening address. Everybody must be struck, he said, with the artistic beauty of the Tabernacle, and must rejoice that the outlines of the old building were so carefully preserved. He brought congratulations from his own people at Christ Church, and also from the neighbouring Free Churches. The sorrow of the Tabernacle had been the sorrow of the other Churches, and the depression that had rested upon their work had been felt by them all. The Free Churches of the district were looking forward to a more prosperous winter than ever, because the

Tabernacle had renewed its youth. The remarkable thing that must arrest any thoughtful man entering that structure was the absence of anything like the altar, or the lights, or the priesthood, or anything that might

SAVOUR OF THE SACRAMENTARIAN.

The very simplicity of the place witnessed to their faith in the finished work of Jesus Christ. He rejoiced in the vastness of that structure, because he was persuaded that many people drifted in with a great audience who might be wary of entering into a smaller place, where they might be more noticed and observed. They entrusted the pastor and the workers in that Tabernacle to the love, and blessing, and power of God.

Rev. Robert Taylor, of Norwood, followed with an address expressing the joy felt by all of them, not merely that the Tabernacle had been rebuilt, but that the spirit and the spiritual prosperity associated with the first building would, so far as they knew, crown and glorify the second.

The next speaker, Rev. A. Connell, declared they were all conscious that not only all evangelical forces in this country, but all evangelical Christendom, had a stake in that place. But he should like them to allow their vision even a further range than that, and to believe with him that the

DARK PLACES OF THE EARTH

also had a stake in those celebrations. The speaker then referred to the spirit of devoutness which ought to pervade the Tabernacle if they were to make it truly a temple of God. There was a certain help to the spirit of devoutness in the sense that they had found a spiritual Sabbath home. He did not believe very much in vagrant Christianity. It was a very real element in the spirit of Christianity that founded a beautiful house such as that—the courts of the Lord's house, where they found the conditions under which the spirit of God could best reach their hearts.

After encouraging words from Dr. Harry Guinness, Mr. Sankey sang "I'm a Pilgrim," mentioning that he was taught it by his mother, who still lingered on the shores of time at the age of ninety, and then related an experience he had with the late Mr. C. H. Spurgeon. He happened to be on his way to Germany, and attended the Tabernacle one Sunday to hear Mr. Spurgeon preach. Being discovered in his pew by the preacher, he was asked to see him after the service. Mr. Spurgeon then

REQUESTED HIM TO COME

to the meeting at night and sing, and explained that he was to preach a sermon upon a bill then in Parliament concerning the British soldier. He had looked into the bill, and he saw a sermon in it, and he thought that if Mr. Sankey came and sang "Hold the Fort," he would get through the sermon all right. Mr. Sankey had accordingly consented to sing, and he gave the famous hymn, the audience joining in the chorus, "and," added Mr. Sankey, "such a chorus I never heard before."

In the afternoon the chief feature was a reception, in the Lower Hall, by Pastor and Mrs. Thomas Spurgeon. There was a constant stream of people desirous of offering their congratulations, and numerous gifts were made to the Birthday Fund, which, according to custom, is allocated to the various institutions of the Tabernacle as the pastor may direct.

In the evening an immense congregation assembled—so large that many persons could find only standing room—to hear Rev. J. H. Jowett, of Birmingham, who based his sermon on Eph. i. 7, 8. Mr. Jowett dwelt chiefly on the word Grace—what it is, and what it can do. It is not a

SORT OF COSY FAVOUR

of God. Grace is infinitely more than a smile; it is unspeakable and transcendent energy. Thought is an energy which enters into, and operates in, common life. The thought in the mind comes out in the life. So grace is tremendously real, operating on and energising the life. It forgives sin. The word sin is not liked to-day. It will not often be found in the modern novel or modern newspaper. Men to-day want a phrase to apply to their deformities, and a catalogue of terms can be given for this good old Biblical word, sin. Sin, says one philosophy, is the result of imperfect knowledge; and another says sin is inevitable so long as we are incorporated with this sensuous frame. The Bible says sin dwells in man and becomes his master; he becomes dead in sin, and to this sin-poisoned world there flows the

OCEAN TIDE OF GOD'S GRACE.

If this redeeming energy of grace comes to

REV. V. J. CHARLESWORTH, MASTER OF STOCKWELL ORPHANAGE.
From Photograph by Messrs. Russell & Sons, 17, Baker St., London, W

our lives, it brings liberation from the guilt and power of sin, also wisdom and the power of a fruitful application of truth to the varied exigences of daily life.

At the close Mr. Sankey sang Fanny Crosby's hymn, "Saved by Grace," asking the vast congregation to join in the chorus, which they did with remarkable effect.

Friday night's gathering was as hearty and

REV. A. M'CAIG, LL.D., PRINCIPAL OF PASTORS' COLLEGE.
From Photograph by Messrs. Russell & Sons, 17, Baker St., London, W.

impressive as any of the preceding meetings. Mr. T. A. Denny presided, and the Tabernacle was again filled. The chairman, in the course of a brief address, expressed his admiration for the building, his satisfaction at finding that the son of C. H. Spurgeon was receiving such whole-hearted support. Rev. John Bond offered the congratulations of the Wesleyan Churches, and Rev. Dr. Hanson, of Marylebone, made some interesting remarks from a Presbyterian point of view, appreciative of the theological views which Mr. C. H. Spurgeon had held.

Mr. Sankey chose for his solo, "Throw out the Life Line." It was given very effectively. Next came Pastor Thos. Spurgeon, with

EXPRESSIONS OF THANKFULNESS

for the financial aid accorded by many friends on the preceding day. The "birthday offerings" received on behalf of the Tabernacle and its institutions had amounted to nearly £500.

Other speakers were Pasteur Saillens, representing the Baptist Churches of France; Rev. E. E. Tarbox, who voiced the congratulations and good wishes of Baptist village churches; and Dr. Harry Guinness; the final item in the programme being a beautiful rendering, by Mr. Sankey, of "What shall the harvest be?"

On Saturday evening public enthusiasm fairly surpassed itself. Mr. Sankey gave his popular "Service of Sacred Song and Story," to an audience which crammed the great building in every part. People had begun to assemble some hours before the time of commencement, and hundreds were unable to obtain admission.

Mr. Sankey, in the course of his address, sang "Saved for Grace," "There'll be no dark valley when Jesus comes," "My ain Countrie," and the ever welcome "Ninety and Nine." The enthusiasm of the congregation can hardly be exaggerated. Mr. Sankey introduced a number of reminiscences connected with the authorship of both words and music of these Gospel songs, and spoke words of

ENCOURAGEMENT TO CHRISTIAN WORKERS.

He denied that there had been any misunderstanding between Mr. Moody and himself. The cause of his absence from some of Mr. Moody's later meetings in this country was that he had gone to America, at Mr. Moody's own request, in order to arrange the Northfield Convention for that year.

In thanking Mr. Sankey for his address and solos, Pastor C. B. Sawday suggested that Pastor Thomas Spurgeon and Mr. Sankey should conduct a ten days' mission there. In reply, Mr. Sankey said he was pledged to numerous engagements all over the country, and he could not yet promise to come. But if he did return to London, he would come to the Tabernacle.

SUNDAY'S SERVICES

were attended by large congregations, many persons standing throughout the services, both morning and evening. In the afternoon, Rev. J. Tolefree Parr conducted a service for children, who crowded the building from end to end, and Mr. Sankey sang.

Pastor T. Spurgeon, in the course of his sermon in the morning, said that language seemed too weak to express his depth of feeling. God had been very good to them. He had accepted their gifts, and had crowned their efforts. It was not to be wondered at if they were a little excited, but with all their gratitude he warned them not to forget to be humble. They had only done that which it was their duty to do, and in doing that there had been many faults. This house, free of all encumbrance, had been given to them by God; let them not cease to praise his name.

On Monday evening there was again a large attendance, the occasion being a public meeting, at which a number of ministers, of various denominations, spoke words of encouragement.

Rev. Dr. Newman Hall recalled, with great pleasure, the occasions on which he had preached in the old building, and went on to advocate a more frequent interchange of pulpits. He had never heard a minister accentuate differences of opinion when preaching in a pulpit of another denomination.

Rev. Marcus Rainsford, the well-known vicar of St. James', Holloway, said he would try to bear the wrath of a man who had told him that he ought to be ashamed of identifying himself with Baptists. He felt it an honour to be there. He felt it a high honour to say that the late Mr. Spurgeon was a personal friend of his. When he was at Brixton Church, Mr. Spurgeon would sometimes lunch with him on Sunday. "Tell me," Mr. Spurgeon would

say, "what you are going to preach about to-night, and I will tell you," and when they had exchanged confidences, he would ask the Great Father to bless the services of the evening. It was a wonderful thing to see a great man like a little child. To know Spurgeon was to love him. His message that night would be to launch out into the deep.

Others who took part included Pastor Thomas Spurgeon, Revs. Ossian Davies (Paddington Congregational Church), David Davies (Brighton), and W. Y. Fullerton (Leicester), while Madame Annie Ryall and Mr. Chamberlain delighted the congregation with their singing.

Mr. Sankey's Movements.

THE interest manifested in the movements of Mr. Ira D. Sankey continues to grow, and it is clear that the affectionate regard in which the evangelist is held by vast numbers of people in this country has by no means waxed cold with the lapse of time.

It is a very difficult matter, indeed, to find halls large enough to accommodate anything like the number of people who, either for the first time or to renew hallowed memories of bygone days, flock to hear, under such striking circumstances, the

GLORIOUS GOSPEL SONGS

which have played so important a part in the great revivals associated with the names of Messrs. Moody and Sankey, and which have been the means of carrying the message of salvation on the wings of melody to countless thousands.

The most recent manifestations of this spirit of recognition and appreciation have been in connection with the opening services of the Metropolitan Tabernacle, and at the Great Assembly Hall, Mile End. The account of the Tabernacle gatherings which appears in another column will convey some idea of the extent to which the occasion was helped by Mr. Sankey's presence. On Saturday evening, at what was practically the first public gathering of a general character subsequent to the actual opening meetings, Mr. Sankey's Service of Sacred Song and Story drew an audience which packed the building in every part, while, after the doors were shut, hundreds lingered long in the vicinity in the hope of obtaining admission.

After the Exeter Hall experience, with its memories of thousands on thousands of disappointed people turning homewards, unable to get near the entrance, it was wise, as well as profitable to the Tabernacle, to charge for admission; but this seemed to make no difference in the numbers attending. The service, with its wealth of reminiscence concerning blessed days of revival, was one not merely of interest, but of spiritual stimulus. It brought encouragement to the hearts of many workers to hear the veteran survivor of the most fruitful evangelistic combination of our time, declare, with the ring of sincerity in his words, his belief that the old Gospel had

NOT LOST ONE PARTICLE

of its power, and urge his hearers to fresh efforts in plain, direct, earnest evangelism.

The expression of sympathetic feeling when Pastor Sawday suggested an evangelistic mission at the Tabernacle, to be conducted by Messrs. Sankey and Thomas Spurgeon, was remarkable. It evidenced respect and love for both Mr. Sankey and Mr. Spurgeon. It did more. It proved a wide-spread and fervent desire for a revival of evangelistic work on the old-fashioned lines, which, again and again, have been used of God in the salvation of the great crowds outside the pale of church influences. We understand that Mr. Sankey was much affected by the incident, confirming, as it did, his own aspiration and endeavour to make the service, by the Divine blessing, a spiritual help to the multitude.

Owing to prearranged engagements, however, Mr. Sankey was unable to accept the cordial invitation of the pastors and their congregation, but he expressed the hope that he might be able to comply with their wish at some later period.

The crowded meeting at the Great Assembly Hall on Monday evening was a repetition of that of Saturday night at the Metropolitan Tabernacle. The hall was filled, and the song and story began at seven instead of eight, as announced; thousands being unable to obtain admission. One feature of these sympathetic addresses has been Mr. Sankey's warm and loving testimony to the high qualities of his leader and friend, Mr. D. L. Moody.

Many of our readers will be glad to know Mr. Sankey's fixtures for the immediate future. They are as follows: Wed., Oct. 3, Leeds (Oxford Place Chapel); Thurs., Oct. 4, Middlesbrough (Temperance Hall); Sun., Oct. 7, afternoon and evening, Sunderland (Victoria Hall); Tues., Oct. 9, Newcastle-on-Tyne (Brunswick Chapel); Thurs., Oct. 11, South Shields; Sun., Oct. 14, North Berwick (two meetings); Tues., Oct. 16, Edinburgh; Thurs., Oct. 18, Dundee; Sun., Oct. 21, Greenock (Town Hall, at 9.30 a.m. and 7 p.m.).

North London Convention.

THE opening meetings of the North London Convention were held at St. Peter's, Islington, on Monday, September 24. The vicar, Rev. F. Trevelgan Snow, presided.

At the first meeting the desire of many hearts for this convention found expression in the words which Rev. F. S. Webster gave as a motto from Col. i. 18., "That in all things *He* might have the pre-eminence." It should be our chief desire, he said, not merely to enjoy the meetings, but to seek to satisfy Christ's purposes regarding us. So far beyond our own, it should be our thought that He is looking, longing, expecting; let us not disappoint Him.

From Col. iii. 18, Mr. Webster pointed out that Christ should have supremacy in the details of daily life. "Whatsoever ye do in word or deed, do *all* in the name of the Lord Jesus." He showed (1) that it was *not an extravagant demand*, for we are

HIS BY PURCHASE,

therefore by right. In laying down his life as the price of life for us, He gave his all. Surely our return to Him should be in some proportion. It is but our "reasonable service" to glorify Him in our bodies and our spirits, which are his. It is (2) *not an impossible command.* "It is not so much a matter of outward profession, but of inward method and principle." It means that the thought of pleasing Him should be at the back of all we do. This must be our master motive; and that this may be so Jesus Christ must be very real to us. A constant vision of Christ is the secret by which we may be enabled to obey this command.

Certainly (3) *the command is not irksome.* The duties performed without Him are those which leave behind a sense of emptiness and of dissatisfaction. Nor need there be discouragement that opportunities of service are not great. The command is inclusive when it bids us "do all in the name of the Lord Jesus."

At the evening meeting, Mr. Webster took as his subject, Rom. vi. 11, "Reckon ye . . . yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." He showed that it is as—by faith—we reckon ourselves dead to sin that we give God the opportunity to make it experimentally true to us by the power of the Holy Ghost. And it is only as we reckon this to be possible that we give full value to the death of Jesus for us. God's grace is to abound both for the forgiveness and removal of our guilt, and also for emancipation from the power of sin; and we limit his grace if we accept the one, but will not believe for the other. Justification is a righteous ground for our acceptance with God, but the object of our acceptance is that we may walk with God. We need not only to have Christ imputed to us as our righteousness, but

IMPARTED TO US

as our life. The captious critic may say, "If there is forgiveness, let me then continue in sin that grace may abound." But a sight of the exceeding sinfulness of sin will lead us to say "God forbid;" for when once we realize the full meaning of the Cross, it will be impossible to allow any complacency towards sin. It is the life of Jesus that we need as an expulsive power; not more effort, but greater abundance of life. Therefore *v.* 11 may and should be our present experience, and we may claim from God that the fullest meaning of the word "freed" in *vv.* 7 and 18 may be ours—"freed" in regard to justification (marg.), and in its fuller meaning of emancipation (*v.* 18, Gk.).

The Convention meetings are spread over five days—until Friday, Sept. 28.

A Village Experience.

MAY I, at the close of another holiday season, again ask you to draw the attention of Christian workers to the condition of many of our rural parishes, with the hope that those who have lately found but small openings for usefulness in our crowded watering-places, may next year see their way to visit some lonely village where the simple Gospel is seldom heard.

We took a house quite in the country for two months, where we were perfect strangers, and, as good church people, attended Sunday morning service. Some seventy or eighty were present, which we were told was about the average, and that hundreds never entered a place of worship; for the population was 1,300, and there was no Dissenting chapel.

The landowner was non-resident. The vicar a member of the English Church Union, with vestments, side chapel, &c. On one side the adjoining parish adopts the eastward position, and also the next beyond it. On the other side, the nearest vicar is a member of the "Holy Cross," and "Confraternity of the Blessed Sacrament," and the one beyond, "English Church Union" again.

We had some cards printed and distributed in the village announcing an open-air service every Sunday evening, a quarter of an hour after the Church began—in the centre of the place where the young men pass their time on Sundays.

We found a Christian family in the parish who helped us much with the singing and harmonium, and we also received important assistance from a retired minister of Lady Huntingdon's Connexion, who had lately been led to purchase a house in the parish, although himself a stranger to it. But on the Saturday a letter came from the vicar in which he says: "I must respectfully, but very firmly, enter my protest against your holding any service, or preaching in this parish, without—(*a*) The authority in writing of the Bishop of the Diocese; and (*b*) The consent of myself as Incumbent of the parish, placed there by the authorities in Church and State, and invested by the Church, through the Bishop, with the cure of souls therein. P.S.—I purpose sending a copy of this letter to the Bishop, together with any reply," &c.

Yet the attendance at this and at all meetings was most encouraging, nearly half were young men, and when they came they stayed.

The Sunday following, as we were opening the meeting, we were stopped by a policeman, who stated that the vicar had sent him to protest, and to show us the "Bye Laws" of the county, which he, the vicar, had specially marked for us.

I read, "No person shall sound or play upon any musical instrument in any street within 100 yards of any church," &c. We could not see the church, which was hidden behind some houses—we paced the distance, and found we were only ninety-eight yards off, so we moved two yards and satisfied the Law.

This did not happen in the South of Ireland, but near the centre of England. Since we left, the meetings have been continued in the minister's hayloft, and fifty attended the first Sunday to join in Lady Huntingdon's form of worship.—Yours respectfully,

Alex. H. Hutchinson, Major-General
Cavendish Place, Bath.

Progress in Basutoland.

WRITING from Thaba Bosiu, Rev. E. Jacottet, of the Paris Evangelical Mission, acknowledges the help afforded by friends who support native workers. "We have (he says) now 156 out-stations, but we ought to have at least fifty more, in order to reach all the people. The catechists are paid by what we call "Caisse Centrale," or "Sustentation Fund," which receives £1,200 or £1,300 from our churches, besides the money from London, Glasgow, and Edinburgh. We will try to raise our income to pay the catechists a little better, and to found new out-stations. But we still need outside help. Our Christians have given this year over £2,500 in contributions, which is rather much, when we know how poor they are.

"God has allowed us to go on and increase. We have passed through troublous times. The country has been more than we in great danger from the Boers, who first tried to induce the Basutos to rebel against England and to foster civil war, and afterwards seemed disposed to invade the country. God has protected us, and we hope now all danger is over."

Rev. R. Henry Dyke, writing from Morija, also thanks the London Auxiliary for financial assistance. He says:—"Many of our out-stations have very bad buildings. You often find the evangelist living in a round hut, holding services in the open air. Some who have cottages with two or three rooms, have to devote one of these to the school. If only some friends could undertake

THE FOUNDING OF OUT-STATIONS,

what a help this would be, and what worry the missionary would be saved! The question of maintenance is no doubt a great one, but the other gives more thought and attention. We are thankful to see the blessing of God resting on the work. Souls are saved, and believers are built up and strengthened in their faith.

"At our last Conference the statistics showed a considerable increase all along the line. This was most remarkable, for, with war surrounding us and the outlets from this country closed, we feared that the minds of people would be turned to other matters rather than those of their eternal welfare. To a certain extent this has been the case, especially with the men. Three weeks ago I went to our out-station at Masite. I then baptized nineteen women, all converts from heathenism, but not one man. Some of these I did not expect would leave the world, but the power of the Cross knows no limits. The most remarkable case of

BREAKING WITH THE WORLD

and its attractions which has come under my notice for a long time is that of old Rantaopan, who is to be baptized in two months. He is an old man of over 100 years of age. He lived near my father's station at Hermon fifty years ago, and we thought him one of the hardest men in the district. He was already a grandfather. Until his conversion he was a great Kaffir-beer drinker. He had four or five wives, and insisted on all the heathen rites being carried out in his village. When I was out preaching in the villages, I always made a point of visiting him, but it seemed to me that he was too old and hardened ever to understand the Gospel. Now, however, he is not only one of the most regular attendants at the daily prayer meeting held by an elder near his house, but he has completely broken with the beer drinking and heathen customs. The elder was telling me a few days ago that he puts all the younger people to shame by his zeal. It is worth while to work for years to see *one* such case.

"Unfortunately, there are others who had given us hopes of being truly saved who have not been able to resist the world. Moleko, a man living near Rantaopan, joined us eighteen months ago. I now hear that the numerous heathen feasts held lately have been too much for him; he has been seen drinking Kaffir beer, and eating meat sacrificed to "the spirits." This means the "down grade," and I fear we shall lose him. I shall be very sorry, for I like him very much, and he is a man of some influence. These deceptions are a great trial to the missionary. Pray for us, dear friend, that we faint not."

The hon. secretary and treasurer of the London Auxiliary of the Basutoland Mission, is Mrs. Sutherland Taylor, 32, Boresford Road, Canonbury, N.

We understand that the annual sale on behalf of the work, by kind permission of the committee of the Home "Bienvenue" for Foreign Governesses, will be held on Thursday, November 1, at 2, Colville Houses, Talbot Road, Bayswater, W.

The Indian Famine.

THROUGH the free-will offerings of readers of The Christian, and the liberality of many leading manufacturers of concentrated foods, condensed milk, biscuits, cocoa, &c., we have been enabled to send large consignments of these supplies to Bombay, from whence they have been distributed amongst 130 missionaries and workers, including Government officials, in the famine-stricken districts.

Dr. Colin Valentine, Rev. Dennis Osborne, and many of the missionaries have testified to the immense blessing which these valuable foods have been to the perishing, and it is cheering to know that the lives of

THOUSANDS OF FAMINE-STRICKEN FOLK

have been saved. Through the generosity of the P. and O. Steamship Company, hundreds of cases of these goods have been landed freight free in Bombay, and through the intervention of the Viceroy duty free.

Mr. T. M. Carroll, Manager of Messrs. Wm. Watson and Co.'s Bombay Branch, has volunteered his invaluable services, in receiving in a strictly business form, the various shipments, and, by the help of Rev. Dennis Osborne, in seeing to their despatch to those numerous missionaries by the State railways, carriage free, also through Lord Curzon's influence.

We are persevering in our efforts to obtain further consignments of foods on the same liberal terms as heretofore.

Mr. Osborne has reminded us that, now the winter is drawing on, another prime necessity for the comfort, the health, and lives of the tens of thousands of our naked fellow-subjects, is CLOTHING. We look forward hopefully to our appeal for supply of this crying need being met as cheerfully and promptly as that of the foods.

We shall look to the many Christian mothers and children coming to our help in this new and deeply interesting effort for the comfort of the orphans and others who, were their needs left unthought of and unsupplied, would be exposed to months of shivering in the cold night and day.

We expect, from the various plans we are setting in motion, to have the privilege of shipping hundreds of bales of blankets, rugs, shawls, and such clothing, and, in addition, bales of unbleached cotton and other cheap and useful materials, which we expect to be able to buy or otherwise obtain on favourable terms from manufacturers and merchants. Of course, contributions in money we shall be able to turn to good account in the purchase of the above.

REV. DENNIS OSBORNE'S VISIT.

No time has been lost by Rev. Dennis Osborne, of Poona, in voicing the claims of the starving, plague-smitten millions of our great Eastern dependency.

Mr. Osborne has already addressed a number of meetings in his important mission of stimulating public opinion, and calling attention to the urgent character of the present need. The address given by Mr. Osborne at the noon prayer meeting at the Aldersgate Street Y.M.C.A. on Monday last was a review, in vivid and convincing terms, of the present position. After expressing the gratitude felt by missionaries and people for

THE FOOD SUPPLIES

above referred to, Mr. Osborne described the present famine as the most terrible of the century, and, in order to convey some slight idea of its ravages, he described a ride through the country in the neighbourhood of Dohad, Gujarat. At the railway station they were met by clamouring, famine-stricken beggars. Before the travellers had proceeded a hundred yards, they saw a poor creature, almost a skeleton, dragging his emaciated form towards them.

With an obeisance, he pleaded pitifully for food. A few yards further on, another poor creature, similarly weak, lay across the road in a swoon. Lifting him into a cart, Mr. Osborne and his friend had him conveyed to a place of safety, and fed. Close by, again, a poor woman lay in a field by the road-side, entirely naked, with her bones starting out of her skin; she had an infant, gasping for breath, by her side. Still a few yards further on, another poor, naked woman lay dead, the corpse presenting a shocking appearance. It was with deep feeling that Mr. Osborne proceeded to describe the spectacle he witnessed of a woman's corpse half devoured by dogs, who were still at their ghastly work.

The state of the orphan children was also described. Hundreds, indeed thousands of boy and girl waifs, wander hither and thither through the afflicted districts. Mr. Osborne visited a poor house where there were 700 to 800 young children, but he found they were all boys. In tones of deep indignation he now repeated the question he had put to the native official in charge:

WHERE ARE THE GIRLS?

The official had said that "their parents or relatives had taken care of them," but this was undoubtedly false. The girls had been secured by agents for houses of ill-fame. Missionaries of various denominations have rescued not fewer than 10,000 little ones, and these must be fed, clothed, and trained. Many of them have come through trials almost passing belief. On one occasion a young girl, stripped and almost strangled, was held over a fire to roast by her hunger-maddened mother. The child was rescued, and is now being cared for in one of the orphanages of the Methodist Episcopal Mission. The duty of supporting the children is an obligation which has been taken up in reliance upon the generosity of Christians at home.

In dealing with the present condition of the country, Mr. Osborne said the impression is abroad, that, because rains have fallen, the famine is at an end, and that there is therefore no need for further relief measures. So far from this being the case, India was

NEVER IN SORER NEED.

Many of the cultivators of the soil have died; the cattle, also, have perished; the ploughing inplements have been soiled or burned, and only one-tenth of the affected area will be tilled. Even the next harvest, scanty as it must therefore be, will not be available until November, so that the enfeebled population, already on the verge of starvation, must perish in sight of harvest, unless prompt and liberal help be forthcoming. Prior to sailing for England, Mr. Osborne had a conference with Lord Curzon (who has dealt with the famine crisis in a large-hearted spirit, and with great ability), in the course of which the Viceroy expressed the fervent hope that the people of England would come to see that help must on no account be stayed, or dire calamity will result. Lord Northcote, Lieut.-Governor of Bombay, expressed similar views.

With reference to methods of contribution, Mr. Osborne said that the official funds are administered only in an official way. This means, of course, that religious aims and hopes have no part in the distribution. The Fund raised by The Christian, Mr. Osborne pointed out, is of special value, since it is

ADMINISTERED BY MISSIONARIES,

and strengthens their position as preachers of the Gospel.

At the conclusion of Mr. Osborne's address, Mr. Alfred Holness strongly appealed to the audience to enlist further sympathy and co-operation in making prompt and generous contributions to The Christian Fund; and Mr. Robert Scott, after giving a brief account of the dispatch and distribution of food consignments, emphasized the need for liberal gifts of clothing.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

"One Loaf in the Boat."

JESUS had twice fed the multitude: once with five loaves and two small fishes he had met the wants of 5,000, and again with seven loaves and a few little fishes he had satisfied the hunger of 4,000 men, besides women and children.

And Christ had also for the second time stilled the storm on the Sea of Galilee. And yet when the disciples are again crossing the lake with only one loaf in the ship, having forgotten to take fresh bread with them, they did not understand Jesus when He said by way of warning against the false teaching of the rulers—"Take heed and beware of the leaven of the Pharisees and Sadducees."

The disciples began to talk among themselves about their being short of bread. That was the one thing that filled their thoughts; they could speak about nothing else, and that mention of the leaven set them all talking about the one loaf, and wondering what they would do. Some one had forgotten to order the bread that day, and now there was only one stale little oaten cake left. They did not mind about the false teaching; they forgot all about the miracle of feeding the multitudes. The one loaf was all they could think about. The new trouble, the little disaster of the bread running short, closed their eyes, so that they could see nothing but the one loaf.

Just so; little things occupy our attention and fill our minds and hearts, so that we can neither think or talk about anything beside. Some small trifle will hide great things if held close to our eyes. A man's hat in a crowd may hide the Queen from some spectator. A person once went to see the boat-race, and took up a good position, and waited long in patience, until, just as the people cried "here they come," one of the barges moved a little, and the crowd swayed, the boats passed, and nothing was seen of the race.

If we close one eye and put a penny before the other, we shall see nothing but the bit of money. So some small thing may come before our mind or thought, and fill up the whole field of vision. Some tiny object comes into our heart and absorbs all our attention. The one loaf in the boat will obscure every other interest.

Some little disappointment happens, and we are full of trouble, we can talk about nothing else. Some trifle creeps into our thoughts at church, and we are deaf to all that is said. Some vexing thing lays hold of our mind, and it draws everything to itself. We forget the past with its blessings and the lessons of to-day, and we have no heart, ears, or eyes for anything in the whole world. So the one loaf in the boat hid the teaching of Jesus from the disciples.

Hence Jesus says to the disciples: "Why do you do nothing else but talk about the one loaf; though you have eyes you do not see; and ears, yet you do not hear. Do not trouble and worry over the one loaf. Do you not remember when I broke up the five loaves for the 5,000, how many baskets full with broken pieces you took away?"

And they said "twelve."

"And when the 4,000 were fed, how many then?"

And they said "seven."

How is that you do not see and understand that I still care for your wants, and I was not meaning any thing about the bread you spoke of when I mentioned the leaven, but about the false teaching and bad influence of the Pharisees? Have all my signs and wonders, my miracles, and works of mercy, been for nothing? Cannot you trust me, though you have but one loaf in the cupboard?

The one loaf in the cupboard may be a blessing or a curse; if it only leads us to fret and complain, we shall make a big calamity out of a little difficulty, but, if we trust Jesus and remember all his goodness and mercy, we shall not grumble and fear, we shall know if He is with us all will be well, and we shall not let little trifles hide from us the teaching and warning of his truth and love. J. Johnson.

☞ The article entitled "Some Indian Children" in last week's issue, was by Miss Beatrice Hurditch; and *not* from Miss Ruth Hurditch, who is in Africa.

"The Christian" Bible Searcher.

19th Quarterly Prize Competition.

July to September.

RULES.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Divisions:—
   - I. Those under ten years of age.
   - II. Those over ten and under thirteen.
   - III. Those over thirteen and under fifteen.
   - IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your answer paper* write very clearly your Division, your Full Name and Address, and your Age last birthday.
5. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, October 9. The results will be announced on October 18.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly. No papers can be re-examined after the lists appear.

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

PRIZE QUESTIONS.

Divisions I. and II.

(*Division I., do first halves only of 5, 6, 8, 9.*)

[In 2 Kings xxi.-xxv., and 2 Chron. xxxiii.-xxxvi.:—]

1. Who were (*a*) Manasseh; (*b*) Josiah? (*c*) What was the difference between them?
2. (*a*) What was found in Josiah's reign? (*b*) What resulted from the discovery?
3. (*a*) What happened at Megiddo? (*b*) Who were there?
4. (*a*) Who had his eyes put out? (*b*) Why?
5. What do you know of (*a*) Jehoiachin; (*b*) Gedaliah; (*c*) Evil-merodach; (*d*) Amon; (*e*) Obadiah; (*f*) Hazrah?
6. To whom or what do the following refer? (*a*) "Meddling with God;" (*b*) "Rising up betimes;" (*c*) "Thine heart was tender;" (*d*) "Did the work faithfully;" (*e*) "Among the thorns;" (*f*) "What title is that?" (*g*) "Who is there among you?" (*h*) "While he was yet young."

[In Jeremiah chaps. i., ii.:—]

7. (*a*) Who said, "I am a child?" (*b*) What did he mean?
8. To whom or what do the following expressions refer? (*a*) "Snuffeth up the wind;" (*b*) "A noble vine;" (*c*) "The guide of my youth;" (*d*) "Take thee much soap;" (*e*) "Why gaddest thou about so much?" (*f*) Have I been a wilderness?"

[Chaps. xx., xxviii., xxxii., xxxv. to xxxviii.:—]

9. What do you know of (*a*) Pashur; (*b*) Hanameel; (*c*) the Rechabites; (*d*) Ebed-melech; (*e*) Baruch; (*f*) Jehudi?

Divisions III. and IV.

(*Division III. omit 6 and do first halves only of 11 and 12.*)

In Jeremiah:—

1. (*a*) What kings are mentioned in this book? Give (*b*) the parentage; (*c*) the character of each.
2. (*a*) How, and (*b*) to do what, was Jeremiah called? (*c*) What other prophet was he like? (*d*) How?
3. (*a*) Name any relatives of Jeremiah. (*b*) In what connection are they mentioned?
4. Over what period did his prophecies extend?
5. Distinguish between the sin of Israel and that of Judah.
6. Against what five things did God promise to protect Jeremiah?
7. Enumerate the birds, animals, &c., named.
8. Describe (*a*) Jeremiah's imprisonments; (*b*) his releases.
9. What is said about keeping the Sabbath?
10. Describe briefly the meaning of the (*a*) baskets of figs; (*b*) potter's wheel; (*c*) linen girdle.
11. In what connections are the following phrases used?: (*a*) "Buried with the burial of an ass;" (*b*) "Weary of forbearing;" (*c*) "Bonds and yokes;" (*d*) "A wonderful and horrible thing;" (*e*) "Reprobate silver;" (*f*) "Valley of slaughter;" (*g*) "A fountain of tears;" (*h*) "Balm in Gilead;" (*i*) "The women knead their dough;" (*j*) "A brazen wall;" (*k*) "The Portion of Jacob;" (*l*) "A hammer that breaketh the rock."
12. What do you know of (*a*) Baruch; (*b*) Jehoiachin; (*c*) Gedaliah; (*d*) the Rechabites; (*e*) Shemaiah; (*f*) Micah, the Morasthite; (*g*) Urijah; (*h*) Ahikam; (*i*) Nebuzar-adan; (*j*) Pharoah-Necho; (*k*) Magor-missabib; (*l*) Jehovah-tsidkenu (*See margin*).

The following are eligible for the Competition:—

A—Mary, Frank, and Ernest Anderson.

B—Ada Blencowe, Eleanor Bennett, Dorothy Banfield, Louise Betts, Mary Bligh, Herbert Braddon, Emily Bridgwater, Ella Berryman, Conyers, Allen, and Massy Baker, Dorothy Berry, Charlie and Maggie Banks, Lucienne Brabandes, Ernestine Buhl, Gordon Boxer, Edith and Harry Bank, Esther Blumenthal, Robert Bushby, Eva Browne, Christabel Bath, Clara Brown, Frank Bentall, Dorothy Butcher, Frances Burnett, Gertrude Bristow, Mabel Baker, Leah Blumenthal, Helen Beck, Edith Blenkarn, Harold Berry.

C—Muriel Craigie, Oscar Cross, Duncan Campbell, George Crawford, Ida and Mabel Cole, Lydia Cleary, Susie Cumbers, David and John Colville, Kittie Cope, Joan Clarke, Gladys Calvert, Grace Charik, Alice Cady, Elma and Josephine Cheal, Ida and May Cullen, Margaret Clarke, Nesta Carew, Dorothy Clarke, Hyde Campbell, Henry and Annie Colville, Dorothy Cooper.

D—Dorothy and Ralph Daintree, Stanley Drew, Llewellyn Dale, Albert Davis, Nellie Dowsett, Violet and Mal Davidson, Marie Denizot.

E—Joseph Elkin.

F—Mabel, Vincent and Olive Fleet, Meg and Agnes Fullarton, Aileen and Frances Figgis, Louise Filhol, Sarah Finkelstein, Kitty Fausset, Mabel and Eva Fletcher, Jeanne Faucon, Hyacinth FitzSimons, Solomon Finkelstein, Lily Findlater.

G—Winnie Garnham, Evelyn and Grace Gulston, Cicely Gibson, Edith Grieve, Edith, Margaret, Jack, Stuart, and Dorothy Gray, George, Colin, and Margery Graham-Brown, Clarice Gale, George Goodall, Elsie and Isabel Goudge.

H—Annie Horstcraft, Grace Hawkins, Violet Hatch, Willie, Mary, and Elizabeth Hooper, Beatrice Hastings, Dorothy Harris, Violet Holford, Florence and Francie Hoyte, Georgette Hoffmann, Eileen Hill, Ella Hake, Eric Hill, Myra Hunt, Nellie Hatchett, Edith, Winifred and Henry Harvey, Dorothy Havergal-Shaw, Kathleen and Dorothy Heckford, Elsie Hanson.

I—Nellie Irving, Daisy Iredell, Ami and Isabel Inglis.

J—Emily Jones, Lizzie Johnstone.

K—Esther and Rose Killowich, Margaret Kinnaird, Annie Kingsford, Grace, Dorothy and Cecilia Kerr.

L—Blanche Lindup, Arthur Lamb, Henry, Edward, Sydney and May Law, Guinefred Leigh, Annie Levine, Abert Lichtenstein, George and Constance Locke.

M—Helen and Maude McIlroy, Jacob Michaels, Fanny Messenger, Maggie McDougall, Lewis and Owen Morice, Dorothy McMullin, Annie and Elsie Moule, Margaret Macphee, John and Ella MacMurray, Leonard Mace, Adelaide Moore, Margaret Mack, Mildred Morgan, Daniel, Margaret and Dorothy Morris, Barbara Maconchy, Evie Miller, Dora Muir, Charlotte Millar, Bella Morrice, Charlie McMullin, C. Mercer, Godfrey Miller.

N—Emily Norris, Edith Nash, Dora and Leah Niels, Maude and Amy Nottage.

O—Eva and Maude Oakes.

P—Ruth Pledger, Kathleen and Ethel Pasley, Isabel and Gladys Phipps, Katie, Walter, and Leonard Picknell, Kathleen Pincott, Mildred, Evelyn, and Hattie Peters, Laura Percy, Margherita Perlmann, Eddie, Willie, and Jessie Palmer, Graham and Christine Pearson, Edith Purkiss.

R—Alice Reid, Marion Richards, Elsie Ridewood, Gordon Remington, Jessie, Elmina, and Isabel Roe, Gwennie Ravenhill, Hope Robinson, Nora Read, Sydney Robertson, Mabel de Rusett, May Rodgers, Beryl Reid.

S—Grace Spurgeon, Isabel, Andrew, and Florence Simpson, Evelyn Shaw, Mary Sowden, Poppie Stidolph, D. D. Stanier, Dolly Salt, Lizzie and Dora Simons, Bessie Symes, Kathleen Slark, Betty Stocks, Fanny Stileman, Kathleen Shepherd, Ellen Simmons, Samuel Schwarz, Binford and Frankie Sellwood, Ellen and Effie Simpson, Margery Smart, Edgar Schaeffer, Henry and Raphael Schwartz, Ferdinand Sosnovich, Bertha Stocker, Herbert Stuart, Violet Shaw, Stanley and David Soltau.

T—Evelyn Tracey, Archibald Thorn, Dudley Toye, Marjorie Tracey, Frank Thompson, Theodora Thorn, Olive Tritton, Willie Thomas, Isaac Tushinsky.

W—Mansfield White, Ellen Williams, Dorothy White, Cecile and Phillis Wright, Violet and Louisa Walker, Edward and Edith Wheeler, Nora and Ellie Wyatt, Kenrick, Queenie, and Ernest Wakeford, Robert and Thomas Weddell, Pringle, Frank, and Madge Wilson, Charles Wingrave, Joanna Wolnitzer, Agatha Ward, Ethel and Mabel Weller.

ANSWER TO LAST SEARCHER (No. 246).

Isaiah xl.-xlv.

1. xl. 13	6. xl. 28	11. xli. 13
2. xlii. 8	7. xlv. 22	12. xlv. 5
3. xliv. 22	8. xlii. 16	13. xlii. 10
4. xli. 10	9. xl. 18	14. xliii. 11
5. xliii. 25	10. xliii. 2	15. xli. 17

No. 246—Correct Answers (first list) received from:—

A—E. and R. Aldwinckle, I. Ashdown.

B—Mabel Baker, Mabel Brown*, Monica* and Dorothy* Bentall, Ella Berryman*, Gertrude Bush, Robert Bushby, Herbert Braddon*, Ella* and Marion* Burton, May* and Gordon Bligh, Edith Blenkarn*, Gertrude Bristow, Christabel Bath*, Elizabeth Baxter, Ada Blencowe*, Eleanor Bennett, Harry Bank, Frank Bentall, Emily Bridgewater.

C—Gladys Clark, May Cullen*, George and Oscar Cross, Daisy R. Clarke, Mabel* and Ida* Cole, Kittie Cope*, Augusta Clark, Lydia Cleary, Margaret Clarke, Susie Cumbers*.

D—Dorothy Daintree*, Violette and Kitty Donaldson-Selby, Stanley Drew, Ralph Daintree*, Llewellyn Dale, Ethel Dancy, A. Davis.

E—Eddie Ecroyd, Esther and R. Everitt, Joseph Elkin.

F—Kitty Fausset, Mabel, Vincent and Olive Fleet, Nellie Furse, Winifred Field, Solomon Finkelstein, Maggie, Mabel and Eva Fletcher.

G—Mary Gover, Cicely Gibson*, Evelyn* and Grace Gulston.

H—Elsie Hanson*, Willie Hooper, Mary and Eric Hill, Myra Hunt, Dorothy Havergal-Shaw, Grace Hawkins*, Kathleen and Dorothy Heckford, Annie Hammond*, Annie Horstcraft, Beatrice Hastings, Mary and Elizabeth Hooper, Nellie Hatchett, Hannah Hancock.

I—Nellie Irving*.

J—Emily Jones*.

K—Annie Kingsford*, Stanley Kalb.

L—Mary,* Edward, Henry, and Sidney* Law, Blanche Lindup*, Edith Lockhart, Rosamund Langton*, George Locke*, A. Lichtenstein.

M—Alec, Godfrey, and Evie* Miller, Charlie and Dorothy* McMullin, Nora Marshall, Maude* and McIlroy, Fanny Messenger, Kathleen McClure, C. Mercer*, Mildred Morgan*, Barbara Machonchy*, Jacob Michaels, Lewis*, Grace*, Arthur*, O.*, and Nellie Morice.

N—Valerie and Eleanor Noel, Maude and Amy Nottage, Emily Norris, Edith Nash*.

O—Olive Oxley, Stephanie Ong*.

P—Ruth Pledger*, Mildred, Hattie, and Evelyn Peters, Kathleen* and Ethel* Pasley, Walter*, Leonard*, and Katie* Picknell.

R—Aileen Roberts, Marion Richards*, May Rodgers*, Sydney Robertson, Alice Reid, Gwennie Ravenhill, Mabel de Rusett*, Gordon Remington*, Elsie Ridewood*, Jessie, Isabel*, and Elmina Roe.

S—Bessie Symes, Edgar and Constance Schaeffer, Glanvill Smith, Betty Stocks*, Amy and Ellen Simmons, Fanny Stileman*, David and Stanley Soltau, Raphael, Samuel, and Henry Schwartz, Ferdinand Sosnovich, Margery Smart, Frankie Sellwood, M. and G.* Spurgeon.

T—Charlie and Flossie* Thomson, Archibald and Theodora Thorn*, Dudley Toye*, Winnie* and Arthur* Taylor, Emma Tisdall, Frank Tomkins, Issac Tushinsky.

V—May and Edwin Vickers.

W—Evelyn Wilkinson, Grace and Daisy Wildbur, Cecile and Phillis Wright, Mansfield White*, Ellen Williams, Dorothy White, Sydney Wisdom, Agatha Ward, Edward and Edith* Wheeler, Charles Wingrave.

Y—Maurice and Gladys Young.

No. 245—Correct answers (second list) received from:—

A—Irene and Margery* Ashdown, Mary and Frank Anderson.

B—Ernestine Buhl*, Lucienne Brabandes, Dorothy and Harold Berry, Frank*, Avory, Lillian and Teresa Blackie, Lindsay* and Eva* Brown, Clara Bower*, Alan, Charley and Maggie Banks, Dorothy Beresford*, S., Gordon and Lily Boxer, Dorothy Butcher, Phyllis Boyd, Dorothy Banfield, Emily Bridgewater, Gladys Bartlett*, Louise Betts*, Frances Burnett*, Dorothy Brooks*, Allen, Conyers and Massy Baker.

C—Bessie Cheale, Jessie*, Maggie* and Walter* Carter, Dorothy Cooper, George Cary, Susie Cumbers*, Muriel, Craigie, Gladys Calvert*, George Crawford, David*, Annie*, John* and Henry Colville, E. Hyde* and Duncan* Campbell, N. Carew*, Alice Cady.

D—Marie Denizot*, Violet and Mai Davidson, Marjory Dyke*, Esther Dickson, A. E. Davis, May Darroll*, Pologia Daws*.

F—Louise Filhol*, Jeanne Faucon, Hyacinth Fitz Simons*, F. A. and Aileen Figgis, Meg, Lewis and Agnes Fullarton, M. and Eva Fletcher, Richard, Herbert, and Lawrence Farmer.

G—Constance Gabbett, Edith Grieve*, George Goodall, Muriel Greaves*, Elsie and Isabel Goudge, Margery, Colin, and Graham-Brown.

H—Georgette Hoffman*, Hannah Hancock, H.* and Helen* Hunter, Henry, Edith*, and Winifred Harvey, Elise* and Eileen Hill, Myra Hunt*, Ella Hake, Kathleen Hughes, Dorothy* and Elsie* Hanson, Dorothy Harris*, John and James* Henderson, Violet Holford*, Jamie de Hailes*, Hetty Hill*.

I—Daisy Iredell, Amy* and Isabel* Inglis.

J—Lizzie Johnstone*.

K—Dorothy*, Grace*, Philippa*, and Cecelia* Kerr, M. Kinnaird.

L—Guinefred Leigh*.

M—Adelaide Moore*, F. C. Manse, Olive Meyburn*, Evelyn von Millengen*, Maud* and Helen* McIlroy, Barbara Maconchy*, Joy* and Margaret* McFadzean, Isabella Morrice*, Dora Muir*, Maggie McDougall, Abraham and Margaret Mack, Margaret Macphee, Elsie and Annie Moule, Daniel*, Dorothy, and Margaret* Morris, Margaret Merry*, John* and Ella MacMurray, T. McGlone*, Leonard and Charlie Medcalf, Charlotte Millar*, Winnie, Dorothy and Leonard Mace.

N—Peter Nicholson.

O—Eva and Maude Oakes, Stephanie Ong.

P—Louie and Molly Penny, Clarice, Geoffrey and Percy Peach, Winifred Page, Edith Purkiss, Eddie, Jessie and Willie Palmer, Laura Percy.

R—Elsie Ridewood*, Margaret Reid, Gussie* and Marion* Roach, Beryl Reid*, Gwennie Ravenhill, Hope Robinson*, Nora Reid, Mary Rodgers*, Sydney Robertson, Ada Renals.

S—Nannie Sturrock*. Flora Shadbolt, Kathleen Shepperd, Florence Effie*, Andrew, Isabel, and Ellen Simpson, Binford Selwood*, D. and T. M. Stanier, Herbert Stuart, Frances Stileman, M. and G. Spurgeon, Edgar, Constance*, and Hilda* Schaffer, Ivy Sall, Poppie Stidolph, Bertha Stocker, Dollie Salt*, Flora and Florrie Smith, Evelyn* and Violet* Shaw.

T—Emma Tisdall, Olive Tritton*, Flossie* and Charlie Thomson, Evelyn* and Marjorie Tracey, Willie Thomas, R. Thresh.

U—Eva Usher*.

V—May Vickers*.

W—Ethel and Mabel Weller, Queenie, Ernest and Kenrick Wakeford, Pringle Wilson*, Willie and Stewart Watson, Ella* and Alexander Watt, Charles Wingrave, Robert and Thomas Weddell, Ronald Watson, Louisa, Violet and Arthur Walker, James* and Rachel* Wilson, Nora* and Ellie* Wyatt, Edith* and Edward* Wheeler, Florence Wild, Sarah* and Annie Wood.

FOREIGN LIST.

No. 239—Adela Matthews (St. Lucia), Henry Lückhoff (S. Africa). **No. 240**—Huldah*, Christine and Maud Krige, Nicolaas van der Merwe (S. Africa). **No. 241**—Lottie, Rotha, Ivan and Eric St. George (Canada). **No. 242**—Dora Wallace*, Jean Scott, Rotha, Lottie, Ivan and Eric St. George (Canada). **No. 243**—William Flower (Portugal). **No. 245**—Hilda von Griesheim* (Germany).

Personal.

Lindsay Browne (Switzerland), Jean Scott (Canada).—Thank you for your long interesting letters.

Flossie Thomson.—Those who have been correct nine times are expected to join in the competition. As you have only just begun, you are not eligible this quarter.

Mabel Baker.—As your birthday is so very near, you are in the second division for this competition.

May Rodgers.—So far as possible you should answ er in the words of the Bible.

Harry Treadgold.—Your answer to 245 is correct. You have not written out the responses in 244.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, SEPT. 30.

"Our Foolish Excuses" (Luke xiv. 15-24).

OUR Saviour's table-talk was becoming too personal, and one of the guests, hoping to turn it aside, and to establish a reputation for holiness, made an unctuous and sanctimonious remark, which was of the essence of *cant*: "Blessed is he that shall eat bread in the kingdom of God." And our Lord answered the remark by this terrible parable, which shows that men are judged not by their pious platitudes, but by their actions, and which also shows how inept and frivolous are the excuses behind which they will screen the bluntness of their refusal to accept the free provisions of God's grace. We may speak long and much of heaven, may congratulate ourselves that we have been invited thither, and may reply in flattering terms, but we may be so tied by the things of time and sense, as to come short.

Apparently the real temptations of life lie in three directions. First, *Our Property*. So long as we are pilgrims and strangers, with no settled piece of land to call our own, with no stake in the country, with no accumulation in the bank, we are willing to reach out our hands towards the city that hath foundations (Heb. xi. 9, 10). But directly we buy the field, we begin to settle our thoughts on it. We must lay it out for building, or plan the crops we are to raise. We think how we can sell it again at some advantage. We hope the railroad company may need it. We plan to build our family home upon it. And so, though we outwardly are courteous and friendly towards the Gospel, our affections are no longer set on things above, where Christ sitteth at God's right hand (Col. iii. 1-4). Really, in our heart, we give God the go-by, being pre-occupied and engrossed with our field, and all it stands for.

Secondly, *Our Activities*. There is no harm in having a team of oxen; on the contrary, it is a great and noble thing to plough up the virgin soil of the prairie, and make corn grow for the sustenance of the toiling millions of our fellow men. The oxen of Christ's time have their counterpart in the steam-plough, the traction engine, the motor car of to-day. But all these things marvellously pre occupy men's minds. They become so deeply interested, that they appear to have time and energy for nothing else. Though they would not think of saying an absolute No, to the invitations of the Gospel, their urbane and polite excuse covers a practical refusal. "I pray thee, have me excused." There is the tone of polite and sorrowful regret, but there is no intention to be present at the feast.

Thirdly, *Our Home and Family Life*. Our Lord intended to say no word against the marriage tie. Did He not honour a wedding feast with his presence and first miracle? But He knew that men are apt to postpone all thought of heaven when they are surrounded by all the joys and comforts which a happy home life affords. I have sometimes seen the flaring lights of a market square extinguish the celestial constellations; and too often the joys of earth make us indifferent to the attractions of fellowship with God. This third man is blunter than the two former. How often we find that those who are most polite in social life are most dogged in their refusal of Christ!

But after all, the excuses which these men made were very shallow. The land would not have disappeared if its owner had postponed visiting it for another twenty-four hours. The cattle had surely been proved already, or they would never have been bought. And as to the newly-married wife, there would have been no reason against her accompanying her husband. There was plenty of room for them both. It is clear that they were mere excuses, meant to cover a very real distaste for the society and provision of the Host. So with the excuses, which men make in the present day against becoming religious—that they are too young, or too old; that they are not sure of their election, or have been prevented by their education, circumstances, or the inconsistencies of others. All are thin veils to conceal a real alienation and enmity of heart. But look into the lives of such, and you will know in a moment where the real centre of their nature lies.

It is among the well-to-do, the wealthy, the religiously-nurtured, that this state of mind is most often discovered; whilst those who seem beyond hope and help, those whose condition is abandoned and wretched, those who are weary and heart-broken, are only too thankful to accept that which promises rest from life's fever, and satisfaction from its hunger.

F. B. M.

International S.S. Lesson.

October 7, 1900.

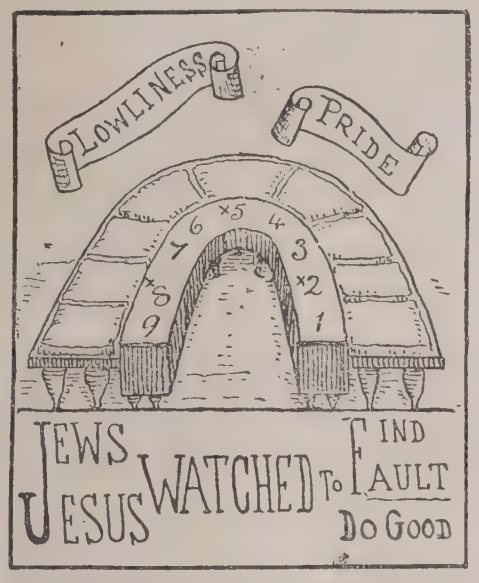
"Jesus dining with a Pharisee."—Luke xiv. 1-14.

Golden Text.—"Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Introduction.

ANOTHER Pharisee's house; another feast; another kind deed done by Jesus; another opportunity to learn lessons from the Master's words.

Feasts and social gatherings were often held on the Sabbath day; but no cooking was allowed (Ex. xvi. 23). This Pharisee was a great man. (1.) "Chief." Notice how often Jesus healed people at feasts (Luke vii. 37, 38, &c.). Anyone could enter and look on, as the rooms all opened into court-yards.



Key to Blackboard Plan.—The way a table was arranged. Chief seats (*v.* 7) are marked thus (*). Guests reclined on cushions, with feet outward. They could easily talk to each other. We learn two principal lessons, about "lowliness" and "pride."

The Jews Watched to Find Fault.

They were always trying to catch Jesus in his talk and in his deeds. (1) Matt. xxii. 15, "entangle"; Luke vi. 7, "to find accusation"; Luke xx. 20, "sent spies"; John viii. 6, "to accuse Him." But they could find nothing to build upon. Jesus said nothing that they could disapprove of. In fact, we read several times they could not even answer his questions (Psa. xxxvii. 32; Isa. xxix. 20).

Jesus Watched to Do Good.

(2, 4) Jesus was always looking out to see how He could help people and do them good. This can be illustrated from numbers of instances in the four Gospels.

Pride.

(7, 8) These Pharisees always wanted to be first, to be taken notice of, to be praised by their fellows, to be put in the chief seats at feasts. In Matt. xxiii. 6 it is said, "They *loved*" the chief seats, &c. This is well illustrated in 3 John 9, "Diotrephes loveth to have the pre-eminence. (12) Another point in their pride was to disregard the poor and those below them in the social scale. Their care and aim was to attract the great and high people, to be rich, and popular, and grand (Matt. vi. 1, 5, 16). "To be seen, to be seen, to be seen," (2) "that they may have glory of men." Let us examine ourselves and see if there be any of this pride in our hearts; and should we find ever such a little, let us pray earnestly that it may all be cleared out, and that we no longer do any kind or good deeds, or any Christian work, "only to be seen of men."

Lowliness.

This is the much-needed lesson our Saviour would impress. (10-14) Take the lowest place; give where you do not expect any return or recompense; be very humble in all you do (Neh. viii. 10; Phil. ii. 3). Christ Himself set us an example about lowliness (James iv. 6). This verse only carries out many of Solomon's proverbs about God's hatred of pride, and love for the humble. Peter, too, in his first Epistle, *v.* 5, says: "Be clothed with humility."

Result of Christ's Parable.

(11-14) The reward and praise is all for the humble-hearted, and none for the proud man. Those who are little in their own eyes are the people God loves to crown with honour (1 Sam. xv. 17). See also the story of Haman (Esther vii. 10), for an example of punished pride; Luke xviii. 14; Prov. xi. 2, xvi. 18, xxix. 23, &c.

Children's Special Service Mission.

Mr. H. Hutchinson, *Holy Trinity, Tunbridge Wells*, Oct. 3; *St. George's, Brockley*, Oct. 6; *Tunbridge Wells*, Oct. 6; *Langton*, Oct. 7-9; *Gipsy Hill*, Oct. 12; Mr. J. Spiers, *Newport, Fife*, to Sept. 28; *Leslie, Fife*, Oct. 4-19; Mr. J. S. Tyler, *Ryde*, Sept. 30; *Portsea*, Oct. 1; *Tunbridge Wells*, Oct. 7; *Steyning*, Oct. 15; *South Malling*, Oct. 18; Mr. S. J. Hewlett, *Aberfeldy*, to Oct. 5; Mr. Phillips Welch, *Leysian Hall, Errol Street, White Cross Street*, Oct. 14-24; Mr. H. W. Pewtress, *Radnor Street, E.C.*, Oct. 21-24; Mr. E. Hughes, *Jurston Hall, Westminster Road, S.E.*, Oct. 7; *Rotherhithe*, Oct. 8; *Spurgeon's Tabernacle*, Oct. 21; *Centenary Memorial Schools*, Oct. 24; Mr. W. H. Stentiford, *Matthias Road, Stoke Newington*, Oct. 21-28; Mr. W. H. Wilson, *Langholm*, Oct. 15-21; Rev. S. M. Warner, *Southwick, Oundle*, Oct. 13-19; *Ventnor*, Oct. 23-26; Mr. Hankinson, *Barnet*, Oct. 14-22; Mr. C. Harrison, with Caravan, *Broadbridge Heath, Horsham, Sussex*; Mr. F. P. Rowe, with Caravan, *Wethersfield, Braintree, Essex*, to Sept. 30; Mr. Charante, with Caravan, *Ripley, Surrey*; Mr. Edmund Clark, with Tent, *Stagsden, near Bedford*.

Seaside Report Meetings, *St. Martin's Town Hall, Charing Cross*, Oct. 4, at 3 p.m. and 6.30 p.m. Chairman at 3 p.m., Rev. T. W. Drury, M.A.; at 6.30 p.m., W. F. A. Archibald, Esq.

Half-Yearly Meetings.—*Central Hall, Deansgate, Bolton*, Oct. 18, at 7.30 p.m.; *Church Institute, Bradford*, Oct. 19; *Allerton*, Oct. 20; *Y.W.C.A. Hall, Manchester*, Oct. 22, 3 and 6.30; *Hope Hall, Liverpool*, Oct. 23, 4 and 7 p.m.

Children's Scripture Union—Portions for week ending October 6.

Sun., Sept. 30	*Gen.*	xviii. 1-10		Wed., Oct. 3	*Gen.*	xix. 12-29	
Mon., Oct. 1	„	xviii. 11-22		Thurs., „ 4	„	xxi. 1-16	
Tues., „ 2	„	xviii. 23-33		Fri., „ 5	„	xxi. 17-34	
		xix. 1-3		Sat., „ 6	„	xxii. 1-19	

The Children's Home.

THURSDAY, September 20, was observed at all the branches of the Children's Home as the annual day of prayer. The absence of the hitherto most prominent figure in the Home, was keenly felt. At the morning prayers at Bonner Road (8.30), conducted by the new Principal and Rev. Henry Martin, M.A., the newly appointed minister, a letter was read from Dr. Stephenson to the workers and children of the Home, in which he said that he and his family were observing the day at Ilkley. The governor of the branch, Mr. Pendlebury, also could not be with us; but he, too, was joining us by conducting the prayer meetings at our Ramsay branch.

At eleven o'clock the workers and children came together again in the little chapel, and were joined by several friends of the Home, amongst whom were Revs. Nehemiah Curnock and F. Tunbridge. A stirring address on the power of prayer was given by Rev. J. E. Watts Ditchfield, the vicar of St. James-the-Less, an ever welcome guest at the Home; and a few earnest and kindly words were spoken by the senior General Treasurer, Mr. J. E. Vanner, whilst Rev. Arthur E. Gregory showed how the burden of debt of £20,000 now weighing on the Home could be lifted only by prayer.

In the afternoon the "all day prayer meeting" was again resumed. Rev. H. Martin gave a brief address to the children present, and the rest of the time was spent in prayer for the Home, and all the details of the work, for the old boys and girls, and, above all, for the conversion of the children now in the Home. In the evening in Victoria Park Chapel, the Principal of the Home spoke again of the need of depending on prayer for the future prosperity of the work. The meeting was a large one, and the prayers many and earnest.

Letters to the Editor.

The General Election.

DEAR SIR,—In view of the General Election, should not Christians be urged to unite so as to throw their united vote together? I feel there is a danger of those interested in one reform voting for one candidate, while others interested in some other equally deserving reform voting for the other candidate, and thus the influence they have is nullified. If, as we heard recently, the Christian Endeavourers in one place in America were able to influence the election, surely there must be many places in the United Kingdom where the Christians could do the same. Moreover, the candidates would be much more inclined to make concessions if they heard a large number were voting solid.

CHRISTIAN PATRIOT.

DEAR SIR,—Will you allow me through your paper to make a short but earnest appeal to all Christians at once, by either united prayer and individually, to plead with God that He would so intervene as to prevent *militarism* becoming the dominant factor in this election. We are threatened with this in a marked manner, to the exclusion of that righteousness which exalteth a nation. I earnestly plead with all Christians, men and women, to besiege the Throne of Grace that such men may be sent to Parliament who will put God and his righteousness in relation to the Government of our Empire before any other consecration.—I am, Dear Sir, yours truly,

WILLIAM GREEN.

Moorlands, Bickley, Kent.

Personalia.

Mr. CHARLES COOK has once more taken the Metropolitan Theatre, Edgware Road, for evangelistic work.

Dr. L. W. MUNHALL is to give a series of addresses at Exeter Hall, October 1-12, noon and evening; also at Aldersgate Y.M.C.A., October 21-29, afternoon and evening, and at the noon prayer meetings.

Rev. ROBERT WARD (Man Sukh Lal) of the M.E. Mission, Godhra, Panch Mahals, has broken down in health, as a result of over-work during famine relief operations. Mr. Ward has been for some weeks in a hospital at Bombay.

Rev. JOHN SHARP has been appointed to take charge of the editorial or linguistic department of the Bible Society in succession to Rev. J. Gordon Watt. Mr. Sharp was appointed clerical secretary to the Society about twenty years since, and the duties of the post which he now vacates, that of senior general secretary, will be discharged by Rev. Arthur Taylor, assistant secretary.

Major D. W. WHITTLE, so widely known as an evangelist and writer of Gospel hymns, still lies in great weakness at his home in Northfield, Mass. The American papers describe a touching incident which took place just before Mr. Sankey's departure on his present visit to Great Britain, In company with Mr. George C. Stebbins and Mr. and Mrs. James McGranahan, Mr. Sankey paid a friendly visit to the Major. After singing with the invalid each visitor prayed, and then the Major offered an earnest petition. The scene was most touching, as these members of the Old Guard joined their voices in prayer and praise, each one feeling that they would probably never all meet again on earth.

The Y.M.C.A.

AN Association has been inaugurated at Dudley, under favourable auspices. The local temperance society is accommodating it with rooms in a suitable building in the High Street, and already a large number of young men have been enrolled as members.

Mr. C. S. Wilson recently gave an "At Home" at the Sunderland Y.M.C.A., in connection with the farewell meeting of Mr. and Mrs. Michael Coates, who are returning as missionaries to South Africa. The large hall was crowded with friends, many of whom had been fellow-workers with Mr. Coates a decade ago in the Association.

One of the most needy districts of London is Southwark, and it was here that a band of young businessmen met at the beginning of the present year to consider the solution of this problem, and as the result formed the Southwark Y.M.C.A. Through the kindness of a Christian gentleman, the members have since been meeting in his drawing-room for various gatherings of a spiritual character, principally for definite Bible study and preparation for special evangelistic work. An effort is now being made to secure more suitable and central accommodation, and for this purpose £300 will be required; the hon. secretary is Mr. William Reed, 112, St. George's Road, Southwark, S.E.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. E. F. Allworthy, M.A., formerly of Drumcree, Portadown and St. Aidan's, Belfast, has been appointed to the important curacy of St. Silas', Liverpool.

Rev. S. A. Selwyn, in making the announcement of his approaching departure to his congregation at St. John's, Boscombe, said that he had felt that the strain of ill-health generally had been considerably hindering his work. He had accepted the living of Holy Trinity, Hampstead, because personally it would be a grand sphere for work, because the place was more suitable to the health of his family and himself, and because he had felt it to be a call from God.

At a recent meeting of the Ladies' League, at Felixstowe, Rev. W. Hay Aitken said that he was one of those who had shrunk from touching this controversy in other years, feeling the difficulty of indicating the line beyond which his fellow-Churchmen could not go without disloyalty to their position. But the time had come, in his opinion, in which there was no longer a question of drawing a line. The principles of the Reformation were being practically renounced, and the Reformation itself repudiated by men who still retained their position in the Church. They made no longer any attempt to conceal the fact that they went behind the Reformation; Anglican teaching was now spoken of disparagingly as "insular," and it was plain that we must substitute for it what was Continental. Under these circumstances, it was obvious that this thing must be cleared out of our Church, and all who value the great truths of the Reformation must bear their share in doing this.

Rev. J. L. Evans, in his annual report on the work in the poor parish of Holy Trinity, Lincoln's Inn Fields, has an encouraging story to tell. Rents in the parish are high, 4s. and 5s. per week having to be paid for one room. Overcrowding is common; ventilation bad and light insufficient, while the sanitary arrangements are imperfect. Drunkenness is specially noticeable among women, and is increasing among young girls. A great deal of effort is put forth to stem the evils. On Sundays there are services in church and open-air, and schools and Bible classes; while on weekdays there are meetings for men and women; day schools clubs for boys and girls, temperance meetings, house-to-house visitation, &c.

Congregational.

Re-opening services have been held at Westminster Road Church, Liverpool, the preacher being Rev. Stanley Rogers. The building, which for some weeks has been closed, has been renovated and beautified.

One of the best known of Welsh Congregational ministers, Rev. Dr. Owen Evans, of London, has decided to retire from the pastorate of the Welsh Church, King's Cross, London. Dr. Evans is a preacher of eminence and a writer of repute. Under his care the church at King's Cross has thriven and flourished.

The Congregational Union of England and Wales will open its autumnal assembly in Newcastle-on-Tyne on October 15, under the chairmanship of Mr. J. Carvell Williams, M.P., who is announced to preach twice in Newcastle churches on the previous Sunday. The annual sermon of the Union will be preached on the Monday evening, in Bath Lane Church, by Rev. J. H. Jowett, of Birmingham.

Associated with Cliftonville Congregational Church, Brighton, of which Rev. Ambrose D. Spong, is pastor, a new mission hall has been opened at Hove. It is to be called Rutland Hall, and its seating accommodation is for 300 persons, and practically the whole of the £2,000 required for it has been subscribed by the Cliftonville Church. Rev. G. Campbell Morgan preached the opening sermon to a crowded congregation, and a public meeting was subsequently held, at which Alderman Colman presided.

Call (accepted).—Rev. T. Hireson, of Mitcheldean, to Oldland Tabernacle, near Bristol.

Baptist.

At Lagos, West Africa, Princess Awaion, a granddaughter of King Alin, of Ilorin, a Mohammedan city within the sphere of the Nigerian Government, having recently visited Lagos, was, on profession of faith, publicly baptized by Dr. Mojola Agbebi, at the Lagos Marina. Some hundreds of people witnessed the ceremony.

Rev. Alexander Gordon, president of the Liverpool Baptist Union, has resigned the pastorate of Egremont Baptist Church, Liverpool, and has accepted a call to the church at Dunedin, New Zealand. Mr. Gordon's decision is in accordance with medical advice. He intends to leave England early next month.

The "Dr. J. A. Spurgeon Home of Rest for Baptist and other Ministers and Missionaries," founded in memory of the late Dr. Spurgeon, was opened on Monday last, by Rev. W. Cuff, President of the Baptist Union, at Brighton. The Home is situated in Arundel Terrace, Kemptown, and overlooks the sea. Mrs. J. A. Spurgeon presented Mr. Cuff with the deed of gift, which he accepted in the name of the Union.

Rev. T. Graham Tarn's presidential address to the Yorkshire Association at Haworth was on "The Spiritual Condition of our Churches." He said there were many things needed to enable the churches to deal with the appalling indifference of men, but he wished to suggest four things especially: (1) The need of a nobler type of Christian character; (2) An intense passion for souls; (3) A more effective use of spiritual forces; and (4) a more practical appreciation of the importance of individual dealing.

The anniversary of the church at Rochester was celebrated on September 16, when sermons were preached by Rev. J. W. Davies to large congregations. On the following day meetings for the "Deepening of Spiritual Life" were conducted in the afternoon and evening by Rev. W. Fuller Gooch. Many Christians of other denominations were present, and much blessing experienced. Arrangements are being made for a series of similar meetings in the Corn Exchange, Rochester, in consequence of the deep interest awakened.

Bristol College has held its annual meetings. The proceedings began with a reunion soiree by invitation of the pastor (Dr. Glover) and deacons of Tyndale Church. This gathering was followed by the annual public meeting, presided over by Mr. T. S. Aldis, M.A. From a statement made by Dr. Glover, hon. secretary of the College, it appeared that seven of the students have settled during the past year, five in home churches and two as missionaries abroad, while six men have been accepted as probationers. A very gracious and appreciative reference was made to the late Dr. Culross, the former president.

The esteem in which Pastor Douglas Brown is held at Kensington Tabernacle, Bristol, was evinced by the crowded congregation which assembled to celebrate the first anniversary of his pastorate. On Monday afternoon a sermon was preached by Pastor Archibald G. Brown to a congregation numbering fully one thousand people. At the public meeting in the evening, Pastor Archibald G. Brown, Rev. H. Moore, and Pastor Douglas Brown delivered addresses. The keynote of the report was praise to God for the blessing which had rested on the church during the past year. The Sunday congregations have so grown that on Sunday evenings many people fail to gain admittance to the Tabernacle.

Resignations.—Rev. C. Sirett, Cutsdean Church; Rev. S. M'Alister, Cranfield; Rev. G. W. Bloomfield, Stanningley.

Calls (accepted).—Rev. E. Last, of Cambridge Street Church, Glasgow, to Battersea Park Tabernacle, London; Mr. D. J. Lawrence, of Bristol College, to Lichfield Street Church, Willenhall; Rev. G. Bass, of Martham, Norfolk, to Foulsham; Rev. J. Miller Hamilton, of Lowestoft, to Darlington.

Methodist.

A new mission is being opened by the Seaton Delaval Primitive Methodist station at Annitsford. A large number of children have already been gathered into the Sunday school.

A new Primitive Methodist chapel and school, giving accommodation for 550 persons, and erected at a cost of about £5,500, has been opened at Harrogate. The preacher at the opening service was Rev. J. Odell, president of the Conference.

Mr. W. Sampson (Wesleyan) has held meetings at Falmouth, with the result that many have professed Christ as their Saviour. Rev. J. Goudie addressed the converts, giving them encouragement and counsel. The majority are young men, whose ages vary from fifteen to twenty-five. At the close about forty joined the existing classes.

The services in connection with the opening of the People's Hall, Newcastle Wesleyan Mission, were very enthusiastic. The workers were early astir on the Sunday, first at a prayer meeting and then in the open-air. Large congregations gathered in the Hall morning, afternoon, and evening, many having come from distant places in the country. Rev. Thomas Allen, D.D., president of the Conference, took two services.

Rev. Dr. Allen, president of the Wesleyan Conference, has visited Sheffield, opening the new church at Walkley, and re-opening Brunswick Chapel. The alterations at Brunswick have been very considerable. For many years the congregation has been regarded as the largest Nonconformist gathering in the city. Every Sunday evening the gallery is filled with young people. But the internal arrangements have not been suited to a people's service, and the trustees have been alive to the necessities of the future. Early in July the chapel was closed, and ever since the overhauling process needful to bring it into line with modern requirements has been going on.

Presbyterian.

At Watford Church, on Sunday week, services were conducted by the Chief Aquah II., who reigns over the Winnebah Settlement, Gold Coast.

Rev. J. B. Meharry's temporary ministry at Woollahra, Sydney, was very fruitful. The closing services were crowded to overflowing. Mr. Meharry is expected to reach home early in October.

The church at Plymouth has been re-opened after undergoing renovation. The services were conducted by the pastor, Rev. W. Harvey-Jellie, and were attended by very large congregations. The morning theme was taken from Psa. xcv. 6, and the sermon was a thoughtful exposition of the nature of Christian worship. The evening discourse was based upon John vii. 17, and treated of the validity and reality of the experience and the faith of the believer.

At the Synodical Conference on "Spiritual Life and Work," to be held on October 15, 16, and 17, in Mount Pleasant Church, Liverpool, there are to be five Sessions of Conference. On Monday evening the subject for discussion will be "Hindrances to Spiritual Life in Ourselves;" on Tuesday forenoon, "Hindrances to Spiritual Life in Our Church:" and on Tuesday afternoon, "Hindrances to Spiritual Life in Present-Day Society." On Tuesday evening "Our Resources, Encouragements, and Hopes," will be discussed. The Conference will close on Wednesday morning with a thanksgiving service, and the observance of the Lord's Supper.

Society of Friends.

Alfred Wright has attended the Quarterly Meeting of Essex and Suffolk. On a recent first-day he attended the morning meeting at Colchester, also the evening mission meeting.

Samuel J. Alexander went from Belfast to Rathfriland, and attended one of the series of meetings which for many weeks has been held in a tent about three miles from the latter town by Robert Bass, W. E. Gregory, and Ernest R. Davies, under the Ulster Friends' Home Mission.

Fallen Asleep.

Aged eighty-four, Mr. JOHN WILLIAMS, a deacon of the Congregational Church at Chester.—Rev. ALEXANDER CHARLES BULKELEY, M.A., vicar of Audenshaw, near Manchester, aged fifty-nine.—At Hinton Rectory, near Alresford, Hants., Rev. JOHN HEBERDEN, for twenty-two years rector of Hinton Ampner, aged sixty-four.—Mrs. SCOTT, wife of the Bishop of North China, has succumbed to dysentery. She left the Embassy at Pekin to lay the stone of a new church only a few days before it was impossible for any one to leave the capital.—Rev. WILLIAM LAW, rector for fifty-three years, of Marston Trussel, Northamptonshire.—Dr. ALEXANDER STEVENSON, an esteemed elder of St. Paul's Presbyterian Church, Westoe Lane, South Shields.—Rev. THOMAS WIGLEY, who was for twenty-one years pastor of the Ashley Lane Congregational Church, Manchester.—Rev. J. C. WHARTON, for fifty years Vicar of Gelling, Richmond, Yorkshire, aged eighty-five.—Rev. THOMAS HUGHES, of Kenchester, a much-respected Calvinistic Methodist minister. Mr. Hughes was ordained in 1860, and had laboured well and faithfully in the ministry.—Mrs. AGBEBI, who with her husband, founded the Ilesa Mission, passed away on August 7, at Oke Onoge, Ilesa. The deceased lady, mother of Dr. Mojola Agbabi, was an Aboriginal native of Sierra Leone. She was a devoted missionary in the hinterland of Lagos.—At 97, Windsor Road, Forest Gate, Mr C. J. BEHARELL, sen., for many years an earnest Gospel worker, especially in East London; able as a musical helper, and powerful as a preacher.—At 130, Buccleuch Street, Edinburgh, "full of years," WILLIAM LAING, long known as the author of booklets on the Lord's Return and the Coming Kingdom, with allied themes; beloved in a large circle, and widely esteemed as a courteous controversialist.

Religious Training of Youth.

ONE of the most interesting meetings of the year, in connection with the Free Presbytery of Glasgow, is usually the gathering in the interests of the different schemes dealing with the youth of the Church. On Tuesday of last week, there was a goodly gathering in Free St. John's Church, under these auspices, of the teachers and members of Bible classes from all parts of the city.

THE POWER OF SINCERITY.

At the outset, Mr. A. Cameron Corbett, M.P., gave some thoughtful, earnest advice on "the best influences which can be brought to bear on the youth of our Church." In his experience the most noticeable feature about the "older young people" of the present day had been that "they are inquiring for themselves, and are not quite satisfied with the purely authoritative method of learning. As a result of such inquiry not properly safeguarded, we hear people speak as though scientific opinion were against Christianity, and it is well that our young people should become familiar with the fact that the weight of current opinion is upon the side of Christianity, not against it. We used to hear also that there was something arbitrary in the conditions of the acceptance of Christianity, talk as if faith were more than conduct. I think we might almost appeal to the reasonableness of our young people, and ask them whether after all faith is not a deeper test of character than conduct. A man may pursue a correct course of conduct from selfish, interested motives, but faith goes deeper and represents the attainments after which the heart is striving. The impression that the teacher as an individual makes is more important than all the mental ability he can show. Young people will remember the impress of the character of their teachers. All the little meannesses and hypocrisies will be seen. They will find out how far you are sincere and honest. When, in after life, they come to feel as if all the world were against them, the imprint of one kind generous character, *associated with religion*, will come back long after the teaching itself has passed away. Let no man or woman who sincerely loves the young people give up because the teaching they can give is not great, for the effect of a sincere life will last through all time."

THE PREPARATION OF THE SOIL.

The Chairman — Rev. Dr. Walter Ross Taylor, Moderator of the General Assembly — revived his own remembrance of the time when the Assembly first issued instructions to regard Sabbath schools as a part of the work of the Church, and of the subsequent developments of that interest. "Everyone feels the importance of having the young brought up in the knowledge of Christ and his truth; but we must recognize that a great deal also depends on what we are training the young people to become afterwards. The great end in view in this work is the forming of a thoughtful and devout character in their minds. Their religious life will largely depend on the degree in which such a character is formed while yet they were young. The Sower and the Seed were the same, but the results were different; and our Lord, when speaking the parable, had in view different classes among his hearers. The difference was in the character of the soil. We have to endeavour so to work upon the hearts and minds of our young people that they will earnestly and thoughtfully turn a receptive heart to the message of God.

"Men rub shoulders every day who yet are living in different worlds. The covetous man sees his generous neighbour doing something which he tries to explain from selfish and sordid motives. He has not the eye to see nor the heart to discern what is kind and generous. We must look up to the Spirit of all grace for his Divine power, and yet at the same time we must use the means to cherish this thoughtful, devout spirit. Parents have paid too much attention to the cultivating of the intellect, when the great thing we have to do is the training of the will. It is of great consequence that a boy should have a strong will, as well as that he should be taught to be reverent to authority, and to yield to those wiser than himself. Then, when the Father in heaven comes with his calls, his laws, and his messages, the youth will be the more disposed to turn a receptive heart."

THE DUTY OF PROTESTANTS.

Professor James Denney put forward the peculiar importance of the training of the young in a Protestant Church. "There are churches which lay no responsibility on their members at all, churches which tell them what to believe, and which will supply them with spiritual directors to tell them what to do at any time. The members of such churches are taught that they do not need any spiritual intelligence or conscience of their own. In a Protestant church, on the contrary, it is necessary that all should be trained to be capable of taking these responsibilities upon themselves. The burden of directing the policy of the Church must come, in the long run, on those who are young now. We cannot afford to have large numbers of immature members, persons in whom Christian intelligence and conscience have never come to any kind of maturity; and it must always be important so to educate our members that they will be independent *in* the Church, though not *of* it, and be able to take their place as Christian persons in the community.

THE PLACE OF THE BIBLE.

"Why is it we devote ourselves exclusively to the study of the Bible with a view to producing this particular kind of capacity, intellectual and moral? The reason is because we believe the Bible has a virtue in it that no other book has for producing this result. That is what we mean when we say the Bible is inspired. It brings us a message that no other book in the world brings because it puts us into communion with God. There is one question the answer to which we can find in no other way—the question, 'What must I do to be saved?' It answers this question by telling the story of Jesus Christ; and the soul of the man who asks the question leaps up into the life of God when he hears the answer. We want everybody in our Protestant Churches to study the Bible, and to get in that way into communion with the mind of God.

THE LIVING MESSAGE.

"I can imagine young people giving attention to the text of a particular passage they are studying, and losing that spirit of inspiration in the Bible. When that is our experience—that we are parsing and construing away, and getting nothing out of it—we must lift up our heads and look at the whole, see both the beginning and the end. Then the breath of God will pass over us, and teach us that Message from Him that the Bible brings. The way in which we become sure of God's presence and voice in Scripture always has something practical about it. It is not attained by getting an idea into our heads. It is in something that has the nature of an action about it that God comes to us. It may be an inward action, of renunciation, or a joyful welcoming of something God brings, by which we commit ourselves and our wills. Then we feel our life united to the life of God Himself.

"Perhaps the first great effect of this is an extraordinary power of emancipating the mind, giving it the exhilaration of freedom, with a great sense of responsibility. When we get into contact with the Word of God in the Scriptures, we submit ourselves to that educating influence. There never has been any kind of Christianity popular in Scotland which was pietistic—that is confined, so to speak, to the soul—and not allowed to go out into the life. If our religion is to be real it must cover the whole breadth of the things in which we have an interest."

Haddon Hall, Bermondsey.—A series of mission services are to be conducted at Haddon Hall, Bermondsey, by Mr. W. Olney and Mr. F. Spencer Johnson, from October 21 to 26. The new school and class rooms are nearing completion, and it is hoped that before long the adult services will be transferred to this building until the new hall is ready for use.

Scottish Soldiers.

A MEETING was held in Dundee a few days ago for the timely purpose of directing public attention to the work of the Army Scripture Readers' and Soldiers' Friend Society of Scotland. The Society has at present a staff of ten readers at work—eight in Scotland and two with the troops in South Africa—nine of whom have themselves served in the ranks. Lord Provost Hunter, who was chairman, expressed his regret that, although Dundee is closely associated with the camps at Barry and Buddon, both lying within ten miles, practically no support has been given to this Society by the city. During the season now closing over 22,000 men have been under canvas in the two camps, the number in residence at one time having risen as high as 9,040. As indications of the amount of work done among them by the reader, it was mentioned that 130 Gospel addresses had been given, 2,000 New Testaments distributed in particular cases, and 120 temperance pledges issued. Help of many kinds had been placed within the reach of the men, 34,570 letters being written in the readers' special tent, £516 remitted through the reader to relatives, and over £100 deposited with him for safe custody.

As secretary of the Society, Captain Morrison (Edinburgh) gave an interesting account of the work in Scotland, and paid a high tribute to the help given by Rev. A. J. Campbell at Barry. He mentioned a number of Scottish depôts—including Perth, Glencorse, Berwick, and Inverness—at which it has not yet been possible to station readers on account of lack of funds.

The Scripture reader at Barry Camp—Mr. James Mathers—explained the different ways in which the army chaplains and the Scripture reader are regarded by the soldiers. The chaplain, however excellent he may be, is an officer, whereas the reader has usually been a private himself; Mr. Mathers was twenty-three years in the Gordon Highlanders. Readers rejoiced that they were soldiers of the Cross, and tried to befriend everyone. Many friends of the men had come and thanked him personally for the good that was being done. If the work were known and appreciated in Scotland as it deserved to be, no regiment would go under canvas without such a worker to help the chaplain in his important duties.

"The Soldier Evangelist"—Mr. J. W. Moodie—related how, in 1882, he himself had been picked up severely wounded, on the field of Tel-el-Kebir, by Mr. Mathers, and prayed over; and how from that day he had devoted himself to the work of God. He then proceeded to describe his experiences, in connection with the present war, among the troops on shipboard, and in South Africa up to the point of the relief of Ladysmith—after which he was stricken down by disease and invalided home.

Sir John Leng, M.P., warmly commended the Society to the support of the city; and Colonel Smith testified to the desire of commanding officers that there should be a Scripture reader in every regiment. On the motion of Rev. G. H. Morrison, seconded by Major W. H. Fergusson, a local committee was formed. Rev. A. J. Campbell expressed the hope that the Government would by another year allow the Society to erect a large hut at Barry, similar to the one on Lanark Moor, because it would be of great service to readers and men alike. He invited the police authorities to co-operate with the officers in dealing with any "black sheep" who wandered into the city from the camps.

Hanley Christian Mission.—It has been found advisable to remove the headquarters of this Mission to the chapel in Birch Terrace, where the work in its numerous branches is maintained with unabated energy and devotion by the members. In the open-air preaching, the Sunday school, visitation of the homes of the poor, the mission-hall services, and cottage meetings, there have been tokens of Divine blessing, and the winter's work is anticipated with fervent hopes and expectations of a gracious revival. Tracts for distribution and other help may be forwarded to the superintendent, Mr. W. J. Taylor, 5, Grafton Street, Hanley.

Dundee Christian Conference.

THIS annual gathering of God's children took place for the thirty-third time in the city of Wishart and McCheyne last week, and it is pleasing to record that, though the number of such gatherings is constantly increasing in Scotland, Dundee still holds its own as a centre of interest and blessing. Indeed, we believe that never since the days of the Apostles has there been such a widespread fraternization of believers as in these closing years of the century.

Lord Kinnaird presided at the opening of the Conference on Tuesday, and introduced as the subject the Apostolic injunction, "Pray without ceasing." He stated that, except in the Christian Church, there had been far too little recognition of God in our recent national calamities. Our inability to prevent famine in India had shown how much we depended on rain from heaven; and the Chinese mystery had so puzzled us that we felt as never before the need of light from heaven to enable us to deal effectively with international complications. The subject was therefore all-important. If our Saviour spent whole nights in prayer, it was needful that his followers should pray much. There are multitudes around us whom we seek to influence but cannot, and hence

OUR TRUST IN ORGANIZATIONS

rather than in God. We might well hope that the new century might witness a return to the prevailing prayer of the first.

Rev. W. Y. Fullerton, of Leicester, dealt with the text as a command and a privilege. Quoting the words of Psalm lxxii. 15, "Prayer also shall be made for him continually," he said the New Testament injunction was the counterpart of the Old Testament prophecy. Prayer is to be regarded not as a pious exercise merely, but as a vital force that effects some real purpose. As such it is ordained by God It is not something that mitigates the working of his machinery; it is part of that machinery. And it is necessary to man. In many of the gifts that pass between man and man there is neither donation nor possession apart from the asking. The man who has conquered a woman's heart cannot have the sweet gift of her maiden love unless he asks for it. If this is true of God's creatures, why not so between God and man? Many common blessings, such as life and food, come to us without asking, but the best gifts are conditional on prayer. Nor does prayer fail. The answer coming again and again cannot by any method of reasoning be called a coincidence. And its reflex influence is such that it prevents us from frustrating by our actions what we seek to further by our prayers.

Rev. Alexander Brown, of Pollokshields, followed, speaking on "Continuance in Prayer." He said prayer must be

THE VERY ATMOSPHERE

of the Christian life. There is the sense of need in one's self, and then the sense of power in God. The need cries, and the power listens, and in this inter-communing lies the whole secret of the prayer life.

In the afternoon a conversational meeting took place, the theme being, "Prayer, its hindrances, helps, and results." Mr. Fullerton pointed out the various hindrances to prayer which were outlined in the Epistle of James. Rev. J. Bissett spoke on the "Prayer Life of Jesus," showing that He prayed in solitude, that He spent protracted seasons in prayer, and that He prayed at every great crisis of his life. Mr. J. E. Taylor, of Aylesbury, showed the danger of unreality in prayer, as illustrated by Israel of old. Mr. J. H. Smith spoke against praying in a hurry, and using set phrases. Mr. Gilchrist, from the Congo, stated that the great test of the African's sincerity was his prayerfulness.

On Wednesday, the subject was a second Apostolic injunction, viz., "In everything give thanks." Mr. J. E. Taylor occupied the chair, and commended the thankful life as the most useful life. Rev. J. D. Watt, Aberdeen, spoke on thankfulness as leading to contentment. Rev. John Pollock, Glasgow, followed on thankfulness as the outcome of gratitude.

On resuming in the afternoon, Mr. Taylor spoke of methods of living a thankful life. He observed that many people cast their burdens of sin on the Lord, but insist on carrying their burdens of care, and, as a consequence, have no joy. A profitable discussion followed on the benefits of a thankful life.

The concluding meetings of the Conference were held on Wednesday, under the presidency of Dr. Ferguson, Kinmundy. Rev. Professor Robertson expounded a third Apostolic command, viz., "Quench not the Spirit." Dealing chiefly with the work of the Spirit in the Church, he said the Church was God's instrument for doing good in the world. It was the prolongation of Christ's work in the earth, not as a formal external power, but as a spiritual force which applied Christ's redemptive work to fallen humanity. As such it was indwelt by the Spirit, and the multitudinous attempts to evangelize the world were simply the practical outcome of the plenitude of the gifts bestowed on its various members.

Rev. Prebendary Webb-Peploe, of London, followed on "Quenching the Spirit," in the individual life. God wants, not passivity but power; the inventor is honoured by the usefulness of his machine, and the Spirit is glorified when believing men and women are instinct with his presence.

An interesting missionary gathering took place in the afternoon. Rev. Dr. Husband, of Ajmere, gave a graphic description of his personal experiences among the famine-stricken peoples of India. Though the famine had been an unprecedented calamity, yet the results would be beneficial. It had drawn Christians nearer to each other in a united effort to relieve distress, and it had opened doors of usefulness among tribes who hitherto had rejected the Gospel.

Rev. Donald Fraser, from Livingstonia, described pioneer missionary efforts in Central Africa. He affirmed his belief that the world was to be evangelized not by foreign but by native agency, and that the best work of the Church would be the training of native Christians and the sending of them out as teachers and evangelists among their own kindred. He pleaded with great power for a deeper interest in the work of the foreign field.

An evangelistic meeting took place on this as on the previous evenings, and so passed into history our closing Conference of the century. Many testimonies were given after the Conference as to blessing received.

Irish Notes.

THE Irish Baptist Home Mission has chapels now in Cork, Limerick, Athlone, and Waterford, and it has been resolved to prosecute the work with great vigour in other towns in the South and West of Ireland; while, during the winter, meetings are to be held in hired halls, barns, and kitchens. Two new chapels, one at Lurgan and the other at Dublin, were opened during the year, but they are burdened with debt, and, during the summer, tents of the Mission were usefully employed.

Rev. Dr. Robertson, who has just been elected President of Belfast and District Christian Endeavour Union, is pastor of Knock Methodist Church, and has spent twelve years of his ministerial life in Belfast, where he is highly esteemed by a large circle of friends. It is hoped his year of office will be a very successful one for the Christian Endeavour movement in the district.

The Irish Colportage Association owes much to the ladies of Belfast, who in 1888 contributed £100 to the Association, but last year their contributions reached the noble sum of £1,724 10s. 2d.

The Methodists of Belfast form a considerable section of the population, and pay a large share of the taxes. The action, therefore, of the Board of Guardians in resolving to appoint a Methodist chaplain for the local workhouse was only just and right, as there were already Episcopalian, Presbyterian, and Roman Catholic chaplains in that institution; and the appointment removes a long-felt grievance.

The annual conference of the Belfast Branch of the Church of Ireland Young Men's Christian Association has just been held and has passed off successfully. This Association has a well-situated and excellently equipped building, and its secretary is an earnest and energetic worker, yet it is said that many of its ordinary meetings are very poorly attended, and that something must be done to make the meetings more popular.

A Methodist Soldiers' Home has been opened at the Curragh Camp by General Upton Prior, commander of the district. The Home has cost about £1,200, and Rev. William Crawford, M.A., of Dublin, and several others took part in the proceedings.

Welsh Notes.

WE recently drew a dark picture of Roman Catholic aggression in Flintshire. It is gratifying to present the other and brighter side—that of Protestant activity in the same district. Some forty years ago the upholders of the Evangelical faith established schools to counteract the evil influence of the educational establishments of the Roman Catholics in the Asaph Valley. A recent report declares the work of the schools to be decidedly satisfactory. They are five in number. The attendance ten years ago was 365; now it numbers over 500. The contributions for last year amounted to nearly £700.

Preaching associations are a leading feature of the religious life of the Principality. One of the most important of these gatherings took place in connection with the Welsh Congregational churches of Liverpool on September 7, 8, 9. Some of the best-known ministers of the denomination took part in the services. The statistics of Welsh Congregationalism in the Liverpool and Manchester districts showed an increase of 593 church members and of 59 Sunday-school scholars during the year.

Speaking on the occasion of laying the foundation-stone of a new Presbyterian Forward Movement Hall in Newport, Monmouthshire, a few days ago, Rev. Dr. Pugh declared that the Mission, of which he is superintendent, was becoming increasingly popular among the working classes. That it is effective in reaching the masses of the people, is demonstrated by the fact that there are now forty centres in connection with the movement, and these are attended by an aggregate of 35,000 persons, many of whom would never attend regular places of worship.

A recent number of the *Drych*, the leading Welsh American newspaper, contains a long and highly-appreciative notice of the visit of four Welsh ministers to the United States. These were Revs. J. R. Jones (Pontypridd), Charles Davies (Cardiff), J. W. Price (Troedyrhiw), and D. Phillips (Treharris). The sympathy between the various evangelical bodies in America seems to be of a closer nature than is the case in the old country, for the above-named ministers were welcomed to the pulpits of all denominations.

The rector of Gelligaer, in the course of a sermon in memoriam of the late Canon Evans, of Rhymney, took occasion to speak in strong terms of the distribution of ecclesiastical patronage in Wales. The protest has been made none too soon, for the charge often brought against the Church of England in Wales of being alien and out of touch with national thought and sentiment, has been occasioned by the fatuous policy of electing monoglot Englishmen to high office, and the passing by of capable Welsh clergymen.

The latest report of the North Wales Baptist College shows that endowments to the value of £5,000 have been founded by Alderman R. Cory, of Cardiff, in connection with the College. The endowments are for the purpose of furthering theological and Biblical study.

Recent statistics compiled by the four leading Nonconformist denominations in Wales, go to show that there are about 225,000 Welshmen scattered abroad in various parts of England. In Liverpool alone there are 50,000, while Lancashire and Cheshire between them account for another 40,000. In the counties of Gloucester, Hereford, Shropshire, Staffordshire, and Warwickshire, 60,000 are to be found; while in the Metropolis and its environs there are 50,000 exiled Cymry.

A few months ago, Rev. James Owen, of Swansea, the well-known Baptist minister, announced his intention of retiring from the pastorate of Mount Pleasant Baptist Church—a pastorate which he has filled so ably and well. Pressure was brought to bear upon Mr. Owen to reconsider his decision, and now he has intimated to his people that he will remain with them.

Theatrical Employees.—About 100 theatrical women and girls accepted Mr. William Forbes' invitation to tea on Thursday last, in Bloomsbury Chapel Lecture Hall. After tea, hymns and solos were sung, and brief addresses were given. The Bible Flower Mission sent flowers with texts attached. Mr. Forbes is anxious to get several women into a convalescent home. "Many," he writes, "are in great straits. One young woman and her mother are living on a shilling a day. Some could not pay their 'bus fare to the tea." Mr. Forbes' address is: 71, Tollington Road, N.

Dublin Medical Mission.

AN evidence of both the need and utility of the Dublin Medical Mission is afforded by the increase year by year in the number of patients attending the dispensary. According to the annual report, in 1899 these numbered 10,037, while the visits paid by the doctors reached 3,484, and those of the nurse, 806. To witness the crowd of poor patients gathered for medical treatment and to learn of the Great Physician, is to realize the Christ-like character of the institution. An address is given daily, followed by personal dealing, and many seeking relief from physical pain and suffering, have also found peace with God.

In the impoverished homes the work assumes a more pitiable aspect. One case mentioned in the report serves to illustrate how into the gloom of privation and trial the ministry of loving help brings a welcome ray of sunshine. "In the top back room of a woman once in good circumstances, now in absolute want, lies on a straw bed covered with rags. She tells you of her pain, asks for a drop of milk, but there is none to be found. There is no coal for the fire, and she will die of want and cold. There is no chair to sit upon, and you stand beside the poor sufferer pondering over the love of Christ, that brings doctor and nurse to attend a case like this, she listens as you sing

'WHAT A FRIEND WE HAVE IN JESUS.'

The twenty-third Psalm is read, and you thank God that the mission can reach such as she."

Dr. PIGOTT, in the course of his address at the annual meeting, recalled many instances indicating the definite and real character of the work accomplished. At a mission held a short time ago, several testified to having received blessing. A poor washerwoman, who had been helped herself, found a homeless girl on the stairs of the tenement house in which she lived, gave her shelter, and took her to the Mission services. The girl became deeply affected, and sought the Saviour. The poor woman was not satisfied, but brought others to the meetings, for which she had to

SUFFER PERSECUTION.

Her religious instructors (Roman Catholics) endeavoured to dissuade her from going to the meetings, adding, "Is it not enough for you to go yourself without dragging that girl there?" The woman and girl confessed to having found Christ, and could not be persuaded to give up attending. Finding that the woman's determination could not be shaken, the priest left, exclaiming, "You are drinking their medicine, and damning your soul." Threats and admonitions having no effect, the Romanists took away the woman's washing, and finally she was compelled to give up her room. When telling the story to one of the workers, she said in a bright, cheerful voice, "No matter what they do, I'll never give up Jesus; and it is not much to bear for Him, who bore so much for me."

Thus it will be seen that dealing with the mass of sorrow, suffering, destitution, and sin, the workers of the Medical Mission have many

ENCOURAGING EXPERIENCES;

and while the religious instructors of the people forbid their attendance at the Mission, where, as they say, "nothing but good is heard," they are allowed to frequent the public-house, where nothing but evil exists.

The needs of the Mission are manifold, not the least important being warm clothes for patients of all ages, blakets and shawls being always valuable. There are invariably many cases of bronchitis and pneumonia, especially requiring warm clothing during convalescence. The poor people beg for work more than anything else. Day after day the cry is, "Could you get me daily work anywhere?" In every department of the Mission's operations, progress has been made, the kindly ministry of the workers having often proved the first link in a chain of lasting blessing to both body and soul.

Communications may be addressed to Mrs. E. J. Figgis, jun., Hawthorn, Sidney Parade, Dublin.

Welcoming the Reservists.

THIS has been a busy year for the workers here, and though it seems but the other day that we were saying good-bye to the Reservists and others going to South Africa, we have now for nearly three months been welcoming home the returning convalescents, hundreds of whom come to Fort Brockhurst for a few days before going on furlough.

By kind permission of the commanding officer, we visit these men on the arrival of each troopship, often going three or four times a week with our bicycles, laden with books, magazines, &c., for distribution. For the most part the men are greatly benefited by the voyage home, and being allowed out after four p.m., large numbers have gladly availed themselves of the invitation to our Home. The tramcars bring them from the Fort to within a short distance. The reading, writing, and coffee rooms are well filled, and the hot baths much appreciated. It is no uncommon sight now to see the "gentlemen in khaki," and we have had representatives of nearly every regiment in the service, besides Imperial Yeomanry, Volunteers, Canadians, and Colonial troops.

Several times we have been able to taken in for a few days the wives and children of men returning from the front. A good many of the Reservists had been to the Home before on their return from India, and remembered our visiting them at the Fort. This has been a specially interesting branch of the work during our twelve years here. We have had every facility from the successive commandants for visiting the home-coming soldiers, and each trooping season the Home has been much used by these men. In the meantime, the men in the garrison have also attended in good numbers, both young recruits, Marines, and the old soldiers of the Royal Reserve. While the latter were in camp, permission was obtained for some open-air meetings which were attended. Our visits to camp, hospital, forts, and ships give a wide field for work, opportunities of speaking for Christ and sowing the seed of the Word. We have been greatly encouraged in this work, and many have been led to decide for Christ during the past year. We are able to distribute books and papers in great quantities, and shall be glad to receive suitable gifts for this purpose.

M. SOPHIE RIDOUT.

Soldiers' Home, Avenue Road, Gosport.

A Question.

A HOME missionary who, since his conversion, has been the means of much blessing to his fellow-men, gave up some years ago a good annual income in order to devote himself with his family entirely to the service of Christ.

The family lives upon the weekly rent of a few small cottages occupied by mining people who do not always pay. It happens sometimes that the very same tenant who professes his inability to pay his rent may be out on an excursion when the collecting day comes round.

What is the landlord to do? As a Christian he shrinks from taking the law to his aid; but is it just that he should be deprived of his own? All his and his family's services to the Mission are gratuitous. Ought he to put the tenants who could pay but will not, into the Court, or is he forbidden to do so?

A CONSTANT READER.

The Twenty-first Annual Conference is to be held at St. George's Cross Tabernacle, next Saturday, Sunday, and Monday. Those expected to take part include—Rev. J. Stuart Holden, Dr. D. Duncan Main (China), Mr. J. G. Logan (Egypt), Mr. W. B. Sloan, and others.

Ex-Salvationists. — A number of isolated workers, formerly belonging to the Salvation Army, and now connected with religious or philanthropic undertakings in various parts of Great Britain, have felt the need of linking themselves together for prayer and mutual encouragement. It has been decided that a Union shall be formed, with correspondents in New York and Toronto, the object being the preservation of "the out and out spirit" among its members, and the helping forward of the work of rescue and evangelization to which they feel God has called them. Particulars may be obtained from Mrs. A. E. Harding, 43, Hillmarton Road, Holloway, N.

About Books.

Darton's Leading Strings is a nursery classic. The new issue is as bright as its predecessors, and the large-type readings will match the merry pictures. (1s. 6d. *Wells Gardner, Darton, & Co.*)

Sidney H. Beard, of "the Order of the Golden Age," has compiled **A Comprehensive Guide-Book to Natural, Hygienic, and Humane Diet** (1s. *Ideal Publishing Co.*). It should be of service in many a home.

Mrs. Septimus Buss gives us some tender lines in **Passing Thoughts** (*Elliot Stock*). First come some social verses, then others of the meditative order. In the former section some of the great evils of our time are dealt with.

The Seeking Saviour, and other Bible Themes, by the late Dr. W. P. Mackay, of Hull, is a little work of peculiar value. We welcome the third edition, completing the tenth thousand. (1s. 6d. *Hodder & Stoughton*).

Our Harvest Festival will be appreciated by conductors desiring a complete seasonable service, with tuneful compositions, a thoughtful meditation, and Scripture readings. (4d. *R. Culley, Wesleyan Sunday School Union.*)

Not for the first time has the ground been covered which W. H. Broom surveys in **The Church of England Prayer Book Compared With the Word of God** (3d. *James Carter, 13, Paternoster Row*). The pages are critical, and will doubtless have many readers.

Sunbeams through the War-Cloud is a volume of short poems on special incidents in South Africa, by Rev. F. J. Hamilton, D.D. The tone of the pages is patriotic and religious. Some of the pieces are well suited for recitation in public. (2s. net. *Elliot Stock.*)

The Young Woman is an entertaining magazine, though not specially appealing to serious or busy Christian people. The stories and sketches alike are fully illustrated, and there are semi-confidential chats and papers such as the generality of young women like to read. (*Horace Marshall & Son.*)

Somebody, by Stella Austin (1s.), is a bright little tale for the young folk. So also is **At the Foot of the Rainbow** (2s.), a tale of adventure, by M. H. Cornwall Legh. Another volume, for the same large constituency, is **Left to Themselves**, by E. M. Green (2s.), a story of lively interest, admirably illustrated by Arthur Hopkins. (*Wells Gardner, Darton, & Co.*)

From the *Free Age Press, Maldon, Essex*, has been issued a deeply-interesting little book, entitled **Christian Martyrdom in Russia**: Persecution of the Doukhobors. The pages contain papers and letters edited by Vladimir Tchertkoff. Already the book is in its second edition, and some account is given of the deliverance of the people by emigration, organized in large measure by members of the Society of Friends.

There is no more reliable writer on Ritual in the Church of England than Rev. N. Dimock, M.A., sometime vicar of St. Paul's, Maidstone. What is more, this authority regards ceremonies in their right relation to Divine worship. He quotes with approval Bishop Hall's testimony: "We hold preaching an essential part of God's service; ceremonies none at all." We heartily commend to a circle of readers wider than those who merely follow questions of law or decorum, a substantial pamphlet entitled **Ritual; its Use and Misuse**, considered especially in view of the Church's Debt to the Lost World (1s. net. *Elliot Stock*). The chapters were originally published in *The Churchman*. They are a model of controversial style, and have much to teach regarding the relation of shadow and substance in religious worship. Another useful work by the same author, is **Light from History on Christian Ritual** (2s. *Charles Murray, 7, Paternoster Square*). Rich in facts and cogent in reasoning, this little work should do something to clear the air of wild statements and bold assumptions on points of Ritual. It is issued under the direction of the Council of the National Protestant Church Union.

A useful booklet is HINTS TO OPEN-AIR WORKERS, by C. N. B. Muston. (6d. per doz. *Edinburgh: W. Nicol, 67, High Street.*)

Messrs. J. Sears & Sons, Crane Court, E.C., are issuing a new periodical, to begin next year, entitled THE BAPTIST HERALD, for church and home. It is designed for denominational localization.

A new series of timely tracts are being published by the *Convent Inquiry Society, 3, Gray's Inn Place, W.C.* In lucid and powerful terms these leaflets expose the secret methods and characteristics of convent life. (3d. per doz.; 1s. 9d. per 100.)

Rev. A. G. Townshend, vicar of Sileby, Leicestershire, has written a searching tract for the times, entitled ROMANISM IN THE S.P.G.: Reasons why Evangelicals should not support the Society for the Propagation of the Gospel in Foreign Parts. (5d. per dozen. *Carson, Grafton Street, Dublin.*)

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DONATIONS

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North Africa Mission (*Miss Smith*)—1 Rev. 4, 5, 6, £13; (*Rent*)—1 Rev. 4, 5, 6, £7; (*M. Rolland*)—1 Rev. 4, 5, 6, £5...	25	0	0
Friends of Armenia (*Famine, Children*)—Kotagiri	2	0	0
Mr. Fegan's Homes—An offering to the Lord, 2s.; Wimbledon, 2s. 6d.	0	4	6
Flower Girls' Mission (*Holiday Fund*)—H.G.M. ...	0	10	0
St. Giles' Christian Mission—Wimbledon, 5s.; (*Holiday Homes*)—J.A. and S.G.P., 5s.	0	10	0
Mildmay Mission to Jews — E.C., 5s.; E.C., £1 2s. 6d.	1	7	6
British Soc. for Propagation of the Gospel among Jews—Anon., £5; S.E.R., 2s. 6d.	5	2	6
Jewish Work London City Mission—Wimbledon ...	0	2	6
Mr. Charles Cook's Hyde Park Mission—Ruth ...	0	10	0
Church of England Temperance Society—S.E.R. ...	0	2	6
Dr. Barnardo's Homes—Insignificant, 5s.; D.V.Y., 10s.; C.L.M.T., £1; Helensburgh, £1 10s. ...	3	5	0
Rev. J. W. Atkinson (*Holiday Fund*)—R.	0	2	6
George Yard Mission—M.F.	0	5	0
Sailors' Welcome Home (*Miss Child*)—R.B. ...	0	10	0
Bridge of Hope (*Miss Steer*)—R.B.	0	10	0
British and Foreign Sailors' Society (*Yarmouth*)—Friends	3	0	0
John Street Chapel, Marylebone—Friends	1	1	0
Theatrical Mission — Friends, £2 2s.; S.E.R., 2s. 6d.	2	4	6
Bristol Orphan Houses—C.L.M.T.	1	0	0
Scripture Gift Mission (*Paris Exhibition*) — C.L.M.T.	1	0	0
Irish Church Missions—C.L.M.T.	0	10	0
Anchorage Mission—Helensburgh	1	10	0
R.N. Mission, Deep Sea Fishermen—Helensburgh...	1	0	0
Total	£327	14	11

ADVERTISEMENT.

Hyde Park Hall—H.S.F. (Westward Ho!), 10s.

Imperial Protestant Federation.—There have been still further additions to the ranks of the Imperial Protestant Federation recently, the Countess of Huntingdon's Connexion and the Free Church of England having joined it. The demand for copies of the petition against the proposed Irish Roman Catholic University shows no sign of abating, and over 28,000 copies have now been despatched to all parts of the kingdom. The electoral rolls of the Federation are now being worked by fourteen Protestant societies in about 400 places. Applications for petitions or electoral rolls should be addressed to 3, Palmer Street, Queen Anne's Gate, London, S.W.

Death of Mr. Robert Rae.

MANY will hear with sorrow of the death of Mr. R. Rae, for many years secretary of the National Temperance League; he died at Westgate-on-Sea on Saturday last. Born in Hamilton, N.B., in 1823, Mr. Rae entered a Glasgow business house in 1841, and about the same time commenced his contributions to the temperance journals. In November, 1846, he became secretary of the newly-formed Scottish Temperance League, and, along with three friends, established the Glasgow Commercial College, for which he acted as secretary. His first visit to England was in 1848, when he went to British Temperance League meetings at Manchester. Next year found him in Ireland, and London welcomed him in the year of the Great Exhibition, 1851. In October, 1853, he retired from the League secretaryship to devote himself to to the *Commonwealth* newspaper. When its career closed, in 1861, he accepted an invitation to become Secretary to the National Temperance League, in connection with which he laboured without intermission until quite recently. In July, 1887, an illuminated address, influentially signed, was presented to Mr. Rae. It referred to the remarkable progress made during his connection with the temperance movement, and was accompanied by a cheque for £1,500. A couple of years ago Mr. Rae was knocked down by a cab in the City, and from the effects of the injuries he then received he never thoroughly recovered.

A Story of a Hat.

GOD told me at Leeds to wear a silk *hat*, and have on it in gold letters, "PREPARE TO MEET THY GOD." My heart rose against this. Now see: 14s. was the price of a hat. I said, "Lord, I have not got 14s." A gentleman said to me, "Day, I have a hat upstairs. Would you accept it?" "What sort?" said I. "A top hat," said he. "Capital," said I. "Now, God made my head, and if this is of Him, it will *fit*." I tried it; it did.

In Sheffield, a lady beckoned to me at Central Station. "What do you want, madam?" "Oh, that *hat* upsets me." "Nay, it cannot be the hat; you mean the words on it." "I have made no preparation," said she.

Dining in the same city, a gentleman called me: "I think, sir, I ought to speak to you about your hat. Were you not dining at such a place? Did you not eat your dinner wearing the hat?" "Yes," said I. "Well," said he, "the barmaid read the solemn words. The next thing I saw, she was wiping the tears away."

The first to encourage my heart was a sergeant of police near the General Post Office; numbers were reading the words. "God will use that," said he; "I will pray for you, my brother." In the Strand, late at night, I quietly walk, respectably dressed (for my Father, who paints the pansy so gay, looks after my raiment). A poor harlot looked at the words, and turned deadly pale. Doubtless her past life came up.

Is not the following grand? An official said, "No religious books can be given away; but this man has stolen a march on the magistrate. There is no bye-law to deal with a *hat*." A gentleman is having the words, "Prepare to meet thy God," written on a conspicuous space, paying £5 per year for rent. This is the outcome of the hat. He is a convert of precious Richard Weaver. Two other spaces will be thus used.

The bookmakers have declared that they will "do for me." Ever since Ben Alberto's conversion last year, they have tried to break the pole of my Gospel banner.

W. DAY.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—M.B.G. C.P.Q. J.C.N. E.E. L.W. F.J.H. W.D.D. J.K.W. M.B. A.T. J.W. F.J.P. C.L.R. W.R.B. W.C. Miss M. J.W.W. R.McL. K.K. E.H.R. C.O. G.N. L.C. T.H. J.A.S. E.F.A. J.D.R. J.H.B. W.E.McI. E.T.H. G.B. H.C. J.J. W.A.S. W.J.T. M.A.S.S. O.L.H. T.C.W. E.L.D. A.C. H.R.F.B. F.L. T.M. C.P.W. W.E.D. H.P. W.G. T.H.E. A.C.B. J.N.R. J.M.P. B.W.R. W.L. G.C.R. H.J. Mrs. S.M. H.S. F.J.E. W.B.H. H.A.M. J.N. M.L.W. F.E.H. W.P. F.T.S. R.H.S. F.T.S. E.J.Y. W.H.M. C.P.H. C.H. M.A.

APPLICANTS FOR TRACTS.—Mr. C. W. Barton, 2, Victoria Road, Stoke Newington, N.; Rev. J. W. Atkinson, Claremont, South Hackney, London; Corp. Claude C. Purchase, Station Pay Office, Barracks, Newcastle-on-Tyne; Mr. J. While, Bk 99, Victoria Road, Aston, Birmingham; Miss J. E. Reene, 176, Waterloo Road, S.E.; Miss Alice Nott, c.o. Mr. Harris, The Strand, Barnstaple, Devon; Mrs. Martin, Grapevine Cottage, Quainton, near Aylesbury, Bucks.; Miss E. S. Kenny, 1, Kelvin Grove, Princes Park, Liverpool; Mr. W. Bilton, c/o Mrs. J. Harris, Eastdene, near Eastbourne, Sussex; Mr. Harry Jordan, Ivy House, Vicarage Road, Langley, near Birmingham; Miss Lizzie France, 197, Vallance Road, Bethnal Green Road, E.; Miss A. Dunscombe, 2, Exeter Hall, Weston-super-Mare.

The Council of the Evangelical Alliance *ask for financial help, and for sympathetic prayer in aid of their work. The pecuniary need is urgent. Moneys have been advanced for aggressive Gospel work on the Continent, but the financial help which was expected towards this and other expenses, has not been received. And in various ways the Council has been passing through a trial of faith, and now, after prayer, makes its need known to all Christians. Subscriptions of smaller amounts will be gratefully acknowledged, but donors of £20 and upwards will be entitled to all the privileges of Life Membership of the Alliance.*

POLWARTH (President).

JOHN PATON (Treasurer).

Sept. 24th, 1900.

Contributions may be sent to the Office of THE CHRISTIAN; or to the Secretary, 7, Adam Street, Strand, W.C.

THE STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

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NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON M.A.

STAR HALL (ANCOATS), MANCHESTER.

"Blessed are they that are perfect in the way, who walk in the Law of the Lord."
Psa. cxix. 1 (R.V.)

HOLINESS CONVENTION.

TUESDAY, Oct. 9 to 14, 1900 (six days).

PRAISE MEETING, MONDAY, Oct. 15th, 7.30 p.m.

Speakers:

Rev. A. and Mrs. ALLAN, Hull.
Rev. JAMES FLANAGAN, London.
Mr. and Mrs. J. G. GOYAN, Faith Mission.
Rev. G. C. GRUBB, Ireland.
Rev. B. F. HAYNES, U.S.A.
Rev. G. CAMPBELL MORGAN, London.

Foreign Missionaries:

Mr. and Mrs. DAVIDSON, India.
Mr. GARDINER, London.
Mrs. NICHOLSON, Travancore.
And Others.

Mrs. and Miss CROSSLEY, Conveners.

Trams from Piccadilly every few minutes.
Accommodation for Visitors remaining throughout the day.

MEETINGS—SUNDAY, 7, 11, 3, 6.30.
WEEK-DAYS, 10 (prayer), 3.30, 6, and 7.30.

Secretary—Mr. E. TROWBRIDGE, *to whom application for Rooms may be made*

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE break-up of the Boer armies, and the passing of Botha's commando into Portuguese territory, where they will be practically prisoners, clearly presages the end of the wearisome war in South Africa. As soon as the "marauding bands" that are left are disposed of, a new era will begin in this deplorable racial conflict. It should be one of conciliation, wise government, and gradual elimination of the causes of race-animosity. The task before the administrators of the South African dependencies in the near future will be a very difficult but a very honourable one. It will be to "slay the enmity" that remains, and establish a new sense of mutual confidence and co-operation between the Dutch and English. A nobler task could not be entrusted to them. Those who wish well to South Africa will pray that it may be fulfilled in the spirit of true justice and religion.

Rev. E. G. Gange, in a recent sermon, said that while conscription had its strenuous enemies in some quarters, it was, at least, significant that in France and Germany, where the system prevailed, there was much greater dread of war than in this country. The existence of a military class was a great danger, because, in times of excitement, the people clamoured for war without any sense of personal danger, and considered that, as they had paid the piper, they had a right to call the tune. But there are surely better ways of deepening the sense of responsibility in so serious a matter as this. The war in South Africa, which has brought death and sorrow into so many homes, and will soon press so hard in extra taxation on the resources of millions more, will probably make war an unpopular cry for many a year to come—and this will be one of its few beneficent aspects. There is, in addition to this, a special call on all who have any educative influence on the people to preach the neglected doctrines of peace and brotherhood among the nations.

The Archbishop of York's distinction between a "sacrifice of memorial" and a "sacrifice of propitiation," as applied to the Lord's Supper, made in his Church Congress sermon last week, does not seem to help very much the controversy which is rending the Church of England into opposing camps, and filling the country with increasing disquietude. In the first place, he was giving his own reading of the question, and in the same sermon he pleaded for the right of others to differ from him. In the second place, what precisely are we to understand by the phrase, "sacrifice of memorial"? If, as he said, "the one, perfect, all-sufficient sacrifice had been offered once for all"—in what sense can the celebration of the Lord's Supper be anything but a "memorial" of that one sacrifice? One thing is certain—that this deliverance will not hinder the Romanizing party from pursuing its tactics, for it is clear that the highest dignitaries in the Church have no authoritative direction to give to anyone.

The Bishop of Southwark spoke very strong words about the appointments that are frequently made to offices in the cathedrals, the men often being chosen not for the Church's sake, but for the man's sake, and even for his family's sake. He was right in proclaiming the law that in the matter of patronage no one could plead that "he could do what he liked with his own." It was an office of sacred trust, and the Church would never get efficient men for her work till every patron from the Crown downwards chose men with reference to their fitness for that particular office. When to the "family" interest is added that of ritualistic bias, the chances for right and true appointments are further minimised.

Meanwhile, as is shown by a Parliamentary return made at the suggestion of Lord Hugh Cecil, the sale of advowsons continues briskly, in spite of the recent prohibition of the disposal of "next presentations." As many as seventy-seven livings were sold last year, ten being disposed of to clergymen and nineteen to ladies. This traffic in the right of appointing spiritual teachers and pastors is a great affliction to the Church. It is doubtful how long the present condition of things can be allowed to go on. The attempts of Parliament to deal with this and other ecclesiastical questions piecemeal have been singularly and significantly unsuccessful.

The Baptists, who are holding their autumn assembly in Leicester, are looking forward to the new century with hopefulness. The president of the Union, Rev. W. Cuff, delivered on Wednesday morning an address characterized by deep spirituality and vigour. Referring to the Simultaneous Mission of the Free Churches, to be held next year, he said:

> The most elaborate preparations are being made for it. Many large cities and towns have been selected, and preachers appointed to conduct the services. We supremely desire *all* the churches to join in the mission. It is not a mission to the poor churches in the slums, *but to all the churches in centres and suburbs.* We earnestly plead with our *best* people to come to the meetings, and help in the work. All the leading preachers, pastors, and evangelists are giving their time and strength to the mission. We mean to preach the Gospel, and more, to take it to the homes of the people and verily seek their souls.
>
> It is not a mere outside mission, but a mission of the churches, mainly conducted by their pastors, and mostly in our places of worship. We shall gather in the sheaves. We believe the confession of faith to be of the greatest importance. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Our prayer and fondest hope is that our own children may be saved and added to the Church.
>
> This mission may bring to us other things. Some churches that are doing next to nothing may learn how to mission their own immediate neighbourhood, and get the people in to hear their own pastor. In some chapels there is plenty of room, and if vacant places were filled there would be unbounded joy. Pastors are weeping before the Lord because so little is done to gather in the people. This mission may teach us all how to do much more holy work for Christ.

With these facts in mind, the churches may well betake themselves to prayer. Where they are so engaged, let them throw themselves with ever-increasing faith upon the mercy and faithfulness of God.

A *Daily Express* "special" of last week, upon the value of a licence, marshals facts of serious import. A drink licence obtained for a house increases the value of property to an abnormal extent.

> Thus in Newcastle there is a small public-house consisting of two storeys only, situate opposite the gates of a large factory. As a house the place is worth about £250, yet two years ago it fetched at a public auction the sum of £28,100! In London two public-houses realized £112,000; £59,000 was paid for a forty-nine years' licence in the Walworth Road; £105,000 for two houses in a squalid part of the docks district; and recently a house at Clapham has been valued at £130,000.

The value of the licences in the United Kingdom is enough to pay off the National Debt.

The *Express* writer, dealing with the situation entirely from a national point of view, urges that these licences should be taxed, since "the value of a licence granted is unearned increment." Pending the time when a strong Government will grapple with the drink question on the ground of morality, it is certainly reasonable to demand that a check should be placed upon

> the enrichment of fat tavern keepers, who sit behind their bars and grow wealthy out of the natural weakness for drink.

At the present moment the country is practically giving, through licences, its wealth to the worst sections of the community.

One of the worst features of the liquor business is the creation of immense vested interests directly a new licence is granted. Lord Gray the other day found himself the sudden possessor of £10,000 through a case of this kind. He has declared his intention of devoting all the profits to local objects. This is a practical illustration of the Gothenburg system on a small scale. The question whether the same method might not be carried out on a larger scale is a very relevant one, especially in view of the powers given to the new governing bodies of London which are just coming into existence. This would possibly be a step towards the gradual extinction of licences, so restricting the temptations to drink. It would at least secure that private speculators should cease to make enormous fortunes out of the drinking facilities of the nation.

Naturally, the "Beer and Wine Trade National Defence League" and "the United Parliamentary Council of the Retail Liquor Trade" are in arms at the present political juncture, and in their communications in regard to the General Election have some strong things to say in regard to "the Teetotal Party," the greatest prominence being given to the question of compensation "if for any sound reason of public policy any such licences should at any time be withheld." The fallacy of the arguments in regard to "private property" is easy to see, and that in such cases "the compensation should be provided out of the revenues of the State"—or, in other words, out of the pocket of the sober citizen—is opposed to common sense and common honesty, seeing that a licence is simply an annual concession. The Liverpool Bench certainly do not seem to attach much importance to such illogical contentions.

Dr. Dawson Burns has once more tabulated the painful and startling returns of the drink traffic, and it appears from them that the national expenditure upon intoxicating drink in 1899 exceeded £162,000,000 sterling, including £46,000,000 upon wines and spirits. Dr. Burns says that, in calculating the amount thus spent by the working classes, he has considered it fair to assign to them "a total of £84,000,000 as the amount expended by industrial manual classes in one year upon intoxicating liquor." With such figures before us, it is not difficult to trace the source of a large proportion of the poverty and crime which disgrace our national life, or to recognise the terrible responsibility incurred by Government in not only permitting the existence in our midst of such an evil, but in even fostering its growth and development.

It is painful to observe that the crime of suicide continues to increase both in Britain and upon the Continent. In France the number of cases has grown during the last half century over 200 per cent., although the population of that country has increased only 18 per cent. In Germany and Belgium also the rate has nearly doubled, while in Denmark it has remained stationary. In England and Wales it has grown by about a third as compared with the period covered by the first twenty years of Her Majesty's reign; but this increase, happily, is not so serious as it would otherwise appear when the large growth of the population has been allowed for. In any case, however, it is a lamentable side of modern life.

Dr. Lorimer, of Boston, U.S.A., writing on the "Modern Distress of Nations," discusses three things which, he declares, are at the bottom of the difficulty, the race factor, the thirst for riches, and religion. Speaking of the element of greed, the Doctor says:

> Money, greed, the thirst for riches, has played a considerable part in the development of the present crisis. The Asiatic is not a fool. He knows as well as we do that the white man's interest in the coloured man, *with the exception of Christians and philanthropists*, is largely, if not altogether, determined by the question of gain. We must admit that there is a good degree of smug hypocrisy in our talk of "benevolent assimilation," for the fact is, except in speech and to quiet the Republican conscience, there is very little benevolence in our dealings with alien and inferior tribes. We rush in among them for purposes of trade, and we convey to them in exchange our special vices.

This is a factor which many refuse to deal with in the consideration of the present crisis; but it is there, and it *must* be dealt with before the strife will die out. The really important thing is not to suppress rebellion (although that has to be done), but to remove the causes which have led to the present outburst of hatred, and chief amongst these causes is an unholy greed.

The question of diminished attendance at Sunday schools, to which we recently called attention, is provoking a correspondence in several religious papers. Certain enthusiasts will not admit the damaging facts at all, others are exaggerating them in a ridiculous manner. What is needed is a sane and honest attempt to get at the facts in every case, and then to seek for the real reason of the decline in attendance. Nearly all the letters in one journal take the line that young people are tired of Sunday school because the teachers, for the most part, do not teach the "advanced" views which regard the Bible narrative of the Fall as a myth, and evangelical teaching as crude and out of date. It is pretty evident that such correspondents read their own fads into the situation. It is far more likely that the "broad" teaching accepted by many parents has destroyed their interest in their children's conversion, and that the apathy of the parents has acted unfavourably upon the children.

There is a "breadth" of thought and of life which is a very poor kind of narrowness; and there is what men term "narrowness" which is really the truest breadth. The tendency of all fruit trees is towards "breadth"—*i.e.*, if they are allowed to grow in their own way, they spread out in all directions, to their detriment; but wise gardeners restrict their outreach, and narrow the trees within certain limits, so that better fruit may be borne. It is much the same with men and women: minds and hearts which are so "broad" that they can go out equally towards truth and error fail of the highest results. To obtain the best and to accomplish the best in life it is necessary for persons to rigorously apply the pruning-knife. Of course there is a false and a petty narrowness which is always harmful; but the true narrowness, which limits life so as to concentrate its forces, is absolutely necessary for the true Christian.

Prevailing Prayer.

Rev. THEODORE L. CUYLER, D.D.

THERE are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah, the model mother; Ruth, the model daughter; and Dorcas, who sanctified the needle. One of these was that Syro-Phœnician woman who came to Jesus, and besought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her, as it were, at arm's length, in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and like him she carries the day. "Go thy way," saith the compassionate Jesus: "O woman, great is thy faith; be it unto thee even as thou wilt." And so He granted to a great faith what He might have denied to a little faith.

Prayer is not a teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that it is best for us to have is a complete trust in God. He does not cheapen his mercies; nor does He toss them to us as a foolish father flings money to a spendthrift son. We must come into

THE RIGHT ATTITUDE

and *stay there*. An honest, trustful faith—a faith that works while it prays—a faith that is not baulked by discouragements—does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth, because *Thou didst it.*" A child-like faith has often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides across our road we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the Gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

The Syro-Phœnician mother would have done egregiously wrong if she had gone home submissively under a first seeming discouragement. "There's nae gude done John, till ye get into the *close grups*." So said Jeems, the doorkeeper to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the Divine Healer. God is a wise and supreme Sovereign up yonder, and we are responsible free agents down here. As a sovereign,

HE HAS COMMANDED US TO PRAY,

and to pray without ceasing. The ceasing would be a sin. God reserves to Himself the right to grant our requests when He chooses, and just as He chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to Him; *i.e.*, such answers as are for our good and for his glory. The right kind of faith is that temper of the soul which submits to what God orders, but *never submits to what God can make better.* If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labour nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to

LOOK FOR A CROP

unless he has ploughed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do his part. He promises his Holy Spirit to his ministers and his churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. The early church was "*continuing* with one accord in supplication," when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison-doors; and I have seen awakened sinners come into meetings and inquiry-rooms who were just as truly delivered from Satan's prisons as the Apostle was, by fervent intercessory prayer. That Syro-Phœnician mother's message to the churches to-day is—*prayer is power!* Everything with Jesus; less than nothing without him! Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent corrupting "world;" for, as long as the world has influence on Christians, they will gain none on the world. The other is to come into closer companionship with Christ Jesus. Closer in clean, godly living; closer in self-sacrifice; closer in love labours for the salvation of souls. Then the "close grups" in prayer will bring down the sought-for blessings.

Whitefield and Moody.

THE appearance of the Life of Dwight L. Moody in June last, and of a new Life of George Whitefield in September, may be said to constitute a sign.* They remind us that mighty men of God have been among us, that *the* truth which has conquered men's hearts in crowds has been what John Wesley called "a bleeding Lord," and that we and our children's children may see greater things than were seen either in Whitefield's or Moody's days. It is not possible to read the two lives without at once beginning to compare and contrast the two great evangelists and their work. In some things the similarity, in other things the dissimilarity, was remarkable.

POINTS OF RESEMBLANCE.

The root of each man's life as a Christian worker was a clear and definite conversion: in Whitefield's case, the termination of long and bitter struggles in his own soul, not unlike those of John Bunyan; in Moody's case, the fruition of very ordinary experiences, and thoughts, and longings. But both started fair and square, never hampered with misgivings and questions as to their own relation to God and to Christ their Saviour; they knew in whom they had believed; they knew that they had been turned from darkness to light, and the light never so faded away as to cause anxiety as to their own salvation and consequent vacillation in work. Come what might, they always realized that they belonged to the Saviour, that He had called them to be disciples and servants.

They practically held the same faith—evangelicalism, with a leaning to Calvinism. As Wesley described Whitefield's belief, so might Moody's be described, in these words: "All men are dead in trespasses and sins; all are by nature children of wrath; all are guilty before God, liable to death, temporal and eternal. All power to think, speak, or act aright, is in and from the Spirit of Christ; and all merit is in the blood of Christ. May they not be summed up as it were in two words—the new birth and justification by faith?"

Whether these men were right or wrong, this was their belief, and this was the truth they proclaimed with such marvellous power and results the whole of their lifetime. Whether anything can create a revival of religion, or call into existence a preacher with the necessary zeal, steadfastness, courage, and unselfishness to head a revival, other than this belief, the world has yet to see.

It is also to be remembered in the cases of Whitefield and Moody, that they drew from their belief such a realization of the love of God as made them almost irresistible in tenderness. Whitefield's tears seldom admitted of such a thing as "a dry meeting," and no one who ever saw them can forget the melting affection of Moody's eyes. Both men were

MIGHTY IN LOVE,

and while others, professing what they call a broader and more intelligent creed, say a great deal about love, and make only a faint impression, they impressed and won by the thousand persons of all classes and of every shade of culture and of no culture at all. This fact also has to be accounted for.

Naturally they were both of an affectionate disposition, impulsive in temperament, and large-hearted; just the kind of men to exert a deep and wide influence. They were the men who may be used in great movements intended to be catholic, in the best sense of that word. Whilst John and Charles Wesley never fraternized with Dissenters, as Free Churchmen were called in their day, Whitefield, from the very first, went among them freely, and ultimately became one of them in practice, although he never formally disowned the Church of England nor was disowned by her. Indeed, he lived on terms of warm friendship with many of the clergy, and they heartily co-operated with him both in consecrated churches and in unconsecrated chapels. He was the most liberal-minded man of his day. So also Moody, who was by preference a Congregationalist, just as Whitefield came to be one of the same order, was no narrow bigot who believed that he alone was right, and everyone else wrong. As became an evangelist, he was a brother of all those who love our Lord Jesus Christ in sincerity.

The unconventional freedom of the two men, their warm-hearted ways of doing good, procured for them the same epithet of "honest" and "crazy" at the beginning of their careers. In England men said it was "honest, crazy Whitefield" who was preaching; in Chicago they said it was "honest, crazy Moody" who was rushing about after his philanthropic and religious schemes. Curious it is to see how the wise men, the prudent, the discreet, who never get excited save over a "boom" or a "slump" in the stock and share market, always hit upon the idea of some mental defect as the explanation of unselfish devotion. Paul was "mad;" Jesus was "beside Himself." And everyone who lives well up to his Christian faith is

"A BIT GONE ON RELIGION."

Yet wisdom is justified of all her children. Jesus is owned, even by enemies, as the one peerless Character of the ages; Paul is one of the deepest of thinkers; Whitefield retained for more than thirty years the unwavering confidence and attachment of a man so shrewd as Franklin, of a people so "canny" as the Scotch, of colonists so independent as the New Englanders, of a city so cosmopolitan as London; and Moody was acclaimed in his own land and by the keen merchants of every great city in Britain, "the incarnation of common sense." In his own day a man may be accounted "a fool for Christ's sake;" but time brings round the judgment that he was wiser than any of his generation.

It may be safely conceded that both these evangelists gave no little colour by the audacity of their campaigns to the charge of "crazy." But can "works of faith and labours of love" ever be measured by the standards of the world?

In a beautiful humility that was willing to confess faults in the most open way, these two Christian workers were strikingly alike. If they grieved wittingly or unwittingly the lowliest person, they would seek to atone for the wrong and undo it. The Spirit of the Saviour is as conspicuous in the courage which trampled upon pride as in their exhausting and unintermitting labours. Neither of them ever shrank from saying:

"I DID WRONG: I AM SORRY FOR IT."

They resemble each other in the lowly beginnings of their work, and in the lack of intellectual distinction in their deliverances. Whitefield was thankful to preach to prisoners, to a few village people, to scattered colonists; and Moody found his first audiences in rough boys whom he gathered from the streets and among the humble toilers of Chicago. But God granted them both to speak to some of the greatest and most distinguished of their day. They had a surpassing power for impressing truth on all types of mind; they had "an unction of the Holy One" which made them preachers of consummate ability.

Two men may speak the word "love"—one in such a way as that you pay no heed, the other so that your heart is won for ever. Garrick would have given a hundred guineas to be able to say "Oh" as did Whitefield. The exclamation must have had depths of tenderness, of entreaty, of anxious love, of eager concern, of mighty yearning, which Whitefield's spiritual vision saw and penetrated, but which Garrick's worldly mind saw not, and of which his tones could therefore give no hint. And Moody's voice, too, said much in common words.

THE POINTS OF DISSIMILARITY

between these men are just as striking as the points of similarity. Whitefield burst at once into power as an orator; Moody never was an orator at all. Whitefield was eloquence personified; Moody was only a talker. In Whitefield, the voice, the look, the gesture, the whole man uttered the message; in Moody, you simply had a man who was in supreme earnest, as sincere as the day, pressing home a truth of momentous import. Whitefield's instant triumph as a preacher in his first sermon—which was preached largely to persons who had known him from boyhood, and was said to have made fifteen "mad"—showed how true it is that "the orator is born, not made." But Moody at first could with difficulty get through a five minutes' talk to a class. Slowly, but steadily and surely, he pressed on until more liberty and power were gained.

The spiritual dissimilarity between the two souls is remarkable. From the very moment when Whitefield saw Jesus as his Saviour by faith he surrendered all to Him, and had no ambition, no desire, to do anything but proclaim Him to everyone. From that moment also he was filled with the Spirit. His first sermon was preached with liberty and with what he calls "Gospel authority," and with saving results. For five-and-thirty years that converting power flowed through him in an unbroken stream. This is awesome—a preacher who from the first sermon to the last never seems to have preached a sermon but souls were saved. But Moody had worldly ambitions, even after his conversion, which had to be surrendered before power came upon him, and still further discipline and teaching had to be passed through before he reached those ample spaces of peace and joy and fellowship with God, where he, too, became

A UNIFORMLY USEFUL PREACHER.

The eloquent orator was no organizer. Moody was consummate at organizing. The spirit of our mechanical, methodizing age was incarnated in him, much to the advantage of his work, still more to the advantage of the generations that shall follow, and that shall enjoy the privileges of his great institutions. The conditions under which the two men laboured were a perfect contrast. Whitefield could find nothing swifter than a horse on land and a sailing-vessel on sea; Moody travelled by the fastest of trains and steamboats. Whitefield, when he was shattered with disease (and he was a sufferer almost from the beginning of his labours), had nothing more comfortable than a rickety carriage to ride in over pre-macadamized roads; Moody had the comfortable, smooth-moving saloon carriage. Whitefield many times rode 2,000 miles, from Savannah to York in Maine, or vice versa; swimming wide rivers, creeks, and estuaries; tracking his way through forests and swamps; preaching as he went along through

"THESE UNGOSPELIZED PARTS,

hunting for souls." Moody encountered no such exposure. Whitefield had to gather his congregations from widely-scattered farms, hamlets, villages, and small towns; Glasgow had only 20,000 persons; and, the great cities of the manufacturing counties had to be made. Moody found in his own country and in this country the people massed in huge cities, easily accessible through posters on the hoardings and advertisements in daily papers. Whitefield had to use the open fields for his huge audiences; Moody generally had his under some kind of cover. It is true that buildings of some size were raised for Whitefield at Boston and Philadelphia, but they would not compare with the structures possible in our day. And then, it remains to be said, that Whitefield had no aid from music such as Moody enjoyed from the singing of his friend, Mr. Sankey. And Moody seems to have had money far more freely placed at his disposal than had Whitefield.

The mighty evangelist of the last century used to say that God's people were justified in expecting greater things than the world had ever seen, and that greater and greater would follow. Moody's work is greater than Whitefield's. What will the next work be? Who will be the worker? What will be his methods? All this remains in the unknown. But is it unknown how the work will begin? Will it not then, as heretofore, begin as a grain of mustard seed? And will not the worker be some unknown man, like the youth who came from the Bell Inn, Gloucester, and the youth from the Boston and Chicago boot-stores?

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* The Life of Dwight L. Moody. By his Son, W. R. Moody. (10s. 6d. and 12s. 6d. *Morgan & Scott.*)
George Whitefield, M.A., Field-Preacher. By J. P. Gledstone. (6s. *Hodder & Stoughton.*)

Reflections on the War.—II.

By AVARY H. FORBES, M.A.

MAGNANIMITY.

THIS virtue, which is a much rarer one than bravery, has, however, been perhaps as proportionately conspicuous in the present war. The most difficult form of magnanimity is, perhaps, to appreciate the good qualities of the foe, especially after reading the English newspapers of the later months of 1899. Yet our soldiers have recognised repeatedly how deceived they had been in their estimate of the foe. Of this there is ample testimony; but the following must suffice:—

"I see by your letter that you think the Boers curs and cowards. Do not run away with that idea, as it is not all Gospel that is printed in the home newspapers. We, who are actors in this great drama, know and think differently. Of course there are a few isolated cases of Boer treachery; but take them all through they are a brave lot." (From a Corporal, East Surrey Regiment, February 8.)

"I am now in the Boer Ward. I was much surprised on coming in contact with these men. From what I had read previous to coming out, I had imagined they were a rough, uneducated lot; but those I have seen are quite the contrary. Without exception, they are a very decent lot of fellows, well educated, and will talk on any subject except the war." (From a Private of St. John's Ambulance Brigade, March 22.)

"I never wish to meet a braver general than Cronje, and I have never served in a war where less vindictive feelings existed between the two opposing armies than in this." (From Lord Methuen, March 20.)

"The Boers showed great kindness both to the wounded and unwounded on that day." (From the late Mr. Steevens, war correspondent of *Daily Mail*, March 2.)

"No matter what the English papers say to belittle the Boers, they are a brave, stubborn foe, and not nearly so bad as they are painted." (From Sapper J. M., 26th Company Royal Engineers, March 8.)

A higher note is struck in the following simple facts, more eloquent perhaps than pages of eulogy.

"One would hardly have thought they were enemies. They talked to us quite freely, and helped us to dig the graves and to carry our dead. There was one very touching incident. After our Major had read the burial service, one of the Boers stepped out and said a short prayer, hoping the war would soon end, and while we stood with heads uncovered, they sang a hymn in Dutch. It cut our fellows up very much; in fact they could hardly speak for some time." (From an officer of Army Medical Corps, March 20.)

Nor was this an isolated case. Corporal Ambrose, of the Suffolk Regiment, writing home about the disaster which his regiment suffered, says:

"The Boers helped to dig the graves and bury our dead. They sang two hymns over the graves of our dead" (February 19).

MORE THAN CONQUERORS.

It is a remarkable fact that there has been more fruitful Christian work amongst soldiers during this war than, perhaps, there has ever been before in our Army. The work began, indeed, on board the troopships going out.

"Something like thirty conversions," writes a soldier (who was also a member of the Salvation Army), "had been recorded by the time the vessel dropt anchor in Table Bay" (*War Cry*, March 3).

"We have seventeen professing Christians on board," writes another. "We have had a meeting every night since sailing. . . God is with me, and is blessing me; and even on board a transport—gambling, cursing, and swearing on either hand—He keeps me with a clean heart" (*War Cry*, January 20).

It is to this poor fellow that the following refers:

"MacLaine is numbered with the slain. . . The soldier's spirit has conquered, and gone to spend an eternity with God" (*Ibid*).

Every one knows the anecdote of Sir Philip Sidney at Zutphen—refusing the drink of water in favour of a wounded soldier, while he himself lay mortally wounded. Its heroism has, however, been paralleled—and more than once—in the present war. Take the following from the *War Cry* of February 3:—

"Bob Drysdale passed away singing hymns to the last. Every man in the regiment (Black Watch) is talking about him. One man went to give him a drink, but he refused, saying, 'Give it to another lad; I have got the water of Life.'"

A member of the Naval Brigade was killed at Graspan:

"When he fell, one of his comrades offered him some brandy, but he pushed it from him with the remark, 'No, I belong to God; He will take care of me.'" (*War Cry*, February 27.)

Leaguer Scott, of the Black Watch, had some remarkable escapes.

"His kilt was fairly riddled with bullets, and his can was struck twice. To the astonishment of his comrades he kept singing, steadily and calmly, as the bullets whizzed by him, 'Safe in the arms of Jesus.' Truly salvation makes a man a hero at such times as these." (*War Cry*, February 3.)

Mr. Wheeler, the late devoted secretary of the Soldiers' Christian Association, sent much glorious news from the front. After visiting the field of Magersfontein, he said:

"I could not help thinking of the many lads who had fallen, who had taken part in our conventions at Exeter Hall. Among them was Colour-Sergeant McMillan, of the Black Watch (who spoke last year in the afternoon). When his officers were cut down he called out, 'Men of A company, prepare to meet your God. Forward! Charge!' Then he himself fell mortally wounded, and died singing hymns." (The Christian, February 8, and *News from the Front*.)

In the same report, Mr. Wheeler wrote further:

"We soon erected a large tent, and from the moment it was put up it has been thronged with men. . . It is not too much to say that men are pressing into the Kingdom. There has not been a night without several conversions to God, and backsliders being restored." (*Ibid*.)

In a booklet, entitled "At Modder River," issued by the South Africa General Mission, we read:

"The opportunities for spiritual work were very many, as there was no need to open the topic. Men started it unasked, and were glad of any kind, helpful words. Night after night in our Soldiers' Home the 'old, old story' is told forth, and many a British soldier is to-day thanking God, and experiencing that Modder River battle has since become the scene of wonderful deliverance from the bondage of sin."

Very much more similar testimony might be given from the Wesleyan, Presbyterian, Church of England, and other Christian agencies evangelizing at the front.

Neither were the Boers strangers to this work.

"I am on guard over the Boer prisoners, but, of course, cannot speak to them. They have a prayer and a hymn before they go to sleep every night; so, you see, they know about the Master."—*War Cry*, March 3.

"It is very interesting to know that several Dutchmen who have been blessed in our work at Johannesburg are seeking to do work for Christ amongst the Dutch troops, though quite on their own account."—*At Modder River*.

Thus we see that, while in this war many have been sent to a sad and early grave, many, both of friends and foes, have been made "more than conquerors, through Him that loved us."

South Arcot Mission, India.—The address of Miss Bazett, mentioned in a recent issue, in connection with this Mission, should have been 19 (not 29) Argyle Road, Ealing, W.

The Late Mr. Rabinowitch's Mission to Israel.—The London Council for the late Mr. Rabinowitch, in a supplementary report, announce the termination of the mission in Kischeneff so far as their oversight and responsibility are concerned. Through the kindness of friends the treasurer has been enabled to remit to Mrs. Rabinowitch the sum of £385. The question of the use to be made of the Somerville Hall in Kischeneff is to be decided by the trustees in Scotland.

Clapton Mission Home of Rest.—It is anticipated that the new Primitive Methodist Home of Rest which is being erected at Southend-on-Sea, in connection with Clapton Mission, will be opened for the reception of visitors in the Spring of 1901. Last year over 200 were assisted and entertained at the temporary home. The new institution will provide accommodation for forty visitors to be in residence. It is estimated that the cost of the building, including site, will amount to £3,000, and strenuous efforts are being made with a view to presenting the Home of Rest to the Connexion free of debt. The superintendent is Rev. Thomas Jackson, 58, Rushmore Road, Clapton, London.

"Friend, Lend Me. . ."

DURING this last year the Lord has laid on my heart a question which I believe He would have me hand on to you. "How far are we Christians now-a-days worthy of the name He gave us—'Friends of Christ?'" When I was home on furlough a short time ago I could not help noticing the large amount spent by "Friends of Christ" on the beautiful things of this world, and my heart was sad as I thought of the loss this meant to our Master, and of what glory and joy that wealth might have brought to Him if it had been spent to advance his kingdom.

And during this year my heart has been made still more sad at the contrast between the millions gladly given for England's honour and glory and the thousands of volunteers eager to risk their lives for her, and the comparatively small self-sacrifice shown in order to uphold and increase the honour and glory of our Lord and King.

We hardly realize, I think, how our King *depends* on us for the spread of his kingdom. He has entrusted all the stores and supplies to us to use for Him, and if we keep for ourselves that which should be used in fighting his battles, the great enemy comes off victorious when the victory might have been for Him. Each open door not entered, each suffering body not cared for, each orphan not gathered in, means a victory for Satan, where there might have been defeat, if the volunteers and the supplies had been at hand. Ours is a great responsibility!

A letter from Mafeking says: "We have received a letter from the Queen to-day, with great pride that Her Majesty should think of us in this little hamlet of the veldt. It helps us to eat our black bread, and sweetens sickening horseflesh, when we know that the Queen herself is watching and waiting for news from Mafeking."

Is our devotion to our King so much less, or shall not we too endure real privation joyfully and gladly for his sake?

HE NEEDS OUR WEALTH

for the carrying on of his great warfare. May we not hear Him saying to us, "Friend, lend Me three loaves, for a friend of mine is come to me, and I have nothing to set before him." Do we joyfully reply, "Here, Lord, use *all* I have. I rejoice to give them to Thee for thy friends." Or do we sometimes reply, as the so-called "friend" of old did, "Trouble me not. I am very comfortable, and do not wish to be disturbed. Besides, I must think first of the children and provide for them?" Or perhaps our reply is, "I gave some during the day; now the door is shut, and I wish to rest undisturbed?"

Sometimes, when the call has come to me literally at night, after a long day's work, and the Master has needed me to go with love and help some poor sufferer, I confess that my first thought has been, "How can I go, I am so tired?" But the thought, "For Jesus' sake," has made it easy, and after a few hours I have come back to bed, comforted and rested as only He can rest his children, so that I have felt quite ashamed of my momentary hesitation. He only asks us to *lend*, and He repays even now by wonderful peace and joy in self-denial for his sake, and by sweet consciousness of his love as He lets us share in his travail and in his joy. His promise and command are, "Lend, never despairing." (Luke vi. 35, R.V.)

Do you ask what does the Lord need for his work? Writing from India, I reply, He needs your help to provide for the sick and suffering and starving, to care for the orphans and destitute. He needs consecrated helpers to carry on his work, and to proclaim the good tidings of life and pardon. Money, as well as sympathy and prayer, is needed for the carrying on of his great battle. May we be worthy of the name of "his friends!" May his loving voice constrain us to give, and give abundantly, so that his work may go on without delay. "Friend, lend Me. . ." "Yea, Lord, I gladly give Thee. Of thine own have we given Thee."

One "At the Front."

Punjab.

Day by Day.

SUNDAY, October 7. Isaiah xxxv.

AN idyll of the coming time, when the long travail of Creation will be over, because the sons of God will be manifested. How Nature has suffered and groaned under the pressure of human sin! How deep the scars upon her surface! How unwilling to bear the thorns and thistles, to be swept by blizzards and hurricanes, to yield her neck to the yoke of the destroyer. She was made subject to vanity, not of her own will, but by reason of him who subjected it, *i.e.*, the devil, or man through the devil's agency; but she cherishes a great hope in her heart, that she shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

Weak hands, which tremble as they hold this paper; feeble knees, which can hardly sustain the weight of the body they have carried so long; hearts which are fearful and nervous, because of the responsibilities of life, are bidden to be strengthened and comforted, inasmuch as what they lack in human energy is more than compensated for by God's all-sufficiency. And when He comes, his salvation more than suffices. It seems, indeed, as though natural infirmity and failure were permitted to bring out qualities of God's saving health, which otherwise had not been recognized; so that, as Paul says, we have good reason to glory in our infirmities, to take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake; for when we are weak, then we are strong.

The way of holiness lies through this world for us to tread. It may be found by fools, as judged by the world's intellectual standards, but not by the unclean. It is the way of absolute safety; "no lion shall be there." It it the way of song; "the redeemed shall come with singing." It is the way to perfect bliss.

MONDAY, October 8. Isaiah xxxvi.

At last the long-threatened blow fell, and Sennacherib's emissaries and armies began to threaten Jerusalem, which, in accordance with Hezekiah's policy, in pursuance of Isaiah's counsels, stood absolutely by herself. And there was no security in her own prowess, or resource against the mighty Assyrian.

The enemy still comes up against Mount Zion, threatening the Spouse of the Lamb with utter destruction, and vaunting his superiority. He does not bate his breath, or stifle his voice. Bold and blasphemous are his threatenings and slaughter. Perhaps our best policy is still, like Hezekiah, to answer not, but to trust in Him who is pledged to help his own, "when the morning appeareth." It was in this dark hour of threatening that the 46th Psalm was composed: "God is our refuge and our strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and the mountains carried into the heart of the seas." Amid the roar of the hurricane pious hearts detected the music of the river that makes glad the holy place of the tabernacles of the Most High.

"O God, of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and, by the tranquil operation of thy perpetual providence, carry out the work of man's salvation, and let the whole earth feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through Him from whom they took their origin, even through our Lord Jesus Christ."

TUESDAY, October 9. Isaiah xxxvii.

Beneath the surface we can see the movement of the human soul, amid and beneath all the turbulent tides of human affairs. Before the shock of Rabshakeh, and his proud rude words, we shrink, in natural timidity. We fear every day because of the fury of the oppressor, as though he were ready to destroy. Then we betake ourselves to the Word of God, opposed as a rock to all the illusions and threatenings of this vain world, and in spite of the stormy petrels that come on shore we are not afraid to meet the full brunt of the storm.

Then again when letters come, full of bitter and shameless vituperation, let us lay them out before God, so that He may read them, line by line, and deal with our correspondents on our behalf. It is better thus, a hundred times, than to rush headlong into print, to answer with words full of vinegar. Throw the responsibility of your matters upon God. It is for Him to deal with those that curse and hate you, and He will presently send you an answer as satisfactory as that which Isaiah sent to the perturbed monarch (21-35).

The inspired muse seldom rose to a higher note of minstrelsy, than in the sublime ode, in which the virgin daughter of Zion, whose purity had hitherto been inviolate of any conqueror, laughed the proud Assyrian to scorn. Ah, those may laugh indeed, who are entrenched in the safe-guarding care of Jehovah! Dear troubled soul, cast thy burden on the Lord, and He shall sustain thee; He will never suffer the righteous to be moved. He will be your protection, who is your redemption, directing your mind by his gracious counsel, and watching over your path with guiding love, that by the track of faith you may come at last to be where He would have you be.

WEDNESDAY, October 10. Isaiah xxxviii.

The Psalm of Hezekiah is like the going down and return of the shadow on the sun-dial. Verses 10 to 16 tell the story of the decline of the shadow cast by the westering sun; verses 17-20 of its return.

For the Jew, however pious, life and immortality were not brought to light. There was as yet no clear and open vision of the destiny of the soul after death. Hezekiah could not say with Paul, "To depart and be with Christ is far better." There are some among us who think, in spite of many texts to the contrary, that the soul sleeps from the moment of death to that of resurrection; such must content themselves with the expressions of this chapter.

Note the pathetic imagery! Life removed as the slight shepherd's tent; the web cut off from the thrum; the loneliness of the crane, the migratory habit of the swallow, the mournful note of the dove, are emblems mete for an oppressed soul. But what a prayer is here for him, who cannot find words, "Undertake for me." We are reminded of the ancient prayer: "We beseech Thee, Almighty God, to receive with Fatherly tenderness thy people fleeing from thine anger to Thyself; that they who dread the scourge which comes from thy majesty may be enabled to rejoice in thy forgiveness; through Jesus Christ our Lord."

Presently, at midnight, the tide turns, and sets in towards the soul. It realizes that the discipline of sickness was necessary for the development of its best life. Instead of crying, "All these things are against me," it confesses that by these things men live, and that the great bitterness has been the condition of its peace (17, R.V). You can detect the returning throb of life, as "the living, the living" begins a psalm of praise, which sounds through all after days.

THURSDAY, October 11. Isaiah xxxix.

There is no harm in having beautiful things, when they are not used for luxury and display. Articles of furniture and personal use may better be beautiful than ugly, tasteful than coarse and clumsy. The physical creation around us is sufficient proof of this. Place the most loathsome animal under the microscope and you can hardly refrain from exclamations of admiration and delight. The meanest flower that blows is adorned in robes of surpassing delicacy and loveliness. God, who gave us the love and appreciation of the beautiful, is glorified when we educate and nourish his gift. It is a good thing for ourselves, and especially for our children, when our homes contain beautiful things, with engravings and pictures, with reminiscences of the lands we have visited, with objects that appeal to our taste. Christ did not refuse the sweet ointment.

We must, however, guard against extravagance and ostentation. To spend money, which might be more wisely administered, on ourselves or our homes, merely to satisfy the greed of acquisitiveness, to outvie our neighbours, or to display our wealth, is as grievous in God's eyes as this sin of Hezekiah, and it will have a similar punishment. God must teach us that the things of this present evil world are totally inadequate to satisfy the soul which He has created for Himself. Besides, the world passes away and the lust thereof, that is, the power of enjoyment, and only he that does the will of God abideth for ever. The beautiful is only harmless when it leads the soul to the inner meaning and truth of things.

FRIDAY, October 12. Isaiah xl.

The scene is changed. The people of God are now in Babylon; or, at least, the Prophet cast himself forward in anticipation into the future, when they would be there, and addresses himself to the task of comforting them. The cup of punishment has been drained to its dregs, the discipline has fulfilled its end, the hour of emancipation and exodus is at hand.

It may be that you have long been in bondage and depression. Be of good comfort; the end is near, and you shall go forth into liberty. Do you say it is impossible? Do you point to valleys that are too deep to be passed, and mountains too lofty to be climbed? Do you say that crooked places can never be straightened, and rough ones never levelled? Hush your doubting words! The Word of God shall stand for ever. The hatred and opposition of men are as grass before the scythe, as the flower before the sirocco. The one answer to every fear, to every foreboding and dread, is, "Behold your God."

What a combination there is between majesty and meekness, between greatness and gentleness in this marvellous chapter. His mighty arm rules, but He carries the lambs in it; his recompense is before Him, but He gently leads those that give suck; He weighs mountains in scales, but He gives power to the faint; He brings princes to nought, but He increaseth strength to them that have no might; He counts and calls the stars, but He renews the strength of fainting ones that wait for Him. Therefore, in early life they mount up as eagles, in middle life they run, in old age they walk by his grace which is always sufficient for them.

SATURDAY, October 13. Isaiah xli.

In the first instance this prediction refers to Cyrus, whom God raised up to break the power of Babylon, that the yoke might be snapt from off the neck of the chosen people. But in a deeper sense, which indeed can alone fulfil the music and meaning of these words, our thoughts are turned to that greater Deliverer, who comes to save us from a worse bondage than ever weighed on Israel.

Yes, child of God, though thy circumstances have gone hard with thee, God has not cast thee away. He is with thee still. He will hold thy right hand: He will help thee. Though thou hast denied Him with oaths and curses, and brought shame and sorrow on thyself, yet He will make thee to become a new sharp threshing instrument, having teeth; "thou shalt thresh the mountains." Oh ponder that word, *I will make*. What He did at Pentecost for the Apostles, He can do for thee. He can give thy words a new biting power, so that those who hear shall be cut to the heart, and constrained to cry, "Men and brethren, what shall we do?"

The chapter closes with a challenge to the false gods of the heathen. They could not anticipate nor foretell the future. They were impotent to do good or evil. They were vanity and lies. An idol is an appearance, something one can see. Ah, this is our temptation still, to trust in the seen, which is illusion, deception, a shadow that passes away; and to miss the unseen and eternal God, who alone is the enduring portion of the soul. "Give strength, O Lord, to those who seek Thee, and continually pour into their souls the holy desire of seeking Thee, that they who long to see thy face may not crave the world's pernicious pleasure."

Chinese Missions.

CONFERENCE IN NEW YORK.

[From our own Correspondent.]

A VERY important Conference was held on Friday, September 21, at the Presbyterian Building, 156, Fifth Avenue. It was attended by thirty representatives of the Protestant Mission Boards in the United States and Canada, conducting operations in China. Rev. Dr. Henry N. Cobb, of the Reformed Church, occupied the chair, and Rev. Dr. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, acted as secretary. The proceedings were conducted behind closed doors, but at the close of the afternoon session Dr. Brown gave a statement to the representatives of the Press.

On the previous day the Presbyterian Board held a Conference with eight missionaries from different parts of China, gentlemen considered among the "best and strongest" in the Empire.

Dr. Brown's report of the days work was as follows: "It was unanimously voted that while the outbreak in China, of course, seriously interferes at present with mission work, yet there is no ground for discouragement; but there is reason for believing that mission work can be resumed, and that it should be resumed at as early a date as may be wise.

"A committee, consisting of Dr. R. P. Mackay, of Toronto, and Drs. Judson Smith and P. F. Barbour, of Boston, was appointed to prepare an address to the Churches of America on the present situation in China, and summoning the Churches to

A WEEK OF PRAYER.

beginning October 28, with appropriate memorial services for martyred missionaries and Chinese Christians, and suitable offerings for the re-establishment and pushing forward of the work.

"It was reported that only two of the Boards represented in Conference had lost missionaries by death. The American Board of Foreign Missions had lost six men, seven women, and five children; and the Presbyterian Board had lost three men, two women, and three children—in all eighteen missionaries and eight children.

"It was unanimously voted that no general recall of missionaries in China is either necessary or expedient; but that, in anticipation of an early resumption of missionary work, and for the guidance and comfort of Chinese Christians, and for the care and restoration of property, missionaries should await developments in Japan, Korea, and such Chinese ports as may be safe, except where ill-health or special isolation form exceptions, each Board determining such exceptions for itself.

"Deep sympathy was expressed for the Chinese Christians. The Conference was deeply moved by the reports of their fidelity under the

AWFUL PROSECUTION AND SUFFERING

to which they have been exposed; and the Conference heartily endorsed the appeal of United States Minister Conger, and representative missionaries, for relief contributions; the opinion being expressed that these Chinese Christians were deserving of sympathy similar to that given to the sufferers by famine in India.

"With the exception of one member who did not vote, it was unanimously agreed to be the judgment of the Conference that when the Governments (British and United States) ask for information as to the objects to be included in the claims for indemnity, there should be named only the actual loss of property and the special expenses incurred in consequence of these troubles.

"By a vote of twelve to seven—one not voting—it was held that in exceptional cases indemnity might also include (damages for) loss of life which has destroyed the means of support for wife and children.

"It was unanimously voted that claims for indemnity should be presented only through the Boards, and not directly through individuals.

"Concerning a specific request (from China) that the Conference should protest to the (British and American) Governments against the withdrawal of the troops from Peking and the reinstatement of the Empress-Dowager, it was unanimously voted that no action be taken; it being held that expressions to the Governments concerned, on such a subject, were not within the functions of a missionary Conference.

"It was further voted that a committee consisting of Dr. Ellinwood (Presbyterian Board), of New York, and Dr. Sutherland (Presbyterian), of Toronto, be appointed to formulate a statement on the relation of the missionary to the civil power, and report to the joint conference of Mission Boards in the United States and Canada, to be held in this city next January.

"It was the judgment of the Conference that the resumption of the mission work in those parts of China where it has been interrupted would afford a favourable opportunity for putting into practice some of the

PRINCIPLES OF MISSIONARY COMITY

which have been approved by the general consensus of opinion among missionaries and boards; especially with regard to the overlapping of fields, printing and publishing, higher education and hospital work; the conference commended this subject to the favourable consideration and action of the different boards and their missionaries."

Dr. Brown, after dictating the foregoing, expressed his desire that it should be made perfectly clear that the Conference was purely informal in character, and that it had no final authority to take action on the subjects discussed, but that its conclusions were to be reported to the various boards concerned. Under all the circumstances of the case, however, the conclusions of the Conference are likely to have great weight with the boards concerned, unless some very great and unexpected changes take place in the general situation in China.

MEETING IN LONDON.

As the first Protestant organization to enter China, and having successfully developed extensive missions in southern, central, western, and northern China, it was only natural that the London Missionary Society should recognize the present stage of the upheaval of that land as an opportune moment for setting forth the exact condition of things. With this object in view, the meeting held in the City Temple on Monday evening was arranged.

Mr. Arnold Pye-Smith presided, and the proceedings were marked by a deep sense of gratitude to God for the protection vouchsafed to the workers. There was sorrow, however, for while no deaths of missionaries connected with the Society have been reported, the roll of native converts who have succumbed to the ravages of the Boxers, for the sake of their profession, must be numbered in hundreds.

Rev. Geo. Cousins (secretary) announced that the first message from Pekin had been received that day from their staff, and it was a matter of devout thankfulness to God for the noble stand made by

THE NATIVE CHRISTIANS,

and for the fact that none of the missionaries had perished. Mr. S. Lavington Hart, M.A., speaking of the progress of Christian education respecting missions, repudiated the idea of missionaries being responsible for the Chinese revolt. He wished it were possible for 1,000 of their critics to be present, and hear from the lips of native converts, who were daily sacrificing all they possessed rather than give up their religion, what the labours of the missionaries meant to them. Mrs. Bryson, in touching words, spoke of what women were doing for their sisters in North China, and described painful and heartrending scenes of the persecution to which the converts were subjected.

Dr. G. P. Smith described the terrible experiences of the missionaries and Chinese Christians during the bombardment of Tientsin, and the joy which attended its ultimate relief. In answering the question why he was returning to Peking, Rev. Geo. Owen touched many hearts by his tender references to the bonds between China and himself. At the age of fifteen he had received the call to go, and for thirty-five years that country had exercised over him a powerful fascination, acting as a spell, drawing him to her, like a mysterious magnet. The young Church in China had had to pass through a terrible baptism of blood, and the banks of the rivers were covered with blood; the native Christians had been hacked to pieces, and cast into the streams. "I return to China because I cannot help it, and because I take that which she needs most—the Gospel of Christ. China needs the builder, the merchant, the schoolmaster, the doctor, but above all she needs the missionary to go with the Gospel of Christ—the one and all-sufficient remedy for her ills."

In a few closing words, Rev. R. Wardlaw Thompson appealed on behalf of the numbers of refugees, and announced that the collection taken during the meeting amounted to £83.

THE CHINA INLAND MISSION.

A telegram received on September 24, says: "Shensi telegram received [at] Seh-chev, Taning, Joh-iang, eleven missionaries killed—probably Mr. and Mrs. Peat, two chlldren; Miss F. E. Nathan, Miss Dobson, Mr. Woodroffe, Mr. Barratt, Miss Heaysman, Miss Huru, Miss M. R. Nathan."

A Missionary's Difficulties.

IT is not often that we hear of a missionary encountering such obstacles as have of late beset the path of Mr. Karl Cederquist, of the Swedish Evangelical National Society, labouring in British East Africa. Native chiefs and high civil authorities have concurred in the judgment that Mr. Cederquist is a devoted and trustworthy worker, and brother-missionaries agree in holding him in high esteem. Yet it is painful to learn that many and great hindrances have been put in the missionary's way. We give the points of a long letter of complaint sent by Mr. Cederquist to Sir Arthur H. Hardinge, H.M.'s Commissioner and Consul-General in the British East Africa Protectorate:—

Sir Arthur had expressed himself favourably with reference to a proposal for a pioneer trip into the interior; but when Mr. Jenner, the sub-commissioner, was waited upon, he made difficulties, while Dr. Radford, another district officer, said he should not allow the journey! The main purpose of the trip was

THE ACCUMULATION OF INFORMATION

regarding the roads, also to buy camels, and, if possible, secure the services of a Galla lad. At length, when all preparations had been made, and Mr. Jenner's several stipulations adopted, Mr. Cederquist and a fellow-missionary started with a party of Somali and Galla, and one Arab. Mr. Jenner disavowed responsibility; but the missionaries were content.

That was at the beginning of July. On the second day of the journey, Mr. Jenner sent a disquieting letter, calling the missionary's attention to certain regulations as to entering Kenia, Ukamba, and other districts. Though this caused much anxiety, the party went on its way from village to village with perfect safety, being received in a friendly manner by the natives. At El-Madarr, however, four *askaris* (armed men) overtook the party, saying they had been instructed to take them back. This was to the surprise of the chief Abdiliban, who said he had heard of

THE KINDNESS OF THE MISSIONARIES

in giving medicine to the Somali, and dressing their wounds—though they were not of the same religion. When it was explained that this kindness was because of God's love, the chief took the missionary's hand, and said: "We are brothers; my land is open before you. Go through my land—to Wajehr, to Boran, where you like."

The *askaris* proceeded to frighten the men, and talked the chief round; and the friendly Sultan of Afmadu said that Mr. Jenner had written asking him to turn out the missionaries! Returned to Kismayu, on July 13, Mr. Cederquist was scolded by the district officer, and his men were thrown into prison. Mr.

Cederquist demanded that the men should be liberated, as if anyone was in the wrong in undertaking the journey, it was himself, who commanded the expedition. Mr. Jenner then threatened to punish the men, and said that later on the missionaries also should be imprisoned. Immediately afterwards one of Mr. Cederquist's servants was arrested; and all appeal to Mr. Jenner was forbidden by the *askaris*, who declared that from a certain day, the missionary should be denied the liberty of buying food on the market!

After these experiences, Mr. Cederquist asks Sir Arthur Hardinge for protection against his subordinate official. He says: "Mr. Jenner has told me that he is going to take revenge for my visit to you in 1898; and I am sure that he has

DECIDED TO STAMP OUT OUR MISSION.

I therefore humbly beg you to send me a letter, protecting us and giving us right to work; also to set our men free, and to allow them to go about peaceably in their own land, on a journey which you, and (as far as I understood) Mr. Jenner agreed to permit."

For thirty years the Swedish Evangelical Society has been endeavouring to reach the Galla tribe in Abyssinia and the region now included in the British East Africa Protectorate. It is sad that one of their missionaries should have had to send to his society a report upon recent endeavours, which reflects most seriously upon British rule, and is only consistent with an utter disregard of Britain's great duty towards the natives of Africa. Mr. Cederquist implies that it is Mr. Jenner's habit to treat missionaries with discourtesy—indeed he has declared that "he will have no missionaries in Kismayu."

Sir Arthur Hardinge has ever treated the missionaries with kindness and consideration, but his subordinate officer is said to have insulted and injured them in a manner which assuredly calls for explanation. It is hoped that the matter will receive attention in the Parliament now in course of election.

The Indian Famine.

MISSIONARIES AND THE FAMINE.

IN the course of a letter to missionaries and others who are labouring in the famine districts, the Bishop of Calcutta says: "Half the money which I have been permitted to collect for distribution, through the missionaries in the famine-stricken regions, has come to me from persons who are not members of the Church of England. May the 'love of the brethren' which has been thus quickened by mutual charity grow deeper and holier year by year!

"The suffering in India has, I think, drawn non-Christians nearer to Christ. While we have watched with admiring sympathy the patient endurance of the people in their long and painful affliction, they, too, have learned something that they knew not before, of the

BEAUTY AND SANCTITY

of our faith as inspiring Christian men and women in the love of Christ to make great sacrifices, and, if need be, to lay down their lives for those who, in race and religion, and in moral ideas and social custom, are widely separated from themselves. When the famine is passed the tie of sympathy will remain."

REV. DENNIS OSBORNE'S MOVEMENTS.

Rev. Dennis Osborne is vigorously pursuing his important mission to this country. His appeals on behalf of the suffering, and the information he conveys on the general subject of Indian famines, have resulted in arousing a large measure of public interest and sympathy. Mr. Osborne is to speak at Hare Court Chapel, Canonbury, on Sunday morning next (October 7), and in the evening at Mildmay Conference Hall. He is to be at the missionary meeting of the Star Hall Convention, Ancoats, Manchester, on October 13, and visits Edinburgh October 21. He will be glad of other opportunities to voice the urgent need of the famine and disease-stricken people of India.

NOTES FROM WORKERS.

Dr. Wm. Huntley writes from Deoli Mission, Rajputana:—"Poor stricken women, with husbands dead and homes gone, turn piteously to us. They have not strength to work, and their rags are not enough to cover them. With some of the help sent by your readers, we have been able to purchase some clothing for them. A coarse petticoat is the most needed garment; it costs about a shilling. The poor motherless and fatherless bairns come in to us every day with their wan faces, and already our Mission has

ALMOST THREE THOUSAND

of them to care for, while the weak, destitute women have to be fed back to life. In one village, some five miles away, almost the whole of the villagers are mere living skeletons, and it is to keep alive those who have survived these long months that our efforts must be directed. For many months to come, the missionary who has to go among the poor in their villages will find the naked and the destitute, so I trust that the news of the rains will not raise the belief that the time for giving help has passed away."

A statement by Dr. A. H. Browne (C.M.S. Amritsar Medical Mission), issued by the Punjab Famine Relief Committee, refers to the condition of the Bhils in Gujarat. Dr. Browne says: "Skulls, skeletons, recently-dead bodies (generally partly eaten by dogs, jackals, &c.), and a little older corpses have been more or less met with in all the journeys I have taken. The only comments corpses found on the road elicit is how to arrange to get them disposed of. The day Rev. E. Herbert arrived at Baulia he had thirty-five bodies picked up and burnt.

Mr. John Lampard, who is in the district of South Rampur, Gujarat, writes:—

"Communication with a number of missionaries and others shows a practical consensus of opinion that out of a former population of some two millions of Bheels, not more than one-fourth, at the most, will survive the present year. So far from the rains having resulted in a diminution of the present distress, the number of applicants for relief, here at least, is increasing daily, while a large proportion of such applicants are in an

ADVANCED STAGE OF EMACIATION

and disease. Our relief operations consist of (1) a children's refuge where nearly 400 boys and girls, mostly quite small and without parents or guardians, are fed and clothed and, where possible, the rudiments of education are imparted. (2) A poor house, the inmates of which are mostly adults, numbering over 350; anything more absolutely wretched than the condition in which most of these poor creatures come to us it is impossible to imagine; emaciated, almost naked, covered with filth and sores, and often suffering from some form or other of bowel disease, they are a heart-breaking spectacle. (3) Food grain, supplied to villagers in their own homes; these number over 600. (4) Supplying to a selected number of ruined cultivators bullocks and seed grain for the approaching winter crop cultivation—an important measure if the remnant of Bheels is to be saved."

At the noon prayer-meeting, at Aldersgate Street Y.M.C.A., on Monday last, it was resolved, with regard to the fearful details given on the previous Monday by Rev. Dennis Osborne—"That the chairman be requested to insert a paragraph in the forthcoming number of The Christian, calling upon all electors to endeavour to influence any candidates for the new Parliament by whom they may be solicited, and, if possible, obtain their promise of support to any practical measures that may be introduced into Parliament for the prevention, if possible, in future years of so awful a calamity as the famine of 1900."

It was objected that by the time The Christian came into circulation the elections would be nearly over. It was, however, replied that the electors could urge upon their representatives, after election, the extreme importance of the above recommendation.

Soldiers in South Africa.

MR. JAMES TAYLOR, of the South Africa General Mission, and Mr. Fleming of the Soldiers' Christian Association, have been the means of very much blessing amongst the men of the 1st Cavalry Brigade stationed in Natal. The meetings have been of a most encouraging character, the numbers at the evening gatherings ranging from three to six hundred every night. During the last two months numbers in the 1st Royal Dragoons, 5th Dragoons, 13th Hussars, and A Battery, R.H.A., have come right out for God, many of them being men who had gone deeply into sin. It appears that the workers had determined to hold no after-meetings, arranging that if men were really anxious they should come to their tent for further conversation, the result being very satisfactory. One evening thirty came.

Lately the soldiers in this brigade have suffered greatly in health, especially the 13th Hussars, large numbers having been laid aside with fever and other complaints, and not a few have passed into eternity. The work amongst the sick has often been from early morning until late at night. Through the kindness of friends in Durban, and others, the workers have been enabled to provide

THE MEN IN THE FIGHTING LINE

field hospitals with many comforts, having distributed some 900 sleeping suits, thousands of pairs of socks, caps, arrowroot, cornflour, and some 2,000 clean white scented handkerchiefs. Large quantities of fruit have been distributed amongst the men, also hot coffee and biscuits and buns.

One day they had to march from "Camp Drift" to Sundays River, a distance of some twenty-three miles. Here they found a large number of the troops encamped, the S.A.L.H., Leicester Regiment, Devons, Gordons, Rifle Brigade, King's Royal Rifles, and Mounted Infantry. It was too late for a meeting when they arrived, and the men were all very tired; so Mr. Taylor took the big acetylene gas lamp of 300 candle power, which had been given him as a present, and gave the men a light, much to the satisfaction of the officers, as much had to be done, and it was very dark. After the men had fastened their horses, they came round to our waggon, and tea and biscuits were given away. At Dannhauser they found the 2nd Battalion Rifles. One man came over to Mr. Taylor, but was not recognised at once. "I know you, and will never forget you," he said.

"I WAS WOUNDED

at Lombards Kop, and you picked me up, and helped me." Mr. Taylor then at once remembered him. This was only one of many other similar cases.

God continues to bless the work of the S.A.G.M. on the Western side in a very marked way. Lieut.-General Sir F. W. Forrestier-Walker, being deeply interested in the spiritual welfare of his men, has just formally opened our new Soldiers' Home in Cape Town. The opening ceremony was attended by several officers, a large number of non.-coms. and men of the forces in Cape Town; there were also a large number of civilians interested in the work of the Mission. Dealing generally with the subject of soldiers' homes and institutes, which were absolutely necessary, Sir Forrestier-Walker remarked that a great feature of the Home was that all soldiers were welcome, and that it was run on strictly undenominational lines.

Miss Sinclair briefly explained the objects of the Home, and Mr. Frank Huskisson gave a *résumé* of the general work of the Mission amongst the troops, mentioning that it was proposed to establish permanent homes in such towns as Johannesburg, Pretoria, and Kimberley. Col. Seton Churchill referred to the beneficial effects that such homes exercised on those for whom they were provided.

Arthur Mercer.

South Africa General Mission,
17, Homefield Road, Wimbledon, S.W.

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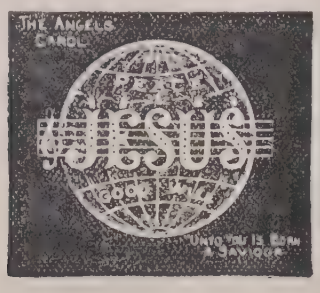
Rev R. F. Y. Pierce, D.D.,

CARTOON PREACHER.

A PREACHER and teacher who has made a position peculiarly his own in America is Rev. Robert F. Y. Pierce, D.D., minister of Penn Avenue Baptist Church, Scranton, Pennsylvania. He is a man



with a mission, and diligent in the exercise of his special gift. He is renowned far and wide as a blackboard illustrator, and many Sunday school teachers and other workers have been glad to follow his very striking method of instructing the young and ignorant in the things of God.

Dr. Pierce is a native of Salem, New Jersey, and was trained for the teacher's profession. In this line of service he was very successful. He early exhibited energy and tact, and had been principal of two academies before he was twenty-one. At his majority he was chosen principal instructor in the Pennsylvania Institution for the Blind at Philadelphia.

He gave much attention to conven-

tion work among secular teachers, and organized the American Normal Institute—a home school for the education of teachers—which was afterwards embodied in Chautauqua work. For several years during his work as a teacher he pursued the study of medicine; but while engaged in these studies and pursuits his heart was much drawn to the Gospel ministry. Yielding to the imperial call, he gave up all else in 1884. His first pastoral work was the care of the great Mission in Philadelphia, organized by the Christian philanthropist, Mr. John B. Stetson.

He passed on to pastorates at Mount Holly (New Jersey) and Rockford (Illinois), meeting with much encouragement. After two years in the ministry as an evangelist, in connection

with the Grace Baptist Temple of Philadelphia and the great rescue work of that city, he accepted the call of the Penn Avenue Baptist Church of Scranton, Pa., where his ministry is greatly blessed.

For several years Dr. Pierce has been deeply interested in all kinds of Sunday school work, and in developing the religious life of the young people. He was for some time national secretary of the Baptist Young People's Union of America; and he designed the badge now worn by thousands of Young Baptists in the United States and Canada. His broad Christian spirit makes him a favourite in young people's gatherings of all denominations. At the great Christian Endeavour Convention in San Francisco, thousands attended his daily lectures. In July last he was with us in London, attending the World's Christian Endeavour Convention at the Alexandra Palace.

The three illustrations on this page show how Dr. Pierce uses the blackboard to teach spiritual truth. The globe, with the name of Jesus in the centre, was used to illustrate a Christmas lesson, showing how light and peace and good-will have come from Him whose advent the angels proclaimed to the shepherds. The globe with the projecting hand served to impress the duty of foreign missions. Christ's command to preach is on the one side, and the hand between the words of the Macedonian cry implies the readiness of the world to receive the Word. The third illustration conveys the idea of the cleansing of the heart by removing its dark, sin-stained, sin-hardened covering, under which is the

heart, soft and white, ready for the entrance of the Holy Spirit. Such illustrations as these make an appeal to the eye, and live in the child's memory after the spoken words are forgotten.

A correspondent writes to us:—"I met Dr. Pierce in connection with the Sunday Breakfast Association, one of the greatest philanthropic efforts in Philadelphia. One thousand men of the lowest and most hopeless class are provided with a free breakfast, following which is an almost unique gospel service. As you doubtless know, Dr. Pierce was practically the originator of the higher art pictures now used to illustrate Sunday school lessons. He is, I believe, the only preacher of any eminence who illustrates his addresses by means of crayons. Some of his illustrations are truly marvellous, and are executed with all the skill of a true artist. As the lesson he seeks to teach grows verbally, so also does the picture illustration grow upon the blackboard or card."

Dr. Pierce devotes the cartoonist's genius to Christian teaching. His pictures tell a story which makes its way to the mind. He faces large audiences of the common people; but he does not regard that as exhausting his mission. He would have others follow his method; so he has given courses of lectures, explanatory of preaching by illustration—among other places at the University of Chicago, the Baptist Missionary Training School, and the Moody Bible Institute. On all hands he was privileged to see students charmed by the novelty of his work, and desirous of following his lead in a new and hopeful line of ministry. We trust that a future of growing usefulness is before this esteemed worker, and that those who imitate him may enter into more abundant labours for the glory of God.

A Memorial of Dr. Spurgeon.

A HOME of Rest for ministers and missionaries, beautifully situated at Kemp Town, Brighton, was formally opened last week by the President of the Baptist Union, as a memorial of the late James Archer Spurgeon. The Home represents an enterprise which the co-pastor of the Metropolitan Tabernacle had in his heart to carry out during life. With a philanthropic zeal and womanly devotion to her husband's memory, which command our admiration, Mrs. J. A. Spurgeon has given and collected the large sum necessary for the purchase of the commodious mansion, which is henceforth to serve a most beneficent purpose. The house is substantially built and well-appointed, and has accommodation for thirty visitors. The dining-room, the drawing-room, and the reading-room are fine apartments, and from all the front windows a most extensive sea-view is obtained.

The large reading-room was crowded on the occasion of the opening ceremony, the chair being occupied by the President of the Union, Rev. William Cuff. After referring to the fact that his late friend had visited him in sickness, and had preached at his recognition at Bury St. Edmunds in 1867, Mr. Cuff added that C. H. Spurgeon had declared that his brother James was the best friend that God had ever given him. He had rendered great service at the Metropolitan Tabernacle which ought not to be forgotten. He was specially pleased that Mrs. J. A. Spurgeon had raised that Home in memory of her husband—a man who was so good and true.

After Mr. Shakespeare had mentioned that although the enterprise had throughout been the work of Mrs. Spurgeon, and that he had last week received from her a cheque for £400 on account of furnishing, that lady handed the deed of the property to Mr. Cuff, thus formally presenting the Home to the Baptist Union. The president returned thanks on behalf of the denomination for "the splendid gift. We are thankful to God and to you," he added, turning to the founder. "We are delighted with it altogether." The Mayor of Hove—Mr. J. Colman, J.P.—also gave a word of welcome, and in the name of himself and of the Mayor of Brighton, wished the enterprise God-speed.

Dr. A. T. Pierson characterized the Home as an expression of Christian beneficence, and a memorial of one who was great and good. His late friend had filled a very difficult position at the Tabernacle with tact and delicacy. He would have looked on that Home with joy; it was a noble tribute of a wife to her husband's memory.

A Cricklewood Mission.—In view of the encouraging results of the open-air evangelistic services at Claremont Road, Cricklewood, which have been held during the summer for the convenience of the employees on the Midland Railway living in the vicinity, the directors of the company were approached with the object of obtaining a site for the erection of a mission hall. After twice refusing, the directors have consented to grant a site for this purpose, and as it is desirous that no time be lost between the cessation of the open-air work and the opening of the hall, strenuous efforts are being made to raise sufficient funds to meet the outlay. In addition to the £40 already subscribed, £30 is required before the erection of the building is commenced. The superintendent is Mr. Frederick L. Grosvenor, 22, Lichfield Road, Cricklewood, N.W.

Principal W. Edwards, B.A., D.D.

THE SOUTH WALES BAPTIST COLLEGE, CARDIFF.

FEW men are better known, or more universally esteemed in South Wales, than Principal Edwards. He was born in the hamlet of Login, Carmarthenshire, on March 16, 1848, and is the youngest son of John Edwards, an eminently pious, gifted, and devoted man, "mighty in the Scriptures." Though but a quiet unobtrusive farmer, with no early training, yet John Edwards so mastered the English language as to be able to translate off-hand into pure Welsh almost any English book.

Professor Edwards' mother was a strong-minded, noble woman, possessing remarkable conversational powers, and was very gifted in prayer. The combined talents, that slumbered in the parents, have fully unfolded themselves in the subject of our sketch and his talented brother, Rev. D. Oliver Edwards, Trefgarne, Pembrokeshire, whose prolific pen has for a long time done service for the readers of *The Star of Wales*.

Principal Edwards began preaching when fourteen years of age, entered Pontypool College in 1865, and was the first student who matriculated from the Welsh Baptist Colleges. This he accomplished in 1869, coming out in the First Division. He gained his first B.A. in 1870, and the final (First Division) in 1872. He had the privilege of spending a short time at Regent's Park College, under the tuition of Dr. Angus and Dr. Davies.

In 1872, he was appointed classical tutor at Haverfordwest College, and in 1880 was elected president of the Pontypool College, situate on the picturesque hill of Penygarn, "beautiful for situation." The college was afterwards removed to Cardiff, and is now known as the South Wales Baptist College, Cardiff.

Shortly after his appointment, Principal Edwards organized a scheme to widen the constituency, and to put the college on a firmer and better financial basis, and later a Jubilee Fund was started, which is to be permanently invested, and now reaches to several thousand pounds.

Principal Edwards is much loved by the students, for in him they find not only an efficient tutor, but a sympathetic brother, loving friend, and wise counsellor, ever ready to enter into their trials and inspire them to overcome difficulties.

Among his old students may be mentioned his able colleague, Professor Davies, M.A., Principal Morris, M.A. (North Wales Baptist College, Bangor), Rev. John Thomas, M.A. (Liverpool), and Rev. G. Hay Morgan, B.Sc. (London). Dr. Edwards is an indefatigable worker, and though his tutorial and other duties connected with the College might tax the powers of any man, yet he finds time to take an active part in temperance work, to plead the cause of small churches, assist in evangelistic movements, and every effort put forth in the Principality for the social, moral, educational, and spiritual elevation of the masses. He is a fluent and interesting speaker, in the pulpit, and on the platform, both in English and Welsh—not a dry commentator, but an earnest, powerful, living, Gospel preacher. This makes him a favourite, and the people hear him gladly.

He has the pen of a ready writer, and has published two volumes of a new translation of the New Testament, with critical and explanatory notes. When completed, the work will be unique, as nothing of the kind was ever attempted before in the Welsh language. His handbook on "Christian Baptism," in English and Welsh, has had a large circulation; so also have his "Ritualism," "The Answer of the Church to the Bitter Cry of the Poor," "Home Missions," "Life of Christmas Evans," and "Notes for Sunday Schools." These works are true to principles which are firmly held by Welsh people; and it is gratifying to know that they have been so widely read.

Dr. Edwards is the editor of *The Sower*, a Welsh monthly for the use of Sunday schools, also is editor of *The Baptist Record*. His sterling worth and self-denying labours were recently acknowledged by a valuable testimonial, subscribed by all sections of the Christian Church in Cardiff. Mrs. Edwards was also the recipient of a mark of esteem at the same time. May his useful life long be spared to serve the Church of Christ in the "Land of my Fathers." T. M. W.

From Photograph by Messrs. A. & G. Taylor, Cardiff.

The Anti-Infidel Tract Enterprise.

MR. W. R. BRADLAUGH, of the Anti-Infidel Tract Enterprise, writes:—"Scarcely a day passes but what we receive numerous appeals from Christian workers for free grants of our Anti-Infidel Tracts. This season alone we have made nearly 300 of these free grants, but are now unable to continue these distributions, as our stock of tracts is exhausted, and we are absolutely without the means to reprint.

"Should anyone doubt that atheism is sufficiently widespread to create alarm, a visit to our parks, or other places where the public assemble, will undeceive them. Moreover, atheistic and impure literature is being disseminated in a way which behoves parents and those responsible for the welfare of the young to be watchful as to what comes into their houses, as it is easy to receive 'Poison through the Post.'

"To disseminate this class of literature the atheistic party is raising the sum of £5,000, of which amount no less than £3,000 has already been subscribed. *The Christian's Armoury* is the only magazine that is published directly to counteract the baneful influence of six infidel papers. Freethinkers readily provide funds for the purpose of attacking Christianity, but what are Christians doing to stem this flood of error? Surely it is the height of folly to cry out about the prevalence of infidelity, and the spread of atheistic literature, unless efforts are made to supply the antidote." Mr. Bradlaugh's address is 70, King's Cross Road, W.C.

Mr. Sankey's Movements.

THE only difficulty that arises in connection with Mr. Ira D. Sankey's visit is that of obtaining buildings sufficiently large to

ACCOMMODATE THE PEOPLE

who throng to hear. The recent remarkable gathering at the Great Assembly Hall, Mile End, supplies an illustration of this. An hour before the time fixed for commencing the service, an audience of over 5,000 persons filled Mr. Charrington's capacious hall, and thousands more were unable to obtain admission.

The same problem presents itself in the provinces, and requests for the services of the esteemed Gospel singer are pouring in from all parts of the country.

On Wednesday of last week Mr. Sankey visited New Court Chapel, Tollington Park. The large building was densely crowded. Long before the time announced for opening the doors the entrances were besieged by a crowd which increased in numbers as the time elapsed, until every approach to the chapel was thronged.

The pastor, Rev. G. Campbell Morgan, gave Mr. Sankey the heartiest of greetings to North London, and mentioned that everyone present had made written application for admission. Mr. Sankey, on rising to give his service of Sacred Song and Story, received

AN ENTHUSIASTIC WELCOME.

He again introduced some of his best-known solos into the service, including the ever-welcome and effective "Ninety and Nine," the refrains of which were taken up by sections of the congregation according to Mr. Sankey's direction.

Mr. Sankey followed his message of song with an earnest personal appeal, couched in solemn terms, which again disclosed his evangelistic sympathies and aims, and must have proved a source of spiritual stimulus to many. Mr. Sankey pleads the merits of Christ as the Saviour of men in words which tell upon the hearts and consciences of his hearers.

An overflow meeting held in the building was densely crowded; and with earnest attention and warm appreciation, the congregation listened, after several

HOURS OF PATIENT WAITING,

to Mr. Sankey's words and songs.

Under the auspices of the York Y.M.C.A., services were held in that city, in the Theatre Royal, on Sunday last. Mr. Sankey's associations with York Y.M.C.A., on the occasion of his first visit to this country, were recalled by many, and deep interest was manifested in the present meetings by Christian people of all denominations. The attendances were very large, especially in the evening, when many hundreds in vain sought admission to the capacious building. Mr. William Bentley presided, and was supported on the platform by Alderman Agar, Mr. Simpson (secretary of the Y.M.C.A.), and a host of friends. Mr. Sankey's reception was of a most enthusiastic character. In the course of his address, he referred to his last visit to York, and spoke in pathetic terms of his departed friend and co-worker. The solos were received with many expressions of satisfaction, especially the "Ninety and Nine."

Mr. Sankey's engagements are as follows: Thurs., Oct. 4, Middlesbrough (Temperance Hall); Sun., Oct. 7, afternoon and evening, Sunderland (Victoria Hall); Tues., Oct. 9, Newcastle-on-Tyne (Brunswick Chapel); Thurs., Oct. 11, South Shields; Sun., Oct. 14, North Berwick (two meetings); Tues., Oct. 16, Edinburgh; Thurs., Oct. 18, Dundee; Sun., Oct. 21, Greenock (Town Hall, at 9.30 a.m. and 7 p.m.).

Hospital Letters.—We have many applications for letters for hospitals, surgical aid, &c. We shall be glad to take charge of such as may be entrusted us by friends, who have not the same opportunities of placing them, at the service of Christian workers.

The Church Congress.

AFTER an interval of nineteen years, the Church Congress has again met at Newcastle-on-Tyne, and amid the strife and clamour of a General Election. But the turmoil of a political campaign is, happily, outside the primary purpose and actual work of the assembly. The subjects discussed covered a wide field, and included almost every topic connected with the Church—music, art, decoration, history, clerical training, discipline, and Biblical criticism. Much attention was given to the consideration of evangelistic effort among the populations of large cities, and the further development of the religious and civil life of the community. Another distinctive characteristic of the fortieth Congress was the earnestness and enthusiasm evoked, and the spirit of charity, brotherhood, and amicable co-operation which marked the proceedings.

The Congress opened on Tuesday with the usual municipal formalities. In the Cathedral, the Archbishop of York preached a sermon on the words of St. Peter: "Finally, be ye all of one mind." The discourse was of a doctrinal and devotional character, and touched upon controversies which have of late been so prominently before Church people.

The inaugural address of the President (the Bishop of Newcastle) was preceded by an interesting incident. About a dozen ministers, representing the Nonconformists of the city, were conducted to the platform for the purpose of presenting an address of welcome, which was listened to with deep attention, and loudly cheered. After further preliminaries,

BISHOP JACOB

rose to deliver his thoughtful and comprehensive address. Having recalled the Newcastle Congress of 1881, and reviewed the history of the see, the Church's work, her educational policy, her relation to the war, the president referred to the fundamental questions which were to be considered. We are bound to discuss (the Bishop reminded the assembly) principles and politics, organizations and methods, ethics and life; but we are conscious all the time that the real foundation of our work lies above, and that the temple will only rise with the true architecture and equipment as we copy "the pattern in the Mount." The conditions of life are perpetually changing. This year has witnessed convulsions that have affected all the nations of the world. But they who have firm hold of the foundations of Christianity are content to believe that—

> The Lord sitteth above the waterfloods,
> The Lord remaineth King for ever.

THE HOME WORK OF THE CENTURY.

This was the first subject discussed by the Congress. The Bishop of Ripon in his paper confined himself to the second half of the closing century, and reviewed its decades of progress and enlightenment. The last ten years have been the decade of knitting together in closer bonds the families of the English-speaking race; it is the decade in which the sense of destiny and duty has been deepened, and when, in the stress of war, an empire has been born; it has been the decade in which the problems of the world have become more simple and yet more complex; in which more clearly than ever the factors which are working out the future destiny of the world may be marked and measured.

The Bishop then surveyed the growth of the Church at home and abroad, and having quoted statistics relative to the results of missionary enterprise, said that more important than all external tokens of growth is the unseen hold of Christianity upon mankind. Within the last thirty years an enlargement of the scope of Christian aim has taken place, and during the last generation the thoughts of men have turned towards Christian and social ethics in a way unknown before. To meet the new century with its fresh problems, its old-age questions, its perplexing difficulties, its overmastering responsibilities, and its splendid possibilities, there is no better motto for the Church than: "Christ be with me, Christ within me."

Canon Overton treated the subject generally, and dwelt upon activity as the note of the Church in the nineteenth century. He wished he could add internal unity as another note, but truth compelled him to own that the activity had been too much wasted in disputes among themselves.

At the evening meeting "the Church's Policy in Elementary Education" was considered. The subject was introduced by Mr. E. Flower, a member of the London School Board, who remarked that the Act of 1870 was intended by Mr. Forster as an attempt to supplement, and not supplant, the voluntary system. The Bishop of Coventry severely criticised the organization of primary and secondary education, and described a scheme adopted by Birmingham Churchmen.

The C.M.S. breakfast was the first gathering of Wednesday. Canon Tristram presided, and Rev. H. E. Fox and Mr. Eugene Stock spoke. The usual

EVANGELICAL PRAYER MEETING

followed, at which Mr. Fox gave an inspiring address on "Peace." The company, at ten o'clock, adjourned to the Congress Hall for the discussion on "The Reformation in England; (1) What was it in its essence? (2) To what has it committed the Church of England."

Rev. W. H. Hutton believed that the Reformation had left us laws, rules, and a theology based upon Bible truth. It was meant not to destroy, but to restore the Church to primitive order and godly discipline. "A death unto sin and a new birth unto righteousness"—that was the Reformation; a purification, not an apostasy. Mr. F. S. Stevenson dealt with the question under its first heading, and gave an historical epitome of the events leading up to the Reformation during the reigns immediately preceding that of Queen Elizabeth.

Professor Handley Moule dispensed with the method of dealing with the entire field, but preferred to follow "one ancient path" across it. He dealt with the representative work of English Reformation literature, Bishop Jewell's "Apology," from which he deduced many practical and thoughtful suggestions. The English tendency to idolatry was strongly deprecated by Professor Lock, of Keble College, Oxford; and a paper read by Rev. Henry Gee, D.D., was heartily appreciated. Prebendary Webb-Peploe referred to the late Archbishop Benson as being a warm believer in the Reformation, and went on to state the things to which that movement had committed the Church. The speaker was heartily cheered, and his stirring and eloquent message received sympathetic and attentive hearing. On

MR. KENSIT'S NAME

being announced, there was a scene which can hardly be regarded as creditable to the Congress. Mr. Kensit appeared oblivious of the uproar, and when the Chairman had insisted upon him being heard, the speaker went on to show that the Reformation committed the Church to Catholic and Apostolic truth, as defined by the Book of Common Prayer, especially in the Sixth Article, which he wished all Churchmen would earnestly consider. The Reformation swept away all functionaries coming between us and God, and committed to the Church the finished work of Christ. Mr. Kensit then quoted from the magazine of a parish (to which the Archbishop of York had promised £2,000 for a new church), announcements of "Sung Mass," "High Mass"—Masses which are described in the Articles as "blasphemous fables and dangerous deceits."

The afternoon session was devoted to the consideration of "Old Testament Criticism." Professor Ryle dealt with the subject from the standpoint of an advocate of the Higher Criticism. Professors Margoliouth and Bernard forcibly reasoned against accepting facts which were nothing more than ingenious guesses. Canon Watson acknowledged that some of Bishop Colenso's arithmetical Bible puzzles were impossible to solve. Critics are supposed to have weighed the Old Testament in the balance, and found it wanting. They had not even been able to get it into the scales! Rev. Prebendary Wace made a weighty attack upon the Higher Critics, whose teaching he declared gave a flat denial to the historical value of the Pentateuch. He would not discourage criticism. Where there are erroneous conclusions in criticism the way to defeat them is by better criticism.

In the evening among other gatherings was a meeting for men. It was addressed by the Bishop of Newcastle (who presided), the Archbishop of Canterbury, the Bishop of Derry, and the Bishop of Thetford. The addresses were earnest and eloquent discourses on the claims of Christianity upon the reason and heart of man, and its power to elevate him in his self-respect and ennoble his nature.

The Congress on Thursday had before it the question of "Church Autonomy." The afternoon sitting was devoted to a review of the Church's progress

IN THE FOREIGN FIELD

during the nineteenth century. The Bishop of Trinidad dealt with mission work in the Colonies. The Colonial Church to-day consists of ninety-four bishops, 4,000 priests, 500,000 communicants, and over 4,000,000 registered Church members. The paper by Right Rev. E. R. Johnson, read in his absence by Bishop Hornby, dealt with the progress and present needs of India.

Sir Charles A. Elliott spoke on missionary work as distinguished from official Church organization, and referred to the development of the agencies through which missionary societies worked. Mrs. Bishop recalled the inception of missionary effort in the Far East, and traced from that time to the present day the progress and history of missions in China, Japan and other countries. She believed that Korea presents far greater opportunities for Christian work at the present time than either India, China, or Japan.

On the last day of the Congress (Friday) the gatherings were largely attended, while the papers attained a high standard of excellence. The subject of the devotional meeting was "The Ascension of our Blessed Lord." Archdeacon Diggle, in a thoughtful address, maintained the Ascension was the development of the Incarnation, the completion of the Cross, the crown of the Resurrection. The materialism of the age is a pathetic disease, but there is one, and only one, sufficient and effectual remedy—a strong healthy faith in

A PERSONAL CHRIST,

not in a Christ of the past, not in a human historical Christ, long since dead, but in a present Christ, a hearing, seeing, loving, pleading Christ. The same theme was the subject of discourses from Canons Bernard and Body, and Revs. F. S. Webster and E. A. Stuart.

Practical philanthropy was the afternoon topic. Rev. J. W. Horsley spoke of his eleven years' war against insanitary conditions in his two parishes of Woolwich and Walworth. Professor Steggall reviewed the history of legislation on the subject, and declared that the remedy lay in breaking up aggregations in large towns. Remedies were also suggested by Sir T. Wrightson and Councillor Thompson; while Canon Moore deduced from statistics that nearly forty per cent. of London's population was overcrowded. Rev. W. H. G. Holmes caused considerable sensation and horror by stating that he had just come from a house in his parish of Jarrow, where a young girl lay dead from consumption. In the same room four adults and five children were obliged to sleep. He did not report such a horribly dangerous and insanitary practice to the local authorities, because "every house in the parish would then be closed against him!"

Though not officially a part of the Congress, the United Christian Conference filled the Town Hall on Friday evening. The meeting was one of Churchmen and Dissenters for considering the subject of Home Reunion. Lord Grey presided, and urged that the first step to be taken is to create a desire and aspiration for reunion. Addresses were delivered by the Dean of Ripon; Rev. F. W. Macdonald, late President of the Wesleyan Conference; and Rev. E. A. Stuart. The Congress has been singularly free from disturbing elements in its deliberations, and both Anglicans and Dissenters will unite in prayer that it may prove a source of strength and unity to the Church of Christ.

Dublin Christian Convention.

THE twenty-seventh of these annual Conventions was held last week in the spacious buildings now the property of the Evangelical Alliance, and which have been lately renovated at a cost of £2,000.

The services were inaugurated as usual by a conversazione, after which addresses were were delivered by Rev. John Stewart, B.A. (Presbyterian), Rev. Phineas Hunt, M.A. (Episcopalian), and Rev. John O. Park, B.A. (Methodist).

Mr. Samuel M. Comas, J.P., who occupied the chair, referred in touching and grateful terms to the memory of the late Mr. Moody, to whose suggestion and help they were indebted both for the building in which the Conventions were held and to the conception of the gatherings themselves.

On Tuesday, Rev. Pastor Brown, of Dublin, spoke on the Journey to Emmaus, and referred to the sin and sorrow of the two disciples through not believing in the resurrection of their Lord, but their sorrow was sorrow for Him. As they talked about the Lord, He Himself joined their company and entered into conversation with them. Talking *about* Jesus always ends by talking *with* Jesus.

Rev. William Goudie, missionary to the Madras district, delivered two most impressive missionary addresses. In Madras, two classes of people are beginning to feel the touch of truth, the aristocracy and the outcast classes. Speaking of the former, he said that it is true that amongst the Brahmins they are making very few converts, and that is quite as much a trial of their faith as it is to those at home who see so few converts amongst Roman Catholics. Reasons for this aversion to Christianity amongst the upper classes in India he found in the fact that they are so woven together in caste institutions and superstition. Then their life is so different from ours, their views of good exclude the root idea of Christianity, viz., the *personality* of God.

In this country the unit of the life is the individual. By degrees the young man finds that even his father is not the keeper of his conscience. With them the unit is not the individual, but the family, and not even that, but a group of families, the *caste*, and he is bound hand and foot by the customs of the community. He has lost, in consequence, all the fibre of life through the loss of personal responsibility.

WHAT IS HOLINESS?

Rev. James Stalker, D.D., spoke on "What is Holiness?" It is (1) *Sinlessness*. Instead of loving sin, it is a trouble to the seeker after holiness; and the perfection of happiness to such is to get rid of it, whether the Christian believes that this is possible in this life or no. It is (2) *Godliness*, the positive aspect; (3) *Christlikeness*, the most fascinating and suggestive of all descriptions of holiness. The abstract holiness of God is too majestic and distant for us, but in Christ it is brought down to us. The imitation of Christ must rest upon the *appropriation* of Christ. (4) It is *Unworldliness*. Far back in the Bible we find its root in separation, and still a holy man is separate from the world. The character of an ordinary man of the world is most opposed to holiness. He sneers at the word "saint," and identifies it with "hypocrite." (5) It is *Spiritual Power*. The saint ought in a good sense to be a man of the world, but he must have spiritual power. We are not only to *suffer* the will of God, but also to *do* it. (6) It is *Spiritual Beauty*. This is the flower and the perfection of the whole.

Rev. Peter Thompson, of the London East End Mission, followed on the same lines, and referred to his own experience, and how that from his childhood he had been taught that he belonged to God, and that if he fell into sin it was getting away from God. The Scripture which affected his life most was the twelfth chapter of Romans. Mr. Thompson also gave a most interesting account of his work in East London.

Rev. Wm. Crosbie, LL.D., of Nottingham, addressed the meeting from Acts iv. 31-34, which he designated the account of the first recorded prayer of the Christian Church. Its characteristics were: (1) *United*, (2) *believing*, (3) *earnest*, (4) *Scriptural* (based upon the 2nd Psalm), (5) *definite*, (6) *Christ-honouring* prayer. Their supreme desire was that Christ might be glorified in the further extension of his kingdom. The answer was twofold—in the realm of the physical and of the spiritual, for both realms are God's. The immanence and the transcendence of God are both articles of our creed. Force is but the expression of his will. The shaking of the place was for the encouragement of those praying men, and it was a promise and a parable of mightier shakings.

THE SECRET OF POWER.

Rev. J. Monro Gibson, D.D., of London, delivered three beautiful addresses on "The Secret of Power for the Christian—in the Church—and with the World." The last of these, which was delivered to a crowded audience on Thursday evening, was on the subject of Peniel. The commonplace Jacob received his name of Israel at Peniel, and then his power began. The indirect influence of that power was seen immediately when Esau, who had come forth with 400 men to meet him as an enemy, fell on his neck and kissed him. There is hope for the Church, the Christian, and the world in Peniel blessings. It seemed absurd that we should exercise our minds in such a great and stupendous thing as the salvation of the world, yet were we not taught to pray, "Thy kingdom come, thy will be done on earth." One chief reason for this is that we do not see any feasible way by which it can be brought about. All power is His, but how is it to become available? We have some revelation of that in the old word "Israel." The secret is there.

Addresses were also delivered by Rev. J. W. R. Campbell, A.M., on the text, "Ye are not your own;" Rev. Canon O'Connor, and the Ven. Archdeacon Galbraith. A most telling application of Eccles. xii. 1 to 7, by Rev. Dr. Stalker, concluded the Convention.

On Friday afternoon Rev. Dr. Crosbie conducted a Conference on prayer for the Holy Spirit, in which he gave a striking account of the manifest and widely-spread blessing which the history of the Church of the last century and a-half has manifested as the result of the establishment of prayer unions. Rev. Dr. Monro Gibson, Rev. Dr. Newman Hall, Rev. Dr. McCheyne Edgar, Rev. J. C. Trotter, and others took part in the discussion which followed, and a resolution was unanimously adopted to request the Evangelical Alliance to inagurate a Union for prayer in view of our near approach to a new century.

Friendless and Fallen.

THE work of Prevention and Rescue carried on in our five Homes and "Open-all-Night" Refuge is maintained with manifest blessing.

Respectable friendless young women and girls have been saved from moral ruin; some have been placed in the Jubilee Training Home, while others have been started afresh in life in suitable situations, or have been restored to their friends. The desire to live a purer life has been fostered in many, and we are glad to believe that the Gospel message has not been delivered in vain. At the Open-All-Night Refuge (our "ever open door") homeless and friendless wanderers have been received, and to a large proportion of those who have been thus promptly succoured the Refuge has proved to be the stepping stone to permanent help.

Several hundreds have been assisted in various ways since the beginning of the year, when the executive of the Homes resolved, in reliance upon God, to admit all suitable cases, day and night, Sunday and week-day, irrespective of the state of the treasury, believing that He would send them help through his servants. This faith has not been disappointed, for, while there is an immediate pressing need for current expenses, and a small loan has had to be obtained to tide over the autumn months, the executive are confident that all their need will in due time be supplied.

An occasional paper, entitled "Notes by the Way," has been issued, and will be sent post free on application. It gives several instances of the good which has been accomplished by the Mission to friendless and fallen young women and girls.

William J. Taylor, Secretary.

200, Euston Road, London, N.W.

Scripture Readers' Society for Ireland.

IN their endeavours to carry the Word of God to the homes and hearts of the people of Ireland, the agents of the Scripture Readers' Society have done much to reach those who seldom if ever hear the Gospel. The work divides itself into two parts—the city, and country districts. There are in and around Belfast nearly twenty readers working among a large population, since it is impossible for the clergy to administer to the needs and claims of all. Since the disestablishment of the Church, and owing to the lack of clergymen in the south and west, there are in some cases as many as four parishes united. In these districts the readers are placed, receiving their instructions from the clergy superintendents.

The Archbishop of Dublin recently wrote: "In crowded centres of populations in the north, and among the

WIDELY-SCATTERED PEOPLE

in parishes in other parts of the country, the Readers of the society are, I believe, quietly doing work for God, which is a great help to the parochial clergy, and which, without their aid, could hardly be done at all. There is room for the employment of many more Readers in Ireland if means to maintain them were forthcoming." The Bishop of Ossory and Ferns also commends the efforts of the Readers in his diocese, where the enormous distances to be travelled between parishes, and the absence, in many places, of schools, creates the necessity for much effort as rendered by the agents of the Society.

The present time is one of extreme anxiety, as many additional Readers are required, and there is now more need than ever of concentrated work among both Roman Catholics and Protestants. The secretary and joint treasurer is Captain J. Kearney White, 27, Lower Pembroke Street, Dublin.

Irish Notes.

REV. C. H. BLOUNT has resigned the incumbency of the parish of Nenagh in order that he might take the assistant chaplaincy of the Falkland Islands. Mr. Blount was ordained in 1893 for the curacy of Carlow, and his future headquarters will be Stanley, a town of 700 inhabitants.

A fruitful evangelistic mission has been held in Aughrim by Rev. Canon Harley. The power of the Gospel to attract when plainly and earnestly preached was evidenced by the fact that several people drove a distance of eleven Irish miles night after night while the mission lasted in order to be present at the services which, it is believed, have been made a blessing to many persons.

The annual Convention has been held in the Methodist Church, Drimoleague, co. Cork, under the presidency of Rev. Stewart Smith, of Bandon, and was largely attended. The history of this Convention is an interesting one. A few years ago, through the instrumentality of a gentleman now deceased, a remarkable religious awakening took place in the neighbourhood, which previously had been one of the darkest and the deadest that could be imagined. Whole families decided for Christ, and there was scarcely a house in which one or more persons was not converted. At that time there was no Methodist church in the village, but a site was soon afterwards obtained and a church erected. Here an encouraging congregation meets regularly for worship, and a Convention is held annually. At that which has just taken place, much blessing was received by those who attended.

In view of the approach of the twentieth century, the Secretary of the Methodist Sunday School Committee, Rev. T. E. Gibson, of Armagh, has issued an earnest appeal to all Sunday School workers to do what they they can to lead their scholars to decision for Christ. Many deplore the way in which young men wander away into sin, and the best method of counteracting this evil is to begin with the children and bring them to Jesus. This will solve every difficulty from which our country suffers.

The Bishop of Kilmore, Dr. Elliott, has delivered an interesting address at his Diocesan Synod on Christian Union. He does not think that Christian Union at the present time is possible or desirable, but he urges that all Christian communities should think charitably, speak kindly of, and act rightly towards those who differ from them in any Church government or religious beliefs, and cultivate the spirit which will enable them to say, "Grace be with all those that love our Lord Jesus Christ in sincerity."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

The Singing Gipsy Boy.

TWO years ago, during the hop-picking season, a little gipsy boy, seven years of age, Bobby C——, came into the mission tent; his mother was a widow. Bobby was an ignorant, dirty, ragged child, but with a remarkably musical voice. Night by night he came regularly and enjoyed the hot tea and lantern pictures, but it was the singing that most attracted and delighted him. He quickly learned to repeat and sing several hymns, "Jesus loves me," "When He cometh," but his favourite song was (351 S.S. and S.)

Fair is the morning land,
Bright is the shore,
Where all the saints of God
Dwell evermore.
Come to the shining land,
Come, come away;
Come with the angel band,
Beautiful as they.
Come, little children, come,
Hear the angels say,
Come to the shining land,
Come, come away.

Distinct and clear as a silver trumpet, the child's voice vibrated and thrilled above all other voices in the tent, and wretched women and men were entranced and affected as he sang—

Fair in the morning land,
Sweetly they sing:
Jesus its glory is,
Jesus our King.

On the day of the closing tea meeting, the City missionary went into the hop garden, and invited Bobby and his mother to the feast; but, said the missionary to the mother, "Bobby's trousers and shirt are so rent and torn, perhaps you will try and make him decent, as several young ladies are expected to be present." Savagely the gipsy woman replied, "He's good enough for anybody to see." Fearing that the child might not be permitted to attend, the missionary put up some cake and buns, and at the tea Bobby was nowhere to be seen.

After tea, the Children's Hymn was announced. Instantly Bobby's sweet voice took up the lead, and his soul went into the song. The effect was marvellous. There was not a dry eye in the tent.

The missionary went to the spot from whence the voice proceeded, and there was Bobby, *wearing his sister's clothes!*

Last year the mother came alone. She said that Bobby was in Salisbury Infirmary suffering from cancer in the mouth. This year my gipsy friends told me that Mrs. C. died last November, and that Bobby died in March.

There in the morning land,
All, all is fair.
This is the joy they feel,
Jesus is there.

John Farley.

Hop-pickers' Mission Tent, Holybourne, Alton.

Tabb's Dolly.

A LITTLE girl, nine or ten years old, sat on the kerb-stone, one summer day, in the city of Chicago. They called her Tabb. I suppose her real name was Tabitha. She was so busy with a poor little rag-baby that she seemed not to mind the heat or the glare.

One of the baby's arms had been torn off, and its head fell over on one side, and every time it was moved the sawdust fell out of a hole in its foot. As the child sat there, trying to make the poor baby whole again with a darning-needle and some string, a boy about twelve or thirteen years of age came along, and stopped to look at her.

The boy snatched the doll out of her hands, in spite of her efforts to prevent him.

The eyes of the poor girl filled with tears, and her chin quivered as she said,

"Is your mother dead?"

"Not as I knows on."

"But mine is, and she made that dolly for me when her hands trembled so much and her eyes were so full of tears that I had to cut the clothes for her. That's why the baby looks so bad,"

"I remember now 'bout seein' the crape on your door. I'm awful sorry I was rough. This 'ere linin' in my cap will make that baby a hull dress, and if you won't say nothin' to nobody about how I acted, I'll give it to ye."

Out came the lining with one pull. He laid it down by the doll, and then put two coat buttons down with it. These were all he had in his pockets.

Exchange.

The Secret of Being Happy.

"IT'S so hard, mamma, to be good; I just make up my mind to be, oh! just as good as I ever can be, and then the evil spirit steps in and it's all over," said little Jessie, with a wave of her hands. "I know the verse Miss Fuller told us to remember, 'The eyes of the Lord are in every place beholding the evil and the good,' but I don't remember long enough. Don't you think being good all day is, well, a little *myrotonous?*"

"Not monotonous, my darling, if you love God, and love to do his work. Be kind. If you have any flowers make a bouquet for some little girl who has none. A few pretty pansies, a bunch of sweet peas, a sprig of heliotrope, would make some little girl very happy all day, and the pleasure you afforded her would banish your discontent and the evil spirit as well.

"Long ago, when mamma was beginning to understand the lesson you are now learning, a little verse was handed her, read carelessly then, but daily recalled now:—

"'There are briers besetting every path
That call for constant care;
There is a cross in every lot,
And an earnest need for prayer;
But a steadfast heart that waits on God
Is happy anywhere.'

"Forget your own self. Try to do for others the many *little* things.

"If you see grandma trying to thread a needle, thread some needles without a word and place them on her needle book."

"I will try and remember," and Jessie kissed her mother as she left the room, softly repeating—

"A steadfast heart that waits on God
Is happy everywhere."

Selected.

"The Christian" Bible Searcher.

NEW QUARTER.—RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.
(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above eighteen years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

NEW QUARTER.

THIS WEEK'S BIBLE SEARCHER (No. 248).

1. What was made in the *beginning*? (Gen.)
2. What is the *beginning* of wisdom? (*a*) (Psa. cx.-cxii.) (*b*) (Prov. viii.-x.)
3. Who said, "I am the *beginning*?" (Rev. i.-iii.)
4. Who had neither *beginning* of days nor end? (Heb. v.-viii.)
5. What is the *beginning* of knowledge? (Prov. i.-iii.)
6. What did Paul say about the *beginning* of our confidence? (Heb. i., ii.).
7. What was in the *beginning*? (John i.-v.).
8. What did Jesus say was the *beginning* of sorrows? (Matt. xx.-xxv.).
9. What is better than the *beginning* of a thing? (Eccles. vi.-viii.).
10. What was set up from the *beginning*? (Prov. v.-viii.).
11. Who was with God in the *beginning*? (John i.-v.).
12. What is said about riches gotten hastily in the *beginning*? (Prov. xviii.-xx.).
13. By whom, to whom, and when was it said "At the *beginning* of thy supplications?" (Dan. viii.-x.).
14. Who said, and why, "These things I said not unto you at the *beginning*?" (John xv.-xx.).

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 11.]

No. 246—Correct answers (second list) received from:—

A—Mary and F. Anderson, Eliza Aitkin, Leonard Allen, Margery Ashdown.

B—Lindsay Browne*, Dorothy Banfield*, Leah and Rachel Blumenthal, Edith Bank, Violet Braun, Leah Bazinsky, Gordon, Stanley and Lily* Boxer, Gladys Bartlett, Ernestine Bühl, Lucienne Brabandès, Susette*, Helen and Mary Beck, Conyers, Massy and Allen* Baker, Eva Browne, Clara Brown*, Charlie, Alan and Maggie Banks, Frances Burnett*, Phyllis Boyd, Cecil Brewer, Louise Betts*, Harold and Dorothy* Berry.

C—Grace Charik, E. C.*, Henriette Chouvenin, George Crawford, Bessie Cheale, Stanley and Percy Chappell, Josephine and Elma Cheal, Kathleen Crouch, Walter, Jessie* and Maggie* Carter, Ida Cullen, Nesta Carew*, Dorothy Clarke, Dorothy Cooper, Beryl and Gladys Calvert, Muriel Craigie, Annie*, Henry, David* and John Colville, Alice Crang, Vernon Clutsom, Hyde, Duncan*, James* and Colin* Campbell.

D—Nellie Dowsett*, Marie Denizot, Esther Dickson, Marjory Dyke*, Mal and Violet Davidson, Albert E. Davis, Pologuia Daws*, Vera Dickinson, May Darroll*.

F—Sarah Finkelstein*, Olive Fountain*, Jeanne Faucon, Louise Filhol, Aileen and Frances Figgis, Hyacinth FitzSimons, Richard Farmer, Agnes*, Meg*, and Lewis Fullarton.

G—W. Garnham, Dorothy, Edith*, Margaret*, Jack and Stuart Gray, George Goodall, Constance Gabbett, K. and Kathleen Goodyear, Elsie* and Isabel Goudge, Edith Grieve, Clarice Gale*, Mary* and Daisy Greenacre.

H—Betsy Holik, Lucie Hourdain, Georgette Hoffmann, Eileen and Elise Hill, Norman, Julyan, Francie* and Florence Hoyte, Walter* and Beatrice* Harland, Kathleen Hughes, Violet Holford, Winifred, Henry and Edith Harvey, Harcourt and Helen Hunter, Elsie Hore, John Henderson*. Ella Hake, Hetty Hill, Dorothy Harris, Jamie de Hailes.

I—Isabel and Ami Inglis, Daisy Iredell.

J—Lizzie Johnstone*.

K—Esther* and Rose* Killowich, Gertrude Krambach, Agnes Kay*, Flossie Key, Philippa*, Cecilia, Grace* and Dorothy* Kerr.

L—Annie* and Mary* Levine, Arthur and Evelyn Lamb, Guinefred Leigh*, Constance Locke*.

M—Margie Marston, Margaret Macphee, Margaret* and Joy McFadzean, Maggie McDougall, Dorothy*, Mary, Daniel and Margaret* Morris, James* and Nellie McArthur, Margaret and Abraham Mack, Charlotte Millar*, Margaret Merry*, Mabel Morris, Leonard, Dorothy and Winnie Mace, Annie* and Elsie* Moule, Lois Mewburn, Isabella Morrice, Leonard Medcalf, Evelyn* and Olive von Millingen.

N—Leah and Dora Niels.

O—Maude and Eva Oakes.

P—Margherita Perlmann, Lydie Pinchon, Kathleen Pincott, Graham, Christine and Mary Pearson, Gladys* and Isabel* Phipps, Louise and M. Penny, Clarice, Geoffrey and Percy Peach, Dorothy* and Muriel Patten, Laura Percy, Myrtle Perry*, Gordon Pibel, Olive Pine-Coffin, Eddie, Willie and Jessie Palmer, Edith Purkiss.

Q—Frances Quance.

R—Mary Rosenblum, Maud Rosenberg, Ada Renals*, Winnie and Florence Richardson, Nora Read, Gussie and Marion Roach, Percy Rich, Beryl Reid*, Hope Robinson.

S—Dora and Lizzie Simons, Lucy and Helen* Stalker, Binford Sellwood*, Janet Speed, D. and T. M. Stanier, Nannie Sturrock, Vera Stapylton, Madeleine Smith, Dollie Salt*, Edith Simpkin, Florrie Smith, Flora Shadbolt, Bertha Stocker, Isabel*, Florence, Ellen, Andrew and Effie Simpson, Flora Smith, Poppie Stidolph, Ivy and Violet Sall, Connie and Evelyn* Shaw, Constance and Mildred Scott.

T—Rebecca and Rachel Tushinsky, Naomi Torff, Willie Thomas, Nellie Tisdall, Olive Taylor*, Marjorie and Evelyn Tracey.

U—Eva Usher.

W—Joanna Wolnitzer, Ruby and Zoe Wilkins, Kenrick, Queenie and Ernest Wakeford, Pringle Wilson, Bertie Walls, Ella and Alexander Watt, Willie and Stewart Watson, Robert and Thomas Weddell, Nora* and Ellie*, Wyatt, Florence Wilde, Annie* and Sarah Wood, Violet and Louisa Walker, James, Georgina, and Sarah Wilson, Ronald Watson, Madge and Frank Wilson.

FOREIGN LIST.

No. 240—Vera* and Frank* Sjöström (U.S.A.), Cuckoo, Minnie and Flo Lister (S. Africa), Adela Matthews (St. Lucia). **No. 241**—Vera* and Frank* Sjöström, Huldah Krige* (S. Africa), Adela Matthews. **No. 242**—Vera* and Frank* Sjöström. **No. 243**—Vera* and Frank* Sjöström, Dora Wallace*, Jean Scott (Canada). **Nos. 244–245**—Nettie, Ina, Willie and Katie* Thomson (Bulgaria). **No. 245**—William Flower (Portugal). **No. 246**—Hilda von Griesheim (Germany).

HONOURS LIST.

The following have been correct each time during the quarter:—

B—Herbert Braddon, Charlie Banks, Ernestine Bühl, Edith Blenkarn, Frances Burnett.

C—Muriel Craigie, David Colville, Elma and Josephine Cheal Margaret Clarke, Nesta Carew, Hyde Campbell, Henry Colville Dorothy Cooper.

D—Stanley Drew, Marie Denizot.

F—Mabel and Olive Fleet, Aileen and Frances Figgis.

G—Winnie Garnham, Margaret and Dorothy Gray.

H—Annie Horstcraft, Beatrice Hastings, Florence Hoyte Georgette Hoffmann, Dorothy Havergal-Shaw.

I—Daisy Iredell.

K—Esther Killowich.

L—Guinefred Leigh.

M—Maggie McDougall, Dorothy McMullin, Annie and Elsie Moule, Margaret Macphee, Dorothy Morris.

P—Ruth Pledger, Isabel and Gladys Phipps, Katie, Walter, and Leonard Ficknell, Christine Pearson.

R—Marion Richards, Jessie and Elmina Roe, Nora Read.

S—Florence Simpson, Evelyn Shaw, Dolly Salt, Bessie Symes, Fanny Stileman, Ellen and Effie Simpson, Bertha Stocker.

T—Marjorie Tracey, Theodora Thorn, Dudley Toye, Willie Thomas.

W—Dorothy White, Edward and Edith Wheeler, Pringle Wilson, Charles Wingrave, Agatha Ward.

Personal.

Will you all try and be very careful how you stamp your Searchers? I had to pay 5d. on one from U.S.A. the other day, and the same on another from New Zealand. If you enclose a letter with your Searcher, you should stamp it accordingly.

Bertie Walls.—I am sorry that you are not eligible this quarter, but glad to hear you have been busy in other ways.

Phyllis Boyd, Margie Marston.—You were eligible for the Competition, but as you gave me no address, I could not send you a card.

Clara Brown.—Did you find your name in the eligible list?

Jamie de Hailes.—Thank you for your pretty text.

Graham Pearson.—You gave the wrong response for question (*a*) 244.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. George's, Brockley*, Oct. 6; *Tunbridge Wells*, Oct. 6; *Langton*, Oct. 7-9; *Gipsy Hill*, Oct. 12; *St. Chad's, Derby*, Oct. 27-Nov. 5; Mr. J. Spiers, *Leslie, Fife*, Oct. 4-19; Mr. E. Arrowsmith, *Upminster*, Oct. 7; *Pimperne*, Oct. 11; *Shaftesbury*, Oct. 12; *Sherborne*, Oct. 18; *Lyme Regis*, Oct. 14; *Chidcock*, Oct. 16; *Bridport*, Oct. 17; *Cullompton*, Oct. 19; *Paignton*, Oct. 23; *Exmouth*, Oct. 24; *Totnes*, Oct. 25; *Buckfastleigh*, Oct. 26-28; *Stroud*, Oct. 30-Nov. 2; Mr. J. S. Tyler, *Tunbridge Wells*, Oct. 7; *Steyning*, Oct. 15; *South Malling*, Oct. 17; *Greet, near Sparkhill*, Oct. 20-23; Mr. S. J. Hewlett, *Aberfeldy*, to Oct. 5; *Institute, Stowmarket*, Oct. 20-Nov. 4; Mr. Phillips Welch; *Leysian Hall, Errol Street, White Cross Street*, Oct. 14-24, *Fulham*, Oct. 26; Mr. H. W. Pewtress, *Upper Norwood*, Oct. 10; *Radnor Street, E.C.*, Oct. 21-24; Mr. E. Hughes, *Jurston Hall, Westminster Road, S.E.*, Oct. 7; *Rotherhithe*, Oct. 8; *Spurgeon's Tabernacle*, Oct. 21; *Centenary Memorial Schools*, Oct.

24; Mr. W. H. Stentiford, *Matthias Road, Stoke Newington*, Oct. 21-28; Rev. S. M. Warner, *Southwick, Oundle*, Oct. 13-18; *Kendal*, Oct. 16-19; *Ventnor*, Oct. 23-26; Mr. Hankinson, *Barnet*, Oct. 14-22.

Seaside Report Meetings, *St. Martin's Town Hall, Charing Cross*, Oct. 4, at 3 p.m. and 6.30 p.m. Chairman at 3 p.m., Rev. T. W. Drury, M.A.; at 6.30 p.m., W. F. A. Archibald, Esq.

Half-Yearly Meetings.—*Central Hall, Deansgate, Bolton*, Oct. 18, at 7.30 p.m.; *Church Institute, Bradford*, Oct. 19; *Allerton*, Oct. 20; *Y.W.C.A. Hall, Manchester*, Oct. 22, at 3 and 6.30; *Hope Hall, Liverpool*, Oct. 23, at 4 and 7 p.m.

Children's Scripture Union—Portions for week ending October 13.

Sun., Oct.	7	*Gen.*	xxiii. 1 -16	Wed., Oct.	10	*Gen.*	xxiv. 32-49
Mon., ,,	8	,,	xxiv. 1 -16	Thurs., ,,	11	,,	xxiv. 50-67
Tues., ,,	9	,,	xxiv. 17-31	Fri., ,,	12	,,	xxvi. 17-33
				Sat., ,,	13	,,	xxvii. 1- 14

Christian Endeavour Topic.

SUNDAY, OCT. 7.

"Rich Toward God." (Luke xii. 13-21.)

OUR Lord spoke with such wisdom and authority as to suggest to this man the thought that He could best settle a dispute about an estate which divided him from his brother. His only thought of possible benefit that could accrue from his contact with Christ was that He might save him from a lawyer's bill. But our Lord refused to become an umpire in such a matter. That an acre or two more or less should belong to one man rather than another was not of prime importance with Him. He might have spent his life in adjusting the disputes of the world! No, He came to lay down great principles of human conduct, which would make injustice impossible. He came to deal with the root-sins out of which our disputes and litigations arise. He came to do away with covetousness, which was probably as strong in the heart of the brother, who seemed wronged, as of him who did the wrong. So He turned to the crowd and warned the people to beware of greed.

Let us never forget that wonderful assertion, that life consists not in what we possess, but in what we are; not in goods, but in goodness; not in things, but qualities. "How much was he worth?" we ask, when a rich man dies; and we expect an answer in the amount that stood to his credit, and on which he will have to pay death-duty. Yet surely a man is *worth* only the love, humility, and sweet reasonableness which characterize him. Take away a man's wealth, and, as in the case of this rich man of whom our Lord speaks, you have nothing left; but take away all things from a John, a Paul, an Augustine, a Leighton, and you have an abundance left which makes them the millionaires of all time. "Poor, yet making many rich; having nothing, and yet possessing all things."

This man made three *foolish* mistakes. 1st. *He treated this money as though it were absolutely his own.* There is no suggestion that he had got it wrongfully. He had not made it by gambling, by overreaching, or by speculating. His wealth had accrued as the gift of prolific harvests. It was certainly due to the goodness of the Creator, on whose co-operation the results of husbandry evidently depend. It would have been, at least, decent on his part to lift up grateful eyes in thankful acknowledgment to God. But such a thought seems never to have occurred to him. At the best he was but a steward of another's goods. But no, he persisted in looking on all as absolutely his own, and at his disposal. Notice how often the personal pronouns, *I, me,* and *my,* recur. Are we not all too prone to magnify our own shrewdness and business-aptitude, and to exclude God from the counting-house or shop, when we make up our gains for the year?

2nd. *He thought that the best receptacle for his overplus was in barns.* He forgot that there were multitudes of poor and needy souls all around him, whose bare tables, empty cupboards, and depleted barns, would have afforded ample receptacles for his abundance. When we begin to accumulate more than we need for our own use, or as a provision for our families, we should consider, not the investments which are offered in mines, and conscienceless trusts and rings, but in the pressing need of others. By investing in these, we should lay up treasure in heaven, and become rich toward God.

3rd. *He thought that goods could stay the hunger of the soul.* "Soul, eat, drink, and be merry." What! can the soul live on corn, can it drink of the fruit of the grape, can it be merry when the barns are full? How often the heart of man or woman has had all these; yet because the one they loved did not reciprocate their affection, or because their ambitions in music, art, or literature were ungratified, they would gladly have exchanged places with the poorest tenant on their estates, who was satisfied. And if this can be the case with human love, how much more when the soul is ill at ease from the memory of unforgiven sin, and looks out fearfully on an eternity for which it is not prepared! What is money which a man leaves behind after this little life, to his heirs, compared with the beatitudes of Matt. v.!

F. B. M.

C.E. NOTES.

Eighteen new Societies were registered last week, bringing the total of Societies in the British Union to 6,923.

* * *

A society has recently been started in St. Silas' Episcopal Church Glasgow, of which Rev. Sholto D. C. Douglas, late rector of All Souls, Langham Place, is now Incumbent.

* * *

A special meeting will be held in London on November 1 to arrange for the further advance of Christian Endeavour in the Church of England. The meeting is convened by Rev. J. Horsefield, of Bristol.

* * *

A Society has recently been formed amongst the boys of a Blind School at Bristol, and it is interesting to hear they are as eager as other Endeavourers to find ways and means of service, for Christ and the Church.

* * *

The Irish Christian Endeavour Council has met in Portadown, and has accepted a cordial invitation for the next Irish National Convention of Christian Endeavour to meet in the same town. Hospitality will be provided for at least 120 delegates.

* * *

A Christian Endeavour pastor in the United States sends each week a letter to the young Endeavourer who is to lead the meeting, saying that he will remember them in prayer, and giving various helpful hints as to the best method of conducting the meeting.

International S.S. Lesson.

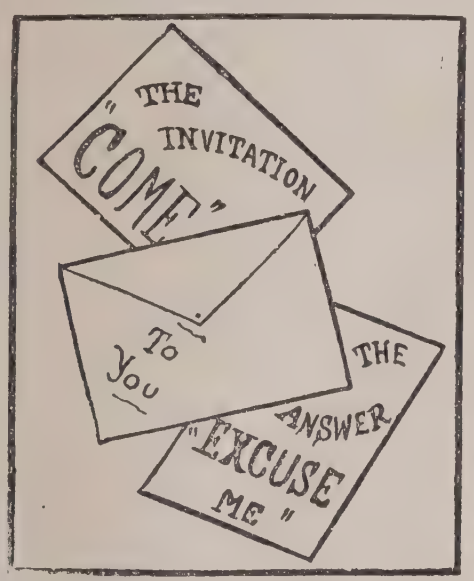
October 14, 1900.

Parable of the great supper.—Luke xiv. 15-24.

Golden Text.—"Come, for all things are now ready" (17).

Introduction.

A CERTAIN man—"God." A great supper—"The Gospel." A faithful servant—"Worker for God." The many invited—"You, and me, and everybody else." Get these four facts well into the mind, and the parable is full of interest.



Key to Blackboard Plan.—All know what a written invitation from a friend means; and all know that the friend will expect an answer. Here is an invitation from God. What is your answer? The answer from each one in this parable was "Excuse me." Oh, what a grand treat they lost!

1. The Supper.

(16) A great supper, plenty of provisions for plenty of people, and plenty of room to entertain them. (23) The man wanted to fill his house (22). (17) All is ready, but the great rooms remain empty; no guests arrive. (21) They have all had invitations, and yet they do not come. (21) After all, others have to be brought in to fill the vacant places. This time it is the sad, and the poor (21), the needy, and the outcast (23). "Quickly" (21), or the supper will spoil.

2. The Invitation.

One beautiful call, "Come" (17). This is one of the great Bible words. It begins in Gen. vii. 1, and ends on the last page of the Word of God, Rev. xxii. 17; and between these two points it is repeated again and again. Trace it out. (21) "Bring" them in; (23) "compel" them to come in. What a deep longing is beneath the surface. A longing to see souls come, and take, and enjoy all He, the King, has provided for them. Look, too, at the faithful worker. (17) Went, as he was told by his master; (21) came and told his master all he had done, and how he had done his work. (22) Always obedient, never questioning. (23) Again ordered out, he goes at once and does his Lord's bidding.

3. Answers.

(18) *All* began to make excuse, to beg off. They didn't want to come; they would rather stay away. Isa. xxviii. 12, would not. Matt. xxiii. 25, I would, ye would not. John v. 40, Ye will not. John i. 11, They received Him not. How sad are all these verses, and yet how true of many to-day! The excuses meant just all this; they were only put into different words.

First: I have bought land. I *must* see it. It is the first interest in my life" (18).

Second: I have bought oxen. I *go* to look at them. I don't want to come (19).

Third: I am married. I *cannot* come. I will not come (20).

None of our daily occupations should keep us from God; rather they should help us to live nearer to Him when done for his glory.

4. Result.

(24) They *shall* not. They have refused, rejected. It is their own fault. Now they cannot come if they would.

See how Christ was rejected: At Nazareth—Luke iv. 29. At Jerusalem—John viii. 59. At Samaria—Luke ix. 53. By the Gadarenes—Luke viii. 37. The Jews later on did the same—Acts xiii. 46; Matt. xxi. 43.

What are we doing, both with regard to Christ and the Gospel of our salvation? Heb. xii. 25; Matt. xxii. 8.

We need to be hungry and thirsty to enjoy food and to enjoy God's feast. We must "want" it. Blessed are they who hunger and thirst after righteousness, for they shall be filled (Matt. v. 6). Ho, every one that thirsteth, come ye (Isa. lv. 1).

The Y.M.C.A.

THE autumn conference of the North-West District Union has been held at Keswick. Upwards of fifty delegates attended. The reports of work presented were of an encouraging character.

On Tuesday, September 25, Councillor W. M. Roche, of Sunderland, gave a reception to the Y.M.C.A. students of that town. The Lecture Hall was crowded by the young manhood of the neighbourhood. Mr. R. D. Pringle, of Bombay, has conducted three meetings here in connection with missionary work among young men in India.

The Paris Anglo-American Association has lost the services of Mr. H. D. Barclay, its secretary, who has accepted a like office for the Govan Association, Glasgow. Pending a fresh appointment, communications for the Paris Association may be addressed to the president, Mr. H. H. Skipper, 160, Rue Montmartre, Paris.

The autumn Conference of the Western District Union was held at Weston-super-Mare on September 27. Mr. Henry Harrison presided over a business session in the morning, at which there was a large attendance of delegates, and reports of excellent work throughout the district were presented. At an afternoon session, under the presidency of Mr. J. Storrs Fry, Mr. R. D. Pringle gave an address upon the subject of "Y.M.C.A. Work in India," and Rev. J. Glyn Davies spoke upon "The Holy Spirit and Christian Service."

The President of the North-Eastern District, Mr. H. Crawford Smith, J.P., invited the members to High Cross House, Benwell, Newcastle, on the occasion of the annual general meeting and conference. Seventeen associations were represented. An address was delivered by Mr. W. M. Hudson, South Shields, on "Our Duty to Young Men in View of the Commencement of the Twentieth Century." Mr. Hudson emphasized the need of spiritual revival, and made practical suggestions for deepening and extending the work.

Sheffield.—The rescue and evangelization carried on at Sheffield by Mrs. E. Corbridge continues to make good progress. A large number of young women and children have been received into the Home, and the maternity branch has proved a haven to the distressed. Recent services at the mission hall, in which Revs. J. M. Ward and J. E. Taylor took part, attracted large congregations, and there were several inquirers. Fresh helpers are being drawn to the work. Mrs. Corbridge's address is 97, Gell Street, Sheffield.

Scottish Notes.

A GOOD good deal of feeling has been aroused throughout the country by a small party in the Free Church of Scotland who are antagonistic to the proposed union with the United Presbyterian Church. For some time it has been believed that in the end they would acquiesce in the decision of the overwhelming majority on the other side. Last week, however, in answer to a question put at a meeting, one of the leaders said it was their intention at the meeting of General Assembly in October, to sit still in the Hall when the other members left to join the United Presbyterian brethren in the Waverley Market, and thereafter to lay claim to all the funds and property of the Free Church, on the ground that the others having seceded, they will then be all that remain of the original Free Church of Scotland.

The Scottish Protestant Alliance is urging on all Protestant electors the desirability of supporting candidates who are opposed to the establishment of a Roman Catholic University in Ireland, as well as to the removal of existing disabilities affecting the Jesuit Order, who will give their support to the Clergy Discipline Bill for the discouragement of Ritualistic practices in the Church of England, and who are favourable to a well-considered scheme for securing liberty to all inmates of convents.

A somewhat notable paper appears in *The Free Church of Scotland Monthly*, from the pen of Rev. James M. Russell (Madras), bearing the title, "The Scarcity of Men for the Distinctively Religious and Educational Work of the Mission Field." Mr. Russell begins by relating his personal experience of the difficulty recently experienced in filling up a vacancy on the staff of the Madras Training College. In examining into the causes of this scarcity of men for the work, he found himself at once face to face with the diminution during recent years in the number of students entering our divinity colleges. Statistics were gathered of the students at the four Scottish Universities, and at the Free Church and United Presbyterian Colleges, during the past twenty years. The result showed that in the Free Church Colleges the numbers rose from 186 in 1880 to 285 in 1889, but fell away again to 171 in 1899. In the United Presbyterian College the number in 1880 was ninety-five, the maximum being 114 in 1882, which in 1899 had declined to fifty-eight. The Established Church had 171 students in 1880, and the maximum was reached in 1890 with 254, while in 1899 the number had fallen away to 136 in 1899.

Mr. Russell goes on to point out that the diminution has not yet taken effect on the number of probationers, the Free Church list having grown from eighty-nine ten years ago to over 120 at present; and the United Presbyterian being over sixty, a number he believes much in excess of the normal. He then passes on to a conclusion very natural in the circumstances. "That it should be difficult to supply the moderate requirements of our mission field from these large numbers is a fact that I must say staggers me." He adds that one of the strangest features of the state of affairs lies in the fact that "this decline in the missionary spirit in our theological students is coincident with the rise and progress of the Student Volunteer Movement. Presuming that that movement has been animated by the Spirit of God, and does not merely supply a platform for magniloquent protestation, it is surely a most lamentable thing that it should have influenced so little our schools of divinity.

After examining the figures, Mr. Russell finds that the foreign missionary staff of the Free Church is at present sixty-seven ordained men, of whom sixteen are medical. During the twenty years, sixty-five men have been sent out, of whom thirty-seven were required to fill up vacancies, leaving twenty-eight as the net augmentation. He calculates that to maintain this staff an average of two men per annum will be required, and he believes that the smallness and irregularity of the demand accounts, in large measure, for the difficulty experienced in supplying it. Further, he thinks that, as "tropical countries have to be governed by relays of white men relieving and succeeding one another," the introduction of some such system "would go a long way in overcoming men's reluctance to go to the foreign field. They would feel that in going abroad, they did not go necessarily for life, and that they would not be looked at askance or with suspicion if, after five or ten years abroad, they sought to enter the service of the Church at home; while at the same time the Church in the mission field and the Church at home would be drawn more closely together."

Mr. Protap Chunder Mozoombar—the head of the Brahmo Somaj movement, to whose visit to Scotland we have already referred—held his first meeting in Edinburgh, when a large proportion of the audience was composed of Indian students attending classes at the University. After paying a high tribute to British rule in India, the speaker proceeded to declare that the Hindus are a really religious people, to which he added that they live, eat, and suffer religiously. The meaning attached by him to the word religion became more plain as he declared that if the British do in India as they have done at home, in separating from social customs, if they alienated religious ideas from domestic ceremonies and observances, they will make the Indian like the Englishman, but neither natural nor wholesome. He thought that there had been a tendency in recent years to withdraw such measures of self-government as had been previously granted in India, and if he had a fault to find with the British administration it was that it is too machine-like, and that with all its perfection it lacks soul. Mr. Mozoombar in answer to a question by a lady, assured her that the position of woman in India had often been inaccurately described: "Woman is one of the greatest forces in India, but her influence is subterranean, not very apparent on the surface."

An interesting conference took place a few days ago in connection with the Markinch district of Y.M.C.A.'s and Fellowship Unions. Mr. John Thomson (Markinch) presided, and Mr. Robert Darling (Dysart) opened an interesting discussion on "Why are we not better Christians?" About 120 delegates were present.

The congregation of Free Anderston Church is preparing to celebrate on the 7th inst. the centenary of its formation in 1800. The first minister was Dr. Love (a name which is perpetuated in the Lovedale Missionary Institute, South Africa), whose successors have been Dr. Macfarlane, Dr. Brown, Dr. A. N. Somerville, Rev. J. M. Sloan (now of Edinburgh), and Dr. Adamson (the present pastor).

Among those who attended and took part in the half yearly meetings of Christians, held in Glasgow last week were Dr. Neatby (London), Dr. Case (China), Messrs. T. Baird (Africa), J. Campbell (U.S.A.), H. Cardwell Hill (India), Harry Price (China), H. Sparrow (Demerara), George Adam (Stranraer), William McLean (Australia), W. H. McLaughlin (Belfast), and Henry Payne (Barcelona).

Bible Study.—Encouraged by the fruitfulness of the courses of Bible Study held last winter at Exeter Hall, the committee of the Central Y.M.C.A. have arranged for a similar course of study during the ensuing winter months. The first series of lectures will be delivered by Rev. W. H. Griffith Thomas, M.A., incumbent of Portman Chapel, Baker Street, W. on Mondays at 5 and 8 o'clock respectively, commencing on October 15, the same lecture being delivered both afternoon and evening. It is hoped that many Christian workers will avail themselves of this opportunity of obtaining a deeper knowledge of the Word of God.

Salisbury Conference.

THE attendance was less than in recent years, but this is not strange, as there were seven similar gatherings in the same week.

Rev. Trevor Fielder, of St. Stephen's, Walthamstow, gave some suggestive thoughts on the healing of a blind man, describing various forms of defective sight. Short-sighted—the rich fool wrapt up in self. Long-sighted—like the Pharisee seeing into the thoughts of others. Dim-sighted—seeing men as trees walking. Double-sighted—seeing the world and Christ, living two lives. Colour-blindness—taking a dark view of things, &c.

Rev. E. L. Hamilton, of Bath, who was the most frequent speaker during the first two days, spoke from Acts xv. 8, 9, of "purifying their hearts by faith." There are four conditions of being filled with the Spirit:

(1) Confession that you believe it possible to be filled with the Spirit.
(2) Confession that you are not so filled.
(3) Confession that this is your own fault.
(4) Confession that you will never be right until you are filled.

In developing the subject this illustration was used. A man who regularly attended a weekly prayer meeting used every time to confess the same sin; got put right through confession; went away and sinned again. One day he had been confessing as usual—"Since we met last week cobwebs have come between my soul and Thee." Another interrupted with the petition, "O God, kill the spider." Remove the cause and the effect will cease.

Mr. Monro Collings, Rev. Walter Brown, St. Silas, Birmingham; Rev. Thomas Thwaites, and Rev. Dr. Spence, Belfast, added greatly to the instruction and interest of the meetings.

Rev. E. N. Thwaites, the convener, presided throughout, and his brief addresses at the early prayer meetings were among the most suggestive and helpful utterances.

On Wednesday afternoon Sir Matthew Dodsworth gave a pathetic account of the condition of the stable-boys at Chantilly, among whom Mr. Elliot Walton exercises a beneficial ministry. And Rev. F. L. Denman, of the London Society for the Promotion of Christianity among the Jews, gave an instructive explanation of the Zionist movement. On Thursday afternoon Miss Bartlett, of Amritsar, and Mr. Knowles, of Kashmir, gave missionary addresses of great interest. The usual praise meeting concluded the Conference.

Parkhall Convention.

THE Annual Convention at Parkhall, Polmont, N.B., for the deepening of spiritual life, has just been held. It lasted three days; and, as on former occasions, the Convention was held in the barn on the estate of Mr. Livingstone-Learmouth.

The place was seated to accommodate 1,100 people, was well lit and ventilated, and presented a very comfortable appearance.

This Convention is annually looked forward to by large numbers of people; and this year, as on former occasions, it attracted hundreds of visitors, large numbers of whom came long distances to be present.

Dr. Elder Cumming, of Glasgow, presided at all the meetings, and to his gracious, tactful guidance much was due. The meetings were deeply solemn and spiritual. Consecration, the fulness of the Spirit, the conditions of power, and holy living were all prayerfully discussed; and many lives, by their own testimony, have been very definitely blessed.

The speakers included—Revs. John Riddel (of Wynd Free Church, Glasgow), William Ross (Cowcaddens Free Church, Glasgow), James Lyall (London), and Stuart Holden (Bath), and Mr. A. Bell (Dunfermline).

As usual, the Convention is being followed by a special mission, the meetings being led by Mr. Lyall.

Dublin.—Gifts of left-off clothes—children's or adults'—for distribution among the poor, will be gladly received by George A. Couch, Irish Church Missions, Lower Gloucester Street, Dublin.

South London Methodism.

FEW districts of the Metropolis appear to be so spiritually needy as the vicinity of Southwark, the scene of that outbreak of lawlessness and personal violence which has become notorious under the name of Hooliganism, and to suppress which the local authorities have been compelled to invoke the aid of the Home Office.

The recent erection of St. George's Hall, in connection with the Primitive Methodist Mission, was a substantial contribution to the cause of religious progress, and now the South London Wesleyan Mission, an organization marked by

CHARACTERISTIC METHODIST FERVOUR,

has been enabled to open a splendid pile of buildings in the adjacent locality of Bermondsey. The site, which is an advantageous one, is at Star Corner, fronting an open space on the new main road to the Tower Bridge. Here, as Rev. H. T. Meakin observes, the Mission "clasps the poorest slum people with one arm, and stretches out the other to encircle a great artisan and wage-earning population." Not far away two public-houses, which were lately sold, realized the sum of £102,000.

The new building had become a necessity, in consequence of the development of the work. Southwark Chapel, capacious but old-fashioned, and of grimy and forbidding exterior, has a membership of 700. Locksfields Chapel, described as "once the despair of London Methodism," is also in a flourishing condition, and many spiritual and social activities have arisen at these centres. The new building, however (which is to be known as the Central Hall), is not to absorb the older places. Nothing will be abandoned, but a new church, it is prayerfully anticipated, will be the outcome of evangelistic efforts in the new hall.

The premises have an imposing exterior. The grand entrance is flanked by large shops, and there is also accommodation for

A MEDICAL MISSION,

a workmen's reading room, rooms for the visiting and nursing sisterhood, and a variety of useful undertakings of an institutional character. The effective design is carried out in red brick and terra cotta tile. The lofty castellated pile, crowned by a tower, is one of the most conspicuous buildings in South London.

The inaugural services, which were held on Wednesday, September 26, brought together a large number of Metropolitan friends and supporters of various denominations. Revs. J. H. Hopkins and H. T. Meakin had arranged an extensive programme, the first item of which was the official opening, by Miss Emily M. P. Wood, of Southport. On obtaining admission to the hall, it was at once evident that it was well adapted to its purpose. Capacious and airy, departing in many ways from conventional ideas, its graceful

OCTAGONAL AUDITORIUM

affords a model which might well be followed in the erection of mission halls. Since Bermondsey is the home of the tanning industry, there was appropriateness in providing seats which are chiefly composed of slabs of leather.

Following the opening came a luncheon, at which Mr. T. A. Denny presided, and a number of ministerial and other friends took part. Next came a devotional meeting, addressed by Revs. Dr. Jenkins and G. Campbell Morgan, and an evening gathering which proved to be an enthusiastic Methodist rally, full of life and vigour. The Central Hall opened, therefore, under auspicious circumstances, and is likely to realize the earnest hopes of its founders, who desire to see it a centre of spiritual power and blessing.

The total cost is given as £25,000, a figure which, considering the position and character of the premises is remarkably low. By the liberality of friends and the increasing toil of ministers and people, a large proportion has been raised. The

POOR HAVE GIVEN NOBLY.

One old lady, for instance, has a sure income of only half-a-crown a week; sometimes she may get a little more, but often the half-crown is all she has. And there are others but little better-off. Yet, in addition to their penny-a-week class-money, and their twopence half-penny a week for the Twentieth Century Fund, they have each contributed a farthing a week for the pulpit chair; and a sum of £2 10s. is the result. A band of young work-girls have given in a similar way, and with the £3 or so that they have contributed the pulpit Bible has been purchased. Mr. Meakin, to whose faith and industry so much is owing in the matter, desires to raise the required balance of £7,000.

Sailors at Falmouth.

IN common with similar institutions, the Falmouth Branch of the British and Foreign Sailors' Society continues to be a boon to the thousands of seamen touching our shores. Last year some 30,000 entered the harbour at Falmouth, and of this number, it is gratifying to note, only six were convicted for drunkenness.

The success of the Bethel and Institute on shore, and the memorial mission boat, *Clareens*, afloat, has been uninterrupted, and the work is continued with undiminished activity both on sea and land.

Mr. J. C. Badger, the resident missionary, is heartily welcomed to the vessels in the harbour, and many interesting services are the outcome. One of these visits is described in the annual report: "The morning was wild, and the harbour full of vessels. We fixed on a central schooner, and hoisted the Bethel flag. There came together under the dear old flag one of the most cheering congregations ever gathered together in Falmouth Harbour. Parts of twenty ships' crews joined our service. All went away delighted, only to muster in larger numbers at the service on shore."

Another instance Mr. Badger relates:—"In the forecastle of a Russian ship I found a young English sailor. He held a mate's certificate, but through evil company and drink had lost his position, and been absent from home for years. He signed the pledge; made a fresh start in life. His aged mother wrote several letters, in one of which she said we had earned the everlasting blessings of a mother."

An idea of the amount of work undertaken by the Mission may be gathered from the fact that the visits to ships last year numbered 1,736; services on board the *Clareens*, 202; and the constant distribution of Scripture in ten languages. Over 1,200 seamen have joined the Temperance Union.

Welsh Notes.

THERE is a project on foot amongst Welsh Congregationalists in Liverpool to erect a chapel in memory of the late Dr. Gwilym Rees (Hiraethog). Dr. Rees was for years pastor of a Welsh Congregational Church in that city, and it is felt that his brilliant gifts and services entitle him to such commemoration. As preacher, poet, and hymn-writer, his fame was as wide as the Welsh-speaking world.

At the National Eisteddfod in Liverpool a forcible protest was made against the practice, so general in Wales, of singing hymns at such gatherings. The protest has been made none too soon, for in all kinds of gatherings the songs of Zion are to be heard under circumstances which cannot but detract from their sacredness. Between the character of the hymns and the occasions upon which they are sung, there is often an obvious incongruity, and the practice, unless stopped, cannot but lead to the profanation and degradation of that which is holy.

For some weeks an interesting discussion has been carried on in the columns of the *Goleuad* as to the desirability of a more stationary ministry amongst Welsh Calvinistic Methodists. Founded by itinerant evangelists, the denomination has perpetuated a system which was adapted to its early growth and development, but which now calls for modifications, and even abolition, in order to meet the changed conditions of the present time. Even now there is a large number of Welsh Calvinistic Methodist churches without a resident pastor, and even where this is not the case the minister in charge, in too many instances, fills his own pulpit only once a month.

The meetings of the Welsh Baptist Union took place last week at Bangor, North Wales. The president of this year's gatherings was Rev. W. Morris, F.R.G.S., Treorky. Ministers and deacons of prominence took part in the various services. The last day was devoted to preaching, and thousands flocked to hear the Gospel preached by some of the most eminent ministers of the denomination.

The Women's Temperance Association of North Wales recently held its annual gathering at Carnarvon. According to the report of the Association, there are now 113 societies affiliated to it. Anglesey, the mother of Wales, was specially commended for its temperance activity. A comprehensive programme of temperance reform was suggested during the meetings. Considerable enthusiasm seems to have been aroused by the suggestion of one lady speaker that the Association should secure 10,000 pledges by the end of the present year.

On Wednesday, September 26, the new buildings of the Young Men's Christian Association at Cardiff were opened by Lord Kinnaird. The new structure, both as regards its external appearance and its internal arrangements, is an exceptionally fine one. A special feature in connection with it is the extensive accommodation for boarders. Of the £16,000 which the new buildings are estimated to cost, £12,000 has been promised or has already come to hand.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

REV. PROFESSOR MARGOLIOUTH'S name has been much before the public of late. Beside his articles in *The Expositor*, which have appeared during the year, he writes on the language of the Old Testament in the third volume of the New Bible Dictionary, edited by Dr. Hastings.

Oxford Sunday School Teachers' Institute held its Annual Conference on Thursday at Trinity College, and was attended by a large number of teachers from Sunday schools in the city and immediate neighbourhood. Rev. the Hon. W. Talbot Rice gave a hopeful address at a service held in the Chapel at 6 o'clock. The main point of his address was "Patience."

Rev. Canon Christopher presided at the Conference held after tea, and the subject for discussion was opened by Rev. W. H. Griffith Thomas, incumbent of Portman Chapel, London. The topic chosen was "Some Thoughts on Lesson Preparation." Mr. Thomas emphasized the *spiritual* aspect of Lesson Preparation, urging that Sunday school work was spiritual rather than educational. Spiritual result solved the problem of the leakage of older scholars He advised teachers to "think themselves empty, to read themselves full, and to write themselves clear, then they would be voices and not merely echoes of other men's voices." There was a short discussion afterwards.

The East Oxford P.S.A. Society held a Conference on the same evening in the British School, Cowley Road. Mr. A. Underhill presided. The proceedings showed that the Society was very much awake. One point recorded with thankfulness was the dissemination of wholesome literature. The facilities offered by the Society for the purchase of books had placed in the homes of its members good, solid volumes, the reading of which meant increased knowledge, expansion of ideas, and a higher moral tone. The weekly gatherings have brought the men face to face with the truths of Christianity, and while the subjects have been varied, they had constantly been reminded that man had a soul, that he was related to God and to eternity, that he was on probation, and that his mission was to glorify God.

Rev. C. Foster Carter has been curate of St. Clement's for a few months only, and already he is in the thick of new work. A meeting for men only was commenced on Sunday, and a special feature of his work are the gatherings in the open air in the poorest parts of the parish. He has succeeded in getting an orchestra to support him, and the large attendance shows the interest roused. We are thankful for the enthusiasm roused, and pray that Mr. Carter's great gifts may be used for the salvation of many.

Rev. F. J. Hazeldine, formerly curate of St. Clement's, is making an appeal for funds for the purpose of founding exhibitions at Wycliffe Hall, Oxford, and Ridley, Cambridge, to be known as "Christopher Exhibitions," in commemoration of Canon Christopher's eightieth birthday. The Bishop of Liverpool (Dr. Chavasse), Dr. Handley Moule, and Sir John Kennaway have each written warmly supporting the scheme. Such a foundation would express the loving thankfulness of many for the noble life and work of Canon Christopher.

Bible Flower Mission.—Mrs. W. W. Turton, superintendent of this Mission, writes:—"As flowers are becoming scarce, we trust they will be supplemented by such things as autumn leaves, clematis seed, berries, pods, &c., not forgetting all kinds of text cards, which, together with lavender bags and pincushions, are in constant demand." Mrs. Turton may be addressed, 110, Cannon Street, E.C.

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Indian Famine (*Rev. Dennis Osborne*)—T.K.L., £1; Nenagh, 1s.; G., £5; A.E.J., £3; K.P., for Christ's sake, 10s.; Memories, 2s.; Obedience, £1; E.S., £1; S.O.S., £1 5s.; Collected, Polytechnic Christian Mission, £7 12s.; C.M.S. Missionary, 10s.; E.O.M., 3s.; F.C., 4s.; E.P., 10s. 6d.; Collected, Upper Norwood Congregational Church, £8 4s. 6d.; M.M.W., 5s.; M., 4s.; Readers of *The Springing Well*, per Mr. Holness, £5	35	11	0
Dr. Valentine (*Famine*)—T.K.L., £2; L.A., 2s.; Llandudno Fund, £1 3s. 11d.	3	5	11
Indian Famine (*Kur-Ku Mission*)—C.F.C.	0	4	0
Pundita Ramabai (*Widows*)—Y.W.C.A., Wareham, and Friend, £10; S.S., £1; (*Famine*)—T.K.L., £1; D.E.O'C., £1 7s. 6d.; M.L.J., £5; M.E.C., 5s. ...	18	12	6
Indian Famine (*Rev. A. Outram*)—Old Shikari ...	1	0	0
Salvation Army—H.M.A.S., £1; (*Famine*)—Ryde, £10; (*Clothing*)—M.M., Befast, 5s....	11	5	0
Indian Famine (*U.P. Mission*) Psa. cxv. i	0	4	0
Z. Bible and Medical Mission (*Famine*)—M.L.J. ...	10	0	0
Indian Famine (*Rev. A. Norton*)—Llandudno Fund, £2; (*Orphans*)—O.R., 10s.	2	10	0
Indian Famine, Orphans (*Mrs. Marks*)—J.R. ...	1	0	0
Baptist Missionary Society (*Famine*)—A.D.... ...	0	2	6
China Inland Mission (*Distressed Missionaries*)—M.A.S.	0	10	0
Mission to Lepers of India—M.O.W.	1	0	0
Paris Exhibition Fund (*Salle Evangelique*)—G. ...	2	0	0
British and Foreign Bible Society—G.	1	0	0
Mission to the Kurds—G.	1	0	0
Central Africa Mission—H.M.A.S.	0	10	0
Church Missionary Society—F.W.C....	1	0	0
Moravian Missions—Memorandum	5	0	0
Pastor Hubert's Colportage Work, Norway—Mrs. J.M.	5	0	0
Spezia Mission—S.S.	0	2	6
National Council Y.M.C.A.—Friends	3	3	0
Dublin Deaf and Dumb Association—Friends ...	1	1	0
Peckham Rye Mission (*Mrs. Kingsbury and family*,—personal), Friends	1	0	0
George Yard Mission—C. and E.S.M.	0	2	6
Tower Hamlets Mission—C. and E.S.M.	0	2	6
Mrs. Meredith's Institutions (*Prison Letter Mission*)—D.E.O'C.	0	10	0
Open-Air Mission—H.M.A.S., £1; (*Race Course*)—D.E.O'C., 5s.	1	5	0
Yiddish Bibles (*Mr. Bergmann*)—D.E.O'C.	0	5	0
Bridge of Hope (*Miss Steer*)—M.A.S.	0	10	0
London City Mission—A.E.G., 2s. 6d.; (*Sea-Side Homes*)—M.A.S., £1	1	2	6
Liberator Sufferers' Relief—M.A.S.	0	10	0
Aged Pilgrims' Friend Society—M.A.S., 10s.; M.O.W., 10s.	1	0	0
Late Mrs. Hilton's Creche—M.A.S.	0	10	0
Mr. Forbes' Work among Theatricals—P.A.D. ...	0	10	0
Dr. Barnardo's Homes—M.O.W., £6; A.B., 2s. 6d.; E.A., 5s.; (*Hospital*)—C. and E.S.M., 2s. 6d.; (*Emigration*)—K.R., £5; Ida, 1s.	11	11	0
Mrs. Smyly's Birds Nest—M.O.W.	0	10	0
Mildmay Mission to Jews—M.O.W., £1; J.E.J., 10s.; F.C., 3s.; (*Christian Jews, Russia*)—Nenagh, 2s. 6d.	1	15	6
London Society Promoting Christianity among the Jews—Ps. cxv. 1	0	10	0
R.N. Mission Deep Sea Fishermen—M.O.W. ...	0	10	0
Ragged School Union—C. and E.S.M.	0	2	6
National Protestant Church Union—M.O.W. ...	0	10	0
National Protestant League—G.	1	0	0
Mr. Charles Cook's Work—R.B.J.	5	0	0
N.E. London Gospel Mission—R.B.J....	3	0	0
Christian Community—R.B.J.	3	0	0
Working Men Lord's Day Rest Association—H.M.A.S.	1	0	0
London Medical Mission, Endell Street—H.M.A.S.	0	10	0
Lord's Day Observance Society—H.M.A.S.	1	0	0
Barry Dock Mission, South Wales—A.E., Clifton	0	4	0
London Tent Campaign—M.L.J.	10	0	0
Dock Labourers' Mission (*Widows' Teas*)—Mrs. B.	1	0	0
St. Giles' Christian Mission (*Holiday Fund*)—H.H.	1	0	0
Total	£278	18	0

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Obituary.

REV. R. S. WILLIAMS.

THE death of Rev. R. S. Williams, of Dowlais, which occurred on September 21, removes one of the stalwarts of Welsh Congregationalism. A man of sincerity, earnestness, and eloquence, his loss is a serious one. As a young man he had worked in the slate quarries of Carnarvonshire. After studying at Bala and Brecon, and a pastorate of some years at Brecon, he received a call to Bethesda, Bangor, one of the most important churches in the Welsh Congregational body. Some fifteen years ago he returned to South Wales, undertaking the pastorate of Bethania Church, Dowlais. In 1897 he was elected president of the Welsh Congregational Union.

PREBENDARY HARRY JONES.

One of the most familiar figures of metropolitan Church life is removed by the decease of Rev. Harry Jones, Prebendary of St. Paul's, who for many years did such good work, first at the West, and later at the East end of London. As vicar of St. Luke's, Berwick Street, he laboured in a squalid district near the notorious Seven Dials, and came prominently before the public in connection with his devoted labours during a cholera epidemic. On becoming vicar of St. George's-in-the-East, he continued to evince deep interest in the condition of the poor. He was one of the founders of the East London Church Fund, and took a leading part in the creation of many useful undertakings of a social and philanthropic character. After ten years at St. George's he accepted the living of Barton, Suffolk, but subsequently returned to London as vicar of St. Peter's, Great Windmill Street, a church built by the Earl of Derby for the poor of St. James', Piccadilly. He combined with this the ministry of St. Philip, Regent Street. In 1897 he became rector of St. Vedast's, Foster Lane, where he set to work with a good deal of his old energy. Mr. Jones was a man with a large heart and of untiring energy.

Continental Notes.

IN a recent note, Miss Louise Shepard, of New York, writes: "We left London on August 15, and passed eight days in as many cities in the western part of Belgium—including Liège, Namur, and Charleroi. We returned for three days to Market Harboro' for union meetings of all the churches in connection with the tent work by Mr. Hardcastle. Then we left for Switzerland, where we held first some impromptu meetings at Interlaken, Schynige Platte, and in other places, and went to Geneva. We held meetings in Victoria Hall and the Salle de la Reformation, and thence to Chaux de Fonds, Ste. Croix (where there was a gathering of students), Neuchatel, and Bienne. In every place hundreds were turned away from the doors, half-an-hour before the hour to begin.

"Now we are in the Borinage (the eastern part of Belgium) for three days, and hope to hold seven meetings. We cannot speak of the blessing of God on all these meetings, and of his mighty working; but it will suffice to say that we have been obliged to refuse six invitations in Switzerland, and as many more in this country and France, for we expect to sail for America on October 13 by the *Umbria*, Cunard line. The prayers of all Christian friends in England are earnestly desired."

Priests as Reporters.—According to the Rome correspondent of *The Times*, an international telegraphic news agency is to be started, controlled by the Vatican, and worked, free of charge, by Romanist priests throughout the world. The general idea of the scheme is that, as the news would be furnished without remuneration by priests, the agency would be able to undersell all competitors. The promoter of the plan is Cardinal Rampolla, supported, it is said, by "a group of financiers and French political men."

Korea.—Writing with respect to the appeal for the travelling and outfit expenses of the lady who has undertaken the post of matron of Seoul Orphanage, Korea, Mr. W. Roger Jones, of the Missionary Pence Association, says:—"The amount required is £45." Mr. Jones' address is Exeter Hall, Strand, W.C.

The Council of the Evangelical Alliance ask for financial help, and for sympathetic prayer in aid of their work. The pecuniary need is urgent. Moneys have been advanced for aggressive Gospel work on the Continent, but the financial help which was expected towards this and other expenses, has not been received. And in various ways the Council has been passing through a trial of faith, and now, after prayer, makes its need known to all Christians. Subscriptions of smaller amounts will be gratefully acknowledged, but donors of £20 and upwards will be entitled to all the privileges of Life Membership of the Alliance.

POLWARTH (President).

JOHN PATON (Treasurer).

Sept. 24th, 1900.

Contributions may be sent to the Office of THE CHRISTIAN; or to the Secretary, 7, Adam Street, Strand, W.C.

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Edited by the Rev. C. H. H. WRIGHT, D.D., and the Rev. CHARLES NEIL, M.A.

No. 1.

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MR. D. L. MOODY SAID TO HIS SON,

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Rev. PETER THOMPSON, of East London Mission.
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Can Churches Avoid Debt?

A TESTIMONY BY PASTOR T. HANCOCKS, CAVENDISH BAPTIST CHURCH, RAMSGATE.

CAN they? As a rule they do not. Churches which avoid debt on their current accounts, as a rule, contract them whenever building operations are undertaken.

Is this right? Is debt ever right? Is "Owe no man anything" as binding on Christians as "Be not drunk with wine"? Are not all these New Testament commands equally binding upon all under grace?

Our Sunday school premises were a disgrace, and children could not be gathered or taught in numbers adequate for the congregation. The children of our own members had to go elsewhere. It became clear it was not God's will for this to continue, but that we should "arise and build." We pledged our word to open free of debt, believing that to be also his bidding.

The schools were expected to cost £2,000. The lowest tender opened on September 21, 1899, showed that they would cost, in all, £4,200. A knockdown blow to us, and all but one agreed with him who declared, "It cannot be done free of debt." Had we revoked our pledge, it would have meant, in the last analysis, "God can be trusted for £2,000, but He is not reliable for £4,200." This would have insulted the Most High; and, God be thanked, the better course was taken.

We were pledged to open free of debt. It was impossible! We confessed our belief that God would do the impossible, and He has done it! He has given marked guidance, perfect unity in the church membership, and such generous supplies that we have "owed no man anything" for a single moment. In all, much more than £4,400 has been received. In the last ten months, £2,400; in the last twenty-six days, £970. A reception realized £659. There was such a stream of cheerful givers that a surplus of over £190 has been given, and when all promises are fulfilled it will reach £200.

Outside the schools and inside the church are two marble tablets, saying,

These schools are a witness to the LIVING GOD, who gave over £4,410 for their erection in answer to PRAYER. Thus enabling his people to do the impossible, and to open them free of debt on September 13, 1900. The last £2,400 was given in ten months. "*Ask*, and it shall be given *you*."

To crown the whole, the following minute was passed by the entire congregation, upstanding—

FOR CHRIST AND THE CHILDREN!

That this Church and Congregation desire to place on permanent record their ineffable gratitude to the

LIVING GOD,

to the Father, the Son, and the Holy Spirit—in the Trinity of his sacred persons, for the gift of the new schools.

We ascribe all praise to God alone for *Faith* to trust Him in the dark, and to confess it with the mouth; for *unity* that has known no friction; for all the *wisdom* needed day by day; for *strength* to do all the work; for no *accident* to the men employed; for such a constant supply of *money* that we have "owed no man anything," for a single moment; for such a spirit of *cheerful giving* that over *£4,400* was subscribed a fortnight before the opening day, *September 13, 1900*, so that we *opened with No debt and No collection*. All this despite bad times, caused by three wars, many war funds, a late and wet season, and a serious rise in the price of everthing; and so generous was our God that we hold a *surplus* of *nearly £200*.

And that this be recorded in our Church minutes, and signed by the pastor and all the deacons.

And, finally, that we *hereby dedicate* to Christ not only the *new schools* but *ourselves also*, to be more *Believing*, *Holy*, and *Zealous* in his *Spiritual Service* than ever before. To this end we pray our Risen Lord to fill us all with the Holy Ghost!

"Not unto us, O Lord, not unto us" (Psa. cxv. 1).

"This is the Lord's doing; it is marvellous in our eyes" (Psa. cxviii. 23).

"*O magnify the Lord with me, and let us exalt his Name together*" (Psa. xxxiv. 3).

T. HANCOCKS, Pastor.

We pray that this witness may help the faith of many, and already we know its influence is being widely felt.

1350

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. H. T. E. Barlow, Dean of St. John's College, Cambridge, has accepted the college living of Macwood, an important country parish between Barnstaple and Ilfracombe. The new rector is the youngest son of the Vicar of Islington. A few years since he declined a bishopric in Japan.

The Bishop of Rochester has conferred an Hon. Canonry on Rev. J. W. Marshall, vicar of St. John's, Blackheath. Canon Marshall has for a quarter of a century been beneficed in the diocese, and had always held the distinctive principles of Evangelical Churchmanship with unswerving fidelity.

There has been a prosperous summer term at Wycliffe Hall, Oxford, where the new Principal, Rev. H. Grey, has had fourteen students in residence. There are twenty-five entries for the new term, and these completely fill Wycliffe. If further entries are made, accommodation will have to be found outside the Hall.

At a conference of rural deans and parochial clergy held at Liverpool, Bishop Chavasse announced some of his arrangements respecting the work of the diocese in the immediate future. He stated that he had secured the house adjoining his own for a hostel, and he hoped next year to have six University graduates studying there for the ministry under a vice-principal. He also hoped before long to begin building a chapel and sixteen dormitories specially intended for the reception of candidates for ordination.

Congregational.

Sherwell Church, Plymouth, adopted the Century Fund after Dr. Guinness Rogers had preached two sermons on its behalf and addressed a public meeting, at which Dr. Chapman presided. Over £500 was promised at the meeting.

The proceeds of the Harvest Thanksgiving services at Latimer Road Chapel, E., are to be devoted to the Indian Famine Fund. Sermons were preached by the pastor, Rev. W. J. Atkinson; and in the afternoon, Rev. F. J. Chaplin gave an address.

Calls (accepted).—Rev. G. T. Allpress, South Ockenden, to St. John's Church, Jersey; Rev. J. L. Gower, of Edinburgh, to Dalbeattie; Rev. Rhys Jones, of Llandebie, to the Welsh Congregational Church at Brisbane, Queensland.

Baptist.

The work for soldiers conducted by Rev. W. E. Wells is among the Guards at Westminster, and not, as recently stated, in connection with Woolwich Garrison.

Pastor T. Spurgeon has expressed to Mr. F. H. Ford, chairman of the Tabernacle re-building committee, the congratulations of the worshippers at the happy issue of the devotion and toil of the committee.

Rev. J. G. Greenhough, of Leicester, has accepted an invitation to visit New Zealand next year to take part in a series of special services which are being arranged at Nelson, in commemoration of the jubilee of the introduction of the Baptist denomination into the colony.

On Wednesday, September 26, at John Street Chapel, Marylebone, W., a meeting was held in connection with the re-opening of the Chapel after its renovation. Mr. Joseph Peters presided, and gave a grand testimony to the power of Divine grace in his own heart, and commended the Gospel to all present. Stirring addresses were also delivered by Revs. J. Ossian Davies and W. J. Mills. The presence of the Master was felt, and much encouragement given to press on in the work of the Lord.

Rev. Carey Bonner, Secretary of the Sunday School Union, does not accept the statistics, recently published, showing a large falling off in the number attending the Sunday schools of the Free Churches. Speaking for his own denomination (the Baptist), he affirms that if some forty-six "defaulting churches" had sent in, and if in statistical returns these had been included in the same proportion as in the previous year, there would have been 845 teachers and 8,520 scholars more than the totals actually returned.

Resignations.—Rev. D. P. McPherson, B.D., South Street, Exeter; Rev. G. Hay Morgan, Woodberry Down Church, London, N., retiring in December.

Methodist.

At a series of Wesleyan Century Fund meetings in Sheffield Revs. Thos. Allen (President of the Conference) and Hugh Price Hughes gave addresses, and 2,947 guineas were promised towards the Fund.

The Methodist Free Churches only need another 14,000 guineas to complete their Century Fund of 100,000 guineas. The record speaks well not only for the promptitude of the members, but for the organizing ability of those who have taken the fund in hand. The Free Methodist body is developing a more aggressive spirit.

During the building of the new Wesleyan Church at Weston-super-Mare, the worshippers met in the Town Hall, which was the gift of Ven. Archdeacon Law, once vicar of Weston, who stipulated in the deed that the hall should always be available for Nonconformists during such time as their own places were under repair or their new ones were being built.

In order to reach young people, Rev. T. Ferrier Hulme has made a new departure at Wesley's Chapel, City Road, N. He intends holding, on the third Sunday evening in each month, a young people's special service, with a short prayer meeting and a "social hour" afterwards. At the first gathering a good number stayed to the prayer meeting. The members of the Wesley Guild and the Mission Band were on the alert for newcomers. After refreshments, some conversation and a hearty invitation to come again, Mr. Hulme announced "family prayer."

Dr. Talmage preached at Wesley Chapel, City Road, on Sunday afternoon to an overflowing congregation. The discourse, based on the words—"The people that do know their God shall be strong and do exploits" (Dan. xi. 32), embodied vital and significant truths, which were forced home in the doctor's unconventional and striking utterances. The three greatest "exploits" possible are the saving of a man, a woman, and a child. This "saving," he declared, would be "famous in heaven quadrillions of years after the earth has become scattered ashes in the whirlwind." As for him who refuses to lend a helping hand to a fellow-creature in distress, "the fiends fill their chalices with fire and drink to his health."

Presbyterian.

The iron hall in East Avenue, East Ham, erected in the centre of a large and thickly-populated working-class district, has been opened. Rev. J. Munro Gibson, D.D., conducted the dedicatory service. The attendances both at the opening and since, has greatly encouraged the local friends, who look forward to the formation of a vigorous church.

Society of Friends.

The Friends' Home Mission Committee kindly lent their tent to the Friends of Kingston-on-Thames for a series of meetings. William Baker, of Folkestone, had very acceptable service in these meetings, and there is a deep feeling of thankfulness for the blessings vouchsafed during the mission.

Before entering into the business of Kent Quarterly Meeting some time was given to F. Dymond to bring forward the subject of temperance, and the assembly listened with much attention to his earnest words, which were not unmingled with regret that Friends, in a Church capacity, are not doing more to arrest the terrible tide of intemperance.

William Robinson and George H. Farrington have recently spent some weeks in a visit to all the meetings in the three Monthly Meetings of Gainsborough, Richmond, and Sedbergh. Some of the meetings are very small, but all gave a warm welcome to their visitors. The companies of people, larger and smaller, who attended on every occasion, listened with close and quiet attention to addresses setting forth the inconsistency of war with the precepts of Christianity.

For some time past several of the Friends engaged at the central offices at Devonshire House, E.C., have felt the need of some short united time for prayer on behalf of the work, and arrangements have been made for a half-hour's meeting to be held at noon every Wednesday (except in Meeting for Sufferings week) for this purpose. At the first meeting Watson Grace presided. This opportunity for fellowship among the Friends employed in the work of eight organizations connected with the premises will be much appreciated.

Fallen Asleep.

Aged ninety-one, Mrs. KELLY, of Sale, Cheshire, mother of Rev. Charles Kelly.—Rev. DAVID R. MORGAN, of Chalford, Gloucestershire. He entered the Baptist ministry in 1865, and after six years' work at Usk, Monmouthshire, became minister of Chalford Tabernacle in 1871, and held the pastorate for twenty-nine years.—The Baptist Church at Hendon, N.W., has sustained a deep loss by the death of Miss CAROLINE BANKART, aged sixty-eight. For more than twenty years she had been a diligent and devoted worker among the Midland Railway men, in the mothers' meeting, and among the sick poor.

Notices.

APPLICANTS FOR TRACTS.—Mr. Henry Burnett, Gospel Hall, High Street, Westerham; Mr. J. E. Bing, 25, Frederick Road, New Brompton, Kent; Mr. John Kirbys, G.N.R. Cottages, Kimberley, Notts; Mr. D. Davies, bookseller, Abercarn, near Newport, Mon. (for mission organized by the Abercarn and District Temperance Union); Mr. Claude W. Wakeman, 163, Rood End Road, Oldbury, near Birmingham; Mr. George O. Carroll, 5, Titch Row, Titchborne Street, Edgware Road, W.

COMMUNICATIONS RECEIVED WITH THANKS.—E.W.T., L.M. G.B. F.V.D. M.S. and M. D.B. W.D.W. H.S.D. B.L.M.S. A.M. J.K.W. W.R.B. O.C. G.H.P. L.S. C.H.R. W.T.R. B.H.G. M.F.H. H.J. E.R. H.D.L. D.D. J.B. M.R.R. G.A.S. T.M.E. J.W. E.P.F. R.C. A.B. H.J.E. O.McE. P.W.H. A.F.H. A.F.G. A.B. A.S.M. L.T.E. A.T.O. J.W. C.H.P. J.C.T. M. and V. W.P. J.R.P. J.W.W. J.C.T. G.C. A.M. S.L. G.M.T. A.G. W.C.D. J.H.P. A.C.J. W.M.R. R.S. J.R. Lady C. H.T.M. J.J.S. W.P.T. Mrs. C. H.S.D. F.T.S. J.H.P. M.S. T.P.

Personalia.

Mr. JAMES WHARTON is shortly sailing for America to resume evangelistic work among the freed slaves.

Dr. GEORGE C. LORIMER, of the Tremont Temple, Boston, U.S.A., has declined to entertain the proposition of his church to add 1,000dols. a year to his salary.

Rev. Dr. ROUSE, well known as the translator of the Bengali Bible, has arrived in Melbourne, *en route* for India. He is now in Victoria, having paid a short visit to Tasmania.

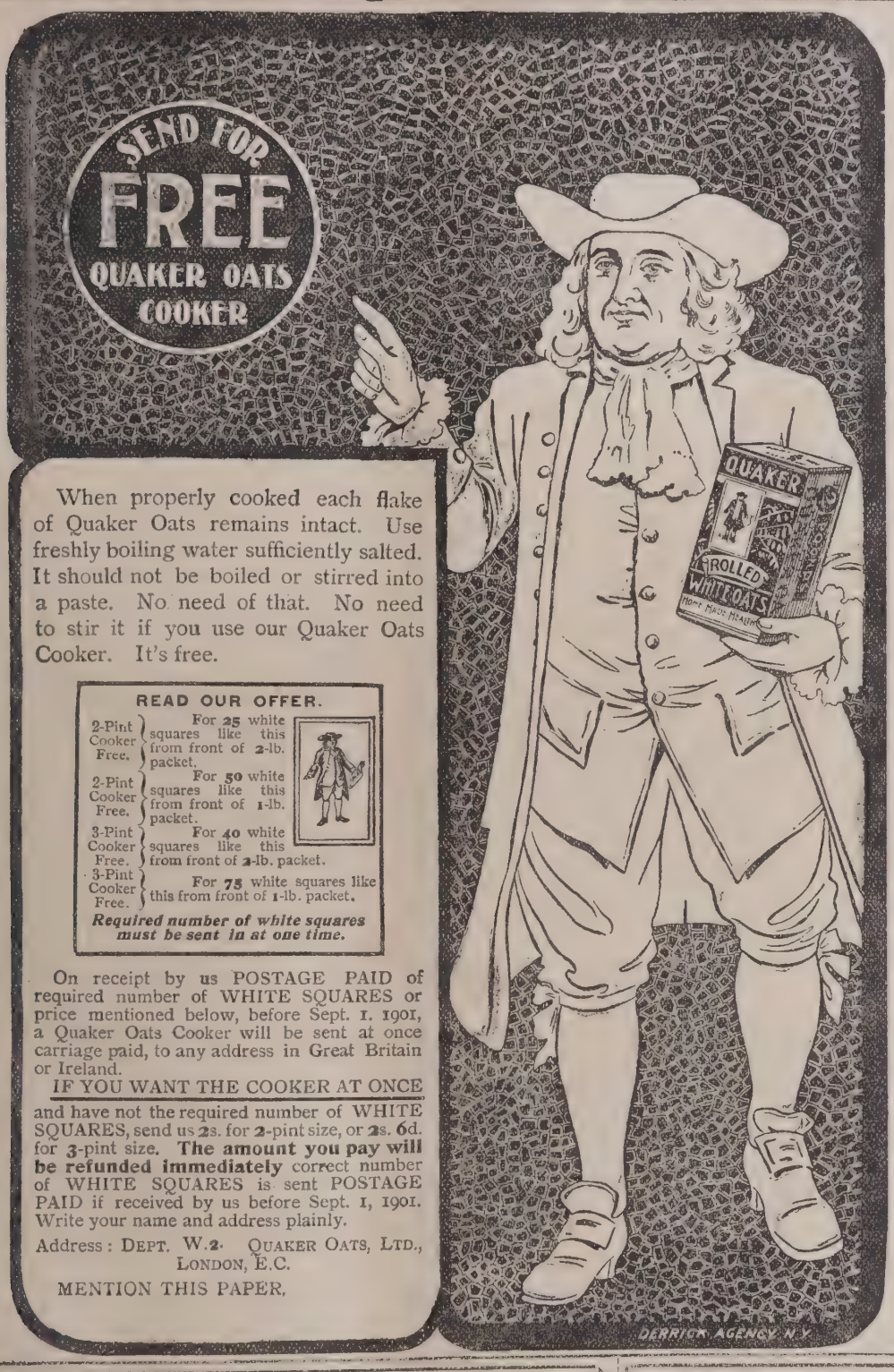
The health of Rev. CHARLES GARRETT causes some anxiety to his family. He is ordered to take a complete rest for some months, and all his engagements for the present year are cancelled.

Mr. JOHN KENSIT, who has been chosen as a Parliamentary candidate for Brighton, is prosecuting his campaign with much vigour. He is, of course, making the Protestant question a prominent feature of his addresses.

Mrs. GERALD COULTAS, wife of the superintendent of Barry Dock Mission, Cardiff, is in a critical condition of health. Two years since she underwent an operation for the removal of a malignant tumour, and now another growth is giving serious trouble.

Rev. C. M. SHELDON has not yet resumed his pastorate at Topeka. His church having granted him eight months' absence, he has established himself for the winter at the Tremont Temple, Boston, with a view to undertake special service in connection with the Christian Endeavour movement, which has its headquarters in that building.

Rev. F. B. MEYER is proceeding to Stockholm and Berlin, to hold two conferences on the Christian Life. Mr. Meyer writes: "I shall be thankful for the prayers of God's children, that by Divine blessing the conferences may have far extended and important results. I hope to be back at Christ Church by October 16, so as to be able to resume my Thursday noon service, which Dr. Pierson takes in the meanwhile."



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Evangelistic.

London Tent Campaign.

IN an account of the work Mr. CHARLES COOK writes: "On Thursday the closing evening of the Notting Hill Tent took place, and a remarkable gathering of the converts was witnessed. Over 400 names had been taken, and the men, women, and children were all called up and presented with a suitable book by Mr. and Mrs. Cohen, who have rendered invaluable help during the six weeks of the Mission. One missionary is praising God for two sons and one daughter converted, another for one son and one daughter, another worker tells of his own son converted, and one whole family known to him, who were also blessed. Several married couples were present who were rejoicing that they had found Christ together. From no other place have I received so many letters thanking God for the tent work as from Notting Hill, and the large attendances at the week-night meeting have been most encouraging. My week's work there was time of joy to my own soul. Mr. WEEDEN'S Gospel solos reached many hearts."

The campaign has gained much from the co-operation of ministers and Christian workers of all denominations. Mr. J. T. BRUNNING lately spoke of some notable instances in which such co-operation had conduced to spiritual results. From the late Rev. E. Bacheler Russell, of Leyton, he had received much encouragement. Mr. Russell had welcomed him heartily, expressing his satisfaction that a tent was to be erected at Leyton, and saying, with deep feeling, "I was fearful lest the tent would not come, and we should miss the blessing."—The secretary of the Baptist Church at Dawes Road, Fulham, wrote: "The work of the great tent at Fulham was the means of greatly blessing the young people in connection with our church. We have had grand times ever since. Last Sunday week fifteen were baptized by our pastor, and now we have another fifteen as candidates."

A thanksgiving meeting, for blessing given during the campaign, has been arranged for Tuesday, October 9 at 7 p.m., at Exeter Hall. Mr. T. A. DENNY is to preside, and the occasion is to be a rally of evangelists, local workers, and friends and converts. A chorus of 300 voices, selected from the tent choirs, will lead the singing. In order to close the season free of debt the central committee needs £1,000. The hon. treasurer is: Mr. A. Garstin, Queen Square, Aldersgate Street, E.C.

In Herefordshire Hop Yards.

Describing the work in the Herefordshire yards, Mr. W. LUFF, who is labouring there in company with Mr. JONES, says: "In the week, we go from yard to yard and preach to the people at their picking; on Sunday, we visit them at their farms. Here is a sketch of last Sunday's work. At the first place we found the buildings occupied by men and women of the lodging-house type, who gladly received a little Gospel reading. The next farm looked like a military encampment; but among the tents we preached the Word, and the dwellers under canvas listened attentively.

"Passing on, we found the pickers at the next farm had not yet come; but the good woman at the house took charge of their supply of literature, willingly promising to hand it round on their arrival.

"Sunday afternoon found us in an orchard, where the pickers arranged the seats for an hour's service. It was a solemn time, for two who last year worshipped with them were in eternity.

"In the evening we were out again, to find another group of pickers sitting waiting for someone to preach to them. Our last service was near the church with a crowd of poor folk and their babies, who attended no place of worship, and with other pickers who had just left the service inside. Friends had sent numbers of Sankey hymn books (halfpenny edition), which greatly helped in these services."

The Evangelization Society.

A number of correspondents forward particulars of recent missions conducted in connection with the Evangelization Society.

Mr. T. GOUDIE has just closed a tent mission at East Ham. Many have been drawn to hear the Gospel, and not a few have professed faith in the Lord Jesus.

A tent mission has been held at Walgrave, the preacher being Mr. CHARLES NOAKES. The meetings grew in numbers, interest, and power, and towards the close of the mission a considerable number were brought to decision. The local friends entered into the work in a prayerful and earnest spirit.

Mr. J. Naughten writes:—"At Cox Green Mills, Bolton (Messrs. J. and F. Garnett), Mr. HENRY

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

MESSRS. MORGAN AND SCOTT announce for immediate publication a cheap 5s. edition of the authorized "Life of D. L. Moody," by his son, W. R. Moody; a fresh addition to the Series of Scripture Biography, by Rev. F. B. Meyer, B.A., entitled "John the Baptist;" and an interesting volume, "Pundita Ramabai," profusely illustrated, descriptive of the unique and important work for the child-widows of India carried on by the heroic lady whose name it bears. It is written by Mrs. H. S. Dyer, for many years resident in Bombay.

It has been impossible to read the election addresses and speeches without a feeling of keen disappointment from the point of view of Christian citizenship. There has been great party heat, much mutual recrimination, and plenty of hard hitting on both sides, but no one has touched the finer chords of patriotism, and to the highest sentiments no one has appealed. The great reforms for which the country is waiting have been left for the most part unmentioned. The demoralizing effect of a year's warfare on the public mind is evident in all this. The outlook is not bright for the future government of the country. We seems to be drifting no one knows whither, and a sense of profound uneasiness is felt by those who have the highest national interests at heart. The times call for watchfulness and earnest prayer that the country may, which ever party is in power, be governed and guided by Him who is "the only Ruler of princes."

When the Right Hon. W. H. Smith was Leader of the House of Commons, he wrote to a relation upon the Continent:—

> There are great anxieties in Government—great responsibilities—and who is able for these things? Help us, my dear friend, by prayer. I should be dismayed and faint if it were not that I believe my God is very near to guide and strengthen me, and to give me the wisdom I need, and to comfort and sustain those who are in sorrow and sickness and need. The work is heavy and the burden great, and you and others who are far off can ask and believe that you have the petitions which you make. I am amazed when I look round me and see the causes for thankfulness which exist, and I trouble for myself and for my wife and children lest any of us should fail to live up to our duty and to the right use of the talents entrusted to us. All I can say is, God help me to do my work.

What noble results would follow the deliberations of our Parliament if each member and every elector approached his duties in this spirit of trust in, and dependence upon, God.

One of the most trenchant and useful papers read at the recent Church Congress was that of Archdeacon Diggle on the special dangers and temptations of the theologian's calling, by which is meant one who devotes himself to the scientific study of theology. The chief of these, of course, is the development of the intellect at the cost of the spiritual life. The peril of continually and scholastically arguing about religion, of analyzing and classifying the attributes of God, and of analytically discussing the heart mysteries of the faith, is a very real one. A man may argue about the Cross of Christ till he forgets his need of a Saviour, and till the "things that angels desire to look into" become a deadly commonplace. There are, indeed, few Christians who need to watch over their own hearts and to cultivate a practical piety more than professional theologians. When faith ceases to be an enthusiasm, and sinks to the level of a syllogism, the end is not far off. It is only by prayer, and by allying the "abstracts" of theology with the concrete duties of personal service, that the flame of true piety can be kept alive.

What is true of the theologian in his study is equally applicable to the preacher in his pulpit and the missionary on his rounds. We know of ministers who have bewailed the loss of power over their people, wondering what the reason could be. They worked harder than ever at their sermons, and preached them with all the resources of their mind and body, and yet their words fell dead on the congregation. The reason, hidden from them, would be patent enough to others. The trouble lay in the loss of enthusiasm, in the lowered note of personal conviction and realization which was the result of too great an outward familiarity with the great facts and truths of the Gospel, unvitalized by ever fresh contact with the perennial springs of faith and love. Those who handle the things of the altar have need of an altar in the heart on which the sacred fire never dies down.

The real mission of the pulpit has recently been very clearly defined by Rev. Oswald Dykes, D.D., Principal of Westminster College, Cambridge, as that of creating in the minds of the hearers "a sense of their religious needs, and a desire for their salvation, and to satisfy that need and desire by awakening in their souls faith in Christ;" in other words, the proclamation of the Gospel. Nothing here of pseudo-science, or Higher Criticism, but, instead, a simple statement of the conditions of death and life, of sin and salvation. It is such preaching that weary men and women want to-day to lift them out of darkness into light.

The meetings of the Baptist Missionary Society at Leicester last week were pervaded by a fine healthy optimism. The recent losses in China have struck the Society very heavily, several most valuable missionaries having been amongst the murdered. On this account there was naturally a deep feeling of sorrow in the hearts of all present. But from the opening prayer to the last speech of the whole series of meetings, one note was dominant throughout, viz., that so far from there being any retrenchment, the work of evangelization must be prosecuted with increased vigour. Each death, as Dr. Henderson said, is simply a call for more labourers. This is the true spirit in which the question must be faced, and once more it will happen, as it has happened many times before, that apparent defeat will only urge the servants of God to more heroic effort.

Amid the din of party warfare, the daily newspapers, some of which during the past few weeks have permitted their columns to be deluged with virulent and undiscriminating attacks upon Christian missions, passed the great missionary meeting of last Monday week (1st) at the City Temple with scarcely a mention. In spite of this unsympathetic attitude, it is already clear that all Protestant missionaries in China will come out of the fire of criticism unscathed, or rather with unfading laurels. For it is proved that they have been entirely guiltless of the charge of having forsaken their purely spiritual function, and of interference in political affairs. Another glorious fact is the splendid heroism and tenacity of the native Christians, who have in thousands preferred the cruellest of deaths to recanting from their faith. The age of martyrs is not dead, and out of this sea of blood will rise in time a new era of Christian privilege and progress in that troubled land.

Many strange reasons have been offered from time to time against Christian missions to the heathen, but one of the most curious is given by a correspondent of *The Spectator* in last week's issue. A leading article on the Chinese situation has evoked a correspondence upon the whole question of Missions. The Agnostics who contribute their opinions are, as usual, wide of the mark, but it is surprising to find a man who calls himself a Christian objecting to missionaries remaining in a foreign country for the purpose of evangelizing its people, on the ground that our Lord said: "Give not that which is holy unto dogs, nor cast ye your pearls before swine!" The Christian cause would be better served if persons so poorly instructed would cease to air their opinions in public. The world is only too ready to accept any reason, however ridiculous, against the prosecution of the work of God.

Even the Peace Congress in session in Paris last week passed a resolution condemning the missionaries as responsible for the present troubles in China, and denouncing their enterprise as "intolerant, aggressive, and awkward," and as being "a source of perpetual conflicts and creative of hatreds." We confess that we expected something more sane and honest from the Peace Congress than this petty and entirely unwarrantable resolution. From various sources—many of them by no means Christian—abundant testimony has come that the Protestant missionaries, at any rate, are in nowise responsible for the spirit of hatred which has prevailed in China.

Dr. Douglas Gray, an official of Her Majesty's Administration in British Central Africa, writes pessimistically, and almost hopelessly, in a contemporary in regard to the women of Central Africa, and, like many others, expresses dissatisfaction with the smallness of the mission work accomplished so far, "in proportion to the black population," of which, he says, only the very fringe of the teeming thousands has been touched. If, however, such writers would only study the history of Christianity we should have fewer of these fretful complaints. There was a whole world in darkness around the few men whom Jesus bade to go forth and preach the Gospel to every creature, and to-day, as the Bishop of Ripon recently stated, the nominal adherents of Christianity number close on 500,000,000.

The testimony given a few days ago by Mrs. Bishop, the Eastern traveller, in regard to what Christianity has done for woman, is of striking value coming from so authoritative a source, and might with advantage be borne in mind by those who are disposed to cavil at mission work. Nothing but the Gospel of Christ could have worked such social changes, and civilization without it would have been but a baseless fabric, failing and falling as did those of Greece and Rome. For it is through the individual that Christianity affects the national life. Even the working-man's wife may thus help to elevate the tone of the State, for, as Mrs. Bishop has said, that life with all its difficulties is

the very one in which God expected character to be formed and perfected. Help undoubtedly for this task is found in the privilege of approaching God at any moment in a new and living way. Christ Himself was brought up in a working man's house.

Lord Wolseley will have the heartfelt thanks of every true patriot for his splendid letter sent to the daily papers last week, in which he entreats the British public to refrain from offering intoxicating liquor to the soldiers who will shortly be arriving from South Africa. His lordship says:

Many of them must soon resume the occupations and positions their employers have patriotically kept open for them; others will have to seek for new situations, and will require a helping hand in doing so. It is therefore most important that all should endeavour to preserve a good name for steadiness and sobriety before entering upon their civil work.

I trust that our greeting to the brave soldiers returning from this war may be something better than simply an incitement to excessive drinking, and that all will remember that whoever encourages them in this, far from being their friend, is really their worst enemy.

If other public and responsible men would use their great influence as Lord Wolseley has so happily and nobly used his in this important matter, we might soon see a check placed upon the vicious habits of which he complains, and which prevails in many other quarters besides the Army.

Sir Edward Fry, speaking as President of the Libraries Association, took occasion to refer to the great mass of publications of the present day as "idle literature," below which, however, there was a "horrible depth" of vile and corrupt productions "with a tendency to inflame the evil passions of men." Harmful as is the increase of desultory reading, with silly novels and sensational daily newspapers, it is as nothing compared with the effects of the other productions, and it is to be regretted that drastic measures cannot be taken to put a stop to their issue and circulation. Meanwhile, however, are not many of our public municipal libraries greatly to blame in the prominence they give to fiction, and that, in too many cases, of a low type? Why should the ratepayer be taxed to provide such unhealthy literature for the thoughtless and the idle?

It would appear that the sacrifices made by America in freeing Cuba from the depressing tyranny of Spain are not likely, for the present, to bear their legitimate fruit in the better government of that island. Since the termination of the war, the American Government has been trying to lay a broad foundation for a pure and honest administration of the country in the future. Recently they have been furnishing the filthy towns with a sanitary system, and cleansing the Civil Service of peculators and speculators. This has made them, unfortunately, very unpopular with the Cubans themselves; and at the recent elections the American party has been soundly defeated at the polls. The United States, having done its best, is practically pledged now to leave the island to its internal resources. It is a great pity that, having been freed from an age-long oppression, the Cubans should treat their friends with such ingratitude. It is but an added testimony to the shameful misgovernment of centuries.

Naples had its annual "miracle" a few days ago, the so-called "liquefaction" of the blood of St. Januarius having taken place in the presence of a great crowd. The process, it appears, was a little slower than usual, but the delay in the juggling of the priests apparently was not sufficiently long to alarm the credulous Neapolitans, who are, says a Romanist contemporary, rejoiced over the "happy event," as "a failure of the miracle would indicate the approach of dire calamities." It is almost sufficient to make one doubt whether we really have emerged from the dark ages when we find such trickery being seriously believed in.

A "Marial Congress" has just been held on a large scale at Lyons. By this is meant a vast gathering in honour of the Virgin Mary, who has been practically deified by French Catholics. The following is part of the manifesto by Canon Chatelus in opening the congress:—

There is a Marial Congress at the end of the nineteenth century because it has been the century of the manifestations and of the influence of Mary. God has spoken to us in this century by Mary. The Congress is in France, because France is the kingdom of Mary. As the Saviour chose Judæa for the scene of his teachings, so Mary has chosen France as her land of predilection. And, finally, Lyons has been chosen because it has a *truly Marial soul.*

At a later gathering, a speaker spoke of the Virgin as Christ's co-redemptrice, and as everywhere being Queen where Christ was King. These extravagances and others of like kind are symptomatic of the drift of Roman Catholicism. The Son of God, the only and sufficient Intercessor of mankind according to the New Testament, is now hidden behind his earthly mother, who in turn is approached on behalf of the suppliant by a local saint. This hierarchical perversion of the simple Gospel of Christ is a process which, once begun, may end anywhere. The Bible and not the "Church" is the guardian and conservator of the true faith.

Side by side with this lengthening series of intermediaries between the soul and God is to be noted a growing tendency to exalt the Pope's position and spiritual authority. In an Italian paper notice is called to a leaflet published by a branch of the "Catholic Youth" Society, which contains the following sentences:—

What pleases the Pope pleases God, and the Pope can will nothing which is not in harmony with the will of God.

The Pope really constitutes one moral person with Jesus the Incarnate Word.

Both possess the same identical authority; absolute in Christ, relative in the Pope.

The Pope is the tree of life which, like that wonderful plant of Eden, never loses its vitality.

The Pope is the living fountain from which flow the perennial streams that maintain the smile of perpetual spring in the garden of the Church.

At the see of Peter there ever watches an invisible power which cries to the great ones of the world, "I am the strength of God, let no one touch me."

The ancient Romans used to deify their emperors, a childish relic of prehistoric paganism that is now smiled at. Here, at the end of the nineteenth century, the so-called Vicar of Christ is made to assume similar divine honours. Is it any wonder that in Catholic countries we find a puerile credulity counterbalanced by a mocking agnosticism?

Which Gospel

"Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed, lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled. Thou shalt not plough with an ox and an ass together. Neither shall there come upon thee a garment of two kinds of stuff mingled together" (Lev. xix. 19; Deut. xxii. 9-11).

ONE of the marked features of the professing Church of the present day is the mixture forbidden by this fourfold prohibition in the law of Moses, and in varied forms by the Lord Jesus and his apostles. This remark is suggested by the fact that the Special Committee for the Simultaneous Mission organised by the National Council of the Evangelical Free Churches, to be held in February, contains not only men of various shades of Evangelical opinion, but at least one decidedly opposed to what are generally understood to be Evangelical views. Mr. Aked, of Liverpool—who calls himself a broad churchman—issued in 1892 a book of sermons and essays, a second edition of which appeared in 1894, and is still on sale. In one of these essays—"The Gospel for the Day"—he draws a contrast between "the old Evangelicalism" and "the New Evangel." "The New Evangel," he says:—

"Will present a tenderer and more lucid statement of Christian doctrine. It will find in the Atonement, *not the effort of a half-despairing Christ to restrain the anger of an enraged Deity,* but an outpouring of the life of God in the immortal utterance of Divine self-sacrifice, which never saw a woe that it did not seek to share. 'Justification by faith' will never be degraded into 'salvation by belief;' faith will be recognised as the answer of the loyal soul to God, the response of the kindly human heart to the pleadings of the Divine, the capacity of the mind, born again by the operations of the Divine Spirit, to hold on to the invisible and eternal. And salvation will be found to be, not an instantaneous act whereby the sinner is assured of deliverance from an impossible hell and enjoyment of a fantastic heaven, but a lifelong process, the continued elimination of ancestral vices, the suppression of brutal instincts, the development of the son of Adam into a full-grown man, unto the measure of the stature of the fulness of Christ."

Is this "a more lucid statement of Christian doctrine" than was given by Peter or Paul, by Augustine or Calvin, by Wesley or Whitefield, by John Williams of Erromanga or Bishop Hannington of Uganda, by Spurgeon or Moody, or than is given to-day by thousands of preachers and teachers of "the old Evangelicalism"?

Mr. Aked is severe upon hymns of a type which certainly be used in the coming simultaneous mission. He says:

"This conception of substitution of a blood offering by which the fierce wrath of God may be appeased, has survived in dogmatic theology in the *modified savagery* of

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
And *richer blood* than they.*

"God does not forgive us our sins for Christ's sake. There is no intelligible sense whatever in which God's willingness or ability to forgive sin is procured by the death of Christ. There is no intelligible sense whatever in which God's 'wrath' is turned away, or Himself reconciled to us. He never was reconciled to man. He never needed reconciling to man. And any representation of the Atonement as a "sacrifice,' by means of which God is 'propitiated' or 'appeased,' comes to us solely as the persistent survival in dogmatic theology of the root idea of heathenism that the anger of the gods can be turned away by bribes and blood."

When a long way off, he saw the returning prodigal who had left the Father's home and wronged the Father's heart; but He could wait no long-drawn cry of penitence from his child, *nor abide the coming of a daysman who should step between the two.*" —

* The italics in this line are Mr. Aked's; all the other italics in these extracts are ours.

We make no comment now upon these extracts, except that their purpose is to draw a lurid contrast between "the old Evangelicalism," as set forth by Luther and Spurgeon and the like, and "the New Evangel," as represented by Mr. Aked. These are in his view, and in ours, utterly and absolutely incompatible. The "old Evangelicalism," which he satirizes and denounces, is the Gospel of Peter and Paul, of Augustine and Calvin, of Luther and the Reformation, of Murray McCheyne and W. C. Burns, of Horatius and Andrew Bonar, of C. H. Spurgeon and D. L. Moody, of F. B. Meyer and W. Y. Fullerton, of Mildmay and Keswick. It is the Gospel preached by the foremost ministers and evangelists who have been appointed by the Mission Committee of the Free Church Council as their representative preachers in the coming Simultaneous Mission, of which committee Mr. Aked is a member. It is a question of foremost and vital importance whether the Gospel to be preached is according to "the old Evangelicalism" or "the New Evangel" of Mr. Aked; or whether they are both to be preached, simultaneously or alternately.

Mr. Archibald Brown had been appointed to the important town of Leicester; he had cordially accepted the appointment, and had been as cordially invited to it by the people there. But when he found that Mr. Aked was one of the Executive, he declined to serve under it. Other men, as deeply pledged and as closely wedded to "the old Evangelicalism" as Mr. Brown, look at the matter from another point of view, and hail the opportunity of preaching their Gospel, in the hope of saving some who have been deluded by "the New Evangel."

Either of these positions is intelligible and defensible; neither implies that its advocate is ashamed of the Gospel of Christ, which is the power of God unto salvation to every one that believeth. And the marching orders of all Christ's disciples are to preach it to every creature. But there are crises when the question must be asked, and answered, "What is the Gospel?" and when, at any cost, the Gospel of God must be maintained. And if some men are commissioned of God to preach "the old Evangelicalism" in the coming Mission, notwithstanding the constitution of its executive, others may be equally commanded of God to stand aloof, as a protest against the flat contradiction given to the old Gospel in the so-called "New Evangel."

Mr. Aked is an able and an eloquent man, who has the courage of his opinions, so far as their expression is concerned. On temperance and other subjects, from the human side, he bears sound and valuable testimony. Our remarks have only to do with his attitude toward the Gospel and its preachers. There is far more than enough to be set right in regard to the way in which the old Evangelicalism is held and taught, but the way to set this right is not by digging it up by the roots and substituting another gospel which is not another.

Since the above was written we are told that Mr. Aked has changed his views. None will be more thankful than we to learn that this is true. If so, one of its first evidences will be the withdrawal of a book whose teachings must have become hateful to him, overwhelming him with sorrow for the mischief it has done.

Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

Mr. Sankey's Movements.

CONTINUING his meetings at York, Mr. Ira D. Sankey conducted a service in the Baptist Chapel, which will be remembered by many as the scene of the great "Moody and Sankey" meetings in 1873, during the pastorate of Rev. F. B. Meyer. Much interest was aroused, and the building proved far too small to accommodate the people desiring to hear. In the course of his address, Mr. Sankey made many references to the services of twenty-seven years since.

The next meeting was at Leeds, whence Rev. S. Chadwick telegraphed: "Crowded meeting at Oxford Place Chapel.

THOUSANDS, UNABLE TO GET IN,

sang hymns in the square. Magnificent service, Sankey in capital voice."

Later intelligence informs us that the building was filled an hour-and-a-half before the meeting was expected to commence. Meanwhile, Rev. John Jameson, the Congregational County Evangelist, addressed the assembly. At seven o'clock there were in Victoria Square, two thousand disappointed people, who found some consolation in vigorously singing selections from "Sacred Songs and Solos." It was then thought advisable that the meeting should commence. Rev. H. Bone having offered prayer, Mr. Sankey gave his "Service of Sacred Song and Story." Taking three or four hymns with which his name is associated, he forcibly sketched, with mingled pathos and humour, the circumstances under which the hymn or its tune originated, or was first used by himself, and then instructed the meeting as how to sing it,

SOME IMPRESSIVE EFFECTS

being produced. His racy description of the prayer meeting at which he first met Mr. Moody evoked keen interest. "In nine months," said Mr. Sankey, "Mr. Moody prayed me out of my business; that was why I joined him."

On Thursday last, Mr. Sankey visited Middlesbrough. The large Temperance Hall was densely crowded, many scores of people having to stand. All were refreshed and touched by the veteran evangelist's simple and impressive language, and his earnest rendering of solos that are beloved in so many homes. Mr. Edward Dawson, J.P., presided, and the large choir was led by Mr. Sydney Smith.

In some prefatory words, Mr. J. H. Taylor said that it was an inspiration to find in that gathering more than 2,000 Middlesbrough people to whom the songs of Zion are a charm and an attraction.

Mr. Sankey, who was very cordially received, expressed, in the course of a speech that contained many touches both of humour and pathos, the delight he felt at having been able to come to Middlesbrough again after a period of twenty-seven years. He was glad to be spared through all these long years to labour and to come again to visit his friends in England. He realized that the spirit that pervaded the old country twenty years ago and more has not died out, and that the "Songs and Solos" so many of them had used have been a means of keeping alive the old

SPIRIT OF EVANGELIZATION.

He (Mr. Sankey) was glad to have had any hand in producing so useful a collection of hymns, not only for the Christian people of this land but for his own as well. He was glad that God has preserved him through storm and sunshine to sing to more people, he supposed, than any other man in the world. Proceeding, Mr. Sankey gave his "Service of Sacred Song and Story," which was very heartily received.

At Sunderland, on Sunday last, Mr. Sankey spoke and sang in the Victoria Hall, afternoon and evening. On both occasions the building was densely crowded. In the afternoon, Archdeacon Long presided, supported by many prominent local friends. In the course of an address, which was received with many tokens of sympathy, Mr. Sankey referred to the happy hours he had spent in Sunderland, and especially in that hall. Proceeding, Mr. Sankey sang "Saved by Grace," and delivered an address having special reference to his travels in Palestine. At night it is estimated that some thousands of people were unable to obtain admission. Mr. Sankey's racy style and vivid descriptive powers, made the service one of great interest, and long to be remembered for its inspiring character.

Mr. Sankey's engagements include the following: Thurs., Oct. 11, South Shields; Tues., Oct. 16, Edinburgh; Thurs., Oct. 18, Dundee; Sun., Oct. 21, Greenock (Town Hall, at 9.30 a.m. and 7 p.m.).

From Rev. F. B. Meyer

TO THE READERS OF "THE CHRISTIAN."

I WANT to pass on to many lonely and timid souls the lessons burnt in on my heart by the experiences of the last two or three days. Do not be afraid to go forth alone with God wherever He may lead you, even among strange people and to unknown lands, because there is no travelling-companion half so real and true as He is to those who are willing to commit to Him their entire guidance and keeping. Every stage of my journey to the little town from which I write—about an hour's journey south of Stockholm—has been so evidently under the Divine superintendence that one realizes how much one misses in always clinging to one's own habits and methods, or in living in too great a rush to be able to detect the whispers, touches, or arrangements of the Love of God.

Crossing from Queenborough to Flushing, I was booked to share the cabin with another gentleman. In the morning, as we were dressing, I was prompted to speak, and after a little discovered

HE WAS A TRUE CHRISTIAN,

with whom I had much in common, and that he was travelling as far as Hamburg. So we had the pleasure and profit of a good deal of pleasant intercourse. As we drew near Hamburg, I was a little anxious to know how to reach Altona, but the gentleman who had come to meet my new-found friend, could speak English as well as his native German, and kindly gave me all the information I needed. Then, happily, in my address-book I had the name of Pastor Frank, to whose house I drove, taking him by surprise as he was just sitting down with his family to their evening meal. Thereupon, by telephone and messenger, a meeting was gathered, in which he interpreted for me. It was a comfort to have his help in again starting on my journeys, but again it seemed as though through that night God's angels were arranging my seat in the railway carriage, my berth for the six-hours' sea passage, and my company in the subsequent railway journey to Copenhagen, who were Swedish people just returning from London, and able to speak English, giving me very valuable help in crossing the city, and finding my steamer. Finally, when, after a most delicious voyage, in glorious weather, I landed in Sweden, through the kind forethought of Prince Bernadotte, I was greeted by a missionary returned from Mongolia, and the daughter of a well-known Christian gentleman, with whom I spent the remainder of the day, holding a meeting for

ENGLISH-SPEAKING PEOPLE

at the Y.M.C.A. in the evening. But perhaps the most striking thing was that, after a night journey, when the train stopped at a way-side station for breakfast, as I alighted I met a Swedish lady whom I knew, and who was specially wanting to see me for advice and help, which, owing to a long train of circumstances connected with her family history, with which I was familiar, I was peculiarly able to give. She had no idea that I was travelling by that train, or that she would meet me this time.

These incidents may seem trivial enough, and perhaps hardly worth recording, but they are full of interest to me, as showing how

minute and absolute God's care is—so tender, so thoughtful, so particular. The steps are ordered by Him. "Whoso is wise shall give heed to these things, and they shall consider the mercies of the Lord." Company is sweet, and yet I sometimes think that our constant habit in seeking for the presence of others blinds us to the near and real presence of our Lord.

Pastor Frank's work at Altona, Hamburg, is full of interest. He has a church in which he preaches regularly, but his principal interest is among the 40,000 Jews of these two great centres of population, as the representative of the Irish Presbyterian Missionary Board, of which Dr. Buick is the convener, and Rev. Henry Montgomery a leading and energetic member. This mission is a very important one. Its premises are among the most commanding in the city, and besides providing spacious rooms for meetings, accommodates some twenty-two Jewish young men, who are employed in manual labour, whilst being instructed in the principles of Christianity. In fifteen years, ninety have been baptized, but of course this only tabulates

A FRACTION OF THE ENTIRE RESULTS

from the earnest, untiring labours of Pastor Frank and his devoted wife, formerly a member of Mr. Montgomery's church, together with their little band of fellow-helpers. I was specially interested in Sister Elizabeth, a nurse, to whom a wide door is opened amid many in the middle-classes, and who is being supported by the good pastor and his wife, in simple faith that God will supply all their needs. I could wish that sympathisers with this most interesting and successful work among the Lord's own kinsfolk would communicate with Dr. Buick, 12, May Street, Belfast, or Pastor Frank, 36, Heinrichs Strasse, Altona, Hamburg.

The Conference, which I have come to attend, is being held at Södertalje, a watering-place, about an hour's journey south of Stockholm. It is filled with fashionable people in the season, but at this time of the year almost deserted. Thus its hotels and lodging-houses, as at Keswick, furnish ample accommodation for the Christian people who come from all parts of Sweden, Norway, and Denmark. This is but the third Conference, yet already there are signs of the vast influence which it is destined to exert on the religious life of these countries. Many more people have applied for tickets than the spacious chapel could contain, but among those present are representatives of the most eager and devoted agencies of Christian thought and activity. The number of Lutheran ministers is comparatively small, but there are many ministers connected with

THE REFORMED CHURCH

movement, which originated in 1870, and already numbers about 100,000 adherents.

The popularity of the Conference might be traced in part to the deep interest taken in it by the Prince and Princess Bernadotte, who are held in the highest and warmest esteem throughout Sweden. The Prince is the President of the meetings, and, together with the Princess, mingles freely among the guests. But there is a deeper reason than this; for throughout the land there is a yearning desire for those deeper truths, which have been so great a blessing to tens of thousands of God's children during these last years.

There are two diets of meetings, the one from eleven till one, and the other from five till seven. The people are very still as they listen, and are susceptible of deep emotion. Many of them are evidently familiar with English, and catch the speaker's point before his accomplished translator, Dr. Fries, has rendered the sentence into Swedish. Many also speak to me with perfect mastery of our language. Here, also, as at Blankenburg, there are many of the high-born and titled, who are simple-hearted, humble believers in the Lord Jesus. It is very pleasant to meet with them. All around us are the glorious forests, that seem on fire with the glories of decay. Here gold, amber, crimson hues blend on the trees, and strew the ground with the most marvellous prodigality of glorious colour.

F. B. Meyer.

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The Conversion of Children.

THE subject of child conversion was introduced recently at the Noon Prayer Meeting at Aldersgate Street by Mr. R. C. Morgan, who dwelt briefly on the lack of recognition and encouragement accorded to young seekers after Christ. In the course of his address, Mr. Morgan told of a little fellow who, in endeavouring to repeat the familiar words from Matt. xix. 14, said: "Suffer little children to come unto Me,—and—*don't you old people keep them back.*"

The topic was further dealt with by Mr. Gipsy Smith, who pointed out that many Christian workers testify to having found salvation

IN THE DAYS OF YOUTH.

The speaker illustrated the earnestness of children by a story of a little girl who, during a mission conducted by Mr. Smith in Lancashire, evinced anxiety to find the Saviour. She desired to go to one of the meetings, with a view to entering the inquiry room. Her mother did not encourage her to attend, but gave her spiritual instruction at home. Her subsequent comment was, "I didn't go to the meeting, but I'm saved; God says so, and I believe it. She added, however, "But I'm sorry I didn't go into the inquiry room, mother, because Mr. Smith says people should confess Christ openly." Some months later, Mr. Smith held another mission in the same place, and the first to enter the inquiry room was the little girl in question, anxious to "confess Christ openly."

Mr. Smith went on to say that we need a deeper realization of the importance of evangelistic work among the young. We can scarcely begin too early, but we can easily postpone dealing with the question until it is too late, and the child has become a worldling. The late Mrs. Booth once said, "I believe it is possible to be ten minutes

AHEAD OF THE DEVIL."

Save an adult and you save a unit; save a child and you save a multiplication table. A large percentage of the great mass of non-church-goers, it should be remembered, have been at the most impressionable time of their lives under the influence of our Sunday-schools, but they have gone astray for want of being tethered to the church.

The speaker next dwelt on two things which militate against child conversion. The first was,—a godless home. A child returns from Sunday-school impressed by the teacher's words. His parents think more, perhaps, about their comfort than of their child's soul, and they bid him "fetch their dinner beer." A second hindrance is the Sunday-school teacher who is either unconverted, or so cold that he studies to be silent in the matter of decision for Christ.

A fruitful source of discouragement to young people is the comment,

"OH, IT'S ONLY A CHILD!"

In this connection Mr. Smith told of an evangelistic mission in the North of England, at the conclusion of which a critical member grumbled about the only visible fruit being "only a boy." Yet that lad-convert is known to-day as Rev. Thomas Cook, the esteemed Wesleyan evangelist. At another mission a similar incident occurred, and the people said, "It's only a gipsy boy." That "gipsy boy" is now known as Gipsy Smith.

Mr. Smith added a story—told with a human interest and pathetic touch that moved many to tears—of his own little son. The lad was convicted of his need of Christ under his father's preaching in a meeting at the Free Trade Hall, Manchester. Many pressed forward to seek the Saviour. The boy stood for a time anxious and weeping, but timid, "the tears running down his face like bubbles in a mountain spring;" but ultimately he ventured to walk down the aisle, and enter the inquiry room.

Nothing was said until the next morning, when, before daylight had broken, the little fellow crept into his father's room, taking with him a Bible which was a parental birthday gift. He had written, on the title-page, below the name: "Converted July 17, *and the Lord added to the Church.*"

Concluding his appeal, Mr. Smith said that "Christ put heaven's richest diadem on the cradle of every homestead in the land when he said of the little ones, 'of such is the Kingdom of Heaven.'"

"Men Wondered At."

(Zech. iii. 8.)

Zion is Jehovah's dwelling;
Let her sons his praise be swelling;
Favoured race!
Every heart should beat with gladness;
Why should gloomy fear and sadness
Find a place?

Precious in God's sight—redeemèd,
Honourable, loved, esteemèd,
Fully blest;
Brightest raiment is their clothing,
God their glory, sin their loathing,
Christ their rest!

Peace enjoying, "such a blessing!"
Christ Himself their souls caressing,
On they go!
See! 'tis on his word they're resting,
For its value, after testing,
Well they know.

In the Master's love abiding,
Why should they fear Satan's chiding,
Rage or strength?
Bending, struggling, weeping, bleeding,
Crushed—the Saviour feels their pleading;
Saves at length!

Happy people! lasting pleasure
Is their portion and their treasure,
Hid from sight;
Yet to sons of faith revealèd,
Known to all whom God hath sealèd
By his might.

God's own dew of gracious unction,
Has displacèd sin's compunction—
Glad release!
In the grace of Jesus growing,
How delightful to be showing
His increase!

Solely on the Christ relying,
They, the kingdom—hell defying—
Bravely take!
God, their strength and full salvation,
Brings about this consummation,
For Christ's sake.

Then, upon his breast reclining,
They give thanks for long refining
Of the past;
Sweet their food—the Lamb is feeding,
And, since God Himself is leading,
All will last!

Yea, 'tis true: for whatsoever
God hath said shall "stand for ever!"
Nought more sure;
Father! by thy power all-glorious,
May we ever be victorious,
And endure.

James Knowles.

Mannamead, Plymouth.

Protestant Reformation Society.

CONTINUING the special efforts of the Society in Brighton, Rev. Dr. Wright has preached for Rev. G. Hewitt, at St. Luke's, Prestonville. In the afternoon there was a gathering of the young people's Bible classes, and the subject taken was "The Crisis in the Church of England." At the evening service, Dr. Wright preached on "The Confession and Forgiveness of Sins." Mr. Limbrick, the secretary, also lectured in connection with St. Luke's. The capacious schoolroom was filled with an enthusiastic audience. The subject dealt with was "St. Alban the Martyr, and the Church of His Time." The meeting was presided over by the vicar.

Rev. George Cullwick, district secretary for Manchester and the North of England, has carried on an important correspondence with Rev. G. A. Pugh, rector of Ashton-under-Lyne, in the *Ashton Reporter*. The matter under discussion was the distribution, by the rector, of a book entitled, "An Aid to Repentance," to females attending the Church, propounding questions of a very undesirable nature. The correspondence covered a number of letters, and ended by the rector retiring from the contest.

East London Wesleyans.

WESLEYAN Methodist Missions have done much for the religious life of the poorer districts of the metropolis, and their multiplication and progress are cheering signs. It is satisfactory to find that the pioneer mission, that in East London, continues to prosper in its many activities.

The anniversary services were held last week at Stepney, and included a large number of meetings. The army of workers, both men and women, which has gathered around Rev. Peter Thompson, manifested characteristic enthusiasm while the record of the year's work was unfolded.

At the noon gathering on Wednesday, Rev. Dr. Jenkins preached an inspiring sermon on Prov. x. 30, "He that winneth souls is wise." A luncheon followed at which Mr. Thompson sketched the financial position and spoke of the enormous difficulties which mission workers have to face in such a district.

The afternoon meeting was devoted to reports of the work. Dr. Richardson, who is in charge of the medical branch of the organization, gave a deeply interesting address, describing the methods adopted to alleviate the physical sufferings of the poor. In no work is the need of the better housing of the masses of the people more clearly seen. The infants are puny, weak, and whining; the children ill-developed, and the old men and women broken down with sticking to their work when they were over seventy, because there is no refuge open to them but the workhouse.

The evening was devoted to a public meeting, at which representatives of the various London Wesleyan missions spoke in support of the work. The year has been one of exceptional strain in the matter of expenditure for the renovation of the various buildings used by the Mission. Mr. Thompson's long devotion to the interests of the East End poor, and the glorious spiritual results of his labours, entitle him to hearty support.

Christian Evidence Work.

IT is to be regretted that much misunderstanding exists respecting the aims and purpose of the United Christian Evidence Brigade, for the advantages of the society to Bible students are beyond dispute. Its avowed object is to declare and defend Christianity as a divine revelation; and the third annual report bears ample testimony to successful efforts which have been put forth in this direction. Through the Press, by public petition and private endeavour, the constructive work has been sustained over an ever-widening sphere. The tactics of Secularists and other opposition forces have necessitated the continuation of the

OPEN-AIR PROPAGANDA,

and the outcome has far exceeded the most hopeful anticipations. A substantial increase of the work done in the evangelistic branch has been realized, and no fewer than 108 meetings have been held in mission halls alone. The speakers are all working men, freely giving their services for the extension of the kingdom of Christ.

Special facilities are provided for members, by which means they become possessors of a useful library, at a small cost; and the book agency also continues to prove an important feature of the educational work. The Brigade library comprises 800 well-selected volumes, the whole having been provided by private effort for the use of the members.

While there are crusades against sacred institutions and Christian belief, the work of the Society cannot be allowed to fail, for the young and uneducated need protection from the travesty of thoughts and morals of popular infidel expositions. The hon. secretary of the Brigade is Mr. W. R. Truscott, 25, Robeson Street, St. Paul's Road, Bow, E.

All Souls, Langham Place, W.—Rev. F. S. Webster, M.A., is to give a course of addresses on Friday mornings at 11.30 a.m., subject "Elisha, the Prophet of Vision." The fixtures are: October 12, "Called;" October 19, "Tested;" October 26, "Equipped."

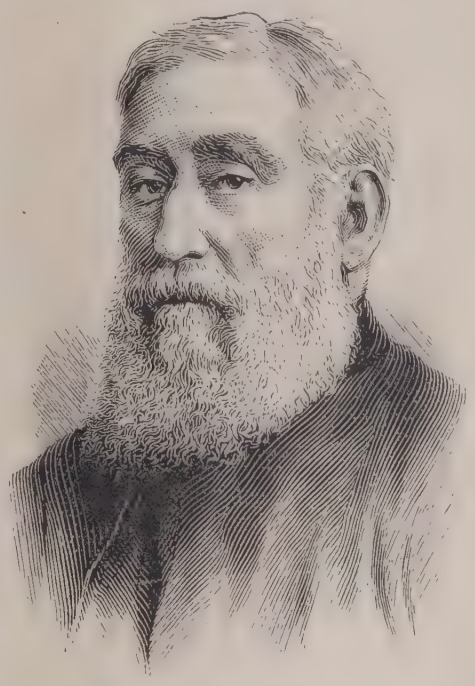
The late Preb. Harry Jones.

THE late Prebendary Harry Jones, to whose decease we referred in our last issue, was the centre and the source of a good deal of valuable religious and social life, both in West and East London, during the past forty years. He was eminently a man of action, and he brought all his religion and theology to bear on the practical problems which confronted him in his various spheres of duty.

After filling several curacies, Mr. Jones was appointed to the incumbency of St. Luke's, Berwick Street, a very poor parish containing a population of 10,000 in a space only 300 yards square. Here

HIS EARNEST MINISTRY

and personal character drew around him a circle of steadfast and devoted workers. It was at St. Luke's that he first came prominently before the public by his noble conduct during an outbreak of cholera. Hurrying back from a Continental holiday, he soon traced the source of the mischief to a well-known pump. He worked indefatigably; insisted, amidst much abuse, in having poisoned clothes burnt, and formed a large committee, who poked into every drain, ashpit, and water-tank in the place. Mr.



From Photograph by Messrs. Elliott & Fry, 55, Baker St., London, W.

Jones also insisted on the premises being cleaned, taps mended, tanks emptied, and a proper supply of water provided. Many religious and social institutions were inaugurated throughout the district from time to time during the incumbency.

Mr. Jones next became rector of St. George's-in-the-East, where his strong

SYMPATHIES WITH THE POOR

and needy were again evidenced, and where his preaching was attended by much blessing. Among other undertakings in the interest of the vast population of the East End of London, Mr. Jones was a prime mover in the establishment of Shadwell Fish Market, and in inducing the Great Eastern Railway to confer the boon, valuable alike to growers and the East End poor, of vegetables and fruit being brought direct from the country to London, without the interposition of the middleman. Mr. Jones was one of the founders of the East London Church Fund; he bought a disused place of worship, in order to prevent it from being converted into a music hall; he also established a crèche, and began a system of nursing, which has developed into the "East London Society."

After ten years' work at St. George's, he accepted the living of Barton, in Suffolk, but came back as vicar of St. Peter's, Great Windmill Street, a church built by the Earl of Derby for the poor of St. James's, Piccadilly, and for a time he combined with it the ministry of the proprietary chapel of St. Philip, Regent Street. He soon, however, relinquished the first, and having had malarial fever, caught in some of his Eastern journeys, he was on several occasions seriously ill. In 1897, the Bishop of London gave him the rectory of St. Vedast, Foster Lane, where he set to work with something of his old vigour. A man of great common sense, unceasing energy, and a powerful will, Prebendary Jones has left a deep

IMPRESSION FOR GOOD

upon his day and generation. The spirit of his work made itself felt in his straightforward and unconventional preaching. His hearers felt that here was a leader full of manly energy and sympathy, who, without attempting to deal with the more perplexing problems of theology, was lifting all the life around him by the force of Christian faith and moral energy. Mr. Jones was born in 1823, and passed away on Sunday, October 1, at his residence in Suffolk.

North London Convention.

THE Convention meetings were continued on Tuesday of last week, Mr. Stanley P. Smith being the speaker in the afternoon. The purpose of his address was to show that the reasons of the death of Christ were two-fold. As the hymn says:

> He died that we might be forgiven,
> He died to make us good.

And this two-fold design and end is shown in the Scripture whenever the word "that"—"in order that"—occurs in connection with the death of Christ.

On Wednesday, Rev. S. A. Selwyn spoke at the first session on Hosea vi. 1-4: "Spiritual Inconstancy." He said that this is a common disease among Christians. Alas! how many have zeal only as the "morning cloud" and "early dew!" How many are miserable with this sickness, and yet unwilling to own it, tired of asking to be healed? Is there a remedy? Yes, and it is certain, speedy, and complete. But we must note chap. v. 15: "Till they acknowledge their offence and seek my face." Perhaps

THE SECRET OF DARKNESS

is that there is unacknowledged guilt. There is nothing to be afraid of in a consecrated life. In *v.* 3 we have a picture of refreshing. What joyfulness and fruitfulness may be ours!

At the evening session, Mr. Selwyn was again the speaker. His subject was "A cake not turned" (Hosea vii. 8). Israel had been a failure. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God;" and again, "Because thou hast rejected knowledge, I will also reject thee." Israel is a type of the Christian Church to-day (see 1 Cor. x.), "A cake not turned." We cannot, thank God, apply it to the whole Church, but too often there is not much truth, not much knowledge, because it is rejected. The unturned cake is a picture of want of thoroughness in Christian life and service.

"My people doth not consider." There is want of thought, other things filling the mind. We know that ordinary faculties are liable to

FAIL IF NOT USED;

and spiritual gifts, unused, gradually disappear. Another cause is being (*v.* 8) "mixed . . . among the people." The Church in the world is right; the world in the Church is wrong. It should be God's people for God's work; no going down into Egypt to help God's work forward. Is there a remedy? Yes (ch. iii. 5), "Return and seek the Lord." Then (ch. xiv. 4, 5) "I will heal . . . I will love them freely . . . I will be as the dew." How shall we be healed? (Isa. xxxii. 3, 4) "Dim eyes shall see, deaf ears shall hear, hasty—'rash'—hearts shall be given wisdom, and tied tongues shall be loosed,"

Other Lands.

Chinese Horrors.

By Dr. A. G. PARROTT, Shanghai.

WHAT a sudden change has come over the whole situation here! Every missionary in the interior has been driven away or compelled to go; many of them have been massacred, decapitated as criminals, burnt alive, and beaten to death by furious mobs, let loose upon them by official permission. Lao-ho-Kou remained most friendly to us, and the merchants, gentry, and officials urged us not to go. They said that whatever might happen, the people would never hurt us. They too highly valued our medical work. The Romanists were much hated, and five of their places, not far from us, had been rioted before we left.

The British Government sent a most urgent telegram, and we felt bound to go immediately. We were told not even to stay to pack up, but leave everything just as it stood in charge of the officials.

WHAT WILL HAPPEN

to the little church, we do not know. The friendly mandarin, at my suggestion, has employed some of them as soldiers and put them in charge of our premises. They will look after the place better than anybody else, he said. We came down the Han under escort, and had no serious trouble on the way, I am happy to say. How different has been the experience of all coming from Ho-nan! We were only ten miles from the border, and it is from that quarter that Lao-ho-Kou has its greatest fears.

At Hankow the C.I.M. kindly took us in; but ladies had been ordered from all the river ports, and we came on to Shanghai, found an empty house, and here we are sleeping on the floor—till something better can be obtained. Lodgings are far beyond us. This is a cheap house at £12 a month. The Lord is equal to this sudden change which has come upon us.

THE DISTRESS OF THE POOR CHRISTIANS

all over the land is extreme. Hundreds have been murdered, and thousands of homes plundered. Money is what these wretched Boxers want. How things are going to turn out, no one can tell.

We found Mr. Alex. Grant here. He is in great distress of mind about his daughter, Mrs. Lovett. We fear she has perished with all the Tai-yüan-fu missionaries in North Shansi. Poor Pigott and all his party are also among the missing. The Kiang-si friends (Blandford and party) are all in Shanghai. Some are returning home. Mr. and Mrs. Pownall left by German mail a few days ago; the Kinghams leave to-night. Many others cannot go home if they wish to. We are not likely to be allowed to go back to our stations this year.

I find there are 40,000 Cantonese in Shanghai, but no missionary work is done among them. Here seems to be an open door, and I am thinking of taking up the study of Cantonese with a view of trying to do something for them. It is very difficult to bring one's mind to writing. The terrible stories we are hearing every day of the sufferings of poor

HELPLESS MEN, WOMEN, AND CHILDREN

fleeing to the coast, tend to unnerve one completely. Yesterday a brother-doctor came round to see me, with news of the fearful sufferings of Mr. and Mrs. Sanders and their party, and the scanty tidings they brought from Tai-yüan (Shansi), but he completely broke down and sobbed like a child in telling me.

Poor things; they were stripped of every garment except a pair of cotton pants each. Men, women, and children alike—hats and shoes, everything, taken; no money, no food; and thus they were driven by mobs of demons from village to village. For four days they had no food but what they could find lying in the road. Two children died of starvation (the Sanders'); two sisters, Rice and Huston, sank down from exhaustion, and said, "We can die, but to walk another step we cannot." The mob drove on the others, and then went back and beat these two poor women to death. That is, one was killed; Alice Huston was severely wounded, and died before they could reach Hankow.

The next to fall was Mrs. E. J. Cooper. She had suffered so badly from wounds and want of food that

DEATH CAME TO HER HAPPY RELIEF.

Savages could not have treated them half so badly. In Honan the Governor, by special request from our friendly Viceroy of Hupeh, had given orders that they should be safely conducted through his province. They were thus handed as criminals from prison to prison, and given bad bread and water only!

We fear that fifty have been massacred in the north of Shansi. It is known that all in Paoting-fu, in Chih-li, have perished. We have it from eye-witnesses (native). Shanghai is full of refugee missionaries. More than 1,000 have gone to Japan, but I am told living is just as costly there. The C.I.M. alone has 300 or more in Shanghai. It is very difficult to find houses for all. Four thousand Indian troops are landing in Shanghai. Their dark skins and splendid build strike terror into some of the miserable little opium-smoking Celestials.

Rev. J. SADLER, L.M.S., Amoy,

a missionary of more than thirty years' standing, says, in an appeal recently issued:—"The Chinese, when understood, are loved by every missionary, and it is more and more seen that they present excellent material to work upon. Through the good feeling existing between missionaries and these able native friends, the missionary has multiplied himself a hundredfold, and so churches have sprung up in many directions, these being self-supporting, self-governing, and self-propagating.

What now is the appeal of the China missionary to friends of missions at home? His grievance is this, that feelings of hatred and enmity towards him, which are really only felt by a limited class of Chinese, who do not represent the best men of China, are encouraged by many of our own countrymen; and this is a matter which calls for the most serious consideration. Who are those who

STIR UP BITTER FEELINGS

against missionaries in China? I have understood that the spirit often shown, at least in the past, in the *Saturday Review*, of bitter sneering criticism, has threatened the peace even between the United States and England. But between England and America there are many bonds which it would be difficult to break. It is a much more mischievous thing when some of the highest of our public men use this same sneering language with regard to missions in China.

"When they tell the world that missionaries are not popular at the Foreign Office the news is at once telegraphed to China; the Chinese have bureaux of information for diffusing such intelligence as the authorities choose to spread, and the careless sneers of Lord Salisbury become an encouragement for the massacre of missionaries and converts. Our officials at home are appointed and maintained by the country to secure the interests of their countrymen without distinction. Do they do it? Is it not often the case that fair play is secured for

ALL OTHERS EXCEPT MISSIONARIES,

and, whether intending it or not, the interests of missionaries are set aside? We simply want our natural rights to live and let live; and that our work and influence may not be undermined by those whose fellow-subjects we are. Otherwise, it comes to pass that the officials who should be our guardians, become our worst foes by letting the Chinese suppose that we have no standing ground, and may be massacred at will.

"The maintenance of the missionary's status, as of other Westerners in China, is secured by treaty, without which we could not breathe there. Even in spite of the treaty, see how the slaughter of Christian workers has been effected. How much worse would it be if there were no law to appeal to? This question is the more important because the whole Chinese system moves on considerations of status and prestige."

THE CHINA INLAND MISSION.

Mr. Walter B. Sloan, secretary of the China Inland Mission, writes to us:—"In view of the large number of our missionaries who are now at Shanghai, and all that they have recently passed through, it has been decided that I should visit China this winter. I hope to join the North German Lloyd steamer, *Prinz Heinrich*, at Genoa, on the 30th inst.

"May I ask the sympathy and prayers of your readers that in going forth at this time, I may be guided and helped of God, and that my visit to China may be used of the Lord to bring some refreshment and blessing to his dear servants in that great land, who are in the midst of so much trial, suffering, and sorrow."

Unrest in the States.

By Rev. GEO. C. NEEDHAM.

OUR continued and intense summer heat has ended. There was great suffering, with the thermometer ranging about 100deg. Fahr., and many deaths. Not a few committed suicide. Electrical storms have been unusually frequent, entailing great loss of life and property. Cyclones swept over vast areas with devastating results.

The greatest catastrophe occurred recently, when Southern Texas was visited by a furious tornado. Galveston city bore its brunt. The maddened waters of the gulf leaped over streets and houses, meeting the upheaved waters of the bay, and between them submerging the flat, sand island on which the city was built. Out of a population of 50,000, more than 10,000 perished. Other thousands are homeless and helpless, while some are crazed through this sudden and deadly visitation. For twenty-four hours the city was plunged in darkness. Electric plants and gas houses were demolished. The water reservoir was destroyed. The railway bridge connecting the city with the mainland was torn from its place, while an express passenger train, coming towards the smitten city, was dashed from its iron bed, leaving eighty of its passengers mutilated corpses. The wreckage of wharves, ships, and warehouses is indescribable. The smaller towns along the coast suffered proportionately, some of them with their wooden houses were broken and scattered many miles over the prairie.

As soon as possible relief trains were hastened from several cities, five from Philadelphia, laden with food, clothing, medicine, and an army of volunteer doctors, nurses, and willing helpers.

MANY HEARTBREAKING SCENES

came to view. Survivors were found many miles away, bleeding and naked. The most difficult task was the disposal of the dead, which, on account of the great heat, had to receive immediate attention. Also, care for the living needed prompt action. Improvised hospitals were soon giving shelter to hundreds. The Red Cross Society was at work as speedily as possible, and in a few days food had arrived in abundance.

Immediately after the storm, hundreds of corpses were taken to sea for burial, but the waters brought them again to shore. Cremation had to be resorted to, in order to save the living from threatened plague. At the present writing, organized help is doing all that can be accomplished, but business is prostrated, banks are in ruins, while churches shared in the dread catastrophe. One congregation is minus forty members, whose unidentified bodies have been consumed to ashes.

God's voice has been uttering solemn warnings in our ears; his providence is stirring the nation. Oh, that the fatal sleep of indifference to eternal realities may be broken!

Now, in the North, a strike of gigantic proportions threatens a famine of coal. One hundred and thirty thousand miners have left work. The military are called out, and a crisis is at hand. We fear bloodshed, while there is a faint hope that arbitration will succeed.

Political campaigners are stirring up party strife in connection with the presidential elec-

tion. The most important issues since the days of Lincoln are to the front. Partisanship is intense. A band of temperance women have formed "an endless prayer chain" for the defeat of McKinley on account of his non-interference with the army "canteen." A change of party would be of no advantage in this particular. Meantime, preachers rave against the women, and openly accuse them of "blasphemy," and mock at their "intemperate temperance." But, saddest of all,

THE CHURCH SLUMBERS;

general revivals are unknown; spirituality is at low ebb, and materialistic infidelity increases. The predicted revival of last year has not come, and the hearts of the godly faint.

However, God is working out his own purposes. He has witnesses and confessors. The faithful few are at work. There are hidden ones in prayer, who look beyond political strife and commercial agitation, and their faith will win.

The tent work in Philadelphia has closed. Different parts of the city heard the Word. The Presbyterian Evangelistic Committee gave themselves earnestly to the work. For fourteen weeks, through the scorching heat, the Needham Union Tent gathered under its folds large congregations. Rev. Thomas Needham was our faithful and efficient co-worker. We begin a special afternoon Business Men's Meeting to-day, hoping to reach many at the close of office hours who will carry the fire of zeal into their suburban towns.

The great International Railroad Y.M.C.A. Convention will meet in a few weeks. We expect a thousand delegates, including representatives from many lands. Of this more later on.

Narberth, Pa., U.S.A.

The Indian Famine.

A SUGGESTION.

AN esteemed correspondent writes:—"Might not each church throughout the country adopt one or two children, and have them educated in one of the orphanages in India? It costs little to educate a child there—only about £4 per annum. The money might be collected quarterly. Perhaps the children of the congregation might do the collecting, and thus take a special interest in the famine children. If a photo of the adopted little ones were sent home the interest would be kept alive. I proposed this plan, through the minister, at a children's service, and it was heartily taken up."

NOTES FROM WORKERS.

In a brief note, Pundita Ramabai writes from Mukti, Kedgaon:—"Just a few lines to thank your readers for their generous gifts towards the Lord's work here. I am glad to tell you that the Lord has given me 1,700 girls by this time. Please pray for me and the work."

Mrs. E. H. Lawson, of Aligarh, writes:—"Thanks very much for the help of your readers. We have 358 widows, 45 babies, 450 boys, and nearly 300 girls. Cholera is bad in Aligarh. Famine widows and children continue to come, but not in such numbers as before. The rains have been peculiar, and there may be famine in some parts again."

In a letter from Mussoorie, N.W.P., Rev. Thomas Evans writes:—"The great drawback now is the want of cattle to plough the land. Want of fodder has swept away the oxen in thousands. The Viceroy has been very considerate, and I have taken the liberty to call his attention to this sad lack. The self-denial of many of the Lord's servants during the famine is beyond all praise, and our Government has learned to appreciate the value of missionary devotion in the time of great need."

Mr. Watson Grace, of the Society of Friends, quotes from letters received from workers. At Sihore, in the Native State of Bhopal, where the State relief measures were entirely inadequate, the relief works, under the care of Mr. Alfred Taylor, were employing at one time over 11,000 persons. Mr. Taylor, in referring to the class who are incapable of doing work, says: "It is an awful sight to see them, and one that makes the strongest man feel a 'lump in his throat.' Imagine a drunken man being supported on both sides, and brought in in a perfectly helpless state. But the famine man will be a 'living skeleton,' probably unable to utter more than a few words. If very far gone, he will be beyond hunger—he may beckon for water, but he generally wants to

LIE DOWN AND DIE.

Every morning and through the day there are some of these. Then the famine-stricken are continually coming in; for these there is some food of a light nature waiting ready cooked. They are nearly desperate with hunger; were they Europeans they would hardly wait patiently for the food promised, but would probably fight for it. As it is, they will crouch on the ground and implore you to give them the needful food. It has to be given out sparingly, and they have to be watched, or they will devour it too quickly, and as too often happens, death quickly results."

Rev. A. Outram (C.M.S.) describes the work in the Kherwara district:—"The people seem more grateful for the seed grain than for anything else, and the crops are splendid so far. With each lot of seed grain we give a little eating grain to keep the men from eating the precious seed grain, and this had the desired effect. In three weeks my wife and I made 20,000 separate distributions (10,000 of seed and 10,000 of eating grain), each farmer getting three distributions of both seed and eating grain, *i.e.*, one each once a week. Had we given all at once, half would have been eaten, so we gave according as the fields were prepared. Clothes and blankets were also distributed." Both Mr. and Mrs. Outram have suffered severely from illness, and the strain of the work. They held the fort at Kherwara amid many difficulties.

Rev. DENNIS OSBORNE'S MOVEMENTS.

Rev. Dennis Osborne is continuing his campaign in the interest of the famine stricken of India. On Sunday next he is to speak at Woolwich in the morning at the Presbyterian Church (Rev. J. More), in the afternoon at the Polytechnic, and in the evening at (Dr. McKilliam's) Alexandra Hall, Blackheath. Mr. Osborne's recent addresses at Hare Court Chapel, Canonbury, and at the Mildmay Conference Hall, awakened deep interest in his mission of mercy.

French Dockers' Strike.

WRITING from the Sailors' Rest, Dunkerque, Mrs. Stewart Mackenzie says: "During the recent strike of dock labourers in Dunkerque, it was sad to see the men by hundreds marching through the streets day after day, calm and quiet, but with a look of iron determination on their faces to win their cause. The friends of temperance will be glad to know that three great reforms have been effected, viz., the workmen are no longer to be paid in a public-house; also, selling drink from hand-carts to the crews of vessels discharging in the docks, has been abolished; and last, but not least, the men have refused Sunday labour. As these were the demands of the men themselves, we thank God for this step forward on the part of the French workman.

"The last ten days of the strike, a detachment of cavalry was sent from Lille to patrol the streets day and night; also the bridges leading to the docks were guarded, and no one was allowed to pass without a permit by the Officer of the Port. The opportunity was too good to be lost; so, filling our bags with copies of the Gospels and other booklets in French, we started off to distribute them among the French soldiers.

"Arriving at the bridge, we had no permit to show the sentries, who, with fixed bayonets, barred our further way; but on presenting them with copies of our booklets, they kindly let us pass. Thus the Gospel opens the way! We had hardly reached the other side when we were completely surrounded by French soldiers. Their keen sunburnt faces were lit up with a smile, while eager hands were stretched out on all sides to receive the contents of our bags, which were quickly emptied. Officers and men alike accepted the books and papers with eagerness and thanks.

"We went again the following day and met just such another eager crowd, the guard having been changed. Thus the seed of the Word, has been sown broad-cast, to be carried far and wide by these French soldiers. Although our first care is for the British sailor in this port, we dare not refuse the Word of life to the perishing multitudes at our doors. Our French bookshelf is now practically empty. If friends in England will kindly help to replenish, we shall be glad to receive, in prepaid parcels, Gospel portions, illustrated tracts, &c., in French only. We would also remind our friends that this mission is supported entirely by voluntary contributions."

New Recruits.

AT Mr. Moody's funeral, I said to John Wanamaker: "You and I must live for God, for we do not know how short the time is." Within nine years, since Charles H. Spurgeon died, twenty of my most intimate friends have been called up higher. There wasn't a man of them that was older than I, and this makes me feel very solemn, not knowing but that each address may be my last, but I feel deeply that it is perfectly safe to trust one's self to God.

God has a plan for your life. Find out what that plan is; fall into your own place in that plan; don't cross it in the slightest particular, and let it be the one great ambition of your life to work out in your daily conduct whatever God has planned for you. When the great span across the East River was finished, Roebling, the builder, was brought down, on his sick-bed, from Trenton, to see the bridge—brought in a canal-boat and anchored in front of the great span. There, lying on his pillows, with the drafts of the bridge on each side of him, he looked down at them, and then up at the span, and said, "It is like the plan!" May you and I come to our dying hour and look up to God, and say, "My life is like the plan; I have finished the work which Thou gavest me to do; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

I was riding in the train, thinking about my dear old friend Moody, that I had known for thirty years, and, thinking about his dying utterances, they took this shape in my mind:—

I have been within the gates,
Seen the glory that awaits.
Pilgrims on the shining way,
Ask me not on earth to stay.
Earth's receding, Heaven's opening,
God is calling, let me go.

I have seen the forms we love,
In the Father's house above,
And they beckon me to come;
There, not here, is my true home.
Earth's receding, Heaven's opening,
God is calling, let me go.

I have sought no wealth to hoard,
But to serve my loving Lord,
All my legacy to you,
All I leave you—work to do.
Earth's receding, Heaven's opening,
God is calling, let me go.

There's no valley, what is this?
Is this dying? No, 'tis bliss.
All is glory, there's no gloom,
Life eternal, not the tomb.
Earth's receding, Heaven's opening,
God is calling, let me go.

A. T. P.

Miss Mason's House of Rest.—The autumn bi-monthly meetings were inaugurated at Miss Mason's House of Rest on Friday last. The Pillar Room has undergone renovation, and the installation of the electric light adds greatly to the comfort and attraction of the surroundings. The expenses have been met by part of the birthday gift presented to Miss Mason on the initiative of Miss Agnes Weston. The conditions of the meetings are the same. Praise and prayer were harmonious notes; and those present were stimulated by characteristic addresses from Rev. John Wilkinson, of Mildmay, and Colonel Oldham. Miss Mason is in excellent health.

A Missionary Farewell.

EXETER HALL was crowded on Tuesday evening of last week at the dismissal meeting of the Church Missionary Society.

Prominent on the platform were the outgoing missionaries, who are about to proceed to their spheres of labour in Africa, Palestine, Persia, India, Ceylon, and Japan. Election excitement caused no diminution in the attendance of prominent friends and supporters, who rallied in large numbers.

Sir JOHN KENNAWAY, who presided, said, in addressing the missionaries, that the eyes of the world are upon missions and missionaries at the present time. Without discussing any of the questions which had been raised, he reminded his hearers of the Master's command, "Giving no offence," casting no needless aspersions on the religions of others while doing their utmost to make known their own. Alluding to

THE CHINESE CRISIS,

the chairman went on to say that, as regards the C.M.S., they have suffered no loss in connection with the recent outbreak; but others have fallen victims, and the Society, deeply sympathizing with those who have sustained losses, thanks God for the steadfastness of the native converts under persecution, under torture, and under death. They had faith to believe that out of all that trouble God would bring fruit to his glory, and that the blood of the martyrs would be the seed of the Church. The Bible is penetrating into all parts of China. The seed has fallen in many cases on fruitful soil, and a real and substantial harvest is being reaped.

Glancing briefly next at the position in India, prayer was asked for those who are bearing the burden of famine. As to Africa, hearts have been fired by the accounts received of the operations of Bishop Tugwell, and the visit of the Bishop and his party to the King of Kano. The prospects there are of a cheering character.

Finally, Sir John asked his hearers to remember the heavy burden of anxiety upon them in regard to the finances of the Society. He asked the audience to view the solemn position in which they stood in these last months of the closing century. It has been a

CENTURY OF MISSIONS,

and we rejoice to think of all the blessings that have been showered upon England—of the advances that have been made, the doors that have been opened, and the barriers broken down. It is a most solemn time, calling us to consider our ways, and to work with the new opportunities and possibilities opening before us as we have never worked, or prayed, or striven before.

Rev. H. E. Fox, hon. secretary, said that the number of missionaries going out was 139. Of these, eighty-seven are returning, and fifty-two are new to the field. As compared with last year, there is a considerable reduction in the figures, and this is to some extent accounted for by the fact that the Society has retained at home a considerable number of missionaries who would in the ordinary course have gone to China. Mr. Fox went on to read the general instructions. The audience listened with deep interest to the exhortations from the committee to the workers; and the remarks regarding the close adherence of the Society to the Protestant and Evangelical principles of the Church of England received special recognition.

The missionary speakers followed. Rev. C. T. WILSON, who is returning to Palestine, voiced the need for work among Mohammedans, who, the audience was reminded, represent one-tenth of all the non-Christian people of the world. Rev. J. M. CHALLIS, returning to the North-West Provinces of India, said that the help given for the Indian famine had been a tremendous factor in bringing the people nearer to Christ. Dr. DUNCAN MAIN, returning to China, said, in impressive terms, that they must be ready to lay down their lives for the Master's sake, and they must love as He loved.

Of the new missionaries, Rev. HECTOR MCNEILE, who has resigned the living of Bredbury, near Stockport, for work in Western India, was the first to speak. He uttered a wholesome word of caution to the missionary brethren against thinking too much of the sacrifices they are making. They must never forget the apostolic view:

"WE ARE DEBTORS."

Rev. G. T. MANLEY spoke of the movement amongst undergraduates at Cambridge. A little band had resolved to study missions systematically, with the result that six from his own College had definitely offered for missionary work. Rev. S. HEASLETT and Mr. G. C. VYSE also gave telling addresses.

The final word was given by Rev. H. WOFFINDIN, vicar of Holy Trinity, Tulse Hill, who spoke of the motive—"the love of Christ;" and the power, "sent forth by the Holy Ghost"—of true missionary work. He called for prayer that the Spirit of God might be poured out upon them, and then they would hear the Divine voice, "Speak unto the C.M.S., that it go forward."

SIR JOHN KENNAWAY.

From photograph by Mr. E. H. Mills, 19, Hanley Gardens, W.

CHURCH OF ENGLAND ZENANA MISSION.

A farewell meeting of a number of lady missionaries who are proceeding to the East, in connection with the Church of England Zenana Missionary Society, was held on Thursday last at Queen's Hall.

Of those who formed the outgoing party, nine are to work in North India, eleven in the Punjab and Sindh Mission, four in South India, one in Ceylon, and five in China. Owing to the unsettled state of the country, however, the sailing of the Chinese party has been indefinitely postponed.

Chancellor P. V. SMITH, speaking from the chair, said that the events of the past few months have emphasized very strongly the absolute necessity for missionary work. He expressed the hope that with God's help the work would be taken up with renewed enthusiasm and greater energy.

Rev. G. TONGE, Clerical Secretary, read in detail the instructions to the ladies, and as the missionary's name was called, each lady stood up in order that the audience might recognise those to whom they were saying good-bye. The valedictory address was given by the BISHOP OF LUCKNOW, who said he spoke as an old missionary, and as one who took the deepest interest in the work of the Society.

Rome and American Politics.

[FROM OUR OWN CORRESPONDENT.]

THE Roman Catholic dignitaries in the United States are evidently of opinion that the time has come to take a forward step towards the conquest of the United States for the Pope; and as a preliminary to this the delegates of the Catholic Young Men's National Union, in a great meeting in Brooklyn on Wednesday afternoon, September 26, decided to form a "federation" of all the great Church societies in the country, for the purpose of combined political action. The unrebuked definition of the Democratic party as that of Rum, Rome, and Rebellion, once cost Mr. Blaine the nomination for the Presidency, but the proceedings of Wednesday indicate that the Church proposes to make war on the Republican party in the approaching election.

An idea of some of the ostensible grievances of these subjects of a foreign prince may be gathered from this resolution, which was to be sent to the President:—

Whereas at least 50 per cent. of the soldiers and sailors who took part in the Spanish-American War were members of the Roman Catholic Church, and the same percentage of men now in the military and naval service of the United States are members of this Church; and,

Whereas it is evident that in order that their spiritual needs may be properly ministrated, there should be chaplains proportionate to the number of men serving in the army and navy; and,

Whereas the rosters of the army and navy show that an inadequate number of Roman Catholic chaplains are appointed;

Therefore, be it resolved, That the Catholic Young Men's Union, in convention assembled, strongly urges upon the present administration the advisability of further appointments of Roman Catholic priests as chaplains.

A resolution referring to the Philippines ran:

Whereas the offices of trust, which vitally affect Catholic interests in the Philippines, have been filled by a discriminating policy, be it resolved that we deprecate this injustice.

Nor is this confederacy, organized against the Republic, to be despised by thoughtful persons, although there is abundant reason to doubt whether the "people," as a whole, will realize anything of the menace that it really constitutes. Among the largest Catholic organizations to be embraced in the proposed federation are: The Knights of Columbus, The Knights of St. John, The Catholic Benevolent Legion, The Ancient Order of Hibernians, The Irish Catholic Benevolent Union, The Irish and German Societies of America, The Catholic Total Abstinence Union of America, and The Catholic Knights of America. And besides these there are scores of less prominent organizations, the members of all presumably being voters.

In a further effort to place the Pope above the President, the members of the Union decided to accept the call of the Bishop of Trenton (New Jersey) to attend a mass meeting in the Fifth Avenue Hotel in this city on Thanksgiving Day (the last Thursday in November). This is undoubtedly the most important step ever taken by the Roman Catholics as a body, and as all the members of these societies, and others like them, are either voters already or soon will be, it constitutes a real menace to the nation.

Nor is the scheme a new one by any means. In November, 1889, on the occasion of the hundredth anniversary of the establishment of the Roman Catholic hierarchy in this country, Archbishop Ireland, amid the tumultuous applause of about 5,000 laymen and 1,000 priests, bishops, and other ecclesiastics, boldly sounded the trumpet call for a crusade, having for its object the placing of this Republic under the heel of the Pope. He used these words:—

We must make America Catholic! As we love our church it suffices to mention the work, and our cry shall be "God wills it!" and our hearts shall leap towards it with Crusader enthusiasm. Why should we fear or hesitate? We number ten millions—a powerful army if the forces be well marshalled, and their latent strength be brought into action. Catholics in America are loyal to their Church and devoted to her leaders. Their labours and their victories in the first century of their history show what they are capable of in the coming century, when they are conscious of their power and are under complete hierarchical organization.

So far as New York is concerned, they may be said to be in possession, and there are probably very few of the large cities over which they do not exercise control, so that the proposed federation has a very solid foundation of power and influence, from which to seize advantages in both State and National legislation. Rome can safely count everywhere upon the support of all the evil elements associated with the word "rum" in this country; and when "Rome" and "rum" combine—quite logically—to carry on "rebellion," in the interests of the Vatican, against the forces of Protestant light, liberty, and law, the best interests of the nation are in serious jeopardy.

ROGER MARTIN.

Rev. W. H. Griffith Thomas, M.A.,

INCUMBENT OF PORTMAN CHAPEL, W.

GRACE, Grit, and Gumption! These are said to be the indispensable characteristics of a man who becomes a leader of his fellows. Even the world looks for some tokens of a divine mission in those who come forward as its spiritual leaders, and it is not too much to say that perseverance and sanctified common sense were never more in demand than they are to-day. It is to these that we are to trace the success, in many ways remarkable success, of the life of the subject of this sketch.

Mr. Thomas, born in 1861, was truly converted to God at the age of seventeen, and has thus known his grace for more than twenty years. His father dying a short time before Mr. Thomas's birth, and his maternal grandfather (who had intended that he should be prepared for Oxford University, and then enter the legal profession) when he was quite young, he was called upon very early in life to think and act for himself. It was at this period that he showed that courage and determination which are so marked a feature in his character. He engaged himself to an uncle in a London business house, and at once set himself to improve, by every means within his power, the education he had obtained, at the same time devoting himself zealously to Christian work.

It is sometimes suggested that men "with a history," converted suddenly in middle life, make the best evangelists. Surely this is saying too much. Thank God, the monuments of his grace, snatched as brands from the burning, do magnify his grace and are often used to lead multitudes into the valley of decision; but it surely accords more with reason, and with Scripture, that the life early consecrated to God, with no scars, no sudden cleavages, but which has been rooted and grounded in Christ for years, and deeply taught in divine things, should prove to be a vessel meet for the Master's use. This, too, is another secret of Mr. Thomas's influence. He has been a Bible student for many years; a total abstainer and a Sunday-school teacher—the school where so many veteran workers have learnt their first lessons in Christian service, and were first taught to wield the Sword of the Spirit—from the time of his conversion. So zealous and successful was he as a voluntary lay-worker in London, that his vicar, Rev. B. O. Sharp, of St. Peter's, Clerkenwell, engaged him as his lay-assistant, intending to nominate him when ready as his curate. Becoming a student at King's College, Mr. Thomas attended the theological lectures during his mornings, and spent his late evening hours in preparing for ordination, and so zealously did he apply himself that he not only became an Associate at King's, but came out first in the Bishop of London's Examination, and was ordained on Trinity Sunday, 1885. He afterwards laboured at St. Peter's for nearly four years.

It has been said that the difference between two men is not that the one has greater opportunities than the other, but that the one sees them and uses them, while the other does not. In February, 1889, Mr. Thomas was offered the senior curacy with Canon Christopher, rector of St. Aldate's, Oxford, so well known in Evangelical circles; and a new page in his life opened. Here the opportunity was presented of reading for an Oxford degree, and believing that the open door was from God, Mr. Thomas again applied himself to study, becoming attached to Christ Church as an undergraduate.

Again his abilities and earnest application were rewarded; for in 1895, he obtained a First Class in the Honour School of Theology, besides obtaining the University Junior Septuagint Prize in 1894. During this time he had succeeded in gathering round him a band of earnest workers at St. Aldate's, his work in the Sunday-schools being specially blessed, and his power as a preacher recognised by the large congregations which assembled whenever it was known that he would occupy the pulpit.

It was not then to be wondered at, that, when he was chosen to read a paper at the Islington Clerical Conference in 1896, the sterling merit of the man was recognised, and Prebendary Webb Peploe at once recommended him to the Trustees of Portman Chapel, the incumbency of which was then vacant. He was appointed, and for four years his influence has been steadily growing in the metropolis.

From Photograph by Mr. Sumner, 110, St. Aldates, Oxford.

His services as a speaker are in increasing demand. He again read a paper at the Islington Conference in 1898. He was, with Prebendary Webb-Peploe, one of the chief speakers at the National Protestant Church Union's annual meeting this year, and it is worthy of notice that his speech has since been warmly attacked by Lord Halifax. He is now president of the C.M.S. Younger Clergy Union. He is also a member of the Keswick platform, and frequently speaks at other conventions. Above all, his congregations at Portman Chapel are growing, and a special feature is the number of men among them. This is the mark of a robust ministry, and a proof of the grace and grit which have been so prominent throughout the incumbent's career.

It will be gathered from the above that Mr. Thomas is a pronounced Evangelical. He is announced to give a series of expository lectures on "Church of England Doctrine," during the October term, in St. Peter-le-Bailey Church, Oxford, of which Rev. the Hon. Talbot Rice is rector. The subjects of the lectures are as follows:—"Scripture Supreme and Sufficient." "The Doctrine of Justification," "The One Holy Catholic and Apostolic Church," "The Christian Ministry," "Confession and Absolution," "The Meaning and Place of Sacraments," and "Prayers for the Dead." It is not too much to say that in Evangelical circles Mr. Thomas is making his way to the front rank. As a preacher, he is clear and Scriptural. Christ is pre-eminent in all his sermons. A teacher perhaps rather than an evangelist, Mr. Thomas is eminently fitted for the position he now occupies, and as he is only entering his fortieth year, we may anticipate for him in God's providence a life of great usefulness.

Points and Outlines.

Words or Works?

A Christian man's business is not to talk grandly about dogmas, but to be always doing difficult and great things in fellowship with God. *Zwingle.*

"Never!"

Among the resolutions of Jonathan Edwards, adopted as a young man, and observed throughout his life, were these:—

Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

Never to do anything which I should be afraid to do if it were the last hour of my life.

Never to do anything out of revenge.

The Gospel in Threes.

"Except."

1. Except as to birth (John iii. 3).
2. ,, ,, character (Matt. v. 20).
3. ,, ,, reward (2 Tim. ii. 5).

"Unspeakable."

1. The unspeakable gift (2 Cor. ix. 15).
2. ,, ,, joy (1 Peter i. 8).
3. ,, ,, experience (2 Cor. xii. 4).

C. J. G.

Ministerial Parts and Duties.

(2 Tim. iv. 5, 7.)

I. Vigilance: "Watch thou in all things." This is a general quality that is to run through all our work.

II. Patience: "Endure afflictions." If you cannot bear these, you had better let the ministry alone.

III. Activity in the great work of evangelizing men: "Do the work of an evangelist." Wherever Providence may station you, be concerned to evangelize your neighbourhood.

IV. Fidelity in discharging your trust: "Make full proof of thy ministry." The word means thoroughly to accomplish that which you have undertaken. Would you see an example, look at that of the great Apostle in the context: "I have fought a good fight, I have finished my course, I have kept the faith." *Andrew Fuller.*

Go Forward.

(Ex. xiv. 15.)

The Christian should not be satisfied with present attainments. More than we possess may be had (2 Chron. xxv. 9):—

(1) Follow on to know the Lord (Hos. vi. 3).

(2) Grow in grace, &c. (2 Peter iii. 18).

(3) Press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. iii. 14).

J. P. Coster.

Glorying in God.

How pleasant a thing it is to be able to say, "God, even my God, shall bless me! I need no other." How high matter of triumph was this to the psalmist! "Let it be told to the generations following—this God is our God for ever and ever; He will be our guide even unto death" (Psa. xlviii. 13, 14). As if he had said, We are willing that this should be known in the present and succeeding ages. Let it be transmitted to posterity. Let there be a perpetual, everlasting monument of this, that we have had the Lord for our God. Thus a certain noble person would have an inscription put upon his tomb, without any further enlargement, to this effect—that he had been a servant to Queen Elizabeth, counsellor to King James, and friend to Sir Philip Sidney. By this it appears that he would have all ages know whose servant, counsellor, and friend he had been. In like manner should every good and pious soul declare to the present and all future ages that the Lord is his God.

John Howe

Day by Day.

SUNDAY, October 14. Isaiah xlii.

THE direct quotation of these words in Matt. xii. 18-21 places beyond controversy their application to our Lord, the Servant, the Chosen, and the Soul's Delight of the Father. Note the unobtrusiveness and gentleness, the patience and perseverance, of our Lord's work. And are they not characteristic of all those on whom God puts his Spirit? There is no need for these to advertise themselves with strong cries. They have a special delicacy in dealing with the bruised seed and smoking flax—the one recalling the heavy boot of unkindness, and the other the slowly-dying embers of the religious life. They do not forsake a holy purpose when once they have taken it to heart.

The Hebrew brings out a beautiful meaning in *v.* 4, which might be rendered: "He shall not burn dimly, nor be bruised," as though to indicate that our Lord had sources of supply which secured Him against the failure that overtakes all others. He is gentle, but not feeble; tender, but neither vacillating nor capable of failure.

For such a Saviour let the world sing new songs! From wilderness to ocean, from isle to mountain, let them give glory to God. But what He has done is to be succeeded by marvels more astounding. He shall yet go forth as a mighty man. The time of long waiting is nearly over, and He will burst from all restraints, conducting the blind out of darkness into light.

MONDAY, October 15. Isaiah xliii.

The Prophet foretells the return of the people from Babylon. What though the rivers Euphrates and Tigris lay between them and their home! What though the fire of the desert might burn as an oven! Through all such difficulties they would come unscathed, because God, their Saviour, was with them. Often in our journey to heaven we have to traverse fire and flood, but God never forgets to reassure us that He goes at our side. Babylon herself must fall rather than that one of his own should be left behind.

There is special tenderness in the words of *v.* 7. Have you assumed the name of Christ, and are you bearing it? Remember that you have been created and formed for God's glory. He had a distinct purpose in making you what you are. Let Him work it out, that He may give the world the benefit which He intended when He made you.

It would seem as though a great convocation were called to listen to the pleading of Jehovah for faith and love. He asserts that He only is God, that there never was nor can be another, and that He alone can save. Then He calls into the witness-box the Jewish people, and demands that they should attest his claim, "Ye are my witnesses." It is so with all of us. Every counting-house, every family in which a young Christian serves as a governess or domestic, every dining-room where we sit at meals, every drawing-room where we receive our guests, is a witness-box where we have to tell the truth, the whole truth, and nothing but the truth of God. Oh, that we may do it as those whom God has formed for Himself, with the express purpose of our setting forth his praise!

TUESDAY, October 16. Isaiah xliv.

Consider the names which God gives to his Beloved: "My Servant," 1, 2, 21; "My Chosen," 1, 2; "My Redeemed," 6, 23, 24. Consider also the names He gives Himself: "The King of Israel," 6; "The Incomparable Rock," 8; "Jehovah of Hosts," 6. The whole chapter is conceived in the tenderest love, and is intended to reassure his people, amidst all the difficulties of their position, that their confidence would not be misplaced. Were they thirsty? Water should be poured on them. Were they as dry ground? There should be streams Did the fathers pass away? Children should rise up as willows by the water courses. Were they dreading to be forgotten? They were comforted by the words, "Thou shalt not be forgotten by Me." Did their sins rise up in judgment? They were blotted out as a cloud. Was Jerusalem waste, and were the cities of Judah in ruins? Heathen monarchs should give orders for their reconstruction. Did rivers forbid their passage, or the deep roar against their return? One word from Him should dry up both. Was it problematical that the temple should ever stand in its glory? There was no doubt, since God said it, that its foundations should be laid. Christ's redemption carries with it the promise of all future deliverance and help, and if thou art his redeemed, thou canst not be forgotten. Thy darkest transgression shall be blotted out, thy waste places shall sing.

What a marvellous piece of inspired satire is the paragraph 9-20, which describes an idol factory, in which the artizans who make the image of God need food and sleep, using the chips for the fire that bakes their bread! But remember that others than idol-makers feed on ashes, and are turned aside by a deceived heart. See to it then, little children, that ye keep yourselves from idols.

WEDNESDAY, October 17. Isaiah xlv.

Cyrus is described by his contemporaries as a man of great natural quality, blended with a highly religious nature. Though he may never have known God, as the Jews did, yet he was raised up by Jehovah to shatter the power of Babylon, and let the oppressed Israelites go free. If God did so much for a heathen prince, what will He not do for thee, O child of his love? Will he not go before thee, making rugged places plain, and at one blow opening closed doors? Believe me, there are treasures in these dark tracts of experience which shall enrich thee for evermore. Under the awful pressure to which thou art being subjected, veins of gold are being laid down, and jewels are being formed which will glisten brightly in the land which is "fairer than day."

The thought that they were to be delivered by a heathen prince seems to have excited some complaint among the exiles, which Isaiah rebukes in *v.* 9. We are all tempted to strive with our Maker, and to resist his plans. Yet let us take care how we act thus, lest we be cast away as potsherds to the earth. It is only the yielded soul, fashioned as clay by the potter's hand, which can ask of things to come, and command the mighty power of the Creator.

As Isaiah contemplated these marvels, he cried with the saints of all ages, Thou art a God that hidest Thyself. Whether we consider the nature of God, or his work in creation, redemption and providence, there are always mysteries in which He evades our comprehension. Remember this, however, that He is always the Saviour (15, 17, 21, 22, 24, 25). One look to Him brings salvation to the soul, though it has drifted in prodigal wantonness to the ends of the earth.

THURSDAY, October 18. Isaiah xlvi.

Again a marvellous satire on the helplessness of idols. Bel and Nebo are lifted by the Babylonians from their niches, and hurried away before Cyrus and his Persians, who were strict worshippers of the unseen. They are borne and carried by wearied beasts. So far from carrying their votaries, they are themselves carried. How different to Jehovah, who bore and carried the whole house of Israel from birth to hoar hairs!

What exceeding comfort there is in the words, "I have made, and I will bear." If a father brings into existence a child deprived of one of its senses, or in some other way unfitted for the battle of life, how tenderly he deals with him, going out of his way to make life as easy as possible. Thus it is with our heavenly Father. He pities us. Plead your weakness as a reason why He should bear and carry you.

Is there any fear that God will fail? Ransack the history of the past. Remember the story of fulfilled prophecy. See how every word of his has been literally fulfilled. Is God other than He was? Has He done so much for those who trusted Him in days gone by, and will He fail us? It is impossible. He brings near his righteousness; it shall not be far off, neither shall his salvation tarry. Only dare to wait for it.

Always remember the words with which the chapter closes, that Israel is God's glory. Scattered, persecuted, depressed, they and their history are the special joy of God's heart. To love and help them is to be in the line of God's purpose, and to constitute a claim to the recognition of the King, which He will not be slow to give when He sits on the throne of his glory. "Inasmuch . . . . ."

FRIDAY, October 19. Isaiah xlvii.

A sublime ode is here! Speaking sternly as the mouthpiece of God, the prophet bids the daughter of Babylon, called *virgin* because she had never been subdued, to descend from her throne, and sit on the ground, or wade through the waters, like any girl of the lowest class. He is willing to admit that she had fulfilled the Divine purpose in avenging the sins of Israel; but she had used her advantage with wanton cruelty, showing no mercy, but laying her yoke very heavily upon the aged. "Our Redeemer," cries the prophet, "will not allow thee to go unpunished, and thy desolation shall come upon thee suddenly."

How apt a description is given of certain great cities with the which we are acquainted, that dwell carelessly, and assure themselves that they shall never be widowed; that practise enchantments and sorceries; that trust in wickedness, and in the multitude of astrologers, star-gazers, and monthly prognosticators (*v.* 13). Certain streets of London, for instance, where the children of Vanity Fair roll to and fro in their splendid equipages, are beset with the advertisements of palmists and others, who profess to read the future. Blot out the word Babylon, and how much of these terrible words may be applied to London, Paris, New York! Amid the vanities and superstitions of our day, we are charged to be God's witnesses, not scrupling on the one hand to denounce the sins which are corrupting the present generation, nor hesitating on the other to declare the hopeless doom which must come to this age as to every previous one, when civilization has been divorced from religion, and luxury of life has been cultivated apart from the culture of the soul.

SATURDAY, October 20. Isaiah xlviii.

This is the last chapter of the first book of the second part of Isaiah. It is especially addressed to the people of God. They are reminded that though they still wore the honoured name, their vows and protestations were devoid of righteousness and truth. Of what use is it to call yourself the holy city when you are obstinate, your sinews as iron, and your brows as brass? But our sins cannot frustrate or turn aside the eternal purpose. Even though Israel's behaviour to God might have seemed to forfeit all claim on his redeeming help, yet He would defer his anger, "for his own sake." Notice that three times in two verses God asseverates his determination to act for his own glory's sake. Yes, friend, this is at the ultimate ground of all God's dealings with us. We have no claim on Him. We have forfeited his favour. We have deserved rejection. But God cannot afford (if we may dare to put it so) to give us up, else cause might be given to his enemies to blaspheme. I hear Him saying, "For my own sake, for my own sake will I do it." And those words remind us of the prevailing plea for prayer, as when we say, "For the sake of Jesus Christ."

The Lord loved Cyrus, as Jesus did the young man who came running to Him. Precious words were addressed to him, which were probably brought to his notice by Daniel. What a thrill must have gone through the young monarch when he read that God loved him (14). What wouldst thou think if such a thing were written in the Bible of thee? Wouldst thou not be glad? But it has been written. Thou art beloved in Him in whom thou art accepted.

The Baptist Union.

AUTUMNAL MEETINGS AT LEICESTER.

NOT only the delegates who attended the gatherings at Leicester last week, but members of Baptist churches throughout the country, have realized that the last autumnal sessions of the waning century were fraught with signal tokens of God's presence and power. In tone and substance the addresses were alike inspiring and forcible, and worthy of the themes of which they treated, touching life on every side. The proceedings throughout were marked by a spirit of expectancy, and as the meetings proceeded many hearts must have swelled with a foretaste of renewed and deepened life and energy.

The civic reception to the delegates on Monday evening was followed by the first

PUBLIC MEETING

in the Temperance Hall, presided over by the Mayor (Alderman T. Windley), who remarked that in Leicester had lived and laboured the high-souled, eloquent Baptist preacher, Robert Hall; there also toiled William Carey and James Phillippo Mursell.

The President of the Union (Rev. W. Cuff), in replying to the address of welcome, referred to many "brave and true" who had been called to rest since the assembly met at Leicester some seventeen years ago. Through Rev. F. W. Lansdowne, the Leicester Free Church Council presented an address recognizing the work of Baptists at home and abroad, which was supported by Rev. J. Posnett and Mr. H. T. Chambers.

Dr. Maclaren received the heartiest of receptions, and his address was one to be remembered. The day for forming new denominations, he declared, is over. The centrifugal movement has worked itself out, and the reverse movement has set in. We are all drawing nearer to each other. I do not want to break down denominational walls. We are not ready for it. But why must there be glass bottles broken on the tops of the walls, and why must they be so high as nobody whose neck is shorter than a camelopard's can look over them?" In suggesting a keynote for the meetings, the speaker, with vigour and passion, declared: "We are something more than citizens, more than politicians—our politics are

CHRIST'S ETHICS

applied to national life. Let us not forget the Christian in the politician—conferences and gatherings such as these have their own especial danger, and it is quite possible to lose and not to gain in spiritual power at them. No man will ever give forth of the Spirit of Christ who does not abide in the secret place of the Most High."

The temperance societies of Leicester afterwards presented an address recognizing the service rendered by Baptists in supporting legislative measures for curtailing and suppressing the drink traffic and Sunday closing. The meeting of the Baptist Total Abstinence Association was afterwards held in Belvoir Street Chapel.

A MISSIONARY DAY.

Tuesday was devoted to the consideration of missionary questions. In turn the religious interests of India and China, Africa and the Continent of Europe, were brought forward, and appeals made for more generous support and wider and more intelligent interest in the endeavours of churches abroad. At Victoria Road Chapel, the scene of the labours of Rev. J. G. Greenhough, the preacher was Rev. F. G. Benskin (Hammersmith); while at Friar Lane Chapel, a sermon was delivered by Rev. James Mursell (Clapton). The Temperance Hall was full for the valedictory service, when leave was taken of a number of missionaries. It was to be expected that China would occupy a prominent place in the thoughts of all, for the Baptist Missionary Society mourns the loss of brave and true agents, and the news yet to come concerning those whose fate is still shrouded in mystery threw a gloom over the proceedings. But in neither speeches nor sermons was despondency visible, and no word uttered indicated retreat. One of the loudest outbursts of applause heard during the day followed the address made by a young recruit fresh from college, who declared that in all the colleges men were prepared to

STEP INTO THE GAPS

left by the murders in China. Mr. G. D. McAlpine (Accrington) presided, in the absence of Mr. W. R. Rickett, and he referred to the progress made in the Chinese missions until the recent disturbances arose. The membership of Christian Churches had increased sevenfold in recent years.

The first of the missionaries to bid adieu to the homeland was Rev. B. Evans (India), who said: "By your mission you have cut the moorings of the people from the faith of their fathers; will you now let them drift?" He was followed by Rev. P. E. Hebberlet (of Orissa), Rev. Herbert J. Thomas, who is returning to India, and others. Rev. W. H. Stapleton, of the Congo Mission, was not sure if our need was not greater than theirs on the Congo. He had looked upon naked savagery, he had worked amongst a tribe who ate their own dead, but there he had never been so filled with despair as in looking upon the drink-sodden faces of so many at home.

Principal Henderson, of Bristol College, delivered the valedictory address, full of impressive thought and spiritual power and inspiration.

Dr. Clifford's sermon in the afternoon was a powerful utterance. The theme was

"THE ABIDING MOTIVE

of Missions," and the text, Eph. iii. 8-11. The doctor showed how Paul's experience of Christ—the new creation which took place in him—which changed him in all his thoughts of God—made him a flaming evangel of the Gospel which had saved him. "You must reproduce Paul's experience of Christ in your soul. Missions owe their energy to personal experience of the grace of God in Christ Jesus. Every converted man is an addition to the missionary forces of the Church. Seek more conversions, for in the conversion of men is the springhead of missions."

When Dr. Maclaren took the chair at night the hall was crowded, and an overflow meeting had to be arranged. Speaking of the attack on Chinese missionaries, he said that was not the time to repel the calumnies as to the conduct of missionaries as a factor in that tragedy. If by the conduct of missionaries is meant the preaching of Christ's Gospel, we have to remember that

THE COMMAND IS ABSOLUTE,

be the consequences what they may. But if by the conduct of missionaries is meant precipitate, unwise attempts to drag in the civil power, the Baptist Missionary Society, as a whole, and in the person of its missionaries, say that their hands were clean. The brethren in China do not fall back on Consuls, and want no expiatory cathedral built for them.

Rev. J. S. Whitewright declared that the Powers of Europe were responsible for the outbreak, which was anti-foreign and not anti-Christian. The call was not to retreat, but to advance. They must go back to rewrite those precious manuscripts which had cost them so much time, to gather their scattered flocks, to stand beside the graves of those who had died for their faith.

At the first session on Wednesday morning, there was a large company to hear the President's address, which was delivered with much vigour, and showed but little trace of the recent indisposition which compelled Mr. Cuff to rest awhile from his labours. The subject of his discourse was, "Three Great Movements in the Free Churches of our Time"—the disruption in the Church of Scotland, the federation of the Free Churches, and the Twentieth Century Fund.

The assembly next discussed certain public questions. It rejoiced at the proposal that the ministers and missionaries of all evangelical churches should join in a concert of prayer for the new century. Attention was directed by Rev. J. Bradford to the evils of cigarette smoking. The president announced that he had received a letter from a clergyman expressing his pleasure that the Baptist Union were taking up the matter. Rev. D. M. Davies (of Shrewsbury) deplored the growth of the habit among girls.

It was not surprising to find that much interest centred round Dr. Clifford and the resolution on the General Election. It urged the fullest consideration of the

GRAVE ISSUES AT STAKE,

and the discharge of all duties of Christian citizenship in the fear of God and for the best interests of the nation. It welcomed the definite constitution of the Tribunal at The Hague as a step toward the substitution of international law for international strife. In the course of an impassioned speech, Dr. Clifford declared the resolution to be in perfect accord with the highest Baptist traditions and present convictions. Baptists were not only members of homes and churches, but also of towns, cities, and States, and they were bound to discharge the duties pertaining to all of them. The religion of Christ was as much for the market and polling booth, as for the sanctuary and prayer-meeting.

In the afternoon, Rev. W. L. Watkinson, ex-president of the Wesleyan Conference, preached to a crowded assembly; and meetings for men and young people occupied the evening.

Thursday's proceedings commenced at an early hour. In the interests of the

TWENTIETH CENTURY FUND

a breakfast, arranged in the Melbourne Hall, was presided over by Dr. Maclaren, who appealed to the more wealthy members of the denomination to give their assistance to the movement, and read a touching message from the treasurer, Mr. Henry Wood, written in a tremulous hand, from a sick bed. Rev. S. Vincent, of Plymouth, addressed the meeting, and, in response to these appeals, some £4,000 were promised. Rev. J. H. Shakespeare made a statement at the morning session with reference to the Fund, which he announced had reached nearly £154,000. It would depend upon the next few months and upon the response from the Principality, whether the fund was to be realized.

A warm welcome was accorded Rev. C. Williams, who spoke on "Some Lessons to be Learned from American Baptists." In view of the simultaneous mission next year, peculiar interest attached to Dr. Glover's paper on "The Elements of the Revival we Require." He urged that there is a need of

REVISING OLD IDEAS.

A revival of faith is needed in the being of God—his existence, his goodness, and his sovereignty; a greater hallowing and using of the intellect in religion, and consecration to the Church.

In the afternoon members of the Union attended the ceremony of the laying of the foundation stones of the "Robert Hall" memorial chapel, which is being erected in Narborough Road, Leicester, at a cost of £12,000.

The Zenana meeting in connection with the Baptist Missionary Society was also held in the afternoon, when the valedictory address was given by Rev. J. B. Morgan (Chester). Farewell was said to lady workers returning to their various spheres of service.

The evening meeting in the Temperance Hall, for the exposition and enforcement of Free Church principles, was well attended. Rev. C. Silvester Horne (Congregationalist) spoke on "Things New and Old." Addresses were also given by Dr. Henson (Chicago) and Rev. T. Phillips (Norwich). The Assembly sent a warm invitation to the Baptist churches of the United States and colonies to send representatives to the autumn sessions at Edinburgh in 1901.

Friday witnessed the close of the meetings, and the topics discussed were connected with foreign missions. Rev. H. Oakley (Upper Tooting) and Rev. D. H. Moore (King's Cross) recounted several methods of raising funds for missions. At the final meeting in the evening, the outlook for missions in Africa was spoken of with much hopefulness by Rev. Ross Phillips, of the Congo. He declared his belief that one of the features of the coming century would be the evangelization of Africa by Africans themselves, Europeans acting as leaders.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Children's Special Services.

WHEN next your summer holidays come round, see that you make it a point to spend them at one of our popular coasting-places. Such, in effect, was the advice tendered by the different speakers who took part in the anniversary gatherings of the C.S.S. Mission, held on Thursday last at St. Martin's Town Hall. Why that request? Because by selecting some of those health resorts to stay at, Christian friends are afforded an opportunity of rendering help in the multiform services conducted by the Children's Special Service Mission, whose great aim it is to reach with the story of redeeming love the hearts of the thousands of young people that are to be found at the different centres during the summer months—Llandudno, Eastbourne, Scarborough, St. Leonards, Ilfracombe, Bridlington, and other places.

The services are made as bright as possible, and, in fact, are just such as to win the sympathies of young people, and, let it be said, as results have amply shown, of adults also. Each day's proceedings is usually and appropriately commenced with a prayer meeting in the forenoon, and, weather permitting, an open-air meeting is held shortly afterwards, either on the sands or in close proximity to the seashore, where, of course, large numbers of boys and girls are certain to be found.

The audience gathers round some sand-built pulpit, which willing and industrious workers have already completed, and from that raised spot a few brief suitable addresses are given by different speakers, the services being interspersed with hymn-singing of such a hearty character as only children's voices can produce. Then, again, there are indoor meetings held specially for boys and girls respectively, where, as opportunity offers, they are more individually dealt with in reference to their spiritual condition. Gatherings for young gentlemen, more particularly those connected with our large public schools, and others for young ladies, help to make up an interesting and profitable day's programme; and the speakers at this year's anniversary were able to tell of real good accomplished amongst this section of visitors to the seaside.

Lantern services are also held, and these generally attract large numbers of both old and young. Like every other really successful religious effort, the Children's Special Service Mission takes a deep interest in foreign missionary work. When the youthful congregation gathers at what is known as the missionary meeting, one may see a huge map, with its pebble-built mountains and seaweed rivers, &c., the whole representing some far-off heathen land, such as Africa, or India, or China, the special needs of which are dwelt upon and emphasized by each speaker. That the missionary spirit characterizes the Children's Mission is evidenced by the fact that several of those who attended the services whilst mere youths have in after years given their lives to work in the foreign field.

Thursday's gatherings were largely attended. At that held in the afternoon Rev. T. W. Drury, M.A., B.D. (Cambridge), presided, and spoke of the great opportunity presented by such work as the Mission is carrying on; and also of the responsibility which that work entails. Rev. E. A. Stuart, M.A. (president), gave an address of encouragement to those who take part in the work. A similar meeting was held in the evening, at which Mr. W. F. A. Archibald presided. It may be added that the Mission is a department of work, affiliated with that of the Children's Scripture Union.

Christ's Wonderful Ointment.

"When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay" (John ix. 6).

THIS was a very great cure.

Here was a full-grown man who had been blind since he was born, and Jesus gave him his sight.

Doctors know far more now than they did in the days of Jesus. They can cure nearly any disease of the eye, or of any part of the body, if it is taken to them in time. They are always performing successful operations; and, if it were not for their skill, thousands of persons would be blind who are enjoying excellent sight.

But no earthly doctor ever yet gave sight to a person who was born blind. That is a wonder which only the power of God can accomplish. This was the great cure which Jesus worked.

Now, how did Jesus cure this blind man?

He could have done it with a word, or with a touch, as He had often done before. Or He could have done it without either a word or a touch, by just wishing it and ordering it in his heart. But He did not choose to do so. In this case He followed the example of ordinary doctors, and used an ointment.

How did He use the ointment? He first made it Himself, and spread it with his hands over the blind man's eyes. Then He told him to go away to a certain pool (the pool of Siloam), and wash the ointment off. The blind man did as Jesus told him, and when he had washed off the ointment he could see perfectly.

What was the ointment which Jesus used? Was there ever ointment prepared like it? Jesus did not keep the man waiting while He went, or sent his disciples, to a chemist's shop to buy costly drugs. Nor did He keep him waiting while He went, or sent the disciples, to gather poppies in the fields, and other healing herbs, in order that He might mix their juices for a remedy, as the Eastern ancients did. Nor did Jesus made his ointment out of some mysterious substance, of which He only possessed the secret. Jesus' ointment was just a little common earth, taken from the ground, and moistened with his spittle. Was there ever so simple, so cheap, and yet so powerful an ointment?

Now suppose that you made ointment like this, and put it on a blind man's eyes, could you give him sight? You could not; and neither could anybody else living. How then was it that the ointment succeeded with Jesus? It was because Jesus' divine power worked through the ointment. Jesus could, indeed, have done quite as well without any ointment; but He had important reasons for using the ointment. What were some of these? Jesus wanted to teach us three great lessons:

I. God's cures are very SIMPLE.
II. God's cures are very CHEAP.
III. God's cures are for EVERYBODY.

What could be simpler, and what could be cheaper, than earth and spittle? They can be had everywhere by everybody; and they cost nothing.

So it is with SALVATION. It is God's grand cure for our sin. It is very simple. Everybody can have it everywhere, without money and without price, who seeks for it. You are a sinner. Will it not be a shameful thing if you are not cured of your sin when God has made his salvation so easy?

Limerick. R. H. SEMPLE.

They Shall See Him.

PASSING through the narrow alley of a city, the other day, we heard a woman's voice in cheering song. The words of the refrain, upon which she lingered, seemed strangely out of place in that environment. She sang:

And I shall see Him face to face,
And tell the story: "Saved by grace!"

Looking up toward the place from whence the song came, we saw a poor old servant woman, down on her hands and kneess, scrubbing the second-storey floor of a dwelling. In a moment that sweet song took a depth and beauty of meaning and a charm unimagined before. That poor scrubwoman, in her weary toil, was a "daughter of the King," an heir of eternal glory, for a short time away from home, a pilgrim and a stranger in the earth. What she sang, as she looked up into the face of the Unseen, was sober truth:

I shall see Him face to face!

The drudgery shall cease. The rags shall drop off from the old body. The prisoned spirit shall be set free. The dust and smoke, and din of this weary world shall vanish out of sight. New scenes shall open to the unveiled eyes, even a world which needs no light of moon or star or sun, for "the Lamb is the light thereof!"

It is worth while to tarry and toil and suffer here for a little while, to live for Jesus in a world that "lieth in the wicked one," with the faith and hope of that better time in the heart, when we shall assuredly

see Him face to face,
And tell the story, "Saved by grace!"

Selected.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 249).

MARK i.-x.

Fill in the words of the following texts; the initials, read downwards, will form the name of a man spoken of in Dan. i.-v.

1. Saith unto them — of good
2. And saith unto him — that is
3. Saying — us alone
4. Said unto him — scest
5. Say unto you that — is indeed
6. Saith unto him — thou say
7. He said unto them — unto me
8. The son of — sitting
9. Have spoken it in my — (Ezek. iv.-vi.)
10. The son of — and John
11. Said unto them — prophet
12. And began to — him

[Children under *ten*, do any **4**; under *thirteen*, any **8**; under *seventeen*, all. Those over seventeen write a short account of one or two chief events in his life.]

ANSWER TO LAST SEARCHER (No. 248).

1. "In the *beginning*" God created heaven and earth (Gen. i. 1).
2. (*a*) "The fear of the Lord" (Psa. cxi. 10). (*b*) "The fear of the Lord" (Prov. ix. 10). } The *beginning* of wisdom.
3. Jesus Christ (Rev. i. 8).
4. Melchisedec (Heb. vii. 1-3).
5. "The fear of the Lord is the *beginning* of knowledge" (Prov. i. 7).
6. "We are made partakers of Christ if we hold the *beginning* of our confidence steadfast unto the end" (Heb. iii. 14).
7. "In the *beginning* was the Word" (John i. 1).
8. The calamities that should precede the destruction of the temple (Matt. xxiv. 1-8).
9. "Better is the end of a thing than the *beginning* thereof" (Eccles. vii. 8).
10. Wisdom (Prov. viii. 23).
11. "The Word was in the *beginning* with God" (John i. 2).
12. "An inheritance may be gotten hastily at the *beginning*, but the end thereof shall not be blessed" (Prov. xx. 21).
13. The angel Gabriel to Daniel when he was praying to God for himself and his people (Dan. ix. 20-23).
14. Jesus said, "These things I said not unto you at the *beginning*," because He was with his disciples (John xvi. 4).

No. 248—Correct Answers (first list) received from:—
A—Stewart Arthur, Arthur Allt, E. and R. Aldwinckle.
B—Edith Blenkarn*, May Bligh, Ethel Butterlss, Marion Burton, Ella Berryman*, Mabel Baker, Christabel Bath*, Violette Birney, Herbert Braddon*, Dorothy Butcher, Robert Bushby, Gertrude Bristow*, Ada Blencowe*.
C—W. Campbell. Percy and Stanley Chappell, Sophie Cohen, Anna Ohanyen, Gladys Clark, Mabel Cole*.
D—Stanley Drew*, Marjory Dyke*, Ethel Dancy, Kitty and Violette Donaldson-Selby, Dorothy Daintree*, Esther Dickson, Ethelwyn Dennis*.
E—Edd e Ecroyd.
F—Vincent, Olive, and Mabel Fleet, Percy and Norris Fitch, Winifred Field.
G—David and Andrew Gardiner, Alexander Goudge*, Alice Goad, Mary Gover.
H—Dorothy Havergal-Shaw, Ella Hake, Mary, Hilda and Elizabeth Hooper, Nellie Hatchett, Beatrice Harland*, Eleanor Harris*, Nellie and Elsie Hatcher, Willie Hooper, Elsie and Dorothy Hanson, Hetty* and Elsie* Hibbs.
I—Nellie Irving*.
J—Amelia Jacobson, Betty Jacobs, S. Judd.
K—Eva Kalb, Maurice Kalinsky.
L—William Locke, Georgina Lichtenstein*, Henry, Edward, Mary and Sidney Law, Evelyn and Arthur Lamb.
M—Nellie, Grace, Owen and Arthur Morice, Alan Marshall, Margie Marston, Alice* and Kathleen Maylott, Charlie McMullin, Mabel Morris, Barbara Maconchy, Margaret* and Joy McFadzean, Winifred Maunder, Edith Margetts, Fanny Messenger, Alec and Godfrey Miller.
N—Daisy Nicholas, Eleanor and Valerie Noel.
O—Evelyn Primrose-Pechey, Ruth Pledger*, Olive Pine-Coffin, Kathleen* and Ethel* Pasley, Dora Phillimore*, Isabel* and Gladys* Phipps.
R—Mabel de Rusett*, Kate Rosenbloom, Jack Ridley, Marjorie and Aileen Roberts, Marion Richards*, Herbert and Marjorie Rainey, Gwennie Ravenhill, Herbert Rugbys, Alice Reid.
S—Glanvill and Rider Smith, Margery Smart, Betty Stocks, Frances Stileman*, E. Simmons*, Reginald and Hilda Skinner, Amy Simmons, Constance and Edgar Schaeffer.
T—Archibald and Theodora* Thorn.
V—May Vickers*.
W—Daisy*, Rose*, and Lilian* Watt, Cecile and Phillis Wright, Agatha Ward, Evelyn Wilkinson, Greta Watson*, Grace and Florence Wildbur.

FOREIGN LIST.

No. 230, 231, 233—William and Abigail* Gray (New Zealand). **No. 232**—William Gray*. **No. 239**—Flo, Minnie, and Cuckoo Lister (S. Africa). **No. 240**—Henry Litckhoff, Polly Loubser (S. Africa). **No. 241**—Flo, Minnie, and Cuckoo Lister, Ada Prins, Polly Loubser, Nellie Mostert (S. Africa). **No. 243** Ivan, Lottie, and Rotha St. George (Canada). **No. 246**—Willie Flower (Portugal), Willie, Katie*, Ina, and Nettie Thomson (Bulgaria).

Personal.

Many thanks for flowers received.

Hilda Hooper, Alexander Goudge, Herbert Ruglys, Percy Allt.—I am glad to welcome you as new "Searchers," and hope the study will prove interesting and useful.

Lillian, Rose, and Daisy Watt, Herbert Rainey, Ethel Butteriss.—I have missed your papers for some time, and am very glad you are able to resume your study.

Lottie St. George.—I am sorry to hear your little brother Eric is too ill to do the Searcher, and hope he will soon be quite well again.

Abigail and William Gray.—You have enclosed four Searchers each this week. Will you please send only two at a time in future?

Elsie Hatcher.—Yes, you may send your Searcher with your sister's.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, OCT. 14.

Paul the Missionary (2 Tim. iv. 1-8).

THE missionary's life is the greatest that any man can live. It is the most Christ-like, the most absolutely unselfish, the most beneficent. Think of the lives of Brainerd, Moffat, Judson, Carey. They have opened the kingdom of heaven to myriads by their translations of the Scriptures, their words, their books; and when such return to their own country, and stand on the missionary platform, their appeals are enforced by the heroism of their devotion to the cause of Christ. I have seen a photograph of the two veterans, Chamberlain and Paton, sitting side by side, and it seemed apostolic in its beauty.

In this paragraph, a veteran missionary, at the close of his career, which has landed him in a dark and stifling prison, with the near prospect of a violent death, is appealing to a younger missionary to be true to the high trust reposed in him, and to fulfil his ministry, *i.e.*, to fill up to the brim the opportunities furnished him by the course of Divine Providence.

Several encouragements and incentives are mentioned. First: *The Vision of God and of Christ Jesus* (*v.* 1). Sir Thomas Fowell Buxton, as a youth, had in him the materials of a fine manhood; but no fire of purpose burned in him to give them shape, or stir the unselfish heroism which he afterwards expended for the slaves. But he visited the grand old hall of the Gurneys at Earlham, found a family alive and earnest, caught the fire of their enthusiasm, and wrote long afterwards: "The distinctions I gained at College were exclusively the result of the animating passion to carry back to them the prizes which they prompted and enabled me to win." How much more will this result accrue from the soul's vision of a contact with Jesus Christ. As you lay yourself open to his Spirit, and throw wide the avenues of your being to the passion for men, which filled and fills his heart, as you allow yourself to be seized with "the thrall of his enchantments," you long to live for the same aims and ends which are dear to Him.

Second: *There was the thought that new men were constantly needed, if the work of God was to go forward.* Fulfil thy ministry, said the lion-hearted man, *for* I am already being poured out as a libation over the altar of sacrifice, and the time of my departure is at hand (*v.* 5). There is great beauty in the last conception, which is precisely that of Tennyson's exquisite ode:

"And let there be no moaning of the bar
When I put out to sea."

As one great missionary after another passes away, who will step out to take up the fiery torch and pass it on! Who will be baptized for the dead!

Third: *The thought of the reward.* Paul describes his life under the three comparisons. It had been a *fight* against many antagonists, of which, perhaps, his own nature had been the worst and most inveterate. It had been a *race*, the course of which had been full of difficulty, and in the running he had been again and again tempted to give up in despair. It had been *garrison duty*, in which he had had to defend and protect the integrity of the Gospel when assailed by Judaizing ceremonialists and lax-living professors. His face was scarred and seamed with the marks of the severity of his endeavours. But through all there had gleamed on high, in the hand of Christ, the Crown of righteousness, which He was waiting to place on the brow of his faithful servant, and which that servant longed to have the chance of casting at the Master's feet.

What should we be without visions like that? For Livingstone, the crown was an Africa in which the slave-trader should have no place; for Mazzini, the vision of a united and regenerated Italy; for Dante, a Florence delivered from the men that wasted its life in strife and corruption; for Dr. Paton, a new Hebrides freed from cannibalism. What is the crown of your life? Let it be a tribe, an island, a kingdom, won to the sceptre of Jesus Christ; and let this be the motive and incentive of your career. F. B. M.

C.E. NOTES.

There are 1,000 Endeavourers in the Samoan Islands.

* * *

It is interesting to hear that the great feature of societies in the Dundee district is the large proportion of young men in the membership. No fewer than eight societies have been added during the past year.

* * *

A Pennsylvania Endeavourer found a town without a Sunday school. She walked to it, secured a barn, personally visited every family, and invited the children. A successful school is now carried on with the help of several Endeavourers.

* * *

A society in Derby has recently celebrated its anniversary by holding an evangelistic meeting, the members being urged to bring, if possible, one other person to the meeting, who would not have been present without invitation. Earnest addresses were delivered by three members and the president of the Union.

International S.S. Lesson.

October 21, 1900.

The Lost Sheep and Lost Coin (Luke xv. 1-10).

Golden Text.—"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10).

Introduction.

IN this fifteenth chapter of Luke we read three parables; in all three something was lost, the lost was found, and there was joy. They were all lost in different ways. The sheep strayed thoughtlessly away from the fold. The coin fell and was hidden from sight. The son went wilfully away from home of his own free will, and of his own free will returned home again.

The first, the bewildered sinner.
The second, the unconscious sinner.
The third, the voluntary sinner.

Key to Blackboard Plan.—Notice the numbers and the way each one was lost. Are you lost in any of these ways?

The Sheep.

Matt. xviii. 11-13 is the same parable, but not quite so full of detail. (4) A flock was generally made up of 100 sheep.

A lost sheep is the picture of a lost soul; far away from God and the heavenly fold, it has gone astray and wandered on and on till lost, and does not know its way back. The Shepherd is the Lord Jesus; nothing seems too hard or dangerous for Him to do to find the lost sheep (4). Weary and footsore, scratched with thorns and tired, on He goes "until He find it"—what love!

(5) The sheep is exhausted, it has to be carried—more love!

(6) Joy! Full forgiveness for all wanderings—much more love! Joy in heaven, joy among the angels, joy all round in all hearts of friends. (Isa. liii. 6) All *we* like sheep have gone astray. (Psa. cxix. 176) *I* have gone astray like a lost sheep. (1 Pet. ii. 25) For *ye* were as sheep going astray. (Ez. xxxiv. 11, 12) I will search *my* sheep and seek them out. (John x. 16) *Other* sheep I have not of this fold. These are only a few verses bearing out the parable and the lessons it teaches; many more may be found.

Remember, there is no noise made in going astray, neither is there noise in secret sin. Let us examine our own hearts.

"I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled.
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam."

The Coin.

(8) Women often wore a string of little coins on the forehead, generally ten in number, and they set a great value on them.

The coin must have fallen to the ground before it could be lost. Thus we learn that the sinner falls in sin and is lost.

What trouble the woman takes to find it.

(8) Candle, and broom, and hard work, "till she find it," like the Shepherd, who seeks "until He finds it." Then again there is joy, joy in heaven and joy on earth. A fallen coin would get its image defaced; it would get dirty; it would be hidden from sight. All these three points can be used to test our own souls, and see if we are still fallen and away from God.

Notice, too, that both parables may be applied to the Christian. How often does he wander away, going his own way and leaving the fold for a time, and how often does the Christian stumble and fall! We need to pray against both ways of grieving our Good Shepherd (Jude 24; 2 Tim. iv. 18).

Reaching the Masses.

THE importance of efforts which aim at bringing the masses under the sound of the Gospel is a subject which does not receive the attention it demands.

We are apt to forget too readily that the vast majority of our fellow-countrymen never attend a place of worship, and, indeed, that they entertain feelings of unconcern, if not of aversion, towards a church or chapel, or even to an undenominational hall.

That these outsiders can be reached by means of services of an unconventional character, held in popular buildings, has been repeatedly proved. Among other organizations, the committee, which provides "special religious services in theatres, halls, and mission rooms," has done good work for forty-one years. Its speakers have rightly attained a reputation for soundness of doctrine and wisdom of method.

It would be difficult to overestimate, for instance, the effect of the services at the Pavilion Theatre, conducted by Mr. George Nokes, which commenced on Sept. 30. People flock from all parts of East London to attend, and the large congregations in this capacious building include hundreds who never visit any orthodox place of worship.

The winter's campaign is just beginning. The Committee have arranged a judicious programme of halls and speakers, and those who are interested in the great problem of reaching the lapsed masses will pray that a great spiritual harvest may result from their labours during the ensuing winter. Funds are urgently needed to meet the cost of the rent of the various buildings, &c. The Financial Secretary is —Rev. T. C. Udall, 3, Bridewell Place, E.C.

Children's Scripture Union—Portions for week ending October 20.

Sun.,	Oct. 14	*Gen.*	xxvii. 15-29	Wed.,	Oct. 17	*Gen.*	xxviii. 10-22
Mon.,	„ 15	„	xxvii. 30-40	Thurs.,	„ 18	„	xxix. 1- 20
Tues.,	„ 16	„	xxvii. 41-46; xxviii. 1- 5	Fri.,	„ 19	„	xxxi. 14-29
				Sat.,	„ 20	„	xxxi. 36-50

Children's Special Service Mission.

Mr. H. Hutchinson, *Gipsy Hill*, Oct. 12; *Ramsbottom*, Oct. 25; *St. Chad's, Derby*, Oct. 27-Nov. 5; Mr. J. Spiers, *Leslie, Fife*, to Oct. 19; Mr. E. Arrowsmith, *Pimperne*, Oct. 11; *Shaftesbury*, Oct. 12; *Sherborne*, Oct. 13; *Lyme Regis* Oct. 14; *Chidcock*, Oct. 16; *Bridport*, Oct. 17; *Cullompton*, Oct. 19; *Exeter*, Oct. 20-21; *Dawlish*, Oct. 22; *Paignton*, Oct. 23; *Exmouth*, Oct. 24; *Totnes*, Oct. 25; *Bradworthy*, Oct. 26-29; *Stroud*, Oct. 30-Nov. 2; *Reading*, Nov. 3; Mr. J. S. Tyler, *Steyning*, Oct. 15; *South Malling*, Oct. 17; *Greet, near Sparkhill*, Oct. 20-29: Mr. S. J. Hewlett, *Institute, Stowmarket*, Oct. 20-Nov. 4; Mr. Phillips Welch, *Leysian Hall, Errol Street, White Cross Street*, Oct. 14-24; *Fulham*, Oct. 26; Mr. H. W. Pewtress, *Radnor Street, E.C.*, Oct. 21-24; Mr. E. Hughes, *Spurgeon's Tabernacle*, Oct. 21; *Centenary Memorial Schools*, Oct. 24; Mr. W. H. Stentiford, *Matthias Road, Stoke Newington*, Oct. 21-28; Rev. S. M. Warner, *Southwick, Oundle*, to Oct. 12; *Kendal*, Oct. 16-19; *Ventnor*, Oct. 23-26; Mr. Hankinson, *Barnet*, Oct. 13-22; Mr. W. H. Wilson, *Moseley Institute, Birmingham*, Oct. 28-Nov. 4; Mr. G. Twentyman, *Wortley, near Leeds*, Oct. 25; Mr. J. H. P. Cutting, *Framsden, Suffolk*, Oct. 11; *St. Margaret's, Ipswich*, Oct. 17; *St. Catharine's, Manchester*, Oct. 22-Nov. 1.

Half-Yearly Meetings.—*Central Hall, Deansgate, Bolton*, Oct. 18, at 7.30 p.m.; *Church Institute, Bradford*, Oct. 19; *Allerton*, Oct. 20; *Y.W.C.A. Hall, Manchester*, Oct. 22, at 3 and 6.30; *Hope Hall, Liverpool*, Oct. 23, at 4 and 7 p.m.

Caravan Mission to Children.—The Ninth Annual Praise and Thanksgiving Meeting will be held (D.V.) Wed., Oct. 17, in the Centenary Hall, Bishopsgate Street Within, E.C. Afternoon Meeting at 3. Evening Meeting at 6.30. Mr. T. B. Bishop, Hon. Secretary C.S.S.M., will preside,

Irish Notes.

By the will of the late Mr. Thomas Hamilton, of Craig, Co. Derry, the sum of £4,900 has been bequeathed to various objects in connection with the Irish Presbyterian Church.

Much regret is felt at the death of Miss Margaret Stokes, who was the greatest authority of her time upon early Irish Christian art, and was a voluminous writer on the subject as well as a member of various antiquarian societies.

At a meeting of the Church of Ireland School Managers' Association, just held in Dublin, the revised programme of the national Board was condemned especially for its inadequate remuneration of the highest grade of teachers.

Rev. J. W. Atkin, M.A., of Cork, has been delivering a series of sermons in Carrick-on-Suir and the neighbourhood, in connection with the "Daily Prayer Union," and it is hoped as a result that a large number of persons will take an interest in united prayer.

At the recent annual Licensing Sessions, the temperance cause in Belfast has gained several victories. For the first time the magistrates had ample discretionary power in dealing with spirit grocers' licenses, and the public also had power to object. Formerly the police alone had the right to object, and if they did not do so the magistrates were obliged to grant the application. Now all this is changed, and not only can any one object, but the magistrates have absolute discretionary power in dealing with the matter. As the result, sixty-five applications for beer-dealers' licenses, and fourteen applications for spirit grocers' licenses in Belfast have been refused, while several others were either withdrawn or struck out. The change in the law in reference to the granting of these licenses promises to be a great boon to the community, and is one on which the friends of temperance may well congratulate themselves.

Personalia.

Rev. John Mitchell, having left Bristol, wishes us to state that his permanent address is Sherwood, Sutton, Surrey.

Our readers will regret to hear of the illness of Surgeon-General Partridge, who has recently had to undergo a severe operation for a painful malady. Prayer is desired for the recovery of this esteemed worker in the cause of evangelical truth.

Many will be interested to hear of the marriage of Miss Annie Fothergill, an earnest worker in connection with the Christian Band, Darlington, to Mr. A. E. Eccles, who is concerned in many religious and philanthropic activities. The event took place at the Friends' Meeting House, Darlington, on September 20.

The Weaver Brothers (Mr. Bewley and Mr. Frank) are sons of the late Mr. Richard Weaver, the well-known evangelist. Mr. Leonard Weaver is the manager of the London Tent Campaign, and is not related to the Weaver Brothers. As confusion has arisen between the names, correspondents are requested to address their communications in either case with the Christian name in full—"The Weaver Brothers" is, of course, sufficiently plain.

Rev. Norman Bennet, who has been distributing the "Soldier's New Testaments" at the front, and also working among the troops by giving help in church parades and other ways, is arranging, before his return, to visit the South African schools, with the object of doing work among them similar to that which he has been carrying on in the public schools at home. He has obtained the co-operation of Rev. Andrew Murray in regard to the Dutch schools, and desires the prayers of all Christians at home that these visits may be a means in God's hands of promoting a better understanding between Dutch and English. It is only the Gospel of Christ that can bind races together, and heal the present unhappy divisions. Mr. Bennet hopes to return to England by Christmas to continue his work at home.

The Christian Union Buildings, Dublin.—Mr. H. B. Dawson writes:—"In the excellent report of the Dublin Christian Convention, in your last issue, there is an error in the opening paragraph which requires correction. These buildings are not, as stated, the property of the Evangelical Alliance. They were erected after Mr. Moody's first visit to Dublin, and are an outcome of his work there. By his visit he brought together Christians of all denominations to join in united work, and these buildings give facilities and scope for such. They are vested in trustees representing all the Evangelical Churches, and held by them for the good of all. The Irish and Dublin branches of the Evangelical Alliance have their offices and reading-rooms there, and carry on in the halls the various branches of their work."

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of London's "Round Table Conference" on the ritual question is to be held in Fulham Palace to-day (Thursday) and to-morrow (Friday), notwithstanding that the Bishop is unwell.

It is officially announced that Bishop Barry has resigned the living of St. James's, Piccadilly, which he has held for the last five years, in order to have full time for the duties in which he succeeds the Bishop of Marlborough, having charge, as Assistant Bishop, in West London. His London address is now at Queen Anne's Mansions, St. James's Park, S.W.

An Open-air Mission was held for three days during the recent fair at Barnet by Rev. P. W. Francis, curate of Christ Church, North Finchley. Meetings were held on each evening at five, seven, and eight o'clock. The later meetings took the form of limelight views, with short messages on each slide. Over 1,000 people were present every night. Mr. Francis was assisted by the Rector of Christ Church, Barnet (Canon Trotter), and other friends.

Dr. Bickersteth's intimation that he intends to resign the See of Exeter before the close of the year will not come as a surprise. He is seventy-five years of age. It is hardly necessary to say that the bishop is an Evangelical. He is the son of Rev. Edward Bickersteth, one of the pillars of the C.M.S. in its early days. He was for thirty years vicar of Christ Church, Hampstead, and in 1885, after a brief space in the deanery of Gloucester, was nominated by Mr. Gladstone to succeed Dr. Temple at Exeter.

On Saturday last, at 7 a.m., the Bishop of Liverpool paid a visit to the Mission-room of the Prison Gate Mission of the Liverpool Diocesan C.E.T.S., near Walton gaol. Dr. Chavasse was accompanied by his chaplain, Rev. H. E. H. Probyn. A number of discharged female prisoners were invited into the room, and they were provided with hot coffee and bread and butter. The Bishop spoke to them kindly and earnestly. After the women had left the room the men entered, and they also were spoken to by the Bishop. Several men accepted tickets for work at the Society's firewood and mat factory at Bootle, and other men and women signed the pledge.

Congregational.

Dr. Forsyth, of Emmanuel Church, Cambridge, would be very glad if parents and friends would advise him of any Nonconformist students—men or women, who are studying at Cambridge. There is a thriving Nonconformist Union in Cambridge.

The Church Endeavour Society and Sunday school at Southernhay, Exeter, have resolved to raise 200 guineas towards the Century Fund. At an inaugural effort three short papers were read by ladies on "What is the Twentieth Century Fund?" each taking one of the words—"Thanksgiving," "Commemoration," and "Consecration." Three other papers by gentlemen were read on "Why should we support it?" their topics respectively being—"Because we are Endeavourers, Congregationalists, and Christians."

The church erected at Buxton Road, Stockport, was opened last week by Mr. Alderman William Lees, of Stockport. It is a neat stone building. Rev. S. Hinds is the pastor. Mr. A. A. Haworth, of Bowden, delivered an address, in which he described the attitude of Free Churchmen on important questions. Rev. S. Weaver (Wesleyan) said he believed there never was a time when there was more real unity—not uniformity, which he did not want—among the churches, the result either of the Free Church movement or the growth of a truer Christian spirit. In the evening a sermon was preached by Rev. Dr. Mackennal, of Bowden.

Calls (accepted).—Rev. J. W. M'Ewan, formerly of Berkeley Street Church, Liverpool, to King Street Church, Dudley.

Resignations.—Rev. L. Porter, Cliff Vale Church, Hastings. Rev. G. H. Brown, Christ Church, Sneyd Park, Bristol. Rev. E. Ault, of Clavering (chairman of the Essex Congregational Union) closing the forty years of his ministry at Clavering.

Baptist.

At the harvest thanksgiving services at Shefford (Rev. F. E. Hall), large congregations came together, and the power of the Spirit was manifested in blessing.

The work among soldiers conducted by Rev. E. Wells is on behalf of the Guards at Westminster, and not at Woolwich Garrison as recently stated.

The 159th anniversary of the church at Broseley was recently celebrated. The pastor (Rev. R. Wilson) was the preacher; under his ministry the old cause is reviving.

In connection with the settlement of Pastor Joseph Beaupré, of the Pastors' College, recognition services were recently held at Wrexham. The charge was given by Dr. McCaig, and words of cordial welcome were spoken by Alderman Jones, Revs. O. Tidman, E. K. Jones, Williams, and other ministers and friends.

For over twelve months services have been conducted in the iron chapel known as Finchley Tabernacle, Church End, N., by students of the Pastors' College, and a congregation gathered. Rev. J. J. Bristow (East Finchley) preached on a recent Sunday evening, and afterwards formed the church and conducted the Communion Service.

The enlarged and renovated Church at Major Road, Stratford New Town, of which Rev. W. Knight Chaplin is pastor, was opened on Thursday last. Rev. John Robertson, D.D., preached the opening sermon in the afternoon, and in the evening Mr. Knight Chaplin presided over a numerously attended public meeting, addressed by Dr. H. Grattan Guinness, Rev. John Bradford, and Rev. H. T. Spencer, M.A. New Sunday schools and lecture hall were opened last May.

The venerable Rev. J. Aldis, of Beckington, who passed his ninetieth birthday some time ago, has written the following letter, which was recently read at a meeting at Bristol:—"It is now seventy years since I began my work as a Baptist pastor, and from my inmost heart I say I feel that work as great a work and as pure a joy as this life can know, as it employs our faculties; it cultivates, strengthens, and sanctifies them; it rules the will by righteousness; it calms the passions to the peace of God that passeth all understanding. It leaves no remorse, but deep humility and perennial gratitude, and in the future points to perfect holiness and endless bliss."

Calls (accepted).—Rev. C. J. Rendell to Hillsboro' Church, Sheffield.

Methodist.

Rev. Hugh Price Hughes has visited a number of important provincial centres on behalf of the Wesleyan Twentieth Century Fund. The result has been a large increase of promises to contribute.

The general committee of the Wesleyan Missionary Society has decided to send its newly-appointed general secretary, Rev. William H. Findlay, on an official visit to the West African mission churches. He is to leave in about a week's time.

Rev. Henry T. Meakin desires it to be known that if any friends in town or country wish to look over the new Great Central Hall, Bermondsey New Road, he is to be found on the premises, at his office, any day from 2 to 10 p.m., and will be glad personally to conduct them over the building.

Rev. James W. Lord, the new Chairman of the Wesleyan Honduras District, has sailed with his family for that important sphere of service. The Wesleyan body have at the present time six circuits in the district, four of which are in British Honduras. Wesley Chapel, in Belize, the capital of the Colony, is the finest public building in the town. An advance among the Spanish-speaking peoples, numbering some hundreds of thousands, is urgently needed.

Presbyterian.

The seventh annual rally of Christian Endeavour Societies and Mission Bands will be held at Regent Square Church, on Saturday afternoon, October 13.

A movement has been started to establish a Presbyterian church in Bath, and Rev. Dr. Watson has promised to preach in that city on October 24 in connection with the scheme.

Rev. S. D. Scammell, of Chatham, having broken down in health, and requiring a year's partial rest, the Presbytery has heartily agreed to the appointment of an assistant for at least twelve months, Mr. Scammell to confine himself in the meantime mainly to the naval chaplaincy. Testimony is borne to the excellent work carried on for some years by Mr. Scammell at Chatham.

Rev. J. B. Meharry will not be back in time to occupy his pulpit at Crouch Hill and to preside at the communion service on October 14, as had been arranged. Mr. and Mrs. Meharry are now travelling in America, and it is expected that they will return at the end of this month in time for the services on November 4. Mrs. Meharry has thoroughly recovered from the attack of scarlet fever which prostrated her in Australia.

Society of Friends.

Warwick, Leicester, and Stafford quarterly meeting has been held at Leicester. The meeting on ministry and oversight was well attended. The meeting for worship on the 26th ult. was a time of searching of heart, as the message was given and repeated to Friends to let their influence be felt in their own neighbourhoods.

Howard and Louisa Nicholson have conducted a mission at Close House. The two friends did a large amount of visiting, which undoubtedly helped to swell the large numbers who attended night after night. On one occasion about eighty members and friends attended an open-air meeting. A number professed conversion.

There was a good attendance at Western Quarterly Meeting, held at Leominster on the 27th ult., the meeting on ministry and oversight the previous evening being better attended than usual. The meeting for worship next day was impressively reminded of the pre-eminent importance of soul-winning from the text, "He that is wise winneth souls."

Fallen Asleep.

The Congregational Church at Wanstead has sustained a loss in the death of Mr. Thomas Bird, one of the founders of the church, and for more than thirty years a deacon.—On September 4, at Bloemfontein, from wounds received in action, Richard Vivian Cory, 1st Company (Wiltshire) Imperial Yeomanry, son of Mr. Richard Cory, J.P., Oscar House, Cardiff.—Aged seventy-one, Rev. H. F. Long, Canon of Newcastle. In the year 1864 he was appointed vicar of Ferryhill, and in 1887, vicar of Bamburgh. He held the latter position up to the time of his death.

The Christian Life-Boat Crew.

At the recent muster of the "crew" at Miss Child's Welcome Home, Canning Town, Col. Macgregor and Mr. R. C. Morgan spoke on the text for the month, given by Miss Child, in the words taken from Rom. xii. 1, "The mercies of God." A sea captain, soon to sail, said he should go forth under the blessing of the mercies of God. Miss Dabinett, an old friend of Miss Child, linked the mercies of God with chapter viii. of the Epistle. Mr. Wm. Luff, fresh from the hop-yards of Worcestershire, concluded by referring to the returning hop-pickers bringing away the apples of the country. The mercies of God were more numerous than the fruit in the orchards. Let us make some our own, and bear them to our homes. The Life-Boat Crew are preparing for the winter work. Missions desiring their services should write to Miss Child, Welcome Home, Canning Town, London, E.

Dublin Deaf and Dumb Institution.—The useful and worthy efforts of this agency in the interests of the afflicted are continued with much encouragement. The deaf and dumb of all denominations are assisted in securing suitable employment, while the sick are visited in their homes or hospitals, and pecuniary relief is administered to deserving cases. But the great object of the Association is to furnish religious instruction in the language of finger and sign. Weekly services and meetings are held, and the reading-room is well supplied with interesting and simple religious literature. The mission thus renders instruction, consolation, and assistance to God's afflicted children. The secretary and missionary is Rev. Maurice F. G. Hewson, Deaf and Dumb Association, Lower Abbey Street, Dublin.

Conference at Glasgow.

THE twenty-first annual conference has proved in different ways to be probably the most successful of such gatherings at St. George's Cross Tabernacle, Glasgow. Pastor Findlay struck the key-note at the opening—on Saturday, September 30—by reading from Malachi iii. 10-16, the call to "prove" the Lord by bringing "all the tithes," as well as the reference to "the book of remembrance." He then bore testimony that during his absence on a recent foreign tour the work of the Lord had so prospered as to be in a better state on his return than when he left. The two evangelists who had conducted the services during that period were the opening speakers. Mr. James Macfarlane's message was based on Ittai's words to David (2 Samuel xv. 21), which he compared to Ruth's declaration to Naomi. Taking Ittai as a type of the young convert, his profession was shown to have been made voluntarily, publicly, and openly: "God will not have a divided heart. . . . Ittai gave all he had, and himself as well." Mr. Hugh Paton gave an address on "The Love of Jesus" (John xiii. 23), in which it was pointed out that while the apostle answers many questions in his Gospel, one still remains unanswered—"Why does Jesus love me? If you ask me, I cannot tell you. Why does the sun shine? I do not know. It is just the way, the nature of Jesus to love us in this fashion."

THE CALL FROM CHINA.

The many links between the Tabernacle and China lent a particular interest in the reappearance on the platform, after an interval of fifteen years, of Mr. Stanley P. Smith (China Inland Mission). After a searching and helpful address, in which he showed that true joy and happiness, alike in heaven and on earth, consist in God having his right place, he told a terrible tale of the sufferings and martyrdom of some of his fellow-missionaries in North China. He called attention to the remarkable testimony borne by one of the survivors, that through all the time there had never been heard one word of murmuring. The prayerful sympathy of the congregation was roused to the highest pitch when Mr. Walter B. Sloan asked to be remembered before the Throne, during the trying and difficult mission to China on which he hopes to set out in a few weeks. Dealing with the call to the Church which is ringing out from China, his cry was: "If the China Inland Mission can go through what it has done, and not be a far greater spiritual blessing than ever, God have mercy on us! If the Church can hear all these things from China, and not rise to an entirely new level in missionary work, God have mercy on us! We believe that all these sufferings, even in death, are but one way in which God has expressed his love to his people."

BRAZIL AND EGYPT.

Brazil was represented by Mr. Harry J. McCall, who began by emphasising the fact that while "the blessing of the Old Testament was prosperity, the blessing of the New Testament is adversity;" pointing out at the same time the danger of God's people being so much taken up with the glorious inheritance in Jesus Christ, that they forget the other side—namely, his inheritance in the saints. He said he had the joy, some years ago, of being the first missionary sent from Britain, by a missionary society, to "dark Brazil." His testimony was that no one should ever go to such work without being "filled with the Spirit;" and, as an illustration, he told the story of a time of rich blessing in his own work, when the Spirit was graciously experienced in his fulness, after a season of barrenness.

The "Pastor's Hour," following the interval for tea, was given to prayer, with an address by Mr. J. Gordon Logan (from Egypt). Declaring that those who have written or spoken in praise or toleration of such religions as Islam, have done so from inexperience or ignorance, Mr. Logan showed that Mohammedanism can never prepare the way for the Gospel. He pointed out the fine field for mission work afforded by the Delta of the Nile, with its 4,500,000 people dwelling in 11,000 villages, in perfect security under British rule; and said he did not wonder at the lack of blessing at home when such fields are neglected.

"WITH THIS MAN."

Dr. D. Duncan Main (Hangchow), who has received permission to return to China immediately for special service, dwelt on the need of Christians, before there can be any real service anywhere, to be in touch with God, with his commands, and with his cause. "I. The touch of adjustment, Dan. x. 10; II. the touch of equipment, *v.* 16; III. the touch of power, *v.* 18."

The closing word for the evening was spoken by Rev. J. Stuart Holden, on the question, "Wilt thou go with this Man?" (Gen. xxiv. 58). The importance was laid on the "with." An affirmative answer, which is the only one that will be acceptable to Jesus Christ, means (1) a choice between the world and Christ; (2) absolute submission to his plans; (3) mutual possessions—all that we have and are belonging to Jesus Christ, all that He is belonging to us; (4) going forth in his presence.

The Lord's Day was a busy time, as well as one of special refreshing. Beginning with the early morning prayer meeting at seven a.m., followed by a missionary prayer meeting at ten a.m., great congregations gathered up morning, afternoon, and evening. The ministry was much blessed; and when, late in the evening, the large company of believers gathered round the Table of the Lord, all felt that his seal was being set on a day of true spiritual feasting.

"BE FILLED WITH THE SPIRIT."

At the "continuation meeting" on Monday evening, the topic was "Being filled with the Spirit" (Eph. v. 18). The first speaker—Mr. Stanley P. Smith—drew special attention to the original glory and beauty of our first parents before the Fall, when the image of the Triune God was reproduced in his creatures, with righteousness, truth, and holiness like his own: the creature in full communion with his Creator, and the fulness of the Creator manifest in the creature. All this was lost, and the Holy Spirit is the Person of the Trinity, with whom we, as sinners, have first to do. He teaches us (1) that we have no native goodness, and (2) the truths which circle round the Cross and Spirit of Christ. After pointing out the real inward meaning of the utter denial of self, Mr. Smith closed with a short personal testimony on the filling of the Holy Spirit.

Following on the same topic, Mr. Holden closed by quoting from the margin of his Bible, the following steps into the fulness of blessing—"(1) I know and believe that there is a Pentecostal blessing still to be enjoyed. (2) This promise is for me as surely as any promise in the Word of God. (3) I cannot grasp it; God must give it. (4) I can never work up to it. (5) I long and desire at any cost to become possessed of this blessing. (6) I am going now to surrender all to obtain this promise. (7) I believe that He accepts me, and I accept Him this very moment."

Among other features which contributed to the success of the conference was the singing of Mrs. Raphael. Before the close a large number testified to having received definite blessing through the presentation of the truth in speech and song. As the result of the collections, a sum of £44 has been divided among various foreign missions.

The Blackgang Mission.—This Mission was commenced in 1873 by Mr. and Mrs. Charles Reade and the ladies of their family. Mrs. Christopher Smith (Mr. Reade's daughter) alone survives, and the Mission is continued by her with all its original devotedness and blessing. A beautiful new iron hall was built two years ago, a thing of beauty inside and out. It was designed by Mr. Newman, of Sandown, who presided at the twenty-seventh anniversary meeting held last Thursday, the speakers from the platform, beside the chairman, were Pastor Gaunt of Sandown, Mr. Corney, and myself. Several spoke from the body of the meeting, one especially remarkable for native wit and wise observation. M.

Prayer for Israel.

THE annual gathering for prayer of the friends of Israel was held at the Central Hall, Philpot Street, E., on Saturday week, and to many it proved a time of blessing. Three meetings were held during the day. The presence of Mr. Wilkinson after his recent serious illness called forth much thanksgiving throughout the day.

The morning subject was "Confession and Thanksgiving, with prayer that God may awaken in the Church of Christ an interest in the Jew warranted by the Word of God." Colonel Morton presided, and spoke on praise as a real power if we bring it into use. Of it God has said, "Whoso offereth praise, glorifieth Me." Dr. McKilliam was to have given an address, but was prevented by professional engagements from coming to the meeting, so Mr. Mathieson spoke in his stead in a sympathetic and helpful manner. Mr. Wilkinson also delivered a brief address.

The afternoon meeting was opened by the reading of Psa. cxlvii., and the subject was "Prayer for the outpouring of the Holy Spirit on the Jews throughout the world," and a considerable time was spent in prayer. Mr. Mathieson presided, and prayer was offered that the Holy Ghost might convict many Jews of sin during their gatherings on the Day of Atonement to be held on the following Tuesday and Wednesday. A rousing address was given by Pastor Fuller Gooch.

Rev. J. Wilkinson presided over the evening gathering, when the special subject for intercession was "Prayer for all Missions to the Jews; that men and women engaged in the work may be filled with the Holy Spirit, and that the modes of work may be such as are approved by the Word and the Spirit of God." The chairman's address was preceded and followed by much prayer and thanksgiving. Rev. Samuel Wilkinson and Mr. E. Samuel, lately returned from Morocco, followed.

Evangelical Alliance Conference.

ARRANGEMENTS for the fifty-fourth annual Conference of the Evangelical Alliance, to be held at Liverpool on October 24, 25, and 26, are rapidly approaching completion. St. George's Hall, near Lime Street Station, has been secured, and the local clergy and ministers are manifesting a deep interest in the proceedings, which promise to be largely attended. Particulars of the meetings are appended:

Wednesday, October 24.—6 to 7, Reception; 7 to 9, addresses of Welcome; Chairman, the Lord Bishop of Liverpool.

Thursday, October 25.—10.15, Prayer; 11, "Textual Criticism, with special reference to the Word of God," Professor Margoliouth; 3, "The Union of all Believers," Rev. G. Campbell Morgan and Rev. C. G. Moore; 7.30, China and the Gospel, Mr. Stanley Smith and Rev. H. B. Macartney.

Friday, October 26.—10.15, Prayer meeting; 11, "The Inspiration and Authority of the Word of God," Rev. H. B. Macartney and Pastor Fuller Gooch; 3, Evangelical Alliance work in Russia, Finland, France, Germany, and other countries; speakers, Dr. Baedeker, Dr. Gritton, Mr. E. W. Lonnbeck (Finland), Pastor Mascher (Saxony), and others; 7.30, "The Romanizing Movement in our land, the relation of the Evangelical Alliance thereto;" chairman, Ven. Archdeacon Taylor, D.D.; speakers, Mr. Samuel Smith, M.P., Rev. G. Campbell Morgan, and Rev. F. Stuart Gardiner.

A meeting will also be held in the Holy Trinity Presbyterian Church, Birkenhead, on Thursday, October 25, at 7.30. All information will be gladly furnished by the general secretary, Mr. E. P. Field, 7, Adam Street, Strand, W.C.

Friends of Armenia.—In a recent letter, Miss Cantlow, secretary, writes:—"We are finding it more difficult to help the women this year by disposing of their work. Some of the poor workers have had to be turned off at Harpoot and Marash. We earnestly desire to take them on again during the winter months, as many of them are absolutely dependent on the few piasters they can earn this way. We are shortly having a sale in the neighbourhood of London. The office of the Society is 47, Victoria Street, Westminster, S.W."

Obituary.

TWO EVANGELISTIC VETERANS.

THE ranks of the Evangelization Society have been thinned recently by the home-call of two veterans, who, during many years preached the Gospel faithfully and with much acceptance—Mr. John Harris and Mr. Henry Murch. The former had the longer and perhaps the wider sphere, but both were men of sterling worth and fidelity, possessing accurate knowledge of the Word of God, and gifted to preach the Gospel to the multitude. Both were much used in their ministry.

J. W.

REV. A. GRIFFITHS.

The name of Rev. A. Griffiths, who recently passed away at the age of seventy-five, is intimately associated with Llanelly, where he had been rector for many years. He was a staunch Evangelical. In spite of great difficulties, he worked with much energy and zeal, and several mission churches were erected in the parish. The deceased loved to talk of the great revival which took place in his parish during the early years of his ministry.

MR. HENRY WOOD, J.P.

Many will learn with sorrow that Mr. Henry Wood, J.P., treasurer of the Baptist Union of Great Britain and Ireland, has just passed away. Mr. Wood was only taken seriously ill two or three weeks since, with an internal complaint, and though Sir William Broadbent performed an operation, the end came with alarming suddenness. Mr. Wood was officially connected with nearly all Baptist societies and institutions, and many philanthropic agencies have received from him substantial help. Throughout London and the provinces his death will be sincerely regretted by Free Churchmen of all denominations, and especially in Baptist circles, where his deep piety was known and admired.

REV. DR. MUIRHEAD.

Intelligence was received in London on Thursday last of the death of Rev. William Muirhead, D.D., the veteran missionary of the L.M.S. at Shanghai. Dr. Muirhead was held in high and general esteem for his spirituality, his devotion, and his conspicuous services to the missionary cause. Dr. Muirhead was born at Leith in 1822, and studied at Cheshunt College. In addition to his work in Shanghai itself, which began in 1847, he has made repeated journeys into the country beyond, on one occasion narrowly escaping death at the hands of a Chinese mob. For some years he was pastor of Union Chapel, Shanghai. As early as 1866 he visited Peking, and from there made a tour into Mongolia. He has, in the course of his long missionary career, prepared numerous educational and other works in the Chinese language, and also a book for English readers on "China and the Gospel." Our readers will recall Dr. Muirhead's jubilee in 1897, and the cordial and widespread interest which was shown in the event.

MR. ABRAHAM WALLIS.

An old warrior has just been called home to rest. Abraham Wallis, seventy-nine years of age next birthday, gently passed into his Master's presence on Monday, October 1. For some years he has been conscious of physical infirmity; yet he manfully and patiently struggled against being counted an invalid, and his bath chair took him to many a Gospel service, where he simply, and yet with a warmth of tender earnestness, told out the Saviour's love. He will be much missed in many centres of evangelistic activity, especially so at Bignold Hall, Forest Gate, a work in which for many years he took a keen interest, both as an under shepherd and in the public ministry. By birthright a Quaker, he ever maintained a deep appreciation of spiritual worship, but was very large-hearted in his sympathies, and welcomed to his house all who loved our Lord Jesus Christ. The occasion of his golden wedding some three years ago was quite a gathering of the servants of Christ, with many of whom he had laboured side by side for years. Some ten months afterwards his devoted partner, Ellen Wallis, received her home-call—she who had for so long been one with him in service for Christ.

On the Thursday before he died, it was arranged that Mr. Wallis should conduct the marriage service of two young Christians of the meeting at Bignold Hall, and indeed the two recent Sundays he had preached there to large audiences, with great power and tenderness, from the texts: "And sitting down, they watched Him there," and "Let him that is athirst come." Once a week he conducted a Bible reading for young women engaged in business, assembling in his own house from 9.15 p.m., after their day's toil; and many received blessing at that service. He was generally punctual at his men's class at nine o'clock on Sunday mornings, and his fatherly interest endeared him much to the members. For many years he was a diligent preacher in the Evangelization Society, conducting Gospel meetings wherever the door opened for him. His ministry was direct, personal, and loving; and his face beamed with tender zeal as he pleaded with his audience to decide for Christ now. The evangelists and workers of the great American London Tent Campaign made his house their rendezvous for hospitality in the East End, and he was never more happy than with half a dozen of God's tired workers sitting at his simple table, where he made everyone feel welcome. His only unmarried daughter was his constant companion in Gospel work, and seconded his testimony by her consecrated voice in Gospel song.

There were some 800 persons present at the funeral service, which was touchingly conducted by his old and valued friend, Mr. C. Russell Hurditch, with whom he had been closely associated for many years in the Gospel. The coffin was lowered into the grave by his six sons and grandsons—an interesting incident in the sad ceremony. Abraham Wallis used to say that, as a little boy, the sainted Sarah Grubb led him to the knowledge of the Saviour's love; and though perhaps the last part of his life showed the greatest devotion to the cause and work of his Saviour, yet quite recently, in a Railway Mission meeting at Stratford, did he thrill his 400 hearers with the story of his conversion, and his nearly seventy years of Christian experience. This meeting was felt by all present to be one of great power and much blessing to many hearts who felt the spirit of his loving entreaties. Mr. Wallis took a very keen interest in the medical mission work, being president of a prosperous branch in Bignold Hall, Forest Gate.

Gosport Convention.

ON September 25-27, meetings were held in the Thorngate Hall. A prayer meeting held at seven each morning, commencing in the Board Room, was so well attended as to necessitate its transfer to the hall. Captain T. M. Riley, K.R.R., presided throughout, giving a brief exposition each morning on the Epistle to the Colossians.

Dr. White led his hearers on by easy steps from the acceptance of Christ to assurance, cleansing by the blood, and finally to the infilling of the Holy Spirit, with all his manifold blessings. Mr. Thomas Hogben, of Portsmouth, dwelt on the privileges connected with prayer, supported by striking answers to prayer occurring within his own knowledge. These two addresses were very helpful, and were much enjoyed.

At the close of a public tea on Wednesday, Mr. and Mrs. Dickins, from Alexandria, gave an account of their work in the Delta, while Miss Dixon told of her labours on behalf of railway men.

This Convention, the first of the kind held in Gosport, was well attended throughout, and has proved a time of great refreshment. W. T. F.

Flower Girls' Mission.—Harvest-thanksgiving services, in connection with Mr. John A. Groom's work, have been held at the Mission Chapel, Woodbridge Street, Clerkenwell. A considerable amount of produce was given, mostly by the poor, and is to be sent to the Clacton Orphanage. The spacious chapel was filled, and the preaching was of an impressive character.

The Free Church Council.

AN important meeting of the General Committee of the Free Church Council was held last week at the Memorial Hall, Rev. C. H. Kelly presiding.

Dr. Paton, of Nottingham, expounded his scheme for "A Ministers' Concert of Prayer." His idea is that "every Saturday evening all the evangelical ministers throughout the world should be engaged in prayer for each other and for the purity, spirituality, and power of the Church of Christ, and for the Kingdom of God all over the world." Dr. Paton is willing to receive the names of those who desire to enrol for this concert.

Mr. Kelly assured Dr. Paton of the hearty support of the Council, and promised that everything possible would be done to further the scheme. A circular is to be sent out by the National Council explaining and commending it.

Reference was made by Rev. Thomas Law, to the forthcoming simultaneous evangelistic mission. He spoke of the heartiness with which councils throughout the country are taking up the work, and acknowledged the valuable help which the Press is giving to the project. The scheme for the Free Church Girls' Guild is to have the first place in the National Council's programme immediately the simultaneous mission is over. But, in the meantime, local councils throughout the country have begun to enrol members and to develop various forms of activity.

Mr. Law also reported that, starting with the county of Sussex, it is proposed to supply all deficiencies in the provision for Free Church worship that may exist in that county. A well-known layman in Sussex has offered to give financial help to set the scheme in operation, and it is expected that other counties will follow the lead of Sussex. Mr. Law added that sixteen new councils have been formed, and that the movement throughout the country is displaying great activity.

Pastor A. G. Brown's Work.

LAST Monday was a high day at Chatsworth Road Chapel, West Norwood. Since Mr. Archibald G. Brown entered upon the pastorate three years ago, 500 members have been added to the church. There was not sufficient accommodation for the Sunday school; but a man of business gave a thankoffering of £1,000 for spiritual blessing in his family, and another friend replaced the pulpit by a platform, at a cost of £140. The former sum was towards an addition, now completed, of two fine halls, with class-rooms, which greatly add to the efficiency and possibilities of the work. The cost has been £4,500, of which something less than £2,000 remains to be provided.

On Monday afternoon Dr. A. T. Pierson preached a powerful sermon on "The Lamb, from Genesis to Revelation," accentuating God's unspeakable gift in "the precious blood of Christ." At the evening meeting Mr. R. C. Morgan presided, and addresses were given by Dr. John Robertson, Pastor W. Fuller Gooch, Mr. W. H. Seagram, and Pastor Douglas Brown, of Bristol, son of Mr. Archibald Brown. They all, with the pastor himself, emphasized the foundation principles of the Gospel, which is the power of God unto salvation to everyone that believeth.

Notices.

Communications Received with Thanks.—E.G. W.D. Lady H. J.O.J. J.M. R.H. R.C. J.H.C. R.McL. C.S.B. W.A.T. J.W.C. K.J.B. J.P.G. T.L.C. C.H.K. E.K. F.L. C.P. J.W. T.N.S. E.E. S.W. Mrs. S. W.M. S.H.P. W.A.L. L.T.C. J.W. D.F.R. W.B. A.M. J.M. F.L. N.R. A.D.S. J.S. E.H. S.H.W. J.W.J. J.G.S. W.R.B. A.R.S. J.R. J.P.T. K.M.S. E.S. E.J.A. L.B.A. H.H. F.P. J.H. B.B. W.T.F. A.M.B. J.M. E.M. E.K. J.B.S. H.H. F.S.W. J.W. F.C. A.F.B. W.C.M. C.H.P. G.L. H.B.D. A.A.B. R.G.

Applicants for Tracts.—Mr. George O. Carroll, 5, Titchborne Row, Titchborne Street, Edgware Road, W.; Rev. J. W. Atkinson, Claremont, South Hackney; Mr. A. W. Gould, Denmead, Cosham; Mr. C. D. Judd, Wells-next-Sea, Norfolk (temperance preferred); Mr. E. M. Taylor, 22, High Street, Staines; Mr. J. Burrows, 122, Desborough Road, High Wycombe.

Requests for Prayer.

For the Holy Spirit's abundant blessing on special services in Raphoe, Co. Donegal, conducted by Mr. S. A. Pearson.

On behalf of a Mission to Christians, at Northampton Y.M.C.A., to be conducted by Mr. Robert Atkins, from Nov. 4 to 9; also an Evangelistic Mission, by Rev. Herbert J. Wood, Nov. 11-20.

For blessing on Evangelistic services at Green Lanes Christian Mission, Wood Green, N., Oct. 14-17.

On behalf of special meetings at the Railway Mission, Basingstoke Oct. 14-28.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OUR next issue will contain as a Supplement a copy of The Christian Sheet Almanack for 1901, with portraits of Messrs. Moody and Sankey, and illustrations of Northfield and its institutions connected with the life and work of these great evangelists. The sheet displays a Scripture portion for every day in the year, and contains the usual postal information. This year there will be no additional charge for the Almanack; but the price of the issue will be, as usual, One Penny.

The news from China this week has been depressing both as regards the state of "British interests" and missionary work. It is reported that fifty-six missionaries in North Shan-si, hitherto missing, have all been massacred. The American Bible Society has received news from Shanghai concerning sixty-six men, seventy-three women, and thirty-nine children of the Protestant missionary parties in China, of whom eleven men, nineteen women, and thirteen children have unquestionably been killed, while few of the remainder can possibly have escaped. Seven more missionaries, belonging to the China Inland Mission, have been martyred, and the worst is feared concerning several others. It is clear that the infuriated Chinese have ceased to distinguish between the Roman Catholic missionaries, who have by their interference in political matters brought the missions into disrepute, and Protestants, who have rigorously refrained from exercising any but spiritual influence. Innocent and guilty have been involved in one common ruin. The outlook is indeed dark; but it is out of these terrible calamities that Christian truth has ever won its greatest and most abiding victories.

Amid the shadow that has fallen on one of the most important mission fields, an optimistic note is welcome and justifiable concerning the future of missionary enterprise. An American preacher in this country just now, in a recent sermon put the case thus:

> The Anglo-Saxon population doubles itself in every seventy years, in England every fifty years, in America every twenty-five years; within the borders of some pagan lands in ten or even five years; and the Anglo-Saxon is essentially Christian in influence, and carries Christianity with him wherever he goes.

This may be a little crudely put, but there is no doubt about the facts. Broadly speaking, the path of the Anglo-Saxon during the past century has been identical, or at the least parallel, with that of missions. In order, therefore, to evangelize the whole earth, we must thoroughly imbue the Anglo-Saxon with an ever deepening faith in Christ. The battle of missions abroad will thus depend on the evangelization of our people at home—*i.e.*, in every English-speaking country.

One of the features of the election is the alleged wholesale giving of the Irish vote *in England*, at the bidding of the Roman Catholic hierarchy, to the Government with a view to securing a Catholic University in Dublin. The sympathy of some of our most powerful politicians has already been openly declared in favour of this, and it is clear that the Protestants of the country will have to watch this question carefully, lest a crying evil be perpetrated, and the clock of the Reformation be set back two or three centuries. The danger is all the more immediate and subtle, because nothing has been said publicly during the election about the matter, though the evidence seems conclusive that a private arrangement was come to in some of the constituencies. All things considered, there is not the slightest doubt that keen vigilance will be required during the term of the coming Parliament on this and other allied movements.

The first task, therefore, which the true leaders of the people will have to undertake will be to restore the old love of peace, and a belief in it as the condition of true moral being and progress. The next will be to turn the public attention resolutely from its exaggerated absorption in foreign or even Colonial affairs to the difficult problems and crying evils that confront us at home, and have long been calling loudly for settlement. The recent election addresses and manifestos were singularly silent on these evils. Nothing serious was said or promised by any of our leaders on the drink question, on the better housing of the poor, on due provision for old age, and these are matters that cannot wait indefinitely, especially the first and second. The "home programme" was practically a blank. When the nation begins to recover from the war-fever, it will have to face these arrears of legislation with spirit and determination, if we are not to fall into a state of national decay and ruin.

New Zealand has set the Mother Country a good example in the way of legislation in regard to the relations between capital and labour, the Industrial Conciliation and Arbitration Act in that land having rendered strikes and their consequent misery impossible, work going on even during the period of the arbitration. The conditions of labour generally have been improved under the Act, while, on the other hand, the masters are protected against the stoppage of business, and also against the competition of the "sweater." Naturally, trade is very prosperous. It is earnestly to be hoped that the new Parliament will have both the desire and the opportunity to deal with the matter in these islands, if only in the interest of the women and children who suffer so much during the unhappily frequent conflicts between masters and men.

Manchester has given a capital lead to other cities in regard to the management of the drink traffic. No new licences have been granted anywhere in the district, except in Salford. Applications for rebuilding have been very sharply watched by the magistrates themselves. In Manchester ten licences have been refused owing to police objections, and in addition there are twenty-two licences that have lapsed owing mainly to "public improvements." The police opposed seventy-nine licences, many of which had more than one conviction recorded against them. This determined onslaught on the drinking centres of the city of Manchester was made possible, indeed, only because public opinion was so thoroughly roused on the side of Reform—and in this great praise is due to the splendid service rendered by the Wesleyan Mission, superintended by Rev. S. F. Collier.

Take one instance. The Watch Committee heartily backed up the protest of the chief constable against the way in which the bar at one of the theatres was conducted, and decided that the play licence should be renewed only on condition that no excise licence be taken out. The drink interest was alarmed, and convened a meeting of sympathisers, at which only forty-two persons attended; while congregations of 4,000 and 1,700 at the Free Trade Hall and the Central Hall passed enthusiastic resolutions in support of the Committee. The City Council, as a consequence, upheld the decision of the Watch Committee, and a sturdy blow for decency was struck at a crying evil. Other towns and cities will do well to follow the lead of the two great Lancashire cities, of Liverpool and Manchester, in this direction.

In the American *Outlook*, there is an outspoken article by an ex-prohibitionist on the condition of the drink problem in civilized countries. His chief point is directed at the common mistake of denouncing the "dram-seller," instead of attacking the "dram-drinker," without whose custom the former would not exist. It would be equally well not to forget the *shareholder* in the drink traffic, whose interest it is, indirectly at least, that there should be as much drinking as possible. These three form a tri-partnership in the maintenance of the "trade," and as they form a very large percentage of the community it is clear that the battle of temperance will be a long and bitter one.

A speaker at a recent congress called attention to the very remarkable deterioration which has taken place within the last few years in periodical religious literature. It is evident in this way, that whereas once we could open certain magazines with the assurance of finding something for both mind and heart, now we are treated to repletion with short stories and scrappy bits gathered from all sources. No doubt it is a question of demand and supply. People are more frivolous than they used to be, and the present demand is for light reading, even in the religious world. *Some* light reading there must be, but at present we are overdone with it, and the effect of it cannot be healthy, either for mind or heart. People forget that they have but one mind, and that if they dissipate it with an excess of light reading, they unfit themselves for hard and serious thought. We wish some Editors had the courage to go against the tide, and to provide strong and durable aliment for mind and heart.

The churches of Wales are awakening to the fact that serious inroads are being made on the observance of the Lord's Day in that country. Sunday travelling, golfing, cycling, &c., are greatly on the increase, extra trains having been recently put on by some of the Welsh companies to meet the demand. A conference is to be held immediately on this

subject at Pontypridd, and the Congregational Churches of Glamorganshire, where the evil is at its worst, are about to open a vigorous campaign against all kinds of Sunday travelling. There is no country where the Sabbath has been better kept for generations, or to better purpose, than Wales, and it would be a grievous evil if its pre-eminence in this matter were to be lost. "Let no man take away thy crown."

One of the noblest utterances on patriotism that has been delivered for many a long day was given by Rev. Moffatt Logan at Leicester last week. It is not surprising to learn that he received a great ovation at the conclusion of his address. We wish that in some way this address could be distributed throughout the country at the present juncture when patriotism is so largely an affair of shouting. Mr. Logan uttered the following trenchant words in his peroration :—

I shall venture to tell even the men of Leicester that Christian patriots can only come from Christian homes. Woe to this nation when the family altar is removed to make room for the table where the members of the family circle play at cards, until all thought of unity in prayer has disappeared. Woe to this nation when the modern novel ousts the ancient Scriptures as the standard of morality. . . . If you are really a lover of your country's lasting glory and do not wish her to become as Babylon and Tyre, you will do well to make your home, and through your home your children, altogether God's.

Lady Alice Royle's paper in a contemporary, upon "A Century of Legislation for Women and Children," shows what striking improvements and developments have been effected for the good of the two classes in question during the past hundred years, leading to a wonderful change in their lot. What vast strides have been taken is shown by the fact that only in 1817 was the Act passed to abolish the "public whipping of female offenders," and that even so recently as 1842, women and children were required, as Lord Shaftesbury said, to work

Surrounded by an atmosphere of vice and pollution, and under circumstances of coarse and loathsome exposure to which savage life scarcely affords a parallel.

It must not be forgotten, however, that, much as has been done by legislation, more has been affected by religious and philanthropic effort, without which many of the evils now swept away would still have continued to disgrace our national life. Christianity must ever be a leading factor in genuine social improvement.

The retirement of Dr. Bickersteth from the see of Exeter is a matter of deep interest outside that diocese, for, valuable as the venerable prelate's labours have been in that district, he has, perhaps, been even a greater power beyond its boundaries. As the compiler of the *Hymnal Companion*, so widely used in Evangelical churches throughout England, his name is known in many places which have not been reached by his theological writings. It may be said that his whole work has been for Christ, the guiding influence being love for the Master. Referring to his life and work in terms somewhat qualified by the fact that that he was "a Protestant," a High Church contemporary says :—

Were we all—bishops, priests, and laity—as single-minded and as single-hearted in the love and service of our Lord, error would soon be dissipated by the very force of charity; and understanding one another, we should soon find our common basis on the rock of the Faith, whole, unmutilated, unimpaired, once delivered to the Saints.

The recent unveiling of a Bunyan memorial window in the church of St. Saviour's, Southwark, the "South London's new cathedral" as it has been called, marks another point in the history of the "inspired tinker," and may serve to show how the influence of Bunyan continues to grow age after age. Although centuries have gone by since he preached the Gospel in the little Meeting House in Zoar Street, Southwark, he being dead yet speaketh to thousands through "The Pilgrim's Progress," that immortal volume of which Froude truthfully remarked, "time cannot impair its interest, or intellectual progress make it cease to be true to experience." It would be of priceless advantage if it were read by young and old as diligently in the present as in former days.

Some months ago, in commenting upon the destruction of a notorious block of houses in London, we remarked upon the probable dispersion of the dealers in immoral literature who for so long had made that district their headquarters. A contemporary now says :—

At the present time the bestial crew has emerged from the alley to the street, and sells its debased and debasing wares unchecked;

and comments upon the grave decline from a decent standard of public morals which the fact indicates. There is little doubt that in such matters the supply creates the demand, and certainly it is a crying scandal that such things should be in our midst, whilst those whose duty it is to watch over the public morals sit regardless, or make flimsy excuses for their laxity. The Psalmist's question is as pressing as ever to-day—"Wherewithal shall a young man cleanse his way?" And the answer is true as ever—"By taking heed thereto according to thy Word."

A Welsh contemporary estimates the cost of the Taff Vale strike at about £400,000, of which sum the men had to sustain upwards of three-fourths, the Company losing about £20,000, and the unfortunate miners—about 30,000 colliers having been thrown out of work in consequence of the strike—having suffered heavily, the reduction in the production of coal showing a loss of £300,000. Think of the family suffering this involves.

"Finally, brethren, be strong in the Lord, and in the power of his might." It is significant that this is the climax of the "Epistle of Growth"—that to the Ephesians. The last great end of the Gospel in relation to the formation of the Christian character is—to make men strong in Christ. His wonderful gentleness of spirit, and quietness of manner, were but the silken robe that covered a Divine and immovable strength. And what He was, we are to be, deriving from Him the power to be steadfast, immovable, always abounding in the work of the Lord. We are usually so absorbed in listening and responding to the wonderful voices of tenderness, and compassion, and appeal, which echo through the Gospel, that we forget the many rousing calls, the clarion cries, which send forth their quickening summons to us, to show ourselves to be true followers of the "unconquerable Christ." The weakness of Christians is the reproach of the Church. The Christian faith is qualified to develop a race of strong men and women in all that is Christlike and good.

There is a growing habit of applauding preachers during the delivery of sermons upon "great occasions." In many quarters it is becoming quite the fashion for audiences to cheer the preacher much as they would applaud a lecturer or a politician. It strikes us as both mischievous and irreverent. It places both preacher and congregation in a false position, and it constitutes a terrible temptation to the preacher to utter mere pleasantries. When Lacordaire was once applauded in this manner, he stopped, and said with severity, "Gentlemen, this is indecorous; the Word of God is not to be applauded but obeyed." The habit would soon cease if preachers would emulate this noble example.

The Vision and the Veil.—I.

By the Late Rev. W. A. GRAY.

"Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished" (2 Cor. iii. 12, 13).

THIS text brings before us the boldness and freedom which attend a firm persuasion of the Gospel. Those who know and realize it, in its certainty and clearness, and especially in its permanence, as an indestructible and unfading thing, will use great plainness of speech.

That is the point the apostle is speaking to. He refers to Moses, and the veil with which he covered his face, as he came down from Sinai, with the radiance on his countenance caught by speaking with God.

And why did he veil his face? The apostle gives the reason, not lest the children of Israel should be dazzled, but lest they should "look steadfastly to the end of that which was abolished." What was that? What was the thing the abolition of which Moses was unwilling that the people should see? The light that was playing on his face. That light was a fading one. It got less and less as he spoke. And it finally vanished altogether, only to shine again when he re-ascended the mount, and caught it, where he caught it first, in the sacred place of vision, amidst the beauty and brightness of God.

The thought is just this: *The consciousness of a dying vision imposed a certain restraint and reserve upon Moses.* "But we," says St. Paul, "have no such fear. Our vision is permanent; its glory is abiding; the possession of a light inextinguishable, shining more and more to the perfect day—such is the Gospel heritage; and with such prospects as these, having a hope so great, so divine, so everlasting, we can afford to use great plainness of speech."

The sense of a fading vision begets uncertainty and irresolution of speech: the sense of a vision that is fadeless begets, just as really, openness and determination of speech. On these two points, then, let us meditate for a little: (1) the passing glory which necessitates a veil; and (2) the abiding glory that needs no veil at all.

I. The Passing Glory that calls for a Veil.—Observe, the case of Moses is not in all points parallel with ours. The disappearance of the brightness from his face was necessary, for the manifestation of another and a better glory—a glory that crowned and fulfilled it, as the glory of the Gospel crowns the glory of the law, as the glory of the New Testament crowns the glory of the Old. The one fact to be noticed for our purpose is, that it was passing. And if that were sufficient to make even Moses use a veil, with all his belief of the reality of his message, and with all his persuasion of its power, much more will it make others use a veil, for whom the glory is passing, for different reasons and with different effects.

And there are such. We find them in other than religious spheres. Here, for instance, is a man who, in beginning of life, is wedded to

and possessed by some particular theory, perhaps scientific, political, or social. He is filled with the thought of it; he is fired with the fervour of it; he proclaims it everywhere. But in time you see a change. He does not speak with the same frequency. Language, once definite, is now ambiguous. Mottoes and watchwords, once clear, now become vague. He does not put things with the same strength or outspokenness that he did before. Why? Because in his heart of hearts he feels the supposed revelation to be vanishing. It is ceasing to shine in the light of truth, and therefore it is ceasing to inspire with the sense of certainty. Hence the vagueness, the faltering speech.

But we see it in religious spheres too. There is a large class of people at the present day, including not a few religious teachers both in the Pulpit and in the Press, whose inner relation to the great Christian truths is of a

DOUBTFUL AND HALF-HEARTED KIND.

The traces, the remnants, the flicker of the old certainty are there; but the glow gets less and less. Conscious of this, they alter their speech accordingly, and begin to talk through a screen. They soften, they shade, they mystify. There is the dropping of the great Christian phrases, and the putting of others in place of them. There is the drawing of the pen through the time-honoured watchwords of the faith, and the writing of substitutes above them fraught with a naturalistic meaning and capable of a naturalistic use.

Thus the *Deity of Christ* becomes the *divineness of Christ; forgiveness through atonement* becomes *stimulus through example; justification by faith* becomes *peace through self-sacrifice; sanctification through grace* becomes *amendment through effort;* and so on, through the whole round of Christian doctrine, to the perplexing and over-shadowing of all.

Yes, and the same result is reached by some who retain the old Christian phrases, and give them a

CHANGED AND LOWERED MEANING.

They adhere to the old vocabulary; they use the old Christian watchwords—the Incarnation, Cross, Resurrection, Ascension, Regeneration, Conversion, Prayer; they will write books and preach sermons that will often lead the unsuspecting to believe they are speaking from the fulness of the warmest and simplest of evangelical creeds. And yet to those who know better they are shuffling with words, using them in a double and ambiguous sense, and are at heart uncertain of the faith. Ah! from such men the glory may be gradually vanishing. They are unwilling to confess it; they do not want others to see to the end of that which is, in their case, about to be abolished—old principles, old enthusiasms, old beliefs. And so they have recourse to a veil.

And in our personal religious life have not many of us had to own to the same tendency, this growing vagueness, this growing reserve in speaking of spiritual matters? Once you could talk of them freely; now not quite so freely. Once, if religious parents, it was your pleasure to gather the children round your knees, and instruct them in Christian story and Christian truth: now—well, the Sunday school will serve the same end; let the children go there. Once, if religious workers, it was your pleasure to visit the sick, with a word of Christian consolation or of Christian experience to them that are weary: now—well the minister may do that; let the sick look to him. Once you were up in arms when a Christian principle was sneered at, or a Christian doctrine was assailed; the fire kindled suddenly in the heart, the testimony leapt readily to the lip: now the feelings are comparatively unmoved, the tongue is comparatively silent.

WHY HAVE YOU CHANGED?

Why, instead of outspokenness, quick, sharp, clear, have you turned to whispers, hints, feeble, timid, and mechanical? Why have you taken to wearing a veil? Ah! can it be that the glory is going? The light that is reflected from spiritual realities, the light that is fed by spiritual zeal, is it passing away? You are losing the things you have wrought; you are parting with the visions you have gained. And till you get them back again—and, thank God! it is possible to get them back, to have the glow rekindled and the face rebrightened—till that is the case, if it is ever to be the case, the veil must remain.

(To be continued.)

A Minister's Appeal.*

ARE OUR METHODS OF EVANGELIZING THE BEST?

No reader of The Christian will deny the need of a mission such as the Free Churches are planning for the New Year, in view of the startling fact that, notwithstanding the evident prosperity of the different Christian Churches in the land, more than half the population of the country are actually outside their influence. But what *method* is to be adopted? Whence are we to obtain the preachers who will draw the masses to the Gospel. There are hardly a dozen really popular evangelists in the land altogether. It is reasonable that only the largest centres of population shall command their services. There is, in addition, a fair number of earnest, faithful, and consecrated men who have accomplished in this department of Christian activity a large amount of abiding good. But, as they are not so well known in country places, and no particular romance gathers around their names, it is extremely doubtful whether they will be able to lay hold of the very people we are anxious to reach.

And now I come to what has been in my experience

ONE OF THE MOST SERIOUS FEATURES

of united missions, and which ought not, I think, to be withheld. As a secretary of a provincial council, I have been intimately connected with two great united missions in my town. Two years ago we had one, and more recently another, well-known evangelist, each for a nine days' mission in the largest public hall in the town. We made preparations on a liberal and extensive scale, both as regards advertisements and house-to-house visitation. The Free Churches were in perfect accord, and our united prayer meetings, preceding the mission, were most helpful and happy. And yet neither of these good brethren was able to draw more than the barest sprinkling of the very people for whom the mission was specially undertaken; while the converts were, with few exceptions, drawn from those who were previously attending our own churches.

Why do I mention this? Not to depreciate the memorable services these brethren have rendered us. Both of them are, in a true sense, men of God. Their words were charged with grace and power. Still,

THE GLARING FACT REMAINS

that the large mass of outsiders was barely touched.

What, then, is to be done? Are such attempts to be abandoned altogether? By no means. But, guided by our past experience, is it not high time now to revise our methods, and ask whether an evangelist from a distance is altogether a *sine qua non* in united missions? I am inclined to think that we have been leaning too much on outsiders. In many country towns one or other of the local ministers, by a well-devised plan, and a thoroughly united effort, may, under God's blessing, succeed even more than such a visitor, of whom the non-church-goers know absolutely nothing. I submit, that when a minister has been in a town for a number of years, and thus become known to almost every inhabitant, if a united mission were held in a public building, with equal preparation as to advertising, effective choir-singing, and willing helpers, and the minister himself were the evangelist, a fair number of outsiders might be gathered in. There are, I believe, non-church-going people in every town who would like to hear their local ministers preach, but for some reason or other do not care to come to their respective churches. In a public building they would feel perfectly free, and might come there in great numbers. Only let the preparations be honestly taken up, and conducted on a thoroughly generous scale; then, with faith in God, a quenchless love for souls, and a devoted band of workers, the effort might yield a harvest that would rebuke our hesitation, and make us ashamed of our groundless timidity.

Every Minister of the Gospel ought to be his own evangelist.

WE MINISTERS CLAIM

to have been called by God and our churches to preach the Gospel; if we fail in this, we have missed our calling. For myself, I feel that the time for writing for the pulpit finely-polished essays on literary or ethical subjects is long past. The world around us needs nothing so much as the Gospel of the grace of God. There are sorrow-stricken homes, aching and broken hearts, and sin-plagued souls everywhere around us. And if we, who have been called and trained for this very work, cannot bring to these our fellows the all-healing balm of the gladdening evangel, we are of all men the most miserable.

In the name of our Holy Redeemer, for the good of withered and starving souls everywhere near us, let us do *something* in this direction, even if needs be out of the common run—something that shall help to bring the sweet music of the old, old story home to the people of our land, and win them for the kingdom of our Divine Lord and Saviour Jesus Christ.

Ashford, Kent. J. P. Thimann.

* Abstract of a paper read before the Kent Free Church Federation.

The Old Hymns.

There's lots of music in 'em, the hymns of long ago.
An' when some gray-haired brother sings the one I used to know,
I sorter want to take a hand—I think o' days gone by,
"On Jordan's stormy banks I stand, and cast a wistful eye."

There's lots o' music in 'em—those dear sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing—singing, where memory dreaming stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing for ever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise,
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days; we knew
The words, the tunes of every one the dear old hymn-book through!
We didn't have no trumpets then, no organs built for show;
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the dear old hymns, and when my time shall come—
Before the light has left me and my singing lips are dumb—
If I can only hear 'em then, I'll pass, without a sigh,
"To Canaan's fair and happy land, where my possessions lie!"

Atlanta Constitution.

Elisha, the Prophet of Vision.

By Rev. F. S. WEBSTER, M.A.*

THE superficial Bible student often finds it difficult to distinguish in all their details between the lives of Elijah and Elisha. Both worked miracles, and some of the miracles of Elisha were almost an exact repetition of those of Elijah. Both withstood kings, both witnessed against idolatry, both were the channels of God's overflowing mercy to the heathen. And yet the two men were thoroughly diverse in character and almost the opposite of each other. What St. John was to St. Peter, what Philip Melanchthon was to Martin Luther, such was Elisha to Elijah. Elijah was the prophet of the wilderness, a recluse, an ascetic. Elisha was the prophet of the people, the domestic prophet, the prophet of peace.

The contrast is seen in the introduction of each on the page of Scripture. Elijah appears suddenly, as though dropped from the clouds, with no mention of parentage or early training.

We see him proclaiming the terrible drought and then hiding by the brook Cherith, where he is miraculously fed. A picture of conflict and isolation and Divine guardianship. And this is typical of his whole twelve years' ministry. He is continually in opposition to the king and nation—continually alone without home or following—continually under the special protection of God.

Not so Elisha. He is introduced as the son of Shaphat, a man evidently of wealth and position. We see him ploughing with his eleven men like an ordinary prosperous farmer, enjoying the loving care of father and mother and returning that love with all his heart. He enters upon his ministry as one who rejoiced at the high privilege accorded him. Not the vigil and fast of a mediæval knight, but an al fresco meal, a feast of gladness and goodwill, marks his acceptance of the prophet's mantle. And the contrast continues.

Elijah commences his public ministry with the word of judgment: "Thus saith the Lord, . . . there shall not be dew nor rain these years, but according to my word." Elisha begins with a message of deliverance: "Thus saith the Lord, I have healed these waters, there shall not be thence any more dearth or barren land." Throughout his whole public ministry of over sixty years Elisha is the friend of all, mixing freely with the home life and the public life of his country. So the impression made by Elisha was different from that of Elijah. Elijah impressed the nation with his greatness, his loyalty to Jehovah, his championship of truth, his zeal in opposing error. Elisha impressed men with his goodness. The Shunammite said to her husband, "I perceive that this is a holy man of God which passeth by here continually."

Elisha was pre-eminently the prophet of vision. His faith was clearer and brighter than Elijah's. Elijah in his hour of reaction, when threatened with Jezebel's revenge, exclaimed, "I, even I only, am left; and they seek my life, to destroy it." But Elisha, when surrounded in Dothan, quieted the terrors of his servant by the memorable answer, "Fear not, for they will be with us, are more than they that will be with them." Elijah saw the abounding idolatry and sin until his whole soul burned with indignation, and then sank into despair. He knew nothing, apparently, of the 7,000 that had never bowed the knee to Baal.

Elisha saw the heavenly side of things. He had seen the heavens opened, and his great master swept up in a chariot of fire. That heavenly vision had given to his faith an element of certainty and triumph, which no root of bitterness, no chill of despair, could disturb. If Elijah is, during his public ministry, a type of John the Baptist, Elisha is surely a type of the Christian disciple. We, too, begin with the vision of an open heaven and an ascended Lord, and with the mantle of Divine power. We are called to live amongst men as Elisha did. May we leave the same impress. May we triumph by means of the same vision of faith!

* Notes of a lecture delivered in All Souls Church, Langham Place, W.

1400

From Rev. F. B. Meyer

TO THE READERS OF "THE CHRISTIAN."

I TRUST it may not be deemed egotistic on my part so often to crave a corner of The Christian, to record God's gracious dealings with me; but it is my only way of corresponding with so many in all parts of the world, who pray for me, because they have derived benefit from my books. And I am so deeply conscious of my dependence on God's blessing, in answer to prayer, that I am driven to take every opportunity of reiterating the Apostle's appeal, "Pray for us."

After the Swedish Conference, described last week, I accompanied the Prince and Princess Bernadotte and other Christian friends to Stockholm, where we had a wonderful Sunday. Twice, one of the greatest churches, which holds 3,000 persons, was densely filled to hear the Word of God, as interpreted by my dear friend, Dr. Fries. In the afternoon the Queen telephoned that I should go out to give an address at the royal residence, but all the time was already fully occupied. The crowning blessing was at a young men's meeting at night. Even as I write, I see again that great gathering of eager faces. And it would seem as though three or four months could be easily spent in Sweden and Norway alone, going from place to place, with the tidings of the full salvation to be found in Jesus Christ.

Here at Berlin we have met with the same blessed welcome. To our surprise, some 600 persons have crowded, night after night, into the noble auditorium of the Y.M.C.A. to hear a series of addresses on the offices and work of the Holy Spirit. Besides which Bible-readings have been arranged for the upper classes in various houses, and in the hall where Fräulein von Blücher, a relative of the famous general, is so usefully and successfully at work.

In all these meetings one is compelled to glory in one's infirmity, for nothing so absolutely divests a man of self-confidence as to be obliged to speak by interpretation. My interpreters have been of the best. Count Bernstorff, Countess von Waldersee, Fräulein von Redern, have done all they could, but one has often cried with Paul, "Remember my bonds." It is therefore with the more confidence I can say, "What hath God wrought. To Him be all the glory."

It had been feared that the strong feeling entertained in Germany on the subject of the Transvaal War would have deterred many from coming to the meetings, but this does not appear to have been the case; and nothing could have been heartier than the welcome extended on all hands to Mrs. Meyer and myself. I am, however, thankful to be returning home, in time for my Thursday noon-service, October 18. F. B. Meyer.

Berlin, October 12.

B.W.T.A.—The National Executive of the British Women's Temperance Association met in Craven Hall, W., on October 9, Lady Henry Somerset in the chair. Resolutions were passed urging the branches to work during the coming winter to create a great public sentiment on behalf of Sunday closing, and against the sale of intoxicants to children. At the instance of Miss Agnes Slack and Mrs. Pearsall Smith, it was agreed to urge the public to abstain from treating the soldiers with intoxicants on their return from South Africa. It was also agreed to widely circulate Lord Wolseley's letter.

"Shamrock and Seaweed" is the title of the fiftieth annual report of the Connemara Orphans' Nursery. It is a record which cannot but appeal to all into whose hands it falls. Hundreds of boys and girls have been trained and educated at Glenowen and Ballyconree, for although the Nursery was established to receive and rescue the orphans of Galway and Mayo rendered destitute by the famine of 1847, it is now open to the whole of Ireland. The inspectors' report, visitors' book, and communications from former inmates of the institutions, attest the value and stability of the work. Several changes have been effected during the year, and new cares and responsibilities lie ahead. Some £250 is required to put in order the Home at Ballyconree, an undertaking which it is essential should be carried out immediately. Communications may be sent to Mr. William Pasley, 11, Buckingham Street, Adelphi, W.C.

Mr. Sankey's Movements.

THE brief provincial tour undertaken by Mr. Ira D. Sankey continues to arouse the deepest interest. Proceeding Northward from Middlesbrough and Sunderland, Mr. Sankey visited Newcastle-on-Tyne on October 9, giving his Service of Sacred Song and Story in Brunwick Place Wesleyan Chapel. Notwithstanding the atmospheric conditions, which were certainly sufficient to deter anyone from going out of doors, the attendance was enormous. Long before the advertised time for the service to commence every available seat was occupied, and people were crushing and crowding the steps in a vain endeavour to gain even standing room. His songs included, as usual, a number of old favourites, sung as only Mr. Sankey can sing them. During his discourse Mr. Sankey made many touching references to Mr. Moody, which were received by the audience with eager interest. Owing to the large number who were unable to obtain admission, Mr. Sankey held a supplementary service in the same building on the following afternoon. The edifice was again crowded to the doors long before the hour for commencement. The subject of Mr. Sankey's address was, "My Journey Through Palestine: Illustrated with Song." Mr. Sankey told his story in that peculiarly interesting manner which is one of the

CHIEF CHARACTERISTICS OF HIS ADDRESSES,

and interspersed his address with solos. He was again listened to with deep attention by the vast congregation.

Mr. Sankey next journeyed to South Shields, visiting that town at the earnest solicitation of the Free Church ministers. The meeting was held in the large Assembly Hall, which the veteran evangelist described as one of the finest he had seen. It was filled to its utmost capacity, and many were unable to get in. A choir of nearly 300 voices was drawn from the choirs of the town, and the congregation, having been supplied with music leaflets containing a selection of the songs rendered, joined effectively in the singing of the choruses. The *Shields Gazette* says: "The service was one of the finest imaginable, and was marked by great enthusiasm." The general feeling was that, though it occupied about an hour and a half, its only fault was that it was too short. All the Free Church ministers of the town, and some from neighbouring towns, were on the platform. The chair was occupied by Rev. W. Hanson, who, in introducing Mr. Sankey, spoke of the effectiveness of the service rendered by Messrs. Moody and Sankey twenty-seven years ago. At Berwick-on-Tweed, again, very large audiences came together, both afternoon and evening, and received Mr. Sankey's addresses and solos with great heartiness.

Mr. Sankey's engagements are: Oct. 18, Dundee; Oct. 21, Greenock (Town Hall, 9.30 and 7 p.m.); Oct. 24 and 25, Stirling Nov. 6 and 7, Belfast.

Christians and Railway Shares.

DEAR SIR,—Mr. J. Fox Wilson, in his letter in your recent issue, appears entirely to overlook the fact that a shareholder in a public company is as equally a partner with the other shareholders as if it were a private concern, and, as a partner, he is a party to all that is done and allowed by the partnership generally. He is helping to run Sunday trains, to sell intoxicants at the refreshment bars, to advertise theatrical and other displays, to promote races and all the other means by which the servants of the partnership—the directors—seek to increase the gains of the firm. They are acting within the strict limits of their partnership articles, and he certainly has no legal right to object.

I submit it as the duty of the Christian shareholder to sell out of such a partnership. The true principle is to withdraw from participation in unlawful gains, and from a partnership in which the articles allow such things to be done, and not to seek to coerce the worldly shareholder. We *have not to force the world to do right*, but to do right ourselves, and see that God's children are not parties to these compromising partnerships.

This letter may sound harsh, but I think a careful reconsideration of the matter will show that it sets forth the Scriptural principle.—Yours truly,

T. H. E.

Day by Day.

SUNDAY, October 21. Isaiah xlix.

THE Divine Servant is speaking here—He who took upon Himself the form of a servant that, having descended to the lowest depths of humiliation, He might become Lord of all. We may count Him the Pattern Servant, and in our poor measure appropriate some of these deep and rich sentences. There is a sense, for instance, in which God makes mention of our name long before it is spoken by our mother; He waits to make our mouth as a sharp sword, to hide us in the shadow of his hand, and to make us polished shafts. The polishing is the result of friction with the grit of sand-paper, and it is often by a variety of little things borne patiently and sweetly for Christ that the noblest results in our life and character are achieved.

There is, as St. Paul indicates (Acts xiii. 47), a clear reference to our Lord's mission to the Gentiles in the sixth and following verses. And in the eighth verse it would appear as though the gift of Christ to men and their salvation were due to his own intercessions, expressing, as they do, the deepest purposes of God. What else can be meant by the words, "In an acceptable time have I heard Thee"? The prime work of our Saviour is intercessory. For Zion's sake He does not hold his peace. And it is in answer to these, that comfort, compassion, and salvation visit us.

Has God forgotten, dear soul? Has He forsaken thee? Has He withdrawn his tender mercies? It cannot be. The print of the nails on his hands has graven thee there for ever, and, unknown to thee, He is preparing a great surprise, when the results of thy long suffering shall crowd around thee, and thine heart shall gird them as a bride her jewels.

MONDAY, October 22. Isaiah l.

After a protest on the part of Jehovah that He has not cast away his people, and that his power was not in fault, but that their sins had separated between Him and them, the Messiah is again introduced, speaking prophetically. Paragraph from 4-9 is remarkable for its fourfold mention of the *Lord God*, and in each case we may reverently, though lagging far behind, appropriate the words.

The gift of the tongue (4). Notice the difference between the two versions: A.V., "The tongue of the learned; R.V., *marg.*, "The tongue of the disciple." Even Jesus was ever waiting on his Father's teaching. He said, "As the Father hath taught me, so I speak." We can never speak to men as the learned, but only as learners; not as masters, but as scholars, who still sit on the forms, though it may be a little higher than some who have just entered the school of grace. We can only comfort others as we have ourselves been comforted.

The open ear (5). Not as some think the ear bored to the door-post, according to the significant old Hebrew custom referred to Ex. xxi., but the pushing back the bushy locks from the ear, that nothing may intervene to obstruct the slightest whisper of the Divine voice. Oh speak Thou thus to me. Morning by morning uncover my ear, and utter thy deep things to my soul, and make me thy obedient disciple, whatever may be the cost of pain and spitting, of shame and suffering.

The Divine Help. Twice over "The Lord God will help me" (7, 9). Those who walk on the path of the Divine will, may count certainly on the Divine help. Where the cloud broods, the manna falls. If the soul goes down to death, let it trust and stay on God; through the darkness it shall emerge into the resurrection morning.

TUESDAY, October 23. Isaiah li.

This chapter reminds one of sunrise, as one may see it in a mountainous country, in the flush of dawn. But as the hour draws near for the appearance of the sun, the signs of his presence multiply, the clouds are bathed in intenser colour, and the higher peaks catch fire. So, notice the thrice "Hearken" (1, 4, 7), and the thrice "Awake" (9, 17; lii. 1). In this brief space it is impossible to treat this chapter worthily, for it is a very cloth of gold glistening with jewels.

Note the designation of the persons addressed. They follow after righteousness; seek the Lord; they are his people; they know righteousness; God's law is written in their heart; they have drunk the cup of indignation, but it is taken out of their hand, and they shall no more drink it again. Are you such? If so, draw near, and take to your comfort these Divine consolations.

Are you lonely? You are not lonelier than Abraham, who was but one in his father's house, standing by himself, lonely enough as he led the pilgrim march across the desert! But God hath made of him a great people, and can do as much for you. Do you despair for the cause of God? Hush your foreboding; his righteousness is near, his salvation hath already gone forth, and neither of them shall be abolished. Do you fear the reproach of men? Be not dismayed; they shall be consumed as a moth-eaten garment. Do you fear continually all the day, hedged in with circumstances like a captive exile? You have forgotten the Lord your Maker; He waits to cover you in the shadow of his hand. Do you feel afflicted, and drunken with grief and sorrow? God waits to take that cup out of your hand, and to give you the chalice back brimming with salvation.

WEDNESDAY, October 24. Isaiah lii.

These words may be supposed to be addressed to Israel, captive in Babylon; but they pass beyond that immediate occasion which may have suggested them, and stand for the Church of God in all days of oppression and rebuke. There is also a further reference to the restoration of Israel in the future, with which the prophetic Scriptures are full.

Again, stop to look at the imagery. The fair city, whether Israel's metropolis or the Church of God, like a captive sits in the dust, with strong bands around her neck, her garments dishevelled and unclean. The cry to awake summons her to arise, shake off her bands, and array herself in virgin white. May not this be God's summons to your soul? You are weak; put on his strength. You are uncomely; put on the beauties of his holiness. You are sitting in the dust of neglect; arise and sit down with Christ on his throne. You are bound with cords; in the act of rising to obey, they will drop off. You have been oppressed; learn to know God as your deliverer.

Then across the mountains speed the messengers, bringing good tidings to the desolate city or soul, that God reigns. Their advent had been expected. Watchmen upon the ruined walls have waited for their appearance, and now they break into song, until the waste place, the ruined walls and gates, catch up the melody and pass it on, that God hath comforted and redeemed. Then comes the final challenge to the exiles to depart from the land of their bondage, not aggrandizing themselves with the unclean riches and jewels which delighted those among whom they had dwelt too long. Let us be separate children of God, going forth without fear or haste, for God leads and brings up the rear; He besets behind and before.

THURSDAY, October 25. Isaiah liii.

Now the sun rises at last. "Behold my Servant!" is the inscription on this Holy of Holies, this sacred centre of Old Testament prophecy, this mirror in which the Cross is reflected backward on the Old Testament world, as in the Epistles it is reflected on that of the New Testament.

But, ah, how different the appearance of this dawn to what we might have expected after such announcements! The weakly shoot from a decayed trunk, which gives no promise of beauty or value! The root that draws no moisture from the ground! Devoid of the rank and wealth, the worldly genius and commanding bearing which are so attractive! Stricken, smitten, wounded, bruised, oppressed, slaughtered, cut off, buried, travailing, numbered with the transgressors, pouring out his soul unto death, bearing the sin of many!

But take the other side. He hath done no violence; He opens not his mouth; He is stricken voluntarily, not for Himself, but for the people; there is no deceit in his mouth; He shall see his seed; his days shall be prolonged; the pleasure of Jehovah shall prosper in his hand; He shall be satisfied; shall make many righteous; shall make intercession with the transgressors; shall divide a portion with the great, and the spoil with the strong. Again death is the gate of life. Sorrow is the veiled angel that rolls back the curtain and admits the everlasting day. For Him the everlasting recompense of joy; for us the everlasting deliverance from our dreaded ills.

FRIDAY, October 26. Isaiah liv.

This chapter may be addressed not only to the mother city of Jerusalem, but to every soul that has for long been barren in the sense of having no spiritual children. It is good when the heart breaks with longing for a spiritual seed. God is near his child, and promises that there shall be so great an increase that tent and habitation will alike have to be enlarged.

Treating these words dispensationally, this surely refers to the enlargement of God's people, by the taking in of the Gentiles which followed the crucifixion and resurrection of our Lord, as this chapter follows the chapter of the Cross. The Acts of the Apostles is full of enlargement, the stretching forth of curtains, the lengthening of cords. Take, for instance, chap. x., where Peter enlarged the Jewish tent to take in Cornelius.

How precious these promises! Thou shalt forget; thou shalt remember no more in the rapture of knowing thy Maker as thy Husband, and the Holy One of Israel as thy Redeemer. And when God takes us back to Himself, his everlasting mercy compensates for the small moment of forsakenness. His kindness can never depart, though mountains depart; the covenant of his peace can never remove, though hills remove. He will set Himself to build with fair colours where, through our sin, we had brought desolation. He will teach us and give us peace, establishing us in righteousness, condemning every adverse tongue, and giving us the heritage of his children. The closing sentence of this chapter is so infinitely blessed, because it gives us the warrant to appropriate all its contents. Every servant of God has a right to claim them as his heritage, and to assume that righteousness in which the soul stands complete and accepted.

SATURDAY, October 27. Isaiah lv.

The gracious work of Christ opens the blessings of his Gospel to the whole world. In chap. liii., you have his mediatorial work. In chap. liv., its immediate application to the Church. In this, its proclamation to the world. Everyone that thirsts includes the great multitude that no one can number, of every tribe, and nation, and people.

The world of men are invited to share in the sure mercies of David, and nations whose names have never been known or uttered in the streets of old Jerusalem shall gather around Him whom Israel rejected, but whom God has given as a Leader and Commander to the people. Verse 5 reminds us of our Saviour's words that He would draw all men to Himself.

We must forsake our way, if we would find his; we must give up our thoughts, if we would apprehend his; we must return from our wanderings, if we would share in his abundant pardon. But oh, who can estimate the greatness of God's thoughts of love? High as heaven is his mercy, soft as the fall of the rain in spring, certain as the yearly gift of food. And He calls us to be fellow-workers with Himself. We must plough and sow; He must give the increase. O sowers, get your seed from Him, and do not forget to be eaters too. O hungry eaters, get your bread from Him, but do not forget to sow (1 Cor. ix. 10). Do not despair of the buried seed: it will fruit in God's good time, and the curse of Eden shall be reversed. God is not content with uprooting thorns and briars; He replaces them with myrtles and firs. Ask that these transformations may come over the world, your church, your family, and yourself.

Other Lands.

Anxious Times in S. Africa.

THE Wellington Convention, which some thought it would not be well to convene this year, has been largely attended, perhaps more so than in former years, and has proved a season of blessing to many. The prayer meeting, when, as previously announced, the subject was "For our country and for peace," was a peculiarly solemn time, many being deeply moved, as men and women —one in Dutch—unburdened their hearts, and pleaded that the sorrow and strife might cease in the land, and that love might rule among the children of God.

The Bible-readings and clear teaching of Rev. J. Gelson Gregson brought help to many. We greatly value his work in the Camp Homes. Mr. Howe has just returned from a three weeks' visit to the Homes in the Transvaal. His journey there was an adventurous one through a much disturbed district. The enemy waylaid the train, which, however, was delayed by a rail-road wash-away, a terrific storm having occurred. Day having dawned, they hid themselves behind the hills. Later the train crept cautiously on with two guards of armed soldiers on board, through a scene of desolation, wrecked trains, burnt farms, remains of mail-bags, and rude graves.

In the train that followed was one of our managers travelling with stores for the Homes. An hour before daybreak he and some soldiers were startled out of sound sleep by a volley being fired into the guard's van in which they travelled, and the train being derailed. On either side men were wounded, the one nearest him shot dead. Whilst he was attending to the wounded they were ordered to march. He pleaded to remain, as he was a non-combatant, but they left a hospital sergeant instead.

After marching for two miles, carrying his bag and rugs, a Boer riding by his side said, "Oom, you are done up; give me your bag to carry." After a time he handed it back, saying, "Here, you fall out, and if anybody meddles with you, say I told you to do so." Whilst he rested, another rode up, saying, "Give me the rug and strap—the best rug—at once, or I'll shoot you dead!" Some time later, when it was certain Brabant's Horse was hot in pursuit, the other men were also released.

They returned to the train to find it blazing, but managed to save a portion of the mails. All the stores for the Soldiers' Home were burnt, with the exception of some boxes of biscuits which had been used as a prop for the poor, dying soldiers. These biscuits were now most acceptable to the famished men. Dynamite had been placed under the engine. The stoker, being a Dutchman, hid himself in the box, and had the explosion been wholly successful, he must have perished.

The armoured train picked up the survivors after Mr. Edgar had buried the dead. Of course there were no passengers.

A day later another supply of stores for the Homes was captured and destroyed. These calamities serve to draw us in closer dependence upon Him who has worked so wondrously for us, and who continues to bless his own work.—

(Mrs.) M. S. Osborn Howe.

Care of J. Storr Lister, Esq.,
King William's Town, Cape Colony.

National Home Reading Union.—While the chief object of this society is to attract and instruct young scholars, provision is made, through its general course and various special courses, for the assistance of readers of all ages and all grades of culture. At present a special effort is being made to aid parents and teachers who wish to grasp the philosophical principles underlying all systems of education. A course on the elements of education, commenced last year, is to be continued, dealing with "Some Applications of Psychology to Education." Its aim will be the elucidation of the laws which govern the development of the mind. Particulars of any course may be obtained from the hon. secretary, Miss Mondy, Surrey House, Victoria Embankment, W.C.

1402

The Indian Famine.

NOTES FROM WORKERS.

MRS. HARRIET TYLER has established an Orphan Home near Simla, where she is receiving waifs from the famine districts. Miss Eltzholtz, M.D., a Danish-American lady who has devoted herself to the work in association with Mrs. Tytler, has been collecting orphans. She writes:—"The first little girl we picked up was a wee tot of about five; she was begging all alone at one of the stations. Near a watering station lay a little dead child, a flock of vultures picking it to pieces. I have now more children than I can take." A start has been made in the Home, with

FIFTY-TWO LITTLE ONES,

who since their reception have improved greatly. "I pray," adds Miss Eltzholtz, "that they will grow up bright Christians." Rev. H. Plowman, chaplain at Umballa, speaks in high terms of the Home and its management. Mrs. Tytler's address is "Bonnie Morn," Simla, India.

Mr. C. F. Reeve, of the Poona and Indian Village Mission, writing on September 21, says: "Last season we provided means of livelihood to 1,560 famine people, who were employed on our settlement at Nasarapur, carrying stones, quarrying, burning lime, building, gardening, &c., and we apprehend it will not be many weeks ere we have that number in our midst again. At the moment, we have about 700 men, women and children, and fresh hands are daily being taken on. Many of those who have returned still look very

EMACIATED AND SICKLY.

We are now interesting ourselves in orphans, of which there are a large number left as a result of the recent calamities. It seems that the evangelization of this vast country is largely dependent upon the work and influence of the rising generation, as they are able to get closer to the people, and are more readily listened to than we Europeans."

In a letter from Bundi, Rajputana, Dr. William Huntly says:—"Your readers' gracious and timely gifts have been a stay in these times of trouble. They have enabled me to do just what I thought was needed without the attendant delay, which is unfitted for helping at the right moment. The harvest does not ripen until the end of October, but a crop of rich grass seed, which is being reaped and ground into meal, is furnishing the poor with food until the grain prices are lowered at harvest time. I was making a hundred or two

GARMENTS FOR POOR CHILDREN

when your gift reached me for them. I had just risen from a bed of dysentery and fever, contracted when out distributing among the poorer farmers. With all help, what desolation, what ruin, what destitution! The land is robbed of half of its cultivating class; it is a never-to-be-forgotten year. At one village we saw a procession of the gods of the village. There were only three images, and no following. A native said there used to be six images. Two large melas in honour of the gods were altogether forsaken."

The need for continued help is emphasized by Rev. Albert Norton, of the Boys' Christian Home, Dhond, Poona, who writes:—"Friends in England and America are liable to get a wrong impression as to the famine being over. Though good rains have fallen in most parts of the famine area, the decline in prices of food grains is only slight from the highest prices of the famine. Also the high death rate in many sections continues; and while the rains have been good in most sections, and the crops, such as have been sown, are doing well, yet in the districts of our part of the Bombay Deccan, there has been such a deficiency of rain, that in some places there is a

COMPLETE FAILURE OF CROPS,

and in other considerable sections a promise of only a one-fourth crop. This coming on the back of last year's suffering is very hard on the poor cultivators and labourers. Though the prospect of a substantial decline in prices of food grains (owing to the good monsoon generally received) will help them yet, as they are without money, property, or credit, they must suffer severely: famine conditions of life will undoubtedly be continued to them for another year. In behalf of our 611 orphan boys, rescued from the present famine, I thank you for the money sent us during the past nine months."

Rev. C. W. Posnett, of the Wesleyan Mission, Medak, says: "Again I have to thank your readers for much-needed help. We have now about 1,000 people on relief work, 800 of whom are receiving gratuitous help merely to keep them going till they can reap the harvest of the little acre of land for which I was able to provide them with seed, but until that harvest is reaped they have absolutely not a farthing to live upon or to provide for their children with. They are looking far worse now than when they were with the rest in the famine camp, and though they toil from dawn till dark they have no reward save the *prospect* of a harvest, and that, poor things, they cannot live upon. Our dispensaries and houses of blessing tell of unspeakable sadness, sorrow, and suffering, and want. Daily we are besieged with starving women falling at our feet and begging us to

TAKE THEIR LITTLE ONES,

and feed and care for them. Every week brings a demand for a teacher, an evangelist, or a Bible-woman for some new village; and the country which has seen the love and pity of Christ has seen also truck-loads of little starving girls sent into the great city to be sold as slaves, and worse. Yet the question is, What am I to do with the children? The parents are many of them dead from cholera, or are perfectly destitute from famine."

Lady Missionaries for India.

POSSIBLY in nothing is the success of missions in any country more apparent than the number of appeals for additional workers. India's demands in this respect are both urgent and numerous, and the Zenana Bible and Medical Mission are making strenuous endeavours to respond to her calls. It was for the purpose of bidding farewell to a contingent of missionaries, who are proceeding under the auspices of the Society to India, that a meeting was arranged at Exeter Hall on Tuesday afternoon of last week. There was a good attendance of friends, and the sympathetic interest manifested in the proceedings must have inspired the confidence of those who are offering themselves for service abroad.

SIR CHARLES ELLIOTT,

as chairman, tendered some timely counsel and practical advice to the young missionaries. Speaking from his own experience of Oriental life, he gave some useful hints in reference to the climate, and the care which is necessary in this respect. They should also endeavour to keep in touch with other English residents and officials, whose influence and sympathy would be found of much value in times of difficulty as well as prosperity.

The valedictory address, by Dr. Geo. Hanson, was a helpful and inspiring message. Its theme was Christ's only miracle after his resurrection, when He appeared unto his disciples, and was known of them by the great draught of fishes. The incident teaches significant lessons, among these being the duty of faith and obedience, on whatever errand we are sent, and the infinite resources of our God for the supply of our spiritual and material necessities. Another special comfort is that a night of failure is often the prelude of a morning of joy. Our disappointments are God's appointments. The history of missionary enterprises frequently proved how times of weary labour were often

THE PRELUDE TO SUCCESS.

Referring to the numerous indications of progress and development of missions in India, Dr. Hanson reminded his hearers that it is not always given to the sower to reap the harvest of his labour, and earnestly besought the outgoing missionaries to pursue with patience, and confident trust in the power of God, their glorious work.

Rev. A. R. Cavalier introduced the eleven new missionaries. This number, with two who are returning after furlough, will only meet the most pressing needs at Benares, Lucknow, Bombay, Fyzabad, Patna, Gorakpur, &c. Two of the medical missionaries (Miss Lena Fox, M.B., and Miss S. H. Smith, L.R.C.P.) briefly spoke of the particular branch of service which they are taking up, and pleaded for remembrance in the prayers of those who remain at home. Others followed with words of farewell, and expressed the joyful expectation with which they enter upon their labours. The meeting was notable for its impressive and solemn spirit, and the closing hymn, "Father, to Thee our sisters we commend," was the united prayer of all hearts.

Social Reforms in Canada.

[FROM OUR OWN CORRESPONDENT.]

VARIOUS questions of reform are now prominently to the front in Canada. One of these is Sunday observance. According to a recent sermon by one of the most prominent ministers of Toronto, the chief peril of the Dominion is in Lord's Day desecration. That there are many encroachments on the day of rest is evident on every side. Street cars are running in many cities where they would not have been tolerated some years ago. Various other forms of Sunday toil are also on the increase, while the tendency to use the day for pleasure and recreation becomes more marked. To meet these encroachments various agencies are at work, the chief of which is the Lord's Day Alliance. For some years the Alliance has confined its operations to the Province of Ontario, but now that a field secretary has been appointed organizations are being formed in other provinces of the Dominion with encouraging results.

Another noticeable reform movement is the temperance cause. The last few years have been remarkable in the growing stringency of the licence laws. In this respect Ontario has taken the lead, but some of the other provinces have out-distanced her in the matter of prohibitory legislation. To Manitoba and Prince Edward Island belong the credit for enactments looking to the total

SUPPRESSION OF THE LIQUOR TRAFFIC.

In the former province the measure which is to become law in a few months closes all places where liquor is sold, both in bulk and by the glass, except drug stores, where it can be procured under the orders of a physician. The manufacture of liquor for use outside the province is not forbidden, but free drinks and the dispensing of liquor to friends are prohibited. The penalty for violating the Act is severe, the first offence calling for a fine of 200dols. to 1,000dols., and the second imprisonment for three months with hard labour. Altogether temperance people are well satisfied with the measure, and are vigorously pushing the campaign in the other provinces.

The reforms of a more general character have been made manifest in the annual Canadian Conference of Charities and Corrections, which has just adjourned in Toronto. In the discussions, prison reform was prominently to the front, when emphasis was placed on the importance of separating young offenders from hardened criminals, and the adoption of indeterminate sentences and the probation system. In the administration of charity, it was shown that much better results could be obtained through organization and active intelligent co-operation. The treatment of inebriates was also the subject of an interesting discussion, when the founding of asylums for this purpose was strongly recommended. But to no subject was a more prominent place accorded that to "child-saving," the thought of the Conference being upon formative rather than reformatory measures.

Nor are the churches indifferent to reform in its truest and best sense—Sunday observance, temperance, and all other advance movements find their earnest and most consistent champions among the members of the various churches. The distinctive work of the churches, too, is taking new life and energy with the coming of autumn. Evangelistic services are being generally announced, and large ingatherings may be expected. Missionary zeal and activity are also on the increase. One reason for this is the itinerant campaign of the veteran missionary from the New Hebrides, Dr. John G. Paton, whose visits to many villages, towns, and cities during the past few months have been greatly blessed. Representatives of various other denominations have also been doing good service while home on furlough, and the indications point to a good fall and winter's work for the extension of God's kingdom at home and abroad.

Missionaries and the Peace Congress.

DEAR SIR,—Permit me to correct the statement in your Notes of last week as to the resolution adopted by the Peace Congress with regard to the war in China. The resolution which you quote was presented by a committee, but was met by a strong protest from Dr. Trueblood, secretary of the American Peace Society, and myself. An entirely different one was in consequence adopted, which simply blamed "certain missionaries" for their action in claiming special privileges for themselves and their converts, and for appealing to their Governments for armed protection. The former clause, as was pointed out to the Congress, only applies to the Catholic missionaries. It has been shown that the recent outbreak of the Boxers was intimately connected with a case of this kind.

It is, however, unfortunately true that some American missionaries at Peking telegraphed an urgent request for additional troops to their Government just before the siege of the legations began, and there have been a few other cases of the same kind, though, as the Congress was informed, the attitude of the China Inland Mission, the Church Missionary Society, and other leading British societies is quite unexceptionable. Those who object to war on Christian grounds cannot but deplore and condemn all reliance of missionary enterprise on armed force, which they believe to be contrary, not only to the teaching of Christ, but to the example of the early church, when its missionary zeal was brightest and purest.

The venerable Pastor Appia recently stated, in an address delivered here on the Early Christian Church, that he had been unable to find a single instance, during the first three centuries, of a Christian having had resort to armed force, even in defence of the most sacred rights.—Yours truly,

JOSEPH G. ALEXANDER.

8, Rue de l'Arrivée, Paris.

School for the Blind at Peking.

OUR prolonged anxiety regarding the possible fate of Rev. W. H. Murray, of the above mission, has at length been set at rest by a letter from Professor Russell, of the Imperial College at Peking, announcing that he is safe and well, and has already secured temporary premises in which to house his blind pupils and carry on his work.

Professor Russell, who acts as honorary treasurer at Peking for this mission, adds that so effectual has been the destruction of our excellent mission buildings, which had originally been very good Chinese houses, that it will cost double our original outlay to restore them. Our recently-acquired sanatorium at Pei-tai-ho has also been totally destroyed.

Mrs. Murray and her six children, in two separate parties, have come through terrible dangers, four of the children being under bombardment for three weeks in Tientsin. They are now together at Wei-hai-wei under British protection.

The family have, of course, lost everything they possessed in the burning of these houses. I will gratefully receive subscriptions to enable them to replace their personal losses—clothes, books, furniture.

CONSTANCE F. GORDON CUMMING.

College House, Crieff, N.B.

Young Women in Gibraltar and Spain.—In connection with the Y.W.C.A. and mission work in Gibraltar and Spain, a pressing need exists at San Roque for procuring a Protestant cemetery. The priests have given out that they have the names of all who attend the Protestant meetings, and that, should they die, they will be denied burial in the only cemetery. Both at Tunara and San Roque, the various efforts in the interests of young women have been abundantly fruitful. The attendance at the school at Tunara has never been higher than at present, and the progress in general knowledge and religious instruction is particularly encouraging to those who are endeavouring to prepare young minds to withstand and refute the errors of Romish teaching, and enable them to witness to the truth among their own people. Miss J Squire, 90, Huntingdon Road, N., may be communicated with upon the subject.

"Regions Beyond" Missionaries.

IN a recent letter, Dr. Harry Guinness says: "Here at Harley House we are recommencing work. With September our financial year came to its close, and we are most anxious, ere the demands of a new session are upon us, to clear off all the liabilities of the old. The quarterly allowances of our Congo missionaries are now due, and amount to £700, towards which we have nothing in hand! The expenses in connection with the transport department of the Mission have been peculiarly heavy this year, as we have sent back eleven missionaries to the field. We are glad that a number of these bills do not fall due for a few days.

"Early in November we anticipate the sailing of our second Indian contingent, including Rev. E. Palgrave Davey, and Messrs. Hodge-Wynd and Wilson. We are full of hope in connection with the establishment of our first two stations in Behar, and the hills. The Passage and Outfit fund will be largely drawn upon, especially as we are hoping soon to send out two new missionaries to the Congo, one of whom is our brother Bond, who has completed his training with us, and is ready for the front. At home there is an immediate need (apart from the current expenditure of the new session) of over £1,000 besides the other expenses before alluded to, which, together with South American needs, amount to not less than £1,500, making a total of £2,500."

Persecution in Sicily.

IN the October number of *A Voice from Italy*, some details of persecution and annoyance committed by the priests and their followers at Pachino, are recorded. While a meeting was being held in the Waldensian church, the priests headed a procession with a crucifix draped in crape, and halted outside the door. Cries were raised, "Down with the Protestants," and stones were thrown. The evangelist at once came out, barely escaping being struck on the head, and began to preach. The priests resumed their march, but instead of following them, a large number of their company entered the building, and listened quietly to what was being said. Others joined them when the procession was over. A most favourable impression was made on the community, and the people were heard saying "The Evangelicals are the true Christians, and the priests the real destroyers of the law of Christ."

Jews at the Paris Exhibition.

HAVING resolved that no Jew or Jewess should leave the Paris Exhibition without receiving copies of the Scriptures, or having heard the Gospel, Rev. A. and Mrs. Sternberg, with other workers, have pursued with commendable earnestness their efforts for the attainment of this object.

As a result many Jews have learnt to appreciate the New Testament. In a recent communication, Mr. Sternberg writes:—"As we have to do, so to speak, with a world of Jews congregated in one particular spot, we hear from their lips their religious opinions, convictions, aspirations, and phases of belief, which impress one with the marvellous and astounding tenacity with which they still hold to their indestructible future destiny as a nation. There is a solidarity among them which no power on earth, be it ancient or modern, has hitherto been able to weaken."

It is proposed to follow up the Exhibition work by reopening missions in France, as well as strengthening other foreign and home missions. The office of the British Society for the Propagation of the Gospel among the Jews is at 9, Great James Street, Bedford Row, London, W.C.

Naples.—The Church here continues to grow, and has opened a new station in Vamero, in response to the wishes of many residents in that district. Signor Gay, junior, has been appointed by the Central Committee of Evangelization as assistant to his father in the widely-extended work in and around Naples. Dr. Gay has been invited by the important parish of San Giovanni in The Valleys to the pastoral charge there, in succession to Rev. W. Meille, who has been laid aside by illness.—*A Voice from Italy.*

London Tent Campaign.

"RALLY" AT EXETER HALL.

SELDOM has Exeter Hall been the scene of a more crowded and enthusiastic meeting than that of the concluding "rally" of this year's London Tent Campaign, held on Tuesday evening of last week.

Long before the time fixed for commencement, the entrances had to be closed, and the crowds which subsequently arrived thronged to

THE OVERFLOW MEETINGS

in the Examination Hall and Theatre of the Royal College of Surgeons on the Victoria Embankment.

In Exeter Hall, the meeting was full of spiritual vigour. Conventionalities were forgotten in such an atmosphere of revival. Nor was this to be wondered at, for the majority of those present were young converts or Christians who had received stimulus during the campaign. The singing was led by a large choir. Among the pieces rendered were two hymns written by Messrs. L. Weaver and Van de Venter respectively, and set to music by Professor W. S. Weeden.

Mr. T. A. Denny presided. He was supported by members of the tent committee (which includes some well-known friends of evangelistic enterprise) and by the prominent workers engaged in the campaign. After prayer, led by Mr. C. Russell Hurditch, the chairman gave a hearty and sympathetic address, in which he praised God for the renewed proofs supplied by the tent work, that men and women who will not attend church or chapel are attracted by the homeliness and freedom of the tent services, and hear the Gospel willingly. Dealing with the financial position, Mr. Denny said it had been anticipated that £3,000 would meet the outlay, but owing to the poverty of the congregations in many places there remained a deficiency of £800.

Dr. L. W. Munhall followed with a stirring address, in which he reminded his hearers of their obligations to the masses. The Church is not to sit waiting in cloistered halls, but is to go forth

TO SEEK THE WANDERERS.

The Church cannot evade her responsibilities in this matter. Her glorious Head commands: "Go ye into all the world and preach the Gospel to every creature." The welfare of the State also demands it. We may have many and wise laws, but they will prove ineffectual unless the law of Christ is operative in the hearts of the people. It was the revival under the Wesleys and Whitefield which saved Britain from following Bolingbroke and the deistical party, as France followed Voltaire. The very existence of the Church depends upon her seeking the lost; if she fails to undertake the mission, spiritual inanition ensues. Reformatory enterprises have their value, but the chief need of London is not reformation but regeneration.

Mr. and Mrs. Baker, the Philadelphian blind singers, whose ministry of song has been much blessed during the campaign, next sang, "I shall know Him," and Mr. Charles Cook bore testimony to the soundness of the work, as evidenced by many letters received from those who have found peace.

Lady Hope received a cordial welcome. In the course of an address which was full of encouragement and practical wisdom, she said that their hearts were on fire at the good tidings they had received of the results of the work. The old Gospel is as fresh and powerful as ever; the bread of life is always welcome. We remember how our Lord said, "I am the light," but we are apt to forget that He also said, "Ye are the light of the world." Filled with his light we may carry its rays to those in the darkness of sin. The Gospel needs anointed workers to proclaim it. Lady Hope urged that the campaign must be continued in scripture teaching for those who have been blessed, and concluded with practical advice to those converts, especially the girls and young women who have to endure misunderstanding in the home circle. She encouraged such to continue in prayer, that their families might meet in unbroken order round the Throne.

Lady Hope next undertook what she described as a delightful duty—that of presenting Mr. Leonard Weaver, the initiator and evangelistic superintendent of the campaign, with a gold watch as a token of respect from the workers. Professor Weeden of New York, who has done much to organize the musical arrangements, was the recipient of a travelling-bag. These brethren briefly expressed their thanks.

Gipsy Smith, who followed, said he was there to say, in the name of the Free Churches, "God bless you." God had given them these

THOUSANDS OF SPIRITUAL BABES,

and they must prove themselves to be worthy fathers and mothers in Israel. With much pungency and telling arguments in favour of evangelism, Mr. Smith bade his hearers not to be discouraged by cold critics who say deprecatingly, "I *hope* this sort of thing will stand." After all, what has been done is but "a drop in the bucket" compared to what may be if the churches will seize the opportunity to co-operate.

MR. L. WEAVER.

From photograph by Messrs. Heaton Bros., 257, Lavender Hill, S.W.

Mr. Bewley Weaver added some forcible words on the attractiveness of the Gospel and the readiness of the people to hear and accept.

Now came one of the most striking incidents of the meeting. Mr. Leonard Weaver invited those who had received blessing through the work personally, or in their families, to rise to their feet as a testimony. People immediately sprang up in scores in all parts of the building, and words of heartfelt praise rang out. One thanked God "for three children brought in." "For my eldest boy," said another. "My father," "My three daughters," "Our family of five," added others; and the hall resounded with fervent thanksgiving, which found united expression in the hymn started by the choir—

I'll never cease to praise Him,
He's done so much for me.

The entire audience rose *en masse* and caught up the chorus with enthusiasm, repeating it again and again. At the invitation of Mr. A. Garstin, treasurer of the movement, Mr. Pengelly, of Deptford, spoke as the representative of the local secretaries. Mr. Pengelly described the processions through the slums, and other means adopted to gather in the people. Drunkards, harlots, and thieves, as well as the respectable, have heard the Gospel, and the mission was gloriously fruitful.

A poor ill-clad woman recently stopped the speaker and handed him a small sum of money for the work. Her reprobate husband had been brought to the Lord, and in gratitude for the extraordinary change in him, she had resolved, if he should persevere in the good way and seek employment, to give one-half of his first day's wages. He obtained some work immediately, and was paid 2s. 9d. for it. Accordingly, his wife insisted on donating 1s. 4½d., even before obtaining necessaries for herself. This is one instance of many which show how generously the poor contribute to the funds.

Subsequent speakers were Mr. Charles Inglis and Mr. William Grove, who, with many other evangelists, have prosecuted the Campaign with such faith and energy; and after Madame Annie Ryall had sung, "When Israel out of bondage came," the meeting terminated, after prayer by Dr. H. Guinness, with an announcement by Mr. Weaver, to the effect that it is hoped, by renting or erecting suitable buildings, to find a means of continuing the work through the coming winter.

The Effects of Revival.

WHILE in Scotland I often heard persons refer with deep interest to the revival in Cambuslang in the year 1742. There were only about 900 people in the parish, and yet 500 professed conversion. Preceding that work, there was daily prayer for twelve weeks, generally in tents. Whitefield preached twelve sermons to people coming from near and far, often totalling 20,000. After his visit, at the first Communion, 17,000 sat down to the tables which were spread under the tents. It is said that no fewer than 40,000 people assembled to see this solemn act. This seems incredible.

The question arises, what were the permanent results of these marvellous gatherings? A careful student of the history of those times can easily learn the facts. Profanity, which had been very common, was almost unknown; nearly every house in that locality became a house of prayer; old enmities were forgotten; religion became a controlling principle in men's businesses; infidels and scoffers were silenced, and forced to exclaim, "There is indeed a difference between him that serveth God and him that serveth Him not."

I saw meetings, somewhat similar to the above, in the southern part of Scotland, in Glasgow, Aberdeen, and many other places in 1861. Sometimes the interest was so great that they continued nearly all night. Three and four churches were sometimes crowded by those who gathered expecting to get into one church. It was not an unusual thing to be obliged to walk to the pulpit or platform on the solid shoulders of men packed together. I have seen this done, and have had to do it myself. There are times when, in answer to much prayer, people with terrible earnestness pay heed to the admonition, "Seek ye first the kingdom of God and his righteousness."

Last winter at Allen University, Columbia, Ohio, a work began at our first meeting. There was such power and deep conviction of sin, that though we were there for only one service, all the lectures for a whole week were suspended, and a large proportion of the students, who before had not been Christians, professed conversion. I have often heard from them since, and the work has been blessed, and permanent in its results.

Is not God still saying to his people in many places—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it"?

E. Payson Hammond.

The Late Mr. John Davis,

THE DORSET EVANGELIST.

I FIRST became acquainted with my late much-valued friend in the days of early youth, but when he already had a wife and several children fast growing up. He was then settled in business at Crowcombe, in Somerset; but being even then an active local preacher of most promising zeal, I was often his companion on the road to one or other of his cottage services. Having at that time lately removed from the neighbourhood of London, I was greatly struck with the extreme picturesqueness of the country, and with the old-time manners and modes of life of the farmers and others. The short range of the Quantocks come inland from the Bristol Channel about seven miles, and at one point touch "Taunton's fruitfull Deane." All about, there were memories of Wordsworth and Coleridge, as well as of Crosse, the philosopher of that hill country, whose romantic home had been "where seaward Quantock stands."

John Davis was born in 1822, at Crowcombe, where his father held a position as an easy-going and well-paid bailiff under the ancient family of Carew. John attended the National school; he went to church on Sundays; he duly reverenced his superiors; but, meanwhile, religion was at such a low ebb in the Quantock village that both parents and children were quite ignorant of the Gospel. It even became the fashion to hate and persecute all such as showed any evangelical enlightenment. Until he was twenty-five, John was a kind of local Saul of Tarsus, who breathed out threatenings against all "Methodists."

The change was sudden and unexpected. Some evangelists held a week-night service in the village, and, notwithstanding that he had formed a plot with some others to dip the preacher in water, the Word reached John's heart, and he became totally changed; and among old comrades he was, for the time being, the wonder of the parish. He passed through a time of great mental distress and of persecution from his family, and so unconsciously underwent a process of preparation for future service. His father declared that he would have preferred seeing his son hanged at Taunton gaol to his turning "Methodist;" and on his joining the Baptist congregation at Stogumber, his mother refused him admission to his home; a daughter of a leading high-born family thought that such a renegade should be tied to a post and have his Methodism whipped out of him. At Stogumber—a village which supplied two victims to Jeffreys' "Bloody Assize" of 1685—the convert found good friends, however. The pastor was a son of Andrew Fuller, and the chapel was a most interesting western landmark of seventeenth century Puritanism. A pastor, who succeeded several years later, was a younger brother of the author of the once popular "Persuasives to Early Piety." To this friend the young evangelist became especially indebted, the bond of sympathy being a very close one. Mr. Davis once told me there were times when he seemed to feel with a strange vividness, which to him was quite unaccountable, that his old glorified pastor was still interested in the salvation of men. Again and again, during long, lonely walks at night in Dorsetshire, he at times became even nervous; he would imagine that he once again saw a well-remembered face at his side, just as though the old days in Somerset were being lived over again.

For some time after experiencing the great change, Mr. Davis was "set upon" by those who disliked evangelical religion; and in some cases there seems to have been a withdrawal of trade custom as a penalty exacted by such displeasure. Our late friend held bravely on his way, however; and I am well convinced that he would sooner have died than show the white feather to the enemy. But as is commonly the case under such conditions, the tide soon turned, and when all things seemed to be against him, he found himself on the way to distinguished conquests.

Take this early example. The highborn young lady, who had thought that young Davis should have been tied to a post to have his "Methodism" whipped out of him, lived to see things in a different light. One day this lady called on old Mrs. Davis, when the latter had a letter from her son John. Although she had as yet hardly got rid of her prejudices, the lady still seemed to speak in an altered tone, and even asked to be allowed to take the letter—which was full of Gospel truth—to her home. In her turn, the once proud lady now herself underwent the mysterious change. She who had so bitterly opposed the poor local preacher, now began to show the most lively interest in his work. He was supplied with evangelical literature for distribution; he was commissioned to see that all the cottagers of Crowcombe had Bibles, and any copies needed were freely supplied. The lady next purchased books from the Religious Tract Society sufficient to found a lending library in the village. In addition to all this, when she thought he needed rest and change, this lady invited Mr. Davis to Brighton, where she and her family then lived, all travelling expenses being paid.

From Photograph by Mr. W. Pouncy, Dorchester.

For some time longer, Mr. Davis continued to work as a local preacher in and arouud Crowcombe, while earning his livelihood at his trade. Some very striking conversions occurred, and, in one case, a man who became a happy church member was called upon just when about to commit suicide. Then, when in 1862, the Western Association of Churches decided to break new ground by employing evangelists, Mr. Davis became one of the first of the agents engaged, and he entered on the district in Dorset, embracing eighteen parishes, and having a circuit of over fifty miles, in which he continued for thirty-eight years. On calling at one cottage and offering a tract, Mr. Davis was accosted with, "Come in; thou art come in answer to prayer;" and then the truth came out that such an agent had been prayed for during two whole years. At first Mr. Davis and his family settled in Charminster; but soon afterwards he removed to Piddletrenthide, seven miles nearer Sherborne, and there his headquarters remained until he died on the birthday of his old and steadfast friend, C. H. Spurgeon, June 19, 1900.

When Mr. Davis first settled in Dorset, he found that there were 12,000 persons living in the eighteen parishes which constituted his sphere of labour. At first it might seem something like trying an experiment; but ere long the evangelist and his work grew so much in favour with the common people that he seemed to have become indispensable, so that while some marvelled that such an agent had for so long been done without, one member of the Evangelistic Committee said that he would pay the entire cost himself rather than have such effort suspended. Mr. Davis possessed what one friend described as unique gifts for dealing with individuals; and, in addition, he soon commanded the respect and admiration of all classes, including the Established clergy and ministers of all denominations, as well as persons of the highest social rank. His tracts might at first be rejected, but in the end they were sure to be civilly received. In the early days of the City Mission in London, the work was occasionally a service of danger; and it has been known for a missionary to be actually killed in his district. The symptoms of opposition were sometimes very similar in the Dorset country-side. At all events my late friend once pointed out a cottage where a man had threatened to stab him if he did not at once retreat. "He didn't allow no strangers there," he remarked, and was otherwise demonstrative and threatening. But the intruder replied that he had come with good news. "Good news, eh; what was it?" That Jesus Christ came to save sinners! The situation at once changed. "Oh, if that be wot yer come for, stay as long as yer like; my wife wants someone like you to talk to her." In numbers of similar cases Davis would compel the enemy to make a willing and unconditional surrender.

On more than one occasion I visited Mr. Davis in his wide district, and was thus well able to judge of the character of his work. When he removed his headquarters to Piddletrenthide, he got a chapel erected there at a cost of £600, and to this was attached a well-attended Sunday-school. At Buckland Newton there was another chapel with a house attached to the mission. Religious services were also regularly conducted at Broadmayne. There was also a chapel at Bradford Peverell; while, through Mr. Davis's instrumentality, a chapel was likewise erected at Winterbourne Abbas. Thus, through his own individual energy he had everything thoroughly organized and the whole work well in hand. Nothing could well be more striking than some of the conversions which occurred; and while want of space precludes details being given, there are friends who think that no more effective way of stimulating

popular enthusiasm in country evangelistic work could be suggested than to issue a biography of John Davis, giving details of the many strikingly interesting conversions which he was instrumental in effecting. At different dates the late C. H. Spurgeon published four extended articles in the *Sword and Trowel*. The evangelist's only son was also admitted into the Pastors' College, and is now settled in the ministry at Ottery St. Mary, Devon. Other good friends were found in London; and at the town house of one well-known family, near Hyde Park, he was hospitably entertained whenever he visited the metropolis. Mrs. Davis, who died some years ago, was a true helpmeet for her husband. In addition to the son just mentioned, four daughters survive, two of whom are unmarried, while all are worthy of their honoured father. G. Holden Pike.

Soldiers' Hotel for London.

In good time Lady Hope has taken up the cause of the troops about to return home. Writing recently, she said:—

Now that the wounded and invalided men are returning from Africa in such large numbers, we are feeling most acutely the want of a place to accommodate them. A soldiers' hotel, or central home, in London is the pressing need. A very large proportion of those who are sent home partially recover on the voyage; they do not require, or do not enter, the distant convalescent homes, which are invaluable, no doubt, to those who come straight out of hospital and still want nursing.

Good food is absolutely essential to the present and future health of these men; but, alas, the greatest danger they can have is the continual offer of drink, which is the general hospitality shown them in our streets. Surely, when the whole country is ringing with their deeds of bravery, and every heart is beating with gratitude to our soldiers, we might be permitted to offer them something better than this. I would have an excellent temperance bar and the best cooking provided for them; both beds, food, and reception rooms being offered at very moderate prices.

Our soldiers on furlough, as well as those just discharged, both greatly need this centre. There are two classes of men for whom we desire to provide—the unmarried men, whose families often live in crowded rooms in parts of London which are not healthy, and where they really cannot now find accommodation; the other class is that of married men, who really have a room which they can return to, shared by the wife and children. Here they can sleep, but they still need good food and a place in which they can meet their friends, and find some well-deserved rest after their long toils.

Lady Hope's suggestion has met with hearty approval on many hands. Lord Wolseley has not been slow to express his conviction that a Home of the nature described "would be of great benefit to many soldiers returning from South Africa." His lordship adds that he wishes Lady Hope every success in starting and working the Home. At length her ladyship's plans have taken a definite form, and she writes:—

Everything is in readiness now, and premises can be obtained. We wish to offer invalids a comfortable resting-place during the part of their furlough which they spend in London, as well as to keep them under the moral influences of a good home, without the restrictions of ordinary Soldiers' Homes. The house will be open all night, a night porter being on duty to receive them if necessary. The cold nights are coming on, and it is of the greatest importance that there should be no delay in carrying out this scheme.

I could occupy a great deal of space in detail, about the cases of men who are suffering, and have suffered most severely, from the lack of such a shelter, and their continual exposure to the offer of drink, without being able to obtain shelter, bed, and food at a reasonable rate, and without the possibility of payment from their limited resources.

All the Funds hitherto which have been gathered from a charitable English public have been bestowed on the wives and families; it is the men now that are wanting help. A sum of £5,000 is required to start and run this Hotel.

Communications should be addressed to Lady Hope, at 7, Connaught Place, London, W.

Street-Preaching in Ireland.

A MEETING in connection with the Open-Air Mission for Ireland was recently held in the lecture hall of the United Presbyterian Church, Abbey Street, Dublin, presided over by Rev. R. C. Hallowes, of Arklow, who may be described as the champion of street preaching in that unrestful country. Addresses were delivered by Revs. T. W. Cairns, H. J. Ransom, and J. W. Harrison (curate of Arklow), and Mr. Walker, one of the missionaries, also spoke.

The report for the past year is prefaced by a touching anecdote of an old man who lay a-dying, a convert from Rome, passing away in peace and triumph, and with this remarkable testimony, "If God were pleased to let me live my life over again, I would spend it going from town to town preaching the Gospel in the market places." During 1899 forty towns in the south and west heard the Gospel message proclaimed in the streets through this young but vigorous society, whilst in Ulster about 400 open-air services are held every week.

Opposition has now taken an organized shape the Urban Councils of Queenstown, Cork, Galway, Athlone, Blackrock, and Tullamore having distinguished the first year of their existence by passing bye-laws to stop the preaching, but in vain. During the year upwards of 3,000 Gospel addresses were delivered by the regular workers, assisted by 200 volunteer helpers, and heard by many thousands who would not enter a tent or mission hall.

Y.M.C.A., Stratford, E.

MEETINGS for men were held on three successive evenings last week, in the Town Hall, Stratford, which seats about 1,500.

The first of the series was by Dr. Harry Guinness to a crowded house. It may be described as a lecture to men on "Man; his body, soul, and spirit; with primary reference to the use of the body." With the authority of a medical man, well instructed in his subject, the lecturer appalled his audience by a vivid portraiture of vice, and its terrible results, giving instances where the youth's first fall wrecked his whole life, and, in the solemn words of Scripture, brought "rottenness into his bones," and consigned him to an early grave.

The great audience listened with gravest attention. About ten minutes before the close, the speaker made a five minutes pause, saying that he had a few more important words to speak, but that any who wished could retire then. Not a score left, and for ten minutes Dr. Harry urged the acceptance of Christ as the Deliverer from the thraldom of evil habits, and as the Giver of eternal life. He urged those who trusted Christ to rise, and the whole house rose. This was not what the speaker wanted; he therefore explained, that he only wished those to stand, who knew that they were saved, and begged the rest to resume their seats. Two-thirds, or more, did so. Those who now determined to forsake sin and accept Christ, were asked to rise; they did so in numbers, and upon a further invitation to prove the courage of their convictions by going into the inquiry room, a stream of men—young, middle-aged and older, at once flocked in.

I never saw a more remarkable men's meeting. Many must have shuddered or despaired, or hoped, as the word pictures passed before them. But the rapt attention never swelled into excitement. There was no forcing, no persuasion, no pressing to rise; the appeal to reason and conscience, to forsake sin, and turn to God, needed nothing of that kind. And the after-meeting was of the same subdued character, all the mightier on that account. Many came out on the Lord's side.

The following evenings had for their subjects, Drink and Gambling. The speakers were Rev. G. Gladstone (Glasgow), Rev. J. Wilson (Woolwich), and Rev. H. F. Pegg (of St. Leonard's), whose addresses were all excellent. "Altogether," writes the secretary, "we are greatly encouraged, and are thankful for what has been accomplished." M.

The Evangelization Society.

DESCRIBING the work during the recent tent season, Mr. John Wood writes:—The tent season which has just closed has again given us much cause for thankfulness to God. In spite of the weather being at times trying, we have had many missions of an unusual character, and in which God's grace and power have been singularly manifested. The Society is averse to tabulating results, as we know so well that these are known to God alone; nevertheless we have had testimony from many telling of their own conversion to God, and letters from numerous clergymen, ministers, and others, speaking in the highest terms of the work, and of manifest results. The number of such letters is so large that none except those in the office are aware of the great things God is doing through the evangelists.

During the season we have taken about 200 tent missions, in which thousands of evangelistic addresses have been delivered, reaching hundreds of thousands of our needy population. We endeavour to conduct the work carefully, wisely, economically, and without any extravagance. Our office expenses are kept so small that practically all the money contributed goes directly to the work. Moreover, every evangelist is urged to keep clear of all subjects but the Gospel, and to preach it lovingly, clearly, faithfully, so that every address must be "unto life or unto death."

It may surprise some to hear that 70 per cent. of the Society's work in England and Wales is done in tents, town halls, mission halls, soldiers' homes, and buildings of an undenominational character, although we are ever thankful to receive invitations from clergymen and ministers, both in England and Scotland, for help in denominational buildings if others cannot be offered, the one and only essential thing in all our work is, that the motive and object should be the conversion of souls, and the strengthening the hands of God's people. The expense of the tent work has been between £3,000 and £4,000, and we have, as usual, heavy charges before us for repairs and renewals.

Strangers' Friend Society.

HOW many of the multitudes constantly coming into the metropolis, from the towns and villages of this and other lands, have to realize the loneliness of a great city, especially when sickness or other misfortune assails them, and they have no earthly friend near to help? Nor is it so merely with fresh arrivals, for thousands habitually residing in our midst find themselves equally friendless at such times. A young widow, weak and helpless, and without food or fire, was visited on a bitterly cold winter's day by a visitor of The Benevolent or Strangers' Friend Society, whose special work is the assistance of such cases. Very early one morning, her husband, as usual, proceeded to work, and in course of it was drowned three hours later. Since then (though often hardly able to crawl about) she had gained a precarious livelihood, for herself and child, by needlework of the worst-paid kind. Immediate relief was given, and continued until she was well enough to enter afresh upon life's struggles.

Those in need, irrespective of religious persuasion—as members of the same human family—are at all times treated alike by the Society, and each receive assistance as far as funds permit. The visitors always carry to the homes of the afflicted the Gospel of Christ in addition to temporal help. The Society likewise renders its subscribers the service of investigating cases brought to their notice, but into the merits of which they themselves have not the time to enter.

There are 160 visitors—all gratuitous agents—engaged in the Society's Good Samaritan work the year round, and for the last 115 years it has, without any break, been persevered in. There is plenty of need for a large extension of such service, instead of having to contract it, through want of funds. Convalescent Home and Hospital letters, as well as clothing, are also most acceptable gifts. The office of the Society is 121 (late of 52), Finsbury Pavement, E.C., and the secretary is Mr. B. H. Gerrans.

Literature for Seamen.—Gifts of books, magazines, tracts, &c., are gratefully received by the Thames Church Mission, for distribution among sailors and others on the River Thames. The secretary is Mr. F. Penfold, 31, New Bridge Street, London, E.C.

Bandages and the Gospel.

Mission Hospital Ship, "Queen Victoria," North Sea, 54° 43' North lat., October 4, 1900.

ADRIFT on the North Sea! This may cause some who read this to conjure up visions of shipwreck and disaster, and these also are all too common amongst the great trawling fleets which, summer and winter, year in year out, carry on the great fishing industry far out at sea on the notorious "Dogger Bank." In our case, however, it only means that we have, for the time being, lost the whereabouts of the steam fishing fleet—the Game Cock of Hull—to which we are appointed; and emphasizes the new difficulty that we now have to contend with, namely, trying with our sailing hospital-ships to keep touch with and follow up the steam fishing vessels, that are constantly changing their position according as the amounts of fish taken in the huge trawls may vary in quantity and value. Could our friends ashore *see* the efforts made by our skippers to keep their fleet within sight or reach, *realise* the anxieties of being adrift, not knowing what needs may arise demanding instant help and skilled assistance during the days it sometimes takes to rediscover a fleet once lost, *know* the hours that are spent aloft vainly scanning the empty horizon, the hopes that arise when smoke is descried in the expected quarter, that may after all turn out to be some tramp steamer bound "across"—how much greater would be the sympathy bestowed upon

THE ANXIOUS, WEARY MAN IN CHARGE,

who is longing to be amongst his fisher friends, to tell in a simple way the story of redeeming love, and how much more frequent and earnest would be the prayers that ascend to the throne of grace on his behalf.

The "Royal National," then the plain "Mission to Deep Sea Fishermen," was founded in 1881, when the attempt was first made to carry the Gospel to the fishermen amidst their familiar surroundings, and show in practical form the gracious sympathy and pitiful love of Christ to them, whilst carrying on their daily work, by our sharing their lives of dull monotony, and their common perils and misfortunes.

The start thus made in humble dependence upon Almighty God was richly blessed, and the Mission has through nearly twenty years been the constant friend and helper of the deep-sea fishermen afloat and ashore. The writer will never forget the first night he spent at sea as a mission surgeon to one of the largest fleets of fishing vessels—sailing craft they all were then. It was in the month of February, nearly seven years ago, and after a stormy passage from London in a steam fish cutter, the Short Blue fleet, now non-existent, was reached, and the writer, a dreary-looking object,

MISERABLY SEA-SICK,

was handed into the boat sent to convey him to his proper quarters on the mission ship *Albert*. That night one of the memorable gales of the North Sea broke over us, and when the scattered fleet could reassemble, it was found that no less than nine vessels in this one fleet alone had foundered, two of them with every soul on board. It was with mingled feelings we gathered in our fore-cabin with the skippers from various vessels around us, to return thanks to Almighty God for our safety and welfare through the gale, and to commend to our loving Father in heaven the widow and the orphan weeping for those never to return "until the day break and the shadows flee away."

What stories some of these old sea-dogs can tell, stories of stress and heroic endurance, of gallant rescue and deeds of bravery! What stories, too, one hears of suffering patiently endured in times past, when no help could be obtained! What marks many of these men bear, telling a tale of injuries untreated and accidents untended; the hospital steward and surgeon's mate has just been showing me his fingers scarred and distorted, the trademark of the fishermen in days when

"BANDAGES AND THE GOSPEL"

were unheard of on the North Sea. Simple-minded, kind-hearted fellows these fishermen too. It would do many a landsman good to hear their honest voices rolling out some of the good old tunes that somehow are being forgotten ashore. Their simple faith and trust in God are often a reproach to many of us, who forget that "it is the Father's good pleasure to give us the Kingdom."

Our present burden is the lack of funds, and our work is seriously threatened unless the friends of fishermen rally round. Surely this work, which God has so manifestly blessed these past nineteen years to the salvation of many, the healing of the sick and suffering, and the declaration of his love from one end of the North Sea to the other, shall not, now that its first romance is over, be allowed to languish and grow weak for the sake of the needed funds to keep the society in the vigour of its early manhood! The need is great, the call is pressing, and the time is short in which to carry out his last message to us, his disciples and followers—"Go ye into all the world (even the world of waters) and preach the Gospel to every creature." How shall they hear without a preacher, and how shall they preach except they be sent?

FREDERICK W. WILLWAY, M.R.C.S., L.R.C.P.,
Assistant Superintendent, Royal National Mission to Deep Sea Fishermen.

Irish Notes.

ARRANGEMENTS are being made for holding a Simultaneous Mission throughout Ireland, in all Methodist Churches, at the commencement of next year. No undertaking of the sort has ever before been attempted in this country on so large a scale, and it therefore requires a great deal of careful arrangement. Some of the districts are initiating the services by a convention, but in Belfast, which is the largest district, it has been decided to have a general interchange of pulpits on the second or third Sunday in November, in order to announce the matter and bring it before the various congregations. Thus it is hoped that the mission will result in awakening widespread interest and attention.

Colonel Saunderson is strongly in favour of the Government dealing with the ritualistic question. Speaking at Lurgan, he said the most urgent measure at the present time was one dealing with ritualism in the English Church, and he added: "It was as a Protestant nation we had obtained the blessing of God. We had built up our liberty and prosperity upon it, and had become thereby the greatest nation on earth; but if we were to allow our Protestantism to be sapped and destroyed, we could no longer expect the blessing of God, and our prosperity would wither away." To prevent this, he said he would "drive the traitor bands of clerical impostors out of the Church whose bread they have been eating, but whose principles they have betrayed."

There are thirty-eight colporteurs in connection with the Irish Presbyterian Mission, and during the past two months these sold £252 worth of books.

Rev. Dr. Talmage has had large audiences in both Belfast and Dublin. In Grosvenor Hall, Belfast, he lectured to 3,000 persons on "The Science of Good Cheer," and taught several useful lessons in a pleasing manner. He stated that his wife's father was born near Belfast and that he liked Ireland.

The harvest in Ireland this year has on the whole been a bountiful one, and harvest thanksgiving services are now being held in many churches and with more than usual success.

Protestant Reformation Society.

A LECTURE on "The Causes and Preludes of the Glorious Reformation," was delivered last week at Mill Lane Mission Hall, Cheshunt, by Mr. W. A. Limbrick.

At St. George's, Battersea, Rev. A. G. Wilcox has a prosperous "Men's Own" on Sunday afternoons. Rev. Dr. Wright and Mr. Limbrick have addressed the men on Protestantism.

Dr. Wright is fulfilling a series of important engagements at Lowestoft. He has preached the first two of a course of four sermons at Christ Church. The subjects were "Confession of Sins," and "Forgiveness of Sins." The vicar of Christ Church, Rev. David Dickson, M.A., is taking a warm interest in the gatherings.

The Conversion of Children.—Rev. E. Payson Hammond is preparing a new work on the conversion of children. He will be glad to receive authenticated cases of conversion suitable for inclusion in the volume. Mr. Hammond may be addressed, care of THE CHRISTIAN, 12, Paternoster Buildings, E.C.

Welsh Notes.

[FROM OUR OWN CORRESPONDENT.]

AT the recent meetings of the Anglesey Temperance Association, it was decided to send a message to church officers of various denominations urging them to come out strongly in favour of total abstinence. The churches were also urged to refuse to elect to office those who are not abstainers. It was further decided at the Association meetings to institute a temperance examination, the subjects in the three classes to be "The Report of the Royal Commission on Licences," "Doctors and Drink," and "The Catechism of the Four-fold Pledge."

The meetings of the Welsh Students' Christian Union at Bala were highly successful. Representatives were present from the various colleges of the Principality. Papers were read and addresses delivered by several well-known ministers. The missionary meeting was attended by returned missionaries from the foreign field.

The Welsh Young People's Christian Union is yet in its infancy, but the programme it is promulgating shows it to be possessed of much vitality and hopefulness. District meetings are to be held in various parts of the Principality, and provision is made to affiliate Young People's Societies already existent should they so desire. It is contemplated to bring out a quarterly magazine in connection with the Union.

The meetings of the South Wales Calvinistic Methodist Association, held at New Quay, in Cardiganshire, were well attended. Ministers and deacons from the southern part of the Principality attended in considerable numbers. Some of the meetings were devoted to the discussion of Connexional affairs, while others were set apart for preaching. The Association will not meet again until the spring of next year.

The Twentieth Century Funds of some of the Welsh Nonconformist bodies are making good progress. The Welsh Wesleyans have collected over £15,000, which will go to swell the total of the Million Guineas Scheme. At the recent meetings of the North Wales Synod £500 was promised in one meeting alone. Out of the £20,000 which the Welsh Congregationalists have set themselves to collect, over £10,000 has already come to hand. About £6,500 of this amount has already been loaned to weak churches at a low rate of interest.

It is pleasant to be able to record an instance of generosity upon the part of a Welsh nobleman—himself an Anglican—towards one of the Nonconformist bodies of the Principality. The lease of the Welsh Baptist chapel at Llandudno having recently expired, the landlord, Lord Mostyn, has renewed the lease free of all charge. This is equal to a gift of £600 to the cause.

The Welsh Calvinistic Methodist Book-Room is to be congratulated upon bringing out an exceedingly useful series of penny booklets, dealing with subjects affecting the welfare of all. Some of the subjects written upon are "Marriage," "Christians and the Drink Traffic," "This Great Evil," and "The Testimony of Medical Men with regard to this Great Evil."

Last week the Welsh branch of the Bible Society in Liverpool held its annual gatherings. Meetings were held in three places simultaneously, and were attended by several prominent Welsh ministers. From the report submitted, it appears that since the formation of the Welsh branch in 1834, it has collected no less a sum than £32,031 19s. 4d. towards the funds of the Bible Society. During the same period the same auxiliary has distributed 19,914 Bibles, 25,129 Testaments, 4,585 portions of Scripture amongst the Welsh inhabitants of the great city on the Mersey.

Little more than a year ago Wales mourned the loss of one of her best and noblest sons, Mr. Tom Ellis. The uncrowned king of Wales — king because of his goodness, as much as because of his ability—was the object of earnest admiration on the part of all creeds and classes. Since his death a committee has been at work securing subscriptions for a memorial, and has just decided to erect a statue at Bala, and to found a Tom Ellis scholarship.

The Welsh Baptist Union is to meet next year at Porth in the Rhondda Valley. The president-elect is Dr. J. A. Morris, of Aberystwyth, while Dr. W. P. Williams, of Landore, editor of *Saren Cymru*, is to fill the vice-chair. The secretarial work falls to the lot of Rev. E. Edmunds, of Swansea.

Lantern Lectures.—Messrs. Eyre and Spottiswoode, Bible Warehouse, Great New Street, E.C., indicate that they have secured the services of several well-known writers to prepare lantern lectures, copies of which are sent (with slides) for a small fee to societies, institutions, schools, &c. Particulars will be forwarded on receipt of stamped addressed envelope.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

*The Spotted Tiger Foiled.**

MY camp was pitched in a valley between mountains towering up 4,000 feet above the sea, and 1,700 feet above my tent. I had been visiting, instructing, and encouraging the little Christian congregation there, and preaching in all the surrounding towns and villages for several days. It was necessary to move camp that day to another cluster of Christian villages on the other side of the mountain, many miles around by a tortuous route through the valleys. . . . There are many wild beasts inhabiting these mountain jungles: wild boar, deer, Indian elk, hyenas, jackals, wolves, an occasional striped tiger, and more spotted tigers. . . .

The spotted tigers have spots like a leopard, but are not leopards, for they have claws like a tiger and cannot climb trees as a leopard can. In size they are between the royal tiger and the leopard. In disposition and habits they are tigers, and they have a tiger's strength. A friend of mine, from an opposite hill, saw one of them spring upon a small horse, kill it, suck its blood, and then drag it to its lair in the mountain recesses. The spotted tigers do far more damage in our region than the striped, as they are much more numerous. If one gets a taste of human flesh, nothing else will satisfy it; but such diet soon makes it mangy and shortens its life.

We usually carry arms through these mountain jungles, but that day I had none. I had made the ascent of 1,700 feet, and, walking along the west slope of the summit for a quarter of a mile, I had crossed over to the east side of the rocky crest.

It was now one hour before sundown of a cloudy, drizzly afternoon. I had my double umbrella, black inside and white outside, for fending off both sun and rain, but had closed it over my hand, without clasping it, to go through a narrow opening in the bushes. I had crossed a little open grass-plot of a few rods, and was just entering a narrow footpath through the mountain jungle that would take me down to the east foot of the mountain, where I was to meet my pony.

Suddenly a spotted tiger sprang into the path between the bushes and disputed the passage. I saw at once what he wanted; only great hunger impels these tigers to come out during the day; he had had no breakfast, and wanted

MISSIONARY MEAT FOR SUPPER.

I did not wish him to have it; I had an appointment for that evening with the people of three villages, and wished to keep it. He stood in the only path through that dense mountain jungle, glaring at me. I eyed him intently, and, gaining his eye, held it while I formed my plan.

It is always best if a scrimmage is to take place to be the attacking party. My old grandmother used to teach me that everything would come in use within seven years, if you only kept it, When I was a boy I had gone out among an Indian tribe in Michigan, and learned their warwhoop. I had kept it for thrice seven years, but it proved trebly serviceable then. When my plan of attack was formed, springing forward toward the tiger I raised this warwhoop, and at the same time suddenly opened my double umbrella.

What it was that could so suddenly change a perpendicular dark figure into a circular white object, and at the same time emit such an unearthly yell, the tiger did not know. He stood his ground, however, until I dashed forward, and, suddenly shutting my umbrella, raised it to strike him over the head. It seemed instantly to occur to him that I was the more dangerous animal of the two, and that one of us had better run; as I did not, he did. Springing aside, over a bush, into the open ground, he made for the crest of the hill which I had just passed. His spring was the neatest specimen of animal motion I had ever seen. His forepaws were stretched straight out, and he had his nose between them. His hind feet were stretched equally straight, and between them his tail. Straight as an arrow he went through that opening. . . .

Putting my head with its big white sun hat into the opening, I once more raised the warwhoop. Down he dashed again with impetuosity. Withdrawing my head until he slackened his pace, I repeated the operation, and on he dashed, and so continued, until I had seen him cross the stream, and go up into the woods on the opposite side of the valley. Then, feeling sure that I could see no more of him that day, I turned and wended my way down three miles to the foot of the hill, mounted my pony, and kept my appointment.

I am thankful to say that such incidents are not common in our preaching tours. I have never known of a missionary being seriously injured by ravenous beasts or venomous reptiles. But such an incident forcibly reminds us of the protection promised in the last few verses of the Gospels of Matthew and Mark, in connection with the giving of the Great Commission, and that promise is wonderfully fulfilled.

* Extracted from "The Cobra's Den," a remarkably interesting book, by Rev. Jacob Chamberlain, M.D., D.D. (3s. 6d., *Oliphant, Anderson, & Ferrier.*)

"Well Done, the Little Ones!"

RESULTS OF THE PRIZE COMPETITION.

ONCE more I am happily able to congratulate a large number of my "boys and girls" upon their success in the Quarterly Prize Competition. Some of them "worked very hard," they tell me, and I can quite believe it; and so did my helpers and I in correcting the multitude of papers. *Our* prizes consist partly in seeing such a long list of names, and still more in thinking that you all know a good deal more about Jeremiah than you did a month or two ago!

But how is it that the papers are done better by *the younger* than by the *elder* members of *each division?* Why should boys and girls of ten be beaten by those of eight; or of seventeen by others at fifteen? This is a matter I hope will receive attention; not that I want the younger ones to do worse papers, but the elders to do better ones. As it is, I am reminded of Dr. Moffatt's story of the appearance of the first *waggon* in a certain part of Africa, when the people were so surprised that the little wheels kept ahead of the big ones that they ran alongside, crying out, "Well done the little ones, well done the little ones!"

PRIZE LIST.

FIRST PRIZES.

Division I.—Jessie Palmer, Edward Wheeler, Annie Wood, Willie Hooper, Alice Crang, Isabel Goudge.

Division II.—Gladys Phipps and Dudley Toye (Special Prize), Edith Harvey, Duncan Campbell, Marjory Dyke, Pringle Wilson, Walter Fleet, Kathleen Slark, Edith Wheeler, Elsie Hanson, George Locke, Vera Dickinson, Clarice Gale, Hetty Hill, Herbert Braddon.

Division III.—Frank Wilson, Llewellyn Dale, Willie Palmer, Nora Read, Blanche Lindup, Kathleen Pasley, Dolly Salt.

Division IV.—Nellie Dowsett, Charlotte Millar, Lewis Morice, Ruth Pledger, Isabel Phipps, Frances Burnett, Emily Bridgewater.

SECOND PRIZES.

Division I.—Kathleen Pincott, Catherine Cope, Madge Wilson, Cecilia Kerr, Mildred Morgan, Alice Reid, Hope Robinson, Queenie Wakeford, Cecile Wright, Leonard Picknell, George Graham Brown Ellen Wyatt, Eddie Palmer.

Division II.—Dorothy Morris, Dorothy Daintree, Philippa Kerr, Isabella Morrice, Frank Thompson, Agnes Fullarton, Mabel Fleet, Betty Stocks, Ella Hake, Isabel Inglis, Colin Graham Brown, Winifred Harvey, Florence Wilde

Division III.—Polognia Daws, Susie Cumbers, Henry Schwartz, Elsie Ridewood, Olive Tritton, Agatha Ward, Violet Shaw, Grace Kerr, Margaret Morris, Mary Levine, George Crawford.

Division IV.—Clara Brown, Louisa Walker, Mary Cheal, Maude Naylor, May Rodgers, Elsie Goudge, Randolph Daintree, Marion Richards.

FIRST CERTIFICATES.

Division I.—Dorothy Havergal-Shaw, John McMurray, Beryl Reid, Ella Berryman, Lily Findlater, Mansfield White, Violet Davidson, Kitty Fausset, Jamie de Hailes, Annie Levine, Dorothy McMullin, Margery Graham-Brown.

Division II.—Katie Picknell, Nesta Carew, Margaret Clarke, Mai Davidson, Beatrice Hastings, Dorothy Berry, Dorothy Cooper, Aileen Figgis, Elizabeth Hooper, Winifred Garnham, Janet Speed, Mary Hooper, Ernestine Bihl, Lydia Cleary, Dorothy Harris, Gordon Boxer, Oscar Cross, Dorothy Banfield, Cicely Gibson, Mary Law, Eva Browne, Mabel Baker, Stanley Drew, Violet Holford, Raphael Schwartz, Massy Baker, Georgette Hoffmann, Evelyn Guiston.

Division III.—Effie Simpson, Edith Grieve, Gertrude Bristow, Nellie Irving, Grace Charik, Esther Killowich, Kathleen Shepherd, Bessie Cheale, Sidney Law, Theodora Thorn, Grace Spurgeon, David Colville, Dorothy White, Phillis Wright, Emily Jones, Margaret McFadzean.

Division IV.—Mabel de Rusett, Annie Kingsford, Meg Fullarton, Dorothy Patten, Eleanor Hatchett, Evelyn Shaw, Dorothy Kerr, Christabel Bath, Frances Figgis, Ethel Pasley

SECOND CERTIFICATES.

Division I.—Charlie Banks, Marjorie Tracey, Nora Wyatt, Evelyn Tracey, Solomon Finkelstein, Olive Fleet, Ellen McMurray, Lucienne Brabandes, Margaret Kinnaird, Willie Thomas.

Division II.—Harry Bank, Jeanne Faucon, Mabel Weller, Grace Guiston, Elma Cheal, Leah Niels, Lizzie Johnstone, Louise Betts, Maggie Banks, Ami Inglis, May Darroll, Phyllis Boyd, Sydney Robertson, Margery Smart, Ellen Williams, Rose Killowich, Helen McIlroy, Poppie Stidolph, John Colville.

Division III.—Maggie McDougall, Louise Filhol, Albert Lichtenstein, Dorothy Clarke, Graham Pearson, Leah Blumenthal.

Division IV.—Ellen Simmons, Maude McIlroy, Eileen Hill, Frances Stileman, Conyers Baker, Laura Percy, Myra Hunt, Grace Hawkins, Annie Colville, Eleanor Bennett, Ethel Weller, Edith Purkiss, Alice Cady.

HONOURABLE MENTION.

Division I.—Dora Simmons, Emily Norris, Daniel Morris, Henry Colville, Harold Berry, Dorothy Mace.

Division II.—Isaac Tushinsky, Marie Denizot, Kenrick Wakeford, Constance Locke, Jacob Michaels, Margherita Perlmann, David Soltau, Samuel Schwartz, Joseph Elkin, Archibald Thorn, Rachel Blumenthal, Ferdinand Sosnovich, Stanley Soltau, Annie Horstcraft, Sarah Finkelstein, Kathleen Heckford, Edith Banks.

THIS WEEK'S BIBLE SEARCHER (No. 250).

BIBLE CLOCK.

Make a circle to represent a clock; mark off the hours from one to twelve; and taking the word Trust for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

ANSWER TO LAST SEARCHER (No. 249).

1. B. Mark vi. 50.	7. H. Mark vii. 14.
2. E. Mark vii. 34.	8. A. Mark ii. 14.
3. L. Mark i. 24.	9. Z. Ezek. v. 13.
4. T Mark v. 31.	10. Z. Mark. iii. 17.
5. E. Mark ix. 13.	11. A. Mark vi. 4.
6. S. Mark i. 44.	12. R. Mark viii. 32.

Belteshazzar—or Daniel, Dan. i.-v.

No. 249—Correct Answers (first list) received from:—

A—Arthur Allt.

B—Eric Burton, Adeline Baker, Ella Berryman*, Eleanor Bennett, Ada Blencowe, Mabel Baker, Robert Bushby, Emily Bridgewater*, Christabel Bath*, Violette Birney, Edith Blenkarn, Gertrude Bristow*, May* and Gordon* Bligh.

C—Ida* and Mabel* Cole, Hannah Chapman*, George* and Oscar* Cross, Lydia Cleary*, D. Campbell, Anna Chanyen*, Sophie Cohen, Gladys Clark, Elma* and Josephine* Cheal.

D—Stanley Drew*, Nellie Dowsett*, Kitty and Violette Donaldson-Selby, Esther Dickson, Ethelwyn Dennis*, Dorothy Daintree*.

E—Eddie Ecroyd, Esther and Robert Everitt.

F—Olive, Mabel and Vincent Fleet, Lily Findlater*, Kitty Fausset*, Norris and Percy Fitch.

G—Clarice Gale*, Alex. Goudge*, Cicely Gibson*, Margaret Guillaume*.

H—Myra Hunt*, Dorothy Havergal-Shaw, Nellie Hatchet*, Kathleen and Dorothy Heckford, John Henderson, Beatrice Hastings*, Willie Hooper, Annie Horstcraft, Eric and Mary Hill, Elizabeth, Mary, and Hilda Hooper, Florence* and Francie* Hoyte, Dorothy Hanson, Eleanor Harriss*, Hetty Hill*.

I—Nellie Irving*, Daisy Iredell*.

J—Emily Jones, Amelia Jacobson, Betty Jacobs, Robert and David* Jameson, Mabel Jenkins.

K—Maurice Kalinsky*, Max Kalb*, Annie Kingsford*

L—Georgina Lichtenstein, Henry, Edward, Mary and Sidney Law, George* and William Locke.

M—Jacqueline and Irene Mabille, Godfrey Miller, Fanny Messenger*, Agnes and Alan Marshall, Winifred Maunder, Edith Margetts*.

N—Blanche Norcock, Daisy Nicholas, Maude and Amy Nottage, Emily Norris, Edith Nash*.

O—Olive and Gilbert Oxley, Constance Osborne*

P—Ruth Pledger*, Leonard*, Katie*, and Walter* Picknell, William and Lizzie Porter, Ethel and Kathleen Pasley.

R—Marjorie and Aileen Roberts, Kate Rosenbloom*, Marion Richards*, Alice Reid, Edward Rainey, Herbert Rugly*, Mabel de Rusett*.

S—Esther Simmons*, Kathleen Shepherd*, Frances Stileman*, Betty Stocks*, Reginald and Hilda Skinner, Gertrude and Amy Simmons, Bessie Symes.

T—Frank Tomkins, Arthur* and Winnie* Taylor, Dudley Toye*, Theodora* and Archibald Thorn, Blanche Thomson*.

W—Madge Wilson*, Daisy*, Lilian* and Rose* Watt, Gracie Winn*, Frank Wilson*, R. and Ellen Williams, Dorothy White, Phillis Wright, Florence Wilde*, Sarah* and Annie* Wood, Stephen Wilson, Ellie* and Nora* Wyatt, Mansfield White*.

Y—Gladys and Maurice Young.

No. 248—Correct Answers (second list) received from:—

A—Irene Ashdown*, Esda Anderson*, Charles Ardley.

B—Dorothy and Harold Berry, Louise Betts, Alan, Charlie and Maggie Banks, Louis Berthe, Emily Bridgwater*, Nellie Bayford*, Dorothy Brooks*, Lucienne Brabandes*, Ernestine Buhl*, Frances Burnett*, Leonard* and Eva* Browne, Dorothy Banfield*, Helen, Busette and Mary Beck, Massy, Conyers and Allen Baker, Dorothy Benson*, Phyllis Boyd, Clara Brown*.

C—Camille Chaseaud, Olive* and Joan* Clarke, David Colville*, Mary Cobb*, Alice Crang*, Nesta Carew, Dorothy Cooper*, Bessie Cheale*, Ida* and May* Cullen, Hyde* and Duncan* Campbell, Elsie Craddock*, Beryl* and Gladys* Calvert, Augusta Clark, May Christie*, George Cross*, Muriel Craigie, Maggie* and Walter Carter.

D—May Darroll*, Gladys Davis*, Constance*, George, Elizabeth and Hilda Drayson, Marie Denizot*, Ralph Daintree, Polognia Daws*, Elmina and Jessie Deane-Roe.

F—Agnes and Lewis Fullarton, Frances* and Aileen* Figgis, Arthur Farmer, Irene Fennell*, J. and Marian* Freegard, Olivia Ferguson*, Louise Filhol*, Jeanne Faucon*, Jenny Finlayson, Sarah and Solomon* Finkelstein.

G—Margery, Colin and George Graham-Brown, Clarice Gale*, Margaret*, Edith*, Dorothy*, Jack* and Stuart* Gray.

H—Julyan and Norman* Hoyte, Kathleen* and Dorothy* Heckford, John Henderson*, Reginald Hill*, Theodora* and Hetty Hill, May Handasyde, E. Housden*.

J—Lizzie Johnstone*, Bertram Jerram*.

K—Philippa and Cecilia Kerr, H. Knight, Willie*, Agnes* and Christina* Kay.

L—Robert Lomax*, Constance Locke*, Jeanne Loisel*, Linda, Edith, and Willie Lowe.

M—Ella* and John* MacMurray, W. McClure, Mildred* and Dorothy* Morgan, Jacqueline Mabille, Annie* and Elsie* Moule, Lois Mewburn*, Abraham add Margaret Mack, Winnie Mace, Keith Miller, Maggie McDougall, Tom McGlone*, Kathleen McClure*, Margaret, Mary, Daniel and Dorothy Morris, Margaret Merry*, Wilmot* and Marjorie* Maitland Dougall, James McArthur*.

N—Maria Nicholson*, Edith Nash*, Maud* and Amy* Nottage, Leah Niels*.

O—Olive Oxley*.

P—Willie, Eddie and Jessie Palmer, Percy, Geoffrey and Clarice Peach, Marjorie Porteous*, William and Lizzie Porter, Mary Pearson, Dorothy* and Muriel* Patten, Margery and Gordon* Pibel, Walter*, Leonard* and Katie* Picknell.

R—May Rodgers*, Ada Renals, Hope Robinson, Beryl Reid*, Nora Read*, Elsie Ridewood*.

S—Effie, Ellen, Florence and Andrew* Simpson, Dollie Salt*, Violet* and Evelyn Shaw, Muriel Sells*, Flora Shadbolt*, Elsie Slark*, Frankie* and Binford* Sellwood, Kathleen Shepherd*, Agnes Shields*, D. and T. M. Steiner, M. Spurgeon, Ferdinand Sosnovich*, Raphael*, Henry* and Samuel* Schwartz.

T—Frank Tomkins, Willie Thomas*, Ethel Taylor*, Marjorie* and Evelyn* Tracey, Flossie and Charlie Thomson, Rebecca and Isaac Tushinsky.

U—Eva Usher*.

W—Arthur and Violet Walker, Ellie* and Nora* Wyatt, Edith*, Edward* and William* Wheeler, Leonard Wall*, Queenie Wakeford, Ronald Watson, Gracie Winn*, Robert* and Thomas* Weddell, Sarah* and Annie* Wood, Florence Wilde, Rachel* and James* Wilson.

Y—Maurice and Gladys Young.

FOREIGN LIST.

No. 242—Henry Lickhoff*, Polly Loubser (S. Africa). **No. 243**—Adela Matthews* (St. Lucia), Eric St. George* (Canada), Huldah Krige* (S. Africa). **No. 244**—Lottie St. George (Canada). **No. 245**—Dora Wallace* (Canada).

Personal.

Many thanks for flowers received. Also for some bags of lavender.

Jack Henderson.—I am glad to welcome you as a new "Searcher," and hope you will enjoy the study.

Gladys and Maurice Young.—Please do not write your Searchers on each other's paper.

Alice Reid.—Your answer to No. 238 was incorrect, otherwise you would have been in the honours list.

Some of my nieces and nephews have sent me their photographs, in a group, which includes their page boy, who is also a "Searcher." I am always pleased to note instances of this kind, for I have heard of more than one case in which servants have been brought to Jesus through our Bible Searchers. The study of God's Word overcomes "class distinctions" among members of the family of Christ, who are "all one in Christ Jesus."

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Bolton*, Oct. 18; *Bradford*, Oct. 19; *Illerton*, Oct. 20; *Manchester*, Oct. 22; *Liverpool*, Oct. 23; *Ramsbottom*, Oct. 25; *St. Anne's-on-Sea*, Oct. 26; *St. Chad's, Derby*, Oct. 27-Nov. 5; Mr. J. Spiers, *Leslie, Fife*, to Oct. 9; Mr. E. Arrowsmith, *Cullompton*, Oct. 19; *Exeter*, Oct. 20-21; *Dawlish*, Oct. 22; *Paignton*, Oct. 23; *Exmouth*, Oct. 24; *Totnes*, Oct. 25; *Bradworthy*, Oct. 26-29; *Stroud*, Oct. 30-Nov. 2; *Reading*, Nov. 3; Mr. J. S. Tyler, *Greet, near Sparkhill*, Oct. 20-29: *Birmingham and neighbourhood*, Oct. 30-Nov. 12; Mr. S. J. Hewlett, *Institute, Stowmarket*, Oct. 20-Nov. 4; Mr. Phillips Welch, *Leysian Hall, Errol Street, White Cross Street*, to Oct. 24; *Fulham*, Oct. 26; Mr. H. W. Pewtress, *Radnor Street, E.C.*, Oct. 21-24; Mr. E. Hughes, *Spurgeon's Tabernacle*, Oct. 21; *Centenary Memorial Schools*, Oct. 24; Mr. W. H. Stentiford, *Matthias Road, Stoke Newington*, Oct. 21-28; Rev. S. M. Warner, *Kendal*, to Oct. 9; *Ventnor*, Oct. 23-26; Mr. Hankinson, *Barnet*, to Oct. 2; *Highbury*, Oct. 31; Mr. W. H. Wilson, *Moseley Institute, Birmingham*, Oct. 28-Nov. 4; Mr. G. Twentyman, *Wortley, near Leeds*, Oct. 25; Mr. J. H. P. Cutting, *St. Catharine's, Manchester*, Oct. 22-Nov. 1.

Half-Yearly Meetings.—*Central Hall, Deansgate, Bolton*, Oct. 18, at 7.30 p.m.; *Church Institute, Bradford*, Oct. 19; *Allerton*, Oct. 20; *Y.W.C.A. Hall, Manchester*, Oct. 22, at 3 and 6.30; *Hope Hall, Liverpool*, Oct. 23, at 4 and 7 p.m.

Children's Scripture Union—Portions for week ending October 27.

Sun., Oct.	21	*Gen.* xxxii. 1- 16	Thurs., Oct.	25	*Gen.* xxxvii. 1- 18
Mon., „	22	„ xxxii. 17-32	Fri., „	26	„ xxxvii. 19-36
Tues., „	23	„ xxxiii. 1- 16	Sat., „	27	„ xxxix. 1- 9, 19-23
Wed., „	24	„ xxxv. 1 -15			

Christian Endeavour Topic.

SUNDAY, OCT. 21.

Our Stewardship. (Luke xii. 42-48.)

SOME years ago, so it is said, a circular letter was addressed to a number of successful American business men, asking what were the secrets of their success. The answers were very various, such as: Sterling integrity in all things; rigorous adherence to promise; deal with every person as if you were to meet him again; be temperate; broaden your mind. And again: Close application; integrity; attention to detail. And yet again: Good moral character; *gumption;* a practical education. Jay Gould declared, "I have had to shove down every man I ever met."

How different to all this is our Master's word, that the Lord *sets* faithful and wise *stewards* over his goods. Without doubt, God's purposes work through such qualities as industry, foresight, &c.; but promotion comes from Himself. Where could we find better illustrations of this than in the business career of men like Samuel Budgett, George Moore, or Samuel Morley, who were able to dispense fortunes in their princely generosity to the cause of God!

Life is a stewardship of any money we possess or earn, of any talent with which we are entrusted, or of any influence that we are capable of exerting. It is most necessary, at the beginning of our life, to fix this definitely and certainly before us—we are not masters but stewards, not proprietors but trustees; that we are not free to do as we like, but that our accounts will be strictly inspected, and that our Master may come at any time for the audit.

If this is the literal truth about our life in this world, the sooner we accept it, and begin to build our lives upon it, the better. To live on one supposition, whilst quite the reverse is true, is like building a house on the supposition that floods will never come and winds will never blow, which is contrary to all known facts. Make an inventory of all you are and have, and then say to yourself, "I am a steward of these things, committed to my care by my Lord, to be used by me for the good of others; and I shall have to meet Him at the Judgment Seat of Christ and give an account."

Of course it goes without saying that the steward has a perfect right to live out of the proceeds of his trusts. As they accrue, it is permissible to write off certain amounts for the maintenance, recreation, and well-being of himself and his family. These amounts will be determined as a matter of conscience between his Master and himself. But as to the overplus, he must consult his Master's wishes, and especially he must remember that his fellow-servants and other members of the Lord's household have to be considered. He must remember the poor and needy, the sick and helpless, the lonely and desolate. It is for their sake that he has been put into his position; and he may not miss them over without being called strictly to account. Suppose that these poor members of the household complain to their Lord that they applied to his steward for maintenance, and were refused; and suppose that the Lord discovers that he has used in wantonness and riot the funds entrusted to him for others, may he not be severely scourged (R.V. mar.) and deprived of his office?

Of course the punishment will be in proportion to the offence. If the steward was not rightly informed of the nature of his responsible charge; or if, after investigation, he thought that those who applied to him for help were not members of the household, though it turned out afterwards that they were, he will suffer a less penalty than if he had sinned in the full noon-day of clear and certain knowledge. According to the greatness of his responsibilities will be his reward or blame.

We are all tempted to beat our fellow-servants, instead of feeding them; to eat and drink, and steep ourselves in the delights of the flesh. Let us be on the watch against these insidious and urgent temptations, and aspire after the blessedness of that servant who, whether the Lord comes late or soon, in death or the clouds of the Second Advent, shall be found standing faithfully to his post. F. B. M.

C.E. NOTES.

A London Society has spent a happy evening, entertaining 40 cripple children from the immediate neighbourhood. Each child received a toy, a book, and a marked New Testament.

* * *

The Yorkshire County Convention was recently held at Huddersfield. During the afternoon the Mayor extended a very warm welcome to the visitors. Throughout there was a most helpful and practical tone, auguring well for the new year of work.

* * *

The Fifth Convention of the Devon County Union was held on October 2 and 3. It was reported that there were 220 Societies in the Union, with a membership of 8,206. During the year, 217 associate members have become active, and 390 active members have joined the Church. The concluding Consecration Service was conducted by Rev. W. Knight Chaplin, and proved a very solemn and earnest time.

International S.S. Lesson.

October 21, 1900.

The Prodigal Son (Luke xv. 11-24).

Golden Text.—"I will arise and go to my Father" (18).

Introduction.

THIS parable is so familiar that it is difficult to make it appear fresh; the best way would be, perhaps, to gather up the points into a few short sentences. The whole subject may be summed up into the following: "God's willingness to receive penitent souls."

Sinful	.. .. ..	*vv.* 12, 13.
Miserable	.. ..	„ 14-16.
Penitent	.. ..	„ 17-20.
Forgiven	.. ..	„ 20-24.

1. Father, give me.
2. ar country.
3. amine.
4. ields.
5. ood of husks.
6. ather, I have sinned.
7. eet and body clothed.
8. atted calf killed.
9. riends.
10. ound.

Key to Blackboard Plan.—First picture shows us the first part of the prodigal's life. The second shows us the latter half.

1. Father, Give Me.

The Father represents God; the son the sinner; the goods (12) he demanded, are to us all the blessings and gifts God bestows upon us daily. The son used his own free will, (13) and *went* away from home.

2. Far Country.

(13) Far, far away from the Heavenly Father; "wasted" life; so does the sinner waste his gifts and talents when only used for his own pleasure. (Isa. lv. 2). Are you afar off? Peter was once, and then he fell. (Mark xiv. 54).

3. Famine.

(14) A "mighty" famine; no food, no money, nothing but misery. (Prov. xxviii. 19; xxiii. 3.)

There is a worse famine than even that of food, and those who *will* go away from God will suffer from this famine, see Amos. viii. 11, 12; Jer. ii. 19.

4. Fields.

(15, 16) Anything to earn a few pence, anything to get some food, however coarse; but with it terrible misery; he was not used to this work, nor to these husks.

5. Food.

(17) He is at his lowest depths, he thinks of the plenty even his Father's servants enjoy, and he, a son, eating swine's food; now comes the turning-point.

6. "Father, forgive."

(18-21). The first step to God is to see our own sinfulness and to know what sin means (Luke xviii. 13). "I perish," "I have sinned," "I will arise" (Isa. lv. 7, Jer. iii. 12, Hos. xiv. 1, 2). The Father's love, on the look-out, runs to meet when yet a great way off (20) (Psa. ciii. 8, Matt. vii. 11, Isa. xlix. 15, Eph. ii. 13).

7. Feet and Body Clothed.

Best robe, rings, shoes (22); Robe of righteousness, Ring of assurance, Shoes of peace. See Joseph (Gen. xli. 42). It meant not only pardon, but honour as well (Rev. iii. 18; Zech. iii. 4).

8. Fatted Calf Killed.

(23) Specially kept for thanksgiving services and festivals; no better time than now. It seems as if the great love of the father could not do enough to welcome home his prodigal son.

9. Friends.

(24) Joy and happiness amongst friends as well. Have you made your friends happy? Have you rejoiced God? Have you made the angels sing?

10. Found.

(32) What a beautiful word, with a beautiful meaning—"Was lost, *is* found."
"Was dead, *is* alive."

Ritualistic Appointments.—Protestants need to watch lest our public institutions one by one fall into the hands of the Ritualists. In Elham Workhouse, near Folkestone, a few years ago, there was an evangelical chaplain, ably supported by the Board of Guardians and a godly Nonconformist chairman, whose aim was the spiritual welfare of the inmates. Under his guidance ladies paid weekly visits to the union to read the Bible and sing hymns in the wards with very blessed results; and the whole religious tone of the workhouse was distinctly Evangelical. At the present time the chaplain is of the sacerdotal school; the "workhouse aid," the "ladies' visiting," and the "chaplain's ladies'" committees, are almost entirely composed of clergy and ladies with advanced ritualistic views. The ratepayers will have to bestir themselves, and see to it that the Board of Guardians, who are their representatives, do not allow the sacerdotalists to carry all before them to the exclusion of the evangelical section of the Church of God.

Women's Total Abstinence Union.—The autumnal meetings of the W.T.A.U. were held in Halifax, October 7 to 11. Services were held in many of the principal places of worship on Sunday, October 7, and during the week a large number of addresses were given to Bands of Hope, and to workers in large places of business. On October 9 a reception was given in the Mayor's Parlour. Words of welcome were spoken by Archdeacon Brooke and Rev. Eric A. Lawrence, to which the Hon. Mrs. Eliot Yorke and Miss M. E. Docwra replied. At a Conference on the following day, papers were read by Mrs. Finlay on "Objections to Becoming a Teetotaller," Mrs. Hind Smith on "Why I am a Teetotaller," Mrs. Kaye Dunn on "Clubs," and by Miss E. Docwra on "How to start and work a W.T.A.U. Society." An interesting discussion followed. A Junior Conference was subsequently held in the Friends Meeting House, when Mrs. Hawkes took the chair, and papers were read on the following subjects:—"Bible Wines," by Miss Hilda Paterson; "How best to extend our Work among the Young," by Miss E. Sharpe; "Temperance Work in the Holidays," by Miss Wilkinson; "The Girls of 1900," by Mrs. Lionel Mundy. The postmen and railway men were also addressed in special gatherings for the purpose, as well as the nurses at the infirmary.

Personalia.

Mr. W. C. Parkinson, L.C.C., treasurer of the Antwerp Sailors' Rest, may be addressed 18, Carleton Road, Holloway, N.

Mr. G. T. Maclean, M.A., of Glasgow University, has become General Secretary of the British College Christian Union in succession to Mr. Tissington Tatlow, M.A., who is now Editor of *The Student Movement*, and Educational Secretary of the Student Volunteer Missionary Union.

Rev. John Knox, late of the London Missionary Society at Vizagapatam, has been appointed one of the Association Secretaries of the Religious Tract Society for the South of England. Mr. Knox has for some time been assistant minister with Rev. C. Sylvester Horne, of the Allen Street Church, Kensington.

Miss Child, we regret to say, informs us that Mr. Blaauw (her devoted coadjutor) is in a very perilous condition of health. Mr. and Mrs. Blaauw have been with Miss Child for many years; we have a sincere regard for them, and ask our readers' prayers for this brave little band, who have been the means of leading a multitude of sailors, one by one, to God.

Professor W. S. Weeden, who has been singing and organizing the choirs in connection with the London Tent Work, has sailed for America. He desires to express, through the medium of our columns, his appreciation of the brotherly love and fellowship he has enjoyed while in this country. Mr. Weeden's home address is 34, Seventh Avenue, New York.

Mr. William J. Lewis, the founder and for many years the indefatigable superintendent of the Spital-fields Gospel Mission, has long been laid aside from active work. I found him a few days ago at his home, Ebenezer, Swanmore, Ryde, I.W. He has recently had a paralytic stroke, and is confined to bed, but his mind is clear, and his heart as true as ever to the Gospel he preached so effectively to the East-End poor. A letter from an old friend would please him. M.

Mr. James Wharton, of Barrow-in-Furness, who has recently held missions at Mr. Fegan's Home and at High Wycombe, writes us that he sails on Saturday in the *Campania* for another six months work among the Freedmen in the Southern States. Referring to the visit of Mr. T. M. Wintle and ourselves two years ago, he says: "I wish I might see you again there this winter, and have the same happy fellowship we had then. The dear coloured folk, and I will not soon forget it. What changes since I first went there twenty-three years ago. . . . The many happy homes and hearts made glad through the Gospel, which suits all classes, whether black or white. I commence special meetings in Washington, D.C., first week in November. I rely upon an interest in your prayers, as heretofore, that numbers of precious souls may be won for Christ." M.

Gospel Work at Leytonstone.

FOR nearly six years Messrs. Borton Brothers have held evangelistic services for the people, at Leytonstone Assembly Rooms, and they are now starting to build a commodious building to be called the Central Hall, where their work may find a permanent home. A suitable freehold site in Ferndale Road, Leytonstone, has been purchased by a friend interested in the work, who has also generously offered to build the hall at his own expense, on the understanding that the people raise the amount required for furnishing and fitting—about £350. The services are evangelical and undenominational. The work is carried on entirely by voluntary helpers.

Hyde Park, W.—Among other Gospel efforts put forth in Hyde Park, Mr. W. Newman, assisted by a number of workers, has held meetings near the Marble Arch throughout the summer. In connection with the movement a "rally" was held at Stafford Rooms, W., on Thursday last. Mr. William Davis presided, and the occasion was one of spiritual refreshment. A large number of persons testified to blessing received at the services.

Derbyshire Villages.—Pastor G. Howton, of the Mission Hall, Glossop, writes: "In a tour through South Derbyshire I have conducted meetings amongst the colliers in the new model villages, while Mrs. Howton and other workers have been to villages near Charlesworth and Hollingsworth. Mr. H. Buxton has experienced revival times at the Masbro' centre. In some places, where unable to obtain a hall, we have taken an old cottage and removed the middle partition. The people have filled the houses to hear the Word of Life. Some who for many years lived riotous lives have been brought out of darkness into light. We are in need of a Gospel van."

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The congregation of St. Paul's, Jersey, are losing the services of Rev. Bulstrode Pryce, who, after seven years of valued labours, is leaving to take up work for the R.T.S. in the diocese of Liverpool and Manchester. During Mr. Pryce's ministry the congregations have greatly increased.

Prebendary Webb-Peploe stated at the Church Congress, with respect to his congregation, that they have four curates in the mission field; seventeen of their young men are preparing for missionary work; and they have given three martyrs to the cause; while in money their contributions have grown from £000 to £5,000 per annum.

Rev. S. C. Lowry has terminated his ministry at North Holmwood, near Dorking. In a farewell letter, he says: "God has given us his blessing in many ways, and we cannot be too thankful for his goodness. I know, however, how many are drifting through life unrepentant, unconverted, unforgiven. I know how many are unfit to die. I long to see more earnestness, more love for the Saviour, more of the Holy Spirit's work."

One of the most important livings in the Principality—that of St. Peters, Carmarthen—has just been filled by the appointment of Rev. Owen Evans, Warden of Llandovery College. Its importance arises from the fact that its occupancy is regarded as leading with almost absolute certainty to the episcopal bench. This appointment is another instance of the tendency in the matter of Church preferment to favour unduly the schoolmaster at the expense of the earnest, hard-working parish clergyman

The winter session of Holy Trinity, Cambridge, Men's Service was inaugurated by a social gathering for men only. An immense crowd assembled. An address was given by Rev. Marcus Rainsford. The first service of the fifth year was held in Holy Trinity on Sunday week. A great number had to be turned away, unable to find even standing room. The address by Rev. C. J. Proctor was on "Life's Harvest." At the ordinary evening service Rev. Professor Moule commenced a course of sermons on St. Paul's "Ambitions," when there was again a crowded congregation.

Rev. W. R. Mowll, in his report upon the work at Christ Church, North Brixton, draws attention to the position of the new church scheme. At least £4,000 will be required before the building is completed. "We shall not get into debt," he says, "and shall only build that portion for which we have money in hand to pay. By faith, prayer, and effort the whole can be accomplished." In regard to the general work, Mr. Mowll says that the interest in the various Bible readings is being well maintained, and testimony is constantly being given of "definite blessing" being received at these means of grace. Open-air work has been carried on throughout the year.

The Round Table Conference, held at Fulham Palace, lasted from October 10 till October 13. The subject referred for consideration was, "The Doctrine of the Holy Communion and its Expression in Ritual." The members of the Conference were Revs. Preb. Barlow, Prof. H. E. J. Bevan, Dr. Bigg, N. Dimock, Canon Gore, Prof. Moule, Canon Newbolt, Dr. A. Robertson, Canon A. Robinson, Prof. Sanday, Preb. Wace, Mr. W. J. Birkbeck, Viscount Halifax, the Earl of Stamford, and Chancellor P. V. Smith. Dr. Wace was elected chairman. Five sessions were held. The report will be submitted to the Bishop of London, and will then probably be published by his authority.

Congregational.

A letter has been received from Rev. Samuel Pearson, stating that his health has so far improved that he hopes to resume his ministry at Broughton Park Church, Manchester, on Sunday, October 21.

At the thanksgiving meeting held to commemorate the centenary of the Broad Street Chapel, Reading, Rev. Alfred Rowland, B.A., presided, and addresses were given by Rev. Dr. George Colborne, of Oxford, Mr. George H. Leonard, of Bristol, and Rev. R. Herbert Sewell, pastor of the Church.

At the public recognition of Rev. R. D. Thomas, at Coverdale church, Limehouse, Rev. J. Morgan Gibbon presided, and the meeting was addressed by Revs. A. Mearns, H. Elvet Lewis, J. W. Atkinson, and other friends. Mr. Atkinson appealed to suburban Congregationalists who have removed from East London, still to continue their sympathy and help towards their old churches.

The thirty-fifth anniversary of Rev. R. Allen Davies's Settlement at Ventnor was recently celebrated. On the Sunday Mr. Davies preached in the morning on the Ministry of the Pulpit, and in the evening on the Ministry of the Church. On the Wednesday afternoon Dr. Newman Hall preached, and at a public gathering, at which Mr. J. W. Brake (treasurer of the Hampshire Congregational Union) presided, addresses were delivered by Dr. Hall, Rev. H. Coley, and other friends. The attendances were large, and the proceedings enthusiastic.

Calls (accepted). Rev. W. Newton, of Oldham, to Cleator Moor, Cumberland; Mr. A. Depledge-Sykes, of Western College, Plymouth, to Romford Road (Upton) Church, Forest Gate; Rev. T. M. M'Kendrick, of Innerleithen, to the Morrison Memorial Church, Clydebank, Glasgow.

Baptist.

At Rye Lane Chapel, Peckham, a large assembly came together to bid "God-speed" to Miss Muriel B. Whittaker, whom the Sunday school is sending forth as its second representative in the foreign mission field. Miss Whittaker goes to Dacca for Zenana Mission work with Miss Ewing, the sister of the pastor, Rev. J. W. Ewing.

The first Baptismal service in the new Metropolitan Tabernacle has been held. Rev. J. W. Ewing was the preacher, and took for his text Rom. v. 3-5, dealing with death, burial, resurrection, and newness of life as typified by baptism. The building was quite full. Rev. C. B. Sawday (the co-pastor) immersed fourteen or fifteen candidates.

The fifth anniversary of the Rev. H. J. Knight's settlement at Peckham Rye Tabernacle was recently celebrated. The thank offerings, with the Sunday's collections, amounted to considerably over £100. Rev. J. T. Briscoe preached, and was also present at an evening meeting, together with Revs. F. H. King (Bow) and David Tait (Clarendon), who addressed an enthusiastic gathering. The report showed a good year's work, and progress in all departments.

Preaching at Ilfracombe on the moral tone of England, Rev. T. Philpot referred to the present-day style of reporting crime in the daily press. The fruits of sin, he said, are being served up in the form of smart entertaining anecdotes. The tendency of this clever journalism is to blunt the moral sense, and to reduce the "sinfulness" of sin to a minimum. Its popularity indicates a grave peril to the young life of the nation.

The action of the Welsh Baptists in objecting to the united Communion service held in connection with local meetings of the National Free Church Council, as well as at the annual gathering of the Council itself, is the subject of considerable discussion in the Principality. The Welsh churches of the Baptist denomination, with hardly a single exception, uphold close communion. They are in hearty agreement with all the other features of the programme of the National Free Church Council.

Methodist.

At the first Sunday night service in the New Central Hall, Bermondsey, Rev. H. T. Meakin had a packed audience of the people of the neighbourhood. Hundreds were unable to get in, and an overflow service was organized in the street. The costers, whom Mr. Meakin had specially invited, were there in great force. A significant fact is that of the 2,179 coins in the collection, 2,067 were pennies, halfpennies, and farthings.

In an address at the East London Wesleyan Mission anniversary, Rev. J. Howard said that in his view temperance is the most important of all social questions. He saw recently two shoeless children coming out of a public-house, and each had a can of beer. "How old are you?" he said to one. "Six, sir." "And you?" "Seven, sir." The housing question also needs dealing with. Mr. Howard recently visited a room ten feet square; on one bed lay a mother and her baby, and another woman and two children.

Presbyterian.

At a recent meeting of the Berwick Presbytery, Rev. J. Miller, convener of the Home Missions and Evangelistic Work Committee, urged that they should not think their work had been accomplished when they had proclaimed the Gospel to those of their congregation who came to hear, but that they should carry the Gospel to everyone. To be successful we must proclaim the evangel with a strong belief in the message we are delivering. There is room for an increase of loyalty to Christ both on the part of ministers and members.

The sixth anniversary of Rev. J. More's settlement in New Road Chapel, Woolwich, has been celebrated. Rev. A. Connell, of Regent Square, preached a thoughtful and instructive sermon from Col. iii. 24: "For ye serve the Lord Christ." At the public meeting which was subsequently held, a number of ministers spoke, and Rev. J. More gave a running epitome of the last five years' work of his ministry, in which there has been some cloud, some shadow, and he was glad to be able to add, some sunshine. There is good hope of clearing off the liabilities which remain, amounting to £300.

Calls (accepted).—Rev. J. M. E. Ross to Redhill, Surrey; Rev. A. J. Marshall to New Brompton, Chatham, with the Army chaplaincy.

Fallen Asleep.

Miss Caldwell, a devoted member and worker of the Presbyterian Church at Little Sutton.—Aged seventy-nine, Mr. D. R. Dossetor, well known in connection with Bloomsbury Chapel. He was among the young men who in 1848 formed the Young Men's Missionary Association, its special object being to interest young men in the London churches and elsewhere in the work of the Baptist Missionary Society.—Methodism in Tyne Dale has sustained the loss of a true pillar of the Church by the death, at the age of seventy-six, of Mr. Thomas Lee, of Heugh House, Haydon Bridge, in the Hexham Circuit.—Aged fifteen, Miss Amy Fanny Shaw, a member of Grafton Square Tabernacle, Northampton, well known in the town for her gifts as a singer, although so young. She was a devoted Sunday school teacher.—At Dublin, suddenly in a tramcar, Rev. Dr. Fletcher, Rector of St. Barnabas, for many years one of the secretaries of the Annual Christian Convention.—At Belfast, Miss J. S. Hannah, an enthusiastic Sunday school teacher and missionary worker in connection with York Street Presbyterian Church.—At Newcastle-on-Tyne, Mr. James Birch Crozier, of Banbridge, co. Down.

Requests for Prayer.

On behalf of a mission being conducted by Rev. E. A. Stuart at the central Y.W.C.A., 26, George Street, Hanover Square, nightly to Oct. 20, at 8.30 p.m.

For blessing upon the Bayswater Convention, Oct. 29-Nov. 3, that it may be the occasion of a mighty work of the Holy Ghost throughout London.

For blessing on a mission to be conducted by Rev. F. E. Heape at Buxton, Oct. 21-28.

For a mission at Esher, commencing Sunday, Oct. 21, conducted by Mr. S. Levermore, of the Open-Air Mission.

For services to be conducted in the Duckpool Road Baptist Church, Newport, Mon., by Rev. A. T. Jones, October 21-28 inclusive.

North-West America.—Rev. J. M. Pamment, who left England some eight years since for Washington State, U.S.A., has been labouring, in the interval, amongst the Indians of Puget Sound, under the Board of Home Missions of the Presbyterian Church, at first with the Puyallup tribe only, but during the past four years with the Usqually and Chehalis also. The work of preaching the Gospel and building up Christians in the faith has been blessed. The Indians of the Pacific coast are in a period of transition; the old people retain the language and many of the ways of their ancestors, while the young are becoming more like white people. If all the whites around them were Christians, this approximation to the white man's way would be good, but as things are, it is not always to the well-being of the Indians. Reviewing the past eight years' work, there is evidence that the Indian people are improving—more industry and settled habits of life are manifest, with less wandering; the children are permitted to remain in the school with less interruption. At the time of writing (September 13), attendances at the services were increasing, and a mission by a native minister was being arranged.

Scottish Sabbath Schools.

THE annual public meeting of the Scottish National Sabbath School Union was held in Glasgow, on Wednesday, October 10, Mr. John Ingram occupying the chair. Referring to various aspects of the work, the chairman mentioned that a new feature was about to be introduced through the formation of a Ladies' Auxiliary. The idea of a National Union had been so successful that, of forty-one Unions throughout the country, thirty-nine had been affiliated, in addition to a very large number of isolated schools. In Glasgow the teachers constitute an army of 10,000, which the directors are seeking to have raised to 12,000; and another long-cherished wish, which they hope soon to see realized, is that for the appointment of a Sabbath school agent, who would give his whole time to the furtherance of the work.

BENEFITS TO THE TEACHER.

Speaking on "The Sabbath School: its Importance to the Teacher," Rev. Hugh Black (Free St. George's, Edinburgh) said this could not be over-estimated. "If it is done in the right spirit it is one of the greatest means of grace to your own soul. Faith must have outlet in work, love must serve, and the service reacts on the faith and love. There is always a *per contra* in the spiritual world. Giving is not all giving; in the end it is mostly getting. If you ask how you are to teach the children, I suggest the question, how are you to learn of the children? The lessons learned in this way are those of humility, child-like simplicity, and faith; but all are summed up in the one of love. If you do not learn this, your work is in vain, but if you have learned it there is no end to your influence. Only love can give the necessary tact and spiritual impulse, and the way to impress the children is to let them impress you. Let them impress all your methods, and you are at least on the way to influence."

BENEFITS TO THE COMMUNITY.

The Lord Provost of Glasgow (the Hon. Samuel Chisholm) spoke on "The Sabbath School: its Importance to the Community." (1) The first effect which he pointed out was the assistance given in maintaining in the minds of children, parents, other members of the families, and so in the entire community, a sense of spiritual and unseen things. "In spite of all the mischievousness, carelessness, and indifference which seem to prevail, there are tens of thousands of children of whom we may not speak confidently as to conversion, but who receive an impulse, and a sense and consciousness of the unseen things which remain with them as powerful factors during their entire lives. It is that which keeps us as a people from dropping down in the sheer abyss of materialism, or to the godlessness of utter selfishness.

"(2) Do you imagine that the love, tender affection, faith, self-denial, and self-sacrifice which so many teachers manifest, go all for nought? That father and mother, whose home you visit, or who hear what you have been saying and doing, know that the child is theirs, not yours: yet they see you surround that child with a love, and thought, and care; and by a clear intuition, they see your love as a reflection of the love of God. In spite of themselves they are compelled to see and acknowledge in this way the reality of the unseen things.

"(3) Think how Sabbath schools have contributed to build up and maintain character in our midst. When you are estimating the thousand-and-one influences that have gone to make men and women what they are, it is impossible to say what each accounts for; but it is also simply impossible that the teaching of the moral duties, the holding up of the example of the heroes of the Old and New Testaments, and, above all, the perfect example of Christ, can be without the most powerful effect on these young immortals under your charge.

"If these results are attained by the Sabbath School as it is—with all its acknowledged imperfections and faults, and weak points—what might it not accomplish if we got rid of these weaknesses, if we had teachers still more intelligent, more instructed in the truths they have to teach, if we had them more consecrated and manifesting a yet greater interest in their children, sending out a yet larger and fuller stream of influence into the homes of the people?"

Rev. George Wilson (St. Michael's, Edinburgh) was prevented by the state of his health from being present; but his place was taken by Rev. E. Sherwood Gunson (Clydebank), who spoke on "The Influence of the Sabbath School upon the Child."

The Church and Amusements.

A SERIES of monthly Gospel Temperance meetings have been begun in Galashiels, under the auspices of the local lodges of Good Templars. At the first of these, ex-Town Councillor Fairgrieve presided, and an address on "Christianity and Amusements," was given by Rev. Winning Russell, of the Evangelical Union Church, Selkirk. Mr. Russell explained that it was thought such services would do good in the churches, because, while many might be on the side of temperance, and yet not be Christians, he thought all Christians should be in sympathy with temperance work. Dealing with the attitude of the Church to amusements, he showed the danger of adopting an ascetic position, and then proceeded to give warnings and cautions. "Amusement is good, but all amusements are not good. Sometimes they are carried to excess, and associated with evil things, such as the public-house and drinking." He said he could not give a list of what amusements are good and what are bad, because Christianity is not a thing of rules, but of principles. Amusements good in themselves become dangerous because of betting, gambling, and such things attached thereto being temptations and snares. A connection with sporting clubs was calculated to lead members bit by bit into drinking and gambling. He quoted cases of this kind that had come under his own notice, where people had fallen victims. Instancing football, he spoke plainly about the large number of young men who play on Saturday until they are so tired as to be unfit for church or any other service next day. Another evil he dealt with was the extent to which the reading of "trash" goes on among the rising generation. Mr. Russell closed by urging the care of the soul, and the making sure of salvation, as the wisest course for all.

London City Mission.—Fifty years ago, in what is known as the South and South-East London Auxiliaries of the City Mission, a staff of thirty-seven missionaries were engaged. To-day, the workers number 127, and their operations for one year make an interesting seventy-two pages of report. In the vast district covered by the Auxiliaries, sixty-one mission halls are located, accommodating nearly 10,000 adults. The average weekly attendance is 12,348. For the year, 413 persons have been passed on to the churches.

Bethnal Green Needlework Guild.—By means of this useful agency, work is provided for a number of the needy and aged poor of this district, whose small pittance from the parish or other source is only sufficient to pay rent of a tiny room. A large number of garments are on hand, and ladies desirous of assisting those who are endeavouring to help themselves may obtain parcels as gifts to missions or for distribution from this source. Sister Frances Laws, 33, Gore Road, N.E., will be glad to receive inquiries and give information respecting the Guild.

National Protestant Sunday.—Many ministers have fallen in with the arrangement to bring before their people on Sunday, November 4, the subject of the blessings accruing from the Protestant Reformation. Rev. Alex. Roger, of the National Protestant Federation, 50, Imperial Buildings, Ludgate Circus, E.C., writes:—"We are anxious that our published list of preachers and churches shall be as complete as possible, and shall be glad if you will permit us to ask any of your ministerial readers who have not yet communicated their intention of observing 'Protestant Sunday' to do so at once, in order that their names may be included in the list, and the necessary placards and literature, announcing the sermons, may be sent in good time."

The Minister's Ideal.

REV. JOHN MARTIN, who has been recently inducted to Free St. John's Church, Dundee, when preaching his first sermon to his new flock, chose as a title, "The Minister's Ideal." Before concluding he said: "Preachers are often invited to extend the scope of their preaching; and, if not actually to secularize the pulpit, to minister to the love of change and novelty which is so rife in this restless age. But it is not the part of the minister to tickle the ears of his fellow-sinners.

"He is speaking to men and women who are met, not for mental recreation, but as immortal souls exercised by the very deepest of all human experiences. To meet this want is the true sphere of the pulpit—Christ first, Christ last, Christ only. There are elaborate theories about the nature of God, about the ultimate decrees of God, and about the precise explanation of how the dying love and obedience of Christ cleanses sinners from their sin—to young men I would recommend the study of theology as the cream of all the sciences. But correct views of Christ will not make a man a Christian, unless he has the Holy Spirit within him; for, as Wesley said, 'A man might be as orthodox as the devil, and as wicked.'"

The same week which saw Mr. Martin introduced to Free St. John's also saw Rev. Arthur T. Walker inducted to Ward Road Baptist Church, Dundee. It is satisfactory to note that he also indicated at the outset of his new ministry that, while fully appreciating the value of all social and ethical work in other churches, his efforts would be on purely evangelical lines.

Temperance in Edinburgh.

IN view of the coming election of Town Councillors, and the awful drunkenness prevailing in Edinburgh, Miss Darling, Waterloo Place, called together a meeting of influential citizens to meet Rev. Leonard M. Isitt, from New Zealand, and Miss Florence Balgarnie, of London, who, under the auspices of the various temperance associations, are pioneering a campaign against the liquor dealers, who, with their friends, have got the control of municipal affairs in their hands, to a large extent, to the detriment and disgrace of the city.

Rev. Mr. Dickson, an out-and-out temperance man, presided. Ex-Bailie Lewis made some very startling statements as to the loose manner in which those in authority deal with licences, and the police wink at the delinquencies of the publicans in the prosecution of their infamous trade.

The first meeting of the series was held in the Free Assembly Hall last Lord's Day evening, and was addressed by Mr. Isitt and Miss Balgarnie. Hundreds were turned away unable to get in, showing that the community are waking up to the terrible state of things with which they are threatened if strenuous efforts are not now made to put men of unflinching moral stamina into positions of power.

The Y.M.C.A.

THE work has been greatly revived at Hastings, under the secretaryship of Mr. E. C. Davey. At the annual meeting on October 9, presided over by Sir George Williams, accounts of progress were given.

The annual meeting of the Association at Bolton, Lancs., took place on October 8, at the Town Hall. Rev. J. Grange Bennett, Mr. Ernest Carus-Wilson, and Mr. A. K. Yapp, were the speakers. One of the members has recently joined the staff of the Newcastle City Mission, a second has become identified with the Navvy Mission, and a third is working in connection with the Church Association.

Sir George Williams celebrated his seventy-ninth birthday on October 11, and was the recipient of many congratulatory messages. In the evening he recived a warm welcome at the Town Hall, Lavender Hill, where he presided over the twelfth anniversary meeting of the Clapham Junction Association.

Our Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD Michaelmas Term has begun, and among other hopeful signs of a movement in the right direction is consideration for the college servants. Rev. A. J. Carlyle, Chaplain and Tutor of University, convened a special meeting at his house on Monday at which the Bursar and Chaplain of Balliol (Rev. E. J. Palmer) presided. The servants were well represented. The question for discussion was a special service on Sunday at which most of the servants could be present. There was a strong feeling among the latter that opportunity should be given for attending their own church, and that the only remedy is a six o'clock dinner. Mr. Thornton, of Brasenose, urged that any real interest on the servants' behalf would show itself in some self-denial on the part of the college authorities. A cold dinner one hour earlier on Sunday could be no great hardship, and he contended that a little practical Christianity would solve the problem.

Oxford Town Hall has been asked for, for free Sunday Evening Concerts. After a long discussion, it was decided to refer the matter to the General Purposes Committee. The motion was brought forward by one of the Councillors, who urged that it was only for the month of October. We trust the city buildings will never be let for Sunday Concerts, whether free or otherwise. The fact that concerts are already held in the Corn Exchange, does not affect the matter, and there are many who would be sorely grieved if the city buildings were let for this purpose. This is a question for the ratepayers, and, if needs be, a protest ought to be made.

On Wednesday delegates from the Oxford District met for a convention in connection with the great financial scheme of the Wesleyan Methodists. All-day gatherings were held, and the scheme in the district was advanced a further stage. Beginning a year ago with promises of 8,000 guineas, Oxford District now sees its way to sending up 14,400 guineas. When we remember the spirit which has animated the scheme from beginning to end, the self-denial the sum represents, one cannot but thank God. There *is* enthusiasm in the land, and it beats strongest in the hearts of those who love Jesus Christ. Dr. Allen, at the evening meeting, said that "their Saviour was giving to Methodists the greatest opportunity He had ever given to them." When we are told that already more than 800,000 guineas have either been given or promised, we feel that Methodism has responded to his call.

Rev. E. G. Bowring, organizing secretary of the National Protestant League, delivered a lecture at St. Clement's on Friday on "The Crisis in the Church: its Causes and Remedies." He contended that strong measures must be adopted if the progress of the Romanizers was to be checked. He held that the first great cause was the intrigue of the Roman Church. Unable to retain its own members, it was working, through the Romanizers, in the Church of England. Four thousand one hundred and fifty English clergy were pledged to bring about reunion with Rome. A second cause, Mr. Bowring said, was the disloyalty of the bishops themselves.

Speaking on the religious education of the young, Rev. H. E. Clayton, vicar of St. Mary Magdalene, emphasized on Sunday the danger of neglecting "soul culture." Education, he said, was a most valuable possession, but unless the soul was to be educated as well as the intellect, there was no guarantee for the service of God in after life. A child wanted something definite and solid to lay hold of and digest, and by degrees that something shaped its character. Divine grace acting upon "the implanted word" developed it and made it fruit-bearing. The word, we feel, was timely. There is much excellent teaching of the young, even religious teaching; the love, too, in our schools is often all that can be desired; but the definite solid food is often lacking. We build too much for the present. We do not dig sufficiently deep and lay a good foundation.

Exemplary Magistrates.—It is stated that the magistrates of Blackburn have decided to visit before the next licensing sessions all the public-houses in their district so that they may be able to deal properly with the question of the excessive amount of the "accommodation." Apparently the admirable example of Liverpool is being followed.

Silent Victories, by Mrs. Josephine E. Butler. A brief record of the wonderful spiritual work which has been done, and is being continued, among the troops in South Africa, gathered from various sources. (1s. 1½d. post free, from F. Burfoot, 55, Ellerdale Street, Lewisham, S.E., or from the office of The Christian.)

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Obituary.

MR. ROBERT ARTHINGTON.

THE death has just occurred at Teignmouth, in South Devon, of Mr. Robert Arthington, who for a long period was a resident of Leeds. He was seventy-six years of age. Mr. Arthington was an eccentric man of great wealth, and greatly interested in missionary enterprise. He gave large sums to the London Missionary Society for work among the Awamba tribes, near Lake Tanganyika, also the Baptist Missionary Society for the Congo Mission. It was pioneer work that specially attracted him, and commanded his liberal support.

MRS. P. H. GOSSE.

The death is announced of Eliza Gosse, second wife and widow of Philip Henry Gosse, F.R.S., aged eighty-seven years and six months. Mrs. Gosse died on Sunday last, after a few hours' illness, at her residence, Sandhurst, St. Mary-church, Torquay. A wide circle of friends will mourn her departure.

DR. DAVID YOUNG.

Many who have lived in Rome will hear with sorrow of the death of Dr. David Young, a British medical practitioner, until recently residing in the Via Venti Settembre. He died last week at Melville Lodge, Ventnor, Isle of Wight, at the age of sixty-one. Receiving his education at Edinburgh and Aberdeen, he took the M.B. and C.M. degree at Aberdeen in 1865, and the same year was admitted a licentiate of both the Royal Colleges of Physicians and Surgeons in Edinburgh, and also a licentiate in medicine, receiving his M.D. degree at Aberdeen four years later. Dr. Young lived for some time in India, where he was Professor of Botany at the Grant Medical College, and Examiner in Midwifery at the University of Bombay, of which University he was a Fellow. He was the author of a standard work on the climate of Italy, entitled, "Rome in Winter and the Tuscan Hills in Summer." Dr. Young was a Christian man of wide experience and sound judgment.

The Y.W.C.A.

THE London workers of the Y.W.C.A. met on October 3-5 for the Annual Quiet Days, with which the Council arrange to commence the winter's work. The presidents and secretaries from many branches were present, and the meetings were conducted by Mrs. Hatt Noble and Miss Lilian Trotter. Rev. G. Johnston Ross gave helpful addresses each evening on "The Need the World has of Christ." The Y.W.C.A. is sending out this autumn, as usual, many of its workers to the foreign field.

The secretary of the Belfast Central Y.W.C.A. Institute writes:—"The winter's work was recently inaugurated by a tea and reception to welcome 'Our own missionary,' Mrs. Graham (*née* McMinn), on her return from China, after an absence of nearly ten years. She was enthusiastically received by a large audience assembled in the Lecture Hall, who listened with deep interest as she told of her experiences while working in Yun-nan. The association, in its various branches throughout the city, shows signs of vigorous life, and a necessity for 'lengthening the cords and strengthening the stakes.' To God be the glory."

THE Y.W.C.A. IN INDIA.

Good news of the new Institute comes from Calcutta. Miss Radford reports 443 attendances during the month of August. When it is remembered that the Institute was opened by local funds, we rejoice with our Indian fellow-workers. August is Calcutta's empty month, and it promises therefore good work for the future.

At Simla a mission (to be conducted by Miss Hewlett) was arranged to close the season at the new Holiday Home early in October.

The first Y.W.C.A. camp in India was arranged for by Miss Agnes Hill (National Secretary) and Miss Rouse (College Department Secretary) at Adyar, Madras, for Y.W.C.A. workers.

At Jhansi the building is progressing, and Miss Stubbs will need additional help for the enlarged sphere opening to her, also a substitute when she comes home on furlough.

About Books.

ANNUAL VOLUMES.

The sixty-seventh annual volume of the **Child** **Own Magazine** is gay outside and true to nurse tastes and needs within. (1s. *Sunday School Union*

A high place among volumes of its class must assigned to **The Rosebud Annual**, 1901. (4s. *Clarke & Co.*) Pictures and letterpress alike ar such as the children love; and the large type ar bright style must be voted "the very thing."

The twenty-first annual volume of **Young Englan** contains generous supplies of stories of adventure, addition to a variety of pleasant reading for hours recreation. The principal pictures are illustrati of war subjects. (5s. *Sunday School Union.*)

The Religious Tract Society's magazines for your people maintain a high standard of wholesome readin **The Boys' Own Annual**, with its stories of adventu and enterprise, combines interviews with notabiliti and papers on amusements and sports. The popul companion, **The Girls' Own Annual**, is also practic as well as entertaining. In addition to sketches o domestic interests, there are many stories, serial an short. These publications command the services some of the best writers of our day. (8s. each.)

In providing useful books for the young, *Messr J. F. Shaw & Co.* hold a good lead. Year by yea their volumes enter our households, and exert brightening and helpful influence. First come **Our Darlings** (3s. and 5s., according to binding which for twenty-six years has been a favourite, wit its many pictures and stories. Then we have **Litt Frolic** (2s. and 3s. 6d.), with pleasant readings large type. Lastly, there is **Sunday Sunshin** (1s. 6d. and 2s. 6d.), also a well-illustrated boo edited by Catharine Shaw. The gay exterior of thes publications is an additional element of attraction.

Among serial volumes for the home, designed interest young and old, there is nothing more attracti than the publications of *Partridge & Co.* **The Britis Workman** (1s. 6d. and 2s. 6d., according to binding with its large pages of wholesome reading and brigh illustrations, maintains the reputation of nearly fift years. **The Band of Hope Review** (1s. and 1s. 6d.) fifty years old. It is more handy in size than formerl and as useful as ever as an advocate of temperanc principles among the young. Then come **The Famil Friend**, a magazine for the home circle, and **Th Friendly Visitor**, a Gospel magazine for the peopl (1s. 6d. to 2s. 6d. each). Lastly, for the young, **Th Infants' Magazine** in large type, and **The Children' Friend**, for growing boys and girls (1s. 6d. to 2s. 6d. both of them carefully edited and sumptuousl illustrated.

The Keswick Week, 1900 (2s. net. *Marshal Brothers*), contains the addresses delivered at th Twenty-sixth Convention.

The latest number of the *Evangelical Allianc Quarterly* deals with a variety of important topics "An Outlook for Russia" gives a telling review of th position and prospects in that country, and "Th Martyrs in China" presents a pathetic account Christian suffering and the ravages of the Boxers The get-up of the magazine leaves nothing to b desired. (1d. *Morgan & Scott.*)

Renewal in the Church, by Rev. P. Barclay, M.A is a book on revival. Both in the body of the wor and in the copious appendixes, we find an abundanc of timely teaching, with most refreshing allusions to th history of great awakenings. Mr. Barclay has rea widely and with keen sympathy, and from quite un expected quarters he adduces pertinent facts an illustrative points which many will study wit pleasure and profit. His pages are instinct with noble enthusiasm, and we trust they will have man readers. (2s. 6d. nett. *Paisley: Alexander Gardner.*

The Searchlight of St. Hippolytus: The Papac and the New Testament in the Light of Discovery By Parke P. Flournoy. (2s. 6d. nett. *C. J. Thynne.* Born about fifty years after the death of the Apostl John, St. Hippolytus has for centuries occupied place in the Roman Calendar of Saints. Th discovery, nearly sixty years ago, of his book on th "Refutation of all Heresies," exhibits him as witness against modern Roman dogmas and to the credi of what is styled the traditional view of the integrit of the books of the New Testament. Mr. Flourno opens up these matters to the confusion of Romanism and Rationalism, and Prof. W. W. Moore, of Unio Theological Seminary, Virginia, writes an introductio to the book. The pages lay no claim to originality o erudition; but they conduct a valuable argument fo Evangelical truth in a manner that may easily b "understanded" by "the ordinary reade-"

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The life and character of John the Baptist have always had a great fascination for me; and I am thankful to have been permitted to write this book. But I am more thankful for the hours of absorbing interest spent in the study of his portraiture as given in the Gospels. I know of nothing that makes so pleasant a respite from the pressure of life's fret and strain, as to bathe mind and spirit in the translucent waters of Scripture biography.

As the clasp between the Old Testament and the New—the close of the one and the beginning of the other; as among the greatest of those born of women; as the porter who opened the door to the True Shepherd; as the fearless rebuker of royal and shameless sin—the Baptist must ever compel the homage and admiration of mankind.

In many respects, such a life cannot be repeated. But the spirit of humility and courage; of devotion to God, and uncompromising loyalty to truth, which was so conspicuous in him, may animate us. We, also, may be filled with the spirit and power of Elijah as he was; and may point, with lip and life, to the Saviour of the world, crying, "Behold the Lamb of God."

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W. R. MOODY.

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MR. D. L. MOODY SAID TO HIS SON,

"is that you should correct inaccuracies and mis-statements that it would be difficult to straighten out during my life. You are the one to do this. All my friends will unite with you and give you their assistance."

Referring to the short time in which the "Life" has been written,

Mr. W. R. MOODY says:—

"It would have been my choice to have had more leisure for accomplishing the work; but the announcement of unauthorised biographies has necessitated the immediate publication of the present volume, otherwise the desire of my father would have been thwarted."

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VERY SATISFACTORY TO Mr. MOODY'S FRIENDS.

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. . THE LIFE OF . . DWIGHT L. MOODY

BY HIS SON,

W. R. MOODY,

IS PUBLISHED BY

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School of Bible Study.—A course of Bible study has again been arranged by the Committee of the Central Y.M.C.A. for the winter months. The first series of lectures, which are being given by Rev. W. H. Griffiths Thomas, opened on Monday afternoon at Exeter Hall. This course is to deal with St. John's Gospel and the Acts of the Apostles, and the introductory study concerned the purpose and plan of the Fourth Gospel. The lecture was repeated in the evening.

Soldiers' Institute for Netley.—Writing from Aston House, Netley Abbey, Hants, Mrs. Digby Dent says: "It is purposed to open at Netley a small Institute for the use of the Army Medical Corps and the soldiers on guard at the hospital, also for sailors and Marines of the guardship anchored close to the hospital. The need for an Institute is great, there being five public-houses within a stone's throw of the hospital, and no place where men can go for reading or recreation without the 'glass' being on hand. We have the building, but it needs fittings and some furniture."

"Welcome Mission," Portsmouth.—The autumn Convention commenced on Sunday, September 28, and continued during the following week. A special feature was a season of quiet waiting upon the Lord at each meeting. The speakers were Revs. C. Inwood, of Belfast, and F. E. Cheney, of Southsea, Dr. and Mrs. White, Captain Riley, and Messrs. Burrows, of C.I.M., I. M. Cleaver, and George Swan, of the Egypt Mission Band. The presence and power of God was very manifest at all the meetings, but especially on the Wednesday night, when many covenanted with the Lord to follow Him wholly.

T. HOGBEN.

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Sept. 24th, 1900.

Contributions may be sent to the Office of THE CHRISTIAN; or to the Secretary, 7, Adam Street, Strand, W.C.

PUBLIC NOTICE.

The Rev. ROBERT MONTGOMERY, of Stoneleigh House, Dursley, Glos., is no longer authorized to act on behalf of the Bible and Colportage Society of Ireland.

THE SECRETARY.

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Sept. 20th, 1900.

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MARK THE DATE AND KEEP IT FREE.

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Evangelistic.

London Open-Air Work.

During the summer two meetings have been conducted weekly in connection with Aldersgate Street Y.M.C.A., one on Sunday evenings at Leicester Square, and the other on Thursdays at Owen's Row, Goswell Road. A worker writes:—"Inquirers have responded at different times to the invitation to stay behind and talk over their difficulties with us. Some personal testimonies of a very definite character have been given that the seed has, in some cases, fallen upon good ground."

Mr. Spiers at Newport-on-Tay.

We have had a visit from Mr. JOSIAH SPIERS, of the Children's Special Service Mission. The meetings were continued for a fortnight, and the gracious influences of the Holy Spirit were clearly manifested towards the young people of the village and neighbourhood. The after-meetings were numerously attended, and a considerable number professed to give their hearts to Jesus, so as to love and serve Him, while the Christian workers seemed to get stimulus and blessing from the numerous Gospel services. It is about twenty-one years since Mr. Spiers last visited Newport. One of the converts of those early days, now a minister, called to see and have prayer with the evangelist. J. C. S.

Dr. Munhall's Movements.

The ten days' mission to young men conducted by Rev. Dr. MUNHALL, at Exeter Hall, was an impressive and fruitful time. At some of the gatherings the lower hall was filled. Earnest attention was paid to the evangelist's expositions and invitations, and as a result nearly 400 young men signified that they accepted Christ as their Saviour.

Mr. Munhall is announced to conduct a similar mission at the Aldersgate Street Y.M.C.A., Sunday, October 21-Monday, October 29, inclusive (Saturday, October 27, excepted). The Sunday services will commence at 3.30 and 7, and the week nights at 8. During the mission Dr. Munhall will also speak at the noon prayer meeting, which is open to all, the other services being, as stated, for young men only.

Missions to Hop-Pickers.

Messrs. J. BALCHIN and A. W. F. SMITH, who have been working in connection with the Worcestershire Hop-pickers' Mission, under the auspices of Rev. J. Burnham, write: "A number of persons have given evidence of a change of heart. We have also met some of last year's converts. A mother and two daughters were led to trust in Jesus. They are still living Christlike lives, and can be often heard singing in the hop yard 'Happy day, when Jesus washed my sins away.'" Other cases given by the writers include a young man who has since given practical help in a camp meeting which was held, and a woman who was restored after years of backsliding.

In East Sussex, a correspondent informs us, a good work has been done among the pickers. "Many cases of definite blessing have come under our notice as the result of the preaching of the Word. We have been encouraged by the eagerness of the people to hear the Gospel message. We were enabled to visit the people from bin to bin daily for a month, and to tell them the story of redeeming love. The dinner-hour services were well attended, and thousands of Gospels, tracts, and text cards were distributed. Meetings were also held in the encampments by lantern light while the people were having supper. One could relate many interesting cases of blessing."

Mr. Charrington's Work.

The recent mission of Mr. ROWLAND D. EDWARDS, of the Evangelization Society, in the Great Assembly Hall, Mile End, E., has been productive of good results. The immense audiences on Sundays have listened attentively to the very effective evangelistic addresses delivered by Mr. Edwards. At the annual harvest festival on the last Sunday in September the Great Hall was crowded out. Mr. Edwards is a lawyer, and those who listen to him are strongly impressed by his directness of speech, as he uses it in his Scriptural arguments. The week-night services held in the Great Tent were sometimes so large that the people stood all round, drinking in the words of everlasting life. Mr. Edwards' words, uttered with tenderness and sympathy for the lost and perishing, have been, we believe, the means of winning many precious souls for the Master's kingdom,

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

A VERY interesting Round Table Conference was held in December of last year between representative Churchmen and Nonconformists on the debatable questions arising out of the Scripture doctrines of sacrifice and priesthood. It was convened by Dr. Sanday, and it was inspired by the desire to ascertain how much the divergent schools of thought that divide religion in England at present hold in common on these fundamental problems. The report of this remarkable conference has now been published. The parties to it comprised (1) those among Episcopalians who call themselves High Churchmen, among whom were Canons Gore and Scott Holland, and Dr. Moberley; (2) those who refuse that name, led by Archdeacon Wilson, Dr. Ryle, Dr. Moule (who was unfortunately unable to attend); and (3) Nonconformists, among whom were Drs. Fairbairn, Salmond, Davison, and Forsyth. All these met in the friendliest and most conciliatory spirit, each being anxious to emphasize those points in which they agreed, rather than those upon which they differed.

The result is gratifying, both in the general bed-rock of common faith that was speedily uncovered beneath the differences, and in the revelation of the points at which the representatives of the various parties diverged. Three points of general agreement stand out in the discussion: (1) The recognition of the absolute completeness and uniqueness of Christ's work for man; (2) the maintenance of the priestliness of the Church; and (3) the identification of the essence of the unity of the Church with the presence and work of the Holy Spirit. It was in the interpretation of the second and third points that divergence became pronounced, and where doubtless divergence will continue to exist. Eminently satisfactory were the pronouncements of the leading High Churchmen on the completeness and sufficiency of the one great sacrifice for sin, to which nothing can be added; and so was the admission of Dr. Moberley concerning Nonconformists:—

> I freely recognise the working of the Spirit amongst them; I do not dream of denying spiritual realities in their ministry.

No sooner has the General Election been concluded than London is called upon to elect representatives for the Borough Councils. This is the first election under the new London Government Act of 1899, and it is bound to have important consequences. The greater election has, unfortunately, somewhat obscured the issues involved in the coming poll, but every effort must be made by all who desire the people's good to return the right men. In parts London is more badly governed than any other place in the country. Scandals of the worst kind have been for long enough permitted, owing to the predominant influence of unscrupulous wire-pullers. Now, if the electors are wise, the opportunity should be seized to return representatives, independently of party, who will make it their business to sweep away the present scandals, and to lay the foundation for a better London. Three of the most pressing problems needing instant attention are the prevention of overcrowding; the compulsory destruction of insanitary hovels which serve as the dwelling-places of many of the poor, and their replacement by good houses at fair rents; and finally, the suppression of disorderly houses, whether they are in Belgravia or Bethnal Green.

The intrusion of the "drink interest" into our political elections is one of the gravest symptoms of our times. Its influence is confessedly against reform; it is indeed a purely reactionary force. One of the most significant and at the same time disgraceful manifestations of its virulent spirit was seen in the recent Newport election, at which Mr. Albert Spicer was ousted from his seat, on the ground that he had introduced and passed through the House of Commons the Sunday Closing Bill for Monmouth. The victory of his opponent was signalized by a mourning-card, "in loving memory of Mr. Albert Spicer," containing a doggerel, of which the following significant lines were the climax:—

> We shan't linger to caress him,
> When we quaff our Sunday beer,

and a blasphemous reference to Isaiah liii. 3. With such an object-lesson before us, we are tempted to ask how far Mr. Robinson Souttar's defeat was due to his having introduced a Bill to prevent the sending children as messengers for beer.

The proposed "welcome" to be given to our returned soldiers is worthy of a better form than a series of banquetings, in which the temptation to excess in eating and drinking is the dominant note. The notion has been aired in the newspapers of a succession of "such dinners and smoking concerts as have never been put on record," in honour of the return of the survivors to their homes. If this idea be carried out, our young soldiers will have escaped the perils of battle only to fall into worse dangers at home. Many a downward career has been started at public feastings.

Another phase of the same mistaken impulse is seen in its results in the following paragraph from a church magazine in Scotland. It is from the pen of a city missionary:—

> Drunkenness among women, principally wives and mothers, is increasing to an alarming extent. Much of it, we believe, is due to the benevolent efforts which, at this time, are being made to assist the families of the soldiers and militiamen who are in active service. Those who have this work in hand are positively paralysed in their efforts to help these classes. Col. Noble, the hon. secretary, has asked us to help him with the families in our district. I have visited every case, and *have not found a sober woman amongst them*, and some have expressed the hope that the war may continue for some time to come!

Is it not possible to welcome our soldiers home, and to help their wives and families, without letting loose the demons of gluttony and drink upon the community?

The Editor of the *Sunday School Chronicle* is rendering a great service to youths and their guardians by his publication of the opinions of leading athletes, doctors, etc., upon the subject of smoking amongst young people. It ought to have great weight with boys addicted to this habit, that in the opinion of such men as Mr. C. W. Alcock, the founder of the Football Association; Mr. John Dixon, captain of the famous Nottingham eleven for so long; Mr. Howard Spicer, the Editor of the "Sports Library;" Dr. W. G. Grace, and many others who have won fame as athletes—the habit of cigarette smoking, so common amongst boys and youths, is detrimental to their physical welfare, to say nothing more. Each of the men interviewed by the *Chronicle* Commissioner expressed his conviction that men who are serious about physical training must avoid narcotics in any form.

The proposal to provide a large establishment in London for the open-air treatment of the consumptive poor is no doubt admirable in its way, but it is not possible to avoid looking upon the movement as a beginning at the wrong end, that of dealing with the effect rather than the cause. It is so generally admitted by medical scientists that overcrowding is one of the most potent causes of the disease, and the Medical Officer of Health for London recently showed that "just as the proportion of over-crowding increases, so does the death-rate from consumption." Rev. Hugh Price Hughes recently stated that he knew of a house within a few minutes' walk from St. James' Hall in which forty-three persons resided. "In one room a man, his wife, and eight children were found; in another a man, his wife, and seven children, the eldest son with a wife, all herded together like animals." Yet our statesmen continue to neglect the duty of dealing with this pressing question, and leave it to philanthropy to succour the martyrs.

Fresh outbursts in London of hooliganism, in which unoffending wayfarers are waylaid and stabbed or beaten to death by a gang of roughs, once more brings under notice the terrible currents of savagery which run beneath the quiet surface of society. Like some physical diseases, this moral canker has an epidemic quality in it which passes like an infection through the neighbourhood affected. During the last few weeks two lives have been lost and several others permanently maimed in this way, and certain districts are under a reign of terror with which the police seem utterly unable to cope. The question is, how far is our social system responsible for these periodical outbursts of ruffianism? Are we, as a community, reaping what we have sown? There must be some terrible cause for so sinister a result, and it would be foolish to dismiss it with a mere shudder of horror or a shrug of disdain.

Certainly another element in the case is the type of "entertainment" supplied at most music-halls, in which drunkenness, brawling, indecency, and blackguardism are exalted to the level of the highest virtues, and loudly applauded from pit to gallery. Hooliganism is the practice in the streets of what is glorified in the halls.

Dr. Morrison, the brilliant Chinese correspondent of the *Times*, contributes to his journal a vivid account of the siege of Pekin. Few men have better right to speak of Chinese affairs than he, and in his articles he makes it abundantly clear that the charge made against

the Dowager Empress is only too true. She it was who urged on the Boxers to their work of assassination and destruction. Dr. Morrison, more just than the representatives of the "yellow" press, gives the missionaries their due. He also puts his finger upon the centre of the whole trouble, in declaring that the rising of the Boxers was due, not to animosity towards missionaries, but to the policy of partition which Europe openly preached. The Chinese naturally resented the dismemberment of their empire. The bottom fact of the whole trouble is, as we pointed out a week or two ago, unholy greed on the part of Western nations, and whilst the spirit of conquest-at-any-price prevails we shall continue to see vendetta in full activity.

According to Rev. J. H. Jowett, one of the perils of our modern religious life is the debasement of the conception of the "practical."

If we divorce the practical from the spiritual, the practical will soon become the superficial, and will degenerate into a very lean and forceless thing.

There is much solid wisdom in this utterance, and some of those who are most spiritual in their thoughts are guilty of making an unreal separation between the region of their conscious religious life and that of their secular intercourse and business. It is only as we realize the ideal aspects of our common every-day activities that we shall do these well, and so be freed from their tyranny. St. Paul, in his Epistles, shows a wonderful faculty for viewing the most ordinary facts and events and duties in the light of Eternity; his mind moved with the utmost ease from the discussion of abstract doctrines to the questions and needs of the hour. That is one reason why his treatment of the problems of his time throw such vivid light on the questions of to-day.

A German savant, Professor Klaatsch, of Heidelberg, claims to have made an anatomical discovery which quite cuts the ground from under Darwin's theory of the Descent of Man. Possibly we may soon witness as bitter a war over this "short strand muscle" as that which waged so furiously some years ago between Professor Owen and Professor Huxley over the famous "hippocampus" in the brain. One set of philosophers is asserting that man has descended from the monkey; Klaatsch and his following declare that they have proved that the monkey is a degenerate man! And yet there are people who look to these wiseacres for light and leading, instead of to the good old Book which teaches us not only of the origin of man but also of his eternal destiny.

Unitarianism has never been noted for its modesty. Its supposed intellectual superiority over Evangelicalism is one of its frequent boasts. When, however, its adherents meet in conference they sometimes speak very frankly about their own weaknesses. Thus in the official sermon preached at Horsham last week, the preacher said:—

There is so much loose church allegiance amongst us, half adherence, casual attendance. We are in actual possession of the Church's one foundation, which alone is universal in its inclusion; but that church oneness has not yet taken hold of us, it does not kindle our emotion or imagination, or set going that glowing contagious enthusiasm which should come from our realised place and purpose in the fellowship and furtherance of the one Universal Church.

We may ask, Does not the sterility and coldness of which they complain arise from the fact that their religion is all wrong at the centre? Where the Divinity of our Lord is denied, all true religious enthusiasm is also suppressed. This is the uniform witness of history.

A renowned French oculist, Dr. Javal, is, it is said, rapidly growing blind, and though he has not as yet ceased to work, he will soon have to confine himself to dictating books on the subject of vision. There is a touching irony in the situation, and the sympathies of the many whom he has been instrumental in healing will be given to the afflicted scientist. Is there not, however, a possible danger for those who are *spiritual* leaders and healers of the blind to forget that they themselves may lose their vision, and may even bring to others that light of life which they themselves have ceased to behold with a believing faith? There is no sadder fate than to be a passive instrument instead of an active co-worker in the ministries of grace.

The Position of the Temperance Party.

THERE is no doubt that temperance workers have a period of hard work and severe strain before them in view of certain national tendencies that are dominant just now. There is little to encourage them in the state of public opinion; it would be idle to ignore the fact that the present Government, like the last, is largely indebted for its victory at the polls to the support of the drink trade; and the general affectation of weariness with all exhibitions of enthusiasm for reform which characterizes the attitude of our leading newspapers is not favourable to progress in temperance legislation.

A word on the first point. Public opinion just now is in a "trough" on this question of temperance. We are suffering from many discouragements. Public commissions having been appointed by Government are flouted by the very authorities that appointed them, and their very modest suggestions for reform

SUMMARILY SET ASIDE.

Yet there is no strong expression of indignation on the part of a people whose social condition is fairly honeycombed with the evil consequences of drink, and that to an extent unknown among any nations on the earth.

There must be a deep cause for this. Nor is it far to seek. During the past ten years there has been a steady "unloading" on the part of financiers of shares in breweries, distilleries, and large syndicates drawing their income from hotels and public-houses. Some of these concerns have gone to pieces, and the over-capitalization of most of them makes the shareholders dependent on a general increase in the drinking habits of the nation for their dividends. It is easy to see how the hundreds of thousands of sober, "decent" people who have been foolish enough, and wrong enough, to invest their money in these things are

PARALYZED IN THEIR SYMPATHIES.

They would like to help on the cause of temperance on the one side; on the other, they greatly fear that if the people who now drink were to give it up in large numbers, they themselves would suffer loss in a very tender place—their pocket. We are convinced by many converging lines of evidence that this widespread distribution of shares in the "trade" accounts for much of the waning enthusiasm of multitudes in temperance reform.

Naturally the same class of people vote for the party that is most likely to *resist* rather than to *favour* reform. Hence the present political situation.

And unquestionably there is a general and widespread, if not as yet very pronounced, increase in the consumption of intoxicants in the community generally. There are now no less than 156,102 public-houses in the United Kingdom, in the proportion of one to 301 inhabitants in England and Wales, one to 566 in Scotland, and one in 271 in Ireland. The rates of mortality from alcoholic excess have, it seems, increased 43 per cent. among males during the last twenty years; amongst females they have increased by no less than 104 per cent. This is an appalling fact, fully justifying the utmost that has ever been said in denunciation of the drink habit. One of the features of the present condition of things is that this increase of drinking does not show itself in overt drunkenness to anything like the extent common a generation or two ago; and for that very reason

THE EVIL, BEING SO INSIDIOUS,

is exceedingly difficult to attack with the same convincing vehemence possible when public intoxication was more common.

So much on the negative side. There are, however, many encouraging signs. One of these is the fact that temperance reformers are beginning to see that any sudden and drastic measures of reform are "out of the range of practical politics," and that the attack on the stronghold of the drink interest must be made step by step and little by little; in the common phrase of the moment, the "frontal assault" must be varied by "flank movements." There is more to be done in this way than many at present imagine.

Another encouragement is to be found in the gradual awakening of public bodies to the magnitude of the evil, and in many places we find severe treatment meted out to the proprietors of music-hall and theatre licences and publicans who have

ABUSED THEIR PRIVILEGES.

The examples of Manchester and Liverpool in this direction are drawing the attention of the whole nation both as regards their boldness and their beneficent results. The time will come, we hope, when local and borough councils all over the country will be thoroughly awakened to the imperative necessity of controlling and purifying the drink traffic from some of its more blatant and obvious abuses.

Finally, if those who are at work on temperance lines will not grow weary in well-doing, they shall reap in due season. The present apathy cannot last much longer; the *khaki* craze will soon be a thing of the past, and "Army Reform" will presently be relegated into the competent hands of the new Commander-in-Chief and his advisers. In the near future, when these questions will be disposed of,

ONE OF THE FIRST GREAT PROBLEMS

that will force themselves to the front is this of temperance reform. As Lord Rosebery said the other day, it is among the things that "cannot wait."

Thus, both the difficulties and the encouragements of the times constitute an appeal to Christian people not to "faint or grow weary in their minds," but to do their utmost to move the lethargic, rouse the indifferent, and by wise and far-seeing methods prepare for the time when a great measure of reform will be possible and inevitable. It is the time for the consolidation of forces, the laying down of foundations, and the preparation for a great campaign into the heart of the enemy's country.

"Elisha, the Prophet of Vision."—We regret to be compelled to hold over notes of the second discourse on this subject, by Rev. F. S. Webster, in All Souls Church, Langham Place, W. The outline, which is singularly instructive, will appear next week.

The Vision and the Veil—2.*

(Concluded.)

By the late Rev. W. A. GRAY.

HAVING looked at the one side, the fading glory and the veiled speech, let us turn to the other, THE PERMANENT GLORY AND THE OPEN SPEECH. "Let who will," says St. Paul," bear about with them a vision that vanishes, and therefore speak vaguely; we with a vision that endures speak clearly, in ringing accents, in resolute words—not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. Seeing we have such hope, we use great plainness of speech."

Brethren, have *you* this hope? Then, in proportion as you experience, and live up to it, you will be set free from hesitation, delivered from reserve, and rendered able to testify of it. "We cannot but speak the things we have seen and heard."

The fact is, there is not a single temptation to soften, shade, or withhold in a speech on the matters of religion, but here is a saving and encouraging influence. Once say, as Paul said, "The glory that beams upon me, the vision that attends me, the expectation that inspires me, is a sure and abiding one"; and you will be freed from all those

UNWORTHY AND EMBARRASSING FEARS

that go far to restraining your plainness of speech. What are these?

For one thing, there is *the fear of being falsified.* Take the case of the Christian promises. Some may feel fettered in the proclamation of them on this account. So much is involved. It *does* mean a great thing to say, in spite of all in heart and intellect that dissents from it: "Believe, only believe, and you will be saved." "Look, only look, and your iniquities will be pardoned." "Submit, only submit, and your life will be purified." It *does* mean a great deal to say, "Pray, and you will be answered: the good you need will be given you; the guidance you seek will be granted." Where men crave satisfaction and comfort, it *does* mean a great deal to say these things. You shrink from the thought of disappointment; you recoil from the idea of deceit; the

CHEATING OF THEM WITH A DREAM.

But in proportion as the truth is a real and living experience to yourself, it will not be. Why should you falter? Why hesitate? Why cover your face with a veil? The glory is not passing or transitory with you. It is as clear as God's Word, enduring as God's life; and the consciousness of this should deliver you from fear, so that, secure in a hope that maketh not ashamed, you may well use plainness of speech.

Or, again, there is *the fear of being confuted.* Here we pass from religious promises to religious doctrines. And, I ask, am I wrong in supposing there may be a timidity relating to these? You become silent or vague as regards your Christian belief before some people, because you are afraid they will overthrow you in argument. Their wits are too nimble; their tongues are too sharp. You think they will humble you in the estimation of others, and in the estimation of yourself, if you once give them the opportunity to begin. "Not," I reply, "if your hope be a real and experimental one." No argument can touch that. No one can

ARGUE YOU OUT OF YOUR EYESIGHT

any more than the scribes and the Pharisees could argue the healed man in the temple out of his. Once get your foot planted on the firm rock of a personal experience, and neither logic nor laughter will avail to beat you off. To their earthly philosophy, you can oppose your own spiritual sense; to their shallow, "We argue," your own deep, "I know."

And there are those who have reached this. They are not much troubled with assaults on the inspiration of the Bible; to each and to all they reply, "The Bible has enlightened and quickened me." They are not much perplexed with disproofs of the efficiency of prayer; they can look the objector in the face, and say, "I cried, and He answered me." No fear of refutation restrains them. Having a hope so sure, so certain, so abiding, they use great plainness of speech.

Again, take yet another kind of fear—*unworthy apprehensions for the interests of religion itself.* This, too, interferes with plainness of speech in regard to religious difficulties and discouragements. It seems the policy of some people to obscure and ignore them. Perplexities here and there in the Christian records, failures here and there in the Church's work, they are unwilling so much as to own them. And the men who *do* own them they pronounce at once to be disloyal, and seek to reduce them to a silence like their own. May not this be due, not to a jealousy for the truth, but rather (though such people know it not) to a secret distrust of it; to a want of confidence in the strength and permanence of the great Christian verities themselves, as if it were perilous to test them in the light of honest criticism and

CANDID, UNPREJUDICED THOUGHT?

But those who are most strongly rooted in the Christian faith have least reason to be timid. To be suspicious of facts is to be suspicious of truth, and to be suspicious of truth is to be suspicious of God, for God and truth are one. With such a hope as he has, the Christian should be above the temptation of ignoring them, but in regard to religious difficulties and discouragements, as well as religious doctrines and promises, use, when the time comes, great plainness of speech.

Such, then, is the principle brought before us—the principle of boldness and plainness of religious speech on the part of believing men and women. Never was there a time when the practice was more needful; and more likely to be effectual. Still, as of old, plain speech is the one thing that will tell. We make a vast mistake if we suppose that, to keep the world in sympathy and in touch with the Christian faith, we must swerve from the ancient and time-honoured plan of clear, positive, and even dogmatic statement. Christ, whose truth we publish, whose message we bear, was the sublimest dogmatist that ever lived. And if we are ever to catch the ears, and impress the hearts of our fellow-men, it is by doing as He did, and employing great plainness of speech.

PLAINNESS, NOT VAGUENESS.

We shall never commend Christianity, though sometimes we think that we do, by softening its sharp lines, by blurring its clear statements. Why, what the world is impatient with, is just the very vagueness we imagine pleases it. Men want the presentation of something definite. Life is definite; and they want something definite to help them to live—definite comfort, definite strength. Death is definite; and they want something definite to help them to die—definite knowledge, definite hope. To us they are looking, on us they depend, and from more than we think comes the cry, "Speak out!" Plainness as opposed to vagueness is a present-day duty.

And you, my reader, who are saying, "Alas! I cannot speak of Christianity to others as I once did, for the vision is fading from myself; like Moses, I wear a veil because the glory is gradually going from me," why not have the glory rekindled? It is not impossible. There have been those, not a few, from whom the vision has once departed, to visit and to beautify them again, with more than the old gift renewed, more than the old joy restored.

GO BACK WHERE THE GLOW IS.

Stay where the glow is. Live much with the men that have the glow. Live much with books that have the glow. Above all, live much in that Presence where the glow is most steady, most central, most bright. Then you, too, will glow. And when your face takes brightness, your lips will take fire; and you will speak with the boldness, the courage, the certainty, and the plainness, of one who knows both whom and what he believes, and cannot but publish the same.

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Fret or Rest?

Psalm xxxvii. 1-7.

By Rev. J. GLYN DAVIES, Newport, Mon.

NOTE how the psalm opens—"Fret not thyself." Literally, heat not thyself. Cf. Judges ii. 14, "The anger of the Lord was hot"—the same word. Do not work thyself into a heat because of evildoers. "Neither be thou envious." This word comes from a root signifying "redness." It may be rendered, Be not flushed. Look at that child! So restless, so peevish, and oh, so hot! Its little body is like a kiln. The child, you say, is in a fever. Very soon the heated blood mounts up, and the face is in a deep flush. The fever and the flush; they are the words used in this verse. "Fret not thyself;" there is the fever, the heat of discontent in the heart. "Be not envious;" there is the flush, the outbreak of discontent in envious thoughts, and words, and deeds.

"It is no good trying," says the man. "Honesty does not pay. I have tried hard to conduct my business on strictly honest lines, and I am not prospering. There's So-and-So; he is not so particular, and he is getting on." And the man frets and fumes, and works himself into a high fever. He envies the workers of iniquity. To that man comes the message, *Fret not.*

Fretting, because of the success of evildoers! It is not worth one's while, for "they shall soon be cut down like the grass, and wither like the green herb." Look at that gay meadow, bright with daisies, with the myriad marigold! See how the tall grass—and such a crop!—waves up and down with the summer breeze. Everything betokens fertility. It is the full flourish of the field. You lean against the gate and rest your eyes upon the fair scene. It is delightful! But hark! Swish! swish! swish! The scythe is at work. At the other end of the field the mower has entered, and in a few hours all that proud grass will lie in rows of mown and fading green.

THE SCORCH OF THE SUMMER SUN

will pour upon it. The daisies will die; the greenness will fade; the freshness will be no more. To-morrow, the waggons will come, and all will be gone! "Evildoers shall be cut down like the grass." Worldly prosperity is so short-lived that no man need envy it. There is nothing worth getting into a heat about.

What then shall we do? Here comes a threefold message. It is worthy of note in these our feverish times.

I. Trust in the Lord.—Verses 3 and 4 are really one. They tell the tale of him who *trusts.* Trust. Cf. Judges xviii. 7, "They saw the people, how they dwelt *careless.*" That is, they dwelt *without care.* It is the same word as is here rendered *trust.* Be without care—in the Lord. Cf. Prov. xxviii. 1, "The righteous are *bold* as a lion." That is, they are *without fear.* It is still the same word. Be without fear—in the Lord. Cf. Psa. xxvii. 3, "Though war rise against me, in this will I be *confident.*" That is, *without misgiving.* Still the same word. Be without misgiving—in the Lord. It is a grand word! Trust—be care-less, be bold, be confident—in the Lord.

Look at the picture of him who *trusts.* (1) *He does good.* In the calm of his faith he has time and thought for goodness. He is not distracted by care, by fear, by misgiving. "*Trusting Jesus, that is all.*"

(2) *He dwells in the land.* In his life and work there is a permanence, a perseverance, a continuity, upon which one can always rely. He does and he dwells.

(3) *He shall be fed.* Note the marginal reading of R.V., "*feed on faithfulness.*" He is able *to do* and *to dwell,* because he feeds on the fidelity of the Lord. It is his manna, which he gathers daily. It is his food of strength. He lives on the Lord.

(4) *He delights himself.* This word means *luxury.* Cf. Isa. lviii. 13, "call the Sabbath a *delight*—i.e., a luxury. The believer finds more than food, more than strength, in the Lord. He finds his joy, his pleasure, his daily romance.

(5) *He gets the desires of his heart.* The previous points cover all one's life. What more can one desire? All is in the Lord. Fret, indeed! No, never! We shall trust.

II. Commit thy way unto the Lord.—Verses 5 and 6 are also one. They tell the tale of him who *commits*. Commit! Cf. Gen. xxix. 3, "they *rolled* the stone from the well's mouth." The word rendered *roll* in Genesis is rendered *commit* in Psalms. Roll thy way upon the Lord. Thy way, thy course of life, thy circumstances, thy duties, thy difficulties—cast them, turn them, roll them all upon Jesus. Thy way and thyself. He will carry both.

Look now at the picture of him who thus trusts and commits. The previous section was active. This section is passive. (1) "*He shall bring to pass.*" Literally, "*He shall do.*" Do what? The psalmist does not say. Designedly it is left blank. It is a blank cheque, which the believer can fill according to need. "Roll thy life upon the Lord, and *He shall do . . .*" Whatever the need may be, that will He do.

(2) "*He shall bring forth thy righteousness as the light.*" Righteousness shall triumph in the end, Evildoing may thrive for a wee while; but its day is coming. Just now, perhaps, the believer is under a cloud; but the dawn will break. "*Then shall the righteous shine forth as the sun.*" Fret, indeed! Why should we? The future is ours. We look at things eternal.

III. Rest in the Lord.—Literally, *be silent before the Lord.* This is the climax. An absolute surrender of all to Him who is our Lord. *Deo volente*—our watchword ever. "*We wait patiently for Him.*" He goes first, and we follow. If He goes not, we go not. Whatever be the proposal, the enterprise, the circumstance, we wait for Him. Speech is his; silence is ours. This is worlds apart from fretting. From *fretting* to *resting*, from garrulous discontent to silent patience, from fever to health—such is the progress of faith in the Lord.

Seen and Unseen.

The things which are seen are temporal; but the things which are not seen are eternal (2 Cor. iv. 18).

Not for ever gazing
At the things we see,
Thinking, toiling for them,
Hour by hour, should we.
There are things eternal,
Lying far beyond;
Urging us to seek them,
May our souls respond.

Calling, ever calling,
Is the "still small voice;"
In our saddest moments,
Bidding us rejoice.
In our hours of danger,
Bidding us be strong;
In our lonely midnights,
Cheering us along.

Oft we fail to hear it,
Or we do not heed;
Temporal things still pressing
Seem our care to need.
Anxiously we listen
To the calls around;
So we lose the sweetness
Of diviner sound.

All we see around us
Soon must pass away;
While the things eternal
Will for ever stay.
Should not this remind us,
Not to grieve too sore
Over things, which passing,
Soon will be no more?

Caroline Tickner.

Grocers' Licences.—The law in regard to grocers' licences urgently calls for amendment. At the Rowley Regis Licensing Sessions recently, the Bench granted a number of grocers' licences, which they stated were unnecessary, "the facilities for getting drunk" in the districts concerned being already more than sufficient, and they stated that they had no discretionary powers in the matter, and that the Legislature was to blame in allowing such an anomaly to exist.

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"The Christian" Almanack, 1901.

As a Supplement to this week's issue, and without extra charge, we present our readers with a copy of The Christian Almanack for 1901. Of the general features, it may suffice to say that the passages of Scripture for the days of the year have been selected in a prayerful spirit, with the object of bringing heavenly truths and principles, Divine counsels and promises, before those who would seek a word from God at the morning watch, or in moments of evening meditation. The illustrations form the special feature, and though they seem to "speak for themselves," they demand a word of explanation and afford opportunity for profitable remark.

It is a platitude to say that the portraits bring before us men who made a deep impression upon the religious life of their time. The surrounding engravings give us some idea of various directions in which Mr. Moody's influence was very powerfully exerted. In evangelization he was under bondage to no man, and free to labour in any land: "the world was his parish." In educational work, however, other conditions were essential, and Northfield and Mount Hermon remain as the home-centres of the beneficent institutions which the evangelist founded in the interest of the young manhood and womanhood of America and the world.

Northfield Seminary for young women was opened in 1879. It aims at developing a symmetrical womanhood, combining education with physical exercise. Young women in the humbler walks of life are, through its agency, enabled to secure a Christian education such as would otherwise be beyond their reach. Wanamaker Lake, a picturesque sheet of water, is the scene of skating in the winter, and boating parties in the summer, the surrounding country of hill and dale affording to the students delightful range for various forms of recreation.

The Auditorium, one of the Northfield buildings, was erected in 1894. There, in the summer, conferences are held, and about three thousand people tax its capacity, by crowding the platform, stairways, and aisles, as well as the ordinary seating accommodation. Crossley Hall is one of the buildings at Mount Hermon, the school for young men, conducted on similar principles to the Northfield Seminary. Here young men are exercised in practical self-reliance, as well as equipped with book learning.

The picture of Mr. Moody's residence at Northfield calls to mind a tender purpose of his heart, and one which he was graciously permitted to realize. Returned from his work in Great Britain in 1873-5, the evangelist thought of his children then growing up around him, and was not long in determining upon measures for their mental and spiritual development. As the Life tells us, he bought, at a moderate price, "a barren little tract of twelve acres near his mother's place . . . his purpose being to hold the land for his mother, and to spend a few summers there for the sake of his children." That excellent purpose was fruitful beyond calculation, for the place of summer retreat and study became at length the centre of his most engrossing labours. Gradually his interests in Northfield increased, until the home he planned for rest and quiet became the scene of his greatest activities and most lasting works.

It is right to add that the illustrations of the Almanack are taken from "The Life of Dwight L. Moody, by his son, W. R. Moody" (10s. 6d. *Morgan & Scott*), being selected from the hundred and more pictures and portraits that embellish that handsome volume.

Bible Flower Mission.—Mrs. W. W. Turton, 110, Cannon Street, E.C., writes: "As other flowers become more scarce, chrysanthemums are invaluable, and we trust that a good supply of these will find its way to the Mission. Text holders have sadly fallen off in number during the last few months—some of our most reliable writers having either passed away or been obliged to give up owing to infirmities. Wool is also much wanted for tying lavender bags, as well as for bouquets. Ornamental cards are always welcome.

The Congregational Union.

BY A MINISTER.

Evidences were abundant at the meetings last week at Newcastle-on-Tyne, that the charm and power of preaching have not vanished away. Half-an-hour before the time announced for the service on Monday night, the Brunswick Wesleyan Chapel had an enormous congregation, and at the time every available inch of space was filled with persons to hear Rev. J. H. Jowett, of Birmingham, who conducted the service in a quiet and devout way felt by every one. His text was "Rejoicing in hope," and his sermon on "The sunny optimism of Paul." He gathered his three chief points from a careful analysis of the Pauline Epistles. 1st. Paul's optimism was drawn from the redemptive work of our Saviour which has come from the fore-ordaining purpose of God. The brightness of the future shines forth from the eternal ages. 2nd. This optimism was supported by the assurance that everything was working for the spread of the Gospel. and for his own spiritual advantage. Faith works, suffering works, hindrances work. He was supported on every side. 3rd. Paul was sustained by the sense of the reality of future glory. His mind had comfort and strength in anticipating his entrance into the eternal glory. The preacher believed that we had dropped heaven out of our thought, much to the impoverishment of our life and weakening of our strength. If we are to be bright and radiant, abounding in hope, we must bring heaven down to earth. There was deep and evident sympathy with this view of our loss and of our obvious duty, and the whole service. which was quietly reverent throughout, was an excellent preparation for the engagements of the week.

THE SUBJECT OF TEMPERANCE

has an increasingly important place in the Union's meetings, and was vigorously advocated both at a meeting of the Congregational Total Abstinence Association and at a session of the Union. The resolution proposed by Rev. Alfred Rowland, and seconded by Rev. Wm. Pierce, was not strong enough for some. It was: "That the time has now come when all Christians should unite in order to promote any practical measures for the restriction of the liquor traffic." The purpose of the resolution to unite Christians against this overwhelming evil is good; but it means that churches will first of all have to be united in their own membership, no member being either a seller or a consumer of drink. This point, which is vital to the whole movement, was not touched upon, and the discussion went off into remoter and more general themes. However, the resolution is on record.

THE CHAIRMAN'S ADDRESS,

which was excellent in tone, lucid in style, and firm in its grasp of the great principles which distinguished Independency in its most robust period, was a rapid survey of the public questions of the times as they influence Free Church life. He deplored the too many signs of decadence. He fearlessly avowed his opposition to the war, and, unless we are mistaken, there were numerous and strong indications that, unless the Government settles South Africa on a just basis to all parties concerned, they may count on vigorous criticism and stout opposition. One point touched upon by Mr. J. Carvell Williams will require more attention than it has received; he sorrowfully admitted that the meetings of the Union are "more distinguished for feats of oratory and pleasurable excitement than for serious and effective dealing with the necessities and the difficulties of these critical times." This semi-holiday aspect of the meetings—they mean very hard work for not a few—will some day disappear before a more earnest spirit breathed on the whole assembly. Touching the disestablishment of the English Church, a question which Mr. Williams has made peculiarly his own, and speaking in view of the coming century, he implored his younger brethren to "determine that, so far as

in them lies, the new century shall, at a comparatively early period, witness the end, and the successful end, of a struggle which has in view, not the achievement of a political and sectarian triumph, but the emancipation and purification of a great Church, and the removal of a perennial source of disunion and of strife."

"The Problem of Congregational Churches in Large Towns" was a theme that absorbed the attention of a crowded audience, and called forth the expression of very varied views. Perhaps the most fruitful words fell from Rev. T. Hooper, who said that during the election he had addressed thousands of men at open-air meetings, and when the election was over he remembered, with much self-reproach, that he had never gone into those same streets to preach Christ. It will be found in the long-run that this preaching of Christ to the sinful and perishing will solve a great many difficulties. The Assembly passed a resolution appointing a committee "to consider the whole problem of the Congregational Churches in large towns, with power to take such immediate steps as are considered desirable and found to be practicable."

SOCIAL SETTLEMENTS,

as a branch of this great city problem, had a separate meeting which was favoured with the presence of Mr. Moody's son, to whom a most cordial welcome was given. Mrs. G. E. Morgan, who labours in connection with the Browning Hall Settlement, Walworth, described the needs and misery and temptations of Walworth, and pleaded for the poor of whom Christ said, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Mr. Crighton spoke of the Canning Town Settlement and its need of support by the Union and individual Churches.

CHINA

was made the subject of the public meeting of the L.M.S., and was spoken about by Mrs. Bryson, of Tientsin; Rev. W. Hopkyn Rees, of Chi-Chou; Rev. James Sadler, of Amoy; and Rev. Jonathan Lees, of Tientsin; also by Revs. Wardlaw Thompson and Hardy Harwood. The speaking testified to the fidelity of the Chinese Christians, and to the wisdom with which the missionaries of the L.M.S. had behaved themselves. There was general sympathy with the view that the Powers ought to recognise the Chinese Emperor as the lawful ruler of the empire, and should discountenance any suggestion of partitioning the country. There was a strong feeling expressed in favour of continuing and extending mission work as soon as ever circumstances would permit. Some difference of opinion exists as to whether missionaries should stand upon treaty rights which are extremely hateful to the natives. Dr. Mackennal, while not able to ask missionaries to endure martyrdom, thinks that it might not be their duty always to appeal to their undoubted civil rights, and thereby perhaps prejudice the larger law of Jesus Christ. He believes that following the example of the Saviour is more than giving money or sympathy or prayer.

THE COLONIES

had the advantage of a sermon and a public meeting. The sermon was preached by Dr. Alexander Whyte, of Edinburgh, from our Lord's question: "When the Son of Man cometh, shall He find faith on the earth?" It was searching and powerful; some, perhaps many, thought that he taught the doctrine of a personal coming, but, on the other hand, that impression might easily be taken only from the urgency with which he spoke.

There were many services in adjacent towns and villages, and sectional meetings of almost every kind. Still, the remark was made, as it so often is, that there was need of a more practical kind of assembly; *e.g.*, it is deeply to be regretted that a paper on "Converting Power in the Pulpit and the Church" was passed over without a word of remark, there being no time.

Protection of Birds.—The Society for the Protection of Birds is offering two prizes of £10 and £5 respectively for the best essays on the protection of British birds. Particulars may be obtained from the hon. secretary, at the Society's offices, 3, Hanover Square, London, W.

A Successful Life.

By Dr. MACLAREN.

As a *finale* to the series of gatherings which have marked the opening of the new Metropolitan Tabernacle, an open communion service was held on Thursday evening. The opportunity of hearing Dr. Alexander Maclaren was not to be neglected, for Manchester's noted preacher only too seldom visits the Metropolis. No one was, therefore, surprised to find an audience that filled the spacious building in every part. Dr. Maclaren conducted the whole of the service, which was notable for its deep and impressive solemnity.

The sermon was a telling and powerful definition and exposition of what constitutes

A SUCCESSFUL LIFE.

Taking as his text, "Be of good cheer; I have overcome the world" (John xvi. 33), the Doctor asked if it were victory to have failed in the effort to win men to goodness, to have spoken of gentleness which next to nobody cared to hear; if to give counsels which no man regarded, to have been misunderstood, rejected, hated, to have lived a life of poverty and loneliness, and to die in the first flush of early manhood, unlamented save by a handful of apostles and a few brave women—if that was victory, what would be defeat? Yet this calm utterance of triumph of our Lord is the summing-up of his whole life. Looking back, He sees it as one continuous victory; looking forward, He sees the cross, as already overcome, though yet to be endured, and in that

APPARENTLY CRUSHING DEFEAT

He recognised his crowning victory. If Jesus Christ was right, then most men are wrong. If his was a type of the victorious life, many of us need to revise our notions and revolutionize our practices.

This declaration of Christ suggests three questions:—What is a victorious life? Was there ever such a life? If there was, what does it matter to me? In answering the first question, the speaker defined the expression, "the world," as having two meanings—the whole mass of visible and sensible things, and what is spoken of as society, the aggregate of Godless men. This leads to the question, "What is it here for?" First, for the same purpose as the bars and poles in a gymnasium, to make muscle, to build character; and for the same purpose as a window in a house, through which we may look and see the light of the sun.

The world conquers us when we allow it to hinder us from doing our duty and living God-pleasing lives; when it fills our affections and constitutes our aim.

WE CONQUER THE WORLD

when nothing in it will turn our feet from the straight path; when all that is in it exercises our muscles, builds our character, and when, like Jacob's ladder, we climb by its gradual rounds, reaching at last the summit, and gazing into the face of the One above it, the face of our God. At no time has it been more essential to preach what is the true type of a successful life, and what is meant by a life that is a failure. There is many a rich man whom the hosannas of the Stock Exchange and Cornhill declare to be wonderfully successful, who from the only true point of view is a failure. Has he conquered the world, or has the world conquered him? Noble visions have passed away, and are smiled at now, and God and his angels are a great deal further off from the successful man than from the striving youth. If we will not let the world—either the mass of material things or the aggregate of society—

HINDER US FROM HOLY LIVING,

or from seeing God and doing his will, then, however sad and solitary our life may otherwise be, we have conquered. All else is defeat.

Dealing with the second question, "Was there ever such a life?" Dr. Maclaren spoke of the life of Christ as the one of conflict and triumph. Never did one word pass from his lips to suggest even a momentary reverse in the conflict. His life was one continual straight line, ever directed to the cross, and seen through the gloom of the cross was the throne that was beyond. When Christ said, "I have overcome," no one dared to say it was presumption, except a few sceptics who wished to make a reputation by saying what nobody else had said. There was still the cross to be endured, although He had accepted it. We should learn the same lesson. We should accept and conquer our crosses, for the accepted sorrow is a pointless arrow. He who does not allow the world to detract one hairbreadth from the path of duty, has overcome.

The third question suggested by the text is, "If such a life has been lived,

WHAT DOES IT MATTER TO ME?"

In answer to this query, the Doctor emphasized the fact that Christ should be even more to us than an example and pattern, as the Power which enables us to overcome, making us lords of ourselves, of time, and of the world. "You will have to fight—thank God for it; you will be beaten as sure as you live, if you try to master the world without Jesus." If we open our hearts and lives to the influence of his triumphant Spirit, then He will give us a share in this conflict, in his conquest, and in his royal abode, according to his own wonderful promise, "He that overcometh, I will give to him to sit down with Me in my throne, as I also overcame, and sat down with my Father in his throne."

*Mr. Meyer's New Book.**

THE reader of Mr. Meyer's latest book will be struck most of all by two things—the rich imagination which gives colour to the theme, and serves, in so many ways, to gather the scattered data into artistic completeness; and the sympathetic touch which imparts glow and warmth to the whole narrative.

Another thing prominent is the discursive vein which adds not only to the embellishment of the work, but also furnishes so much that is as fuel to the fire of devotion, as well as of general spiritual interest. Every truly great life is of value, not more as a record than as opening avenues of suggestion to be noted and described; and it is the ability to perceive these that marks out, perhaps more than anything else, the true biographer from the mere transcriber. Mr. Meyer has this faculty in an eminent degree.

Considering the high standard already achieved, we hesitate to say that the author's study of "John the Baptist" is the ablest production of his pen; nevertheless, we must confess to that feeling. The literary charm is certainly no less than before, and the profusion of metaphor is as ample as ever; but it would seem that the theme itself has exercised a peculiar spell on the writer, the result being that the fascination in the subject, acknowledged in the preface, is reflected in the pages that follow.

Special care is taken in the opening chapters to supply a setting to the character that is appropriate to its heroic stamp, and to bring into vividness the whole circumstances of the times of the Forerunner, both domestic and national. The result is a *live* narrative—a narrative that has atmosphere, scenery, movement, and, for lack of a better word, *verisimilitude*. It would take us beyond our limits to follow the treatment in detail. The study is a noble one, and the execution betrays extreme pains, poetic feeling, and just analysis—a worthy *memento* of a character thrilling in its grandeur as it is saintly in spirit and unselfish in soul. How much needed to-day is that very type, with its backbone of principle, unflinching fidelity, and immolation of self!

This biography is a case of "beaten oil" for the sanctuary, and, as what comes from the heart is likely to reach the heart, we are confident that Christian readers generally will find herein an unction which will both cheer and illuminate.

James Douglas.

* John the Baptist. By F. B. Meyer, B.A. (2s. 6d. and 3s. 6d. *Morgan & Scott.*)

Day by Day.

SUNDAY, October 28. Isaiah lvi.

THE Spirit of Inspiration was constantly anticipating the time, in these old prophecies, when men should come from the east and west, and sit down in the kingdom of God, and when the barriers of rite and form should no longer debar the pious soul from that access to God, which was the portion of the Hebrew race. This chapter illustrates this. Nothing is said of the burdens which rabbis and priests imposed on proselytes from among the Gentiles. It is enough, apparently, that they should keep the Sabbath from profaning it, and should keep their hands from doing evil.

What an ideal is presented here of character and conduct! To keep God's Sabbath, in the perpetual stillness and rest of the heart! To choose always those things which will please Him! To hold fast by his covenant! To join ourselves to the Lord, as by one Spirit, to minister to Him, to love his Name, to be his servants! What more could we desire in the way of characterizing the ideal soul? These are traits which we cannot attain unto by the force of our own resolution, but we can surely tell God that we will and desire them, leaving it to Him to effect our ideal through the indwelling and operation of the Divine Spirit.

On God's side, the response to such a life is ready and ample. He will bring us to his holy mountain: "Ye are come unto Mount Zion, and unto the city of the living God." He will make us joyful in his house of prayer: "Thou hast put gladness in my heart." He will accept our burnt offerings and our sacrifices: "Let us offer up a sacrifice of praise to God continually." Oh, what blessedness lies in the thought that He will gather, not only the outcasts of Israel, but ourselves also! Contrast our Good Shepherd with the false ones in *vv.* 9-12!

MONDAY, October 29. Isaiah lvii.

What a terrible picture is drawn here of the idolatries and impurities to which the chosen people had fallen! The photographs of the scenes under the oaks, and of certain others in the valleys, where the body was debased on the one hand, and children slain on the other, are too terrible. It seems impossible that such things could have happened in Israel. But with the chosen people, idolatry ran its usual course, and as they exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, of birds, and fourfooted beasts, and creeping things, God also gave them up to vile passions. They refused to have God in their knowledge, and God gave them up to a reprobate mind (Rom. i. 23-28).

But amongst the degenerate nation, there were some elect souls; and God is always careful against rooting up the tares, lest one stalk of wheat should perish. Amid the destruction that must visit the guilty land, those that put their trust im Him should not be overlooked (13, 14).

With what comfort the chapter closes! We may have been covetous and froward, and have incurred wrath and chastisement; but there is a blessed surprise in store. God will not always chide. Yield yourself to God, and let his healing hand pass over the gaping wounds of your soul.

TUESDAY, October 30. Isaiah lviii.

It is a terrible matter when religion is divorced from morality; when outwardly men fast and practise religious observances, but inwardly they find their own pleasure, and are deficient in thoughtful love for others. Let us carefully examine ourselves. Are we professing to be what we are not? Do we read the Scripture and attend the preaching of the Word, with no thought of applying the truth definitely to our own souls? Nothing so surely or swiftly injures the inward temper as that.

There are three beautiful paragraphs here, in each of which the attitude and behaviour of the holy soul is described, together with the blessing that shall inevitably succeed.

6-9 (Here I am). That one's life may be light, that one's influence may always be healing and healthgiving, that God's righteousness should precede and his glory follow, that God should be at hand to answer prayer—these are blessings so rare, that we may well strive to fulfil the conditions assigned.

9 (If thou . . .)—12. To be continually guided in small things as in great, to be satisfied and made strong, to be like a garden of flowers amid a wilderness, and to be a water spring to banish drought from others, to be the means of repairing the wastes in God's church—again these are blessings worth any sacrifice and act of obedience.

13—14. Here again is blessing. But the conditions are as blessed in the performance as the results. Our Sabbath-keeping is inward, and of the heart. We have by faith entered on that Sabbatism which remains unexhausted for the people of God. By faith, we have entered the Land of Promise. Only we must watch and pray against all that might infringe on the inward peace, and disturb it—all worry, all care, all sin. Let the peace of God rule in the heart, and let the Spirit of God produce the inward temper, which naturally fulfils these conditions of a holy and consecrated character.

WEDNESDAY, October 31. Isaiah lix.

Why is it that your life is so hapless and sad? It is not that God has some special animosity against you. He is neither capricious nor arbitrary; but because your iniquities have separated between Him and you. Of course there are other reasons, for, as in the case of the permitted death of Lazarus it was for the glory of God, so is it sometimes still. We are called to pass through special trials, that men may learn from us of the infinite grace of God. But before we take this comfort to our heart, we should very carefully examine ourselves in his presence, taking this category of sins as our guide, to see if there be any wicked way in us. Ponder the repeated laments of 11-15.

The prophet breaks into a magnificent description of God. He is described as looking round to see if there were no other source of help, and there being none, He girds Himself for the fray. He dons breast-plate and helmet, clothing and cloak, and comes to the rescue of his people; giving them deliverance by a Redeemer. This can be none other than the Lord Jesus Himself, who came to men, with a heart full of the most tender pity and yearning desire, and who comes still to those who desire above all things to turn from their transgressions. Hast thou been trodden under the heel of sin? Be of good cheer; Christ is a mighty warrior. On his armour, the dint of thine enemies' blows must fall in vain, and thou shalt shelter behind Him.

THURSDAY, November 1. Isaiah lx.

"Arise, shine!" The summons is addressed to the Holy City. The seer beholds the morning as its first flush appears in the Eastern sky, and bids Jerusalem arise to catch the earliest beams, that it may shine in transcendent brilliance and beauty, whilst darkness covers the earth and gross darkness the peoples. Oh, that the Church of God in these, the last days of this age, might hear that summons! She might be the suffering, the waiting, even the martyr church, but if only she were the holy church, what greater influence might be hers!

The prophet depicts the effect of the illumination of the Holy City. Nations come to her light, and kings to the brightness of her rising. It is not what we say, but what we are, that powerfully attracts men to God. It is a beautiful picture. From the far East come the camels laden with precious treasures; from the West, the ships laden with merchandize. The wastes of many years are regained by armies of strangers, whilst kings count it an honour to minister to the City of God. The night of sorrow is followed by exceeding joy. Anxiety and depression are dissipated by a flowing tide of prosperity. Violence and destruction are replaced by praise and salvation. These glowing words have yet to be literally realized in Jerusalem that now is; but they should be first spiritually realized in the Church.

Those closing words are true of such as have entered the blessed life. Their experience is always growing richer and deeper—for brass, gold; for iron, silver. But better than all, God is their everlasting Light.

FRIDAY, November 2. Isaiah lxi.

These opening words, quoted by our Lord at Nazareth, as applicable to Himself, have also a deep reference to ourselves. Too often we have essayed to do this blessed work of preaching the Gospel, and ministering to the sorrows of men, apart from the anointing of the Holy Spirit, which is so absolutely essential. If He waited for his anointing at the waters of baptism, before entering on his life work, much more should we.

Of course, these chapters primarily refer to the blessed condition of prosperity which is in reserve for Israel, waiting their restoration to the land of their fathers. But since we, though Gentiles after the flesh, are spiritually the seed of Abraham, the blessing of Abraham comes on the Gentiles also, as we receive the promise of the Spirit by faith. In other words, as we receive the Pentecostal gift, we enter on the spiritual counterpart of all these blessings, which are promised to the Jews. Let us believe that the Lord will perform this his word unto us.

The holy soul may appropriate the closing paragraph with thankful joy, as standing before God arrayed in the perfect righteousness of Jesus. The hands that were nailed to the Cross wove those garments of salvation; his perfect obedience unto death achieved that righteousness. We stand before God in the perfect beauty of Him whom He accounts as his Beloved. So much for our justification; then, for sanctification, the seeds of grace are sown in our hearts by the Holy Spirit, and are constantly flowering and fruiting in righteousness and praise. There is the work of Christ on us for our standing, and his work in us for our experience and walk. Ask the Lord God to cause all the fruit of the Holy Life to cover the dark soil of your soul.

SATURDAY, November 3. Isaiah lxii.

"He ever liveth to intercede"—such is the announcement of the Epistle to the Hebrews. He pleads for those who crucify Him by daily rejection and rebellion; for the Simon Peters who are passing through fiery trials; for the heathen, that the Father would give them to Him for his inheritance, and the uttermost parts of the earth for his possession. But, chiefly, He pleads for Israel—"For Zion's sake He does not hold his peace, and for Jerusalem's sake He does not rest, till . . ." Let us ask Him to admit us into blessed participation with Him in all this. The life of prayer is the highest life of all; and we may well ask the blessed Spirit to beget in us more intercessory prayer, that so we may live in closer touch with our interceding High Priest.

Notice the beautiful repetition of Christ's petitions in the life of his saints—or at least in his ideal for them. He says in the opening verse, "I will not hold my peace. . . . I will not rest." And in verses 6 and 7, we are reminded that God's watchmen do not hold their peace; and that the Lord's remembrancers take no rest, and give Him no rest, holding on with untiring patience, till he answers their prayers. It may be that you, my friend, are shut up in a sick chamber, or in lonely solitude, and have often sorrowed because life seemed to have so few opportunities of usefulness. But all this has been permitted, that you might give yourself to prayer. If all the windows are shuttered towards earth, you have one window left which looks towards the unseen and eternal.

The prayer is hardly offered before signs of the answer are announced. The highway is prepared for the advent of the people, but above all for that of the Deliverer. He comes, He comes! Make ready, O earth, to hail thy Lord! His reward is with Him and his recompense before Him? Then we shall be caught up to meet Him, and be for ever with the Lord.

Other Lands.

Evangelical Alliance Work on the Continent.

By JOHN GRITTON, D.D., Member of Council.

THE cultivation and exhibition of Christian love are sufficient justification of the existence and continuance of the Evangelical Alliance, and nothing is higher or more beautiful than Love, since "God is love." Many minds, however, are rather practical than given to sentiment, They are always asking "What is the Alliance *doing?*" Has it *done* anything in the past?. Is it still *doing* something? Who is practically the better for it? Has it wrought any deliverance in the earth? Has it broken chains, opened prison doors, rescued the persecuted? Has it clothed the naked and fed the hungry? Has it brought help to the helpless, or hope to the despairing? Itself rejoicing in Love, has it loved others into loving, and comforted the sorrowful among the sons of God?

I regard these questions as relevant and legitimate. The reply is distinct and full, far more full than can be adduced in this short paper. It is found in the annals of the Alliance, and in my own memory of events during my more than twenty years on the Council.

Dr. Rigg, ex-president of the Wesleyan Conference, testifies: "The Alliance has been modest. It has not been accustomed to disport itself in public places, but its opinion has been felt far and wide wherever religious liberty has been threatened."

Cavaliere Pons, Moderator lately of the Waldensian Synod, says: "We are the poor and abandoned ones for whom the Alliance has pleaded. I hope, now that my countrymen in Italy are free, we can join with you to write and intercede in favour of the persecuted in Russia and the Turkish Empire."

Brother Prokanoff, a Russian Stundist, says: "I am very glad to be able to express, in the name of all Russian Stundists, their hearty thanks for your continued efforts on their behalf."

These efforts have been many more, more costly, and more fruitful than can, for various reasons, be recounted. As to Armenia and its persecuted people, let Pastor K. Behesnilian speak: "When I was sent to evangelize my native country, I was imprisoned for two months, but through the intervention of the British Consul I was liberated. I am very thankful also to your Foreign Office. They have taken great interest in my welfare. The Evangelical Alliance has always

TAKEN UP THE CAUSE OF THE OPPRESSED."

Let me say that in this case, as in so many others, it was the Alliance which moved both Consul and Foreign Office.

From Greece comes this testimony of Dr. Kalopothakes, of Athens: "The beneficent influence of the Evangelical Alliance extends wherever either nations, or churches, or individuals need the sympathy and help which come from the recognition of the blessed fellowship of believers, and wherever in less favoured lands people are suffering for the free exercise of conscience."

Pastor Correvon, of Frankfort, uses the following words in testimony: "If the Evangelical Alliance should do no more, this (the Week of Prayer), would be enough to assure it our eternal thankfulness."

Pastor Jellinghaus, of Potsdam, rejoices in declaring that at the Berlin Conference of 1857, "The leading principles of the Evangelical Alliance were introduced into Germany, and were accepted by men of high standing in the world of religion, science, and politics."

As to Italy, we have quoted Moderator Pons. Let us adduce also the words of Rev. Edward Clarke, of the Spezia Mission—"In my work in Italy, I have ever prized the sympathy and co-operation of the Evangelical Alliance.'

Another very capable witness is Pastor B. La Trobe, of Herrnhut, who, speaking of the work of the Moravian Church among the Diaspora of Europe, says: "A work like this meets with opposition, though, and this largely, if indirectly, thanks to the Evangelical Alliance, this is less so at the present than in the past."

No man in Europe is more worth listening to on our question than Edouard Naville, of Geneva. "Religious Liberty," he writes, "is a subject which, from the very first day, has occupied the Evangelical Alliance. We recollect the

CONSTANT AND PERSEVERING EFFORTS

which have been made to promote this great principle. Let me remind you that a short time after the Conference at Geneva in 1861, the doors of Spanish prisons were opened to Matamoros and his friends, and we were able to welcome them in our midst."

Dr. C. A. Stoddard, of New York, speaking of Turkey in 1896, and of the persecuted missionaries and converts there, states: "They have presented their appeal to this great and venerable body, this Evangelical Alliance of Christians of all nationalities—an alliance which for the past fifty years has made its influence felt on behalf of religious liberty in every quarter of the globe—whose united prayers arise to the God of nations from universal Christendom at the beginning of each revolving year; whose efforts have been recognised by all Christian governments and religious organisations, and have been sanctioned again and again by the Divine blessing."

I now epitomize, in a few lines, magnificent special results which have followed the Nine Ecumenical Conferences of the Alliance. At the first Constituent Conference in 1846, Russia and Armenia came to the front, and measures followed for relief. The London Conference in 1851 was marked by great evangelistic activity in the metropolis, specially among the multitude of visitors to the Great Exhibition. The Paris Conference of 1855 powerfully influenced Louis Napoleon in the direction of securing religious liberty for his Protestant subjects. The Berlin Conference of 1857 was specially fruitful as to Sunday-school work in Germany. The Geneva Conference of 1861 gave birth to the movement that, followed up at Amsterdam in 1867—under the guidance of Alexandre Lombard, the banker—led to the formation of the International Federation of Lord's Day Societies. The Conference at Amsterdam in 1867 led to the revival of open-air preaching, and to

A MARVELLOUS AWAKENING

in Court circles. At Basel, in 1879, a great impetus was given to the Week of Prayer, and open-air preaching was revived after decades of cessation. For that effort, so successful ultimately, I and two other brethren were arrested. Of the Copenhagen Conference in 1884, which, like Berlin, enjoyed the full light of royal countenance and help, a prominent Norwegian pastor wrote in 1896: "The blessing of this Conference will never be forgotten in the Lutheran Church." In this Conference the amazing organizing power of our late secretary, Mr. Arnold, reached its culminating point. The Florence Conference greatly advanced Italian evangelization, and secured for non-Roman Christians a status and dignity before undreamed of.

Time fails to elaborate. For fifty-four years our blessed Alliance has wrought good of many kinds in many lands. Italy, Portugal, Spain, Russia, Finland, Austria, Turkey, Armenia, Germany, Saxony, Egypt, Persia, Peru, Basutoland, have all called forth sympathy, prayer, and help. In each something has been done to make the lot of Christians less sorrowful and their burdens less heavy.

Our friends who demand practical results may rest assured that the great principle of brotherly love has brought forth worthy fruits of many kinds. Let us then go on our way, humbled, indeed, for imperfect service and inadequate results, but persevering in our noble work hopefully, prayerfully, and with patient love, until He come who is our Saviour, our Leader, and our exceeding great reward.

Persecution in Brittany.

THE Jesuits in France (who are the enemies of the French Government as they are of England) have for some time been plotting to destroy the work of Pasteur Lecoat in Brittany. Not content with slanderous reports in the Press, stating that Pasteur Lecoat is in the pay of the English Government, and is nothing better than an English spy, they have recently published an abominable caricature in the Paris daily paper, *Le Pays*, in which M. Lecoat is depicted as teaching some Breton boys to sing "God Save the Queen!"

The latest plot succeeded in almost making of Lecoat a second Dreyfus. A lady in Jersey, a friend of the Mission, sent the pasteur a present of some pigeons. There were thirteen when they left Jersey, fourteen when they arrived at St. Malo, and sixteen when they reached Pasteur Lecoat's house at Tremel—one of them being a carrier pigeon. Soon after the arrival of the pigeons, gendarmes appeared from Plestin, and a police officer with a warrant. The charge brought was that Lecoat was in secret correspondence with the British Government. The carrier pigeon was the evidence that could not be denied, and the punishment for having in his possession a carrier pigeon, without having notified the fact, is a year's imprisonment. Had the Jesuits been able to prove the least culpability of the charge they brought against him, the pasteur must have been sentenced to imprisonment for life.

The pasteur's influence in the country has great weight, and through, humanly speaking, the "special pleading" of a great friend of his at the preliminary trial, the case has ended favourably by an officer having been sent from St. Brieuc to kill fifteen of the pigeons, and to take the "carrier" to the military school at Brest. The enemy seems determined to stop the work in some way, and one way is to worry him out of his life if possible.

Meanwhile the work goes on with increased blessing. The industrial part promises to be a great success. Last year some property adjoining the Mission had to be purchased to keep the enemy off. It includes the Flax Mill, which it is proposed to work so as to be a financial help to the Gospel effort. Many are praying earnestly for the preservation of Pasteur Lecoat and his workers in the Breton Evangelical Mission; and efforts are being put forth to complete the purchase of the Flax Mill, and thus to develop the industrial side of the Mission.

Further information regarding the work may be had from the office of the Breton Evangelical Mission, 25, New Oxford Street, W.C.

Reform in Spain and Portugal.

REV. R. O. THOMPSON, M.A., rector of Ballintemple, co. Tipperary, accompanied by the secretary of the Spanish and Portuguese Church Aid Society, has just returned from a visit to the reformers who have grown in grace and in enthusiastic perseverance in well-doing during recent years. In Portugal public opinion permits the free exercise of liberty of conscience in the face of the prohibition of the Penal Code, and the full churches and schools testify to the vigorous life of the Bible-reading Christians.

In Spain a steady persecution is maintained against the Reformers, and the highest ecclesiastics personally take part in the campaign against the "tares of heresy." One member of the Salamanca congregation has been eight times illegally imprisoned for attempting to sell Bibles, and bogus charges are now being laid against him by a Romish priest. In the face of this spirit of intolerance, much courage and devotion are needed, and God has enabled the workers to rely on Him for strength and blessing.

Help, which is urgently needed to avoid retrenchment, will be gratefully received by Rev. H. E. Noyes, D.D., Hon. Finance Sec., or Rev. Thos. J. Pulvertaft, Secretary of the Society, Church House, Westminster, S.W.

North Africa Mission.

THE annual farewell meetings of missionaries in connection with the North Africa Mission took place on Tuesday of last week at Devonshire House, E.C.

In the afternoon Rev. James Stephens gave an address full of spiritual help and encouragement. In the evening Colonel Morton presided. In the course of a breezy and unconventional address, he gave some Indian reminiscences bearing upon the subject of Mohammedanism, and instanced some remarkable cases of

CONVERSIONS TO CHRISTIANITY.

Speaking humanly the attack upon the false religion held by so many millions of people in North Africa is a forlorn hope, but, as Rev. Mark Guy Pearse has said, "No man can find out the resources of God until he tries to do the seemingly impossible."

Mr. Edward H. Glenny followed with a brief review of the present position. He referred to the interest and sympathy in the Mission expressed in communications received from various parts of the world, and went on to describe the gradual progress the work has made in spite of intense opposition. The Moslems are entrenched against the Gospel. They are well aware of every avenue through which efforts are made to reach them, and stedfastly resist. In spite of this, however, the various operations of the Mission have been blessed, large numbers of people have heard the Gospel, and the force of native workers which has been raised gradually increases. Mr. Glenny concluded with an earnest appeal for more labourers in this needy field.

Pithy descriptions of the work at some of the centres were given by subsequent speakers. At Casablanca, Morocco, the natives continue to seek the aid of the medical mission.

JEWS AND MOSLEMS ARE TREATED

in considerable numbers. Prior to entering the consulting room, they listen to a Bible reading and, if able to read, they are supplied with Gospels or tracts. Visitation is also conducted in the shops and cafés, where it is found that people readily gather round to listen to the evangelists. Magic lantern services and classes for women are also held. Medical work is likewise a feature of the work at Susa, and it is found that both men and women patients, in the respective meetings, receive the Gospel message with attention. Many terrible cases of disease are dealt with. In personal dealing with the people, and in evening meetings the truth has been proclaimed both in the towns and on itinerating tours through the many villages.

The missionaries returning are: To Morocco: Mr. and Mrs. H. E. Jones, Miss K. Aldridge, Miss I. de la Camp, Miss L. Greathead, Miss L. Sexton, and Miss M. Mellett. To Algeria: Miss K. Smith and Miss J. Cox. To Tunisia: Mr. and Mrs. H. E. Webb, Miss A. Cox, Miss N. Bagster, Miss M. Scott, Miss E. Turner, and Miss K. Johnston. To Egypt: Mr. and Mrs. W. Dickens, and Miss Van de Molen. The new workers going out are: Mr. A. Hope, Mr. S. Fraser, Miss F. Harnden, and Miss K. Philpott.

Dravidian Mission.

HAVING finished his course at Harley House, Mr. Arumugam returned to India last spring to commence work amongst the Pariahs. He writes to say that he has been already able to start three schools, and is about arranging a fourth. He has had great difficulties to contend with, as the high-caste people in the villages think that he is interfering with their rights.

Not only is this a great hindrance, but he finds the famine most serious in the district where he has commenced work, viz.: Vellore, North Arcot, Madras. He has practically been compelled to undertake the responsibility of eleven orphan children, whom he found destitute and almost dying from hunger.

The amount required for each school is £12 per annum, including the teacher, and he says that £3 per annum is sufficient for the maintenance of each child. The treasurer of the Mission is Mr. Thomas Radcliffe, Church Aston Manor, Newport, Shropshire.

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The Indian Famine.

THE bare statement that nearly three millions of people are still in receipt of official relief, terrible as it is, conveys only an inadequate idea of the actual need. Great numbers are being cared for by the missionaries, who have undertaken responsibilities in which they have a claim to a large measure of support, especially in connection with the feeding, clothing, and training of orphan waifs. Thousands of adults, too, are in need of relief in the form of clothing, seed corn, and temporary support until the harvest.

REV. DENNIS OSBORNE'S MOVEMENTS.

The mission of Rev. Dennis Osborne in voicing the urgent needs of the suffering millions of our great Eastern dependency is arousing a large measure of public attention. During his recent visit to Scotland, Mr. Osborne addressed a gathering in the Christian Institute, Glasgow. The chair was taken by Lord Provost Chisholm, and Mr. Osborne, after reviewing the present position, said that it is with the approval of Lord Curzon—who is doing so much for the alleviation of distress—that he now appeals for a continuance of the sympathy and help of Christians in the home lands. Mr. Robert Scott paid a high tribute to the generous way in which this relief movement had been supported by manufacturers of food stuffs, and explained that contributions for this purpose, as well as for the supply of garments, much needed during the coming winter, should be forwarded to the office of The Christian.

NOTES FROM WORKERS.

Under date September 28, Rev. G. W. Blair writes from Godhra, Panch Mahals: — "We give doles of grain to about 1,300 people daily in ten villages. In Jhalod and four villages adjacent, we are giving two cooked meals daily to about 300 persons, a good many of whom are orphans. When the famine is over, I expect we will have a good many of these orphans on our hands, as Government has issued an order that no orphans are to be sent away from their own district to a greater distance than fifty miles. This order will almost compel us to keep all we have ourselves."

"My husband and I," writes Mrs. M. A. Haig, of Ahmednagur, "thank your readers most heartily for their continued welcome help in the work of succouring the famine-stricken, Those who have any fields are going back to them, and the calls on private charity are increasing. The number of children I am feeding has considerably risen; the orphans will be a permanent charge for some years to come, while of others the parents have fallen into such utter poverty that it will require a year or two for them to get rehabilitated. I hope, too, to be able to do a little more for the poor, but high caste Mohammedan women. There are so many

WIDOWS AND DESERTED WIVES

with young children who are beyond the range of ordinary charity. Last week a little company of men, women, and children were baptized in the Mission Church here. They were poor ignorant people, judged by ordinary standards, but they knew that they were sinners, and needed a Saviour."

Mr. John Lampard writes from South Rampur, Rewa Kantha:—"For a great majority of poor Bheels the rains have come too late, a pretty general estimate giving a fourth as about the most that can survive the present year out of a total population of some 2,000,000. As one sees from day to day a few specimens of Bheels who have not suffered the ravages of famine, their erect gait, their agile figures, and the indispensable bow and arrows in hand, one cannot but profoundly regret the destruction of so large a proportion of this manly race. A considerable number of the residue of Bheels will owe its continued existence to the love and labour of Christian people.

Then again, some thousands of Bheel orphans will be brought up under Christian influence and instruction, which should result in a large accession to the ranks of the Church of Christ in India."

Rev. Arthur Outram (C.M.S.), who has returned to this country on furlough, consequent on the breakdown of himself and his esteemed wife, writes: "Will you kindly give me an opportunity of thanking your readers, who have so liberally helped us in saving life amongst the Bheels? Distress in a minor degree will continue for another year at least; and to meet this, clothing, seed grain, bullocks, agricultural implements, and cooking utensils have still to be provided, the people

HAVING SOLD EVERYTHING.

In meeting all these needs, as well as in actually feeding the starving, the generous help sent has been invaluable. As a permanent result of the famine we have on our hands at least 300 orphans to provide for; the yearly cost of each child for food, clothing, and education, comes to about £4. The most important, and, we trust, lasting result of the famine among the Bheels, is the breaking down of prejudice and the building up instead of friendship and trust. We therefore firmly believe that this terrible visitation will prove the means of bringing many who have truly known the pangs of hunger to feed on the True Bread that alone can satisfy the hungry soul."

Notes from Adelaide.

I HAVE just completed four Sundays' services in the Flinders Street Baptist Church, Adelaide, for so many years the scene of the labours of Dr. Silas Mead. About three years ago I was permitted to conduct a series of evangelistic meetings here with the valuable co-operation of Rev. J. G. Raws. It is gratifying to hear still of the numerous converts of that mission, and of their perseverance unto this day.

During my month's stay in this "queen of the Australian cities" (as the people of Adelaide call it), I have made the acquaintance of Mr. J. J. Virgo, the energetic and capable secretary of the Y.M.C.A., and have seen a little of the good work under his charge. I have twice attended the "Men's Own" meeting held on Sunday afternoon, once when Mr. J. H. Sinclair gave a wise, yet faithful, message, bearing upon certain phases of the social evil; and once to speak to the men myself upon "God's power to keep." The attendance is good, and indicates the hold that the Y.M.C.A. has upon the people. The Sunday night theatre services, which have been continued without interruption for years, are regarded by Mr. Virgo as one of the best features of the Association's work. Most of the members of his Workers' Band have been converted at these services.

During my stay here the city has been visited by some of the natives from Point Macleay, where a good work is being done among them. It is not generally known that there are about

24,000 NATIVE BLACKS

in this colony. Interest in work on their behalf has been greatly stirred by the interesting meetings recently held.

The representatives of Dr. Dowie, of Chicago, have made their appearance here, and have already captured a few members of the churches. It is strange that a man whose published utterances are so destitute of the spirit of Christ should find so many followers.

I am returning home to-day, just as the South Australian Christian Endeavour Convention is in full swing. A good meeting was held on Friday last, when I was permitted to urge upon the Endeavourers the principle of daily prayer and daily giving for missionary work. On Saturday afternoon the large Exhibition Building was packed for the meeting of Junior Endeavourers, and an almost equal attendance gathered at the Christian Citizens' Meeting. His Excellency the Governor, Lord Tennyson, presided, and his speech abounded in good things, wisely and earnestly spoken. His ideal of public life is a lofty one. The Christian's duty to the community and to God were dealt with by other speakers. The whole meeting was a witness to the vigour and strength and manliness of the true Christian life.

I return home by steamer to-night, and am looking forward to the Geelong Convention, which begins next week. Geo. Wainwright.

Adelaide, September 3, 1900.

Chicago Bible Institute.

TWO former students have suffered martyrdom in China during the recent troubles, Miss Hattie J. Rice and Miss Josephine E. Desmond, both of whom went there under the China Inland Mission.

Ninety-four different volumes have been issued up to date in the Moody Colportage Library, their combined circulation being 3,754,899. They include six books in Swedish, four in Danish-Norwegian, three in German, and one has recently been added in Spanish to meet the call for Gospel literature in Spanish.

The Union Bible Classes, organized by D. L. Moody four years ago, and successfully carried on under the leadership of Mr. W. R. Newell, have commenced another season with great promise of usefulness. In addition to classes in the three sections of Chicago, Mr. Newell now teaches a class in St. Louis and another in Detroit every week. It is a noteworthy fact that upwards of 1,000 men and women are enrolled in each of these classes.

The Institute starts on its eleventh year with over 250 students, in both men and women as many as in any previous year. There are three departments of instruction—(1) Biblical, (2) Musical, to train men and women in Gospel singing, and (3) Practical, that is, clinical instruction in church, mission, visitation, and other phrases of actual work, by which the students are not only *trained*, but also *tested* as to their fitness for Christian service. This latter branch makes the Moody Institute unique, and has earned for it the name of "The West Point of Christian Work." The demand for trained workers far exceeds the available supply.

CONVENTION OF CHRISTIAN WORKERS.

The Convention of Christian Workers recently held under the auspices of the Institute, was one of the most representative gatherings of the kind held for several years. It was altogether for Bible study, but in addition to this, the programme exhibited a happy combination of prayer and praise, personal testimony, and reports of various forms of Christian enterprises.

The list of the speakers and singers included many of the best-known names in the country. The music was in charge of Professor D. B. Towner, of Chicago; Messrs. John H. Burke, of Oak Park, Ill.; and F. H. Jacobs, of Brooklyn. Rev. R. A. Torrey, Supt. of the Moody Bible Institute, and Pastor of the Moody Church, in which the meetings were held, was the presiding officer.

Mr. D. L. Moody's elder son and successor in the work, Mr. W. R. Moody, attended the Convention and spoke at several meetings. Mr. Moody's old friends in Chicago were touched to hear the son tell out the familiar truths from his father's platform.

The keynote of the Convention was that God would pour out a spirit of united prayer for a wave of blessing, such as would affect not only individuals and local communities, but also the country at large. Perhaps the most prominent result lay in the emphasis placed upon compassionate love as a motive power in Christian life and service.

Cairo Soldiers' Home.

THE Cairo Soldiers' Home and Gordon Hall will be ready for occupation early in October, and I am hoping to go out soon to help at the opening. The alterations are costing more than we anticipated, but the Home will be worth the expense, delay, and trouble, as we are assured we can at any time (if needful) build another storey.

The Home will be a great comfort to our young soldiers, as well as to our workers who have suffered much discomfort during the past three years. We have paid £2,230 to account, but £1,700 will still be required. Of this, Lord Wolseley has most kindly sent £100, and three old friends are promising £100 each if the remaining £1,300 is sent in, to enable us to open the Home free of debt or bond.

Will friends give thanks to our gracious Father and God for all He has done for us, since three years ago, on October 4, we sent, at his bidding, "a worker to Cairo with the Cameron Highlanders."—Yours in his service, ALICE TODD OSBORNE.

Rylands, Newton Mearns, N.B.

Missionaries in China.

NARROW ESCAPES.

REV. ARCHIBALD GLOVER, in the course of a letter to his father, Rev. R. Glover, of Walton Rectory, Dorking, gives a vivid description of the escape of Mrs. Glover and family, Miss Gates, and himself, from Lu-an:—"A mock trial was gone through, and we were brought in guilty. When morning broke, we were ordered into our litters, and taken in a sort of sacrificial procession, to the beat of a gong at regular intervals, to a place outside the village. The road was lined on either side with spearmen, and nearly every male carried some implement or weapon. At a given signal they then fell upon our litters, and fought like wild beasts over our baggage. Before the *mêlée* I jumped down with Hedley, but dear Flora with Hope were literally buried under a heaving mass of human ferocity. I never believed she could possibly come out alive. To my amazement she presently came out, and little Hope with her, pale and dishevelled, but perfectly calm and uninjured. Miss Gates, too, was miraculously kept.

AMID FIENDISH NOISE

and fighting, the spoiling of our goods went on till all was disposed of. The people then went off, leaving us, to our surprise, alone and untouched.

"We were presently surrounded by a following of evil men from Han-tien, and a crowd from a village we were nearing, all of whom were armed with agricultural implements. For several hours we sat by the roadside, near a little food shop, hemmed in by these people, who freely discussed our death, sharpening their instruments on stones before our eyes. At last the long suspense was ended by their suddenly seizing us, and with cruel violence tearing the clothes from our bodies. Flora and Miss Gates were stripped of their upper garments; the dear children had nothing left to them except their combinations, while I myself was stripped naked, everything save my socks and a flannel binder being taken. Again, to our surprise, they went no further, no attempt was made to take our lives, though I do not doubt that they longed to do so. P'ao-ri gave me a pair of old pants, and someone in the crowd

THREW ME A BEGGAR'S COAT

of filthy rags, and in these I went till I got to Kao-p'ing, where the rags were exchanged for an old gown of an official.

"We were then told to move on. It was now night, with a bright moon. On we walked until we came upon four men, sitting by the way, armed with mattocks, and waiting for us. They fell savagely on all except me (my beggar's rags were not worth taking), and snatched their remaining upper garments. Flora and Miss Gates were thus stripped to the waist. I remonstrated with the men, and they sullenly threw the women's garments back. They went off to fetch more men, and as soon as they were out of sight we fled along the torrent bed till we came to a graveyard, where we lay down under the shadow of the yews and slept till midnight. Then we tramped to the Uang-fang hills, and here we crowded together and were soon asleep, despite the bitter cold. The next day was Sunday. The sun soon became hot, and

WE HAD NO SHELTER

from the heat on that mountain height. Our thirst became intense, and the heat at last unbearable. At last we reached a river, thick with yellow mud, but to us as sweet as the purest well-water.

"We lay down to rest under trees in a cemetery near by. Soon a mandarin's procession came out, and passed by the spot where we were lying. They turned to see who we were, and in a few minutes a cart was at our side, with an official and two Yamen runners, who told us at once to enter it, as they had been sent by the Lu-an mandarin to find us and take us to Kao-p'ing, from whence we were to be sent on to Hankow.

"We arrived here (Hankow) Monday night, August 13. To-day, August 18, dear Flora was prematurely taken ill. It is another miracle of Divine love and power that, after such extraordinary hardships and buffetings, neither mother nor child seems to have suffered physical injury."

AN UNPRECEDENTED CRISIS.

At this time, when we are all gathered together from the four quarters of this great Empire, the above heading is not inappropriate. An unprecedented crisis, indeed, it is! And why? Because this, the largest mission field in the world numerically, is now left destitute of its many hundreds of missionaries. Yes, over 1,000 servants of Christ have had to quit their stations and flee to this great port! Never in the history of any foreign mission field has there been such a crisis! Look at the latest map of China, and you will see where foreigners are stationed, but *what it means* to leave all those far-distant centres, those mission stations which had become our homes, those many dear natives around us—that you cannot understand, but you can only sympathize with us in all we have had to go through.

Think of this great "land of Sinim" then, and of the many little churches all over the land, without the pastors. You have all been anxiously waiting for tidings of us, and are by now assured, we trust, of our safety in this place. Recent letters from home tell us of your continued anxiety on our behalf, but now we are glad and relieved to know you are aware of our whereabouts. Here we are, together with the many hundreds of God's people all assembled here,

NOT KNOWING WHAT TO DO

or where to go! All the interior is cleared now of his witnesses, there being only a few workers at the chief river and sea ports. Just think what all this means again—Shanghai full of those who desire China's best and highest welfare, all having been ordered out by our respective Governments!

What are we to do? What expenses have all these long, *long* dangerous journeys entailed! And now what heavy expenses are we all incurring by living in this place, which is always very dear, *now* more than ever so! The great problem is, how shall all these extra heavy expenses be met? And another great question is, for how long are we to be kept here? One thing is certain—we shall not be allowed to return up West, or to Central or North China, till there is a *satisfactory* peace arranged. I emphasize *satisfactory*, for unless such a peace is settled by the Powers, life and property in China

WILL BE SIMPLY WORTHLESS!

My heading to this short summary of events uses the word "unprecedented," because never has the Christian Church had to deal with such a crisis. I emphatically affirm that it is the bounden duty of the home churches to do all that in them lies to support the Missionary Societies in China, now taxed with all these extra heavy expenses. And my reasons for this affirmation are (1) The members or agents of these societies *have been obliged* to leave their work and stations, through the call of the home Governments. (2) We are in the interior on sufferance only away from ports, and are thus in honour bound to obey our Governments. (3) Under such circumstances, therefore, are we here living at these high rates, doing exactly the opposite to what we all fain would do. (That is quite intelligible to you all, for what we all would *love* to do is, return to our respective stations and work far away up country.) This is not the Lord's will, though, for us at present; so we must abide his time, and *continue to wait upon Him* for guidance, asking that this deep trial may be blest to each and all of us, and that we may all learn the lessons our Heavenly Father would teach us.

Pray for us in this sin-stricken place of Shanghai. Oh! to see souls saved here! It seems to many of us the wisest thing would be to go home for the present, till the country is quiet again; then to return, refreshed, for a longer period of service. God bless you all as well as us. (MRS.) W. HOPE GILL.

35, North Soochow Road, Shanghai.

Church Union in Scotland.

By Rev. T. ADAMSON, D.D., Glasgow.

IT is now morally certain that two great ecclesiastical bodies—the Free Church and the United Presbyterian Church—will unite in Edinburgh on the 31st of this month; with this view their supreme courts have been called to meet on the 30th.

It may be interesting, in view of this, to give such information about it as will enable readers—especially those on the south of the Border—to understand an event which, it is needless to say, will be the most interesting and important which has occurred for many years in the ecclesiastical annals of Scotland.

THE PARTIES.

The Free Church of Scotland and the United Presbyterian Church of Scotland are branches which have separated from the Established Church of the land. All the three churches are Presbyterian, and hold the same standards; and they all claim to hold the original position of the Scotch Church of the Reformation; but the two which are now under consideration were driven out from the third; they left, but unwillingly, because they held that the Church had really altered her position, and was upheld by the civil authorities.

The United Presbyterians, though they form the smaller body, are of earlier date than the Free Church. Or rather, the sections which united to form the United Presbyterian Church are earlier; for the United Presbyterian Church itself dates from 1847, and the Free Church from 1843. The United Presbyterian Church is composed mainly of "the Secession" and "the Relief." The former arose in 1740, when the Erskines—Ralph and Ebenezer, relatives of the Earls of Mar—were, with some other ministers, compelled to leave the Established Church because of the forcible settlement of ministers under lay patronage. The latter rose in 1752, mainly under the influence of Doddridge, as a reaction against the deadness of spirit and laxity of doctrine then prevalent in the State Church.

The Free Church arose in "the Disruption" of 1843, when more than 400 ministers, having vainly pleaded for ten years in the Assembly and with the State for the recognition of the Spiritual Headship of Christ over his Church (*i.e.*, for his right to dictate to it in all spiritual affairs), left the Established Church and formed a Church for themselves. Patronage, a violation of this principle, was the prominent cause of their leaving.

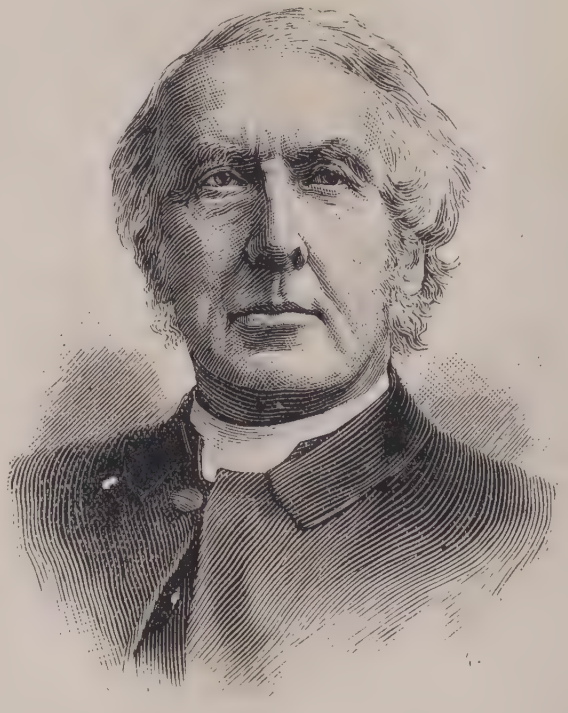
At once a complete organization of churches and manses, of schools and colleges, sprang up over the land; a new Church stood alongside of the Established, and challenged its claim to be the National Church. It was led by such men as the famous Dr. Chalmers, the statesman-like Dr. Cunningham, and the wise Murray Dunlop, M.P.; and had missionaries like Drs. Duff and Thomas Smith, of Calcutta; Wilson, of Bombay; and Murray Mitchell, of Poona.

STORY OF THE NEGOTIATIONS.

After twenty years of separate existence, the two churches entered on union negotiations, which lasted for ten years (1863-73), but failed to effect their purpose. The Union party was led by Dr. Candlish, of Edinburgh, by Dr. Buchanan, of Glasgow, and by Dr. Robt. Rainy, who, in the course of the controversy which arose, marked himself out as the leader of the next generation. The opposition was led by Dr. Begg, of Edinburgh, and Dr. Kennedy, of Dingwall. A disruption was threatened, and the Established Church did all it could to gain the dissenters. By an Act, which Lord Advocate Gordon introduced into Parliament in 1874, patronage was abolished. The measure failed, however, through the loyalty of the minority in the Free Church, who saw in it a gift of the State and not of Christ, something which allowed the people in each case only a few months to make their choice, and allowed persons to vote who were not in the membership of the congregation. Still union proceeded, for the Reformed Presbyterians—descendants of the persecuted Covenanters—joined the Free Church in 1876. About six years ago a movement began in Dundee among the laymen to have the project of union revived. It was carried through the local Presbytery to the General Assembly; and a united committee of the two Churches has been working at it since then, considering the means to be adopted for, and the methods to be followed after, the union.

OPPOSITION TO THE MOVEMENT.

There is still some opposition to the movement, although it has been carried in the supreme court of both Churches by overwhelming numbers. That is mainly in the Highlands, and it arises thus. The sections composing the United Presbyterian Church left the Established Church because they considered, as the Free Church also did, that it had not been faithful to its hereditary position. But there grew up in what is now the United Presbyterian Church a theoretical voluntaryism, which had not been at first contemplated. Now it is true that this has never been embodied in that Church's standard, and is no part of her creed.



REV. R. RAINY, D.D.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

A person in her ministry may, if he choose, hold views quite the opposite. But, as a fact, the position is held by the mass, if not all, of her ministers and most of her members, and has been repeatedly affirmed as its mind by the Synod, which is their chief court. Now the Free Church, in its claim of right, asserted the power of appealing to the State for its old privileges and possessions when expedient. Many in the Free Church have, however, ceased to hope for that time; and others—from the experiences of the past half-century—have adopted more or less fully the idea of the expediency of separation between Church and State, and of the inexpediency of endowments. Those who object to the union adhere to "the Establishment principle" as it is called, or rather to that application of the Headship of Christ over the peoples, which they think should make States uphold and even endow his Church. They refuse to leave this an open question. Instead of discussing it here, let the words of Dr. Chalmers suffice. He once said, "My friends will bear me witness that I am the very last person who would stand on the rigid assertion of the mere theory of establishments for the purpose of keeping up division or schism in the Church. So far from that, it appears to me that the distinct refusal of the State and kingdoms of this world to recognise the only principle on which we can consent to have the Church established leaves to us a very large degree of practical liberty and a large measure of practical discretion as to the terms on which we should stand with other Churches. Is the division and schism of the Christian Church to be kept up by a question as to the duty of another party over whom we have no control?"

REV. DR. RAINY.

The leader in the movement towards the "United Free Church of Scotland" is, of course, Dr. Rainy, the Principal of the New College, Edinburgh. He may be called the "grand old man" of the Scotch Ecclesiastical world, for he certainly is its controlling personality. Indeed, he resembles the late Mr. Gladstone very much in his style, though he rests his power more on the matter than on the oratory of his speeches. For he has much of the balanced faculty of judgment and wide range of view, as well as the faculty of seeing all round a subject and appreciating its modifications or connections, which distinguished that great political leader. He has also the same strength of will and power of imposing his personality on a movement; so that it may be safely said that but for him this project would, if it had not died a natural death, at least not have been heard of for years to come.

He is now nearly seventy-five years of age, but is rather over the middle height, broad and vigorous. His father was a professor of medicine in Glasgow University. He was appointed minister of Huntly in 1850, and of the Free High Church in Edinburgh in 1854. He became Professor of Church History in the New College of that city in 1862—a post he still holds in connection with the Principalship of the institution, to which he was appointed in 1874. Without doubt he is the outstanding figure in the Churches of Scotland at present. Men may differ from his views; many do. But none can deny, and I do not know of anyone who attempts to deny, either his great ability and splendid learning, or his thorough conscientiousness and his unfailing courtesy, even to those who differ from him.

It is proposed that each of the contracting Churches shall bring its position unchanged into the Union, and that the question of Church establishments shall be left open.

AIMS AND PLANS.

The Free Church aimed from the beginning to become a National Church, for that was her claim. She desired to provide ordinances for all parts, even the poorest of the country. In order to effect that, Dr. Chalmers devised what is called the Sustentation Fund, according to which money received from all the congregations of the Church is, under certain rules, divided equally, and all its ministers receive an equal dividend of about £170 exclusive of a house, the church which contributes thousands receiving the same sum as the poorest congregation.

The United Presbyterian Church began with the idea of supplementing the existing ordinances where desired, and not of competing with them. Accordingly it has an Augmentation Fund, which tries to bring up the salaries of the ministers as far as possible. The intention is, therefore, that in the United Church these two schemes should remain side by side.

The Free Church Assembly and the United Presbyterian Synod will meet separately in their own halls on Tuesday, October 30, and, after transacting the necessary business, will proceed by procession on Wednesday, October 31, to the Waverley Market, which is being specially fitted up for the enormous crowd expected on the occasion. Then the union will be formally consummated, and we hope to be able to give full account of the proceedings immediately it has taken place.

Mrs. Jennie Fuller.

A LIFE FOR GOD.

OUTWARDLY a storm-tossed life, endurance of hardship, privation, domestic affliction, and hard pioneer labour. Inwardly peace, love, and joy in the Holy Ghost. The results, a beautiful spiritual influence reaching out to all with whom she came into contact; a heart full of practical, sanctified common-sense; an abandonment to the claims of others that made her always at leisure to share their perplexities and joys; one who was constantly sought after by Indian Christians and welcomed into every Protestant Missionary circle in Western India—such was Mrs. Jennie Fuller, whom God called from work to reward on June 21, 1900.

The great Indian Famine of 1899-1900 will long be remembered for the number of valued missionary lives which have been sacrificed by its intense strain upon nerve-power and bodily endurance, and by the cholera accompanying the famine. Of those who have received their home-call in this manner, none will be more widely missed or more deeply regretted than the subject of this sketch.

Mrs. Fuller, formerly Miss Jennie Frow, went to India in 1877 as a faith missionary. Her childhood's home was in Southern Ohio, U.S.A. Her conversion to God in early life was definite and thorough. In 1873 she became a student in Oberlin College, and came under the powerful spiritual influence of Charles G. Finney, then its president. To him the trend of her life was largely due. She became possessed of one great desire, to spend her life for Christ in the manner best fitted to advance his kingdom, and thus a missionary career opened out before her.

Miss Frow could doubtless have obtained entrance to the Mission field through some regularly organized missionary society had she applied for it, but she chose to deal with God alone in regard to her appointment. Rev. Albert Norton had previously graduated from Oberlin, and had opened a pioneer faith work in the Ellichpur district in Central India, where no missions had been heretofore. Miss Frow felt led to join Mr. and Mrs. Norton for work in this hard and neglected field, and share with them the hardships of a pioneer life. She arrived in Bombay on January 4, 1877, with no pledge of support from any human source. It was a truth deeply ingrained on her heart that anything she might say would have no effect unless her life corresponded with her teaching; hence from the first her missionary life was characterized by self-sacrifice and self-denial.

The year 1877 was one of famine in South India. Mr. C. B. Ward was gathering in orphans by the hundred in the Hyderabad country, south of Sholapur. One of the Ellichpur workers had occasion to go to Bombay, and Miss Frow commissioned him to get six of these girls. With much trouble they were persuaded to go, and with difficulty were taken back the long journey by road and rail to Ellichpur. These became Miss Frow's first family of orphan girls to be trained for Christ. She found them very wild and unruly, and so depraved that the work was most discouraging. But by-and-by a change came. One of the most naughty girls came to Miss Frow and expressed sorrow for her conduct, and in a short time all were converted, truly changed in heart and life. A few weeks after their conversion, Miss Frow received a letter from a Christian man, a blacksmith, in Ohio, telling her that on a certain day he had spent the whole evening in prayer for these girls, and that he had been led to mark the day and write to her that God had given him the assurance of their salvation. On referring to the date sent, Miss Frow found it to be the very day when her heart was gladdened by signs of penitence in the children.

Three of the survivors of these six girls are useful Christian workers at the present day. All have taken the keenest interest in helping to save other children from famine in these later years. Shantibai cared for the starving in Mrs. Bruere's orphanage at Poona. Imambai, who never left Mrs. Fuller, is a valued helper at the Alliance orphanage at Khamgaon; and Ashabai is the wife of a useful man engaged at the M.E. Mission at Narsinghpur. Thus the blacksmith's prayer continues to bear fruit to the glory of God.

In the three years spent in the Ellichpur district Miss Frow learned to know the people and gained a colloquial knowledge of Marathi

REV. M. B. FULLER.

and Hindustani, together with many valuable experiences in caring for native children. This, the first period of her missionary career, was a period of personal training in the school of trial and faith.

After a short rest in America she returned to India in 1881 as the wife of Rev. M. B. Fuller, a former fellow-student in Oberlin

THE LATE MRS. FULLER.

College. Akola, a large district in Berar, was chosen as their field of work. They settled in the town of Akola, which is about a day's journey nearer Bombay than Ellichpur.

As the years passed, there did not seem to be as much progress or so great results as faith had led the devoted workers to expect. During these years Mr. and Mrs. Fuller had a little family growing up around them. The best of Mrs. Fuller's life was always given to God and his service, but next to that came her children. But griefs, as well as joys, came with the children. Two little graves in the Akola cemetery marked these years, and when in 1890 the mother's frail health indicated the imperative need of a change of climate, she sailed for America with the two who were left to her; and a few months after their arrival in the homeland another little daughter came into the home. Mr. Fuller joined his family in America somewhat later.

About this time the Christian Alliance of New York, under the leadership of Rev. A. B. Simpson, began to create a strong missionary spirit among those who were attracted to its teaching. The watchword of the Alliance was the fourfold Gospel as indicated by the following motto, "Jesus as Saviour, Sanctifier, Healer, and Coming King." Mr. and Mrs. Fuller came into contact with this movement while in America, and were enlisted to lead out a new band of missionaries to India. Mrs. Fuller arrived in India on September 3, 1892, with her three children, and the first instalment of the missionary force, consisting of five ladies and a married couple (Mr. and Mrs. Ramsey).

In accepting the position of superintendents of the Alliance Mission in India, Mr. and Mrs. Fuller changed the method, though not the principle of their life of faith. By the experience of the previous years they had proved that God could provide a table in the wilderness for those called to depend entirely on Him, and the basis arranged for the support of the Alliance misssionaries commended itself to their experience and judgment.

In the course of the following twelve months many new workers had joined our friends. Then the visions of past years began to become realities. Stations were opened in populous parts of Berar, for which workers had long been prayed for. Then Mr. Fuller prospected in Gujerat, and this opened up a largely unmissioned district, and one which proved most interesting and fruitful as the birthplace of souls.

In all the continuous planning and labour that this work entailed, Mrs. Fuller took her full share. If she was found resting in the hot season, it was usually in a small house at Igatpuri, with a colony of young missionaries round her, whom she was coaching in the language.

In the summer of 1894, some necessity for consultation with the Home Board having arisen, Mrs. Fuller made a short visit to America, returning in the autumn with reinforcements for the Mission. Shortly afterwards the headquarters of the Mission were removed from Akola to Bombay, and that city henceforth became Mrs. Fuller's home. Here her life was, if possible, busier than ever: a large house filled with missionaries coming and going, beside several always in residence, who were engaged in work in the city; frequent journeys back and forth to the country stations of the Mission; constantly in request for meetings all over the city, both in English and the vernacular; Indian Christians flocking to her for advice and help—it was little wonder that she sometimes sighed for a little quiet home life. In January, 1897, our sister was much impressed with a visit she paid with her husband to the Syrian Christians in Travancore. Rev. J. Gelson Gregson was conducting evangelistic services among this interesting people, and he asked Mr. and Mrs. Fuller to join him. It was a difficult journey, and the accommodation most primitive, but our friends felt well repaid for making the effort. Mrs. Fuller's own service was to have been confined to the women; but having once spoken in the open-air to a mixed audience, it was found afterwards that the men crowded the verandahs of the church while she was speaking to the women inside.

During her extended missionary experience, the wrongs suffered by Indian women had burnt into her soul. Her friendship with Pandita Ramabai had given her a further peep behind the curtain that hides so much of this suffering from the outer world. She conceived the idea of writing a series of papers on this subject, to be published in the *Bombay*

Guardian, and set herself to the task with zest. She took the utmost pains to verify every fact she stated. She must have the word of two or three witnesses for everything. The result was one of the most valuable works yet published, covering the entire subject indicated by the title, "The Wrongs of Indian Womanhood." In pursuit of the truth on this subject, Mrs. Fuller interviewed Hindus, Mohammedans, and Parsees, consulted libraries, hunted up ancient and modern authorities, and took journeys to distant places. This book has since been published in New York.

When, in the autumn of 1899, famine set in with severity in India, all the stations of the Alliance Mission in Berar, Gujerat, and Khandeish were affected. Mr. and Mrs. Fuller made a survey of the districts, and prepared to do what they could to meet the need, constantly going to and fro in the famine districts, advising, directing and organizing relief, supplementing breakdowns in different stations, and providing for the efficient and faithful distribution of funds entrusted to their care.

In February a sore bereavement befel them in their Bombay home. Miss Kate Park, who had been a valued helper for five years, and whose work lay chiefly among the Jews in Bombay, was taken with small-pox, and died after a short illness. In March cholera broke out in the mission house at Khamgaon. Mrs. Fuller responded to the call for help, though sadly run down and in need of rest at the time. She was herself

ATTACKED BY THE DISEASE,

and thought to be dying, but rallied. She was taken to Bombay, and every loving care bestowed on her, but lung and heart complications, followed by dropsy, supervened, and she lingered only to suffer. For many years Mrs. Fuller had known the Lord as her Healer, but during this illness she said she was unable "to touch God for healing." For a month before she died she was unable to lie down; she became very weary and longed for rest, though she desired to live to see her beloved son and daughter again. But on June 21 the home-call came, and the tired body was at rest.

Grief at her loss was sincere and widespread. Every Protestant mission in Bombay was represented at her funeral. European and Indian Christian young men shared the privilege of carrying her body to its last resting place in the lovely Sewree Cemetery, luxuriant with the verdure of the tropics.

Among the tributes to her memory from all classes in India, two may be specially mentioned. The *Y.M.C.A. Monthly*, of Bombay, says: "It is not given to many women to exercise a strong hold over young men; but when the announcement was made that Mrs. Fuller would speak at a Young Men's meeting, not only was no incongruity felt, but a good meeting was confidently anticipated. Her transparent reality and earnestness constrained the attention; attracted by the transparent ease and fluency of her diction, impressed with the reasonableness of her thoughts, disarmed by the loving tenderness with which she set forth stern, unbending truths, young men could not but acknowledge her right to a hearing. Bombay has lost one of its best speakers to young men, the Christian Church one of the noblest of its workers."

The other is from a Brahmin Pandit, not a Christian, who worked with Mrs. Fuller in translation work, and in tuition of Alliance missionaries in Marathi. He says: "She was one of the few persons who could reach the hearts of the people of this country, and consider themselves as one of them. . . . Wherever she went, either among the educated or the uneducated classes of the people, she was liked by all. The one quality that made her so was the deep and real interest she showed and had for the people. Her heart was full of love for them."

These extracts give the clue as to why Mrs. Fuller was, as the *Bombay Guardian* said, "the best-known woman missionary in Western India and the best loved."

Helen S. Dyer.

Aldington, near Hythe, Kent.

1449

The Conversion of Brownlow North.

[A series of deeply interesting articles, entitled "Notable Conversions," are appearing month by month in the *United Presbyterian Magazine*. A recent number contained the story of Brownlow North, from the pen of Rev. James Harvey, M.A., Edinburgh. We make brief extracts.]

WITH all the strength of a determined and forceful nature, Brownlow North lived far into his prime a life of open and unblushing wickedness. The form of godliness was cast off; the outward customs of religion were despised; and he lived "without God and without hope in the world." In this dark period of his life, it is pleasant to remember that there still lingered in his character some hopeful features that relieved the gloom of his wickedness. Though a hardened unbeliever, he could not endure gross blasphemy; and, while his vicious course of conduct had alienated many of his friends, he still cherished a warm love to his mother, who had never ceased to pray and hope, like Augustine's mother, for her son's conversion.

Towards the close of his forty-fifth year, while he was still serving sin "with both hands earnestly," the call of God came to him in his own house at Dallas, with an urgency that could not be resisted, and the great change took place which

REVOLUTIONIZED HIS WHOLE LIFE.

With circumstantial minuteness he thus described it to the students of Edinburgh University some years afterwards:—"It pleased God in the month of November, 1854, one night when I was sitting playing at cards, to make me concerned about my soul. The instrument used was a sensation of sudden illness, which led me to think I was going to die. I said to my son, 'I am a dead man; take me upstairs.' As soon as this was done, I threw myself down on the bed. My first thought then was, now what will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell, and what good will all these things do me for which I have sold my soul? At that moment I felt constrained to pray, but it was only the prayer of the coward, a cry for mercy. I was not sorry for what I had done, but I was afraid of the punishment of my sin. And yet still there was something trying to prevent me putting myself on my knees to call for mercy, and that was the presence of the maid-servant in the room lighting my fire. Though I did not believe at that time that I had ten minutes to live, and knew that there was no possible hope for me but in the mercy of God, and that if I did not seek that mercy I could not expect to have it, yet such was the nature of my heart, and of my spirit within me, that it was a balance with me, a thing to turn this way or that, I could not tell how, whether I should wait till that woman left the room, or whether I should fall on my knees and cry for mercy in her presence. By the grace of God I did put myself on my knees before that girl, and I believe it was

THE TURNING POINT

with me. I believe that if I had at that time resisted the Holy Ghost—of course I cannot say, for who shall limit the Holy Ghost?—but my belief is that it would have been once too often. By God's grace I was not prevented. I did pray, and though I am not what I should be, yet I am this day what I am, which at least is not what I was."

The consciousness of his conversion was so clear and vivid in North's mind that there was no hesitation in avowing its reality, and declaring at once to his friends and companions what God had done for his soul. The change came with all the shock and tumult of a revolution, but for many months peace was unknown. The new King was enthroned in the heart, but rebellious passions had to be conquered, and much territory had still to be possessed. So deep and radical, however, was the change, that at once old habits associated with his evil life were broken off, and old companions were informed of his conversion. But the deeper habits and companions of his mind and heart could not be cast out all at once. For months there raged within a fierce conflict with doubts and fears, the accusations of conscience, and the stinging pangs of remorse. At last

THE TOKENS OF PEACE

came to him as he began to realize that God was near to him, and that Jesus Christ, against whom he had sinned, was his Saviour and Lord, and that salvation was not of works, but of faith; and then, like a little child, he yielded himself to the authority of Christ and his Word, giving up, once for all, his own reasonings and his own righteousness. "God helping me," he said, "I will stand or fall by the Lord Jesus Christ. I will put my trust in his truth, and in his teaching, as I find it in the written Word of God; and doing that, so sure as the Lord Jesus Christ is the Truth, I must be forgiven and saved."

The late Madame Meuricoffre.

MADAME TELL MEURICOFFRE, of Naples, was an earnest Christian worker. Not only was she the life and soul of the work of the Sailors' Rest, but she was interested in a variety of agencies for good, local and general in their operations. She will be greatly missed from the Executive Committee of the International Abolitionist Federation—a striking personality, and genial, gracious spirit. Her life was one of great and varied interest, her husband and she having taken part in all the great events and changes of Italy for the last forty years, from the death of the old King "Bomba" and the pathetic incident of the release of the political prisoners from the dungeons of St. Elmo.

Mme. Meuricoffre was called upon to take the management of the great hospital in Naples in which were received the wounded troops of Garibaldi after the revolution, and she accompanied the beloved General through the wards when he visited each separate soldier. Later, when the terrible visitation of cholera occurred in Naples, and when all the classes who could afford to do so fled from the stricken city, she and her husband, happening to be in England, hurried back without pause in their journey. Mme. Meuricoffre fearlessly and daily visited the cholera hospitals, comforting the sick and dying. She

ACCOMPANIED KING HUMBERT

to visit them, when he so bravely undertook that mission to Naples in spite of the doctor's warnings. Mme. Meuricoffre remarking to him on the cheer and benefit his noble act had conferred, he replied with characteristic humility, "I am but the servant of my people."

On the occasion of the great Ischia earthquake Mme. Meuricoffre received into her house eighty orphan children whose parents had perished, caring for them with maternal love, and gradually finding homes for them among the peasants in the country. Few have more fully realized the character of those upon whom the blessing is pronounced: "I was naked, and ye clothed Me; I was sick, and ye visited Me."

Mrs. Josephine Butler, sister of the deceased lady, writes: "Her faith was simple and unquestioning—like that of a child, *the right kind of faith*. When she prayed with me sometimes, I was struck by the loving and confident nature of her conversation with the Saviour, the tenderness of her pleadings for those she loved, and the tone of assurance that He whom she was addressing, who is Love, would *more* than fulfil her requests. Her face, as we rose from our knees, would be beaming with smiles through her tears. Though well on in years, she was young in heart to the last, and so ready in sympathy, and so sweetly gracious in manner that, as one of her near relatives says of her departure, 'it seems as if the sun had set suddenly before its time.' One of my sons writes: 'In her presence one felt as if near a fountain of perennial, never-failing sympathy, and generous, warm, human kindness.'"

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

*The Torpedo.**

"I was not a burden on any man."—2 Cor. xi. 9 (R.V.)

TOM was quite right when, after reading about them, he mentally resolved that he would on no account wade in the pools and marshes of Brazil, should he ever visit tropical America. For the electric eel that abounds there must be a very unpleasant neighbour, measuring 5ft. or 6ft. in length, and furnished at its tail with a natural battery that will convey an electric shock sufficient to numb or even kill the largest animal. What a rapid dispersal of bathers there would be at any of our seaside resorts, if a ray-fish made its appearance among them! For it has also an apparatus on either side of its head where it stores electric force, which it can suddenly discharge so as quite to stun and stupefy.

The Latin name for these electric fishes is torpedo—the fish that makes its victim stiff or torpid. I do not need to tell you that the name is now given to a little submarine vessel or engine charged with an explosive agent, and fired either by concussion or electricity with terribly destructive results.

But you may not know that torpedo is a Bible-word; and it is the use which the magnanimous apostle makes of it which will teach us, if we are willing to learn it, a splendid lesson of independence. It was, perhaps, from his friend and companion in travel, the beloved physician Luke, that St. Paul became acquainted with the habits of the electric fishes which were known to the ancients. Anyhow, he uses the Greek equivalent for the name torpedo when he has occasion to tell the Corinthians that he was not indebted to any one for his maintenance. He supported himself by weaving and selling tent-cloth that he might preach the Gospel of God for nothing; and when his goods did not sell, he just went without his dinner. For he was determined not to be a benumbing burden on any one. He would not play the part of a torpedo.

When we wish to speak in this forcible way, we employ the name of another creature that stands lowest in the scale of life, but whose fibrous, porous skeleton you find very useful, I hope, in your morning bath. As St. Paul cited the habit of the electric eel to illustrate the kind of life which he did *not* practise, we should say with the same object, "I did not sponge on any of you."

Now I have to tell you that you know hardly anything of this holy apostle and his rare qualities of mind and heart, if you have not come to admire, honour and love him, and put him high up among your noblest heroes. I want you betimes to learn his splendid lesson of independence. It is a fine motto for home and school and the wide world. Do not play the torpedo. Do not sponge. Bear your own burden. Paddle your own canoe. Learn to labour and wait.

When Adam delved and Eve span,
Who was then the gentleman?

Why should Tom make a house-fag of his sister? Why should my fine lady of fourteen years come late down to breakfast, expecting mother to have attended to everything? It's a mean thing to sponge on another boy's pocket-money; and if you leave your brother to do your sums or translation as well as his own, you just torpedo him.

What was the secret of Paul's independence? How had he become such a master in the art of contentment? Because he had gone into partnership with Another, whose resources were quite inexhaustible. So he could say, "I can do all things in Christ, who strengtheneth me." Learn his open secret of self-sufficiency. It means God-sufficiency. What Bishop Westcott said to his clergy may be repeated to boys and girls who also "minister before the Lord:" "The losing of self in the supreme thought of God is the secret of our power as Christians." All the heroes of faith who subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the power of fire, and turned to flight armies of aliens were inspired and possessed by this conviction that, without God, they were mere cyphers, but that "one with God is a majority." Hence they were all men of prayer, who could not and would not go on the Master's errands alone.

It is told of Robert Bruce, a famous preacher in Edinburgh in the time of James VI., that on a Sabbath morning before service, he tarried so long in his vestry that one was sent to call him. The messenger returned to say that it was very doubtful whether the minister would make his appearance in the congregation at all that day. For as he waited at the closed door of the vestry, he discovered that there was someone inside whom the minister was addressing very earnestly, and saying over and over again that he could not and would not go forth unless he came with him; but the other answered not a word. You know who this silent One was. And the minister must have got what he wanted, for he did come forth to the waiting people, and was that day, according to the old chronicler, "singularly assisted."

I commend to you in your own life and work the attitude and spirit of the Scottish Reformer. You will not be a burden on any one, and you will bear the burden of others, if you lay yourselves as a burden of love on the heart of Christ, and hold with St. Paul ever more certainly that "our sufficiency is of God."

* Extract from "Knots: Quiet Chats with Boys and Girls." By Rev. A. N. Mackray, M.A. A capital book for young readers, and those who would entertain and instruct them. (S. *Religious Tract Society.*)

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 251).

Precious Things.

1. What is spoken of as being *precious* in: (*a*) Psa. xlix.; (*b*) Psa. cxvi.; (*c*) Psa. cxxvi.; (*d*) Psa. cxxxii.; (*e*) Psa. cxxxix.; (*f*) Deut. xxxiii.?

2. What is (*a*) precious as gold (Ezra viii.); (*b*) more precious than rubies (Prov. iii.); (*c*) better than precious ointment (Eccles. vii.); (*d*) more precious than fine gold (Isa. xiii.); (*e*) more precious than gold that perisheth (1 Pet. i.)?

3. By whom and why was it said: (*a*) "My soul was precious in thine eyes" (1 Sam. xxvi.); (*b*) "Let my life be precious in thy sight" (2 Kings i.); (*c*) "Precious shall their blood be in his sight" (Psa. lxxii.); (*d*) "Since thou wast precious in my sight" (Isa. xliii.)?

4. In what connection were the following spoken: (*a*) precious blood (1 Pet. i.); (*b*) He is precious (1 Pet. ii.); (*c*) a stone most precious (Rev. xxi.); (*d*) very precious ointment (Matt. xxvi.); (*e*) precious sons of Zion (Lam. iv.); (*f*) a precious corner-stone (1 Pet. ii.); (*g*) have obtained like precious faith (2 Pet. i.); (*h*) take forth the precious from the vile (Jer. xv.); (*i*) exceeding great and precious promises (2 Pet. i.); (*j*) the precious fruit of the earth (Jas. v.)?

[Children under *ten*, do any 6; under *thirteen*, any 12; under *seventeen*, any 18.]

ANSWER TO LAST SEARCHER (No. 250).

Bible Clock.

I. Trust! (Psa. xxxvii. 3).
II. Trust thou! (Psa. cxv. 9).
III. I will trust (Psa. lvi. 3).
IV. Trust in the Lord (Psa. iv. 5).
V. In Thee do I trust (Psa. cxliii. 8).
VI. Trust in Him at all times (Psa. lxii. 8).
VII. Trust in the Lord and do good (Psa. xxxvii. 3).
VIII. Trust in the Lord with all thine heart (Pro. iii. 5).
IX. Ye that fear the Lord, trust in the Lord (Psa. cxv. 11).
X. Commit thy way unto the Lord; trust also in Him (Psa. xxxvii. 5).
XI. O Lord my God, in Thee do I put my trust (Psa. vii. 1).
XII. Behold, God is my salvation, I will trust, and not be afraid (Isa. xii. 2).

No. 250—Correct Answers (first list) received from:—

A—Stewart Arthur, Ernst and Ralph Aldwinckle, Arthur Allt, Irene Ashdown*.

B—Rachel Blumenthal, Edith Bank, Esther Bobroff, Ethel Butteriss, Robert Bushby, Marion* and Eric Burton, Edith Blenkarn*, Gertrude Bush, Gertrude Bristow, Mabel Baker, Herbert Braddon, Violette Birney, Gladys Bartlett, Dorothy Brooks, Chris tobel Bath*, Clara Brown, Ada Biencowe, Emily Bridgewater* Ella Berryman.

C—Grace Charik, Daisy Clarke, Anna Chanyen, Sophie Cohen, Hannah Chapman, Ida* and Mary Cullen, Augusta Clark, Mabel and Ida Cole, Kittie Cope*, Marjorie Child, Olive and Doris Coleman, Percy and Stanley* Chappell, Lydia Cleary*.

D—Violette and Kitty Donaldson-Selby, Vera Dickinson, Ralph Daintree, Ethelwyn Dennis*, Nellie Dowsett*, Marjory Dyke, Pologhia Daws*, Stanley Drew*, Dorothy Daintree, George, Elizabeth, Constance, and Hilda* Drayson.

E—Eddie Ecroyd, Esther Everitt.

F—Sarah Finkelstein, Olive, Mabel, and Vincent Fleet, Winifred Field, Percy and Norris Fitch, Lily Findlater*.

G—Mary Gover, Frances Goode, Grace* and Evelyn* Gulston, Alexander Goudge*.

H—Theodora Hill, Betsy Holik, Elsie and Nellie Hatcher, Francie*, Julyan, Norman, and Florence* Hoyte, Hetty Hill, Walter and Beatrice* Harland, Hilda, Mary, and Elizabeth Hooper, Dorothy Havergal-Shaw*, Nellie Hatchett, John Henderson*, Dorothy Heckford, Elsie and Hetty Hibbs, Elsie Hancock, Jamie de Hailes*, Mary Hill, Willie Hooper, Myra Hunt*, Eleanor Harris*, Mabel and Harry* Hodgkinson, Annie Horstcraft, Beatrice Hastings*.

I—Alice Ingberg, Daisy Iredell*, Nellie Irving*.

J—Betty Jacobs, Amelia Jacobson, Robert* and David* Jameson, Mabel Jenkins, S. Judd, Emily Jones.

K—Gertrude Krambach, Esther and Rose Killowich, Annie Kingsford*, Max and Eva Kalb, Maurice Kalinsky.

L—Mary and Annie Levine, Annie Lipschitz, Henry, Edward, May and Sidney Law, Georgina Lichtenstein, Constance and Margaret Locke, R. Lomax*, Evelyn and John Lamb, William Locke.

M—Kathleen and Alice Mayliott, Jacqueline and Irene Mabille, Philip Martin, Dorothy Morgan, Winnie and Doris Martin, Evie Miller, Winifred Maunder, Edith Margetts, Tom McGlone*, Alan and Nora Marshall, Godfrey Miller, Mabel Morris, Barbara Maconchy, Grace*, Lewis*, Arthur* and Owen* Morice, Charlie and Dorothy McMullin, Mildred Morgan*, Fanny Messenger

N—Leah and Dora Niels, Valerie and Eleanor Noel, Maude and Amy Nottage, Edith Nash*, Emily Norris, H. Neligan.

O—Constance Osborne, Olive Oxley.

P—Margherita Perlmann, Georgina Pithoume, Ethel and Kath leen Pasley, William and Lizzie Porter, Kathleen Pincott, Ruth Pledger*, Gordon and Maggie Pibel, Katie, Leonard, and Walter Picknell.

R—Maud Rosenberg, Kate Rosenbloom, Gwennie Ravenhill, Marjorie and Aileen Roberts, Alice Reid, Marion Richards*, Mabel de Rusett*, Edward and Marjorie Rainey.

S—Lizzie and Dora Simons, Esther, Ellen, and Amy Simmons, Hilda Skinner, Herbert Stuart*, Margery Smart, Kathleen Shepherd, David and S. Soltau, Frances Stileman*, Bessie Symes, Kathleen Slark, M. and Grace* Spurgeon, Elsie Slark*, Betty Stocks, Rider, Stanley, and Glanvill Smith, Flora Shadbolt, Edgar and Constance Schaeffer.

T—Nellie Tisdall, Rebecca, Rachel and Leah Tushinsky, Naomi Torff, Frank Tomkins, Dudley Toye*, Theodora and Archie Thorne, R. Thresh, Olive Taylor*.

W—Cecile and Phillis Wright, Gracie Winn*, Evelyn Wilkinson, Florence Wilde, Annie and Sarah Wood, Mary Wright*, Frank and Stephen Wilson, Greta Watson*, Charles Wingrave, Ella Williams, Dorothy White, Agatha Ward, Ellie* and Nora* Wyatt, Joanna Wolnitzer.

Y—Maurice and Gladys Young.

No. 249—Correct Answers (second list) received from:—

A—Irene Ashdown*, Esda Anderson, Ernst and R. Aldwinckle, Stewart, Arthur, Mary and Frank Anderson.

B—Harry Bank, Leah Blumenthal*, Violet Braun*, Esther Bobroff, Ernestine Buhl*, Susette*, Helen* and Mary Beck*, Eva Browne*, Dorothy* and Harold* Berry, Frances Burnett*, Dorothy Brooks*, Gladys Bartlett*, Leonard Browne, Louise Betts, Phyllis Boyd, Dorothy Banfield.

C—Henry and Grace Charik, Henriette Chouvenin, George Crawford*, Alice Crang*, John, David* and Henry Colville, Ida* and May* Cullen, Gladys Calvert*, Dorothy Cooper, Bessie Cheale*, Mary Cobb*, Alice Cady, Susie Cumbers*, Olive Clarke*, Jessie* and Walter* Carter, Muriel Craigie, Dorothy Clarke*.

D—Albert Davis, Ethel Dancy*, Marie Denizot, Marjory Dyke*, Vera Dickinson, Mai and Ethel Davidson, G. Constance*, Hilda and Elizabeth Drayson, Queenie* and L.* Dale, May Darroll*, Gladys* and Harold* Davis.

E—Joseph Elkin.

F—Soloman and Sarah* Finkelstein, Louise Filhol*, Jenny Finlayson, Olivia Ferguson*, Lewis*, Agnes*, and Meg Fullarton, Nellie Furse, Lawrence, A., and Richard Farmer, Maggie, Mabel, and Eva, Fletcher, Eirene Fennell*, Aileen and Frances Figgis.

G—W. Garnham, Eva Gurney, Mary* and Daisy Greenacre, Isabel* and Elsie* Goudge, Colin, George and Margery Graham-Brown, Grace* and Evelyn* Gulston.

H—Edith*, Winifred* and Henry* Harvey, Lila Hughes, Georgette Hoffmann, Ella Hake, Hannah Hancock, Grace Hawkins*, H. and Helen Hunter, Nellie Hatchett, Elsie Hancock, Jamie de Hailes, Dorothy Harris, H. W. Hodgkinson, Theodora Hill, Violet Holford*, Lucie Hourdain.

I—Alice Ingberg.

J—Lizzie Johnstone*, Bertrand Jerram*, S. Judd, William Johnston.

K—Stanley Kalb, Gertrude Krambach*, Rose* and Esther* Killowich, Margaret Kinnaird, Philippa*, Grace*, Dorothy* and Cecilia Kerr.

L—Albert Lichtenstein, Annie and Mary Levine, Annie Lipschitz, Jeanne Loisel, R. Lomax*, Constance* and Margaret Locke, Ethel*, Edith and Beatrice* Lay, Evelyn and Arthur Lamb, Willie, Edith and Linda Lowe.

M—Jacob Michaels*, Dorothy and K. Miller, Winnie and Dorothy Mace, Dora Muir*, Winnie Macfie, Tom McGlone*, Alice* and Kathleen Maylott, Charlotte Millar*, Margaret*, Daniel and Dorothy Morris, Margie Marston, Dorothy and Charlie McMullin, Maggie McDougall, Nellie Morice, Margaret* and Joy McFadzean, Evie Miller, Mabel Morris*, Dorothy* and Mildred* Morgan, O. Morice*, John* and Ella* McMurray, Margaret Merry*, Lois* and Olive* Mewburn, Montrose, Annie* and Elsie* Moule, Maude McIlroy.

N—Leah Niels, Edith Newton*, Maria Nicholson.

O—Maude* and Eva* Oakes.

P—Margherita Perlmann*, Geoffrey and Clarice Peach, Muriel Patten, Christine, Mary and Graham Pearson, Myrtle Perry*, Gordon Pibel*, Winifred* and Gladys* Phipps, Willie, Jessie and Eddie Palmer, Mildred* and Hattie Peters, Marjorie Porteous.

R—Raphael Ritterband, Mary Rosenblum, Maud Rosenberg, Elsie Ridewood*, Kitty Riley, Nora Read*, Hope Robinson, Ada Reals*, May Rodgers*, Elmina, Jessie and Cecily* Roe.

S—Raphael*, Samuel and Henry Schwartz, Ferdinand Sosnovich, Lizzie and Dora Simons, Dollie Salt*, Phyllis*, Violet*, Gladys* and Evelyn* Shaw, Frankie* and Binford* Sellwood, Stanley and D. Soltau, T. M. and D. Stanier, Bertha Stocker, Kathleen Slark*, Edgar Schaeffer, Rider, Stanley and Glanvill Smith*, Vera Stapylton*, Madeline Smith*, G.* and M. Spurgeon, Margery Smart, Poppie Stidolph, Muriel Sells, Florrie* and Flora* Smith.

T—Isaac* and Leah* Tushinsky, Flossie and C. Thomson, Marjorie Tracey*, Olive Tritton, Nellie Tisdall, Willie Thomas*.

U—Eva Usher.

W—Edith*, Edward and William* Wheeler, Alexander and Ella Watt, Georgina, Sarah and Rachel* Wilson, Queenie Wakeford, Greta Watson*, Sydney Wisdom, Leonard Wall, Charles Wingrave, Pringle Wilson*, Bertie and Ethel Walls, Robert and Thomas* Weddell, Ronald Watson, Daisy and Gracie Wildbur, Ethel and Mabel Weller, Zoe Wilkins, Violet Walker, Stephen Wilson.

FOREIGN LIST.

Nos. 232, 234—Alan Hogg (China). **No. 242**—Flo and Cuckoo* Lister (Canada), Hulda Krige* (S. Africa). **No. 24[illegible]**—Cuckoo*, Minnie and Flo Lister. **No. 244**—Vera Sjöström (W.S.A.)* **No. 245**—Lottie, Eric, Ivan and Rotha St. George (Canada), Frank* and Vera* Sjöström (U.S.A.). **No. 246**—Winnie Gartshore* Dora Wallace* (Canada), Frank* and Vera* Sjöström.

Personal.

Daisy Fox, Bertrand Jerram, Mabel Edwards, Stephen Wilson, Nellie Bayford, Frances Goode, Nora and Alan Marshall, Reginald Bristow.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study. (Stephen)—You may use a typewriter if you like. Please give your age on each paper.

Maud Rosenberg, Winnie Garnham.—Your answers to No. 248 were correct and have been accepted.

Margaret Gray.—I wish you every success in your examination. I am so glad to hear about Jack.

Guinefred Leigh, Annie Colville.—Thank you for your letters. I am sorry you will have to give up "searching," but wish you every success in your work.

Laura Finch.—I am sorry to hear you have been ill, but am glad you are now feeling better.

Ethel Butteriss.—Being "over seventeen," you were required to "give a short account of one or two chief events," in addition to answering the "Searcher."

Nellie Hatcher.—Yes, "Nellie Hatchet" was meant for you. It has been indexed correctly.

Uncle Tom.

Children's Scripture Union—Portions for week ending November 3.

Sun.,	Oct. 28	*Gen.*	xl.	1-11	Thurs.,	Nov. 1	*Gen.* xli. 37-57
Mon.,	„ 29	„	xl.	12-23	Fri.,	„ 2	„ xlii. 1-17
Tues.,	„ 30	„	xli.	1-16	Sat.,	„ 3	„ xlii. 18-28
Wed.,	„ 31	„	xli.	17-36			

Children's Special Service Mission.

Mr. H. Hutchinson, *Ramsbottom*, Oct. 25; *St. Anne's-on-Sea*, Oct. 26; *St. Chad's, Derby*, Oct. 27-Nov. 5; *Loughborough*, Nov. 6; *Grantham*, Nov. 7; *Spalding*, Nov. 8; *Soldiers' Home, Winchester*, Nov. 11; *Y.M.C.A., Redhill*, Nov. 17-25; *Tonbridge*, Nov. 26-29; Mr. E. Arrowsmith, *Totnes*, Oct. 25; *Bradworthy*, Oct. 26-29; *Stroud*, Oct. 30-Nov. 2; *Reading*, Nov. 3; Mr. J. S. Tyler, *Greet, near Sparkhill*, to Oct. 29; *Birmingham and neighbourhood*, Oct. 30-Nov. 12; Mr. S. J. Hewlett, *Institute, Stowmarket*, to Nov. 4; *City Hall, Salisbury*, Nov. 17-30; Mr. Phillips Welch, *Fulham*, Oct. 26; Mr. W. H. Stentiford, *Matthias Road, Stoke Newington*, to Oct. 28; Rev. S. M. Warner, *Ventnor*, to Oct. 26; Mr. Hankinson, *Highbury*, Oct. 31; Mr. W. H. Wilson, *Moseley Institute, Birmingham*, Oct. 28-Nov. 4; Mr. G. Twentyman, *Wortley, near Leeds*, Oct. 25; Mr. J. H. P. Cutting, *St. Catharine's, Manchester*, to Nov. 1; Mr. H. M. Gooch, *Hastings*, Nov. 10-21.

Christian Endeavour Topic.

SUNDAY, OCT. 28.

"Do Not Worry." (Matt. vi. 25-34.)

WHY do you worry? If God has given you that wonderful thing *life*, it is clear that He will not withhold what is needed for its fuelling and maintenance; else He would stultify Himself.

Besides, He feeds and clothes the birds and flowers, although they can do nothing to rear crops and manufacture raiment. You and I are dearer to Him than these creatures of his world. We are his sons and daughters. Will a king care for the livery of his footmen, and leave his children to rags? Besides the very faculty we have for sowing and reaping, and gathering into barns, proves that He intends to work with us to these self-same ends.

Moreover, did worry ever do anyone any good? Did it ever alter the morrow, or take an ounce from the load of our care? Did it ever make us stronger, wiser, more patient? No, but it gave us sleepless nights, and so diminished our working force. It robbed us of strength, and courage, and nerve-power. It added the burden of to-morrow to the burden of to-day, without fetching into to-day the strength and help which will be surely present when to-morrow dawns. So useless is worry, that we may as well treat it as we would treat a temptation: we may as well shut the door violently against its entrance; we should ask the Peace of God to come in to garrison our heart with its emotions, and our mind with its power of forecast.

Of course, we must exercise wise and prudent foresight; but we shall best prepare against to-morrow by doing, as well as we know how, the work of to-day. Do your duty, leave the results with God.

The Lord adds another injunction, obedience to which will be most easily emancipate us from care: *Seek ye first the Kingdom.* As though He had said; "Get away from this constant thought about yourself, and be lost in an absorbing passion for others."

When Wilberforce was devoting himself with vast energy to the liberation of the slaves, a lady said to him, "I am afraid, Mr. Wilberforce, you are so busy with those slaves, that you are neglecting your own soul." "True, madam," was his quick reply, "I had quite forgotten that I had one." Had he been an irreligious and careless man, of course such an answer would have been irreverent and profane; but in that great Christian philanthropist, whose life was consumed by compassion and service for others, it was a wise and good retort.

John Bright also discovered the same secret. At the inauguration of the Cobden Memorial, he said, "I was in despair, for all that was left of my young wife, except the memory of a sainted life and of a too brief happiness, was lying still and cold in the chamber above us. Mr. Cobden called on me as his friend, and addressed me, as you might suppose, in words of condolence. After a time he looked up and said, 'There are thousands of homes in England at this moment where wives, mothers, and children are dying of hunger. Now, when the first paroxysm of grief is passed, I would advise you to come with me, and we will never rest till the Corn Law is repealed.' I accepted his invitation." Bright escaped from the pressure of his anxiety and sorrow by flinging himself into the great campaign for the relief of others. And you will find that in proportion as you look after God's interests, He will look after yours, and that He cares for them who care first for his kingdom and glory. F. B. M.

A BOER C.E. SOCIETY.

A remarkable C.E. work has sprung up among the Boer prisoners in Deadwood Camp on St. Helena. It commenced with fourteen active members and about thirty-five associates. The first consecration meeting was a memorable time. They took 2 Cor. viii. 5 for their text: "They first gave their ownselves to the Lord," and the following points were dwelt on one by one:—Giving the life to Christ; Christ's acceptance of the gift; his cleansing, filling, keeping, using. During the meeting the crowd around had increased, but it was amidst dead silence that the active members one by one renewed their vows in prayer or by Scripture words. Finally 1,500 young men and old walked up to the camp singing:—

Jesus is good to me, Jesus is good to me,
So good, so good, Jesus is good to my soul.

So God began a great work amongst them. Meetings were held every day, when inquirers were asked to remain. Of course privacy and secrecy were out of the question, everything must be open and above board; but even under such conditions men were not ashamed to be seen kneeling, with the words on their lips, "We will accept Christ." In three weeks the Society grew from fourteen to forty active members. Prayer is asked that this Society may be greatly used of God.

International S.S. Lesson.

November 4, 1900.

The Unjust Steward (Luke xvi. 1-13).
Golden Text.—"Ye cannot serve God and Mammon" (13).

Introduction.

THE prodigal son "wasted his substance with riotous living"; The steward "wasted his master's goods" (1).

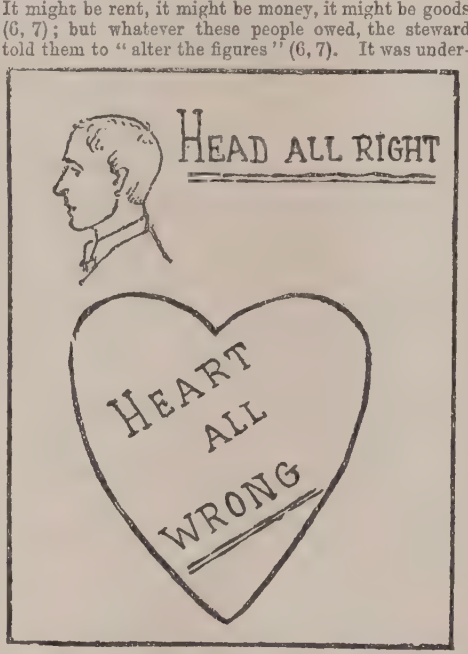
The rich man represents God, the Giver of all good things; the steward represents one entrusted with God's good gifts, to be used for him, not wasted.

The Steward.

(1, 2) He had control over the master's land, property, and goods; but this man was unworthy of his position, and his master, hearing about his idleness and dishonesty, calls him to give an account, for he must no longer hold that position. (8.) Why did the rich man praise him? For his forethought—his head was right (see Plan for Blackboard); he looked forward to the future, and prepared for it; and we learn a very important lesson, viz.: God wants us to think of the future, and use our brains, too, for life here and hereafter.

His Character.

He was unfaithful, wasteful (1), lazy, indolent (3), dishonest (4); he would get into favour with his neighbours by doing a mean action towards his master (5). It might be rent, it might be money, it might be goods (6, 7); but whatever these people owed, the steward told them to "alter the figures" (6, 7). It was under-



Key to Blackboard Plan.—The steward's head was all right. It was bright and keen enough; but his heart was all wrong; and God cannot use even an intelligent brain for his glory, unless the heart has been first given to Him (Jer. xvii. 9, 10).

hand, deceitful work. He was ashamed to beg (3), but not ashamed to cheat. If he had told the truth he could have said, "I know how to waste, but not how to work."

Lesson of Faithfulness.

(10) Faithfulness in little things is the test of being faithful in great things.

Christ had so many things to teach the people. One day it is "humility," another "forgiveness," &c., and to-day it is "be faithful" to God. Get the right heart and serve Him, the right Master, the one to whom you belong, for has He not bought you with a price? (1 Cor. vi. 20; Rom. vi. 16). Remember, we shall all have to give an account of our work (Eccles. xii. 14; Rom. xiv. 12; 1 Cor. iv. 2).

A School for Gospel Singers.

THE increasing demand upon Mr. Sankey for his own services, or those of others whom he could recommend as leaders of sacred song in evangelistic and other departments of Christian work, has led him to comply with the many urgent requests which he has been receiving for some years past, to establish a "School for Gospel Singers," where persons may be trained for labour in this important department of the Lord's work.

We are glad Mr. Sankey has decided to establish such a school. There is no longer any question as to the importance of the ministry of song being so conducted as to make a mighty power, under the blessing of God, for the evangelization of the people. No one is better qualified to take the initiative in this matter than the life-long co-labourer of Mr. Moody.

Mr. Sankey's Movements.

FURTHER particulars of Mr. Ira D. Sankey's visit to Berwick-on-Tweed show that the town was deeply stirred. Mr. Sankey was in splendid voice, and entertained the afternoon audience with an account of his experiences in Egypt and Palestine, and singing several hymns, new and old. In the evening he related the story of his

FIRST MEETING WITH MR. MOODY,

and gave the history of several of his solos. The large audiences were deeply interested, and it was with much feeling that, at Mr. Sankey's request, they joined in the chorus, "We shall meet beyond the river."

Proceeding northwards, Mr. Sankey visited North Berwick on October 16, at the invitation of Mrs. W. G. Blaikie, and a very large gathering heard the Service of Sacred Song and Story with great interest. Lord Overtoun presided.

For the following day two meetings had been arranged in Edinburgh, but the attendances were so large that four of the most spacious buildings in the city were crowded to overflowing to hear the well-known Gospel singer.

The first meeting, called for 3 p.m., was held in the Free Assembly Hall, but an hour before the time of meeting it was

CROWDED TO THE DOORS,

and the Free High Church, opened as an overflow, was filled within a few minutes. No place can possibly be more sacred with recollections of past days than the Free Assembly Hall, and the sight of the meeting there, with the solemn stillness which fell over the audience as Mr. Sankey sang "I am far frae my hame," and "There were ninety and nine that safely lay," which was first sang by Mr. Sankey in this very place, will never be forgotten. Professor A. R. Simpson, M.D.; Rev. Dr. J. H. Wilson, and others took part, and a great many old friends could be seen in all parts of the hall.

At night, upwards of an hour before time of meeting, Free St. George's Church was crowded; and the Synod Hall, the largest hall in the city, opened for an overflow without any notice but a verbal message at the church door, was crowded at once, and here the audience waited patiently for two hours till Mr. Sankey could get along after his meeting in the church. Rev. Dr. Whyte presided at Free St. George's, and Rev. Dr. Cunningham at the Synod Hall. At both services Mr. Sankey both spoke and sang, and on all sides the earnest hope was expressed that he should come to the city for other services. During the day Mr. Sankey spoke and sang to

ABOUT 8,000 PEOPLE,

and great numbers were unable to secure admission to any of the services.

Mr. Sankey received an enthusiastic welcome in Dundee. On Thursday night the Kinnaird Hall was crowded to excess, there being upwards of 2,000 present, while many hundreds were unable to obtain admission. There was a large attendance of ministers. Mr. Sankey sang with all his wonted tenderness, solemnity, and impressiveness, interspersing his solos with the narration of incidents, in which some of the songs originated, and also of events in his long and happy association with Mr. Moody. In particular, the hymn "Eternity," associated as it is in its origin with the heroic death of Robert Annan, of Dundee, made a profound impression. As many were unable to be present on Thursday night, a meeting, largely attended, was held on the following day at noon, in St. Clement's Church. Mr. Sankey's mission of song carries with it an interest and a charm all its own.

Mr. Sankey's engagements are: Oct. 25, Albert Hall, Stirling; Oct. 26, at 3 p.m.; Oct. 27, at 7 p.m.; and Oct. 28, at 7 p.m., St. Andrew's Hall, Glasgow; Nov. 6 and 7, Belfast.

See preceding column.

A Sale of Work on behalf of the Society for Irish Church Missions is to be held in Kensington Town Hall on Tuesday and Wednesday next, October 30 and 31. Rev. Canon McCormick is to open the sale on Tuesday at 3 p.m., and Mr. F. Victor Buxton on Wednesday at the same hour.

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"Soldiers' Hotels" in London

MISS KATE HANSON, Hon. Supt. of Miss Daniell's Soldiers' Home at Aldershot, writes expressing a fear lest the appeal by Lady Hope in our last issue, for funds to erect a "hotel" in London for our returning soldiers, may be taken to imply that no such institution already exists. We imagine there is room for another, and therefore without disparaging Lady Hope's scheme we gladly give the following facts, feeling sure that our readers will not neglect old and tried institutions while aiding those that are new. Miss Hanson says:—"Such an 'hotel' for soldiers exists in Buckingham Gate, S.W., close to the Wellington Barracks, and within easy reach of Waterloo and Victoria Stations, and is well advertised throughout the Army. It was built by the late Miss Daniell in 1890, costing £7,209; and within the last few months £4,000 more has been paid for the freehold of the site; while for the second time the sleeping accommodation was increased at the cost of above £800.

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Home of Industry.

A REAL "old time" workers' meeting took place on Wednesday evening last. The social hour soon passed in listening to the children's songs, and talking with missionaries from many climes, as well as those who are "pegging away" at home.

Many young men were absent, but why? They were busily engaged in their own Christian missions, some of them gathering the young and rising generation. One such I met with this week, the son of a honoured evangelist now in heaven. He has built a Mission Hall to hold 900 from his own means, and in a year they are crowded out, and a gallery is being added to hold another 500.

In the second hour of our meeting Mr. R. C. Morgan gave an address, and the third hour was profitably occupied by a C.I.M. missionary from Honan. A.McP.

Cambridge Notes.

[BY OUR CAMBRIDGE CORRESPONDENT.]

ANOTHER academic year has commenced, and about 800 freshmen have come up to Cambridge to start the most important period of their lives.

As usual the Inter-Collegiate Christian Union arranged a sermon for freshmen. This year it was preached by Rev. F. S. Webster. A very large congregation was present.

The University sermon on the same Sunday (October 14) was addressed mainly to freshmen. Dr. H. A. James, headmaster of Rugby School, was the preacher. His subject was "The Evils of Desultoriness."

The University Church Missionary Union held its first meeting of the season last Friday, when Rev. H. S. Phillips gave an address. The chair was taken by Rev. T. W. Drury in the absence of Professor Handley Moule.

Ridley Hall is very full this term. All the rooms in the college are occupied, and some students have, of necessity, to be in lodgings.

Rev. P. R. Allnutt has resigned the living of Holy Sepulchre, and Rev. W. P. Cromie, the senior curate of Barnwell, has been appointed to the important living of All Souls, Harlesden.

A series of monthly evangelistic services has been started at Zion Baptist Chapel. They are held on the first Sunday evening of each month.

1444

About Books.

THE HASTINGS BIBLE DICTIONARY.*

STUDENTS have welcomed with much satisfaction the third volume of the Bible Dictionary, edited by Dr. James Hastings. The substantial sections of the work already issued afforded a good idea of what might be expected; and those who have looked for comprehensiveness of treatment and up-to-date precision on points of detail have not been disappointed. The plan of the work, as we have already intimated, is inclusive rather than exclusive; the aim is not so much to advocate special views, new or old, as to present facts and general conclusions. In many instances, as one speedily detects, contributors go beyond this, and advance theories. Sometimes the leaning is latitudinarian, and the result, dull and unprofitable; in other cases it is reserved and cautious, commanding high admiration.

The authors of articles in this volume make a goodly list. Among explorers and writers on Biblical archæology are: Dr. F. J. Bliss, Col. Conder, Drs. Selah Merrill and W. Flinders Petrie, Mr. T. G. Pinches, Dr. George Post, Professor W. M. Ramsay, Professor Sayce, and Sir Charles Warren. The best-known scholars in England and Scotland are well represented; while in the realm of theology considerable help is given by American and Continental writers. To sample the work is impossible. It must suffice to say that it is what it professes to be; and it is right to add that, while it is not specially conservative in standpoint, it is by no means generally the reverse.

Many of the articles in these volumes are as valuable as treatises, and in contents quite as substantial. Perhaps the most important piece of work in this division is Paul the Apostle by Professor G. G. Findlay. It comprises sixty-nine columns, admirably arranged, and as readable as a biography. Dr. A. Plummer writes on the Lord's Prayer and the Lord's Supper; Professor E. L. Curtis on the Old Testament; and Dr. J. A. McClymont on the New; the Old Testament Canon being discussed by Rev. F. H. Woods, and that of the New by Professor V. H. Stanton, each to the length of twenty-five columns. Among other notable and weighty contributions are: Mystery, by Principal A. Stewart; Music, by Rev. J. Millar; the Language of the Old Testament, by Professor Margoliouth, and that of the New by Professor J. H. Thayer; Palestine, by Colonel Conder; Medicine, by Professor Macalister; Marriage, by Professor W. P. Paterson; Mary, by Professor J. B. Mayor.

The various books of Holy Scripture are dealt with in detail, and the words that are distinctively associated with our English Bible are explained with an abundance of illustration by Dr. Hastings. The secondary (small type) sections of some of the articles are of great value; while the concluding paragraphs, giving particulars of the literature of the many subjects dealt with, cannot but prove of service to such as would follow up indications and prosecute research on their own account.

Rev. R. A. Torrey has compiled a little book which will prove of great service to Sunday school teachers. It is entitled **The Gist of the Lessons**, and gives a concise exposition of the International Sunday School Lessons for 1901. It is pocket size, admirably printed, and strongly bound. (1s. net. *Nisbet & Co.*)

We are glad to find that the "Grace Pettman" Penny Stories (published by *Mr. Bateman*, successor to Horner & Son) are well maintaining their moral tone, while at the same time being full of interest to the reader. There is a wide field of usefulness open to these Stories. Many who despise a tract may be reached by them. The latest are—**A Flight for Freedom**, and **The End of a Feud** (second edition). They are "bright, sound, healthy."

Canon Christopher writes a very instructive introduction to a volume of deeply interesting addresses by Rev. C. J. Casher, B.D., entitled **Forgotten Heroes.** (2s. net. *C. J. Thynne.*) The heroes are: Celio Secundo Curioni, the Italian Reformer of the sixteenth century; Aonio Paleario, the Christian scholar who suffered martyrdom at Rome in 1570; the Spanish Martyrs of the sixteenth Century; the Reformed Church in France during the eighteenth century; and the Waldensian Church of Northern Italy. About the work of these leaders and communities we all need to be put in remembrance. Mr. Casher rehearses noble stories in a sympathetic and impressive manner. His book should be in every Protestant library.

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Welsh Notes.

THE annual Conference of the English Presbyterian Church of Wales was held on October 16, 17, 18, at Llandudno. The meetings were under the presidency of Alderman John Jones-Griffiths, of Penygraig, Glamorganshire, and were attended by a large number of delegates from all parts of the Principality. The programme of the Conference included devotional meetings as well as others for the discussion of theological and social rights. Amongst the most important of the proposals brought before the assembly was one for the founding of a Young People's Guild. The scheme was referred to the churches for consideration, and will be finally disposed of in the next Conference. The Conference sermons were preached by Revs. R. J. Rees, B.A., of Clifton Street Chapel, Cardiff, and W. Watson, M.A., Liverpool. Owing to the inability of Rev. John Thomas, of Liverpool, to accept the post of president for next year's Conference, the honour devolved upon Mr. J. R. Davies, of Menai Bridge.

Reference has been made in these columns to the agitation proceeding amongst Calvinistic Methodists for the abandonment of the old system of the itinerary and the adoption of a more stationary ministry. The advantages accruing from such a change would be many—amongst them being the obviating of the expense entailed by the old system. It is estimated that no less a sum than £8,000 is yearly spent by Calvinistic ministers in travelling distances of varying length to fulfil preaching engagements. With a stationary ministry a large proportion of this sum would be saved and would probably mean a welcome addition to the salaries of ministers—salaries which, in too many cases, hardly constitute a "living wage."

The National Thrift Society has commenced a six months' campaign in Wales. The work will be carried on in the important industrial centres. "Thrift Chats" are to be held amongst working men and women at the works where they are employed, and the literature of the Society distributed gratuitously. In connection with the movement there is a Ladies' Thrift League, the object of which is to distribute information upon domestic economy, sanitation, food reform, and the avoidance of waste.

On Tuesday last week, Dr. Fairbairn, Principal of Mansfield College, visited Bangor, and delivered an address to ministers and theological students. The address dealt with the importanee of hard study in order to proper equipment for the ministry. While this was emphasized it was pointed out that the all-essential was to learn Christ. The address was lofty in tone, and set a high standard for those whose lives were dedicated to the ministry.

Irish Notes.

BRANCHES of the Catholic Truth Society have been established in every parish of the united diocese of Waterford and Lismore, and it is now proposed that the Society shall issue for the use of the Irish-speaking population books of devotion and biography in the Irish tongue. It has been publicly suggested that the Bible should be one of the books so issued. There are, however, very few that can speak Irish now, and fewer still that can read it, and therefore, except as a curiosity, or as an act of superstition, it is not likely the books alluded to will have a very wide circulation.

The Local Government Board has refused to accede to the request of the Belfast Board of Guardians to appoint a Methodist chaplain for the Belfast Workhouse on the ground that they have only power to appoint Presbyterian, Episcopalian, and Roman Catholic chaplains. There are not usually very many Methodists in Belfast Workhouse, but it is thought that these have just as good a claim to be looked after by a minister of their own Church as have the members of the other Churches mentioned. The matter is exciting some attention, and can hardly be allowed to rest where it is.

Under the auspices of the Methodist Women's Temperance Union, Mrs. Palmer, of Iowa, U.S.A., has been addressing large meetings at Athy, Sligo, Dublin, and Belfast. Mrs. Palmer took part in the American Whisky War in 1874, and is an able and earnest speaker.

The annual council meeting of the Presbyterian Guild was held in Belfast last week under the presidency of Mr. Samuel McBride, and was largely attended. The number of societies connected with the Guild is much the same as last year, but there are several organizations connected with Presbyterianism that have not identified themselves with the Guild. It was said that the primary want of the Guild was a suitable building in which to assemble, and such as Presbyterian young men have in Dublin and Derry. Papers were read, or addresses delivered, by Revs. R. J. Porter, A. Gilchrist, and Mr. Henry Craig. The tone of the meeting was excellent, and the Guild is evidently fulfilling an important purpose.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

On account of ill-health, Prebendary Whittington has resigned the office of rural dean of the East City deanery, in which he succeeded Dr. Povah early this year. The Bishop of London has appointed Prebendary Wace, rector of St. Michael, Cornhill, to be rural dean in his place.

The Bishop of London continues to make good progress. By his doctor's advice, he will not make any engagements to preach or to speak at any public meeting before the date fixed for his December ordination. Meanwhile he is able to carry on all his correspondence as usual, and to attend to the administrative business of the diocese.

The Bishop of Wakefield, speaking at the Missionary Exhibition at Leeds, said we are approaching a very great crisis in the history of missions—a crisis forced upon us by events in China. There is no doubt as to what the answer of every Christian must be to the question this crisis would suggest. Missions must go on. Methods may be improved—not by criticism, but by study.

Congregational.

The amalgamation of the Oxford Road and Union Churches at Putney was completed at a largely attended combined Church meeting. After the new roll had been read, Rev. A. Norman Rowland was unanimously elected minister of the united Church.

Rev. Thomas Grear has recently intimated to his congregation that he has declined a cordial invitation to another church, having decided to remain at Bishopsgate Chapel, E.C., where he celebrates the sixteenth anniversary of his settlement on October 28.

The work at the temporary church, which was opened last May at Viewland Road, Plumstead, continues to make rapid progress. Crowded congregations are the rule, and a much larger building is necessary. A large Sunday school and Band of Hope are already established.

Resignations.—Rev. T. Hafield, Edgworth, Bolton; Rev, A. A. Savage, Ingatestone.

Calls (accepted).—Mr. B. S. Franks, for the past three years assistant lecturer at Mansfield College, Oxford, to Prenton Road Church, Birkenhead; Rev. H. Dudley, West Marsh, Grimsby, to Kirkheaton, Huddersfield; Rev. Arthur Jarvis, of Haverhill, to Winchmore Hill, N.; Rev. H. B. Oddy, to Southminster.

Baptist.

A new church at Ballsall-heath, near Birmingham, has been opened. It has cost £5,000, half of which is in hand, and will accommodate 650 persons. Mr. W. Hougham performed the opening ceremony, Rev. J. G. Greenhough, M.A., preached the inaugural sermon, and Revs. S. Nield (pastor) and Dr. Carter also took part.

A cordial welcome has been given to Rev. Edward H. Brown (brother of Pastor Archibald G. Brown) on his entering upon the pastorate of Oaklands Chapel, Surbiton. Rev. E. W. Tarbox (association secretary), who has been called in to take official charge of the church as pastor *pro tem.* about a year ago, described what had been done during that time in paying off arrears, renovating the chapel and vestry, and consolidating the work, and warmly welcomed Mr. Brown back to the home counties.

At the services in connection with the fourth anniversary of Rev. D. H. Moore's settlement at Vernon Chapel, King's Cross Road, W.C., the Sunday morning service was conducted by Rev. C. B. Sawday, and in the evening by the pastor. On Monday afternoon a sermon was preached to a large congregation by Dr. A. T. Pierson. At the public meeting in the evening Mr. William Olney took the chair, and encouraging addresses were given to a large assembly by Revs. B. J. Gibbon, and others.

The second anniversary of Rev. G. D. Hooper's settlement at West Cliff, Tabernacle, Bournemouth, has been celebrated. Services were held on October 18. A sermon was preached by Rev. David Davies, of Brighton, in the afternoon, and several friends addressed the evening meeting. The sum of £276 was raised altogether towards the building fund, the debt now standing at about £1,450. It was reported that eighty-eight members have been added to the Church during Mr. Hooper's pastorate.

Resignations.—Rev. W. Burton, Minehead; Rev. J. H. Brooksbank, Workington; Rev. George Hider, Great Sampford.

Calls (accepted).—Rev. C. S. Hull, Tilehouse Street, Hitchin, to Arthur Street, Camberwell, S.E.; Mr. E. Jenkins, Pastors' College, to Chipping Norton; Rev. Charles Rignal, King Street Church, Oldham, to Grange Road Church, Birkenhead; Rev. G. Deighton, Ellington, Hunts, to the new chapel at Seaford, Sussex.

Methodist.

Twentieth Century Fund meetings continue to be held at important centres. Rev. Hugh Price Hughes has addressed large gatherings at Bolton and Nottingham. At both places considerable advances were made in the amounts promised.

The annual council of the Wesleyan London Mission Band Union has been held. Rev. W. D. Walters presided over a large gathering of representatives. The secretary reported that twelve months since there were only seven bands connected with the Union, and now there are twenty-nine. The special gatherings held on holidays have been spiritually fruitful.

Some of the recent District Foreign Missionary meetings of the Wesleyan body have been of an inspiring character. At Brunswick Chapel, Leeds, the building was crowded. The Student Volunteer Missionary Union lent large diagrams for exhibition round the gallery. A screen was suspended over the pulpit, and pictures were thrown upon it from a lime-light lantern. Dr. Thomas Allen, in a powerful address which gave great delight, traced the growth of missionary enterprise.

The Northern Counties' Wesleyan Sunday School Conference, held in Manchester, was largely attended, and many prominent ministers and Sunday school workers took part. In the course of an address of welcome, Rev. Dr. Randles said they had a common instrument—the Word of God, and a common source of strength—the Spirit of God. It would not be of great use to talk to their scholars about Christ unless they also talked much to Christ about their scholars. There are many disappointments, but the work is worth them all.

Presbyterian.

Rev. J. B. and Mrs. Meharry intended to leave New York by the ss. *Lucania* on the 20th inst., and should reach London on the 27th or 29th. A meeting of welcome is to be held by the Crouch Hill congregation on the 31st, and Mr. Meharry resumes his ministry on Sunday, November 4.

The annual festival of the Association of North London Choirs, of which Mr. Robert Wales is president, will be held on November 20 in St. John's Wood Church. Dr. John Watson is expected to preside, and addresses will be given by Dr. Gibson and Rev. James Christie.

Society of Friends.

The anniversary meeting of Severn Street and Priory First-day adult schools, Birmingham, has been held in the Town Hall. Upon the platform were W. A. Albright, Elsie M. Cadbury, John Hoyland, Henry Lloyd Wilson, Samuel Price, Wilfrid F. Southall, Walter Priestman, with many other friends and teachers. Walter Priestman emphasized the need of more aggressive action against evil.

In order to consider the subject of the education and Christian nurture of children, the monthly meeting of Darlington arranged a conference, which was recently held. The attendance was good, and the meeting was animated and interesting, there being many speakers. Papers were read by Jonathan B. Hodgkin on the duties of parents to train their children in the service of Christ, and by E. B. Backhouse on Christian nurture as a duty of the Church. Other Friends spoke on the need for Christian influence and example in the home life, and of prayerful training in spiritual things.

Fallen Asleep.

On August 15, at Victoria Nyanza, British East Africa, Rev. MARTIN JOHN HALL, C.M.S. Missionary, aged thirty-six.—Rev. G. F. C. HAMILTON, son of the Archdeacon of Northumberland, aged thirty.—Rev. SAMUEL PLANT, Prebendary of Lichfield, and for fifty-one years vicar of Weston-on-Trent, near Stafford, aged seventy-nine.—Mr. WILLIAM DAVISON, for many years an office-bearer in the Presbyterian Church, Morpeth.—The Hon. MRS. ELIOT, wife of the Dean of Windsor, and a Maid of Honour to the Queen.—Rev. JOHN MEDICRAFT, of Bursiem, an esteemed minister of the Methodist New Connexion.—At Caledon, co. Tyrone, Rev. Canon ARMSTRONG, for several years rector of the parish.—On Oct. 22, at Richmond, Miss CHARLOTTE HANBURY, whose decease closes an active life, full of self-denying toil in many departments of Christian work. She was especially known of late years in connection with efforts on behalf of native prisoners in Morocco.

The Y.W.C.A. in Ireland.

THE sixteenth annual Conference of the Y.W.C.A. was held in the Friends' Meeting House, Eustace Street, Dublin, on October 18 and 19. The early devotional meetings were presided over by Mrs. S. H. Smith, president; and Miss Bradshaw, who gave helpful addresses on studies in St. John's Gospel, and struck the keynote of the Conference by three thoughts: (1) Having learned his will, do it. (2) Having heard his voice, repeat it. (3) Having seen his face, reflect it.

Addresses on "Prayer Unions" and on "Fruit Bearing" were given by Lady Coote, and the needs of the World's Y.W.C.A. were pressed by the Hon. Mrs. Waller. Secretaries are required for Cairo, Gibraltar, and ten other foreign stations. We hope some offers of service or inquiries will be the outcome of her appeal.

Miss Scarborough taught a happy lesson on "How to Prepare for Bible Classes," while different aspects of Y.W.C.A. work were briefly treated by Miss Gregg (Limerick), Mrs. Fitz John Irwin, Miss Bush, Miss C. Maud Battersby, and others.

October 19 was our Missionary Day, and a large number of missionaries were present. Miss Codrington, the survivor of the Kuching massacre, urged China's claims. Miss Millet spoke eloquently on North Africa. Miss Watkin, Miss Darley, Miss Connor (Persia), and others joined in singing our familiar hymns in foreign tongues. All agreed that the interest awakened by the gathering was intense.

About eighty Y.W.C.A. workers met at the "Secretaries' Tea," a pleasant social feature of the Conference.

C. M. B.

Hebrew Christian Prayer Union.

THIS organization held its third special Mission to the Jews during the Feast of Tabernacles in the Commercial Street Baptist Chapel. Jewish workers, representing the various missions and members of the Union, took part in this effort to influence the unreached ones. This new branching-out opened at the beginning of last June at the Feast of Weeks. Another effort was made among the Zionists, and then on the Day of Atonement. Each effort proved a blessing, not only to the work, gathering numbers of Jews under the sound of the Gospel, and stirring some into a spirit of inquiry, but also to the workers, who came together in unity to serve the Lord. Hebrew Christians desiring to unite in this work may communicate with the hon. sec., Henry Barnett, 94, Malmesbury Road, Bow, London, E.

Professor White's Bible School.—Many will doubtless be glad to have before them, for purposes of remembrance in prayer, a list of Professor W. W. White's Bible studies during the next few months:—Warren, Pa., Oct. 1-11; Philadelphia, Pa., Oct. 12; Monmouth, Ill., Oct. 21-28; Allegheny, Pa., Nov. 1-4; Toronto, Canada, Nov. 10-20; Pittsburgh, Pa., Nov. 22-28; Lafayette, Ind., Dec. 1-4.

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Aged Pilgrims' Friend Society—M.D., £2; For Christ's Sake, £1	3	0	0
Thames Church Mission—M.D.	0	10	0
R.N. Mission Deep Sea Fishermen—M.D., 10s.; E.A.D., £1	1	10	0
Irish Church Missions—M.D.	0	10	0
Tower Hamlets Mission—M.D....	1	0	0
London Bible and Domestic Mission—Miss U. ...	0	10	0
Strangers' Rest, St. George's, E.—W.P.N.	2	0	0
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Increased funds are urgently needed to meet the expenditure involved by the recent extensions of the operations of The Missions to Seamen to several ports abroad, where formerly the crews of British ships were destitute of religious ministrations.

Some 18,000 Merchant Seamen in the Transports to South Africa, "the Army Service Corps of the Sea," demand special spiritual care, for which a special £1,500 is required; besides £43,000 for the ordinary annual expenditure on religious ministrations to Seamen, Fishermen and Bargemen, at home and abroad.

The Society maintains 196 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 73 seaports in every part of the world.

Seventy Mission Steamers, Sailing Vessels, and Boats, and 94 Seamen's Churches and Institutes, are in daily use, winter and summer.

Expenditure in 1899—£42,514 15s. 2d.

Annual Subscriptions, Donations, Offertories, Drawing-Room Meeting Collections, &c., are earnestly asked for to maintain the existing sailor work, and to extend it to other ports. They should be sent to—

Commander W. DAWSON, R.N.
The Missions to Seamen, 11, Buckingham Street, Strand London, W.C.

EGYPT and the HOLY LAND.

COOK'S
SPECIAL AUTUMNAL TOUR.

Leaving November 6th.

Visiting Marseilles, Alexandria, Beyrout, Baalbec, Damascus, Tiberias, Sea of Galilee, Nazareth, Jerusalem, The Jordan, Dead Sea, Bethlehem, Mount of Olives, Jaffa, Cairo, The Pyramids, and Sphinx.

Arrangements also made for private or friendly parties for Long or Short Conducted or Independent Tours.

ILLUSTRATED PROGRAMME FREE.

THOS. COOK & SON, Ludgate Circus, London, E.C.

THE BRIDGE OF HOPE,

28, BETTS STREET, ST. GEORGE'S, E.

On MONDAY, OCTOBER 29th, 1900,

THE

Annual Sale of Work

WILL BE OPENED BY

MRS. R. C. MORGAN,

AT 2 O'CLOCK.

AT 4 O'CLOCK, THE

Twenty-Second Annual Meeting

WILL BE HELD.

CHAIR TO BE TAKEN BY

The Rev. R. W. HARRIS

(Rector of St. George-in-the East). SUPPORTED BY

Miss BLANCHE LEPPINGTON, WM. ALEX. COOTE, Esq., The Rev. J. P. GLEDSTONE,
And other Friends.

MADAME MARY DAVIES has most kindly consented to sing.

TEA AND COFFEE AT 5.30.

SPECIAL NOTICE.

Will those SUBSCRIBERS to THE

St. Giles' Christian Mission

WHO HAVE NOT CONTRIBUTED RECENTLY,

VERY KINDLY DO SO AT ONCE,

As Funds are most urgently needed?

OUR CONTINUOUS EFFORTS NEED YOUR CONTINUOUS SUPPORT.

Treasurer, F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
WILLIAM WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, London, W.C
Cheques and Postal Orders should be crossed "Messrs. BARCLAY and CO., Ltd., a/c of St. Giles' Christian Mission."

URGENT.

The LONDON ASSOCIATION in aid of

MORAVIAN MISSIONS

(ESTABLISHED 1732)

Earnestly Appeals for Prayer.

The Need is Truly Urgent.

So Urgent that the continuation of the splendid **Work in Labrador** is threatened with extinction unless speedy help is given—the Medical Training Fund at a standstill, and the work generally seriously hindered.

Contributions will be thankfully received by the Secretary,

Rev. W. WETTON COX, at 7, New Court, Lincoln's Inn, London, W.C.

N.B.—About **One in Sixty** members of this devoted little Church is a Missionary, and so richly is their work blessed that those gathered out of Heathenism number nearly 100,000, or some **three times** as many as the Parent Church. There are more than 180 Stations, and the annual expenditure has averaged under £80,000, of which nearly **Two-thirds has been raised from various sources in the Foreign fields.**

The Protestant Reformation Society.

ESTABLISHED 1827.

Missionary! Evangelistic! Educational!

Clerical and General Superintendent: REV. C. H. H. WRIGHT, D.D., M.A., Ph.D.

TWO SPECIAL OFFERS.

(1) **A Lady** (turned 80 years of age) offers **Five Pounds** if nineteen others will contribute **quickly** a like sum. This friend writes:—"May our Gracious God move people to more "self-denial in the cause of Protestant Truth and Righteousness. I have turned 80 years of "age, so there is need to **make haste** in the Lord's work. Send soon for the £5 that we "may **Praise the Lord.**"

Eight promises of £5 have come in. Will **you** make **one** of the remaining twelve?

(2) **A Gentleman** offers **£3 3s. per annum** as soon as 19 others will promise a similar sum.

Seven more promises are needed. Will **you** make **one** of the necessary number?

If so, kindly fill up the form below, and return it to

WALTER A. LIMBRICK, Secretary, 62, Berners Street, Oxford Street, W.

I have much pleasure in promising the sum of £ s. d. to meet one of the Special Offers named in the above advertisement.

*Name*_____

*Address*_____

* Please intimate whether the donor is to be addressed as Rev., Esq., Mrs., or Miss.

Send to above Address for the Booklet, "A Nation's Danger and a Nation's Duty," POST FREE on application.

Urgent . and . Earnest Appeal.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN.

Patron - HER MAJESTY THE QUEEN.

This year, doubtless owing to THE WAR, INDIAN FAMINE, &c., the Mission has suffered greatly, and is now confronted with a

HEAVY DEFICIT,

which must either be met or THE WORK SERIOUSLY CURTAILED. This would be a National Calamity. The Council appeal therefore most earnestly for IMMEDIATE HELP.

London Office, 181, Queen Victoria Street, E.C.

FRANCIS H. WOOD, Secretary.

"Fight the Good Fight."

FROM "STREET ARAB" TO "SOLDIER."
An old "Field Lane" Boy.

This is the command to the Church of God, and for

Nearly 60 Years

The Field Lane Ragged Schools & Refuges

have been endeavouring, in God's strength, to obey it.

Amongst the Pioneer Institutions, it has been **fighting against sin** and all its sad and dreadful consequences for **over half a century.**

Many victories have, through God's blessing, been obtained, and **many trophies** of Divine Grace won.

We earnestly appeal for £4,000 to enable us to continue the conflict for the next year, so that the **Poor** may have the **Gospel** preached to them and the **Destitute** may be relieved.

Contributions will be gratefully received and acknowledged through Messrs. Morgan and Scott; W. A. Bevan, Esq. (Treasurer), 54, Lombard Street, E.C.; or by Peregrine Platt (Secretary), The Institution, Vine Street, Clerkenwell Road, E.C.

Evangelistic.

London Tent Campaign.

NOW that this work has almost closed, it is meet and right that praise and thanks be returned to God for the wonderful times of blessing that have been given throughout the past summer. Words fail to express the gracious power with which God has blessed the message to the souls of men; in all directions hundreds of men and women are testifying to the power of the Gospel in saving them. In many instances Churches are receiving some of the converts. The spirit of hearing has been great. In many instances whole families saved. In all, twenty-nine missions have been held. Thousands of names have been taken of professed converts. It is estimated that about a 1,250,000 people have heard the Gospel. Large numbers of children, too, have sought the Saviour.

Among the seekers at Wimbledon tent were some striking cases. Drunkards, atheists, and backsliders were brought in. At Clapham Road tent 201 names were taken, and all these were carefully followed up. At Church End, Willesden, the tent was well attended. Nearly eighty persons were brought to decision. Shepherd's Bush was the scene of a great reviving, and 300 or 400 people were dealt with or entered the inquiry room. G.

York Theatre Winter Mission.

The services in connection with this mission have commenced. At the first meeting the building was speedily filled in every part, and many were unable to obtain admission. Mr. Bob Johnson, after singing some of his original musical compositions, gave a sketch of his life as a negro minstrel. Mr. Johnson also told the story of his conversion, and of his subsequent experiences as an evangelist on Epsom racecourse.

Mr. Henry Thorne at Hornsey.

The Congregational Church at Crouch End, N., under the pastoral care of Rev. A. Rowland, has a large mission station at Blenheim Road. The friends working this station arranged a ten-days' mission, and obtained the services of Mr. Henry Thorne. The missioner, in addition to evangelistic addresses to the general public, gave Bible readings, and spoke at the mothers' meetings, and to the young people in the Sunday school. All the services were impressive. John Marsden.

Rev. J. McNeill in Londonderry.

Meetings in Londonderry, conducted by Rev. John McNeill, are proving very fruitful. At the first meeting, the evangelist spoke in the Union Hall, dwelling on Psa. xxiii. 3, 4. The latter verse called forth some telling illustrations, and the audience was at times deeply moved. In the evening, in First Derry Church, Mr. McNeill preached from Gal. v. 14. It was a solemn meeting, and eternal things were very clear to the eye of faith. The church was crowded.

Mr. W. R. Lane at Newbury.

The recent mission at Newbury, conducted by Mr. W. R. Lane, under the auspices of the local Free Church Council, attracted large numbers to hear the Gospel. The meetings grew in solemnity as the week went by. There was no sensationalism, but a stillness that could be felt, a solemn appeal for decision and surrender. There were quiet talks in which perplexity changed to insight, and hesitation passed into decision, and the joy of the new hope shone through struggling tears. On the closing night the names of sixty-one were taken as having received a blessing during the mission. An open-air mission was also carried on each night, together with an organized visitation, and the holding of Bible Readings. C.

Mr. Josiah Nix at Burslem

A ten days' mission at Burslem, conducted by Mr. Josiah Nix, came to a conclusion on Monday, October 8. From the first evening the congregations steadily grew. On the early closing day an "At Home" was held for the assistants in the shops of the town; over eighty were present, and seventy of the company signed the temperance pledge. Thursday night was also election night, and between the evening service and the declaration of the poll, Mr. Nix held a lantern service in the chapel yard. Sunday was a great day at all the services, and the concluding meeting on Monday evening will be long remembered. During the mission more than 500 persons took the temperance pledge, and over 400 entered the inquiry room.

Mission to London Blind.

Under the auspices of the Indigent Blind Visiting Society, a mission for the London Blind and their guides has been organized on a large scale. The blind of London form a proportion of one per thousand of the general population; and therefore, are a very numerous community. Many of these are Christian men and women in the true sense of the word. The mission is intended to encourage and help such, but more particularly to reach with the Gospel those who, though so sadly afflicted, do not know the joy and peace which comes through faith in the Lord Jesus Christ.

The meetings will be held at various centres, and will be conducted by ministers of several denominations. Names and addresses of blind persons resident in London will be thankfully received by W. Mead, superintendent of the Indigent Blind Visiting Society, 95, Gurney Road, Stratford, E.

Requests for Prayer.

For a three days' mission at St. James-the-Less, Bethnal Green, conducted by Rev. J. E. Watts-Ditchfield, concluding Friday, Oct. 26.

For services to be held at the Mission Room, Hazelbury Plucknett, Somerset, by Mr. Roberts, Evangelization Society, Oct. 28-Nov. 11.

In behalf of missions to be conducted by the Y.M.C.A. Mission Band, Sunderland, in the town and district.

That Ireland may be delivered from the horrors of another agrarian agitation, which seems to be threatening her.

That the Union Bible classes to be conducted by Professor W. R. Newell at Chicago, Detroit, and St. Louis during the next six months may prove a means of spiritual refreshing and stimulus to Christians.

For mission work and a Bible class in Berkshire (in a part spiritually dry but reviving).

On behalf of a mission being conducted at Prospect Church, Hull, by Rev. Dr. Pugh, of Cardiff, concluding October 31.

Evangelists' Engagements.

Rev. W. Hay Aitken.—Till Oct. 29, St. Peter's, Tiverton; Sun., Nov. 4, St. John's, Hoxton.

Mr. Chas. E. Barraclough.—Till Oct. 25, Andover; 26-Nov. 2, Clerkenwell (Field Lane Institution).

Mrs. E. L. Baxyertz.—Till Oct. 29, Hawick.

Mr. W. R. Bradlaugh.—Oct. 27-Nov. 5, Livesey, Blackburn.

Mr. John Burnham.—Oct. 25-Nov. 1, Roydon, Essex.

Mr. R. S. Braderook.—Till Nov. 4, Bracknell.

Mr. John Brunton.—Till Oct. 30, Woolwich; 31, Wimbledon.

Mr. Coates and Mr. Bentley.—Till Oct. 27, Ryeford, Herefordshire.

Mr. George Clarke.—Till Oct. 29, Victoria Rooms, Clifton, Bristol.

Mr. W. Monro Collings.—Till Oct. 26, Braughing, Herts; 27-Nov. 3, Little Hadham, Herts.

Mr. W. D. Dunn.—Till Oct. 28, Pollokshaws.

Mr. John Elliott.—Oct. 28, Gospel Hall, St. Mary Church, Devon.

Mr. and Mrs. Albert Harrison.—Oct. 28-Nov. 7, Chester-le-Street.

Mr. J. S. Harrison.—During Oct., Edinburgh Castle, Limehouse, E.

Mr. John Hawkins.—Till Nov. 2, Lowestoft.

Mr. Edward Hurditch.—Oct. 28-Nov. 11, Presteign.

Mr. Chas. Inglis.—Till Nov. 1, Bacup; 4-15, Kensal Rise Tabernacle.

Mr. Newton Jones.—Oct. 27-Nov. 5, Chelsea.

Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society).—Till Oct. 29, Lister-hills, Bradford.

Mr. Bob Johnson.—Nov. 19-27, Camden Town.

Mr. W. R. Lane.—Oct. 27-Nov. 5, Shrewsbury.

Rev. J. Lyall.—Till Oct. 30, Bigh Hall, Bromley.

Mr. Samuel Levermore.—Oct. 28-Nov. 2, Greenwich.

Rev. John Mitchell.—Till Nov. 2, Northampton.

Mr. Josiah Nix.—Oct. 28-Nov. 6, Otley; Nov. 11-20, Cleethorpes.

Mr. F. C. Ranger.—Till Oct. 28 (Children's Mission), High Wycombe.

Gipsy Smith.—Nov. 10-19, Plymouth.

Rev. F. C. Spurr.—Till Oct. 29, Hammersmith; Nov. 3-18, Weston-super-Mare.

Mr. Richard Spragg.—Till Oct. 26, Walsall; 28-Nov. 2, Harlesden.

Mr. James Sprunt.—During Oct., Merrion Hall, Dublin; during Nov., Grosvenor Hall, Rathmines, Dublin.

Mr. J. J. Scroggie.—Till Oct. 28, Leytonstone; Nov. 4, Aberdeen.

Mr. Henry Thorne.—Till Oct. 29, Hay and Glasbury.

Mr. E. P. Telford.—Till Oct. 25, Petre Street Chapel, Sheffield; 28-Nov. 15, Bourne Chapel, Hull.

Weaver Brothers.—Till Oct. 26, Stratford; 28-Nov. 9, Sunderland; 11-23, Abergavenny.

Rev. Thomas Waugh.—Oct. 28-Nov. 4, Bishop Auckland.

Mr. John Weston.—Oct. 28-Nov. 8, Kelsall, Chester.

The Ross Tent and Evangelistic Mission sends qualified Evangelists for special services in the needy villages of England. Apply, Director of the Mission, Northleigh, Ross, Herefordshire.

Mr. and Mrs. S. J. Alexander are open for evangelistic engagements. Their address is: 42, Argyle Road, Ilford, E.

Mr. William Day's address is 93, Canbury Park Road, Kingston-on-Thames.

Notices.

Communications Received with Thanks.—W.A.I. H.T.N.U. F.W.B. H.S.S. F.H.S. E.C. A.M. J.T. J.A.Y. W.B. H.T.M. J.G.A. C.S.-M. J.G. A.M.B. E.P.F. F.E.P. A.E.L. C.A.B. D.M. M.C. A.H.W. L.A.F. P.W.H. A.R.C. W.L.T. A.B. H.W.H. C.C.P. F.W.M. M.H. D.J.R. F.G. E.E. M.B. H.N.M. T.C. T.A. E.W. S.J.A. J.F.B.T. W.M. R.B. J.D. K.H. W.R.J. C.M.B. T.W. W.P. C.R.H. J.S. F.I.B. J.E.B. S.C. U.M.L. F.B. C.W. J.B.H. T.R.H. T.A. G.R.C. H.S.D. C.B.S. M.H. J.S.S. F.E.M. F.L. M.S.E. E.C.S. W.B. G.D. C.F.S.D. J.C. J.W. E.A.R. W.P. R.A.E.

Applicants for Tracts.—Rev. R. D. Thomas, 62, St. Paul's Road, Burdett Road, E.; Mr. William Bamford, Evangelist, Choppington van Morpeth, Northumberland; Mr. George Jordan, 20, Kinmel Street, Birkenhead; Mrs. G. Semark, 59, High Street, Beckenham; Mr. C. C. Price, 155, St. Michael's Hill, Bristol; Mr. William H. Jones, 86, Littledale Road, Seacome: Mr. William Bilton, care of Miss G. Carr, Mursley, near Winslow, Bucks; Pay-Sergeant A. Dingley, 2nd Company, Eastern Division, R.G.A., St. Helena, South Africa.

Scott's Emulsion Cured this Little Boy,

But he should have taken this remedy much sooner than he did.

ARTHUR WILLIAM LACEY.
(From a Photograph.)

7a, Franche Court Road, Earlsfield,
London, S.W., April 27th, 1900.

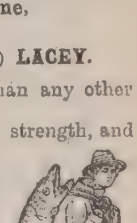
Dear Sirs,—I am very pleased to be able to tell you of the happy results of my experience with Scott's Emulsion for my little son who had a serious attack of pneumonia about two years ago. This was followed by measles and whooping cough, and we were told that we should not be able to rear him. After a time he commenced to improve, but was never the same child as before his illness. About every three or four weeks he became so hot that anyone would have thought he had scarlet fever. His temperature varied considerably: it has reached 104½°, and in less than half-an-hour it has gone down to 90°. He would then be languid and pale and quite lose his appetite for weeks, and then he would again pick up a bit for a time, but never made any particular progress. We tried everything we could for him, but nothing did him good for any length of time. At last, as a last resort, I gave him Scott's Emulsion, and to your splendid remedy I feel I owe my boy's life From the commencement of this treatment he began to improve, and to-day he is a strong and healthy boy with a splendid appetite, and eats everything I give him. The bloom of health is on his cheeks, and he goes to school with the other children. I cannot tell you how grateful I am or all that Scott's Emulsion has done for my child, and send you this letter as a slight acknowledgment. In gratitude, believe me,

Very sincerely yours,
(Signed) (Mrs.) LACEY.

It is a great mistake for anybody to think that because Scott's Emulsion contains cod-liver oil it should only be used as a last resort. When cod-liver oil had to be taken in its ordinary form its taste and the difficulty many had in digesting it seemed rather to put it in the light of a "last-resort" remedy. In Scott's Emulsion, however, the taste of cod-liver oil is completely disguised, and its perfectly emulsified form makes it of no tax whatever upon the stomach. Scott's Emulsion has therefore given to cod-liver oil its greatest value by placing it within the reach of everybody—young and old alike.

In addition to cod-liver oil, Scott's Emulsion contains the hypophosphites of lime and soda, and glycerine, which add greatly to its value as a medicinal agent. Children love the taste of Scott's Emulsion and adults take it readily. In serious diseases, like consumption and scrofula, Scott's Emulsion can be taken continuously for a long period, without in any way impairing digestion. This remedy is better adapted to the needs of a wasting or emaciated system than any other preparation offered to the public.

Children gain appetite, flesh, and strength, and are transformed into perfect pictures of health by Scott's Emulsion, when no other remedy or no other form of cod-liver oil will do them any good. Scott's Emulsion differs from all other forms of cod-liver oil, being made from a special formula and by a special process. You cannot form any adequate idea of the possibilities of cod-liver oil until you have tried the genuine Scott's Emulsion, which may be distinguished by our trade mark, which is on the wrapper of every genuine bottle.



TRADE MARK

A sample of Scott's Emulsion will be sent to any address in Great Britain upon receipt of threepence to cover postage, and mentioning the name of this paper. Applications for samples should be sent to Scott and Bowne, Limited, 95, Great Saffron Hill, London, E.C.

Obituary.

MR. LIVESEY CARROTT.

The death of Mr. Livesey Carrott, organist of St. Mary's, Bayswater, at the early age of thirty-seven, removes not only a talented musician and composer but an ardent church worker. He was a whole-hearted evangelist, never so happy as when teaching a Bible-class or giving a Gospel address. Mr. Carrott believed most thoroughly in congregational worship, and endeavoured to make the service of praise as hearty as possible; both at St. James', Holloway, and at St. Matthew's, Bayswater, he was eminently successful in this direction. The C.M.S. often requisitioned his services, both at Exeter Hall and at the Albert Hall, and he has also compiled several services of song upon missionary subjects. He frequently trained the choir for the Y.W.C.A. It will be remembered that he presided at the organ on the occasion of Mr. Sankey's recent reception at Exeter Hall. The cause of death was the rupture of a blood-vessel on the brain, the result of overwork.

REV. CHAS. GARRETT.

People of all denominations will mourn the loss by death of the veteran Methodist, Rev. Charles Garrett. Few personalities in the religious world commanded more regard than he, who throughout a prolonged career was never weary in well-doing. In the course of his ministerial career he travelled many circuits of the kingdom. In 1882 the Conference marked the high esteem in which they held Mr. Garrett, by electing him to the presidential chair. For some years he was chairman of the Liverpool district, and it was, of course, in the great city on the Mersey that he formed and carried on for so long and with such sustained vigour the remarkable mission with which his name has become so intimately associated. Many religious undertakings owe much to his energy, kindliness of heart, and devotion to the interests of the Kingdom, and his work had earned deserved encomiums from all sections of the community. Mr. Garrett, was nearly seventy-seven years of age. We hope to give a portrait and sketch of this esteemed minister in an early issue.

Personalia.

Mr. George Robert Cairns, the well-known evangelist, sails on Saturday by ss. *Tunisian* for Montreal.

Our London readers will be interested to know that Rev. W. Hay Aitken commences an evangelistic mission at St. John's, Hoxton, on Sunday, November 4.

Rev. Ernest Bulstrode Pryce, B.A., late of St. Paul's, St. Heliers, Jersey, has been appointed one of the association secretaries of the Religious Tract Society, to work in the north of England.

Mr. S. E. Burrow has resigned his position as Secretary of the Theatrical Mission, and will be free to enter upon other and more directly evangelistic work with the New Year. His address is, Trevone, Merton Hall Road, Wimbledon.

We regret to hear that it is necessary for Surg.-Gen. Partridge to undergo another operation, for cancer of the jaw. It is the only hope of getting rid of the disease even for a time. Our esteemed friend writes:—"I am so thankful for the way I have been enabled to rejoice in the Lord up to the present time. He will never leave me nor forsake me. I should like to ask the prayers of your readers for continuance of perfect submission and joy in the Lord, whatever may be his will concerning me."

Rev. Thomas Connellan is at present in this country preaching and lecturing in various large towns in Lancashire and the Midlands. On Sunday, October 14, he preached in two churches in Bolton to crowded congregations. On Monday night he lectured in the Temperance Hall on "Why I left the Roman Church," and although the evening was very inclement there about 3,000 people present. When in Bolton some years since Canon Wood (himself a 'vert from the Church of England) libelled Mr. Connellan in the local papers, but when threatened with a writ, apologised and paid the costs. There were many Roman Catholics present on the night of the 15th, but they were most interested listeners. Two converts from Mr. Connellan's previous meetings are well known and esteemed in Bolton. Mr. Connellan will be about three weeks in England.

1457

New and Recent Books,

For Preachers, Teachers, Evangelists, Bible Students, Christian Workers, and others.

In view of the coming winter, the question, "What shall we read?" assumes greater importance than in the long summer days when out-door activities engross a large share of time and attention. A few words, therefore, about some recently published books will not be out of place.

Notwithstanding the counter influence of South African affairs, India has bulked largely in the public eye, on account of the lamentable famine which has devastated so large a part of that great country; a work* dealing with one of the most remarkable women in India to-day is therefore peculiarly appropriate, and should be read by all interested in the religious and social welfare of that vast empire. Pandita Ramabai's work among the 23,000,000 of Hindu widows has long been familiar to readers of The Christian, but in this volume we have, for the first time, a concise yet detailed account of her life-story, which is of thrilling interest. The illustrations, of which there are over thirty, add much to the interest of the book.

The presence of Mr. Sankey in this country has revived many memories of the late Mr. D. L. Moody, and carried the thoughts of our readers, in all parts of the United Kingdom, back to the days when this "Saint and Hero," as Rev. Mark Guy Pearse calls him, was in our midst. There have been published both here and in America several unauthorized biographies, giving only a slight and imperfect view of the great evangelist, as they have been written, or compiled, without any access to the private family records which naturally were at the disposal of Mr. W. R. Moody in writing the "Official Authorized Life."† Over 100 illustrations, many of them copyright portraits, enrich this volume, and make it, as one reviewer said, "The standard life of the greatest evangelist of the nineteenth century." It is a work which should find a place on the bookshelves of every Christian and teacher in the kingdom. An excellent suggestion is made in the review, from which we have just quoted, viz., that there may be those who could present copies to S.S. Teachers and other Christian workers as a stimulus to their zeal. We know of cases where this has been done, and one minister who was presented with a copy by his Christian Endeavour Society, wrote, "A more suitable work could not have been given me."

Mr. Moody wrote many books which have been of untold benefit to Christian workers in all lands. Sixteen of these volumes are published as the "D. L. Moody" Library, and form a handsome presentation set. Smaller "Libraries" can also be had.‡

Another helpful writer is Rev. F. B. Meyer, who is so well known to our readers that an introduction is superfluous. But we may call attention to his latest Scripture biography, "John the Baptist,"** which forms a companion volume to his previous works on Abraham, Israel, Joseph, Moses, Joshua, David, Elijah, Jeremiah, and Paul.

The most recent volume of Mr. Meyer's Expository Series is "The Prophet of Hope."* It was published at the close of his year of office as President of the British C.E. Societies, and was appropriately dedicated to the Christian Endeavourers. There is a dual aspect to all these works, which is well emphasized by a writer in the *Primitive Methodist*, who says, "The expositions of Mr. Meyer invariably have two elements of value, one of them an advantage to the preacher who needs help in his studies of the Word, and the other to the pious person who reads them for devotional purposes."

Mr. Meyer's works can also be had in "Libraries," viz., Biographical, Expository, and Devotional. The "Complete F. B. Meyer" Library consists of twenty-two volumes enclosed in a handsome oak cabinet. There are four styles ranging from 37s. 6d. nett to 52s. 6d. nett. These are admirably suited for presentation.

With the near approach of Christmas, our thoughts naturally turn to the question of gift-books; eminently suitable for this purpose is "A Losing Game, and Other Readings,"† which forms the annual volume of The Herald of Mercy and The Revival. We have referred before to the late Mr. Spurgeon's dictum regarding a previous volume of this series, that "it ought to be given away by thousands." So many Christian friends year by year purchase this Annual for distribution in Soldiers' and Sailors' Homes, Hospitals, Workhouses, Factories, &c., that we repeat Mr. Spurgeon's suggestion for the benefit of new readers who may wish to act upon it.

An Evangelistic Hymn Book for one halfpenny is a wonderful production, even in these days of cheap printing. This one‡ has been prepared to supply a need which was not sufficiently met by hymnsheets or leaflets. Here we have a book compiled from "Sacred Songs and Solos," and containing 157 hymns and choruses which have proved their efficiency in Gospel effort. It can be supplied in quantities of 100 for 3s. (postage, 5d. extra), and for brief missions or for open-air meetings it cannot be surpassed. An evangelist writes, that it is "Just what is wanted."

Since the days, now more than a quarter of a century ago, when Mr. Sankey first began in this country to sing "Sacred Songs and Solos," their popularity has continuously grown, and to-day they are known and sung all over the world. On the battlefield in South Africa, and by the trenches where they bury the dead, these Hymns have been heard, making Boer and Briton kin; and the story has already been told in The Christian of Lord Roberts' expression of pleasure when he found they were using "Moody and Sankey's Hymnbook" in the tents of the Soldiers' Christian Association. There are over forty editions of the "750" book, ranging from 1d. (Words only) to 25s. for the Handsome Quarto Edition for use at the Organ or Piano. Including the New Hymns and Solos, the Christian Choir, and the various combined books, there are upwards of 150 different sizes and styles of binding. Full list of prices, with specimens of type, etc., can be obtained post free from Messrs. Morgan and Scott, Office of The Christian, 12, Paternoster Buildings, E.C.

* *Pandita Ramabai.* The Story of her Life and Work. By Helen S. Dyer. Crown 4to. Cloth boards, 3s. 6d.; Bevelled boards, gilt edges, 4s. 6d. (Morgan & Scott, and of all Booksellers.)

† *The Official Authorized Life of Dwight L. Moody*, by his son, W. R. Moody. A first-hand Memoir of Mr. Moody, embracing much information which is exclusively in the possession of the family. 592 pages, Super Royal 8vo. Cloth boards, 10s. 6d.; Bevelled boards, gilt edges, 12s. 6d.

‡ Works by the late D. L. Moody. Full particulars of these in Libraries, or in separate form, can be obtained of the Publishers, Morgan & Scott, Office of The Christian.

** *John the Baptist*, by Rev. F. B. Meyer, B.A. Cloth Boards, 2s. 6d.; Bevelled Boards, gilt edges, 3s. 6d. (Morgan & Scott, and of all Booksellers.)

* *The Prophet of Hope.* Studies in Zechariah, by Rev. F. B. Meyer, B.A. Cloth Boards, 2s. 6d.; Bevelled Boards, gilt edges, 3s. 6d. (Morgan & Scott, and of all Booksellers.)

† *A Losing Game and Other Readings.* Handsomely bound in Illustrated Covers. Crown quarto, 96 pages, 1s.; with twelve full-page and numerous other illustrations. (Morgan & Scott, and of all Booksellers.)

‡ *The Evangelistic Hymn Book.* 157 Hymns and Choruses from Sacred Songs and Solos. One halfpenny; 3s. net per 100; post free, 3s. 5d. (Morgan & Scott, and of all Booksellers and Music Sellers.)

[ADVT.]

The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IN reply to a donor, we beg to say that the full amounts entrusted to us are remitted, without deduction of any kind, to the Missions or Societies designated by the donors.

Owing to the demand of the Evangelical Alliance Conference upon our space this week, we are compelled to hold over a number of matters of current and general interest.

The election of Borough Councillors for London, to-day (Thursday), will in a peculiar sense be "for better or worse." The future social condition of the five millions of inhabitants of the metropolis will all depend upon the character of the men they choose. "Men with axes to grind must be kept out"—this in a sentence describes the duty of the citizen-electors in view of the scandals of the past. And some of the "axes" are pretty foul and rusty, too.

Many of the candidates are publicans; others are agents for property devoted to immoral uses, to say nothing of representatives of sundry other forms of vested interests. A solemn obligation rests upon every Christian and right-minded elector to take pains to ascertain the kind of men for whom he is asked to vote, and to vote for men whose hands are clean, regardless of creed or party.

The address delivered recently by Rev. William Crosbie, of Nottingham, at the Dublin Christian Convention, has been published in pamphlet form, with the title A Call to United Prayer. True to their title, the pages convey a message which has never been untimely, but is especially opportune now that we are entering the new century. To Christians individually, and churches and societies, Mr. Crosbie addresses loving arguments; and praying people who have realized in some measure the blessedness of united intercession would do well to assist in circulating his heart-stirring appeal. (2d. *Dublin: Hodges, Figgis, & Co.; London: Hodder & Stoughton.*)

Christian subjects of the Queen will weep with her in her present sorrow. It was on the day of the reception to the City Imperial Volunteers that Her Majesty received from Lord Roberts the intelligence that her beloved grandson, Prince Christian Victor of Schleswig-Holstein, had succumbed to the attack of malarial and enteric fever from which he had been suffering since October 10. In communicating the intelligence, the Queen says how deeply she mourns the loss of so dear a grandson and an officer of great promise. She suffers doubly in the grief of his afflicted parents and family, who were so devoted to him. The Prince, who was in his thirty-fourth year, was universally loved and respected.

The late Charles Garrett, whose death we chronicled last week, was a man of great natural ability and shrewdness, but his unique power over men was not intellectual so much as moral. He was a great soul-winner, and it was the man's heart on fire with the love of Christ that spake to the people. Behind his words there was the *man* yearning for the salvation of his hearers.

The secret of such a man should be treasured by all who are seeking to win souls. The nearest way to a man's will is through his heart, rather than through his intellect. The latter must be considered, and the preached word should never outrage the mind; but it still remains true as Pascal said, "The heart has its reasons of which the reason knows nothing." Logic is a grand weapon, but love is the grandest weapon of all in the Christian's armoury.

Her Majesty the Queen has graciously signified her acceptance of a copy of Mrs. H. S. Dyer's volume, "Pandita Ramabai—the Story of her Life and Work."

The Secretary of State for India has received a telegram from the Viceroy on the subject of the famine, where it is stated that the total number of persons in receipt of relief is now 1,422,000. In the Punjab relief has been discontinued. The Secretary of State has also received the following telegram from the Governor of Bombay:

Following are figures for week ending October 20: Famine-stricken districts: 107 cases of cholera, of which 76 were fatal. Total number of deaths among number on relief works and gratuitous relief, 1,312, or 2 3-5 per mille. Moderate rain doing appreciable good has fallen in Karnatak; elsewhere good fall of rain urgently wanted.

Speaking in the Viceregal Council on the 19th ultimo, Lord Curzon expressed his fears that 500,000 deaths in British India might be attributed to famine conditions, and the loss to the crops might be set down as £50,000,000, although the scale of alms-giving had been unprecedented. The Governor General paid a very high tribute to

the noble efforts of the missionary agencies, the numerous cases of native chivalry, and the devotion on the part of Englishmen who died at their posts without a murmur.

Unfortunately, however, we cannot close our eyes to the many shortcomings, the greatest of which doubtless was that of the failure of Home Administration to grant prompt and commensurate funds, instead of ignobly leaving the matter so much to private benevolence, without which indeed Lord Curzon would have had a very much more painful story to tell.

The organ of "The Trade," as its devotees delight to call it, is exultant at the results of the late General Election. In the current issue of the *Licensing World* there are two articles, in both of which the return of a Conservative Government is hailed as a victory for the liquor traffic.

We rejoice in this result, both as patriots and traders—*two words which are really synonymous.* So long as Lord Salisbury continues to be Prime Minister the trade is practically safe. (They) may, therefore, look forward to another peaceable possession of their means of livelihood.

Elsewhere, in the same paper, the election result is declared to be "The nation's verdict" on behalf of the trade. What a perversion of facts! The nation was not approached on the subject. The sole issue put before the country was *khaki*.

A number of excellent suggestions were made at the meeting held at the United Service Institution for the purpose of counteracting inebriety among women. The Charity Organization Society was the prime mover in the affair, and Dr. W. J. Collins, Chairman of the Inebriates Act Committee of the London County Council, presided. All the measures proposed would, however, require a great deal of legislation before they could be put into force. Dr. Heywood Smith was particularly drastic in his suggestion for bringing pressure to bear upon the Government to bring in a short bill to cancel all grocers' licences. The remaining measures contemplated were almost equally hard and fast, and would no doubt affect "the liberty of the subject." But ought not the well-being of the community (which incidently benefits the individual also) to be considered first?

It appears from a recently-issued Parliamentary paper that, whereas only two male habitual drunkards were convicted during 1899 under the Inebriates Act, ninety females were, eighty-eight of the latter having been received into Homes. The figures seem but small in comparison with the amount of drunkenness which is seen upon every hand, and perhaps the remarkable discrepancy between the numbers of the male and female offenders may fairly be attributed to the action of the magistrates, who are accustomed to deal leniently with the far too familiar male drunkard, and fail to put the Inebriates Act into operation so far as he is concerned.

The utterance of the Bishop of Liverpool at the recent Diocesan Conference can leave no doubt in the minds of the clergy as to his attitude and action in regard to the present crisis in the Establishment. Proclaiming his adherence to Evangelical principles, which were his "by inheritance and education, by conviction and experience," he recognized that the Church of England had given a wise liberty of thought as to some mysterious truths, but the limit of his toleration was bounded by the Lambeth judgment, and the Archbishops' decision respecting lights, incense, and reservation.

Where they were ignored and disobeyed, I can neither preach, confirm, license any assistant clergy, nor lend countenance or support, direct or indirect. A lawlessness which set up a Church authority of its own, which on the one side refused to obey in spiritual matters a secular court because it was secular, and on the other side a spiritual court because it was not constituted according to its own liking, or because its decisions did not coincide with the laws of a "Catholic Church," which it was most difficult to define, and still more difficult to discover, not only brought about confusion, but lowered throughout the community that respect for the majesty of law and authority without which no Church and no Commonwealth could possibly hold good. A lawless Church would soon lead to a lawless State, and the swift Nemesis of lawlessness was ruin.

Canon Newbolt, preaching at St. Paul's recently, stated as his opinion that the English people are fast coming to disbelieve in three things which formerly they had firm faith in, "Sunday, the Bible, and hearing sermons." As regards the first, there is only too much ground for the statement. As to the last, where Christ is preached in sincerity and truth,

there people still will flock to hear the message of salvation; but they will not listen to Christless platitudes which, as Spurgeon once said, "would not convert a fly."

The demand for the Word of God never was greater, and a daily contemporary recently gave nearly a column of evidence to show how hugely the circulation continues to increase of that Book "on which so much of that which is best and highest in the national and individual life has been reared." As a matter of fact, not only has the British and Foreign Bible Society to report a huge increase in their sales, but the Oxford and Cambridge Presses and the American Bible Societies have the same condition of things to announce, their output this year having been unprecedented. Whether it is proportionately read is another matter.

Dr. Westcott, who is always erudite and scholarly, paid a noteworthy tribute in his Durham Cathedral Charge to that great Evangelical Revival, which spread through England last century at the period when the popular ideals of faith and worship had sunk to the lowest possible ebb. He said:

But forces were silently at work which revealed themselves in the Evangelical Revival within and outside the Church. Theology was brought from the schools into the market-place. Men learned to turn to God, not as an abstraction, but as a living and speaking Lord. The Gospel was vindicated by personal experience. But to the last the movement was essentially individualistic and subjective. It kindled in unnumbered hearts a fresh sense of responsibility and an ardent love of souls. It disciplined hosts of saintly men and women. It gave voice to confession, prayer, praise, thanksgiving in passionate hymns. It did something to purify social habits and to awaken the national conscience.

Had the Bishop stopped here it would doubtless have been better; for no serious student of that great life-giving movement can agree with him that the great defect of the revival was its want of sympathy with the past, and its failure to realize the thought of a Catholic society, so that it was necessary for the Oxford Movement to endeavour to supply what was wanting. On the contrary, it was because preachers and hearers alike went back far enough into the past to come into personal touch with Jesus that the Revival swept like a huge wave over these islands, carrying the peace and rest of salvation to myriads of weary souls. It was not necessary to go beyond Christ; to have stopped at Mediævalism, as the Tractarian Movement did, would have been to check and to strangle the spreading life.

Dealing with the question of the present position of affairs in the Establishment, the *Monthly Review* says:

The cry for spiritual autonomy is a just and a righteous cry, and it will no doubt be satisfied, but not in the form the Mediævalists expect. The whole body of the laity, both men and women, will have a full share in Church government to the complete suppression of every remnant of sacerdotal pretension . . . and the divinely predicted priesthood of the laity, which is the only priesthood spoken of in the New Testament, will rejoice in its power and strength.

Referring to the proposed amendment of Convocation, the *Church Review*, however, speaks openly in favour of the power of the priest:—"In the Catholic Church it is for the clergy to teach and for the people to obey," and urges that the admission of the laity would be "revolutionary."

The figures recently published by Mr. Howard Evans referring to the decline in Sunday schools have been since tested by the authorities of the Sunday School Union, and have been found substantially correct. This constitutes a pressing problem for all who are concerned with the training of the young, and especially for Nonconformists, who oppose the Episcopalian plea for denominational teaching in the day schools. We cannot help thinking that the imperative responsibility devolving on the Churches, to see that every child is, so far as possible, trained in the knowledge of God, and in the essentials of Bible truth, is not adequately faced by Free Churchmen. Unless they retain their hold upon the young, they will soon cease to have a place in the national life, or to weave into it the principles of Evangelical truth on which this people has fed for generations, and which are the very pulse of its higher and better life.

The suppression of street betting is one of the most difficult problems of municipal government, as was clearly proved in the discussion of the subject at the autumn general meeting of the Association of Municipal Corporations at the Westminster Palace Hotel. Some of the representatives wanted a reform of the law to the extent of giving power to the police to take into custody, without warrant, persons using a street for the purpose of betting. Others thought this too drastic and perilous a measure; but all agreed that the law, as at present, is quite inadequate. The town clerk of Nelson, however, said that by enforcing the full penalties they had succeeded in stopping street betting in that town. It is clear that the next best thing to a reform in the law is the proper and vigorous application of it as it stands; and it would be well for all interested in the suppression of this growing evil to study which can be done, and how best to do it, according to existing regulations.

Much of the alleged antagonism between science and religion is due to what Sir David Brewster has defined as "the abuse of conjecture." The scientist has gone far beyond the domain of positive science, and the preacher outside that which has been revealed. In his Cambridge address, Mr. Balfour expressed an opinion that in the next century there will be no such conflict between the results of physical science and man's spiritual aspirations; but we fear peace would be dearly purchased if it were obtained only by the dominance of materialism. Mr. Balfour, with his "Philosophic Doubt," takes his stand upon physics, and, fascinating as his disquisitions may be, he yet lacks something which would enable him to put vital warmth into them. The poor labourer who receives the message of salvation from a street preacher has a deeper knowledge of that which infinitely transcends man and his surroundings.

Another annual manifesto by leading Agnostics forcibly recalls our Lord's words: "If the light that is in you be darkness, how great is that darkness." Each of the dozen writers who contribute articles find no place for God in the world. "The world is a soulless world looked down upon by a Godless heaven." Matter and force account for everything, and "there is no room for speculation about a designer or a controller." Biological science, it is alleged, has dispensed with all need for a Lord God. We note again and again that the late Professor Huxley's name is quoted with approval, and one might imagine that he had belonged to the materialistic party. It would have been more honest, we think, had those who shelter themselves under his name quoted the suggestive words spoken by him before the Cambridge Young Men's Christian Association in 1870, when he said (we transcribe from his own "Lay Sermons"):—

But when the materialists stray beyond the borders of their path, and begin to talk about there being nothing else in the universe but matter and force and necessary laws, and all the rest of their "grenadiers," I decline to follow them.

It is, however, when the writers try to account for the human moral faculty, that we see how terribly they have perverted the light of facts into the dense darkness of unscientific speculation. The presence of the moral sense in men has always been the *bete noire* of Materialists. The grandest thinkers of all ages have recognized the moral sense as being alone derived from God, author of all morality. There can be no other explanation of the fact, for this alone entirely meets the whole case. The last Agnostic manifesto, however, sees in morality nothing but

the outcome of given quantities, sorts, and states of *nerve*. . . . "If our neighbour's moral nerve is inadequate—is, in fact abnormal—*he ceases to be our neighbour*. . . . He finds his proper neighbours in the criminal or abnormal class."

We have always contended that the natural result of materialism is not only to divorce men from God, but also to divorce them from each other. Now we have their own admission of the fact.

The fact that a Nonconformist alderman, who was a few weeks ago unanimously nominated for the mayoralty of Eastbourne, has been obliged to withdraw his name before the election because he stated his intention (1) to give a teetotal inaugural banquet, and (2) to make his first official attendance at public worship after his election at a Congregational church, does not redound to the dignity or honour of the corporation of that town. It is disgraceful that a man who has served his fellow citizens for many years should be debarred from an honourable reward because he happens to be a conscientious teetotaler and a Dissenter and insists on being faithful to his convictions. Probably, at a time when the drink interest is so dominant in political and municipal life, the first-mentioned reason is the greater of the two objections. Bigotry and intolerance are not dead, but only sleeping, and this is a painful evidence of the fact.

A recent French writer, in the course of a most luminous contribution upon the subject of the preparation for the Messiah in history, sums up the whole matter in the following terse manner:—

So all the ages speak to us of the Messiah. One sublime philosophy of history. Summed up for us in three words: All for Christ. Christ for man. Man for God.

Studied in the light of this admirable summary, human history is seen to be a unity within which God is ever working. If men would only examine the story of their past from this true point of view, they would be compelled to adore the manifold wisdom of God, and consequently they would be delivered from the abyss of speculation and error into which so many are always falling.

Very dreadful sidelights are thrown in the medical papers occasionally upon the practice of vivisection. The *British Medical Journal* recently had something to say in regard to the functions of the brain, and the connection between those of the cerebellum and the organs of sight, and went on to remark:

This seems clear from the fact that dogs, first rendered blind and then deprived of their cerebellum were unable to maintain their equilibrium *sixty-three days after* . . . while dogs with visual power intact recovered their equilibrium *nine or ten days after the removal of the cerebellum*.

Comment upon such cruelty as that pointed to is unnecessary, and we fear it would be a hopeless task to reach the hearts of the unfeeling persons who can conduct such experiments upon God's creatures.

The Evangelical Alliance.

THE Evangelical Alliance celebrated last week its fifty-fourth anniversary by a Conference at Liverpool. The reception on Wednesday evening drew together from 1,500 to 2,000 representatives of the Evangelicals of that important city, under the presidency of Bishop Chavasse, the worthy successor of the (world-famous faithful Evangelical, Bishop Ryle. His lordship's address was distinctly Protestant and Evangelical, and all the speakers who followed were heartily in sympathy with it.

The attendance, from the wet weather and other causes, was not so large on the other days as it might have been, but the earnest and devout character of the early prayer meetings gave a tone, an influence, a power, to the whole conference.

The Evangelical Alliance has done excellent service during the fifty-four years of its existence, both at home and abroad. It has steadfastly upheld the Gospel of Christ, which is the power of God unto salvation to everyone that believeth, unaffected by Ritualism on the one hand, and Rationalism on the other. And it has in an earnest but conciliatory way pleaded for religious liberty for persecuted and oppressed brethren in other lands.

The trend of late years towards Romanism in the Established Church, and towards a Unitarian scepticism in the Unestablished Churches, has drawn away the support of many from the Evangelical Alliance, who, from their traditions and associations, might have been expected to be its warm supporters.

If ever such an organization was needed it is needed now, and, if needed, it should be earnestly sustained by all who love the Gospel.

But it may be asked, wherein lies the great need of such an Alliance? We reply that union is strength, and while anti-Evangelical and anti-Protestant societies, like the E.C.U., are actively propagandist, it behoves those who uphold the truth of the Gospel to unite in prayer and effort for Christian liberty from sacramental superstition and sacerdotal tyranny. The tendency to substitute humanitarianism for Godliness, to explain away the evil influence and even the existence of the old serpent, the Devil, and Satan, to tone down the sinfulness and the penalty of sin, and consequently to depreciate the precious blood of Christ, and its expiatory and propitiatory efficacy, form another claim of the Alliance upon all Evangelical Christians, to go out as Jonathan went out to David "in the wood, and strengthened his hands in God."

M.

Old-Age Pensions.

ONE of the great problems that will have to be faced by the nation in the immediate future is that of Old-Age Pensions. Schemes of a partial and ameliorative kind have been from time to time proposed, but there is a steadily rising opinion among all classes that this question can only be settled on a national scale, and by a universal effort.

It is a standing disgrace that well-nigh a third of the population of this wealthy country should be in such a condition of poverty after sixty-five, that they are in receipt or in need of in-door or out-door relief. Partly, this is due, of course, to improvidence, but, making due deductions for the results of thriftlessness and drink, a large proportion have come to that state through causes beyond their own control. The great thrift organizations deal with a considerable percentage of the population, but in the nature of the case they leave large numbers outside their benefits, and are confined almost entirely to the wage-earning sex.

The scheme devised by Mr. Chas. Booth, the great authority on the social statistics of London, is the only one that meets the situation on a sufficiently large scale. It provides for a pension of 5s. a week to every citizen above sixty-five, without distinction of class, it being optional, of course, whether it be claimed or not. The time has surely come when it is highly desirable that the religious public should take their share in its settlement. Already there are many clergymen, ministers, and thoughtful church members who have pledged their advocacy and influence on behalf of the principle embodied in the scheme. Prominent among these is the Archbishop of Canterbury, whose early training has given an abundant knowledge of and sympathy with the

CONDITIONS AND BURDENS OF THE POOR.

There are, of course, many difficulties to be faced in attempting to grapple with a problem of so large and complicated a nature. The question of cost is the most obvious. It will impose upon the nation an additional burden of taxation amounting to about £13,000,000 a year at the lowest. It will take a long time to persuade the electors as well as the financiers of the country to venture on such an outlay.

Another question is whether it is possible or wise to provide pensions to all as a civil right, without distinguishing between the undeserving and the worthy. As the Archbishop said, however, in a speech on the subject, the difficulty of distinguishing between the deserving and others is too great for anyone to hope to solve it; it must be for all or none, if the scheme is to be started at all. At any rate, this is one of the questions on which all should concentrate sympathetic attention just now, in the hope that sooner or later a solution may be found to a crying evil.

The Coming Revival.

(Isa. xxxiii. 13-24; xlix. 22-26.)

By THOMAS HOGBEN.

ABOVE all else we need a PREPARED HEART and a PREPARED BIBLE. The new century Christians must be intercessors and Bible teachers. The revival effort to be made at the beginning of 1901 must be born of prayer, and sustained by the Word of the living God. The needed petition to-day is, "Lord, teach us to pray," for Christ only can teach us *the effectual fervent prayer*, the prayer on fire with love which encircles the promises of God with the arms of faith. To learn this lesson means power with God and power with man. In answer to such prayer, the people will feel the convicting grace of the Holy Spirit, and *then shall the prey be taken from the mighty.*

It means very definite personal prayer when each gets from God the names of the people whom He would have them take as a charge from Him to watch and pray for daily upon the *one by one* principle.

So THE NEEDED WORK to-day is diligent study of the Bible as to foundation truths. Inquirers that have been convicted of sin, and of righteousness, and of judgment by the coming of the Holy Ghost in answer to the prayer of faith (John xvi. 8-11) must be helped by the sword of the Spirit, which is the Word of God—not man's wisdom, not man's words, but the Word of the Lord.

To this twofold work every Christian is called, and all who will carefully apply themselves to learn and to practise on these lines will become apt teachers; for all who live near to the King hear the Word at his mouth, and are able to introduce all who seek Him to the Lord Jesus Christ. No Christian can afford to be unused in this glorious effort. God wants all!

When the Holy Ghost works in his mighty convicting grace, *sinners of every type become seekers*, and Divine wisdom is needed in helping such at every point, and the Word of the Gospel is the power of God.

While every Christian is called to this work, none must dare to do it negligently. Dealing with an inquirer is at once the most momentous and blessed work entrusted to man. In some sense the helper stands in the stead of Christ, beseeching men to be reconciled to God. Let it be clearly settled that one has no right to speak other than the Word of God. It is not ours to declare that the seeker is forgiven, but clearly to point out the way of pardon through Jesus Christ, and to wait for the Spirit of God to assure the seeker of salvation. It is our duty to find out the real spiritual condition of the seeker—to diagnose the case so that the message that is needed to lead on step by step into light and liberty may be given. In the Bible there are texts that meet the needs of all classes, and what each seeker needs to know is what the Lord says about his or her case.

This wisdom is not confined to the few; the Lord gives it to all who seek, not in a miraculous way, but as the outcome of careful, prayerful study of the Word of God. Let all who would be equipped for this joyful service secure a new Bible, and search out the different classes of sinners there spoken of, and all that is said of them, and mark in some distinctive way each text, so as to have your Bible ready to depend upon as well as your memory.

Take one subject as an example, the awful sin of backsliding. Often in missions to-day it is said that these are in the majority. As a rule I think it is found that for the most part such as are called backsliders have never had an intelligent and clear sense of sins forgiven; or if they have received pardon they have not gone forward into the abundant life which Jesus Christ gives.

On the other hand, it will be a revelation to many who search the Scriptures to learn what backsliding really means. It is deeper, wider, and far away more dreadful than it is generally understood to be, and in getting to know what it means to others, many will find that its blight is upon their own lives.

BACKSLIDING CONSISTS IN

Loss of first love (Rev. ii. 4).
Indolence in pursuit of the truth (2 Peter iii. 14-17).
Shrinking from a life of faith (Heb. x. 38).
Turning away from the simplicity of the Gospel (Gal. iii. 1; v. 4-8).
Turning away from the truth (2 Tim. iv. 1-4).
Turning away from God (1 Kings xi. 9, 10).
Turning to crooked ways (Psa. cxxv. 5).
Missing the mark through vain talking (1 Tim. i. 6).

BACKSLIDING IS CAUSED BY

Pride (Prov. xvi. 18).
Love of money (1 Tim. vi. 10).
Deceit (Jer. viii. 5; 1 Tim. vi. 20, 21).

BACKSLIDING IS A MISERABLE STATE.

Wholly corrupt (Isa. i. 4-8).
Deaf and stubborn (Jer. vii. 24).
Separation from God (Jer. ii. 19; John vi. 66, 67; Gal. v. 4).
Self centred (Prov. xiv. 14).

BACKSLIDING BRINGS TERRIBLE PUNISHMENT.

God forsaken (Num. xiv. 43; Isa. lix. 2).
Rebellion (Psa. lxxviii. 56-64).
Blind (Isa. lix. 10).
Prey to evil (Isa. lix. 15).
Destroyed (Jer. xv. 6).
Not fit for the Kingdom (Luke ix. 62).

WARNED AGAINST.

Psa. lxxxv. 8; Hosea xi. 7; 1 Cor. x. 12.

SIN OF MAKING OTHERS BACKSLIDERS.

Prov. xxviii. 10; Matt. xviii. 6.

BACKSLIDERS' CASE NOT HOPELESS.

Psa. xxxvii. 24.
God calls them back (2 Chron. xxx. 6; Isa. xxxi. 6).
Duty of Christians to bring them back (Gal. vi. 1; Jas. v. 19, 20).
Pardon promised (2 Chron. vii. 14; Jer. xxxi. 20; xxxvi. 3; Hosea xiv. 4).

Day by Day.

SUNDAY, November 4. Isaiah lxiii.

THERE had been hostility between Israel and Edom from the day when Edom forbade the wearied hosts to cross her border, and so save a long detour. Sometimes, under the Kings of Judah, Edom was temporarily subdued, but she soon regained her freedom, and when Babylon had subjugated the holy city, the voice of Edom was heard urging that its walls should be razed to their foundations (Psa. cxxxvii. 7).

But how great the change pictured here. The prophet is standing on the southern frontier of Palestine, where the low hills of Judah merge into the desert, and beholds a mighty conqueror coming from the direction of Edom, his garments wet, not with his own blood, but with the blood of Israel's foes. It was as though he had been treading the wine-press of the wrath of God, and none had survived the hour of his indignation. What a vision this was for all after-time, that that mighty warrior stood as a sentry between the whole force of Edom and the Land of Promise! Thus, too, Christ waits to surround us by his guardian care, and to intercept our foes.

It is a marvellously sweet refrain, which breaks in at the seventh verse. It is like a strain of heavenly music. His great goodness! His mercies! The multitude of his loving-kindnesses! How deeply touched He has been with thine afflictions! How often the Angel of his Presence has saved thee! How tenderly He has borne and carried thee, when heart and flesh failed! But how often thou hast turned and grieved Him. Let us turn to Him that his Spirit may cause us rest, as the cattle do when they make for the valley from the glare of the sultry noon.

MONDAY, November 5. Isaiah lxiv.

Yes! God will work for those that wait for Him! They may wait, as did the sisters of Bethany, till hope has expired; or as the praying band in the house of Mary, till the day of execution is about to dawn; but they cannot wait in vain. God will work for him that waits. Be still and see the salvation of God.

But how bitter is the record of our sins. We are as the unclean leper. The best days we ever spent needed divine forgiveness; our prayers and tears need cleansing. The holiest resolutions we form fade as autumn leaves; and the first gust of temptation carries us away. Perhaps our most grievous failure is in the direction of our prayers, that there is little earnestness and eagerness about them, that we do not stir ourselves up to take hold, as Jacob did after the angel had touched the sinew of his strength.

There is but one remedy. We must abandon ourselves to the hand of God, and become as clay under his touch. It is for us to be willing, it is for Him to deliver us from our sins, and fashion us after his own will. Our best plea is our unutterable need, our bitter sorrow, the desolation of our Zion. Your sins may have brought you very low, but they will touch his heart more than the most eloquent petitions. He cannot refrain Himself for these things, and he will not hold his peace. Oh, when will men learn that as the cry of a tiny child is imperative to a mother's ear, so is the appeal of our misery to the Divine mercy!

TUESDAY, November 6. Isaiah lxv.

The hypocrisy of the chosen people was very exasperating. They professed to be holier than others, whilst indulging in all the sins of the surrounding heathen. There was no possibility, however, of deceiving God. All was written before Him, and all would be measured back into their own bosom. It is a terrible thing to remember the inevitable penalty which attaches to all hypocrisy and sin. Men may be forgiven, and the love of God may bring good out of evil, but they must face the inevitable fact that sin involves evil, not only to themselves, but also to others.

Those who believe in Jesus are the chosen seed. This is made abundantly clear in the Epistles to the Romans (xi) and Galatians (iii). God will make a separation on their behalf. When Sodom falls, Lot will be sent out of the overthrow. Oh, to be God's heir, and especially to be an inheritor of *His mountains*—the mountains of his righteousness, of his purity, of holy fellowship with Himself! The children of God have their provision secured to them amid the famine that rests on all other homes; *they* eat, *they* drink, *they* rejoice, *they* sing for joy of heart, *they* are called by another name.

Now, behold the new heavens and the new earth! The present dispensation has passed away, the times of the Gentiles are fulfilled. Jerusalem is restored, and sings aloud for joy. Long years of life are granted again to man. There is security of tenure in property and possessions, because no evil is in the world. God is near to those who love and pray to Him. The malign hatred which sin brought between the various races of the animal kingdom is at an end. Peace, blessed peace, has come to earth again, never again to abdicate her throne.

WEDNESDAY, November 7. Isaiah lxvi.

The opening words of this chapter were quoted on a memorable occasion by the martyr Stephen, when he foreshadowed the passing away of the Jewish ritual, and the substitution of the spiritual worship of God. The Most High dwelleth not in temples made with hands, but finds his abode with those who are of a contrite and humble spirit. Mere ritual is nothing to Him. It is all one with God whether a man kills a lamb in the temple for sacrifice, or breaks a dog's neck in his field. If the heart of religion has died out of the priest or the worshipper, the most sacred duties become acts of sin; whilst the poor peasant, who kills a mad dog for the sake of his village, and at the risk of his life, fulfils a sacred duty.

The closing paragraphs of the book are delightful. We are called to rejoice with the Holy City, whose peace comes as a river, and the glory of the nations as a flowing stream. She shall not fear her foes; they shall be given over to the worm and flame of the valley of Hinnom. Her children shall become the greatest missionaries the world has ever seen (19), and the result of their testimony, in the power of the Holy Spirit, will be a great turning of men to God, so that they shall be as an offering, brought in a clean vessel to God's house. For all this the world is still waiting.

Let us cull some lessons for ourselves—that a nation may be born in a day, by the mighty power of the Holy Spirit; that when God brings to the birth of desire, He will cause to bring forth, in blessed effect and result; that He comforts, as a mother does; that He makes his hand known towards his servants. There is no fear for them, when God is all in all.

THURSDAY, November 8. Jeremiah i.

This is a peculiarly precious chapter to the writer, who can never forget that morning, years ago, when he had just left school, and was obliged to choose his life-course. How anxiously he had waited for direction, and asked that he might make no mistake! He was kneeling in his bedroom before the open Bible, and somehow, as though an angel-hand had turned the page, this chapter, which he did not remember to have seen before, opened before him, with verses 4-10 specially illuminated. How little he realized all that they would mean, as unfolded by the providence of God; and perhaps there are still depths in them of stars which only the larger telescope of growing years shall discover. Only let the weakest child of God take courage. When He summons us on a mission, He makes Himself responsible for all it may involve.

God does not delay needlessly. The white blossoms of the almond anticipate the spring, so He is often swifter than our anticipations; but when He does bid us wait, when He delays his interposition, we may possess ourselves in patience, knowing that the light from the distant star of blessing is speeding towards us.

Jeremiah was naturally a very timid man, as we shall see. He cried out that it was a woe to have been born a man of strife. But God had made him a defenced city and a brazen wall, and had promised that none should prevail against him; and if he had always dared to act in the faith of these assurances and predictions—according to God's promise, and according to his faith in that promise, so it would have been to him. Timid soul, reckon more absolutely on the words with which this chapter closes, and which shall be proved absolutely true in your experience. "Always with you, to the end of the age."

FRIDAY, November 9. Jeremiah ii.

God remembers! As a wife treasures the memory of those first happy years of married life, which lie on the other side of some bitter misunderstanding, so does God remember the happy bygone years, when we were holiness to the Lord, and went after Him even into the wilderness. Why have we gone away from Him? Is it that we have found Him guilty of infidelity or fickleness? No, indeed; we have had no sign of that in his dealings with us. Is it that He has laid us under no obligations in his past dealings with us? No, indeed; He brought us up out of Egypt into a plentiful land. Why then have we dealt with our God as no heathen people ever dealt with theirs? Ask thine heart!

The prophet here paints a picture full of vivid colouring. He conducts us up into the hills, and shows us the busy hewers of rock cisterns, that shall hold water through days of drought. There is no need for them to do so. In the valley, and near their own dwellings, arises a fountain of delicious living water. But they deliberately pass it by, in favour of their cisterns, which are cracked and broken in spite of all their care, and allow the brackish rain-water to leak away. What a true delineation is here of the children of men! They forsake God, and in their theatres, ball-rooms, business speculations, are ever endeavouring to replace Him, only to discover to their cost that it is an evil thing and a bitter. Their gods cannot save them in their hour of calamity.

How tenderly God pleads with his backsliding children, condescending to entreat with them—"Have I been as a wilderness? Can a bride forget her ornaments?"—taking pains to convince of sin, that there may be contrition, penitence, and return. Ah, what a God is ours! Do not be fearful or backward of returning to Him as you are.

SATURDAY, November 10. Jeremiah iii.

God will do what man shrinks from. The husband does not take back the faithless wife, but God takes back the soul which has wandered from Him. There had been no limit to Israel's sins—"Where hast thou not been lien with?" Yet their immortal Lover would not retain his anger. Oh, what hope this gives for us. If God returned in love to his people, when they returned unto Him; if He would not refuse them when they came back from their long and bitter backslidings, may we not cherish the certain faith, that He will receive us graciously and love us freely? The one condition is that we should acknowledge our iniquity, that we have transgressed against the Lord (13).

God is always leading us forward to new and deeper appreciation of his truth. In early days the Ark of the Covenant played a very important part in the education of Israel. It was the symbol of the Covenant. Its presence in the midst of Israel was the sign of the presence of Jehovah. But here we are told of a time when it should no more be brought to mind, because God's people would have passed out of the kindergarten class into the great world of reality. When the substance comes, the shadow departs. When we have Jesus, the Surety of the New Covenant, what need have we any more of the ark of Shittim wood? (16).

See what their long sufferings did for Israel. Beneath the gracious discipline of God's Spirit they were cleansed of the stubbornness of their hearts (17). And even better, they became the subjects of a genuine penitence. Their voice was heard in deep confession. Such confessions are good for the soul; let us not stint them, that we may be forgiven and restored, and that the blood of Jesus may cleanse us.

Evangelical Alliance Conference.

THERE is reason to anticipate that, in answer to much prayer, the principle of spiritual unity (in contrast to mere outward uniformity) will become increasingly influential through the fifty-fourth annual Conference of the Evangelical Alliance held last week in St. George's Hall, Liverpool. On the preceding Sunday, sermons were preached in most of the churches of the city, dealing with the principles embodied in the basis of the Alliance. From Monday to Wednesday inclusive, special preliminary afternoon prayer-meetings were held; and the succeeding days' proceedings were commended to the Divine blessing by friends who came together for half an hour before each morning session.

While the friends were assembling for the reception on Wednesday evening, Dr. A. L. Peace, the city organist, played a selection of music. There was a very large gathering of delegates, members, and friends when Dr. Chavasse, Bishop of Liverpool, took the chair for a meeting devoted to

ADDRESSES OF WELCOME.

Among others upon the platform were Bishop Royston; Canons Woodward, Hobson, Tyrer, Bycroft, and Harrison; Revs. H. Probyn and F. Linstead Downham (the latter being joint hon. sec. of the Conference); Messrs. Samuel Smith, M.P., E. W. Cropper, and L. P. Stubbs.

The hymn, "Praise ye Jehovah! Praise the Lord Most Holy!" was sung; and all present stood up to join in "The Lord's Prayer." Mr. T. F. Agnew read Heb. x. 12-25; and Rev. C. Musgrave Brown led in further prayer. The general secretary of the Alliance, Mr. E. P. Field, read letters or telegrams, expressing regret for inability to be present, from Lord Polwarth (President), prevented by illness from attending; Lord Kinnard, the Bishop of Exeter, Professor Handley Moule (Cambridge), Prebendary Webb-Peploe, Revs. F. W. Macdonald, Dr. M'Gaw, Archibald G. Brown, F. B. Meyer, and other gentlemen. The following telegram, signed by the Moderator, was also read, "The Commission of the General Assembly of the Free Church of Scotland, send their cordial greetings to their Evangelical Alliance brethren now met in Conference, and pray that God's blessing may rest upon all their deliberations."

THREE RESOLUTIONS

were then read to the meeting by Mr. Field. The first of these expressed, on behalf of the Council and members of the Alliance, their deep sense of the loss which the whole community has experienced through the death of Rev. Chas. Garrett, and lovingly sympathised in the grief which must be felt on account of that loss by every member of the Wesleyan body.

The second resolution was designed to draw the attention of the Municipal Council of Liverpool, and the people of that city, to the injury which will be done to the bodies and souls of men if the Lord's Day is not honoured. It was earnestly hoped that the public and all in authority will unite in discountenancing Sunday concerts and other amusements, sale of newspapers, running of excursions, and the increase of street-car and railway traffic.

By the third resolution, the Council and members of the Alliance expressed deep interest in and sympathy with the approaching union between the Free Church and the United Presbyterian Church of Scotland; praying that the home and foreign work of these churches may, through that union, be still more abundantly fruitful; and rejoicing in the belief that this and other federations of believers are, in great measure, Divine seals of approval upon the extensive influence and operations of the Alliance during the last half century.

THE BISHOP OF LIVERPOOL

said: "I thank the Council of the Evangelical Alliance for the great honour they have done the Church of England by asking me to take this chair. I thank them for their great catholicity in asking me, a comparative stranger in Liverpool and not a member of the Alliance, to attend this meeting. There are three reasons for my presence. First, I come to show, in some slight way, my gratitude to the Nonconformists of Liverpool for the exceedingly brotherly and kind letters of welcome which they sent me when I came among them three months ago. Those letters touched my heart and strengthened me in my work. Secondly, I am here because I long and pray for the union of all God's people, by whatever name they may be called. I am a Churchman by birth, education, conviction, and experience. I love the Church with a passionate love; but I have learned that Christ is greater than the churches, and that our common Christianity is greater than our Christian differences. We sing in our churches the great hymns of Nonconformist hymn-writers, as the Nonconformists sing in their churches the hymns of great Church hymn-writers. We read in private and in our theological colleges many of the great works of Nonconformist divines. The works of Dr. Dale, of Birmingham, are widely read among theological students in the University of Oxford. I, for one, glory in the fact that, when the translation of the English Bible was revised in recent years, Nonconformists and Churchmen sat side by side. And so, as I watch the drawing together of the Presbyterian Churches in Scotland—now, I trust, becoming an accomplished fact—as I watch the great branches of the Methodist body gradually drawing together and about to become one, I thank God, with all my heart, because I see in this the

FORESHADOWING OF AN ANSWER

to our blessed Lord's great prayer, 'That they all may be one; as Thou, Father, art in Me, and I in Thee.' And I believe that the Evangelical Alliance does help, in some degree, to draw many Christians closer to one another. I am here to-night, because I love Christian religious liberty; and this Society, I know, has in times gone by brought the powerful influence of the British Government to bear upon cases of persecution of Protestants in foreign lands. I think that a Society which has the courage and the wisdom to act as this Evangelical Alliance has done in times gone by well deserves the prayers and the sympathy of those who may, on some points, not see their way to join it. In coming to Liverpool I can only repeat what I have taught my men at Wycliffe Hall for years past—namely, to love Nonconformists, never to speak an ill word of them; to remember how much, as a Church and as a nation, we owe to them; to work side by side with them, as two wings in the army of Jesus Christ. And thus working side by side, if not, perhaps, hand in hand, by the grace of God we shall win England from her sin, from her unbelief, and from her indifference, to our Lord and Master Jesus Christ.

Further words of welcome, on behalf of the Church of England, were spoken by Archdeacon Taylor, to representatives of the Alliance who had come from a distance to attend the meetings of the Conference. He said that he had been more than fifty years in Liverpool and its neighbourhood; and he rejoiced in being a very old member of an Alliance which embraces

ALL NATIONALITIES

and all denominations. He was never more happy in his life than when he stood upon the platform of that society.

Then followed brief addresses of welcome from representatives of various denominations in Liverpool. These were delivered by Rev. T. J. Choate (Wesleyan), Rev. J. P. Langham (Primitive Methodist), Rev. Stanley Rogers (Congregational), Rev. Robert Lewis (Baptist), Rev. Griffith Ellis (for the Welsh Churches generally), and Rev. A. Bannerman Barkway (Presbyterian). All these speakers joined their personal congratulations with those of the congregations they represented, to Dr. Chavasse upon his appointment as Bishop of Liverpool.

On behalf of the assembly, Mr. John Paton, chairman and treasurer of the Evangelical Alliance, heartily thanked the Bishop of Liverpool for his great kindness in presiding. In referring to the respect and enthusiasm which Nonconformists as well as Churchmen had expressed towards Dr. Chavasse, the speaker said that he would venture to tender the congratulations of the Alliance upon the Bishop's elevation to the charge of this great diocese. The Council heard of that appointment with profound thankfulness, and trusted that his lordship's labours would be greatly blessed. Mr. Paton said he was also desired by the Council to convey their thanks to the secretaries, to the local committee, and to kind friends in Liverpool, for valued help and generous hospitality.

IN RESPONSE TO THE WELCOME,

addresses were given by Rev. Professor Margoliouth, of Oxford, who spoke of Alliance instrumentality in protecting Christians in various parts of the world from persecution; Rev. James Cumming Brown, of Edinburgh, who made special reference to the spread of Evangelical truth in China; Rev. Stuart Gardiner, who traced the great religious revival which took place in Ireland some years ago to the influence of the late Bishop Ryle's tracts; Rev. H. B. Macartney, of Australia; and M. Nestorius Marcus, of Persia.

The resolutions were subsequently put to the meeting by the Bishop of Liverpool, and were unanimously adopted.

THURSDAY'S MEETINGS.

At the morning session, Mr. Thos. A. Leigh presided. He referred to the fact that the Alliance had its birth in Liverpool; and it is now about twenty years since the last Conference of the Evangelical Alliance was held in that city. Nature displays endless variety with perfect harmony; and, in the Church of the living God, there are diversities of gifts, of administrations, and of operations, but there are the same Spirit, the same Lord, and the same God, who worketh all in all. Therefore we seek not uniformity of Christian worship, but that union of heart and spirit which was so manifest in the early Church. The secret of the great success which attended Messrs. Moody and Sankey's efforts, especially during their first visit to this country, was that all the Lord's people were brought together on a common platform; and the fruits of that great revival abide to-day in the numerous beneficent institutions of Liverpool. He was convinced that, with increased recognition of our oneness in Christ, we may expect a great outpouring of the Spirit of God, and far greater results in Christian work.

CRITICISM OF HOLY WRIT.

An instructive paper on the Criticism of Holy Scripture was read by Rev. Professor Margoliouth, of Oxford. In the course of his treatment of this large subject, the Professor said:—

Textual criticism is the science whereby we endeavour to obtain knowledge of the changes which books have undergone in the course of their transmission to posterity. It is sometimes divided into the Lower and Higher Criticism; the latter deals with the alterations which have taken place in the form of books, the former with those which words and sentences have sustained. Since books, before the invention of printing, were transmitted either orally or by scribes, textual criticism is part of the great science of human nature. Its first law is not unlike the first law of motion; it is that a transmitter will transmit correctly unless something prevents. Where transmission is oral, the causes which prevent accurate performance are so numerous and powerful that that first law is of little value. But where writing has come in, it is quite different.

It follows that the alleged results of the Criticism must be well weighed before being received. There are cases in which the result obtained after consideration will be diametrically opposite to that which superficial observation has conveyed. We all know of the hypothesis associated with the name of Wellhausen—that the Tabernacle was a fiction, the purpose whereof was to provide a representative of the Temple. The whole story, so he thought, must have been invented some time between the days of Ezekiel and those of Ezra. We open the first book of Samuel, and find the

Tabernacle of the Congregation brought into connection with the sons of Eli; this is evidence of its existence at the earliest period of the continuous history of Israel. That passage, therefore, seems to ruin

WELLHAUSEN'S THEORY

at the start; but then we are told that the LXX. version omits the clause in 1 Sam. ii. 22. Clearly then, we are told, it formed no part of the original narrative, and must have been inserted after 300 B.C.

This argument is at first sight alarming; when looked in the face it is found that either the clause must have been omitted by the translator, or inserted by the editor of the Hebrew. These are the two possibilities. Things may be due to accident or design; but whereas the omission of a clause may have been due to either, the addition of one must have been due to design only; that also is evident. We have then to consider whether any one would have had an interest in omitting it or inserting it. A glance at the comments of the Rabbis settles that question. The verse mentions women who ministered at the door of the Tabernacle of the Congregation. So it is rightly rendered in the Revised Version; and there is an allusion to those women in Exodus. But the idea of women ministers at the Tabernacle was so odious, that all the translators with one consent began to mistranslate. The women who *fasted* at the door of the Tabernacle, said the LXX. of Exodus; the women who *prayed* there, said another ancient version; the women who *gathered* there to offer certain oblations, said the Rabbis.

From those intentional mistranslations we infer with certainty that when the LXX. translation of Exodus was made, the notion of ministering women (who perhaps reminded the Jews of pagan priestesses) was regarded as offensive. Hence it is certain that a fresh reference to them would not have been voluntarily introduced. But in the passage of Exodus no great harm is done by mistranslating. In the passage of 1. Samuel, however, there is this harm, that the crime with which Eli's sons were charged, which, according to

THE CORRECT RENDERING,

would not, in antiquity, have been considered henious, became by those translations one of such terrible gravity that Eli's treatment of it was altogether inadequate; indeed, it became one of the most terrible that could have been committed. Hence the Rabbis had again to mistranslate, or to say the words were to be taken figuratively; the crime of Eli's sons was, they thought, compared to the worst of all crimes.

What appears from those controversies is that about 300 B.C. a translator would have had a strong interest in omitting the clause, whereas an editor would have had none in inserting it; whence we conclude that the text, owing to the scandal which it occasioned, was deliberately omitted.

Therefore the evidence which, before it was sifted, appeared to favour Wellhausen's hypothesis, in a striking way, when a few questions have been asked, turns out to hit it exceedingly hard. What we learn from it is that a certain fact connected with the Tabernacle of the Congregation gave grave offence at the commencement of the third century B.C., and that offence was more likely to have been a fragment of genuine history than a deliberate invention.

We see, then, that in that case we can move with confidence, because we happen to be acquainted with the controversies connected with the beginning and end of the clause. In a case referred to, we believe the LXX. against the Hebrew text, because there too we are dealing with a dated controversy, and know what interests were involved. But on becoming acquainted with the forces in operation and able to estimate their working, we know which of our witnesses to believe. It follows that the description of

THE TYPICAL BIBLICAL CRITIC,

given by a Dutch scholar of the last century, as a man who was hard-headed, cross-grained, and in a perpetual state of suspicion, had a great deal of truth in it. Cross-examine your witnesses and re-examine them; very often after those processes have been carried through, their evidence will have materially altered its character.

In the case dealt with, the controversy which led to the omission by the LXX. of a verse of Samuel; and the tremendous consequence of discredit being cast on the historical character of the book of Exodus, could be traced with tolerable ease. But in other cases it is not always so easy to trace them, and unless we free our mind altogether from prejudice, we may lose the clues altogether.

I have seen it stated in Introductions to the Bible, by scholars of different schools, that no one would ever explain why, in the list of Israelitish heroes in the book of Ecclesiasticus, Daniel's name was omitted, and that that omission absolutely discredited the book which bore his name. But Ezra was also omitted. Why then did not the same argument discredit the book of Ezra? For Ezra was a more important person than Daniel. The reason was that there was an interest in discrediting Daniel, and none in discrediting Ezra; but if we once start the plan of letting an argument hold when we like the result, and disallowing it when we dislike the result, we shall make no scientific progress. What we know is that those names must have been intentionally omitted; for Nehemiah's name which is mentioned must have suggested that of Ezra, and the writer calls special attention to the verse of Ezekiel, in which Job and Daniel are mentioned side by side. What then was the author's reason for omitting them from the book of Ecclesiasticus?

A reason which would have covered both cases was clearly more satisfactory than a reason which would only have accounted for one. What then had

DANIEL AND EZRA

in common? This—that each of them had written a considerable portion of his book in Aramaic. Nehemiah insisted on the Jews adhering to their sacred language. The fact of both Daniel and Ezra having violated that principle (inasmuch as part of each of their books is in Aramaic) seems sufficient to account for their omission. But the important point—that the author had his eye on a verse in which Daniel was mentioned—was concealed by a mistranslation, and preserved to us by a witness who, till recently, was ordinarily unheard. It would seem, therefore, as though the materials for settling those difficulties are ordinarily preserved somewhere, if we would only take the trouble to search them out, and free our minds from prejudice when we used them. A scholar who is likely to be remembered when others are forgotten—Paul de Lagarde—spent his life in editing texts for future ages to utilize. And, indeed, it is surprising in what remote corners the keys to some of those difficulties are to be found. The example of the Assyrian inscriptions and the Sabæan inscriptions make it appear as though scepticism in each age was to be met by the style of reasoning which it could best understand; and as though the materials for answers were lying dormant somewhere or other till the time for their utilization should have come.

Proceeding beyond the text of Scripture to more difficult questions of analysis and structure, seems premature. All the forces at work on the text from his time downwards ought to be localized and estimated till such a proceeding is in season. But that is what the criticism which is so popular in our age attempts; and the question is whether it has at present

ANY PROSPECT OF SUCCESS;

for success in science means not winning adherents, but producing results which are sound and durable.

The difficulties which attend the process in the cases of the historical and prophetical books respectively are different, but they are very serious in both. In order to criticize any human work, we have to place ourselves in the position of the author, and if we happen to be in possession of a fair number of his secrets, we can understand the action that resulted. Most of us are either equal or superior intellectually to the old scribes and copyists, whence we are able to understand their conduct. In the case of minds greatly superior to our own, we can often admire the work which they have produced, without being able to understand it fully; and where we are in presence of a mind which, without being decidedly superior to our own, is nevertheless very differently constituted, we can, perhaps, by lengthy study, familiarize ourselves with its ways sufficiently to comprehend it.

But criticism of the works of the prophets seems to resemble the judgment of works in a language which we do not understand. Several of them assure us most earnestly that the source of their utterances was abnormal; they distinguish it emphatically from knowledge produced in ordinary ways. The phrases whereby they describe their function, and whereby their contemporaries describe it, were such as to distinguish it from that of the ordinary teacher and preacher. We cannot disallow that claim without proving far more than those critics who are not prepared to give Scripture up entirely would desire; and indeed to proceed to

BRAND ALL THE PROPHETS

as false prophets would seem to involve us in difficulties, as it leaves their efficiency and final success altogether unexplained. The amateur witch in Theocritus thought that by burning husks of corn she could move the gates of hell; yet it was clear that whether they could be moved or not, husks of corn could not have done it. But if we once allow the claim of the prophets to be bearers of supernatural messages communicated in no ordinary way, then our power of judging those messages, assigning them dates and occasions, and discussing their authorship, becomes exceedingly limited; they begin to resemble those natural processes which we can only know truly by their efficiency, without being able to separate the steps by which they are produced, or measure the forces that are employed in their production. That the Jews should have preserved their identity from the time of the first exile till now, when all the surrounding nations have lost theirs, and, in spite of their general unpopularity, should have succeeded in forcing their religion on mankind, is an effect so astounding that it requires an extraordinary cause. But if once the extraordinary character of the cause be admitted, then the doctrine that a little leaven leaveneth the whole lump appears to have become applicable. The rules which would be perfectly safe if tried on the text of Thucydides, might be quite false when tried on that of Isaiah.

The early date of writing would seem to have been satisfactorily settled by Professor Sayce and others; and we do not require the evidence of the Tel el-Amarna tablets to prove it. The *à priori* evidence that was afforded by the etymological orthography of Hebrew was absolutely convincing. To understand

THE LITERATURE OF THE EAST

we have to remember that a book was circulated orally, and that the writing of it was meant to render it permanent, but was something of an accident. Long after the use of paper had made books easily accessible, it was the custom in Eastern countries for one who wished to study a book to go and hear it from the author or from his authorized representative. Where, as was sometimes the case, the author was blind, it would be hard to say whether any actual writing was employed or not. Hence the idea which the criticism of the Pentateuch ordinarily suggested, of a student with three or more books before him compiling a fourth out of them, was one which it was difficult to defend from the charge of anachronism. But if we once think of the redactor as compiling a book out of certain works which he had by heart, and traditions which he had learned from his seniors, the impossibility of distinguishing different sources with any degree of probability must be felt.

That the results which figure as criticism are unlikely to stand the test of time is indicated by their extreme complexity. We may possibly believe in three sources of the Pentateuch; but that a dozen could be detected is too improbable. We may possibly believe in two Isaiahs; a hypothesis which requires ten has

something wrong about it. The fact that the mere pursuit of a certain system logically leads to results which are evidently unsatisfactory and unreasonable, seems to show that the Bible possesses

THAT RECUPERATIVE POWER

which Isaiah was told belongs to the race who owned it—a power due to the possession of an element which, being indestructible, can regain whatever it loses.

When M. Renan, in the middle of this century, wrote his general history of the Semitic languages, he suggested that the analysis of the books of the Old Testament had been done so thoroughly by Gesenius and Ewald that nothing remained to be done. That view would nowhere be adopted now. Of the work of the former little that was not mechanical survives; of the work of the latter practically nothing remains. The name of Wellhausen suggests radical opinions; but there are works by men of note expressing views compared with which his are conservative. In those subjects we have not, as in Assyriology, continuous progress, but rather a succession of starts *de novo*, to be superseded by others without being embodied in them. Hence we may look forward to a reaction, in which scholarship, wearied with those fresh starts, discovers that the fundamental fallacy has been neglect of the unique element which gives Scripture its value.

THE UNION OF BELIEVERS.

In the afternoon, Mr. John Paton presided, and, in opening the proceedings, said that the Alliance had been cheered and helped more than he could express by the welcome which they had received from the people of Liverpool. Outsiders regarded that city as the metropolis of the Empire, with its great merchant-princes, many of them noble-spirited, generous-hearted Christian men, with its trade and commerce extending all over the worle; but when they came nearer to the city, they found that it had a large and devoted body of loving Christian people of various denominations, who came together in the spirit of the Evangelical Alliance to manifest their oneness in Christ. He trusted that this Conference might produce a better realization of their union.

"The Union of all Believers with the Lord Jesus Christ Himself, and with each other in Him," was the theme appointed for consideration. In dealing with the first part of the subject, Rev. G. Campbell Morgan said that the union of the believer with his Lord is

A FUNDAMENTAL AND VITAL TRUTH.

There can be no union amongst believers, nor can there be any manifestation of it, save in the essential and initial fact that every individual believer is united to the Lord Jesus Christ. It is impossible for us to *create* union; but it is possible for us to *keep* the unity of the Spirit in the bond of peace, so that this may be a living witness in the world to the Divinity of our Lord's mission. And, to that end John xvii. 20, brings every believer into the place of one for whom the Lord Himself prayed. We live in a day when attempts of all kinds are being made to bring about "re-union," a word which should find no place among Christian people. Unity can neither be maintained nor manifested by picnics in Switzerland, nor by urging Nonconformists to fraternize with Churchmen. But the name of *Nonconformist* is an objectionable term, inasmuch as it puts those who belong to the Church of Christ into a negative and accidental division. We are not united with each other and with the Lord Jesus Christ because we admire his teaching, or desire to imitate his example; but our union is that of

AN ACTUAL POSITIVE LIFE.

The subject of John's Gospel is the life itself; while his Epistle deals with the proof or manifestation of a life which produces character. John i. 11-13 shows the genesis of the life. There can be no coming into the life of Christ save by his death (x. 10-15). The law of the life (xv.) is human helplessness abiding in Divine Almightiness. The manifestation of this life is not imaginative and mystical, but is dynamical and transfiguring, having its results in character, in conduct, and in that consummation when we shall see our Lord in his glory and be like Him. In proportion as individual believers, in the denominations of to-day, understand and realize this wonderful union with Christ, the other question of the union of the churches will be solved.

Rev. C. G. Moore spoke upon the second division of the subject. He said that our union and fellowship, not only with God but with one another, must be

"IN HIM"—

in the Lordship, loyalty, love, patience, tenderness, and inspiration of Christ, as opposed to self's whims, feebleness, and failing. True fellowship with our brother needs the same Divine grace that redeemed us; and it is only the Holy Ghost that can introduce us into a blessedness which is second only to restored communion with God Himself. It is when I am walking in the light, in the presence of the God of all love, that I learn true fellowship with my brother. The practical nature of such fellowship is illustrated in the story of Paul's conversion, showing how the fears of Ananias were removed, and his heart was disposed to tender love toward the great apostle. The world is to know that we are Christ's disciples by our love one to another. Let us ever approach our brother as one in whom Christ dwells; while, by grace, we clear our own lives of all that makes us unlovable. We must beware of schism, not only in the ecclesiastical sense, but in regard to fellow believers. A large part of our heaven, by the will of our Heavenly Father, will consist in sweet, eternal union and fellowship with all who are, like ourselves, redeemed by the blood of God's Son. Let us seek to enjoy some of that experience even now.

Between the Centuries.

THE Trustees of Mildmay have drawn up the following Invitation for a day of prayer at the close of the century and with a view to the future:—

"Men ought always to pray, and not to faint" (Luke xviii. 1).

"What prayer and supplication soever be made by any man, or by all thy people . . . then hear Thou in heaven, thy dwelling-place, and forgive, and do, and give to every man . . . that they may fear Thee all the days that they live" (1 Kings viii. 38-40).

Dear Friends,—As we approach the commencement of a new century—possibly the closing one of the Christian era—there arise, unbidden, a crowd of hopes and fears, of desires and misgivings; but whether we be filled with joyous expectations or with dismal forebodings, we who belong to Christ must feel the need of his gracious response to this cry—"Lord, increase our faith"; for, whatever be our mood, no Christian can fail to see how utterly we are cast upon the Divine intervention in this world's affairs if utter confusion and anarchy are not to overwhelm us; and upon the shedding down and reception of Holy Ghost power in the Church, if the final apostasy may perchance be delayed.

It seems fitting, therefore, that a day of prayer and intercession should be observed ere the year closes; and Friday, December 14, is suggested for gatherings at the Mildmay Conference Hall, and wherever else friends may be moved to make arrangements for similar meetings to "to call upon the Name of the Lord." We accordingly invite you to meet with us for believing prayer. It is proposed that no addresses should be given in these meetings, but that we should encourage ourselves in the Lord our God by the utterance of brief prayers or texts of Holy Scripture; believing that the "great and precious promises" of the Word should prove sufficient stimulus to pour out our hearts before God for the pressing needs of the Church and of the world.

In our own land especially the pre-occupation of all classes of the people with the events which have signalized this eventful year—whether in Africa, India, or China—has crowded out to a mournful extent the things of God and his spiritual claims, and has further secularized the spirit of the great majority. The Church has been unable to escape the contagion of boastfulness and pride of race which war invariably arouses.

Coldness and worldliness in the Church, with definite falling away towards Romanism on the one hand, and denial of the integrity of Holy Scripture on the other, have enfeebled the Church's testimony to the unsaved, and loosened her hold on the rising generation; and the ever-increasing allurements of public amusements are sadly diminishing the love of home, wherein in former days there lay much of the strength of our national character.

This has been a called a "Century of Missions," and we praise God for the truer and more Scriptural attitude of the Church now manifest towards the Jews, the heathen, and the Mohammedans; but when all has been told concerning the missionary enterprise, we must acknowledge terrible shortcomings in every branch of the Church concerning the unevangelized millions all the world over.

The present terrible crisis in China, the greatest of all mission fields, calls for unceasing and earnest intercession. What if the Lord of the harvest should move so mightily just now in the native churches of China whilst they are deprived of the oversight of Christ's under shepherds from Europe and America? that a multitude should be brought in through the testimony of those who have been "faithful unto death," and through the consistent lives of the believers who still survive; for "God hath chosen the weak things of the world to confound the things that are mighty." It is not therefore well that God's people everywhere, both at home and abroad, should meet together for timely and widespread humiliation and prayer? (Jonah iii. 9.)

The foregoing and many other topics will present themselves to those who are willing to wait upon the Lord for blessing, and who believe that "He waits to be gracious."

It may be well to specialize, to some extent, the subject for each of the three meetings, so as to concentrate thought and prayer more specifically, *e.g.*:

11 a.m.—The Church of God.—For the arrest of apostasy; for cleansing from worldliness; for self-examination, and judgment of sin; for a great outpouring and reception of the Holy Ghost.

3 p.m.—Our Native Land.—For heavenly wisdom to our rulers, for wholesome legislation, for deliverance from mighty internal foes, intemperance, impurity, gambling, sensational amusements; for revival of the better observance of the Lord's day, and for sobriety of mind amongst all classes.

7 p.m.—For the World at Large.—For good government in all lands; for the diminution of oppression; for speedy settlement of the Chinese problem; for generous treatment of India and all subject races; for "an open door" for the Gospel in all "the dark places of the earth;" for God's special grace for the native Church in China in present perilous circumstances; and that 1901, in contrast to 1900, may prove to be a time of "rest from war."

Requests for prayer may be sent beforehand to Colonel Morton, at the Conference Hall, Mildmay Park, N. Where such requests are for *individuals*, their names and addresses must be given.

It is hoped that Christian friends elsewhere, at home and abroad, will endeavour to arrange meetings on the same day (if possible) with similar objects and requests.

"A Bright Work in a Dark Place."

UNDER the above title, Mr. John Coates has issued an account of one of the village missions held in connection with the Ross Bible Carriage, Tent and Evangelistic Mission.

A large number of copies of the New Testament were distributed in the village, which is a needy place, chiefly inhabited by miners. Other copies were sold, and a bookstall was started outside a pawnbroker's shop and opposite a large public-house, which is a chief popular resort. Books, full of Gospel light, were sold to the value of £40.

Many heard the Gospel and were impressed. One result was a message to the preacher, that unless he discontinued speaking to the men, he would be thrown into the river, for the pit lads were unable to do their work on account of the fear and dread that had come over them.

Many meetings were held, but during a storm the canvas split and the tent was wrecked by the wind. Mr. Coates hopes to procure "a wooden-sided tent," so that the work may be continued through the winter.

A second tent has been erected in a number of villages during recent months, and deep interest was aroused and many were blessed.

The "Stores" Prayer Union.—The eighth annual public meeting was held at the Police Institute, Adelphi, W.C., on Wednesday, Oct. 10, Mr. J. E. Bignall presiding. The report recalled the many blessings God had bestowed during the past year, and pointed out that the existence of a prayer union in a large business house should be a cause for thankfulness. Addresses were given by Messrs H. R. Lavington, secretary Bible-class Union; R. Bannister, and Miss Vaughan Barber, of the Police Institute.

Letters for Soldiers.—Mr. W. Punter, 27, Pembroke Road, Portsmouth, appeals for the means of distributing "An Open Letter" among the troops returning home.

The Late Rev. Henry Sharpe,

TRINITY CHURCH, HAMPSTEAD.

THOSE who can recall the early sixties, and the comparative simplicity which then characterized much of church and social life, will regard the period as one upon which, in those respects at least, it is refreshing to look back.

One of the most prosperous centres of Evangelical work in the Church of England at that time was the

"CHURCH IN THE FIELDS"

at Hampstead. It could not, indeed, boast of much architectural beauty—its form was akin to that of a simple "meeting-house;" but one could not attend it without being profoundly impressed by the spirituality and earnestness of the preacher, Rev. Henry Sharpe.

It was to the Bishop of London's Fund that the navvies who were then constructing the Midland Railway, beneath those fields, were indebted for the ministry of Mr. Sharpe, who was appointed to the charge of a mission among them in 1865. Prior to this, Mr. Sharpe had filled a number of positions, and always with characteristic earnestness. In 1856 he was appointed to the curacy of St. John the Baptist, Peterborough. From 1858 to 1864 he was incumbent of Trinity Church, Wolfe's Island, Ontario. In 1864 he returned to Peterborough, whence he proceeded to Hampstead.

The temporary church which was erected soon became totally inadequate to the needs and requirements of the congregation and of those who wished to join it. Previous to this, a committee of gentlemen had been formed to arrange for the continuance of Mr. Sharpe's ministry after his

LABOURS AMONG THE NAVVIES

were over. In this they were successful, and steps were next taken to erect a permanent edifice for him and his congregation. The site upon which Trinity Church of to-day stands was offered by the Lord of the Manor and thankfully accepted, and the foundation-stone was laid by the late Earl of Shaftesbury. By dint of self-denial, united zeal, and liberal gifts, the whole cost of the building (£16,000) was raised by subscriptions, towards which Mr. Sharpe himself gave £1,000. On July 9, 1872, the building was ready for consecration, and Mr. Sharpe became the first incumbent. A district was assigned a year later, and very soon parish work advanced apace, and the usual organised agencies came into being. The modest mother church was used for some time for the Day and Sunday schools, but when its removal became necessary, by the formation of Fitzjohn's Avenue, the need for permanent schools was imperative. The Lord of the Manor gave another site, upon which the present schools were erected, and an influential congregation was made up of men and women who gathered round the vicar and his beloved wife, attracted by their unaffected simplicity and methods of work.

Mr. Sharpe's preaching was of no common order. It was full of striking words and solemn appeals; in language both racy and powerful, but

FULL OF YEARNING

for the souls of his people, and always pointing to the Redeemer.

Rev. S. A. Boyd, a former curate of Trinity, says of him: "Pre-eminently Henry Sharpe was a man of natural gifts, of active voice, and gentle manner. Those who knew him became aware of his great shrewdness and remarkable power of discernment. It is a small matter, but he was a neat man, and with a sense of what was correct and fitting in all circumstances, which gave him to many people a peculiar charm. Not less characteristic a feature was his playful humour and full and deep enjoyment of life. He was a strongly magnetic man, hopeful, confident, progressive—qualities that drew around him young and eager people. He was a man of moral courage and firmness, a tenacious man and a loyal man. The above were threads in his character; the texture of it was his piety. He was a man with the peace of God ruling in his heart and shining in his life; a man of prayer and with a beautiful gift of prayer; a man who loved his Bible, and was manifestly and wonderfully led by the Spirit."

In a wide circle the vicar of Trinity was known as an uncompromising Evangelical. He held his principles from deep conviction, and though he lived during years wherein the Church experienced many changes, he stood to the position he assumed from the earliest days of his ministry, and never flinched. He took a lively interest in all forms of Protestant activity, and for many years supported the Protestant Alliance, of the Council of which he was a member, likewise the Church Association, and kindred societies.

He also showed deep concern in foreign missions, was a member of the committees of the Church Missionary, and Colonial and Continental Church Societies, and his church was

ESSENTIALLY A MISSIONARY CHURCH.

As a natural sequence, home missions had also a warm place in his heart, and the two interests

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

ran on parallel lines. Besides ministerial work, Mr. Sharpe found time to do some good service with his pen, and a book which was published some years ago, entitled "Thoughts on Christian Joyfulness," was welcomed by many.

Mr. Sharpe passed away on July 22 last, aged sixty-seven, deeply lamented by his people and by the many friends, of various denominations, who were interested in the vicar and his work, and to whom he had greatly endeared himself by the lovableness of his personality, and by his earnest Christian life and character. Mr. Sharpe's relations with his people were always characterized by an affection on their part which was only equalled by his pastoral solicitude for the welfare of those committed to his charge.

In a letter addressed to Mr. Sharpe, which only reached Hampstead after the vicar had passed away, Rev. C. A. Fox, himself lying on a bed of suffering, wrote: "One word of intensest sympathy, beloved brother, in your deep sufferings. How strange, and yet how dear, suffering with Christ! It is dying daily, but with Him. He knows, He loves, He suffers. My most tender love to you, my long-loved brother: and now 'be of good cheer, brother Ridley!'—the candle of patience means much in God's sight. With love, yours ever in this world or the next."

Points and Outlines.

GO FORWARD.

IF a thousand Red Seas threaten to drown us we must "go forward." Our "Goshen" *was* delightful, but we must not go back to it. We must nobly resign our Egyptian paradise, and go through seas and deserts, believing that *the land of God* is before us. "Go forward."

Dr. John Pulsford.

THE COMING OF THE LORD.

The Promise of his coming (John xiv. 3).
The Manner of his coming (1 Thess. iv. 16).
The Joy of his coming (1 Thess. ii. 19).
The Object of his coming (1 Thess. iv. 17). (See also 2 Thess. i. 10; 2 Peter i. 16; Rev. xxii. 12).

W. C.

NOW AND THEN.

Now the chastening; afterward the peace (Heb. xii. 11).
Now through the riddle; then face to face (1 Cor. xiii. 12).
Now we know in part; then know as we are known (1 Cor. xiii. 12).
Now we leave all; then eternal life (Mark x. 29, 30).

F. I. B.

LAW AND GOSPEL.

The Law showeth us our sin; the Gospel showeth us remedy for it.

The Law showeth us our condemnation; the Gospel showeth us our redemption.

The Law is the word of ire; the Gospel is the word of grace.

The Law is the word of despair; the Gospel is the word of comfort.

The Law is the word of unrest; the Gospel is the word of peace.

Patrick Hamilton,
Scottish Martyr (1503-28).

THE VITAL TOUCH.

(Mark v. 25-34.)

This woman came at once to the vital touch, because she was so convinced of her disease and its danger. But so many nominal followers of Christ are trying to persuade themselves that their disease is not fatal. She was quite done with all other physicians, and broken off from them. But many of us have not yet been conclusively shut up to Christ. This woman went straight to Jesus so soon as she heard that He was nigh. But so many among us are waiting for the "convenient season." She made the most inconvenient season serve her turn.

Professor Laidlaw.

MEDITATION UPON GOD.

That which we do know and believe, makes an impression upon us only as it is improved by our thoughts, as it is considered or not considered. A great many things lie asleep in our souls, and signify nothing to us, for want of actual thought. At certain times and seasons, therefore, we should say to ourselves, "Well! I will now go on purpose, and sit down, and meditate upon God. This shall be the business of the present hour." For surely nothing can with higher right lay claim to our entire thoughts than the Author of all. And it is a strange piece of negligence that He with whom we have such great concerns, and who is our All-in-all, should be so seldom the subject of our solemn, designed, purposed meditation; that the thoughts of God should be casualties with us; that we should think of Him only now and then by chance, and never find a time wherein we may say to ourselves, "I will now on set purpose think of God."

John Howe.

The Royal Buckhounds.—The Humanitarian League has forwarded an application to Lord Salisbury, praying him to receive a deputation, whose object would be to urge that the office of Master of the Royal Buckhounds should not be again filled, and that the pack should be converted into a drag-hunt. This protest against the continuance of so indefensible and cruel a form of amusement has the support of members of the late Parliament of all parties, the Archbishop of Canterbury, and other Church dignitaries and Nonconformist ministers. It is to be hoped that the near future will witness the abolition of the practice of hunting virtually tame deer, for it is well-known that the animals used in the chase are mainly carted from Windsor Park, and are practically domesticated.

The Late Captain Orde Browne, R.A.

GREAT ability, immense activity as a trusted artillery expert, and unwearied and successful labour in the service of the Lord Jesus, form an almost unique "threefold cord." They are found in the career of the late Captain Orde Browne, R.A., who died in September last—"a man greatly beloved" by all who knew him, and specially by those who honour faithful Christian testimony conjoined with earnest labour for the welfare of souls.

Captain Orde Browne was the second son of Colonel B. C. Browne, formerly of the 9th Lancers, of Stouts Hill, Gloucestershire. He was born in 1838, educated at the Government School at Carshalton, and at the Royal Military Academy, Woolwich, from which he passed into the Royal Artillery, when not yet seventeen, on December 20, 1854. The following extracts from "A Memoir" in *The Engineer* of September 14 will show the repute he bore in his professional work and life:

Captain Orde Browne served, and served with distinction, in every branch of the Artillery. He took part with the siege train in the attack on Sevastopol during the Crimean War, and was mentioned in despatches for gallant conduct in the trenches. He received the Crimean and Turkish medals, and the Sardinian Order of St. Lazarus for valour. He was promoted captain in 1862, and retired from the service in 1871. He was an intimate friend of the late General Gordon, and, like Gordon, a man deeply and practically religious. These two undertook ragged-school work, and beyond all question did a great deal of good. When Gordon went to the Soudan for the first time, he asked Orde Browne to go with him. Orde Browne refused to leave the school work.

He was appointed Captain-Inspector at the Royal Laboratory, Woolwich, which appointment he held till his death. He was despatched by the Admiralty as Chief of the Transit of Venus Expedition to Egypt, 1874-75. During the winter of 1876 and 1877 he delivered a course of lectures on ammunition at the Royal Naval College, Woolwich. These were so good that he was appointed lecturer on ammunition to the Artillery—now Ordnance—College, a post which he held up to the time of his death. So satisfactory and valuable was his method of instruction that he was asked to give lectures each year at the School of Gunnery, and he had, further, the unique honour conferred on him, not being an engineer, of being asked to deliver lectures at the School of Engineering, Chatham.

There can be no doubt that he was the greatest living authority on armour and ordnance; and his opportunities of acquiring information were unrivalled. If now and again he gave offence by being outspoken, no mortal ever ventured to say that he was unfair of set purpose. Few, indeed, ventured to dispute the soundness of his judgment, no one the accuracy of his statements.

Captain Orde Browne was in the confidence, not only of successive Governments and the permanent high officials of this country, but of those of various foreign countries. It was fully understood that he was absolutely truthful and honourable almost to the point of being Quixotic. Trustworthy to the last degree, he was secret as the grave when secrecy was necessary. If he held that a secret involved anything dishonourable or unnecessary, he flatly refused to be entrusted with it. The knowledge which he obtained in this way was often of the utmost indirect value, because it prevented him from making mistakes. His whole life supplies another example, like those of Newton and Clerk-Maxwell, of the absolute compatability of the most sincere practical religion with the highest scientific attainments.

Shortly after his conversion, when in R.H.A., Captain Orde Browne became a teetotaler. He saw the sin and trouble that drink brought to the men of his troop. Many of them took the pledge then, and he often recalled with pride that, until he left the troop upon his promotion, not a single man was brought up for drunkenness. Quite a revival took place among them. Being drawn away from the public-houses, the men were ready to come to a room he had fitted up in barracks (at that time there were but few Soldiers' Homes), where he and other Christians held Bible readings. On one occasion, after a march from Newbridge to Dublin, the major commanding complimented him on his troop. "Not a man under arrest—not a sore back among the horses!" The men pursued their route along the country roads, singing hymns, and, though billetted among the townspeople,

NOT ONE FELL IN DRINK.

Being appointed to the Royal Arsenal, he and his wife began a work in the Ragged Schools, and among the tramps' lodging-houses. For years he visited and preached the Gospel in the kitchens. His manner was so genial and kindly that even in Roman Catholic houses he was heartily welcomed, and some remarkable conversions took place through his influence. In the work of the Midnight

From photograph by Messrs. Henry Wayland and Co., Blackheath, S.E.

Meeting Movement he and his wife took an active part, and they both strongly protested against the new Act, then in existence, for registration of fallen women.

About this time a wonderful work commenced in connection with a large tent in Woolwich, erected by his friend, Mr. Herbert Townend. For two months it was not only crowded within, but numbers listened from without. Nearly 100 were definitely converted. It resulted in "The Gospel Hall," Nightingale Vale, being erected, with the help of their friend, Mr. Trevor Francis, and subscriptions from other friends. Almost from the time of his conversion, he had worshipped with the Christians called "Brethren." Many have since been saved in that hall through the earnest Gospel testimony given. Amidst all his Government work he never allowed for a minute the Gospel work to suffer, but made it the primary object of his life. He seldom spoke to a stranger without bringing the conversation round to spiritual things, and in travelling abroad he ever took supplies of New Testaments and tracts. Once, when ordered to Egypt, he took a few Arabic New Testaments, to give to some Algerian troops he had known in Crimea, then stationed in Paris. These were so gladly received that he communicated with the Bible Society, whose colporteur afterwards reported that he had sold some 180 Bibles among them. Though Mohammedans, the men were peculiarly accessible while away from their own country.

Captain Orde Browne also delivered several lectures upon "Our Protestant Martyrs" in different places, and gloried in being a Protestant, and in the noble testimony, sealed by their blood, given by so many of our forefathers, leading up to the Reformation. These lectures have been published under the above title, and are sold at the Tract Depot, 100, Wellington Street, Woolwich. He was also well versed in the prophetic Scriptures, and published "The Gentile Powers," which is sold at the same place. One of his friends, an officer commanding in R.A., writes of him:

We can magnify the grace of God which enabled him, in an active life, to do so much for others in the most Christ-like way, which gave him such wisdom, sympathy, and unselfishness, such powers of interesting people in all that was of good report.

He fell asleep in Jesus, after a brief illness, at his brother's residence, Peers Court, Dursley, Gloucestershire. He was buried on Wednesday, September 5, in Charlton Cemetery, Woolwich. The presence of a great sorrowing concourse, mostly of the poorer people, bore testimony to the nature of the work which he had done for years in the neighbourhood. He leaves a widow and seven children, all of whom are following in the father's footsteps. His eldest daughter, wife of Lieutenant-Colonel George Wingate, writes from India—

Our family life was like one life with nine strands. My father will live in every one of us—influencing us, leading us.

What an encouragement to Christian parents! H. A. Mandeville.

Sesame.

Joy dwelleth not in palaces,
Amid the rich and great;
It oft is found where poor men toil,
And dwell in low estate.

It needeth not a golden key
The gates of bliss to win;
Love is the "Open, Sesame!"
And all may enter in.

And all may find what all men seek,
Life's chiefest prize and crown;
Before which earthly glory fades,
And lays its sceptre down.

For love, with magic spell doth work
All hearts to weld in one;
And words and deeds of charity
Shine brighter than the sun!

Annie E. Lyddon.

A Sheffield Convention.—The recent gatherings of Christians at the Thomas Street Hall, Sheffield, in connection with the Rescue and Evangelization Mission, proved a means of stimulus and encouragement to those who assembled. The services were marked by fervency in supplication, praise, and thanksgiving. Many were the tokens of Divine blessing experienced, and much testimony was borne to the working of the Holy Spirit in many hearts.

Army Temperance Association.—In connection with the operations of this useful organization, Mr. Clare White, the secretary, is about to sail for South Africa to organize the work among the 10,000 members of the Association in that land. Lord Roberts, chairman of the Council, has signified his approval of this step. Twenty years ago, when Mr. White was about to proceed to India on a similar mission, the announcement of the fact in our columns brought him many responses of sympathy and support. The address of the Association is 47, Victoria Street, S.W.

Elisha, the Prophet of Vision.

*II.—The Threefold Test.**

By Rev. F. S. WEBSTER, M.A.

THE call that came to Elisha, as he was ploughing at Abel-meholah, was readily and gladly obeyed. It was the first great crisis in his life, and it found him not wanting. The next ten years passed quietly enough, for life is not all made up of crises. Nothing is told us of Elisha during this interval, but we know that his devoted care of Elijah earned for him the title "Elisha, the son of Shaphat, that poured water on the hands of Elijah."

(1) He had learned *to stoop and serve.* It was a great change from the home life of love, and honour, and comfort, to the wilderness life of exile and privation. A faint picture of Him "who, in the manifested Being of God subsisting, took upon Him the manifested being of a bond-servant." As Elisha, the young master and heir, became the servant of Elijah, so Jesus, "knowing that He came from God . . washed the disciples' feet." "He who was rich, for our sakes became poor." This is the first test that comes to every one whom God will use. Can he suffer with Christ? Can he stoop that he may serve? For "before honour is humility."

(2) He had learned *to obey God rather than man.* The second test is connected with the last solitary walk of Elijah and Elisha. There is something intensely pathetic about this story. We are told that the beautiful orange groves near the town of Jaffa are so sheltered that, for some months in the year, the perfectly-ripe fruit of last year is seen hanging side by side with the blossom of this. Blossom and fruit were side by side in this journey. Elijah so fully-matured as to be ready for translation. Elisha just blossoming out in the beauty of early faith and devotion. Look at that old saint for a moment. He is a childless man, yet he leaves a legacy to one who calls him, Father. He is a penniless outcast, yet he bequeaths the most valuable possession in the world. If the chief joy of parents is to see their children doing good work in the world, what was Elijah's joy as Elisha clave to him with such devotion, and manifested such true spirituality?

But Elisha was tested as to whether he would obey God or listen to human counsel. Three times Elijah said to him, "Tarry ye here, for the Lord hath called me" to go forward. He did not express a wish to be left alone. He simply tested Elisha, as Naomi tested Orpah and Ruth. It was eight miles from Gilgal to Bethel, and the last half of the journey was along a dry watercourse, stony and difficult. But while he said "Tarry," he meant "Come," and so the love of Elisha read it, and rejoiced the tender heart of the rough prophet by his thrice uttered, "As the Lord liveth, and as my soul liveth, I will not leave thee." May we so respond to our Master. May our heart's love be so entwined around Him, that, however difficult the path of our pilgrimage, we may say, "I will not leave Thee."

Very different was the attitude of the sons of the prophets.

THERE WERE THEOLOGICAL COLLEGES,

so to speak, at Bethel and Jericho, and Elijah's last journey took him past these, that he might be cheered by seeing a little of the fruit of his magnificent championship of God's truth. But these sons of the prophets received no special blessing as Elisha did. They knew Elijah was to be taken away. They eagerly announced the sad tidings, and, with strange indelicacy, seemed anxious to talk about it with Elisha. Perhaps they wanted to discuss who was to succeed Elijah, and what effect his departure would have on God's work in Israel. But there was no sense of need, no longing for deeper blessing. Elisha would have nothing to say to them, and while he pressed on to share in his master's triumph, they "stood to view afar off." There are many like them to-day. When God is working mightily in revival, in deepening and quickening energy of the Holy Spirit, the few like Elisha follow on to the end, to share the blessing, the many look on from a distance, viewing things critically and curiously, but not sharing in the opened heaven and the outpoured blessing. There are many who recommend this standing aloof, this policy of non-committal. A prophet who has received his orders from God must carry them through to the end, whatever others say.

(3) He had learned to *put first things first.* Once more Elisha must be tested. The two have crossed Jordan. That symbol of death has parted before the smiting of Elijah's mantle. It was not fitting that he who was to be honoured by a deathless translation should wrestle with the swift waters of Jordan. And, Christian, if you will, in the power of the Holy Ghost, appropriate Christ crucified, your Righteousness and Life, you, too, will pass through death, if the Lord tarry, unharmed. Then came Elijah's question, "Ask what I shall do for thee." Elisha did not hesitate. He knew what he wanted. There was one longing in his heart, so intense that it dominated all others. "Let a double portion of thy spirit be upon me." His soul was a living flame of pure desire. He had much to learn, for such a request should hardly have been made to Elijah, such a blessing it was not in Elijah's power to bestow. The answer given, therefore, was conditional. "If thou see me when I am taken from thee, it shall be so unto thee." This is the supreme test of all. The pure in heart shall see. A limp longing for blessing, if it can be obtained without cost or sacrifice, receives no answer. No modern telescope could have revealed to the sons of the prophets what Elisha saw. Their vision was dimmed by lukewarmness and the carnal mind. It is the men of one desire who are blessed.

* Notes of an address in All Souls' Church, Langham Place.

"Missionary Day" in Manchester.

SOME years ago it was laid upon the heart of the promoter of the Strangeways Meetings for the "Deepening of the Spiritual Life," that one complete day should be set apart for pleading the great cause of foreign missions—the world's evangelization; which was in our Lord's thoughts just before He ascended to glory, and formed the subject of his last command to his disciples: "Go ye into all the world and preach the Gospel to every creature."

"Missionary Day" has since then been "an *institution* at the Strangeways Conference Hall. Each year one of the closing days in October has been set apart at this centre of Home Mission work, among the poor and neglected (the centre also of deep interest and practical help for those whom dear Reginald Radcliffe in anxious tones loved to speak of as "God's Heathen"), that the great cause of the *world's evangelization* may be pleaded from nine in the morning until nine in the evening by prayer and speech and song.

Notwithstanding wind and storm and rain, the hall was filled throughout the day—afternoon and evening crowded. Rev. Prebendary Macdonald, rector of Kersal, presided, and was surrounded on the platform by ministers and friends of missions of all denominations. As one well-known clergyman remarked in his address, "It was a unique gathering—would to God we had it repeated in every city in the kingdom!—when, laying aside all our differences, a world's great need and a Saviour's great love draw us together."

A half-hour's earnest prayer meeting gave a tone to the day. Then, following the usual customs, Psalm lxxii. was read, and the hushed stillness which prevailed made it evident that each one felt that "a greater than Solomon" was here.

The opening address was given by Mr. Eugene Stock, C.M.S., in which great principles were laid down regarding the world's evangelization. First, The meaning of the word. Second, *Why* should it be undertaken? Third, *By whom* should it be undertaken? Fourth, *How* should it be undertaken? Fifth, *Where* should it be undertaken? Sixth, *When* should it be undertaken? In enforcing these six points, which covered the whole question, much valuable information was given and specially earnest and solemn were the thoughts on the third question, *By whom?* The commission was not given to angels, but to men and women who knew the Lord Jesus as their Saviour, and who were qualified *spiritually*, *mentally*, and *physically* for the work. The closing words on question six, as to *when*, were—"Now, there is no time for delay, for while we wait the heathen die without Christ."

The cause of God's scattered but never forgotten people was pleaded by Rev. David Baron, who took for a Bible reading Rom. ix. 1-5. He described Paul as a "model missionary." Not only did he long and pray and labour for Israel, but he was even ready to offer to sacrifice his own salvation if it might gain theirs. But only One could ensure our acceptance with God by becoming a curse for us, and his work is a complete one. Mr. Baron drew a remarkable parallel between the life of the individual Israel and the history of the nation, showing that this is the Jacob period of their life, but Peniel shall yet come when they shall see the glory of God in the face of Jesus Christ, and have power with God and with man; for God's promises are neither annulled nor transferred to the Gentiles, as some seem to suppose!

Next, Mr. Harold Wills, as a representative of the L.M.S., followed, and in manly, vigorous tones told something of the society's work in India, and of his special call to work among the educated young men of South India, especially in Travancore, where hundreds are educated in the various colleges and schools, and where he is brought into close touch with them at a hostelry which he has established. It was very cheering to hear how caste is crumbling, and how the leaven of Christianity is permeating the whole of South India. Reference was also made to the value of Mr. Gelson Gregson's work in the Syrian church.

After an interval for lunch and another half-hour of prayer—interspersed with missionary hymns, the singing of which formed a feature of the day—a large number gathered for the afternoon meeting, where the first address was given by Rev. W. St. Clair Tisdall, C.M.S., of Persia, who gave a short sketch of the ancient features of the people and the country, and told us that it cost something to follow Christ in Persia, where confession of his Name is usually followed by imprisonment and death. Medical work has been much used in getting at the hearts of the people.

Then followed a very solemn and touching part of the day, when China and the murdered missionaries was laid upon all hearts by a powerful address from Mr. Stanley Smith. In closing, Mr. Smith asked that our lives might be characterized by more self-denial, so that ten missionaries may take the place of every one of the lives laid down in Shansi. Rev. Wetton Cox, secretary of the Moravian Missions Aid Society, spoke of the devotion of the Moravian missionaries, and of the wonderful blessing given to their labours.

The evening found us again in the hall listening to the story of "Our Own Missionary," Miss Creame, C.I.M., who is almost entirely supported by the efforts and self-denial of the children and young people in the various homes connected with the refuge. Coming from the province of Honan, Miss Cream had much to tell of encouragement and blessing in the work.

At this point our prayers ascended for Miss Dodson, the medical missionary, sent out by Strangeways, who is very ill.

From China thoughts were carried to East London, where Mr. Baron gave us a glimpse into the daily work among the Jews, and of testimony. Dr. Baedeker followed with the story of his work in Russia, and in Finland, among the prisoners.

The practical results of these "Missionary Days" is to follow—hitherto it has been the means of adding—chiefly through the liberality of one—considerably to the funds of some of our leading missionary societies; but not only in money, consecrated lives at home and abroad have traced their first impulse to this day.

L. K. Shaw.

Other Lands.

The Chinese Crisis.—I.

By Rev. W. REMFRY HUNT, Shanghai.

THE RIDDLE.

ASIA is the cradle of the human race. The anomalous thing about it is, that the older she grows the poorer and weaker she becomes. In national and industrial, not to mention political and international affairs, China is in the infant period of helplessness and ignorance. The causes of this travesty are not far to seek. The riddle is complex, but not insoluble. Heathenism has crystallized the life of the nation, and the result is seen to-day in the industrial stagnation, political corruption, social disorder, and moral ruin of the empire, which has threatened in its own downfall to incite universal war.

THE ANSWER.

The Yellow drama is one of quickly-shifting scenes. It is not easy to get a steady focus on the foreground. With amazing rapidity and in a startling manner, the events of the past few weeks have changed the whole situation in Peking, Nanking, Shanghai, and Hong Kong. The lifting of the veil by the allied armies from the Celestial capital has revealed the plot. Imperialistic edicts inspired the insurrection. The Dowager Empress and the Manchu princes aided and financed the dark design. It was a cruel, premeditated, and treacherous scheme to exterminate the hated foreigner, and drive him for ever from the shores of "the land of Sinim."

THE "BOXER" MOVEMENT.

The "Boxer" movement is not a new organization. It is one of the revolutionary sects and secret societies. It is a religio-political force. Throughout the present Manchu dynasty it has existed under various forms and names. From the ignorant and lazy Taoistic and Buddhistic priesthood it draws many of its followers. They make up the militia of the Chinese army. Favoured and financed with Imperial aid, the leaders of this anti-dynastic coterie took on new impetus after the memorable *coup d'état* in Peking some two years since. From that reactionary movement dates the origin of the present insurrection.

On the banners of these bloodthirsty and fanatical hordes is inscribed the Chinese characters, "Yih Ho Chuan," which means, "United Volunteer Band." This, by a pun on the last character or hieroglyphic, is made to mean "Boxer." Prince Tuan mobilised these rebels. Its banners were unfurled all through Manchuria. The revolt spread like a prairie fire. The cry was made from the Imperial Palace, and the firebrand thrown (into states already kindled for revolution) by the court and mandarinate.

From the Imperial Palace, Prince Tuan circulated anti-foreign edicts all over the empire. Official and accredited couriers were ordered to spread these commands into every city and town in the provinces at the express rate of 200 miles per diem. This was carried out. In three short months the northern and central provinces were swept clean of missionaries, miners, railway agents, telegraph offices, foreign naval and military schools, and everything savouring of modern and scientific improvements.

A REIGN OF TERROR.

During most of this time anarchy, rapine, pillage, disorder, and the general *régime* of insurrectionary devastation was laying waste the fairest and richest food-producing districts. The result is an awful famine.

It was in the provinces of Shansi, Chili, and Honan, that the missionaries suffered most. The atrocities (details of which are unfit for publication) which were perpetrated upon the highest and noblest womanhood of the century, and the frenzy of these demon-possessed ruffians, whose barbarous passions claimed, in cold-blooded murder, more than one hundred and sixty foreign missionaries—not to mention thousands of native Christians, who are regarded as incendiaries—these things are surely a heinous crime against humanity and a disavowal of international obligations.

THE CLASH OF CIVILIZATIONS.

The causes which lie at the base of the trouble, and which have with such scientific certainty produced the terrible collision of ideals, have had their origin and still have their evolution from *within* the national existence. The real nature of the event is only just dawning upon the minds of the Chinese masses. This is a rising, too, of the people, and is far more momentous in its issues than a mere conflict with the Government. It is anti-progressive, anti-modern, anti-Christian, anti-foreign, and even anti-dynastic.

From the base upwards it is a tremendous politico-protestant action, in which 400,000,000 of the human race are wildly, and yet with determined energy, struggling to throw off the bonds of national servitude, the tyranny of illegal taxation, the terrors of officialdom, the demands of bribery, the corrupt injustice of the yâmen (criminal court). The widespread belief that "it is the policy of the nations to dismember the Empire"—this has produced a condition bordering on frenzy among the masses, unloosed the basest passions, and fanned the angry flames of the present widespread conflagration.

The Indian Famine.

FOOD AND CLOTHING SUPPLIES.

THE work of providing food and clothing for the starving and naked sufferers from famine proceeds apace. We have been enabled to despatch the following gifts by the s.s. *City of Lucknow*:—One ton of biscuits, donated by Messrs. McCall and Stephen, one ton from Messrs. John Walker, Ltd., and 100 cases (each 16lb.) of oat flour from Messrs. A. and R. Scott, Ltd. The above are well-known Glasgow firms. We have also been able to send 185 cases (in all 8,880 tins) of condensed milk from the Anglo-Swiss Condensed Milk Co., and between forty and fifty thousand yards of material for clothing, with needles and thread, so that the orphans, both boys and girls, can be engaged in the work of making garments for themselves. All these supplies are sent freight free, by the kindness of Messrs. George Smith and Sons, owners of "City" line.

Rev. Dennis Osborne, of Poona, left England for Marseilles, en route for Bombay, where he will arrive in time to assist in the distribution of these supplies of food and clothing among the most necessitous. Further consignments, however, are urgently needed. We would suggest, with regard to the clothing, that to give sums of money so that we may purchase materials in bulk, would be preferable to sending us small parcels of clothing. Donations for this purpose should be addressed to the office of The Christian.

NOTES FROM WORKERS.

Rev. J. Stevenson, Mission House, Parantij, writes, under date October 10: "Here in Parantij, where the distress, if measured by the death-rate among our children, was next in magnitude to that among the Bhils, we have not quite turned the corner yet. The poorhouse is still pretty full, and only to-day I saw some children picking grains out of the dust as in the worst days. One or two of these were as bad specimens as I ever saw; one girl of about eleven—just bones—could hardly rise when a poorhouse official told her to get up, and go along with him to the poorhouse."

The lady superintendent of the C.M.S. Girls' Orphanage at Clarkabad, Lahore District, Miss M. S. Worsfold, writes: "Again I have the pleasure of thanking your readers for kind help. I hope shortly to bring our famine waifs on to our Orphanage. So far, they have been at a convalescent camp near Amritsar, under medical charge, as, when they were brought from Gujarat they were not in a fit condition to be put with our other children. When I saw them recently, I was delighted to notice how fast they were regaining health and strength. It was a great pleasure, too, to find that they were already beginning to acquire Bible knowledge. Some could tell stories of Bible pictures quite intelligently."

Dr. G. P. Taylor, of Ahmedabad, sends another interesting letter on the position in Gujarat: "There is still very much that needs to be done by way of rehabilitating the farmers. Many of them, and many shepherds too, have

LOST ALL THEIR CATTLE,

and unless they can be supplied with bullocks, or the shepherds with cows or goats, their condition will be sufficiently distressful. They must simply fall from their former position of comparative independence to the status of day-labourers, and will then largely lose heart and hope for the future. Our Irish Presbyterian Mission has taken, in all, about 1,500 famine orphans, and the matter of their support will soon become a serious question. Each child will cost us on the average about £3 per annum, and will stay for an average period of five years. These young people, now brought under the wing of the Mission, will, we naturally hope, pass into the Christian Church; and it becomes thus of supreme importance that they be given a suitable education, and put in a fair way of learning some trade. An Indian Orphan Fund seems an almost necessary corollary to the Famine Fund."

Dr. James Shepherd, of the United Presbyterian Mission, Udarpur, Rajputana, writes:—You could not have sent a more opportune gift than that just received. It will enable me to extend a great deal of help to the starving Bhils. I have here an orphanage of 221 Bhil children, most of them waifs. I am glad to say that many of the famine Bhils have now returned, with the assistance of food and seed grain, to cultivate their holdings. Until the growing crop is reaped, however, many of them will have to be supplied with food and clothing. The latter is the

MOST IMPORTANT ITEM

now, as unless we clothe the people and give them blankets they will fall easy victims to the terrible malarial fever, which our excessive rainfall is bound to produce. In fact, it has begun already, and not a few in their weakened state have succumbed to the disease. The mortality from famine and cholera has been appalling, but one thing has helped us, who have been in the thick of it all, and that has been the ready assistance and Christian sympathy which good friends at home have expressed. Such noble efforts, will not lose their reward, but will promote that for which we are daily labouring and praying—the wider extension of Christ's kingdom in this vast dependency."

Countess Schimmelmann.

THE evangelistic work of Countess Schimmelmann continues to be attended with many manifestations of Divine blessing.

A correspondent writes:—The warm sympathy of English friends touched and cheered the Countess. She left England with the idea of raising the money needed for her work (£2,000) by literary work, but this will be impossible, as the requests calling her to hold meetings are so urgent that she cannot refuse them. At Bielefeld, although she had never before been in the city, the large hall was filled long before the time for commencement. The iron-spiked gates had to be shut, but the people took ladders and climbed over, in spite of the police. A lady who has visited the Home for Fishermen at Göhren speaks in high terms of that institution, which is under the direction of the Countess. The Crown Princess of Denmark lately invited the Countess to pay her a visit and describe the work. At another town the factory girls filled the place of meeting, and many were in tears as the speaker told of the love of Christ. The Countess is preparing for an evangelistic tour through the chief cities of Southern Germany.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

The Gipsy Boy and the Crab Apple Tree.

"Trees of righteousness" (Isa. lxi. 3).

IT was at a service for gipsy children in the hop-pickers' mission tent that the following occurred:—

Many children of the forest highways and hedges had come in all unwashed and ragged, and as restless as hares. The city missionary talked to them about wolves that worry the sheep and lambs; of lions that roar and seek to devour; of hawks and doves, and then of trees, both good and bad. He asked the children to name some good trees, and they shouted "apple trees," "pear trees," "plum trees," &c. "Bad trees," and they told of trees on which grew poison berries, red, black, or green. They knew good from bad, what to eat and what to avoid. They became interested in "human trees," and quickly named bad fruit, almost in the very words of Gal. v. 19-21; (2) and good fruit as in verses 22, 23.

"If I had an apple tree growing in my garden that in spring put forth abundant blossom, in summer, plenty of leaves, but in autumn produced no fruit, what ought I to do with such a tree?" asked the missionary.

Then stood up a gipsy boy with flashing eyes, and holding his arm up he shouted, "I'd dig about that tree and manure him."

"Well answered—thank you, my dear boy. Now, suppose I dig about the tree and manure it. Winter passes away; in spring time it is filled with bloom, in summer the birds sing in its leafy branches, but in autumn I look for apples and there are none?"

Leaping to his feet, with arms outstretched and in a pleading voice, the boy said:

"I'd well whitewash it, sir."

"Capital advice, thank you. Well, I go home. I dig about the tree, manure it and whitewash it, and the winter passes away. Spring sees it covered with flowers of promise, in summer birds sing songs of gladness in the boughs; but, alas, in autumn not an apple is found."

With a sigh, a rueful countenance, and in a sad voice, the boy said:

"He's no good. I'd saw him down."

"What is this?" asked the missionary, holding up a bough laden with fruit.

"Crab-apples," shouted the children.

"Are crab-apples good?"

"No."

"Listen, children; think before you reply. If I went up the lane and dug up the crab-tree from which I broke off the bough, if I took the tree and planted it in my garden and it grew, what fruit would you expect it to produce?"

"Crab-apples," shouted the children.

"Listen, children. Can anything be done to the old sour crab-apple tree, to cause it to produce honey sweets, russets, and golden pips?"

"It can't be done," said the boy. The other children remained silent.

"Long years ago," said the missionary, "when I was a boy, I went with my father to a field. He dug a crab-apple tree and planted it in his garden. An old gardener then grafted into the branches of the crab-tree some pips, and to-day its branches are bearing golden pippins instead of sour crab-apples!"

The gipsy boy clapped his hands gleefully, and the children cheered because the old crab-tree brought forth good fruit. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word which is able to save your souls" (James i. 21).

Note.—The gipsy boy above referred to in this true story, and his cousin who was also present at the service, both enlisted as soldiers, and were sent to South Africa. One was killed in battle, and the other died of enteric fever this year.

Both youths had left the wretched hedgerow life, became soldiers of the Queen, and I fain hope are the planting of the Lord, that He might be glorified.

J. F.

1478

"I would not give up Jesus."

FAR, far away is the land of China. There the pig-tailed Chinaman counts his hundreds of brass coins into his monster purse, and there the small-footed Chinawoman toddles laboriously up and down her little room performing her daily duties.

In one of the cities which abound in that great land, surrounded by high and solid walls, and entered by great gateways, the heavy gates of which are shut by night, a little company of children were gathered.

Chinese girls in a Christian school; big girls and little girls, good girls and naughty girls clustered round me, for lessons were ended and a happy time we spent together.

True stories I told them, stories of those who had bravely taken up the Cross and in spite of persecution had kept the faith.

Grave, earnest eyes, looked into mine, and I think more than one heart echoed the sentiment expressed by one tall, serious girl, that come what might, she "would not give up Jesus."

Soon the good-night was said. Weary heads were pillowed, and heavy eyes were closed in peaceful sleep. But they remembered on the following day our talk of the evening before.

Bright, happy girls, full of life and energy and joy, day by day, singing the praises of Jesus, and some of them trying to follow faithfully in his steps, with parents and teachers to help them—what thought had they of persecution?

The clouds were gathering, however, and now in poor China they have burst, aed who is to shelter those lambs from the cruel storm? Will *they* be sought out and killed because they "will not give up Jesus"?

In Isaiah xxxii. 2, we read, "a man shall be . . . a covert from the tempest." That man is Jesus.

Will you, dear children, who know Jesus and love Him, pray for those and other dear Chinese children who are determined "not to give up Jesus"?

Pray that Jesus will be to them "a covert from the tempest" at this troubled time in China. E. R.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 252).

Read Isaiah xl.-xlv.

Find and complete:—

1. Prepare ye
2. He shall feed
3. They that wait
4. When the poor
5. Ye are my
6. I, even I,
7. I have blotted
8. I am the Lord.
9. Who was meant by "him" in "The voice of him that crieth"?
10. Find in Psalms a verse similar to the latter half of xl. 6.
11. Of whom was xl. 11 said?
12. Of whom was it said, "He fainteth not, neither is weary?"
13. Who "shall mount up with wings?"
14. Of whom did God say, "Thou art my friend?"
15. What was God's promise to the "poor and needy?"
16. Find in Matthew a verse similar to xlii. 1.
17. When did Jesus make use of words similar to xlii. 7.

[Children under *ten*, do any 6; under *thirteen*, any 10; under *seventeen*, any 14.]

ANSWER TO LAST SEARCHER (No. 251).

1. (*a*) "The redemption of their soul" (Psa. xl. ix. 8). (*b*) "The death of his saints" (Psa. cxvi. 15). (*c*) "Precious seed" (Psa. cxxvi. 6). (*d*) "Precious ointment" (Psa. cxxxiii. 2). (*e*) God's thoughts (Psa. cxxxix. 17). (*f*) "Precious things of heaven, precious fruits, precious things" (Deut. xxxiii. 13-16).

2. (*a*) The two vessels of fine copper (Ezra viii. 27). (*b*) Wisdom (Prov. iii. 15). (*c*) A good name (Eccles. vii. 1). (*d*) A man (Isa. xiii. 12). (*e*) "The trial of your faith" (1 Pet. i. 7).

3. (*a*) Saul, when he acknowledged his sin (1 Sam. xxvi. 21). (*b*) The captain of the third set of fifty men sent by King Ahaziah, when he came to take Elijah (2 Kings i.). (*c*) David, praying for Solomon, speaking of his treatment of the poor and needy (Psa. lxxii. 14). (*d*) God, telling the people of his promises (Isa. xliii. 4).

4. (*a*) The precious blood of Christ (1 Pet. i. 19). (*b*) Speaking of Jesus Christ (1 Pet. ii. 7), (*c*) The new Jerusalem (Rev. xxi. 11.). (*d*) The alabaster box of precious ointment (Matt. xxvi. 7). (*e*) Sons of Zion, comparable to fine gold, esteemed as earthen pitchers (Lam. iv. 2). (*f*) Speaking of Jesus Christ (1 Pet. ii. 6). (*g*) Peter, writing to the Christians (2 Pet. i. 1). (*h*) God speaking to Jeremiah regarding the people (Jer. xv. 19). (*i*) Given through Jesus Christ (2 Pet. i. 4). (*j*) Waiting for the coming of the Lord, as the husbandman waits for the precious fruit (Jas. v. 7).

No. 251—Correct Answers (first list) received from:—

A—Irene Ashdown*, R. and E. Aldwinckle.
B—Gordon* and May* Bligh, Herbert Braddon*, Ella Berryman*, Christabel Bath*, Edith Blenkarn*, Adeline Baker, Robert Bushby, Eric Burton*, Nellie Bayford*, Mabel Baker, Reginald and Gertrude Bristow*, Violette Birney, Emily Bridgewater*.
C—Ethel and Susie* Cumbers, Augusta Clark, Kittie Cope*, Gladys Clark*, Oscar* and George* Cross, Anna Chanyen*, Sophie Cohen*, Hannah Chapman*, M. and Ida* Cole.
D—George, Elizabeth*, Constance* and Hilda* Drayson, Vera Dickinson, Ralph Daintree, Ethel Dancy*, Stanley Drew*, Ethelwyn Dennis*, Nellie Dowsett*, Dorothy Dalintree*.
E—Eddie Ecroyd.
F—Olive, Walter and Mabel Fleet, Lily Findlater*, Winifred Field.
G—Alexander Goudge,, Alice Goud, Nellie Gray*, Clarice Gale*, Margaret Guillaume*, Grace* and Evelyn* Gulston.
H—John Henderson, Dorothy Hanson*, Mara Hunt*, Eric Hill, Dorothy Havergal Shaw, Essie and Nellie* Hatcher, Kathleen and Dorothy Heckford, Nellie Ratchett, Hilda, Elizabeth, and Mary Hooper, Elsie Hancock*, Theodora Hill*, H. Hodgkinson.
I—Daisy Iredell*.
J—Amelia Jacobson*, Betty Jacobs*, S. Judd, Robert* and David* Jameson.
K—Maurice Kalinsky*, Max and Eva* Kalb, Annie Kingsford*.
L—Connie*, William and Margaret Locke, Georgina Lichtenstein*, Henry, Edward, Sidney and Mary Law, Rosamund Langton.
M—Evie Miller, Nellie Morice, Charlie* and Dorothy* McMullin, Alec and Godfrey Miller, Edith Margetts, Kathleen and Alice* Maylott, Philip Martin, Winifred Maunder*, Doris and Winnie Martin, O.*, Grace* and Lewis* Morice, Irene and Jacqueline Mabille, Mabel Morris, Alan and A. Marshall.
N—Edith Nash*, Blanche Norcock, Valerie and Eleanor Noel, Edith Newton*, Daisy Nicholas.
O—Constance Osborne*, Gilbert Oxley.
P—Evelyn Pechey, William and Lizzie Porter, Leonard*, Katie* and Walter* Picknell, Dora Phillimore*, Kathleen* and Ethel* Pasley.
Q—F. Quance.
R—Edward Rainey, Kitty Riley*, Mabel de Rusett*, Sydney Robertson, Gwennie Ravenhill, Kate Rosenbloom*, Herbert Rugiys*, Marion Richards*, Marjorie Rainey*, Hilda* and Alice* Reid, Gussie* and Marion* Roach.
S—Esther Simmons*, Stanley and David Soltau, Frances Stileman*, Betty Stocks*, Kathleen Shepherd*, Dorothy Stamp, Reggie and Hilda* Skinner, Constance Schaeffer*, Stanley Smith, Amy Simmons.
T—Blanche Thomson*, Marion Terry, Dudley Toye*, Theodora and Archibald Thorn.
W—Charles Wingrave, Ronald Watson, Frank* and Madge* Wilson, Stephen Wilson*, Agatha Ward, Sydney Wisdom, Phillis and Cecile Wright, William*, Edward and Edith Wheeler, Greta Watson*.

No. 250—Correct Answers (second list) received from:—

A—Mary, Frank and Esda Anderson, Margery Ashdown.
B—Lucienne Brabandès, Ernestine Bühl, Harry Bank, Frank Bentall*, Charlie, Maggie and Alan Banks, Dorothy Bath, Helen Beck*, Leonard, Lindsay and Eva Browne, Dorothy Banfield*, Mary and Susette Beck, Cecil Brewer, Teresa, Avory, Lillian and Frank Blackie, Massy, Allen and Conyers Baker, Frances Burnett*.
C—George and Oscar Cross, Gladys Clark, Alice Crang, Bessie Cheale, Joan Clarke*, Henry, John and David* Colville, Dorothy Clarke, Muriel Craigie, Kathleen Crouch, Olive Clarke, Susie Cumbers*, Maggie*, Walter and Jessie* Carter, Dorothy Cooper*, Beryl* and Gladys* Calvert, Camille Chazeaud*, George Crawford, Elma* and Josephine* Cheal, George Cary, Mary Cobb, Hyde and Duncan Campbell, Henry Charik.
D—May Darroll, Mai and Ethel Davidson, Harold* and Gladys* Davis, Ethel Dancy*.
E—*Joseph Elkin, Mabel Edwards.
F—Louise Filhol, Solomon Finkelstein, Kitty Fausset, Daisy Fox, Jenny Finlayson, Marian* and J. Freegard, A., Richard and Lawrence Farmer, Mabel Fletcher, Hyacinth FitzSimons, Lewis, Meg* and Agnes* Fullarton, Elrene Fennell, F. and Aileen Figgis.
G—Winnie Garnham, Edith Grieve*, Margery, Colin and George Graham-Brown, Margaret*, Edith*, Dorothy, Jack and Stuart Gray, Isabel and Elsie* Goudge, Andrew and David Gardiner, Daisy and Mary Greenacre.
H—Winifred and Edith Harvey, Georgette Hoffmann, James and John Henderson, Grace Hawkins*, Violet Holford, Ella Hake, May Hollis, H. and Ellen Hunter, E. Housden*, Hannah Hancock, Sandy Handsayde, Eileen Hill*, Dorothy Harris, Emily Hooper.
I—Isabel and Ami Inglis.
J—Bertrand Jerram, Lizzie Johnstone.
K—Stanley Kalb, Lillian Kyme*, Margaret Kinnaird, Grace*, Philippa* and Dorothy* Kerr, Agnes Kay.
L—Albert Lichtenstein, Willie, Linda and Edith Lowe, Arthur Llewellyn.
M—Jacob Michaels, Kathleen McClure*, Margaret*, Dorothy, Mary and Daniel Morris, Charlotte Millar*, Isabella Morrice, Joy and Margaret McFadzean, Margaret Merry*, Keith and Dorothy Miller, Elsie* and Annie* Moule, Olive and Evelyn van Millingen, Olive and Lois Mewburn, John and Ella McMurray, Dorothy, Winnie, and Leonard Mace, Helen and Maude McIlroy.
N—Peter and Maria Nicholson.
O—Maude and Eva Oakes, Louisa O'Brien.
P—Dora Phillimore*, Mary, Christine, and Graham Pearson, Olive Pine-Coffin, Muriel Patten, Marjorie Porteous, Gladys* and Isabel* Phipps, Clarice and Geoffrey Peach, Jessie, Ada, Willie, and Eddie Palmer, Laura Percy.
R—Raphael Ritterband, Beryl Reid, Nora Read*, Hope Robinson, Elmina Roe, Elsie Ridewood, Sydney Robertson, Abraham Rabinowitz.
S—Samuel, Raphael and Henry Schwartz, Helen Stalker*, Ferdinand Sosnovich, Dollie Salt*, Bertha Stocker, Nannie Sturrock, Madeline Smith, Vera Stapylton, T. M. and D. Stanier, Violet, Gladys, Phyllis and Evelyn* Shaw, Agnes Shields*, Frankie* and Binford* Sellwood, Violet and Ivy Sall, Effie, Ellen and Florence Simpson, Muriel Sells, Poppie Stidolph.
T—Flossie* and Charlie Thomson, Willie Thomson, Olive Tranch, Marjorie and Evelyn Tracey, Ethel Taylor, Isaac Tushinsky.
U—Eva Usher.
W—Sydney Wisdom, Stewart Watson, Bertie and Ethel Walls, Georgina, Sarah, Rachel and James Wilson, Robert Weddell, Alexander and Ella Watt, Pringle Wilson, Ethel and Mabel Weller, Leonard Wall, Edith and Edward Wheeler, Rose, Daisy and Lilian Watt, Violet and Louisa Walker.

Lantern Slides for Charitable Purposes.—Readers desirous of arranging magic lantern exhibitions will be pleased to learn that sets of slides may be loaned from the Editor of *Photography*. Particulars may be obtained from Mr. R. Child Bayley, 3, St. Bride Street, London, E.C.

Royalty and Fishergirls.—The Duchess of Fife gave on Saturday, Oct. 27, a tea and coffee supper to the fishergirls at the new buildings of the British and Foreign Sailors' Society, recently opened in Great Yarmouth. The following telegram was sent to the Duke of Fife: "Fishergirls and fishermen at the tea and coffee supper, representing some 7,000 at Yarmouth and the East Coast, beg to present their heartiest thanks to the Duchess of Fife, and they hope her Royal Highness will often find health renewed by the bonnie banks and braes of Scotland."

Christian Endeavour Topic.

SUNDAY, NOVEMBER 4.

Are you doing your best? (Matt. xxv. 14-30).

THE five-talented men are the geniuses of the world. They are successful in everything they touch. Charles Kingsley botanist, geologist, author, preacher, artist, poet. Ion Keith Falconer, champion cyclist, Arabic professor, devoted missionary. W. E. Gladstone, conversant with every branch of literature, versatile as a linguist, accomplished as an orator, as an author, as a political economist.

For my part, I would like to be the man with two talents, the happy medium; on the one hand, not exposed to the temptations of genius; on the other, not quite at the minimum. It would be a good inscription for a grave-stone, "The man that had received the two talents came."

But probably we are most interested in the man with the one talent. The others have been faithful and industrious. They bring up their neatly-written and orderly reports. We feel that they have deserved the "well-done" that greets them, and we look on with calm approval, as they pass off to enter the joy of their lord. But our interest is excited by the third man, who brings the talent which he had recently unearthed from the hole, where it had lain buried whilst he had spent the precious time in indolence. But why did the man with the one talent make such ill use of it? Ah, this is a true touch of life! The one-talented men see that they can do so little, that they do nothing. They are crushed and enfeebled by a sense of their own insignificance. Many young men and women start in life with high and pure aims, but presently they find they can do so little, their opportunities are so meagre, their influence so limited, their power so scanty, that after a few struggles they give up in despair, saying, "I can do so little, that I may as well do nothing."

But the world will never be saved unless the one-talented people, who are the great majority, can be aroused. The world is not going to be made good and beautiful by a few Samsons, but by a vast multitude of men of ordinary make and muscle, who shall consecrate this, so far as in them lies. Probably we shall do more for the world by getting five men with one talent each to work for it, than by inducing one man with five talents to use them for his fellows. The five men can put the whole energy of their manhood behind their single talents, whilst the one man has only the driving power of one.

No doubt the one-talented people are harder to arouse. The genius, or hero, who is summoned to great tasks, feels the mighty stimulus of his vast opportunity, and of the applauding crowds. No one notices the man with his humble one talent. There is no meed of praise, no bursts of cheering. Hence it is probably a greater thing in God's sight to use one talent faithfully than many. It is a greater test of the quality of the soul to go on doing one small thing well, than to be able to turn with brilliant versatility from one talent to another. The monotony of life presses hard on the soul that has only one string to its bow, one tune to play, one act to perform in the great factory where labour is so carefully sub-divided.

But the one thing that our Lord requires of us is to be faithful—faithful in a very little. He is watching each of us with great eagerness, because He knows, as we cannot do, how much our position in the other world depends on our fidelity in this. It is for our sake, more than for his own, that He is so anxious.

It is remarkable, when men are unfaithful and careless, when they hold their own luxurious ease, as of more importance than God's interests, what low and degraded views they conceive of Him. They think and speak of Him as hard, unjust, and unreasonable; as exacting more than He has a right to expect. The one-talented man is in danger of becoming a slothful and wicked servant, of misjudging his Lord, and of being cast away as worthless and useless into the outer darkness of despair.

F. B. M.

C.E. NOTES.

The North London C.E. Union has planned a series of four-day conferences in each of the six groups of the Union. The subjects will be as follows:—Monday, "C.E. Platform of Principles;" Tuesday, "C.E. and Home Missions;" Wednesday, "C.E. and Foreign Missions;" Thursday, "Personal Consecration."

* * *

"Advance Endeavour!" the official report of the Convention, which has just been published by the Sunday School Union (2s. 6d.), is well worth any time spent in its perusal. Photos are given of all the leading speakers and workers, as well as illustrations of various meetings, and different parts of the Palace and grounds as they were fitted up for the use of Endeavourers. The volume contains the utterances of the most representative men of the Christian Church in all parts of the world, the majority of the addresses at the Convention being given in full. It is in every way helpful and interesting and inspiring.

International S.S. Lesson.

November 11, 1900.

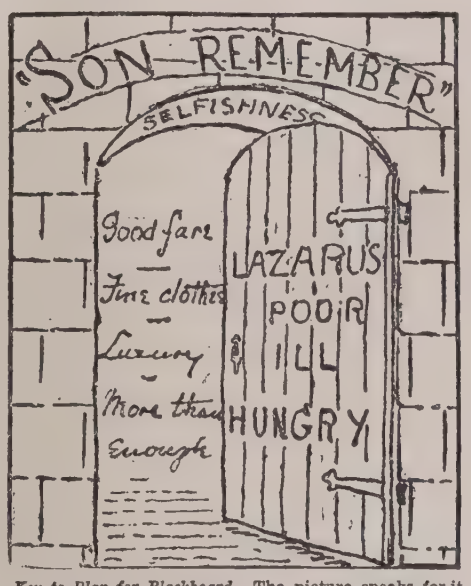
The Rich Man and Lazarus. (Luke xvi. 19-31.)

Golden Text.—"Lay up for yourselves treasures in heaven" (Matt. vi. 20).

Introduction.

THE lesson to-day is full of contrasts; only in one point are the two men alike—they both "died."

Rich man—	Poor man—
Fine clothes	Rags
Good fare	No food
Luxury	Beggary
More than enough	Only asked crumbs
Died	Died
Was buried	Was carried by angels
Down	Up
Restlessness	Rest
Thirsty	Satisfied



Key to Plan for Blackboard.—The picture speaks for itself. The door tells of an outside and an inside. The words show the rich man's advantages. Lazarus, "outside," had nothing.

First Scene: The Rich Man.

(19) Living all for his own pleasure, all for this world. No thought for the future (last week's lesson). The best of clothes, best of food, every comfort and luxury this world can give, all that money could buy was his. At the outside of his gate or door portal was a poor beggar laid, and the rich man had not yet learnt Christ's meaning of "inasmuch" (Matt. xxv. 40), or he would have had pity and fed the beggar. (21) We are not even told if Lazarus had the "sweepings of the crumbs" that he asked for. See another rich man, but just as foolish (Luke xii. 19, 20); and another (Luke xviii. 23, 24). With none of these was a thought about laying up treasure in heaven (Matt. vi. 19-21). It was all for this life only.

First Scene: Lazarus.

A poor, starving (21), helpless (20) beggar; ill in body (21), perhaps from want of food. Even the street dogs were kinder than the rich man.

Second Scene: Rich Man.

Death comes to all, rich and poor alike. (23) The Jews spoke of heaven as "Abraham's bosom." It was a grand funeral; no money spared; but how sad! a lost soul (Job. xxi. 13). (23, 24) "Being in hell;" "tormented;" (26) "great gulf" he cannot pass over; no bridge or plank. Once there means to stay there. (28-31) He thinks of his brothers; but he never heeded when he was on earth, neither will they. How fearfully sad!

Second Scene: Lazarus.

(22) Angel-borne in calm and quiet. How happy! How beautiful! No more suffering, no more hunger or thirst. All is rest, and peace, and comfort (Rev. vii. 17; xxi. 4).

Lessons We Learn.

That there is a future life.
That we all must die.
That there are two conditions in the after life—one *with* God, one *away from* God.

"As the tree falls so will it lie,
As the man lives so will he die;
As the man dies such will he be
All through the days of eternity."

Young Abstainers' Union.

AN enthusiastic gathering of young people filled the Egyptian Hall of the Mansion House the other day, on the occasion of the twenty-first anniversary of the Young Abstainers' Union.

The Lord Mayor, who presided, counselled the members to persevere, especially as the difficulties in the way of abstainers are not nearly so great as they used to be. Among people in all classes of society it is happily common to find those who abstain from all intoxicating beverages.

Miss Agnes Weston followed with words of congratulation to the Union on its coming of age, and went on to say that the example set by the members of the organization is out and out, fair and square, on the question. She besought them to fight against the forces of strong drink as long as they live, and ever bear in mind that theirs is a holy war. Much of Miss Weston's inspiring address was devoted to the advance of temperance in the Navy.

Rev. W. R. Mowll, speaking as an abstainer of twenty-three years' standing, and as one who had laboured as a clergyman in London for twenty-one years, said that there was no source of evil that he was acquainted with that was not mixed up in some shape or form with the use of stimulants.

Subsequent speakers were the Dowager Countess of Erroll, Mrs. Hind Smith, and the President, Mr. T. F. Victor Buxton, the last-named of whom mentioned that the 100th branch of the Union has been started.

Christmas Letter Mission.

YEAR by year The Christian calls attention to the work of the Christmas Letter Mission, an organization peculiarly adapted to meet the needs of Christian workers who aim at making the season, not only one of festivity and friendliness, but also of Gospel seed-sowing on a wide scale. Letters suitable for distribution among all classes, sick and well, young and old, are now ready to hand, with bright illustrations. They convey in happy anecdotal form the Christmas message of life and peace as well as seasonable good wishes.

Last year the new fishermen's and Spanish letters were well circulated at home and abroad; and this year a Yiddish letter has been added, which workers among our Jewish brethren will find useful. It is very carefully written by one who knows them well.

Our tramcar and omnibus men are glad to receive their Christmas letter, and large packets of these could be well distributed through the secretary of that department. Will some of your readers, to whom this work may be new, write to Messrs. Hazell, Watson, and Viney, 1, Creed Lane, E.C., who, on receipt of three stamps, will send report, catalogue, and a few sample letters.

Offers of co-operation, or gifts of letters folded and sorted, will be very thankfully received.

(Miss) E. Thornton,
Organizing Secretary.

Eastfield House, Broxbourne, Herts.

Children's Scripture Union—Portions for week ending November 10.

Sun., Nov.	4	*Gen.*	xlii. 29-38	Thurs., Nov.	8	*Gen.*	xliv. 18-34
Mon., ,,	5	,,	xliii. 1- 17	Fri., ,,	9	,,	xlv. 1- 15
Tues., ,,	6	,,	xliii. 18-34	Sat., ,,	10	,,	xlv. 16-28
Wed., ,,	7	,,	xliv. 1- 17				

Children's Special Service Mission.

Mr. H. Hutchinson, *St. Chad's, Derby*, to Nov. 5; *Loughborough*, Nov. 6; *Grantham*, Nov. 7; *Spalding*, Nov. 8; *Soldiers' Home, Winchester*, Nov. 11; *Y.M.C.A., Redhill*, Nov. 17-25; *Tonbridge*, Nov. 26-29; Mr. E. Arrowsmith, *Stroud*, to Nov. 2; *Reading*, Nov. 3; Mr. J. Spears, *Dollar, N.B.*, Nov. 2-17; Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Nov. 12; *Patcham*, Nov. 25; Mr. S. J. Hewlett, *Institute, Stowmarket*, to Nov. 4; *City Hall, Salisbury*, Nov. 17-30; Mr. W. H. Wilson, *Moseley Institute, Birmingham*, to Nov. 4; Mr. J. H. P. Cutting, *St. Catharine's, Manchester*, to Nov. 1; Mr. H. M. Gooch, *Hastings*, Nov. 10-21.

Mr. Sankey's Movements.

AFTER a lapse of a quarter of a century Mr. Ira D. Sankey visited Greenock on October 21. Notwithstanding the early hour of the meeting, 9.20 a.m., there were nearly 3,000 people present. Colonel William Lamont presided. Mr. Sankey gave his address on the subject of "Singing through Egypt and Palestine." At the outset he remarked that he was delighted to stand on that platform once again. God had spared him

IN HEALTH AND STRENGTH

to find as much interest as ever in the Gospel stirring the hearts of the people. He took that to be a token that the work accomplished there and elsewhere in Scotland twenty-six and twenty-seven years ago has not died out. The spirit of Gospel song, too, still prevails.

It is seldom there is seen in Greenock so large a gathering as that which filled the Town Hall in the evening. The proceedings were to commence at seven o'clock, but owing to the crowd which assembled at the main entrance the doors had to be opened an hour and a half previous to that time. In a remarkably short time the whole of the sitting accommodation in the building was taken up, and late comers had to be content with standing room. There were about

FOUR THOUSAND PEOPLE

present. Mr. Sankey's Service of Sacred Song and Story was heartily received.

After glorious meetings at Stirling, the esteemed Gospel singer commenced, on October 26, the first of three services at Glasgow, in St. Andrew's Hall. The building was crowded. Lord Overtoun presided, supported by Sir John Muir, Dr. Elder Cumming, and other local ministers and friends.

Lord Overtoun said it did not require that magnificent meeting to assure Mr. Sankey that he still lived in all their hearts. He was sure he gave expression to their feelings when he very warmly welcomed Mr. Sankey among them again. Those of them who had the privilege of knowing Mr. Sankey a quarter of a century ago would testify that he looked very much the same as ever—his eye undimmed and his natural force unabated—and as able as ever to sing with power, and by God's help and blessing, the

SWEET SONGS OF ZION

which have so thrilled the hearts of innumerable thousands all over the world. But while they rejoiced to see Mr. Sankey, they felt deep sadness in their hearts because the dear companion of his labours, Mr. Moody, was no longer by his side. The speaker recalled the visits of Mr. Moody and Mr. Sankey, remarking that just as Mr. Moody's preaching gave a great stimulus to church work, so Mr. Sankey set people singing who had never sung before.

Mr. Sankey, who was warmly welcomed, said it was a joy again to see some of the faces that he had met that day. There were others who have faded

AWAY FROM MORTAL VISION,

and are gathered home to the place where their loved ones are gathering year by year and day by day, and where by God's grace all hoped to meet again and talk over the scenes through which they had passed on earth. He felt sad to receive such a welcome without his beloved friend, D. L. Moody, by his side. Mr. Sankey said that his experience during his present tour convinced him of the soundness of the work accomplished in the days gone by, and of the strength and power of the movement to which Lord Overtoun had referred.

On Sunday night the spacious building was filled to its utmost capacity, and thousands were turned away from the doors. An overflow meeting was held in Berkeley Street U.P. Church, which was also crowded in every part, large numbers being unable to gain admission. Lord Provost Chisholm presided in St. Andrew's Hall. Mr. Sankey sang several old favourites, as well as two or three newer hymns. The meeting was of an enthusiastic character throughout.

1478

The Congregational Union.

IMPRESSIONS BY A MINISTER.

SOME impressions left by the late meetings of the Congregational Union at Newcastle-on-Tyne seem to be worth recording. The preparation of two programmes in a year—for the Union always has a May and an autumnal gathering—must be a difficult work; but we know of men who were tired a quarter of a century ago of the subject "Our Principles," then and still on the programme. By some exercise of imagination or observation of the needs of the times this might give place to another theme. The exposition of principles hardly seems necessary for such a representative audience as constantly meets to hear it.

IMPROVED METHODS

have much attention, and seem to get more and more. The mechanics of religion have great attraction for some minds, and the less success attends a method the more does method become a theme of meditation and discussion. Our impression has long been that not methods but *power* is the important question. Without this the finest methods fail, with it the poorest succeed. *Power* was the prayer of the early Church, and the Church at all stages of growth. This remark applies to the cry that has been raised for years to safeguard the entrance to the Congregational ministry. A purer and stronger life in the Churches would do more than anything else to create the right kind of ministry; for the ministry is the child of the Churches, if, on the other hand, the Churches are greatly made by the ministry. The increase of machinery will probably mean the increase of men who are "troubled about many things," and know only too little of the influence gained by sitting at the feet of Jesus.

DIFFERENT GROUPS

of men may easily be traced in the assembly, who have different views and feelings and ideals. As no ministry is more accessible than the Congregational, it is little wonder that its component parts are somewhat heterogeneous, and that those who have come from other communions still retain a preference for much that they have left. Not a little of the dissatisfaction and unrest which are always so prominent at the Union meetings probably come from a desire to have incompatibles joined. And this feeling is not increasing the comfort of men who were born and bred in Independency. This collecting into groups may be traced along other lines. Thus the Temperance workers and reformers have for many years been a growing party, and will no doubt bring the Union into line with the Temperance movement, even in its most advanced demands. Then, again, there are brethren who would delight to see more time given to spiritual exercises, and to the consideration of themes bearing more directly upon spiritual results than some of the topics now chosen. Were this done it might add to the unity and efficiency of the meetings; and the eagerness with which sermons are listened to, and devotional exercises are entered into, indicates that there is large readiness for a change.

THEOLOGY

has its own time and opportunity, and draws a large audience. The theme this year was historical and doctrinal, and was in the hands of Dr. Robert Mackintosh, of Manchester; it was "The Doctrinal Changes of the Century." Here again we seemed to lack that practical, living touch which men in the midst of daily duties and difficulties so greatly need. After all, the important thing is to have a theology drawn directly from the Word of God, as John Howe drew his, which can be of immediate and effective use in the preaching of repentance and faith.

Brentwood Christian Convention.—The third Convention for the deepening of the spiritual life of believers is to be held on November 20, 21, and 22, in Brentwood Town Hall. The speakers include Preb. Webb-Peploe, Rev. H. B. Macartney, Rev. Dr. Barnes, Pastor Fuller Gooch, and others. The Convener is Rev. S. H. Wilkinson, "Shalom," Brentwood.

Commissioner and Mrs. Booth-Clibborn.

DURING a recent visit to Dublin, Commissioner and Mrs. Booth-Clibborn, better known as La Maréchale, addressed a public meeting in the Friends' Meeting House, which was crowded.

A correspondent writes: Mr. and Mrs. Booth-Clibborn gave an interesting account of eighteen years' labour as leaders of the Salvation Army work among various Continental Nationalities, with remarkable experiences of Divine blessing, and thrilling cases of conversion among infidels, Anarchists, and bigoted opponents of Gospel truth. Those privileged to be present seemed deeply touched by the narratives, which manifested so unmistakably God's power over the hearts and consciences of sinners, and how He can protect and deliver his servants, often under the most trying and dangerous circumstances.

The experiences related made many of the hearers feel humbled in the thought of how much more might be done by those in our own land for the salvation of immortal souls.

Our hearts were moved in seeing and hearing again in Dublin, after so many years, in the person of Commissioner Clibborn, one whose labours as a soul-winner and a minister of the Society of Friends had been owned of God in former years in Ireland. But it was felt by all that our losses had indeed been the gain of multitudes on the Continent. Gladness was also expressed to listen to the Maréchale for the first time in our city. A warm welcome had been insured to her beforehand by the story, well known to most present, how she, the eldest daughter of General and Mrs. Booth, volunteered for the arduous task of spreading the Gospel in Paris and France, and of her fruitful experiences there. Prayers and loving thoughts will follow these workers to their home in Amsterdam (139, Weesperzijde), and their present field of labour in Holland and Belgium.

Women's Missionary Work.

A CONFERENCE of Women Workers of the C.M.S. was opened by a Reception given by the Archbishop of Dublin and Mrs. Peacocke, Tuesday, October 23, at 8 p.m., in the Rotunda Buildings, too many friends having accepted invitations to admit of their gathering at the Palace.

The Archbishop spoke impressively on the progress of missionary work, especially as carried on by women, and enforced the need of spirituality in all plans and purposes. The Misses Gollock, Miss Maude, Miss Storr, Miss Furley, of Uganda, and other well-known lady workers and speakers contributed to render Tuesday and the following days helpful and delightful. Devotional and intercessory meetings were held at 10.15 a.m. and 5 p.m. on the 24th and 25th. Public missionary meetings at 3 p.m., and the time from 11.15 to 1 was devoted to discussion, reports, "practical papers," and details of work.

The numbers attending our afternoon gatherings were so large that an "overflow" was necessary on Thursday, Mr. R. McConachie, C.S.I. (Punjab), kindly lending the assistance of his earnest and enthusiastic words both on Tuesday and Thursday, when the Right Rev. Bishop Day presided.

On Friday morning a service and Holy Communion in the Rotunda Chapel formed a fitting close to the Conference, an impressive address being delivered by Rev. Charles Dowse, M.A. (incumbent of Christ Church, Leeson Park). Miss Minna Gollock kindly met those members of Conference, who still had subjects for discussion, afterwards for an hour's talk and consideration of "ways and means." It will be sufficient to mention Miss Bradshaw's name as hon. sec. of Conference to intimate that all arrangements were carried out in the best possible way, a large staff of "young lady stewards," and other helpers, contributing to the success of this most useful series of meetings. We wish that space allowed a fuller report.

C. Maud Battersby.

All Souls, Langham Place, W.—Rev. F. S. Webster, M.A., is continuing his addresses on Friday mornings at 11.30 on "Elisha, the Prophet of Vision." The subjects for November are: November 2, "Empty Ditches;" November 9, "Empty Vessels;" November 16, "For Empty Home;" November 23, "The Faith of a Little Maid;" November 30, "The Mistakes of a Great Man."

Welsh Notes.

THE authorities of the South Wales Wesleyan Synod have issued an appeal for additional subscriptions to the Sustentation Fund. Commenting upon the appeal, a leading Methodist weekly points out that the average stipend of a married minister amongst the Wesleyan Methodists in South Wales is about £100 a year. The Sustentation Fund augments this to the extent of £8 8s. The strictures passed on such a condition of things are certainly called for, but bad as these latter are, they are not to be compared with the financial position of ministers amongst other Nonconformist bodies in the Principality.

At the Llandaff Diocesan Conference, held at Newport, Mon., on Wednesday, October 24, the Bishop of the diocese gave it as his opinion that Sunday schools as at present carried on are a failure. Other speakers expressed similar views. The Bishop advocated a return to the old system of catechising, which, he said, had been attended with beneficial results in his own parish.

At a meeting of the Cardiff and District Free Church Council held on Friday, October 26, arrangements were made for a mission to be held at Cardiff on February 16-26 of next year. The missioner is to be Rev. John McNeill.

Amongst the provisions in the will of the late Marquis of Bute is one whereby a substantial sum of money is bequeathed to an institution in Cardiff for the benefit of seamen, and which at present is in need of financial assistance. Unfortunately the legacy has attached to it a condition which will prove unacceptable to many. It is that Roman Catholic nurses shall be allowed to visit the institution.

The sixth of a series of quarterly meetings for the deepening of the spiritual life was held on October 23 and 24 in the Lecture Hall of the Y.W.C.A., 27, Charles Street, Cardiff. There were four meetings in all, Tuesday evening, Wednesday afternoon and evening, with an early prayer meeting on Wednesday morning at the Y.M.C.A. Helpful addresses were given by Rev. W. H. Tindall, of Weybridge, and those who were privileged to be present evidently felt the power of the Holy Spirit. It is a matter of deep regret that the attendance at these quarterly meetings is not greater, although we are thankful to note an increasing interest awakened.

About Books.

BOOKS ON THE WAR.

A COMPREHENSIVE account of Christian work as a whole, in connection with the field operations of the British forces in South Africa, is given in **From Aldershot to Pretoria.** The author, Rev. W. E. Sellers, brings to his task the necessary knowledge and sympathy, and has produced a volume calculated to inform and stimulate as well as interest. The illustrations afford some pathetic glimpses of the sorrows of war. (2s. 6d. *Religious Tract Society.*)

Another handsome volume on the same absorbing topic is **With our Soldiers at the Front**; or, Conflict and Victory in South Africa. By Henry Johnson (2s. 6d.). Here we have an outline sketch of the war, illustrated with stories and incidents from battlefield, camp, and hospital, the narrative concluding with events which occurred shortly after the occupation of Pretoria. Special attention is devoted to deeds of valour and forms of Christian work. Many who are still "all in a haze" about the war and its beginnings, will be glad to read the story in these pages. There are excellent engravings. (*Religious Tract Society.*)

Chaplains in Khaki is a volume of letters written by Methodist ministers who, as chaplains appointed under the authority of the War Office, are attached to various divisions of the British and Colonial Army, serving in Cape Colony, Natal, the Orange River Colony, and the Transvaal. It contains stories of patriotism and loyalty, humanity of action, and Christian devotion. The pages have a peculiar interest, and should have many readers. (2s. 6d. *C. H. Kelly.*)

Religious Tract Society.

The Care of the Home, by Lucy H. Yates (1s.), supplies helpful hints on matters connected with domestic life—small things upon which the health and comfort of the home so largely depend.

Knots: Quiet Chats with Boys and Girls, by Rev. Archibald N. Mackray, M.A. (2s.) Eighteen in number, the talks are singularly good. The young will read them; and those who teach the young will find much that is suggestive in the pages.

Hidden Beauties of Nature, by Richard Kerr, F.G.S. (2s. 6d.) This is a new edition of a capital book, admirably illustrated from sketches and photographs. Those who would work with the microscope will find splendid guidance in these pages.

The Great Rest-Giver, by the late W. Haig Miller. (2s. 6d.) We cordially commended this book when originally issued. It has been reprinted in a new and very attractive form. It is full of practical insight into life, and rich in suggestion as to the wisest way to meet daily worries and vexations.

Two more "Books for Quiet Seasons" (1s. 6d. each):—**The Way into the Kingdom**; or, Thoughts on the Beatitudes, by Rev. J. D. Jones, M.A., B.D., of Bournemouth, a volume of devotional studies calculated to prove helpful to many; and **How to Attain Fellowship with God**, by Rev. J. A. Clapperton, M.A., a small book of great value, eminently sober and practical in its counsels.

Mr. Andrew Melrose has issued a readable biographical sketch of **John Ruskin**, from the pen of R. Ed. Pengelly. (1s. nett). There is a portrait, also several illustrations.

The Churchman's A.B.C. is the title of a guide to Church doctrine and ritual. It is the work of a Protestant, and should prove of service at the present time. The pages are weighty with facts and principles drawn from authorized sources. (6d. *Nisbet & Co.*)

Notices.

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NATIONAL INCORPORATED WAIFS' ASSOCIATION

Otherwise known as DR. BARNARDO'S HOMES.

WANTED:
GIFTS FOR THE ANNUAL SALE!

THE prompt co-operation of all friends of Dr. Barnardo's Waif Children is earnestly invited towards supplying Fancy and Useful Articles for our Annual Sale, which will be begun in November and continued throughout the Winter.

The Articles most in request to replenish our stock of goods for disposal in the Annual Sale Boxes include FANCY PINAFORES, good DOLLS, COSIES, CUSHIONS, TEA CLOTHS, Foreign NEEDLEWORK, LADIES' UNDERCLOTHING, Bedroom SLIPPERS, SHAWLS, CHINA ORNAMENTS, SOFA RUGS, BRIC-A-BRAC, and General FANCY GOODS. Such Gifts will be exceedingly helpful.

Over **5,300** Children are now in the Homes. **Sixty** new admissions are taking place weekly; **and, unfortunately,** our income this year has seriously fallen off. Immediate aid will be very welcome.

All parcels and remittances should be addressed to Dr. BARNARDO, at the Offices of the Association as below.

GEORGE CODE, Honorary Secretary.
JOHN ODLING, Corresponding Secretary.

18 to 26, Stepney Causeway, London, E.
November, 1900.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, October 29, 1900.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Famine in India—H.H.H., 2s.; Miss L.S, 2s. 6d.; K. Z., 10s..; Collected, J.H., 5s.; R.W., Paddington, £1; M.M., Belfast, 5s.; W.S.L., £1 5s.; For Jesus' Sake, E.B., £2; A.E.H., 5s.; Manchester Medical Mission, 7s.; S.R., 2s. 6d.; Willesden Hall, S.S., £1 10s.; M. and T.G., 2s.; J.T., £1; J.G., 10s; Thankoffering, Mrs. S., 10s.; Baptist, 3s.; Verax, 10s.; F.C., 10s.; W.M.W., £1; a Thankoffering, J. and E.W., 2s. 6d.; J.P.P., and friends, 3s.; Will, £5; J.T., £1; God is Love, F.A.C., £5; S.A.S.Y., 5s.; A Friend, 10s.; Sympathizers, Llanelly, 5s.; B.E., £1; A Friend, M.E.H., £1; For Jesus' Sake, 5s.; Skegness, £1 5s.; Staff, 7s. 7d.	28	2	1
Indian Famine—1 Parcel of Rugs, Miss E.R.; 1 Parcel of Clothing, Mrs. E.F.			
Indian Famine (*Rev. Dennis Osborne*)—Miss Hall's Class, Harecourt Church, £1; Mrs. B., 2s. 6d.; Gratitude, 2s. 6d.; Rev. G.A., Paris, £10; Miss A.L.D., 3s. 6d.; Sympathizers, Stevenston, 19s.; K.P., 10s.; H.L.S., Edinburgh, £1; R.M., £1; R.L., 10s.; A.W.C., £2; Miss M.J.C., £1; Miss B., £2; Miss McN., £2; Anon, 2s. 6d.; J.D., £10; D.W., 10s.; Misses C., 12s.; Mrs. G., 10s.; A Servant, 10s.; Mr. and Mrs. A. K., £2 2s.; Anon, Queen Street Church, Edinburgh, 2s.; A.J., 5s.; Upper Norwood Congregational Church, £1 2s.; H.G.C., 10s.; R.B.N. and C.S.N., 5s.; M.E.B., 5s.; W.A., 3s.; Mrs. E., £2; Miss F., £2; M.A., 5s.; Queen Street Free Church, Edinburgh, Mrs. P., £2; Messrs. McN., £1; Mr. I., 10s.; A Friend, 10s.; Miss McL., 2s.; A Friend, £1; Miss M.R.D., £1; Mr. W., 2s. 6d.; Miss L., £1	50	6	6
Indian Famine (*Christian Offering Fund*)—Of Thine Own	0	5	0
Baptist Missionary Society (*Indian Famine*)—A.D.	0	5	0
Indian Famine Orphans (*Mrs. Marks*)—W.	1	0	0
Pandita Ramabai (*Famine*)—D.E.R., £1; A Sympathizer, 10s.; Miss C., 8s.; B.D., 1s.; Mrs. P., 6s.	2	5	0
Indian Famine (*Mrs. Mantle, Brighton*)—Dowager Lady S.	5	0	0
Indian Famine, The Bhils (*Rev. A. Outram*)—S.M.J.C., 10s.; A.E., Clifton, 5s.; D.J., £5 ...	5	15	0
Indian Famine, Deoli (*Dr. Huntley*)—A.T.... ...	0	10	0
London Missionary Society—Beta, £5; (*Famine*)—A Friend, £1	6	0	0
Mission to Lepers of India—J.T., £2; (*Miss Reed's Work*)—J.G., 5s.; Thankoffering Mrs. S., 5s. ...	2	10	0
Indian Famine (*Rev. A. Norton*)—Miss L.L. ...	0	2	6
Dr. Valentine (*Famine*)—W.H.	0	10	0
Poona and Indian Village Mission—Faith Woodford	0	15	0
China Inland Mission—W.M., 2s. 6d.; J.T., £2; W.M.W., £1; J.T., £1; M.A.B., £1; W.M., 2s. 6d.; (*Distressed Missionaries*)—K.Z., £1; (*Chinese Refugees*)—A Thankful One, £1	7	5	0
Blind Chinese (*Rev. W. H. and Mrs. Murray*)—Ruth, 10s.; (*Poor Christians*)—Ruth, 10s.; (*Personal*)—M.J.F., £5...	6	0	0
Friends of Armenia—A.G., £1; J.T., £1; For Jesus' Sake, 5s....	2	5	0
North Africa Mission—J.T., £2; Faith, Woodford, 5s.; (*M. Rolland*)—W.G.G.H., £6 10s. 3d.... ...	8	15	3
Regions Beyond Missionary Union—A Servant	0	10	0
Pastor Frank's Work, Altona Jews—A Servant...	0	5	0
Moravian Missions—X.Y.Z., 1s.; Friends, 12s.	0	13	0
Mrs. Lewis' Homes, Paris—Prov. iii. 27	1	0	0
South Spanish Mission—Beta	3	0	0
South Africa General Mission—Beta	3	0	0
Missionary Bureau—Beta	5	0	0
British and Foreign Bible Society—Beta, £5; J.T., £2; Will, £5	12	0	0
Persecuted Standists—Beta	3	0	0
Paris City Mission—Beta	3	0	0
Miss De Broen's Work, Paris—Beta	5	0	0
Central Africa Mission (*Mr. Arnot*)—Beta	3	0	0
Sailors' and Soldiers' Institute, Alexandria—Beta	2	0	0
Dr. J. G. Paton's Mission (*New Hebrides*)—J.T.	1	0	0
Figueras Mission, Spain—J.T.	2	0	0
Soldiers, Gibraltar (*Mrs. T. Osborne*)—J.T. ...	2	0	0
Spanish Evangelization Society—J.T.	2	0	0
Miss McLean's Work, Japanese—J.T.	1	0	0
Queensland Kanaka Mission—Mrs. E.R.	2	0	0
Soldiers, South Africa (*Mrs. Osborn Howe*)—P., £5; (*Gospel Work*)—Will, £5	10	0	0
Bible Lands Mission (*Armenian Orphans*)—P. —	10	0	0
Fisherton Day Schools, Salisbury—Friends... ...	1	1	0
St. Giles' Christian Mission—Beta, £3; J.T., £1; W.M.W., 10s.; C.L.M.T., £1; E.F., Woodford, 2s.; (*Sick Poor*)—D.D., 2s. 6d.	5	14	6
Kensit Crusade—Of Thine Own, W.H.	0	10	0
Emmanuel Vicarage, Hornsey Road—R.B.J. ...	2	0	0
Open-Air Mission—R.B.J.	5	0	0
Friendless and Fallen—R.B.J.	5	0	0
London Samaritan Society—R.B.J.	5	0	0
Anti-Liberation Society—R.B.J.	0	10	0
R.N. Mission Deep Sea Fishermen—W. McC., £1; A.G., £1; E., £1 10s.	3	10	0
Rev. J. W. Atkinson's East London Work—R. ...	0	2	0
Early Closing Association—Friends	1	1	0
George Yard Mission—Friends, 1s.; J.T., £1 ...	1	1	0
Cancer Hospital, Brompton—Prov. iii. 27	1	0	0
Liberator Sufferers' Relief—Prov. iii. 27, 10s.; Poor Woman (Butter Money), 2s.; E.F., Woodford, 2s.	0	14	0
Railway Mission—Prov. iii., 27, 10s.; J.T., £1 ...	1	10	0
Joyful News Mission—Beta	2	0	0
Homes Aged Blind, Crouch Hill—Beta	2	0	0
Miss Lee's Orphan Homes, Eastbourne—Beta ...	3	0	0
Home Visiting Work, Spitalfields—Beta	2	0	0
Flower Girls' Christian Mission—Beta, £2; Thankful, 5s.	2	5	0
Soldiers' Home, Winchester—Beta	3	0	0
Miss Mason's Houses of Rest—Beta	3	0	0
London Society Promoting Christianity Among the Jews—Beta, £3; Thankful, 5s.	3	5	0
Blackgang Mission, I. of W.—Beta	3	0	0
Seamen's Christian Friend Society—Beta	2	0	0
Stirling Tract Enterprise (*Monthly Tract Society*)—Beta	2	0	0
Latimer Road Mission—Beta	2	0	0
Christian Community—Beta	2	0	0
National Vigilance Association—Beta	3	0	0
Soldiers' Institute, Portsmouth—Beta, £5; (*Haslar Hospital*)—Beta, £3	8	0	0
Gray's Yard Ragged School—Beta	3	0	0
Welcome Mission Hall, Portsmouth—Beta	2	0	0
Mildmay Mission to Jews—Beta, £3; (*Distribution of Scriptures*)—P., £10...	13	0	0
Barbican Mission to Jews—J.T.	2	0	0
British Society Propagation Gospel Among the Jews (*Homes Aged Christian Jews*)—P.	5	0	0
London Medical Mission—Beta	3	0	0
Salvation Army—Beta	5	0	0
London Samaritan Society—Beta	2	0	0
Association Free Distribution of the Scriptures—J.T.	2	0	0
Bridge of Hope (*Miss Steer*)—J.T.	1	0	0
Blackdown Hills Mission—J.T....	2	0	0
London City Mission—J.T., £1; Miss W., sen., 10s.; Memorandum, £5; (*Public Houses*)—Miss W., sen., 10s.	7	0	0
Hampton's Mission to the Blind—J.T.	1	0	0
Mrs. Smyly's Erin's Mission—J.T.	2	0	0
Soul Winning and Prayer Union—J.T.	1	0	0
Bible and Colportage Society, Ireland—J.T. ...	1	0	0
Miss Macpherson's Home of Industry—J.T.... ...	1	0	0
Yiddish Bibles, Mr. Bergmann—J.G., 5s.; Thankoffering, Mrs. S., 5s.	0	10	0
Bristol Orphan Houses—Memories, 1s.; C.L.M.T., £1	1	1	0
Dr. Barnardo's Homes—W.M.W., 10s.; E.M.D., 2s. 6d.; S.A.T., 10s.; M.M., 1s.; Will, £5	6	3	6
Mission of Help to Suffering Poor—S.A.T.	0	5	0
Mrs. Meredith's Mission (*Prison*)—S.A.T.	0	5	0
Mr. W. J. Lewis—Dr. P., 2s. 6d.; S.H., 2s. 6d. ...	0	5	0
Irish Church Missions—Memorandum	3	0	0
Evangelical Alliance—C.L.M.T.	1	0	0
East London Hospital for Children—Friends ...	1	1	0
Total	£341	13	4

ADVERTISEMENTS.

Soldiers' Hotel (*Lady Hope*)—S.L., 10s.

Dr. Barnardo's Homes—"Opal," A box of jewellery

Bethnal Green Free Library, E.—"One of Christ's Fold," £2 2s.

Ragged School Union (*Cripples' Home*)—St. Matthew xxv. 40, 5s. and pictures.

Oxford Letter.

OXFORD Pastorate has received an additional helper in Rev. H. D. Lockett, of Lincoln, who commences work this term as Curate of All Saints. He will devote as much time as possible to work among the undergraduates. The work of the Pastorate should not be forgotten by all those who have the welfare of the University at heart. It meets a real need, and is doing a most useful work.

The funeral of the late Sir Henry Acland took place on Friday, and bore testimony to the respect felt for one who had lived a long life nobly, and made a lasting mark on the century. The gathering was a wonderfully representative one of statesmen, clergymen, scientists, and physicians. Perhaps one of the great lessons of his life was that emphasized by the Bishop of Bristol, at St. Mary's, on Sunday morning. He said, "Most of the great students of nature have preserved a belief in God, as the outcome of a conscientious spirit of enquiry."

The Oxford Branch of the C.E.T.S. held its annual meeting in the Town Hall on Monday evening. The Archbishop of Canterbury was the principal speaker. He also preached in St. Martin and All Saints on Sunday morning. His sermon was directed against "offences," stumbling-blocks put in a brother's way, and in speaking of the temptations to drink he mentioned five ways in which the stumbling-block might be removed—instruction, persuasion, example, sympathy, and by an appeal to the Legislature.

The meeting on Monday was most enthusiastic, and again the vigour of Dr. Temple was manifest. Speaking of the progress made in the temperance movement during the last seventy years, he said that anyone who argued now that strong drink was necessary to make people strong, would expose themselves to severe ridicule and direct contradiction. Statistics were completely demonstrative on the point. He said he remembered when the first temperance hospital was opened, and it was declared that if any man died there he ought to be prosecuted, because his death was certainly murder! Now the medical profession could be claimed as for the most part on their side.

Destitute Children's Dinner Society

Beg to announce that they will SHORTLY RE-OPEN THEIR DINING-ROOMS, and in order to commence work,

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. Morton Carr, Esq., 13 Ilminster Gardens, Lavender Hill (Secretary), or may be sent to the Office of The Christian.

THE IRISH SOCIETY

FOR PROMOTING

The SCRIPTURAL EDUCATION and Religious Instruction of the IRISH-SPEAKING POPULATION, chiefly through the medium of their OWN LANGUAGE.

The above Society, in its **EIGHTY-THIRD YEAR** of fruitful Christian labour, is sorely pressed for funds and part of its work seriously imperilled. Combining as it does the Missionary, Pastoral Aid, and Bible Society claims, it may confidently appeal for prompt help. Let every reader of the Appeal send a Contribution, however small, to

Rev. T. KEANE, Irish Society,
32, Sackville Street, London, W.;
or to NATIONAL PROVINCIAL BANK,
Piccadilly Branch, W.

FRIENDS OF ARMENIA,

47, Victoria Street, Westminster, S.W.

President: The Lady Frederick Cavendish.
Vice-Presidents: Hon. Mrs. Fraser and Mrs. Alfred Booth.
Chairman of Committee: E. Wright Brooks, Esq.
Treas.: Hector Munro Ferguson, Esq. Sec.: Miss E. Cantlow.

HELP NEEDED FOR WIDOWS AND ORPHANS.

Cushions, Curtains, Table Cloths, Lace, Handkerchiefs, Capes, Caps, Boleros, Fine Drawn Linen Work, and all kinds of Embroideries made by Armenian Women, always on view at the

OFFICE of the FRIENDS of ARMENIA,
47, Victoria Street, Westminster, S.W.
BRANCH DEPOT: 1, Lower Gilmore Place, Edinburgh.

Orders promptly executed and Parcels sent to any part of the United Kingdom. Orders should be addressed to the Secretary, Friends of Armenia, 47, Victoria Street, Westminster, S.W.
Cheques and Postal Orders should be made payable to Hector Munro Ferguson, Esq., Hon. Treasurer.
Cheques crossed "London and Westminster Bank."

THAMES CHURCH MISSION.

Funds are urgently needed to carry on the work of the Society.

During the past fifty-six years so much good has been done among our Sailors, Bargemen, and others. We owe much to our Sailors. Donations thankfully received by

F. PENFOLD, R.N., Secretary,
31, New Bridge Street, E.C.

£10,000 WANTED

At once, to give immediate

HELP

To Hundreds of Poor, Aged, Destitute, and Afflicted Sufferers who were victimised by the "LIBERATOR" FRAUD, who, after a life of thrift, find themselves Destitute.

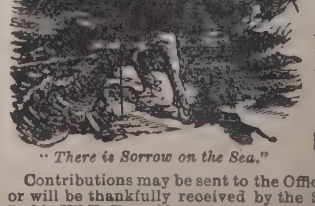
"LIBERATOR" RELIEF FUND.

A simple way to meet this Amount is for every Reader to help us in collecting

200,000 SHILLINGS.

Cheques, P.O.'s will be gratefully received and acknowledged by the Sec., Rev. J. Stockwell Watts, 16, Farringdon Street, London, E.C.

The Shipwrecked Mariners' Society.



"There is Sorrow on the Sea."

£3,000 Wanted Immediately, TO MEET PRESSING NEEDS.

Contributions may be sent to the Office of The Christian, or will be thankfully received by the Secretary, GERALD E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East, S.W.

A Message from the Dominion.

Toronto, Canada.

Dear Reader of The Christian,

I am writing this brief message far away from my beloved East End. But while I am engaged in the necessary duty of visiting our Emigration Centres in Canada, the work of Waif rescue is ever before me. I see its results daily in stalwart men and women, who, since they were sent out by the Homes, have grown up beyond the seas into lives of honesty, respectability, independence and success—staunch subjects of the Empire, and, very many of them, true servants of and witnesses for Jesus Christ. So my heart is warm toward those children hitherto unreached, whose cry is always going up in our over-crowded cities, and I long exceedingly to see our Ever-Open Doors open yet wider to the sons and daughters of destitution and distress!

Yet advices from England have just come to hand, and my colleagues tell me a doleful tale of diminishing receipts and enlarging demands. It appears that in the first nine months of 1900, as compared with 1899, there was a fall of over £6,000 in our income, while it is impossible to reduce our expenditure correspondingly if the hand of help is still to be kept outstretched as widely as hitherto.

So from over the seas I send to you, a true yoke-fellow and co-worker in the past, the Macedonian cry: "Come and help us" in this work for Christ and for humanity!

I hope soon to be once more in England for the opening of our Winter's work, but I earnestly beg that you will meanwhile, during this dead Autumn season, come to the children's aid as generously as you can!

Any remittance sent to me at the offices of the Homes, **18 to 26, Stepney Causeway, London, E.,** will be promptly and most gratefully acknowledged.

Believe me to be,
Yours gratefully and faithfully in Christ's service
among the Children,

Thos. J. Barnardo.

18 to 26, Stepney Causeway, London, E.
October, 1900.

P.S.—From **12th to 19th November** will, D.V., be observed as a **Self-Denial Week** for the benefit of the Children. May I also ask that you will practically as well as prayerfully bear this in mind?

The Y.M.C.A.

THE second annual conference of the Young Men's Bible Reading Union, which has its headquarters at Birmingham, was held at Sheffield, and was well attended. Rev. W. Somerville Reid, M.A., of Moffat, Dr. H. B. Wilson (hon. sec.), and others, took part in the proceedings.

Work amongst young men in foreign countries is being heartily supported by the Sunderland Association. The annual meeting of the Missionary Union was a very successful gathering. A missionary Parliament is shortly to be inaugurated. The Association has also started a "Home Circle," a Sunday evening social meeting for young men after church hours. A deficit of £400 on the building and general accounts has been liquidated by supporters of the work. The membership is 767, compared with 732 last year.

The annual Conference of the South Western District Union, representing the Associations in Devon and Cornwall, was held at Devonport on October 17. There was a large attendance of delegates, and Dr. Hingston, the president, occupied the chair. Mr. H. W. Gadd, of Exeter, read in the morning an instructive paper on "The Ideal Association for the Twentieth Century." At the afternoon session, Mr. R. Colenso, of Penzance, spoke on the employment of the rank and file of members in the work of the Association. Colonel St. Quintin presided at a public meeting in the evening.

Sir George Williams presided on October 18, over the first annual meeting of the Redhill Association. Rev. Preb. H. W. Webb-Peploe was the principal speaker. A large number of young men have already become members.

The Blackburn Association is making a special effort to reach non-churchgoing young men. More than fifty such were present on a recent Sunday evening.

The winter's work of the Aldersgate Street, E.C., Association has opened under encouraging circumstances. The Sunday Bible Class, which has for the last year or two been a feature at this centre, has been well maintained, and continues to attract many of the young warehousemen. Rev. F. B. Meyer has also recommenced his Saturday afternoon talks to young men.

The autumn Conference of the South Wales District Union of Associations was held recently at Barry, near Cardiff. Mr. John Cory presided at the morning session, and Mr. W. A. Baker, of Newport, Mon., at the afternoon session. Most of our South Wales Associations are doing excellent and aggressive work.

Personalia.

Rev. Frederick Brown, of Tien-tsin, who was engaged by General Gaselee as guide and intelligence officer to the force on the march to Peking, has arrived home in impaired health. His address is 52, St. Peter's Road, Leicester.

Mr. Henry Varley has arrived at Melbourne, after a pleasant voyage, during which the words of the esteemed evangelist were blessed to some of the passengers. Mr. Varley writes:—"I have already had large meetings in this city, and many doors are open."

Mr. John Lampard, of the Balaghat Mission, has returned from his visit to India on special famine duty. He will remain in England for a few weeks before resuming his own work among the Gonds, during which time any friends desiring to communicate with him may address him at 114, Clapton, London, N.E.

Friends of Rev. Dr. Lindsay, Professor of Church History in the Free Church College, Glasgow, will be glad to learn that he has very much benefited in health by his sojourn abroad. He and Mrs. Lindsay are at present in Venice. The Professor frequently assists Dr. Robertson in the services in the Scottish Church.

Mrs. Helen S. Dyer (author of "Pandita Ramabai—The Story of her Life"), who has spent many years in India, will be glad of opportunities to bring the needs and claims of India's women before the Christian public, wherever suitable openings present themselves during the coming winter. Mrs. Dyer has a large selection of lantern slides illustrating her subject, a fact which gives additional force and interest to her statements. Her address is Aldington, near Hythe, Kent.

On Tuesday of last week, at a meeting at the City Temple, Rev. F. B. Meyer was elected president of the Free Churches of London, a position for which, especially in view of the forthcoming simultaneous mission, his experience peculiarly fits him. This appointment will give great opportunities for usefulness in connection with the religious life of the Free Churches, and Mr. Meyer has already arranged to visit fifty-six centres, preaching and holding meetings for the quickening of spiritual life.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

In connection with the 500th anniversary of the dedication of the old parish church of St. Marylebone, known as the Parish Chapel, in High Street, Marylebone, W., dedication and thanksgiving services are being held, concluding on November 4. An interesting and illustrated historical account of the church can be obtained from Rev. E. W. Raby, 15, Beaumont Street, W.

The new vicar of Leyton, in succession to Rev. E. B. Russell, is Rev. J. T. Inskip, of St. Paul's, Penzance, where his conspicuous pulpit ability and Evangelical teaching have rallied around him an influential and attached congregation. During his six years' ministrations at Penzance he has won the respect of Church people and Nonconformists alike. The living of Leyton, on which the new vicar will enter, probably in December, carries with it the patronage of two district churches, and the position is one of influence and responsibility.

The Bishop of Liverpool, in opening his first diocesan conference last week, said that his duty is not to make law, but to administer it; to be as wide as the Church of England and no wider. Since there must be some limit up to which he can go, and since he desires that the limit shall be as clear, obvious and just as possible, he will look to the Lambeth judgment and the archbishops' decision on incense and reservation as the limit of his toleration. Where they are ignored and disobeyed he can neither preach, confirm, licence any assistant clergy, nor lend countenance or support, direct or indirect.

Congregational.

Rev. Charles Lemoine, late of East Parade Church, Leeds, has accepted the pastorate of the first Congregational Church, Mansfield, Ohio, U.S.A. The church has a membership of over 700, and owns buildings which cost £30,000.

Rev. J. H. Jowett conducted anniversary services at Grange Church, Sunderland, on Sunday week. Long before the commencement of the services the spacious church was crowded in every part both morning and evening; at the latter service a great many were not able to obtain admission.

Baptist.

Mr. Herbert Marnham, of Hemel Hempstead, has accepted the treasurership of the Baptist Union in succession to the late Mr. Henry Wood.

The committee of the Deconesses' Home and Mission (59, Doughty Street, W.C.) have now a few sisters ready to take up work in connection with the churches. Regent's Park, Bloomsbury, and other London churches are being served by sisters trained in the Home.

At Perry Rise, S.E., foundation-stones of the new hall have been laid by Mr. J. E. Passmore (treasurer of the Metropolitan Tabernacle) and Mr. John G. Priestley. The building is to be used for the services of the church until funds will admit of the erection of a larger building.

Rev. Alfred A. Savage, who is retiring from the ministry through ill-health, preached his farewell sermons to good congregations at the Salters' Hall Church, Baxter Road, Islington, N., on October 21. On the following evening a social meeting was held in the school-room, to take leave of Mr. and Mrs Savage, whose good work received cordial recognition.

The recognition of Rev. R. Allsworth Elvey, at Back Street Chapel, Trowbridge, took place on Wednesday, October 17. Rev. G. P. Gould, M.A., Principal of Regent's Park College, presided. There was a crowded and enthusiastic gathering. Increased congregations have marked the new ministry, and a scheme of renovation and reseating of the chapel is to be adopted.

Recognition services have been held at Hornsey Road Chapel, N., in connection with the settlement of Pastor Percy J. Smart. At the public meeting, Pastor James Stephens, M.A., presided, and Pastors J.W. Davies (Moderator of the Home Counties Baptist Association), W. L. Tweedie, E. Smart, and P. J. Smart gave addresses. Mr. Evanson, one of the deacons, referred to the prosperity of the work at Hornsey Road.

The Bushey and South Watford Baptist Church, Chalk Hill (Pastor H. T. Spufford), has been re-opened for public worship. Rev. John Wilson, of Woolwich Tabernacle, preached in the afternoon from Eph. i. 13-14, his subject being "The Holy Spirit as the seal of regeneration and the earnest of glorification." A public meeting was subsequently held in the chapel, under the presidency of Mr. Herbert Marnham, when addresses were delivered by prominent local ministers and other friends.

Methodist.

The anniversary of Manchester Wesleyan Mission is fixed for Tuesday, November 20. The mid-day sermon will be preached in the Central Hall by Rev. J. G. Greenhough, M.A., and the afternoon and evening meetings are to be addressed by the President of the Conference, Revs. J. G. Greenhough, S. Chadwick, Mr. R. W. Perks, and Gipsy Smith.

Many District Conventions have now been held in connection with the final effort on behalf of the Wesleyan Twentieth Century Fund. The new impetus to the Movement given at the Burslem Conference has added 120,000 guineas to the amount promised, which now stands, in round numbers, at 848,000 guineas, leaving 152,000 yet to be promised before December 31.

The Birmingham Wesleyan Mission has made a good start with the winter's work. The workers are full of hope. One of the latest developments of the work of the Mission is the taking of the new Carlton Theatre, in Saltley Road, for Sunday evening services. There is a crowded population in East Birmingham, for whom the Church accommodation is altogether inadequate. The theatre services are bound to attract large numbers of these.

The proposal to establish a Primitive Methodist settlement for the training of women for social and evangelistic work, is likely to take a definite shape at an early date, as Rev. J. Flanagan is taking the initiatory steps in connection with the St. George's Mission Hall, Southwark. Suitable premises are at present available in the locality, which he proposes to furnish. The initiatory expenses are expected to be about £600, towards which £250 has already been promised.

The Wesleyans of Eastbrook, Bradford, Yorks, having to find a new abode, owing to dry-rot having seized the roof of their chapel and rendered it unsafe, decided to commence a popular mission (on the lines of the "Forward movement." For this purpose Bradford's most commodious hall (St. George's) has been secured for the next few months. At the first of a series of "Sunday evening services for the people" the congregation was about 2,000.

The work of preparation for the Methodist Œcumenical Conference, London, 1901, is going steadily forward. The Conference will open on September 4, 1901, and continue till September 17, inclusive. It will be constituted of 500 members, divided into two sections, 300 being assigned to the Western section and 200 to the Eastern, ministers and laymen being as nearly as possible in equal numbers. The Eastern section comprehends British Methodism and affiliated conferences and mission fields; and the Western section the Conferences of the United States and Canada and their foreign work.

Presbyterian.

The foundation stone of a new church for the Blackett Street congregation, Newcastle (Rev. Richard Leitch), was laid on Thursday by Sir George Bruce. The ceremony was attended by the Mayor and Mayoress. The congregation dates back to the year 1744.

A social meeting of the Bromley congregation has been held to mark the substantial progress which has been made in connection with the reduction of the building debt. Dr. Moinet presided, and congratulatory addresses were delivered by Dr. McGaw and others.

On October 17, the anniversary of the day on which Westminster College, Cambridge, was so auspiciously opened last year, a company of local friends of the college gathered in the chapel with the senatus and students about the customary hour of evening prayer, for a simple commemoration service of prayer and thanksgiving. Principal Dykes presided, and made a brief statement, recalling many reasons for thankfulness in looking back over the first year of the life of the college in its new home.

Society of Friends.

Friends of Wanstead meeting have arranged for a series of "Christian fellowship meetings" for the first and third Thursdays of each month, for the purpose of explaining and enforcing the principles of the Society, and also for mutual spiritual help.

A farewell meeting to Edith M. Backhouse, in view of her approaching departure for Friends' mission-field in India, has been held at Darlington, and largely attended by members and attenders of the three congregations there. Fitting and helpful addresses were given by Mary Pease, Edward Lingford, and E. M. Backhouse's mother.

At Lancashire and Cheshire Quarterly Meeting a deputation from the Friends' Home Mission Committee was cordially received. An afternoon was devoted to the Conference on Home Missions, was opened by a review, presented by J. W. Graham, of the work of the Quarterly Meeting Home Mission Committee since its establishment in 1889.

The autumn quarterly meeting, held at Bedford, was preceded by a public meeting for worship. The occasion was a satisfactory one, and of interest as being, perhaps, the first of its kind to be held in the county town within the memory of persons now living. Friends gathered together in fairly large numbers in the spacious rooms of the Y.M.C.A. in High Street, on the morning of October 18. Vocal utterances, both of prayer and testimony, were frequent in the meeting for worship.

Fallen Asleep.

Mr. William Davidson, East Mills, Morpeth, who for thirth-seven years was a loyal supporter of St. George's Presbyterian Church in that town, of which Rev. A. Drysdale is the pastor.—Mr. John Hooper, Dryburn, was the oldest member of the Presbyterian congregation at Lowick.—Aged eighty-two, Mr. Edwin Barwick, a deacon of Woodborough Road Baptist Church, Nottingham, for very many years, and for over half a century church secretary.—Mr. W. H. Budgett, son of Samuel Budgett, and well-known in the West of England as an earnest Christian worker and philanthropist.—Rev. Professor Shuttleworth, the Rector of St. Nicholas Cole Abbey, E.C.

Irish Notes.

THE second annual Conference of Church of Ireland Young Men's Societies was held in Clarence Place Hall, Belfast, last week, under the presidency of the Bishop of Down. The first paper was read by Mr. Wm. Maguire, J.P., of Dublin, who seemed to think that during the last half-century young men had deteriorated in character. He urged that they should check the growth of luxury and selfishness by showing young men that idleness was contemptible, and labour admirable. Papers were likewise read by Rev. Dr. O'Loughlin, of Lurgan, and Rev. R. J. Clarke, of Corkwhile amongst the special speakers were Dean Dickenson, of Dublin, and Mr. James Crosbie, J.P., of Ballymena. The latter said the disestablishment of the Church had been a blessing in disguise, as it did away with the isolation of the laity, and gave them a voice in the affairs of the Church. A resolution was unanimously adopted that the societies of Dublin, Cork, and Belfast should amalgamate under the title of "The Church of Ireland Young Men's Society," and altogether the Conference was useful and interesting.

For the past fortnight Rev. William H. Gillespie, M.A., and Mr. William Martin, B.A., has been conducting a series of missionary meetings in the neighbourhood of Ballymena, and have been giving much interesting information about China where Mr. Gillespie has spent eight years as a Presbyterian missionary.

At a Band of Hope Conference just held in Dublin, under the auspices of the Hibernian Band of Hope Union, it was resolved to urge all members of the Band of Hope to get at least one person each to join the Band of Hope movement between this and the beginning of 1901.

The past week has been very full of engagements in Dublin. Besides the Synod of the Church of Ireland and sale of work for the South American Mission, Dr. Harry Guinness has been holding a united mission in the Christian Union Buildings, and his meetings at 3 and 7.30 were largely attended, and highly appreciated. The Bible studies on "Fishers" seemed specially helpful.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

OUR readers will notice on page 6 a special announcement by our publishers, concerning the gift of the new Two-Version Edition of the Bible, under conditions there set forth. We hope a large number of our readers will avail themselves of this opportunity to obtain free of cost a copy of this handsome Bible.

Dr. Munhall's striking Lecture on "Scepticism and the Bible," delivered at the Y.M.C.A., Exeter Hall and Aldersgate Street, is published this week, at this office, price one penny. It is admirably suited for distribution among young men, and, indeed, among all who question the inspiration of the Word of God.

The Union of the Free Church of Scotland and the United Presbyterian Church, which has now been formally carried out, certainly constitutes a very striking landmark in the history of religion in Scotland. Each body entering into the union with its own standard and its own principles, and a full recognition of the Miltonian platform, "In things essential, unity; in non-essentials, liberty; in all things, charity," we can have no doubt that a great blessing will follow this bridging over of a gulf which should not have been permitted to exist so long.

Scottish magistrates have been sorely exercised of late over the rapid increase of Sunday trading, and especially in the surreptitious sale of drink on the Lord's Day. The multiplication of bogus clubs, coupled with the imperfect state of the law, has made the latter evil especially difficult to cope with; but so alarmingly has the evil grown, and with such scandalous results, that the magistrates of Glasgow placed themselves in communication with the town councils of the other Scottish burghs, and ultimately a Conference was arranged, which was attended by provosts, magistrates, and town clerks from Airdrie, Ayr, Alloa, Coatbridge, Clydebank, Dumfries, Dundee, Dunoon, Edinburgh, Falkirk, Govan, Greenock, Hamilton, Hawick, Inverness, Kinning Park, Largo, Leith, Oban, Paisley, Partick, Perth, Pollokshaws, Port Glasgow, &c.

The questions put forward for consideration were—"(1) How to deal with Sunday trading in general, and (2) in particular the hawking of whisky in connection with Sunday clubs." Instances were quoted from Edinburgh where 900, 1,100, and 1,300 men respectively had been seen entering clubs on one Sabbath. In the end it was agreed—

That it is expedient that an Act of Parliament should be passed, if possible in the ensuing session, dealing with clubs and similar institutions for selling or supplying intoxicating liquors, and that a committee be now appointed with instructions to consider the matter, to draw up a scheme of the proposed legislation, and to report to a future conference.

We feel sure that very many of our readers will watch with prayerful interest for the report of this committee, and for its outcome in Parliament.

Lord Roberts and Lord Wolseley have added sound sense to popularity in their manifestoes against the insane custom of "treating" our soldiers as the only way of "rejoicing with them." In a long letter to the Press, which is an appeal to the British nation, Lord Roberts says:

From the very kindness of their hearts, their innate politeness, and their gratitude for the welcome accorded them, it will be difficult for the men to refuse what is offered to them by their too generous friends.

I know how keen my fellow-subjects will be to show their appreciation of the upright and honourable bearing, as well as the gallantry, of our sailors and soldiers, and I would entreat them, in return for all these grand men have done for them, to abstain from any action that might bring the smallest discredit upon those who have so worthily upheld the credit of their country.

I am induced to make this appeal from having read, with great regret, that when our troops were leaving England, and passing through the streets of London, their injudicious friends pressed liquor upon them and shoved bottles of spirits into their hands and pockets—a mode of "speeding the parting" friend which resulted in some very distressing and discreditable scenes. I fervently hope there may be no such scenes to mar the brightness of the welcome home.

In similar strain Viscount Wolseley adds his plea:—

The longer I live the more I am confirmed in the early acquired belief that "Drink" is the hotbed, not only of most human misery, but of crime also. It was once my privilege to lead a fighting brigade through a wild, uninhabited region for a distance of 600 miles. All ranks had to work hard every day and all day, from sunrise to dark. We carried no intoxicating liquor with us, and none was obtainable on the way. I never had a sick man, and all crime, even the most trivial offences, was unknown. Had liquor been obtainable, I am certain I could not have reached my destination with a fighting force in the splendid condition it was in when we marched into Fort Garry in 1870.

The horrid practice of treating friends to do them honour is a most pernicious custom, which directly leads to and encourages intemperance. We are now about to welcome home a large number of our finest soldiers from South Africa. We desire to make every man in it feel how much we admire his soldier-like qualities and value the good services he has rendered to his Queen and country. But there can be no doubt that many of us who tempt him to drink are his worst enemies, and do him a serious injury. Can we find no other way of rejoicing with him than by drinking with him?

My affection for those amongst whom I have passed my life makes me plead for them with others who do not know their good, sterling qualities as well as I do, and to beg that none may offer them drink, which, if indulged in, cannot fail to interfere more or less with their future prospects in civil life.

Is it too much to hope that the rank and file of the populace will take these earnest words to heart?

The Liverpool magistrates have offered to their brethren upon the bench everywhere an excellent example. At the annual sessions for the renewal of theatrical licences, the presiding justice, on behalf of his colleagues, declared that they viewed their responsibility in licensing theatres very seriously, and they wished that more care should be exercised in future in regard to theatrical performances, and to theatrical advertisements on posters in the streets. There was a concealed warning in these words. Since the London County Council prosecution a few years ago, very little has been done in the way of regulating these things, with the consequence that in many large towns and cities the theatrical advertisements once more go to the very verge of indelicacy, if they do not actually cross the line. In the interests of youths and maidens, to whom temptation is already sufficiently strong, these pictorial representations should be regulated. Magistrates possess powers to deal with such things; and offenders must be warned that these will be put into execution.

The report of the Council of the Church Association and Protestant League contains some interesting and important evidence of the tide of Protestant feeling which has been rising during the recent election behind the "khaki wave." The Protestant Electoral Councils made it their task to press the candidates to explain their attitude on the question of Ritualism, and received replies from most of them. Of the 384 candidates who were pledged to sympathy with the Protestant cause in Parliament, 294 were elected. There are thus in the present House of Commons a much larger number of members who are pledged to vote for the Clergy Discipline Bill than who voted for it last year, the total then in favour of it being 156. The Councils made no distinction between the various parties on this question; those pledged to the Protestant cause are found among all the parties. This is as it should be; it is the same in the constituencies.

Organized opposition to righteousness is bad enough to combat, but apathy is almost worse. We confess to a keen sense of disappointment at the result of the London Borough Councils elections. The polling numbers show clearly that vast numbers of Londoners took no interest whatever in the elections—they would not trouble themselves to vote for men pledged to remove the shocking abuses under which London is groaning. The air resounds with complaints concerning the horrible condition of great populous centres, and people are crying out for reforms; yet, when the opportunity is given to deal with these things, the majority are too languid to seize it. It is very discouraging for those who labour and pray that a new state of things may come into existence. The people often seem to be their own worst enemies. Nevertheless we must not despair, but rather hope for better things next time. We shall see no brighter days until the people, by their votes, keep out of the Councils all representatives of the liquor business and all landlords of slum property. At present these gentlemen walk into Councils practically unopposed.

There can be no doubt that the development of the Municipal interest in tramways and other works of the kind has led to an increased disregard for the sanctity of the Sabbath, which does not forebode good to the nation. Apart altogether from the interests of those whose day of rest is converted into a seventh day of toil, other persons are injuriously affected by this secularization of the Lord's Day, and it is to be sincerely hoped that the evil will not be permitted to grow. A writer in a contemporary says, in regard to Liverpool:

With a remarkable suddenness the city has been interlaced with electric trams. . . . One of its most lamentable features is the increase in Sunday travelling, and, as a result, the increase in Sunday labour. . . . Here in Lancashire there will soon be a score of towns with this Sunday problem before them. That the cars should unload opposite popular churches and chapels only increases the difficulty, but it scarcely seems too much to ask professing Christians to refrain as much as possible from the use of cars on

Sundays, and by so doing think of their unfortunate brethren who are compelled to work seven days in the week, and are thus debarred from worship and from the means of grace.

The announcement was recently made in the sporting columns of *The Times* that Lord Rosebery has decided to sever his connection with the turf, "at all events for a time," and has sent all his racehorses in training to be sold at Newmarket. The significance of this announcement cannot be over-estimated. It will be remembered that the open advocacy of the turf by this brilliant statesman had a disastrous effect on his leadership of the Liberal party a few years ago; and those who then found a great difficulty in following as their political leader one whose influence was lent to one of the most soul-devastating sports in the world, will greatly rejoice at this announcement. No one has ever connected Lord Rosebery's name with the debasing vice of gambling; but the impossibility of dissociating that evil from horseracing makes it imperative that a true leader of the people should have nothing to do with a sport which is the chief incentive to gambling, especially among the working classes.

It is interesting to recall the attitude of other prominent political leaders towards the turf. Mr. Gladstone openly denounced the whole system. Lord Beaconsfield, his great opponent, "who was no Puritan," agreed with him so far as to say that it had even in his day become a greater curse to the country than the liquor trade; and Lord George Bentinck, when, over half a century ago, he became leader of the Tory Party, severed his connection with the turf, avowedly on the ground that it was not becoming in the leader of a great political party to be associated with it.

The death of Dr. Godet removes from the list of Evangelical theologians its most distinguished name. He stood alone as the "grand old man" of the Continent, supreme not only in the breadth of his culture, but in the simplicity and dignity of his faith. In his earlier years he filled the important post of private tutor to the late Emperor Frederick of Germany, on whose character he had a profound influence for good. Later on he took part in a movement in Switzerland similar to that which, under Dr. Chalmers, gave Scotland the Free Church, the prime question being that of Evangelicalism v. Rationalism. Dr. Godet's works were marked by great beauty of style (which survives even under the strain of translation), by a profound personal experience of saving truth, and by a scholarship whose accuracy and range could not be challenged. He retained his faculties to the last, and though he had reached the patriarchal age of eighty-eight, was busily engaged in completing the monumental work, "The Introduction to the New Testament," the largest portion of which, fortunately, is already published.

Dr. Forsyth, of Cambridge, contributes a most timely article on doctrinal preaching as vitally connected with right action. Upon one occasion he preached a sermon upon conscience and the future judgment, in which he sought to bring the eternal moral power to bear effectively upon life, conduct, and duty. After the sermon a practical man remarked, "You have given us a doctrinal sermon today," indicating, as Dr. Forsyth says, by his tone, that he regarded it as having no reference to a man's daily life. This, and similar experiences, leads the doctor to say that there seems to be a widely-spread notion that doctrine is some irrelevant and remote thing without much value to the ordinary congregations of people gathered from the diverse energies of life, and he adds:

We must give up that shallow distinction between life and doctrine. A sermon that produces real prayer is a more "practical" sermon than one which produces a donation. Repentance toward God is more vital to Christianity than kindness toward men.

This is getting at the roots of things—it is the old and true Evangelicalism which insists upon working from centre to circumference. A "practical" life, which is not the product of a regenerated heart, is, in the true sense, a failure. And doctrinal sermons *must* be preached if men are to understand these central verities.

We have often deplored the high and thick barrier which the working classes have been building between themselves and those whom they regard as representative Christians; and like others who know these classes intimately, we have little hope that the prejudice against churches and chapels is at present removable. At the same time we join with most evangelistic workers in heartily acknowledging the growing willingness of working men to listen to the Gospel when it is brought to them. The secret of reaching their sympathies, therefore, is by developing open-air preaching, and informal services in suitable buildings during the months when it is impossible to hold gatherings under the sky.

M. Waldeck-Rousseau's declaration of the French Government's ecclesiastical policy will have far-reaching consequences. The authorities in France have grown tired of the action of the Roman Catholic Church in that country. He charges Catholics with training up one-half of the manhood of France in such a way that it cannot mix with the other citizens as citizens. In future there will be a sterner application of the law of mortmain, which is directed against the acquisition of property by religious congregations, and youths brought up "on Clerical methods" will not be admitted into the public service. The French Ministry are not ostensibly opposed to religion as such, but object to the excessive interference of the various religious orders with national politics.

In a recent interview, Mrs. Bishop, certainly one of the first living authorities upon Eastern matters, did not hesitate to say, without any reservation whatever:

In years of travel I saw many signs that foretold a storm. I saw that the hatred of the foreigner, always so marked a characteristic of the Chinese, was steadily growing. This was in a great measure due to the methods of the Roman Catholic missionaries, for whom personally I have the greatest respect. But they too often fail to make themselves popular with the Chinese. By insisting on precedence being granted the Roman hierarchy equal to that of the highest mandarins; by claiming huge indemnities out of all proportion to the damage sustained during the riots of Sze-Chuan; by the non-admittance of heathens into the churches during the celebration of Mass and other services; in all these ways they have done much to excite the animosity of the Chinese.

Mrs. Bishop also said, in reply to a question whether the Chinese made good Christians:

The very best. There is no cringing about the Chinese. They stand before you as men, and when they have accepted the Christian faith, they will endure any torture rather than renounce it. And it is through the particular characteristics of the people that the religion will grow amongst them. They are such ardent propagandists. If a man is converted, he will not rest content until he has converted a hundred others.

Yet some journalists persist in referring to the converts in China as but few in number, and as having merely professed to accept the Christian faith through self-interest!

An esteemed correspondent of long standing pleads with his fellow-Christians to inaugurate the new century with a United Communion of all believers, irrespective of denominational distinction. He says:

Suffer the inquiry: does it not seem incongruous, after catholic union has been shown during the Week of Prayer, and after petitions for greater oneness have been warmly expressed, if the central act in which all Christians can join together, and which would express that oneness, is passed by? Also with Roman Catholicism around us, is it not important to exhibit practically a real Christian catholicism? This will never be brought about if we simply say, "Come to us," instead of "I am ready to 'Go,'" and unite with all who love our Lord Jesus Christ in sincerity.

Copies of his appeal *in extenso*, with suggestions as to day and hour, &c., may be obtained freely on application by post to J. V. S. Cuffnells, Wimbledon Common, S.W.

A new plea for kindness to animals has been discovered, which may be commended to the S.P.C.A. as a valid argument. The *Lancet* points out that fatigue has been found to set up in the human body certain chemical processes that are poisonous, their characteristic symptoms being headache, stupor, and gastric pains. Exactly the same poisonous effect may be produced in over-driven cattle, whose flesh is intended for food. Liebig spoke of a case in which the flesh of a roebuck, which had struggled violently after being caught in a snare, gave rise to signs of poisoning when eaten. These and other facts cited point to the humane conclusion that all animals intended for food should be kindly treated, and that all terror or undue fatigue before and while being killed should be avoided. Many people who seem incapable of the finer sympathies will possibly be open to a plea of this kind. Nature is clearly on the side of humanity in this as well as other matters.

Italy has been agitated by rumours that the Pope is about to call together a new Œcumenical Council of the Holy Catholic Church, and that he is going to publish an encyclical letter this autumn, in which he will make an appeal to the democracy of the world in behalf of his Church. Cardinal Rampolla, the Pope's secretary, is known to be ardent in his democratic sympathies. He thinks Republicanism is, in the end, sure to triumph all over the world, and is anxious that the Romish Church should turn this to its own advantage by showing its sympathies with it from the beginning. This is a fresh instance of the "opportunism" which has ever been a distinguishing mark of that Church. In ages gone by, it linked itself ostentatiously with the monarchical idea, as evidenced by ecclesiastical history. Being rejected by the ruling princes of the world, it seeks to conciliate the people. In both cases it aims purely at its own supremacy, which is the one thing needful in its eyes.

There is one law which every man who announces the Word of God must observe if he is to be in the truest sense successful. It is the law given to the prophet Ezekiel: "What thou *findest* . . . *eat* . . . and *go* . . . *speak* . . . "—that is to say, application, assimilation, and enunciation. It is perfectly futile for anyone to attempt to teach until he has, with diligence, "found" the Word. But in addition to this, the finder must assimilate the truth he discovers, else he merely speaks truth external to his own life. This Divine Law is never abrogated. The Word of God must become part and parcel of the life that utters it, entering into mind and heart. Only in this way can the spoken Word carry irresistible conviction to the hearers.

Justified.

"I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased: but he that humbleth himself shall be exalted" (Luke xviii. 14).

NO term enters more deeply into the heart of the Gospel, or expresses its living and eternal content more fully, than the term *justified*. It is not too much to say that he who is justified, and has a clear view into the meaning of it, is thenceforward set free from legal alarms, and faces eternity and the judgment to come with a serene mind.

Not all, however, who are justified *in fact* have that clear view into the meaning of it which yields peace with God, and that settled composure which is the normal effect of the imputation of righteousness without works. By many Christians, justification is

NOT PROPERLY UNDERSTOOD.

They do not see, with the clearness necessary to serenity, that the work of Christ is a justifying work, and that in the person of Christ they have the place of acceptance before God for evermore; and, being confused on this point, the sense of security is liable to be shaken, and their spiritual prospects clouded over. It may help to free souls from the net of servile bondage if we ponder two fundamental aspects of this subject, the first dealing with the character of justification as a DIVINE ACT, and the second with the PERMANENT EFFECT of it.

I. The leading truth in justification is that it is *an act of God's free grace*.

The case of the publican seems as if designed to make this truth vivid. He has no self-commendatory aspect to present to God—nothing whatever to say in his own favour, no superiority to avouch over any class of mankind, no bundle of good work, or so much as a shred of righteousness of his own. The Pharisee had something of personal character to thank God for. He was not on the grovelling and brutish level of the extortionate and the adulterous. He had plumes of character, not borrowed, which became him well. So his life was not barren of sacrifice. He fasted, he gave tithes of all he possessed. But the publican stood confounded in the Divine Presence. He was perplexed, for he found in himself nothing but what shamed and abashed him; and so, minus all good points, and, smiting his breast with tragic gesture, as a sinner without a plea, he cries, "God, be propitiated to me, the sinner."

Now it is evident that nothing could justify a person of this kind, save an act of

GOD'S FREE GRACE

alone, and that unless justification could come to him by that road, it could reach him by no other. Was the publican, then, so justified? Yes. "I tell you," says Jesus, "this man went down to his house justified rather than the other."

The truth is that justification is an act of God's free grace emphatically and exclusively. Hence it reaches the publican, it passes over the Pharisee. It could reach the one, it could not reach the other. The Saviour's sketch makes the reason obvious. The publican's confessed state had nothing of personal work or merit, and, therefore, it constituted a field for the display of justifying grace; but the Pharisee's confession, being a roll of self-merit, afforded no scope for the free justifying grace of God.

The truth in question is driven home by the words which follow: "For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." There are many who, like the Pharisee, have something to bring to God—some bundle of good character and good living. The tale of merit may not have the same story to tell in every case, but the intent is the same in all. It is the lifting up before God of what they themselves are and have done. But observe how exclusively justification is an act of God's free grace. None such are justified. In no case does God give, in return for the bundle of good living and good character, the gracious token of justification. On the other hand, all who, like the publican, sink themselves, having no goodness to specify, all such have his lifting up, and are sent down to their house justified rather than the others.

II. Justification is an act of God's free grace *the effect of which remains*.

It is not every Christian that understands this truth, that the sky of justification is always cloudless, always clear, and has never any mist or obscuration at all—that the same grace which justifies the sinner to begin with, justifies him continuously, and is a serene sky over him world without end. Yet this is so. A sinner is either justified by the free grace of God, or he is not justified at all. If he is justified by an act of God's free grace, the effect of that act abides. He is not justified more one day than another. Justified once, he is justified wholly and irrevocably. Justification

DOES NOT ADMIT OF DEGREES

or of fluctuations. If you are justified, it was no work of your own which justified you, for you had none; and as it was with you, so it remains. The works of the Christian have no more to do with his justification than had the deadly works of his unregenerate career. The justified person stands on the justifying grace of God; and since from the first moment of justification this has been the case, so is it through all time, and so it will be for ever and for ever.

Many inquirers fail to see this. They may not be Pharisees, for they may have lost all conceit of themselves; and yet they do not renounce self as the publican did. They have an idea that some kind of meritoriousness is essential, and so they are labouring to whiten their garments in order to get into

A JUSTIFIED STATE.

The like is true of some of God's dear children. They do not see clearly the truth about justification, that it is an act of God's justifying grace, the effect of which abides; that it does not hinge on their own works or merits, even as those who have been divinely quickened; and so, not seeing this clearly, some of them are trying to whiten their garments, if so be they may again grasp in experience the boon of a justified condition. Beloved children of God, learn that justification is an act of God's free grace, the effect of which remains for ever and ever; and that the entire justifying merit in that grace is Christ's, not yours. Learn this, and you shall be no more in Doubting Castle; the sky of justification will be to you always cloudless, always clear; and henceforward you shall tread the *terra firma* of a justified state, your heart made glad by the music of Christ's own perfect and finished work.

JAMES DOUGLAS.

"Praying Away" Band.—Members of this Band agree to pray daily that God will send one of their number to the foreign field. Prayer has been answered, for since the commencement of the Band, with twelve members, six have become missionaries or are training for service abroad. Mrs. Tulloch, 50, Grange Park, Ealing, W., will gladly supply the cards of membership and leaflets to any who would be able to initiate similar bands among their own friends.

Hints for Mission Workers.—I

BY REV. ALBERT SWIFT, EAST DULWICH.*

WHEN, in the days of his flesh, Christ gazed in compassion upon the hungry multitude, and resolved to feed them, He did so *in an orderly manner, by the hands of his disciples—with the five barley loaves and two small fishes, intended probably for their own refreshment.*

He *could* have ignored the disciples, together with their loaves and fishes, and by his own word, merely, have satisfied the crowd. But the mind of the Master was to use human instrumentality, and in the marvellous miracle we have an object lesson for all time of his method in reaching and feeding the multitudes.

Many good people are afraid of revival "methods." Their idea is that the work is God's, and that they have only to *wait* and *watch* and *see* the wonders of his grace. True, the work *is* God's, and no method or machinery apart from Him can ever "get up a revival." But has He not commanded us to *do* certain preparatory work—to make the people sit down by hundreds and by fifties, in order that all may be reached; to bring what loaves and fishes we may have to Him, that He may use them as He will—and then to take the gifts that He has consecrated, and distribute to the crowd? When this is done, we may expect the manifestation of Divine power to appear in the blessing of our efforts.

The idea of "waiting God's time," is often but a presumptuous excuse for apathy and indifference. God's time is *now*, and if He tarries, it is because *we* are failing in those preliminary conditions upon which successful soul-saving work so largely depends.

PREPARATORY WORK.

Two or three months before the mission, it is a good plan to hold a preliminary meeting. If the missioner can be present, so much the better. At this gathering the work can be explained, and a "Prayer and Workers' League" can be formed. Cards distributed for signature, pledging those interested to prayer, and indicating the work they are willing to take up, serve to enrol those who can be depended upon to help.

But this is not always possible. The preparatory work *can* be done without such a meeting if every worker will carry out the following suggestions:—

I. PRAY.—Don't wait until the mission is in progress, but begin to pray *at once*. Prayer is always the first of mission methods, for by this means "the windows of heaven are opened, and showers of blessings fall." True, God is always willing, and does not need to be persuaded; but *we are not ready to be used* as his instruments until the burden of souls is upon us in such measure that we are constantly crying out to God to revive his work and save the unsaved.

(*a*) *In public.*—Let the mission be the burden of petition in all the services of the sanctuary. It is usual to have a week of prayer immediately preceding. Every worker should strive to attend such meetings. Do not think this unimportant.

(*b*) *In private.*—All can pray in private. Constant prayer will kindle the spark of desire for revival to a mighty flame, and in consequence the prayer will become more and more prevailing, while faith anticipates, with ever-increasing eagerness, the answer in a glorious manifestation of God's power to save.

(*c*) *For individuals.*—It is well to pray for the world, but God saves men *one by one*, and we need to pray for them in that manner. Every worker should have a private list. Write down the names of the individuals for whom *you* are particularly anxious. Pray for them, *personally*, every time you kneel before God.

MAKING IT KNOWN.

2. TALK.—It will not do to stop at praying. Talk about the coming mission, and so manifest interest, as well as help to make it known. Talk lovingly and wisely to the unconverted.

* *Copyright.* This chapter, with one to follow, will shortly be issued in the form of a booklet, entitled THE MISSION-WORKER'S HANDBOOK. (*Morgan & Scott.*)

for whom you are praying. As a rule it will help matters to let them know that you are so praying. But do not mention it *publicly*, or you may do more harm than good. Talk!—and remember your talk is the index of your faith and desire. True, revivals have resulted from the earnest prayers of bed-ridden folk, but it must be borne in mind that they were *bed-ridden*, and could not go about to talk. If God gives us health and opportunity to converse with our friends, He expects us to make use of the same, and tell of the work and the desire of our hearts, for "out of the abundance of the heart the mouth speaketh."

3. Advertise.—It is not enough to open the church doors, and issue a little printed matter announcing the services to be held. The attention of the crowd must be *arrested* and *fixed* upon the meetings. To do this demands not only a liberal use of printed matter, but *personal touch* as well. The chief value of cards, &c., lies in their being an *introduction for the visitor*, and a reminder of the visit to the people with whom they are left. Dr. Peck, one of the most successful pastors in the Methodist Church of America, in his book, entitled "The Revival and the Pastor," has a chapter upon "Walking Evangelists." Would that every Christian worker could read it! It is an inspiring utterance on the power and productiveness of house-to-house visitation. The secretary will attend to the printing, but many workers are needed to reach the multitude with a personal and loving invitation.

HOUSE-TO-HOUSE VISITATION.

The community is usually divided into districts. A *thorough canvass* should be made by each visitor *prior* to the mission. A card making a preliminary announcement will suffice as an introduction. If possible, a second visit should also precede the services, the object being to get to know the people. Visitors should carry small memorandum books in which to make notes of special cases—of people promising to attend—or any others about whom the Holy Spirit may arouse their interest. Many additions will be made to the prayer list of consecrated workers in this way. (There is no better place for keeping a prayer list than in this worker's note book.)

The district once assigned should become *the care* of the worker *until the mission is over*, and in all probability it will continue so afterwards. It may not be possible to repeat the thorough canvass, but the note book will aid the memory, and the Holy Spirit will assuredly guide those depending upon Him to such homes as most need another visit. From one to half-a-dozen calls—if no more are possible—should be made every night while the meetings are in progress. For this purpose, cards—different each evening—announcing the preacher's subject, are convenient and helpful. But, with or without such introductions, *the calls should be made*. The Master bids us, "Go out into the highways and hedges, and compel them to come in." We certainly are not doing that when we simply open the church door, and pay some man to scatter announcements of the services.

PERSONAL DEALING.

4. Study.—In every line of life study precedes success. The mechanic must study his work in order to be its master; the business man must study needs and conditions if he would prosper; the minister must study hard and constantly if he would enjoy the blessing of God upon his preaching; and the *soul-winner is no exception*. "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There is need for study in reference to every phase of the work, but pre-eminently so, as to *personal dealing with seeking souls*. The chaos and confusion in the inquiry room is often appalling. It is the supremely critical moment in the lives of the penitents. They are seeking Christ! How important that they be rightly led! They are to be urged to "rest upon the promises," and yet how seldom is the Book containing those promises seen in the hands of the workers. The Bible is the "Sword of the Spirit," yet how few know how to use it. There is no point at which modern revival effort is more weak, and no weakness that is more appalling in its results. Therefore, *study*—and particularly *study the way of salvation*, and the *use of the Word of God* in making it clear to seeking souls.

THE MISSION MEETINGS.

Having been engaged in preparatory work as well as earnestly praying for weeks past, the the workers should, as a result, come to the mission full of *eager, expectant faith;* and not in the spirit of mere idle curiosity, which wonders what will happen.

Plenty of *stewards* are needed. At no time is a cordial welcome and kindly courtesy more in demand. Strangers have been invited to come. Let them meet cheery faces and outstretched hands directly they reach the door. Give them a good seat, and see that they are supplied with hymn books, and every needed attention. Remember that Christ can, and often does, speak as much through the loving ministry of a consecrated steward as through the preaching of the Word.

A good *choir* is needed—mere artistic singing may be dispensed with. *Sympathetic singing is an essential*! For the most part, the choir should consist of earnest Christians. Those known to be "not far from the Kingdom," and who desire to help, may be admitted; but the worldling, who only comes because he likes to sing, should not be admitted.

The choir should meet for rehearsal before the meetings begin, in order that they may be thoroughly familiar with every hymn called for. As a rule, however, the hymns should be generally *familiar* as well as *appropriate*. In revival the business of the choir is to *lead*, and not to monopolize the singing.

Workers are needed to *speak to the undecided*, gently urging them to decision. This is a delicate matter. Better leave it alone than go about it injudiciously. The right word, said at the right time and in the right manner, will help many a person up to the point of saying, "I will." On the other hand, to bore people in an obnoxious manner only serves to irritate and drive them away. No work is of greater importance than this, and in none is there greater need to rely upon the promise, "If any of you lack wisdom, let him ask of God; and it shall be given him" (James i. 5).

Workers are needed to *deal with the seekers after salvation*. Preparation for this has already been urged, and ought to be most thoroughly done. Workers in the inquiry room should also take the name and address of each seeker, and hand the same to the secretary. If one person attempts to take all the names in a crowded room, some are sure to escape. If cards are provided, each worker should be held responsible for these particulars, concerning the persons with whom they deal.

"The Heart."

By Pastor F. E. MARSH.

THE heart in a good sense is the citadel of our nature; hence Mary pondered the words which were spoken, in her heart (Luke ii. 19, 51); the holy place of true affection, hence the Beloved says to the bride, "Thou hast ravished my heart" (Cant. iv. 9); the spring of consecrated action, hence the willing workers of the Tabernacle were those whose hearts were "stirred" (Ex. xxxv. 21, 26); the inner purpose of the will, hence God recognised the desire of David to build Him a house (1 Kings xviii. 18); and the summary of love's being, for to have anyone in the heart is to love them supremely (Phil. i. 7).

The heart in Scripture covers the *consent of the will*, as illustrated in the eunuch's faith (Acts viii. 37); the *intelligence of the mind*, as Christ indicates in his rebuke to his disciples, when He asks, "Why do thoughts arise in your hearts?" (Luke xxiv. 38); the *affection of the soul*, as may be gathered when God rebukes Israel for being wrong in their life, and says the reason is, "They do always err in their heart" (Heb. iv. 10). In a word, the heart stands for the *man himself* in all the inness of his nature, and the secret purposes of his being; hence we read of some who "glory in appearance and not in heart" (2 Cor. v. 12).

Letters to the Editor.

A Busy Man's Question.

SIR,—In these times of stress and strain, when men of business have to employ the best of their energy and brains to cope with the ever-increasing competition, it has become a matter of serious consideration with me—and no doubt with many other business men—how to employ a portion of my leisure in a profitable manner in the study of the Holy Scriptures.

To those whose time is abundant this may appear surprising, but they must remember that the best of our mental energy has already been used up when evening comes, and what we want is some well-arranged plan, not of mere reading, but of careful and systematic study, which would enable us to devote, say three-quarters of an hour every night to the object I have mentioned.

In the morning I always read the chapter given in your "Day by Day," with its invaluable commentary, the only fault of which is its brevity. I seek counsel as to further study. I have consulted books and have tried plans, which have invariably failed, because either they have been too complicated, or they did not take into account the lowered mental vitality of the student.

If I wish to learn a language I can find several systems, many of which answer the purpose admirably. What I seek is the same ingenuity and ability in a plan devoted to the study of the Book of books.—I am, Sir, &c.,

Onward.

Christians and Railway Shares.

DEAR SIR,—The logic of your correspondent, "T.H.E.," seems to me to be faulty. He says, "A shareholder in a public company is a partner," and "he is a party to all that is done and allowed by the partnership generally," and that "the duty of the Christian shareholder is to sell out of such a partnership." He is not a *partner* in the *ordinary sense* of that word, but only in the sense that an elector is a partner or participator in the government of the country. He is not a party to all that the directors do if he protests against their doings. It is not his duty to sell out if he can possibly do any good by resisting the evils complained of.

If the House of Commons sanctions the iniquities and miseries caused by the liquor traffic, the Christian members of that House who protest are not parties to the iniquity, and they are not bound to resign their membership.

On March 25, 1868, at a meeting called by the Lord's Day Rest Association, with the late Sir Charles Fox in the chair, the following resolution was moved by the late Joseph Hoare (banker), seconded by the late Rev. G. M. Murphy, and carried unanimously:—"That friends of the Sabbath should purchase a share or shares in the Crystal Palace Company for the purpose of enabling them to vote against all efforts to open the Palace on Sundays." The result was that shareholders' proxy papers, representing 6,000 votes, were sent to this Association. Then we demanded a poll of the shareholders, and the Sunday League was beaten on the question of Free Sunday demonstration at the Palace by 28,423 votes against 5,217.

And if ever a limit is to be put on the railway traffic on Sundays, Christians must not "back out" but "back in," and make their influence felt at the directors' meetings. Our country greatly needs that Christian citizens, who are not ashamed of their colours, should take a leading, active, vigorous part in the government of our country, corporations, and companies.—I am, sir, yours faithfully,

Charles Hill, Secretary,
Lord's Day Rest Association.
12, John Street, Bedford Row, W.C.

The Mother of Manuel Matamoros.—Mr. William Greene writes from 3, Endsleigh Gardens, N.W.: "With the £60 recently raised, the mother of Matamoros has been able to pay all her debts. There is, however, a like burden on the chapel, which friends of work in Spain may like to remove."

Church Union in Scotland.

On Wednesday, October 31, the Free Church of Scotland and the United Presbyterian Church of Scotland became by union the United Free Church of Scotland. No such important event in Scotch Church history has occurred during the last fifty years.

OPPOSITION TO UNION.

The supreme Assemblies of each of these Churches met on the previous day in their own Hall in Edinburgh. The meeting of the United Presbyterian Church was quiet and uneventful, for the Church was unanimous in entering the new body. But this was not so in the case of the Free Church. Difficulty had been anticipated; the interest was accordingly keen and marked. Long before the hour of meeting, the large building was crowded to excess, and people were unable to obtain even standing room. After a sermon by the Moderator, Dr. Walter Ross Taylor (Glasgow), from the text, "For He must reign till He hath put all enemies under his feet," and after an able address on "Union as taught in the New Testament," when he had been re-elected in order to finish the proceedings, some preliminary business was despatched, though not without evident feeling, and then the motion for union was proposed in a short but weighty speech by Dr. Rainy. The opposition motion was proposed by a country minister, Mr. Bannatyne, of Coulter; but it received only 27 votes, while Dr. Rainy's received 646. The nature of the vote, however, was such that it made plain that a larger portion of the Highlands than was expected had refused to enter into the Union; while those who voted in the minority are without doubt men of high personal character, and transparently conscientious. After the vote had been taken, and the Assembly closed, they met in a side room, and formed themselves into what they called "The Assembly of the Free Church of Scotland." They are reported to claim about 20,000 adherents, all practically in the Highlands.

MINISTERS IN PROCESSION AT THE UNION OF THE CHURCHES.

UNITED PROCESSION.

The 31st opened wet and dreary; but the rain cleared just as the procession, which had been arranged as the preliminary to union, began. The members of each of the courts assembled at their Hall, and, forming in procession by pairs, marched after their Moderators and officials to the large Waverley Market, which had been fitted up for the occasion. The streets were crowded, spite of the weather, and in some places the police had erected barricades. The procession—said to have exceeded a mile in length—was so long that its two ends were not visible at the same time. Its two lines united at the Royal Institution, and then marched through a dense lane of people into the immense building, which had been prepared as the place of meeting. When the Moderators at the head of the two lines—one long and straight from Princes Street, and the other sinuous and descending from "the Mound"—met, they lifted their hats (that of the Free Churchman three cornered, as he wears Court dress), shook hands, and then proceeded together. And what they did was repeated by each of the rows as it came forward and met one from the other direction.

AN IMPRESSIVE SCENE.

The Waverley Market is a building which holds 6,900 people. It was fitted up for the occasion with seats for 6,500. The roof was covered completely with a light gauze of broad stripes in red, white, and blue. Galleries had been raised round about on three sides, and were covered with red cloth, faced with festoons of yellow. A large platform, capable of accommodating about 200 persons, had been erected. The lobbies were in charge of a large body of gentlemen ushers. The seats in the body of the hall were reserved for the members, of whom the United Presbyterians furnished about 1,100, as they have been accustomed to send each of their ministers along with an elder to their supreme court, whilst the Free Church furnished about 700, as they have been accustomed to send only a third of their ministers (with an elder for each) by rotation. Over the doors and along the walls were arranged many interesting trophies—an original copy of the Scottish League and Covenant, banners and weapons used by the Covenanters, and the Scottish Banner of the Christian Endeavour Society. The galleries were quite full; in fact, the tickets of admission, though charged at a high rate, had been applied for twice over, and many persons had made no application as they knew all had been disposed of.

The sight was a most imposing one when at 11.30 a.m. the Moderators of the two contracting Churches entered with the clerks and took their seats on the platform. The building presented a sea of expectant, earnest, excited faces. On the platform, besides Drs. Ross Taylor and Mair, were, on the one side—Drs. Murray Mitchell and Thomas Smith, veteran Indian missionaries of over half a century; "Ian Maclaren," a former Free Church student and minister; Lord Aberdeen, an Established Church elder; and Sir William Henderson, of Aberdeen; and on the other—Dr. Stewart, of Lovedale, well known as one of the makers of South Africa; Dr. Whyte, of Free St. George's, Edinburgh; Dr. Parker, from London; Dr. Maclaren, from Manchester; Dr. Brown, of Bedford; Lord Provost Chisholm, of Glasgow; Lord Overtoun, Lord Kinnaird, (though an Anglican), and John McNeill, a Free Church minister. There were also Dr. Cameron Lees, of (Established) St. Giles' Cathedral; Sir R. Pullar, Sir J. Usher, Prof. Crum Brown, and Messrs. T. Shaw, M.P. (late Solicitor-General for Scotland), G. M. Brown, M.P., A. W. Black, M.P., and J. Colville, M.P. Lord Rosebery came a little late, and took his seat beside the Moderator. There were also present large deputations from the Presbyterian Churches of England, of Ireland, of Wales, of Canada, of Victoria, of South Australia, of South Africa, and from the Congregational Church of England, the Congregational Union of Scotland, the Methodist Church, the Baptist Church, the Waldensian Church, the Dutch Reformed Church, the Evangelical Churches of France, and the Presbyterian Church of Jamaica. And telegrams from churches all over the world were received in congratulation during the course of the day.

THE ACT OF UNION.

After the opening services, in which both the Moderators took part, the minutes of the separate meetings of the previous day were read by the two clerks. Then the uniting act was proposed by Dr. Murray Mitchell, a man much respected, not only for his great accomplishments, but for his deep spirituality and his long service as an Indian missionary. It was seconded by Dr. Henderson, of Paisley, the senior minister of the United Presbyterian Church. Both disclaimed the idea of hostility to any other Church as being in their action, denied that the new Church would be used for political purposes, and averred that the new Church knew no politics. They also expressed the hope that the Union would lead to other and wider ones, to a fresh baptism of the Holy Ghost, and a new impulse in missionary activity. The scene then became very solemn. The proposal was carried unanimously, the whole audience standing, and the members holding up their hands in token of assent. Whilst they remained thus standing, Dr. Ross Taylor declared the act adopted, and the act of union was signed by the Moderators and clerks. Giving the people no time to sit down, the Moderator called on them to sing the closing verses of Psalm lxxii.

"Now blessed be the Lord our God, the God of Israel, for He alone doth wondrous works, in glory that excel.

"And blessed be his glorious Name to all eternity. The whole earth let his glory fill; Amen, so let it be."

Then the Moderators advanced and shook hands; and each for his section of the new Church welcomed the other.

THE FIRST MODERATOR OF THE NEW CHURCH.

The Churches having thus united, their first duty was to elect a Moderator. This they accordingly at once proceeded to do. Dr. Mair, the Moderator of the U.P. Church, in proposing Dr. Rainy, said that this was the only name thought of by either section of the house, as this was the man who more than any other one had promoted the union just accomplished, and as he was the only survivor of the original Union Committee of 1863. As the Earl of Moray (a Free Church elder), who was to have seconded the motion, was prevented by his health from discharging the duty he had undertaken, Lord Overtoun did so in a few well-chosen words. The Moderator, in his Court dress and doctor's robes, looking tired but radiant, then entered amid a scene of rapturous enthusiasm, and proceeded to give his introductory address.

THE MODERATOR'S ADDRESS.

After expressing the hope that the proceedings of the day might lead to larger unions even outside of Scotland, he pointed out how many Churches shared in the national heritage. He paid a graceful tribute to the Established Church of Scotland for its many activities, and told his audience how he looked for the day when a great Scottish Church would exist with a connection with the State which would be friendly but not statutory. He pointed out how effectively the smaller bodies of Presbyterians could carry out their testimony in union rather than in separation, and then made kindly

reference to the sister Churches even outside Presbyterianism. He claimed that in the new church they had changed nothing; that in it they had preserved all that the original Scottish Church had reckoned binding; and reminded the audience, amid immense applause, that the Church of Christ is not bound by any ordinance of the State, but is, in right of power from her Head, possessed of progressive possibilities in which she can accommodate herself to the needs of the age in which she lives. He then went on to point out that if the Church had this privilege, the members were responsible for the way in which they used it, and asked his hearers how they intended to act. First there was the need of consolidation by love into such unity of feeling that in a short time no one would be able to tell to which section they had belonged. Then there was the duty of showing what a Church could do without State aid for itself, for the nation, and for the world; then of making men know that the kingdom of God had come nigh to them, and causing them to feel the claim of Christ; and lastly, of meeting the need for missions at home and abroad.

The address was really a manifesto of the policy of the new Church, and given forth by the man, who personally as well as officially, was alone qualified for it. The other proceedings were of a formal nature, except the resolution of thanksgiving which Mr. Shaw, M.P., proposed, and Dr. Whyte, of Free St. George's, seconded in a characteristic speech, and the kindly speeches delivered by Lords Aberdeen and Kinnaird.

The evening meeting was as full as that of the forenoon, but an overflow meeting was held in the Synod Hall of the United Presbyterian Church, which is capable of containing about 3,000 persons, and was also filled. Some of the deputies and friends from other Churches addressed these meetings. Dr. Parker's address was characteristic, those of Mr. Macdonald and Dr. John Watson, beautiful and elevated, those of Lord Provost Chisholm and Dr. MacLaren practical and stirring, and that of Dr. Cameron Lees kindly and hopeful. The address to Her Majesty the Queen, which was adopted in the evening, made touching reference to the death of Her Majesty's grandson; and at the conclusion of it the immense audience rose simultaneously, and "the precentor" (Mr. Fraser) led them in singing the first verse of "God Save the Queen."

Thus ended this memorable day, and one may say the assembly also, for the rest of the business is but formal, except the great missionary meetings to be held on Thursday night; at it Principal McKichan, D.D., Bombay; Dr. Husband, Rajpootana; Dr. Stewart, Lovedale; Dr. Ross, Manchuria; Dr. Laws, Livingstonia; Dr. Johnstone, Jamaica; and Dr. Torrance, Tiberias, are to address the audience.

What strikes one most of all is that, with the absence of all show and noise, the whole has been full of quiet determination and fine spiritual feeling not only between the two uniting bodies and their members, but towards the Churches outside. From first to last all bitterness and sinister aims have both been officially disclaimed, and have been conspicuous by their actual absence. Constantly, and by men of all shades of opinion, the hope has been expressed that what was done would only lead to a wider and more blessed union. The desire has pervaded all, and cropped up in all the proceedings, that this union may lead to a great spiritual revival, and to the more effective meeting of that heathenism which at home, as well as abroad, presents to us so grave a problem, and presses on us so clamant a demand.

With reference to the dissenting brethren, the desire that they should return is universal; and no door will be shut against them that can be kept open.

Bible Learners' Union.—This union provides a simple yet effective plan for Bible study. Cards containing selections for one year are supplied to members, together with a circular letter bearing on subjects chosen for learning. On receipt of four stamps, these will be forwarded by the hon. secretary, Miss Brine, 7, Argyle Villas, The Drive, High Barnet.

1502

*The Evangelistic Watchword.**

By Mr. J. R. MOTT.

WHAT is involved in taking as one's personal watchword, "The Evangelization of the World in this Generation"? Far more than mere intellectual assent to the idea and nominal acceptance of it. More even than earnest belief in it, and strong desire to see it realized. Knowledge, emotion and resolution are not substitutes for action. It is very dangerous for a man to become intellectually converted to a great idea, and not practically. Nothing less is meant than making the watchword a commanding influence in each man's life.

There are several particulars in which the watchword should govern the Christian. In deciding upon his life-work the Christian must *let the watchword have its true place*, and not be afraid to settle the question in the light of the opportunity and obligation to make Christ known to all men. He should be ambitious to enter that particular work and field in which his life will count most for the world's evangelization. This decision, made conscientiously and fearlessly, will result in not a few going out to unevangelized lands as ambassadors for Christ. Others will be led to work in Christian countries as ministers and laymen, but for the same purpose—to give all mankind

THE OPPORTUNITY OF KNOWING CHRIST.

The vital matter is that a man be willing and anxious to work where God wants him to work. If he is not willing to serve Christ everywhere, he cannot serve Him rightly anywhere. The watchword should also influence a man's preparation for his life work. The fact that the undertaking is difficult, as well as extensive and urgent, demands thorough preparation on the part of all who would do most to accomplish it.

The Christian who has taken the watchword as a factor in his life will make a study of the *great subject of world-wide missions*. By regular and careful reading of missionary literature, and in other ways, he will seek to understand all that is involved in the realization of the watchword, and to ascertain how he can do most to promote its realization.

The religion of Christ should be a great reality in the life of every man who adopts such a watchword. How inconsistent and unreal it would be to urge preaching Christ as the sufficient Saviour and rightful Lord of all men, and yet not know Him in personal experience day by day as a triumphant Saviour and as the actual Master of one's life. There is no more direct or effectual way to hasten the evangelization of the world than to give Christ absolute authority in one's own life, and to be filled and energized by his Spirit.

The watchword summons the man who would come under its sway to *a life of self-sacrifice*. He must give up personal ease. His time must be economized for study, prayer and work on behalf of missions. By real self-denial, as well as by

THRIFT AND FAITHFUL STEWARDSHIP,

he will make his money exert the maximum of influence on the extension of the Kingdom of Christ.

Every one who feels pressed in spirit by this watchword must also realize that he is called to *a life of prayer*. Like Eliot, and Brainerd, and Martyn, and Pastor Harms, he must know what it is to devote long hours to prayer. A missionary movement which would evangelize the world in this generation must acquire great momentum; and this can result only from more Christians giving themselves to the ministry of intercession.

* Extracted from THE EVANGELIZATION OF THE WORLD IN THIS GENERATION, by John R. Mott, M.A. (3s. *Student Volunteer Missionary Union, 22, Warwick Lane, E.C.*) The book is a powerful statement of missionary facts and principles, strikingly presented by one who is enthusiastic in the advocacy of a plan which is as Scriptural as it is bold, as eminently reasonable as it is consistent with human progress and high Christian duty. Workers in the foreign field will find in these pages a disclosure of the thoughts of their own hearts, while young Christians may read to their great enlightenment and lasting comfort in the service of God.

The Christian who adopts this watchword must *devote himself* with intensity and enthusiasm *to its realisation*. He must not be satisfied with the little which he is now doing, but rather in doing all that he can. Let him be profoundly in earnest, or else take some other watchword. Every mighty achievement in the history of the Church has been a triumph of men of genuine enthusiasm. Real Christian enthusiasm is not a product of the energy of the flesh, but of the Spirit of the living God. Such enthusiasm is constant, contagious, irresistible, and

CANNOT BE DISCOURAGED.

If this watchword has come to be a power and inspiration in one's life, it is his duty to *press it upon others*. One of the best ways to ensure its realization is to carry on a constant propaganda among Christians for the express purpose of influencing them to let it become a governing factor in their lives. If the Church is to be deeply moved by this idea, many, both ministers and laymen, by public addresses, by articles in the press, and by conversation in the circles in which they move from day to day, must give themselves to its advocacy. From among them surely God will raise up some whom He will use mightily in rousing the Church to go forth to evangelize the world. It is impossible to measure what might be done by a few men who, catching a vision of a world evangelized, yield themselves wholly to God, to be used by Him to realize the vision.

Welcome to Mr. W. R. Moody.

BY invitation of Lord Kinnaird, a company of gentlemen who had been closely associated with the work of Messrs. Moody and Sankey in London met on Friday morning last week at Exeter Hall for breakfast and an informal meeting to welcome Mr. W. R. MOODY, who is on a brief visit to this country.

Lord KINNAIRD, in addressing his guests, expressed his regret that Mr. Sankey, Lord Overtoun, and others were unable to be present. He had, he said, just returned from Scotland, and was rejoiced to hear that there were evident signs of a great Revival beginning in many parts of the North of Scotland, not so much in the large towns as in the quieter and less luxurious villages. He believed that God was about to reveal his power among our people, though possibly not on the lines of those missions which had been so extraordinarily successful in earlier days.

Suitable and cordial remarks then followed from Sir JOHN KENNAWAY, Prebendary WEBB-PEPLOE, Revs. F. B. MEYER and CAMPBELL MORGAN, and Messrs. T. A. DENNY, EUGENE STOCK, and R. C. MORGAN, all of which breathed the fervent love and esteem in which the great evangelist, D. L. Moody, had been held by his friends, a love which is extended to his son, but, as more than one of the speakers hinted, "not only for his father's sake, but for his own."

For "Mr. Will" (as he was familiarly addressed) has a personality of his own, with a quiet, gentle manner, a good address, a sympathetic voice, and withal a keen, penetrating look. In grateful terms he thanked those present for the kind things that had been said, and then plunged into an interesting account of the work at Northfield now under his personal care.

One of his father's early admonitions was, "A real friend is the greatest treasure." He felt this very keenly now as he stood in the presence of so many true friends of his father. He spoke of the growth of the work at Northfield, and how his father, feeling the importance of a sound education, had started it in a very small way for those who could not otherwise obtain any learning, and that it had grown till there are now 850 students there. Ninety-five per cent. of these would have been unable to pay for their education. The school is founded on the Bible and they have two lectures weekly. Each student has some manual labour to do, and by degrees they all see the wisdom of this. Its moral effect is wonderful.

Mr. Moody will be in town next week, and if any of our readers wish to communicate with him before he returns to America, they may address letters to our care.

A Berkshire Village.—In an isolated village some ten miles from a town, in the county of Berkshire, there is being commenced a very gracious work. At Vernham Dean, Mr. and Mrs. Sydney Watson, seeing a great need for mission work, have erected a hall at their own expense, and also maintain the work. In order that the young men may be saved from the public-house a reading room has been added.

The Evangelical Alliance.*

CHINA AND THE GOSPEL.

THE need of fresh labourers for the harvest was the subject of consideration at the evening meeting on Thursday (Oct. 25). In the name of those assembled, the chairman, Mr. J. Hope Simpson offered the speakers a hearty welcome, as men who had come from a distant land, being spared by God's mercy in the midst of great perils, and privileged to carry forward a glorious work for Him, as our representatives in the mission field.

Mr. Stanley Smith (C.I.M.) said: In speaking of the need of the Gospel for China, I cannot but think what a highly-favoured nation we are. I suppose that the reason why we in the West are essentially nations of progress is that our hearts and minds are towards the future, while we look for that grand consummation which shall one day come about. But the ideal of the poor Chinese is in the past.

THE GOLDEN AGE OF CHINA—

which, after all, exists only in imagination and not in fact—was 4,000 years ago. In this looking back, which is so characteristic of the Chinese, we find that the nation as a whole is a standstill one; if anything, it is retrogressive rather than progressive. The worship of Confucius is the chief religion of China, and Confucianism leads to many evils. The highest motives the Chinese have, in the worship of their gods, are barter and abject fear; while the objects of worship are treated with insincerity and irreverence. There is nothing in any of the religions of China to teach the people the nature of disinterested love. What is true of the mineral resources of China holds good as regards the minds and hearts of the people; for, having no proper appliances, they cannot develop the wonderful wealth of the country. The coal area of China is ten times that of Europe; but they have no material for development. It is exactly the same with their brains; they have no proper system of education. Their hearts are the same as those of Western peoples, but they have no real religion. More missionaries are urgently needed in China, and the sufferings which existing workers have undergone during the recent troubles may well teach us that sacrifice and cross-bearing should enter more largely into our own lives. Is there not, in the present day,

TOO MUCH EASE AND LUXURY

among us? If the Christian Church could only rise to the height of giving five per cent. of its revenue to the Lord, we should have enough and to spare for all the missions upon the face of the earth; but nothing like that proportion is reached. Could our murdered brothers and sisters come among us, would they not say that they considered it a privilege to lay down their lives for the Lord in the conflict between spiritual light and moral darkness? Would they not ask us to see that the gaps in their ranks do not long remain unfilled?

Rev. H. B. Macartney (C.M.S.) said: It has been estimated that of every three children born into the world, one looks into the face of a Chinese mother. The anti-foreign feeling of which we have heard so much is not indigenous to China. It is Manchu; and why has it spread all over China? Because the Manchu himself is a foreigner, and, as such, he desires to keep other foreigners out of the land.

THAT IS A NATIONAL SECRET;

and now we do not wonder that the truth has come to light, and that all the recent murders can be traced back to the Manchu woman who has held in her hands the reins of government. She is anti-foreign, and therefore says, "Let them all bleed and die." As to the Roman Catholic policy, I believe that, when we repossess the land, we should send out proclamations and have them posted in all Chinese provinces and cities, saying that we, as Protestants, have nothing to do with the Church over the way. I often feel inclined to deny the name of Christian to the Roman Catholic body. They have articles of the Christian creed, but they are overlaid and are underground, and the superstructure is Mary Woman worship, and faith in a woman, is the sort of religion that suits the depraved human heart, and is widely diffused throughout the world. As to French policy, it is one of the most remarkable features of modern times that a Government which, at its centre, is atheistic, should, in its missionary aspect, be profoundly religious. When French missionaries go out, they are covered with blessings, and are protected when they get into foreign countries. I do not know a single case where the French Government damned their own missions in a foreign country. But here is

A FEARFUL CONTRAST;

and I know that I am upon delicate ground. Is there a Government in London which damns British missions in foreign countries lest they should produce complications which it is thought will involve our country in trouble? As a nation, we ought to be proud of our missionary work; the nation should say so to Parliament, and the latter should make it known to the whole world. The missionaries have done the Foreign Office service more than once. A favourable impression is generally prevalent in China, produced by loving Christian character. Let missionary hospitals speak for the victims of opium, the lepers, and other sufferers. Missionaries have been busy in works of mercy among the blind; they have rendered assistance to consuls; and Christians worked nobly during the siege of Pekin. The Christian man is the representative of God in the country; and the mischief has been, not that we have sent too many missionaries to China, but that we have sent too few. In regard to

CHURCH POLICY,

it has been suggested that China should have a national church, uniform in ministry, liturgy, and worship. It is asserted that the Chinese will gather around such a church, but I do not believe it. In the first place, it is too late in the day, for the denominations are already in the field, and, in that capacity, have experienced God's blessing. The idea is to strike out the words Wesleyan, Church of England, Presbyterian, Congregational, American Board of Missions, and China Inland Mission; but those who have fought under these flags are not likely to relinquish their predilections. In a Christian Church, apart from denominational lines, there would soon be a cleavage; and it may be that we should see in China a great many more sects than there are in England.

I would emphasize the importance of

NATIONAL RESPONSIBILITY,

and would have Lord Salisbury able to say some day that the Foreign Office is not afraid of missionaries who go out from England, but is proud of them, and would give them the utmost protection in its power.

A third address was given by Rev. A. E. Claxton (London Missionary Society), of which notes will appear in a later issue.

In conveying the cordial thanks of the meeting to the speakers for their addresses, the Chairman said he hoped that Lord Salisbury had, by this time, concluded that he made a profound mistake in speaking of foreign missionaries as he had done. Lord Curzon, Viceroy of India, had testified to the value of the work done by our missionaries.

FRIDAY'S MEETINGS.

On Friday morning Canon Harrison was chairman of the meeting. In common with other members of the Church of England, he was deeply interested in the work of the Alliance. It was always a pleasure to him to meet with the Lord's people. He looked back to the glorious days, long since gone by, when the American evangelists were in this city. Members of Christian churches in Liverpool knew of the splendid work done by those men; and the ministers of various denominations can point to-day to the good results of that work. As to the subject now to be considered, we can never overestimate the importance of holding firmly "the inspiration and authority of the Word of God." While acknowledging the ability, intelligence, and learning of those who attack that Word, it seemed to him that such efforts have altogether failed to undermine inspiration. To discredit any part of the inspired Word, is to destroy the whole. The Bible has made this country great, glorious, and free; and it has been the means of bringing millions of fallen creatures from nature's darkness into spiritual light.

The first speaker was Pastor Hugh D. Brown, of Dublin. He said that the utterances of the Bible are not mere echoes of dead prophets and apostles, but are the present, up-to-date, loving, throbbing teachings of God, the living Spirit. Divine revelation commends itself to us, not only through the objective lessons of its power in the world around, but also in the subjective testimony of our own renewed hearts indwelt by that Holy Spirit who is Himself the Interpreter of Scripture. We may consider first, the claims of the Book itself, as to its authority; and, then, the endorsement of those claims. The Bible is very clear cut and emphatic on the first point. There are

SOME 1,900 DEFINITE CLAIMS

in the Pentateuch, the Historical Books, and the Prophets, to the direct inspiration of God.

We do not claim that every word of our translation is inspired by God; revision having provided us with many changes in this respect, through reverential handling of the various original MSS. Nor do we claim that every action and utterance recorded in the Bible is inspired; for the devil's lie in Eden, Sennacherib's blasphemy, and the speeches of Job's friends are familiar instances to the contrary. The Revelation of God includes a shorthand record of what certain men have said and done; and we hold that the record is inspired, though many of the statements made by men, and some of their actions, are not inspired. The unaided mind of man could never express the great thoughts of God; and inspiration becomes an absolute necessity when we touch

THE SUBJECT OF PROPHECY.

The Incarnate Word Himself is an endorsement of the Old Testament, both in his person and in his testimony. Modern criticism attacks not merely idioms and MSS., but the very character of our blessed Lord. Like Him, the various apostles make references to many things in Moses, the Prophets, and the Psalms. The Holy Spirit also endorses the blessed Book of which He is the Author and Interpreter; showing that the very symbolism of the old time ritual was instituted under his direction (Heb. ix. 8), and that He moved the prophets to inquire and search diligently concerning "the sufferings of Christ and the glory that should follow" (1 Pet. i. 11).

Exposition of the subject was continued by Pastor Fuller Gooch. Reading Mark vii. 5-8, he said there can be no doubt that we possess the canon of the Old Testament as used by our Lord and his Apostles; and Christ here asserts the absolute supremacy of the Scriptures, as the Word of God, over all other literature. We gather from his words that, apart from the prescriptions of the Bible, no worship can be acceptable to God. Moreover, the Word of God is made of none effect by the addition of human tradition. The Books of the sacred writers are altogether beyond their own or any other form of genius.

To quote an excellent definition of inspiration, it is "that special Divine influence upon the minds of the sacred writers, in virtue of which their productions, apart from errors of transcription, and when rightly interpreted, together constitute an infallible and sufficient rule of faith and practice." Inspiration is, therefore, a supernatural influence exerted over the minds of those whom the Divine Inspirer chose to be the channels of his communications to man; and hence the writings are inspired even more than the men who wrote them.

ALLIANCE WORK ABROAD

was referred to by several speakers at the afternoon meeting. Mr. R. C. Morgan presided, and read Acts xv. 12, 36-40, as being very applicable to the circumstances in which they were met, namely, to praise God for the work of which they were to hear, and to ask his continued blessing upon the workers. In days when the cause of the simple Gospel of

* Concluding report of Liverpool Conference.

God's grace is imperilled, even from within the professing Church, this Alliance needs to be upheld and sustained by all evangelical people.

Dr. Baedeker testified that, by the influence of the Evangelical Alliance, spiritual realities have become blessedly operative in the various countries where he has travelled. He made reference to the Blankenburg branch of the Alliance, with its annual international and interdenominational Conference which does so much to promote and foster Evangelical faith upon the Continent. It is his purpose to shortly revisit the high mountain district of Trans-Caucasia, where are located most of those who have been banished because they dared to separate from the idolatrous Greek Church of Russia. No society has been able to do anything for the relief of these sufferers, save the Evangelical Alliance, which, for years, has sought and obtained means for their assistance and support amid persecution. Dr. Baedeker has also repeatedly passed through

THE PRISONS OF SIBERIA,

carrying to the inmates copies of the Scriptures, printed in their own language, he being favoured by the Russian Government with unique facilities in this respect.

Rev. Dr. Gritton, member of Council, urged that the cultivation and exhibition of Christian love, which have brought forth worthy fruits of many kinds, are sufficient reasons for the existence and continuance of the Alliance. The substance of his address has already appeared in our issue of October 25, under the title of "Evangelical Alliance Work on the Continent."

Interesting details of spiritual progress among the people of Finland were given by Mr. E. W. Lönnbeck.

Rev. J. Politeyan expressed the thanks of the Armenian people to the British public in general for their Christian love and sympathy at the time of the terrible massacres. The people are specially grateful to the Evangelical Alliance for exerting its influence to secure the release of prisoners, and for collecting and distributing means to succour Armenian orphans.

Pastor Mascher desired to thank the Alliance for its sympathy and prayers with regard to difficulties about the Lord's work in Saxony. As the result of Alliance action, the Baptists last year obtained permission for undisturbed worship; and this is also the case with other churches.

At the closing meeting on Friday evening, earnest and stirring addresses were delivered upon the Romanizing movement, and the relation of the Evangelical Alliance thereto. There was a large attendance.

THE ROMANIZING MOVEMENT.

Archdeacon Taylor, who presided, traced the growth of the movement from the issue of the notorious "Tracts for the Times" at Oxford in 1833. To a large extent, he said, this movement has been successful so far as the Church of England is concerned. The National Church at this moment is largely "Catholicized"; in other words, "Romanized," all but in name—the only question is as to the degree. One of our leading statesmen, who a short time ago seemed disposed to deny its existence, or at least to confine it to a very few extreme men, very recently at a public meeting said, "There were some members of the Church of England who, it seemed to him, differed so little from the Romish Church in their doctrines that their secession might perhaps be no serious loss to the Communion." I can assure him that if he will only pursue his studies a little further in that direction, he will find that the secession would not be a small one.

The English Church Union includes more than 4,000 clergy—bishops, deans, archdeacons, and priests—with lay members and associates who number at least 35,000 more. Of this compact and formidable body Lord Halifax is the able and experienced President, whilst their sympathizers and imitators may be reasonably estimated at 4,000 clerics more, and laity in proportion. We know what their doctrines and practices are, not from a few extreme men, but from the resolution, or manifesto, recently put forth by the English Church Union through its President, maintaining the Real Objective Presence of the Body and Blood of Christ in the Sacrament on the "altar," irrespective of faith in reception. It is as follows: "The bread and wine, through the operation of the Holy Ghost, become in and by consecration verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most holy Sacrament of the altar under the form of bread and wine is to be worshipped and adored."

This is absolutely the doctrine of the Council of Trent as regards the bodily presence of Christ in the Sacrament, and is virtually Transubstantiation, albeit the word is not used. In accordance with this doctrine they demand, and, as far as they are permitted, practise the six points of the Ritualistic Charter—vestments, altar lights, eastward position, incense, mixed chalice, and wafer bread. Masses and prayers for the dead are openly "in full swing," and the sacrament of penance or auricular confession and sacramental absolution. What the doctrines of this Romanizing movement are you can easily learn from such a work as "The Catholic Religion," by Rev. Vernon Staley, with preface by Canon Carter. I mention the names that we may not be accused of making erroneous statements.

There is not the least necessity for Round-Table Conferences or abortive contrivances of that sort to try and reconcile Evangelical Christianity and Romanism; a deep and broad cleavage separates the two. The bridge is not yet made which will unite them. In one word, the doctrines of the Ritualists are simply

ROMANISM UNDER AN ALIAS.

In my deliberate opinion it can be truly said that fully one-half of the clergy and their churches are already Romanized, and a considerable portion of the other half more or less so. A determined minority, however, are stalwarts still; and, though they may die out, they will never surrender, nor ever abandon the Reformation.

It is said by some that the recent action of the archbishops and bishops has lessened the evil. I regret to have to say that I see no evidence of the truth of that statement, and do not believe it. In a few instances, unimportant excrescences of incense and portable candles carried in procession have been given up, but these scarcely touch the fringe of the question. The authorities appear to me to have made up their minds to allow altars, altar lights, and sacrificial vestments as legal in the Church of England, for there is no mention made of them; and as long as there are 4,333 churches where there are altar lights at noonday, and 2,000 of them with the vestments, both of which are absolutely illegal, as well as the altars on which they stand and at which the clergy minister, and profess to offer up Christ as a propitiatory Sacrifice for the quick and the dead, so long I attach no importance whatever to any statement as to the diminution of the evil through episcopal interference. One can only wonder that such

A GIGANTIC EVIL

as the statistics given indicate, can be allowed to continue for a day without an effectual remedy being applied by those in authority. Such a state of things would not be tolerated in any other national institution.

Prompt action is called for (1) in fidelity to the pure Gospel of Christ and the salvation of immortal souls; (2) the social, moral, and spiritual welfare of the nation at large; (3) in the best interests of the unity, stability, and prosperity of the British Empire, upon which the cause of liberty, justice, and progress throughout the world so largely depends. May God graciously awaken the nation to a sense of its great and grave responsibility. We have no desire to interfere with the equal rights of others. We only plead for the cleansing of our National Church from doctrines and forms of worship which have no lawful place within her fold.

Mr. Samuel Smith, M.P., said: In this controversy it is becoming clear that practically the same issues are at stake as at the Reformation. During the dark period of the Middle Ages one might almost say that another religion had displaced that which was taught by Christ and his apostles. The cataclysm which we call the Reformation was the revolt of the imprisoned intellect and conscience of mankind against priestly tyranny. Yet, strange to say, England has witnessed in this century the strongest tide of reaction towards sacerdotalism ever known in Protestant countries. Let us be just to the Oxford Movement. It was a reaction against a form of Protestantism out of which the spirit had largely departed.

Perhaps the weightiest argument against sacerdotalism is that it leaves no place for the operation of God's Spirit outside the so-called Apostolic Succession.

THE HIGH CHURCH THEORY

is that Divine grace runs in a channel of hereditary descent from the Apostolic See. This descent is by episcopal ordination supposed to be in a direct line from the Apostles. It can furnish no explanation of the wonderful blessing that has attended the ministry of non-episcopal Christians—men such as Bunyan, Spurgeon, D. L. Moody, Geo. Müller, and countless others. If the conversion of bad men into good men is the supreme test of a living Christianity, then the true successors of the Apostles are often wholly outside the so-called Apostolic Succession.

Protestants hold that priestly and sacramental Christianity is a departure from the simplicity of Christ. It is an imitation of Judaism; yet we allow that it often yields true reverence and devoutness of life. I have examined several Ritualistic catechisms, and find them to be little else than translations or adaptations of Roman Catholic books of devotion. However much we may admire the earnest life of many of these Anglican priests, we cannot shut our eyes to the stealthy, underhand methods by which the doctrine of the Reformation has been supplanted in many of the parishes of England. The propagandism of what is substantially

ROMISH DOCTRINE AMONG THE YOUNG,

alike in voluntary and Sunday schools, and in many private schools, is threatening the Protestant faith of the future generation.

But I am hopeful that a fresh study of New Testament theology is spreading over the land. I think the sacerdotal movement has culminated; and if we are favoured by an outpouring of the Divine Spirit, we may face the twentieth century without fear. The trials which the nation has passed through may turn out to be blessings in disguise.

Rev. G. Campbell Morgan offered counsels on counteracting the Romanizing movement. Earnest closing words were spoken by Rev. T. Stuart Gardiner, who urged that the Alliance must increase and deepen its influence. It must not live in the past, merely continuing in the things that claimed attention years ago; but it must interest itself in the burning problems of the present time. He thought that, of late, Evangelicalism had been too individualistic. Its adherents should take a deeper interest in the political and social questions of the day, seeking that Christ's will shall be done in our legislation, and sending more men like Mr. Samuel Smith into Parliament. Nothing is more needed in the House of Commons than a Christian party.

One of our perils is a paralyzing and weakening pessimism. Our teaching must be more ethical, emphasising the truth that Jesus Christ came to save people from selfishness, pride, and self-indulgence. An easy-going Evangelicalism will not conquer the Romanising movement. We can only conquer it by more devotion and self-denial, and, above all, by an earnest, whole-hearted seeking for the one power which shall fit us to overcome the evil—the Pentecostal power of the Holy Ghost resting upon our ministry. When we have that, our Evangelicalism will be irresistible, and will be once more a force in the land.

TESTIMONIAL TO MR. JOHN KENSIT

IN AID OF

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PROTESTANT CHURCHMEN, and all persons interested in the patriotic and devoted efforts of **Mr. JOHN KENSIT** to promote

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Among those who have already sent or promised contributions are Mrs. Arbuthnot; Colonel Alves; Lady Alicia Blackwood; Captain A. W. Cobham, J.P.; John Cory, Esq., J.P., D.L.; Councillor Chesshire; Rev. J. Dimont; Colonel Porteous; Archdeacon Taylor; and A. L. Vernon, Esq., J.P. Donations, large or small, will be gladly received, as it is wished that the movement shall represent all classes of Protestants.

Circulars and full particulars may be obtained from the Hon. Secretary, **Miss GERTRUDE MANSBRIDGE**, 32, Birchington Road, West Hampstead, N.W.

Subscriptions will be received and acknowledged by Mrs. WHEATLEY BENNETT, 60, Brondesbury Villas, Kilburn, N.W.

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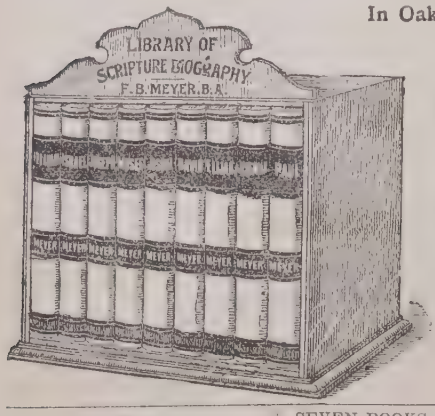

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Women Workers' Conference.

THE Conference of the National Union of Women Workers, held at Brighton on October 23, 24, and 25, dealt with many subjects bearing on the social and moral well-being of the community.

At the inaugural meeting the Hon. Mrs. A. T. Lyttelton gave the presidential address, in the course of which she pleaded that England must throw into the great struggle against evil the strength and determination she has shown in the conflict through which she has recently passed. The only right use of empire is to

CARRY ON GOD'S WORK.

The subject of "Women as Educational Authorities" was subsequently dealt with. Lady Laura Ridding contended that the presence of women on county and borough educational authorities would be beneficial to the community; and Miss Day, of the Greycoat School, Westminster, who followed, said that the ideal school should be (1) a place of worship; (2) a place of mutual service; (3) a place of instruction. Mrs. Creighton urged that it would be a good plan if women were on the governing bodies of our public schools, because some things would then be looked into which are not looked into now.

On the second day "Homes for Inebriates and Temperance Legislation" were considered at the morning session, Mr. R. W. Branthwaite (Home Office), in the course of an earnest address, said that when the Act of 1879 was passed, regulating the establishment of inebriates' homes, the idea of drunkards being willing to enter such institutions was received with derision. Sufficient time has now elapsed to prove that many do so consent, and the records show that a large number have been turned away for want of room.

Mrs. Flora Annie Steel, speaking upon the life of the average Englishwoman in India, said that outside mission effort there is little or no kindly, charitable, or neighbourly work done by English ladies. There are two reasons for this strange aloofness. One is that not one in a thousand of the Englishwomen who go to India takes the trouble to learn the language of the country. Another reason is the disinclination of most Englishmen to allow their womenkind to mix up in any way with native society; and this is by far the most serious obstacle to change in the future.

The Hon. Emily Kinnaird contributed a paper on "The Right Use of Leisure." She counselled people to be more at leisure in their work. We had far better make less in our business, and remain human beings, than become money-making machines.

A varied programme occupied the third day. Mrs. Percy Bunting read a paper on "Training for Domestic Service." After urging that a larger measure of freedom must be accorded to servants, she condemned the habit of having dinner parties on Sundays.

Mrs. Healey (Oxford) dealt with the training of Poor Law officials, and called for adequate preparation on the part of those who have to deal with "life's failures" in the workhouses. The condition of laundry workers was considered at a meeting presided over by Mrs. Geo. Cadbury. Miss Gray advocated a number of reforms, including the

ABOLITION OF SUNDAY LABOUR;

and forcible words were spoken by Miss England and others on the bad sanitary conditions which obtain in many laundries.

At a meeting on "The Housing Problem," Mrs. Fawcett spoke of the terrible conditions under which many of the poor live; and Mrs. J. R. Macdonald said it was dreadful to think that there are thousands of little children growing up in places where no flower can blossom. Do we contemplate what this means as regards the future generations? Overcrowding is the nightmare of great cities; and private enterprise cannot be trusted to meet the crying need of better dwellings.

At one of the concluding gatherings Lady Battersea urged the study of the effects of alcohol on the body; and Mrs. Creighton made an appeal to her hearers to take a lofty view of life. In the modern young woman some charm has gone, perhaps, but some capacity has been gained, and it is the duty of young women to understand their responsibilities, to realize the value of work, and to use their powers in high forms of service.

The Church and the Masses.

AT the autumnal meeting of the Church Parochial Aid Society, held at Exeter Hall, encouraging accounts of work were given.

The first speaker was Rev. John Parry, who spoke of seven years' work at Bromley-by-Bow. He said that he had been determined to reach the people. If the mountain will not come to Mahomet, Mahomet must go to the mountain. He had felt that they must plant mission-rooms where the people are. In one part of the parish there was a mission-room all ready to their hands. One of his fellow-workers was put in charge of it, and so successful was his work that they were soon able to build a permanent church. Two railway arches are used for mission work in another part of the district.

The missioner in charge has done excellently during his three years' labour there. Before that time there was not, so far as the speaker knew, a single communicant in the district; now they have communicants' roll of from 150 to 200. Such is the result of going amongst the people, and of inviting them to come to the services in their working clothes.

The second address was by Rev. F. J. Pegg, Curate of St. Silas's, Sheffield, who described "Life amongst Sheffield Steel Workers." Mr. Pegg does a great deal of visiting amongst these men, both in the works and

IN THE PUBLIC HOUSES.

He is always well received, even by the landlords, and he has heard the men remark that "when a clergyman goes into a public-house to seek his congregation, the least we can do is to go to his church." Gamblers are giving up their sin, and people who were living in almost heathen darkness are now willing to receive visits from the clergyman.

Rev. B. B. Liptrott, Vicar of St. George's, Stonehouse, Devon, spoke on "Seafaring Folk," or "Life and Labour in the Three Towns.'" They have three Sunday schools, with 800 children, and the Mission Hall Sunday school is the poorest of them all. Half the teachers are working-class people, who, although they toil all the week, give up their Sundays to the teaching of the young. There are three mission halls, each of which is doing excellent work. Six years ago Mrs. Liptrott started a rough girls' club, which have been wonderfully prosperous. Some of the girls are now Sunday school teachers. Mr. Liptrott described the work in other C.P.A.S. parishes, mentioning particularly that at St. Jude's under Prebendary Howard and at St. Saviour's under Rev. J. Jones. It was in the latter parish, when conducting an open-air service, that a drunken man tried to stab him with a pocket knife. This man, however, was won to Christ, and is now a consistent Christian worker.

A vivid description was given by Rev. H. B. Ladbury, curate of St. Clement's, Nechells, Birmingham, of four nights in a common lodging-house. It was after eighteen months' hard work in the parish that Mr. Ladbury decided to

TURN HIMSELF INTO A TRAMP

and live for a few nights in a common lodging-house. The disguise he assumed was complete. He paid his fourpence for a bed, and went into the lodging-house kitchen. The language he heard there was appalling. It was shocking to find even young boys there, who were thus contaminated by the evil around them. In the daytime Mr. Ladbury became a "sandwich man," and walked about the City with his "board" for some eight hours. He mixed much with the men, and found that they did not trust the clergy. "They can tell a good tale," said one man, "and the chap what can tell the best tale gets the best job." But Mr. Ladbury is persuaded that the men can be reached.

Heaven—Two Shillings a Day!

AS a rule, we Sisters of the West London Mission are too busy to write or talk much about our work. The condition of things around us is so urgent, and our days are filled with attempts to relieve the pain, distress, and sorrow on every hand. But every now and then the sorrows of the poor seem too appalling, and we are compelled to stop and ask ourselves if a Christian country is going to tolerate longer such evils as we daily see, and if the Christian Church, which believes in Jesus Christ, is not going to do more in his Name for the outcast and miserable.

One part of the district in which we work is that bounded by Marylebone Road on the north, Oxford Street on the south, and Tottenham Court Road and Great Portland Street on the east and west. I speak of this chiefly since I know it best; and in this small area are crowded together people who have no room to live decently, no certain employment, no power to earn a decent livelihood. Rents are high, competition is keen, and the sweating system reigns. And, so far from improving, things are getting worse. Old houses have been pulled down to make way for expensive flats. The houses removed take from the space already so precious, and the poor might as well look to live in Buckingham Palace as in these new flats.

One of the Nursing Sisters took me out to make a visit with her. We climbed to the top of a house, where two women lived in two tiny rooms, where they have been for twenty years. They were perfectly respectable, and asked but to maintain themselves in peace and decency.

"What is your rent?" we asked. "Five-and sixpence a week." That is not much for this neighbourhood, though it is much for them.

Mrs. A. has worked for a manufacturer who supplies a West End firm. Her chief employment has been button-holing Eton collars. "How much a dozen?" "Twopence-halfpenny." "And how many can you make in a day?" "One dozen dozen."

But that is hard work, and she has lost that employment, and now has to take what she can get. For a pair of knickers or a chemise, representing a day's labour, she gets, as the highest price, 8d. and 6d. respectively. Were she to attempt to charge more, she would lose her job. She had just got some repairs to do, and her mother was "felling" a sleeve, while she tidied their little room. And

HER MOTHER IS NINETY-THREE!

All that they can earn now is 1s. or 1s. 6d. a day, that is, from 6s. to 9s. a week. Deduct the rent, 5s. 6d., from that, and there is not much left for food, even with the parish allowance, and this small income is very precarious indeed. From the little bent figure, and the worn withered face, my eye travelled back to a text on the wall, "They shall see his face." Surely it will not be long, and heaven will be rest indeed, but one longed to rest that weary old frame at once.

"If I could only earn 2s. a day!" said the daughter.

"Ah!" sighed the old mother, "*that* would be *heaven*." "2s. a day!" and "that would be heaven." Ah, Christian reader, pity the sorrows of the poor when heaven comes down to 2s. a day!

After making this call, I went alone, and climbed a narrow dirty staircase. I was just about to knock at the second floor back, when a neighbour said that Mrs. B. was out.

"But where is she?" I asked. "Gone to work."

"But the baby is only a fortnight old." "Yes, but her husband is dead. She went to his funeral yesterday, and so now she has only her own earnings to depend on. And then you see she works for a laundry, and the lady is very busy, and might be offended if she stopped away longer."

So the baby was put out to nurse, and going on to the laundry I found Mrs. B. busy ironing. She earns nine shillings a week, and gets parish relief. This is all she has with which to pay rent, and feed and clothe herself and four children. How long can she carry a load like this? The last time I wrote to The Christian I mentioned a case then on our books. Help was sent us, and now in a country cottage lives a happy rosy-faced woman who owes everything to timely help, and who has been lifted out of the bitter struggle, and enabled to earn her own and her child's livelihood. Surely I shall not speak in vain this time. I plead that Christian men and women should unite to study and relieve the causes of this suffering, to take up in earnest the crusade against overcrowding, sweating, immorality, and drink. While we can reach only individual cases we are doing so little, so pitifully little.

Winter is coming: distress will soon be greater still, and the bitter sorrows of the poor will cry louder.

Sister Elizabeth.

West London Mission, 10, Fitzroy Square, W.

*Ritualistic Sisters of Mercy.**

By Mr. WALTER WALSH.

THE part taken by Sisters of Mercy in the Romeward Movement is well worthy of consideration. In some parishes Ritualism would soon die out without their aid. They go in and out amongst the people, acting as the pioneers of the priest. Wherever the Sister finds an entrance, it will not be long before the priest follows. In only too many instances they fill the confessionals with penitents, whom they have carefully prepared and instructed beforehand. Some Sisterhoods devote themselves to nursing, by which they are often enabled to introduce the Ritualistic priest into the death chamber, instead of a faithful minister of the Gospel. How great their influence may be in the preparation of wills, and in inducing the dying to leave money for "the Church," may be easily imagined. They give alms to the poor, for which, however, they expect, sooner or later, their "pound of flesh" in the souls whom they capture for the priest.

I have not a word to say against Sisters of Mercy as individuals. I consider them to be the dupes of a wily priesthood. They are objects of pity. At the time of the Protestant Reformation every nunnery in the land was for good and valid reasons swept away, and the country for more than 300 years saw their faces no more. And the country got on very well without them. At length they have been revived, and they are now so numerous that it has been said that there are at present more Sisters of Mercy connected with the Church in England than were here in Roman Catholic times.

And, unfortunately, we have also in the Church of England real nuns, who never leave their convent walls. Protestant Churchmen have no objection to ladies devoting their lives to works of charity; on the contrary, they welcome their valued assistance. But they do ask, Why cannot ladies be kind to the poor, educate the young, and be merciful to the sick, without adopting

ROMAN CATHOLIC DRESSES,

and without teaching to old and young those Roman Catholic practices and doctrines which were cast off at the Reformation? We do not object to anything good that Sisters of Mercy may do: we only protest against their temporal works of mercy being corrupted by the false teaching given with them.

And, after all, we cannot forget that Protestant women are in the truest and highest sense the best Sisters of Mercy to be found in the world. It is true that they take no Romish vows of poverty, chastity, and obedience, and in a multitude of cases they are even married women; yet we maintain that the good works and noble deeds of the Protestant women of England far exceed those of the Ritualistic party. They are not, it is true, to be seen in convent walls, but they are to be met with wherever sorrow and suffering exist, everywhere seeking to recover and save those who are lost in sin and crime. Take any Guide to the Charities of England, and there you will find a record of Protestant work by Protestant women not to be equalled in the annals of the world's history.

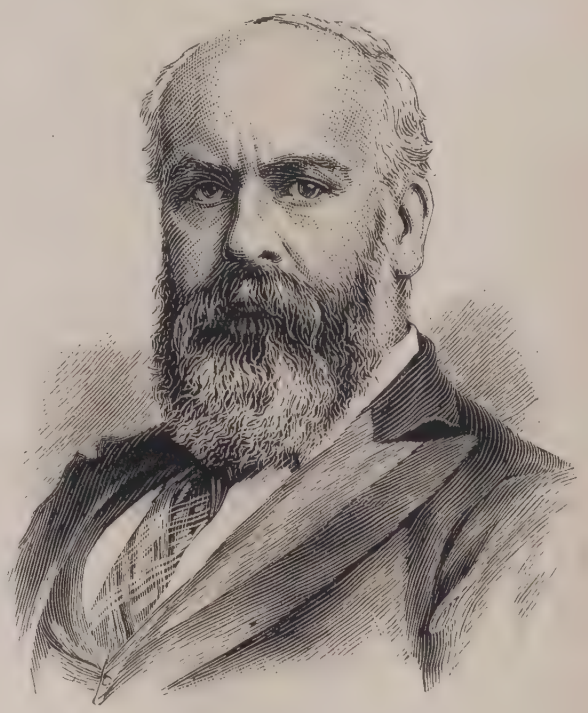
The Ritualistic Sister of Mercy must first be brought under the influence of the Romeward Movement ere she can herself become one of its missionaries amongst the people. The schools for ladies under the management of Ritualistic Sisterhoods are used for training up many future convent novices in the Ritualistic faith. The supposed superior virtues of "The Religious Life," as it is called, are early impressed on the girls educated at these schools; it is therefore not to be wondered at that many of them become Sisters of Mercy, often, I believe, without realizing the nature of the step they have taken or the possible evils which may arise from it.

When a young lady actually becomes a member of a Ritualistic Sisterhood, in order that she may become a true proselytizer among the people, the first thing necessary is that she shall be

MADE WILLING TO OBEY THE ORDERS

of her Superiors. For this purpose she is, in several of these institutions, required to take a vow of obedience—in some cases of blind, unquestioning obedience. There is a large institution known as the All Saints', Margaret Street, Sisterhood. Its former chaplain wrote a little book for their guidance, entitled *The Religious Life Portrayed, for the use of Sisters of Mercy.* In it he told his unhappy dupes: "A religious (*i.e.*, a Sister of Mercy) has made the sacrifice of her will in taking the vow of obedience. She is no more her own, but God's, and she must obey her Superiors for God's sake, *yielding herself as wax, to be moulded unresistingly.*"

What an obedience of this kind may lead to, when demanded by a bad-tempered or vicious Superior, may be more easily imagined than described. In the "Rule of Holy Obedience,"



MR. WALTER WALSH.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

which was, and for all I know may still be, the rule in the Sisterhoods founded by Dr. Pusey and Miss Sellon, the poor victim—for such I must call her—is told: "Banish from your mind any question as to the wisdom of the command given you. If ye fail in this, ye have failed to resist a temptation of the Evil One" (*Sisterhoods in the Church of England*, by Margaret Goodman). A "rule" such as this prevents the poor Sister from ever questioning the morality of the command given to her by either her female or male "Superior."

Dr. Pusey, in his widely-circulated *Manual for Confessors*, adapted for the use of the English clergy, advises Confessors to tell Sisters of Mercy to look upon their Father Confessors as "Angels sent by God to reconcile us to his Divine Goodness," and that they ought, when pouring out their sins to the Confessor, to answer his "curious questions, which are not part of the confession, such as your name, what penances or virtues you practise, what are your temptations, &c." (p. 190). I wonder is there any father or mother who reads this book who would wish a daughter of theirs to be subject to the "curious questions" of some young bachelor priest? I believe they would be righteously indignant at the idea of such a gross outrage on propriety.

The vow of poverty is very much favoured by Ritualistic priests, and for obvious reasons. It enables them, in many convents, to secure for those institutions

THE PRIVATE FORTUNES—

often very large—of the ladies who become Sisters of Mercy, and with the result that the wealth of these Sisterhoods is, it is believed, now in the aggregate much greater than that possessed by English Roman Catholic convents before the Reformation.

The Sisterhoods founded by Dr. Pusey are very greedy and grasping. They cannot rest satisfied until they have emptied the purses of their Sisters of every penny; and, not even content with that, they require that if any money is given to them after they become Sisters they must on no account spend it on themselves. They must hand it over to the convent authorities, who will kindly spend it for them. In proof of this I give here the 'Rule of Holy Poverty,' which obtains in Dr. Pusey's Sisterhoods. It is as follows:—

"It is not permitted to any Sister to appropriate anything, however small, or under whatever pretext, to herself; since each shall on the day of her entrance renounce in favour of the Community not only the possession but the use and disposition of everything which is hers, or shall be given to her; all this being under the entire regulation of the Superior. Ye shall neither ask for nor receive anything without permission; and when ye shall have received it, ye shall place it in the hands of the Mother-Assistant for use of the Society." (Goodman's *Sisterhoods in the Church of England*, Page 83.)

In this way vast sums of money are acquired for the spread of the Romanizing movement in the Church of England. And here, of course, arises another question—Is there any public audit made of the accounts of Ritualistic Sisterhoods? It is

THE DUTY OF THE STATE,

through its Charity Commissioners, to ascertain that the funds of public institutions are fairly and honestly administered, and that there shall be no breach of trust in any case. . . .

The vow of chastity, as taken by the Ritualistic Sisters of Mercy, needs not to be dwelt upon at any length. Many volumes have been written on the subject of this vow in Roman Catholic countries amongst men and women; but I think that it will be acknowledged by every impartial reader that neither it nor either of the other convent vows are required of anybody by the Church of England. They stand with no Church of England authority whatever. They are distinctly Romish, and are therefore necessary as a part of the Romanizing conspiracy to "Catholicize" the Church of England.

* Extracted from "The Ritualists: Their Romanizing Objects and Work." By Walter Walsh, author of "The Secret History of the Oxford Movement." (Paper, 1s.; cloth, 1s. 6d. nett. *Nisbet.*) This is "A Book for the People," and deserves the serious attention of all Protestants.

The Martyr's Crown.

Rejoice, and be exceeding glad, for great is your reward in heaven (Matt. v. 12).

Too oft with careless steps we pass
Where He has said, "Beware!"
Our Master's agony for sin
We all too feebly share.

But where He cries, "Rejoice, be glad!"
Our tears of anguish flow,
The Martyr's crown shines faint above
The fiery path of woe.

Christ, give us hearts to feel like thine,
Eyes in thy light to see,
To measure earthly loss and gain
By what they meant to Thee;

To watch above life's fleeting hour
Eternal glory break,
And triumph in their joy untold
Who died for thy dear sake.

C. C.

THE LATE

Rev. Charles Garrett.

"ONE of the Manchester papers was good enough to say that when I died the words ought to be cut on my tombstone, 'Here lies Charles Garrett, who tried to do his duty,' and the writer only did me justice. My failures within and without have been numberless, but I have tried. My one thought has been to lift up the downtrodden, and to save others from sorrows which I have tasted." Thus, characteristically, wrote Charles Garrett of himself.

Mr. Garrett, whose decease we recently announced, was an earnest and effective preacher, and a large-souled philanthropist. He had for many years devoted himself especially to the service of the suffering and degraded, and his incessant efforts for the well-being of the masses had earned him the esteem of Christian people of all denominations.

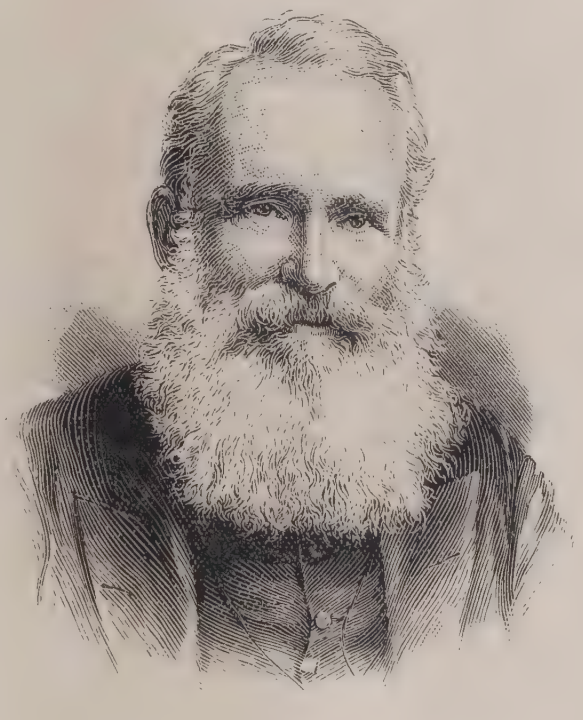
Born at Shaftesbury, in Dorsetshire, he at the age of fourteen signed the teetotal pledge, and shortly afterwards became a popular temperance advocate. He became a Wesleyan Sunday-school teacher, and subsequently a local preacher. Resolving to devote his life to the ministry of the Gospel, he was accepted by the Conference, and, in 1847, entered Richmond College. His first sphere of activity as a minister was at Mildenhall in Suffolk, and then, after Ely and Louth, he proceeded to such populous centres as Rochdale, Preston, and Hull, and rapidly developed in power and usefulness. His forcible and sympathetic appeals influenced large numbers of people, and many believed unto salvation. Mr. Garrett considered that men lacked a true perception of, and sorrow for, sin. Hence his pungent, powerful, persuasive appeals for its abandonment.

Mr. Garrett's chief work, was, of course, the Liverpool Mission, which he founded a quarter of a century ago. He was the first Wesleyan minister appointed to establish and superintend a city mission, and to be emancipated from the three years' rule. It was an experiment; but, aided by his esteemed wife, he succeeded in conciliating opponents, winning friends, and making his way.

From one chapel, Pitt Street, ill-adapted and burdened with a huge debt, Mr. Garrett's Mission has branched out into eight chapels and halls, besides houses for men, women, youths, girls, and children, and into many another ingenious method of doing good; and all without debt. This was all only a natural sequence to his untiring zeal and unquenchable sympathy for the poor of Preston during the terrible times of the Cotton Famine, when literally he kept many from starving to death.

In Liverpool, where he lived for more than twenty-eight years, Mr. Garrett became a remarkable power for good in civic life. He was consulted and trusted by members of Parliament, by mayors and magistrates, and by chief constables, by merchants and philanthropists, as well as by bishop and clergy, and ministers of all the churches. He suggested the formation of the Vigilance Committee, which has so nobly aided the Watch Committee and the police in the surveillance of the drink traffic and the enforcement of the licensing laws. That the Liverpool Licensing Bench is in the van of temperance reform to-day, is largely the result of his work.

The story of the establishment of "The Liverpool British Workman Cocoa Rooms" is well known. The memorable mission of Messrs. Moody and Sankey, in 1874, reached its climax in the All-Day Convention in the Victoria Hall. The wealth, the education, the religion, the philanthropy of Liverpool were represented in the immense gathering. Mr. Moody requested Mr. Garrett to speak on the subject, "How to reach the Masses." To describe the incident in Mr. Garrett's words:—"I hesitated to respond, but found there was no alternative. I said the answer to the question was a simple one, as it had been supplied by the Saviour when communing with his disciples. I pointed out that the Saviour's words were, 'Go to every creature,' and that in building churches and chapels we had been saying to the people 'Come,' instead of acting upon Christ's injunction to 'Go.' I said, 'We are mourning over the immorality of Liverpool. We have been branded as the black spot on the Mersey, and what is the cause—the giant cause—of this immorality?



From photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

Without question it is the drink traffic, which has been to a large extent supreme in the city. I said that, looking to the docks, they would find 10,000 to 12,000 men employed there, and yet from end to end there was not a single place which a working-man could enter except the public-house, nor any place where his wife or daughter could wait without danger of being insulted. I suggested that, if we were really in earnest, our best plan would be to form a company, with, say, £10,000 capital, and open places along the docks where the wants of the men could be supplied without the dangers and risks which must always be inseparable from public-houses."

Mr. Garrett's proposal was received with enthusiasm. Mr. Moody went to the late Mr. Alexander Balfour in the meeting, and said to him, "Mr. Balfour, here is salvation for Liverpool; will you take hold of a company like this?" Mr. Balfour at once said, "Yes, I will take a thousand shares." Mr. Samuel Smith and a host of others followed the example, and Mr. Moody was able to announce that the company was formed and the capital raised. People from all parts were throwing money on the platform asking to have shares in the company, and the scene inspired the late Professor Drummond to write a pamphlet, entitled, "What Five Minutes Did."

The Cocoa Tavern Company has thriven exceedingly, and, although the shareholders did not found it with the idea of making money, they have received practically 10 per cent. from the beginning. At the present moment there are upwards of seventy "British Workman Public-houses" in operation, £50,000 is invested in the company, and 30,000 persons are fed daily. The influence of the movement is to be seen in many other towns. The practical benefits cannot be over-estimated. The Wesleyan Conference, which in 1882 elected Mr. Garrett its president, further showed its high appreciation of his work in Liverpool by making his appointment in the city permanent.

The shrewdness and quiet pertinacity of Mr. Garrett largely helped to found the *Methodist Recorder* newspaper, and out of his own personal afflictions sprang the Homes of Rest for Ministers and the Invalid Ministers' Rest Fund. When stationed in Preston, he was one of the four founders of the Industrial Orphan Home and School. His presidential year was made memorable by the erection of the Wesley Memorial at Epworth, the funds for which he largely helped to raise.

The late Bishop Ryle entertained the greatest respect for his Wesleyan co-labourer, to whom he wrote, in the early part of this year: "We shall probably not meet much more in this world, but I shall not forget you, and live in the hope that we shall meet to part no more in the world to come, where there is no death and where there shall be no more tears." Bishop Chavasse, too, speaking at the recent Diocesan Conference at Liverpool, said: "Charles Garrett belonged to the whole Church of Jesus Christ. He was a true man of God, a warm-hearted evangelist, a remarkable philanthropist and lover of his fellow men, and set an example to ministers in every Christian body. I am sure, as we read the Psalms this morning, we must have thought of him as we came to the words,—'Right dear in the sight of the Lord is the death of his saints.'"

Demill Ladies' College.

SINCE the return of Rev. H. B. Demill to the Ladies' College, St. Catherine's, Ontario, the interest in the undertaking awakened by his visit to Great Britain, has found many practical expressions. In acknowledging the sympathy manifested by our readers, Mr. Demill emphasises the need for visiting the surrounding towns and villages in order that the thousands of young girls who are being drawn to Romanism may be rescued. The faculty, however, hesitate to incur further liability until the College is relieved of the debt with which it is now burdened.

As an instance of the need and utility of the institution, Mr. Demill writes:—"A friend wrote me to come to Toronto, where a bright young girl was likely to be placed in a convent. I hastened to the place. The night before they had seen the convent people, but no positive arrangements had been made. The mother told me she could not sleep for the anxiety of having her child in a convent, and expressed her gratitude in finding a school under Protestant management in which to place her. Reverses have overtaken the mother, who is now obliged to earn the livelihood for herself and daughter. We have to take her girl for a little over half our regular low rate. It is wonderful how many Protestant young girls there are in convents. There is much necessity for our work being extended, that many more may be rescued from the blight of that terrible system of deception."

Elisha, the Prophet of Vision.

III.—Equipped.

By Rev. F. S. WEBSTER, M.A.*

IT was a very special equipment that Elisha received on the day of Elijah's rapture. It was something manifest and unmistakable. "The spirit of Elijah doth rest upon Elisha," was the spontaneous testimony of the sons of the prophets. Heaven received a new guest that day, one of the bravest and noblest of the sons of men; and earth received a new enduement of heavenly power, when a "double portion" of the master's spirit came upon the young servant.

1. *What was this double portion?* The more ancient authorities explain it as a larger measure of the Holy Spirit. Theodoret declares that Elisha demanded a gift of the spirit of prophecy twice as large as that granted to Elijah. Luther adopts the same view. And, if the request seems lacking in modesty, it is maintained that it was a sense of personal inferiority that prompted it. Elisha felt that if he was to be a worthy successor to Elijah he would need twice as much Divine assistance as Elijah enjoyed. If, too, he knew that he would be more of a domestic prophet than Elijah had been, this would

INCREASE HIS SENSE OF NEED.

It takes more grace to follow Jesus Christ in his untainted, uncompromising mixing with men, than to follow John the Baptist. This view is borne out by the fact that Elisha worked more miracles than Elijah, and it is in beautiful harmony with the parallel in the New Testament—"The works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

The modern view, however, is that in asking for "a double portion" (a double mouthful, the word really is), Elisha was only seeking the portion belonging to the eldest son. If this were so, why should Elijah have answered, "Thou hast asked a hard matter," and why should he have expressed any hesitation as to the granting of the request? A father can give the first-born's blessing with confidence. Surely "the double portion" was nothing less than the fulness of the Holy Ghost,

A RARE ENDOWMENT

in Old Testament times; but now, thank God, the lawful inheritance and right of every true child of God.

It was typified by the mantle which Elisha received after it had been doubly baptized, first in the waters of Jordan, then in the fire of heaven. So does our ascended Saviour baptize us "with the Holy Ghost and with fire."

Notice the four occasions where the mantle is mentioned. (1) In 2 Kings xix. 13, Elijah uses it to hide his face when God was speaking to him. So by means of the Holy Spirit we hold communion with, and are able to hear the voice of, God. (2) In 1 Kings xix. 19, Elijah casts it upon Elisha. So by means of the Holy Spirit we influence men and win them for God. (3) In 2 Kings ii. 8, the waters of Jordan divide when smitten with it. So every difficulty can be overcome, God makes a way for us through the most impassable barrier, if we rely upon the Holy Spirit. (4) In 2 Kings ii. 13 the mantle fell from the shoulders of Elijah as he was swept up into the presence of God. He had no need of it when translated and transformed. And we who now know God only by the Spirit will, when Jesus comes, see Him face to face. There will be no wrapping of our faces then.

FAITH WILL BE LOST IN SIGHT.

2. *How did this "double portion" come to Elisha?* We notice both parallel and contrast to the story of Pentecost and the Ascension. The contrast is on Elijah's part. He said, "Ask what I shall do for thee *before* I be taken from thee." He knew the limitations of his own power. The fiction of influence exercised by departed saints is proved utterly without foundation by this Scripture. Very different was it with the Lord Jesus. He said, "If I depart, I will send Him unto you."

* Notes of an address in All Souls' Church, Langham Place.

Christ's power to give the Holy Ghost dated from his Ascension. Elijah's power to do anything ceased with his translation. So there was a note of uncertainty in Elijah's granting of the request. There was only one "if" in the Saviour's promise: "*If* ye shall ask anything in my name, I will do it." And this helps us to understand the meaning of the condition in Elisha's case. To ask in Christ's name means to ask with a due sense of Christ's authority and glory. "The Holy Ghost was not yet received, because that Jesus was not yet glorified!" It is as "we see Jesus crowned," as our faith sees beyond this world, where He is rejected and despised, to the heaven where He is "crowned with glory and honour," that we become "endued with power from on high." If

ELISHA'S LAST VIEW OF ELIJAH

had been as he was with all the travel stains, and marks of conflict of his earthly pilgrimage, he would never have been the man of power that he became. While it was his single-hearted spirituality that enabled him, through God's grace to see that heavenly sight, it was the vision itself that made him the man "full of faith and the Holy Ghost" that he so manifestly proved to be. In the case of Elisha the Pentecostal enduement followed immediately after the Ascension: there was no ten days' delay, as with the apostles. His testing time, his emptying time, came first; and when his faith was perfected by the sight of the open heaven, the "double portion"

BECAME AT ONCE HIS OWN.

3. *How perfectly natural the story is!* Elisha's grief was genuine and unrestrained. Spirituality does not uproot natural feeling. His grief was personal: he rent his clothes as one who mourned for a father. His grief was patriotic: he felt that "the chariot of Israel, and the horsemen thereof," had been taken from them. For of more value to the nation than any standing army were the zeal for righteousness and the strong faith in God which Elijah so conspicuously possessed.

But his grief gave place to action. With resolute confidence he took up the prophet's mantle and retraced his steps towards Jordan. That retracing of his steps to the riverside was the most trying and critical period in his whole life. Would the same power that Elijah had exercised be at his command? The time between the claiming of a promise and the first outward manifestation of the fulfilment of it is always critical. You believe in the promise of forgiveness, and then wait for the sense of peace. And you must wait in faith. God will never give you any manifestation to encourage your faith: your faith must

REST ON THE BARE PROMISE ALONE.

And Satan is busy with temptation, suggesting that, as everything seems just the same, the promise has not been fulfilled. So during that journey to Jordan Elisha was sorely tempted. "It was no use thinking that he could do what Elijah had done. It would be a great mistake to attempt to divide the waters. The sons of the prophets were looking on. Surely his first miracle had better be done in private. Let him fetch a compass and strike a ford higher up the river." But Elisha dared to believe. Not in himself, not in the mantle, but in God. Boldly he struck the waters, crying, "Where is the Lord God of Elijah?" At once the waters parted, and Elisha went over.

So must it be to-day. The world asks in derision, "Where is now their God?" The faint-hearted and curious ones who stand afar off echo the cry. The Church that cannot answer is doomed to fall. A supernatural faith demands a supernatural life. It is no use boasting of apostolic descent, or even keeping the apostolic faith, unless we live apostolic lives. The true Christian is one who has God as his friend and companion, and the world under his feet. If in simple faith and utter self-abandonment we claim our "double portion," there will be a strength and calm, a spirituality and deadness to the world about our lives, and men will see that the living God is with us.

From Mr. Henry Varley.

WE had a very pleasant voyage. The heat was trying, but bearable—not helpful to attendance at meetings on board. A number of the soldiers appeared much interested. The young commanding officer is, I trust, a real child of God, but taken with Catholic Apostolic Church views.

One very clear case was that of a young man, a passenger. Whilst I was speaking, I believe the Holy Spirit *quickened* him, and he "passed from death unto life." He is returning to England (as he wrote me) "to fall on my knees and ask my wife's forgiveness, whose heart I have well-nigh broken by my past sinful life. I go to show her what the Lord has wrought in me." On his return from Sydney he came, and said he knew not how to thank me for the blessing received. Praise the Lord for his use of us in *any way, anywhere.*

I have had already large meetings in this city, and many

DOORS ARE OPEN IN ALL DIRECTIONS.

The Geelong Convention has been a season of refreshing from all I hear. I did not go, for many things need attention after so long absence. I hear of disappointments on the part of some who used to attend and have ceased to do so. Stated in few words, it is put thus: "So long as we are at the Conferences, and attend the meetings, we get stirred up and share the spiritual joy, but *it does not last!*" Hence they have given up attending.

Now it is clear that there is danger just at this point. It is difficult to maintain a superfine experience in the ordinary round of daily life. Hence the importance of not overdoing the subjective side. It is the constant presentation of the Christ, the strong, faithful, and enduring One, who, when made known, and exalted, transfers Himself by the wisdom and grace of the Holy Spirit to his people. *What Christ is* must not be confounded with

THE BELIEVER'S EXPERIENCE.

We cannot improve upon the good old term, "the objective side of truth." To see and know what the Lord is, and, in the constant exercise of faith, to appropriate all that He is, yields an abiding foundation, every way superior to the most ecstatic or devoted conditions of Christian experience. If conventions for the attainment of a higher experience are not to wear themselves out, and pass away, the great doctrinal and practical truths of the Word of God must be searched out, restated, and emphasized in living and Holy Ghost power.

As an illustration, "The Band," as the company of brethren are called, who control and manage the Geelong Conference, have combined to shut out the truth of the Lord's pre-millennial advent. The solid and stable truths which belong to this great fact of Divine revelation is ignored chiefly because it does not suit Wesleyan views, and is regarded as unsuited to the emotional experience which is a leading aim and intention at this Conference. This is done in the forefront of terrible indications of

THE GREAT FALLING AWAY

that is going on, and of the near approach of his coming to deliver the groaning creation from its dirge and requiem into the power and glory which shall surely follow the "manifestation of the sons of God."

The weather here has been extraordinary, nearly six months of winter. It was cold and damp when we landed. My beloved wife took severe influenza cold which lasted some days. I am thankful that she is quite herself again. We join in warm love to you and any inquiring friends.

Melbourne, Victoria, September 18.

Antwerp Mariners' Institute.—Rev. J. Adams has been minister of the Mariners' Church, 21, Avenue du Commerce, Antwerp, for over eight years. He informs me that a visit from English Christian tourists or ministers is an extremely rare pleasure. An earnest brother, patiently toiling in such isolation, is surely worthy of the encouragement and cheer which a little knowledge of these facts is sure to bring him.—Yours truly,

Edward Walker, Congregational Minister.

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Day by Day.

SUNDAY, November 11. Jeremiah iv.

THOUGH Israel had incurred a just penalty, yet the Almighty was prepared to prevent the full incidence of the blow on condition that abomination and sin were put away. Therefore the command goes forth, Break up the fallow ground. It is absolutely necessary for the Church to get right, or the world cannot be saved. If any who read these words belong to churches which are anticipating a mission amongst the ungodly and worldly during the coming winter, let them exert all their influence first to secure a thorough amendment of conduct and heart from the professing children of God.

The appeal, however, to the rebellious city was destined to be in vain. In verse 5 the prophet beholds the northern invader entering and ravaging the land, and all hopes of averting the invasion are dismissed. From verse 10 one would suppose that Jeremiah had cherished a belief that the people would heed his appeals, and that the anger of God would be averted. Instead of this, he realizes that God is about to sweep the land, not with the cool breeze that winnows the grain, but with the deadly sirocco and its clouds of scorching sand (*v.* 11).

In the most graphic language the prophet depicts the sudden destruction which was about to fall, and the terrible effect of the invasion, which would reduce the land to a repetition of primeval chaos (*cf. v.* 23 with Gen. i. 2). It is necessary that we should declare the judgments of God. I notice that five times in St. Matthew's Gospel our Lord speaks about the wailing and gnashing of teeth. Let us not omit that note, though we speak it with tears.

MONDAY, November 12. Jeremiah v.

Diogenes, the cynic, was discovered one day in Athens in broad daylight, candle in hand, looking for something. When someone remonstrated with him, he said that he needed all the light possible to enable him to find a man. Something like that is in the prophet's thought. God was prepared to spare Jerusalem on lower terms than even Sodom, and yet He was driven to destroy her. Both poor and rich had alike "broken the yoke and burst the bonds."

The description of the onset of the Chaldeans is very graphic. They settle down upon the land as a flock of locusts, but still the chosen people refuse to connect their punishment with their sin. It never occurred to them that the failure of the rain, the withering of their crops, and the assault of their foes, were all connected with their sin. There is nothing very strange in this obtuseness, for as we read the history of our own times, men are equally inapt at connecting national disaster with national sin.

What a delightful metaphor is that of *v.* 22, which reminds us that God has made the soft sand a perpetual barrier against the sea! It is not necessary for Him to resist the waves with a parapet of cliffs; sand will serve his purpose equally well. It makes one think that the people of God, lowly and pulverized though they be, will yet suffice to resist the onset of the mighty waves of Satan's power. Out of the mouths of babes and sucklings, God ordains strength.

TUESDAY, November 13. Jeremiah vi.

Again the prophet describes the coming of the dreaded Chaldean. He compares the Chaldean generals and their armies to flocks which cover the land and devour everything. He sees the brown tents pitched around the city, and hears the clarion summoning the assault at noon. The soldiers, eager for plunder, regret the falling of night, and resolve that even the darkness shall not interpose between them and their prey. The people seemed utterly obdurate, and their obstinacy aroused even the anger of the prophet (*v.* 11).

How often men try to heal the wounded conscience by saying, Peace, Peace, when there is none. So long as sin is unrepented of, so long as men do not know how to blush, there is no justification for speaking kind and soft things. We must not scruple to declare the whole counsel of God, tearing away the bandage with which men conceal their proud flesh, dealing stringently and faithfully in the hope of bringing them to repentance.

I heard one say the other day that if you travel along a fresh and unfrequented road, and come to a place where four ways meet, but the sign post is fallen down, and you cannot tell which of the directions is indicated by either of the four arms, there is always one way of solving your difficulty. You always know the name of the place you have come from, and by putting the arm of the sign post which has the familiar name upon it, in the line of the road by which you have travelled, you are able to tell at once the names of the towns to which the other three roads will conduct. So, in the difficult maze of life, it is often well to ask for the old paths—your mother's words, your father's counsel, what you learnt in the home. These will enable you to adjust your journey through the unknown.

WEDNESDAY, November 14. Jeremiah vii.

This message was given in the gate of the Temple, which probably was entered by as vast crowds as in other and happier days. The prophets led the people to suppose that if they maintained their outward observance of religious rites, they would escape impending judgment. Men are always prone to attribute to the externals of religion a saving efficacy, imagining that a rigorous attention to these will condone for the commission of sins like those enumerated in the earlier verses. It is a terrible thing for a soul when, beneath an outward decorum of behaviour, the heart is filled with all manner of abominations, as the Temple was filled with robbers (*v.* 11. See also Matt. xxi. 13).

Shiloh was an utter waste. When the ten tribes of Israel tempted and rebelled against the Most High God, and kept not his testimonies, they moved Him to anger, so that He forsook the tabernacle of Shiloh, the tent which He placed amongst them, and delivered his strength into captivity, and his glory into the adversary's hand (Psa. lxviii. 60). So the fate of Shiloh, which at the time of writing was utterly destitute, would overtake Jerusalem.

The ornate ritual of Leviticus was not part of the original covenant between God and Israel. All He asked of them was obedience (*vv.* 22-23). And in our own behaviour towards God, the observance of religious rules and ritual is comparatively unimportant if only the heart is ever open toward Him. The outward is, after all, only the scaffolding for the inward; or like the bladder on which boys learn to swim, but with which they must learn to dispense before they can strike out into the deep. The discipline of school prepares for the independent life of manhood. The law is our schoolmaster leading to Christ—but have we reached *Him*?

THURSDAY, November 15. Jeremiah viii.

This chapter is filled with denunciation of the unreasonable and infatuated obstinacy of Israel. As the horse rushes madly to the fight, so were the people set on evil. The very birds that were sensitive to the laws of migration, and obeyed the call of the sunnier clime, were more impressible than was the chosen race. O my soul, art thou sensitive to those gentle monitions of the Spirit of God, which are intended to direct his children? How often does God call thee away from the stormy winter to the lands of sunny fellowship and burning love, but thou heedest not! Probably these impressions of God's will, like the gentle touches of a lover's hand, are perpetually accosting us, but we are too busily engaged with our affairs to notice them.

From *v.* 10 we have a description of the desolation about to visit the land, causing the people's heart to turn faint. Far away, in the far country, the exiles might begin to question how such a fate could have befallen them, when they had counted on God being in Zion as its King. There could be but one answer, that He had been provoked to anger; therefore they were not saved, though harvest and summer had passed.

Is not this the secret why you are not saved; why the harvest passes, and the summer ends; why year succeeds to year, and still you are held by the cords of your sin? You are regenerate; the Lord Jesus is within you by his Spirit, and willing to be your King. There is balm in Gilead and a Physician. The Spirit of God is prepared to break your bonds asunder, and give you complete deliverance. But He is as a mighty man who cannot save, so long as you persist in grieving the Holy Spirit by ways which are a constant affront to Him.

FRIDAY, November 16. Jeremiah ix.

Tears, give me tears, as I see the vast population of Great Britain, growing up without the religion that made our land great. When the working classes in growing numbers absent themselves from places of worship; when the youths and maidens turn their backs upon the religion of their fathers; when the little children count their Sunday-schools irksome—what reason there is to weep! When Jesus beheld the city, He wept over it.

So great was the sin of his people, that the prophet felt that the most desolate lodging place would be preferable to their company. Brother supplanted brother, neighbour slandered neighbour. They wearied themselves to commit iniquity. Therefore, they must be scattered among the heathen. It is wonderful how God overruled that scattering, for the cleansing of his people, and the enriching of the world. It seems as though He must do good in one way, if not in another. If He cannot make of us his ideal, He will do the next best thing that is possible.

Nothing human or earthly can give us security. True safety and honour can only come by knowing, obeying, and trusting God (23, 24). Let us turn to 1 Cor. i. 18, which is founded on this passage, and learn how little the wisdom and might of the world avail in the presence of God. Better profess the Cross with its apparent foolishness and weakness, better elect to stand with Christ though He be crucified, better choose to be counted amongst the foolish, the weak, and the base things of the world whom God hath chosen, than to glory in the might and wealth of this vain world, which are but for a moment.

SATURDAY, November 17. Jeremiah x.

What a contrast the prophet draws between the idols with which the cities of Judah were filled and the king of nations! We are conducted into an idol factory, into which the workmen bring a tree from the forest, of which they make idols, and carry them whither they will. If the images glisten with silver or golden plates, or are clothed in blue and purple, what is it but the work of cunning men? From them to the true God, the living God, the everlasting King, how unutterable the space! O fellow believer, why do we fear before nations which lack the knowledge of our God? How impossible it is for their gods to deliver them; how certain it is that Christianity must become the all-conquering religion of the world!

The eleventh verse in the original is in Chaldee, a dialect which Jeremiah uses only here. It was probably interpolated as a suggested answer for the exiled Jews when catechized by their foes. Having uttered it, the prophet proceeds with a sublime description of God. How insignificant do our foes become when we contrast them with Him who established the world by his wisdom, and stretched out the heavens by his understanding! He is our portion. We are his inheritance and He is ours. We have all in Him, and He should have all from us.

If you do not pray, you cannot prosper. If you do not inquire of the Lord, your flock will scatter. O minister of God's Gospel, be not content with speaking to man more than thou speakest to God (*v.* 21). Let God direct thy steps (*v.* 23). Often lift thy soul to Christ, and say, "Correct me, let me not miss thy best, or anything which it is possible for man to know, or do, or be, in this mortal life. If this can only come by privation and suffering, so be it"

Other Lands.

The Chinese Crisis.—2.

By Rev. W. REMFRY HUNT, Shanghai.

ARE THE MISSIONARIES TO BLAME?

MISSIONARIES are suffering much of the blame at the hands of the enemies of the Cross, both heathen and Western, for this uprising. Missions, it is true, have contributed not a little to the convulsion. They did not, however, instigate the rebellion. In the arena of an arrested and dying civilization missions have played a primary part. They sounded the bugle blast of reform. They educated the masses. They inspired hope in the minds of enslaved millions. Through the multiple agencies that have been at work in this great empire, in both secular and religious avenues, the forces of civilization in railroads, mines, quarries, telegraphs, schools, and colleges have had a peculiar and disturbing effect upon the foundations of Chinese life and society.

Into the compound of superstitions in the Chinese mind has also been forced the strangest innovations. The "forrin devil" came to stay. He was given a cold perfunctory tolerance. It was hoped it would be made so warm for him that he should be compelled to retire on his own account. To the heathen astonishment, Christianity seemed to thrive on persecution. Not only did the missionary teach, but won converts. Was the Western cult of Jesus to supersede Confucianism? This was the point where the argument must converge.

The clash was inevitable. In asking the Chinese to forsake their ancestral customs, rites, ceremonies, idols, age-venerated creeds, dearest and cherished (though pagan) religious services, superstitions connected with terrestrial magnetism, the wind and water spirits, the gods which are part and parcel of all the ramifications of Chinese society, these demands, even though couched in the wisest and most tolerant language, have not been, be it said *to the credit of Christian missionaries*, misunderstood. It has, however, brought about a terrific impact of heathen and Christian ideas and ideals, and drawn out the angry derision and fiercest hate of the idolatrous priesthood whose craft is in danger.

THE OUTLOOK.

The future of this colossal empire is problematical. Whether the end of the Manchu dynasty is at hand, or whether under a new *régime*, and through a purely Chinese Government, a progressive and helpful era will result, or whether by still preserving the "territorial integrity" an international protectorate shall keep intact the dangerous elements in the state, the present indications or future forecasts do not aid in the solution of the mystery.

The situation is full of gravity. The "open door" has been shut in the face of the world. Walls of seclusion have been heightened only to be battered down by the forces of civilization. The envoys, ministers, and statesmen of the world have been treated with outrageous and murderous insults. Legations have been destroyed. Treaty rights have been trampled under foot. All this has been done with, and by the aid and sympathy of the Imperial Government. In this, her declaration of war against civilization, China has forfeited her claim to be given a place in the comity of nations, and has in the audacity and viciousness of her anti-foreign crusade more than outclassed the atrocities of the most barbaric races.

THE PEACE SETTLEMENT.

The Governments must establish a peace which shall be *permanent*. This should be known in every corner of the empire. China is arming on a gigantic scale. Any patching-up policy will be more than disastrous. An empire swings on the pivot of dissolution or reconstruction. To the great and powerful governments of Christendom the problem appeals for solution. The effect which the crisis has already had upon the relations of Governments with each other is indicative of the fact that the functions of those Governments in demanding protection and liberty for their nationals will be maintained.

It is too late in the day for Christian civilization to sanction the world powers to be half-civilized and half-savage. In professing to possess a high civilization, the Chinese have laid themselves open to the sternest rebuke and chastisement, and to them it may even yet mean that, if they cannot establish some sort of civilized government over themselves, then they must submit to one being maintained *over them*, both for their own as well as for the interests of our common humanity.

From REV. J. SADLER, Amoy.

As this is my last chance of approaching you before returning to China, may I say how grateful I am for the exceptional kindness you have shown in letting me plead the cause of China in your paper.

At the present critical period there is one point of importance to be noted. Many of the best friends of missions in this country are greatly exercised as to all missionary societies *not* sanctioning any punishment of those in China who have been guilty of the extraordinary crimes committed. They argue that we should act in the spirit of our dying Lord when he said, "Father, forgive them, for they know not what they do." Now missionaries have shown that they do act in that way, but if the State see it needful to call for such action as friends dread there can hardly be a reason why we should interfere, any more than we do with the course of law in this country. The most solemn opinion of the very best men in China is, that unless some due chastisement be administered, in six months there will be a repetition of all the calamities and still worse. So that it is absolutely necessary for the State to act in a just and proper manner.

It cannot be imagined that any Christian in touch with his Saviour will deliberately and continuously call for revenge. Such a thing is out of the question.

BUT JUSTICE IS NOT REVENGE.

It is often said, Let missionaries cut all connection with the State. Will the friends who say this come down from abstractions and transcendentalism to the present conditions of actual life in the Far East, and show us how?

We are compelled to register ourselves at the Consular offices, according to our nationality. We are amenable to law just as at home. If we travel inland we must use a passport. It has been said that Britishers in China are less protected than the nationals of any other nation. Surely no one will wish that utter lawlessness should prevail in China any more than at home.

With regard to Scripture, any careful reader perceives that our Lord's teaching was many-sided, according to the circumstances. Though He said "My Kingdom is not of this world," He also said, "Render to Cæsar the things that are Cæsar's." Were He in China to-day, He would doubtless stand for national righteousness all round. Let it be observed that though we have to rejoice in the general fact that suffering is productive of good, yet it is to be remembered that some great students of history maintain that the blood of the martyrs is not always the seed of the Church, and they have instanced the Church in France, which never recovered the slaughter of the Huguenots. However we may be averse to the use of force, there is surely a loud call for the exercise of moral suasion and for such timely and firm dealing as will prevent war. Rulers are not a terror to good works, but to the evil. They are ordained of God, and should be so treated.

Buenos Aires.—A Conference of Christian workers of Buenos Aires and district was recently held in the Salado Hall. It was a gathering of much spiritual power, and the unity of those present, as expressed in the motto, "All one in Christ Jesus," was fully realized. The suggestion that such conferences be held periodically found much favour, and will probably be adopted

Work among Boer Prisoners.

A CORRESPONDENT writes: There has been a time of rich blessing in the prisoners' camp at Green Point. Several have found light, and believers have received new impetus and have given themselves afresh to the Lord. Meetings for prayer and thanksgiving are still held, and much interest is shown. Rev. Mr. Snyman, from Ventersburg, led the services. Not a few among his audience were from his own congregation. He spoke earnestly on Heb. xii. 11, to the refreshment and comfort of many.

Rev. Mr. Alheit was lately the recipient of an address from the prisoners, signed by elders and deacons from different parts of the Orange River Colony, which ran: "Far from our native land, far, also, from our dearly beloved ones, we did not expect to have one of our own ministers. We did not call to you, 'Come over and help us,' but the Lord thought upon us, and He inquired, 'Who of my servants will go to the place where the prisoners are, and work in my vineyard there?' And you answered, 'Lord, I will go!' So your reverence has come to us and preached the Gospel to us, which has been to many of us the power of God unto salvation. Our sick you have visited, and prayed with and for them. You have gone to the burials to show the last honours to the dead. There you have given comfort. You have sent telegrams to relatives of the deceased. You have kindly satisfied our wants, and helped us to clothing and other necessities. And how shall we repay you? Here we have neither gold nor silver, we are but poor prisoners of war. But *He* who has called you is faithful, and will repay you. We can assure you that your labour has not been in vain amongst us; as many have testified already, they will thank God all the days of their lives for blessing received."

Rome and Our Soldiers.

SOME weeks ago we printed extracts from letters from nursing sisters in South Africa which appeared in the *Irish Catholic*, showing how our Protestant soldiers in South Africa were being supplied with Romish scapulars and charms. In a later issue of the same paper, we note further evidence of this effort of Roman Catholic workers to induce our soldiers to put their trust in these deluding things. This time the letter is from one of the "Sisters of Nazareth" at Port Elizabeth. She writes:—

"The Sisters visited the camp a day or two before the soldiers left, and distributed scapulars, badges, medals, &c. The poor fellows came in crowds, asking for these. It was consolation to us to see them all wearing the brown scapular on leaving here. They all knelt down, and begged the Sisters to put on the scapulars with their own hands. . . . Another poor fellow, when the Sisters gave him a miraculous medal, asked if it would bring him safely back to his old country, the Highlands of Scotland. Protestants also asked for, and seemed to have faith in, these objects of piety. Sergeant Everitt, poor man, called the other day to see his three little children. Although he is not a Catholic, he asked me to give him a pair of scapulars and badge of the Sacred Heart, and begged our prayers that Almighty God would spare him for his children's sake."

Meetings in Tibet.

WRITING to a friend at home, Dr. Martha Sheldon, American M.E. missionary at Darchula, says:—"On July 28 we were eight miles within Tibet, sitting by the road side, arrested by the Tibetans within a few rods of Tahalahat, where the Raja lives. We are now (August 4) safely back again. We spent Sunday in Tibet, held two meetings, and were ordered to leave. We replied that we never travelled on Sunday. We sent the Raja a silver penholder and a Tibetan Testament. I pulled out a Tibetan's aching tooth, and think the natives were mollified somewhat. At any rate they left us undisturbed, except to watch us. We crossed the Lipu Pass (17,500 ft.) with seven coolies, and our Christian Pandit and servant. Our people go over into Tibet in great numbers to trade."

The Indian Famine.

NOTES FROM WORKERS.

WRITING from the C.M.S. Orphanage at Nasik, Rev. A. Mainwaring says: "We have taken in over fifty famine children during the last few months, and have promised to receive 176 more from the Government relief camps. We have found in former famines that the waifs gathered at such a time require special nursing and food for several months."

Dr. Margaret Mackellar, of Neemuch, writing under date October 12, says: "I have to thank you for the different sums you have sent for our famine work in Neemuch. Hundreds and hundreds of souls have been helped thereby, and the work of distributing grain to the poor villagers will go on for two or three months yet. We have had to do with between 1,200 and 1,400 orphans in Neemuch. Of this number we have nearly 500 in our orphanage."

From Sihore, Mr. Alfred Taylor, of the Society of Friends, says: "After dismissing as many as possible from the Mission Poor House, we have 280 inmates, many of them in a miserable condition, and suffering from every sort of famine disease, with the exception of cholera, from which we are thankful to have been free for several weeks. Our Poor House work is more important than ever now, and the scenes there most distressing to us, even after all this heart-hardening time. The Poor House is really the famine relief hospital, and in it are gathered together some of the most awful cases of famine suffering that it is possible to imagine. There are still about 2,800 on relief works in Sihore."

One of the leaflets issued by the Kurku and Central India Hill Mission contains a letter from Mr. Lewis, of Bhaisdehi, Central Provinces, which says: "Government from the first recognised that it could not do all, and even definitely named certain lines of work which it must leave to private charity. These were: feeding and caring for the sick, and providing extra and more delicate food for them and for the emaciated than a Government kitchen could give; the provision of clothing—especially in the rains—for the ill-clad; seed-grain and bullocks for the small landholders, to give them a new start in life, when the ploughing and sowing season should arrive; the opening of cheap grain shops where necessary; and the care and future training of orphans. In each of these directions God has permitted us to minister to the people. We praise Him for thus touching the hearts of his people in many lands on behalf of stricken India, and our hands and hearts are strengthened by knowing how much prayer and self-denial these funds represent."

A Grateful Tribute.

WE recently announced the return to England, in impaired health, of Rev. Frederick Brown, of Tien-tsin, who was engaged by General Gaselee as guide and intelligence officer to the force on the march to Peking. Mr. Brown has received from China a copy of a letter sent by the Hon. E. H. Conger, United States Minister, to the missionaries besieged in Peking. It reads:—"To the besieged missionaries, one and all of you, so providently saved from certain massacre. I beg, in this hour of our deliverance, to express what I know to be the universal sentiment of our Diplomatic Corps, the sincere appreciation of, and profound gratitude for, the inestimable help which you, and the native Christians under you, have rendered towards our preservation. Without your intelligence and successful planning, and the uncomplaining exertions of the Chinese, I believe our salvation would have been impossible. I hope and believe that somehow in God's unerring plan your sacrifices and danger will bear rich fruits in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude.—Very sincerely yours,

"E. H. Conger."

Obituary.

MISS K. EMERY.

FOR over thirty years Miss Kezia Emery, who passed away on August 17 last at Gavinana, Tuscany, had given her time, strength, and riches to Italy. She contributed with special generosity to the needs of the Italian poor. She was the mainstay of Dr. Guiseppe Comandi's Industrial School for Boys in Florence, and also supported orphans in other institutes. Miss Emery published and distributed, by means of her own colporteurs, millions of tracts, besides assisting the Bible Society. She had many pensioners on her bounty, too, in various parts of Italy. Miss Emery was constantly economising in her personal affairs. She lived and dressed in the simplest manner, regarding her large income as "not her own." Many lament the loss of her kind and gentle presence. S.B.

REV. W. HILL.

At the age of seventy-one, Rev. William Hill, a widely-known and esteemed minister of the Baptist denomination, has passed away. In 1855 he entered upon a missionary career, working at Berhampore, Ganjam, and Cuttack. After one years' service the condition of Mrs. Hill's health necessitated a return to England, and Mr. Hill accepted the pastorate at Barton-in-the-Beans, Leicestershire. Here, during Mr. Hill's pastorate, two new chapels were added, and the work prospered greatly. A second journey to India was undertaken on Mrs. Hill's health becoming improved, and that lady superintended mission orphanages, and was a pioneer of Zenana work. Some few years subsequently, Mr. Hill was elected as the secretary of the General Baptist Missionary Society. This necessitated his residence in England. When the fusion between his society and the Baptist Missionary Society took place, he devoted his energies to the work of the Bible Translation Society, and to advocating the claims of missions.

DR. FREDERIC GODET.

It is with sincere regret that we announce the death of Professor Frederic Godet, the well-known Biblical commentator, at the age of eighty-eight. In the words of *Le Christianisme*: "In him the town of Neuchatel loses the most illustrious of its sons, and Evangelical Theology in the French language its most eminent representative. Moreover, the sorrow which overwhelms the Free Church of Neuchatel and Protestant Switzerland, will be felt throughout Evangelical Christendom."

Dr. Godet studied theology in his native town, also at Berlin and Bonn. He was ordained to the ministry in 1836, and spent a couple of years as assistant pastor at Vallangin. In 1838 a new and important sphere of usefulness opened to him as tutor to the Crown Prince of Prussia, the late Emperor Frederick of Germany. For six years he held this position, inspiring such respect and love as to lay the foundation of a friendship which terminated only with the Emperor's death. After leaving the Royal Family of Prussia, Dr. Godet spent six years as pastor in the Val-de-Ruy. From 1851 to 1866 he was pastor at Neuchatel, and during all that time onward till 1873 the Professor of Exegetical and Critical Theology in the National Church. From 1873 to 1887, when he retired, he was Professor of the same subjects in the Theological School of the Independent Church of Neuchatel.

He was a Doctor of Divinity from the University of Basle and from Edinburgh. He rendered great service by his writings, and especially his New Testament Expositions, amounting to well-nigh twenty volumes, and covering the most read and most studied sections of the Sacred Book. He made substantial contributions to Christian thought and conviction along lines distinctively Evangelical, and his volumes on John's Gospel and the Epistle to the Romans occupy a place of their own in a great literature. The author was a man of faith, careful of truth, and had all the mental and spiritual qualifications for the leader of men in the highest reaches of religious inquiry. In recent years his health was feeble, and he is mourned by those who honoured and loved him as a Christian and a scholar.

Irish Notes.

MR. M. W. BEATTY, M.A., son of Rev. Dr. Beatty, ex-Moderator of the General Assembly, and a young man of great promise, who has undergone a thorough course of training for foreign missionary service, has been set apart by the Presbytery of Belfast for mission work in India.

The Egyptian Mission Band, which was formed about three years ago in Belfast, when six young men went out to Egypt to study Arabic, and do what they could for the expansion of the Master's Kingdom in that country, has been doing a valuable work among the English, Germans, French, Italians, Greeks, Copts, Moslems, Syrians, Druses, Swiss, and Levantines scattered in the villages along the Nile Delta. The first public meeting of the Band was held in Belfast last Friday evening. Rev. C. Inwood presiding. Addresses were delivered by Mr. J. Martin Cleaver, B.A., and others.

The opening meetings of the sessions of Magee College, Londonderry, and the Assembly's College, Belfast, took place last week under favourable auspices. At Magee College the opening address was delivered by Rev. Dr. Petticrew, who took for his subject "The Sinner's Inability in Spiritual Things;" and in the Assembly's College, Belfast, the opening address, which was by Professor Walker, was on "A Survey of the Criticism of the Old Testament during the Nineteenth Century." Both addresses were very able and were listened to with deep attention. In Magee College also a statue of the late Rev. Dr. Rogers, of Londonderry, was unveiled.

By the death of Rev Dr. James Griffin, of Dublin, the Irish Methodist Church has lost one of its oldest and most highly-respected ministers. Born in 1813, he entered the ministry of the late Primitive Wesleyan Methodist Conference in 1837, and for several years filled the position of Deputation Secretary, and in this capacity preached with great acceptance from time to time in many of the leading pulpits of Scotland and the North of England. He also filled with marked ability the position of President of the Conference. In 1877 he took a leading part in bringing about the union of the two principal Methodist bodies in Ireland, and ever since continued to be one of the best-known ministers of the United Conference. He was an impressive preacher and an able platform speaker.

The Y.W.C.A.

THE World's Y.W.C.A. week of prayer is held November 11-17. The president, Mrs. J. H. Tritton, writes, earnestly entreating all who are interested in work amongst young women to unite during the week. She continues: "The need for prayer is greater than ever, because the work is growing in nearly every land. Growth means difficulties to be overcome, more workers, more money, more prayer, and more praise. How much of the blessing for the coming year depends on prayer made during those days for God's blessing on the associations in America, Australasia, Africa, Asia, and Europe?

"The object of our World's Young Women's Christian Association is unique—(1) Because it brings Christ's message to nominal Christians in every land, whom the missionaries to the heathen are unable to help. (2) Because it is represented in every country and so appeals to us all, whether it be in India, Africa, Spain, Italy, China, or any other place which is specially on our hearts.

"A paper has been compiled with special subjects for prayer, and can be had on application to the World's Y.W.C.A. Office, 26, George Street, Hanover Square, W.

"Prayer meetings will be held each morning during the week at 11.45, at Morley Hall, George Street, Hanover Square, W."

The annual meeting of the Association at Weston-super-Mare was held under the presidency of Mr. Barstow. Miss Dora Clark, from India, gave an address, and Rev. J. Dawson, President of the Y.M.C.A., also spoke.

The autumn Conference in connection with the South of England and South Wales Branches was recently held in Bournemouth. The Mayor (Mr. J. C. Webber) presided. Miss Digby, in speaking, alluded to the death of the Hon. Mrs. Eliot, wife of the Dean of Windsor, who, while staying at Bournemouth, had taken a lively interest in the work of the Association. Rev. S. A. Selwyn, shortly leaving for his new sphere of work at Hampstead, and Mrs. Meyer, also addressed the meeting.

Home Missions.

At Midland Fairs.

In the course of a brief review of the evangelistic campaigns which this society has carried on at fairs during the present autumn, Mr. W. L. Tweedie writes:—"Amid the din of steam roundabouts, and surrounded by a surging mass of humanity, a devoted band of about a dozen evangelists from the Open-Air Mission, go forth to preach the Gospel. Hymn and testimony follow each other in quick succession, each speaker, under the Divine enabling, driving the truth home deeper and deeper upon heart and conscience until at last there breaks forth the cry, 'Oh, sir, what shall I do? I would like to give God my heart! Yes, I *will* trust Him now!' and so on. What a consummation to all the labour!

"Such, briefly, are the experiences of recent endeavours at Peterborough, at Nottingham, and at Leicester. We praise God for many who have been gathered in at these places.

"But not the least interesting experience has been that in the villages round Nottingham. During three days we visited nine of these, holding in all twenty-three services. God wrought mightily by his Spirit and the Word. We may give one case.

AN OLD WOMAN,

eighty-one years of age, stood listening attentively to the proclamation of the Gospel. When the service was over she came forward, and, with streaming eyes, said, 'Oh, I *do* want to be saved, but I have such a wicked home I don't know what to do, and I have been so bad!' Later, she said, 'I *will* trust Him, just now.' As we drove away from that village, a collier, with coal-begrimed face, who had been standing at his own door attentively listening all the while, cried out to us,

'BE SHARP AND COME BACK AGAIN!'

"During this campaign some 40,000 tracts, booklets, Gospel portions, and marked Testaments have been distributed, and for the most part thankfully received. The loyal co-operation, warm support, and generous hospitality of many Christian friends, has greatly helped and cheered us."

THE AUTUMNAL REUNION.

Members, supporters, and friends of the Mission rallied in large numbers at Exeter Hall, for the autumnal reunion, a few days ago. This annual gathering is welcomed as an opportunity for workers enjoying mutual conversation, and a means of strengthening the ties which bind together labourers of varied and extensive spheres.

At the meeting, which followed the "social," Mr. M. H. Hodder presided, and spoke words of hearty greeting and encouragement to the workers. He related his own personal experiences when commencing as an open-air preacher, and went on to urge the importance of those with the privileges of education taking part in out-door evangelistic effort. God can do without culture and education, but He demands both. Colonel F. W. Roberts and Colonel F. Major described phases of the work at seaside resorts and racecourses, where, often from a restless and scowling crowd, the penitent's cry for mercy has arisen. Mr. Wm. Henry Bird related his experiences among villages on the Welsh Hills, how in remote districts crowds had gathered to hear the Gospel preached by the evangelists, and numbers at every meeting had caught Christ. The secretary, Mr. Frank Cockrem, briefly reviewed the summer's work, and acknowledged the loyalty and devotion of the brethren who have unsparingly given their services to the extension of the operations of the Mission.

Dr. George Hanson, of Marylebone Presbyterian Church, followed with an earnest and helpful address.

Miss Steer's Work.

THE Samaritan work so vigorously carried on by Miss Steer in the East End of London is, as one of the speakers said last week at the annual gathering, of national importance. The same energy and faith which were applied to the work of rescue in days when Ratcliff Highway was full of flaunting infamy, are now devoted chiefly to preventive effort in the interests of the young.

The annals of the Bridge of Hope are

FULL OF GLORIOUS INSTANCES

in which ill-treated, half-starved, miserable little children have been transplanted from the filth and fever, the dirt and degradation of the slums to the brightness and comfort of the Children's Homes at Chingford. Miss Steer also cites many cases where men who have lost their wives, or still sadder, when the women are confirmed inebriates, have brought their children to the Bridge of Hope, willing to pay all they could afford, so that the children might be saved from the evils surrounding them.

Miss Steer's work, however, is of a many-sided character. There is the night shelter, where, immediately, and without inquiry, any friendless young woman or girl is received and boarded and lodged until other arrangements can be made for her. During the past year, 741 cases were sheltered, most of them being

YOUNG SERVANTS OUT OF A PLACE,

and girls under twenty years of age needing protection and help. The importance of such an institution amid the squalid and destitute district between Whitechapel and the Thames is obvious; but, beyond this, there are so few places where destitute and distressed women can find shelter for the night, that Miss Steer's homely and well-managed refuge is resorted to from all parts of the metropolis.

Rescue work is still carried on, although, largely as an outcome of the efforts of Miss Steer and her friends, the character of the vicinity has been entirely changed, and houses of ill-fame and ill-sanitation have been closed and demolished.

"Every year," says Miss Steer, "we get many young women to visit us, who have passed through the Home, and long since left us for service. A few months since, B.B. came to see us. Eight years ago she was here, having sought shelter from the temptations that were ruining her life. She has been six years in her present situation, and is a valued Christian servant. She reminded us that it was in one of our Sunday afternoon Bible classes that the resolve was formed, and which she has since kept."

The truly Christian and abiding character of the work is well illustrated by the following cases: "Three years ago H.S. went out into service. She was not one in whom we had confidence, and she was thought of with some anxiety. But she kept her first place two years, steadily improving, and then only left to take her sister's place in a family where she had been many years. S. has passed her first year there most satisfactorily, and seems likely to remain.

NOW A SUNDAY SCHOOL TEACHER,

she is deeply interested in her work, but she never forgets the Home." J.H., who left some years ago, and of whom Miss Steer could not then feel very hopeful, recently wrote: "I am sending you a little gift for the work. I am respectably married, and have a nice home now. I gave you a lot of trouble, and I am always sorry for that, but I owe everything to you, and the teaching I had at the Home. . . . I should like so much to come and see you, for you were my best friend."

The annual meeting unfortunately clashed with the public reception of the City Imperial Volunteers, so that many friends, feeling unable to face the difficulties of crossing London on such an occasion, were absent. The gathering was marked, however, by many expressions of cheer and sympathy. Rev. R. W. Harris, rector of St. George-in-the-East, who presided, paid a tribute of respect to the memory of Prebendary Harry Jones, who supported the work so firmly, and went on to voice the claims of Miss Steer's large family of 250, who have to be clothed and fed. Mr. Harris referred to the evidences of worth supplied by the Cottage Homes, which he described as

"A VERITABLE GARDEN OF SOULS."

In the spirit of true patriotism, which aims to make our country sweet and clean, the speaker appealed for a generous response to Miss Steer's urgent call for help.

Other speakers were Rev. J. P. Gledstone, Mr. W. A. Coote (National Vigilance Association), and Miss Blanche Leppington, all of whom spoke earnest words in advocacy of much needed social reforms, and in encouragement of Christian effort. Miss Steer gave a brief address, outlining her present need, and giving some idea of the great and growing extent of the work. Not a single bed is unoccupied, and many of the cases pressing for admittance are of an urgent character. Miss Steer's address is the Bridge of Hope, Betts Street, E.

Soldiers on Salisbury Plain.

BEYOND the immediate results of the Sunday and week-day services and innumerable meetings at the Soldiers' Home and Welcome at Winchester, which for twenty-six years has had its headquarters in Hyde Close, the ramifications of the institution extend to every part of the civilized world. Wherever the flag of Britain flies and her soldiers penetrate, its influence is known and felt. While it cannot be said that all the troops camping on Salisbury Plain have been influenced by the Winchester Mission, it may be safely assumed that a large number have been led to higher and better things.

At Bulford Camp, the Volunteers heartily appreciated the privileges found in the Winchester tent, where interesting literature, writing materials, and refreshments are provided. Carefully as this department of the work is looked after, the spiritual side is ever kept to the front, with most encouraging results. Night after night the tent was crowded with soldiers listening attentively to the homely, earnest words, and joining heartily in the stirring hymns. Apart from the services and meetings, there was the regular daily work of the missionary moving in and out among the men, speaking words of counsel and encouragement. When the camp broke up, many were the expressions of gratitude and appreciation from those who had been helped both spiritually and temporally through the efforts of Miss Perks and her colleagues.

Mrs. Macalpine's Homes.

TO those who are ofttimes perplexed and saddened because of the manifest power of the evils which beset young womanhood, a report such as that to hand of Mrs. Macalpine's Institutions, at Manchester, cannot but prove a means of inspiration and encouragement. A note of sincere gratitude is voiced by matrons of both the Rescue and Maternity Homes for the answers to prayer and the sympathetic interest of friends of the erring. No serious or critical cases have marked the year. A deep religious feeling has been noticeable among the girls, and in many instances there has been reason to believe that the great change has been wrought. In place of the sad, sullen, and hopeless look there has come the brightness and joy only born of a surrendering of self to Christ.

Seventy-five patients have attended the Maternity Homes. In forty-two instances the putative fathers of infants have been dealt with; in some cases relations have undertaken it, but more frequently the expense of obtaining meagre money compensation falls upon the authorities of the Homes. Many grateful letters are received from former patients, who have not forgotten the friends who held out to them a helping hand in their time of need. The Rescue Home proves an incalculable boon to many who have taken the first step of a downward career. Not in every instance is the influence of the institution sufficient to bring the inmates to a sense of their need of a Saviour, but many are the wanderers who have been led to return to the fold through the blessing of God upon the ministry of the Home.

Copies of the annual report may be obtained of the superintendent, Mrs. Coller, 80, Greenheys Lane, Manchester.

Justices and Temperance.—The justices of the borough of Newbury resolved at a recent special meeting that all licence holders should be again urgently requested to entirely discontinue the sale of intoxicating liquors to children apparently under the age of thirteen years.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

About the Harvest.

We have been celebrating the harvest thanksgiving, and some words of our Lord Jesus Christ came to mind, and set me thinking. The words are these: "The Lord of the harvest."

The Lord of the harvest; then the harvest is the Lord's? Yes, very really so.

When you boys have been kite-making, you feel that the kite you have made yourself, and with great patience and glee have finished to the tassel at the end of the tail, is very really yours, your very own. "It is mine," you say; "mine, for I made it."

When you girls have dressed a doll, making its various garments yourself, and dressing it up to your heart's intense delight, you feel that the doll is very really yours. "It is my doll; I made all its clothes and dressed it." So you boys and girls feel that what you have yourself made is most truly yours.

Now turn to the first chapter of Genesis; the very first verse in the Bible reads thus: "In the beginning God created the heavens and the earth," that is, God made them; therefore, He is the Lord of the heavens and the earth, because He made them. Now look at the eleventh verse; there you read—"And God said, let the earth bring forth grass; the herb yielding seed; and the fruit tree yielding fruit, after his kind, whose seed is in itself; and it was so." God is therefore the Lord of all things that grow upon the earth, because He made them and caused them to grow.

Now turn to Psa. civ. verses 13 and 14; there you read—"He (that is God) watereth the hills from his chambers; He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth."

Well might the writer of Psa. xxiv. say, "The earth is the Lord's, and the fulness thereof." God is therefore the Lord of the harvest, because He made the earth, and the grass, and the herbs, and the fruit, and not only made them, but waters them with his showers, and causes them to grow and

TO RIPEN FOR THE HARVEST.

In the spring-time the farmer goes forth with his horses and his plough, and ploughs the land, breaking it up into long furrows, so that the seed may fall therein: then he comes along with a basket full of wheat, or barley, or oats, which he scatters by handfuls into the ground. Then, harnessing his horse to an instrument called a harrow, he drags it over the furrows, to cover up the seeds sown, and then—well, what then? Why, he can do no more, but just leaves it in God's hands.

When the farmer has done his part, then God begins to work; He waters the earth, and causes the seed to sprout, and warms it with his sunshine, causing it to shoot forth and grow; first the blade, then the ear, then the full corn in the ear. Day and night God works, never tiring, never wearying, that He may provide food for man and beast. Man can plough and sow, but God alone can make the seed spring forth, and grow, and ripen to make glad the heart of man with the harvest.

Each blade and stalk springs from one grain of wheat, or barley, or oats, as the case may be; but when God has finished his work, instead of one grain, you find at the top of the stalk thirty grains, or sixty, or 100; all grown from the one little grain cast in the ground by the farmer; God has blessed him with the "increase," and given him back his grain thirty fold, sixty fold, or 100 fold; so royally, so bountifully, does the Lord of the harvest give.

Now turn to verse 27 of that first chapter in the Bible, and there you read, "So God created man in his own image, male and female created He them." So man himself is the Lord's, because He made man also; and as the earth, and the things that grow thereon, honour the Lord of the harvest by their beauty and fruitfulness, so let us honour God who made us, and who gives us these beautiful and good things to enjoy. Let us honour Him by lives beautiful with goodness, and fruitful in kindliness and love, remembering always, with glad hearts and true, from whom all good things come; and let us joyfully praise "the Lord of the harvest," who made us and provides us our food year by year so plentifully. J. W.

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbour's faults. You should also forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable. *American Paper.*

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 253**).

Find and complete the following:

1. The half of my goods (Luke xix.).
2. Full of grace and truth (John i.).
3. While it is day (John ix.).
4. Not that we are sufficient (2 Cor. iii.).
5. Search the Scriptures, for in (John v.).
6. I have called daily upon thee (Psa. lxxxviii.).
7. I wait for the Lord (Psa. cxxx.).
8. He is my refuge (Psa. xci.).
9. They go from strength to (Psa. lxxxiv.).
10. God is my witness (Rom. i.).
11. Made nigh by the blood (Eph. ii.).
12. Let patience have her perfect (Jas. i.).
13. Walk in love (Eph. v.).
14. It is sown in weakness (1 Cor. xv.).

Take one word from each of the above to form a hidden text to be found in 2 Cor.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 11.]

ANSWER TO LAST SEARCHER (**No. 252**).

Isaiah xl.-xlv.

1. xl. 3.	5. xliii. 10.
2. xl. 11.	6. xliii. 25.
3. xl. 31.	7. xliv. 22.
4. xli. 17.	8. xlv. 5.

9. John the Baptist (xl. 3, Matt. iii. 3).
10. Psa. ciii. 15.
11. Jesus Christ.
12. The everlasting God, the Lord (xl. 28).
13. They that wait upon the Lord (xl. 31).
14. Of Israel, and of Abraham (xli. 8).
15. "When they seek water and there is none, when their tongue faileth for thirst, I, the Lord, will hear them, I will not forsake them" (xli. 17).
16. Matt. xii. 18.
17. When He went into the synagogue at Nazareth on the Sabbath day, and stood up to read to the people (Luke iv. 18).

No. 252—Correct Answers (first list) received from:—

A—Stewart Arthur, E. and R. Aldwinckle.
B—Louis Berthé, Gertrude and Reginald Bristow, Ada Blencowe, Mabel Brown, Robert Bushby, Gertrude Bush, Ella Berryman*, Herbert Braddon*, Christabel Bath*, Edith Blenkarn*, Mabel Baker, Eric and Marion Burton, Emily Bridgewater*.
C—Daisy R. and Jack Clarke, Gladys Clark*, Kitty Cope, Lydia Cleary, George Cary*, Oscar* and George Cross, Doris, Margory and Olive* Coleman, Sophie Cohen, Anna Chanyen*, Hannah Chapman, Ida* and Mabel Cole, Josephine* and Elma* Cheal.
D—Kitty and Violette Donaldson-Selby, Ethelwyn Dennis*, Stanley Drew*, Dorothy and Ralph Daintree.
E—Esther and R. Everitt, Eddie Ecroyd.
F—Mabel, Vincent, and Olive Fleet, Winifred Field, Lily Findlater, Kitty Fausset, Daisy Field.
G—Alexander Goudge*, Clarice Gale*, Nellie* and Albert* Gray, Grace* and Evelyn* Gulston, M. Gover, David and Andrew Gardiner, Margaret Guillaume*.
H—Elsie* and Dorothy* Hanson, Myra Hunt*, Eric and Mary* Hill, Nellie Hatchett, Nellie* and Elsie Hatcher, Eddie Housden*, H. and Mabel Hodgkinson, Annie Horstcraft, Beatrice Hastings, Beatrice Harland*, Elsie Hancock, Elizabeth, Hilda and Mary Hooper, Dorothy Havergal-Shaw, Grace Hawkins*, Dorothy and Kathleen Hackford, John Henderson, Francis*, Florence*, Stanley*, Julyan and Norman Hoyte, Elsie* and Hettie Hibbs.
I—Nellie Irving*.
J—David* and Robert Jameson, Emily Jones, Amelia Jacobson*, Betty Jacobs, Mabel Jenkins.
K—Hilda Kirby*, Max and Eva Kalb, Maurice Kalinsky, Margaret Kinnaird, Annie Kingsford*.
L—Beatrice*, Ethel and Edith Lay, Margaret Locke, Georgina Lichtenstein*, Sidney, May, Edward and Henry Law, Rosamund Langton*, W. Locke.
M—Dorothy* and Charlie* McMullin, F. Messenger, A. and Alan Marshall, Alice* and Kathleen Maylott, Philip*, Winnie* and Doris Martin, Alec Miller, Irene Mabille, Grace, Arthur and Lewis Morice, Winifred Maunder, Edith Margetts.
N—Emily Norris, Valerie and Eleanor Noel, Daisy Nicholas, Blanche Norcock*, Edith Newton*.
O—Olive Oxley, Constance Osborne*.
P—W.*, Katie* and Leonard* Picknell, Georgina Pithouse, Kathleen Pincott, Dora Phillimore*, Lizzie and William Porter, Mary and Christine Pearson, Olive Pine-Coffin, Kathleen* and Ethel Pasley.
Q—Frances Quance*.
R—Mabel de Rusett*, Gussie and Marion Roach, Marion Richards*, Gwennie Ravenhill, Herbert Rugbys, Hilda and Alice Reid, Kitty Riley*, Kate Rosenbloom*, Jack Ridley.
S—Betty Stocks*, Madeline Smith, Vera Stapylton, Margery Smart, Constance Schaeffer, Frances Stileman*, Reginald and Hilda Skinner, Stanley Smith, Kathleen Shepherd*, Esther Simmons*, Muriel Sells.
T—Archibald and Theodora* Thorn, Dudley Toye*, Marion Tarry*.
W—Greta Watson*, Ellen Williams, Dorothy White*, Cecile and Phillis Wright, Mansfield White*, Agatha Ward, Frank Wilson*, D. Woodforde, Stephen Wilson, Zoe Wilkins, Nora* and Ellie* Wyatt.

No. 251—Correct Answers (second list) received from:—

A—Esda Anderson, Stewart Arthur, Arthur Allt, Margery Ashdown, Mary and Frank Anderson.
B—Leah Bazinsky, Violet Braun, Rachel Blumenthal*, Lindsay and Leonard Browne*, Lucienne Brabandès, Ernestine Buhl, Dorothy Banfield, Susette* and Mary* Beck, Louise Betts, Ada Blencowe*, Gladys Bartlet*, Eva Browne, Gordon Boxer, Frances Burnett*, Ethel Butterss, Massy Baker, Beatrice Brouard, Clara Brown*, Maggie, Alan, and Charlie Banks, Cecil Brewer, Gordon, Harold and Dorothy* Berry.
C—Grace Charlk*, Dorothy Cooper, Gladys and Beryl Calvert, George Crawford*, Ida* and Mary* Cullen, Alice Crang*, Lydia Cleary*, Maggie*, Walter* and Jessie* Carter, Muriel Craigie, Henry*, John* and David* Colville, Elma and Josephine Cheal, Margaret Chalmers, Hyde* and Duncan* Campbell, Dorothy Clarke*, Mabel Campe*, George Cary*, Percy and Stanley Chappell, Alice Cady*, Mary Cobb*, Bessie Cheale*, Olive Clarke*.
D—Mary Denizot, Marjory Dyke*, Esther Dickson*, Ethel and Mai Davidson, Harold* and Gladys* Davis, Polognia Daws*, May Darroll*, Llewellyn Dale*.
E—Robert and Esther Everitt, Gertrude Easton.
F—Solomon and Sarah Finkelstein, Jeanne Faucon, Louise Filhol, Kitty Faussett, Eirene Fennell*, F. and Aileen Figgis, Mabel and Eva Fletcher, Blanche FitzSimons, Meg*, Lewis*, and Agnes* Fullarton, Daisy Fox*, Richard and Lawrence Farmer.
G—W. Garnham*, Hilda von Griesheim*, Andrew and David Gardiner, Ivy Godfrey*, Jack, Stuart, Dorothy and Edith* Gray, Isabel and Elsie* Goudge, Edith Grieve, Albert Gray, Colin, George and Margery Graham-Brown.
H—Georgette Hoffmann*, Ella Hake*, Jamie de Hailes, Florence*, Francis*, Norman, and Julyan Hoyte, Willie Hooper, Henry*, Edith*, and Winifred* Harvey, Violet Holford*, Lucy Hourdain, Kathleen Hughes*, Grace Hawkins*, Beatrice Hastings, Annie Horstcraft, Eileen Hill*, Helen and H. Hunter, Hannah Hancock*, Hetty Hill*, Dorothy Harris*, Hetty Hibbs*, E. Housden, Emily Hooper*, Else Hanson.
I—Alice Ingberg*, Nellie Irving*, Ami* and Isabel* Inglis.
J—Mabel Jenkins, Bertrand Jerram*, Emily Jones, Lizzie Johnstone*.
K—Grace*, Dorothy*, Philippa* and Cecilia* Kerr, Lilian Kyme*, Margaret Kinnaird, Ernest and Robert King, Esther Killowich*.
L—Florence Le Poidevin, Arthur Llewellyn, Arthur and Evelyn Lamb, R. Lomax*, Edith, Willie and Linda Lowe, Annie Lipschitz, Annie* and Mary* Levine.
M—Lois* and Olive* Mewburn, Elsie* and Annie Moule, Isabella Morrice*, Margaret* and Abraham* Mack, Barbara Maconchy*, Maude* and Helen* McIlroy, Margaret Merry*, Dora Muir, Margie Marston, Mildred Morgan*, Dorothy and Keith Miller, Fanny Messenger, Leonard, Winnie and Dorothy Mace, Ella* and John* MacMurray, Margaret* and Joy* McFadzean, Margaret*, Dorothy* and Daniel* Morris, Maggie McDougall, Charlotte Millar*.
N—Maria and Peter Nicholson, Emily Norris, Dora* and Leah* Niels. **O**—Louisa Obrien, Maude* and Eva* Oakes.
P—Margherita Perlmann*, Olive Pine-Coffin, Muriel Patten, Kathleen Pincott, Ruth Pledger*, Graham*, Mary, and Christine Pearson, Gladys* and Isabel* Phipps, Geoffrey and Clarice Peach, Marjorie Porteous*, Myrtle Perry*, Jessie, Eddie, Willie* and Ada* Palmer.
R—Maud Rosenberg*, Cecily*, Jessie*, and Elmina* Roe, Nora Read*, Ada Renals*, Marjorie and Aileen Roberts, Elsie Ridewood*, May Rodgers*, William Roach, Beryl Reid, Hope Robinson.
S—Henry Schwartz*, Flora Shadbolt, Bessie Symes, W. Saunders*, Rider and Glanvill* Smith, Nannie Sturrock, Frankie* and Binford* Sellwood, Agnes Shields*, Kathleen Stark*, Bertha Stocker, Herbert Stuart, Florence, Edie, and Ellen Simpson, Jack and Connie Shaw, Elsie Slark*, Poppie Stidolph, Evelyn*, Violet*, Gladys*, and Phyllis* Shaw, Dollie Salt*, Ivy Sall, T. M. and D. Stanier, Muriel Sells, Florrie Smith.
T—Olive Tritton, Willie Thomas*, Frank Tomkins, Reggie Thresh, Flossie* and C. Thomson, Olive Trench, Marjorie and Evelyn Tracey, Leah Tushinsky*.
U—Eva Usher.
V—Phyllis and Ruth Vigers.
W—Dorothy Woodforde*, Robert and Thomas Weddell, Rachel, James, Sarah and Georgina Wilson, Dorothy White, Ellen Williams, Gracie Wildbur, Pringle Wilson, Leonard Wall*, Gracie Winn*, Stewart Watson, Violet and Louisa Walker, Sarah* and Annie Wood, Florence Wilde, Daisy Wildbur, Nora* and Ellie* Wyatt, Daisy*, Lilian*, Ella and Alexander Watt, Kenrick, Queenie and Ernest Wakeford, Ethel and Bertie Walls.
Y—Gladys and Maurice Young.

FOREIGN LIST.

Prize Competition.—Div. IV., 1st Cert., William Thomson (Bulgaria), Rotha and Lottie St. George (Canada). Div. III., 1st Prize, Katie Thomson, 2nd Prize, Nettie Thomson (Bulgaria). Div. III., 1st Cert., Ina Thomson (Bulgaria), 2nd Cert., Ivan St. George (Canada).

Prize Competition (June).—Div. IV., 1st Cert., William Gray. Div. II., 1st Cert., Abigail Gray (New Zealand).

No. 235—Abigail* and William* Gray (New Zealand). **No. 243**—Henry Lückhoff (S. Africa). **No. 245**—Flo, Cuckoo and Minnie Lister, Rhoda and Huldah* Krige (S. Africa). **No. 246**—Jean Scott, Ivan, Eric, Lottie and Rotha St. George (Canada). Huldah Krige* (S. Africa). **No. 248**—Kate*, Ina and Nettie Thomson (Bulgaria), Dora Wallace*, Jean Scott, Winnie Gartshore* (Canada). **No. 249**—Katie*, Nettie and Willie Thomson (Bulgaria). **No. 250**—Nettie, Ina and William Thomson (Bulgaria), William Flower (Portugal).

Personal.

I am glad to receive so many letters acknowledging prizes and certificates, and to know that these latter have been appreciated. It is impossible for me to answer all the letters personally.

Hilda Reid, Louie O'Brien, Lilian Kyne, Stanley Smith, Margaret Jones, Ernest and Robert King.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Gertrude Bristow.—Your name appeared in Division III. because you gave your age as fourteen.

Winnie Gartshore.—I am sorry you have not seen your name in the Foreign List so frequently as you wish, but there has always been some reason. Your friend Virgie has had her name in once or twice.

Betty Stocks.—Thank you very much for your interesting letter. I am always glad to hear of your work.

Keith Miller, Ethel Walls.—You may send your answer in a wrapper if you do not enclose a letter, but it is more likely to be delayed or lost in the post.

Hannah Chapman.—Thank you for your little note. I am glad you enjoy the "Searcher" so much.

Mabel Fletcher, Margaret Guillaume.—I am glad to hear that you are better again.

Nancie C.—The meaning is that the Apostle used a Greek word having the same significance as "torpedo."

Albert Gray.—Many thanks for your two nice photos.

Clarice Peach.—I am very sorry to hear that Percy is so ill, and hope soon to learn that he is better.

Poppie Stidolph.—You must not be discouraged; you are getting on very well with your questions. Always remember, "Try, try, try again!"

Kitty Fausset, Alec Miller.—I cannot find your clock. There were several clocks without any names, perhaps yours was one of them.

Isabel Inglis.—In 248, your answer to question ten was wrong, and in 249 you and your sister gave the wrong answer to question one.

Evelyn Tracey.—Your answer to question two of 249 was wrong.

Ethel Dancy.—If you looked in "Second List" 250, you would see your name.

Mansfield White.—Your clock, although neat, was altogether wrongly arranged. For twelve o'clock you gave one word, for eight o'clock you gave eleven words, for eleven o'clock you gave twenty words! This could not be passed.

Uncle Tom.

1517

Children's Scripture Union—Portions for week ending November 17.

Sun., Nov. 11	*Gen.* xlvi.	1-7 26-34	Wed., Nov. 14	*Gen.*	xlviii. 1-11
Mon., „ 12	„	xlvii. 1-14	Thurs., „ 15	„	xlviii. 12-22
Tues., „ 13	„	xlvii. 15-31	Fri., „ 16	„	l. 1-13
			Sat., „ 17	„	l. 14-26

Children's Special Service Mission.

Mr. H. Hutchinson, *Spalding*, Nov. 8; *Soldiers' Home, Winchester*, Nov. 11; *Y.M.C.A., Redhill*, Nov. 17-25; *Tonbridge*, Nov. 26-29; Mr. J. Spiers, *Dollar, N.B.*, to Nov. 17; Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Nov. 12; *Patcham*, Nov. 25; Mr. S. J. Hewlett, *City Hall, Salisbury*, Nov. 17-30; Mr. H. M. Gooch, *Hastings*, Nov. 10-21; Mr. Hankinson, *Slough, Bucks.* Nov. 16; *St. John's, Upper Holloway*, Nov. 19; Rev. S. M. Warner, *St. Matthew's, Croydon*, Nov. 11-23; Mr. George Twentyman, *Y.W.C.A., Windsor*, to Nov. 9; *Ashton-under-Lyne*, Nov. 13; *Y.W.C.A., Blackburn*, Nov. 14; *St. Paul's, Blackburn*, Nov. 15; *Tunsted, near Manchester*, Nov. 17-18; *St. Luke's, Cheetham Hill*, Nov. 19; *Kersal, Manchester*, Nov. 20; *Sale*, Nov. 21; *Urmston*, Nov. 22; *Kensington, Liverpool*, Nov. 25; *St. Andrew's, Blundellsands*, Nov. 26; *St. Chrysostom's, Liverpool*, Nov. 27; *St. Peter's, Aintree*, Nov. 28.

Village Scripture Union Tea and Rally.—*Railway Mission Hall, Horsham.* Chairman, Rev. W. W. Martin; address by Mr. Hutchinson, Nov. 16. Tea at 6 p.m.; meeting at 7.15.

Christian Endeavour Topic.

SUNDAY, NOVEMBER 11.

A Decision for Christ (Luke xiv. 25-30).

JOHN THE BAPTIST said that our Lord would bring his winnowing fan. Here we see Him using it. The great multitudes which followed Him were apparently attracted by some hope of material advantage, and He took the directest method of winnowing the chaff from the wheat, as He bade them sit down and count the cost. He was unwilling that any should come to Him under a false impression. The soul of honour and high-mindedness, He meets each disciple who comes to Him with ardent desire, with the searching test, "Have you counted the cost?" In this, how different our Master is from the world! Madame Bubble, as Bunyan calls her, approaches with fair promises which are destined to fade as the mirage on the desert sand, whilst our Lord paints in vivid colours the straits and privations to which his followers may be reduced. He leaves it for others to tell of the exceeding weight of glory which *they* win who do not shirk the test.

Notice here the threefold repetition of the solemn words: *He cannot be my disciple* (*vv.* 26, 27, 33). It would be well to underline them in your Bibles. There is a sense in which the way of salvation is extremely easy. One look of faith and we receive eternal life, and are assured that we can never perish; but that faith must carry in its heart the germ of discipleship—the tenacity, determination, indomitable resolve to learn everything that the Master has to teach. We are not only saved sinners, but are saved to learn, redeemed to be taught. The education is free, but there are certain things which we must be prepared to forego if we would be entered in that school. Let us not be content to be saved; let us be intent on discipleship. It is not for us to worry as to the grades of teaching through which the Master may pass us; that is his care. It is ours simply to be willing and obedient; not like the children who, whilst they sit on their form, are always looking through the open window upon the garden with its flowers and bees, or mingling with their lessons thoughts of their toys and play. The disciple must bring the unbiassed and disengaged mind to the grace of God, which comes disciplining us, and teaching us to deny ungodly lusts, and live rightcously and soberly and godly in this present world.

And what are those things which we must cultivate in order for discipleship? (1) *A supreme love* (*v.* 26). The Lord does not ask us really to hate those related to us by natural ties, but to give to Himself and his work so much love that, compared with all else, it should be as sunlight to starlight; and that for love of Him we should be willing to act as one who hates all other loves when they conflict with obedience. There is no call to hate natural ties until they oppose our entire obedience to the will of Christ. We are first converted from the natural to the spiritual, and then from the spiritual to the natural again. (2) *The denial of self* (*v.* 27). There is a great difference between self denial and the denial of self. We are not simply to cut off this and the other indulgence, but we are to put the cross of Christ between ourselves and the gratification of our own will, the following our own way. We must be willing to follow the Lamb, though the old Adam cries out in grievous pain. The way of Christ is always the way of the cross, out of which springs the Easter joy. (3) *Renunciation* (*v.* 33). We must be prepared to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and to count our pride but dross. As a matter of fact, Jesus gives us back all that is right and beautiful to use for Him, but there must be a definite loosing hold on things, so far as a sense of our own proprietorship is concerned, and a placing of all in those pierced hands that He may have the ultimate disposal. Abjuring our ownership, we must be willing to act as his almoners and trustees. These are the qualities that give savour to life, making it sparkle and resist decay; but, remember, if we fail in these qualities, there is nothing which will make up for the loss. To lose these is to forfeit that for which we have been redeemed; and you cannot salt salt.

F. B. M.

C.E. NOTES.

Rev. J. D. Lamont, president of the British Union, is amply fulfilling his presidential duties. In many cases he is addressing the aniversaries of societies, taking cheer and encouragement wherever he goes.

* * *

The members of the Peckham Rye Baptist Society pay for a pew in their church, and make it their business to see that it is filled at every service by people not in the habit of church-going. Moreover, they make special prayer that there may be conversions in the "Endeavour Pew."

* * *

In one of the neediest quarters of Leicester may be seen a cottage converted into a mission-room. A board outside announces it to be "Holy Trinity Endeavour Cottage," and the members of the Endeavour Society belonging to Holy Trinity Church carry on most of the meetings under the supervision of their vicar. Besides this they take it in turns to clean the mission-room and prepare it for the meetings.

* * *

The Church of England Union of Christian Endeavour is now an accomplished fact. Rev. F. J. Horsefield is the first president, Rev. T. Hindel, of Bethnal Green, vice-president. Mr. J. E. Messenger, of the Regent St. Polytechnic, is the secretary. Members of the Church of England who have already proved the value of C.E., are very sanguine that this Union will result in the formation of many hundreds of new societies in the Established Church during the ensuing year.

International S.S. Lesson.

November 18, 1900.

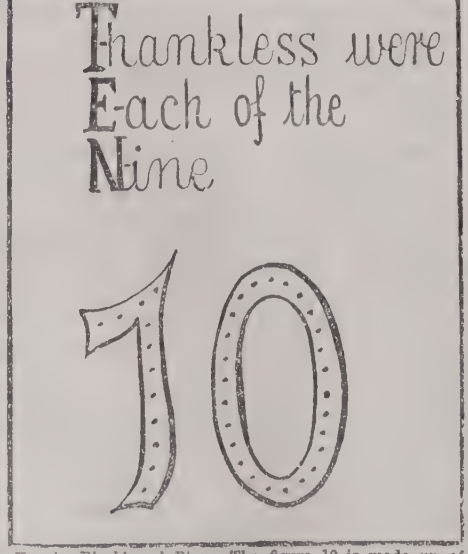
The Ten Lepers Cleansed (Luke xvii. 11-19).
Golden Text—"Be ye thankful" (Col. iii. 15).

Introduction.

THERE is a great deal about leprosy in the Bible, both in the Old and in the New Testament. It is taken often as a type of sin; the two are much alike in that both are—

1. Inherited (Rom. v. 19).
2. Contagious (Gen. vi. 12).
3. Loathsome (Isa. i. 6).
4. Fatal (James i. 15).

In Christ's time many were healed through faith, both from sin and from leprosy (Eph. ii. 8).



Key to Blackboard Plan.—The figure 10 is made up of 1 and 0. So with regard to these ten leprous men, one was registered in heaven for his thanksgiving, the others all counted for naught; nine were thankless.

The Disease.

Leprosy was a loathsome disease; read Lev. xiii., and see how the word "unclean" always goes with it. It was the leper's cry (Lev. xiii. 45). This is indeed a true type of sin, though we may shrink from thinking so; sin is a horrible disease, which affects the whole soul, and in God's holy sight the word "unclean" must be applied (Isa. vi. 5: xxxv. 8; 2 Cor. vi. 17).

(12). The men stood "afar off," it was the rule for the leper; it is so with sin. The prodigal went "afar off" (Luke xv. 13). Peter followed "afar off," and he fell (Mark xiv. 54; Eph. ii. 17). Sin always keeps a long distance between God and a soul. Look at the story of Naaman (2 Kings v. i). So if sin is the reality of which leprosy is the type, then we are all lepers; but, thank God, we can all be healed and cleansed. (See Jer. xvii. 9; Rom. iii. 10-12; Rom. iii. 23.)

The Cure.

(12) Came to Jesus, met Him. (13) Spoke to Him, made a request; He listened, He answered, He healed, (14) and they were all cleansed. Taking leprosy as sin again, we ask, "How can we be cured?" Come to Jesus (John vi. 37). Remember what the name of "Jesus" means. "He shall save from sin" (Matt. i. 21), and the other name, (13) "Master," means our willingness to serve and obey. The lepers made a request, it was granted; they were cleansed (14) and healed (15) (Ps. li. 2, 7, 10; Ps. xli. 4).

Thankfulness and Thanklessness.

(15) One returned to Jesus,
One gave thanks,
One glorified God,
One worshipped,

only one out of ten, and he, a despised down-trodden Samaritan; not despised by Jesus, for Jesus saw his heart, and this man's heart was right. How sad is ingratitude; we forget God notices. Have we ever thanked Him for his unspeakable gift? (2 Cor. ix. 15.)

God loves to be thanked (Psa. cxlvii. 7; ciii. 1, 2; Eph. v. 20; 1 Thess. v. 18; 1 Cor. xv. 57).

Jesus set us the example of thankfulness (Mark viii. 6; Matt. xxvi. 27, &c.).

Mr. Sankey's Movements.

THE Scottish tour of Mr. Ira D. Sankey continues to arouse deep interest. Describing Mr. Sankey's recent visit to Stirling, a correspondent writes: "An afternoon meeting was held in the Albert Hall, which was filled in every part. Mr. Sankey gave an address on 'Singing through Egypt and Palestine,' and sang several solos. At the evening meeting the same hall was crowded with a deeply-interested audience. Many were unable to find admittance. At this meeting Mr. Sankey spoke on 'Sacred Song and Story,' illustrated by incidents from past associations with the late Mr. Moody, and by solos of old hymns and new. At the afternoon meeting about 1,500 or 1,600 were present; at the evening meeting fully 1,800. Mr. Sankey's presence and voice recalled tender and precious memories of spiritual blessing."

Subsequent to the meetings at Glasgow, to which reference was made in our last issue, Mr. Sankey proceeded to Doune, Perthshire. The great cotton mills of Sir John Muir at Deanston were closed for half an hour during the afternoon to give the 400 or 500 operatives an opportunity of hearing Mr. Sankey sing some well-known sacred solos. Sir John Muir introduced Mr. Sankey to his working people in a few kindly words. In the evening Mr. Sankey gave his service of Sacred Song and Story to a crowded congregation in the Free Church at Doune.

Much interest is being taken by Mr. Sankey's friends in Scotland in his proposed training school for Gospel singers. After visiting Belfast, Mr. Sankey will return to London for the Bible Society's meeting at St. James' Hall, on November 15.

The Kensit Crusade.

A PROTESTANT DEMONSTRATION was recently held at Exeter Hall, to celebrate the success which has attended the efforts of the Wickliffe Preachers during the year. There was a fair attendance, and Mr. Kensit was received with enthusiasm. He described the past year as an eventful one. It had seen the revival of Protestant feeling all over the country—a shaking among the dry bones. 300 members of the new Parliament intended to support the Church Discipline Bill, in order to put a stop to Popish practices.

With reference to the protests which he had made, Mr. Kensit claimed that his action should not have been necessary; it was scandalous that a layman should have to do what the Bishops ought to do.

It is proposed to present Mr. Kensit with a testimonial, to take the form of a contribution to the Wickliffe Preachers' Fund. Miss Gertrude Mansbridge, 32, Birchington Road, West Hampstead, N.W., will be glad to hear of friends interested in the movement.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. W. Millington, vicar of St. Paul's, Southport, has been appointed rector of Cottingham, near Leicester, in succession to the late Canon Yates. Mr. Millington has been vicar of St. Paul's for twenty-seven years, and has done a good work on sound Evangelical lines.

It is understood that the vacancy on the Simeon Trust—the largest Evangelical Church patronage body—has been filled up by the appointment thereto of Rev. John Barton, formerly vicar of Charles Simeon's Church at Cambridge. The other trustees are Archdeacon Richardson, Professor Moule, Canon Girdlestone, and Prebendary Eardley-Wilmot.

Satisfaction will be felt at the appointment of Rev. W. Hay M. H. Aitken to the vacant Canonry of Norwich Cathedral. Mr. Aitken's services to the Church in connection with the work of parochial missions have been unique. His preferment comes from the Lord Chancellor, who a few years ago offered Mr. Aitken a Canonry at Gloucester, but one which was to him financially impossible. Canon Aitken is now conducting a mission at St. John's, Hoxton, concluding November 20.

Congregational.

Dr. Mackennal, speaking on the work of the Manchester and Salford Congregational Mission Board, said that but for the work taken over by the Board the mission churches of to-day would have sunk. As it is there is a splendid and growing work done by them.

Rev. Dr. Barrett has appealed to Princes Street Church, Norwich, on behalf of the Norfolk Union and the country Churches. The income of the Norfolk Union has steadily diminished, but Dr. Barrett feels assured that Congregationalists will not see the scanty stipends of the village pastors reduced.

The new church at Long Lane, Blackheath, Birmingham, has been opened. Rev. T. G. Vinson, Chairman of the Worcestershire Congregational Union, presided over a public meeting, at which addresses were delivered by Revs. D. Macfadyen and E. D. Bainbridge. The new building accommodates 250 people, and will cost over £400.

Congregationalists celebrated on Sunday last the completion of the first year of their Twentieth Century Thanksgiving Fund. The report read in the churches was of the most encouraging character, showing that the promises within the last five months have increased by £64,000, and that the total now realizes £518,648. In the young people's department the plans adopted for the instruction of youth in Congregational Church History and Principles have been so helpful that an even more extensive programme is in preparation for the coming year, and arrangements have been made to celebrate the first year of the new century by demonstrations at all places of historic interest to Congregationalists.

Baptist.

Anniversary meetings were recently held at Clarendon Chapel, Camberwell New Road (Pastor Tait). Sergeant-Major Grey preached, and at a public meeting a number of local ministers and friends spoke words of hearty encouragement. The reports which were given told of marked progress.

A Century Fund meeting has been held at Ebenezer Church, Ripley Street, Bradford. Rev. J. W. Ewing set forth the claims of the Fund. A deacon, a working man, told how, before six o'clock each morning, he walked miles to work and saved the tram fares for the Fund. £56 12s. is the total amount promised by this church up to date, and there is more to follow.

Speaking last week at a Baptist Missionary Society Auxiliary meeting at Manchester, Mr. Samuel Smith said it is no sign of failure that we see such things as are happening in China. Both missionaries and converts there have shown a victorious faith, and have given to the world a great exhibition of its reality. Rev. Dr. Maclaren, who also spoke, said that England has been placed where England stands, that English people may carry the message of the Master to the ends of the earth. We are, however, told that "one religion is as good as another." But it is not a question between two men's opinions; it is a question between men's opinion and God's revelation.

The Village Pastors' Conference, which has come to be an annual function at Abbey Road Church, St. John's Wood (Rev. H. E. Stone), was held recently. Among the subjects dealt with were, "Mission work, with special reference to Simultaneous Missions," "Modern Literature and its Effect from a Village Standpoint," and "Can our Churches be guided as to the Choice of Pastors?" The Pastors were the guests of the Church. At the tea table a brief address was given by Rev. John Thomas, of Liverpool, who said he thought the town churches might set their ministers free to go on apostolic tours to the villages, and spend a little of their time encouraging the small churches.

Methodist.

The Committee of the Liverpool Mission have, at considerable cost, taken Hengler's Circus for Sunday services during the six winter months.

Last week the cash receipts for the Twentieth Century Fund of the Wesleyan Connexion averaged more than 1,000 guineas per day. Over £370,000 has actually been paid over to the treasurer.

A "Dairyman's Daughter Memorial Chapel" has been erected at Hale Common, Ventnor Circuit (Rev. John Dymond). Thirty pounds is still needed in order to obtain the Connexional grant. The building adjoins the cottage in which the woman made famous by Legh Richmond lived and died.

The mid-week services for business men, which have been so successfully carried on in Manchester and Bradford, under the direction of the Wesleyan Methodist Church, are now to form a feature of Liverpool city life. The Liverpool Council of Evangelical Free Churches has arranged for a series of services on Thursdays, at noon, in the Welsh Church, Crossball Street. These are preparatory to the simultaneous mission.

Plans have been accepted for the rebuilding of the Wesleyan Centenary Hall in Bishopsgate Street, E.C. The work of reconstruction will be proceeded with as soon as suitable arrangements can be made for the various departments now housed in the building. Provision has already been made for the Wesleyan Missionary Society in Coleman Street. The cost of rebuilding will be about £70,000.

Under the presidency of Mr. Stephen Gee, a representative gathering of the United Methodist Free Churches was held last week in the Memorial Hall, to consider church extension in London. A report submitted by Rev. Henry Mann showed that in connection with the Twentieth Century movement of the denomination, which had been supported with unparalleled generosity, new work has been commenced in ten cases, and that the following amounts have been promised conditionally: Willesden, £1,500; Shernhall Street, £1,000; Streatham, £1,000; East Ham, £1,000; Ilford, £1,000; Clapham, £500; Plaistow, £500; Southend-on-Sea, £500.

Presbyterian.

A site for a permanent church in connection with Caversham Road Church, Reading (Rev. David Annal), together with a donation of £1,000 to the building fund, has been given by Mr. McIlroy, a local elder.

As a preparation for the simultaneous mission, Yorkshire Presbytery has recommended a time to be set apart in each church for a deepening of the spiritual life of its members. Meetings have been held at Ellesmere Road, Sheffield (Rev. A. Aldridge), conducted by Dr. Hibberd, of London. Bible readings were given in the afternoons at 3 o'clock, and services were given in the evenings at 8 p.m. Only small numbers were the rule of the afternoon, but the evening meetings were well attended, and at all there was a conspicuous feeling of the presence of the Holy Spirit. The services closed with many waiting upon God.

Society of Friends.

Charles D. Terrell writes of his work in France:—"The reading room at La Pallice has been constantly used during the summer by English sailors, some of whom have expressed their appreciation of it. Our greatest need at present is a similar room at La Rochelle, which I could also use as a centre for work, temperance as well as Gospel, amongst the French sailors and fishermen."

Gospel meetings have been held in the meeting house at Deptford by John Reeves and Ernest C. Fry, with the co-operation and assistance of local friends. The building is admirably situated for Christian work, being in the busy High Street itself, in the heart of a crowded and needy district; but the poverty of the people around appears to have made them callous to religious influences. The attendances at the meetings, compared with the numbers that usually come together, have been good, while there has been manifest power and blessing.

Fallen Asleep.

Rev. JOHN BRAND, minister of Downfield U.P. Church, Dundee.—SIR JOHN COWAN, of Beeslack, Midlothian, a prominent public man, and an elder of the Free Church.—Rev. J. A. CARR, LL.D., vicar of Whitechurch, County Dublin, and Canon of Christ Church Cathedral, aged sixty-five. Canon Carr enjoyed a considerable reputation as a writer on theological and historical subjects.—Rev. W. PONSFORD, late rector of Stanford, Hythe, Kent, age sixty-seven.—On November 4, Mrs. CHISHOLM, wife of the Lord Provost of Glasgow. Mrs. Chisholm's illness was short, and her decease unlooked for. She caught cold when attending one of the gatherings in connection with the recent Church Union.

About Books.

All Nations is the title of an illustrated monthly magazine, designed to assist missionary life and work in all the Churches. (1d. *Marshall Brothers.*)

Messrs. Partridge & Co. have issued a readable little biography, **Remarkable Incidents in the Life of John Maynard.** (1s.) The subject of the book has for some years been known as a writer on Scripture doctrine and Christian experience.

Bagster's Gem Edition of Mendelssohn's St. Paul (paper 6d., cloth 1s.) is a neat little book. As with other oratorios in the same series, we have here the words and music, vocal score with piano accompaniment. The printing is remarkably distinct.

Mr. Joseph S. Davidson, Jewish missionary, has issued in booklet form a revised translation of the Aramaic sections of Daniel and Ezra. In parallel columns he gives an English version and a rendering into Biblical Hebrew. The work is based on that of John Leusden, as issued in 1685. (3d. *J. S. Davidson, 5, Aden Terrace, Green Lanes, N.*)

The Trials of Thomas Doubting, by Mr. Samuel Levermore, the well-known evangelist, is now issued in book form, after appearing as a serial in *Gospel News.* The work is not helped by some denominational comparisons; but the experiences of a timid seeker after truth are graphically portrayed, and the directness and earnestness of the writer will win sympathy. (6d. *Bateman, 27, Paternoster Square.*)

In a lengthy poem, entitled **The Twentieth Century,** J. Rutter makes a general survey of modern thought and ideas, and gives some critical comments in caustic style. Many will occasionally disagree with the opinions that are set forth, and deprecate the form of expression, but respect will be accorded to the writer's obvious earnestness in the advocacy of Evangelicalism. (3s. 6d. *T. Burleigh.*)

The Chorus of Creation: or Varied Chants of the Great Hymn of Nature, is a choice booklet in which the praise of God is sung by many poets. The selections were made by the late Dr. J. R. Macduff, who tells us in a beautiful introduction that Psa. xix. suggested the compilation. Every other page is devoted to an engraving, the work of G. H. Edwards. The booklet will make a welcome Christmas "card." (2s. 6d. *Hodder & Stoughton*).

A choice little work by the late Bishop Ryle has been issued from *Drummond's Tract Depôt, Stirling,* with the title **Assurance:** Being thoughts on 2 Tim. iv. 6-8. There is much precious teaching in these pages, not only from the pen of the author himself, but gathered by him, and presented in copious notes, from the writings of English Divines of the seventeenth century and since. (1s. and 1s. 6d., according to binding.)

Pulpit Talks to Young People, by Rev. H. Elwyn Thomas, of Newport, Mon. (1s. 6d. net. *H. R. Allenson*), is a volume of plain words. Having attributed to Mr. Archibald Brown the statement that "amusements are of the devil," without giving chapter and verse, he takes up a very impracticable position on the subject; and in one of his talks holds that it is the duty of the church to reform the stage! Several of the addresses exhibit a tendency to exaggeration.

The November issue of *China's Millions* (1d. *Morgan & Scott*) contains numerous items relating to the painful experiences of missionaries during the deplorable revolt of the Boxers. Much light is thrown on the real cause of the rising, and its effect upon missionary life and service. Particulars are given of Rev. A. R. Saunder's flight from P'ing-yao to Han-kow, and Mr. C. Howard Bird's escape from Siang-ch'eng to Tai-ho. Mr. A. Argento tells a heartrending story, under the title, "In Perils by the Heathen."

Dr. Joseph Parker's **Studies in Texts:** for Family, Church, and School, is a series of volumes which includes some of the best expository work of the renowned London preacher. Six in number, these handy little books are a mine of suggestion to ministers, and a rich repository of stimulus and help for thoughtful Christian people. The concluding volume of the series, just issued, contains an index of texts treated in the six volumes, from which it would appear that, in all, some three hundred passages of Holy Scripture have been dealt with. The brief "Phases of Texts" are as useful as the more substantial expositions, while the "Illustrative Addresses" are a feature of great worth. In the latest volume we welcome Dr. Parker's striking address on "Gambling." A present of this series would afford many hard worked preachers material for a fresh start in their labours. (3s. 6d. each volume. *Horace Marshall & Son.*)

Ealing Convention.

THIS annual assembly of believers, held from October 8 to 12,* was marked by much solemnity and power. At the opening service in St. John's Church, a large number partook of the Lord's Supper. The sermon was preached by Rev. H. G. Thwaites, from Phil. iii. 8. The apostle gives his personal experience, weighing his losses and gains in giving up Judaism and taking Christ. Gain is the keynote of the epistle. Some would say that he, or Martyn, or Keith-Falconer gave up too much, but he argues that in this world the gain far outweighs the losses, and in the next it is supreme.

The following day Rev. J. Summerhayes spoke of the necessity for Christians opening their hearts more fully to the influence of the Holy Spirit, that they may be prompted to use with devotion and earnestness the grace they have received. Rev. J. G. Train referred to two calls to service. In Ex. iii. 11 is recorded the objection raised by Moses; and in Judges vi., Gideon, a man of faith, is characterized by diffidence. Rev. C. G. Moore spoke, from Heb. x. 19, of the privilege of continual access to God through the priesthood of Jesus. In the evening, the same speaker showed, from Phil. ii. 13, how God is willing to come into our hearts and bodies, working in us, not as tools and passive, but things that we may choose to his glory.

On Wednesday Mr. Summerhayes took as his subject God's inestimable gift of Christ to us as our redemption from sin and death. Mr. Thwaites asked why we lived so much below the gloriously high standard before us; and Dr. Monro Gibson enlarged upon the secret of power for the Christian.

Mr. Summerhayes spoke, on Thursday, of Christ as the gift of God, our never-failing Shepherd, and the Captain of our salvation. Dr. Barnes dwelt upon the deep mysteries of the indwelling Christ. As the Father sent Him, so He sends us. Christ lives in us to reveal Himself to the world. Rev. H. B. Macartney based some thoughtful and practical remarks on John xvii., the Gospel of Friendship and Sonship.

On the closing day (Friday) Rev. A. C. Rogers gave an account of work among Romanists in Galway, and Rev. J. Wilkinson spoke of efforts among the Jews. Rev. W. C. Taylor followed with an interesting sketch of missionary efforts in China, and related pathetic instances of the intense longing of the people for light and teaching.

Evangelization.—A farewell meeting for Rev. Patrick R. Mackay, secretary of the Anglo-Indian Evangelization Society, and Mr. Reginald Studd, who are sailing for India next week, will be held in Exeter (lower) Hall, on Thursday, 15th inst., at 3.30 p.m. Mr. Mackay has been doing deputation work with much success during the past six months, awakening fresh interest in the work of the Society. Mr. R. Studd accompanies Mr. Mackay as an hon. worker of the Society, and will conduct evangelistic work in Ceylon and India, and intends joining his brother, Mr. C. T. Studd, who has been doing excellent work for the Society in several places in India, and at present has charge of the Union Church at Ootacamund.

Portsmouth.—A visit to this town on a recent Lord's Day enables us to say that some of God's people there are drawing very near to Him and receiving blessing. Quite a spirit of revival is manifested at the Soldiers' Institute. Mr. Hogben, of the Welcome Mission, and Rev. Watkin Davies, of the Congregational Church opposite, arranged united prayer meetings all last week in preparation for a coming mission. Mr. Hogben is the founder of the One-by-One Working Band, a very valuable institution. In all the above places that Gospel is preached which is the power of God unto salvation. On Monday night a praise meeting in connection with the Band was held at the Welcome, when letters telling of ninety conversions in answer to prayer were read. Mr. Hogben has addressed a timely "Greeting and Warning" to the troops returning home, and desires the fellowship of God's people in sending out 100,000 to be distributed through the agency of the South African General Mission.

* The insertion of this report was unavoidably delayed by pressure of other matter.

FOUR LETTERS

The Deimel Fabric Company,
London, E.C.

Please publish the enclosed three letters in the advertising columns of The Christian. Of the many words of approval which have come to me in my endeavours to free mankind from the pernicious habit of wearing enfeebling flannels, I value none higher than these. Although I have no special permission from the writers to publish their letters, yet I feel that a good word from good men in behalf of a good cause will not be out of place in the columns of The Christian.

Sincerely yours,
HENRY L. DEIMEL, M.D.

Mr. IRA D. SANKEY writes:

I wish to say to any of my friends in Great Britain that I have been wearing the Dr. Deimel Underwear for the last three years constantly, and it has been not only a comfort every day since I bought it, but it has been the means of preventing me from taking cold, as I was constantly doing when I wore flannel or woollen underwear.

I wish to recommend the Dr. Deimel Linen-Mesh as the coming underwear of the world.

IRA D. SANKEY.

Rev. F. B. MEYER, B.A., writes:

Ever since my attention was called to the Linen-Mesh Garments, as manufactured by the Deimel Fabric Company, I have looked on them as the purest, cleanliest, healthiest, and most comfortable kind of underclothing.

F. B. MEYER.

Rev. G. CAMPBELL MORGAN writes:

I have now been wearing your Deimel Linen-Mesh for the past eighteen months, with conspicuous success as to comfort and health. I look upon it as being the finest underwear I have ever discovered for everyone.

G. CAMPBELL MORGAN.

A Booklet, with Sample Pieces of the Fabric, will be mailed free to anybody addressing

The Deimel Fabric Co.

9-10, Bread Street, London, E.C.

New York, U.S.A., 491, Broadway. Montreal, Canada, 2202, St. Catherine St.

A Week's Sacrifice for the Sake of Others.

FOLLOWING the course adopted at this time of the year, during the past six years, I am inviting friends and lovers of little children all over the world to join in one week of self-sacrifice and generous devotion to the cause of Waif and Stray Children. The week selected is that beginning Monday, November 12, and ending Monday, November 19. I am naturally very anxious that all the readers of The Christian should know of our work, and have the subject brought prominently before them, in order that if they are so disposed they may be able to arrange plans and preparations, with a view to participate in this effort, which will unite Christian people in all the Churches far and wide in one purpose of loving, Christ-like charity.

It may, however, be asked, What is really meant by a SELF-DENIAL WEEK? How is its object to be attained? And how is the Self-Denial carried out?

With a view to answer these questions, I may perhaps be pardoned for venturing upon an explanation of this system, which is now becoming generally familiar and is being widely adopted. Let me then briefly say, that this sustained effort of Self-Denial continued over one week represents an endeavour to assist still further the work of Christ among the Destitute Childhood of our Nation, beyond the measure of our ordinary gifts, to an extent, and in ways, which would be impossible without the exercise of some personal self-sacrifice, whatever form that self-sacrifice may take.

I am gratefully conscious that the majority of my friends are assisting me with their means up to the limit of their ability and, in some cases, even "beyond their power." I make no further apology, however, for asking Christian people generally to prayerfully consider, with a view to its adoption, the suggestion of setting apart this one week for special self-denying effort to assist the work of Christ in my hands. For no cause like the cause of the destitute is self-denial more appropriate! For to the self-denial of to-day, as to the fast of old, the Lord's words by the mouth of His prophet still apply: "Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him?"

Every one can help in this special effort! It only needs a conviction that this is Christ's way, and all Christians can walk in it. Very wonderful and loving and ingenious are many of the deeds of self-abnegation which are recorded in my chronicles. It is as surprising as it is beautiful to discover how varied are the means and the methods of help. Such items as the following recur again and again with delightful frequency: "My week's pocket money." "Result of one hour's work a day for the Waifs." "Travelling third class instead of first." "A gold ring given up for the children." "No sugar." "Price of an overcoat saved by making the old one last a little longer." "Instead of a pleasure trip." "Giving up our holiday." "The children's sweets for a week." "A shilling in the pound on five days' takings over the counter." "An invalid's thank-offering for a week without pain." "Collected from friends and visitors." "A day's wages: all I can afford." "Three dolls dressed in the early mornings." "Earned by carrying water." "A cook's perquisites." "Twenty pairs of stockings from a Self-Denial Working Party." "Half-a-crown for digging the garden." "Six books from a little girl's library." "£50 saved from luxuries." "Result of a drawing-room meeting." And so on. *Everybody* has his or her opportunity! You too, my friend, may find your opportunity in one of the following ways:—

Can you collect money in Self-Denial Week? I will gladly send you a Collecting Box or a Collecting Card. Please write for one of these, saying which you prefer.

Can you give me a Drawing-Room Meeting during the week? It is not so difficult as it may sound to arrange such a meeting, then to invite all your friends to hear a little informal talk or address about the work of the Homes, to read perhaps a few particulars that would interest the audience, and to take a collection. If asked beforehand, I would *try* to provide a Deputation Secretary, who would tell your friends something about our operations, although I could not promise this in every instance.

Can you promote a Sale of Work for the children? A few friends with a little careful pre-arrangement can do wonders by a sale. £50 has come to the Homes from such a source before now, to the downright astonishment of the promoters.

Can (or rather *will*) *you give up a portion of your time in Self-Denial Week to the cause of the Waifs?* You might go round with a Collecting Card; you might distribute some of our literature; you might do some definitely profitable work (such as knitting stockings, making garments, &c., &c.); you might organise a meeting for one of our Deputation Secretaries; you might establish a working party or an "Apron Guild," or found a branch of the "Young Helpers' League"; you might write a letter in favour of the Homes to your local newspaper and so help to leaven public feeling in their favour. Indeed, opportunities for personal service are limitless.

Will you abstain from some luxury or pleasure for the week and give the result to the children? Plainer fare, fewer "extras" in the way of expenditure, reduced railway or tram or cab travelling, a few cigars the less: such things as these may suggest many more.

Will you reduce expenditure on necessaries for the week? Food and clothing are items which probably all could diminish without hurting themselves, and there are numerous articles on the border line between necessities and luxuries which could be rigorously abstained from for one week without anyone being thereby a penny the worse, while the children would be a great many pennies the better.

Yes, *but* "is it worth while?" Well, figures here will come to our assistance.

Last year, that is in 1899, Self-Denial Week realised for the children in the Homes no less a sum than **£3,271 2s. 3d.**—surely a result of Christian sacrifice as splendid as it is encouraging! This amount is very nearly sufficient to feed all my rescued flock for a whole month, or to defray the cost of 204 Boys and Girls for a whole year, and to outfit and to send out to Canada no fewer than 327 emigrants! Is it nothing to have made this possible?

Now, will not the readers of The Christian, one and all, old and young, prayerfully consider this matter, and when resolved upon, religiously set apart this week for the assistance of the great family which has been entrusted by our common Father to me on behalf of the whole Christian Church?

But, perhaps, a perusal of some of the letters which are now in my hand as I write would be a most powerful incentive to emulation in the direction indicated by them. The various plans adopted by my friends display an ingenuity which commands my admiration, while the spirit which characterised most of their efforts is a subject for which I devoutly thank God, and which fills me with a fresh encouragement. I quote from the mass of correspondence a few letters which I trust may prove an effectual stimulus to my readers, and withal not unwelcome reading.

Here is one which gave me great pleasure as I read it. It runs: "I am delighted to tell you we had a very happy and blessed time in the presence of the Lord, and it was, *when we pleaded the cause of the little ones*, after much prayer and expectation, the most memorable time we have ever spent together as teachers and scholars." My friend here refers to a Sunday-school effort made in a very poor parish in Norwich. "We had," he continues, "some heart-touching cases of real self-denial amongst our dear boys and girls. *One lad gave up all his earnings by errands, amounting to one shilling in penny-pieces.* And another, a dear girl, not at all well-to-do, put in my hand half-a-crown." With this was enclosed another letter containing **£1**, as *a thank-offering for answered prayer*, expressing the conviction that the thank-offering could be devoted to no better cause. What a scope for giving would "answered prayer" afford every child of God who knows the use and value of prayer!

Another dear friend, whose *ménage* is reduced to the lowest possible limits, yet spares £1 as an expression of gratitude for a thousand mercies which demand irresistibly a grateful recognition. "All I am, and all I have, would not be sufficient for a thank-offering," is the comment of this soul in contemplation of these God-given mercies.

Four shillings came to me with another collector's card as the result of an effort by "*a bedridden cripple and little girl partly blind*"—God bless all such for their unselfish devotion to the cause of outcast childhood.

One more letter I will quote, because it contains a good suggestion as to a method of raising money and also provides us a searchlight by which we may look into our hearts. "We placed 1s.," says this friend, "to your cause whenever we spoke unkindly or unjustly; 5s. from my daughter and £1 15s. from myself." Alas! few are so honest in their judgment of themselves as these two. I would like the revenue for one year that would accrue from penny fines for such misdemeanours at the tea-tables of the British Isles, though, alas, that such a plan could give promise of so great a harvest! Let such a plan, however, be adopted for next Self-Denial Week, and I am assured the salutary restraint practised for one week would have a telling effect upon the character for the whole year following.

If from any reason it appears that you can do none of the things indicated above, *will you not give an extra or special donation from your own purse*, which but for the Self-Denial Week you would not think of sending to the treasury of my Orphan and Waif Children?

Above all, *will you pray for the Homes and the children, especially during Self-Denial Week?* That is the best gift, which I earnestly covet, for all other gifts will assuredly follow in its train!

I earnestly commend this effort to the prayerful attention of Christian friends everywhere.

Thos. J. Barnardo.

18 to 26, Stepney Causeway, London, E.

An Invitation to City Folk.

Have you yet visited the new City Branch of Dr. Barnardo's Homes? It is situated at **158, Aldersgate Street, E.C.,** within three minutes' walk of Aldersgate Street Station on the Underground Railway, on the same side of the way, but nearer to the City. Two trades, tin-smithing and brush-making, are being carried on daily in the windows by a number of boys from the Stepney Home. A stock of articles of the boys' manufacture, and also of all the Publications of the Homes, is also kept for inspection and purchase. Donations for the Homes, and subscriptions for the *National Waifs' Magazine*, *Young Helpers' League Magazine*, and *Bubbles*, will be received and acknowledged, and full information about the Institutions will be supplied by the Manager.

18 to 26, Stepney Causeway, London, E.

[Advt.]

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, November 5, 1900.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Famine in India—H.H., 2s.; E.J., 2s. 6d.; Miss R., £1; J.S., £1; P. and J.W., £1 11s.; C.F.C., 3s.; C.G., 10s.; Manchester Medical Mission, 5s.; F.L., £27; Mrs. P., £1; Sympathizers, Reading, 10s.; M.A.K., £1; Sympathizer, 4s. 6d.; Mrs. R., £2 10s.; L.E.W., £5; Matt. xvii. 20, 10s.; J.C., 2s. 6d.; Welsh Collier, 2s.; For Jesus' Sake, E.L.W., 5s.; M.H., 10s.; Staff, 5s. 9d.; Sympathizers, Ireland, £1 12s. 3d.; M. T. Meier, San Francisco, 10s.; E.Y.P., 5s.; K.H., 1s.; McB., 1s.; (*Food*)—H. and E., Tunbridge Wells, 5s.; (*Clothing*)—Ryde, £5; One Parcel Clothing, E.R.	51	7	6
Indian Famine (*Rev. Dennis Osborne*)—Edina, £5; Part Collection, Anstey Mission, £1; H.F., 2s.; L.T., £1 12s. 6d.; C.S., Edinburgh, 10s.; Sundry Gifts, per Col. M., £6 19s. 6d.	15	4	0
Pandita Ramabai's Work—C.F., £1 10s; (*Famine*)—C.F., 10s.	2	0	0
Indian Famine (*The Bhils, Rev. A. Outram*)—A.B., 2s.; Miss B., 10s.	0	12	0
Church Missionary Society (*Famine*)—C.F. ...	3	0	0
Wesleyan Missionary Society (*Indian Famine*)—M.O.B.	0	3	6
China Inland Mission—C.P., £2; S.N., £10; E.Y.P., 5s.; (*Distressed Missionaries*)—E.P.E., £1; (*Existing Distress*)—R. and C.K.A., £3 ...	16	5	0
South American Missionary Society—C.F., £1 10s.; (*Mr. Grubb*)—T.R.A.M., 2s. 6d.	1	12	6
Deacon Abraham's Orphanage—C.F., £1; Miss C., £3 3s.; (*Famine*)—C.F., 10s.	4	13	0
Work Among Priests in France—C.F.	1	0	0
Zenana Bible and Medical Mission—S.A.	1	0	0
Figueras Mission, Spain—M.V.C.	0	5	0
Dutch Baptist Mission—Friends	0	10	6
London Missionary Society—J.B.P., 2s. 6d.; (*Distressed Lady Missionaries, China*)—M.A.C., £1	1	2	6
Anti-Opium Society—Matt. xvii. 20	0	10	0
Blind Chinese (*Rev. W. H. Murray*)—L.B.R. ...	0	5	0
Bible Land Mission—L.B.R.	0	2	6
British and Foreign Bible Society—R.S.B., 5s.; W.M., 2s. 6d.	0	7	0
Poor Jews, Jerusalem—M.M.	0	1	
Gratuitous Circulation of The Christian—Mrs. B.	0	0	9
Dr. Barnardo's Homes—A.M.M., £10 10s.; C.F., £1 10s.; H.M.A.S., £1; M.V.C., £1; O., £5; D., 1s. 6d.	19	1	6
St. Giles' Christian Mission—A.M.M., £10 10s.; A.D., 4s.; M.Y., 10s.; J.B.P., 2s. 6d.; Matt. xvii. 20, 10s.; E.G., 10s.	12	6	6
National Vigilance Association—Reader	3	3	0
Sailors' Orphan Girls School, &c., Hamp'stead—Friends	1	0	0
Amyand Chapel, St. Margaret's, Twickenham (Debt.)—Friends...	1	1	0
Irish Church Missions—E.M., 2s.; (*Dublin Visiting Work*)—L.B.R., 5s.	0	7	0
National Bible Society of Scotland—H.M.A.S. ...	1	0	0
Edinburgh Medical Missionary Society—H.M.A.S.	1	0	0
Aged Pilgrims' Friend Society—H.M.A.S.	1	0	0
Strangers' Friend Society—H.M.A.S....	1	0	0
Religious Services in Theatres—H.M.A.S.	1	0	0
Leysian Medical Mission—H.M.A.S.	0	10	0
Destitute Children's Dinner Society—H.M.A.S. ...	0	10	0
Marylebone Medical Mission—H.M.A.S.	0	10	0
London Female Guardian Society—H.M.A.S. ...	0	10	0
Miss C. Mason's Home of Rest—Thankoffering, A.C.B., 5s.; (*Aged Workers' Homes*)—S.A., £1 ...	1	5	0
Mr. Fegan's Homes—M.V.C., 10s.; M.A.C., 10s.; L.P.R., 5s.; (*Mr. F., Personal*)—H., £1	2	5	0
Friendless and Fallen—Marina, £5; M.Y., 10s. ...	5	10	0
Miss Macpherson's Home of Industry—O., £5; L.B.R., 5s.	5	5	0
R.N. Mission Deep Sea Fishermen—O.	5	0	0
Mildmay Mission to Jews (*New Testaments*)—O. ...	10	0	0
British Society Propagation Gospel among the Jews (*Debt, Homes Aged Christian Jews*)—A Friend	10	0	0
Society Relief Persecuted Jews—Matt. xvii. 20, 10s.; L.B.R., 5s....	0	15	0
Association Free Distribution of the Scriptures—O.	5	0	0
Hotel for Soldiers (*Lady Hope*)—An Officer's Daughter...	0	5	0
Flower Girls' Christian Mission—Matt. xvii. 20 ...	0	10	0
Railway Mission (*Convalescent Home*)—M.A.C. ...	0	10	0
Soldiers' Christian Association—L.B.R.	0	5	0
Mrs. Meredith's Mission (*Prison*)—L.B.R.	0	2	6
Evangelization Society—L.B.R.	0	2	6
Christian Police Association—L.B.R.	0	2	6
Liberator Sufferers' Relief—A.S.	0	10	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
London Bible and Domestic Mission—C.L.M.T. ...	1	0	0
Church Pastoral Aid Society—T.R.A.M.	0	2	6
Dock Labourers' Mission (*Widows' Teas*)—Two Friends	0	5	0
Mr. W. J. Lewis—Reader	5	0	0
Bridge of Hope (*Miss Steer*)—Reader...	5	5	0
Total	£204	1	3

ADVERTISEMENTS.

Bethnal Green Free Library, E.—R.C., Cardiff, £1.

Indian Famine (*Rev. S. Gillespie, Gujarat*)—A Friend, Reader of The Christian, £1.

1522

Personalia.

The address of Mr. John Lampard, of the Balaghat Mission, who is in England for a few weeks before resuming his work among the Gonds, is 114, Clapton Common, London, N.E.

Rev. Dr. A. T. Pierson expects to sail for America on December 1, and is, therefore, unable to accept any of the invitations which he has received asking him to take services in connection with the forthcoming simultaneous mission.

Dr. F. W. Baedeker writes to us:—"I am once more on my way to the Continent of Europe, first attending the annual conference in connection with the colportage at Lichtenthal, Baden-Baden; thence I have the promise of open prisons in and near Wiesbaden and Frankfurt. My intention is to visit once more Russia, north and south, and I shall value the prayers of God's children for this, as my days are passing, that strength may be given, and that I may have singleness of purpose in my journeyings. I hope yet to have the entrance into prisons in Russia, as hitherto."

Notices.

Applicants for Tracts.—Mrs. N. Stevens, 24, Bridge Street, Harford Street, Mile End; Mr. H. Ruff, Esmond Post Office, Bundalong, via Yarrawonga, Victoria, Australia; M. and E. Coates, "Gloucester," Westbourne Park Road, Bournemouth; Mr. J. H. Clarke, 55, Oxford Street, Whitstable, Kent; Mr. A. W. Sharman, the Bridge, Eynesbury, St. Neots, Hants.; Mr. W. Gladstone, 55, Boundary Road, Upton Park; Miss Maggie Griffin, 39, Cephas Street, Mile End, E.; Mr. Fred Proctor, Railroad Navvy, Eaton Bray, near Leighton Buzzard, Beds.; Captain Dovey, R.A., care of Mr. J. Oliver, Roper's Farm, Barling, near Southend-on-Sea; Mr. W. A. Tanner, 114, St. John Street Road, London, E.C.; Mrs. John Dunham, West Dereham, Stoke Ferry, Brandon, Norfolk.

Communications Received with Thanks.—C.E. B.H.A. J. S.R. W.W. J.E.L. W.H.N. A.K. A.H.D. S.E. M.E.S. E.A.S. S.P. C.B. H.T. H.G.U. C.W. J.M.R. T.G. J.M. H.K. T.L. H.J.E. J.T.R. G.L. N.T. E.M.S. F.O.S. T.A. Miss W. H.S. A.H.F. E.H.L. G.C. E.M.M. E.C. E.R. W.D. E.M.A. K.R.G.A. A.C. R.W. J.S. E.K. J.B. J.N. S.P. V.F.H. F.C.R. S.B. W.G. J.R. A.W.L.B. H.D. Miss M.M. W.M.C. Mrs. J.D. L.M.S. E.W.G. L.C. E.V.K. R.H. E.P.F. W.A. A.T.P. C.R.

Requests for Prayer.

For blessing on the preaching of the Gospel, at Ealing, by Mr. Galletly (Evangelization Society), Nov. 16 to Dec. 2, that many may hear the Word and be converted.

For the monthly meetings at Ipswich for the deepening of spiritual life, Nov. 15. Speaker, Rev. H. B. Macartney, M.A.

For blessing on a mission being conducted at Winchester by Mr. William Day, also on services to be conducted by the same evangelist at Bermondsey, Nov. 18-30.

Sopley, Winkton.—In order to meet the needs of this village in Hants, a dilapidated school has been acquired by Mr. Charles Button, renovated and furnished for use as a mission hall. The opening service was held on Wednesday of last week. The assembly was drawn from several villages in the locality, and was addressed by Mr. Ransome Wallis, of Epsom.

The Bible in Victoria.—We are glad to learn the leaders of the various Churches have been authorized by a Royal Commission to prepare Bible Lessons for use in schools, a strong feeling having set in against the secularization of the educational system. It illustrates the attitude of Rome towards the Word of God, despite the frequent assertions the authorities wish to favour Bible study, that the Romanists refused to take any part in the movement.

Rosslyn Rest, Brentwood, Essex.—The above home was opened in 1892 by Blanche, Countess of Rosslyn, and is intended for London working girls needing rest and change of air. It is chiefly supported by Lady Rosslyn and other subscribers; the girls, when able, pay a small sum weekly. The summer holidays being over, Lady Rosslyn is willing to open the house for Christian workers needing rest, during the winter months, 10s. per week, or £1, including a private sitting-room. It is hoped that many will take advantage of this kind proposal. Full particulars on application to the matron.

Temperance in Birmingham.—The seventeenth annual gathering of the Gospel Temperance Mission was recently held in the Temperance Institute, Corporation Street, Birmingham. Mr. Barrow Cadbury presided, and among those supporting him were Mrs. Richard Cadbury, Mr. William A. Cadbury, Revs. J. Odell, J. J. Ellis, and J. C. Whitaker. Reports upon the work of the Mission were read by Mr. F. H. Butcher (general secretary). The pledges taken during the past year totalled 2,062. The lady members of the staff made 21,609 visits, and Mr. Gaule, the police-court missionary, dealt with 2,297 cases in the lock-up. Over £1,300 was deposited in the savings fund. An address was given by Alderman Hart, who expressed his belief that the temperance movement had been the great handmaid of Christian work, for the chief hindrance to the reception of the Gospel was the terrible and destroying influence of strong drink. Constant indulgence—he would not use the word "use" or "abuse"—in strong drink was the greatest enemy to the prosperity of our people.

MARYLEBONE MEDICAL MISSION,

12, BELL ST., LISSON GROVE, N.W.

ESTABLISHED 1876.

Preaching the Gospel and healing the bodies of the Sick Poor. Six Gospel Services weekly; Clothing and Coal Clubs, &c. Every patient receives advice and medicine free. Funds are much needed; Clothing for the Poor needed. Visitors are cordially invited to call and see the work. Contributions thankfully received by Dr. R. Chambers, at the Mission; or by Messrs. Morgan and Scott, Office of The Christian, 12, Paternoster Buildings, E.C.

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IN VOLUNTARY CONTRIBUTIONS

Contributions should be sent to the Secretary, F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

The object of the Mission is to make known to the Jews the Gospel of our Lord Jesus Christ, and is carried on by Voluntary Contributions.

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SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

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Notes & Comments

IN regard to the Special Offer made to our readers on page 6, we have been asked if any time limit is in force. No. Any reader who fulfils the conditions will receive the splendid Two-Version Bible there described, and subscriptions may date from any week. We hope a large number will take advantage of this opportunity.

"Sceptics and the Bible," the lecture which Dr. Munhall delivered with such effect at Exeter Hall, and Aldersgate Y.M.C.A., is now ready, in pamphlet form. It is specially suited for distribution, not only among those who are questioning the truth and authority of the Inspired Word, but also for the instruction of young Christians, and, indeed, for all. (One penny. *Morgan & Scott.*)

May we request our kind American readers to exercise care in stamping their communications to us? The postage to England is five cents per half ounce, but we frequently have to pay from 5d. to as much as 1s. 3d. excess on delivery of understamped letters.

The American Presidential election has come and gone, and Mr. McKinley has been re-elected to office by an overwhelming majority. With insignificant exceptions, the contest was carried on without serious disturbances of any kind, and Mr. Bryan sent a message of magnanimous congratulation on Mr. McKinley's success. One of the incidental aspects of the campaign of great encouragement was the entire defeat of the Tammany interest in New York, where the lobbyists threatened a serious riot; and it is thought that at the next municipal contest this party will be defeated, and the power of that unholy confederation of vested interests and political chicanery will be broken. If so, it would be a happy augury for the future, not only of New York, but of America as a whole.

A very interesting and important movement is taking place in America which might with advantage be followed in this country. We refer to the establishment of Bible schools and Bible colleges in the great centres of learning in the different States. Some of these have already been founded, with ample endowments for carrying on the work, and excellent teaching is being given in them. The interest evoked by Professor White's Biblical Lectures in London a little while ago showed that such teaching was thoroughly appreciated. There is unquestionably a great opportunity here for those of our rich men who are interested in the extension of Bible knowledge among the educated classes to confer a lasting boon on the country. We cannot know too much about the Book which is at the foundation of all our greatness as a nation, and of our salvation as individuals. Yet, as a matter of fact, the Bible is too often crowded out of all notice by the pressure of secular studies.

The meeting of the French Assembly will doubtless be productive of very grave results, for it cannot be anticipated that the action threatened by the President of the Republic in his famous Toulouse address can be taken without very fierce and unscrupulous opposition on the part of the Jesuits and their friends and allies. The President asserted that the religious orders in France had replaced the monasteries in a wider area, that they possessed £40,000,000 worth of landed property in the country, with a larger amount in personalty, and that they had exercised a baneful influence upon education. As therefore "the Church" had become an inimical rival to the State, training in State schools would in future be considered "a proof of elementary loyalty," and would be made an essential qualification for official employment; and the Government would limit the acquisition of property by the Orders, and probably would deal with that already acquired. Naturally the whole power of Rome will be employed to prevent legislation of this kind, and it will indeed be well for France if those forces can be defeated.

It is very gratifying to hear, through an authority so disinterested as Mrs. Stuart, a niece of Mr. W. P. Schreiner, an ex-Premier of Cape Colony, that the serious charges made against the conduct of British soldiers towards the non-combatant population are unsustained. She pays a glowing, unstinted tribute to the sobriety, the kindness, and the propriety of the soldiers' attitude toward the Dutch women. Not only were they and their young families fed and sheltered by the British Army, but they were treated with unfailing respect. After the battle of Belmont, an aged Boer, who had fifteen refugee women under his protection in his farmhouse, said that though the British forces were encamped on his land, the soldiers throughout treated the women with respect, and "acted as gentlemen." "Though they often came to see our lassies, nothing"—this was his testimony—"nothing has ever been said or done to make any of my women-folk blush." Considering the sudden relaxation of morals which is apt to occur during a campaign, this testimony is eloquent, and in every way grateful to our ears. This makes Lord Roberts' warning, not to tempt our soldiers on their return, all the more timely.

Rev. J. G. Gregson writes from Pretoria:—

> The work of Mr. and Mrs. Osborne-Howe is deserving of sympathy and support, and if possible, I know they would like to erect a good soldiers' home as a record of their "Camp Soldiers' Homes," which have done good service during the war. I should think there is money, love, and sympathy sufficient in England to give practical effect to this excellent idea of a permanent Soldiers' Home for our soldiers who will garrison the Orange River Colony and also the Transvaal.

Sir Robert Giffen has stated recently that the total population of Europe and of the nations of European origin, excluding the subjects of the British Empire, now exceeds 500,000,000, as compared with 170,000,000 a century ago. The increase is being continued at a rate which he characterizes as "prodigious." In the view of such a fact, how heavy is the responsibility imposed upon us by the Divine command to preach the Gospel to every creature, for, although most of these people are classed as civilized, millions of them undoubtedly are living without God and without hope in the world.

The article in the current *Nineteenth Century*, by the late Professor Max Müller, on the Religions of China, is certain to attract considerable attention, because of the distinguished position held by the writer. On this account, we regret that Dr. Müller committed himself to certain opinions about missionary methods in China which are contrary to fact, but which, nevertheless, will be eagerly seized upon by the numerous class of people always ready for some new argument against missions. We are glad to follow any writer when he confines himself to statements of fact, but a very clear distinction must be drawn between them and mere personal opinions. Dr. Müller was never a great friend of missions, and he has evidently allowed his personal prejudices to influence his article. He objects to sending out unmarried lady missionaries, because of the results in giving a wrong impression of their character to the Chinese. But incontrovertible facts prove that Dr. Müller is wrong—unmarried ladies have accomplished an immense amount of good, despite the views held amongst the Chinese upon the subject of marriage.

Australian papers just to hand give an account of some remarkable performances by the Romish Church in Sydney. At the opening of the new Catholic Cathedral, dedicated to the Virgin, the chief officials of the place were present to represent the State, amongst them being Earl Beauchamp, the Governor, the Chief Justice, and the Governor of Queensland. The Romish Archbishop, who preached the sermon, had not the courage to declare in the presence of his audience what the papers of the next day reported him to have said. It appears that the reporters were supplied with printed copies of the sermon before it was delivered, and they were requested to print it verbatim. But the wily Archbishop suppressed, in the preached sermon, the following obnoxious passages which appeared in print on the following morning:—

> Amongst Protestants the most effectual means of sanctification have disappeared. . . . The leaders and founders of Protestantism—Luther, Calvin, and Zwingli—were notorious for their vices. . . . Protestantism has desecrated the home, polluted the nuptial bed, lowered the dignity of womanhood, devastated the school, and stopped the progress of science, &c.

It is a pretty comedy—or, more accurately, a tragedy—when the pretended followers of the Apostles take to virulent lying of this kind.

A recent paper in *The Guardian*, in regard to the falling off in the attendance of men at church, attributes the fact to the "deep-seated indifference to religion and religious things" which characterizes so much of our modern life. It is, however, a matter for serious consideration whether the decay of preaching, and the substitution of sacramental theories and claims for the proclamation of pardon and peace in Christ's finished work, are not largely responsible for the deplorable condition of things. Wherever Jesus is lifted up, in sincerity and in truth, the speaker's heart being aglow with love of God and man, thither men still will go. At the same time, Rev. F. B. Meyer's suggestion that representative working-men should be invited to meet the Free Church Councils throughout the country, in order to ascertain whether "stones of misunderstanding," which now keep numbers of

working-men away from public worship, cannot be removed, is worthy of adoption, and might be very profitable in results.

Vows, whether of chastity, poverty, or obedience to men, are essentially opposed to the liberty of the Gospel, and are in defiance of the command of our Lord :

Ye have heard that it was said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all (Matt. v. 33, 34).

This is repeated by the apostle James (v. 12) :

But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath.

Because we are not our own, but are the purchased possession of our redeeming God, we have no right to bind ourselves with vows. We are the Lord's freedmen. "Lord, what will Thou have me to do?" is the constant inquiry of those who walk in the Spirit. "Whither the Spirit was to go the living creatures went; thither was their spirit to go." They could not have obeyed like flashes of lightning if they had been fettered by self-made vows. See Ezek. i.

The question, "Has the stage helped public morality?" was recently discussed at the Whitefriars Club with some curious but very suggestive results. The chairman, *who was a clergyman*, said he was not at all alarmed at the number of plays to which a careful parent is unable to take his daughters, because many men read books which they keep under lock and key, and "we cannot have a strong drama if authors are to write for a young lady of fifteen"—an altogether amazing position to take up. On the other hand, critics like Mr. Clement Scott, Mr. William Archer, and Mr. Shorter were conspicuously severe in their criticisms of the plays that are popular at West End theatres just now. These gentlemen know the theatre through and through, and their strongly-expressed opinions are bound to carry weight with all fair-minded people. The great reform constantly prophesied by the friends of theatres is still coming, but has not come as yet. Nor do we believe it ever will.

In a speech delivered last week at Clifton, Lady Henry Somerset put her finger upon one of the great weaknesses of our social system. Alluding to the cases of those drunkards who continually appear in the police courts, she said the usual method was to send them to prison for a short time and then send them into the world again without anything to prevent them from taking up the same life once more. The present system punishes but it does not cure drunkenness. Her ladyship then referred to her own Farm Colony Scheme, under which everything is done to break off connection with the former fatal conditions of life. Instead of confining people within certain circumscribed areas, the drink victims are treated to fresh air, and field, and farm life. Besides this, of course, moral and Christian influence is brought to bear upon them. Drunkenness is treated at the colony both as a sin and a disease. After six years' work, it is gratifying to learn that 65 per cent. of those who have been through the homes are standing well.

The Inebriates Act is a great advance upon former things, but more is yet demanded, and Lady Henry has opened up the way for new methods. When all is said, however, on the question of cure, we still have to grapple with the iniquitous system which *manufactures* drunkards.

The recent meeting of the Charity Organization Society to consider the question of the terrible increase of inebriety among women, adds one more testimony to those which have already been given as to the growth of drunkenness, due, in numberless instances, to the facilities which have been afforded by the issue of grocers' licences. It is only too painfully evident that early legislation in regard to the growing evil is urgently required, and also the amendment in several directions of the existing Act dealing with habitual drunkards. These needs were strongly emphasized by several of the speakers, including Mr. T. P. Whittaker, M.P., at the Brighton Conference of the National Union of Women Workers, Mr. Whittaker stating that the Registrar-General's returns showed that the deaths of women from intemperance had increased 150 per cent. in proportion to the population during the last twenty-five years. Never, perhaps, was it more incumbent upon Christian reformers to band themselves together for combined action against that which Mrs. Henry Kingsley has aptly termed a "great and bloated interest."

Lord Rosebery's wise and practical advice to avoid electing men to public offices who have an "axe of their own to grind," has been well acted upon in Manchester in regard to the mayor elect, who has resigned his aldermanic dignity and his future mayoralty in view of certain outside interests. This action forms a striking object-lesson to the whole country of the importance of having men at the head of our public bodies who are free from the taint of jobbery and private gain.

In his address last week to the students of New College, Canon Driver urged that the principles of the "Higher Criticism" should be gradually instilled into the minds of children so that

When they reach an age at which their powers are matured, the principal conclusions reached by scholars on the subject of the Old Testament should be gradually and judiciously placed before them.

These "conclusions" are, in many cases however, not conclusions at all, but mere hypotheses, and surely it is premature that *these* should be taught to children. We agree with Canon Driver that "young men should not be sent into the world with untenable ideas about the Bible," and admit that criticism has done service in clearing away difficulties from the Book. But when it is a question, say, of the 110th Psalm, upon the authorship of which our Lord made so much to turn, it would be, in our judgment, high treason to teach the unproved hypothesis of certain critics—that the psalm is neither Davidic nor Messianic. In their anxiety to prevent youths from becoming infidels by teaching them "rational" views about the Bible, critical teachers must beware lest they overreach themselves and produce the very result they profess to be so anxious to avoid.

The selection of Miss Alice Gore as pastor of a mission church at Stockton-on-Tees is not a step in a new and unknown direction, as she simply takes the place of Mrs. Goddard, who for nearly twenty years had charge of the congregation. With much experience as a preacher of the Gospel, and in all kinds of Christian work, Miss Gore may trustfully look forward to a blessing upon her labours. A similar course might be followed with advantage in some of our larger villages and other places in which it is difficult to provide sufficient remuneration for a pastor with a family to maintain.

Deprecating that lowering of our national ideals which has inevitably followed close upon the war fever, a thoughtful writer says :—

It is a terrible thing that an influential journal should teach its readers that the spilling of blood, and the delight in spilling it, will insure them some virtues, at any rate. The lust of blood, like other lusts, unmans man. Did the shows of Rome render Romans of the Empire more or less manly than Romans of the Republic? . . . And the new journalism, with its "picturesque" writing, its ghastly incidents of war, its impassioned accounts of "grand bayonet charges," has made the daily paper a sort of gladiatorial show in words. . . . There is now a boys' war paper, with the most ferocious representations of these horrors.

Certainly the extension of the empire may be dearly purchased at the cost of degeneration at home, and it is perhaps now more than ever desirable that we should cry to God to save our nation from the far-reaching evils of war.

The growth of juvenile criminality in London and other large cities is calling forth numerous suggestions for dealing with the evil. No one has a greater right to speak upon the subject than Rev. J. W. Horsley, who for so many years was famous as a prison chaplain. In a lecture delivered last week he advocated two reforms which certainly touch the centre of the matter. One was the necessity of making the condition of the rustic better, so that he shall not "suicidally rush to overcrowded towns;" and the other was

the decentralization of industry which would enable the housing problem to be dealt with by scattering congested populations.

It is quite certain that the fearful herding together of great masses of people in already overcrowded cities is one fruitful cause of the criminality amongst us. It is unnatural for men and women to live in conditions worse than those which surround some cattle; and what is unnatural soon becomes positively criminal.

Why, then, do youths and maidens leave the beauties of the country for the repulsive life of city slums? With many, no doubt, it is a question of excitement; they prefer to be with crowds. But with others it is a question of necessity. Work fails them in the country, and they are compelled to seek towns and factory life, where the germs of crime soon develop. One thing which seems to be inevitable is, the country must once more be resorted to. Village life must be made worthy of the best youths and maidens, so that they may remain in the country and work. The Swiss have solved this problem; there is no reason why England should not solve it too. We have plenty of land. It is simply a question of occupying it to the best advantage all round.

We notice many of the Free Church Councils that are undertaking the united Mission in February next, are raising guarantee funds in advance, so that no collections may be taken at the mission services. It would be well if this could be done in every case. It is a serious drawback to evangelism when non-churchgoers are asked for money at meetings which are specially designed to bring the Gospel to them. If the Churches are undertaking the work of evangelizing those who at present are outside religious influences, it seems to follow as a matter of course that they should also pay the necessary expenses. Mr. Moody showed his practical wisdom in forbidding collections at his mission services. There is no need to fear that this will pauperize the people: when they become Christians, they will gladly offer of their substance to the Lord.

Elisha, the Prophet of Vision.

IV.—The Empty Ditches (2 Kings iii.).

By Rev. F. S. WEBSTER, M.A.*

THE second chapter closes with two striking incidents. The first, Elisha's first public act, seems typical of his whole ministry. All the natural charms of Jericho, one of the fairest sites in the East, were spoilt by the unsatisfactory character of the water. The water was naught, and the ground was barren because of it. Elisha healed the spring and restored prosperity to the city. We wonder that Elijah had not been approached for this. Perhaps they were afraid of the scathing rebuke which would be hurled against them for the defiance of God shown in the rebuilding of the city. And this had been the work of a Bethelite.

The second incident was at Bethel, and seems at first sight a strange contrast to Elisha's whole career, and to the spirit of the Bible. But this view is superficial. Here, as everywhere else, "the ways of the Lord are right," whatever they may seem. Bethel was the headquarters of idolatry in Samaria. Here Jeroboam had placed one of his golden calves. In Hosea the place is called Bethaven, the House of Folly, so utterly had it ceased to be the House of God. Here was carried out the first and only attack upon the authority of Elisha. A deliberate attempt was made to discredit him publicly as an impostor, who would fain play the part of a second Elijah.

Elisha first looked upon the mocking crowd as though by a loving earnest reproof he would win them to a better mind. Then, moved by God, he uttered a solemn curse upon them. Two she bears came out of a neighbouring wood, and forty-two young people out of the crowd were torn by them. The word "children" in *v.* 24 differs from that rendered "little children" in *v.* 23, and means young men from fourteen years to 30 years. It is used, for example, of Solomon when he came to the throne, and of Jeremiah when he entered upon his prophetic office. The judgment was swift and terrible; apparently all the elder and responsible ones in the crowd were torn

(NOT NECESSARILY KILLED).

After this, Elisha retired to the solitude of Carmel, for such an experience was very trying to his gentle nature. But, before long, he was called to public action, to prove himself in very deed as Elijah had been "the chariot of Israel and the horsemen thereof," for he was used to save three kings and their armies from a terrible lingering death through thirst.

Moab had rebelled against Israel. For when Israel ceased to rely upon God, it soon lost its dominion over the surrounding heathen. Jehoram, the younger of Ahab's sons, had come to the throne. He seems to have been sobered a little by the sudden death of his brother (who fell through a lattice window), and to have made a slight attempt at reformation.

But his repentance was only skin-deep, and he proved to be one of the most worthless of the kings of Israel, possessing all his father's faults without any of his mother's strength. Jehoram was anxious, however, to put down this revolt, and having gathered his own army invites Jehoshaphat to join with him. Jehoshaphat most weakly consents. The prophet Jehu's rebuke after the battle of Ramoth Gilead, "Shouldest thou help the ungodly, and love them that hate the Lord?" was ignored, and once more he enters into partnership with the son of Ahab.

The kings take counsel as to their route. The direct way to Moab was across the Jordan, but they elect to compass the Dead Sea and march through Edom. No perfectly satisfactory reason for this choice could be found until recent years. But in 1868 the Moabite Stone was discovered by Mr. Klein, a C.M.S. missionary. With great difficulty, after it had been broken into fragments by the Arabs to prevent it falling into Christian hands, the greater part of this stone was secured and translated by twelve of the greatest Oriental scholars. It was an inscription by this very King Mesha who led this revolt, and we learn from it that the towns on the borders of Moab, to the north of the Dead Sea, had been stoutly fortified. This explains the route chosen. God be praised that at a time, when unscientific criticism is daring to assail the accuracy and authenticity of the inspired Word,

THE VERY STONES ARE BEARING WITNESS

that every word of Holy Scripture is indeed true.

But their route, chosen by human foresight alone, landed them in a serious difficulty. There was no water. The soldiers suffered so intensely from the burning sun and the choking sand, that their thirst became intolerable and their strength was utterly exhausted. Jehoram, tortured by an uneasy conscience, takes a most gloomy view of the situation. "Alas! that the Lord hath called these three kings together to deliver them into the hand of Moab." Yes, to the ungodly the time of sore trouble always seems the time of Divine vengeance, for they know what they deserve. Jehoshaphat, however, turns instinctively to God for help. Though he felt that he deserved chastisement, he knew that God was a present help in every time of trouble. So he asks for a prophet of Jehovah. Now, there was a man of God even in the household of King Jehoram, a "lily among thorns" indeed. And he knew that Elisha was near by, and was not afraid to confess his intimacy with him. So, in their extremity, the

THREE KINGS APPEAR AS SUPPLIANTS

before the prophet of the Lord. Elisha receives them with all the courage and noble independence that characterized Elijah. "Get thee to the prophets of thy father, and to the prophets of thy mother." He knew the king was not seeking the Lord; he only wanted water. There was sound reasoning in the rebuke.

He who never prays in fair weather must expect to have his sincerity doubted when he prays in the raging tempest. If the prophets of Baal fail in the great crisis of life, they are altogether vain. The king's answer was not well chosen. He repeated his parrot cry, "The Lord hath called these three kings together to deliver them into the hand of Moab." There was no contrition or repentance here. He comforted himself with the insurance that he was not alone in his misfortune, though his conscience told him that he was chiefly responsible for it. No wonder the world likes to get Christians to join them in their ungodly frivolities and excesses. It is such a sop to the uneasy conscience, if some real servant of God is involved in any judgment that may follow. No doubt Jehoram thought that the presence of Jehoshaphat should have been an

ASSURANCE AGAINST ALL MISFORTUNE,

a guarantee of God's favour and blessing. Well, it was a great help. The world little knows how much it owes to the presence of the godly people in any city or community. It was this that decided Elisha. "Were it not," he said, "that I regard the presence of Jehoshaphat, I would not look toward thee nor see thee." Then he called for a minstrel. It needs quiet nerves and a still heart to hear the voice of God. The sight of this shallow, self-satisfied, hypocritical king had for the moment blurred the prophet's vision. His righteous resentment had interfered with his spiritual perceptions. So a minstrel came, and the music acted as cooling medicine to the prophet's heated spirits. Excitement is fatal to communion. We must "be sober unto prayer," or we shall not pray "in the Spirit." Social intercourse and innocent recreation are of real value, but when they are prolonged to such an hour, and are of such an intoxicating character that the soul is unfitted for evening worship, they are most injurious. We cannot always get a minstrel to play us back into the spirit of communion. Let us be very careful, then, not to allow ourselves to be excited out of it needlessly.

But with the restored calm there came the Vision and the Voice, and a way of deliverance for Israel. The tired soldiers were set to work to fill the valley with ditches. And burdensome and fruitless as the labour seemed, it was done, and deep channels were cut for the Divine supply. With the morning sacrifice, for all blessing is through Calvary, the water came from the land of Edom, and all these ditches were filled; the army was saved, the worn-out, tired soldiers became new men. The Moabites, rushing as they thought to the spoil, were driven back in confusion. Their land was destroyed; the stones, gathered out with so much care and heaped at the ends of the fields, were scattered upon the grass by the attacking army, according to the word of the Lord. But there was to be

NO GLORY OR TRIUMPH

for Israel. The sequel to the story, as given in Scripture, is not very clear. The King of Moab, having failed in a last desperate attempt to break through to Edom, offers his son as a burnt-offering to Moloch. With what result? "There was great indignation against Israel; and they departed from him and returned into their own land." The Moabite Stone says nothing about their previous reverses, but records the great triumph of Mesha, King of Moab, in driving back the Israelitish invaders. Clearly the people were so indignant, that they rallied to another onslaught, and drove the three armies out of their land. So there are only two men who come out of this story with any honour: Elisha, the man of God, who spoke God's truth fearlessly even before kings, and the anonymous servant of King Jehoram, who was not ashamed to own his intimacy with the prophet. "Them that honour Me," saith God, "I will honour."

* Notes of an address in All Souls' Church, Langham Place.

Hints to Mission Workers.—2.

By Rev. ALBERT SWIFT.*

HELPING SEEKING SOULS.

THE convicted sinner has arrived at a place where two ways meet. It is a crisis in his life. On the one side is the broad highway upon which he has thus far been travelling, and which opens up inviting vistas for the further journey; on the other is "a strait and narrow way," with a "wicket gate" at the point of entrance. But that way leads to Christ, and Life, and Heaven. How important that the sinner be properly *encouraged* and *instructed*, in order that he may indeed enter upon the "path of life."

The way of salvation is so simple that many seekers stumble over its very simplicity. On the other hand, apparently for the same reason, many Christians have altogether neglected to give any study to the matter, and they are absolutely incompetent to lead a soul to Christ, or point out the way to the Cross. This is not as it ought to be! *Every Christian* should be prepared intelligently to do this work.

Qualifications.—There are certain necessary qualifications, all of which, however, may be readily acquired by the devout disciples of Jesus.

(1) *Christlike Compassion.*—The Pharisee can never help the sinner. There must be a sympathy and love that *is felt*. The voice and manner will manifest its presence, and helpful influence is largely conditioned thereon.

(2) *A Prayerful Spirit.*—If there is any work calling for the spirit of humility and dependence, it is this. Not only for the Christian's sake, but *for the sinner's also*, this is true. "Mr. —— converted me," said a poor woman some time ago. The good brother had very likely tried to do his best, but *his* personality rather than Christ's loomed up largest in the woman's mind. The worker's business is *not to save*, but *to lead the sinner to the Saviour*. His own heart must therefore be going out to Christ in earnest sympathetic prayer for the seeking one beside him.

(3) *An Anointing of the Holy Ghost* is indispensable. It is the Christian's *supreme equipment* for work. With the Holy Spirit, wonders have been accomplished by persons otherwise very indifferently equipped; while apart from

* *Copyright.* This chapter, with one to follow, will shortly be issued in the form of a booklet, entitled The Mission-Worker's Handbook. (*Morgan & Scott.*)

the Holy Spirit nothing is ever done. The fact, however, that this is the supreme equipment, does not lessen responsibility for the development of other qualifications named.

Conditions.—If conditions are necessarily straitened, and the environment other than helpful, God will surely give special help to the Christian trying to do this work under such difficult circumstances. Nevertheless *it is our duty to seek the most helpful conditions for the work.* Pastors and evangelists have various methods. Some request the penitents to sign cards intimating their desire to become Christians. The intention is, doubtless, to visit them at their homes, and do the needed personal work there. When there are many convicted, however, this takes time, and something may occur to discourage the new desire. There is nothing like "striking while the iron is hot."

Where there are vestries behind the pulpit, the inquiry room, in the writer's opinion, is the better method. It is a witness for Christ, and it affords *opportunity for thorough personal dealing.*

RULES FOR THE INQUIRY ROOM.

The following "rules" may be observed with advantage:—

1. Keep the room as quiet as possible; talk softly, remembering that others are engaged in the same work as yourself. To this end avoid singing.
2. Be thorough with every case. In order that you may be so, prepare for your work. You can no more succeed in the inquiry room without preparation than in the pulpit. Be very plain and clear in all you say.
3. Be courteous and sympathetic. Don't attempt to argue. It is your business to show the way to Christ. Stick to the point.
4. Deal with one case at a time; and, if you are not satisfied with it, ask some more experienced worker to take your place. As far as practicable, speak with persons of your own age, or younger, and your own sex.
5. Don't hurry! Let the inquirer have time for quiet thought and prayer. In the meantime you cannot be better employed than in praying for him.
6. When you are satisfied that the seeker has found peace, fill up one of the cards provided for the purpose, being careful to obtain all the particulars asked for. At the close hand them to the secretary in charge of the room.
7. Unless compelled to leave, keep the inquirers in the room, in order that they may be spoken to collectively before again joining the congregation.
8. If there are no cases for you to deal with, deal with God in prayer. Conversation while the work is going on is most harmful, and cannot be allowed.
9. Come armed with your own Bible and pencil, and so avoid running about to borrow.

Rule 2 urges preparation! Rule 9 advises using your own Bible! It is safe to say that the worker who does prepare will be armed with his own Bible. The Word of God is the "Sword of the Spirit"—the weapon God puts into our hands with which to do the work. Experience may be helpful in illustrating God's Word; but every seeker after Christ should be brought *direct to the Word itself.* Quotations may not be recognised—hence it is better to let the inquirer read for himself. This will be made more simple by carefully underlining passages apt to be used. Different coloured inks will still further help. Use black for passages on sin and conviction; blue or green for repentance; crimson or red for faith. An index to these passages can be written on the fly-leaf of the Bible.

CONVICTION.

As a rule, persons entering an inquiry room are genuinely under conviction. And yet it must not be assumed that such is the case. Workers will do well to begin at the beginning. See that they are *personally* and *thoroughly* convicted of sin. The general admission that we are "all sinners" is not enough. Sometimes the plea is urged that "I have not been so very bad." Use Rom. iii. 22 (last clause 23): then turn to Matt. xxii. 35-39. Ask if this commandment has been kept. If not, since this is *the great commandment*, the penitent must have been guilty of the *greatest sin.* "They that are whole need not a physician, but they that are sick." The *fact of sickness* must be thoroughly impressed upon the heart and mind before the need of the Good Physician is recognised. On the other hand, the burden of sin may lead to a doubting of God's willingness to save. Then show God's love and mercy. Useful passages will be given in the concluding section.

REPENTANCE.

Repentance does not consist in much weeping, nor can its presence be judged by any outward manifestation of strong feeling. These things depend largely upon temperament and the nervous constitution of the persons in question. There may be much weeping or there may not; but it is safe to say where there is real conviction, there will be strong feeling, although it will not be expressed with the same demonstration in every case.

Again, repentance is not merely sorrow. People may be profoundly sorry for their sin, and still be unwilling to give it up. Or, their sorrow may be caused by a realization of the fact that, if they are to be saved, they must part with some things and habits very dear to them. This will not suffice. Sorrow in repentance includes *a new view of sin*, in which the sinner *begins to hate* the thing that has alienated him from God. But repentance not only includes this sorrow leading up to a purpose to forsake—it also includes *the act of forsaking, in*

FULL AND UNCONDITIONAL SURRENDER.

Workers must insist on thoroughness at this point. It often happens that sinners are under deep conviction and in great distress, but cannot make any progress toward conscious pardon because there is some one thing they are unwilling to give up. It may seem to be but a small matter; but Christ's demand is for *unconditional surrender.* The writer remembers a lady who, through two weeks of special services, earnestly prayed for salvation, but was unwilling to go forward into the inquiry room. She stood up; she publicly announced her desire for pardon; she had good Christian people praying in her pew at the rear of the Church; she did, and the people did, all in their power, apart from her entering into the inquiry room, but she was not saved. The last night of the meetings came, and she resolved that she must be saved; and, as all other efforts had failed, she would go forward. But she did not reach the inquiry room. She had hardly stepped into the aisle on her way there, when the new light in her face told the story of "the great transaction done." She had been

DICTATING TERMS TO GOD.

There was but the one thing she would not do, and salvation was an impossibility for her until she surrendered at that point also. The inquiry room is not an *essential* to salvation *unless we make it such by an unwillingness to go there.* It is always a great help, however.

Thorough repentance means an absolute submission. God commands repentance, and it is by his Spirit and grace that we are led to repent. Godly sorrow may need to be illustrated. Confession to God may require urging. In some cases restitution must be insisted upon. The forsaking of sin and full surrender must be followed by confession "of Christ as Lord."

Depend much upon the guiding of the Holy Spirit, in finding out just what you need to do and to say. In some instances it may be necessary to request another to take up the work. Sinners will often be more candid with one than with another. For instance, a man in mature life may hesitate to unburden his heart to a youth. A woman will generally talk more freely to one of her own sex. The young, however, should not hold back. Let them seek to observe Rule 4. There is work for all to do.

Mr. Sankey's New Scheme.

In relation to the matter of the Training School for Gospel singers, I would say, it is not my purpose to put up any buildings, but rather to take buildings for short periods in different sections of the U.S., calling together the Christian singers for a convention, of, say, ten days, in each place, giving them such points and suggestions as I may be able after my forty years of Sacred Song Service. By repeating these conventions from year to year, I trust I will find a few men who can sing well enough to devote their time, like myself, to this line of Christian service. I can, in this way, cover a large part of my own country, and if successful, shall hope to return again to Great Britain, and try and find some Gospel singers here.

If any of your readers should be led to give me a good start as suggested, I shall be very glad, and shall hope that such help will prove a good investment for the cause of Christ.

Mr. Sankey's Movements.

Describing Mr. Ira D. Sankey's visit to Carlisle, a correspondent writes: "After an interval of twenty-seven years, Mr. Sankey visited Carlisle again last week, and addressed two crowded meetings in the Presbyterian Church, Fisher Street (Rev. J. Christie's). Great interest was shown in anticipation of this visit, inasmuch as Carlisle was the third town visited by the American Evangelists when they first came to England, the order being York, Newcastle, Carlisle. It was also in Fisher Street Church that Moody and Sankey conducted their week's mission, and, although a new and handsome church has now taken the place of that in which they sang and spoke, the memories of locality, service, and fellowship

ACTED AS AN INSPIRATION.

Mr. Henry Carr, Mr. Sankey's host in 1873, occupied the chair in the afternoon, and Mr. Christie at night. The afternoon subject was, 'Singing through Egypt and Palestine,' and that at a later hour, 'The Service of Sacred Song and Story.' The audience was greatly pleased with seeing and hearing the sweet singer. The general opinion seemed to be that while the lapse of upwards of a quarter of a century had not to any considerable extent unstrung Mr. Sankey's lyre, his large and ripened experience as a devout Christian worker had greatly enriched his spirit and increased his power for doing good."

Mr. Sankey's visit to Belfast aroused general interest, and the two gatherings held in the Grosvenor Hall were attended by large and representative audiences. At the first meeting, held on November 6, Mr. Robert Anderson presided. Rev. Henry Montgomery engaged in prayer, and then Mr. Sankey gave an address, interspersed with Gospel solos. In the course of his remarks, Mr. Sankey expressed his delight at again visiting Belfast, one of the most interesting places Mr. Moody and he visited on their journey through the land so many years ago. A quarter of a century has rolled away since then, but he said that he could never forget the happy days spent in Belfast, preaching and singing the Gospel. He had met many men since his arrival in the city who were brought in in those early days, and who have become

PROMINENT IN CHRISTIAN SERVICE.

Mr. Sankey also referred to his proposed school for Gospel singers, to which he intends to devote the remaining years of his life.

At the second meeting, held on the following day, Professor Whitla presided. Rev. J. B. Wylie led in prayer, and the chairman introduced Mr. Sankey in cordial terms, saying that wherever the Gospel goes, there will the singer-evangelist be beloved.

Mr. Sankey, in the course of his address, again spoke of the first visit of Mr. Moody and himself to Great Britain, and the reception they met with in Belfast. It was at York they had really made their first beginning, and not at Liverpool. The people there at first came to hear them reluctantly; but before more than two or three nights were spent in preaching and singing the Gospel, they had

MANY ANXIOUS INQUIRERS.

Someone has written that their visit to Liverpool was a failure; but they only remained one night there, and therefore had no chance of being a failure. Mr. Moody never had a failure until he fell before that great audience in Kansas City with his heart worn out in God's service.

During the evening Mr. Sankey sang "Jesus of Nazareth Passeth By," and some other favourite solos. He also, with Mr. Vance and Miss Paxton, sang "My Jesus, I love Thee." Dr. Crawford Johnson subsequently engaged in prayer, and the choir rendered, "God be with you till we meet again," thus concluding a gathering that was most profitable as well as enthusiastic.

Mr. Sankey has been taking a few days' rest since returning to London. He is to sing to-night (November 15) at the Bible Society's meeting at St. James' Hall.

Day by Day.

SUNDAY, November 18. Jeremiah xi.

THIS and the following two chapters belong to the earlier ministry of Jeremiah, when he still dwelt in his native home of Anathoth. He refers to the covenant which had been lately renewed by Josiah (2 Kings xxii. and xxiii), and quotes largely from the Book of Deuteronomy, which had been recently read in the hearing of the people. To that covenant the prophet reverently gives his endorsement (5). His Amen reminds us of Him who is God's Amen, and in whom all the promises of God are ratified for ever.

The constant relapse of Israel to idolatry was in part due to the licentious rites associated with such worship. They were seduced from their allegiance to Jehovah by the fascination of passion; and herein we are reminded of the many times that we have been beguiled into sinful thoughts and imaginings, in spite of God's earnest solicitations and protestation: "Rising early and protesting." And so long as the soul is wedded to its evil ways, it is impervious to the entrance of God's light of love. "There is a sin unto death," says the beloved Apostle, "I do not say that he should pray for it"—which is closely akin to the solemn prohibition of *v.* 14.

The people of Anathoth resented the prophet's words, and conspired to take his life, as in after days Nazareth rose against our Lord. And as in Isa. liii. 7, so here in verse 19. The contrast between the Old Covenant and the New is very apparent, however, in the different response of the sufferer. Jeremiah, however good, was far removed from the spirit of Him who reviled not again, and has taught us to pray for our enemies (20).

MONDAY, November 19. Jeremiah xii.

The problem of moral evil and of the prosperity of the wicked has always pressed very heavily on the hearts of God's people. How often has the pious and persecuted soul asked why the wicked should prosper, and they should be happy who dealt treacherously. Amid the trials of his life at Anathoth, Jeremiah grievously felt thus, and the iron entered into his soul. But he did not realize that he was to be a prophet to the world, that his experiences and teachings were to be preserved for all time, for the encouragement and consolation of myriads. It was necessary, therefore, that he should drink deeply of the cup, and be baptized with the baptism whereof all partake.

It is perfectly legitimate to talk with God of his judgments. He says Himself, "Come now, let us reason together." There is nothing that God more respects than when the soul of his servant enters into the secret place, as Abraham when he pleaded for Sodom, and talks with Him as man with his friend. But there is one proposition, which must be taken for granted, that God is righteous. "Shall not the Judge of all the earth do right?" "Righteous art Thou, O Lord!"

To the fainting soul of his servant, the Spirit of God draws nigh. It is as though the Divine Being expostulated thus: "What, so soon tired! Has thy faith failed thee already! Art thou wearied with running against footmen! God gives us the lesser trials first, before He leads us out to combat the great billows in mid-ocean. But amid all the darkness which hangs heavily on the prophet's sight, there is a rift of blessed light. The story of his people was destined to become big with blessing, for themselves and the world (16). Wait, troubled soul, to see the end of the Lord.

TUESDAY, November 20. Jeremiah xiii.

This parable of the girdle may really have been transacted. By some such striking symbol enacted before the people, their attention must have been powerfully arrested. Or, it may be that this is only a vivid style of presentation. Whichever it is, the chief idea is the intimacy of relationship between the chosen people and their God (11). Oh that He would cause *us* to cleave unto Him. At the same time, the degradation of the best is to the worst, and nothing more strikingly sets forth the condition to which those may sink who have abused the highest possibilities, than the condition of this marred and profitless girdle. Capernaum would not be as she is to-day, unless she had been lifted to heaven in privilege. O my soul, beware! Since thou art capable of God's best and highest, thou art also liable to the weeping, and wailing, and gnashing of teeth.

The people answered the prophet very rudely and roughly. They mocked at his words (12). But Jeremiah wept bitterly over their obduracy and pride. He saw the inevitable doom to which the young king, Jehoiachim, the queen mother, and the whole land were drifting. These are the tears that we may all covet. We have shed tears of proud mortification, of vexation, of hot temper, of disappointment and chagrin, but God give us to shed tears for the sins, and woes, and doom of a lost world.

Jerusalem is apostrophised, and asked where the beautiful flock of sister and daughter towns was which had gathered under her lead. Ah, they were destroyed, and their people were in captivity. Their destruction had come from those who had been allies and friends (21, R.V.); and their sin was so deeply-seated and inveterate, that such a fate was inevitable—there was no hope of reformation (23). What a terrible thing sin is. Of how many of our sorrows and disasters it is the cause. Cleanse Thou me, O God, from secret faults!

WEDNESDAY, November 21. Jeremiah xiv.

At this time a terrible drought had visited Jerusalem and Judæa. It was so acute that the highest families were affected by it; the husbandman could not till the hard earth, nor hope for a harvest if he did so. A striking illustration of the effect of that drought is given in the picture of the wild asses. How vividly this narrative befits the present state of the churches of our land!

Let us plead with God for revival. He is in the midst of us, but his Spirit is grieved, his power is limited, He cannot do what He would. Truly our backslidings are many, and we have sinned. But there is one argument which must prevail:—"Do thou it for thy Name's sake." God must be consistent with Himself, with his promises, and purposes, and his own own character. Therefore so perpetually in the Bible, his servants, whose mouths are shut while they consider the sin around them, wax eloquent when they remind God about his character and prestige (Psa. lxxix. 9; cix. 21).

How tenderly the true shepherd of men pleads for men! As here the prophet says, "They have been misled, they know no better" (13). What a glimpse we have in these pathetic intercessions of Him who ever lives to remember us before the throne of God!

THURSDAY, November 22. Jeremiah xv.

This is a very precious chapter, especially in its disclosures of the prophet's reasonings with God about his own inner experiences. In the earlier part, there is a renewal of the threatenings of punishment, which were powerless to stay Jerusalem in her mad career. It is an awful thing, when God says, "I am weary with repenting;" yet we may drive Him to say it by our incessant relapses. Then He scatters us as chaff, and destruction befalls us at noon, *i.e.*, when we least expect (9).

The life of constant opposition to his people was full of labour and sorrow to the gentle disposition of the prophet. He had not acted in any such way as to merit the hatred with which he was beset, and yet the detestation with which men hate the usurer was meted out to him in full measure. But for those who do God's work, there is a Divine safeguard and reward. God will deliver them for good, and cause their enemies to come as suppliants to them, acknowledging that God is with them (11). Yes, it were easier to break the northern iron or steel, the toughest and strongest of metals, than to overcome the barriers with which God surrounds those who believe in Him.

When passing through times like these, be sure that God does not forget (15); be much in prayer; feed on God's words (16); maintain before your mind the glorious fact of your identification with the Son of God. He cannot, never, no never, be to you as waters that fail. Ponder, above all, the precious promise of verse 19. It is specially helpful to backsliders. Come back, even now, in this hour. Put away the evil for ever from your life, and stand before God as his chosen servant to become as his very mouth. (Compare the first chapter.) Oh, how infinitely blessed is such an exchange!

FRIDAY, November 23. Jeremiah xvi.

"The time is short," said the Apostle, "let those that have wives be as though they had none . . . for the fashion of this world passeth away." He spoke when the fall of Jerusalem was imminent; so Jeremiah wrote when the whole monarchy and State seemed on the verge of dissolution. These words are not to be taken literally now, except by those who are called to the performance of very special duty. But their spirit is always applicable. We must cultivate the pilgrim spirit, and not allow ourselves to be caught and entangled with the things of this life, that we may please *Him*.

Again, there *is* the gleam of light on the far horizon, the return of God's chosen people from captivity. That blessed hope made the prophet's heart glad, as he seemed to see God's great army of fishers and hunters scouring the world to discover the scattered Jews. So all Israel shall at last be saved, and their recovery will mean the salvation of the world. God's purpose must stand, and the oath which He sware to Abraham. Then also the Gentiles shall be brought in (19). Those are the times of restitution, which God promised by all his holy prophets.

Again, the refrain of the prophet's love and trust breaks in with sweetness and pathos. Jehovah was his strength, his fortress, and his refuge in the day of his affliction. Wouldst *thou* know Him in these blessed aspects of his character? Reach forth the hand of thy appropriating faith. Be not content to pray, but take, take continuously, take gladly, take in ever-increasing measure. It is not enough to drop the letters of prayer into God's post-boxes; we must often go to our own letter-box to seek for, and open his letters to us. Days of affliction will come to every prophet, because he is before his time, but they are not without blessing, if they compel us to realise God.

SATURDAY, November 24. Jeremiah xvii.

O servant of the living God, be careful not to trust in man, nor make flesh thine arm; and that thou mayest be kept from so fatal a mistake, see to it that thy heart does not secretly depart from the Lord. Trust in Him; hope in Him; thrust out the roots of thy life to the living waters of his plenitude; so shalt thou be uncareful in the year of drought, and thou shalt not cease from yielding fruit.

But, oh, beware of thine heart, it is so deceitful, so desperately wicked. The old sins, which had hidden their heads, revive after long years. Old temptations, which seemed to have lost their fascination, again attempt to ensnare. Thou wilt be tempted to trust in thy wealth, in men's good opinions, in the momentum of thy career; but if thou dost, thou wilt inevitably repent of it, and be ashamed. To turn aside from God, to any other cistern of comfort or help, is suicidal. All such are written in the dust, *i.e.*, their name is forgotten, as the characters which children scratch in the sand.

It is a perpetual comfort to recall the irresistibleness of our designation to God's service. It is well when a man can say, "I did not hasten to be a pastor, an evangelist, a teacher; but God thrust me into his vineyard." Then, surely, we may throw back all the responsibility on Him, who, knowing all our weakness and imperfection, nevertheless chose us. He must have calculated the full weight of his enterprise before He took it in hand.

Let thy heart ever keep its Sabbath. Let no burdens come in. Cast thy burdens on the Lord, and let his peace stand as a sentry-angel, keeping thy heart and mind. Then the Prince of the kings of the earth shall come to thee, and take up his abode in the palace of thy soul. What dignity, and royalty, are the portion of the soul that knows no anxious care!

Other Lands.

Revival Among Kanakas.

I HEAR of a remarkable work of God going on just now among the Kanakas in Queensland. The centre is at Bundaberg, about 150 miles north of Brisbane, and is extending with power in the sugar plantations. Fully 200 are awaiting baptism, as the result of the preaching of the Gospel. Large numbers have been saved.

As an illustration of the remarkable character of this work of God, I heard of one man who, in his cruel heathenism, had caused the death of two of his fellows. Now he is in a new world, sharing God's new life, a wonder and an amazement to those who know him. "Tell me more of the Book, more about Jesus!" he said. Hour after hour passed on and day after day, the Spirit of the Lord being as rivers of living water in this Kanaka's new and risen life. Yes, he was and is sharing the resurrection life of the blessed Son of God.

Shortly after this, he came to one of the Christian teachers whom the Lord is using there, and said—"I want to know more about the Lord Jesus. I have saved money. I give three months or four, so long as my money last.

YOU TEACH ME, I LEARN.

When money gone, I engage again and go work on the plantation. Then come to you again, and then, when ready, go back to my own people (the Kanakas in the New Hebrides) and tell them about the grace and love of Jesus."

My friend who gave me these glad tidings has been an eye-witness, and was full of joy at the mere recital of them. His name perhaps you know—Mr. Theo. Kitchin, a dear and valued brother in Christ, known for many years. Does it not seem as though history was repeating itself? As Paul said to the unbelieving and Christ-rejecting Jews, "Lo, we turn to the Gentiles!" so now in these fair colonies our Lord by the great mass of the people is rejected. Their chief end appears to be to get money, to live in pleasure, to go after dress show, gambling, horse-racing, theatres, cards, intemperance, immorality, and stolid indifference to the things of God.

Methinks I see the Lord Jesus again in tears, saying as He looks over these large cities, "How often I would have gathered you as a hen gathereth her chickens under her wings, and ye would not." So we turn to the despised dwellers in the Queensland sugar plantations; they will hear and live.

It was in "the highways and hedges" where the latest messages of mercy were sent, ere the invitations to the great supper ceased to be given, and the banquet began.

HENRY VARLEY.

Melbourne, Victoria.

The Gospel for the Maoris.

UNLIKE Europeans, the Maoris are entirely dependent upon those of another race for general information. Although raised, in a sense, to a level with their European fellows, there is this unbridged difference still existing—their entire or partial ignorance of a civilized language—thereby debarring them from anything like equal advantages in this respect. To meet the needs of the natives in the Maori districts of both islands, the New Zealand Native Tract Institution has been instrumental in translating and circulating the Gospel among them. The tracts are much sought after, and the demand is invariably greater than the supply.

The hon. secretary, Mr. Joseph G. Baker, Gisborne, Auckland, New Zealand, writes: "After fourteen years' experience we recognise more than ever the desirability of furthering this work, and again appeal earnestly to our fellow-Christians to assist us in disseminating plain Gospel truths amongst a people who are really thirsting for such, and, lacking which, are literally 'giving heed to seducing spirits and doctrines of devils.' In our selection of tracts for publication we strictly avoid anything that may be sectarian in its tendency, or that might provoke controversy, and give as faithful and literal a translation as possible."

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Telugu Mission, Bangalore.

IN the neighbourhood of Bangalore a remarkable work is sustained among the Telugus by Rev. G. W. Gillings, who went to India from Australia some ten or twelve years ago. The Telugus have no missionary in their own language, and, as there are no European helpers, all that is accomplished is through native agency. In a recent communication to Rev. G. Soltau, Mr. Gillings writes: "Two special features of work by our native brethren have arisen since I last wrote. Their own sickness from fever having caused them to go into hospital, they learned they could visit the natives there, and have done so. They have had access to two military hospitals, in each of which they were well received. On the departure of troops to China, some hundreds of vernacular

GOSPELS, IN THREE LANGUAGES,

were distributed. Work among the lepers and beggars has continued uninterruptedly. The Telugu part I take myself, by interpretation; and the Tamil and Kanarese are taken by native helpers."

The efforts among the women—a work in which Mrs. Gillings takes so active a part—have had real and definite results. A group of women in one of the villages visited were being told of the love of God in giving his Son, when one of them leaned forward and inquired "What is his name?" It was new and strange to her. "Have you never heard of Him before? Has no one been to tell you?" "No, never." While the men have many chances of hearing the Gospel, the opportunities of the women would be few, were it not for the visits to their homes of Mrs. Gillings and interpreter, and the numerous native helpers, whose fidelity and whole-hearted service are a powerful testimony among their race.

"We have been privileged" (continues Mr. Gillings) "to go on as usual with our visiting, for which we feel very grateful. We are now going over the sixth village this year. We find the people inside Bangalore not listening so well this year, now that

THE FEAR OF PLAGUE

has gone. Many of them say, 'We have heard this once, why should we hear it again?' There is one old woman of whom we are very hopeful. She is almost double, and cannot be far from the end of life's journey. The last time we went I took her a piece of material to make a jacket. She was pleased with it, and exclaimed, 'You brought me this because you love me. You come here because of my soul, but it is a long time since you came.' This was true. We explained how many we had visited since we last saw her. Oh, that God's light may shine into this poor, dark heart ere she is called away."

Many trophies of grace have been secured from these regions of darkness, and the simple story of the love of God is surely winning its way into the hearts of the natives. At markets, fairs, &c., vernacular tracts and Gospels are widely distributed, and by these means the influence and sphere of the mission is ever extending, for the functions are visited by natives from long distances, who carry to their homes these gifts.

Mr. Gillings' address is 18, Residency Road, Bangalore, South India.

The Countess Schimmelmann has often been mentioned in these columns. Her life since her conversion has been one of adventure and romance. Above all, it has been a life devoted to God, and lived in the service of the highest interests of her fellow-creatures, rich and poor. She preaches the Gospel in its integrity, and has won a multitude of souls. Her wonderful deliverance from drowning when she fell from her yacht, in America, will be fresh in the minds of many, if not all, of our readers. We regret to say that that vessel had to be left there, and is now in danger of being sold at a ruinous loss to pay for repairs, if £100 is not paid before Christmas. The Countess has given freely of her substance, not hesitating to sell her jewellery to relieve the poor. We trust that the yacht, which is worth considerably over £500, and contains much which she values beyond its money worth, will not be allowed to be thus sacrificed.

In Central Kurdistan.

THE London Committee of the Central Kurdistan Mission recently met at 7, Adam Street, W.C., in the office of the Bible Lands Missions' Aid Society, when reports received from Rev. Joshua Khamis were considered. It appears that his way, so far, had been successfully opened by the gracious hand of God. Four little schools had been started in the mountain villages of Kurdistan, and a small orphanage of fifteen children had been commenced with the knowledge and consent of the Vali of the district. The orphans are reported as progressing mentally and spiritually, so also are the humble village schools. The missionary's evangelistic labours in the same rugged regions are represented as having yielded some spiritual fruit. By some of the village chiefs he was warmly welcomed, and nearly everywhere the people were eager to hear the Gospel.

The Nestorian people are anxiously anticipating the return of the missionary's brother, who is to become the medical missionary to his own needy and poverty-stricken country-men. Mr. Ezra Khamis is now qualifying at Edinburgh; he expects to obtain his diploma next January, and hopes as soon as the season permits to join his brother in Kurdistan, and then unitedly to struggle for the enlightenment and salvation of their suffering people.

By the latest report it appears that at the request of the local Governor, the little orphanage has been removed to the place wherein he resides, thus securing the sanction of the government. The applications for admission are so numerous and pitiable, that Mr. Joshua Khamis is very anxious to increase his number to thirty orphans, now that the severities of winter are drawing in around them; he also wishes to bring the number of village schools up to twenty-five. Money is sorely needly for this promising work, £120 being required at once for what is already in hand, besides the outlay for contemplated enlargement.

During a recent evangelistic tour in the mountains, the missionary met with an accident, being thrown by his mule when crossing a stream.

Correspondence regarding the work may be addressed to Rev. W. A. Essery, hon. sec. of Bible Lands Missions' Aid Society.

Progress in Finland.

A FEW years ago we called attention to an Evangelical endeavour in Finland, in the interest of which Mrs. Frances Swensson Parker is again on a visit to England. The work itself is well established, and the time has come for its consolidation and the provision of institutions needful for general development.

The scheme includes the erection of mission premises, with an Evangelical training home, and printing and publishing offices, at Helsingfors, the capital of the country. Already English Christians of all denominations have helped, and the land is ready for the building. The treasurer is Mr. Joseph Good, of Hull, and in order that the utmost confidence may be placed upon the enterprise, it has been decided that no money shall go to Finland until four feet of the proposed structure has been erected. The land is ready, and a considerable amount in hand. As is well known, however, Finland has been much impoverished during recent years, and outside help is more than ever needed.

Mrs. Parker's credentials are in every way satisfactory, and she will be glad of opportunities to interest benevolent people in the work to which she has already devoted so much time and energy. While in England, she may be addressed, care of Miss Mason, House of Rest, 10, Finchley Road, St. John's Wood, N.W.

Hancox Home for Male Inebriates.—Although a sum of £300 is required before this institution is opened with the funds in a satisfactory condition the committee of the Church of England Temperance Society have appointed a superintendent who took charge of the Home on the 5th inst. The first patients were received on Thursday.

The Indian Famine.

MORE CHEERING REPORTS.

IN a letter recently received by Dr. Colin Valentine from Rev. J. F. Steele, Irish Presbyterian Mission, Ahmedabad, the latter says: "Fever is very prevalent, but cholera is disappearing. The crops are suffering for want of late rains, and there will be considerable distress among the poor for some time. Just now they are getting grass reeds to eat." Dr. Valentine adds: "My Agra committee has assisted many of the poor people to return to their native country, supplying them with railway fares, food, and clothing."

In a farewell letter, Rev. Dennis Osborne, who, as our readers are aware, has sailed for India, expresses his cordial appreciation of the kindness he received on every hand while in this country. In the course of his communication, Mr. Osborne says: "With cultivators scattered, cattle destroyed, farming implements burned up, the sowings have been partial, and the harvest cannot but be scant. Even this will not be available for some time. Meanwhile, the hungry must be fed, the naked clothed, and the many thousands of young children saved from horrors deadlier than death must be supported and trained."

Mrs. E. H. Lawson, American M.E. Mission, Aligarh, reports:—"We now have about 450 orphan boys, over 350 widows, with their fifty-three babies and about 300 orphan girls, or over 1,100 in all. About 400 of these are of the other famine, and they have been much help in caring for the over 700 new ones. Still more are coming, for though we hear of good rains in many places, still some months must elapse before the grain can be reaped, and the winter is advancing and people are

WITHOUT FOOD, CLOTHES, OR SHELTER.

The shoe-shop for the boys is doing good work. Shortly a hundred will be engaged. Various other trades are taught, such as carpentry, masonry, &c., but shoe-making promises the most profit. The girls have taken up weaving, and are making good progress. The women of the home are becoming strong and able to work. At present they cook, grind, sew, etc., but will soon begin weaving. The brighter ones will be trained as Bible-readers and teachers: others as compounders, nurses, matrons, &c.

In the course of an interesting communication, Mr. G. S. Eddy, of the Y.M.C.A., whose letter describing the earlier stages of the famine aroused much attention, says:—

"God has heard and answered prayer, and after long distress the rains have at last come; the barren fields are again green, and, with the prospect of a future crop, the horrors of the famine have begun to abate. The gaunt, hungry crowds about the door, the feeble wail of mothers and little children, the dead bodies by the wayside or piled up heaps to be burned, will soon seem like an awful dream from which one has awakened to the weary and careworn veteran missionaries who have tried to save the starving people.

"In the worst districts they write that half the population has perished. Yet this chastening will afterwards yield its fruit. Beside the purifying and strengthening of the native Church, three

SPIRITUAL RESULTS OF THE FAMINE

are already beginning to be apparent:

"1. Thousands who would have died have been saved alive to hear the preaching of the Gospel. 2. With multitudes lying hungry and helpless, the Good Samaritan object lesson of Christian love and sacrifice—while so many of their Hindu brethren and priests have passed by on the other side—has had an influence beyond all human ken. 3. Thousands of children, whose parents have died or deserted them, have been rescued from death (or often worse than death), to be saved in mission orphanages, brought to Christ, trained in Christian character as the future leaders of the Church in India.

"The money sent has been used largely in giving employment to the destitute who were able to work by erecting mission buildings, digging wells for the poor people, and in other relief work, thus doing a double good. An effort has thus been made to give the people work. In addition to this, food has been given to the aged, the sick, and the starving.

"The great problem with which the famine leaves us is, Who will continue to care for and hold these children for Christ? Children rescued from the famine of 1877 have become, in many cases, the leading Christian preachers and laymen in the Native Church of to-day. But the history of the same famine shows that many had to be turned adrift because of the reaction in the support of the work after the temporary crisis of the famine. But we believe that that mistake will not be repeated, and that the work, which has already been an object lesson to the world, will be completed."

New York Notes.

[FROM OUR OWN CORRESPONDENT.]

YESTERDAY, about noon, a handsome seven-storey building that I had passed about three hours before (as I have done every Monday and Tuesday morning for months) was the scene of a terrific explosion, followed by a fire that destroyed some thirty business buildings, and made forty more so unsafe that they will probably have to be pulled down.

Just across the corner, diagonally from the wrecked building, was the room in which the West Side Business Men's Monday Prayer Meeting was being held. This meeting has taken place every business day since January 26, 1876.

On Sunday the inauguration of a week of special prayer throughout this country and Canada for China, the missionaries there, and the native Christians, was inaugurated by a special memorial service for martyred missionaries at the Fifth Avenue Presbyterian Church, at which Dr. Arthur J. Brown, Secretary of the Board of Foreign Missions, spoke. He said, in part: "Because they refused to leave Pao-Ting-Fu when warned, because they had the welfare of Christ's new-found children higher than their own lives, because they would not undo by retreat the work of years, these brave missionaries died, sacrificed as were their brothers in the Roman days."

The speaker eulogized the Chinese Christians, and said he doubted if a hundred men of those before him would have met death so willingly for their religion as the Chinese converts had. He was confident that no Administration in this country, at least, would ever be a party to an agreement excluding missionaries from China. He complained of the number of American gamblers and liquor agents who have free access to China, saying that this influence must be counteracted.

Roger Martin.

New York, October 30, 1900.

Twenty Years in Berlin.

IN 1880 Julius Rohrbach enlisted the sympathy of a few Christian friends by laying before them the spiritual condition of the German capital. An opportunity of preaching the Gospel was offered in North Berlin, where a dense population provided abundant scope for services. In Moabit two large rooms were furnished for conducting Gospel meetings, which were immediately organized. Throughout the day the people were visited in their homes, and the personal dealing with individual souls resulted in the gathering together of an earnest and constantly-increasing band of converts, and the consolidation of a work which has developed with encouraging results. The work at Moabit being thoroughly grounded, steps were taken to erect a Gospel tent at Charlottenburg This was the first mission tent in Berlin, and many. who were attracted by the very

NOVELTY OF PREACHING

the Gospel under canvas listened attentively and profitably to the message of salvation. In 1890 a hall was erected here to accommodate 500, and for the last ten years this has been a well-known centre of far-reaching missionary activity. From Berlin to Charlottenberg, advance was made to Potsdam. Here in a quiet way rooms were opened for the preaching of the Gospel, and this year a new hall has been opened in another part of the town. From these centres the brethren visit the surrounding villages with tracts, and for carrying on open-air missions. Sunday schools have also been inaugurated, and with numerous agencies have been fruitful in fitting many for useful service in the Gospel. Visitors to Berlin and friends from other countries will be heartily welcomed by Julius Rohrbach, at 28, Krumme Strasse, Charlottenburg, Berlin.

Conference in Paris.

DEAR SIR,—Those who have been praying for Paris will rejoice to hear the Lord has given great blessing. A four-days' Conference for the Deepening of Spiritual Life had been arranged by the French Brethren in connection with the Mission Intérieure. The selected speakers were representative of various churches, and included some who had not been hitherto invited. The meetings were at 9 a.m., 3.30 (for young people), 4.30 and 8.30. In the morning meetings there was liberty for any to take part as led by the Holy Spirit, and, as a consequence, as God was not limited by man's preconceived ideas, his grace was most blessedly manifest. Some who had been workers in Paris for thirty years said they had never seen such a manifestation of God's grace—and many of us felt most definitely the Lord's Spirit in our midst, first showing the great shortcomings in our Christian life, and then revealing Him "full of grace and truth." Is not the comparatively small result of Christian conferences in England largely due to the fact that the leaders have made the arrangements according to their own preconceived ideas and experience, instead of seeing that they, *like John*, must "fall at his feet as dead," if they are to have a "revelation of Jesus Christ," and hear what his messages are for the various churches.—Yours for Christ's sake, Radstock.

Paris, November 10.

The Needs of Kabylia.

SEVENTEEN years ago, the writer of these lines had his attention directed to the Kabyles of Algeria, through an article in The Christian, by Mr. Geo. Pearse. One of the results was ten years' labour in Kabylia.

Leaving the mission field somewhat reluctantly, in 1893, work at home in the preaching of the Gospel and in ministry of the Word to Christians, presented itself, along with the delightful service of enlisting sympathy on behalf of labourers abroad.

In a recent communication, my namesake, H. G. Lamb, says: "Do you ever meet with any who feel led to work in this direction? The field is vast; we are few. How is this people to know the Gospel?"

Our brother who writes thus, is stationed at Tazmalt, in the province of Constantine, along with a fellow labourer, J. Griffiths, and their wives. Notwithstanding petty persecution by the French authorities, our brethren are holding the fort and meeting with encouragement. Besides these labourers and our brother Allen Moore and his family, and Miss Gillard, and our Swiss brother Henry Mayor, there are a few other labourers in Algiers connected with the North Africa Mission. They are seeking to evangelize among these interesting people, all of whom are Mohammedans.

It may be that through this note the attention of some may be directed to the needs of Kabylia, and, if unable themselves to go forth, they may at least help to strengthen the hands of those who have gone forth. Our brethren at Tazmalt would greatly value the gift of a tent for camping out in among the villages.

Alfred S. Lamb.

11, Foulser Road, Upper Tooting, S.W.

Further Massacre of Missionaries.—Our readers will hear with regret that Mr. A. H. Baynes, general secretary of the Baptist Missionary Society, has received the following telegram, dated Chifu, November 8, from Rev. J. P. Bruce, one of the Society's Shang-tung missionaries:—"Shansi messenger returned confirms Tai-yuan-fu massacre, Pigotts included; reports Dixons, McCurrachs, Underwoods, Renaut, Ennals left Hsin-chau for cave in hills, June 29; Boxers found them armed July 21 and returned not; during attack official went with soldiers promised escort to the coast; missionaries, already five days without food, came out, taken to Hsin-chau, imprisoned till August 9, then killed inside city gate."

Business Men and Missions.—The Warehousemen and Drapers' Foreign Missionary Society was founded in 1898 in connection with the City of London Bible Class Union. Its objects are "to create and foster a spirit of missionary enterprise among business men of the City, and to support those who may go from our midst, both in their preliminary training and in the foreign mission field." The principle adopted is to support one who has been accepted by a missionary society, and claim him as "Our own missionary." One is labouring under the Congo Balolo Mission, while another is being trained for foreign service by the C.M.S. The hon. treasurer is Mr. R. D. Stewart, 61, Mansell Street, E.

Pandita Ramabai,

THE INDIAN CHRISTIAN PHILANTHROPIST.

To speak of Ramabai as a Christian Philanthropist, is simply to emphasize the most public side of a truly wonderful life. Mrs. Helen S. Dyer tells the all-round and connected story in her beautiful book just issued.* To say that the pages are sympathetic is a platitude; it is a pleasure to notice their warm devotion to the cause of India's women, and their striking portrayal of a career remarkably unique and greatly blessed of God. There are biographies which confine the thoughts of the reader within the narrow compass of a life spent upon mere trivialities. Here is one which from first to last compels the conviction of a Divine Providence, ordering the steps of a noble soul. Ramabai's earliest days, no less than her maturest labours, show the working of God, in directions auguring good for India's millions in the coming time.

Ramabai's father was a notable man, of the priestly Brahmin caste; one who "sought the Lord, if haply he might find Him." He was regarded as a holy and learned man; and, in pursuit of high ideals, he instructed his children, irrespective of sex, in the sacred learning of his people. As a child Ramabai acquired Sanskrit, so that it was at command as her mother tongue. She also learned Marathi, Kanarese, Hindustani, and Bengalee. Her parents having died, she went on a pilgrimage with a brother, an intelligent young man, who shared her resolve to test, wherever possible, the teaching of the sacred books of the Hindus. Already their faith in Hinduism had been shaken, and they became known as reformers, especially as advocates of the cause of female education. Meantime, at a solemn conclave of pandits, the learning of Ramabai was duly acknowledged; she received the title of Sarasvati, and was thus permitted to call herself Pandita.

Having, at length, rejected Hinduism, Ramabai married a Bengalee lawyer, an M.A. of Calcutta University, similarly enlightened. In less than two years, however, she was a widow, the cholera having snatched away the devoted husband. A little daughter, Manorama ("Heart's Joy") remained to cheer the widow's solitude. Resuming work as a lecturer, Ramabai sought to educate public opinion on questions of social and educational reform. The condition of woman, ignorant and degraded, and especially of the neglected child-widows, appealed strongly to her heart, and she endeavoured to show that the evils denounced were not of the essence of Hindu religious teaching and practice. In 1882 the British Government appointed a Commission to inquire into the question of education in India, and the evidence given by Ramabai introduced her to a circle wider than the Marathi Brahmins. She came to England, and was received into the home of a Church of England Sisterhood at Wantage, where she stayed for a year. She confessed herself a Christian, and was baptized on September 29, 1883. Receiving the appointment of Professor of Sanskrit in the Cheltenham Ladies' College, she extended her studies. After a year and a half she accepted an invitation to America, where she wrote an important book on "The High-Caste Hindu Woman," for the information of Western readers, and carefully examined the kindergarten system, in the hope of applying its principles and methods in educating the women of the land of her birth.

Ramabai's life-long desire to educate Hindu widows—that through them a door might be opened into the dense darkness of Hinduism—now took tangible shape. She travelled much in the United States, and circles of help were organized in many places. Hence the Ramabai Association, with headquarters in Boston. It was resolved to maintain a neutral platform on religious questions; pupils were to be free to retain their caste, and perform their Hindu religious observances. To Ramabai's great joy, Miss Soonderbai H. Powar, another cultivated Christian Hindu, associated herself with the work.

The centre of operations at this time was at the Sharada Sadan ("Abode of Wisdom") at Poona. Widows were received up to the capacity of the school, and quite early some of them became Christians. Simultaneously, Ramabai herself was experiencing spiritual enlargement. What had been nominal with her, became real; and, from Holy Scripture and Christian fellowship, many lessons for life and godliness, were acquired. At length the Home became known as a house of prayer, and the support which Brahmin friends had given while it was less openly Christian, was accordingly withdrawn.

The work grew beyond expectation, and a fruit farm was purchased at Khedgaon, forty miles south of Poona. Mrs. Dyer writes:—

As Ramabai's Christian life strengthened and deepened, she became more independent of even the opinions of her quondam Brahmin friends. At the same time, she kept strictly to her covenant of giving an entirely unsectarian education, with freedom to her pupils to observe all their Hindu customs. The Brahmin community gradually came to the conclusion to let Ramabai alone. They accepted the fact among themselves that she had gone irrevocably from them; and that all the benefits of her work, which they had looked upon to shed lustre on their ancient religion, were quite lost to them. A rival institution, or what was intended to be a rival institution, to the Sharada Sadan, was started as a boarding establishment in connection with the Poona Girls' High School; but, though it existed for a few years, it never flourished greatly. Some of the girls who had been removed from the Sadan were placed in this institution, but more than one finally returned to Ramabai.

As time went on, the light of Christianity shone more and more brightly on the Sharada Sadan. The Christian Endeavour meetings prospered. Morning and evening prayers were held in a large room, and attended by a majority of the pupils. Ramabai's little daughter, Manorama, whose heart had been early opened to Divine influences, took a leading share in carrying on the work among the girls. Those who were interested in Christianity, and not forbidden by their guardians, attended church and Sunday school outside, as well as the ministrations of a Poona missionary, who held meetings in the prayer room once a week.

The natural outcome of all this teaching was the creation, among those girls who had received Christ, of a desire for baptism. Several of the girls made their own arrangements with the missionary whose classes they attended, and were baptized in the Methodist Church at Poona. Ramabai let things take their course; and those who were thus disentitled as pupils of the Sharada Sadan had work found for them in various spheres. One or two became teachers in schools; some were employed as teachers in the primary department of the Sadan; and others, unfit for teaching, accepted posts as servants of the establishment, cheerfully undertaking menial work as unto the Lord.

Intellectual belief having advanced to simple trust, Ramabai was on the high way to still greater blessing; and in 1896, at a camp meeting in the Lanouli woods, near the summit of the Western Ghauts, eighty miles from Bombay, she became conscious of definite progress in spiritual experience. She shall tell the story herself:—

"My heart was full of joy and peace, and I offered thanks to the Heavenly Father for having given me fifteen children [that number having publicly confessed Christ]; and I was by the Spirit led to pray that the Lord would be so gracious as to square the number of my spiritual children, increasing them to two hundred and twenty-five before the next camp meeting takes place. Every circumstance was against the very thought. For, in the first place, no more than sixty or sixty-five girls at the most could be admitted in my school. Then the number of my school girls was but forty-nine, and some of them were to leave during the summer holidays. Things were going very much against my schools, and I did not know where to get even fifty girls for my institution."

It was a prayer of faith; and how the Lord would answer it was not in the calculation. It was answered, however, and most marvellously. In a few months a terrible famine had Central India in its grasp; and without money, but assured that God would supply her needs, Ramabai set out for the Central Provinces, to gather in the destitute and dying child-widows. When it was known that the devoted woman had embarked upon this mission, there was no lack of money to cover the cost of sending the poor girls and women to Poona, and of maintaining them when there. Agents of Satan were on the track of the defenceless children, luring them to sorrow and destruction; Ramabai was in advance of these, and, with a mother's love and Christian earnestness, induced many a hesitating girl to accept her kindly protection. The dirty and degraded were not passed by:

"Some are little better than brute beasts. The filthy habits they have acquired during this period of famine have become second nature with them. It will take a long time to civilize and teach them. We can do all things in the power of the Lord."

The outbreak of bubonic plague in the region of Poona hampered the work, but was not allowed to hinder it materially; it led to the extension of operations at Khedgaon. In all from five to six hundred women and children had been gathered in the year; such as were suitable for the Sharada Sadan were taken there, and the remainder passed on to various mission orphanages. Just 300 remained with Ramabai, the number which she set out to rescue, and whom she felt able to regard as her own God-given children. Free from the interference of ignorant and bigoted parents and guardians, she could instruct these in the way of life.

All the available spiritual help she could obtain was pressed into the service of teaching the Word of God to these as they returned to health and strength. Ramabai believed that God was going to answer her prayer, and give her that measure of spiritual blessing which she had, as it were, seen in vision at the Lanouli camp meeting. The Spirit of God worked with the means used. Ten months after she started

* Pandita Ramabai: The Story of Her Life. By Helen S. Dyer, formerly of Bombay. Portraits and Illustrations. (3s. 6d. *Morgan & Scott.*)

out in faith to the famine districts, she was able to report that ninety of these girls had given themselves to God, and were showing signs of a real change of heart by serving and helping other girls, by their self-forgetfulness and love one toward another. As these girls professed salvation, they were taken to the river by Ramabai, and baptized by a missionary in the name of the Triune God.

The new settlement at Khedgaon was called "Mukti"—Salvation; and here, as if by Divine command, Miss Minnie F. Abrams, a deaconess of the Methodist Episcopal Church, commenced work during that eventful year, and a great awakening was experienced. It is a means of grace to read the chapter which describes the outcome. We extract sentences only from Miss Abrams' letters:—

"The revival prevailed, not only among those who had been rescued from famine, but reached to a goodly number of the widows who were previously in the Sharada Sadan. It was an outcome of special services held by Rev. W. W. Bruere—first for ten days in the Poona Home, when 116 women and child-widows were baptized. He then went to Khedgaon.

"The women had been prepared for these services by a constant daily religious teaching ever since they entered the Home. . . . The meetings were continued; and as the crowning event, November 15, the baptismal service took place. It was a rare sight when seventeen bullock carts, crowded with seven and eight women in each, started out for the Bheema River, five and a half miles distant from the farm. . A tent was pitched on the bank of the river, which served as a dressing-room. A short service was held by Mr. Bruere, after which the baptisms took place.

"One of the school-mistresses on the shore called out the names of those to be baptized. It was very interesting to hear each one repeat with the minister, 'In the Name of the Father, and of the Son, and of the Holy Ghost' . . . 108 women and girls, and one boy of twelve years of age, were baptized.

"When Pandita was taking the names of those who were asking for baptism, a little girl of six years tugged away at my dress and said, 'Bai, bai, mere nam likna' (Bai bai, write my name). This dear little child, who prays much and gives evidence that she really loves Jesus, was carried into the water. Mr. Bruere took her into his arms and put her under the water. Jesus took such in his arms and blessed them."

At a camp meeting, held at Khedgaon in December, 1897, Ramabai praised the Lord for having given her the harvest of souls for which she prayed. The number which were laid upon her heart had, in fact, been exceeded, so the Settlement, with its capacious and substantial buildings, was joyously dedicated with the name "Mukti," in reference to Isaiah lx. 8, "Thou shalt call thy walls *salvation*."

In 1898 Ramabai visited America in the interest of her work, and afterwards she came to England. She returned home to increased responsibility, and to face new difficulties through continued famine. Mukti has developed marvellously as an industrial centre. There is a Rescue Home, and the teachers and matrons include helpers after Ramabai's own heart. On August 3, this year, as many as 1,550 young people had been received, and still they were coming. Hundreds of young women are now in course of training for lives of usefulness. It is hoped that many of them will be teachers and Bible-women, while those who become wives will introduce into the life of the country a vigour and intelligence favourable to the spread of Gospel light and liberty.

Ramabai is a woman with a distinct mission. Mrs. Dyer's handsome volume narrates a fascinating story in words of soberness, and without a trace of adulation. The portraits and other engravings are a deeply interesting embellishment. Oh, that the pages may point a lesson to some Western women as to ways of serving God, and the spirit in which to do so with greatest acceptance!

THE LATE

Rev. Thomas Evans,

OF BOURNEMOUTH.

DURING the last decade Wales has been called upon to part with one after another of her best and most gifted sons. Drs. Saunders, O. Thomas, and T. C. Edwards, amongst the Calvinistic Methodists; Drs. John Thomas, D. Roberts, and Herber Evans, amongst the Congregationalists; Revs. J. Thomas and R. Roberts, amongst the Baptists; and last, but not least, Rev. J. Evans ("Eglwysbach") amongst the Wesleyans.

And now to the long roll of illustrious dead must be added another familiar beloved name, that of Rev. Thomas Evans, of Bournemouth. Born at Newtown, Montgomeryshire, July 1, 1843, Mr. Evans was only fifty-seven years of age when he died. His parentage was humble, and his early advantages few. It was his own earnings that enabled him to secure a little educational training for himself. So well did he work that he became a schoolmaster, and it was while filling this post at Aberhosan that he began to preach, under the ministry of Rev. D. M. Jenkins, the well-known Congregationalist, of Liverpool.

REV. T. EVANS.

From Photograph by Mr. Arthur Winter, 36a, Fishergate, Preston.

A few years later Mr. Evans was received into the ministry of the Calvinistic Methodist Church, and in 1873 became pastor of the Welsh Church at Welshpool. In 1876 the young pastor exchanged his sphere of labour for a larger one in Merthyr, Glamorganshire. His connection with Hope Church at the latter place brought him into considerable prominence, and the name of "Evans, of Hope" became a familiar one in many parts of the Principality. He spent in Merthyr eight years of happy and fruitful service. Under his charge, Hope Church doubled its membership, and his ability as a preacher caused him to be in much demand for special services. As a temperance speaker, so forcible and powerful was his style that he was infrequently called a second Gough. To the end of his life, Mr. Evans was an uncompromising opponent of the drink traffic. In 1883 he was elected Grand Worthy Chief Templar of the (English) Grand Lodge of Wales.

In 1884 the Congregational Church at Lancaster Road, Preston, extended a unanimous invitation to Mr. Evans to become its pastor. This call he accepted, and remained in his new sphere for two years. His stay at Preston introduced him to a larger public, and secured for him a wider reputation. As preacher and lecturer his fame was in all the churches round about.

Removing to London in 1886, Mr. Evans succeeded Rev. Dr. McAuslane in the pastorate of the Victoria Park Congregational Church. Here again his personality and ministry became the objects of warm and deep appreciation. As a lecturer upon subjects of popular interest, Mr. Evans enjoyed a well-deserved fame. His lectures upon "Gladstone," "Garfield," "Billy Bray," "J. B. Gough," "Peter Mackenzie," and others, were delivered in all parts of the country.

After ten years' work in the Metropolis, Mr. Evans undertook the spiritual oversight of the church at East Cliff, Bournemouth. Before he had quite completed four years' service, the home-call came to him. On July 30, "devout men carried him to his burial, and made great lamentation for him," for to many of them he had been, not only a teacher through whom they had been instructed, but also a friend and a brother.

Points and Outlines.

THE HOUSEHOLD MISSIONARY.

(Luke viii. 39.)

"SHOW how great things God hath done unto thee." This is the true method of the household missionary. He has a story to tell of personal experience, of marvellous mercy, of grateful love—that he has been himself saved with a great salvation, and has a great Saviour to commend to others. This, in his mouth—and on due occasion all Christ's public servants will employ it as well—touches men's hearts, and spreads the glory of Jesus. "He departed, and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel." The mission was successful, for the worker did exactly at first as the Lord bade him, and he was soon able to do more. *Professor Laidlaw.*

FOUR "WHOSOEVERS" OF SALVATION.

Whosoever believeth (John iii. 14-16).
" drinketh (John iv. 14).
" calleth (Rom. x. 13).
" will (Rev. xxii. 17).

FAITH AND UNBELIEF.

Faith is the root of all good; incredulity (unbelief) is a root of all evil.
Faith maketh God and man good friends; incredulity maketh them foes.
Faith bringeth God and man together; incredulity sundereth them.
All that faith doth pleaseth God; all that incredulity doth displeaseth God.

Patrick Hamilton.
(Scottish Martyr, 16th Century.)

A PROSPEROUS SOUL.

(3 John 2.)

What are the marks of a prosperous soul which it behoves us to aspire after? First, A prosperous soul is *one in whom the truth dwells*, and dwells richly. The Apostle describes Gaius, in the first eight verses, as having the truth dwelling in him, as walking in the truth, as beloved for the truth's sake, and as being a fellow helper of the truth.

Secondly, A prosperous soul is *one where the doctrinal and the practical parts of religion bear lovely proportion and are united.* There is a kind of religious epicures—men, I mean, who are all clamorous for doctrinal truth, but have no regard to the practical part of godliness. On the other hand, there are some who, at the expense of truth, are constantly crying up morality and practical religion. These things ought not to be divided; doctrinal and practical religion should be united.

Thirdly, the prosperous soul is *one in which is united a happy mixture of the retired and the active*—attention to the duties of retirement mingled with an equal attention to the duties of active life.

Fourthly, the prosperous soul may be known by this, that *it is accompanied by a good degree of public spirit and largeness of heart.* A man that is concerned principally about himself can never have a prosperous soul. Christianity cultivates a public spirit, a largeness of heart—not that narrowness of mind by which we consecrate all that we have and are to ourselves.

Finally, the prosperous soul is *dispossessed of an ambitious spirit*—it is meek and lowly. "The Lord is nigh to them that are of a lowly spirit and a contrite heart." "He giveth grace to the humble, but the proud He knoweth afar off." *Andrew Fuller.*

Home Missions.

Homes for Working Girls.

THE trials and besetments of working girls in the metropolis are too often but vaguely understood, and the wonder is, not that so many go astray, but that so many are not to be found possessing noble and unblemished characters. It is gratifying to find that the various sections of the beneficent work carried on through the Homes for Working Girls in London many are in a healthy and prosperous condition.

During the year the institutions have been well filled, as many as 2,184 having passed through. Year by year the girls and young women who live in the Homes realize more fully that in following Christ there is nothing of gloom or selfishness. The newness of life which it creates fills them with renewed hope in their endeavours to help and support themselves, and smoothes the way of their difficulties and loneliness. Young women and girls, earning their own living, who can substantiate their character, are eligible for admission, and are thus brought under Christian influence and friendly guidance at a critical period of their lives. Many, with brave hearts, bearing their own discouragements, long for the sympathy of friends, under the pressure of want and the scorn of the world, and the

DESOLATION OF THEIR OWN HEARTS.

The unity and kindliness of manner apparent in the Homes is a gladdening proof of the fruitful work accomplished. Many attachments formed are deep and touching, and a spirit of unselfish affectionate regard is shown towards those who, through no fault of their own, are out of employment.

Everything in prudence and reason is done to elevate the home life within the institutions, and to bring happiness into the lives of all in their daily struggles. The benefits bestowed have been instrumental in influencing and strengthening the characters of thousands of girls and young women. Such ministry to the physical needs and spiritual interests of the masses of working girls must ever occupy a worthy position in Christian philanthropic organizations, especially in these days when young women are playing so important a part in the commercial life of our great metropolis. The founder and director of the Homes is Mr. John Shrimpton, 3, Victoria Street, Westminster, S.W.

Hebrew Christian Testimony.

AMONG the contents of the October number of The Scattered Nation (3d. *Morgan & Scott*), the quarterly organ of the Hebrew Christian Testimony to Israel, is an article from the pen of Rev. C. A. Schönberger, entitled "The Roumanian Exodus: Incidents at our Centre." The rapid and almost alarming emigration of masses of Jews from that country has been noticed in numerous Jewish papers, which have presented appalling pictures of distress and starvation prevailing among the Jews of Roumania. Mr. Schönberger's recent experiences at the Mission House, to which wandering and bewildered Jews are daily finding their way, will be read with sympathetic interest by all who are anxious for the conversion of Israel.

It is gratifying to find that the building of the new mission-house is progressing. Since the publication of the last number of the magazine £1,100 has been received in free-will offerings towards the outlay, bringing the total of the building fund to over £6,000. Some £2,000, it appears, is still required, in order that the new centre may be opened free from debt. In this number Rev. David Baron resumes the notes from his diary relating to the incidents of his tour in Palestine.

Jack Ashore.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

ABUNDANT evidence of the usefulness of this Mission has been furnished at gatherings recently held at some of its coast stations and headquarters.

At Appledore, on the North Devon Coast, both the Sailors' Rest and the Seamen's Bethel are occupied by the Society, and during the year 199 services have been held. The reading and recreation rooms have been largely used by seamen and fishermen, over 1,000 informal meetings for conversation, Bible reading, and prayer have been held with ships' crews afloat and families on shore, 590 missionary visits have been made to ships, &c., and bags of books, Scriptures, and tracts supplied to numbers. Mr. W. D. Hanson, J.P., the local treasurer, spoke with thankfulness of the spiritual blessing which continued to attend the mission. Rev. A. Gurney Goldsmith, the vicar, said he was in fullest sympathy with the good work, and was sure that the missionary was working faithfully and well. Rev. G. J. Hill then presented the Royal Humane Society's vellum certificate to a young seaman who, at risk to his own life, had saved a boy from drowning.

A good account was given at the Town Hall, Fowey, of the work on the Cornish coast. In the past year 318 services had been held ashore and afloat, 763 short conversational and prayer meetings had also been held, 1,500 visits had been made to ships and homes, and relief had been given to sick and distressed seamen. Thousands of seamen had used the reading and recreation rooms. One hundred had boarded at the Sailors' Home, Fowey, and about one thousand beds had been let to seamen. Mr. John McCall, who presided, said he had seen a great deal of work among seamen in many lands, as well as in Britain, and thought very highly indeed of all such efforts, and especially so of the work carried on by this Society, which was so fruitful in spiritual results.

At the Society's headquarters in London, the fifty-fourth anniversary of the Gospel-Temperance Branch was held last Thursday, and was largely attended by seamen. Testimony was given by many who had been rescued from intemperance, and now are trying to win others to sobriety and godliness. At the close, Rev. G. J. Hill and other workers were long engaged dealing with inquirers, of whom several signed the pledge, and others were led to the Saviour.

Institute for City Postmen.

AT the very moment when the actual move from the old Institute in Goswell Road became necessary, suitable premises were found for the Central Institute for London postmen, three minutes' distance from the General Post Office, and yet away from the noise of the busy thoroughfare, at 17, Bartholomew Close. Colonel Elliot writes: "We are provided with two special rooms for the postmen's use—a sitting-room and a sleeping-room—where these tired men can come in for an hour or two's rest during their busy day. Many of these men live at a long distance from their work, which begins often at an early hour in the morning; and 'We *begin* tired,' even the young men say. How welcome, then, is the quiet room they can call their own in which to sleep between duties. There is also a handy little tea-room, another for the meetings held at the institute, which include those for city sorters and telegraph clerks, as well as for postmen. There is besides a prayer or rest room open all day for clerks needing a quiet time."

We would thankfully acknowledge (continues the colonel) that the Lord provided in time to take these new rooms the extra funds required; but to keep them going we must again ask his help, and to tell his people of the need. The work is recommended by Mr. A. A. Head and Sir George Williams.

Colonel Elliot is hon. treasurer of the Postal and Telegraph Christian Association Institute (senior branch), and he may be addressed: 17, Bartholomew Close, E.C.

Irish Notes.

A SUCCESSFUL Convention for the deepening of spiritual life was held last week in the Methodist Church, Armagh, and was largely attended. The principal speakers were Revs. R. Cole and Edward Hazelton.

The Dublin Methodist Evangelistic Association is doing an excellent work. During the summer it carried on tent services at two centres, and open-air services at several places in the city. The workers are supplied by the Stephen's Green Methodist Church.

The twenty-seventh anniversary of the Hibernian Band of Hope Union has been observed in Dublin, and the Lord Mayor, Sir Thos. Pile, Bart., gave an "at home" in the Mansion House in connection with it to about 2,000 guests. Amongst the speakers were Mrs. Servante, of London, and Mr. Chas. Wakely, secretary of the United Kingdom Band of Hope Union. The anniversary was very successful.

The Central Presbyterian Association is prospering in Belfast under its energetic secretary, Mr. English. Its programme for the session is a most interesting and attractive one, and includes four lectures on "Some Victories of Peace during the Nineteenth Century," besides various other items calculated to promote the intellectual and spiritual welfare of the members.

It has been resolved to establish several branches of the Ministering Children's League, in which the Countess of Meath takes so deep an interest in Belfast. The objects of the League are to promote kindness, unselfishness, and habits of usefulness among the children in their homes; to encourage children to take an active interest in the needs of their own districts; and to create in the minds of children an earnest desire to help all who are in need.

Irish Methodists are making arrangements to inaugurate the twentieth century by holding in each other's congregations through out the country an Evangelistic Mission early in January or February. The matter is in the hands of a large committee, of which Rev. Charles Inwood, of Belfast, is the convener, and conventions are just now about to be held in various districts in reference to it. The subject is receiving much careful attention, and it is hoped it will result in a deepening of the work of grace in many hearts.

The report of the Central Ireland Mission, of which Rev. William Harpur, of Athlone, is the superintendent, has been issued, and states that during the past eighteen months hundreds of Gospel addresses have been delivered in the fairs and markets of forty-five towns in eighteen of the counties of Ireland. Previous to the period referred to, only about twenty towns in Ireland were open for open-air work, but now almost everywhere the evangelists are listened to with sympathetic interest and attention. This is a truly marvellous change, and Rev. W. T. Cairns, who has seen much of the working of the Mission, writes to say that the efforts have been wisely and lovingly carried on.

A meeting in connection with the establishment of an Inebriate Home near Belfast was held last Thursday evening in the Board Room of the Irish Temperance League, Belfast, under the presidency of Rev. Dr. Spence. It was stated that, during the year 1899, there were 903 persons convicted of drunkenness three times, or upwards, in the Province of Leinster, 249 of these being in Dublin; 1,273 in Munster; 277 in Connaught; and 1,244 in Ulster, of whom 244 were in Belfast. It was reported that £1,000 was still required before the building of the Home could be proceeded with. It was subsequently decided to reques the Lord Mayor of Belfast to summon a public meeting of the citizens to consider the Inebriate Act of 1898, and what steps should be taken in regard to it.

The annual Junior Methodist Ministers' Convention was held in Enniskillen last week, under the chairmanship of Rev. M. J. Lewis, and was largely attended by representatives from various parts of Ireland. The object of this Convention, which has no legislative or administrative powers, is the mental and spiritual improvement of its members. All junior Methodist ministers are eligible for membership, which ceases after a man has been eight years in the ministry. The Convention has been thirteen years in existence, and it is admitted that the meeting just closed is the best of the kind yet held. Rev. Charles Inwood addressed the Convention on the "Simultaneous Mission," and the chairman took for the theme of his Convention sermon, "The Supremacy of Christ." Some of the other subjects discussed were "Impure Literature," "Conscience," and "Missions." Several open-air meetings were also held, and altogether the Convention, in tone and spirit, was most satisfactory. Rev. L. H. Cullen was elected chairman of the next meeting, which is to be held at Maryborough.

Bayswater Convention.

THE annual convention, held recently in Paddington Baths Hall, was blessed to many. The building, which seats about 1,200 people was well filled, and the addresses were listened to with deep attention.

Captain Tottenham presided, and the first speaker was Rev. R. W. Colquhoun. A series of addresses were given at the morning meetings by Rev. G. Campbell Morgan. These proved very helpful, especially the concluding address on "Prayer."

The addresses of Revs. Dr. A. T. Pierson and F. S. Webster were among the striking features of the Conference, while Prebendary Webb-Peploe's convincing appeals caused many to rise, in witness of a desire that their lives should be ruled by Christ. The same speaker also gave a searching address on "Sensual, Sensuous, Natural, and Spiritual Men."

At the concluding meeting the hall was crowded. Rev. R. W. Colquhoun spoke on "Limiting God," and Dr. Pierson followed with a telling address on the words "Satan hindered us." He closed with an impressive appeal to his hearers not to let Satan hinder God, but to claim every department of their being, as the Western settler claims his homestead, by pushing back the boundaries of the primeval forests and bringing its soil under cultivation and into fruitage.

Lady Missionaries to the Jews.

AT the quarterly prayer meeting of the London Society for Promoting Christianity Amongst the Jews held a few days ago, five lady missionaries were bidden God-speed—Miss K. Woosnam, Miss Colley, and Miss Vincent to Jerusalem; Miss Christie to Safed; and Miss Baily to Tunis.

The President (Sir John H. Kennaway, Bart., M.P.) occupied the chair, and dwelt upon the special work which lay before the Society—how through the Zionist Movement God was opening up before them opportunities which they must embrace. The yearning of the Jews for a land and a home of their own must make the Society the more earnest in their efforts to claim God's chosen people for the Saviour. There are three Missions at present without heads — London, Jerusalem, and Constantinople. The Jewish populations in London and Jerusalem are increasing rapidly, and in the latter place it is most important that there should be a thoroughly capable man who, besides superintending the work, could represent the Mission to travellers who go to Jerusalem, and so arouse interest in it. At Constantinople there is a scarcely less important work to be done. Prayer was asked that the right men might be forthcoming to fill these positions.

Rev. F. Paynter, M.A. (Guildford), delivered a valedictory address based on St. Luke i. 17, "to make ready a people prepared for the Lord." Miss Baily, on behalf of herself and the other missionaries, appeared for more helpers.

Christian Union for Social Service.

REPRESENTATIVES and friends of this Union gathered at Lingfield a few days ago, to mark the progress of the Colony in the building of a Home for Epileptic Children, and of a lecture hall. The former building, costing £2,500, is the gift of Mrs. Ruston, of Lincoln, and the generous donor came to lay the memorial stone, accompanied by her son, daughter, and sister.

The dedicatory prayer was offered by Rev. J. W. Horsley, of St. Peter's, Walworth, so well known as a prison chaplain and authority on penology. The lecture hall is a very inexpensive structure built by the colonists (mostly workhouse men), and, according to excellent authority, well built. The first donation towards it was £100 given by Mr. Idiens, of East Grinstead, and the next, a similar gift by Lord Grimthorpe.

Four small memorial stones were laid here, and the ceremony was marked by several substantial contributions towards the cost of furnishing. Rev. E. Bryan, vicar of Lingfield, closed the second part of this interesting service by a prayer of dedication.

An Interesting Jubilee.

THE jubilee of New College, Hampstead, N.W., was held last week, and at the invitation of the Council of the College, all old students were invited to the celebration. About 250 of the 399 who have during the last half century passed through the College responded to the call, and spent a very happy and profitable week together.

The history of the institution was passed in review; reminiscences by ministers representative of the various decades were given; and a valuable conference on possible improvements in the College curriculum was held.

On the Monday evening, Principal Vaughan Pryce, M.A., LL.B., delivered a condensed but pregnant account of the story of the College. Though called *New* College, its origin is to found in the far-off years of the ejectment of the Nonconforming clergy caused by the Act of Uniformity in 1662. The 2,000 men who then gave up their livings rather than conform to an iniquitous law were passionate believers in an educated ministry, and among the many academies founded by them were those at which such men as Isaac Watts, Philip Doddridge, Archbishop Secker, Bishop Butler, author of the "Analogy of Religion," and others were trained. Homerton College, founded in 1696, Coward College, in 1738, and Highbury College, 1778, were the precursors of New College, which were amalgamated to form it in 1850. Since then Drs. Harris, Halley, and Newth had presided over it, a post ably and sympathically held for the last twelve years by Principal Vaughan Pryce.

Rev. R. T. Verrall, B.A., Chairman of the Council, presided at this gathering, and gave an interesting analysis of the work accomplished, and of the positions filled in the actual ministry and in the Congregational denomination by the various *alumni*. After detailing the places of honour filled by distinguished students, he said it would be impossible to reckon up the tens of thousands of souls that had been brought into the Kingdom of Heaven through the instrumentality of men trained at New College.

On Tuesday morning Dr. Forsyth, M.A., of Cambridge, preached an eloquent and searching sermon on the text, "That He by the grace of God should taste death for every man" (Heb. ii. 9). He chose this subject of the Atonement, because in such a gathering he felt that he must keep very near to the centre of the faith. After this impressive discourse, a Communion service was held, presided over by Rev. Arnold Thomas, M.A., of Bristol, one of the most distinguished students of the college.

A conference on College Training was held on Wednesday morning, at which Dr. Parker delivered a memorable address on "Preaching," while other brethren discoursed on various aspects of work and worship.

This was followed in the evening at New College Chapel by a paper by Dr. Driver, of Oxford, on "The Place of the Old Testament in Christian Life and Teaching," followed by Principal Whitehouse, of Cheshunt College, on "Christ and the Old Testament," and by Professor W. E. Bennett, M.A., on "The Bible and the Free Churches." The meetings were brought to a close on Thursday morning by further addresses on college training, viewed from the standpoint of the ministry, at which Principal Pryce, Professor Adeney, Rev. E. Griffith-Jones, and others took part.

The week's experiences and conferences were marked by a fine helpful spiritual tone, and all who attended returned to their respective scenes of labour not only refreshed and heartened, but with a new sense of the solemnity and responsibility and the privileges of the sacred office of the ministry.

Sheltering Homes, Liverpool.—Mrs. Birt writes:—The work is being continued this winter, and we have already admitted over 50 very needy cases, including fatherless boys on the verge of ruin and a street life, rescued just in time; little boys and girls, starving and stunted for lack of food and care; and girls from mothers who are setting them the worst of examples. We are striving to guide them to the strait gate that leads to life eternal.

Our Soldiers.

SOLDIERS' HOME, NEWPORT, I.W.

THIS Home for soldiers was started some six years ago, and has been steadily increasing its work, and now another change is needful. Hitherto a caretaker and his wife have proved sufficient, but God is opening the way for extending the influence, and for a lady to take charge. One who has had much experience among our soldiers, and who has the welfare of their souls paramount, has consented to come. This necessitates alterations for further accommodation. The Home is situated between the barracks and the town. Each year the number of attendances has increased. Many letters tell of blessing received, and as we look back realizing "what God hath wrought," we are encouraged to go forward. Funds are urgently needed. Nora Roach, Hon. Sec.

Soldiers' Home, Newport, I.W.

THE DOVER SOLDIERS' HOME.

IN February, 1899, an opportunity arose of purchasing a house for £2,000 which had been used as a Soldiers' Institute, and in which had been sold to soldiers and their friends £600 worth of beer and spirits during the previous year.

The committee of the Home, after much prayerful consideration, felt called upon to buy the house, and thereby secure more suitable premises for their work, and close a drink shop. God has so far blessed our efforts in many ways. £1,360 of the £2,000 has been collected, and the work has developed in many ways. Thirty-three thousand visits have been paid by soldiers to the Home during the past nine months, and the numbers attending the religious and temperance meetings have increased. Letters received from soldiers now serving in South Africa show that the work has not been in vain.

Our income from voluntary contributions and profits from the temperance bar is not large enough to meet the interest on the £640 still needed for the purchase fund, in addition to the working expenses.

H. J. Elverson, Major.
Hon. Treasurer, Dover Soldiers' Home.

CONVALESCENTS FROM THE FRONT.

A HOSPITAL ship and five large transports, full of sick, wounded, and convalescents, have lately poured our brave men from the front into docks, forts, discharge depots, and hospitals, and more are expected in quick succession. Meeting them at docks and also at railway stations after discharge on furlough is part of the work for which our little Soldiers' Home, near Fort Brockhurst, serves as an office and centre.

The compact and healthy eight-roomed villa, within easy reach of Portsmouth, by launch or train, and sufficiently near Netley Station and Southampton Docks, has been used as a Soldiers' Home for convalescents allowed out of the forts, and will be also thrown open as a home for a few discharged disabled men, having neither friends nor home to look to. The work was started originally with the help of a subscription from Miss Robinson, of the Portsmouth Soldiers' Institute.

The hon. secretary visits in three or four of the military hospitals, and one touching request from young fathers lying very ill, some never to recover, is for a little gift or clothing to send to their beloved little ones at home. She would gladly respond to it. Any tokens of sympathy for such cases are much appreciated.

Men discharged on furlough are met as they start for the North and Ireland. A young and practical worker, in full sympathy with the men, is attached to the work in view of the return of the troops, and the present work among convalescents in each department.

(Miss) E. S. Sandeman, Hon. Sec.

Africa, India, and China Soldiers' Home, Shaftesbury House (near Fort Brockhurst), Gosport.

Metropolitan Tabernacle Evangelists' Association.

THIS society held its annual meeting on the 30th ult. in the Pastors' College. The chairman, Rev. Thomas Spurgeon, was supported by Pastor C. B. Sawday, Mr. D. F. Matheson (Hackney), and Messrs. T. Cox and C. Matthews. The addresses were earnest and appropriate. From the report it was shown that the Association has been responsible for 2,101 services during the year, conducted in chapels and mission halls in and around London. Statistics from various places proved very encouraging. The outlook is full of hope, with the possibilities of extending the area of the work, and so increasing the usefulness of the society.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Schools and Scholars in China.

FEW evangelizing agencies in China have excited a greater amount of common interest from persons of widely different sympathies than the Church Day Schools of Fuhkien. These are open to the children of the heathen as well as Christians, the former predominating by a large majority. The day school is often the only means that exists in a locality for putting the Gospel before the people. The foreign missionary is not able to visit the village more than once a year; the place is not of sufficient importance to have a resident native clergyman or even a lay reader. Thus the school of the week-day becomes the church of the Sunday.

Rev. F. E. Bland, Principal of the C.M.S. College, Foochow, in a recent communication writes; "I am afraid our friends in England are under the impression that, owing to the general unrest in China, our day-school work is suspended. Such is not the case, I am thankful to say; for, although the missionaries have been called in from the country, the native brethren are continuing the day-schools as usual. Unless funds come in dozens of schools will have to be closed." At present there are about 200 of these village schools in the Province of Fuhkein. Mr. H. G. Malaher, Missionary Leaves Association, 21, Compton Terrace, Islington, N., will be glad to give information respecting the schools.

Orphans in Turkey.

WRITING from Marash, Miss Agnes C. Salmond gives some interesting details of the progress made at the Orphanage. In House No. 1 there are now sixty girls ranging from six to fifteen years. Each girl attends school during the session, and instruction is also given in dressmaking, fancy work, and domestic duties. In House No. 2, spinning and other industries are taught; while in No. 3, looms have been set for teaching rug weaving, and the details connected with the preparation of wool. The deepest interest is taken in the welfare of the lads in the Boys' Home, and the industrial operations are busily maintained. The religious training of both boys and girls is on sound evangelical lines. The meetings of the Christian Endeavour Society, Loyal Legion, &c., are chiefly conducted by the young people. The children give every evidence of promising and useful careers. Their aptness in their studies, and desire to become independent, are constantly manifested. The question of their future, however, often calls for serious consideration, many of them having no prospects apart from those provided by the friends of the institution. Miss Agnes C. Salmond may be addressed—The Orphanage, Marash, Turkey.

What a Little Girl Did.

A LITTLE girl was passing an old prison in Chicago on her way to school, when she saw a hand beckoning from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library. At last, one day, she was called to his deathbed.

"Little girl," said he, "you have saved my soul. Promise me that you will do, all your life, for the poor people of the prison what you have done for me."

The little girl promised, and she kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number whom she has helped, 600 are now, to her certain knowledge, leading honest lives.

A Bischarin Boy.

WHO is he? What is he? Where does he come from, sitting in the sunshine, his favoured bent stick in front of him, his strings of beads around his neck, and his black hair standing up all over his head? Dressed in a single strip of calico, wound gracefully around his slim, dark figure, little Mohammed, with his merry smile, would answer your question by telling you that he is a Bischarin, and would be delighted to take you along the streets of Assuan, where in five minutes' walk you would meet amid the brilliant lights and colours of the Nile-bank road, half-a-dozen or more of his companions—Abdullah, Said, Jussuf, Ibrahim, Jacub, Isa, and the rest of them.

Among them we are sure to come on pretty Fatima with her string of beads to sell, and a little way off, just through the bazaar, we find the Bischarin village to which they all belong, where we are surrounded in a moment by the keenest, merriest, simplest, proudest, poorest, blackest, and practically heathen throng, we are likely to find anywhere on the track of the European traveller.

The whole village is nothing but a collection of shanties or straw-huts, made of thin grass mats, fastened together and propped up by sticks.

Take this one for a specimen. All the rest are just like it—possibly five feet high in the centre, certainly not more. The roof fixed up in the middle by stick supports, falls away all round to two or three feet from the earth. It has no window and no door, only an open doorway, no furniture, and in fact no room for bed, table, or chair. A rough mound of mud in the centre is used as a seat in the daytime and sleeping place at night. Outside in the sunshine is the kitchen, made by a grass mat or two, tied up against some sticks to keep the wind off the fire which is kindled on the ground. A water jar, some broken bits of earthenware, and a pair of red Egyptian shoes, are lying on the sand, while a few rags tied together, and some water-skins slung to upright sticks, complete the scene.

A European cook would be rather at a loss if asked to prepare dinner here, with no oven, no table, no dresser, no knives or forks, spoons or saucepans, no dairy, larder, store room, or even steve. But Fatima and Mohammed could manage the task with ease, and their parents have contrived to bring up a flourishing family in this tiny house and home.

Here they stand around us—half-a-dozen half-naked vigorous boys, and a sweet-looking mother, dressed in a long black twisted cloth, with a baby in her arms. The old grandmother, sitting on the ground at the hut entrance, is half blind, and feels slowly about among the bits of straw for her small chattels. And here are Fatima and her sisters, bright-eyed girls in brown-grey waist cloths falling to their bare feet, with shawls of the same colour, or rather lack of colour, heavy silver bracelets, bead necklaces, and elaborate coiffures, their black hair plastered flatly to the tops of their heads, and tightly plaited below into innumerable tiny braids, which hang in scores and dozens round their necks.

We notice a silver ring in the nose of one pretty laughing creature.

"That's because wife," remarks Mohammed.

"See, that's not married," he pursues, pointing out another, who, *minus* this distinction, evidently understands and looks smilingly self-conscious.

The crowd buzzes around us with talk, laughter, and interest. All the men—who are simply larger and older editions of Mohammed—wear the same dress as he does, a single strip of cotton cloth, perhaps 15 feet long, wound round them something in the style of old Greek costume, with one end pendant from the shoulder and variously employed as a fan, screen, umbrella, hood, duster, pillow, sack, &c., according to the passing moment's need.

Standing among them here, our thoughts travel beyond their village—which itself is 100 miles away from the nearest foreign mission station—to the immense country reaching all the way from the Red Sea to the Nile banks, and from lower Egypt up to the hills of Abyssinia, over which these tribesmen travel, and in which they dwell. There are no less than 100 such wandering Bedouin tribes in the Egyptian desert, to none of whom is the Gospel preached. Moslems in name, but in practice almost without a religion, they are ready to be taught of God—"as sheep without a shepherd."

The railway runs the whole way up from Cairo to Assuan in twenty-four hours. The desert hills around this grass-hut village echo every day to the sound of passing trains, in which for a few shillings anyone may travel. Any amount of goods—necessities and luxuries of life—may be brought here without difficulty. And within a week of this spot one can be in England; within a week from England one can be here.

Will you pray that missionaries may come to seek the Bischarin—lost sheep of the Great Shepherd? (Friends interested in this matter may communicate with Uncle Tom.)

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 254).

Study Galatians.

1. By whom, to whom, and where was this letter written?
2. What was Paul's greeting, and farewell, to his friends?
3. From whom did Paul get his Gospel?
4. Give the story of his conversion in his own words.
5. Make a list of the fruit of the Spirit.
6. In what did Paul glory?
7. Where and why did Paul stand against Peter?
8. How are the fallen to be treated?
9. Give a verse which shows Paul's complete surrender to Christ.
10. What does Paul say about continuance in well-doing.

Find and complete following:—

11. Bear ye one another's —
12. How large a — I have —
13. We live in the —
14. It is good to be zealously —
15. Ye are all the children —
16. Gave Himself for our —

[Children under *ten*, do any 5; under *thirteen*, any 9; under *seventeen*, any 13.]

ANSWER TO LAST SEARCHER (No. 253).

Hidden Text.

1. My (Luke xix. 8)
2. Grace (John i. 14)
3. Is (John ix. 4)
4. Sufficient (2 Cor. iii. 5)
5. For (John v. 39)
6. Thee (Psa. lxxviii. 9)
7. For (Psa. cxxx. 5)
8. My (Psa. xci. 2)
9. Strength (Psa. lxxxiv. 7)
10. Is (Rom. i. 9)
11. Made (Eph. ii. 13)
12. Perfect (James i. 4)
13. In (Eph. v. 2)
14. Weakness (1 Cor. xv. 43)

My grace is sufficient for thee; for my strength is made perfect in weakness (2 Cor. xii. 9).

No. 253—Correct Answers (first list) received from:—

A—Esda Anderson, Arthur Allt, E. and R. Aldwinckle, Stewart Arthur.

B—Ethel Butteriss*, Violette Birney, Ella Berryman*, Emily Bridgewater, Robert Bushby, Mabel Baker*, Herbert Braddon*, Adeline Baker, Sarah Boakes*, Reginald and Gertrude Bristow, Ada Blencowe*, Edith Blenkarn, Gordon and May* Bligh, Eric, Ella and M. Burton.

C—Stanley and Percy Chappell, Kittie Cope*, Gladys Clark*, Ida* and Mabel* Cole, Elma* and Josephine* Cheal, Hannah Chapman, Anna Chanyen, Sophie Cohen, Mabel Campe, Olive, Margory and Doris Coleman, Lydia Cleary, Oscar and George Cross.

D—Violette and Kitty Donaldson-Selby, Nelly Dowsett*, Dorothy Daintree*, Ethelwyn Dennis*, Vera Dickinson*, Polognia Daws*, Ethel Dancy*, Ralph Daintree, Stanley Drew*.

E—Edwin Ecroyd.

F—Lily Findlater*, Marian and James Freegard, Winnie Field, Mabel Fleet, Kitty Fausset.

G—Alexander Goudge*, Cicely Gibson*, M. Gover, David and Andrew Gardiner, Clarice Gale*, Albert* and Nellie* Gray, Margaret Guillaume*, Evelyn and Grace Gulston, Alice Gond*.

H—Nellie Hatchett, Grace Hawkins*, Hilda, Mary and Elizabeth Hooper, Dorothy and Kathleen Heckford, Dorothy Hunt*, Dorothy Havergal Shaw, Eric and Mary* Hill, Willie Hooper, Hetty Hill, Elsie Hancock, Eleanor Harris, Annie Horscraft, Beatrice Hastings*, Francis*, Norman, Julyan and Florence* Hoyte, E. Housden*, Nellie and Elsie Hatcher. Elsie* and Dorothy* Hanson.

J—Mabel Jenkins*, David* and Robert Jameson, Amelia Jacobson, Betty Jacobs, Emily Jones.

K—Margaret Kinnaird, Max and Eva Kalb, Maurice Kalinsky.

L—Beatrice*, Ethel* and Edith* Lay, Rosamund Langton*, Georgina Lichtenstein, Arthur and Evelyn Lamb, William Locke, Henry, Sidney, Edward and Mary Law.

M—Nora and Alan Marshall, Margaret* and Joy McFadzean, Winnie* and Doris* Martin, Alec and Godfrey Miller, Philip Martin, Margie Marston, Arthur*, Grace*, Lewis*, Owen* and Nellie* Morice, Barbara Maconchy, Winifred Maunder, Edith Margetts, Fanny Messenger, Olive Mason, Irene Mawer, Mabel Morris*, Alice and Kathleen Maylott, Charlie* and Dorothy* McMullin.

N—Edith Newton*, Gerald and Hilda* Nicholls, Eleanor and Valerie Noel, Daisy and Lydia Nicholas, Emily Norris, Blanche Norcock*.

O—Constance Osborne*, Gilbert* and Olive* Oxley.

P—Lizzie and Willie Porter, Kathleen Pincott, Ruth Pledger*, G. Pithouse, Maggie Pibel, Katie*, Walter* and Leonard* Picknell, Ethel* and Kathleen* Pasley, Dora Phillimore*, Evelyn Primrose-Pechey.

Q—F. Quance.

R—Alice* and Hilda* Reid, Aileen* and Marjorie Roberts, Herbert Rugly*, Kate Rosenbloom*, Jack Ridley, Marion Richards*.

S—Edgar and Constance Schaeffer*, Madeline Smith, Vera Stapylton, Hilda and Reggie Skinner, Stanley and David Soltau, M. Spurgeon*, Betty Stocks*, Frances Stileman*, Esther* and Amy Simmons.

T—Marion Tarry, Dudley Toye*.

V—May Vickers*.

W—Agatha Ward, Stephen Wilson, Sydney Wisdom, Grace Winn, Mansfield White*, Sarah and Annie Wood, Florence Wilde*, Dorothy White*, Ellen Williams, Cecile and Phyllis Wright, Edith* and William Wheeler, Maurice and Gladys Young.

No. 252—Correct Answers (second list) received from:—

A—Irene Ashdown, Esda, Frank and Mary* Anderson.

B—Harry and Edith Banks, Leah Bazinsky, Rachel Blumenthal*, Violet Braun*, Phyllis Boyd, Dorothy Banfield*, Ethel Butteriss, Dorothy Brereton, Helen*, Suzette* and Mary Beck, Violette Birney, Frank* and Alcina* Bentall, Louise Betts*, Leonard* and Lindsay* Browne, Gordon Boxer, Clara Brown*, Charlie, Maggie and Alan Banks, Lucienne Brabandère, Ernestine Bohl*, Stanley Burgess, Gladys Bartlett*, Dorothy Brooks*, Margaret Bilbrough, Beatrice Brouard, Teresa, Lilian, Avory and Frank Blackie, Gordon, Dorothy and Harold Berry, Eva Browne, Frances Burnett*.

C—Grace Charik*, Camille Chazeaud, Mabel Campe*, Beryl and Gladys Calvert, Margaret* and Joan* Clarke, Kathleen Crouch, May* and Ida* Cullen, Bessie Cheale, Alice Crang, Augusta Clark, Muriel Craigie, Susie Cumbers*, Jessie*, Walter and Maggie* Carter, Alice Cady, Mary Cobb*, E. C., Percy and Stanley Chappell, John*, David* and Henry* Colville, Olive* and Dorothy* Clarke, George Crawford*, Duncan* and Hyde* Campbell, Dorothy Cooper.

D—Albert Davis, Ethel and Mai Davidson, Ethel Dancy*, Polognia Daws*, Vera Dickinson*, George, Elizabeth, Constance* and Hilda Drayson, Esther Dickson, Nellie Dowsett*, Marjory Dyke*, Marie Denizot, Harold and Gladys Davis, May Darroll*.
E—Joseph Elkin.
F—Solomon and Sarah* Finkelstein, Marian and James Freegard, Eva, Mabel and Maggie Fletcher, Hyacinth FitzSimons, Daisy Fox, Jenny Finlayson, Louise Filhol, Jeanne Faucon*, Norris Fitch, Laura Finch, Lawrence, Richard and Arthur Farmer, Elrene Fennell*, Aileen and F. Figgis, Meg*, Agnes* and Lewis* Fullarton.
G—Eva Gurney, Cicely Gibson*, W. Garnham, Mary* and Daisy* Greenacre, Ivy Godfrey, Colin, Margery and George Graham-Brown, Alice Goad, Elsie* and Isabel Goudge, Edith*, Dorothy, Jack and Stuart Gray, Edith and James Grieve.
H—Betsy Holik, Hetty Hill*, Willie Hooper, H. and Winifred Harvey, Sandy and May* Handasyde, Jamie de Hailes, Hannah Hancock*, Violet Holford*, Ruth Harrison, Ella Hake, Georgette Hoffmann*, Theodora Hill*, Emily Hooper*, H. and Helen Hunter, Eileen Hill*.
I—Alice Ingberg, Isabel and Ami Inglis, Daisy Iredell.
J—Bertrand Jerram, Eileen* and Stanley* Julian, Margaret Jones, Lizzie Johnstone*.
K—Stanley and May Kalb, Esther* and Rose Killowich, Gertrude Krumbach*, Willie*, A. and Crena Kay, Dorothy*, Grace*, Cecilia* and Philippa* Kerr, Lilian Kyme*.
L—Albert Lichtenstein, Annie and Mary* Levine, Annie Lipschitz, Arthur and Evelyn Lamb, Robert Lomax, Jeanne Loisel*, Florence Le Poidevin, Willie, Edith and Linda Lowe, Arthur Llewellyn.
M—Jacob Michaels, Margaret Merry*, Dorothy Morgan*, Charlotte Miller*, Evelyn* and Olive van Millengen, Mabel Morris*, Evie and Godfrey Miller, James McArthur*, Dora Muir, Mildred Morgan*, Margaret* and Joy* McFadzean, Maggie McDougall, Dorothy*, Margaret* and Daniel* Morris, Keith* and Dorothy* Miller, Margie Marston, Annie* and Elsie* Moule, Leonard, Dorothy and Winnie Mace, Lois* and Olive* Mewburn, Leonard Medcalf, Margaret, Abraham and Bella Mack, Isabella Morrice*, John* and Ella* McMurray.
N—Leah* and Dora* Niels, Hilda* and Gerald Nicholls, Amy and Maude Nottage, Maria Nicholson, Edith Nash*.
O—Maude* and Eva* Onkes, Louisa O'Brien.
P—Margherita Perlmann*, Clarice and Geoffrey Peach, Evelyn Primrose Pechey, Ruth Pledger*, Marjorie Porteous*, Maggie and Gordon* Pibel, Muriel Patten, Graham Pearson, Gladys* and Isabel Phipps, Myrtle Perry*, Ada, Willie*, Eddie and Jessie* Palmer.
R—Abraham Rabinowitz, Raphael Ritterband, Mary Rosenbloom, Maud Rosenberg, Elsie Ridewood*, Aileen and Marjorie Roberts, Ada Renals*, Hope Robinson, May Rodgers*, Jessie, Elmina, and Cecily Roe, Nora Read*.
S—Henry, Samuel and Raphael* Schwartz, Ferdinand Sosnovich, Dora and Lizzie Simons, Pauline Schwartz, Elsie and Kathleen Stark, M. Spurgeon, Evelyn*, Violet*, Gladys* and Phyllis Shaw, Helen Stalker, Doris Saunders, Bertha Stocker, Stanley Smith, Effie, Ellen and Florence Simpson, Glanvill* and Rider Smith, Flora Shadbolt, Nannie Sturrock, Binford* and Frankie* Sellwood, Bessie Symes*, T. and D. Stanier, Flossie Smith, Agnes Shields*, Dollie Salt*, C., Violet and May Salveson, Ivy and Violet Sall, Gertrude Scott.
T—Isaac, Rachel, Leah and Rebecca Tushinsky, Naomi Torff, Blanche Thomson*, Nellie Tisdall*, Flossie* and Charlie Thomson, Willie Thomas*, Evelyn and Marjorie Tracey, Frank Tomkins, Reggie Thresh.
U—Eva Usher*.
W—Joanna Wolnitzer, Florence Wilde*, Annie* and Sarah* Wood, Kenrick, Ernest and Queenie Wakeford, Thomas and Robert Weddell, Florence and Grace Wildbur, Pringle Wilson*, Charles Wingrave, Stewart Watson, Sydney Wisdom, Madge, Sarah, Georgina, Rachel and James Wilson, Leonard Wall, William*, Edith* and Edward Wheeler, Alexander Watt, Ronald Watson, Lilian*, Daisy* and Rose* Watt, B. and Ethel* Walls, Violet*, Louisa* and Arthur Walker.
Y—Gladys and Maurice Young.

Personal.

STANLEY BURGESS, HILDA and GERALD NICHOLLS, DORIS SAUNDERS.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

ALICE MAYLOTT, ELLA BURTON.—You may continue in the same division till the end of the quarter. (Alice) 1d. had to be paid on your "Searcher," because you had enclosed a letter under a halfpenny stamp.

12, UNION STREET, MONTROSE.—You cannot be included in the lists if you do not give your name.

OLIVE MASON, BELLA MACK.—I am glad to welcome you back again.

UNCLE TOM.

Christian Endeavour Topic.

SUNDAY, NOVEMBER 18.

WHAT INTEMPERANCE COSTS OUR NATION (Prov. xxiii. 1-7; 15-21.)

THE wise man warns us against *gluttony*, especially when we sit at the table of the rich. It is desirable that those who take such strong grounds against intemperance in drink, should see that they are not betrayed into a similar intemperance in food. Probably we could dispense with more than half of the medical men now in existence if people took the advice here tendered. To eat three heavy meals a day, besides lunch at eleven, tea at five, and supper at ten, is sufficient to break down the most robust constitution, and it is sad to think of the amount of time expended on elaborate dinners, in which course succeeds course, whilst the poor are starving, and India is crying out for help. What a story could be told by the waiters at the great hotels, and municipal dinners.

With equal solicitude we are warned against *wearying to be rich* and having fellowship with *those who have an evil eye*, an expression which probably refers to those who lie in wait to take an advantage of the unwary (Deut. xv. 9). These two cautions need careful pondering, for in our endeavour to get on in this world we are often tempted to sacrifice all other interests in our one desire to amass wealth, and are not always very particular as to the company we keep, if only it may prove of assistance in our main quest. The one safeguard for young men and women, and for us all, is to be in the fear of the Lord all the day long (*v.* 17). This is the Old Testament way of expressing our Lord's command, Abide in Me, and I in you. It means what the Apostle enjoins: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." When a man is walking calmly, quietly, and steadfastly in the fear of God, he is perpetually engaged in converse with his Creator and Redeemer. He does not weary to get rich, but waits for God to give him what is necessary. He falls no longer an abject prey to evil companions; his hope is in God, and his expectation from Him.

Let us specially be on our guard against *Intemperance*, which is wasting every year a fabulous treasure in grain, labour, wealth, human lives, the happiness of homes, the peace of conscience, and the eternal blessedness of myriads. It is almost impossible to conceive what this world might become if only the demon of strong drink were bound by a mighty chain, and cast into the bottomless pit. There would be no longer slums in our great cities, poverty, privation, the wan faces of little children, the terror-stricken screams of ill-treated women, the sodden faces of armies of drunkards. The destruction of native races would be exchanged for prosperity and peace. Nature would cease to travail, and the earth, relieved of the greatest curse that has ever lain upon her, would sing in the choir of creation as of old. Let every young life guard itself from the contagion of this evil. Determine never to touch strong drink, or be a party to its distribution, nor use money which has been obtained by it, nor engage in business which deals in it, nor transact bargains under the bribe and fascination which it exercises. Let us avoid the very company of wine-bibbers, and yield ourselves to the Spirit of God; for, as the apostle suggests, they who are filled with the Spirit obtain all the exhilaration and sense of power that wine gives to the body. It is good to abstain from alcohol, but it is better to be infilled with the Holy Ghost, that He may not only restrain us from evil, but inspire us to high and noble living.

F.B.M.

C.E. NOTES.

At the great meeting recently held in Edinburgh for the union of the two great Scottish Churches, it is interesting to notice that the National Scottish Christian Endeavour banner was among the decorations of the enormous meeting-place, and hung alongside the genuine Covenanting flags of long ago. The banner was referred to by Dr. Laws, of Livingstonia, who spoke a word of hearty commendation of our movement.

* * *

The Christian Endeavourers in one denomination in America have been for eleven years building home mission churches. Last year their record stood in all at twelve churches—called proudly Christian Endeavour Churches. The latest report shows fifteen churches to their credit, besides a Christian Endeavour station at Chittore, India, with fifteen out-stations, wholly sustained by Endeavour offerings, and work aided in Oklahoma, China, Japan, and Arabia.

International S.S. Lesson.

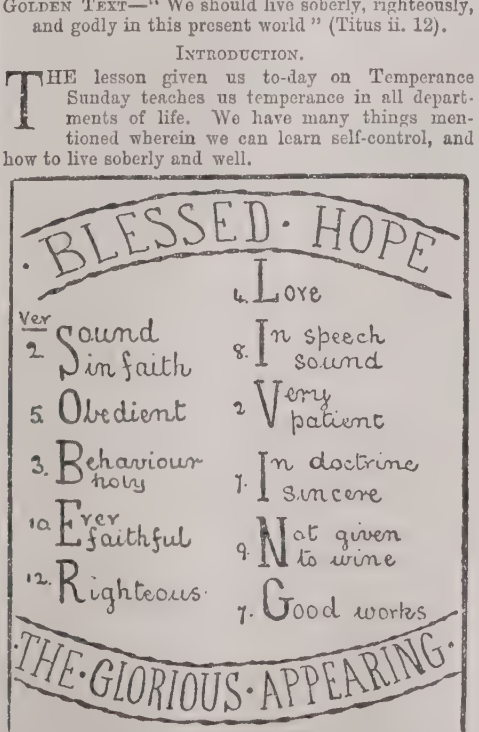
November 25, 1900.

SOBER LIVING (Titus ii. 1-15).

GOLDEN TEXT—"We should live soberly, righteously, and godly in this present world" (Titus ii. 12).

INTRODUCTION.

THE lesson given us to-day on Temperance Sunday teaches us temperance in all departments of life. We have many things mentioned wherein we can learn self-control, and how to live soberly and well.



Key to Blackboard Plan.—"Sober living," what it is, is shown above, and the motive for so living, "The Blessed Hope of his glorious appearing." If we are not to be ashamed at his appearing (1 John ii. 28), then we must endeavour to carry out sober living as given in our portion to-day.

1. TO WHAT PEOPLE ARE THESE INSTRUCTIONS GIVEN?

To four classes:—(2) Aged men.
(3) Aged women.
(6) Young men.
(4) Young women.

Perhaps the children may say they are not included; but indeed they are, for none of these four classes could form the sober-living character unless they begin quite young as boys and girls. It is in childhood the roots for future living are started. Begin at once, none are too young.

2. WHAT IS SOBER LIVING?

It is to live out our "blackboard plan" (find the reference from the portion for each word); It is to live the Christ-life; it is to do what we know Jesus would have us do; it is to have a well-formed character; it is to bring forth the fruit of the Spirit, as given in Gal. v. 22, 23; it is to lead a "holy" life, remembering "without holiness no man can see the Lord" (Heb. xii. 14). All the things Paul recommended to Titus will fall in with the above suggestions. We can test our characters by each word, and see if we are carrying it out in our every-day lives.

Notice the word "sober" is used to all—aged men (2), aged women (3), young women (4), young men (6), and it means "self-control." The word "sound" is noticeable too. Sound doctrine (1), sound faith (2), sound speech (8).

3. WHAT IS THE MOTIVE FOR SO DOING?

(13) Because Christ is coming again; and because He told us to be ready for his coming (Matt. xxiv. 44).

Work out in the New Testament the subject of the second coming of Christ. Whole of 1 Thess. and 2 Thess.; 2 Pet. iii. 12; &c.

How are you living?

Children's Scripture Union—Portions for week ending November 24.

Sun., Nov. 18	*Psa.* xxxi.	1-13	Thurs., Nov. 22	*Psa.* xxxiii.	12-22
Mon., „ 19	„ xxxi.	14-24	Fri., „ 23	„ xxxiv.	1-10
Tues., „ 20	„ xxxii.	1-11	Sat., „ 24	„ xxxiv.	11-22
Wed., „ 21	„ xxxiii.	1-11			

Children's Special Service Mission.

Mr. H. Hutchinson, *Y.M.C.A., Redhill*, Nov. 17-25; *Tonbridge*, Nov. 26-29; Mr. J. Spiers, *Dollar, N.B.*, to Nov. 17; Mr. J. S. Tyler, *Broadwater*, Nov. 18; *Patcham*, Nov. 25; Mr. S. J. Hewlett, *City Hall, Salisbury*, Nov. 17-30; Mr. H. M. Gooch, *Hastings*, to Nov. 21; Mr. Hankinson, *Slough, Bucks*, Nov. 16; *St. John's, Upper Holloway*, Nov. 19; Rev. S. M. Warner, *St. Matthew's, Croydon*, to Nov. 23; Mr. George Twentyman, *St. Paul's, Blackburn*, Nov. 15; *Charter St. Mission, Manchester*, Nov. 16; *Stacksteads, near Manchester*, Nov. 17-18; *St. Luke's, Cheetham Hill*, Nov. 19; *Kersal, Manchester*, Nov. 20; *Sale*, Nov. 21; *Urmston*, Nov. 22; *Kensington, Liverpool*, Nov. 25; *St. Andrew's, Blundell-sands*, Nov. 26; *St. Chrysostom's, Liverpool*, Nov. 27; *St. Peter's, Aintree*, Nov. 28.

VILLAGE SCRIPTURE UNION TEA AND RALLY.—*Railway Mission Hall, Horsham.* Chairman, Rev. W. W. Martin; address by Mr. Hutchinson, Nov. 16. Tea at 6 p.m.; meeting at 7.15.

Personalia.

Mr. W. C. PARKINSON, L.C.C., who is the treasurer of the Antwerp Sailors' Rest, intimates a change of his address, which now is Carleton House, Hillfield Avenue, Hornsey, N.

REV. J. LEWIS, of Brockley Road Baptist Chapel, is receiving much encouragement in his work, which shows many signs of spiritual prosperity. At a recent church gathering the labours of both Mr. and Mrs. Lewis received suitable recognition.

Mr. IRA D. SANKEY, while travelling in England, has received the interesting news that he is a grandfather. The little visitor (a daughter) has entered the home of the famous singer's second son, Mr. Ira Allan Sankey, who was born in Scotland in 1874, and now resides in Brooklyn, N.Y. Mr. Ira Allan Sankey is president of the well-known publishing house, the Biglow and Main Company.

Japanese Sailors.—Miss McLean, of the Japanese Christian Institute, Tilbury Dock, Essex, is in need of book bags for distributing among Japanese sailors visiting this country. Some 260 are required for immediate use, and a similar number in a few weeks. Miss McLean writes that there are various open doors in this work for consecrated ladies of independent means, who on communication with her would be referred to spheres of much usefulness.

Noon Prayer Meeting.—The Week of Prayer for young men was inaugurated at Aldersgate Street Y.M.C.A. on Monday last by Rev. F. B. Meyer, who based his address on Gen. xviii. 16-19 and xix. 27. Dealing with the subject of prayer, Mr. Meyer said it must be definite dealing with God. We do well to lay our affairs expectantly before God and "talk them out" as with a friend. Mr. Meyer gave a number of instances in which spiritual awakenings followed on prayer, and went on to show that as a preliminary to revival, members of Christian churches must prepare themselves, and be orthodox in life as well as creed.

SCOTLAND.

At the annual conversazione of the Pollokshaws branch of the National Sabbath-School Union, Bailie W. F. Anderson occupied the chair. Suggestive addresses were delivered on the various phases and departments of Sunday-school work.

The secretary of the *Monthly Visitor* Tract Society stated at a meeting in Edinburgh last week that the distribution within the city now amounted to 58,000 copies monthly, the distributors numbering considerably over 1,000. Some parts of the city were, he said, still unoccupied by the Society's workers.

Lady Clementine Hay has addressed a letter to the Sabbath-school children of Scotland, describing the work done by the Children's League of Pity, and appealing for further sympathy and help on behalf of little ones who are suffering from the results of cruelty and neglect. The League has 4,000 members.

Mr. Quarrier announces the close of the thirty-sixth year of "our work among poor children, and the twenty-ninth of our trust in God for the supply of all our needs." Including the consumptive sanatoria, the annual needs, for upkeep alone, of the institutions at Bridge of Weir now amount to £8,000.

The Glasgow City Mission has for some years found its income inadequate to meet the regular outlay; and is now appealing for an increase of at least £500 in the annual amount of donations, all of which will be required to maintain the work of the present staff (thirty missionaries) in a state of efficiency. In spite of the enormous increase of population in the city and suburbs, no attempt at expansion has been possible for many years.

At the recent opening, by the Church Army, of a new Labour Home in Edinburgh, the Lord Provost, Sir Mitchell Thomson, paid a high tribute to the enterprise of the Episcopal Church in inaugurating these Homes, and thus giving expression to the practical side of Christianity. As chief magistrate, he acknowledged the great value of such institutions to the city, and the help they afford to those who are charged with the administration.

While the poor children of Glasgow enjoy summer holidays under the auspices of the Fresh Air Fortnight Fund, every effort is made to develop a spirit of mutual helpfulness, the stronger helping the weaker; and all who show themselves useful in this way are enrolled as members of the "Sunshine Band." On the afternoon of Saturday, November 3, a rally of the members of this band was held, when about 1,100 boys and girls came together to renew their bond of union.

Rev. Dr. James Wells (Pollokshields, Glasgow), has just set out on a tour of about four months in India, in the course of which it is his hope to visit all, or nearly all, the mission stations of the United Free Church of Scotland there, and to address meetings of the English-speaking young men in the large cities. His daughter, Miss Jenny Wells—now married to Rev. Dr. J. M. Macphail, of Santali Chaki—was one of the first lady medical graduates of Glasgow University, and went to India immediately after as a missionary.

At the annual conference of the Scottish branches of the Railway Mission in Glasgow, under the presidency of Mr. James Grieve, the delegates brought highly satisfactory reports from all quarters at home; and Mr. William Hill gave an account of the good work that is being carried on by the Mission in India. From the report it appeared that the conference was the most successful ever held in Glasgow, there being thirty-five branches represented. The number of branches in the United Kingdom is now 365, seventy of which are in Scotland, and five in Glasgow.

So great was the dearth of students for the ministry of the Established Church presenting themselves at St. Andrew's University for the current session, that only four men sat down to the examination by which the holding of twelve bursaries or foundations ought to have been settled. This state of affairs was partly remedied by the transference of students from Glasgow; but the proportion of scholarships is still so much out of proportion to the number of persons eligible to hold them, that several of the professors are in favour of steps being taken to secure the transference of some of the foundations from the faculty of theology to that of medicine.

One of the first outstanding results of the rupture which has taken place in some of the Free Church congregations in the Highlands, arising out of opposition to the union with the United Presbyterian Church, is that it has been found necessary to postpone the evangelistic campaign among Highlanders resident in Glasgow, which the Highland and Open-Air Mission had planned to carry out during the present winter in conjunction with the Highland Committee of the Church. It was intended that the meetings should begin on Lord's Day of last week, but it was found that the unrest among congregations in the North was increasing to such an extent that several Gaelic-speaking ministers who had promised to take part did not feel at liberty to go from home in the meantime.

The falling off among students for the ministry has been pressed once more on the attention of the Established Church by the small number of such entrants this year at the universities. Referring to the subject a few days ago, Professor Cooper thought one cause was to be found in the giving up of the teaching of Greek in many parishes; but added that the true cause must be found deeper, and that possibly it lay in the flagging enthusiasm of young men for the Church. Something seemed to be needed to revive a spiritual flame, and, for himself, he could conceive of nothing so inspiriting—apart, of course, from devotion to Christ Himself—as the vision of one great Presbyterian Church, comprising all the Presbyterians of Scotland, England, Ireland, America, and the Colonies.

At a meeting of the Dundee magistrates last week, Bailie Urquhart strongly urged the claims on the community of Rev. W. Blumenreich, who has for a number of years acted as police court missionary. It was explained that he in no way interfered with the Prison Aid Society in their dealings with discharged prisoners, his efforts being directed rather in the direction of the prevention of crime. In cases continued by magistrates for a period of probation, his help as guide and counsellor had been attended by the most beneficial results, and quite a number of households are known to have been revolutionised. The fallen women of the city had been the objects of special solicitude, and in numerous instances poor girls had been restored to their homes in Edinburgh, Glasgow, and elsewhere. The magistrates were of one mind as to the great value of the services rendered, and—though no precedent could be found for the act, and grave doubt as to its legality was expressed—it was agreed to vote Mr. Blumenreich, during the pleasure of the Town Council, an honorarium of £50, to be used in connection with his work.

Feeble Minded Girls.—The Yorkshire Home for training young girls of dull intellect is situate at Shibden, near Halifax. Only girls of good character, from fourteen to twenty years of age, and able to work, are admitted. A medical certificate is required, and payments of six shillings per week in advance, also travelling expenses and an ordinary outfit. The Home is managed by a general committee of Guardians and other prominent workers, elected from the principal towns in Yorkshire. The Home is certified by the Local Government Board for fifteen girls. Anyone collecting £15 12s. a year, or assuming responsibility for that sum, can nominate a girl for acceptance by the committee. Forms of application can be obtained from the honorary secretary, Miss Waite, Park Road, Halifax.

Glasgow United Y.M.C.A.

The seventy-sixth annual meeting of the Glasgow United Y.M.C.A., held last Friday, was a most successful gathering.

The Chairman (Mr. W. A. Campbell) spoke with a grateful heart of the measure in which Mr. and Mrs. W. M. Oatts had experienced the blessing of God in their work in India and the Colonies since saying farewell a year ago; and found an augury of great promise for the future of the Association in the excellent beginning which had been made by the new secretary, Mr. C. R. Irving. The most serious drawback in the present condition of the work lay, he thought, in the small average attendance at branch meetings compared with the membership. This he feared was one of a number of indications of a decline in interest and lethargy in spiritual things, not only in the Y.M.C.A., but throughout the country. He pleaded earnestly for attention to this matter, and pointed out the aims to be kept in view—the seeking of life *more abundant*, setting others on fire if we have the true heat within us, above all the seeking of the energizing of the Holy Ghost.

The annual report showed the membership to be 7,006 (average attendance 3,658), with a young women's auxiliary of 1,786; the fellowship meetings number 210, and lodging-house meetings seven, while the monthly circulation of *The Guide* is now about 5,000—income for the past year had amounted to £11,315, expenditure £11,858, leaving a deficit of £543. The adoption of the report was moved by Rev. Thomas Martin (successor to Dr. Marshall Lang in Barony Parish Church), who pointed out the great value of the comradeship and brotherhood fostered in the Association, in the dark hour of battle against common temptations and sins; and also the great lesson in Christian unity which the Y.M.C.A. has been giving to the Churches for more than two generations. The seconder of the report (Rev. Ambrose Shepherd, Elgin Place Church) spoke of the great things to be done through a "consecrated audacity for Christ" among the members. "Find the centre of your life in Jesus Christ, plant your compass there, and sweep as big a circle as you can, the bigger the better, till you take in all human affairs, and annex the whole of humanity."

"After Christ" was the motto of an address from Rev. George Jackson, by which the hearts of the audience were deeply stirred. As writers, painters, musicians only attain excellence by studying their masters long and earnestly, so the members of the Y.M.C.A. ought to "study the Master," and thereby get "back to Christ," finding power in doing so. Rev. W. A. Walton (Paisley) followed, and closing words were spoken by Mr. Duncan M. West (Glasgow President) and Mr. James Sinclair (Scottish President).

The Shipwrecked Mariners' Society having been compelled, owing to the effect of the war funds, &c., to sell £6,000 Consols in order to meet the current demands for relief, the secretary (Mr. G. E. Maude, 26, Suffolk Street, Pall Mall East, London) has received from a well-known firm of solicitors in Lincoln's Inn Fields a cheque for £500 on behalf of a client whose name they are not allowed to divulge, to assist the society in its necessity.

Common Lodging Houses.—In the common lodging houses of the East-End of London, some 10,000 poor people are ministered to by workers of the London City Mission, while in Westminster 1,000 adults listen, in the kitchens, to the Gospel every Sunday night. Men have come boldly out and confessed Christ; numbers have been assisted to start lives of respectability and usefulness; and wanderers and prodigals have been searched out and restored to their friends.

The Y.W.C.A.—The Scottish Divisional Conference at Dundee was attended by over 100 delegates. Miss Murray, vice-president, gave an account of the work done among the women employed at the herring fishing in Aberdeen and Wick. Sir W. Ogilvy Dalgleish, presided at the twelfth anniversary of the Dundee Association, when the Hon. E. Kinnaird gave an address. The membership of the Scottish Y.W.C.A. is 19,000, comprising 330 branches, with 66 junior branches. Y.W.C.A work is shortly to be commenced in Pretoria, Johannesburg, and other places.

Successful Scottish Missions.

At a meeting recently held at Glasgow in the interests jointly of the foreign missions of Free and United Presbyterian Churches, the spiritual and practical results which may be expected as the outcome of the union of the Churches were brought home to a great audience which crowded St. Andrew's Hall in every part. Referring to the last command of our Lord, the chairman (Lord Provost Chisholm) said that, however far all our Churches might be from having realized that ideal, the standard has been caught sight of, and can never be forgotten again; he called for a new conception of duty in the matter of giving, and expressed the opinion that the United Free Church should set before it a quarter of a million as the annual income to be aimed at from the beginning for the missionary work to which it has given itself.

The missionaries who spoke had each a story of advance in numbers, and of progress in grace on the part of the converts. Speaking about educational work in India, Principal Mackichan, Bombay, said that in their schools and colleges the Gospel was being brought to bear upon

THE YOUNG MEN OF INDIA,

and preached as simply and frankly as it is in any church at home. Referring to "the kind of Christianity which is being planted," he said there were within the circle of his acquaintance native Christians, "whose character would do honour to any church in Christendom; men whose spirituality of life and aim would compare with the highest spirituality known to us men to whom I would sooner go in spiritual trouble, or for spiritual counsel and help, than to any other men in any other part of the world. There is a sense of the presence of God, not conventional, but real and living, which we might well incorporate in the Christianity of the West." He touched on the terrible ravages of the famine, and was followed by Rev. Dr. Husband, C.I.E. (Rajputana), who tried to point out something of God's purposes in the great visitation. First among these he named the way in which it had drawn Christians together, and caused all denominational distinctions to disappear; then he referred in glowing terms to the way in which prejudice and jealousy had been disarmed, as the outcome of which he believed that long after the effects of the famine have passed away

THE TIE OF SYMPATHY

between missionaries and people will remain.

Africa was represented by Rev. Donald Fraser (Livingstonia), who held his hearers under a spell as he told them of the triumphs of the Cross in that Continent—"a marvellous manifestation of God's creative power, in nations entering with joy into a land of peace and goodwill." On the other hand, he described the days of "heat and dust" through which this point had been reached, and the graves of missionaries which were the milestones on the road to the redemption of Africa. After quoting figures of progress during the past twenty-five years, his cry was, "There is no doubt about God's approval of the work; but the triumphs won are only pointing out larger responsibilities."

The story of the sufferings of the native church of China fell to be told by Rev. Dr. Ross (Moukden), whose field of work in Manchuria has, during recent years, been the scene of the greatest revival of modern times. Through their fiery trial the Christians have been steadfast. In closing, he said the progress made had been so great, that, if the number of missionaries could be doubled (making one to every half million of population), it could be arranged that every man and woman in Manchuria should, within the next ten or fifteen years, have a full and intelligent opportunity of accepting or rejecting the Saviour.

An unexpected feature of the gathering was the appearance of Rev. Dr. John G. Paton, who brought the fraternal greetings of the New Hebrides Presbytery and of the Australian Presbyterian Churches.

University Notes.

[From our own Correspondents.]

CAMBRIDGE.

The Ely Diocesan Branch of the C.E.T.S. is appealing for more money. "The income has shown distressing signs of falling off" in spite of what is claimed for the branch—"increased and untiring activity and extended usefulness in the diocese." There is danger that unless money is forthcoming its work must be curtailed.

Two stirring addresses were given at recent meetings of the University Church Missionary Union on October 26 by Rev. A. E. Richardson, who spoke on the difficulties in connection with Hausaland; and on November 2 by Dr. H. Lankester, who spoke on "The Place of Medical Missions in the Evangelization of the World." The meetings, which are held in the Henry Martyn Memorial Hall, have been well attended this term.

Rev. J. Harford-Battersby has been appointed vicar of Holy Sepulchre in place of Rev. P. R. Allnutt, who has resigned through ill-health. This appointment will not interfere with Mr. Battersby's position as Vice-Principal of Ridley Hall.

Professor Handley Moule is giving a course of four devotional addresses on Doctrine to members of the University in Trinity Church. On October 29 and November 5 his subject was, "The Church." "The Christian Ministry" was opened on November 12, to be continued on 19th inst.

The Inter-Collegiate Christian Union was addressed on Sunday, November 4, by Rev. Talbot Rice, M.A. It is hoped next Sunday Dr. Barnardo will speak. These meetings are well attended, not only by those who already really know Christ, but also by many others. Will all those who are interested in the University pray earnestly that there may be an abundant blessing on these weekly meetings?

There is much active work amongst men in Cambridge. On the first Sunday afternoon of each month the vicar of Holy Trinity (Rev. C. T. Procter) has a very large congregation, drawn, doubtless, from all over Cambridge. Active work, too is being carried on in St. Barnabas' and St. Paul's parishes. A series of monthly services for men only will also shortly be started in Barnwell parish church.

OXFORD.

Oxford Auxiliary of the Bible Society held its annual meeting in the Town Hall on Monday, the Bishop of Hereford presiding. Rev. H. G. Grey, Principal of Wycliffe Hall, and Rev. J. R. Ritson, secretary of the parent society, were the speakers. Among those on the platform were Professors Margoliouth and Sanday. Mr. Grey's address was full of hopefulness for India, and he illustrated the power of the Word of God from his work at Lahore. He anticipates a great spreading of Christianity in Afghanistan, as many of the Mollahs are secretly studying the Scriptures.

The Bishop of Bath and Wells preached in St. Mary's on Tuesday in connection with the Bi-Centenary of the S.P.G. He mentioned the three great ties that united nations together, the community of race, interest, and religion, and he believed the last-named was far greater than statesmen were always willing to allow. The rapidity of the growth of the Anglo-Saxon race far exceeded in ratio that of any other people, and they had powers of colonization superior to those of any other nation. These constituted a trust and a responsibility which the Society was doing its best to carry out.

Bishop Mitchinson, Master of Pembroke, convened a meeting in the College Hall on Saturday evening in connection with the Edinburgh Medical Missions. Rev. E. C. Dawson, biographer of Bishop Hannington, and Drs. E. Sargood Fry, Landsborough, and Smith attended as a deputation, and gave addresses on the work in China, India, and Formosa. Dr. Fairbairn and Rev. Canon Christopher also spoke, and about fifty undergraduates were present. Dr. Smith has just come from China, and gave a graphic account of the bombardment of Tientsin, where he was stationed until the relief. He told the meeting how his wife, on her dying bed, urged him to go to the mission-field. Dr. Fry said the medical missionary had four passions: (1) for the truth, (2) for the Christ, (3) for the souls of men, and (4) for self-sacrifice.

Speaking of the "Hooligans" in a sermon at St. Peter-le-Bailey last Sunday evening, Bishop Mitchinson said he feared they were to be found in other places besides London, and asked, Could the Church do nothing for them? Surely these lads were Christ's lambs, if very wayward ones. Speaking from the words, "Being crafty, I caught you with guile" (2 Cor. xii. 16), the Bishop urged these lads were the most delicate souls to catch, and sanctified wisdom was sorely needed to win them. The Church Lads' Brigade, for which he pleaded, was one of the ways in which the Church could deal with the question.

A Mission Band Reunion.

It was stimulating to mingle with the numerous earnest and youthful souls taking part in last Saturday's anniversary of the Central London Mission Band. The gatherings were held in the Wesleyan Church, St. John's Square, E.C., and were remarkable for the ardent enthusiasm of the workers, and the hopeful and encouraging testimony heard on every hand, concerning the quickened spiritual life which has marked the past year. It is obvious that the numerous organizations at work are conducted with an intelligent sympathy with the needs of those to be reached, and a humble faith in the power of God to own and use the efforts put forth in his name. In fact the whole of the varied ministry of the Mission Band is marked by earnest persistency and untiring devotion.

Prior to the tea, Rev. F. B. Meyer addressed some wise and hearty words to the workers. His appeal was to the heart rather than to the head—a call to self-surrender to the power and influence of the Holy Spirit. The proceedings were continued after tea in the church, and the meeting sustained the same spirit of cordial fellowship that had marked the previous gathering. Mr. Wm. Edges, of Ealing, as chairman, spoke in warm terms of the work which is being accomplished through the agencies of the Church. Mr. Chas. Barnett detailed the services rendered by the Mission Band, which are varied and extensive. Every Sunday night companies are engaged, comprising tract distributors in seventy districts, and Button-hole, Public-house, and Lodging-house Brigades. Three hundred workers are thus continuously rendering that service to the Church of God, which is born of and sustained by love to Christ and sympathy with needy men.

Rev. Dinsdale T. Young's address was both impressive, encouraging, and appreciative of the progressive organizations which cluster around the church in St. John's Square. In a few homely remarks Rev. John Wakerley reviewed the labours of the Mission Band, and heartily acknowledged the devoted labours of his numerous helpers, in not only persuading men and women to attend the House of God, but in taking the Gospel to those who pray to be excused. Of the Sunday afternoon teas for destitute and homeless men, Mr. Wakerley had some cheering experiences to relate. Madame Annie Ryall sang at both meetings.

The Y.M.C.A.

The extensions in connection with the Cape Town Association are making good progress. The new buildings are being proceeded with. The total cost of the site and buildings will amount to £22,000. The foundation-stone was laid by Sir Alfred Milner, who said it would be an impertinence to descant on the merits of the Y.M.C.A., which covered the face of the globe, and had played so great a part in the social life of the nations; such an association required no praise nor commendation from him or any other man. The Bishop of Ballarat, Mr. W. Gordon Sprigg (sec.), and many others took part in the function.

Mr. Swanston Smith is severing his connection with the Camden Road Association. For the past eight or nine years in the office of secretary, and for some years previous to that time as hon. secretary, Mr. Smith has worked conscientiously for the welfare of the members. A number of friends are combining to present Mr. Smith with a token of their appreciation of his services. Mr. G. H. Harris, hon. sec., sends particulars of a recent gathering at which Mr. J. W. Ross spoke on "The Pilgrim's Progress," and read some passages therefrom with much acceptance.

The Bristol Association has made arrangements to hold a number of social gatherings in its large hall for the reception of soldiers on their return from South Africa. The scheme has the cordial support of the local military authorities.

The Returning Troops.—The appeals of Lord Wolseley and Lord Roberts in the interests of the soldiers now returning have been issued in poster form, boldly displayed and printed by the Church of England Temperance Society, 4, Sanctuary, Westminster, S.W. (9d. per dozen, 4s. per 100.) The same society have also published numerous pamphlets directing words of sound warning and timely counsel to the men. (1s. per 100.)

Evangelistic.

Rev. G. Campbell Morgan at Holloway.

A WEEK'S mission has been conducted at Holloway Chapel, Camden Road, by Rev. G. Campbell Morgan, who preached to crowded congregations. During the mission upwards of sixty persons signified their decision for Christ. The afternoon Bible readings and Conferences, conducted by Mr. Morgan, were very largely attended, and proved a source of blessing to many. Sister Louie, R.A.M., contributed much to the good effect of the mission by her rendering of Gospel songs.

Mr. Charles Inglis at Bacup.

Mr. C. Inglis has been holding a twelve days' mission in the town of Bacup. God has abundantly answered prayer. Large numbers of people heard the Gospel, and a good many anxious ones were dealt with in the inquiry rooms. Bible readings were made a blessing to the Christians who attended them, and regret was expressed that the mission could not continue. Mr. Inglis's lantern lecture on the last night was delivered to a crowded audience.

Haddon Hall, Bermondsey.

A six-days' mission at Haddon Hall, Bermondsey, has been conducted by Mr. W. Olney and Mr. F. Spencer Johnson; the latter sang the Gospel. Among other happy souls rejoicing in a new-found Saviour were the mother of a church member, several men (one with his wife), and two or three senior scholars. Every night young inquirers were dealt with in the front room, while the adult service was commenced in the Hall. Many children and young people have handed in a "Decision Card," professing repentance and faith in Christ.

Weaver Brothers in Sunderland.

It is now seventeen months since the last visit of these missioners to the town, and many of the converts of the last mission welcomed their return visit with joy. Tatham Street Church is one of the largest in the Primitive Methodist Connexion, and from the first Sunday the huge edifice was crowded. From the first service there were tokens of the Divine presence. The meetings were characterized by great solemnity and deep spiritual power. Every meeting the inquiry room was filled with souls seeking light.

The Brothers Cotelingam.

The Brothers Cotelingam have held a nine days' mission at Weston-super-Mare. The week-night meetings were held in Victoria Hall, and on the Sundays services were arranged in Wadham Street Baptist Church. At the last service in Victoria Hall hundreds were unable to gain admission. The visit, which was in connection with the Y.M.C.A., aroused much interest. Among the chief features of the mission was a lecture on "Caste Customs, Ceremonies, and Superstitions of India, and the Spiritual Outlook." The concluding service was held in the Baptist Church, the hall previously arranged for proving too small to accommodate those anxious to be present. A meeting was also held at Wellington.

Mr. Spiers at Leslie, N.B.

A mission to children, conducted by Mr. Spiers, of the C.S.S.M., has been brought to a close, greatly to the sorrow of the young people and others who attended. During the fortnight the mission lasted there was an average nightly attendance of boys and girls of 300, besides a number of ministers, Sabbath-school teachers, and other Christian workers, while about 120 remained to an after meeting, and were spoken to about their souls' salvation. A goodly number of the young professed to have taken Christ as their Saviour and to be trusting his Word. Several adults also have professed their faith in Christ, while Christians have had their souls revived. The mission is to be followed up for a time by a weekly meeting with the young. J. Alexander.

Mr. W. R. Lane at Shrewsbury.

A mission has just been held in the picturesque old town of Shrewsbury by Mr. W. R. Lane, under the auspices of the Evangelical Free Church Council, from October 28 to November 5. By the guidance, as cannot be doubted, of the Holy Spirit, a convention for the deepening of spiritual life had preceded the mission, thus fitting and equipping a band of workers for the task of dealing with anxious souls.

On the Thursday night the workers were too few to cope with the number of inquirers who desired their sympathy and help, in St. John's Hill Wesleyan Church. The closing meeting, held in the Congregational Church, Abbey Foregate, did not break up, nor did the workers leave the inquiry-room, until 11 p.m., after the singing of the Doxology, in fervent manifestation of the presence and power of the Holy Ghost.

An evident token of this, and at the same time a most delightful note of the mission, was that Episcopalians and members of the Evangelical Free Churches were seen working side by side and uniting in praise and prayer. W. R. T.

Dr. Harry Guinness in Dublin.

Dr. H. Guinness has been conducting a mission during the past fortnight, in the Metropolitan Hall, Dublin. God upheld his servant, even as He did, in other days, the beloved father and mother, of the evangelist. The mission was organised by a committee representing all evangelical denominations. The meeting for men, presided over by Sir Philip Smyly, M.D., was a time never to be forgotten. The great audience listened with rapt attention, and a large number responded to the invitation to meet Dr. Guinness in the inquiry room. Many professed to yield to the Saviour. Night after night the Gospel was preached with fulness and power. Hundreds were dealt with in the after-meetings.

Bible readings were given each afternoon, and Christians testified to blessing received, as some of the qualifications for the "Divine art of soul-winning" were indicated by Dr. Guinness. Each Sunday crowded congregations have gathered in the Presbyterian Church (Rev. S. Prenter), and the Baptist Chapel (Pastor H. D. Brown), while Dr. Guinness sought to lead Christians into fuller blessing. At one of the closing meetings, "How can I obey the great commission?" was the subject chosen, and many hearts were stirred to new missionary enthusiasm. W.

Rev. Henry Montgomery in London.

On Sunday last Rev. Henry Montgomery commenced a ten days' mission at Camden Road Presbyterian Church, N.W. (Rev. Dr. Thornton's). In the evening the capacious building was well filled, and the congregation listened with deep attention to Mr. Montgomery's powerful address.

The missioner's many qualifications for evangelistic work were obvious. His deep sympathy with the spiritual difficulties of his hearers, and his thoroughness in dealing with sin, won him the affection and esteem of the audience. Mr. Montgomery's address was founded on the words, "So great salvation." He gave many telling illustrations, and in the course of an appeal, specially directed to the younger people present, drew some stimulating lessons from the biography of notable men, concluding with a vivid sketch of the conversion and career of the late Sir S. Arthur Blackwood. During the evening, Miss Lucy Montgomery sang "Throw out the life line," and "I shall know Him," with clearness and pathos. At the conclusion of the address, Mr. Montgomery met the young men of the congregation in the adjacent lecture hall, while Dr. Thornton proceeded with the prayer meeting in the church. Meetings will be held nightly this week (except on Saturday), and there will be three services on Sunday next.

Stafford Rooms Y.M.C.A.

This well-known place in Titchborne Street, Edgware Road, is historic in connection with the revival times of thirty to forty years ago, when many hundreds of men were there brought to God, who are now witnessing for Christ in different parts of the world, whilst not a few have passed to their rest and reward above. It was here that some of the earliest fruits of the great revival movement were reaped when the late Mr. Henry Hull was secretary. The good work continued under the secretaryship of Mr. C. Russell Hurditch, who undertook it at the express wish of Mr. Hull, and the unanimous invitation of the committee.

The work has since continued with varying success under successive secretaries. The workers have laboured on in faith and hope in the belief that God would revive his work, and some gracious indications of this were seen in the mission for young men held last week by Mr. Philip Russell Hurditch, the second son of the former secretary. Mr. Hurditch is full of vigour, forcing home his arguments in such a manner that men are at once led to apprehend the soul's great need. The mission was commenced on Sunday, November 4, and found a considerably increased number of young men present in the afternoon, and the same at the 8.30 p.m. Gospel meeting. These numbers increased as the week went on, some interesting cases of blessing being witnessed each night. One was a R.H.A. man recently returned from the war. He came round the next morning to ask Mr. Fletcher to write to his mother to inform her of the glad tidings of his decision for Christ. Other cases include some fine young fellows from neighbouring business houses. On Friday night the room presented an animated appearance, being filled with members of both sexes, and vividly recalled the old revival scenes which brought joy to so many hearts and homes. Some left the meeting, which continued till 10 p.m., confessing Christ as their newly-found Saviour. One interesting fact was the presence of representatives of three generations on the platform, namely, the missioner for the week, Mr. P. Russell Hurditch; his father, Mr. C. Russell Hurditch; and the grandfather of the missioner, Mr. William Holmes, who had also been connected with Stafford Rooms, having acted as secretary *pro tem.* after Mr. Hull's death.

You recently announced in The Christian Mr. Burnham's coming visit to Barkway (near Royston, Cambs.). We have had a gracious time. It is many years since there was as much interest in Divine things awakened in Barkway. Josiah Wilson.

Mr. J. Hawkins, of Wandsworth, has re-visited Lowestoft, conducting a twelve days' mission in the Railway Mission Hall. There were many inquirers, including two Scottish fishermen, and some railway men.—Mr. W. Day is holding services in Winnall Mission Hall (late Brewery), Winchester. Mr. Day writes: "On the spot where barrels of ale used to stand a number of us gathered round the table of the Lord. It was a joy to hear the once slaves to drink singing the songs of Zion."—Mr. J. Weston, who has held his fourth mission at Kelsall, Chester, writes to the effect that a time of blessing was experienced.—Mr. E. Hurditch has visited Presteign. Night after night people came long distances to the meeting. Anxious inquirers were pointed to the Saviour. The mission was the means of much spiritual good.

Evangelists' Engagements.

Canon W. Hay Aitken.—Till Nov. 20, St. John's, Horton; 24-Dec. 11, St. John's, Tunbridge Wells.
Mr. Chas. E. Barraclough.—Till Nov. 22, Hull (Seamen's Bethel); 25-Dec. 7, King's Lynn (Union Church).
Mrs. E. L. Baeyertz.—Nov. 25-Dec. 10, Glasgow.
Mr. W. R. Bradlaugh.—Nov. 15-19, Merthyr Vale; 25-Dec. 9, Cambuslang.
Mr. R. S. Bradbrook.—Nov. 24-Dec. 6, Bracknell.
Mr. John Brunton.—Nov. 18, Folkestone Road, Walthamstow; 19, New Cut Gospel Hall; 21, Buckhurst Hill.
Mr. J. Brunton, Jun.—Till Nov. 18, Barrow-in-Furness.
Rev. D. M. Cameron.—Nov. 17-Dec. 2, St. Helens.
Mr. George Clarke.—Nov. 18-Dec. 2, St. Helens, Lancs.
Mr. Coates and Mr. Bentley.—Till Dec. 2, Lydbrook; Stroud and District, Dec. 3-8.
Mr. W. Henry Collins.—From Nov. 12. Amersham.
Mr. W. Monro Collings.—Till Nov. 18, Godmanchester; 24-30, Buntingford.
Mr. Gerald Coultas.—Till Nov. 18, Moorland Road Hall, Cardiff; 19-29, The Heath, Cardiff.
Mr. W. D. Dunn.—Till Nov. 30, Bethany Hall, South Side, Glasgow.
Mr. John Elliott.—Till Nov. 18, Torre Hill, Torquay.
Mr. J. S. Harrison.—Nov., St. Giles' Christian Mission.
Mr. and Mrs. Albert Harrison.—Till Nov. 21, Tyne Dock; 25-Dec. 6, Darlington.
Mr. Harvey.—Nov. and Dec., Denaby Main.
Mr. John Hawkins.—Till Nov. 23, Halifax; 24-Dec. 8, Manchester.
Mr. Edward Hurditch.—Nov. 18-25, Soldiers' Institute, Portsmouth.
Mr. Chas. Inglis.—Till Nov. 15, Kensal Rise Tabernacle; 18-23, Liverpool; 25-29, Hastings.
Mr. Newton Jones.—Till Nov. 19, Haverhill; 24-Dec. 8, Swansea.
Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society).—Till Nov. 21, Birmingham (Westminster Road); 24-Dec. 3, Loftus, Cleveland.
Mr. Bob Johnson.—Nov. 19-27, Camden Town.
Mr. W. R. Lane.—Till Nov. 19, Carlisle; 24-Dec. 8, Wakefield.
Rev. J. Lyall.—Till Nov. 24, United Mission, Edinburgh.
Mr. Samuel Levermore.—Till Nov. 16, Diss; 18-24, Clapham Junction.
Mr. Josiah Nix.—Till Nov. 20, Cleethorpes; Nov. 25-Dec. 3, Keighley.
Mr. J. Neale.—Nov. 18-20, Peterborough (New Road).
Mr. L. C. Ranger.—Nov. 18-25, Ebenezer Room, Folkestone.
Gipsy Smith.—Till Nov. 19, Plymouth; 24-Dec. 3, Rotherham.
Rev. F. C. Spurr.—Till Nov. 18, Weston-super-Mare; 24-Dec. 3, Sutton-in-Craven.
Mr. Richard Spragg.—Till Nov. 16, Brimscombe; 18-30, Ryde.
Mr. James Sprunt.—During Nov., Grosvenor Hall, Rathmines, Dublin.
Mr. J. J. Scroggie.—Till Nov. 25, Kingussie.
Mr. Henry Thorne.—Nov. 17-Dec. 2, St. Helens. Mr. Thorne has open dates in April and May, 1901. His address is 31, Beverley Road, Anerley.
Mr. E. P. Telford.—Till Nov. 15, Bourne Chapel, Hull; 18-29, Baptist Church, Wood Green.
Mr. John T. Vine.—Nov. 18-25, Peckham Tabernacle.
Mr. Leonard Weaver and Mr. R. S. Bradbrook.—Till Nov. 18, Public Hall, Netherton.
Weaver Brothers.—Till Nov. 23, Abergavenny; 25-Dec. 7, Hartlepool; Dec. 9-21, Greenwich.
Rev. Thomas Waugh.—Till Nov. 18. Ipswich; 25, Penzance.
Mr. John Weston.—Till Nov. 22, Tarvin; 25-Dec. 6, Scotforth, Lancaster.
Mr. John Weedon.—Till Nov. 23, Castleford; 24-Dec. 7, Clown, Chesterfield.
The following Evangelists are open for engagements:—Mr. Arthur Klein, 58, Wiltshire Road, Brixton, S.W.; Mr. P. G. Collins, 253, High Road, South Tottenham; Mr. Alf H. Lytle, "The Singing Evangelist" (for the early months of 1901), 149, Oakfield Road, Liverpool.

Requests for Prayer.

For a mission being held at Carlingcott, Somerset.
For blessing on services at Old Arcade Mission, Sunderland, November 18-25.
For blessing on Messrs. Carnegie's mission at Leicester, November 17-26; also on services to be conducted at Kendal by Mr. J. Walker, beginning November 18.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. E. M. Marsden, association secretary of the Church Pastoral Aid Society for the Eastern Counties, has been appointed to the vicarage of St. Paul's, Penzance.

The Dean and Chapter of Westminster have appointed Canon Wilberforce to the office of Archdeacon of Westminster, vacant by the death of the Venerable C. W. Furse.

The vicarage of St. Augustine's, Highbury, vacated by the promotion of Canon McCormick to St. James's, Piccadilly, has been offered by the patron to Rev. Robert Catterall, rector of St. Mary's, Crumpsall, Manchester, and accepted by him.

Rev. H. L. C. de Candole has issued his first annual report in connection with St. Paul's, Canonbury. A systematic house-to-house visitation of the whole parish has been commenced. A good deal of vigorous mission effort has been set on foot. Classes for factory girls and services for men are among the efforts that have been initiated and are sustained.

An itinerant Mission has been held in the Rural Deanery of Wenlock. Rev. S. Hooke, rector of Clopton (Suffolk), was invited by the Bishop of Hereford for the work. The mission commenced at Madeley. The congregations increased night after night—so much so that on the Sunday the church was packed, there being over 1,100 persons present. At Ironbridge and Coalbrookdale there were also large attendances, and many were spiritually impressed.

Congregational.

Rev. R. J. Campbell, of Brighton, continues to improve in health, and has been able to deliver a short address at the "At Home" of his congregation. Mr. Campbell is permitted by his doctor to preach once this month.

Services in connection with the settlement of Mr. E. T. Kirby, late of New College, have been held at Hawkeshead Street Chapel, Southport. Rev. E. Griffith Jones, a former pastor of Mr. Kirby's, spoke on "Congregational Principles," and a number of local ministers took part.

Calls (accepted).—Rev. W. P. Duke, of Ilminster, to Sanford Church, Crediton. Rev. W. Newton, of Oldham, to Cleator Moor.

Baptist.

After nearly twelve years' labour in Bow Common, Pastor T. J. Hazzard has resigned the pastorate of the Lighthouse Church, having accepted a call to the church at Northcote Road, Wandsworth Common.

Rev. J. Doubleday, of Sittingbourne, who has suffered from a serious breakdown in health, has so far recovered as to take up part of his ministerial duties. A hearty welcome was accorded to Mr. Doubleday on his return. He has held the pastorate for nearly twenty years.

The half yearly meetings of the Monmouthshire Association of English Baptist Churches have been held at Alma Street Baptist Church, Newport, Mon. Rev. A. T. Jones, Newport, presided. At a public meeting the mayor, Mr. G. Greenland spoke on the relations of the churches to temperance, commercialism and war.

The work at Wendover continues to go forward. The congregations are increasing. At Scrubwood a mission building has been secured after a long time of waiting. The pastor, Rev. W. Henry Collins, assisted by Mrs. Collins, has finished an eight-days' mission at Chesham, and begins a mission for the second time at Amersham.

Services have been held at Finchley Tabernacle, London, N., to celebrate the recent formation of the new church. In the afternoon Pastor Charles Spurgeon preached, and in the evening a public meeting was held. Rev. J. Chadwick, of Seven Kings, Ilford, presided, and the student pastor (Mr. B. J. Wicks) briefly reviewed the history of the work.

Rev. T. Chapman, minister of the Troyville Church, Johannesburg, writes to the effect that his church building has been very badly used during his enforced absence. Both the building, seats, books, and organ have been greatly damaged. He is anxious to restart his work, but this is impossible until the premises are restored. His people have all been scattered. Mr. Chapman toiled devotedly on behalf of our soldiers, and in the hospitals at Ladysmith. Rev. Ralph Holme, The Manse, Walsworth Road, Hitchin, Herts., will supply particulars.

Methodist.

The new forward movement of the Liverpool Wesleyan Mission was inaugurated on Sunday week. Hengler's Cirque has been engaged for these Sunday evening services, and is admirably adapted for the purpose. The sight on entering the vast building was an inspiring one. Under a blaze of electric lights, the area was crowded with a great company of people. The preacher was Rev. H. Howard May. With touching tenderness he presented the Gospel of deliverance to the weary and sinful. The service must have filled the workers with hope.

The present President of the Methodist New Connexion, while making pastoral visits in Barrow, happened to get into a house where he found washing being carried on by two women. Some men were lounging about smoking their pipes. The President got into conversation and invited the men to go to chapel. At length they made an offer; if the minister would do ten minutes' work at the "dolly-tub" they would all go and hear him preach. He accepted the challenge, took off his coat, and worked for the specified time. Next Sunday the men were seated well in the front of the chapel, they came again, and in the end two became converted.

Presbyterian.

Rev. J. B. Meharry has returned from Australia, and has been heartily welcomed on resuming his ministry at Crouch Hill.

St. George's congregation, Newcastle, have resolved to sell their church, with a view to their settling in a more suitable part of the city. This change has long seemed inevitable, as the present church is far from being well situated.

Rev. A. Connell has resumed his monthly "At Homes" to young men at the close of the evening service in the hall attached to Regent Square Church. Rev. Johnston Ross, of Westbourne Grove, has been selected as missioner at Regent Square Church, in connection with the forthcoming Simultaneous Mission.

At evening service at the Presbyterian Church, West Kirby, on Sunday week, a short address was delivered by Dr. J. A. Smith, who is about to proceed to India as a medical missionary at Rampore Boalia. At the request of the pastor, Rev. P. M. Kirkland, about 250 of the congregation remained at the close of the ordinary service for special prayer on behalf of Presbyterian missions in China and India, and a solemn season was experienced by those who had the privilege of attending.

Society of Friends.

Catharine J. Patching has completed her visit to Friends in Scotland. After leaving Aberdeen, the meetings at Glasgow, Ardrossan, Crosshill, Maybole, and Kilmarnock were attended. Many visits have been paid to Friends in their families, and to some residing where no meeting is held.

From first day, October 21 to 28 inclusive, a Gospel mission has been held at Great Wilson Street, Leeds, conducted by Howard Nicholson, with the assistance of Isaac Mason, recently returned from China. Each first-day morning Howard Nicholson gave a helpful address to the adult scholars, and Isaac Mason addressed the children. Many outward manifestations of the Divine presence were given.

Fallen Asleep.

SARAH ANN NAISH, a minister of the Society of Friends, in her fifty-fourth year.—Aged eighty-one, Miss MURRAY, of Beechwood, Selkirk, a friend of the late Duchess of Kent, and a playmate of Her Majesty in their childhood. She was a liberal supporter of many benevolent institutions.—Mr. W. P. SINCLAIR, for many years an elder in Mount Pleasant Presbyterian Church, Liverpool. Mr. Sinclair was a generous supporter of denominational schemes.—By the death of Rev. JAMES GRIFFIN, D.D., in the eighty-seventh year of his age, the Irish Wesleyan Conference loses one of its oldest and most highly esteemed ministers.—At Netley, Miss M. J. H. BRUNKER. This esteemed lady will be missed by many of the poor, both in the East End of London and in Ireland. Miss Brunker was an interested reader and distributor of THE CHRISTIAN from its earliest days.

Notices.

A correspondent desires particulars of a hymn ending with the line, "Leave to your Maker all the rest."

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Contributions will be gratefully received by the Rev. ISAAC LEVINSON, 9, Gt. James Street, Bedford Row, London, W.C., or may be sent to the Office of THE CHRISTIAN.

The Children's Home,

Where more than 1,100 Children are Sheltered, is in

Urgent Need of Funds.

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Many of the inmates are **Crippled, Epileptic,** or otherwise **afflicted.**

Contributions should be sent to the Principal, Rev. ARTHUR E. GREGORY, The Children's Home, Bonner Road, N.E.

About Books.

CHRISTMAS CARDS AND CALENDARS.

The Religious Book Society, 28, Paternoster Row, has issued some choice motto cards for 1901. They are in various sizes with choice floral designs, and bear suitable watchwords. They are furnished with a cord for hanging, and will serve well for localization in connection with churches and societies.

THE calendars and cards issued by *Hills & Co., 2, Bayer Street, Golden Lane, E.C.,* are varied in character. Some are patriotic; others are distinctively Scotch and Irish. There are also greetings for friends, and cards for children. The booklet calendars, with space for daily memoranda, are in some cases very pretty. Among the calendars in photogravure are "The Berkeley," with six landscapes (2s.); and "The Rossetti," with six pictures by the artist named and Albert Moore (2s. 6d.).

"Twelve hundred new sets of cards, embodying some 3,000 individual designs, ranging over upwards of 100 separate and distinct styles," is a large order, but not beyond the enterprise of *Messrs. Raphael Tuck & Sons* to discharge. Truly the art of Christmas card production is becoming a science, and for variety and elegance the achievements of this renowned firm stand well ahead of any whose samples for the present season have been submitted to us. It is an *embarras de richesse.* Besides cards, there are children's toy books, calendars, and booklets galore, treating of floral, animal, and, needless to add, military subjects, covering a wide range of price and gratifying of every conceivable taste. First, get a catalogue; then get the cards.

Year by year we are glad to bespeak a Christian interest in the Mildmay illuminations—in the form of calendars and seasonable cards. The issues for 1901 are singularly attractive, expressing sound Christian sentiment in artistic style. Among the calendars are: "Following On," a twelve-sheet floral production, the Scripture texts being selected chiefly from the words of our Lord (2s.); "Flowers from the Holy Land," a six-sheet turnover calendar, with sketches of Palestine flowers (1s.); "Mildmay Stand Calendar," for the writing table (1s.); "Upward and Onward," a six-sheet calendar, with views from the Suffolk coast (6d.). Others are "Pansy" and "Our Little Ones" (6d. each). The cards include Christmas and New Year varieties, and others for birthday and general greetings. Among the most interesting are: "Counsels of Peace," six folded cards, with sunk mounts and gilt edges (2s.); "Summer Flowers," folded cards with gold-line borders (eight in packet, 2s.); "Quiet Havens," sketches from the most picturesque neighbourhoods of Walberswick and Dunwich (six in packet, 1s.); "Springs of Life," studies of flowers, vine, and hops (six for 1s.). The mottoes for 1901 and intaglio cards are varied, and sure to meet with good demand. (From *E. St. B. Holland, Mildmay-Deaconess House, London, N.*)

Words to the Winners of Souls is a very useful booklet—instructive as well as encouraging to noble endeavour. (2d. *Drummond's Tract Depôt.*)

The Free Church Magazine is an admirable penny periodical for localization by Evangelical Free Churches. An advance copy of the issue for next January gives promise of enlarged usefulness. (Particulars from *Arthur H. Stockwell, 17, Paternoster Row, E.C.*)

The Missionary Calendar for 1901, compiled by Clara Benham, has underneath each date an item of news, a pointed appeal, or an apt quotation referring to foreign missions. Rev. F. B. Meyer says it is "an admirable idea, admirably executed. The price, 9d., is very moderate." (*E. Kaufmann.*)

Among recent issues is **The Contented Parson,** which forms No. 4 of the series "Stirring Tales from Welsh Life," by Mr. T. M. Wintle, of Pontymoile. The series include—"Tom Jones, the Baller;" "Kate; or, A Mother's Love;" and "The Stolen Ring; or, Given in Charge." These publications embody records of patient and devoted labour among the masses in the Principality, and have suitable and numerous illustrations. (1d. each. *Morgan & Scott.*)

Mrs. A. R. Simpson has given us another beautiful booklet—**These Three.** (1s. *Oliphant, Anderson, & Ferrier.*) Needless to say, its text is 1 Cor. xiii. 13, and that a helpful measure of light is thrown upon the marvellous words, both from Scripture use and literary illustration. To say the pages are readable is but to begin the scale of excellencies; they are spiritual in tone and bright with a heavenly light. It is a pleasure to call attention to a booklet which is so admirably designed to minister comfort to Christian people.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

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Notes & Comments

APATHETIC interest attaches to the In Memoriam number of "China's Millions" (1d. *Morgan and Scott*). It was fitting that the China Inland Mission should prepare a permanent record of those workers who so cheerfully laid down their lives for the sake of the Gospel. Sad, however, as the record is, it is full of spiritual fragrance. The work of compilation has been lovingly done, and some of the lessons which may be drawn from the devotion of these slaughtered saints are impressively set forth by Mr. Walter B. Sloan.

Whilst Europe has been absorbed in South African and Chinese matters, the Sultan of Turkey has taken the opportunity of recommencing his animosities against the hapless Armenians. Reuter's agent, under date of November 8, writes from Constantinople, giving a terrible account of the recrudescence of persecution and oppression. If one-half of this correspondent's statements are true, the Armenians in certain provinces are being treated more like animals than human beings.

The account reads like the story of Israel's oppression in Egypt over again. Armenian workmen have been forced to construct Government buildings without payment, and, what seems almost incredible, in several cases they have been compelled to supply, at their own cost, the wood necessary for the work. A telegraph office and a mosque have been built by the same method. It seems to be a reign of terror once more. Particularly hateful is the forced "conversion" of Armenian girls to Mohammedanism, many of these being compelled to enter Turkish harems. Massacre, apparently, has not yet been recommenced, but the poor people are condemned to what is almost worse than death. We know by this time who is responsible for all this misrule. Europe had her opportunity four years ago to end this miserable state of affairs, but she deliberately ignored it, and now things are becoming worse than ever.

A French pasteur remitting £10 to Rev. Dennis Osborne's Famine Fund a few weeks ago, asked: "Could we induce England to a great work of canalization, from the Himalaya to Bengal? A Christian nation cannot be satisfied by merely having a better government than Tippo Sahib or the Great Mogul. Christianity ought to put a stop to the recurrent famines of India." Yes; continual effort should be made to induce our Government to supply this crying need, not only from Himalaya to Bengal, but throughout India. But with such continual effort, continual believing prayer should be made to God, who is able to turn our captivity as the streams in the south.

The old order changeth, giving place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.
. . . More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fount [for India] night and day.
For what are men better than sheep or goats,
That nourish a dull life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round world is every day
Bound by gold chains about the feet of God.

The conduct of the Chinese converts during the recent persecutions has been on the whole so splendid, that we shall hear less in future from irresponsible travellers about "rice Christians" and such caricatures. Even the secular press is beginning to turn round from the attitude of cynical contempt for missionaries and their work and acknowledging its value. The *Athenæum*, in reviewing a book on the people of China, in which the usual shallow views are aired on this subject, said:—

From such views we have always dissented, and the recent outbreak has shown that the great bulk, at all events, of the converts are prepared to go through fire and water in defence of their adopted faith. As to the progress which Christianity has of late made in China, there can be no more authoritative witness than the Viceroy Chang Chih Tung, who recently stated that, as compared with Buddhism and Taouism, Christianity is now in the ascendant. It is always easy to find fault with such a complex system as is involved in the missionary effort, but events are proving with more and more certainty every day that Christianity is making sure, if slow, progress in the country, and that the influence of the missionaries resident in the interior is a power for good.

This is a sober and weighty judgment, which gains force from the judicial attitude evidently adopted by the writer.

The great union between the Scottish Churches, which we chronicled at length a fortnight ago, has served as a text from which many have once more preached the necessity of Christian reunion. While it is not likely, nor even desirable, that the dream of complete corporate reunion will be realized, it is very desirable that wherever division can be healed, steps should be taken to heal it. It is a spectacle which brings neither glory to God nor credit to the Churches, that of half a dozen bodies of Christians in a small town, each struggling for an existence, when they ought to be united and concentrating their powers upon the forces of evil. In several cases of this kind it is simple stubbornness on the part of a very few old people that prevents reunion. If these Churches, whose original divisions were caused largely by misunderstanding, would face the question of what is best for the Kingdom of God rather than what will please each community, the road to reunion would be opened at once. Whatever the future may reserve in the way of corporate reunion, *local* reunion ought to be practicable wherever present divisions are mischievous.

Real union, however, involves much more than external federation. We are entirely at issue with a Scotch divine who uses the recent union as a pretext for advocating a sort of Universal Ecclesiastical Noah's Ark in which persons holding any sort of Theistic belief may be received. Union of this kind would be a mere rope of sand. Elegant platitudes about the Fatherhood of God and the brotherhood of man are not sufficient to form a cohesive bond between men and women such as that which Christ supplies in his Church. The basis of true Christian union is spiritual *life*—that life is in Jesus Christ alone, and whoever would possess it must accept as a fundamental truth the Deity of our Lord with all that it involves. There can never be, in the nature of the case, any true Christian union unless the bond of Divine Life attaches men to each other.

At the Conference on College training, held during the recent Jubilee of New College, some valuable suggestions were thrown out, of which two deserve special mention. The first was that a chair of Pastoral Theology should be separately appointed, part of whose business it should be to deal with the facts and problems of the spiritual life from a definitely Christian standpoint. At present, psychology is mainly dealt with in its abstract philosophical aspect, as required in university examinations—a very valuable study, but needing careful supplementation from a higher point of view, and with definite reference to the ministry. The second was that all students should have some practical training in pastoral visitation, under the guidance of a minister in active service, with a view to give them practice in dealing with individuals, and so equipping them more fully for the time when they enter on their own sphere of labour.

The forthcoming School Board election will be momentous in more senses than one, and it is to be hoped that the indifference shown by the public towards the recent Borough Council elections will not be repeated next week. The religious question settled the last contests in 1894 and 1897, the electors being determined that the sacerdotal party should not tamper with the School Board system in the interests of their special hobby of "denominational teaching in elementary schools." This party is always alert and ready to take advantage of any temporary lull in the public mind and conscience. Just now there is reason to believe that they are hoping to snatch a victory at the polls. Such a contingency would be a calamity to London, and a reopening of a sore question which has happily not had any practical disturbing effect on the school curriculum during the last six years.

A census was taken in the town of Wigan with a view of ascertaining the comparative attendances at the various churches on the one side, and at the various public-houses on the other, brings to light some startling results. It is sufficiently disquieting to hear that on a recent Saturday evening, between 7.30 and 8.30 o'clock, 25,021 persons visited the 315 public-houses in the district; but on the following night, between the same hours, 12,910 were counted as entering them, while at the sixty-six churches within the same area only 10,554 were present, of whom only 3,228 were men. If this is representative of the state of things in other towns, and in the great cities, we are surely in a perilous condition as a nation, and a fresh temperance campaign on a larger scale than ever is an imperative necessity.

The English people are proverbially slow in the work of reform; we have to wait some times for years before even the initial stages towards removing abuses are undertaken. We welcome at last the Money Lending Act, which came into operation upon November 1. Every money lender is now compelled to register

under a penalty of £100. By the provisions of this Act, monsters like Isaac Gordon will become impossible, and persons who are compelled to resort to money lenders will have some degree of protection afforded them.

Another Bill we are anxiously awaiting is that which the late Lord Chief Justice promoted, and which will strike directly at the bare-faced blackmailing practised so generally under the high-sounding name of "commissions." At present the alternative for many men is—dishonesty or dismissal. We must not rest until commercial life is freed from the corruptions which menace the morals of men.

The decision of the Court for the Consideration of Crown Cases Reserved in the case of Ada Jane Stoddart, manager of *Sporting Luck*, convicting her of keeping a betting-house, disposes of one popular channel of gambling. The method pursued was to distribute sums of money as prizes among the readers of the paper who guessed successfully at the names of certain winners in horse-races. There was a technical difficulty in the case which was summarily and finally disposed of by the five judges forming the Court. It is a great public benefit that a practice has been stopped which has been spreading fast recently, creating a spirit of unhealthy and demoralizing excitement among thousands of young and unformed minds, and awakening the gambling mania in many who, possibly, would otherwise not think of it. The sums given away were often very large, but the amounts made out of the transaction by the defendant were larger still. This decision should put a healthy check on other questionable practices which lead to betting, pure and simple.

The latest device of certain professional "bookmakers," is to send out through the post, in envelopes marked "private," a daintily printed card inviting young men to bet upon certain horses, and offering very easy terms. One of these cards has fallen into the hands of a correspondent, who is an esteemed Christian merchant. In his case, the purpose of this gambling gang has, of course, failed. But it is a serious thing for any house to be thus invaded surreptitiously by unscrupulous men who penetrate the sacredness of the home and seek to corrupt young manhood there. Professional gamblers and bookmakers are now so numerous, and constitute such a menace to society, that it is high time to amend the law which is now so lax.

No fewer than fourteen members of the Society of Friends have been returned to the new Parliament, and the number of Wesleyans and other Nonconformists has been so largely increased that we may reasonably hope that their influence will be powerfully felt in the direction of righteousness and peace. If only the professedly religious members of the Commons would sternly band themselves together in regard to the pressing social questions of the day, the Administration would no longer be able to ignore their action, and the result would be of the greatest benefit in our national life.

It appears from a recent report made by the Local Government Board, that the total number of paupers in England and Wales this year amounts approximately to one in every thirty-nine of the population, and after making all reasonable deductions from these startling figures, it is only too evident that the question of the condition of the lower sections of our labouring classes will call soon for grave consideration and for thoughtful legislation. Strange to say, with all the poverty that abounds in London, Middlesex stands proportionately lowest in the scale of pauperism. As elsewhere throughout the kingdom, the drink traffic is responsible for a large proportion of the poverty. The great question of pauperism will not be satisfactorily dealt with until we have righteous statesmen who will dare to trace the effects to their causes. When Jesus said, "The poor ye have with you always," He referred to the poverty of misfortune, and not to that mass of misery which is created day after day by the "vested interest" of drink.

When we turn to the glowing and soul-stirring pages of Foxe's *Book of Martyrs*, and read the account of the noble deaths of those who gave up their lives at Lewes, we cannot wonder at the intense feeling with which the November demonstrations at that ancient country town are carried out. The celebration of such events, as one of the speakers said, simply emphasizes the immense benefits of the Reformation and of our Protestant institutions, and "the wish to oppose the avowed object of Popery, which was to bend the will of an Imperial State." Hence, in view of the fact that illegal Roman Catholic processions, with all their paraphernalia, are now permitted to pass through our streets, it is not desirable that the other, and national, side of the shield should be kept out of sight.

The "advanced" Church papers last week were full of reports of services held in connection with All Saints' Day and All Souls' Day. At the notorious church of St. Alban's, Holborn, a Requiem Mass for the dead was sung, and a sermon preached upon the Communion of Saints. The various preachers in the High Churches seemed to take it for granted that intercourse between the living and the departed was possible. This fancy, once accepted as fact, entails the whole system of Requiems, &c., as practised by those who delight to call themselves "Catholics." It may therefore be appropriate at the present moment to recall the wise words of the late Principal Edwards, of Bala. They appear in his commentary on Hebrews xii. 1.

> It is true we are compassed about with a cloud of God's faithful witnesses. *But they are a cloud.* The word signifies not merely that they are a large multitude, but also that we cannot distinguish individuals in the immense gathering of those who have gone before. The Church has always cherished a hope that the saints of heaven are near us, perhaps seeing our efforts to follow their glorious example. Beyond this we dare not go. Personal communion is possible to the believer on earth *with One only* of the inhabitants of the spiritual world. That one is Jesus Christ. *Even faith cannot discern the individual saints that comprise the cloud.*

Is the Church of England a *Protestant* Church or a "Reformed Catholic" Church? There is no doubt as to the general opinion since the time of the Reformation. The nation has always regarded the "National Church" as Protestant. It is so called in the Act of Settlement by which the Queen holds the throne, and in the Coronation Oath. Jeremy Taylor always called it by that title. Though the name does not occur in the Articles, it is distinctly implied in the sixth, where the essential Protestant position is laid down—that the authority of the Bible is supreme, and is above that of Councils and Bishops, and is to be interpreted, not by tradition, but by its own language and connection.

In spite of this, High Anglicans are beginning strenuously to oppose the use of the term as applied to their Communion, and in so high-toned a work as that which has just appeared on "Church Problems: A View of Modern Anglicanism." Canon Hensley Henson repudiates it, calling the Church of England a "*Reformed* Catholic" and not a *Protestant* Church. History must be rewritten, and the course of religious revolution and development in England for three centuries reversed, before this strange theory can be upheld. It is against all the facts.

A Retrograde Step.

THE Corporation of the City of Cork have at length been so ill-advised as to pass a by-law on "street preaching" in the following terms:—"No person shall preach in any street, or within fifty yards of any house within the said borough, after having been requested by any constable, or by a resident in such street, or an inmate of such house, personally, or by his or her servant or messenger, to desist."

The history of this by-law has no little interest attaching to it. For a considerable time the Roman Catholic leaders in Cork have been most anxious to put a stop to the open-air preaching which has proceeded for some years in that place, and the city fathers accordingly invoked counsel's opinion as to the best method to be adopted. At first it was attempted to bring in a by-law wider in its scope than the one now adopted, and covering the attack on "street-preaching" by an associated onslaught on bands and street noises.

It was seen that this would rule out the disgraceful Sunday

SCENES OF POLITICAL EXCITEMENT

which unfortunately prevail in Irish city life, and moreover it was found impossible to muster the two-thirds of the Council required by Act of Parliament. After several futile attempts, the Council succeeded in passing, by a large majority, the by-law quoted above. When the vote was first called, however, only thirty-six members out of the required thirty-seven were present, and it was only by admitting the vote of a member who came in subsequently that the by-law was declared carried, a proceeding against which Sir John Scott and other members protested.

The bye-law now adopted has no force until it has been submitted to the Local Government Board, which may either confirm or disallow it, and the decision will probably be reached about the middle of December. The Board's course will, we trust, be influenced by the circumstances under which the vote was taken, as well as by the discussion which preceded it, and in the course of which emphasis was laid on the vagueness of the term "preach," on the

OPPRESSION OF THE MINORITY

involved in the adoption of the bye-law, and on the fact that no attempt was made to suppress real nuisances, such as the playing of Nationalist bands when passing places of worship, and the discordant noises of itinerant musicians. Opponents of the bye-law very logically condemned its intolerance by pointing to the way in which Roman Catholic outdoor gatherings are allowed in London, and a strong protest was made against coercive legislation directed against one class. There is already evidence that the action of the Corporation is condemned by a large number of the rate-payers of Cork, and by no means only by those who approve of the open-air work. Our readers will, we feel sure, remember this matter in their prayers, for not only in Cork, but throughout Ireland, open-air work will be restricted if the Cork by-law meets with Government approval.

The Simultaneous Mission.

INTERVIEW WITH Rev. F. B. MEYER.

DEEP interest is being evinced in the forthcoming Simultaneous Mission. A member of our staff recently interviewed Rev. F. B. Meyer, President of the London Free Church Council. The facts gleaned, favour most earnest anticipations regarding the great enterprise.

"You are specially engaged, I think, Mr. Meyer, upon the arrangements for the metropolis?"

"I have a general interest in the work in the country, and am myself acting as chief missioner in Leeds. I have also written two or three of the pamphlets which are to be used throughout the country; but I have been so fully occupied with the preparations required for the London mission that it has been impossible for me to give more than passing attention to the organization of missions throughout the country. By this I have been saved some of the anxieties which have accrued to those who have had to deal with provincial centres."

"How many centres are you having in London?"

"The metropolis is divided, for ordinary Free Church purposes, into fifty-six centres, and I think that every one of these will be taking part in the Mission; two or three which were a little hesitant have now come in. We are leaving each of these fifty-six districts to organize themselves, and in most cases the churches have selected some two or three buildings on which they will concentrate. For these we have supplied in most cases missioners from head-quarters. In addition to the meetings held by these specially-selected missioners, there will be a large number of subsidiary gatherings for

DIFFERENT CLASSES OF THE COMMUNITY,

such as railway men, cabmen, young men and young women, business men, and children. These will, in most cases, be addressed by ministers of the various centres."

"Have you had much difficulty in finding missioners?"

"It has not been an easy thing. It must be remembered that we have had to provide between 150 and 200 workers who should be prepared to take the lead in the Mission, as commanders-in-chief of the forces engaged. But we have been successful in securing their help, not only of the foremost evangelists of our country, but of a large number of Evangelical, godly ministers, who are placing their time and talents at our disposal, to the glory of God."

"May I ask what are the more public features of the Mission?"

"We have arranged for an all-day of prayer on Monday, January 21, in the Queen's Hall, Langham Place. The meeting will begin at eleven in the morning, and during each successive hour it will be conducted by some well-known minister. We have secured the services of Rev. John McNeill, who will speak twice at the Queen's Hall on the day mentioned, and will hold services during that preparatory week in the City Temple, the Great Assembly Hall, Shoreditch Tabernacle, the Metropolitan Tabernacle, and Westminster Chapel. The Mission itself will be introduced on January 28 by a sermon by Dr. Parker at noon, in the Guildhall, which has been kindly placed at our disposal. Throughout these two weeks also Mr. McNeill will hold meetings at noon in the City Temple for business men and others. Gipsy Smith has been allocated to the Metropolitan Tabernacle; and Mr. W. R. Lane will work in Paddington."

"Do you gather that the Mission is being earnestly anticipated?"

"During these months of preparation, as President of the Free Churches in London, I am visiting the various centres day by day. I preach at 4, have a reception at 5.30, and there is a public meeting in the evening. I must say that the results of my observations have surpassed all expectations. I have had capital audiences, but above all there is a spirit of expectancy and spiritual preparation abroad, which augurs the highest possible good. People are already inquiring in what way they may help in the Mission, and the churches are arranging prayer meetings and other gatherings for securing and equipping workers for the inquiry room."

"So there are grounds for encouragement and hopefulness?"

"Decidedly. I feel that this is one of the greatest movements that has ever visited London. Great as was the revival under Messrs. Moody and Sankey, that after all was limited to some eight or ten important centres of the metropolis. In this case, however, probably the same number of people will be gathered in smaller meetings *within the churches*. The churches also will be stirred up, and I cannot but

ANTICIPATE GREAT RESULTS,

Certainly the ministers and missioners must be affected, for they will be compelled to adopt a method of address—of expostulation and invitation—which may, I think, constitute quite a new note in the preaching of the Free Churches generally from the opening of the new century. We are the more anxious that the mission in London should be all that we can hope for, because of the influence that may go forth and be exerted throughout the country, where the meetings will be held about a fortnight later. A great victory for God in London will send its thrill into all the great cities and towns of the kingdom, and to the remotest villages even, for which missions are also being planned to be held in March. It is our fervent desire that Christians of every section of the Church of Christ should lay aside the attitude of reserve and criticism, and blend their prayers with ours, that a fire may be lighted of the old Evangelical sort, which shall send its glow and blessing throughout the kingdom, for the benefit of all the churches that are akin to us in Evangelical doctrine."

Hints to Mission Workers—3.

By Rev. ALBERT SWIFT, Dulwich.*

FAITH.

IN *Christ* (1.) *as a Sin-Bearer.*—He has made an atonement for us. He died for us—in our stead. The convicted sinner realizes that he is under condemnation. His thought must now be directed to Him who "was wounded for our transgressions and bruised for our iniquities."

2. *In Christ as a Risen Saviour—the Saviour from the power of sin.*—He not only "died for our sins," but "He is risen" that we "may be raised up with Him." The sinner needs more than pardon. He is "dead in trespasses and sins," and needs life—to be "born again"—through faith in a risen Saviour, who is not only able to save, but also to keep.

3. *In Christ as a Personal, Present Saviour.*—Many a man will speak of Christ as *the* Saviour, who dares not say *my* Saviour. The sinner must now be led to a personal appropriation of Christ, and the salvation that is conditioned on "faith in his Name." God's time is NOW. How any one can read the Bible, and then think of God as needing to be urged or persuaded to forgive a sinner, or as postponing the act of pardon *after* the conditions have been fulfilled, passes comprehension. Nay, God is more anxious to forgive than any sinner is to be forgiven, and it is safe to say that directly human conditions are fulfilled, *that moment God saves.* Delay is always on our part; never on his.

The most common difficulty is a desire to "feel" before "believing." This is putting the cart before the horse. A man must "believe on the Lord Jesus Christ" *in order to be* saved. How then can he feel saved before he believes. No sick person sends for a doctor, and receiving his prescription, says, "When I feel better I will take that medicine." Nay, he takes the medicine and *then* expects to feel better. Faith is to take the medicine prescribed by the Good Physician for sin-sick souls. Urge the sinner to take the medicine, and feeling will follow in due course.

The worker will often hear such expressions as, "I am trying to believe," or "I wish I could believe." "Trying" and "wishing" will not accomplish anything. The penitent must be led to cease trying, and *rest* in what Christ has done; to cease wishing, and simply *trust* Christ with the whole heart.

Believing is a very simple matter after all. It is just taking God at his word, and accepting Christ with perfect confidence as a personal present Saviour.

Various other difficulties will be presented. The worker should aim to meet them all from the Word of God, "which is living and active and sharper than any two-edged sword." A number of such difficulties, together with appropriate passages with which to meet them, are given below.

A few general hints may be useful in conclusion:—

1. Do not try to comfort sinners or palliate their sin. Deal with them faithfully. They will find comfort when they find Christ.

2. Do not tell a sinner he is saved. That is not your business. When he is saved, he will not need you to tell him.

3. Do not ask a penitent "how he feels." Salvation is not by feeling, but by faith. To inquire about his feelings is to fix his attention upon himself; whereas, he needs to look away from self to Christ. Ask him "if he believes Jesus saves him?" or "if he is fully trusting in the Crucified One?"

4. Lift up Christ! He is the object of our faith. It is possible to talk so much of "believing" that *the One in whom* the sinner must believe is overlooked.

5. Lastly, remember new-born babes are not expected to look after themselves. Take a continued interest in them, and do everything possible to encourage and strengthen them until they shall have reached the stature of "men and women in Christ Jesus." Lead them into Church fellowship, and see that it *is* fellowship, in fact and not in name only.

SCRIPTURE GUIDE.

(*For Inquiry Room Work.*)

CONVICTION.

The Fact and Greatness of our Sin.—Rom. iii. 22, 23; 1 John i. 8 and 10; Matt. xxii. 35-39 (Has this *greatest* commandment been kept?)
Consequences of Sin.—Isa. lvii. 20, 21; John iii. 18 and 36; Rom. vi. 23.
God's Love and Mercy.—John iii. 16; Rom. v. 6-8; Isa. liii. 5, 6; 1 Pet. i. 18, 19; 1 Pet. ii. 24. For sinners—1 Tim. i. 15; Isa. i. 18; Luke xix. 10; Matt. ix. 13; Luke xv. 7 and 10.

REPENTANCE.

Commanded.—Acts xvii. 30.
Christ Gives.—Acts v. 31.
Godly Sorrow Illustrated.—Luke xviii. 13.
Confession to God.—Prov. xxviii. 13; Psa. xxxii. 5; Luke xv. 18 and 21.
Forsaking Sin.—Isa. i. 16, 17; Isa. lv. 7.
Restitution.—Ez. xxxiii. 15; Luke xix. 8.
Submission to the Divine Will.—Acts ix. 6.
Surrender.—Luke xviii. 22.
Confession of Christ.—Mark viii. 38; Rom. x. 9, 10.

FAITH.

In Christ as a Sin-Bearer.—Isa. liii. 5, 6; John iii. 14, 15 1 John iv. 10; 1 John ii. 2; Rom. v. 6-11.
In Christ as a Risen Saviour, the Saviour from the Power of Sin.—1 Cor. xv. 3, 4; Matt. i. 21; Jude 24; 1 Pet. i. 5; Phil. iv. 13; Eph. ii. 6.
In Christ as a Personal, Present Saviour.—John iii. 16-36; Acts xvi. 31; 2 Cor. v. 21; John i. 12; John v. 24; 1 John v. 12; (an illustration, John iv. 48-50).

COMMON DIFFICULTIES.

"I am too great a sinner." (See "God's love and mercy.")
"I must become better before I become a Christian."—Luke xviii. 13-14; Isa. xliv. 22.
"I am afraid I can't hold out."—John x. 29; Isa. xli. 10-13; 2 Tim. i. 12; Jude 24; 1 Cor. x. 13.
"I am so weak."—2 Cor. xii. 9, 10; Phil. iv. 13.
"I have tried before and failed."—Isa. xl. 29-31; Psa. cxix. 11; 1 John v. 4.
"I may be persecuted,"—Matt. v. 10-12; Rom. viii. 18.
"It will hurt my prospects in life."—Mark viii. 36; Matt. vi. 33.
"There is too much to give up."—Mark viii. 36; Psa. lxxxiv. 11; Rom. viii. 32; Luke xii. 16-21.
"I can't give up my evil ways."—(*a*) *You must*—Gal. vi. 7, 8; (*b*) *You can*, Phil. iv. 13; John viii. 36.
"It is too late."—Deut. iv. 30, 31; 2 Pet. iii. 9; Rev. xxii. 17.
"Christians are so inconsistent."—Rom. xiv. 12; Rom. ii. 1-5; Matt. vii. 1-5.
"There are many things I do not understand."—1 Cor. ii. 14.
"Some one I can't forgive."—Matt. vi. 15; Matt. xviii. 23-35.

* *Copyright.* This chapter, with two already published, will shortly be issued in the form of a booklet, entitled The Mission-Worker's Handbook. (*Morgan & Scott.*)

In Burmah, owing to a recent painful case of suicide, a Government order has been issued prohibiting the employment of girls as barmaids. It is to be regretted that we cannot have similar wise legislation in Great Britain.

Elisha, the Prophet of Vision.

V.—Empty Vessels (2 Kings iv. 1-7).

By Rev. F. S. WEBSTER, M.A.*

THERE are two lines of teaching in this story. The one *historical*, giving, as all true history may do, precious light on God's dealings with all men in Providence. The other *typical*, illustrating, as in a parable, God's dealings with his people in Grace. Along the first line we notice—

(1) God's servants are sometimes in sore straits. This woman was doubtless a godly woman. Her husband was one of the sons of the prophets. But her cup of trouble was full. Her husband had recently died, and the pain of bereavement was aggravated by financial distress. There were debts left unpaid, and, as all her resources were exhausted, the creditors were coming to sell her sons into slavery. Her case seemed hopeless and very hard. It is so sometimes, even with godly people. As a general rule, godliness leads to prosperity. "The blessing of the Lord it maketh rich." But unchequered prosperity is often fatal to godliness.

PERPETUAL SUNSHINE MAKES A SAHARA.

There must be thorns in the earthly nest, or we should never want to wing our flight above. If the pilgrim's hut were not rudely shaken sometimes by winter storms, he might cease to long for the city which hath foundations. Never think that the Lord is against you when you are brought into trouble, but say with renewed self-surrender, "Speak, Lord, for thy servant heareth."

(2) The Lord is nigh to those that are of a broken heart. The broken health or circumstances are meant to lead to a broken heart, and thus the Lord draws nigh. So when the creditor was expected, God's almoner came instead. It was a great change for Elisha. Hitherto his miracles had been of a somewhat public character. But now he is approached, not by crowned monarchs, but by a bankrupt widow. Yes, God hath respect unto the poor. His attention is not absorbed with the great in wealth, or influence, or intellectual strength. Elisha was at hand when needed by three kings. He is also at hand to succour a widow and her two sons.

(3) God always requires the obedience of faith. The prophet's question drew the fact that of all her former possessions one thing only remained, namely, "a pot of oil." The widow's obedience was tested in connection with this oil. It was only a small anointing pot, but it was to be used to fill as many vessels as she could gather together. The orders were most precise—"Go, borrow thee vessels abroad of all thy neighbours."

IT SEEMED A RIDICULOUS TEST

to fill an empty house with empty vessels. But the obedience of faith does require us sometimes to obey without understanding why, and to do that which to human wisdom seems unreasonable and absurd. The vessels had to be sought before the oil began to flow. And the measure of her obedience in this was the measure of the miraculous supply.

(4) God always honours the shut door. We must shut the world out if we would enter heaven. No curious, pushing crowd must witness the manifestation of Divine power. God's choicest blessings are given in secret. Sometimes it is well to close the eyes of sense, that the eyes of our faith may be opened. The prospect before that widow's eyes was bare indeed. But the living God was there. He had told her to fill the empty vessels from that little pot. And his blessing made the scanty portion more than enough. The most fruitful and blessed moments in a man's life are those when he has to face utter emptiness and the living God. Don't be surprised if God sends some emptiness into your life; it is that you may shut out the world and get alone with Him.

(5) God's blessing always leads to practical results. The oil was sold, the debts were paid, and provision left for the future. If you cannot turn your blessing into account so as to live soberly, righteously, and godly before men, the blessing is not of God. If your life does not adorn the doctrine you hold, you may be quite sure that you do not hold it properly. George Herbert asks,

> What wretchedness shall give him any room,
> Whose house is dirty while he adores his broom?

The proof of the blessing must be in conduct and character. Dormant grace is not real grace. A Christianity which is invisible is not worth having. We must show our faith by our works. We must use our oil to pay our debts.

This brings us to the typical teaching. *How are Christians to pay their debts?* "Owe no man anything but to love one another," wrote St. Paul, and his love for men was so intense that he said, "I am debtor both to the Greeks and to the Barbarians." Wonderful is the transmuting power of the love of Christ. What more hateful than the condition of a debtor? yet St. Paul glories in the Gospel because it makes him a debtor to all men.

It is when we realize that we are freely forgiven that we find out how deeply we are left in debt. Are we paying that debt of love day by day? Many Christians find themselves in sore straits, hampered and fettered, and quite unable to walk and to "please God." As this widow's two sons, whose willing labour should have been her ample support, found themselves consigned to the creditor, so some Christians are

CONSTRAINED AND FETTERED IN HEART,

and will, and cannot serve with joy and liberty. This story shows how such may be freed:—

(*a*) Confess your helplessness. As long as her husband was living, the woman hoped to pay her way. The law is called our first husband in Rom. vii., and there is no liberty or fruitfulness in our lives until we become dead to the law, and married to Christ. The triumph of Rom. viii. is generally preceded by the miserable failure of Rom. vii. We must learn the utter insufficiency of the "I myself" life, before we can enter upon the glorious fulness of the life in Christ. Have you begun to acknowledge "we are not sufficient of ourselves to think anything as of ourselves"?

(*b*) Uncover your need. That array of empty vessels was likely to dismay the poor widow. It was necessary to the receipt of blessing. God wants your emptiness, not your fulness. Find out all the empty places in your character and life. Don't overlook any. God's salvation is full and all-round. Human moralists often counsel concentration upon the conquering of one particular fault, the cultivation of one particular virtue.

IT MAKES PATCHWORK OF CHARACTER;

it does not lead to the symmetry of the mind of Christ. You must attack your spiritual foe wherever you discover him, or else a fancied victory at one point will only mean a shameful surrender at another. So discover and uncover all your emptiness. Let it be your daily task during the morning watch and the evening meditation to seek out every deficiency in your character. And if a neighbour's hint helps you to find one, be grateful, and do not resent it.

(*c*) Unstop the fountain of supply. If you are a true Christian you have received the Holy Ghost. "God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Your desire to pay your debt is a proof that you are not altogether without grace. But what is the grace of God to you? Just an act of justification? Just an experience of conversion? God's grace is more than one act or one experience. We often sing—

> Thou of life the fountain art,
> Freely let me take of Thee;
> Spring Thou up within my heart,
> Rise to all eternity;

but the fountain must be unstopped. If it is shallow water in your soul, if there has been ebbing of the river of grace, it is your own fault. It is probably through neglect of the shut door. When Christ says, "My grace is sufficient for thee," it means simply this, that there is no end to the supply of strength and courage, and wisdom and patience, until you come to an end of your need. Wherever there is on our part the shut door and the obedience of Faith, the blessing is outpoured. Then, and not till then, the holy life, the paying of your debts to God and man, will begin.

* Notes of an address in All Souls' Church, Langham Place, 1572

Pentecostal Power:

Its Application.

By Rev. G. CAMPBELL MORGAN.

PENTECOSTAL power is the energy of a God-indwelt life. Upon the basis of the wondrous and finished work of Jesus Christ, God the Holy Spirit has come to indwell all those who glorify Christ by living faith in Him. Consequently, there can be no application of this wonderful power by any person, until God the Holy Spirit, by the miracle of the new birth, has become the indweller of the temple of the soul.

Wherever God indwells, not merely one apartment, but the whole temple, there must be of necessity an application of his power. It is not a question of having a power which may be used or not, according to individual caprice. If a man be indwelt wholly and utterly by the Holy Spirit of God, then not merely in set service, but in every department of his life, he is making a contribution to the building of the city of God, and the bringing in of eternal righteousness.

The power of Pentecost can be applied only to Divine purposes; and this application can be secured only by discovery of, and obedience to, the laws by which the Holy Spirit works. It would be useless to build a water-mill far up a bank. The mill must be built on the edge of the stream, the wheel thrust down into the water; and, as the law is thus obeyed, the force accomplishes its purpose. If I possess Pentecostal power, and would apply it to the purposes of God, I must discover the law of the Spirit's operation, and must be where He can work through me.

THERE ARE THREE PURPOSES

for which the Holy Spirit came on the day of Pentecost. Jesus is to be Lord, the saints are to enter into sacred communion, and thus God's work is to be carried on in the world. It is only within that threefold sphere that I am able to apply the power of Pentecost. I cannot have that power to make me known as a preacher; nor can any persons have it to make them known as successful winners of souls. These things need to be said. I say them with reluctance, and yet with terrible conviction. The business of first importance is not that we should *do* anything, or *be* anything, except that we should be where God would have us be, and do what He would have us do, falling into the wonderful rhythm and movement of the Divine will, and entering into constant realization of fellowship with God.

In the first Pentecostal sermon preached by Peter, he traced the work of Christ, his perfect human life, his death upon the Cross in its two aspects—the aspect of human sin and the aspect of Divine arrangement, his triumphant resurrection, and his glorious ascension. God gave Him the Holy Ghost, and He, says Peter, "hath poured forth this, which ye now see and hear."

The Apostle further says, "Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ. By the coming of the Holy Spirit there was established—first in the individual, and then in concentric circles around him—the Lordship of Christ.

I cannot apply the power of the Spirit to make Jesus Lord anywhere outside myself until that work is done in me. Jesus should be Lord in *my* life. Then follow the larger circles—the family, the church, the city, the nation, the world, and the sweeping circle of eternity. You may apply this gracious power, provided and possessed, to make Jesus Lord; but in order that this may be done, there must be placed upon the brow of the Master the diadem of the whole individual life—spirit, soul, and body. It is by the Holy Spirit that we realize

THE COMMUNION OF SAINTS.

Peter says in his epistle, "Ye are an elect race, a royal priesthood, a holy nation, a people for possession." I take only one item in that fourfold description of the Church, namely, "a holy nation." That word *nation* means a company of people living together under a common government, and having mutual inter-relation.

Here is the social idea of the Church in its brotherhood and oneness of life, by which if you are in sorrow I must weep, and if you are rejoicing I must be glad. The realization of that sacred communion of saints will make it impossible for there to be a lonely sufferer within the pale of the Catholic Church. Every message of love and service that you render is the application of the power of Pentecost.

The Holy Spirit is here for the carrying out of the enterprises of God, in the redemption of man, the destruction of evil, and promotion of the Divine glory.

The first enterprise of God is the redemption of man, and this does not merely consist in saving a man's soul. Surely you would not undervalue that? No, because I know perfectly well that, when a man's spirit is redeemed, the whole man is affected. If you seek to apply the power of Pentecost to-day; if by life, word, or prayer, you win a soul for righteousness and love, you help to plant another gem in the Redeemer's diadem.

Destruction of evil is another Divine enterprise. Wherever there is a vested interest, in this land or in any other, that is destroying human lives, and making it impossible for man to live the life of righteousness and love, there is a citadel that we have to take in the name of God and of humanity. We have not done all Pentecostal work when we have led individual men into relationship with Jesus Christ. There is a larger message which claims that every tyranny and oppression must cease, because God loves men and wills that all of them should be saved.

Out of that grows the third enterprise—realization of the glory of God. We rejoice in hope thereof; for that glory will only be perfectly consummated when all the power of the Cross of Christ has had its final and perfect outworking.

LAWS OF APPLICATION.

What are the laws under which we apply this power of Pentecost? The first work of the Holy Spirit is to bring into actual experience the Lordship of Christ. What, then, is *our* work? To trust and obey. How are we to apply the power of Pentecost to the communion of saints? He will suggest. What is our responsibility? To live and to serve. How are we to apply the power of the Spirit to the carrying out of the enterprises of God? He will direct. It is ours to abandon ourselves absolutely to Him, and then to act in the power of that complete abandonment. Jesus becomes Lord by the revealing of the Spirit. All that we know of the Master is known by the revealing of the Holy Spirit; and the process of that revelation is a perpetual and progressive one. The Spirit reveals the Master to us line upon line, and then waits for us to respond to the new revelation. If we obey it, that obedience creates enlarged capacity for receiving revelation; and to that enlarged capacity the Holy Spirit makes a yet larger revelation. We can never exhaust the riches that lie within the person of the Christ. Yet there are persons who still sing:

"Where is the blessedness I knew,
When first I saw the Lord?"

Where is the blessedness? Just where you left it; God never withdrew it. If there is loyalty to Christ, and obedience to the revelation which the Holy Spirit gives, then we go on from grace to grace, from glory to glory, until the moment comes when we shall see Him as He is, and be like Him. Then shall we truly begin to know and to serve Him; teaching to ages yet unborn and to unfallen intelligences the infinite grace and wisdom of God.

Thank God the Holy Spirit is provided. Is He possessed? If you are a Christian, He dwells within you; and you are never a Christian until He is your possession. You become a Christian by the incoming of God to your soul; that is the basis upon which all appeals should be urged in these days. You are a temple of the Holy Spirit; do not desecrate the temple, and do not keep part of it locked away from the blessed Inhabitant.

LET HIM COME INTO YOUR LIFE

until it shall be lived, not in a low, mechanical, and material way, but as part of the Divine power that moves towards the glorious consummation.

What does our world wait for to-day? What is it that God supremely desires? Men and women in whom He has his way; men and women who live for one thing—that God's will may be done in and through them; men and women, born of the Spirit, who fling the whole life open to Him, and say, "Blessed Spirit of God, we are careless as to what happens, if only Thou wilt get Thy way in us and work through us." Oh, that God may obtain sole possession of us! Oh, that we may say to Him, "From this moment I will no longer shut the Holy Spirit out of anything in my business, in my home, in my character, in that deep inner hidden secret of my life into which my best friend has never penetrated. Flow in, Thou Spirit of God; I yield to Thee. For the glory of God, for the coming of his kingdom, for the application of this great power, for the redemption of men, take me, here and now."

Such action will mean China for some of you. China shall yet be opened up to the Gospel; God is moving through this awful baptism of blood and mystery. It will mean India for some of you. On the other hand, some will have to give up China or India, and stay at home. How many of us are prepared to yield? What it may mean we will not ask. One thing only we decide—that, possessing the power of Pentecost, we will yield unreservedly to the indwelling Spirit, in order that the power may be applied to the crowning of Christ, the communion of saints, and the consummation of the enterprises of God.

The Bigger Room.

A CLOSED and bolted door on the first floor of a small house in a busy town in the Midlands. Inside, the pastor of the B—— Street Church, a man nearing middle age, and bearing on his strong noble face visible traces of the stress of life's battle. Rev. James Chester was not a man who could "take things easily." He had a strongly sympathetic nature and a keen sensibility to emotion; and alas! in this world of ours the nerves are more frequently smitten to pain than to joy. The "Madam How" and "Lady Why," so skilfully idealized for children by Charles Kingsley, were frequent visitors in this man's study. "*How* doth God know?" "*Why* doth the wicked triumph?"—the old problem in modern setting, and it is only those who have faced the fierce onslaughts of spiritual warfare, in this and other forms, who can understand the full force of the Bible words about "the good fight" of faith.

On this particular morning Mr. Chester was the victim of combined influences—physical, atmospheric, and social—that make for depression. In the first place it was Monday, that day of terrible reaction to a true minister from the Sabbath exaltation and strain. There was a fog, too, blotting out the sunlight, and though he had bolted himself into his study from fear of interruption, he could not bar out domestic sounds of children's voices and household work, sounds so pleasant to a man of leisure when softened by the distances of an ample dwelling, but possessing a distinctly irritating tendency when borne in too closely on sensitive nerves.

But as the morning wore on prayer brought its own beneficent calm, and the renewed and strengthening consciousness of that Presence which is the

GREATEST SOLVER OF HUMAN DOUBT;

and as the chime of a neighbouring church told the hour of noon, he laid down his pen and wisely determined on a short stroll in the open air from which the fog was now clearing.

Just then there was a new sound, noisier than previous ones, but it brought a light into Mr. Chester's face, and an expression of pleased expectancy. A rush of heavily-shod little feet up the stairs, a vigorous pounding of impatient hands on the door, and then the eager tones, "Father, father, let me in; it's very 'portant!" The bolt was at once withdrawn, and little six-year-old Teddy Chester burst into the room and into his father's arms shouting, "Father, what do you fink? I've got into the bigger room!" And he extricated himself from the paternal embrace and indulged in a wild war dance as a safety valve for his ecstasy.

Mr. Chester understood all about "the bigger room." It meant a higher rung on the educational ladder for the wee laddie whom he loved so much—the infant class left behind, and the first stage in maturer life reached. And he remembered, what to Teddy was as waters that had passed away, all the discipline that had led up to this—tasks so hard for baby brains that they had been steeped in bitter tears; "detention" from coveted play; home lectures over reported carelessness, and sometimes even a very mild caning! And it was through this vestibule, with its dark corners, its apparently gratuitous and meaningless exactions, limitations, and impositions, that Teddy had come into the bigger room! Mr. Chester gave the boy one big, fatherly hug, left him to circulate the news in his own hilarious fashion, and went out for his walk.

He had preached to his people yesterday; to-day his child "had taken the text and preached patience" to him. He saw no longer "as in a glass darkly" the meaning of past experiences that were at the time so inexplicable, and, partly because of this, so exceedingly trying. The family tragedy that staggered all human calculation and baffled all human dealing, the disappointments that lurked even in earthly success, strained relations, perplexing circumstances—were they not all lessons in God's school that opened the door into the bigger room? In that morning's light he recognised that he was a better and wiser man for each one of them; and, as so many of his fellow-scholars have had reason to do, he "thanked God and took courage."

Mrs. Browning, in one of her beautiful poems, asks,

Is ever a lament begun,
Which, e'er it endeth, suits but one?

and may we not say the same of our spiritual confidences? There is a wonderful unity of experience in the family of God, and perhaps little Teddy's father may not be the only perplexed one to whom he may speak. We are all such children in our crude ideas of moral education, craving for results but deprecating the troublesome processes; and some of us never get beyond a feeling of surprise, and sometimes almost of resentment, when the chastening, which our Heavenly Father assures us is a special proof of his love, comes to check some cherished purpose, or to lay some earthly hope in ruins. And yet "this is the way the Master went." "Though He were a Son, yet learned He obedience by the things which He suffered." We are wiser in our judgments concerning earthly advantage; we know how to appreciate the great favour bestowed on a child, when the parents—often by keen self-denial—secure for it a splendid education. Shall we not enter a little more intelligently into our Father's purposes, and, instead of a grudging submission to his will, render gladly the Psalmist's ascription of praise: "I know O Lord that in faithfulness Thou hast afflicted me"? And so we shall be prepared for a yet higher note of triumph when in view of more developed powers we can gratefully say, "Thou hast set my feet in a large room!"

M. C. F.

Percy Park, Tynemouth.

The Newton Abbot Convention, November 6-8, was, as usual, in boisterous weather, seeing that the two now generally held per year are about November and February, but there were good attendances and the deepest attention. Our dear brothers, Dr. White and Capt. Riley, both Army men this time, spoke the message of God's full and free salvation with much power in the Holy Ghost. On the last morning, as usual, praise and testimony was given, and it rejoiced all our hearts to hear of great blessing in the Baptist Church in the salvation of forty souls attributed to the last Convention, and numerous acknowledgments of help and blessing received during these days. There was also a desire and determination expressed to do more in going after the large unreached proportion of our population. May God lead and bless his people and have all the glory! H. G. C. B.

The Bible Society.

WITH the growth of education, and the development of missionary effort in all parts of the world, the Bible Society becomes increasingly useful as the chief storehouse and distributing centre of the Word of God. It is fit, therefore, that the claims of the Society should be more frequently pressed upon the attention of Christian people, and a step in this direction was happily taken in the arrangement of an autumn gathering, which was held on Thursday evening last at St. James's Hall.

After prayer, offered by Rev. John Sharp, Editorial Superintendent, the Marquis of Northampton, who presided, reminded his hearers that this was the first occasion on which he had spoken as president of the Society. After referring to the loss sustained by the death of Lord Harrowby, the speaker alluded to the distinguished services of another former president—the great Lord Shaftesbury. Proceeding, Lord Northampton said they could rejoice in the work of the past twelve months.

A RECORD CIRCULATION

of God's Word has been reached. No fewer than 5,000,000 copies of the Bible or Scripture portions have been distributed during the year, making a total circulation for the century of 165,000,000. In the great war which is waged against vice and sin, said the speaker, the weapons are provided from the arsenal at the Bible House. The outlook is hopeful. True, much has to be done; many millions have still to be reached, and the Word of God spread both among the heathen abroad, and in those homes in our own land which are still without the Bible. It is a slur upon our national character that there is so little Bible study among us. Lord Northampton next referred to the Chinese crisis, and the death of one of the Society's sub-agents, who was murdered under distressing circumstances, during the recent disturbances. The sacrifice of Christians will be followed, the speaker believed, by a general spread of Christianity. The Society will not be content until the open Book is spread throughout the whole world, in all languages. In some nations, we must remember, the Book has been closed, and the decadence of such nations may be traced to the fact that in them the Gospel is not open to the people. Dealing with the objection that teachers must go before the Bible, the speaker contended that the Word does not necessarily require any interpreter; the world needs the truth, and the Society, in distributing the truth, serves mankind. In that work it asks for prayerful sympathy and practical support.

The Archbishop of Canterbury, who followed, said he believed the Society to be one of the most valuable instruments provided by God for doing his own work. No great miracle has been wrought to bring the name of the Lord Jesus before common men; He has chosen that this should be done

THROUGH HUMAN AGENCY.

Although He died for our sins, the knowledge of that death is communicated by the action of mankind. He does not choose that He shall be active and we passive, but, loving us, He calls us, who are his servants, to be fellow-workers with Himself. It is in our hands to make the Gospel known. The Church has not yet fully realized its responsibility in the matter, but the responsibility is there. We are called to send forth men trained in the knowledge of his word to preach the Gospel and teach his will, and the Bible must be the text book of that teaching. It is possible to find every other book exhausted, but the more we read the Bible the more we realize that it is inexhaustible. It is the Bible itself that teaches us how to read the Bible. The more we read it, the more we are disciplined to understand it. We must not rest content until there is no language in which the Bible is not read. The world has suddenly become much smaller, in that the means of intercourse have been vastly increased; this is a summons to greater missionary effort, and, included in that summons, is the call for greater supplies of the Word of God.

Mr. Ira D. Sankey was warmly welcomed on rising to sing "The Story that Never Grows Old." Before giving this favourite solo, Mr. Sankey spoke briefly on the impetus given to Bible study by Mr. D. L. Moody. Wherever he had gone, in the course of his evangelistic labours, the sale of the Bible had increased, for his preaching caused people to

LOVE AND STUDY IT.

When passing the Bible House, Mr. Moody was wont to take off his hat, in token of reverence for the Bible and the Society.

Rev. Dr. Glover, of Bristol, was the next speaker. Advocating the Society's cause with characteristic earnestness and vigour, he pointed out that it is one of the strongest missionary organizations as regards its own army of workers, and it is also the handmaid of every other missionary society. Missionary work is not thoroughly done until the Bible is given to

MARQUIS OF NORTHAMPTON.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

the convert. Proceeding, Dr. Glover dealt with the position in China, and traced the difficulties that have arisen to the politician and the trader, and not to the missionary. The Gospel has within it the message of mercy and love that will last when the present transient disturbance of thought has passed. What we read of to-day occurred also under Nero and Diocletian, but a purer life resulted. The Gospel may disturb, but it disturbs to bless. Dr. Glover went on to describe, in eloquent terms, some of the blessings that have accrued from the Gospel, and referred, in a pathetic passage, to the missionaries who have been massacred by the Boxers. The dead call upon us, saying: "You sent us and we died; what are you going to do?" Converts, too, have perished by the thousand, and is there not another call in this? The Chinese Christians have had their Calvary; they will

SURELY HAVE THEIR PENTECOST.

Dr. Glover appealed to his fellow Nonconformists to rally to the help of the Society.

After Mr. Sankey had sung "Saved by Grace," Rev. Chancellor Edmonds gave an address, full of interesting reminiscences. The speaker has long been intimately associated with the Society, and was able to recall the labours and distinguishing characteristics of former presidents. In particular, he referred to Lord Shaftesbury, whose great heart was moved by the spiritual destitution around him. He saw the hungry multitudes, and gave them the Gospel. His influence was used to the diffusion of the Word of God, and the more general acceptance of the rule of Christ. As to Lord Harrowby's period, it was marked by wonderful progress, which is still continued. Dealing with matters of criticism, the speaker said that there is nothing new in the contention, which has been urged of late, that it is unsafe to send the Bible without a man to teach it. The argument is a familiar one, but Church History shows that it is fallacious, and may not be made by any person having any claims to scholarship. While not limiting the usefulness of the teacher, it is clear, from the recorded experiences of seekers so far back as the second century after Christ, that men who tried various theories of religion, and proved them to be wanting, ultimately found the truth for themselves in the Bible. Proceeding, Chancellor Edmonds dwelt on the remarkable results of missionary effort in Uganda, and the keen demand for Bibles which has arisen in consequence. When, some twenty-three years since, the speaker was on the Society's staff, there was not one known Christian in Uganda; but now an issue of 25,000 copies of the Scriptures has been absorbed. This edition contained marginal references; the

EAGERNESS OF THE PEOPLE

called for such assistance. A further order for 10,000 copies has been received, and it is anticipated that within the next two years 15,000 copies will be disposed of, and that, too, at a price equivalent to two shillings each.

A third solo from Mr. Sankey, the "Ninety and Nine," formed an appropriate conclusion to a very profitable gathering, which was marked by enthusiasm for aggressive work in disseminating the work of God among the lost.

Hungering for the Word.

SIR,—The following touching communication has reached me from the Paulicians of O'Besenyo:—

"With the greatest humility we approach you, asking you, in the name of the Lord, to comfort the company of believers at O'Besenyo, letting them know whether there be any hope of a translation of the New Testament into the Palityán tongue. We turn to you with longing desire and heart-breaking, and ask, and seek, and knock, entreating you to give us a comforting assurance.

"We see that other nations, who did not ask for it, have got the Word in their own tongue; we, on the other hand, ask, and there is no sign of anything as yet, but just a beginning." (The Gospel of John has been already issued.)

"We hear it said that the work begun cannot be finished. We shall be like man who began to build, not counting the cost, and could not finish."

I have written to those dear brethren that the translation work is being carried forward. I was much encouraged by a donation of £20 transmitted by Dr. Baedeker, who pleaded the cause of the people recently at the Evangelical Alliance Assembly in Liverpool. We have as yet, however, only received a small part of the whole sum required for translation and printing—about £230. Contributions may be sent to me, or to Dr. Baedeker, or to the National Bible Society of Scotland.—I am, yours very truly,

Rudolf Quai, 8, Budapest. Andrew Moody.

Theatrical Employees.—Mr. William Forbes is visiting Hull for the purpose of conducting meetings among theatrical women. Social gatherings, at which evangelistic addresses were given, have been held in the Presbyterian and Congregational school rooms.

Veteran Colporteurs.—In connection with the Metropolitan Tabernacle Colportage Association, an effort is being made to raise a fund of £500, from which to assist colporteurs, who, by reason of age and infirmity, are compelled to cease work. Of this sum £235 has been received, and it hoped that the required amount may be completed this year. Communications may be addressed to Mr. S. Wigney, Pastors' College, Temple Street, Southwark, S.E.

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We do not think that the Church was *created* at Pentecost, though dispensationally it was then inaugurated; for the elders of Heb. xi. "saw the promises from afar and embraced them," and "faith is the substance of things hoped for, the evidence of things not seen." "They without us shall not be perfected," surely implies that they with us shall be perfected.

We do not think that the disciples previous to Pentecost, "were not yet born again" (p. 196). If "even in those old days before Christ there were souls who passed their days homed in God" (p. 78), surely such souls were born again; and, if so, surely the disciples also, who forsook all and followed Him, and continued with Him in his temptations.

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When He declares us just, when He thinks us just, when He counts us just, then we are by this very thing the children of Him who *shall not lie*, and ours is the inheritance of the just, although we lie in the midst of sin. And in like manner, when He pronounces us guilty in Adam, when in Adam He counts us subject to condemnation, then we are guilty, fallen, and condemned, even though we discover in our hearts nothing but sweet and childlike innocence.

In this way alone it must be understood and interpreted that the Lord Jesus was *numbered* with the *transgressors*, although He was holy; that He was made *sin*, although He was the living Righteousness; and that He was declared a *curse* in our place, although He was Immanuel. In the days of his flesh He was numbered with transgressors and sinners, He was put in their *state*, and He was treated accordingly; as such the burden of God's wrath came upon Him, and as such his Father forsook Him, and gave Him over to bitterest death. In the Resurrection alone was He restored to the status of the righteous, and thus was He raised again for our justification.

SANCTIFICATION.

Sanctification is *God's* work in us, whereby He imparts to our members a holy disposition, inwardly filling us with delight in his law and with repugnance to sin. But good works are acts of *man*, which spring from this holy disposition. Hence sanctification is the source of good works, the lamp that shall shine with their light, the capital of which they are the interest.

Allow us to repeat it: "Sanctification" is a work of God, "good works" are of men. "Sanctification" works internally; "good works" are external. "Sanctification" imparts something to man; "good works" take something out of him. "Sanctification" forces the root into the ground; to do "good works" forces the fruit out of the fruitful tree. To confound these two leads people astray. . . .

Both sanctification and good works shall receive recognition. Ministers of the Word, and through them the people of God, should understand that sanctification is an *act of God* which He performs in man; and that God has commanded *man* to do good works to the glory of his name. And this will have twofold effect: (1) God's people will acknowledge their complete inability to receive a holy disposition, otherwise than as a gift of free grace, and then they will earnestly pray for this grace. (2) They will pray that his elect, in whom this work is already wrought, may show it forth in God-glorifying works: "Chosen in Christ Jesus, that we should be holy and without blame before Him in love" (Eph. i. 4).

Though, as we have intimated, this book is untechnical in language, it is a theological treatise of conspicuous merit. The author stands by Holy Scripture, and even where we would not follow him in matters of interpretation, we admire his reverence, and are helped by his resource as an expositor and his power in the practical application of Scripture teachings.

The Love of God.*

By Mrs. A. R. SIMPSON.

"GOD is love, and he that dwelleth in love dwelleth in God, and God in him." Were these golden threads woven into the warp and woof of our daily life, with a new century would begin a new creation; all things would become new. The late winter sun will rise on us to find another day of his love, for He lives and lives to love. The Christmastide makes us love as we stand round his cradle—God's unspeakable gift to this world. The Eastertide keeps us near his grave, where He gave up "the love of life for the life of love." Paul prays that we may be able to comprehend with all saints, and to know what passeth knowledge. Here is a task for the New Year, the unravelling of a web of love, translating the language of the skies into our own colloquial. The greatness of God may have spoken to us at Niagara or beside Mont Blanc; but greatness only appals us. We have still to face the problem of the pain and suffering and misery around. How are we to reconcile these with love? We do not understand, because we are trying to reason out what cannot be reasoned, for there is a height, a depth, a breadth, a length, which no plummet can gauge. Where do we see at once the fullest manifestation, and

THE SOLUTION OF THE RIDDLE?

Let us go outside a city wall. It is spring; but Nature has veiled her face. A cross is set up, low enough for a voice of tenderness and love to be heard by those beneath: "Father, forgive them, for they know not what they do." We close our ears to the world's clamour; we loose our shoes, for the spot is holy; we fall on our knees. "Can this be very God of very God, the Man Christ Jesus?" It is not so much the pain that moves us; another might have suffered. It is not so much the shame and spitting; another might have borne the disgrace. But it is because our sin nailed Him there; and as we look up, we whisper, "He loved me and gave Himself for me." Love has called in Faith, and Faith has triumphed. We turn to one another, and say, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" But as we descend the Mount worn out with grief and weariness, we fall asleep. We see in a vision a man, our brother, left by the roadside, stripped, having fallen among thieves, bruised and bleeding, and we bind up his wounds, pouring in oil and wine. The vision fades, but we hear a voice, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." We wondered at the dream till we remembered we had been to Calvary. His love was for the time illumining our life, and we had begun to work it out according to the pattern shown us on that Mount.

Love understands the mystery, whereof
We can but spell a surface history:
Love knows, remember: let us trust in Love;
Love understands the mystery.

*From These Three, by Mrs. A. R. Simpson. A choice booklet, full of Christian light and truth. (1s. *Oliphant, Anderson & Ferrier.*)

Episcopal Poets.

TWO of the most distinguished prelates of Ireland are among the poets. First we notice The Finding of the Book; and Other Poems, by William Alexander, D.D., Archbishop of Armagh, and Primate of of all Ireland. (6s. nett. *Hodder & Stoughton.*) Here we have old pieces in a revised form, and many new poems, making a substantial volume. The contents are classified—Imaginative and Reflective, Historical, Scriptural and Devotional, Oxford Poems, recently written, and Sonnets—chiefly in the author's library. There is variety of rhythm and measure, but from first to last profound thought and graceful expression go hand in hand. The title poem was suggested by reading Bacon's "New Atlantis." Unbelief, negative criticism, and false science are rebuked, and then:

Patience! God's House of Light shall yet be built,
In years unthought of, to some unknown song,
And from the fanes of Science shall her guilt
Pass like a cloud. How long, O Lord, how long?—
When Faith shall grow a man, and Thought a child,
And that in us which thinks with that which feels
Shall everlastingly be reconciled,
And that which questioneth with that which kneels.

The historical poems, in several instances, recall incidents connected with Augustine, Bernard of Clairvaux, and other worthies. From the Devotional section, in which some quaint notions and unaccustomed interpretations are enshrined, we reproduce the last three stanzas of

THE PREACHER'S MEDITATION.

Give me words of Thine to utter
that shall open the lock'd heart like keys—
Words that, like Thine own sweet teaching,
shall be medicinal for disease,—
Words like a revolving lanthorn
for the ships in darkness—give me these.
In the Sunday summer evening
two lights are there, in the church, unlike.
One the cool sweet dying sunshine;
one the gas-jet's fierce light-beaded spike.
With the first my speech be gifted—
light to touch and tremble, not to strike.
So for all these thousand spirits,
differing more than any faces do,
Christ through me may have some message
that shall be at once both old and new,
And my sinful human brethren
through my sinful lips learn something true.

Among the Oxford Poems is "The Waters of Babylon," which gained the prize in 1857-60.

The second volume before us is Poems, Chiefly Sacred. By Right Rev. George A. Chadwick, D.D., Bishop of Derry and Raphoe (5s. *Hodder & Stoughton*). This is a smaller volume, but rich in thought, and stimulating in tendency. We extract a short poem:—

THE LOVE OF LOVE.

The world is a bubble, and Death shall die:
Love shines longer than lights in the sky.
The moon is a cinder; the sun grows old:
Love's fire only shall never wax cold.
The stars burn out, but the lamp of Love
Illumines for ever the Blessèd above.
Love is the soul of the song they sing
Through the day that fears not an evening.
The song of their love shall for ever resound
In the ears of the Love whom their God hath crowned.
Crowned in heaven is the Love who came
For love of the loveless to sorrow and shame.
Deathless in heaven is the Love who died;
Adored, whom Caiaphas crucified.
Here by His love is His Church led forth
From the east and west, from the south and north,
Ever a pilgrim, through snow, through heat,
Through life, through death, till she kiss Love's feet—
Yea, my God, till her glad eyes see
Love, the Lord of Eternity!

After recognizing pardoning mercy, and asking that "earth-born anthems" may be forgiven by Him "whom the heavens adore," the poet writes:

O Jesus, countless worlds confess
Thy Majesty, Thine holiness:
We fade, we perish as a leaf,
Consumed by longing and by grief;
Ours is no strength but this, to cry
"Save us, O Saviour, or we die!"
O Sovereign Jesus, as the sun
Binds all the universe in one,
And stars and raindrops own the spell
Whereby they keep their courses well;
Nought is too great, too small for Thee—
Take then my heart, and govern me.

Among the most attractive contents of Dr. Chadwick's book, we would place the three Communion Hymns, and a Prayer beginning:

O Jesus, merciful and strong,
To whom our loftiest faith does wrong.

These two volumes witness to the erudition and culture of the Irish Episcopal Bench.

A Word for the Puritans.

IT is found, with much that is useful, in The Meeting of the Centuries; a Review and an Outlook of English Congregationalism. By J. Guinness Rogers. (1s. 6d. *Partridge.*) This is a little book of more than denominational interest. Intended to explain the aims and purposes of the Congregational Twentieth Century Fund, it surveys a wide field of Christian activity at home and abroad.

It is refreshing to read pages that are so sturdy in their defence of the Puritan spirit. Says Dr. Guinness Rogers:

There are some who fancy that the age needs a new faith—all its own—and who, with lightness of heart, would undertake to provide it. The demand is simply one of the many signs of the conceit of the age. It is not a new faith that is needed, but a more vital force in the old. The generation, we are told, needs a new presentation of Christianity. It may be so, but how is it to be given? Not in new intellectual speculations, or philosophical theories, but in new men, possessed, as those old Puritans were possessed, by a faith in God which quickened the conscience and governed the life. Their strength lay, not in their methods, not even in their stern law of life, least of all in their organizations, but in their personal godliness. Emphatically they are servants of God. In some respects our idea of that service may differ from theirs. But at least let our loyalty be as pure, our enthusiasm as fervid, our obedience as absolute.

These are words of wholesome truth. We trust the booklet will have many readers.

Arabia and Islam.

A BOOK of sterling worth, from the pen of a writer specially qualified for his task, is: Arabia: The Cradle of Islam: Studies in the Geography, People, and and Politics of the Peninsula, with an Account of Islam and Mission Work. By Rev. S. M. Zwemer, F.R.G.S. (7s. 6d. *Oliphant, Anderson, & Ferrier.*)

An American missionary, Mr. Zwemer has for some years been labouring among the Mohammedans in or near the Arabian Peninsula, and he dedicates his handsome volume to the Student Volunteers of America, in memory of Revs. Peter J. Zwemer and George E. Stone, two American volunteers who laid down their lives for Arabia.

Rev. James S. Dennis, D.D., the well-known writer on foreign missions, in an introduction, correctly describes the book as a missionary contribution to our knowledge of the world. The author knows his subject, not only from personal observation, but also from literary research; hence he quotes from English, Dutch, German, French, and Arabic authorities.

The book is undoubtedly of great value; and we trust that those who study it will include some who may be prepared to take the Gospel to the millions of Mohammedans in Arabia and elsewhere. Among the appendixes we note a very full bibliography relating to Arabia and Islam. The numerous illustrations include interesting and curious scenes and objects. By the way, it may be mentioned that the author regards with evident satisfaction the extension of British authority over the long sweep of the Arabian coast-line. On this Dr. Dennis remarks that Mr. Zwemer's "admiration and delight can only be fully understood by one who has been a resident in the East, and has felt the blight of Moslem rule, and its utter hopelessness as an instrument of progress."

Under the title of **State Prohibition and Local Option**, Messrs. Joseph Rowntree and Arthur Sherwell have issued the chapters on those subjects, unabridged, which appeared in the seventh edition of "The Temperance Problem and Social Reform." (1s. *Hodder & Stoughton.*)

Power in Preaching.*

By Dr. A. T. PIERSON.

IN pulpit oratory there are three elements, either of which may control: the text, the subject or theme, and the object or end aimed at. If the *text* rule, the result is an exposition or exegesis; if the *subject*, an essay or discourse; if the *object* to be attained be steadily kept in view, and control the disposition of the parts and the expression and delivery, we get what is, properly, a sermon.

The first thing to be fixed, in framing the normal sermon, is, therefore, the *end or result to be reached*; then we are ready to choose the best subject to reach the object, and the best text to develop the subject. Other methods may be and are employed with some success, but not with the highest success. If a man starts with a subject which he proposes to treat, he runs the risk of accommodating the text to the theme, rather than the theme to the text. In some such cases the notion which is the germ of the sermon is found in the preacher's brain rather than in the mind of God, and the use of Scripture is sometimes so foreign to its original purport and purpose that it becomes a caricature. Others start with a text which seems attractive or effective, and it is elaborated into an exposition more or less instructive and profitable. But if, in the course of its treatment, no other ultimate end is kept in view, there is risk of merely displaying ingenuity and originality in interpretation, interesting and perhaps instructing the hearer, but not grappling with his conscience and will, as in the most

ENERGETIC AND EFFECTIVE ORATORY.

The careful study of the preachers who have wielded most spiritual power will show that, although their methods are often defective and even crude, they are always *seeking after souls.* They may set all homiletical, rhetorical, and even grammatical laws at defiance, but, whether consciously or unconsciously, there is a definite purpose, *evolved, perhaps, in the process of making or preaching the sermon*, which purpose reacts upon the product. Many a discourse which began in the violation of this fundamental law of the sermon, has been remodelled while it was wrought. He who started with a topic or a text ends with an all-engrossing object—the saving or sanctifying of souls, the only object that can produce the ideal sermon.

If we are to have a new era of power in preaching, we must have a more definite result, toward which all else moves. An essay may be ingenious, and an exposition original, and yet lack oratorical power; as Whately said, the man "aims at nothing and hits it." Above all others, the preacher needs the power of an engrossing purpose. Then Betterton's remark to the Lord Bishop of London will no longer have point; that while "actors speak of things imaginary as though real, preachers speak of things real as though imaginary."

The Biblical Illustrator has now embraced so many books of Scripture, that it is a considerable library. Having completed the New Testament (twenty-seven volumes), the editor, Rev. Joseph Exell, is pushing forward with the Old. A recent addition to the series is **Joshua, Judges, and Ruth**, some 650 pages, full of expository and practical matter. As a collection of illustrative and homiletical helps, the **Illustrator** knows no rival, and busy workers find its pages remarkably suggestive. (7s. 6d *Nisbet & Co.*)

The Last Parable of Ezekiel, by Mrs. Frances Bevan. (2s. 6d. nett. *C. J. Thynne.*) It were impossible to study the last chapters of Ezekiel without plans, and here we have several of them. The volume is not an exposition of the wonderful vision, but an attempt to educe the spiritual significance of the record. Mrs. Bevan modestly describes her little book as "an attempt made by one who is neither learned nor skilful, to reach the inner meaning of the vision, which had for its purpose (see chap. xliii. 10) to make the soul ashamed." The pages are precious in their teaching. At the head of most of the chapters are poems, which embody very helpful thoughts pertinent to the subjects considered.

* From Evangelistic Work in Principle and Practice. By Arthur T. Pierson, D.D. (New edition, 2s. 6d. *Passmore & Alabaster.*) A book full of purpose, and calculated to help all classes of workers.

A Valuable Bible Help.

THERE are many books designed to expound and defend the Bible; but comparatively few whose object is to assist in a mental grasp of the Sacred Volume itself. To the concordance, which everyone should possess, the busy Christian worker is glad to add a Scripture Text-Book, or Bible Text Cyclopædia. A compilation in this line, but on a larger plan, and much more comprehensive and useful, is the INDEX-DIGEST OF THE HOLY SCRIPTURES, compiled by Orville J. Nave, A.M., D.D., LL.D., chaplain in the Army of the United States. This great work, upon which Dr. Nave and his wife were engaged for fourteen years, comprises over 20,000 topics and sub-topics, and 100,000 references to the Scriptures. It is a volume of 1,620 large pages, not reckoning a set of maps with index of names at the end.

The object of this book is to bring together in cyclopædic form, and under familiar headings, all that the Bible contains on particular subjects. The method pursued has been, first, to analyze topically each verse of the Bible, each series of verses, and each chapter and series of chapters; and, second, to group under suitable headings in alphabetical order all the Scriptures related to the subjects found in the analysis. Passages variously interpreted by different religious schools or accepted authorities are cited under the subjects they are claimed to support, without reference to the personal views of the author. And, mind, we have not merely the references, but

THE PASSAGES IN THEIR ENTIRETY,

the whole of which are printed in bold type, which it is a pleasure to read. There is an elaborate system of cross references to kindred and antithetical subjects. An index extending over 150 pages indicates the pages and columns in which each verse of the Bible is quoted—however frequently, and for whatever purpose. Names of persons and places are given as well as topics, throughout the work.

To illustrate: We take the word PRAYER. After a miscellany of minor sub-topics, affording suggestion at a glance for many a Bible talk, we have a list of unclassified Scriptures relating to the subject. Then come (1) cases in which answer is promised; (2) passages in which answer is acknowledged; and (3) instances of answered prayer. Next we have Scriptures on confession in prayer, then importunity, and afterwards cases of importunity. The remaining sections relate to intercessory prayer; the prayer of the wicked (not heard); pleas offered in prayer; and prayer and thanksgiving before taking food. In all, here are over fourteen pages of two columns each, presenting in full, for reading or study, the teaching of God's Word with reference to Prayer. Other topics are treated more at length, *e.g.*, to "Church," twenty-seven pages are devoted; to "Commandments," fifteen; to "Death," thirteen; to "Faith," sixteen; to "God," eighty-eight; to "Jesus, the Christ," ninety.

The classification is admirably done. Dr. Nave tells us that he had the assistance of a practised lawyer—in fact, a Judge of the Supreme Court of Ohio—in preparing some of the most important sections. You ask what Scripture says on a great point of teaching. Open this book, and the passages on the subject are before you for immediate perusal and connected study.

Other features may be noted. Here is an analysis and classification of the Psalms according to their ruling subject; a list of the Old Testament passages quoted in the New; and a presentation, under the head of Select Readings, of those portions and incidents of Holy Writ which are, in the judgment of all men, regarded as literary gems. The book is a treasure-house for Christian workers. In America many thousands have been sold. It is beautifully produced, therefore somewhat expensive. For presentation purposes it is sure to be much in request; and for preachers and teachers who are jealous to make the Word their theme, we heartily recommend it. (15s. upwards, according to binding. *Henry Frowde.*)

Annual Volumes.

Early Days was never so attractive as to day. The letterpress is "the very thing" for the young, and the pictures good and numerous. (2s. *C. H. Kelly.*)

Sunday Reading for the Young is an old favourite. The contents are varied and wholesome, and the illustrations many, and such as appeal to the juvenile sense. (3s. and 5s., according to binding. *Wells Gardner, Darton & Co.*)

Vol. III. of **The Puritan** contains the January to October parts of the current year. It is a big book of over 800 pages, styled on the title page, "An Illustrated Magazine for Free Churchmen." Some of the articles are of great interest and lasting value; the portraits of notabilities are good; and the general contents varied and profitable reading. (4s. 6d. *Andrew Melrose.*)

The Zenana for 1900 is handsomely bound and fully illustrated. The information contained in this volume relating to the work of the Zenana Bible and Medical Mission, with biographical sketches of devoted missionaries, will be welcomed by those who follow the progress of this large and expanding agency, as well as serving to awaken and sustain sympathy with India's women. (2s. 6d. *Partridge.*)

Home Words, edited by Rev. Charles Bullock, has completed another year of service. In volume form it is at once useful and attractive, the stories, sketches, and other articles being such as promote sound thinking and right living, based on Christian truth and principles. A companion volume of equal worth is **The Day of Days.** (2s. each. *Home Words Office, 11, Ludgate Square, Ludgate Hill, E.C.*)

Little Folks Christmas Volume has pictures on nearly every page, many of them printed in colour. (Boards, 3s. 6d.; cloth, 5s. *Cassell.*) The contents include two serial stories and a number of short tales. There are sketches and articles for the youthful mind, also a variety of features and departments to entertain and instruct. This magazine is an old friend, and it never was more deservedly popular than to-day.

The annual volume of THE HERALD OF MERCY and THE REVIVAL is entitled, **A Losing Game.** It is a budget of excellent reading—pointed and well illustrated. These are pages "for the million;" and it is a pleasure to know that in monthly issues they are read with such hearty appreciation. The volume should find a place in all village and school libraries, and wherever it is found it will assuredly have readers. (1s. *Morgan & Scott.*)

The new volume of **Bubbles**, edited by Dr. Barnardo, is the twelfth in series, a fact which seems to indicate that this favourite magazine has come to stay. It is thus not merely a book of coloured pictures, but a repository of thought for little minds that want something to read as well as something to look at. The pages are particularly strong in regard to Natural History—the capable pen of Rev. Theodore Wood being in evidence throughout the volume. Geography and history are well presented in all their romance, not as mere matters of date and place-name. (Fancy boards, 3s. 6d.; cloth gilt, 5s. *Office: 158, Aldersgate Street, E.C.*)

The Quiver is a magazine which shows continual improvement. The Yearly Volume contains 1,150 pages, with 800 illustrations. There are stories by writers of acknowledged power and grace, and sketches on topics of passing and greater interest. A series entitled "The Life and Work of the Redeemer." includes contributions by Professor Handley Moule and the Archbishop of Armagh, with reproductions of many great works of art on sacred scenes. Another series of exceptional value is "The Christian's Book of Days"—notes of great men and events in association with the passing month. The illustrations generally are of a high order. (7s. 6d. *Cassell & Co.*)

The Animals' Friend has completed its sixth year, and the annual volumes have uniformly furnished an admirable selection of good reading on what may be called the humane interests. The rights of "Our Dumb Companions," and the duties of the "Lords of Creation," form the texts of papers that are well informed, and accompanied by an abundance of pictorial illumination, largely from photographs. The success of this monthly, so ably edited by Sidney G. Trist, is an encouraging set-off against prevalent indifference to the claims of mercy. Such as would begin a study of the subjects specified may be confidently referred to this volume as a source of varied information. (2s. 6d. *Offices: 6, York Street, Covent Garden, W.C.*)

The larger annuals issued by the *Religious Tract Society* keep pace with the demands of the day. In point of artistic illustration they are specially good. **The Sunday at Home** gives coloured reproductions of six of Tissot's wonderful pictures of the life of Christ. There are several stories—some for children; sermons and devotional papers by well-known writers, and biographical sketches of an entertaining and instructive character. The **Leisure Hour** volume is the first of a new series. The pages are somewhat smaller, and number 1,100. There are running stories by Sir Walter Besant and Louis Becke. The shorter articles on Science and Discovery, Over-sea Notes, and the Varieties are diverting and useful. (7s. 6d. each.)

The volume of the **Sunday Magazine** is as good as its many excellent predecessors. Among the most valuable series is "The Religious Element in the Poets," by the Bishop of Ripon—twelve papers of great interest. The running tale is "The Heiress of the Forest," by Eleanor C. Price; the short stories are numerous. There are biographical sketches of celebrities, articles on mission work, and expository studies. The pages are practical and diverting in useful proportions, and fully illustrated. The companion volume, **Good Words**, has features which equally deserve appreciative recognition. The serial is by John Buchan, and is entitled "The Half-Hearted." The literary and historical papers are of a high order, and the readings in science and travel will yield instruction and entertainment to young and old. (7s. 6d. each. *Isbister & Co.*)

The smaller annuals of the *Religious Tract Society* enjoy a well-deserved popularity. For bright interior and attractive exterior they leave nothing to be desired. For the young there are **Our Little Dots**, with pretty pictures and stories in large type; and for little ones who are improving with their reading, **The Child's Companion**, quite a delightful book, handsomely bound (2s. 6d. each). **Light in the Home** is a great advance upon the old "Tract Magazine," which it succeeds and continues (1s. 6d.). **The Cottager and Artisan** has been a blessing in many a home, and it is worthy of high commendation as a repository of good reading for the people (1s. 6d.). Lastly comes **Friendly Greetings**, another book for the home. It is full of short readings, accompanied by illustrations and illuminated plates (2s. 6d.). While singularly useful as they come out month by month, these magazines perform an additional ministry in the form of volumes, all of them so bound as to be suitable for presentation purposes.

Calendars and Diaries.

The George Herbert Calendar is a block, with quotations from the writings of George Herbert, for every day in the year, special reference being made to the chief Church seasons. It has been arranged by S. M. du Pré. (1s. nett. *Elliot Stock.*)

The Ministers' Pocket Diary and Clerical Vade Mecum for 1901 sustains its varied and useful features. As a note-book its service is much enhanced by the adequacy of its carefully compiled and condensed information. (2s. *Hodder & Stoughton.*)

The issue of the **Roll Text and Almanack** for 1901 has the features that have made it useful in past years. The type is large and clear. **The Bible-Searching Almanac** is another good publication, providing a capital exercise in Scripture knowledge for young and old. (1d. each. *Shaw & Co.*)

The Golden Grain Almanack is so called because of its spiritual tone and substance. It is an old friend, and the issue for 1901 has some beautiful poetical excerpts, as well as Scripture selections. (Paper, 1d.; large type, 2d.; cloth, interleaved, 6d.) **The Golden Grain Almanack and Diary** (1s. 6d. nett), bound in roan, with pocket tuck, is a very useful publication, and as neat as it is useful. (*J. E. Hawkins.*)

Workers among French folk, especially in visitation at their homes, will be glad to hear of a capital wall-sheet **Almanach de l'Ami de la Maison, 1901.** (10 centimes; post free, 15 centimes. *Manuel Vasseur, 4, Place du Théâtre Français, Paris.*) Another useful publication of Swiss origin is, **Almanach du Temperant**, which appears for the fifteenth year. It is a substantial pamphlet, with illustrated readings following the calendar. (30 cent. *Office, 4, Boulevard du Théâtre, Geneva.*)

Those who are studying the Ritualistic question with thoroughness should not overlook **The Reformation Settlement:** Examined in the Light of History and Law, by Canon Malcolm MacColl, D.D. (new and cheaper edition; 3s. 6d. net. *Longmans & Co.*). This book of over 800 pages is full of historical and legal information; and though written from a High Anglican point of view, it has a general value on account of the admissions made in favour of Protestant contentions.

Several books of great value on "neglected topics" are issued in the "Self and Sex" series. We have already called attention to "What a Young Boy Ought to Know," and "What a Young Man Ought to Know." Now it is a pleasure to commend **What a Young Husband Ought to Know**, by the same author as the preceding books, namely, Rev. Sylvanus Stall, D.D. In the same series, there are useful books for young women, edited by Dr. Mary Wood-Allen. These works will not disappoint the expectations of Christian people. The pages deal with matters of vital importance; but they are at once pure and candid. (4s. nett. *Vir Publishing Company, 7, Imperial Arcade, Ludgate Circus, E.C.*)

Back to Christ.*

By Rev. GEORGE JACKSON, B.A.

"BACK to Christ," men cry. Yes; but to what Christ? To the Christ of the whole Gospels, and all the Gospels—the Christ of the Fourth as well as of the First Gospel—the Christ who was born of the Virgin Mary, who wrought great miracles, who died on Calvary, who rose again from the dead, who ascended into heaven, and who ever liveth to make intercession for us? Back to that Christ? Amen, and amen! He it is whom, through all her history, the Church has worshipped as Lord and God; we live but as we live in Him. But if when men say, "Back to Christ," they mean "Back to Jesus of Nazareth, a good man who went about doing good, who spake undying words of truth and love, and died a holy martyr's death"—if that is all they mean we can only answer, "No! ten thousand times no!" for there is not, and there never has been, and there never can be, salvation by example or ethics alone, though they be the example and ethics of Jesus.

What is it that has given to the words of Jesus their unique power in the minds and hearts of men? Is it not the fact that they are *his* words, the words of Him whose glory John beheld, "glory as of the only begotten from the father"? And separate from Him, they are lifeless, and ineffectual, and proclaim no Gospel. It is in the revelation of what He was and did, even more than in what He said; of his life and death, even more than in his words, that men have found healing and peace. As Dr. Dale has said, with profound truth, Christ came not so much to preach a Gospel, as rather that there

MIGHT BE A GOSPEL TO PREACH.

His coming meant much more than the issue of a revised and enlarged edition of the Moral Law; it meant the bringing in of a new power that should make for righteousness; it meant the pouring of a new tide of life into the world's poor shrunken veins. And until we understand this, the New Testament will remain, for the most part, a sealed book to us. Paul and John and Peter have comparatively little to say in exposition of the moral precepts of Jesus; it is upon Himself and the mighty work He wrought that they fix their adoring eyes; and however we may stumble at it, it is difficult to believe that either the Apostle himself or those who had put themselves to school with his Epistle to the Colossians, would have hesitated to sign their acceptance of the Nicene Creed.

Nor is there in all this — need it be said? — any depreciation of the Sermon on the Mount. The foolish and superficial persons who dismiss it as "mere morality" may themselves be dismissed without further notice. It is rather, as one writer well says, "The summit of Christianity, a summit which the farthest-climbing saints see far off in the dim distance." But what I want us to realize is, that if all that Christ had done for us had been to set up this fair ideal, then had He never been the world's Saviour. My old theological professor staggered some of us in his class-room one day when he told us bluntly, that if we only had the Sermon on the Mount we should be lost. But one at least of his students has learned the truth of his words. Men are not going astray because there is no one to cry: "This is the way, walk ye in it;" they are not stumbling into the pit because there is no one to warn them of their peril. The Sermon on the Mount is the law for them that have entered into life; it is not the way of life itself.

Side-Lights on the War in South Africa, by Jessica Sykes, is a volume of very readable sketches based on personal observation during a few weeks' residence in Cape Colony and Natal. (3s. 6d. *T. Fisher Unwin.*)

* From A Young Man's Religion. By Rev. George Jackson, B.A. (3s. 6d. *Hodder & Stoughton*). A volume of great truths and strong arguments. Here is food for the mind, and teaching for the heart. It is a book for thoughtful people of all ages.

How to Prevent Famine.

THROUGHOUT his life Sir Arthur Cotton was engaged upon large concerns; hence the story of his career is instructive rather than entertaining. It is not a book for everyone; but for British statesmen and Indian administrators it is a volume of grave import. Those who are interested in great public works in promotion of human well-being will find reading to their mind in General Sir Arthur Cotton, R.E., K.C.S.I.: His Life and Work. By his Daughter, Lady Hope. With some Famine-Prevention Studies, by William Digby, C.I.E. (12s. nett. *Hodder & Stoughton*).

This is not merely the outline of a noble life; it is also the vindication of a man of genius. The personality of Sir Arthur Cotton was recently described in these pages: his family associations were high, as he himself was distinguished. But, in a special degree, Sir Arthur will be remembered as a man of great deeds and constructive philanthropy. Consistent as a Christian man, and patriotic as a Briton, he was beyond everything ingenious and mighty as an engineer. His name will long be a household word among millions in the Madras Presidency of India; for there was the sphere of his

SIR ARTHUR COTTON.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

greatest undertakings in the storing of water, irrigating the land, and providing waterways in the service of man. His monument is seen in works on the Godavari, the Kistna, and the Cauveri, great rivers of India.

This handsome volume of 600 pages is beautiful with its portraits, maps, and other illustrations. Passing the early life and travels of its revered subject, we come to delineations of the public works which he carried into execution. These are deeply impressive. Canals, locks, tanks, aqueducts, bridges, and other structures and excavations remain as instruments of blessing to millions of people; and where they are, and in other places where Sir Arthur's principles of water storage have been acted upon, famine has been averted in years when little or no rain has fallen. These pages describe the General's work and defend his career; they recount discussions in Parliament, and give the points of exciting departmental controversies.

As the years went by, it was his joy to hear of untold good resulting from his operations; his sorrow, on the other hand, to observe the flagrant neglect of extending such benefits to needy districts in India. The present Viceroy has given noble testimony to the value of irrigation, and he has drawn word-pictures of jungle and wilderness regions turned into gardens thereby, and blossoming as the rose. Where such works have been carried out famine is unknown. Any single famine costs, in money alone, more than would be required to apply Sir Arthur's methods on a large scale. Those who are concerned in the welfare of the people of India, and would study questions of irrigation and navigation alongside questions of railway transit and agriculture, not to say inquire into the causes of famine and the incidence of taxation in our great dependency, should read this weighty book.

In later years Sir Arthur lived in retirement at Dorking. His various inventions are described, and particulars given of his method of cultivating the land to the best account. One of the plates shows him standing in front of some English wheat six feet high; another in front of a plot of maize, still higher, grown by him in 1896. He held that plants need air as well as water; by aëration of the soil he secured marvellous results. One summer, when there was no grass in his neighbourhood, grass grew in profusion on his experimental plots. It was abundant and luxuriant, although he had not given it a drop of water. The depth of the soil and the method of cultivation accounted for his crop.

By giving us this book, Lady Hope has discharged a useful service, as well as performed an act of filial affection; while Mr. Digby has reduced to permanent and accessible form facts and discussions of supreme importance as bearing on the welfare of India.

Chinese Sketches.

MRS. BRYSON, of the London Missionary Society, whose work in China has more than once been brought before our readers, is a good writer. This has been shown by her several works, and is again demonstrated by her beautiful book, Child Life in China. (2s. 6d. *Religious Tract Society.*) Profusely illustrated, and written for young readers, this volume will admirably meet a demand of the hour. The reader is afforded vivid glimpses of the children of China, in the home and at school, at play and engaged in idolatrous exercises. The concluding chapter addresses the heart of the "happy English child," with an appeal to help the cause of missions to the benighted millions of the Flowery Land.

A more comprehensive book, for readers of maturer age, is Chinamen at Home, by Thomas G. Selby, twelve years missionary in China. (3s. 6d. net. *Hodder & Stoughton.*) Here we have, to begin with, descriptions of cities and city life, and villages and village life. Then we are told of the Chinaman's teachers and ceremonial institutions, and his partiality for his own civilization. There are chapters on inland travel and work outside the treaty ports. Missionary work is thoughtfully dealt with, and the pages are well worthy the attention of friends of missions. Mr. Selby says:—

> The spirit of independence in the Chinaman will not allow him to be a permanent dependant upon the subsidies of missionary societies, and large numbers of self-supporting native churches are already found in many provinces of the empire. The Chinaman's opposition to railways abates when they are no longer constructed by foreign moneys and administered by foreign officials; and the Christian Church in China will pass through a corresponding history. It will escape prejudice when European control and direction are minimized, and progress will then be rapid and unchecked. The very conservatism of the Chinese character gives promise of a stable Christianity in the near future.

Sunday-school workers will find in the **Westminster Teacher** much that is helpful and instructive. This monthly publication deals with the Sunday School Lessons, the expositions of which are from the pen of Dr. J. R. Miller, Mr. Robert E. Speer, and others. Each number comprises useful suggestions for teaching, terse critical notes, &c. (3d. *Presbyterian Publication Committee, 14, Paternoster Square.*)

The Sinner's Approach to God.*

By Preb. H. W. WEBB-PEPLOE, M.A.

THE high priest entered the Holy of Holies once a year; but he dared not stay there: he must hasten forth lest he die. The old Jewish writers tell us that the man who was called to fulfil that awful ceremonial of representing Israel before God used to hurry out lest he should be smitten for his own unworthiness, and that he made haste to escape from the majesty of God; but I would have you remember that our High Priest takes his place before God, not merely as the *Representative*, but as the *Inclusive* Man, and that He has an uninterrupted session at the right hand of God. He passed in when the gates were opened, according to the words of the prophecy: "Lift up your heads, O ye gates: even lift them up, ye everlasting doors; and the King of Glory shall come in." He went up to the very throne of the Father as the Representative and the Inclusive Man, and He never comes forth again except to bring blessing to his own people, and judgment upon those who resist his authority, in that last great day when the Church shall be complete.

But, meantime, He is there in heaven "for us;" and being there, He not only prevails to represent our needs, and to plead our cause before offended justice, but He has taken us with Him, if we are believers. He took his own people up to the very throne of God; and where Christ is, the believer is (judicially); and from the very moment he believes, he may claim to draw nigh to God as his own Father without fear. It matters not one atom about his natural depravity, or the extent of the sins that he has committed; he may sit where Christ sits, and God can gaze upon him with satisfaction: for he is in Christ Jesus, in the presence of God, and has been purged with the precious blood of Christ.

What, then, do we want with a human priest, who can only offer up a sacrifice day by day, whether of bullocks and sheep, or of bread and wine? The priests can never offer anything but that which is in itself unworthy of God's acceptance, and which can never in itself make atonement, or in any sense whatever propitiate God for sin. Yet we are told to believe that the Sacrament is in every way commemorative, and more than commemorative, of the sacrifice of Christ, for that it really does propitiate God and bring peace to men. "When we speak," says Mr. Staley, "of the Holy Eucharist as a sacrifice, we do not understand any repetition of the sacrifice of the Cross, or any renewal of Christ's sufferings or death. His sufferings and his death took place once for all, and can never be repeated. Neither are we to suppose that anything is wanting in his sufferings or sacrifice which the Eucharistic sacrifice supplies. But we mean that in the Holy Eucharist we plead before God the one sacrifice offered once upon the Cross, even as Christ Himself presents the same offering in heaven. Thus the Fathers spoke of the Holy Eucharist as the 'unbloody sacrifice.' The Eucharistic Sacrifice is not so much on a line with the Sacrifice on Calvary, as with the pleading of that sacrifice in heaven." (Staley's "Catholic Religion," p. 251.) Much is said about the views of the Fathers on this matter of the Eucharistic Sacrifice. But let us go behind the Fathers to the Grandfathers, who are the Apostles. . . . We find no mention of any sacrifice but one; and we are assured that "by one offering He hath perfected for ever them that are sanctified."

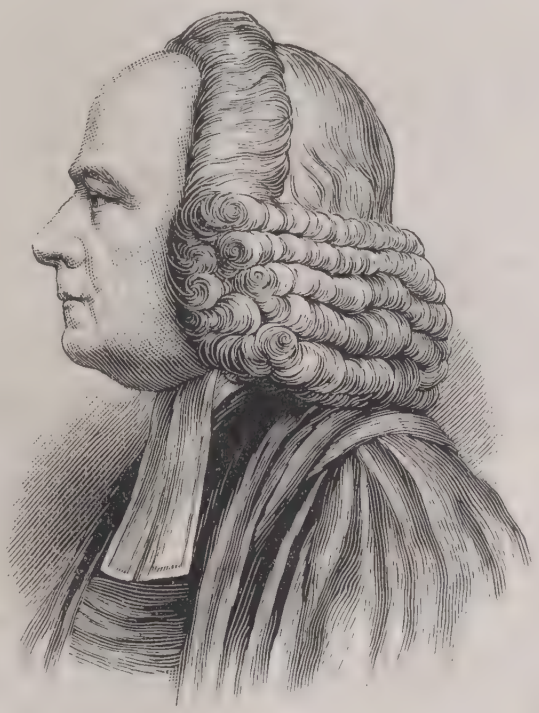
* From Christ and His Church: Chapters on the Protestant Faith. By Rev. H. W. Webb-Peploe, M.A., Prebendary of St. Paul's Cathedral. A volume of sermons and addresses, including one delivered at the Church Congress in 1899. They set forth Anglican teaching from a Protestant standpoint, and in the vigorous language of which Mr. Webb-Peploe has such powerful command. (2s. 6d. *Nisbet & Co.*)

Life of George Whitefield.

AS an evangelist and philanthropist, George Whitefield must be accorded a place all his own in the story of the great Revival of the eighteenth century. In words that are generally familiar, the late Bishop Ryle said: "Of all the spiritual heroes of a hundred years ago, none saw so soon as Whitefield what the times demanded, and none were so forward in the great work of aggression. I should think I committed an act of injustice if I placed any name before his."

It is a peculiar pleasure to welcome a new life of this man of God: George Whitefield, M.A., Field-Preacher, by Rev. James Paterson Gledstone. (6s. *Hodder & Stoughton.*) Nearly thirty years ago the same author gave us "The Life and Travels of George Whitefield." This has long been out of print; and to meet a continued interest, Mr. Gledstone has prepared this volume, which presents the story in a more compact form. It is a pleasure to read on the title page the preacher's own vindication of his prodigious open-air exertions: "Every one hath his proper gift. Field-Preaching is my plan; in this I am carried as on eagle's wings; God makes way for me everywhere."

A book about Whitefield (1714-1770) could



hardly be unattractive reading. This work is all that one could desire—ample in details, clear in arrangement, and written with much force as well as deep sympathy. It is no bald narrative; every page has some striking fact or story—some things that may astonish such as would complacently associate everything that is aggressive and ingenious with our own days. The story of Whitefield's Orphanage and Medical Mission in America has an up-to-date ring about it, and the practical Christianity of the founder is shown to have been supported by a faith that was simple and strong.

One day when he found himself forsaken and almost quite penniless, his suspense was broken by a stranger coming and putting a guinea into his hand; then something seemed to say, "Cannot that God who sent this person to give me this guinea, make it up to 1,500?" And the inward voice was not untrue; soon he was making his apostolic circuit in Wiltshire, Essex, and other counties, and everywhere his orphans found friends.

The trials as well as encouragements of the devoted worker are admirably depicted—the scoffing as well as the patronage. The manner and degree in which he was misunderstood is pathetic reading. The controversies in which he was engaged, or declined to be embroiled, have their profitable reflection as well as their sad side; and we could not wish a better treatment than they receive in Mr. Gledstone's pages. The work in Scotland was marvellous; and there is a capital account of the Cambuslang Revival, with its sequel—a public fast called by the Secession Presbytery in token of humiliation for "the diabolical delusion that had seized the people!"

It is the life of a many-sided man which Mr. Gledstone has placed in our hands. A man who never lost his hold upon the crowds that gathered to him, who preached 18,000 times, or more than ten times a week for four and thirty years—in the course of which he was again and again prostrated with illness, and compelled to take long and tedious voyages. One month's labours are recorded in this brief sentence—"He preached to 10,000 persons every day for twenty-eight days." Whitefield was universally popular, and his popularity never waned. In England, Scotland, and America his labours were herculean, and marvellously blessed.

Free from denominational trammels, Whitefield was great in prayer. Hence one secret of his great usefulness in the hand of God. If, as we trust, revival lies near ahead, this is a volume that has a definite message for all who would have part in Gospel work. Preachers cannot but read to profit—open-air workers should, in particular, find encouragement from the story. Like the life of Moody, this is a book which wealthy Christians should take an interest in circulating among such as cannot buy for themselves, but are eager to read. Every page has something that may be turned to account in service for Christ.

The Life of D. L. Moody.

THE demand for the life story of the late D. L. Moody has been very large, especially in America, where personal interest was so widely combined with acquaintance in Christian work. In this country the book has found its way, by ordinary channels, and as a consequence of the generous provision of thoughtful Christians, to the shelves of large numbers of ministers and other workers; and we have heard of no single case in which the perusal has not left a powerful impression for good, and acted as a strong stimulant to renewed and more vigorous Evangelistic endeavour.

The title of the Official Authorized Edition is well known—The Life of Dwight L. Moody. By his Son, W. R. Moody. It is issued by *Morgan & Scott*, and the library editions, well suited for presentation purposes, include many copyright portraits and views among the hundred and more illustrations. The book has been taken up with avidity by friends of Gospel work; but, determined that the price shall not stand in the way of a still more extensive demand, the publishers have issued

A NEW AND CHEAPER EDITION AT 5s.

This is a handsome book, with all the letterpress of the standard edition, and over eighty of the illustrations. This also is a capital presentation book.

It were needless to say much as to the conspicuous success achieved by Mr. W. R. Moody in this great biography. For sympathy with its subject and ability to deal with the abundant material available, no more fitting writer could have been found. The result, however, has exceeded the expectations even of those who knew most of the writer, and were above all desirous that full justice should be done to the great worker whose departure is yet so deeply mourned. Above most, this is a book with a great purpose, and that it has already been influential in a high degree, encourages the conviction that it will run through many more editions, both here and in America.

One of the best of the many volumes of meditation by the late Dr. J. R. Macduff was **St. Paul's Song of Songs.** As an unfolding of Rom. viii., the pages are suggestive in a high degree. (New and cheap edition; *Thynne, Great Queen Street, W.C.* 1s. 6d. nett.)

Story Books.

Much solid literary merit and considerable thought help the story of **Olive Tracy** to a worthy position in the writings of Amy le Feuvre. The history of the heroine will command not only interest, but unfailing admiration. (6s. *Hodder & Stoughton.*)

Long Live the King is a powerfully written story. Freshness of style, lucidity in setting forth the adventures of its heroes, and the old-time manners of some of the characters, combine to make a fascinating and delightful work. (6s. *Ward, Lock, & Co.*)

The Boer's Blunder: A Veldt Adventure, by Fox Russell (6s. *Wells Gardner, Darton & Co.*), depicts experiences in Cape Colony shortly after the affair of Majuba Hill. A capital idea is afforded of life among the Boers—good as a picture, not always good in word or deed.

The Purple Robe, by Joseph Hocking (3s. 6d. *Ward, Lock & Co.*), apart from its merits as a story, will prove useful in spreading Protestant principles, and in exposing the fallacies of the Romish Church. It may appropriately be placed in the hands of any who have leanings Romeward.

As its title suggests, **Love in Our Village**, by Orme Angus, is a picture of rural life. Numerous episodes are portrayed with wonderful fidelity, furnishing an abundance of genial, wholesome humour. The book is admirably illustrated by Bertha Newcombe. (6s. *Ward, Lock, & Co.*)

The Madness of David Baring, by Joseph Hocking. (3s. 6d. *Hodder & Stoughton.*) The hero of this tale, a man of wealth, got "tired of the world of money," and of "a life where everything is sold to the highest bidder," and joined a socialistic brotherhood. After vexatious experiments, his eyes were opened to other views, and then he was glad that his fortune had not been alienated in accordance with instructions he had given. There is love as well as money in the story, which, as might be guessed, "ends well."

W. & R. Chambers.

The Three Witches, by Mrs. Molesworth (3s. 6d.), is in the best style of that favourite writer, and furnished with striking illustrations by Louis Baumer.

Miss Nonentity, by L. T. Meade (5s.), is a more substantial book. The heroine will excite the wonderment of our girls. The illustrations are from the pencil of W. Rainy.

Celia's Conquest, by L. E. Tiddeman (2s. 6d.), is not a love story, as might at first be guessed. It describes the experiences of a spoilt and self-willed girl, who conquered herself. How this was brought about, the story shows in a manner calculated to entertain boy and girl readers.

J. F. Shaw & Co.

An excellent story is worked around **A Comrade's Troth**, by E. A. Gillie (3s. 6d.). The sentiment is noble, with an occasional smack of Scottish humour in the dialogue.

Dr. Gordon Stables is *facile princeps* among writers for boys, and his reputation is well sustained by **England's Hero Prince**: A Story of the Black Prince (5s.). It is dedicated by its sailor-author to the naval cadets of H.M.S. *Britannia*, and is grand reading for our boys.

The Master of Fernhurst, by E. Everett-Green (3s. 6d.), has the sterling qualities of that well-known author. The pages are full of animation, and religious questions are freely discussed. What is more, the prevailing note is in harmony with Scripture teaching and Christian consistency.

Another volume by Miss Everett-Green is **In Cloister and Court**; or, the White Flower of a Blameless Life (5s.). It tells the story of good Bishop Ken, and is admirably illustrated. An abundance of incident is woven round the outstanding events in the life of the distinguished non-juror bishop.

S. W. Partridge & Co.

The Three-Cornered House is a striking story of fresh, vivid, and absorbing interest, admirably illustrated. Temperance principles are advocated. (3s. 6d.)

The Fatal Nugget, by E. Harcourt Burrage, is a story of adventure for boys. **Raymond's Angel**, a story of two lives laid down, by Blanche Gavrock, is less exciting, and more elevating in tone. (1s. each.)

A pleasantly written story of country life, full of incident and movement, is **The Burtons of Burdale**, by J. W. Kneeshaw. The author succeeds in maintaining our interest from beginning to end. (2s. 6d.)

The sketches reproduced in **Manchester Stories** have already appeared in various religious journals, and will be welcomed by many in a permanent form. The tales are of uniform merit, and entitle their author to rank as a careful student of character and human nature. (1s. 6d.)

The name of Miss Charlotte Murray is familiar to many. Her new story—**Muriel Malone**—will introduce the writer to still wider spheres. It is the work of one whose true and edifying representations of Christian character, in both high and commonplace walks of life, are marked by exquisite simplicity and sincerity of manner. The book is one of sound purpose, at times deeply spiritual, always elevating in tone. (2s. 6d.)

T. Nelson & Sons.

The new publications of this house include: **Life of General Charles Gordon**, by M. B. Synge (1s.)—a brightly written record of a noble life.

Up the Creeks, a Tale of Adventure in West Africa, by Edward Shirley (1s. 6d.), is informing as well as entertaining.

One of Buller's Horse, a tale of the Zulu campaign, by William Johnston (3s. 6d.)—exciting in narrative and realistic in pictorial embellishments.

The Red, White, and Green, by Herbert Hayens (5s.), takes us back to 1848 and following years, when Hungary rebelled against Austrian rule, and fought for freedom. We are on the track of Kossuth, Görgei, Bem, and other men of weight and daring.

A tale of exceptional interest is **After Worcester**: the Story of a Royal Fugitive. By E. Everett-Green. (5s.) It is "founded on fact," and introduces very readable fiction into association with the events of the six weeks of the wanderings of Charles II. from the field of Worcester, and his final escape. The story will help the historical memory of elders, as well as instruct younger folk in the outlines of a famous insurrection.

Ye Mariners of England, also by Herbert Hayens (6s.), is well described on the title-page as "a Boy's Book of the Navy." It tells the story of England's warships from the earliest days until now. It is historical and descriptive, enlarging upon great events and acts of heroism. The illustrations are numerous and excellent, and include portraits of national worthies, reproductions of famous paintings, pictures of favourite ships, and outstanding incidents in the wonderful record. Though not one who delights in war, the author is proud of the British Navy; and his pages will assuredly thrill and interest all who read them.

Religious Tract Society.

A story of average merit is **About Peggy Saville**, by Jessie Mansergh, which gives a picture of somewhat worldly family life. (2s. 6d.)

As its title suggests, **That Scholarship Boy**, by Emma Leslie, is a sketch of school life, entertaining and enjoyable. Lads will learn much from its obvious though unobtrusive moral. (1s.)

Mary E. Palgrave's Between Two Opinions is a pleasant story, embodying a protest against the selfishness and narrowness of aim which too often characterize the leisured classes. (2s.)

The sorrows of slum children are pathetically pictured by Hesba Stretton in **The Lord's Purse Bearers**. Incidentally, the book is a powerful indictment of indiscriminate alms-giving. (1s. 6d.)

A posthumous work of Rev. S. S. Pugh, **Geoff Blake, His Chums and His Foes**, portrays the character and school experiences of a brave Christian lad. The story is well told. The illustrations are by Lancelot Speed. (2s. 6d.)

The Schoolmistress of Haven's End, by Ella Edersheim Overton, is a fascinating sketch of the school career and philanthropic labours of a village governess. There are vivid touches of pathos and kindly humour. (2s.)

The aim of the author of **Enid Duncan**; or, The Discipline of a Year, is to show how life is sacrificed at the shrine of Ritualism, and the extent to which childish innocence and influence may be used in correcting mistaken and misguided victims of priestcraft.

Readers of **Daniel's Fallen Dagon** will not be likely to put down the book until the last page has been reached, so naturally is interest in character-sketching sustained. As a Sunday-school prize, its appreciation by elder scholars may be assured. (1s. 6d.)

In **Through a Needle's Eye** the authoress of "Jessica's First Prayer" gives us a book of high religious tone, somewhat mournful, but consistent and impressive. The characters are cleverly drawn and contrasted. The sunny old lighthouse-keeper and his wife are delightful figures. (3s. 6d.)

Allan Adair: or, Here and There in Many Lands, by Dr. Gordon Stables, R.N. (3s. 6d.) It is after the best style of its well-known author, the hero being followed in the Arctic regions as well as the tropics. Dr. Stables has literary resource as well as great powers of narration; so that his pages are at once enlightening and diverting.

As a stirring tale for boys, it would be difficult to match **Tom Wallis**, a tale of the South Seas. By Louis Becke. (5s.) The author's knowledge of life in the islands of the Pacific is matter of common repute; his power as a story-teller needs no witness beyond this book, the pages of which are at once entertaining and instructive.

A volume of reminiscences of life in the South Sea Islands is **Adventures in the South Pacific**, by One who was Born there. The book conveys much information as to the former conditions of the islanders, and the progress of civilizing forces among them. Occasional passages happily illustrate the transforming effect of missionary effort. (2s. 6d.)

Gold in the Furnace, by M. H. Cornwall Legh, might have had for a sub-title, "A Story for Domestics." (3s. 6d.) It is especially calculated to afford pleasure and profit to young persons of that class, describing, as it does, the Christian character of a parlour-maid wrongfully accused of theft. The book is admirably illustrated from drawings by Lancelot Speed.

Life's Anchor: A tale of the days of Dr. Johnson and Hannah More. By Harriet E. Colvile. (2s. 6d.) History and imagination are pleasantly combined in these pages. Interest turns at times upon the infidelity which prevailed in the eighteenth century; and weighty words by Dr. Johnson (taken chiefly from Boswell) are introduced on this and other subjects of importance, moral and religious.

Tib and Tib, by Stella Austin (2s. 6d. *Wells Gardner, Darton & Co.*) will amuse the children, and possibly give them wholesome views of mischievous behaviour.

Ethel Turner (Mrs. H. R. Curlewis) has given us **Three Little Maids** (3s. 6d. *Ward, Lock & Co.*) It is a family story, with many trials and much travelling.

An eventful chapter of history of Stuart times is brought before the reader of **Sylvia's Romance**. The narrative is full of life and colour, conveying instruction and delight (1s. *Wells Gardner, Darton & Co.*)

A story that will be read with pleasure by the young people is **The Crew of the Jolly Sandboy**, by Julia Stack. It is a pleasantly written tale of the adventures, by sea and land, of two lost children, and is well illustrated. (1s. *Wells Gardner, Darton, & Co.*)

Church of England Temperance Society.

Recent publications include:—**The Squires of Karrondale** (1s. 6d.), which is a handsome addition to the "Azalea" series; **Units in a Crowd** (1s.), a pathetic story of rescue work in the West of London; and **Leap Frog** (1s.), a happy and amusing narrative for boys. The **C.E.T.S. Speakers' and Workers' Vade Mecum** (1s. 6d.), is indispensable to those who would be conversant with the principles, policy, and methods of the Society. It is also a compendium of useful information for organizers and general workers. **Band of Hope Outline Addresses** (4d.) contains suggestive topics for thirteen discourses to young people. **The Temperance Movement in Church and Nation** (6d.) forms a new course of lessons for adult societies on the educational, national, and legislative phases of the subject. **The Historical Syllabus** will be found to serve a similar and useful purpose in the instruction of juvenile branches. A new service of song, **The Lonely Island** (4d.), is an abridgement of Mr. R. M. Ballantyne's deeply interesting story, accompanied by tuneful compositions admirably arranged. New leaflets, &c., suitable for distribution are also issued, as well as numerous tracts, reciters, and dialogues.

Nursery Books.

Two good nursery books are—**Days Out of Doors**: A Book of Pictures, Tales, and Poetry; and **Tea-Table Stories for Little People.** (1s. each. *Sunday-School Union.*) Another bright book is **In Pinafore Land**, by Flora Klickmann. (1s. *Ward, Lock & Co.*)

Messrs. Nelson & Sons have brought out some grand coloured books for the nursery. **Baby's Picture Book** is what it claims to be, with no letterpress to puzzle the admiring little ones. **The Iron Horse** depicts engines and trains; **A Life on the Ocean Wave** is gay with pictures of steam and sailing vessels; and **The Farmer's Friends** is a panorama of birds and cattle. Pleasant verses accompany the picture-pages in the last three publications. (All 1s. each.)

Tom Leslie's Secret, and What Came of It, by Blanche Atkinson, is a story for the little ones. It is one of the "Green Nursery" series, and suitably illustrated. (1s. *Sunday School Union.*)

A book for thoughtful people is Rev. R. A. Torrey's **How to Pray.** Whether setting forth the positive conditions of prevailing prayer, or defining the hindrances to acceptable supplication the author is lucid in his teaching and practical in his application. The chapters dealing with the time and place of prayer, and the need of a revival, are timely and suggestive. (1s. 6d. *Nisbet.*)

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Habitual Confession promotes unwarrantable and dangerous discrimination as to sins. Some, the penitent is taught, are mortal, some venial. Much must be made of one class, little of the other. The mind is led to regard the latter with comparative unconcern, and grievously to mislead itself, possibly to its own undoing.

Habitual Confession promotes a false sense of security. Absolution given, the sin is wiped out. "Go, and sin no more" is, no doubt, the message of the Confessional; but where pardon is so simple a transaction the message loses its force.

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THE PLACE OF ORDINANCES.

It is perhaps a significant fact that the word Baptism is only used four times, or with the passage in Hebrews, where a different form is employed, five times in the Epistles; and the cognate verb is only used four times in connection with doctrinal teaching. Certainly this is not what we should expect, if faith and Baptism are co-ordinate conditions of regeneration. Surely we cannot altogether ignore the contrast between this slender reference to the ordinance of regeneration, and the repeated references to faith, as the condition of justification and salvation, which is characteristic, at any rate, of the Epistles of St. Paul. Such a discrepancy is clearly much more easily explained on the *second* than on the *first* of our hypotheses; for, if the object of the ordinance is to concentrate faith on a specific object, and to express it, when so concentrated, it is not surprising that much more should be said about the faith, that the ordinance is designed to assist, than of this provision for its assistance.

I cannot, indeed, forbear remarking that St. Paul must pose as a very bad Churchman, and an indifferent "Catholic," measured by the standard of those who rejoice in being strong Churchmen and good Catholics to-day. He wrote thirteen Epistles, and is sometimes credited with a fourteenth; but in these he only refers to Baptism by name in his doctrinal teaching some seven or eight times, and to the Eucharist he only refers in one Epistle out of the thirteen, and in that only incidentally in two short passages. How is this? Would any modern Ritualist be capable of such a procedure? Surely there must be some discrepancy between the estimate of the great Apostle, of the place of the sacraments in the Christian scheme, and that of some of those who profess to be guided by his teaching!

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Day by Day.

SUNDAY, November 25. Jeremiah xviii.

JEREMIAH strove in vain to arrest the headlong descent of king and court, priest and people, to destruction. But all his efforts seemed fruitless, and he fell into great discouragement of soul. Under these circumstances the Spirit of God led him to the potter's house, where he arrived in time to see the potter's ideal marred and hindered by the inability of the clay to take on his design. Instead of throwing it aside, the potter took the broken fragments of the clay, placed them on the wheel, and made as much of them as he could, not ideally the best, but the best possible.

God is ever waiting to do his best for us. Too often, alas, we thwart and hinder the Divine Workman, in the exercise of that free will which is the greatest prerogative of our nature. But He does not throw us utterly away. He cannot do what He would, so He will do what He can, and as soon as we show the least signs of repentance, He repents of the evil that He thought to do, and returns to us with copious blessing.

But ah! how greatly we have provoked Him! We have given up the fields watered from the hills for a barren rock, and renounced fountains which sprang at our side, for the stagnant contents of rock-hewn cisterns; we have forgotten Him, and burned incense to vanity. And when He has sent his prophets to us, we have rejected their admonition, and devised evil against them.

In hot anger, the prophet turned to God (19-23). How glad we need be that our God is longsuffering, slow to anger, and plenteous in mercy and truth. He has told us to forgive our brother until seventy times seven. Who, then, can estimate all the stars that shine in the milky way of his lovingkindness and tender mercy!

MONDAY, November 26. Jeremiah xix.

A very terrible stream of denunciation is here! The rarest, ripest fruit becomes most corrupt; the highest archangel, when he falls, becomes the prince of darkness; and because Jerusalem was capable of deserving to be called the Holy City, its fate, when God cast it aside as a disused earthen vessel, was the more terrible, so that whosoever heard, his ears would tingle.

Look at that broken vessel whose pieces were trodden into the soil of the Valley of Hinnom. It is full of the deepest significance for each of us. We were taken of common clay, and fashioned by the hand of God to be vessels unto honour, meet for the Master's use. We have passed through the kiln of suffering that we might never lose the impression of the Divine touch. But it may be that we have defeated our Father's plan by clinging to unholy habit, to worldliness, and self-indulgence. He has borne with us as long as He can. With unwearied long-suffering He has borne with us. Sometimes He has heaped up mercy, at other times has chastened us sore. But remember, O soul of man, that there is a limit to all this beyond which God will not go. Thou mayest provoke Him beyond all endurance, and then there will be nothing but rejection and undoing. The pieces of broken pottery strewing the Valley of Slaughter, which has become the synonym of hell in all after time, cry to us with a voice that speaks from every fragment, warning us to beware. Learn, therefore, in the power of the Holy Spirit, to die to the promptings of the flesh, and keep under your body, lest by any means you become a castaway.

TUESDAY, November 27. Jeremiah xx.

The stocks were probably an instrument of torture in which the neck, hands, and feet of the prisoner were so fastened as to hold the body in a painfully distorted and constrained position; besides which, to be put in the stocks was to suffer great indignity, especially in so thronged a thoroughfare as the high gate of Benjamin. This incident was fraught with terrible results for its instigator. But what noble lyrics it elicited from the suffering prophet!

Jeremiah goes over the past. Could he have done otherwise than cry violence and spoil? The Divine Spirit in the early days of his call had left him no alternative. Even when he resolved to abandon the Divine service, and to speak no more in God's name, the inner fire gave him no rest. Day and night he was conscious that God was with him, as a mighty and terrible One. He seemed like a leaf borne on the impetuous wind, or a chip in the rush of the waterfall! Who of us, as we read these words, does not remember hours in the past, when they were literally true? Let us ask for God to renew those radiant days, when the difficulty was not to speak out, but to keep in, and we were conscious of the presence of the Lord God beside us.

This strain of meditation diverted the sufferer from his immediate grief. He forgot the stocks, and began singing of the deliverance from the hand of evil-doers, which the Lord had given to the soul of the poor. The Christian heart, infused by the power of the Holy Spirit, can sing, as did Paul and Silas in the darkness of the dungeon.

Then the frost settled on the spring of hope. The winter of discontent befel (*vv.* 14-18). Ah, me! How fickle are our frames! Well is it that we have access by faith to stand in the finished work of Jesus Christ!

WEDNESDAY, November 28. Jeremiah xxi.

During the siege, when the troops of Nebuchadnezzar were holding the city as in a vice, Zedekiah sent to ask whether the Lord would interpose on his behalf, so that the king of Babylon would be compelled to retire. High-handed rebels are amongst the first to cry out for mercy in the time of pressure, when they have no other resource.

The answer was decisive. There would be no respite, for God Himself was about to take the part of their foes, and fight against the beloved city with an outstretched hand. Nothing could avert the vengeance which was about to be inflicted by the Chaldeans, except submission to their demands: nothing could save the royal family from unquenchable fire, but the exercise of justice and judgment (11-14).

It was a remarkable alternative that the prophet presented. We should have thought that to go forth to the Chaldeans would have been to court instant destruction, when, on the contrary, it was life; we should have thought that to stay in the city would secure comparative immunity; but in that case, also, the reverse would happen. Is not this parallel with our Lord's constant affirmation, that those that seek their lives shall lose them, whilst those that lose shall find? If you have brought yourself into awful difficulty, and are hemmed in on every side, probably the way of deliverance and safety will be that which humbles your pride most absolutely in the dust, and sacrifices your high notions of your own wisdom. Take the lowest place, stoop to the very ground, humble yourself, that God may lift you up.

THURSDAY, November 29. Jeremiah xxii.

This chapter evidently belongs to an earlier portion of Jeremiah's life than those we have just considered. The people had not as yet set themselves to defy their Almighty Friend. High and low seemed still amenable to expostulation and appeal, and with good heart Jeremiah set himself to arrest the blight which was already stealing over the promise of Judah's best days. Soul! thou mayest resemble the city of Jerusalem. If only thou wilt do no wrong, but cleanse thyself from all filthiness of the flesh and spirit, thy King shall enter in by thy gates. But if not, though for beauty thou wast like Gilead, and for majestic height like Lebanon, yet thou shalt be desolate.

There had never been greater mourning in the land than for Josiah, the pious and patriotic king, who was slain in battle. In after years, Zechariah quoted "the mourning of Hadadrimmon, in the valley of Megiddon," as the symbol of unparalleled grief. And it seemed wonderful that God should take so good a man away in the pride of life. But here we learn (*v.* 10) that he was taken away from the evil to come. It may be that the tears we shed for our bereavement would be turned to thankful joy if we could only see how God, by taking our dear ones to Himself, had preserved them and us from irremediable sorrow. In comparison with Shallum, who was carried away captive to Egypt, never to return (2 Kings xxiii. 31-35), the death of Josiah was infinitely desirable.

As we read the prophet's words about Jehoiakim, the reigning prince, and Coniah, his son, we shudder as we remember that we too may be plucked as signets from God's right hand and become cast out. O, heart, heart, hear the word of the Lord (*v.* 29).

FRIDAY, November 30. Jeremiah xxiii.

Let us cull the sweet-smelling flowers of this chapter. *God* sets shepherds over his people, and his sheep shall neither fear nor be missing (*v.* 4). Jesus, our Lord, is as a branch into which we may be grafted (5). He is our King who shall save us and clothe us with his righteousness (6). Here, as in so many places, the kingship of our Lord precedes his Saviourship. Because *He* reigns we may dwell safely. Dost thou stand before God having thine own righteousness, or canst thou say that He is made unto thee . . . Righteousness?

A broken heart! Because of the sin of the false guides of the people. This is the true way of dealing with heresy. If we merely denounce the offender in hard and severe tones, we are not likely to lead him to a better mind. But the broken heart breaks hearts (9). The way of peace in which no evil comes, is only known to those who stand in the secret of the Lord, and have perceived and heard his Word. Let us stand in his counsel, then shall we cause the people to hear his Word, and we shall turn these from their evil way. What precious words are these for them that are called to minister in the Word of God (18, 22)!

God is everywhere present. Near at hand to listen to the blasphemy of those who deride thy religion. Near enough to be a very present help in thy time of trouble. His eyes behold the evil and the good; his Spirit fills heaven and earth, and the hearts of men (*vv.* 22, 23). God's Word is like a fire, let it smelt thee! It is like a hammer, let it pulverize thy pride (29)!

SATURDAY, December 1. Jeremiah xxiv.

Two baskets of figs were used to represent the different fates of the people at the fall of Jerusalem. The good figs in the one basket represented those who had been taken to Babylon. They had been sent out of their place into the land of the Chaldeans *for their good* (5). How often we are led into captivity for our good. With bitter regrets we turn our backs upon our early home, the scenes of youth, the faces we have loved. We are carried into a strange land, where we find it difficult to sing the song of the Lord. And then we become aware that there is a gracious purpose in the stern discipline, that God's eyes are upon us for good, and that He is giving us a heart to know Him. In the land of our captivity we turn to Him with our whole heart, and become his people, whilst God draws near to us, assuring us He will be ours for ever. Then begins restoration instead of exile; building up instead of pulling down, planting instead of plucking up.

Stay for a moment to ask if to you has been given the heart to know God; if you have profited by the lessons of your exile; if you have returned to Him who smote you? If this be so, you will be as the ripe figs of June, deemed a luxury by the Oriental, sweet to the taste of Him who searches beneath the leaves of profession.

There are some of us who congratulate ourselves that we have escaped the pain and suffering which have befallen others. Let all such remember that immunity from chastisement is not always the healthiest sign, and those who are not poured from vessel to vessel settle upon their lees. The residue of Jerusalem drifted to Egypt, and thence to all the kingdoms of the earth *for their hurt*. If I need it, do not forbear to chasten and reprove me, O my God!

Young People.

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Most of them in my class are English. My name is Poplar, and my playmates, Ash, Birch, Elm, Oak, Beech, and others call me "Lanky," because I am tall and thin. Nor am I so strong as my friend Oak. Yet, by bending gracefully, I withstand a fierce wind even better than he, although our masters say he is nearly twice as hard.

One day last summer it had been intensely hot. Not a breath stirred the unusual stillness. All creation seemed idle and exhausted, save for the quiverings and tremblings of young Aspen, a very nervous individual. He is always in a state of unaccountable agitation, even when all other things are restful. We nickname him "the Shiverer."

Towards evening we were grateful for a little breeze that sprang up to cool our burning cheeks. From the very top of my tall head I signalled the good news to the parched shrubs below me, as they turned their eyes to the blue sky in the hope of seeing a passing cloud. They were listless and weary, and could hardly show energy enough to wave back that they read my welcome message.

"We shall have rough weather to-night," grumbled stunted Master Yew, who for the last 400 years had withstood Time's advances, without growing perceptibly taller. "Aye, that we shall," assented the glossy Lime, also one of the senior scholars.

The breeze became boisterous and gusty. Suddenly it would rush madly from behind, and as suddenly pass away, only to repeat its capers more roughly the next moment. Gratitude at the change of temperature soon gave place to apprehension. Even the hardy Ash and the tough Elm were greatly concerned about it, while the Plane shed patches of bark in his fear.

"Nay," retorted the dark-skinned Fir, "if any of us go, it will likely be yon old tottering Willow, bent over as if he depended on his leaves to hold him up."

Said a sprightly Sycamore, standing bolt upright from his root, reminding one of a life-guardsman, "None of us knows, except, perhaps, Master Oak, whether it is his turn next. He has stood here for over 500 years, which leaves little room for our boasting." Master Oak was the monitor of our form, whom we all respected for his age and great strength. We regarded him as a sort of "Captain."

"Well said! Master Sycamore," returned the Oak, in a deep voice. "No one can tell his chances on a rough night like this, whether he be slim and weak, like my young friend Poplar here, or a sturdy old veteran, to whom a storm is almost as familiar as a sunrise. Our lives are in the Great Creator's hands."

At that instant our schoolmate Elm shed a huge arm, with a heavy thud to the ground. It was an irregular habit of his, even when there was no reason for fear.

For hours the storm raged. We were too occupied with its violence to notice our companions; save once, at a particularly brilliant flash, I heard a loud report, and saw one of them, I could not tell which, rift right in two, and his stately branches hurled to the ground. It was a solemn sight!

Early the next morning, the sun rose in a glorious blue sky, with only a fleck of cloud, here and there, high up in the heavens, as if storms and destruction were unknown. On, on came the sun, bringing light and heat, drying the rain-drops from our leaves and branches, and congratulating us on our freshened appearance.

There was one, however, whom no compliments could avail. Instead of my noble friend, the sturdy Oak, the pride of our school for his beauty and strength, stood a charred log, a cleft spar, a huge rent from top to toe, a great land wreck, a mass of dead timber and torn branches, soon to be the prey of myriads of vermin. Our master sent men with ropes and saws to sever the trunk, and that was the last we saw of the "king of the forest."

Never now do I heed boastful words, accompanied by unkind references to others in our school: when a storm threatens we all remember the rare humility and trustful words of the old Oak tree, "Our lives are in the Great Creator's hands."

Ernest Oxford.

(15)

Cheering Letters.

IT is a great joy to me (which I am sure my nephews and nieces and their parents will share) to hear of blessing resulting from our Young People's Page. I have received two letters this week about which I will tell you.

One is from a lady who sends me a letter to read which her little boy wrote to her from school. In it he tells of his Scripture classes and a test examination, in which he has been praised by his master, and he adds: "I find that the Bible Searcher has

IMPROVED MY KNOWLEDGE

more than I thought for. . . . Please do not think I am boasting, but I thought you would like to know."

This is very encouraging, and I hope all my young friends will stick diligently to their searching, not only for prizes, but also for the knowledge it imparts.

The other letter is from a teacher connected with a chapel near London, who says:—

"Dear Uncle Tom,—I thought you would like to know that the Lord is using your paper, The Christian. I occasionally read the Young People's column at our Junior Christian Band. Last Thursday I read the piece, 'The Gipsy Boy.' On Sunday I received the following letter from a member (aged thirteen next January):—

"Dear Miss W.,—I know you will be glad to hear that I have found Christ and I have given my heart to Jesus. I thought that if a gipsy boy could give his heart to Jesus, when he had never heard of Jesus before, why shouldn't I give my heart to Jesus when I hear of Him every day? I am now one of God's children.'"

Will all who read this pray that this dear child will be kept "steadfast, unmovable," and "abound in the work of the Lord"? And I need hardly say how thankful I shall be to hear of other cases of blessing.

I have received a great number of letters from those who received prizes and certificates. I cannot refer to more than a few, but extracts from some of them appear below. I do not give these merely for the thanks or kind expressions they contain; but to show how much the Searching itself is appreciated. I hope that my young friends will all try to secure new readers for next year.

"I have great pleasure in doing the 'Bible Searcher' every week, and I have derived great good from doing it."

"Thank you very much for such a nice prize. I have never had the 'Pilgrim's Progress' before. I have got now five prizes and three certificates."

"Thank you very much for the nice prize. I like reading about missionaries more than anything else, and I am sure I shall be interested in the book you sent me."

"Thank you very much for the certificate. It was so pretty; father is going to get me a frame for it. I shall hang it up in my room. I hope next time to get a prize."

"I thank you very much for the pretty book you sent me for a prize. Father says it is the nicest and most useful book I have yet got, and I am sure I shall enjoy reading it."

"I am writing to thank you for my nice prize. Perhaps it would interest you to know that I got a beautiful Reference Bible as the first prize for Scripture in the County School Competitions."

"I thank you very much for the nice book. The Christian that we get each week goes to a friend, in whose house they like it very much, and then he sends it out again, so that it is circulated very much."

"After we have finished with The Christian, which we enjoy reading, Father gives it to a friend, in whose home it is much appreciated; from there it goes to other friends, who likewise appreciate it."

"Thank you very much for the beautiful prize. I keep my prizes in a bookcase of my own when I have read them, and soon I shall have quite a nice collection(if I get any more). We all enjoy the competition very much, and hope to keep it up till we are too old."

"Thank you so much for my prize. It is such a nice book; I am delighted with it and value it very much. This is the first time I ever tried a competition. The Prize Questions were very difficult, but I resolved to do my best. I enjoy doing the weekly questions very much."

"Thank you very much for the certificate. I like it very much, and think it is very pretty, and so do my teachers and schoolfellows. I like doing the 'Searchers' very much, and I often find things which I did not know were in the Bible, when searching for texts."

"Thank you for my certificate; it is so pretty. Mother is very pleased (and father too) for what I've got. I must have it framed. I so much enjoy looking up the 'Bible Searcher,' and I think it is very kind of you to look after it all, and us young people."

"Thank you very much for the certificate you have sent me. It is very pretty, and I like it very much. You are very kind in taking so much trouble with us. I love searching the Scriptures, and I try to think of it during the week. It is so nice to think of God and his Word."

"I was very glad to receive the certificate. I cannot thank you enough. I am very pleased indeed to have it. I looked for it every post, and what a large one it was. It was very kind of you indeed to take so much time with the children. It must tire you and your helpers to see that the papers are correct, and such a lot too."

"Thank you very, very much indeed, for the beautiful prize. I have shown it to a few friends, who think it a prize well worth having. I am very fond of reading, and as my books are gradually accumulating, my father has put some bookshelves in my room, and they look very nice. I do enjoy doing the "Searcher," and it has helped me to learn more about the Bible. I certainly know a great deal more about the book of Jeremiah than I did before."

A few of my nephews and nieces say they are dropping the Searcher this quarter on account of their lessons, or other Scripture work. But I am glad to note that they all hope to begin it again when the pressure is over.

I do not want the Bible Searching ever to become a burden. It is better to take a rest, and begin again with fresh interest, than to continue it after it ceases to be a pleasure.

Uncle Tom.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 255).

TREES.

What is said about the various trees in the following passages?

(*a*) Gen. i.	(*b*) Gen. xxx.	(*c*) Num. xxiv.
(*d*) Judg. ix.	(*e*) 2 Sam. v.	(*f*) 1 Kings v.
(*g*) 1 Kings x.	(*h*) 2 Kings xix.	(*i*) 1 Chron. xx.
(*j*) 2 Chron. i.	(*k*) Psa. i.	(*l*) Psa. xxxvii.
(*m*) Psa. lii.	(*n*) Psa. cxlviii.	(*o*) Ezra iii.
(*p*) Eccles xii.	(*q*) Isa. xliv.	(*r*) Jer. i.
(*s*) Ezek, xxxi.	(*t*) Joel i.	(*v*) Hab. iii.
(*w*) Matt. vii.	(*x*) Mark xi.	(*z*) Luke iii.

[Children under *ten*, do any 5; under *thirteen*, any 11; under *seventeen*, any 17.]

ANSWER TO LAST SEARCHER (No. 254).

GALATIANS.

1. Written by Paul to the Galatians from Rome.

2. "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ" (i. 3); and "Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen" (vi. 18).

3. i. 11 and 12	5. v. 22 and 23.	7. ii. 11.
4. i. 13-24.	6. vi. 14.	8. vi. 1.

9. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (ii. 20).

10. vi. 7-9.	13. v. 25.	15. iii. 4.
11. vi. 2.	14. iv. 18.	16. i. 4.
12. vi. 11.		

No. 254—Correct Answers (first list) received from:—

A—Arthur Allt.

B—Dorothy Banfield*, Norah Bayne, Emily Bridgewater*, Ada Blencowe*, May and Gordon Bligh, Herbert Braddon*, Ella Berryman*, Adeline Baker, Mabel Brown, Violette Birney, Mabel Baker, Robert Bushby, Christabel Bath*.

C—Percy and Stanley Chappell, Gladys Clark*, Lydia Cleary*, Mabel Campe*, George and Oscar Cross, Mabel* and Ida* Cole, Anna Chanyen, Sophie Cohen, Hannah Chapman, Doris, Margory and Olive Coleman, Kittie Cope*, Augusta Clark.

D—May Darlington, Polognia Daws*, Esther Dickson, Ralph and Dorothy* Daintree, Nellie Dowsett*, Stanley Drew*, Ethelwyn Dennis*.

E—Esther and Robert Everitt.

F—Lily Findlater*, Mabel, Olive, and Vincent Fleet, Kitty Fausset, Winifred Field.

G—Grace and Evelyn Gulston, Mary* and Daisy Greenacre, Alexander Goudge*, Nellie* and Albert* Gray, Andrew and David* Gardiner, Reginald Garland, Alice Goad, Sophia Guilluame*, Clarice Gale*.

H—Nellie Hatchett*, Dorothy* and Elsie* Hanson, Mary* and Eric* Hill, Myra Hunt*, Elsie and Nellie* Hatcher, Annie Horstcraft, Beatrice Hastings, Hetty Hill*, Eleanor Harris, Norman, Julyan, Florence* and Francie* Hoyte, Willie Hooper, Dorothy Havergal-Shaw, E. Housden*, Elsie Hancock, Elsie* and Hetty* Hibbs.

I—Nellie Irving*.

J—Emily Jones, Mabel Jenkins, David* and Robert Jameson, Betty Jacobs*, Amelia Jacobson*.

K—Hilda Kirby, M. Kinnaird, Eva and Max Kalb, Annie Kingsford*.

L—Margaret* and Connie* Locke, Evelyn and Arthur Lamb, Rosamund Langton, Georgina Lichtenstein, Sidney, Mary, Edward and Henry Law, William Locke.

M—Tom McGlone*, Dorothy* and Charlie McMullin, Winnie* and Doris Martin, Winifred Maunder, Edith Margetts, Fanny Messenger, Margie Marston, Dorothy Morgan*, Irene Mawer, Margaret* and Joy* McFadzean, Alan* and Nora Marshall, Irene and Jacqueline Mabille, Godfrey and Alec Miller, Mabel Morris*, Annie* and Elsie* Moule.

N—Edith Newton*, Gerald and Hilda* Nicholls, Daisy and Nellie Nicholas, Blanche Norcock*.

O—Constance Osborne*, Gilbert Oxley.

P—Walter, Katie and Leonard Picknell, Dora Phillimore*, Kathleen* and Ethel* Pasley, Kathleen Pincott, Ruth Pledger*.

Q—F. Quance*.

R—Rosamond Reading*, Marjorie and Aileen Roberts, Marion Richards*, Gwennie Ravenhill*, Kate Rosenbloom*, Hilda* and Alice* Reid.

S—Margery Smart, Glanvill* and Rider Smith, Amy Simmons*, Whately Smith, David and Stanley Soltau, Frances Stileman*, Madeline Smith, Vera Stapylton*, Agnes Shields*, Reginald and Hilda* Skinner, M. Spurgeon, Esther Simmons, Betty Stocks*, Kathleen Shepherd*, Constance* and Edgar Schaeffer.

T—Marion Tarry*, Dudley Toye*, Archibald and Theodora* Thorn.

W—Agatha Ward, Daisy and Gracie Wildbur, Dorothy White*, Ellen Williams, Sarah* and Annie Wood, Florence Wilde, Stephen Wilson, Gracie Winn*, Cecil* and Phillis Wright, Evelyn Wilkinson*, Dorothy Woodforde*, Mansfield White*, Edward, Edith* and William Wheeler, Greta Watson*.

Y—Gladys and Maurice Young.

No. 253—Correct Answers (second list) received from:—

A—Irene Ashdown*, Frank* and Mary* Anderson, Edgar Allies*.

B—Stanley Burgess*, Gladys Bartlett*, Violet Braun*, Esther Bobroff, Leah and Rachel Blumenthal, Edith Banks*, Annie Blodowsky, Dorothy Banfield*, Lindsay* and Leonard Browne*, Gordon Boxer, Dorothy Brereton, Lizzie Barham*, Nellie Bayford*, Christabel Bath*, Clara Brown*, Dorothy Butcher, Helen, Mary* and Susette Beck, Frank Bentall*, Lucienne Brabandes, Ernestine Buhl, Beatrice Brouard, Frances Burnett*, Louise Betts*, Dorothy*, Gordon and Harold Berry, Alan, Maggie and Charlie Banks.

C—E. E. C., Grace Charik*, Ethel and Susie* Cumbers, Joan Clarke*, Beryl and Gladys Calvert, Alice Crang*, Muriel Craigie, Jessie*, Maggie*, and Walter Carter, Arthur Cox*, Camille Chazeaud, Henry*, John and David*, Colville, George Cary*, George Crawford*, Mary Cobb*, Alice Cady*, Bessie Cheale, Dorothy Cooper*, Hyde* and Dinah Campbell.

D—May Darroll*, Esther Dickson, Gladys* and Harold* Davis, Marjory Dyke*, M. Darlington, Daisy Dewar*, Marie Denizot, Ethel and Mai Davidson, Hilda*, Constance, George* and Elizabeth Drayson*.

F—Solomon and Sarah* Finkelstein, Daisy Field, Daisy Fox, Hyacinth FitzSimons, Jenny Finlayson, Aileen and Frances Figgis, Joanne Faucon, Louise Filhol, Olivia Ferguson, Maggie, Eva and Mabel Fletcher, Percy and Norris Fitch, Laura Finch, Etrene Fennell*, Arthur Lawrence, Richard Farmer, Lewis, Meg* and Agnes Fullarton.

G—Jack, Dorothy, Stuart and Edith* Gray, Hilda von Grieshelm*, Colin*, Marjery and George Graham Brown, W. Garnham, Mary and Daisy Greenacre, Isabel and Elsie* Goudge.

H—Theodora Hill*, Hetty and Elsie Hibbs, Jamie de Hailes, Betsy Holik, H. and Helen Hunter, May Hollis*, Hannah Hancock, Henry, Edith* and Winifred Harvey, Ella Hake*, Ruth Harrison*, Violet Holford*, Sandy and May* Handasyde, John Henderson, Dorothy Harris*, George Hoffmann, John Henderson* Eileen* and Elise* Hill.

I—Daisy Iredell*, Alice Ingberg, Nellie Irving*, Isabel and Mary Inglis.

J—Lizzie Johnstone*, Bertrand Jerram, Margaret Jones, Eileen Julian*.

K—Gertrude Krambach*, Esther* and Rose Killowich, May Kalb, Robert and Ernest King, Hilda Kirby*, Annie Kingsdown*, Dorothy*, Grace*, Phillppa* and Cecilia* Kerr, Lilian Kyme*.

L—Robert Lomax, Annie Lipschitz, Mary* and Annie Levine, Millie Laidlaw, Connie* and Margaret Locke, Jeanne Loisel*, Florence Le Poidevin, Arthur Lleweilyn, Linda, Edith* and Willie Lowe.

M—Dorothy and Mildred Morgan, Evie Miller, Margaret Merry*, Irene and Jacqueline Mabille, Maggie McDougall, Dora Muir*,

Charlotte Millar*, Isabella Morrice*, Dorothy, Mary, Margaret* and Daniel Morris, Tom McGlone*, Kathleen McClure, Keith* and Dorothy* Miller, Evelyn van Millengen*, Elsie* and Annie* Moule, Lois* and Olive* Mewburn, Dorothy, Winnie, and Leonard Mace, Helen and Maude McIlroy*, John and Elia McMurray, Leonard Medcalf, Margaret, Bella and Abraham* Mack, Irene Mawer.

N—Edith Nash*, Maude and Amy Nottage, Leah* and Dora Nicls, Maria Nicholson.

O—Eva and Maude Oakes, Louisa O'Brien.

P—Margherita Perlmann, Clarice and Geoffrey Peach, Muriel Patten, Myrtle Perry*, Gladys* and Isabel* Phipps, Jessie, Eddie, Willie and Ada Palmer, Olive Pine Coffin, Marjorie Porteous*.

R—Mabel de Rusett*, Ada Renals, Beryl Reid, Gwennie Ravenhill*, Raphael Ritterband*, Maud Rosenberg, Mary Rosenbloom, Elsie Ridewood*, Christine and Graham Pearson, Sydney Robertson, Maggie Russell*, Kitty Riley, Rosamond Reading*, Gussie and Marion Roach, Edward and Marjorie Rainey, Elmina, Cecily and Jessie Roe, Hope Robinson, Nora Read.

S—Margery Smart, Elsie and Kathleen Slark, Henry*, Raphael and Samuel Schwartz, Lizzie* and Dora* Simons, Pauline Schwartz, Frankie* and Binford* Sellwood, Dollie Salt*, Rita Sidky, Hannah Smith, Violet, May and C. Salvesen, Helen Stalker*, Bertha Stocker, Doris Saunders, Muriel Sells*, Edie Skee*, Nannie Sturrock, Stanley Smith*, Agnes Shields, Ben Smith, Mary de Spigaovics*, Bessie Symes*, Walter and Glanvill Smith, Poppie Stidolph, Florrie Smith, T. M. and D. Stanier, Gladys*, Phyllis*, Violet* and Evelyn* Shaw, Kathleen Shepherd*, Dorothy Speechly*, Florence, Ellen and Effie Simpson, Connie Shaw.

T—Archie and Theodora* Thorn, Flossie* and Charlie Thomson, Isaac Leah*, Rebecca and Rachael Tushinsky, Naomi Torff, Olive Trench, Marjorie and Evelyn Tracey, Frank Tomkins, Willie Thomas*, Nellie Tisdall*, Olive Tritton*, Blanche Thomson*, Olive Taylor*, Reggie Thresh*.

U—Eva Usher.

W—Arthur Walker, Nora* and Ellie Wyatt*, Ronald* and Greta* Watson, Joanna Wolnitzer, Charles Wingrave, Ella, Alexander, Lillian*, Daisy* and Rose* Watt, Florence Wildbur, Madge Wilson*, Ernest, Queenie and Kenrick Wakeford, Robert* and Thomas* Weddell, Pringle Wilson*, Edward Wheeler, Louisa and Violet* Walker, Stewart Watson, Leonard Wall*, Frank Wilson.

FOREIGN LIST.

No. 248—Amy Ramsay (Canada). **No. 249**—Dora Wallace, Jean Scott, Eric and Lottie* St. George (Canada). **No. 250**—Katie Thomson* (Bulgaria), Dora Wallace*, Eric, Rotha, Lottie and Ivan St. George (Canada). **No. 251**—Ina. Katie*, Nettie and Will Thomson (Bulgaria), Willie Flower (Portugal). **No. 252**—Willie Flower, Will, Nettie, Kate* and Ina Thomson. **No. 253**—Willie Flower.

Personal.

Reginald Garland, Maggie Russell, Walter Smith, Hannah Smith.—I am glad to welcome you as new "Searchers," and hope the study will be interesting and useful.

William Porter.—Thank your for your letter. I am sorry to learn that you and your sister are invalids, but am very glad that you find so much pleasure in the "Searcher."

One of my nieces writes:—"We are sending with our papers, that of one of our servants. She has not been here long, but is a dear little thing. She hopes to have time every week to answer the questions, so please enrol her as another of your "nieces." Of course, I will. Uncle Tom.

For Children's Special Service Mission and Scripture Union see page 34.

Christian Endeavour Topic.

SUNDAY, NOVEMBER 25.

Praise the Lord.—Psa. cxlvii. 1-20.

IT is a comely and befitting thing for us to blend praise and prayer. There is a difference between praise and thanksgiving—we thank God for what He has done for us, we praise Him for what He is in Himself. In praise we come nearest the worship of heaven, where the angels and the redeemed find the loftiest exercise of their faculties in ascribing praise, and honour, and glory to God.

One of the noblest expressions of praise ever indicted by merely human lips is the Te Deum; and in my private devotions I find nothing more helpful and soul-stirring than to recite that noble poem before asking for any gift at the hand of God. It seems to put Him in his right place, and to abase the soul before Him in the attitude of adoration and praise, which is very becoming. "It is good to sing praises, and praise is comely."

I. Let us Praise his Condescending Love (1-6).—He counts the number of the stars as a shepherd tells his sheep (4). The Psalmist likens the constellations to a flock of sheep, which their shepherd is driving through space. What a sublime conception of suns, comets, planets, and asteroids! Yet this wonderful and infinite God can bend over our little lives, and take special notice of outcasts, the broken-hearted, the sorely wounded, and the meek. None are too small and insignificant for his notice. Just as a mother is most careful and thoughtful for the smallest, stupidest, and most ailing child in her family, so God's tenderest, strongest, and most efficient help is displayed towards the neediest and most helpless of his children. He always seeks the lost sheep, the lost money-piece, the prodigal child.

Is this not matter of Praise? Ah, you may not realize it to be so, until you are broken-hearted, and wounded, stript by thieves, and ready to die, and find Him to be a very present help. Then you will get the best thought of God's wonderful nature, and be filled with the most adoring Praise.

II. Let us Praise his Work in Providence. (7-9 and 16-18).—Notice those present tenses. The Psalmist did not suppose that God had wound up the world like a clock, and had gone away, leaving it to take its chance. He felt that God was always working in nature, that every shower, every fall of snow, every frost, every rill gushing from the mountain side was due to the direct action of his Providence. And Jesus confirmed it when He said that no sparrow fell to the ground without the Father. The pure in heart, the child-like, and the meek, have this prerogative of seeing God's hand in all things. God is; God is everywhere; God is everywhere active and energetic; and therefore there is no point of space, and no moment of time, in which He does not operate. "Worthy art Thou, our Lord and our God . . . for Thou didst create all things. "Of Him, and through Him, and to Him are all things, to Him be the glory."

II. Let us Praise Him for his Work in his Church (10-15 and 19, 20).—In a deeper sense than the Psalmist may have intended, God hath made peace (14). "He made peace by the blood of his cross." We praise God for his work in creation, but above all for the redemption of the world, through our Lord Jesus Christ, for the means of grace, and for the hope of glory. Whether we think of his Word that runs very swiftly, or of the wheat of the Bread of Life, or of the wind of the Holy Spirit—what can we do but praise Him for placing such resources within our reach? F.B.M.

Let us show forth our praise, not only by our lips, but in our lives, by giving up ourselves to his service, and by walking before Him in holiness and righteousness all our days. Each should ponder in this connection Heb. xiii. 15.

C.E. NOTES.

A united Rally and Convention have been held in the Isle of Man of the sixteen Societies in the Manx Union. It was a most inspiring time, and proved that Christian Endeavour in the island is a growing force for God and good.

At the sixth anniversary meeting of the Guildford Baptist Society, the secretary reported that, during the past year, the Evangelistic Committee had conducted no fewer than sixty evangelistic services, indoors and out, in cottages and their own churches, besides holding a mission in a neighbouring village, and conducting special services in their own church every month.

International S.S. Lesson.

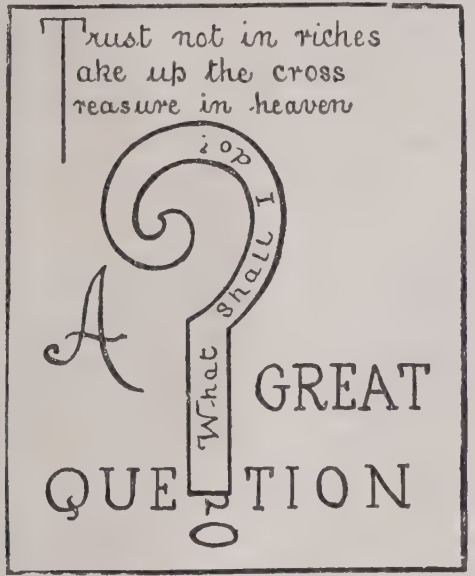
December 2, 1900.

The Rich Young Ruler (Matt. xix. 16-26).

Golden Text: "Children, how hard it is for them that trust in riches to enter into the kingdom of God" (Mark x. 24).

Introduction.

THIS ruler was rich and young and of good position; he was in real earnest (Mark x. 17), and very lovable, "Jesus beholding him loved him" (Mark x. 21).



Key to Blackboard Plan.—It was a momentous question Eternal life was in it, and Christ gives this young man an an answer in three parts, "Trust not in riches," "Take up the cross," "Thou shalt have treasure in heaven." His great stumbling-block was his riches.

1. Seeking Something.

(16) Seeking for heaven, for life everlasting, for future happiness. Notice his two questions (16), "What shall I do?" (20) "What lack I?" He was very anxious about this eternal life. Let us see what it means to us. Are we as anxious? Is it a mighty question to us? (Rom. vi. 23; Titus iii. 5-7; 1 John v. 11-13, 20.)

2. Finding it.

(18, 19) Christ brings to mind all the commandments, and leads the young man through them, and out beyond them, till he asks (20) "all kept, what more?"

(21) "Perfection means one thing more," answers the Master. "If you would have eternal life, you must follow Me." Eternal life you may have; it is a free gift to everyone that believeth; but there is a condition attached, and that condition is "*full consecration.*" That which is his must be no longer his; it belongs to God; it cannot be used solely for the young man's own pleasure, "Sell, give;" it will be a cross; but "take up the cross and come follow Me" (Mark x. 21). Oh! what a large condition it seemed—and yet Jesus bore a heavier cross for us than we shall ever be asked to bear for Him.

3. What it Cost.

(Luke xviii. 23), "very sorrowful," "very rich," (Mark x. 22), "grieved," great possessions; see also (1 Tim. vi. 9-10; James v. 1-3; Matt. xiii. 22). The Golden Text gives exactly the right meaning; it is the "trusting" in riches, that is wrong, and this was the young ruler's weak point (21, 22). His riches were more to him than treasure in heaven (Matt. vi. 20, 21).

Jesus loved him, but he did not return the love; how often we too forget that great love; do we respond? Saddest of all, he turned his back on Jesus, and went away (22). (John vi. 68; Prov. xi. 28; xxx. 8, 9).

It seems as if Matt. xiii. 44-46, settled it all. It was the one little word "*all.*" In both these parables "sold *all*" is told us (Luke x. 42; Phil. iii. 13).

"Follow Me" means (John xii. 26) "Believing in Jesus."

Then let us each one take up our cross, whatever it is (and God will show us), and follow Him (Mark i. 18, 20; Luke v. 27, 28; Acts viii. 39). What a contrast. "Went on his way rejoicing."

Then **C**ome
sur**R**ender all
and **O**bey
your **S**aviour
by **S**elf-denial.

Noon Prayer Meeting.

MR. W. R. MOODY was heartily received, both for his honoured father's sake and his own, at the Noon Prayer Meeting at Aldersgate Street on Monday last. Mr. R. C. Morgan presided. The subject of Mr. Moody's brief but suggestive address was, the wise men and their gifts (Matt. ii.). Mr. Moody said that, wise and learned as these men undoubtedly were in earthly things, they showed a deeper, holier wisdom in that, seeing his Star, they followed it.

Proceeding, Mr. Moody spoke briefly on the three gifts—gold, frankincense and myrrh, giving to each a symbolical meaning. Gold has been for six years the cause of strife in the United States, in the contest for the "Gold Standard." There is a

SPIRITUAL GOLD STANDARD

i.e., giving our best to God, remembering that He gives best who, as the widow with her mite, gives all. Frankincense may be taken to represent consecration, for there is a peculiar fragrance about the life of those whose affections are set upon Divine things, whose daily life is one of practical service. In this connection Mr. Moody spoke of a little girl in one of the crowded tenements of an American city. She ceased to attend Sunday school, and was visited by her teacher, who found her dying of consumption. The child had been left, by her mother's death, to attend to all the home affairs, and she said to the teacher, "I got the others off to school, but I couldn't go myself. I've done so little for Jesus I don't know what I can say to Him." The child's hands were distorted and wrinkled with hard toil, and so the teacher replied, "You need say nothing to Him; just show Him your hands."

Myrrh, of all things most bitter, but from which grateful odours issue when it is consumed by fire, was compared to the sorrows of life which, if hidden in the heart, only cause bitterness, but, offered on God's altar, are burned by the

FIRE OF DIVINE LOVE,

and give forth a beautiful spiritual fragrance. Mr. Moody illustrated the point happily by a story of a lady who was left a widow. Resisting the temptation to nurse her grief, she sought that her bereavement should be sanctified to the blessing of others. She accordingly commenced a ministry of solace and comfort to those who had been similarly deprived, obtaining their names from the obituary columns of newspapers. Mr. Moody closed with an earnest application of these thoughts to the daily lives of his hearers, and prayed that they might all be "God's wise men."

A number of interesting testimonies followed. Rev. Henry Montgomery, of Belfast, and his daughter, who is sailing this week to take up her missionary work in Gujarat, spoke briefly, and Mr. Noble, for nine years congregational missionary with Dr. Andrew Bonar, gave a forcible description of the

CONVERSION OF A PUBLICAN,

who, convinced of sin as a result of open-air services, used to lock his doors when the indoor meeting began, and go down into his cellar, which extended beneath the mission-room. There, where he could hear the the proceedings, he joined in the singing. He subsequently became a new creature in Christ Jesus, and an esteemed Christian worker.

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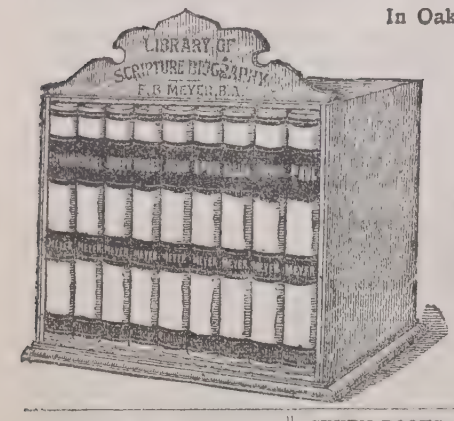

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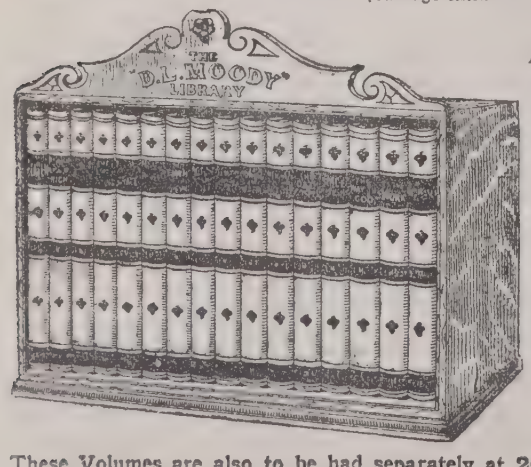

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Rev. G. Campbell Morgan.

Rev. G. CAMPBELL MORGAN, pastor of New Court Chapel, Tollington Park, N., has accepted a very urgent invitation from friends of the Northfield Schools, to undertake work in connection with an extension movement in America. This movement, which is called the Northfield Extension Work, has for its object the holding of special conventions, more particularly for ministers and Christian workers, in the cities and towns of the United States. During the later years of his life, Mr. D. L. Moody was greatly impressed with the necessity of evangelizing the world through the Church; and our readers are aware that Revs. F. B. Meyer and G. Campbell Morgan during recent years have conducted such gatherings in America in the summer months.

Mr. Campbell Morgan will now devote himself entirely to this work, with the exception, perhaps, of a few weeks in the summer, when he may give attention to the students at Northfield. In accepting the call, brought to this country by Mr. Moody's son, Mr. W. R. Moody, Mr. Campbell Morgan says:—"I feel that a very great honour is conferred upon me in that I am given the privilege of sharing, in any measure, in carrying on the work which lay so near the heart of your beloved father and my valued friend. My confidence of success is based upon no sense of my own fitness for the work, but upon the sufficiency of the God who marks out the path of service."

Mr. Morgan's intention to resign his present charge and accept the American invitation was announced at New Court on Sunday last. Very great regret is felt that he is leaving North London, where the influence of his personality has been strongly marked. He himself says: "I have long felt that God was preparing me for a ministry to the churches rather than to one particular church, and now the door stands open for such work. It has not opened where I thought and hoped it would—in my own country."

We bespeak for Mr. Morgan, and his new field of labour, the earnest prayers of our readers. May his work in America be greatly blessed, and may England in turn share the blessing that God shall give upon his endeavours.

The Salvation Army.

THE anniversary of the Women's Social Work of the Salvation Army was celebrated on Monday of last week, at the Holborn Restaurant. Sir Horace Tozer, Agent-General for Queensland, presided.

In the course of an address, descriptive of the year's operations, Mrs. Bramwell Booth said that the Army has, in various parts of the world, no fewer than 125 homes for women, through which 5,000 friendless and needy persons are passed during a year. In this country the Homes number forty-six, with 2,000 women under the Army's care. In the space of four years the accommodation has doubled, but there is still an urgent need for more. In the course of an appeal for workers, the speaker said that, although the work is growing rapidly, it can only grow so fast as fresh workers come forth, for no amount of money, no number of suitable buildings, can accomplish the task that has been undertaken unless they are accompanied by kind, sympathetic, and consecrated hearts. Mrs. Booth went on to describe the maternity branch and other departments of the work, and made an earnest appeal for financial support.

Other speakers during the evening were—Sir Algernon West, who voiced the sympathy of the London County Council; Rev. H. R. Haweis, who rejoiced in the sympathetic spirit of the workers; and Rev. Charles Spurgeon, who spoke in appreciative terms of the union of spiritual and social work in the Army.

Gibraltar.—Mr. Geo. Holmes, who has laboured at Gibraltar for ten years, chiefly among the troops stationed there and those passing through on their way to other stations, appeals for supplies of Gospel literature. His address is, Mision Evangelica, Gibraltar.

Jews in Whitechapel.

THE problem that confronts the Barbican Mission to the Jews at the present time is the deficiency of some £2,500 on the cost of the outlay for its new home. The committee hope that the few weeks which must of necessity elapse before the builders retire from the scene and the workers take possession, anxiety in this respect will be removed, and no lack of support will intervene to hinder the realization of the hopes entertained regarding the project.

As President of the Mission, Prebendary Webb-Peploe has issued a special appeal for funds to enable the committee to complete their task. Having recalled the steps which led up to this effort, he says: "The lease of the Mission House in Finsbury Square expired in September, 1898. The Committee took temporary premises in Commercial Road—the very centre of the Jewish quarter in East London—and there the work is still carried on with many tokens of the good hand of our God upon us. But believing that the Lord is bidding us go forward in this work, the Committee are anxious to see the Mission established in

A HOUSE OF ITS OWN.

"The Committee felt that no better memorial of the life and work of their first President could well be devised than the erection of Mission Buildings, which would serve to advance the cause Prebendary Gordon Calthrop had so much at heart, the evangelization of Israel.

"We are most anxious that no time should be lost in completing the buildings. Now we have got thus far, it would be a grievous pity if, for lack of means, we have to order the builder to stay his hand. Such a step would be most calamitous, and could not but hinder us in the more directly evangelistic and spiritual work of the Mission.

"The distinctive feature of the Mission is, that its spiritual direction shall be in the hands of a Hebrew Christian, and that as far as possible all the other workers shall also be Hebrew Christians. The business arrangements are under the direct control of the President and Committee, who also exercise careful supervision over the whole work.

"Who will help us to finish the buildings, and so set us free to give greater attention to the work of proclaiming the glorious Gospel of the Grace of God to the teeming thousands of Jews in our midst?"

It will be remembered that the foundation-stone of the new premises was laid some four months ago by Mrs. Gordon Calthrop, widow of the first President of the Mission. Since then the walls of the building have been steadily rising, and the scheme is rapidly nearing completion. Suitable accommodation will be provided for Bible classes, reading room, and what is of great importance, a converts' and inquirers' home. At the rear of the mission house is the chapel, with capacity for at least three hundred, for the maintenance of Gospel services.

The director is Mr. C. T. Lipshytz, who may be addressed at Vine House, Walthamstow, E.

"Out and Out" Conference.—The annual "Out and Out" Conference for Christian Young Men was held in the Y.W.C.A., Bridge Street, Manchester, on Saturday, November 10. The meetings were largely attended by young men from various towns and districts around Manchester. Earnest addresses were delivered by Messrs. R. G. Pringle (Bombay), J. G. Logan (Egypt), John Bennett, and W. W. Cash.

Temperance Sunday.—Mr. Charles Pinhorn writes:—"Sunday, November 25, having been appointed to be observed as Temperance Sunday, the committee of the London United Temperance Council venture to urge that it shall be observed by (*a*) Early morning prayer meeting; (*b*) Special sermons; (*c*) Addresses at Sunday-schools, P.S.A. meetings, &c., &c., at each place of worship, as a preliminary to the Pledge Signing Mission to be held during the following year." Particular interest will centre in Temperance Sunday, inasmuch as the day will mark the commencement of the Million Pledges Crusade, in which the Free Churches are heartily uniting. The effort is to be conducted upon strictly Gospel Temperance lines. Pocket pledge books and forms have been issued, and there is every prospect of this great movement being successfully inaugurated.

Some Special Offers in Books.

THE problem with many grown-ups will soon be, what books shall I buy for children's presents? An answer may be found in the special parcel which Messrs. Morgan & Scott offer for 10s., carriage paid. It contains seven volumes of Rev. E. Payson Hammond's works; a book by A.L.O.E., entitled Percival's Picture Gallery; a tale by Mrs. Hunter, entitled Joe Witless; and the six volumes of "Nettie's Mission" Library; in all fifteen volumes for 10s., as stated above (or 11s. 9d. if for abroad).

Another special offer, which will appeal to preachers, teachers, and all students of the Scriptures, is the 6s. parcel of Biblical works. This includes a copy of Cruden's Concordance (3s. 6d.); a handbook to the Old and New Testament, entitled The Bible Remembrancer (2s. 6d.); The Bible Interpreter, an illustrated dictionary of the Scriptures (1s. 6d.); and two other valuable works: Searching the Scriptures (2s. 6d.), by Dr. J. Anderson, and Christ Lifted Up (2s. 6d.), by Rev. R. Gilchrist. These five books, it will be noted, total up to 12s. 6d.; but the publishers offer the parcel, carriage free, for 6s. (or if for abroad, 8s.).

Yet another special offer, which is of special appropriateness at this time, when so many are being turned aside to the errors of Romanism, is the parcel of Protestant books for 9s., carriage paid, including a splendid edition of Foxe's Book of Martyrs, with twelve full-page illustrations, and a steel-plate frontispiece. This book alone is published at 10s. 6d. Then there is a copy of The Catacombs at Rome, by Mr. Benjamin Scott, F.R.A.S.; two of Miss Richardson's books, giving practical experience of Romanism; a small book by General Dunne, dealing with Papal Infallibility; and fifty-four copies of a pamphlet on The Confessional, by Miss Richardson. This latter will be found very useful for distribution. The whole parcel of volumes and pamphlets is offered for 9s., carriage paid (or 11s. 3d. if for abroad).

The publishers, however, make one condition with all these "special offers"—it is that those ordering same will undertake to carefully place the copies of The Christian (which will be enclosed in each parcel) with some friends not as yet acquainted with the paper, in the hope that they may be induced to become regular subscribers. All orders for these special parcels of Books should be sent, with remittance, to Morgan & Scott, Office of The Christian, Paternoster Bldgs., E.C. [Advt.

Singing the Gospel.

THE place of song in evangelistic work is very different now to what it was twenty-five or thirty years ago, and the great popularity of Sacred Songs and Solos is evidenced by the crowds which flock to hear Mr. Sankey on his present visit to this country; and during all the years since the book was first introduced, its influence has been continually growing, until to-day it is used in every religious denomination, including the Church of England, and "the music of the Gospel" has by its means been spread far and wide. On another page (25) a list is given of superior bindings suitable for presentation, but cheaper editions can be had. There are over forty editions of the "750" book, ranging from 1d. upwards. Full list of prices, with specimens of type, etc., can be obtained post free from Messrs. Morgan and Scott, Office of The Christian, 12, Paternoster Buildings, E.C. [Advt.

Evangelistic.

Mrs. E. L. Baeyertz at Ancrum, N.B.

MRS. BAEYERTZ'S visit to Ancrum has awakened intense interest throughout the district. In spite of the very wet weather people have driven long distances in the rain to hear her. Others walked ten miles, and expressed themselves as more than repaid for their trouble. The afternoon Bible-readings were helpful and delightful, and the evening meetings solemn, heart-searching, and instructive. Christians were made to realize what a much higher level can be attained in the divine life, when they walk with God, and delight in Him, and when their consecration to Him is so thorough as to lead them to give up all doubtful things, and to abstain from the very appearance of evil. It may be mentioned that both the clergymen in the parish attended the meetings regularly, and gave their countenance and help.

Mrs. Baeyertz has a remarkable personality, and a wonderful way of opening up the Scriptures. She is most earnest and persuasive in her appeals both to the Christians and to the unconverted. Will her many friends pray that she may be strengthened during the ten days' rest at Helensburgh, for her Glasgow Mission?

Tent Mission in Dublin.

Five months ago Mr. DAVID REA, of Belfast, pitched his large circus-shaped tent at the corner of Tara Street, Dublin, in the heart of the city, and has continued to hold meetings twice daily with crowded attendances and much blessing. The mission has just been concluded. The tent will accommodate 2,500, and at a push, 3,000 persons. On Sundays it was invariably filled, and there were very large meetings every week-day. All classes and conditions of society were represented; the people coming from the city and suburbs, and in not a few cases quite long distances from the country.

Upon several occasions there was deep anxiety expressed on the part of young people concerning their spiritual welfare; at one meeting quite a number pushing their way to the front to be spoken with by the preacher.

Hundreds of Roman Catholics have listened to the Gospel and to the exposure of the Romish system. Some of the most remarkable cases of decision have been those of Roman Catholics, who have stood up boldly before the people and confessed Christ as their Saviour and Lord. The work has been of a strictly unsectarian nature. Mr. Rea and his helpers, together with Mr. James Sprunt, of London, who has been helping by preaching and singing during the past month, have had only one aim, and that the awakening and conversion of sinners. S.

Rev. Henry Montgomery in London.

The eight days' mission which Rev. HENRY MONTGOMERY, M.A., of Belfast, has been holding in Camden Road Presbyterian Church (Rev. Dr. Thornton's) came to a close on Monday last. Four impressive Bible readings were given during the week which were largely attended, but the evening meetings were the chief feature of the mission. About 300 were present each week night, while on the Sabbath evenings chairs were placed in the aisles and around the pulpit. Mr. Montgomery found the people in a very responsive mood, and at his first call fifty-two young men went into the hall for a special address, while 120 young women assembled in another room. Night by night these separate gatherings of young people waited for prayer and personal dealing. Two meetings for senior scholars were also held, and several of the older boys and girls gave their hearts to Christ. The mission was, in fact, a young people's mission, and yet many of the older people were greatly refreshed, careless ones aroused, and a gracious atmosphere of love diffused over all classes. The mission preacher does not mind working "overtime" in soul-winning work, and his enthusiasm proved contagious. Miss LUCY MONTGOMERY gave at each service a Gospel message in song, which was much appreciated. It is impossible at this early date to say what will be the fruits of this mission, but there can be no doubt that Camden Road Church has enjoyed a rare season of spiritual privilege.

Mr. W. R. Lane in Carlisle.

Mr. W. R. LANE has just completed a ten days' mission at Carlisle in connection with the Free Church Council. Throughout the weather was highly unpropitious, yet it seemed to have no effect, so far as keeping down the audiences was concerned. The Drill Hall, the largest building in Carlisle, and one of the most uncomfortable, was utilized, and night after night crowds were drawn together to listen to powerful expositions of Gospel truth. The ways of life and death were pointed out with much faithfulness, and the Spirit of God worked with gracious power. Not a few became anxious inquirers, and were handed over to the ministers of the several churches for further instruction and guidance. Several Bible readings were given in the afternoons in the Fisher Street Wesleyan Church, where the attendance also was large and the interest great. Mr. Lane's lecture on John Bunyan and the Pilgrim's Progress drew a crowded house, and the pictorial representations given by lime-light, lent themselves well to illustrate the passage of the sinner from the city of destruction to the Celestial City. From long knowledge of Carlisle, we are prepared to say with deliberation that we have never known more interest to be taken in any mission. The ministers of the several churches supported Mr. Lane right loyally, and their congregations were responsive in a high degree. Mr. Lane deals with marrow truths, and his expositions are so many sided, simple, and lucid that he who runs may read. The Council has been greatly indebted to Mr. W. B. Redmayne, the secretary, for the trouble he has taken to make the mission run smoothly, and to Mr. Robert Nicholson, who has led a large choir in the service of song. We believe the bread cast on the waters will be found after many days. J. CHRISTIE.

A fruitful month's mission has been held at the Great Assembly Hall, Mile End, by Rev. JOHN T. VINE, who has now decided not to return to America, where he has for the last twenty years been evangelizing in the various churches of the United States. His visits to the Assembly Hall are looked forward to with pleasure, as his preaching has always been blessed. At the large Sunday gatherings, many responded to the invitation to decide for Christ, and the inquiry room was well filled with the anxious.

At Mr. TENNYSON SMITH'S meeting in Tynewydd and Nantymoel the chapels were crowded, and some hundreds were unable to obtain admission at the evening services. Many persons, both adults and young people, signed the temperance pledge.—Services have been held at Worcester Park, Surrey, by Mr. WILLIAM COLLARD. Mr. F. Lewis Baldwin, superintendent of the Mission Hall, writes: "Many were wrought upon by the Spirit of God, and sought the Saviour."—Referring to Mr. William Day's mission at Winchester, the evangelist wishes to make it clear that he desired, in a recent report, to speak of slaves of sin and not slaves of drink.

Following a ten days' Gospel Mission by Mr. HENRY THORNE at Dursley, the evangelist held a mission at Hay. A correspondent writes:—"The unity and expectancy of the ministers and committee were encouraging. Christians have been greatly helped." The unconverted were deeply impressed. Later Mr. Thorne conducted services at the Congregational Church, Godalming. Among those who were brought to the Lord were many young people from the Sunday-school. The Bible readings held in the afternoons were very helpful.

Mr. CHARLES E. BARRACLOUGH has conducted a seven days' mission at the Field Lane Institutions. On the Sunday morning over 500 tramps gathered to listen, as the "old, old story" was once more told forth. The Monday saw 200 women assembled in the afternoon. This meeting was for women only, and the attendance was very encouraging considering that the C.I.V. procession was passing at the time so close to the institution. Blessing has followed the preaching of the Word. Backsliders have returned, and some decisions for Christ have been made.

S. S. SHRUBSOLE.

The visit of Mr. JOSIAH NIX to Otley had long been anticipated, and it resulted in much blessing. On two important questions there is no uncertain sound in the preaching of Mr. Nix, the necessity of conversion and the importance of total abstinence being strongly set forth. At the close it was found that upwards of 150, young and old, had sought the Saviour, and between 200 and 300 had signed the temperance pledge. Many followers of Jesus found the more abundant life in Christ Jesus, in the afternoon Bible Readings and the Sunday morning services.

Mr. GERALD COULTAS has visited Swansea. He writes:—"From the lips of Pastor and Mrs. Snelling I heard of God's gracious care of them, and of the great work with which they are associated." For many years these servants of the Lord have borne a bright testimony for Him. Large congregations came together in the Albert Hall. The other branches of the mission are also prospering.—Rev. T. Napoleon Smith writes:—"The ten days' mission at the Grafton Square Tabernacle, conducted by Rev. JOHN MITCHELL, will be long remembered with thankfulness. Mr. Mitchell's earnest proclamation of the Gospel was made additionally effective by the use of his splendid mechanical diagrams, of which he has produced so great a variety. The children were deeply impressed, and it is believed that some of tender age intelligently accepted the Saviour."

Evangelists' Engagements.

CANON W. HAY AITKEN.—Nov. 24-Dec. 11, St. John's, Tunbridge Wells.
MR. J. BRUNTON, JUN.—Till Nov. 25, Barrow-in-Furness; Dec. 2, Hereford.
MR. CHAS. E. BARRACLOUGH.—Nov. 25-Dec. 7, King's Lynn (Union Church).
MRS. E. L. BAEYERTZ.—Nov. 25-Dec. 10, Glasgow.
MR. W. R. BRADLAUGH.—Nov. 25-Dec. 9, Cambuslang.
MR. R. S. BRADBROOK.—Nov. 24-Dec. 6, Bracknell.
MR. JOHN BRUNTON.—Nov. 25, Folkestone Road, Walthamstow; 26, New Cut Gospel Hall; 28, Buckhurst Hill.
REV. D. M. CAMERON.—Till Dec. 2, St. Helens.
MR. GEORGE CLARKE.—Till Dec. 2, St. Helens, Lancs.
MR. COATES and MR. BENTLEY.—Till Dec. 2, Lydbrook; Stroud and District, Dec. 3-8.
MR. CHARLES COOK.—Nov. 23, Y.M.C.A., Westbourne Grove; 25, Metropolitan Theatre; 29, Barking; Dec. 2, Hastings.
MR. W. MONRO COLLINGS.— Nov. 24-30, Buntingford; Sundays in December, S. Croydon.
MR. GERALD COULTAS.—Till Nov. 29, The Heath, Cardiff.
MR. W. D. DUNN.—Till Nov. 30, Bethany Hall, South Side, Glasgow.
SISTER EMMA HARRISON (Lambeth Mission).—Nov. 25 and 26, Woburn Sands.
MR. JAMES EYRES.—Dec. 1-3, Rock Ferry (Cheshire).
MR. JOHN ELLIOTT.—Nov. 25 onwards, Gospel Hall, Exminster.
MR. J. S. HARRISON.—Nov., St. Giles' Christian Mission; Dec., Great Assembly Hall.
MR. AND MRS. ALBERT HARRISON.—Nov. 25-Dec. 6, Darlington.
MR. HARVEY.—Nov. and Dec., Denaby Main.
MR. JOHN HAWKINS.—Till Nov. 23, Halifax; 24-Dec. 3, Manchester.
MR. EDWARD HURDITCH.—Till Nov. 25, Soldiers' Institute, Portsmouth.
MR. CHAS. INGLIS.—Till Nov.23, Liverpool; 25-29, Hastings; Dec. 2-6, Camden Town.
MR. NEWTON JONES.—Nov. 24-Dec. 3, Swansea; 8-17, Canterbury.
REV. J. JAMESON (Yorkshire Congregational Union and Home Missionary Society).—Nov. 24-Dec. 3, Loftus, Cleveland.
MR. BOB JOHNSON.—Till Nov. 27, Camden Town.
MR. W. R. LANE.—Nov. 24-Dec. 3, Wakefield; 8-17, Guernsey.
REV. J. LYALL.—Till Nov. 24, United Mission, Edinburgh.
MR. SAMUEL LEVERMORE.—Till Nov. 24, Clapham Junction; 25-30, Tooting.
REV. JOHN MITCHELL.—Dec. 2-9, Brierley Hill, Staffs.
MR. JOSIAH NIX.—Nov. 25-Dec. 3, Keighley.
MR. J. NEALE.—Till Nov. 30, Peterborough (New Road); Dec. 2-14, Whittlesea.
MR. L. C. RANGER.—Till Nov. 25, Ebenezer Room, Folkestone.
GIPSY SMITH.—Nov. 24-Dec. 3, Rotherham; 8-17, Luton.
REV. F. C. SPURR.—Nov. 24-Dec. 3, Sutton-in-Craven.
MR. RICHARD SPRAGG.—Till Nov. 30, Ryde; December, Windsor Hall, Cardiff.
MR. JAMES SPRUNT.—During Nov., Grosvenor Hall, Rathmines, Dublin; Dec. 2-9, Rudmore Hall, Portsmouth.
MR. J. J. SCROGGIE.—Till Nov. 25, Kingussie.
MR. HENRY THORNE.—Till Dec. 2, St. Helens.
MR. E. P. TELFORD.—Till Nov. 29, Baptist Church, Wood Green; Dec. 2-17, Rotherham.
MR. JOHN T. VINE.—Till Nov. 25, Peckham Tabernacle.
MR. LEONARD WEAVER AND MR. R. S. BRADBROOK.—from Nov. 22, Old Hill, Staffs.
WEAVER BROTHERS.—Till Nov. 23, Abergavenny; 25-Dec. 7, Hartlepool; Dec. 9-21, Greenwich.
REV. THOMAS WAUGH.—Nov. 25, Penzance; Dec. 2-9, Alford.
MR. JOHN WESTON.—Nov. 25-Dec. 6, Scotforth, Lancaster.
MR. JOHN WEEDON.—Till Nov. 23, Castleford; 24-Dec. 7, Clown, Chesterfield.
MR. J. WESTWOOD.—Nov. 25-Dec. 7, Marshchapel. Mr. Westwood has open dates for December, and March and April, 1901. His address is 59, Cambridge Street, Cleethorpes.

Requests for Prayer.

For blessing on class of 1,000 men at the Town Hall, Burton-on-Trent.

For blessing on a mission in progress at Fowell Street P.M. Church, Notting Hill, conducted by Mrs. J. B. Horton.

That the evangelistic mission being conducted at Stewkley by Mr. William Bilton may result in a gracious ingathering of souls.

For services at Tongwynlais Ainon Baptist Church, near Cardiff, to be conducted by Rev. A. T. Jones, of Newport, Mon., November 25-29.

For the meetings for students to be addressed by Rev. John Kelman, in the Opera House, Edinburgh, November 25, and three following Sundays; and that all the Christian students may realize their responsibility for their fellow-students.

Fallen Asleep.

MR. THOMAS HANMER, formerly manager of Liverpool Sailors' Home. He was for many years hon. secretary of the Liverpool branch of the Shipwrecked Mariners and Fishermen's Society, and the Seamen's Orphan Institution was the outcome of his personal interest in the widows and orphans of Liverpool seamen.—Rev. T. W. SALE, formerly vicar of Atterclife. He was a man of personal charm and sincere piety.— Aged seventy-five, Rev. R. F. WHEELER, vicar of Haselbury Bryan, Dorset.—Mr. JOHN EASTON, an elder of Clayport Street Presbyterian Church, Alnwick. Mr. Easton was ninety-six years of age, and had been an elder for fifty-nine years.—On October 30, at Plymouth, Hester, the beloved and affectionate wife of Rev. John Armstrong, M.A., late acting chaplain to the Forces. She was brought to know the Saviour in early youth, and was ever known by her Christian sympathy and her bright labours in the cause of Christ, seeking to win souls and to spread interest in Christian missions.—At Swansea, Rev. WILLIAM WILLIAMS, Calvinistic Methodist, one of the oldest Nonconformist ministers in Wales, aged eighty-three.

Mrs. Amanda Smith.—Our readers will be glad to hear that Mrs. Amanda Smith's work at the Industrial Orphan Home for coloured children, at North Harvey, Illinois, U.S.A., continues to make good progress. Communications respecting the Home may be addressed to Mrs. Thomas Davies, Foxrock, co. Dublin.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IT is very gratifying to find the earnestness with which the Two-Version Bible scheme (see p. 9) is being taken up. Already several readers have become entitled to this handsome book, and write expressing their great satisfaction with it. Our publishers hope to add many more to the list.

A correspondent makes the following suggestion, which we shall be glad to see our readers adopt:—

I am much gratified to find that in several refreshment houses in the City, a copy of your valuable paper (The Christian) is laid upon the tables. And who can tell the happy results that may follow from the many who read its contents? May I suggest that more of your readers follow this worthy example? I think every reader might help to make The Christian more widely known, for one grieves to see how few sound Christian papers there are abroad in the present age, and how much trash of a most demoralizing nature. Is it not time for Christians to arouse themselves, and seek to do all that lies in their power to counteract this terrible curse of evil literature?

Lord Rosebery's stirring speech at the Glasgow University on "Questions of the Empire" was remarkable for many striking features, but especially for the frank acknowledgment made by him of the finger of God in the course of history that went to the training of the nation for its world-wide tasks.

Growing as trees grow, while others slept; fed by the faults of others as well as by the character of our fathers; reaching with the ripple of a resistless tide over tracts and islands and continents, until our little Britain woke up to find herself the foster-mother of nations and the source of united Empires. Do we not hail in this less the energy and fortune of a race than the supreme direction of the Almighty? Shall we not, while we adore the blessing, acknowledge the responsibility?

This note has been only too rare in the political orations of the present generation. It is symptomatic of the prevalent temper of the times, however, that even this lofty note has jarred on the sensibilities of some of our journalists, who have insinuated a drop of their cynic poison into their adulatory references to the speech. Nevertheless, it has found a sympathetic response in the hearts of millions of Britain's loyal citizens.

We wish that all our young men could be induced to read and to re-read his lordship's pointed utterances upon the question of real manhood as it is related to a nation's weal:—

The first need of our country is a want of men. The supply of first-rate men is never excessive. . . . The difficulty is to find them. How do we stand with regard to those healthy, hardy, frugal virtues which mean so much to a people? Whether an insidious and excessive luxury is not prevalent among us; whether the passion for wealth, its influence, and the worship it receives be not a danger; whether, indeed, our land is not becoming the playground of the plutocrats of all nations—these are grave questions, with which we are confronted.

John Burns' recent utterance to a meeting of working men, that nothing but a revival of the old Puritan spirit could save England to-day, has been much quoted by religious speakers. Perhaps Mr. Burns, in giving voice to an unquestionable truth, hardly measured the full meaning of his words. The Puritan spirit was the spirit of unbounded faith in the Divine government of the world, and of wholehearted service to God as the Ruler of men. Apart from these profound principles, their strength was weakness. Nothing therefore but a revival of their religious faith can renew the spirit in the community that made them invincible in war and indefatigable in all good works in times of peace. It is useless to call for Puritans apart from their religion. Unfortunately many would join with Mr. Burns in admiring the Puritan character who forget this.

The *Church Times* has the merit of being more outspoken than most of the High Anglican organs, and its editorial note in a recent issue as to the ultimate aim of the Ritualists in the education question is of the essence of frankness:—

We have always been of opinion that the removal of the Cowper-Temple clause by Parliamentary authority is the object which we must work to achieve, and we live in hopes that it will one day be erased from the Statute book.

This means nothing less than the re-opening of the ecclesiastical question in its bitterest and worst form. The religious teaching now given in the schools connected with the London School Board is of the most satisfactory kind possible under the circumstances. The only thing the Editor of the *Church Times* and his party can possibly be aiming at is to re-introduce distinctively Anglican teaching into the primary national schools, and a proposal in Parliament to do anything of the kind would be the signal for a struggle whose mischievous results would be incalculable. The only way to make this possible is for the Ritualists to capture the London School Board, and this will not happen if, in to-day's contest, the voters will do their duty.

The French authorities have acted with commendable wisdom in forbidding, under severe penalties, any anti-British demonstra- upon the occasion of Mr. Krüger's tour in France. There seems to be a better feeling growing in that country towards ourselves. A few months ago the spirit of animosity was very marked, but both the public men and the newspapers are now changing their tone. This is a matter for thankfulness. Both France and England have quite sufficient to do in setting their own houses in order, without interfering in each other's concerns. We hope that some of our newspapers which magnify every little incident, will take a new line, and do all they can to foster this better feeling between the two great peoples.

In common, we are sure, with many of our readers, we earnestly deplore the turn taken by military operations in South Africa. No one imagined when the war began that it would drag on such a weary length, or degenerate into the burning of the homes of our foes. The problem that confronts our leaders, however, is, how to bring matters to a conclusion, in view of the deception practised by Commanders De Wet and Botha upon their own people. Lord Roberts long ago proclaimed that clemency would be exercised upon all who would lay down their arms, and those who have done so have proved the truth of his words. But so long as the Boer leaders give their followers falsehood for fact, and misrepresent British intentions, it seems as if this miserable wrecking of homes will be continued.

At the same time many thoughtful persons are asking whether this destructive course is advisable as a *policy*, even if deemed expedient in military tactics. If the British are to *occupy* the conquered territories, is it wise to embitter the whole population against them? Further, will the present mode of procedure facilitate the termination of the war? These are questions which will have to be asked and answered in Parliament. It is certainly out of accord with British, not to say Christian, instincts to turn women and children homeless upon the veldt; and we yet hope that Lord Roberts will devise some more merciful way.

The reports which continually appear in the daily papers with regard to the position of the Allied troops in China must be received at present with all reserve. So many false rumours have already been exposed, that it makes us extremely cautious in accepting first news as really true. But there seems to be an unaccountable delay on the part of the Powers in really dealing with the situation in China, and certainly there has been some difference between two of the Great Powers as to the method of procedure. Any serious friction amongst the Allies would result in great disaster. The wily Empress, like the Sultan of Turkey, would profit by the discord in the European Concert, and the massacres would speedily be resumed on a scale greater than ever. The least that Europe can demand is the suppression of the inhuman creature who is admittedly at the bottom of the entire trouble. China is not safe whilst the Empress remains in power.

According to certain revelations made in the Spanish papers, that country has, religiously speaking, had a happy escape owing to the Carlist failure to overthrow the present Government. The worst form of persecuting Romanism would have been rampant if that result had been secured. No worship but that of the Roman Church would have been allowed. Persons encouraging any other form would have been condemned to forced labour at the public works for the first offence, and to imprisonment for the second. Heavy penalties would be incurred by persons writing or teaching against the authority of the Roman Church. The number of parishes and churches would have been increased till there was a church for every 300 persons, which would mean an army of 170,000 priests through the country. Such a programme is appalling to consider, and Spain indeed would be the only country where it could have been possibly carried out. Fortunately, among her many trials and evils this added one has been spared her.

If Mr. Blathwayt's recent interview with the Marquis Ito has been accurately reported, and we are to take the statements of "the maker of modern Japan" seriously, there would appear to be grave reasons for anxiety in regard to the future of that interesting country. The Marquis asks—

What is Buddhism or Christianity but a superstition, and therefore, a source of weakness rather than of strength to a nation?

We do not know what the interviewer

answered, but as regards Christianity it should have been sufficient to point to the influence of that religion upon the development of Britain. The Marquis does "not regard Japan's almost universal atheism as a source of danger," but he finds such a danger in one point in the new civilization, the lack of reverence and duty, a matter so evident that Mr. Blathwayt does not hesitate to say—

Japan's chief source of danger, her gloomiest outlook for the future, lies in her rising manhood.

We are glad that the London County Council is alive to the dangers of the present day in regard to the licensing of music halls, &c., for the sale of drink. New halls and theatres have been springing up like mushrooms in London and suburbs during the last few years, and it has been a favourite device of the promoters to be content with no drink licence at first, in the hope that it will be obtainable later on. A notable instance is that of the Hippodrome; but the Council adheres to its original decision, as we hope it will in all such cases.

The Dean of Hereford's remark last week that—"the present period is the most critical in the history of the temperance cause, for we have to educate not the lower but the upper classes, since the lower know the evils of drink better than their legislators"—received a remarkable illustration on Sunday week in a sermon preached at St. Paul's Cathedral by Lord W. Cecil, son of the Prime Minister. Speaking of temperance, he said—

Temperance reformers who sought to enforce temperance by force of law differed from the framers of the Inquisition only in that they did not carry their principles to the same extreme. That the blessing of God was not in such means was proved by the failure of all the temperance legislation of the past. He believed, indeed, there had been an advance in temperance, but it was amongst the classes who were unaffected by such legislation, the classes that did not use public-houses. It might be urged that it was necessary to deal with the question as one of law and order. Be it so; but let it be left to worldly-wise men to deal with it as they dealt with other public questions. The management of the world's affairs was not specially entrusted to Christians.

The Dean of Hereford is quite right; the upper classes *do* need educating about this matter. Lord W. Cecil ought to know that temperance reformers are not seeking to "enforce temperance by force of law," but that they are seeking to correct the evil law which allows liquor to be thrust upon unwilling districts, and so invites men and women to that degradation which is our national curse.

A Welsh minister, conversing upon the present and the past, said that he had had a Bible class of young men for thirty years. Twenty years ago there were twenty-five to thirty in attendance, now there are forty to fifty. But these do not know half as much of Bible truth as the class of twenty-five years ago. We asked, if the members of his church (which is regarded as the wealthiest and most intelligent in the town) were requested to write a statement of some fundamental truth, such as the Atonement, Justification, &c., how many could write intelligently on it? He replied: "Perhaps half-a-dozen—not more."

The reason of this want of knowledge he considered to arise from the fact that their reading of the newspapers and magazines, novels, and light literature of every sort leaves little time or inclination for Bible study. Even Bible-readers lean so much on Biblical helps rather than meditating on the Word itself, that their convictions of truth are slight and their Christian experience is shallow. These views suggest very grave reflections.

A modern writer has insisted that "the greatest snare of the preacher is to be original," and that the greatest snare of the theologian is "to speak of Christ as if He were one of ourselves." Only unsleeping vigilance can escape these pitfalls; and it is well to remember that originality is far from being the greatest of human accomplishments, and that "no great preacher was ever original," simply because to be a great preacher requires close adhesion to the primary and essential truths of man's sin and God's salvation through Christ. These primary and vital facts can have various lights thrown upon them, but they themselves cannot be altered.

The good feeling that is growing between the Evangelical denominations will be put into a practical form, so far as the Baptists and Congregationalists are concerned, at the next May meetings. It has been decided to hold a joint meeting of the two bodies to commemorate the opening of the new century, the Congregationalists meeting a fortnight earlier than usual in order to make this possible. When we consider how impossible this would have been at the commencement of the present century, we realize how "the old order has been changing, giving place to new;" and the new, in this case, is far better than the old. That this movement is proceeding in more than one direction is shown in the cordial and appreciative manner in which the *Methodist Times* recently spoke of Congregationalism as regards its proposed new departure towards greater solidarity, and the fervent spirit shown by the Congregational Churches generally, in preparing for the great United Mission of next January and February.

Some time ago the Wesleyan Methodists commenced a series of permanent "missions" in large centres, by means of which it was hoped to solve the problem, "How to get non-church goers to the house of God." So far this new departure has proved to be an unqualified success. There are three or four in London; one in Birmingham; in Leeds, an old central chapel, which was practically empty, is now regularly crowded with an audience of 2,000 persons; and in Manchester it is estimated that more than 6,000 people are reached every Sunday evening through the "mission." The services hardly differ at all from the ordinary pattern, save that they are much brighter, and there is nothing stereotyped about their form. Hymn sheets are provided instead of hymn books, and direct conversions are aimed at. In view of the fact that so large a proportion of the population is outside ordinary church life, is it not time to ask whether the stereotyped methods of Sunday services are really the best for accomplishing the work of evangelization? What if the growing indifference towards church attendance is the Holy Spirit's call to consider our methods? The conspicuous success of our Wesleyan brethren in their comparatively new departure affords food for serious reflection upon the whole problem of Home Missions.

We have more than once called attention to the development of Sunday travelling on the part of theatrical companies. The amount of Sunday labour imposed upon the railway servants by special trains for these troupes must be excessive. There are many grave risks and disadvantages in the theatrical life, and this giving up of the Sabbath to wearisome travelling, with its consequent disregard of public worship, is an added evil. Yet provincial theatres depend almost entirely upon this desecration. If professing Christians who patronise the theatre were better acquainted with the conditions under which their amusement is supplied, we believe that more of them would deny themselves for love of the Lord they profess to serve.

The Board of Trade reports show that during one month only—September last—there were no fewer than seventy-two cases of lead poisoning, and eight deaths from what are termed "occupation diseases." Of these latter four were of coachmakers who died of lead-poisoning, others being of people employed in the pottery trade. Yet month after month is permitted to pass without the preventive legislation which is so pressingly called for, and the waste of life continues unchecked, the consequent misery being left to public charity.

A contemporary states that Birmingham is exporting idols to China, the highest priced being those which are supposed to protect against the "foreign devils." The writer reasonably asks some pertinent questions as to the nature of that "trade" which thus exports cheap goods to foster the belief in the protest against which our missionaries and their converts have laid down their lives. Surely in many directions our boasted national prosperity is derived by means that will not bear looking into, and are not based upon righteousness.

Open Doors.

AMONG the many agencies for the advancement of the Kingdom of Christ there are few doing wider and more effective work than the Young Women's Christian Association. Organized in 1855, for forty-five years it has worked, along many different lines, to help the bodies, the minds, and the souls of young women of all classes. As a result of faithful service at home, wider opportunities have come, and the Association is now not British alone but world-wide. Wherever British commerce calls for the presence of young women workers, there is urgent need for organized effort among them. Safe homes and Christian teaching and influence must be provided. The

DEMAND FOR TRAINED CHRISTIAN WORKERS,

both at home and abroad, is at this time quite unparalleled. There are many openings for cultured and energetic young women. In Great Britain, the actual supply by no means meets the need. India asks for ten workers immediately, and in two cases the salaries are already raised, waiting for the right women. In Africa, five posts are calling for workers, and the Association must be ready to meet the further demands which are inevitable as the country settles.

Training is necessary, and for that the Association has provided a Preparation Home at 32, Bedford Place, London, W.C., where the work can be studied in theory and practice. As the Master Workman, God has often made use of unskilled labour, but that He desires the intelligent co-operation which comes through training is yearly becoming more manifest.

There must be in England women who will appreciate the magnitude and the necessity of this work, and want to offer themselves for it. May these lines provide fit workers for waiting spheres to the glory of God!

The Sin of "Accidie."

"ACCIDIE" is an old mediæval word which is derived from the Latin *acedia*, itself a derivative of the Greek ἀκηδία, and was used in earlier Christian times to denote a state of mind that was common in the monasteries, *i.e.*, among such as give themselves to a one-sided contemplative life. This state of mind was a disgust with the conditions of life (or with life itself) a sense of its emptiness, a feeling that there was nothing left worthy of effort or high endeavour. Bishop Martensen, in his Christian Ethics, describes it as "a state in which all has become indifferent to a man, nothing can interest him more, all feelings are blunted or extinguished, all ideas even of the highest have become inefficacious . . . and a man has become ensnared in himself and his own evil moods."

We have several instances of this mood in the Bible. Probably it was at the root of the madness that afflicted Saul; Elijah in the wilderness, when he cried out, "Let me die, for I am no better than my fathers," was a victim to it; the Israelites in the wilderness of Paran, longing for the fancied ease of Egypt, when "they despised the pleasant land, and believed not his word, but murmured in their tents, and hearkened not to the voice of the Lord," were conspicuously under its tyranny. In each of these cases, and others, we see the same traits of weariness, of disgust with themselves and the conditions of their lot, and of rebellion against the appointed order of life.

I. This trouble is one that *peculiarly afflicts religious people.* It is sometimes the fruit of too unbending and monotonous a performance of religious devotions and duties. Even the soul needs its

FALLOW TIMES OF REST AND EASE;

it cannot always soar near heaven, but as the body sleeps, and is so refreshed for its work, so is the soul renewed by the alternations of feeling and activity that follow each other in a healthy and well-regulated life. We must not try ourselves beyond the natural limit of our powers. As Mr. Moody used to say, "A bow that is never unstrung will break."

It is occasionally the reaction after a period of intense religious excitement or exaltation. It is very easy to fall into the Slough of Despond after the first eager determination to live a new life. The profoundest discouragements of life often come after its greatest victories. Elijah on Mount Carmel is a case in point. He had heard the people crying, "The Lord, He is the God; the Lord, He is the God!" as the climax of that great day's experiences; and in the very hour of physical reaction, came Jezebel's threat. Then he, who had brought fire from heaven, suddenly fled before the threat of a woman, and besought God that he might die. In that dreadful hour of self-abasement he felt that

LIFE WAS NO LONGER WORTH LIVING.

II. On the other hand, "accidie" not unfrequently falls on people as the result of the very *comforts and blessings of their lives.* A large number of women in comfortable suburban homes are afflicted in this way. The necessaries and many of the luxuries of life are secured to them; their husbands are in the city, their children at school; there is no immediate point of interest that appeals to them. Outwardly, they might not unreasonably be expected to be thoroughly and unreservedly happy. And yet many a poor man's wife, who has to earn her living in addition to caring for her husband and children, is ten times as happy as the employer's wife, who has no such strain put upon her, but who, nevertheless, is profoundly miserable in the midst of her comforts—just because she has so little demand made upon her energies.

The remedy here is to find some channel of Christian and philanthropic work into which to throw the mind's energies and the heart's love. It is wonderful what a medicine for "accidie" is found in disinterested and hearty service for others. The fogs of melancholia vanish, and the inner sunshine returns, when we do something for another human being whom we can benefit. How many miserable women would be happy if once they

TASTED THE JOY OF DOING GOOD.

III. Finally, *ill-health is at the root* of not a little of this trouble. Most of us have to pass through times of physical weakness, when the zest of life disappears, and its fires burn low, and there seems no place left for us in the world outside the sick chamber, or at least the house. There is here, perhaps, a call on our sympathy rather than an opportunity for censure. At the same time, it is in such times of trial that religion should prove its power to uphold and inspire. Those who permit themselves to droop under the scourge of sickness, and to murmur against the severity of life's discipline, and to despise those blessings that remain when one dear possession is taken away, sadly fall short of the Christian temper.

"Wherefore doth a *living* man complain?" writes the prophet of the Lamentations; and high above even that ringing call to abide by the lot of life, we hear Paul—a man made prematurely old by misfortune and hard persecutions, broken by ill-health and over-work; a prisoner waiting for the inevitable end in a Roman gaol—singing, "I have learned in whatsoever state I am, therein to be content. . . . I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." "I can do all things through Christ that strengtheneth me!"

We cannot imagine a man of that noble temper falling into the sin of "accidie"—despising life for its poverty and emptiness. If we "have Christ," He will fill the meanest lot with Divine resources, and in the face of poverty, ruin, sickness, and death, its watchword will be, "Finally, brethren, rejoice in the Lord."

A writer in the very first age of Christianity, the author of the *Shepherd of Hermas*, concentrates much wisdom into one passage on this subject:—"Put sadness away from thee: for truly sadness is the sister of half-heartedness and bitterness. Array thee in the joy that always finds favour in God's sight, and is acceptable with Him: yea, revel thou therein. For everyone that is joyous, worketh and willeth those things that are good, and despiseth sadness. But he that is sad doth always wickedly; first, he maketh sad the Holy Spirit that hath been given to man to enjoy; and secondly, he worketh lawlessness, in that he neither prays to God nor giveth Him thanks.

"Therefore cleanse thyself from this wicked sadness, and thou shalt live unto God. Yea, unto God all they shall live who have cast out sadness from themselves, and arrayed themselves in all joy."

St. George's Hall, W.—The twenty-fifth anniversary of the fellowship at St. George's Hall, commenced and carried on by the late Mr. Denham Smith and others, is to be celebrated at a meeting to be held at Morley Hall, 26, George Street, Hanover Square, W., Wednesday, December 5, at 8 p.m.

Elisha, the Prophet of Vision.

VI.—*An Empty Home* (2 Kings iv. 8-37).

By Rev. F. S. WEBSTER, M.A.*

THE Bible is in spirit and temper the most natural and human book in the world. The story of the Shunammite and her child is one of the most touching episodes to be found in it, as well as one of the most beautiful and finished narratives in all literature.

We are introduced to "a great woman," *i.e.*, a lady of great wealth and influence, who dwelt in Shunem, in the plain of Jezreel, the richest and most fertile tract of land in Palestine. She was a woman of keen spiritual perception. The prophet Elisha's occupation earned him the title, "a man of God;" his beautiful character marked him in her eyes as "a holy man of God." Would that the same might be said of all God's public ministers and servants to-day.

Then she was a woman of large-hearted generosity. She took pains and put herself out to entertain the prophet suitably, so that he could enjoy the priceless boon of uninterrupted quiet and retirement.

She was also a woman of the noblest independence. Elisha was anxious to do something to show his appreciation of her kindness, and, as his services in the expedition against Moab had brought him into high favour at court, he offered to speak for her to the king, or captain of the host. Her answer was most dignified, "I dwell among mine own people." She had no need of earthly honours, she enjoyed to the full that purest satisfaction which cannot be surpassed, the satisfaction which comes from duty faithfully performed, and love fully requited. But this great woman was

HIDING A GREAT DISAPPOINTMENT,

for she had no child to cherish as her very own. She bore the disappointment without a word of complaint. She would not even pray about it lest her prayer might savour of discontent. So Elisha had no idea of it. Gehazi, however, guessed it. He was Elisha's servant, a shrewd man, intensely secular, and naturally suspicious, with little or none of his master's spirituality. But he saw the Shunammite's disappointment, and pointed out to Elisha how he might reward her richly. So the woman was called, and Elisha had the joy of telling her in the name of the Lord, that when the year came round she should embrace a son. The best earthly gifts are those which money cannot buy. Health and dower of children, and mutual confidence and love, increasing with increasing years—these are the best earthly gifts, and they cannot be commanded by the rich or influential; they depend on God's blessing still. So the child was born.

THE MOTHER'S CUP OF JOY WAS FULL.

In welcoming a prophet so kindly, she had indeed "earned a prophet's reward."

This great woman passes through a great sorrow. It was harvest time, and the child, now grown to a lad and full of spirits, rushed out into the fields. Perchance, in his excitement, the head-covering had slipped off, and the slanting rays of the morning sun pierced through to the sensitive brain. The boy was carried to his mother. And there, in the darkened room, the sunshine of the Shunammite returned to the Light of God. It seemed passing strange. Does God take back his gifts? This longed-for but unasked boon, was it sent only to tantalize and annoy?

This great woman overcame, by means of a great trust. Without wasting time in bitter complaints, without even seeking the comfort of her husband's loving sympathy, she lays the child on the prophet's bed, and starts on a long journey to Mount Carmel. It was no light undertaking to cross the plains in the full heat of the day. But she shrinks from no exertion. "Restrain not for me to ride, except I bid thee," is her word to the driver. But the pain in her heart makes her insensible of all other discomfort.

The prophet recognized her in the distance. With sorrow too deep for words, she caught him by the feet, bowing down before him. To the

* Notes of an address in All Souls' Church, Langham Place.

man of conventionalities, the suspicious Gehazi, this seems improper, and he came near to thrust her away. Elisha knew there was a cause. "Let her alone; for her soul is vexed within her." But he knew not what the cause was. "The Lord hath hid it from me, and hath not told me," he said. It seemed strange to him not to share the secret, for this man of vision generally saw God's doings clearly. So the woman makes reference to her trouble. She cannot tell it out. Her heart is still echoing the cry, "It is well with the child." She merely says: "Did I desire a son of my lord? Did I not say, do not deceive me?"

Elisha saw that her faith needed educating. She had placed the boy on the prophet's bed, and had hastened to find him, as though the prophet himself possessed the needed power to restore her son. The lesson for us, however, is clear and all-important. The prophet's staff was no substitute for the prophet himself. The most Scriptural formulæ are powerless without faith. Divinely appointed ordinances or sacraments are useless without the Holy Spirit. We use the staff of ordinances wrongly unless they help us to shut the door on all save the living God. They are but means to an end, and if for a moment the end is lost sight of, the means are being wrongly used.

So now there is to be union and identification between

THE PROPHET AND THE DEAD CHILD.

Within the shut door the prophet stretches himself out on the dead boy, eyes on eyes, mouth on mouth, hands on hands, as though he would impart his own life to the child. Yes, his action seems to say: "Either let him share life with me, or let me share death with him. We two will be one." And at once the cold body seemed to catch some of his living warmth. But the prophet has to desist. He feels the chill of death lowering his own temperature, lessening his vitality. So he gets up from the bed and walks to and fro in the house. The Christian worker must not forget to do this. We cannot grapple with the dead around us without some danger of infection or chill from their cold, materialistic, cynical spirit. We must take pains to keep our own spiritual life strong and full, or we shall do no good whatever to others. But, his own heat restored, he once more stretches himself upon the child, and very soon the boy sneezes and opens his eyes. The mother is called, and receives a second time this precious gift from God.

It must have been a touching scene as the night wore on, and the father could not hear enough of the wonderful story of his wife's courage and devotion and faith. "To think that you never told me of our sorrow, O noble, loving heart: to suffer alone, to bear the toil, the suspense, the anguish of heart, and to trust God so bravely through it all!" Shall not we learn the lesson of faith from this Shunammite? Our loss may not always so soon be turned to gain, but then we know Him better who orders every joy or sorrow in our lives. Jesus is far better than Elisha; let us take what He sends, with thankful, trustful hearts. "What I do," He often seems to say to us, "thou knowest not now, but thou shalt know hereafter."

"The Backyard of London."—Under this title a comprehensive and readable account of the philanthropic efforts maintained in connection with the London Congregational Union has been issued. "The Backyard of London" is the East End, and the work at Medland Hall, Ratcliff, in that needy district, is fully described. It will be remembered that Medland Hall is the only free shelter in London always open to homeless men. Copies of the report may be had from Rev. Andrew Mearns, Memorial Hall, Farringdon Street, E.C.

The Suffering Poor.—Miss Annie F. Perram, hon. sec. of the Mission of Help to the Suffering Poor, 90, Darenth Road, Stamford Hill, N., writes: "We have many cases of urgent need before us at the present time. Some of these are widows with little children dependent upon their slender earnings. In some homes the breadwinner is laid aside by incurable disease, while aged men and women appeal to us to save them from breaking up their home to enter the workhouse. Will our friends help us to come to the assistance of the many who, in want and weakness, seek the aid of the Mission?"

1614

The Mercies of God!

(Psalm ciii.)

By Mr. CHAS. COOK.

EVERY piece of music has its key-note, and so each psalm seems to have its key-word; and the careful student of the Word will discover that in this Psalm God's "mercy"—or its plural "mercies"—is the leading truth declared. In verse 4, having spoken of forgiveness, healing, and deliverance, the Psalmist says: "Who crowneth thee with loving-kindness and *tender* mercies." Here notice

THE QUALITY OF THE MERCIES.

The believer stands as much in need of the mercies of God after his conversion as he did, when "God, who is rich in mercy for his great love wherewith He loved us, even when we were dead in sins, quickened us together with Christ."

Can we not all look back on the way He hath led us, and remember how we had gone astray but for his special guidance; and how we had made some huge mistake, save that by an interposition of grace, He prevented and restrained; and in such a way, that led us to exclaim, "Thy *gentleness* hath made me great." God is exceedingly fatherly in all his acts towards his children, and when we have expected the rod, He has often dealt with us in the most tender manner.

A man may have mercy on a fallen foe, but exercise it in a haughty spirit; a conqueror may spare his enemy for diplomacy sake, for the tender mercies of the wicked are cruel; but "The *tender* mercies of the Lord" are over all his works; and especially seen in his gracious dealings with his ofttimes graceless creatures. See the chivalry of that soldier who, rushing through the zone of fire, rescues his wounded comrade, and, throwing him over his shoulder, staggers back to the firing line; but who by his rough handling of the poor sufferer has almost jolted the life out of his body.

But see, when, a few hours later, the wounded man is being tended in the base hospital by the gentle nurse, who, with tender hands and womanly heart, wipes the heated brow, and with padded shoes, moves noiselessly about the ward, acting as only a gentle, thoughtful, loving woman can act; in the contrast see something of the *quality* of the mercies of our God. Thanks be unto God for his *loving*-kindness and his tender mercies! No wonder David said: "Let us now fall into the hand of the Lord, for his mercies are many and great; and let me not fall into the hand of man."

But in the eighth verse we read, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Here we have not the quality, but

THE MEASURE OF GOD'S MERCY!

Surely, where sin abounds grace doth much more abound. Manasseh, in the Old Testament, is saved, and has the longest reign in Scripture; and Saul of Tarsus, in the New, is converted, and thus the chief of sinners becomes "not a whit behind the very chiefest apostle."

Standing in the market-place of a city in the East, I saw a man leading several camels approach a corn merchant, who was seated behind a small mountain of corn. The merchant was soon busy filling a large measure, which when full he pressed down with both hands, and then again filled up the wooden measure; taking it with both hands he shook it for a moment till the corn occupied a still smaller space, leaving room for more at the top; again more corn was poured in, and after heaping it up till it formed a small pyramid, he poured it out into the sack of the buyer. Then understood I the meaning of my Master's words—"Give good measure, pressed down and shaken together, and running over."

Surely this is how God deals with us—hearken! "Then came Peter to Him and said, Lord, how often shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee until *seven times;* but until *seventy times seven.*" Four hundred and ninety times! What the Lord preached, He also practised; for the next verse in the same chapter tells of one who was forgiven ten thousand talents, which means many thousands of pounds sterling.

Truly the measure of God's mercy is wonderful! He saves the worst of sinners, and keeps the weakest of his saints; the salvation of the whomsoever (which implies man's responsibility) is equalled by the preservation of the whomsoever, which tells of sovereign grace; for the hands of Jesus never let go. The 11th verse of the Psalm, however, gives us another view of the mercy of the Lord! "For as the heaven is high above the earth, so great is his mercy toward them that fear Him." This has reference not to the quality, nor to the measure, but to

THE EXTENT OF HIS MERCY!

Touching his people, is there any limit to the mercy of our God? Look at the figure chosen. The height of the heavens! If the nearest fixed star be twenty billions of miles from the earth; this is a wondrous comparison, but more is meant than this. Herschel tells us that he discovered a second layer of stars beyond the sight of human eye, as far in height beyond what we see as is Sirius distant from the earth, and that by an increase of power of lens he found the stellar heavens 500 layers deep, each layer, at least, an equal distance apart. Later astronomical researches would go beyond this; but if we multiply 500 by 20 billions of miles it may help us to comprehend something of the *extent* of the mercy of our God.

It is not singular that the twelfth verse of the same Psalm helps to continue the figure God hath chosen to convey the knowledge of his infinite mercy to us. Look at it—"As far as the east is from the west, so far hath He removed our transgressions from us."

This verse tells of the length and breadth of God's mercy, while the previous verse speaks of the height and the depth of it. If four angels started on a voyage through space, flying on the wings of light at 12,000,000 miles a minute, north, east, south, and west, might they not fly throughout eternity, and never dash their pinions 'gainst the walls of the house which Jehovah inhabiteth?

"God's Universe contains no finite bounds
To echo back to Him responsive sounds;
These echoes come from hearts that live,
These back to God responses give.
'Go worlds,' said God, 'but learn ere ye depart,
My favourite temple is the human heart;
There to reside I'd leave my loftiest skies,
There shall my Holy of all Holies rise.'"

The seventeenth verse of the Psalm completes the picture. Here the Psalmist, having dealt with the *quality*, which is tender, the *measure*, which is plenteous, the *extent*, which is great, closes his description of the mercy of God by saying—"The mercy of the Lord is from everlasting to everlasting upon them that fear Him." This tells of

THE DURATION OF HIS MERCY.

"Love me little, love me long" runs the song; and the believer can sing, "The mercy of the Lord endureth for ever." God hath chosen these two eternal figures of space and duration to convey to our finite minds the measure of his mercy towards us. There never was an hour when God did not love his people; there shall never be a day when He shall cease to love them; whether you gaze down the ages of a past eternity, or look prospectively along the cycles of a coming eternity—Thus saith the Lord, "The mercy of the Lord is *from* everlasting *to* everlasting upon them that fear Him."

He loved us e'en ever we had a beginning,
Predestined that we should be brought to the light;
Our wanderings, departures, our sins, all-foreseeing,
Yet gave his good Spirit to lead us aright!

Let us with the Psalmist continually repeat, "O give thanks unto the Lord; for He is good; for his mercy endureth for ever!"

Where is the Church of God? asked Alexander Peden, the Scottish Covenanter. He answered: "I will tell you where it is—it is wherever a praying man or woman is at a dyke-side."

Home Missions.

A Splendid Record.

THE MANCHESTER MISSION.

THE Manchester Wesleyan Mission was begun fifteen years ago by Rev. S. F. Collier, so that last Tuesday's (November 20) gatherings marked the fourteenth anniversary. These great meetings were almost unknown outside Manchester until five years ago, when the late Dr. Berry, of Wolverhampton, was one of the principal speakers. For months afterwards, in all parts of the country, he declared those meetings to have been the finest he ever attended.

At noon on Tuesday Rev. J. G. Greenhough, M.A., of Leicester, preached the annual sermon in the Central Hall, and in the afternoon the Sisters occupied to the full the great Free Trade Hall. Miss Emily Wood, of Southport, presided. She urged the great need for Christians to rally round such great centres of Christian effort as the Manchester Mission. She appealed strongly to the Christians present so to live and labour as to transform the corrupt cities of the land into holy cities of God.

Lady Henry Somerset, who was received with ringing cheers, said she believed the great need of the day was more Christian sympathy, and the great need of the churches the closer drawing together of Christians. She praised the magnificent temperance work the Mission carried on. It was to such work, quietly, strenuously, and enthusiastically done, that any advance in the temperance cause was due. In the Sisters of the People, and their priceless power of love, the poor had individual friends and found individual sympathy. Lady Henry then told of her attempt to reclaim poor Jane Cakebread. Jane received her coldly at first, but the clouds dispersed when she said, "Why, Miss Cakebread, I have just called upon you

AS ONE LADY DOES UPON ANOTHER."

Our daily attitude should be one of love, work, prayer, and sympathy. Lady Henry's sweet, winning eloquence stirred many hearts.

Sister Pattie, the superintendent of the Women's Social Work, spoke of the more hopeful side of their work. A discouraged man or woman was never successful in Christian work. In their work they tried never to lose heart, and were always prepared to give the fallen ones another chance. Many of the women they sought to help were more sinned against than sinning, far more weak than wicked. The heroism and self-sacrifice of those helped were wonderful. Their *greatest difficulty was drink.* The increase of drinking among women was very alarming; 649 women and girls had passed through the Mission Shelter during the year, all being helped to brighter and better lives. They had contributed over £91 as thankofferings from their scanty earnings. One woman, who was in the Shelter a few days before, had not had a bath for over ten years! Another woman had had nine children, their father being her own brother. The great hope the Sisters had in their work was the power of the Cross of Christ.

Sister Lillie, of the Central Hall, also spoke sweetly and effectively, telling how the Mission Sisters went to those lowest sunk in sin, and led them back to goodness and God.

In the evening the Free Trade Hall was densely crowded when, before the advertised time, Mr. Cuthbert Bainbridge took the chair. On the platform were scores of the best known ministers and laymen of the district, belonging to all the churches.

The Chairman, in a bright speech, spoke of the work and worth of the Mission, and pleaded for increased help for his old schoolfellow, Mr. Collier. The work of all the churches was to regenerate cities, build up a true British Empire and a new moral world.

Rev. S. F. Collier was loudly cheered when he rose to give the report, which he did in an eloquent speech. He read several letters of apology. Dr. McLaren wrote: "Nobody has a higher appreciation of your great work or can more warmly wish you prosperity and progress than I have and do. We are all indebted to you and your staff." Rev. F. B. Meyer, B.A., wrote: "Best birthday greetings to yourself and your people. All who know what you are doing are helped and stimulated by your noble and unceasing work for God and man. The Mission is an object lesson for us all. You seem to have solved the problem of perpetual motion." Mr. R. W. Perks, M.P., sent 100 guineas for the collection, and wrote, "As I read the summary of your evangelistic and social work, I am reminded of early Methodism and that indomitable Christian reformer who, in season and out of season, was a true servant of the people—Wesley."

Mr. Collier said that the Mission costs £10,000 a year to carry on. Their own Mission adherents raised £7,500 of this. They only asked £2,500 from outside. The Mission had a greater hold upon the city than ever. They were directly

INFLUENCING OVER 30,000 PEOPLE

every week. They had a staff of thirty-four workers, with over 1,000 enrolled voluntary workers. All these had a unity of aim, with much diversity of method. They believed in giving the bottom man a chance. They trained working men and women to get hold of their comrades. They did not claim to have solved all the problems of their city life, but they had done their best to face the misery and lessen the suffering. It was not enough to hear of misery with a sigh and dismiss it with a shudder.

Dr. Thomas Allen, the president of the Wesleyan Conference, spoke of the fraternal feelings that existed between the various sections of the one church. The twentieth century would witness the healing of a good many of their paltry divisions. The working people of this country had no prejudice against religion. The people would respond if they went to them in the spirit of brotherhood.

Rev. J. G. Greenhough said the meeting was a witness of what Methodists could do in these degenerate days. He did not believe in the phrase, "lapsed masses." The people thus spoken of had not fallen — they had never reached a state of grace. They could never be reached except by the evangelic faith. The Catholic revival had spent its force. It had made a great attempt to gather in the masses but had almost utterly failed. Lord Halifax had said that the masses of the people were sick of the negatives of a dying Protestantism. It was not possible to crowd more untruths into one short sentence. The masses of the people were sick of the tomfoolery, the genuflexions and gestures and processions and altar lights and incense and nonsense that were converting hundreds of churches into peep-shows.

Revs. F. L. Wiseman and S. Chadwick also addressed the meeting. Mr. Collier announced that the collections for the day amounted to upwards of £2,250.

Speech for the Deaf.

AN interesting experiment, which has developed into an accomplished fact, is being carried on by Mrs. Masters at Gravelly Hill, near Birmingham, on behalf of deaf and dumb children. It is best described in her own words:—

"The children are taught to speak by mechanically producing sounds—they imitate the teacher's opening and closing of the mouth, lips and teeth; and, by a close study of the physiology of the throat and vocal organs, the teacher gradually gets the child to make its noises into clear articulate speech, not perhaps with much modulation of tone, but at any rate, so as to be understood by a hearing person. At the same time the child acquires the habit of reading the words spoken by the lips—'lip-reading' we call it; this is done so rapidly that they can understand even a stranger, provided the speaker will open his mouth and speak distinctly."

It is wonderful what a wide range of subjects the curriculum embraces, and the results are most encouraging. Parents with afflicted children may like to now of such a useful school as this.

On Behalf of Public Morality.

ONE of the best, and least obtrusive, of recently-formed agencies is the London Council for the Promotion of Public Morality, which has made it its business to do all that organized effort can do to purify the streets of London, and remove obvious temptations to immorality. After three years of preparatory work, the committee have been greatly encouraged by the almost unexpected amount of recognition of the gravity of the issue, and of the need of resolute and judicious action, shown by responsible citizens. It had been previously clearly proved that this work of cleansing the streets of London cannot be done by epidemics of reforming zeal, but by quiet and persistent effort behind the scenes. It is the aim of this Council to try a less sensational and more continuous method—that of steady co-operation between public authority and private endeavour.

Already, we are glad to hear, the Council has not only collected a large amount of information about the moral condition of the city and suburbs, but has formed strong local committees within all the new boroughs of London, so that the new municipalities may count on such a body of public opinion as is needful, in such parts of the administration of local government in support of public morality.

The lines are laid down; what remains now is that the public should provide the committee with adequate means for carrying on their work. The officers, including the Bishop of London, Bishop Barry, Lord Kinnaird (the originator of the Council), appeal for an annual income of £2,000 for the due prosecution of their vitally important work. It is not a large sum, and ought to be easily raised. It is a matter that concerns the well-being of the community to its foundations, and should not for a moment lack the necessary support.

Home of Industry.

THE two halls at the Home of Industry, Bethnal Green Road, presented a busy scene on Wednesday evening, November 21, on the occasion of the workers' meeting. On one floor the kind friends who attended were entertained, and in the upper hall was held a gathering of our aged widows, who are connected with the weekly classes in the Home, in number about eighty. They had donned their Sunday attire, and though in some cases shawls and boots were thin, they presented a tidy appearance. Many an aged face looked bright and happy, as friends from various parts of our great city spoke loving words of cheer and sympathy.

Another feature of interest was the new dispensary and consulting room, into which one of the class rooms has been transformed. This is to be the headquarters of the "Free Medical Mission," to which the nursing department has been enlarged.

Dr. Henry Soltau, of St. Giles' Medical Mission, gave the first address, which was founded on Acts x. 38. Dr. Edward Merry, who followed, described the need for medical work among the sick poor of the district, and said that, after qualifying as M.D., he had been led to offer himself to take up the Medical Mission work. Dr. Merry asked prayer that this fresh branch of service may be abundantly blessed. Miss Abrams, from India, working with Pandita Ramabai, subsequently gave a touching account of the Pandita's labours for young Hindoo widows. C.R.S.

Newcastle-upon-Tyne Circus Services.—In the spring of 1884 these services were inaugurated. Although not held continuously in the same hall, they have been kept near the centre of the city, and are now conducted in the building in which they were commenced—the Circus, now the Palace Theatre. The services are being sustained amid many signs of encouragement. From the large attendances at the services, and the numbers of seekers after salvation, it is obvious that the gatherings have been fruitful in their results. Unfortunately at the present time the work is somewhat hindered by reason of an adverse balance on year's accounts. The treasurer is Mr. T. W. Sharp, Blythswood South, Newcastle-on-Tyne.

With Wandsworth Poor.

LONDON, south of the Thames, has many a dark and dismal district. Whole labyrinths of streets and lanes may be discovered, in which some little and almost unheard-of mission is well nigh the only active and aggressive evangelizing effort. Such a district is that beyond Vauxhall and along the Wandsworth Road. Here is a network of narrow streets, peopled by the poor and labouring classes, largely on the one-room principle, and living practically in the shadow and darkness of spiritual death. In 1869 Mr. John Soames, the founder and present superintendent of the Howard Street Gospel Mission and Sunday and Ragged School, visited the district with a few friends, distributing tracts and conducting open-air meetings.

In 1873 a room was opened in a cottage in Howard Street, where a Gospel service was held on Sunday afternoons. This continued for some time; but, owing to the rough element which prevailed, the meeting had to be given up. The work of open-air meetings, tract distributing, &c., was still successfully carried on in the street and surrounding neighbourhood. Other rooms were opened in different parts of the district, where much good was accomplished, the work being owned and blessed of God in the salvation of many souls. Early in 1885 we were determined, however, after much prayer, to recommence operations in Howard Street, which was accordingly done, and after a few alterations we commenced work again. The people received us gladly on this occasion, knowing that our mission was to do them good. Six meetings were held during the week, and many conversions have resulted from our humble efforts.

Progress, however, was once more impeded. Owing to the lease of the houses having expired, and the Board of Works requiring to make public improvements, we had again to seek refuge in other quarters. But in the course of a few months, through the kindness of many friends, we were to be seen in active operation at our present mission, which is built on a portion of the ground where the old mission house used to stand, and has been secured on lease. As the Howard Street Gospel Mission now stands, it is a small hall, much too small for actual requirements. A thoroughly practical work has been maintained since the commencement.

Many and varied are the efforts put forth for reaching young and old, which may be summarized under the following:—Preaching the Gospel, feeding the hungry, clothing the naked, and visiting the sick. Friends are asked to help this work, which has been quietly and economically carried on to the honour and glory of God. E. M. Soames.

Howard Street Gospel Mission,
Wandsworth Road, S.W.

Poplar Rescue Work.

THE young girl who came to us through a paragraph in The Christian, is striving to do her duty. I have found a good Christian woman to take the young mother and her child. She will help in the house, and be a daughter to this childless lady. The Home is full, and we have some wonderful instances of the working of God in our midst. Sunday after Sunday girls who have been years in service come to visit us. One came last week, who has been caretaker for some years in an institution, and she brought with her such a good character. We especially endeavour to aid those who are newly fallen from virtue, in order to prevent them from embarking on a vicious career. The past year has been one of difficulty, but I intend never to give up until He calls me home. (Mrs.) Anna Wilkes.

Manor Cottage, 31, Sturry Street, Poplar.

Cricklewood.—At the Midland Railway "Brent Sidings" at Cricklewood, and in the engine sheds, a large number of men are employed. The population of the place, indeed, consists mainly of railway people. In connection with the Claremont Road Mission, cottage and parlour meetings are held for children. It is hoped that Midland Railway shareholders will contribute to the cost of the mission hall which is being built.

Glasgow Foundry Boys.

AT the annual meeting, a few days ago, of the Glasgow Foundry Boys' Religious Society, Lord Provost Chisholm received a specially affectionate welcome and tribute of sympathy on his reappearance after his recent bereavement. On his own part, as president, he extended a warm greeting to his fellow-workers. Recalling old memories connected with the foundation of the Society in 1865, he showed that while the one meeting has grown to eighty, and girls are now admitted as well as boys, the essential features and characteristics of the work are the same. The place and power of the Bible may be questioned by newspaper writers, but here it is the very centre of all. "From the youngest and newest member on our roll, to the oldest and most experienced worker, we all cling to the precious Revelation of God as the one anchor of our personal hope, and the one means of proclaiming salvation." With great enthusiasm he referred to the fact that a large number of the workers are men and women who were themselves brought to the truth in connection with the work.

Speaking of discouragements to Christian workers, Rev. Ambrose Shepherd appealed to speakers and teachers to use all their influence to save the rising generations from (1) "*athletics run mad.*" He remembered the eloquence of English reformers who struggled to have the franchise and education for the people; but now they have both, and "I venture to say that as compared with the resources, opportunities, and chances of the day, there is less solid reading, less interest in political and social questions, and

LESS TIME GIVEN TO INTELLECTUAL PURSUITS

for their own sake, than there was twenty-five years ago." (2) *The vice of gambling.* "I know a factory in which it is no uncommon thing for between £50 and £100 to be taken in a week, in small bets, from lads under fifteen years of age. . . . Were it not for the hope that lies in our children, I sometimes think God might despair, and good men and women break their hearts; but while without Christ I hope nothing, with Christ I despair of nothing for this world." While conversion was the one end aimed at, he pleaded earnestly for the "keeping of the road to conversion open," by resisting the evils that fascinate the rising youth.

A truly wonderful tale of success in mission work fell from the lips of Rev. Donald Fraser (Livingstonia), yet joined with the note of triumph was a loud call to face the responsibilities following such blessing; and a warning of the danger of delay, for the Mohammedans and Roman Catholics are pressing in from every side to take possession of Central Africa.

The City Treasurer, Mr. Alexander Murray, bore witness to the large amount of work done in the Society by helpers who themselves have to labour long hours for small wages. Rev. Alexander Brown (Pollokshields) spoke some solemn words on the great danger to the community of allowing the continuance of a large, youthful class which is practically un-Christianized.

A New House of Rest.

THE Hon. Lucy E. Portman has thrown open her house at Blandford, Dorset, as a Home of Rest for missionaries on furlough and other workers. In the course of a letter on the subject, Miss Portman says: "I know that many missionaries, having broken up their homes before going abroad, are obliged to spend their furlough in lodgings, at great expense and with little comfort. The house at Blandford is comfortably furnished, and two ladies live there who would make it their pleasure to care in every way for the comfort of the visitors. Blandford, which is a quiet little country town, is well supplied with places of worship of different denominations, and there are pretty walks and drives in the neighbourhood. It is within easy reach of Bournemouth, Salisbury, Weymouth, &c. The terms are moderate, arranged so as to cover expenses only. I shall be glad if anyone wishing to have particulars will apply to me at Broadley, Grove Road, Bournemouth."

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD is to be congratulated on having Mr. Grey as the new Principal of Wycliffe. Already his influence is being felt in the churches, and, like his predecessor, he is ever ready to give his services. His sermon in St. Aldate's for the Bible Society, was a most instructive one.

Rev. H. Foster Pegg spent Sunday and Monday in Oxford, being the deputation for the Church Pastoral Aid Society. He preached three times on Sunday, and spoke at the meeting on Monday. After hearing his three sermons, the secret of Mr. Pegg's success is plain. He preaches a full Gospel, with sympathy, power, and directness.

The Master of Pembroke presided at an anti-vivisection meeting on Tuesday, and, in the course of his address, urged that whatever cuts us off from humanity can never be right. Man must deteriorate exactly in proportion as he silences his heart to cruelty. To inflict unnecessary pain was cruelty. He held that to practise cruelty, even for a high end, must blunt the delicate moral fibres of students, whether of science or of medicine. Dr. Reinhardt and Lady Pender were the other speakers.

Speaking at a meeting of the Wesleyan Foreign Missions, Rev. W. B. Simpson, of Madras, said that the whole ground of interest in missions is changing. The old time of romance is gone, and the new interest must lie in hearing the heart-beats of our friends over the sea. He mentioned the two movements in India which were practically meeting each other—the movement of the masses, and the movement of thought. India, like China, is passing through a profoundly interesting stage, and whether for good or for evil, it is changing.

I regret to announce the death of Mrs. Paget, wife of the Dean of Christ Church, which took place on Thursday evening. Mrs. Paget caught a chill a week ago, but left her room to help to welcome the Colonials from South Africa, and then had a relapse. Much sympathy is felt for the Dean in his sudden bereavement, and Mrs. Paget will be greatly missed in Oxford by all classes. She was a true friend to the poor. "She never missed giving us a kind word," was the remark of a cabman to the writer on Thursday evening, when the news of her death was published. As late as last week Mrs. Paget also entertained the Mothers' Union at Christ Church.

Lady Henry Somerset addressed a meeting in the Town Hall on Tuesday week on behalf of the Industrial Farm Colony for Inebriate Women established at Duxhurst, Surrey. Sir William Markby presided. We cull some thoughts from an exceedingly interesting speech. "The appalling conditions in which thousands of people live cannot be ignored in discussing the temperance reform. Yet the liquor traffic is the great soporific that keeps thousands of people in conditions against which they would otherwise rebel." Her experience did not, however, coincide with the idea that the increase of drunkenness was confined to the people who live in these surroundings, for a large proportion of the applications for admission to the Home were from respectable artizans, tradespeople, and gentlemen. Lady Henry gave two reasons, "tentatively," she said, for this. Heredity, which to say the least, weakens the will; and the breaking down of the barrier between women and the public-house. In America respectable women are never seen drinking in public. In England this is no longer considered a disgrace. Subsequently Lady Henry told us that sixty per cent at least of those who have passed through the home are doing well.

Rotherhithe Sailors' Rest.

ONE of the last public acts of the late Mr. Samuel Plimsoll was to open a small temporary Sailors' Rest at Surrey Commercial Docks.

The present building, a rented one, has become inadequate to meet the need. Since its opening a great amount of Christian work has been done in the interests of seamen, and blessing has been given.

The Rest is open all day and every day. Its usefulness is increasingly appreciated, and will be more so when the docks are completed.

An effort has been made to secure larger and permanent premises. It is hoped that the Dock Company will grant a site. It is estimated that the cost of erection will be at least £4,000. Further particulars may be obtained from Mr. G. R. Hood, the district secretary, British and Foreign Sailors' Society, who may be addressed—Sailors' Rest, Rotherhithe, S.E.

Day by Day.

SUNDAY, December 2. Jeremiah xxv.

THE repetition of God's entreaties through Jeremiah, to arrest the downward progress of his people, is very touching. For three-and-twenty years the word of the Lord had come to the prophet, and he had passed it forward with all the urgency of which he was capable, "rising up early and speaking." But the people were absolutely obdurate, until there was no alternative but to silence the voices of mirth and gladness, and to extinguish the light of the candle. If we harden our hearts against God's love our destruction is inevitable. If we will not bend, we must break. If the golden pruning knife is not strong enough, the iron pruning knife will be employed. For three years the owner of the vineyard comes seeking fruit, and finally he may have to cut down the tree.

The prophet looks out on the surrounding nations, names them in order, and predicts that upon them too would fall the sword of Divine vengeance. Especially notice *v.* 29; it suggests the words of the Apostle, "The time is come for judgment to begin at the House of God; and if it begin first with us, what shall be the end of them that obey not the Gospel of God?" (1 Pet. iv. 19).

Under the figure of a lion, the prophet depicts God as tearing the flock and driving the shepherds back in dismay. This also carries our mind forward to the seer's vision of the Lord, as the Lion of the tribe of Judah, who appears in the midst of the throne on behalf of his own. Ah! soul, it is well for thee to make peace with God; lest He who would fight on thy behalf should become thine enemy, and the might which would have secured thee from peril should turn against thee to thine undoing.

MONDAY, December 3. Jeremiah xxvi.

Jeremiah was never so near martyrdom as at the time described in this chapter. The old hatred of the priest and the false prophet arose against him, and communicated itself to the people. In miniature it was a similar incident to the closing scene of our Saviour's life. The accusation against our Lord, as against Jeremiah, was that he had anticipated the destruction of the Temple. If any man dare to speak his mind to-day, if it conflicts with the prevailing sentiment, how certainly will he have to pay the price of hatred. Is it for this reason that the Christian Church refrains at the present juncture from insisting on our Lord's command to love our enemies, and do good to those who are in arms against us?

The princes interfered, and their appeal to the people seems to have turned the fickle populace to be as antagonistic to the false priests as they had previously been to the prophet. Notice specially *v.* 16. How fickle is the voice of the people. "Hosanna," to-day; to-morrow, "Crucify." Let us dare to do right in the sight of God, following out the impulse of his Spirit, and ceasing from man whose breath is in his nostrils.

Why Micaiah escaped death, whilst Uriah was called to encounter it, we know not, any more than we can tell, in the recent Chinese massacres, why some of God's children were called to the crown of martyrdom, whilst others escaped with their lives. If we begin to inquire, the Lord answers us, as He did a similar question from the apostle Peter, "If I will that he tarry till I come, what is that to thee; follow thou Me?" Each life is a distinct plan of God's.

TUESDAY, December 4. Jeremiah xxvii.

For each of us there is a yoke, something that restrains our liberty, and makes life hard. Naturally we desire deliverance from it, and listen to false prophets, who prophesy after the sight of their eyes and impulse of their hearts, assuring us that we need not accept it. How often do our deceived hearts lead us astray, till the voice of Christ comes to us saying: Bring your neck under my yoke, and serve Me and live. "Take my yoke upon you and learn of Me." And if we ask Him what his yoke stands for, He replies, Meekness and lowliness of heart; whereof meekness stands for our temper in respect to injury and injustice from the hands of man, whilst lowliness is the attitude we should maintain before God.

The prophet put a distinct limit upon the supremacy of Nebuchadnezzar, during which all nations should serve him, and then they should serve themselves of him (*v.* 7). So the time of your oppression is limited. There is a "thus far" beyond which the stern discipline shall not go. God knows exactly the limits of your strength, and the time required for the execution of his Divine purpose.

The suggestion which Jeremiah made that the prophets should make intercession that the vessels left in the Temple should remain there, was a very sensible one, because it was bringing them to a test which everybody could appreciate. Their evasion of this test proved their falsehood. So in discerning the voice of God from the many voices that speak within your heart, if you will do whatever He commands you, you will come to know which is of God. In John ii. 9: "The servants . . . knew." If you serve, you, too, will know.

WEDNESDAY, December 5. Jeremiah xxviii.

Hananiah was without doubt very popular. It was not easy for Jeremiah to stand alone, as we find him doing in *v.* 5.

What a picture is presented, as these two prophets oppose each other in the presence of priests and people in the house of God! By his amen to the words of Hananiah, the true prophet avowed his passionate desire that his hopes might be realized, but he knew certainly that they could not be. Hananiah closed the conference by breaking the yoke which Jeremiah carried on his neck, but the prophet of God made no reply, he simply went his way. It is good not to hold altercations with men who have set their hearts on opposing the truth. Better yield quietly and go your way. Better say nothing than speak in temper. Hold your peace, even from good, until you know precisely what is the message from the Lord.

The word of the Lord did come to him afterwards: that iron would be substituted for wood, that the land would be given up to the beasts of the field, that Hananiah should die. And God vindicated his words by the false prophet's sudden decease. The man who can commit himself to Him that judgeth righteously cannot fail of vindication.

THURSDAY, December 6. Jeremiah xxix.

It was wise for Jeremiah to write this letter, encouraging the exiles in Babylon to settle in the country, and seek the peace of the city whither they were carried away captive. It was dictated by faith in the assurance that seventy years had to pass before they could expect deliverance. Many who read these words may be carried captive into strange lands; the servant in his situation, the young man or woman in the great city establishment, the occupant of the workhouse or hospital, the lonely exile in some foreign land—to each and all the prophet's words are applicable. Make the best of your circumstances and look around for opportunities of blessing others. The Apostle acted thus when he sought the conversion of the guards to whom he was chained during his Roman imprisonment.

Notice that, when God seems severest in his dealings with us, thoughts of grace and love still fill his heart, and there is hope in our latter end, like clear Western heavens after a day of rain. That is in store for thee, which shall make thee forget the pain through which thou hast passed. And as the darkness comes to an end, and the light begins to break, it becomes easy to pray to Him. Even though the result is known and predestinated, prayer is needful as a link to its accomplishment. Ponder in this connection *vv.* 11-13.

The prophet's words excited great annoyance among the false prophets in Babylon, two of whom were punished by a terrible death (22), and the other forfeited posterity and name. But in spite of everything, God's word should stand. Through all opposition, He will still secure good for his people (*vv.* 11-32). Trust in Him; all the powers in hell and on earth cannot make Him abandon his loving purpose for thy salvation and deliverance.

FRIDAY, December 7. Jeremiah xxx.

In these chapters Jeremiah throws himself forward into the later years of the captivity, when the known world was to be shaken with the tidings of the Medo-Persian invasion of Chaldea, in which Belshazzar, the grandson of Nebuchadnezzar, would be slain. This was necessary to the liberation of the Jews from their captivity, but it would be rather terrifying to them and others, so these words were prepared to re-assure them. It would be the day of Jacob's trouble, but he would be saved from it (7).

What gracious promises are those which follow. God sets Himself to speak in the tenderest and most reassuring tones. "Fear thou not, neither be dismayed, for I will save thee." I heard the other day of a young father who was walking to and fro in the dining-room of his house, with his first-born babe in his arms. His wife noticed that two or three times he carried his precious burden into a large dark closet at the end of the room, and asked him the reason. He answered that every time he went into the dark, the little one gave a tiny start and clung closer to him, and he found it so delightful to feel the tiny nestling movement, which gave him the chance to press the nurseling nearer him. Perhaps God often carries us into the dark, that we may cling closer to Him, and that He may have the better opportunity of speaking his tender words of reassurance.

Art thou a backslider? Art thou suffering from an incurable grievous wound? Have thy sins increased, bringing on thee pain and sorrow? Listen! if thou wilt but confess and put away thy sins, God will bring thee again and restore health unto thee, and to thy mourners. And what He will do for the individual He will do for the Church, as well as for his chosen people. Our sins paralyze his arm of saving might, but He waits to be gracious. Very blessed and far-reaching is the promise, "Behold, I will bring again the captivity of Jacob's tents" (18).

SATURDAY, December 8. Jeremiah xxxi.

O everlasting love of God, how strong, and tender, and true art thou—given to us in the Beloved, who has put away all restraining barriers, and thrown open the very flood-gates of mercy! What more can be said, than is said here, of the ways of God's undeserved grace and mercy to his most worthless children!

It is all-inclusive—"I will be the God of *all* the families of Israel." It is patient of provocation—notwithstanding all the provocation of the forty years, it conducted Israel finally to rest in Canaan. It has an attractive power which the most obdurate cannot resist. It longs to restore the old joyous confidence and freedom—"thou shalt go forth in the dances of them that make merry." It will never rest till it has broken down misunderstanding and alienation of heart—see how the watchmen on Mount Ephraim proclaim the feasts on Mount Zion. It melts our hearts—"they shall come with weeping." It sets the thirsty by rivers of waters, and the blind and lame in a straight way (9).

Let us magnify the grace of God, as it is disclosed in these glowing words. He will gather and keep with shepherd-care (10); He is stronger than the strong tyrant who has held us so long in bondage (11); He will abundantly satisfy our souls, as with wheat and wine and oil (12); He will keep us fertile as a watered garden amid wastes of sand (12); He will satisfy with goodness (14). How this love breaks us down, with bemoaning and heart-sorrow, with shame and confusion of face (19)!

These words, which were so sweet to the prophet (26), anticipate times yet future, when they will be literally fulfilled; but, in the meanwhile, the new covenant is already established (Heb. viii.), the crown and consummation of the love of God; and each one of us may claim the realization of these precious *I wills*.

A Forty Years' Record.

IT is Rev. Michael Nachim whose record is thus defined; and it is among his kinsmen of the House of Judah that he has laboured "these forty years." Though he has completed such a long period of service, our friend is yet in possession of all his powers, and still impresses the onlooker by his stately bearing, and the listener by his vigorous preaching. He also remains the same as a man—genial and kind, hearty and sincere.

Mr. Nachim stands well in the esteem of his brethren, and it is not surprising that he enjoys that blessing. With great generosity of spirit he has entered into their varied experiences, being ready to help each and all as occasion has allowed. For ten years he was a member of the missionary staff of the venerable London Society; for the past thirty years he has been connected with the British Society, a younger but highly-esteemed organization. Whether in Continental countries or at the London mission centre, he has been content to do the work of an evangelist and teacher among his people; therein he has found ample scope for energy, and in such ministry he has had great encouragement.

On Friday evening last his friends, with other supporters of the Jewish mission, met at Exeter Hall in token of the interesting anniversary. Colonel Morton, of Mildmay, presided over the proceedings, in which representatives of several societies took part—including Revs. F. L. Denman and G. H. Händler, of the London Society; Messrs. M. S. Bergmann and H. Ehrlich, of the London City Mission; and Mr. I. I. Aschkenasi, a worker who traces his Christian enlightenment to the labours of "Rabbi Nachim," many years ago, in distant Roumania. Revs. A. Sternberg, deputation, and I. Levinson, secretary of the British Society, spoke words of kindly appreciation, and friends from distant places as well as many near at hand who were unavoidably absent, wrote letters warm with loving sympathy.

The more serious business of the evening was the presentation of an illuminated address to Mr. Nachim, in token of high regard and in acknowledgment of his long service and zealous devotion. A purse of money followed—£100; and also kind recognition of the loving ministry of Mrs. Nachim. It was interesting to learn at the close of the meeting, the destination of some at least of the money contained in the purse. Mr. Nachim has long had a desire to visit Jerusalem, and now he sees the way, and handles the means. He hopes soon to take his much-anticipated journey, and trusts that, supported by the prayers of friends at home, he may, both while journeying and while staying in the Holy City, testify for Christ among the Jewish people.

Acknowledging the kindness of his brethren and friends, Mr. Nachim was careful to explain that this incident is not to be regarded as the end of his missionary career; he hopes while life lasts to continue to work for Christ among his brethren. In the course of a brief address, he remarked upon the change of temper and attitude on the part of leaders in Israel. What does it mean that a writer in the *Jewish Chronicle* should ask for kindly treatment of Christian Hebrews? It is indeed marvellous to read that Jews of standing "do not hate the apostate because he has changed his religious views, but rather because his heart is changed towards his brethren!" With Christ in the heart, as Mr. Nachim observed, the worker will negative that explanation of things. Anyhow, there is great promise for the future; younger missionaries will reap what the older workers have sown in tears and sorrow.

Mr. Nachim's address was heard with affectionate attention; and when Mr. Levinson followed with remarks on how the workers among Israel "hang together," and love one another, he was speaking from a text that was well illustrated by the gathering itself. If Jewish workers do sometimes criticise one another, the practice is by no means universal, and plain words are soon followed by hearty co-operation. So it was said; and the meeting cheered the statement, and thus affirmed its beauty and truth. The proceedings began with prayer, and the reading of Psa. cxxxiii. ("Behold how good and how pleasant it is for brethren to dwell together in unity," &c.), and at the close the holy sentiment was a conviction in the hearts of many a gladdened worker for God among Israel.

REV. MICHAEL NACHIM.

From Photograph by Mr. H. S. Mendelssohn, 14, Pembridge Crescent, Notting Hill Gate, W.

Romanism as It Is.

I SHOULD like to ask the earnest prayers of God's children on behalf of my friend and myself, who are at present at work in a dark, benighted spot in the west of Ireland.

With the help of a few friends, we have had a movable wooden hall built, and are holding meetings in it. The priest was on the alert from the very commencement, and went about warning the people, telling them he would "excommunicate" them if they came to the meetings. He even told them not to *look* at us as we passed along the streets of the town. He denounced us in chapel as "false teachers," and told his flock to "flee" from us.

In fact, he seems so to have intimidated both Romanists and Protestants (although there are very few of the latter) that all alike seem terrified to come to the meetings.

Our milk woman has declined to serve us with milk, and not a man in the place could be found to help in the erection of the hall; two promised, but failed, one saying he would be put out of his house if he came!

Oh! these poor priest-ridden, down-trodden people. One's heart aches for them. The priest thinks nothing of knocking them about with a stick if they happen to displease him. And yet it is to this very same Romanism that England is at present truckling, and to which, in spite of all her light and privileges, she is now yielding so fast. It is the Popery that takes away all independence of thought, all freedom of action, and makes men and women the veriest puppets and slaves, degraded and ground down beneath her iron rule. A. M. Barbour.

Co. Galway.

"A Busy Man's Question."

IN a recent issue, "Onward" asked for suggestions on the important subject of making the best of the evening hour—how to employ a portion of his leisure in a profitable manner in the study of Holy Scripture.

"M. H. S.," writing from Cintra Lodge, Reading, says: "The advice given in Frances Ridley Havergal's booklet, 'One Hour with Jesus' (1d. *Partridge & Co.*), will form a valuable supplement to the many replies you will doubtless receive. The man of business whose letter Miss Havergal quotes, is still spared to counsel young men, though now in his eighty-sixth year."

The extract from "One Hour with Jesus," reads:—

> The following testimony is from one of England's most successful and eminent men of business. He writes:—
>
> "In the busy life I have lived, I owe much to the practice of *very* early rising to secure the 'hour with Jesus' which you recommend. Even now, I find very early rising essential to the maintenance of spiritual life and close communion with God; and being now somewhat weak physically, nothing but the *desire* for this communion is sufficient to enable me to rise. My wife rises about 6, remaining in her room till 8, or she would not, with her large household, be equal, spiritually, to her duties."

Is not this one of the many new leaves which onward-pressing pilgrims should desire to turn over with the New Year?

"W.B." (West Dulwich) writes:—"The study of the Bible may be viewed from three principal aspects, or, may I say, with three distinct purposes. First, there is the study of the Bible with a view to devotion, and to getting a leading thought from God's Word, of encouragement or education for our day's work. This should be the morning's work, and can easily be accomplished by having recourse to any good selection of daily portions, such as that appearing week by week in The Christian.

"Secondly, it is well to have some definite book or passage of the Bible for special study. It is necessary to become familiar with the text in both the Authorized Version and the Revised Version before having recourse to any commentary or notes. For this study our best intellectual powers are needed, and it may be impossible for a busy man to give a portion of each day to it; but he may, and should, give a part of each week to special study if he really desires to learn of God.

"Thirdly, it is of the greatest importance to do, what I fear many Christians neglect, namely, to read one's Bible through from beginning to end, to get a general view of the whole of God's Word, and see how the various parts harmonize one with the other. This can be done at night after a hard day's work, when, although too weary for special study, the brain is clear enough to read a few chapters and see their general bearing, and to pick up some precious grains of true manna from heaven, but without dwelling on difficulties of interpretation, or on other points requiring close application.

"The late George Müller, in his early years, read his Bible three times every year, and in his later life four times every year, and his testimony is that he never read it without finding some precious treasure that he had previously missed. If any busy man will, in each morning, read a short portion for devotional purposes, and will each evening read a portion of his Bible continuously, and will further take a special subject for study when the occasion permits, he will find hidden treasures of which he has probably hardly dreamed up to the present."

We have received several other communications, but where they deal with the precise question of "Onward," they add little or nothing to the excellent advice given by "W.B."

Chinese Martyrs.

THOMAS, JESSIE, AND WELLESLEY PIGOTT.

By Mr. GEORGE F. TRENCH.

THE subjects of this brief sketch were victims of the massacres in China of last July. In the manner detailed below, these loved servants of Christ passed in to their coronation as martyrs of the Lord Jesus, from T'ai-yuen-fu, smitten by assassin hands.

Born on August 6, 1847, Mr. Pigott was the eldest of the six children of William Wellesley Pole Pigott, by his marriage with Lucy Trench, niece of the first Lord Ashtown. The whole family was in the Lord's service. But two now survive: his youngest brother, the physician of the Dublin Medical Mission, and his sister Mary, some time engaged in mission work at Bloemfontein.

The atmosphere of Mr. Pigott's home at Leixlip, on the richly-wooded bank of the beautiful Liffey, was deeply and actively Christian. While yet little more than a boy he helped his father in his daily labour of presenting Christ to the poorest of the people gathered at his door to receive his charity and hear the message of Salvation.

When the great awakening of 1862 moved mightily Ireland's Midland and Southern provinces, Rye Vale, the Pigotts' home, was thrown open to the preachers, and numbers too large for its space pressed in to hear the truth proclaimed. Tom, who not long before had been led to Christ by a remarkable answer to his boyish prayer, soon became anxious to join in the work of saving souls.

Little did I imagine, when encouraging the young man to speak at a cottage meeting near Dublin in 1868, to what life and death issues that first halting effort would lead. The manly form, the radiant expression, the merry laugh, the deep and overflowing enthusiasm for Christ, marked him for a successful missionary.

If ever a man lived who was utterly in earnest it was Thomas Wellesley Pigott. Whenever he returned to this country from his chosen field of labour, his flowing speech, in private and public, was always and only of China and her people whom he loved so much. It was impossible to remain indifferent or unsympathetic in the presence of such zeal. It wounded his spirit, it grieved him, as something unaccountable, inexplicable, that others should not feel the interest, the sorrow, and the joy with which he was filled. And this was no mere sentiment. It was such a reality that to spend his time, his strength, his mental and physical abilities, and his money freely and wholly in the cause of China was to him the most natural, and for him the only reasonable and possible way to live.

MR. SOWERBY'S NARRATIVE.

Mr. Arthur Sowerby, an intimate friend, and worker in China, writes:—

Twenty years ago, Mr. Pigott, B.A., of Dublin University, with his fine physical development, and possessed of ample means, stood on the threshold of his work in China, where he had come at Christ's bidding to consecrate all he was and had to the Master's cause, and the salvation of the Chinese people.

I recall the first time I met him. I had then only been a few days in China, and I remember his hearty and genial greeting, the warm, brotherly handshake, and the pleasant chat that followed in the sitting-room of the C.I.M. premises at Chefoo.

A few weeks later I was travelling with others across the plain of Chih-li. It was in December, 1881, and we were pressed by circumstances to travel quickly. Mr. Pigott might have joined our party and have enjoyed some pleasant companionship, but it was characteristic of him to prefer loneliness, and to lengthen his journey although the weather was bitterly cold, that he might do some evangelistic work along the road. An intense zeal for the conversion of men was always a marked feature in our brother's character.

Arrived at T'ai-yuen-fu, Mr. Pigott gave himself up to a more thorough study of the Chinese language. He had been in China about two years, but had been travelling with Mr. Cameron in Manchuria, where on one occasion he nearly perished with cold, and his study of Chinese had been much interrupted.

In the spring of 1883, the community of missionaries in T'ai-yuen-fu were alarmed and upset by an attack on Mr. Pigott by a Chinese burglar. The thief had made several robberies from other missionaries, and had secured some dinner knives, including a carving knife from Dr. Schofield. One of the smaller knives he had converted into a saw, and by means of this had effected an entry into the room where Mr. Pigott was sleeping. Mr. Pigott was awakened by the incessant coughing of an elderly man, a Christian evangelist, and rose while it was yet dark to procure some medicine for the sufferer. He discovered the thief under a table, and attempted to secure him. A terrible struggle ensued, in which, although badly wounded, Mr. Pigott obtained the mastery, and the thief was captured. Mr. Pigott then, holding a wet sponge to his bleeding head, ran as hard as his strength would allow, in the early grey of the morning, to Dr. Schofield's house, when his strength gave way. For some weeks he needed the careful nursing and skilful medical attention that was lovingly given him.

About the same time Miss Jessie and Miss Florence Kemp, of Rochdale, arrived in T'ai-yuen-fu. They had left all the attractions of their English home, and of English society, to join in the hard and strenuous work of evangelizing the Chinese. In those days life in the interior of China involved many hardships, and there were but the fewest comforts.

Miss Jessie Kemp had previously been engaged in mission work in India, but had been compelled to leave that field, as her constitution was unfitted to endure the fierce, sultry climate.

Most of the missionaries then resident in T'ai-yuen-fu were fitting themselves for future labours, and Dr. Schofield gave lectures on ophthalmic surgery, with special reference to the treatment of cataract. Miss Jessie Kemp proved herself a most apt pupil, and subsequently many times operated for cataract with marked success.

In 1883 an engagement was entered into between Miss Jessie Kemp and Mr. Pigott, and they were married at Pekin in August of the same year.

In the summer of 1883 Dr. Schofield, to the unspeakable grief of all, was fatally stricken by typhus fever, and Mr. and Mrs. Pigott returned to T'ai-yuen-fu to take up the work from which "the beloved physician" had been removed. Throughout the winter our friends kept both medical and evangelistic work going, and it was remarkable how much Mr. Pigott was able to accomplish alone until the arrival of Dr. E. H. Edwards relieved him of the care of the hospital.

During the next few years Mr. Pigott was largely occupied in the construction of the Schofield Memorial Hospital. By the devotion of time and labour, and by their pecuniary gifts, Mr. and Mrs. Pigott did much to secure the erection of handsome and suitable premises, and thus greatly aided in the valuable work done for so many years in connection with that institution. Only those who were in T'ai-yuen-fu could form any just appreciation of the burdensome and vexatious character of such work, but while struggling with Chinese workmen, evangelistic efforts were never neglected and every endeavour was made to convert the Chinese of all classes.

Mr. and Mrs. Pigott visited England in

1885 and again in 1890, and on their return to China in 1891 were accompanied by other friends, with whom they hoped to form a band of independent labourers. It was thought possible to evangelize the district of Lu-An-Fu, in S.E. Shansi, but unforeseen difficulties arose, and our friends settled at Sheo Yang, eighty miles east of T'ai-yuen-fu. Sheo Yang is a market town of some importance on the main road to Pekin and the coast.

Amidst much opposition, and with many difficulties to encounter, our friends and their colleagues built up a steady work, and brought the light of Christ's Gospel into many homes, and the joy of Christ's peace into many darkened hearts.

In 1898, Mr. and Mrs. Pigott were again able to visit their friends, as it proved, for the last time. Mr. Pigott was anxious to secure a committee in England to assist him in his work at Sheo Yang, but ill-health prevented him from carrying this project into effect. In the autumn of this year, our friends suffered a severe blow, in the tragic death of Miss Ellen Brown, who lost her life by the upsetting of the cart in which she was travelling, into the river. A very dear relative and friend, and most valued colleague, was thus lost to them, and to the work of the Lord.

Last year Mr. and Mrs. Pigott once more returned to China, and after having been for some years crowded in small and unsuitable quarters, they were gratified at being able to obtain some larger and more commodious yards, and were erecting some suitable premises, that were greatly needed. Among other projects our friends were arranging for a school for the children of missionaries in Shansi, and had already had nine other children for a time under their charge. This was a most generous and kind purpose, and promised to be exceedingly useful. The

TERRIBLE EVENTS OF LAST SUMMER

have bereft the Christian Church of two noble and devoted missionaries, and the Chinese have, alas! killed those who were entirely their friends. What exactly they suffered with their governess, Miss Duval, and tutor, Mr. Robinson, both wholly in sympathy with missionary work, and their own dear boy, Wellesley, is perhaps mercifully hidden from our eyes.

It would not do to close these few lines without testifying how kind and good our friends were to the Chinese, and how much loved they were in return. One of our leading evangelists, in no way connected with Mr. Pigott, said: "I do like to hear him preach, he is so full of love." At one of our Chinese Conferences Mr. Pigott gave a most valuable address on the Lord's Second Coming, that was much appreciated by all, while at our Conference held last February in T'ai-yuen-fu, Mr. Pigott preached the sermon on Sunday morning with much power and unction, and Mrs. Pigott took the lead in addressing the women.

Stunned by their loss, we can but humbly bow our heads before God, thankful for lives of such noble devotedness, thankful for their triumphant death, and meekly beseeching that He will comfort their loved ones who remain, and mercifully rebuild the work that has been so cruelly overthrown, so that "the Son of God may yet be manifested" in Sheo Yang, to destroy the works of the devil, and deliver them who have for ages been subject to his bondage."

Both Mr. and Mrs. Pigott had been, during the earlier portion of their life in China, in connection with the China Inland Mission, and although subsequently, as Mr. Sowerby has stated, preferring to found a Mission on independent lines, continued to the end of their lives in hearty sympathy with that noble association. In 1896, Mr. Pigott wrote of the C.I.M. as "a mission which we love," and said: "We and they (Dr. and Mrs. Edwards) shall always desire to help in every way the old work, and only regret the causes which have led to severance of the bonds of organization—not of Christian fellowship and co-operation, if we can help it."

MISS SHEKLETON'S NARRATIVE.

The following record of events is from the pen of Miss Shekleton, who returned to England early in the present year:—

Here in this mountain district of Sheo Yang, where the name of Jesus was unknown, and where at least sixty per cent. of girl babies were destroyed without remorse, Mr. and Mrs. Pigott settled down with a few co-workers for the last period of their missionary life. Here, with a parish to each worker of some 100,000 souls, a work of God was begun, which during eight years of devoted labour was marked by very manifest spiritual blessing.

"The converts came in slowly; they were for the most part of the sturdy yeoman type, and they proved staunch and true in the face of much opposition. Many would put workers at home to shame by the earnestness with which, in season and out of season, they preached the glorious Gospel of Christ.

One of these converts, a man called Li-pai, had bought a Gospel of Luke from Mr. Pigott on one of his former preaching tours. He had in consequence given up idol worship, but had not met a missionary to speak to till one day, when Mr. and Mrs. Pigott were visiting in a village and speaking to the people, this man drew from his breast the precious Gospel, carefully wrapped up, eagerly saying, "I read about Jesus in this book. He was a wonderful man and did great works. Who was He? Why did they kill Him?" Mr. Pigott had after this many talks with the shepherd, for such he was, and step by step he was led on to know the Lord, and

BORE BRAVE WITNESS FOR CHRIST.

In every village where he stayed groups of country folk from all sides gathered round to hear the Word of Life. "What new thing is this?" they said, "What has this shepherd found that he should know more of God than our wise men or scholars know?" Thus one by one converts were gathered in and an earnest little Church was built up, while Mrs. Pigott toiled among the women of the villages; slow and difficult work, so degraded were they, and so dulled their intellects, yet among them also souls were won for Christ.

Mr. Pigott wrote in 1897: "The door is now set wide open in the providence of God. Who can tell how long it may be so? 'Work while it is day, for the night cometh when no man can work.'" Three more years of faithful work for God, and the voices that had so long proclaimed the love of the Saviour of sinners were to be silenced on earth—the good fight was fought, the course was finished, and they, with many more beloved servants of Christ, were called to receive their crown and to share in the joy of their Lord.

The Church of Christ has been startled and dismayed during the last few months by terrible reports of bloodshed and massacre in North China—reports repeated and confirmed as the weeks went on, until at last we wake up as from a nightmare to realize that at least a hundred of Christ's faithful missionaries have suffered torture and death at their posts of duty, as well as many delicate women and little children, that the Christian Church of North China, numbering a thousand converts in one province alone has been swept away, and that the few who are left inland are suffering terrible persecution with none to counsel or help.

Yü Hsien, the infamous governor of the province of Shan-si, since reported to have died by his own hand, sought, during June, July, and August, to work his wicked will among the many stations of that province, seeking with tigerish ferocity to exterminate Christianity. Backed by a murderous edict of the Empress Dowager, missionaries were massacred in their stations, or clubbed from city to city, starving, half naked, some dropping with exhaustion to die on the roadside, some struggling on in utter weakness, yet never a word of murmur nor of anything but love to the people for whom their lives had been given.

In T'ai-yuen-fu, a city from which Sheo Yang was distant two days' journey, the most terrible tragedy of all was enacted. On June 27, the mob made a furious attack on the large hospital and mission premises belonging to Dr. Edwards, which was burnt down, one devoted lady-worker, Miss Coombs, of Birmingham, being thrown in the flames during her efforts to save an invalid child. The other workers were restricted to the B.M.S. premises, where thirty-three made a last stand for more than a week, until trapped into the governor's yamen.

In the meantime, Yü Hsien, determined that none should escape, sent soldiers to Sheo Yang. Here Mr. and Mrs. Pigott were seized, laden with iron collars and chains and brought in carts to the capital. According to what seem trustworthy reports, they were taken to the Governor's yamen, and there found the whole missionary band

ASSEMBLED FOR EXECUTION.

The next day—according to one report, the same day—all were called into the court of the yamen. Here, after the governor had reviled them with insulting language, the Boxers, of whom a large body were present, wearing red turbans, received the word of command. They rushed forward and put the whole party to the sword, all behaving with a courage that astonished their executioners. After the sad scene was over, the bodies of these dear martyrs of Christ were thrown outside the west gate of the city, but some native Christians went out nobly, at the risk of their lives, and buried them, only to perish themselves three days afterwards in a general massacre of Christians. It is even said that horsemen were sent out to hunt up all who might be in hiding, and there can be few left alive to tell the tale, so dark, and yet so bright and glorious.

Both of these devoted workers were deeply absorbed in their work of soul-winning, and never lost an opportunity of speaking for Christ, often in much weariness and weakness of body. They had laid themselves and their means on the altar of consecration to God; and their son Wellesley was following in their steps. He began last December teaching a class of Chinese boys in Sunday school. A little while before going back to China, he said: "We can't be martyrs in England, but my father and mother and I might be in China." It was a remarkable forecast, and was shared by his mother, who, after the Ku-chêng massacre, wrote: "It makes one feel how short our time for work in this land may be, and long to be more filled with God's Holy Spirit, that we may be faithful to the end." And again, "If God's infinite grace is to conform us to the image of his Son, may it not be that in our work for Him, we may need to know something of what He suffered?"

Mr. Stanley Smith writes: "Though my acquaintance with Mr. and Mrs. Pigott was not of long duration, their force of character has left very distinct impressions on my mind. Mr. Pigott was as generous and large hearted as Mrs. Pigott was capable and courageous. Their love to the Chinese was a characteristic which showed itself as soon as you knew them."

Nothing would, I am convinced, have been more distasteful to these loved friends than the idea that anything should be written for their exaltation. The foregoing record is not to be taken in that way. I know of no one to whom more than to them the words of St. Paul applied —"according to my earnest expectation and hope that in nothing I shall be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain" "I hold not my life dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God."

Where lives of such entire consecration to God and love to souls are given, the crown of martyrdom may be said to be their fitting climax and glory

Other Lands.

Industrial Missions' Aid Society.

THE second annual meeting of the Industrial Missions' Aid Society was held at Exeter Hall on Wednesday afternoon of last week. The object of this organization is to develop the industrial element in missionary operations, by associating agricultural and other employment with the ordinary work of foreign missions. Although in its infancy, the Society has already substantiated its claim to the support of Christians at home, by the useful service it has rendered in the foreign field. The work of the year has consisted chiefly in developing the Society's industries in India, particularly that of the carpet factory at Ahmednagar. Nearly two hundred hands are now permanently employed. The present buildings having become quite insufficient for the needs of the business,

A NEW FACTORY

is now to be erected. The directors are also contemplating improvements and developments at Nasik. Industrial operations have been commenced at Cuzco, in the Republic of Peru. £500 have been provided by the Society to assist the effort, the repayment of which, with interest, has been secured. Applications for assistance on behalf of industrial enterprises have been received from many parts of the mission field, including one from Frere Town, where it is proposed to commence brick and tile making, carpentry, &c.

Prebendary Webb-Peploe presided over the gathering. He cordially commended the Society's efforts, and said he could not imagine an organization which was needed more, or one which would lead up to greater and more beneficial results. He pointed out that the society comes forward to ask people to invest their money in

INDUSTRIAL ENTERPRISES

in the mission field. After payment of interest to investors, the income and property of the association are applied solely to the promotion of its objects. The Chairman added that he was glad to know that while they paid attention to the business and commercial side of the scheme, the religious aspect of the work was kept well to the front. They were anxious that those who came into their workshops, while being instructed in some useful trade, should at the same time be taught something of the Gospel of the Lord Jesus Christ.

Rev. R. Wardlaw Thompson spoke from observation and experience of the great need of industrial missions. Missionary societies are realizing that it is of the utmost importance that, while they take the Gospel to the heathen natives, they should educate them in various forms of manual labour, in order that they could work side by side with the missionaries. Bishop Peel, of Mombasa, expressed his strong confidence in the aims of the society. For eighteen years he had been facing the problem what to do for the converts to Christianity. Sir C. R. Lighton and Mr. R. Laidlaw, two of the directors, added a few words as to the prospects of the society, and urged the need of the organization for removing from missionaries the burden of finding employment for converts.

Reaching the Kabyles.—During a recent tour in Kabylia, Mr. E. Cuendet had many opportunities for preaching and distributing the Gospels among the natives, who gladly accepted the missionary and his message. One boy, to whom a portion of the Scriptures was given, was found the next day reading it to a number of men. Among the tribe of the Oudia the traveller preached in five villages, never before visited by Protestant missionaries. The people listened to the Word with earnest attention, and exclaimed, "You ought to go to all the villages of Kabylia to tell the good news you have told us." Mr. Cuendet, whose address is 35, Rue Dupuch, Algiers, hopes to repeat his visits more often to the Kabyles in their villages and mountain homes.

British Syrian Mission.

THE annual and valedictory meeting of the British Syrian Mission was recently held in Lower Exeter Hall. Miss Thompson, hon. supt. of the work in Syria, was present, and the gathering was largely attended.

Miss Talbot, from Ainzahalta, Mount Lebanon, spoke of the Druses being reached largely through school and medical work. House-to-house visitation is also much valued by the people. Mr. Maynard, who, in the course of a recent visit to Syria, saw the work in Beyrout and other places, spoke warmly of its usefulness and spirituality.

Miss Thompson referred to the hindrances to steady evangelical work in Syria, the most prominent being the opposition of Jesuits and Maronites and the constant emigration. She concluded, "Children are often the means of the conversion of adults, and the thousands of young people who learn to follow Christ in our schools are doing more to lift the darkness of Mohammedanism and superstition from the land than all outside missionary effort."

Rev. H. E. Fox, speaking from the chair, addressed the ladies who are proceeding to Syria, bidding each God-speed. The speaker went on to remind his hearers that those who are connected with missionary work need to remember that they walk by faith and not by sight; by faith, not in an organization, but in God. Mr. Fox expressed the opinion that few missionary fields present so many difficulties as Syria and Palestine. The address concluded with some helpful words on "giving." "God is able to make all grace abound toward you, that ye, having all sufficiency in all things, may abound unto every good work." This passage refers to the grace of all kinds of giving. The workers about to leave are giving themselves. We can all give more than we do—more prayer, more money, more information—and this grace is given us in order to be exercised. Relying on Him, abiding in Him, we have an all-sufficient supply. The office address of the Mission is 29A, High Street, Wimbledon, S.W.

Zanzibar Strangers' Rest.

MANY readers of The Christian are interested in this Mission, and will no doubt be pleased to hear of the special opportunities of service that our missionaries there have had recently.

Very good meetings amongst the sailors had been held for some weeks, but on one Sunday, no man-of-war being in the harbour, Mr. and Mrs. Knapman were preparing to have a busy day amongst the Swahili, when news reached them that a large transport ship had arrived, carrying 500 troops bound for Natal. Their plans were immediately changed, and they went on board to arrange for a service. Permission was willingly granted by the colonel, as well as the captain of the ship, who gave them use of the poop-deck, where over 300 soldiers were gathered to hear "the old, old story;" the meeting lasted for over two hours, the men joining in the singing very heartily, and showing the greatest attention. Several expressed their desire to follow Jesus. The vessel left on the following day, each man taking with him a copy of the Illustrated Gospels and Stirling "Penny Stories."

The following Sunday, Commissioner Railton paid them a visit, and spoke at native services, and to the sailors in the evening. Three missionaries from the C.M.S. have recently visited the Rest, and given much cheer to our helpers as well as assistance in the Mission. It has always been our desire to make the Rest a blessing to the many Christian friends who are so frequently passing through Zanzibar, and we are thankful it is so much appreciated by them. At the farewell reception given to Sir Arthur and Lady Hardinge, just before they left the island, Sir Arthur, in his speech, said: "I would not be doing my duty if I did not mention the excellent institution presided over by Mr. and Mrs. Knapman, and I must say that the Missions here have never given me any trouble, but have been of the greatest help and support." We think this testimony from the Queen's representative, after some years' residence there, is very gratifying.

Another helper will be required to go out to Zanzibar next year, and I shall be glad to correspond with any who feel that God would have them to serve Him at Zanzibar.

J. Theodore Isaac.

Strangers' Rest, 163, St. George's Street, London, E.

Indian Women.

WRITING as an opponent of State Regulation of Vice, Dr. Helen M. Wilson calls attention to the proposed erection of a voluntary Lock Hospital at Ludhiana, in North India. The hospital is to be worked in connection with the North India School of Medicine for Christian Women, at Ludhiana. The "Refuge Ward," as the new building will be called, is to be on a piece of land adjoining the present hospital buildings. The initial sum required is £600, and the annual income necessary would be £150.

The scheme has the earnest support of Mrs. Andrew and Dr. Kate Bushnell. The hospital will be under the charge of Dr. Edith Brown, who is an ardent anti-regulationist. Efforts will be made to induce and enable patients to turn from evil ways and earn an honest livelihood. The poor women for whom the ward is intended are excluded from ordinary hospitals. Most of them are poor girls or friendless Hindu widows who have been led astray, or sold for immoral purposes. Hitherto the only provision for them has been in the Government cantonment hospitals. These are worked on a compulsory system, and are only for women living in the cantonments. Dr. Wilson's address is 381, Glossop Road, Sheffield.

Darjeeling Memorial Hall.

AT the beginning of the present year a committee was formed to raise funds for a Sunday School Hall in connection with the Union Church, Darjeeling, as a Memorial to the European and American children who lost their lives in the great storm of September 24 and 25, 1899.

It will be remembered that on the night of the disaster some of the children gave evidence of a beautiful trust in God, even in the hour of deepest darkness, and when brought face to face with sudden death. They were all members of the Union Church Sunday-School, a fact which renders it eminently appropriate that the Memorial should take the form of a hall for Sunday-School purposes, to be called "The Children's Memorial Sunday-School Hall"; the more so that the children whose memory is to be perpetuated were themselves at the time actively interested in a project for such a building.

The work of the school for which the building is required is pan-denominational in character, the teachers who labour in connection with it from time to time being members of Evangelical denominations; and it is the only organized Sunday school for European children in Darjeeling. Hence the Memorial will meet a public need, a need which is all the greater because Darjeeling is being increasingly recognised as a sanatorium for children and a centre for their education.

It is estimated that a suitable hall can be built and furnished for 10,000 rupees, and a general committee has been formed in order to carry out the scheme, consisting of:—Mr. A. Earle, Deputy Commissioner of Darjeeling; the Hon. J. A. Bourdillon, C.S.I.; Mr. R. T. Greer, Inspector-General of Police, and other friends.

San Remo.

THE church of St. John the Baptist at San Remo was burned down last winter, when the large congregation were looking forward to a season of useful service under the esteemed chaplain, Rev. Reginald Fawkes. A new building has now been commenced. It will be somewhat larger and more conveniently situated than the former church. A sum of £3,000 is required to meet the outlay. Miss Macdonald Lockhart, Villa Teresa, San Remo, who sends the above particulars, adds:—"Many who have known the church in old days, and who recognize its sphere of blessing not only in its own immediate work, but as a bond of union between Christians, may like to help in maintaining this Evangelical centre. Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard Street, have opened an account for the 'St. John the Baptist Fund,'"

A Chicago Rescue Mission.

IT is a pleasure to note the continued success and further development of the Pacific Garden Mission, Chicago. Whether in the heat of summer or the intense cold of winter, large crowds have found their way to this centre of religious activity, and many an aimless, weary wanderer has been encouraged and cheered; while thousands have realized the fulness and depth of Divine grace. The mission is located in what is known as the notorious "levie" district, where saloons, gambling houses, dens of iniquity and vice abound. An open-air service at the door precedes the evening meeting, and to the surging throng of passers-by a cordial invitation to enter the hall is given. An opportunity is given for requests for prayer, and at the outset of the service many are often seen bowing in penitence. From every quarter come tidings of converts who are now engaged as ministers, evangelists, etc., and are working

IN DISTANT SPHERES.

Among the prisoners much lasting good has been accomplished, and many will praise God that their unfortunate experiences were overruled for their eternal benefit. A useful medium for reaching those who will enter neither church nor mission hall, but throng the public thoroughfare, is the Gospel waggon. The accompaniment of organ and cornet form the signal of its arrival, and an audience of from three to five hundred often gather and listen with spell-bound interest to the stirring testimony of those engaged in proclaiming the Gospel.

Another significant feature of the mission is the circulating library. By means of this

THOUSANDS OF NEW TESTAMENTS

are annually placed in homes where the Word of God had never been known. Another department is the Crime Preventing Agency, which is accomplishing more in preserving peace by its restraining influence upon those who would otherwise be a prey upon the public, and so protecting the interest to a greater degree, than can be well estimated.

The superintendent is Mrs. Sarah D. Clarke, 100, East Van Buren Street, Chicago.

From Dr. Baedeker.

WRITING from Vienna on November 20, Dr. Baedeker says:—

"I arrived here this morning from Frankfort, after having had full and profitable days at Strasburg, Baden-Baden, and Wiesbaden. Pastor and Mrs. Ziemendorff at Wiesbaden have gathered around themselves a number of workers, who search the land to find out the needy places, of which there is no lack. They have turned their house into a busy beehive, several volunteer lady workers uniting with them. They had invited me for some days to visit prisons which, by special favour, had been opened for them by the legal authorities, on condition that only Protestant prisoners were to be spoken to. As the prisoners, however, were not gathered in the church, the restrictions were not observed, and all had New Testaments given them.

"My intention is to go to Russia once more, but I may spend more time in Prague and Budapest with Slovaks, Hungarians and Czechs. Three poor exiled Stundist families having settled at Aitos, in Bulgaria, have been uprooted again through malarial fever. I was very grateful, by some timely gift, to be able to help them. The same post which informed me of their sad condition brought me also some gifts to meet their urgent need. They had to leave Aitos and seek a home elsewhere in Bulgaria and Roumania. I hope there will be happy release found. These brave witnesses are true to their faith under much opposition and difficulties. I shall hope to remain here about a week."

The Sailor's New Testament.

THE Soldier's New Testament, issued by the Scripture Gift Mission, has gone far and wide; into thousands of knapsacks it has been given a place, and men of all ranks have read it, and noted the preface in which Field-Marshal Lord Wolseley says that the soldier who possesses such a book will have "something of far greater value to him than the proverbial marshal's bâton."

Now we have a corresponding book for circulation among the marine forces. The internal features are the same as the singularly beautiful Soldier's book; the cover displays a design emphatically patriotic, distinctively nautical—the central object being a British ironclad, set in symbols of world-wide interest. There is a neat little inscription by Admiral Sir F. Leopold McClintock, in which we read: "Our ancient mariners were devout, God-fearing men, guiding their actions by God's Word as carefully as they steered their ships by the compass. Let us, sailors of to-day, also take the Bible as our compass through life, and God will guide us with his counsel, and finally bring us to the haven where we would be."

There are fifty pictures in this little book, which is sure to be widely disseminated by workers among our sailors. Those who would help in this may learn particulars from Mr. W. Walters, office of the Scripture Gift Mission, 15, Strand, W.C. We understand that specimen copies of the book may be had for 7d., post free.

Notes from Victoria.

FOR the last two days the Melbourne daily papers have been interesting reading. Monday's issue contained a lengthy report of the Roman Catholic Archbishop's sermon upon Bible teaching in State schools. He opposes the lessons agreed upon by fourteen ministers, representing the Protestant Christian Churches of Victoria, although these lessons are designed only for those willing to receive them, and may be declined by Roman Catholics. The professed ground of his objection is, that the lessons are "sectarian" and "Protestant." That they are not the first is proved by the fact that all the non-Romanist Churches are agreed upon them; and if they are the second, that is only because the Bible is a Protestant book. The fight has fairly begun; and it is hoped that all Protestants will contend vigorously for the adoption of these lessons, and so enable the Colony to begin the new century with a State education in which the Word of God is recognised.

In the Church of England, too, the Romanist controversy has begun. Friends of true Protestantism will rejoice in the fact that at the Church Assembly on Monday, a resolution condemnatory of Ritualism was carried by eighty-nine votes against eighty-six. The terms of the resolution declared "the Romanizing movement in the Church of England" to be "a source of danger to this diocese," and that "special vigilance" was needed to guard against it.

The Victorian Christian Endeavour Convention has just been held in Melbourne, and has been characterized by great enthusiasm. At the large meeting held in the Town Hall on Monday, Professor Harper dealt with the weak spot in the life of the Australian young men, which he described as "the idolatry of sport." His statement is significant, and may be accepted as fairly accurate:—"About thirty young people in one hundred read books worth reading which stimulate thought, and of these twenty are girls; while at every lecture of an educational character there are two women to one man." It is not only at church services and in Endeavour Societies that there is occasion to mourn the lack of young men.

If any of my old friends desire news of myself I am thankful to say that I continue in excellent health, and am enjoying a measure of God's blessing upon my work. GEO. WAINWRIGHT.

Geelong, Vic., October 10.

Uganda.—Many have been in anxiety respecting the fate of missionaries in Uganda on account of the failure of mails. The Church Missionary Society having inquired at the Foreign Office if any information were available, Lord Salisbury has replied that disturbances in the Nandi country, which lies near Ugowe Bay, where the railway is to strike the Lake, are the cause of the present interruption of the mail service. His lordship adds that it is expected that the disturbed district will soon be tranquilized, and entertains no anxiety as to the safety of Europeans in Uganda

Irish Notes.

THE Sabbath School Society for Ireland has charge of 7,500 officers and teachers, and 84,000 scholars. It supplies these with various kinds of literature, and is carrying on an excellent work.

The Ulster Society for the Prevention of Cruelty to Animals is offering a large number of prizes to boys and girls in the day schools for the best brief essays on kindness to animals. It did the same thing last year, and received no fewer than 700 essays.

There are thirty-three Protestant Orphan Societies in Ireland at present, and all are doing a good work. They have about 2,700 children under their care, and their gross income last year was £20,345. During the thirty-five years the Londonderry Orphan Society has been in existence, 415 orphans have been upon its books, and of these only fifteen died while under the care of the Society. A sum of £2,000 is now being raised as a reserve fund of this Society.

On his retiring from the active duties of the Methodist ministry after forty-seven years' service, Rev. William Gorman has been presented with a villa, rent free, as a residence at a cost of about £800. Mr. Gorman is a remarkable preacher, and this provision for his old age was contributed to by Baptists, Congregationalists, and Episcopalians, as well as by Methodists. Professor Whitla, M.A., took the leading part in organizing the matter, and no other Methodist preacher in Ireland ever received any such gift on his retiring from active service.

The Presbyterian Church has suffered a serious loss in the death of Rev. Dr. Cargin, minister of the first Presbyterian Church, Londonderry, who died in Belfast after two or three days' illness. Before going to Derry Dr. Cargin had been minister successively of Tullylish, and of Ormond Quay, Dublin. He was just after having a remarkable mission in his church, which was conducted by Rev. John McNeill, and he preached with his usual vigour in St. Enoch's Church, Belfast, on the 11th inst. He was an earnest and devoted minister and pastor—his unexpected death is greatly regretted by all who knew him.

It is thought that in a short time there will be a serious lack of ministerial candidates in the Irish Presbyterian Church, and this is attributed to three causes, namely, the law of reaction, by which a surplus is often changed into a deficiency, the difficulty of examinations, and the small remuneration of most ministers. There are now only 117 students in the two Irish Presbyterian colleges, but to meet the demands of the immediate future it is urged that there should be at least 145, and it is also urged that it should be made possible for converted young men to enter the ministry without having to spend so long a period as ten years, which they have to do at present, in passing examinations and in preparing for it.

The Roman Catholic bishops have altered their demands with regard to the university question. Instead of asking for a university entirely to themselves they now say they will be satisfied with a great National University to which all denominations can have access, and at which all would be paid according to results. It is presumed this would mean the taking of its charter from Trinity College, and the reducing of the latter to the level of one of the Queen's Colleges. It would also mean the establishing of an examining board with the power of granting degrees, but without any facilities for teaching. Already, however, the country has such an institution in the Royal University. Of course Trinity College, Dublin, has the power of granting degrees, and to deprive it of this privilege, and also, if possible, of some of its endowments, seems to be the object of the change of front referred to. Indeed, as regards opportunity for university education, the Roman Catholics of Ireland, with the richly endowed college of Maynooth, and half the fellowships of the Royal University in their hands, besides possessing the very same rights in Trinity College, Dublin, as those of any other church, have in reality nothing to complain of. As they stand at present, they have more than equality and yet they are not satisfied. Their great anxiety appears to be to keep their youth both in school and college as far apart as possible from the youth of Protestantism, and thus they want to keep their people in the dark, and they tacitly acknowledge that their system is such a feeble thing it cannot bear to come into competition on equal terms with that of other churches.

Highbury Corner Gospel Mission.—At the open-air meetings at Highbury Fields, London, N., the meetings for both children and adults have been even larger and more interesting than those of previous years. The members of the Mission during the winter months will, as usual, render help to missions, schools, &c., by giving special illustrated Bible addresses, and Oriental lectures. The Hon. Sec. is Mr. J. Horne, 42, Compton Road, London, N.

Welsh Notes.

THE Swansea Free Church Council has issued a manifesto on the observance of the Sabbath. The manifesto declares that there is an increasing tendency, in the district represented by the Council, to change the Sabbath from being a holy day of rest into a day of labour for some and of pleasure for others. It is a regrettable fact that even in religious Wales Sabbath desecration is on the increase.

It appears that something like a Temperance revival is taking place in North Wales. The Good Templars are especially active, and are opening lodges in various parts of the country. In Anglesey the Calvinistic Methodists have been asked to permit the formation of junior lodges in connection with each of their churches.

The Welsh Christian Endeavourers of Liverpool have just held their annual Conference. Various indications go to show that the Welsh section of the Christian Endeavour movement in Liverpool is in a healthy and vigorous condition. The meetings were addressed by some well-known ministers, and also by Mr. Samuel Smith, M.P.

A well-known Welsh Congregational minister in Glamorganshire has passed away in the person of Rev. M. C. Morris, of Ton, Rhondda Valley. Mr. Morris had been stationed in the Rhondda Valley for some fifteen years. In addition to his gifts as a preacher, he was an essay-writer who had won considerable success in Eisteddfodic competitions.

Rev. J. Hughes, of Tanygrisian, honorary secretary of the Free Church Council at Blaenau Ffestiniog, in North Wales, has addressed a letter to all the Nonconformist Churches of the district on behalf of the Council, asking them to discountenance theatre-going, on the ground that many of the plays performed are injurious to the morals of those who see them performed.

It is sometimes asserted that the statistics of membership and attendance furnished by some of the evangelical bodies of the Principality are not reliable. A proposal which may be put into practice by the Calvinist Methodists of North Wales will remove this reproach. The plan suggested is that adherents shall be registered with the same care as is now shown in the tabulation of church members.

Although numerically the weakest of the four Nonconformist bodies of the Principality, the Welsh Wesleyans are showing considerable activity in connection with the Million Guineas Fund. In the Wrexham district alone it is hoped to collect from 750 to 1,000 guineas. Towards the object a meeting was held on Friday, November 16, when Mr. Percy Bunting was the chief speaker.

The organ of one of the leading Nonconformist bodies in the Principality has drawn attention to the excellent work done by the Welsh agents of the London City Mission amongst their fellow-countrymen in the metropolis, points out the fact that the greater part of the financial support accorded by Welsh churches to the Mission is furnished by one denomination. This is a pity, as the work of the City Mission is undenominational, and churches of all denominations benefit by its operations.

It is to be regretted that there are indications of little interest among the Free Churches of the Principality in the Simultaneous Mission proposed to be held under the auspices of the National Free Church Council throughout the kingdom in February next. Surely it is time that the provincialism of Welsh religion should disappear, and that the "land of revivals" should co-operate heartily in a movement so eminently Christian in its aims as the proposed mission.

One of the most important churches in the Welsh Congregational body is now celebrating its centenary. The church owes its inception to some Welsh emigrants who, in the year 1800, set sail for the United States, but who were obliged to put back owing to stress of weather. They thereupon settled down in Liverpool and founded the church which is known as Tabernacle Church, Netherfield Road, Liverpool. Among its ministers have been men of such distinguished standing and power as Revs. Dr. John Thomas and William Rees—the latter known throughout Wales not only as preacher but also as poet and hymn-writer.

The death of Rev. William Williams, of Swansea, removes one of the most distinguished of the ministers of the Welsh Calvinistic Methodist body. Since 1873 Mr. Williams had been pastor of Argyle Calvinistic Methodist Church. Previous to this he had held pastorates at Penclawdd, Gower; Bethany, Swansea; and Crickhowell, in Breconshire. In Swansea he was held in high esteem, and throughout the country his fame was in all the churches. In 1875 Mr. Williams filled the office of Moderator of the Calvinistic Methodist General Assembly. As a writer he achieved considerable distinction by his history of Welsh Calvinistic Methodism. At the time of his death the deceased minister was eighty-three years of age.

Scottish Notes.

THE *Scottish Reformer* publishes an interesting list of forty-eight Scottish burghs of which the provosts or lord provosts are total abstainers.

Mr. L. J. Greenberg has been on a visit to Scotland in the interests of the English Zionist Federation. He found the Jewish community strikingly apathetic on the question. In Glasgow, for instance, out of 5,000 Jews, not more than 160 are prepared to identify themselves with the movement.

The question of the provision of separate religious instruction for the children of Episcopalians is being forced to the front at Maryhill. A vigorously worded protest has been sent to the School Board "against the intolerant action of the Presbyterian members in refusing to Episcopalian children their right to receive religious instruction from an accredited representative of their own communion;" and the threat is held out that at next election the whole subject will be brought before the ratepayers.

Much pain has been caused in the minds of many in the United Free Church through the action of the Free Church ministers and congregations who have felt it necessary to stand aloof. Dr. Ross Taylor expressed the mind of others beside himself when he said at Inverness last week that the "dissentient" appeared to have made a serious mistake in the view they took of the documents issued by the Union Committee. Dr. Howie has assured Rev. Murdo Mackenzie, in an "open letter," of the earnest prayer of the United Church that the parting may be only for a little while; and the report of a meeting of the Free North congregation, Inverness, held on the same day on which Dr. Howie wrote, gives reason to hope that the prayer may be realized.

Services were held last week in commemoration of the seventeenth anniversary of the evangelistic work in Cowcaddens Free Church, Glasgow. Rev. William Ross testified to the loyalty and devotion of the band of workers with whose help the meetings had been carried on for 6,236 evenings without a single break. A debt of £6,014 has long since been cleared off the buildings, 4,000 persons have been received into the fellowship of the Church, 40,000 have taken temperance pledges, and 45,000 have been ministered to in the medical department. The meetings were larger than have been seen at any former anniversary. Good hope is entertained that the vacancy in the junior pastorate of the congregation will soon be filled up.

"A week in the slums and what I saw there," was the subject of a stirring address given to his congregation last week by Rev. A. J. Forson, of Morison Church, Dundee. The slum referred to was their own mission district, as allocated by the Home Mission Union; and he declared frankly that he did not believe his hearers had any idea of the depths of misery and foul sinks of wretchedness that abound within that area. Pointing to what had been accomplished in another neighbourhood—the Greenmarket—he said the same might be done in the Scouringburn and the wynds round their own door. When appealing for volunteers for a new crusade, he said he was done in the meantime with discussing the reasons why men and women go to live in the slums: "When we see a man drowning, we do not waste time discussing how he got into the water."

The report of the Dundee Sabbath School Union, presented last week, is another disappointing document, indeed it was said at the meeting that the reporting of decreases threatens to become chronic. The fact that the falling off is mainly in mission schools does not reassure those who are concerned about this subject, but rather gives reason for more serious anxiety. The directors are of opinion that the adoption of uniform hours of worship in the churches would at least do something to remedy the state of matters, by enabling a definite part of the Lord's Day to be set aside for work among the young. The figures show that the seventy-one schools have 1,203 teachers, a decrease of thirty-six. The scholars number 11,775, with an average attendance of 9,358, the decreases for this year being respectively 352 and 186.

An animated discussion took place last week at a meeting of Dundee School Board over two applications for licences to enable children of between seven and eleven years to appear on the stage. One was for a particular child to appear in "The Sorrows of Satan," the fact being mentioned as an extenuation that she would be "killed" early in the performance, and thus be able to get home before ten o'clock. The granting of the desired permission was formally moved by Canon Holder (R.C.), and was ultimately passed, though only by the casting vote of the chairman. The example of granting was followed in the second case, but we are glad to note such a change in public opinion that we may hope soon to see such applications refused. We shall probably find then that theatrical managers are perfectly well aware of other arrangements which they can make in such cases, the only real drawback being additional expense.

The Y.M.C.A.

THE Newcastle-on-Tyne Association, in its handsome new building, has made an excellent beginning of the winter's work. Four hundred and fifty new members have been received. The Bible class average attendance is 200, and the P.S.A. 250.

At the Taunton Association anniversary a Bible reading was given in the afternoon by Mr. George Clarke, and after tea, over a thousand people attended the annual meeting. Addresses were given by the president, Mr. J. E. W. Wakefield and Mr. Clarke.

The Lancaster Association, which has just removed into new and well-adapted rooms, convened for the 21st inst. a conference of young men from the surrounding district, following the Y.M.C.A. week of prayer. Among those who took part in the proceedings, which were enthusiastic and helpful in character, were Mr. Norval W. Helme, M.P., Rev. Thos. Champness, and Mr. A. K. Yapp, travelling secretary for Lancashire.

The president of the Sunderland Association, Mr. Arthur Backhouse, recently gave a reception, at which Rev. D. Callum, who has recently returned from China, delivered an acceptable talk upon missionary work, and Mr. Hy. Armstrong, general secretary of the Newcastle Association, also spoke. The Mission Band of the Sunderland Association has held a ten days' mission at Deptford, near Sunderland, and much good accrued from the services.

The winter session of the St. Helens Association was recently inaugurated at a large and representative gathering. Addresses were given by Rev. Canon Willink, Col. Pilkington, Mr. A. K. Yapp, and other friends. The Association is taking an active part in a simultaneous mission whibh is being held in the town. The evangelist at the Y.M.C.A. is Mr. George Clarke. After the conclusion of the mission, an effort is to be made to secure new premises for the Association.

The Colonial Mission of Mr. W. M. Oatts, representing the English Council, continues to arouse interest and sympathy in Australia. His visit to Brisbane lasted a fortnight, during which time he conducted forty services. One of the most interesting of these took place in the Botanic Gardens. The addresses were delivered from a ferry punt on the lake, and the audience of 1,000 persons was seated on the banks. The local association has derived great benefit from Mr. Oatts's co-operation.

The Week of Prayer was largely observed by Associations all over the country; and many hundreds of special sermons to young men were preached in connection therewith from the pulpit of all evangelical denominations. The topics selected by the International Committee in Geneva, based upon the words "one thing" in their various Scriptural connections, found much acceptance, and a large number of successful meetings are reported. Mr. R. D. Pringle, from Bombay, has visited many Associations, in which there has been a considerable awakening of missionary interest in behalf of young men in foreign countries.

Last Thursday evening, at Kilburn Hall, Mr. F. A. Bevan presided at the annual gathering of the Kilburn Association. The report of the secretary (Mr. Golden) showed that the attendance at the various meetings was larger than had been the case for several years; believers had received much definite blessing; while many young men had been brought to a saving knowledge of Christ. The Chairman spoke of the advantages of such an association to young men and others. Dr. Monro Gibson, in a telling and interesting address, pressed the question, "*How are you getting on?*" in its application to the character and spiritual life of the men; while Rev. Graham Thwaites urged the absolute reliability of the Word of God, from Genesis to Revelation, showing that the secret of true strength was having the Word of God abiding in the heart. (1 John ii. 14).

Nearly 600 young men, members of associations in the North-east Metropolitan District Union, assembled for a special gathering at Stratford Conference Hall, on November 15. Mr. T. F. Victor Buxton presided. After some hearty words from Rev. Canon Pelly, Rev. Archibald G. Brown gave a stimulating address on the Y.M.C.A. motto for the year: "Not by might, nor by power, but by my Spirit." He warned his hearers that anything which takes the place of the Spirit of God means failure. Mr. R. Burn, who followed, pointed out that the most important work that members of Y.M.C.A.'s have before them is to feed the uncared for: indifferent crowds of men who are beyond the reach of the churches. It is a matter of regret in the district that the health of the travelling secretary, Mr. F. L. Porter, should necessitate the relinquishment, for the present, of the duties he has so enthusiastically performed. Prolonged rest has been ordered.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* Elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

A Roman Catholic Boy.

SOME little time ago I was reading a story which I thought perhaps you might like to hear. It was about a little boy who lived in the county of Galway, and who had been brought up a Roman Catholic. He had been attending a mission school which had been opened in the neighbourhood, and had there learnt to trust Jesus as his Saviour. Such was his love for Christ that he longed that his father and mother should trust Him too, and every evening he used to take out his little Bible and read to his parents.

At length the priest came to hear of his zeal, and he prepared himself to pronounce one of his most awful curses upon the lad the following Sunday. The day arrived, and so terrible were the words he uttered that the boy's father stepped forward and begged the priest to desist. Moreover, he promised him that his son should never enter the mission school again. Returning home, the father called his son, told him what had occurred, and forbade him ever to return to school.

"Father," said the lad, "I have learned the fifth commandment. I will obey."

Some time passed; the boy kept his word, but regularly morning and evening he used to go away.

One day his father followed him, saw him go to a tree, sit down and take out his Bible. The father rushed forward, saying—

"Why, this is as bad as going to school. Give me that book."

The poor boy's tears gushed forth, as he said: "Father, it's all I have left."

The father was touched, and they shed tears together; and before they left the tree the boy had permission to return to school, and read his Bible undisturbed!

This is but a simple story, yet there are two important lessons we can learn from it. The first is—*Trust.* The little lad could not have told his parents anything about Jesus and his love if he had not first of all trusted Him as his own Saviour, and been washed in the blood of Jesus, which cleanseth us from all sin. It is not until we see that we are sinners—for all of us have sinned—in God's sight, that we can come to Him and ask Him to forgive us. But perhaps you say: "How am I to be forgiven?" By believing that God so loved you that He sent his only Son to die in your place. Jesus Christ is the only one who can save us, "for there is none other name under heaven given among men whereby we must be saved."

Will you not give Him your heart to-day? He is longing and waiting to receive you, and says, "Him that cometh to Me, I will in no wise cast out."

The second lesson we can learn is—*To tell others about Christ.* When we give our hearts to Jesus Christ, and we know that we are his children, He wants us to go and tell someone else about his love. There are times when we cannot speak, and then we have to show by our actions that we belong to Jesus. By our kind works and gentle manners to all those around us, we can let our light shine brightly.

"What are you doing for Jesus?
Are you striving each day
By little acts of kindness,
To brighten someone's way?"

E. G. F.

Children's Special Service Mission.

Mr. Arrowsmith, *Harrogate*, to Dec. 2; *Isle of Wight*, Dec. 10 to 15. Mr. Hutchinson, *Lansdowne Hall, Norwood*, Dec. 1 to 6; *Stalybridge*, Dec. 8 to 9; *Melton Mowbray*, Dec. 11; *Acton*, Dec. 14. Mr. Tyler, *West Tarring*, Dec. 2; *Bognor*, Dec. 4; *Leicester and neighbourhood*, Dec. 7 to 21. Mr. G. Twentyman, *Wigton, Cumberland*, to Dec. 5; *Manchester*, Dec. 6; *West Didsbury*, Dec. 7; *Swinton*, Dec. 8; *Rawtenstall*, Dec. 9 to 10; *Lancaster*, Dec. 11 to 13. Mr. S. J. Hewlett, *City Hall, Salisbury*, Nov. 30. Mr. E. Hughes, *St. John's, Lewisham*, Dec. 3; *Malvern*, Dec. 3 to 9. Mr. Edmund Clark, Gospel Tent, *Charlwood, Surrey*, to Nov. 30.

Children's Scripture Union—Portions for week ending December 8.

Sun., Dec.	2	*2 Thes.* ii.	1-17	Thurs., Dec.	6	*Isaiah* ii.	1-11
Mon., „	3	„ iii.	1-18	Fri., „	7	„ v.	1- 7
Tues., „	4	*Isaiah* i.	1-17	Sat., „	8	„ v.	11-25
Wed., „	5	„ i.	18-31				

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His Mother's Training.

ROLAND stopped and looked at the sign,

"BOY WANTED."

It hung outside a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in?

He hesitated, then with all the courage he could command went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. "Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust; doesn't seem to be boys' work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"'Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms, you needn't work for us," said the foreman, and the boy, muttering that he wanted to be an errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece he held it up, examined it critically, and wondered if mother would think it well done.

When the hour for closing came, the gentleman who had sent him downstairs appeared and, looking round at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly.

"That's want we want. 'Boy wanted' doesn't mean any kind of boy. Mother know you came? No? Well, take her your first wages, and tell her there's a place open to you here. Then put your arms around her neck, and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there a was a 'boy wanted.'"—*Sunday School Advocate.*

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 256**).

By whom and to whom were the following said:—

1. If though wilt receive my words (Prov. i.-iii.).
2. God . . . make you perfect (Heb. xi.-xiii.).
3. Let us cleanse ourselves (2 Cor. vi.-viii.).
4. Thou hast redeemed me (Psa. xxx.-xxxv.).
5. I am thine, and all that I have (1 Kings xvi.-xx.).
6. It shall be given unto you (Luke v.-viii.).
7. Do it heartily (Col.).
8. Let him ask of God (James i.-iii.).
9. Be led of the Spirit (Gal. iv.-vi.).
10. Remember me and spare me (Neh. xi.-xiii.).
11. Love is of God (1 John iii.-v.).
12. I will come unto thee (Ex. xviii.-xx.).
13. If thou prepare thy heart (Job x.-xii.).
14. Who is this? (Matt xx.-xxv.).
15. Your time is always ready (John v.-x.).

[Children under *ten*, do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

ANSWER TO LAST SEARCHER (**No. 255**).

TREES.

(*a*) Fruit tree (Gen. i, 11. 12, 29).
(*b*) Poplar, hazel, chestnut (Gen. xxx. 37).
(*c*) Trees of lign aloes, cedar trees (Num. xxiv. 6).
(*d*) Trees, olive tree, fig tree, (Judges ix. 8, 15, 48).
(*e*) Cedar trees, mulberry trees (Sam. v. 11, 23-24.)
(*f*) Cedar trees, fir (1 Kings v. 6, 8, 9).
(*g*) Almug trees, cedars, sycomores (1 Kings x. 11, 12, 27).
(*h*) Cedar trees, fir trees (2 Kings xix. 23).
(*i*) Cedar trees (1 Chron. xxii. 4).
(*j*) Cedar trees, sycomore trees (2 Chron. i. 15).
(*k*) Tree planted by rivers of water (Psa. i. 3).
(*l*) Green bay tree (Psa. xxxvii. 35).
(*m*) Green olive tree (Psa. lii. 8).
(*n*) Fruitful trees and all cedars (Psa. cxlviii. 9).
(*o*) Cedar trees (Ezra iii. 7).
(*p*) Almond tree (Eccles. xii. 5).
(*q*) Willows, cypress, oak, trees of the forest, ash, stock of a tree, tree (Isa. xliv. 4, 14, 19, 23).
(*r*) Almond tree (Jer. i. 11).
(*s*) Cedar, trees of the field, cedars, fir trees, chestnut, trees of Eden, trees by the waters, trees, trees of Eden (Ezek. xxxi. 3, 5, 8, 9, 14, 15, 16, 18).
(*t*) Fig-tree, pomegranate tree, palm tree, apple tree, trees of the field. (Joel i. 7, 12, 19).
(*v*) fig tree, olive (Hab. iii. 17).
(*w*) good tree, corrupt tree (Matt. vii. 17, 18, 19).
(*x*) branches off the trees, fig tree (Mark xi. 8, 13, 20, 21).
(*z*) root of the trees (Luke iii. 9).

No. 255—Correct Answers (first list) received from:—

A—Edgar Allies*, E. and R. Aldwinckle.

B—Addie Baker, Ella Berryman*, Ada Blencowe*, Mabel Baker, Dorothy Butcher*, Emily Bridgewater*, Violette Birney, Herbert Braddon*, May* and Gordon* Bligh, Robert Bushby, Sarah Boakes.

C—Daisy R. Clarke, Kittie Cope*, Lydia Cleary, Elma* and Josephine* Cheal, Gladys Clark*, George* and Oscar* Cross, Ida* and Mabel* Cole, Sophie Cohen, Anna Chanyen, George Coward.

D—Dorothy* and Ralph Daintree, Ethel Dancy*, Esther Dickson, Violet* and Kitty Donaldson-Selley, Ethelwyn Dennis*, Stanley Drew*, Elizabeth, Constance, Hilda and George* Drayson.

E—R. Everitt.

F—Lily Findlater*, Winifred Field, Olive, Vincent and Mabel Fleet.

G—Alexander Goudge*, Clarice Gale*, David Gardiner*, M. Gover, Cicely Gibson*.

H—Dorothy Havergal-Shaw, Dorothy* and Elsie* Hanson, Nellie Hatchett, Elsie Hancock*, Beatrice Hastings*, Annie Horstcraft, Elizabeth, Hilda and Mary Hooper, E. Housden*, Myra Hunt*, Willie Hooper, Eleanor Harris, Hetty Hibbs* Beatrice Harland*.

I—Nellie Irving*, Daisy Iredell*.

J—Mabel Jenkins, Emily Jones, David* and Robert Jameson, Amelia Jacobson*.

K—Annie Kingsford*, M. Kinnaird, Eva and Max Kalb, Maurice Kalinsky*.

L—Evelyn and Arthur Lamb, Rosamund Langton*, Sidney*, Mary*, Edward and Henry Law, William Locke, Georgina Lichtenstein*.

M—Doris and Winnie* Martin, Kathleen and Alice Maylott, Fanny Messenger*, Dorothy* and Charlie* McMullin, Mabel Morris, Nellie, Grace*, Arthur, Lewis and Owen* Morice, Winifred Maunder*, Edith Margetts, Olive Mason, Irene and Jacqueline Mabille, Alec and Godfrey Millar, Alan and Nora Marshall, Dorothy Morgan.

N—Edith Newton*, Emily Norris, Valerie and Eleanor Noel, Daisy Nicholas, Blanche Norcock*.

O—Constance Osborne*, Gilbert Oxley*.

P—Dora Phillimore*, Leonard*, Katie* and Walter Picknell, Ethel* and Kathleen Pasley, Evelyn Primrose Pechey*, G. Pithouse, William and Lizzie Porter.

Q—F. Quance*.

R—Marion Richards*, Sydney Robertson, Kate Rosenbloom*.

S—Ben and Hannah Smith, David and S. Soltau, Frances Stileman*, Whateley Smith, Kathleen Shepherd*, Margery Smart*, Reggie and Hilda Skinner, Dorothy Speechly*, Vera Stapylton, Abel Smith, Esther Simmons*, Constance and Edgar Schaeffer.

T—Dudley Toye*.

W—Evelyn Wilkinson*, Agatha Ward, Ellen Williams, Dorothy White*, Mansfield White*, Dorothy Woodforde*, Phillis and Cecile Wright, Greta Watson*, Stephen Wilson.

No. 254—Correct Answers (second list) received from:—

A—Irene* and Margery Ashdown, Annie and Nellie Allen, Edgar Allies, R. and E. Aldwinckle, Esda Anderson.

B—Ernestine Bühl*, Lucienne Brabandès, Lindsay* and Leonard* Browne, Harry Bank, Violet Braun*, Esther Bobroff, Rachel Blumenthal*, Edith Banks, Edith Blenkarn*, Beatrice Brouard, Eva Browne, Sarah Boakes, Frances Burnett*, Frank Bentall*, Clara Brown*, Binsette*, Mary* and Helen Beck, Gordon*, Harold and Dorothy* Berry, Dorothy Brooks, Gladys Bartlett*, Stanley Burgess, Alan, Charlie and Maggie Banks, Louise Betts*, Ethel Butteriss*, Cecil Brewer, Conyers Baker.

C—Susie* and M. Cumbers, Muriel Craigie, Henry and Grace Charik, Olive Clarke*, Bessie Cheale, Alice Crang, Beryl and Gladys Calvert, Ida and May Cullen, David*, John* and Henry* Colville, Dorothy Cooper, Josephine* and Elma* Cheal, Camille Chazeaud, Walter, Maggie* and Jessie* Carter, George Cary, Dorothy Clarke.

D—Marie Denizot, Hilda, Elisabeth, George and Constance Drayson, Albert Davis, Mai and Ethel Davidson, Vera Dickinson, Ethel Dancy*, Laisy Dewar, Marjory Dyke*, May Darroll*, Harold and Gladys Davis.

E—Joseph Elkin, Eddie Ecroyd.

F—Jeanne Faucon, Louise Filhol, Percy and Norris Fitch, Solomon and Sarah* Finkelstein, Hyacinth Fitzsimons, Marian and James Freegard, Lewis, Meg* and Aggie Fullarton, Eirene Fennell*, Richard Farmer, Aileen and F.* Figgis.

G—Hilda von Griesheim, Cicely Gibson*, George, Margery and Colin Graham-Brown, W. Garnham*, Dorothy, Edith*, Jack and Stuart Gray, Elsie* and Isabel Goudge, Eva Gurney, Edith* and James Grieve.

H—Georgette Hoffman, Elizabeth, Mary and Hilda Hooper, Betsy Holik, Ruth Harrison, John Henderson, Helen and Harcourt Hunter, Kathleen and D. Heckford, Dorothy Hunt, Kathleen Hughes, Ella Hake, Edith, Henry and Winifred* Harvey, Theodora Hill, John Henderson, Violet Holford*, Eileen Hill*, Grace Hawkins*, Dorothy Harris*, H. Hodgkinson, May and Sandy Handasyde.

I—Daisy Iredell*, Ami* and Isabel* Inglis, Alice Ingberg.

J—Bertrand Jerram, Lizzie Johnstone*.

K—Stanley and May Kalb, Gertrude Krambach, Esther* and Rose* Kilowlch, Grace*, Dorothy*, Philippa* and Cecilia Kerr, Robert King, Christina and A.* Kay.

L—Jeanne Loisel, Albert Lichtenstein, Mary and Annie Levine, Annie Lipschitz, Florence Le Poidevin, R. Lomax, Willie, Edith and Linda Lowe, Edie, Beatrice* and Ethel* Ley.

M—Evie Miller, Jacob Michaels, Leonard Medcalf, Keith* and Dorothy Miller, Margaret Merry*, Dora Muir, Mary, Daniel, Dorothy*, and Margaret* Morris, Grace, Arthur, Lewis, Nellie and O.* Morice, Charlotte Millar*, Dorothy, Winnie and Leonard* Mace, Evelyn von Millengen, Lois* and Olive* Mewburn, Mildred Morgan*, Abraham and Margaret Mack, Isabella Morrice*, Helen* and Maude* McIlroy, Maggie McDougall.

N—Edith Nash*, Leah* and Dora* Niels, Maria Nicholson.

O—Olive Oxley, Eva and Maude Oakes, Louisa O'Brien.

P—Isabel* and Gladys* Phipps, Margery Pibel, William and Lizzie Porter, Geoffrey and Clarice Peach, Margherita Perlmann, Muriel Patten, Mary, Christine* and Graham Pearson, Ada, Jessie, Eddie and Willie Palmer, Olive Pine Coffin, Martin Pitter, Myrtle Perry*, Marjorie Porteous*.

R—Mabel de Russett*, Abraham Rabinowitz, Maud Rosenberg, Beryl Reid, Jack Ridley, Maggie Russell*, May Rodgers*, Nora Read*, Elmina, Cecily and Jessie Roe, Hope Robinson, Ada Renals, Edward and Marjorie* Rainey.

S—Ferdinand Sosnovich, Raphael, Samuel and Henry Schwartz, Lizzie* and Dora* Simons, Bertha Stocker, Elsie and Kathleen Slark, Stanley Smith, Florence, Effie and Ellen Simpson, Frankie* and Binford* Sellwood, Helen Stalker*, T. M. and D. Stanier, Florrie Smith, Poppie Stidolph, Phyllis*, Gladys*, Violet* and Evelyn* Shaw, Muriel Sells, Bessie Symes, Ivy Sall, Connie Shaw, Violet, May and C. Salvesen, Flora Smith, Nannie Sturrock*, Mary de Spiganovics*, Dollie Salt*.

T—Isaac and Rebecca Tushinsky, Naomi Torff, Evelyn and Margery Tracey, Willie Thomas*, Charlie and Flossie* Thomson, Frank Tomkins, Blanche Thomson*, Reggie Thresh*, Olive Tritton*.

U—Eva Usher.

W—Sydney Wisdom, Charles Wingrave, Ronald Watson, Joanna Wolnitzer, Ella and Alexander Watt, Robert* and Thomas* Weddell, Pringle Wilson*, Queenie, Ernest, and Kenrick Wakeford, Stewart Watson, Leonard Wall, Ellie* and Nora* Wyatt, Madge*, Frank*, Georgina, Rachel, Sarah, and James Wilson, Bertie Walls, Louisa* and Violet Walker.

FOREIGN LIST.

No. 248—Huldah Krige* (S. Africa), Roths, Ivan, Eric and Lotti St. George (Canada), Adela Matthew* (St. Lucia). **No. 250**—Winnie Gartshore*, Amy Ramsay (Canada). **No. 251**—Dora Wallace*, Amy Ramsay (Canada). **No. 253**—Nettie, Katie*, Willie and Ina Thomson (Bulgaria). **No. 254**—William Flower (Portugal).

Personal.

Nellie and Annie Allen.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

S. Boakes.—Thank you for your letter. I am pleased that you find the "Searcher" so helpful.

Jacqueline Madille.—What a fortunate little girl you are! I hope you won't forget your "Searcher" when you get to South Africa.

George Coward.—I am glad to see you have recommenced the "Searcher."

Ethel and Beatrice Lay.—Thank you for your interesting little letters.

Robert and Esther Everitt.—Your kind gift is acknowledged in the Donation List (p. 30).

Uncle Tom.

Christian Endeavour Topic.

TOPIC FOR DECEMBER 2.

Spending Time and Pains for Christ. (Matt. xxv. 1-13).

WHAT a marvellous power the Master had to take up a simple incident, as that of these ten young girls waiting on the door step for the coming of the bridal procession, and making it of undying interest and significance. Ruskin says that the pure heart may see heaven reflected in a pool.

The foolish virgins are a great contrast or foil to show up the excellence of the wise. They made five great mistakes. (1) *They made no provision for the continuance of their light.* We all need to burn and glow. It is not enough merely to have the lamp; it must be lit, and when once lighted, we must see to it that the light is maintained, because there is something for the fire to feed on. We must not merely be negatively free from outward blame; we must be on fire, there must be a positive intensity of zeal. It is good to be always "zealously affected" in a good thing. How many there are who are on fire and in earnest during the first stage of their religious life. They are present at every meeting, and engage in every good work, but they do not continue. They have made no provision for maintaining the flame which they have had kindled by the grace of God. They have lamps, but have neglected to take oil. That oil stands for fellowship with the Lord Jesus, for the daily study of the Bible, for the kindling communion of saint with saint, for the grace of the Holy Spirit, who is compared to oil.

(2) *They slept.* There was a difference between their sleep and that of the wise. There are two kinds of sleep. The one arises from a sense of security and trust. All has been done that could be done. Every preparation has been made. Every precaution taken. We sleep because we know that restless and nervous sleeplessness will not enable us to meet the unknown future, but on the contrary, and so we resign ourselves deliberately to the care of God. So Peter slept before his execution; and the Duke of Argyle. So many a great commander, having made all his dispositions for the fight, has been able to abandon himself to tranquil and child-like slumber. But there is another kind of sleep. The sleep of the sentry, when the foe is stealing up the pass. The sleep of the pilot, when the ship is making for the serried teeth of the black rocks. The sleep of the nurse, when the patient's life is quivering in the balance. These foolish ones had no right to sleep, when they were all so utterly unready, to meet the Bridegroom. Theirs should have been the unresting search for those who could sell them oil. Let us arouse such lethargic souls from their fatal sleep, lest they sleep the sleep of death. They say peace, peace, when there is no peace. We must not take things for granted. We have no right to abandon ourselves to a happy-go-lucky spirit. We have no justification for taking things coolly, as though they must all come right at last. If we do, the bridegroom will come at a time that we looked not for Him, and our doom will be irrevocably sealed.

(3) *They supposed that they could procure oil from the wise.* "Give us of your oil." But the appeal was in vain. Every man has to give an account of himself to God. We cannot pass on our faith, or love, or preparedness. The child cannot buy of the mother; or the scholar of the teacher. However much a friend may yearn over the condition of his friend, he cannot save him from the consequences of his neglect and sin, by passing over to him aught of his own grace. Each must bear his own burden of responsibility in the sight of God. We must go and buy for ourselves. Thank God, we may buy without money and without price. But each must appropriate the living grace and power of Jesus for himself.

(4) *They thought they could get in.* "Lord, Lord, open to us." But the door was irrevocably closed. With such a text as this before them, how can men preach the doctrine of a second chance, of the ultimate salvation of everyone, and lead souls to think that somehow they will manage to escape the results of their own neglect? "How shall we escape, if we neglect so great salvation?" What did our Lord mean when He spoke of eternal punishment, of the shut door, of the weeping, wailing, and gnashing of teeth?

(5) *They thought that the Bridegroom would recognise them.* But He said, "I know you not." Let each ask himself, "Does Jesus know me? Will He recognise me at last? Have I the spot of his children?" We may be known by minister and teacher, and yet not known by Jesus, and not to be known by Him is to be yet in the gall of bitterness and the bond of iniquity. The only way to be sure is to kneel at his feet until He seals us with the Holy Spirit, and says, "I have known thee by thy name, and thou art mine."

F. B. M.

C.E. NOTES.

New York has been the scene of a most helpful Convention. The Quiet Hour Services each morning were seasons of wonderful blessing. One of the most notable features of the Convention was the presence of one hundred and fifty ministers. A special meeting was convened for them presided over by Rev. C. M. Sheldon.

* * *

The fourth All India Convention has recently been held at Bangalore, and proved a most inspiring time, delegates coming from all parts of the country. Great enthusiasm was created by a cablegram, from Dr. Clark from America, announcing that an admirable secretary had been secured for the work of the All India Christian Endeavour Union. The subjects of the speeches in the Welcome Meeting were—"What Christian Endeavour means for the Indian Village," and "What it means for all India." Later on in the Convention the speakers chose such topics as "India's Call to Christian Endeavour," and "The Missionary Power of the Cross."

* * *

One afternoon a great demonstration took place in the city's spacious gardens, when a goodly number of Indians, Europeans, and Americans, united in song and speech. Variety in language, flag and costume, were charming. It was a great and historic Convention, the power of the Holy Spirit being manifest throughout. The President of the South India Union for the coming year is Principal J. P. Cotelingam, M.A.; the President of the All India Union, Rev. J. P. Jones, D.D., of Madura.

International S.S. Lesson.

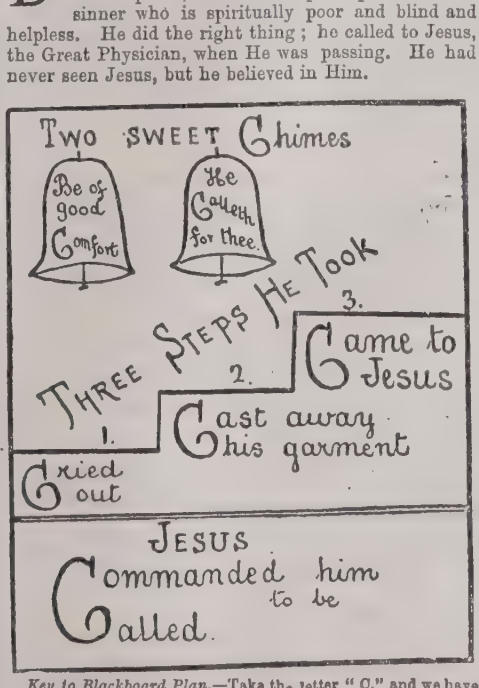
December 9, 1900.

Bartimæus Healed (Mark x. 46-52).

Golden Text.—"Lord, that I might receive my sight" (Mark x. 51).

Introduction.

BARTIMÆUS means "son of Timæus" (46); he was evidently well-known; poor, and blind and helpless; what a complete picture of the sinner who is spiritually poor and blind and helpless. He did the right thing; he called to Jesus, the Great Physician, when He was passing. He had never seen Jesus, but he believed in Him.


Two Sweet Chimes
Be of good Comfort
He Calleth for thee
Three Steps He Took
1. Cried out
2. Came to Jesus
3. Cast away his garment
Jesus Commanded him to be Called.

Key to Blackboard Plan.—Take the letter "C," and we have the whole outline of the story.

1.—What the People said.

(46) There were a great number of people.

(48) It was an unkind crowd; they tried to stop Bartimæus from speaking or coming to Jesus. Do we ever discourage anyone?

(49) But they had to call him after all. To the blind beggar the two sentences spoken to him were like the chimes of two sweet bells, full of music. "Be of good comfort," "He calleth thee."

John xi. 28. And He calls for you? Have you answered his loving "Come unto Me"?

2.—What Jesus Said.

(49) He heard the cry at once, and commanded (would have him called).

(51) "What wilt thou?"

(52) "Go thy way, thy faith hath saved thee" (margin).

Trace out many other instances where Christ uses the same expression: "Thy faith hath saved thee."

Look at a contrast to Bartimæus in Mark ix. 22. "*If*" and the answer v. 23 "*If*."

There was no "if" about Bartimæus, it was a cry full of faith—"Lord, that I might see."

3. What the Blind Man Did.

Cried: "Lord, have mercy" (48).

"Lord, sight is my need" (51).

Lord was the highest title he could give to Jesus. It was sometimes put as "Rabboni," and there were three or four degrees in which it was used. Rab, Rabbi, Rabban, Rabboni.

Cast: His loose garment which might have hindered him coming quickly was cast on one side (50), and he came in simple faith. How about our loose garments? Look in Heb. xii. 1 to see what they are; and Phil. iii. 7-9; and let us be willing to get rid of all that hinders a full consecration and a simple coming by faith to the mighty Saviour.

Came.—Three steps he took (see Blackboard Plan), and we too must mount the same three steps. Luke xviii. 43 adds a little more to Mark's three words—"He followed Jesus," he also glorified God, and his influence spread, for all the people gave praise to God as well (Acts xxxviii. 10).

The Gift of Sight followed by the Gratitude of Service.

Points and Outlines.

The Way of the Righteous.

SAFE (Prov. ii. 8); Holy (Isa. xxxv. 8); Plain (Prov. xv. 19); Loving (1 Cor. xii. 31); Perfect (Ps. ci. 2); Peaceful (Luke i. 79).

Three Importunates.

I. "Lord save me" (Matt. xiv. 30).
II. "Lord, help me" (Matt. xv. 25).
III. "Lord, remember me (Luke xxiii. 42).

C. J. G.

A Question of Proportion.

Wholesome fruits and deadly poisons have in them the same properties, but they differ in their *proportions.* If the proportions are right, the thing is good; if the proportions are wrong, the thing is evil.

Dr. John Pulsford.

The Two Builders.

(Matt. vii. 24-27.)

In this parable we are instructed regarding the right use of the Divine Word. I. What is necessarily required in order to this use? (*a*) Hearing the Word—"Whosoever heareth these sayings of mine" (24). (*b*) Doing it—"And doeth them" (24; the opposite, 26). II. The great blessing it secures is a well-grounded salvation. (*a*) It secures salvation. Who *built* his house? (24). (*b*) And this salvation is well grounded (25; the opposite, 27).

Faith and Unbelief.

Faith maketh a man the servant of God; incredulity (unbelief) maketh him the servant of the devil.
Faith showeth us God to be a sweet Father; incredulity showeth Him a terrible judge.
Faith holdeth stiff by the Word of God; incredulity wavereth here and there.
Faith counteth and holdeth God to be true; incredulity holdeth Him false and a liar.

Patrick Hamilton.
(Scottish Martyr, Sixteenth Century.)

Discord Rebuked.

We have no wish to induce you to adopt our ceremonial; but uniformity among yourselves is very important. Is there any religion in a gold or wooden cup, or in the mystic bread being administered from silver or a glass dish? Has Christ any more regard for those who sit, than for those who stand or kneel? Does he obtain less who receives the sacrament from his own hand than he who takes it from the hand of another person? O wretched beings that we are, that in calamitous times like these, when the light of the Gospel hath so clearly shone upon us, we should be so in bondage to elements (Gal. iv. 9) and forget how our liberty is to be used to the edification of our neighbour!

Œcolampadius.

Rev. G. Campbell Morgan.

MR. W. R. MOODY and Rev. G. Campbell Morgan attended the service in the City Temple last Thursday morning, and after the sermon Dr. Parker said: "We have with us to-day Mr. Moody, the son of the renowned evangelist. He would be more welcome but for an awful fact with which I thus publicly charge him. He is taking away from us one of our best evangelists, Rev. G. Campbell Morgan. It is too bad; it seems to me that America would take away from us all our best preachers, teachers, and evangelists, if it could. And yet America in doing so is quite right, though I begrudge this last Christian burglary.

"England ought not to have let Mr. Campbell Morgan go. Poor old sleepy England, to let anybody go. It is very sad, but such is the fact. Give me Campbell Morgan, John McNeill, W. R. Lane, and several captains and colonels of the Salvation Army, and we should do a great work if all the churches were united and enthusiastic in the matter. I do not want such brethren to go, the whole place will to me be colder and poorer without them; they are so gracious, so devoted, so full of the best faculty for Christian work. Can we stand by and let some of our best and strongest men go to other fields? Yet I say to my dear friend Campbell Morgan, as he sits in front of me to-day, Go with our blessing, go with our confidence, and may God's great benediction rest upon you, and give you to see that this providence, so harsh to us, is really God's providence; and when you have had a long blessed day yonder, may there be light for you 'at evening time!'" (the text of the morning).

Mr. Sankey's Meetings.

THE visit of Mr. Ira D. Sankey to Bath on November 20 excited keen interest, and Argyle Chapel was crowded in every part both afternoon and evening. The veteran singer was listened to with rapt attention, and his rendering of favourite solos, particularly the "Ninety and Nine," delighted the people.

Proceeding to Bristol, Mr. Sankey experienced an enthusiastic welcome. At the afternoon gathering in the Y.M.C.A. Hall, Mr. J. Storrs Fry presided. He said that it was a great pleasure to hear Mr. Sankey's voice once more. "We love him for his Christian character, and for the hymns he has given us. We love our old English hymns, but have room in our hearts for the newer ones. Mr. Sankey and Mr. Moody worked together magnificently, each filling the place assigned him by God. They toiled together as fellow labourers, with the Lord as their Master." Mr. Moody, it would be remembered, helped in starting that Y.M.C.A.

Mr. Sankey expressed his pleasure at meeting old friends again, remarking that he was glad also to see younger generations springing up following in the footsteps of the older ones. Having alluded to the death of Mr. Moody, he said it had been his, the speaker's, thought some day to have a time of rest after the forty years of work in which he had been engaged, and to go away across the sea into the Eastern World, and stand on the "green hill" of which he had so often sung. This expectation was at length realized. Proceeding, Mr. Sankey spoke on "Singing through Palestine," and intermingled his address with some solos.

Colonel Saville presided over the evening meeting, when there was again a crowded attendance. He heartily welcomed Mr. Sankey, and alluded to a meeting he had presided over many years ago, when Mr. Sankey spoke at the Colston Hall. Mr. Sankey was heartily received upon rising to give his Service of Sacred Song and Story. In the course of his address he made a fervent appeal to young people to train and use their voices in Gospel work. The occasion was one of spiritual profit and the words and solos of the esteemed singer will long live in the memories of those who were privileged to be present.

On Saturday last Mr. Sankey visited Weston-super-Mare, under the auspices of the Y.M.C.A. A correspondent writes: Mr. Sankey was greeted by crowded and deeply interested audiences in the Victoria Hall. In the afternoon, he gave "Singing through Palestine," and in the evening "Memories of D. L. Moody," blended with sacred songs and solos, old and new. Many hearts were moved by Mr. Sankey's references to his beloved fellow-labourer. Mr. Sankey thanked his singing helpers for their contributions from musical leaflets, which were much appreciated by the audiences. Our American visitor also responded to an urgent call to sing and speak to a company of men on Sunday afternoon in the gymnasium of the Y.M.C.A. The place was crowded, and Mr. Sankey gave a Gospel address. Hundreds are grateful for these meetings, which were like refreshing "streams by the way." On Sunday, November 18, Mr. Sankey sang at the evening service in Portman Chapel. Although there was little opportunity for announcement, the building was crowded. The solos were deeply impressive.

On the evening of Sunday, December 2, Mr. Sankey is to speak and sing in Dr. Hanson's Church, Marylebone, W. Other meetings arranged are: Bournemouth, December 7; and Southampton, December 10.

Obituary.

MR. GEORGE H. LEE.

THE work of the Y.M.C.A. has sustained a serious loss by the death of Mr. George H. Lee, of Wimbledon, which occurred on Nov. 19. For twenty years Mr. Lee rendered devoted service as honorary secretary of the South-west Suburban District Union. He was closely identified also with the work of the National Council from its commencement in 1882; and he was also associated with the Band of Hope movement. Mr. Lee retired not long since from the position of accountant to the Charity Commission in Whitehall.

REV. SAMUEL J. STONE.

A facile writer of sacred verse, Rev. Samuel J. Stone, rector of All Hallows, London Wall, who passed away on November 19, is perhaps most widely known as the author of the popular hymn, "The Church's one foundation." Mr. Stone was much interested in the welfare of factory girls, a large number of whom, employed in the City factories, come up to Liverpool-street Station by the early workmen's trains from motives of economy. In order that they should not have to pace the streets till their workrooms should be opened, Mr. Stone placed his church at their service in the early morning hours.

REV. PREBENDARY WHITTINGTON.

By the death of Prebendary Whittington, the City of London loses one of its best-known religious and educational workers. He was long associated with the Merchant Taylor's School. In 1861 he became Principal of the City of London College, and in the following year the Corporation of the City elected him to the Rectory of St. Peter-upon-Cornhill, of which he had been Evening Lecturer. In 1881 he received from his Bishop a Prebendal Stall in St. Paul's Cathedral. As a citizen and a city incumbent, as a diocesan worker, as a friend and self-denying helper of many charities, Prebendary Whittington seemed to be everywhere. Yet his parish had his first care. The services at St. Peter's were reverently carried out, and the church was a centre of usefulness.

MR. WILLIAM E. SKINNER.

The church and congregation of Zion Chapel, Bedminster, Bristol, have sustained a severe loss in the removal by death of their beloved Sunday school superintendent and deacon at the comparatively early age of fifty-three. Mr. Skinner was born at Topsham in Devon, and while quite young gave his heart to the Saviour, and devoted himself to Christian work. At twenty-one he was superintendent of the Sunday school in his native place, and has ever since been identified with work for the Master. He was spiritually-minded, and brought his religion into all he did, whether as a business man, poor law guardian, or temperance worker.

Mr. Skinner was for some years leader of the Men's Bible Class at Zion Chapel, which he reluctantly resigned on being elected Sunday school superintendent; but threw his whole soul into his new work with very beneficial results to the school. He had been in failing health for some time, though it was hoped he might become stronger. He "died in harness," having been in the school the previous Sunday. Great sympathy is felt for the widow, who has recently become blind, and for the four young people on whom may their father's mantle fall. E. F. E.

REV. ALFRED PEACHE.

The death is announced of Rev. Alfred Peache, one of the staunchest supporters of the Evangelical party in the Church of England. The great work of his life lay in the expenditure of his ample means to promote the principles which he held. In the year 1863 he founded and built, at great expense to himself and his family, St. John's Hall, Highbury, for the training of candidates for ordination on Evangelical lines. This, at least, was his intention, and, if a few of the Highbury men did afterwards leave the lines laid down for them by their founder and their teachers, the great majority have turned out such as his intentions would have them. The expenses of the college course were kept by his direction within very moderate bounds, and the college for nearly forty years has served as a useful avenue to the ministry for those who are debarred by circumstances from obtaining a university training. Partly with a view of securing benefices for the men trained at Highbury, and partly to make sure that the patronage should in any case be given to men of Evangelical views, Mr. Peache became a considerable purchaser of advowsons. He placed them in trust with a body called "the Peache trustees." He took the greatest personal interest in the careers of the Highbury students, and would pay them visits of fatherly encouragement in their parishes.

BISHOP DICKSON, FREE CHURCH OF ENGLAND.

I have been shocked to hear of the sudden home-call of Bishop Dickson, head of the Free Church of England, on Wednesday night (14th inst.), at Crowborough. A few hours previously he was speaking at a meeting of church workers. The Free Church of England was organized in 1844 as a counteracting movement to Oxford Tractarianism. I preached the first sermon at the opening of his first church, and his consecration took place in my church, Lambeth, eleven years ago. Though rejoicing in his blessedness, I feel shocked at the sudden separation from one whose friendship I had very recently formed, with whom I had been engaged in Gospel work the preceding Sunday, and whose parting benediction I had received only two days before—"God be with us if we do not meet again." I had learned much from him concerning the church to which he belonged.

In its public worship is used a revised edition of the Prayer Book, from which all passages with a Romish tendency are expunged. It is free to associate the laity with the clergy in the government and work of the Church, and to hold communion with all who call on the name of the Lord Jesus as their common Saviour.

It strictly holds to all that is plainly Protestant and Evangelical in the Established Church, and endeavours to meet the requirements of Churchmen aggrieved by Ritualistic assumption and innovations. It accepts the Holy Scriptures as the Word of God, and the sole rule of faith and practice. It recognises Episcopacy as a "desirable form of Church polity, but repudiates the Romish dogma of apostolical succession." Its clergy number twenty-seven, its evangelists ten, its bishops two.

In earlier life the Bishop had studied at Guy's Hospital, and had laboured much in rendering medical help to the poor. He spoke with much interest of various methods of ministry among the poor of his parish, and of his brotherhood with all Christians who were willing to share it.

Newman Hall.

TO { *The Readers of "The Christian."*

Serious	*deficiency*	*of*	*one*	*thousand*
pounds	*in*	*funds*	*of*	*Tower*
Hamlets	*Mission*	*contributions*	*urgently*	*required*
may	*be*	*sent*	*to*	*"The*
Christian"	*or*	*direct*	*to*	*me*

FROM { *F. N. Charrington, Great Assembly Hall, Mile End, E.*

Destitute Children's Dinner Society

Beg to announce that they will SHORTLY RE-OPEN THEIR DINING-ROOMS, and in order to commence work,

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill (Secretary), or may be sent to the Office of THE CHRISTIAN.

THE NEW CENTURY.

General Communion of Christians.

The opening of a new year has, for the past fifty years, been made the occasion for united Prayer Meetings; and these Assemblies have shown how possible it is for the "one body," animated by the "one Spirit," called in "one hope," having "one Lord," "one God and Father," to unite freely and happily together on the simple ground of a common Christianity. Now that a new century, as well as a new year, is dawning, would it commend itself to Christians generally to make the fresh period of time the occasion for meeting on the same principle to take the Lord's Supper together some week day in January?

For further particulars, the reader of this advertisement is referred to a Circular which may be obtained freely, on application by post, to J. V. S., Esq., "Cuffnells," Wimbledon.

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TO SAVE TO THE UTTERMOST

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FOUR RESCUE HOMES . . .
AN OPEN-ALL-NIGHT REFUGE
} FOR 180 INMATES

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Evangelistic.

The Weaver Brothers at Abergavenny.

A MISSION under the auspices of the Y.M.C.A., in which the Evangelical Churches cordially united, was concluded on Friday night, the Weaver Brothers leaving for Hartlepool on Saturday. The Gospel was powerfully preached. It travelled by the way of Sinai. The words had teeth. Consciences were severely, terribly stricken. Many were offended and left in that spirit, who doubtless will fall in due time like wounded birds, to rise again new creatures in Christ Jesus. I had the happiness of being present at the praise meeting, when a large number of young and older ones confessed Christ, besides many others who were not at that meeting. There never has been so large a meeting of men in the town, nor so deep an impression made on them. God's Spirit is evidently working mightily in many places throughout the land.

R. C. M.

The Evangelization Society.

This excellent Society has rendered the district of Tiptree Heath, Essex, valuable service in sending faithful and earnest men to conduct missions. We have had Mr. Charles Noakes and Mr. Collins, and now Mr. Fisher has concluded a fortnight's services.

Night after night from 100 to 200 people have left their work on the land and elsewhere to hear the Gospel, set forth in plain and loving terms by the Evangelist. Indeed they seemed reluctant to leave the building, Mr. Fisher conducted three services on the Sunday, at the last two the attendance was about 200. Several decided for Christ during the mission. Has the Gospel failed in its power to attract men? Nay. John xii. 32 is as true as ever.

A. C. Wilkin.

Gipsy Smith at Plymouth.

A united mission in Plymouth Guildhall, promoted by the Three Towns Free Church Council, was recently concluded. It was a definite and earnest effort to reach the outside and unchurched element of the population. Hundreds of persons entered the inquiry rooms. Gipsy Smith was the missioner, and his earnest efforts and impressive appeals met with an eager response. On the first evening the crowd was so large as seriously to embarrass the workers, as every inch of space was blocked and penitents were quite unable to make their way to the inquiry rooms. On some of the subsequent evenings this was obviated by an attempt to limit the audience to more manageable dimensions. On the second Sunday, however, the crowd managed to break through all barriers, and the audience was immense, whilst it was computed that more than 2,000 persons were unable to gain admission at the evening meeting. This proved to be the crowning service of the series, and scores of persons forced their way through the dense masses of people to the inquiry rooms.

Tent Work in Philadelphia.

At the closing rally of the summer work, undertaken by the Presbyterian Evangelistic Committee of Philadelphia, addresses were given by Revs. Charles Cuthbert Hall, D.D., and George T. Purves, D.D., of New York City, who spoke in enthusiastic terms in regard to this feature of denominational work. Dr. Purves dwelt upon the importance of the Church adapting her methods to present conditions. Dr. Hall spoke fervently upon the importance of such aggresive work in relation to the Church itself.

The reflex influence of this work cannot be overestimated. The letters that are received from various cities and many friends indicate a yearning desire on the part of many Christian workers for aggressive evangelistic campaigns.

Mr. John H. Converse recently wrote of the work as follows:—"The conditions in Philadelphia have been exceptionally favourable, and wherever like conditions prevail there is no doubt that a similar work would be in like manner effective and profitable. The tent services have attracted multitudes of non-churchgoers, and have resulted in giving the Gospel to thousands who would not otherwise have been reached. The services may be regarded as a most practical work of church extension. At a time when many of the churches are necessarily closed during the extreme heat of summer, thousands who would not enter an ordinary church will gather in and about the tents. The singing of our familiar hymns and the preaching of the plain Gospel have proved sufficient attractions without sensational appendages. In round figures over 150,000 have been brought within the reach of the message of grace each summer, and about 900 persons each year have given evidence of their interest and of their purpose to lead a Christian life. The experiences of the past two seasons have certainly demonstrated that summer evangelistic work should be a permanent institution in Philadelphia. An especial cause of rejoicing may be found in the fact that this work has, so far as I am aware, enjoyed the unanimous support and the most cordial co-operation of all Presbyterian pastors of our city."

Mr. E. P. Telford has held a twelve days' mission at Wood Green Baptist Church (Rev. W. Winston Haines). There were many seekers.

Blessing was giving at a recent mission in St. Miles' Church, Norwich, conducted by Rev. C. Fenwick Ward. Many were helped and impressed by the Bible readings and Gospel addresses.

Miss Ingram, of Troedyrhiw, Glamorganshire, has conducted a fortnight's mission at Stansbatch Baptist Church. Miss Ingram's stay was productive of much good among the members, while several who professed conversion were added to the church.

An encouraging mission has been held at Bennerley Rooms, Clapham Junction, resulting in some cases of definite conversion to God. One man who spent the Saturday night before the mission in a public-house is now a Christian. Another case was that of three big lads, the terror of the Sunday class, for whom special prayer was made, and who are now finding their delights in prayer and praise. S. Levermore.

Under the auspices of the Northampton Y.M.C.A., services have been held which have resulted in blessing to many. The meetings were conducted by Mr. Robert Atkins, of Brighton, Revs. Herbert J. Wood, of Liverpool, and W. E. Horley, a missionary from Malaysia. The gatherings were characterized by a gracious outpouring of the Holy Spirit. Before the mission closed, the Assembly Hall was taxed to its utmost to accommodate the people. As a result it has been decided to hold an evangelistic service every Sunday evening.

Under the auspices of the Arlington Road Temperance Society, Mr. Bob Johnson, the converted "Negro" minstrel, has just completed a six days' Gospel Temperance Mission in Park Chapel Schools, Arlington Road, N.W. The meetings were largely attended, and the story of Mr. Johnson's life and conversion made a marked impression. His deeply spiritual words to workers were very helpful, and great good must come of his visit. H. T. R.

Mr. Edward Hurditch conducted a mission at Presteign Baptist Church, October 28 - November 11. The first week was mainly devoted to the deepening of spiritual life in Christians, and his efforts were crowned in this direction by blessing. The remainder of the mission was devoted to the unconverted. Many stirring appeals and solemn warnings were given, the atonement was proclaimed, and the great love of God for the sinner so set forth as to win many to the Saviour.

D. Howell Jenkins, Pastor.

What the Washington, D.C., *Daily Record* describes as "The Big Revival," conducted by Mr. James Wharton, of Barrow-in-Furness, continues to spread with great rapidity amongst all classes. Old and young alike in great numbers have been brought to Christ, and the People's Congregational Church where the meetings have been held is now enjoying a great spiritual uplift, such as they have not had for many years. Mr. Wharton is the evangelist with whom Mr. and Mrs. R. C. Morgan were fellow labourers in their visit to the Southern States two years ago.

At Limerick Y.M.C.A. an evangelistic mission, conducted by Dr. Harry Guinness, commenced on Sunday, November 18. The Gospel was preached in the power of the Spirit, and there were many seekers. The Munster Hall was filled each night. The medical lecture for men was a remarkable occasion, men of all classes and creeds listening with rapt attention as Dr. Guinness went on to plead with them to forsake their sins and accept Christ. Several decided before the meeting closed. Miss L. Froste, of Dublin, sung Gospel solos very sweetly at all the meetings.

Miss Glover, of Edinburgh, has held a fifteen days' evangelistic mission at Dunfermline. James Street Hall, where the week-night meetings were held, was well filled during the first week, and was crowded out nightly during the second, while the Sunday night meetings were held in St. Margaret's Hall, seated for 1,600. On the last two Sundays this hall was crowded, and many were unable to obtain admission. There was a deep interest throughout, and many were blessed. Speaking simply, and without using any artifice to attract the people, Miss Glover reached the hearts of many with the "old, old, story," and again that story has proved sufficient to draw the sinful and erring to the feet of Jesus. To Him be all the glory.

B.

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day.

Canon W. Hay Aitken.—Till Dec. 11, St. John's, Tunbridge Wells.
Mrs. E. L. Baeyertz.—Till Dec. 10, Glasgow.
Mr. W. R. Bradlaugh.—Till Dec. 9, Cambuslang.
Mr. R. S. Bradbrook.—Till Dec. 6, Bracknell.
Mr. J. Brunton, Jun.—Dec. 2, Hereford; 9-18, Wolverton.
Mr. Chas. E. Barraclough.—Till Dec. 7, King's Lynn (Union Church).
Rev. D. M. Cameron.—Till Dec. 2, St. Helens.
Mr. George Clarke.—Till Dec. 2, St. Helens.
Mr. Coates and Mr. Bentley.—Till Dec. 2, Lydbrook; Dec. 3-8, Stroud and District.
Mr. Charles Cook.—Nov. 29, Barking; Dec. 2, Hastings.
Mr. W. Monro Collings.—Till Nov. 30, Buntingford; Sundays in December, S. Croydon.
Mr. Gerald Coultas.—Till Dec. 2, The Heath, Cardiff; 3-7, Memorial Hall, Cardiff.
Mr. S. Craggs.—Till Dec. 7, Selsley; 9-21, Cashes Green.
Mr. W. D. Dunn.—Till Nov. 30, Bethany Hall, South Side, Glasgow.
Mr. James Eyres.—Dec. 1-3, Rock Ferry (Cheshire).
Mr. J. S. Harrison.—Dec., Great Assembly Hall.
Mr. and Mrs. Albert Harrison.—Till Dec. 6, Darlington; 9-19, Hexham.
Mr. Harvey.—Dec., Denaby Main.
Mr. John Hawkins.—Till Dec. 3, Manchester; 8-20, St. Helens.
Mr. Edward Hurditch.—Dec. 1-16, Truro, Cornwall.
Mr. Chas. Inglis.—Till Nov. 29, Hastings; Dec. 2-6, Camden Town.
Mr. Newton Jones.—Till Dec. 3, Swansea; 8-17, Canterbury.
Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society).—Till Dec. 3, Loftus, Cleveland; 8-17, Stainland, near Halifax.
Mr. Bob Johnson.—Dec. 15-18, Merton.
Mr. W. R. Lane.—Till Dec. 3, Wakefield; 8-17, Guernsey.
Rev. J. Lyall.—During Dec., Belfast.
Mr. Samuel Levermore.—Sundays and Wednesdays in Dec., Cambridge Hall, Kilburn; Thursdays, Bennerley Rooms Clapham Junction; Fridays, Congregational School Room, Lower Tooting.
Rev. John Mitchell.—Dec. 2-9, Brierley Hill, Staffs.
Mr. Josiah Nix.—Till Dec. 3, Keighley; 9-17, Holdsworthy.
Mr. J. Neale.—Till Nov. 30, Peterborough (New Road); Dec. 2-14, Whittlesea.
Gipsy Smith.—Till Dec. 3, Rotherham; 8-17, Luton.
Rev. F. C. Spurr.—Till Dec. 3, Sutton-in-Craven; 5-16, Southampton.
Mr. Richard Spragg.—Till Nov. 30, Ryde; December, Windsor Hall, Cardiff.
Mr. James Sprunt.—During Nov., Grosvenor Hall, Rathmines, Dublin; Dec. 23-30, Kilburn Hall, High Road, N.W.;
Mr. J. J. Scroggie.—Till Dec. 2, Kingussie.
Mr. Henry Thorne.—Till Dec. 2, St. Helens; 8-17, Herne Bay.
Mr. E. P. Telford.—Dec. 2-17, Rotherham.
Mr. John T. Vine.—Till Dec. 2-9, Peckham Tabernacle.
Mr. Leonard Weaver and Mr. R. S. Bradbrook.—from Nov. 22, Old Hill, Staffs.
Weaver Brothers.—Till 25-Dec. 7, Hartlepool; Dec. 9-21, Greenwich.
Rev. Thomas Waugh.—Dec. 2-9, Alford.
Mr. John Weston.—Till Dec. 6, Scotforth, Lancaster.
Mr. John Weedon.—Till Dec. 7, Clown, Chesterfield.
Mr. J. Westwood.—Till Dec. 7, Marshchapel.

Requests for Prayer.

For blessing on a mission at Vernham Deane Mission Hall, December 2-10, by Mrs. J. B. Horton.

For a rich blessing on special services in December at Eaton Chapel (Rev. C. A. Fox's), by Rev. Dr. Morris.

For the Ipswich Monthly Meeting, and for the deepening of spiritual life, December 6. Speaker, Rev. Chas. G. Moore.

For a mission in progress at the Primitive Methodist Chapel, Sheringham, conducted by Mr. J. W. Southwell, of Leeds.

For blessing on a mission being conducted at the Presbyterian Church, Chalton, Northumberland, by Mr. Robert Snaith.

For blessing on a mission at Portsmouth and Gosport Seamen's Mission, December 2-22, conducted by Mr. Robert Campbell.

For a mission to children at the Primitive Methodist Chapel, Northwold Road, Stoke Newington, Dec. 2-9, to be conducted by Mr. C. Dudley Smith.

For blessing on an evangelistic mission in the Town Hall, Newry, Dec. 2-9, to be conducted by Mr. H. A. Mandeville and the Hon. Mrs. Mandeville.

Notices.

A correspondent would like particulars of the hymn in which occur the lines:

"Sweet truth to me I shall arise,
And with these eyes my Saviour see."

Communications Received with Thanks.—G.E.S. S.J.B. J.A.G. D.H.J. H.J.W. M.C.M. E.S. J.F.W. E.H. H.W.M. W.F. W.T.T. W.A. M.C. E.E.H. C.R.H. Mrs. F. G.A.S. H.R. F.W.B. C.E H. W.G. H.D. C.E. E.A. Mrs. E. E.A. Miss T. W.H.B. B.B.W. L.D. A.McP. D.E.H. J.H.C. J.W.W. E.H. F.P. W.C.T. B.K. E.V.K. H.J.E. G.R.H. A.W.B. G.H.McN. S.T.F Mrs. M. G. McI. J.H.M. G.W. T.M.N. H.A.M. T.W. E.F.E. E.A. D.S.H. W.M.H. G.M.B. T.G. A.W. K.L. E.M.H. S.W.B. R.S. J.H.S. W.C. E.M.B. T.W.S. S.M. S.S.M. E.H. S.L. Miss S. C.B. J.T.B. M.E.S. H.D. E.A.P. M. S.R. G.F.T. J.H.L. Dr. B. E.C. R.H.L. Mrs. E.W. M.J.C. D.R. E.C. H.B. J.B.P. W.O.N.

Applicants for Tracts.—Miss L. May, Vallance, Chadwell Heath, Essex; Mr. John Ambrose, 10, Regent Street, Whitetable; Miss A. Adams, 210, Glyn Road, Lower Clapton, N.E.; Mr. T. Cornelly, 6, Darwin Buildings, Darwin Street, S.E.; Mr. James W. Harrison, 12, Gibson Street, Liverpool; Private Rodwell, No. 5,015, H Company 2nd Battalion, Oxford Light Infantry, Feroopere, India; Mr. Wm. Finlayson, Blackwood, Strathcarron, Ross-shire; Mrs. Holmes, Spooner's Cottages, Bagshot, Surrey; Mr. S. Hopcroft, 96, Walton Street, Aylesbury; Miss P. Chappel, Stewkley, near Leighton, Beds.

Chinese Bible Woman's Mission.—A sale of work on behalf of the mission will be held on December 12 and 13, from 11 a.m. to 6 p.m., at Mrs. Elborough Woodcock's, 8, Buckingham Gate, S.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THIS week we give a special survey of Home Missions (more particularly those at work in London). We read in Jonah iv. 5 :

Jonah went out of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

There are many devout persons whose circumstances necessitate their living "out of the city," and who, in the shadow and comfort of their home, wonder, like Jonah, "what will become of the city." Let such read the reports we give this week. If it were not for such restraining and rescuing agencies as these labouring in our midst, no human voice could say "what *would* become of the city"!

We hope our readers will respond very generously to this call; and we remind them that contributions for any of the Institutions, Societies, or Missions mentioned at any time in our columns, or for any other accredited organizations, are received by us, and remitted without deduction of any kind.

Perhaps there is no feature of the present day more marked than the waning of enthusiasm. Politically, socially, religiously, we are in the trough of the wave, so far as any real zeal for progress is concerned. The speeches delivered by our political leaders are marked by the absence of any high appeal, any ringing call, to great emotions and ideals. Our social evils cry aloud for settlement, or at least for a strenuous attempt at their amelioration, but the voice of the reformer is like one crying in the desert. And there does not seem to be any general evangelic fervour in most of our churches. The old century is apparently about to pass away during a general and widespread fit of social and religious lethargy. What the Germans call a *Welt-Schmerz*, a world-weariness, seems to have fallen on humanity generally.

This state of things makes both a difficulty and an opportunity for the Churches of Christ, in view of the National Mission to be held in January and February next. Religion is the only real and abiding fountain of enthusiasm. There is no zeal like the zeal born in the House of God. And there is a sense in which the very weariness of soul that has so widely fallen on the world, may be the precursor to a splendid awakening at the dawn of the new century. If the opportunity is seized adequately, it is impossible to say what may not come of this effort to evangelize the nation, and give a new start to the saving ministries of religion among those who have not as yet acknowledged their need of a Saviour. All betterment, social, religious, political, begins with the individual; and if we can get the individuals in the community to awake to a sense of the holy responsibilities of life, it will not end there, but presently revivify the national life in all its vast ramifications.

The Round Table Conference on the doctrine of the "Holy Communion and its Expression in Ritual," which was held at Fulham Palace at the invitation of the Bishop of London, does not seem likely to result in increasing harmony among the two schools that clearly exist in the Church of England. As *The Times* remarks differences between Evangelical Churchmen and the Ritualists are so deep and wide that there is no hope of the gulf being bridged over. The former party, represented by Mr. Dimock, Dr. Moule, and Dr. Wace, "offer an unqualified denial" to the doctrine of the Real Presence championed by Canon Gore, Lord Halifax, and Canon Newbolt.

The Conference has, however, doubtless done an essential service by clearing the air, and revealing the real issues. Mr. Dimock, speaking of the historical position of the Church of England, said that she "took her stand on one side of the doctrinal gulf, on the other side of which stood the teaching of the Real Presence." Now a large and dominant section in the Church has crossed over, and reaffirmed that teaching in a subtle but unmistakable way. The future duty of the Evangelical section is growing clearer. It is to take its stand boldly for the Protestant character of the Church with more uncompromising fidelity.

At the invitation of the Bishop of Ripon, a paper was read before the Diocesan Conference at Bradford last week upon the influence of the daily Press. The journalist who undertook to read the paper made a vigorous defence of the modern newspaper, and, replying to criticism, said :—

It was sometimes said that too little space was devoted to the daily religious life of the country, and too much to its recreations and amusements. But that was not the fault of the Press. The contents of all newspapers were determined by a trained perception of what the public would read. . . . It was simply a question of trading on plain business principles, and of avoiding the fatal error of combining philanthropy with business.

Then what becomes of the claim which is so loftily made that "the Press is the great *educator*"? When the Press resolves itself into a camera for photographing everything that goes on it, degenerates from being a leader into a thing led, and so its virility departs. When Charles Kingsley was reprimanded by a friend for preaching things that "the people would not like," he replied "My Master did not send me to preach what people like, but to tell them what they ought to know." And the Press, which professes to have a mission to educate, should certainly adopt a similar motto.

Again; if the Press sets out to cater for all, why is it that the utterances of some of the most influential religious men of the time have comparatively so little space given to them in the daily papers? Do not Christian people form a large and influential section of the community? Why then, on business principles, are they not better served? On the other hand, why is such an excessive amount of space given to gamblers and low sportsmen? Are these people the influential, the patriotic, the desirable members of the State? Why then should they be so unduly patronized? The truth is that the ideal of the Press has been seriously lowered during recent years, and many journalists no longer even pretend to "educate" the public—it does not pay. We do not expect that secular newspapers should teach religion—that is not their function—but we have a right to demand that such a mighty engine as the daily Press should not become the auxiliary of men who care neither for their fellows nor for their country. This is to place power in the worst hands.

In an article on "Drinking Among Women," in the *Sunday School Chronicle*, Miss Agnes E. Slack (Hon. Sec. of the W.W.C.T.U.) attributes the unquestionable increase of drinking among women, mainly to the influence of the school of doctors who some forty years ago began to advocate the use of stimulants medicinally; followed by the passing of the Grocers' Licences Act in the early sixties. On the former point she quotes the evidence of Sir W. Gull before the Lord's Committee on Intemperance.

Forty years ago wine was moderately used, and so was brandy; then there came a change, owing chiefly, I think, to the School of King's College, headed by Dr. Todd. His theory was that diseases were chiefly due to debility, and required alcohol almost universally. Formerly diseases were divided into two classes, viz., phlogistic and anti-phlogistic. Dr. Todd's theory was that all diseases were weak or anti-phlogistic, and his treatment, therefore, was always with brandy, or, at least, I should say, almost universally in cases of acute disease. Since that time there has again been a great change.

Fortunately, the medical profession has greatly altered its attitude on this question, and it may be said that Dr. Todd's theory is now dead and buried. But the mischief had been largely done, and this generation is suffering greatly from the influence of this discredited school of medicine. Public opinion must be carefully educated to realize that no one in health is better for alcohol, and that only specific forms of disease are benefited by it. Until that is done, the practice of "tippling," so prevalent among women nowadays, will be persisted in under a mistaken notion. "If we forbear to deliver those who are drawn unto death, and those that are ready to be slain; if we say, Behold, I knew it not—doth not He that knoweth the heart consider it?"

The Belgian administration has issued an order prohibiting the sale or consumption of intoxicating drinks in the vicinity of the Chambers during the sittings of Parliament, and henceforth only tea and coffee and other non-intoxicants will be obtainable by the legislators during the sessions. A contemporary has expressed an opinion that a similar arrangement at Westminster would not be disastrous to either the intelligence or the business capacity of the new British Parliament, a view we are by no means inclined to dispute.

The French Minister of Education has despatched a circular to schoolmasters throughout the country, commanding them to make a special point of teaching the hygiene of temperance to their pupils. The children will be required to pass an examination in the subject. This step has been taken in consequence of the increasing drunkenness in France. Absinthe and other vile liquors can be obtained cheaply; consequently an alarming quantity of these poisons is consumed each year. In certain parts of France may be seen litre bottles of these destroying drinks

sold at ninepence each. The Government, therefore, is acting wisely in sending out this circular. This is a hint also for ourselves. If education is an equipment for the work of life, surely it ought to include scientific information concerning one of the greatest foes we have to combat.

A fortnight ago was held the official day for humiliation and prayer throughout the Prussian monarchy. Services in the churches were crowded. The more thoughtful newspapers gave a survey of the national life and morals, which indicate that there is great need for such an observance. They pointed out the dangers which Germany, as a whole, has incurred through its rapid rise as a great industrial State, and the consequent increase of wealth among the people. Vice and crime, not only in the great cities, but in the country districts are increasing with a steadiness and persistence which must occasion serious reflection. Pride, ostentation, and luxury have attacked the upper circles like a canker, while increasing rudeness and vice are noticeably prevalent among the lower. It is the bounden duty of the preachers and leaders of the German nation to call on it to return to the plain and simple fashions of their fathers. But we cannot shut our eyes to the fact that, in view of the many forms of vice, notably impurity, gambling, and drinking, a day of humiliation would very appropriately close the century in this country also, and give an opportunity to the nation to consider its ways, and turn away from the evil in its midst.

A Christian contemporary has a stringent and timely leader upon what it calls "The Passion for Heterodoxy;" in the course of which the writer says:

> Such estimable and amiable heretics are not by any means so numerous as some novelists would have us suppose, nor are there as many men and women of great ability among the heterodox as is too cheaply assumed. Many showy and shallow young men, who would never make any sensation on ordinary lines, adopt heterodoxy as a rather promising means of gaining the reputation of being somewhat superior persons.

These words needed saying, and it would be well if they could be brought under the notice of a number of persons who are exactly described by this language. There is a disposition amongst the English people to take a man at his own valuation, and some heady pulpit mountebanks, knowing this, have traded upon it to their advantage. It is a terrible thing, however, when a man, in order to secure popularity, sows the seeds of doubt and negation in the hearts of his hearers.

Science has many beneficent aspects, but few of its contributions to human well-being and happiness could equal the power of foreseeing periods of drought and rainfall on certain portions of the earth's surface. This, however, is the claim made by Sir Norman Lockyer as regards the significance of sunspots. He has been comparing periods when sunspots have been abnormally numerous or abnormally absent, with periods of heavy drought or rainfall in India, and he believes he has found a certain law of relation between the two sets of phenomena, both apparently preceding an enhanced rainfall a year or two later. If this discovery proves to be a genuine one, it will be possible to forestall a famine, and to make the "full years" provide for the "lean years," as was done by Joseph long ago in Egypt. The periodical terrible sufferings of the Indian populations will in that case become a dark memory of the past, and the incalculable boon of prevention would make the present costly relief of the distressed and dying a needless thing.

Mr. King, the chief assistant in the Assyrian Department of the British Museum, has translated and edited some recently published documents of the reign of Hammurabi, king of Babylon about the year B.C. 2200, and the volume is regarded by those who are best qualified to judge as one of the most crushing blows ever given to the destructive school of Bible criticism. The iconoclasts have always sneeringly urged that the allusion to the passage of letters between Solomon and Hiram in regard to the erection of the Temple proved the late origin of the Book of Chronicles; yet Mr. King has found in these tablets of clay and their accompanying envelopes, a series of letters despatched from Babylon 4,000 years ago, in charge of a "Royal Postman." Thus it is manifest that the mail service of the time of Hezekiah (2 Chron. xxx. 6) was a reality, and not, as the Higher Criticism has asserted, a dream of a later scribe. Full of details of the daily life of the king and his subjects, the volume throws valuable light upon many a difficult passage in the Chronicles, and will, therefore, be invaluable to the student of God's Word.

The newly-issued quarterly statement of the Palestine Exploration Fund records an interesting discovery at Jerusalem, which illustrates forcibly the accuracy of Eastern tradition. According to one of these traditions the Well of Job has from time immemorial been identified with the Fullers' Fountain (Joshua xx. 7), and close by that well thirty or forty stone vats have been found, which are quite a different shape to those usually traced, and which were used in connection with presses for wine and oil. Some of these newly-found vats exactly resemble the fullers' vats depicted in various tomb paintings. The fullers' industry was as old as the time of Joshua, and this discovery is, therefore, valuable, as throwing a side-light upon several Biblical references.

It will be somewhat surprising to those who have not hitherto been aware of the fact that Professor Huxley, whose life work, so far as the Bible was concerned, was of an antagonistic and destructive character, strongly supported Mr. W. H. Smith's motion in favour of Bible education in elementary schools. Lord Avebury has recently stated that Huxley said he was unable to find any other way in which the religious feeling, which, he admitted, was "the essential basis of conduct," could be inculcated and maintained. And it is the same with many others who approach the Word of God in an ultra-critical and sceptical spirit, but who have nothing to suggest as a substitute for it, even merely as a basis of morals.

Unfortunately it can hardly be hoped that the new Parliament will be in a position to devote much attention to social questions, and it is to be feared that the pressing one of the housing of the poor will again be shelved indefinitely. Yet evidence continues to accumulate in regard to the terrible condition of things not only in our large centres, but also in the country districts. Miss Cochrane, the chairman of a Parish Council at St. Neots, has recently stated that she found in a village with only 430 inhabitants, thirty cottages with only one bedroom each, and in some cases in that one room ten persons slept. Many of the houses were utterly unfit for occupation. "Complaint is not made," Miss Cochrane says, "because the people fear increased rent or eviction." It is perhaps even more painful to read that "in Cambridgeshire the cottages on some of the college estates are bad indeed." Why should not the experiment of a Fair Rent Tribunal, such as has been in force in Ireland for some years back in connection with the Land Court, be established in order that such criminally neglectful property owners might be dealt with?

The insidious way in which the extreme High Church party endeavour to familiarize the children with Romish doctrine is illustrated very forcibly by the various manuals for young persons which, full of erroneous teaching in regard to the Lord's Supper, are being placed in the hands of the little attendants at the "object lesson" which is now openly called "Mass." At a recent Diocesan Conference at Truro, a motion was brought forward urging the desirability of arranging the Sunday services "so as to give a more prominent place to the celebration of the Holy Eucharist," and a supporter explained this to mean the training of people, "especially children, to look upon *the offering* of the Eucharist as the greatest service of the day."

> It was especially important to get the children to that service. They would not be able to do much with the adults, but they had to train the children. . . . They had to avoid the false antithesis that was going about with reference to the terms Mass or Communion —that if they had Communion it was not Mass, and if they had Mass they ought not to have communicants.

The political influence of the Pope—or rather the lack of it—is seen in the fact that, though this is Holy Year, no crowned Sovereign and no Prince of the blood has taken advantage of the seat prepared for Catholic Royalty beside the Pope on the Pontifical throne, nor have the Catholic Sovereigns of Europe made up for their absence by the munificence of their gifts to the Vatican treasury. While the Pope is clamouring for the renewal of his temporal powers and privileges, it is growing clear that as an international political force he is entirely spent. The outward trappings have gone because the reality was gone. It is not likely that either his secular power or his place in the councils of the nations will ever come back. Both are, we trust, passed beyond recall.

The failure of the Roman Catholic Church in France is becoming patent, even to her own leading ecclesiastics. The Abbé Pastorel, in a sermon to the Catholic Congress at Bourges, confesses that in that country—

> Men are drawing away from Christianity. Among the masses it is indifference; . . . in the middle and upper classes the men, with some miserable exceptions, are escaping us. In the intellectual circles we find no nearer approach to religion than a vague idealism. One is tempted to repeat, with some slight modification, the famous saying, "France no longer counts among Catholic nations."

Monsignor Ireland, the well-known American ecclesiastic, also made a strong indictment in the same direction. Considering that the Protestant Huguenots were practically exterminated in France two centuries ago, in order to provide a clear field for the Roman Catholic form of religion, this confession of failure is a lamentable reflection not only on the French people for their irreligiousness, but on the Romanism that has failed, with every political and social advantage on its side, to convert it. As a matter of fact, the Romish Church has only a semblance of life anywhere just now.

The Spirit and the Bride.

By Rev. F. B. MEYER, B.A.

In Rev. vi. we may read how the living creatures appeal for the Son of God to "Come," and put an end to war, pestilence, plague, famine, and death; and proceeding to chap. xxii. 17, I would emphasize the close identification that exists between the Holy Spirit and the Church," "The Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." In the condition of a bride waiting for the consummation of marriage, the Church is represented as longing for her Lord to hasten his coming. We must distinguish between the Church and the churches, in this wonderful Apocalypse. In chaps. ii. iii. churches are dealt with; while, at the close of the Book, we have to do only with that one Holy Catholic Church which is made up of all those who believe in and hold the Head, Christ Jesus.

The attitude of the Spirit of God to the Church, is fully opened up in this Book. Grace and peace come from this source—the Holy Ghost in his sevenfold perfection, to the churches (i. 4). That the Spirit is perpetually instructing and guiding the individual churches of saints throughout this age, is evident from chaps. ii and iii. Happy is it when we preach the Gospel of Christ, and, in the heart of our congregation, there is the spontaneous upraising of the emphatic

"AMEN" OF THE HOLY SPIRIT,

as in xiv. 13. On the extreme verge of the gulf that confronts us at the completion of this Book, the Spirit and the Bride are here on earth together, with one voice appealing to the Son of God to make haste and come. Any assembly of believers that is really filled with the power of the Holy Ghost, will always be a church which is expecting and waiting for the second advent.

While we recognize the omnipresence of the Holy Spirit, Scripture leads us to regard Him as being now specially and essentially located in the heart of the Church, the bride of Christ. This is exactly what our Lord taught us to expect (John xiv. 16, 26). The one Paraclete, Christ, was to become our Advocate before the throne; the other Advocate, the Holy Ghost, was to abide in the heart of the Church. That is why true prayer is the return tide of God's thought. The Lord's intention and its fulfilment are seen in a comparison of John xiv. 16 with Acts ii. 33. The mystery and the wonder of the ascension is that Jesus Christ, who came here as God, took back with Him our nature, which He had married into eternal union with Himself, and bore it, redeemed and resurrected, unto the very throne of God. May we not feel

THE DIGNITY OF REDEEMED HUMANITY?

Archbishop Manning once wrote that the Roman Catholic Church is the see or throne of the Holy Ghost during this dispensation; but we refuse to accept a system stained with the blood of martyrs, and spotted with nameless sins, as the seat of the pure Holy Ghost. We do hold, concerning the Church, as the Apostle uses the term in Ephesians—the body of Christ, composed of all believing souls—that *this* is the seat of the Holy Ghost; for "it *sat* upon each one of them." The Holy Ghost is as distinctly, actually, and specially in the church amid the world, until the Lord comes, as Jesus Christ was literally in the world during his incarnation. God's Holy Spirit is incarnate in that spiritual body, the Church, which is born of his own power, through his travail in the hearts of men: and in the presence of that living Spirit, is the secret of the Church's preservation amid many difficulties and of her constant renewal from within. What Eliezer was to Rebekah, the Holy Ghost, as the Paraclete and Advocate (John xiv. 16), is to the Church, bringing her from her native place, across the desert of time, and handing her over, at the second advent, perfected, to Christ, her Bridegroom.

With regard to the Church, the Holy Ghost is Teacher (John xiv. 26), Indweller (1 Cor. iii. 16, and Eph. ii. 22), and Ruler. He countersigns her decisions (Acts. xv. 28), sanctifies her with the washing of water by the Word, and glorifies Jesus Christ in her estimation. Beyond that, He teaches her to keep her eye fixed upon the east, where the dawn is glinting, while He whispers in and through her, "Come, Bridegroom of hearts."

For clearer vision of his office, in that respect, let us turn to the threefold groaning of Romans viii. 22-26. To Goethe, nature seemed to be like a fettered damsel, always sighing for release. Poor over-driven beasts of burden, weary and worn with journeys and with blows,

EMANCIPATION IS COMING

for you, too. The pain of the vivisected animal, and the physical catastrophe of tornado and earthquake, all are vocal with that travail through which the new heavens and the new earth are being born. "Ourselves also which have the firstfruits of the Spirit"—an earnest of coming blessing for all the race, and a foretaste of heaven itself—"*we* groan within ourselves, waiting for our adoption, the redemption of our body," when spirit, soul, and body—one man—shall be completely emancipated from the power of corruption.

"In like manner the Spirit also helpeth our infirmity, for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings, which cannot be uttered." The word *us*, there, is not in the original; and the sense of the whole passage, therefore, is to be understood from the next verse, "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." The Holy Spirit comes into our hearts, and yearns there after the saints, that is, for the completion of God's elect, for the making up of the entire body. Holy Ghost prayers are never selfish and egotistical, but we forget our own petty needs in great desires on behalf of the whole Church or body of Christ; and these desires are wrought in us by the groanings of the Spirit.

Thus there is a threefold groaning—the groaning of nature; the groaning of the saints; and the groanings of the Holy Ghost, in the saint, for the completion of the Church, or, if you will, for the coming of our Lord. Do you not perceive what light this throws upon that verse with which we started, Rev. xxii. 7? "The Spirit and the Bride say, Come." It is

THE OFFICE OF THE SPIRIT

to witness with our spirits; and if you will only yield yourself to Him, quietly letting the fever of your soul subside, you will be conscious, as part of the Bride, that He is in you, yearning and appealing for the advent of your Lord. "And he that heareth, let him say, Come." Obviously, the rest of the verse is not addressed to Christ, but to those who are outside the Church—"And he that is athirst, let him come: he that will, let him take the water of life freely."

As we shall see, there is here no break in the sequence of thought. There is an appeal of the Spirit and the Bride to Christ, "Come quickly;" then there is an appeal of the Spirit and the Bride to thirsty ones. The advent of Jesus Christ waits until the Church is complete; and this it is that drives us into the highways and byways that we may gather in the unconverted. They who look for the coming of Christ are ever the most eager to win souls for Him; for, when the last soul has been gathered in to complete Christ's body, then He will come. When the Bride has become the wife, and is caught up to Christ, the new age begins, the conversion of the Jewish people takes place, and the fulness of the Gentiles is gathered in. So shall the wonderful typical picture of Genesis be fulfilled, wherein Joseph goes to Egypt, chooses a Gentile bride, discovers himself to his brethren, and makes provision for all the land.

"Help One Another Society."—Miss Davidson, of the above organization, desires to obtain gifts of books for distribution among the poor women and children of Hoxton at their Christmas gathering. Miss Davidson's address is 16, Darenth Road, Stamford Hill, London, N.

Elisha, the Prophet of Vision.

VII.—The Faith of a Little Maid

(2 Kings v. 1-3).

By Rev. F. S. WEBSTER, M.A.*

THIS is one of the best-known of all the Bible stories. From childhood we have been familiar with its details. We are deeply attached to this impulsive general, of sterling character but many faults, and to the little maid who, though a caged bird, sang so sweetly the songs of Zion that she led her master into the liberty of the sons of God.

1. See the man whom God determined to bless. Naaman was a heathen. The spirit of the Gospel so pervades this chapter that we almost forget that it is part of the Old Testament. It shows us that the Jews, while the guardians of God's truth, were not meant to act as its gaolers. They were indeed severed from other nations, but it was to prevent error from entering in, not to prevent truth from passing out.

The Jews of our Lord's day had allowed zeal for God's truth to degenerate into bitter hatred of the heathen. They were filled with madness when our Lord, in his final sermon at Nazareth, reminded them of God's distinguishing grace to this heathen leper. And Naaman lived in the city of Damascus. Damascus had stood for some 1,100 years, and was enriched with the wealth and splendour of empires. God wanted a witness in that city, and so this heathen, dwelling amidst all the luxury of this heathen city, God determined to bless.

And he was one of Fortune's favourites. Everything had gone well with him. He was a man of many victories. "By him the Lord had given deliverance unto Syria." We can picture him as the dashing leader, open handed, open hearted, quick to take offence, but unable to bear malice. A hero with the people, and a favourite at court. One whose warm sympathies gained him the affection of all who came near him. This popular and successful man, who had all this world could give him,

GOD DETERMINED TO BLESS.

2. Mark the mysterious means adopted. Strong measures were necessary, for the favourites of fortune are not easily won. First of all Naaman was smitten with leprosy. It was the white kind, probably, the most hopeless and incurable. It put an end suddenly to his brilliant career. It brought despair to his wife and family. It was an intolerable burden, and the sympathy of friends only made it more galling to his pride. He thought his luck had turned, and everything was going wrong. He was mistaken. Things were being prepared for the making of his eternal happiness. Sometimes our greatest troubles are our chief mercies. But there was to be trouble and disaster in another quarter. A quiet country village on the borders of Palestine is disturbed by cries of alarm. A band of Syrian horsemen is seen approaching. The peasants flee in terror and hide among the hills. But some are captured, and amongst them a little maid. Her friends, perhaps her parents, return to find her carried off into slavery, and wish that she was rather dead than the prey of the infidel. But God was working his purpose out. The two desolate homes were no work of wantonness, they were both necessary to the Divine programme of blessing.

3. Consider the special instrument used. We love to dwell on the scene in Naaman's home. The little maid soon finds out that there are other troubles in the world besides her own, and quickly opens her heart to sympathize with her mistress. They are at needlework one morning, mistress and maid, both busy over some piece of tapestry, when suddenly the child lets the canvas drop, and, brushing away a tear, exclaims with a deep sigh, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." It was like the song of a nightingale from a distant grove, the first gleam of sunshine breaking in on the night of hopeless gloom. The house was full of idols. Sacrifices and libations without stint had been offered to gain the favour of the Syrian gods.

* Substance of an address in All Souls', Langham Place, on Friday morning, November 23.

But all in vain. Now this Hebrew child tells of the prophet who can save, of certain healing in her own land of Samaria. Her genuine sympathy, her unbounded confidence, could not be doubted. It was the artless, candid statement of a truthful child. It

CARRIED CONVICTION TO ALL WHO HEARD IT.

See, then, the permanent results of early religious training. Whence came this assured faith, living on in a land of idols? It came surely from a father's teaching and a mother's prayers. The careful training of children in the fear and love of God is the first duty of the Church. It rests upon the parents, and to whatever extent their authority may be delegated to others, they cannot relieve themselves of one grain of their tremendous responsibility. One cannot conceive more poignant shame, more biting remorse, than that of those whose children have just cause to ascribe their irreligion and indifference to their parents' neglect. This captive maiden had been taught to know and trust God, and her bright faith brought salvation to the house of her captivity, and raised up a witness to God throughout the whole land of her exile.

4. But see the special character of a child's faith. It is so concrete and objective. It was the prophet who filled her area of vision. Though doubtless she knew well God's dealings in times past with her nation, the value of her religion was summed up in this: a prophet in Samaria who could raise the dead, heal lepers, or do anything. Little children cannot generally appreciate doctrine, but they can reverence and admire and love if a worthy object be held up before them. It is a tremendous testimony to Elisha's character and influence, that he had awakened such confidence in this little maid. There is something wrong in the teacher or preacher if he cannot enlist the enthusiastic love of the children. How real, too, a child's faith becomes, if the substance of the preaching is not the Church but the living Christ. And yet how easy to inculcate error,

TO DEVELOP SUPERSTITION

instead of faith, false confidence in crosses, and altars, and images, and relics, rather than trust in the unseen Saviour. The Jesuits boast that if they have the training of a child until seven or nine years of age, they do not mind what influences are brought to bear afterwards. This is because their soul-fettering superstitions are so connected with things visible and tangible, with concrete, not abstract, truth.

Thank God the Bible is equally concrete. It is our fault, and a fatal source of weakness, if we spiritualize away heaven and hell, and the miracles of Bible history, and the life of Jesus Christ. Miracles are natural to children. When father and mother can do such wonders, it is obvious to their minds that God can do greater, dealing with laws and touching secret springs of influence unknown to the wisest men. This little maid was confident that Elisha could and would heal her master. That his disease was incurable, that he himself was outside the covenant of Israel, was nothing to her simple generous faith. A bigoted sectarian child is one of the saddest and most hideous monstrosities to be found on earth. Oh, for more of the child-spirit amongst Christians to-day! "A touch of nature makes the whole world kin." Real faith in a real God and a real heaven makes the whole Church one.

5. And notice how far-reaching may be the influence of the most insignificant child of God. This unknown maid would have been looked upon as the least influential person in all Damascus. Her simple testimony was the means of winning her master, who became a living witness for God to all Syria, and by her bright faith she has been preaching to millions of Bible students for the last 2,800 years. We shall all want to greet that little maid when we get to heaven. When Naaman left Damascus he took with him treasure amounting to £12,000 sterling. But he took with him what was of far more value, the prayers of that little maid. O children of God, live up to your high calling; confess in this, the land of your exile, that you are strangers and pilgrims, and tell out your faith in God, your knowledge of One who can save to the uttermost.

1650

A Fireman Hero.

THE LIVING BRIDGE OF SALVATION.

A LITTLE over six years ago there was a fire in the Hotel Royale, in the City of New York.

"Help! Help!" was the cry, in agonized tones, from a group of stricken ones at one of the windows of an upper story in the hotel—a father, a mother, and their child, standing there facing an awful death.

"Courage! Wait quietly, and I think I can save you!"

O blessed words! They came from a sergeant of fire patrol, who was outside the next window in an adjoining building, and who had resolved to save these persons if he could.

"Don't attempt it!" cried voices from below, "the distance is too great." But with a hasty, heart-breathed prayer—"Lord, do Thou be my helper, or I cannot do it"—Sergeant John Vaughan threw himself down, resting one arm upon the window-sill and clasping a telephone wire with one of his legs. With his free arm he guided, one by one, the little group over his prostrate body, used as a bridge, to the window, which meant safety, next door.

The crowd yelled, the saved ones thought of their deliverer, and fell on each other's neck in a transport of gratitude; but John Vaughan's work was not yet done.

Standing on the roof John saw, in another portion of the burning building, a man standing on the sill of a window, torn by two conflicting, agonized ideas—to face death by fire, or to meet it in one terrible plunge?

"Wait, and I think I can save you!" shouted John Vaughan to the man. Then descending to the street he called to his comrades: "Follow me, men, and we shall save him yet!"

Then these men ascended to the roof of an adjoining house, and John, throwing off his coat, bade his comrades hold him by the legs, while he flung himself, head first, over the cornice. "Now, comrades," he cried,

"PULL STRONGLY AND STEADILY."

In this way he raised the almost hopeless man from the sill underneath, and by the help of his fellow workers, performed another deed of heroism and daring.

At the imminent risk of his own life—caring nothing for himself—he had saved those four others. "What made you think of it?" one asked him afterwards. "I did not think of it," replied John Vaughan. "The good hand of my God upon me enabled me to plan and do this thing." A short while afterwards there was a gathering of friends to present Sergeant John Vaughan, publicly, with a gold medal for his heroism. One of the speakers said: "In presenting Mr. Vaughan with this, we have been told that we are only rewarding a man for his duty. But our sergeant, in the name of duty, performed a Herculean labour of love; only *love* for his fellow-beings could have inspired him to act as he did that day.

Love—"the love of Christ which passeth knowledge—was the motive which led our Lord to give Himself, a sacrifice on the Cross, for a world standing on the brink of eternal death.

Fancy those persons, whom John Vaughan offered to save, meeting his offer with the reply—

"Oh, no; we do not believe you care enough for us to save us." Or, "Wait a little while, I am not quite prepared for so great a salvation." Or, perhaps, if the child had said: "Oh, I see the danger, but I am not old enough to be saved."

Think, think of the terrible death that would have been theirs! But they were willing to be saved; they trusted their self-appointed saviour, and he delivered them.

Are you willing to be saved by Christ when He says: "I am the Way (the living bridge between God and you), the Truth, and the Life. No man cometh unto the Father but by Me"?

Oh, that from each of my readers' hearts might arise the gentle whisper: "Lord Jesus, Saviour, I yield myself, my life to Thee."

M. B. Gerds.

Letters to the Editor.

The Dearth of Servants.

DEAR SIR,—I am sure most of your readers will have read the letter from "Sister Elizabeth," headed "Heaven—2s. a Day," with deep interest and sympathy, and I trust the outcome will be satisfactory. But there is apparently something very wrong in our social economy of the present day. In thousands of households there is now a great want of servants to assist in household affairs, and many are advertizing, answering advertisements, and appealing to friends to provide the necessary supply. Almost anyone, trained or untrained, tall or short, pretty or plain, will be gladly accepted, if they will only condescend to do a few hours' work daily; while from £20 to £30 a year remuneration, comfortable quarters, and wholesome food (say four or five meals daily?), will be provided, and any amount of consideration shown to their respective fancies! Christian readers are appealed to by "Sister Elizabeth" to "pity the sorrows of the poor when heaven comes down to 2s. a day!!" I do most sincerely pity them, but cannot help believing that a good many of these "poor" ones would be materially benefited if they would shake off their present surroundings and submit to domestic service, with good wages, plenty of food, comfortable quarters, and kind friends!—Yours truly,

A Householder.

Sunday Goods Trains.

SIR,—A series of inquiries set on foot—at the instance of the English Shareholders' Union—by M. Deluz, of the Geneva Lord's Day Society, has resulted in showing from the reports of the Swiss, Bavarian, and Belgian railways that the recent restriction or suppression of the ordinary Sunday goods traffic in these countries does not result in financial loss to the proprietors. In the statistics presented at the Paris Dominical Congress, held last month in the Exhibition buildings of that city, this fact was made quite plain. The road of Sunday reform has proved to be an entirely safe one, in spite of all predictions to the contrary. The increase of the tonnage of the goods carried has been found to be, since restriction was introduced into Switzerland, nearly 26½ per cent., and the receipts have gone up 25¾ per cent. For Belgium, the increase in the tonnage has been 20¼ per cent., and in the receipts 15⅓ per cent; and for Bavaria, 17½ per cent. in the number of tons conveyed, and 14¾ per cent. in the amount of money received.

If any shareholder or railway official would like to examine the tabulations on which these percentages are based, I shall be glad to send a printed copy. We do not doubt that facts of the character which are adduced will sooner or later influence the officials of British railway companies in connection with the diminution and suppression of the Sunday goods traffic in the United Kingdom.—Yours faithfully,

James Fox Wilson,
Secretary, Shareholders' Union for Defence of the Sabbath.
7, King's Road, St. Leonards.

The Increase of Lunacy.—The recently published report of the Commissioners in Lunacy shows that the number of lunatics in these islands continues to increase, the total number in England and Wales on the 1st of January last being 106,611, nearly two thousand more than in the previous year. It has been stated that there are no less than 10,000 pauper lunatics in the one county of Lancashire, and Sir John Hibbert has asserted that the increase is due to a very great extent to excessive drinking. This makes another item for our national drink bill.

Performing Animals.—Under the title of "The Cruelties and Torture practised in Training Performing Animals," an article on the subject, by Mr. S. L. Bensuan, which originally appeared in the *English Illustrated Magazine*, has been republished in pamphlet form. The particulars given, of the torture to which animals are subjected in the course of training for performance in places of amusement, are terrible indeed. "Bruised, starved, and wounded," says the author, "animals in whose tricks humane people take delight, lead an existence that calls aloud for alleviation."

Other Lands.

The Gospel in Finland.

In a recent statement bearing upon the present-day position of Protestantism in Finland, Mr. E. W. Lönnbeck said he was glad to be able to state that the Lutheran Church, deeply impressed with the threatening political outlook, is more and more awakening to a sense of its vast responsibilities and opportunities. The extremely grave and critical times through which the country is passing have had a sobering effect on the clergy, who possess an immense influence with the population, and the spiritual side of their manifold labours has been taken up with great earnestness and very encouraging results. Earnest exhortations to repentance, humiliation, and calling upon the Lord are frequent, and thus far the political trouble has, indeed, been

A SOURCE OF SPIRITUAL AWAKENING.

When we go back to the dawn of Christianity in Finland, we find a Briton, Bishop Henry, accompanying King Ericus IX. of Sweden on his crusade to Finland in the year 1157 as the first apostle to these troublesome savages. After him another Englishman, Bishop Thomas, was appointed the spiritual overseer of the Finns. The Nonconformists of Finland are chiefly Free Christians, Baptists, American Episcopal Methodists, and the Salvation Army. The worldly spirit which has crept into so many churches elsewhere, sapping the spiritual strength, is notably absent from these northern churches, where the members, as a rule, are few in number, but consistent. The Free Christians have never received any contributions from abroad in support of their missionary work; but the Baptist and Methodist Missions are mainly supported by subsidies from the United States.

Considering, then, that the Lutheran Church of Finland is thoroughly Evangelical in doctrine, and becoming more and more active in the propagation of Gospel truth and work; that the Nonconformists, not seldom aided by well-known preachers from Sweden, do an excellent spiritual work among all classes of people; and that the Finns, without exception, are dominated by very

STRONG PROTESTANT SENTIMENTS,

it is but reasonable to think that this Evangelical people, by Providence placed as an outpost of Western thought and Protestant faith in the North, although few in number, and poor in everything that constitutes material strength and greatness, shall yet, by the grace of God, not only be able to uphold their Reformation faith and historic position against the whole force of Russian designs and pressure, but also extend the kingdom of Jesus Christ to those still sitting in darkness and in the shadow of death, proving that the Lord is still the Shield and Buckler of his people, who, through his love, are indeed "more than conquerors."

Referring to the position occupied by the Evangelical Alliance in the religious life and thought of Finland, Mr. Lönnbeck says:—"The ground being prepared by the revivals twenty years ago, and consequent intercourse with Swedish and British Christians, the new religious formations which then took place in Finland were from the commencement moulded according to New Testament principles, and upon the practical recognition of the unity of all believers in Christ, the Head.

"The first public token of these sentiments was the Monthly Alliance Prayer-meeting, held in Helsingfors at the end of 1883.

"About three years later, in 1886, we had the first great Alliance Conference in Finland, presided over by a Lutheran Bishop, and numerously attended from all quarters.

"Another point in this connection is the interchange of pulpits between preachers of different denominations that occasionally takes place, and the brotherly interest and assistance at Missionary Conferences and in times of revival that preachers and people from other Evangelical Churches usually display.

"Only last spring, when a revival broke out at a certain town, the Methodist pastor said to his flock: 'Now, as the Lord has sent a revival to the Free Church, come, let us put aside our own meetings for awhile, and go and help our brethren to pull the net ashore.'

"These evidences of Christian brotherhood, effort, and goodwill are mainly and primarily due to the British branch of the Evangelical Alliance."

The Bible in Korea.

I HAVE recently returned from an annual visit to Korea, in the interests of the Bible work. In no former visit have I been so deeply impressed with the rapidity and strength which has marked the growth of Christianity in that land. This has been due chiefly to the fact that I have for the first time visited Pyeng Yang, which is the centre of a most remarkable and successful work that is extending all over the northern part of the country.

Only five years ago, there was but a handful of believers in all this region, and persecution was still feared. But such has been the blessing of God upon the faithful and judicious efforts put forth for the spread of the Gospel, that there are now about 2,500 communicants, and the total of adherents is more than 10,000.

That the work is not superficial, but genuine, is demonstrated by the fact that beyond the support of the missionaries, but very little money from funds of the missions has been used. The native converts not only build their own churches, or chapels, but also pay the salaries of the evangelists and many of the helpers who are devoting all their time to their work.

One year ago it was decided that a new and large church was needed for Pyeng Yang, and the problem was how it could be built without considerable help from mission or other sources. With a membership of about 300, who are mostly people in but ordinary circumstances, it seemed impossible to raise enough to erect a building that would meet the demands of the field. But to the surprise of all, at a meeting in February last

THE NATIVES ALONE SUBSCRIBED

3,000 yen (or 1,500dols.), and it is expected that about all will be raised by themselves. What is also remarkable is that during the year contributions to the amount of 1,700 yen were made for other purposes.

The new church is being built on one of the finest sites in the city, and is so far completed as to be available for worship. On September 16 the first service was held in it, and although about a thousand were in attendance, it was not large enough to accommodate all who crowded around and eagerly sought for admission.

Many of the members live in the country, and are obliged to travel long distances in order to enjoy the privileges of the sanctuary. But the walk of ten or twelve miles is most cheerfully endured for the sake of the blessing which attends the hearing of the precious Gospel and the public worship of God.

So rapid has been the multiplication of believers that so far the care and instruction of the converts has fallen almost wholly upon the missionaries. It has been a great responsibility, and demanded extraordinary patience and wisdom. Providentially those who have been entrusted with these duties have been especially fitted for their work, and so far there has been the most perfect harmony and unqualified success.

In addition to the spread of Christian truth, there is also a wide-spread effort to promote the education and general welfare of the people. Self-supporting schools are springing up on every hand, and one of the most hopeful things for Korea is that the people may be elevated by the influence of such an education as will fit them for a higher and better place among the nations of the earth.

H. Loomis, Agent A.B.S.

Yokohama, Japan.

Armenian Perils.

In view of the recent trying experiences of Christian workers in Armenia, Miss Cantlow, secretary of Friends of Armenia Society, 47, Victoria Street, Westminster, S.W., writes:—

"The massacre at Spaghank, the attack on the British Consul at Van, and the raid on the Mission cattle near the same city, all prove that the Turkish authorities speak with their usual disregard of facts when they assert that 'the different elements of the population in Asia Minor are living in perfect harmony.'" An English lady who has gone out to Van to take charge of orphan children, gives gruesome details of the horrors which are perpetrated, even while in the public eye Armenian troubles are fading into seeming unreality. After recounting distressing experiences of the last few months, the writer says:—

They are building some new barracks here that may accommodate more soldiers, so the Turks went into a village close by to get wood. They were cutting down some trees, and the owners expostulated with them, whereupon they bound one to a tree after beating him, and two more they put down a "tong," and put the lid on. A "tong" is a place where bread is baked, a kind of deep stone well with a fire at the bottom. The fire was out when they were put in, but still very hot, and both were taken out in an exhausted condition.

The same week an Armenian had sold some sheep to pay a debt of £8. He was coming over the mountain in company with some Kourds, when they were all suddenly set upon by mounted Kourds, everything being taken from them and they left naked, with their hands, feet, and eyes tied up, while to make them more secure large stones were put on their chests so as almost to stop their breathing. Thus they were left on the very top of a mountain where there were bears and wolves. After a great struggle one managed to get free and help the others, when they met some villagers, who found something to cover them, and they returned to the city to inform the Government.

In the Van Orphanage several vacancies will be filled from the numbers who are pleading for admission, when funds permit.

Progress in Seville.

In a pamphlet issued by the Spanish Evangelization Society, Rev. Don Emilio Carreno relates particulars of the progress of Protestantism at Seville:—"Many who do not join themselves to us nevertheless appear to be losing the fear that formerly kept them from talking to and dealing with Protestants. They will even enter the Mission premises regardless of what people may say. Our schools are as prosperous as ever, though, of course, our adversaries work against us with all their might, sometimes using the thousand-and-one acts that Romanism is master of. A short time ago, for example, a little girl left a school kept by bigoted people and came to ours. The bigots found out what had happened, visited the mother, and promised not only to educate but to feed the child. The mother took it away, as might have been expected. Though we give neither food nor clothes, and the children pay for their schooling, our attendances are so large that the committee have granted us leave to rent an additional room to enlarge our accommodation."

From other centres of the Spanish Evangelization Society, encouraging reports are also received, and there are manifold signs of the awakening of an earnest spirit of inquiry for the truth. The hon. secretary in this country is Mrs. F. M. Graham, 16, Mayfield Gardens, Edinburgh.

Rev. Dennis Osborne.

Our readers will be interested to know that Rev. Dennis Osborne has arrived in Bombay, and that his first step on his return to India was to undertake a series of brief visits to famine-stricken districts.

Mr. Osborne writes: "The prospects are improving, but great scarcity still prevails, and multitudes are on relief. The weather is rapidly growing cold, and shelter, clothing, and covering are urgently called for wherever the poor orphans are congregated. We are earnestly looking for the winter rains, which, if timely and copious, will greatly relieve the situation."

1651

THE LATE

Mrs. Bilbrough Wallace,

OF BELLEVILLE, CANADA.

IT was our sorrow, in September last, to hear of the decease of Mrs. Wallace, of Marchmont, Belleville, Ontario. For years she had toiled with signal devotion to bring the Gospel to the hearts and minds of English children in Canada.

ELLEN AGNES BILBROUGH WALLACE was the elder daughter of Brooks Priestley and Anne Bilbrough. Her grandfather, Rev. James Lister, was for many years pastor of the Myrtle Street Baptist Church, Liverpool.

She was converted as a girl at boarding school in Kelso, under the preaching of the late Dr. Horatius Bonar, who ever retained a deep and loving interest in her and her work. Under his influence she became a diligent student of the Bible, and was all through her beautiful life at once a humble learner and a successful teacher of the Word of God.

In 1869 she became deeply interested in the poor and neglected children of East London, and a valued co-worker with Miss Macpherson. In 1870 she went to Canada with Miss Macpherson and Mr. L. W. Thom, taking over the first band of orphan boys, to find happier homes and brighter prospects in the new land than they left behind in the old.

A Home was opened in Belleville, largely through the practical sympathy and kindness of the late Honourable Bella Flint, which, as the Marchmont Home, has been a home indeed to nearly 7,000 boys and girls, who found in Miss Bilbrough a warm, loving, motherly heart, that could love and sympathize with each one individually.

In 1887 Miss Bilbrough was married to Rev. Robert Wallace, who had been associated with her in the work since 1882. Since then the work has progressed with ever-increasing success and widening influence. This has notably been the case in regard to the development of the missionary spirit among the children, as well as among the workers.

Consecrated and devoted workers have been trained and sent forth to the foreign field. The late Rev. George H. Barrow, of the Canadian Baptist Foreign Missionary Society, laid down his life, after a few short years of work among the Telugus of India; and Miss Florence Sutton gave her life for China, after a still shorter term of service. Two others had to return to Canada from India on account of ill-health and other reasons, while two remain in the field—Mr. W. S. Horne, of the China Inland Mission, who went to China in 1888, and Rev. T. B. Scott, M.D., who is carrying on a large and successful work in Jaffna, Ceylon. Many others, both from among the co-workers and boys, are actively serving the Lord either in the ministry or other spheres of Christian service, who received much of their inspiration and encouragement from their beloved friend who has now been called to the higher service.

Mrs. Wallace caught a slight cold last summer, and although it was not thought to be serious, every effort was made to control and cure it. Two sanitariums were visited, and also the mountain region of Colorado, but all was unavailing to check the spread of the lung complications which supervened. Mrs. Wallace returned to the Marchmont Home, Belleville, on September 11, and the illness developed very rapidly. Two local doctors were called in, also a specialist from Toronto, but, despite all that love and skill could suggest, she gradually sank, and fell asleep in Jesus on Sunday morning, September 23.

Her funeral took place from Marchmont Home the following Tuesday afternoon. The attendance was very large and representative, expressive of the sincere respect in which she was held, and of the sympathy of the community with Mr. Wallace in his sad bereavement. Rev. V. H. Cowsert conducted the service, and addresses were delivered by Rev. C. W. Walch, speaking for her old personal friends; Rev. Dr. Tucker, of Showville, Quebec (one of her first boys from England), speaking for the nearly 7,000 children; Mr. H. W. Frost, for the China Inland Mission, a work in which she was deeply interested; and Mr. George Hague, the oldest trustee of the Home. Among the many friends from a distance were Messrs. W. H. Merry, of the Stratford Home, and A. Burgess, of the Brockville Home.

A noble and beautiful character was that of Mrs. Wallace—wise and womanly, generous and unselfish. She was endowed with an attractive personality, and had the gift of winning the warm love of all who came under her influence. Deeply sympathetic, she could enter into the joys and sorrows of others as few are able to do. She will be greatly missed by her large and scattered family of orphan children, and by a wide circle of friends. The text she chose for her last morning on earth was Rev. xxii. 4, "They shall see his face," and the last word she wrote in her diary was "Revival." The first is now blessedly realized by her before his throne. May the latter be graciously and abundantly vouchsafed to us who continue to serve!

From Photograph by Mr. J. Isson, Preston, Ont.

"Praying Away" Bands.—Having regard to a recent notice of one of these societies, it is gratifying to learn that there are in association some thirty similar Bands, from all of which members are now labouring as missionaries abroad. From one Band of twelve, six have proceeded to South India, China, Persia, &c., while others are awaiting the call to join those who have already left for service in other lands. Particulars as to the formation of Bands will be given by Mrs. Tulloch, 50, Grange Park, Ealing, W.

Chamberi Mission, Madrid.

IT is a joy to invite the friends and helpers of this Mission to united in praise for another year of happy and fruitful service. From the chapel and schools in the street of Trafalgar No. 34, and another in the district of Pozas, no uncertain sound has gone forth, and with definite results, though we are still looking out for the greater harvest to the "precious seed" that has been tearfully sown alike in young hearts as in those of riper years. The enemy has also been active, for we know of strenuous efforts put forth to turn one and another aside by promises of improved temporal position, that proved successful in the case of two; but, thank God, the majority of the Christians have stood firm, some even "taking joyfully the spoiling of their goods."

The five day-schools have maintained their efficiency, with an average monthly attendance of 375, and the teachers' reports speak of many instances of marked encouragement. Constant visits to them, as well as to the parents and the Church members, have enabled me to gauge to some measure what has been effected, and we have often been cheered by the spontaneous expressions of thankfulness for what the Gospel had done for them and for their children, and their changed condition, as of their homes, testify to the old truth, "If any be in Christ, he is a new creature."

Three additions have been made to the church, one of the number being a former scholar, and several whom we do not doubt have received Christ will shortly take their place amongst his people: one of these has also been educated in our schools. One member, a stonemason, is a diligent tract distributor; during a prolonged strike, when he was hard pressed, we never heard a complaining word, but he occupied his enforced leisure by gathering together his fellow-workmen, to whom

HE READ AND EXPOUNDED

the way of salvation; this brother frequently brings others to the services.

Another, a sister, writes letters of earnest Gospel entreaty, and either through the post or by hand gets them to those who perhaps would never hear otherwise the simple truth of God's pardoning love and mercy; this earnest worker was amongst the first converted in the year 1873, the year this mission was commenced.

A third shows her piety in a very practical way; she is a laundress with a little family, but is always ready to help both with her means and working for others; she recently visited a poorer sister who had given birth to her infant under very trying circumstances, and in addition to pecuniary aid offered her services gratuitously whilst the mother was laid aside. There is every reason to believe that her eldest child, still attending school, is converted, and the teacher thinks her younger sister is also a little Christian.

Don Mariano Trancho, for many years engaged in the boys' school, is now my fellow-helper; he gives the daily Scripture lesson in the school, superintends the Sunday schools, and spends the rest of his time visiting, reading, and expounding the Scriptures.

One word as to finance: the nine teachers are partly supported by the scholars' fees, that amounted last year to £250 odd; for the remainder they, with Don Mariano, as myself, look to Him, whose we are and whom we serve, to incline his people's hearts to help. The past year has been one of much exercise of soul, owing to the continued straitness of funds. Actual needs have, however, been met, but retrenchment in some directions has been necessary, one of these being the suppression of the usual annual report. Kind helpers by prayers and gifts will understand and accept our grateful thanks for their continued love and sympathy. CHAS. E. FAITHFULL.

Paseo de Areneros, 6 provl., Madrid.

The Christian

Special Christmas Mission Supplement.

For God and the Gospel!

The late (7th) EARL OF SHAFTESBURY, K.G.: "From long experience of the work of this Mission I would bear my testimony to its real value. It is conducted with earnestness, piety and zeal. OF ALL THE ASSOCIATIONS IN LONDON, I DO NOT KNOW OF ONE MORE DESERVING OF COMMENDATION AND SUPPORT."

The late Mr. C. H. SPURGEON: "There will be no uncertain sound in the rooms, halls, or tents which this brother uses as gathering places for hearing the Gospel. He has worked on for many years with a faith and patience which command our hearty esteem."

THE EVANGELISTIC MISSION

For the past thirty-five years this UNSECTARIAN MISSION has been successfully working among the masses in London and the provinces by means of GOSPEL SERVICES IN HALLS, THEATRES, TENTS, and in the OPEN AIR including several buildings erected by this Mission).

Its operations extend over a wide field, both among young and old, having large SUNDAY SCHOOLS, MOTHERS' MEETINGS, CHILDREN'S SERVICES, BAND OF HOPE, DORCAS MEETINGS, CHRISTIAN ENDEAVOUR SOCIETY, COLPORTAGE MISSION, with an extensive circulation of Gospel Literature at home and abroad, HOUSE OF REST for Christian Workers (St. Leonards), with various PHILANTHROPIC AGENCIES among the necessitous poor.

Many converts under this Mission have been trained thereby for work abroad, and are now serving God as Missionaries in heathen and other lands. Christians of all denominations are earnestly invited to assist its funds, as the Mission is entirely dependent on voluntary contributions.

FUNDS ARE URGENTLY NEEDED

AT THE PRESENT TIME TO COVER CURRENT EXPENSES.

and in view of the heavy extra claims of the coming Christmas season, who will help us to **close the Century** free of debt? Contributions however small will be gratefully received.

CHEQUES AND POSTAL ORDERS should be crossed "London and South Western Bank, Kilburn."

164, Alexandra Road, St. John's Wood, N.W. *C. RUSSELL HURDITCH.*

The Watercress and Flower Girls' Christian Mission.

Inaugurated in 1866 by the Late EARL OF SHAFTESBURY for the Social, Moral, and Spiritual Uplifting of the Poor of our Slums, Streets, and Markets.

ORPHANAGE AND HOME FOR WAIF AND STRAY GIRLS.
SICK, SLUM, AND STREET VISITING BY CHRISTIAN DEACONESSES AND NURSES.
TO 5,000 OF THESE POOR STREET SELLERS IS THE GOSPEL PREACHED.
HOMELESS, FRIENDLESS, WEARY WANDERERS. GATHERED TO WARM MEALS & LOVING CHRISTIAN TRUTH.
GOSPEL MISSION SERVICES AT ALL THE BRANCHES.
CRIPPLED GIRLS' INDUSTRIAL TRAINING HOME.
SERVANT TRAINING.

SUNDAY SCHOOLS, BIBLE CLASSES, TEMPERANCE, THRIFT, AND EVANGELISTIC SERVICES.

34th Annual Report upon application.

FUNDS ARE REALLY URGENTLY NEEDED.

F. A. BEVAN, *Treasurer*, 54, Lombard Street, E.C. JOHN A. GROOM, *Secretary*, 8, Sekford Street, E.C.

URGENT!

The Indian Famine and the South African War.

MUST PROTESTANT MISSIONS CONTINUE TO SUFFER THEREFROM?

The London Association in aid of

THE MORAVIAN MISSIONS

Earnestly Appeals for PRAYER that this may NOT be so.

For not only is the General Income sadly insufficient still, BEING SOME £4,000 BEHIND IN THE CURRENT YEAR, but SO URGENT IS THE NEED in Labrador alone, that the continuation of the splendid work there may prove impossible unless speedy help is given.

Contributions will be thankfully received by the Secretary, the Rev. W. WETTON COX, at 7, New Court, Lincoln's Inn, London, W.C., or Office of THE CHRISTIAN.

N.B.—About **one in sixty** members of this devoted little Church is a Missionary, and so richly is their work blessed than those gathered out of heathenism number nearly 100,000 or some **three times** as many as the Parent Church. There are more than 180 Stations, and the annual expenditure has averaged under £80,000, of which nearly **two-thirds has been raised from various sources in the Foreign Fields.**

To care for the Ignorant and Depraved Children of the London slums, the noble Earl of Shaftesbury helped to found in the year 1844, and for forty years remained the President of

THE

Ragged School Union. Before the good man died in 1885, it was computed that some quarter of a million of

RAGGED

neglected children had been permanently benefited by the operations of the Union, and saved from a possible life of crime. In the early days it was necessary to gather the children in

SCHOOL

for secular instruction daily. This branch—and it was never more than a branch—was largely superseded when the School Board Act came into operation in 1870. It left, however, to the Council, all the Religious, the Industrial, the Social, Recreative, Rescue and Relief Work. Many **central operations** were soon developed for the benefit of the children and worked in harmony with the local Schools and Missions, of which there are 151 affiliated to the

UNION.

THE HOLIDAY HOMES' FUND has eight separate Homes, planted mid rural delights, or by the fresh sea waves. Over 6,000 had this lengthy treat, whilst 30,000 enjoyed a day in the country.

THE BAREFOOT MISSION grants Garments, Boots (on loan) and, under guarded conditions, Clothing of all kinds, including warm comforts for the sick, Mail Carts, Pictures, Scrap Books. Over 50,000 articles were distributed last year. In a hundred different ways the Council

HELPS

the poor children, and also gives Grants of money in aid of local effort. The spread of Hooliganism emphasizes the need for this Christian work amongst

THE

rough children of the streets. In addition to the ranks of the needy and the

DESTITUTE

there is a Register kept at the Office, 32, John Street, Theobalds Road, W.C., of about 6,000 crippled, deformed, and otherwise handicapped

AND

disabled children in poor homes. These are grouped into carefully arranged divisions, and visitors attached to each of the

AFFLICTED CHILDREN.

There follows relief, instruction, recreation, lengthened holidays, instruments, apprenticeships, and the like. All the before-mentioned channels of mercy—kept open day and night as they are by thousands of voluntary workers—require watering by gifts in kind, and

CONTRIBUTIONS.

Please lend a helping hand, for the **winter needs are urgent.** Send Cheques, Postal Orders, and Parcels, to **Mr. John Kirk, 32, John Street, Theobalds Road, W.C.** Bankers, Messrs. Barclay and Co., Limited, 19, Fleet Street, E.C.

"What Would Become of the City!"

(*Jonah iv. 5.*)

OUR RESCUES FROM THE STREETS ON A SINGLE DAY.

Scouring the Streets.

By T. J. BARNARDO.

THE above describes in a phrase the process which the Homes under my care have been carrying on for more than thirty-four years. What we have accomplished in the way of the *prevention* of "Hooliganism" probably the Stipendiary Magistrates at the various police courts of London and of the great provincial towns could best tell. When these have had before them, for loafing and vagrancy, young fellows of from fifteen to eighteen, whom they were reluctant to send to prison, and for whom no other door was open, they have turned to our Homes as affording almost their sole remaining chance of rescue. I remind the readers of THE CHRISTIAN of this fact now as a slight contribution to the rising tide of controversy over the Hooligan problem. For the solution of the latter I have no panacea, no "pill to cure earthquakes," no short and easy method with that unlovely product of our modern street life. But this contribution I would at least offer to the discussion of the large and complicated matter. It may sound like an Irish bull, but my long experience has taught me that it is British common sense: Catch your Hooligan *before he is made!* Prevent him, for you will find it difficult to cure him! And I assert that in rather more than nine cases out of ten it is not merely possible but comparatively easy to make out of the lad on his way to Hooliganism a self-respecting, useful man, *if you can only catch him early enough!*

In one of our London Homes I have, within the past nineteen years, passed through my hands over 6,000 big lads of between seventeen and twenty years of age. What were they? The great majority were young fellows saved from the "danger line"; honest enough, perhaps, therefore not criminals, but living in evil conditions, amidst great temptations, ready to be bid for, body and soul, by the Devil! Poor of course, destitute most of them, with the plea in their mouths, "No man hath hired us"; just at the momentous crisis in their career when a touch, to all human seeming, will mean their salvation or their destruction! Which is it to be? And our Youths' Labour House steps in with its open door, with its hearty invitation, with its appeal to the better part. It gives them a little, but it gives them "a chance," and it promises them much. It supplies plenty of hard work, abundance of plain food, a bed, and a roof to cover them. And then it says, "Now, see what you make of your opportunity." A month or two soon tells its story; and then, if the tests are satisfactorily passed, there lies before each and all of these young fellows the

BOUNDLESS POSSIBILITIES OF COLONIAL LIFE.

I have just returned from a long tour in Canada, where I have seen and conversed first and last with hundreds of young men who were once inmates of the Labour House, and, further back still, living, many of them as "corner boys," in destitution and temptation, unattached lives upon the streets of English, Scotch, and Irish cities. I assert, and I have the official view of Canada to back my assertion, that these young men are now self-respecting, respected citizens of that great country. They are honest, upright, law-abiding. I aver, too, that many of them are leading God-fearing, consistently Christian lives. And I point to these as examples of what can be done by wise and careful efforts to prevent Hooliganism and to turn its misdirected energies into the right channels. Over 11,500 emigrants have now gone forth from us to people our Colonies. Of these some 7,000 were boys and lads, and some 4,000 were great youths sent out from the Labour House. Among the latter *not eighty* failures are registered, less than 2 per cent. That is a record not to be ashamed of, and one that might well be pondered by social economists, by politicians, and by Christian citizens who are perplexed, alarmed, and anxious at the increase of Hooligans in our midst.

A Waif's Conversion.

Let but one incident illustrate the Divine possibilities of this work of human redemption. When William Jones, a homeless street wanderer, applied for admission to our Youths' Labour House, he was over seventeen years of age, stunted in growth, but possessed, nevertheless, of a supple, well-knit frame, and a face remarkable for intelligence, illuminated with large, deep, brown lustrous eyes. He had walked all the way from Hull. His father and mother, according to his story, were dead—the father seven years ago. Of his mother he remembered nothing. On the death of his father he went to work with a farmer, with whom he remained for a short time; subsequently he was employed by a mill-owner, and managed to get a kind of living for himself by doing odd jobs for short terms at small pay.

At length even this failed him, and he tramped to London. Two nights he spent in the casual wards. That was when he failed to pick up even a penny on the streets with which to pay for a share of a corner in some "furnished room"; but on several occasions, when more successful, the common lodging-house gave him a refuge for the night. Sometimes he was indebted for shelter to the goodness of a poor woman, who allowed him to sleep in the passage in front of her own miserable tenement, and who in many ways showed an interest in the lad, giving him scraps of food, and once or twice stitching his rags together.

The young fellow was almost starving when he came to my door. I admitted him, pending inquiries into his story, and after I had ascertained, by careful inquiry, that his statement was correct, he became an inmate of the Youths' Labour House, where there were then resident over a hundred stalwart fellows, between seventeen and twenty years of age, every one of whom had been taken destitute and homeless from the streets.

A very blessed spiritual work was just then being carried on in that particular House. A mighty wave of conversion was rolling over boys and masters, so that the voice of prayer was heard in the small hours of the morning and late at night. Every moment that could be obtained from duty, or pleasure, or work was eagerly seized for the reading of the Bible by the lads themselves.

Shortly after William entered the Home, he came under the gracious influences which were at work, and speedily gave marked evidence of his conversion to God. Never in all my experience have I had to do with a lad whose influence over his mates, and whose own private life, appeared to be so marvellously penetrated by the Spirit of God. Such a humble, gracious, godly testimony as his was like a silver trumpet blowing its clarion notes in the hearing of all he met. Nor was such testimony in vain. William became a leader in the prayer meetings. His little Bible was always either in his hands or inside his jersey. Do not imagine that at this time he neglected duty, or failed to perform his hard and sometimes disagreeable tasks. Not so. William was "diligent in business" as well as "fervent in spirit." I delighted to talk to the lad; in fact, I never came into contact with this poor young fellow, snatched from the streets, and now so manifestly under the influence of reigning grace, without getting good to my own heart.

Twice I was present at what the young fellows called their "testimony" meetings. On these occasions the Christian lads rose one after the other, as they felt disposed, and testified to the grace of God, or engaged in prayer on behalf of their comrades. William's testimony often broke us down. There was hardly any listening to it with a dry eye. I never heard a lad pray with such fervour, such manifest access to God, such prevailing power! One night a friend present jotted down a few sentences

from William's testimony, given at a crowded meeting of his mates and others. I am indebted to him for the following extract:—

"I owe everything to the Home, and I thank God I ever entered it. Mates, food and clothes are good things for a starving lad; but, praise God, I've got what won't ever wear out, when clothes are in rags, and even if I 'am starving again. Now Christ is mine, and I am his; and when I think of his mercy in forgiving my many sins, and cleansing my wicked heart, I haven't words enough to thank Him with; and feel I would like to spend my life serving Him."

Imagine a boy in his surroundings beginning to study such a book as Leviticus, and having his mates around him, often before five in the morning, or at odd moments in the day, while they pored over their Bibles! To give an example of his intelligence as to Divine things, and of his simplicity, let me mention an incident. One Sunday night at the Edinburgh Castle I was preaching upon the cleansing of the leper, as set forth in the fourteenth chapter of Leviticus. Among my audience were this lad and about twenty or thirty others who were known at this time to be serving the Lord. I did my best to make the subject clear, but naturally I almost forgot the boys, and spoke chiefly to the immense adult audience before me. When the meeting was over I saw the lads going out, and reaching the door I touched William's shoulder and said, "Well, my lad, I fear you did not get

RODNEY STONE, AGED 14.

much to-night." His eyes beamed with intelligence and pleasure. "Didn't I, sir?" he replied; "I got a lot. It was fine." "But, William," I asked, "was it not too difficult for you?" "No sir," he said, "I understood it all; in fact, I never understood about *them two ducks* before!" And then he told me how he and his mates had been diligently perusing that very chapter a few days previously. Now, he said, he understood about "them two ducks," and I really believe he did, for I heard much afterwards of the spiritual results of the lessons he had learned.

An "In and Out."

One has often enough heard of "ins and outs" in connection with the Workhouse, and of knowing the "ins and outs" of a certain complex business or trade, but very few readers of these pages, I venture to say, know all the "ins and outs" of the life of a street arab in any one of our great cities!

When the majority of respectable citizens are snug in bed, the right hour has come to seek keenly for the youthful "flotsam and jetsam," unfortunately much more abundant nowadays than some people imagine, in order that it may be rescued by the right means from the general wreckage of human life in the slums. At such an hour we find numbers of promising young fellows in very strange places, and often under startling circumstances. At one of our northern branches, a youngster of fourteen, whom we will call Rodney Stone, was one of the waifs recently discovered late at night.

Rodney had at all times been a picker up of "unconsidered trifles." He also loomed large on the streets during daylight as a paper-boy, and when night came he slept "where he could," for he was never able to afford the luxury of a common lodging-house. One of his favourite night haunts was a dustbin, but a more roomy and delightful shelter was

A DISUSED DOG KENNEL.

Rodney was a sturdy little chap, and had no sentimental notions upon the subject of either dustbin or kennel—both were handy, and would do at a pinch, if only "them blessed p'lice would let a chap alone." And yet Rodney had a mother, and she had a room somewhere hard by where she and Rodney's two young sisters lived. But of that mother and her room we can say nothing satisfactory. Meanwhile the police did *not* leave Rodney alone. Indeed they seemed to give him very special attention.

Once lately, Rodney was locked up for sleeping out. The next morning at the police court the ragged little urchin could just pop his head up over the dock now and then, not understanding, but curiously observing the proceedings. "This boy, your worship," said the clerk, addressing the Alderman then on the bench, "was found last night by P.C. —— sleeping in a dustbin. His mother occupies one room; the children were found to be wretchedly clad; the room was dirty and verminous, and without an article of furniture; the bed was on the floor, and practically without covering. The mother was some time ago ejected by the landlord without an ejectment order. All the trifling things belonging to her were put in a back yard, where she and the children remained from 11 a.m. to 7 p.m. Eventually, by the help of neighbours the nails of the back window were knocked out, a mattress was got in, the fire was lighted, and they re-occupied their wretched tenement." The officer proceeded to detail how that the mother said she was a hawker, and that her husband was dead two years ago, but the facts under the notice of the police proved her life to have been vicious and immoral for years.

The magistrates treated Rodney leniently, and gave him another chance, and he resumed his mode of "living anyhow." But again he was caught sleeping out, and this time two constables found him sleeping in the dog kennel already referred to. The magistrates thought that it was best that Rodney should knock at our Ever-Open Door. He did so, and was forthwith admitted. Rodney was as proud as a peacock—pathetically proud!—at having at length a roof to cover him. "It's a heap better than a dust-bin," was his considered judgment after a night's rest in one of our beds. Notwithstanding his poverty, rags and dirt, Rodney had a strong, "canny" face, which could deepen into a sullen sternness as it could broaden out into a bright, breezy laugh. One of his eyes was badly injured, and this gave him a sinister expression which belied his real cheerfulness. When captured, this jovial little arab was very ragged, shoeless, and dirty, and such an object of commiseration was he, that a poor labouring man, seeing the shivering, shoeless urchin trudging along in the snow beside one of our agents, gave the boy 2½d. from his own scanty store. Chuckling, Rodney said, "Guv'nor, I'm in luck at this town. This makes 4½d. I got." Our agent smiled, and said that he would be luckier still when he got to London.

We have all heard of the man who graduated from "Log Cabin to White House." Who can tell but that this waif from Sunderland may yet, with God's blessing, grow into a man of whom it may be said that he was snatched "From a dog kennel to a noble career"? But while we thank God for his rescue, let us not forget that Rodney has thousands of little brothers and sisters in this "Merrie England" of ours as forlorn and desolate as he was, awaiting the hand outstretched to save!

Little Peggy's Story.

If *boys* seldom pass through the furnace unscathed, owing to evil conditions and surroundings, assuredly that furnace is "heated seven times" for girls! We have often been driven to reflect that only by God's special and providential interposition could some of the little girl waifs who enter our doors have been preserved from the destroyer.

Such a one is little Peggy: a child of neglect, only eight years old! Hers is one of the too sad histories that can never be told in all its fulness. I need say no more than that poor Peggy was farmed out soon after her birth to a dirty and drunken couple. For a while four shillings weekly were paid for Peggy's keep, and then quietly and finally the wretched mother disappeared! She doubtless hid herself in this huge city of ours where concealment is easier than in an African jungle. Her whereabouts have never been discovered. The so-called foster-father and mother "led a wandering life." That means so much and so little! Hawking, begging, stealing, odd-jobbing, and above all, drinking and living on the seamiest side of life, are all elements in it. Not unfrequently Peggy had to make acquaintance with casual wards, tramps' lodging-houses, and free shelters, and sometimes even had to "doss in the open." Who can wonder at the child's stamp of utter neglect?

But at last one night the couple who took her about separated, and the woman, with Peggy, applied at one of our Open All Night Shelters for Women and Children. Here an earnest attempt was made next morning, and not in vain, to snatch Peggy from the street life to which she had been apparently doomed. From the Night Shelter to the Village Home is but a short journey, though the chasm dividing both is so deep and wide, and Peggy soon became one of our family of happy girls safe in the Essex village. Thank

LITTLE PEGGY, AGED 8.

God, the little one was saved, and to-day she is as bright and promising as any one of the 1,000 girl inmates of our Village Home!

Some Results.

The outcome of all this "Scouring of the Streets," with its rescue, body and soul, of great youths, of younger lads, and of girls of any age, is, that already there have been rescued 41,800 such, who have been brought within the shelter of the Homes, educated, trained and for the most part placed out in life. Of these, as has already been said, 11,566 have, after training, been emigrated, while over 24,000 have found service in England, or were sent to sea, or otherwise provided for. And there remain this day in the Homes, to be fed, clothed, and cared for, no fewer than 5,390. During the current year we have maintained the Great Family of 7,400. On an average we have admitted fifty-eight new cases every week, so that the total fresh admissions for 1900 are 3,060. If to these are added the admissions of last year, it will be seen that we have in two years admitted no less than 6,071 fresh cases, a total probably never before attained by any single set of Institutions in the world in the same period of time! To God be all the praise and glory, and to his people our hearty thanks for all their loving help and practical sympathy! I am assured that continued help will not be wanting at the present season, when, owing to the empty condition of the treasury, a severe strain is thrown upon every department of our work. Gladly will I hear from any readers of these pages who may be willing to co-operate.

Head offices of the National Incorporated Waifs' Association: 18 to 26, Stepney Causeway, London, E.

"Familiar With Disfavour."

THOSE best acquainted with mission work know well how uninviting it is in many of its phases and branches. The poor are so *very* poor, the ignorant are so *very* ignorant, the degraded are so *very* degraded, and the helpless are so *very* helpless. Every worker who is in earnest, and who labours on year after year, often does so with a burdensome feeling of his own weakness, and an inclination to ask himself repeatedly, "Who is sufficient for these things?"

And yet mission workers have their compensations and rewards, as God works through them, crowning their efforts with success, and raising up the fallen amongst whom they labour to positions of respectability and usefulness.

Such rescued lives are "God's modern miracles," and of such miracles possibly no mission can speak with more knowledge and authority than the

ST. GILES' CHRISTIAN MISSION,

with the operation of which most of our readers have been long familiar. The arm of mercy it extends is long enough to reach the most erring and wretched, and it spares no effort to help and comfort those, who in Longfellow's touching words,

> Hear the sounds of doors that close,
> And of feet that pass them by,

and who have long "grown familiar with disfavour," so painfully familiar that many of them have learned to consider such disfavour as their inevitable lot and portion.

But these "homeless poor" must be taught otherwise, and made to understand by prompt, practical assistance and guidance, that

> There *is* a way for man to rise
> To the Divine abode;
> An offering and a sacrifice,
> A Holy Spirit's energies,
> An Advocate with God.

As we said before, the work is in a certain sense most uninviting, and it is easy to turn away from the poor, heedless of their terrible need; and yet in *their* pleading the attentive ear can hear Christ saying:

> Whatsoever thing thou doest
> To the least of mine and lowest,
> That thou doest unto Me.

While it is true that the Mission relieves constantly and to a large extent the bodily needs of the hungry and destitute, it is to be remembered that the workers place great emphasis upon the importance of leading the poor to Christ as their Saviour.

The reformation of juvenile offenders and discharged prisoners are amongst the aims of the Mission, and from long experience it has been found that "the soul of reformation is the reformation of the soul."

At this season of the year the workers are busy in providing food, firing, clothing, and Christmas dinners, for the poor. As the Mission has been in existence forty-one years, and has always kept in close touch with the needy by means of house-to-house visitation, it will be readily seen that money is not wasted upon the undeserving, but is expended for the benefit of those who are known by the visitors to be worthy. Many destitute

FAMILIES OF PRISONERS

will be remembered in the distribution, and their hearts will be cheered in their bodily and mental distress by the gifts the subscribers enable the workers to dispense.

The Mission's operations are so large and many, that it is imperative that at least £3,000 should be contributed before the end of the year if the accounts are to be closed with a balance on the right side of the books. We hope that those who believe in the Gospel, and love that Saviour who was so tender to the poor, will come to Mr. Wheatley's help by sending their gifts, either in money or kind, either to us, or to him at his office at 4, Ampton Street, Regent Square, London, W.C. "He gives twice who gives quickly."

WHAT THE MAGISTRATES THINK.

Among annual functions of a social character, the festival of the St. Giles' Christian Mission has a peculiar attraction by reason of the demonstration it affords of the successful application of Gospel methods to the problem of reclaiming the criminal classes.

The gathering on Thursday evening last at the Mission Chapel in Little Wild Street, Drury Lane, was characterized, as usual, by pointed testimonies

FROM PROMINENT ADMINISTRATORS

of the Common Law as to the value of the work, as well as by words of encouragement to those who have been the recipients of help.

The evening's proceedings more than justified the genial optimism of Mr. W. Wheatley, the esteemed superintendent. The report of the past year, pithily put by Alderman T. Vesey Strong, told of continued usefulness in the varied ramifications of the work; in the relief of the deserving poor; the assistance of discharged prisoners; the reception of juvenile offenders saved from the prison taint and provided with employment; the assistance of wives and children of prisoners; the training of fallen and destitute women for domestic service; and the provision of holiday and convalescent homes for the sick poor.

The branch which comes most prominently before the public is, of course, that which deals with friendless juvenile offenders, and the army of young people, bright and intelligent, neatly dressed, and entering jubilantly into the spirit of the gathering, who occupied the major portion of the building, spoke more eloquently than many speeches of the blessing which has been given. Many of these are now occupying capital positions, deserving and receiving every consideration and confidence from their employers. In this connection it is interesting to note that

THE PRISON COMMISSIONERS

speak in high terms of the efforts put forth to help this class of law-breakers. Nor are these efforts, and those in behalf of older offenders, without their direct effect in reducing our prison population. The number of prisoners committed to prison on indictment during the past twenty years has decreased 22 per cent. absolutely; 33.8 per cent. relatively to population; and the number of these committed summarily has decreased 1.9 per cent. absolutely; and 16·9 per cent. relatively to population.

Speaking from the chair, Sir Franklin Lushington recognised the valuable aid afforded by the Society to law officers in dealing with criminals. At the psychological moment, when the need is greatest, the Society's workers come to the rescue, and the repentant offender is transfused with new ideas. The 400,000 breakfasts which have been given mean as many straight talks and offers of help.

Mr. Wheatley traced the origin of the work to the retort of some criminals, who said, "What's the use of preaching; why don't you *help* us?" Proceeding to review the work and summarize the present position, Mr. Wheatley gave good accounts of the progress of some tough characters lately received from the London County Sessions House and the police-courts, but was obliged to announce a considerable financial deficit. The speaker took occasion to protest against the

SEMI-GLORIFICATION OF "HOOLIGANS"

in the Press, and said that the use of the correct phrase, "young roughs," would tend to lessen the importance of these disturbers of the peace. Mr. Wheatley concluded by reading an encouraging message from Dr. Anderson, Assistant Commissioner of Metropolitan Police.

Mr. W. R. McConnell, Q.C., chairman of the London County Sessions, referred in terms of gratitude to Mr. Wheatley's readiness to accept even the most hopeless cases; and Mr. R. Loveland-Loveland, deputy chairman, said that magistrates feel bound to help the Mission, for the Mission helps them so extensively and so well.

Other speakers included Mr. R. O. B. Lane, Q.C., the well-known metropolitan magistrate, and Lieut-Col. Arthur Rotton, while a pleasing feature was the distribution, by Lady Lushington, of rewards to young men and women, formerly inmates of the respective Homes, who have conducted themselves well in situations. The occasion was bright with hope, emphasizing, as it did, that the end aimed at is not merely outward reformation, but spiritual regeneration.

A Terror to Evil-doers.

A GOOD report comes from the office of the National Vigilance Association. An extract will sample the instructive character of the whole.

The year has been a prosperous one: plenty of work, fair success, fair support. They feel that the Association is growing stronger, not weaker, that its position is better established, it reputation higher; the public confidence in its work more general and better informed. Years ago it had great difficulties to face—the disinclination of the public to recognise the extent of the evils which the Association exists to deal with, to face the facts and bravely put in force remedies; the lazy disposition to acquiesce in evil for want of resolution to attack it; the suspicion of a Society which investigates and searches out, and so may come upon no one knows what. Gradually, however, the public have come to discover that this Association is wisely as well as resolutely conducted, that it is not a manufacturer of scandal, that it deals with crime and vice in a business-like spirit, with a view not so much to expose as to secure justice and virtue,

TO PREVENT AS WELL AS TO PUNISH

All the same, the very basis of the work of the Association is Law. There are other societies which devote themselves exclusively to reclaim the fallen. They have a certain defect of one-sidedness. Their danger is that they do little or nothing to prevent the recurrence of vice and crime. Now vice is not always crime, but it always tends towards it; and the law gradually moves up to meet the tendency, and enlarges the action of criminal jurisprudence, as the growing sense of justice leads the community upwards. This Association was originally founded mainly with a view to the enforcement of new legislation, which extended the protection of the magistrates to young girls in cases which previously, however wicked, were not actually illegal, and also struck more severely than before at those who

FOR THEIR PROFIT, TEMPT TO VICE.

The general business of the Association has proceeded with increasing power during the year on which the committee are reporting. The run of cases in the office has been constant as usual, and it is necessary for the officers to select carefully those on which they think their labours should be spent. Persons in distress of all kinds come in, often with the vaguest of ideas as to the nature of the Association, and only having been told, perhaps by a perfect stranger, that in moral matters help is to be got at the Office—or at an office of which they know neither the place nor the name, but which by sedulous inquiry they ultimately locate as that of the Vigilance Association. This general notoriety, if sometimes embarrassing, is of course of the utmost value. It is enough if the betrayed and defenceless know that help is to be got, if they look for it; it is very often enough for the betrayer and miscreant to know that there is a vigilant eye whose glance may fall his way.

The General Secretary of the Society is Mr. W. Alex. Coote, and the office is at 319, High Holborn, W.C.

East London Hospital for Children.—Among the numerous organizations in East London having for their object the amelioration of sickness among the poor, this institution ministers to the needs of suffering children. On an average 1,500 boys and girls are admitted annually to the wards of the hospital, and 320 are subsequently sent to the seaside branch. Over 30,000 children receive attention in the out-patient and casualty departments. Copies of the annual report may be obtained from the secretary, Mr. Thos. Hayes, who may be addressed at the hospital, Shadwell, E.

Mr. F. N. Charrington's Work.

TOWER HAMLETS MISSION.

ONE whole year has elapsed since we had the privilege of bringing the above branch of service before the kind readers of The Christian; a year which has held within its records some of the most eventful circumstances concerning our Empire at large, as well as the whole world. War, plague, pestilence, famine, fire, and flood have deluged humanity; and changes of all kinds, political and national, have often made one pause to ask, "What next?" But amid all this change, amid all these catastrophes, one *unchanging* fact has lived to force itself upon our notice, and that is the condition of the poverty-stricken around us. The same thousands of men, women, and children for whom the Mission has to try and secure, even the means of existence. Firing to be found for shivering families, where the suffering of little children for want of it cannot be described, resulting in so many serious maladies which sap their young life, and fill the hospitals with invalids, the cemetery with tiny coffins. Boots and shoes have to be found for bare and bleeding feet; clothing for young and old; rent to keep a shelter overhead, when illness or scanty work has made it impossible to meet the landlord's claims; a little fresh air in the country, or at the seaside, to try and recruit health that is almost poisoned out of these poor people; and other innumerable demands.

But there is another side of even still more importance, the caring for the eternal welfare of the souls of the sin-stricken ones! Like the malarial fever of insanitary Africa, which soaks into every fibre and nerve of the body, eventually dealing death, is the malaria of their

MORAL AND SPIRITUAL SURROUNDINGS.

Packed together with scarcely room to breathe, in dwellings which are a disgrace to the reigning metropolis of the world, they have no escape from hearing the same evil words, seeing the same evil practices—hopeless and helpless!

In looking back upon those long years' experience of Mr. Charrington's efforts for the reformation of the Mile End in his district, my astonishment grows that he and his life-long helper, Mr. Kerwin, and the other dear workers connected with this Mission have survived this struggle during thirty years' residence, never giving in, never lying idle except when prostrated by illness, and again resuming their colossal task when convalescence permits. It is a grand and glorious fight against all the powers of evil which beset humanity, where nearly every street corner is marked by

A FLAMING, FLAUNTING PUBLIC-HOUSE,

which the law has licensed to ply its vile traffic even on the Lord's Day, to the destruction of soul and body.

For over 9,000 consecutive nights have the walls of the Great Assembly Hall echoed to the Gospel message and the Gospel hymns; it is like a spiritual sanatorium for the poor sin-sick men and women who crowd in out of the streets, where they can at least rest their wearied bodies, and where they must hear the good news of salvation through Christ for the vilest. It is no half-and-half Gospel that is preached; it is the best antidote to "*Hooliganism*," even better than the "cat," so wisely recommended for that epidemic, for it reaches the souls of these outcasts, and many a prodigal one has been saved and healed within those precincts, as well as in the large tent lately erected at the side for summer meetings. The past year has been one of unparalleled difficulty for the Mission owing to the many great public calls which have drained out

THE USUAL CHANNELS OF HELP;

and though faithful friends have done their best, still *the deficit is great*, and both Christmas and winter are at the door.

You all know Mr. Charrington long enough to feel that through no better hands could you contribute your quota to the Lord's cause.

Rose Benn.

1658

The Evening of Life.

NINETY-THREE years ago, the Aged Pilgrims' Friend Society was instituted for the purpose of assisting the aged Christian poor of both sexes, and of every Protestant denomination, who are not under sixty years of age, and who give Scriptural evidence that they are of "the household of faith." Like so many other institutions, the Society originated through that revival of the spiritual life of the churches which resulted from the preaching of George Whitefield and other ministers of Christ.

Mr. Alderman and Sheriff Alliston, at a recent meeting, said:—"The Society pensions are most acceptable to the recipients, forming as they do a little pivot upon which home life can be sustained." Throughout the Metropolis, and in many other places, the pensions are paid monthly through Christian friends; in other cases they are remitted quarterly. Every effort is thus made to exclude formality, and to make the work a bond uniting in sympathy and fellowship givers and receivers.

1527 PENSIONERS

in all parts of the country are upon the books, and upwards of £11,500 per annum are expended in pensions, and £2,000 in maintaining the Homes and the Coal and Benevolent Funds in connection with them. An expenditure of *£36 daily* has therefore to be met, and the ordinary income is inadequate to do this.

The Ven. Archdeacon Madden said last year: "In ministering to the needs of the aged Christian poor, this Society makes a unique claim upon all who love the Lord Jesus in sincerity and in truth. To all who have stood beneath the Cross of Jesus, and have felt the power of his dying love, this Society says: 'These men totter to their grave: these women, weak, sad, and sorrowful, are your brethren and sisters—part of the one family. Let us in the evening time of their lives bring into their homes and hearts gleams of light and love, that they may take courage and know that the Lord reigneth, and will not let his people want.'"

With steadfastness of purpose have many of the recipients worked at their several occupations until compelled to desist by increasing infirmities. Letting apartments, needle-work, and dress-making, have had to be relinquished by the women; and farm labour, shoe-making, and various trades by the men. Some lost their little all through the failure of the "Liberator," and to all these the hand of the Society has been instrumental in conveying welcome help.

WHAT A PATHETIC MEANING

there is in these few words from a candidate in Cornwall: "My eyesight is failing and the tailor's work is too dark for me." An aged friend in London was living upon the gradual sale of her goods, when the bestowal of the pension saved her home from complete wreck.

An excellent couple in Wiltshire, both of whom are on the pension list, have been married fifty-seven years, and still live in the cottage which they first occupied fifty-four years ago. Another pensioner has for upwards of twenty years been a Bible woman; she now waits upon an invalid of very slender means. The most venerable pensioner passed away in January, aged 101, retaining her mental faculties to the end. Among the last words of another were, "I see thy chariot wheels moving; I am coming, O Lord."

These are a few glimpses of the character of those assisted by the Society, and who, but for its aid, would have to seek a shelter in the workhouse. The four Homes, situated respectively at Camberwell, Hornsey Rise, Stamford Hill, and Brighton, accommodate 180 of the pensioners, and are open to visitors daily (Sundays excepted).

The secretary of this work, which must commend itself to every Christian heart, is Mr. John E. Hazelton, at the office, 83, Finsbury Pavement, E.C.

Christmas is Coming!

By Pastor THOMAS SPURGEON.

IT seemed a far cry to Christmas while the year was young, but it is already upon us. The months have rolled away at a great rate.

"So is Christmas," we used to say, when loiterers said they were coming. The retort is inappropriate now, for, or ever we are aware, "the festive season" will be with us. Yes, it has been "coming" all the time at the self-same rate. As it nears us, the speed seems faster. It reminds us of the express train in the cinematograph, which appears to fly faster as it approaches, till, with a wave of the handkerchiefs of the passengers, it rushes from our sight. Christmas and its festivities will soon be as a dream when one awaketh—a mere memory. We want it to be a pleasant dream—a happy memory. Kind reader, will you not help to make it so?

It has ever been so at the Stockwell Orphanage. Large-hearted friends, who have helped all the year round, have put their hands specially deep into their pockets when the president has whispered "Christmas is coming," and some who have aided at no other time, have said within themselves, "We must respond to *this appeal*, for *Christmas* is coming!"

It is hardly possible to help the orphans too often; but furthermore the fatherless have a special claim when the Birthday of the Child Jesus comes in sight.

> His natal hours unnumbered blessings bring,
> Help to the helpless—comfort to distrest,
> Hope to the hopeless—to the weary rest.

Let me put the matter very plainly. We have special need this year. Currants are going up, for one thing. But so are most things, *except our general fund.* Thank God, we have not suffered so much as some other good works from the opening of extra channels which have drained the benevolent; still it must be confessed that the water has been very shallow sometimes for a ship of such deep draught. We have no fear of running ashore,

BUT WE LIKE THE "BLUE WATER" BEST.

But whatever happens, the dear children must have their extra fun and special food at Christmas time. That goes without saying. But it doesn't go without *paying*, so let each of my readers, and *all whom they can influence*, remember that "Christmas is coming" to the Stockwell Orphanage and its fatherless inmates, and forthwith determine to help us, not only to make the brief season bright, but to replenish the funds with a gift that will last when this Christmas is no longer "coming" but "gone."

I wish you could imagine our big family, 500 strong, anticipating the treat of the year! They always look happy, for they are well fed, and cared for, and *loved;* but I cannot help fancying that about December, despite its dulness and drizzle, they look even happier than usual. It is because even fogs say to them, "Christmas is coming." Now, suppose we let *them* say to us what the dark November days, and the fallen leaves, and the early twilight, and the occasional frosts say to them! Are you ready for the music of 500 lusty voices crying out in perfect unison—

CHRISTMAS IS COMING!

Encore, boys and girls! A little more loudly this time if you please; for some people, unfortunately, are just a little deaf.

CHRISTMAS IS COMING!!

That's better; but practice makes perfect! Suppose you try again, for it would be such a pity if anybody had to say, "Really, I never thought of it." Let us wake them up! Now, then, all together!

CHRISTMAS—IS—COMING!!!

Distressed Ladies. — The Society for the Assistance of Ladies in Reduced Circumstances continues its useful and beneficent service. Many, were it not for the timely aid of the Society, would lack the common necessaries of life. Various means of helping the Society are provided, fancy work, embroidery, music copying, and typewriting being undertaken, particulars of which will be gladly forwarded by the hon. secretary, Miss E. M. Smallwood, The Lees, Great Malvern.

Children of Sorrow.

ONE of the saddest features of our social life is the ill-treatment to which children are subjected at the hands of inhuman parents. Those who are unacquainted with the facts would scarcely credit the condition to which the unhappy little ones are reduced—bruised, battered, and starved, until life is an almost insupportable burden.

Fortunately, many of them are rescued by the law. They have strong friends in some very useful philanthropic societies, and the police court missionaries are their stalwart champions. Here is a typical case, in which

A POOR LITTLE MITE

of twelve years is rescued from a ferocious father and stepmother, who are sent to prison. Amid the scarcely-suppressed applause of the Court, the fragile, half-crushed human blossom is given into the kind keeping of loving and sympathetic Christian workers. In a word, she is handed over to Miss Steer, of the Bridge of Hope.

Many years have passed since Miss Steer began her great crusade in behalf of the children of the slums. Steadily the work has grown, until, in addition to the important institutions at Betts Street, in the very heart of metropolitan misery; there are no fewer than eight Cottage Homes at Chingford, close to the most glorious part of Epping Forest, and in the midst of a fine open country.

Each Home has its "Mother," each is a bright and cosy retreat from the squalor and misery of London life, and here, under Christian influences, the dark past is gradually forgotten, and Miss Steer's tender charges develop into neat and modest young women. It is a liberal education to glance through

THE SHEAVES OF LETTERS

at the Bridge of Hope from those who have gone out to service, or have, in some instances, engaged in the Lord's work. Here is a lady who always comes to Miss Steer for her servants. Her verdict—quite an unsought one—is, that she has had four maids in ten years, and has parted with each one with many regrets.

All the children that are received are not ill-treated by parents; nevertheless, as the result of neglect, or for want of proper guardianship, some have been subjected to almost unmentionable wrongs. Almost all, too, have been left to run the streets, and have become, even in tender years, the associates of bad companions. Some, again, are brought by broken-hearted fathers, who implore Miss Steer to take them, to prevent them descending, through the hard-heartedness of drunken mothers, into the abyss of metropolitan vice.

Marvellous, indeed, is the transformation one sees at Chingford. Even the "child who never smiled"—because she lived in perpetual fear—becomes a bright prattling little school girl. If a child needs a "sea-side holiday," she always has it; as for a "fresh-air" fund, Miss Steer's is a notable one indeed, for her large and ever-increasing family of charges have fresh-air all the year round.

Never was this well-known work in the best sense in so prosperous a condition; never were the workers more happily united in their labours of love; never were there so

MANY WONDERFUL OPPORTUNITIES

of doing good so devotedly utilized. This truly national work is, however, sadly needing the measure of financial support which it so emphatically deserves.

The winter is upon us; there are *no* funds in hand. In addition to the heavy burden of the Cottage Homes, there are the children's breakfasts for puny, ill-fed, little mortals who have to go breakfastless to school in the huge, dingy, East End of London. Then there is the Night Shelter for Homeless Young Women and Girls, with free meals and Christian care. But for the Shelter, to what unthinkable end would, in all probability, some of these destitute and forlorn sisters of ours drift? When we add to all this the thought of the great Rescue Homes which Miss Steer has conducted at Betts Street with such profit to the community, surely we have before us operations of an important character. All are carried on in a spirit of fervent devotion to the Master, and assuredly demand our prayerful sympathy and earnest support. Communications should be sent to Miss Steer, the Bridge of Hope, Betts Street, St. George's East, E.

Friendless and Fallen.

THE painful struggle entailed in the unhappy war and the impending signs of returning peace, hailed with joyful satisfaction by every Christian, remind us that the continuous struggle between sin and suffering, righteousness and evil, still goes on, and claims the unceasing efforts of the Lord's people to proclaim his truth, and to sustain every effort for the salvation—soul and body—of the sinful and suffering in the world.

Readers of The Christian cannot fail to be interested in the work of woman's rescue and reclamation, in which the London Female Preventive and Reformatory Institution is engaged, and for which, we are sorry to learn, funds are now urgently needed.

Facts like the following do, indeed, speak eloquently, and are calculated to impress their painfulness and urgency on the hearts of our readers, as we are informed they have already done on the Committee of the Homes.

IMPORTUNATE APPLICATION

was made on behalf a young girl, but fourteen years of age, whose history, well authenticated, discloses the following shocking circumstances: She is one of a family of five, born in a well-known English seaport. Both her parents are grossly immoral. Her three sisters have all lived a life of shame. The ruin of one of them was first effected before she was sixteen years of age, by her own father, of which (shocking to say) he makes no secret. The unhappy girl, who died a painful death shortly after, was confined in the same small house, where her own mother, within a fortnight, also gave birth to an infant. These are now staying with the eldest daughter, who is likewise living in sin. The only brother is the same, having brought his paramour, shamelessly, home to his mother's dwelling-place. The one girl, aged fourteen, for whom admission was sought, alone remained uncorrupted. If rejected, what chance could she have of salvation? By the mercy of God, she was rescued, and is now doing well in the Preventive Home!

Another instance, differing in kind, but equally urgent, is told in the applicant's own words:—

"Dear Miss,—I *do* ask you to help me! . . . I am staying at a registry office. I cannot stay any longer, as I have not money enough to pay for another week. I have to keep myself in food, and I am starving for the want of it. Do help me, for Christ's sake, in some way or other. I do not want to tramp the streets, yet I do not know what I shall do after Friday.

IT WILL LEAD ME TO SUICIDE.

. . . I do not want you to think I have fallen again. I would rather do anything than go to the dogs like that." This poor young woman was cared for, and is now in a respectable situation and doing well!

Judging by the accounts issued by the Committee of the Homes, many other instances equally urgent could be quoted did space permit. The Homes are now in full operation. Want of funds at the time does not necessarily cause the rejection of any suitable applicant. The poor girl is admitted and helped at once, and the committee put their trust in the goodness of God to incline the hearts of his people to provide means for the support of the Homes, and they bear testimony that his goodness has never yet failed them.

From the opening of the Homes, in 1857, nearly 40,000 young women and girls have been assisted to make a new start in life, and annually 800 applications for admission are received. About 2,000 Gospel services are held every year in the Homes by a large staff of voluntary workers. Suitable classification of the inmates is as far as possible maintained, and about 180 young women and girls are maintained in the various departments. The Preventive Home is situated at Parson's Green, Fulham, where one of the Reformatory Homes is also established, and in the heart of London (King's Cross) stands the Open-all-Night Refuge to welcome penitent and friendless young women and girls at any hour of the day or night.

Mr. W. J. Taylor, 200, Euston Road, will be happy to send further particulars to any who may desire them.

Closed Wards.

THERE is a hospital, the Victoria, standing in the midst of one of our richest London districts, sorely in need of help—a hospital which (opened some thirty-three years ago) has done a giant's work among the sick children of Chelsea, Battersea, Lambeth, Fulham, and Westminster, upwards of 31,000 little sufferers having occupied beds in its wards, and upwards of *one million* having received out-patient relief. It is, however, too small, and wholly insufficient to meet the wants of some 160,000 children now living in the surrounding districts. It has for years past been unequal to the work imposed upon it, and lately, the ever-increasing demand for better sanitation and ventilation have forced the Committee largely to decrease the number of beds.

To meet the requirements of the districts it serves, the number of beds available should be more than doubled. It is impossible to add to the existing building, and a new hospital is imperatively needed, and must be built. But the Committee have not yet received sufficient promises of support to justify the step.

CLOSED WARDS! WHAT DOES IT MEAN?

No funds coming in and grave faces in the Board Room; a wise Committee cuts its coat according to its cloth, and many children must in consequence go unhelped.

It means that many little ones must lose the chances of health which were almost within reach. "I have ever so many cases waiting for beds," pleads the doctor, but it cannot be avoided; heavy discouragement among the staff, with rows of empty cots.

It means silent wards, which but yesterday were full of children's gentle chatter, and bright with flowers and dainty figures. It means a great machine lying idle for want of fuel, unable to work on account of unsuitable environment. We feel like Helen's Babies, and

"WANT TO SEE THE WHEELS GO ROUND;"

we long for the good that might have been done in those long empty wards, where all all is silence—and oh; the pity of it!

"It is so nice to take flowers and toys to a children's ward to see the little things sit up and smile, to see wee Polly's face brighten and Jem's eager appreciation—so nice!" says my lady, and as she goes home, she thinks how fortunate these children are—her own could not have been more beautifully cared for; but next week that ward will close—does she know? And the children will go home—such homes! Does she realize? Dark stairs, such as her dainty feet never trod! Such rooms as she never saw! One bed for all the family—working-man and cripple child! No comfort no ventilation, nothing that sickness requires! These things must be seen to be understood. Baby does without the care that "do set him up that beautiful," and little Polly fades through the long hot summer days in her slum home, and gets thinner and frailer, and her eyes larger and more pathetic, as she nears the Land of the Blessed; while Jem, discarding all splints and bandages, and the many injunctions of Sister, tumbles about on his bad leg, a cripple for all his years—an instance of "Life's Handicap," through lack of what might have been! Let all who love children lay this matter to heart. Those who desire to help are invited to communicate with the Secretary, Victoria Hospital for Children, Queen's Road, Chelsea, S.W. M.F.E.H.

1660

Horrible Pits and Miry Clay.

By JOHN GRITTON, D.D., Honorary Secretary, Christian Community.

THE work of the Christian Community is an earnest and sustained effort to gather into the Kingdom of God "the good and the bad," the halt, lame, blind, and all those who are very urgently in need of instruction and assistance. The streets and lanes and highways are our field of service. We are visitants of many a horrible pit of human woe and depravity, and often have to lay hold of men and women who slip downwards, and not seldom sink in the miry clay.

The work is great, and the labourers are many, but many more labourers are needed, that the work may both grow and be better done.

In 1899-1900, 450 voluntary workers were in the field. The field embraces twenty-three workhouses, infirmaries, and casual wards, seven mission halls, many lodging houses of different grades—mostly of the lowest—in Spitalfields, Poplar, the Borough, Notting Hill, Bethnal Green, &c.; and twenty open-air preaching stations.

At each centre are found many agencies in operation, adapted to the terrible physical and moral need of the

LAPSED, UNFORTUNATE, HELPLESS

ones with whom we have to deal—Bible-readings, prayer-meetings, individual converse, lectures, musical exercises, sewing-classes, Sunday and night schools, a night's rest on forms in a warm hall for those who cannot find a few pence for lodging, or are too late for admission to casual wards. In addition, there are free Sunday breakfasts and suppers of tea and cocoa, free meals for children, and Bands of Hope and of Mercy. Earnest efforts are made to employ aged widows and spinsters, without pauperizing them. Tracts and periodicals in large numbers are circulated. Admission for the sick is found to hospitals, infirmaries, refuges. Fallen women and girls are sought and rescued, and many preventive measures are enterprised. Work is found for those who desire to amend their ways, and for others who, without fault, find themselves in the great army of the unemployed. So long as

THE DRINK TRAFFIC IS NOURISHED

by capitalists, and fostered by Government for purposes of revenue; so long as men and women in their lust, and the miserable—in their discomfort and despair—find maddening poisons within their reach at every corner, we may labour on, and still find the flood of woe and sin augmenting, and flowing forward with more destructive powers. One *badly conducted* drink shop can work more ruin than a dozen mission halls can counteract, and *every mere* public house means woe and ruin to many souls.

We learn in our fields of operation to cry out against the complicity of churches, Christians, and corporations, in this evil of the drink traffic. We feel that our labours are handicapped and hindered, and our toil made fruitless. We are perplexed at the blindness of legislators, magistrates, and capitalists. May God arrest this curse to humanity!

In addition to direct evangelistic and missionary work, the Christian Community seeks to give something of relief and amusement to great numbers whose lives are sordid, squalid, monotonous, and comfortless. Winter treats and entertainments are provided in infirmaries and workhouses, in mission halls and lodging-houses. In the summer, several thousands of adults and children are taken for a day's outing to Epping Forest. At our Children's Holiday Home at High Beech, Essex, 500 children have enjoyed one week's change to good air, regular food, and kind ministry, while, in many cases, the week has been doubled.

Founded by the Huguenots on their coming to England at the Revocation of the Edict of Nantes, whence is explained our title, Communaute Chretienne, it was resuscitated in 1772, and has been carried on till now, so that the current annual report is numbered 128.

The treasurer is F. A. Bevan, Esq., 54, Lombard Street, E.C., and the Secretary, Mr. J. Atkinson, Memorial Hall, Bethnal Green, London, E.

Liverpool Sheltering Home.

A Retrospect.—Nov. 1872-Nov. 1900.

IT is just twenty-eight years since Mrs. Birt came to Liverpool to open a rescue home and emigration work for the neglected and perishing children of the great seaport, on the invitation of certain merchants who united in a committee to support her efforts. One of these gentlemen offered the loan of some empty premises he had, others promised subscriptions, ladies undertook to make outfits, and the work began and grew.

Over 5,000 children have found shelter and help in these twenty-eight years, and 4,000 of them have been settled in Canada. Many of the cases dealt with in those early years stand out vividly in the memory, and it is most encouraging to trace in the records how these

MR. JAS. ATKINSON,

THE VETERAN SECRETARY OF THE CHRISTIAN COMMUNITY.

From Photograph by Mr. W. T, Bradshaw, 103, Newgate Street, E.C.

once destitute friendless boys and girls stand to-day. In that first year's work in Liverpool

TWO BROTHERS WERE ADMITTED

who were without a friend or relative in the world. They seemed to cling all the closer to one another, and were placed near each other in Nova Scotia. The elder, by his own earnings won an education, placed himself at Mr. D. L. Moody's College at Northfield, Mass., and is now a respected and active minister of the Gospel. He wrote: "The verse Mrs. Birt taught us in a lesson under the life-boat on deck, remained in my mind. Though I did not understand it for some time, I prayed it as she told us to do, and at last I was enlightened by God's Holy Spirit, and that verse led me to Christ." The brother is also a Christian and Sunday-school teacher, and both are married to good wives.

A photograph of a sweet-looking young woman in nurse's costume recalls the memory of the cold winter night when little Mary was first received into the Home. Her mother gained a wretched living by singing about the streets of Liverpool and neighbouring towns. Mary was born in a workhouse, and from four-r teen days old had been dragged about by he mother often sleeping under the hedges.

The mother placed the sadly emaciated starveling in the hands of Mrs. Birt, and the little thing, when washed and nicely dressed and nourished, and trained into clean ways, became a pretty, gentle young person, who entirely won the hearts of a good merchant and his wife in Canada. They have carefully educated her, and now Mary is a trained nurse, ministering to the sick and dying.

It costs £15 to train, outfit, and place one child in Canada. The sum of £10 covers passage and outfit alone. Will friends help this winter to add to the number thus rescued and lifted up in life? They will "shine some day as stars in your crown of rejoicing."

"Whosoever shall give . . . to one of these little ones . . . verily he shall in no wise lose his reward." The Sheltering Home is in Myrtle Street, Liverpool.

George Yard, Whitechapel.

THE George Yard Mission has been for many years carrying on its beneficent work in the East End. It is the outcome of one of the earliest efforts to reach and improve the conditions of the masses of the people; and long before the days of the School Board a large Ragged-School was carried on here. Many a poor homeless waif has been fed, clothed, and sheltered, and the fatherless and widows have been visited and helped in their affliction.

This year the Mission mourns the loss of its venerated superintendent, the late Mr. George Holland, whose genial presence, kindly help, and ready sympathy will be missed by many. He was a man who was loved by all who knew him, and

HUNDREDS OF LIVES WERE INFLUENCED

by his personality. The world is indeed poorer by his loss. But if God takes his workers, He carries on his work, and so we find that under the direction of the Committee, who have for many years been associated with Mr. Holland, the various agencies for the spiritual, moral, and physical well-being of the poor are being actively carried on.

The Committee are looking for great blessing on the work, and arranging for special services to be held early in the new year to seek for an outpouring of God's Holy Spirit. The invitation has been issued by Lord Northampton, the President, who invites all who loved the late Mr. George Holland, to unite with them in constant and believing prayer for great blessing on the work.

CYCLE OF PRAYER.

Sunday.—For the Sunday Schools, Bible Classes, morning and evening services, and Jewish Meetings.

Monday.—For the Day School, Band of Hope and Temperance Meetings, Lads' Club, and Girls' Classes.

Tuesday. — For the Training Home for Servants, Mothers' Meetings, Boys' Sewing Classes, and Prayer Meeting.

Wednesday.—For the Crèche, Good Influence Club, the Y.W.C.A. Branch and Entertainments, the Young Men.

Thursday.—For the Shelter, the Mission to Inebriates, the Sewing Classes, Lads' Bible Class.

Friday.—For Holiday Homes, Men's and Women's Bible Classes, and Young Women's Christian Band.

Saturday.—For all Workers, Young Women's Bible Class, for needed provision of funds, for more voluntary workers.

George Yard has many splendid traditions, one of which is the great importance of looking after the children. The babies are taken at a few weeks old into the Crèche, and are looked after all day for a small payment whilst the mothers are at work. Then there are large day and Sunday schools; classes for lads and girls, besides the more direct evangelistic services, Bible classes, and meetings. The headquarters of the work are at 87, High Street, Whitechapel.

"New Cut" Diamonds.

THE remarkable work which has been gradually built up in the notorious "New Cut" district of South-East London, under the name of the Working Men's Mission, is an object-lesson of what may be accomplished even in the lowest parts of our great cities by the faith and devotion of plain, unassuming men of the working class.

Twenty-three years have elapsed since the work was initiated by the Brothers Young, and it continues to

MAKE REMARKABLE PROGRESS

under their guidance. Mr. T. G. Young, of burly physique and a go-ahead character, is one of the best known and best loved men in the district, while Mr. J. B. Young's kindness and geniality are no less useful in attracting and influencing the rough diamonds of the New Cut.

The Mission Hall, situate in Collingwood Street, is a centre of religious and philanthropic activities. The people love it for its homeliness. The problem of "reaching the masses," which in some places seems so difficult of solution, appears to be non-existent in Collingwood Street. Yet the neighbourhood is one that would strike the average onlooker as replete with difficulties. The flaring gin palaces, gay with light and colour, and upholstered in the latest fashion, are crammed with people; many of the slums are constituted of dingy little dwellings, in which some of the single rooms contain a family, and which would be difficult to match, for squalid conditions, in any part of the misery-ridden metropolis.

During the past year, the work has developed in many directions, and the pithy accounts of spiritual meetings or social relief work which are given by the Brothers Young in their annual report are of an encouraging nature.

The testimonies to conversion occupy, as usual, an important place, for our friends at Collingwood Street never forget that their great aim is to

LEAD SINNERS TO THE SAVIOUR.

The reputation of Messrs. Young and their associates as hot Gospellers serves, no doubt, to attract to the hall those who are under conviction of sin. Many, too, casually visit the hall, who would scarcely think of entering a church or chapel. Here is a word from one who thus came under influences which helped him to immediate decision: "It may be interesting to you and helpful to others to know how such a deep-dyed sinner was brought to Christ. For many Sundays I was in the habit of coming to John Street to an old friend, and, if the public-houses were not open, we used to pass our time by stopping at the corner of Marlborough Street and listening to the friends of the Collingwood Street Working Men's Mission. It happened one Sunday my friend was rather longer than usual coming down. I was standing by the railings on the left, and I took more interest in the speaking and singing.

"After a very earnest appeal from Mr. Jim Young a hymn was sung. The last verse, if I may use the phrase, 'caught on':—

> "I change, He changes not,
> The Christ can never die:
> His love, not mine, the resting place,
> His truth, not mine, the tie.

"I listened to the invitation to come to the Mission at night. I did not stop for my friend or the beer. I went straight home. My mind was not easy. So at night I found myself in the Mission, and it was there that Jesus Christ revealed Himself to me. I rejoice to tell you that I have had a joy that was not known to me before. And to-day I bless and praise God for the gift of Jesus Christ, and of his precious promise that He not only saves but keeps."

This case is typical of many, as a visit to the New Cut will readily demonstrate, for in the open air a large band of converts are ever ready to testify to the saving power of God.

The Mission has so extended that branches are carried on in York Street, Walworth, and Decima Street, Bermondsey.

EVANGELISTIC AND TEMPERANCE MEETINGS

are regularly held, and in spite of occasional difficulties a good work has been done. Among children, as well as adults, there is a sustained and prayerful effort to impress hearers with the duty and privilege of immediate decision, and many have been gathered in; of late some of the elder lads and girls have come out on the Lord's side.

With the coming of winter, increased responsibilities fall upon the devoted superintendents. Many of the sick and aged poor look to them for needed assistance in order to "keep the wolf from the door," and large numbers of puny, ill-fed, school children must be supplied with free meals. It is estimated that no fewer than 100,000 soup dinners are provided in the course of a winter's season at Collingwood Street.

Messrs. Young entertain the hope that, ere long, they may be enabled to secure and erect commodious and suitable premises. A sum of £1,000 has been offered on condition that a freehold site is secured, and that a new building is erected and opened free of debt within six years. Those who feel impressed to take part in this beneficent enterprise may address Messrs. Young, at 33, Nelson Square, Blackfriars Road, S.E.

MR. T. G. YOUNG.

From Photograph by Mr. Fred Viner, 88, High Street, Ramsgate.

Billingsgate Christian Mission.—A work among so vast a congregation of men as are engaged at the Billingsgate Markets is not without peculiar difficulties. It is evident, however, that there is no tendency to become despondent on the part of those engaged in any departments of the Christian Mission, for the annual report bears testimony to the persistent and energetic effort which has marked the year. The medical branch has proved a boon and blessing to many. Ministering to the physical needs of those employed in the markets and wharves affords an opportunity of getting into personal contact with them, and bringing the Gospel to their hearts. At the east and west of the market, in Lower Thames Street, are stationed the coffee stalls, bearing Scripture texts, reminding customers that there is a bread other than that which perishes. By these and other means the frequenters of Billingsgate are brought under the influence of the Gospel, and the fact that some fifty salesmen in the markets subscribe to the Mission is a tribute of confidence and approval. The secretary is Mr. A. Walters, 19, St. Mary-at-Hill, Lower Thames Street, E.C.

The Royal National Mission to Deep Sea Fishermen.

AMONGST the more modern of our great missionary societies, this society for the benefit and uplifting of fishermen takes a foremost place, both on account of the diversity of its work, and the large class of men to whom it reaches forth a helping hand.

The life of a deep sea fisherman is a hard one at the best, and until the year 1881, practically nothing was being done for the spiritual, moral, or physical well-being of that great class of men whose lives are practically spent upon the sea, which is almost home to them.

While, through ignorance, the Church of Christ was idle, the emissaries of evil were doing untold harm amongst our great trawling fleets. Vessels, largely from Dutch ports, called "copers," sold fiery brandy, known to the fishermen as "chain lightning," vile literature, and other abominations, bringing not alone misery to the men and their families at home who looked to them for support, but too often disasters, sometimes accompanied by appalling loss of life (whole vessels being lost with every man on board), resulted from the drunken orgies that took place from time to time far out at sea.

Now all this is changed. One grand result largely brought about through the unceasing work of this truly Royal and National Society, has been the signing of the North Sea Convention, making it illegal under any circumstances to supply drink to the fishermen at sea.

There is now in every fleet a vessel that is a church, hospital, and floating club in one. Accidents figure largely in such dangerous work as trawling, and so it speedily came to pass that the mission was to be known as existing "as well for the body as the soul;" and on the bows of the mission vessels appeared, in golden letters, the words, "Preach the Word!" "Heal the Sick!"

In 1892 a most important extension of the work took place, and the Society that was formed "in humble dependence upon Almighty God, to carry the blessings of the Gospel to the fishermen on the North Sea and elsewhere," lengthened its cords and strengthened its stakes in going to the cod fishermen of Northern Newfoundland and Labrador. There is now a very large and increasingly important

MEDICAL MISSIONARY WORK

amongst these people, who, until the advent of the Society amongst them, had no medical assistance. The fishing fleets at home are waited upon by the "Bethel" ships that follow them wherever they go, and befriend them at every turn, in summer, in winter, in storm and calm. Ashore their needs are ministered to in the fishermen's houses and institutes that have been opened at Aberdeen (on board a hulk), North Shields, Grimsby (the largest fishing port in the world), Gorleston, Milford Haven, and Ymuiden in Holland. The secretary is Mr. Francis H. Wood, 181, Queen Victoria Street, E.C.

Jews of East London.—Mr. Henry Barnett is a quiet worker among the Jews of East London, his centre of operations being the Gospel Hall, 70, Sidney Street, Commercial Road. In a recently-issued syllabus we read: "The hall is one where saints have gathered to the name of the Lord, for breaking of bread and worship, for the last fifty years. In 1892, the assembly was led in God's providence to take up Gospel work among the Jews in the neighbourhood. It evangelizes the Jews by means of open-air Gospel testimony, and the ones and the twos that are drawn with other people now and then into the hall by that means. It has also a fair Sunday school, to which all classes of children are welcomed, Bible readings and prayer meetings. It also circulates the Scriptures and sound tracts, by which means it often reaches the Jews in the provinces and abroad. It visits also the people in their homes." Mr. Barnett's address is 94, Malmesbury Road, Bow, E.

Fruit of "The Stricken Field."

Liberator Relief Fund.

By Rev. STOCKWELL WATTS.

WITH profound joy and devout gratitude we have been able to report that our heart's desire, formed eight years since, has at last become an accomplished fact, the Liberator Relief Fund having reached the original estimate of £100,000, and the aged and destitute victims of the cruellest fraud in the 19th Century, who were among the first recipients of the Fund, have now the satisfaction of knowing that their grants, partial substitutes for their lost dividends, will be continued to them as long as they live and are in need of the same.

During this trying and tragic year, the noble generosity of our subscribers has yielded upwards of £9,000, mainly in response to the appeal, entitled "*Beleaguered on British Soil.*" Surely this is a fruit of "The Stricken Field" of a very cheering character.

Since the above estimate was made, the Committee have felt compelled to take on nearly 400 very needy cases, of the which no fewer than 100 have been dealt with during the past year. Many of these are over seventy years of age—the great majority are over sixty, the others confirmed invalids, and to make anything like adequate provision for them, at least another

£10,000 MUST BE SPEEDILY RAISED.

We have now scheduled in all 3,014 cases, all of which have been duly accredited by two responsible local references as being in a destitute or semi-destitute condition through the failure of the Balfour Group of Companies: 1,548 are widows or spinsters; 1,486 are over sixty years of age; 824 are over seventy years of age; 233 are over eighty years of age; and there have been 487 deaths, many of them undoubtedly hastened by the shock of the disaster.

TYPICAL CASES.

A messenger (age 50), Congregationalist, who lost £400. His wife wrote in August:—"My dear husband is now, through the loss of our money, in the County Asylum, and I am left with two young children and myself to support. I have tried to let my rooms, but this has been a failure, and I am in great difficulties, not having been able to pay my rates, and fearing every day I shall be summoned. Can you, dear sir, help one of God's suffering children? If I only had the £400, which my husband put into the 'Liberator,' I should not have to ask you. If only a trifle, it would be most acceptable in this my time of need."

An aged dressmaker (64), Baptist, who lost £350, writes Sept., 1900:—"Fourteen years ago I was obliged to give up business owing to a serious illness, which left me at the end of twelve months very deaf and very feeble, with nothing but the above small investment, and a very little that I managed to earn at needlework. Since then I have lived with a widowed sister, who lost in the same concern over £900. She is in her 75th year, and is now living on a small life annuity, which she has kindly shared with me. Finding that I cannot work as I have done, I shall be very thankful for a little help. *I have been unwilling to ask as long as I could do without it.*"

An aged labourer (84), Church of England, who lost all his hard-earned savings, £200, but has not applied to the Relief Fund before, because he had a few pounds left in the Savings Bank, and was able to earn a little during the summer months. He is now, however, in daily dread that, after all his efforts to be independent, he will have to seek parish relief.

His clergyman writes, November, 1900:—"The poor old man will be eighty-five years of age next February. Now that he has spent nearly every penny that he possessed, he feels very loth indeed to become a burden to the parish. You doubtless know well that it is the highest ambition of nearly all men who have led a consistent and saving life to die without being obliged to seek parish relief. He is one of that class, and I write to ask if you can do anything to render the few latter days of this good and worthy old man tolerable and peaceful."

A seamstress (aged 50) Wesleyan, who lost nearly £2,000, writes November, 1900:—"All my money being invested in 'The Liberator Building Society,' 'House and Land Investment Trust,' and 'London and General Bank,' when these companies failed I lost about £2,000—the interest on these investments being all my income. At the time of the failure, I had an invalid mother, eighty-three years of age, dependent on me. By taking in lodgers and doing sewing, I was enabled to keep her in comfort as long as she lived. I nursed her for eight years alone, and being partly mental trouble, the continued strain on my nerves has completely shattered my own health. I am entirely dependent upon my own earnings, which owing to ill-health are very precarious. I have been very reluctant to apply to you, knowing how many sad cases there are. I have tried my best, but my nervous system is so shattered, I feel very unable for constant work." Her reference—a Wesleyan pastor, adds:—"Miss —— is extremely

CONSCIENTIOUS, ALMOST TO A FAULT.

She has hoped to save your funds for others worse off than herself, and has toiled hard, but at last is compelled to ask relief. I am afraid of the total ruin of her health."

The gifted pen of the historian will doubtless describe with more or less fulness the fruit of "the stricken field"—martial, social, and political. But some of the most precious facts, with regard to individual persons, will never be recorded in this world—the patient endurance, the uncomplaining fortitude, the determined loyalty to duty, and the heroic self-sacrifice.

The bitter conflict of the "Liberator" victims, *the Beleaguered on British Soil*—their dire struggle to keep the wolf from the door of happy homes that had been built up by life-long industry, thrift, and piety—began eight long years since, and some of the most distressing cases we have lately had to deal with had received till then no help from the Relief Fund. Indeed, curious to relate, they had never heard of the fund until we discovered them in their abject want and misery. They only knew that their very virtues had seemed to snare them into the greatest sorrow of their life.

By the merest accident we were led to visit a poor school-mistress, fifty-five years of age, only four or five months since. We found her dying of

MALIGNANT CANCER IN THE BREAST.

and yet, with her arm in a sling and scarcely able to walk, she was bravely struggling to carry on her school when the money she lost in the "Liberator" would have kept her in comparative comfort. Twice she had spent her summer vacation in the public hospital, undergoing operations, and coming out just in time to start afresh her daily task.

We were brought on the scene only because the doctor had now informed her that no further operation would be of any avail, and that she must give up her fast-dwindling school. This she did, only however a short time before her decease. It was our satisfaction to know that a few pounds and a little friendly Christian sympathy brightened the last hours of this splendid heroine.

Yes, and our greatest joy has ever been that through the ministration of this fund the living Christ has come to many an aching heart, and made it hope afresh in a supply that will never fail—"*the living bread*" which has heavenly treasures that shall never be taken away by malicious foe or misguided friend.

And this joy shall every one of our generous readers share, in loving response to Him who said, "*Inasmuch as ye did it unto one of the least of these, ye did it unto Me.*"

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the secretary,

Rev. J. Stockwell Watts,
16, Farringdon Street, London, E.C.

Visiting in East London.

MAY I beg your kind assistance in making known a great need to your numerous readers? For several years I have been working in a very poor East London parish, containing 11,000 inhabitants, none of the upper class, and the greater part in extreme poverty.

I am not asking for money, though this is often sorely needed; but for the interest and sympathy which cannot be felt without personal acquaintance with these poor people.

Living nearly twenty miles from East London, my visiting is, of course, done at considerable disadvantage; but if some of your readers who live nearer would become regular or occasional visitors, they would find the work most interesting—they would be warmly welcomed by the clergy of the parish, and by the poor people, who are not, as a rule, inclined to beg, but who bear most patiently their trials and privations, and heartily appreciate efforts made to cheer and comfort them.

It is a real pleasure to find work for a man who has long sought it in vain; or to give some hard-worked and over-wrought mother a little change into the country, where she can rest and enjoy herself for a short time. Letters for hospitals and convalescent homes are most valuable; and a small invalid kitchen, established through the kindness of friends, has proved of great benefit to the sick.

I will gladly give any information or assistance in my power to those who are disposed to take up the work.—Yours faithfully,

(Mrs.) Constance Taylor.
The Larches, Banstead, Surrey.

South London Christian Union. — The annual meeting of this useful organization was held last week in Peckham Rye Tabernacle. Mr. Alfred Holness, president of the Union, occupied the chair, and addresses were given by Revs. John Tuckwell, J. Farren, H. J. Knight, Messrs. Goddard, Clark, and Ned Wright. The annual report told of much good work done in various parts of South London. Missions have been held, and hospitals and infirmaries visited. The financial position shows an adverse balance of £14.

Westminster Lodging-House Mission.—This Mission has been carrying on a useful, though unobtrusive, work in Westminster for the last eleven years. The summary report and balance-sheet recently printed shows that thirty-nine girls have been rescued and placed in Homes during the last year, by far the largest number recorded in any one year since the formation of the Mission in 1889, which is the cause of great thankfulness to Him who deigns to use his servants. Copies of the report and balance-sheet will be gladly sent to all who desire it on application to the hon. secretary, Mr. J. H. Lloyd, 13, Sutherland Place, Ebury Bridge, S.W.

The Grotto Home for Working Boys, which is situate at 35, Paddington Street, W., was reopened a few days ago, after extensive alterations. Sir J. H. Kennaway presided at the ceremony. The hon. secretary, Colonel Clarke, passed in review the history and work of the Home since its inauguration in 1846. Its primary object was to give elder lads on the verge of crime or ruin one more chance in life; but during the last few years it has been found necessary to open the Home to working boys, especially for those who have been trained in industrial schools, for whom there was no certified home in London. The Grotto has accordingly been renovated and altered for the reception of forty boys. The general improvement and accommodation of the institution was commented upon by the chairman, and Mr. J. G. Legge, H.M. Inspector, expressed his admiration of the way in which the alterations to the Home had been carried out.

Clerkenwell Poor.—There are many indications of the progress of the Lamb and Flag Ragged Schools and Mission, Clerkenwell. Among the tenants of slums, courts, and alleys, this extensive and much-needed work, which is affiliated with the Ragged School Union, has been carried on for fifty-seven years. One encouraging feature of the work has been the number of conversions, followed by others in their family. Often has it occurred that husband and wife, mother and son, have been led to yield themselves to Christ. The Bible schools are held on Sunday morning, afternoon, and evening. Nearly all the teachers were once scholars in the school. The Bible classes for young men and women, and among the children, the Band of Hope and cripple work, have been maintained with many tokens of blessing. The hon. secretary, Mr. S. B. Giffen, Moulinere House, Putney Bridge Road, S.W., will be pleased to forward copies of the annual report.

The Protestant Alliance.

SINCE the time of the Papal aggression in 1850, Popery, under various names and in many subtle ways, has achieved an unexpected advance throughout the British Isles. It has tainted our schools; its representatives have crept into our gaols and workhouses, and have literally permeated the Established Church with their pernicious dogmas. Jesuitical priests, aided by swarms of Sisters dressed in nunnery garb, appear to compass sea and land to make proselytes. Thus the unlearned, unstable, and unwary increase the influence and the wealth of the Italian Mission in this country.

There can be no doubt that the general indifference or ignorance of Protestants, and a neglect to instruct the young in the main points of difference between Protestantism and Popery, have made the Papal invasion easier. The late Lord Shaftesbury (the seventh Earl) saw the need of an undenominational society to check the aggressions of the Papacy, and he founded the Protestant Alliance in 1851, in order to combine all classes of Protestants of the Empire, not only to oppose the Papal aggression of the Bishop of Rome as a violation of national independence, but to maintain and defend, against all

THE ENCROACHMENTS OF ROMANISM,

the Scriptural doctrines of the Reformation, and the principles of civil and religious liberty, as the best security, under God, for the temporal and spiritual welfare and prosperity of the United Kingdom.

An organization such as the Alliance, which has been working steadily and successfully for nearly fifty years, hardly needs an extended examination of its principles; but it is well that it should be known as widely as possible what is the constitution of the Society, what are its objects, and what is its religious basis. The objects have already been defined; the constitution is of the simplest possible character. It is a body composed of persons of various political opinions, and holding different views on Church matters. The one link which unites them is a firm conviction that the objects in view are of far higher importance than any difference of opinion on politics or Church government. The Alliance has very definite work to perform, and therein it aims to unite the Protestants of the Empire in a firm and persevering demand, both in Parliament and out of it, that the national support and encouragement given to Popery of late years should be discontinued.

The Alliance aims to extend, so far as practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel; and to call forth the influence of the British Government to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship and of burying their dead according to their own rites; and, above all, freedom in the use and circulation of the Word of God. But it must never be lost sight of that the work of the Alliance is a spiritual work, and so we find that it has for its basis

THE FOLLOWING FUNDAMENTAL PRINCIPLES:

(1) The Word of God as a sole, sufficient, and supreme rule of faith, worship, and life; (2) the doctrine of Justification by Faith alone; (3) the doctrine of the one offering of Christ finished upon the cross; and (4) the repudiation of all human pretensions to sacerdotal power and authority in the Church of Christ. This basis is a simple and effective one. It is also very comprehensive. The Alliance is the oldest Protestant society, and for nearly half a century it has succeeded in binding Churchmen and Nonconformists together for the maintenance of the Scriptural principles of the Reformation against Ritualism and Romanism.

In previous years the Alliance was content with a small Monthly Letter, but in January, 1898, a much larger publication was issued, as the Official Organ of the Society. So useful has this publication become, and so widely is it read, that the Committee do not feel called upon to issue a separate report; they appeal rather to the twelve numbers of the official magazine to show what the efforts of the organization have been during the last twelve months.

During the present year the work done by the Protestant Alliance in connection with the

PARLIAMENTARY AND SCHOOL BOARD ELECTIONS

involved very heavy expenses, which have impoverished its exchequer; and the Committee are now compelled to appeal for special donations. A specially prepared paper was published for gratuitous circulation during the School Board elections, and at least 50,000 copies were freely circulated! The secretary (Mr. S. W. Brett) is prepared, upon communication, to send open-air speakers, provide lecturers for indoor meetings, give Protestant lantern lectures to children, supply Protestant literature gratis, and conduct missions in Papal and Ritualistic districts. These varied items of work are worthy of special consideration, and ought to receive a large amount of support. The Protestant Alliance promotes the education of the young in sound Protestant principles, thus arming them against the wiles of Papal or Anglican Sacerdotalism; and further, preaching the Gospel in halls and in the open air to those who have been under Roman Catholic influences, in the hope that they will be brought to a saving knowledge of the truth.

The offices of the Alliance are at 430, Strand, W.C.

Sailors' Welcome Home.

MISS CHILD is still at the helm of her God-given work at the Welcome Home. The old Bible chart is still upon the table: the captain, Christ Jesus, is still on board; and though the vessel has been passing through a severe storm in the long illness of the first mate, Mr. Blaauw, she still flies her colours bravely.

The name of this ship is suggestive of her mission, Welcome Home; for here sailors of many nations find a true Christian "home"; indeed, the homeliness of the work is its chief feature, while a "welcome" ever awaits the comer, be he one who has returned again and again, or a man who for the first time appears at the door.

It is emphatically a Christian home, and the number of men who have become Christians and true missionaries through its influence is truly marvellous.

What the haven is to the sailor, that the Welcome Home is in the highest sense. What the pilot is to an incoming vessel, that Christ has been to many a ship signalled from this station. And what the lifeboat has been to hundreds of shipwrecked ones on our coast, that, and more, in spiritual matters has been the service of Christian helpers who here nightly man the lifeboat of salvation. At this season of the year,

UNLOADING THE CHRISTMAS BOAT

is the great event—the cargo consisting of woollens and other things useful to sea-going men, their wives and children, sent in by Christian friends all over the kingdom. Each year God has graciously owned the Gospel meetings held in connection with the Boat. The date fixed for this year's unloading is December 22 (D.V.). Will those who intend sending cargo please note this, and forward their gifts in time to Miss Child, Welcome Home, Canning Town, E. WM. LUFF.

☞ ***Camberwell Lighthouse Mission.***—In the streets of Camberwell some seventeen years ago, a small band of workers might have been found night after night, singing and preaching the Gospel. As a result of this unpretentious effort, a large mission hall was secured in George Street. Here the work is still sustained with many encouraging results. The destitute children, cripples, etc., are sought out and visited, and many a ray of sunshine has penetrated dark and desolate homes through the kindly ministry of the workers of the Lighthouse Mission. The hon. superintendent is Mr. R. R. Blewer, 12, Elmington Road, Camberwell, S.E.

At the Front of the Fight.

LONDON, with its teeming population, its vast wealth, and its dire and squalid poverty, has even been a centre of desperate spiritual conflict, and all the resources of sacred ingenuity have been in demand for the purpose of devising plans of campaign, and methods for meeting the ever-varying tactics of the foe. The

FIELD LANE REFUGES AND RAGGED SCHOOLS

commenced their career nearly sixty years ago in a region which was at that time one of the headquarters of depravity, violence, and crime. The invasion was stoutly resisted, but the invaders held their ground, and have ever since kept their position at the front of the fight. The institution has undergone large developments, and has long taken a prominent part in reclaiming work amongst the poorest of the London population.

The Refuges for Men and Women have sheltered and relieved many thousands who had sunk into homeless destitution—some whose despair had brought them to the verge of self-destruction—whilst in not a few cases prodigals have become trophies of Divine grace.

The following may be taken as an illustration of the Refuge work:—On a bleak winter night a man and woman rang the Refuge bell and pleaded for admission. Their story was a short and sad one. They were homeless and friendless and starving. They had been obliged to sell their home, and part with everything they possessed. The previous night they had walked the streets. They were admitted, and were found to be respectable Christian people. After a short period of rest, and with a little timely help, they were restored to their original position in life. The Industrial Schools

HAVE RESCUED HUNDREDS

of boys and girls from the perils of the streets, training them as carpenters, bootmakers, bakers, tailors, domestic servants, seamstresses, and laundry-maids. The following case may be mentioned:—Y.Z. was a "doorstep girl," and although only thirteen years of age might have been seen late at night consorting with bad companions in the lowest parts of London. She was placed in this school, and is now a respected officer in the laundry of a public institution, doing well, and giving satisfaction to her employers.

Another case is that of a boy who, when admitted, was a veritable street arab—an expert street beggar, and a constant associate of those who were doing their utmost to train him for a career of crime. In this school, however, he was trained as a bootmaker, and is now the manager of a bootmaking establishment. Several lads have entered the Army and Navy, and it is interesting to know that eleven of them were at the front during

THE SOUTH AFRICAN WAR,

and that one of them has received the Distinguished Service Medal for bravery displayed in the attempted rescue of the guns after the battle of Colenso, on December 15, 1899.

It may be said that every department of the Institution has its trophies. Those of the Ragged School are legion; Temperance work can point to its successful results; the Mothers' Meeting (attended by about 400) can tell of transformed homes and changed lives; the Ragged Church, with its large congregation of tramps and other human wrecks, has had many evidences of the Divine approval and blessing—in fact, no branch of the Institution is without its encouragement.

The Committee still desire to keep to the front in this great struggle against the forces which are ever seeking to foster human depravity and vice. In order to maintain their position they need the annual sum of £4,000, in addition to the amount received from the Treasury and the School Board, towards the expenses of the Industrial Schools.

All that is *held* in the cold, dead hand,
Is what it has given away.

The secretary (from whom copies of the annual report may be had) is Mr. Peregrine Platt, Field Lane Institution, Vine Street, Clerkenwell Road, E.C.

The Children's Home.

FOR thirty-two years Rev. Dr. Bowman Stephenson was identified with this institution. Although now succeeded by Rev. A. E. Gregory as Principal, his interest and heart will be in the good work as long as life lasts, nor will his name ever be forgotten by the thousands of children to whom he has stood *in loco parentis*. Writing of the work, Dr. Stephenson says:—

Including homes, schools, cripples' mission, and girls' protection work, not less than 1,435 have been under our care. To these must be added a most important branch of work, the systematic visitation and guardianship of about 500 young people, who have left our doors, but yet need, in the years of their adolescence, guiding and guarding influence. If these be added, a total of 1,032 souls have occupied our thoughts and action; and have in varying degree cost us something. Of course, the bulk of the expenditure has been upon those in residence; but the balance has not been less worthily spent.

Who, for instance, will doubt that we ought to spend a reasonable amount in following up and caring for our old boys and girls? When father and mother failed them—through death or poverty, or alas! through vice and indifference—the Lord took them up, and set us to look after them. We have had the mothering of them. But does the mother forget her child, when he goes to work, at fourteen or fifteen years old? Is she heedless of her girl in a situation, at seventeen or eighteen? She may be, because

SHE IS NOT A TRUE MOTHER.

She may be, God forgive her, because folly and vice have eaten the real motherhood out of her. But in proportion as she is a good mother, she will pray for her child, now out in the wide world, will watch over her, will shield and protect, will advise and guide her, until she has passed the dangers which lie around the offsets of life, and has gained not only the strength, but some measure of the good sense which matured years should bring.

So we, mothering the children for Christ, cannot think that we have done with them when the outfit is provided, the box packed, the last prayer offered, and the last hand-shake given. They are ours still; and by patient and ingenious methods we must keep our oversight of them, until they can walk alone in the dangerous paths of this dangerous world.

I also once more plead, that the several missionary efforts which we support are worth the small sums spent upon them, and are entirely germane to our central work. Not only do we maintain public services at several of our branches, but we have a Mission Hall in the East End, a children's mission to the roughest and rudest, a ragged Sunday-school, girls' parlours, and a crippled children's church. The whole cost is an insignificant percentage of our expenditure. But not a penny of this is wasted; its fruits are excellent, and its influence upon our central work is most happy.

The danger of all well-established charitable enterprises is to sink into routine; to become—as the common London phrase has it—a "school," with its invariable routine, its prim formalities, its respectable and conventional religious observances. Such an establishment soon becomes hide-bound: it has no elasticity of method; it demands that all the children received shall precisely comply with its requirements, and turns away unhelped any child who is not precisely so old, or so big, or does not accurately meet its own prescribed standard. The only way to keep clear of this spirit is to keep the whole system

WARM WITH EVANGELICAL FIRE.

The work must be a mission, not an institution. Personal salvation must constantly be the immediate object of the work. The only result with which anybody can be content, must be the heart won for Christ. The shaping of manners, school education, technical instruction, physical training, must all have their proper place; but the golden aim must always be the formation of Christian character. And wherever any body of Christian workers is shut in behind the gates of an institution, working by the clock and the bell, having no breaks upon their routine, no change of enterprise, no outside Christian interests, the whole thing will stiffen and harden into routine.

In a beleaguered town, the best way to keep up the tone and spirit of the garrison is to issue forth in frequent attacks; and where Christian enterprises are entrenched in established institutions, the only way to keep up the spirit of Christian adventure, soldiership, dash, is to make sortie on the vice and ignorance around.

Those who know our work best can tell how wonderfully the tone has been maintained and uplifted since we held our Yearly Convocations, in which we are joined by our Mission Sisters from all parts of the country. And in the like direction these outside enterprises of our work pay us for every penny and every moment spent upon them; by keeping our outlook larger, and our spirit more aggressive, and our faith more direct.

Christian Instruction Society.

THE seventy-fifth annual report of the Christian Instruction Society and Deaconess Mission opens with a hopeful note. As it steadily expands, the work ensures enlarged appreciation. There has been no alteration in the Society's aims and methods. The deaconesses, women of education and leisure, devote their time and energies to work amongst the poor and needy in all parts of the metropolis, going into the homes of the people with the blessed message of pardon and peace.

The report continues:—The following extracts may be taken as typical of the way in which the deaconess is regarded by her superintendent (usually the minister of the church with which she is associated). One such testimony, from South London, runs thus: "I expected much, but have found more than my utmost expectations. . . . Please remember that I claim our Sister *for life!*" An East End minister says: "Our Sister has indeed done well in *all* departments—unusually varied—and has proved herself a true, faithful Christian woman and worker." And from a very different district in North London we read: "We had been looking out for a long time for a worker who would give her whole time and thought to visiting in the homes of the people, and in our good Sister we have indeed found just the very help we needed."

This "visiting" continues to be the staple work in all districts, though, in some cases, keeping in touch with the members of a church, and of the various meetings in connection therewith, leaves but little time for opening up fresh ground. Indeed, as a minister put it recently, "One deaconess makes us want two!" Then there are always meetings to be taken, the sick to be cared for, and the destitute to be dealt with; whilst the young, the ignorant, and the dying have their special claims on the care and attention of an all-round worker.

Copies of the report may be had from the Secretary, 35, Memorial Hall, Farringdon Street, E.C.

Dublin Prison Gate Mission.—From the annual report it is obvious that this Mission continues to prove a useful agency for rescuing and reclaiming those who, without food, friends, or shelter are in danger of drifting to ruin. The Mission opens a means of escape from all such dangers to released prisoners, and in this direction many have been removed from the throes of temptation and given a new start in life for honestly earning their own support. The year has been one of definite advance and encouragement. The admissions to the new homes numbered 356, and the average daily attendance 132. The institution has also an industrial side. The laundry affords employment for a daily average of 100, and the sewing class over thirty, besides those who are engaged in the work room. The poor women thus provided two-thirds of the total expenditure of the year by their earnings and dormitory payments. Some sixty women and girls were also placed in suitable situations, and others restored to friends. The treasurer of the Mission is Mr. William Hayes, 12, Grafton Street, Dublin.

Miss Sharman's Home.

IN the thirty-fourth report of the Orphans' Home, Miss Sharman says the pressure of applications for admission this year has been very great, and many sad cases have come under notice. The hardest part of the work is the having to refuse so many whom it would be a privilege to help.

One little family received into the Home last February may be mentioned as typical. The father, a respectable working man, died in January, 1897, of consumption, leaving a widow and three little girls, the youngest only a few months old. The poor mother struggled bravely on, working as a charwoman to support her children and keep a little home together for them.

For some time before her death she suffered with what proved by post-mortem examination to be a tumour on the brain, causing her to be almost blind, so that she had to be led to her work. Friends and neighbours urged her to have medical advice, but she persistently refused, fearing that she might be ordered into the infirmary and separated from her children. She worked on to the very end, which came at last quite suddenly, and then the three little maidens were left orphaned indeed, with no resource but the workhouse, to which they must have been taken immediately after the poor mother's funeral if the doors of the Home had not been opened.

This was one of the cases in which it is so desirable to keep the children of a family *together*. It seems too terrible for little ones like these, after losing father, mother, and home, to be separated and scattered, perhaps never to meet again during the years of childhood. Surely He who has so tenderly planned the *family life* will approve of any effort to keep up the *family love*, and to prevent the severing of such sweet and sacred ties.

Eight times during the past year *two* little sisters have entered the Home together. Twice *three* and once *four* of the same family were admitted. "We close the year with rather more than the full number; and on May 6, 1900 (when the financial year ended), we had 325 olive plants around our table."

Of those who left during the year sixteen were returned to their relatives on account of the mother's remarriage, or of the improved circumstances of the family. Two children were apprenticed to business; two were transferred to other institutions; three little ones were adopted; and twenty-five girls were sent to service.

The Home is in Austral Street, West Square, S.E.

Southwark Factory Girls.—Southwark is a district of the metropolis teeming with factories of every imaginable kind. Such articles as sweets, cigarettes, mineral waters, preserves, stationery, boots and shoes, hats, collars, and innumerable other things are made there. Among the thousands of hands employed in these industries a very large proportion are girls. Their work is generally of a monotonous character, and when they leave it, the homes to which they go are of a wretched description. Less than a year ago the St. Paul's Church Club (affiliated to the Factory Helpers' Union) was opened for these girls. Since that time the membership has steadily increased, and is still increasing, but unfortunately the staff of helpers has not made an equal advance, and workers are urgently needed. Ladies who can give their services should address Miss Elliott, 32a, Earl Street, London Road, S.E.

Chelsea Preventive and Rescue Homes.—The fourteenth annual report of these Homes is a record of a worthy cause, pursued with many tokens of encouragement. With untiring energy Miss Hugill discharges the duties of superintendent, not only in dealing with cases in the Homes, but following with anxiety and interest those who have been assisted and have left the institution. Poor destitute girls have thus been sheltered and cared for, and in times of need have learnt of a Saviour's love while feeling the touch of human sympathy. A number of babies also have been cared for and placed in suitable homes to be nursed, adding much to the responsibility of those who are maintaining the work. It is hoped that circumstances will shortly permit the acquiring of additional premises for the Rescue Home, which are much needed. The secretary is Mrs. S. E. Moorcroft, 93, King's Road, Chelsea, S.W.

Homes for Working Boys

THESE invaluable institutions have an honourable record extending over thirty years. They are not reformatories or industrial schools, where the inmates are kept for the education or manual training; nor are they intended for incorrigible or unmanageable boys. The lads who are admitted must be in situations, or able and willing to work if situations are found for them.

"As to the age of boys on admission," says the secretary, "on the one hand we have such diminutive applicants, about fourteen or fifteen years of age, that we have been compelled to have birth certificates or certificates exempting them from attendance at school before attempting to place them in situations. On the other hand, we have frequently had applicants over seventeen years of age. Such boys are too old for the Homes, but we have often been able to find employment for them, and sometimes we have given temporary help until suitable work and lodgings have been found."

During the past year a number of boys who had run away from homes in London or the country have applied for admission to the Homes, and have been restored to their parents. These boys at first invariably withhold the truth as to their friends and antecedents, in some cases telling most romantic stories as to how they have become orphans and friendless. The superintendents have had too much experience with really friendless and destitute boys for them to be easily deceived. After a time, by kindness and firmness, the real facts are divulged, and, anxious parents having been telegraphed for, speedy reconciliation results. Very touching have been some of these scenes, and not only have the lads been saved from ruin by being rescued from the common lodging-house or the streets, but often have they been impressed by kind words from the superintendent.

Encouraging news concerning old boys has been received during the past year, some of the interviews being with men who were boys in the Homes twenty-five or thirty years ago. The communications from old boys are not always records of success; unlooked-for troubles come upon them as they do upon other folk.

HERE IS A SAD INSTANCE:—

In 1899 an old boy, R. S——, a married man, now aged 40, was returning home by train from work, and whilst standing on the platform, owing to the crowd being very great, he was accidentally pushed off, and fell upon the rail, narrowly escaping being killed by a passing goods train. He was so badly crushed that he had to have both feet and a leg amputated. In his distress he wrote to the treasurer asking if he could assist him to get Surgical Aid letters to procure artificial limbs. With the kind help of subscribers a sufficient number of the letters were collected. He has continued all the years since he left the Home a member of the choir of his church, and concludes his letter by saying how very happy he is under God's care and blessing.

There are seven homes in London, and in each of these the most important portion of the work is held to be the religious training which the boys receive. The boys are also taught to take an interest in home and foreign Mission Work, and many are regular contributors to such work. Between 400 and 500 boys are received during the year. The offices of the Homes are at 12, Buckingham Street, Strand; and the treasurer is the Hon. T. H. W. Pelham.

Cabmen's Letter Mission.—Many cheering testimonies, spoken and written, give assurance as to the silent ministry of the four-page leaflets circulated by this Mission. In addition to the monthly distribution of 14,000 letters, many of the workers have inaugurated shelter meetings, sick clubs, savings banks, harness-room meetings, Bible classes, &c. A Cabmen's Bible Reading Union is being successfully sustained among the men, and a Total Abstinence Union is being formed. Miss Marion McBryde Broun, 20, Brookside, Cambridge, will have pleasure in giving fuller details of this effort to reach the cabbies with the Gospel.

"Woman's Mission to Women."

THIS is the watchword title of the Female Mission to the Fallen, the forty-second report of which is before us. We make a brief extract:—

"Woman's Mission to Women deals with both classes; indeed, it may be said, with three classes:—(1) Young women who have not fallen, but are in grave danger; (2) Those who have taken the first downward step; (3) Those who have been for some time living in sin.

"The placing of young women in Homes is only a part of the work of the Mission, although a very important part; nor must it be forgotten that before a girl goes to a Home much time and labour and money are often expended upon her by the Mission in many ways. It may be she has been frequently met and visited, her friends have been communicated with, her antecedents ascertained, her health attended to. Sometimes she has been sheltered for weeks in the Mission House, and it is only with much prayerful thought and some anxiety, approaching to that with which a parent first parts with a child when going to school, that the missionary places her *protégée* in the Home, generally at a long distance from the scenes of former temptations and from the influence of evil acquaintances."

The report deals with cases of girls (1) placed in service, (2) restored to friends, (3) and sent to hospitals and infirmaries. The work is primarily spiritual, and there are many indications that the labours of the missionaries have not been fruitless. A thousand girls reached every year, of whom about 260 are placed in Homes and about 200 sent to situations, a constant correspondence with those who have been helped in former years, frequent visits from old girls, the hundred children boarded out through the Mission and paid for through the Mission by the fathers or mothers—these are a few undeniable evidences that the Mission is accomplishing, with no small measure of success, the objects for which it was established.

The office of the Mission is 32, Charing Cross, S.W., Mr. A. J. S. Maddison, secretary.

Sermon Lane Mission, N.

A MEETING of a very interesting character was held at the above Mission on Friday evening, November 23, in a formal way to inaugurate the winter campaign.

The workers, about sixty in number, gathered on social lines under the chairmanship of the president, Mr. J. Dix Lewis, J.P., when the following ministers gave addresses:—Rev. C. J. Parker, M.A., the vicar of Clerkenwell; Rev. J. G. Henderson, Congregational Church, Islington; and Rev. Dr. Hall, Presbyterian Church, Colebrook Row.

At a subsequent Conference, the heads of departments reported on their work, and finally Mr. Edward C. Cuthbert, the superintendent, gave some interesting details of the Gospel services and his daily visitations to the poor of the neighbourhood.

In Cattle Show Week, the boardmen will have their usual soup distribution, and during the severe winter weather this will be continued twice a week.

The usual Christmas appeal for £400 is now being issued. For upwards of half a century excellent philanthropic work has been done, and on strictly undenominational lines. We heartily wish it continued and uninterrupted success. The treasurer is Mr. Dix Lewis, Penrhyn, Hornsey Lane, N.; the hon. secretary, Mr. Cooksey, 52, Amwell Street, E.C.

Bermondsey Dock and Wharf Labourers.—One of the numerous institutions founded by the late Earl of Shaftesbury, and the late Miss Charlesworth, is Stephen-the-Yeoman Ragged School and Mission. Situate in one of the poorest parts of South London, its operations are principally among dock and wharf labourers and their families. The efforts comprise Sunday and day schools, mission services, mother's meetings, etc. Three branches of the work that have lain dormant were revived last year, viz., the lads' gymnasium, flower show, and free breakfasts. A detailed account of the varied and useful agencies of the mission is furnished in the annual report, copies of which may be obtained from the secretary, Mr. H. J. Gough, at the schools, Marigold Place, Cherry Garden St., Jamaica Road, Bermondsey, S.E.

Homes of Hope.

OF all classes of people who have been dragged down the terrible vortex of iniquity, those who are known as the fallen ones are the most to be pitied and commiserated. Having lost their most precious heritage, bereft of what should be held most dear—purity and honour—and forsaken by those by whom they have been cruelly robbed, little wonder is it that the burden of a guilty conscience and the torture of self-reproach and shame invariably lead to a wretched existence and an untimely end. Happily there are agencies through which efforts are made to reclaim and restore these, and among such institutions the Homes of Hope are deserving of attention and support.

Since the Homes were established, 5,048 have been admitted. Of this number 3,035 belong to the class of young mothers, and have been thus saved from falling into deeper and continued sin. Over 800 were also rescued from surroundings of temptation unfallen. The inmates are trained in household and domestic duties, but the primary aim ever before the society is to awaken in their hearts a sense of their need of a Saviour. To this end services are held and instruction and counsel are imparted by the matrons.

Repentance toward God and faith in Jesus Christ are advanced as the only foundation of permanent reformation, and the committee are cheered and encouraged by many evidences of conversion. Friends of the society have the satisfaction of knowing they are enabling young women to recover themselves from the snare into which they have fallen, and afforded an opportunity of redeeming their character.

Copies of the annual report may be had of the Secretary, 4, Regent Square, W.C.

Waiting for Dinner.

"ISN'T GOD good?" said a Christian mother in my district. "We did not know what to do this afternoon before Johnnie came home from school for his dinner. He comes home so hungry, and to-day we had *only a little crust of bread and half a cup of milk.* But I prayed about it, and then the thought came to make it into bread and milk, But when Johnnie came in I said, 'I have something nice to-day, here is warm bread and milk'; and, just fancy, Miss, he was quite pleased!" "But," said the visitor, "what did you do yourselves?" "We *could wait*, we are grown up," was her quiet answer. Yet this meant, as is often the case when "the children must first be fed," that the mother patiently goes without.

Such is one of the experiences reported by Mildmay Mission workers among the poor in London tenements, and as winter advances the sufferings of these needy ones become more acute. Several sad stories reach us of beds "without a single blanket," as well as want of food and fire; of widows, past threescore and ten, who are "old and cold;" of sick ones needing comforts and sympathy. Many are true disciples of the Lord, to whom, for his sake, it is a privilege to minister.

"How do you manage your reading?" I asked of one trying to follow the Saviour, whose sight was failing sadly. She had given up evil ways and questionable companions, and become a blessing in her house and loved her Bible. "*We helps each other*, Miss," was the answer. "I take my text-book down to my neighbour, and she reads, then I pray." Thus together the two humble women seek the Lord. And shall we not believe, each one—

> Your Father hears the mighty cry of anguish,
> And gives his answering messages *to thee?*

(Mrs.) E. Codner.

Care of Conference Hall, Mildmay Park, London, N.

The League of Mercy.—In view of the recent appeal of the Prince of Wales' Hospital Fund to the public for subscriptions, the secretaries of the League of Mercy request us to announce that they will gladly welcome small subscriptions, from one shilling upwards, for the support of the hospitals. The offices of the League are 29, Southampton Street, Strand.

A Gift to Seamen.

MANY hundreds of Liverpool ladies and gentlemen interested in the welfare of seamen and emigrants were present on Monday of last week at the opening of the Gordon Smith Institute for Seamen.

The Institute has been erected and furnished at a cost, exclusive of the site, of £7,000 by Mr. Samuel Smith, M.P., as a memorial of his son, the late Mr. J. Gordon Smith.

Within the building two old and useful Liverpool societies which have hitherto carried on their operations from different centres—the Liverpool Seamen's Friend Society (of which Mr. Samuel Smith is president) and the Strangers' Rest—will find a permanent home. The Seamen's Friend Society dates from 1820, while the Strangers' Rest was founded in 1876 by the late Mr. Reginald Radcliffe to provide a resting-place near the Liverpool docks for foreigners.

The Institute is free to those for whom it has been designed. Indeed, the whole-hearted welcome is expressed in about a dozen languages in these terms :—"Seamen and emigrants may rest here, write their letters, or read. Nothing to pay." Both a social and a spiritual work will be conducted on lines in harmony with the wants of the classes to be benefited, and in sympathetic co-operation with kindred institutions.

In the course of the proceedings the Lord Mayor of Liverpool assured Mr. Smith that the citizens highly appreciated his great gift.

In declaring the institute open, Mr. Samuel Smith, M.P., said it was difficult for him to say much about the origin of this institute, but he felt that it will fill what would have been the wishes of the beloved son taken from him so prematurely. Its work would correspond to the unselfish life known to many friends present. Proceeding, Mr. Smith expressed the hope that the home will be a welcome refuge for many, and that Gospel preaching will be combined with such social influences as Christian workers, especially refined ladies can bring to bear on sailors. It is a winsome, cheerful kind of religion that is going to be found in this institute.

Prayer in Temperance Work.

THE committee of the Howard Association have, during the past year continued their endeavours to unite with others in promoting measures for the diminution of intemperance. In a recent report, the importance and value of *prayer* in combating the evil of drunkenness is wisely emphasized. In this connection some of the latest words penned by the great social reformer, Dr. Thos. Chalmers, are quoted. Shortly before his death, the Doctor was sadly disappointed at the forces of reaction and opposition which too successfully thwarted some of his own endeavours, wrote :—

I have been set on the erection of my Babel—on the establishment of at least two great objects, which, however right in themselves, become the mere idols of a fond and proud imagination, in as far as they are not prosecuted with a feeling of dependence upon God and a supreme desire after his glory. These two objects are the deliverance of our Empire from pauperism, and the establishment of an adequate machinery for the Christian and general instruction of our whole population. I am sure that, in the advancement of these, *I have not taken God enough along with me*, and trusted more to my own arguments and combinations among my fellows than to prayer. My views have been marvellously impeded. The barriers in the way of access to other men's minds have been as obstinate and unyielding as if I had spoken to them in foreign speech. And though I cannot resign my convictions, I must now, under the experimental sense of my own helplessness, acknowledge with all humility that except the Lord build the house, the builders build in vain.

The Association rightly insists that upon the Churches the success of effectual temperance efforts will depend, since there are but few statesmen, professional politicians or popular leaders who can be relied upon in this matter.

Homes for the Aged Poor.

FOR thirty-one years the charity known by the title of "Homes for the Aged Poor" has been carrying on a useful work among those who have to bear the double burden of age and poverty. Fifteen Homes in the metropolis and suburbs shelter no fewer than 177 aged persons, providing them with a room rent free, help in time of sickness, and, as far as funds permit, with the inestimable blessing of a cheerful fire in the dreary days of winter, when warmth is so important to those who have in most cases passed the three score years and ten allotted to man.

The problem of making the lives of the aged, whose poverty is the result of misfortune, comfortable for their last years has, to a certain extent, been solved by these Homes ; and an afternoon spent in one of them would show what a large amount of comfort can be procured at a small cost.

Help is specially needed at this season to provide coal, and at its present high price the quantity will have to be much curtailed unless generous help is afforded.

In helping these aged ones, in a large number of cases, we are caring for those who are of the household of faith, and it is a comfort to feel sure that many of the inmates in the quiet of the earthly home provided for them, have sought and found present peace, and the hope of "a house not made with hands, eternal in the heavens." This charity is undenominational ; an unblemished character, and the possession of an income of from 4s. to 6s. per week in the case of single persons, and 6s. to 10s. for married couples, or pairs of sisters, are the necessary qualifications.

Clara E. Harrison.

5, Grandacre Terrace, Anerley, S.E.

"A Bond-Servant of Jesus Christ."

(Rom. i. 1.)

My Saviour is my Master! I am his rightful slave!
To purchase and redeem me his precious blood He gave!
He brought me out of bondage, and loosed my captive bands,
That I might choose his service, and do his own commands.

'Tis real and perfect freedom this Master to obey ;
To seek his smile and blessing each moment of the day.
His yoke indeed is easy, his burden always light,
And those who labour for Him, He strengthens with his might.

He gives to all who seek it, the knowledge of his will,
And when He calls to service, imparts the needed skill :
He takes the earthen vessel—all stained and marred by sin—
And cleanses from defilement, and pours his grace within.

Thrice happy are the servants who serve this gracious Lord ;
A life of loving service will yield a great reward :
For those who now confess Him, and his reproach who bear,
Shall, in his heavenly kingdom, their Master's glory share!

Alfd. A. Brown.

London City Police.

THE Institute opened in Sussex Place, Leadenhall Street, for the benefit of the City Police serves a useful purpose, and the various branches of work connected with it are making good progress. A large number of religious, educational, and social meetings are held weekly. The Institute is maintained on a sound Evangelical basis, and the atmosphere is one of spiritual fervour, the Monday evening Bible class being a notable feature. A goodly number of the members are converted men, and many instances of blessing have been traced to timely words which they have been enabled to speak while on duty. The work deserves cordial support. Mr. John McCall is the president, and the hon. secretary is Mr. Herbert Leng, 49, Leadenhall Street, E.C.

Cripple Children.

A BRANCH of the Glasgow United Evangelistic Association's work that has recently entered on a fuller stage of development is the Mission to Cripple Children. Through the "Fresh-air Fortnight" and other movements, it has been found that throughout the city of Glasgow, and particularly in the poorer districts, there are hundreds of cripple, deformed, and otherwise disabled young people. Many of these, through poverty and other causes, are denied even the ordinary home comforts which might make their sad lives a little brighter.

To seek to reach and help these needy ones the Cripple Children's League of Kindness has been formed. The idea is to place each young cripple under the care of a sympathetic individual, who, on accepting the duty, becomes a member of the League. All who join the League promise to write at least once a month to their cripple, and to do what they can to make the young sufferer's life a little brighter and better.

Friends desiring to help in this work can have membership cards, which are issued from the Central Offices, 64, Bothwell Street, Glasgow, and the name, address, and other particulars of the cripple allocated to them. William Masson, Secretary.

Open Doors.

What are you living for? Time hastens on,
To-day, with its openings, soon will be gone.
Many an aching heart, saddened and tried,
Waits for some sympathy close by your side.

Many a suffering one, bearing his pain,
Seeks some to help him go forward again.
Many a young life, blighted through sin,
Longs, with your counsel, afresh to begin.

Many a fallen one, facing despair,
Cries for some brother his burden to share.
Many a tempted one, weak 'gainst the foe,
Is secretly longing some strong friend to know.

Many a doubting heart, fearful, oppress'd,
Wants you to guide it, lead it to rest.
Many a heathen land, still dark as night,
Calls to Christ's soldiers, "Bring us the light."

Many a home field, as yet undermann'd,
Needs you to succour, give them a hand.
What are you living for? Why do you stay?
Numberless openings confront you to-day.

S. J. H.

The Harvest Field.

I saw the Master standing
Within his harvest field,
He came the corn to gather,
For labourers He appealed.
I heard some answer Jesus,
"The work is far too hard,
Our strength's unequal to the task.
And what is thy reward?"

The Master answered sweetly,
"No man has strength too small
To gather some of these rich sheaves,
Therefore accept my call ;
According to the task the strength
To each is meted out,
None are ashamed who labour here
In love, and free from doubt."

"But tell us thy reward," said they,
Then answered He, "'Tis this,
Ye shall have gathered in my corn :
Therein is perfect bliss.
To give Me joy is to secure,
Throughout eternity,
The vision whence flow streams of peace,
And true felicity."

I leapt and knelt before Him,
I said, "Accept these hands,
Good Master, let me serve Thee.
Give me thy royal commands ;
My meat and drink shall henceforth
Be just to do thy will,
My joy that I'm permitted
My Lord's joy to fulfil."

George A. Suttle.

Whitefield's Tabernacle.

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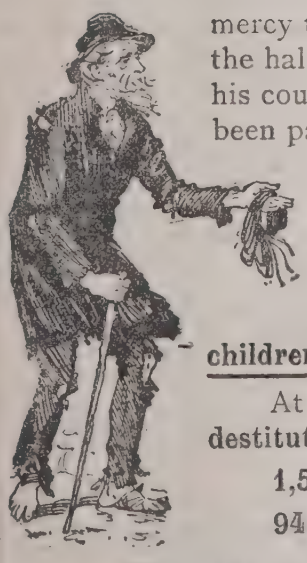

The Slum-Officer, during her visitation of the lowest hovels, on her mission of mercy to help the Poorest to help themselves—the truest form of Charity—had found the half-starved babe lying alone on a straw bag. The Reservist-father was fighting his country's battles. The mother could get neither work nor relief. Everything had been pawned for food. The devoted Officer cleansed, fed, and nursed the dying babe. The Army's Medical Officer tended it. It is getting strong, and work has been found for the grateful mother. **Many thousands of such cases are helped by the 150 Slum Officers at 40 centres.** Yet they know not where to turn for the necessary financial help. The winter is almost upon us, and **already we turn away from our Shelters scores of men, women, and children nightly.** Can you send us any help on their behalf?

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American Blind Singers.

Mr. and Mrs. BAKER, of Philadelphia.

THE spiritual awakening among the masses of London which has come during the past two years in connection with the Tent Campaign has had much to do with bringing into public notice the Gospel singing of Mr. and Mrs. Baker, the blind singers of Philadelphia. Those worthy evangelists are held in esteem for the

CLEARNESS, SIMPLICITY, AND SYMPATHY,

with which they sound forth in song the message of Divine love and man's redemption through the precious blood of Christ.

Free from the academic stiffness which characterizes so much of the religious singing of the day, and from all touch of professionalism, their singing combines distinctness with evangelistic fervour. There is intensity as well as pathos, and the singers occasionally give words of spoken testimony which lose nothing in effect upon a crowd because of their homely character, salted with caustic Pennsylvanian colloquialisms.

Mr. Baker was born in 1840, and although there was no church or meeting in the vicinity of his home, he had the advantage of Christian nurture. "My mother," he says, "used to read the Bible to me, and, because I was blind, I liked to stay with her." He was converted at a Methodist service, at the age of seventeen. He had sought to support himself by singing secular music, but he was always peculiarly drawn towards sacred solos, for, he says, "I loved to sing the hymns my mother sang, which she taught me. And so, through many providences as well as my own convictions, I was led to forsake the secular and

TAKE UP THE SACRED."

In 1884, Mr. Baker was united in marriage to Miss Katie Smith, and the couple resolved to consecrate their voices to the service of God.

Mrs. Baker comes from Camden, New Jersey. Her father had been in the United States naval service. His little daughter became blind, as the result of the improper use of an acid, when she was but five months old. After her father's death she was sent, at the age of ten, to the Institution for the Instruction of the Blind, in Philadelphia, where she received an education in which religious instruction occupied an important place. For a time she sang and played at concerts, but through conscientious conviction and her marriage, she was led heartily to devote her talent of music to evangelistic service. "I hope," she says, "to spend my life in this way. I love the work with all my heart."

Helped to commence evangelistic labours by Rev. Dr. John Pedie, of the Fifth Baptist Church, Philadelphia, Mr. and Mrs. Baker have found many opportunities for service in various cities of the United States; and in 1898, as many of our readers are aware, they came to England at the invitation of Mr. Leonard Weaver, who had inaugurated the

LONDON TENT CAMPAIGN.

Since arriving here Mr. and Mrs. Baker have laboured in connection with that movement, and have also taken part in many other meetings in the interests of evangelistic and philanthrophic organizations. They are about to resume their work in America, and a public farewell was accordingly arranged by their many well-wishers. The gathering was held on Tuesday of last week, in the Great Assembly Hall, Mile End, when testimonies to the value of the singers' work were given by the chairman, Mr. R. C. Morgan, by Mr. Walter Notman, who spoke for the congregation at Dr. Barnardo's "Edinburgh Castle," by Mr. J. W. C. Fegan, and other friends. A pleasing feature of the occasion was the presentation to Mr. and Mrs. Baker, of a purse of money (£70 odd) as a token of regard for their consistent character, and their labours in the evangelistic cause. Mr. F. N. Charrington, in handing the gift to Mr. Baker, said how deeply he had been touched by the pathos of their singing, and was glad to assure them of the general esteem in which they are held for their work's sake. Both Mr. and Mrs. Baker briefly replied, recalling some of their experiences among us, and bidding their friends an affectionate farewell. During the evening they sang some of their best known songs: "I'll go where you want me to go," "I shall know him," and "Looking this way," the audience joining in the refrains with great spirit.

Mr. Leonard Weaver, with whom the singers had long been associated, writes: "I shall never forget the first time I heard these singers. It was at a convention of Christian workers in Boston, U.S.A., where a vast crowd was moved to tears as they sang, 'My Father is guiding the helm.' Since they came to this country they have been used of God in winning many souls for Christ. I venture to believe that tens of thousands will carry with them the memory of these beloved people, and that their songs will bring inspiration and blessing for years to come."

Mr. and Mrs. Baker sail for America on Thursday, December 6, in the s.s. *Minnehaha*.

From Photograph by Mr. J. S. Dodington, 62, Upper Street, N.

The Paris Exposition.—The New York *Outlook* commissioned a representative to prepare an article on the subject of the "Exposition's Religious Aspects." At the end of his search the commissioner cabled his report in one sentence, "The Exposition has no religious aspects." The authorities had resolved on the absolute exclusion of religious organizations. The name of God was excluded from all mention in the opening and closing ceremonies. A noted dancer, with a performance representing the progress of the century, was allowed a whole theatre, but the Church was absolutely excluded, and all the work of civilization and regeneration done in the name of religion was ignored. Even the special services, arranged outside the Exposition grounds by various denominations, were discouraging so far as numbers were concerned. The general impression of the *Exposition Universelle* was that of purely material civilization, unleavened by any spiritual element whatever.

Scripture Readers' Society for Ireland.

AT this season many friends of this venerable and valuable Society have for years past been accustomed to receive from the secretary, Capt. James Kearney White, a few words of kindly Christian greeting. They will hardly be prepared, therefore, to learn that, although he still hopes to take as deep an interest as ever in the prosperity of the Society, to the management of which he has devoted so many years of a long active life, he has thought well to retire from the more onerous duties of the secretaryship. In a touching letter to the Committee he made known his intention, and the friends with whom he has collaborated for so long a period, did themselves honour by setting on record their very grateful sense of the services he had rendered for nearly twenty-nine years.

The Dublin papers report that, on November 6, a special meeting of the committee was held at the Society's offices in Lower Pembroke Street, under the presidency of Rev. Dr. Spence, of Belfast, to take into consideration the letter of resignation which had been addressed to them. After prayer and deliberation, resolutions were adopted, accepting with the deepest regret, the resignation of Captain White, and placing on record high appreciation of the services rendered to the Society by himself and Mrs. White. While making arrangements to fill the vacant post of secretary, the committee invited Captain White to permit his valued name to be still associated with the Society, and to allow himself to be nominated as honorary secretary.

It will delight many friends of the Society amongst the readers of The Christian, to know that the now honorary secretary and Mrs. White will still continue to assist in every possible way the work with which they have so long been connected. At the present time Captain Kearney White's health is better than it has been for some years.

The "Cider System."

A CORRESPONDENT writes: "One of the evils which exists in the West of England, and which is a formidable barrier to Christian work, is the "Cider System" prevailing in the cider districts, in the part payment of wages in cider—a system which prevails in Somerset, Devon, Gloucester, and Hereford. The system lays the foundation of drinking habits, and draws in the young lads from our Bands of Hope when they leave the day-school and take to field labour. As a member of a temperance committee which has been recently formed to consider the whole question, I should be very grateful for any information which could be furnished by any of your readers, who may have adopted, on their own farms, the plan—(1) Of making a money payment in lieu of cider; (2) of turning the apples into jam, jelly, &c.; (3) of grafting on table fruit."

Particulars on these points, and also as to the effect on workmen and the farms, which has resulted from the abolition of the system, would be gratefully received by M. A., 1, Whitehall Gardens, London, S.W.

The Value of Small Gifts is shown by the fact that the "shilling fund," which was organized a short time ago in the diocese of Lichfield, "as a thankoffering for mercies vouchsafed to the country during the century now drawing to a close," has reached the sum of £7,117, the money being intended to help the erection of churches and mission rooms. A similar course is being taken in the diocese of Salisbury, 500,000 shillings being asked for.

1069

Day by Day.

SUNDAY, December 9. Jeremiah xxxii.

THE incident of this chapter is deeply significant. The prophet was in prison. The armies of the Chaldeans were around the city; there was no doubt as to the ultimate fate of the country, it would be most certainly annexed to the vast empire of Babylon. But the prophet was so sure that it would finally return to his people, that he bought for himself and posterity a piece of land, then on sale by his cousin. This proved his faith, not only that Israel would return to the land given of old to their fathers, but that the lines of genealogy, and the rights of families to certain portions of the soil, would remain unaltered.

How sublime the prayer to Him who has made heaven and earth, and to whom nothing is too hard! When we take steps which are apparently contradicted by common sense, but because we are borne forward by an irresistible impulse, let us refuse to consider difficulties; decline to argue with men whose reasonings do not go beyond the horizon of this world. Do not even feel the pulse of your faith to ascertain whether it is strong enough for the ordeal. Look away to God. Let creation be a gauge of his mighty power, and reckon upon Him. "If we believe not, He remaineth faithful; He cannot deny Himself." It is not a question of what is likely, according to human estimate; it is not a matter of ease or difficulty as judged by human standards; you have only to consider how great God is, how full of love, how eager to help those whose heart is perfect towards Him, and then to step out into what may seem an utter absurdity in the eyes of your fellowmen. The misty void will become rock beneath your feet.

MONDAY, December 10. Jeremiah xxxiii.

In the forefront of this chapter stands that memorable promise, "Call unto Me, &c." (3). Note the translation of the R.V., "Great and difficult," or "inaccessible," things. The lamented George Macgregor used to say that the Church had not half taken in all that God meant when He allowed us to go to Him with our requests. Difficult things become easy, inaccessible things dissolve like cloud mountains, to those who have learnt how to pray. It is always more important to get the ear of God than the ear of man. Time spent before God just now is likely to be specially productive. That the great simultaneous Mission among the Free Churches in the beginning of the new century may be fraught with the richest spiritual energy; that the union between the Free and United Presbyterian Churches may proceed satisfactorily, and become organic; that the agony in South Africa may be allayed, not by sword and fire, but by the wise hand of a Christian statesman; and that the Lord would shortly hasten his kingdom—what subjects for prayer are here!

These paragraphs are charged with the most gracious promises of what the good Lord, whose mercy endureth for ever, would do for his people, not only in the return under Ezra, but in the gift of the Branch, and in the ultimate glory of Israel in the Millennium! But for each of these things He will be inquired of. His covenant is unchangeable, as the procession of day and night, but prayer is a necessary link in its consummation.

TUESDAY, December 11. Jeremiah xxxiv.

God always takes the part of the oppressed. There is not a slave that cries to Him, whose petition is not registered and remembered; not a sigh of the fainting captive of the Arab slaver, as he drops exhausted on the line of march, that does not receive instant attention. All the wrongs of underpaid and overworked servants; of employés taxed beyond their strength in vitiated atmosphere; of the poor seamstresses who are "sweated" by middlemen, or wealthy firms, as they pile up fortunes wrung from the blood and tears of the destitute; all these enter into the heart of the Lord God of Sabaoth, and, as in this chapter, He arises to take their side.

With the most solemn oath (*v.* 19), the princes, priests, and people, had bound themselves to liberate their slaves—a wise policy, because it made them so much more eager to stand in the defence of the city. Then, for some whim, they had cancelled their determination, and brought their newly-emancipated servants into their former condition. Ah, what a sigh broke from thousands of liberated slaves, as the cup from which they had quaffed the sweets of liberty was rudely dashed from their hands! For this violation of their solemn covenant, Jerusalem was irremediably devoted to destruction. For, let it be understood, that the violation of righteousness is avenged, not hereafter only, but here. God has his processes of justice so exactly regulated, that in this world we reap as we sow; we drink the cup that we have mixed for others; our crime comes home to roost.

How comforting it is to know that we deal with an unchangeable God, who has set us free so absolutely that there is no fear of our being brought back again to slavery, if only we abide in union with the Great Liberator, Christ.

WEDNESDAY, December 12. Jeremiah xxxv.

Amidst the refugees who had come in from the neighbouring country to seek asylum within the walls of Jerusalem, was a strange group of what we might call Bedouin Arabs. Probably they encamped in one of the squares, or open places, within the city. Their characteristic was the tenacity with which they held to the regulations, which Jonadab had promulgated some 300 years before (Judges i. 16; 2 Kings x. 15; 1 Chron. ii. 55).

These regulations were threefold. First, they were to drink no wine; second, they were to refrain from settling in any country; thirdly, they should dwell in tents. These prescriptions were no doubt intended to save them from becoming enervated by the luxury which wealth breeds. They were to be always a pastoral, pilgrim people. There is something for us to learn from these restrictions. We too should do well to abstain from alcohol, not only for our own sakes, but because of the havoc it is working throughout our land. We should see to it that we do not strike our roots too deeply into this world, which passeth away, but live in the will of God to use whatever He gives for his glory as his stewards. And lastly, we should cultivate the pilgrim spirit, which abstains from all worldly lusts that war against the soul. O children of God, remember that this is not your rest. Be it yours, like Jacob, to carry a staff, till you lean upon it in death, the symbol of the pilgrim life.

How true the Rechabites were to their ancestors' regulations! Israel had not been equally true to God's. Therefore the one people have been preserved even to the present day, as travellers tell us; whilst Jerusalem fell. Obedience is the only source of permanence. "He that doeth the will of God abideth for ever."

THURSDAY, December 13. Jeremiah xxxvi.

A striking scene is recorded in this chapter! The roll written closely with words of doom was read in the ears of the people in the Lord's House, by Baruch, the faithful friend of the imprisoned prophet. Because of the sensation they caused, the words of the roll were afterwards recited before the princes, and presently before the king. When God wants his words read, He will see to it that they are read. Truth shall be proclaimed upon the house-tops. There may be a conspiracy of silence, but it will not stand; there may be a conspiracy of misrepresentation, as in the case of Cromwell, but it will not avail. God's Word shall be promulgated even by the lips of his enemies.

Were it possible, it would be pleasant to take this incident as an illustration of the method of inspiration. But we forbear, because it is so important to emphasize how futile are the attempts of man to destroy God's truth. At the most he only succeeds in cutting up and burning the material on which the Divine message is inscribed, but this does not affect the message itself. It is as though the drunken crew should strike down the man at the look-out, who brings them the unwelcome tidings that the ship is making straight for the horrid teeth of the reef, or that they should tear to atoms the chart that announces its proximity.

We are all disposed to cut out of the Bible those parts of it which condemn us. It would be wiser meekly to listen to what the Lord God has to say, sure that He has our highest good at heart.

FRIDAY, December 14. Jeremiah xxxvii.

There was a cessation in the rigour of Jeremiah's sufferings, during the approach of the Egyptian army, which caused the Chaldeans to draw off temporarily. No doubt the withdrawal of the hated Chaldeans caused a great revulsion of feeling throughout Jerusalem, derision of Jeremiah, and the exultation of the false prophets. But God's servant never hesitated for a moment in his conviction that the city must fall. Notice the remarkable affirmation of *v.* 10.

It was only natural that he should desire to separate himself. The question has been asked lately, if missionaries are bound to stay with their flocks in the face of impending martyrdom; and some light is thrown on the question by the prophet's action. When testimony for God has been clearly given, when native converts do not require the stimulus nor direction of the servant of God, when the cause of truth cannot be further served, when the valuable life would only be sacrificed in indiscriminate slaughter, which might afterwards be devoted to the highest ends—there seems no reason why an effort should not be made to secure immunity from suffering and death. Hence Jeremiah resolved to leave Jerusalem; Paul left Ephesus, and the Master said, "If ye are persecuted in one city, flee to another."

The whole incident, so far as Jeremiah was concerned, was made ultimately to subserve his good, for he came under the royal protection, was secured within the walls of the prison from any sudden popular excitement, and was certain of receiving food amid the severest extremities of the siege. The wrath of man is made to praise God. Through clouds and storm, he gently clears our way. Our Father makes no mistakes, but can overrule our mistakes and our enemies' hatred.

SATURDAY, December 15. Jeremiah xxxviii.

This chapter is full of interest:

(1) There is the kindly action of the good Ethiopian Ebed-Melech, through whose intervention the life of Jeremiah was spared. It is always a pleasant thing to remember that he put rags and clouts around the ropes, that they might not cut the worn and emaciated limbs of the much-persecuted prophet. Many people are well-meaning, but singularly destitute of consideration. They do acts of kindness in a rough and ruthless manner; they let down the ropes, but forget the soft pad. Let us be intent on helping people out of the pits, in which they are like to die, but let us do so gently, tenderly, and thoughtfully.

(2) The interview between the king and prophet. What a contrast between the courage of the prophet and the pusillanimity of the king! It might have seemed as though the whole future of Jeremiah depended on his speaking soft and reassuring words to Zedekiah, but he was resolute in declaring the whole counsel of God. Poor prophet as he was, utterly dependent on the royal favour, he did not palter with truth. The king, on the other hand, feared the Jews, in spite of the reassurances which the prophet gave that they should not hurt him. Cowper sang truly:

> He is a freeman whom the truth makes free,
> And all are slaves beside.

(3) Jeremiah's reticence (27, 28). We are not bound to say everything we know, unless, indeed, we profess to be telling everything. There is a time to be silent, to keep our own counsel, and to withhold information on matters concerning which others have no right to question us. There is no sin against the majesty of truth when we resist the impertinence of curiosity and malice, and hold our peace.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

What to Read this Week.

THIS is our Home Mission week, but it so happens that a large proportion of THE CHRISTIAN to-day is devoted to the same subject (pages 19-30).

Therefore, instead of giving you a separate article on the subject, I am sure you will be interested in reading the stories of "Rodney" and "Little Peggy," on page 20, and there are several other articles describing work amongst children, on the succeeding pages, some of which I am sure your parents will be glad to talk to you about.

Fighting Our Friends.

I WONDER how many of you went to see the "welcome home" given to the C.I.V.'s. It is rather late I know to talk about that now, but I learned a lesson from it which it is not too late to pass on to you.

When these brave, strong young men came back from South Africa to London, they found the whole City decorated with flags and banners, and enormous crowds gathered in the streets to welcome them. But the welcome was almost *too* hearty, and their friends too numerous, for the procession to pass comfortably along; and every now and again the C.I.V.'s would actually have to charge the crowd in order to get through to their destination at all. They were on their way to St. Paul's Cathedral to attend a Thanksgiving Service for their safe return.

Now these men had faced real enemies in battle, but there they knew who were their enemies, and were not surprised at the stubborn opposition that they had to meet; but when they came home they found it was their well-wishers and friends who so seriously hindered their progress as they marched through the streets.

Now here comes the lesson. We all have our foes to fight, our evil tempers and habits, and many of the more serious temptations that Satan puts before us. We generally know that these are evil, and that we must fight against them. But there are other temptations that come to us in an almost *friendly* way (and, indeed, sometimes from our friends and companions), and it is not always easy to recognise that these friendly temptations are as great hindrances to our spiritual progress in one way, as the more directly evil ones are in another.

I want you, therefore, to be well on your guard against all temptations which come to you, as it were, in a friendly way, because these are often quite as dangerous as those which you know at once to be evil.

Perhaps you saw in the papers a long letter from Lord Roberts, begging the English public not to offer drink to the soldiers when they returned. He had in his mind exactly the same idea I have brought before you, namely, the temptations which come through friends, which are on that account all the harder to meet. Perhaps you will find this all the more so about Christmas time. Pray that God may keep you then and now.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 257).

BIBLE CLOCK.

Make a circle to represent a clock; mark off the hours from one to twelve; and taking the word PRAISE for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given. Select from Psalms only.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from the Books of Daniel and Revelation.

ANSWER TO LAST SEARCHER (No. 256).

1. Wisdom to her Children (Prov. ii. 1).
2. Paul to the Hebrews (Heb. xiii, 20, 21).
3. Paul to the Corinthians (2 Cor. vii. 1).
4. David to God (Psa. xxxi. 5).
5. Ahab, King of Israel, to Benhadad, King of Syria (1 Kings xx. 4).
6. Jesus to his Disciples (Luke vi. 38).
7. Paul to the Colossians (Col. iii. 23).
8. James to his friends (James i. 5).
8. Paul to the Galatians (Gal. v. 18).
10. Nehemiah to God (Neh. xiii. 22).
11. John to his friends (1 John iv. 7).
12. God, through Moses, to the Children of Israel (Ex. xx. 24).
13. Zophar, the Naamathite, to Job (Job xi. 13).
14. The people of Jerusalem, when they saw Jesus (Matt. xxi. 10).
14. Jesus to his brethren (John vii. 6).

No. 256—Correct Answers (first list) received from:—

A—Arthur Allt, E. and R. Aldwinckle, Annie, Nellie and Samuel Allen, Esda Anderson, Edgar Allies, Irene Ashdown.

B—Helen*, Susette* and Mary* Beck, Mabel* and Adeline Baker, May* and Gordon* Bligh, Emily Bridgewater, Robert Bushby, Ada Blencowe*, Irene Bill*, Edith Blenkarn*, Ethel Butterics, Sarah Boakes, Christabel Bath*, Herbert Braddon*, Lindsay Browne*.

C—Josephine* and Elma* Cheal, Gladys Clark*, Hilda Cook*, Ida* and M.* Cole, Kittie Cope*, Stanley and Percy Chappell, Lydia Cleary*, Anna Chanyen*, Sophie Cohen*, Hannah Chapman, George* and Oscar* Cross, Mabel Campe*, George Coward, Augusta Clark, Muriel Collett.

D—Kitty and Violet Donaldson-Selby, Ethel Dancy*, Stanley Drew, Ralph and Dorothy* Daintree, Nellie Dowsett*, Ethelwyn Dennis, Pologna Daws.

F—Olive, Mabel*, and Vincent Fleet, Eric Fox*, Winifred Field, James and Marian Freegard.

G—Nellie* and Albert* Gray, Sophia Gillaume*, Alex. Goudge*, Grace and Evelyn* Gulston.

H—Dorothy and Elsie Hanson, Nellie Hatchett, Eric and Mary* Hill, Myra Hunt, Elsie Hancock*, E. Housden, Elizabeth, Hilda, and Mary Hooper, Annie Horstcraft, Beatrice Hastings*, Julyan*, Norman, Florence*, and Francie* Hoyte, Dorothy Havergal-Shaw, Hetty Hill, Eleanor Harris, Willie Hooper.

I—Nellie Irving*, Daisy Iredell*.

J—Emily Jones*, Amelia Jacobson, Betty Jacobs, Robert and David* Jameson.

K—Robert and Ernest King, Eva and Max Kalb, Maurice Kalinsky, M. Kinnaird, Annie Kingsford*.

L—Georgina Lichtenstein, Rosamund Langton, William Locke, Evelyn and Arthur Lamb, Guthrie and Ethel Larwill.

M—Irene Mawer, Tom McGlone*, Dorothy and Charlie McMullin, Mabel Morris*, Winifred Maunder*, Edith and Aldyth Margetts, F. Messenger*, O.* Lewis and Nellie Morice, Mildred Morgan*, Alexander and Godfrey Miller.

N—Edith Newton*, Gerald and Hilda* Nicholls, Blanche Norcock*, Emily Norris, Valerie and Eleanor Noel, Edith Nash*.

O—Gilbert Oxley, Constance Osborne*.

P—Ruth Pledger*, Leonard, Katie and Walter Picknell, Margery Pibel, Ethel* and Kathleen* Pasley, Graham*, Christine* and Mary* Pearson, Dora Phillimore, Kathleen Pincott, Emily Pursglove, Evelyn Primrose-Pechey.

Q—F. Quance.

R—Alice and Hilda Reid, Marjorie and Aileen Roberts, Marion Richards*, Kate Rosenbloom*, Gussie and Marion* Roach, Gwennie Ravenhill,* Mabel de Rusett*, Sydney Robertson.

S—Betty Stocks*, Hilda and Reggie Skinner, Amy Simmons, S. and David Soltau, Esther Simmons, Whately Smith, Flora Shadbolt*, Dorothy Speechley*, Mildred* and Gertrude Scott, Margery Smart, Frances Stileman*, Edgar and Constance* Schaeffer, Kathleen Shepherd*, Kathleen Slark*.

T—Carleton Tufnell, Theodora Thorn, Blanche Thomson*, Nellie Tisdall, Dudley Toye*, Marion Tarry, Frank Tomkins,

V—May Vickers*.

W—Agatha Ward, Cecile and Phillis Wright, Ellen Williams*, Dorothy White*, Stephen Wilson*, Leonard Wall*, Sarah* and Annie* Wood, Florence Wilde*, Nora* and Ellie* Wyatt, Ronald Watson, Evelyn Wilkinson, Dorothy Woodforde*.

Y—Gladys and Maurice Young.

No. 255—Correct Answers (second list) received from:—

A—Esda Anderson, Arthur Allt, Irene* and Margery Ashdown, Nellie, Annie and Samuel Allen.

B—Rachel Blumenthal, Leah Bazinsky, Edith Banks, Violet Braun, Esther Bobroff, Harry Bank, Ernestine Buhl*, Lucienne Brabandès, Dorothy Banfield*, Clara Brown*, Leonard Browne, Christabel Bath*, Eva Browne*, Charlie Alan and Maggie Banks, Irene Bill*, Mary, Helen and Susette Beck, Norah Bayne*, Frances Burnett*, Cecil Brewer, Stanley Burgess, Louise Betts*, Beatrice Bronard, Edith Blenkarn*, Harold*, Dorothy*, and Gordon* Berry, Massy Baker, Ethel Butterics*.

C—Grace and Henry Charik, Susie Cumbers*, Hannah Chapman*, Muriel Collett, Gladys and Beryl Calvert, Walter, Maggie* and Jessie* Carter, Kathleen Crouch, May Cullen, Bessie Cheale*, Alice Crang, Augusta Clark, George Crawford*, Percy and Stanley* Chappell, Muriel Craigie, Camille Chazeaud, Mabel Campe*, David*, John*, and Henry* Colville, Dorothy Cooper, Hyde* and Duncan* Campbell.

D—Marie Denizot, Vera Dickinson, Marjory Dyke*, Daisy Dewar, M. Darlington, Ethel and Mai Davidson, May Darroll*, Pologna Daws*, Nellie Dowsett*, Harold and Gladys Davis.

E—Joseph Elkin, Esther Everitt, Eddie Ecroyd.

F—Sarah* and Solomon Finkelstein, Jeanne Faucon, Louise Filhol, Hyacinth FitzSimons, Daisy Fox*, Irene Fennell*, Richard Farmer, Eric Fox*, Aileen and Frances Figgis, Meg*, Aggie and Lewis Fullarton.

G—Dorothy, Stuart, Jack and Edith* Gray, Alice Goad, Ivy Godfrey, Mary* and Daisy Greenacre, Margery, George and Colin Graham-Brown, Edith* and James Grieve, Evelyn and Grace Gulston, Margaret Guillaume*, W. Garnham, Elsie* and Isabel Goudge, Eva Gurney, Nellie* and Albert Gray, Reginald Garland.

H—Georgette Hoffmann, D. and Kathleen Heckford, May* and Sandy Handsyde, John* and James* Henderson, Jamie de Halles, Ella Hake, Elsie* and Eileen* Hill, Dorothy Hunt, Grace Hawkins*, Violet Holford*, Norman Julyan, Florence* and Francie* Hoyte, Ruth Harrison, Hannah Hancock, H. Huxley*, Dorothy Harris*, Hetty and Theodora Hill, H.*, Winifred* and Edith* Harvey, Nellie Hatcher. **I**—Alice Ingberg.

J—Bertrand Jerram, Lizzie Johnstone*, Margaret Jones.

K—Esther* and Rose* Killowich, Gertrude Krambach*, May and Stanley Kalb, Robert and Ernest King, Hilda Kirby*, Philippa*, Cecilia, Grace and Dorothy* Kerr.

L—Annie and May* Levine, Annie Lipschitz, Albert Lichtenstein, Jeannie Loisel*, R. Lomax*, Maggie* and Connie* Locke, Florence Le Poidevin, Linda, Willie and Edith Lowe, Arthur Llewellyn*.

M—Jacob Michaels*, Isabella Morrice*, Maggie McDougall, Irene Mawer, Margie Marston, Charlotte Millar*, Dora Muir*, Evelyn* and Olive van Millingen, Ivy and Margaret* McFadzean, Evie Miller, Philip Martin, Keith and Dorothy Miller, Leonard Medcalf, Mildred Morgan*, Margaret Merry*, Margaret*, Dorothy, Daniel and Mary Morris, Dorothy, Winnie and L. Mace, Olive Mewburn*, Connie Murfin*, E.* and Annie* Moule, Tom McGlone*, Lois Mewburn*, Maude* and Helen McIlroy, Ella and John McMurray.

N—Dora* and Leah* Niels, Amy and Maude Nottage, Edith Nash*, Maria Nicholson.

O—Maude and Eva Oakes, Louisa O'Brien.

P—Margherita Perlmann, Margery Pibel, Myrtle Perry*, Emily Pursglove, M. Penny, Graham*, Christine* and Mary* Pearson, Gladys* and Isabel* Phipps, Muriel Patten*, Marjorie Porteous*, Geoffrey Peach, Ruth Pledger*, Martin Pitter, Jessie and Eddie Palmer.

R—Maud Rosenberg, Mary Rosenblum, Esther Rosenthal, Abraham Rabinowitz*, Raphael Ritterband, Gussie and Marion Roach, Maggie Russell, Gwennie Ravenhill*, Mabel de Rusett*, Kitty Riley*, Aileen and Marjorie Roberts, Herbert Rugly, Hilda* and Alice* Reid, Marjorie and Herbert Rainey, Elsie Ridewood*, Jessie, Elmina* and Cecily Roe, Hope Robinson*, Ada Renals*, Nora Read*.

S—Lizzie* and Dora* Simons, Ferdinand Sosnovich, Henry*, Raphael* and Samuel Schwartz, Bessie Symes, Bertha Stocker, Dollie Salt*, Elsie Slark, Stanley Smith, Muriel Spurgeon, Binford* and Frankie* Sellwood, Nannie Sturrock*, Helen* and Lucy Stalker, May, Violet and C. Salvesen, Agnes Shields*, Violet*, Phyllis, Gladys* and Evelyn* Shaw, Betty Stocks*, Poppie Stidolph, Florrie Smith, Florence*, Ellen and Effie Simpson, Herbert Stuart*, T. Stanier, Glanvill Smith*.

T—Rebecca and Leah* Tushinsky, Olive Tritton, Archibald and Theodora Thorn, Marion Tarry*, Carleton Tuffnell, Nellie Tisdall*, Frank Tomkins, Willie Thomas*, Marjorie and Evelyn Tracey, Flossie* and Charles Thomson, Reggie Thresh*.

U—Eva and Kathleen Usher. **V**—May Vickers*.

W—Joanna Wolnitzer, Sydney Wisdom, H. Whitehouse, Rachel, Sarah, James and Georgina Wilson, Queenie, Kenrich and Ernest Wakeford, Thomas and Robert Weddell, Charles Wingrave, Florence and Gracie Wildbur, Ronald Watson, Pringle Wilson*, Edith*, Edward and William Wheeler, Ellie and Nora* Wyatt, Leonard Wall*, Stewart Watson, Alexander and Ella Watt, Arthur Walker, Frank and Madge* Wilson, Florence Wilde*, Annie* and Sarah* Wood, Violet* and Louisa Walker, Daisy* and Lillian* Watt. **Y**—Gladys Young.

FOREIGN LIST.

Nos. 237, 240—William* and Abigail* Gray. **No. 238**—Abigail Gray*. **No. 241**—William Gray (New Zealand). **Nos. 248**—Henry Litchhoff. **No. 249**—Henry Litchhoff*, Polly Loubser, Huldah Krige* (S. Africa). **No. 251**—Eric, Ivan, Rothia and Lottie St. George (Canada). **No. 252**—Amy Ramsay, Winnie Gartshore*, Dora Wallace* (Canada). **No. 255**—Willie Flower (Portugal).

Personal.

HILDA COOK, CONNIE MURFIN, IRENE BILL, EMILY PURSGLOVE, ERIC FOX, GUTHRIE LARWILL.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

ERNESTINE BUHL.—Thank you for your letter. I hope you will continue to deserve a "star."

ALDYTH MARGETTS.—I am glad to see your paper again, and also to hear of your success in the examination.

ANNIE KINGSFORD.—Your kind subscription has been acknowledged in the Donation List.

ELSIE RIDEWOOD.—Thank you for your interesting letter.

PHYLLIS BOYD.—I am sorry to hear that you are ill, and hope soon to learn that you are better.

ELLA AND JOHN MACMURRAY.—Your answers to No. 254 have been accepted.

UNCLE TOM.

Christian Endeavour Topic.

DECEMBER 9.

HOW TO LISTEN (Matt. xiii. 1-23).

THE Lord read his sermons off the page of nature, printed in the yellow of the cornfields, the green of the pasture-lands, the deep-blue of the lake. His heart was the home of beautiful conceptions, as fresh as the dew that daily bathed the hills in whose bosom the lake lay.

There are three ways of missing permanent benefit from Gospel preaching. (1) *You may be superficial.* Many people are bird-witted. They do not fix their attention. Their mind lies open to every sparrow or pigeon that chooses to perch on the window-sill, and catch away the seed. Light flitting fancies, vagrant impulses, wandering thoughts, these perform the work of the birds in sowing time. It isn't enough to hear the word, or read it from the printed page, we must mark, learn, and inwardly digest; we must hold it fast; we must chew the cud of meditation; we must tend the tiny germ as assiduously as we do the hyacinth bulb of our winter gardens. Perhaps there is no better way of doing this than of writing out when we get home the *resumé* of what we have been listening to, or to record in our diary our impressions of the books we have laid down. I owe everything in the tenacity of my memory for retaining what I hear and read, to the habit of my boyhood, inculcated by my father, of keeping a permanent record. This was the happy employment of many a Sunday afternoon.

(2) *You may be merely emotional.* The seed fell on a soil, which but thinly covered the underlying rock, that had become heated in the intense Oriental sun. This became the forcing bed. On the one hand the rock prohibited the root from being struck into the deep, moist soil, and, in addition, it forced the growth prematurely. Passing over that field, you might suppose that the growth on such a patch was unusually promising, whereas it was most certainly doomed to wither when the sun was up. How many people "straightway spring up!" They receive the Word with joy. They believe "for a while." In the inquiry room you will find them between tears and smiles. They will be the first to seek an opportunity of publicly confessing the Saviour; it will seem impossible to exhaust the earnestness of their enthusiasm and the width of their sympathies. But when "the time of temptation" comes, when obloquy and persecution must be endured, when "tribulation ariseth because of the Word," straightway they fall away. Perhaps nothing so utterly disappoints the great hopes cherished of young people as this emotional response to the appeal of God's truth. Be never content with a merely emotional life. See that your will is engaged on God's side. Will to believe in the power of the Holy Spirit who works in you to will, and ask Him to keep you true.

(3) *You may be too pre-occupied.* The Lord said the thorns were the *cares*, that is for poor people; the *riches*, that is for the prosperous; and *pleasures*, that is for the young. How many of us bring a very small part of our nature under the culture of Christian truth; we don't concentrate our mind on it, or give ourselves wholly up to its Divine energy. Whilst we sit in the pew, the mind is ranging over the earth, making Alpine ascents or long sea voyages, purchasing a new bicycle, planning a new dress, scheming a business venture, calculating how much the fortune may be increased by a certain investment. There is room on the soil for either grain or thorns, but not for both. When the corn first emerges from the soil, it begins to wrestle with the sturdy thorn; the duel is to the death, but has only one end, "the thorns spring up and choke the seed, so that it can bring no fruit to perfection,"

but is choked. Bring a whole heart to the consideration of the Gospel. The blessing which it brings is promised to those that seek "with their whole heart." Whensoever the thorns intrude, reckon that you are dead to them; divert from them the nourishing juices of the soul's attention, until they atrophy. Since there is not room on the soil of your heart for both, see that it is entirely yielded to the Lord Jesus, that He may work his own pleasure. F. B. M.

International S.S. Lesson.

December 16, 1900.

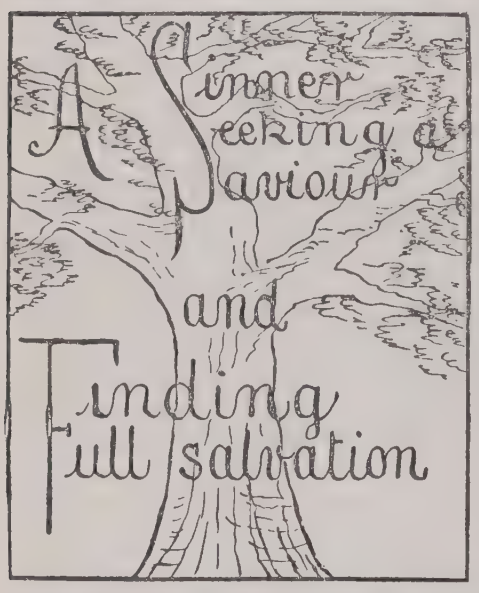
Zacchæus, the Publican (Luke xix. 1-10).

Golden Text:

THE Son of Man is come to seek and to save that which was lost (Luke xix. 10).

Introduction.

Another rich man (recall lesson for December 2), compare the two: age, position, business, character, &c.



Key to Blackboard Plan.—Zacchæus, the sinner, sought the Saviour, and he found Him. So is it always with any seeking soul, Jesus will always be found. "Seek and ye *shall* find;" "Him that cometh unto Me, I will, in nowise cast out," as true to-day as eighteen hundred years ago.

1. A Sinner Seeking the Saviour.

His name—(2) Zacchæus.

His occupation—(2) a publican or tax-gatherer.

His appearance—(3) small.

His reputation—(7) a sinner (Matt. ix. 11; Luke v. 30).

(3, 4) He was determined to find Jesus, nothing should hinder; he was eager to see this much-talked-of Man.

We know the story so well, and what he did; but the best of all is that Jesus knew all about it. He who ever looks into men's hearts, saw here beneath the surface a heart longing for Himself, and so when He gets under the tree He stopped (5). He looked up amongst the branches. He spoke: "Make haste," "I must." How full of meaning, more than ever Zacchæus expected (John i. 48; Ps. cxxxix. 1-3).

(5) "Zacchæus," called by name (John x. 3). Has He, the Great Saviour, called you by your name? Have you let Him in? (Rev. iii. 20).

2. Finding Full salvation.

(9) "This day" (Luke xxiii. 40). Shall we not let Jesus say that to us to-day?

There were three steps Zacchæus took to get this full salvation:

First, Obedience. (5, 6) "Make haste"—"He made haste;" "Come down"—"He came down."

Second, Received. (6) And more than that, he received Him joyfully, at once, with open heart, with joy and happiness, and strong faith.

Third, Consecration. (8) He wishes to do all that is right, and not by halves, but as much as ever he can.

Happy Zacchæus, what a lesson he teaches us of trusting in Christ:—Longing to see. Nothing shall hinder. Promptly obeys. Joyfully receives. Hands all over to his Lord.

(10) He was lost, but now is found; no wonder such words can be written of him as these: (9) 'This day is salvation come to this house."

Stafford Rooms, 1859-1900.

HALLOWED memories of revival days attach to Stafford Rooms. In many parts of the world workers are to be found who were brought to the Lord at this well-known centre of aggressive work. The story of Stafford Rooms forms a striking chapter in the record of the wonderful awakening of '59 and the early sixties.

The reunion of old and new members and friends held on Friday last was an occasion of spiritual refreshment and encouragement. Mr. William Holmes presided, and there was a crowded attendance. Mr. Holmes briefly outlined the history of the movement. It originated in 1856 in a hall in Marylebone Road. There were many conversions, and young men were attracted in increasing numbers. Then came the development of the Stafford Rooms work, and also that of Union Hall Mission and of the Y.W.C.A. branch. Mr. Holmes' references, at this point, to the spirit and labours of the late Henry Hull evoked expressions of hearty agreement. Fragrant memories of that devoted servant of God are cherished in hearts of all the old "Stafford Rooms men." On his death-bed Mr. Hull had expressed the desire that Mr. C. Russell Hurditch should succeed to the secretaryship. This was arranged: still the work increased, and God sealed his own Divine testimony in

THE CONVERSION OF MANY SOULS.

Following Mr. Holmes came a large number of brief, but pungent testimonies. Mr. W. H. Mills showed the widespread effect of the Stafford Rooms work. Several converts are now Church of England rectors; one has been president of the Baptist Union of Queensland; another laboured for the Bible Society in the Straits Settlements; some are missionaries in China and Japan; others evangelists and colporteurs in Africa and the United States. On many occasions, too, when Mr. Mills has come into contact with aggressive religious undertakings in this country, he has found that the originators traced their spiritual awakening to the old days at Stafford Rooms.

Pastor Frank White, who followed, spoke as "a scarred warrior." He gave some reminiscences of his labours as a tract distributor—"outside a bonnet shop," and proceeding, gave a stimulating call to renewed effort

TO EVANGELIZE THE MASSES.

The Chairman had difficulty in finding time for the many friends who were ready to testify, but the words of each speaker were earnest and helpful, if brief. Nearly all had been converted in that meeting room. Several indicated the spot where they were pointed to Christ by Mr. Hull, or by one or another of the organized band of young fellows whose particular duty was to give away tracts and "button-hole" men in the street. It was cheering to hear from a younger member that similar work is still undertaken, and proves a source of strength to the Association.

Mr. C. Russell Hurditch gave some interesting accounts of revival experiences, telling how hundreds had found the Lord while the familiar refrain, "I do believe, I will believe," was sung. Proceeding, Mr. Hurditch encouraged his hearers to go forward in full confidence that God, who blessed so wonderfully in the past, will do so again the future. Other speakers included Mr. John Lydall and Mr. Charles Cook, the latter describing the circumstances of his conversion in one of the mid-day prayer meetings.

Counties Evangelization.—In a recent report of the operations of this agency in Somerset and neighbouring counties, numerous instances are cited of the deep impression which is being made in many villages. A friend from Bristol who spent the greater part of a month with one of the workers at Enmore, returned much impressed with the results of the missions. For years before the winter tent arrived, numbers had been longing and praying that a godly testimony might be established in the village. Many were thus ready to welcome the message when the tent came. The treasurer of the work is Mr. Henry W. Case, 11, Cotham Road, Bristol.

A Spitalfields Mission.

THE annual meeting of the King Edward Ragged Schools' Institute and Mission was held on Wednesday of last week, Mr. F. A. Bevan presiding.

Mr. Charles Montague, who has been hon. secretary and superintendent for over thirty years, found a good friend in the late Duchess of Teck. The Duke and Duchess of York are still patrons.

The annual report, read by Mr. Albert Montague, showed that in a densely-populated district over 3,000 persons were influenced for good by the various operations in progress. All of the officers are unpaid, and there are in addition 100 voluntary teachers. A trained nurse, to visit the sick and the poor in their own homes, is maintained; while the ill-fed children of struggling widows have hot dinners supplied to them on three days a week during the winter. The Sunday schools show an average attendance of 1,500. There is a Christian Association for girls, as well as one for boys. There are also workshops in which boys are taught carpentering, cabinet-making, &c.; but even more important are the industrial classes for teaching girls needlework, cutting-out, knitting, dress-making, and cooking.

The spiritual work is ever to the fore, and this was never more effectively carried on than is the case at the present time. Sunday services are maintained at King Edward Street, and at the Institute at Albert Street, competent evangelists being engaged, and the attendance shows that their opportunities are valued by old and young. The Bible classes for men and women, for youths and girls, are also largely attended. The trained nurse and Bible woman have their work supplemented by lady visitors. In consequence of a decline in certain industries, there is some anxiety regarding the coming winter. The overcrowding and the rise in house-rent still continue.

Mr. Montague's address is 16, Addington Road, Bow, E.

Gospel Work in Ireland.

IT is now more than seven years since open-air preaching was first commenced in Cork by the workers of the Irish Church Missions, whose trained agents have continually maintained their witness, often with most encouraging success. A later effort by the workers of the Open-Air Mission for Ireland led to tumultuous scenes in the streets, but the preachers won the day by undaunted courage and a meekness in the face of most trying mob-violence, which gained for the sufferers considerable local sympathy. Since then the workers of both organizations have had frequent experience of the bitter antagonism of the Church of Rome; but nothing has hindered them from their work, and they have had the joy of meeting with many cases in which the word spoken has proved the message of peace and comfort to Roman Catholic hearers.

The Society's itinerants have been holding a very successful series of special meetings in some of the rural districts, and numbers of Roman Catholics have been present. The rector of one of the parishes thus visited writes as follows:—"The three agents of the I.C.M. concluded a three-nights' mission in this parish last night. It is my duty and pleasure to express through you to the Society my earnest thanks for the help given in my parish. I can scarcely imagine how meetings could be better conducted or better suited to the spiritual needs of the Romanists in this place. The speakers were full of zeal, and spoke the simple Gospel. During my ministry I often prayed that, in the dark country parts of Ireland, the Roman Catholics would be induced to listen to the pure Word of God. I thank God that I have lived to see such meetings as we have had. You will remember that, about two years ago, your agents sold in this parish about 400 portions, Testaments, &c. May I venture to express the wish that the work which only laymen can do, and which your men have done so well, will be continued."

American Notes.

GENERAL O. O. HOWARD, known throughout the country as "the Christian Soldier," celebrated his seventieth birthday on Thursday, November 8, and some of his numerous friends, former comrades and admirers planned a banquet for the occasion.

Bishop Potter, the head of the Protestant Episcopal diocese of New York, is the last to take public action either with a view to creating a sensation or producing merely a temporary effect. Yet he has furnished the city with the sensation of the week, and a sensation likely to leave behind it some very unpleasant practical results for Tammany Hall in general and certain individual police officials in particular.

The Episcopal Church has a Pro-Cathedral in Stanton Street on "the lower East Side," in connection with which a good deal of work is carried on in the teaching of trades, handicrafts, cooking, and similar useful things. The neighbourhood is a "bad" one, and it seems that two clergymen appealed to the officers of the local police station a short time ago to protect the young girls of the vicinity from those who sought to inveigle them into the dens of infamy that abound. The nature of the response to the appeal is described in a long letter written to Mayor Van Wyck (a tool of Tammany) by the Bishop. In this document, he says:

> The thing that is of consequence is, that when a minister of religion and a resident in a particular neighbourhood, whose calling and character, experience and truthfulness are all alike widely and abundantly recognised, goes to the headquarters of the police in his district to appeal to them for the protection of the young, the innocent, and the defenceless against the leprous harpies who are hired as runners and touters for the lowest and most infamous dens of vice, he is met not only with contempt and derision, but with the coarsest insult and obloquy.
>
> The statement now in my possession of two clergymen of the highest character contains the testimony of two men, given without exaggeration, with the most painstaking reserve and with absolute truthfulness. In substance, it is briefly this: That when one of them complained to a police captain of a condition of things in his immediate neighbourhood, whose disgusting infamy is a matter of common notoriety, a condition of things easily verified by any intelligent citizen who passes through the streets in which it exists, he was told that he lied, and that when, disheartened by such an experience, he carried his complaint to a higher authority in the police force he was met with insolent derision.
>
> I affirm that such a virtual safeguarding of vice in the city of New York is a burning shame to any decent and civilized community and an intolerable outrage upon those whom it especially and pre-eminently concerns.

Upon receiving this letter, the Mayor replied that he would "exert every power which the law has given to right the wrongs and to do away with the conditions of which you complain, and to secure a hearty and efficient co-operation by the Police Department with all who are working to do away with public violations of law and decency."

In his letter to the Police Board, the Mayor said:

> I call your attention to the statements in this letter relative to the conduct of two members of the police force toward citizens who called on them for official aid and assistance. An officer who insults a citizen is a disgrace to the service. You will immediately make a searching examination, and you will see to it that an offence so utterly disgraceful and outrageous is adequately punished.
>
> This matter must receive your active and vigorous effort, and you must at once take such official action as will do away with the conditions of which the Bishop complains.

The General Missionary Conference of the Methodist Episcopal Church has been sitting in this city for several days making appropriations (amounting to more than a million of dollars) for the various fields, and listening to what workers have had to say on matters in which all are interested. Several times during the Conference some feeling has been manifested against the operations of the Roman Catholic Church. Bishop Goodsell, of Tennessee, referring to the work in Rome, said: "Our work is slow, but its value has been testified to by the Pontiff himself, who has honoured us by excommunicating everyone, teachers and pupils alike, connected with our institutions of learning. He has issued a sweeping interdict against the schools and everyone passing through the gates. This, however, has only made us more determined to wipe out a system which has transformed the former man of empire into a cringing beggar with a barrel-organ and a monkey."

Mr. J. G. Hallimond, the energetic superintendent of the Bowery Mission, has been making a special effort during the last four or five weeks to deal with the "Hooligans" who abound in the neighbourhood of his hall. On Wednesday evenings he gives a "free lunch" of light refreshments to all of these youths between the ages of fifteen and twenty-one who will come, and after they have partaken of the said "lunch" they are entertained with recitations, singing, and high-class music. Mr. Hallimond reckons that at least twenty conversions have resulted from this particular scheme, and an indirect effect is to be seen in the attendance of the Wednesday evening guests at other services during the week.

New York. ROGER MARTIN.

Scottish Notes.

THE proposal for a public thanksgiving service in connection with the disappearance of the plague from Glasgow came from Bishop Harrison. He thought St. Margaret's Episcopal Mission a suitable place, situated as it is in the centre of what was the plague-infected area.

The annual report of the Edinburgh Rescue Shelter, presented lately, is a record of a good year's work. The figures are:—Girls received, 132; returned to parents, sent to homes, fifty-nine; placed in situations, twenty-seven; sent to hospitals, four; to poorhouses or asylums, five; married or returned to husbands, four; went away, eight; died, one; left in shelter at the close of year, five. The number of cases received from the police authorities to be dealt with was thirty-nine.

At the meeting in Glasgow recently of the Women's Protestant Union, it was reported with satisfaction that throughout the year new members had continued to offer themselves spontaneously, and that a deeper tone of anxiety for aggressive work had been shown, as well as greater and more prayerful enthusiasm in the spread of Protestant truth. The convent subject is still a vexed question. Three cases of rescue from convents have been reported during the year, and prayer is asked for those engaged in this work.

We have pleasure in calling attention to a proposed extension of the work of the Bible Training Institute, Glasgow. To meet the wishes of friends in different parts of the country, arrangements are being made for Bible study and training classes in several of the large towns of the West of Scotland, under the direction of Mr. John Anderson. It is thought desirable that, as a preliminary step, a short course of three or four introductory lectures should be given at each centre, and that thereafter classes should be formed to suit the local requirements.

The guild meetings of the United Free Church, held at Perth last week, were notable for an address by Dr. Ross Taylor on "The Relation of Religion and Amusement." He showed that religion should have the fullest sympathy with everything that was true and beautiful, and that did not seek to cramp any part of our nature, least of all that part which is susceptible to the goodness of God. After referring to the extent to which the evils of betting and drinking overshadow popular sports, as well as the making of the Lord's Day a play day, he called for the consecration of this part of their lives by Christian young men, and assured them there was no power like that which they could exercise over their fellows.

An encouraging report was presented last week to the Scottish Association for Irish Missions. A considerable increase has taken place in the funds, and the colporteurs now number thirty-nine, in addition to twenty-six theological students who devote at least a portion of the summer vacation to this work. The men have visited 146,776 families, and held religious conversations in 62,047. At the same time 2391 Bibles, 2,313 Testaments, 3,334 portions of Scripture and 54,027 books have been sold, with 39,002 tracts distributed. Rev. Thomas Lyle (Dublin) said evidences abounded that the breach between priests and people is increasing, and there had been an amount of independence manifested at the recent general election which was hitherto unknown. It is being found that Roman Catholics are glad to meet with Protestants on terms that emphasise their common brotherhood. The situation, he believed, never was more favourable than at the present time; Irishmen are anxious to know the truth.

The twenty-ninth annual meeting (which really marks the thirty-sixth anniversary) in connection with Mr. Quarrier's work among Scottish orphans, was held in Glasgow a few days ago. The mere figures of the report constituted an eloquent testimony to the faithfulness with which God honours the trust of his servants; and none could listen to the story of the work without being moved by the marvellous way in which the daily grace and supply have been sufficient for the daily need. The year closed at October 31 with a balance in hand (£87), just a little more than sufficient for one day's requirements of the big family; and that, too, after £15,891 had been spent on maintenance, and £7,832 on buildings in the course of the year. The year's income for all purposes amounted to £33,549 13s. 8¾d. —which included £11,909 19s. 10½d. for the building and maintenance of the Consumption Sanatoria, in addition to which £3,000 was promised for a fire station, £1,000 for a church organ, and money to replace the workshops destroyed by fire in October, 1899. Provost Chisholm presided over the annual meeting, and addresses were delivered by Rev. Dr. James Paton, Dr. Ebenezer Duncan, and others.

While on a visit to Inverness last week, Principal Rainy spoke some plain words regarding the attitude assumed by some dissentients towards the United Free Church. He explained that he had no difficulty in respecting and sympathizing with the convictions of good men honestly opposed to union; but he had long seen a tendency on the part of some, to appeal to the worst, least considerate, and least conscientious side of popular character, with a view to filling people's minds with prejudices, and to carrying questions with a cry. There was nothing more immoral, nothing that savoured less of the fear of God, nothing so inconsistent with the mind of Christ, as conduct of this kind. The blame was not with the people who were misled, but with those who misled them. There were some of those who for the moment were divided from them —he believed by confusion or misunderstanding— whose separation would, he hoped, not be for long. But influences had been employed, which, he hoped, the union was going to kill. He hoped they would die out, he hoped they would be turned out, and turned out with the disgrace they deserved. They were not worthy of ministers, they were not worthy of Christians, they were not worthy of sincere and true men.

The usual classes in connection with the Protestant Institute of Scotland have been resumed in Edinburgh and Glasgow. Last session Professor Spence dealt specially with the two dogmas of Papal supremacy and infallibility, and this winter it is his intention to carry the investigation a step further, directing attention to some of the characteristic doctrines of the Papal Church, chiefly the position taken up to the time of the Reformation. The subject of the opening lecture at both centres was "The Fundamental Principle of Protestantism." In reply to the criticism that Protestantism is negative and destructive, while the system of the Church of Rome is positive and constructive; the lecturer explained that Protestantism is necessarily negative in respect that it is a protest against the gross errors and corruptions of the Church of Rome, but went on also to show that at the same time it affirms the great positive principle of the authority of the Word of God as the only rule of faith and practice. The other great Reformation principle was that in all matters of faith and religion every man must determine for himself, and is responsible for such determination to his own conscience and to God alone. In these two principles consisted the essence of the Reformation.

Welsh Notes.

THE Baptists of Anglesey have been holding special meetings to further the interests of the Twentieth Century Fund. A resolution that the county should contribute £2,000 to the Fund was lost, and another fixing the sum at £1,500 adopted in its stead.

The authorities of St. Teilo's Church, Cardiff, have been severely criticised for their action in applying for a licence to sell intoxicating drink in connection with a bazaar held in aid of the church funds. When the application was brought forward before the Cardiff bench, one of the magistrates gave open utterance to expressions of surprise and disapproval.

The condemnation passed recently by the Bishop of Llandaff on the present Sunday-school has led to an interesting discussion in the Press. In his recent addresses to his clergy, the Bishop of St. Asaph pressed for fuller recognition of the importance and value of the Sunday-school, and amongst the suggestions advanced for increasing their efficiency his lordship gave a high place to the employment of catechising.

The difficulty in filling the vacant secretaryship of the Calvinistic Methodist Foreign Missionary Society continues. The appointment is an important one, and has already been offered to some of the most prominent ministers of the denomination. The committee have now decided to defer further action until the meeting of the General Assembly in May. In the meantime the work will be carried on by the executive committee assisted by a temporary secretary.

World-wide Circle of Prayer.—This union, of which Rev. Canon Robinson, Birmingham, is chairman, have decided to observe January 1, 1901, as a day of special prayer and supplication, "that a revival of true religion may take place, the number of God's elect accomplished, and the coming of Christ's Kingdom hastened."

Bible Reading and Prayer Union.—The Scripture portion cards of this Union for 1901 are now ready for circulation. The daily readings are consecutive, and are taken from the more doctrinal and devotional books of the Bible. From each portion a verse is selected as the Golden Text of the day, upon which the mind may rest. Another object of the card is to encourage prayer, that will not only be personal, but will awaken and deepen the sense of the privilege and joy of membership of the Church of Christ. (½d. each, 2s. 6d. per 100. *Morgan & Scott.*)

Mr. Sankey's Meetings.

VISITING Cardiff on Tuesday, November 26, Mr. Ira D. Sankey attracted overflowing audiences to the Park Hall. In the afternoon Mr. Alfred Thomas, M.P., presided, and in the evening Rev. Principal Edwards. The latter supported Mr. Sankey's appeal on behalf of a Gospel Singers' Training College. He thought there was need for such an institution in Wales, seeing that so many singers

TURN AWAY FROM THE GOSPEL,

and go over to the music halls and theatres. It is to be hoped that the promising singers of Wales will take a leaf out of Mr. Sankey's book. The reminiscent talks and Gospel solos given by Mr. Sankey were heartily received.

Proceeding to Birmingham, Mr. Sankey held two meetings in the Town Hall. Mr. Henry Whitwell, of the Y.M.C.A., writes: "It was my privilege to act as lay secretary at the second great mission of Messrs. Moody and Sankey in 1883, and I could not but miss, on the present occasion, the preacher who is gone; but Mr. Sankey is with us—tuneful, vigorous, and convincing." After describing the afternoon meeting, at which the Lord Mayor of Birmingham presided, and Mr. Sankey's address on "Singing through Egpyt and Palestine," Mr. Whitwell proceeds: At night the chair was taken by Mr. George Cadbury, who said that the visits of Messrs. Moody and Sankey had permanently

AFFECTED THE LIVES OF MANY

men and women in Birmingham, and had been the means of bringing about a closer union between evangelical Christians. Mr. Sankey's subject was "Memories of D. L. Moody." The description of his first meeting with Mr. Moody, and how they had worked together for twenty-eight years, was followed with intense interest. The singing of "My Ain Countrie," and the ever-welcome "Ninety and Nine," followed by prayer, brought the memorable proceedings to a conclusion. The special correspondent of a local paper wrote:—"For more than thirty years I have heard every great singer who has appeared in the Town Hall, and the list comprises nearly all the world's most famous vocalists; but I never heard one who sang with more expression, or who produced a greater emotional effect."

The visit to Birmingham, however, included more than the two meetings, for on the morning after his arrival Mr. Sankey was taken by his host, Mr. George Cadbury, to the service held for the workpeople at the Bourneville Cocoa Works. There were 2,000 women, all arrayed in their white working dresses, who listened with rapt attention to the brief service, which that day consisted of reading the Scriptures, prayer, and the singing by Mr. Sankey of two of his favourite hymns. A visit followed to the simple service held in the chapel at the beautiful little almshouses near by (erected by Richard Cadbury, of revered memory), and here again

MR. SANKEY DELIGHTED HIS HEARERS

with a solo, accompanied by a few words appropriate to the old people gathered together.

Mr. Sankey's last public appearance in London before leaving England was at Marylebone Presbyterian Church on Monday evening. Dr. G. Hanson, in the name of his church, cordially welcomed the esteemed visitor. After a few prefatory remarks, Mr. Sankey proceeded with his Service of Sacred Song and Story.

With feeling and pathos touching scenes were recalled of the days when, side by side with Mr. Moody, the speaker had made known the way of salvation to multitudes of anxious souls. No less impressive, and occasionally amusing, were the incidents associated with the introduction and use of the several hymns which Mr. Sankey rendered. The service was cordially received by a sympathetic congregation.

Mr. Sankey is to visit Bournemouth, Dec. 7 and 8; Southampton, 10; sailing for America on Dec. 12, by *Kaiser Wilhelm der Grosse*.

1674

Dr. Horton on D. L. Moody.

ON Sunday evening last, in Lyndhurst Road Congregational Church, Hampstead, Rev. Dr. Horton based his monthly talk to working men and women on the Life of D. L. Moody, recently published by Messrs. Morgan and Scott. Dr. Horton read several extracts from the volume, and remarked that the great evangelist's life and character, as they are presented in "the stirring biography by his son, enable us to understand, perhaps better than any book that has recently been written, the life and character of the apostle Paul." What Moody accomplished in his sixty-two years of life, the preacher continued, gives meaning to one of those wonderful promises of Jesus Christ which we seldom venture to take quite literally —"Greater works shall ye do, because I go to my Father." When our Lord died upon the Cross, he had spoken to some thousands of his fellow-countrymen, and He had won to Himself five or six score of adherents; but when Moody died, it was roughly calculated that by his voice and his printed addresses he had spoken to about 100,000,000 of his fellow-creatures. The number of the thousands whom he won to Christ it was impossible to estimate, but the value and significance of their conversion are better understood to-day than ever before.

Dr. Horton spoke of Mr. Moody's visit to this country in 1873, as described in the "Life," as

"ONE OF THE STRANGEST THINGS

in modern biography." He mentioned that recently, when in Glasgow, he particularly inquired about that wonderful visit, and found that every one whose opinion was valuable agreed that the visit of 1873 could never be forgotten. He was told that men who are the life of the Church, and even the hope of the city at the present time, are the men who were brought to Christ by Moody's visit in 1873. Dr. Horton's personal knowledge of Mr. Moody began with the mission in the Agricultural Hall in 1875, when he was an Oxford undergraduate. It was from listening to Moody at that time that Dr. Horton got the idea, which has never left him, that the one object of every preacher of the Gospel must be in every part of his work to bring people to an instant decision for the Saviour. "I can honestly say that what I heard from that man of God never left me, and I believe it never will. I shall, to the very end of my life, make it my one purpose, as I made it then, to endeavour, when preaching, to bring my hearers to a personal decision for Jesus Christ at the moment, and not to defer to an uncertain future the step which can best be taken at once."

Proceeding, Dr. Horton observed that he never realized until he read the Life what an extraordinary work was done at the great Chicago Exhibition, and of that he intends to speak on a future occasion, as also of the wonderful things that happened on the *Spree* on the return voyage to America in 1891, which assimilated Moody to the Apostle Paul, by his being in a great shipwreck.

A MOST ATTRACTIVE PICTURE

was that of Mr. Moody in his closing years, from 1893 to 1899, when he was observed by everyone in his own country, and by a great part of the civilized world. Living a life of the most beautiful humility and untiring energy, he gave his best affection, perhaps, to his little grandchildren. Coming to the last years of the evangelist's life, Dr. Horton referred to the great meetings in Kansas City, remarking that Mr. Moody believed that a great revival was coming. "I would to God that it were true!" the preacher exclaimed.

In closing, Dr. Horton put a question to his hearers, "Could not you and I do the same kind of thing that Moody did?" Of course they had not such superb energy as Mr. Moody, and they probably had not seven generations of Puritan ancestors, as Moody had on both sides; but, on the other hand, what disadvantages he had! He had no theological training, no education except that of the rough-and-tumble of a great American town; he was not a great speaker, he had no influence, no money; he had none of the outfit that is usually regarded as essential to a preacher. Moody's peculiar gifts and peculiar disadvantages seemed somewhat to neutralize one another, and suggested this conclusion—that perhaps there was not a young man in that audience, or even a young woman, who might not do what Moody did if only they would. That is to say, if they would take the Gospel in its fulness, if they would study the Bible with resolution, and if they would systematically make it their business to seek and to save souls, the very humblest and the least equipped might be crowned with the same blessing, and might receive the same reward as D. L. Moody. Why should they not?

A Clergyman's Confession.*

THIS book appears under pathetic circumstances, which occurred since it was written. Mr. Glover is on the staff of the China Inland Mission, and in making his escape from his perilous position with his wife, the latter was so fatigued that she died after her arrival at Shanghai.

This is a noteworthy, courageous, and outspoken confession of severe and long-continued exercises of soul, resulting in the writer's baptism as a believer. The Testimony consists chiefly of an exhaustive and scathing criticism of "The Office for the Public and Private Baptism of Infants," in the Book of Common Prayer. It is specially addressed to Evangelical Churchmen, whom it calls upon to consider the declaration—"Seeing now, dearly beloved brethren, that this child is REGENERATE," &c. The author asserts that, "The popular opinion, whether among rich or poor, is that if the child has been baptized it is saved; not otherwise."

Comparing the Baptismal Office and the Communion Office, Mr. Glover says:—"The language of both Offices is equally plain and simple; only in the case of the Communion Office, it is simple to the Protestant and 'sacramental' to the Ritualist; and, in the case of the Baptismal Office, it is simple to the Ritualist and 'sacramental' to the Protestant. . . . Romanism has crept its way back into the Church of England, not through the Sacrament of the Lord's Supper, but through the Sacrament of Baptism."

We could have wished that the *suaviter in modo* had been more combined with the *fortiter in re;* for some hard things are said, which, perhaps, are likely to prevent rather than to encourage a candid reading by those who are most concerned. Yet it behoves all who desire to know and preach the truth to give a careful and prayerful reading whatever appears to call in question their position.

Personalia.

Mr. and Mrs. W. Dickins (North Africa Mission) report their safe arrival at Alexandria. They found Mr. and Mrs. W. Summers on the point of leaving for Tangier.

Rev. Dr. Munhall, who recently sailed from this country for his home in the States, has arrived at Philadelphia, after a rough voyage. He was at home thirty-six hours only, having to enter upon engagements which extend to Christmas.

The Committee of the Children's Special Service Mission have invited Mr. H. M. Gooch (son of Pastor W. Fuller Gooch) to visit the Australian Colonies for twelve months, in connection with the work of the Scripture Union. Mr. Gooch hopes to sail on January 10 in the s.s. *Oceana*.

Rev. J. D. Kilburn has been delivering courses of lectures in Lausanne and Neuchâtel, on "Facts about the Memory and the Mind." He has been requested to deliver similar courses in Cannes and Vienna, but having undertaken to write a series of articles on this subject for several Continental papers, he has returned home for a time to Sordavala, Russia.

During her recent visit to Europe, Miss Louise Shepard aroused much attention, both in this country and on the Continent, by the clear ring of her Gospel addresses, as well as her musical gifts. Her friends will be interested to hear that Miss Shepard was married on Tuesday last, to Rev. Charles Hamilton Pridgeon. The event took place at the First Presbyterian Church, Canonsburg, Pa.

* A Clergyman's Baptism, Confession, and Testimony By Archibald E. Glover. (*Passmore & Alabaster*. 1s. 6d.)

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Evangelistic.

Children's Special Service Mission.

A MISSION has been conducted by Mr. Spiers at Dollar, N.B. Meetings were first held in the West United Free Church and the large church hall. The following week they were conducted in the East United Free Church, and the interest deepened to the close.

On Sabbath, November 11, the church was crowded, and a solemn sense of God's presence was realized by many. The closing night of the mission was the most impressive of all. The church was densely crowded. There can be no doubt that deep impressions were made on youthful minds. Gospel choruses were learned by the children, which many of them are singing daily, not only in their homes but in the streets. A number of young people came forward to own themselves on the Lord's side.

W. B. R. Wilson.

Bethany Hall, Glasgow.

A mission conducted by Mr. W. D. Dunn, and lasting over three weeks, has just concluded at Bethany Hall, Govanhill, Glasgow.

The week-night attendances were beyond all expectations, and on Sundays the hall was crowded. Mr. Dunn spoke with power, and his addresses were blessed to Christians as well as to the unsaved. No pressure in the way of personal dealing was exercised, but a number have confessed that they were saved while the Gospel was being preached. Mr. Dunn will be followed in his work for God by the sympathy and prayers of many here.

On account of confusion having arisen (owing to the similarity of names) between this hall and Bethany Hall, Bridgeton, it has been arranged to change the name of this hall, and from January 1 next it will be known as Hermon Hall. F. A. L.

Mr. Charles Inglis at Liverpool.

The visit of Mr. Inglis to Liverpool has been wonderfully owned of God. The only Sunday which the evangelist was able to give will long be remembered. There were crowds of eager listeners, and large numbers were under deep conviction of sin. Many Christian workers were engaged in pointing the anxious to Christ. All classes seemed to have been reached by God's Spirit, and many of the young, as well as those more advanced in years, have sought and found the Saviour.

Mr. Inglis has visited us several times before, but perhaps he has never preached with greater power than during this recent mission. His lime-light lecture on his evangelistic tour of the world was delivered towards the close of his visit, and was attended by a large audience. It was hoped that Mr. Inglis would have been able to extend the length of the mission, but his engagements have compelled him to leave for Hastings. F.

"Black Country" Meetings.

A mission has just been concluded at Netherton under the auspices of the Dudley Free Church Council. The mission was conducted by Messrs. Leonard Weaver and R. S. Bradbrook. The secretary, Rev. D. C. Chapman, writes to say that a great awakening in the town has resulted from the mission, while all the churches in the district testify to renewed life and additions to their fellowship.

An esteemed correspondent writes:—"Messrs. Leonard Weaver and R. S. Bradbrook concluded last Friday evening an evangelistic mission of eleven days' duration in the large hall of the Church Sunday-schools, known as Trinity Hall, Old Hill. The meetings throughout have been remarkably well attended; indeed, on the Sunday night there must have been about 1,300 people present—some having to stand the whole time. It has been a season of very decided spiritual revival throughout the district. The afternoon Bible Readings have been especially helpful to Christian people, while all the evening meetings have been owned of God in the ingathering of souls. There have been, thank God, numerous decisions for Christ. The proportion of men who have been led to decision has been unusually large. Thirty new members were received at the Men's Sunday Afternoon Class in Old Hill Church last Sunday afternoon, and numerous additions have also been made to similar classes in other neighbouring places of worship. God be praised for this fresh manifestation of his power and grace."

1676

Meetings have been conducted at Kendal by Mr. James Walker. There has been much blessing among old and young.

Mr. C. Russell Hurditch has held a fruitful mission at Bradford, and Mr. Philip Hurditch has also experienced a time of blessing in a ten days' mission at Hastings.

Mr. W. R. Lane writes from Wakefield, "We had a grand meeting on Sunday afternoon, of 1,400 men." Mr. Lane's mission concluded on Monday evening. We hope to give particulars later.

At a mission held by Rev. E. Payson Hammond at Keene, U.S.A., there were large attendances of young people from churches of all denominations. There were many seekers after salvation.

A fortnight's mission has just been held in the Albert Street Mission Hall, Ryde, I.W., by Mr. Richard Spragg. Throughout the meetings there was manifest blessing, and several cases of blessing were recorded.

Mr. S. Craggs has completed a fourteen days' mission at the Primitive Methodist Chapel, Stroud, Glos. Many will remember the evangelist's visit. Blessing has followed the preaching of the Word. Christians have been helped and blessed.

A twelve days' mission has been conducted at St. Neots by Mr. George Andrews, of Willesden Hall. Our brother has preached the Gospel earnestly and faithfully. Several were brought to the Lord. The afternoon Bible Readings were much appreciated, and Mr. Andrews' visit has been a stimulus. C.

A ten days' mission has been conducted at Loftus by Rev. John Jameson. On Sundays the building was crowded, and on week nights there were very large gatherings, a pleasing feature being the attendance of many non-church or chapel goers. God has been glorified in the preaching of the Word, and there were many seekers.

In connection with the mission which has been held in connection with the Parish Church, St. Helens, the Vicar, Canon Willink, entertained the publicans of the town to dinner, and addresses were delivered by the Canon and the missioners. Canon Willink had already entertained the tramway workers, cabmen, and members of the police force respectively.

A mission has been held at the Baptist Chapel, Amersham, by Rev. W. H. Collins. Earnest addresses were delivered, and solos were sung by the evangelist. Efforts were made to gather in the unsaved by holding open-air meetings before the service each evening. There were a number of cases of inquiry, including several from the Sunday school. The meetings also proved stimulating to Christians.

A very encouraging mission has been held in Wakefield by Rev. Dr. Barrett, of Norwich. The churches united with much heartiness, and from Saturday to Thursday, November 17-22, meetings were held daily in Zion Congregational Church. In the afternoon, there were Bible readings, and in the evening larger gatherings. Deep interest was aroused among all classes, and an encouraging number of young men and women were among those that took a stand for the Gospel and the Christian life. Mr. W. R. Lane followed up the work.

Rev. F. C. Spurr, missioner of the Baptist Union, has conducted a ten days' mission at Sutton-in-Craven, Yorks. His addresses, which were characterized by forcible reasoning, apt illustration, earnest appeal, and spiritual power, attracted large audiences, in spite of unfavourable weather, and many were led to decision for Christ. In the afternoons, Mr. Spurr conducted Bible Readings on various phases of the Christian life, which proved most helpful, and resulted in the deepening of the spiritual life of the Church. At the close of the mission, he delivered his interesting lecture on "In Palestine and Moab."

F. W. Pollard, Pastor.

Requests for Prayer.

That blessing may rest upon a mission now being conducted at Whittlesea by Mr. J. Neale.

For Mr. Blaauw, Miss Child's valued helper, who is, it is believed, slowly passing away to be with the Lord.

For an ingathering of souls during a mission at Loughton, Bucks, December 14-23, conducted by Mr. W. Bilton.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon W. Hay Aitken.—Till Dec. 11, St. John's, Tunbridge Wells.

Mrs. E. L. Baeyertz.—Till Dec. 10, Glasgow.

Mr. W. R. Bradlaugh.—Till Dec. 9, Cambuslang; 11-14, Dundee.

Mr. R. S. Bradbrook.—Till Dec. 6, Bracknell.

Mr. John Brunton.—Dec. 9-14, West Thurrock, Essex.

Mr. J. Brunton, Jun.—Dec. 9-13, Wolverton.

Mr. Chas. E. Barraclough.—Till Dec. 7, King's Lynn (Union Church); 9-17, Warley Free Baptist Church, Brentwood, Essex.

Mr. Coates and Mr. Bentley.—Till Dec. 8, Stroud and District.

Mr. W. Monro Collings.—Sundays in December, S. Croydon.

Mr. Gerald Coultas.—Till Dec. 7, Memorial Hall, Cardiff; 9-16, Trinity Church, Maesteg.

Mr. S. Craggs.—Till Dec. 7, Selsley; 9-21, Cashes Green.

Mr. W. D. Dunn.—Dec. 9-22, Perth.

Mr. J. S. Harrison.—Dec., Great Assembly Hall.

Mr. and Mrs. Albert Harrison.—Till Dec. 6, Darlington; 9-19, Hexham.

Mr. Harvey.—Dec., Denaby Main.

Mr. John Hawkins.—Dec. 8-20, St. Helens.

Mr. Edward Hurditch.—Till Dec. 16, Truro, Cornwall.

Mr. Chas. Inglis.—Till Dec. 6, Camden Town.

Mr. Newton Jones.—Dec. 8-17, Canterbury.

Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society).—Dec. 8-17, Stainland, near Halifax.

Mr. Bob Johnson.—Dec. 15-19, Merton; 22-25, Sheffield.

Mr. W. R. Lane.—Dec. 8-17, Guernsey.

Rev. J. Lyall.—During Dec., Belfast.

Mr. Samuel Levermore.—Sundays and Wednesdays in Dec., Cambridge Hall, Kilburn; Thursdays, Bennerley Rooms, Clapham Junction; Fridays, Congregational School Room, Lower Tooting.

Rev. John Mitchell.—Till Dec. 9, Brierley Hill, Staffs.

Mr. Josiah Nix.—Dec. 9-17, Holdsworthy.

Mr. J. Neale.—Till Dec. 14, Whittlesea; 16-24, Peterborough (Star Road).

Gipsy Smith.—Dec. 17, Luton.

Rev. F. C. Spurr.—Till Dec. 16, Southampton.

Mr. Richard Spragg.—Dec., Windsor Hall, Cardiff.

Mr. James Sprunt.—Dec. 23-30, Kilburn Hall, High Road, N.W.

Mr. Henry Thorne.—Dec. 8-17, Herne Bay.

Mr. E. P. Telford.—Till Dec. 17, Rotherham.

Mr. John T. Vine.—Till Dec. 9, Peckham Tabernacle.

Weaver Brothers.—Till Dec. 7, Hartlepool; Dec. 9-21, Greenwich.

Rev. Thomas Waugh.—Till Dec. 9, Alford; 16, Bradford.

Mr. John Weedon.—Till Dec. 7, Clown, Chesterfield.

Mr. J. Westwood.—Till Dec. 7, Marshchapel.

Obituary.

Rev. John Jeffery.

THE death is announced of Rev. John Jeffery, Baptist Missionary on the Congo, who passed away on November 9, at the early age of twenty-seven, while resting in this country. Mr. Jeffery was a worker of conspicuous devotion. He did not labour long in Congo land, but long enough to see some fruits of his toil, and to endear himself to many hearts. He made special study of some of the diseases from which the natives suffer, and was skilful in affording relief. He had a strong desire, if spared, to take a medical course and graduate at some university before returning to the Congo. Last summer Mr. Jeffery had worked hard at a previously unmastered native language, and had so far succeeded in reducing it to writing as to prepare large parts of it for publication in dictionary form.

Rev. J. Aldis.

Rev. J. Aldis, the doyen of the Baptist ministry, has passed away at the age of ninety-two. Mr. Aldis received all his schooling at a British school before he was twelve, and taught himself Greek and Latin after he had joined his father at the cobbler's bench. His promise attracted the attention of the pastor of the church with which he became associated, and he was sent to Horton College (afterward situate at Rawdon), then under Dr. Steadman, whose daughter, Miss Lavinia Steadman, subsequently became Mrs. Aldis. Their children achieved great distinction in their university careers.

M. J. Claveau, Paris.

The London secretary of the Paris City Mission recently received news of the death, under painful circumstances, of Monsieur Claveau, a promising ex-Roman Catholic priest, whose services were engaged by the mission in June, 1899. While cycling on his return from a Gospel meeting at Suresnes, he was knocked down by a runaway horse, and shockingly injured. Congestion of the lungs supervened, and he never recovered. From the time of his joining the mission he had combined evangelistic work with his theological studies, and had given promise of becoming a useful and devoted preacher of the Gospel. Under his charge the services at the Evangelical Conference Hall, Rue Clairaut, Paris, and the Sunday and Thursday schools had been attended with much blessing. In addition to conducting Divine worship and holding conferences, he carried on an extensive system of visitation. This faithful servant of Christ had proved himself a true convert from Romanism to Christian discipleship, and his experience and testimony as an agent of the Paris City Mission had rejoiced Protestants in the French capital, and awakened in the hearts of many Romish priests a spirit of inquiry and prayerful study of God's Word.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

THE Free Church Manifesto, which we reproduce on page 11, is a document calculated to interest Christians of all Evangelical churches. It emphasizes the truths which must lie at the foundation of Gospel preaching, and it addresses the federated churches in a spirit which indicates sincere loyalty to the Lord Jesus Christ. We pray that the same spirit may dominate the entire enterprise ; and that the New Century may be ushered in with a great Revival throughout our land and the world at large.

During recent weeks we have been placing before our readers articles and studies on practical Evangelism. This week we give a striking paper, by Rev. James Mursell, on "Andrew, the Soul Winner" (p. 11). To those who hope to assist in the coming Mission—or in any missions, for that matter—we cordially commend a perusal of the article. We would suggest, as the probable key to Andrew's history, the fact that he had been with Jesus where He dwelt (John i. 35-42). It is said that we never know anyone until we have been in his home. There Andrew gained an intimacy with his Lord, which incited and enabled him to win his brother, and which also explains why it was he who told Jesus about the lad with the cakes and fishes, and why, when the Greeks would see Jesus, Philip told Andrew, and Andrew and Philip told Jesus. May many Andrews and Philips be brought to light during the Simultaneous Mission !

Our Two-Version Bible Scheme continues to engage an interest which we very highly appreciate. We trust many of our readers will do us the service which will entitle them to a copy of this most useful edition of the Sacred Scriptures. Those who have examined the book are unanimous in praising it. Mr. Ira D. Sankey writes :—

I have examined the Two-Version Bible, and am delighted with it. Here we have the familiar words and phrases of the Authorised Version, combined with the precious gleams of light and explanatory renderings and readings furnished by the Revised Version. The volume is easy to use, and cannot but prove of great service to Christian workers.

A Congregational minister also writes :—

The Two-Version Bible is a gem.

A correspondent at Hawick, N.B., who had been a reader of The Christian for a number of years, went heartily to work among his fellow Christian Endeavourers, and secured twelve more subscribers. He forwarded the subscriptions in due course, and the Two-Version Bible was sent to him. He writes :—

I have received your handsome gift. I cannot express in words how pleased I am. I have been showing the Bible to my friends, and I have no doubt some of them will try for a copy.

For many years past we have been giving occasional devotional articles from the pen of Mrs. Campbell, of Inchmarlo, Banchory, N.B., and from time to time requests have come for the re-publication of these choice compositions. It is a great pleasure to announce that Mrs. Campbell has at length collected twenty-one of them in a choice little volume : Music from the Harps of God : For the Solace of the Sorrowful. (1s. *Morgan & Scott.)* As Mr. Gray C. Fraser (Aberdeen) points out in the preface, the pages bear clear impress that the writer has personally experienced that the Master afflicteth not willingly. Mr. B. J. Willats, in an appreciation, testifies to signal blessing received from reading one of the papers years ago in our columns. He says :

I shall never cease to feel my indebtedness to the writer. Under God, these articles contributed very largely to heal the broken heart, and to bind up its wounds.

Nothing more needs to be said, except that the readings are veritable gems of spiritual light and beauty.

We much regret to hear that Dr. Harry Guinness has unfortunately been laid low with typhoid fever. The prayers of our readers are earnestly asked for his speedy and complete recovery. Dr. Guinness had just returned from a most encouraging evangelistic tour in Ireland, extending over six weeks, in the course of which he visited Dublin, Cork, Limerick and Waterford, and hundreds of souls received blessing.

A recent proposal made in *The Times*, that we should have "a national thanksgiving and commemoration of the century's prosperities and mercies, and dangers and deliverances," is worthy of adoption. We are too apt to forget both dangers and deliverances when they are behind us, and our mercies are so multiplied to us that we cease to enumerate them. Why should there not be as in America an annual Thanksgiving Day ? Only a week ago this solemn festival was kept by Americans, not only in their native land, but also by the scattered communities and travellers throughout Europe, and in many of these places the English took the opportunity of joining with them in thanksgiving and praise.

Mr. Arthur Sherwell, joint author of the remarkable book on Temperance Reform that has recently so startled and impressed the country, is just back from a visit to the Australian Colonies, and has given his impressions on the effect of an absence of any form of Established religion in those Colonies and in New Zealand. His opinion without qualification is eminently favourable. He says :—

In the case of the Free Churches, it cannot be questioned that it greatly enhances their social usefulness, and gives them what I may be allowed without offence to call a more courageous self-respect. This is especially noticeable in small communities. In the case of the Anglican Church itself, as it exists in the Colonies, I believe the absence of State ties has an admirable effect in quickening its social activity, and in inspiring a more vital and practical interest in civic and social life.

What an advance would be made in religion and morality, and in the material well-being of the nation, if only the Legislature could be influenced to follow the noble example just set by the Manx Parliament in dealing drastically with the drink question ! The House of Keys, in the Isle of Man, has just passed a Licensing Act, which not only curtails the hours during which intoxicants may be sold, and extends the Sunday traveller limit, but also excludes from licensing benches all persons connected, in even the most distant manner, with the traffic. The measure also sweeps away the grocers' licence, and increases largely the licence duties. Is it not lamentable that in England the Administration should be afraid to make any effort to curtail the evil influence of the brewer, the distiller, and the publican, and that it should be left to one of the smallest of our islands to lead the way in the direction of righteousness ?

Is it too much to hope that the new Parliament will do something in regard to the frightful amount of betting throughout the country ? It has recently been stated authoritatively that there are no fewer than 5,000 professional bookmakers daily engaged in their injurious trade, and that their regular clients exceed half a million ; and when it is remembered that every town has its betting clubs, some idea may be formed of the extent of the evil and of the amount of misery resulting from it. Such a state of things calls loudly for repressive measures, the existing Acts being manifestly insufficient to produce the effect they were intended to have.

The Stage-Censor, in awaking from a long period of masterly inactivity, has interdicted a play based on the Scriptural story of Joseph, written, we believe, by a Sydney clergyman. This he has done, not on the ground of questionable moral influence, but simply on the ground of its Scriptural basis. This solitary act on the part of the Censor of Plays has of course been met by a vigorous protest from speakers at the Playgoers' Club. The Press as a whole, however, has practically endorsed it. Whatever lengths of laxity may be permitted to secular plays in their professed attempt to be true to "life," the British public is not likely to tolerate any invasion of the Sacred Book to provide material for pleasing the mixed multitudes that attend our places of amusement, and filling the coffers of theatrical speculators. There is a deep instinct against the representation of sacred subjects, and the impersonation of sacred characters on the mimic stage of the drama. They belong to worship, not to art, and would soon be desecrated by contact with the theatre as it is, and as it is likely to be.

An account of the work done by the Central Ireland (Methodist) Mission furnishes interesting reading. This mission is almost unique in that is has no buildings and seeks none. It is a purely open-air effort for the purpose of proclaiming the Gospel at the fairs and markets in the central districts of the island. The methods of the missioners exclude all attacks on existing religious agencies, which enables them to preach positive Christian truth to much larger numbers than would otherwise be reachable. In many cases "crowds of eager listeners have hung on the preacher's words, sometimes moved to tears, and manifestly responsive to his appeals." On the whole, the plan of campaign has saved the missioners from hostile attack and misrepresentation, and enabled them to reach many who might be otherwise inaccessible. Our Methodist brethren are reaping the benefit of the labours of other open-air pioneers. One soweth and another reapeth. God bless them all.

There is one element in the discussions proceeding concerning the decline in Sunday-school attendance that must not be allowed to pass without the most serious consideration, and that is, the employment of unspiritual persons in the work of teaching. In certain Northern towns we have heard of quite a number of teachers who make no personal profession of faith in Christ, and yet these are allowed and even invited to teach the young. The effect of such teaching cannot be other than disastrous. Unconverted teachers are a menace to the true work of the Sunday school.

The time seems to have arrived when the whole question of Sunday-school work needs reconsidering. Two points call for especial consideration: The quality of the teachers, and the quality of the teaching. The most competent workers obtainable are required for the delicate task of training the young. Only the most skilful gardeners are entrusted with the work of caring for tender plants, and surely young children's lives need the greatest watchfulness. The infant class needs, not merely nice teachers who can keep the children quiet, but teachers who have the God-given art of training even the youngest in the fear of the Lord. A teacher needs to live very near to God, if his or her work is to succeed. In view of the terrible chasm between the school and the church, there is imperative need for a rigorous inquiry into the whole system of Sunday-school work.

The unwise passion for young preachers, shown in so many churches, is having the effect of greatly shortening the period of usefulness in the ministry, as many a pastor finds to his cost when nearing fifty years of age. At that time, in most cases, the powers are riper, the experience richer, and the heart more fully persuaded of its faith than is possible earlier in life. But the general preference for young men in the important positions in life is invading the pulpit, and many churches altogether decline to hear any candidate for their pastorate who has passed the rubicon of forty years. A contemporary prints a letter from a minister who had resigned his pastorate after twenty years of good service, under the impression that another man might henceforth do better work in that particular church. When seeking another sphere of labour, however, he found that his age (fifty) was an apparently insuperable barrier to an invitation, though in good health, in better preaching form than ten years ago, and full of joy in the work. These are facts for devout consideration by the leaders in the churches.

The doom of preaching as a factor in religious and national life has often been sounded since Carlyle's time, but as Canon Hensley Henson said, in a lecture at the Working Men's College on the "History of Preaching," while preaching will probably never again have the political and national importance that it had in the sixteenth and seventeenth centuries, owing to the great development of journalism and the publication of books, it must ever retain its supreme place in the ministrations of religion. Christ ordained it as the appointed means for the propagation of his truth and the conversion of sinners. His Gospel is a personal appeal from God to man, and it will retain that personal element only so long as it is delivered straight from heart to heart and mouth to mouth. Books and religious periodicals can do an incalculable service to religion, but they cannot take the place of the man who, with the love of God burning in his heart, and the Divine message of pardon trembling on his lips, appeals to men as Christ's ambassador, and beseeches them "in his stead" to become reconciled to God "as dear children."

In referring to a statement recently made by Canon Henson that—

> The best and most intellectual work of thinkers and teachers is not now to be found in records of pulpit deliverances, but in books and newspapers.

A somewhat freethinking contemporary, by no means given to extolling the pulpit, remarks that, if it were true, "even they who are most conscious of the defects of the pulpit, would regret it," and goes on to add that the novelist and the journalist are the last persons to whom they would wish to see the power of the preacher transferred. Naturally, the writer urges that, to make the pulpit powerful in the future, the preacher should become more imbued with "humanitarianism;" but does it not go without saying that all great preaching is influenced by that feeling, for if the preacher love not his brother whom he hath seen, how shall he love God whom he hath not seen?

A minister, speaking to his congregation a Sunday or two ago, complained of the impression given to him that most of those present had come to church expecting to be lifted up into a spiritual frame of mind entirely by the efforts of the preacher, rather than by any contributory efforts of their own; so that it was not till the sermon arrived that they seem to have come into a true worshipping mood. He exhorted them to come prepared in mind and heart, so that the praise and the prayers might strike a helpful devotional note from the beginning. It is probable that there is a widespread tendency among Nonconformist congregations to expect their ministers to bring the fuel as well as to light the spark of worship. This accounts for the formality and lukewarmness of many a religious "service." The old hymn would suit the case of not a few city and suburban churches—

> Awake, ye saints, arise! too long
> In heaviness ye sing.
> 'Tis time to raise a gladlier song,
> And strike a loftier string.

When the silence that has succeeded to the publicity of the Armenian atrocities is broken, it is to reveal a state of things that is ominous of future trouble in the East. A letter from Bitlis tells us plainly that to the horrors of massacre have succeeded the slow agony of pitiless, commercial, social, and religious oppression. The Kurds are once more in evidence. Detachments of mounted troops scour the village districts ostensibly to collect taxes, but really to subsist on the population, and to help themselves to all they can get. Agriculturists in straits for money are forced to mortgage their farms at an exorbitant rate, which means that presently they lose them altogether. Forced labour is demanded to build mosques, post offices, and public buildings, materials as well being occasionally demanded from the Christian natives. The conditions are so hard that many are abjuring the Christian faith for Mohammedanism, many of these being women who escape worse treatment than death by these means. The United States is the only country at present showing a firm attitude towards the Sultan.

Speaking at a recent meeting at Exeter Hall, Mrs. Bishop, than whom perhaps no one is better qualified to speak upon Eastern matters, said that during the first years of her travels she cared nothing for missions, but she had been converted from that attitude by seeing the awful need there was for such work.

> The conclusion was forced upon one that these Asiatic systems had no power of regeneration from within, that the populous countries which they dominated must be regenerated from without, and that the only thing which can raise these peoples is Christianity received as a vital force.

Referring specially to China, she added that she would say unhesitatingly that—

> The raw material out of which the Holy Ghost fashions the Chinese convert and Chinese martyr is the best stuff in Asia. . . . It was always the case that the Chinese convert became the missionary, and the Gospel which would yet become the vital force of China would be spread by native Christian converts. Their liberality and self-denial for Christian purposes were extraordinary, and their eager study of the Bible put us to shame.

Sir Charles Elliott, K.C.S.I., has made a statement from which it appears that whereas, according to the first general census of India, the number of native Christians in that country in 1871 was only 1,270,000, in 1881 the figures had risen to 1,600,000, and in 1891 to over 2,000,000. As the great mass of converts belong to the aboriginal tribes, whose animistic religion rests entirely on the basis of fear, the doctrine of a God of love has for them great novelty, if not peculiar charm. Those of the Aryan races, said Sir Charles, "had in almost every case come through much tribulation into the kingdom of God." Looking at these figures, and the probability of the increase going on by arithmetical progression, we reach the solid basis for Lord Lawrence's assertion that, "notwithstanding all that the English race had done for India, the missionaries have done more than all other agencies put together."

A week or two ago we remarked upon the imperative need for the improvement of village life, so that the rush to overcrowded towns and cities may be avoided. It is now pointed out to us that in parts of Yorkshire the village problem is largely solved. Industries flourish in very many villages, and it is no uncommon thing for several generations of people to remain in one place employed in one industry. Often the physical surroundings are very beautiful; the air is pure, and we learn that crime is generally at a minimum. This bears out our contention that the hope for the future in industrial matters lies in utilising the villages. Already several large London firms have removed their works into the country, finding it in every way cheaper and better so to do. What is wanted is the extension of this movement, so that the congestion of large cities may be prevented, and thus one great source of crime be removed.

It appears from a very interesting paper by Mrs. Fisher in one of our contemporaries that the work of the Peabody Trust has been productive of the best results in several directions. The latest report, that for the year before last, shows that up to that date the trustees had provided healthy accommodation for no fewer than 19,562 persons, the average rent of each dwelling being only 4s. 9d. per week, and of each single room 2s. 2d. The value of such housing is perhaps best illustrated by the fact that the average weekly earnings of each head of a family occupying rooms is but twenty-three shillings. In the Peabody Buildings both the death rate and the infant mortality rate, "which is justly regarded as the most significant," are below that of all London. It is difficult to grasp the full meaning of these figures in their bearing upon morality and religion, yet there are people who decry the praiseworthy efforts of such philanthropists as Peabody and others.

A Free Church Manifesto.

SIMULTANEOUS MISSION, 1901.

THE following Declaration was made by the Committee of the Free Church Council, in session at Leeds last week:—

The Committee of the National Council of the Evangelical Free Churches, at this its last meeting of the century, reaffirms its profound conviction that the Churches have been impelled by the Divine Spirit to seek that full union and co-operation which the Council was called into being to promote; and expresses its heartfelt gratitude for the guidance of the Lord Jesus Christ, the Head of the Church, in what the Council has been enabled to do.

The Committee is impressed with the solemnity of the work which lies before the Council in the Twentieth Century Simultaneous Mission; and sends an affectionate greeting to the Churches which are taking part in it.

The Mission is intended to be a great effort to bring home the reality of the Gospel to the multitude of the English people, for whose salvation God is putting an urgent desire into his servants' hearts.

Pre-eminently the Mission must be a preaching of the Gospel.

The doctrine of the Deity of Jesus Christ, the Saviour of the world, involves both his Divine authority to forgive sins, and his Divine grace in saving; and the faith of this will make the efforts of the Churches powerful and tender.

The greatness of Christ's sacrifice, and the reality of his Atonement for the sins of the whole world, will prove again an appeal to which the hearts and conscience of quickened sinners will respond.

The Committee recalls the fact that habitual reliance on the inspiration and help of the Holy Spirit was a conspicuous note of the Evangelical Revival of the Eighteenth Century; and feels earnestly the need of the same reliance on the part of the Churches engaging in the Mission. The wisdom, and tenderness, and faith, which are required to deal with human souls in all varieties of spiritual want, can only be supplied by the Holy Ghost, the Comforter, whom the living Lord of the Churches still sends forth to inspire and sustain His people, as well as to convince the world of sin, of righteousness, and of judgment.

It is with a full heart that the Committee thus addresses the Federated Churches. It commends them affectionately to God for the supply of all their needs; and urges them to pray much for themselves and one another, that larger blessings than we can ask or think may result from their simultaneous endeavour.

Signed by order of the Committee, given December 8, 1900.

CHARLES H. KELLY, President.
A. MACKENNAL, Ex-President.
H. PRICE HUGHES, Past President.
JOHN CLIFFORD, Past President.
J. MONRO GIBSON, Hon. Secretary.
THOMAS LAW, Org. Secretary.

Memorial Hall, Farringdon Street, London, E.C.

Irish Society.—In connection with its evangelistic and pastoral aid work in Ireland, this Society has inaugurated a somewhat unique and interesting system of colportage. Two vans have been constructed, not only to carry a large consignment of Bibles, Testaments, and carefully selected religious books, but to afford sleeping accommodation to the evangelists in charge, thus enabling them to visit and stay awhile in out-of-the-way places where no lodgings could be found. Taking their temporary home with them, they can make it a centre of colportage work and missionary influence in the most remote and least accessible parts of Ireland. Within three months no fewer than 671 Roman Catholic families were visited; sixty-six Bibles and Testaments, 157 Scripture texts, and 256 religious books were sold; while at fairs and markets, and in wayside glens, the Story of Peace had many listeners.

Andrew, the Soul-Winner.

BY REV. JAMES MURSELL.

ANDREW was an ordinary man. He stands connected with no great event; he never said anything original; he wrote no book of Holy Scripture; his personality does not command attention; he was known as "Simon Peter's brother." The shadow of a more commanding nature eclipsed him; yet he did a useful and a blessed work, and it is evident to anyone who looks beneath the surface of the Gospel narrative, that he had a place of his own in the apostolic band.

We have three glimpses of the man, all in the Gospel of St. John. The first is when, having followed Jesus, and having been a little while with Him, he breaks in upon Simon, saying, "I have found the Christ." The second is on the memorable day on which the Lord fed the five thousand; Andrew's thoughtful eye had noticed the lad with the wallet on his back, and when the need arises he looks round for him, and brings the boy to Jesus. The little chap is shy, but Andrew leads him kindly to the Lord and says, "Here is a boy with a few cakes, and a fish or two."

The last peep that we have of Andrew is when the Greeks desire to see Jesus; they come to Philip first, but for some reason or another "Philip cometh and telleth Andrew, and Andrew and Philip tell Jesus." On each of these occasions Andrew is doing one and the same thing, bringing people to the Lord; first his brother, then the boy with the barley cakes, then the Greeks of the feast. I fancy that if, instead of three glimpses of him, we had thirty, it would be much the same; he sets before us

A BEAUTIFUL EXAMPLE OF SOUL-WINNING.

If Peter is known among the Apostles as the preacher and spokesman, and John as the disciple whom Jesus loved, Andrew should be remembered as the soul-winner.

The first thing that strikes one about these peeps at Andrew is that he began the work of soul-winning right *at the beginning of his Christian life*, and kept on at it to the end. He did not potter about, waiting for the Lord or someone else to tell him what to do; he let his own heart speak. It said, "Go and tell Simon," and he went and told him. That is what many a young Christian's heart says. "Tell your brother; tell your chum;" but they do not tell him. They say, "I can't." Then years afterwards they come to their minister and say, "I can't pray at the prayer-meeting; I can't speak to people about spiritual things; I can't do this, or that." Why not? Because they did not begin at the beginning. They stifled the voice, and they quenched the Spirit that spoke in their hearts when love to Christ was young. So, instead of developing ability, they developed inability; they are good at figures, like Philip; they can keep a minute-book, or arrange for a tea-meeting; but when anyone comes to them and says, "Sir, we would see Jesus," they are helpless. They cannot do that sort of thing; they look about for Andrew, or the minister.

To do spiritual work we must begin where Andrew did, at the beginning, and keep on at it to the end. He was perhaps rather abrupt with Simon; but he was more skilful with the boy, and by the time the Greeks sought Jesus in the temple he had developed such tact and delicacy as to have won a reputation among the twelve for a happy faculty for introducing people to the Lord. Some people never blunder, because they never begin; the blunder of a loving heart is infinitely better than the faultlessness of the critic who has not enough love to make a mistake. God give us more blunderers like Andrew; they may never grow into Peters who preach sermons which convert thousands, but they develop a gift of drawing the ones and the twos to Christ.

If Andrew could not stir the multitude, he could win the individual; he went on adding one to one; his hundred was soon hit. Some people do not believe in personal dealing; but Christ our Lord and Saviour does. It is of such as Andrew that He says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Another thing that strikes one about Andrew is that, although he never did anything great on his own account, the little that he did *invariably led to much*. He could not speak words to live in human hearts for ever, but he could give the Master opportunity for doing so. It was because he brought the Greeks to Christ that words were spoken which have turned more to God than Peter's sermon on the day of Pentecost:—"I, if I be lifted up from the earth, will draw all unto Me." Andrew could not work miracles to feed five thousand men, but he could bring to Christ the lad whose loaves and fishes gave Him the opening He sought for showing forth the mighty power of God. Andrew was not a man of rock, such as Christ needed for the formation of his Church, but he could bring the man to Him who had the necessary granite in him. Next to being great must surely rank the privilege of drawing mighty souls to God. Here the

LEAST MAY INFLUENCE THE GREATEST.

Plain Ananias of Damascus may lead Saul of Tarsus to the light; a lowly monk may guide the troubled soul of a young Luther into peaceful trust in the forgiveness of sins; a local preacher may be the instrument of the conversion of a Spurgeon; a Sunday-school teacher may speak the word that wins a Moody to become a mighty weapon in the hand of God: all of them one-talent men, only good and faithful like Andrew; each doing the little that he can, stirring up the gift of faith and love that is withheld from none, and using it for God. Everyone can do that; a little taper may light a great fire and flicker out, content so that the fire burns on.

> The least flower with a brimming cup,
> May share its dewdrop with another near;

and if that other is a bloom whose fragrance fills the world with joy, so much the better.

I am so glad that the Saviour had a place for Andrew among the glorious company of the Apostles. I faint before the lightning that flames upon the face of John. Peter's passion of love and daring discourages my fearfulness and little faith; but Andrew comforts me and encourages me, and makes me hope that even I, perhaps, may be a vessel meet for the Master's use. It is such a blessing to find that a man who never had an original thought was of some use in the world. Some people's originality is all in their thoughts; if Andrew had any, it was in his deeds. He had no flash of insight, but he did the little that he saw, and being faithful in little, without knowing it, he was faithful in much. He was the first to win a life for Christ, and that life was his brother's; he was the first to bring a child to Him, so stands for ever the exemplar of Sunday-school teachers, and all who work among the young. He was the first to introduce the Gentiles to the King of nations, and so in some sense anticipated both Peter and Paul.

Andrew was a commonplace Christian, but he did not go to heaven alone. He stood in Peter's congregation on the day of Pentecost,

and looked out for the tell-tale faces that bespoke hearts pierced by the word of truth, and then lovingly led them one by one to the great Physician. When he began to preach upon his own account he was not popular, but people understood what he meant; he was plain and practical, and very personal; his finger always pointed Christwards. In his sermons as well as in his private conversation he was always introducing people to Christ; you never talked about Andrew afterwards, but of Jesus; his favourite text was in the words the Master spoke the day he brought the Greeks to Him: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." On these stern words did Andrew speak so tenderly, and lovingly, and convincingly that, before they knew it, his hearers found themselves loving Christ instead of their own lives, unto the death. So he went on his way, and as he climbed the hill up to the city gates, a great multitude of the spirits of the just made perfect crowded out to meet him, insomuch that the keeper of the gate marvelled and said, "What mighty man is this?" and they replied, "This is no mighty man, but only he who led us to the Lord. This is Andrew, Simon Peter's brother."

Evangelistic Zeal.

"Fervent in spirit, serving the Lord" (Rom. xii. 11).

"Give me children, or I die!"
Once was heard a piercing cry!
Would such zeal *my* heart could know,
As in winning souls I go.

"Give me converts, or I die!"
Would that thus my heart would cry;
Travailing thus for souls in birth—
Souls of matchless, wondrous worth!

Listening to my Lord's appeal,
Clothed as with consuming zeal,
As, with voice aloud I cry—
"Loved ones, turn to Christ, or—die!

Oh! my listlessness I mourn,
Saviour, Lord, to Thee I turn;
Chide my coldness, fire my soul
With a zeal unquenchable!

Through each nerve of mine infuse
Fervour for the heavenly news,
That the lost might hear the call,
And God's saving power extol.

Thus, as with a tongue of flame,
Might I spread abroad thy name;
And, be this my constant cry—
"Give me converts, or I die!"

Albert Midlane.

Protestant Reformation Society. — On Thursday evening, Mr. W. H. Fison presided over a large meeting of the Welcome Mission, Portsmouth, and was supported by Rev. T. Lindsay Young, vicar of St. John's, Portsea, Mr. Hogben, and other leading Protestant friends. A lantern lecture was given by Mr. Limbrick on "The Causes and Preludes of the Reformation." A systematic endeavour to educate the people in English Church history will be followed in the district. Mr. Lindsay delivered a speech, in the course of which he challenged various statements advanced by the vicar of Portsea in praise of Archbishop Laud.

The late Hester Needham.—Rev. G. R. Thornton, vicar of S. Barnabas, Kensington, writes: "It has been proposed that a copy of 'God First: or Hester Needham's Work in Sumatra,' should be sent as a present to lady missionaries abroad. There are 300 copies remaining of the present (first) edition, and the Religious Tract Society will sell them at half price, 1s. 9d., if they are all taken and used for this purpose. To carry out this proposal, twenty-five guineas would be required. Communications should be addressed to Miss Enfield, 6, Park Valley, Nottingham (cousin of Miss Needham), who would also be glad to know names of missionaries to whom donors might elect to have copies sent.

1696

Elisha, the Prophet of Vision.

VIII.—The Mistake of a Great Man

(2 Kings v.).

By Rev. F. S. WEBSTER, M.A.*

THE whole Gospel is in this chapter. No Old Testament story perhaps is better adapted to explain the way of salvation and illustrate the difficulties souls meet in their search for peace and spiritual healing.

We have already noticed the impression Elisha had made upon the little maid. Her vivid faith, her confident assurance, were entirely due to Elisha's vision of God and his faithful use of "the shut door" and "the double portion." The healing of Naaman is carried through in the same way. Elisha does all his work within his own home. He keeps himself out of sight, and never sees Naaman until after his recovery. There is a knowledge of men and affairs which is learnt from frequent intercourse with the world. There is a

DEEPER, TRUER KNOWLEDGE OF MEN

which is only gained by the teaching of God's Spirit. It is a chief source of spiritual influence. Notice then—

(1) *The Consternation in the King's Court.*—"Elisha heard that the King had rent his robes." This was his first intimation probably of the errand of Naaman. The little maid's testimony seems to have been carried to the highest quarter in Syria, for the King himself was made acquainted with it. "His lord," in *verse* 4, means probably the King of Syria. Perhaps Naaman was too hopeless to give any heed to what the maid had said. But the King determined to carry the matter through. So he sent Naaman with his own autograph letter to the King of Samaria. It caused consternation in the palace. He was asking what seemed as impossible as the raising of the dead. Surely he was only seeking a "casus belli." No one in the palace remembered Elisha. The little captive maid had more faith than any about the King's person. So Naaman meets with a hopeless rebuff. In former years he had marched at the head of his conquering legions; now he crawls up to the palace—a needy, helpless suppliant. His leprosy had been advertised to the whole Court of Samaria, and

NO ONE COULD SUGGEST A REMEDY.

(2) *The Confidence of the Prophet's Message.*—But Elisha had learned God's mind about it. Naaman, the Gentile, Israel's victorious foe, was not to seek in vain. God was about to heal him. So the message came—"Let him come now to me, and he shall know that there is a prophet in Israel." His confidence seems almost boastful. The pitiable impotence of the court which had lost touch with God had roused the indignation of the prophet.

The message contains a truth which never changes. Secular governments cannot deal with the worst ills of a nation; no power they exercise can heal the most serious distempers of society. The king needs the prophet. The State needs the Church of Christ. Notice, the prophet remains in the background, and only sends a message. The exercise of supernatural or spiritual gifts is often the occasion of severe spiritual temptations. The thought of the reputation to be acquired by the healing of Naaman was no doubt presented to Elisha. What an opportunity for a dramatic display equalling Elijah's triumph on Carmel! Let him appear in the midst of the despairing court, and there, in the King's presence, manifest the supreme power of the prophet whom they had forgotten or ignored. But Elisha was proof against all such temptations. For the honour of God the "me" was prominent in his message; but for the good of Naaman, the prophet himself was alone and prostrate before God.

(3) *The Consecration of Elisha's whole Conduct.*—The same consecration and denial of self are seen in all his treatment of Naaman. Without it Naaman would never have received his double cure. The prophet's first message, though full of encouragement, was distinctly trying to his pride. "Why does he not come to me?" the proud man thought. "Perhaps he is afraid to heal me here, lest the king might want to share the fee. Cunning fellow, he means to have all the profit." So Naaman laughs in his sleeve, as he thinks how readily Elisha will come out and perform his incantations when he gets the distinguished patient all to himself. Naaman's pride and confidence in his wealth and high position must be broken. He must learn that the servants of God are

NOT OVERAWED BY EARTHLY GREATNESS;

that in God's sight he is only a leper, not fit to be touched. The means used for his recovery must be such as will teach Naaman that the healing comes not from the prophet, but from God. So Gehazi brings him another message with a definite promise attached: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

It was a sharp test. He had driven his chariot through the fords of Jordan, and had gazed contemptuously on its muddy waters, so insignificant did they seem after the noble rivers of Damascus. It awakened all his patriotic prejudice and the pride of the conqueror of Palestine. If mere water could have healed him, he would have had no cause to leave his own beautiful city. Trials would be no trials if we understood why they were sent. It is when reason fails to understand the meaning of the command that faith is most shown in obeying it. To rely simply upon the precious Blood, which cleanseth from all sin, takes more faith than to trust to "works of righteousness which we have done." It is natural to trust to the Abana and Pharpar of intellectual training and moral culture. It needs grace and a broken and contrite heart to "wash and be clean." The "hard thing" we are glad to do: it soothes our pride, it makes us joint authors of our salvation. The washing in the Blood of Jesus we stumble over; it leaves

NO FOOTHOLD FOR SELF-RIGHTEOUSNESS.

But Naaman returns from Jordan, perfectly healed, full of faith in God and gratitude to Elisha. So this time the prophet sees him. Naaman wants to make a thank-offering. "Take a blessing of thy servant." But Elisha refused. He wanted to keep Naaman's eyes fixed on God. To God alone must the gratitude, offering be given. He nobly foregoes the offered portion of "this world's good," lest Naaman's sense of gratitude, and debt to God for the higher good which he had received, should, in any way, be lessened or impaired.

He returns to his chamber, and to intercourse with God. There a strange, sad vision comes before him and disturbs his communion. He sees Naaman's chariot stopping, and Gehazi running up to receive the coveted treasure. You know the sad sequel. Those who covet the world's treasure generally have to share the world's uncleanness. But if the eye be single, the vision will be clear, and within the shut door the man of God learns how to educate the faith of the blundering seeker, and how to detect the hypocrite.

* Notes of an address in All Souls', Langham Place, on Friday morning, November 30.

"Peter's Pence."—The Italian journal, *The Nazione*, states that the amount of "Peter's Pence" brought to the Pope during this year up to September last amounted to £320,000, no less than £52,000 having been presented in the month of May alone. Beyond this further amounts of £520,000 were handed to him personally, and also many valuable jewels and works of art. Yet we still continue to meet with references to the "poor prisoner" of the Vatican!

Systematic Prayer.—Mr. William C. Irvine, of Jejuri, India, makes the suggestion that lists of persons for whom daily prayer is made, should be divided as follows:—(1) Those in whom we are greatly interested, who are not saved. You cannot pray for the unconverted, and do nothing towards bringing them into the light. (2) Those among our own acquaintances who have backslidden. You cannot pray for backsliders, and be one yourself. (3) Those we personally know who are in active service. You cannot pray for the workers, and remain idle. (4) Those formerly in list (1) and (2), who are now saved or restored. You cannot pray without praise.

The Late Rev. C. A. Fox.

WITH deep sorrow we announce the death of Rev. Charles Armstrong Fox, B.A., for twenty-five years incumbent of Eaton Chapel, S.W. As our readers have from time to time been made aware, Mr. Fox has for some months past been prostrate through painful illness, involving surgical operations and great physical strain.

From his sick chamber he has sent forth messages of peace and comfort as in years gone by. Only a few months since we printed his verses entitled, "The Supreme Attraction," full of tenderness, and anticipating his joyful departure. We reproduce this fragrant poem, gaining as it does fresh force and depth of meaning under the circumstances of its author's peaceful death :—

"Marred more than any man's," yet there's no place
In this wide universe but gains new grace,
Richer and fuller, from that marrèd Face!

O Saviour Christ, those precious wounds of thine
Make doubly precious these poor wounds of mine;
Teach me to die with Thee the death divine!

All wounds and woes of flesh, once made thine own,
Add colour to the rainbow round the throne,
And save from loneliness saints else alone.

Belovèd ones are hurrying in, and all
The ground is strewn with blossoms they let fall,
In haste to enter life's high festival.

Heaven beckons me, I press me toward the mark
Of my high calling—hark, He calls, oh hark!
That wounded Face moves towards me through the dark.

On more than one important occasion the pen of Mr. Fox sang of victory over death and the grave. He wrote as follows, at the time of the sudden departure of the late Rev. G. H. C. Macgregor :

Brother, O my brother,
Though shadowed be our ranks,
The warrior-host of Jesus
Sends up a shout of thanks.

Thanks for thy noble witness,
Thanks for thy life's accord,
Thanks for thy saintly valour—
Heaven's dew upon thy sword.

Thanks for thy glorious battles,
Thy bugle blast, "Saints, higher!"
No marvel Christ hath caught thee
Home to his breast in fire!

In December last, when Mr. D. L. Moody went home, Mr. Fox was much crippled in eyesight, but he dictated a powerful poem, which appeared in our columns at the time. Mr. Fox bore up bravely and well, in the strength of his Lord, against severe physical trial, but, after a serious relapse, he passed away on Wednesday, December 5, aged 64.

THE FUNERAL SERVICE.

At the funeral service at Eaton Chapel, on Saturday last, a large congregation assembled, in spite of inclement weather, among those present being many prominent Evangelical workers. The officiating clergy were Revs. Prebendary H. W. Webb-Peploe, Evan H. Hopkins, E. W. Moore, and F. L. Meares for the past eleven years assistant minister at Eaton Chapel).

At the outset of a brief address, Rev. Evan H. Hopkins referred, with emotion, to the loss sustained by the congregation, and in a wider measure, by the Church at large, in the death of so saintly and well-beloved a man as Charles A. Fox. God had hallowed the character of his servant with Divine chastenings, and throughout a life marked by much suffering, he was full of restful peace and overflowing joy. A man of large heart, gifted with fine abilities and a rare poetic genius, he consecrated his all to his Lord's service. Perhaps his most prominent trait was his profound sympathy; he found peculiar joy in hearing of the prosperity of others.

Proceeding, Mr. Hopkins said the occasion should be one, not of gloom and darkness, but of thanksgiving, in thinking of our brother in the presence of his Master. He will be missed by his flock, and by Christian people generally, but chiefly by those who have heard his burning words, from time to time, at the Keswick Convention. Mr. Hopkins went on to read from some memoranda penned by one of those attending on Mr. Fox during his last days. Especially pathetic were those passages which described the utterances of Mr. Fox when imagining himself back among his congregation. "Good-night, my dear people," he had said with great emphasis, although it was an agony to him to speak. Soon afterwards, there had ensued another paroxysm of pain, and his voice was silent until he awoke in the presence of his Lord.

After a season of silent prayer, the service concluded with the singing of "The sands of time are sinking." The coffin was removed from its place in front of the Communion rail, and the funeral *cortège* proceeded to Brompton Cemetery. The district is a busy one, especially on a Saturday afternoon, but many tokens of respect on the part of the public were paid to the memory of our departed friend. Here and there, in the vicinity of Sloane Square, the pavements were lined with sympathizers as the solemn procession passed.

At the cemetery the choir led the assembly with the familiar words of "For ever with the Lord," sung in subdued tones and with deep feeling, as the coffin was borne to the grave. Then Prebendary Webb-Peploe pronounced the final, affecting words of the Office, and, as the gathering slowly dispersed, the friends who lingered sang, "Peace, perfect peace," an appropriate conclusion to a spiritual and touching service.

From photograph by Mr. G. P. Abrahams, Keswick.

FROM REV. F. B. MEYER.

"In perfect peace, at dawn of day," so the card ran which summoned us to the last sad obsequies," the Rev. Charles A. Fox, Pastor and Friend, deeply beloved, entered in to see his Lord and Master, 'face to face.'" That characterization was most accurate. He was a man "greatly beloved." And because so greatly loved, greatly chastened. Few have suffered more terribly than he did. It was through a baptism of fire that he passed to the presence of the King. As long as I have known him, for some fifteen years, he has been a sufferer; but his life of pain culminated in paroxysms of anguish.

Through it all, however, he was radiant. The Peace of God kept his soul, shone upon his face, and enabled him to interest himself so absolutely in his friends, that it seemed impossible to believe that his own sufferings were so severe. So far from being self-centred, full of complaints, or demanding the sympathy and help of others, he concealed his condition from all but the eyes that could not be turned aside, and appeared absolutely absorbed in the circumstances of the friend with whom he might be conversing.

One never spoke in his presence without his uttering some word of sympathy and appreciation—but without a suggestion of flattery or fulsome praise. He made you feel that he had been following the address with living sympathy and prayer. So often he would say, "Did it not strike you so and so?" In the most generous way, suggesting some fresh side of the truth, or throwing in some hint full of poetic beauty.

His addresses, and especially his prayers, were fragrant with the spirit of the beloved Apostle. He spoke as one who leaned on the bosom of Christ, and to whom Christ was more real and precious than the dearest earthly friend. Of him, as of Enoch, we may say "he walked with God." Dowered with a fine poetic genius, even death itself can make no break in the golden chain of thought and speech, which he was ever weaving. And in the heavenly temple, if a Heman or an Asaph is needed to make new songs, surely, amongst the bands of celestial poets, will be found this rare saint and heaven-taught singer, my friend and brother—Charles A. Fox.

"Now He is Comforted."

IN MEMORIAM, REV. CHARLES A. FOX.

AFTER a stormy day,
Sweet calm and rest!
The warrior is home,—
So long, so hardly press'd.
His now abundant life, joy evermore;
Manhood and strength renewed on that bright shore.
In perfect service, dwelling with the King,
In that unclouded vision worshipping,
While his glad song in rapture of delight
In free unfettered melody can wing its flight.
His faith the darkness challenged—found LOVE there,
And in the revelation strength to bear
All suffering. So He gently led
Till, in his Home above, God comforted.

MARY E. MAXWELL.

Mr. Sankey's Meetings.

THE interest in Mr. Ira D. Sankey's meetings in this country was maintained to the close of his visit. At Bournemouth, Mr. and Mrs. Sankey were the guests of Dowager Countess Cairns, who attended all the meetings.

For the two gatherings which had been arranged for Friday last in the Shaftesbury Hall, all the tickets had been called for a week beforehand. In addition, therefore, to giving his lecture on "Singing through Egypt and Palestine," and the "Service of Sacred Song and Story," Mr. Sankey decided to give an extra service, free to all. There was again a very large attendance, and at the evangelistic service on Sunday afternoon the hall was crowded to the doors. On the latter occasion a thanksgiving offering was taken on behalf of Fanny Crosby, the blind hymn writer, which is to be presented to her on Christmas Day at her home in America.

During his visit to this country Mr. Sankey has been able to accept only thirty of the many invitations he received. He has given sixty addresses, but seems in better health and voice than when he arrived in September last.

After holding two crowded services at Southampton, Mr. Sankey sailed yesterday (Dec. 12) for New York, by the s.s. *Kaiser Wilhelm der Grosse*. On his arrival home, Mr. Sankey hopes to finish his new book on "The Story of the Hymns," after which he will begin the work of his Training School for Gospel Singers.

Our readers may be glad to know that a new cabinet photograph of Mr. Sankey, the only one taken in this country for some twenty-five years, is now ready (price one shilling), and may be obtained at the office of this paper.

Noon Prayer Meeting.—At the noon meeting at Aldersgate Street Y.M.C.A., on Monday last, Rev. D. Macgregor, of Wimbledon, gave an address on "Lessons for Christian Workers from the Life of the late Rev. G. H. C. Macgregor." On the invitation of Mr. M. H. Hodder, who presided, Rev. Dr. J. Monro Gibson subsequently addressed the many workers who had rallied for the occasion. Dr. Gibson, after referring to the spirituality and devotion of G. H. C. Macgregor, spoke of blessing given in recent preparatory meetings for the forthcoming Simultaneous Mission, and made a stirring appeal for increased interest and faith in connection with the movement.

Other Lands.

South Africa General Mission.

THIS war has been instrumental in enabling us to realize more fully the value of such work as may be accomplished by an inter-denominational mission. Lord Wolseley, writing on this point, said: "All who take an interest in the welfare of our army must cordially approve of the good work being done among our soldiers in South Africa by your Mission. From my heart I wish the South Africa General Mission every success in its efforts to help men whom I know to be so well deserving of it;" while Lieut.-Col. Buchanan-Dunlop says, "I feel that one blessed result of this war has been the opportunity it has given for such work as that of the S.A.G.M. This opportunity has been seized by devoted servants of Christ, whose work has been owned of God and appreciated by all ranks of our army there." The experience gained previously by the Mission during eleven years of work among the men, placed it in an exceptional position for taking advantage of the opportunity presented.

DEEP INTEREST AROUSED.

"When Mr. James Taylor—along with Mr. Fleming, of the Soldiers' Christian Association—asked permission to work among the First Calvary Brigade in Natal, the commanding officer only agreed after learning that they were ex-soldiers, but added, "I am sure I shall have to turn you out at the end of a week." The later testimony of this officer was that not only had the workers been the means of blessing to his men, but also to himself and his staff. When work was begun, however, so deep was the interest aroused that an hour and a half before the commencement of a meeting men would be found patiently sitting in their greatcoats, and on blankets, with the sides of the tent all open, and the thermometer below freezing point, in order to be sure of getting a seat. No after-meetings were held at first, but when it was announced that inquirers would find the workers in an adjoining tent, as many as thirty men sought them out.

A SHINING LIGHT.

One of the men of the 5th Dragoons offered to use his cornet in the leading of the singing, making, however, one stipulation. His own words were, "I will gladly play for you if you will promise me one thing, and that is, that you will never speak to me about religion." "All right," said Mr. Taylor. The third night the man was noticed to be very uneasy in the meeting: at the close he dropped the cornet on a little table, saying to a friend, "Pack that up," and then ran away—where they did not know. That evening, after Mr. Taylor had retired to his tent, he heard someone calling to him, and asking if he might come in. On receiving a cordial, "Yes, of course, come in," who should enter but the cornet player! On inquiries being made as to what he wanted, he burst into tears and said, "I want rest and peace." He explained that after leaving the meeting he had rushed back to his tent, intending to get drink; but added, "I felt if I touched it, it would kill me." He had then gone for a walk trying to drown his feelings.

Mr. Taylor reminded the man that before he could speak to him he must have his leave to do so. However, after a searching time in the presence o :God, he then and there gave his heart to the Lord; and at the next meeting, before commencing to play, he came out to the front, and told all gathered there how he had accepted Christ as his personal Saviour the night before, and was now playing for the first time as a saved man. From that time onward, he has shown by lip, and better still by life, that he did indeed meet with the Saviour that evening.

A sum of about £13,000 is required to build permanent soldiers' homes in different centres in South Africa. For more than ten years a blessed work has been carried on at those in Cape Town and Wynburg, and about five years' ago another was opened at Pietermaritzburg. For £1,200 the present building at Johannesburg, could be altered to meet the present need, retaining a fine hall for meetings; £3,000 would provide a home at Pretoria, with prayer rooms at the various camps. Similar sums are required for either Bloemfontein or Kimberley, for prayer rooms at eight of the larger scattered camps, and for a home in Natal.

The work of the Mission is of a distinctively spiritual and aggressive character, and the workers enjoy the sympathy of Christian officers in high command at the front. The lady superintendent of a large soldiers' home in the South of England writes: "Collections at our services, gifts from friends, &c., have amounted to £150, and I have that sum to send you. We know that any homes under the management of the S.A.G.M. would be on unsectarian but entirely religious lines like our own." The address of the secretary, Mr. Arthur Mercer, is 17, Homefield Road, Wimbledon, London, S.W.

Moravian Missions.

THE Missions of the Moravian Church seem to be among the most admirable of many causes which are at present straitened through lack of funds. In their case the need is very great and pressing. Indeed the income to the General Fund is not even stationary, but continues to decrease steadily at a time when increase is sadly needed. The state of affairs has now come to be so serious that the very existence of some of the missions is imperilled, and this in the face of the fact that, in the words of the secretary (Rev. W. Wetton Cox), "the work in the different fields was never more blessed."

The Moravian Missions have been familiar to several generations of praying people in our country, and have been very dear to their hearts; but there is serious danger that in the multitude of new causes, however excellent, such "old fashioned" efforts run a great risk of being overlooked. The foundations of the work were laid in a spirit of heroism which moved deeply the hearts of many British Christians, and that same spirit is actuating the men who are carrying on the battle to-day. Rigorous climate, malarial atmosphere, hostile people—all have been calmly faced by simple-hearted men and gentle women, whose hearts burned within them to tell their less-favoured brothers and sisters of Him who had given his life for them. In a large constituency of supporters changes are continually taking place, and it is of great importance that new friends should rise up to take the places of those who pass away. What is desired is that those who are not at present supporters, and young people especially, should prayerfully examine the facts for themselves, and do as they may be led in the matter.

Pressure is particularly hard in Labrador, where for 130 years the Society for the Furtherance of the Gospel among the Heathen has maintained the missionaries, besides providing transit for them and their stores. Now the Society is placed in adverse circumstances over which it has no control, and the Labrador Mission threatens to become a charge on the already overtaxed "General Fund." On the Moskito Coast blow after blow has been falling on the work. A fire broke out which destroyed four important buildings, the demolition of the remaining premises being only prevented by a heavy fall of rain. More serious is the enactment of a new law anent schools, containing provisions with which the missionaries find themselves unable to comply, and which has resulted in the entire closing of that department. The fact that large funds are in hand for special purposes in no way relieves the urgency of the situation. Much prayer and generous help are required. Is it too much for this brave little Church, which has given so freely of its own men and means, to ask that Christian friends should relieve their present difficulty? The address of the London Association is 7, New Court, Lincoln's Inn, W.C.

A Stranger in Paris.

DECEMBER 20, 1872—1900.

TO-DAY the Mission Home for English Women in Paris enters upon its twenty-ninth year. Of those present at the meeting held to open and dedicate the Home to God, all have passed away, save the one who, years ago, wrote to the lonely English and American girls in Paris, signing her letter, "One who cares for you."

Each note was signed upon her knees, and given in trembling, yet in faith, as young women were discovered in shops, in attics, in cellars, working beneath the level of the street, upon which thousands of their countrywomen trod in the thoughtless gaiety of wealth.

Starving, tired, tempted in godless Paris, amid the loneliness of the most luxurious of cities, what wonder that the cry went up, "No man cared for my soul!" None but God knows the number of the wrecked, sorrowing, despairing, in the sunny days of the Empire, when all that money could give and purchase, was at its highest! And to-day? The small Home of twelve beds is the mother of four Homes, numbering 165. Into 77, Avenue Wagram alone, some 11,000 of our young countrywomen have been welcomed, sustained, cheered on life's way, and pointed to the Lord Jesus Christ. Over 7,000 situations have been found through the free registry, but, better than that—numbers have been led to seek, and to find a living Saviour.

During the Exposition months the Mission Hall, 79, Avenue Wagram, was turned into a dormitory. Hundreds have come to bless God for the ready help given and the perplexities solved during that season of temptation.

The doors of the Home have never been closed to the call for help. Old friends and supporters, whose sympathy was strong and practical, have passed away—we wait for God graciously to fill the gaps He has permitted. To-day is a day of need—younger workers are required to learn under those of sixteen and twenty-five years of unremitting service.

Mr. Brewer, 34, Westwick Gardens, West Kensington, who has just come from Paris, will gladly communicate with intending workers.

Ada M. Lewis (*née* Leigh).

Zambesi Industrial Mission.

THE aim of this Mission, from the first, was to become self-supporting and self-propagating. It is gratifying to learn that it has succeeded in all that was attempted, except to make each parent station sufficiently strong to support another station equal in size. But the chief object of the Mission is to evangelize the natives of British Central Africa; all else is a means to this end. During the past eighteen months about 200 natives have been baptized on profession of their faith in Christ. There are at present associated with the Mission

THIRTY-FOUR SCHOOLS,

with an average attendance of more than 2,400 children. In many villages the people are willing to build schools themselves, and only ask the Mission to supply teachers and books. The superintendent, Mr. W. W. Miller, writes: "One encouraging feature of the school work is that the women now seem to have more desire to be educated, and are not so satisfied to remain in the background as they were. There are sewing classes held by several of the ladies, which are all well attended by the women. Scriptural teaching is imparted at every opportunity in the schools, at the dispensaries, in the sewing classes and workshops, and on the plantations. Last year we had a good coffee crop, and this year we expect eighty tons. I feel sure that the existing work can be comfortably supported by the coffee, except, perhaps, in very bad years. However, we do not intend to depend entirely upon coffee, but intend to grow wheat, etc. In fact, we refuse no legitimate way of earning money, if it does not interfere with the spiritual work specially entrusted to our care." Mr. Robert Caldwell, 1, Gresham Street, London, E.C., is the secretary of the Mission.

Day by Day.

SUNDAY, December 16. Jeremiah xxxix.

THERE are two instances in this chapter of the way in which God takes care of his own in the midst of the most tremendous peril. It was a marvellous act of grace for the King of Babylon to give a special charge to his chief captain that no hurt should be done to Jeremiah. In point of fact the disaster which befel his own people became a source of enlargement and safety to him who had so persistently borne witness against their crimes. It was also very interesting that Ebed-Melech was delivered from the hand of the men of whom he was afraid, "because he had put his trust in God."

We turn from these incidents of the old-time world to those which have transpired before our own eyes within the last few months. It was only lately that I heard from the lips of a young man, whose college course I had watched from the earliest with warmest interest, of his marvellous journey of forty-nine days, from the distant Chinese province in which he was associated with eminent missionaries, to Hankow. Day after day it seemed as though the party of fugitives must perish at the hands of infuriated crowds. Stripped of their clothing, deprived of food, compelled to sleep in the open, or trudge for hours under a burning sun, they must have perished had it not been for Divine interposition. On one occasion, for instance, when half-famished, a Chinaman met them, and handed them thirty-six hard-boiled eggs. On another occasion, when within four miles of a city, a stranger accosted them, springing from a cart in which he was hidden, and warned them not to enter, because some thirty missionaries were on the point of being murdered. On another, a delay of thirty hours on the banks of a river secured the arrival of an edict of deliverance. I can only account for this by recalling the very definite prayer by which we put our young friend within the limits of Psa. xci. when he left us.

MONDAY, December 17. Jeremiah xl.

It is remarkable that Nebuzar-Adan, though an idolater, acknowledged Jehovah as the God of the Jews, and attributed the conquest of the place, so strongly fortified as Jerusalem was, to his displeasure. How significant it is to find these perpetual acknowledgments of God, and reference of all circumstances to his direct control; and to contrast this habit, which at least indicates reverence, with the majority of the despatches which come to us from the seat of war. The recognition of God is much less frequent to-day than, probably, at any previous time in the world's history.

On the troubled lot of Israel there came a rift of sunlight, as Gedaliah assumed the post of Governor, and it would have been a happy thing had he retained it. But it was not to be. Clouds of rebellion gathered again thick and dark. It seemed as though the chastening of God's people must be carried to the uttermost, so that neither root nor branch of the sinful stock might be left. The very foundations of the Hebrew race must be torn from the soil, that the new structure which was to spring into existence under the care of Nehemiah and Ezra might not be tainted.

So in dealing with those whom He proposes to use for his service, God often employs very drastic and thorough methods. He demands our death to the old man, with its affections and lusts, that we should put a clear line of desolation, as a frontier between our past and present; and that we should not carry with us the seeds of former harvests, but receive from Himself the graft of the Christ-life, which is a new creation, renewed unto knowledge in the image of Him that created.

TUESDAY, December 18. Jeremiah xli.

This chapter records a series of fearful crimes. With ruthless hands Ishmael slew scores of good and useful men, who would have been the foundation of a prosperous state, and one wonders with great astonishment that the Spirit of God should permit such wholesale massacre. The same question is perpetually accosting us as we notice the progress of the world through bloodshed, fire, and sword. Why does God allow massacre, rapine, and irremediable disaster?

We can only answer questions like these by remembering that mankind, like Israel of old, has chosen for the prince of this world the one who was a murderer from the beginning and abode not in truth. They must therefore abide by their choice. But so long as there is a preponderance of righteousness in any given country, the forces of evil are kept in abeyance. There is that which hindereth, as the apostle says. The salt stays the corruption; the presence of Noah holds back the Flood; the life of Lot, though it be an inconsistent one, postpones the fate of Sodom. The difference between England and China probably consists in the volume of intercession, praise, and prayer, which is ever arising to God. Holy and blessed spirits are congregated in the very air to resist the spread of sin's infection and plague. There is an arrest, therefore, put upon the forces of deterioration, which exist among us, which extends even to the heavenly places, and stays the malevolence of evil spirits from working out to its full manifestation. It is not impossible that the balance of good and evil in the realm above us is immediately proportioned to the preponderance of good or evil in any given country. When the disciples cast out a few demons, our Lord beheld Satan fall as lightning from Heaven.

WEDNESDAY, December 19. Jeremiah xlii.

Men who cannot pray for themselves have often profound faith in prayer. It was this consciousness that there was a power in the supplication of a holy man, which led to the remarkable request of *vv.* 2, 3. The same thought led Mary to say that she dreaded the prayers of Knox more than the navies of Philip of Spain. But how often, in the extremity of their distress, men pledge themselves with promises that they do not keep, as we shall see (*Cf. v.* 6, with xliii. 2-4). Be not swift to make promises to God, but having made them, stand to them till death, unless compelled to revise them by growing intelligence.

It is remarkable that Jeremiah was able to wait for ten days. Here was an urgent crisis which seemed to demand prompt action, and the fact that he was expected to give a prompt and final utterance must have greatly wrought upon him, urging him to anticipate the directing voice, and tempting him to take the first that came. Jeremiah, at least by this delay, gives evidence that he could truly detect the voice of the Good Shepherd, who said his own know Him, and hear his voice.

The answer was not as the people expected, but it was eminently sensible, to stay where Nebuchadnezzar had specially placed them. But a sad foreboding stole over Jeremiah's inner consciousness that his advice would not be followed. He was aware that the people who seemed so earnest in their resolves to obey God were dissembling in their hearts; hence the words from v. 19. Too often we are conscious of a deep aversion to the way which the Spirit suggests; and whilst we give it an outward adhesion, in our evil hearts we depart from the living God. Woe be to the man who judges after the sight of his eyes, and lives by sight rather than by faith.

THURSDAY, December 20. Jeremiah xliii.

All unwilling, the prophet found himself carried captive into Babylon. He knew quite well what the result would be. He foresaw that Nebuchadnezzar would invade Egypt, and avenge himself upon the truant people who had fled there. He would get possession of the country with as much ease as a shepherd puts on his garment. There was nothing for it, however, but to submit, and one of the saddest figures in history is that of the captive and protesting prophet, borne on the bosom of a current which was too furious and wild for him to resist.

Such times come to us all, and we are in a strait betwixt two, not knowing whether to seek life or death. We would be glad to die, and pass from this sea of troubles into the land of peace. Why should we stay longer out of our inheritance, or take arms against so great a sea of trouble? Why should we not cast ourselves beneath the juniper tree, and ask to die? What good will continued life do unto us? If only God would issue the command, so often heard from the deck of sea-going vessels, "Loose the shore-rope," how easy it would be to depart! But such dreams are not permitted to dwell long in the heart of the true servant. He realizes that he is needed still, that though his counsels are not followed, yet they have a salutary influence; there are at least a few amongst the people who have not forsaken God, and to whom his presence is a vast encouragement. To abide in the flesh is more needful.

FRIDAY, December 21. Jeremiah xliv.

How often God speaks to our heart in the very words which stand out from this page, "Oh, do not this abominable thing which I hate." The Spirit of God constantly utters them in the hearing of the soul as He lusts against the flesh, as He prevents us doing the things which otherwise we would. Whenever these words are spoken, it behoves us to listen, especially when we remember that the Divine hatred against our sin is measured by the supreme gift of our Saviour. The blood and agony of the Cross indicate how great that hatred is. If we love Him, we shall keep his commandments, and certainly not do the things He so emphatically reprobates.

The persistence of the Jews in adhering to their idolatrous rites, which had already forfeited Canaan, and which the prophet so indignantly denounced, shows how the votaries of the grossest evil may plead in its favour not only antiquity, universal prevalence, and human authority, but even the dispensations of providence. Such arguments, however, drawn from circumstances, are fallacious, and must not for a moment be pleaded at the bar of the soul against the impeachment of God's law. Our judgment may sometimes balance between this or the other course, as the more expedient, but conscience never hesitates. With unerring and unhesitating accents, she utters the decision of God, "This is an abominable thing which I hate." There is no answer, nor appeal from that pronouncement. Every man has these two sets of voices pleading within him: those of the crowd that misinterpret history to suit their passions, and the lonely voice of the prophet—conscience.

SATURDAY, December 22. Jeremiah xlv.

This short chapter contains a personal promise to Baruch, who had laid the prophet under great obligation, and whose heart misgave him in prospect of impending suffering. Of what good was it that he had washed his hands in innocency, and wrought on the behalf of Jeremiah? But he was assured that godliness is profitable for the life that now is, and that God is not unfaithful to forget a man's labour of love. I cannot but think that those mandarins who have shown kindness to fugitive missionaries will be borne in mind by God in the storms of sorrow which may yet visit China. Cups of clear water given because of the name of Christ will not be unnoticed.

What good advice is this! "Seek not great things." It is as though God said, Do not desire prominence. The cedars that stand high up on the mountain-side catch the full blast of the storm, whilst the bushes in the valley escape unscathed. The tall buildings in New York, which rise to sixteen or twenty storeys, tremble in the hurricane, whilst the cottages that stand along the shore, exposing less front to the wind, enjoy comparative immunity. The millionaire is kept awake at night by the least storm that beats through the atmosphere, because his fortune is afloat, whilst the labourer enjoys undisturbed repose. If God presses you into prominence, use it for Him, but remember there is a price to pay for position, and probably the happiest life is that which has neither poverty nor riches, and pursues its quiet, even, and lowly obscure course, canopied by the peace of God.

Governing our Criminals.

By Mr. CHAS. COOK.

"THOSE stars! how wondrously they shine; it is the first time I have seen them for eleven years." And my friend who had been having tea with me, and had taken his seat on the top of the 'bus, gazed upon the star-lit heavens with great delight, as those

> Diamond eyes of heaven,
> Looked down on the bond and the free.

He had just been discharged from Parkhurst prison after "doing" fifteen years' penal servitude. But had been won to Christ whilst in that model prison, not so much by what he had heard, as by what he had seen of Christian love and character exhibited by the governor of the gaol.

I was once visiting an American convict in Portsmouth prison, when he remarked: "This is the first visit I have received for sixteen years!" His friends were all in the States, and our faulty prison system did not allow any Christian or philanthropist, however suitable, or with whatever credentials, to visit him; and it was quite by accident that I became interested in him, and subsequently obtained his release some three years later. The man, however, never wrote to thank me, and it was only by the Home Secretary writing me, that I knew he had been arrested again and was lodged in a French prison! The man had become hardened by the harsh system, with its iron rules that know no relaxing; and the love shown him came too late to soften him.

Another prisoner, in another gaol, remarked, "This is the first hand-shake I have had for fourteen years;" and tears—those blessed safety-valves for pent-up feelings—burst from his eyes.

And yet this prisoner *had* been visited several times a year, but English prison rules forbid the wife or child from *touching the hand*, much less kissing the lips of the man, who at least may be dear *to them*.

The above goes to show, that much—I am bold to say all—that tends to humanize, yea, to Christianize, the criminal, had been carefully eliminated from our prison system; and what remained had become well adapted to brutalize and harden the men against all that was good or godly.

I have it on the highest authority that a rule was in vogue not very long ago, and may still be, that "not one word concerning the Lord Jesus was to be spoken by any of the officers to any prisoner." The excuse for this was, "It would be familiar conversation;" but happily I know that this rule was often "more honoured in the breach than the observance." In fact, there has lately come about a great change in the iron discipline of our prison system.

It was considered at the Home Office that any effort to bring about spiritual results in the lives of the criminals, or anything done to bring the comfort and consolations of the Gospel to bear upon those who were in suffering and sorrow, was so much mitigation of punishment, and therefore was looked upon by many governors as unwise, and therefore discouraged. Penal servitude was administered as a punishment for crime, and any attempt to reform the criminal was so much less punishment in their eyes.

I most gladly report that our system has been passing through a time of transition, and when a certain governor was promoted, it was almost generally admitted he was "the last of the old *régime*." I have met with this gentleman and others of the same stamp, and while going in and out of all our English prisons have bewailed the harshness and severity of the penal code which they certainly administered in the spirit of a Martinet. But I could not fail to see that, while in many cases it filled the "punishment cells," and added to the number of men "in chains," it failed to soften the men thus punished, but rather helped to steel them against the officials, and harden their hearts against God.

The authorities are now discovering what I saw and advocated twenty years ago, and are wisely permitting the introduction of a new force to our prisons; that is to say, they are allowing that prisoners can be changed into useful citizens by a change of heart caused by an influence wholly outside discipline; and it is matter for congratulation that, having gained some light upon this important matter, they at once commenced to act upon it, by permitting missions to be held, outside clerical influence, within the formerly closed walls of the prison chapel.

How this has been brought about would be too long a tale to tell here; no doubt many things have conduced to it; but the authorities have been aware that amongst the gentlemen acting as governors of H.M. Prisons have been some few whose *modus operandi* has been altogether different from that implied above, and we trust the lessons learned by the Home Office will lead to this practical result—that the greatest care will be exercised in choosing gentlemen who are capable of bringing Christian influence to bear on those whom they govern, that those to whom we commit the sufferers from sin, shall be such as have been themselves translated into the liberty which Christ alone can give.

COLONEL PLUMMER.

From Photograph by Mr. E. E. Smerdon, 14, High Street, Newport, I.W.

I am thinking particularly of Colonel Plummer, the man who has won untold numbers of convicts to Christ; many such have visited me on release. Three such men have recently been in the room where I am writing this—while seven letters are before me from ex-convicts, who date their conversion from the time that their iniquities gave them an introduction to the late Governor of H.M. Prison, Parkhurst. A strict disciplinarian, a stickler for order, a perfect soldier, a unique governor, and yet withal a loving, Christian gentleman—this is my friend with whom I first became acquainted many years ago, when he was in office at Dartmoor convict prison.

The Colonel is old enough to have seen service in the trenches at Sebastopol, and the Mutiny in India, but has now for many years been caring for our prison populations. I saw and knew of many instances in Dartmoor, where he had been greatly used of God. He told me of one man who had recently been discharged after twenty years' imprisonment—a man who had never had a mark against his character whilst he had been there the whole twenty years. Another convict said:—"I was converted while cleaning the windows of the governor's bed-room, for over his bed was the text, 'He is our Peace.' It made me think, and Jesus soon after spoke peace to my soul." It was in this prison, and of the Colonel that the incident I tell in my lecture "The Prisons of the World,"* happened:—

"Do you know anything of the Grace of God, Collins?" asked the governor of a convict for life.

"Thank God, I do, sir."

"How long has it been?"

"Some years, now, sir; as I entered my cell, and the door slammed to with a jar, I fell on my knees, and, as I remembered my mother's prayers, and my father's tears, I accepted Christ as my Saviour, and I thank God *I have never had a dark hour since.*"

Poor fellow! and yet how rich! A convict *for life!* What misery! and yet withal, what solace! In all my wanderings, and midst many preachings, I know no grander testimony to the power of the Gospel of Christ.

But it is at Parkhurst that Colonel Plummer has found his life-work, and numbers of men leave the place thankful that ever they were branded as convicts, for as such they have listened to "thoughts that breathe, and words that burn," that have been spoken by the governor, and have reached their souls.

Men who have slipped from the higher ranks of life have found in the Colonel a spiritual father and a brother in Christ, whilst professional criminals have told me that they owe their salvation to him.

"He is the first Christian governor I ever saw; I have seen some who were more like devils; but that man—God send more like him!"

Thus spake one who was known as "the King of the Forgers," now a consistent believer.

"The dear governor, how I love him," said an ex-convict.

"He writes to me twice a week," said another; "and as for young Moore, he's allowing him £1 week till he can get work."

The secret of the success which has attended the Colonel's work is—that he differentiates; he has treated no two men alike, and his discrimination has been a help to him. Writing to me of three ex-*convicts* whom he had commended to my care, he said, "Thank you so much for your kindness to my three *friends*."

Some governors treat criminals "in the lump;" to them they are all criminals. Colonel Plummer sees in them souls for whom Christ died—that love will reach the worst of men, and that the Gospel, lived and preached, will change the vilest criminals.

Born at Heworth Vicarage, Durham, in 1838, the Colonel joined the Army in 1854, and served with the Royal Fusiliers in the Crimea from July 7, 1855, and in India for eleven years, including a period of the Mutiny, and two campaigns against the Hill tribes of the North-West frontier under Sir Neville Chamberlain, G.C.B., in the latter as Q.M.G. He served in the United Kingdom from 1870 to 1878, when he entered the Prisons Department, and was sent as deputy-governor to Borstal Prison, remaining there for seven years, when he was transferred to Dartmoor Convict Prison. From thence he was promoted to be governor of Borstal Convict Prison, and after four years to Parkhurst Convict Prison. During his charge of this prison, it was turned into an invalid station for all breakdowns of mind or body, also a lunatic ward was added, causing a great increase of work and anxiety.

The Colonel retired on superannuation last month, thus closing a career of forty-six years in the public service, of which twenty-two years were spent in the prison service. He has the great joy of knowing that God's blessing has rested upon his word and example, as well as upon his work in the discharge of his onerous duties.

* Mr. Cook would be willing to give this Lecture (which is illustrated by costumes of the countries in which he has travelled) either in London or the country. Address: 6, Frithville Gardens, W.

THE LATE

Mr. Henry Wood.

By Rev. JOHN BRADFORD, Leytonstone.

WHEN our Lord "ascended up on high, He led captivity captive, and gave gifts unto men . . . And He gave some, apostles; and some, prophets; and some, evangelists," &c. The gifts He gave were men—saved and consecrated men. The Baptist denomination is mourning the loss of such a gift in the person of one of its most notable members, Henry Wood, J.P., of Gresham Street, City; Champion Hill, Camberwell; and Southend-on-Sea.

He was born of a good Devonshire stock in 1842, and among his ancestry were some of the aristocracy of God's people, those "of whom the world was not worthy;" men and women who were bold in the maintenance of truth in the bad old times of persecution. Some of these were members of the little church at Loughwood, near Honiton, and among them was the heroic Sarah Denning. A soldier had been told off on one occasion to bar the entrance to the little chapel, and to forbid the worship. As the congregation gathered, they found him holding the doorway with drawn sword. The men were timid, and it was left for Sarah to say, "If none of you men will take the lead, I will." So saying, she boldly marched up to the soldier, who was so taken aback that he not only let her pass, but permitted the rest of the congregation to follow! They worshipped God that day under their own roof-tree.

Though his father belonged to the Anglican Communion, and had his children duly "christened," the latter were early found in the Baptist Sunday school, and here later the father also found a spiritual home. The minister of the Honiton church at that time was Rev. W. Evans Foote, who still remains with us. His ministry was much blessed to the young men of his congregation, and when sixteen years of age young Wood confessed Jesus Christ as Lord in the ordinance of baptism.

The earnest Christian life of the young man was both manifested and maintained by diligent attendance at a seven o'clock Sunday morning prayer meeting, and in the darker winter months our friend not only undertook to call some of his companions, but himself provided the cheery fire in the vestry for their mutual comfort in the gathering. His education at a school at Tiverton was unexpectedly abbreviated, for before he was thirteen years of age he was called to enter the office of a friend, who was a solicitor, and the coroner for one of the divisions of Devonshire. Here he speedily made an important position for himself, and after a time was offered his "articles," which, however, he declined.

In connection with his work in this office he became acquainted with Mr. Joseph Locke, M.P., who was so much interested in him as to offer him a Government appointment in India. He had, however, considerable ties in the way of voluntary association with Sunday school, social, educational, and political service; and in addition to his office work, which included the Law and Land Agency, he acted as correspondent for one of the most important of the Devonshire newspapers.

In the early sixties he came into contact with the late Mr. Beadel, M.P., D.L., who was purchasing for a client a large property in the district of Honiton, and who was deeply impressed by the professional capacity and thoroughness of young Mr. Wood. Before leaving Honiton, he said to Mr. Wood, sen.: "If your son ever thinks of coming to London, let him come to me, and I will find him a stool in my office." Some time passed before the offer was accepted, but in 1865, at the age of twenty-three, the young man came to the great city. He at once took his place in Mr. Beadel's own room, to see the nature of the business transacted, and he very speedily became a thoroughly trusted helper. Then followed partnership, and ultimately he became, on the death of Mr. Beadel, in 1892, the head of the firm.

His first residence in London was at Camberwell, and he promptly associated himself with Denmark Place Chapel. Here he became, first a teacher, later on secretary, next the treasurer, and ultimately one of the superintendents of the Sunday-school. Among the boys in his class was the late T. J.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

Comber, so well-known as one of the pioneers of Mission work on the Congo; and in the earlier stages of his last illness Mr. Wood was greatly cheered by a visit from an "old boy" who had some years before emigrated to Australia. It was a case of "riotous living" in "a far country," with the sequel of a serious illness in one of the hospitals. Happily, however, the treatment was successful, and the young man recovered. On leaving the hospital destitute, he overhauled his few belongings to see what he could sell for immediate necessity. Here he found a Scripture card which Mr. Wood had given him at the time of his leaving England. The card called up the old memories; and the remembrance of the parting words of his teacher so touched his heart that he sought and found the salvation which is in Christ Jesus. With the new life had come prosperity, and his first impulse on coming home for a holiday to the old country was to find his former teacher and tell him the story of Divine grace.

In addition to this Sunday-school service, Mr. Wood took part in the work of the old Nelson Street Ragged School Mission, now the Camberwell Mission, in co-operation with Mr. Travers Buxton, ever doing with his might what his hands found to do. His striking presence and persuasive manners made it possible for him to exercise a personal ministry with great acceptance, and there are very many who were led to decision for Christ as the result of individual testimony and private appeals made by Mr. Wood as opportunity offered.

In addition to his diligent labour in connection with the school, as deacon and in other capacities he served the Church over which the late beloved Dr. Stanford presided, and threw himself very heartily, so far as time and opportunity permitted, into all efforts which meant the glory of God through the salvation of men. In 1875 he assisted Professor Drummond in the Young Men's Meetings connected with Mr. Moody's work, and into these he put all the ardour of an earnest nature. He became president for several years in succession of the Lambeth Band of Hope Union, joined the Council of the Ragged School Union, and ultimately became its chairman. He was treasurer of the Baptist Total Abstinence Association, and of the Camberwell Auxiliary of the London City Mission; took a very deep interest in the work of the Baptist Tract and Book Society, giving to it a very large amount of the most valuable time and thought, and ultimately becoming its treasurer. In 1899 he became treasurer of the Baptist Union, and one of the treasurers of its Twentieth Century Fund.

His heavenly citizenship, of course, permeated all his feelings in relation to civic and national affairs, and with his well-known saneness of judgment and conscientiousness he threw himself into all movements, political and philanthropic, which promised good for the districts with which he was connected. He was throughout his whole life interested in the Education question, and at the last London School Board Election compiled and issued a leaflet, which was circulated on a very large scale throughout the Metropolis, dealing with the question from a distinctly Christian standpoint.

He was always a generous giver, and with increasing prosperity exercised increasing liberality. His was a consecrated life. He gave time, talent, and judgment to the management of the affairs of the Kingdom of Christ without stint, and in increasing measure he gave his money into the Lord's treasury. It was his plan to increase his giving each year, with the intention, after making due provision for his needs, that every penny earned in his profession should thus ultimately be devoted to the Lord's work. He had about reached this standpoint when he was called to the higher service.

Though he was invited on three or four occasions to become a candidate for Parliament, his professional, and more especially his Christian and denominational work, so absorbed his time and energies, that he felt no difficulty in declining these overtures as they were made to him. He was made a Justice of the Peace for Southend-on-Sea in 1894 by Lord Herschell, who had met him in the course of his professional work, and who was so impressed by his sterling character that he made the appointment without a nomination from either political party.

In his last letter, addressed to Rev. Dr.

Maclaren, and which he wrote in pencil, there is an unfinished sentence which begins, "Spiritual and evangelistic." More than any other two words, they fitly describe the outstanding features of his life. The spirituality of the Church, assured by the conversion and spiritual development of each of its members, was a very strong conviction, and this led him to watch that ample time should be given to prayer, especially in the great gatherings of the denomination, that Divine energy and grace should be abundantly bestowed for all the work to be accomplished in the extension of the Kingdom of the Lord Jesus Christ.

In 1867 he married a daughter of Mr. Abraham Madge, a yeoman of Gittisham, near Honiton, and all who knew them during their thirty years of married life know how nearly the union was an ideal one. In 1868 a son was given to them, who survives—happily like-minded—to

CONTINUE THE FATHER'S NAME AND WORK.

Mr. Wood was never quite the same man after the loss of his wife in 1896. She had been for some time very much of an invalid, though her heart and mind devised many happy forms of service which, through the hands of others, she was enabled to carry out. However, he continued fully at work save for the usual holiday breaks. In August of last year two or three weeks were spent in Switzerland, and the friend who accompanied him noticed again and again how he suffered from what appeared at the time his inability to stand the atmosphere of the higher altitudes, though it was probably an early manifestation of the fatal mischief. It was clear that he came back to England little, if any, better for his stay among the Alps.

The plans for the holidays of the past summer all had to be cancelled, and specialists were consulted as to his condition. It was very evident that he was suffering acute pain all through the month of September. His thoughts, however, were for others, and in the intervals of pain he talked over with his only son

THE THINGS THAT LAY NEAR TO HIS HEART.

He attempted, the week before the meetings of the Baptist Union at Leicester, to write in pencil the letter to Dr. Maclaren to which reference has been made, and which was suggested by his earnest solicitude in connection with the progress of the Twentieth Century Fund. He had been the largest contributor thereto, and the joy it gave to him led him to desire that others should enjoy what he felt had been to him a great privilege.

On Monday morning, October 2, in an interview with Rev. J. H. Shakespeare, M.A., the secretary of the Union, he expressed himself as being "at perfect peace, and ready to wait and work, or go and praise." Through a week in which hope and fear intermingled, with his son as his constant companion, he waited, and on Saturday evening, October 6, passed into

THE PRESENCE OF HIS SAVIOUR AND LORD.

It was the anniversary of the home-going of his beloved wife four years before.

His patient bearing of suffering, and his beautiful Christian spirit, impressed everybody. In a private letter to the son, which we have received permission to quote, Sir William Broadbent writes:

I was greatly attracted and impressed by your father's personality. I have never seen illness and pain borne with such cheerfulness, or death met with more confidence and fortitude. I consider it an honour to have attended such a man, and I shall always remember him. I do not wonder that there has been an outburst of affection and admiration. His life and death are a proof of the power and reality of religion, and must be a precious heritage to the Baptist denomination as well as to you.

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University Intelligence.

CAMBRIDGE.

LAST week an evangelistic mission was held in connection with Zion Chapel. The mission was conducted by Rev. W. Bampton Taylor, and the meetings were well attended throughout.

On Thursday, November 29, a social evening, in connection with the "Men only" and "Women only" services in St. Barnabas, was held. Rev. J. E. Watts-Ditchfield was present, and spoke.

Preaching in Holy Trinity Church on Sunday evening, November 25, Professor Moule made sympathetic reference to the death of Rev. Alfred Peache. The living of Holy Trinity is in the gift of the Peache Trustees.

The appointment of Dr. Ryle, President of Queens' College, to the Bishopric of Exeter, will create a gap in the University, which will be hard to fill. Dr. Ryle has made his influence greatly felt, and he will be sadly missed by all.

The annual meeting of the Cambridge Female Refuge was held last week. The speakers included the Master of Corpus Christi (Dr. Perowne) and the Principal of Ridley Hall (Rev. T. W. Drury). The chaplain (Rev. T. Kingdon Allen, vicar of Barnwell) spoke in very bright and encouraging tones.

It was recorded in these columns a few weeks ago that Rev. John Harford Battersby had been appointed vicar of Holy Sepulchre. This arrangement has now fallen through, owing to his appointment as Principal of the Midland Clergy College, Birmingham. Mr. Battersby has been Vice-Principal of Ridley Hall for the last three years. He will be surely missed in both the University and the town. He leaves Cambridge early in January.

OXFORD.

OXFORD Evangelicals have had the privilege of a course of seven lectures on Protestant teaching, arranged by the National Protestant Church Union. Rev. W. H. Griffith Thomas, of Portman Chapel, was the lecturer, and has treated successively the following subjects: Supremacy of Holy Scripture, Justification, the Church, the Ministry, the Sacraments, Confession and Absolution, and Prayers for the Dead. Large congregations have assembled, and a fair number sat for an examination last week in the subjects of the lectures. Every opportunity of giving definite Protestant teaching is to be welcomed, and we are glad to see the vigorous way in which the N.P.C.U. is prosecuting the educational side of its work.

The cause of Missions to Deep Sea Fishermen in Labrador was pleaded on Monday by Mr. F. W. Willway, M.R.C.S., the Rector of Lincoln presiding over a well-filled hall in the Municipal Buildings. This Society, which was inaugurated in 1881 by the Thames Church Mission, has now fifteen Mission Ships and six doctors regularly at work, and not only sends out each summer an army of volunteer missionaries, but maintains active practical work in six fishing ports. The following interesting figures for the past year were given at the meeting: patients treated medically and surgically, North Sea, 9,571; Labrador, 1,454; missionary visits paid, 9,085; services held (at sea), 2,701; woollens sold to men, value £311; healthy literature distributed, 51 tons, 6 cwt., 3 qrs., 22 lbs.

The annual meeting of the Church of England Zenana Missionary Society was held in the hall of Exeter on Tuesday. Mr. B. H. Baden-Powell presided, and Miss Bartlett addressed the meeting on the Society's work in India. Miss Bartlett has been at work for the last five years in the villages of the Punjaub, and previous to this he was connected with St. Katherine's Hospital at Amritzar. She does not claim to be a medical missionary, but the value of medical knowledge in the mission field is illustrated in the work Miss Bartlett has been enabled to do. Often, she said, 200 sick women were gathered daily, and these were, in addition to receiving medical treatment, taught, and read to, and the Gospel message preached to them. She ended her address with an earnest appeal for lady workers.

A united gathering of the P.S.A. Societies in Oxford was held in the Town Hall on Sunday afternoon. The Mayor presided, and Mr. A. Holden Byles, of Leeds, editor of the *P.S.A. Leader*, was the speaker. In the course of his address, Mr. Byles showed what the societies were doing in the country. They had about 1,250 societies, an army of registered workers, larger than our present army in South Africa, and at least 50,000 sisters. They ought to be a mighty force for good. Mr. Byles showed how men were gathered together from the lowest strata of society, how after attending a few meetings these men entered on a new life, and quoted the testimony of the Chief Constable of his own county, who told him that since the P.S.A. meetings had started they were able to do with fewer policemen.

Welsh Notes.

THE Cardiff Wesleyan Mission has celebrated its seventh anniversary. The Mission has been a powerful influence for good in one of the lowest districts of the Welsh metropolis.

The official report of this year's Welsh Baptist Union meetings has just been published. The additional matter provided make the publication a valuable year-book. One curious feature of the report is a list of ministers who are total abstainers.

In view of the approach of the annual collection towards the Welsh Forward Movement, Rev. Dr. Pugh has issued a deeply interesting statement. During the last six months, no less than five new halls have been opened in populous centres. One of these—opened in June last—has already branched in two directions. Although the movement is essentially *of* Wales, and *for* Wales, it contemplates an interesting extension of the sphere of its operations. In response to appeals from the Forest of Dean, it is not improbable that it will soon be represented in that district.

Another interesting feature of the Movement is its absorption of other similar but unattached agencies. Amongst these latter was the Barry Dock Mission, initiated and carried on by Mr. Gerald Coultas. Another application for admission into the ranks of the Movement has now been made by the Neath Mission. This mission is one of the most successful of its kind in Wales.

One of the best known of Welsh Baptist ministers has just passed away in the person of Rev. Thomas Lewis, of Newport, Mon. Mr. Lewis was born in Builth, Breconshire, and at the time of his death was seventy-seven years of age. His first ministerial charge was at Llanthewey, followed by pastorates at Llanelly, Rhymney, Carmarthen, and Risca. Until his retirement from active ministerial some fifteen years ago, Mr. Lewis was a popular preacher in both English and Welsh. For years he was secretary of Pontypool Baptist College, and did much to promote the welfare of the institution.

Irish Notes.

THE Mission to Seamen at Dublin has been doing a good work. The congregations have averaged 231 men, and as many as 150 men have sat down to the free tea on a Sunday evening. The chaplain is Rev. J. Furde Leathley.

The Belfast Presbytery have taken a new departure, and have resolved to commemorate the Lord's death together at their first meeting in January, which will be also their first meeting in the twentieth century.

For some reason the proposal recently made, that all the Church of Ireland Young Men's Societies in the country should amalgamate and form one body with a paid travelling secretary, so that a member in one society could be a member in any other similar society does not seem to be going to work. About 1,000 circulars on the subject have been sent to parishes, and to these only about six replies have been received—a fact which has greatly discouraged the promoters of the movement.

The Edgar Home, Belfast, which has been about sixty years in existence, continues to do a good work. Last year 208 women received the benefits of the Home for a longer or shorter period, and of these sixteen received outfits and were sent to situations, and twenty were restored to friends. The committee have also taken Whitehall and about two acres of land, and here they will have room for seventy-five inmates at once, and will have space, if need be, for further development. Moreover, in the Home during the year the religious services have been well maintained, and the Gospel has been faithfully preached.

The Methodists, under the direction of Rev. Charles Inwood, are making extensive preparations for inaugurating the Twentieth Century by a great Simultaneous Mission. District conventions have been held in reference to the matter in Belfast, Clones, Portadown, and Waterford. On one circuit already several conversions have taken place, and on another upwards of eighty persons have professed to decide for Christ. A Prayer Union has also been started, for which some 12,000 tickets have been issued, and it is hoped that this Union will obtain at least as many as 30,000 members in a short time.

Booklets about the War.—The South Africa General Mission is adding from time to time to its series of booklets. Those entitled "At Modder River," "The Surrounding of Cronje," "At Ladysmith," "With General Buller's Force in Natal," each detail incidents of mission work among soldiers in battle and siege. There are no more interesting tracts to distribute at the present time. The illustrations greatly add to their attractiveness. (1d. each. *Office of the Mission, 17, Homefield Road, Wimbledon, London, S.W.*)

Evangelistic.

Mr, Henry Thorne in St. Helens.

A FORTNIGHT'S united mission, under the auspices of the Free Church Council at St. Helens, has just been held in that town. Mr. Henry Thorne took charge of the mission in the outlying district of Sutton.

Bible readings were given in the Wesleyan Chapel every afternoon by Mr. Thorne, and stirring Gospel addresses every evening to congregations growing steadily in numbers, a rich harvest of testimony to the power of the Gospel being seen in the inquiry rooms each night.

The usual Sunday morning and evening services were conducted by Mr. Thorne, and addresses were given on the Sunday afternoons, one to the scholars of the churches associated in the Mission, while meetings were held respectively for men and women only.

Irish Evangelization Society.

During the past seven weeks one of the Society's large movable halls, capable of seating 600 persons, has been placed at Edentrillick, Dromore, co. Down, and mission services have been conducted by Messrs. Peatt and Griffith. The presence and power of the Holy Spirit was very evident from the first. Night after night large congregations attended, many coming from a distance of three and four miles.

On Sunday evenings the hall was crowded to excess, and many had to be turned away for want of room. The closing night will be long remembered; the power and presence of God moved many to tears, and quite a large number remained for the after-meeting, which lasted two hours. There were many persons seeking the Lord.

The prayers of God's people are desired for the next mission, which is to be held in Lisburn in January.

Mr. W. R. Lane at Wakefield.

Following Rev. Dr. Barrett, Mr. W. R. Lane conducted the second week of services arranged at Wakefield by the Free Church Council. Mr. Lane was introduced at a workers' meeting on Saturday, November 24, and commenced his mission services the following morning at the Baptist Chapel. In the afternoon, West Parade Wesleyan Chapel was well filled with a congregation largely composed of Sunday scholars, who had been specially invited. In the evening the missioner preached in Market Street U.M.F. Church. From Monday to Thursday of the same week Mr. Lane conducted a service every evening in West Parade Chapel. The Monday meeting was again the best attended. During the earlier part of the week Miss Barrett, who had come to assist Dr. Barrett and had kindly volunteered further aid, was present to sing at every service.

For a lantern service on "John Bunyan and the Pilgrim's Progress," the Corn Exchange, the largest hall in the town, had been taken, and was well filled. The most notable service of all was, however, probably that of Sunday afternoon, December 2, when West Parade Chapel was filled with about 1,200 men. The special efforts made to secure a numerous audience were rewarded by what was probably one of the largest gatherings of men ever seen in Wakefield.

The Sunday services in Market Street Primitive Methodist and West Parade Chapels were well attended, whilst, in spite of very bad weather, West Parade was again filled on Monday night, for the closing service of the mission, when Mr. Lane gave the story of his own conversion.

The first meetings were crowned with visible results, which continued to accompany the work, but the fruits of a mission became evident in the whole subsequent life of the churches concerned. For this reason the writer has not been concerned to enquire how many professed conversion during the mission. His impression is that the results have mainly been the bringing to a clear decision of many, especially young people.

Mr. H. F. Pouncey has conducted a mission at the Valley Junction Wesleyan Chapel, co. Durham. Blessing was given, and there were inquirers after the way of salvation.

A fortnight's mission has been conducted at the Primitive Methodist Chapel, Cashes Green, Glos., by Mr. S. Craggs, of Sunderland. Throughout the meetings there was manifest blessings. On Sundays the building was crowded.

Mr. Charles Inglis recently conducted an eleven days' mission at Kensal Rise Tabernacle. It proved a blessing to many. A deep impression was made amongst the children; the spiritual results greatly cheered the teachers.

Mr. Newton Jones (Evangelist of the Sunday School Union) has held a ten days' mission at Mount Pleasant Chapel, Swansea. The meetings for the children and for adults, the Bible readings, and his lectures, have been much blessed.

At Kelvinside Baptist Church, Glasgow (Rev. A. W. Bean), a time of refreshing is being experienced. During the past month thirteen have been added to the church. A fortnight's mission is being held under the ministry of Mr. Walter Notman, of the "Edinburgh Castle," London, and Rev. Robt. Clark, John Street Church, Glasgow.

Mr. James Walker, of Edinburgh, has conducted evangelistic services at the Memorial Mission Hall, Kendal. Pastor C. Pettler reports that there have been striking instances of blessing. Congregations were good, and a distinguishing feature being the evening services for children. It is believed that many of the young people have been won for the Saviour.

Mr. H. Morris, missionary to railway men for Manchester and district, writes: "Mr. John Hawkins has conducted evangelistic services at the Railway Mission, Longsight, Manchester. We had a time of blessing, and many came out on the Lord's side. Mr. Hawkins also spoke to the railway *employés* at the dining rooms at the large stations. The men listened attentively to the Word of Life, and many were blessed."

Mr. Herbert Francis has conducted services at the Gospel Hall, Consett. A correspondent writes: "Mr. Francis has given lectures on the Tabernacle, illustrating his remarks from a model which he has with him. The meetings have been well attended, and many have been blessed and built up in the truth. Mr. Francis preached the Gospel to a crowded audience on Sunday night, and there has already been fruit."

Encouraging mission services have been conducted by Mr. Charles E. Barraclough at the Union Church, King's Lynn. In spite of unpropitious weather, large numbers of people assembled night after night. The Word was faithfully and powerfully preached. Sinners sought the Lord, and many backsliders were reclaimed. The result of the mission is a marked increase in the spiritual life of the Church.

C. Houghton, Pastor.

Mr. Sampson Cowley has conducted a mission at the Primitive Methodist Chapel, Keynsham. The meetings were, in point of numbers, the best held in the chapel for years, and they were continued a week longer than at first arranged. There were several definite cases of blessing, and one feature of Mr. Cowley's work was his visitation to the people's homes, which was productive of much good. (Mr. Cowley may be addressed, Rosebery Villa, Albert Road, Keynsham, Bristol.) W. T. P. Rammino.

Mr. Leonard Weaver has visited Birmingham. On Monday evening of last week he spoke to a large gathering of Christians in Trinity Hall. Mr. Weaver spoke convincingly on the need for true and godly workers, and his words have already borne fruit. At one mission, an all-night prayer meeting was subsequently held, and reports have been received showing that many persons have fully consecrated their lives to the Master's service, as a result of Mr. Weaver's earnest appeal.

The St. Helens Free Church Council have had four missions, from November 18 to December 2. One of them was held at the Nutgrove Wesleyan Church, and was conducted by Rev. D. M. Cameron, of Union Tabernacle, London. Some of the meetings were characterized by great spiritual power. Four or five women, addicted to strong drink, came forward as penitents, and there was a large number of other inquirers, both young and old. The members of the church have been quickened, and are looking forward to a continued manifestation of God's converting power.

Mr. Musa Bhai (the Indian Evangelist) has just completed a twelve days' mission in our Nicholas Road Gospel Hall, Bristol. The services have been well attended throughout, the Sunday meetings crowded to excess. His message was owned of God in the conversion of souls, the restoration of backsliders, and the quickening and reviving of Christians.

Jas. A. Vicary.

The mission recently conducted at Alliance, Ohio, by Rev. C. H. Yatman, attracted very large audiences. The *Alliance Daily Review*, describing one of the Sundays, says: "A mass meeting of men, entirely filling the Presbyterian church, heard Mr. Yatman's powerful presentation of 'Lamb or Tiger, Which?' Men were moved by scores under the clear, candid, and truthful description of the tendencies and possibilities of a man's life as a Christian. A large number came out on a profound resolve for a better life. On Sunday night, the main auditorium of the Methodist church was crowded."

A fifteen days' mission at Newtown St. Boswells, conducted by Mr. D. M. Bayne, of the Evangelization Society, under the auspices of the Railway Mission, was recently concluded. God's message was faithfully and lovingly delivered, and the power of the Holy Spirit was manifested each night. In spite of the inclemency of the weather numbers walked long distances nightly, proving that the Gospel story has not lost its power. The local ministers joined heartily in the mission. The concluding service was most impressive. Some precious souls have sought the Saviour, and God's children have been stimulated and strengthe ed. To God be all the glory.

H. S. Grant.

A fifteen days' mission has been concluded at Wadham Street Baptist Church, Weston-super-Mare, by Rev. F. C. Spurr, whose reasoned addresses and powerful pleading made a deep impression on increasingly large audiences. A valuable series of Conferences on the Christian life were held in the afternoons, and drew together representatives of most of the Evangelical churches of the town. A striking feature of the mission was the interest manifested by thoughtful men, in whose behalf special meetings were held on Sunday afternoons. The services have proved a blessing to many, both young and old, and were rendered additionally attractive by the sweet Gospel singing of Mr. H. Kearns.

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day.

Mr. W. R. Bradlaugh.—Till Dec. 14, Dundee.
Mr. John Brunton.—Till Dec. 14, West Thurrock, Essex; 20, 26, and 30, Shirley Hall, Enfield.
Mr. J. Brunton, Jun.—Till Dec. 18, Wolverton.
Mr. Chas. E. Barraclough.—Till Dec. 17, Warley Free Baptist Church, Brentwood, Essex.
Mr. Bentley.—Townhope, till Dec. 17.
Mr. R. S. Bradbrook.—Till Dec. 17, Longlands, Kent.
Mr. Geo. Clarke.—Till Dec. 22, Edinburgh.
Mr. W. Monro Collings.—Sundays in December, S. Croydon.
Mr. Gerald Coultas.—Till Dec. 16, Trinity Church, Maesteg; 18-19, Brynmawr.
Mr. S. Craggs.—Till Dec. 21, Selsley.
Mr. John Coates.—Dec. 16-22, Mitcheldean.
Mr. W. D. Dunn.—Till Dec. 23, Perth.
Mr. J. S. Harrison.—Dec., Great Assembly Hall.
Mr. and Mrs. Albert Harrison.—Till Dec. 19, Hexham.
Mr. Harvey.—Dec., Denaby Main.
Mr. John Hawkins.—Till Dec. 20, St. Helens.
Mr. Edward Hurditch.—Till Dec. 16, Truro, Cornwall.
Mr. Newton Jones.—Till Dec. 17, Canterbury.
Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society).—Till Dec. 17, Stainland, near Halifax.
Mr. Bob Johnson.—Dec. 15-18, Merton; 22-25, Sheffield.
Mr. W. R. Lane.—Till Dec. 17, Guernsey.
Rev. J. Lyall.—During Dec., Belfast.
Mr. Samuel Levermore.—Sundays and Wednesdays in Dec., Cambridge Hall, Kilburn; Thursdays, Bennerley Rooms, Clapham Junction; Fridays, Congregational School Room, Lower Tooting.
Mr. Josiah Nix.—Till Dec. 17, Holdsworthy.
Mr. J. Neale.—Till Dec. 14, Whittlesea; 16-24, Peterborough (Star Road).
Gipsy Smith.—Till Dec. 17, Luton.
Rev. F. C. Spurr.—Till Dec. 16, Southampton.
Mr. Richard Spragg.—Dec., Windsor Hall, Cardiff.
Mr. James Sprunt.—Dec. 23-30, Kilburn Hall, High Road, N.W.
Mr. Henry Thorne.—Till Dec. 17, Herne Bay.
Mr. E. P. Telford.—Till Dec. 17, Rotherham; 23-30, Brookland Chapel, Bristol.
Weaver Brothers.—Till Dec. 21, Greenwich.
Mr. John Weston.—Till Dec. 17, Pickmere.
Mr. Lyn Kelly, of 20, Belgrave Road, Abbey Road, St. John's Wood, is open for engagements.

Requests for Prayer.

For the continued meetings in the Town Hall, Newry, being carried on by the Earl of Carrick, Mr. and the Hon. Mrs. Mandeville, till Dec. 18.

Prayer is requested by the friends of a lady, who, after worshipping for years with Open Brethren, has now joined the Church of Rome, and is evangelising in this interest.

Obituary.

REV. JOHN ALDIS, JUN.

WE regret that, in our last issue, we announced the decease of Rev. John Aldis, sen., doyen of the Baptist ministry. Mr. Aldis, who has passed his ninety-second birthday, is still living and in fairly good health. The announcement, however, which should have been made was that the eldest son and namesake of Mr. Aldis has passed away. John Aldis, jun., who was born in 1837, fell asleep in Jesus at Little Leigh, in Cheshire, on November 27 last. In early life he received a business training, but manifesting gifts for preaching, he received training at the Bristol College. He has done useful work for the Lord at Hitchin, Canterbury, Sutton (in Yorkshire), Batley, and latterly at Little Leigh. He preached, as usual, on Lord's Day, November 18, and in nine days passed to be with the Master he so loved and served.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Offices of* The Christian, 12, *Paternoster Buildings, London, E.C.*

I want to interest my elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Mercy.

MOST people—boys and girls particularly—have some object, in work or in play, which they try to keep in view. They are always longing and striving for something, or to be like some person they know and love. Some men and women long for happiness, others for success, or for virtue; some for wealth, and so on. Often they are called "ambitious" people, or are said to have an "ideal" always before them.

Have you ever thought that in the Christian life there is an ideal that should always be kept in view, and after which all should strive? There is a text in the Old Testament which sets forth the Christian's ideal, for in a very few words it states what is required of him by God. In Micah vi. 8 you will find it. It is *"to do justly, and to love mercy, and to walk humbly with thy God."* Each of these three requirements, if meditated upon, would soon reveal how much these lives of ours might be beautified by trying to fulfil them; but this time rather let us consider *Mercy*, which is something which God requires *to love*.

Mercy implies a great deal. It implies gentleness, thoughtfulness, a large, kind heart; in fact, *Mercy* includes "lovingkindness"—brotherly and sisterly tenderness and affection. It is just what is needed in your games, in school, at home, in friendship, and all through life, and the greatest happiness comes to those who have this quality. At play there may be a companion who is not quite so strong as you are, and when the game grows boisterous, as it may do, it is not always easy to remember that one. Again, in the class, your schoolfellow may not be so clever as you, and you are tempted to think it does not matter—that it is his own fault. If, however, you have planted in your heart that little golden seed which springs up into the fair flower of "lovingkindness," you will delight to shield the weak companion, and to find time to help your schoolfellow.

The question comes: "How may I become merciful?" The secret is found in a homely word—Love. It must be so. Those who *love* flowers, read about them, try to understand them; and gradually the flowers impart their beauty to the lives of those who love them. Also, to the *lover* of music, how dear does the violin or sweet instrument become! His whole soul is in his music, and the violin seems to speak to him. A little girl has a schoolfellow, whom she loves very dearly, and just because of the *love*, she shares with her friend all her pleasures, and she wishes her friend to have the best she can wish for herself. Is not her life sweeter for sharing the pleasures of her friend?

Just so with *Mercy*. If you will love mercy, then mercy will show itself in you. But you cannot learn to do this alone; you must have a guide. And the guide in whose hand you must place your own, is Jesus, who went about doing good—not only mighty deeds, but simple acts of mercy. He beautified and brightened sad lives, gave joy for tears; and out of tender mercy and loving kindness for sinners, gave Himself to die for them. To have learned to *love Jesus* is to have learned *how to love*; and his gentle spirit of mercy, with all its blessedness, will then show itself in you, and stream out in your life and work.

Look at the other side of the picture. Is there anything more ugly, more unlovable than mean, selfish souls? Such people miss the rich reward which mercy brings. It is a *double* reward; for to show mercy in your life, is to be loved yourself in return; and thus you will prove to yourself the truth of the words of Jesus, "Blessed are the merciful, for they shall obtain mercy." But that is only the smallest part of the reward; in addition to that, you will enjoy the truest happiness in life. Have you ever thought how bare and cold and loveless this world would be were there no opportunities for showing mercy—that is to say, were there no sick ones, no weak ones, no poor ones, upon whom to lavish your lovingkindness? Do not forget that just as mercy fills all life with beauty, so a lack of mercy will change its sweetest music into sobs, its brightness into gloom, its joy into sadness, and tender loving hearts will break. Try and reach this part of the Christian ideal, remembering that "He that followeth after righteousness and mercy, findeth life."

I.C.S.

1704

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 258).

Find and complete:—

1. The merciful (Matt v.).
2. His mercy is (Psa. c.).
3. To his mercy (Tit. iii.).
4. Mercy unto you (Jude).
5. Find mercy (2 Tim. i.).
6. Thy mercies (Psa. cvi.).
7. Thy mercies (Psa. cxix.).
8. Showed mercy (Luke x.)
9. Mercy and truth (Pro. xx.).
10. I will have mercy (Matt. ix.).
11. In his mercy (Psa. xxxiii.).
12. Mercy and truth Psa. xxv.).
13. Grant him mercy (Neh. i.).
14. Mercy endureth (1 Chron. xvi.).
15. That hath mercy (Isa. xlix.).
16. The mercy of (Jude).
17. Full of mercy (James iii.).
18. Obtain mercy (Heb. iv.).

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

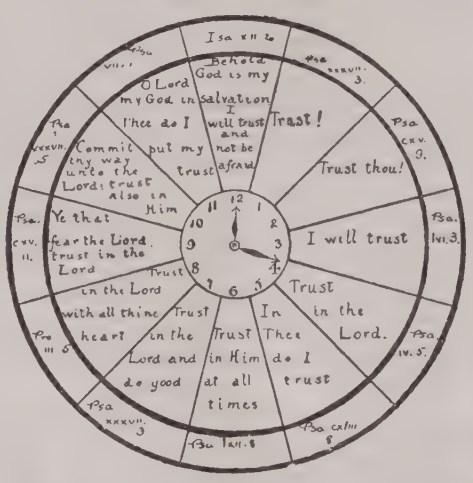
QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will set from the Books of Daniel and Revelation.

ANSWER TO LAST SEARCHER (No. 257).

Bible Clock (from Psalms).

1. Praise (xxxiii. 2).
2. Even praise (xl. 3).
3. I will praise (lxix. 30).
4. I will praise Thee (xxxv. 18).
5. I shall yet praise Him (xlii. 5).
6. Praise is comely for the upright (xxxiii. 1).
7. My mouth shall shew forth thy praise (li. 15).
8. His praise shall continually be in my mouth (xxxiv. 1).
9. I will praise thee, O Lord, among the people (lvii. 9).
10. So will I sing praise unto thy name for ever (lxi. 8).
11. Praise the Lord for his goodness, and for his wonderful works (cvii. 8).
12. I shall yet praise Him, who is the health of my countenance (xlii. 11).


Isa xii 2
Behold God is my salvation
I will trust and not be afraid
Trust!
Trust thou!
I will trust
Trust in the Lord.
In Thee do I trust
Trust in Him at all times
Trust in the Lord and do good
Trust with all thine heart
Trust in the Lord
Fear the Lord, trust in the Lord
Commit thy way unto the Lord: trust also in Him
Put my trust
O Lord my God in Thee do I
Psa xxxiv. 3
Psa cxv. 9
Psa lvi. 3
Psa iv. 5
Psa xxxvii. 3
Psa xxxiv. 5
Psa xxxvii. 3
Psa lvi. 4
Psa cxlix 5

Several of my "nephews and nieces" have written saying they do not quite understand how to do a correct clock. I therefore give one here on "Trust," which was set on October 18. Only the word *trust* was accepted, not trust*ed* and trust*eth*, as some gave.

No. 257—Correct Answers (first list) received from:—

A—Arthur Allt, Esda Anderson.

B—Mary, Susette and Helen Beck, Gertrude Bush, Mabel Baker, Herbert Braddon, Eleanor Bennett, Addie Baker, Clara Brown, Emily Bridgewater, Ada Blencowe, Violette Birney, Dorothy Brooks, Stanley Burgess, Gladys Bartlett, Ethel Butterss, Frank Bentall, Christabel Bath*, Sarah Boakes, Norah Bayne.

C—Ida* and Mabel Cole, Edith Charman, Doris, Olive and Margory Coleman, May and Ida Cullen, Gladys Clark, Sophie Cohen, Anna Charyen, Mabel Campe, Kittie Cope*, Hannah Chapman, Lydia Cleary, Percy and Stanley Chappell, Elma* and Josephine* Cheal, Oscar Cross.

D—Violet and Kitty Donaldson Selby, Evelyn Darlington, Dorothy and Ralph Daintree, Ethelwyn Dennis, Nellie Dowsett*, Polognia Daws*, Stanly Drew.

E—E. Everitt.

F—Mabel, Vincent and Olive Fleet, Winifred Field, James and Marian* Freegard, Kitty Fausset, Lily Findlater.

G—Alexander Goudge*, Dorothy Green, M. Gover, Sophia Guillaume, Clarice Gale*, Cicely Gibson.

H—Eleanor Harris, Nellie Hatchett, Eric and Mary* Hill, Elsie and Hetty Hibbs, Dorothy and Kathleen Heckford, Elsie and Nellie Hatcher, Myra Hunt, Grace Hawkins*, Hetty Hill, Annie Horstcraft, Beatrice Hastings, Mary and Hilda Hooper, E. Housden*, Elsie Hancock*, Elsie and Dorothy Hanson, Dorothy Havergal Shaw.

I—Daisy Iredell*, Nellie Irving*.

J—Amelia Jacobson, Betty Jacobs, Emily Jones*, Robert* and David Jameson, Mabel Jenkins.

K—Annie Kingsford*, M. Kinnaird, Max and Eva Kalb, Maurice Kalinsky, Robert King, Hilda Kirby.

L—Maggie, Connie, Gracie* and Willie Locke, Henry, Edward, Mary and Sidney Law, Rosamund Langton*, Beatrice, Edie and Ethel Lay, Georgina Lichtenstein, Arthur and Evelyn Lamb.

M—Grace, Arthur, O.* and Lewis* Morice, Dorothy and Charlie McMullin, Edith* and Aldie* Margetts, Winifred Maunder*, Elsie* and Annie* Moule, Alan and Nora Marshall, Fanny Messenger, Mabel Morris, Winnie and Doris Martin, Alex and Geoffrey Miller, Tom McGlone, Dorothy Morgan.

N—Daisy and Lyddy Nicholas, Valerie and Eleanor Noel, Hilda and Gerald Nicholls, Emily Norris, Blanche Norcock, Edith Newton*.

O—Olive Oxley.

P—Margery Pibel, Katie, Leonard and Walter Picknell. Kathleen Pincott, Christine, Mary and Graham Pearson, Lizzie and William Porter, Kathleen* and Ethel* Pasley, Ruth Pledger*, Dora Phillimore.

Q—F. Quance.

R—Gwennie Ravenhill*, Marion Richards*, Hilda and Alice Reid, Aileen and Marjorie Roberts, Kate Rosenbloom, Ada Renals, Kitty Riley*.

S—David and Stanley Soltau, Bessie Symes, Dorothy Speechly, Amy and Esther Simmons, M. Spurgeon, Hilda and Reggie Skinner, Frances Stileman, Whately Smith, Betty Stocks*, Florrie Smith, Flora Shadbolt, Herbert Stuart, Margery Smart .Constance and Edgar Schaeffer.

T—Marion Tarry, Blanche Thomson, Frank Tomkins, Dudley Toye*, Archibald and Theodora Thorn.

V—Ruth Vigers.

W—W., Edith and Edward Wheeler, Gracie Winn, Stephen Wilson, Cecile and Phillis Wright, Annie and Sarah Wood, Florence Wilde, Nora* and Ellie* Wyatt, Greta Watson, Florence and Grace Wildbur, Mary Wright, Sydney Wisdom, Ellen Williams*, Dorothy White*, Mansfield White*, Evelyn Wilkinson, Daisy* and Lilian* Watt, Agatha Ward.

No. 256—Correct Answers (second list) received from:—

A—Margery Ashdown.

B—Dorothy Banfield*, Ella Berryman, Gladys Bartlett, Frank Bentall, Alan, Maggie and Charlie Banks, Eva Browne*, Conyers and Massy Baker, Beatrice Brouard, Leah Bazinsky, Edith Banks, Rachel Blumenthal, Violet Braun*, Esther Bobroff, Leonard Browne, Cecil Brewer, Avory and Frank Blackie, Frances Burnett*, Ernestine Bühl, Dorothy Butcher*, Louise Betts, Clara Brown*, Violet Birney, Dorothy, Gordon and Harold Berry, Dorothy Brooks.

C—Gladys and Beryl Calvert, Kathleen Crouch, Susie Cumbers*, Olive Clarke*, Bessie Cheale, Grace Charik, Dorothy Cooper, Duncan* and Hyde* Campbell, Muriel Craigie, Ida and May Cullen, Mary Cobb*, John*, Henry* and David* Colville, Camille Chaseaud, Maggie*, Jessie* and Walter Carter, Alice Crang, George Cary, George Crawford.

D—May Darroll*, Vera Dickinson, Mai and Violet Davidson, Marie Denizot, Hilda, Constance, Elizabeth and George Drayson, Daisy Dewar*, Margery Dyke*, Harold and Gladys Davis.

E—Eddie Ecroyd.

F—Hyacinth FitzSimons, Sarah Finkelstein*, Percy Fitch, F. A.*, and Aileen* Figgis, Lily Findlater*, Jeanne Faucon, Louise Filhol, Jenny Finlayson, Eirene Fennell, Richard and Lawrence Farmer.

G—Colin, Margery and George Graham-brown, Clarice Gale*, Reginald Garland, Dorothy, Stuart, Jack and Edith* Gray, David and Andrew Gardner, W. Garnham, Edith Grieve*, Elsie* and Isabel* Goudge, Hilda von Griesheim.

H—L. Hughes*, E.* and Henry Harvey, Ella Harvey, John Henderson, Betsy Holik, Violet Holford*, Dorothy Hunt, Elsie and Nellie Hatcher, Winifred Harvey, Emily Hooper*, Georgette Hoffmann, Ruth Harrison, Eileen* and Theodora Hill, Jamie de Halles, Sandy and May Handasyde, Elsie Hibbs, John Henderson.

I—Alice Ingberg, Isabel* and Ami* Inglis.

J—Lizzie Johnstone*, Mabel Jenkins*, Bertrand Jerram.

K—Grace, Dorothy*, Philippa*, and Cecelia Kerr, Rose and Esther Killowich*, Gertrude Krambach*, Agnes Kay, S. Keirl, Violet Keen, Lilian Kyme*.

L—Beatrice Lay*, Florence Le Poidevin, Linda, Edith, and Willie Lowe, Annie and Mary Levine, Annie Lipschits, Edie Lay*, Maisie Leitch, R. Lomax*, Jeanne Loisel, Sidney, Mary, Edward and Henry Law, Arthur Llewellyn.

M—Margaret* and Joy McFadzean, Margaret*, Daniel, Mary and Dorothy Morris, Olive and Evelyn* van Millingen, Margaret Merry*, Olive* and Lois* Mewburn, Elsie* and Annie* Moule, Irene Mabille*, Winnie* and Doris Martin, Barbara Maconchy, Daisie and Tita Mackenzie, Dora Muir*, Isabella Morris*. Kathleen McClure*, Evie Miller, Ella and John MacMurray, Maude* and Helen* Mellroy, Margaret and Bella Mack, Winnie, Dorothy and L. Mace, Nora Marshall.

N—Maude and Amy Nottage, Leah* and Dora Niels, Maria Nicholson.

O—Louisa O'Brien, Maude and Eva Oakes, Olive Oxley.

P—Laura Percy, Margherita Perlmann, William and Lizzie Porter, Jessie, Eddie and Willie Palmer, Martin Pitter, Olive Pine-Coffin, Gladys* and Isabel* Phipps, Marjorie Porteous*, Geoffrey and Clarice Peach, Myrtle Perry*.

R—Ada Renals, Esther Rosenthal, Mary Rosenblum, Nora Read*, Jessie and Cecily* Roe, Hope Robinson, Maggie Russell*, May Rodgers.

S—Elsie Slark, Lucy and Helen Stalker, Flora and Glanvill* Smith, Bertha Stocker, Stanley Smith, D. and T. Stanier, Pauline Schwartz, Lizzie and Dora* Simons, Sidney Smith, Muriel Sells, Mary Spiganovics*, Frankie and Binford* Sellwood, Herbert Stuart, Poppie Stidolph, Phyllis, Gladys*, Violet* and Evelyn* Shaw, Agnes Shields, Adelaide Smith, Vera Stapylton, Madeleine Smith, Dollie Salt, M. Spurgeon, Bessie Symes, Effie, Florence and Ellen Simpson, Violet and C. Salvesen, Florrie Smith.

T—Naomi Torff, Rebecca and Rachael Tushinsky, Willie Thomas, Flossie* and Charlie Thomson, Marjorie and Evelyn Tracey, Reggie Thresh*.

U—Eva and Kathleen Usher.

W—Frank and Madge* Wilson, Alexander and Ella Watt, Kenrick, Ernest and Queenie Wakeford, Rachel, Sarah, Georgina and James Wilson, Joanna Wolnitzer, Edith Wheeler, Florence Wildbur, Robert* and Thomas Weddell, Pringle Wilson*, Stewart Watson, Gracie Winn*, Charlie Wingrave, William Wheeler*, Daisy* and Lilian* Watt, Louisa and Violet Walker, Bertie Walls.

FOREIGN LIST.

No. 252—Lottie, Rotha and Ivan St. George (Canada). **No. 253**—Dora Wallace*, Amy Ramsay (Canada). **Nos. 254, 255**—Will, Kate, Nettie and Ina Thomson (Bulgaria). **No. 256**—William Flower (Portugal).

Personal.

S. Keirl.—I am glad to welcome you as a new "*Searcher*," and hope you will find the study useful and interesting.

Violet Walker, Nora Marshall.—Thank you for your interesting letters.

F. Quance.—I hope your finger will soon be better.

Ella Wood.—Thank you for your kind subscription. You will find it acknowledged in the Donation List.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Acton*, Dec. 14; *St. Mary Magdalene, Islington*, Dec. 17; *Blackheath*, Dec. 29; *Holy Trinity, Islington*, Dec. 30. Mr. E. Arrowsmith, *Isle of Wight*, to Dec. 15; *Sandown*, Dec. 16. Mr. J. S. Tyler, *Leicester and neighbourhood*, to Dec. 21. Mr. G. Twentyman, *Grange-over-Sands*, Dec. 14; *Oxton, Southwell*, Dec. 15-24; *Liverpool*, Dec. 25; *Luddenden, near Manchester*, Dec. 26-31. Mr. Josiah Spiers, *Foresters' Hall, Pewsey, Wilts*, to Dec. 17; *Sudbury, Middlesex*, Jan. 24-Feb. 8. Mr. E. Hughes, *St. Aubyn's School, Upper Norwood*, Dec. 28. Mr. Edmund Clarke, *Dorking*, Dec. 13; *Cootham, near Pulboro'*, Dec. 16-21. Mr. J. H. P. Cutting, *Exeter*, from Dec. 14. Mr. Welch, *Putney*, Dec. 30. Mr. S. J. Hewlett, *Friends' Meeting House, Reigate*, Dec. 29-Jan. 4; *Christchurch*, Jan. 20-Feb. 1.

Children's Scripture Union—Portions for week ending December 22.

Sun., Dec. 16	*Isaiah* xxviii. 9-20	Thurs. Dec. 20	*Isa.* xxxiii. 13-24
Mon., „ 17	„ xxix. 13-24	Fri., „ 21	„ xxxv. 1-10
Tues., „ 18	„ xxx. 8-21	Sat., „ 22	„ xxxviii. 1- 8
Wed., „ 19	„ xxxii. 1-20		

Christian Endeavour Topic.

SUNDAY, DECEMBER 16.

CONFESSING CHRIST (Matt. x. 32-39).

I NEVER read this verse without remembering how urgent its call was to myself, years ago. It was the compulsion of its appeal which led me to take my place as a member of a Christian Church. I was fearful lest I should be denied. Probably, however, the confession and denials are not confined to these special acts, but to that unhesitating decision for God which extorts even from the enemies of its truth an acknowledgment of respect. It is not necessary that a man should be always interlarding his phraseology with references to religion, or quoting his religious life as an argument to secure his credit, but that there should be no covering of his light with the bushel.

What a great day that will be when He who has kept us from falling, will present us to his Father, before the presence of his Glory, with exceeding joy! How great an honour to be confessed before all worlds! There is a parable of a subject who dared to stand beside his prince, when the citizens put him in the pillory, and drove him through the streets. Whatever contumely was heaped upon the one was gladly welcomed by the other. But the years brought a reversal of the verdict of that city. Amid the pealing of bells, and waving of banners, at the head of his triumphal army, the prince returned to the city from which he had been ignominiously expelled. But who was he that shared his triumphal car, his face wreathed in smiles? Ah, it was the man who dared to undergo obloquy and shame. If we suffer, we shall also reign with Him; if we deny Him, He will also deny us.

Christ's ultimate aim is, of course, to secure peace for our harassed world. He hath laid the basis of peace in his Cross; and the proclamation of the tidings of peace is already spreading through the world. How beautiful upon the mountains are the feet of those that publish peace. But the collision between his principles and those of human nature always produces war, antagonism, hatred. Not that He counsels strenuous resistance, the attitude of his subjects must be meekness, submission, resignation to the inevitable brunt of brute force, through which ultimately they must conquer; but in the earliest proof there will always be the cross, the spitting, the apparent defeat. The marvel, however, is that it is only through such experiences that the ultimate triumph of the principles of his Gospel is assured.

Young Christian, you will find your greatest difficulty will arise from the unconverted members of your own family. Often the sorrowful cry will be extorted, "Woe is me that I sojourn in Meshech, that I dwell in the tents of Kedar; I am for peace, but when I speak, they are for war." It is not necessary, like Joseph, to upbraid, or to carry an evil report. But the very presence of a Christ-like character in the midst of worldliness and self-seeking will inevitably arouse dislike and hostility. You cannot help it. Do not go out of your way to solicit hatred. Be consistent, kind, gentle, and Cain will hate Abel in the last family story, as in the first.

You will have to take your cross, which is not, as the world thinks, some special form of trial, but the total surrender of your own way and will, the persistent negation of the self-life, and the being willing to make Christ first, at whatever cost. Dear as the love and approbation of the home circle is, you must dare to forfeit these when the will of Christ is opposed to the practices and pleasures of your nearest and closest friends. You must not falter; you must not try to secure their goodwill by doing things that your Lord forbids; you must make Him first, come what may. And though it may seem that you are forfeiting the influence which you want to build up for their salvation, you will discover that the course which seems to forfeit it will really secure it, and lead to their salvation (*v.* 39). F. B. M.

C.E. NOTES.

The total number of societies now registered in the Union of Great Britian and Ireland is 7,027.

* * *

The Annual Convention next Whitsuntide will be held at Sheffield. The programme promises to be as helpful as in previous years.

* * *

The London Council of Christian Endeavour are issuing a special letter to all societies urging them to do all in their power by prayer and individual effort in the forthcoming simultaneous Mission.

* * *

The Welsh C.E. Union has been carrying out a series of Extension Meetings in South Wales. That held at Pontypool was most helpful, and promises to result in pioneer work throughout the whole district. As a sequel to the meeting, a society was formed at the Mount Pleasant Congregational Church.

The Christian Endeavour Union of Paris has celebrated its third anniversary by a united meeting of the three English-speaking societies of which it consists. The speakers included Rev. Charles Greig, director of the McAll Mission of Paris; Lord Radstock, whose warm sympathy with Christian Endeavour in Paris has often been expressed; and Rev. Bramley Hart, pastor of the Wesleyan Church.

* * *

Dr. Clark has issued a call to prayer for a great awakening. He says: "Will you who read these words, whether members of the Society or not, unite with me in definite, persistent prayer for a deep, prevailing, wide-spread revival this winter? To make the suggestion definite, I would propose that for three months we seek to spend a few minutes each day in waiting upon God for this particular blessing. Why should not two, 200, 2,000, 200,000 of us be agreed as touching this thing? O friends, I feel, as I write, that God is putting in our hands the lever that, if we use it, will connect us with his limitless powerhouse."

International S.S. Lesson.

December 23, 1900.

CHRISTMAS LESSON: Matt. ii. 1-11.

GOLDEN TEXT: "Thanks be unto God for his unspeakable Gift" (2 Cor. ix. 15).

INTRODUCTION.

FIND on the map of Palestine the town of Bethlehem, and read up Luke ii. 1-21 before teaching this lesson. In Luke the shepherds worship; in Matthew the wise men worship.

Key to Blackboard Plan.—The lesson is about the guiding star which led the wise men to the new-born Child. Jesus Himself is a Star (see Rev. ii. 28; xxii. 16). He will guide us (Num. xxiv. 17).

(A star might be cut out in silver paper, and the letters cut out in bright coloured paper and pasted on the star.)

1. THE LITTLE CHILD.

(5, 6) It is interesting to see how prophecy is fulfilled (Micah v. 2; Jer. xxiii. 5, 6). (15) Hos. xi. 1. As Joseph went to Egypt with Him (13), (23), and (17), both prophecies fulfilled.

How is it the Jews cannot see how clearly "all came to pass"? Their eyes seem still to be veiled. (2 Cor. iii. 15, 16). Picture the Baby-Boy as given us in our lesson with all the interesting points given in Luke.

2. THE WISE MEN.

Where are they from? Who are they? Why do they come? (1) From Persia. They were very clever and knew a great deal; they considered themselves to be a sacred caste of men; but although they were so wise and knew so much, they did not know Jesus, but they want to find Him. (2) They call Him "a King," and they have a fixed purpose in coming to see Him; it is to worship Him. (3) Herod is much disturbed; he does not like the idea of another King at all (4, 7, 8) but he will find out all about Him and then have Him killed. So thinks Herod, and we know the result. (10) Rejoiced, great joy. The same happens to-day. Any soul asking with all earnestness (2) "Where is He?" will find Him and joy will fill the heart (Acts viii. 37, 39).

3. THEIR GIFTS.

They worshipped and they gave Him of their best (11). The meanings to the gifts have been given as follows: Gold, symbol of Jesus as King (Psa. lxxii. 10, 11). Incense, symbol of Jesus as God (Matt. i. (3). Myrrh, symbol of Jesus as Redeemer (John xix. 39).

4. JESUS THE KING.

Born a King (*v.* 2); died a King (Matt. xxvii. 37); reigns a King (Rev. xix. 16). Have you made Him your King? Have you thanked God for his unspeakable Gift? Have you trusted in the Bright and Morning Star?

Livingstone College.

THAT the utility of courses of study in medicine, surgery, and hygiene is felt increasingly by workers in the foreign mission field is demonstrated by many evidences, one of which is the rapid development of the operations of Livingstone College.

The first public meeting in connection with the College since its incorporation was held on Tuesday evening of last week, in the auditorium of the United Service Institution, Whitehall, Mr. ELIOT HOWARD presiding. Some interesting

PARTICULARS OF PROGRESS

were given by Dr. C. F. HARFORD-BATTERSBY, Principal, who spoke of the suitability of new premises at Knott's Green, of the wide circulation attained by the useful monthly magazine, entitled *Climate*, and of the many missionary organizations represented in the students who have taken advantage of the facilities afforded for study. The annual report recounts many instances in which the knowledge attained has proved useful in various parts of the world. For example, a missionary in China writes: "I dispense medicines twice a week. Some of the cases treated have been very successful, giving a good opportunity for preaching the Gospel, and showing also the practical side of it. Resulting from this, we have a few inquirers who first heard the Gospel when coming for medicine." A worker in the Canadian North-West says: "I have had good health since coming out, having well remembered instruction concerning entering new climates, new surroundings, and food, etc. This has, no doubt,

PREVENTED MUCH ILL-HEALTH."

Another, writing from Peru, says; "I have found my knowledge of dentistry of great service, giving access to some who otherwise would not have listened to me."

During their course at the College, the students engage in medical mission work, which is now associated with the parish of St. James-the-Less, Bethnal Green (Rev. J. E. Watts-Ditchfield). A building has been adapted to provide a waiting-hall, dispensary, and two consulting-rooms; but up to the present time the Mission has been carried on in temporary premises in one of the poorest streets of the parish. In spite of the disadvantageous surroundings, a useful work has been done, and more than 7,000 attendances have been recorded during the year. The latest development is the "Traveller's Health Bureau," situated at 133, Salisbury Square, E.C. The Bureau has been established for the purpose of collecting and diffusing information concerning the needs of travellers.

The Chairman, in asking public support for the College, spoke of the ignorance which prevails so generally even as to the elements of medicine; at the same time it is not intended ito train men as "medical missionaries," (a term which is properly applied only to those possessing a medical qualification) but to give a knowledge of hygiene and surgery

IN ORDER TO SAVE LIFE

in the absence of proper medical skill.

Rev. D. M. PATTERSON (C.M.S.) testified from experience to the need for some medical training in North India, and to the value of the College, of which he is now a student. Rev. J. E. WATTS-DITCHFIELD gave a vivid account of the beneficial effects of the Medical Mission, which has awakened an interest in spiritual things in a district noted for turbulence and Sabbath-breaking. Words of gratitude for the help afforded to missionary societies were spoken by Mr. EUGENE STOCK, who, in giving the concluding address, said that, begun in a small way, the College is going on to great things, to the glory of God.

Home Missions.

Pastors' College Anniversary.

DESPITE the heavy rain which was falling outside, the Metropolitan Tabernacle was looking its brightest last Thursday evening, the occasion being the annual meeting of the Pastors' College. The company present at tea crowded out the Lecture Hall. Pastor Thomas Spurgeon presided, and at the outset expressed his disappointment that his brother, Pastor Charles, was unable to be present on account of health; and that Pastor Saillens had been suddenly called to Paris by the serious illness of a friend. He expressed gratitude to God that in connection with the College there were no difficulties to chronicle, no distresses to report. There is still the same eager crowd waiting at the College portals, with applications coming in increasing numbers. All are earnest, and desirous to be devoted to the service of the King in the ministry. There is also a continuance of the same eager application from churches for the brethren.

Success in all spiritual work—especially that of soul-saving—follows the men who go forth. "Our brethren may fail in many ways, but they are second to none in earnest devotion to the Gospel of the grace of God. A practical exhibition of the spirit animating the present students was given in connection with special services held in the Tabernacle early in the year, and they are now volunteering to repeat the effort under the auspices of the Simultaneous Mission."

A MARTYR'S CROWN.

In connection with the Missionary Society, touching reference was made to the fact that a martyr's crown now belongs to the College. Mr. S. Frank Whitehouse, who went forth twelve months ago, and his wife, have since been called to seal their testimony with their blood in China. Of the Temperance Society, it was noted that all the students are members.

Principal McCaig also referred to the loss sustained in the death of Mr. Whitehouse, and spoke affectionately of the way in which his choice spirit had endeared him to all. The names and particulars were given of eighteen students who have been settled in the course of twelve months, bringing up the number of men who have been trained to 1,014. Of these 127 are dead, and other names have been removed from the list, leaving 784 now active in the work of the Lord, 693 of whom are pastors, missionaries, and evangelists in connection with the Baptist denomination. Since 1865, when statistics began to be noted, 132,015 believers have been baptized by such pastors, and the net increase in the membership of their congregations has been 105,564.

The students were represented by Mr. Ernest Debenham, who gave some of his impressions of the life and work of the College. While much importance is put on the lessons to be learned from great preachers, his testimony was clear as to the fact that Christ, and He alone, is held up as the great ideal for every preacher.

Pastor Spurgeon explained that there had been a considerable falling off in contributions for the work carried on by Pastor Saillens in Paris; and that the College Missionary Association has agreed to help by giving a Centenary Offering: £60 has been promised, but 1901 shillings are being aimed at.

At the close, a lecture on "Charles Haddon Spurgeon: Impressions and Recollections," was given by Rev. Dinsdale T. Young.

Protestant Alliance.—A large number of meetings have been held during the past week in connection with the Alliance, in various towns and villages throughout the country. Limelight lantern lectures have been given, and the attendances have been most encouraging. A feature of the work of the Protestant Alliance is the arranging and conducting of series of Protestant debates for the study of the Romish and Ritualistic controversy, which are being held in various sacerdotal districts.

N.E. London Gospel Mission.

THE all-round work undertaken by the N.E. London Gospel Mission and Lancing Homes of Rest was happily brought before a large number of friends and supporters at the annual meeting, recently held at Earlham Hall, Dalston.

There are five halls and rooms used in London for the labours of the Mission among the poor, including special provision for match-factory girls at Bow, and for gutter lads at Kingsland, while, apart from an active philanthropy, from each centre there radiates the light of the Gospel. Then there are sewing classes for widows, for whom, in age and infirmity, Mr. Chorley, the superintendent, finds a pleasant cottage home where they can end their days in peace, surrounded by Christian influences.

The Seaside Homes of the Mission have grown from year to year. Beginning just fifteen years since, with a tiny cottage in the suburbs, for a few of the more delicate children of the Sunday school, there are to-day, on the South Coast, three separate Homes, one of which is for men, and another for mothers and babies, making up as many as 160 beds, and where, during the three busier months this summer, 1,039 persons enjoyed a welcome rest. Poor ones were received, either free or at reduced charges, from more than twenty other missions and societies in London, while the number further included invalids from "the front," and the wives and children of reservists, also cripples, consumptives—both the halt and the blind.

Mr. John McCall said some very kind things about the work and the workers, and as he knew from practical aquaintance the Homes at Lancing, his testimony was the more valued. The fact was borne witness to with pleasure that not a few who have gone to Lancing have returned new creatures in Christ Jesus. One of these, sent by the daughter of the venerable Dr. Moffat, was a "miracle of grace." Short addresses were also given by Messrs. D. C. Apperly and J. E. Cheeseman, and by various workers of the Mission.

A selection of happy children from the Mission Sunday scholars (who number in all more than 1,200) were present and sang very sweetly, as also did our friends Mr. and Mrs. Baker, the blind evangelists, whose ministry will long be remembered.

Mr. Chorley reminded the friends that the present needs include the rebuilding of the older wing of the Women's and Children's Home at Lancing, which will entail an outlay of about £1,500. Mr. Chorley's address is 6, Clephane Road, Canonbury, N.

London Medical Mission.

THE London Medical Mission has been established for twenty-nine years in one of the most needy districts of the metropolis, namely St. Giles, which lies between Oxford Street and the Strand, and comprises Seven Dials and the many streets leading into it, also the various courts and alleys around Endell Street, Drury Lane, and Long Acre.

In addition we have a branch on the South side of the Thames at North Street, Lambeth, where the same work is actively carried on by an earnest staff of workers.

Every day we see the sick and suffering in their homes, prescribe for them, nurse them, and take the Gospel to them. We also send them nourishing food, properly cooked in our kitchen, and see that they are supplied with coal if they cannot afford to buy it, or if fires need be kept up in the sick room at night. Many are much in need of clothing and bedding, and when our cupboards are full, we can supply their wants.

In addition to the above, patients who are too poor to pay for medical aid are welcomed at the Mission twice a week, and get free medical help, and also have the Gospel preached to them. With prices going up, and rents expensive—with great difficulties from overcrowding and scarcity of dwelling-places—our poor have a hard time. Many have received spiritual blessing through the work, and numbers have been reached, and are being reached, who otherwise would never come under the sound of the Gospel. The next century must see medical mission work greatly extended all over the world. Prayerful sympathy will be much valued. The needs are great and increasing.

Last year we attended to over 8,300 different cases of illness, and nearly 16,000 visits were paid by doctors and nurses to the sick in their homes. A Convalescent Home for Women at Folkestone has been open nearly all the year, 250 having been received up to this time. Our Holiday House in the country for children has been a great boon again to many, but is now closed for the winter months.

Henry Soltau, Superintendent,
33, Short Gardens, Endell Street, St. Giles, W.C.

The Work at Costers' Hall.

DURING the coming spring, Mr. W. J. Orsman, J.P., will complete forty years of active service on behalf of street traders and the poorer classes generally of the north-east quarter of London. Golden Lane, on the confines of the city, where the work commenced, has, meanwhile, undergone a transformation, the people who crowded its main thoroughfare and courts and alleys being driven further afield. A large proportion of the people migrated to Hoxton, where, accordingly, the present Costers' Hall was erected about twenty years ago. The locality is a poor and over-crowded area, very much in need of all that a comprehensive mission can do for it.

The Hall is open on every day of the week, and represents a fully-equipped working mission church of over 400 members. Ranking as honorary pastor, Mr. Orsman is assisted by about 140 voluntary helpers. The Sunday-school is as large as can be accommodated in the spacious building, and there are Bible-classes for young men and women, with many other agencies, including various clubs for the encouragement of thrift. The street-traders have rooms provided for them free of cost for the holding of their business meetings, which were formerly held at public-houses. The Sunday services in the large room—capable of seating 700 persons—are well attended. These are often conducted by Mr. Orsman himself, but frequently a preacher attends from the Evangelization Society.

During each winter Costers' Hall not only gives assistance to a large number of the deserving poor, but meals are given on several days a week to ill-fed children from the elementary schools, who are selected by their own teachers. On account of these, and also for general purposes, Mr. Orsman asks for funds. It may be added that the triennial donkey show, on behalf of the costers, was held last September. This show, founded by the late Earl of Shaftesbury and others, has had the result of greatly improving the condition of the animals used by street-traders throughout London. Mr. Orsman's address is Milton House, Shacklewell Green, N.E.

Schools for Bible Study.

THE West of England Schools for Bible Study, conducted by Mr. G. Soltau during the autumn months in Bristol, Bath, Clevedon, and Weston-super-Mare, and other centres, have proved exceedingly attractive to large numbers of Christian people. The attendances have been from 2,000 to 2,500 per week, varying with the weather. The Gospels, the Pentateuch, the Typical Character of the Lord Jesus, Character Studies, and the Holy Spirit have been handled in the various places, and much blessing from God has attended the work. The series closes this week.

The winter series is being arranged as follows, commencing on January 14:—*Mondays*, Eastbourne, hon. sec., Mrs. Tindall, 26, Enys Road. *Tuesdays*, Brighton, hon. sec., Miss R. Smith, 24, Stamford Road. *Wednesdays*, Hastings and St. Leonards, hon. sec., Miss Douglas-Dole, Holmesdale Gardens, Hastings. *Thuredays*, Tunbridge Wells, hon. sec., Miss Langton, 13, Calverley Park. *Fridays*, Richmond, hon. sec., Colonel Major, 102, Queen's Road. Full particulars of places of meeting and topics can be obtained from the secretaries.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OWING to the Christmas Holidays, we shall be compelled to go to press early with our next week's issue. Therefore urgent communications must reach us by Friday morning this week.

The last Christmas of the century is now upon us, and the humanitarian sympathies and social kindliness which mark the season are in full play. "Goodwill to men" is the motto of all who enter into the meaning of the festival. The earth is girdled with good wishes; flying messages are being swiftly carried from place to place, reminding their recipients of old friendships and happy memories of days gone by. Families whose members are scattered the rest of the year are once more reunited round the common board, and loving hearts beat high with the joy of renewed fellowship. But let none forget what it is that has made all this outbreak of love and goodwill possible. Christmas is the festival of Christ, and those who are entering into its social privileges are sadly ungrateful if they forget the Spiritual Fountain in the stream of social blessings which flows out of it. The angels' song was the true precursor of the Christmas bells.

During the high-tide of festivity that is now flowing, there are many families over which the loss of some dear one during the year will cast a gloom hard to bear in the face of the prevailing brightness. In particular this will be a sad day for many who have lost friends and relatives in the South African war. A kindly message, or a whispered word of comfort, will go a long way to help in such cases. The remedy for the loss of loved ones is more love from the friends that remain. Day by day, as the casualty lists come in from the front, the number of such families is increasing. Let them have warm places in the prayers and goodwill of God's people.

On Monday, Dr. Parker, at the invitation of the editor of *The Sun*, commenced a week's editorship of that journal. The experiment was entered into with a view of testing the possibility of producing an evening paper that should be free from the objectionable features of the cheap press, the articles being written from a Christian standpoint. It is too early at the time of writing, to forecast the success or failure of the enterprise, but the early numbers are, at any rate, free from extravagance of any kind, are healthy and serious in tone, as well as interesting and well-written. One conspicuous feature is the entire absence of betting news, the space usually occupied by that very objectionable department being devoted to quotations from Scripture against all forms of reliance on chance. The Christian public are appealed to to uphold the experiment, with a view of possibly establishing a Christian newspaper on a permanent basis. If the venture resulted in such an enterprise, it would be a national benefit.

The passages of Scripture which are quoted under the heading, "Betting and Gambling Forecasts," are as ingenious as they are weighty, as the following extracts attest :—

The Wages of Sin is Death. My son, if sinners entice thee, consent thou not.

If they say, Come with us . . . We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse. My son, walk not thou in the way with them, for their feet run to evil.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners.

Wicked men they lay wait as he that setteth snares. They set a trap; they catch men.

After which the Doctor pertinently adds :—

I call upon all praying souls in London, and throughout the world, to pray that all gambling, which is a form of robbery, may perish out of the land. It eats like a cancer. If my paper cannot, during six experimental days, live without pandering to the gambler, the drunkard, and the sensualist, then let it wither away. The answer is with Christian men and women throughout the world.

The Bishop of Liverpool, in his recent Advent Pastoral, takes a somewhat gloomy view of the outlook in the present time of perplexity and distress. He says :—

When we look at our own land, we see indifference, impurity, intemperance, and the curse of gambling spreading on every side. The love of self has weakened and obscured faith in a living God.

But at the same time he sees—

A vast and growing population, with untold possibilities of good, waiting to be leavened with the spirit and teaching of Jesus Christ.

In face of these things, Dr. Chavasse does not waste words in empty generalizations, but goes on to urge the duty of the individual :

Before we pass on to meet the unknown future, let us pause and think. Let us look into our hearts and lives. Let us confess our sins. Let us thank God for our mercies. Let us pray for the heavenly assistance of the Holy Spirit, and let us renew the consecration of ourselves to God.

The Bishop of Worcester, with a view of utilizing more largely the rank and file of the members of the Church of England, has started the process of ordaining deacons on the condition that they are not to seek higher "orders." There is a further desire that those in such deacons' orders should be free from the rule which forbids clergymen to follow secular callings, so that ordinary business men might be able to perform many minor liturgical duties, serve gratuitously as deacon, "administer" the chalice, preach occasionally, and be a link between the regular ministry and commercial life to the great advantage doubtless of both. This is the first practical suggestion for the using up of the spiritual talent and devotedness so abundantly provided in the Church of England, but which has hitherto been hidden beneath the word "laity." In all our churches there is great scope for the full use of these reserves of the service.

The main-spring of the coming United Mission of the Free Churches is the recognition of the fact that Christianity is an aggressive faith, and that it is not enough to erect and open churches and mission-halls in the name of Christ: but that Christians must go forth to invite people in, that they may hear the Gospel. There is no greater hindrance to the evangelistic aspect of the Gospel than the blight of "respectability," which afflicts so many churches. When, as happens sometimes, any spontaneous exhibition of spiritual feeling in a church is considered in bad taste, when an effort to reach the outside masses is discouraged as disturbing the calm flow of the church life, and when the cultured and the educated members leave such efforts to those members of the fellowship who are more gifted with grace than intelligence—it is clearly needful that the movement should begin with a thorough conversion of the Church itself; otherwise the outsiders who come in will not be very happy. All ministers who are wishful to make the Mission a success, should carefully educate and prepare their people for this work.

One of the great perils of all teachers and preachers is to fall into a "rut," and so to make religion synonymous, in the minds of children and young people, with dulness. This is sometimes the result of confounding faithfulness to the few great essential truths with the futile repetition of a few select phrases. There is no more moving or pregnant phrase in the Bible, for instance, than this: "The blood of Jesus Christ cleanseth us from all sin;" and yet by repeating it mechanically often enough, it may become quite devoid of meaning to the majority of hearers. In fact, there is more ability and industry required to present familiar truths in a fresh setting than to be perpetually announcing novelties. The great preachers keep within well-defined limits as to the choice of their subjects; but they make these subjects perpetually fresh by their unexpected method of treatment, and the wealth of their illustration. The ideal preaching is thus "new as the foam" in its manner, and "old as the rock" in its substance.

At the Autumn Conference of the Society of Friends Temperance Union, held recently at Manchester, considerable prominence was given to the discussion of the subject of the attitude of the Churches in regard to the Temperance Movement, and there seems to have been a consensus of opinion that there is only too much room for greater earnestness, and more strongly combined effort. Undoubtedly the drink evil is one which calls pressingly for Parliamentary interference, but, as one of the speakers at the Conference urged, Christian men should not depend too much upon the probability of the desirable legislation being forthcoming, and ought not to relax their own individual efforts. Apart altogether from reformative work in localities, the foundation of a healthy and righteous public opinion as to the drink question depends almost entirely upon the labours of the individual Christian, and it is that educated public opinion which must, sooner or later, coerce the State into action.

The criminal statistics for 1899, just issued, reveal an alarming increase in the number of apprehensions for crime in Scotland. The number of persons involved during the twelve months was 176,524, being an increase of 10,621 over 1898, which itself marked an advance on all previous records. We are told that there is an absence of serious crime, and that is a satisfactory element in the matter but the thoughtful reader cannot help being saddened by the ever-increasing number of "drunks and disorderlies." Notwithstanding all the progress made by Christian and temperance organizations, the drink interest seems

to be ever entrenching itself more firmly; and the result is summed up by a morning contemporary in the words:—

In the matter of sheer, besotted, over-mastering drunkenness, we stand without rivals, in shameful, isolation.

No doubt the Church is gradually awakening to the gravity of the case, but the enemy seems to become more aggressive, and the battle fiercer, as the years pass.

At the last Brewster Sessions, the Newbury magistrates requested the Licensed Victuallers of the district not to serve children under thirteen years of age with intoxicants. The publicans have now replied with a strong protest against the magistrates' recommendation, and decline to do as they were requested. They give curious reasons for their refusal. Of course they are "acting in strict accord with the law"—that goes without saying. But their benevolence leads them to protest against "a serious interference with parental discretion," which the carrying out of the recommendation would entail. While denying that any harm results from the visits of children under thirteen, the publicans consider that "a greater risk would attend the visits of children of fourteen years or older." It is quite touching to encounter this earnest solicitude for the rights of parents and the welfare of children! Despite their asseverations, however, all right-minded people who really love their country will not rest until the children have legal protection against an early schooling in the national shame.

Earl Grey's suggestion, made in a letter to *The Times*, for the acquisition and control of public-houses by Public-house Trust Companies, is not without its good points, if we assume the improbability of Parliament adopting and legalizing the Veto. No doubt it would be an advantage to remove the element of individual gain from the retail drink traffic, and to substitute for it the widened responsibility of a body acting in the public interest, so far as the expenditure of the drink revenue is concerned. But when all is said, the scheme is but a compromise, recognising vested interests where such do not exist upon any legal basis, and bolstering up a traffic which ought never to have been recognised and fostered by the State. The case is one not for companies, but for the controlling voice of the people.

Rev. J. W. Horsley, who for so many years was chaplain of Clerkenwell Prison, and who, therefore, has had a long experience in regard to crime and criminals, has recently expressed a very decided opinion that mere secular education has little if any effect in the diminution of crime. He attributes the falling off, which of late years has been evident so far as the more serious classes of crime are concerned, to the influence of the temperance movement, and to the wiser action which has led to greater leniency being show to juvenile and first offenders. Such a testimony cannot be gainsaid by those who would place a Scriptureless education in the first rank as a preventive of crime and immorality.

The Roman Catholic Bishops of Ireland have begun to realize the futility of demanding a State-endowed University for themselves in that country, and have just put forward a far more reasonable demand. At their last Synod at Maynooth, they asked, not for a Roman Catholic University, but for a common National University, which should preside over their higher studies, each college to share a common educational fund, according to the extent and quality of its work. With due safeguards against any abuse in the administration of this fund by the constituent colleges, this looks, on the face of it, a straightforward and feasible demand. It would place all the educational institutions of Ireland on an identical footing as regards the State, and encourage each to do its best work as regards their common purposes of education. If a wise and equitably framed scheme of this kind could be formulated, it might lay one of the most persistent and irritating ecclesiastical spectres of the time.

The call made through Parliament on the nation to provide £16,000,000 more for the expenses of the war, and the announcement of Mr. Brodrick that none of the soldiers now away from home in South Africa must be expected back till March at the earliest, has sent a wave of disappointment through the country, and brought home to the national consciousness what even the harrowing lists of dead, sick, and wounded from the front largely failed to do. Those who entered lightly into this conflict, on both sides, are now convinced of its stupendous character, and the unparalleled difficulties it presents to speedy pacification. At the same time, the not unnatural admiration excited by the bravery and self-sacrifice of the Boers, in carrying on a perfectly hopeless struggle, cannot exonerate them from criminal recklessness in continuing resistance long after all hope of final success must have fled. At present it is not so much a war as a series of raids and counter-raids, which cause immense suffering, loss of life, and destruction of property.

We have of late become somewhat familiar with the word Imperialism, and in the glamour of war, from which we are only now emerging, there is a great risk of overlooking, in the glare and triumph of conquest, the almost overpowering burden of spiritual and moral responsibility involved in our acquisition of fresh territory. In a notable utterance some time ago, Lord Cranborne exclaimed:

Perish the Imperialism which does not place the Imperialism of our Lord Jesus Christ in the forefront.

Only by making England the pioneer of the Christian religion shall we escape that decline and fall to which the great nations of history inevitably tottered in the blindness of their selfish and cruel aggrandisement.

The recovery of the Czar is matter for profound thankfulness. Though one of the youngest of the great Sovereigns of Europe, he has proved during his brief reign that he is a true lover of his people, with a high regard for their welfare, and that he is a passionate advocate of international peace. It is well known that he has been personally profoundly disappointed with the results of the Peace Conference at The Hague, and that his sensitive constitution is only too readily affected by mental stress. The end of that Conference, however, is not yet; its work is only just begun, and the coming century will prove its permanent value. It is certain, at any rate, that one of the greatest safeguards of peace is the personal influence of the Czar, and that with his recovery one of the beneficent influences in international politics will renew its sway. From such a noble-spirited ruler much may be expected, even in the direction in which Russia is most backward among European nations—religious toleration.

We beg attention to Mrs. Wall's pathetic appeal on behalf of the always suffering but now deeply distressed and homeless poor of Rome, the lower portion of which has been submerged by the recent unprecedented floods. Mrs. Wall has been for many years a mother to them. Let us help her.

In a recent official report in regard to Uganda, Sir Harry Johnstone pays a high and unsought-for tribute to the results of mission work in that interesting portion of the great African continent:

The rapid spread of Christianity over the kingdom of Uganda, and the district of Toro, is one of the greatest triumphs to which the advocates of Christian propaganda can point. It must not be imagined, of course, that the Baganda or Batoria have none of the old Adam in their composition, since they accepted Christianity, but, undoubtedly, their intelligence is quickened, their ideas are enlarged, and their harmful superstitions are swept away by their acceptance of the new faith. The difference between the Uganda of 1900, and the blood-stained, harassed, barbarous days of Mtesa, and his son Mwanga, is really extraordinary.

We once more put in a plea on behalf of a reasonable and humane rearrangement of the hours of business in shops, so that employées may be able to live a more natural life. In London the great majority of shops do not close before eight or nine o'clock, and some much later than this. This means that the assistants, for the most part, have no opportunity of attending classes, lectures, and services, at a reasonable hour. The mid-week half-holiday does not really meet the case, since it only gives one free night in the week. In certain of our Colonies, compulsory closing at seven o'clock is the rule. Why should it not be the same here? It would be an advantage in every way, and to all the parties concerned. Early closing all round would reduce the masters' expenses, while it would give the assistants the opportunity of self-improvement. Much of the late shopping indulged in by the public is due to thoughtlessness or selfishness—especially late Saturday shopping. The matter is really in the hands of the public at present, but as they do not seem to consider the weal of the assistants, it is time that the masters combined and agreed upon a common early hour of closing.

Gospel Foundations.

THE Holy Spirit is evidently reviving the interest of Christians in winning souls, and giving to the people a desire to hear and understand the Gospel. On the other hand, the reading and thinking of this generation is superficial, and the teaching which people receive is in many cases shallow and erroneous.

We have therefore thought it desirable to begin the New Century with a series of papers clearly and distinctly stating foundation truths. We are glad to say that the proposal has met with warm approval, and papers have been received or promised from Dr. Guinness Rogers, Canon R. B. Girdlestone, Dr. Handley Moule, Prebendary H. W. Webb-Peploe, Dr. Monro Gibson, Revs. F. B. Meyer, F. S. Webster, G. Campbell Morgan, Wm. J. Crosbie, Griffith Thomas, Jas. Douglas, and others.

The subjects treated of will be such as God, the Fall, Sin, Redemption, Conversion, Faith, Regeneration, Justification, Sanctification, Growth, Scripture, &c.

These articles will be printed weekly in leader type, and will occupy about two pages each. They will form an important body of Evangelical truth, and we hope that our readers will give us their kind and earnest help in extending their usefulness, first by prayer of the fervent sort that leads to effort, and then by commending The Christian to friends who are not at present readers of it.

The Magi at Bethlehem:

A CHRISTMAS MEDITATION.

THE Incarnation of the Son of God is the holiest and profoundest mystery of our Faith. It is the mother mystery of Christianity, for without it there could have been no human life of Christ, nor Crucifixion, nor Resurrection. Our hearts rest upon the person of the Saviour Incarnate for us men and for our salvation.

Every detail of the Saviour's entrance into his own world is precious to the Christian heart. Let us select at this time one item only for devout consideration, *i.e.*, the mystery of our Lord's first manifestation to men.

Had He entered into the world with great state, that would have been in opposition to his usual manner of approaching men. God never comes to us with dramatic display, overcoming with astonishment a gaping world. He comes usually with calmness and gentleness, and without observation. When the Light of the World began to shine upon mankind from out the crib of Bethlehem, He gently pierced the darkness with silent shafts of light, gradually filling the human sky with his splendour. The many now rejoice in his strong shining, but the rising of the Sun was witnessed only by a few stray watchers.

And who were these to whom was granted the privilege of first beholding the infant Lord?—the representatives of ignorance and of science. The shepherds and the Magi represent these extremes. The former were Jews, and poor; the latter were Gentiles, and rich. But both found

A COMMON MEETING-PLACE

at the feet of the new-born King. All barriers of human construction break down in the presence of the Saviour, who unites all men to Himself. In the approach of science and ignorance to Christ, we behold a prediction of the ultimate triumph of Jesus Christ—when both simplicity and science, purified from all stain, shall render homage to Him from whom all true simplicity and science proceed.

Let us now bid adieu to the shepherds, reserving all our attention for the Magi, since they, being Gentiles, represent us better than do the shepherds. Four simple points will serve for our meditation.

I. God Called Them. Bethlehem would never have beheld them but for the leading of God's star. Their own wit could not have informed them of the coming of the God-man. Revelation alone could do that. Some of the wise men of our time have yet to learn that most elementary lesson of religion. Pure reason can lead men to the belief that there is *a* God, but revelation is required in order that we may know definitely what sort of a God He is, and how we may approach Him. The ladder from heaven to earth can not be erected from our side, it must be let down from heaven.

What star it was which led the Magi to Christ, need not trouble us. It accomplished its mission, and that is sufficient. The more important thing for us to note is that a star is placed in each man's sky to lead him to the Saviour. The Bible (chief of all), daily providences, various ministries, the voice of conscience, are all stars to lead us to Jesus. As certainly as God drew the Magi thus, so He draws each human soul to his Son. The star shines for each of us.

II. The Men Responded.—The call of God is in vain unless the human heart responds to it. Others besides the Magi, doubtless, beheld the star, but they alone followed it. In our time it is becoming a fashion to say nice and complimentary things about Jesus Christ. Many admire the leading star who never follow it. A mere complimentary religion is the deadliest of all snares for the soul. The star must be followed, if ever the Saviour is to become to us a personal reality. He who undertakes in faith the grand journey will never be deluded, for he will infallibly behold the Saviour, and be assured of his presence and love. But that great journey is not the easiest of pilgrimages. The Magi had many a weary march across the desert ere faith was rewarded with sight. Christ, however, is worth seeking, at whatever cost. The patience of those Eastern sons

SHAMES THE SHORT TEMPER

of certain men of our time who begrudge the slightest trouble in seeking Jesus.

The Magi found that society, as represented by Herod the king, did not favour their quest. At Jerusalem they lost the star, and not until they were out again on the high road, clear of the influence of Herod, did they recover its light. "Society" has always been against Christ, and it always will be, until He arises in his majesty and crushes its power for ever. He who starts out upon that glad journey to adore the Christ must understand, before he departs, that the modern representatives of Herod—the world power of the time—will always be against him. If they smile upon him for the time, it is only that they may betray his secret in order to slay it.

III. They Found Christ.—Their journey of faith, with its discouragements and weariness, was finally rewarded. The star led them to their true goal, and, having accomplished its mission, disappeared. How now will these God-led men act? Their caravan rests in the courtyard—the tinkling of the camel bells ceases, but the dusky sheiks wend their way to the house where are Jesus, Joseph, and Mary. With excited hearts they are at last in the presence of Him to whom God has drawn them from so far. They expect to see a babe, for they told Herod that He was but new-born. How do they act? There is no hesitation, their faith remains unwavering—they fall down at once, and adore the new-born King. The outward eyes beheld but a weak and helpless babe, but

THEIR FAITH BEHELD A KING.

Gladly they anticipated his triumph, and promptly offered to Him their homage. O wondrous faith! men mock what they call thy "superstition," and belittle thy greatness, but how royally dost thou smile at their littleness and want of perception! The eyes of faith are cleared by the touch of God, and they can perceive royalty where others see only meanness. Happy Magi! men of faith drawn by God to the manger of his Son. They in turn beckon us to follow Jesus and to adore Him. Happy we, if we also have followed the star and come to offer our homage to the Divine Son.

Christmas has returned once more, and the star is still shining, but who follow it? The many? There is a hum of many voices, the streets are uncommonly busy, lights are flaring everywhere, all the world is preparing for a great feast. In whose honour is all this? They say it is the anniversary of the Incarnation—but who would dream of it unless he were told? For the many, Christ is out of the feast: it is a banquet without the chief Guest—a relic of something that once upon a time possessed meaning. It is good to have the feast, to welcome our friends, to feel the pulse of gladness beat more strongly. But the world will observe its feast, and forget the Christ. Would God it might be a *real* Christmas, with the Saviour as Guest at every banquet. The spirit of Bethlehem is with us still, albeit the few only seem to be aware of it. They, however, who have followed the star and found the Saviour will sing their *Adeste fideles*, and pay their homage to the Saviour King.

To the homage of the heart we must add the homage of the estate. The Magi adored Christ, and then they offered to Him their presents—gold, frankincense, and myrrh. An empty-handed devotion is no real devotion at all. The surrender of the heart must always be followed by

THE SACRIFICE OF THE POSSESSIONS.

What in our life answers to gold, frankincense, and myrrh, must cheerfully be offered to Him from whom we have derived all our good. There are many poor in the world this Christmastide who belong to "his body"; an offering to them for his sake will be accepted as done to Him. And there are many others morally poor to whom, for Christ's sake, we owe it to present the inestimable treasure of the knowledge of Christ.

IV. The Magi were drawn, they came, they beheld, they adored, and they offered presents. Then, adds the sacred writer, "they returned to their own country *another way*." They might not return to Herod, the avowed enemy of Christ; the secret must be guarded from such as he. They were not permitted to spend their days at Bethlehem in contemplation. They must resume the old life, but in a new spirit. Life could never again be the same thing to them as formerly, after they had once seen the Saviour. It is so with all who have ever beheld Jesus by faith. The moments of rapture are succeeded by a return to our own country. We

GO BACK TO RESUME OUR PLACES

in the home circle and in the business sphere; we pick up the thread of life again and go on with our weaving, but we go back to that old, familiar life by *another way*. We came from our country to Christ by the way of weariness, hope, and fear. We return to it by the way of peace, joy, and full assurance. And the people who remained in the old country, refusing to follow the star, and reproaching those who *did* follow it, will await our return, and they will see by the new light that has come into life, that we have indeed found the Saviour. God grant that they, too, may follow the Divine Light, until it brings them to Him who is our God, our hope, and our all.

Frederic C. Spurr.

Lewisham, S.E.

Challenge the Darkness.

"Moses drew near unto the thick darkness where God was" (Exod. xx. 21).

Challenge the darkness, whatsoe'er it be—
Sorrow's thick darkness, or strange mystery
Of prayer or providence! Persist intent,
And thou shalt find Love's veiled sacrament:
Some secret revelation, sweetness, light,
Waits to waylay the wrestler of the night.
In the thick darkness, at its very heart,
Christ meets, transfigured, souls He calls apart.

Charles A. Fox.

The above lines may be had on a chaste card—printed in red and black, with gilt edge—from *Partridge & Co.* (One penny.)

A Pathetic Memorial.—Rev. D. H. and Mrs. Lee—who were deprived of their family of four girls and two boys by a terrible disaster at Darjeeling last year—are now engaged in the work of rescuing and protecting young girls in Calcutta, fitting them for useful service as Bible-women, &c. It has been decided to erect a suitable building, estimated to cost £4,000. For further information application may be made to Mr. F. T. Lewis, 3, Aubert Park, Highbury, London, N.

Christmas Temptations;

OR, "A FRIEND IN NEED."

EDWARD JONES was going his round with letters, for the third time that day. The afternoon was settling down cold, and chill, for it was Christmas Eve. The work had been very heavy, letters and parcels for almost every house, and Edward had scarcely had time for his meals; he was feeling very tired, and beginning to think to himself, "I can't work like this without having something to drink; if they ask me at the next public-house, I shall say 'Yes.' I'm tired and dry; it's no use *me* trying to be a teetotaler;" for Edward had signed the pledge six months before at a temperance meeting.

He had not been a great drinker, but had used drink pretty freely. He missed it a good deal when he first became an abstainer, but was now beginning to feel the benefit of teetotalism, alike in health, pocket, and home comfort. But to-day the work was heavy, and being Christmas time he had been offered drink several times. Up to the present he had managed to resist temptation, but at length, as we have seen, he had made up his mind to accept the next offer.

Just then he turned into another street, and could see "The Carpenters' Arms" in the distance. They would most likely ask him to drink; they had often done so before. At this moment Mrs. Green, who lived at No. 63, rose and went to the window to lower the blinds. She stood a moment watching the passers by, then turned to her daughter, saying, "Amy, here is the postman coming down the street; he *has* got a load; we must have a cup of tea ready for him." "Yes," replied her daughter, "I will pour out a cup, for he will have no time to wait."

By this time "Rat tat" was heard at No. 62. So Amy went to the door. and opened it just as the postman was running up the steps. "I thought, perhaps, you would like a cup of tea this afternoon," she said. "Oh! thank you, miss; I shall be very glad of it," he answered. The tea was soon swallowed, and Edward continued his round, saying to himself, "Thank God for that; I can do without the drink now."

When Edward Jones reached home that evening, tired, but with brain and conscience clear, and told his wife of his temptation, and the kindly deed that had saved him at the critical moment, her heart was full of gratitude to God, and she resolved that *she* would be a help to others in a similar way, so far as lay in her power.

Mrs. Green never knew that her cup of tea was more than a passing cheer to Edward Jones; but in the great Hereafter she will have her reward. The little tale is told, that others may be encouraged to "go and do likewise," and at this festive, but *testing*, time to many, think of the postmen, telegraph boys, policemen, and, indeed, all others who may be exposed to special temptation. E. M. H.

Junior Civil Service Christian Union.—This useful organization exercises a helpful influence in Government offices. Meetings are held on the third Tuesday in each month at 5.30 p.m., in the Parlour at Exeter Hall. The meetings are addressed by special speakers, and are open to all Civil Servants, whether belonging to the Union or not. Branch gatherings are held in some of the offices. The branch meeting for the city office is held on the first Thursday of every month, at 5 p.m. at the Y.M.C.A., 186, Aldersgate Street, E.C. The organ of the movement, *The Union Observer* (1d.), may be had from Mr. Goodrich, 52, Winsham Street, West Side, Clapham Common, S.W.

"Putting off the Armour" is the title given by the London City Mission to their annual record of the distribution of the fund for the relief of disabled missionaries, their widows and orphans. Sixty-two veterans and their dependents, in all 200 persons, are provided for from this fund, through the benevolence of Christian friends. The report contains pages of information concerning the aged pensioners—their past labours and present position—and will doubtless appeal to readers who are enriched by the bounties of God's providence, and are desirous of expressing their gratitude by showing mercy to others. Copies will be gladly forwarded by the secretary of the Fund, Mr. Jas. Dunn, 3, Bridewell Place, London, E.C.

Intercessory Prayer,

Linked with Individual Effort.

BY MR. THOMAS HOGBEN,
"WELCOME MISSION," PORTSMOUTH.

IN his very helpful little tract, entitled "How can the individual soul approach to God?" Professor Handley Moule says: "Fashions of thought are largely abroad which call for a temperate but firm re-assertion, now and again, of the individualistic aspect of the spiritual life; otherwise, even its collective interests will suffer. . . . Who does not know that strong and manifold drifts of opinion around us set towards all that is corporate and collective? They touch and draw us, like the secret currents of the ocean, in every kind of connection—social, civil, and religious. In religion, the tendency is everywhere in one mode of it or another."

It was to impress this truth upon the members of the Church of Christ that the "One by One Working Band" was founded some twelve years ago. It consists of Christians of all denominations, who, seeing the need for a revival of pure and undefiled religion, are united, by definite prayer and personal effort,

TO BRING SOULS TO CHRIST.

Thousands have tested its value, and many of the most unlikely have learned how to "take the prey from the hand of the mighty." We believe that upon the lines of the one-by-one method is marked out in the near future a glorious victory for the whole Church. However many may be won by the public preaching of the Gospel, when the great unused forces of the Church are sent forth, in the power of the Holy Ghost to win friend and foe, much more will be done.

As it is one of the great principles of the Protestant faith that no one has the right to come between the soul and the Redeemer, so it is one of the great principles of the Gospel that the one great business of every saved person is to seek and bring others to the Saviour. The New Testament is a striking record of how God called, saved, and equipped individuals. The majority of Christ's Apostles were called *one by one;* and immediately Andrew and Philip heard the call, they went, one in search of his brother, and the other of his friend.

Professor Moule says: "The incidents of the Acts are perpetually individualistic—the eunuch in his carriage, Cornelius in his chamber, Lydia by the river. Above all, we have Saul of Tarsus, the man chosen by the Spirit to contribute a third of its contents to the New Testament, and to develop all that is most comprehensive and collective in the message of our salvation."

United Prayer:

A SUGGESTION AND AN EXAMPLE.

AT a deeply interesting gathering of the Christian workers of Glasgow, held under the presidency of Lord Provost Chisholm, and which I was privileged to address, a card was distributed, on which the following words were printed:—

While Christians in many lands are agreeing to unite in special prayer, in view of the new century, a number of religious organisations have suggested to their members that, from December 2, 1900, to January 13, 1901, they should continue in believing and importunate prayer for the increased purity, spirituality, and power of the Church of Christ; and for the advancement of the work of God in all the earth. You are heartily invited to take part in this concert of prayer.

The proposal, I understood from my Scotch friends, originated in America. But, no matter from what human source it came, it is evidently of God; and earnest Christians everywhere will, doubtless, gladly and thankfully fall in with it, and consecrate the remaining weeks to supplication for the Holy Spirit that, with the new century, may begin a new era of religious progress. WILLIAM CROSBIE.

Nottingham.

Preaching to Save.

THE revival in Wales in 1858-9 was the most powerful ever known in the Principality. Very many thousands were added to the churches—over 5,000 in Cardiganshire alone within six months. The awakening spread over all Wales, and almost every locality was influenced by it.

It began through Humphrey R. Jones, a young man from the neighbourhood of Aberystwyth, who went to America, and after his conversion was impressed to go to the different chapels among the Welsh-speaking people in America. His preaching had such influence wherever he went, that hundreds professed to be converted. The following summer he returned to the land of his birth, and was greatly blessed to a minister, Mr. David Morgans, who, in the same power, went forth preaching throughout Wales, and the effect was wonderful. Other ministers had a like blessing, and went forth in the same spirit, so that many thousands were added to the churches.

Last summer I saw a letter written by Mr. Humphrey R. Jones to a young preacher, and I translated it into English. I think it may be a means to stir up other young men to a similar ministry.

Llanelly. DAVID E. JONES.

EXTRACTS FROM LETTER.

Trerddol, July 16, 1858.

DEAR BROTHER,—I understand that you were at Taliesin [a village near Trerddol] last Sunday, and great was my joy when told of your method of preaching, and how you aimed to reach the conscience. I would very much like to have an hour or two with you, that I may tell you my mind, how to become

A TRULY SUCCESSFUL PREACHER.

First, is to be *much alone with God* in prayer, many times a day. Be urgent, and ask the Lord in faith what to say to the people. Go each time straight from the chamber to the pulpit, like Moses from the mount to the camp. Then the unction will accompany your speaking; and every word that you will utter, will be received as from the angel of God. *Preach pointedly and convincingly*, and aim each time to reach the conscience. Tell the people of their sins, in their faces. Take no heed as to the people's good or bad opinion of you, but seek to have a conscience void of offence towards God and man, and avoid to make show of yourself in any of your discourses. I seek to attain

TWO THINGS WHEN PREPARING

and preaching: first, to have myself out of sight; next, never to say anything to amuse. I endeavour to preach each time as if I were to go from the pulpit to appear before God. If we are not in this condition, we shall be of very little good.

My dear brother, let us, as two young men, live close to heaven; live so godly that our fear be on all, not saying a disrespectful word of anyone or anything, except the devil and sin. Think well of all Christians in all the denominations, and love his image in all, remembering that we are of the same Father, and all brothers in Christ, having been regenerated by the one Spirit, belonging to the same family, feasting at the same table, washed in the same fountain, travelling the same road, being led by the same pillar towards the one eternal home. Although I do not belong to your denomination, yet I love all God's people among them as much as those among us. If you are to be owned of God, then

PREACH TO THE CHURCH FIRST.

It will be of little use to preach to the world before the church be first awakened.

I understand that you are a student in college, preparing for the ministry. I hope that you will come out having more of the image of heaven on you than when you went in.

—Yours in the best of bonds,

(Signed) HUMPHREY R. JONES.

London City Mission.—The Ayahs' Home is one of the most recent, as well as useful, additions to the work of the London City Mission among foreigners. During the nine months since its opening at Hackney, between seventy and eighty of these women have been cared for and sheltered while waiting for a fresh engagement. Most of them pay something towards their own support, but not sufficient for the maintenance of the institution; hence contributions towards the Home will be welcomed.

Home Missions.

The Darkest England Scheme.

THE Salvation Army has issued a report of its social work in the United Kingdom for the past year. Taken as a whole, the review unfolds a record of successful dealing with the outcast, criminal, and poverty-stricken members of the community. The report takes the form of a series of thrilling stories from life, in which the facts speak for themselves.

Here is an extract from "A Philosophic Dosser"—one of the

FOUR THOUSAND MEN

who find shelter every night in the Army's London institutions, and who, though in such lowly circumstances himself, has a son in business on the Stock Exchange:—

The difference between the ensign (the officer in charge of the shelter), as you call him, and the lodging-house keeper is this: the Army man looks at you from the point of view, "What can I do for you?"—the lodging-house boss from the other point, "What can I get out of you?" Then, this place is clean, which to a man of my taste is worth a lot. If I have a taste for a warm spray, as well as a good shampoo, then I can get the same for nothing when I like. These are all silver streaks.

Another chapter shows how these destitute "humans"—victims either of sin or misfortune—are elevated and restored once more to places in society. In the case given, a man falls from the position of a broker to a sleeper-out in Hyde Park; but the Gospel of "beef, work, system, and the Grace of God" has landed him in a respectable situation in an accountant's office. More pitiable still are the tales of criminal life. An old man of seventy, who is likely to end his days in the Prison-Gate Home, entered the service of the East India Company at a comparatively early age, and afterwards became a "soldier of the Queen." Returning to England, he could get no employment. So he took to a life of crime, pocket-picking and burglary being his line. He was not long at the business before he found himself

IN THE CLUTCHES OF THE LAW.

In all he has served sentences aggregating twenty-four years. He turned his steps in the direction of Argyle Square, entered the Home, became soundly converted, and now fills an honourable and useful position.

The section of the report dealing with the work of the Boys' Home has a distinct bearing on the Hooligan question; and on the Farm Colony the same satisfactory process of man-making and character-regaining is progressing. It is in the Women's Rescue Work that a specially pathetic side of life appears. The testimony of a clergyman's daughter beguiled and betrayed, who alas! was only rescued to die, is touching in the extreme:—

I tell you I am convinced that no girl deliberately sets out to be bad. It is when her pearl of purity has been stolen from her that she grows reckless. What is there left to care for *then!* I was weak. And yet I struggled. I did not sell my soul all at once. But I sold it.

The Salvationists cared for me with a pitying love I never expected to find on earth for one so vile as I. Such love is not of earth; it is of heaven. And here I learned the full meaning of the confession my girlish lips had often formally repeated in my father's church, "*We have erred and strayed from thy ways like lost sheep.*"

Thousands of girls have been thus sheltered and

WON TO A BETTER LIFE,

and are to-day in respectable situations, and endeavouring to assist the agency by whose instrumentality they themselves have been saved.

Coming to the more general phase of the scheme, some idea of its magnitude may be gained from a glance at the statistics. From these figures we learn that nearly two-and-a-half million meals have been supplied at the Cheap Food Depots; 1,567,562 lodgings provided for the homeless; 11,282 applications for employment registered at the Labour Bureaux; 3,042 men received into factories; temporary or permanent employment has been found for 9,476; 525 ex-criminals received into Homes, 182 of whom were restored to friends or sent to situations; 3,569 applications dealt with for finding lost persons, 1,216 of whom were found; 2,460 women and girls received into Rescue Homes, 2,135 of them having been restored to their friends or sent to situations. In addition to this, multitudes of poor sick people were visited and nursed or otherwise cared for.

The additional Homes, or "Metropoles," which have been established in London, Plymouth, Bristol, Sheffield, and Dundee, bring up the total of institutions connected with the Darkest England Scheme in Great Britain alone to 142. In other lands there are, as an outgrowth of the scheme, 411 similar establishments, distributed over forty-seven countries and colonies, making a total of 553 agencies.

The report, with statement of accounts and balance-sheets, may be obtained from the head offices, 101, Queen Victoria Street, London. E.C.

Hyde Park Hall Mission.

MR. CHARLES COOK is approaching the thirtieth anniversary of open-air work, and completing his twenty-seventh year in Hyde Park Hall. It is a record of singular persistency and energy in aggressive enterprise. Recently, on the closing night of the Park services, one of the most interesting cases dealt with was a young man from Northern Europe. If, as is believed, the Lord gave him grace to accept the gift of God, he represents the twenty-ninth nationality to which converts of the work have belonged. Mr. Cook writes to us:

"We are more than ever convinced that if the people are to be reached, there is no place like the open air in which to get at them. I judge that both at our Sunday and week-night meetings fully 80 per cent. are the unsaved and the careless. We are thankful that Hyde Park Hall is close to the Park gates, and at the close of every meeting the anxious follow in, and, seeking to "strike while the iron is hot," we constantly

SEE DIRECT AND DEFINITE RESULTS.

"Here for twenty-seven years we have borne our testimony to the glorious old Gospel, and from here have gone forth not only foreign converts to witness in their own lands, but others whilst labouring with us now, are living Christ before their parents, who are gradually being weaned from the *superstitions* of Rome by seeing the *truth* lived out before them. Just now we are rejoicing over many who have been restored and converted in our large theatre in the Edgware Road. Many young people—children, and brothers and sisters and nieces of our workers have lately been gathered in. Madame Annie Ryall has been with us for a month, and much good has resulted from her consecrated labours. No one seems to sing like her, and we could wish that others may be raised up.

"Mr. Van De Venter is coming to us for January, and with his chalk talks to children, and his awakening words to adults, we are expecting great things. We value the prayers of God's people and seek an interest at the Throne of Grace. Very large audiences assemble at the theatre, and though the meetings have been continued for twenty-six years, the interest does not slacken. The blessing still continues, and souls are continually being brought to Christ.

"Hyde Park Hall is in need of refurnishing, in measure, and cleaning up generally. I should be glad to close the year free of debt, and should be grateful to my friends for fellowship and help to enable me to do this."

Mr. Cook's address is—6, Frithville Gardens, Shepherd's Bush, London, W.

Having seen and known our friend's work for many years, and conversed with large numbers of his converts, we have no hesitation in commending it, and endorsing his appeal.

The Rescue Society.

THE work of the year now closing has been one full of encouragement and cheer. At each of the seven homes there has been a distinct work of grace in the hearts of some of the inmates, and the spiritual fruit of the daily seed-sowing has greatly gladdened the heart of the workers. In some Homes this has been more manifest than at others. The letters received from those in service have also been most pleasing, and have frequently called forth hearty praise to God.

Only this morning the writer read a letter from one, a bright, happy, Christian girl, whose sister died in the Lock Hospital, and whose own past has been most sad. She has a difficulty in retaining her situation, owing to failure of health, but she writes so gratefully of the help she has received, and begs for aid for one whom she has met who is an orphan, only nineteen years of age, and quite respectable, but unable to work owing to consumption.

The applications lately have been unusually numerous, and everyone suitable has been received. Amongst those of this week are the following:—

R. J. She answered an advertisement for a servant, and came to London from the North, and was taken to lodgings, thence to a situation. In three days she was dismissed, and taken back to the office of the association whose advertisement she answered, she was turned adrift in London without a penny or a friend. She is now happily and safely cared for, and will be given a fresh and better start.

S. R. was turned out of home by her drunken mother when only 15 years old. She got a situation but did not keep it, and went to other places. Then her mother came, took away some of her things, and pawned them for drink. The girl drifted into a life of sin; she is now in the Home, and has a good prospect.

E. K. is only sixteen. Her mother is dead, and her father deserted her. She has tried to support herself in four different factories, but was found homeless, friendless, and half starving, asking for money for a night's lodging. She is now in a Preventive Training Home.

All the Homes are in good working order, and fresh admissions are coming in every day, *but* the funds are more than exhausted, and several hundreds of pounds are needed before the end of the year. C. STUART THORPE,

Secretary.

79, Finsbury Pavement, E,C.

Hampshire Village Mission.

IN connection with this useful organization evangelistic work is conducted in Hampshire and the southern counties. Mr. J. H. CHARLTON reports that during the past year much blessing has been given. In addition to a mission van, a tent has been used with good effect. The tent was erected in five needy villages, and the people attended in large numbers. In some instances entire families have been brought to the Lord, and a number of requests have been received asking that the work may be continued during the winter.

Mr. Charlton adds: "The letters received from young converts have been most encouraging. We have had to keep up a continuous correspondence with them to satisfy their longing for teaching. Some of them have become soul-winners. Since the end of September, we have held a number of missions in barns, in places of spiritual destitution, where there is no Gospel preaching whatever. Our 'door-to-door' ministry has also been owned of God among the aged and the sick."

Mr. Charlton's address is the Mission Depot, Farcham, Hants.

Portrush.—A movement has been set on foot by the Irish Christian Workers' Union at Portrush for the erection of a hall for undenominational evangelistic work. The summer visitors to the town increase in number every year, and various evangelists have had their testimonies richly blessed through preaching by the seaside. A sum of about £500 is required. Further information will be gladly given by the secretary, Mr. Fred Charlton, Portrush.

A Prophetic Conference.

CONFERENCES for the study of the "Sure Word of Prophecy" have not been so frequent of late, but the annual one held in Birmingham, keeps on its steady way. Rev. G. S. Walker, Vicar of Christ Church, Summerfield, is the soul of the Conference, which was held in the Friends' Meeting House, Priory Rooms, Old Square, on December 4-6.

Rev. J. G. Gregory, of Leamington, was the speaker on the first morning and afternoon. In the morning he dwelt upon the *fact* and *manner* of Christ's advent. From Christ's own promise, and inspired apostolic statements, the fact of his return was proved. In the afternoon the same speaker dwelt upon the *object* and *signs* of the Lord's coming. The Lord's object will be to take his people to Himself (1 Thess. iv. 13-18), and the signs referred to were:—(1) Increased means of transit (Dan. xii. 4); (2) Growth of knowledge (Dan. xii. 4); (3) Preaching of the Gospel as a witness (Matt. xxiv. 14); (4) Times of the Gentiles nearly run out (Luke xxi. 24); (5) Spiritualism (1 Tim. iv. 1); (6) Formalism (2 Tim. iii. 5); (7) Historic facts in relation to the

JEWS RETURNING TO THEIR OWN LAND.

There were two speakers on Tuesday evening. The first was Rev. S. Wilkinson. He mentioned three facts in relation to Israel: (1) There will be no national blessing to Israel apart from the land of Palestine; (2) this blessing will not come to Israel till they are converted; and (3) that blessing will not be known till Christ's return. Pastor F. E. Marsh followed with an address upon "The Difference between Christ's Coming *for* and *with* his People." (1) Different in *character*. The one in grace, and the other is in judgment. (2) Different in *manner*. The one is secret, and the other manifest. (3) Different in *place*. The one is in the air, and the other on the earth. (4) Different in *time*. The one is before the great tribulation, and the other after. (5) Different in *purpose*. The one is to gather his own to Himself, and the other is to punish his enemies. (6) Different in *dispensation*. The one is at the commencement of the Day of Christ, and the other at the Day of the Lord. (7) Different in *relationship*. He comes to his waiting people to complete their redemption, and He comes with his people

TO A WAITING CREATION.

The above two brethren were the same speakers on Wednesday morning. Mr. Wilkinson gave an account of the Zionist Movement, and the distribution of the Hebrew New Testament on the Continent. One item of interest was, no one is allowed to preach the Gospel in Russia, but permission may be obtained to sell the Hebrew New Testament, or any other book, and *its contents may be explained*. Pastor Marsh gave a detailed exposition of Romans xiii. 11, 12.

Rev. G. D. Hooper, of Bournemouth, gave a helpful exposition of the Book of Obadiah on Wednesday afternoon. He divided the book into three sections. Verses 1 to 9, the judgment of Edom fulfilled in history; verses 10-16, God's reasons for their doom; and verses 17-21, the future blessing to the seed of Jacob—the Kingdom, the Lord's.

The same speaker in the evening dealt with "The Work of the Messenger" (Mal. iii. 1-6), showing the *promise* of the return of the Messenger of the covenant; the *purpose* of his coming—judgment; and the *performance*, to be achieved in the land of Palestine.

Pastor Marsh, in the closing address on Wednesday evening, called attention to a sevenfold attitude which should characterize the believer in relation to the Lord's coming. He should: (1) Believe it thoroughly (1 John ii. 3 R.V.). (2) Love it tenaciously (2 Tim. iv. 8). (3) Work for it heartily (Luke xix. 13, R.V.). (4) Look for it intently (Phil. iii. 20). (5) Confess it constantly (Heb. x. 23, R.V.). (6) Pray for it earnestly (Rev. xxii. 20). (7) Prepare for it instantly (1 Pet. i. 13).

On the last day of the Conference Mr. Hooper gave the address in the morning, on "The Redemption of the Purchased Possession" (Eph. i. 14), and called attention to four points. (1) What is the possession? The Church (Acts. xxii. 28). (2) The Redemption (Rom. viii. 23). (3) When He will redeem—at his coming (1 Thess. iv. 15-17; 1 Cor. xv. 15-52). (4) How He will redeem—by his power (Phil. i. 20).

In the afternoon and evening, Dr. C. Rumfitt spoke upon the "Names on the Gates of Pearl," and "The Steps of Abraham's Faith; a Model and a Forecast."

The closing address of the Conference was given by Rev. E. Brewer on "An End—The End" (Ezekiel vii. 6). The Conference was a time of profit to many.

Kingsdown Orphanage.

FACTS and figures set out in the annual report of this institution bear testimony to its capacity to meet the demands which are made upon the Homes from time to time. In this record we read: "Within the Homes the year has been one in many respects calling for thanksgiving. Not one death has occurred, and in the three households, with their 176 occupants, only two cases of what may be termed serious illness. During this time thirty-one children (seventeen girls and fourteen boys) have been received, and of these seven were under four years. Of the thirty-two passed out eight (chiefly boys who had reached the age limit) were passed on to other institutions; seven returned to relatives in a position to keep them; eight girls went out to service (each being supplied with an outfit); and others were taken by their mothers, who had re-married."

Few can fully realize what

THE DAILY ROUND

really means to those who assume the position of mother in each household—the varied calls and constant strain, the bright words of cheer to the forlorn little ones, the quiet talks of higher things, one day a word of comfort to the widow leaving her child at the Home, the next a prayer with the girl going out alone into the world, and sleepless nights of anxious watching over the sick bed.

A few particulars of some of the inmates of the institution speak for themselves:—

Rosie—suffering from curvature of the spine, was admitted to Cuthbert in October, 1899. Father accidentally drowned, and the mother, in order to support herself and four children, had to be absent at work until midnight. The child greatly needed careful attention, better nourishment, and fresh air. Matron's report seven months later:—"Rosie has wonderfully improved. She has now the face of a bright, happy child, instead of a little old woman."

Willie—left without father or mother, dependent on an aunt, herself a widow with three children, one of whom was already in the Pemberton Gardens Home.

Frank—a son of one of Mrs. Ginever's first girls who left the Home some years before, and subsequently married. The death of her husband left her with five children to support.

The institutions are at Pemberton Gardens and Tremlett Grove, Upper Holloway, London, N.; and Cuthbert House, Broadstairs. The secretary is Miss Wenborn, 35, Pemberton Gardens, N.

Free Dinners for School Children.

MISS PENNINGTON, hon. sec. Free Dinner Fund, writes to remind our readers of the needs of little, habitually underfed children in London Board Schools. Their want is likely to be sharp this winter; a wet season is almost as unfavourable to labour as frost and snow. Coal and provisions are dear, and home charities have found, almost invariably, their funds lessened by the war. Many a friend of education is striving to bring home the great truth that it is a matter of Imperial concern to tend, train, and teach our poorest children, gathered into the elementary schools. Copies of the report will be gladly sent. Communications to Miss Pennington should be addressed 16, Crossfield Road, South Hampstead, N.W.

With Christian Soldiers.

PROGRESS all along the line, as the outcome of earnest work among the members, continues to mark the career of the Soldiers' Christian Association.

The annual convention held on Wednesday last, at Exeter Hall, was no whit behind its predecessors in blessing and enthusiasm. The morning was devoted to a praise meeting, and a devotional address by Rev. W. R. Mowll. In the afternoon there was a large rally of members for the workers' testimony meeting, at which Major-General J. P. Battersby presided.

The central part of the auditorium was occupied by soldiers, in the uniform of their respective regiments. After an encouraging address from the chair, came words of testimony from workers lately

RETURNED FROM THE SEAT OF WAR.

Mr. J. Stewart gave a vivid account of ten months' evangelistic experiences. He found many openings, and spoke in high terms of the tent equipment provided. These canvas homes found favour among the troops for purposes of reading and writing, while in the evenings crowds of the men attended the Gospel meetings, and there were many instances of blessing. Proceeding, Mr. Stewart briefly described the onward march to Bloemfontein, and spoke of the sickness in that city—where no fewer than 600 men died in a month—and of the feeling of solemnity which rested upon many of the soldiers. Many, both of the British and Colonials, were spiritually impressed.

Mr. R. Fleming, who followed, has been labouring in Natal. He spoke with mingled vivacity and pathos of the effects of Gospel preaching among the Hussars, and showed also that the Association had been instrumental in alleviating the terrible sufferings of the wounded in the hospital at Ladysmith. At the evangelistic meetings there were large attendances, the Spirit of God strove mightily with the men, and there were many inquirers.

Mr. Denman had been at Stellenbosch, a remount camp where some thousands of men were continually coming and going. Through the kindness of the commanding officer, meetings were commenced, and a spiritual awakening followed. Mr. Denman detailed one case of a sergeant, the

"BLACK SHEEP" OF THE FAMILY,

who was brought to the Lord. His father and mother and other relations in the old country were praying people, and very shortly he received a letter from England informing him that his wife also had become a Christian.

Two-minute testimonies from home workers followed Mr. Denman's address, and the various speakers brought good tidings from many centres. At North Camp, Aldershot, a branch has been formed, and the meetings are full of earnestness. At South Camp splendid times have been experienced, and at Caterham, among the Irish Guards and other troops, there are prospects of increased usefulness. Gosport is greatly helped by the Christian ladies who devote time and energy to the welfare of the soldiers, some of whom have found Christ in meetings at the Soldiers' Home. At Shoeburyness a devoted band of Christian soldiers are at work, and blessing has been given, too, at Kingston-on-Thames.

The testimonies might have been prolonged to a late hour, so many and so helpful were the speakers. At this juncture, however, advantage was taken by Mr. W. H. Mills (who has had temporary charge since the death of the late Mr. Arthur H. Wheeler) to introduce the new secretary, Mr. Samuel E. Burrow, who was the recipient of an enthusiastic welcome. Mr. Burrow has had wide experience in work among men, both in the West of England, where he was closely identified with the Y.M.C.A., and in connection with Dr. Barnardo's "Edinburgh Castle" at Limehouse, E. In well-chosen words Mr. Burrow spoke of his acceptance of his new responsibilities in obedience to Divine leadings.

At the evening public meeting, further testimonies of work in South Africa were heartily received.

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Day by Day.

SUNDAY, December 23. Jeremiah xlvi.

THE rest of this book is filled with prophecies directed against foreign nations, beginning with Egypt, and ending with Babylon. We have here two distinct prophecies, the one describing the defeat of the Egyptian army at the River Euphrates (1-12), the other describing the invasion and conquest of Egypt by Nebuchadnezzar (13-26). For ages Egypt was the greatest nation of the known world; the remains of her splendour have defied the obliterating touch of time. It seemed as impossible that the glory of this vast empire should decay, as that Macaulay's New Zealander should sit on the broken arches of London Bridge to sketch the ruins of St. Paul's; but destruction certainly befel Egypt. Let us see to it that it does not befal the great empire to which we belong. Yet thoughtful men, who notice the signs of the times, the extravagance, the love of pleasure, the pride of power, the impurity, and the drunkenness, sometimes dread lest the handwriting may already be on the wall, and lest another Jeremiah might not be able to announce an impending dissolution.

As we read this chapter, we should remember that, throughout the Bible, Egypt is always used as the symbol of the world, out of which the children of God have been redeemed; and we are reminded that the world passeth away as a fading flower. What manner of persons ought we to be in all godliness?

Let us greatly ponder the closing verses of this chapter. We shall outlive the civilization by which we are now surrounded. It is our school; but our discipline will soon be ended, and let us be thankful that it is always "in measure." We are not left unpunished, but God will never make a full end of us (*vv.* 27, 28).

MONDAY, December 24. Jeremiah xlvii.

It is probable that the Philistines were humiliated, first by the Egyptians, and afterwards by the Chaldeans. It is of the latter invasion that the prophet is speaking. The prophecy ends with a remarkable apostrophe to the sword of the Lord. It was an age of terrible wars. Palestine was the battlefield between Egypt and Babylon. The tender heart of the prophet was almost broken with the bitter misery inflicted on his people; it seemed as though the sword of God's judgments could not be appeased, though hecatombs of victims had drenched the soil with their hearts' blood. The prophet, however, did not need Divine revelation to show that there could be no cessation of suffering until the work of chastisement was fulfilled.

Ah, weary sufferer, afflicted, tempest-tossed, exposed to an unbroken series of trials, it is impossible for God to put back his sword into its scabbard so long as there are sins which thou refusest to surrender, or wrongs which thou art unwilling to make right. Where, however, it is quite certain that there is nothing about which God can have a controversy, and yet the pain continues, we must believe that others are being taught a lesson of patience through us; or that God is revealing to the principalities in heavenly places the mighty efficacy of his sustaining grace to solace and succour the soul when it is in sore straits.

It is a blessed thought that the sword of penalty for our sins has been sheathed, since Jesus died, the Just for the unjust!

TUESDAY, December 25. Jeremiah xlviii.

This poem, anticipating the fall of Moab, should be read from the Revised Version, that its surpassing beauty may become apparent. A sudden blow falls upon the land, and her people go forth from the desolated cities to shelter in the dens and caves; the priests carry the image of Chemosh with them, whilst women and children take refuge from the fierce soldiery, who are set to do their work thoroughly. The prophet also compares the ruined country to a drunken man reeling helplessly and falling to the ground; and then bewails the desolation of the land under the form of a vineyard trampled beneath the foot of the spoiler. His own heart is broken with anguish, as he sees the awful suffering to which the Moabites are exposed; and this gives us a clue to the greatness of the tragedy, for nothing else could have extorted from a Jew tears of sorrow for the fate of a hostile and rival people.

Perhaps, however, the paragraph which will most arrest, and remain with, the reader is that from *v.* 11, which so exactly describes the life of many. It was the practice in olden wine-making to pour the liquid from vessel to vessel, until it was rid of the heavier products, which sank to the bottom. When this process was not fulfilled, the liquid remained rank and distasteful, "the taste remained, and the scent was not changed."

Is not this a clue to God's dealings with us all? We have to pass through many changes, from home to home, business to business, that we may be delivered from ingredients which would detract from our richest value. But better this than that God should send "wanderers" (*v.* 12), that is, "tilters," who should raise up the cask on its end in order completely to empty it. Better to be filtered by God, than to be cast away as wine which is unpalatable to the taste.

WEDNESDAY, December 26. Jeremiah xlix.

When Israel was carried into captivity, the Ammonites took the opportunity of seizing on a portion of Gad, as if no remnant of the Jewish people remained, and the captives were never to return. For this Ammon was to suffer, and her fruitful valleys were to flow with blood (1-6).

There is a remarkable similarity between certain parts of this prophecy, and Obadiah (*Cf.* 9, 10, 14-16, with Obad. 2-6.). Evidently Jeremiah had become deeply imbued with the thoughts and words of the older prophet. There are some memorable expressions which we may cull as we pass: The command of *v.* 8, "*dwell deep*," which may well be appropriated by all of us in reference to that hiding in the heart of Christ, which is our only safety. Moreover, there is the precious promise of *v.* 11, which has been an anchor of safety to thousands of widows and fatherless children. There is also the magnificent simile of *v.* 19, where God compares the rock-hewn city to a sheepfold, and sends an enemy against it, like a lion which the strongest shepherd cannot resist (see vii. 22). Damascus, Kedar, and Elam share the same fate.

It should be remarked how God's servant discriminates between the ultimate results of the discipline through which these various nations were passing. Of some he says, "I will bring again their captivity" (*vv.* 6, 39); in other cases he holds out no such hope, and the ruin is irretrievable. We are reminded of the words of our Lord, when He says that certain will go into eternal punishment, and the righteous into eternal life. There is a judgment of nations as well as of individuals. Ere we cry out against the apparent anomalies of the Divine government, let us wait to see the full realization of his purpose.

THURSDAY, December 27. Jeremiah l.

These prophecies culminate in vivid and awful pictures of the overthrow and destruction of Babylon, which would also issue in the deliverance of Israel. These words should be read along with the story of the Book of Daniel, which tells us how certainly they were fulfilled, when Darius and Cyrus entered the mighty city. The fall of Babylon would mean the emancipation of the Children of Israel, which is recorded in the books of Ezra and Nehemiah.

Our minds, however, are led forward to a yet greater catastrophe, when Babylon the Great shall come to an end, and the voice of God shall bid his people come forth, lest they be partakers of her plagues.

Let us linger over the sweet words which describe the return of Israel, and the intention of the chastened people to join themselves to the Lord in a perpetual covenant. Nothing can be clearer than the promise of *v.* 19, which can hardly have been fulfilled in all its fulness, but must be waiting for yet further realization!

How tender and beautiful is the promise that iniquity and sin shall be so entirely forgiven as not to be found! (*v.* 20.) Sometimes conscience tries to find the sin of past years; sometimes Satan throws it up against us; sometimes we dread the disclosures of the judgment-seat. But how absolutely the text meets all such alarm. It tells us that when God forgives He remembers no more; that when sin is confessed, it is immediately and entirely done away; and that all the searching of our great enemy shall not be able to establish a charge against those whom God has forgiven. And all this because our Redeemer is strong. Those that held us fast will have to release us; those that condemned must acquiesce in our acquittal (*vv.* 33-34).

FRIDAY, December 28. Jeremiah li.

Babylon had been as a golden cup. She had served as God's instrument, but the day of her judgment came because she had exceeded her commission. In the expressive words of Jeremiah, "fanners." came to winnow her away, and it became manifest that Israel had not been forsaken, though their land had been filled with sin against the Holy One. They had done everything to offend the Divine purity, yet their Almighty Friend still stood to the ancient covenant (5). Ah, fellow-believer, how comforting this is for thee and me! Our God hateth putting away. His love lingers still around our lives with tender pitifulness, and this because the Portion of Jacob is not like man. He is the Former of all things, and we are his inheritance (*v.* 19).

A solemn lesson is suggested from *v.* 20. We may have been the instrument of God's purpose, his battle-axe, and weapons of war; yet in performing his will it is possible so to grieve his Holy Spirit, that He may cast us aside. It should be borne in mind that the *I will* of this passage should be rendered *I have.* "I *have* broken, *I have* destroyed."

It becomes us to remember that the predictions against Babylon were literally fulfilled, especially those of *vv.* 31, 37, 58. So shall it be with Babylon the Great, of the fate of which the Book of Revelation is full. God fulfils the jots and tittles of his word. Listen to and obey the clarion note of *v.* 45: "Let us go forth to Him without the gate."

SATURDAY, December 29. Jeremiah lii.

This chapter is almost exactly identical with 2 Kings xxiv. 18-20, 25. It is remarkable that it follows on the record of the significant incident with which the previous chapter terminates. Here is an account of the destruction of Jerusalem, and the captivity of the people, together with the vessels of the holy place. But immediately preceding, we have the story of the roll of prophecy against Babylon being bound to a stone, and flung into the midst of the Euphrates. How brief is the pride of men! To-day they succeed, to-morrow their very record perishes. Now they spread themselves like the green bay tree, to-morrow they are cut off and withered.

Have you ever thought of the contrast between the words which Shakespeare puts into the mouth of Hamlet and the words just quoted of the great Apostle? The one compares the whips and scorns of time with the dreams that come in death, and prefers to live. In his judgment both life and death are evil, and life is only the less evil of the two. How different St. Paul! His soul is irradiated with the light of God! he stands 'twixt the *blessings* of life and death, but has a desire to depart. Life is good, but death is better. Such is the contrast between a man of the world and a child of God.

Oh, you who are passing through this, and on whom lies the heavy hand of the oppressor, comfort yourselves with the predictions of chapter li. The shadow of your foes' destruction is in the air; it is only a little while, and they shall not be, yea thou shalt diligently consider their place, and it shall not be! Wherefore lift up your heads and rejoice, for your redemption draweth nigh.

The late Rev. C. A. Fox.

Some Personal Reminiscences.

By Rev. F. S. WEBSTER.

My acquaintance with Mr. Fox began about twenty-three years ago. I well remember his coming to Holy Trinity Church, Richmond, to give us what was called a meditation. His subject was The Woman who Came to Jesus (Luke vii.). There was no formal exposition, and no direct appeal. Both preacher aud congregation remained in the attitude of prayer for fully half-an-hour, during which time every detail of that wonderful story was prayed into our hearts. Our attention was riveted, not by the dramatic unfolding of a beautiful story, but by the spiritual insight displayed, and by an intense realization of the Master's presence. We were constrained, not only to listen, but to worship, to surrender, to trust. He made spiritual things vivid and real, not to our understandings only, but to our hearts.

This impression has been confirmed again and again. When asked by an Oxford Don to mention any occasion when one's experience seemed to come nearest to the joy of heaven, I replied at once, "The Friday evening of the Keswick Convention, and Mr. Fox's closing address and prayer."

All, I think, will admit that while others at Keswick have excelled, perhaps, in the searching exposure of inconsistencies, or in fervent appeals for a fuller consecration, or in the clear definition and skilful arrangement of truth, Mr. Fox was *facile princeps* in the giving us that

VISION OF THE MASTER HIMSELF,

and of the glories of an unseen but surrounding heaven, which lifts up the heart and makes victory easy and certain.

Mr. Fox was certainly no mere orator. He did not impress us by excited appeals to our feelings. He had, I think, great gifts of oratory. He could stir the passions of an audience, like a John Bright. But his weapons were spiritual, not carnal. The Master's presence, not the servant's eloquence, was what chiefly impressed us. It was no tide of emotion, soon to ebb back again, which made heaven seem so near. It was a drawing aside of the veil and a spiritual quickening of our dull sight. He spoke in the power of the Holy Ghost; it was as plain as the shining of Stephen's face. None who heard him on such occasions could doubt it.

His poetic genius was, of course, a great help. It gave him a deep and true insight into the heart of nature, and of men, and of God. It kept him moving along the broad lines of the eternal verities. He never seemed disturbed by the trivialities of human definitions and minute distinctions. Not that he was careless in his study, or left loose ends to his theology; but he seemed to have a power of lifting the point in dispute into a calmer, purer atmosphere, where the conflicting views were seen to join in perfect harmony. Like most members of the Keswick Convention, I have had to

UNLEARN A FEW OF THE DEFINITIONS,

which were at one time put forth almost as vital truth by some of the speakers; but I cannot remember this being the case with any of the teaching from Mr. Fox. It was fresh inspiration, new vision, more love that one received from him, rather than new truth. He made us feel and see the Master even when we did not fully understand the doctrine.

It was his ready sympathy and his genuine humility that made him so beloved. He had the dangerous gift of sarcasm, but it was most gloriously consecrated. Now and then one felt what scathing words he could have used had his tongue ever slipped from the Master's control. But the gift only added piquancy to his preaching; it was always used in perfect love. Most people are afraid of a man who can be sarcastic. No one was afraid of Charles Fox. Oh, how he drew men to him! My mind goes back to the early days of Keswick, when there was no such overwhelming crowd, and we seemed to have more personal touch with the speakers. How the young men delighted in Mr. Fox. They knew he understood them, and loved them. What an ideal chairman he was for the young men's meetings. Everybody was at the best when he presided. I remember some five or six years ago, when an important foreign appointment was offered me, I turned instinctively to Mr. Fox for counsel. It was such a help to talk the matter over with him, and hear him talk it over with God. For, no man I ever met, possessed

THE GIFT OF PRAYER

as he did. Some men make prayers, and others preach at themselves or their congregations in prayer; but Mr. Fox just talked everything over with God, with the simplicity of a child, and the strong, clear grasp of a great man.

How good he was to me, not then alone, but always. I remember his kind, encouraging words, embodying a valuable caution too, before one of my first addresses at Keswick. I remember his keen interest in my coming back to London—his unfeigned delight at every token of blessing. He could indeed rejoice at another's success. No base envy or petty jealousy ever had a place in his great heart.

But he suffered more than most. There was no veneer in his religion; the beautiful colours were all burnt in. He spoke to us of broken vessels that let the light of heaven shine through, of a broken Jacob transformed into a prince with God, and one knew that he was speaking from his own experience; we saw that he possessed the true brokenness of soul. He had

HIS "THORN IN THE FLESH,"

an occasional impediment in speech, which must have been very trying to one whose heart burned to tell out God's truth. Though blessed with a devoted congregation, he occupied but a small corner in the Church of England.

Eaton Chapel has no parish or district; and though probably few Evangelical clergy have succeeded so well in such a position, it must have been a sore trial to him to find his own Sunday ministry so restricted. His uncertain health, however, made it impossible for him to accept any larger sphere. He had been a sufferer from sleeplessness and general weakness for a long time. Every year from 1889 to 1898 he was earnestly invited to come to the Birmingham Convention; but each year came the answer that "the spirit was willing, but the flesh was weak." And oh, the torture of the final eighteen months!

I was one of the first to visit him after the operation in Upper Wimpole Street. It was a terrible shock to see the dear face which had so often shone with the glory of God, so marred and bandaged. But the few minutes in that room—I was only allowed to offer a short prayer—seemed full of the glory of God. On one occasion afterwards I met him in public. It was the first morning meeting of the Students' Conference last January in Exeter Hall. The Archbishop of Canterbury was speaking, and C. A. Fox was on the platform. So intense was his love for young men, so great his interest in the Student Movement, that, weak and marred as he was, he came to that meeting, and surely brought God's benediction with him.

And now he is within the veil. His soul is already in heaven with Christ and the loved ones gone before, waiting in

EVERLASTING JOY AND FELICITY"

for the resurrection morning, when he will have his "perfect consummation" and bliss, both in body and soul, in God's eternal kingdom. We rejoice to think of his glory. God is not ashamed to be called his God, for he hath prepared for him a city.

While with joy we think of him before the Throne, let us take pains to learn the lessons of his life. Men like Fox are very rare in these days of rush and superficial busy men. C. A. Fox lived beneath an open heaven. He revelled with holy awe in the presentness of of the presence of God. He never seemed hurried. His peace, nay, the Peace of God which manifestly kept him, was unbroken by pain or trouble of any kind. He never thought of himself. He never wanted to lead, to be first, to make a mark. His heart was open to all God's children, and tens of thousands to-day have cause to say of him—"He helped me to see Jesus; he taught me to trust God."

From Miss LUCY A. BENNETT.

Although, through stress of circumstances, there had been some need for correspondence for several years previously—and the correspondence had become very friendly—his bright, hearty spirit breaking through and over-leaping the conventional, even in his very first note—yet it was not until 1888 that I really met Mr. Fox. It was at the Keswick Convention; and the deep impression made by his addresses, and still more, perhaps, by his prayers at that Convention, is still fresh and abiding. Throughout the twelve years which have passed since then, amid many and varied circumstances, there has never been a thing known to me—never a word even—to mar the memory of one who, more than most men, palpably dwelt "in the secret place of the Most High." You could not be in his company without feeling it; you could not listen to his intense, adoring words in speech or supplication without realizing that the veiled Presence was, of all real things, the most real to him. Even in a hastily written post-card (and his friends well know what his expressive hasty messages were like!) there was sure to be some sentence, or some suggestive word, which carried with it the atmosphere of Heaven; and yet so easily and naturally; no dragging in of "religion;" not the suspicion of "goody-goodiness." It was just a turn of the heart to the heart's Centre—Christ. We sing sometimes,

Prayer is the Christian's vital breath,
The Christian's native air.

In Mr. Fox the words were verified. We remember how readily he would appeal, in public addresses, from man to God, and then to man again. In his home or by the wayside it was just the same. There was no jar, no abrupt transition, but instantly one was lifted above all seen things; for the unseen things were, somehow, the nearest to him.

It is hardly possible to put into cold print how compatible all this was with the most winsome and chastened gaiety. At heart he was a child. With a childlike simplicity, and with more than a child's enthusiasm, he peered into the opening bud, and gazed, awestruck, at the hedgerow nest, and found room for them all in the full compass of his song too, although, at other times, the octave struck was wondrously deep and strong—carrying us into the very wonderland of God's secret ways. Mr. Fox was a true poet. Had he been able to bring himself to a severer censorship of his own rapid and spontaneous work, he would have stood even higher than he stands, but there can be no doubt at all about the genuine character of the rich poetic ore which was there in such profusion. The poems are packed almost too full of it. The thought is so quick, so iridescent, that one is almost baffled as one tries to follow or keep pace. Most noticeable is the spirituality of the poems—the outspoken recognition of the Lord of all, and of his claims upon us. Where some master minds, even among the Christian poets, have been satisfied with a religious or ecclesiastical sort of tone, Mr. Fox is found as the reverent and prostrate worshipper. Where others have, perhaps unconsciously, seemed almost to deify nature, or to confuse nature with God, Mr. Fox, loving every bit of God's handiwork with all his heart, yet reserves the passion of his soul for the Creator Himself.

Bowed on the riven granite, I adore Thee,
Earthquake and fire already have been here;
Pass, in procession pass, great God, before me,
My soul stands forth uncovered, wrapt in fear. . . .
God's soul comes down and meets me on the mountains,
And tells me all his secret thoughts aloud, &c.

This was the attitude of his mind. "I thought you would so enjoy the voice of God audible," he remarked to me once, as he stood at the garden gate of his beloved Dorking home, in pelting rain, after a tremendous thunderstorm, to welcome me for the happy day which, with great kindness, Mrs. Fox and he had planned.

This is not the time, nor the place, for a

survey of his literary work—though one yet hopes to see that take its right place in our literature.

We are thinking rather of the great warm heart that has ceased to beat amongst us—a heart so open, always, to appeal; and we are thanking God for the clear, bright testimony of a life so transparent.

> Live life with windows wide,
> That all may see the mystic Christ inside,

he urged, and that is what God enabled *him* to do.

It is true that the shy, sensitive soul shrank from egoism, and that his references to himself were few (even under the certain shadow of that last thick cloud, how pathetically reticent, how reluctant to cause anxiety!); but sometimes a revealing, unguarded word betrayed secrets, and one was waylaid by the sudden vision of a life of saintliness and self-sacrifice. How little some who listened to his rapid, racy, burning utterances at Keswick, Mildmay, or elsewhere, guessed what it cost him to appear on a public platform at all.

There was room in Mr. Fox's sympathies for all who truly loved the Lord Jesus. "All one in Christ Jesus" was to him no mere motto.

To one who had spoken to him something about not belonging to the Church of England, he said, "Oh, we never ask that at Keswick." Then, wheeling round, "I belong to the Inclusive Brethren," he added with a merry smile, "Don't say you belong to the Exclusives, or you might exclude *me*." "I don't belong to any of them, but they all belong to me," said the other, and the answer pleased him. How charming he was as a companion, was partly due to his

EXTRAORDINARY GIFT OF LISTENING.

Even the shyest was drawn out by his unaffected interest in the tiniest details confided to him. "Yes, I am coming to *hear* you," I heard him say to a chatty friend he had met, and who asked him to call. "I am a good listener," he remarked afterwards—as he passed on, and it was so true. In these hurried days the art of listening well is one almost lost. In Mr. Fox it was conspicuous both on the Godward and the manward sides. It was because he hushed his heart to "hearken" that he had so much to tell us of God's secret things. There are far more injunctions to "hearken" than to "speak" in the Bible, but we have practically inverted the importance of the two things, perhaps.

The late Mr. Bowker, one time Chairman of the Convention, liked to tell how he had once playfully rallied Mr. Fox before a meeting.

"Are you going to take us to the *third* or to the *seventh* heaven to-night?"

"My dear friend," was the quick retort, "whichever heaven I go to, you will be sure to follow."

"I feel, sometimes," said the same friend to him, on one occasion, "my utter unworthiness; even to creep inside the doors of heaven at last, and take the lowest place of all, seems too much for me."

"You selfish fellow! You want the best place of all. You want to see all the others come in," was Mr. Fox's rejoinder. They loved each other very much, those two, now reunited.

How Mr. Fox spoke of his friends, many of us know. Not less generous was his treatment of his critics. He would insist on defending their criticisms, even when adverse.

How we shall miss him! How wide is the gap made! And to *one* frail, gentle mourner in particular what must it be! And yet how could we but give thanks as we heard that the cross borne so long and so patiently had been exchanged for the crown?

It is for others, more privileged by far, to tell of those days when the tidings of terrible sufferings lay like a burden upon many hearts in the stricken Church of Christ. To-day we recall rather the fragrant memory of those days when he was able almost to hide that he suffered. And shall we not give glory to Him who has called our dear friend to his eternal rest? His own words come back to us—the last, I suppose, that he wrote:

> Sweet his whisper, "Come and rest,"
> Wrecked outright on Jesus' breast.

Gains and Losses.

By Mrs. HARVEY-JELLIE.

> If for a world a soul be lost,
> Who can the loss supply?
> More than a thousand worlds it cost
> One single soul to buy.

DANIEL MAXTON had betaken himself to a close room behind his little shop of curiosities, in one of London's crowded back streets. Now and again a moan or twitch disturbed his repose, but the old man was weary indeed.

Hildah, his daughter, sat on a stool in the shop, guarding the conglomeration of books and curios. Few customers ever troubled at that hour in the afternoon. She was, therefore, indulging in a sort of reverie. It was only yesternight that she had gone to a mission hall to please a strange, dwarfish object, who was her father's right hand in business; but what she had heard set her longing for more.

Peter, with his high shoulders and short legs, was sharp in intellect, and since Daniel took him at his mother's death, he had proved a valuable help in that peculiar line of trade. But there had come a change; for that light which nothing but sin can shut out had flooded his soul, and salvation full and free was accepted. Hildah started, as Peter entered from the street carrying a small box containing a ring.

"I mean to carry it back, though," he said, holding it on his open hand toward her. The flashing stone, set in gold, appeared very beautiful to the girl.

"He's asleep," she added, seeing Peter turn toward the back room. "What does this mean?" He closed the box slowly, and looked at her with his piercing black eyes as he answered:—

"Means just this: it is easy to gain the world and lose your own soul, that's all;" and as he went behind the counter to attend to some work, Hildah's thoughts were again in that hall, where she had heard those words, "*lose his own soul.*" She could almost hear again the voices as they sang—

> "A charge to keep I have.
> A God to glorify,
> A never-dying soul to save
> And fit it for the sky."

Forgetting the shop, with its hetergeneous contents, her spirit seemed lured toward something vastly more important.

"Come what may," said Peter, emerging from behind the counter, "I must have done with this to-night. What we heard last night won't square with this business, so there must be an end to it."

Suddenly the the door opened, and the old man shouted roughly, "Doing such brisk trade that I must wait for tea, eh?" Hildah quickly made ready, and Peter meanwhile held consultation with her father. Soon after, as she poured out the tea, she noticed Peter was gone, and spoke of it.

"Let him go if he likes. He! to develop scruples, and flaunt them in my face; fine humbug when fifty pounds lies under your very fingers! I've sent him off with my message, and none of his nonsense about *losing*. Don't I know where gain lies after all my experience?"

Hildah was alarmed to see the anger in his eyes as he added: "I heard that *you* went to that canting place last night. Thank heaven, Peter is none of my stock. But *you!* I am making all my gains for you, my girl, and if you get contaminated I'll cut you off!" and he went into the shop to meet Peter coming back with a look of the satisfaction of full decision.

"I've settled that bit of business, and he can keep the ring. I can't trade that way, master. It means sure loss in the end. I have done with the old life."

There seemed nothing for him (an unfortunate, ill-formed creature) but to turn out as a homeless stranger, for Daniel thundered out his ire, and, reaching the ledger, bade him make up accounts, finish his work, and begone.

Hildah entreated that he might stay the night, as it was late. In her own heart there was fear and trembling, for she knew her father's hard and unforgiving nature. When midnight was over the house, it was only Peter who slept. A month earlier he would have been in terror; but now his heart was stayed on God, and "the everlasting arms" were about him.

Still sitting in his chair, Daniel Maxton scanned over and over the carefully arranged book; but a curse rose to his lips when, under the sum total, he read in bold handwriting, "*What is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?*"

Anger and excitement hastened on one of his old attacks. Hildah, who was wide awake, heard a heavy thud. She had often feared those fits would be fatal, and hurrying down stairs she found, as she expected, that her father had fallen from his chair. Peter was aroused, and quickly came to render help. They had never seen him so bad. In early morning the doctor came, and expressed his fear.

Distressing days followed, in which he only slightly rallied, and took no notice. Peter was a tender nurse, as well as manager in the shop. During those dark days God's Word entered Hildah's heart, and the true light began to dawn. Like a child awakened, she was crying out for God, and while she was yet praying He heard and answered.

One evening Peter had closed the shop, and was patiently sitting beside his old master while Hildah prepared his supper. Suddenly turning his head, Daniel fixed his eyes on Peter, and startled him by saying:

"Peter, good fellow, you didn't go? Where am I? Ah, I've been through an age of terror since I have been here. I saw the gulf, and felt I was lost; come and tell me how it stands—not with the accounts or the shop; it's my soul, I mean," and again he lapsed into silence.

Hildah stood near, and took his hot hand, speaking softly to him. "My child," he answered. "Hildah, come close and call Peter." The quaint little man placed himself nearer, and offered to help move the pillows.

"I can tell you Jesus died to save your soul, and give eternal gain. He paid the price of sin. Believe and accept forgiveness, and let Him cleanse your heart. Only Jesus can do helpless sinners good, master. He isn't willing that even you should perish and lose your own soul," and Peter closed his eyes. "Go on, why do you stop?" asked Daniel.

"I WANTED TO PRAY FOR YOU, MASTER."

"Suppose I try and pray for myself. "Oh think of it! Dare I?"—and the feeble man trembled as a child.

They left him for a little and could not hear his words, but they were heard in heaven, for from that hour salvation came to Daniel Maxton's soul. . . .

Six months passed on. It was the same room behind the shop, but all was altered.

Daniel and Peter had settled the question of gains and losses in the light of eternity. Pure and honest trade was carried on, and from that house an influence for good went forth into a dark neighbourhood.

Hildah found opportunities for Christlike service, and her father loved to hear her read the old story of God's love over and over.

Peter remained, beloved in the home, and by many who called him "the evangelist," for he was welcome at the death-bed and among the young people, and his words led many to Christ.

Temperance Work among Showmen.—Christian workers who visit show people at fairs, or in their caravans wherever they are to be found, are invited to communicate with Miss Millington hon. secretary of the Travellers' National Total Abstinence Union), at Layerthorpe Grove, York, who will be pleased to send them copies of *The Caravan*, a small publication specially adapted for these travellers. During the winter months many such wanderers are to be found in vacant spaces about the London suburbs. In the early part of the year they assemble in considerable numbers at the Agricultural Hall, Islington, N., and the workers at the day school and Sunday services would gladly welcome additional helpers. Testimony is borne to the invariable courtesy and kindness with which visitors are received, as well as the pleasure with which Gospel messages are listened to and publications accepted.

Mr. W. Stanley Martin,

PROTESTANT LECTURER AND AUTHOR.

SPECIALISM is a method of our times. The all-round man in this utilitarian age is becoming scarce. Rightly directed, the specialist principle is a good one. Most of the servants of God of whom we read in Holy Scripture were specialists. Aholiab and Bezaleel, "called," "chosen," and "filled with wisdom of heart to work," are examples from the Old Testament; while in the New Testament we are expressly told that there are in the manifestation of the Spirit "diversities of gifts" bestowed to every man severally as God in his wisdom wills.

The needs of special occasions, too, call forth divinely appointed specialists to accomplish a needed work. The subject of our present sketch, Mr. W. Stanley Martin, is an illustration of the principle of specialism in the Lord's work. He has become impressed with the importance of instructing our children in the principles of Bible Protestantism and in a knowledge of the historic triumphs won by our forefathers in their martyr conflicts with Rome; and he has embarked upon a campaign to compass this desirable end. It gives us peculiar pleasure, therefore, to present our readers with the portrait of one who, both by his gifted pen and attractive lantern lectures, is exercising a very extensive influence among the young in the interests of Reformation truth.

From Photograph by Mr. W. W. White, Derby.

Mr. Martin is yet in the prime of life, having been born at Blackheath in 1865. Many years of useful service, both in the Press and in the lecture-room, are, we trust, before him. Grace, as we know, is not hereditary, neither does devotion to Protestant principles descend from sire to son, or from one generation to another. Yet it is an interesting fact that the subject of our present narrative is a descendant of Derick Carver, the proto-martyr of the county of Sussex, in the reign of the bigoted Papist, Queen Mary. Carver sealed his faith in Christ at the stake, in 1556, at Lewes, and his blood-stained Bible, recovered from the priest-kindled flames which consumed its faithful owner, is still carefully preserved.

An important link in the chain of the Lord's providence is traceable in the fact that, as a boy, Stanley Martin was sent to a private boarding school, conducted by a gentleman possessed of the happy gift of imparting his extensive knowledge to his pupils, while actuated by fervent zeal for the truth of God, and a strong desire to promote a love of Protestant principles in the hearts of those committed to his charge. This gentleman's establishment was situated, at the time of which we write, in the north of London. The well-known "Islington Protestant Institute" was coincidently carrying on a remarkably well-organized work for the diffusion of Protestant knowledge, under the earnest and able leadership of the late Rev. Samuel Wainwright. The remarkable eloquence of that eminent Protestant advocate attracted large audiences in various parts of Islington. At many of those meetings not the least interested auditor was the school-boy who, in maturer years, has ardently endeavoured to follow in the footsteps of his instructors. The stirring story of the historic siege of Derry, told on a certain occasion by the eloquent Mr. Wainwright, made a deep and lasting impression on the mind of the lad.

A few years after leaving school, Stanley Martin was divinely led to appreciate the important difference between an intellectual acquaintance with historical Protestantism and a personal, saving knowledge of Christ. God's appointed "means of grace" were effectual. The spiritual experience through which the Holy Spirit led young Martin's soul included that legal process which in some cases is more marked than in others—a painful proving of the impossibility of establishing creature righteousness. Little by little, Gospel light dawned upon the convicted, burdened conscience, the need of the substitutionary atonement and of the righteousness of faith being revealed to him by the Spirit of grace.

Without loss of time, the disciple set to work. In 1888 he was led to take an active part in a Protestant forward movement in South-East London, in particular among the children. From that memorable start-point he developed original work, with the same important object in view. The claims of children lie very near his heart, and command his earnest prayers. By voice and by pen his efforts have for years been untiringly, and, under God's approval, successfully, carried on. His pen is singularly gifted in the interest of young readers. Perhaps, his most telling book for juveniles is "The Story of Some Famous Bonfires." It has deservedly enjoyed a wide circulation. This truly Protestant publication has been followed by others, including "Fireships, Fireworks, and Firebrands;" "The Story of the Man that Fought the Giants"—a children's life of Martin Luther; and a very attractive book just issued, namely, "The Tinker of Bedford, and the Book that He Wrote"—a bright little volume on John Bunyan and "The Pilgrim's Progress."

In addition to these admirable books for the young, Mr. Martin has established a penny Protestant monthly, cleverly illustrated, entitled *Uncle Ben's Budget*. (*1d., Morgan & Scott.*) This brightly edited periodical deserves the hearty patronage of Christian parents, and of all interested in the welfare of the rising generation. We can warmly recommend it as sound in Bible doctrine, thorough in its Protestantism, and free from the taint of denominationalism, as well as from anything approaching a bitter un-Christlike tone. The truth is spoken, but it is in a loving spirit.

During the winter months, with the aid of lime-light lantern, a popular educational work is carried on by Mr. Martin for children. One of the most successful of such meetings took place in the spacious "Dome" at Brighton, when over 2,000 children listened, with evident interest, to Mr. Martin's instructive Protestant address. Those who have heard his public lectures acknowledge that he has a rare gift of securing and holding the attention of youthful audiences. We confidently ask the prayers of our readers that the noble enterprise which Mr. Martin has been led to prosecute, with marked results for good, may continue to prosper; and that, under God's blessing, thousands of the future men and women of England may become, by these means, consistent followers of the Protestant worthies whose faithfulness at the period of the Reformation secured to their posterity the blessings of an open Bible, liberty of conscience, and emancipation from the intolerable tyranny of priestcraft.

Communications for Mr. Martin may be addressed to the care of Messrs. Morgan and Scott, office of The Christian, 12, Paternoster Buildings, E.C.

World-Wide Circle of Prayer.

WITH reference to the appeal for the first day of the New year to be set apart as a day of special prayer and supplication, Rev. F. B. Meyer writes:

"The old-time singer said: 'I was glad when they said unto me, "Let us go into the House of the Lord. Our feet shall stand within thy gates, O Jerusalem!"' Above our world, with its hubbub and strife, the city of concerted and united prayer is moored. Thither the tribes go up, the tribes of the Lord, and in its streets all holy souls mingle—in the act of intercession. 'Ye are come unto Mount Zion, and unto the city of the living God the heavenly Jerusalem . . . and to the spirits of just men made perfect . . . and to Jesus the Mediator.'

"Whenever we pray thus, we rise above the limits of the folds, and identify ourselves with the one flock; we cease to be occupied with the churches, and realize our union with the one Church, the Bride, and the Body of Christ; we leave for a moment the smaller concerns of our narrow lives, and become burdened with those common interests which lie on the heart of our Lord, and of those whom He summons to watch with Him.

"Time and space make no difference to those who pray and praise, who intercede and worship. From all parts of the world, and of the universe, the spirits of the elect servants of God, which are caused to draw near unto Him, assemble, and stand side by side, uttering the same desires, joining in the same Hosannas. There is nothing which so conspicuously answers our Lord's Prayer in John xvii. as the act of intercessory supplication. Let us more often frequent that city of holy desire, aspiration, and intercession.

Though sundered far, by faith we meet
Around the common mercy seat.

The secretaries of the World-Wide Circle of Prayer are: Rev. J. O. West (St. Phillip's Rectory, Bristol) and Mr. John Blackham (West Bromwich), to either of whom communications may be addressed. There was never, perhaps, a more critical time in the world's history when the united prayers of the Lord's people were so urgently required.

A Martyr of Jesus.

MISS ANNIE KING, OF HO-TSIN.

AMONGST the names in the earlier lists of the martyrs of Jesus in China, some may have noticed that of Miss Annie King, who, together with her fellow-workers, Mr. and Mrs. George McConnell, and three others, were massacred at Ho-tsin on July 12 or 16.

As a neighbour of Miss King's, and a friend of the family, I may be allowed to write of one whose simple, earnest piety and loyal devotion to the mission cause were well known to all acquainted with her, and whose tragic death at the early age of thirty years has created a very deep impression in her home town, Berkeley, Glos., and elsewhere.

It had long been her cherished wish to enter the mission field, but it was not until September, 1898, that, in connection with the C.I.M., she really set sail for China, after having previously passed through a course of preparatory study at Dr. Grattan Guinness' East London Training Institute.

The note of praise with which she commenced her voyage diary is emphasized and reiterated from time to time. From Shanghai she writes on her arrival, November 3 :—

Praise the Lord, I am really in China! So nice to be here, after all the years of looking forward! It seems too good to be true! I cannot express how full of joy my heart is, and of praise too, to the Lord for choosing and bringing me to this dark, dark part of his vineyard, to work for Him. I don't know what the future holds for me, but whatever comes, I know I have obeyed the will of our God. . . . If only you could see the need of Gospel light in this city!

These early impressions only deepened as the months went by, and the exceeding gladness of her heart in the work must be strong consolation now to those who, in giving her to the Lord, gave of their best, accounting that "He was worthy." She wrote :—

I feel so confident that you will be greatly blessed by God for giving me up to his service.

From the many and deeply interesting letters which lie before me, anyone would see at once that Annie King was possessed of a bright, sunny disposition —ready always to see the fun in anything, and with a pen which could draw vivid pictures of her surroundings. Her descriptions of Chinese life are fresh and realistic, and it would be easy to give lengthy extracts; but the space at disposal admits of very brief ones.

I am busy getting a very broad-brimmed hat for the journey (to Ho-tsin). It is two yards round, all but one inch. The natives don't spend much time or money on trimmings. The hats are lined up with blue calico, strings of the same; nothing on the outside.

The exceeding *deliberateness* of the natives (to put it mildly) struck her very much. "It means something to start in China," she explains, in connection with this same removal to Ho-tsin, last year.

We left Tientsin at mid-day, and sailed away up the north river, and to-night finds us only twenty li from there (between six and seven miles). All day we have been at a standstill. We are to stay here for the night. The boat is very comfortable, with plenty of ventilation where the boards don't exactly fit.

Later on, she speaks of far longer and more serious delays, and the journey to North China occupied about eight weeks altogether, including delays.

A warm welcome awaited her at Ho-'tsin, not only from her fellow-workers, with whom she was speedily at home, but also from the natives. Throwing herself, as she did, heartily into their manner of life, and with the most delicate consideration for their feelings and many prejudices, it is little wonder that she speedily won the hearts of the people. Invitations poured in upon her, and we find her responding gladly and praisefully, rejoicing in every newly-opened door, and in every opportunity of telling forth her good news of Jesus.

I had my Bible with me, that the dear Ragged School friends presented me with. They (the natives) wondered what it was, and begged me to give it them. I told them it was *God's* Book, and told us about Jesus. They looked very wonderingly, so I asked them if they had heard of Jesus. It made my heart very sad to see them shake their heads and say "No." How sweet it was to speak the name of our dear Redeemer to those dear dark hearts! They were very friendly, and invited us very earnestly to go home with them. . . . Good-byes were exchanged, to which they added, "Come again." We were all rejoicing at the way they treated us, but sad to leave them.

There is a pleasing but pathetic account of the visit of some native Christians, without any missionary in their district.

They had come to invite us to go back with them, . . . and were so eager, and pressed us so much, saying, "We know so little of the good tidings, and we want to know more, and there is no one to teach us. Won't you come, so that we may have *one* li-pai" (meeting).

MISS ANNIE KING.

From Photograph by Mr. J. H. Elliott, Stroud.

Sadder far the accounts of those who had never heard the Gospel at all, and who were terrified, at first, at the very appearance of a foreigner.

The letters throughout are a conclusive and striking reply to the cruel and clumsy criticisms upon the work of missionaries in China, and their alleged responsibility for the recent outbreak. It is as plain as possible that there is real soul-hunger in China, and that the earnest workers there have sought in every way possible to win the poor dark hearts for Christ.

In the case of Miss King and her party, the personal affection was evidently very strong indeed, and mutually so, although there are not wanting indications of an opposing spirit on the part of those to whom—in China, as alas! in more favoured lands—the cross of Christ is an offence.

Long ago, Mr. Spurgeon said—and he was not speaking of *heathen* lands—"Bid farewell to a quiet life, if you resolve to be true to Jesus. The carnal mind rages at the cross of Christ. Nothing excites such animosity as the preaching of Jesus." If that be true of favoured England, can we wonder that, to some extent, it has doubtless been so in China? It would be a stigma upon our Christian workers there if, to the haters of God and the enemies of righteousness, there had been nothing disturbing and spiritually antagonistic in their message, if the Word of the Eternal had been no "terror to the evil-doer." Events have proved that upon our brothers and sisters in Ho-tsin no such stigma can be laid. And they have sealed their witness with their blood—how willingly may be inferred from their own bright testimony, written before any serious symptoms had appeared of that fatal and deep-seated opposition, which has resulted in the late terrible carnage and persecution. In one of her last letters, Miss King had written to her parents :

The thought of our Lord Jesus Christ's return has been very blessed to me the last few months, causing me to pray with more earnestness than before that God will grant what has been my daily desire for years —even when I was going to school—that in that day each member of our family may stand before God, clothed in the robe of Christ's righteousness, and enter into life eternal. He has told us to "watch." To those who are ready, what a blessed day that will be!

Far other than she thought, was the manner of his coming for her, but unquestionably the cry of Miss King and her fellow-martyrs would have been that taught by the Divine Leader of the host, "Father, forgive them, for they know not what they do."

Forgive them! This the burden of our sighing,
For his dear sake who hath their ransom paid.
Let heralds of salvation, multiplying,
Repair the woful breaches sin hath made.

Forgive them! Hear the pale lips humbly pleading,
More mutely eloquent than e'er before.
How can we doubt a holy interceding—
"Forgive them"—was the death-stamp that they wore?

Forgive them! Hear thy stricken Church uplifting
The cry love-learnt beneath a cross of pain;
What shall we do in this sad hour of sifting,
But breathe the echoes softly once again?

Forgive them, Father! No farewells were spoken,
We may not strew with flowers the billowy sod;
Let living lives upspringing be the token—
White souls, in blossom with the grace of God.

LUCY A. BENNETT.

Thy Corner Waits.

"Thy work shall be rewarded, saith the Lord" (Jer. xxxi. 16).

Go work for Me to-day, dear heart;
Thy corner waits for thee;
No other one can do thy part,
So therefore earnest be.

Go forth to serve, equipped by grace;
Seek thou my will to do;
Fear not, if called some ill to face,
My strength will bear thee through.

Stoop thou to do the little things,
If such to thee are given;
For they will prove as angel-wings,
To bear thee nearer Heaven.

Whate'er thou dost, my love will own,
If done as unto Me;
And, at the last, before my throne,
Thy work shall honoured be.

CHARLOTTE MURRAY.

Children's Guild of Courtesy.—A correspondent asks for particulars of the Children's Guild of Courtesy—its secretary, headquarters, &c.

The Murdered Missionaries.

MEMORIAL SERVICE.

MANY tender ties combined to draw out sympathy and interest in connection with a memorial service held in Bloomsbury Chapel, London, last Thursday evening. A large congregation was gathered together from many quarters, drawn by the terrible sense of loss sustained by the Baptist Missionary Society in China. A large part of the service was devotional, Rev. B. J. Gibbon (the pastor) presiding.

Speaking under deep emotion, Rev. ARTHUR SOWERBY, of Hsin-chow—the only surviving missionary of the staff formerly at work in the province of Shansi—referred to the fact that though the work in Shansi had been going on for twenty years, it was really a pioneer mission; "and we must not be dismayed if our brethren and sisters have met the fate of pioneers, and if over their fallen bodies the Church has to advance to yet greater victories." He explained that the missionaries were divided into two bands, one at Tai-yuen-fu and the other at Hsin-chow. When he himself went out, there was not one convert in the province connected with the Baptist Missionary Society, but after long labour a few were gathered in; and, on returning from a furlough about ten years ago, he found that much progress had been made.

"TRULY CONSECRATED."

Speaking of his beloved colleagues, Mr. Sowerby referred in terms of deepest affection and admiration to Rev. George B. and Mrs. Farthing, and described the far-reaching way in which their work had spread to distant town and cities. During a long absence of his wife and family in England on account of health, Mr. Farthing lived alone, and neglected all steps for making himself comfortable; indeed it appeared as if he were not aware whether he was comfortable or not, giving himself up entirely to the work of God. His whole time was devoted to the consideration of plans for the future, and to study of the Word of God. "If consecration means a whole-souled devotion, without one thought of self, he was a truly consecrated man."

As new workers Rev. T. J. and Mrs Underwood had lived with him for six months. After a residence of three years, Mr. Underwood was a beautiful Chinese speaker; "he spoke with spiritual power, so that the Chinese were impressed, and a blessing fell upon them when he addressed them."

At Hsin-chow the labours of Rev. Herbert and Mrs. Dixon were much blessed. Rev. W. A. and Mrs. McCurrach, who were also stationed there, passed through prolonged bodily suffering. As to Rev. Sidney W. Ennals, Mr. Sowerby thanked God for such a young man as companion during a period in which his wife was absent. "I never met one who so readily adapted himself to the Chinese." Of Miss Renaut and Rev. S. F. and Mrs. Whitehouse, he also spoke in affectionate terms.

"On every hand our work was spreading. We were baptizing forty or fifty believers every year; and in a few years we should have been baptizing them by hundreds. Why do we not make the work self-supporting? We do all we can; and in a little while, so far as the native churches were concerned, it would have been self-supporting."

A MESSAGE TO THE CHURCH.

The memorial address was given by Rev. Dr. RICHARD GLOVER (Bristol). "It is well," he said," to consider God's special dealings of a kind so critical, so strange, dealings that seem to challenge thought, and to require reconsideration on our part, of our neglects, our duties, and our opportunities. It has been my privilege to know most of those who have fallen, and I endorse, with all my heart, the judgment of approval which has fallen from the lips of Mr. Sowerby. Counting the wives of missionaries as missionaries, as we ought to do on account of the value of their work, we have lost twelve. . . . We are more deeply indebted than we know to the children of missionaries. They bring love, and freshness, and sweet forgetfulness to the hearts of labourers. One child was described as the salvation of our Shantung Mission. Mr. Farthing's three children were martyrs to the cause they hardly understood.

"We remember our native converts, of whom we should hardly have ventured to expect such daring, and such preference for death with Christ. We do not yet know the dimensions of our losses. The persecution may reach dimensions as large as that under Nero or Diocletian. The facts go to our hearts, challenge our sympathy, stir our conscience, and move us to ask what in these circumstances God demands at our hands. We must sorrow: not to sorrow were not to love. Yet it is not sorrow alone that gathers us here: we weep with the living who weep, and rejoice with the dead who do rejoice.

"What should be our thought, our attitude, our feeling with regard to those that have fallen? (1) We are here to express our thankful approval of the choice that led them to mission work, and of the steadfastness that enabled them to die in the Saviour's honour. (2) Amid sorrow we have to rejoice with the dead. (3) We rejoice in their heavenly reward. (4) The experience of our brethren calls for self-examination, and for consecration. Facts like these are like Jacob's Angel wrestling with us, and should leave us better. There is a question whether we are dividing our labour aright. These brethren were the messengers of the Church. They call to us, their partners in the other ship, to come and help them. Is it right that some should give their lives for Christ, and we the crumbs that fall from our table?"

The Armenian Outlook.

SO many mournful appeals have of late been made on behalf of Van and its province, that it is gratifying to learn of the improved prospects of the work under the direction of Dr. Raynolds. That the orphanages render valuable service to the province is evidenced by the fact that recently thirteen of the elder boys were sent out from them, furnished with diplomas to undertake the management of village schools. Dr. Raynolds also tells of the

OFFICIAL RECOGNITION

of his efforts by the Armenian clergy. To quote his own words:—

The Bishop has spoken in the kindest and most appreciative terms of the work we have been doing, both in relief and on educational lines. He had become thoroughly convinced that our object was to secure the good of the Armenian people, and that we had no concealed ulterior motive, no axe to grind. That we took the children, gave them a thoroughly good and useful education, and gave them back to the nation. "Hence," said he, "this school is your school, this room (we use it also as a chapel) is your room"; and he publicly gave me the right hand of fellowship.

Thanks to the good harvest in the province of Van, the general condition of the people is improved, but the sorrowful fact remains that the villagers in their desperate need last winter

MORTGAGED THEIR CROPS

in advance, and in some cases their fields, to the Kurds, at ruinous rates, for food. In consequence, the winter and spring will mean suffering and distress to many. So much has been effected by the money so long and generously subscribed by supporters of the Women's Armenian Relief Fund, that the committee look with confidence for further help for the Industrial Bureau, which gives employment and wages to widows and young girls. It is gratifying to find that, in spite of the numberless claims upon Christian philanthropy during the year, Armenia has not been forgotten or neglected.

The hon. treasurer of the Women's Armenian Relief Fund is Mrs. Madeleine Cole, Danehurst, Putney, S.W.

The Bible in Argentina.

BEYOND all question, one of the greatest ideas brought forward since the constitution of the Argentine people as a free nation, is that suggested and advocated by the Minister of Justice and Public Instruction, Dr. Osvaldo Magnasco, in his Message to Congress which accompanied the project of Educational Reform, dated June 5, 1899. The Minister has received many letters of congratulation from England, the United States, and Canada, and quite a number of leading papers and reviews have warmly commended the statements contained in this Message, and have praised the action of the Minister.

In January last an address was presented to the Minister, bearing over 300 signatures of leading capitalists, bankers, and merchants, with the clergy of the English, American, and German Churches, and the agents of the American Bible Society, and the British and Foreign Bible Society, in which gratitude is expressed for the progress indicated by the change now carried into effect. One paragraph of the Message which is specially singled out is translated as follows:—

"The Executive is very far from pretending to advocate a system of odious and exclusive preferences, incompatible with the declarations of our constitution, and much less to practise the monstrosity of the imposition of particular dogmas; for it is evident that this would be as serious an evil as is the wild scepticism to which our scholars and students have been carelessly and blindly abandoned. The Executive is unable, for reasons which will be easily understood, to introduce innovations in this direction, and therefore confines itself to the expression of an earnest desire for the advent of an epoch in which—imitating England and Germany—the unprejudiced reading of the Bible shall constitute one of the most delightful and edifying occupations of our public schools."

In his reply Dr. Magnasco acknowledges with satisfaction the cordial approval with which the proposal was met. Rev. William C. Morris assures us that it is the first occasion in the history of any South American Republic in which an Executive has had the wisdom and courage to advocate such a measure.

The Balaghat Mission.

THE work of the Balaghat Mission (an unattached and unsectarian effort to evangelize the Gonds, and other peoples of the Balaghat District of the Central Provinces, India) continues to make progress. There is no other Christian work existing in the district, which has a population of 400,000. The Mission was founded in 1893, by Mr. John Lampard, and has had a considerable measure of God's blessing, a Christian community of some scores of souls having arisen. The work is carried on in a simple and economical manner, the entire cost of maintenance of each English missionary being less than £50 per annum. There are at present six English and several native workers in three stations, each of which has a school, and regularly organised Sabbath services and evangelistic effort among the heathen. There are also a Famine Orphanage, and an Industrial Farm. Industrial instruction is given to the boys in the Orphanage while they are being taught the usual school subjects. Among the seventy new cases recently received, are five big lads who have had from two to three years' instruction in carpentering, shoemaking, washerman's work, gardening and tailoring. The mission farm is an embryo school of agriculture. It is hoped that every child will have a means of livelihood when old enough to leave the mission.

The workers on the field have been graciously sustained during the year of famine, and have been enabled to carry out considerable relief operations, aiding, on an average, nearly a thousand persons during a great part of the year.

Mr. and Mrs. Lampard, the superintendents of the work, are returning to Gondland this month, taking with them one or two new workers. Mr. Lampard's address is 114, Clapton Common, N.E.

Christmas Cards.—Miss M. C. Turner, 3, Elm Avenue, Nottingham, will be grateful for Christmas cards, new or old if clean and bright. They are used for distribution in workhouses, &c., and for scrap-books, which are sent out to missionary hospitals and schools. "Private" cards are not suitable.—One of the county secretaries of the Christmas Letter Mission, will be grateful if old Christmas cards are sent her for the lunatics of a county asylum, of whom there are 500 Address, Mrs. Ripley, Minster Lovell Vicarage, Witney, Oxon.

Mount Hermon School.

WE have from time to time called attention to the great educational institutions founded by the late Mr. Moody. Occasion now offers to refer particularly to the Mount Hermon School for young men.

Mount Hermon is in Massachusetts, on the banks of the Connecticut River, opposite Northfield, Mr. Moody's home. Many friends of Mr. Moody in Great Britain helped him to build this School. Crossley Hall, for the accommodation of 200 students, was built by the late Mr. Frank Crossley, of Manchester. Overtoun Hall is named in honour of Lord Overtoun, of Glasgow, who contributed largely to its erection. The New Memorial Chapel was the gift of Mr. Moody's friends in England and America on his sixtieth birthday. These and other great gifts from the British Isles make it specially fitting that the young men of Great Britain should know of the opportunities offered there, and the possibility of their taking advantage of them.

The aim of Mount Hermon School is to furnish a thorough Christian education to young men of earnest purpose but small means. In Mr. Moody's own words, the School seeks "to help young men of very limited means to get an education such as would have done me good when I was their age." Several hundred English boys have been students at Mount Hermon since it was founded in 1881. Very few such have returned to take up their life work in their native land. Some have done this, but nearly all have remained in America to take advantage of some of the many opportunities that open before them in that great land. British Hermon boys are now to be found in America in almost all the professions, and in nearly all departments of commercial life.

To a reliable boy who has an honest purpose and desire to make something of himself, Mount Hermon offers every encouragement. We are glad to say that no young man of willing hands and honest heart need be deprived of an education there, though he may have little money. It is to be understood, however, that the School does not offer scholarship aid to any extent. Its purpose is to teach young men to help themselves, and to assist them in doing so. The charge per term is only 11 guineas, which pays for board, tuition, and all expenses except text-books. From its beginning the School has always had more students applying for admission than it could accommodate. The enrolment last year was over 600.

There will be no vacancies until the term opening May 1, 1901. At that time places will be reserved by special arrangement for young men from Great Britain who wish to enter then, and whose applications are accepted.

The Principal of Mount Hermon School, Mr. H. F. Cutler, will be in London for several weeks, and those who wish for a prospectus of the School, or for further information, should address him to the care of Morgan and Scott, 12, Paternoster Buildings, London, E.C.

The Galveston Catastrophe.

EVER since the awful catastrophe in Galveston, Texas, I have been pressed in spirit to visit this sorrow-stricken and widely-bereaved city, in order to minister the comforts of the Gospel to the afflicted people. It would not have been well to enter upon this mission any sooner. The awful shock to brain and heart is not quickly overcome. The dead must needs be disposed of, and the living provided with food and shelter; thereafter comes the period of loneliness and heart-sickness, when the glad tidings of the great salvation is more readily appreciated.

I am credibly informed that from 10,000 to 15,000 perished in the storm. This means many thousand living mourners. More than 4,000 houses have been swept away, and many thousands more have suffered damage.

Our Lord preached the Gospel to the poor, and healed "the broken-hearted." This precious ministry I am now seeking in some measure to fulfil among this people. I realize how deeply important it is to preach, to those who sorrow for their dead, the blessed hope of resurrection and reunion at the coming of our Lord Jesus.

I am now holding services twice daily, having begun in the Jewish Synagogue—and now occupying the large hall of the Y.M.C.A. The church buildings are in ruins, and it will be some time before the scattered congregations can be gathered. Many church members were swept into eternity.

I am here at my own charges, believing that the gracious Lord will supply all needs. Pastors and Christian workers have given me hearty welcome. Already we see signs of blessing in the work of conversion. The desolation is fearful to behold. Thousands of the dead were cremated. One hundred bodies were found yesterday in a swamp neighbourhood.

GEO. C. NEEDHAM.

Home Address: Narberth, Pa., U.S.A.

American Notes.

THE sermon preached by Bishop Potter last Friday (Nov. 23), is likely to prove an historic utterance in view of its probable effect upon the future of the city. The Bishop is one of the most prominent Churchmen in the land, and one of the most dignified and conservative. When such a man calmly suggests that a committee similar to that of the Vigilantes of San Francisco in the days of the gold rush should be organized, to comprise 25,000 men, the whole city will not only be likely to feel sure that a real need for a desperate remedy exists, but is likely to take some decisive action in regard to it.

The exact words of this part of the discourse were these:—"If in New York to-morrow there could be organized a vigilance committee, such as was in San Francisco, of 25,000 men sworn to service for three years and pledged by night and day, when their business and their opportunities gave them the freedom for it, to see for themselves whether our soul had been smitten with the sorrow of that little victim of five years who was picked up in the street the other day in broad daylight, and ravished by some brute who had lived here, would such things be possible in a decent and Godfearing community? In this warfare, men and brethren, if it is to be a triumphant warfare, we must enlist for life. Pray God to kindle in you the flame of a divine indignation, and keep it burning with the enduring power of a divine and unflinching sacrifice."

The meeting of the Chamber of Commerce on Tuesday (Nov. 27), called in response to Bishop Potter's appeal, was attended by 300 gentlemen whose names represented influence, wealth, and social power. It included men who had served the country, the State, or the city in high official capacities, men who have achieved prominence in finance, trade, and the professions, as well as ministers and others whose life work keeps them face to face with the vice, crime, and misery of the city. The proceedings were opened by Mr. Morris K. Jesup, chairman of the Chamber of Commerce, and Mr. Charles Stewart Smith presided over the meeting which adopted a resolution—

appointing a committee whose duty it shall be carefully to watch the actions of the constituted authorities, whether or not they will perform to their full extent the duty imposed upon them by law, to prevent and to eradicate vice in every form.

Services have been held at the Old Jerry McAuley Mission, 316, Water Street, to commemorate the twenty-eighth anniversary of that useful institution.

"Sam" Hadley, who succeeded Jerry McAuley as superintendent, described his conversion through Jerry's instrumentality, twenty-five years ago, mentioning that he had then 125 forgeries hanging over his head. Many converts of the Mission, "old" and recent, gave testimonies that gave ample evidence of good work well done, extending over many years.

On Monday morning, after exploring the dark corridors of two floors in a tenement house in the heart of the Chinese quarter, I succeeded in finding the living apartments of Miss Helen F. Clark, the devoted Director of the Evangel Band, which chiefly works among the Italians and Chinese who live in the vicinity. Miss Clark is the only American lady who knows all the Chinese women in "Chinatown," of whom there are about sixty, three of whom are slaves. These are mostly pagans, although some of them profess a degree of belief in what Miss Clark tells them of the Gospel. Language limitations on both sides make it difficult to know just how much real success is attained with adults, but with the children—both Chinese and Italian—the results are much more satisfactory.

New York. ROGER MARTIN.

Reform in Spain and Portugal.

THE Evangelical work associated in the minds of English Christians with the name of the late Archbishop Plunket continues to grow and develop with steady strength. In Spain the past three years have been a time of great national and ecclesiastical unrest, as the war with America caused an ultramontane reaction, and the immigration of the religious orders whose rule brought ruin in the Philippine Islands. In villages and towns missions have been conducted with the special object of rousing hostility to the Reformers, and local authorities have done their utmost to secure the closing of schools and rooms where the Gospel is preached. The Reformers have held together in the face of all opposition, and new congregations have been formed through the missionary zeal of the members.

In Portugal the growth has been more rapid and healthy than even the warmest friends of the work anticipated. In the chief cities it is no unusual thing to find congregations consisting of hundreds of converts and their children, meeting together regularly for the worship of God in accordance with his will revealed in Holy Scripture. The zeal of the Reformers is beyond all praise, and their Bible classes, prayer meetings, and organizations for tract distribution bear witness to their devotion and self-denying enthusiam for righteousness. The only hope for Spain and Portugal lies in the Gospel, and all who work in the Reformed Churches were born in the Peninsula. The Spanish and Portuguese Church Aid Society, Church House, Westminster, is unfortunately in great need of funds to make the necessary grants to the struggling congregations.

Countess Schimmelmann's Work.

THE Countess Schimmelmann sends tidings of "more blessing than ever on our tour in Germany. I see in my meetings the aristocracy, even royalty, mingling with the working classes. The meetings draw great crowds, and we see the most striking conversions." The work is much hindered by the opposition of those who disapprove of women preaching. She, however, braved the situation at Karlsruhe, by hiring the hall and paying all expenses herself. "The result was overwhelming, reaching to the most important persons in Germany."

In March she purposes coming to England for a period of refreshment extending over three weeks. Invitations have already been received from Brighton and York, but a number of dates are open, and friends desiring to be visited are invited to communicate with the Countess Schimmelmann, at Villa Helleback, Helleback, Denmark.

The White Slave Traffic.

A LARGE and influential meeting was held in Vienna on Tuesday, December 4, at the residence of Baroness de Langenau, with the object of organizing an Austrian native committee for the suppression of the international trade in young women for immoral purposes. Among those present were five representatives of the Prefecture of Police, and three officials from the Ministry of the Interior. The meeting was addressed by Mr. W. A. COOTE, secretary of the English National Vigilance Association. He stated that committees had already been founded in nearly all the capitals of Europe. He had received an assurance that the Austrian Government looked with favour upon all efforts to suppress this abominable traffic. He believed that international legislation dealing with the persons by whom it was carried on would have a most salutary effect. At the close of the address a strong committee was formed.

Argentina.—Mr. George Smith, of Buenos Aires, urges upon the attention of Christian people at home the greatness of the present opportunity in Argentina, "as the people tire of Roman Catholicism, and want something more satisfying." Specially wide is the opening among the children. "What is required is plenty of children's meetings, and very cheap—better than quite free, unless among the very poor—day schools taught by real earnest Christians seeking the salvation of the children."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

Some Christmas Associations.

CHRISTMAS has come again, bringing with it many happy pleasures, and beautiful memories. Let us think a little about some of the things which are always associated with this glad time.

First of all, there is *Light*.

In the long ago the ancients used to think Christmas Day was the birthday of the sun, and after all I do not think they were very far wrong, because at Christmas time we celebrate the birthday of Him whom the Bible calls the "Sun of Righteousness."

This, I think, is why there is so much light and brightness just now. We like to light up for Christmas. We should think nothing of a Christmas tree if it was not ablaze with candles. So the meaning of all the light that we have at Christmas is just this—that He who came to earth that wondrous night so long ago is the "Light of the World." When you see the lamps lighted, and the Christmas tree with its flaming candles, I want them to remind you of the world's great Light.

A strange scene happens in a German town on Christmas Eve, at the Cathedral there. They do not light up the Cathedral; it is in total darkness. After a time the people come, and each one brings a candle which they set light to, and so gradually the Cathedral becomes full of brilliance. The people bring the candles in honour of Christ. It is a pretty custom, and it suggests that as these candles light up the Cathedral, Christ can Light up our hearts which are his real temples, and where He loves to dwell. Christ is the best Light that we have at Christmas.

Another thing that is associated with Christmas is *Music and Singing*.

Never do we have so much music as at Christmas. Songs and hymns are sung with more than usual gladness. Carol-singers come to our doors, the sweet music of the waits is heard in the midnight air. Now, why is there so much singing? It is because everyone is so glad Christ came. It is because the angels sang the first Christmas song, and so ever since singing has been associated with Christmas. You know what the angel carol-singers sang about, the words of their song will never grow old. "Glory to God in the highest; peace on earth; good will toward men." When you listen to the beautiful Christmas songs, always remember that we have so much singing at this time of the year because we are so glad Christ came, and do not forget to put the song of the angels into practice, and give "glory to God in the highest."

Then too, *Gifts* are associated with Christmas. We give presents to one another. We take pleasure in choosing some little token of love for our friends. Nearly all countries celebrate Christmas by giving gifts to each other. Why is this? I think it must be because the wise men first commenced the custom by giving presents to Christ. You know what the wise men gave to Jesus. One of them brought gold. Gold was very much thought of in Eastern lands. It was considered a proper present for a king, and so it was given to Christ because He was born "King of the Jews." The second wise man gave a very peculiar thing to the infant Saviour—frankincense. This is a kind of scent that comes from the bark of trees. It is rare and difficult to obtain. There always seems a kind of mystery about it; so it was given to show the Divinity of Christ, that he was the Son of God.

Then the last present that was given was myrrh. Myrrh is also obtained from a rare tree. It is used for a perfume and a medicine. It was given to show the humanity of Christ, that He was a real little child. These were the first Christmas presents, and ever since then people have continued to give gifts.

Do you not think you would like to give some gift to Jesus this Christmas-time? You cannot give such expensive gifts as the wise men, but you can give the best gift, and that is yourselves, to Christ. An old carol says:—

> What can I give Him, poor as I am?
> If I were a shepherd, I would bring a lamb.
> If I were a wise man, I would do my part,
> Yet what can I give Him? Give Him my heart.

When you spend Christmas Day, 1900, the last of this century, think of all it means for you. The light because Jesus is the true Light of Christmas; the singing, for the gladness we feel that He came; and the gifts, because He is God's Gift to us; and in return we must give our hearts as our gift to Him.

Wm. C. Cross.

The Wooden Spoon.

A CHRISTMAS FABLE FOR THE YOUNGSTERS.

I.

THERE was a terrible jangling in the plate basket! Big forks and little forks, fat spoons and tiny spoons, spoons with round bowls, spoons with oval, spoons with a straight back, spoons with crooked, spoons plain, and spoons prettily designed, large and small, one and all were engaged in a great discussion.

It was near Christmas time, and one of the smallest of the members of the plate basket had asked: "Who's to stir the Christmas pudding?" For you must know that the making of that wonderful plum pudding was a great event in the kitchen. Cook prepared the ordinary everyday puddings for the nursery, but some weeks before Santa Claus' visit did Mistress herself attend to the pudding that is only made once a year. What a chopping and a stoning, what a rinsing and a mincing, what ringings at the area bell when the raisins, or the currants, or the suet, or the flour, or the eggs, or the sugar, or the candied peel, arrived! What a huge basin to mix the pudding in!

But the discussion in the plate basket still went on.

"I shall mix the pudding," said the large soup-ladle in his deep voice, "because I'm tall."

"I don't know so much about that," squeaked the tiniest salt spoon. "When mistress has breakfast in bed I always go up on the tray. I'm her favourite."

"If it comes to that," put in the tea spoon, "it would be one of us, because we see more service than any of you." The egg spoon because she was pretty, and the gravy and dessert and vegetable spoons also joined in. In this way these silly jealous spoons argued and got angry: even the forks thought they too might be used.

II.

At last the eventful day came. Everything was ready to be mixed. Cook stood in her large white apron beaming on the array of all the good things that constitute fine puddings.

There was great excitement in the plate basket as to who would be chosen. The attitude of the big ones was bold and defiant, the hearts of the little ones sank nearly to where their boots would have been, only spoons do not wear boots.

Mistress had come downstairs, and said, "Is all ready, cook?" and walked over to the dresser where the plate basket stood, and took, not one of those anxious, jealous ones, but from a hook above, an old, almost forgotten, dirty looking, cracked wooden spoon, hung up by a bit of string, and stirred the pudding with it.

III.

Needless to say, on Christmas Day, in the large dining-room, the silver spoons on the table, polished and bright in their very best suits, heard all the guests declare that the pudding was the very best they had ever tasted.

Humiliated and crestfallen those handsome spoons and forks went to bed in the plate basket that night, having learned that loud words and proud manners are not needed in order to be useful.

Although worthless to stir Christmas puddings, the large silver ladle found that no one else but he was used to help the soup; the forks discovered that none could do their particular work better; the dessert spoons resolved to do what was required of them to the best of their ability; and the little spoons were forced to admit that in exercising patience they were not forgotten, but each in his turn was called upon to fulfil the purpose for which he was made.

Boys and girls, we are all spoons and forks in this great mixed world, and if disappointed and inclined to be jealous, let us determine by God's help to be patient, and meantime fulfil the tasks set before us with all our might, however lowly they be.

Ernest Oxford.

Christmas Angels.

Glory in the highest glory!
Sang the angels long ago;
"Peace on earth," how sweet the story,
Echoing still 'midst sin and woe!

Listen: for they still are singing,
As they sang that Christmas morn;
Unto all good tidings bringing,
Unto you the Christ is born.

O ye children, blithe and merry,
In his temple fair to-day,
Decked with holly leaf and berry,
At his feet your offerings lay:

Hearts that lovingly adore Him,
Lips that join the angels' song,
Head and hands and feet before Him,
That shall serve Him all day long.

Then, dear children, though not flying
Through the cloven skies of blue,
Unto those in sorrow sighing
You may be God's angels too.

To some little sufferer weary
Be his messengers of love,
Seek to fill some dwelling dreary
With the light of heaven above.

Maybe, some in sickness pining
Need your gifts this winter wild;
Be to such as angels shining
Of the bountiful Christ Child.

Then 'midst carol, feast, or playing,
Merriest of all you'll be,
Since you'll hear Him to you saying,
"Ye have done it unto Me."

Harriet Julia Evans.

Preparing for Christmas.

We think of the little children,
The toys for the Christmas tree;
The things that will give them pleasure,
And raise their glad shouts of glee.
Do we think of the Christ of children?
The Lord who was once a boy?
Do we seek to prepare for Jesus,
The things that will give Him joy?

We think of the poor and needy,
And furnish the Christmas board;
The garments to clothe the naked,
The feasts where no feast is stored.
Do we think of the homeless Saviour,
Who knocks at a thousand doors;
And fails of a heart's glad welcome,
And hungers amid our stores?

We think of the loved and precious,
And purchase the gifts we think
Will give them the satisfaction
And tighten Love's golden link.
Do we think of the Chief of Lovers,
And gifts for his heart prepare;
The best of our Christmas presents,
For our dearest Friend to share?

In all our preparations,
Let us think of Him first of all;
And the things that we do for others,
Let us do them at his glad call.
But think for a moment, children,
If you cannot make for Him
A Christmas preparation
Unknown to the seraphim—

Do you ask what preparation
Will gladden Him most of all?
A heart by his blood made holy—
A will before Him to fall—
A love that will give Him resting—
The home that He seeks to share.
Oh, let us all this Christmas
For our Christmas Christ prepare!

William Luff.

Children's Scripture Union—Portions for week ending December 29.

Sun., Dec. 23	*Isa.* xxxviii.	9-22	Thurs., Dec. 27	*Psa.* xcvi.	1-13
Mon., „ 24	„ xxxix.	1- 8	Fri., „ 28	„ xcvii.	1-12
Tues., „ 25	*Matt.* i.	18-25	Sat., „ 29	„ xcviii.	1- 9
Wed., „ 26	*Psa.* xcv.	1-11			

A New Children's Magazine.—If the boys and girls will turn to page 20, they will find the portrait of one who wishes to be a real friend to every one of them. He is the editor of a monthly magazine, *Uncle Ben's Budget* (*1d., Morgan & Scott*). We hope all the children will read it, and also recommend it to their friends. If any family should experience difficulty in getting a copy, the publishers will be glad to send a specimen, post free, on the fact being made known to them. Beginning with the "Tiny Tots' Corner," every page is bright and interesting. The stories will be read eagerly; and those who are old enough to appreciate history will be charmed with "England's Gospel Dawn." The illustrations are most attractive, while the text—painting and picture—describing competitions will afford a fine opportunity for those who delight in using their pens or boxes of colours. Notes on daily Bible readings and other thoughtful articles will be welcomed by those who love the Word of God; and all those who wish to help in making the magazine known will find the explanation of a plan by which their efforts need not go unrewarded.

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R.V.	*The resurrection* ST. MATTHEW 28. *of Christ.*			R.V.
	63 Saying, Sir, we remember that that deceiver said, while he was yet alive, [a]After three days I [o]will[1] rise again.	A.D. 33.	8 And they departed quickly from the [1]sepulchre[1] with fear and great joy[2]; and did run[1] to bring his disciples word.	1 S tomb 2 S, and ran
1 A haply 2 S and 3 S will 4 M Or, *Take a guard* 5 S guard 6 M Gr. *make it sure, as ye know.* 7 S it *as* 8 S the guard being with them.	64 Command therefore that the sepulchre be made sure until the third day, lest [1]his disciples come [o]by night,[1] and steal him away, and say unto the people, He is risen from the dead: [2]so[1] the last error [3]shall[1] be worse than the first. 65 Pilate said unto them, [4]Ye have a [5]watch[1]: go your way, [6]make [7]*it* as[1] sure as ye can. 66 So they went, and made the sepulchre sure, [d]sealing the stone, [8]and setting a watch.[1]	[a] ch. 16. 21. & 17. 23. & 20. 19. & 26. 61. Mark 8. 31. & 10. 34. Luke 9. 22. & 18. 33. & 24. 6, 7. John 2. 19. [b] See Mark 16. 9. John 20. 14. [c] See John 20. 17. Rom. 8. 29. Heb. 2. 11. [d] Dan. 6. 17.	9 [o]¶[1] And [o]as they went to tell his disciples,[1] behold, [b]Jesus met them, saying, All hail. And they came and [3]held him by the[1] feet, and worshipped him. 10 Then [4]said[1] Jesus unto them, [5]Be not afraid[1]: go tell [c]my brethren that they [6]go[1] into Galilee, and there shall they see me. 11 ¶ Now [7]when[1] they were going, behold, some of the [8]watch[1] came into the city, and	3 S took hold of his 4 S saith 5 S Fear not 6 S depart 7 S while 8 S guard

EXPLANATORY KEY.

In the columns marked R.V. *are placed all the readings of the Revised Version which differ from the text of the Authorised Version.*

The small figures in the text show where words are added or an alteration begins.

In the R.V. *columns—*

S *denotes readings substituted in the Revised for those in the Authorised Version.*

A *denotes an addition.*

M *denotes a marginal note, or alternative reading.*

In the A.V. *text—*

o *denotes the omission from the Revised Version of the words marked.*

] *denotes the end of the portion of text altered or omitted.*

† *denotes that the words in italics which follow appear in Roman type in the Revised Version.*

¶ *is used, in the present work, to indicate the beginning of a new paragraph in the Revised Version. Every Chapter commences with a fresh paragraph unless otherwise stated.*

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An Announcement.

OWING to the intervention of the Christmas holidays, I have decided to set

No "BIBLE SEARCHER" THIS WEEK.

Therefore the children eligible to go in for the Prize Competition next week will be those who have been correct *eight* times out of *eleven* during the quarter, instead of nine times out of twelve as is usually the case.

QUARTERLY PRIZE COMPETITION.

The Prize Questions next week will be set from the Books of Daniel and Revelation.

ANSWER TO LAST SEARCHER (No. 238).

1. Matt. v. 7.	10. Matt. ix. 13.
2. Psa. c. 5.	11. Psa. xxxiii. 18.
3. Titus iii. 5.	12. Psa. xxv. 10.
4. Jude 2.	13. Neh. i. 11.
5. 2 Tim. i. 18.	14. 1 Chron. xvi. 34.
6. Psa. cvi. 7.	15. Isa. xlix. 10.
7. Psa. cxix. 41.	16. Jude 21.
8. Luke x. 37.	17. James iii. 17.
9. Prov. xx. 28.	18. Heb. iv. 16.

No. 258—Correct Answers (first list) received from:—

A—Stewart Arthur, Arthur Allt, R. and E. Aldwinckle, Dorothy Alchin*, Edgar Allies, Irene Ashdown*.

B—Edith Blenkarn*, Ethel Butteriss, Gordon* and May* Bligh, Ada Blancowe*, Clara Brown*, Herbert Braddon*, Mabel Brown, Dorothy Butcher, Mabel Baker, Gertrude Bush, Addie Baker, Ella Berryman, Violette Birney, Robert Lashby, Sarah Boakes, Eleanor Bennett, Emily Bridgewater*, Edith and Harry Bank, Rachel Blumenthal*.

C—George Cary, Lydia Cleary*, Augusta Clark, Josephine* and Elma* Cheal, Gladys Clark, George* and Oscar* Cross, Mabel* and Ida* Cole, E. Charman, Hilda Cook*, Ida* and May* Culleu, Mabel Campe*, George Coward, Kittie Cope*, Rose Collins, Beryl and Gladys Calvert, Grace and Henry Charik.

D—Ralph and Dorothy Daintree, Stanley Draw, Evelyn Darlington, Bertie Dumville, Violet and Kitty Donaldson-Selby, Nellie Dowsett, Ethel Dancy*, Ethelwyn Dennis*, Pelognia Daws*, Hilda*, Constance*, George* and Elizabeth* Drayson.

E—Joseph Elkin.

F—Kitty Faussel, Vincent Olive and Mabel* Fleet, Kate Fry, Lily Findlater*, Percy Fitch, Solomon Finkelstein.

G—Alexander Goudge*, Sophia Guillaume, Clarice Gale*, M. Gover, Jack, Edith*, Dorothy and Stuart Gray.

H—Willie Hooper, Grace Hawkins*, Elsie* and Dorothy* Hanson, Eleanor Harris, Elsie Hancock*, Annie Horsicraft, Beatrice Hastings*, E. Housden*, Doris* and Maude Hodgkinson, Elsie and Nellie Hatcher, Nellie Hatchett, Eric* and Mary* Hill, Myra Hunt, Beatrice Harland*, Hannah Hancock*, Dorothy Haverfield-Shaw, Mary, Elizabeth and Hilda Hooper, Dorothy Hunt, Hetty Hill*, Dorothy Harris, Jamie de Hailes.

I—Daisy Iredell, Alice Ingberg.

J—Emily Jones, Robert and David* Jameson.

K—Annie Kingsford, Esther* and Rose* Killowich, Gertrude Krambach, Stanley Kalb.

L—Henry, Edward, Mary* and Sidney* Law, Grace* and Connie* Locke, Mildred Laidlaw, Beatrice*, Ethel and Edie Lay, Rosamund Langton*, Violet Ling, Annie* and Mary* Levine, Annie Lipschitz*, Albert Lichtenstein*.

M—Tom McGhie*, Irene Mabille, Fanny Messenger, Philip Martin, Winnie Maunder*, Aldie and Edith Margetts, Elsie and Annie* Moule, O.*, Lewis, Arthur, Nellie and Grace Morice, Dorothy Morgan, Charlie and Dorothy McMullin, Olive Mason, Alec and Godfrey Miller, Joy and Margaret* McFadzean, Kathleen and Alice Maylott, Alan and Nora Marshall, Doris and Winnie Martin, Mabel Morris*, Jacob Michaels.

N—Emily Norris, Nelly, Lyddy and Daisy Nicholas, Amy and Maude Nottage, Florence Novell, Hilda* and Gerald Nicholls, Eleanor and Valerie Noel, Blanche Norcock*, Edith Nash*, Leah Niels.

O—Olive and Gilbert Oxley, Constance Osborne*.

P—Kathleen Pincott, Ethel* and Kathleen* Pasley, Walter, Leonard and Katie Picknell, Dora Phillimore, Ruth Pledger*, Emily Pursglove, Mary, Graham and Christine Pearson, Evelyn Primrose-Pechey, Lizzie and William Porter, Margherita Perlmann.

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Y—Gladys and Maurice Young.

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B—Edith and Harry Bank, Esther Bobroff*, Dorothy Banfield, Gordon Boxer, Ella Berryman, Nellie Bayford, Lucienne Brabandes, Ernestine Buhl*, Edith Bieskarn, Bevan and Ralph Baker, Maggie and Alan Banks, Leonard Browne*, Massy and Cox Baker, Gordon, Harold and Dorothy Berry, Cecil Brewer, Louise Betts, Beatrice Brouard, Frances Burnett*, Eva Browne, Frank, Avory and Teress Blackie.

C—H. Charik, Maggie*, Walter and Jessie* Carter, David, John and Henry Colvilla, Augusta Clark, Susie Cambers*, Beryl and Gladys Calvert, George Crawford, Bessie Cheale, Alice Crang, Muriel Craigie, George Cary, Camille Chazeaud, Dorothy Clarke, Dorothy Cooper.

D—May Darroll*, Vera Dickinson, Marjory Dyke, Marie Danisot, Mai and Violet Davidson, Ethel Dancy, Constance*, Hilda, Elizabeth and George Drayson, Rupert Dewsbury, Gladys and Harold Davis.

E—Eddie Ecroyd, Joseph Elkin.

F—Solomon Finkelstein, Alice Fischer, Hyacinth FitzSimons, Kate Fry, Jeanne Faucon, Louise Filhol, Eric Fox, Percy Fitch, Irene Fennell, Frances and Aileen Figgis, Laura Finch, Lewis, Agnes and Meg Fullarton, Richard, Arthur and Lawrence Farmer.

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Y—Irene and Lydia Yandle, Maurice and Gladys Young.

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CATHERINE BARBER.—Thank you for your letter and card. It is a pleasure to hear from you again.

RUTH PLEDGER.—If your papers are securely fastened together, there is no need to write the heading on each sheet.

ANNIE MACNAIR, DOROTHY ALCHIN.—I thank you for your letters. To have you back among the "Searchers" gives me much joy.

WILLIE LOCKE.—Although written in pencil, your answers would have been accepted if you had completed the texts.

"ONE WHO LOVES HIS LITTLE ONES."—Many thanks for your kind gift for "Uncle Tom's Cots." You will find it acknowledged in the Donation List.

NANSFIELD WHITE.—You omitted to say by whom and to whom the given words were spoken.

HARRY BANK, HENRY CHARIK, JOSEPH ELKIN, SOLOMON FINKELSTEIN, STANLEY KALB, ALBERT LICHTENSTEIN, ABRAHAM RABINOWITZ, RAPHAEL RITTERBAND, HENRY, RAPHAEL, AND SAMUEL SCHWARTZ, FERDINAND SOSNOVICH, ISAAC TUSHINSKY.—Your answers to No. 256 have been accepted.

I heartily greet two young servants as new "Searchers."

UNCLE TOM.

Christian Endeavour.

TOPIC FOR DECEMBER 23.

THE GLORY OF CHRIST.—JOHN I. 1-14.

IT is befitting at this season of the year, when men are naturally attracted to the manger-bed of the infant Saviour, that they should be reminded of the dazzling glory of his nature. As the Babe lies in Mary's arms, It is so exactly like other babes, in its helplessness and simplicity, that we require the sublime teaching of these opening sentences of the Fourth Gospel to balance the testimony of our senses. In the whole course of this world's literature, and even in the Holy Scriptures themselves, I suppose it would be impossible to find another passage in which the simple and the sublime are so absolutely blended. The Glory of Christ is apparent, as we study the titles, which are here given to Him.

THE WORD (1, 2). As the words we speak reveal our inmost character, so Jesus is the speech of the invisible God. He has uttered, or declared God. The Psalmist said that the heavens declare the glory of God, and the firmament showeth his handiwork to the ends of the world. But in the fairest panorama of star-bejewelled heavens, or sunset clouds, there was never such a presentation of God's nature as we have in Him who lay as a Babe in Mary's arms.

THE CREATOR (3). Dipping his brush in the strongest language he could command, the apostle inscribes the name of Jesus on all things that are in heaven above and in the earth beneath. The iron of which the nails were made that transfixed Him to the cross; the wood of the cross, when it sprang as a young sapling in the forest; the thorns which composed his crown, were all due to his creative fiat (*Let it be*). What wonder that He had the key to nature, so that it obeyed Him, and yielded up to Him her stores!

THE RESERVOIR OF LIFE (4). As one with the Father in the Holy Trinity, life was an original quality of his being. But it pleased the Father that life should reside in his human nature, as its cistern and reservoir (see John v. 26), so that out of Him we should derive the eternal life, which is communicated through faith.

THE LIGHT (4, 5). John the Baptist was a great and good man; he was sent from God for a very special work in the world, which rendered him, in our Saviour's estimate, among the greatest born of women; but he is not to be mentioned in the same category as the Saviour. "He was not that Light." Sometimes in photography, a tall man is placed against the pediment of some great statue to give an idea of its size; so John the Baptist is used to set forth the overwhelming greatness of Jesus the Christ. On the Mediterranean at night, the wake of the vessel is marked by long translucent furrows of water. This is known as phosphorescence, and is due to the presence of myriads of minute creatures. In these life is light. All life should be light. But it was so pre-eminently in our Lord.

THE MESSIAH (10, 11). He came unto his own. Whilst they looked for Him at the front door He quietly entered at the back; but since He did not come in the precise guise in which He was expected, his own nation would not look at Him. They judged by the sight of their eyes, and the hearing of their ears.

SHEKINAH (14). "He tabernacled among us," says the Apostle, "and we beheld his glory." When Moses essayed to enter the olden tabernacle, he was driven forth by the insufferable splendour; so now and again, during our Lord's earthly career, the curtains of his human nature seemed to part and emit some gleams of the radiant splendour of his Being. It was so on the Transfiguration Mount; and in his resurrection and ascension. But the glory was full of grace and truth. Remember that the sweet gentleness and uncompromising truth of Jesus were the most conspicuous evidences of his glory.

ONLY BEGOTTEN SON (12, 14). We, thank God, may be sons, but He was the Son. Whatever is implied in the phrase "only begotten," we know that He is separated by a measureless and impassable chasm from the saintliest and noblest of the children of men. He gives us the right to become sons; but his Sonship depends on an eternal generation. Yet how wonderful it is, that He is not ashamed to call us brethren. However familiar you may be with the Master, be sure to think and speak of Him with profound respect and homage. F. B. M.

International S.S. Lesson.

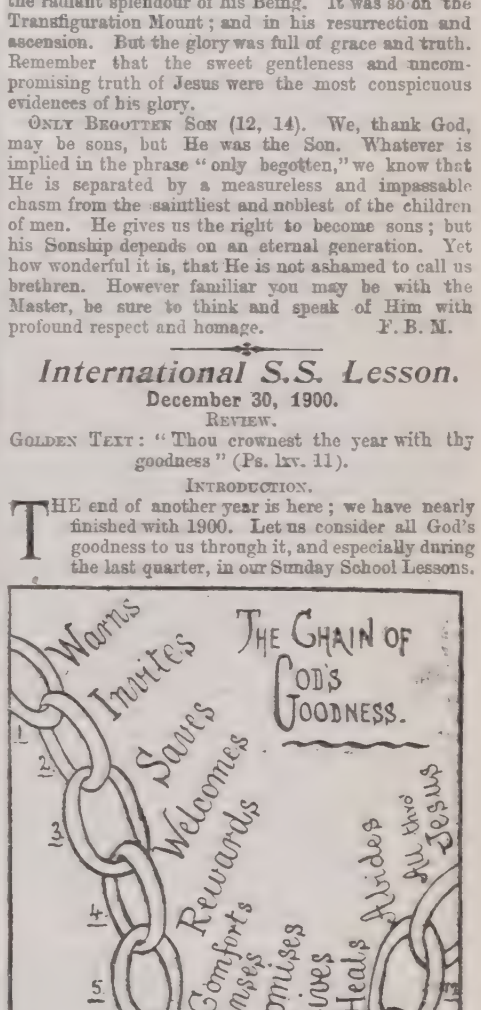
December 30, 1900.

REVIEW.

GOLDEN TEXT: "Thou crownest the year with thy goodness" (Ps. lxv. 11).

INTRODUCTION.

THE end of another year is here; we have nearly finished with 1900. Let us consider all God's goodness to us through it, and especially during the last quarter, in our Sunday School Lessons.



Key to Blackboard Plan.—We have here a chain, and we shall find how Sunday by Sunday a link has been added till we have twelve links, one within the other, telling us of all God's goodness.

FIRST LINK.

The lesson about choosing the chief seats warns us against pride, one of the things we read is an abomination to the Lord (Prov. vi. 16, 17; xvi. 5).

SECOND LINK.

The invitation to "come" (Gen. vii. 1; Rev. xxii. 17). Between these two texts the word "come" rings out again and again. What is your answer? Is it "Excuse me" or is it "Yes, Lord, I come"?

THIRD LINK.

This teaches us although lost we may be found, that is "saved." The sheep strayed, the coin fell, but both were found and saved (Acts xvi. 31).

FOURTH LINK.

Not only does He save, but He welcomes the returning sinner. Have you let Him give you a welcome? (Psa. ciii. 8; John vi. 37).

FIFTH LINK.

The faithful servant shall be rewarded; the one who is ready, who has prepared for the future life, shall be rewarded (Matt. xxv. 21, 23).

Sixth Link.

God is ever a God of comfort (2 Cor. i. 3). We may have much to put up with and bear here below, but the picture of heaven we have in this link is a place of peace, and rest, and happiness (John xiv. 2).

Seventh Link.

The Christian is saved by trusting Jesus, but he needs cleansing from the dirt and filth of sin, and prepared for his future home, where all is holiness and purity (Ps. li. 2-10).

Eighth Link.

God has many promises (30,000) in his Word for us, and here is one of the best, the promise of his coming again. Are we ready to meet Him? Are we living the sober and godly life? (Titus ii. 12).

Ninth Link.

God gives, God is the Great Giver, and the greatest gift He has given is "Eternal Life in his Son." Is it yours? Have you claimed it? (1 John v. 11, 13, 20).

Tenth Link.

Another great gift from God is "sight," both for body and soul. It is sad to be blind with our bodily eyes, it is sadder to be soul-blind. God alone can give us the eye of faith to see Him and his Son Jesus (John xiv. 9).

Eleventh Link.

"Abides"—blessed link to link us to God. He abides in us and we abide in Him (1 John iii. 24). Let Him abide with you, will you?

Twelfth Link.

"Jesus."

How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.

Jesus: for He save his people from their sins. Jesus, Emmanuel: God with us. We will take "Jesus only" to be our motto for 1901.

Scottish Notes.

REPORTS show that a general canvass which is being carried out by the Sabbath School Unions of the West of Scotland is proving satisfactory. Recent evangelistic missions among children have produced good results. A new Sabbath School Union has been formed at Leslie, in Fifeshire.

Rev. Mr. Macaskill (Dingwall) has just addressed to his congregation a pastoral letter which has a wider interest. He claims that in his ministry of seventeen years he has not deviated from the message he first delivered to them—Christ in his three-fold office as Prophet, Priest, and King—and then proceeds to express the pain he feels at the bitter feeling spreading in the Highlands. He points out that the only remedy for the present miserable state of dissension and division is to be found in an outpouring of the Holy Spirit, "to turn men's minds from thoughtless controversy to the higher interests of their souls' salvation and the winning of the world to Christ." He is quite frank about "the misrepresentation that we have thrown the Catechisms overboard. The second declaration attached to the Uniting Act shows the falsity of this statement. Formerly they were directories for catechising; now they are manuals for religious instruction."

It is an interesting fact that though during the past year the Glasgow Magdalene Institution dealt with fifteen cases more than during the preceding twelve months, the committee were enabled to close the year with twelve persons fewer in the homes. This was accomplished through the satisfactory disposal of ninety-six cases—forty-five women being restored to parents or friends, fifty placed in domestic service or other situations, and one sent abroad. The year opened with 124 inmates, and the admissions numbered 150, making 274 cases dealt with. At the meeting last week, Sir John Neilson Cuthbertson called attention to the fact that through the general diffusion of education nearly all the girls received can now read and write. Formerly it was remarked that nearly all were of Irish nationality, but this is now changed, only six during the past year hailing from Ireland. Dieting and clothing cost less than £12 a year per inmate. The cost is mainly defrayed by the work carried on; and it is gratifying to know that though subscriptions fell off somewhat, the amount received was found sufficient.

Some months ago a largely attended conference was held in Edinburgh on the subject of Christian Unity. A committee was then appointed to draw up a statement for publication, which has just appeared. The conviction is expressed that the lack of visible unity among Christian people, "is one of the chief hindrances by which all efforts to advance the Kingdom of our Lord are impeded;" and recognition made of the urgent call for combination presented by "the infidelity, the neglect of God, the self-sufficiency, the pride, the love of money, the impurity, the intemperance, the worldliness, and other evils by which we are confronted." Joy is expressed at the amount of visible unity already realized, but it is pointed out as obvious that "in its completeness" that has yet to be accomplished. Before taking steps to obtain, if possible, the setting apart of some day in the year 1901, as a day of prayer and intercession in this matter, the committee are desirous of ascertaining how far their desire finds a response in the hearts and minds of their fellow Christians, and all who are willing to support the movement, are desired to send in their names not later than February 15, 1901.

Welsh Notes.

IT is a matter for rejoicing that the Welsh branch of the Christian Endeavour Society in Liverpool is gradually winning the support of one Welsh denomination after another. At the recent annual meeting it was announced that the Welsh Wesleyans of the city have given in their adhesion to the Society, and hopes were expressed that the Welsh Baptists would soon follow.

One regrettable result of the quarrymen's strike in Carnarvonshire is the depopulation of whole villages, and the consequent weakening and possible extinction of churches supported almost entirely by quarrymen. On a recent Sunday in one or two chapels there was an almost entire absence of males, while the women and children present were soon destined to follow their husbands and fathers, who had gone to seek employment elsewhere.

The St. Asaph Board of Guardians have just done a graceful and kindly act. At a recent meeting of the Board a special vote of thanks was accorded to the Rev. Benjamin Hughes for his faithful service to the old and infirm inmates of the workhouse. The visiting committee reported that Mr. Hughes, during the last fourteen years, had paid over 700 visits, and had only failed for two or three weeks in the whole of that period, and then through indisposition. Mr. Hughes, it may be added, is one of the oldest and best respected ministers in North Wales.

The steady growth and insidious inroads of Ritualism are only too evident even in Protestant Wales. It has now obtained a footing in a church which may be termed historically evangelical. Amongst the staunch upholders of the evangelical faith who have been incumbents of the church was the late Archdeacon Griffiths, a preacher of marked power, whose fame was throughout all the churches of South Wales. The church to which we refer is St. David's, Neath. Energetic action is being taken by the parishioners and communicants, and a petition protesting against Ritualistic innovations is contemplated.

In view of the fact that the National Free Church Council intends confining the sphere of the great Simultaneous Mission of February next to cities and large towns, it seems a pity that some attempt should not be made to bring smaller towns and even villages into the area of its activities. Possibly the best means to do this would be through the medium of the many Ministers' Unions which are scattered throughout the land. One such union—that of Llantrisant, Glamorganshire—has already commenced an evangelistic campaign.

The Season's Voices.

There are voices round us, in us,
Earnest voices, soft and clear,
Voiceless voices that would win us
Did we lend a list'ning ear.

Wordless whispers fondly urging
Midst man's fratricidal strife,
Hard above the surf and surging,
Breaking on the shore of life.

Silent messages that reach us
Oft-times in our very tears,
Silent pleadings that should teach us
In life's oft-recurring years.

Hear ye not the voices stealing,
Feel ye not their potent spell?
Softly, then more loudly, pealing
Like a distant muffled bell.

Christian men, with gold unstinted,
Hark ye to the cry of need,
Let your gold in heaven be minted
In some noble holy deed.

Canst thou not some burden lighten,
Lifting off some load of care?
Surely there are hearts to brighten
Hopeless in their dark despair.

Soon thy life will have an ending,
Shall that life be lived in vain?
They who give to God are lending,
God will pay them back again.

S. Trevor Francis.

The Barefoot Mission.

THE lower room of Exeter Hall presented an animated scene on a recent afternoon, when the Marquis of Northampton opened a sale of work on behalf of the Barefoot Mission section of the Ragged School Union's operations. Mr. Charles Montague stated that thirty-six working parties made garments for the cause. During the year there had been received 58,890 garments, 4,414 pairs of boots, 11,653 toys, 100,000 books and publications, 609 hospital letters, and many other things.

The Marquis of Northampton said that he was glad to see evidence of so much hard work, and he felt sure that no one would regret having done it. He came to declare the sale open, but he was also a very anxious seller A bird had whispered to him that the goods were cheap; but if purchasers gave 3s. for articles marked 2s. they would be giving the money to the cause. It was not necessary to say anything about the work; nothing was so strong as the word *Barefoot* on their cards; and that should bring home to them the necessities of the poor children. He would not give harrowing details; but there was a large amount of want and misery, and the Ragged School Union was the agency to relieve it. Certain articles promised by the Duchess of York had not arrived, but for those there would be a separate sale; the articles being valued for the sake of the sender, and also for the sake of her late mother, the Duchess of Teck, who had also been a friend of the poor.

Clonmel Soldiers' Home.

ON visiting the little Soldiers' Home at Clonmel, on my recent return from South Africa, I was cheered by finding it appreciated more than ever by the soldiers in garrison. I was, however, grieved to hear that the work was hindered through a lack of funds.

A sum of money has been collected towards obtaining a more spacious building, but not sufficient; also we want more annual subscribers, to enable us to keep the work going. I have met in many parts of the world soldiers who have spoken of blessing received in the "Little Home" in Clonmel. The lady resident, Miss Wood (Soldiers' Home, Clonmel, Ireland) will be glad to give further information.

—Yours faithfully,

S. Watson, Lieut.-Colonel,
Royal Field Artillery.

Summerville, Clonmel.

Young Women in the City.

A FEW evenings ago, the first anniversary of the Noon Rest Room, 61, Paternoster Row, E.C. (third floor), was celebrated. The occasion was marked by the presence of Ven. Archdeacon Sinclair, whose helpful address on the word "To-day, and how to spend it well," will be long remembered.

As the report showed, the Noon Rest Room is doing something to meet the need long felt by lady workers in the City, for some convenient place in which to shelter on cold and rainy days. But it does more than this, as it serves the purpose of a centre for social intercourse, as well as a dining-room where refreshments can be obtained at low rates. The membership fee is 3d. per week, or 2s. 6d. per quarter. This also entitles the member to the use of the library. The room is under the auspices of the Y.W.C.A., but is open to all lady workers, whether connected with the Y.W.C.A. or not. The record for the past year is an encouraging one, but the Rest Room requires to be more widely utilized to make it self-supporting.

During the summer several Saturday excursions have been arranged, and during the winter social evenings have proved most enjoyable. Visitors will be heartily welcomed to the Rest Room between the hours of 12 and 3 (Saturdays excepted), when they can see for themselves the advantages it affords.

Female Orphan Home, Hampton, Middlesex, has maintained for many years its ideal of a godly, safe, and happy shelter and school for training in true piety, and in a plain, practical and useful way, the young children who, bereaved of earthly fathers, have been committed to its care. An effort is being made to conclude the year free of debt. The secretary is Mr. J. D. Cooper, 79, Finsbury Pavement, E.C.

Mrs. Meredith's Institutions.

INDUSTRIAL HOME MISSIONS.

THIS difficult aspect of missions has to be faced, for, with some, industry seems as necessary as preaching is needful to bring souls to Christ. If they believe and we give them not the things that are needful for the body, "What doth it profit?" So missions that must combine the two have difficulties that those simply evangelizing are free from. It is often asked, is the combination really necessary? Let James ii. 16 give the answer.

The prison missionary who has visited the female prisoner in her cell, and given her work on discharge, can testify to the many who have gladly heard the voice of Jesus speak of pardon, life, and peace. He has also said to her, "Go and sin no more." Mrs. Meredith's Prison Mission has always been a bridge of hope to such, and, with the Master's blessing, a deliverance from the power of Satan to many. The laundry has recently, however, become a burden. There is plenty of work to do, and numbers of prisoners most willing to do it, but the increased

COMPETITION FOR WASHING,

the rise in all materials, fuel, light, &c., make it impossible to do it at the same prices as formerly, and constitute a difficulty hardly to be surmounted except by a grave reduction of the number of women we assist, or the addition of some other industry. This we think we have acquired already, but it calls for a large demand on the part of the Christian public, and a large supply on ours. We speak of our felt slippers, which are making their way and are much appreciated. Will friends try them and help to make them still more widely known?

But our great need now is to pay off our laundry bills. Mrs. Meredith thanks cordially all her friends who have so long helped her in the work of the Lord, and she is sure that they will rejoice with her in time to come over many erring ones who have found joy and rest in the ways of righteousness, and are walking in them even now, and she trusts that they will forgive her being importunate for assistance at this season.

Last Christmas we sent out 24,000 letters written to prisoners by the loving hands, and with the prayers of hundreds of the Lord's people. Each went forth in a separate envelope with the words "To you" written on it. In all languages the Gospel message was given to prisons all over the world. These arrows shot at a venture touch many a heart, hardened in sin, at a time when hearts are open to softening influences. Will you help forward this Mission, dear friends, with your money and your prayers? Do not let it languish for want of funds. We can but make mention of its needs to the Master, and tell the Lord's stewards of them.

NURSES' MEDICAL MISSION.

The number of Medical Missions in the countries as yet unevangelized is very small. It is only slowly being recognised by the Church of God that we must have them, if we would overtake time that has been lost.

Turkey presents immense difficulties to the preacher of Christ, but, even there, Medical Missions are tolerated, and the Gospel is freely preached in them. In Tangiers, last year the number of out-patients was 2,039, and of in-patients 205. All had Christ preached to them. We plead for Syria, and for

A POPULOUS CENTRE IN THE LEBANON.

There are only three Medical Mission hospitals in all Syria, a country larger than Scotland. The nearest Medical Mission hospital south of us is at Tiberias. An American missionary journal compares all medical missions to rays of light emanating from one huge light-house, the rays scattered by it streaming into the various countries of the globe whose inhabitants sit in darkness. It is a good simile; how many rays are needed to enlighten dark Africa and Asia, and especially do Bible lands need light. At Baakleen, in the Lebanon, we had 4,291 out-patients at the dispensary last year, and as many in-patients as our small hospital would hold. If we could build a ward for the men, it would never be empty. We get women and children easily, and when they are accustomed to associate medicine with cure, we shall have many more. Surgery they all feel to be an absolute necessity. The natives are mostly Druses, but people of all denominations, Mohammedans, Maronites, &c., come to us, and hear about Jesus, the Great Healer.

Two of our missionary ladies are trained nurses, and our doctor is a native—a Christian educated in Syria, with a Turkish diploma, and also a good teacher of the Word.

We ask for sympathy, and for assistance to make the necessary addition to our hospital, which will cost about £500. Towards this sum we have about £125 in hand; but, above all, we ask for prayer, that from the mountains of Lebanon much light may shine.

We call our Medical Mission a Nurses' Mission in order to emphasize the need there is for them. In England during the war in South Africa, we have learned this by sad experience, and in missionary warfare with the powers of darkness we need them no less. By the soothing touch and loving ministrations of Christian nurses, the Good Physician who will not forget the cup of cold water given in his Name, is best commended.

M. A. Lloyd, Hon. Sec.,
143, Clapham Road, London, S.W.

St. Luke's House.

OWING to the great number of applications for admission to the St. Luke's House, "the Home for the Dying" at 50, Osnaburgh Street, Regent's Park, it has been decided to extend the work, larger and better premises having been secured for the purpose, the cost of which is estimated at upwards of £1,000. The Home, which has proved an immense benefit to numbers, is entirely dependent upon voluntary contributions.

The Home is *free*, and is designed for the reception of those who, having seen "better days," are no longer able to provide themselves with the medical care and nursing that mortal disease demands. By helping on this work, hospitals are indirectly aided, as many of the cases received at St. Luke's House are those whom, owing to their hopeless condition, the hospitals are unable to retain, whilst, to send such to the infirmary would be derogatory; indeed, as is well known, many prefer to *starve* at home.

Communications may be addressed to the hon. sec., Mrs. Annesley, at 50, Osnaburgh Street, Regent's Park, N.W.

The After-care Association for Poor Persons Discharged Recovered from Asylums for the Insane is the only charity in the United Kingdom labouring among the 7,000 persons who come annually within the scope of its special object. Money and clothing are given to some, others are boarded out in the country, while for some employment is found—all being supplemented by personal sympathy and guidance suited to the individual cases. The secretary is Mr. H. Thornhill Roxby, Church House, Dean's Yard, Westminster, London, S.W.

Poplar Medical Mission.—A medical mission is being organized which will find its home in the schoolroom of Cotton Street Chapel, Poplar, E. Much good work has already been done in the distribution of clothing, food, medical appliances, &c.; and now a medical man has placed his services at the disposal of the workers. All the work will centre round Gospel services, and it is hoped to reach a large population at present outside Christian influence, formal, indifferent, and hostile. Further information on the subject may be obtained from Rev. J. J. Ellis, 109, Plashet Grove, East Ham.

Female Penitents at Brighton.—The Albion Hill Home, formerly the Brighton Home for Female Penitents, has, since its foundation in 1854, shielded, helped, and guided 2,350 young women, of whom nearly one-half have been placed in domestic service. Home industry contributes about one-half of the income available for the working of the institution, but its stability is endangered unless a larger income can be obtained from subscriptions. The number of girls in residence is usually about sixty, under the care of eight matrons. One worker says: "In the course of thirteen years' work, I have never seen a girl who was penitent at first. I don't think that often takes place till a girl has been in a Home more than a year, if then." The secretary is Rev. R. C. Macdonald, Home Villa, Queen's Park, Brighton.

The Y.M.C.A.

THE PRESIDENT'S ADDRESS.

SIR GEORGE WILLIAMS has once again issued a "New Year's Address." Its subject is "Spiritual Equipment." In the course of his address, the venerable president says:—

"Never was there a louder call than now for spiritually equipped men. Let us as Associations seek to supply this need. Truth, righteousness, peace, faith, and love should be the distinguishing features of our Christian character. It is in proportion as we translate these virtues into our daily life, that we commend the religion of Christ to those within the circle of our influence. I plead for Christian consistency throughout all our Associations. Said an intelligent young man of sceptical tendencies in the East End of London, 'I like this Jesus of yours, but what I cannot understand is, that those who profess to be his followers, aren't a bit like Him.'

"Brethren, shall we not, as members of the Y.M.C.A., show that, as far as we are concerned, there is no foundation for such a charge? We would not discourage speaking for Christ. God forbid. We should always be on the alert and speak 'the word in season' whenever the fitting opportunity occurs, but be it ever remembered that our words will be influential only in so far as they are consistent with our actions. There must be harmony between what we say and what we do.

"There is no power in the world more potent for good than the follower of Christ, who manifests his Spirit, and who embodies the principles of Christianity in his daily life. I rejoice to believe that there are thousands of such men to be found in our Associations, and pray that their number may be abundantly multiplied—nay, more, that every individual Y.M.C.A. member may be so 'strong in the Lord, and the power of his might,' as to be attractively recommending the religion of Christ by his consistent representation of it."

The mission band of the Sunderland Association have conducted a week's special services at Ravensworth Street Congregational Mission.

The Central Y.M.C.A. has again inaugurated its winter series of evangelistic meetings for men in the Tottenham Court Road. The large attendance on the opening night greatly encouraged the workers.

Rev. C. Musgrave Brown, of Liverpool, has conducted an encouraging mission at the Leeds Association. The meetings have been well attended, and promise greatly to benefit the work of the Association.

The Bishop of Hereford presided at the annual meeting of the Hereford Association, which was held in the Corn Exchange. Mr. Hind Smith, of London, addressed a large gathering, and the Bishop spoke in warm commendation of the work.

A ten days' series of special meetings for men has just been conducted by Mr. A. K. Yapp at the Birkenhead Association. The services on Sundays were largely attended, many coming during during the week also. There were several instances of blessing.

The Bishop of Hereford preached in Bristol Cathedral at a special evening service, organized by the Y.M.C.A. Dr. Percival spoke of the hundreds and thousands of young men in the great cities making a federation of Christian workers, and thus witnessing that they were, in their various branches of Christian life, one body in Christ.

Part of the new premises, the first instalment of the fine block of buildings in course of erection on the London Road for the Leicester Association, were opened recently by the Marquis of Northampton, who was supported by Sir H. H. Bemrose, Canon Saunders, and a large number of friends. Lord Northampton said that the Y.M.C.A. constitutes a strong bond of union among all English-speaking Christian young men, a bond which must make for the general welfare of mankind.

The sixteenth annual meeting of the Hackney Association has been held. The chief speakers were Revs. W. Bryant Salmon and W. Pedr Williams. The chairman, in the course of his address, referred sympathetically to the illness of Mr. F. L. Porter, the esteemed secretary. Mr. Oscar Darton quoted extracts from the annual report, which showed that the work is making steady progress.

Since the recent mission of Dr. Harry Guinness at Dublin, followed by a mission to men only, by Rev. T. B. Robertson, of Limerick, under the auspices of the City Y.M.C.A., a work of revival has broken out, and numbers of young men are being led to the Saviour night after night in the Association. The young converts of the mission are bringing their companions to be spoken to, and members of this Association are being used to lead them to the Saviour, a large increase to the membership being the result.

From Mr. Henry Varley.

WRITING from Mount Macedon, Victoria, Australia—3,500ft. above sea level—on November 8, Mr. Henry Varley describes the charms of the mountainous district in which he is resting. "Nestling at all heights and in sheltered positions, commanding lovely views, are mountain cottages and homes where all kinds of English shrubs, plants, trees, and fruits grow, surrounded by deep verandahs, and illustrating in every form the architect's and builder's skill. Several of Victoria's wealthy men have large and beautiful houses in these mountain ranges."

Some of our readers may recall the fact that about ten years ago, Mrs. Varley and Mrs. Sargeant commenced a Home for Consumptives at Echuca. Marked success has attended this much-needed work, about 700 patients having been dealt with. "We have now a Macedon branch of the Institution. To this bracing resort the patients come about the end of November, and the benefit derived is already great. I have been seeking how I could further aid this Institution, and as it has never been mine to seek money aid through your columns, may I say how much I should value assistance in this work? Our Institution, it should be remembered, takes in many from dear old England who have consumption in its early stages.

"After three months of very gracious work in Melbourne, preaching and teaching Christ, the way opens, and the time is at hand for our return to England. I cannot but hope that the New Year's campaign in London and the provinces will prove eminently successful, and I long to have some share in the glorious work of bringing the Gospel of Christ before our fellow-countrymen. It seems to me that London and England need a distinct, careful, and loving re-affirmation of the full-orbed and varied truths of the old Evangelical platform. Oh that every man of God who shall take part in this magnificent work may be anointed with the Holy Ghost, and filled with Divine power! We continue in fervent prayer for this work. I seek with deep anxiety the help of many who believe in prayer. We purpose coming to England by way of San Francisco, leaving Sydney by *R.M.S. Alameda* December 4, and reaching California the day before Christmas. We shall call at Northfield, and as it will be winter, my beloved wife may possibly stay a little season. I expect to reach London about January 15."

Notices.

A correspondent would like to know where a hymn may be found with the verse:—

A saint! Oh, would that I could claim
The privileged, the honoured name,
And confidently take my stand,
Though lowest of the saintly band.

Communications Received with Thanks.—J.A.P. E.W.G. K. S.E.G. J.H.H. J.B. T.G. S.L. C.A.P. E.deM.R. E.R. A.O.O. E.T. L.M.M. W.H. J.T.I. J.R.W. K.E.W. R.J.P. W.A.R. P.D. A.W.R. V.J.C. G.E. F.A.W. W.E.P. C.S.T. M.E.G.M. L.E.T. S.S. W.W. M.N. F.M.M. L.S.S. C.C. L.A.B. T.A.B. J.W. H.W.H. T.C.M. Miss W. J.P.P. J.F.H. J.J.E. J.W.B. G.F.H. R.A. E.B.S. C.K. H.T.W. C.H. J.S. L.A. N. A.T.M. D.C.J. M.B. C.R.H. E.M.H. J.B. J.B. B.T.B. A.J.S.M. H.N.C. W.T.T. P.H.G. B.H.G. G.A.S. W.J. J.M. T.J.B. C.H.C. L.A.B. J.W.A. A.B. E.D. C.W. J.K. C.B. A.T.P. C.O. E.J.A.P. E.F. O.R.W. H.S. J.B. D.H. J.K. H.T.N.S. J.R. I.S. J.W.B. E.H.K. G.W.B. M.S. A.H.E. A.F.P. J.B.P. E.A.T. A.F.S. R.D.S. S.W. A.W.B. F.M.W. S.R. F.T.S. J.B. E.S. D.B. J.B. W.J.B. J.G.P. T.M. J.P.D. E.P.H.K. E.C. G.H.H. W.J.T. P.K. S.E.B.

Applicants for Tracts.—Mr. C. Tyrell, 5, Crown Point, Road, Leeds (for children's services); Mr. Owen R. Williams, 66, West Parade, Rhyl (English or Welsh); Mr. A. Saunders, 61, Queen Margaret's Grove, Mildmay Park, London, N.; Miss E. Levett, 7, Myrtle Street, Dalston; Pastor E. P. Hammond King, Croft House, Bines, Suffolk; Mr. Christopher Potter, c.o. Mr. Plumridge, The Meadows, Marlow-on-Thames; Mr. H. Bartlett, 3, Park Avenue, George Street, Balsall Heath, Birmingham; Mrs. Stevens, 24, Bridge Street, Harford Street, Mile End, E.; Rev. H. Williams, Graig Farm, Llanelidan, near Ruthin; Mrs. Agnes Morgan, Ragged School, Amlwch, Anglesey; Pastor O. Tidman, Gospel Mission, Buckley, Flint (also Christmas cards and booklets for poor children).

Smyrna Rest.—Travellers (especially ladies) and sailors still find here "a real haven of rest" when on shore. Visits are so short that much of "the bread" is "cast upon the waters;" but Miss Hamilton's report is brightened by instances of blessed spiritual work, one being that of a Danish engineer, who one week denied the very existence of God, and the next was a rejoicing believer. The Y.W.C.A. continues to be owned of God. Thirty members have been added to the Greek Evangelical Union, in the face of much opposition and persecution.

About Books.

THE PICTORIAL NEW TESTAMENT.

A CHARMING little volume is **The Pictorial New Testament**; the Authorized Version with Chromographs and Engravings from Drawings made in Bible Lands by H. A. Harper and J. Clark. The character of the work may be gathered from a prefatory Note by the Art Editor, the late Mr. Harper, as follows: "In the illustrations for this volume the artist has not attempted to delineate the Divine Christ. His object has been rather to represent pictorially customs in the East, to which reference is made in the Sacred Word; and by the landscapes to represent Those Holy Fields traversed by the feet of Him who 1,900 years ago was nailed to the cross for the salvation of souls."

The coloured plates in this book are a score in number, and very beautiful. The other pictures—between fifty and sixty in number—are all page size, and of value for the light they throw upon passages of Scriptures with which they are associated. Not only for the young, but for many others, this little book will invest the Sacred Writings with an attractiveness that is as legitimate as it is novel.

This is a publication that is sure to be in extensive demand. It will take noble products of art as well as the inspired writings into the homes of the people. (1s. nett. *Office of the Scripture Gift Mission, 15, Strand, W.C.*)

DR. BEET ON ROMANS.

THERE is no need to praise Dr. Agar Beet's Commentaries on the Epistles of St. Paul. One after another he has sent them forth, and in steady succession they have earned commendation and passed through several editions. All schools of theology pronounce his works of peculiar value.

Dr. Beet now comes before us as the author of a second commentary on a singularly attractive portion of the New Testament. His work on Romans did much to make his reputation; and in a comparatively short time it passed through eight editions. For some years it has been out of print; and in the meantime Dr. Beet has gone afresh over the entire ground. Hence the volume before us, **A Commentary on St. Paul's Epistle to the Romans**, is a new work. In the words of the author, "The whole has been re-written, and embodies the writer's mature thought about the greatest work of the greatest of the Apostles of Christ." Dr. Beet claims that his book is a contribution to doctrinal theology and Christian evidences; and it is all this, because the Epistle explained is obviously such.

Every page of this volume affords proof of thorough study of the sacred text, and yields fruit that cannot but help such as would drink of the deep waters of instruction as they flow from Christ through the Apostle's teaching. Dr. Beet discusses every question that fairly arises in the course of the Epistle, and there is never any difficulty in grasping his meaning or ascertaining where he stands. (7s. 6d. *Hodder & Stoughton.*)

CHRISTMAS NUMBERS.

"**Chatterbox**" **Christmas Box** is a capital issue. (1s. *Wells Gardner, Darton & Co.*) The contents are varied, and amusingly illustrated.

The special issue of **Bubbles** offers a great treat to the young. There are over thirty coloured pictures, including a plate in sixteen tints. In all its features this is a handsome publication. (With December part, 1s. "Bubbles" *Office, 158, Aldersgate Street, E.C.*)

The extra Christmas number of the **Girls' Own Paper** affords much pleasant reading, with artistic plates. The corresponding part of the **Boys' Own Paper** combines instruction and recreation in welcome proportions. There are large coloured plates. (6d. each. *Religious Tract Society.*)

The "Sunday Magazine" extra is a complete story—**Beatrice Woodward's Perplexities**, by Clara N. Carvalho. The "Good Words" extra is a delightful story—**How Cynthia Went Amaying.** It is a tale of Cromwell's time, and is an admirable combination of adventure and history. (6d. each. *Isbister & Co.*)

The Quiver signalizes the commencement of the fortieth year of issue with a Christmas number of high tone and literary charm. The list of contributors includes many writers of eminence, and in addition to the wealth of pictorial embellishment there is a fine plate from Mr. Stanhope Forbes' well-known picture, "News at Last." (1s. *Cassell.*)

The Christmas number of **Cassell's Magazine** has a variety of attractions, including three Rembrandt photogravures. The presentation plate, suited for framing, is a highly finished photogravure of Mr. George Harcourt's painting, "Good-Bye," depicting the scene at Waterloo Station, twelve months ago, when the Grenadier Guards left London for South Africa. (1s.)

ALMANACKS FOR 1901.

The Church of England Almanack, compiled by Henry Miller, gives valuable details of efforts to meet the modern Romanizing movement. (1d. *Shaw & Co.*)

The **One and All** wall-sheet contains portraits of some of the most distinguished workers in connection with the Adult School Movement. Scripture excerpts are given for every day of the year. (*Headley Bros.*)

Spurgeon's Illustrated Almanack has its familiar features, including articles by the late editor, and Scripture passages selected by Mrs. Spurgeon. **John Ploughman's Almanack** is a splendid wall-sheet. (1d. each. *Passmore & Alabaster.*)

Mrs. Murray Mitchell gives us a deeply-interesting peep into the life of Indian girls and women, in her booklet, **The True Story of My Life.** By A. Doll. (*Macniven & Wallace, 138, Princes Street, Edinburgh.*)

In **From the Front**, by J. Kinahan, we have some readable pages from the diary of one of Miss Sandes' Soldiers' Home workers in South Africa during the war. The Lord Primate of Ireland writes a brief introduction. (1s. nett. *Marshall Bros.*)

The Bible Searching Almanac is a familiar friend. The issue for next year—the eighteenth of the series—has the usual features, and particulars are given of the Bible Searching Union. Copies may be had direct from the Editor, Cotswold, Redhill, post free, 1½d. each, 5 for 6d., 12 for 1s.; ornamental, 1s.; or from *J. F. Shaw & Co.*

Many who cherish the memory of the late Rev. Charles A. Fox will be glad to possess the booklet just issued by *Partridge & Co.*, containing two characteristic contributions, **The Exchanged Will** and **The Abundant Entrance.** The dedication is "in tender farewell to the members of my beloved flock in Eaton Chapel." (1d.)

The Tobacco Curse: With Weighty Reasons why Christians should Abstain from it, is a timely word by Silas Henn. We commended it when first issued, and now welcome it in an enlarged form. Young men, and others in search of a compendium of information on the subject, are advised to study these pages. There is a portrait of the veteran author. (*S. Henn, 4, Himley Road, Dudley, Worcestershire.*)

General Mercier's proposals for the "Invasion of England," give a special interest to the articles in the November and December numbers of the **Leisure Hour** on "The Alarm-Bell of the Century," by Mr. William Stevens. The writer tells in stirring words the story of Napoleon's project for invading England, and the response it awakened on this side of the Channel. (6d. *Religious Tract Society.*)

A singularly useful book for young people is Mrs. E. R. Conder's **In the Beginning.** The writer has endeavoured to arrange the stories of Genesis that children may read them consecutively for themselves, unhindered by long lists of names. Mrs. Conder expresses the hope that her book will prove worthy of being placed in the hands of little ones when over-tired mothers are too weary to "tell us a story to-day." (3s. 6d. *Elliot Stock.*)

The volumes of "Confidential Talks," by Dr. Lyman B. Sperry, have commanded warm approval, and exercised an important influence for good. Having addressed young men and women in separate volumes, Dr. Sperry now claims the attention of their elders. His new book is entitled, **Confidential Talks with Husband and Wife:** A Book of Information and Advice for the Married and the Marriageable. (3s. 6d. *Oliphant, Anderson, & Ferrier.*) The pages deal, in untechnical language, with subjects of great moment.

The Church Directory and Almanack is a compact and useful book of reference. (2s. nett. *Nisbet & Co.*) It is an entirely new publication of 640 pages, and more than 14,000 copies were subscribed for before issue. It contains the names of the Archbishops, Bishops and Clergy of the United Kingdom, together with their postal address, their degree, the date of their consecration or ordination, and their present appointments. There is also an alphabetical list of benefices in the United Kingdom. The Almanack section contains—(1) Calendar and Dictionary, with space for memoranda; (2) a set of Pulpit Outlines for the Church's year; (3) a list of Colonial Bishops, with the number of their clergy; (4) accounts of the work of the S.P.G. and C.M.S., and of other missionary organizations, together with lists of missionaries; and (5) reports of Church work amongst soldiers and sailors, together with lists of Army Chaplains and Naval Chaplains; as well as much other information concerning the work of the Church of England at home and abroad.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE Two-Version Bible is proving of great service to Christian workers; and we are glad to say that those who have obtained copies under the scheme set forth in our columns are more than satisfied. How the scheme works may be judged from the following letters:

1. In compliance with your kind offer, I beg to enclose the names and addresses of twelve new subscribers to The Christian, with booksellers' receipts for their subscriptions. I am hoping to receive a copy of the Two-Version Bible.

2. Having been attracted by your offer of a Two-Version Bible to readers who secure twelve more subscribers to The Christian for one year, I set to work; and am glad to be able, with the help of another, to put in my claim. Herewith please find receipts as stipulated.

Owing to the intervention of the Christmas Holidays, and the consequent congestion of work at our printers', we are compelled to go to press very early with the present issue. Particular attention is drawn to the fact that our Donation List includes no gifts received after Thursday afternoon last. Such gifts will be acknowledged in our issue of January 3.

With the New Year we propose to begin a series of articles on the Foundation Truths of the Gospel. Written by teachers well-known for their loyalty to Evangelical doctrine, they may disclose the differences that result from variety of view-point, but they will combine to show the ground and strength of the verities "most surely believed" among Evangelical Christians.

Sad as it is occasionally, there are times when it is a matter of thankfulness to think that the *end* has come. A long task completed; a trying burden of sorrow lifted; the tyranny of an evil habit finally conquered, a heavy responsibility at last laid down—when the end of these things has come, then the heart beats with a new hope. So the children of Israel must have felt on the morrow of their deliverance, when, gazing back upon the returning waves of the Red Sea, they saw the Egyptians "dead upon the sea-shore." At last *deliverance had really come*, and there was no more fear of the old foe. It is given to the faithful soul to enter into this glorious experience in the things of the Spirit. To us, too, comes the assurance that some old habits, long resisted, will never more lift their heads, and that some difficult places in the journey to Zion will never recur. Even at the end of a century it is a legitimate source of thankfulness that there have been some forms of suffering, oppression, and evil that lie buried beyond resurrection.

Mr. Goldwin Smith writes a pessimistic paper in the *Contemporary Review* upon the decay of religion. We think he greatly exaggerates the present positions of criticism and science. For example, it is anything but the fact that criticism, in dealing with the Bible, has destroyed the base of Protestantism—as Mr. Smith alleges. Nor is it at all true that "the evidence of Theism is weakened" by scientific discovery. Still less do we admit that the tendency "of *thought*" is in the direction of "a universe without guidance or plan, the relation of man to which can never be known."

On the contrary, it is remarkable that in Germany—the home of Rationalism—there is a strong revolt commencing against the materialistic science which has for so long loudly proclaimed its infallibility. Professor Dolbear also clearly shows in his recent work on "Matter, Ether, and Motion," that the latest discoveries of modern science absolutely demand God as the final explanation of the Universe. We agree with Mr. Goldwin Smith that, for the many religion has no real meaning, but this is not due, either to the findings of science or criticism, but to the intellectual and moral indifference which unhappily prevails among our pleasure-sodden people.

At the same time it must be remembered that the Nineteenth Century has been *par excellence* the century of material things. The science and the art of man have been often exclusively occupied with things that can be measured and weighed. It has been the age of the steam engine and material forces. And undoubtedly an excessive contemplation of such things tends to withdraw the mind from higher claims. Men become like the things they most admire. Added to this, there is human pride which elates men on account of their wonderful discoveries. These two things largely account for the materialism of which Mr. Smith complains. But when "thought" is *completed*, and the mind turns to the source of all, then materialism becomes impossible. And, thank God, there are many signs that the vain boastfulness of the past is passing away. God has many ways of fulfilling his purposes, and more than once He has allowed men to be sickened with their own ways and their pride, so that at last they may turn to Him.

In the death of Rev. Principal Alfred Cave, D.D., of New College, the Evangelical churches have lost one of their most scholarly and representative leaders. He was a man of wide powers, accurate scholarship, great organizing ability, and untiring industry. Though a broad-minded man, he was intensely Evangelical in his own convictions, and published a work some years ago combating with much learning the theory of composite authorship in the Pentateuch. The same note of simple piety pervaded his preaching and private life. It was the direct outcome of a deep personal experience in early life—an experience which coloured his whole after-character and teaching. The College over which he presided for twenty years, and which he revolutionized in its curriculum and position in the Congregational body owes its departed Principal a priceless debt of gratitude. His sun went down while it was yet day, for Dr. Cave was only fifty-four years of age; but his work will abide.

We have watched with considerable interest Dr. Parker's experiment in editing a London evening newspaper for one week. Mr. Sheldon, it will be remembered, made a similar experiment, but he failed to give *news*, and so his paper really resolved itself into what one has called "a huge tract." Dr. Parker has not committed this blunder, and his paper has been a real *news*-paper. In this respect it seems to us to have succeeded. The theatrical advertisements, unfortunately, were retained, but all betting and gambling items were rigorously suppressed. The temporary editor in his first number threw down the gauntlet in saying:—

> If my paper cannot, during six experimental days, live without pandering to the gambler, the drunkard, and the sensualist, then let it wither away. The answer is with Christian men and women.

It is a frightful reflection upon the country's honour if no room can be found for a newspaper—morning or evening—which prints only clean and wholesome matter. Some papers that once were straight in this matter now, alas, pander to the betting fraternity.

The bequests left by the late Mr. Arthington towards the missionary cause have taken away the breath of a great many people. These amount to nearly a million of money, to be mainly applied for the extension of the Gospel among tribes that have not as yet heard of its invitations and warnings. Some of the secular papers seem to feel a certain air of perplexed astonishment that a human being could be found who would deny himself during his lifetime of almost the necessaries of life in order to provide means for spreading the good news of God. The astonishment apparently would not be so great if the money had been left for hospitals, or even for the endowment of a race course. The things of God are ever a foolishness to the world. But they have a way of approving themselves by their results, and no man can forecast the unknown blessings that may flow out of this bequest to countries yet unblessed with the sound of the Gospel.

The interest aroused by Mr. Arthington's action received a temporary check by the report that he had made his money as a brewer. One or two of our contemporaries frankly declared that the Societies were upon their trial in the matter of touching money obtained from such a source. Happily the report is unfounded. Mr. Arthington was the son of a brewer, but for conscience' sake (like Mr. Charrington) he renounced his interests in the business, and started in another direction. His great fortune was honestly made in legitimate business. Two missionary societies alone will benefit to an amount of nearly three quarters of a million sterling. But these bequests are to provide for *new* undertakings only, they do not help *current* expenses. So that possibly, as was the case with the Moravian Missions, the boon may bid fair to become a burden. It is imperative therefore that the subscribers to the Baptist and London Missionary Societies should strengthen rather than relax their support, if these bequests are to be of lasting benefit.

The *Record*, inspired by the way in which the Wesleyan, Congregational, and Baptist Twentieth Century Funds are progressing, asks, with considerable pertinence, why the people of the Established Church should not follow suit, and raise a fund of at least half-a-million? The particular purpose suggested for such a fund is the supplementation of the

incomes of poor clergymen, there being, it seems, 1,341 so-called "livings" worth only £65 a year. The most nobly endowed church in the country, comprising the wealthiest classes almost exclusively within its membership, is thus far behind the non-endowed Churches in its power to adequately support its ministers. A more serious reflection upon the system of State endowment and a more significant tribute to the efficiency of voluntaryism could not be desired. We trust that the appeal of *The Record* will not fall to the ground. "Worthy is the labourer of his meat," and those who preach the Gospel ought to be able to live by it. Here is a noble chance for rich Episcopalians to take a worthy lead.

From nearly every occupant of the Episcopal Bench comes a lament about the dearth of "candidates for Holy Orders." Several of the bishops speak of the situation as being grave. The chief reason alleged for the falling off in the number of candidates is that the Church does not present sufficient "attraction" to young, pushing men. In it they cannot obtain the career which other professions offer—hence they seek it in other callings. If this is, indeed, the real reason, then it is a good thing that applicants are not forthcoming—applicants of this kind. There can be nothing more fatal for any Church than for its ministry to become a mere "profession." The true ministry is a Divine passion, or it is nothing.

We fear, however, that a far graver reason has not been referred to at all, and that is the evident patronage which is accorded to the Romanizers in the Church of England. Unfortunately the Evangelicals are not the most numerous party in the Church of England. If, then, an earnest Evangelical desires to enter the ministry of the Anglican Church, he sees plainly that there are comparatively very few doors open to him—hence he is compelled to remain outside. We are quite safe in predicting that if an Evangelical revival occurred in the Church of England, there would be no dearth of candidates for her ministry.

The London County Council finds itself in a difficulty respecting the thirty liquor licences which have fallen into its hands through the construction of the new Strand to Holborn thoroughfare. The Committee is divided—part of them being in favour of surrendering the whole, at a loss of £90,000, and the other part favouring the transfer of these licences to other parts. The Council is thus called upon to reap the fruits of the stupidities and the loosenesses sown by others in bygone days. For, in the space of 1,000 straight yards, there were no fewer than thirty-four public-houses, which had to be pulled down for the widening of the street. Besides these, there are at the present time nearly 100 licensed houses within a radius of 300 yards of the new thoroughfare. So that practically there were 140 houses licensed within a quarter of an hour's walking distance. Apart from the moral question, it is intolerable that one trade—and such a trade—should have so much respect paid to it. For it means, as in the present case, that when a place has to be pulled down by a corporation, either the privilege is transferred elsewhere, or an excessive sum of money must be paid for what is often a vile business to which the State has given an exaggerated value. And so the taxpayer is compelled to fill the publican's pockets.

Now that the London School Board has begun its duties afresh, and that the danger of the "Religious Question" being revived is practically over, it is gratifying to learn that the standard of efficiency in religious knowledge in the schools of the Board is most creditable. The official report states that—

> It has been a pleasure to read so many papers, all showing such an intelligent knowledge of the lessons learnt from the Bible.

This judgment carries out the opinion of the late Archbishop Benson on the adequacy and even superiority of the Scripture teaching in Board Schools. So long as this is so, the plea of the Sacerdotalists for "denominational teaching" will have nothing substantial to stand upon.

Dr. Miller Maguire, in the *National Review*, vigorously combats the idea that has become widely current, that our national success is due to the "playing-fields of England's youth." He argues that the passionate addiction of the youth of to-day to field sports largely accounts for the humiliating disasters we have suffered in South Africa during the last year, and suggests that our young officers would have done better if they had played less and studied more in their schooldays. That sports have an educative and disciplinary value is unquestionable; but that they can take the place of honest, hard headwork and industrious study is an absurd fallacy.

A month ago the Pope published a mild and Christian document in which he extolled our Lord as the only Way, the Truth, and the Life. Immediately he follows it with an allocution in which he reasserts his claim to the temporal power:—

> Force has deprived the Pontiff of just and legitimate sovereignty which is closely bound up with the freedom of his ministry. Now, under the power of other men, the Pope is entirely subject to their caprice.

So long as the Pope conducts himself as a respectable citizen he is no more subject to men's caprice than any other member of society. The Italian Government does not interfere with his religious work, whatever it is. Why, then, does he complain? These constant murmurings about the temporal power brood no good to the people. We are living in the light of history, happily. We know what the temporal power meant once upon a time, and if it were recovered, then farewell to liberty. *Roma semper eadem est.*

Some of the French leading journals have opened a campaign against that increase in intemperance which is giving so much anxiety to those who are interested in the well-being of the people; and in a recent noteworthy article, one of them, quoting from an influential medical man, Dr. Lassabatie, who holds an important office under the Republic, says:—

> France, which in 1885 occupied the seventh place in the nations of Europe as regards the individual consumption of alcohol, has to-day incontestably taken the first place. . . . Alcoholism is to-day, I dare affirm, one of the principal factors in tuberculosis, one of the worst scourges of our epoch, and of our country, and not only is it responsible for a large proportion of the 150,000 deaths in France each year from that disease, but it is also responsible for many other calamities—insanity, suicides, grave crimes of all natures, and a decrease in the population.

The question has already been asked, what will the French Administration do in the face of such an official statement?

While attempts are being constantly made in this country to introduce the Continental Sunday, it is becoming increasingly evident that the Continent is getting tired of it. Even Paris is making rapid strides in the direction of Sunday rest. Scarcely any shops are now open in that city after midday. Mottoes are appearing across the closed shutters of some places of business such as this: "Six jours pour travailler, et le septième pour se reposer"—"Six days for work, and the seventh for rest." Unfortunately, the true motive is not conspicuously prominent in this movement. The love of pleasure and not religion is at the root of it. It is not till the Sunday and the Sabbath are combined in the higher idea of the *Lord's Day* that we can expect it to be an undivided blessing to any nation. Rest should be pervaded by a devout spirit, or it will not be helpful to the whole man.

The evils of hooliganism are not confined to London, but seem to be breaking out in an exaggerated form in Paris, where the police are very active in their suppression, as many as 3,286 arrests having been made in the slums of that city within a week. Among the weapons found on the arrested were a silk cord for garrotting, a Yankee "knuckle-duster," and the bone of a sheep with a long skewer fixed in a wooden clamp, evidently meant for a diabolical purpose. These revelations of the state of things in the submerged level of society, are such as should give "pause" to those who proclaim the optimist view of social progress, and call for a strenuous effort on the part of all classes to deal courageously with the causes of these dreadful outbreaks. Overcrowding, poverty, the terrible monotony of city life, as well as the loss of personal self-respect under the conditions of life, are some of these causes. Spasmodically only, as yet, does the public mind wake up to these evils; but nothing short of a steady watchfulness, an unwearying humanity, an unbroken determination, will really deal with them successfully.

It appears that in America some of the most inveterate Stock Exchange gamblers are women. In an examination of a bankrupt firm of stockbrokers in New York, this fact came out prominently, and also that some of the less principled brokers take pains to cultivate the speculative spirit among wealthy women. This they do by providing dainty midday luncheons, sandwiched with alluring advertisements, and furnishing sherry free of cost, with the result that they "draw in" and fleece a large number of these trustful women. It is a part of the so-called "emancipation" of women, that they are laid open to fresh temptations of this kind, hitherto outside their pale. A woman-gambler is almost worse than a woman drunkard; both vices are equally ruinous to the nervous system and the spiritual nature.

Some of our colonies are evidently less saturated with Sacerdotalism than the old country, for at the Assembly of the Church of England, held last October at Melbourne, a debate on the Romanization of that Church resulted in the following motion being carried:

> That in the opinion of this Assembly the Romanizing movement in the Church of England is a source of danger to this diocese, and special vigilance is needed to guard against that danger.

An amendment, expressing confidence, that breaches of the law might be dealt with by the bishops directly, according to the provisions of ecclesiastical law, was rejected. If only the laity in this country were to show a spirit of watchfulness and independence similar to that of their brother Churchmen in Australia, we should soon find that short work was being made with priestism at home as well as abroad.

A Century of Progress.

WITHOUT doubt, the Century now closing has been one of progress. There has been political, social, intellectual advance, not merely in Great Britain, but generally throughout Christendom. Of our own beloved land, and of other Protestant countries, much besides may be said, even though we must in every case speak with serious reserve, in view of the various evils, and the many contradictions of Christian profession, that meet the eye and vex the heart. If we may rejoice at progress, it is only "with trembling" at the thought that there have also been such sad advances in the wrong direction —that God-dishonouring refinements of sin have flourished alongside developments of faithful Christian service.

It is with sincere gratitude to God that we momentarily allow our minds to scan the years of the Century, as they stand out in historic record, or live in recent memory. Above everything, from a Christian standpoint, the Century has been one of

MISSIONARY DEVELOPMENT.

Three of the great organizations have quite lately celebrated their centenary—the Baptist, London, and Church Missionary Societies. Others with a like noble purpose have arisen, including the Wesleyan and other Methodist societies; also the Scottish, the China Inland, and other Missions conducted on a smaller scale. Never before was there so extensive and deep an interest in the work of world-wide evangelization, as evidenced by the rapid growth of the Student Movement of our own day, with its inspiring watchword—"The Evangelization of the World in this Generation." The development of missionary activity during the 100 years shows that there have all along been men and women to whom, though unexpressed, the watchword was virtually a principle of Christian service. We would not overlook, under this head, the remarkable work of American, Dutch, French, German, Scandinavian, and Swiss societies—not to mention British Colonial agencies—which have gone far to substantiate a profound and widespread sense of duty in regard to sending the Gospel throughout the earth.

Next comes Home Work, whether in the form of permanent local missions with a varied ministry, or of special efforts to rebuke sin and arouse those who are indifferent to the claims of God. The Century in this aspect has been emphatically one of

EVANGELISTIC ENDEAVOUR.

Never before were there so many men and women preaching the Gospel in its simplicity, and labouring for the good of the people. Our towns and cities have their Mission Halls, and in country districts the colporteur continually goes his round. Lay exhortation is not special to the nineteenth century, nor is open-air preaching, as such, but in both these lines of service there is unquestionably more being done in our day than at any previous time. The list of Gospel preachers who have done great things for God is very long—clergymen and ministers, also plain men of the so-called "laity," such as Brownlow North, Duncan Matheson and D. L. Moody. Moreover, the mouths of our sisters have been opened, and in addition to preaching and teaching they are now engaged in manifold forms of Gospel work.

The century of Wilberforce, Fowell Buxton, Shaftesbury, and Müller has many philanthropic memories; the names of Wichern and Fliedner stand for developments equally marvellous in the practical Christianity of the Fatherland. These have successors on all hands, and "their works do follow them."

Another striking characteristic of the Century is the development of a broad Evangelical spirit, leading to enlarged co-operation among Christian people of various denominations. Hence

THE EVANGELICAL ALLIANCE,

which is a power in many lands to-day, and deserves more hearty support among ourselves. With this noble organization, which celebrated its jubilee in 1896, we must associate the Week of Universal Prayer, which brings together at the Throne of Grace, each recurring year, thousands of Christian workers who ordinarily see but little of one another. The Alliance has been styled the "Mother of Conferences," and assuredly it has contributed much to bringing these gatherings into the useful prominence which they now enjoy, and above all to give them an interdenominational character. Here we gladly mention Mildmay and Keswick, where Christian men and women meet on a common ground—"All One in Christ Jesus."

The same note of Christian co-operation has appeared in well-known societies—the Y.M.C.A., the aged founder of which is still with us; the Y.W.C.A.; and work among various sections of the community—soldiers, sailors, railway men, &c. In a measure also the great Christian Endeavour movement among young people, has a tendency to promote broad sympathy and affection for "all who love our Lord Jesus Christ in sincerity." The entire succession of agencies on these lines had a grand example set them at the beginning of the century, when the Bible Society came into being, to unite Christians of all names and orders in the great work of disseminating the Word of God. For some years there had been signs and tokens of more cordial co-operation, and the Religious Tract Society had already fairly realised the ideal, and is able to-day to look back upon a completed century of work in the interest of

"OUR COMMON CHRISTIANITY."

These two great societies are among the landmarks of the century.

Christ and his truth should be a uniting force; yet those who bear the Christian name are always dividing. "These things ought not so to be." That was the conviction of the founders of the Evangelical Alliance. And the principles involved are such as THE CHRISTIAN has maintained "these forty years" and more. We thank God for every institution and enterprise which thus stands out as an object-lesson of the heart-warming truth that the flock is greater than the fold.

Time would fail to enumerate the many works which men of God have founded in the course of the Century, and which are the heritage of us "upon whom the ends of the ages have come." We think of Medical Missions and Dispensaries; Deaconesses and Nurses; Ragged Schools, Crèches, Orphanages; institutions to uplift the fallen, and give a chance in life to those who have begun the race against immense odds; endeavours to relieve the distressed or deliver such as suffer persecution. The Nineteenth Century has been full of works of faith in the interest of the weak and wandering; missions to Jews, Mohammedans, and Pagans; also to home heathen; efforts to abolish the evils of strong drink, and reclaim the drunkard; Gospel preaching in season, out of season, with Divine recognition in the form of truly blessed Revivals at various times in different lands.

Of course there is another side to all this. The devil is active, so is the world-spirit, so is Romanism. These do not come under the head of progress, but rather of forms of hindrance.

From time to time unbelief, in the name of progress, has shown itself; it has been named "Rationalism," and has not flourished. Many who expected to derive satisfaction from its fruits have found disappointment and sorrow instead.

If Romanism has not made obvious inroads upon Protestantism, assuredly some of the

PRINCIPLES AND PRACTICES OF POPERY

have gained great and sustained popularity under the form of Ritualism, which has swept over the land with disastrous results, especially during the past generation.

Another form of human wilfulness appears in contempt for the Lord's Day. In the course of the Century, a large literature has accumulated on this subject, scores of prize essays having been published; but still there is much to be desired in the way of due regard for the Day of Rest. While in England and America the hold on the Sabbath has relaxed, in France, where the day had been practically lost to the people, there has arisen a definite endeavour to recover it, with its blessings to the labourer, and its opportunity for religious worship. God grant that the People's Day may soon be more firmly grasped, and its privileges be more highly prized.

Without dwelling upon the social and political blessings of the Century, we cannot but be thankful to God for the continued life and influence of

OUR BELOVED QUEEN,

who for an unparalleled period has occupied the throne, with personal dignity and Christian grace. Here we touch one of the signal blessings of the Century, making for the nation's religious welfare as well as its temporal good.

To conclude: When the Century opened, there were many closed doors; now there is

LARGE OPPORTUNITY—

the result of the diffusion of education on the one hand, and international comity on the other. Was there ever a time so auspicious for Gospel effort in France, Italy, or Spain? Looking Eastward, we may await with confidence God's time as regards China, but our Indian dependency is certainly "a great door and effectual." The same may be said of many other lands. Therefore we sum up the story of the Century, from a Christian point of view, as emphatically one of Progress, with unexampled Missionary Development at home and abroad, resulting in Doors Wide Open, and Abundant Opportunity to Work for God. May we all obey the Divine Injunction, "Occupy till I Come."

Nothing, Lord!

Luke xxii. 35.

"LACKED ye anything, my followers?"
Jesus asked his love-thrilled band,
"When I sent you forth defenceless,
Poor, and homeless, o'er the land—
Lambs, where wolf-fangs gleamed blood-red?"
"Nothing, Lord," they said.

"Lacked ye anything, beloved,"
Jesus asks us even now,
"When I led you through the desert?
As ye stepped, remember how
Fulness seemed so far away?"
"Nothing, Lord," we say.

"Lacked ye anything, beloved,
When, with speech so poor and weak,
As ambassadors I sent you,
Heaven's high interests to seek;
Lacked ye anything that day?"
"Nothing, Lord," we say.

"Lacked ye anything, beloved?
Hath there failed one word of mine—
Anything of loving kindness,
Tender mercy, grace divine;
Any *good* thing on your way?"
"Nothing, Lord," we say.

WINIFRED A. IVERSON.

On the Watch Tower.

"We spend our years as a tale that is told" (Psa. xc. 6).

By Rev. W. T. TURPIN, M.A.,
Incumbent of Immanuel Church, Eastbourne.

THE shadows of the dying year and century are lengthening upon us, the end is fast approaching, and another milestone in life's journey will soon have been passed. The sunrise and the sunset, both belong to this world; the Eternal Day lies *beyond* it all, and *above* it all.

Wherever at this time the eye is turned, instability and change are plainly manifesting themselves; "all the foundations of the earth are out of course." The great moral obligations which in times have bound society and individuals together are in a state of almost collapse. In every department of human life the same sad conviction is forced upon us.

The two great circles on which the eye is most fixed at the present moment are *the Church* and *the World*.

In the first, widespread departure from the truth, amounting almost to apostasy from the faith, has well-nigh reached a crisis; so complete and far-reaching has the surrender been, that at times the overwhelming thought seizes one of how little remains to be given up. The accompanying spirit of this growing unbelief is painfully sad and afflicting: pride, arrogance, and haughtiness of mind characterize the determined present-day effort to

OVERTHROW THE OLD LANDMARKS OF TRUTH.

In the National Church we are confronted with a designed and determined plot to undo the great work of the Reformation. In order to bring this about, the most solemn vows and promises professed to have been made in the presence of God are flung to the winds, and a type of morality exhibited which would not be tolerated in a respectable earthly business.

In the Nonconformist body, notwithstanding its noble, holy traditions of the past, as well as the long roll of faithful witnesses who adorned its ranks, the gangrene of Down-grade has been doing its sure but deadly work.

Those who seek to stand upon the watch tower and observe the progress of the far-spent night are decried as alarmists, pessimists, and so forth; external appearances, it is said in great triumph, are against them. The great increase of knowledge, the enormous strides of science, the rapid growth of philosophy, the clearer light of a deeper and more enlarged scholarship, are all flung in our faces, as it were, and we are

BIDDEN TO BE SILENT

in the presence of such indisputable testimony.

How solemn, then, is it not, as we draw near to the close of the Century and the year, to see *superstition* and *rationalism* hand-in-hand, overflowing the face of the land, and carrying a great multitude of people on their flood-tide. In the presence of all this, the words of our Lord come in power to our hearts: "When the Son of Man cometh shall He find *the faith* on the earth?"

When we turn and look at the condition of the great WORLD around us, how ominous are the signs on the horizon. The lull of the armed peace has already been broken. Who can tell what complications may be at hand, what embroilment of nations may arise out of present struggles? It needs but an open eye to see the dark cloud which overhangs the world. Who can tell how soon it may burst, or what the crash will be?

Thank God, amid all these time marks, and above and beyond all this upheaving, the bright and blissful *heavenly hope* shines forth in all its own brilliancy and warmth, to cheer and revive the heart of the *watcher* and waiter for *the One* who is coming. This heavenly hope is the heart's affectionate longing for Himself to be with Him for his own sake, and to be in his blessed presence and company above and at home for ever. Meanwhile in, and by his grace, the heart that truly loves, and waits for Him, gathers up renewed and fresh courage and energy to occupy for Him until He come. True affection for Christ, and looking for Him, does not sink down into selfish sloth and lethargy, but, on the contrary, gathers up renewed vigour for newly-opened fields of service at home and abroad, hears his own voice with greater distinctness, saying—

"Whom shall I send, and who will go for us?" Humbly, yet in confidence and faith, let us respond, "Here am I, send me."

Elisha, the Prophet of Vision.

IX.—The Lost Axehead.

(2 Kings vi. 1-7).

By Rev. F. S. WEBSTER, M.A.*

THIS story is a stumbling-block to rationalists. The miracle seems to them childish. They cannot explain it away, and they do not like to accept it. The Christian, however, does not sit in judgment upon God's Word. It is unreasonable to believe in God and object to miracles. Nor are we fit judges as to what is or is not a sufficient cause for God to interfere, as men call it, with his own laws. We approach the story, then, not to criticize or explain away Holy Scripture, but to learn more of God's faithfulness and thoughtful care.

The prophet's college was over-full. There was no room for the growing number of students. This was very encouraging. There had been no such difficulty in Elijah's day. But Elisha had reaped where Elijah had sown. The ploughing time of judgment had been followed by a Pentecostal harvest. The blessing brought increased responsibility. It always is so. The reward of work is more work. There can be no standing still or

RESTING ON OUR OARS.

The command is always "Spare not. Stretch forth." We must be ever pressing forward, both in the pursuit of personal holiness and in our efforts to win men for God.

So they wish to build. They go about it wisely. They ask advice; they are plain and simple in their ideas. They are all willing to help; they invite Elisha to accompany them.

Well, we are all builders. The building of character is going on continually, and our influence day by day is either helping or hindering the building of God's Church on earth. A good foundation and the right material are both necessary for successful building. Alas for us if our hopes rest on anything save the Word of God, which liveth and abideth for ever. Except the Lord build the house, they labour in vain that build it. There is much vain labour in so-called Christian work. Much work, which will be burned up when the day of reckoning comes. The great secret is to work in the Master's presence, looking for his return. This will keep the motive right, and give all needed patience and diligence and courage. It is a great testimony to Elisha that these young fellows felt that his consent to their plans was not enough; they needed his presence too. "Be content, go with thy servants," must be our word to the Master in all our work for Him. But in spite of Elisha's presence

A SERIOUS EMBARRASSMENT

arose. Standing on a tree overhanging the river, one of the young men laboured more vigorously than wisely, and the axehead flew off and fell into the water. It was a small matter, but it caused him real distress. "Alas, master," he cried, "for it was borrowed." He was an honest fellow, you see. He might have said, "What a stupid, worthless tool, the owner deserves to lose it." Or, "It's an accident, and not my fault; a good thing it isn't mine, I needn't trouble about it." Perhaps he felt that damage would be done to God's cause if the loss was not made good, and axeheads were not so easily obtained in those days.

We are not to let our good be evil spoken of. Dishonour may often accrue to God's cause if we are careless about what is due to others. We are always borrowing kindnesses and social attention from our neighbours. We ought to try and return them, not as a matter of burden to society, but for the glory of God.

Elisha saw it would be for God's glory that the axe should be restored. So he cut down a stick and threw it into the water, like a chief's bâton; the act implies a command to the elements from One whom they must obey. At once "by a secret clause in the law of gravity," the iron rose from the depths of the stream and moved towards the shore, where he could reach out and take it. Let the rationalist reason as he pleases; one hypothesis, perhaps, will insert a gigantic wooden handle large enough to float the heavy iron, another will reduce the iron mass into a thin and airy plate which can be swept up by the rushing current. We leave the *how* to God, who alone knows. It is enough for us that the same power which raised Jesus from the dead, raised that sunken iron to the surface of the stream. We are glad to find that nothing is sunk too low for God to raise it.

You say, does God care for trifles like this? Yes, certainly, when they affect our happiness and his glory.

THERE ARE NO TRIFLES

in the lives of God's children. The smallest circumstances, the losing of a purse, the mislaying of a book or letter, the missing of a train, all may serve God's purpose and show forth his glory.

But what a beautiful lesson the story teaches. We are workers for God. We work with borrowed power. This power may be lost, not only from indolence and neglect, but even through over-energy in God's work. God's carpenters sometimes show more strength than skill. They do the right thing in the wrong way. The energy of the flesh, or the wisdom of the flesh, leaves no room for God to work, and the power is lost. See then how the lost power was regained.

(*a*) The man stopped working. Of course, you say, how could he cut down trees when the axe-head was gone. I fear Christian workers are not so wise. They think to make up by their own earnestness for the lack of Divine power. They use the handle of human learning or ecclesiastical status, although the cutting, driving power of God has left them.

(*b*) He told Elisha at once. That's the first thing to do. Go and tell Jesus. It was a public confession in this case, and sometimes it is well for ministers and workers to confess publicly that they have

LOST THE POWER THEY HAD.

Generally, however, it is enough to tell Jesus. You do not need to tell others; they see it for themselves.

(*c*) He showed Elisha the place where it fell. It is always well to be definite with your Lord. Show Him the place. Were you puffed up over that success? Did you distrust over that trouble? Were you contaminated and defiled by that company? Think whether it was that new interest, that book, that game, that study, that robbed you of your secret time with God?

(*d*) Elisha at once brought it within reach. Interpret the casting of the wood as you like. There is one thing that always brings lost blessing within reach. It is the Cross of Calvary. The precious blood of the dear dying Lamb has brought within the reach of faith every blessing that we need. Bring the Cross to bear upon your lost peace and power, and at once it is within your reach.

(*e*) The man "put out his hand and took it." He did it at the bidding of Elisha. Do then, I pray you, the same, even at the bidding of Jesus, who still says to all his disciples, "Receive ye the Holy Ghost!"

* Notes of an address in All Souls', Langham Place, on Friday, December 7.

Moslem Women in Tunis.—Mrs. Arthur V. Liley writes from Tunis that, with strength renewed, she is now able to take some part in the work among Moslem women, some whom she has visited listening attentively, and assuring her that they quite understood and loved to hear about Jesus. Mr. Liley adds that a book-shop for the sale of the Scriptures has been opened in a much frequented street in an Arab quarter. A roll of texts has attracted passers by, a number of whom, on invitation, have come inside to examine the books, and have entered into long and interesting conversations respecting the Gospel.

Day by Day.

SUNDAY, December 30. Lamentations i.

THIS book is remarkable for its great variety of touching images and plaintive laments, all expressing the deepest sorrow. The prophet seems to be passing to-and-fro amid the ruins of the city and temple, burned with fire, strewn with the bodies of the slaughtered soldiers and people. He sets himself to turn the people in penitence and faith to the God of their fathers, whose commands they had so deeply disobeyed.

The widowed city is depicted as weeping sore, her cheeks covered with tears, deserted by her former lovers, and overtaken in the narrow mountain passes by her foes. The very roads cry out for the pilgrim feet which no longer traverse them. The departure of her beauty, the sad memory of happier days, the shamelessness of the people's sin, the violation of the holy place by Gentile feet, the extremity of famine, the unutterableness of her sorrow, the twisted yoke of her sins, the treading of her fruit as in the wine press beneath the feet of Him who desired to be her Lover and Saviour—all these are depicted in graphic colours. And, finally, the city herself (*vv.* 18, &c.) is introduced, lifting up her voice in the bitterest grief, and crying in the ear of God.

It is always sad to stand amid the emblems of decay, whether it be the fading leaves of the forest amid the drenching rains of autumn, or the mouldering gothic arch, or the city desolate and forsaken. But there is nothing in all these to be compared to the ruin of the soul, in which God was once worshipped, and his praise celebrated, through which the feet of holy thoughts trod, and in which love and faith and reverence, white-stoled in their purity, ministered before the shrine. For such a soul to be filled with hideous and unclean thoughts is pitiable indeed, and may well extort elegies more pathetic than these of Jeremiah. There is need to ask that God would restore thy soul and mine. "He restoreth my soul."

MONDAY, December 31. Lamentations ii.

Notice how the desolation of Jerusalem is attributed to the Lord Himself. *The Lord* covered her with a cloud; *the Lord* swallowed up the habitations of Jacob; *He* hath cut off; *He* hath bent his bow; *the Lord* was her enemy, &c. Let us look beyond the immediate cause of our chastisement to Him, who deals with us as a father with his children. Remember, there is no chance of respite until there is repentance, nor of relief until there is return.

This is the last day of the century, and of the year. It is full of solemn memory. We cannot but review the way by which we have come, and not we alone, but the Church of Christ, and the land we love. There have been many mercies for which we praise God, but the year goes out 'mid blood and tears. Ah, the many homesteads which are desolate, and the lives which are widowed through the terrible massacres of China, and the not less terrible strife in South Africa. What is the lesson in all this? Have we applied our heart to it?

And now the New Century is breaking. On every hand the signs, which our Lord and the Apostles gave, of the close of the era, accost us. It cannot be long before we hear the midnight cry. Let us trim our lamps. Verse 19 is marvellously appropriate for watchnight.

TUESDAY, January 1. Lamentations iii.

Speaking for himself, the prophet personifies his people. His description of the miseries through which they were passing is very pitiful—the wrinkled skin, the broken bones, the darkness as of the grave, the lofty walls that encompassed them, the penetration of the sharp arrows into their flesh, the derision of the people, the grit of the coarse flour that broke his teeth, the wormwood and the gall of his cup.

Full suddenly he draws out another stop in the organ, a stream of hope and comfort pours upon the ear. It is as though he had caught the cadence of some angel minstrelsy. His heart forgets its grief, as he dwells on the Lord's mercies and unfailing compassions. Every morning of those dark days witnessed some new provision of God's care. Forlorn as might be his lot, he could still reckon upon the faithfulness of his never-failing Friend. And the conclusion of his soul amid all his trouble was that God was good. Hold to that, soul, in spite of all appearances, and as this New Year's morning breaks, dare to believe that the Lord is good. Say it to thyself a thousand times. He will not cast off. Though He may have caused grief, yet is his compassion in proportion to the multitude of his mercies.

As our confessions and petitions ascend to God, as we search and try our ways, and turn again to Him, we shall become conscious that He is drawing near (*v.* 57). "*Thou saidst, Fear not.*" How often God will utter those words as the years pass! When dreaded evils assail and threaten to overwhelm, as the waves the barque on the Lake of Galilee, that voice, mightier than the noise of many waters, will reassure, and, finally, as we pass into the gate of eternity, our first utterance will be, "O Lord, Thou hast pleaded the causes of my soul; Thou hast redeemed my life" (*v.* 58).

WEDNESDAY, January 2. Lamentations iv.

This fourth elegy tells us of the agony of the siege. Gold and silver vessels of the sanctuary have lost their sanctity, and lie strewn unheeded in the streets, and the priests that bear them fare no better. If they were once comparable to fine gold, they were now esteemed as earthen vessels, common and brittle. The miseries of the children and of young girls reared in scarlet; the degradation of nobles who had taken such infinite pride in the beauty of their person (*v.* 7); the cruel hunger of mothers (*v.* 10); the retribution on prophet and priest (*v.* 13), pass in vivid succession before our gaze. We can never forget that it is thus that God punishes sin. He may bear with us through long years, but his mills at last grind to powder.

From *v.* 15, the prophet describes the horror with which even heathen peoples should regard the chosen of the Lord, chasing them from their lands and homes as though they were lepers. In following verses the prophet tenderly laments the death of the king! From far and near, the prophet selects the most sombre hues, to lend darkness that may be felt to his picture.

Let us, too, dwell under the shadow of our Lord. He can never fail us, but will ever spread his tabernacle over his beloved. We may say, therefore, "The Lord, He is our refuge and fortress, our God in whom we trust." Dwelling in Him, we find our home in every clime; missing Him, we are lonely indeed, though we may be dwelling in our home, surrounded by our dearest.

THURSDAY, January 3. Lamentations v.

Remember, O Lord! But it is not possible that God should forget. Throughout the wide universe his Spirit broods, sensitive to the least cry—of the bird struck by its pursuer in the woods, or the fear of the tiny fish darting before the shark. There is not a ripple that breaks in foam on mid-Atlantic or Pacific, not a nut falling to the ground in the tropical jungle, not a flower loosening its petals on the lawn, not a tear falling from the smallest child, torn from its mother in some obscure village of the Soudan, which is not felt by God throughout his mighty Nature.

What Zion was of old, the Church of Jesus Christ is to-day, and there are many points in this description of the desolated city which are applicable to the condition of the Church. It is very serious. The masses of our people are certainly abstaining to a larger extent than ever from church attendance, whilst the very Sunday schools show a perceptible ebb. One half of the visible Church is rent with strife about ritual, and the other half about doctrine. May we not claim that God should remember what is come upon us, consider, and behold our reproach?

What a comfort it is to remember that He remains for ever, that his throne is unaltered amid the changes that pass over human generations! Let us ask Him to turn the vast populations of our land to Himself, and to renew our days as of old, giving back to us what we have so heedlessly flung away. May it not be a matter of very special prayer, by all branches of the visible Church, that the great Simultaneous Mission of the Free Churches may be the beginning of revival; and during the All Day of Prayer on January 21, when the Queen's Hall will be filled from 11 a.m. till 10 p.m. with praying crowds, let the cry throughout the church be, Renew our days, as of old.

FRIDAY, January 4. Ezekiel i.

Ezekiel's name means *God will Strengthen*, or prevail. Like Jeremiah, he was a priest as well as a prophet. He lived among those Jews who were carried away captive by Nebuchadnezzar, and settled on the river Chebar, the northern part of Mesopotamia. He began to prophesy about six years before Jerusalem was destroyed; he was therefore contemporary with Jeremiah, and prophesied partly before and partly after the destruction of Jerusalem.

It would seem as though a dark storm-cloud approached him, from which an incessant blaze of lightning revealed itself. As it drew nearer, the prophet beheld the form of the four living creatures, each having a wheel beside him, symbolic of the round of divine providence, ever revolving in perfect circles. The living creatures or cherubim supported a blue expanse on which God was enthroned in human form. The whole conception impresses the mind with a sense of the reality, greatness, and power of the Divine providence and majesty.

The description of the cherubim may arrest us for a little; they combine, under various figures, intelligence, strength, patience, and soaring aspiration. Their bodies veiled with their wings in token of humility; their method of advance, straight forward, because they knew no vacillation or hesitation in doing God's will; their obedience, prompt and immediate, whithersoever the divine impulse moved them. What glorious beings were these! How marvellous the perfect sympathy between themselves and the wheels of providence! It seems as though they represent the sentient creation, while the wheels stand for the material, both in perfect correspondence with the will of God. Angels and Nature will serve us, if we too are in union with God.

SATURDAY, January 5. Ezekiel ii.

This chapter tells how his commission came to the prophet. Let every minister of Jesus Christ ponder these words. That people are impudent and stiff-hearted; their words, briers and thorns; and themselves as scorpions, should make no difference. Our commission is to address them in the name of God, whether they will hear or forbear.

Notice the solemnity of the prophet's address. It began with, *Thus saith the Lord God* (*v.* 4). Let us never speak without the assurance that God speaks in and by us, and that it is not our word, but his. Let us wait before God till we hear Him speak, and then utter his words in living echoes of his voice. There lies the fault in much of the preaching of the present day. Men write essays about God, rather than speak the words of God; they argue about Him, rather than witness to Him. The voice of the prophet has almost ceased amongst us, and missing this, preachers forfeit their supreme authority in the realm of conscience, and miss its still small voice corroborating their utterance. We can never say, "Thus saith the Lord," to the ear but that conscience cries, "Thus saith the Lord," in the heart.

But for all this we need strength. No man can stand against the continual opposition of his fellows, or the temptation of the devil, unless his strength is renewed, as the prophet's in vision, by eating that which God gives. "I found thy words and did eat them," must be a sentence often on our lips. Why should not this New Century be pre-eminently one for private Bible study? Let us not be content with anything less than full meals of Bible truth. This will make us impregnable before the assaults of God's enemies and ours, and give grit and stamina to our words.

Poems for the Season.

On the Threshold.

Before the common round of care
Its virgin hours engage,
Before a single entry lie
Upon its snowy page—
Bring the New Year, that God may write
His own sweet message there,
Thus every record, dark or bright,
His autograph shall bear.

Lucy A. Bennett.

The New Century.

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing" (Isa. xl. 15).

Alleluia! He cometh! the Century's Lord!
With the dew of his youth as the prophets record;
In his hand is the Sword of the Spirit divine,
And that sword He is placing in thy hand and mine.

As a giant equipped with the armour of light,
Thou mayst conquer thy foes through the power of his might;
For the powers of the darkness are quenched by the shield
Which is worn by the stalwarts who know Christ revealed.

Though the darkness may cover the face of the earth
With the terrors of war, and the horrors of dearth,
There's a light in the darkness, a hush in the strife,
To the friends of King Jesus, who share in his life.

Though the Century closes in war-clouds and gloom,
The New Age emerges from out of its tomb,
With its hands in the Hand of the Lord of the earth,
Whilst joy-bells are ringing to welcome its birth!

H. S. Bainbridge.

An Old Year's Memory.

"They shall abundantly utter the memory of thy great goodness" (Psa. cxlv. 7).

The year has gone with all its days
Of toil, and tread of beaten ways:
Its dreads have all been faced; and still
Its happy things our memories thrill.

But clearer far than aught besides
One blessèd memory abides—
A consciousness our hearts have known
That Jesus ruleth from the throne.

His goodness went before, and planned
Our way; then took us by the hand
And led on softly, till we said
"God's will is sweet"!—heart-comforted.

His goodness oft and oft forgave,
O'er-ruled mistakes and made us crave
From evil to be separate—
"His gentleness shall make us great."

Oh! for an utterance of praise,
To Him who crowns our earthly days!
Abundant utterance in deed,
As well as word—God's best-loved meed.

Winifred A. Iverson.

"Hope Thou in God."

(Psa. xlii. 11.)

"Now the God of Hope fill you with all joy and peace in believing, that ye may abound in Hope, thro' the power of the Holy Ghost" (Rom. xv. 13).

Within my heart there lives an Angel fair—
Her name is Hope, her sisters, Faith and Love!
And when the mist of tears obscures the land;
And Faith has lost her trust and cannot stand;
And Love grows cold, and will not "kiss the rod";
She sings this heaven-born cadence on the air.
"Hope thou in God!"

She sitteth singing in my heart,
This sweet harmonious song,
"Hope thou in God"! and all the day
It riseth clear and strong!
Great grandchild of my deepest griefs,*
She smiles thro' every sorrow;
And whispers thro' each sleepless night,
"*The Sun will rise to-morrow!*"

I sit and *nurse* my care. It grows
A cold dark shade 'twixt me and Praise!
'Till Hope the door wide open throws,
And floods my heart with sunlit rays!
The "God of Hope," who changes not,
Speaks peace, and love, and joy, and strength;
Divinest Anchor of my soul,
Within the veil I rest at length!

Cast down? Disquieted? alas!
Hast thou forgotten all his love?!
Has He forgotten thee? ah! No!
How could the *Faithful* faithless prove?
Why then despond? Look up and smile,
And thank for countless mercies given.
"Hope thou in God," earth's little while!
Each dawn, each day, leads up to Heaven!

Rose Benn.

[To be had in a neat-folded card, 1s. 1d. per dozen, from C. U. Jenner, Hailsham, Sussex.]

The Call of the Silver Trumpet.

(Thoughts suggested by the dawn of the Twentieth Century.)

"Gather my saints together unto Me" (Psa. l. 5).
"When the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm" (Num. x. 7).

Six thousand years! they have nearly gone,
As the seasons speed, and the months roll on.
And each year as it flies has a tale of its own
To unfold in the light of God's awful Throne.

O record of suffering! O torrent of tears!
O hearts that have bled through the weary years!
Like the gathering mists at the close of day
Each adds to the sun ere it hastes away.

The sin-stained earth is red with the slain—
Not bodies alone, but the souls of men.
And the hosts of evil encompass their prey
And drag it far from the light of day.

God's angels look down with sorrowful eyes
As the sighs and groans of the saints arise;
And, as they listen, they hush their song,
While the agonized cry goes up—"How long?"

"Not long, not long, O my yearning Bride"
(Thus his heart responds who for her has died)
"Never darker the night, never nearer the day,
Yet listen, and watch—I am on my way!"

Hush! a silence broods—Oh, what meaneth this?
What strange sweet thrill of expectant bliss
That steals o'er the heart of the waiting saint
With rapture that nigh makes the spirit faint?

'Tis the Bridegroom's kiss as He calls his own,
Ere He steps from his glorious sapphire throne;
While the silver trumpet peals through the air,
The Church's summons to meet Him there!

The silver trumpet! Redemption sound!
Whose thrill thro' the earth's remotest bound
Shall awake the sleeping, the living transform,
To resemble their Lord on that wondrous morn.

Could there be such a thing as a thought of fear
On that day for any whom *He* holds dear?
There shall "sound no alarm," and no fear can stay;
One look in his face, and 'twill vanish away!

Six thousand years! Oh, how close we stand
To the gate of our own, our fatherland,
And we catch faint sounds of its music rare,
And a ravishing glimpse of its Prince so fair.

The moment is near! Let us watch and pray,
For the Bridegroom cometh at break of day,
And the Bride looks up through her falling tears
For the dawn that follows six thousand years!

Emily J. A. Pearson.

[To be had as leaflet, 25 for 6d., from the Author, Portswood Southampton.]

Theatrical Employees.—Mr. William Forbes writes:—"Orange Street Hall, Leicester Square, was crowded with theatrical women at our recent tea and meeting. Mr. Spencer Johnson spoke and sang. Christmas cards and 'flower texts' were given to each guest." As a large number of theatrical women are engaged for provincial pantomimes, Mr. Forbes will be glad to hear from Christian friends who may be willing to take an interest in these people. Mr. Forbes also desires to hear of suitable employment for a young man and his wife who have given up the theatrical profession. The man speaks French and German. Mr. Forbes' address is 71, Tollington Road, N.

* The Genealogy of Hope (Rom. v. 3, 4): "Tribulation, patience, experience, hope."

1768

Points and Outlines.

The Power of Prayer.

WHO can express the powerful oratory of a believer's prayer? This little word, *Father*, lisped forth in prayer by a child of God, exceeds the eloquence of Demosthenes, Cicero, and all the most renowned orators in the world. We knock at heaven, and the heart of God flies open. *Gurnall.*

Three "Exceedings."

1. The exceeding sinfulness of sin (Rom. vii. 13).
2. —— riches of his grace (Ephes. ii. 7).
3. —— greatness of his power (Ephes. i. 19.)

The Wise Men.

(Matt. ii.)

They wondered: "Where is He?" (verse 2).
" were guided (9).
" went (9).
" worshipped (11).
" offered presents (11).
" warned (12).
" went home (12). *F. I. B.*

The Distress of Unbelief.

You can inflict no severer penalty on the unbeliever than to leave him alone in the quiet possession of his unbelief. He labours to persuade himself that he is "like the beasts *that perish*." But if no one disturbs him in his fool's inheritance, he will disturb himself. He may laugh at the faith of others, but his own *blank* makes no laughter for himself, *when alone with himself.* *Dr. John Pulsford.*

The Fishing Net.

(Matt. xiii. 47-50.)

The final separation that is to be made in the Christian Church.

I. It is to take place in regard to all the members of the Church. (1) Who are these members? All who have been gathered to Christ from the world ("the sea") by the Word ("the net") (47). (2) Why in regard to all? Because they are different: "which gathered of *every kind*" (47).

II. When it is to take place: (1) When the gathering of the members is finished. "But when it was full" (48). (2) On the day when all things shall be manifested, "they drew to shore" (48).

III. The manner in which it is to be done. (1) It shall be exact: "*all* the good" and "*all* the bad" shall be severed from each other (48). (2) It shall be decisive (50). *Lisco.*

The Christian's Walk.

1. Walk ye in Him (Col. ii. 6).
2. " in the light (1 Jno. i. 7).
3. " in truth (3 Jno. 4).
4. " in wisdom (Col. iv. 5).
5. " in love (Eph. v. 2).
6. " in the Spirit (Gal. v. 25).
7. " by faith (2 Cor. v. 7).
8. " as children of light (Eph. v. 8).
9. " circumspectly (Eph. v. 15).
10. " worthy of the vocation wherewith ye are called (Eph. iv. 1).
11. " after his commandments (2 Jno. 6).
12. " humbly with thy God (Micah vi. 8; Gen. v. 24). *J. P. Coster.*

The Lord's Supper.

The Lord's Table.—What precious memories, soul-entrancing views of the Lord, humbling disclosures of self and sin, rapturous revellings in his love, and seasons of truest worship!

I. Its Place.—The gathering point of the Church of Christ "until He come." The centre of Christian fellowship, and of the ministry of the Word.

II. Its Design.—A perpetual object-lesson in the truth of Calvary. Emphasises his intended personal return (Hebrews x. 37).

III. Its Significance.—(1) A memory—of a Work, but beyond that of a Person. (2) An anticipation—the Lord's Death, his Table, and his Coming are the Church's threefold heritage during his absence; and the days of her humiliation "till He come." (3) Communion—sharing with others: "drink ye all of it."

We go to the Table as *guests*, not as *hosts*. Note community of life between Christ and the believer. (See 1 Cor. xii.; Eph. iv.; Gal. ii 20; etc.)

Our life is a participation in his life, and is dependent on Him. There is a present fellowship of the body and blood of Christ (1 Cor. x. 16).

Our observance of the ordinance—(1) Declares our grateful love and loyalty to Christ. (2) Provides for our growth in the Divine life. (3) Witnesses to both Calvary and Olivet. (4) Manifests the unity of the mystical body of Christ. *W. A. Southwell.*

"Million Pledges" Crusade.

INTERVIEW WITH MR. JAMES T. SEARS.

ABSTAINERS in the Free Churches are displaying commendable energy in the organization of a Twentieth Century "Million Pledges" Crusade. With the object of eliciting information as to the position and prospects of the movement, a member of our staff recently interviewed Mr. James T. Sears, J.P., secretary of the Baptist Total Abstinence Association, to which body is due the initiation of the Crusade.

"I understand, Mr. Sears," said our representative, "that the Free Churches are taking up the Crusade unitedly?"

"That is so. So long ago as April, 1899, the idea of a great Twentieth Century temperance effort was suggested at the annual meeting of our Association by the chairman, Alderman White, of Norwich. Our Executive adopted the proposal, and, as it seemed to us that the proposal was one which would commend itself to the other denominations, we communicated with their respective temperance organizations. The result was a verdict of emphatic approval, and it was resolved to make common cause in securing a million pledges."

REV. JOHN THORNLEY.

From Photograph by Mr. George Dear, 4, Hereford Street, Sheffield.

"What steps are being taken to influence the country and arouse public interest?"

"An Executive Committee has been formed, comprising

REPRESENTATIVE MINISTERS AND LAYMEN

from each denomination. The general secretaries are Revs. G. Armstrong Bennetts (Wesleyan Methodist) and J. Thornley, of Sheffield (Free Methodist), while the treasurer is Mr. R. H. Penney, J.P., of Brighton, a well-known member of the Society of Friends. In practical effort, the Committee is displaying enthusiasm and wisdom in endeavouring to awaken the country to a sense both of the need and the opportunity."

"And your methods of procedure are——?"

"Many. First we have issued a plan of crusade. The guiding principle is that the denominational temperance associations shall secure the co-operation of their churches. Then in each town or district united councils shall be formed, consisting of all the abstaining Free Church ministers, and a lay representative from each congregation. In each church, too, there is to be a correspondent who will keep in touch with the central executive."

"Have the leading ministers taken action?"

"Yes, vigorously. An appeal has been issued to the Free Churches, signed by such representative men as Revs. Dr. Clifford, Dr. Monro Gibson, Hugh Price Hughes, Dr. Mackennal, Dr. Maclaren, Thos. Spurgeon, Dr. Stephenson, J. S. Balmer, William Goodman, F. W. Bourne, and Mr. John Hilton. Here is a quotation:—

"We are confident that

IF OUR CHURCHES UNITE

against the cruel drink evil, and enter as earnestly into the Gospel Temperance Crusade as they did into the Seven-Day Newspaper

MR. J. T. SEARS.

From Photograph by The Royal Central Photo. Co., Bournemouth.

agitation, the opening of the Twentieth Century will see a marvellous change of public opinion, which will not only powerfully influence the members of our Legislature, but bring untold blessing to the home life of the people, and greatly extend the kingdom of our Lord and Saviour Jesus Christ."

"Have your manifestoes been well received?"

"I am pleased to say that we have received encouraging responses from all parts of the country. As one way of stimulating interest, we have issued the first number of a bright monthly magazine, 'The Crusader.' It contains 'ammunition' for workers in the form of notes of advance, medical and other opinions on the use of alcohol, and stirring appeals from well-known leaders. Here is a quotation from Rev. F. B. Meyer: 'Sign the pledge; it is a protest against strong drink. You must take a side. Neutrality in this war is impossible; to sit on the fence despicable. To partake of strong drink is to range yourself on the side of the greatest foe of the Gospel, and of human happiness. Come out and be separate, and touch not the unclean thing.'"

"What action will be taken to secure the pledges?"

"At the United Gospel Temperance Missions, which are to be arranged in every town, the pledge will be, of course, a chief feature. We have already issued, too, a neat pledge form, of attractive appearance, bearing the passages: 'I can do all things through Christ, which strengtheneth me;' and 'Christ pleased not Himself.' The counterfoil, containing the name and address of the signator, is preserved by the worker, who retains it as a record. Some pointed reasons for signing are set forth on the form. For example:

Because the general adoption of total abstinence would entirely remove the national disgrace of intemperance and its accompanying evils.

Because science declares that alcohol injures the body.

Because Total Abstinence is safest for the individual. Every year a large number who overstep the line of 'moderation'

BECOME HABITUAL DRUNKARDS.

Because the home circle will be safer. For the sake of the children, parents should set a safe example.

Because the example of personal abstinence is the most effective means of winning the intemperate to paths of virtue and sobriety.

Because to deny ourselves for the sake of others is a Christlike act, which will be rich in blessing to ourselves and others."

"Do you not think, Mr. Sears, that, admirable as these arrangements are, they may yet fail to touch those great bodies of people who, unhappily, are outside the radius of church influence?

"We have made provision for the difficulty. So far as can be arranged by the local councils, a systematic house-to-house canvass will be made, with a distribution of literature. The workers will also be provided with neat little books containing twelve pledge forms, with counterfoils, convenient for carrying in the pocket. In the course of visitation and personal dealing, these books promise to be very useful. The demand for them is so great that we have already disposed of 25,000, and more are being printed."

"Have the district committees arranged any important missions?"

"Yes, a large number. Some of the great provincial cities are manifesting an excellent spirit in the matter, and prominent workers are coming forward to assist. Special meetings are being arranged for men and for women, while various sections of the community wil also be dealt with separately. Among othe, ventures, a circular is being issued to trades men, setting forth the advantages of abstinence

REV. G. A. BENNETTS.

From Photograph by Mr. J. Newns, Broadway, Ealing.

from a material as well as a spiritual point of view. Let me add, as showing the spirit in which the work is being taken up, that at several places the councils have undertaken to raise a definite number of pledges. Liverpool guarantees 20,000, Kettering 1,000, and such welcome communications are coming in in good numbers. The Executive are sparing no effort, and by God's blessing we anticipate a splendid temperance advance as the outcome of the Million Pledges Crusade."

THE INAUGURAL MEETING.

The inaugural meeting of the Crusade in London was held recently at the Metropolitan Tabernacle.

After Pastor THOMAS SPURGEON, who presided, had spoken in high terms of the movement, Miss DOCWRA (Society of Friends) said that we are opening the new century with two great movements, the Simultaneous Mission and this Crusade. Judgment must begin at the house of God, and the members of the Christian Church must weigh their responsibility for the intemperance of our land. When there are public-houses called

"WOMEN'S PUBLIC-HOUSES,"

where women sit and drink for hours in succession, it is time to be up and doing. Much is made of the fact that in London 109 persons lost their lives by fire in a year, but that number die from alcoholic indulgence in seventeen hours and twenty-three minutes.

1769

Rev. J. E. Wakerley (London Central Wesleyan Mission), who followed, said that, as a member of a Board of Guardians, he found that 75 per cent. of the poor-house inmates have come to their unhappy position as a result of strong drink.

After encouraging words from Alderman White, M.P., and Rev. H. Elvet Lewis, Dr. Monro Gibson, representing the Presbyterian body, said that the present is the great time of stock-taking for the nineteenth century, which has been a marvellous century for material progress and intellectual development. Had the material and intellectual been enough, we should now have been in the golden age. But is life so much nobler and better? Is it happier than one hundred years ago? Two things are wrong, selfishness and unbelief, and what the world needs is regeneration. After all the triumphs of our temperance work, intemperance is worse than ever. In 1840 the colossal drink bill was nearly £3 a head. In 1896 it was nearly £4. We groan under the burden coming on us from the war; yet every year we spend a far larger sum in strong drink. The increase of

MORTALITY THROUGH DRINK

in the past twenty years is for males forty-three per cent., and for females 104 per cent. Pledge-taking is not a violation of liberty, but an acknowledgment of it. God asks it for the sake of our brothers and sisters of the human family, and if the churches do their part in the power of the Gospel, the twentieth century will show as great advance in the moral and spiritual as did the nineteenth in the material and intellectual.

Further particulars, with samples of the literature prepared, including pledge forms and magazines, may be obtained from Mr. J. T. Sears, Crane Court, Fleet Street, E.C.

Christian Endeavour.

TOPIC FOR DECEMBER 30.

The Old and New—Four Purposes (Matt. xiii. 51, 52; Luke v. 36-39).

THE Old and New meet together on these the last days of the century. We resemble those of whom the apostle said that the ends of the ages have come upon them, the close of one and the beginning of the other. The great question for us to be sure of is, that we have been made disciples to the kingdom of Heaven, for the disciple becomes as a householder. Memory is like a store-house, filled with the garnered experiences of the past: and faith and hope are like the stalwart sons of the householder, who are ever going forth to sink mines, plough fields, and explore the treasuries of nature, that they may bring forth thence new treasure to enrich. The young soul who belongs to Christ has perhaps a sorrowful sense of ignorance and inexperience, but let such take heart, for the Bible is itself a store-house filled with treasure. What we have not yet learnt in our experience is stored there from the experience of the wisest and holiest of the world, taught and inspired by the Divine Spirit. We need to learn where the treasures are deposited, on what shelves, and in what compartments, so that we may easily avail ourselves of them at any given moments. To know what the Bible contains, and how to find what we need, may well be the work of a life-time, ever growing richer as we learn to realize the unsearchable riches of Christ. The oldest student of the Bible is always returning to it for the old, deep, blessed truths, which gave joy and peace years ago, and are as necessary and lovely as ever. At the same time, the Bible is always fresh. It never grows insipid and tame. One always sees things in it which never appeared before. In this it resembles Nature, the sky, the sea, the landscape. All that God makes is so fresh, so wonderful, so new and young. To the end of life, you will always be bringing out of this Divine store-house the old and the new.

But as we enter this new track of time, let it be as new creatures in Christ Jesus, with new resolves, new hopes, new consecration. "If any man be in Christ, he is a new creature, old things have passed away, and behold all things are become new." And surely we must allow the new love which comes into young hearts to express itself in its own way. The new wine must be put into the new wine-skins, that it may ferment within them, and fashion them after its own will. It is as absurd to put the enthusiasm of the young generation which is devoting itself to Christ into the rigorous forms of former years as it would be to put new wine into an old dry bottleskin. Each heart will discover its own way of glorifying Christ. Mary will not give her 300 pence to the poor, but will break the alabaster box over the person of the Lord. I suppose the Christian Endeavour Society is the new bottle-skin for the fermenting earnestness of young hearts in the twentieth century. Let us thank God that it is so, and that there is no need for it to be spilled.

But let no one be surprised if those who have tasted of the old wine be not greatly enamoured of the new. "No," says the old disciple, "I don't care for these new-fangled ways; I need have a dictionary always at hand to interpret these letters; they used not to do things like this when I was young; I have no patience with young men and women talking so much in public." He is saying in effect, "The old is better." Well, let it be so. Perhaps he is right. Old experience is ripe and strong and stimulating. But then the new will be old some day, and the ferment will have died away. Then a new vintage of love, ripened by the sunshine of Divine love, will call for some fresh bottle-skin, and Christian Endeavour will have waxed old. But not yet, not yet, not as long as I live, I hope. F. B. M.

C.E. NOTES.

At the Pennsylvanian Christian Endeavour Convention special evangelistic services were held. During the two Convention days eighty meetings were held, thirty in factories, twenty-six in public institutions, ten in the open-air, and fourteen in car sheds, police and fire stations. It is estimated that 2,500 Endeavourers took part in the work, that nearly 20,000 people heard the Gospel, and about 250 persons expressed the desire to enter the Christian life.

* * *

Thrilling reports have come from the various meetings. One man followed some Endeavourers some distance to ask for an interest in their prayers. In some factories the people were in tears. A mill-owner was so impressed with the value of such meetings that he requested that services be conducted regularly in his establishment, promising to give his employés an additional fifteen minutes at noon that all might have opportunity to attend.

* * *

When a company reached a machine shop for a second day's meeting they were welcomed by several workmen carrying a banner with the C.E. monogram and the word, "Welcome." Some of the men told them that many of their fellow-workmen were deeply moved by the meeting of the previous day, and were at the point of deciding for Christ, and during the meeting two of the men made impassioned appeals to their companions. So these Endeavourers tried to do the Master's work.

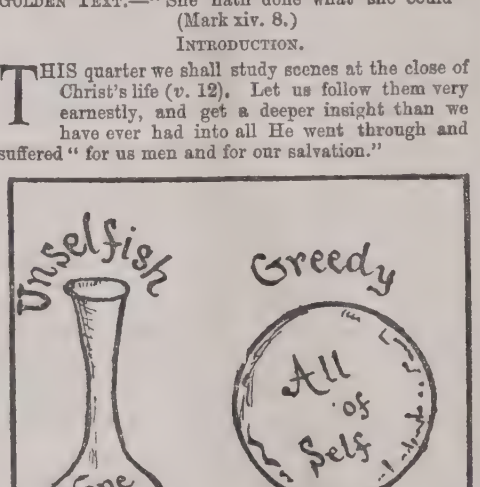
International S.S. Lesson.

January 6, 1901.

Jesus Anointed at Bethany (Matt. xxvi. 6-16).
Golden Text.—"She hath done what she could" (Mark xiv. 8.)

INTRODUCTION.

THIS quarter we shall study scenes at the close of Christ's life (*v.* 12). Let us follow them very earnestly, and get a deeper insight than we have ever had into all He went through and suffered "for us men and for our salvation."



Key to Blackboard Plan.—The narrow necked vase given by the woman is a silent witness of her unselfishness; there was "none of self," but "all for Christ." One of the thirty pieces of silver taken by Judas tells an opposite story, a story of greed and "all of self."

1. The Woman.

The woman was evidently Mary, sister of Lazarus. See John xii. 1-3. We know they lived at the small town of Bethany (6). They were some of Christ's faithful friends, and had evidently been asked to the house of Simon to meet Jesus. (7) Anointing was a usual custom in the east, and Mary wanted to do her very best for her Lord and Master, so she bought a most costly vase containing a sweet liquid perfume, and most likely had given all she possessed to purchase it. It was true, real, genuine love that prompted the gift. (7) "Very precious," (9) "might have been sold for much;" (John xii. 3) "very costly," all these expressions show us that it was valuable, and Mary was not a rich woman, therefore it meant self-denial on her part to have bought it. But what cared she? Jesus was worthy of all her love and of the very best token she could bring to show that love. Have we this spirit? this love? this devotion? (*v.* 7) "poured it," (Mark xiv. 3) "brake the box," that is, broke the narrow slender neck of the vase or the seal that kept it closed; it contained 1lb weight (John xii. 3) and the value would be about £10 English money. (*v.* 10) Jesus calls it "a good work," and He knew that Mary understood the far deeper meaning (12), see Luke x. 42.

2. Judas.

We turn with sorrow to the other figure, and mark how exactly opposite is his character to that of Mary. The woman "gave." Judas said, "give me" (15). He was all for self, none for Christ, he was full of greed, he was a thief (John xii. 6), he was a traitor (John vi. 70-71), and at last we read "Satan entered into him" (John xiii. 27.)

What an example and a warning to us of going the downward path! how easy for Satan to enter such a heart! Let us take care that nothing comes before Christ in us, put Him first, always first, give Him of your best, for He is worthy.

3. What Jesus Said.

Golden Text.—"She hath done what she could." (12) "For my burial." He saw that not many days on He would be betrayed by this very Judas, crucified, and buried, and He knew Mary could also look forward, and that she entered into the future more than many of those who stood around. (13) "She shall never be forgotten for this deed of love," and she never was, for you and I read about her to-day. Let us follow her example, too.

4. To Which Class Do You Belong?

To Judas, living for self, an easy prey to the enemy of our souls? Or to Mary, forgetful of self, full of love to her Saviour, giving her all and her best to Him?

ANSWERS TO BIBLE SEARCHER.

No. 253—Correct answers (second list) received from:—

A—Nellie, Annie, and Samuel Allen, Esda Anderson, Olive* and Robert* Abraham, Leonard Allen, Margery Ashdown.

B—Dorothy Banfield*, Cecil Brewer, Louise Betts*, Dorothy*, Gordon and Harold Berry, Stanley Burgess, Leonard Browne*, Gladys Bartlett*, Dorothy Brooks*, Bevan Baker, Frank Bentall*, Helen and Susette* Beck, Alan, Charlie, and Maggie Banks, Esther Bobroff, Leah Bazinsky, Frances Burnett*, Conyers and Massy Baker, Eva Browne*, Ernestine Buhl, Lucienne Brabandes, Beatrice Brouard, Lilian, Teresa and Avory Blackie.

C—George Crawford*, Jessie*, Maggie* and Walter Carter, Olive Clarke, Susie Cumbers*, Kathleen Crouch, Alice Crang, Rosemary Cairns*, Hannah Chapman*, David*, Henry and John* Colville, Anna Chanyen*, Bessie Cheale, Sophie Cohen, Dorothy Clarke*, Dorothy Cooper, Muriel Craigie.

D—May Darroll*, Rupert Dewsbury, Vera Dickenson, Harold and Gladys Davis, Marjory Dyke*, Daisy Dewar*, Marie Denizot, Mai and Violet Davidson, Reggie Dowling. **E**—Eddie Ecroyd.

F—Laura Finch, A., Richard and Lawrence Farmer, Gwendolen and Eirene* Fennell, Agnes*, Lewis and Meg* Fullarton, Sarah Finkelstein*, Jenny Finlayson, Alice Fischer, Louise Filhol*, Jeanne Faucon, Hyacinth FitzSimons*, Frances and Aileen Figgis.

G—Isabel and Elsie* Goudge, Hilda von Griesheim, Reginald Garland, Edith Goodger*, W. Garnham, Margery, Colin and George Graham-Brown, Edith Grieve*, Cicely Gibson*, Evelyn and Grace Gulston, Dorothy Green, Nellie* and Albert* Gray, T. Gilbert.

H—Elise*, Howard* and Eileen Hill, Kathleen Hughes*, John Henderson, Kathleen and D. Heckford, Winifred, Henry and Edith* Harvey, Hetty* and Elsie Hibbs, May and Sandy Handasyde, Florence*, Francie*, Norman and Julyan Hoyte, Ella Hake, Georgette Hoffmann*, Theodora Hill, John Henderson, Violet Holford*.

I—Arthur, Ami* and Isabel* Inglis, Nellie Irving*.

J—Margaret Jones*, Mabel Jenkins, Irene Jenoure, Lizzie Johnstone*, Amelia Jacobson*, Betty Jacobs*.

K—Philippa*, Grace*, Cecilia* and Dorothy* Kerr, Ernest and Robert King, Jane Keirl, Margaret Kinnaird, Percy* and Violet* Keen, Maurice Kalinsky*, Gertrude Kerby, Lilian Kyme*, Willie* and A.* Kay.

L—Guthrie and Ethel Larwill, R. Lomax*, Jeanne Loisel*, Arthur Llewellyn*, Willie, Linda and Edith Lowe, Florence Le Poidevin.

M—Winnie, Dorothy, and Leonard Mace, Isabella Morrice*, Maggie McDougall, Olive* and Lois* Mewburn, Eileen*, G.*, and W McClure, Margie Marston, Daniel*, Mary*, Dorothy*, and Margaret* Morris, Mildred Morgan*, Dora Muir*, Charlotte Millar*, Margaret Merry*, Keith and Dorothy Miller, John and Ella* McMurray, Annie Macnair*, Leonard Medcalf.

N—Maria N cholson. **O**—Maude and Eva* Oakes, Louisa O'Brien.

P—Martin Potter, Myrtle Perry*, Willie, Ada, Jessie and Eddie Palmer, Muriel Patten, Marjorie Porteous*, Edmund Page*, Gladys* and Isabel* Phipps, Laura Percy, Clarice, Geoffrey and Percy Peach.

R—P. Rich, Hope Robinson*, Ada Renals, Jessie*, Cecily and Elmina Roe, Nora Read*, Sydney Robertson, May Rodgers.

S—Dollie Salt*, Phyllis*, Evelyn*, Violet* and Gladys* Shaw Adelaide Smith*, Muriel Sells, Poppie Stidolph, Ivy Sall, Binford* and Frankie Sellwood, Vera Stapylton*, Madeline Smith*, Helen* and Lucy Stalker, Bertha Stocker, Florence, Effie and Ellen Simpson, Agnes Shields*, Kathleen* and Elsie* Siark, S. Smith, Kathleen Shepherd*, Violet, C. and May Salvesen, Herbert Stuart*, Nannie Starrock*, Stanley Smith*, Bessie Symes*, Esther Simmons*, T. M.* and D. Stenier, Flora Smith*.

T—Willie Thomas*, Evelyn and Marjorie* Tracey, Reggie Thresh*. **U**—Eva and Kathleen* Usher.

W—Rachel, Georgina, Sarah and James Wilson, Arthur, Violet* and Louisa Walker, Queenie, Kenrick and Ernest Wakeford, Leonard Wall*, Robert* and Thomas Weddell, Alexander and Ella Watt, Ella Wood*, Gracie Winn, Nellie* and Catherine Wilson, Evelyn Wilkinson*, Stewart Watson, Madge*, Frank and Pringle* Wilson.

FOREIGN LIST.

No. 254—Eric, Ivan, Retha and Lottie St. George (Canada).
No. 255—Winnie Gartshore*, Amy Ramsay, Dora Wallace* (Canada). **No. 256**—William Flower (Portugal).

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

Pen Pictures From Afar.

FOR CHRIST'S SAKE.

NOT only have grown-up converts to Christianity in heathen lands to bear much for the dear Christ's sake, but girls and boys are called to suffer persecution also.

When the young accept Jesus Christ it often happens that in time of trial they show a courage that puts older native Christians to shame. Christ becomes so real to boys and girls who love Him that they can endure anything for his sake.

Sometimes heathen parents treat their children with the greatest cruelty when it is know that they have given their hearts to Jesus. It seems so unnatural for parents almost to hate their own offspring. For it does, in some cases, amount to hatred.

I thought you would like to hear how a Malagasy girl witnessed for Christ whose father treated her with the greatest severity. His ill-behaviour arose mainly because she refused to take part in a heathen festival. How could she do anything else but refuse when she came to see that Jesus was the only Saviour, and that worship should be paid to Him alone?

Rasoamiarana became a pupil in the Vatomandry School. After a little while some of the young people gave themselves to Jesus Christ and formed a "Christian Band." Their purpose was to oppose the wicked ways of the place, and to strive to lead good and pure lives themselves.

When the parents of Rasoamiarana heard that she had signed the pledge, and declined to drink any more rum, and would take no part in certain evil customs, they beat her savagely. Food was refused her; she was made to starve. Taunts were levelled at her, on the ground that if she did not want the rum, of course she must be ill, and

DID NOT WANT RICE EITHER.

Things came to a climax one day, when there was to be a heathen festival of the sacrifice of an ox to the spirit supposed to dwell in a sacred tree near the village. This offering is always made before rice-planting. The spirit of the tree is asked to bless the seed. Now Rasoamiarana had a remarkably sweet voice, and she had always been the leader of the singing on these occasions. She made up her mind, since she knew Jesus, not to sing again.

When the procession to the tree was formed she managed to escape notice. After all had started she crept back to the house, fell upon her knees, and prayed for help in the trial that she knew would come.

She was soon missed. Her father's angry voice was heard inquiring after her. She was dragged off to the jeering crowd waiting for her to sing. With heavy blows from a large stick, her father tried to force her to take her part as before. Neither blows nor abuse prevailed. She could not join in the heathen worship, as she was a follower of Christ.

She was then stripped of dress and lamba and driven into the forest and told that she might go and starve. For several days and nights she remained there, living upon roots and wild fruits. Hunger made her desperate, so she stole back to the village.

In time her parents relented a little. But she was so constant in her loyalty to Jesus that their anger soon broke out again. They drove her into the forest once more, and vowed never to let her enter their house again,

UNLESS SHE GAVE UP CHRISTIANITY.

She was a thin, frightened-looking girl when the missionary found her and took her to his own home.

I am sure you will be glad to know that she continued faithful to the Lord. A year or two afterwards, a young man belonging to her tribe went to Antananarivo to seek an educated Christian girl to be his wife and helper as a native teacher. He chose Rasoamiarana. When they were married they started at once to walk to their new home, about 150 miles from the capital.

She proved the truth of the divine words, "When my father and mother forsake me, then the Lord will take me up."

Best of all, God used both Rasoamiarana and her husband in teaching other members of their tribe the good tidings of great joy which are for all people through the advent of Jesus Christ.

Will it not strengthen *our* faith when *we* have to endure hardness as good soldiers of Jesus Christ, to remember how this Malagasy girl witnessed for Jesus in her days of persecution? J. W.

"The Christian" Bible Searcher.

20th Quarterly Prize Competition.

OCTOBER TO DECEMBER.

RULES.

Will parents and teachers kindly see that each of the following rules is STRICTLY OBSERVED, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right eight times out of eleven.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those between FIFTEEN and EIGHTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.
8. The *last* day for answers to reach the office is Wednesday, January 9. The results will be announced on January 17.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. CHAPTER and VERSE must be given wherever possible.
11. Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly. No PAPERS can be re-examined.

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

PRIZE QUESTIONS.

DIVISIONS I. AND II.

(*Division I., omit numbers 6, 9, 10, 11, and half of number 12.*)

In Daniel i.-vi.:—

1. Give the earlier names of (*a*) Belteshazzar; (*b*) Shadrach; (*c*) Meshach; and (*d*) Abed-nego.
2. (*a*) How many young Jews were put to the test? How was this done (*a*) together? (*b*) separately?
3. For how long did the four young men live on pulse and water (*a*) on trial; (*b*) altogether?
4. What was Daniel's usual practice as to prayer?
5. (*a*) How was Daniel enabled to explain Nebuchadnezzar's dream? (*b*) What did he do before going to the king? (*c*) What reward was given to him? (*d*) What further favour did he ask?
6. (*a*) In the image of which Nebuchadnezzar dreamed, of what were the different parts composed? (*b*) What was typified by the vision?

In Revelation i.-vi.:—

7. To whom was the book written?
8. (*a*) How does the writer describe himself? (*b*) Where was he when the revelation came? (*c*) On what day did it come? (*d*) What was the effect on him of the first vision?
9. (*a*) Give a list of the seven churches of Asia. (*b*) With which is no fault found? (*c*) Which were in the most hopeless condition?
10. (*a*) In how many of the seven are the Nicolaitanes mentioned? (*b*) How did the Lord regard them?
11. (*a*) Describe the One who opened the seals. (*b*) Who were standing round Him?
12. Of whom is it written—(*a*) "I will give him the Morning Star," (*b*) "I will confess his name," (*c*) "my faithful martyr," (*d*) "white robes were given unto every one of them," (*e*) "they were full of eyes within," (*f*) "they had on their heads crowns of gold," (*g*) "hath prevailed to open the book," (*h*) "I was in the spirit."

DIVISIONS III. AND IV.

(*Division III., omit numbers 6, 12, and half of 4 and 8.*)

In Daniel:—

1. (*a*) Name four kings under whom Daniel held office; (*b*) Show how two of them were related.
2. Describe in your own words Nebuchadnezzar's dream, and what followed.
3. (*a*) To what position in the kingdom did Belshazzar appoint Daniel? (*b*) What were the three marks of his appointment?
4. By and to whom were the following words used—(*a*) "Prove thy servants ten days;" (*b*) "The spirit of the gods is in thee;" (*c*) "Ye would gain the time;" (*d*) Our God whom we serve is able to deliver us;" (*e*) "Of a truth it is that your God is a God of gods;" (*f*) "Lo, I see four men loose;" (*g*) "He is the living God, and steadfast forever;" (*h*) "Servant of the living God"?
5. (*a*) How many rulers did Darius appoint over the kingdom? (*b*) What position was given to Daniel? (*c*) What was the reason assigned for his appointment? (*d*) What effect had the appointment on his colleagues?
6. Quote four texts in chapter iii. in which deliverance is spoken of, and say by whom each phrase is used.

In Revelation:—

7. (*a*) When the seals were opened, after which did the martyrs appear? (*b*) Who went forth "conquering and to conquer"? (*c*) How many of each tribe were sealed? (*d*) How is the number of tribes kept to twelve, including Levi?
8. Of whom is it written that (*a*)—"Their works do follow them;" (*b*) "In their mouth was found no guile;" (*c*) "A new name was given in a white stone;" (*d*) "My faithful martyr;" (*e*) "White robes were given unto every one of them;" (*f*) "Must be loosed a little season;" (*g*) "Shall inherit all things;" (*h*) They must "do their first works"?
9. (*a*) Over whom has the second death no power? (*b*) Of whom do we read that they lived and reigned with Christ a thousand years? (*c*) Who were "cast into the lake of fire"?
10. (*a*) From whence did the writer see the holy city descend? (*b*) How were the gates placed? (*c*) Of what were they composed? (*d*) Name six of the precious stones with which the foundations were garnished.
11. What did the writer do when the vision of the city was complete, and with what intention?
12. What warnings are attached to (*a*) adding to, and (*b*) taking from the book?

The following are eligible for the competition:

A—Ernst and Ralph Aldwinckle, Irene Ashdown, Stewart Arthur, Arthur Allt, Eada Anderson.

B—May Bligh, Herbert Braddon, Emily Bridgewater, Ella Berryman, Dorothy, Gordon and Harold Berry, Susette, Mary, and Helen Beck, Dorothy Brooks, Gladys Bartlett, Charlie, Maggie and Alan Banks, Lucienne Brabandes, Ernestine Buhl, Harry Bank, Violette Birney, Rachel Blumenthal, Robert Bushby, Eva Browne, Christabel Bath, Clara Brown, Frances Burnett, Mabel Baker, Edith Blenkarn, Esther Bobroff, Ethel Butteriss, Adeline Baker, Ada Blencowe, Louise Betts, Leonard Browne, Dorothy Banfield, Beatrice Brouard.

C—Oscar and George Cross, Augusta and Gladys Clark, Anna Chanyen, Sophie Cohen, Duncan Campbell, George Crawford, Ida and Mabel Cole, Lydia Cleary, Susie Cumbers, David, John and Henry Colville, Kittie Cope, Bessie Cheale, Walter, Maggie and Jessie Carter, Gladys and Beryl Calvert, Grace Charik, Alice Crang, George Cary, Elma and Josephine Cheale, Ida and May Cullen, Dorothy Cooper, Stanley and Percy Chappell, Camille Chazeaud, Olive Clarke, Muriel Craigie, Hannah Chapman, Mabel Campe.

D—Kitty and Violet Donaldson-Selby, Polognia Daws, Dorothy and Ralph Daintree, Stanley Drew, Bessie, George, Constance and Hilda Drayson, Marjory Dyke, Vera Dickinson, Nellie Dowsett, Violet and May Davidson, Marie Denizot, Harold and Gladys Davis, May Darroll, Ethel Dancy, Ethelwyn Dennis.

E—Eddie Ecroyd, Joseph Elkin.

F—Mabel, Vincent and Olive Fleet, Meg, Lewis and Agnes Fullarton, Aileen and Frances Figgis, Louise Filhol, Sarah Finkelstein, Kitty Fausset, Jeanne Fancon, Hyacinth FitzSimons, Winifred Field, Solomon Finkelstein, Lily Findlater, Lawrence and Richard Farmer, Percy Fitch, Eirene Fennell.

G—David Gardiner, Grace and Evelyn Gulston, Edith Grieve, Edith, Jack, Stuart and Dorothy Gray, George, Colin, and Margery Graham-Brown, Clarice Gale, Sophie Guillaume, Elsie and Isabel Goudge, Alex Goudge, Winnie Garnham, Nellie and Albert Gray.

H—Willie, Mary, and Elizabeth Hooper, Hetty Hill, Beatrice Hastings, Dorothy Harris, Violet Holford, Florence, Julyan, Francie, and Norman Hoyte, Georgette Hoffmann, Theodora, Eileen Mary, and Eric Hill, John Henderson, Ella Hake, Myra Hunt, Nellie Hatchett, Edith, Winifred, and Henry Harvey, Dorothy Havergal-Shaw, Kathleen and Dorothy Heckford, Betty Hibbs, Dorothy and Elsie Hanson, Elsie Hibbs, Hannah Hancock, Hilda Hooper, Eleanor Harris, Nellie and Elsie Hatcher, E. Housden, Annie Horstcraft, Grace Hawkins, Elsie Hancock, Jamie de Hailes.

I—Nellie Irving, Daisy Iredell, Alice Ingberg, Isabel Inglis.

J—Betty Jacobs, Emily Jones, Lizzie Johnstone, Amelia Jacobson, Mabel Jenkins, Robert and David Jameson, Bertrand Jerram.

K—Maurice Kalinsky, Max, Eva, and Stanley Kalb, Grace, Dorothy, Cecilia, and Philippa Kerr, Gertrude Krambach, Annie Kingaford, Rose and Esther Killowich, Margaret Kinnaird.

L—Georgina Lichtenstein, Rosamund Langton, Arthur and Evelyn Lamb, Henry, Edward, Sidney, and May Law, Linda, Edith, and Willie Lowe, Annie and Mary Levine, Albert Lichtenstein, Constance, William, and Margaret Locke, Annie Lipschitz, R. Lomax, Jeanne Loisel, Florence Le Poidevin.

M—Lewis, Grace, Arthur, Nellie, and Owen Morice, Dorothy and Charlie McMullin, Alec, Evie and Godfrey Millar, Margie Marston, Annie and Elsie Moule, Mabel Morris, John and Ella MacMurray, Leonard, Winnie and Dorothy Mace, Mildred and Dorothy Morgan, Daniel, Mary, Margaret and Dorothy Morris, Lois and Olive Mewburn, Dora Muir, Charlotte Millar, Bella Morrice, Edith Margetts, Margaret and Joy McFadzean, Keith and Dorothy Miller, Irene Mabille, Margaret Merry, Nora and Alan Marshall, Alice and Kathleen Mayiott, Winnie Maunder, Fennie Messenger, Maggie McDougall, Tom McGlone, Maude McIlroy, Winnie and Doris Martin.

N—Edith Nash, Eleanor and Valerie Noel, Leah Niels, Maude and Amy Nottage, Blanche Norcock, Daisy and Maria Nicholson, Emily Norris, Edith Newton.

O—Olive Oxley, Eva and Maude Oakes, Constance Osborne, Louie O'Brien.

P—Ruth Pledger, Kathleen and Ethel Pasley, Isabel and Gladys Phipps, Katie, Walter, and Leonard Picknell, Kathleen Pincott, Maggie Pibel, Margherita Perlmann, Clarice and Geoffrey Peach, Myrtle Perry, Eddie, Willie, and Jessie Palmer, Graham, Christine, and Mary Pearson, Evelyn Primrose Peachey, Marjorie Porteous, Dora Phillimore, William and Lizzie Porter, Muriel Patten.

Q—Frances Quance.

R—Kate Rosenbloom, Alice Reid, Marion Richards, Ada Renals, Elsie Ridewood, Jessie, Elmina, and Cecily Roe, Gwennie Ravenhill, Hope Robinson, Nora Read, Maud Rosenberg, Aileen and Margery Roberts, Mabel de Russett, May Rodgers, Raphael Ritterband, Hilda Reid.

S—Florence Simpson, Evelyn and Gladys Shaw, Poppie Stidolph, Florrie Smith, Muriel Spurgeon, T. M. and D. D. Stanier, Lizzie and Dora Simons, Bessie Symes, Elsie and Kathleen Slack, Betty Stocks, Esther Simmons, Fanny Stileman, Kathleen Shapherd, Constance Schaeffer, Amy Simmons, Samuel, Henry, and Raphael Schwartz, Binford and Frankie Sellwood, Nannie Storrock, Ellen and Effie Simpson, Margery Smart, Stanley Smith, Edgar Schaeffer, Ferdinand Sosnovich, Bertha Stocker, Violet Shaw, Stanley and David Solten, Glanvill and Rider Smith, Vera Stapylton, Madeline Smith, Reggie and Hilda Skinner, Muriel Sells, Agnes Shields, Phyllis Shaw.

T—Marion Tarry, Marjorie and Evelyn Tracey, Frank Tomkins, Rebecca and Isaac Tushinsky, Theodora and Archibald Thorn, Willie Thomas, Reggie Thresh, Flossie and Charlie Thomson, Dudley Toye, Blanche Thomson.

U—Eva Usher.

W—Sarah and Annie Wood, Florence Wilde, Gracie Winn, Dorothy White, Cecile and Phyllis Wright, Violet and Louisa Walker, Edith, Edward and William Wheeler, Ronald Watson, Nora and Ellie Wyatt, Queenie Wakeford, Robert and Thomas Weddall, Georgina, James, Sarah, Rachel, Pringle, Frank and Madge Wilson, Charles Wingrave, Joanna Wolnitzer, Agatha Ward, Leonard Weil, Sydney Wisdom, Greta and Stewart Watson, Alexander, Ella, Daisy and Lilian Watt, Grace Wildbur, Ellen and Stephen Wilson.

Personal.

For Bible Searcher List, see page 14.

REGGIE DOWLING, EDMUND PAGH, RACHEL AND NELLIE WILSON, S. SMITH, GWENDOLEN FENNELL.—I am glad to welcome you as new "Searchers," and trust the study will be interesting and useful.

LOUISE BETTS, EIRENE FENNELL.—Thank you for your pretty cards and good wishes.

PERCY PEACH.—I am pleased to see your answers again, and hope you have quite recovered from your illness.

E. M.—Thank you for the little parcel which you kindly sent.

ADELA MATTHEWS.—To give chapter and verse only is not enough. You must write out the text required.

GLADYS AND ISABEL PHIPPS.—Many thanks for the scrap albums, mufflers, cuffs, pincushions, &c., which you have so kindly sent for distribution.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Blackheath*, Dec. 29; *Holy Trinity, Islington*, Dec. 30; *Pershore*, Jan. 2; *Tottenham Court Road*, Jan. 5; *Holy Trinity, Tunbridge Wells*, Jan. 5-7; *Doddington*, Jan. 10-11; *Erith*, Jan. 12-13. Mr. J. Spiers, *Sudbury, Middlesex*, Jan. 24-Feb. 8. Mr. G. Twentyman, *Luddenden, near Manchester*, to Dec. 31; *Derby*, Jan. 1; *Grantham*, Jan. 2; *Ingoldsby*, Jan. 3; *Osbournsby*, Jan. 4; *Lincoln*, Jan. 5. Mr. Howlett, *Friends' Meeting House, Reigate*, Dec. 29-Jan. 4; *Christchurch*, Jan. 20-Feb. 1. Mr. J. S. Tyler, *St. John's Schoolroom, Chichester*, Dec. 29. Mr. H. D. Salmon, *Nettlebed, near Henley-on-Thames*, Dec. 29-Jan. 1; *Kemp Town*, Dec. 31; *Worthing*, Jan. 13; *Littlehampton*, Jan. 14; *Southwick, near Brighton*, Jan. 21; *Brighton*, Jan. 22; *Kenley*, Jan. 4. Mr. J. H. P. Cutting, *Fakenham*, Jan 17-22; Mr. H. Hankinson, *Woodside Park*, Jan. 14; Mr. E. Hughes, *St. Aubyn's School, Upper Norwood*, Dec. 28; *Brunswick Chapel, Great Dover Street, S.E.*, Jan. 26-Feb. 4. Mr. Phillips Welch, *Presbyterian Church, Putney*, Dec. 30. Mr. H. W. Pewtress, *Congregational Church, Wood Green*, Jan. 26-Feb. 2. Mr. F. C. Ranger, *Uxbridge*, Jan. 20-27. Mr. G. V. Arrowsmith, *Peckham*, Jan. 27-31.

Children's Scripture Union—Portions for week ending January 5.

Sun., Dec. 30	*Psa.*	xcix. 1-9	Wed., Jan. 2	*Psa.*	cxix. 17-32
Mon., „ 31	„	c. 1-5	Thurs. „ 3	„	cxix. 33-48
1901.			Fri., „ 4	„	cxix. 49-64
Tues., Jan. 1	„	cxix. 1-16	Sat., „ 5	„	cxix. 65-80

Famine in Shan-si.

Mr. F. C. H. Dreyer, of the China Inland Mission, has written an important letter, from which we give the following extracts:—

IT appears that the cup of sorrow of the Church in Shan-si is to be filled to overflowing. To the horrors of the Government and Boxer persecutions are now added the horrors of famine. The autumn crop in 1899 was in many districts a complete failure, and, owing to the continuance of the drought, the spring crop of the present year could be but partially sown. All hoped against hope that rain would fall in time to enable the sowing of the autumn crop; but this failed in most districts, and in consequence a famine now prevails throughout a large section of the province.

As early as May and June the distress was acute. The prices of all varieties of grain had risen to thrice their normal value, and were still continuing to rise. Pitiable appeals for help were made to us. We repeatedly heard of deaths from starvation, and it was painfully evident to all that each succeeding week would but deepen the distress and enlarge the circle of those affected. The various guilds supported the officials in exhausting the long list of devices for securing rain suggested by the various forms of divination and by the "three religions." The people were

UNDER A TREMENDOUS STRAIN

of anxiety and suspense. This fact has been undervalued in considering the Boxer outrages in Shan-si.

The missionaries, whose interests and sympathies lie in the temporal as well as in the spiritual well-being of those among whom they live and labour, assured that a famine was imminent, resolved to do all they could to help the people, especially the Christians, in their distress. Early in June it was felt that the time had come to acquaint the world with the seriousness of the situation, so a statement was drawn up by Mr. Duncan Kay, of K'üh-u. As far as is known, this statement was signed by all but one of the missionaries of South Shan-si. Dr. W. Millar Wilson undertook to secure the signatures of the missionaries at Tai-yuen-fu, and then forward it to the coast, but needless to say, it never got farther than Tai-yuen.

The area is very great, for we learn that in many parts of Chih-li, Shan-tung, Northern Honan, and Shensi, as well as in Shan-si, the continued drought has caused great distress. A careful estimate was made at the time, and it was found that at least £10,000 would be required to keep the Christians of this district and their immediate families alive until the wheat harvest could be reaped next spring, supposing, of course, that rain came in time. If that were to fail, as it appears to have done, the needs would defy computation. It is sadly touching that Dr. Millar Wilson, on the eve of his departure, gave 500 taels as his first contribution towards a relief fund, promising additional help as the needs increased.

Friends desiring to help, may send to our care, or to the China Inland Mission, Newington Green, London, N.

Romanism in America.

MISS M. T. ELDER, niece of Archbishop Elder, of Cincinnati, who created such a sensation a few years ago by her declaration in a paper read at a public gathering, that the Roman Church had lost "20,000,000 souls" in that country during the present century, has again stirred up wrath among the American subjects of the Pope. This time she has been reproaching her Church because Protestants have so much more extensively and successfully employed lay activity in religious and philanthropic enterprises. She makes special reference to the Y.M.C.A., the King's Daughters, the Summer Schools, Social Settlements, and similar organizations, holding them up for the emulation of her co-religionists. The *Catholic Mirror*, of Baltimore, which is generally regarded as the organ of Cardinal Gibbons, says that the scheme outlined by Bishop Messner, of Green Bay, Wisconsin, is a vindication of Miss Elder's contention, and maintains that she has in no wise attacked either the Church or the priesthood.

1773

Haiti—West Indies.

STRENUOUS efforts have for some time been made by Pastor L. Ton Evans, of Barry, South Wales, and others, to arouse a deeper concern in missionary circles for the neglected negroes of Haïti, who are almost entirely given to Vaudoo worship, with its revolting practices. The following stirring particulars from a native pastor and missionary at Jacmel—Nosirel L'herrison, an ex-Romanist—explain the present position of Gospel work in the island, and show the urgency of the needs of these dark and misguided people.

"On Sunday we had in the afternoon a sort of missionary meeting. We had arranged it in order to give the Jacmel people an idea of the work in the country. We had to burn publicly all the spoils of a 'houndfort,' a place of worship belonging to the Vaudoo, and where the *papalois* (obeaman) presides at the service.

"There were drums, images, crucifixes, and many other things there which I cannot find English names for. Before we set fire to them, I spoke of Romanism, the so-called island religion, and showed the moral darkness in which it keeps the people and the enlightening and elevating influence of the Gospel of Christ. The people present were much struck with what they heard and saw. "The poor *ex-papalois* at whose desire the destruction was made, was in the centre with his wife. At the close of the meeting I called upon him to make

AN OPEN CONFESSION

of his faith in Christ. He spoke before all present, including his own sons, in a very touching way, and appeared to be much affected, saying that though he knew he would be persecuted by them, he did not care, and that he was now most anxious that he should prove faithful and true to his only Lord and Saviour Jesus Christ. At the close of this confession, which was solemnly listened to, I presented him with a French Bible."

Prayer is asked that this and other converts in the Haïtian bush may be strengthened in their faith, and become a blessing to the inhabitants of the island. Rev. L. Ton Evans, Harreggy, Barry, South Wales, will be glad to furnish information.

Lebanon Hospital for the Insane.

SINCE the last report of this institution at Asfuriyeth (near Beyrout) appeared two years ago, progress has been made in many directions. The completion of the Hospital has afforded much satisfaction to those who have rendered this possible by their sympathy with the deplorable condition of the mentally afflicted poor in Bible Lands. On a formal declaration that the Hospital was open to receive patients being made, known relatives of sufferers flocked round in order to obtain admission for their friends. The Executive Committee in Beyrout proceeded with careful discretion, and only the most pressing cases have been admitted. The inmates now include Jews, Mohammedans, Druses, Greeks, Maronites, and Protestants.

The buildings of the institution comprise one central administration block, containing business, superintendent's and doctor's residences, offices, stores, and committee room. This block with the land is regarded as the

GIFT OF BRITISH SUBSCRIBERS.

A large pavilion, erected for male patients, has been paid for by American friends; and a similar cottage for female patients, partly provided by Swiss subscribers. A small nurses' home has been adapted from a building which was on the estate when purchased. All these are comfortably furnished, consistent with strict economy.

Accommodation is thus provided for forty patients, which, however, is a small number compared with the vast multitude of mentally diseased in the country. The estimated total annual cost for the maintenance of the hospital is £1,500. Papers referring to the institution may be had of the secretary, Mr. Francis C. Brading, 35, Queen Victoria Street, London, E.C.

Religious Life in Canada.

[FROM OUR OWN CORRESPONDENT.]

SINCE the visit of Revs. G. H. C. Macgregor, C. Inwood, and H. Brooke, to Canada some years ago, for the purpose of holding meetings for the deepening of spiritual life, similar gatherings have been held each succeeding year with more or less gratifying results. This year several conventions have been held, and others are in progress. The first took place in Montreal, and was followed by a more general one in Ottawa; while at present a two-weeks' series of meetings is being conducted at Cobourg. In these conventions the different denominations are represented, and a very noticeable and gratifying result is the growing unity and goodwill among the churches.

The annual Christian Endeavour Convention at Guelph this season was of more than usual interest, by reason of the presence of Rev. C. M. Sheldon, the well-known author of "In His Steps." Two of the largest buildings in the city were secured, and yet the accommodation was far from sufficient. Mr. Sheldon is a man with a message, and most attentively did the great audiences listen to his stirring words.

And now, as the century is nearing a close, there is apparent everywhere a desire for a revival of religion to signalize this epoch of time. Special services are in progress in many churches, and will be inaugurated in others. The regular preaching is more evangelistic in tone, and is aiming more earnestly at definite decision for God and his service. At the fortnightly meeting of the Toronto Ministerial Association, composed of ministers of all Evangelical denominations, on November 26, a paper was read on "Revivals," the outcome of which was a resolution agreeing to hold a meeting to prepare for an awakening. The earnestness manifested gave some ground for the remark of a prominent member, that the meeting was the beginning of a great revival.

Schwifat Mission Schools.

FROM time to time happy examples are brought to light of the spiritual good resulting from the work carried on at Miss Procter's Mission and Schools, Schwifat, Mount Lebanon. Many will recall the visit to England last year of Miss Procter, with the object of raising funds to complete the boys' school. This has been opened free from debt. The building will accommodate comfortably fifty boys and three masters, as well as an English gentleman to superintend the work.

"We are praying," writes Miss Procter, "that God will raise up a true Christian scholar to fill the post, one who will seek above all to win these young folks for Christ. One of the things that cheer me in my work is that the girls trained here have generally become earnest Christians, and are giving satisfaction to those who employ them. There are now thirty-five teaching in different parts of the country." Mr. T. J. Knight, Bush Hill, Winchmore Hill, London, N., will furnish information to friends interested in the work.

Indian Students.

IN the course of a communication asking prayer for work among Indian students, Mr. R. P. Wilder writes:—"There are 115 arts and forty professional colleges, containing 19,000 students. If we include the training schools for masters, industrial schools, schools of art, law, medicine, engineering, and surveying, we find in this empire 412 higher institutions of learning, with 31,884 students. There are in addition 840 high schools for boys with 183,993 pupils and 1,922 middle English schools, with 155,841 pupils. The intercollegiate Y.M.C.A. has thirty-two branches, with a membership of over 1,400. There are in addition, in twenty-two city associations, 816 past and present students. So the full number of students in connection with the Y.M.C.A.'s of India is over 2,200. We are grateful for this, but it is only a beginning. We long for a deeper awakening."

The late Principal Cave, D.D.

AFTER struggling for some months against a complication of diseases, Rev. Dr. Cave, the esteemed Principal of Hackney College, scholar, theologian, and author, passed away on Wednesday, December 19.

Dr. Cave was born in London in 1847, and was at an early age a member of Craven Chapel, Regent Street, W. He was originally intended for the medical profession, but in 1866 entered New College (then under the late Dr. Newth), where he remained for six years. Mr. Cave, as he then was, undertook

HIS FIRST PASTORATE

at Berkhamstead, Herts. Not many years elapsed, however, before he was compelled to resign his charge owing to ill-health, which then took the form of heart disease, the remains of an earlier attack of rheumatic fever. Bravely fighting against these troubles, Mr. Cave devoted himself to literary work, the result of which was seen in his first volume, "The Scriptural Doctrine of Sacrifice." With a certain improvement in health, he undertook to return to pastoral work, and founded a new Congregational Church at Watford, the denomination being at that time unrepresented there. In 1880 Mr. Cave was invited to occupy the post of professor and resident-tutor at Hackney College, Wells Street, Hackney. Two years later he became Principal, on the retirement of the late Dr. Samuel McCall. Not long after his appointment, he commenced to work for the removal of the Institution from the insalubrious neighbourhood and limited accommodation of Well Street, to a district and a building more in harmony with the dignity of a College for the training of candidates for the ministry. The present

IMPOSING PILE OF BUILDINGS

in Finchley Road is largely due to the initiative and energy of Dr. Cave.

Notwithstanding the exacting nature of his duties as head of the College, and his large output of literary work, Dr. Cave found time during recent years to lend very valuable aid to the movement in favour of a new teaching university for London, which has now successfully culminated in the adoption of the scheme, including the creation of a Faculty of Theology, a cause for which Dr. Cave fought with untiring energy. He was deeply interested, too, in the formation of the West Hampstead Congregational Church, which met at first in the College Library. He took a very active part in securing the erection of the edifice in which the church is now housed.

Among theological works from Dr. Cave's pen are his first volume, "The Scriptural Doctrine of Sacrifice," and among later works, "The Inspiration of the Old Testament," "An Introduction to Theology," and "The Spiritual World."

Dr. Cave has filled the chair of the London Congregational Board, and was for two years a "Merchant's Lecturer." Last year he crossed the Atlantic and read a striking paper on

"THE LIVING CHRIST"

at the International Council, which aroused wide-spread attention. He was the guest of Rev. Dr. Lorimer, whose pulpit he occupied at the Tremont Temple.

In 1872, Dr. Cave married Sarah, the widow of the late William Hallifax, of Berkhamstead, who survives him, and whose devotion and practical sympathy had done so much to help her husband in accomplishing such useful work, despite severe drawbacks in the matter of health.

As a religious teacher and organizer, and a convincing preacher, characterized by deep evangelical convictions, Dr. Cave will be greatly missed.

Appeal for Books.—Mrs. Janie King, who is labouring in the West Indies, is desirous of opening an evening and Sabbath school at St. Vincent, for the hundreds of poor white people, many of whom are uneducated. Mrs. Lizzy Morris, Edgar Lodge, 120, Brixton Hill, S.W., will be grateful for books to forward for this purpose.

Scottish Notes.

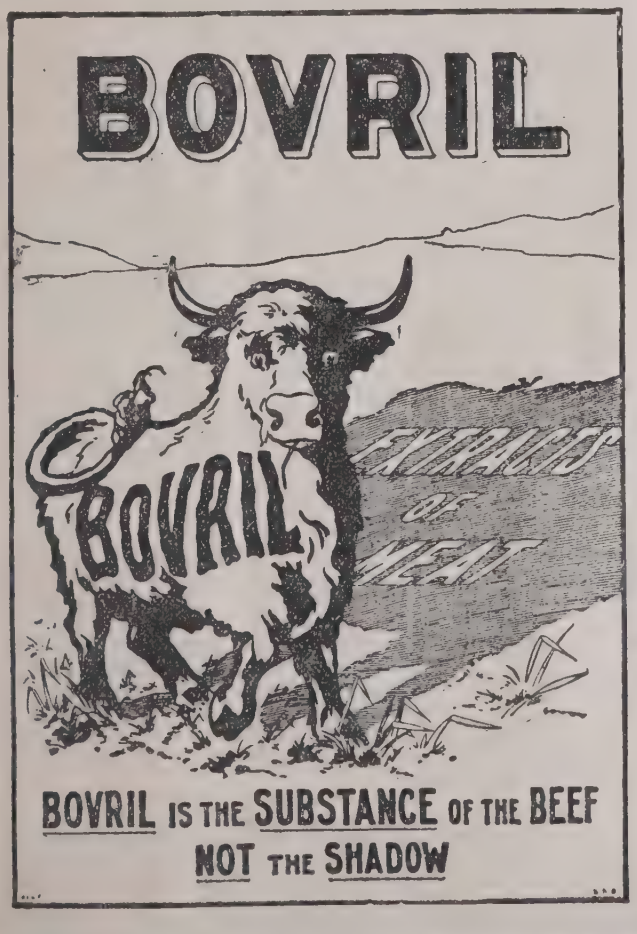
AT the annual meeting last week of the Scottish Sabbath Protection Association, it was agreed to hold special services calling attention to the Lord's Day, in connection with the Glasgow International Exhibition of 1901.

The Scottish Coast Mission has now twelve workers at different points between Arbroath and Berwick-on-Tweed, covering in all thirty-two stations. There had been 1,134 meetings held on shore, in addition to 312 in the open air, 563 for children, and 265 on shipboard. The missionaries had made 9,383 visits to ships, and 22,437 on shore, and a large circulation of Christian literature had been accomplished.

The annual gathering of the Ayrshire Christian Union was held on Saturday, December 8, at Ayr, Mr. John Galloway (of Ardrossan, president of the Union) presiding. Lord Provost Chisholm (Glasgow) gave an address on "Christian Service," in which he gave hearty expression to his satisfaction and joy at the union of churches recently accomplished. Mr. John Colville, M.P., was also among the speakers.

A conference was held last week under the auspices of the National Sabbath School Union, to consider how services for children might be made more attractive. Mr. T. Stark Brown quoted figures to show that the schools in connection with the Established and United Free Churches have decreased during the past year by sixty, teachers by 837, and the average attendance of scholars by 8,394. Among other suggestions brought forward were giving greater attention to the provision of suitable premises, the appointment of trained teachers, and a closer union between school and congregation.

Investigations made in Dundee on a recent Sabbath revealed the fact that in 567 establishments trading was being carried on. Of these, 35 were the premises of chemists, 268 confectioners, 67 dairies, 38 eating-houses, 23 fruiterers, 69 grocers, 4 newsagents, 2 tea-rooms, 36 temperance bars, and 25 tobacconists. Even at this late season of the year ice-cream was on sale at 72 establishments, while to entice the appetites of the young it was trundled through the streets of the city in 19 wheelbarrows. Of the proprietors of the 72 shops who had ice-cream on sale, 47 were Italians.



Over Five

Hundred Hospitals

and kindred public institutions, including all the most important in the United Kingdom, are regular users of Bovril. Such a practical public endorsement is conclusive evidence of the absolute purity of Bovril, and of its great value as a *nourishing* stimulant in convalescence.

So unanimous a verdict, and so great a testimonial, has never before been given to any similar preparation.

Evangelistic.

Mr. Leonard Weaver at Birmingham.

MR. LEONARD WEAVER has paid another visit to Birmingham. On Sunday, December 23, speaking to a large gathering of young people in John Street Hall, in the afternoon, he gave an impressive address, with many touching illustrations of wasted lives.

There was a remarkable scene at the close, many seeking the Lord. The superintendent and teachers rejoiced in seeing answers to prayer. In the evening, Mr. Weaver spoke to a crowded audience in Trinity Hall. God used his servant to the conviction of many, and at the close a large number of persons, old and young, were crying, "What must I do to be saved?" The local friends praise God for these times of revival blessing; they have been greatly cheered and refreshed.

Mr. Henry Thorne at Herne Bay.

Mr. Henry Thorne has held a mission from December 8-17, in the Baptist Chapel, Herne Bay. Many profess to have trusted Christ as their Saviour, and a great deepening of spiritual life has been experienced by many believers.

Night after night Mr. Thorne placed the glorious truths of the Gospel before his hearers. The careless and hitherto indifferent were melted to tears as with earnest pleading men were entreated to seek the Lord. The power of the Spirit was ever present, and the church at Herne Bay gives thanks to God that, through his servant, out of what seemed barren soil, such fruitful harvest should appear. Praise be to the name of Jesus, "the same yesterday, to-day, and for ever." J.S.G.

Gipsy Smith at Luton.

The mission conducted by Gipsy Smith at Luton, in connection with the Local Free Church Council, concluded on December 17. It has been one of the most remarkable movements in the religious history of the town. A chapel seating 2,000 has been crowded each night before the time, and overflow meetings have had to be held. In the ten days over 1,000 persons passed through the enquiry rooms. Some idea of the enthusiasm may be gathered from the practical fact that a sum of over £200 was received in the week; £100 of that amount in freewill offerings. Gipsy Smith considers it to be the most fruitful ten days' mission he has conducted. The ministers and church members are one in a feeling of profound thanksgiving.

A nine days' mission has been concluded at Coverdale Chapel, Limehouse, by Mr. Misa Bhai. The church has been greatly blessed, many of its young people, with a number of adults, have decided for Christ. R. D. Thomas, Pastor.

A fifteen days' mission has been concluded at the Drill Hall, St. Albans, by Mr. George Hunter, of Aberdeen. There were some striking instances of blessing. At the concluding mission there was an audience of about 2,000. A most pleasing feature of the mission was the great interest manifested by the local ministers of all evangelical denominations.

On Sunday, December 16, Mr. Stafford Smith, of the Evangelization Society, completed a fifteen days' mission at London Street Congregational Church, Newport, Mon. On the last day of the mission some forty persons professed conversion. There are no doubtful methods used by Mr. Smith, and seekers came voluntarily as a result of his faithful preaching. An attractive feature was the beautiful singing of the missioner. His visit will be long remembered with joy and gratitude. Good work was done among the children at the services for the young.

D. Hymel Wigley, Pastor.

Request for Prayer.

That at the Mission Hall to be opened on January 6 at Claremont Road, Cricklewood, many may be brought to the Lord.

Mr. John Denning's Work.—The annual report of the work at Southsea, Portsmouth, and district, carried on by Mr. John Denning, has been issued, and from it we find that, in the Gospel tent on Southsea Common, as well as in Gospel preaching in various parts of the Western counties, evangelistic work has been carried on with much good effect. The missions conducted by Mr. Denning have been helped by the exhibition of a large picture illustrative of "The Two Ways." Copies of the report may be obtained from Mr. Denning, Shirley Lodge, St. Ursula Grove, Southsea.

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About Books.

A FRAGRANT LIFE.

IT is a long time since we read a book of such varied interest as the memoir of her missionary sister, which has been given us by Mrs. Ashley Carus Wilson, B.A., the well-known author of "Clews to Holy Writ"—**Irene Petrie**; Missionary to Kashmir. (6s. *Hodder & Stoughton.*) The subject was beautiful in youth, and greatly beloved in maturer years. Fine portraits and other illustrations embellish the volume, which should be read by all friends of mission work abroad, and well deserves the attention of young ladies who would know how one whose personal charms were widely recognised filled her life with goodness, and was rich in the service of others.

We have here the story of a lady of culture, who left a happy home to place her talents on the altar of Christian labour, and spread brightness in surroundings of ignorance and gloom. Miss Petrie had been presented at Court, and attended Keswick Convention. She was "herself" on both occasions. The going forth as a missionary—an honorary worker in association with the C.M.S.—was, we are told, the full application of the principle on which she had always tried to act—of giving not merely her substance but herself to others in every possible way, and wherever the need was greatest.

Of the forty-five months which elapsed between her departure from England in October, 1893, and her death, thirty-four were months of incessant labour, of which four and a half were spent at St. Hilda's, Lahore; four on the Jhelum and at Gulmarg, Kashmir; and twenty-five and a half in Srinagar.

In this period of less than three years she mastered Urdu and Kashmiri, and made some progress in Hindi; and she diligently instructed in the faith of the Gospel five different classes of people: children of Europeans, through Sunday schools; Eurasians, especially women and children; her own servants, mostly Mohammedans; Kashmiri schoolboys, mostly Hindus; and zenana women, Hindu and Mohammedan, of many different degrees socially and intellectually. Her musical and artistic powers were turned to account to secure friends and funds for the work in a variety of ways; her pen spoke of it to many at home, both in magazine articles and in private letters.

All too soon, as we reckon, was the precious life taken, and the devoted servant of Christ withdrawn from the field. The esteem in which she was held may be judged from the fact that the historian of the Church Missionary Society wrote: "In her India lost a woman missionary probably the most brilliant and cultured of all the ladies on the C.M.S. roll." Miss Petrie will not soon be forgotten. This book will delight those who knew her, and make others regret that they had not the same pleasure. It is gratifying to note that an Irene Petrie Memorial Fund is being raised, with the object of maintaining one more missionary in Kashmir in connection with the work of the C.M.S. We heartily commend this volume to our readers. It should be placed in the way of young ladies who have not yet learned the secret of making the most of life.

Harry among the Gipsies (1s. *J. & P. Parlane, Paisley*) is an interesting story by Ewen Romilly. The steps are traced by which a wilful, wayward boy was brought to the truth.

The Home Messenger is an attractive monthly; its annual volume is a budget of good reading, amply illustrated. There are interesting series of articles on Home Life, the Duties of Church Members, and sketches of distinguished Free Churchmen. (*Horace Marshall & Son.*)

The Record of Christian Work represents the operations of Mr. Moody's institutions at Chicago, Northfield, and elsewhere; it is also a monthly review of religious thought and activity. It contains suggestive articles on Bible study, devotional reading, and methods of Christian work. (6s. per annum, post free, *Morgan & Scott.*)

The contents of the annual volume of **The Young Man** are characterized by the usual variety of topic. Sketches of notabilities, with portraits, abound, and there are symposiums on subjects of interest. A specially thoughtful series of articles is "The Old Chivalry and the New," by Rev. E. Griffith-Jones (*Horace Marshall & Son.*)

A convenient little book of reference is the Baptist Almanack for 1901. There is a portrait and sketch of Rev. John Robertson (*2d. Banks & Son.*

Mr. Silas Henn's booklet, The Tobacco Curse, noticed in our last issue, may be had from him at 4, Himley Road, Dudley, Worces., post free for six penny stamps.

Mr. R. Brimelow, 1, Cambridge Arcade, Southport, publishes choice illuminated booklets and cards. Among the latter are some that will find ready welcome for enclosing in letters, several of them embossed and folded, with poems by Winifred A. Iverson.

Irish Notes.

REV. WILLIAM HEWITT is going out from Derry under the auspices of the Church Missionary Society to India, and Rev. Walter Chadwick, son of the Bishop of Derry, is about to go as missionary to Uganda, where his sister, Miss Chadwick, has been working for some years. Mrs. Potter, of Derry, is also going to Uganda. Thus Derry will soon be well represented in the mission field.

Rev. F. W. Ainley, who took an active part in holding open-air services in Cork, where he had been most active and zealous for the past seventeen years, has got an incumbency at North Islington, and is therefore removing to London in a few weeks. As an earnest Christian worker, Mr. Ainley will be much missed in Cork.

Mr. William Lumley, of Tullamore, one of the most prominent and best-known Methodists in Ireland, has just died in his eighty-second year. Deceased was the father of Rev. W. B. Lumley, of the Dublin Central Mission, and one of his daughters is wife to Rev. Charles Inwood. He took an intelligent interest in all religious questions, and was a generous supporter of every good cause.

A successful Temperance Conference has been held in Londonderry under the presidency of the Bishop of Derry. Rev. Mr. Wynne, of Dublin, attended as a deputation, and several persons took part in the proceedings. It was also resolved to appoint an inspector for the purpose of seeing that the licensing laws are properly enforced, and to employ a solicitor to oppose the granting of new licences.

Church Notes.

The Dean of Peterborough is lying seriously ill at his residence at Peterborough. Dr. Ingram, it is reported, has had a slight stroke.

Rev. A. A. Boddy, Vicar of All Saints', Monkwearmouth, intends to abandon the Eastward Position. He does this, he says, "to emphasize his adhesion to the Reformed Church, and thereby take a stand with his Evangelical brethren.

It has been decided that when Rev. J. G. Greenhough, who succeeds in March Rev. Charles H. Kelly as President of the National Council of Evangelical Free Churches, retires from the office, he shall be followed in 1902 by a member of one of the younger Methodist Churches.

A number of "Century Conventions" have just been held in various parts of the kingdom in connection with the United Methodist Free Churches, and on every hand testimony is borne that they have become starting-points for that aggressive work which is so much needed throughout the land.

About two years ago a section of the Abingdon Street Baptist Church, Blackpool, withdrew and commenced to hold Sunday services at the Opera House. The differences which caused the separation have now been settled, and in the course of a week the two congregations will join and worship together.

The late Rev. Roberts Lang, of Dundee, left all his money to the London Missionary Society. The society will benefit immediately to the extent of £13,000, and has a reversion of a further £10,000. Mr. Lang, who was a Congregational minister in Dundee, was a liberal supporter of the society, and last year subscribed £700.

The venerable Dr. John G. Paton recently addressed a crowded audience in the Victoria Rooms, Bristol, in aid of the New Hebrides Mission. Mr. L. P. Nott, who presided, said they were met for a threefold object—to do honour to one of the missionary heroes of the nineteenth century, to hear of his work, and to render substantial aid to it.

Kingsgate Street Baptist Church, Holborn, London, has been used for public worship for the last time. The building, which has stood for seventy years, occupies a site which must be cleared in connection with the Strand Improvement Scheme. As is well known, a site for the proposed Baptist Church House has been allotted to the Baptist Union by the County Council in exchange for the land on which Kingsgate Chapel has stood.

The arrangements for the Presbyterian Conference to be held at Regent Square Church, London, on January 3, include a communion service to be presided over by Principal Dykes, D.D., of Cambridge, the address being given by Rev. Robert Taylor. This is to be followed by a Conference on "Personal Religion," the openers of the Conference being Dr. Dykes and Dr. Monro Gibson. The afternoon session is to be occupied by a discussion of "Evangelistic Methods," the subject being introduced by Rev. F. S. Webster, M.A., of All Souls', Langham Place, and Mr. Frank T. Bullen.

The President of the Wesleyan Conference, in a Pastoral message, says that the passing of the century is an event which cannot fail to excite deep feelings. Methodists have reached a critical stage in their denominational history. They must advance or they will decline. A Church in a growing nation cannot be extended and built up without great sacrifice. The greatest opportunity of their history is at hand in the present time. By material resources they will prepare the way for spiritual enterprise. The determination to complete the Million Fund is firm. The President reminds Methodists that much will depend upon the religious services which mark the close of the old and the opening of the New Year. Let them begin the new century in the spirit of lofty devotion. The Pastoral also refers to the Free Churches' "Million Pledges" crusade, also to the Simultaneous Mission, and invites zealous co-operation in both these movements.

Fallen Asleep.

Rev. T. G. Horton, father of Dr. R. F. Horton, of Hampstead, aged seventy-three. He lately retired from the pastorate of Portishead Congregational Church. Educated at Edinburgh, he entered the Congregational ministry in 1853, and was pastor of Tonbridge Chapel, Euston-road, also of churches at Bradford and Portishead.—Rev. Joseph Hodgson, pastor of the Anstey Congregational Church. Mr. Hodgson had been in delicate health for many months, and died while visiting his native place, Cotherstone, Yorkshire.—Mrs. Guest, widow of the late Rev. William Guest, a Congregational minister for many years.